University of Mysore

ANNUAL REPORT
OF THE
MYSORE ARCHAEOLOGICAL DEPARTMENT
FOR THE YEAR 1924

WITH THE GOVERNMENT REVIEW THEREON

22767

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GENERAL AND REVENUE DEPARTMENTS.


Archaeological Department.

Reviews the report on the working of the —— for the year 1923-24.

Letter No. 4485, dated 18th October 1924, from the Registrar, Mysore University, forwarding a report on the working of the Archaeological Department during the year 1923-24.

ORDER No. E. 3830-9—EDN. 115-24-2, DATED 8TH JANUARY 1925.

Recorded.

2. The report which was due on the 15th September 1924, was received on the 18th October 1924. Arrangements should be made for the punctual submission of the report in future.

3. The Director and the staff made tours in the different parts of the Mysore, Hassan and Kolar Districts. A detailed monumental survey was made in thirteen villages in the Hunsur, Arkalgud and Hassan Taluks, the most important of the monuments surveyed being the twin temples at Mosele in the Hassan Taluk which are reported to be very good specimens of the Hoysala style of architecture, dedicated to the worship of Vishnu and Siva. The existence of these temples in close proximity seems to testify to the catholicity of the views of the Hoysala Rulers, who though Vaishnavas in their religious beliefs were also patrons of other sects. The repairs of the Buccheshwara temple at Koravangala in the Hassan Taluk which is one of the first class monuments and is also stated to be unique in many respects, and as important as the temples at Somanathpur and Halebid, are reported to have been neglected. Steps should be taken to undertake the repairs at an early date.

4. A sum of Rs. 15,196 is reported to have been spent for the repair and maintenance of the several ancient monuments in the State during the year as against Rs. 29,405 sanctioned for the purpose. No explanation has been offered as to why the amount sanctioned was not utilised in full. Only the Executive Engineers of Hassan, Kolar and Chitradurg Divisions are reported to have spent the amount placed at their disposal for the repair and maintenance of monuments which are not Muzrai Institutions. The circumstances under which no expenditure on this account was incurred in the other divisions should have been explained.

5. The inspection reports of the Revenue Sub-Division Officers are stated to have been received only in respect of 12 institutions. Sub-Division Officers should verify each and every monument in their charge as required by standing orders and furnish their Inspection reports to the Archaeological Department as promptly as possible. The Deputy Commissioners of Districts are requested to issue necessary instructions in the matter.

6. In view of the great architectural value of the temples at Belur, Halebid and Somanathpur, a Committee was appointed by Government to inspect them and submit a report as regards the repairs or restoration work to be done to these temples. Th detailed proposals of the Committee were considered by Government and orders have been issued recently sanctioning certain works and the appointment of watchmen for the temples at Belur and Halebid to keep them clean and in good order. Orders have also been issued directing the inclusion of the Panchalinga temple at Somanathpur in the list of Ancient Monuments under class III. Legislation to protect ancient monuments has been already introduced in the Legislative Council.

7. The study of certain manuscripts is reported to have revealed the existence of (1) the dynasty of the Kings of Karnapurarastra (2) the dynasty of kings having the title of Kothandapasururama Manonnata (3) the dynasty of Pragvitas and (4) the Jain University of Tatagachcha at Latapalli in Gujarai where degrees were conferred on both men and women scholars.
8. One hundred and twenty-four new Epigraphical records were collected and published during the year, of which 103 are stone inscriptions and 21 are copper plate grants. Of the latter, 4 are grants of early Western Ganga Kings. About 50 coins are also reported to have been examined during the year.

9. An Archaeological Museum was opened during the year as an adjunct to the Archaeological office with a view to make the study of Indian History realistic and interesting and also to link up the Archaeological Department with the Department of History in the University. Among the exhibits placed in the Museum are coins, copper plate grants, ancient utensils, views of ancient monuments and estampages of inscriptions.

10. The revised edition of Karnataka Sahithyanusasana was completed and published during the year. The monograph on the Halebid temple is said to be still under preparation.

11. Government are glad to note that the Department has continued to do useful work during the year.

K. MATTHAN,

Chief Secretary to Government.

To—The Registrar, Mysore University.
The Chief Engineer of Mysore.
The Deputy Commissioners of Districts.

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ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1924.

EXCAVATION, TOURS AND EXPLORATION.

As the amount allotted for excavation purposes was ordered to be reapprorriated, no regular excavation was undertaken during the year. Preliminary digging was, however, made at Halabid in the compound of the Parvannatha Basav, on the strength of a statement contained in the inscription set up there. But as it did not yield any satisfactory results the work was stopped.

The Director and the staff made tours in different parts of the Mysore, Hassan and Kolar Districts and found out 21 new copperplate grants and 103 stone inscriptions, besides a few manuscripts.

A detailed monumental survey was made in the following villages during the year:

Bettadapur in the Hunsur taluk, Sompura, Basavapatna, Hangal, and Arkalgud town in the Arkalgud taluk, and Gorur, Attavara, Mudugere, Heragu, Golenahalli, Kittane, Kolaravala and Mosale in the Hassan taluk.

PART I.—ARCHAEOLOGY.

(i) MONUMENTAL SURVEY.

There is an Anjaneya temple on the western slope of the smaller hill close to the hamlet called Koppal. The temple is of no architectural importance as it is only a small hut with a tiled roof. But the statue of Anjaneya is interesting enough. It is a huge image carved on a slab measuring about 15" x 6"): and it faces to the right. Its left hand holding a mace is placed on the waist. Its right hand is raised. On the right shoulder of the Anjaneya is a Lakshmana fighting with Indrajit carved higher up on the slab. Below the Anjaneya figure are carved a tiny figure similar to Anjaneya called Makaradravija and also a fish and a tortoise. The name of the image is Vina Hanumanta.

2. A few feet lower down the hill there is a path leading to a cave with a small opening of about 2' x 3'. The cave is irregular in shape measuring about 15" x 20" and is utterly dark inside. At the left hand corner of the farther end of the cave there is a platform built in stone. To the right of the platform there is a small opening which leads to another cavity smaller in size than the front one. On the top of the platform two Lingas are placed one in front of the other on a single pitha or seat. The Lingas are very interesting and are of different sizes. (Vide Plate II). The seat or pitha measures 1'- 3" x 1'- 6". The bigger Linga, 43" in diameter and 74" in height, is behind the smaller one which is 54" high and 33" in diameter. On the top of the bigger Linga are carved five tiny Lingas in a circle while a figure of Parvati is carved within a slit in the smaller Linga. The pitha has got figures carved on all its four sides. The figures carved are:—the five Pandu brothers, Rama, Lakshmana, Lava and Kuja, Garuda, Virabhadra, Bhairava, Hari, Har, Brahna, Vibhishana, Bali-Chakravarti, Channasavaya, Nilakshana, Ganapati, Harischandra and Chandramati. A few animals and birds such as a fox, dog, crow, elephant, mouse, and lion are also carved. A figure of the head and face of a female with ear-rings, necklace and other ornaments surmounted by a serpent of seven hoods is prominently carved on the side of the pitha.
opposite to that through which water poured over the Lingas flows out. On the
pitka above the hoods there is written the name Subrahmanyadeva.

3. To the left of the serpent hoods a figure of Uchchhishtha Ganapati, or Śakti
Ganapati as it is otherwise called, with a nude female on its lap is carved. A nude
squatting figure with the name Jina written below can also be seen among the
figures of animals and birds is, however, not clear and is therefore well worthy a study
from Iconographical point of view. Such Lingas with such figures are not so far dis-
covered anywhere else in the State, nor is any description of such carvings found in
any of the well-known Agama works.

4. To the right of the Anjaneya temple there is another cave measuring 10' × 5'
divided into two rooms measuring 4' × 5' and 6' × 5'. On the eastern side of the
hill there is another cave called Mūdalagavi or Virabhadranganagi. It contains a
hall measuring 17' × 12' with two rooms 6' × 6' and 8' × 7' on the left side. This
hall leads into another hall 17' × 18', the rock forming the roof sloping towards the
north. This second hall opens into a third room 8' × 8' containing an image of
Virabhadra. To the left of this innermost room there is yet another room measur-
ing 15' × 10' in front and 6' × 7' behind. This contains a Linga in the middle and
a number of images on a platform to the left of the entrance. Directly behind
this cave and about a hundred feet above it there is another cave called Kanakama
Gavi having for its entrance a hole 14' in diameter. To approach the entrance of
this cave one has to ascend a steep rock firmly keeping one's feet one after another
on twenty foot-holes made on it to facilitate one's mounting. In the inscription
on this rock the foot-holes are said to have been made by one, Kankaladeva of
Haradur for the use of the ascetics who lived in the cave. On the western side
of the hill and close to the steps leading up the hill there is another cave called
Kallavanadé-gavi. It contains a room measuring 3' × 6' and opening into a smaller
room within. These and other caves on the sides of the hill are said to have afforded
secure shelter to women, children and valuable property of the villagers against the
inroads made by enemies about two centuries ago.

5. The lofty hill to the South-East of the village which is popularly known as
Bhetpadapura Hill contains a temple dedicated to Mallikärjuna. The hill with its
temple has been described in para 33 of the Archeological Report for the year 1913.
There is a gateway with a lofty gopura at the foot of the hill just where the flight
of steps begin. Carved elephants are placed on either sides of the openings of the
gateway. By the side of the North wall a large Serpent with seven hoods and a
Linga on its coils is carved out of a single rock. Similarly by the side of the south
wall a huge tortoise has been carved. The walls and ceilings of the gateway show
signs of some old painting. Two small shrines stand a few feet away in front and
on either side of the gateway, one of which contains Mahishásura-mardini and
the other a figure of Bhairava. There are big bulls made in stucco on the top of
both these shrines.

6. The metallic figure of Tāṇḍavēśvara in the temple on the top of the hill is a
very fine piece of South-Indian workmanship in bronze and is well-worth being
photographed. As there was not enough light inside no photograph could be taken.

On an eminence to the north of the village are a number of mounds of earth
which are locally designated as Pāṇḍu Gotū. Similar
Sempur.
sites are said to be found in other parts of the State
where they are called either Pāṇḍu Kuli, or Moryara dīting. These mounds are
only a foot or two above the ground level with a small depression of about 9'-0"
diameter in the centre. Each is surrounded by one or two circles of stones. The
circumference of one of these outer circles measures 176'-0". The central depres-
sion of one of these which is thrown open by some treasure-seekers reveals a cavity
of about 10' long and 6' broad covered with a thick slab of stone. All other
mounds are believed to have such cavities underneath. The object of their con-
struction is not known. Tradition seems to connect these with the Pāṇḍavas of
the Mahābhārata; but such an association seems rather imaginary than real.
They might either be artificial caves of some aboriginal tribes or tombs of some
early settlers of the locality. Complete excavation of a few such mounds will
not fail to bring to light the archaeological relics contained in them and furnish
some information as to their origin.
7. On the outskirts of the tank called Perumal Samudra at Hangal, a village to the North-east of Bassavapatna called after the name of a general of the Hoysala King Narasimha III, a small temple of Īśvara stands completely enveloped by a grove of tall trees. The temple is now in utter ruins but from the excellent workmanship which can still be seen inside it must be presumed that it was once a very fine structure of some architectural merit. The Garbhagudi or the adytum and the Sukhanasi or the vestibule are the only parts now standing. All the outer walls have fallen down and appear to have been rebuilt in brick and mortar sometime ago. The temple is neglected and no worship is performed. Both the Garbhagudi and the Sukhanasi ceiling are dome-like with the usual Lotus-bud hanging down in the centre. Ashitākṣipalakīs (Guardian angels of the quarters) are beautifully carved on the sides of the octagon. There is a Nandi or bull in front of the temple and also a broken image. The age of the temple is not definitely known. There is an inscription stone lying in front of the temple dated A.D. 1382, which has no reference to the temple as it records only the grant of certain lands to one Manachanopādhya of Hangal.

8. As already stated in para 1 of the Annual Report for the year 1909 there are three temples in the town of Arkaligūḍ: Lakshmī Narasimha, Amrīṭēvara and Virabhadra temples. Of these only the first two are of some importance. At the end of the main street in the portion called the Fort, stands the Lakshmī Narasimha temple facing the East. It consists of a Garbhagudi (adytum), 7'-6" × 6'-4", Sukhanasi (vestibule), 7'-6" × 6'-6", Navarangā, 18'-0" square, and Mukhamantapa (front hall) 28'-0" × 28'-0". It looks as though there was originally only a porch of one anahata instead of a Mukhamantapa which seems to have been a later addition.

9. Pillars in the Navarangā and also two of the pillars in the Mukhamantapa which originally must have formed part of the porch, as mentioned above, are round and well-carved. The pillars of the Mukhamantapa, however, are plain. The ceilings also are fine though not so nice as at Somanāthapur. The majority of them are flat with the usual rosettes and flat bands. The ceiling of the Mukhamantapa immediately in front of the entrance doorway is dome-like with a lotus-bud drop in the centre. The temple is in early Hoysala style after the Doddagaddavalli type; and it seems to have been repaired recently especially the tower which is covered with a thick coat of plaster. The Kalasa or finial on the top is fine. The Garulejaṅmibre is not in the centre but a few feet removed to the right as at Somanāthapur. Garuja is carved on its side facing the temple, Saṅkha (conch), chakra (discus) and a serpent on the north side, Ganapati on the west and Anjaliya on the south.

10. The image of Lakshmī-Narasimha is about 4' high, seated on a pedestal of nearly 1 foot high and has a discus and conch in the upper hands. The lower left hand goes round the waist of Lakshmī who is sitting on his lap and the lower right hand is in the Varada pose. Lakshmī embraces her lord with her right hand and is holding a lotus in her left hand. Two stone images of Namālvar and Bhāshyakārā are kept in the Sukhanasi.

11. The Amrīṭēvara temple is smaller in size than the above but looks much older in age. It consists of a Garbhagudi, Sukhanasi and a long Navarangā measuring about 28'-0" × 15'-0". The temple faces the East but the entrance gateway is on the South side. There is a verandah of 9'-0" feet deep on the south side to the whole length of the Navarangā and a similar one of 7'-0" deep on the east side. In front of the east entrance, a well-wrought bull is placed in a recumbant posture on a pedestal of about 3' high.

12. The shrine of the goddess is to the north of the Navarangā. The image is about 3 feet high, seated on a pedestal which has got a lion carved on its front side. The goddess has got lotuses in the upper hands while the lower ones are in the Abhaya and Varada poses.

13. Images of Bhairava, Subrahmanya, Kēśava and Gagapati are placed in the Navarangā. The temple, however, has no architectural importance.

14. Outside a village called Sambhunāthapura situated at a distance of two miles to the north of Arkaligūḍ, there is a fine temple which is visible from the road leading to Hassan. (Vide Plate III). It is a structure of moderate dimensions. The temple is dedicated to
Sambhunāṭhāvara or Swayambhunāṭhāvara as mentioned in the inscription which stands in front of the temple (Ag. 6). It consists of a Garbhagudi (adyātum), a Sukhanasi (vestibule), each 7'-0'' square, a Navaranga 16'-0'' square and a spacious Mukhamantapa (front hall) 33'-0'' x 28'-0''. The ceilings of the Garbhagudi, Sukhanasi, Navaranga and the central ceiling of the Mukhamantapa are made up of slabs of stones forming squares placed crosswise while the remaining ones are plain. The pillars in the Mukhamantapa are round and not ornamented but those of the Navaranga are typical Dravidian pillars of the usual type. The temple is Dravidian in style and has got a finely chiselled outer surface throughout. The outer walls of the Navaranga and Garbhagudi are divided into a number of bays by means of thin pilasters and in the central bays on each side are constructed elegant niches with characteristic carvings on the top. The tower over the Garbhagudi as well as the parapet wall over the rest of the structure seem to be quite modern.

15. The goddess is kept in the right corner of the Navaranga. The image is standing about 2' high and holds Damaru and Trisula in the upper hands. There is a lotus in the lower left hand while the lower right hand is in the abhaya pose.

16. The inscription mentioned above records a grant to the temple in Sukha year 1512, i.e., A. D. 1390. The temple must necessarily have been built in the early part of the 14th century.

17. The Yoga Narasimha temple at Gorur stands on the left bank of the Hēmāvati facing the west. The temple is architecturally unimportant but it presents a very artistic appearance on account of its situation on the bank of a broad river with cool shady groves of trees in front and a long flight of steps leading down to the bed of the river. The temple consists of Garbhagudi, Sukhanasi and Navaranga. The structure is simple and plain. A small prākāra (compound wall) most of which has fallen surrounds the temple. There is a small mantapa with a gopura (tower) in front of the temple.

18. The image is about 6' high, sitting in Yoga posture on a pedestal about 14 feet high. The whole image as well as the prākāra is covered with metal plate. The front two hands rest on the knee while the back hands hold Chakra and Sankha. Garuḍa is carved on the pedestal as usual.

19. The Vāsudeva temple is in the heart of the same village. It is a simple structure facing the east with no architectural beauty and consists of a Garbhagudi, Sukhanasi, Navaranga and a Porek. There are also two rooms on either side of the Navaranga. The Navaranga measures about 30'-0'' x 24'-0'', the central platform measuring 11'-0'' square. Each pillar of the Navaranga is made up of three squares; square to a certain height from the bottom, octagonal to a certain height above it and then sixteen-sided up to the capital.

20. There are four inscriptions within the temple; one of which, Hn. 176, is dated A. D. 1575 and records the remission of certain taxes on the temple lands. The temple therefore must have existed long before. Another inscription, Hn. 194, which is a small marble tablet fixed on the parapet wall above the porch, states that the Vimana of the temple was constructed and certain repairs carried out in the year A. D. 1688.

21. The main image Vāsudeva is about 5' high standing on a pedestal about 1' high; the attributes of the god are the conch and discus in the two upper hands and lotus and mace in the lower two hands. The image is very beautifully carved. A small room is formed by means of a mud partition wall in the left corner of the Navaranga in which an image of Bhāṣyakāra is kept.

22. The room which is to the south of the Navaranga contains the goddess seated on a pedestal about two feet high and holding lotuses in the two back hands, while the two front hands are in the Abhaya and Varada poses. The room to the north of the Navaranga has got the images of Vishvakāraṇa and the Aṭvāra.

23. The village is very small and there is no other temple except that of a village deity called Kollipura Dharmarāja outside the village.

Attavara.

Three shapeless stones form the goddess. Two standing metallic figures which form the processional images are kept in the Archaka's house within the village for safe custody. To the south of the village close by, there lie scattered several carved pillars and other architectural members which indicate
that once a good Hoysala temple must have stood there. The villagers say that it was a Vishnu temple dedicated to Channakesava.

24. This place was visited once before in the year 1919 and the temples contained in the village have been described in para 10 of the report for the year 1920. The Īśvara temple which, in the inscription stone standing there (Hn. 69) is called Enagēśvara temple, is now a mass of ruins. The doorway of the Garbhagudi and the Basava (bull) sitting in front facing the temple are the only features now remaining. Both these are examples of good workmanship.

25. The other temple in the village is that of Yoga Narasimha. The temple, though small, is in a very good condition. Only the outer verandahs have fallen. The Navaranga of the temple is very beautiful. The pillars are massive and very finely chiselled. The soffits of beams have all got flowers carved in the centre, and the ceilings are deep and done-like and are really excellent in workmanship. In no other temple of such small dimensions—for the Navaranga is only about 14’-0” square—has so far been seen such exuberance of the sculptor’s skill exhibited. The ceilings are all full of intricate geometric designs and are crisp in outline as it wrought only yesterday. The temple deserves to be preserved as a Second class Monument. 

26. There are two temples and one Basti in the village, the most important being the Kirti Nārāyana temple. In the inscription stone which stands by the side of the porch and which is well preserved by the village people by means of another slab of stone placed against it (Hn. 31), it is called Jaita Nārāyana. The temple faces the east and consists of a Garbhagudi, Sthūrāṇasi, Navaranga and a porch. The image is about 7’-6” high including the prohbha in front and stands on a pedestal 1’-0” high which has got Garuda, carved on it as usual. The image holds lotus and mace in the two back hands and discus and conch in the two front hands. The god is flanked by Śrīdēvi and Bhūdēvi. Dakṣitrājus are carved on the prabhāvati. The precessional image, however, has not got all the attributes and those which it has are not in the same order as in the main image. It has got conch and discus in the back hands; and a mace in the front left hand while the front right hand is in the Abhayā pose.

27. According to the inscription mentioned above the temple was built in the Śaka year 1130, i.e., 1217 A. D. It is built in the early Hoysala style with plain straight outer walls and step-like tower of uncaved blocks. The finial or kalāsā is very fine. In front of the tower above the Sthūrāṇasi ceiling, a fine Garuda has been carved, the head of which is unfortunately missing. The Navaranga ceilings are all well carved. Figures of Namālīvar, Bhāsalyakārn and Gajapati are placed therein. The Garbhagudi lintel has got the figure of Nārāyana, the Sthūrāṇasi lintel has got Kalingamardana and that of the Navaranga, Vēṇugōpāla. The other temple in the village is called Kamathēśvara and consists of a Garbhagudi, Sthūrāṇasi and Navaranga. To the right of the Sthūrāṇasi is a room in which an image of Īśvara with Pārvati sitting on Nandi is kept. The Sthūrāṇasi lintel has Gajalakshmi carved on it and in the Sthūrāṇasi are kept two Basavas (bulls) and an image of Bhairava. The temple is unimportant architecturally.

28. The Jain Basti, though a heap of ruins, is more important architecturally than either of the two temples described above. The inscription stone which is in front of it, Hn. 57, tells us that this Basti was built in the Śaka year 1977, i.e., 1155 A. D. and was dedicated to Pārvanāthā. It is thus nearly a century older than the Kirti-Nārāyana temple; but is still far superior in workmanship and ornament as can be seen from the remains of portions of the Basti still intact. Some of the carvings are so crisp and the colour of the stone so fresh that if portions are bodily removed and built elsewhere they can easily pass muster for a newly chiselled work. It is said that the Jain image that was in the Basti was removed by some Government officer thirty years ago.

29. At the North end of the tank bund is a temple dedicated to Īśvara consisting of a Garbhagudi, Sthūrāṇasi, and Navaranga. The temple is built of mud and broken stones of some other temple. In the Navaranga are placed two Basavas (bulls) and two Vīghnēśvaras one of which shows good workmanship. A broken top of a Vīrapal is also placed here and worshipped. The Archak (priest) is a tammadi of Volagerehalli, a neighbouring village.
30. There is a Virabhadradêvâru temple within the village which has been recommended by the Deputy Commissioner as deserving of being included as an Ancient Monument. On inspection, however, it was found to be an ordinary structure, of no architectural merit. It consists of a Garbhagudi, 7'0" × 7'0", Sukhanasi, 6'0" × 6'0", Navaranga, 16'-0" square and a Porch, 9'-0" deep, with Jagati (pinnacle) on either side. Pillars in the Navaranga are square in shape at the bottom and octagonal on the top. A Virabhadra image 4'-0" high stands on a pedestal one foot high and holds Trisula and Damara, shield, and sword. A Bull is carved on the pedestal. Worship is performed by a Jâgâma.

There is an Anjanêya temple also in the village which is only an ordinary hut with a tiled roof.

31. This is a jodi village. On account of some dispute between the Jodidars and the villagers, the only temple in the village which is dedicated to Janardana, is neglected. The villagers say that no worship has been performed for the past ten years. Peepal plants have grown on the top of the temple and unless they are immediately rooted out the temple is sure to come down very shortly. The image is 4'-0" high and stands on a pedestal one foot high. The god holds discus and conch in the back hands and mace and lotus in the front hands. Garuda is carved on the pedestal as usual.

32. The Bâchêsvara temple at Kôravangula which is one of the First class monuments and whose inspection has been prescribed annually by the order of the Government dated the 14th September 1920, was also visited. The temple is in a tolerable state of preservation but has suffered badly for want of a regular watchman. A compound wall has been built round the temple but the gates provided are already rotten and do not afford sufficient protection against the entrance of mischievous people and stray cattle into the compound. The whole compound was in a dirty condition at the time of inspection. The top slab of the tower by the side of the Sukhanasi (Emnal) which has been displaced by somebody for driving out a wild cat which had made its habitation inside it, has not been set right. Consequently all the rain gets into the cavity below and trickles on the image in the Garbhagudi. The temple is said to be leaky in other places also. Plants are growing on the structure. This is a temple unique in many respects and is, as important as, if not more than, the temples at Somanâthapur and Halebid. It is therefore very necessary to make satisfactory arrangements to keep it in perfect good condition. The Deputy Commissioner of the district has been addressed in the matter.

33. The most important monument visited during the year is the twin temples at Mosa, a village about eight miles to the south of Hassan. These two temples stand side by side at a few feet apart and are identical in design and workmanship. (Vide Frontispieces.) They are very good examples of Hoyasala art and belong to the Kôravangula class of temples. There is no clue as to the precise date of the construction of these temples. An inscription stone which is standing in front of the temples (HN. 165) relates only to some endowments granted to the temples in the year A. D. 1578. From the style and architectural character, however, they may be assigned to the 12th century A. D. when most of the ornate structures in the State came into being.

34. Each temple consists of a Garbhagudi, 8' × 7', a Sukhanasi, 7'-0" × 6'-0", a Navaranga about 19'-0" × 18'-0" and a porch with Jagati on either side. (Vide Plate IV.) Each is surmounted by an elegant tower which is complete in itself and in a perfect condition. In front of each tower is carved a fine figure of Sâla with tiger, and the gracefulness of its outline is considerably enhanced when viewed against the clear blue sky behind it. (Vide Plate IX.)

35. The Navaranga consists of nine sukhanas the central one of which is raised as usual. Each Navaranga has got six niches, two on either side of the Sukhanasi doorway and two each against the North and South walls. These niches are elaborately carved and are complete shrines in miniature. These contain images of Gods and Goddesses. All the ceilings in the temples are elaborately carved with intricate geometrical patterns and highly complicated designs.
36. The outside walls of these temples are made up of numerous panels formed by the breaking up of the wall surface all of which contain images of deities. The more important deities have got turrets carved over them while the less important ones have no such canopies. The empty space of the panel in the case of the latter is, however, covered by delicate tracery work as is seen in the Amritāsvara temple at Amritapur in the Tarikāra Taluk. In the centre of the Nāharanga walls both on the North and the South side are two niches which must have once contained images but are now empty. *(vide plate VIII.*) Above these figures there is the usual drip-stone or chajja. On the top of this several mutilated figures, some of them being monkeys in all sorts of pranīśa postures, may be seen. Above the drip-stone comes the parapet wall which is made up of four tiers of carved stones and is full of delicate tracery work and images placed in niches. Above this the tower is formed of five tiers of blocks each of which rises tapering one above the other but maintaining the contour of the outside wall. Big images are carved on the central block of each face of the tower. A projection in continuation of the tower is constructed above the Sthānakasā ceiling. It is on the top of this that the Sāla figure already referred to is standing. On the east face of this caviyā, a dancing image of the God within the temple is carved. The Kalasta or finial on the top is beautifully carved.

36. The basement has got the usual moulding and consists of uncarved blocks which help to add more interest to the carved portion above them. The porch has got raised Jagali on either side with a stone railing above it. The railing on the outside has got scroll work on the top and bottom with double columns and musicians carved in the middle.

38. In front of the porch of one of the temples there is a landing about 8' wide and beyond this a platform 25' square and 2' high is constructed. In the centre of this platform there are foundations of a small room about 9'—6' square. Most probably a mantapa stood here formerly.

39. One of these temples is dedicated to Iśvara and is called Nāgēśvara, while the other contains a Vishnu image called Channakēśava. The existence of temples of two different sects in such close juncto-position is note-worthy, such a rare combination having been so far found only in one place within the State, viz., at Manale in the Chikmagalur Taluk. There is no doubt that both these temples at Mōsāla had their origin simultaneously and owe their existence to the bounty of a single individual. This eclecticism seems to be peculiar in the case of Hoysala rulers who, though Jainas early and Vaishnavaites later by faith, still built temples dedicated to Tiruchukandar, Siva and Vishnu and were patrons of all sects alike. How far this succeeded in ending sectarian religious feuds remains to be investigated.

40. The Vishnu temple is to the north of the Siva temple. *(vide plate V.*) Of the large images on the outside wall, 45 are male, 28 female and 11 are worn out beyond recognition.

41. The following are the principal images in order: Mahamata, Vaśudeva, Madhava, Varaha, Kālingaśardana, Vēnuśgopāla, Narasimha, Janārdana, a seated male figure with discus and conch in the two upper hands, the other two hands being broken; a similar figure with nāće and lotus in two hands, the remaining hands broken; Gōvardhanadhāri, Sanyasi, a nude female figure called Mātrī; male figure with conch and discus in two hands, the other two hands broken; Yōga Narasimha, Amṛuttuddha Mādava, a seated male figure with conch and discus in two hands the other two being Varaḍa and Abhaṇga; a seated male figure believed to be Paravāsudeva; Śrīdhara; a male figure with lotus, nāće, conch and discus; Mādava; Gōvinda; Sambharaṇa; Trivikrama; Bali with Vēma; Hari; Akṣyuta; Lakṣmi Nārāyanā and Janārdana.

42. The ceiling of the front porch is very beautiful and is illustrated in plate VII. As already stated the ceilings in the Nāharanga are all very artistic, especially the central one. Ashtādiyakālas are carved on the central blocks of the octagon of this ceiling. Above this Chaturvimśati-muktis (twenty-four aspects of Vishnu) are carved three on each side flanked by choumi-bearers with Garudas at the corners. Above this are concentric circles richly carved, the central pendant dropping more than three feet. The six niches of the Nāharanga contain Lakṣmi Nārāyanā, Sāndā, Gaṇapati, Mahishāśuramardīṇī, Lakṣmi, and Yōga-Narasimha.

43. There are perforated screens fixed on either side of the Sthānakasā doorway and Dvārapālas are carved on the pillars next to them. Lakṣmi flanked by makaras
is carved on the lintel above the Sukhamasi doorway. The ceiling of the Sukhamasi is flat with flowers and flat bands.

44. The Garbhagudi lintel has got Gajalakshmi carved on it. The image Chennakesava is about 6' high and 7'--6'' with the Prabhavali behind it. The image holds a couch and discus in the upper hands, lotus and mace in the lower hands. Śūdevi and Bhūdevi are carved on the sides below. The Prabhavali also is very beautifully carved and Daśāvatāras (ten incarnations of Vishnu) are seen on it as usual.

45. The Śiva temple has got 70 figures on its outside-walls: 20 male and 36 female figures. Fourteen figures are completely worn out. Thirty-eight of these are principal images, the rest being subsidiary ones such as Chōndi-bearers and other attendant deities. The following are the principal images in order.

1. Seated female figure with 8 hands with serpent carved at bottom.
2. Male figure standing with a serpent and Śūla in two hands, the other two arms broken.
3. Male figure standing with Damaruga. Śūla, Abhaya, the fourth arm broken.
5. Lakshmi.
6. Seated female figure, four hands, all broken; peacock and Kamandalu carved at the bottom.
7. Female figure standing with Pāśa, serpent, lotus, and the fourth arm broken; the letters Gauri are carved below the figure.
8. Sarasvati.
9. Seated female figure, 4 hands, all broken; Serpent carved at the bottom.
10. Female figure standing, holding an arrow, Śūla, Kamandalu, fourth hand in Abhaya pose, words Mahākāla written below.
11. Seated female figure with 8 hands broken. Words Raktashī written below.
12. Seated figure of Mahishāsura-mardini.
13. Male figure standing, with Śūla, Damaruga and arrow, the fourth arm broken. Word Vajrabhāta carved below.
15. Standing Female figure with 4 heads and 2 hands.
17. Standing male figure, arms broken, word Chitravaṇa carved below.
18. Standing male figure called Mahākāla.
20. Seated female figure holding Damaruga, Śūla, Varada pose and rosary.
22. Standing male figure with Śūla, Damaruga, Abhaya pose and Gada.
23. Male figure standing, two arms broken and holding Damaruga and discus in the other two hands.
24. Standing female figure holding lotus in the two upper hands, rosary and fruit in the two lower hands.
26. Standing male figure below which the word Chitradhara is written.
27. Sarasvati.
28. Female figure with 6 hands, discus being in the 2 back hands, other arms broken. The word Chakrasika (?) carved below.
29. Standing male figure holding Śūla, Damaruga, third arm broken, and rosary in the fourth arm.
30. Female figure with three heads and four arms all broken.
31. Pārvati.
32. Sarasvati.
33. Lakshmi.
34. Standing male figure holding Śūla, Damaruga, fruit and Abhaya pose.
35. Varāhamūrti.
36. Sarasvati.
37. Janārdana.
38. Standing male figure with the word Mahākāla written below.
Unfortunately almost all the figures are mutilated. Otherwise this temple could have afforded sufficient material for the study of Śaivite iconography.

46. As noticed above, many of the images have got names of gods carved below them. Besides the names mentioned above the names Laksūmīdēvi, Śrīvānī, Bhūmīdēvi, Brahma are carved below the respective images. Names of sculptors, however, are not to be found anywhere in these temples. Below one image the word Gomtiya is carved. This is not apparently the name of any god or goddess. It may therefore be presumed that it may be the name of a sculptor.

47. The ceiling of the front porch is flat and richly carved. (Vide Plate X.) The square shape has been converted into an octagon which again is reconverted into a square. Ashādāspūrakas are carved on the sides of the octagon and musicians on the sides of the square. On the bottom of the central slab a big full-blown lotus flower, and, in the centre of it, the figure of Gajāsurasamardini are carved.

48. The lintel of the Navaranga doorway has got Siva, Pārvati, chouri-bearers and bull carved on it. The ceilings of the same are of varied designs, no two being alike. The niches inside the Navaranga contain, Śaptamātārañ (Seven mothers), Śaradā, Gauśa, Mahīśasurasamardini, Linga, and Kēsava. The bull which is placed in the centre is very fine.

49. On either side of Sukhandasī doorway perforated screens are fixed as in the Kēsava temple and below these Dvārapālakas are carved. On the pillars next to the doorway chouri-bearers are carved. The Sukhandasī ceiling as well as that of Garbhagudi are flat with flowers and flat bands. The image is the usual Linga with a pātaka.

50. These two temples being portions of a single scheme of construction form a monument fit to be placed in first class in the List of Ancient Monuments and well-worthy of preservation. A compound wall should be built round the monument. It is desirable that the duty of keeping the premises of these temples clean and neat should be assigned to the Patel of the Village.

(ii) PROTECTION OF MONUMENTS.

51. A statement showing the amounts spent for the repair and maintenance of the several ancient monuments is given in Appendix A.

52. Inspection Reports from Revenue Sub-Division Officers were received only in respect of the following institutions during the year.


It is very desirable that all the Sub-Division Officers do not fail to visit each and every Ancient Monument within their charge at least once a year as laid down in the Government Order of 14th September 1920, and to send in their Inspection Reports to this department for information.

53. With regard to the preservation of the famous temples at Halebid, Belur and Somnathpur, Government in their Order No. 1199-204—Muz. 135-23-7, dated the 8th March 1924, appointed a Committee consisting of the Muzrai Commissioner, the Chief Engineer, the Director of Archaeology and the Deputy Commissioner of the district in which the monument is situated. The Committee inspected the monuments in question and an estimate based on its recommendations is pending before Government for orders.

54. During the official year slight repairs were executed to the Rock-cut temple at Rāmadurga, Molakalurumū taluk. An estimate for Rs. 470 for the repair of the Sṛt Channakēśava swami temple at Marle, Chikmagalur taluk, was sanctioned by the Deputy Commissioner, Kadur District, and the work was carried out.

55. Two estimates aggregating Rs. 1,890 for repairing the temples on Chandrabhāṣṭa and Akkan Basti at Sravanbelgola prepared by the Executive Engineer were scrutinised and returned after countersignature for further action.
53. An estimate for Rs. 500 for repairing the Mallikârjunâsvâmi and Nilakanthâsvâramâ Temple at Kela, Sagar taluk, was sanctioned in the Muzafar Department.

54. An estimate for the repair of Channakesava temple at Hullekere, Arekere taluk, was received and returned with the necessary countersignature for further action.

55. The Government in their Order No. 1243-5—Muz. 88-23-8, dated the 12th March 1924, ordered that this department should inspect the row of mantapas newly constructed within the enclosure of Sri Ramadevar temple at Chunchankatte, Yejatore taluk. Accordingly the place was visited by the Architectural Assistant and a report submitted to Government.

56. The Lakshmi Narayana temple at Hosalogalu, Krishnarajapete taluk, is a First class monument. It is now proposed to build a compound wall round it with an entrance gateway. A design for the same was called for from this department which was furnished after personal inspection of the spot.

57. A correspondent wrote in a local paper recently that some portions of the ruined Panchalinga temple at Somanathpur, had been wantonly destroyed by some mischievous people. This fact has been brought to the notice of the Deputy Commissioner, Mysore District, who is taking suitable notice of the conduct of the perpetrators of the deed. Unless all the Ancient Monuments are "protected" by an act of legislation it is not possible to prevent such acts of vandalism effectively. It is therefore a matter of urgent necessity to bring the "Ancient Monuments Preservation Act" into force within the State as is done in British India.

(iii) Manuscripts and Printed Books.

61. Mallishâpa's Nagakumaracharita is a manuscript (No. B. 118) throwing some light on the history of the Nâgas. In the beginning of the work, the author who is his best known as Udbhâvabhâsâchârabarti, says that he has rendered in Sanskrit poetry in an abridged form what Jayadeva and others of old wrote partly in prose and partly in poetry in Prâkrit. The story of Nagakumâra runs as follows:—"Jayandhara, King of Kanakapâtha, in the Magadha country, had two wives, Visâhalochana and Prithividivê, daughter of Srîvarma, King of Gomagara in Saurashtra. By the first wife he had a son named Srîdhara and by the second, another son called Pratândhara. Once while playing in the compound of a Jain temple, Pratândhara fell into a well containing some serpents and was taken up unhurt. Thenceforward he came to be known as Nagakumâra. Hearing of Nagakumâra's valour, Vyâla and Mahâvyâla, sons of Jayavarman, King of Muttra, went to Kanakapâtha and contracted friendship with him. Desirous of getting rid of a competitor for the throne of Kanakapâtha, Srîdhara led an army against Nagakumâra and had to fall back in the fight that ensued between them. Under the advice of Nayandhara, Jayandhara's minister, Nagakumâra, left the country and went to Muttra with Vyâla and Mahâvyâla. In the meanwhile Jayavarman was driven to a forest by his minister Dushktavâka who threw Susila, Jayavarman's daughter, into prison when she refused to marry him. On arriving at Muttra Nagakumâra set her free capturing the usurper and imprisoning him. Susila was sent to Harivarman, King of Simhapuras, whom she liked to marry. Then in company with Kirtivarman, a Saka prince of the city Supratishthâ, Nagakumâra went to Kashmir and succeeded in marrying Tribhuvanarantika, daughter of Nanda, the King of that country. From Kashmir he went to Girikûta, a city in the Ramayaka forest, the King of which place was called Vanaraja. He also married Laksminimati, Vanaraja's daughter. Learning there that Vanaraja's grand-father was driven thither by the grand-father of Sûmaprabha, the then king of Paundravardhana, the former capital of the ancestors of Vanaraja, Nagakumâra sent Vyâla to punish Sûmaprabha. Accordingly Vyâla went there and succeeded in bringing Sûmaprabha as a prisoner.

On this occasion Aschchhédya and Abhâdya, sons of Jayavarman, King of Supratishthâ, became allies of Nagakumâra in his wanderings of adventure. In the forest of Jâlantika, Sahasrabhatas, a band of five hundred warriors, took service under Nagakumâra. With these and other followers Nagakumâra went to Antarapâtha and was given a hearty reception by Simharatha, the king of that city.
CHANNASEVA TEMPLE AT MOSALE, SOUTH-WEST VIEW.

Mysore Archaeological Survey.
Meanwhile Simharatha received a letter from Harivarna, King of Girsanagara in Saurashtra, requesting military help against Chandraprabha, king of Sindhubdeśa, who on Harivarna’s refusal to give his daughter in marriage to him laid siege to Girsanagara. No sooner was the intimation received than Simharatha with Nāgakumāra and his brave followers set out for Girsanagara. In the war that ensued between the two armies Chandraprabha was defeated and taken prisoner along with his allies, Jaya, Vijaya, Surasena, Pravarasena, and others. Elated with the joy of victory, Harivarna gave his daughter in marriage to Nāgakumāra.

Continuing his adventure, Nāgakumāra went to Kanśambi and married the seven daughters of Subhaachandra, King of that city, and also the daughter of Abhichandra, King of Nāgapura in Kurujāngala. Going to the south he married Jayalakshmi, daughter of Meghavāhana, King of Madura in the Pandyā territory. Passing to Ujjayini he married the daughter of Jayasena, King of the Avanti country. While in the south he paid a visit to Kanchi and was given a cordial reception by Pallava, the King of that city. Passing to Dantipura, the capital of Chandragupta, he married his daughter Madanamanjushā and arriving at the city of Trilokatilaka in Kongālaya, the capital of Vijayachandra, he married his daughter Laksminātī.

On this occasion Nāgakumāra was told by a Jaina ascetic that in his former birth he was the son of King Mahendradvīkrama and that he was then called Nāgadatta. By Laksminātī, daughter of King Vijayachandra, Nāgakumāra had a son called Dēvakumāra and when he grew old, he installed his son Dēvakumāranāga on his throne in Kanakapattanā and himself retired to a forest as a Jaina ascetic.

62. At the conclusion of the tale it is said that Nāgakumāra lived a thousand years in the epoch of Nēmi, one of the 24 Tīrthankaras.

63. In the Uttarādhyayana Sūtra (P. 638, Calcutta Ed.) Dharanendranāga is said to have protected Pārvanātha when the latter was attacked by Kamathādura.

64. In the Sūhāmānā Sūtra (Page 357) we are told that among the five Commanders of King Nāgendrakumāra, Rudrasena was the Commander of Infantry. In the same Sūtra (P. 461), it is further stated that among the Commanders of the army of Dharanānagākumāra, Rudrasena was the Commander of Infantry.

65. Bristling as is the above story of Nāgakumāra with various forms of additions and omissions, it cannot be denied that it has some historical basis. Though Saka and Pallava are rather the names of dynasties than of individual kings, still the mention of those names definitely marks the period of the adventures of the Nāgakumāras. Though almost all the kings mentioned in the story are said to have allied themselves with Nāgakumāra by giving their daughters in marriage to him, it is worthy of notice that no such thing is mentioned in the case of the Pallava King. It is probable that as the Pallavas had married Nāga princesses, the Nāgas, conforming to the Hindu custom of not exchanging daughters in marriage might have declined to marry the Pallava princesses in return.

66. Again though nothing is known of Harivarna, Simharatha, Chandraprabha, Jaya, and Vijaya and others mentioned in the story, names such as Rudrasena, Chandragupta and Pravarasena cannot be said to be as fictitious as the former. That these are the names of famous kings that played an important part in the period of the Sākas and the Pallavas, is well known to historians. Though there had been two kings of the same names in the period, chronological considerations require that Rudrasena should be the Saka Rudrasena II, Chandragupta the first Chandragupta of the Gupta dynasty and Pravarasena the first Pravarasena of the Vākaliñas.

67. According to the chronology of the Sākas, or Kshatrapas, the date of Rudrasena II is about A.D. 268. It has been pointed out in my Archaeological Report for the year 1922-23 that the traditional date of Chandragupta I is about A.D. 250.

68. It follows therefore that the period of the Nāgas fell between A.D. 200 to A.D. 300. Of the nine Nāgas mentioned along with the Guptaś in the Vishnupurāṇa, the first four seem to have been (1) Dharanendranāga, (2) Nāgadatta (3) Nāgakumāra, and (4) Dēvakumāranāga.

69. It must however be borne in mind that the above information furnished from manuscripts cannot be relied upon so long as it is not supported by epigraphical or numismatic evidence. It can only be regarded as a basis for further investigation.
70. The **Gadyakaranamrita** of Sakala-Vidyāchakravarti who styles himself Kavrājāśabhinavabhaṭṭabha Kalikāla-Kālidāsa Kāhala-Kavi-Sīravabhauma Kāla-Kavikalabhāba is an excellent historical prose work in Sanskrit written after the model of Bāna's Harshacharita. The subject treated of in the work is the 90 days' battle of Śrīrangam between Nārasimha II, son of Trībhuvanamalla Viṭaballāla of the Hoysala dynasty and the combined army of the Pāṇḍyas, the Magadhas and the Kādvās (Pālavas) about a few years before Vīraśāmavara's marriage and ascension to the throne in A.D.1234. Unfortunately the manuscript is incomplete. The poet seems to have been a Sārvaites in religion and to have set a high value upon the poetical merits of his own work. He makes Kālīśa, the abode of Śiva, the scene of the narration of the story of the Gadyakaranāmrita. Vyāsa is made to read the work before Śiva and his followers in Kailāsa.

71. The poet traces the cause of the war between the Pāṇḍyas and the Hoysala kings to a mythical feud between Parasurāma, Śiva's disciple and Skanda, Śiva's son, who, owing to their mutual curse to be born as human beings, were born on the earth, one as the Pāṇḍya King and the other as Hoysaḷa Narasimha II and entered into a terrible war with each other. The real cause of the war seems to be the rivalry between the Pāṇḍya King and Trībhuvanachakravarti Rājarāja-deva-choḷa in alliance with Nārasimha II of the Hoysaḷas. Just when Nārasimha was about to celebrate the marriage of Sōmadève, his son by his first wife Kalāvati, who died about three years after his birth, Rājarājachōḷa's territory was invaded by the combined army of the Pāṇḍyas, the Magadhas, and the Kādvās. Before Nārasimha could send his army to help Rājarāja against the combined army, Rājarāja was taken prisoner by the Kādvāa King and imprisoned in the fortress of Jayantamangala. On hearing the news, Nārasimha made a hurried march to Jayantamangala and defeating and slaying the Kādvāa king (called Nījāhu?) released Rājarāja. Then marching with his army to Śrīrangam, he engaged the combined army in battle for 90 days at Śrīrangam, and routed it out. Thenceforward the Pāṇḍyas became tributary vassals to the Kuntalēśvaras, i.e., the Hoysaḷas.

72. The portion of the manuscript in which the genealogy of the bride is given is wanting in the Library copy. All that can be made out from what is contained in the manuscript is that Nandideva and Kshemaraja, sons of Vallabha, king of Guzarat, were driven out of their kingdom on account of their wickedness, that while Nandi married a princess of Paramāra dynasty, Kshemaraja married Surapāla's daughter and that both lived under his protection. When on the death of Surapāla Guzarat fell into the hands of enemies, Nandideva migrated to Kānchi and lived there.

The manuscript abruptly ends here. It may, however, be safely conjectured that the bride selected for Sōmadève was a descendant of the family of Nandideva of Guzarat. The information thus supplied by the manuscript regarding the fall of the Pāṇḍyas and the revival of the Chōḷas corroborates that recorded in the inscriptions of the Hoysaḷas. No inscription of the Hoysaḷas fails to mention the part played by the kings of this line in putting down the Pāṇḍyas and rendering the power of the Chōḷas firm.

73. Another manuscript noticed during the year is Rudrasimha's **Vijanātaranāgini** descriptive of the life of a mythical king called Śankaradēṣa who is stated to have been a worshipper of Śiva and Vishnu. The date of the composition of the work is stated as follows:-

Vaikrama-vijii-senāni-mukhābdhi-kāhiṭi-sammite
Varnēc Somadine punye sarvapānakāśini
Svaṇṃadivārisāc chēyam Krishṇaṇamāśṭītīthīm.

In the Viśām era 1467 (≈A.D. 1411), on Monday the eighth lunar day of the dark half of the month Śrāvana, it being his (Rudrasimha's) own birthday, this work was brought to a close.

74. The genealogy of the author given at the conclusion of the work is as follows:-

Date
(1) Vyābodeva, king of Kāruṇapurāṇaśītha.
(2) Kṛtisimha, son of (1)
CHANNAKSAVA TEMPLE AT MOSALE, CEILING OF THE FRONT PORCH.

Mysore Archeological Survey
(3) Rāmasimha, son of (2)
(4) Dālalasimha, son of (3)
A. D. 1411 (5) Rudrasimha, son of (4)

and the author of the work.

75. Another manuscript noticed during the year is Miśradhiśēvāra's Dvija-rajodaya treating of auspicious lunar days. While speaking of his patron, Dvārakādāsa, a descendant of the Māṇḍūkāta line of kings, the author gives his genealogy as follows:—

(1) Āśādiyā, king of Kanyakubja.
(2) Śīru, eldest of the ten sons of (1) devoted himself to religion, renouncing his inheritance, while the rest of the sons divided the kingdom among themselves.
(3) Jagannātha, son of (2), reclaimed his paternal share and resided in his capital Devapur, south of the Ganges and north of the town called Kautsi.
(4) Dāmodara, son of (3)
(5) Bhāgiratha, son of (4)
(6) Chandasena, son of (5)
(7) Dvārakādāsa, son of (6) and patron of the author; and who made Indrapura his capital.

76. In his Madanaratnaprabhikā, Madanasmitha speaks of himself as a descendant of the Māṇḍūkāta line of Kings and gives his genealogy as follows:—

(1) Dāmodara
(2) Mahipala, son of (1)
(3) Śaktisimha, son of (2)
(4) Madanasmitha, son of (3)

The Dāmodara of this line might probably have been the same as the Dāmodara, son of Jagannātha, mentioned above. The Māṇḍūkātas are said to have had "Kodanḍaparasurāma" as their title. As Hemādri and Madhava are quoted in the Madanaratnaprabhikā, Madanasmitha cannot be earlier than the 14th century A. D.

77. Somačcharitragani's Guruganaratnākāra. (Printed at the Dharma-bhyudaya Press, Benares 1910) is another work which throwing as it does a flood of light on the History of Guzrat in the latter half of the fifteenth century, deserves careful study. Speaking of the authoritative nature of his work the poet says that he has described partly what he saw with his own eyes and partly what he heard from others. The work was written in A. D. 1436. The subject treated of in the work is the life and work of Lakṣmīśāgarāgū of Tapagachchha. Dvārājā was the name by which Lakṣmīśāgarū was known before he was admitted into the order of the Jaina ascetics. He was born in A. D. 1409 in Umāpura in Guzrat. His father was known as Karmasimha of the Ukesa family, a branch of the Prāg-vātās. His mother's name was Karmadevi.

Having been educated by distinguished Jaina scholars, he acquired a taste for Jaina religion and philosophy. With the permission of his parents he was admitted into the order of the Jaina monks of the Tapagachchha and was thenforward called Lakṣmīśāgarā. Mahade, a distinguished Jaina scholar of Dvārāj, admired his scholarship and gave him the titles of Gaṇi and Pandita in A. D. 1440. Then on the occasion of the centenary festival of the Tapagachchha Muni-sundarasūri, the head of that gachchha, gave him the title of Vāchaka in the presence of King Bhima. In A. D. 1452 Lakṣmīśāgarū was raised to the position of a sūri. During the festival celebrated on this occasion there was present his father Karmasimha of the Prāg-vātā line with his friend Vāyuja. Rataṇākharasūri, Udyanand, and Somaśevāsūri were all contemporaries with Lakṣmïśâgarâsûri. Somadevaśrûni was a distinguished poet and his poetical skill was admired by King Kunbakaraṇa of Mēvâd, King Jayasimha of Pāvakavani, and Hâma and others. On the demise of Muni-sundarasūri and his successor Rataṇākharasūri, Lakṣmīśâgarâsûri became the chief of the Tapagachchha in Lātapalli in A. D. 1461. He succeeded in combining the various Gaṇas of the Jains and bringing them all under the Tapagachchha.
78. One of the most important reforms be introduced in the Tapagachcha was the conversion of a number of Digambaras into Śvetāmbaras and in connection with the Paridhāpāna, clothing ceremony of the Jainas ascetics, a great festival was celebrated. Under his influence almost all the kings in different parts of Guzerat abandoned the policy of destruction, and for their own good and for the prosperity of their people formed a circle of Kings. Vāchaka, Vibidha, Gani, and Sūri are the four titles which (the University of) the Tapagachcha conferred on the students of Jain religion and philosophy according to the standard of learning they had acquired. The names of a number of scholars on whom the above titles were conferred are mentioned in the work. What is more interesting is the admission of women candidates for the degree of this religious University. The various degrees conferred on women are Ganini (Leader of a Gana or group) 2, Pravartini (worker) and (3) Mahattara, (the great). The names of the women on whom the above degrees were conferred are also mentioned in the work. A lady called Chūta on whom the title of Ganini had already been conferred was given the title of Mahattara on the occasion when the title of Vāchaka was conferred on Sūmadēva and Havanahamsa (Ch. III. 7). In the midst of a great festive gathering called for the purpose in Aṣāpalli, lady Sūmatadhigamini was raised to the rank of Pravartini. (Chapter III. 14). In a great festival organised for the purpose in Hādurga the degree of Sūri was bestowed on three scholars, Vāchaka on six students and Pravartini on eight ladies. (Chapter III. 61).

79. No less is it pleasing to note that the relation between the Mahamammadan conquerors of Guzerat and Mālava and the original kings, nobles and the people was most cordial. While the people and especially the Gānas and Gachchhas of the Jaina called the Mahamammadan Kings Surātrāma Sukhas, i.e., those who found their happiness in the protection of gods, the word being derived from Sultan, and Prājāpiyas (beloved of the people), the Mahamammadan kings were not slow to appreciate the loyalty of the people, their nobles and their original kings. The most trusted ministers of the Mahamammadan kings seem to have been selected from among the nobles and a number of ancient kings also seem to have retained their sovereignty, though on feudal tenure. Thus Chanda, prime minister of Ahmad of Hadalavi in Mālava, is said to have been a Jain and to have caused the construction of not less than 72 Jain temples. This minister is said to have been a descendant of the Prāgāta line and to have spent about four lacs and four Kalās in charity. Gadārāja, another minister in Ahamadabad is said to have caused the construction of a big Jina temple at the cost of 30,000 Drāma Tankas. Śūra and Vira, two chiefs of the Prāgāta line of kings are said to have been held in high esteem by the Padshah, Ghíyásuddin. Dēvīṣūhā and Mēgha, descendants of the Prāgāta family, are said to have also been ministers, in Ahamadabad and of them Mēgha is said to have received the title of Māfer Malik from the Mahamammadan sovereign of Guzerat.

Besides Bhīma and Kumbhakarna, the other kings who are said to have exercised sovereign power are (1) Bhānu, (2) Laksha, (3) Pata and (4) Karna, though nothing is stated about the extent of the territory over which they ruled.

THE PRAGAṬA DYNASTY OF KINGS.

80. The earliest reference to this dynasty of kings is found at the close of Chandāpāla’s commentary on Trivikramabhaṭṭa’s Nalacampu. Speaking of himself the commentator styles himself as the brother of Chandaśimha, the eldest son of Yaśorāja of the Prāgāta dynasty. The Gurugunaranatmākara furnish some more interesting details about the history of the Prāgāta line of kings. Their capital is said to be Śumdhikha in Guzerat. The Gurugunaranatmākara begins the line with Chaitrasimha, the elder brother of the father of the famous Sūmasundaragani. Their genealogy is stated to be as follows:

(1) Chaitrasimha.
(2) Indrajit or Ilabuṭṭada, son of (1).
(3) Kāla, son of (2).
(4) Kāla had six sons called (i) Nāda, (ii) Vēda, (iii) Sadgangaude, (iv) Samala, (v) Dhira and (vi) Vira. Samala had four sons called (i) Sajjana, (ii) Nimba, (iii) Mana, and (iv) LampaKid.
The word Karnataka.

81. Originally the word Karnata seems to have meant Kar-nadu, a country of black soil and the word Karnata must necessarily have been a corrupt form of it. In this form it occurs in Trivikramabhaṭṭa’s Nalacakamp. This work cannot be later than the 10th century, inasmuch as it is quoted by Bhṛjn of Dhāra in his Saravatikanṭhābharaṇa. Both the author of the Nalacakampu and its commentator appear to have been familiar with the Kannada language. While interpreting the word ‘Nāśṭha charyā’ in P. 221 of the text, the commentator gives ‘Kan-namucchhāle’ (hide and seek) as its Kannarese equivalent. Again while giving the meaning of ‘Paribhāṣā’ in P. 146 of the text, he takes it to mean Karnata and other languages. Trivikramabhaṭṭa himself uses the word Karnatāchāti, prostitute or servant girl of the Karnatā country, showing thereby his acquaintance with the Kannada people and their country.

Part II—Epigraphy.

82. The total number of Epigraphical records collected and published during the year is 124; of these 21 are copperplate grants and 103 stone inscriptions. Out of the 21 four are the grants of early western Ganga Kings.

83. Before going to deal with the texts, translation, and historical aspects of the inscriptions in general and of the Ganga plates in particular, it appears necessary to summarise here the various reasons put forward for and against the acceptance of the Ganga plates as genuine.

84. The total number of Ganga plates so far discovered and published comes to about 50. In respect of the texts of the grants and the names of the successive Kings enumerated in them, the plates are all almost similar with the exception of four plates, (1) the Pedakonda plate (published in E. I. Vol. XIV P. 351), (2) the Chulkuttur grant of Simhavarma (published for the first time in this Report), (3) the Chikkaballapur plates of Jayateja (M. A. R. 1914), (4) Tagare plates of Polavira (M. A. R. 1918) which in their genealogical account differ not only from one another, but also from all other Ganga plates.

85. Apart from this divergence in genealogy, many of the plates are not dated, and in many of these grants which are fully dated the details do not work out correctly. (1) The Tanjore grant of Arivarja for example (I. A. VIII, 212) is dated Saka 169 Prabhava, Phāĺguna Amāvāsyā Bhṛgu. But according to Swami Kannu Pillai’s Tables, Phāĺguna Amāvāsyā, of Saka 169 (= A. D. 248) coincided with Sunday the
12th March, A.D. 248, but not with Thursday as stated in the grant. (2) Likewise the Tagare plate of Tadangala. (Mādhava I) are dated Saka 272 Sādharana, Phālguna Ama Advāra. But Phālguna 30 of Saka 272 (= A.D. 350) fell on Thursday the 14th March, A.D. 350 but not on Sunday.

(3) Similarly the Marcarā grant of Avinīta (I. A. L. 362) is dated Saka 388 Māgha śu. 5 Sōnavāra. But Māgha 5 of Saka 388 (= A. D. 493) was Tuesday the 27th of December, A. D. 496 but not Monday.

(4) Likewise the Jávaś grant of Srīpurusha (E. C. V. M. 36) is dated Saka 672 Vaīśākha 5 Sōnavāra. But Vaīśākha 5 of Saka 672 (= A. D. 750) corresponded with Thursday the 16th April of A. D. 750 but not with Monday.

(5) In the same way the Hsnr grant of Srīpurusha (E. C. X. Q. 47) is dated Saka 684 Vaīśākha śu. 15 Sūkavāra. But Vaīśākha śu. 15 of Saka 684 (= A. D. 762) coincided with Tuesday the 13th March, but not with Friday, as mentioned in the grant.

(6) Similarly the Mānas grant of Mārasimha (E. C. IX. N. 60) is dated Saka 719 Ashādha śu. 5 Sōma. But Ashādha śu. 5 of Saka 719 corresponded to Sunday the 4th July of A. D. 797 but not to Monday.

(7) Similarly the date of the Narasapur grant of Rājamallā (E. C. V. K. 90) is Saka 824 Phālguna śu. 5 Budha. But Phālguna śu. 5 of Saka 824 (= A. D. 903) was Friday the 4th February but not Wednesday as stated in the grant.

(8) In the same way the Śūlī grant of Būtuga (E. I. III. 164) has the date Saka 860 Viśākha Kārtika śu. 8 Advāra. But Kārtika śu. 8 of Saka 860 (= A. D. 993) fell on Thursday the 30th October, but not on Sunday, as mentioned in the grant.

(9) Likewise the Kuśā grant of Mārasimha (M. A. R. 1921) is dated Saka 884 Rudrāvagārī Chaitra śu. 5 Budha. But Chaitra śu. 5 of Saka 884 (= A. D. 992) fell on Tuesday the 13th March but not on Wednesday, as specified in the grant.

(10) As opposed to the above there are however two instances in which the details of the date work out correctly. For example, the Gātuvaḍipuras grant of Nittūmāriya Ereyappa (E. C. XII. N. 269) contains the date, Saka 826 Mārgārīya 15 Sūnavāra. Mārgārīya 15 of Saka 826 (= A. D. 904) coincided with Sunday the 25th November as stated in the grant.

(11) Like the above the Allū grant of Yuvarāja Mārasimha (of the present Report) contains the date Saka 721 Śrāvana śu. 15 Sōnavāra sōnañagāraṇa. Here also, Śrāvana 15 of Saka 721 (= A. D. 799) corresponded to Monday the 22nd July as stated in the grant. It was also a day of lunar eclipse.

86. In addition to the divergence in genealogical accounts and the inconsistency in the details of dating there are other reasons urged for rejecting these grants as spurious. They are (1) badness of the orthography (2) Palaeography of the grants betraying a later date, (3) the unduly long periods of reign assigned to many of the Kings (4) suspicious form of the names given to the engraver and the witnesses, and (5) lack of external or internal corroborative evidence.

87. These are the reasons which led the late Dr. Fleet to reject the Ganga plates as spurious and regard the dynasty as the fabrication of interested persons. Before he came in possession of the facts furnished by the Pennukonda plates of Mādhava (J. R. A. S. 1915 P. 471) his opinion on the Ganga plates in general was as follows:—

"It is hardly possible, after the detailed exposition, that any genuine doubt can remain as to the spurious nature of the grants, and as to the complete futility, and worse, of placing reliance on either them or the chronicle for any historical or antiquarian purposes".

88. Though he thus rejected the Ganga grants as spurious and the dynasty as a fabrication, he however accepted the existence of one, Srīpurusha-māttarasa (A. D. 788) as a historical personage belonging to the western Ganga lineage, consigning the earlier kings to the category of Purāvaras and Budhā of the lunar race.

89. But in the light of the Pennukonda plates discovered and published in 1913-1914, he had to change his opinion on this controversial question. Regarding this plate this is what Dr. Fleet has stated (J. R. A. S. 1915, P. 471.—472):
NAGESVARA TEMPLE AT MOSALE, CEILING OF THE FRONT PORCH.

Mysore Archaeological Survey.
This new record from Penukonda is in Sanskrit and in characters of an early type of the alphabet of Western India. It gives a short pedigree. Its object is to recite that Madhava II granted to a Brahman 65 plots of land in Parvati district. The charter was written by Apapa, son of the Gold-smith Arya. In its characters, language, and orthography, this record stands all the usual tests and its execution is good throughout. In all respects it contrasts very favourably with the other records of the same series, of which some are plainly spurious and others are to say the least doubtful. And my conclusions about it are that we have here at least a genuine early Ganga record and that on the paleographic evidence it is to be placed about A.D. 500 and somewhat before that year rather than after it: A.D. 475 seems a very good date for it.

90. By no means dissimilar to the Penukonda plates in respect of characters, language, and orthography are the two Ganga plates, (1) the Chukuttur grant of the Ganga King, Simhavarma and (2) the Kodanjeruvu grant of the Ganga King Avinata, discovered by this department and published in this Report. As will be seen from their facsimiles, these two grants like the Penukonda grant are in Sanskrit, in prose throughout with the exception of the usual imprecatory verses at the end. They are engraved by Apapa who is perhaps the same person as the engraver of the Penukonda plate. The latter calls himself the son of the Goldsmith Arya, while the former is designated as Basapura, headman of Banaum. On paleographic grounds and also on the evidence furnished by the name of the engraver, they must necessarily be assigned to the same period, as that of the Penukonda plates, A.D. 400—500. But in respect of the genealogy of the kings mentioned in them, they all differ from one another. The genealogies furnished by them are as follows:

(1) Konkanivarman (1) Konkanivarman (1) Konkanivarman
(2) Madhava I (2) Madhava, son of (2) Madhava I, son of
(3) Ayyavarma, son of (2) (3) Krishnavarma, son of (3) Harivarma, son of
and anointed by the (2) of (2)
Pallava King Simha-

varman.

(4) Madhava II, son of (3) (4) Simhavarma, son of (4) Vishnugopa, son of (3)
and anointed by the (8) of (2)
Pallava King Skanda-

varman.

(5) Madhava II, son of (4)
(6) Avinata, son of (5) and
the sister of Krishna-

varma of the Kadamba
dynasty.

91. There can be no doubt that the three plates belong to three different branches springing from Madhava I, son of Konkanivarman; and there is reason to believe that the child king Avinata under the regency of his mother, the sister of Krishnavarma II of the Kadamba dynasty, was contemporary with Madhava II of the Penukonda branch and also with Simhavarma of the Chukuttur branch inasmuch as the same person Apapa appears to have engraved the plates issued in the name of Madhava II of the Penukonda branch, Simhavarma of the Chukuttur branch and the child king Avinata of the main line. Accordingly the genealogy can be recast as follows:

1. Konkanivarman
2. Madhava
   
   3. Ayyavarma
   3. Krishnavarma
   3. Harivarma
   4. Vishnugopa
   
   4. Madhava II
   4. Simhavarma
   5. Yuvaraja
   6. Avinata, a baby King.

*For facility of distinguishing the three lines, the two branches are called after the plates under consideration here.
92. A glance over the genealogy sketched above will show that there are four kings in the first two branches as against five in the main line, inasmuch as the 6th king Avinīța, is stated in almost all the plates to have been anointed, on the lap of his widowed mother. It can therefore be assumed that the child king Avinīța was contemporary with Mādhava II of the Peṇukonda branch and Simhavarma of Chukkutur branch. Even if the titles, Bāṇapuraṇa and Suvarnakarāraṇya-puṭra be taken to indicate different personages, similarity in name points to the conclusion that they must belong either to the same family or to the same period. This is confirmed not merely by the similarity of the alphabetical characters of the three plates, but also by equality in the number of generations in three collateral branches from Mādhava I. Chronological considerations based upon the synchronism of the Ganga kings with the Pallavas, the Kadambas, and the Guptas lead to the conclusion that the three kings, Mādhava II of the Peṇukonda branch, Simhavarma of the Chukkutur branch, and Mādhava II or young Avinīța of the main line must be contemporaries. According to Simhaśuri’s Lokaśibaga, Simhavarma of the Pallavas of Kanchi lived about Saka 380—A. D. 458. It follows therefore that his son who installed Mādhava II on the throne must have been ruling over Kanchi about A. D. 473. As Kukutṣhvaraluva of the Kadambas in the Tāḷagunda inscription is stated to have given his daughter to the Guptas (probably to Chandragupta II), his date is A. D. 490 according to Dr. Fleet’s conclusion on the Gupta era and A. D. 300 according to traditional chronology referred to in my Report last year. Accordingly Krishnavarma II, fifth from Kukutṣhvaraluva may be taken to have lived about A. D. 460 to 475. In Dr. Fleet’s scheme the reigning periods for the four kings from Kukutṣhva would be very short and in my scheme they would be a little longer. Any how Avinīța may be taken to have been an anointed child-king in A. D. 475.

93. Closely following the above plates and almost similar to them in respect of the alphabetical characters, language, and orthography is the Naładā grant of the Ganga king Durvinīța, son of Avinīța, from whom the former was removed by about 60 years. The name of the engraver of this grant is Ghanambādhārāya, as distinguished from Apaṇḍa who lived about 70 years before him. The genealogy of kings mentioned in this grant is that of the main line as distinguished from the other two branches. Now if the Pendukonda plates are regarded as genuine, there is no reason why the Chukkutur, the Kedaneruvu, and the Naładā grants should not be relied upon. None of the reasons specified by Dr. Fleet for rejecting copper-plate grants as spurious is applicable to these three grants or the Pendukonda plates. From this it follows that the three branches of the western Ganga Kings springing from Mādhava I and ending with Durvinīța are as true as those later kings springing from Siriṇurasha Mudramasa whose existence at Saka 710—A. D. 788 is vouched by a stone inscription at Kalkūr in Sirn Taluk (Vide M. A. R. 1918) and is admitted by Dr. Fleet as well.

94. Now between Durvinīța and Siriṇurasha there are only four kings, one succeeding the other. There is no reason why the existence of these four kings should be doubted when those that preceded and followed the four are admitted to have been historical.

95. Admitting that some of the Ganga grants are spurious, it may be asked what is the meaning of a grant being spurious? When it is said that a grant is spurious what is meant is that the contents of the grant are false. The contents of a grant consist of three or four things, (1) the name and genealogy of the grantor, (2) the name and genealogy of the grantee, (3) the object granted and (4) the time when it was granted. Of these, the grantee in whose favour the grant may be presumed to have been forged must necessarily, as otherwise there would be no motive for the creation of a grant. Secondly unless the existence of the grantor and his family is well known to the public at large at the time no sane person would create a grant as issued by him, nor would a grantor like Nittimārā Ereyappā or Mārasimha permit the composer of a real grant issued in his name to invent false names of his ancestors, unless those names are well known names of gods or celestials.

96. Harivarńma, Vishnuśopā, Avinīța and Durvinīța are not the names of gods, but clearly names of men. Hence it follows that the genealogy of the grantor so far as human ancestry is concerned is as genuine as the grantor himself.
But as regards the object of the grant and its time it is possible that in nine out of ten cases it may be false. Hence inconsistency in the details of dating may be taken as an indication of a grant being false only with reference to the object granted, but not with regard to the existence of the grantor and his family.

97. It may however be presumed that a grant may be forged in the name of a false king of a false dynasty and presented for the acceptance of a ruler of a later period. But it is hard to believe that as many as fifty or more grants with the same phraseology issued in the name of almost every descendent of a dynasty containing many descendents are all forged, in a number of places far distant from each other. Hence it may be concluded that the Ganga dynasty is as true as the Hoysala and other dynasties of Mysore and that among the copperplate grants relating to this dynasty only those which stand the tests of genuineness are reliable.

98. Of the four Ganga plates published in this Report the Chālukyā grant of Simhavarma, the Kodanjeru grant of Avinitsa, and the Nallāla grant of Durvindu stand all the tests of genuineness quite well and can therefore be taken to be reliable. As regards the fourth, the Alūr grant of the Ganga King Mārasimha, its genuineness may be questioned, inasmuch as some additions are made after the subscription of the engraver's name, Viśvakarmāchārya, which is also held as suspicious. But as already stated, though the genuineness of the grant may be questioned, the genealogy of the Kings and the synchronistic and other historical matters mentioned in it cannot be doubted. So far as these matters are concerned, the grant is merely a copy of other genuine grants.

99. Among other copperplate grants discovered during the year and noticed in this report, six are of the Vijayamarga Kings, Haribara, Sāluva Narasimha, Krishnaraya, Aekyutaraya, and Rangaraya, three of the Mysore Kings, Chāmarāja Vodēyar VI and Krishnaraja Vodēyar II; one each of Baiṣhapāparāyaka of Avaṭānāja, of Ramabaireganaḍa of Hoḷaḷavāhāḷi, of Bēḷur Krishṇaparāyaka, and five others of minor Nāyakas.

100. Among important stone inscriptions two relate to the Ganga kings Śripurusāla and Sivamāra, two to Nītvākya-ṃāṇadi and Ereyapparas, one to Eastern Chālukya king Mātivarma (?), seven to Nōḷamba kings of the ninth and tenth centuries A. D., two to Rājendrachōla, eight to Hoysala kings, twelve to Vijayamarga kings, three to Nanjarājapattana chiefs, and one to the Kaṇvāra chief Sōyidēva.
101. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1. 

HASSAN DISTRICT.

Arkalgud Taluk.

On a stone set up at the entrance to the village Rágimur in the hobli of Rámanáthapura.

Size 3' × 3'.

Modern Kannada characters.

1. bhúdãya
2. jitu-samátsaram pravarttíssutire
3. 
4. yarige rágiya púje gandha pushpá dúpa dúpa
5. naivádyavam mádabékeṇdu koṭa dharmma-sásá [na] da krama-
6. galam mangalam aha

Note.

The inscription contains six lines, of which the first is almost effaced, while only half of the 2nd and 3rd lines is legible. Though the last words Mangala mahá in the sixth line indicate the end of the inscription, it is not completed, in as much as the object of the grant is not mentioned. All that can be understood from the existing record is that Rághunátharáya was invested with the right of worshipping the harvested heap of Rági grains on the threshing floor, for conducting the worship he seems to have been granted a månya land which is not mentioned in this grant.

2.

On a stone unearthed and now kept in front of the temple of Basava in the same village.

Size 2' - 6" × 2'.

Modern Kannada characters.

(Half of the stone with inscription is broken and is lost.)

1. máneyeádarára ída
2. Rághunátharáyaríge koṭta

Note.

From the two lines of the inscription it appears that Rághunátharáya was granted some land.

3.

In the same village, on a stone by the side of the road leading to Rámanáthapura in the same hobli.

Size 5' - 6" × 2'.

Modern Kannada characters.

1. stinga
2. stambáya Saña
3. ya Sáliváhana Saka
4. 1574 neyá Nándana-samvatsarada
Most of the lines of the inscription are peeled off. Fortunately from what is still legible, the main idea of the grant can be understood. It is dated Śaka 1574, Nándana year. It records the grant of some land by Pírivarája, son of Śríkaṇṭha-rája, king of Nánjarája-pátaṇa in Coorg for the service of god Málīkārjuna in Bēttadāpur.

4.
On a víragal set up near the canal by the site of the weekly fair in the village Basavápatna in the same hoblī.

Size 3'—6" × 3'—6''.
Old Kannada characters.

(Top row.)
1. Saka varusha, entanúrondeya.

(Left side.)
2. Máchádē-
3. vamayya.
4. dé
5.
6.

(Bottom row.)
7. la turugálam magu . nakkēridār

Note.
Lines 5 and 6 are entirely effaced and the first line is not fully legible. It appears to record the death of Máchádēvamayya in fighting against some cow-lifters.

5.
In the same village, on a rock to the west of the Brahmanas' bathing-ghat.
Modern Kannada characters.

1. Basavápattnānaḍa
2. Śríkaṇṭhārāja
3. kilakure
4. ārāya
5. ūtadu Mōnamlillivāsāntadēvarge dānavāgi
6. kavile kondavanu

Note.
A few words in lines 1, 3, 4, and 6 are illegible. From what is legible it appears to record the grant of some land by Śríkaṇṭhārāja, king of Nánjarája-pátaṇa, for the service of Mōnamlillivāsāntadēva (?). The inscription ends with the usual imprecation.
6. Mākuballī (Chāmasamudra) grant of Chāmarāja VI of Śaka 1555 in the possession of Nāgappa, son of Vajjharallī Subbarāyā in the same village (Basaḷāpāṇa).

One plate: size 9½" × 6½" × ½".

Kannāda characters: Sanskrit language.

I (a).

1. śubham astu namas tunga-kura-chumbi-chāndra-chāmna- 
2. ra-chārayē traiḷokyā-nagarārambhā-mūla-stambhāya Śam-
3. bhūve! Harē līlā-Varāhaya damṇthra-dūdhasa sa pātun vah!
4. Hēmādri-kalāka yatra dhārī ekaḥsvatrā-kriyamadāhau āstich Chā-
5. marasa-kshāmbhir kirti-vyāpta-digantarāḥ! Šomav aṉa-samū-
6. dhūtōhy Atēra-kula-sambhavah! tasyātmajā Raśa-nripāla-
7. varāḥ pratyarthi-prthvīśa-tamśra-sūryah! nīṣṭāna-vīkhyāta-
8. nagendrā-dhairyasadākṛitāsaṁhitātārūthi-kāryah! tasyā-
9. tṃjūhīm Narasa-kṣhūndrās satkṛtī-sāṃdrā śrīta-vārdīḥ-
10. chandrab! nirantarānamā-narēndra-maṇjī-ṃapikā-sīrā-
11. pāda-pāda-putrāḥ tasmād bhūpāla-durgdhōpuchita-jalāṛdhī-
12. rd utgataḥ Chāmabhūpaḥ pīrnum pīyūṣa-bātun vi-
13. taraka-kirna-dvānta-duṁyāndhakāraḥ sphaṛ�-ṭārā-
14. Tushāraṭhā-Suraṭatiṁ-hama-bāṇāmārāḥ
15. kṛtṛjyotānāḥ pihanti pratidīsām amāṣya-
16. sva vidvāchehalārē tēna Chāmamaṇḍrēna Rāmakan-
17. drākhy-vaṛyane! datta Chāmasamudrāya likhyaṭe dāna-sāṃsaṇa-
18. svasti śrī viṇāpēta-sākēśmin Śāliśvānē! pancha-pancha-śaad-ā-
19. dik-panča-sahārasakaṃ . . . gatābāḥ vartamānēdē Bhāvākhyyē ma-
20. sa Pāḷgunē sita-paṇkhe pūṛnaṃayām tathā chandrapāragakē!
21. Śrīranga paṭṭāṇē śrīmad Rangāṇāthasa samīdhah! Āṭrēva-
22. nva-śambhvasā Śaśīkūṭē śrī Chāma-prthvīpatis tat-pūtrō vara-
23. Raśa-bhūpāti-maṇi kṛtṛya prāśiddhō pījuvtī tati-sūno-
24. r Narasā-prabhōs samajī śrī Chāma-bhūṃripatiś Chāmā−

I (b).

25. bhūdhyaparābhīdham guna-yutām śrī Śām-
26. kuṭalīm dadau Bhāradvāja-pavitra-gōtra-janitās śrī Kē-
27. śavākhyābhīvati tutsaṇur vara-Nārasimha-mahahkrit tasmā-
28. d abhūd yājuṣah! Āpastaṃba-kulina sarva-ahakhekt śrī Ya-
29. jār-Nārāyana sat-pūtrāya cha Rāmaṃḍra-makhi-
30. nē prājīyaḥ pūttātmīnē śrī Venkata-mahārājī prthi-
31. vum śāsati svamīn! ratna-simhasānārūḍhe tād-dattē-smā-
32. t-kulāga! Māṣīna-smānyeta Hōsaholē-thalē-
33. vāsmīṃ tad-grāmo-dik-ohnūṣṭhāna-kē-ṃkā-hōṣṭhāra-samāvin!m1
34. Mākuballīkūrakam gramāṃ nāmē-kami-vivārjamī! askṭhābhō-
35. gas tathārāṣṭa-tējas-svamyais samāvin!m2 rāja-tat-sēvakagī-
36. hīya varījitaṃ nīrūpadrvamī mātē-pitrō pūṇya-lō-
37. ka-prāpteyē bhuyādyaya mēl sa-hīrṇey-kṣhata-kūṣa-
38. jāk-dīlāra-prapōrvakām chandrapāraga-samaye prē
39. yachchheś Chāmāsagaraṃ bhavat-sudāman paṇḍrāṇām-param
40. paryēna santānumī dāndibhi-parivṛttīnām yathā-
41. yōgyam krayasya caśi nīrūpādyēva bhunja-tēnas ti-
42. śhītaḥ-chandratāramī! śrī Chāmasamudraya praddatt
43. tāmra-sānānīm bīrid-int-emba-gandākhyā-bhīt-varāhikā-bhūbhn
44. jā chandrapāraga yusunābhīyan mā-dattam Chāmāsagaraṃ! Ā-
45. kuballī hared yastu sadyā chandalātaṃ vrajet śva-dattam parasa-
46. ttēm vā yō hāretā vasunḍharāē śaṣṭip varsha-sahārā-
47. ni vīdhīyām jayate kruṇābī dāna-pālāmayā mahīyē dā-
48. nāch-chhreyōnupālam dānāt sarganav avāṃṇīdī pa-
49. lanād achyutam padamī śrī Chāmarāja śrī∗1
TRANSLATION.

Be it well. Salutation to Śambhu whose head is brilliant with the fly-fan-like crescent and who is the supporting pillar of the city made of the three worlds.

May you be protected by the staff-like task of the sportive boar incarnation of Vishnu, on which task the earth with its pot-like golden Mēru appeared like an umbrella.

Victorious was Chāmarāja, born of the lunar race, and of Ātrēya Gōtra and with fame pervading all the quarters.

His son was Rājamripa who was the sun in dispelling the darkness that is the host of hostile kings, whose courage was widely known and who was ever ready to do good deeds.

His son was Narasārāja, very famous, a moon to the ocean that is the band of those who courted his favour, at whose feet hostile kings prostrated themselves and made as it were a perambulation of light by the rays of the gems of his diadem.

Like the full-moon from the milky ocean was born from him King Chāmarāja who dispelled the darkness of poverty by his charity and on whose fame shining like the stars, the Himalayas, the Ganges, the swan, and smile are feeding the learned like the chākāras on moon-light.

The deed of the grant of Chāmasamudra made by that Chāmarāja to Rāmachandra-yayvan is as follows:—

Be it well. There having elapsed 1555 years in the era of Śālivahana Śaka, in the current year Bhāva (A.D. 1634) in the month of Phālguna, white fortnight on the day of full moon, which was a day of lunar eclipse, in the city of Śrīngapattana, in the presence of the God Śrīnganātha, Chāmarāja, son of Narasārāja, grandson of Raja, and great-grandson of Chāmarāja of Ātrēya-gōtra and of the lunar race, made a gift of Chāmasamudra to Rāmachandra, son of Yajña-pārāyaṇa of Yajurveda and of Aparasimabakula, and performer of all the sacrifices, grandson of Nārāsimha, and great-grandson of Kēśavādhibhari of Bhāradvāja-gōtra.

When Venkaṭa-mahārāja mounted on his jewelled throne was ruling over the earth, the same village, then called Mākuballi, situated in the territory of Mysore, was granted by him to the family of the present grantee. The same is now regranted under the name of Chāmasagara, free of all taxes, with eight kinds of right of enjoyment free from taxes levied by kings and the servants of kings, with a view to enable his parents to attain to heaven. The gift was made with pourings of water, with gold and Kusa grass and rice-grains, on the occasion of the lunar eclipse, with right of transfer, to sons, and grandsons in succession and also with right to sell, mortgage, or make a gift of and with right of enjoyment as long as the moon and stars endure:—

Thus is made the gift of Chāmasamudra by him whose titles are Brundentenbaragaṇḍa and Bhūvarāha. (Then follow the usual imprecatory verses with the signature of “Śrīchāmarāja.”)

7.

On a stone in the tank bed to the west of Muttugada Hosur in the Hobli of Magge.

Size 2' x 1'.

Modern Kannada characters.

1. . . . Siddhajimālaya.
2. Sānte-auveya basadi.
3. . . . bage mādīsidanu.

Note.

One or two words in the first and the third line are illegible. It seems to record the construction of a basti in memory of Sānte Auve, a Jain lady or nūn.
8.

On a stone standing at the entrance to Agrahāra, a village in the same hoblī.

Size 5'-6" × 4'.

Modern Kannada characters.

(Lines 1—4 are effaced.)

5. ...
6. 10
7. ...
8. putraru Nanjarāja-patronadā arasagalu Śrīkantharājaya... maga...
9. rāda Piriyarājaya-devaru... Jangama...
10. Lingunapadārayarige 6-chandrārka... yā-
11. gi nadadu barali vendu Agrahāra...
12. mārpitavendu hējalu lingamudre-kala sāsana...
13. ruwake dāri alupidavara hēndātiyana...
14. ge koṭṭavaru.

Note.

Lines 1 to 7 are entirely effaced owing to the peeling off of the upper layer of the stone, while a number of words in the rest of the lines are quite illegible. It seems to record the gift of the village, Agrahāra, to Lingamma Vodeyar, a Lingāyat priest by Piriyarājaya, son of Śrīkantharājaya, king of Nanjarājapattana in Coorg. The date of the gift must necessarily be the 17th century.

9.

On a viragal in front of the temple of Chōlēsvara to the west of the tank in Hānugal in the same hoblī.

Size 2' × 1 ½'.

Modern Kannada characters.

1. svasti samasta-praśasti-sahitam 1220 m. Vīlambi sam-
2. vatsaraḍa Vaiśākha-śu 8 Arusālpatīya maga
3. rana-jayāspada bṛtragalu Malabharīya ma-
4. ga... sidu.

Translation.

Be it well. This is a viragal set up by the son of Malabhāri in memory of the victory won (at the cost of life) by the son of Arusālpati on the 8th lunar day of the white half of Vaiśākha in the year Vīlambi, Saka 1220.

10.

On another stone in front of the same temple.

Size 4'-6" × 2'-6".

Kannada characters of the Hoysala period.

1. nāmas tunga-śirāḥ-chumbi-chanda-chāmara-chārnāvē śraušṭrya-nagarām-
2. bha-mūlāstambhāya Sambhavē
3. ...
4. ...
5. ...
6. Vinayāditya-bhūpālakaṃ...
7. Nṛsimhabhūpatī...
8. Nṛpa-Nārasimhabēga njāmī Nārasimha-nṛpa-rājya-śri...
9. ...
10. ...
11. ...
12. ...
13. rājya-lakshmiyam!
14. 
15. 
16. 
17. 
18. 
19. 
20. 
21. 
22. 
23. svasti samasta-bhuvanāstayaṁ sri-brūthi-vallabha-mahārājādhiraja-rāja-
paruṇamu Svaram Dwāravatī-punavabhiḥāvaram Vadavakum
24. lāmba-dyumam sarbajaya-chādāmava mahe-rājārāja mahe-purusha-guṇa
25. gopādhihravā kadhāpuchkhandan asabhāya-sura Ekaṇgaśira Śaṅkivā
26. rasiddhi gurudurgamalā chaladh-anka Rāma utpākanthīravā Madhav-
27. rājya-nirmulana Chālakāja-panthakṣaḥ-khārya Pāṇḍya-rājya
28. samuddharaṇa mahānaka-pratāpā
29. pa-chakravartti Hoysapa śrī-Vira-Narasinghdeva śrīmad-rājahāni
30. Dōrasamudraṇalo sukhā-sanktūḥa-vinoḍādīm prithvi-rājya
31. geyyuttamire tatū-pāda-patnōpajīvīgalum svāmi-vihekalaka-gopāram
32. Rāmakṛishṇa-pada-patmārādha
33. karunappā śrīmanu-mahāpradhānam Pirumāl-dēva-damāyakaru saha-
34. varshaḵda 1903 neya Vikrama-samvatvarṣaṁ Śrīvama-śri
35. ddha 11 Brāhmapati-vāradaṇḍa svasti samasta-prasastī-sahitam śrīmat-
36. sarvā-namasya da madhāgharam Vijjālovaṇavāda Hanumgalā śrī
37. mahājanangalā kāyaḥ Śrīpādā Manchanopāliyārā māsudārgaṇa
38. kevala śrīmanu-mahā-pradhānam Pirumālēva-damāyakaru
39. ā-Hānugalā-Bālilanganahalliya koḍagīya Jakana-katteya kejagana salage
40. yentu-kolaganamā ā-Hānugalā teknāna tathā kāya
41. keṣeya kejagana māgiyāgida māru-salageyum yeraṇu-koḷagas anu hattu
42. salageyum* hadināru-kolagada...
43. yakku-tatu-kālōchita kraya-dāráya valum śākalya-vāya śrī-Pirumālēva-damāy
44. yakkaru ā-mahājanangalge koṭṭu
45. ā-mahājanangalā kāyalu sakshiyā... vāgi kraya-lakshma-
46. na-lakshitavāgi dhārā-pūrvavakāgi kondu ā-kṣēтраdā ā-Hā
47. nungala ayindra-paschima-dakshinottāra ā-kānūnāyadā makkalū ā-chandārkika-sthāryiyo saluvaṅtāgi ā-kṣē-
48. travanū ā-Pirumālēva-damāyakaru dhārā-pūrvakam māli koṭṭaru yi-
49. dhurmkakke ā-mahājanangalā nadusvaru
50. bitti solage alivu anyāya olagāda ellā-terugeyam ellā-bādhvam ā pari-
51. harīs koṭṭu sarvanāya
52. vāgi nadasikduvaru ā-kṣētravānā māduva kāyallu galige māra-mārav-
53. deyallu salahayendu pariharīsi
54. sarvanāya gadi nadas koṭṭaru āndu māryayadayal ualla kasaruvana bittu-
55. vata āruvaṇa mukhyavāgi vullā ā-Kaliyali
56. mādista dhurmmavo saluvudā ā-gaddegulidāda bhātāyva suvarṇāv
57. ellavanū heechhuheya bhāgeya ādana
58. tahadanā tōṭanēka-brahmādaya nādiyaṅktōṭāda phalavanu māttāva
59. biyavanū mādade ā-kānā
60. pūjya ayindra-paschimakke ā-chandārkika-sthāryiyo nadusvaru sāmā-
61. nyōyam dharmma-setur nīp
62. pāpaṃ kālē kālē pālanīyo bhavadbhih 1 sarvan ētan bhāvinah pārthvīvēndrān
63. bhūyō bhūyō yēchatē
64. Rāmāchandral 1 svā-dattāṇa para-dattāṇa vā yō hātē saṃvuddhān
65. shashti-varṣa-sahasrāṇi viṣhṭyām
66. āyate krīmiḥ yi-dharmeke ārūn alivu anyāyavanu nenadaru gō-brah-
67. maṇa-dēva-hingagalige drōhane
68. nadavaru 1 yintappudakkhe ā-Hanugalā śrīmad-āśeṣa-mahājanangalā
69. śrī-hastadoppaṇa śrī Vopa
70. tevṣarān ā-Hanugalā vūra mundaṇa Pirumāla-soondāda dharmma-
71. mām kēla... sa... ā-Pirumālēva-damāy
72. yakkaru mādsida dharmma 1
Note.

Lines 2 to 23 of the inscription containing a description of the genealogy of the Hoysala dynasty from Vinayāditya to Nārasimha are illegible. It is dated Saka 1202 Vikrama, Thursday the 11th lunar day of the white half of the month of Srāvaṇa, which corresponds to Thursday the 7th August A.D. 1280 when Nārasimha III called also Viranārasimha was ruling in Dvārasamudra, as stated in the inscription. It records the gift of a plot of land of the sowing capacity of 10 Saliges and 16 Kolagas, in Hānugal, free of all taxes, by Mahāpradhāna Pirumāja-deva Daṇḍayaka, a general under the Hoysala King, Nārasimha III, to Sampādi Manchaṇḍapatīya, after purchasing the same from the Mahājanas of Hānugal which was also called Bijjalēpura.

The one interesting point deserving of notice in the grant is the purchase of the plot of the land mentioned in the grant from the Mahājanas of the village. This implies that the land was the common property of the Mahājanas, i.e., the inhabitants of the village instead of being the individual property of one or a few of the people. From this it can be safely inferred that the custom of owning land in common by all the villagers and of its joint cultivation was still prevalent during the period of the Hoysalas.
11.

Belur Taluk.

A copy of an inscription in the possession of Virappa Arasu in Belur town.

1. svasti śrī-śaka-varsha 1573 neya Vijaya-sam-
2. vatsarada Māgha suddha 10 mijalu śrīman-mahā-
3. manuvanṣajēśvara Kāsyapa-gōtra Kaṣyapa ... saka-
4. lōḍāra vīramani Sōmarājaya vajrge arasa-
5. padaman koṭta Kuṇḍelur-pada Gaḻṭa Ckēriya
6. śrīman-mahā-mandalēśvara-pratāpa Nandivālād-arasa
7. Nandivirāḷam Ādityēśvara-dēvāra pratishtheyam mādī-
8. Kalalevamba puramam kaṭṭisidāru
9. idakke sākhigalu Hari-Hara-Brahma-ashta-dik-pālaka-navgra-
10. āhgalu śrī śrī śrī.

Note.

The inscription is dated the 10th lunar day of the white half of Māgha in the cyclic year Vijaya, Śaka 1573 which corresponds to A. D. 1651. But A. D. 1651 was Khara, but not Vijaya. It records the formation of a village called Kalale and the setting up of the image of Ādityēśvara in a temple (of his own construction?) by Nandivirāḷa, an Arasu of Nandivālā, styled Mahāmandaḷēśvara of Kuṇḍelur and Gaḻṭa Ckēri; he is also stated here to have bestowed kingship (arasatana) on Vīramani Sōmarājaya of Manuvamsa and of Kāṣyapagōra.

12.

On a copper plate in the possession of Sindhuvalli Nārayanāchārya in Belur.

Size 4" x 3".

Nāgara Characters.

1. samsthāna-Kollāpura Bāpū-
2. Sāhēb Bāhādaru chhartrupati.
3. Venkāṭēśa devāsanava.
4. bāda sēva.

Note.

This is the service of a pedestal offered to God Venkāṭēśa by Bāpū Saheb Bāhādur Chhartrupati of the state of Kolhāpur.

This plate seems to be the inscribed portion cut off from the pedestal of copper given to some temple of Venkāṭēśa for keeping the procession image on the pedestal.

13.

On a stone set up near the tank at the village Agasarahalli in the Belur hobli.

Size 6" x 2'–6".

Modern Kannada language and characters.

1. svasti śrī Lakshminārāyana-
2. dēvāra pādāvē gati śrī śrī.
3. ...
4. svasti samasta-prasasti-ashtaruv-
5. appa Hoysala Vīra-Nārasingadhēvaru
6. Dōrasamudrāda nelevidinōḷu prithvi-rā-
7. jyam galyuttiddali svasti śrīmatu.
The inscription is dated Sunday the 3rd lunar day of the white half of Phalguna in the year Pramāthi, Śaka 1202 corresponding to Sunday the 23rd of February A.D. 1281, when Nārasimha III was ruling in Dōrasamudra.

It records the purchase of the villages, Agasarahalli and Setṭarahalli by Paramēśvara-dannâyaka of Punisahalli for Gadyānas 16 from Hiriya Dannâyaka of Belur and all the Gavudas of Aravalli and gift of the same villages for the service of God Lakshminarāyana in the village Nāranapura.

14.

On a stone kept leaning on the wall of the temple of Mallēśvara in the village, Keralūra, in the same Hobī:-

Size 4 1/8” x 1 5/8”

Modern Kannada characters.

1. namas tuṅga-śrīra-chumbi-chandra-chāmara-śrīra-vā
2. tralūkya-nagarāmabhō-mālasambhāya Śanabhāva
3. svasti śrīrajvat-pratāpa-Hoysala
4. Vira-Ballāludēvaru Dōrasamudra
5. Malēyanāyaka maga Lenkabelu Horabamma
6. Gavudana śruvaṃ golva hryulo. Gō-
7. vīgāvadanu palaru iḍuva loka-prāptaṇ adā

Note.

This is a memorial stone raised in memory of the death of Gōvigaṇḍa in repelling some cow-lifters under the lead of Lenkabelu Horabamma Ganda, son of Malēyanāyaka, when Viraballāla of the Hoysalā dynasty was ruling in Dōrasamudra.

15.

On a stone near the fence at the entrance of the same village.

Size 5” x 1 5/8”

Modern Kannada characters.

1. Viśvāvasu-suvya-
2. tsaraṇa Māgha-ṭa
3. 5 in Kamaranaṇu
4. Malleyadēvarge
5. samarpista toṭa-
6. da bhûmi 'ubha-
7. m asu Malinâtha
8. ēri ēri

Note.
The inscription is imperfectly dated the fifth lunar day of the dark half of Mâgha in the year, Visvâvasu. It records the gift of some garden land for the service of God Malleyadêva by one, Kâmaṇḍa. A figure of the Dwarf-incarnation of Vishnu is also carved on the stone.

16.

On a stone set up at the entrance of the same village (Keralûru).

Modern Kannâda characters.

1. Malinâtha Ganâdhipatyâya namah
2. ēri Malinâthadêvara pâdâvâ gati
3. subhan asu namas tunga-śīra-
4. ś-cumbi-chandra-chânasu-châravâ trilokyâ-
5. nagarânubhâ-mûla-stambhâya Sambha-
6. vâ 1 Harâr ēri-Varâhasya dam-
7. sîra-dandah sa pâtu vah 1 Hêmâdri-kalaśâ
8. yatra dhârâ chhatra-śriyam dadhau 1 svasti ēri jayâbhhyu-
9. daya Sâlâvâhama saka varsha 1573 nâ sanda varta-
10. mânâ Khara-savatsarada Chaitra ssdhîhal lu Bêlûra
11. mînyâ mahâjanaru kûdi Beluhû-sîmeya Taga-
12. re-nda Nalavathihalli Mâvinaâhlliya Ma-
13. lisettîya maga Sômaseṭṭtarâ uga Parva-
14. ta-settige paṭṭanaseṭṭtandanda dandigeum-
15. balige kotja bhû-dâna-dharmama-âsananda kramaven-
16. tendare Tagarenâda volagulla Keralûru embu
17. grâmavanu nimma putra-patra-pâtampareya-
18. grâmavanu nimma putra-patra-pâtampareya-
19. vâgi â-chandráka-sthâiyâgî pûrvamari-
20. yâdeyanu koṭṭu kondu yidake saluva nidhi
21. nîkhêpa jala taru pâshâya aksâmî âgâmi
22. sidhànî sâdhnyangalema ashà-bhoga-tîja-sâvyagala-
23. nu âgumâdikondu pûrvâ-mari[yâdejanu
24. mahâsikondu voppa-mâdikondu sukhadali
25. anubhavi iskondu bahuva Siddharâhlliya
26. Hasanakana Sàhêbaru Kanâflûrâ khànasà-
27. hebarn voppikevinda mîdîa dharma dévarige sa-
28. labêku yendu grâmâkke chatus-sîmeya-

(Left side)

29. li li kallu naṭṭu koṭṭa dharma
30. yidake ēru taḍḍaru
31. Gangeyaḷa ēva kondu
32. hâkida pâpa Makkeyalli
33. handiya ērâda pâpa
34. sva-dattâ dvigunam puṇya
35. parâdattànupâlana para-
36. datâpahârêpa sva-dattâ
37. nîshphalâ bhûvēta Ha-
38. samkhana sàhêbaru
39. Khânasàhêbara voppita
40. Maliniṅtha sarânu śīr

Note.
This inscription is dated the first lunar day of the white half of Chaitra in the cyclic year Khara. Saka 1573 corresponding to Monday the 1st March 1652. It
records the grant of the village, Keraḷūr (Keralūr) by the Mahājanaś (citizens) of Bēḷūr to Parvata Setṭi, son of Sūmaseṭṭi, and grand-son of Mahāśetti of Naḷavatihalli and Māvinaḥalli in Tāḷavarṇādu in Belūrūru Simē for the maintenance of the weighing balance necessary for his Pāṭṭanāsetṭītana, office of the head-man of the city, with the consent of Hassain Khan of Sīdharāhālli and of Khan Sāhib of Kāṇūr. Then follows the description of the boundary of the village together with the usual imprecatory verses at the close.

The interest of the inscription lies in the fact that even so late as the 18th century citizens owning mānya land were in the habit of bestowing a portion of their mānya land on a wealthy and powerful man for the maintenance of weights and measures and for the exercise of some customary mercantile functions.

17.

On a stone set up in the temple of Iśvāma to the south of the village Kūḡōḍū in the same Hobli.

Size 3' x 1'10"

Modern Kannada characters.

1. 
2. dēṃam prithvi-rājyaṁ gayya . . . daṃmāyaka
3. . . . . . nāḍa samaradol Kē-
4. tayyana Mādāyya . . . . kondu sūra-lō-
5. ka-prāptan āda jīteṇa labhyatā Lāhumi
6. mitēnapi surāṅgana kahana vidvamsanē
7. kāye kā chimmā maraṇe ranē li śri śri śri

Note.

The first line and portions of the 2nd and 3rd lines are lost. The inscription seems to belong to the period of the Hōyālas. It records the death of Kētayana Mādāyya (?) in a battle. It ends with a Sanskrit verse in praise of the glory of death in battle.

18.

On a stone set up near the same temple

Size 5' x 4'

Old Kannada characters.

1. svasti śri
2. Kūḡōḍūna sakala gāvudugalum Chajukya Mativarmmam Rā-
3. jarajānām bariye Andarasa anujayyan sīme
4. hariyalu Iduḡōḍīna Sivara-gāvudan iḍū Agutva-
5. bajāde kādu Śivamā-sāyujyamām konplam

Note.

The top portion of the stone containing the first line is cut off and lost. About three lines at the close are covered by a platform recently built. The inscription seems to record the death of Sivara Gāvunda of Iduḡōḍī in fighting against the brother of Andarasa, one of the followers of Rājaraṇa Mativarma of the Eastern Chālukyas (?), the husband of Annamgadēvi, sister of Rājādhirāja-chōla while Mativarma himself was being chased out by the Gāvundas of Kūḡōḍū.

Translation.

Be it well while . . . . . . . . . . . . . . . . . . . . as well as all the Gāvundas of Kūḡōḍū were chasing Rājaraṇa Mativarma (of the Eastern Chālukyas) and while the brother of Andarasa (a follower of Rājaraṇa) crossed the boundary and passed into the territory of Kūḡōḍū, Sivara Gāvunda of Iduḡōḍū fought like Hantūmān against him, and dying attained identity with Siva.
At Dēvilāḷi in Hālēbid hoblī, on a stone opposite to Kallēśwara temple.

Modern Kannada characters.

1. nāmas tunga-sīras-chumbi-chundra-chāmara-chāmavē trailōkya-nagara-rambahā-mūla-stambhāya
2. Sambhavē
3. śri svasti samadhigata-pāńcha-mahā-sābda-mahā-ma-
4. ndalēśvaram Dvārāvati-puravaradhāvaram Yadvā-kulām-
5. bara-dyumanī samyakta-chūḍāmāni malepara-
6. īgandādy-anēka-nāmāvālī-samālāṅkītār appa śrimat-Tri-
7. bhuvanamallā-Ereyangā-Hoysalā-Dēvar tat-pāda-pa-
8. dōmpājīvagalpā svasti samata-rājya-bhara-nirūpītā-mahāmātya-
9. padavī-vīrājamāna-mānōmmata-prabhu-mantrōṭāhā-saktī-tra-
10. ya-sañapannar appa śṛtma mahā-prabhāna-Manaveggade-
11. Kunda-mārāya Mayse-nāda Tāvarevakaṇeranubha-
12. ya-sāmyādīm ăluttam āralu Saka-varṣham 1015 neya Śrī-
13. mukha-samvatsara Chaitra-ṇ 15 Sōmavārāndu kannegere-
14. yaṁ kaṭṭī śivālavyavan ettisi Mendēśvamēvērā pū-
15. je-mvēdyakkam Hosagereya modalīrīyalu bītta galde sala-
16. āra mūlāsthāna-Kallēśwargē Māvinakereya addē-
17. riya kelage bītta galde mūru intī-dharmam
18. pratipālasuvargge puyyam ent endade Gange Vārṇāsī
19. Prayāge Kurukshetradalā sāsriva Brāhmanargge saha-
20. ara-kavileya dārā-mājīdā phālaṇ akku intī-dharmamam
21. kededavara adhōgatiyum Raaraavana yeduvaru
22. sva-dattaṁ para-dattaṁ vā yō hārēta vasundhahrām ashaśtiṛ vā-
23. reha-sahasrāni viśṭhāyām jāyate kriyā.

Note.

The inscription is dated Monday the 15th lunar day of the white half of Chaitra in the cyclic year Srmuta, Śaka 1015 corresponding to Monday the 3rd April of A. D. 1094, when Tribhuvanamalla Ereyanga Hoysala was ruling in Dvārāvati (Hālēbidū). On this date Manaveggade Kunda-Mārāya, Mahāmātya and Mahāpradhāna to King Ereyanga, and having Tāvarekere in Maye-nādu under his rule, caused a new tank together with a Siva temple to be constructed and made a grant of a field of the sowing capacity of 6 salages under Hosagere to the temple for food offering to Māndeśvara and of a plot of land of the sowing capacity of 3 salages under Māvinakere for the service of God Kallēśwara. The inscription ends with the usual imprecation.

20.

On a stone lying on the way to Hāgare from Menasimammana-moradi in the same village Dēvilāḷi.

Modern Kannada characters.

1. Śrīmatu-Pramādi-sam-
2. vatsaraṇda Chayitra-su
3. 5 lu Sāntidēvar
4. śiṣya Malleśēvaru
5. kāṭṭaiḍa manṭapa
6. Śivanē gati maṅgaḷa
7. śrī śrī śrī

Note.

The inscription is imperfectly dated the 5th lunar day of the white half of Chaitra in the year Pramādi and it records the construction on that date of a manṭapa by Malleśēvar, disciple of Sāntidēva.
21.

A copy of the copperplate inscription in the possession of Râmâyya, schoolmaster at Dévihàlli.


Note.

The grant is imperfectly dated the 5th lunar day of the dark half of Mārgaśīra in the cyclic year Viṣṇu. It records the gift of a wet field called Hālugāyde by Nāgānma for the service of god Sōmēdeva set up by Rāçhāyay, his grandfather, when ċhrīṣnāṇa Nāyaka was ruling over Bēlūr. With the consent of his younger brother, Sōvayy, Nāgānma entrusted the field to Tāmmade Basavāyānamara, authorising him to conduct the service.

22.

On three pieces of stone on a mound on the way leading from Rāṅgnaṭhā- bēṭṭa near the village Kondiérāma to ċhaṭṭaṁbhaḷi in the same hoblī. Modern Kannada characters.

First piece.
1. svasti prithívivallabha-mahārājādhirājaṃ paramēvaram parama-bhättārakaṃ Satyāśraya-kula-tikākan Chālukyaḥbharmāṇaḥ śrimat-Tribhuvanama.

Second piece.
3. 1-gaṅdāyā-sunka-nāmāvali-sanālankṛitā appa śrīmat-Tribhuvanam-
4. Poyasalā-devarū Gāngavāḍī Tombḥattarū-saṅgramam sēka-
5. tādiṁ rājyaṃ goyuttamārī tāt-pūdā-padumāpaṇjavī sa-
6. madhigata-paṇeḥa-mahā-sadbā mahāśāṃanta
7. kulake kānta Gāṅga-kula-kamala-mārtandarā parama-
8. dināṅṭha-jana-kalpavanakṣaḥ āśrita-jana-chintanamai
9. aṅkāda-kula intiitakām atipraṇayi saka-varsha
10. 14 Vīkrama-svavatsaraḍalu biṭṭa dattī mūla-sthānakke biṭṭa galde.

Third piece.
11. gaṅdura ondu mattalu beddale Koṇḍiya dévālyake galde mū-
12. gaṅdura kevyolage beddale ondu mattalu mūlastānake
13. . diya dévālakke , koṭṭa . nelavālge ko-
14. ṭā arha modalu 150 vridhī-śahītan mūnīru
15. sva-dattam para-dattam vā yō harēti vasunāharē.

Note.

The inscription on the first piece of stone contains the well known titles of Chālukya kings: Prithivi-Vallabha-Mahārājādhirāja, Rājaparamēsvara, Satyāśraya- kulalikha and Chālukyābharama. The name of the particular Chālukya king is lost. Whether this inscription has any connection with the inscriptions on the other pieces of stone is not known.

The inscription on the second piece of stone records gift of some plot of land by a chief of the Ganga dynasty under the feudal sovereignty of Tribhuvana Paisala (A.D. 1040?) to a temple in Kondi. The name of the Ganga chief is lost.
The inscription on the third piece of stone mentions the extent of the land granted and also the amount of money grant made at the time.

23.

On a stone lying buried in front of a Śiva temple in the same village Kondi.

Modern Kannada characters.

1. jītāṇa labhyatē lakṣumī nīṭēnāpi surāṅgana kahana
2. vidbhvanamāṇe kā dechinta marapē ranē 1 tanunā
3. ṣplukyānvayyajō rupahā
4. na Pemmnādiēvakā Sōḍālāpurāda rakṣhiṇāmā Viarka,
5. rāppara guṇadimā sāgara ttat-pāda-padmāpajivi
6. Saka-vārsha 1143 neva Viarka-samvatsara
7. da Chaitra-bu 3 Bu. lo Handalaha kāriya kūde
8. āntadalli Gangā Harijana maga Kasavamī bomba-
9. yalinge marādmade dechēkhāyvade halmhba-
10. ram kondī gellagondu sūmlōka-prāptan ādā

Note.

This is a memorial stone raised in memory of the death of Kasava, son of Gangā Harijana, in repelling the attack made by Vīrappa and his followers for plundering a village, on the road to Handalaha, when Pemmādiēvakā, Vīrappas feud lord, was in charge of Sōḍālāpurā under the feudal sovereignty of Chālukya king whose name is lost here. The inscription is dated Wednesday the 3rd lunar day of the dark half of Chaitra in the year Viarka, Saka 1143 corresponding to Thursday (not Wednesday ?) the 31st of March, A. D. 1231. The inscription begins with a Sanskrit verse in praise of death in battle field: The victorious win the hand of Lakṣmī, while the dead get a celestial nymph; the body being liable to death at any moment, what is the use of fearing death in battle?

24.

On the pedestal of the image of Ranganātha on the hill near the same village.

1. Īśvara-samvatsaramadāl Bālabhojana
2. Sāsikirtinajī kahūḥadū
3. śūmad-vigarahava mādījā

Note.

The inscription is in modern Kannada characters and is imperfectly dated in the cyclic year, Īśvara. It records the formation of the image (of Ranganātha) by one, Bālabhoja under the orders of Sāsikirtinā.

25.

Ghāṭadahalli grant of the Vijayanagar King Harihara of the year Śaka 1308 in the possession of Jōlidār Chemappa in Ghāṭadahalli in the same Hobli. (No. 148 of Beur Taūk' Revised.)

3 Plates.

(Nāgarī characters. Varāha scul.)

1 (b)
1. śrī-Ganāḍhipatāyā namah 1 avighnam astu namas tunga-śira-
2. ś-ehum-bi-chandra-chāmara-chāravēl trailōkya-magārāmabhā-mula-
3. stambhayā Samkha-vā Gajanaś viyayatē danta-kōṭim dadbāti
4. yah grāmān Harihara-prāptān likhitam lēkhinām īva 2 pātra-
5. sāt kartukānēbhya dhāranām datum ivōddha kanukpārasya
6. pārd dhō sa pa-yād Ādisūkarah 3 trilōki-bhartārī Tripya-
7. pāyina mūrdhān dhritah suhṇabhī kuryāna śura-parishhadām pārāh-
8. vidhim
Harėr vėmam chakshur bata-kamala-rōchir nija-rukha pramōdam yushmāk-

9. prathvayañ nakāmarah kalāvatās tasya kuleyāyātē-
10. udabhūd Yaduv tad-ādi tat-kule lōkē-khyātām āsid tad-khyāyād tā-
11. śālāhīyā āsmin Yadū vamsē sañjātas Sangamāsvarah sañgajāh Śri-Sa-
12. rasaśvāyār abhūd yatātāi-durālaihā āhārār guma-rmatnānām tasmāt śrī-
13. sañgāmeśvārā iśā cirajāśhāhīr udabhūd Būkha-bhūvatīhā Gau-
14. ri kāmaśrān abahāta Buka-mahāpān mahēśvārat ātāhām śa-
15. yāyāpūthi-hātā śatēr Gājamukha- sambhūtir agratā jātā ītā sin-
16. ċāmhi rīkṣhāyā śīkṣhāyā chāsātām nirpa jātā Harirāhī-mmān tam nā-
17. mna Harirāhun yadhāt yathā-ydhvēta-chhatra śīmāsāv uditā tām-
18. hānīt śākṣhānti ātapatātra śatapatātra vairātām rīkṣhāt
19. kāmmah Harirāh-kāmmāpatana saṁbhitāyādhvēḥ mahāhāvēshvā dhūkṣhātē
20. śrītāya na tu śātravāhāśūdā rāja-ārōmanir Harirāh nī-
21. śīma-bhūmā-prādā śruṁān bāyāga-dāya-nilōtīr dvijavārīn sanātaryāna anāvah-
22. grāmaīr śiṣṭa-dhānāvī mahāhānīni mukhaṃ anyāganā-sōcāvāḥ Saurā-
23. śirāngā-Kalinga-Vanga-Yavanān samakṣhāyān bhūtātāhāj rājadhīrājām
24. yam prāḷiḥ śrī-ṛāja-paramēśvarah bhūshālīfānghi-bhūpāla-bhūjānganām
25. khaçēvarah triśrājabhūjunam dhrūnam para-ṛājā-bhāyakaram Hurūr
dūrā
26. (I a) ya-sutatnānāṃ itu viduṣhōnasīmī Vaiyānagarti-nāmyān
27. rājadhīhām mahāpatiḥ pītīyī simhāsanē śivīyī śṛtāsanā-
28. parigrāhāḥ śrī-sākaśdē vasy-vyōma-vahunhā ganitē sati
29. Krūdhanaśe Vahī-māsī Parāmāyaś Sārayaḥ Tungā-Pam-
30. pā-Virūpāksa-sāmndhūs ha sa mahāpatiḥ i Sōmopārīge
31. mahātīr punya-kālādayē sati i śrīnād-Hoysala-rājyaṅkē
32. śrī-Siṣṭēṇu-śiṃnā mahām Grāmatādhaḷāḥi śunahāyā-
33. śōbhītām dhrūvam sārjavāhā śrī- Harirāhnābharāhāpārākhyā-
34. yā l nidhit-nilēpōsa-pallā pāśānāgāmī sadhyākumī sidhā-
35. kṣhniṃ-yantam chāṣṭhā-bhōgā-sāmyādē-sārkulamī hirānyodāla-
36. dhārābhir dūkṣhānā-sahatmā muddā abhāram inam sarva-
37. māunyām ā-chandra-tārakām nānā-gōtā-praśūtēbhīyō vidvadhīyō
38. vidushām nīdhiḥ nānā-sūktēmā āchārayāh āchārayābhyāh sva-kā-
39. rumabhiḥ ī vēda-sāstra-pravītēbhīyāh kuśābhīyāh kalasā ca
40. shat-kara-mūratēbhīyā h śāntēbhīyāh sādārahā muddā prādād Ha-
41. rihārā rājā putra-puṭrābhibūtētā satra vrittīmatām gō-
42. tra-sākhā-nāmanī likhyatē i Tariyākala Bhūnubhaṭṭa-sut-
43. Daśgranthi Virūpākshabhaṭṭāyaḥ kā vṛttīḥ Seṭṭiyahāreya Arasapa-
44. sutā Vārasanas Dandapayasayāḥ vṛttīḥ Śāveya Basavabhāṭṭa-
45. sutā-Ādabhāni Kālāṭhābhāṭṭāyaḥ kā vṛttīḥ Arasake
46. Aṇupākramanta-sutā-Ādabhāni Dēvaṇysayāḥ kā vṛttīḥ
47. atra bahyābhīs chāṣṭvāra caēḥ Reśomā Narāyaprapā Sādāśi-
48. va-sutā Vishnukmāntāyaḥ kā vṛttīḥ Māvanāra Manichabhaṭṭa-
49. Haryap-сутā Haryapayasayāḥ kā vṛttīḥ etām dēnā yājñanā hīşaf
50. ṇē Vasiṣṭhīnā Dēbhāhālī Mādha Vāṭaśvādhana-sutā Vēda-
51. mūrthī Rāmakrishnabhāṭṭāyaḥ kā vṛttīḥ Mādhaṅa Kapilītrā-
52. vāi-Chandapa-sutā-Rudrabhaṭṭāyaḥ kā vṛttīḥ Nirughāna

(II b)

53. Satyānanda-Kēsavaprabhu-sutā-Allāhhābhāṭṭāyaḥ kā vṛttīḥ Mā-
54. leyāja Arasaker Romēvaрабhāṭṭa-sutā Rāmūṇyasaayāḥ kā vṛttīḥ
55. atraič chāṣṭvāra bahyābhīs Bānūra Sarījaṭa Vishnuṇyakmati-
56. satanakramitasayāḥ kā vṛttīḥ Dūnāhanā Naracīmaṃbhra-
57. bhu-sutā Pōchanārūḍhāysayāḥ kā vṛttīḥ Kūñaḷūrī Dēnāpadēkhi-
58. ta-sutā-Malīdeva sarasvatē ēkā vṛttīḥ Basavurūtī Nara-
59. simhaḥbhāṭṭa-sutā-Īsāvidēva-kramitasayāḥ kā vṛttīḥ Hirīyām-
60. dhavapūrī Rāmanābhāṭṭa-sutā Holīyanādhabhaṭṭāyaḥ kā vṛttīḥ
61. paṭeḥaitē yājñabhiḥ, Seṭṭikere Sāmaśakā Rādrīvyādevārya-sutā,
62. Kōṭisākanādevasyāika vṛttīḥ daśitē Įsāyapāṭī Kikkēri A-
63. vadānī Gaurap-sutā-Anāṁisvārēcā Nāgannaysayāḥ kā vṛttīḥ Ni-
64. rugūnda Gārīya Apaṅdevaḥbhāṭṭa-sutā-Nāgādēvabhaṭṭa-sayāḥ kā vṛttīḥ
65. Madhusūdanapura Gōpālabhaṭṭa-sutā-Vishnuṇabhāṭṭa-sayāḥ kā vṛttīḥ ć
The grant seems to be spurious, since the details of the date do not work out properly.

The cycle year Kṛṣṇa indicates with A.D. 1385, but not with A.D. 1386. Again the 15th lunar day of the white half of Śrāvana, A.D. 1385 coincided with Saturday the 22nd July, but not with Wednesday as stated in the grant. Likewise the 16th lunar day of Śrāvana, A.D. 1386 corresponded to Friday the 10th August, but not with Wednesday.

TRANSLATION.

Salutation to Gaṇāḍhipati. Salutation to Śāṃbhau (as in other inscriptions,Victorius is the elephant-faced god who bears the edge of his tusk as if to write down with it the villages obtained (by the Brahmas) from Harīhara. May you be protected by the First Boar (the Boar incarnation of Viṣṇu) who raised the earth from the ocean as if to hand it over to those who are desirous to make a charitable distribution of it. May you be pleased by the moon who is born on his head by Śiva, the conqueror of the three cities, who feeds the assembly of the celestials with his nectar, and who, surpassing the brilliancy of the lotus flowers, formed the left eye of Viṣṇu. In the lunar race there was born Yāyātī, in whose family there was born Yadu, with

III (a)

80. kūra Varadabhatā-suṭa Kanṣikā-vyajā-suḍhavyah Sripati-dikṣiti-tasaiyikā 1 vṛtthī Kikērī Sāyibhata-suṭa-Abhayā-sāma-sākhi-
81. Mādhava-Mādhavabhātasyikā vṛtthī 1 Kannatūra Allāhā-kramita-
82. suita Pāndāra-Kanya sāla-Srimugabhātasyikā vṛtthī 1 ēvaṃ dvā- 
83. trimaṇḍ-vṛttayih 1 śīva-śīhāni dēsābāhaya khīhandāt i- 
84. Jina Haridharmābhāṣyaparāvāda Ghatādhāsihālaya chauhū-sīmeya 
85. vivara 1 Śānayadālau Bēteyakēteya haregaya beneficent-galao-
86. radi 1 mūdāla Śaṅgēya-hūlāya teṇdānaṁ jīhā banda sāgara mēre 1 
87. āgniya-daṇḍa jēkulaśe 1 tenkālu Siddhāṅgāpya hūnāsayēdān 
88. bādgā mārityadālau sālu hūnāsaya aṅgīna aṅdāgaṛte 1 bādgā 
89. la Dēvanakēyāndān banda Bēteyya kētēyim tenkālu 1 ina-chauhū-
90. sīmel 1 satrada pari kītō dharmā pālaṇāyā pratytumāḥ 1 satrāvī 
91. hi-satras ayād dharmā satrī 1 nākāya cētū 1 svā-dattām para-dattām vā 
92. vasudhārām 1 shashti varsha- sahasrāni viśhitāyām jayātē kriyāē 
93. bhagintākē hāva saṃyāmī āva bhūbhūjām 1 na bhōgāyā nā karā-grāhāyā vīpra-
94. datta vasudhārā 1 na viśiṃ viṣṇātī āhū bhāmah-saṃga viśiṃ viṣṇām 
95. ucbhyātē viśiṃ ekākām hantī bhāmah-saṃga putrā-pautrākaram 1 dāna-pālaṇayōr 
96. māchē chhṛēyōnopālanaṃ dānāt svargān avāpṇēti pālaṇād aṣṭyutām 
97. padām 1 Šrī-Vīrāpākṣha.

Note.
whom the dynasty of the Yadus originated after his own name. In the family of Yadu there was born Sangamésvara in whom the goddess of wealth and learning found a happy protector. From him there came King Bukka, like a Pārijāta-flower from the ocean. Queen Gauri bore to Bukka a son called Haribhama, as Pārvati bore to Kriṣṇa to Sambhu. When the moon that is the white umbrella of Haribhama was unfurled, the lotus-flowers that are the umbrellas of all hostile kings were closed. When Haribhama was ruling over the earth, it was only priests that engaged themselves with their instruments in the sacrificial fields, but not enemies in battle-fields.

There was Haribhama, the crest gem of Kings, pleased to grant villages wealth and gems to Brahmanas without limit, regarding others' women as his sisters, and ever ready to protect his people from the inroads of the army of the Kings of Saurāśtras, Anga, Vanga, Kalinga and the Yavanās. His titles were Rājādhiraḍa, Rājaprāmarēsvāra, Bhūṣāhiliṁgh-bhūpāli-bhūjaga-guruda (emitter of those who broke their promises), Conqueror of three famous Kings, and Hindūrāya-surāṭaḍa, a Sultan of the Hindu Kings.

Seated on his ancestral throne, he granted the village of Ghaṭṭadahallī in the Śaka year 1568, the cyclic year Krīḍhana on Wednesday the 15th lunar day of the white half of Śrāvana with a lunar eclipse, on the bank of the Tunga and in the presence of god Vīra-pādhāna . . . . . to Brahmanas of various gōtras. Then follows a list of names of the Brahmanas.

26.

On a stone in the field of Mariyanga in Hulakere in the same Hobli.

Size 3. 3" × 1. 6".

Modern Kannada Characters.

1. namas tunga-sīra-sumbha-chandra-chāmara-chārave trālō
2. kya-nagāra-sāmbha-mulāstamba-bhāya Samābha
3. svastī śrīmat-pratāpachakravarti prathivaśalabha-mahārā
dāvā-śravati-pratāpachakravarti
4. jāhūrāja-parāmēsvāra Dvārakavī-rūrā-varādhi
5. śvaram Yādava-kumābara-dhumani sāmāya
6. kta-chudamani mālerāmba mālapa
7. rojgalanda gandabhāranda kudanaprabha-pubhi aśā
8. hāya-sūrān ekāngi-vira samiśrābha-giri
9. ragnālśa chandakaranā nisānaka-pratāpachakravarti
10. Hovāsajī-hūru-bala-Vra-Naraśihadēvam śrīma
11. dānādānī Dōrasuhradēvam kahū-sūkṣakha-vinō
12. dadum prathvī-rājya geyvatvādīrō sācaka-vanaka
13. 1148 nēva Vvayya-samvatsarada Bhādırpadah-śū
14. Pādźiva-Sōma-vandanda śrī-Amritalingadeva
15. ra pāḍārādhaka appa Nihakanthapanditāra maganu
16. Lehaka-hēgādē Mahēhaya Ballagadāvā mūva
17. ttāra. Ranakagattāda Mādźgaunda tanna tanna
18. na maga Ballaya sammattavā vijagare-sāhi
19. gadyana hadimēnta koṇda kāraya māx.
20. nu salage 7 māyāsamagru salage em-
21. ōu 2 kamari salage ondu 1 antu salage ha-
22. ūtā 10 śrīmad Ađi Gummēsvāra-Viśvanāthadeva
23. rige Lehaka Munichaunsha chandraśekarā-tārrambarm
24. salvantagī dhārā-pūrvvakaṃ geydyu Sarha-rasa-gu-
25. rugalage sarbhradbhā-paribhāvāgī pītadā
26. navagī koṭṭaru

Note.

The inscription is dated Śaka 1148, Vyaya Bhādırpadah Śuddha Pādźiva Sōmavaḍa which corresponds to Tuesday (not Monday) the 25th of August of A. D. 1522, when Nārasimha II of the Hovāsaj dynasty and possessed of Pratāpachakravarti and other titles mentioned in the inscription was ruling in Dōrasuhrud. On this day Mādźgaunda and Ballaṭya, son of Mādźgaunda’s brother, natives of Ranakagattā in
At the same village, on a stone slab near a tank (pond).

Modern Kannada characters.

1. nāmas tunga-śīras-chumbi-chandra-chānana-chāravē 1 trailokya-nagara-
   rambha-mūlastambhaya Šambhavē 1
2. ādhataṁ amarāntaka-māulīnām - mani-maṇḍanām 1 jagaṇi pātum Īśāna-
   śasanām Viśavēdinaḥ saura-
3. bhāṇām bhrātra rasāṇām āśimarṇaṁ rūpāṇām āśrayena sparśanaṁ
   āvāsena sa-
4. bdāṇām samavāyeṇā dināṇām ādhārāṇa rajjantum aṭaṅkaraṇeṇa samvidāṁ
   ādhārāṇa
5. . . . sya Puravijayanah sakala-lōka-paripātanaparam aparāṁ iva mūrti
6. cīmmanḍalakriṣṭa-kōḍanda-mandalodāna-siṣumukha
7. . . . taranī-saranī

Note

The inscription is so incomplete that nothing is known of its subject matter. The first verse in praise of Šambhu is well known as it appears at the commencement of a number of inscriptions of the Hoysaḷa, Viśaya-nagar and other kings. The second verse and the prose that follows it are peculiar to this inscription and are not met with anywhere else.

Translation.

Salutation to Šambhu whose head is brilliant with the fly-fan like crescent and who is the supporting pillar of the city made up of the three worlds.

May the imperial Command of the omniscient (Viśavēdīn), which is a gem-like ornament on the head of the troop of celestials, be victorious, so that he may continue to maintain the world. By him who is the lord of fragrance, the support of the essence of liquids, the shelter of colour and form, the abode of touch, the embodiment of sounds, the abode of days, and the ornament of nights, and who appears to have taken a second form of Śiva (the conqueror of the three cities) with a view to protect the worlds, and who, with his arrows shot from his bow drawn so as to give it a circular form . . .

On a ruined well on the elevated plain about two miles off from the village Mattigaḷṭa in the same Hobli.

Modern Kannada characters.

1. svasti Śrīmukha-samva-
2. tsarada Mārgaśīra-
3. māsada sudda tadige
4. Māṅgala-vāradalū Sā-
5. vanōja maḍida ka-
6. llukolada dharma
7. śrī śrī śrī
8. śrī-Rāmōja (in Śrutika characters)
Note.

The inscription is imperfectly dated Tuesday the third lunar day of the white half of Mārgaśīra of the cyclic year Śrimukha. It records the construction of the well by one Rāmōja. The inscription ends with the signature Rāmōja in Grantha characters.

29.

On the eastern and northern sides of a stone pillar inside the deserted Śiva temple in front of the tank of the same village (Mattigaṭṭa).

Size 1'8" × 1'3".

Modern Kannada letters.

(East) 1. Dikshitara Nāgāṇana kavya-
2. in Mattikaṭṭada Sōmagau-
3. danu tanna vritti-bhūmiy-ādi-
4. āgi patra-sālava kondu, honu-
5. vanum baddiyanum kottanu kotta-
6. de ā-Nāgāṇa patra-kottudendu
7. ā-patravidādāmsāpātra-an
8. tu madarasāke Mattikaṭṭada mahā-
9. jaṅgaṅgaļu projegaļum Sōma-

(North) 10. nāthap

Note.

The inscription is not dated. It is an interesting record of the relation that existed between the creditor and the debtor during the period of the Hoysalas to which it can be assigned. The meaning is that Sōmagau, a native of Mattigaṭṭa borrowed some money from Dikshita Nāgāṇa pledging his vritti land and that when he demanded the document of the loan on repaying the debt together with interest Nāgāṇa did not return it. Hence in the presence of the Mahājanas of the village the discharge of the debt was herein inscribed. The name of the engraver was Sōmanātha.

30.

On a Viragal in front of the Śiva temple now in ruins by the side of the tank in the same village.

Size 3' × 1'6'.

(The top is gone.)

1. . . . Īlā-laṅja 1 . . . Sōāndu
2. raṅa-raṅga-śūra . Mattikaṭṭada Kētaga-
3. vuḍana Bammaya .. buyuḷalu
4. . . . . . . kādi .. lōsake . . .
5. manga mahā ārt ārt.

Note.

The inscription records the death in a battle-field of Bammaya, son of Kētaga, while Ballāla was ruling over the earth.

31.

On a stone lying near a well in the Aurīta Mahāi pasturage to the east of the village, Kanakēnähaḷi in the same hoblī.

Nāgara characters.

1. svasti ārtma mahāmanḍalāvatas āri-lāya-
2. vibhāda bhāṣhege-tappuva-lāyara-ganda
3. ārt kumāra Vīra-Hariharārayaru
4. rājyavan Āluvandu Keriyaṅhatara Sō-
5. vahhatara Dēvarbhataru Nuggā-
6. vadhamgau . . .
The inscription is imperfectly dated and part of the date is also lost. As Harhara (II?) of Vijayanagar is mentioned, it may be assigned to the 14th century. As parts of the lines 6 & 7 are effaced, the name of the grantee is lost. It records the gift of some land (not mentioned) by Sōvabhaṭṭa son of Keriyaḥaṭṭa, Dēvara-bhaṭṭa and Nuggāvadhāni.

At Siddāpura, in the same hoblī on a stone opposite to Vīrabhadrā śānta temple.

Size 2.5' x 1.6'.

Modern Kannada characters.

1. namasa tumga-sarāc-chumbi-chandra-chāmara-chāravēl trijōkya nagara-rām
2. bhunulastambhaya Sambhavē svasti śrī-jayabhuvadeva
3. saka-varṣam 1207 neya Pārthivi-samvatsaraṁa Bhādrapadabhaṅga
4. ādiveśhadambu svasti samasta-prasastī-sahita Śrī-Hoṣa
5. samārakāy bhuv-bala-pratāpa-chakravarti Śrī-Vīr-Naraśimhahēva-vārasaṁa Dōrasamudra
6. dra-nagariyalu sukha-saṅkathā-vinōdayimdaṁ rājyaṁ geyyuntih samaya-dalu
7. śrīmad anādiy-agrāhāram Śrī-Pānchajanyapura śrīmad-vasēha-mahā-ja
8. māṅgalu Śrīmatu-Huṭiyageyey Śrī-Somāntahēva kṣhētra-vaisīgalumapūra
9. Purāpada Māyīdevapanditarā śrī-pādada kārūnyada sīru sakala-nēva-sampannamaṇi
10. rumappa Śrī-Sivarātrīye Śrī-Māyīdevange ye Māyīsenaṭā Śrī-Mādeviha-ḥalīva praviṣṭha
11. Śomānde Raṇja-ālu yolgaṇa
12. yanu hāgada balla vṛtti chatus-sime-guttaṁ
13. gi siddhāya mādūlī varasha Byaya pindānava-vā Śrīvajitumārva samvatsaradala
14. Puṣṭhya-māsada pādārchebehaneyya śiddhāya samvatsaradala
15. ru Śrīvadhahāri samvatsaradala yalu gadyanam māru
16. mariyādeyim kuṇḍutta baharu bhanḍa-mili-teppu-ki
17. ṛukuḷa-alivu-anāya-yoḷagaṇa hāni illade avanu māhā-janangalī paṇnambódva Aśantaṁa maga Gōvānnana baraha Pānchajanyapura śīvaṁ asta sunkada
18. riharisi koḍuvaru intideke ā-asēha-mahājānanāgalaṁ nārumātēva bareda vrittimaṇ
19. kkanāma maga Gōvaṇṇana baraha Pāṇchajanyapura śīvaṁ asta sunkada
20. ta-Mādanāngalgī gudyeṇa mūrṇaṁ koṇdu dhāra-pūrvvakavāgi koṇda ādakeya tōta
21. marsa 210 ā-praviṣṭha sabita Pārthiha-samvatsaradha Kārttiyika-sa 1 Sō sakala-gu-namakaraṇa maṅkala Bayichantham
22. na-sampannavappā Śrī-Sivarātrī-Māyīdevarasaṅge avara karunada makalalu Bayichantham
23. ānā-Ankannanvaru pūrveṇiyuḷa yathāprāṇāvah Hoṇajana-Baṇivah
24. geneyim tenkaluḷa Anantaseṭṭi iha mano vondo Sabalīga Mālleyuḷa iha ma-
25. ne Allâjâdêvan iha mane vondu Mâlegâra Basavayyana mane vondu inti nâlku-mana-
gâda chatus-sûmeya - nivêsanavanu à-chundårâkka-târam-baram sulu-
vantâgi ta-
ppade Dévara Mahalingadêvange Bayichayya Mâyâyna Ankananavar-
dhârâ-pûrâvyakâgi kotâ ma-
ne nâlku int appudaku à-Bayichayna Mâyâyna Ankananama svahastada
voppa
eaasam Kallayya sû-Ankanâtha-mahâlinga sû-Mahâlinga sphere asu

Târa,
vatsarada Pâlguina-8 Bri Sivaratraya Mâyidêvari Gôpeya Sivâdêvara
maga Sivâsârana

1. . . . kraya-patra-kramavent endere Huligereya bâglim horavantu
Bhâdiya kere
volagereya tenkâna-deseyim kûdi nira kerege häda dâriyim paduvalu
tenkâna.

33. badagalu paduvana káiiyindam mûdulâ Anghârika Mâyînyyana hûdöta .

34. tenkâlu yinti-chatus-sûme-olagana à-Sivâsârânaru Ganâmâleya Basava-
dêvavanu kayya .

35. kayavâgi konda hûdötvânu adâralugâlladellâ sahita à-Mâyidêvara
kayya .

36. à-Sivâsârânaru tatu-kâlûchita-kraya-drubya gadyâna 3 nu kondu à-
Sivâsârânu

37. stri-putra-jûâti-sâmanta-daâadyânumataâm purnasravâgi sva-ruchyiy
vodambattu .

38. vvesam mûdi kotâ kraya-pramânapurâ à-gavudugajo lagâna Ganapâyyana
vodambad-

39. ke basadigkkuya siddhâya pa 4 int appudakke sâkshigalu Ganâmâleya
Basavadê .

40. ya Hommaya Mâlegâra Nâkayya Agârika Mûvîlayya int ivaru-
hâyâma .

41. sênaböva Viraya sû-Êkâmbrânatha sû-Sâthgamâsvarâ sû-Mâllinâtha

42. int idellavanu à-Sivaratraya Mâyannagalu patra-mariyâdeyalu hûdâda
bhûmi .

43. sû-Mahâlingadêvâra angabhôga rûngabhôga amritâpahâramang sû-
Vîrâbhâdhradêvârige

44. di kottâru yidâke à-Mâyannagalu stri-vudaru-putra-purtivaru kûrûyada
sinsâlu .

45. dévara kûrûyya-prasâdavan bhûgisalu vodeyarù dévarige
upam ènu kriyavâda .

46. dévara sû-kûrûyka madesalu kûrûya-prasâdava bhûgisalu vodeyaru
Siddhanâthadêvara .

47. Likhajiyamu Mahalingadêvari prabhâta-kâladalu majjavana ma-
dhûyâna-kâlâ-
dalu majjana-pûjâ-dhûparatva-vupârasavunu nadusavanu dina bâla akki
tingâlûge .

48. yadhîyâya sandhiai bahudu à-Likhajiyamu
volayya sahita
kojabâ .

49. dévarali ènuvanu mutjâbâradul inti-dharmamamam châtûrvâra-
pûrvvâsyavâgi ko-

50. nu paripûlisaivaru ârobbaru . svargaku nadusaru i-dharmama-

51. yudâsina-mûdûdavaru sû-Vârampâsyalu Gangâ-tiradalu
pileyanu à

52. . . . . Kurnikhêtradalli .

53. . . . . hatimûdi .

Note.

The inscription is dated Sunday the 10th lunar day of the dark half of
Bhûdrapada in the year Pûrhîva. Sûka 1207 corresponding to Sunday the 26th
of August A. D. 1385 when Vîranârasimha III of the Hoysala dynasty was ruling
in Dūrasamudra. It consists of four parts. In the first part it is stated that the Mahājana of Pāneçhajanyapura rented from Sivarātre Māyīdeva, disciple of Purāna Māyīdevāpadita, residing in Somanāthadevakaśētra in Hulyagere, his land in Mādeviyāhalī in Mayṣenīdu on the condition that they would pay the rent of three gadyānas in the first two years, Vyaya and Sarvajit, and six gadyānas from the third year onwards, after meeting the various taxes on the land mentioned. The rent-deed was drawn by Goyana son of Akkaņa, the village accountant. In the second part it is stated that Bayichanna and Anthana, disciples of Sivarātre Māyīdeva, purchased for three gadyānas a garden land containing 210 arecanut trees from Toll-collector Mādana and that they granted the same garden land together with four house-sites of the given boundary for the service of god Mahalingadeva. This grant was drawn up by village accountant Kallayya.

In the third part it is recorded that a person called Sivasaranana purchased a flower garden of given description for three gadyānas from Ganamīle-Basavadeva and that with the consent of his wife, sons and relatives he sold the same garden for the same price to Sivarātre Māyīdeva. The sale deed was drawn up by village accountant, Virayya before the witnesses mentioned.

In the fourth part it is recorded that the said Sivarātre Māyaanna or Māyīdeva made a gift of all these plots of land thus acquired for the daily worship and food offering to god Mahalingadeva and god Virahadradeva, authorising his own sons, daughters, and disciples to enjoy the food and other offerings made to God Mahalinga. A person called Lakshajaya was employed to worship the god and receive two seers or a balla of rice a day for his wages. The inscription ends with the usual imprecation.

33.

On a stone on the mound near Hosalli in the hobli of Archalī.

Size 3' 6" × 1' 10"

Modern Kannada characters.

1. Vijaya-samyantsara Mā-
2. rggaśira suddha l Bu svasti śrī prithvi-
3. vallabha mahārahajāhirāja Magara-rā-
4. jya-nirmilana Chola-rājya-pratishta-
5. chāriyam appa Hoyisama śrī
6. Viranārasimhadevam basadiṁ
7. Kētayanaśakana māmāga
8. karyaka lade-gotāllī
9. . . . nilisīda vragallu

Note.

This is a memorial stone set up in memory of the death of the grandson of Kētayanaśaka, a general of Viranārasimha of the Hoysala dynasty, while carrying out some work under the orders of Viranārasimha, known as Prithvi-vallabha, Mahārajāhirāja, the destroyer of Magararājya and the supporter of Chola Kingdom. It is imperfectly dated Wednesday the 1st lunar day of the white half of Māgasira in the cyclic year Vijaya.
At Kannagala (Hassan borel) on a stone near Mallésvara temple.

Size 4′X] 6′

Modern Kannada characters.

1. svasti śrī-vijayābhyudaya Śaka-
2. varuṣha 1280 neya Vilambi-
3. samvatsarada Kārttika-śūla Mam.
4. dandu śrī-Vira-Bukkānaga vōdeva-
5. ru Vījayanagaraḍalū
6. prithivi-rāyam-ge-
7. uttiru gaṇabentukara rāyagang
8. daradāvani odevara maneṇa nā-
9. ṛuva Mādeyanāyakara mugaka Harupeya-
10. nāyakaru Śeṅkaveya Kannagali
11. māda Prabhudēvarige sāsvatavi-
12. mūtapadi-nāvēyake biṣṭa bhūtim Gopāge
13. ge Déva-ōdevara gaddeyim mādaṇa
14. kadeyulu Kāmanagala gaddege paduvana gaṅde
15. nāyakaru sukhadali madhakomū
16. nāyakatanake saluva gadde beldalu dévara bin-
17. danā kumāri ishārun sarvamānyav āgi mādikō-
18. ṛṭaru i-dharmāṁ sthiravāgali i-dharmāmak
19. modalāgi tāndavaru śrī-Śogeya
20. tāndeyali mātri-pīpi ḍhrāti śiṅtaru
21. kondu māmaśa-bsakshaṇa-tūḍhrā-ṛā-
22. nava mādaṇa pāpadali bōharu go-vāṅhe-mādidaṇvār
23. Mallināṭhāya namah "

Note:
The inscription is dated Śaka 1280, the year Vilambi, Kārttika Śuddha 3, which corresponds to Saturday the 9th October, 1853. It is probable that the letter "Mam" after 3 in line 3 is not meant to stand for Tuesday, for the third lunar day of the white half of Kārttika, 1958 was Saturday, but not Tuesday. This records the gift of a plot of land for food offering to God Prabhudēva in Kannagala by Harupeyanāyaka, son of Mādeyanāyaka, manager of the household of Vījayanagara, during the reign of Vīrakukkāna, king of Vījayanagara. The inscription ends with the usual imprecation.

35.

On a stone lying on the site of the fodder-preserve outside the same village

Size 6′ 8″ × 3′ 9″

Modern Kannada characters.

1. svasti śrī-vijayābhyudaya
2. varuṣhaṅkala sāvira
dana
3. rada Kārttika sūla mahārā
4. rājanaramēvara śrī-Vira-pratāpana śrī
dāna mahārāvaru
5. Channama
6. nammā nāyakatanake pālisida
7. olagaṇḍa Kannagālagāramavantu Channa
8. ayyanavarīge aliva-santānavāda yela
9. Achyuta-rāvarīge
10. Channappa-ayyanavarīga punav āgābekendu
11. modalāgi Odevahalā Gopīgēre
12. ayyanavarīge dāna-dhāra-pūrvvakāvāgaī
13. Kannangāla-grāmavanan kāluvaḷi
14. Kannangāla-grāmaka suluva
15. sahaṭṭa-bhōga tēja-svāṁyavaiśaḥ
16. śūme-volāgāgi
17. a-chandrārka-survamānuyav endu
18. param-pareyāgi ambhavāsuvdu endu
19. koṭṭa dāna-patṭe iḍake āvanoobra-
20. nu alupidavanu...
21. go-brāhmaṇarananu vadhuisidda
22. pāpadali hōhanu iḍake tappida
23. dēyana t-mānya mariā.

Note.
A few words in almost all the lines of the inscription are lost. It is fully dated, but the date is not legible. It records the gift of the village, Kannangala to Ayya by a certain Nāyaka under the king of Vijayanagar for the peace of the souls of Achyutarāya and Channappa-ayya.

36.
On a stone set up in front of the temple of Kēsava in the same village. (Kannagala)
Size 3′ × 1′9″.
Modern Kannada characters.
1. īrī-Kröḍha-samvatsara
2. dhīrāja rāja
3. nāyakāchā
4. Kēsadvadēvara
5. amri
6. hōhara

Note.
This inscription is almost completely effaced and it seems to record the gift of some plot of land for the food offering to god Kēsava.

37.
At Agalahaḷḷi (Hassan hobbi) on a stone in the field to the south of the village
Size 2′—6″ × 1′ 3″.
Modern Kannada characters.
1. śrimatu Mayile-
2. yanāya karu tamma
3. ālu Appēgavuda-
4. mige mechelu-gotta
5. mānya hola
6. śubham astu

Note.
This is not dated. It records the gift of a field, free from tax by the illustrious Mayilenāyaka to his servant, Appegunda in admiration of his devoted service.

38.
On a stone set up near a maṇḍapa in Sāmudravallī in the same Hobbi.
Size 2′6″ × 2′.
Modern Kannada characters.
1. śrimatu
2. śrimatu-Sankapadēvama Aṇṇa-
3. pa Mādaṇagala hari-cēve
Note.
This (Mantapa) is a service rendered by Annapa Madappa, son of the illustrious Sankapa to god Hari.

39.
On a rock on a mound near Rājanahali in the same Hobli.
Size 3"×1'6".
Modern Kannada characters.
1. svasti śrī-Sōmappagaḷa
2. Rāchappagalu mādisida
3. manṭapa-sēva gavudu
4. gaḷu pālisikondu ba-
5. ruvdu śrī-sīvāya namah

Note.
This inscription records the construction of a manṭapa by Rāchappa, son of Sōmappa, and that the same is placed under the care of the Gauḍas, headmen of the village.

40.
On a stone lying near a well at the boundary of the village, Hūvinahalli in the same Hobli.
Size 3"×1'6".
Modern Kannada characters.
1. Svabhānu-samvatsara
2. Īyeshiṇa in 10 lu
3. śrīmaṭu-Venkaṭāḍri
4. nāyakara kumā-
5. ṛaru Krishṇappa-nā-
6. yakaru . . . hallī
7. Honnegavuda Chikka-
8. nagavudarige ko-
9. ṭa kodagi umbalī
10. śrī śrī.

Note.
This inscription is imperfectly dated the tenth lunar day of the white half of Jyeshṭha in the year Svabhānu and records the gift of a field by Krishṇappa-nāyaka, son of the illustrious Venkaṭāḍrināyaka to Honnegoda and Chikkegoda.

41.
On a stone lying near a stream by the side of the road leading to Álūr close to Timmanahalli in the same Hobli.
Size 2'6"×1'8".
Modern Kannada characters.
1. Krōḍhi-samvatsara-
2. Māga-sudha 10 lū
3. Krishṇappa-nāyakaru
4. Virūpākhadēvarige  *
5. bita umbali hola
6. mangala śrī śrī.

Note.
This inscription is imperfectly dated the tenth lunar day of the white half of Māgha in the year Krōḍhi and records the gift of a field by Krishṇappa-nāyaka for the service of God Virūpāksha.
KOLAR DISTRICT.

42.
Chikkaballapur Taluk.

On a stone in the north veranda of the Gangamina temple near the Hulikantesvami-math in the village Nandi in Nandi hobl.

Size 4' - 0" × 1' 6".

Telugu characters and language

(The top is broken)
1. अगामि सिद्धा-सदियम्बुल अनेति
2. समास-तेर्म-संयम्यलुनु सुक्हागां
3. त्रेयाग-गोट्रम अपसाम्रधा-सूत्राम
4. कुदलेस्वराम रामाय्या आने मिरु
5. ...... सतानम नंदी
6. ...... सिरालो
7. ...... चाहंद्रार्क्का-सत्यिगानु
8. दारा-पोशि ......

Note:

This inscription is very fragmentary and seems to record some grant made at Nandi to कुदलेस्वराम Rāmayya of अतिया-गोट्रा and अपसाम्रधा-सूत्रा.

43.
Chintamanī Taluk.

On a stone lying near the field of Tōti Kempajja at the village Chōrapalli in Ambājīdurga hobl.

Size 5' - 0" × 1' - 6".

Kannada language and characters.

1. Khara-sāmvatsaraṇa Chaiy-
2. tra su 1 lu śrīmatu śṛ
3. rājamānya nāyaka-
4. maṇi Virāṇa-nāya-
5. karu Chōrapalle-grāma-
6. vannu máṇyāvāgi śṛ
7. Sōmayādvēra pā-
8. dake samarpisāram
9. yi-grāmadelagana
10. nidhi nikshēpa ādi-
11. yada ashta-bhūga-
12. vannu āgumādiṇu-
13. ḍu sukhadhim

(Here 5 lines are effaced)

19. ...... nāṅgala ......
20. ...... naṭṭu kotā ......
21. ...... dānāsāsana ......

Note:

This records the grant of the village Chōrapalle as a māṇya (rent-free village) with all rights of property to god Sōmayādvēvarū by rājamānya nāyakamāṇi Virāṇa Nāyaka on the 1st lunar day of the bright half of Chaitra in the year Khara.
On a stone by the side of rail-road near the same village (Chōrappalli).

Size 4"—3"×5"—6".

Old Kannada characters.

1. svasti Śrīmērumarasar prithvi-rājyaṃ gye
2. Bidircheholan Puloguro] Āenūrggam Indram
3. paramachandip Antakana tammanu paridu Pulva-
4. kiyalli kādi turuvam magulchi sattam ātām-
5. ge ittvāra (?) koṭṭudu aigula kalani ida-
6. n alidom
7. panchāmā-
8. pātakan akku

Note.
The inscription is not dated. This records that during the reign of Śrīmērumarasar, Bidirchojan, lord of the five hundred of Puloguru, a brave man (parama-
chandip), a brother of the God of Death, died in a fight near the village Pulvakki having rescued the cows from enemies. A wet field of the sowing capacity of 5
kolagas was granted to his survivors. The inscription ends with the usual
imprecactions.

On a stone set up in the field of Jyōtināyani near the rail-road in the same
village.

Old Kannada characters.

1. svasti samadhigata-
2. pāneha-mahāsābdha
3. Palāvaṅvaya pri-
4. thuvivaḷabha Pa-
5. liava-kula-tīlaka
6. śrīmatu Īrva-
7. Noḻambam prituvi-
8. rājyaṃ geyye Be-
9. duga
10. sana
11. dāle
12. gudol
13. [A-
14. kaṅamu
15. ...
16. ...
17. No.
18. labara
19. Tiruma
20. ...
21. ...
22. mamman janāngadi
23. suralokan āle Go.
24. kavyanum Noḻambanum
25. Tilavvyanum
26. kaṅṭulidiṭṭa nādu
27. idanai-
28. dūn Bāraṅāsi-
29. yum Sīpavaṇḍh (?).
30. man alidom

Note.
The inscription is not dated and belongs to the reign of Noḻamba King
Īrva Noḻamba. It records the death in a battlefield of Ākka-gāvunda and Tiruma
during the reign of the illustrious Īrva Noḻamba, with the titles, possessed of the five
great sounds, descendant of the Pallava race, lord of the earth, an ornament of the Pallava family. It states that Gō. kavya, Noḷamba and Tilavayya made a grant of some land in his name and set up the stone. The inscription ends with the usual imprecation.

46.

On a stone lying on the side of a well belonging to Sonnapareddi to the south of the village Mādhigere in Chintāmāni hōlī.

Size 9' × 6'.

Old Kannada characters.

1. svasti śrī-Konguni-mahārājkālhpāra-paramēśvara śrī-Sivamārakālhpāra
   jagavellavan āḷuttire Toṭṭūrammāḷiyuṃ.
2. lirudu piddavalli śrī-Pallava-kulalikakan vayiraṃkāṭṭi ēredu saggālayak ērīdan
   Javayyanum Āndayyanum
3. bāḷugalehu mecheli bādhā-parihāram āgisi mannu-kalani koṭṭodu īdangā-
   dong āsvamāhada phalama-
4. kku īdān ālivon Vārāṇāsiyuyuṃ pārvramum konda pātakaṃ akku.

Translation.

Be it well. While the illustrious Śivamārakahātraṇar called Konguni mahā-
rajkālhpāra and Paramēśvara was ruling over the whole world, and while he
stormed and seized Toṭṭūrammāḷi, the illustrious Pallavakulalikakā came against
him with a hostile spirit and in the fight that ensued died and attained heaven.
Javayya and Āndayya admiring his valor made a grant of a plot of land, free of
all imposts. Whoever maintains this will get the merit of performing a horse-
sacrifice while he who takes it away will be guilty of the sin due to slaying
Brahmans in Benares.

Note.

It should be particularly noted that Śivamāra, one of the early Ganga Kings is
styled here as Mahārājākālhpāra and Paramēśvara indicating thereby that he
was an independent sovereign. From the expression “valaram kätti” meaning
“acting with a hostile spirit” it may be inferred that Pallavakulalikaka was a
feudal chieft under Śivamāra and this is supported by the grant of Koṭāgi land
to his survivors in piteous admiration for his valour. It cannot however be
decided whether the Ganga king mentioned here is Śivamāra I or II.

47.

On a stone set up in the field of Garagaraddi to the south of the same village.

Size 6'-4.6'.

Old Kannada characters.

1. svasti śrī-Mahēndrā-
2. dhirājar prithivi-rājyam
3. geya Yindara Noḷambanāda-
4. nāle Kuruttiruvamā-
5. nāḷvinol
6. Pandi-podaga enne turugola
7. Āśāram āṇe kāṭṭi ikkisā sattan
8. atānge nālvaṭīmbaru koṭṭodu
9. aygola koḷani mūgola pāḷu īḍa—
10. n ālivon paḷche-mahā-pātakaṃ akku

Translation.

Be it well. While the illustrious Mahēndrākālhpāra was ruling over the earth
and while Indīra (Indra) was ruling over Noḷambanādu, Āśāuran led his elephants
against a hostile band carrying off the cows and buffaloes of the village Pandipodaru
during the sack of Kiruttiruvanur and fighting hard died. In his memory the Forty (citizens) made a grant of a rice field of the sowing capacity of 5 kolagas together with a plot of dry land of the sowing capacity of 3 kolagas. Whoever takes this away will be guilty of the five great sins.

Note.
The king called Mahendrādhiraśa in this inscription is the Nolaumba King also called Vira-Mahāndra who ruled 878-895 A.D. The person Indra seems to be either his son or his subordinate chief and perhaps is identical with the person of the same name mentioned in inscription No. 70 in this Report.

48.

On another stone lying at the same place (Mādīgere).

Size 6'—3"×4'—9".
Old Kannada characters.

1. svasti Śaka-nripa-samvatsara śa-
2. tāṅgāl enṭu-nuravyatta mūrane-
3. ya Raurdiy emba sambatsaram
4. pravarttisattire svasti samadhi-
5. gata-panche-mahā-sabda Palla-
6. va-kula-tihaka Nolambadhiraś-
7. jar dushta-nigraha visisṭa-pari-
8. pālādimm sukhānurāgado-
9. hiro Nāgamaṇya Kāṁśvara-
10. kke deva-bhojam kanduga galde
11. padirkkolam pālu chandrā-
12. dīmīrkaikā ullinam salvodu
13. idan ahidon kavileya Vā-
14. ranāśiyan ahīdo baredo
15. Kandayan

Translation.

Be it well. There being current the year Raurdi and there having elapsed eight hundred and fifty three years of Śaka era, while Pallavakulalakka Nola-
mbadhiraśa, entitled to the five great sounds, was in the enjoyment of peace protecting the good and punishing the wicked—Nāgamaṇya made a grant of a rice field of the sowing capacity of one kanduga and of a dry field of 10 Kolagas for the service of god Kāṁśvara to last as long as the sun and moon. Whoever takes this away will be guilty of the sin of slaying a cow in Benares. Kandayya wrote this.

Note.

Whether this Pallavakulalakka can be identified with the person of the same name mentioned in Numbers 45 and 46 it is difficult to say but the characters of the two inscriptions are almost identical.

49.

On the fragmentary stones in a platform in the field of Muniyappa by the side of the village Kallalāli in the hobli of Kaivārān.

1. svasti śrīmai-Punnāda Ereyā Āvakān . . go
2. Kayvaranādhipaśi Ambalan turugolol bi-
3. idu sēnayan ikki suralökake sandon

Note.
The inscription is in Halegannada characters of the later part of the 9th or the early part of the 10th century. It records the death of a person called Ambalan in charge of Kaivārā-nād in his fight against a hostile army carrying off cows. At the beginning of the inscription some one called Ereyā seems mentioned as the King of Punnād.
On a round stone lying by the side of a stone lamp-post behind the temple of Anjaneya in the same village (Kallahalli).

1. Sarvajitu-samvatsara-
2. rada Bhadrapada śu 3 Gu-
3. ruvāra Bayinappa ma-
4. ga Sonnappamū nilisi-
5. da kambhada sēve śri

Translation.

This records that a lamp-post was set up by Soynappa son of Bairappa on Thursday the 3rd lunar day of the bright half of Bhadrapada in the year Sarvajitu.

51.

On a stone lying in the midst of a grove of honge trees by the side of the mound not far from the village Akkamangala in the same habiti.

Size 3'-6" × 1'-9".

Modern Kannada characters.

1. svasti śri-vijayābhhyudaya śakavarusha sāvirada . . . . . . neya Parābhava-samvatsara
2. . . . . . . . . Yimmadi Bukkamodeyaru prithvirāyjan gevalli
3. Sahakāra Chinnapagala makkalu Rāchappagalu . . . . .
4. . . . . . . . . . . ā-Kalledēvara anga-ranga-bhōga-pūja-vaiḥabhavaken-
5. du kotta hola II hattu kolaakavanū mahājanāngaū
6. nadaseikondu bāhōdu īdake isappidaru pāpadali
7. hōharu.

Note.

The dated portion of the inscription is effaced. It records the grant of a dry field of the sowing capacity of 10 kolagas for the service of the god Kalledēya by Rāchapan, son of the merchant Chinnapana during the reign of Bukkaṇna Vodeyar II of Vijayanagar. The field is placed in the charge of the mahājanas of the village. The inscription ends with the usual imprecation.

52.

On a stone in the field of Ayyappa to the east of the village Perumāchānballi in the same habiti.

Size 3'-0" × 1'-6".

Kannada language and characters.

1. śrīmatu Śālivāhaśa-
2. kha varusha 1534 Pari-
3. dhāvi sam Vai śrīmatu
4. Perumākalahalli
5. Kānāka Kadarapage kottā
6. kaṭṭu-koḍige guddhe hola yi-
7. dake tapidavaru tande
8. tāya konda pāpa-
9. dali hōharu śri

Note.

This records a gift of some land as kaṭṭu-koḍige to Kadarapa, (village accountant) of the village Perumākalahalli in the month of Vaiśākhā in the year Paṭḍhāvi, 1534th year of Śālivāhana era. The English equivalent of the year of the grant is A.D. 1612. The date is not verifiable.
53.

On a stone set up below the lamp-pillar in front of the Hanumanta temple at the village Kendanahalli in Kaivara hobli.

Size 3′—6″ × 2′—6″.

Kannada language and characters.

1. śri Gaṇāḍhipatyē namah Nandana-saṃ-
2. vatsarada Pālguna ba I lu śrī-
3. man mahā-mahāndalēsvara gōvāja-
4. rāya rūpa-Nārāyaṇa gaṇdabhēruma
5. vyāriya-Rāma Sōyideva mahā-ara-
6. sūgala nāyakatanske saluva Kayīvāra.

Note.

The concluding portion of this inscription cannot be examined as it is hidden by a portion of the building. It seems to record a grant by mahāmandalēsvara, gōvijāra. Sōyidevamahāarnsa, rūpa-Nārāyaṇa, gaṇdabhēruma and a Rāma to enemies, chief of Kayīvāra. It is imperfectly dated the 1st lunar day of the dark half of Pālguna in the year Nandana.

54.

Kōlār Taluk.

On a stone lying near the waste-weir of the tank at the village Biramanahalli in Kōlār hobli.

Size 6′—3″ × 3′—0″.

Kannada language and characters.

(Front).

1. svasti śrī Kali-yuga 4501
2. rolage Sakābdha 1322 neya
3. Vikrama-sambatasara Kārtti-
4. ka ba 10 Su Kōlāja Sōmayade-5.
5. varige ērtman-mahāmandalē-
6. śvara mēndi-mēseyara-ganda
7. kathāri-sāluva Tri-
8. bhuvana-gandara-gāli Kongali-
9. rāya-ahāpaṇāchāriya
10. rāya-paksha Sāluva-rāya

(Back).

11. Kōlāja-sīmeya
12. . vileyan ālu
13. Chikkamāra chatus-stmeyanu dhārā-
14. pūrvakavāgi lotta dharmma-sāsana idake tapi-
15. davaru Gāṅgā-tiradali kapileya
16. konda pancha-mahā-pātakake hōguvaru
17. suham astu

Note.

This inscription records the gift of the village Chikkamāra to Kōlāja Sōmayadeva and is dated Friday the 10th lunar day of the dark half of Kārtika in the year Vikrama, being the Saka year 1322 and Kaliyuga year 4501. The date corresponds to Friday 12th November 1400 A. D. The donor’s name is effaced but his titles are recorded as mahāmandalēsvara, champion over the moustaches of the world, Kāthāri-Sāluva, tribhuvana-gandara-gāli (a fighting bull to the heroes in the three worlds), establisher of Kongali-rāya (?), rāya-paksha-sāluva (a kite to the birds, kings) and he is stated to be ruling the Kolar province. These titles indicate that the donor belonged to the famous Sāluva Nṛsminia who usurped the Vijayanagar throne in about A. D. 1478. (Compare Epigraphia Carnatica Volume X, Mahātaluk inscriptions 1 & 3.)
55.

On a stone set up in a field to the west of the village Kamadenuhalli in the same hobi.

Size 3’—3” × 1’—6”.

Kannada language and characters.

1. Khara-samvatsara
2. Vayisaka ba 10
3. luh arimatru Timma
4. yagalu Tirumala
5. devam dipada
6. tialake koṭṭa svāste
7. hola kham’1
8. 

Note.

This records a grant of a field with the sowing capacity of half a khanduga by Timmaya to the god Tirumaladēvaru for the expense of purchasing oil for the perpetual lamp to be lighted before the god and is dated the 10th lunar day of the dark half of Vayisākha in the year Khara.

56.

On a stone set up in the compound of the house of Munisāmayya, Shanbhog of the village Elavāra in the same hobi.

Size 3’—0” × 1’—3”.

Kannada language and characters.

1. svasti ārīma-
2. tu Subhakritu-
3. sam Pālguna śu 1
4. luh devadēvottama
5. . . . . dakōti
6. . . . brahmāṇḍa-
7. nāyaka
8. Gangadhara-
9. deve rēge sama-
10. ripta koṭta
11. . . nātha
12. . . padi naivēya
13. koṭṭa grāma
14. . .
15. . .

Note.

This grant records the gift of a village on the 1st lunar day of the bright half of Phālguna in the year Subhakrit to God Gangādhara-dēvaru for the daily food offerings.

57.

On a fragmentary stone in the pariah quarter of the same village Elavāra.

Size 3’—3” × 3’—3”.

Kannada language and characters,

1. subham astu Mallarājendra-vadevaru
2. Gangādhipati namas tunga-sirās-chumbi-
3. chandra-chāmara-chāravē traylōkya-nagarārambha-mu-
4. lastambhāya Sambhavē svasti samasta . . . gondo Maleparo-
5. luganda . . . Banavāse . . . mārtanda
6. . . . . nāmādi prasasti . . .
7. . . . ni Hosalarāyamahārayaru prītvi-sā
8. mrājyavanu paripāsittidali . . . vira-māṇḍa . . .
9. . . . . nāḍa gaudarā . . .
10. . . (The rest of the stone has broken off.)

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Note.

This inscription is very fragmentary as the stone on which it is incised is broken off in the middle and several letters are effaced. It seems to record the grant of some land during the reign of some Hoyala king. The name Mallarajendra-vojeyar occurring at the beginning of the inscription probably refers to the donor.

58.

Mulbagal Taluk.

A copy of a copperplate grant in the possession of Lakshmanachar at Mulbagal.

Nâgârî characters and Kannada language.

1. namas tunga-śirās-chumbi-chandra-chāmara-chāravē
d2. traṭikāya-magarāramba-muḷaṭamabhāya Śambhava
3. svasti śri vijayābhvyudaya Śālivāhana ṣaka varuṣa
4. 1638 neya Khara-samvatsara Aṣṭiṭa-bahula Panchami-
5. lu śrīmatu rājādhēra rājaprabhāsvara
6. Rangarāyana sukhra-rājavī gaivali śrīmatu
7. Venkaṭarāmāchārya paurān ādea Varahāchārya
8. putra Vāḍhula-gōtra Jayaśākhādhyāyīga-
9. ā āda sthalada Narasimhāchārya Kaṃḍīnaya-
10. gōtra Jayaśākhādhyāyīgala āda Śēṣā-
11. chārya paurā Padmanābhāchārya putra Śēṣā-
12. chāryarīge koṭṭa bhūḍān-dharmaśāsana
13. nāmāge kulakran-agatavāgī tanda Muḷāvāya-
14. sīme Bhammaṃudrā graṃṭadala vādeva
15. barūva guḍde ṣoka eradanū nāmā hiriyage
16. svargalōkavāpī āgābēkundu hiriyō-
17. deka-dānadhīrā parnassaravāgī sūryō-
18. parāga-punyakālada trikaṇaṅavāgī sam-
19. kalpīstuddānana numma putra-patra-paḍampraya-
20. vāgni anuvahisikondhi bhūdu vēndu barasi
21. koṭṭa bhūḍāna-dharmaśāsana! Indraḥ prichohhati
22. chanḍallīm kimidam pachyate tvayaś śvāmantamaṃ suryā siktam
23. nri-kaḍē chitāgminā śvābhāmaha-vrittiś tu
24. ye haranti naṛīhamāḥ! tēshām pāda-rajo-
25. bhūṣya dharmaṣāchchaditam mayā śvadattā dvi-
26. gunam punyam paradattānālaṃ paraddatāpa-
27. hāreṇa svadattāṃ nishphalam bhavēt! dāna-pāla-
28. nayō madhyë dānāch chhreyōupālanam
29. dānāt svargam avāṃ不错 pālanād aṣchyu-
30. tam padam subham āstu

Note.

This is said to be the copy of a copperplate grant, the original of which is not forthcoming. It is imperceptibly dated the 5th lunar day of the dark half of Aśvīja in the year Khara, 1633rd year of Śālivāhana era corresponding to A. D. 1711 and records a grant of some land in the village Bhammasamudra in Mulaṇaṭambīrī built by Narasimhāchārya of Vāḍhula-gōtra to Śēṣāchārya of Kaṃḍīnaya-gōtra in the reign of king Rangarāya of Vijayanagar. The date is not verifiable. Apart from the usual imperatory verses found in almost all inscriptions there are two more verses inserted in this inscription. They contain a dialogue between the God Indra and a Chanḍalī woman about the comparative heinousness of dog's flesh and the dog coming from the feet of those who rob Brahmins of their property. They can be rendered into English as follows:

Indra asks a Chanḍalī woman: "What is this you are cooking"? She replies: "I am cooking dog's flesh washed with liquor in a human skull over fire brought from an examation ground. I have covered the skull with a piece of leather lest the dust coming from the feet of those who rob Brahmins of their property might contaminate it."
A copy of Embareballi grant of Baichappaguda of Shaka 1630 in the possession of Krishnamurtyacharya, agent to the Sri Paadaraja matha in Mulbagal.

(Neither the number of plates nor the size of the plates is known.)

Kannada Characters.

1. shri-Ganapadhipatayye namah Ambikai-vyakti-rupaya nirgunayya gunatmane samasta-jagad-adharaya-

2. murtayye Brahmaque namah 1 Harer lilaa-varahasa damshtra-dandah sa patau vaan Hennudi-kalaas

3. yatra dhatura chhatra-sriyam da-dhan 1 namas tunga-siras-chumbi-chandra chhamam-chharyyey 1 trilokhya-

4. nagararamba-mulasamhathyaa Sabhavhe svasti shri-vijayabhuvadaya-Saka- varushangal 1630 ne Sarvadhar-smavatsarada Abadhha-suddha 11 Guru

5. vartadhu shri mad-akhilandak-

6. tibhummadanaayaka shri devadi-vandita shri Venkatessavamiyavaru Venka- tachchadaladalu

7. divya-simhasanaraaradharagi jagat-samrajyavam gaavuttirala chatjurtha- gothradu shri-mana-

8. haa-Avatinada prabhu Dodasirappagaundaravara pavatru adaa Rangappagaundaravara putrar adaa

9. Baichappagundaravaru shri-mat-parnahamsa-parivrajakacharyatvadya- laya-guna-sampaana-

10. rada pada-vayya-pramana-paaravara-paripa sarvaantra-svastantrar adaa shri mad-vaishnava-

11. sidhanta-pratishthapanaacharyar adaa shri-mat-Sripadarayara vidya-simhasanadivaarar adaa

12. shri-mad-Gopithadavedara divya-sri-pada-padmaraadhakar adaa shri mad-Ramaachandratirtha-sripadad-

13. galavara kumaraaka-adaa shri mad-Raghunathatirtha-sripadangalavara kara- kamala-sanjatra adaa shri-

14. man-Lakshminomanarthitatha-sripadangalavara mathada shri mad-Gopita-

15. nathadeva dipada-

16. радhanotasaavartimayi kottha yoka-bhogya-grama-dharmaasasanada kramav

17. entendare

18. namaha anuvigeke saluvanthia Chikka-ballapura da imeyallu Nandiparva-

19. takke

20. dakshina-bhagadali iruvantu Avasi-bohali valitavada Yembabhalali yem-

21. bheramavannu idara valitavada vupa-grahaminne 1 saha sarvamanyagra-

22. haravar aagii shri Mad-Ramaachandratirtha-sripadangalavara kumaraaka adaa shri mad-

23. Raghunathatirtha-sripada-

24. gala kara-kamala-sanjatra adaa shri-Lakshminomanarthitatha-sri-padangal-

25. lavara mathada shri Gopith-

26. thasvami-diparadvantaavarti vah ii shri manmah-Avasi-naada-prabhu

27. Dodabali

28. rappagundaravara pavatru adaa Rangappagundaravara putrar adaa

29. Baichappagundaravaru pratham-

30. Yekaasi-mahaa-punjakaladalu namma matta-pitrighale puyavagabek-

31. kendu

32. sa-hiranyaoka-deena-dhara-purvakav aagii Avasi-bohali valitavada Yem-

33. babhalali grama

34. vupagraama dinne saha sa-hiranyaoka deena-dhara-purvakav aagii kunte-

35. vada karna-

36. gramaigali saluva griharaama-kshetra-nidhi-nikhsha-jala-pashana-

37. ashina-

38. gami-sidha-sidhyaangal emba ashta-bhoga-ljya-svamyagajannu kere kunte-

39. gudde

40. beldalu yata kapale talapari sakula-suvarnadvaya sakala-bhottadayya

41. saikalottapati sahavagi shri mad-Ramaachandratirtha-sri padaangalavara

42. kumara-

43. 14
The grant is dated Thursday the 11th lunar day of the bright half of Āshāda in the cyclic year Sarvadhāri, Śaka 1630 corresponding to Thursday the 17th of June A. D. 1708.

It records the grant of Embarabali in the Hobali of Āvati in the Simē of Chikkabhāḷapur, to the south of the Nandi Hill, free of all taxes, made by Baichappaganda, son of Rangappaganda and grandson of Doddā-Bairappagauda, lord of Āvatānā, and of Chaturthagātra, acknowledging his subordination to God Venkaṭēśa, on the Trupati hill, to Lakshmiṃmanōharatīrtha, disciple of Raghunāthatīrtha, who was the son and disciple of Rāmaḥandratīrtha of the Sripādārāya matha in Multāgal for the service of God Gopinātha worshipped in the Matha. The grant closes with the usual imprecation and with the subscription "Śrīnandīśā."

A copy of a second grant produced by the agent of the same matha.

1. Namasa śrīmaḥ-śrīmaḥ-chumbi-chandra-chāmara-chāravēśa 1 
   śrīmaḥ-śrīmaḥ-mālātiśāhuva śrīmaḥ 1 Harār Lālā
2. śrīmaḥ-śrīmaḥ-dāmnāt-śrīmaḥ-dāmnāt-śrīmaḥ-dāmnāt
3. dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
4. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
5. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
6. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
7. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
8. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
9. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
10. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
11. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
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13. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
14. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
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36. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
37. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
38. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
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42. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
43. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
44. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
45. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
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59. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
60. śrīmaḥ-śrīmaḥ-dāmnāt-dāmnāt-dāmnāt-dāmnāt-dāmnāt
The grant is dated Saturday the 10th lunar day with Uttarabhādrapada-mahākṣatra of the bright half of Mārgaśīra of the cyclic year Yuvā, Saka 1677 and kali 4357 corresponding to Saturday the 13th December, A. D. 1755 when Krishnarāja Vodeyar II was ruling seated on his jewelled throne in Śrīnagapattana and when Śrīnivāsarāya, Subedār of Dindugal was exercising the duties of Guritana under the King.

It records the annual money grant of some Varahas paid out of their salary at the rate of one Varaha per head by the vanṭirīga and śervegara of the Kandāchāra of Dindugal (the names of the grantors enumerated) for the services of God Gōptanātha worshipped in the Śrīpādāraya Maṭha in Mulbāgal. The grant closes with the usual imprecation.

A copy of a third grant produced by the agent of the same Maṭha.

1. śubham astu svasti śrī-vijayābhdyodaya Śālīvāhana-Śakābdalagu 1636, Kalyabdāh 1635 tad-upari
2. varṣamānava ādā Tāmāpā-nāma-samvatsarada Kārtika-śu 12 Sōmavāra Uttarabhādrā-mahākṣatra Haraśa
3. nā-nāma-yōga Bālavā-karaṇapu lūdida subha-dinadali śrimad-rājānātha śarajparamēsvara
4. rājanārāyana pradhā-pratapa ājatima-vira-narapati Mahiśaśa simhāsanāḥ kṣaṇam hṛdayājā adān
5. thā śrī Krishnarājaśvādyavaravavyanaḥ Hosaladēśa Kuruvankanaḥ yada tittina Gauamāskṛtēra ubha
6. ya-Kāvēri-mahāya-pachhina Rāganāthasvāmiyavara Śrīnagapattana-
   dali rataṁ simhāsānasārādhi
7. ră ṛṣiti prāthva-sāmṛāya gaiyutā iralu ālida mahāsvāmiyavara kāryake kurtar āda.
8. Navab Haidarali Khan Bahadaravara sevakara Ad Vijayamangala Gurikana Pârupatyagaran Araj Râ-
manayakarvaru śrimat-parmarahansa-parirâjâchâryatvâdy-anâka-
guna-sampannar âda pada-vâkyâ-pramâ.
9. na-pârâvâra-pârângata-sarva-tantra-svatantrar âda śrimad-Vaishnava-siddhânta-pratishtâpâbhedâchâryârâda
10. śrimad-âchârya-Gopinâthâdevârâ-divya-sripâda-padmârâdhakar âda śri-
mah-Chiripâdhyâvara vidyâ-sim-
11. hânâśâdâvâvara âda śrimat-Śrîkânta-tirtha-sripâdapalavara [kara] ka
kamal-saṅjâtara dharma śrimata śri-
12. vallabhatirtha-sripâdapalavara varakumârkar âda śrimal-Lakshmi-nilhi-
tirhti-sripâdapalavara mathâda śrî-
13. svâmiyavara dipârâdhane katâlahe appane prakârakke sa hiranyâdaka-dâna-
dhârâ-pârvakâraâgí bereudu kotta bhû-
14. dâna-dharmâ-sâsam-kramav entendare śrî-svâmiyavara dipârâdhane kat-
lege aramane sâvârthôvagi
15. Vijayamangala-Kandâchérâdâ vaņtr-gâraru hâbâlighâraru sâvâgâraru yil-
valagadigala vaņtrigâraru
16. sâvâgâraru sabhitâ agi prâkku. Yuva-nâma-samâvatsârâda Āsvâja ha 7
Bhânuvâra Purnavamsa-nâkshatra suhâ-vâ-
17. ga śuśha-karaṇa kûdida dinadalu ālida mahâsvâmiyavara pâda-padma-
galige suktîvâgiga Mulabhâgiga
18. mathada śrî-svâmiyavara dipârâdhane katâlahe tamma tamma salova
sambaladali yathâkâte dhurumârtha
19. v agi varuha I va Gûpâla ga 50 yl-ayivattu-varahavu varunamprâtiyâli
svâmiyavara dî-
20. pârâdhane katâlahe kojâlûlvâraru embadâgi bereudu koṭṭiruva mûlaśasana-
prâkârakke t-hage Gûpâla
21. ga 50 varahaku i-Vijayamangalada śimege śêrida Areyanâdu hôbali
Talayamallur-grândâlali
22. kandâchérâda hola kandâyakkâ uttarâvâgi nadadu bûviva bhûmiyallu
holâ bala 50 yl-ayivattu
23. bala bolam i-Talayamallurâvam mukha-chatus-simâvâgi bhûmiyamu
biṭtu Vâmanâ-
24. mudre sîlâ-pratishtîthiyam mâdisîkottu idhève âdakârána yi-ayivattu bala
holada phala-
25. pratayaya-jala-taru-pâšhâna-nilhi-nilhêpa-sakshâna-agami-siddha-sadh-
yangal emba ashta-bhûga-tejas-svâmyangalu
26. sahitâvâgi Mulâvâgilu-mathâda śri-svâmiyavara dipârâdhane katâle
Vijayamangula
27. da kandâchérâda Rûnyadavara sambalahe uttârâvâgi Ārâni Râmanây-
karu sa-hiranyôdaka-
28. dhârâ-prassaravâgi â-chandârâkâ-sthâyîvâgi varunam pratiyâllu sukha-
dali anubhuvial ußâvaru embadâgi
29. barasi koṭṭa bhû-dàna-dharmâ-sâsana yidakke sâkshigalu Sûrya-Chandâ-
digalu
30. Vijayamangalada kôteyallurva Visâlakshâ-sammanavaru Visvanâtha-
svâmiyavaru i-dharma-sâsa-
31. na-baredudu Vijayamangalada Aṭhâvane Rûyasa Venkatâchalaivyâ dâna-
pálanâyôr madhye dâni-
32. ch ehiréyônâpâman i dànât swargam svâpñoiti pâlanâd aichyám padami
âkaâa bhagini lôkâ sarve-
33. shâm eva bhûbhujyâm na bhôjyâ na kara-grâhyâ vipra-dattâ vasundharâ
Śrîrâma.

Note.

This is dated Monday the 12th lunar day with Uttarabhâdra nakshatra, Harṣhamayâga and Balavâkaravana, of the white half of Kârtika in the year Taraja, Śaks 1686, Kali 4365, corresponding to Monday the 5th November of A. D. 1764. It records the grant of a dry field called Kandâchérâda hola of the sowing capacity of 50 Bâllas, situate in the village, Talayamalluru in the Hobali of Areyanâdu in the State of Vijayamangala made by Ārâni Râmanâvaka, Gurikamârapatyâgâra (accountant) of Vijayamangala under the service of Navah Hyder Ali Khan who
A copy of Kaśikollampani's grant of Árani Rámanáyaka of Saka 1686 produced by the agent of the same Matha.

1. subham astu svasti śīt-vijayābhuyayā Sālivāhana-sakhābdangalā Saka 1686 Kalyābdā 1256 tadd-pari

2. vartamānāvā aḍa Tārana-nāma-sanavatsaraḍa Áśīva śuddha 10 Gurusvāra Srvana-maśhatra Kumbha-nāma-vogā Taitulā

3. karapāvā kūduda subha-dinadali śrīmad-rajadhirājā rāja-paramēsvara rāja-mārtānda pradh-pratāpā

4. pratiṇa-vira-narapati Mahisāra-simhasanādhyakṣhar ādantāḥ śrī Kṛṣṇa-rājavedyavayana vana Hosa-

5. la dēcāda Kurnvanka-nāda yeda-ttīnā Gantamā-kshetra abhaya-Kāvṛī-

6. Šrīrangapattanaḍalūra ratna-simhasanārdhār āgī prthvi-sundrayam gai-

7. kāryake kater aḍa Navab Haidaralli Kham Bahaddaravara sēvakār aḍa

8. Dindigulī Árani Rāmanā

9. yakara Suryanārāyaṇa-Modaliyarū śrīma paramahamsa parivrajaka-

10. paṇnar āḍa pada-viṣya-pramāṇa- pārāvēra-pārangata sarva-tranta-

11. avatantrar āḍa śrīmad Vaishnavā-sidhanta-pra-

12. tiṣṭāpanachārya āḍa Śrīmad-āchārya Gopinātha-deva śrīpyād-

13. padmarādhrakār āḍa śrīmat Śrīpād-

14. rāyara vidyā-simhasanādhyāvār āḍa śrīmae- chhikāntatīrtiśrīpyādan-

15. galavara karu-kumula-sanjātār āḍa

16. śrīmat ŚrīvallabhatīrtiŚrīpyādangalavara kumārār āḍa śrīmal Lakṣmi-

17. nīthīŚrīpyādangalavara madhā śrīmat

18. śvāmiyavara dipārdhānē katīgle appaṇe-prakaṭakē sa-bhairyōdaṭa-dānā-

19. dhārā-pravūka āgī baredu kotta

20. bhūdana-dharma-sāsana-kramav ent endēre śrī śvāmiyavara dipārdhāne-

21. katīgle anamane svērāthavāgi

22. Dindugalā Athavane-kandhārada varsha-kaṭhe-sambalādavara samba-

23. lakke uttāravāgi biluva 45

24. kallubālī iruvantī āndīna hóbālî kudrē bāru Karṇāṭakāda mandi

25. rūjjiga nītāvar āgī biluva 4b

26. ubhayaṃ ga 90 tombhāat-varshakke hola-kandāya bedduḷā bijavari kala

27. vondakkē kandāya biluva

28. varṇadhudu bijavari bedduḷā kala 5 kke 1 Dinduläh-vaṭiṭavāda Tādik-

29. kombige śērīda Kaśikollampati-grā-

30. ma vandu yiddakē śērū yalle Nandikoi-pattē yellegē tenkalu Tamma-

31. vārupāṭe Koodasamudrā-a-

32. gnihurē yellegē uttiṭa undārapatē yellegē paduvalu gđi grāma

33. Viṭṭendayakapatē yellegē mūḍa-

34. lu yi chahū-sūme madhye ulla bedduḷā bijavari kala 7 kke pūrva mānya

35. Perumāṅgudige kolaga vandu

36. Tādikkombu yimmu chhātrakek vadaku kere sahā bijavari kala vandu

37. nāṭu-sahāna mānya kolaga āru

38. Chahārya mānya kolaga yarradu talara tallām-guttu kolaga mūrū a-

39. purva-mānya bijavari

40. kala 2 mūrūśā śuddha 70 bijavari kala 5 yirallūḷa kere vondu sahā gadde-

41. bedduḷu-tūta-tudlike-liṭtu-

42. tīṭalu-tūpu-tore-jala-taru-pāñhāna-nīdiḥ-nikṣēpa-akṣhima-śāgāmī-siddhā-

43. śādhyangalī emba aṣiṭa-bhūga-tēja-svāmiyanga sahītavāgi
This grant is dated Thursday the 10th lunar day with Śrāvana nakṣatra, Kumbhayoga, and Taitulākaraṇa of the bright half of Āśvija of the year Tārana, Śaka 1686 corresponding to Thursday the 1st October, A.D. 1764, when Kṛṣṇaraṇa Vodeyar II of Mysore, was ruling seated on his jewelled throne in Śṛīrangapātaṇa and when Āraṇi Rāmaṇāyaṇa of Dindigal was serving under Nāvab Hyder Ali Khan, Kūrṇākarta (agent) to the King. It records the grant of the village Kāšikkolampati of the described boundary in lieu of 90 Varahas promised to be paid annually by Āraṇi Rāmaṇāyaṇa and Śūryaṅarāyaṇa Mahāliyar to Lakhmi-mūḍhāṭhā, son and disciple of Śivalabhā tirtha, disciple of Śrīkāntatīrtha of the Śrīpāḍarāya-māṭha in Mūlābāl for the service of God Gopāṇātha worshipped in the Maṭha. The grant closes with the usual imprecation with the subscription "Śrīrāma" at the end.

A copy of Ranganabhālli grant of Raṇabaiṛgūḍa of Śaka 1679 produced by the agent of the same Maṭha.

1. namas tunga-śrīśu-ćhumbi-čandra-čāngra-čāravē
tailōkhy-nagarāraṁbha-mulastambhāya Sambhāyē
erērī līlā-varāhāsa damśhīrā-dandō sa pātnā mahē
4. Hēmādī-kalāsā yatra dhūrti chhatra-śrīyanī dadhānē
5. svastī śrī-vijayābhuyadaya Śālivāhana-saṅka varaḥoṁgaḷa 1679 nē Īśvānānam samvatsarāda Kārtikī ba 10 ī Sōmaṇādallē
6. śrīmad-rājādhīraḷa rājaparānēśvara śrī-vīrapratāpē śrī Vīra-Śrīrāma đaśeṣvara mahāraṇyayamavara Vidhānaguradallē ratna-sīmāsā
nārūdhār āgī prīthvi-sūṃraśījan gaiwitt irlu śrīmat-paraṁbhāsa pavi-vīrajāchāryāvadī-anēka-gūna-saṅpannar āda pada-vēkya pramaṇāna
pārāvāra-pāraṅgata-sara-tantra-svatantrar āda śrīmad-Vaṣbhava sid-dhānta-praśiśhāpaka-čhāyār āda Śrīmad-āchārya Gōpāṅhaṭha
dēvāra śrīpāḍa-padmārdhakar āda śrīmach-Čhīrśpāḍarāya vidyāsīṃhā sanādhīśvarar āda śrīmach-Cṛpāḍatīrtḥa-śrīpāḍa-
10. -gāvāra kara-kamala-saṅjāṭar āda śrīmach-Cṛbhairavabhatīṛtha-śrīpāḍangalavāra vara-kumārakar āda śrīmal-Laśhind-mūdhīṭhīṛtha- śrīpāḍangalāra-
vara mathadhā śrīmad-Gōpāṅhaṭhandēvara-dīpadārādhanega śrīmaḥ chatur-tha-gōtra-pavītrar āda Mūmmandi-Raṇabaiṛgūḍavaravaryaya-
vara pāṇītra āda Raṇabaśi-čargāvāra vara puttar āda Holavanabhālli Raṇabaiṛgūḍa-ravara barasi koṭṭa grāma-dāna-sasana-kraṇa
13. v entendare namma ājāvika Holavanabhālli-simēge saluva Ĉhīlgoodāmali upāgrāmavāda Ranganabhālli grāma 1 grāmākke hākī
cottō iruva Ĉhīlgoodāmali cītaldā ndrāvāri bhūmi kha ā ā Vagadage sthālāda ndrāvāri bhūmi kha ā ā isīntake chatur-dīkṣī
dhulavaga saluva aṃc ahecēhakātē kāḍārāmha-ndrārāmha-gadābeddālā yāta kāpalē gūde guyuḷu phalavak mura vrikṣha-muṭṭadā
15. nnu rā-Kārtikā Sōmaṇāra-pūnayakālādallē sa-hirānyādā-dāna dhārā-pūrvakāv āgī dhīreya ēruđē koṭṭe ēruđē āda kārana
17. śrīmach-Cṛbhāktatīrtḥa-śrīpāḍangalavāra kara-kamala-saṅjāṭar āda śrīmat-Śivalabhātīṛtha-śrīpāḍangalavāra vara-kumārakar ā-
18. da śrímal-Lakshmiñkāntatirtha-śripādangalavara mathada Gopinātha
dēvāra dipārādhanega śrīmech-chaturtha-gōtra-pavītṛa āda
19. Mūnmadī-Ranabairegādāranyanavara pavuntra āda Ranabaiśēga-ndar-
varūra puttrā āda Holavanahalli Ranabairegādhara-
20. varu Chilugondanahalli yi-grānāvāda Ranganahalli grāma : 1-grāmaka
hāki koṭṭu iruva Chilugondanahalli sta-
21. jāda nirāvari kha 1 Valdājaramahē sāhala nirāvari hola kha 1/2 sahā
mumma pīṭra-pātāmaha-prapūtā mahārige sālkōya-sāmīpya-
22. sāmīpya-sāyuyja-padavi āgabekendu ā śrīgalavara pritīyāgī dhāreyan eṛdu
kottay utamadu śrīmat-Śrīkāntatirtha-
23. śripādangalavara, kara-kamala-vaijātar āda śrīmat-Śrīvalaabhatthira-śrī-
pādangalavara varakumāra kar āda śrīmal-Lakshminidhiṭhīthira-
24. śripādangalavara mathada Śrī-Gopīnāthadēvēra dipārādhanega śrīmech-
chaturtha-gōtra-pavītṛa āda Mūnmadī Ranabairegad-
25. darayavanavara pavuntra āda Ranabaiśēgādāranyavanavara puttrā āda Holav-
ahanhallī Ranabairegadāravanavara Chilugondanahallī u,
26. pagrānāvāda Ranganahalli grāma 1 yi-grāmaka hāki koṭṭu iruva Chilu-
gondanahalli stalahada nirāvari bhūmi kha 1 Valdājarama-
27. jāda nirāvari bhūmi kha 1 hola 1 tri-karaṇa tri-vāchakavārī Ākānta-
trikaranaṇadī dhāreyan eṛdu
28. kottay utdeveyāgī yi-grāmada nirdeśadali nidhi-nikśēpa-jala-tarn-pāphāna-
akshīna- āgāmi-siddha-sādyaragā emba ashta-
29. bhāga-taḷa-sāvyayavunu ā-chandrārka-sāhāyīgī anubhavaisiṇdu japa-
vāyākhyāna-kālagajali mummaqe āśīrvāda-mā-
30. dikondu yirabekendu bānari koṭṭa grāma dāna-sāsane Āditya-chandray
muliōmasa cha dyaur bhūmura āpō hriadayam ya-
31. maśba ahās cha rāṭīr cha ubēh cha sandhyē dharmē cha jānanti sarvā
vidiśō disēs cha dāna-pālanaṇa mahāy dhānē chhreyōṇūpāla-
nuṛu dā-
32. nāt svayam avāpōeki pālanād achyutam padam svā-dattā dviguna
punyam para-dattānupālanam para-dattāpāhāraṇa sva-
33. dattam nishphalam bhāvet svā-datta purtikā dhātri pīṭra-dattā sahodari
anya-dattā cha māta cha dattam bhūmiṁ purītyaṇa,
34. sva-dattām para-dattām vā yō hārēta vasundharēm shashātvarsha-sah-
raṇi vishthavām jāyut krimiḥ mad-vamsajāi para-maḥ,
35. pati-vamsajā vē yē bhūmīpāli satatam ujjvala-dharmā-chitthā mad-dhar-
manēvē satatam paripālayanti tat-pādūkā-dvayam aham sīnāh vahāmi
Śrīrāma.

Note.
The grant is dated Monday (Tuesday?) the 13th lunar day of the dark half of Kārtika in the year Īkāra, Saka 1679 corresponding to Tuesday the 6th December, A. D. 1757 when Rāmaśēvakīya, Rājākhirāja and Rājaparamēsvara, was ruling in Vidyānagar (Vijayanagar). It records the grant of the village Ranganahalli, suburb of Chilugondanahalli in Holavanahalli-sime together with two plots of rice fields of the sowing capacity of 1 Ḍhānīga each near Chilugondanahalli made by Holavanahalli Ranabairegada, son of Ranabaiśēga, and grandson of Ranabaireganda III, of Chaturtha gōtra (Śūdra caste) to Lakshminidhiṭhīthira, son and disciple of Śrīvallabhatthira, disciple of Śrīkāntatirtha of the Śrī-
pādārāyamathe of Mulubāgul for the service of God Gopīnātha worshipped in the mathā.

The grant closes with the usual imprecation and with the subscription "Śrīrāma" at the end.

64.

On a fragmentary stone lying buried in the earth near the well before the Sōmēsvara temple in the same town.

Size 5'-3"x1'-6".

Kannada language and characters.

1. jayābhhyayāva
2. neva Khara-sauvatsa
3. Manmahā Harihari
4. rāya Mahārāya
5. vāgi prithvi-rāyam
6. kāndali Muluva
7. thiru-nagal-ulu
8. thiru-nagaile dha
9. rājiva samasta
10. yaru gūdi
11. sāsanada kramaveṇ
12. varige saluva mada
13. jage Māradam
14. ra emma hasu
15. dhānyagalu vo
16. nkavanu su
17. ngara thanā ha
18. biṭṭevāgi yi dha
19. deyul ulja
20. m Gangeva tadi
21. varjudaṭvagalu
22. haru Vāraṇā
23. konda

Note.

This inscription is very fragmentary as the right side of the stone on which it is engraved is cut off. The date has gone off except the name of the year Khāra. It records the grant of some taxes by the inhabitants of the Mulavāgil kingdom to one thirum during the reign of Harharrāya of Vijayanagar.

65.

On a rock near Padmatirtha on a hillock behind Hanchukal-bēṭṭa near the same town.

Karnāḍa language and characters.

1. svasti Paridhāvi-saṃvatsaraḍa Jēṣṭha ha 3 So in
2. śrīmatu Sadāśivarāyaṃ
3. Śomēyadēvara
4. Śomēyadēvara sthāṇikarege
5. sarvamāṇyaśagū kitaṭa
6. Muluvāyu-nāḍige saluva
7. bhātavṛittiyaṭi
8. tande tāyanu Vāraṇāsiyadi konda
9.

Note.

This record which is very fragmentary is dated Monday the 3rd lunar day of the dark half of Jēṣṭha in the year Paridhāvi and states that some land in Mulavāyu-nāḍu was granted, free of all imposts, as a bhātavṛitti (subsistence grant to priests) to the Sthānikas of the temple of God Śomēyadēva during the reign of the Vijayanagar king Sadāśivarāya.

66.

On a stone lying in front of the chāvadi in the village Jōgalakāśṭa in Avanī hobli.

Size '5.0'×'1.0'—'6'.

Karnāḍa language and characters.

1. śubham astu Viśvāvasu-sam-
2. vatsaraḍa Āśādha su 10 lu
3. śrīmaṇ mahāmaṇḍalē-
4. svarō śrīmatu virapratāpa Śrī-
5. ngarājagala komāra
6. Timmarājayaṃ Mu-
10. Juvāya Kalunātada
11. Śrīdharaśārthasaśriṣṭā
12. davodeyara maṭāḍa La-
13. keśmatārāyaṇvādevara a-
14. murapadiya navāddeva sa-
15. rpiśi koṭṭa svāste Muluvā-
16. ya Śrīragapuraūvanu
17. āchandārāka-stāyi-
18. yāgi ā-dēvra anu-
19. tapadige nadeyalu bāhu-
20. du endu hāki ḍa
21. dharmma-śāsana vi dharmmaka
22. āru alupivaru śrī
23. Vāranāśi Ganga-triradalī
24. kapileya konda pāpa-
25. ke hōhaṛu

Note.
This inscription is dated the 10th lunar day of the bright half of Āśādha in the year Vīśāvaśu and records the grant of the village Muluvāya-Śrīragapaum for the daily food offerings to God Lakshminārāyanā in the maṭha called Kalunātada of Śrīdharaśārthasaśriṣṭā vodeyar at Muluvāy (Mulubāgī) by Timmarājaya, son of the Mahāmandalēsvaṃ vīrapratāpa Śrīrangarāja.

67.
On the stone forming the embankment of a pond at Gangeddalu in Mulabāgal hoblī.

Modern Kannada characters.

1. Śrī-Ganāḍhipatayē namaḥ
2. Bhāva-samvatsaraḍa Chayitra
3. su 1 in . . . . . . . .
4. rājadhirāja rājapara-
5. mēśvara Śrī-Vīra-Harihara-
6. mahārāyaṟu rājaṁ
7. gaiyallī Chikkangagala Vīra-
8. nāgaḷū Muluvāyi-nādu
9. . . . samudrāda Vīṇāyaka-
10. dévarighe ugra-ranga-vaiḥavā-
11. kke koṭṭa gaddė . . . samudra-
12. da kolage biṭṭudu idanu sē-
13. nābovaru nāda prabhugalū
14. nājaśikondu baruvudu

Translation.
Salutation to Ganāḍhipati. On the first lunar day of the light half of the month Chaitra in the year Bhāva, while the illustrious Virahārīharārāya was ruling over the earth, Viranna, son of Chikkanna made a grant of a rice field for the service of god Vināyaka in the village . . . samudra in Muluvāy-nādu. The village accountant and the chiefs of the Nādu have to look after the charity.

68.
On a fragmentary stone lying in the lane leading to Sundarpāyā in the boundary of the village Kannasaḍandra in Avani hoblī.

Size 3'-6" x 1'-6".

Kannada characters.

1. Pramāḍi-samvachara-
2. da Kārīkā ba 12 Gu-
3. ruvāradalā śrīma-
4. n mahāpradhiṇā Vi
5. rappayagala ma-
69.

On a stone lying in a field belonging to the temple at Vīrūpākshapura in Avani hobli.

Size 3'—0" × 1'—0".

Kannada characters.

1. Rākṣhasa-samva-
2. tta-raḍa Chaṭtra
3. su 15 Sō lō
4. Timmannaṇyaka-
5. ru Karanika Ma-
6. dehālā Ja-
7. savantarhatto-
8. rō kailu'kotīa mā-
9. nū gade hola-
10. ... saraṇu

Note.

This inscription records the grant of some rent-free paddy fields by Timmannaṇyaka to Karanika Madhejala Jayasvantabhatṭa and is dated Monday the 15th lunar day of the bright fortnight of Chattra in the year Rākṣasa.

70.

On a stone lying in the midst of rocks in the tank at Mudagere in Eairakūr hobli.

Old Kannada language and writing.

Size 6'—0 × 3'—0.

1. svasti śṛt Indarādē-
2. vam priti-rājyaṃ geye
3. mahlāṭhānḍalī-ḥē
4. -dikōṇdu Komaraṇyasa-
5. tiyār Tāvarekereyo
6. lāge Vātīge (℅) déva-
7. bhōgam padirkola-
8. gade nirisido
9. idan aṭidon Vārana-
10. siyan aṭīdo chandra

Note.

The inscription is not dated and belongs to the time of Indarādēva. Who this Indarādēva or Indrādēva was, whether he was one among the so many Indrādēvas of the Rāṣṭrakūṭas or is to be identified with Indra of the Nolamba family referred to in a previous inscription in the Report (No. 47) cannot be decided. From the nature of the characters the inscription may be assigned to a period not later than the 10th century.

Translation.

Be it well. While Indrādēva was ruling over the earth, Komaraṇyasottī with the permission of the king made a grant of a plot of paddy field of the sowing capacity of 10 Kollugas under Tāvarekere for the service of God Vātī (?). The inscription ends with the usual imprecation with the word Chandra written at the close.
71.

On a stone lying in a ridge on the border of the village Yalavahalli in the same hoblī.

Size 3'—6" x 1'—6".

Telugu language and characters.

1. Raktākṣhi-samvatsara Chaitra-suddha
2. dasami-nādu śrī Ayapagāri
3. Ayana kaṭînchāna kūpāta
4. śrī Rāmulaku samarpi-
5. tamu śrī rāma subham astu

Note,

This inscription records that Ayapagāri Ayana constructed a pond on the 10th lunar day of the bright half of Chaitra in the year Raktākṣhi and dedicated the same to Gūḍa Rāma. The language is modern Telugu.

72.

On a stone set up in the field of Munivenkatappa to the east of the village Niechhanakunte in Duggasandra hoblī.

Size 3'—1" x 1'—3".

Kannada language and writing.

1. subham astu śrī Su
2. kla-nāma-samvatsa-
3. ra Māgha su 15 lu
4. Tirumalaya-
5. dēvāra Nāgappa-
6. galiçe koṭa mānya-
7. da hola kham . l
8. manglea

Note,

This inscription records the grant of a piece of land of the sowing capacity of half a khanduga as māṇīya (rent-free land) to Tirumalayadēvāra Nāgappa on the 15th lunar day of the bright half of Māgha in the year Śukla.

73.

On a stone set up at the foot of a banyan tree before the same village.

Size 8'—0" x 4'—6".

Kannada language and writing.

1. ūm namah Śivāya svasti śrī
2. vijayābhhyudaya Śālivāhana
3. śaka varshangalu 1442 neya
4. Viṣṇum-samvatsarada Chayitra su 15 lu
5. śrīmad rājādhikāja chatus-samudrādhipati
6. Krishnārya-mahārāyaṁ rājyan-gaḻyuv āga
7. Muluvāyaṁ adhipati Sōmāṇa
8. -gala māga Nāgappagalu
9. tamma álīkege salava Sūjulīya Dēvapa-
10. m eradake saluvaṁthu Niechhanakunte yem-
11. ba grāmavam tamma gaṇḍarigū Ayyamma-
12. gaḻīḷu puṉya āgabēku endu tamma
13. Niechhanakunte-grāmavamu Śivārpirav āgī samarpi-
14. sidevu vī-grāmave saluva
15. āgumādikendu
16. 
17. alidavaru Gangaya śīraḍali gō
18. -ya kendavaru.
The purport of the inscription is that during the reign of the rājādhirāja, Krishnarāyamahārāya, Nāgaṇa, son of Sōmaṇa, Governor of Mūlavanyad, made a gift of the village Nīchehanakunte comprising the villages Sīquli and Dēvapura under his rule for peace to the souls of Tammagauja and Ayyama. The date of the grant is given as the 15th lunar day of Chaitra in the year Vikrama 1442nd year of Śālivāhaṇa era and corresponds to April 2, A. D. 1520 and it is not verifiable.

On the steps in the reservoir at the village Gangeddakunte in Duggasandra hobli. Kannada language and characters.

1. rājādhirāja chatus-saṃdṛṣṭhipati
2. sṛi Vira-Hariyapavodeya
3. rājya-vanā śāhuvali
4. dēvagalu Vināyakadēvara
5. mādi à-dēvara amritapadi
6. gendu kotta
7. à Vināyakadēvarige
8. ayyu haṇa ḍ hadināra haṇada
9. gade mūra haṇa chaṇḍraditya
10. ozdu haṇadalu
11. Hariyapavodeya
12. padedu
13. sāsama dharmma
14. nripāṇām
15. bhavaddhīn
16. 

This inscription is fragmentary and records the grant during the reign of Vira-Hariyapa Odevar of wet lands yielding an income of 16 haṇas together with 3 haṇas in cash for the daily food offerings to god Vināyaka.

On a stone set up in front of Vēnugopālasvāmi temple at Gujjanaḥalli in Duggasandra hobli. Telugu language and characters.

Size 6"—3′ x 3′—3′

1. svasti sṛi jayābhyanaya Śālivāha-
2. na saka varshaṃbhū 1567 agu-
3. nēti Pārthiva-saṃvatsaram Chaitra śu 15
4. srimād rājādhirāja rājasparamaḷa sṛi-
5. vira-pratāpa sṛi vira-Srmugarāyadēvamahā-
6. rāyalavyavāru Penugonda-ratnasimhāsa-
7. nāsīnulai prithivi-sāmbākram ēlu-
8. chundagau srimād akhilāṅgakoti-brahmāṇda-
9. nāyakul aynā Gaṇjanapalle Vēnugopala Krishna-
10. svām-kankara dipārādhamā taligadārāndhamā-
11. ku Viśvāmitra-gocrama Apastamba-sutraṃ-
12. Yajuś-sākhādhyayulama śrīman-mahā-
13. maṇḍalaḷa Paṇḍira-mālīṭa-
14. rājalavavāyā putralayina Boggara-
15. jayya Gaṇjanapalle Vēnugopālasvāmi-
16. samarpinchina dāmādharma-sāsana-
17. kramam etlamanu Śrīraṅgarāya-
18. yyavāru māku pālinchina prabhutva-
19. Kolala-simalo chelle Gujjanapalli-gramanu-
20. lo Kilupatle Baiarasamudram ame gramanamu tath-
21. tithi-puyakalamandu ekadasa tri-va-
22. chika-trikaran-a-suddhigSa-hiranyodayakada-
23. na-dharaapurvakanga danam chesinaram
24. ganaka a-Baiarasamudranaku chelle yelakaattu-
25. lo vande nidhi-mukhepa-jala-taru-pashana-akshi-
26. ni-agami-suddha-sadhyanam bul aneti ashtabhoga-te-
27. jasvayyan amubhavinohunko achaandrarangga di-
28. paradhana taajgaradhanammal sukamgl madapavala-
29. simadi ani yichehina danadbharma-sasanamu
30. dana-palamayor madhye danach chhreyonu-palanam
31. danut svargam avapnoti palanad aehyantam
32. padam svadattad dvigram puyam padreatt-
33. tupalanam padadattapaharena svadattam mishphalam
34. bhaivet yekeiva bhagini loke sarvesham eva-
35. bhubhujam n bhoyya na kara-grahya vipra da-
36. tta vasundhara t sthama-maamyam purva-mariyada
37. Sri-Krushnuni arpitam mangalam abh Sri Sri
38. Sri Sri Sri Sri Sri Sri Jayaraaama Sri

Note.

This inscription records that during the reign of the illustrious raja dhirajya, raja parameswara vitrapratapa Vira Srirangaraya seated on the jewelled throne at Penagonda, the maharajadhiraja Pochitra's son Bogarajaya, of Visvamitra-
gotra and Apastamba-sutra granted for the daily offerings of food and for lamp of light to god Vengopalsvami at Gujjanahalli, the village Kilupatle Baiarasamudra belonging to Gujjanapalli and situated in the district Kolala-shme, the rulership of which had been conferred on him by the king Srirangaraya. The date of the grant is given as the 15th lunar day of the bright half of Chaitra in the year Parthiva, 1567th year of Saliwahana era and corresponds to 1st April, A. D. 1646.

76.

On the fragmentary stone buried near the well by the side of Isvara temple at the same village.

Size 3'-0" x 1'-3".

Kannada language and characters.

Front.
1. Chitrabhama-santiasara-
2. da Vayiiska
3. Solu shriimatu
4. Mallapagala
5. Rachanna
6. . . Nilakaanthshvara

Back.
7. krama Bangere-
8. giri shri Hara-
9. Narayana
10. . . godige
11. . . deyamu yicha
12. . . . . . aaru
13. . . . . ge tanna

Note.

This inscription is fragmentary and records the grant of some kodige land by Mallappa's son Rachanna to God Nilakaanthshvara on Monday in the month of Vaisakhha of the year Chitrabhama.
On a pillar in the Gopālakrishna temple at the same village Gujjananjai.

Telugu language and characters.

1. nāgasarāla
2. mānyānaku vichina
3. Nichanakunta-grāma
4. Pala Timmaya
5. śāśanam!

Note.

This is a grant stating that the village Nichanakunta was given away as a mānyā land for playing on the nāgasvara (a kind of musical instrument resembling a hautboy) to Palatimmaya.
SIDLAGHATTA TALUK.

78.

Kodunjenuvru grant of the Ganga-King Avinuta of the 25th year of his reign in the possession of Ajjnapanyaka of Hosapet in Jangamakote hobl.

4 Plates, size: \( \frac{1}{4} \times 24'\). Elephant seal: diameter of the ring being 4 inches; thickness \( \frac{1}{4} \) inch; diameter of the seal 1 inch; thickness \( \frac{1}{4} \) inch.

Old Kannada characters: Sanskrit language.

I (b).

1. svasti jituṃ bhagavatā gata-ghana-gaganābhedā Padmanabhēna śrimaj-
   ānavaṇya-kulānala-vyā
2. māvabhāsama-bhāsakarasya sva-khādgaika-prabhā-kaṇḍita-mahā-ālā
   -stambha-labha-bala-
3. parākrama-yasaasah āyānarkada-śrīkamalā-dharmmana-mahādhārājasya
   putrasya pitar-anvāga-guna-yu
4. uvāyana-sa-gōtrasya śrīmat-Konganīval-mma-dharmmana-mahādhārājasya
   kāya-bhūṣhitasasya Kā-
5. kūrṣaṣya vidyā-vinayā-vihiṣa-vṛttaṣya samayak-prajā-pālana-mātrādhigata-
   rājya-brāyājanasya' nānā-

II (a).

6. sāstrārtha-sadbhāvadhigama-prajita-mati-viśeśhasya vidvat-kavi-kān-
   chana-niśkāshopahbhūtasya
7. viśeśhaḥ pṛya-vanavasēshasya su-vibhakta-bhakta-bhṛityajanasya Dattaka-
   sūtra-vṛttē prajātuh śrī-
8. man-mādhava-mahādhārājasya putrasya pūtir-paitāmaha-guna-yuktasya
   anēka-chāturṛda-
9. nta-yuddhavāpta-chatur-udadhi-salilāsvādita-yaśasaḥ dhāmar-abhiyōga-
   sampadya-sampa-viśē-
10. shaṇasya śrimad Harivarmanā-mahādhārājasya putrasya guru-gō-Brāh-
    maṇa-pūjākasya Nārāyana-

II (b).

11. charanāṃdhvāstasya śrimad Vishnugōpa-mahādhārājasya putrasya Try-
    ambaka-charanāmbhūrūha-
12. rajapavitrakṛtottamāsya vyāyāmo [d]-vṛttā-pina-kathina-bhujad-
    vaṇasya svu-bhuj-a-bala-pa-
13. rākrama-kraya-krita-rājasya Kaliyugala-pankāvalagna-dharmama-vri-
    shodharama-nitya-sannaddhasya
14. śrīman Mādhava-mahādhārājasya putrasya vibhehoṁ savemādhāvaabhri-
    tābhishikta śrīmat Kadamba-kula-ga-
15. gana-jagdhastimālinā śrī-Kṛishnavarmanā-mahādhārājasya priya-
    bhāginēyasya janmanēdevāntānaka-pa-

III (b).

16. ryanka evādhigata-rājyābhishēkasya vijitrmbhāna-sakti-trayaṣya pa-
    parasparānavarmanandōpa-
17. bhujyanāna-trī-varṛga-sārasya asambhranāvamaniṣa-samasta-sāman-
    tamanalaya nirantarā-prēma-bahu-
18. mānānrajanaka-prakri-varggasya vidyā-vinayātisaya-paripūtāntarāntma-
    nah Kārttayugna-rāja-cha-
19. rītāvālamānānānēka-saman-viṣayāodṛjita-vipula-yasaḥ-kaśītrī-dak-
    āryapavikrita-bhuvana-trayaṣya.
20. nirvagrahā-pradhanā-āṣunyayaṣya avishahya-parakramākranta-pratirāja-
    mastakārṇipātāpratihata-sā,
III (b).
21. sanasya vidvatsu prathamam-ganyasya śrīmat Kongani-mahādhīrājasya. Avantarānāmāhātṛamar prā-
22. vardhamāna-vijayāsvaṃpya-puṇica-vimśad-vijayai-samvatsaraḥ Bhāḍra-pa
dē māsa suklā-pakṣhe tīthan.
23. dasanumāṃ Brihaspativārē Pṛthvībhadrapadē nakshatṛē Śūgūṭturvāśtatt
vībhavyā Padoll-viśhayē.
24. Kudunjara-vuṇām-grāma sa-sarvavaparihrām-krumena-dhībhir dattāh dama
nivam-bāpa-svādhīhāya-veṣam-
25. yājanādībhayanādībhāpane śāmīnagruhaḥ-samārtthēbhuyā chatus-saptati-bhīh Brahmānēbhuyā.

IV (a).
26. Maniyādurgāya Nandiyāla Sūmpāla Nāṃja-reya Madanda Mulchōrumpiya
Maṅali-
27. ya Marugareya Gajendhāha Nīkundha Cholleya Volgolaya Sēndrakā
yōḍha-mahāmātra-sarvāh chāturvāidya-
28. prabhurūṭi pradhāna-purvā-samakshāṃ asā dānasā sakshiṅāḥ hattā
puṁca-mahā-pātaka-sūvyuktō bha-
29. vati bahuḥbhīr vvasudāḥ bhūtvā rājabhīs sāgarādhībhīḥ yasya yasya yadā
bhūmiṃ tasya tasya tadā phalam
30. sva-dattām para-dattām vā yē_string hṛtā vasundhārān āsāṃ hiṃ sa-
31. rītaś cē Apāpēna Bānapurēśeṇa likhitēyam tāmaḥ-paṭṭikā 1 .

Translation.

Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun illuminating the clear diadem of the Ganga family, famous for valour and
strength exhibited in rending asunder a pillar of stone with a single stroke of
his sword, adorned as with ornaments with wounds received while cutting down
the hosts of his fierce enemies, born of the Kānvāyana-sagōtra, (was) the illustri-
ous Kongunivarmmudhārmm-mahādhīrāja:

His son, inheriting the qualities of his father, possessed of an admirable
character due to his learning and modesty, having obtained the honours of the
kingdom only for the good government of his subjects, possessed of a keen intellect
disciplined by the deep study of different śāstras, a touchstone for testing gold the
learned and the poets, unrivalled in every respect, having differentiated between
admirers and servants (or having his servants well provided), author of a treatise
on Dattaka-sūtra was the illustrious Mādhabamahādhīrāja.

His son, inheriting the qualities of his father and grandfather, possessed of a
fame tasted by the waters of the four oceans and acquired in his fights against
rows of elephants, possessed of a glory obtained by his skilful archery was the
illustrious Hariivarmma-mahādhīrāja.

His son, devoted to the worship of the gurus, cows and Brahmins, meditating
on the feet of Nārāyana, was the illustrious Vishāngōpa.

His son, with his head purified by the pollen from the lotuses the feet of
Tryambaka, having arms made round, big and hard due to exercise, having by his
personal strength and valour purchased his kingdom, ever ready to extirpate the
ox of morit from the thick mire of Kaliyuga in which it had sunk was the illustri-
ous Mādhabamahādhīrāja.

His son, the son of the beloved sister of Krishna varma-mahādhīrāja who was
a son in the firmament of the Kadamba family, bathed in the sacrificial water of
the uninterrupted horse-sacrifices performed by him; having been anointed a king on the very lap of his worshipful mother, possessed of progressive administrative policy, observing the three pursuits of life in perfect harmony, with his feudal chiefs easily kept under his control, with his subjects devoted and loyally attached to him, with his mind purified by his excellent learning and modesty, following in the footsteps of the kings of the Krita Age, having flooded the three worlds with milky ocean of his wide fame won in his numerous victorious battles, possessed of valour unapproached, with his orders un-questioned and obeyed with heads bent by his rival chiefs brought under his control by his unbearable prowess, the foremost among the learned was the illustrious Konganinahadhiraja by name (Avinikta). He in the 25th year of his victorious reign full of prosperity and plenty (Probably the year Vijaya might have been meant) in the month of Bhadrapada (August, and September) on Thursday the 10th lunar day of the bright fortnight with Purvabhadrapada constellation, to 74 Brahmanas residing in Sugu'tur in the country of Pudoli and possessed of the power to curse or bless and experts in performing sacrifices and officiating in the sacrifices of others, learning and teaching, and remarkable for their self-restraint, control of senses, penance and daily study, granted with pouring of water the village named Kodumparuva free of all taxes and imposts in the presence of warriors mahamathras and chaturvaidyas and other leading personages of Manivategu, Nandivala, Simhala, Nandare, Madande, Malayhompi, Manali, Maruge, Ganjenad, Nigrunda, Chele, Volgoa and Sendraka. They are the witnesses to this gift. Whoever takes away this gift will be guilty of the five great sins. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. Whoever takes away the land granted either by himself or by others will live 60,000 years in fierce darkness.

(Line 31) By Apapa, the lord of Banaapura, is this copper-plate grant written.

79.

Nallaha grant of the Gangam king Durviutta of the 46th year of his reign in the possession of Avala Kouddappa in the village Hosapet in the same habi.

5. Plates with a ring : Elephant seal. Size 84"x24".

Old Kannada characters and Sanskrit language.

I (a).

1. svasty astu jītam bhagavāta gata-ghana-gagamābhēma Padmanābēmā śrīmāt Jāhnavēya-kulānāyōdāvā
2. bhasana bhāskarasya sva-khādga-pankha-kandita-mahā-sīlastambha-labdha-bal-bala-parakrama-vyassābhas damāmā-gana
3. vidārāṇa raṇāpahāda-vraṇa-vihābhāna bhāṣbhāya Kaṇcavāna-sa-gōrasya śrīmāt-Konguntvarma-duhurna-mahādhiriṣa
4. sya putrasya pitur anvāgata-guna-yuktaśya vidvā-viva-vihi vṛtta vṛtta sya sauvak-prajā-pālām-matrādhigata-rājya

II (a).

6. viśeṣhaṭoṣy anavaśeṣasya nīti-sāstrāvakra-prayoktri-kuśalasya su-vibhakta-bhakta-bhriyeyya-jāmasya Dattakā-sūtra
7. vrittē pranētūr śrīmān Madhava-mahādhiriṣasya putrasya pitripātāmaḥ-guna-yuktyasya anēkā-cha-trardanta-yuna
8. ddhāvāpta-chaṭu-udadhi-sallāśvādita-yassasah saṅgama-dvira-ubhāرعا-ya saṅgama-dvira-dvāra-hanpriyōtpatanā-teja
9. sah hanur-abhiyāga-sampādita-sampad-viśeṣasya śrīmād Harivarman-mahādhiriṣasya putrasya guru-go-Brāhma
10. hmanā-pūjakasya Nārāyana-charaṇām-ddhāyātasya śrīmād Vīnuṇgopā-mahādhiriṣasya putrasya Tryanabaka

I (b).

11. charanāmbhūraka-raja-pavīrakītottamānāsya vyāyāmā-dvīrīta-prākaṭhina-bhuja-dvayaśya sva-bhuja-bal-parakrama-

1. Read vātra-ḥiḥpata. 2. Read harabha. 18
12. Kraya-krita-rāyasya 'ksuut-kshāmāśīthā-piśītaśāhā prātikara-niśītha-dhāra-
śāk kalyāya-bala-pānkāvasanam-dharma-vriśhī-

13. ddharana-nitya-samaddhāsya śrīman-Madhatvamahābhairāsya putrasyā-
śvamēdhaḥvaghitābhi śī kṣta-sūramat-kadamba-kula-ga-

14. gana-ga [bha] stūmaśīla śrīmat Kṛshνamahā-bhairāsya prīya-
bhāgīneyasya janaś-dēvata-parvany-śvādhihāsya-rā-

15. jyābhīśekasya vijñīmatomāma-sakti-trayasya pararprāparvamārdiśānā-
pahudhavyāma-vītakṣa-vṛttasya prāpaṇa-prīti-prīti-prāpaṇa-

16. vanamita-samastā-sānta-māndalya nirantarā-prāma-bhāmāmnāmāna-
ka-prākṛti-vṛgga-vṛgga vidyā-viśvātya-parāpyā-

17. nitarūtanamā Kārtayugina-rūja-charitāvālambīnān anēka-tūmla-samāna-
vijāyopārya jīvita-yuṣmāsah Kṣhūkākṣaṃ-

18. viśkita-bhuvaṇa-trayasya niravagrahā-pradāna-grāvyasya avishābhaya-
parakramākṛto-pratiśraya-mastakārīpī-

19. tāpatitahata-sārasanasya anēka-mukhābhivārdānā māna-vibhāvyāsya parā-
ja-dravīna-pateḥ prāhitaṃcaka-guṇa-nī-

20. dhāna-bhātasya vidvatu prathāna-gaṇasya pranayai-jañ-hādyānān-
ūṣṇasya māryādā-langhanākṛta-ruñcaṃ-vaṃśa-vṛttasya ya-

III (b)

21. thāra-ānandatayyānukrita-Vai vajvatastyēva Manor varamārṇa-
āhāraśīmāna [h] Dakshināmāṃsam abhīgōtītan paryāpayavatah pratejana-

22. prajashā śrīmat Kongani [ma] hādhirāsya Avinitamāmām putrēnān
Punnāda-rūjā-sandavaramāna-priyā-prāpīkajamānānāvādhihā-

23. ma-jani-ta-vināya-vīśēśa-vinamita-sēṣēntarungiri-jīpā samudhaya-
smūltabāh-parākramena samahārāntēnēkā-

24. prā-nrīpati-maṅgālēṇa Andarny Ākātūr Pōrūlaṃ Pēramanagāry anēka-
śāma-mukha-mahāśūntaprapatā-prāma-parusha-

25. pasōpāhāa -vīghasa -vihaṣṭkīta -kīrīntānāu -mukhēna nīja-vāntēm-
yānāja-bhūja -dvāyātāghadēpāghē [na] svα-bhūja.

IV (a)

26. bala-parākramānukroṣa prānīlēśa-kēla-grabhān rījāvālakśūna svaram-
āthāe jīvita nītya-sukha -nivasīnāmn kṛtalavān anēka-kēyā [ka] thā-

27. nātaka-praṇa-

28. yana-prāvūdhā-pātāvēna nīti-sāstra-granthārtthā-prayōga-pratipādan-
prati pratyakṣa-Vishnuguptēna gandharva-nītya-sāsān vyākhyāna-
vīyog-

29. ghām prati samatiśāsata-Tumbhā-Nārada-Bhārata-Rēva-Kambalācchāryē-
na hasti-śēkha-vījāna-vīyogānānā prati sāma-

30. tulita-rājaputra-Sālimhōṛēga aśtrāpāstrādī: prabhararavā vīyābhiyōgaṃ prati
samakōṣa-kīsī-Parasakrūṃēna parusha-kālṣāpa-

31. sāstrā-vīdhr prati sākṣāh Samudrasūrīṇā Ayurveda-vījānānā prati
sudrātēryā prati Dhanvantari-Charasēnaśa sakala-guṇa-sālīa samudrē-

IV (b)

32. na nānā-sthānāntara-vininmīta-vividhā-vibhāvavatā visishtā-dēvākūla-
śālāraṃ-vātīkā-samudrēpana-tattaka-prabhūty anēka-dharma-sūtra-

33. tikrīta-dharma-mūrtimātēva Dhammarājēna pratisam sataratukṣēṣṭra-
vividhā visishtā-yājñēna hiranyagarbhāṣya mahāyajñēsā-vībhīṣha-

34. na śrīmat Kongani-vridddhārējāna ani-marapadī-sīr-Durgvinītā-nām-
dhēyaṃ samasta-Pōrūṭa-Punjābhi dhēna Pēra

35. māna-yajñādi-ṣaṭ karmabhyām Taittīrya-śarbohanābhīyām prāv-
chana-kālpābhīyaṃ putā-pratīrhāhyāṃ Sēnasāmna [bhyām] Kōrīrvā-

36. grām pravarttamanē vivaya-samvatasre chaturāmātāṃ Vatsikē-
prathama-prathama-prathama) -paksē parvayō Viśākha-nakṣatraḥ bhrānu-
muhūrttā' Buddhavārē Ma-
NALLALA PLATES OF THE GANGA KING DURVINIKA—concluded.
V(a).

36. niyati-gūre Asimbdā. Nandīlādyanēka-mahāmanushya-pratyaksham
sakā-chāturvedyā-samaksham sa-sarvā-pañhāram uda-
37. ka-pūrvvam vath-vidhi prādāy; api chātra manugā-sūkā svan-dānam
samaḥc-chhakvam duhkham niyāthā-[pala] nan dānam vā
pañhānam vettinā.

38. dānāch cahirēyōnpālānam bahuḥ bhih vvasulāh dattā rájahhis Śagaradhi-
39. phalam svadattām pacēdatām vā yā hēra vasnadhāram śasēhī-
varsha-sahasrānī ghoure tamasi vartatē braḥvāsvaṃ tu viṣham
ghoram na vi-
40. shām viṣhām ucyatē viṣhām ekākināh tośy braḥimāsvaṃ puru-pañtri-
ham Ghanāmābhahāryāna likhitam idam śāsanam t

Translation.

Lines from 1 to 18 as in the Kordanjeruvu grant of Avinita (see page 68) with the exception of line 12 meaning; with his sharp sword ever pleasing the flesh-eating demons with their lips emaciated with hunger.

Lines 19 to 40:

Having secured the road for wealth which was ever increasing in various directions, the receptacle of innumerable remarkable qualities, the foremost among the learned, the beloved of those who loved him, never swerving from the fixed boundary (of good conduct) like an ocean; like Mann, the son of Vivasyat in virtue of his meting out punishments according to the gravity of the crimes; protector of castes and orders of religious life, well-fitted to protect the southern quarter; beloved of all; possessed of good subjects, was the illustrious Konungu-

His son, born of the beloved daughter of Skandavaruma, the lord of Punnāta,

with the band of passions (internal enemies) kept under his control by the power of his discipline due to learning, endowed with brilliant valour, with the circle of hostile kings subjugated, having satiated the God of death by his anxious bewilder-

ment by the immolation of a number of sacrificial victims of heroic valour at the altars of various battles fought at Andari, Alattur, Porulare, Permangara and other places, with the goddess of sovereignty cease to reside for ever with happiness on his broad breast after having with his powerful arm dragged her by her hair though she had been firmly held within the fold of the arms of his own step-brother, an expert in the composition of various forms of poetry, stories, and dramas, an in-
carnation of Vishnugupta in the application of the principles expounded in the science of poetry, having surpassed Tumburu, Narada, Bharatadeva, and Kamba-

Bhārāya in commenting on and the application of the principles of the arts of

music and dancing; a rival to Rajputra (?) and Sālhotra in the application of the principles expounded in the sciences of training the horses and elephants; an incarnation of Paurāṇa in the art of using astraś, upastrās and other weapons, a real Samudrasāri in the art of human physiognomy and allied knowledge; equal to Aśvāya, Dhanvantari and Charaka in the knowledge of medical science; an

ocean of good qualities the water with his victories and powers exhibited in various places; a Dharmaśāra, the embodiment of all the dharmas performed by him such as the constitution of temples to various gods, parks and groves, tanks resembling ocean, and other religious and charitable works; a performer of various sacrifices in several sacred places after year; anointed with the ablation of the consecrated water of the sacrifice called Hiranyagarbha, was the illustrious Konag-

ivrdhigarāja, well-known as Durvinita among hostile Kings, the lord of all Punnāta and Punnāta.

By him was granted with pouring of water, free of all imposts, the village of

Nallāla in the country of Konkanda to Somaśarma’s father and son, of Bhāgadvajage-

gotra, ever practising the 6 Brahman duties, learned in the Tattiriyas and excellent teachers, in his 40th victorious year on Wednesday the 15th lunar day of the 1st half of the Vaśākha with visakha constellation in the early morning in the presence of the mahajanas of Maniyategure, Asimbā, Nandiyala and other places and before

the chaturvedyās.
Here are the verses recited by Manu. (Lines 37 to 39 as in the previous plate). The property of the Brahman is a deadly poison. The ordinary poison does not deserve its name for it kills only one (the eater) while the Brahman's property destroys sons, grandsons and all. This plate was written by Ghanamabhārya.

80.

Aśur grant of Ganga yuvārāja Mārasingha dated the Śaka year 721, in the possession of Acalakondappa at the same village.

Seven Plates with ring and elephant seal. size 8½” × 4”.

Old Kannada characters and Sanskrit language.

I (b).

1. svasti jītami bhagavatā gata-ghana-gaganābhēna Patma-āhābēna śrimaj Jānavaṇey-ākuśyāma-vyomān-
2. bhāsaṇa-Bhāskaraḥ sva-khādjaikaś-pārahāma-hanuṣa-mahā-sīla-stambha-
3. labdhā-hala-parākramo dāruṇār-gana-
4. vidānāpałowāda-hvam-vihūshyanta-vihūtābhā Kāvaṇayam-sagōthraḥ śri-
5. mahādhīrājak taṣya putraḥ pitur-anvāgata-guna-yukto vidyā-śīma-vighuta-
6. vṛttāḥ saṃvakt-prap-
7. pālana-mātrādhyagata-rāja-prayōjanā vidvat-kavi-kānchana-nikāshopala-
8. bhūto nītā-sā-
9. strasya vakti-prayōktri-kusalā. Dattaśa-śutra-vrittrer pranēta śrimān Mādhava-mahādhīrā-
10. jaḥ tat-putre pītri-paitumāma-guna-yukto nēka-ekhoṭāntaṁyuddhāvā-
11. pataḥ chātur-udāhī-sadīlāvā-
12. dita-yasā śrīmad Harivarmma-mahādhīrājakat-putre dviya-guru-devata-
13. pōjana-parā Nāravam-
14. charānāmadhyātāḥ śrīmān Vaiṣhāṅgopā-mahādhīrājah tat-patreh Trva-
15. baha-charānāmadobhula rajat-pa-
16. viṅkrikīttottamantāḥ vṛma-śuddha-bala-parākrama-kraya-śrīta-rājya Kali-
17. yuga-bala-pankāvasāna-dha-

II (a).

11. rma-vaśā-ādoṭaṇa nitya-vanmaddhā śrimān Mādhava-mahādhīrā-
12. jat-tatputre śrimūt Kādamba-kale-gagan-
13. [ga] bhaṭhinālīnaḥ Krisna-varmamahādhīrājasya prīya-baṃginyō 
14. vidiya-vimānyaśayaparipūrīttā-
15. nārāṭmā nirvāgaraḥ-pradhāna-sānryō vidvats a-prathama-gany accent śri-
16. mān Kṛmaṇi-mahādhīrājaḥ A-
17. vīnta-nāmā tat-putro viśrumbhamaṇa-sakti-trayaḥ Andari-Altātō
18. Fopuraḥa-permannaśītyaśītañēka-
19. samara-mukha-mukha-hū́ṭhaś-prahaṣṭa-sūrā puruṣa-paśūpanahā-vigaha-
20. vīṭhayā-kītī-Kriṣṭāṅgi-śū-
21. khaḥ Kṛṣṭāṅgliya-paṇḍa-dasa-sargga-tikhārō Durvivindamāmādhīyeḥ 
22. tasya paṭrō durdāna-
23. vimardda-virādita-vīṣavambhārāḥ-dipā-mauli-mālā-makarnaka-puṇa-pi-
24. junākri-yāmāna-charanā-yagana-nāli-
25. nō Mustakara-nāmadhyāyah tasya pratvah chahurtimāśa-vidyā-āṇamādhyagata-
26. vināmā-matī vīṣ-śaṭhāvā navācē
cē
cē
27. shasya nīthāśarasya vakti-prayōktri-kusalā ripu-bhūma-nikara-mā-
28. karaṇadāyaḥ-bhāskarāḥ Srivikra-
29. ma-prathita-nāmadhyāyah tasya putraḥ aneka-samara-sampādaḥ-viṣrām-
30. bhūta-dvīrad-raṇa-kusēbī

II (b).

21. ghāṭe-(b)—vṛma-sampūdrha-bhāsvad-viṣaya-lakṣṣana-lakshikrita-viśaṁ-
31. yahkhaṇḍhasthāḥ śrīmaddhagata-sakala-sā-

1. Read podha. 5. Read mahāhāta. 9. Read uvācēshasya.
2. Read khaṭakā. 6. Read āra. 10. Read kusēbīhīṭa.
3. Read kusako. 7. Read piṇjarikṣyamātā. 11. Read uvācēshasya.
4. Read padaśārādhyāntaka. 8. Read sītābha.
III (a)

33. samārga-rakshaṣa sahāryam samūpēya yāja-samītaḥ yājan gunaḥ uttama yama RL śrī puruṣas chiram viṣayaḥ 
34. rājanyo-chūjāma pi bāk maṃga vāyaṃ pāca rāja-Dasarat [h: (la-ta-ra-y) viṣkramājaṃ daṃgaṇayet prajāśvārye Balarīg 
35. bhu-mahasi 4 Ravisca prabhuṭe Dhanasaḥ bhūyā vīkhyātā sakti (s) spūṭataram akhila-prāpa-bhājām 
36. Vidyātā dhātā sīshṭa-prajānām patir iti kavaṇo yam prasamsantya uttamaṃ sa tu prati-dina-prajāṭita 
37. mahā-dāna-janita-pungāya-gloṣa-mukharia-mandro darēṇa Śrī-puruṣa-ṣa-prathama-mardhaya Pritunā 
38. vi-konguni-mahāraja tat-patraḥ prātāpa 4 vinamita-sukalā-nadhāpāla-
41. ja-stambhāh Akarna-samākṣirṣa-chāpa-chakra-vinirmukta-nāraḥparamparātī-pītaśastra-mandalo bahu-sa 

III (b)

42. mara-samārjita-jaya-patākā-sāta-sahālita-mahājā mahaṇa-yasaṃ pravāya 
avati kopa-vaśam mahīṣe vanīti 43. kshanād ahita-bhūmibhujuḥ ranagre antrarvālī-vaśa-vaiṣhāṇaṃ Anta kasya vāktrantarāṃ kshataja-karddama 
44. du nātiksham sa tu śīrakara-nikara-nirmulā-nīja vaśaraśvisa dikrita-dāsā [diśi śrī cakha samasta-chakravarati-la 
45. kshanopalakṣito nirekṣaṇa-prāpakah-sātadānākṣa-vaśasaṃ pravartita-nyaya-bala sannūlīkā Kali-kā 
46. la-vilasītā nipunā-nīja-nitī-prayōgā-pahastā Bihaspati ku-nirapatī-kudamba-kapāka-kapitā-vighatāti 
47. tu-dharmavālabhama-śilāstambhāya-māna-Charitaḥ satata-pravṛttita-
dāma-santarpita-ūṣajā-lokaḥ 
48. prōmālī-tīkārēṇa survav-lōkakārāna yatya dārāna dānā daṃgā-dānā dhārtā-pyadhāh-kritā api
49. cha jaatinam sa'ng'ha'tairi hipshu kreit-nuna-vipadum kalaman adharo budha-jana-hitapadana-parah gunam
50. saddhaknam(m) api niyatam utpatti-bhavana-nupriyom naeta yadd kaviri ti matam kavya-kulalai durvijagaha-Planisut-
51. ta-mata-patra-vatra-padaridiva pramanana-satra-satra-nisa'iikriti-dhara-Dhis-
52. dikrita-budho hastini vaktria dhabava-yahi-pravara-matajivabodhana-gabhi-
ra-matihi, vidvan-mati-vitett-vikalpita-yah

IV (a)
1. ta-'yata-vicha'ra-vichakshanah' ngikrita-turangamagama-prayoga-parinatu abharum-vijuddhambhuna-vana-ga
2. gana-vikasana-viudgha-marichimili nija-nirmritta-gaja-danta-kalapanagama
3. manalpa-cheda virachita-Setu-
4. bandha-nibandhanamandita-vipa'shvin-mandahas sakala-nita'ka-vishaya-
5. sandhi-sandhyangadi'-yojanan-claturo
6. nirupama-nija-rupa-nirjita-MakaraNivajoh MakaraNivajaguru-eha
7. nara-sarojina-vinamam-pavittrikrito
8. ttamangah Mudugundur-nama-granio-pavishita-rashtukita-Chalukya-
9. Haimavaya-nukha-pravira-sa'
10. natha-Vallabha-sanyya-vijaya-vikhyapita-ta(h)-prabhavah api cha DhaNat-
11. vyam samantata pru
12. balam-apagata-vyapata-dik-chakra-valam nirjittyanka-sankhyair nirsi-
13. ta-nija-bhujonmakta-naraca-jealavu dev(o)y [h]
14. prajya-tajjas timiram ivya mahat-tvra-bhamairumayukhal durvijakram-
patair udavam abhilarshan svam nirvamidhiy

15. sa(h) sa tu Harih iva satatta-sambhavita-dvijapatihi sahasra-kirina'tiva
16. pratriliva sochidavya bhuv
17. , janga-loka iva vigata-bhuvyo ratnakara ivasprasta-ka'lankoh Duryod-
18. thana-yabhishtamandatajaguruvah vahuh
19. patir apyapadaasayah' stitakaropyanulin-gitanal[na] bhavo Rashtukita-
Pallavivinaya-bhakabhyam ut

IV (b)
1. duddhahhsiktha-GovindoJara-Nandivarman-bhuthayabhyam samamuchchiti-
2. ta-rajya-bhuhkshabhyam nija-kara-ghatita-patta-vi-
3. bhuhksha-lalita-patta vikhyata-vimala-Gangavaya-nabha [sthala-gabba]
4. stinmoh Kougani-maharajahdiraja-paramesava
5. ra-rii-Sivamardaneva tal-like pela nija-bhujia-nihita-mista-heiti-pata'pait-
6. taria-vargvarvarg-vravyapay
7. rjanajjutrtjita-yaasa-santana-santarppita-samasta-jana-hri[da]yajf pr
8. abhavat-Kali-bala-bala-vivaruddhi-bala[ha](m)
9. vilayana-kalyana-kalyana-charitah sva-vamsa-visasa-viyada-anisumtil sa-
10. masta-unite-sai're-pra(y)
11. yogo-pravijnagragayasya-turangamaro'hana maipunya - prunita-kshonipati-
sutasaha
12. sra-labdha-sadhu dhvanir aneka-sangangasa-simangagirija-vajraya-sa-
13. samlingita-bhujangha-bhugalbha-bhuma-bhu-
14. ja-dandali yasmin chhadsat satya-dhammam vismala rujvanati medini yas-
15. min sthiryam upadnya bhulita"'talale dah-
16. rmo" dirham jinubhakte vasayurvedabahya-davita ti-dayita dos salmaas aas-
17. vati Lakhshmya yatara yassad-nilohu p
18. timair jata jagad vallabhe sa tu pati-maha ivunase-raja-hamsa-sams-
19. vitah padmavasah' cha Madhumat[ha]na- 
20. a tri-lohadika-vikramakshipta-bali-ripur ah Yashtibhuri-rasthum cha Dhrurjair-
21. Iyavinimagarevura-bhavo Virubha-

1. Read kalalasah.
2. Read patai'vira.
3. Read patladha.
4. Read sandhayas.
V (a)  
75. draē cha Kārīṭh(ḥ)ikēya iva sākṣa-jagdu-[di 'rīṭa-svāmi-sālā]-sākti²-sam-pañnas cha mahā-Mērur iva sā-mahi  
76. mādhaḥ-kritā-mahābhū-mānḍalāḥ mahā-satvaḥ cha ṣapi cha¹ Manvādi-  
shōḍaśa-mahā-ta-ganāmūrago yam prā  
77. pya vamis ti "padam jagatō jugāma yasya pratāpa-dahanāḥ" hita-buddhi-  
vārdhāya-anvayeṇe rarapater ati-dārātōpi  
78. ya sā cha samara śiraṛi Ramyutē'para-kaḷatre cha¹ nija-charana-sarasaj-  
pajitvina janē nirūtayate rupamūraya ati-parātēpi  
79. mheyaē cha anēka-prakāra-muṇacakākār dūятākaḥkramānāṃ saranāyate  
sampadē cha ati-prabhuta  
80. māti-nikēṭa-tātāmaṇa-tati-tīrāsirītā prudvētāvate nihīla-jagad-anułān-  
ghitājānā-sampātēn cha sa-  
81. kāla-kuvalaya-lō cha-nānandakarātya⁴ dvīlēśayate Hari-vāhama-vinihita-  
chittātēvē cha api cha  
82. yasyakāṣyāpi sarvam jagad api sarustō nāgratāsōtōm³ ishtē dīsā-sa-  
dhibutā-buddhēr api nava-nīghaṅyō'ya  
83. sva mālān nīrpaṣya jīhīṅītēvbhī manāt³ kapāta-vijāyīnāṃ ya[s] śrāte  
mukā-dharmān¹ jajē' bhi-jūta-kīrttitha sakala-jaga-  
84. tānandaṁ Māṁsīṅghaḥ ya sā cha satata samāḍiṭa-kamalāmūḍo² pr apra-  
chandakāraḥ puṇya-jana-sāvya-saṃcētō  
85. py añrīsamī-mānasah mattacha-mātvaga-skanda-lālītō py ati-suchī-svabhi-  
vah priya-dhānaḥ aṣi amārgaṇaḥ sama-  
86. mūśhīḥita-dānānātir aṣi amanda-krama-gatīḥ api cha dhīsātirikrūtē yas-  
ya cha[m] nāṃbhōja-jan rajāḥ prabha-  
87. tāmata-sāmanta-chāljāmāni-mādhuṣrājā nāmī² tēna Lōkā-trinēṭhara-pa-  
nāma-dēvaḥ² samadhigata-yavva-  
88. rūya-pūḍōn bhagavat-saḥrakāmīna-charana-nālina-shrutaḥ-charyavāyāma-  
nālī'[s]ōn'[s] abhūt Bhāravī⁴  
89. ja-kulē yatēma'yālaya nāma'[s]āva-dēva-pūjāḥ'[s] sāstrāḥ-grhīrāṣā[,]  
paraparādṛśīvā satadhāvare  
90. hūta-Saḥrasāmētra[b] hā tassō naḥyōd iva Patnājatāmə Ponnēra-nāma²  
bhudda-gita-kīrttī (hvaḥbhūva) vā-  
91. kūṇi² dvīja-vṛnda'[s]pūjyaḥ trai² lataḥsāraya-kalpobrikṣeḥ' tavātmaj-  
(e) Śūbhara-nāmadhēvyō dīva-  
92. jēndra-pūjya Naraṁsyaḥ hantā Lakṣhmi-nīvasōru-bhūjaḥtaṁcētvaḥ' tavātmaj-  
(ś) Śūbhara-nāmadhēvyō dīva-  
93. smail śrībhūta'[s]vīdhi-vibhādhaḥrya'Tātrīṣya'[s]orānaḥya pravadhama-  
kālīyā Māṁṣapuriḥ adhivasā-  
94. tē⁴ vijaya-kaṇḍhāvāre śriṁtha-ta'[s] ypy Yuvarāja Māṁṣapūra vācāvī-  
 śrāvyatēcētvaḥ uṣā-satēsāḥ Śaka-va[r (i) śū-  
95. sū samalābēshu ātman'[s] pravirdhī māna-saṃvārasēshī trishaḥ-  
Samallābēshu Śrāvyama puramāisasēshī Śūnaśā-  
96. rē Dhanishtē-akṣhāṭrē Śūna-grahāna-vēla'yā Māṁvishayē Kottimba-  
maīnā mārīmaṁ sarvva-vādhaḥ¹³ pari-  
VI (a)  
97. hārōpētam adāt asaṁmāntarāṇī pūrvvayaḥ[X] dīśi Magagere dukhi-  
nasayaṇ ē diśi Sisal-gundo pa-  
98. aśchīmaśyaṇ dīśi neṛittore uttarasāyandī Ārōbba Areyatāte copālī-  
puḷi Gāvateṭurā-  
99. [kūdītta³ asaṇaya sākshinaḥ Shaṁna vati-sahūsma-vishaya-prakri-  
tayaḥ yō-syāpabarttā la-
100. bhān mohāt pramādēna vā sa paṁchabhir mmaḥādbhīh pātakai samyuktō bhavati yō rakshati sa punya-bhāg bhava-
101. ti api chātra Manu-gītā ślokāḥ sva-dattām para-dattām vā yō harēta vasundhara[m] saha-vanah-ashik-
102. śrāni vishtāyām jyātā kriṃiḥ svan datūm su-maḥahkhyan duḥkh-
103. ham anuḥ yā pālaṁ vēti ṛ ād (h) aṁ bhuḥ bhūtā sahrddhīḥ (h) ibhib yasya.
104. yasya yādha bhūmi[s] tasya tasya tadā p [h] a-śaṁ d bhaṁvasvan tu vishnuṁ ghorun na vishyam vishvām udbhātāvām e-
105. kākīnam hantā brahmavam putra-pnațterikam sarvya-kaladhārabhūtāi chitra-kalabhjīhāna Viśvavakrama-
106. chāryṛcēndām saśānam[2] likhitam | āpi cha Parśu vi-visayē Paṇuvi-
 mahā-taṭākasya adha-

VI (h).
107. stād dvādaśa-nivarttanaṁ vrīhi-kshē trum dvādaśa-nivarttanāṁ krishna-bhūmīm cha pradadāu |
108. kuraṇa-viśayē Vayu-deva-sahitaḥ Aūru-māma grāmāḥ udaka-pūrvvam aśayī pratīḥ (h) mūdāma-mē di
109. kopāla tenkana-paḷḷaṁ kuri-gongāḷa paḷḷaṁ kāndāḷanādi tenkāy-pola ells Ājaḷbaggā ells
110. ya-Badagāvahī Gouravañcavo-Puṇisa-gēy avapunise Pūlikore Šaadān-
111. kam Korāmangala kere-paḷḷaṁ Pūpadīyin Paṇuva-yo-Pe Pasuṇd
gereyā Tenkā-
112. ylaṣeṣgō-ṭu Palla-gereyā paḷḷaṁ Šaadavappādīyin Paṇuvāyohī Talla-
gatāgore-
113. ya-paḷḷaṁ-embadaṭaḥ paṭēyam besadavange are-ṣi terevodu sri!

Translation.

(Lines 1-15 as in the former plates).

(Line 16).

The commentator on the 15th sarga (15 sargas ?) of the Kiratārjunīya, was Dvṛvīnta by name.

(Line 17).

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Muśkara by name.

(Lines 18-19).

His son, with his mind rendered pure by his learning of the 14 branches of knowledge, unrivalled in every respect, expert among persons well-versed in the theoretical exposition and practical application of the science of polity, a rising sun in dispelling the thick darkness the hostile kings, was the well-known Śrī-
vikrama.

(Lines 20-27).

His son possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds; well-versed in the contents of all the śāstras; devoted to the three pursuits of life; endowed with spotless character, with power growing day after day; was Bhūvikrama by name. Also was he known as Śrīvallabha who with the splendour of victories in a hundred battles conquered the Pālava king in the battle of Vilanda, fierce with the tramplings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

His younger brother with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings postrating before him.

1. Read vrīdhiḥ.
2. Read ākramā.
3. Read Vayuleśa (2)
4. The rest is in Karnāja language.
ALUR PLATES OF THE GANGL GUVARAJA MARASINGHA.

Plate XIII 1.

Mysore Archaeological Survey.
ALUR PLATES OF THE GANDA YUVARAJA MARASINGHA.
ALUR PLATES OF THE GANGA YUVARAJA MARASINGHA.
chosen of her own accord as her spouse by the Goddess of wealth was Navakāma by name, Sishtapriya (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 28-37.)

The grandson of Navakāma Kongo-uni-mahādhiraḷa known also as Siyamāra; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control; devoutly contemplating on the feet of Nārāyaṇa; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger; no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained over the hostile kings; a lion among kings; moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the king Śrīpurusha, a head jewel among princes; To women a Kāma (Cupid), in the use of the bow the son of Daśaratha, in valour the son of Jamadagni, in great wealth Indra, in great glory the sun, in sovereign power Kubera; of a mighty and splendid energy, the benefactor of all living beings, whom the poets daily praise as the protector of the people specially created by Brahma. He also the middle of whose palace echoed the sounds of holy ceremonies which accompanied his daily rich gifts was Śrīpurusha; the first so named Prithvikonguni-mahādhiraḷa.

(Lines 38-64.)

His son, with his two lotus feet decked with the garlands on the crowns of kings subdued by his valour, embraced by the goddess of victory forcibly dragged away by means of his sharp bright sword in his arm from hostile kings with whom she so long resided; with his pillar-like arm streaked red with drops of blood oozing from the temples of elephants of opposing hostile kings, split open in front of battle; having his enemies overthrown with showers of arrows shot from his bent bow drawn as far as his ear; having the sky filled with hundreds of banners declaring his victory in innumerable wars; a king before whose rage, the hostile kings go into the mouth of the god of death, horrid to behold filled with turning entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as spotless as the rays of the moon; desirous only of benefitting others without seeking any benefit himself; having by his administration of justice rooted out the evil practices of the Kali age; so skillful in the application of his own political theories as to bring shame to Bhīṣma; possessed of character like a stone pillar for the support of dharma destroyed by the myriad deceits of the host of evil kings; having gratified the world of the twice-born with his constant bestowal of gifts; he whose donations free from all motives and beneficial to all the world exceeded the pouring forth of water by the regent elephants. Moreover by a band of idiots he was thrown in a place of endless calamity; he was the supporter of fine arts, engaged in doing good to the learned, the true birth-place of pure good qualities, a leader of kings, a poet thus was he praised by experts in poetical composition. A distinguished sailor able to reach the other shore of the unfathomable ocean of Pāñjini's grammar, possessed of firm intellect which is a touch-stone to test the science of logic; possessed of a thorough knowledge of the art of elephant-training, with which he put down the pride of those learned in that art; endowed with profound knowledge in expounding the system of the great ascetic born from the mouth of a female elephant; an expert in discussing the new inquiries into many subjects proposed by the learned; perfect in the science of the management of horses; a sun in causing to untold the lotus garden the science of archery; possessed of intellect sharpened on account of his own creation of a new treatise on the various uses of the tasks of elephants; the author of a work called Saṇthaṇḍha: grasper of the learned; an expert in the application of the principles of a dramatic composition of various kinds; possessed of a beautiful form surpassing that of Cupid; with his head purified by bowing at the lotus feet of Cupid's father (Vishnu); famous for victory over the Vallabha army consisting of the Rāṣṭrapāla, Chālukya, Haihaya and other brave leaders encamped at the village called Mṛduganḍu. Dhora's cavalry not only the most powerful in all regions but also the most widely spread in all quarters, he conquered by the showers of innumerable sharp arrows discharged by his arm; this king of exceeding glory like the sun
with his invincible rays dispersing the darkness, certain to rise, entered into his own sphere. He too was like Hari ever revered by dvijaapati (Brahmans, and Garuḍa); like the sun duly rising every day, like the world of serpents free from fear (or fearing Garuḍa); like the ocean unsoiled; though Durśyāhama (a strenuous fighter) yet appreciating the qualities of Arjuna (praised like Arjuna); though the ocean (commander of armies), yet not a refuge for water (fools); though the moon (of patient disposition) yet not united with spots; By the ornaments of the Pahlava and Rāṣṭrakūṭa, the crowned kings named Gōvindarāja and Nandivarāma was his head wound round with a white piece of cloth (a symbol of coronation) with their own hands.

(Line 63.)

A sun in the clear firmament of the famous Gāṇga line, Konguni mahārāja-dhi- rāja-paramēśvara, the illustrious Sivamārādeva.

(Lines 66-83.)

His son, with hosts of enemies destroyed by the stroke of the sharp sword held in his arm, with his subjects gratified with his having gained a lasting fame acquired from his following the three pursuits of life; possessed of character powerful enough to destroy the strong dust of the Kali age; a sun to the wide-spread sky his own race; foremost among those who understand and practise the science of politics; applauded by the shouts (of well-done) by princes on witnessing his skill in riding horses; with his mighty and serpent-like arms enrobing the goddess of Victory on many a battle-field. During his righteous reign the earth had a virtuous king in him. As his valour increased to the full, dharma was greatly promoted; valiant soldiers, as many as he required ensured his safety; and the universally loved Lakṣmi uniting with him had a befitting consort. He too like Brahma was ministered by many a royal swan (princes); the lotus (goddess of Wealth) was his dwelling; Like Madhumathana (Vishnu) he filled the three worlds with his three paces, his great valour, and put down Bali (powerful enemy); reposed on the king of serpents (in majestic state). Like Dhūrjati he had an un- fading lordship and was Virabhadrana (was a firm hero). Like Kārttikeya he was celebrated in all the world as lord, was possessed of Sākti (energy). Like the great Mēru he overtopped all the other mountains (Kings) and had great magnitude (honor). Also, beholding the brilliance of his qualities, the world forgot the glory of Manu and other sixteen emperors; the flames of his valour burn like a submarine fire in the ocean the mind of the enemies even at a distance. He was like Rāma not merely in front of battle but also with regard to the honor he showed to others' wives. He was Mētra (friend and sun) not only to those who depended on his lotus feet for their subsistence but also to the massive darkness the hostile kings; was a refuge not only to those who anxiously prayed for his mercy after discomfiture in the battlefield but also to wealth; was a Pradyōta (Sun and also a King of that name) not only in expelling darkness inherent in the mind of the learned but also in enforcing the world to obey his commands; he was a dvijēsā (the moon and also a brahman) not only in pleasing women of lotus eyes (and blue water fillies) but also in fixing his mind on Vishnu. Also, he before whom when in fury the whole world was not able to stand, to whom while making gifts even the nine treasures were insufficient, who regards as a shameful thing to imitate, the exploits not only of those who won their battles by treachery but of such heroes as attained to heaven by dying in battlefield, a man of wide fame, joy of all world was Mārasimha.

(Lines 84-88.)

Though causing joy to lotuses (goddess of wealth) he was not the sun (not imposing heavy taxes); though associated with the power of demons (the good) he was of no cruel mind; though sporting on the backs of rutting elephants (intoxicated Chandīśas) he was of pure habits; though fond of having a bow he had no arrows (no beggars to trouble him); though administering justice according to science of polity (though inflicting cruel punishment) he was of fierce movement. Also he was a king the pollen of whose lotus feet soils (or blackens) the mass of nectar issuing forth from the garlands on the heads of feudal chiefs bowing at his lotus feet.

He was Lōkstrinētra by name; installed on the seat of Yuvarāja, with his mind sporting as a bee over the lotus feet of the sun-god.
(Lines 89-100.)

There was in the gōtra of Bhāradvāja, a man of pure character, Tārṇiṇa by name, worshipped by kings and well-versed in ocean-like Śāstras, and performer of many sacrifices to the gratification of Indra. From him was born like Brahmu from lotus, a Brahman Ponnēra by name praised by the learned.

He was eloquent, worshipped by Brahmans and was a support to dharma like the celestial tree to its creepers. His son was named Śridhara, worshipped by Brahmans and destroyer of hells, possessed of a broad breast, the abode of Lakshmi, as great as Vishnu.

To him, who has performed sacrifices according to rules, a follower of Taṅtirīya school, a worthy teacher resident of Māṇyapura, the illustrious Yuvarāja Márasimha in his victorious camp, there having elapsed seven hundred and twenty one years of Saka era, there having also expired 3 years of his prosperous reign, on Monday, the full moon day of the month of Śrāvana with Dhanishta constellation, on the occasion of a lunar eclipse, made a gift of the village Kottemba in the country of Mānya free of all imposts. Its boundaries are as follows: To the east Magagere; to the south Sissalgunđi; to the west Nernitore; to the north Bārobbe, Arevuñtere Kōpālimpili Gālvatentam.

Witnesses to this gift are the people of the 96,000 territory. Whoever takes this gift away either with greed or carelessness will be guilty of five great sins. Whoever maintains it will be meritorious.

Lines 101-105 (Imprecatory verses as in former grants).
Line 166: This was engraved by Viśvakarumāchārya.
Lines 107 118: seem to be later additions though characters are of the same period.

81.

Chūkuṭṭu grant of Simhavarma of the Ganga dynasty in the possession of Subba Rao, shanubbhog of Jangamakote in the same hoblī.

Five plates : Elephant seal : size : 8¼" × 3".

I (b). 1. svasti
2. jītam bhagavat gata-ghāna-gaganābhēna Padmanābhēna śrīmāj-Jālma-
vēya-kulā-
3. mala-vyōma-bhāsana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-jana-
pada-
4. sya dārināri-gana-vidārṇa-ranōpaladbha-vrāṇa-bhūshanasya Kāṇvāyana-
sagōṭrasya.

II (a). 5. śrīmat-Konkanivarmma-dharmma-mahādhirājasya putrasya pitur anvā-
gata-gunasya
6. nānā-sastraśātha-sadbhāvādhigama-praṅīta-mati-viśēshasya niti-sastraśa-
vaktri-pra-
7. yōktri-kuśalasya samyak-prajā-pālamamātrādhigata-rājya-prayōjanasya śrī-

II (b). 8. man Mādhava-mahādhirājasya putrasya Krishṇavarmmādhirājasya anē-
kaguna-
9. ratnālakrita-saṁrāsya priya-tanayēna sura-tanmayopama-jvalach-chhiritē-
jasā.
10. nānā-sāmparāya-samartavagāhāna-padaḥ Aydınha - dharollkhita - śikhari-
śikhara-pa-

III (a). 11. ma-pravritta - pīna-bhuja - dvayēna svapitri-pitāmaha-guna-samyuktēna-
ramanīya-
12. sphuṭa-laṭaha-gambhirōdāra-mridubhāṣēna sva-kula-lalāma-kalpēna śrīmāt Sī-

13. ṇgamavarma-mahādhirājēna nirabhī-sandhyā-nāśreyasārttham Kaiva-
ra-vishayē Chū.
III (b).
14. kuttūr-nāma grāmaḥ Vibhanga-sahitah Kauśika-gotrāya Kumāra-saṃ-
rumanāḥ Krishnāṭrīya-gotrāya Īśvara-saṃrmanāḥ Agni-saṃrmanāḥ eha Kā-
śyapa-gotrāya Īśvara-saṃrmanāḥ Bhāradvāja-gotrāya Svāmīśaṃrmanāḥ Kā-

IV (a).
17. śyapa-gotrāya Dattaśaṃrmanāḥ Kauśika-gotrāya Kṛtiśaṃrmanāḥ Kuts-
ā-gotrāya Bhavasāṃrmanāḥ Vishnuśaṃrmanāḥ eha Kauśika-gotrāya Āryaśa-

18. rmanāḥ. Kaundinya-gotrāya Mahāśeṣa-saṃrmanāḥ Kāśyapa-gotrāya Varasāṃrman-
Somaśaṃrmaṇa-(nā) bhūyām.
20. Bhāradvāja-gotrāya Nandisaṃrmanāḥ Harita-gotrāya Peddaśaṃrmanān Vatsa-gotrāya

IV (b).
21. Durgasaṃrmanāḥ Kaundinya-gotrāya Sēnasāṃrmanāḥ Āryasaṃrmanāḥ eha ētām puraskṛitya
22. chatus-aaptatibhaya Brāhmanāṭibhaya (dv) yama-niyama-tapa-svādhyāya-
yajana-vyajanādhyāya-
23. nādhyāpama-sāpānagha-sāmartyebhaya āpratima-raja-śārasya Vīra-
varmaṇa-yuvrajasya.
24. privānusayasi auruddhavā-sikārttham svajanam-nakshatrat Mārggaśīru-
māse Krishna-pakṣe Ashtāmyam.

V (a).
25. Chitrāyam brahmadēya-kramenādbhir ddattah harattā pachcha-mahā-
pataka-samyaktd bhavati.
26. bahuḥbhūr vvasadhā bhukta rājabhīs Sagarādibhīs yaśya yaśya yadda bhūmisa tasya tasya tadā phalam śvam dātum su-
27. mahācudihakayam duṭkham anārktha-pālanam dānam vā pālanam vēti dānāḥ-chhrīgyonpālanam issa-dattam para-dattam vā yē harēta.
28. vasundhāram shashti-varsha-sahasrani ghirē tamasi varūtāte Apūpēna Bānapurēṣeṇa likhītyaṁ tāmra-paṇḍikā.

Translation.

(Lines 1-5.)
Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky. A sun illuminating the clear firmament of the Ganga family, possessed of territory inhabited by good people and conquered by the victorious speed of his arms, adorned as with ornaments with wounds received while cutting down the hosts of his fierce enemies, born of the Kānvāyamagotra (was) the illustrious Kondugivarman-dharmma-mahādhirāja.

(Lines 6-7.)
His son inheriting the qualities of his father, possessed of a keen intellect disci-


(Lines 8-9.)
His son was Krishnavarmma-dhirāja by name, adorned as with gems with countless good qualities.

(Lines 10-25.)
By his beloved son, possessed of splendour equal to that of Indra’s son, with


1 Read auruddhavā-sikārttham.
CHUKUTTUR PLATES OF GANCA KING SIMHAVARMA.

1 B

2 A

2 B

3 A
CHUKUTTUR PLATES OF GANGA KING SIMHAVARMA—concluded.

III B

IV A

IV B

VA

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grant for the attainment of bliss not easy to be acquired by actions done with motive. the village Chākunjūr together with the village Viramangala situated in Kaivar country to Kumārāsvama of Kaunika-gōtra, Īvarasvaruma and Agniśaruma of Krishnārāyaṇagōtra, Īvara-svaruma of Kāśyapa-gōtra, Svāmiśaruma of Bhāradvāja-gōtra, etc., and others, altogether 54 Brahmans, possessed of the power to curse or bless and experts in performing sacrifices and officiating in the sacrifices of others, learning and teaching and remarkable for their self-restraint, control of senses, penance and daily study, on the occasion of the funeral rite of his beloved younger brother Viravaramma-yuvarāja, a matchless warrior, on the eighth day of the dark half of the month Mārgaśīrsha with the constellation Chitra, his own birth star.

(Lines 26-28.)

The confiscator will be guilty of the five great sins. By Sagara and several other kings has the land been enjoyed. The fruit thereof was assigned to him who happened to be in charge of the land for the time. It is very easy to give away what is one's own but it is hard to protect what belongs to others. Among the two, gift and protection, protection is far better than gift. Whoever takes away the land granted either by himself or by others will live sixty-thousand years in fierce darkness.

By Apāpa, the lord of Bānapura is this copper-plate grant written.

82.

On a stone lying near the house of Dévanhallī Nanjappa at the same village.

Size 2'-0"×1'-6".

Kannada language and characters.

1. Dhātu samvatsara
2. luvaga-nāyakage Kuru-
3. barahallī bhūmiyalli
4. hola vināmu ko-
5. āḍade hākida šāsana
6. idake tapidavaru tan-
7. de tāva konda pāpa-
8. ke hōharu.

Note.

This records the grant of a land in the village Kurubarahalli to luvaganāyaka in the year Dhātu. It ends with the usual imprecation.

83.

On a stone lying buried in the ground near the road leading to Kolar near the same village.

Size 5'-0"×1'-3".

Kannada language and characters.

1. Mārtja Madakari-
2. sāhēbaru
3. Akshaya sam Á-
4. shādha ba 11 Mi-
5. raja sāhēbaru Su-
6. barāyaru Erakej
7. Nāgarpa Banajiga
8. Tammanpaganda gāvudara
9. Kālināyaka
10. i raddigalu
11. Chimmyada Iru
12. Muduvira Bayira-
13. nāyaka talavāra-
14. lge koṭṭa Dāsari Tim-
This inscription records the grant of 1½ khandugas of land as nettarukodage (rent-free land granted for service rendered in the battle-field at the cost of life) to a man named Gurappa of Jangamakote by a Muhammadan officer called Mirja Madakari-sabha in the presence of Subbarayaru, Eraka Nagappa, Bapajiga, Tammauganguda etc., and other (chief) people of the vadda (country) on the 11th lunar day of the dark half of Ashadh in the year Akshaya.

84.

SRINIVASFUR TALUK.

Copy of an inscription in the possession of Nagarajayya at Srinivasapur svasti śrī vijayābhivyadaya Sālivāhana saka varushambulu 1644 agueni Śubha-kritu saṅvatsara Vaiśākha śu 15 Aechyuta-gōtraḥbhavulaiṣa śrīmaṇa mahānāyaka-chāryuḥ avina Tātiyogā Rakṣumathānāyakaṃ purāṇapratyayina Rāmappanāyakaṃ vāṃ paṇḍrul avina Kadiripati Rāyanāyakaiśchicchāṃ sāmanam Bhāradvājagōtra-paṇḍrulayina Yajusakākhādhāvyulēma Hājagōta Timmapgāri paṇḍrulayina Nāgarasappagāri putru avina Nilakanthapakkulo vṛyāṅchīśchicchāṃ dharmaśāsanakamaṇa śīlamanam Pemugonda-dāri Gūḍuri gāriku... yam kāniki chele Tādiyōta... grāmāṇku chele... kādārambha nītārambhā maravalli phula vrikshamulukalaṃ-tarapābha akshini āgāmi śiddha sadhyambul aneti ashu-bhūga-tējaśvamulitalu kūda dānādhihkorva-bhūga... sa-bhānayodaka dāna-bhāra-pārvakamugā mūtātra-pauṭra-pāmuparyamugā āchandṛāraka śūyavēga anubhavinohu am śrī-Rāmārpitamugā... ychehiniṃmā ganukā... yl grāmam cheruvundaṃ grāmanatīmān madi...

Note.

This is said to be a copy of an inscription the original of which is not forthcoming. It records that the mahānāyakachārya "Kadiripati Rāyanāyaka of Aechyuta-gōtra, grandson of Rāmappa Nāyaka and great-grandson of Tādiyōta Rakṣumathā Nāyaka granted the village Tādiyōta with all rights of possession and inheritance to Nilakanthappa of Bhāradvājagōtra and Yajus-śākha, son of Nāgarasappa, grand-son of Hājagōta Timmappā. The date of the grant is the 15th lunar day of the bright half of Vaiśākha in the year Śubha-kritu, 1644th year of Sālivāhana era corresponding to April 10, A. D. 1732.

85.

On two fragmentary stones lying in the site of the deserted village Arulköte in Srinivasapur hoblī.

Size 2"—0" × 1"—3".

Old Kannada characters and language.

1. svasti śrīmaṇa śrī-puruṣha-
2. mahārajar prithuvi-rājya-
3. geye Durggavār Eyepapp-
4. Kovalānāḍa āle Vaddip-
5. nāmanayu bēdikondu paṭṭama-
6. tī koṭṭhulu sarvva-parīhāram
7. padir-khanduga kaḷāmi koṭṭa rāda-
8. n alivon pancha-mah̄al-aṭṭam-
9. akān akku
Translation.

Be it well. While the illustrious Sripurushamaharaja was ruling over the earth and while Durgamara Egeyappa was ruling over Kovalalanadu (Kolar), Vaddipenmanne made a grant with the permission of the king of a plot of rice field of the sowing capacity of 10 Kadugas free of all taxes. Whoever takes this away will be guilty of the five great sins.

Note.

The inscription is not dated and belongs to the reign of Ganga King Sripurusha (Ciren A. D. 788). The grantee’s name is not mentioned in the inscription. The connection of the word pattamagita “having installed” is not clear.

86.

On a fragmentary stone in the bed of the Gummareddipalli tank on the way to the village Dalasur in Srivivasapur hobli.

Size 2'-6" x 2'-6".

Old Kannada language and characters.

(A few letters in each line of the inscription are effaced).

1. nu Nurentu
2. mahasvami na
3. sabhasali Nandivarmanabhi
4. ngagala nad alva Munuyrrvaru Avvaniyur Boggidiya-
5. rum mediniyonna kondar-edu idiroj iiddu Munuyrrva-
6. ru Modeya peryvalar ant uyd aette Munuyrrva-ru maha
7. dake bhutti aga vassala-pattudu nettaappadi-
8. idan alivon Varanasiyuv aida
9. dan salisidon

Note.

The line recording the date has disappeared except the word nurentu. It may probably belong to the 8th or 9th century A.D. It records the death of the three hundred in their fight against the heroes of the village Mode led by Nandivarman of great valour to rescue the country from the invasion of the three hundred together with the inhabitants of Avvaniyur and Boggidi. It also records the grant of some land in memory of the dead. Who granted the land and to whom it was granted is not clear. The inscription ends with the usual impression.

87.

On a stone set up in the field of Muniyappa at the village Yaldur in Yaldur hobli.

Size 3'-0" x 2'-0".

Kannada language and characters.

1. Siddharti-saivatsarada
2. Aaivija ba 10 lu Krishnapa-gau-
3. dagalu Virupa-ksha Basavayya-
4. ge kotha bhavirriti hola manya
5. yl holake arru tapidarau
6. tande konda patakanu Banaras
7. yali gova konda padali horu

Note.

This inscription records the grant of a land as bhavya-rittu manya to Virupaksha Basavayya on the 10th lunar day of the dark half of Asvija in the year Siddharthi.
88.

On a stone set up in the old site of the village Sigepalli in the same hōbi.

Size 5'—0"×3'—6".

Kannada language and characters.

1. svatī śrī vijayābhudyā-
2. ya Śālivāhana saka varu-
3. shangālu 1570 neya Sarva-
4. dhāri-samvatsara Pushya-māsa
5. uttarāyaṇa sankrānti
6. ll śrīman mahānāyakāchā-
7. rya Raghupati-māya
8. Yāladūra Gotthagunte-grāma-
9. vanu śilā-sāsana mādi
10. kōṭṭa kramam en endare Kōlālas-
11. mege saluva Yāladūra Kōdanḍa Rāmāyya-
12. dévairge Gotthagunte-grāmavaru sah-
13. ranyōdaka-dāna-dhāri-pūrvakavā-
14. gi kōṭṭa yi grāmavondo
15. yi grāmavake saluvanta

(Back.)

16. jala-taru-pāshāna-akshinī-aga-
17. m iyasha-bhōga-tējasvāmyavanu
18. āgnādikondo ā dévāra pūje
19. sukhabāgī nādasikondo bāhūdu
20. idae sākhīgaḷu sūrya-
21. chandradigala Kōdanḍarāma
22. mangalam ahā śrī śrī śrī

Note.

This inscription records the gift of the village, Yāladūr Gotthagunte, situated in Kōlālasime to God Kōdanḍarāmāyādeva by the mahānāyakāchāra Raghupati Nāyaka. The date of the gift is Uttarāyaṇa-sankrānti, the 11th lunar day of the dark half of the month Pushya in the year Sarvadhāra, 1550th year of Śāli-
vāhana era corresponding to December 29, A. D. 1648.

89.

On a stone set up in the site of the Tirumalādevaṟu temple at Gotthagunte in the same hōbi.

Size 5'—0"×3'—6".

Kannada language and writing.

1. subham astu svasti śrī vijayābhudyaya Śālivāhana saka varshangalu
2. 1488 neya Kōdhana samvatsara Āharta kuśa 12 in śrīmat
3. mahārāja jāhira rājaparānēvara śrī viraprātāpa śrī Vira Sadā-
4. śiva-rāya mahānāyakuru prithvi-sāmāhīyam mādutta idali a-
5. kākāmā-kōṭṭi-bhrāmāṅḍa-nāyaka Yāladūra Śrīrangānā-
6. thādēvāra Śrī-bhundārake Achatya-gotrōdhbarav āda mahānāyakā-
7. chāravā āda Hālaṅkāre Arvindānāyakara ... Nāgēnā-
8. yakara ... Bairaya-gandrara makkaḷu Tamimayā-gandrari sa-hira
9. nyō daka-dāna-dhāri-pūrvakavāgi uttāma-dvādāsīyalu Muluvā-
10. ya-nādige saluva ... volagana Gotthagunte grām-
11. vanu ... Śrīrangānādēvāra pūje nādasī-
12. kondu baruvuḍu endu kōṭṭa dharmā-sāsana idake saluva
13. ashtābhoga tējasvāmya sthānamānya pūrva martyāde yiyu mun-
14. tāḍa sakulasvāmyavanu āchandrāṅka-stāvyāyāga kōṭṭa dharmāsāsana śrī.

Note.

This inscription records the grant of the village Gotthagunte situated in Muluvā-
nādu during the reign of the Vijayanagar king Sadāśiva Rāya to Bairayaganda's
90.

On a stone lying in the bed of the tank of the village Nilatūr in the same hobli.

Size 3'6" x 1'6".

Modern Kannada characters.

1. śubham astu svasti jayābhyu.
2. daya saka-varisha 1312 neya.
4. S śṛtam-mahārājādhirāja
5. rājaparamēsvara-śrīvra-Harihara-
6. rāyara kumāra śrīvra.
7. yimmadi Bukkarāya Vode-
8. yaru rājyaṃ geyuvali Mallapagalu
9. Śrī Gaṇapatiśevarige
10. naivādyaakkendu Marīhali-
11. ya bavalaḷu bita bhūmi kham
12. olo idanu mahājanagalu
13. nādasi kondu bahudu t-
14. dharmake tapidavaru pāpaka hōhara
15. Mangala mahā śrī śrī,

Translation.

Good fortune. Be it well. On the 8th lunar day of the dark half of Aśādha in the year Sukla, Saka 1312, while the illustrious Vira Bukkarāya II, son of the illustrious Vira Harihararāya mahārājādhirāja and rājaparamēsvara was ruling over the earth, Mallappā made a grant of a plot of land of the sowing capacity of 1/2 a khanduga in the country of Marīhali for food offering to God Gaṇapati. The mahājamas have to look after the charity. Those who transgress will be sinful Auspicious-

91.

On a stone lying in the wet field of Venkararamēganda at the same village.

Size 3' x 1'6".

Kannada language and writing.

1. Vītra-gaudāra Ta-
2. mmayā-gaudaru
3. Aralūra Bu-
4. chehayagandaarige
5. bita kaṭṭugoda
6. gi gade kham of 3 yida-
7. ke tapidavaru tam-
8. de tāyi yf-lōka
9. suralōkake
10. horagu śrī śrī śrī

Note.

This inscription records the grant of rice-lands with the sowing capacity of 3 kolagas as kaṭṭugodage to Aralūr Buchhayaganda by Tammayaganda son of Viraganda.
On a stone set up in the kodagi wet land of the pattel at the same village.

Size 3'x2'.

Kannada language and writing.

1. Virarāya Timmavaygundaru
2. Nārasimha Bāchapagunda
3. Nilaṭūr Ayyapa kereya ḫati-
4. Sidake ḫatukodege gade kham ol 3
5. idake tapidavaru naranbhaka-
6. ku ḫevalokaku horagu

Note.

This records the grant of rice-lands of the sowing capacity of 3 Kolagas as ḫatukodege by Virarāya Timmavaygunda and Nārasimha Bāchapagunda to Nilaṭūr Ayyapa for constructing a tank.

93.

On a viragal lying under banyan tree near the land of Ayyappa's in the same village.

Size 6' × 4'.

Old Kannada characters and language.

1. śri Rājēndrachō-
2. ādēvargge
3. yāḍu kumāra
4. Muttarasa-
5. na magam Kāḷgāva-
6. ndarasa Bēṭura Po-
7. lūr alvīmol ā-
8. ntōridu sattam Virayya-
9. nam avanam svāhā devasam
10. vaydayyana maga Virayya-
11. m ant avargge koṭṭa
12. idan aljdom

Note.

The inscription is not dated. It records the death of Kāḷgāvundarasa, son of Kumāra Muttarasa during the sack of the village Bēṭur Polūr during the reign of Rājēndrachōḷa and also the grant of some land to his survivors by two Virayas.

94.

On a stone standing below the same banyan tree.

Size 5'—0" × 4'—0".

Old Kannada characters and language

1. Chōrayyana magan Aya-
2. padēvannu
3. vara magam
4. Kāḷgāva
5. sattam avange koṭṭa
6. kodage
7. nāli

Note.

This inscription is fragmentary. It seems to record a battle fought by Ayyapadēva, son of Chōrayya and a grant made to some individual who was slain in the battle. Who these Chōrayya and Ayapadēva were it is difficult to determine. We
have a Nolamba king of the name of Ayyapa who ruled in the beginning of the 10th century A.D., but his father was known as Mahendra or Mahendradhiraja. Inscriptions of Nolamba kings are very common in the Srinivaspur taluk where the present record was found and the name of the king Chórayadeva as a contemporary of Ràjendrachóla is met with in an inscription in the same taluk (No. 14 Mulbagal).

95.

On another stone standing below the same banyan tree.

Size 6' 3'' x 3' 6''.

Old Kannada characters and language.

1. svasti Sakanripa-kálatítta samvatsara-
2. satanga [1] 943 neya varisham-pravarttisuttire
3. śrī Ràjendradévargge yándu 9 Neratíra
4. Ayyaharasara magama Dórayya-náyaka
5. Emmúra Biddhár aljínol ant iždu sa-
6. tman ivara púrvánvayadol padec eđeya
7. kodange Rájamána Mayannagam gále koda-
8. nge idan áhidam kavileyá Vánnási-
9. yuman álita pátakan akku besa-geyá-
10. tam Koyátúra Aýnüvvaréya magama Naga-
11. ráchári

Note.

This inscription is dated in 943rd year after the commencement of the Śaka era and 9th (?) year of the reign of (the Chóla king) Ràjendradéva, corresponding to A. D. 1021. A person named Dórayyanáyaka, son of Ayyaharasa at Neratír, is mentioned here as fighting in the battle of Emmúr Biddhá and being slain. Some land seems to have been granted as a kódage to Rájamána Mayanná. The grant was engraved by Nagaráchári son of Koyátúr Aýnüvvaré (?).

Translation.

Be it well. In the year 943 of Śaka era, in the 9th year of the reign of the illustrious Ràjendradéva, Dórayyanáyaka son of Neratír Ayyaparasa, died fighting during the sack of the village Emmúr Biddhá. The kódage land, a rice field, that was in the possession of his ancestors, was transferred as a kódage land to Rája-

The engraver of this inscription is Nagaráchári son of Koyátúr Aýnüvvaré.

96.

On a stone set up in the rent-free land belonging to Gópálaśvámi temple at Peddapalli in the same hoblí.

Size 4' 2.5'' x 2' 3''.

Kannada language and writing.

1. svasti śrímatu Peddipalli-
2. yemha grámavu Mulu-
3. vágila Kadiri Nárasimha-
4. dêvara gráma śubham astu

Note.

This inscription records that the village Peddipalli belongs to god Kadiri Nárasimhadéva of Muluvágil.

97.

On a stone standing on the plain near Jókuṭe in the same hoblí.

Size 3' 6'' x 2'.

Modern Kannada characters.

1. śubham astu Nala-samvatsara
2. Váyisákha ba.10 lu śrîmatu
3. Ádepagala makalu Nároppadé.
4. vajalige punyav agabekendu
5. Nāgappagalu Kalledavargiru
6. dipada-dharmakke koṭṭa ho-
7. la $\frac{1}{2}$ idanu mahājanu-
8. gatu nadasikono banda
9. punyakke bhāgigal agabekan-
10. du baredu koṭṭa sāsāna-

Note.

The inscription is imperfectly dated the 10th lunar day of the dark half of Vaśākha in the year Naḷa and records the grant of a dry field of the sowing capacity of $\frac{1}{2}$ Kolaga for keeping a light before god Kalledēva by one Nāgappa for the spiritual benefit of Narappadvēva, son of the illustrious Adeppa. The land is placed in charge of the Mahājanas.

98

On a stone lying near the channel by the side of the road leading to Śāgatūr to the south of the village, Yēdarūru in the same Hobli.

Size 3'-6" × 1'-6".

Modern Kannada characters.

1. Svabhānu-samvatsa-
2. rada Chaitra-su $\frac{1}{2}$
3. lu śrīmatu Mallan-
4. nagala komāra Ti-
5. ppayyanu tamma hi-
6. niyange punyalokā-
7. vāptiy āgabekendu śrī-
8. Varadārjñdevaṅge nai-
9. vedyavāgabekendu ko-
10. ṯa gade oḷō hattu kolaga
11. idanu yajamanalu sē-
12. nabōvaru nadasikon-
13. du bāruruda tapidare

Note.

On the 11th lunar day of the light half of Chaitra in the year Svabhānu, Tippaya, son of the illustrious Mallanpa, made a grant of a rice field of the sowing capacity of $\frac{1}{2}$ Kolaga for food offering to God Varadārāja, for the spiritual benefit of his ancestors. The elders of the village and the village accountant have to look after the charity.

99

On the rock of the quarry in Aḍavī Kuruppalli in the same Hobli.

Size 4'-6" × 2'-6".

Modern Kannada characters.

1. subham astu Jaya-san-
2. vatsarada Māgha-ba 10 lu
3. śrīmatu-Viranaṅgalu śrī-
4. Ganapatidēvarige nitya-dī-
5. pārādhane vṛṣaṅga hākisida
6. ippaya vana idanu yā-
7. robbaru ēhādissabāradu
8. alupidare gōva tinda
9. pāpadali hōharu.

Translation.

Be it auspicious. On the 10th lunar day of the dark half of Māgha in the year, Jaya, the illustrious Viranap planted a grove of Hippe trees (for extracting
oil out of the seeds of these trees) for lighting a lamp on all days before god Ganapati. None should destroy the groves. Whoever destroys this will be guilty of the sin caused by the eating of beef.

100

Kambhampalle copper-plate grant of Achyutaraya in the possession of Arcunak Nrisimhacharya in the village Roonur in Roonur hobbli.

1 Plate: Size 10" × 10".

Kannada characters and Telugu language.

1. śrī Chennakesavarasvāmī-
2. riki
3. svasti śrī vijayāhyudaya Śālivāna śaka varushambu-
4. lu 1433 aguna nōti Kharā-samvatsara Chaitra śua 15 Soma-
5. graham-punyaālamandu śramaṇa rájādhirāja rájaparamēsvara
6. śrī vira-pratāpa Achyutaraya-mahārāyalavāru prathvi-
7. sāmbārayam eluchundagānu Kōlāla-hāmaká Vuttara-digbha-
8. gamanud chelle Muktimaladurgagamandu Kudirikapi kōtanu-
9. nu tat-paschima-digbhāgamanu Chalamanakoṭa aṇe graman pātīn-
10. chi śrī Chennakesavarasvāmīḍī devaṭhanam kaṭṭinchi śrī svaminī-
11. rādhanaḥya-vādānta-grantha-kālakshēparuḷuku Bhāradvāja-
12. sagōtra-pavitraśasya Gōpāladhikshetulāvāśi-purvaśīna
13. Peda Krishnamachārīvāri Kambhampalle grāmanamnu Śbrang-
14. puram Bhāṭṭaḷu Rāṅgāchārīvāriśini agraḥāram pāndēndu vrah-
15. ṣṭīlu pō-ga Mupandumadāvanka dāri Sanjīvarayasyāsvāmī-
16. rīkiniṣṭēku dūkshina-digbhāgamanu rūka-chēnumu Kudirikan-
17. tikota-sthalam Chinnamanayani sibbandi-jaṇam vāgoṣṭhi rūka-prakṣa-
18. ram mumutikī samvatsaraṇanu mānpaṇi varahālumunu yātī-
19. lukulā vilvarisī vagaṛuka nīmanayām āṣē Kambhampalle Śbrang-
20. gapurāṇakā āhaka-chakara-śilā-sthāpanadhu āṃṣē gramaṇa-
21. ku yalla chauta śimālo vunē nihi nīkshēpa jala pāṣhāna a-
22. kshīni āgāniki aṇeṣi rājasyaṃyamulunu putrā-
23. pavutra pāṃपāraṃyantamunum anubhavinčhunum ani Kudinīva-
24. sagōtra pavitraśī yina Chalamanakoṭa kulakaranu Vallaki
25. Rāmaḥbhadrayaradvārī chāta Achyutaraya-mahārāyalavā-
26. vāru vṛāvānchhi yichchhi dāna-pūrvaṃ nina dāna-sāsanna-
27. mu svadattā [d] deviṇauṃ punyam parāvattāpāli-
28. nam parādattāpāhāraṇa svadattam nishphalāṃ bhavet
29. dāna-palanyōr madhye dānāḷḷē śreyō-pūnapāna
30. dānāḷḷē svargam avāṃṣi pālanāḥ achyutam pa-
31. dam svadattā bhāṣṭrika putri prīti-dattā sahō dāri
32. anya-dattā cha yō mātā vipra-dattā vasundhāra

Note:

This inscription records that the illustrious rājādhirāja rājaparamēsvara vira-
pratāpa Achyutarayamahārāyalu got a fort called Kudirikantikota erected in
Muktimaladurga situated to the north of Kōlāla-śīne together with a village called
Chalamanakoṭa to the west of the fort, and caused therein a temple to God
Chennakesavarasvāmi to be constructed and for the daily worship of the above god
and also for the promotion of studies in the Ubbhayavēndas philosophy he made a
grant of the village Kambhampalle to Peda Krishnamāchārī son of Gōpāladhikshita
of Bhāradvājasagōtra. The king is next stated to have made a grant of some land
to the Śrīrangaparam priest (bhāṭṭar) Rāṅgāchārū together with an annual
money grant of 30 varahas for distribution among 300 people forming the esta-
ablishment (sibbandi) of Chinnamanayani at Kudirikantikota-sthala at the rate of
1 ruka each. He is further said to have set up stones marked with the conch and
discus indicating the boundaries of the land at the villages Kambhampalle and
Śrīrangapura. The writer of the grant was Vallaki Rāmaḥbhadrayya, Kulakaranu
of the village Chalamanakoṭa. The grant is dated Monday the 16th lunar day of
the bright fortnight of Chaitra in the year Khaṛa, 1433rd year of the Śālivāhana
era on the occasion of a lunar eclipse. The year 1433 of Śālivāhana era is Śrī-
mukha and not Khaṛa as stated in the grant.
101

Inscription on the south wall of the Veṅkaṭaṁapānasvāmī temple at Rōṇūr in Rōṇūr hobl.

Size 11' 0" x 2' 0".

Telugu language and characters.

1. sūbhaham astu śrīmaṁe Rāmānujaṁ namu svāsta śri vijayābhivyadaya Śālivāhama saka varshaṁbhubu ānā Kharasamvatsaraṁ Chayitra su 15 sōma-ghramaṁ-puyākālamandu

2. (śrīmaṁ) śrīmaṁe Rōṇūr Tiruvengalanāthaṁdevanuki śrīman mahārājaṁhiṁ rāja paramesvaram śri vīrapataya Ačchutārāyaṁ-mahārājau pruthiṁvāḥ śāmaṁrayam ṣhvačaṁnagāṁu śrīman maḥā-

3. nāyakāchāryayaṁ Akkarāyanī Krishnu aparayasyavīṁ tāmmudu Vēbalaṁ nāyaniṁgu yechinā dharmasāsana-kramam etṭanamu Krishnapaṁ nastanaṁ nāyakaṁ

4. ku chelle Rāmasamudrām-simaloṁ Rōṇūr-sihaṁ Kālegāṁpalle grāmamunnu Sōmalagāhama-puyakālamandu sahiranyōdaśa-dāndhārāmpūrvakāṁgāṇu Rōṇūr Tiruvengala-

5. nātha-svāmāniki amrutapadiṁ dāra-pōśi yistmi a grāmāniki chelle cētus-simaloṁ niḍhi nīkṣēpā jale pāṁbāha akshtai añgai siddhā sādhyavibhul aneti ashtā-bhōga-tejośvāṁyamunnum Rō-

6. nūrī peda-čheru-kinda vālī madinni a-chanḍārākkasāhāyīgāṇu anubhāvāmpānuni śri dēvuniṁ yechinā dharmasāsana-pañjī dāna-paḷanāyōr madhyē dānāṇā cḥrōyōmpalānam dānā saṅgarām a-

7. vāpnoṭi pālanaṁ aĉhyatam padāṁ svadatā d[di]vignaṁ puyam para-

8. aṣmat-kṣa-pahārēna svadatāṁ mṛṣphaṁ bhavē svadatāṁ para-dattāṁ vā yō hariṁ saṁdherūṁ

Note.

This inscription records a gift made during the reign of Vijayanagar king Achyutarāya, of the village Kālegāṁpalle and of some paddy fields below the big tank at the village Rōṇūr situated in Rōṇūr sthalam and Rāmasamudrām-sīme belonging to his office of nāyaka by the mahānāyakāchārya Akkanāyānī Krishnapaṁyanī’s younger brother Vēbalaṁyanī (to the god Tiruvengalanātha at Rōṇūr) for the daily food offerings. The date of the grant is stated to be Monday the 15th lunar day of the bright half of Chayitra in the year Khara, 1453rd year of the Śālivāhama era on the holy occasion of a lunar eclipse. According to Svami Kannu Pillai’s Tables the 15th lunar day of Chayitra of 1531 A. D. which was also a day of lunar eclipse coincided with Saturday (but not Monday) the 1st of April, 1531 A. D.

102.

On a stone set up at the entrance of the village Rōṇūr in Rōṇūr hobl.

Size 4' 0"—1' 9".

Kannada language and characters.

1. .. Tāraṇa
2. .. sām Rōṇūra ...
3. vura Bayirapa Rā...
4. varāyanammi Tiru...
5. gani Sankarayage śri
6. Digupalli-vūra
7. mahājanaṁ pālī...
8. hola athālaṁ-mānya
9. khanā ...
10. .. taṁdu tāvīgala
11. .. konda pāpa śri

Note.

This inscription records that in the year Tāraṇa, Bayiraparāya Rāyaṁ made a grant of a piece of land of the sowing capacity of ¾ a khandūga to Tirugani Sankaraya with the approval of the Mahājanas of the village, Digupalli.
103.

On a stone lying under a tamarind tree on the road leading from the village Imarakuṭe to the village Dimbala in Rōḍur hobli.

Size 3’ 0⁰—2’ 0⁰.

Telugu language and characters.

1. nama Sīvāya
2. Naḷa-samvatsaram
3. Kārtiṅka su 5 śri-
4. matu Abhaya-
5. nāyaniṅiṛi Ti-
6. rumalappagāru
7. haṅṭarūn Mā-
8. llayaku nettaru-
9. paḍi māṇyaṁ chē-
10. nu kham ṭ indu-
11. ku drōhulu talli
12. tanḍrula drōhulu āri

Note.

This inscription records that on the 5th lunar day of the bright half of Kārtiṅka in the year Naḷa, Abhayānayani’s son, Tiramalappa granted a piece of land with the sowing capacity of half a khanduga of paddy to the soldier (baṅṭroota) Mallaya as nettaru-padē māṇyaṁ (grant of land made for a person who dies in battle-field).

104.

On a piece of stone discovered while digging the foundation of the temple of Sōmēsvara in the village Dimbala in Rōḍur hobli.

Size 2’—6⁰ x 2’—6⁰.

Old Kannada characters.

1. [No] lambādhārē [jar] prathuvi-rājyaṁge
2. nād āle Nijāṁitra pariyaṭṭi
3. gāddi sartan ātante mūhandvaru
4. ṭa kaḷaṇi idan alivan paṇcha-
5. mahāpātakaṇ akku

Note.

Some letters at the end of the first three lines and a line at the beginning are lost. The inscription is not dated. It records the death of Nijāṁitra in some battle during the reign of Noḷaṁbaḍhirāja and it states that the Three Hundred made a grant of a plot of rice-field in his name. The inscription ends with the usual imprecation.

105.

Copy of a copper-plate grant in the possession of shanubhog Rāmappa at the village Sōmayājalaṇḍalu in the same hobli.

Telugu Language and Characters.

1. svasti vijayābhudaya Śālivāhama-saka-varuṇahambulu 1587 aigu
2. na nēyaśi Visāvavasa-nāma-samvatsara Chayitra su 9 ku śrimad-rājāḥbhirāja
3. rājaparameśvara āri viraprastāpa āri vīra Śirangā
4. rāyadēvamahārāvaḷi ayyavālū Ghanagiridurgamandu prathvi-sāmrājyaṁ
5. chēvucundaganu
6. Achyutagōtra-pavitralaṁ śrīmān mahānāyakāḥbāhurulaiha Tāḍgōḷha Obā-
7. yanivīrī pauṭralaṁ Kāriya Māṇikyanāyivīrī putruḷayina Rāmapagā-
8. rane ṭōmu
9. Bhārādvāja-gōtraṁ Kāṭyāyanasūtraṁ Śuklayajūssāḥdhyāyulaiha Vum-
10. garalu
7. Lakkayya-patrailayina Hariyappa-putrailayina Nārāyanappa anē mēku vrāyinehi i-
8. chechina bhūdāna-dharmsāsanam Penuconda-rājya Mukkondya-sthalam Gundūrā sima Koyali-
9. raku bhūmi ma-nāyakānaku chelle Tādigolla ēru kālura-sthalānaku madiche boyā Kāma-
10. muttakappale daggara chēnu kham 1 1/2 cheruvu kinda madi kham 1 1/4 Nerna-
palli daggara chēnu kham 1/2 cheru-
11. vu kinda madi kham 1/3 Attikunṭa daggara chēnu kha 3 madi 1 Kodipalle
daggara chēnu 2 1/2 Ojana-
12. palle daggara chēnu 2 Avamānipalli chēnu 3 madi 2 Kottūra daggara
cēnu 4 Mu-
13. ūpaḷi cheruvu kinda madi 4 Pāta Muttakappale chēnu kham 10 madi 2 1/2
pāta cheruvu kinda madi kham 1 Sōma-
14. yādulpalle daggara chēnu kha 3 Dodrāgi-dinne daggara chēnu kha 4-
madi 4 Kūḍingiriki daggara chēnu kha 1 madi kha 1-
15. Madipalli daggara chēnuḷu mūdu madi kham 1/4 Voralapalle daggara
chēnu 3 madi kham 1/4
16. Avunapalle daggara madi kham 1/4 Peggalapalle daggara chēnu kha 4-
madi kha 1 Arapalle daggara chēnu kha 1/2 madi kha 1/4
17. Brāhmaṇapalle daggara chēnu 3 madi kha 1/2 Guntvāripalle chēnu kha 2-
madi kha 2 Patapalle madi kha 1/2 chēnu
18. 2 Chinnapalle chēnu 2 Ganganatta chēnu 2 Advichubukūra chēnuḷu 1/4-
madi kha 3 Mūrukulapalle chēnuḷu 1/4
19. madi kha 2 iti gāka karanka-sāṁyamakunak nudaceh bābu i hōbelike
nadace chīna-pratigra-
20. mānukunnu kāḍārambhānakanum nudaceh vartana rāgulu mūru vūriki sāgu
gāka nīlchimā chitlamā ādida-
21. rambhānakuku sakālayān kha 1 1/2 nīrārambhāniki kha 1 1/2 sakālayamakun-
vartanalu sāgu madi kha 1/4 niki
22. kāṭaḷan nālug chānuk-tōṇa ittanām madi 1 1/2 chelampanisēva 1 kī
śelu 4 āku bōtaḷa 1 kī 1/4 āku kāya 2
23. iti gāka cheruvulu bhāyulu kōdynamūgikā 1 kī 1 kī gujale 1 1/2-prakā-
ram karanka-māyānū katta mēra sōlagā vartanalu saha dhārā pōśe iechehinam
ilānu mūḍāvartalu tr-
24. karana-suddhāga tri-vāchaśāmugā tri-prushodādēsamugā śri-Rāmārana-
mugā dānathī-krawa-
25. vinimaya-vyogamugā cheluvi iechehināmūm mī putu-pavutra-pārampa-
ryantarum ā
26. chandrāka-sthāyīga anubhāvinehum anī mammanu namnukoni sukkhā
na vundam anī vrāyineh
27. iechehinā bhū-dāna-dharma-sāsanapattanum svā dātā dvi-ṇuṇam punyam
paradattāpuraṇa-
28. nam paradattāpahārēna svadattām nishphalam bharēt

Note.
This is said to be a copy of a copper-plate grant the original of which is not
forthcoming. It records that during the reign of the rājādhirājā rājaramaṇayīa
virapratēk Vīra Sṛṅgarāhīya at Ghanagiridūrga his capital, the mahānayakā-
cchārya Rāmappa of Adbhuta gōtra, son of Kārya Mānthatyanāyī, grandson of
Tādigola Obaśilāyīnā made a grant of certain lands in the villages Kōyatūr, Nerm-
palli, Attikunṭa, Kodipalle, Avamānipalli, Kottūr, Muttakappale, Sōmarādulapalle
Kūḍingirī, Madipalli, Voralapalle, Avunapalle, Peggalapalle, Arapalle, Brāhma-
ṇapalle, Guntvāripalle, Pātalapalle, Chinnapalle, Ganganattā, Advichubukūr, and
Mūrukulapalle, situated in Gundūrā-sīme, Mukkondya-sthalam and Penuconda-
rājya to Nārāyanappa, son of Hariyappa and grandson of Vungārāla Lakkayya of
Bhāradvāj-gōtra, Kāṭvāya-sūtra and Sukka-yajūṣākā as Karanka-māya
(grant of land for the shanubhos). In addition to this the donee was also granted
the right of collecting certain dues on all the lands, dry or wet, areca-nut gardens,
irrigation wells etc., situated in all the villages of the holī as remuneration for
his service. The date of the grant is given as the 9th Inmar day of the bright half
of Chaitra in the year Visvavasu, the year 1587 of Śalīvāhana era and it corresponds
to 16th March 1665 A.D.
A copy of a copper-plate inscription in the possession of Shanubhog Ramappa at the village Somya Jalalpalli in the same bhati.

Telugu language and characters.

1. sri Rama
2. svasi sri vijayarajyahdaya sivalaha Saka varshambu-
3. lu 1713 aguneni Viradhikritu naima samvatsara Chai-
4. tra su 15 lu chandrapaniga-punyakalamandu Achyu-
5. ta-gotra-pavitrulina Raghunatha-nayani-pavitrulina Rama-
6. ppa nayani putrulina Narasimha nayanivar nne mene Bh-
7. radvaja-sa-gotruilina Kalyana-sutrulina Sukla-
8. yajus-sakshathya vyina Ungarala Tiruvengalappagari
9. pavitrulina Nagamagari putrulina Kichchanagarane m-
10. ku ma talli Nagamma Nagammanayakulaki dharmam cheti-
11. tagani vrayinchi ichchina bhuddana dharma sasana k-
12. mma paitamatu maku nadecha mavyakattupadi Nagammanayaku-
13. rala cheravu kindu ma madi vagunu madi 3 a-
14. ksharalia madi muttamunu sahiranyodoka-dana-dhara-p-
15. rvvakaram ganu miku ichchinara ganu miru putra-pavutra parrampa-
16. ryanamumganu chandrrakashthiyagatu manmanu sivvvruhu-
17. nam chesankoni sukhana vundaranr vrayinchi ichchina bhuddana-dharmas-
18. sana
19. sva-dattat dvigaman punyam paradaadupalam am paradaatapa-
20. hrena svadatam nishphalam bhavet dana-pananyor mar
21. dyne danache ehreryonupalam danat svaragam avapnori pala-
22. nud achyutam padam

Note.

This like the above record is said to be a copy of a copper-plate grant the original of which is not forthcoming. It records the grant of 8 madas of wet land below the Nagammanayaka tank with all rights of possession and inheritance to Kichchanna of Bharradvisagota. Kalyana-sutra and Suvalayapaksaka, son of Naganna, grandson of Ungarala Tiruvengalappa by Narasimhanayani of Achyutaga-

go, son of Ramappanayani and grandson of Raghunathayani in order that merit might accrue to his parents Nagamma and Nagammanayaka. The date of the grant is stated to be the 16th lunar day of the bright fortnight with a lunar eclipse in the month of Chaitra in the year Viradhikriti, the year 1713 of Sivvahana era and it corresponds to April 18, 1791 A. D. It was lunar eclipse according to Svamikshamu Pailay's tables.

Copy of a copper-plate inscription in the possession of the same Shanubhog Ramappa.

Telugu language and characters.

1. svasi sri vijayarajyahdaya Sivalaha Saka varshambulu 1661 aguneni Si-
2. dhaichi samvatsara Sravana ba 16 lu Achyutagotra-pavitrulina
3. sirman mahananayakadharulina Tadiguda Raghunatha-nayanivari
4. lavana Ramanagapu putrulina Raghunatha-nayaguru
5. Bharravipahgaram Kalyana-sutra Sukla Yajusakshathyayulina
6. Ungarala Krishnapu-pattrulina Bunchchaka-pattrulina Tiruvenga-
7. jappya avina miku vrayinchi ichchina bhuddana dharma sasana patra
8. krama Pentugonda
9. Gupalavari
10. simaku chele Kottugere bhunni m na vyakana eva chele Tadi-
11. gojala yenadala simalopula Gorakunta-sthahamlana Kannattampaleku
12. chenu kham 4 Konapalle charyumakunumagai bhavii sthalana madi kha
13. turpu madi kha 4 antu chenu madi kha 1 padahaidu ttmulu
14. dharaaposi ichchinam ganaka... trikaraa-tra-vachaka tri-prushod
desa.
13. mugā vrāvinchi iechhinānu ganuka yi,chēnu maḍīlo nīdhī nikṣēpa jala
   taur pāṭhāna
14. akshiri ṭūgāmi sidhu sādhivambul aieńi ašṭhaṅgā tējasvāyamuttō
15. kodā sahāranyo-dakṣāṇadharā-pūrvakāmgi iechhinānu
16. ganuka mī putra pautra pāramputaram aĉandārkaramugā aṃubhaṅvehun-
   koni sukhām vundar anī vrāvinchi iechhina bhūdāna-dharmaśāsana
17. sva-dattā dvigunam puyam paradattānupālam paradattāpahārēna
18. svada,tā ttam nishāpañam bhuvēt vē bhūmipūs satata-nirmala-dharma-chittāḥ mad-
   vamsajāh
19. para-mahipati-vaṇasaja vē mad-dharmaṁ ēva satataṁ paripālayantu
20. [tat-pādukā-] dvayam aham śīma namāmi

Note.

This is said to be a copy of a copper-plate grant whose original is not
forthcoming. It records a grant of some lands at the villages Kottugere, Kunnama-
tampalle, Kōṃpalle with all rights of possession to Tiruvengalappa of Bhāradvajā-
gōra, Kātivānasaṭhā, and Suṅkha-yajusākha, son of Bueghamana and grandson of
Ugarāla Krīshnappa by the mahānāyakāchārya Tādīgola Raghuṇāthanāyana, of
Achytu gotra, son of Rāmapala and grandson of Tādīgola Raghuṇāthanāyana on the
10th day of the dark fortnight of Śrāvaṇa in the year Siddhārthi, 1651st year of
Salivāhana era. The date of the grant corresponds to August 18, 1759 A.D. and it
is not verifiable.

Copy of an Inscription in the possession of the same shanbhog Rāmapala.

Telugu Language and Characters.

1. Āṅgirasa samvatsarā Śrāvaṇa sūdha 15 lō
2. Kāramam Ungarāla Appakondayyaku A-
3. tikunta Hānunantagavadu vrāvīnchi
4. iechhina bhūdāna-dharmaśasana-patı-
5. ka kramaṇam etlanma grahaṇa-punya-
6. kālāmundo mā tali tāndrādulaku
7. dharman eṣāḥdaptagāravum Attiku-
8. nte churuva kinda nāku madachē sthala-nā-
9. nyam maḍīlo-ga okkatāmaḍi dā-
10. ra pōsmānu ganuka mī putra pa-
11. vata-pariyantaram aĉandārka-sthāyī-
12. gā aṃubhaṅvehukoni mamman a-
13. śrīvachanam chēsukoni sukhām vunda-
14. m anī vrāvinchi iechhina bhū-dāna-dharma
15. śāsana

Note.

This is also said to be a copy of an inscription the original of which is not
found. It records that Attikunta Hānunantagānda made a grant with pouring of
water of 1 maḍī of wet land below the tank at Attikunta out of the rent-free land
belonging to him to Kāramam Ungaṛa Appakondayya with the object that merit
might accrue to his parents and that he might have the constant blessings of the
dowry on the 15th lunar day of the bright fortnight of Śrāvaṇa in the year Āṅgirasa
on the holy occasion of a lunar eclipse.

109.

On a stone lying by the channel to the south of the old site of the village
Hodahallī in Rūnu hobli.

Size 3’’-0” × 1’’-3’’.

Kannada language and characters.

1. Sarvadhāri-sam-
2. vatsarada Chay-
3. tra su 9 lu śrīnā-
4. tu Mamaddi
5. Rāyanāya-
6. kara makkaṇa Sōma-
7. nāyakaru Rāma-
8. yadēvarige koṭa
9. mānya mānya ho-
10. la kham 4 idake
11. tapidaru tāya
12. tande kondavaru.

Note.
This inscription records that on the 9th lunar day of the bright half of Chaitra in the year Sarvadhāri Mamaddi Rāyanāya’s son Sōmanāyaka made a grant of mānya land of the sowing capacity of ¼ a khaṇḍuga to god Rāmayādēvari.

110.
On a fragmentary stone set up in the middle of the village Cherlapalli in the same hoblī.

Telugu language and characters.
(The right portion of the stone is broken off.)

1. Dhātu sanvatsara Ashāda ba 7 in
2. śrīmatu Krishnapa Rāyanā
3. śrī Tāṅgolla Kariyyān
4. rāyani Rāmappagār
5. tana tândri Akkapnāya
6. chchina dāna-dharmasāsana
7. tra-pāramparyam
8. sukhaṅgā

Note.
This inscription is fragmentary, a portion of it being cut off on the right side. It seems to record the grant of some land by Rāmappa for the spiritual benefit of his father Akkappa-nāyaka on the 7th lunar day of the dark half of Ashādha of the year Dhātu.
HEGGADADÉVANKÔTE TALUK.

111.

Chákēnabhi (Dēnasamudra) grant of Sāluva. Issuadi Nṛpsinna of the Saka year 1414, acquired for the department from Puṭṭaia at Sante Saragūr in Saragūr hobi.

Seven plates: Size 9½" X 6½" with a ring and a Varaha Seal.

Weight: 26 seers.

Modern Nāgara Characters.

I (b).

1. śubham asin ānam tungs-sirn-chumbi-chandra-chāmara-chāravē śrai-
2. lōrya-nagarācambba-mudhastambhāya Sambhāvē śrei-Gapādhī-
3. patayē maṇaṁ avantu prasara yoshmāṇ īndirāpānga-sampa-
4. dāmā manorātha-sudhambhōdhī-mānasakaranāndavāh śrei-
5. pātu vē damāndūm yahan dhīrta-vasundharām śkharādīna-jīm-
6. bālā-sindhōr āva mṛnālikām kāṭa-tata-vigala-madām-
7. bhū dhārē kahānum-gurvīn-Kaṇa-simjīkām āvīra-
8. tam īnan āgālam punāmas karinm atāh pram āśrayam kā-
9- rōmā sambhījīnta-vīshēsham adriśiṭānyōya-drin-mukham-
10. sa-kānumījā-mūrīgam ālayīm stī-tiṣumśayīr bhājē ē nukuto-sa-
11. śīnam mudhān-dēvasya viṣhāyā tumbhū madā kalahavānādē-kā-
12. rishītya-udheśīa karēṇa bīsa-hrīṃat prati-gajā itī kē-
13. dhātī paśāy āpi pratiṃān tānā Hara-sahēhari-bēma-
14. jyōtsnā tanṭūrī śivān āva āstī Lakhñumīpatē chakshu-
15. r aikhiśānanda-krāṇam āmōḍāte kuvalayam ālōkair ya-
16. aya śitaśailī śrīvahsa amartyaśām akāhēr mēndikarausahaan-
17. dhām chasbākam yah chakōrīnām Chandīsa-makuti manīh ātaṃ-
18. t sunēdhaṁ samabhūt Buddhī bōdhāṇiśāmbhūbī āstī Hantā Kā-
19. vēnā Gurūnā sātpatēḥ yah prassatyat hābhuva ātāma pri-
20. thīvī Purūrātag Purūravāī Gangēva Santananu rāgād dūrēha-
21. krē ēm urvāvīl ētah kramē maksi ehi dharamapīyāvāhavān-
22. pratiṣūri-kṛtī-sūryēṇa-prakāśīgīgāntāryōh mūnāmē-
23. samabhūt mudra-mukṭamānīr ēvāyāvahī āt pravīrtē nīrdē-
24. shō Gūndadevō mahīpatēī Gūndabōmodō Mādhrōjī Gautayō-
25. Virahōbahāī āstām Śāluva-Sāvītī-Manigēvīnu vi-
26. jagūrē ātēśhām abhōt ŚāluvaŚī Manigēvō gūnōtthōvah-
27. tānvan sumanasām lakshūnīn riśūnām āva mādhavāvī śām-
28. yūjinēnā kēnāpī samūt-kitāda-hālūnā ā satrē-
29. sāstrīstra kītvā yō grahit tat-kathārikām ś Kuthēri-Sāluva-
30. iti khyātir yasyātha papratē ś Mahēśvāra iti khyātir yā-
31. thē Māmāthā-māthīnaṁ pratiṃghāya puca rājānām-prākāram-
32. sagarāhavāmū bhitvā pratyaggrahē tatra kśhīptam ēk kahālm-
33. niyāmē samudhīta-suratānā-sālyē yathāvāntāvē śad-va-
34. sah-para-kaṇḍīra ābāsīd daksīnām dīśāṁ ālōkītītītī-
35. turushaṅkā prāk Śrīrāmām pumar uddhārē ś Śrīrāṅga-śṭāpanā-
36. chāryā itī yē kīrtīē jānīē ś Śrīrāṅga-śṭhānām akeś-
37. ś Śrīrāṅga-śṭāpanābhāvavī śālāgraṇā-sahasaṛasyā (dā)
38. dāta yō vidūsham dīvībāmū suparva-rāma-śantihaistañ-
39. grāmaśāntamāḥbāvavī tām daksīnā-sutarānām niḥsāya sa-
40. mārāṅkāē yē prabūjpā avitraṃ chakhē niyāv-
41. kramēyē kīrtīē kṣhetrēdōṁ ē Gauṭayōmānī mahi-
42. patēī abhēd abhīṣṭāpūrī śrei Jājitsa ēra Vyāvā-
43. yasya dig-jairta-yātrasū tanōṭī sūtā chañūnī (rajah) paripanithi-
II (b).

47. guté niti-kaumudim1 kali-tārvanagandhôpi na kéna-
48. py anvahûvatâ patâh kâla hahô tapâsâ si ma-
49. ñâpaññh Nârusinha-mahârayam lekhâ Nârâyâray varâm1 châ-
50. pa-kotâ-samukhâtâ-sakalarâti-bhûbhûjita1 niti2
51. dâsâm avishamâm Prithunâ yena médât1 samartham iha ni-
52. ñâsañh kântañh sa Haris svayam1 yaj-jamau-echhahadunâ sâksâ-
53. d iyâshahâdhasam janâh1 Abhôsa râmsinhâd avihitâh
54. tât tapë-bulâ'1 Nârusinha-mahârayam potram lekhâ sa bhû-
55. patâh1 avâni-su-bhâna strîvam mânâyam ni já-paurâshah1
56. praghoshito "Medini-misara-padâna" padâna ya1 parâbhû-
57. yânya-tejânsa prâkriyâva-svasteyasa "Ummâraditya-vihyâ-
58. çim nabitam yah prêpêdâvâh1 niñâstya pratisam vêgam-ô-
59. ñâya-svâvikram1 ñûrahâyam yôû Râya pikhi-sâ
60. [va-"ghoshañhâta" kântakaprasa yamâbhôdhi kshamam uddhirtva pa-
61. layam ]" Bhâra varâha " birdam dadhâh yah sâmpraatam guñâhî
târâ: Nârusinha-mahârayah samiva bhêva-marâsîran jîtvâ
62. nâmâram archhâd yô mûvâyara guñatam punya-kañhtrê Hê-
63. makâta-Kânchô Srîsâla-pôrvâki! Hêmârâyânam danâm
64. vratân cha chûkâra yah1 Krîshnâ-Gûdâvâ-fât trîshnâ-
65. yâtân mahûrân1 arsida-rajyena sambhîya sarvam râjyam
66. sâsâsa yah1 Vidyanagaryam ârohâh yasmin bhîrdrasâ-
67. nóttamam åsan bhrâsanârîdhä arthi-pratyarthithopâ-2

III (a).

68. hô yasya sprayâ-tapanâ tapasy avârâ-dyânum1 purâ
69. sprayârthi-bhûpânim putapâkam ivânabhit1 ymt-sâunyê mæ-
70. tàt-dantindra-sharañ-anada-jalosâmanâ udanyavân ivô
71. danvân nadyâpâyès tê piban nadih1 paramatapasya yasvô-echhah.
72. sprayâ-tapanâ dayê apakram1 ripunêram anghi-padâm
73. nî pusp Mukta-kânta yatañh taramâm panchânam kirtita panchâ-ganañlayâ
74. prayalh prêpêdê vas tyâgat pancha-ganta-niñâdâm tâma-
75. Particularly ananâsânârâdhas Chandraya carôta yô inôbhâ-
76. nam adhâra kshîmâ-varâhas cêchê easan Hari1 mahâsya tasya sam-
77. jañhê mahût Rangamâmbikë1 Satakrtor1 eva Snachi Chhâyê-
78. eva Divassprabho1 pâtivrayasa jîvâtuh patyur ingin.
79. daivataâm ikârâ guñâ-ratnañhâm árhatayata sê patîâm1 ta-
80. sañyâm âgiravat putram Pânùh Kûntâyam ivârayum1 Kûrayâ-
81. yam Dañasrahâ rakeunamâ pûrûthvah1 prasûnaâ iya sau-
82. rañhayam bhagadhyâvîdîvêpsanâm, pratâpâm iya sâmrañhay prâ-
83. nañyâm iya sahradâm1 sâhityâm iya sârasayam sântâhâm iya
84. pallavâm1 chandrâm1 iya suhshasân sàgarâd iya chandram1 i1 vi-
85. stãramäd iya yosô visvâsâd iya daivataâm1 kâsârad iya
86. kulhârâm kûrûnyâm iya pâlànam Nârusinha mahârayajjâ-
87. tô nâmha kshamâbhujâm1 Yimmâdi sûr-Nrîshmâkhyô râyâh sâ
88. sti vasundhâram1 yad-anghri-bhûshà dhô-vaktarâmba-sva-pratim-

III (b).

89. chhalât1 bhûpás sarvâ tapasyantâ bhûyâh ladhâm nîm padám1
90. guñap aatiyânas svari dhirayà-sâuryàdibhir gurum1 Yimmâdi sûr-
91. Nrisdm bhûyam anvartpâm yah samâsûnet1 kadâsâmâhâvâ
92. Yô Mêr kartâ bhâsan ivôdayam1 simhâsanam tê adhyàstê
93. sêvitum samûkogâm1 paripâlayato yasya páthõdhi-
94. rasanâm mahân1 Varâhamirâ pritiyêa vartañôdâyâ kô-
95. tâm1 gudâ-kripán-kódanda dhuryê1 [tân] gudâ-kripán-kó-
96. danda dhuryê jîyayañh sadinâm1 dharmôttare yaha yatrañkayam da
97. dhâtê Pânâvâ dhruvam1 akşîhûnam api yach chhítam ansûte bala
98. sahradâm1 avamânasm api svairam akrâtâma bali-sriyam
99. daimundam yasya krityam mahâdânâni sôdâs1 vasantâ-kî-
100. naka-tyâgo bâlyârûnam pûmsu-khêlam1 ka-

IV (a).

112. holimi patir yasya gambaityena jitas sadat tathā chin-

113. tā-jyaneeva tapasti bādābāgūna jishnub Sunehir Dañḍādha-

114. rah tathā Puñyajanasvayam Bhuraṇesō gajatprāṇa Dhana

115. dañ Sunkarōpi yahi nāvakāṣā sahālokitānī yat-karne sat-

116. kulaḥ-bhrīte duśchintanām tu yach-chitāte dharma-śhunā piranta-

117. re naishargikō guṇa yasya devabhrāma pālanam śamsī

118. dhihi kan druvatvam tad epam iya vibhāvat vijetīm iehcchhanta i-

119. vapaṭaṭa viṁbhino yi-jayantalāyō-nādāh śprasāta

120. m urvim praviṣanta nāshhān pade-pade bhūmibhrīto vanamī

IV (b).

121. jagat-trayi-vēśmaṇi yat-pratāpi pradīpyate chri-

122. tā-gatiḥ pradīpah śrijan dvidhān vam marat-prakampam-rujām

123. sādā dāra dṛg-anjanāni gud-dandaṁupaharshah sakala-jalā
dūhēr Aurya-gavāpahārā yasya brahmānda-bhāṅhād upari-pa

124. rivaṇaitya seha kṛiti-pravahā satvāsvākṛtī bhūmibrī kā-

125. taka-parśacād ujinītī yadyo bhāsvan bhāsvan pra-

126. tāpah sajjayati gavan mimmadi-sri Nrisimhaḥ tasmi

127. u simhāsānārādhe samasta-sripāvī śri prāptah kacāhi-

128. d āśṭāhām Mahānāyaka-ñandamaḥ tiṃpāmbika-dīgha-sin-

129. dhū-bhurī-śāma-chandamaḥ nāma śri bhututi-bhurāṇaḥ vikhyātā

130. Nāgaṇvākah santi-vidyā-sarvasvam sāhita yasa-jī

131. vītaṇī śuṣaka sakhārāṇāṁ sākhākāరū ṭupāṭeḥ

132. bhūmāya prapākāryaya gunānāṁ kula-dwayamat rājya rakhā-

133. dūkārasaya sāmāyaya punya-sampadam vīsāvaya parā kā

134. tir vinaṣaya pradīpyāḥ śvāṁ bhūtē parināmas cukri-

135. tasya tapah-phalānim dinē dimē kriṇanāṁ āvā-bhrāmaṇa-pā-

136. lanā jīrma-puruṣa-pāṭhānān pramun uddhāra dhū-vahāh paraikra-

137. māṇa punehāyo bhāgo-lakṣṇhaya Purandaraḥ kshanaḥ prihih

138. sakhāḥ vigneṣa Dhanañayajaḥ tu-pādnī pīṭha-paryantī prānapa

139. tya vyajunipat śvāṁ datēma vīṭeṇa tarahās śhāpi-

140. tō māhanā mimāṃsā na yaya saśtraṇārī rīg-vajús-saṁ-

V (a).

141. vēdīnaḥ purāṇikās smrītī-viḍah tāntrikā mantra vedī-

142. mañī śranta-stārta vidānaauddhī yavānā brahma-pottāmanāḥ cha

143. tvānimāt samānātāvā saṁvāi vākyānunāśaṁ śa-chaṇḍa-

144. tārakam amī tāmī-saśasa-pūrvaṃ agrahāra pradunāma

145. samrakṣhyā svāroinītī asaśi tathēti tasya vījñaptim pālayam

146. nipātās tadāl bhāga bhāgāsakasy abōtī Parīdāhī vih

147. vatsarē pāgum bahuśe pākṣe jumarkhsē mūla-saṅjākē vya

148. tīpāṭe punya-kāle Supatyamānā Bhānunvāsē Viyāna-

149. garyāmi Hīrīnayaḍyāṁ Makarahāve Vētyāh e ca tathā Chōla-

150. samnīdrakhyē eca Hōhalē Maniyūra Hōmanayahālī-ṣiḥalā sam

151. bandhīnī stāle Chākēmabhalikām Dēmānśudra prātinīm-

152. kāmīn idumukshēn sañīlām pāśhāṅkhēpi śidhihēmī sa

153. ḍhāyan āgaṇy asha bhogān chaitī śimē samānvaṇītī ājūnā

154. sūllum cha daṇḍam cha nirūdharama eva cha śimē-śivāya karītrīva

155. prājābhāvyābhah kahāpāsīm Yathē shtam cha karādānam kāru-sthāpānu

156. m ēva chaḥ khibútūm cha yat kṣēṭram mrigāvāsas tathāva na chāl ma

157. di-parvata-jīvāhīyā-grāma-bhūpēnas samyamāna s-hirāvyōcā

158. ka-dāmā-dhārā-pūrvan yathāvidhi grāman prādah bhāmacebhya

159. sakalopādhī-varijumā vīrtīmamānti vīśkhyānti gōrā-sutrā

160. di-lakṣhitānā vishnu-sthānē śiva-sthānē ekaikā vīrtīr ihyātē
dēdē pūrō yajurvedī Bhāradvājaya gōrājāḥ śrimān Vīla-

161. jadēvōyam vṛttī-dvayam ihāsnute ś Apasambō Bhāravāja-gōtā-

162. jō Maṅeḥbhājajasāḥ ś Rūṣhmī-dakshīto vidvān vṛttām ekām

163. samasūntē Drāhyāvanah Śaṁvērdhi Kāyapō Haridāshhi-

164. tāḥ puṭro Lakȟhāppātimāgnī grāmēṁīnī ekā-vṛttīmān

165. Bhāravājō Yajurvedī Devottama-gūrōh sūtāj śrī-Śbennakē-

166. svarādhyā vṛttīm ekām samasūntē Kāyapaśa śaṁagō Drā-

167. hūyāna Lakhaṇa dīkṣitāti puṭro Lakȟhāppātimāgnī grā-
166. mésmin éka-vrittimán Bhárádávájó bahvriechas eha vidván Dè-
167. yapudhhihataí Appamayavajanan putro vrittim ékam ihá-
168. śūnotē Anantayavajanan putro Rámachandraékya-yājakāh
169. Bódhāyano yajurvedi Vāsishthō-prēkā-vritti-bhāk! Kā-
170. syapañ śānavēdi eha Chandra-bhaṭṭa-tanūdhbhavah Āhitāgni Sā
171. yunākhā yājja vrittim ekām ihāsūntē bahvrichah Kauśikō vidvā
172. n Čemnākrishnā-tanūdbhavah Nārikābhāṣya háh khyāto vrittim ē-
173. kām ihāsūntē śūnotē gṛhrd Bhārádávájó Vāmaśārya-sambhavah
174. Janārādālo bāhārālo ekām vrittim vidvān Īyā-sūntē Gōṇā-
175. nāya-sūntō Gangādhara rg-vēda-vd-vāraḥ śānavēdi Īyāvan Kāyapā-
176. gṛhrē eha grāmēmin ēka-vrittimān rg-adhyēta eha Vāsi-
177. śūnotē Vīṣṇubhaṭṭa-tanūdbhavah dvijō Nṛbhāṣṭāṭākhāyō grāmē-
178. sūmin eka-vrittimān! Vīsāmitrō Nāgā-nāya-sūntō rg-vēda
dvāraḥ! Brahmābdhāḥ sāmnā sat grāmēmin ēka-vṛtti-bhāk
179. Lakkhabhya-sūntō sāmnā śānovēdi bhāvriñcō Māma-bhārgavāh
180. tim-būdhā khyāto vṛttim ekām śānavēntē Jāmudākyā khyā-vaya
tosānu Timanārāya-tanūdbhavah! Timanārāyō Yajurvedi vṛtti

V (b).

177. m ekām śānavēntē! Hārīto yājjuśō-dhyēta Śrīnīvā-
178. śā-nābdhāṇmājāh! Chārdaḥvālla-bhānā-nāmnā saṛdhālākām vṛttiṃ ah-
179. śūnotē! Kaundiniyō yājuśō-dhyēta Nṛṣimha-vajavanah sūntaḥ
180. Yajjēśvarākhyā-bhāṣṭāvō sūntō vṛttim ekām ihāpavat! Dvēdi
181. putro yajurvedi paucē-siddhānta-pāra gah! Bhārádāvāj
182. Vīṣṇu-nāthō vṛttim ekām ihāpavat! Vāsishthō-bahvri-
183. chō vidvān Nṛghābhāṣṭa-tanūdbhavah! siddhānti Nāgābhāṣṭākhāyō
184. vṛttimān ekām ihāsūntē! Bhārádāvājō Bhāravākhyā Śrīdana-
185. rārya-tanūdbhavah! Āpāstambō yajurvedi vṛttiṃ ekām i-
186. hápavat! MadHAVAYA-sūtō Gōpī-nāthō Gautama-gō-
187. trajaḥ! Bōdhāyano yajurvedi grāmēsmi ekā-vṛttiṃān
188. sāmāgo Lakkhaṇākhyāyō Vīśēvara-gūroh sūntaḥ Upēndrapu-
189. āsavā akām Ātreyō vṛttiṃ sūntē! Āśvāyama sū-
190. traścha rg-vēdi Dāvanāmānjaḥ! Kauśikā Śāṅgānō vidvān grā-
191. mēmin ardhā-vṛttiṃān! Ātreyō Nāṁjāţāthasaya putra sū-
192. kāya-jayusūnti Līngaṇābhaṭṭa-rāmōśāvardha vṛttiṃ ihāśūn-
193. tē! Bhārádāvājō yajur-vēttē Raṅgavajya-sambhavah! Yajja-
194. nārāyano yājya vṛttiṃ ekām śānavēntē! Ātreyō yā-
195. jur-adhyēta Kāśavākhyāya yajvānāh! putraś Chennappya-
196. yāyō grāmēsūn ēka-vṛttiṃān! Bhārádāvājō yajurvedi
197. Hāmbhalākhyā-tanūdbhavah! Lingābhāṣṭārakō vidvān grā-

VI (a).

193. mēsmi ekā-vṛttiṃān! Bhārádāvājō rg-adhyēta Madhurva-
194. mākhyā-sambhavah! Līṅgānavajya cha tathā grāmēsmi ekā-
195. vṛtti-bhāk! Kāyapō yajur-adhyēta Gānga-yajva-sambhav-
196. vaḥ! Āpāstambō Nanjaṅhabha-jayavā śūm ekā-vṛttiṃān
197. Ārēyaḥ śānavēdi eha Tippakhyā-tanūdbhavah! Drāhyā-
198. yanō Nāmīnāthō grāmēsmi ekā-vṛtti-bhāk! KaundinYO
199. yajur-adhyēta Chaudya-jayavā-sambhavah! siddhānta vír Tannī-
200. sārnā grāmēsmi ekā-vrttimān! Śāṅgodhyā śuśa yaju-
201. ūkā khyāto Gōpāna-sambhavah Kāyavanō Nārāśimhabha-
202. tōsmi ardhā-vṛttiṃān! Vīsāmitrō rg-adhyēta. Dūggābhāṣ-
203. tanūdbhavah! Nānjaṅkākhyā-bhaṭṭāvōm grāmēsmi ardhā-vṛtti-
204. mān! Lākṣmīnātha-sūtō Dēvarāyọ-Ātreya-goṭrajaḥ! A-
205. pastambō yajurvedi grāmēsmi ardhā-vṛttiṃān! Bōdhāyano
206. yajurvedi Māyībhāṭṭa-tanūdbhavah! Vīsāmitrō Lākhaṇā-
207. khyā grāmēsmi ardhā-vṛttiṃān! Āpāstambō yajurvedi Rā-
208. mačhandra-gūroh sūntaḥ! Kauśika Śrīniśārāyō yajvānām vṛ-
209. tīṃ sūntē! Bhārádāvājō yajur-vēdi Nṛṣimhabhaṭt(1)šā-sambhavah! śrī-
210. mān! Vēkākhyā-vīkhyādō grāmēsmi ekā-vṛttiṃān! Mangāmā-
211. khyā-sūntē śrīmān bahvriñcō Māma-bhārgavāh! Lakkhabhaṭṭārakō
212. vṛttiṃ pādonākām sānavēntē! Vāsithō yajur-adhyēta hy O-
213. ūyappē-tanūdbhavah! Dēvarasa śarā pādonākām [vṛttiṃ] sām-
219. śrutē | Nāgānākhyā-sutah śrimān bahvyāhō Mānabhārgavah!
220. Devarabhata-sārmāsanā grāmesmin ardhā-vrīttimān | Śāndilyo

VI (6).

221. yajur-udhyēta | Nāgānākhyā-tanūdbhavah | Āpastambō Gāru-
222. dāyō vrīttim ēkā ihāpāvān | chatvārināsudd-vrīttimān-
223. tad ēkāvēm sūlikahīl | samantā-lakshma-saḥīlāh
224. sāmanta-grāma-sammātal | chatuḥ-smā-nimayōtra likhīya-
225. te ċēsahābhāvasah | BELLURĪGE saluva Māṇeśhālīvina
226. dagadinda banda halladind paduva Varaha-saṃnandrāsah sa-
227. mayum nūta kallindaṃ basūrimaṇaḥ volōgāga vāyaya | Sana-
228. bada sūreyin nūtā kallindaṃ kārya manoh saha budagah | A-
229. lalasa mūlānāsurdīm tānāyāhā rērya kērya sāgara mēre Heraginah-
230. līliyō munū mūda rērya sārā mēre Hūḷēhāliyō mōcēyahalla sahaa.
231. mūdā | HULLĪHĀLIYA Balakānāhāliya mādyahalī netkallindam āgneya
232. Balakānāhāliya Tīgulaṇāhāliya madhyadālī nētā kallindaṁ tenkā
233. Tīgulaṇāhāliya sūneya kallindaṃ Āḍā-gereyaha-
234. Īlīsahā nāriyā | BELLURĪGE saluva Śri-

VII (a).

235. rangapūrādim jīva-gallinā māriyāya Dāsanakereyola
236. ge nūtā kallinās paduva mīrasāvi nāriyā | inti-va
237. lāyā sāsana volagāda Addagereyalī sa-
238. hāvāgi Chākēnāhāllige pratimānāvāda Dēmaśaunu.
239. dravembā agrahārāda valaya-sāsana dāna-pānah.
240. nāyōrmadhyē dānāeh chhrēyōnpūlanalē | dānā svarga
241. māvānpōti pūlanē achuytan padamē sva-dattām pa-
242. ra-dattām vā yē harēta vatsadhāramē shashihī varsha-sa-
243. hasrāni vishtāhārām jayātē krimihē | ekśiva bhāgi-
244. ni lōkē sarvēshām ēva bhūhēnumē na bhūjāyē na kara-
245. grāhyā vipra-dattā vatsadhāra | sāmānyōyaṃ dharmāh-sē-
246. tūr nri-pūlanē kālēkālē pūlanēy bhavāvībhihē sarvē-
247. nē tātē bhūvinah pārthīvēndrah bhūye bhūye yācēhā Rā-
248. machandaṅghē tvasaṅha-sīr-tippayāhērā tanāyē | suśīṅpēiē Bhaih-
249. vāhērya-nāmañçad likhitaṃ tāmru-sāsanaṃ | śī śī śī śī
250. śī Rāmaedu (in Kannada characters)

Translation.

I (b) Be it well.

Salutation to Sambhav whose head is brilliant with the crescent moon shining like a sly-fan and who is the supporting pillar of the city made up of the three worlds. Salutation to Ganēśa.

May you be happy under the prosperous influence of the side-long looks of Lākṣhmi, which play the part of the rays of moon in causing the tides of hope to rise.

May you be protected by the Boar incarnation of Viṣṇu who bore the earth on his tusk like a piece of lotus stalk stained with the clay of the ocean.

I seek protection from him who is an elephant up to his neck and by the drinking of the flow of whose rut-juice the strings of Cupīd (bees) are intoxicated.

I bow to the united form of Śiva and Śakti who have never known separation and who have not seen each other's face and whose amorous sports are desired by the Cupīd himself.

May the Goddess Pārvati confer blessings on you with her moonlight-like smile with which her face was beaming when she saw Gaṇēśa pulling the crescent moon from the head of Śiva mistaking it for a piece of lotus stalk and when he showed anger mistaking the reflection of his own face on the surface of his body for an elephant.

Victorious is the eye of Viṣṇu at the cool glances of which the whole world is pleased.

Victorious is the moon who is the source of life to angels, who causes the ocean to swell, who is the drinking cup of the Chākōra birds and who is a gem on the head of Śiva.
From him there came the wise Budha, the ocean of the nectar of knowledge, and who is praised along with Jupiter in the sky (on the path of the good).

From him there sprang up Pururavas, an Indra on earth; and from him there were born a number of kings in succession, whose fame and valour shone like the moon and the sun lighting the quarters.

II (a).

In this family of kings there was born Gundadēva, of excellent character and free from all kinds of defects, like a big pearl.

From him there were born Gundabonma, Mādirāja, Gautaya, Virahōbala, Sālūva Śāvitri and Mangidēva.

Among these the most famous was Sālūva Mangidēva possessed of a character pleasing to the wise like the spring season to flowers.

He it was who in a hand-to-hand fight snatched away a sword (kathāri) from a warrior. He was therefore called Kathāri Sālūva, just as Siva is called Mahēśvara in consequence of his having destroyed Maṇmātha.

He it was who throwing his trumpet inside a fort of an enemy fetched it back after capturing the fort.

He it was whose fame for valour exhibited in uprooting a Sultan (a Mahānāman king) restored the south of India to life again.

He it was who called the restorer of Śrīranga in consequence of his having recovered it from Mahānāmandans, and who made Śrīranga his own abode.

He it was who acted, as he asserted, by staying that Sultan of the South who took away thousands of Salagārāma (fertile villages and stones of the name used in worship) from the learned and who caused his enemies to cry a kind of eighth gamut consisting of the ascending notes “rāma, rāma,” in terror in battle.

From that famous warrior there was born Gautaya like Jayanta from Indra.

He was a great warrior whose army in his various expeditions caused the lotus eyes of his enemies’ women to close.

From him was born the famous Gūndaya like the moon from the milky ocean. During his rule there was no trace of the darkness of the Kali age.

II (b).

In his old age he had a son called Nārāsimha who was, as it were the eleventh incarnation of Viṣṇu, inasmuch as his birth was due to the grace of god Ahañāla Nārāsimha.

He was given the title of Mēdini-mēşara-ganda (the sniffer of the mustaches of the brave in the world), in as much as he was the bravest of all and over-powered his enemies.

He had also the title of “Sālūva” (a bird), in consequence of his swiftest matches. He had also the title of Dhāravarahā (a bear of the earth), on account of his rescuing the earth from the ocean of enemies. Having conquered the three kings famous for elephants, cavalry and infantry, he acquired the title of Māvarāyaraganda sniffer of the three Rāyas or Kings. It was he who made all the gifts described in the Hemādrī in the the sacred places, Hēmakūṭa, Kanohi Srisaila and others and bestowed half of his kingdom on the Brahmins of the Krishna and Gōdāvari regions. When he ascended the throne in Vidyānagara (Vijayanager) both his beggars and his enemies had a bhadrāsana (a feudal throne) bestowed upon them.

III (a)

His enemies felt the heat of his valour like that coming from a furnace. Having drunk the rut-juice flowing from the temples of his elephants, the ocean became thirsty as it were and began thereby to drink the water of all rivers.

The five bells he had as a title seemed as if they were to declare his conquest of the celestial boon-trees in giving gifts.

He was also called Chauhastamalla and Chānkiya-Nārāyana and Dharaṇivarāha.

His wife has called Rangāmāmbā; she was to him as Sachi is to Indra and Cīhāyā to the sun. She was the life of Chastity, a goddess in understanding the mind of her husband, a mine of good conduct and a worshipper of her husband.
He had a son from her, as Pāṇḍu had Arjuna from Kunti, as Dāsaratha had Kākutsha from Kausalyā, as fragrance from flower, as satisfaction from prosperity, as sovereignty from valour, as friendship from love, as enjoyment from literary culture, as a sprout from the Santāna tree, as a flow of nectar from the moon, as fame from charity, as divine grace from faith, as a lotus from a tank, as protection from kindness.

III (b)

He was Inmadi Nārasimha or Nārasimha II. When he was ruling, his enemies intent upon getting back their kingdoms seemed merged in penance in that their persons were reflected on the shining surface of the jewels on his feet. He was the best of brave men, as his name implies. He surpassed the glory of the celestial boon-trees in making gifts and ascended his throne surrounded and worshipped by the sumanas (the angels and the learned). When he was ruling over the earth bounded by the four oceans, the boar-incarnation of Viṣṇu seemed to reside (in the image of the same kept) in his house. In virtue of his capacity to wield a cudgel, a sword, and a bow, to ride on a horse and his partiality to Dharma, he combined in him the five Pāṇḍavas. Though he was not a Krishna he was favourably disposed towards Bāla (Balarāma and Valour). Though he was not a Vāmanā he took by force the wealth of Bali (a demon of that name and the brave).

Day after day his work consisted in making the sixteen great gifts. The gift of gold was to him a child’s play with dust. In dignity he surpassed the ocean and therefore it is, that the ocean is heated by the Bādaba fire as by the pangs of defeat. He was in nature an Indra, a Fire, a Yama, a Nirṛti, a Varuna, a Wind-god, a Kubera, and a Sankara. His ear being bent to good talk, there was no room for wicked sayings. His heart full of good thoughts had no room for bad thoughts. His natural bent of mind was towards the worship of Gods and Brahmins. His mind was moist with kindness. His trumpet sound entered into far-off wilds and caves as if in search of all hidden enemies.

IV (a)

The light of his power shone like a splendid lamp of the world.

Victorious is that Inmadi Nārasimha whose pourings of water while making gifts caused the oceans to swell putting down the arrogance of the Bādaba fire controlling the pride of oceans, whose fame flowed over and above the egg-like world, and whose power had illumined the caves of the mountains in all quarters.

Once when in the midst of feudal chiefs he was seated on his throne, there came Nāganāyaka, son of Mahanāyaka, and a moon out of the womb of Tippāmbha that is the milky ocean. He was the essence of music, the life of literary taste, a mass of good conduct, and the pride of the consort of Lakṣhmi, the gem of altruism, the family diet of good qualities, a sovereign of protection, an empire of merit, the summit of friendship, the source of modesty, a ripeness of loyalty, a fruit of good deeds; ever ready to serve gods and Brahmins and to restore ruined tanks, a lion in valour, an Indra of enjoyment, an earth in forbearance, and an Arjuna in winning victories.

Having bowed down at the King’s feet, he said.—“In obedience to your order a tank has been built with the money provided by you.

IV (b)

(As desired by you forty Brahmins well-versed in Mimāṃsa, Nyāya, the Rigveda, the Yajus, the Sāma, the Purāṇas, the Sūtris, the Tantras and the Mantras, observers of rituals and other religious customs, and ceremonies, are brought here. They deserve your gift of an Agrahāra, the gift being recorded on copper-plates and being enjoyable as long as the sun and moon endure.

Having consented to his request, the King (Nārasimha II) in the Saka year 1414 in the cyclic year Paridhāvī, in the dark half of Phalguna, on the day of his birth Star, Mula, Vyatipata, Tōga on Sunday the seventh lunar day, in Vidyānagari, inside the Hir,Vahāvi made a grant of Chākēnabhali, also called Dēma samudra, situated in Makana Vēndhaya, Chōkasamudra or Honala, Maniyūra Honayana-hallīsthala.
112.

On the figure of god Eni-Hanumanta in the temple of the same god at the foot of Mallikārjuna hill in Bēṭṭādpur.

1st line. Lakshmanadēvaru
2nd line. Vīra-Hanumantadēvaru
3rd line. Hanumantadēvaru
4th line. Makaradhvaja Turuna
5th line. Makara

Note.

An image of Lakshmana with a bow and arrows is carved as sitting on the shoulder of the figure of Eni Hanumanta and fighting with Idrājīt appearing in the sky.

113.

On a rock at the entrance of Kanakadēva cave in the middle of the same hill in the east.

Modern Kannada characters.

1. Siddharthi-samvacharada
2. Sankrantiya śrīnātu
3. Mahā-mahattina īn
4. sapāda-padantī
5. Haradūra Kankaladēvaru
6. madidantaha
7. yatijatagalige
8. . . bakutīguhe
9. Viramana

Note.

On the occasion of Sankrānti i.e. (Makara Sankrānti) in the year Siddhārthi, Haradūra Kankaladēva belonging to the line of the illustrious mahāmahattina hasapādāpadantī constructed with devotion a cave for the service of ascetics; (The writer of the inscription) is Viramāṇa.

114.

On a stone near a Māri temple in the backyard of the house of Darji Krishnayya in Bēṭṭādpur.

Size 3'-6" × 2'-3".

Modern Kannada characters.

1. Sarvajitu-samvatsara Phāṅgūna su 3 Sōma-
2. vāradalē Virarnayya Dēvayyangalē makkalū Lakki-
3. dēvayyagalu Rāmayyadēvayyagalu Hiriya
4. pura, Bēṭṭapura, Mallinātapura, Mallāpurada, Haradurapura . . . antu vallādara
5. . . samma-padalu Mahā-Mallikā-
6. . . rjunādhāvarige pṛṣi mādi koṭta 8 ko-
7. lagada sīneya dāna-sāsanaya hui-
8. sidāru . . . Mallikārjunādhavasō-
9. niya-Sōmmige āru alupidava-
10. ru Gaṅgeya tadiyali kavileya kon-
11. da pāpeke bōharu kattaya tindavaru
12. hulita niya tindavaru
Note.

The inscription is imperfectly dated Monday the 3rd lunar day of the bright half of Phālguna of the year Sarvajit. It records the grant of a field of the sowing capacity of 8 kolaśas by Lakṣādevaśaya and Rāmayadēvāśaya, sons of Viśrāmāśaya-
dēvāśaya with the approval of the inhabitants of the villages Hiriyapura, Beṭṭadapura, Mallināthapura, Mallāpura and Haradūpura for the service of God Mallikārjuna. The inscription ends with the usual imprecation.

115.

On another stone close to the above.

Size 2' 6" × 3'.

(Three lines at the top are effaced)

1. Hiriyapura, Beṭṭadapura, Mallināthapura
5. puradā, Mallipurodā dā-
6. na-sāsana-krama Kudakūra
7. ra kōdagā 9 ko
8. kōdagiyana kottaru
9. alupidavaru Gangeya tadiyali ka-
10. vileya konda pāpaka hōharu
11. hulita-nāya t-incavaru hulita-
12. nāya timbaru maṅgaḷam aḥā śrī ari ari

Note.

The first three lines are effaced. The inscription seems to record the grant of some kōdagā land by the inhabitants of Hiriyapura. It is not possible to find out to whom the grant was made. Probably it was for the god Mallikārjuna at Beṭṭadapur. The inscription ends with the usual imprecation. It may be noted that the grant was made by the people themselves without any reference to any king ruling over them.

116.

On a stone in the compound of the Government School in the same village.

Size 5' 6" × 2' 6''.

Modern Kannada characters.

1. mahārāja-mā
2. paramēvara
3. putra Achutarāya
4. Beṭṭada Dēva
5. ma
6. ya gā ya
7-11.
12. vā yō harētā vasu-
13. darā shasṭi-varsha-salinasrāt viśhā
dhā
14. yāṃ jāyate krimib jādagida
15. Muddagāvunda tamāma Ayya
16. gā yā-darma yadēva

Note.

Most of the lines of the inscription are peeled off. From what remains it appears to record the grant of some land for the service of the god on the hill during the reign of Achutarāya of Vijayanagar. It ends with the usual imprecation.
KRISHNARAJPET TALUK.

117.

On a stone set up within the enclosure of the temple of Śambhu Lingēśvara in the village Alenahalli in the hobli of Akkihebālu.

Size: 4' x 4'.

Old Kannada characters:

(Left side)
1. svasti Satyavākya
2. Kongunivarmanā dha-
3. rmma[ma] dhirāja Kōḷalapu-
4. m-paramēśvara Nanda-
5. girī-nathā [Nī] tīvākya-
6. Permānadi Kāl-
7. ura kālegadole kā-
8. di Banyā sattu

(Right side)
9. padēdā Ta-
10. Ṭivalāva
11. kalla-nātu pa-
12. deda abhyā-
13. natara-siddhi ma-
14. nāgalan aha āti

Translation.

Be it well. Banyā fighting under the leadership of Kongunivarmanahābhījirāja Nītīvākya Permānadi, King of Kōḷalapura and lord of Nandagiri, died in the battle of Kālavāra. A plot of land called Taṭṭēvalāla was granted in his name and the stone set up for his spiritual welfare.

Note.

This Kongunivarman Satyavākya Permānadi was one of the Ganga Kings but as the inscription is not dated he cannot be identified. Judging from the palaeography of the inscription it may be said that he cannot be later than 9th century.

118.

On a stone forming the roof of the temple of Iśvara now in ruins by the side of the field of the blacksmith Lingāchāri in the village Honnēnahalli in the same hobli.

Size: 6' x 2'.

Old Kannada characters.

The right side of the stone is cut off and is lost together with a portion of the inscription.

1. ma
2. dhirāja Kōḷalapura
3. Ereyapparasā
4. Ko
5. meechhi Kongal-nādo
6. [balga] lehugottor mangala

Note.

This seems to record the grant of some plot of land in Kongalnād by Ereyapparasā, lord of Kōḷalapura, one of the Ganga Kings. His date is presumed to be A.D. 866-913.
119.

On a viragal partly buried in the ground in front of the temple of Isvana now in ruins to the north of the village Manchabidu in the same hobl.

Size 4'—6" × 3'—9".

(The top portion of the stone together with the inscription is cut off and lost).

1. Birivaliya Patatakaja Kaliyamna
2. Gobabettada Madivalla Nagiyanmanu
3. turviya magulechhi kallamam Kondu (svargaastanadham
4. Puliyabeyum Salapayyanum kalla nadasadar

Note.

The inscription is not dated. It records the death of Nagiyanga, a washerman of Gobabetta in his successful attempt to rescue cows from cow-lifters. The memorial stone was set up by a woman called Puliyabbe and a man called Salapaya.

120.

On another viragal in the same place.

Modern Konkada characters.

1. svasti Saka varusha 1301 Siddharti-samv-
2. . . da Kartiika su 1 Malligaudana
3. maga Mallige kodagiya goita baryagallu
4. Bannali Malligaroja madiga Kallasa-

Note.

This inscription is dated the 1st lunar day of the bright half of Kartika in the year Siddhatri in Saka 1301 and records the grant of a kodagi land to Malli, son of Malligaudna in appreciation for services (rendered by him in fighting and dying in a battle).

The Kallasa mountain drawn on the stone is said to have been carved by Bannali Malligaroja.

121.

On a viragal in front of the temple of Isvana recently built with the materials of an ancient temple on the site of a deserted village called Karatal in the same hobl.

Size 4'—8'—6".

Old Kannada characters.

1. . . . Malli
2. . . . sva
3. . . . matn
4. . . . Kadaa Kongalva-siddhivar
5. . . . putra Konanada Karatala Konga Hari
6. . . . le kadi . . . bitti Konga Ha
7. . . . echi svaggan aha vira-sasana Konga Hariyappana tamma Ha
8. . . . mma Hariyappa nilisida sasana mangala maha stri stri

Note.

The inscription contains 8 lines among which only one or two letters are visible in the first three lines and a few words are illegible in lines 4—6. It seems to record the death of one Konga Hariyappa of the village Karatal which formed part of Konanada under the Kongajyvas. Hariyappa, the brother of Konga Hariyappa, is said to have set up the memorial stone.
On a stone in the Chaluvarya temple at Biravalli in the same hoblī (Krishnarajpet Taluk No. 45 now revised).

1. subham astu svasti śīri vijayābhīdayāya Śāli-
2. vāhana-sakhā varaśa 1600 savda vartanāna-vāda
3. Kalyukti-sanvatsarada Āshāda śrī 11 līlā biručen-
4. tenbara-gandha lōkaikāvīra śīrman-mahā rāja-dīhīya-
5. parameśvara prandhāpatāpan apratimavīra-narapati śīri Chikkadevamahā-
6. rāja-vadeyarāvanavaru Śrīrangapattanadiala ratna-simāhāna-
7. rūdhra āgī prithvi-rājayam-gaṇuttirālu śīruḥad avāpta-samastā Kāma ni-
8. kha-hēya- pratyanika sakala-kalyāna-gnātmanakār āda bhūlōka-
9. Vaikunthā Yādavagiri Tirumārāyanapurada śrī-Nārāya-
10. na-svāmīyavara śī-bhandaśakke Kauśika-gotrada Apastamba-
11. sūtrada Yajus-sākeva Śrīrangapattanada Singaraśyngār-
12. ra paurar āda Tirumālayangāra putara āda śīruḥ Vē-
13. daśa-bhagya Śālikābhāva vēdāntāchāryar ā-
14. da Alege Singaraśyngāru Dēvarāja-vadeyaravaru
15. namma lāyya Mahābhārata k-li-Yudhishtīrabhi-
16. shēka śravana-kāładali namage dhāreyan āradha kotta Narast-
17. purada hōlaij Mandagere-stalada Nātanaḥalai-grāmava-
18. nu namage yirikṣikādi Birabaliyana prākṣuvā-
19. miyavara śī-bhandārākke pāvu havālisikottu vi-
20. da Kottāghada sthalada Singana-Mārānahalli yennisi-
21. komba grāmākke bādal āgī dhāreyan āradhottēv āda-
22. kārana yi Biruballi chātus-simēuyolāṛṭa niṣhhi-
23. nikohepa jala pāshāna akshinī āgāmi siddha-sādhyaṅga-
24. lemba ashta-phoṅga-tejusvānyagalu prati-varṣhava nam-
25. ma sēveyāgi nādaṇu bāha Yemberu-mānāra tiru-
26. nakshatrada hattu dinada vāhanada.
28-31. (These five lines are covered with grease and cannot be made out).
32. t-svargam avāpni tī pālanād nehyantam padam.

Note.

The inscription as originally published in Volume IV of Epigraphia Carnatica contained only 13 lines at the beginning. The remaining portion of the inscription (with the exception of lines 28-31 which are covered with a thick coating of oily matter) has now been deciphered and the whole re-published. It records that King Dēvarāja Odeyer of Mysore made a grant of two villages Nātanaḥalai and Biruballi in Mandagere-sthalai and Namipur-hoblī to Alege Singaraśyngāra son of Tirumālayangār for reciting Mahābārata before the king and that during the reign of Chikkadevārāja Odeyer on the 11th lunar day of the bright half of Āshāda in the year Kalyukti, 1600 years after the commencement of Śālvāhamsa, the said Alege Singaraśyngār made over one of the villages granted to him viz., Biruballi to god Cheluvarāyavvāmi of Mēlukote for expenses in celebrating the festival of Rāmānujāchārya’s birthday in exchange for the village Singanaśa-

ramahlai in Kottāḷa sthalai which he had previously made over to the same god. The inscription ends with the usual imprecation.
TUMKUR DISTRICT.

TUMKUR TALUK.

123.

Settihalli copper-plate grant of Krishnapaya of Vijayanagar of the Shaka year 1454, in the possession of Setthihalli Venkataramanachar at Tumkur.

Nagari characters: 3 plates with ring

I (b).

avighum astul namas tunga-sira-chumudi-chandru-chamar-ciravatvahail-
2. kya-nagararamba-mulastambhayva Sambhavel Hara r Ita-varahasya dam
3. shtra-dandzas sa patu vah I Hema-ri-kula-yatra dhatri chhatra-arivam
dadhu
4. kalmanayastu tad dhama pragyata-timurapahab yad gajopy Agajobdh-
tam Harinapra cha poityate asti kshtramayd deva mahamana-ma-
hambudheli navantar iti vividhabhutu amaniamahai sasya-
7. sit tanayas tapohbir atuab anvartha-nanam Budhah-punyaar asya Puru-
ravav bhujah-balair Ayur disam nigrama I tasyairah Nahusahyai
9. sya purushah yuddhe Yavathe kshitaun khyasas tasya tu Turvusur Vasu-
10. bhah shi Devayani-patehi tad kamba Devakijanid dithe Tima-
11. ruma bhupathi yada sa Tuluvendreshu Yadh Krishna ivanvayai ta-
12. bhudh Bukkama-janir Ishwarah kshiptipalakah I atrasamagumip-
tam maulyirama mahibilbujam I sarasar udhah tasaun Narasavip-
14. lakah Devakijanandat Karno Devakijanandah iwal vividha-sukrit-
dhda Ramesvaram-pranukhair muluhr muiddha-hridaya-sathane sathane vyas-
dhata yahvidhul budhaharativritanam dayam aho bhvui shoda-
sa tri bhuuvah-janamugtam svetam yahas punar uddhvarai Kaviveriam-
16. su badhva bahula-bhujalahat tam vilahghyina sagun jyagrahram gri-
hitva samita bhujah-balat tatra raiyam tadiyam kritva Srianga-purvam,
20. tad api nija-vase bhatanam yeva yabhah kirti-stamgam bhiva yada tri-bhuvah-
21. na-bhavana-styaunamah sa danaah Chedha Cholam cha Paandyam tad apin-
22. cha Ma-
23. dhuravallabham Mana-bhusham vryode-gram Turuskham Gajapati-
24. nirapatimehi.

jivitvad anayan I Aga-anga-Lankat pratham-charans bhuhbhir-tat-
tam mitatam khvahah kshuupatnam srajam iwa siraas Sasanam
24. yoh vyasriti Tippa-Nagal-a-devyoh Kanyaliyasatt Simitra-
26. yoh devyri iwa Nrisumrendrah tasnud virahana kramatri viran
28. Kristnaraiva-mahapati virac-Srira-Nasirinbah sa Vijayanagarac ra-
tnai-simhasumsthoh kirtvy nitya nirasvan Nriga-Naja-Nahusha-
29. napy anyany athayanyak I at Setor a-hi Miroor avavasira-utath
30. svairam etyodyavദr̄er a-paschad a-chalantavadhika vidhu-mehih sa-
32. rva-raiyam sasas II nana-danay akshrit Kamaka-sadas yah

II (a).

33. shri-Varupaksaha-deva-sthanah shri-Kalahastvyaam sa Vijayanagarac Ven-
34. kafadana cha Kanchyam I Shriva-Sonasaile mahati Harharheoba-
35. le Sangaranach Sriangce Kumbhakone hatata rasi mahai-Nanditirtha Ni-
36. vrntaun Gokarnascu tayat tedtiravshavay aesheshun punyaw-
37. neshv abadhsan-nanahidha bahula-mahai-dana-varipuvhai I ya-
38. syddanta-chatuanga-prakara-khuraj-sushyad-ambhohi-magni-
39. kshmabhrit-sandoh-bhedha-tvara-Kuladedhakshithi kunthitabhu-
40. t brahmanand am vi-sa-acharan ghat na madita mahai-bhutakma ratna-
41. dhemenasaptambhodhima cha kalap kshpirohu-tilakam kuchanin
42. kumahdhenum svarna-kshmam yohiranyasa ratham api tulapurreham
gō sahagam hēmāsvam hēma garbham kanaka kari ratham sarva-

dānānya-

tānīl rājayam saṣāsa nirvighnam rājayam dyām iva Vāsavaḥ ta-

smīn guṇena vikhyātē kshiṭipendrē divam gatē taṭopā avārya-

vṛtya-srī Krishnaraṇya-mahīpātī bhiharta mani-kēyūra-ni-

rūṣēsham mahībhūjām kirtīyā yasya samāntah prasūtīyā vi-

svam ruchāyakam vrajaḍ itvayānaya purā Prarār abhava Prāhīcīsha-

nāb pravaśaḥ Padmākāshi chatur-bhujojani Chaturvakraśrbhavaḥ pa-

dimabhum kāli bhagājan adhād Ṛamā cha kammala vinām cha Vānī kārē

śāraūnāt vāsaṃ cēt dadaṭa iti rushā kīm nu saptāmbūrātin nāṇa-

śenā turanga trutīta wasmātī dhūlikā paśīkābhī samēśa

shyā svāra māru pratīdhi jaladhī srenīkām yō vidhāttē brahmāṃḍam

svaṃ ma-fīr-prampyha-fīrā-mahī-dāna tōvai ameyāhu mod dattām a

rthī-srīṭhā śrīyām iha suṣchīram bhūnajaṭān itvayēcāya prāyaḥ pratyāvā

hētōs tapana rathā gatē rājaye dvētānānūn, tat tad dig-jātra yātrā-

gara bīruda padaś anukītas tatra tatra stambhān jātra-pratisēṭhan atamanu-

tā huvi yō bhūbhir-adhūnakaś-hāgran śrīśiśiśi śoṣasāle Kanaka-

śubha sabbā Vīkṣubādriḥ pramukhya-sūtanāśe śrīyā śvastāvā yā

tamta vidhāvad bhūyaś śrīyēcē yati dēvastānēsthū tīrthē
ev api kanaka-tailāpurushādini nāṇa dānānē evopādā

mīr api samān akhibārī ṛgaṇākātā tāni rōshakṛit-pratī
dīvīṣha dandhaḥ Śeṣha-bhūja-kṣīgitakṣaḥ sa sauḍāli bhīṣhege tapuva

rāyarā gandes tośakṛit artheṣu yō rauṇahandhaḥ rājāhīrā

II (b).

ja ityukto yō rājaparmēsvaraḥ mūru rāyara gandān

kaḥ para-ṛaya-bhāyakaraḥ Hindu-ṛaya-sūtraśānaḥ dusāśa

śārdūla-mardanaḥ virapatapā ityādi bhirudār uchitai

rī yutaḥ lōkāyā mahīpāla jaya jīvēti vākṣāṇā

Aṅga-Vanga-Kalināyagya śrījābājī śevyātē cēt yah saṃrahdāryā

nīvīta śrīḥ sa Vipayāngarē ratna simhāsamāḥ kshīṣāpā

lān Krishnaraṇya kshīpitari adhār-kritya kirtīya Nāgādi-

uḥ ā pūvādērā adhastā kshīṭhaṁhara-katākat a cēt Hēmācē
daṅkālē a setār arthi-srītē śrīyamīhā bahuḥkrita kritā yā
dīnāhī śakabē yuga-bāndhī jēṃtunā ganīte kramāḥ Plava-sam

vāsārē Māghyam Paṇmāneyām pitūr dīne Bhūnāvārē puyā

kāle kēṭindu-grahaḥ-sannibē Tunga bhādra-maṭirē Vīṭhalē
dīvīṣha saṃmuḥaḥ suṣṭhaḥ sunāna mahē-bāgah Krishnaraṇya mahīpatiḥ

Bādārayanē-gūṭrāya cāpustambhā-pūrṇaḥ vēdī-sāstrā

rūna-vidūṣha Tīrmutāya-vipaschētāḥ putrāyā bahu-sacī-chūṭhārā

sampadē putra-sampadē vēda-vēdāgō vidhūṣe saṃva-sūtraśāḍa-vēdī
dīnē plaṅsaṅge vāvaṅgukata-sampadē jaya-sampadē śrī-Vīkṣubādhe-
tīkāha-mahōpādhyāya dhīmaṭē vēda-vārma-krama-jaṭā-vahā

bhāgēśarṣaṇa cēl Ghanasāla-mahāraje Ānchhēḍaśari

shahēl pārahīṭhām Marugula-nādān Gorūra-śrīniśi Śaṭṭh-

halfī-ṛgaman agryam chatuh-sima-samanvitam pratitānāmā Krishnā-

rāyaparān kṛtvā muḍā svayam nīṭhī-mahēśa-paḥsamām jāle-pā
dīvīṣha samuyōm aksaṁyukta-sūdha-sūdham samanvitam

parvartanā-danābūhi-krayā-yogmā yathā tathā putra-patṛḍā-

bhūr bhīṣyam kramād ā-chandrabāṅkum sa hariyaṇa-yaśodhārā-prī
daṁ

III (a).

tē dēna-bhāṣhayāḥ Krishnaraṇayapuraṇīṃ simā-vivaraṃ mūda di-

kṣiṇinālī Kētasmūrdic naḥ mēnaṃ Vāmāna-mudreṣṭa kālū
dandvā mūḍāla āṇāyā madhyadallu Kētasmūrdicca māda-
vina basarīmana vattina Vāmāna-mudreṣṭa kālū vandu śa.

1. Bhasha bimadres. 28
This grant begins with the usual account of the genealogy and the praises of king Krishnaraya of Vijayanagar (For translation of this portion of the grant see Ep. Carn. Vol. IV, Gundupet taluk 90.)

It next records the gift by Krishnaraya in the Saka year 1454 Plava, on Sunday the full moon day of Magha, the anniversaries day of his father’s death, of the village Seetihihalli (renaming to Krishnarayapura) situated in Gulur-Sima in Maragha Nadu and Anegaddajari sthalu in Ghanasala (Penukonda) Kingdom, with all rights of possession and inheritance and with the pouring of water on gold, in the presence of Vithalaswar on the bank of the river Tungabhadra to Venkatadribhajja of Badarayana-gotra and Apatamba-sutra, versed in the proper recitation and interpretation of the Vedas and in all sasthas, ever victories in logical disputation, having many good disciples and male children, and son of Tirumalarya. learned in the study of the Vedas. The grant was composed by Sambhatha under the orders of the king and engraved by Viranachari, son of Mallamehari.

The boundaries of the village are next given and the usual imprecatory stanzas follow. The grant ends with the signature of the king in Kannada characters as Sri Virupaksha.

124.

Lakshmisanagara copper-plate grant of Krishnaraya of Vijayanagar of the Saka year 1454 in the possession of the same.

Three plates with ring: Nagaari characters.

I (b).

1. avighnam astu | namas tunga-siras-chumbi-chandra-chhana-chara-
vê | tralokya-nagararambha-mula-stambhya Sanohavâ | Harerillâ-
varañasa damûtha-daçpas sa pûtu vañ | Hämâri-kalasa yatra
dhâtri chhattri-sriyam | dâdhuñ | kalyânâyaastu tad dhána pratihâ-timî-
râpaham | yad gâjopy Agajodbhutam Harinâpi cha pûjyâté asti,
shramayâd devaîr mathyamana-mahâmudhâh | navantam ivôdhibhû-
man apanita tamô mahâhî iñsáyañ tânumi tapobhir atuñar anvartha-
nâmsa Budhâh pûnyaiर asya Purûravâ bhûja-balair Ayur diśäm mignha-
111

9. tab | tasyāḥur | Nahnūshōsyana tsasya punrāhah yuddhē Yavāiti kṣihantu |
10. khyātaṣa tasya tu Tuvaṣatuv Vasu-nibbhaḥ śrī-Dēvayānī-paṭēḥ | ta-
11. d-vamśe Dēvākṣājānī didāpe Tumabhūpahā | yadā sa Tuluvēndrēḥu |
12. Yadōḥ Kṛṣṇa Ṣaṁvar ijātvā | tatbuddh Bhukṣamā-Junā śriva kṣīh-
13. pālakah | aṣorasam aguṇopētam mauli-ratnam mahihujam i saras-
14. īdābābūḥ tasmām Naraśvani-pālakah | Dēvāk-MAṇḍanāt Kānō Dēvā-
15. kīnandām i civa | vividha-sukritōddāmē Rāmēsva-promukhaś mohu mu-
16. dita-hrdaya-sthānē sthānē vyadhātā vathāviḍhi | budha-parivṛtō |
17. nānā-dānānī athā bhūvaḥ bhūdaśa tri-bhuvana-janodītīm svētām yā-
18. sa puncaṇilhāma Kāvērīm asa baddhavah bahula-balajem |
19. tā [u] vāṅghyāva satrum ītavṝtrēmah grihītvā samiti bhūja-ba-
20. lāt tatra rājyām tadāyam krītvā śrī-ranga-pūrvaḥ tadāpi nieva-vācē |
21. paṭṭamam yō vyabhāse kirti-stambham nidhāyay tri-bhuvana-bhavana-
22. stūyanahā sadānāḥ Chēram Chōlam cha Pāṃyam tadāpi cha Ma-
23. dhur |
24. vallabhāṁ Māna-bhūṣanāḥ utvāya dēgaram Turiṣaktām Gajapati-nātipatam |
25. chā-
26. pi jītvā tad-anvān ā-Gangā-tāra Lāṅkāt prāhama-charama-bhū |
27. bhūrī-ṭaṇtām nañtanām khyātaḥ kṣhipṇātām srjana iśa śrīr |
28. sa sāsamam yo vṛtyāni | Tippāṭī-śrīgaṇḍaṇēvōḥ Kau-
29. sulya-sat-Sumitraṇō | devyōr iva Nṛsimhēnādīi tasmād vīra-
30. hanau kramā | vīra vinayana Rāmā-Lakshimeṇār iva mambāni |
31. jāta vīra-Nṛsimhēndra-Śrīmarāya mahīpatī | vīra-śrī-Nā-
32. raśimhāsa | Vijayanagarē ratna-sūmhasanāsthi kṛtyā |
33. nītyā vīrasya Nṛgu Nala-Nahushan āpy ananyān aṭha-
34. nyānā | aṣētōr a-hī Mērōravanisra-nātah |
35. tūyāvādērē a-paschād a-ḥalantād adhika-vihū-ruchīn |

II a) |
36. sarva-rājyam saśāśa | nanā-dānānī akārīśa ṫāmnakasa-
37. dasi yah śrī-Vṛīuṭpāśa-dēva-sthānē śrī-kālaḥastīyam sa |
38. Vijayanagarē Vēṅkaṭādīr cha ḫānēryam | Śrī sāilē Śōnasai-
39. le mahi Harichābhāle Sanganē cha Sīrāṅge Kumbha-
40. kōṅe hata-ramaci mahā-Nandīttirīthē Nīvṛttīsu | Gōkalō Rāma-
41. sētan jayat tad-anēraśvapa aṣēśēhu punya siteshēhē ṣrāv-
42. bhū-nānā-vihū-bhūlā-mahā-dānāvā-pravāhaḥ | yasyōdānēhē |
43. i-tūranga-prakara-bhumārajaḥ | sushyadyambhēdhi-magnā-kemē-hhrē |
44. bhū-bhēda-tvāra-Kūlīśahērēkāthī saṃhītā bhrē | brahmān-
45. dām viśā-chakram ghaṭa-suṭita-mahā-bhūtakarmat rāmā-dhēnum sa-
46. bhūdhēnu cha kalpaṁ kṣihitruṇa-hilakam kāṁchitāṇ kāmadhēnum |
47. svarna-kṣhamām yō hriyāṣvaya-ratham api tulā-purusham gō-saharash-
48. hēmēśvam hēma-garbaṁ kanaaka-kari-ratham sarva-dāmāy atāntī |
49. rājyam saśāśa nirvighman rājyan dyām iva Vēsahā | tasmin gu-
50. nēma vīkhyācē kṣhitipāndre divam gatē | tattā tryo vīrā vīra-śrī-
51. Śrīmarāya-mahīpatī i bhārītī maṇi-kēūrā-nirvīśēmā |
52. mahihujam i kṛtyā yasya samantaḥ prasītyā viśām |
53. ruchāiyam vrasēdī ityāsānāya purā Purārī abhavat Phālēkshaṇāh |
54. prāvasaḥ | Padānakshīpī chātuhrāhu jātī Chātuhrākuṭahēvāt padma-
55. bhū Kēlē khudgamb adhād Rāma ḫa kanaalam viām āh Vānu kaṛē |
56. sātrānuṁ vāsam ete dañatā iti rushā kimū saṃpūrañasānā-
57. nā-sēnumār-lūranga-truita-samaukō-liḥlīkā-śāli̊kābhē |
58. samśāhī svarī maṛū pratinidhi-jaladhi-śrēṇikām yō viśāh-
59. tē bhrahmānām svarna-māru-pranukha niṇa-mahā-dāmā-toyair amēyāh |
60. mad-dattāṁ arthī-sanṭhā śrīyam iha saṃhītrā bhūhajatam iṣy avē |
61. iya prāyāḥ pratūnāḥ hētōs Tapuna-māthu-gatē gātē devātā |
62. nāṃ i tat-tad-diṣṭa-jīrta-vātrignā-bhūdā-pāḍīr anikitā tatra |
63. tatra stambham jātapatrisbham ātaṇa bhūvi yō bhūhrid abhran-
64. kāshārān | Śrīsāilē Śōnasai Kanka-sāhu-sahābh-Vēṅka-
65. tādri pramukhyā-sthānēśvī śrīvīta-saṃvēśy ātaṇa vi-
64. dhivad bhūyāsē śrēyasē yah ā deva-sthānēsah tirthēshv api kanaaka-tulā-pūrṇāhādini nāmā-dānāny evōpādānāy api as-

II (b)

66. mam akhillē āgāmōkktēn śānī ā rōshakrit-pratī-parābhīva-
67. dandā Śēsā-bhūya-kṣhitē-rakṣhāna-sa āvē, bhūsēge tappūva rā-
68. yaragandās tōsha-krīdārthēsah yō rāma-chandha rājādhāraja
69. ityukte yō rāja-paramēsvarah ā mūru-rāyara gandānkh par-
70. rāya-bhāyanūkṛati Hindu-rāya-sunātranū duhaa-śūrdūla-mūradda-
71. nahn āvimrāpraṭa ityādi brūdrār uchtīrā yathā aākaya
72. mahīpala jaya jīvéti vādhibhī Ḍanga-Vanga-Kalīngādai rā-
73. jahībhī śēvātē cha yah stūryandārā vibhī-sa Viyajāgan-
74. rē ratma-sūhāsāna-sthē kṣhēpālān Kṛṣṭāmahyāb kshanatipatir a-
75. dhārakīrya kīrtīyā Nirgādēn ā pūrvarār ārhatstā kṣhitēdha-
76. ra-kakātē cha Hēmāchālāntācā Sētōr arthī-sārthaśīryam an-
77. ha bāhumākırya kīrtīyā samindē ā sakābē yuga-bānabdhibhi jēn-
78. dunā ganīc kramāhī Plavam-samvatsārē Māgyāhī Paumamāsīyam pi-
79. tūr dīne Bhānu-vāre punya-kālē kōṭindo-graha-samindē Tungāhha-
80. drā-māl-tīrī Viṣṭhaḷēsva-samindēn uprastunmohī mahā-bhā-
81. gah Kṛṣṭāparāyā mahāpatihā vēda vēdlān-vētē cha śrūta-sūmā-
82. rttā-kīryā-yūjē Harātināyā-jātāyā Āsāvāyām sūtrīnēl
83. Tīrmāryāya putrāya Śrīvītsekā yādhi mārathē Śāmalaśīla-
84. mahārajaḥ Anēbdida ylabel-aśthēl pratiyāvēm Marugā-
85. lanādān Ḍūrē-samānt Kōra-grāmasya pachāch cā Laksma-
86. sāgarā-nāmakam grāmām kīrtvā Kṛṣṭārayapura-nāmānīm aṇjā-
87. sānīdhi-nīkṣēpa-sahitam āla-paśhānā-samuyantē aksēpa-
88. gāmi- samuytakam siddha-sādhyā-samanyvita parvarta-vanā-
89. dhī-kraya-yōgyam vihīhāvē sarva-vānaya-samāyuktam cātuḥ-sē-
90. mā-samārjitaṁ, putra-paurādibhir bhūyam kramād ā-chandra-tārakā-
91. sa-bhāraya-pāydhārā-pūrvaṁ dattavān mudā Kṛṣṭarāyā-
92. mahīpala-sāsāntaṁ Sāḍhapattē rāvācha sāsana-sōkā-
93. a Mallaṭapāchāra-sūmuntā ajātūnsūrīn Ḍasa Vīra-
94. nāḥchārīn mahīd tāmā-śasanēm ēt∂u dhi likhitam jayatē-
95. m bhūvī váma-Vāmanamudrānā silānām sthāpana-kramām-
96. dhī prēgχyām Kōra-nāma-grāma-sāmānta-sarṣīte Aji-
97. goḍeṇahalī-śrī-taṭākāntē pratishthitē ā Kē Vāmanam-

III (c)

98. drānīka-sīlāŋgēyam tu tēch-chhillā ā Kē Haraḷakāṭē-śrī-śi-
99. māntēlēpā-girōsśā tēt ā pratiṣṭhitētī tasat tu ākē dakshīṣvīsā-
100. diśu sthitā ā Chikkabellī-śimāntē nīkā-paśhānā-sa-
101. niṃthan bhātī Vāmanamudrānā-sīlā diśu tu rakṣhasah
102. Channēchalī-śimāntē jambūkā ḍhauva muḍhikā ā Vāmanē-
103. nā śīlētpyas satākāntē pratiṣṭhitī ā ā pratiṭchī-
104. bhāgē tu Maṇānāpura-simāni āntē Vāmanu-mrudrānā-sī-
105. lá chākā pratiṣṭhitētī ā vāyavāṃ diśu tu śrīkēśha āollalalī-
106. ga-simāni āntē Vāmanu-mudrānā-sīlā chākā pratiṣṭhitē-
107. tā ā udiḥyaṁ diśu tu hyēkā Vāmanānā-sīlū subhā
108. Tīmmārajanahalīyagra-nayagṛihadhās-thalē sētīthā ā Bom-
109. mahāli-śimāntē tvāsānyām diśi cā sētīthā ā ā Vā-
110. manu-mudrānā-sīlā chaiteṃ śīla-kramālī ī Kṛṣṭārayapura-
111. śimāt-pratimāma-yutsaya cha ā Laksmaśāgarā-nāṃsūya
112. grāmāsyastra vīdūsya ha ā dāna-pālanaẏor madhyē dānāc chhre-
113. yō mūpālam ā dānāt vārgam avāmpōt pālānd āchhyatam pa-
114. dam ā sva-dattād dīvīgīān punyām par-dattām pālānam par-dattē-
115. pāḥā-
116. rena sva-dattam nishphālam bhavēt ā sva-dattam par-dattām ā yō harē-
117. ta vasuṇḍharām āśaḥśag varaṇu-sahāssāni vishtēḥyām jāyate kri-
118. mih ā sētīkā bhāgini lōkā sarvesham api bhūbuḥyām ā bhōyāj
119. nā kān-grāhāya vīpa-dattā vasuṇḍharā ā sāmāṇyāyam dharmē-sē-
120. tar nīpākmā kālē kālē pālāṇyā mahādbhipi ā sarvām ātā-
121. n bhāvinām pārthivāndra bhūyō bhūyō yāchatē Rāmachandrah
122. śrī-Vīrāpāksha ā (In Kānmanda charaters)
Note.

This grant is similar to the previous number in the genealogical account and the date. It records the gift by the same King (Krishnarāya) with all rights of possession and inheritance of the village Lakshmiśāgara situated to the west of the village Kōra in Gūḍurāsam, in Mānagol-nādu, in Anēhiddajari-sthāna in Ghanasūla kingdom to Schivasārya son of Tīruvālsya of Haṭiṇāvya gotra and Āsvalāyanaśūtra, proficient in the study of Vēda and Vēdāṅga and ritual.

The boundaries of the village and the usual imprecatory verses next follow. This grant was composed like the previous number by Sābhāpadi and engraved by Viranākhārī and ends with the signature of the king in Kannada characters.

ARCHAEOLOGICAL MUSEUM.

102. In their Order No. 3025-6—Edit. 142-23-4, dated 21st December 1923, the Government were pleased to accord sanction to the proposal made from this office to open an Archaeological Museum as a part of the Archaeological Department for affording facilities to scholars to carry on researches into the ancient history of India and particularly of Mysore. Steps were accordingly taken to arrange the archaeological finds preserved in the office and to exhibit them in show-cases. These consist of coins, copper-plate grants, ancient utensils, views of ancient monuments and estampages of inscriptions. Among the coins exhibited some are of the Andhralīkṛtiyā Kings, one of Harṣavardhana Śilādiyā, some of Vijayanagar Kings and a few of the Mughal and Mysore Sovereigns. The copper-plate grants are of the Gangas, the Hōysalas and the Vijayanagar and Mysore Kings. Views of the most important monuments in the State have been exhibited under different heads such as, architecture, sculpture, iconography, etc. Estampages of some typical inscriptions pertaining to different centuries showing the gradual development of paleography are hung up on walls. Some more finds of admitted archaeological importance now in the custody of private individuals will also be acquired and added to the Museum so as to make it comprehensive and thoroughly instructive.

NUMISMATICS.

103. About fifty coins, all of copper, found in the possession of some merchants in Mulbāgal were examined during the year. Many of them were Māuli Kāsăś issued during the reign of Krishnarāja Vodeyar III, and a few of Hyder Ali and Tippu Sultan and two of Vijayanagar Kings. One of these two contains the figure of a man on the obverse and a legend on the reverse. The legend consists of two lines, Rān[g]a and Dēva in modern Kannada characters. The peculiarity of this coin consists in making the bottom of one line of the legend turned towards the bottom of the other line, it being the out-come of writing in a semicircle. As there was no space to put the letters close to each other in a semicircle, the two words were written wide apart, so as to appear topsy-turvy. The other coin contains the figure of a bull on the obverse and a legend on the reverse. The legend reads Sṛiddhā.

OFFICE WORK.

104. (i) The Revised Edition of Karnāṭaka Śabdāṅgāsana was completed and published during the year.

The monograph on the Halebid temple is still under preparation.

(ii) Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District volume of the Epigraphia Carnatica. An index to the above Supplement is under preparation.

(iii) Kannada texts of the inscriptions of the Supplement to the Bangalore volume have been completely printed. The transliteration of the same, as well as that of the Tumkur Supplement is under preparation. The translation of the inscriptions in the Hassan Supplement is nearing completion.
(iv) 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 fair progress during the year.

(v) A revised edition of the Manual of the Standing Orders of the Department was printed and published during the year.

(vi) Twenty-seven publications of the department and 76 photographs of views, etc., have been sold in the office during the year.

(vii) A list of photographs and drawings prepared during the year is appended to the Report (Appendix B).

(viii) The Office staff have discharged their duties with diligence.

105. As a summary of the results of the activity of the department during the year, the following new historical facts may be mentioned:

1. The ninety days' battle of Srirangam between the Pandyas and Hoysala Narasimha II about the close of his reign, A. D. 1234.

2. The dynasty of Karnapura rāṣṭra kings about A. D. 1411.

3. The dynasty of kings known as Kōdandaparasurāma Mānōmmata line of kings, 15th century A. D.

4. The Prāgyāţa dynasty, 15th century A. D.

5. The Jaina University of Tapagachhā in Lātapalli in Guzrat, where, under the guidance of Lakshmiśāgaragami, the degrees of Vachaka, Vibudha and Gauri on male scholars and Ganini, Pravartini and Mahattara on women scholars were conferred.

6. The cordial relation between the Mahomedan kings of Guzrat and the native kings and people.

106. With a view to invite the attention of historians, the report may be concluded with the opinion of Professor Jacobi on the question of the Gupta era discussed in the last year's report. In his letter dated the 8th June 1924, he wrote to say—

"Your remarks on the Gupta epoch will necessitate a revision of that period of Indian history."

MYSORE, 10th July 1924

R. SHAMASAstry,
Director of
Archaeological Researches in Mysore.
### APPENDIX A.

Statement showing the amounts sanctioned during the year 1928-29 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>Nature of repairs</th>
<th>Amount sanctioned (Rs. a.p.)</th>
<th>Amount spent (Rs. a.p.)</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Bangalore</td>
<td>Do</td>
<td>Bangalore Fort</td>
<td>Sri Venkataramanasavami temple</td>
<td>Whitewashing and colour washing</td>
<td>41 0 0</td>
<td>41 0 0</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Tippu Sultan's palace</td>
<td>Do</td>
<td>35 0 0</td>
<td>25 0 0</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>42 0 0</td>
<td>51 0 0</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>6 594 0 0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Mahur</td>
<td>Sri Arjuna Rajaiah temple</td>
<td>Construction of Nagarkhana and compound wall</td>
<td>9 220 0 0</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Pettty repairs</td>
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<td>Kolar</td>
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<td>Budikota</td>
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<td>15 4 0</td>
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<td>Masonry and petty repairs</td>
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<td>9</td>
<td>Mysore</td>
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<td>Do</td>
<td>Do</td>
<td>Whitewashing, painting and repairs to doors and windows</td>
<td>72 14 12</td>
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<td>10</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Colour and whitewashing</td>
<td>1 12 8 8</td>
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<td>13</td>
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<td>Do</td>
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<td>Col. Bailey's Dungeon</td>
<td>8 880 0 0</td>
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<td>14</td>
<td>Do</td>
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<tr>
<td>19</td>
<td>Hassan</td>
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<td>Do</td>
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<td>30 0 0</td>
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</table>

**M.N.** - In accordance with paragraph 6 (1) of Government Order No. G. 600-1000-O.M. 1917-8, dated the 14th September 1930, an amount of Rs. 1,000 was distributed during the year, as noted in the margin, among the several districts by the Chief Engineer for the repair and maintenance of monuments which are not under the control of the Government of the Madras Presidency.

The amount placed at the disposal of the divisions of Hassan, Kolar and Chikkabur was spent while no expenditure on this account was incurred in other divisions.

<table>
<thead>
<tr>
<th>District</th>
<th>Amount spent (Rs. a.p.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mysore</td>
<td>100</td>
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<tr>
<td>Bangalore</td>
<td>100</td>
</tr>
<tr>
<td>Chikkabur</td>
<td>100</td>
</tr>
<tr>
<td>Hassan</td>
<td>100</td>
</tr>
<tr>
<td>Kolar</td>
<td>100</td>
</tr>
<tr>
<td>Chikkabur</td>
<td>100</td>
</tr>
</tbody>
</table>

**Total** 1,000
# APPENDIX B.

List of Photographs taken during the year 1923-24.

<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Description</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
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<tr>
<td>1</td>
<td>12×10</td>
<td>Anjaneya figure</td>
<td>Bettadapura</td>
<td>Mysore</td>
</tr>
<tr>
<td>2</td>
<td>10×8</td>
<td>Gavi with Linga</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>3</td>
<td>8½×6½</td>
<td>Views of Double Linga in the above cave</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>4</td>
<td>&quot;</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>5</td>
<td>&quot;</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>6</td>
<td>&quot;</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>7</td>
<td>5½×3½</td>
<td>Kankalgavi</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>8</td>
<td>&quot;</td>
<td>Pandavagudi</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>9</td>
<td>&quot;</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>10</td>
<td>&quot;</td>
<td>Chokesvara temple</td>
<td>Hanagal</td>
<td>do</td>
</tr>
<tr>
<td>11</td>
<td>&quot;</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>12</td>
<td>8½×6½</td>
<td>Narasimha temple</td>
<td>Arkalgud</td>
<td>Hassan</td>
</tr>
<tr>
<td>13</td>
<td>12×10</td>
<td>Sambunathasvaram temple, south-east view.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>14</td>
<td>8½×6½</td>
<td>Do south-west view.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>15</td>
<td>&quot;</td>
<td>Narasimha temple, south-west view.</td>
<td>Gorur</td>
<td>do</td>
</tr>
<tr>
<td>16</td>
<td>&quot;</td>
<td>Brageshvar temple. Doorway of Garbhagriha.</td>
<td>Mudasare</td>
<td>do</td>
</tr>
<tr>
<td>17</td>
<td>&quot;</td>
<td>Do Figure of the Bull</td>
<td>do</td>
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<tr>
<td>18</td>
<td>12×10</td>
<td>Yoga Narasimha temple, south-west view.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>19</td>
<td>8½×6½</td>
<td>Kirthinarayana temple, south-east view.</td>
<td>Heragud</td>
<td>do</td>
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<tr>
<td>20</td>
<td>12×10</td>
<td>Chennakesava and Narasimha temple, front view.</td>
<td>Mosaic</td>
<td>do</td>
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<tr>
<td>21</td>
<td>10×8</td>
<td>Do</td>
<td>do</td>
<td>do</td>
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<tr>
<td>22</td>
<td>12×10</td>
<td>Nageshvara temple, south view.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>23</td>
<td>&quot;</td>
<td>Do Ceiling in the Porch</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>24</td>
<td>10×8</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>25</td>
<td>&quot;</td>
<td>Do view of tower with Hoy sala crest.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>26</td>
<td>8½×6½</td>
<td>Do Figures in front of tower.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>27</td>
<td>&quot;</td>
<td>Do east view</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>28</td>
<td>10×8</td>
<td>Chennakesava temple, Ceiling in the Porch.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>29</td>
<td>&quot;</td>
<td>Do Ceiling in the Navaranga.</td>
<td>do</td>
<td>do</td>
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<tr>
<td>30</td>
<td>&quot;</td>
<td>Do south-east view.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>31</td>
<td>&quot;</td>
<td>Do south-west view.</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>32</td>
<td>8½×6½</td>
<td>Do west view</td>
<td>do</td>
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</tr>
<tr>
<td>33</td>
<td>5½×3½</td>
<td>Coins</td>
<td>do</td>
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</table>

List of Drawings prepared during the year 1923-24.

<table>
<thead>
<tr>
<th>No.</th>
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<tr>
<td>1</td>
<td>Plan of temples at Mosaic</td>
</tr>
<tr>
<td>2</td>
<td>Plan of Double Linga at Bettadapura</td>
</tr>
</tbody>
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