

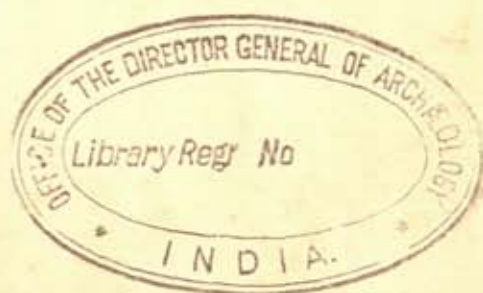
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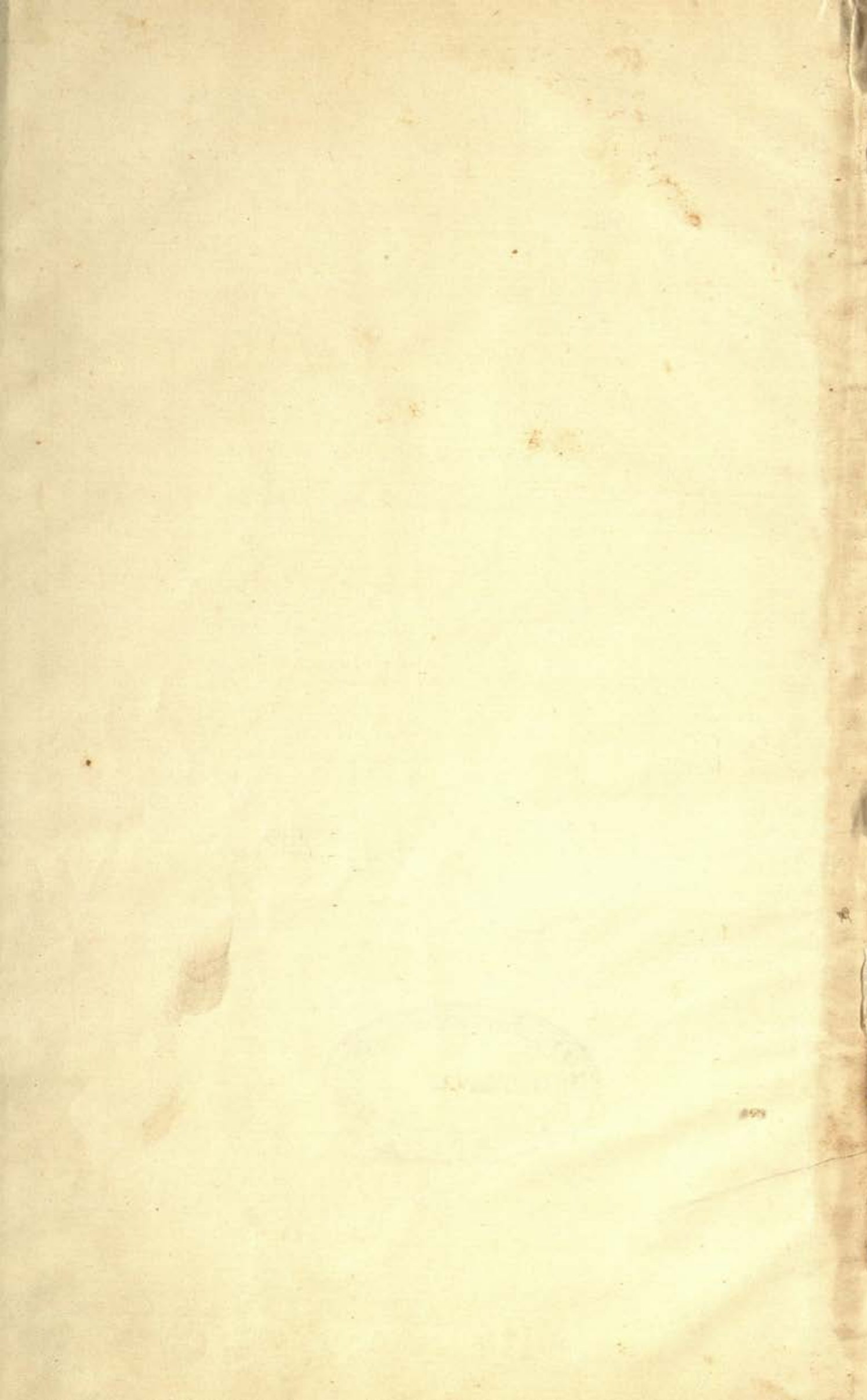
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# Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. E. 4410-21—Edn. 12-26-37, dated 16th February 1927.

## Report on the working of the Archæological Department during the year 1925-26.

Reviews the —.

READ—

Letter No. 10416, dated 9th December 1926, from the Registrar, Mysore University, forwarding a copy of the report on the working of the Archæological Department during the year 1925-26.

ORDER No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

Recorded.

The Director and his Assistant toured in all the Districts except Chitaldrug: A detailed survey of monuments was made during the year in parts of the Taluks of Hassan, Kadur, Tarikere and Tumkur. Among the monuments so surveyed, the Janardana temple at Palya, the Channakesava temple at Hirikadlur and the Kesava temple at Honnavara in the Hassan Taluk deserve to be mentioned. It is reported that the temples at Honnavara have been badly neglected and the extensive Inam lands misused by the archaks and that the villagers are in favour of the formation of a vigilance committee for the supervision of the temples. The Deputy Commissioner, Hassan District, is requested to inspect the spot and take necessary action.

2. The Ancient Monuments Preservation Regulation received the assent of His Highness the Maharaja on the 9th July 1925 and thus became law in the State. Proposals for the working of the Regulation are under the consideration of Government.

3. Among the manuscripts and printed books that were examined during the year were a Greek Farce with old Kannada passages contained in the Oxyrhynchus Papyri of the Second Century A. D., the Swayambhu Purana, the Katantra Grammar and an interesting correspondence between two anonymous Sanskrit Pandits on the question of caste. The following facts could be gathered by an examination of the above works:—

(1) Sanctity of the person of women leading a religious life irrespective of race and nationality on the Malabar Coast as testified to in the Greek Farce contained in the Oxyrhynchus Papyri of the Second Century A. D.

(2) Sea trade between Alexandria and the West Coast of India.

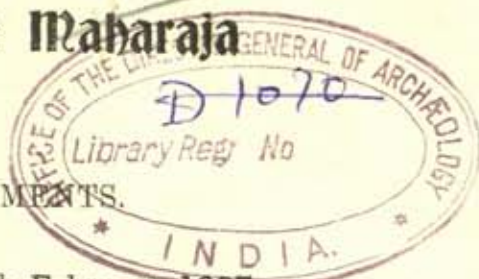
(3) Reference in Sanskrit Works to the travels of the Chinese pilgrims Fa Hein A. D. 401 to 410.

(4) The date of Katantra Vyakarana 300-400 A. D.

(5) The Era and the date of Amsuvarman of Nepal A. D. 518-519.

(6) The rational views of Tiruvenkatacharya Swami and his disciples on the caste system (A. D. 1530-1600).

4. One hundred and twenty-five new Epigraphical records extending from the 9th down to the 19th Century A. D. were collected, during the year. Eleven old silver coins of Moghul Kings and 212 miscellaneous copper coins together with an old copper plate illustrative of the tools of Smithy craft are reported to have been acquired and added to the Archæological Museum. An illustrated catalogue of the



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No. E. 4410-21—EDN. 12-26-37, DATED 16TH FEBRUARY 1927.

coins exhibited in the Museum cabinet is said to be under preparation. A complete set of photographs in the Archæological Museum was sent to the Wembley Exhibition and a Certificate of Honour with a medal was awarded by the Exhibition authorities.

5. The Inspection Reports of the Revenue Sub-Division Officers are stated to have been received in respect of only ten institutions. It is disappointing to find that in spite of the directions contained in the reviews of Government on the Administration Reports of the Department for the last two years, no improvement is visible in the inspection work done by the Revenue Officers. Government desire to take this opportunity to reiterate that it is one of the duties of the Revenue Officers to visit important monuments in their jurisdiction and see whether they are properly looked after and furnish inspection reports to the Director of Archæology. They will be constrained to take suitable notice of omissions of this duty, if there is no improvement in inspection work during the current year. In future reports, the Director of Archæology is requested to furnish a statement showing the monuments to be inspected, the due date for inspection of each monument, the Officer responsible for inspection, the date on which the monument was last inspected, the date on which the report was furnished and reasons, if any, for not carrying out the inspection in cases in which it has not been possible to do so during the year.

N. MADHAVA RAO,  
*Chief Secretary to Government.*

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

Encl.—P. S. R. N.



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PLATE I.



KESAVA IMAGE IN THE TEMPLE OF KAUSIKA.

*Mysore Archaeological Survey.*



# ARCHÆOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1925-26.

## TOURS AND EXPLORATION.

The Director and his Assistants made tours in parts of the Mysore, Tumkur, Hassan, Kadur, Bangalore, Kolar and Shimoga Districts.

## PART I.—ARCHÆOLOGY.

### (i) MONUMENTAL SURVEY.

Detailed monumental survey was made during the year in parts of the taluks of Hassan, Kadur, Tarikere and Tumkur. In the Hassan Taluk the following villages were visited :—Pālya, Ambuga, Kauśika, Kaṇṇāgāla, Śankha, Anugavalli, Hirikaḍālūr and Honnāvāra.

2. Pālya is a small village, 12 miles to the west of Hassan on the Hassan-Saklespur Road. The place is over grown with *lantana* which has almost destroyed the village. A new village has sprung

up at a higher level on the road-side. Two streams called *Sankha Tīrtha* and *Chakra Tīrtha* flow in front of the village and join together to form a river called *Padmavati* by the local people. This seems to be a place full of hoary traditions. The *Sthala-purāṇa*, a copy of which is available with the *archak* of the temple, mentions this as the hermitage of the sage Jamadagni. According to it, the village and the river are called by different names in different ages. It is stated that Lord Janārdana manifested himself here to Jamadagni and to Śrī Lakshmi.

3. The Janārdana temple in the village is a pretty large structure with a high compound wall all round it. The main temple consists of a *Garbhagriha*, a *Sukhanāsi*, a *Navaranga* with a porch attached on the south side and a *Mukhamantapa*. The *Navaranga* is a big hall measuring 21 feet square, the central ceiling of which is recently removed to admit light inside. The *Mukhamantapa* also is a long hall (48'×21') and has got four entrances, two on the south, one on the east and one on the north.

4. The pillars in the *Navaranga* are nicely carved. They are square in shape to a certain height from the bottom, they then are octagon and sixteen-sided becoming rounded just below the capital. Similarly, pillars in the *Mukhamantapa* also are elegant in outline and of pleasing Proportions.

5. The main image in the *Garbhagriha* is about five feet high, rather stoutish in bulk and has a large nimbus behind it. The image holds discus and conch in the two back hands. The front right hand is in the *Abhaya* pose while the front left rests on the loins. This image is termed Janārdana in the inscription found in the temple; but its attributes slightly differ from those ascribed to Janārdana in the Āgama works. A figure of Garuḍa is carved on the lintel of the *Sukhanāsi* doorway.

6. A seated figure of Viṣṇu with discus and conch in the two back hands and *Abhaya* and mace in the two front hands; and also two seated figures of *Ālvarās* (early Vaishṇavite saints) are placed in the *Navaranga*. Two fine big *Dvārapālakās* or Doorkeepers are standing in the *Mukhamantapa* on either side of the *Navaranga* doorway. In front of these figures the words "*Dvārapālakarasevā Ranganṇa*" are carved on the floor; meaning that one Ranganṇa set up these figures as signs of his devotion to God. On the walls of the *Mukhamantapa*, a *Kinnara* with a man's face and animal body in the act of worshipping Śiva on one side, and Garuḍa and Ānjanēya fighting with each other on the other side are carved.



7. Four inscriptions (Hassan Taluk 19, 20, 21, 22) are found in the compound of the temple. A new inscription was discovered on one of the pillars of the *Mukhamantapa*. The first three inscriptions are of different dates and record the grant of endowments for the service of the God Janârdana. The last, Hassan 22, relates to an endowment granted for the service of Śiva. This may refer to the temple of Rāmēśvara which stands behind this temple. The new inscription now discovered records the gift of a conch shell fitted with gold frame for the service of the temple. In the centre of the east wall of the compound is the big gate and in that of the south and the north walls are the doors opening into the shrines of Lakshmi Nārāyaṇa and Ānjanēya, respectively. The shrine of the goddess is in the south-west corner of the compound. The goddess is about three feet high, seated cross-legged on a pedestal two feet high, holding lotuses in the two back hands, the front hands being in the *Abhaya* and *Varada* poses. The image has earrings in both the ears. A tortoise is carved on the pedestal. A figure of Vēṇugōpāla stands in a room on the verandah of the shrine of the goddess.

8. This temple is a Muzrai Institution enjoying a grant of Rs. 7-14-6 per month. A car-festival takes place annually on the 15th day of the bright fortnight of Phālguna.

9. An estimate for Rs. 2,700 making provision for repairing the roof, rebuilding a portion of the compound wall and fixing new doors had been sanctioned and the work was in progress at the time of inspection.

10. Kauśika and Ambuga are small villages at about six and seven miles respectively to the south of Hassan, and are Railway Stations on the Mysore-Arsikere Railway.

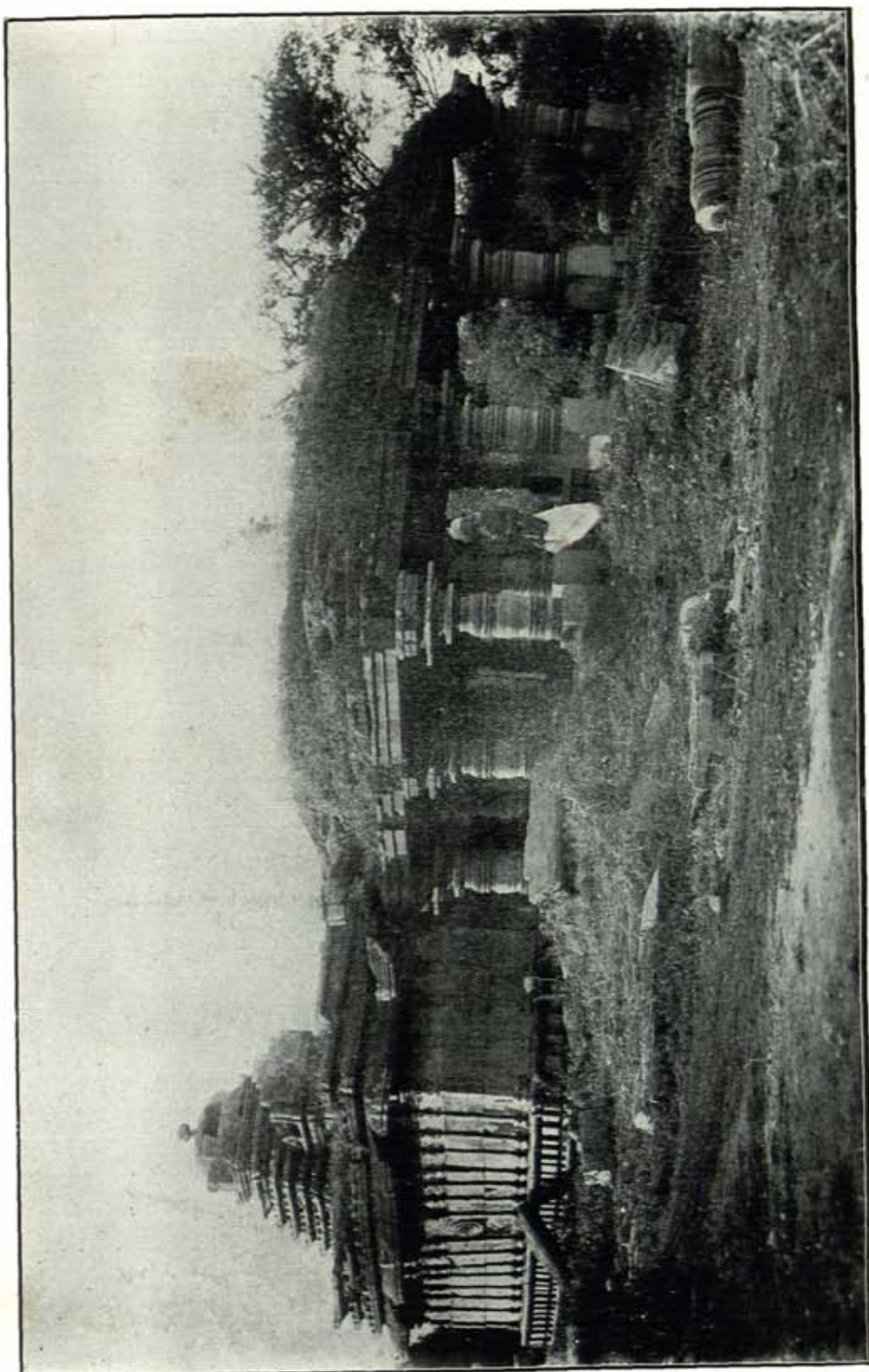
11. A stone image called Rambhādēvi is still worshipped by the people on the bund of the Ambuga Tank and a grand festival takes place once in three years when thousands of people assemble here. There is a belief that the worship of this deity would ward off disease and drought. There are temples in both the villages dedicated to Chennakēśava.

12. The temple at Kauśika is a small one of no architectural importance. It consists of a *Garbhagriha*, *Sukhanāsi*, a *Navaranga*, a *Mukhamantapa*, and a verandah. The Kēśava figure is about six feet high and holds conch and discus in the back hands and lotus and mace in the front hands. The image is one of the finest figures yet witnessed. A car-festival takes place on the fifteenth day of the bright fortnight in the month of Chaitra every year. The temple car is a fairly big one and is very well carved. The temple is a Muzrai Institution enjoying an inam of about 23 acres of land both wet and dry. The temple stands in need of urgent repairs. It appears the villagers have already contributed about Rs. 2,000 and are willing to pay more, if required. The front *mantapa* is leaking as also the *Navaranga*. The front *mantapa* also requires flooring with slabs of stones. There is an ugly mud wall on the right side of the verandah which requires to be removed.

13. The Chennakēśava temple at Ambuga is also a small structure much dilapidated at present. It consists of a *Garbhagriha*, a *Sukhanāsi* and a *Navaranga* with a verandah in front. In the *Navaranga* to the left of the *Sukhanāsi* doorway, there is a niche in which a small image of Yōga Narasimha is placed. The main image is about four feet high including the pedestal which is about one foot high. The figure holds conch and discus in the back hands, lotus and mace in the front hands. A festival is held annually one month prior to that at Kauśika. Some of the stones of the Gopura bear mason's marks. The temple which is a Muzrai Institution enjoys an inam of about 15 acres and stands in need of urgent repairs. A portion of the *Navaranga* has settled leaving cracks both in the roof and the walls. To prevent water getting into the building, a tiled roof has recently been built by the villagers over the terrace. One of the beams of the front verandah has cracked and is supported by a rude prop. Plants have grown on the roof of the *Mahādvāra*. The Dharmadarsis prayed that the *Yāgaśālē*, and *Pākaśālē*, may be rebuilt in brick and a compound wall surrounding the temple and the land adjoining it may be constructed. They represented that a sum of Rs. 850 had been paid by the devotees about ten years ago; but that nothing has as yet been done.

14. Kannāgāla is a very flourishing village at a distance of about eight miles to the north-west of Hassan. There are four temples in the village. They are the temples of (1) Kallēśvara, (2) Mallēśvara, (3) Virabhadra and (4) Kēśava. The last one which is in the heart of the village is





KESAVA TEMPLE AT HIRIKADALUR, FRONT VIEW.

*Mysore Archaeological Survey.*





kept in a tolerably good condition. The others are hastening to ruin. The Kallēśvara temple is the best of these. It consists of a *Garbhagriha*, a *Sukhanāsi*, and a *Navaranga*. The entrance to the temple is on the south, and opposite to it against the north wall of the *Navaranga* there is a doorway leading into a small shrine which must have contained the image of the goddess; but is now empty. To the right of the *Sukhanāsi* doorway in the *Navaranga* there is a niche containing the image of Ganapati. The ceilings are all deep and well carved and the structure as well as the Gopura is after the Doḍḍagaddavalli style. The *Sukhanāsi* doorway is adorned with perforated screens.

15. The other two Śaiva temples, viz., Vīrabhadra and Mallēśvara are in utter ruins. A worn out inscription stands in front of the Mallēśvara temple which refers itself to Śaka year 1280, i. e., A. D. 1358 (*Vide* Ins. 34, M. A. R. 1924).

16. The Kēśava temple consists of a *Garbhagriha*, a *Sukhanāsi* and a *Navaranga*. It is a Hoysala building considerably altered and repaired sometime at a later date. The ceilings in the *Sukhanāsi* and *Garbhagriha* are deep ones. The tower, however, is of a much later date and not elegant to look at.

17. A beautifully carved image of Harihara is lying under a tree in front of the village holding a trident and a rosary in the right hands and discus and conch in the left hands. The image is intact and deserves preservation. It will be well if it is carefully removed and kept in a Museum.

All these temples are Muzrai Institutions and enjoy nearly 30 acres of land as inam. In spite of such a large endowment, service in these temples is quite unsatisfactory.

18. Sankha is a village about six miles to the north of Hassan and halfway between that town and Kondaḍji. There is a small temple in the village dedicated to Kēśava which is not of any architectural merit. The temple faces the north and consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a *Mukhamantapa*. The image is about six feet high including the pedestal and holds conch and discus in the back hands and lotus and mace in the front hands. Garuḍa is carved on the pedestal. This is also a minor Muzrai institution and has got an endowment of about nine acres of land. There is no compound wall and the Entrance Mantapa has fallen into ruins. It appears an estimate for repairing this temple was prepared years ago.

19. Anugavalli and Hirikaḍalūr are two small villages near Dudda, a Railway Station on the Hassan-Arsikere line. Anugavalli has a Kēśava Temple called Rāma's Temple by the villagers. An inscription (Hassan Taluk 77) that stands in front of the temple mentions that the two sons of one Nārāyaṇappa did obeisance to the feet of Rāmachandra and departed. From this it is clear that a temple of Rāma must have existed here once upon a time, but traces of this have completely disappeared now. The temple consists of a *Garbhagriha*, *Sukhanāsi*, and a *Navaranga*. In front of the *Navaranga*, there is a small verandah and in front of the verandah there is a big hall of 25 *Ankaṣas*. There is yet another verandah adjacent to the hall.

20. The Channakēśava temple at Hirikaḍalūr, of which only a mention was made in the Report for the year 1909 deserves fuller notice. The temple is now all in ruins. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a *Mukhamantapa* connected with the *Navaranga* by a porch. There are traces of a *Mahādvāra*. From inscriptions (Hassan Taluk 82 and 83), it is seen that there was a temple to the north of the Kēśava temple dedicated to Ranganātha. No trace of that temple exists at present. It is learnt that the image of Ranganātha was a very beautiful one and that it was carried away by some officer about the year 1899, while one Nanjunda Naidu was Amildar at Hassan. About sixteen pillars of this temple have recently been removed to Hassan and are lying near the Town Hall. The villagers have made use of the rest of the fallen material in building a neat little temple dedicated to Iśvara within the village. The image of Kēśava is about eight feet high standing on a pedestal about two feet high. Garuḍa is carved on the pedestal. The image is broken. It appears the officer who removed the Ranganātha figure wanted to remove this also; but as the villagers strongly protested against such an action it was left behind.

21. All the ceilings in the temple are very beautifully carved. Each is different in design and workmanship from every other ceiling. Of the eleven *Ankaṣas* of the *Mukhamantapa* only seven stand at present, the remaining four having fallen down.



22. The pillars of the Navaranga are carved with bead ornaments.

23. Honnāvāra is a flourishing village about four miles to the north-west of Dudda. The village contains about twenty temples most of which

**Honnāvāra.**

enjoy Inam lands.

The following are the important ones among them :—

Kēśava temple

Virabhadra temple

Íśvara „

Chikkamma „

Ānjanēya „

Bīredēvaru „

Koḍamma „

24. The most important is the Kēśava temple which is very interesting from the architectural point of view. It consists of a *Garbhagriha*, an open *Sukhanāsi*, a *Navaranga* and a porch. The outer walls of the temple are carved with images as at Sōm-nāthpur and Halebid. The following are some of the important figures carved. Seventeen of the twenty-four murtis Kēśava, Nārāyaṇa, Mādhava, Viṣṇu, Madhu-sūdana, Trivikrama, Vāmana, Śrīdhara, Hṛishikēśa, Padmanābha, Dāmōdara, Saṅkarshaṇa, Vāsudēva, Aniruddha, Puruṣhōttama, Nārasimha and Janārdana, while Gōvinde, Pradyumna, Adhōkshaja, Achyuta, Upēndra, Hari and Kṛishṇa are omitted. Varāha; Manmatha attended by chouri-bearers; Lakshmī Nārāyaṇa with Garuḍa sitting at his feet; Vēṇugōpāla; Gōvardhanadhāri; Arjuna shooting at the fish; Three nude female figures, one holding a parrot on one hand and a *Gunja* berry in the other, the second with a vessel in her left hand and a *Gunja* berry in her right hand and the third holding a book in the left hand while the right hand is raised above her head; Two male figures one playing on the *Vīṇa* (Nārada ?) and the other wearing sandals with a long coat, staff and ring and several attendant figures and musicians. There is a standing male figure with *Śakti* and goad in the back hands and fruit and lotus in the front hands. This figure could not be identified.

25. All the ceilings in the *Navaranga* are beautifully carved. The side ceilings have full blown lotuses in the centre. The central ceiling is a very ornate one divided into nine panels. The central panel has Kēśava carved on it; surrounding panels have attendants. These are surrounded by *Yālis*, *Navagrahas* and Musicians.

26. The *Garbhagriha* doorway is very beautifully carved. The image of Kēśava inside the *Garbhagriha* is about eight feet high and holds conch and discus in the back hands, lotus and mace in the front hands.

27. The village deity is called Koḍamma and a festival in honour of this Dravidian goddess is held every year in the month of Chaitra. The deity has a large number of devotees who are at present improving the temple by voluntary contribution. The image is a fairly big one made of stucco, with a serpent hood on the top and four hands, holding skulls in her back hands, dagger and *Kapāla* in her front hands. A buffalo is sitting near the foot of the deity.

28. All these temples with no exception are in an awfully neglected condition. The archaks are said to be abusing the extensive Inam lands of the temple. The villagers are beaming with piety and have bitterly complained about the unsatisfactory condition of the monuments in their village and prayed for the formation of a Vigilance Committee by Government. Their prayer deserves favourable consideration.

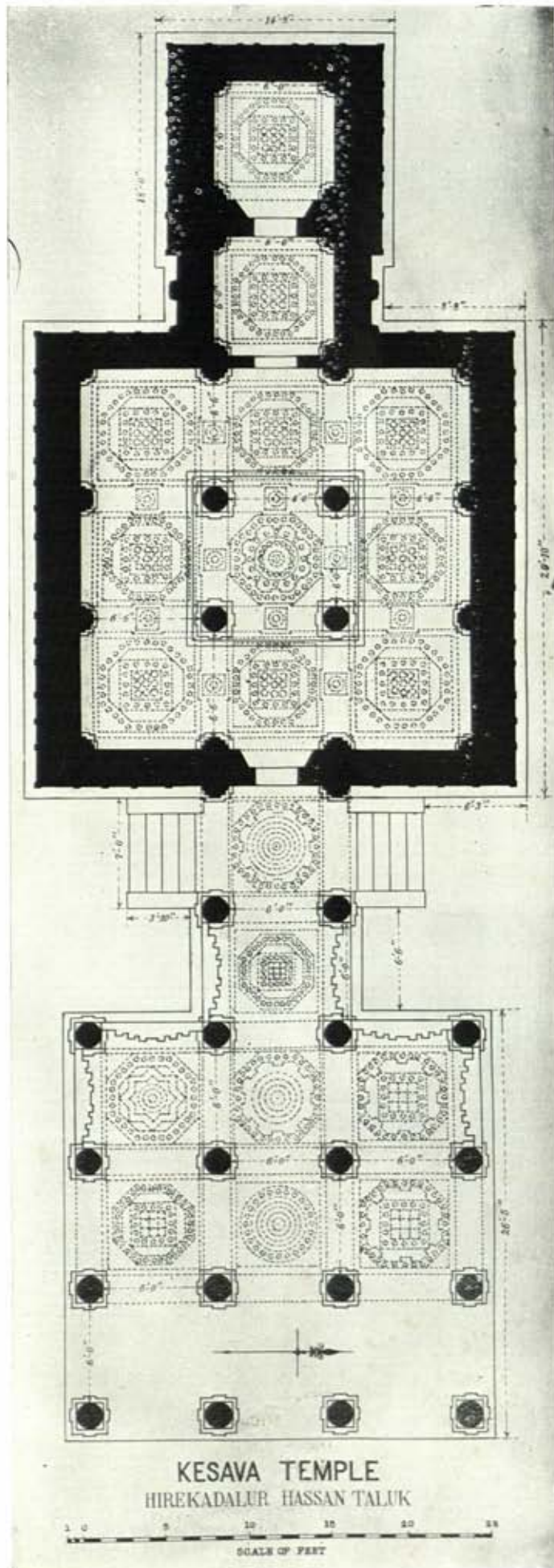
29. The following villages of the Kadur Taluk were next visited: Hiri Ingla, Devanūr, Kabālī, and Brahmasamudra.

30. Hiri Ingla, is a *bechirak* or deserted village three miles to the North-west of Kadur Town. In the midst of a thick scrub jungle which now covers the village site, there is a big temple in utter ruins. All that remains of the structure is a big hall covering nearly forty *ankanas*, each *ankana* measuring about eight feet square.

**Hiri Ingla.** The pillars are all plain and the ceiling uncarved. A big mutilated figure of Viṣṇu is lying against a wall. The image holds discus and conch in the two back hands while in the right front hand there is a ball and the left hand is in the attitude of resting on a mace.

31. There is also a Siva temple built in the Dravidian style but of no architectural merit. It has been rudely repaired with mud walls. The temple faces the east and consists of a *Garbhagriha*, *Navaranga*, and a *Mukhamantapa*. The *Navaranga* is of eighteen *ankanas* and has doors to the East and South. The following figures are





GROUND PLAN.





kept in the *Navaranga*. Dakṣiṇāmūrti seated in *Vīrāsana*, Chāmūṇḍēśvari, two images of Kāla Bhairava, two images of Gaṇapati and Yôgā Nārasimha. There is also a big figure of Kēśava probably belonging to some other temple.

32. The image of Pārvati is about four feet high including the pedestal. A tiled roof structure by the side of the main temple contains an image of Virabhadra.

33. The temple seems to have been an elaborate one originally and to have had its flourishing days, as indicated by the huge car lying in pieces in front of it.

34. Dēvanūr is one of the most important villages in the Kadur Taluk and is a Railway Station on the M. S. M. Railway between Arsikere and Kadur. The Sanskrit name of the village is *Surapura* or *Gīrvānapura* while in the inscriptions it is called Lakṣmī Nārāyaṇapura. The *Sthala-purāṇa*, a copy of which is available in the village, traces it to Arjuna, the hero of the Mahābhārata War, as other *Sthalapurāṇas* do with a view to give hoary appearance to any sacred place.

35. This is said to be the birth-place of the famous Kannaḍa poet Lakṣmīśa, the author of Jaimini Bhārata and some scholars maintain that Rudrabhaṭṭa, author of Jagannātha Vijaya also belonged to this place. A tablet in the memory of Lakṣmīśa in the English Language is recently put up within the precincts of the Lakṣmī-kānta temple. This temple is a pretty big one and of some architectural merit. It faces the east and consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, *Mukhamantapa* and a Verandah. The *Mukhamantapa* consists of eighteen *ankaṇas*. There are two entrances to the temple; one to the east which is the main gateway and the other to the south. A covered Verandah runs all along the compound wall.

36. The main image in the *Garbhagriha* is about five feet high including the pedestal and the *prabhāvali* or nimbus, and holds lotus and mace in the back hands and conch and discus in the front hands. The shrine of the goddess is to the right of the main shrine with a mantapa in front. The goddess is about four feet high and holds lotuses in her two back hands while the two front hands are in the *abhaya* and *varada* poses. A car festival is held every year in the month of *Vaiśākha*.

37. Of the three inscriptions that are found in the temple, the earliest is that which stands by the side of the South Gate dated Śaka year 1440 and refers to some endowment granted for the maintenance of a perpetual lamp in the temple.

38. The temple is a Muzrai Institution enjoying Inam lands to the extent of about twenty-five acres. The monument stands in need of urgent repairs. The wall on the east side has fallen down. It appears that the building was repaired in 1907 at a cost of Rs. 1,900. The *Mahādvāra* has no shutters and also requires touching up here and there. It is stated that the amount sanctioned by Government for celebrating the *Kṛittikōtsava* festival every year is accumulating unutilized in the Treasury.

39. The Siddhēśvara temple situated at the northern end of the village is another important structure in the village. It is the earliest and also the best of the temples there from an architectural point of view. It is a pretty neat temple after the Doḍḍa-gaddavalli style. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga*, and *Mukhamantapa*. The *Mukhamantapa* is apparently a later structure in the Hoysala style, some of the pillars of which are elaborately carved. One of these carved pillars closely resembles a pillar seen in the *Navaranga* of the Bêlūr temple in outline and workmanship. The fine inscription stone (Kadur Taluk 12, E. C. VI) which forms part of the wall to the left of the *Navaranga* states that the temple was built in Śaka year 1156, i.e., A.D. 1234. The temple stands in need of urgent repairs, the whole building being leaky. The villagers are willing to pay a portion of the cost.

40. There are several other smaller temples in the village which are not worth noticing. There is a temple dedicated to Banāśankari and its devotees, of whom there are about twelve families in the village, have recently constructed a neat little temple to keep the processional image of the deity. Chaudēśvariamma is the Dravidian goddess of the village.

41. A small beautiful image of Yôgā Nārasimha said to have been found in the bed of the tank is kept in front of the school building.

42. Kabali is a small village three miles to the north-west of Dēvanūr. It is called Kabbaḷi in inscriptions. The Sômēśvara temple here is a neat little structure of three cells. It consists of three *Garbhagrihas*, a *Sukhanāsi* and a *Navaranga*. The entrance is on the south side while the



*Garbhagrihas* are on the west, north, and east sides. The *Sukhanāsi* is attached to the West cell and the other two cells are open having no cross walls separating them from the *Navaranga*. The western cell contains the *Linga*. The eastern cell contains an image of *Sūrya*. The northern cell is now empty but must have had an image of *Vishṇu*, as indicated by the figure of *Garuḍa* carved on the pedestal.

43. On either side of the *Sukhanāsi* doorway, which is adorned with perforated screens, there are two elegantly carved niches which are, however, empty at present. They perhaps contained the images of *Gaṇapati* and *Mahishāsuramardini*. A mutilated figure of the latter is still lying in the *Navaranga*. The *Saptamātrikas* or seven mothers are placed against the south wall of the *Navaranga*. The doorway of the west *Garbhagriha* is beautifully carved. *Gajāsura* *mardana* is carved on the lintel and *Dvārapālakas* are standing on either side. Only the west cell has got a tower over it with pleasing and well proportioned parts. The ceilings are all deep and crisp in outline. There are traces to show that the temple had a porch in front of the entrance.

44. The *Sūrya Nārāyaṇa* image is about five feet high and stands on a pedestal one foot high. The *prabhāvali* behind the image has small images representing the first twelve of the twenty four forms of *Vishṇu*. The image has two hands holding a lotus in each hand. The lotus in the left hand is broken.

45. *Brahmasamudra* is a small village at a distance of about 10 miles from *Kadur* on the *Kadur-Chikmagalur* Road. One big inscription stone (*Kadur Taluk 51*) which stands in front of the *Īśvara* temple in the village has got the following explanation for the name of the village.

*"vipravargada Védadhvanighôshav Īśabhavanam bhaitram dvijar ratnam ādudarim Brahmasamudravemba pesarāytu"*

The village is called *Brahmasamudra*; for the sound of the Vedic recitation is the noise of the ocean, the temple of *Śiva* is its ship and the *Brāhmins* are its gems.

It is also called *Lakshmī Nārāyaṇapura* in some inscriptions.

46. There are two temples in the village, one *Śiva* temple and the other *Vishṇu* temple. From the same inscription referred to above it is seen that the God *Īśvara* in the temple is called *Nākanāthēśvara* and was set up by one *Nāka*, *Sarvādhikāri* and Chief Minister of King *Nārasimha* in the year A.D. 1169. According to another inscription (*Kadur Taluk 66*) the *Vishṇu* temple was constructed three years later by *Āchi Rāja*, another *Sarvādhikāri* under the same king.

47. The *Nākanāthēśvara* temple is completely gone, only a small room with a tiled roof now standing in its place. Two fine *Dvārapālakas* are the only relics now remaining of the original structure. A metallic figure of *Pārvati* is also placed inside the temple. A *Lingāyet* is said to be the *archak* here. It is stated that jewels of this temple worth about Rs. 2,000 are in the possession of one *Maraḷu Siddiah* of the village and that he is not giving them for use in the temple.

48. The *Vishṇu* temple in the village dedicated to *Nārāyaṇa* is the better preserved of the two and is called *Lakshmī Nārāyaṇa* temple in inscriptions. It is a neat little structure of considerable architectural merit. It consists of a *Garbhagriha*, *Sukhanāsi*, *Navaranga* and a Porch. The temple faces the east. All the ceilings in the temple are deep and very artistically executed. They are all very crisp in outline as if carved only yesterday. Some of the designs in the ceilings are quite new and ingenious.

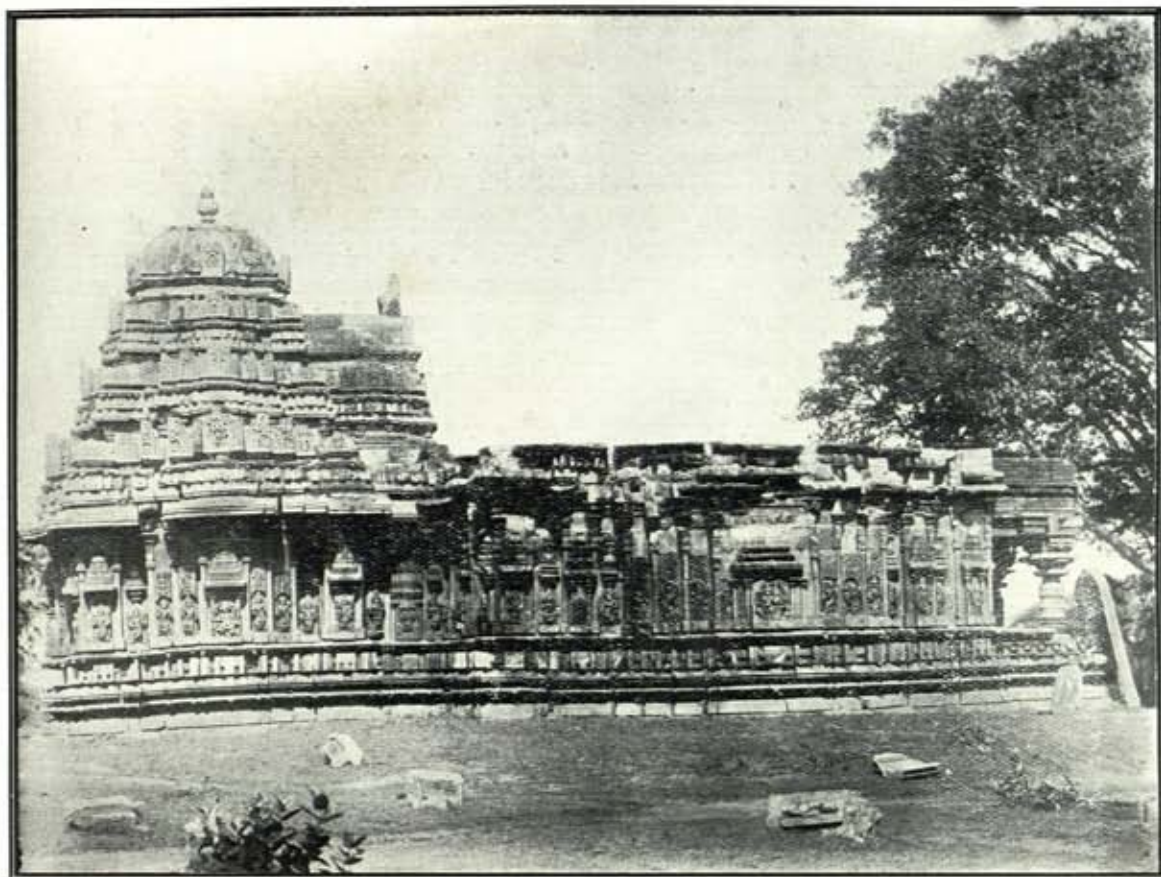
49. The most beautiful piece of carving is that on the lintel of the *Sukhanāsi* doorway, which contains an image of *Lakshmī Nārāyaṇa* attended by angels, demigods and musicians. Big *makaras* with *Varuṇa* on their back are carved on either side. The workmanship of this piece of carving is superb and equals that of *Tāṇḍavēśvara* friezes met with in the *Hoysālēśvara* temple at *Halēbid*.

50. The image inside the *Garbhagriha* is very beautiful. Its height is about six feet and it stands on a pedestal about two feet high. The image holds lotus and mace in the back hands and discus and conch in the front hands. It is flanked by *Śrīdēvi* and *Bhūdēvi* and *Chouri*-bearers by their side. *Garuḍa* is carved on the pedestal.

The following images are found in the *Navaranga*; *Vēṇugōpāla*, *Yōga Nārasimha*, *Gaṇapati* and *Saptamātrikas*. All of them are very good examples of *Hoysala* art.

51. The tower is of brick and looks like a later addition. It is learnt that service in the temple has stopped for the past twenty years.





KESAVA TEMPLE AT HONNAVARA, SIDE VIEW.



KESAVA TEMPLE AT HONNAVARA, BACK VIEW.







52. Sômapura in the Tarikere Taluk was visited next. This is a village in the midst of a forest on the bank of the Bhadrâ about eight miles to the west of Tarikere. Rangênahalli on the Tarikere-Koppa Tramway is the nearest Station, from where the temple is about three miles. In an inscription which is near the temple, this place is called Halasûr (Tarikere Taluk 3). This seems to be a place of great sanctity and attracts thousands of people during the time of the car festival annually held on the first day in the bright fortnight of Pushya.

53. The temple is dedicated to Sômêśvara and consists of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* and a *Mukhamantapa*. The *Navaranga* has an entrance on the North wall and has a Porch on that side. Another doorway on the West side opens into the *Mukhamantapa*. The pillars in the *Navaranga* are elegantly carved. The pillars of the *Mukhamantapa*, however, show a transitional stage between the Dravidian and Hoysala styles; The combination of these two styles is very pleasing here. The *Sukhanâsi* doorway has got perforated screens. On either side of it two rude niches are constructed in brick and mud. In one of these an image of Gaṇapati is placed and in the other an image of Subrahmanya is kept. A small room is formed in the *Mukhamantapa* by mud walls in which figures of Kâlabhairava and Vîrabhadra are enshrined.

54. The pedestal on which the Vîrabhadra stands does not belong to it, as can be seen by the seven horses and a charioteer carved on it.

55. The shrine of the goddess is very simple and is stated to be a recent addition. It is still incomplete. The tower of the temple is of brick and mortar after the Dodgad-davalli style.

56. A new inscription on a pillar to the right of the *Sukhanâsi* doorway was discovered. This is dated 1253 A.D. and records the gift of a *Gadyâṇa* to the god Sômêśvara. The name of the donor is not visible.

57. The most interesting feature in the temple is the Sômêśvara Linga in the *Garbhagriha*. Unlike all other Lingas this one has an elliptic hole in it about 2"×3" through which a seated figure with three heads and four hands can be distinctly seen. This image is stated in the *Sthalapurâṇa* to represent the Trimurtis; Brahma, Viṣṇu, and Śiva. A tiny bull is seen sitting near the foot of the image.

58. While making a search for inscriptions in Belur Taluk a visit was paid to the Kêśava temple at Belur. Information was received of the existence of a metallic image of the celebrated Viṣṇuwardhana of the Hoysala dynasty (A.D. 1111-1141) under the safe custody of the Archaks who for some reason or other were unwilling to bring the image to the public eye. Archak Muttu Bhatta was liberal-minded enough to show the party the image. The services of Mr. Srinivasa Joyis, a local photographer were secured and a photo was taken of the image. The image is about a foot and a half in height standing on a pedestal. The hair is wound into a knot behind the head (Not visible in the photo). This is a Vaishnavite custom. It is not however positively known whether Viṣṇuwardhana kept his hair in such a style. The figure is highly adorned with earrings, necklaces and ornaments. A sheathed sword is suspended from the girdle on the left side and a dagger on the right side. On the image, discus, conch and certain lines and circles are drawn on the palm of the hand, fingers and legs indicating great fortune. These are not visible in the photo. See illustration in plate No. XII.

#### (ii) PRESERVATION OF MONUMENTS.

59. The chief event of the year is the passing of the Ancient Monuments Preservation Act which received the assent of His Highness the Maharaja on the 9th July 1925. This Act has been in force in British India for the past twenty years and its introduction into the State was repeatedly urged by the department year after year. Definite proposals for the working of the Act have been submitted to Government for orders.

60. Inspection Reports from the Revenue Sub-Division Officers in respect of the following monuments were received during the year.

Cenotaph at Bangalore.

Narasimhasvâmi Temple at Sibi.

Kirti Nârâyaṇa temple at Heragu.



Bûchêśvara temple at Koravangala.  
 Siva temple at Hire Nallur.  
 Sômêśvara temple at Sômapur.  
 Lakshmi Narasimha temple at Bhadrâvati.  
 Fort walls of Honnâli, Channagiri and Kavalêdurga.

It is hoped that, in pursuance of the Standing Orders of Government reiterated in para 5 of the Government Review on the Report for the year 1924, all Revenue Sub Division Officers will not fail to visit each and every monument within their jurisdiction at least once a year and make a report of its condition to this department.

61. Estimates for repairing the following monuments for the amounts noted against each were received for approval during the year and were returned to the Executive Engineers concerned.

	Rs.
Maddagiri Fort wall .....	55
Mallêśvara temple at Midigesi .....	100
Venkataramanasvami temple at Midigesi .....	95
Channigarâya temple at Aralaguppe .....	80
Gangâdharêśvara temple at Turuvêkere .....	70
Lakshmi Narasimha temple at Vighnasante .....	750
Kêśava temple at Hâranhalli .....	600
Tippu Sultan's Tomb or Gumbaz at Seringapatam .....	663
Lakshmikântasvâmi temple at Dêvanûr .....	510
Jumma Masjid at Sira .....	538
Mallik Rihan Darga at Sira .....	360
Jain Basti at Heggere .....	723
Ardharâmêśvara temple at Kelsi .....	125
Tablet on the site of Sivappa Naik's Fort at Nagar .....	
Îśvara temple at Arsikere .....	95

62. The Saumya Kêśava temple at Nâgamangala was surveyed last year and certain urgent repairs that were found necessary were brought to the notice of the Muzrai Department. As a result of this an estimate for Rs. 2,600 was received in this Office and was returned duly countersigned.

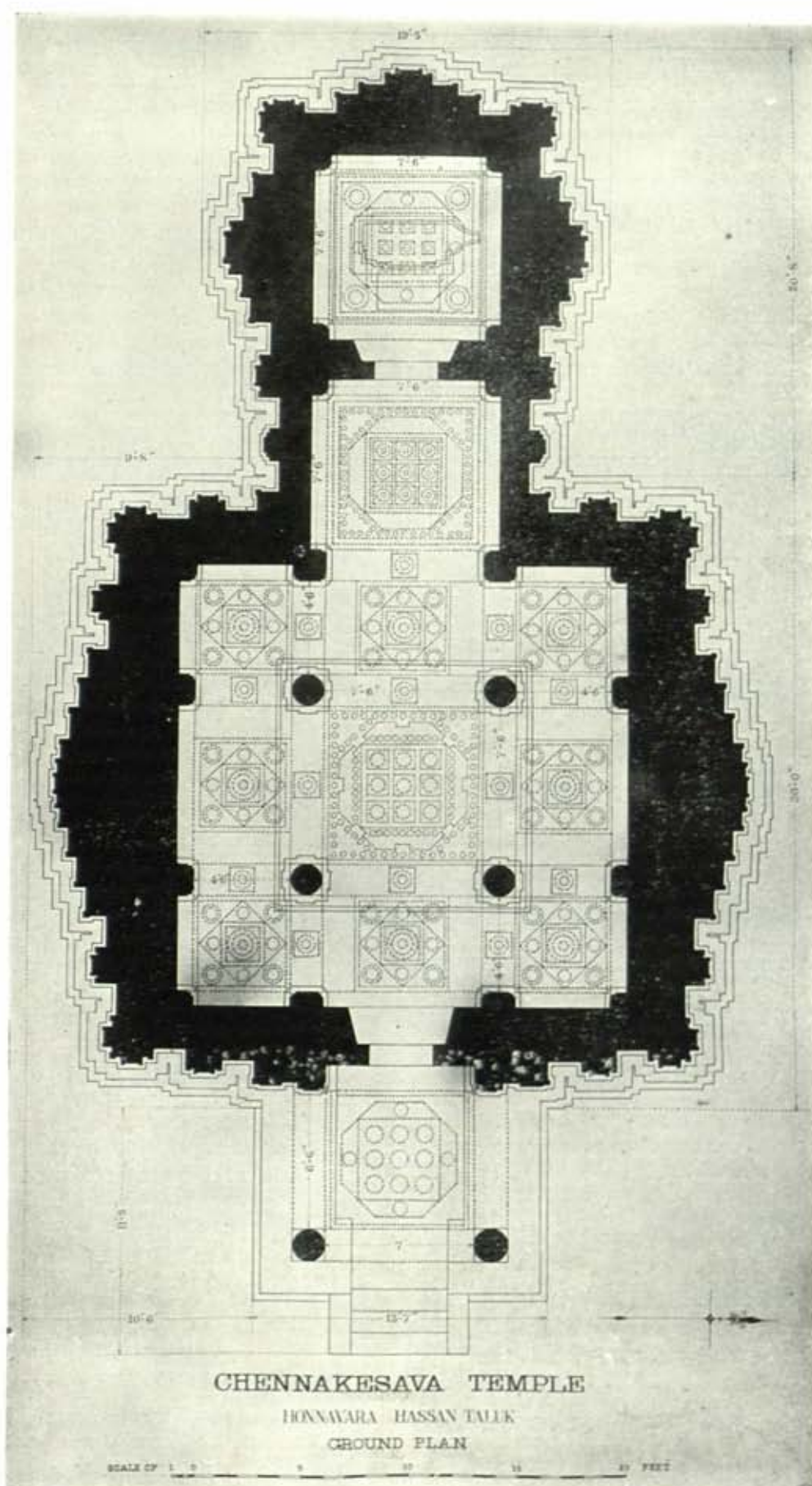
63. An estimate for Rs. 1,830 for the repairs of the Tripurântakêśvara temple at Belgâmi, Shikârpur taluk, was received from the Deputy Commissioner, Shimoga, and was forwarded to Government for sanction. This is an instance to show how rapidly a monument is likely to deteriorate if timely repairs are not promptly executed. This monument which could have been set right within a sum of Rs. 100 in 1914 was estimated to cost Rs. 582 two years later and now demands no less than Rs. 1,830.

64. The Hariharêśvara temple at Harihar is a Major Muzrai institution and one of the I class monuments. It is a temple still in service and in a tolerably good condition. It has got ample funds at its credit. The *Mukhamantapa* and the shrine of the goddess stood in need of repairs and on the recommendation of this department repairs to the extent of Rs. 274 were carried out last year. This year the Sub-Division Officer reported that the monument had not been maintained in a neat condition. This fact has been brought to the notice of the Muzrai Commissioner.

65. The Sub-Division Officer, Chitaldrug, brought to the notice of this department that of the two famous Edicts of Asoka, one at the Jatinga Râmêśvara Temple and the other on the Brahmagiri Hill, in the Molakâlmuru taluk, the clearer and better preserved Edict at Brahmagiri had no watchman while for the almost totally blurred Edict at the Jatinga Râmêśvara Temple, the *archak* of that temple was paid Rs. 6 to watch the monument. He stated that there were a number of Jaina and other temples at the foot of the Brahmagiri Hill and a good two-storied Bungalow on its top. He recommended that a watchman on Rs. 7 be appointed temporarily to watch the Brahmagiri Edict until the demise of the present *archak* after which only one watchman might be appointed for looking after both. A recommendation has been sent up to Government accordingly.

66. Mr. B. Subba Rao of Bangalore desired to effect certain improvements to the Ganapati temple situated within the Fort walls of the Bangalore City and as the latter is an Ancient Monument, the President, Bangalore City Municipal Council, referred the matter to this Office. As the alterations proposed were very trivial the permission sought for was accorded.









67. The Amildar, Channapatna taluk, wanted some definite information about the life and achievements of Syed Ibrâhîm whose tomb is found in the Channapatna town. Syed Ibrâhîm was a commandant under Tipu Sultan in charge of the English prisoners at Bangalore in the years 1784-1785. As he was very kind to the prisoners and did much to ameliorate their condition while in captivity, a mausoleum was erected over his tomb by Lord Clive with a view to perpetuate his memory. This information was furnished to the Amildar.

68. During the tour of His Highness the Maharaja in the Bâgepalli taluk of the Kolar district during the year under report, the villagers of Devaragudipalli prayed for the construction of a tower over the Mahâdvâra of the Śrî Venkâṭaramaṣvâmi temple situated in their village. The Deputy Commissioner wrote to this department for expert opinion as to whether the suggestion of the devotees was feasible or not. The place was visited in October 1925 and the existing structure carefully examined.

69. Dêvaragudipalli is about two miles to the east of Bâgepalli. It is a small village containing only a few houses. The temple is dedicated to Venkâṭaramaṣvâmi and is stated to attract thousands of people during the festival which annually takes place in the month of Vaiśâkha. The temple covers an extensive ground. The temple proper consists of a *Garbhagriha*, *Sukhanâsi* and *Navaranga* and is situated in the midst of a cloistered courtyard measuring about 180'×140'. In front of this temple and at a distance of about fifteen feet an open *mantapa* 42'×32' is situated.

70. Figures are carved here and there on the outer walls of the temple. The following are the most important ones in order: Beginning from the left side of the *Navaranga* doorway; Râma and Lakshmaṇa; Vêṇugôpâla; Varâha with Lakshmi on his lap; Trivikrama; A figure with a beard, long coat, and *Kammarband*, holding an umbrella and carrying a bundle on the shoulder; a King seated on the dais with a female attendant; Kâlingamardana; Âṇjanêya; Nârasiṃha; Garuḍa; Ranganâtha; Nârasiṃha slaying Hiraṇyakasipu; Lakshmi Nârasiṃha; Sarasvati; A Vishṇu figure with discus and conch in the back hands, the front right hand being in the *Abhaya* pose and the front left resting on the knee; two fighting monkeys; Lakshmi Nârâyaṇa and a warrior with a dagger.

71. The entrance *mantapa* which is on the east face of the court-yard measures 33'—10"×23'—4", and consists of a passage 10'—6" wide in the centre and pials 3'—10" high on either side. The cross wall of the courtyard runs across the structure dividing it at a third of its depth and is joined by the end walls built on the pials. The pillars supporting the roof on the pials are each 1½ foot square. The height of the *mantapa* is 15'—10" from the ground floor to the top of the terrace. The structure as it now stands seems to have been originally constructed as a *mantapa* pure and simple. The arrangement of the pillars and the walls and the comparative thinness of the latter go to prove that there was no intention on the part of the builder to add a tower over it. The foundation consequently cannot sustain any additional load. If a tower has to be built the existing superstructure should be demolished and rebuilt with strong foundations and solid masonry wall. This fact was reported to the Deputy Commissioner.

72. The question of repairs to the Varadarâjasvâmi temple at Hebbûr, Tumkur taluk, having come up for consideration, the Deputy Commissioner referred the matter to this department for opinion. The temple was visited in January 1926. It is a small structure in the early Vijayanagar style consisting of a *Garbhagriha*, *Sukhanâsi*, *Navaranga* with a Verandah all round. There are two rooms on either side of the *Sukhanâsi*. The left room which is empty opens into the *Sukhanâsi* and was perhaps used for keeping temple articles. The right room opens into the *Navaranga* and has the figure of the goddess.

73. The image of Varadarâja is about two feet high and stands on a pedestal about two feet high. The figure holds conch and discus in the back hands while in the front left hand there is a mace. The front right hand is in the *Abhaya* pose. The Goddess is sitting holding lotuses in the back hands, the front hands being in the *Abhaya* and *Varada* poses.

74. The temple is fit to be included as a II class monument, but is too far decayed to merit any heavy expenditure. The Deputy Commissioner was informed of this.

75. As directed in Government order No. E. 1256—Edn. 57-24-32, dated the 27th September 1925, the historic monuments situated at Nagar in the Shimoga district



were visited. These consist of the ruins of the celebrated Sivappa Naik's hill fort and the Durbar Hall outside the fort walls. The former is situated to the south of the present Travellers' Bungalow and the latter to the east of the same. Within the hill fort there is erected a stone slab with an inscription indicating the site of Sivappa Naik's Palace and the duration of the rule of his descendants.

76. The Durbar Hall outside the fort is entirely in ruins, there remaining only three walls of the central room opening to the Verandah in front of the building. The building seems to have covered an extensive ground measuring  $84 \times 36$  yards divided into four portions:—(1) a hall measuring about  $15 \times 36$  yards opening into (2) a *Totti*  $30 \times 20$  yards with covered platforms on all the four sides, of which the eastern and the western measure  $11 \times 36$  yards each and the northern and the southern platforms  $8 \times 30$  yards each. The *Totti* is 3 feet deep and well paved with chiselled stone slabs on all the four sides. The western platform does not seem to have had a door to the west direct. It seems to have had a passage to the north side of the western platform leading into a passage east to west with a gate called *Didibagalu* to the north of the building as in the old palace in Mysore. The front portion of the Durbar hall seems to have consisted of three rooms (1)  $6 \times 17$  yards (2)  $5 \times 17$  yards and (3)  $25 \times 17$  yards all opening into the Verandah measuring  $10 \times 36$  yards in front of the building. The open space in front of the Verandah measures  $11 \times 36$  yards. As the outer wall stretching north to south of the central room made of brick-like laterite stones measures  $3\frac{1}{2}$  feet and that extending east to west  $2\frac{1}{2}$  feet, the building seems to have had an upper storey for holding Darbar during the Dasara and other occasions.

77. After the conquest of Virammaji, the last lady member of the Naik dynasty by Hyder Ali in 1763, the fort and the Darbar hall seem to have fallen into ill-repair and to have been occupied by English troops at the commencement of the 18th century after the fall of Tipu Sultan in A. D. 1799, as indicated by the inscriptions dated 1802, 1804, 1806 on the stone-slabs over the five graves in a cemetery to the north-east of the Darbar hall. This occupation seems to have continued till 1878 as indicated by an inscription dated 1877 on a slab stone on the grave of one Auttachy Ammah, "the beloved wife of E. Manual, 2nd class Hospital Assistant, who departed this life on the First May 1878, aged about 22." This grave is situated in the hinder-most portion of the building itself together with some three or four graves side by side.

78. During the stay of English troops in Nagar, the central room of the Darbar hall seems to have been converted into a Roman Catholic Chapel, as indicated by a bell suspended to a cross-beam with an inscription to the effect "By a sinner, 1st, December 1887." Owing to the fall of the roof or for some other reason, a new thatched house measuring  $20 \times 20$  feet seems to have been built later on south-west in front of the building and it is now used for the congregation of the Catholic flock of Nagar for prayer and other religious purposes. It is unfortunate that the Catholic missionaries should have selected the site of a historical monument among other sites readily available there for their Chapel and their Cemetery.

79. As regards their preservation the following recommendations were made to the Government:—

With regard to the fort walls, nothing more is required except the prevention of any wanton mischief from the inhabitants of Nagar.

As regards the Durbar Hall, it may not be possible to remove the cemetery from that place without wounding the religious sentiment of the Mission. The Chapel, however, can be shifted to a better place well suited for the extension of the building. A fence with iron railings may be put round the site of the Durbar Hall and a stone slab with the following inscription may be fixed at the entrance of the site. "This is the site of the Durbar Hall of Sivappa Naik and his successors, 1645-1763."

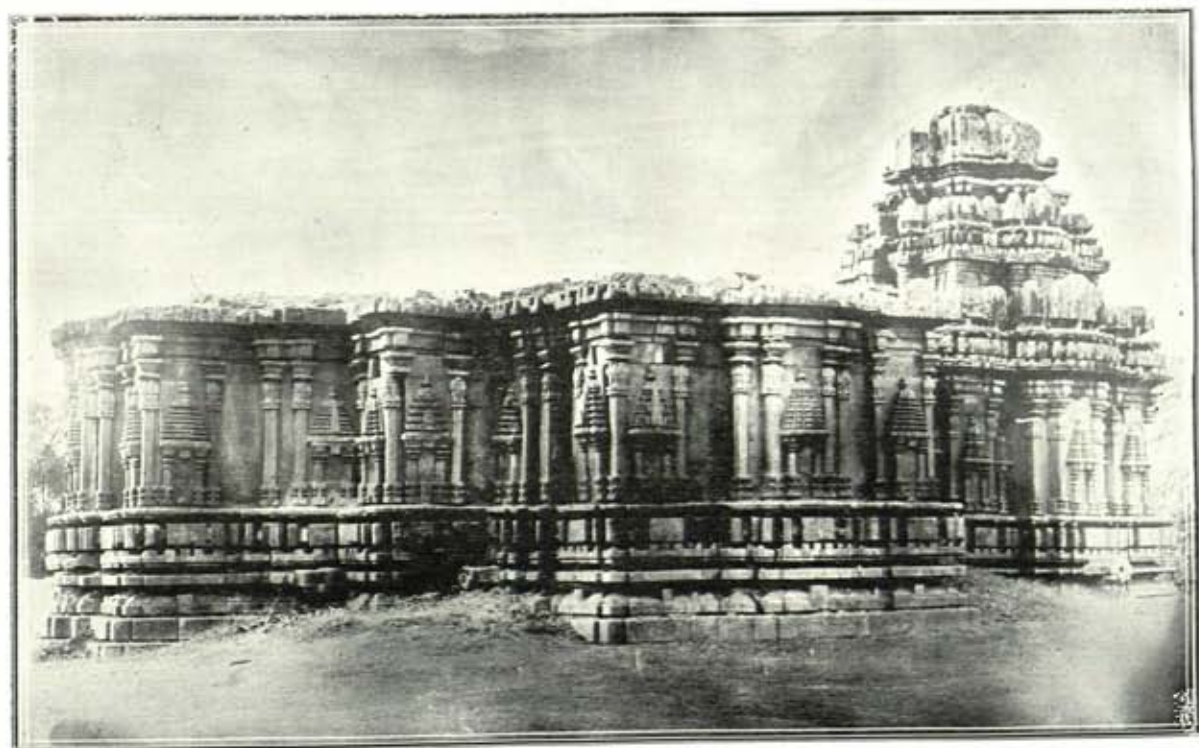
80. A series of ponds called "The Seven reservoirs of water" situated in the same town were also visited. They are well preserved and the surroundings are kept clean and neat by the watchman appointed for the purpose.

74. The temple is to be included as a historical monument. The Deputy Commissioner was informed of this.  
75. As directed in Government order No. K. 1250-1251-1252 dated the 27th September 1923, the historical monuments situated at Nagar in the Shimoga district





SOMESVARA TEMPLE AT KABALI, FRONT VIEW.



SOMESVARA TEMPLE AT KABALI, BACK VIEW.







## (iii.) MANUSCRIPTS AND PRINTED BOOKS.

(1) *A Greek farce with Old Kannaḍa passages.*

## 2nd Century A. D.

81. So far back as 1899, excavations were carried out at the instance of Biblical Archaeological association at Oxyrhynchus in Egypt and a large find of papyri was made. Bernard P. Grenfell and Arthur S. Hunt with the assistance of several scholars edited and published in 1903 the second century texts of this find with translation and critical notes in English in their Third Volume entitled "The Oxyrhynchus Papyri Part III". Among the new classical fragments contained in the Papyri is found a Greek Farce with some passages in an unknown language. The word "Malpinaik" used in the play in the sense of "a chief of Malpi" a harbour near Udipi in South Canara goes to show that Malpi in the West Coast is the scene of the play.

82. From the tenor of the dialogue in the play it appears that a Greek lady called Charition fell into the hands of the king of this region. With a view to get her released a party of the Greeks arrives at this place and after making the king and his party drunk with wine effects its escape with Charition.

83. The characters of the play are (1) Charition, a Greek lady, denoted by A who may be regarded as the heroine of the Drama. Whatever might be the language which is made use of along with Greek in the play, she seems to be familiar with it so as to carry on conversation with the king of the country and his party; (2) the king of the country, called Basileus, who seems to be familiar with elements of the Greek tongue; (3) the buffoon B, a Greek personality, who, being a fresh arrival, is ignorant of the king's language and imitates it only to provoke the people; (4) C, the brother of the Greek lady; (5) D, the Captain of the ship, brought thither to take away Charition; (6) F, a Greek personality, (7 & 8) G. & H, two more Greek characters acquainted with the king's language; and (9) the party of the king denoted by the word "All".

74. The language of the play is mainly Greek coupled with a few passages in the language of the king of the country. What the second language is can be indisputably determined from the few words the sense of which is easily ascertained from the context or from their explanatory Greek sentences immediately following. In line 210, for example, the buffoon says addressing Charition "will you then to the river Psolichus" To this the lady replies "As you like". From this it may be presumed that she started for the river. Whereupon the women followers of the king denoted by "all" say "Minei" which in Kanarese means "bath". By using the word "minei" (—mīṇa) the women followers seem to say that Charition was going to the river for a bath. Again in Line 39 Col. ii, the women followers say "Ai arminthi" which in Kanarese means "well, who has bathed (in the river)". As the buffoon says immediately after this "They also have run away to the Psolichus" the expression (ārmindai) may be taken to mean that with the exception of those who have already bathed, the rest may go to the river with the lady. From this it is also clear that lady Charition was attended upon by a body-guard of women.

Again in Lines 59, 61, and 64 are found the words *brathis*, *brathi*, and *bradis* which C interprets to the buffoon as meaning "let us draw lots for the shares". If these words are to be taken to mean drawing lots for shares they must be taken to be the contracted forms of *bere+athisu* (= *bêre+âdisu*), *bere+athi*—(*bêre+âḍi*), and *bere+adis*—(*bêre+âdisu*). Of these the first and the last words are the same and mean "cause each to play separately". The second means "play separately". The play referred to here is no other than dice-play. The word *paktei* used in Line 62 seems to be a contracted form of *Pagade*, a Kanarese word meaning dice.

85. Attention may be drawn here to the interpretation given by Dr. Hultsch to the word "biadi" (J. R. A. S. 1904, P. 399). Taking into consideration the translation of this word made in the Greek language by C to the buffoon, Dr. Hultsch took the word "bradis" to be a contracted form of the Kannaḍa words "bêre âdisu" meaning "cause them to play separately".

Again "pomensi" is a modification of "ponnenisi" which means in Kannaḍa "having counted the gold". Thus if allowance is made for the omission, mutilation, and elision of vowels made intentionally in some places and owing to ignorance and inability to correctly pronounce the foreign words in other places and also for the errors committed by successive scribes in copying the piece, and if the correct forms



are thus guessed and inferred from what is meant to be expressed by the speakers, we can assure ourselves that the language to which the words, *mīṇa* (bath), *mindai* (bathed) and *pagade* (dice) belong can be no other than Kannada. As an instance of how unrecognisably a literary passage of a language can be deformed, when it passes into the hands of a scribe not acquainted with that language, can be quoted a corrupt Kannada literary passage from a North Indian copy of Somadeva's "Abhilashitārtha Chintāmani" copied by a Marata scribe in the Devanāgarī script and preserved in the manuscript library of the Dekhan College, and now transferred to the Library of the Bhandarkar Research Institute, Poona. The passage in its corrupt form runs as follows :—

"Kaustubha ruchiyantim nrikaradolukeh  
nugilapone rayavidyuch chhaviya  
vivan nire palarnjipa suragusu pari  
vrinda hemagige Vishnurvadida charami."

The correct form of this passage is as follows :—

"Kaustubharuchiyum tannayurasthala  
dolkaramadulke mugilolnere vidyuchchhaviyantire  
ranjipanachyuta nemagige Vishnu bēdida varamam."

Here (1) *ruchian* is written for *ruchiyum*.

- (2) *timnrikaradolukeh* for *tannayurasthaladolkaramadulke*.
- (3) *nugilaponeraya* for *mugilolnere*.
- (4) *chhaviyaviyan nire* for *chhaviyantire*.
- (5) *palarnjipa* for *ranjipa*.
- (6) *hemagige* for *nemagige*.
- (7) *rvadida* for *bēdida*.
- (8) *charami* for *varamam*.

The meaning of the passage is this :—

The infallible Vishnu, who shone like a flash of lightning on the body of a dark-blue cloud, while the Kaustubha gem was shining on his breast, may grant us the boon prayed for.

Looking at the corrupt form of the above passage, no one acquainted with Kannada language can say that it is Kannada and that it conveys the meaning given above. Nor is it possible for any one to make any sense out of the corrupt form in any other language, unless a Sanskrit Pandit familiar with the etymological skill shown in interpreting alliterative Sanskrit verses tries to force some sense into the passage. No such etymological speculation is indulged in suggesting probable correct forms and in interpreting the passages in accordance with the history of the people of those days. With this belief an attempt is made here to interpret as far as possible the Kannada passages and words found in the Greek Farce.

86. The main points on which the play is based are (1) the payment of *terage* or *teramāna*, ransom for the release of the Greek lady ; (2) the play of *Paktei* or *pagade* to determine the shares due to each of the Indian chiefs and (3) *pāna*, drinking of wine given to the party in order to render them unconscious. The other Kannada passages found in the play are more or less explanatory of these three important points. So far as the interpretation of the main points is concerned, I presume that my interpretation is right. But with regard to the meaning of subsidiary passages, other interpretations in keeping with the main points may be possible.

87. The plot seems to have been based upon an historical fact of a Greek lady called Charition falling for reasons unknown into the hands of the king or kings (Indon promoi-L. 90 Col. iii) of Malpi near Udipi and of the arrival at this place at some later date of a Greek party to effect her release by paying some ransom (*Terage* or *Teramāna*, Lines 70-73 Col. ii) as mentioned in the play. The plot seems to consist of an arrangement made by the Greeks for a feast with plenty of wine (*habbede*—*habbada ede*, Line 82 Col. iii) given to the Indian chiefs before departure and of their escape with the lady after making the king and his people fully drunk.

88. The whole piece consisting of the editors' English translation of the Greek portion and transliteration in Roman characters of the Kannada passages is here reproduced with a tentative rendering of old Kannada in modern Kannada and its probable interpretation :—

F. Lady Charition, rejoice with me at my escape !

A. Great are the gods.

B. What gods, fool (?) (1)

(1) Observe the insulting word used by the buffoon : What gods, Hindu or Greek ?











- A. Cease, fellow.  
 F. Wait for me here and I will go and bring the ship to anchor.  
 A. Go ; for see, here come their women from the chase.  
 B. Oh ! What huge bows they have !
- A woman. Kraunou<sup>(2)</sup>  
 Another. Lalle<sup>(3)</sup>  
 Another. Laitaliana Lalle<sup>(4)</sup>  
 Another. Kotakos anab. iosara<sup>(5)</sup>
- B. Hail !  
 All. Laspathia<sup>(6)</sup>  
 B. Ah ! Lady, help !  
 A. Alemaka<sup>(7)</sup>  
 All. Alerraka<sup>(8)</sup>  
 B. By Athena, there is no (harm) from us.  
 A. Wretch, they took you for an enemy and nearly shot you.  
 B. I am always in misfortune. Will you then.....to the river  
 Psolichus<sup>(9)</sup>?  
 A. As you like. (Drums).  
 All. Minei<sup>(10)</sup>  
 F. Lady Charition, I see the wind is rising, so that we may cross the Indian  
 Ocean and escape. So enter and fetch your property, and if you  
 can, carry off one of the offerings to the Goddess.  
 A. Prudence, fellow ! Those in need of salvation must not accompany  
 their petitions to the gods with sacrilege. For how will the gods  
 listen to men, who try to win mercy with wickedness ?  
 B. Don't you touch ; I will fetch it.  
 F. Fetch your own things then.  
 A. I do not need them either, but only to see my father's face.  
 F. Enter then ; and do you serve them.....and give them their  
 wine strong, for here they come.  
 B. I think they are the daughters of swine : these too I will get rid of  
 (Drums.....).  
 All. Ai arminthi (Drums)<sup>(11)</sup>  
 B. They also have run away to the Psolichus.  
 C. Yes ; but let us get ready, if we are to escape.  
 B. Lady Charition, get ready, if you can take under your arm one of the  
 offerings to the goddess.  
 A. Hush ! Those in need of salvation must not accompany their petitions  
 to the gods with sacrilege. For how will they listen to the prayers  
 of those who are about to gain mercy by wickedness? The property  
 of the goddess must remain sacred.  
 B. Don't you touch ; I will carry it.  
 A. Don't be silly, but if they come serve them the wine neat.  
 B. But if they will not drink it so ?  
 C. Fool, in these regions wine is not for sale. Consequently if they get  
 hold of this kind of thing, they will drink it neat against their will (?)  
 B. I'll serve them lees and all.  
 C. Here they come having bathed with.....(Drums).  
 King. Brathis<sup>(12)</sup>  
 All. Brathis.

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(2) Karevano? Does he call?  
 (3) Lalle. (He is) coaxing.  
 (4) Leennuta, le ennuta lalle-he is coaxing by saying (le and le,) a word usually used in addressing  
 a woman.  
 (5) Kojagûsina bayva sara, an insulting word of the buffoon to the maiden (Kojagûsu, evidently  
 the Greek lady.)  
 (6) Lésu bajia, well, beat him.  
 (7) & (8) Allemakka, not, my sister. She says "It is not an insulting sound, my sister".  
 (9) Start, then.  
 (10) Mîna? for bath?  
 (11) Ai âr mindai,—who has bathed (among you), meaning that those who have not bathed may  
 follow her to the river.  
 (12) Bêre âthisu = bêre âjisu, cause them to play at dice, each separately. The casting of a die is  
 to ascertain whether the player should have his share of feast or gold or not.



- B. What do they say ?  
 C. Let us draw lots for the shares, he says.  
 B. Yes, let us.  
 King. Stoukepairomellokoroke<sup>(13)</sup>  
 B. Back, accursed wretch !<sup>(14)</sup>  
 King. Brathie (Drums)<sup>(15)</sup> Bere konzei d'amun petrekio<sup>(16)</sup>  
 paktei kortames bere ialer o de pomenzi petrekio<sup>(17)</sup>  
 damut kinze paxei zebes lolo bia bradis kottos<sup>(18)</sup>  
 All. Kottos.  
 B. May you be kicked by ' Kottos.'  
 King. Zopit (Drums)<sup>(19)</sup>  
 B. What do they say ?  
 C. Give them a drink, quick.  
 B. Are you afraid to speak then ? Hail, thou whose days prosper !  
 (Drums).  
 King. Zeisoukormosed (Drums)<sup>(20)</sup>  
 B. Ah ! Not if I know it.  
 C. It is watery ; put in some wine (Much drumming)  
 G. Skalmakata bapteiragoumi <sup>(21)</sup> <sup>(22)</sup>  
 H. Tougoummi <sup>(23)</sup> nekelekethro<sup>(24)</sup>  
 G. Eitou belle trachoupteragoumi<sup>(25)</sup>  
 B. Ah ! None of your disgusting ways ! Stop !  
 (Drums) Ah ! What are you doing ?  
 H. Trachountermama<sup>(26)</sup>  
 G. Boullitikaloumbai<sup>(27)</sup> platagoul da bi.....<sup>(28)</sup>  
 B. Apuleukasar (drums)<sup>(29)</sup>  
 King. Chorbonorbothorba<sup>(30)</sup>  
 toumionaxiz<sup>(31)</sup> despit platagoul da bi.....<sup>(32)</sup>

(13) Toyige pâyro mellogarakke, for the boiled pulses, rush and for the purpose of getting the sauce. As the eighteenth Greek letter sigma is usually prefixed to words beginning with a consonant, especially before m and t, here sigma is prefixed to T in touke. This explains the word skal instead of Kal in Line 70 Col (ii) See Liddell and Scott's Greek—English Lexicon.

(14) The buffoon is provoked at the rush of the party.

(15) Bere, athi, = bêre, âji, play separately.

(16) Bêre konzu hoida mun bêtirêkeyo ? = why do you cringe, before it is separately poured to you?

(17) Paga,je ya kôrutam isu bêre ellarâje ponneñisi bêtirêkeyo ? = Though you have been hoping this much through casting the die each after counting the gold at stake, why do you still cringe ?

(18) Tamutake enisi paga,je ya ise besadolavia bêre âjisu kottu ôsu—Cause each of them to play, each having counted his own (share) and each casting the die loved for odd (number) and chop off the whole (of sauce).

The omission and elision of vowels and change of consonants requires no explanation. This is entirely due to the difficulty of pronunciation of Kannada words by the Greeks.

Pakte=paga,je.

Paske or pakse, pakte, paga,je,

Since ξ-sk according to Liddell and Scott and sigma was sometimes changed into t, as prasso into pratto. (Manual of Comparative Philology by Giles, P. 115).

(19) Hô bittu=Oh it fell. The king means that the die fell with odd number, when he cast it.

(20) Hoyisiko! môsade, have it poured into your vessel by cheating.

(21) Kal makâ tâ, bâ,=O Son, come and give the wine (Kal).

(22) Opputerake avam i.

For the ransom agreed upon, give them (wine).

(23) Toyige avam i.=Give them (wine) along with the boiled pulse. The plural number here indicates the number of drams.

(24) nî kêlêke ettiro—You ask them why. Raise up (your cups).

(25) Âyito belle trâska opputerake avam i. Is it over ? then the white wine ; give them (wine) for the ransom agreed upon.

Here ξ is equivalent for sk: See Liddell and Scott's Greek-English Lexicon P. 1596.

(26) Trâskavun teramâna-wine is the ransom.

Trâskavum=drâkshavum

(27) Bâ ojitu [ka] umbai=Come ; you drink this good wine,

(28) Pâl (=bâl) tagul dapai=you get life.

Mr. L. Rice, retired Director of Archaeology in Mysore suggests that platagoul da may be a Greek word meaning ' to clap hands.'

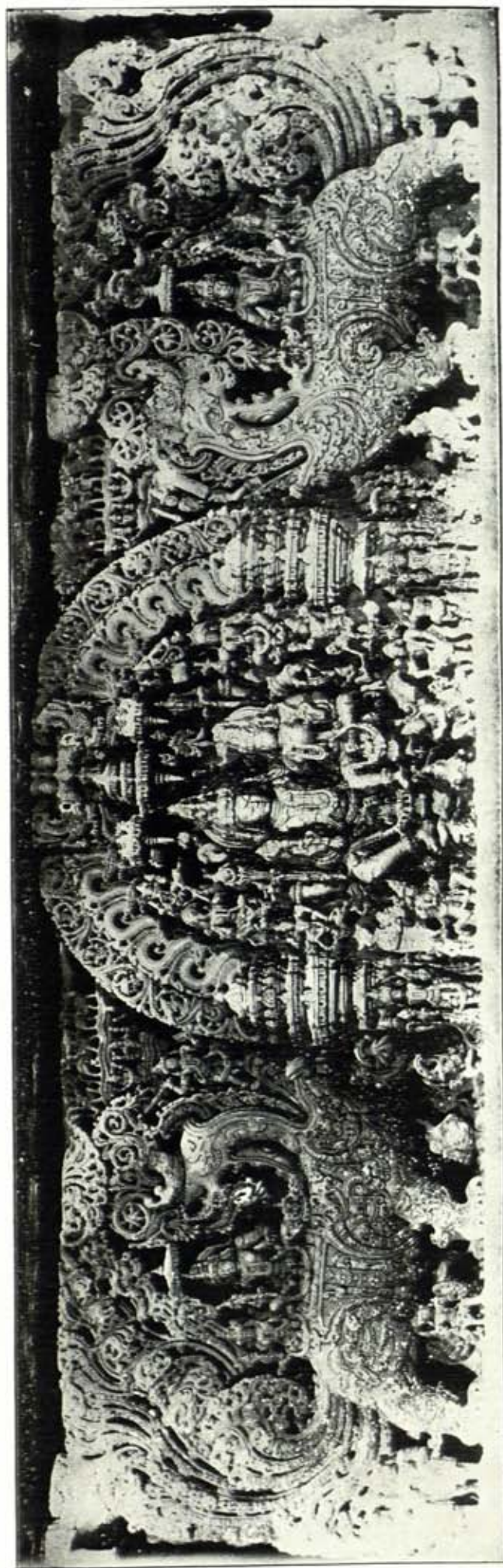
(29) Â puli kasar=This is the sour sediment of the wine,

(30) Kôruvon orvan dorevon=One who desires will appear,

(31) Tâvamivon=he will give you a place.

(32) Axih dâsa biñtu bâl tagul dapai=having left the country of Axih (Oxyrhynchus) you will get life.





LAKSHMINARAYANA TEMPLE AT BRAHMAMUDRA, FRIEZE.

*Mysore Archaeological Survey.*







- seo sarachis<sup>(33)</sup> (Drums) oradosatur<sup>(34)</sup>  
 Ouamesare<sup>(35)</sup> sumpsaradara ei ia da.....<sup>(36)</sup>
- B. Martha marithouma edmaimai maitho  
 thamouna martha marithouma (Drums.)<sup>(37)</sup>  
 .....tun<sup>(38)</sup>
- King. Malpiniak ouroukoubi karako.....ra<sup>(39)</sup>  
 All. Aba<sup>(40)</sup>
- King. Zabede<sup>(41)</sup> za biligidoumba<sup>(42)</sup>  
 All. Aba oun.
- King. Pan oun bretikateman ouam bre thououeni<sup>(43)</sup>  
 All. Panoubretikate manouam bretou oueni  
 Parakoum bretikate ma noum bret ouou eni<sup>(44)</sup>  
 olusadizaparda piskou piskate man<sup>(45)</sup> arei man  
 ridaou<sup>(46)</sup> oupatei.....a.<sup>(47)</sup> (Five drummings).
- King. A boundless barbaric dance I lead, O goddess moon.  
 With wild measure and barbaric step ;  
 Ye Indian chiefs, bring the drum of mystic sound.  
 The frenzied Seric step (Much drumming and beating)
- All. Orkis.<sup>(48)</sup>
- B. What do they say again ?  
 C. He says, dance.  
 B. Just like living men. (Drums).  
 C. Throw him down and bind him with the sacred girdles (Much drumming.  
 Finale).
- B. They are now heavy with drink.  
 C. Good ; Charition, come out here.  
 A. Come, brother, quickly ; is all ready?  
 C. Yes all : the boat is at anchor close by ;  
 Why do you linger? Helmsman, I bid you bring the ship alongside  
 here at once.  
 D. Wait till I give him the word.  
 B. Are you talking again, you bungler?  
 let us leave him outside to kiss the ship's bottom.  
 C. Are you all aboard?  
 All. Aboard.
- A. O. unhappy me ! A great trembling seizes my wretched body. Be  
 propitious, lady goddess !  
 Save thy hand-maiden !

(33) Śiva sarakisu—O, Śiva, bestow care on us.

(34) Oldu ose tōr—Kindly show love to us.

(35) Ouamesare. This is obscure. There seems to be a village called Sômēvara near Malpi.

(36) Sumpsarada āra aida—Go to the river of the place called Sumpsara or Umpsara. The Greek word Psolichus signifying the name of a river seems to be a contraction of Sumpsaradāru, the river of Sumpsara.

(37) This is obscure. Mr. Bhaskarananda Saltore, a Mangalorian friend of mine, says that these words are uttered by the buffoon imitating the sounds of the drums.

The following meaning is also suggested by him. Mardam aridevu ; māyada maime ; māyada adan unna ; mardam aridevamma.—We learnt a medicine ; this is the power of Māya ; Eat this of Māya ; We learnt medicine. But I doubt it.

(38) Tun, an imitation of the sound of drums.

(39) Malpināik avara avvage karaduko—O Malpināik, Chief of Malpi ; the rest is obscure. The repetition of ouka, etc., is due to wine.

(40) Aba-abba : a word of exclamation.

(41) Habbeje—Habbada eje—the dish of a feast.

(42) Habbeje idan unba—Come, eat this for a dish of a feast.

(43) Pānavan bēre ettikkade mānavan bēre ettau avve nī—Without the distribution of drink to us separately, you divide shares of ransom (māna), O madam.

(44) Parakeyam bēre ettikkade mānavam bērettau avve nī.—without setting aside our blessings you divide shares of ransom, O madam.

(45) Olisade irpara tappisikol oppisikkute emman.—unable as we are to win your regard, you may go away with our free consent.

(46) Ār emmannar—Who are there like ourselves ?

(47) Idu oppite.—is this to your satisfaction ?

(48) Oragisu—support him (the king). This seems to have been said when the king was stumbling due to intoxication. This word C seems to have mistaken for a Greek word of almost similar pronunciation and interpreted it to mean "Dance."



## 89. Glossary of Kannaḍa words occurring in the Greek farce.

NOTE 2.—Kraunou—Karevano: interrogative form of future tense of third Person singular of the root *kare*, to call.

Do 3.—*ialle*—coaxing, caressing, love; ep. *lallevātu*.

Do 4.—*lailianta lalle*—used for *lënnuta lënnutā lalle*. Here *lë* is a particle used in addressing females. *ennuta*, imperfect participle of the root *en*, to say.

Do 5.—*kotakos anab iosara* used for *Koḍagūsina bayva sara*. *Koḍagūs* is a virgin. *bayva*, present participle of the root *bay*—to insult. *sara*—*svara*—voice, sound.

Do 6.—*laspathia* used for *lësu, baḍiya, lësu-well*. *baḍia*, imperative singular form of the root *baḍi*, to beat.

Do 7 & 8.—*alemmaka* used for *allemmakka—alla—emma+akka*, no, our sister. *alla+emma*—*allemma*. Here the final vowel *a* in *alla* is dropped in contact with the vowel *e* in *emma*. By the same rule *emma+akka*—*emmakka*.

Do 10.—*minei* used for *miṇa ay*, is it (for) bath? *miṇa*, noun form of the root *mī*, to bathe. *ay* or *ai* is an expletive.

Do 11.—*ai arminthi* used for *ay ār minday*; Oh! who has bathed? *ār*—who? *minday*, second person singular indicative form of the past tense of the root *mī*, to bathe.

Do 12 & 15.—*brathis* and *brathie* used for *bēre āḍisu* and *bēre āḍi* respectively; *bēre*—separately; *āḍu*, second person imperative singular of the root *āḍu*, to play. *āḍisu*, second person imperative singular causal form of the root *āḍu*.

Do 13.—*stoukepairō mellokorake* used for *toyige pāyiro mellōgarake*, *toyige*—for boiled pulse; *pāyiro*, second person imperative plural form of the root *pāy*, to rush. *mellōgarake*—for the sauce (dative singular)

Do 16.—*bēre konzei damun petrekio* used for *bēre koṇḍu hoyyada mun bētirēkeyo*. *Koṇḍu*, past participle of the root *koḷ*, to take. *hoyyada*, negative participle of the root *hoy*, to pour out. *mun*—before.

The same cause that changed *p* into *h* in later Kannaḍa may be presumed to have effected the change of Kan. *p* into *z* in the pronunciation of the Greeks.

Do 17. Kannaḍa form *pagaḍeya kōrutam isu bēre ellarāḍe ponnenisi bētir ēkeyo*.

*pagaḍeya*, accusative singular of *pagaḍe*—dice. *Kōrutam*, present participle of the root *kōru*, to desire, hope. *isu*—this much. *ellar*—all persons. *āḍe*, having played, from the root *āḍu*, to play. *pon*—gold. *enisi*—having counted, from the root *enisu*, to count. *bētir*, past plural of the root *bē* to beg with an humble pitiable voice. *ēkeyo*—*ēke+o*. *ēke*—why. *O*, an expletive.

Do 18.—Kannaḍa form—*tammudake enisi pagaḍeya ise besadolaviya bēre āḍisu kottōs*. *tammudake*—to yours. For the form *tammutu* see “Sabdamanidarpana Sutra 148.” *ise*—*isu+ē*, this much. *besadolaviya*—*besada+olaviya*. *besada*—of the odd number. *olaviya*, accusative singular of *olavi*, love, from the root *ol*, to love. ep *Sabdamanidarpana*, Sutra 209. *kottu*—chop off; *ōsu*—all.

Do 19.—*Zopit* used for *hō biḷdattu*. *hō*, an interjection. *biḷ dattu* past, singular of the root *bīḷ*.

Do 20.—*Zeisoukormosedē* used for *hoyisikol*—get poured. *mōsade*—by deceit.

Do 21.—*skalmakataba* used for *kaḷ maga tā. bā kaḷ* accusative singular. *maga*, son, vocative case. *tā, bā*—second Person imperative singulars of the roots *tar*, to bring, *bar*, to come.

Do 22.—Kannaḍa form—*oppūterakavami—oppūterake+avam+i*; *oppūterake* is the compound form of *oppida terake*—to the ransom agreed upon, from the root *oppu*, to agree to; *avam*—them. *i*, second person imperative singular of *i*, to give.

Do 23.—Kannaḍa form *toygavami—toyge+avam+i*: *toyge*, dative singular of *toy*, boiled pulses, *avam*—them, *i*—give.

Do 24.—Kannaḍa form—*ninkēl ēke ettirō*. *nin*—you. *kēl*—second person imperative singular of the root *kēl*, to ask. *ēke*—why. *ettirō*—raise up, second person plural imperative of the root *ettu*, to raise.

Do 25.—Kannaḍa form *āyito beḷdrāksha oppūterake avam i*. *āyito*—is it over. *beḷdrāksha*—white wine. For the rest see Note 22.

Do 26.—Kannaḍa form *drākshavum teramāna*. *drākshavum*, wine also; *teramāna*, payment or ransom from the root *teru*—to pay.

Do 27.—Kannaḍa form *bā oḷḷitkaḷumbai—bā+oḷḷitu+ikaḷ+umbai*. *bā*—come. *oḷḷitu*—well (adverb); *ikaḷ*—this wine, *umbai*—You will drink from the root *un*, to eat.

Do 28.—Kannaḍa form *bāl taguḷdapai*. *bāl*, life, accusative singular. *taguḷdapai*, second person singular present of the root *taguḷ*, to be in contact with, to enter into.

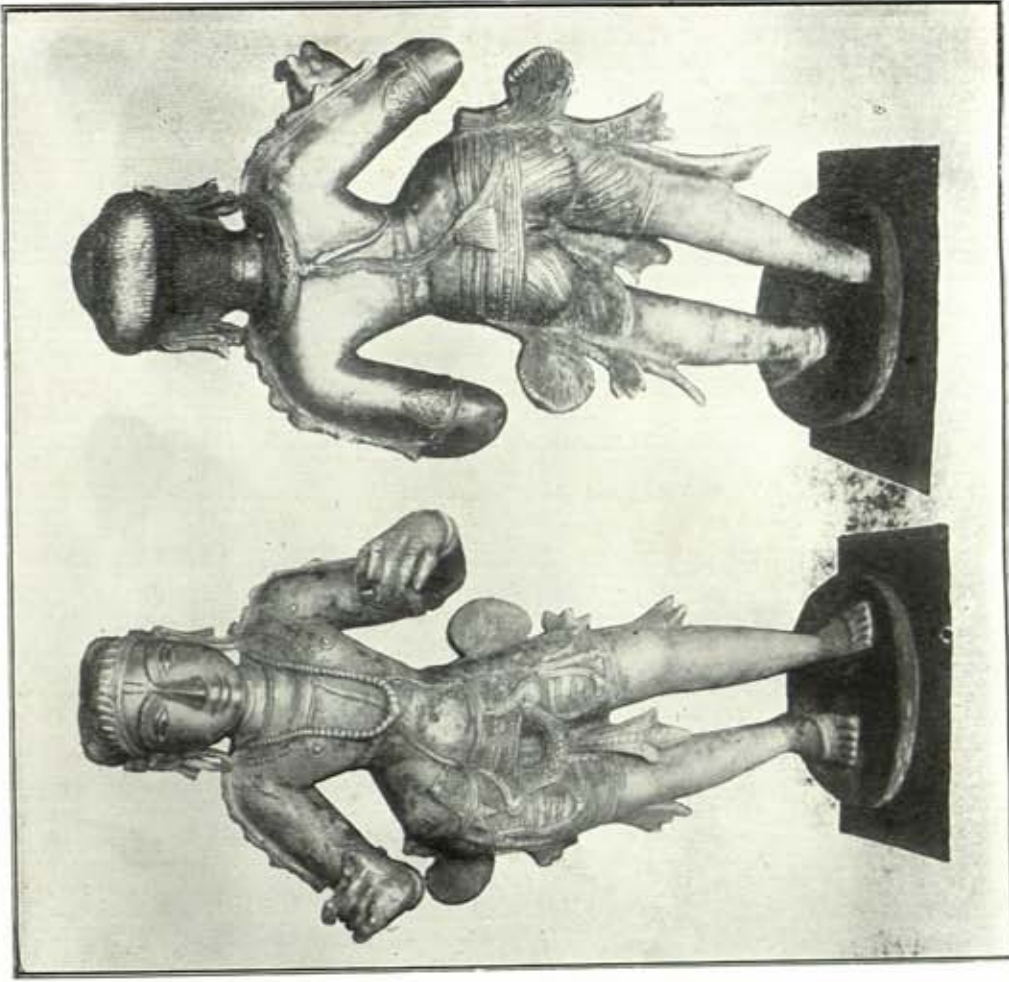
Do 29.—Kannaḍa form *a puḷi kasar*: *ā*, particle indicating wonder. *puḷi*—sour. *kasar*—sediment.

Do 30.—Kannaḍa form *kōruvon orcan dorevon*. *kōruvon*—one who desires, from the root *kōru*, to desire, to long for. *orcan*—one (masculine singular). *dorevon*, will be forthcoming, from the root *dore*, to obtain.

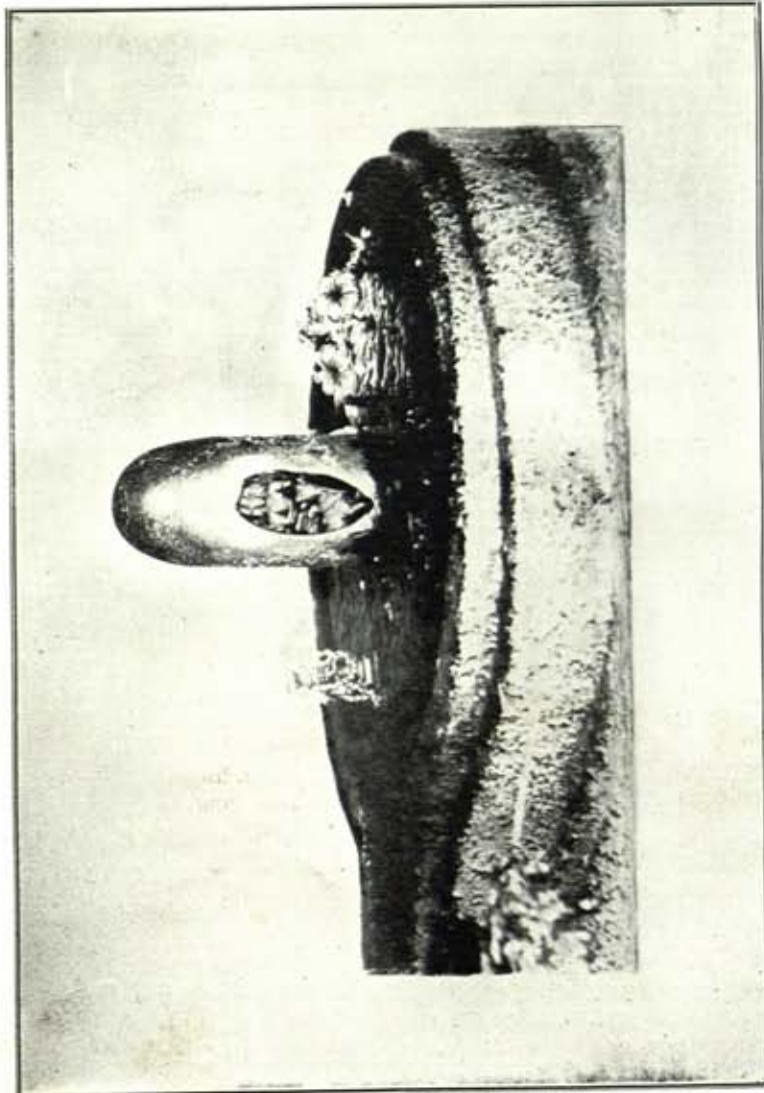
Do 31.—Kannaḍa form *tāvamivon*; *tāvam*—a place, accusative sing. *ivon*—will give, third person future singular of *i*, to give.

Do 32.—Kannaḍa form. *Āxiḥ dēṣabiṭṭu—dēṣavam+biṭṭu*, having left the country. *bāltaguḷdapai*. See under Note 28.



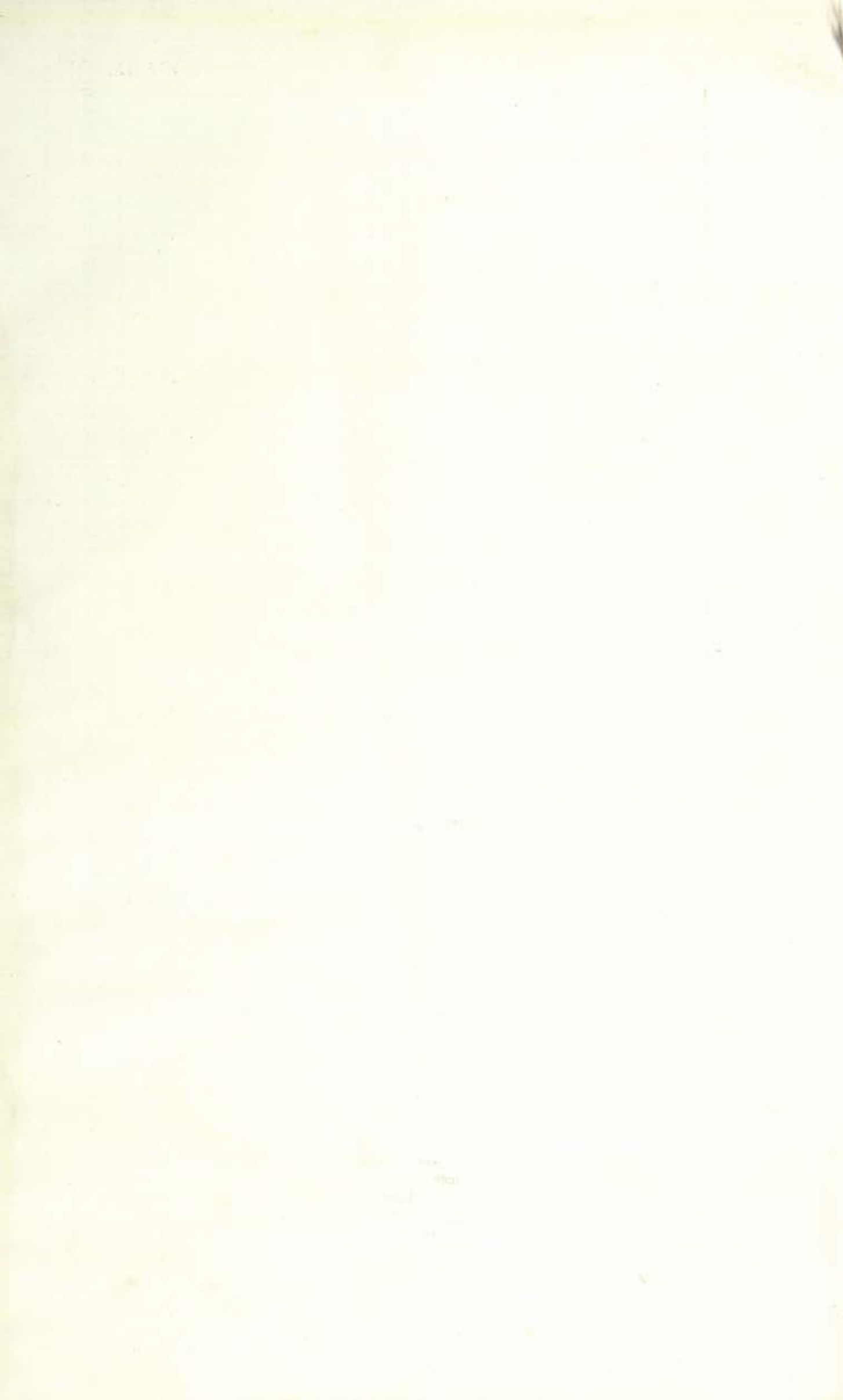


METALLIC STATUE OF VISHNUVARDHANA IN CHENNAKESAVA TEMPLE AT BELUR.



SOMESVARA TEMPLE AT SOMPURA, LINGA.







- NOTE 33.—Kannaḍa form *Śiva sarakisu*. *Śiva*=O, *Śiva*, *sarakisu*=take care of, second person imperative singular of the verb *sarakisu* formed from the noun *saraku*=care cp *sarakugoḷ*.
- Do 34.—Kannaḍa form. *oldosetōr*=*Oldu*+*osetōr*. *oldu*=having loved from the root *ol*, to love. *osetōr*=*ose*+*tōr*, show love. *ose*, love is used both as a noun and a verb.
- Do 36.—Kannaḍa form. *Sumpsaradāra eyda*. *Sumpsaradāra*=*Sumpsarada*+*āra*. *Sumpsarada* of Sumpsara, named Sumpsara : *āra* river, accusative singular from the noun *āru*=river Tamil *āru*, river : *eyda*=go to, second person singular imperative form of the root *eydu*, to attain, to go to.
- Do 39.—Kannaḍa form *Malpināyak avaravege karedukol* *Malpināyak*, vocative case, *avaravege*=*avara*, their. *avege*=to mother. *karedukol*=catch hold of, send for, second person singular imperative form of the root *kare* to call.
- Do 41.—Kannaḍa form. *habbeḍe*=*habbada*+*eḍe*. *habbada*=of a feast ; *eḍe*=a dish.
- Do 42.—Kannaḍa form. *habbeḍegidunbā*=*habbeḍege*+*idun*=*bā*, × *habbeḍege*=*habbada*+*eḍege* ; for the dish of a feast. *idun*=*ida*+*un*=*ida*—this accusative singular *un*=eat, imperative singular second person. *bā*=come, imperative singular, second person.
- Do 43.—Kannaḍa form. *pānavam bērettikkade mānavam bērettavve nī* (n). *pānavam*=drink, accusative singular. *bērettikkade*=*bēre*+*ettikkade*, *bēre*=separately, apart. *ettikkade* not having distributed, from the verb *ettikku*=*ettu*+*ikku*, to set apart ; to give ; *mānavam*=ransom cp *teramāna*, accusative singular ; *bērettavve*. *bērettu*, set apart, second person singular, imperative of the root *bērrettu*=*bēre*+*ettu*. *avve*, vocative case—O, maḍam : *nī*=*nīn*=you (singular).
- Do 44.—Kannaḍa form.—*parakeyam bērettikkade mānavam berettavve nī* (n). *parakeyam*=blessings ; acc. singular of *parake*. For the rest vide note above.
- Do 45.—Kannaḍa form. *olisade*+*irpara*+*tappisikol*+*oppisi*+*ikkute*+*emman*. *olisade*=without loving, negative participle root of *ol*, to love. *irpara*, objective plural meaning those who are. *tappisikol*, escape, second person singular, imperative of root *tappisikol*, to escape. *oppisi*=having persuaded us, from the root *oppisu*, to persuade. *ikkute*=having left behind. *emman*=us, pronoun. First person plural, objective case.
- Do 46.—areimanr—*ār*+*emmannar*. *ār*=who, *emmannar*=that are like us.
- Do 47.—Kannaḍa form. *idu*+*oppite*. *idu*=this. *oppite*=is it satisfactory?—from the root *oppu*=to satisfy.
- Do 48.—orkis—*oragisu*=to make one lean upon, to support. second person singular, imperative form of the root *oragisu*.

## 90. The Purport of the Greek Farce.

One of the women forming the king's party asks another whether the buffoon is calling. Another woman replies that he is coaxing her. A third woman adds that he is not only coaxing but also addressing her by using the word 'le' 'le' which is however a vulgar term of address. Accordingly, a fourth woman says that the word is an insult to koḍagūsu, the Greek lady. Meanwhile the buffoon uses the word, 'charite, hail' which the Indian women mistake for his coaxing call to Charition whose Indian name seems to have been 'Chaireite or Chāremma.' (Line 16, col i). This along with his use of the vulgar term 'le' irritates the women-folk. Forthwith they take up their bows and arrows to shoot him saying "well, strike him". The buffoon is frightened and appeals to Charition for help. Accordingly she interferes saying that he was not insulting. The women-folk draw the attention of each other among themselves by repeating the phrase 'not, my elder sister'. Then the buffoon asks the lady to go to the river Psolichus for being ready to escape, as previously arranged. She starts and the king's women-folk consider that she is going to the river for a bath (mīna) and ask such among themselves as have not yet bathed to accompany the lady to the river. Meanwhile one of the Greeks asks the lady to carry off some of the jewels of the Hindu Goddess whom she seems to have feigned to be worshipping in order to escape from the overtures of the king for marriage. She refuses to take any of the jewels of the Goddess and says that her seeing her father's face is dearer to her than the jewelry of the Goddess. Now the Captain of the ship draws attention of the buffoon to the approaching party of the king and asks him whether he will take up the task of serving them wine to make them drunk and senseless so as to give the Greeks an opportunity to escape unscathed. The buffoon consents and hopes to wait for the departure of all the women of the second batch also (daughters of swine) to the river. But he doubts whether the Indians would ever drink such a thing as wine, though as C says it is rare in India.

Meanwhile the king and his party assemble on the spot after taking their bath with a view to take up their respective shares as determined by casting the



dice (Pakte—pagade) marked with odd and even numbers, any odd number (Besa) being taken as a sign for winning the share. Accordingly the king asks the buffoon to cause the chiefs to cast the dice to determine their respective shares and tells the chiefs to go for their refreshment (Mellôgara). But the chiefs hurry on for their shares without casting the die and receive a rebuff from the buffoon. The king intervenes and remonstrates with them for their hurry to take up the share before it is duly allotted (Hoyyada mun) and asks them why they impatiently cringed for their shares, though they had hoped to win their shares by casting the dice, each declaring the amount of his due (Ponnenisi) and tells the buffoon, to cause each of the chiefs to cast the dice, regarding the odd number as a sign for success. Then the king's party ask the buffoon to go on with his work and the buffoon not understanding their speech insults them in Greek, by saying that they might receive a kick from Kottos. Immediately the king throws the dice and seeing their fall with an odd number says "Ho bit—bildattu—fell", thereby claiming his share. But failing to understand what the king said, the buffoon asks C to explain it to him. C, however, tells the buffoon to quickly give them wine without caring to interpret the king's speech. And the buffoon asks him whether he was afraid to interpret it and proceeds to serve them wine, by exclaiming "Hail thou whose days prosper".

Being now interrupted from their proceeding to cast the dice and take up their shares the king and his party go to partake of the wine readily brought before them. The king tells his party that so far as wine is concerned there is no allotment of a fixed quantity and that therefore they may avail themselves of any quantity of wine, even by deception (môsade). But the buffoon who seems to have been somehow or other familiar with the word *môsa* says that he will be careful so as not to be deceived.

Immediately the buffoon serves the wine. But seeing its diluted appearance, C tells the buffoon to give them strong wine, while G. says to the buffoon to give them wine as a kind of ransom agreed upon. (Terake avam i and trākavun tera-mâna).

Neither the king nor his party seem to have caught the meaning of what G. & H. said. But the buffoon who was in the conspiracy seems to have caught the significance of it and being disgusted with their careless talk, asked them to stop their talk, warning them of its danger. Still being perhaps sure of the effects of wine on the king and his party H. goes on saying that wine is the ransom. But G. however diverts the attention of the king by telling him to drink wine and prosper (bâl taguldapai) and the buffoon says that he is ready to give even the sour sediment of wine contained at the bottom of the vessel.

Though the king promised to release the Greek lady by taking ransom, he exhibits now, perhaps due to the effects of wine, his love to Charition by saying that a man, i.e., himself who desires to have her is at her disposal and asks whether she will like to prosper in his country after she has long left Oxyrhyncus. He appeals to Malpinâik and Sêo to make the lady return from the river. The king's speech here is incoherent, due to the drinking of wine and is obscure.

The king at last talks to himself thinking of the lady who is gone to the temple and asks her to divide at least the ransom though she has neither distributed the wine nor received the blessings of the chiefs by distributing the ransom and says that as he has failed to win her regard, she may leave him behind and depart, obtaining his free consent.

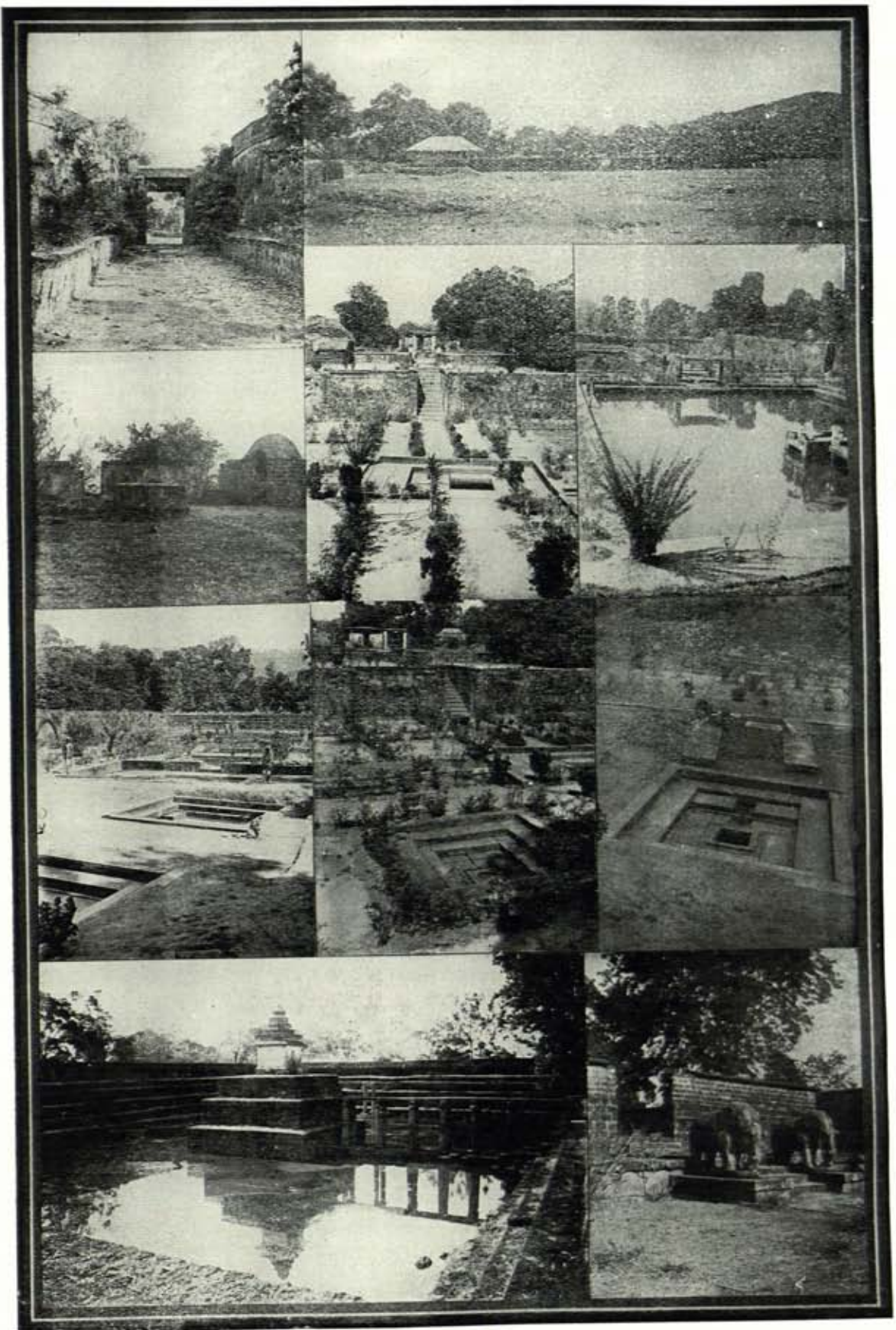
Then the Indians fully drunk begin to dance with their heads reeling. At this juncture the Greeks take to their legs and embark on their ship in the river.

91. A distinguished savant of the Mysore University interprets the Farce as follows.—

*Two points are clear.*—(1) The Greek party have crossed the Indian ocean and landed on the coast and they plan to rescue the lady. They had escaped being wrecked in a storm or more probably captured by pirates but they had some escapade. (2) They planned to make the Indian king and his followers drunk and then to carry away the lady.

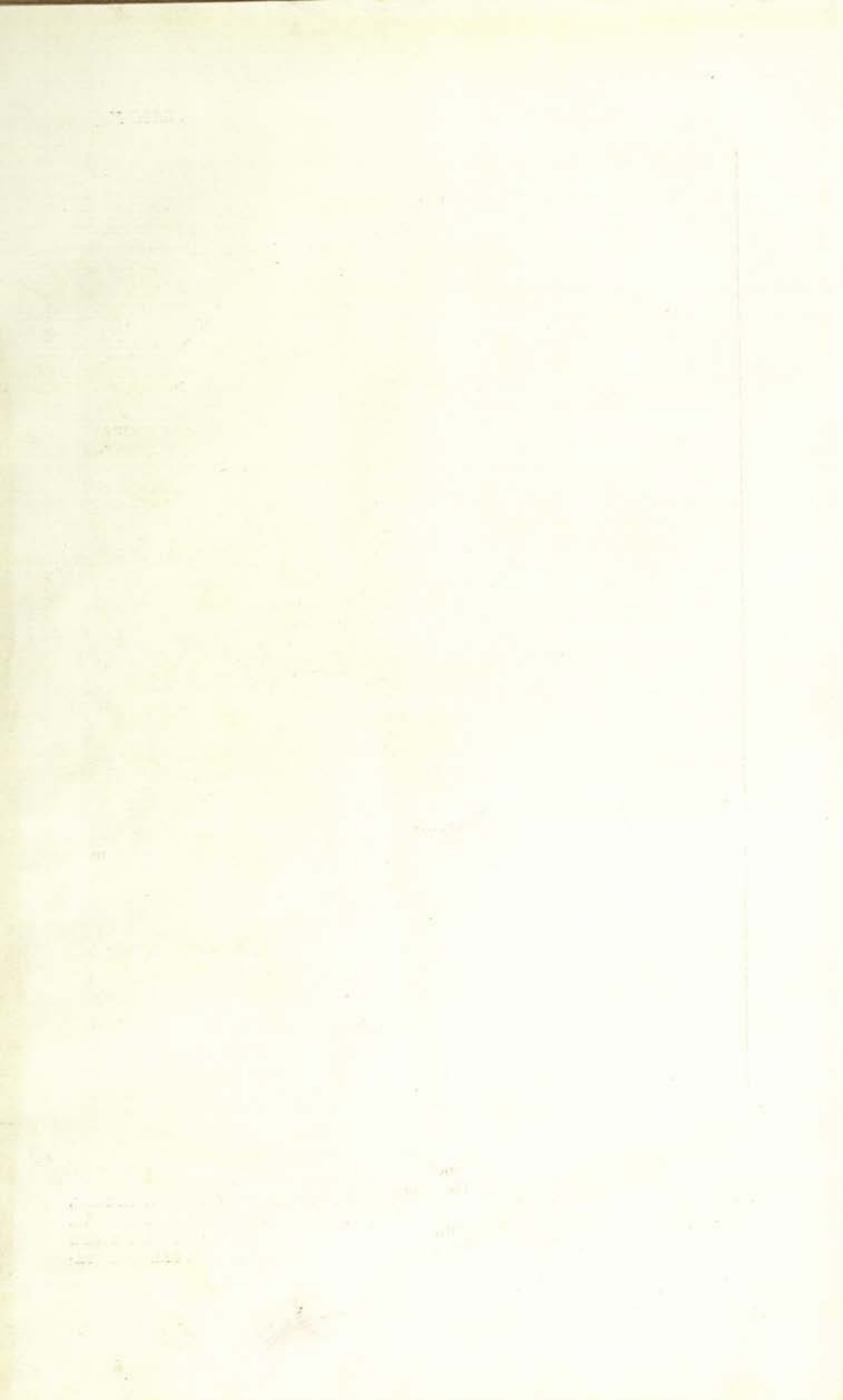
Of the Greeks the four most prominent characters are the lady, (A). her brother (C), the buffoon (B) and the captain of the ship (D). The lady and her brother, know the country, the language, and manners of the people. Whether her brother had come in the vessel is not certain, but it is probable.





1. GATE WAY OF THE HILL FORT OF SIVAPPA NAIK 2. DARBAR HALL OF SIVAPPA NAIK.  
3. WATCH TOWER ON THE HILL FORT. 4, 5, 6, 7 AND 8. THE SEVEN PONDS OR  
DEVAGANGA NEAR NAGAR, SHIMOGA. 9. POND AT MAHANTU MATT. 10. STONE  
ELEPHANTS AT THE ENTRANCE OF THE POND AT MAHANTU MATT NEAR ANANTA-  
PUR, SHIMOGA DISTRICT.







The scene opens with a visit of the captain of the vessel to the lady in front of the temple of the Moon-goddess. Before this the Greeks had probably seen the king and talked about the lady's release. But this is not certain. One batch of women armed with bows (and arrows) is coming in from the chase; the king and the Indian chiefs have already returned from the chase and gone to bathe in the river Psolichus and the lady and her brother are expecting them back.

The buffoon is seen by the party of women and excites their hostility. The lady saves him. These women evidently had not seen him before. The buffoon manages to send the party of women away to the Psolichus. The captain asks the lady to enter the temple and bring away one of the offerings (jewellery) to the goddess, but the lady condemns this as a sacrilege.

At this time another party of women arrive from the hunt; they are also sent away to the Psolichus for a bath.

Now the lady enters the temple to make ready for the escape; it being arranged that on the return of the king's party from the bath, the buffoon is to serve the wine neat and strong. "(Do you serve them ?)"—addressed to the buffoon.

It should be noted that from this point onward, i.e., all through the feasting and drinking the lady keeps herself aloof in the temple, where she was a hand-maiden of the goddess. The lady enters the temple immediately after saying, "(they come, serve them the wine neat)".

Now appear the king and the Indian chiefs. The king's first utterance is "Brathis," and the Chiefs repeat "Brathis". If this is Kannada speech, (and the previous use of "Minei" "Ai arminthei" by the Indian women establishes this as highly probable), this "Brathis" may stand for "bêre âdisu" meaning cause each to play separately, i.e., "let each play" or as the lady's brother explained to the buffoon.—"let us draw lots for the shares." Thus after the chase and the bath in the river comes the dice-playing. But shares of what? The word 'pomenzi' seems to stand for 'pornenisi' (Having counted the gold) and in that case some gold was at stake. If this is correct, was it the usual stake? One suggestion is that it was ransom money for the lady and had been offered by the Greek party (or the lady's brother). In that case, we can see 'terage' in 'oupteraumi' and 'termana' in 'trachountermana' both terage and teramana in Kannada standing for ransom. But the objection to this view is, that if they had brought gold for ransom, the Greek party would certainly refer to it in the conversation about the booty (the jewellery and other things the lady was asked to bring with her), but they are entirely silent both when they are plotting the escape and after the drinking scene when they are going aboard. A better interpretation would be to treat the wine itself as a sort of ransom playfully offered by the brother (it is he who says "give them a drink quick"). (H), evidently an Indian chief, says—"Tougoummi" which may stand for "Toyige avam i" give them (wine) as an addition for the sauce.

Then the passage will be constructed thus:—

G. Skalmakatabaptiragoumi: ("O son, come and give the wine," this is addressed to the buffoon).

H. Tougoummi: give (wine) as an addition for the sauce.

G. Eitobelle trachoupteraumi: (it is over,—now the white wine—give them wine as a ransom agreed upon).

(Here they fall upon the wine).

B. Ah! none of your disgusting ways. Stop! ah! what are you doing?

H. Trachountermana (wine is the ransom): 'don't you see wine is a ransom.'

(Jokingly said or to induce the Greek to pour the wine).

It may be noted here that they used sauce and some dish along with the wine. The word Zâbede may be taken for 'habbede' (a dish). There seems to be a reference to sauce in the word 'mellogarake'. The phrase 'Zopit' may be taken for 'hō bittu' it fell' (referring to the throw of dice).

The buffoon's words, 'Martha, marithouma, etc., may be only an imitation of the sound of the drum, as suggested by Mr. Bhaskaranda Saltore. The king's speech in Greek "A boundless barbaric dance I lead? O goddess moon," would seem to show that the king could speak Greek. But probably the king actually spoke in the Indian



language, and the speech as we have it is only a Greek rendering for the benefit of the audience at the Greek theatre. Various reasons may be urged in favour of this view. The king was addressing the Indian chiefs, who could not possibly follow this high-flown Greek verse; neither could the king himself be equal to this composition. The words 'barbaric' 'Selene' (for Goddess moon) 'Indian chiefs' would be explicable in a Greek rendering of the king's own native speech, but would be very inappropriate in the mouth of an Indian king addressing tribal chiefs under him. This is further confirmed by the fact that the buffoon immediately asks what do they all say again? (Here they must include the 'king and 'ail') and the lady's brother who could follow Kannada replies. —'He says darce' when 'he' must refer to the king. And this question and answer would be quite out of place, if the king had spoken in Greek.

It is after this when the king and the chiefs are heavy with drink, and the king is thrown down, that the lady's brother calls her out of the temple—good Charition, come out here.

And the lady is anxious to go aboard. "Come, brother, quickly. " 'is all ready'?" And the brother answers. "Yes, all." "The boat is at anchor close by." There is no reference to the gold of the lady's ransom, just as there is none to any jewellery of the temple. If these had been there, or were being taken away, there would be bound to be a reference. The stage play for the purpose of the audience would make this necessary, evidently there as was no gold for ransom.

If the Greeks' gold had been counted or spread out before, it must have been collected before the departure of the Greeks. Nothing was done. There was a playful talk of the wine as a sort of ransom for the lady, that was all. It may be noted that the lady calls herself a hard-maiden of the goddess (evidently the moon goddess of the temple.) She had probably attached herself as a sort of vestal virgin and was in custody of the temple offerings and this might have been a sanctuary which protected her honour. She is very grateful to the goddess for this protection. She longs to see her father's face, and she is not only affectionate but honourable and pious. It is not clear whether the brother came with the party in the vessel, or had stayed on in the country after the lady's—capture. But the buffoon had come in the ship, and the captain must have somehow bungled and got into a scrape perhaps with pirates or when landing on the coast. And the buffoon calls him a bungler.

As regards the women's conversation beginning 'Kraunon' it is to be noticed that in first draft in Col. I :—

We have the Captain saying—rejoice with me, etc.,  
the brother—"lalei ba.....referring to talking or prattling  
perhaps of the buffoon,  
ther z (an Indian)—leanda;  
then—a line omitted, perhaps something said by the buffoon, pointing to,  
'autas' 'these women'.

This must have been an insulting gesture (the buffoon calls the women later on, 'daughters of swine').

The women here wanted to shoot (this was acted on the stage).

Then comes 'alemmaka' probably said by Charition, meaning—"Not so, he is our man."

This first draft was replaced by the more elaborate passage in the text as we have it.

Now in this text—we have first the buffoon saying 'What huge bows they have?'

Here he must have pointed to the women (antas' as in the first draft) with some gesture.

One woman noticing this says—Kraunou, Does he call?

Another woman—Lalle-he caresses. (i.e., she mistakes it for a caressing gesture.) Here 'lalle' in Kannada means 'caresses'. The only difficulty about this interpretation is that 'lalle' and "le, le" would then be Sanskritic like Pānam (if it means drink).

Another woman—Laitalianta lalle- (i.e., he caresses, by saying 'le', 'le').

Now the buffoon may have in addition to the gesture, with which he pointed to the women, actually used the Greek word 'laleis' or 'laleis' as the brother had used it the moment before, rebuking the prattling of the captain (as he rebukes the Captain in line 102 saying "laleis pali", dost thou talk or prattle again.)



And the Indian women mistook it for an insulting gesture, and for 'le, le' addressed to them. Then another woman says Kotakos (or Kouakos), etc.

Then the buffoon addresses the woman chaireite, hail.

And the women make as if to shoot or beat him ("laspithia").

Then the buffoon cries out to the lady for help.

And the lady says—alemakā, or alemmakā (as in the first draft) meaning—Not so, he is our man, i.e., no enemy, he means no harm.

(2) *The Svayambhu Purana and Fahien.*

92. The Svayambhupurāṇa is a Sthalapurāṇa in Sanskrit devoted to the description of the spread of Buddhism mixed with Śaivism in Nepāl. This work is now available complete in print. It appears to have been printed in Calcutta. As no title page is found even in the copy obtained direct from the Panjab Sanskrit Book Depot, Lahore, it cannot be said when and in what press it was printed. It is, however, stated in the colophon of the work that one Jagadguru Sagara got the transcription made in Samvat 919 (= A. D. 1798) for the peace of his departed daughter in heaven.

93. The Purāṇa contains eight chapters. In the first chapter Upagupta is represented as narrating to Aśoka, the story of the Buddha's journey to Dharmadhātu, Kālihrada, and other places, rivers and lakes in Nepāl. In the second chapter the appearance of the Svayambhulinga-chaitya-bhaṭṭāraka on the top of the Gōśringa-parvata and the merits realised from the worship of that linga are described. In the third chapter a number of Chinese pilgrims is said to have been coming to Nepāl with a view to worship the Svayambhu-linga not only during the reign of Parvatarāja and his preceptor Viśvabhū, but also at the time of Manjuśrī, a famous Buddhist teacher, and of King Dharmarāja. The fourth chapter narrates the story of Krakuchhanda and his pilgrimage with his disciples through various sacred places in Nepāl and also the arrival at Nepāl of a China King called Dharmakara at the time of Manjudēva known also as Manjuśrī. Dharmakara is also stated to have established himself as the King of Nepāl and to have been anointed by Manjudēva himself. The fifth chapter is devoted to the description of the merits secured from pilgrimage in Nepāl. In the sixth chapter a Chinese traveller called Prāhūṇaka and also Alpaprāhūṇaka or Young Prāhūṇaka, named also as Dharmaśrī, is said to have arrived at Nepāl and resided with Manjudēva or Manjuśrī, a famous Brahmin Scholar well acquainted with Buddhist religion and philosophy. While coming to Nepāl with the desire of learning Indian arts, sciences, agriculture, and Buddhism, the traveller is said to have met Manjudēva when the latter was ploughing his field with a plough drawn by a lion and a tiger. When asked by the traveller where the Manjuśrī mountain with its god called also Manjuśrī was situated, the plougher is said to have replied that it was a part of the Himālayas and that it was very far and too much covered with snow to be approached at that time of the year. On taking him to his own house, Manjudēva, the plougher in company with his two wives called Varadā and Mōkshadā is said to have attended to his comforts and done his best to relieve him from the fatigue of his long journey. So sleepy seems to have been the traveller that night and late in the morning the next day that when he did not reply to their call in the morning the two wives of Manjuśrī are said to have regarded him as dead and said so to their husband. Manjudēva is said to have run there and succeeded after a hard struggle in arousing him. On being asked whence and why he came to Nepāl and whether the name of Manjudēva or Manjuśrī was known even in his remote native place the traveller replied that he came from China and that Manjudēva was not heard of in China but that he came to know of him as a distinguished scholar from the Sangha of Buddhist monks in the Vikrama Vihāra in Benares. His object in coming to Nepāl was to learn the Nāmasaṅgīta or the Buddhist songs in praise of the Buddha and the meaning of the Dvādaśākshara Mantra. He also wanted to collect books on the six śāstras, grammar, poetry, dictionaries, the Prajñāpāramitā, the Mahāyāna Sūtra, the Avadāna, and the Purāṇas. When talking with the Pandits assembled in the Vikrama Vihāra in Benares, he was told that after Krakuchhanda and Kanakamuni had passed to heaven, there was no one then except Manjuśrī of Nepāl who could explain the meaning of the twelve-syllabled mantra. Hence he took the trouble of coming to see him in Nepāl and requested Manjudēva to teach him the meaning. Manjuśrī taught him the Tantric cult and permitted him to go back to Benares. A few days after, Manjuśrī also went to Benares and saw the



traveller there for a second time before he left for China. The seventh chapter narrates the story of Prachandadēva, an ancient King of the Gangas. He is said to have renounced his kingdom in favour of Śaktidēva, his son and turned out a Buddhist Bhikṣu under the name Śāntikara and Vajrāchārya in Nepāl.

94. In the eighth chapter we are told how Guṇakāmadēva, King of Nepāl, followed the advice of Śāntikara or Vajrāchārya and relieved the miseries of his people from a severe seven years' famine and how Narēndradēva his son, followed the instructions of Vajrāchārya and ruled over Nepāl for the good of his subjects. The advice given by Vajrāchārya is set forth in the following Verses (PP. 440-441) :—

na hi drumāḥ svabhōgārtham phalanti prithivītale !  
yō nyaduhkhāni vijnāya sīdhu bāhyaiḥ prabōdhayēt  
sa ēva munisatvastho yataḥ parahitē rataḥ !  
anyaduhkhēna yō duhkḥī yo nyaharshēna harshitah !  
sa ēva jagatām īśō naranūpadharō munih !

"Never do the trees on earth bear fruit for their own enjoyment. Whoever, coming to know the distress of others, awakens himself, is verily a sage, for he is bent on doing good to others. Whoever is distressed when others are distressed and pleased when others are pleased, is verily the lord of the world in human form."

95. The principle of other-regarding seems to be the essence of Buddhism in as much as the Buddha himself is stated to have expressed. "Buddhō bhavēyam jagatō hitāya."<sup>(1)</sup>

"The awakened one will I be for the good of the world."

96. From Fahien's accounts of his own travels it is learnt that Manjuśrī was a celebrated Brahman teacher in the Mahāyāna Vihāra at Pāṭalipura<sup>(2)</sup>. But in the Purāṇa he is said to have been the resident of Nepāl and to have been visited by Fahien in Nepāl. If the Purāṇa can be trusted, it may be presumed that Manjuśrī was well known to and was frequently visiting the Mahāyāna Vihāra at Pāṭaliputra. As the traveller is made to say in the Purāṇa that he heard of Manjuśrī even at such a distant place as Benares, it follows that he was a reputed scholar in those days. It follows from this that the Chinese traveller called Prahūṇaka in this Purāṇa can be no other than Fahien. This is a rare instance of a Sanskrit work being devoted to the history or tradition of the arrival of a Chinese traveller in India and of the studies he made under a teacher of historical reputation. It may also be presumed that as Guṇakāmadēva and Narēndradēva, his sons, mentioned in the Purāṇa are counted among the later descendants of the Śūrya Vamśi dynasty in Nepalese Chronicles, Dharmarāja who is described in the Purāṇa as having ruled over Nepāl prior to Guṇakāmadēva was an earlier King of the same dynasty and identical with Dharmadēva, father of Mānadēva mentioned in the Nepalese inscription No. 15 (I. A. Vol. IX, PP. 163-193). According to Nepalese inscription No. 1 (I. A. Vol. IX, P. 163) the date of Mānadēva is Samvat 386, Jyēsthā Sukla 1 with the constellation, Rōhīṇi.

97. This samvat is taken by Dr. Fleet and other scholars to refer to the Gupta Era, while Dr. Buhler attempted to identify it with the Vikrama Era of B. C. 56. It will presently be shown why it cannot be taken either as the Vikrama Era or as the Saka Era. Nor can it be regarded as the Gupta Vallabhi Era of A. D. 319-320, as is done by Dr. Fleet, without the risk of being involved into chronological absurdities, as will be pointed out later on. Here taking the starting point of the Gupta Era at 200 A. D., the date of Mānadēva, son of Dharmadēva, would be Samvat 386—200+386—A. D. 586. From this, it follows that Dharmadēva, father of Mānadēva must necessarily have lived in the latter part of the six century A. D. It is known from Bendall's inscription from Nepāl (I. A. XIV, P. 97) that Śivadēva I, the father of the great-grand-father of Dharmadēva, was ruling over Nepāl in Samvat 318—A. D. 518 with Amśuvarman as his Sāmanta or feudal chief under him. This precludes the necessity of any prince being anointed as King of Nepāl for twenty or thirty years prior to A. D. 518 when Manjuśrī, the teacher of Fahien, could possibly have lived. Hence no reliance can be placed on the statement of the Svayambhupurāṇa that Dharmarāja was anointed by Manjuśrī as King of Nepāl. Even after A. D. 518, Dharmadēva could be the King of Nepāl only in name in as much as Amśuvarman, feudal chief under Śivadēva up to A. D. 518 was the declared Mahārāja of Nepāl according to Nepalese

(1) Vidyānanda's Āpta-parīkṣā, P. 43.

(2) Buddhist Records of the Western World, Vol. I Introduction P. 56 and Travels of Fahien, P. 79.



inscriptions Nos. 1-7 (I. A. IX, PP. 163-193). He seems to have been succeeded by Mānadēva some time prior to Samvat 386—A. D. 586.

98. In the Nepalese inscriptions (1 to 15) there are two forms of Samvat mentioned, one in three figures and the other in two. The former is taken by Dr. Fleet to refer to the Gupta Era of A. D. 319-320 and the latter to the Harsha Era of A. D. 606-607. This interpretation not only fails to satisfy the astronomical condition mentioned in Mānadēva's inscription dated Samvat 386 but also launches us into chronological absurdities from which there can be no escape unless the theory of the starting point of the Gupta Era at 319-320 is rejected and that of A. D. 200-201 is preferred and adopted.

99. The astronomical condition mentioned in the inscription No. 1 of Mānadēva is that the moon stood in the constellation Rôhîṇî on the first lunar day of the bright half of the month Jyêshṭha of Samvat 386 the day of the inscription. According to Swamikannupillai's revised edition of Indian Ephemeris, Vol. I, Part II, the constellation of the first lunar day of the bright fortnight of the month of Jyêshṭha, A. D. 705 was Krittikâ but not Rôhîṇî.

100. Hence it follows that A.D. 705 is not the year intended by the publisher of the inscription. It has been pointed out in the Archæological Report of Mysore for 1923-24 how the Brahmin, Chinese, and Ceylonese traditions regarding the age of the early Gupta Kings and their contemporaries can more satisfactorily be explained with the epoch of A. D. 200-201 as the starting point of the Gupta Era than with Dr. Fleet's proposed period of A. D. 319-320 with which none of the traditions agrees. Accordingly taking A. D. 200 as the starting point of the Gupta Era, the date of Mānadēva, son of Dharmadēva, expressed in terms of the Gupta Era will come to 386+200—A. D. 586. Making use of Swamikannupillai's tables it may be verified whether the first lunar day of the bright half of the month of Jyêshṭha of A.D. 586 coincided with the constellation of Rôhîṇî. The problem can be worked as follows:—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 586.

	Week day	Month and day	Fraction of day
Mean ending moment of Jyêshṭha new Moon Tithi (Table X)	4.	April 24	·19 ·98
Duration of the first Tithi	1	1	·
	5	25	·17 ·52
	5	25	·69

Sun's Anom.	Moon's Anom.
6·05	15·98
29·53	1·97
·98	·98
36·56 Days	18·93

Sun's Eqn. + ·13; Moon's Eqn. + ·39.  
Sum of Sun's and Moon's Equations = ·13 + ·39 = ·52

To find the Nakshatra on the day:—

Sun's Long. for 36 days	33·34
„ for 56 days	1·51
	·55
Moon's Long. = Tithi × 12° =	12·00
	47·40°

This by Eye-table is the long. of Nakshatra Rôhîṇî.

101. Dr. Buhler took this Samvat 386 to be the Vikrama Samvat and reduced it to A. D. 330. But the first lunar day of the bright half of the month of Jyêshṭha coincided with Mṛigaśîra and not with Rôhîṇî as required by the inscription.



102. This problem can also be worked as follows :—

Required the ending moment of Jyêshṭha Śukla 1 of A. D. 330.

Week day	Month and day	Fraction of day
2	4	·37
..	..	·98
+1	..	..
3	5	·35
..	..	+·46
3	5	·81

Sun's Anom.	Moon's Anom.
29·53	1·97
18·46	15·22
·98	·98
48·97	18·17

Sun Eqn. +·10	Moons' Eqn +·36
Sum of Sun's and Moon's Eqns. = +·10 +·36 = +·46	
To find the Nakshatra :—	
Sun's long. for 48 days	45·16°
	1·16
.. .. 97 days	·95
Moon's long. for 1 Tithi	12·00
	59·27°

This by Eye-Table is the long. of Mrigaśira.

103. Nor can Mānadêva's samvat 386 be taken to be the Śaka Era though the first lunar day of the bright half of Jyêshṭha of Śaka 386 = equal to  $386 + 78 = \text{A.D. } 464$  coincided with the constellation Rôhini.

This problem can also be worked out as follows :—

Required the ending moment of Jyêshṭha Śukla 1, A. D. 464.

Week day	Month and day	Fraction of day
4	April 22	·56
..	..	·98
5	23	·54
		+·10
5	23	+·64

Sun's Anom.	Moon's Anom.
5·97	10·43
29·53	1·97
·98	·98
..	·13
36·48	13·51

Sun's Eqn. +·13. Moon's Eqn. —·03



Sum of Sun's and Moon's Eqns.  $+13-03=+10$ .

To find the Nakshatra :—

Suns' long. for 36 days 33° 34'

1.51

„ for 48 day 47'

Moon's long. for 1 Tithi 12° 00'

47° 32°

This by Eye-Table is the long. of Rôhini.

104. Though the first lunar day of Jyêshtha Śukla of Śaka 386 = A. D. 464 coincided with Rôhini, the Samvat 386 of Mânadêva cannot be taken to be a Śaka date since Śivadêva, one of the Kings of Nepâl of the same period is found to have made use of the Gupta Era in dating his inscriptions and not at all the Śaka era. As the use of different eras at the same time without specifications leads to confusion no kings can be expected to mislead their subjects by using different eras in the same locality and at the same period. It follows therefore that if Śivadêva, king of Nepâl and feudal lord of Amśuvarman is found to have made use of the Gupta Era in his inscription dated Samvat 318 (I. A. XIV, PP. 97-98) the other kings of the same dynasty must necessarily have used the same era in their inscriptions. That Śivadêva I used the Gupta Era is clearly borne out by the fact that Amśuvarman, his vassal, died a few years before A. D. 640 when Hieun Tsiang was in India. For, speaking of Amśuvarman, he says :—

“Lately there was a king called Amśuvarman (Anahufa-mo), who was distinguished for his learning and ingenuity. He himself had composed a work on sounds (Śabdavidyâ); he esteemed learning and respected virtue and his reputation was spread everywhere <sup>1)</sup>.”

105. From the expression that lately there was a king called Amśuvarman it is quite clear that Amśuvarman of Nepâl had died a few years before Hieun Tsiang was in India about A. D. 640. The record in which Amśuvarman is referred to as still alive for the last time is Vibhuvarman's dated inscription, No. 8 among the inscriptions from Nepâl, collected and published in I. A. Vol. IX, PP. 163, 194, by Pandit Bhagavanlal Indraji and Dr. G. Buhler. The date mentioned in this inscription is Samvat 45. This date like other dates recorded in inscriptions from Nepal, Nos. 6, 7, 9, 11, 12, 13, 14, and 15 has been referred to by Dr. Fleet and other scholars to Harshavardhan Era A. D. 606-607. As will be presently shown, it is rather Amśuvarman's own era, started from Gupta samvat 318 or 319, when Śivadêva, his paramount sovereign died, and Amśuvarman renounced his subordinate position of Sāmanta and assumed the title of Mahârâjâ. Now Gupta samvat 318 is equal to A. D. 318+200=518. Accordingly Amśuvarman's last date would be A. D. 519+45, the number of years of his own reign as Mahârâjâ of Nepâl, that is, A. D. 564. If, however, the starting point of the Gupta era were taken to be A. D. 319-320 and also the series of dates from 34 to 153 mentioned in Nepalese inscriptions Nos. 6-15 (I. A. IX 163-194), as assumed by Dr. Fleet and other scholars, we should be launched into chronological absurdities. To point out the absurdities, it is necessary to know the series of successive kings of the Sûryavamśi dynasty of Nepâl referred to in the inscriptions No. 1 to 15 and also in the Nepalese chronicles.

106. First comes Śivavarman, 16th among the kings of the Sûryavamśi dynasty, as enumerated in the chronicles (I. A. XIII, P. 412). He can be no other than Śivadêva mentioned along with Amśuvarman in Bendall's inscription from Nepâl, dated Samvat 318 (I. A. XIV, P. 97). According to the chronicle his son was Rudradêva, of whom no inscription has been so far found. His son was Vrishadêva who was succeeded by his son Śankaradêva. His son was Dharmadêva who is presumed here to be the same as the Dharmarâjâ of the Svayambhupurâṇa. His son was Mânadêva of whom there are two inscriptions No. 1 and 2, dated Samvat 386 and 413 respectively. His son was Mahidêva who was succeeded by Vasantasêna, his son, as stated in inscription No. 3, dated Samvat 435. His son was Udayadêva who was succeeded by Narêndradêva. His son was Śivadêva II who, according to the Nepalese inscription No. 15 married Vatsadêvi, grand-daughter of Âdityasêna or Âdityagupta. His son was Jayadêva who married Râjyamati, the daughter of Harshavardhana of Kanuj, A. D. 606-642. In Nos. 6, 7 and 8 of Bhagavanlal Indraji's inscriptions from Nepâl (I. A. IX, PP. 163-193) the dates given to Amśuvarman are Samvat 34, 39 and 45; in Nos. 12 and 13

(1) Beal's Buddhist Records, Vol. II, P. 81.



Sivadēva II was given Samvat 143 and 145 ; and in No. 15 Jayadēva was given Samvat 153. These facts can be put together with dates as interpreted here and also as interpreted by Dr. Fleet side by side in a tabular form as follows :—

Name of the King	Samvat	New interpretation	Dr. Fleet's interpretation
1. Śivadēva .. .. .	G. S. 318	A. D. 518	A. D. 637
Amśuvarman, Usurper ..	G. S. 318 or 319	A. D. 518 or 519	.....
Death of Amśuvarman ..	45	518+45=563	A. D. 606+45=651
2. Rudradēva .. .. .	.....	.....	.....
3. Vṛishadēva .. .. .	.....	.....	.....
4. Śankaradēva .. .. .	.....	.....	.....
5. Dharmadēva .. .. .	.....	.....	.....
6. Mānadēva .. .. .	G. S. 386	A. D. 586	A. D. 705
Do .. .. .	G. S. 413	A. D. 613	A. D. 732
7. Mahidēva .. .. .	.....	.....	.....
8. Vasantasēna .. .. .	G. S. 435	A. D. 635	A. D. 754
9. Udayadēva .. .. .	.....	.....	.....
10. Narēndradēva .. .. .	.....	.....	.....
11. Śivadēva II .. .. .	Amśuvarman Era 143	= A. D. 662	Harsha Era 143= A. D. 747
Do .. .. .	145=	A. D. 664	Harsha Era 145= A. D. 749
12. Jayadēva .. .. .	Amśuvarman Era 153	= A. D. 671	Harsha Era 153= 759 A. D.

107. Glancing at the dates of Vasantasēna and his great-grandson Śivadēva II as arrived at by Dr. Fleet, one can easily perceive how Vasantasēna is according to Dr. Fleet's theory of the Gupta Era made later by five years than Śivadēva II, his great-grandson. It is also easy to perceive how it is impossible for Jayadēva living in A. D. 759 according to the date assigned to him by Dr. Fleet to marry Harshavardhana's own daughter 117 years after Harsha's death. If however, the starting point of the Gupta Era is taken to be A. D. 200, no such unsurmountable difficulties are met with. Nor can Hieun Tsiang be liable to the charge of recording heresy when in his account of his own travels he spoke of Amśuvarman as being no longer alive. Being a powerful Sāmanta or feudal chieftain about thirty years old under Śivadēva I, in G. S. 318, as stated in Bendall's inscription (I. A. XIV, P. 97), Amśuvarman might be presumed to have ousted the legal heirs, Rudradēva, Vṛishadēva, Śankaradēva and Dharmadēva, and himself virtually ruled over Nepāl for 45 years after the death of Śivadēva I in G. S. 318 or 319.

108. The Samvat 318 of Śivadēva's inscription cannot be referred to either the Vikrama Era of 56 B. C. or the Śaka Era of A. D. 78, in as much as in either case the interval between Amśuvarman, the usurper of Śivadēva's throne, and Hiuen Tsiang would be so long as 378 and 244 years respectively. If the interval were so long as this, Hieun Tsiang would not have spoken of Amśuvarman as a recent king by using the word "lately." Also if it were referred to the Gupta Era of A. D. 319-320, then Amśuvarman would have to be alive even so late as A. D. 682 or A. D. 651, according as the last Samvat 45 of Amśuvarman's inscription No. 8 (I. A. IX, PP. 163-193) is taken to refer to Amśuvarman's own regnal years commencing from A. D. 637 or to Harsha's Era of A. D. 606. In such a case as this, Hiuen Tsiang could not speak of him as a past king by using the word "lately." But if the Gupta Era is taken to have been started at A. D. 200, there will be no such incongruities. Nor is the incongruity of Vasantasēna being later than his great-grandson Śivadēva-II faced in this theory. Nor does the difficulty of Jayadēva being a hundred years later than Harshavardhana, his father-in-law, crop up, if the starting point of the Gupta Era is taken to be at 200 A. D.

109. Speaking of a Karnāṭa dynasty in Nepāl, the Nepalese Chronicle states that a Karnāṭa King called Nanyadēva conquered the whole country in Śrāvana Sudi 7 of Nepāl Samvat 9 or Śaka Samvat 811, i.e., 889 A. D. He is said to have ruled at Bhatgam and succeeded by his son Gangadēva who was followed by Narasimbadēva, his son. Referring to the Ganga Kings of ancient Mysore, we meet with a Ganga King Nanniyadēva called also Bhūtuga. The similarity of Nanyadēva with Nanniyadēva and of Bhūtuga-grāma with Bhatgama in sound is very striking. Apart from this



striking similarity in the names of Nanyadēva of Nēpāl and Nanniya Ganga of Mysore (A. D. 938-953) and the mention of the words Karnāṭa and Ganga, in the Nepalese chronicles, there is no other reliable evidence to say that the old Ganga Kings ruled over Nēpāl.

(3). *The Kātantra grammar and its date.*

110. Like Pāṇini's Grammar, the Kātantra Grammar is in the form of aphorisms. But unlike Pāṇini's it is not however based upon Pratyāhāra system in which the combination of the first and the last letters of a group of letters is taken to indicate all the letters of the group except the last. In this grammar the Pratyāhāra system is entirely avoided and each letter is separately mentioned, in connection with the changes it has to undergo in euphonic changes of vowels, declension of nouns, conjugation of verbs and other grammatical changes. While Pāṇini brings a number of forms under a general rule with some exceptions here and there, the author of Kātantra lays down particular rules for particular forms with a view to make his grammar far more easily understandable than Pāṇini's.

111. Regarding the epoch of the author and the circumstances that led him to write the Kātantra, the following story is told in the Kathāsaritsāgara :—

While bathing in a tank with his wives, Śātavāhana, one of the Āndhrabhrītya Kings amused himself by flinging water with his hands over one of his wives, when she said "Mōdakaib sincha," "do not fling water over," he took her to mean "fling sweet-meats over me" and did so accordingly. The queen burst out laughing and remarked that he was quite ignorant of Sanskrit grammar. The king was grieved and was quite eager to learn grammar. Then Śarvavarman who is said to have been one of his ministers undertook the task of teaching Sanskrit grammar to the king and make him an expert in it in the course of six months. Accordingly he composed this new grammar which the followers of Pāṇini of his time appear to have scorned and called Kātantra, a contemptible treatise when compared with Pāṇini's work.

112. Among the number of commentaries written upon this, only two are now available in print. One is called Rūpamāla, or garland of forms written by Bhāvasēna Traividya, a Jaina Scholar. Another is called Vṛitti made by Durgasimha who also appears to have been a Jaina Scholar.

113. Though nowhere in the Sūtra texts of the Kātantra the author's name is mentioned, both the Commentators have attributed the work to Śarvavarman. Bhāvasēna mentions the name of Śarvavarman as the author of the work in three places :— While commenting on the aphorism "chamse" (78) he quotes two verses in the first of which an objection is raised that the aphorism made by Śarvavarman is useless and in the second of which the objection is removed.

114. Again while explaining the formation of the words *Yushmabhyam* and *Asmabhyam*, the commentator quotes a verse in which the elision of a letter at the beginning, middle, or end of suffixes is spoken of as a peculiar feature Śarvavarman's system.

115. Again in support of the name Chatushka given by him to the four divisions (1) euphonic combination, (2) declension of nouns, (3) compounding of words and (4) Taddhita suffixes he quotes a verse in which it is stated that Śarvavarman gave the name Chatushka to the four divisions of grammar.

116. Likewise Durgasimha states in the introductory verse of his Vṛitti that he is going to explain the Kātantra notes of Śarvavarman.







117. Thus both Bhāvasēna Traividya and Durgasimha confirm the statement made in the Kathāsaritsāgara that the Kātantra is the work of Śarvavarman. As the story of the Kathāsaritsāgara makes Śarvavarman, the minister of Śātavāhana, it follows that the author lived during the Āndhra period. As no name of the particular king of the Śātavāhana dynasty is mentioned in the story no definite date can however be ascertained from it. It is probable that the work was written during the close of the Āndhras in the third century A. D. This is corroborated by the form given to the Jihvāmūliya and Upadhmāniya letters in the work.

The Jihvāmūliya or Visarga sound before Ka is said in the Rūpamāla to resemble the weapon called Vajra, the thunder-bolt of Indra, and the Upadhmāniya, the frontal globes on the forehead of an elephant. That these two letters had the forms of the above description from A. D. 250 to 500 is borne out by inscriptions. Subsequent to the



7th century A. D. they were changed and given the form in which they are even now written. There is reason to believe that even the Visarga sound was written about the beginning of the Christian Era in the form of two circular dots put side by side but not one below the other as it is written now. The Visarga appears to have taken the latter form so far back as the third century A. D. Both Bhavasēna and Durgasimha quote in their respective commentaries on the Kātantra a verse in which the form of the Visarga letter is described as follows:—

“The Visarga resembles the horns of a young bull or the breast nipples of a young maiden or the eyes of a black cobra.” From this verse it is clear that the Visarga was once written in the form of two circular dots drawn side by side. The Jihvāmūliya and Upadhmāniya being of the same class as the Visarga, the same circular dots appear to have been slightly modified to represent them. The circular dots were halved and written concavo-concave to represent the Jihvāmūliya while the Upadhmāniya was represented by the same semicircular dots written convexedly side by side, as shown below:—

Earlier form of Visarga.....		=	hka
“ “ of Jihvāmūliya.....		=	hpa.
“ “ of Upadhmāniya.....		=	
Modern form of Visarga from A. D. 200 } onwards.		=	
Modern form of Jihvāmūliya from A. D. } 600 onwards.		=	
Modern form of Upadhmāniya from } A. D. 600 onwards.		=	

118. It is to be noted that the letters K. and P. following the Jihvāmūliya and Upadhmāniya sounds are now written after the semicircular dots side by side. But during the second, third and fourth centuries, the K. and P. letters were written below the Jihvāmūliya and Upadhmāniya letters.

119. From this it follows that Śarvavarma wrote his Kātantra about the 2nd or third century A. D. when princes of Śātavāhana dynasty were still ruling in Ujjayini and that Bhavasēna and Durgasimha wrote their commentaries not later than the 8th century A. D. when the forms of Visarga, Jihvāmūliya and Upadhmāniya were modified and given the form they have preserved even now. Had the Commentators been familiar with the modern forms of those letters, they would not at all have quoted the verses in which a different shape is given to those letters.

(4) *An Interesting Correspondence between two Anonymous Sanskrit Pandits on the Question of Caste.*

120. Drāvidāchārapramāṇasangraha is the title of a Sanskrit manuscript (No. 2380) consisting of 57 palm leaves. From its concluding portion it appears to have been addressed to an anonymous Sanskrit Pandit whose views on certain Vaishnavite customs and especially on caste were quite contrary to those of the anonymous writer. All that the author says in this long letter is that he was a disciple of Āttān Tiruvenkaṭāchāryasvāmin and that he was in the habit of communicating with the spirit of his dead teacher and of clearing his doubts on doubtful points. According to “Sampradāya Akārādi” published by the “Śrīvaishṇava grantha mudrāpakasabhā” Madras, Āttān Tiruvenkaṭāchārya is said to have been a contemporary of the celebrated Tātāchārya of Kānchi, a distinguished Mīmāṃsa scholar, who is said to have debated with Appayadikshita in the court of Krishṇarāya, the King of Vijayanagar, during the first decade of the sixteenth century.

121. The other questions besides caste discussed in this letter are (1) the right of Vaishnavite widows to keep the hair on the head without shaving; (2) The study of the Tamil Prabandhas instead of the Vedas; (3) stigmatization and other four Sam-skāras; (4) the abandonment of the Vedic daily sacrifice called Vaiśvadēva; (5) the abandonment of the sixteen Vedic sacramental customs such as Garbhādhāna, Sīmāntōnnayana and others; (6) the obligation of fasting on the Ekādaśi or eleventh lunar day, in each fortnight of the lunar month; (7) the performance of Ekādaśi Śrāddha on the next day; and (8) the offering of cooked food to Viṣṇu instead of feeding Brāhmins on the anniversary days of the death of parents and other near relatives.



His views on caste, of which a translation is given below, are not only quite rational but also based on ancient authorities quoted in the letter itself.

122. The Śrī Vachanabhūṣaṇa referred to in the body of the letter is a religious work written in Tamil by Pillai Lōkāchārya, contemporary of the celebrated Vēdāntadēśikar (A. D. 1270-1371). The Āchāryahridaya is a commentary in Tamil on the above work by Alahiya Maṇavāla Perumil Nainār, brother of Pillai Lōkāchārya. Besides this commentary there is also another commentary in Tamil on the Śrī Vachanabhūṣaṇa by Maṇavāla Mahāmuni also called Rāmyajīm'tri who is said to have lived about 120 years later than Pillai Lōkāchārya. All these writers are unanimous in denying caste distinctions among true Vaishṇavites. In support of this view the following two verses are quoted from the Mahābhārata (?):—

- (i) Na Sūdrā bhagavad-bhaktā Viprā bhāgavatās smṛitih !  
Sarvavarnēshu tē Sūdrā yē hyābhaktā Janārdane !  
(ii) Bhaktir ashta-vidhā hyēshā yasmin Mlēcchhēpi tishthati !  
Tasmai dēyam tatō grāhyam sa cha pūjyo yathāhyaham !

“The true devotees of the Lord are not at all Sūdras. The true devotees of the Lord are said to be Brāhmanas. In all castes they are verily the Sūdras who are not devoted to Janārdana, the destroyer of men.” (i)

“To him, in whom, be he even a Mlēcchha, a low born, are found to exist the eight kinds of devotion to the Lord may be given anything and everything and from him may be received anything and everything without caste scruples, for he is as worthy of worship as Myself (Vishnu) (ii).”

123. The Tenkalais and Vāḍahalais, the two well-known schools of Vaishṇavites frequently at logger heads with each other, differ in interpreting the two verses. The former headed by Pillai Lōkāchārya take the verses literally and thereby deny all caste distinctions among the Vaishṇavites. They go to the length of saying that it is no sin to intermarry and interdine with a true Vaishṇavite, however low his birth might be. On the other hand the Vāḍahalais headed by the Vēdāntadēśika say that all that is meant in the verses is mere respect to true Vaishṇavites and no unrestricted social intercourse without caste distinctions. This is clearly stated by Dēśika in his Rahasyatrayasāra (P. 33). Both the schools quote from Rāmanujāchārya's Śrībhāṣya in support of their respective conclusions. In his commentary on II 2, 37 of the Bādarāyaṇa Sūtra, Rāmānuja quotes a verse from Śaivite works to the effect “that in virtue of mere initiation into Śaivism a man becomes a Brāhman” and denies its authority on the ground that Śaivite works do not deserve of being regarded as revealed texts. From this the Tenkalais infer that though Brāhmanhood is denied to the low born Śaivite, the same is not denied to the Vaishṇavite. The Vāḍahalais on the other hand deny Brāhmanhood both to the Śaivite and Vaishṇavite converts and regard the Śaivite works as unauthoritative.—

124. Diving deep into the spirit of the verses quoted in support of the elevation of both Śaivite and Vaishṇavite converts to Brāhmanhood, it may be asserted that prior to the fourteenth century when Vēdāntadēśika upheld the sanctity of Brāhmanism both the Śaivites and Vaishṇavites were freely admitting all converts into Brāhman caste and that in neither Śaivism nor in Vaishṇavism there were any caste distinctions.

125. The following is the translation of the anonymous Sanskrit letter on Caste :—

#### WHAT IS CASTE ?

126. Who is a Brāhman ? Is Brāhmanhood a characteristic of the Soul, or of the body, or of a Genus or of Knowledge, or of Virtue, or of deeds ?

Brāhmanhood is not a characteristic of the Soul, in as much as the soul resided in its own form in a number of various forms of bodies that perished and will reside in an equally great number of bodies to come ; for the soul does not differ in its form, no matter how the body changes. If, however, it is maintained that it is a characteristic of the soul, then all will be deserving of Brāhmanhood.

Nor is it a characteristic of the body, for there is no difference in the physical constitution of men, no matter whether they are Brāhmanas or Chāṇḍālas ; and all bodies irrespective of castes are liable to growth, old age and decay. There is no rule that a Brāhman lives a hundred years, a Kshatriya, fifty, a Vaiśya, 25, and a



Śūdra half of it. Nor is there the rule that a Brāhman is white, a Kshatriya red, a Vaiśya yellow, and a Śūdra black. All colours appear in each caste. If the body were called Brāhman, then a father burning the body of his dead son would be guilty of Brāhminicide. Hence Brāhmanhood is not a characteristic of the body.

Nor is it a genus, for according to tradition one genus of animals has given birth to animals of different genus; for Rishyaśringa is said to have been born of a deer; Kaśhika from grass; Jāmbava from Jambuka (jackal); Vālmiki from an ant-hill; Vyāsa from a girl of fisherman tribe; Gautama from a hare; Vasishṭha from Ūrvasi and Agastya from a pot. Hence it is not a characteristic of birth.

Nor can knowledge be said to be criterion of Brāhman caste, for Kshatriyas noted for their knowledge of reality existed and exist even now. Hence knowledge is not a criterion of Brāhman caste.

Nor is virtue a characteristic of Brāhman caste, for even Kshatriyas famous for their virtuous life existed in numbers and even now exist. Hence virtue is no criterion of Brāhman caste.

Nor are past actions a characteristic of Brāhman caste, for past actions such as *prārabdha*<sup>(1)</sup>, *samchita*<sup>(2)</sup> and *āgāmi* are<sup>(3)</sup> common to all castes and people driven by past karma do work. Hence past actions are no criterion of caste.

127. Then what is that which confers Brāhmanhood on a Brāhman? The answer is this:—

He who has realised the true nature of Ātman and who believes that there is only one Ātman without a second, devoid of caste, colour, and quality, and free from six ūrmis<sup>(4)</sup> and six bhāvas<sup>(5)</sup> and that it is of the nature of Satya, Jñāna and Ānanda, possessed of no differentiation, residing as a guide (Antaryāmin) in all creatures, complete in itself, not recognisable as an external entity and clearly experienced and free from all the blemishes due to desire, hatred and other passions, possessed of control over internal and external senses. He who is of such a good nature deserves to be called a Brāhman.

“Long live for a hundred years my teacher who is respected by all ascetics and who is free from doubts in what he has learnt and whom all opponents fear.”

128. Just as there is some distinct ethnic feature among beasts, birds, trees and stones to distinguish one from the other, so there is no distinct characteristic among castes to distinguish one from the other. Yet there is a religious class or sect called Śrīvaishṇava described in religious works though not easily recognised by man.

The meaning of the verse is as follows:—

Being familiar with features peculiar to every species of beasts such as elephants, pigs, tigers, jackals and the like, one can easily distinguish one species from another by merely looking at them. Similar is the case with birds such as parrots, peacocks, cocks, and the like. So it is with trees such as mangoes, nim trees and the like. Likewise is the case with stones such as crystals, rubies, quartzes and the like. But there is no such distinct feature possessed of by Brāhmans to distinguish them from non-Brāhman men. It is only human feature that is visible as common to all men. Yet owing to the observance of religious customs, such as learning the *mantras* and *Tantras* prevalent among the Śrīvaishṇavas man may acquire some special features of distinction and call himself a Śrīvaishṇava. Thus when once a man becomes a Vaishṇava, there will be left in him no trace of Brāhman and other caste distinctions. If he still persists in calling himself a Brāhman, Kshatriya, Vaiśya or Śūdra, it is certain that he has not understood what a Vaishṇava is and ought to be. He has remained only a vulgar man. This is the view of Vaishṇava teachers. There are also texts in support of this view.

“We are the servants of Viṣṇu, and you (O! Brāhmans,) are all the observers of caste customs. Hence there can be no social intercourse between us, the servants of Viṣṇu and you, the Brāhmans. Even a dog-cooker whose sins of caste (*durjāti-kilbiṣa*) are all destroyed by the fire of devotion to Viṣṇu, deserves to be respected by the learned, but not so a man learned in the Vedas.”

(1) Past actions whose result is the body.

(2) Past actions that remain accumulated.

(3) Past actions whose result is about to come.

(4) Grief, delusion, old age, death, hunger and thirst.

(5) Desire, anger, greed, delusion, pride and envy.



The word "durjāti" in the above verse means the four castes and the mixed castes also.

Again. --

"He who looks upon the images of Vishṇu as stones, on teachers as men, and on Vaiṣṇavites as some castes does not deserve the title of a learned and wise man. Nor can an Ekānti, a staunch devotee of Vishṇu be regarded as being related to a village or a family and the like. He who is a true devotee of Vishṇu shall be called Vishṇu himself for Vishṇu pervades his whole. Those who worship Vishṇu are all verily called Brāhmanas. Likewise the devotees of Rudra are regarded as Rudras. Whoever is branded with red hot seals of Vishṇu's conch and disc will be free from all sins like a Brahman with his sacred string. A fuel when kindled with fire cannot be called a tree. So a man consecrated as a Vaiṣṇavite cannot retain his former caste. A base metal alloyed with a superior one will lose its former character. So a man consecrated as a Vaiṣṇavite will lose all caste distinctions. "Having set aside myself and Bhīṣma and other leaders, you, O, Śauri, were pleased to dine in the house of a Śūdra (Vidura). How is this? What is the use of this caste to a wise man like you, O! the best of the, Kurus? And look at these respectable men, and tell me whether Vālmīki, Vyāsa, Agastya, Viśvāmitra, Rishyaśringa, and Vasishṭha have not in virtue of their penance and wisdom become celestials."

He who is a Vaiṣṇavite is the best among the Vipras (Brāhmanas), the best among the sages and the best among the learned. Verily a Brāhman is he who knows Brahman.

I am not a Vipra, nor a King, neither a Vaiśya, nor a Śūdra, nor a student learning the Vēdas, nor a house-holder, nor a forest dweller; but I am the servant of the servant of the servant serving Vishṇu, in whom is vested the power of creation, preservation, destruction of the world. We, the Vaiṣṇavites, bear the marks of the five weapons of Vishṇu; we have observed the five consecrations; we know the five kinds of secrets; and we take our stand on the fifth means of liberation. The Vaiṣṇavites from a fifth Caste, a fifth religious order, and they are devoted to the lord in all the five divisions of the day."

129. Thus there are texts without number in support of the view herein set forth. This is the view of the celebrated teacher known as Śrīvachanabhūṣanāchārya. This is the view proclaimed by Tiruvenkaṭarāmānujāchārya, a great Sannyāsin, well-versed in all the Śāstras, a specialist in the traditional learning handed down from teacher to student from time immemorial. This view has been taught to me in my dream by the same teacher. For want of space, I cannot enlarge upon it here.

130. Taking into consideration the views expressed here on caste distinctions, a certain scholar introduced two alternatives namely whether castes are on the whole denied or whether defects due to caste are denied and then adversely criticised our views on caste system. His critical remarks do not hold good.

131. For we do not say that there is no caste observed anywhere in the world. What we however deny is caste distinction among the Vaiṣṇavites, for Vaiṣṇavism is acquired by man through Vaiṣṇavite consecration just as a Vipra acquires Brāhmanhood by being invested with a sacred string, as stated in the verse:—

"Like a Vipra acquiring Brāhmanhood with the sacred string, he who goes through Vaiṣṇavite consecration acquires Vaiṣṇavism." The acquisition of Vaiṣṇavahood is accompanied by the abandonment of vulgar caste. It is a cause of pleasure, and not of sorrow. Just as a man though Śūdra by birth, becomes through consecration and rites a Brāhman and loses his Śūdra nature, so a Vaiṣṇavite also, loses his vulgar state and acquires through consecration Vaiṣṇavahood. This is a pleasure; for vulgar and refined states cannot remain together in the same place like light and darkness. Such caste distinctions as are prevalent among men do not apply to Vaiṣṇavites."

As to the verse quoted by the Scholar namely:—

"Just as certain features peculiar to every species among beasts, birds and the like indicate different genera, so certain signs are also there indicative of caste distinctions," we say it does not hold good. For wearing hair on the head in a particular form, sacred string and the like is also seen among potters and goldsmiths. Hence such signs are not exclusively caste indications; nor are those signs seen among the Sannyāsis of the Smārta and Mādhva sects indicating their Brāhman Caste.



Nor can it be said that certain peculiarities together with these signs are indicative of caste, for no such peculiarities are usually seen anywhere. Hence signs are no indications of caste.

Nor are conventional customs, enjoyed in Śāstra texts, indicative of castes, since such conventional customs are found outside castes.

Again just as caste distinctions are taken to pertain to the soul, though in reality they are of the body, so Vaishnavism, though a characteristic of the Soul, is taken to pertain to the soul combined with the body. This is the view preached in all the Śāstras. The use of Jāti (Caste) in this sense is acceptable to my teacher also.

As to the statement made by the Scholar that Vaishnavism does not exclude caste and that Varamuni has distinctly stated so in his commentaries, we say that view is wrong; for nothing is lost by giving up caste after embracing Vaishnavism.

132. Again Varna (Caste) is taken in two senses. One is that it denotes an ethnic feature which distinguishes one species from another; for example fish, crocodile, dwarf, a tamarind tree, the mountain Venkaṭāchala and the like. The other sense is that it denotes observance of certain rites and customs. It is in the latter sense that the word varṇa is usually used by scholars.

133. Accordingly when Vaishnavism is embraced a new life is begun at the expense of previous caste life. Hence with Vaishnavism there can be no caste distinctions. As to the statement made by the critic that Brāhman caste is never contemptuously treated, we say that it is certainly treated so in the words 'dagdhadurjātikilbisha,' 'he whose sins of caste are destroyed by his fire of devotion to Vishṇu.' Even if it is held that there is no implication of contempt here, we may say that the verse implies neither comparative superiority to Brāhman caste.

Again from the verses quoted above it is clear that Vaishnavahood is acquired after abandoning all vulgar caste distinctions; still it is surprising that the critic should persist in refusing to accept that view. Has the critic forgotten the truism that reasonable advice should be listened to whether it is of a parrot or of child?

134. It is however, necessary that in the interests of truth one should without prejudice consider facts with no leaning on this or that side. Otherwise it would be impossible to ascertain truth. The letter I sent to the Scholar was not with the intention of displaying my learning or pedantry. My aim in sending the letter to the Scholar was to reveal what in dream I learnt from the Jīyarsvāmī. Hence the Scholar will do well in considering the facts and thereby to please himself with the original idea of the letter.

135. Again the scholar has been pleased to say that Brāhman caste is a special genus included in the comprehensive genus of mankind. This is not right. If Brāhman caste be a special genus, it would be necessary for the scholar to point out the distinct ethnic feature of that genus; for it is a rule that which is a special genus, should have some distinct ethnic feature. But such natural distinctions are not seen among the several castes. Hence it follows that the four Varṇas (Castes) together with the mixed castes form one only one genus, i.e., man. If Brahman caste be a special genus it should have some special natural trait to distinguish it from the rest of mankind. The elephant, the boar, the tiger, the jackal and the like form one animal species and each separately has a special natural trait distinct from the rest of the animal group.

But among the four castes there are found no such distinct features. There is no special trait possessed by Brāhman caste to distinguish it from the Kshatriya or Vaiśya or Śūdra, or a potter, or a goldsmith, a barber, and other castes. This is intelligible even to a child.

136. As to the statement made by the scholar that there is no rule that a genus should have a distinct trait of its own for the reason that what is called the soul forms a genus and that notwithstanding the absence of distinct traits of its own, we say it is wrong, for a concrete object should as a rule have a special distinct trait of its own genus. There is no such rule with regard to things that have no form.

137. As to the assertion that no man born of a Vipra family can pass for a Śūdra and that Viprahood is inherited, we say it is against the statement made in the Śāstra texts "that a man is a Śūdra by birth but that he becomes a twice-born with consecrational rites." If Brāhmanhood or second birth is hereditary, then all the ceremonies and rites performed to confer on the person the conventional second birth would



be useless and all the Śāstra texts enjoining the rites would also be useless. Accordingly it must be acknowledged that just as in virtue of the rites performed, a man loses his Śūdra trait and acquires his second birth, so a Vaiṣṇavite loses his vulgar caste and acquires Vaiṣṇavite merit by being initiated into Vaiṣṇavism.

138. Again if Brāhmanhood be regarded as inherited, then Viśvāmitra could not have lost his Kṣatriya trait and acquired Brāhmanhood. But he is stated to have acquired Brāhmanhood. Nor again could Triśanku have acquired Chāṇḍālhood in the same life. Nor could Brāhmanhood be conferred on Viṭabavya, a Kṣatriya, on whom Brahmanhood is said to have been conferred by Bharadvāja when that king fled to the sage's hermitage driven by Paraśurāma.

139. Also there is no textual authority to say that the Caste in which a man was born would not disappear after his conversion to Vaiṣṇavism. There are on the other hand express statements already quoted :—that with conversion to Vaiṣṇavism one would get rid of his former sins and enter into a new family.

140. Again there are no visible characteristics indicating Brāhman or Śūdra and other castes. They are only known through Śāstras. The same Śāstra declares that just as a man becomes a Vipra when invested with sacred string, so a man becomes Vaiṣṇavite twice-born when converted to Vaiṣṇavism. Hence it follows that when a man acquires relation to God, his vulgar caste disappears. Hence the Scholar will do well to shut his mouth and accept the view set forth here.

141. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then he would be permitted to perform the six duties even before the investiture of the sacred string. It cannot be said that the investiture of the sacred string, is to make him fit for study and not for second birth. For study is the duty of Brāhman. Accordingly if Brāhmanhood is hereditary, then there would be no necessity for investiture for the sake of study. If however, the ceremony of investiture were to render a man by far the fitter for study, then there would be the necessity of performing the ceremony of investiture again and again in order to render him doubly fit.

142. Again if a boy not invested with sacred string were to be regarded as a Brāhman, then a man slaying him would have to be guilty of Brāhmanicide. But it is against the Śāstras.

143. Again the scholar was pleased to say that if a man were to lose his caste after his acquired relation to God, then for the same reason a cow would have to lose its cow-ness after it is dedicated to God. This argument is clearly wrong, for there is a wide difference between ethnic and conventional distinctions. Again a cow is merely branded when it is dedicated to Viṣṇu. It cannot be made to participate or receive the five Samskāras.

144. Again he was pleased to say that all that is meant in the statement that "just as a man invested with sacred string becomes a Brāhman, so a man converted to Vaiṣṇavism becomes a Vaiṣṇavite twice-born," is merely the high esteem in which a Vaiṣṇavite is held. This view is also wrong. For though this view may be harmless, still the superiority shown to Vaiṣṇavites as well as to Brāhmans on the strength of the Śāstra texts in praise of Vaiṣṇavism and Brāhmanism cannot be regarded as mere flattery. Likewise the statement that 'by birth a man is a Śūdra' may also be regarded as indicating mere flattery of Brāhmanhood. If so, there can be no conventional caste distinctions. Likewise verses in praise of the Bo-tree and the Śāligrāma stones may also be regarded as mere flatteries. Accordingly the literal meaning of almost all the śāstraic texts will be of no value. Hence it follows that the literal meaning of verses should be accepted and that it must be accepted that a man after embracing Vaiṣṇavism loses his former vulgar caste.

145. If in spite of this, you, a great scholar of wide reading and erudition, exhibit prejudice, then it must be considered that it is the result of my own sin.

146. When I received your letter and read it, I was hopeless of giving any reply to it and in my sleep Āchchān Tiruvenkaṭāchārya, my revered teacher, appeared to me and gave instructions as to what reply I should give to the criticisms levelled by you against my view on caste distinctions. Following those very instructions I have framed my reply to you and I beg to be forgiven for my audacity.



## PART II.—EPIGRAPHY.

147. The total number of records collected during the year under Report is 125 of which inscriptions on stone are one hundred and sixteen, Copperplate grants eight, and Nirûpa on paper, one. Of these the oldest is a stone inscription (No. 100) belonging to the reign of Raṇāvalōka Kambaya, son of Dhārāvarsha, a Rāshtrakūta king. The prince Kambaya is stated in the inscription to have been ruling over the Ganga territory ninety-six thousand. According to Nelamangala 61 (Epigraphia Carnatica Vol. IX) and other records, the Ganga King Sivamāra Saigotta was conquered and kept in prison by Dhārāvarsha, Kambaya's father. Next come the two inscriptions (Nos. 63 and 90) belonging to the reign of the Nolamba kings, Māyinda (Mahendra, A. D. 878-895) and Nolambādhirāja (A. D. 918-929?). Thirty-two records belong to the kings of the Hoysala dynasty, twenty-six to the kings of Vijayanagar, three to the kings of the Mysore dynasty and the rest to minor Pālyagars.



## 148. INSCRIPTIONS DISCOVERED DURING THE YEAR.

## 1.

## BANGALORE DISTRICT.

## ANEKAL TAI UK.

On a boulder at the Village Kâdu Jakkanahalli in Ānekal Hobali.

Size 4'—0"×3'—6"

Kannāḍa language and characters.

1. śrīmatu Chikarāya Tam-
2. mēgaudaravarū grāma . . . . .
3. kâdi satta Ayyapage Aḍaviyabī-
4. ḍa Jakkanahallivanu Timmagaudage
5. nettarukoḍige ākisikotaru
6. idake tapidare balagai
7. yeḍagaiyavana yañjali-
8. ge āsemāḍidahāge.

Note.

This inscription records the gift by Chikarāya Timmayagaḍa of the village Jakkanahalli in Aḍaviyabīḍu to Timmagauḍa as *nettarukoḍage*, Ayyapa being the hero who died in defence of the village. The record ends with the usual imprecation.

## 2.

At the village Inḍalavāḍi in the same Hobali, on the pial of the temple of goddess Mariamma.

Size 3'—0"×2'—0".

Kannāḍa language and writing.

1. svasti śrī jayābhyudaya Śaka-va-
2. rusha . . . . . Kilaka saṁvatsarada Ā-
3. shāḍha ba 5 lu Rāmanabhōyi In-
4. ḍalavāḍi guḍiya kelasa . . . . .
5. . . . māḍida idake koṭṭa . . . . .
6. . . . . gadde ½ mūlasthānadēvaru
7. sākshi śrī Virūpāksha śrī śrī śrī.

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of ½ a khaṇḍuga to Rāmanabhōyi for the construction of a temple at Inḍalavāḍi. The grant is dated the 5th lunar day of the dark half of Āshāḍha in the year Kilaka and it is not verifiable.

## 3.

At the same village Inḍalavāḍi in the Hobali of Ānekal, on the inam land of the watchman to the east of the village.

Size 3'—0"×1'—0".

Kannāḍa language and characters.

- |                     |                 |
|---------------------|-----------------|
| 1. Viḷambi saṁ-     | 5. Tammegaḍa-   |
| 2. vatsarada        | 6. nu Ganganige |
| 3. Jyēshṭha śu 7 lu | 7. koṭṭa ga-    |
| 4. Yīṇḍlāḍi         | 8. dde.         |

Note.

This inscription records the gift of a plot of wet land to Ganga by Tammegaḍa of Inḍlavāḍi on the 7th lunar day of the bright half of Jyēshṭha in the year Viḷambi.



## HASSAN DISTRICT.

## ALUR SUB-TALUK.

## 4.

At the village Pālya in the Hobali of Pālya, on a pillar in the navaranga of Jarār-dana temple.

Kannada language and characters.

1. Pārthiva samvatebharada Kārtika su 12 Bu Ātrēyagōtra-
2. da Heggappagala Viṭṭhāyagala makkaḷu Mallarasaru Pāleyada
3. Śrī Janārdanadēvarige samarppisida chinnada toḍahada dhavaḷa śaṇ-
4. khakke margaḷa mahā śrī | Śrīkāntāya Janārdanāya sama-
5. dād Ātrēyagōtrōdbhava sphītē Pārththiva-vatehharē guṇanidhir Malla-
6. ppa-mantriśvaraḥ | śuddhē Kārtika pakshagē Haridinē Heggappa Viṭṭhā-
7. yajō dhvānōtpāṭita-daitya-janya dhavaḷa-śrī-Pāñchajanyaṃ
8. jayā || śrī śrī śrī śrī śrī śrī

Note.

This records the gift of a white conch inlaid with gold by the minister Mallarasa of Ātrēya Gōtra, son of Heggappagala Viṭṭhaya for the service of God Janārdana-dēvaru of Pāleya on Wednesday the 12th lunar day of the bright half of Kārtika in the year Pārthiva.

## 5.

## ARKALGUD TALUK.

Kaṇatūr grant of Śrīrangarāya, King of Vijayanagar dated Śaka 1584 in the possession of Koṇanur Puṭṭasāmaḷya, Shanubhog of Kesavattūr.

2 Plates: Nāgari characters: no seal

Size 7½" × 10".

Sanskrit language.

I (a)

1. Kēśava (in Kannada characters).
2. śubham astu | namaḥ tunga-śiraś-chumbi-chandra-chāmara-chāraḥ | trai lōkya-na-
3. garārambha-mūla-stambhāya Sambhave | Harēr līlā-Varāhasya daushtṛā-daṇḍaḥ
4. sa pātu vah | Hēmādri-śikhara yasya dhātṛi chhatra-śriyam dadhau | śrīmat surā-
5. surā-rādhya-chraṇāmburuha-dvayaṃ | sva-nābhi- kamlōtpanna-Vidhātā-ram Ha-
6. rim bhaje | Sōma-vamśa-samudbhūtō rājā Gōpālabhūpatih Atri-gō-
7. trī yajuh-śākhī Āpastambōkta-karmavān | tat-tanūjas tu dharma-
8. jñō rājā Śrīrangabhūpatih | sadā Velāpurē vāsam chakāra Ha-
9. ri-sannidhau | vedāśhta-bāṇēndu-mitē śakābde pravarttamānē
10. Plava-nāma-varshē | Velāpurī Kēśava-sanni-dhānē chandrōparā-
11. gē Madhu-pūrnimāyām | Śrīrangarāyō viprāya Rugvēdajñāya
12. dharmīnē | Āśvalāyana-sūtrōkta-karmīnē lōkabandhavē | Śan-
13. karākhyasya bhāṭṭasya putrāya sa-kuṭumbīnē | nāmnā Śanka-
14. ra-samjñāya Kāśyapāya mahātmanē | Velā-purasya rāshṭrē-
15. smi dēśē Karnāṭa-samjñatē | Kaṇatūr-āhvaya-grāma-sannidhau
16. dattavān mudā | nāmnā Bharatavallīti pallīm sarva-sampiddhi-
17. dām | agrahāram servamānyam tāmra-śāsaca-pūrvakam |
18. Śrīrangarājatō labdham grāmam Śankara-nāmakam |
19. svakīya-pitṛi-mātrādi-svargāvāptyartham ātmanab |
20. sarva-śrēyōbbhivṛidhyartham Brāhmaṇēbhyō mudā dadau | śrutā-
21. dhyayana-śīlēbhyō yajajūkēbhyā ēva cha trayō-daśābhi
22. svarchitēbhyah Kēśava prīyatē svayam |



## I (b)

23. êtêshâm nâma-gôtrâni vakshyatê hyanupû-
24. rvyatah ! Subrahmanyadêvarige vondu vritti !
25. Āśvalāyana-sûtrada Kāśyapa-gôtrada
26. Sankarabhaṭṭara kumāra Sankarabhaṭṭarige vritti von-
27. du ! Āśvalāyanasûtrada Vasishṭha-gôtrada Śrīni-vāsa-
28. bhaṭṭara kumāra Dēvanabhaṭṭarige vritti vondu ! Āśvalāyana
29. sūtra Harita-gôtrada Kṛṣṇāchāryara maga Venkaṭāchāryage vritti
30. vondu ! Āśvalāyanasûtra Bhāradvājagôtrada Haribhaṭṭara
31. (ra) kumāra Kṛṣṇabhaṭṭarige vritti vondu ! Āpastamba-sûtrada Lō-
32. hita Kauśikagôtrada Tirumalabhaṭṭara kumāre Venkaṭā-
33. dribhaṭṭarige vritti vondu ! Āśvalāyanasûtra Kaūśika-gô-
34. trada Chennigarāyabhaṭṭara maga Venkaṭādri-bhaṭṭarige vritti von-
35. du ! Āpastambhasûtra Kāśyapagôtrada Nārasimhabhaṭṭa-
36. ra kumāra Kṛṣṇabhaṭṭarige vritti vondu ! Bôdhāyana-sûtra-
37. da Jāmadañjāvatṣa-gôtrada Lingābhaṭṭara kumāra
38. Viśvēśvarabhaṭṭarige vritti vondu ! Āśvalāyana-
39. sūtrada Bhāradvājagôtrada Lingābhaṭṭara maga Su-
40. brahmanyabhaṭṭarige vritti vondu !

## II (a)

41. Āślāyanasûtrada Haritasa-gôtrada Sanka-
42. rabhaṭṭara maga Sūryanārāyanabhaṭṭarige vri-
43. tti vondu ! Āpastambha-sûtrada Bhāradvāja-gôtrada
44. Subbābhaṭṭara kumāra Kuke Ningabhaṭṭarige a-
45. rdha-vritti ½ ! Āśvalāyana-sûtrada Bhāradvājagôtrada
46. Nārāyanabhaṭṭara kumāra Dēvarabhaṭṭarige vritti ardha
47. ½ i grāmeke chatuṣṣime vivara pūrva-dikkinalli Ku-
48. ppavali dakṣiṇa-dikinalli Nelikere paśchima-dikkin-
49. alli Hantanamani ! uttara-dikkinalli Māvanūra ! ivara
50. madhya-rāshṭradalli Bharatavalli ! i bhūmige salluva jala pāshāṇa
51. nidhi nikshēpa ! akṣhiṇi āgāmi siddha-sādhyangalemba a-
52. shṭa-bhōga-tēja-svāmyangalanu anubhaviṣi putra-pautra-pāram-
53. paryantaravāgi dāna-dharma-vikraya-yōgyavahante ā-
54. chandra-sthāyiga ! āgi anubhaviṣikondu ihari yandu
55. sa-hiraṇyōdaka-dāna-dhārā-pūrvakavāgi Vēlāpurī
56. Kēśavana saṇnidhiyalli koṭṭa agrahāra ||— ||
57. dāna-pālanayōr madhyē dānā (t) śrēyānupālanam ! dā-
58. nāt svargam avāpnōti pālanād achyutam padam !
- sva-
59. dattā (d) dviguṇam puṇyam paradattānupālanam ! paradattā-

## II (b)

60. (paradattā) pahārēṇa sva-dattam nishpalam bhavē-
61. t ! sva-dattām paradattām vā yō harēṭṭa vasundha-
62. rām shasṭi-varsha-sehasrāṇi viṣṭāyām jāyatē kri-
63. mih ! ēkaiva bhaginī lōkē servēshām ēva bhūbhujām !
64. na bhōjyā na kara-grāhyā vipra-dattā vasundharā ! sva-dattā
65. putrikā dhātrī pitrī-dattā sahōdarī ! anyair dattā mahī
66. mātā dattām bhūmim parityajēt ! mad-vamśējā para-mahi-
67. pati-vamśajā vā ē bhūmipā satatam ujvara-dharma-
68. chittāh ! mad-dharmam ēva paripālītum ācharanti tvat pā-
69. da-padma-yugalam śirasā namāmi ! śrī Vēnkaṭēśa ||— ||
70. Āśvalāyana-sûtra Kāśyapa-gôtrada Sankara-bhaṭṭara ma-
71. ganu Sankariyanavarige Kanatūra grāmadalli prabhu-mā-
72. nyavāgi koṭṭa svāsthye Dodana khaṇḍugedalli mūru vare
73. khaṇḍuga gadde idakke saluva hola idannu anubhavi-
74. sikondu Kanatūrige saluva simege hebāri-
75. keyanu mādikondu sukhadalli iruvaḍu yan-
76. du koṭṭa prabhu-mānyada svāsthe || subham astu
77. Śrī Rāma (In Kannaḍa characters).



## Note.

The record begins with the usual invocations to Śambhu and Varāha and a verse addressed to Hari. The inscription registers the gift of the village Bharatavalli situated adjacent to the village Kaṇatūr in the Karnāṭa-dēśa and Vēlāpura (Belur) Territory by Śrīrangarāya, King of Vijayanagar, son of Gōpālabhūpati of Atri-gōtra, residing at Bēlūr, made to Śankara of Kāśyapa-gōtra, son of Sankarabhaṭṭa. It further records the division of the village into thirteen vrittis and the gift of the vrittis to several Brahmans by the said Śankara for the peace of his departed parents and as an act of devotion to God Kēśava. It also records the gift by the same Śankara of a plot of wet land of the sowing capacity of  $3\frac{1}{2}$  khaṇḍugas and the dry land attached to it in the village Kaṇatūr to Śankaraiya to be enjoyed by him as prābhū-mānya as an emolument for the office of *hebār* (chief of Brahmans?) in Kaṇatūr District. The details of boundaries of the village Bharatavalli and the usual imprecatory stanzas follow:—The grant ends with the signature of the king—Śrī Rāma.

The date of the grant is stated to be the full moon day in the month of Chaitra (Madhu) in the year Plava, Śaka 1584 on the holy occasion of lunar eclipse. Śaka 1584 coincides with Śubhakṛit and not Plava as stated in the grant. If we take the year Plava which coincides with Śaka year 1583 as the year of the grant, we find that a lunar eclipse occurred on the full moon day of the month of Chaitra in the year, corresponding to April 4 of A. D. 1661. As the week-day and other particulars are not given the date is not verifiable.

## 6.

## BELUR TALUK.

At Bēlūr, in the Hobali of Bēlūr, on a stone in the north wall of the shrine of Sōmanāyakamma in the Chennakēśava temple.

## Kannada language and characters.

1. Tāraṇa-samvatsarada Vaiśākha-su 5 Sō-dandu Saubhāgya-
2. purada Prasanna-Kēśavadēvara vṛitti 15 siddhāya naṣṭiyāgi
3. amṛitapaḍiṇa honnolage siddhāya terutirdu teralā-
4. rade śrīkāryya naḍeyade ketṭa kāraṇadinda Vūmādēviya-
5. ru ā-mahājanangalu ā-rambiyaru haḍimēṇṭu-nāḍa Vaiṣṇavara mund iṭṭu
6. yi-haḍinaydu vṛittiyolage dēvarige vṛitti 2 mānyam mādi vṛitti 13 vaṇ
7. brāhmarige Nārasiṅgadēvaṇa rāṇyadalli ā-vūra vṛittiyōpāḍiṇi
8. siddhāyava tettu ādhi-kṛaya-dāṇake saluvantāgi dhāreyaṇ eṇadu
9. koṭṭaru antapudakke tamma su-hastadopa (In Nāgari characters) Śrī-Gōpināthā
10. (In Kannada characters) Prasanna-Kēśava.

## Note.

This inscription records that the *siddhāya* (quit-rent) of the 15 vrittis of land belonging to God Prasannakēśava in the village Saubhāgyapura having ceased, the temple authorities paid the *siddhāya* from out of the funds provided for the food service of the god and that this payment was found too heavy and the services of the god could not be carried on. The inscription next records that seeing this unfortunate condition, the queen, Umādēvi, the *mahājanas*, *nambiyars* (temple priests) placed the matter before the Vaiṣṇavas of the 18 *nāḍs* and decided that out of the 15 vrittis, 2 vrittis were assigned to god free from imposts and the remaining 13 vrittis were to be bestowed with pouring of water on Brahmans with the rights of mortgage, sale and gift on condition that they paid the same *siddhāyam* as other vrittis of the same villages in the reign of the Hoysala King Nārasiṅgadēva. The record ends with the signatures, Gōpināthā (in Nāgari characters) and Prasannakēśava (in Kannada characters).

The inscription is dated Monday 5th lunar day of the bright half of Vaiśākha in the year Tāraṇa. The date is not verifiable. It is not clear what village is referred to as Saubhāgyapura in the inscription. Since the name of the principal deity of that place is Kēśava and since the record is now found inside the Kēśava temple at Bēlūr, Saubhāgyapura is probably another name for Bēlūr. The Vaiṣṇavas of the 18 *nāḍs* appear to have been the trustees of this and other temples which are mentioned in the inscriptions as being under the protection of the Vaiṣṇavas or Śrīvaiṣṇavas.



At the village Rannagatta in the Hobali of Bêlûr, on a stone set up on front of the  
Îsvara temple.

Size 3'—6"×2'—0".

Kannada language and characters.

1. namas tunga-siras-tunga-chandra-châmara-châravê trailôkya-nagarârambha-  
mûlastambhaya
2. Sambhuvê || Sivâya
3. svasti samasta-dharâdhipa-mastaka-vinyasta-hastan udiva-jaya-śrî- vistâri-  
stana-hâram prastu-
4. tyam puṇya-mûrti Vinayâditya O mûlisim dêsad-adhîsa-kantakara hêram  
kirttu-girttikki
5. dôr-bbaladind eyde nimirechchi bhû-talaman êka-chchhatradi Ganga-man-  
dalamam pâlisida prajâ-mudaman
6. atyutsâhadim mâdi Poysaladêvam . . . . . gâ-nâdu jiyay yenalu  
O Vâsavan A-
7. gni Bhâskara-tanûbhava Nairiti Vârdhirâja Mēgha-samûha-prabhêda  
Dhanâdhipa virâjita-
8. Gominîsvar embi samudâ-digîsvarar anêka-guṇâgrani Bhâsange mâlke  
sasiy-arka-ru-
9. ksha-nagam ullinegam Kamalâsanâyuva O nettan-eragarge chala-
10. dind otṭaysuva vairi-bhûparam nôda Modalgattada Bhâsam pariyind otta-
11. jeyim gelgum ugra-samarânganadoi chaladin eragange maladild eragada  
ripu-
12. balakke kâla-sarppam tannam nere porepa patige sannanam Ereyangana  
han-
13. man alte moneyole Bhâsa svasti saka-nripa-kâlâtita-samvatsara-sahasram
14. tîvi Châlikya-Vîkrama-kâla 19 neya Dhâtu-samvatsarada Poṣya-suddha  
3 Brihavâra śrîma-
15. n-mahâ-maṇḍalêśvara tribhuvanamalla Vinayâditya-Poysaladêvaru Gan-  
ga-maṇḍa-
16. lamuma Male yêlu Konguman êkachchhatradind âluttam iralu śrîmatu Ba-  
lavi-
17. nâda nâlgavunḍa Modalgattada Bijje-gâvunḍaga Vôjabe-gâvunḍigam pu-  
ṭṭida magam " su-putrah kuia-dîpakan " enisi regalḍa Bhâsa-gavunḍa ant â-  
tam
19. nâl-gâvunḍatana geyyuttam ildu Raṇakiya-kattada ûram mâḍisi Ba-
20. lligereyam kattisi eḍara-kâvan emba galḍeyam mâḍisi Bâchêśvara yemba  
dêvâ-
21. lyaman ettisi dēvasvakendu kereya kelage-yum dēvâlyada mundeyum  
âgi
22. mûnûru bhattada bhûmiya biṭṭu mattam Balligere-kelage nûra bhatta-
23. da bhûmiya hannasam biṭṭu antu biṭṭa dattig âvanânun tappidan appode Vâ-
24. narâsiyalu kavileya kondana gatige sanda || sva-dattam para-dattam vâ yô  
harêta
25. vasundharah shashṭir vvarśa-sahasrâni viṣṭâyâm jâyatê krimi || Chegavak-  
ke Hesa-
26. savu Kaliyâcharigam Chandiyabegam puṭṭida magam Bammâchari puṭṭida
27. Tuḷuvalad Ereyanna haḍada bhûmi ||

#### Translation.

Salutation to Sambhu who is beautiful with the fly-flap, the moon, touching his lofty  
forehead and who is the foundation pillar of the city of the three Worlds. Obeisance  
to Śiva.

Be it well. Vinayâditya is an embodiment of virtue and deserving of glory with  
his hand placed on the heads of all kings and is a necklace to the breasts of the  
Goddess of victory. The Poysala king plucks out by roots with anger, rulers who are  
disturbers of peace in his country and with the prowess of his arms expands his kingdom  
and rules Gangamaṇḍala under one umbrella, praised by all.



May the lords of the regions, namely Indra, Agni, Yama, Nairiti, Varuna, Vāyu, Kubêra, and Isānya bless Bhāsa, possessed of many good qualities, with as long a life as that of Brahma, to last as long as moon, sun, stars and mountains endure. In the fierce battle-field Bhāsa conquers with his prowess all hostile kings who not bowing to him continue to fight. Bhāsa is a terrible serpent to those who refuse to submit to him from anger and to enemies who do not surrender on account of pride, but he is ever ready to assist his master Ereyanga in battle.

Be it well. Thousand years having elapsed since the time of the Śaka king, in the year Dhātu, 19th year of Chālukya Vikrama era, on Thursday the 3rd lunar day of the bright half of Pushya, while the illustrious mahāmaṇḍalêśvara Tribhuvanamalla Vinayāditya Poysaladêva was ruling over Gaṅgamaṇḍala, Male seven, and Kongu under one umbrella. —

To Bijjagāvunda of Modalgatta, *nālgāvunda* of Ballavinādu and Vojabegāvundi was born the famous Bhāsagavunda justifying the maxim that a good son is the light of his race. While engaged in his office of *nālgāvunda*, he built the village named Raṇakiyagatta, and a tank called Balligere, brought into being a field named Eḍarakāva and erected a temple named Bāchêśvara. For the services in the temple he made with pouring of water a gift of a plot of rice-land below the tank measuring 300 (?) and also of another plot of rice land below Balligere measuring 100.

Whoever violates this gift will incur the sin of killing tawny cows in Benares. Whoever confiscates the land given away by himself or others will be born as a worm in ordure for sixty thousand years. To Chegavakke Hesavu Kaliyāchāri and Chandiyabe was born a son Bammāchāri. His son(?) Ereyanna of Tuḷuvala got this land.

#### Note.

This inscription is of some importance as it belongs to the early period of the Hoysala rule. The inscription records the construction of the village Raṇakigatta now called Rannagatta situated at a distance of about 6 miles from Bêlûr by Bāsa, a general of Hoysala King, Vinayāditya. The overlordship of Chālukyas so often acknowledged in Hoysala inscriptions of this period is not found in this inscription. But the mention of Chālukya era in the inscription of Vinayāditya Hoysala is a sure indication that the Hoysalas paid homage to that dynasty. The inscription is dated 19th year of Chālukya Vikrama era which is believed to have begun in A. D. 1076. Accordingly it follows that the date of the Inscription is 1076+19—A. D. 1095 expired, A. D. 1096 being current. In the words of the inscription there elapsed 1,000 years in the Śaka era and 19 years in the Chālukya Vikrama Era when the event mentioned in the inscription happened. From this it follows that the Chālukya era began in Śaka 1000 or A. D. 1078 which is two years later than its accepted initial point.

Apart from this inconsistency, there is also the error of the weekday not coinciding with the Tithi; for the 3rd lunar day of the bright half of Pushya (December) 1096 is Saturday but not Thursday, as stated here.

#### 8.

At the same village Rannagatta, on a stone set up in front of Tirumaladêva temple.

Size 3'—6" × 3'—0".

Kannaḍa language and characters.

1. svasti śrī-vijayābhyudaya Śalivāhana śa-
2. ka-varuṣa 1582 daneya Śārvari-samyatsarada Pushya-
3. ba 10 lû śrīmatu-Muluvāgila Kṛishṇānar-
4. da-svāmigalavarige Śrīrangarāyadêva-rāya-
5. ravaru sa-luraṇyōdaka-dāna-dhārā-pūrvakavā-
6. gi koṭṭa Raṇagattagrāmada chatuṣ-simeyanu anu-
7. bhavisikoṇḍu bahudendu koṭṭa śilā-śāsana-
8. kke bhū-dācada dharma śrī-

#### Note.

This inscription records the gift of the village Rannagatta by Śrīrangarāyadêva, King of Vijayanagar to the guru Kṛishṇānanda-svāmi of Muluvāgil. The date of the grant is



the 10th lunar day of the dark half of Pushya in the year Śārvari, Saka 1582 corresponding to January 15, A. D. 1661. The date is not verifiable. At this period Śrīrangarāya had taken refuge with the Keladi Chief and resided at Bêlūr. Several grants made by this King while at Bêlūr are found in the inscriptions of this taluk. The donee of this grant, Kṛṣṇānandasvāmi of Muḷuvāgil, was the head of the Bhāgavatasampradāya mutt at Muḷuvāgil.

9.

At the village Ālūru in the Hobali of Arehalli, on a stone set up at the village entrance.

Size 4'—6"×2'—0".

Kannada language and characters.

1. svasti Tagare-nāḍa Ālū-
2. ra Māchigāmuṇḍaṃ
3. Billamaṃ kaḍiyā
4. kaḍivandu kaviya
5. kālegadal iridu
6. sattaṃ heṇḍati Māda-
7. bbe nīṛisidaḷu

Note.

This inscription records the death of a warrior named Māchigāmuṇḍa of the village Ālūr in Tagare-nāḍu in a fierce battle of Bhīllama, (A. D. 1187-1191), one of the Sēvuṇa Kings and the setting up of a stone in memory thereof by his wife Mādabbe.

10.

At the village Kandāvāra in the same Hobali, on the 1st Viragal in front of Kallēśvara temple.

Size 3'—6"×2'—0".

Kannada language and characters.

1. svasti samasta-prasasti-sahitaṃ śrīmatu pratāpa-chakrava-
2. rtti Nārasimhadēvarasaru rājyaṃ geyebare-
3. yavāgaḷu Vikrama-samvatserada-Māgha-su ! Ā
4. svasti Kandavuram kālegadoḷu Chanda-gāmuṇḍa
5. Baira-gāmuṇḍana maga Mācha-gāmuṇḍa
6. Tagarenāḍa praje-gāvunḍagaḷu . . . . .
7. . . . . kadi bi-
8. ldu sattode magam Mādeya nīṛisida bīragalu

Note.

This inscription records the death of some gaudas in a fight at Kandavura in the reign of the Hoysala king Nārasimhadēva and the setting up of a viragal by Mādeya son of one of the fallen warriors. The record is dated Sunday, 1st lunar day of the bright half of Māgha in the year Vikrama. The date is not verifiable.

11.

On a second Viragal at the same place.

Size 3'—6"×2'—0".

Kannada language and characters.

1. svasti śrīman mahāmaṇḍalēśvara . . . . .
2. . . . . śrī-vīra-Nāraṅga-
3. dēvar prithvī . . . . .
- 4-7. . . . .
8. Kanneyanāyakan arasana . . . . . hurada . . . . . ghaṭṭade-
9. lage palam (bam) baru kaḷḷaru tāgidaḍe . . . . . kondu tānum suralōka-prā-
10. ptan āda Kanneyanāyakana maga . . . . . bi-



11. ldan âtanâ tamma Dêkanam parôksha-vineyamam mâdi viragalla nilisida . .  
 12. . . . . sâsira . . . . .  
 13. . . . .

*Note.*

This records the death of a warrior named Kanneyanâyaka in a fight with robbers during the reign of the Hoyala king Nârasimhadêva and the setting up of a viragal in memory thereof by Dêkana, his younger brother.

12.

At the village Tolalu in the same Hobali, on a stone set up near a ruined Jain basti in the coffee estate of Virâchâri.

Size 3'—0"×1'—6".

Kannaḍa language and characters.

1. śrīmat parama gambhīra-syâdvâdâ-
2. môgha-lâñchanam jiyât trailôkya-nâ-
3. thasya sâsaram jina-sâsaram | svasti yama-ni-
4. yama-svâdhyâya-guṇa-sampannarappa Abhayachân-
5. dradêvaru sargga-gâmigal âda parôksha . . .
6. yamam âgal Padmâvatīyakka mâdisida sâsa-
7. nam || arevesanâgiradda basadiyam mâdi-
8. sidaru dēvara maneya parisûtrada gaṭṭum kaṭṭi-
9. yisidaru maneyam mâdi naḍum-maranumam naṭa-
10. ru inisakkam yikki pûjisida gadyânav eppa-
11. ttu | int appudakke sâkshi Muddagavunḍanu Bhâsa-
12. gavunḍanum Tammaḍiya. rraru | Biṭṭi yaṇanum Nê-
13. maṇanum i-stânak oḍeyaru |

*Note.*

This inscription records that on the death of the Jaina guru Abhayachandra, his disciple Padmâvatīyakka, as a mark of respect to his memory, completed the construction of the basti which had been half built and erected an enclosure to the shrine of the god with a wooden pillar (?). Towards this she spent a sum of 70 gadyâṇas. The witnesses to this are said to be Muddagavunḍa, Bhâsagavunḍa and Tammaḍiyarraru and the managers of the temple named Biṭṭiyaṇa and Nêmaṇa. No date is given in the grant. Bhâsa mentioned in this inscription is perhaps the same as that mentioned in No. 7 above.

13.

In the same village (Tolalu), on a viragal set up at the entrance,

Kannaḍa language and characters.

1. . . . . na maga Bâdiya turuva bembalivô
2. . . . . dagonḍa kâdi satta Mâcha masadiradala . vi Gu-
3. ruvâradandu Apsara-gaṇikeyarū konḍuye Mâragavunḍage
4. maga Iḷiga parôksha-vineya gedu kalla nirisida Siddha-gâ-
5. unḍana Gâvunḍa Annachari geda Badugûra Śrīdharayya barada

*Note.*

The top of the viragal is broken off, and several letters have disappeared. The remaining portion of the inscription seems to record the death of warriors Bâdiya, Mâcha and etc., in rescuing cattle carried off and the erection of this Viragal in memory thereof by Iḷiga, son of Mâragavunḍa. The signatory to this record is named as Siddha-gâvunḍana Gâvunḍa and engraver's name is recorded as Annâchâri, and Śrīdharayya of Badugûr is mentioned as the composer of the inscription.



## 14.

At the same village, on a pillar set up at the front entrance.

1. Chitrabhānu-sam-
2. vatsarada Phālguna-ba
3. hula 10 Bhā Tulala-
4. da Muttenagaḍana
5. maga Chikannagau-
6. ṇḍa nilisida kallu

## Note.

This records the erection of the stone pillar by Chikannagavūḍa, son of Muttenagavūḍa of the village Tolalu on Sunday the 10th lunar day of the dark half of Phālguna in the year Chitrabhānu.

## 15.

At the village Tagare in the Hōbaḷi of Bikkodu, on the 1st viragal in front of Išvara temple.

Size 3'—6"×2'—6"

Kannada language and characters.

1. śrī namas tunga-śiras-tunga-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê svasti śrīman-mahā-maṇḍalêśvara tribhuvanamalla-Vīra-Sômêśvara-dêva-
3. . . . . rājyadalu prithvī-rājyaṃ geyyuttaṃ ire śrī- Visvāvasu-samvatsara-
4. da Jyêsthā-suddha 15 Â Sôyidêva-damṇāyaku Tagare-nāḍa Taga-
5. reya kōṭeya hatti kâde Maḷegiriya Beṇṇegaḍana maga Rāmāyānu
6. halavaroḷu kâdi Tagareya Rāmāyānu svargga-lōka- prāptan ādanu
7. ātana tamma Handināḷa Chāvāyānu parōksha-vineyamam māḍi bīragalla nīrisi-
8. danu Bammayahallīya bayalooḷu beddale koḷaga 9 manṇa koṭṭānu

## Note.

This inscription begins with the usual invocation to Sambhu and next records that during the reign of the Hoysala king Sômêśvaradêva on Sunday the 15th lunar day of the bright half of Jyêsthā in the year Visvāvasu, Sôyidêvadamṇāyake scaled the fort Tagare in Tagarenâḍ and fought. Thereupon Rāmāyā son of Maḷegiri Beṇṇegaḍa fought hard and went to heaven and his younger brother Chāvāya of Handināḷ set up this viragal in honor of his memory and made a grant of a plot of dry land with the sowing capacity of 9 koḷagas in the fields of Bammayahallī.

## 16.

At the same place, on a 2nd Viragal.

Size 3'—6"×2'—6".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê trailōkya-nagarārambha-mūlastambhā-
2. ya Sambhuvê ! svasti śrīman-mahā-maṇḍalêśvaraṃ Talakâḍu-Gangavâḍi Noṇam-
3. bavâḍi-Banavase- Hānungalū-gonḍa bhuja-baḷa-vīra-Gangan asahāya-
4. sūra Sanivārasiddhi giṇidurggamalla chaladankarāma nissankapra-
5. tāpa Poysala-Vīra-Ballāḷadēvaru Plava-sam-vatsarada Chaitra-su
6. tadige Sômaṇḍadādu Herbbettāda Bācheyanāyakana mē-
7. le daṇḍetti bandali Tagare-nāḍa Tagareya Mādigāvūḍan alliha
8. . . . . tottaladulidu kon-
9. du tānum suralōka-prāptan ādod ātana vīratānamam



10. mechchi Ballâladêvaru Tagareyal ondu hanavina mannam
11. biṭṭar i-mannan ârânun kiḍisidaḍe Vâraṇâsiya-
12. lu brâhmaṇarumam kavileyumam konda pañcha-mahâ-pâtaka-
13. dolu hôhanu Bayagâvuṇḍa parôksha-vineyam mâḍi vîraga-
14. lla nîrisidanu

*Note.*

This inscription also begins with the usual invocation to Sambhu and records that during the reign of the Hoysala King Viraballâladêva, on Monday the 3rd lunar day of the bright half of Chaitra in the year Piava, the king marched upon Bâcheyanâyaka of Herbbetta and that thereupon Mâdigâvuṇḍa of Tagare in Tagarenâḍ fell upon the enemy and died. The inscription further records that admiring his valour, King Ballâladêva made a gift of a plot of land of the value of 1 hana and that Bayagâvuṇḍa set up the vîragal as a mark of respect to the memory of the departed warrior. The usual imprecation is found at the end of the record.

17.

At the same place, on a 3rd vîragal.

Size 1' -6" x 2' -6".

Kanraḍa language and characters.

1. śrī namas tunga-siras-tumbi-chandra-châmarâ-châravê | trailôkya-nagarâ-rambha-mû-
2. lastambhâya Sambhavê svasti śrīman-mahâ-maṇḍalêśvara tribhu-
3. vanamalla chaladankarâma malerâjarâja malaperoluḡaṇḍa Sanivâra-
4. siddhi giridurggamalla pratâpa-Hoysala- śrī- Vîra-Ballâladêva.

*No'e.*

The inscription contains the usual verse in praise of Sambhu and the name of the Hoysala King Viraballâladêva with his titles. The rest of the inscription has disappeared as the inscription stone is broken after line 4.

18.

At the same place, on a 4th Vîragal.

Kannaḍa language and characters.

1. namas tunga-siras-tunga-chandra-châravê || trailôkya-nagarârambha-mûla-
2. stambhâya Sambhuvê || svasti śrīman-mahâ-maṇḍalêśvara-Vîra-Nârasin-
3. gadêva | pritvi-râjyam geyyuttirdam saka-varusada 1199 neya Îsvara-saṁ-
4. vatsarada Jyêshṭha-sudha 10 Sô-dandu Atthalige-sâyira-bhûviya Malligenâḍu
5. Nemanâḍa mallegâlegake bardandu â-Bekunâḍu marevaḷige bandaḍe Ta-
6. gareya daṇḍina Chavudagâvuṇḍana maga Nâraṇadêva Bekunâḍa marevaḷige
7. . . . . t iridu
8. suralôka-prâptan âḍaḍe Beṇṇeya Allapa vîragalla
9. nîrisidaru

*Note.*

This inscription also begins with the invocation to Sambhu. It next records that during the reign of the Hoysala King Nârasingadêva, there was a combat (malla-gâlega) between the people of Malligenâḍu in Atthalige Thousand Province and of Nemanâḍu and that the people of Bekunâḍu went to the rescue of Nemanâḍu and that in this fight Nâraṇadêva, son of Chavudagâvuṇḍa, a warrior in the army of Tagare, fought and died and that this vîragal was set up in his memory by Beṇṇeya Allapa. The record is dated Monday 10th lunar day of the bright half of Jyêshṭha in the year Îsvara Śaka 1199. According to Svamikannu Pilla's Tables the date corresponding to this is 14th May, A. D. 1277 but it falls on Friday and not on Monday as stated in the grant.



## 19.

At the same place, on a 5th Viragal.

Size 3' -0" × 2' -6".

Kannada language and characters.

1. śrī svasti śrīmatu- Tagareya Masanayana Sôvaṇa-
2. nu Bankahurada kaviya kâlegadaḷu biddanu

Note.

This records the death of Sôvana, son of Masanaya of Tagare in the fierce battle at Bankâpur. This battle took place between the Hoysalas and Kadambas under the general Masana in the reign of Vishṇuvardhana. The Hoysalas were victorious.

## 20.

At the same place, on a 6th viragal.

Size 3' -0" × 2' -6".

Kannada language and characters.

1. śrī namas tunga-siras-tumbi-chandra-châma-
2. ra-châravê trailôkya-nagarârambha-mû-
3. lastambhâya Sambhavê | śrīmatupratâpa-chakra-
4. vartti Hoysala-Vira-Ballâladêvaru prithvî-râjyam geyyu-
5. ttam irddandu . . . . . Kalliyôjana maga . . . . .
6. Tagare-nâḍa . . . . .

Note.

The bottom of the stone containing the inscription is broken off and hence the last portion of the inscription has disappeared. The rest of the inscription seems to record some achievement of Kalliyôja's son in Tagarenâḍu during the reign of the Hoysala King Viraballâladêva.

## 21.

At the village Kûsâvâra in the same Hobali of Bikkôḍu, on the 1st viragal near the ruined Basava temple.

Size 1' -6" × 2' -0".

Kannada language and characters.

1. śrī namas tunga-siras-tunga-chandra-châmara-châravê | trailôkya-na-
2. gararambham mulattambhaya Sambhuvê | sotti
3. samatta bhunadhi-jâla Yâdava-kula-tîlaka
4. malakajaraja maleparoluganda Maga-rajya-nrimula Chô-
5. la-pratipalaka || Vira-Narasigadêvar sukadim jya-geyu-
6. ttire || Mayisanada Anapaleya Gorava Balla-nada
7. odana kaladagolu kalinereyadi Tagare-nada epataṛa
8. mare-okaru | mareya okkaram kaḷu Tagare-nada eppattu
9. olaginaḍa odane kaduvaga Jaya-savâchara-Pa-
10. shya | sudha Padya Sanivaradandu Mukuri-gauḍana maga Haradanai
11. talittiridu svarggalôka-prâptan âda śrī- viragali Perggaḍe Isvôra
12. . . . . manṇanu biṭṭa

Note.

This inscription abounds in orthographical errors. It seems to record the death of a warrior named Haradana son of Mukurigeuḍa in a war waged by the inhabitants of



Tagarenâdu-seventy in defence of the inhabitants of the villages, Anapalli and Goravapalli in Maysanâdu who sought their shelter. It also records the grant of some land in memory of the warrior by Perggaḍe lśvara. The record is dated Saturday the 1st lunar day of the bright half of Pushya in the year Jaya during the reign of the Hoysala King Vira Nārasingadēva, the lord of the universe, an ornament of the Yādava race, king over Male chiefs, vanquisher of opponents, destroyer of Magara kingdom and protector of the Chōla Kings.

## 22.

At the same place, on a second vīragal.

Size 1'—6"×1'—0"

Kannaḍa language and characters.

1. śrī namas tunga-śiras-tunga-cham-chāmāra-châvê | trailōkya-
2. nagarārambha-mūlastambhāya Sambhuvê |
3. svasti śrīman-mahā-maṇḍalēsvara-chakravartti || śrī- Vira Ba-
4. llāladēvar-prituvī-rājyadoḷu Akshaya-samva-
5. tsarada Āsvajya-bahula sapamī Sōma-
6. vāradandu Tagare Kūsavārada asi-
7. ya māniya vyājada gaḍiya kālegadalli
8. Honnagāvunḍana maga Kavuraṇa halabaru vī-
9. raram talutt iridu suralōka-prāptan ādanu

Note.

This records the death of Kavuraṇa, son of Honnagāvunḍa in a fight with sword in a boundary dispute between the people of Tagare and Kūsavara in the reign of the Hoysala King Vira Ballāladēva. The record is dated Monday the 7th lunar day of the dark half of Āsviṇya in the year Akshaya. The date cannot be verified.

## 23.

At the village Jōḍi Kṛishṇāpura, in the same Hobali of Bikkōḍu, on a stone set up near Tirumalēdēva temple.

Size 4'—0"×3'—6".

Kannaḍa language and characters.

1. Śārvari-samvatsarada Chayitra su | lu . . . . . Narasa  
panāyaka . . . . .
2. . . . . nāyakaravara Bōganāyakana pavutra . . . . .
3. panāyaka-suputra Hariyapanāyakanu . . . . .
4. vanakendu Bōgapadēvarge koṭṭa . . . . . Kṛishṇā  
grānta-bhūmiyolu
5. gaida bhūmiyalu giḍu-mara . . . . .
6. . . . . yī-haliyanu āru apalāpisi chandra-sūryangalu yiruva pariyanta
7. taḍeyalāgaḍu endu koṭṭa koḍagi grāma || Gōraṇa

Note.

Several letters in this inscription have become effaced and illegible. It seems to record the gift of the village Kṛishṇāpura as a koḍage to Bōgapadēva by Hariyapanāyaka, grandson of Bōganāyaka (son) of Narasapanāyaka. The grant is dated 1st lunar day of the bright half of Chaitra in the year Śārvari. The date is not verifiable.

## 24.

At the village Mūlēnahalli in the Hobali of Māḍihalli, on a stone set up at the village entrance.

Size 6'—0"×1'—6".

Kannaḍa language and characters.

1. namas tunga-śiras-tumbi-chandra-chāmāra-châ-
2. ravê trayilōkya-nagarārambha-mūlastambhāya
3. Śambhavê | svasti śrī-vijayābhudaya- Śālivāhana-śaka-



4. varuśa 1483 nege sanda kalivina krama-
5. v ent endare kalivinake saluvā
6. . . . . Dundubhi-samvatsa-
7. rāda Bhādrapada ba 13 lū 11
8. śrīmanmahā-maṇḍalēśvara
9. Rāmarājayadēva-mahā-arasu-
10. gaḷa mudreya Goraūra he-
11. bāruvaru Māḍihali-sime-
12. ya prabhugaḷu Māḍihaliya Vi-
13. rappagaḍa Mūla Kārtivīrya
14. Śivunipurada Bhadrāpa Hagare Vi-
15. rabhadra Sunḍehali Gōvindasetṭi-
16. Chikkagadubali Maṛiyagaṇḍa 1 Da-
17. saūra Giḍaya Bommenahali Singāri
18. Āttikāri Kallarāyyaka muntāda ga-
19. uḍagaḷu Jōgaṇasetṭi maga Chenna-
20. ppasattige kōṭṭa pēṭeya śāsānada kramav e-
21. nt endare Chennigarāya amrutapaḍi-
22. ge saluva Māḍihaliya stalada Mūḷena-
23. haliyaṇu manna . . . . pēṭeyāgi ko-
24. ṭṭevāgi i-grāmake prati-nāma Chennigarā-
25. yapēṭe-sarva-svāmya ninna putra-pa-
26. utra śa . . . . mu uruttīyāgi ā-chandrārka-
27. sthāyiyāgi aṇubhaviṣikoṇḍu varu-
28. śa 1 kke Chennigarāya amrutapaḍige
29. kaḍuguttige gaṇ 30 aksharadallu muva-
30. ttu varahamam tettu bahe yisṭakke āva-
31. va tappidare heta tāya maitanava mā-
32. didavanu . . . . u anyāyavāgi koṇ-
33. dare kā . . . . . Lingavanta tappida vi-
34. bhūtti-rudrākṣhege tappidavanu tiranā-
35. madhāriyāda Vaiṣṇava-tirtakke ta-
36. ppidavanu yi-grāmakke sunka maggade-
37. re mane-sidhāya sarvamānya stāna-
38. mānya pūrva-mariyādi Lakshumi-
39. patiya barāha

Note.

This inscription is called *pēṭeya-śāsana* meaning a grant conferring the right to collect taxes on shops in the street on the condition of the grantee paying a certain fixed sum for the service of the temple mentioned. It begins with an invocation to Sambhu and records the grant of the village Mūlénahalli in Māḍihalli-sthala re-named Chennigarāyapēṭē as a *pēṭe* free from all taxes to Chennapasēṭṭi, son of Jōgaṇasetṭi on condition that he should pay an annual quit-rent of 30 vaharas for the food offering to God Chennigarāya. The donors were Govravūr-hebāruva, the seal-bearer (?) of the mahā-maṇḍalēśvara Rāmarājayadēva, the chiefs of Māḍihali-sime, Virappagaḍa of Māḍihalli, Mūle Kārtivīrya, Bhadrāpa of Sivunipura, Virabhadra of Hagare, Gōvinda-setṭi of Sunḍehalli, Maṛiyagaṇḍa of Chikka Gadubali, Giḍaya of Dasavūr, Singāri of Bommenahalli, Āttikāri Kallarāyaka and other gaḍas. The grant is dated 13th lunar day of the dark half of Bhādrapada in the year Dundubhi, Śaka 1483 corresponding to 7th September of A. D. 1561. The word *Kalivu* used in line 4 of the record is probably a mistake for *Kavalu*, a treaty or contract. The engraver of the grant is named Lakshumipati in the record.

25.

#### HASSAN TALUK.

On the hill Nanjedēvaragudda in the village Sōmpur in the Hobli of Hassan.

Size 6'—3"×3'—9".

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-lāṇchhanam jiyāt trailōkya-nā-thasya śāsanaṃ Jinaśāsanaṃ jayati sakala-vidyā-dēvatā-



2. ratna-pītham bridayam anupalēpam yasya dīrgham sa dēvah jayati tadanu  
śāstram tasya yat sarva-mithyā-samaya-timira-ghātir jyōtir ēkam rarāṇām |
3. . . . . drāgradim Salan emban āga puliyam poyd ā Salam Poysala yōgam
4. . . . . r ppalambarum rājyam geyuttirpiram | viraya-pratāpam  
emb i janarāthōchita-charitra-yugadim jagamam jara-rayarav enisi  
negaldam Virayā-
5. dityam samasta-bhuvana-stutyam | ātang ati-mahimam Hima-sētu-samā-
6. khyāta-kīrtti san-mūrtti-Maṇōjātam marddita-ripu-nripa-jātam tarujātan  
ādan Ereyanga-nripam | ballidar avanīpati-sampādita-dharmamārttha-
7. kāma-siddhivol avanī-vallabhar ātara tarayar b Ballālam Bittidēvan Udayā-  
dityam | mūvar arasugaḷolam tām bhāvisē madhyaman adāgiyun
8. nripa-guṇa-sadbhāvaḍin uttaman ādam bhāvi-bhavad-bhūta-jishṇu Vishṇu-  
nripālam | Maleyam sādhisī māndanē Talavanam Kāichipuram Koyatū-
9. r Malenād ā Tulunādu Nilagiri ā Kōlālem ā Kongu Nanāli Uchchangi  
Virātarājanagaram Vallūr ivellam durvvāra-dōrvvaledim
10. lileyi sādhyam āduv eney ār Vishṇu-kshamāpālanol- . . . . yen-  
al āldam . . . . chūdāmani . . . . hāram ene
11. kinnarēśvara-śirah-prōttunga . . . . phani . . . . guṇamanih
12. samyakta-chūdāmani ā Vishṇuvardharangam . . . . yenisida  
Lakshmādēvigam udbhavisidar i bhū-viśruta Nārasimhan āhava-
13. simham || paḍe-mātēm bandu kandarg amṛita-jaladhi tām garvvadim,  
gaṇḍavātam nuḍivātēng ēnan embai prēlaya-samayadol mēreyam mīri  
barppā kaḍalan-
14. nam Kālanam muliḍa Kulikeraṇam yugāntāgrīyanam sidilanram  
singadāṇam Puraharan-urigaṇṇannan i Nārasimhan | ripusarpad-darpa-  
dāvāpala-bahala-śi-
15. khā-jāla-kālāmbuvāham ripu-bhūpāla-praḍīpe-prakara-paṭutara-sphāra-jan-  
jhā-samīram ripu-rāgāṇika-Tārkshyam ripu-ri-pa-rāṇi-
16. shaṇḍa-vētaṇḍa-rūpam ripu-bhūbhṛid-bhūri-vajram ripu-nripa-māda-mātan-  
ga-simham Nrisimham || . . . . pogalḍa tibra-pratāpa- . . . .  
. . . . gidu pogalḍudam mā-
17. ndodam śatru-gātra-pragaḷad-rakta-pravāha-prabala-guru-dhvānamum śatru-  
bhūbhṛid-bhūri-sandōha-dāha-prachura-chiṭichiti-dhvānamum irrvika-
18. lpam pogaluttirkkum Nrisimha-prabala-bhuja-balātōpamam dhātrig ellam ||  
ā vibhuvina paṭṭa-mahādēvige sadguṇa-charitradim dam Sītādēvige mi-
19. gilād Echladēvige Ballālādēvan udayam geydem || Kali-kāla-kshatra-putra  
prabalatara-durāchāra-sandōhadindampole porḍḍal pēsi bēsett ālava-
20. lida mahā-kārtēyam rakshisalk ā Jalajāksham tāne band int avatarisidavol  
Viraballālādēvam kula-jāty-āchāra-sāram nripavaras udayamgeyda-
21. n āscharyya-śauryyam || vinaya-śrī-nidhiyam vivēka-nidhiyam brahmaṇya-  
nam pūrṇma-puṇyanaṇ uḍdāma-yaśōrtthiyam jita-jagat-pratyartthiyam  
sarva-sajja-
22. na-samstutyānan udbhavad-vitarāṇa-śrī-Vikramādityaram marujēsar Mma-  
lerājarājan ad ēm Ballālanam pōlvarē | urigaṇim berda chandā Tipura-
23. m uridavol churchuḷidārūgārgga . . . . ri darḍada dhagila dbandhaga  
dhaga chetechelchelitilagaṭṭu porḍḍ emba ravam kaiganme dikpālakar  
ālavalīya-
24. l Viraballālanim (dim) d uridatt Uchchangi-yode ripu-nripati . . . .  
pēlal untē || raṇarāngāṇa-Sūdrakam raḍedod int Uchchangi nur-  
chēchalittu
25. tat-kshāṇadi nōḍe Virātarājapura vottuttāytu munnānta Sēvunar āpōsana-  
mātrakam neredarill endandu Ballāla-dōrgguṇavam baṇṇisal anra
26. ballavar adār i bhūri-bhū-chakradol || Vilayādi yenipa Sēvuna-balara . . .  
. . . nichayāvilā makarākūlav i Yadukūlaparitalaga-
27. tavāytu bandu . . . . . | kadana-driptāri-  
raktam kūde haya-khuradindā . . . . . neligett aggada yā  
. . . . . dol muni pena . . . . . penana betti-
28. . . . . bhūtālī puṇya-rāsīkrita-vipula-talam Vira-  
ballāla-dēvam ||
29. svasti samasta-bhuvanāśraya śrī-prithivī-vallabha rājādhirāja paramēśvara  
parama-bhaṭṭāraka Dvārāvati-puravarādhīśvaram Vāsantikā-dēvī-labdha-



30. vara-prasāda ripu-sammardana-vinōda Yādava-kulāmbara-dyumaṇi samya-  
kṭva-chūlāmaṇi śatru-kshatriya-
31. māna-marddanam vira-ripu-darppa-sharppa-janjhānila śrīmad vīrya . .  
. . . parākramaika-prabhāva | nirupamāta-
32. rkya-pratāpa naya-vinaya-svabhāva | sakala-jara-satyāśīrvāda | . . .  
mudgara-samara-kēli-samsa-
33. kta . . . ripu-vijitāditya-pratāpa | saptānga . . . vilāsa  
Sarasvatī . . . stambêrama (stambêrama) rāja-
34. kañthīraava | Pāndya-kula . . . daṇḍa | Pallava-kula-yaśō- vipira-  
dāvāraḥ | . . . | Simhala-sapāla-kuranga-kula-palāyana-kāra-
35. na kañthōra-nija-vijaya-dōrddāṇḍa . . . | sakala-ripu-nṛpa-kula . .  
. . . ityādi-nāmādi-
36. samasta-prasasti-sahitam śrīmat sārva-bhauma sangrāma-Rāma Bhīllama-  
diśāpatta . . . dharitripatta Malerājarāja maleparolgaṇḍa
37. Talakādu Gargavādi Nalambavādi Baravase Pānugal Huligerē Halesige  
Belvala Talavali- taliyagōṇḍa bhujabala-Vīra-ga-
38. gaṇ-ēkāṅgavīra Sanivārasiddhi Giridurggamalla chalad-anka-Rāman asahāya-  
śūra niśśenke-pratāpa-chakravartti śrī Viraballāḍēvan asankhyāta-nija-  
chāturaṅga-balam
39. berasu Sēvūṇa-balam ellamam vīravilāsan emba paṭṭamānadim tolḍula-  
duliye | Sēvūṇa-bala-jaladhi-beḍavāṇalan ēkāṅgadim saptānga-sām-
40. mrāyaman aḷevadiśi rāṣṭra-kaṇṭakara nirmūlamam mādi Kalyāṇa-par-  
yantam āgi sukha-sankathā-vinōdadim rājyam-geyyuttam ire
41. tad-rājya-pūjyam appe rājadhāni Dōrasamudradolu śrīmad Vādibhasimba-  
tārkika-chakravartti Śrīpālātraividya-dēvarum avara guḍḍugal Mā-
42. risettiyum Kaṇṇisettiyum Bharatisettiyum int i nālvarum nānādēsiyum  
nageramum śrīmad Abhinava-Sāntināthadēvara bhavya-jinālayam eni-
43. pa Nagara-jinālayamam mādisida Rājasetty anvayamum āchāryyavaliyum  
ent endode śrīmad Dramila-senghēsmin Nandi-sanghō' sty A-
44. rungulaḥ anvayō bhāti niśśēsha-śāstra-vārāśīpāragaiḥ śrī Vardhamāna-  
svāmigala dharmatīrttham pravartisuvali Gautemasvāmigaliḥ Bhadrabā-
45. husvāmigaliḥ Bhūtabali Pushpadantasvāmigaliḥ . . . Sumatibhaṭā-  
rakarīn Akalāṇkadēvarindam Vakragrīvāchāryyarim Vajranandigaliḥ  
Simhanandigaliḥ Paravādimallarim
46. Śrīpālādēvarim śrī Hēmasēnarim Dayāpāla-munīndrarim Śrīvijayadēvarim  
Sāntidēvarim Pushpasēnadēvarim chakra-
47. vartti śrī Vādirājādēvarim śrī Sāntadēvarim Śabdabrahmasvāmīdēvarind  
Ajitasēna paṇḍitadēvarim Mallishēnamaladhāri-svāmigaliḥ
48. Śrīpālātraividya-gadya-padya-vachō-vinyāsam nisergga-vijaya-vilāsam |  
tad-anantaram śrīmat 'Traividya-vidyāpati-pada-kama-
49. lārādhana-śabdha-buddhiḥ siddhāntāmbhō nidhāna . . . mritāsvāda .  
. . . dikshā-śikshā surakshā . . . kra Vākpati-nipunah santatam bhavya-  
sēvyah sōyam
50. dākshinyamūrtir jṇagati vijayatē Vāsupūjya- bratīndrah tad-anantaram  
sura-rājendra-madēbha-danta-chayadol diggāmi . . .  
mandiradol bha-
51. rgga-karāla vi . . . la-tamō Himādri-kūṭangalol Dharaṇīndrōdgha-kirīṭa-  
kūṭa-taladol Vāgdēvi . . . yend arival śrī muni Vajra-
52. nandiya gabhīrōdāra . . . . .  
. . . balasita . . . jan
53. gala kōḍinol podalḍ esedu Mandaraman eyde . . . . .  
yaśō-lateye muni Vajranandiya
54. Ingaḍalannaruvali . . . . . Vajranandi-  
bratiyā | tat-sa-
55. mayadol Kumāran endu samasta-prabhugāvundugali nāda kāyu . .  
. . . pratāpa-chakravartti Viraballāla-
56. dēvanam kāṇalvēḍi bandirddalli Abhinava-śrī-Sāntināthadēva . . . .  
mam ashta-vidhārchaneyumam pūjeyumam rīshiyar āhāra-dānamumam
57. kaṇḍu piridum santasam mādi dēvara śrī-kāryyakke . . . .  
nāḍagaundugal tammol aikamatyavāgi pratāpachakra-
58. vartti Viraballāḍēvam bandu . . . . . sāntidēvar- ashta-  
vidhārchanegam khaṇḍa-sphuṭita-jirṇōddhārakkaṇ rīshiyar-āhāradānak-  
kavāgi



59. śaka-varshaṃ 1114 neya Virōdhikrit-samvatārad uttarāyaṇa-sankavāṇa-  
dandu . . . Vajranandisaiddhāntadēvarige dhārā-pūrvakam . . . nāda  
Maisenāda
60. Gummanavṛittiyoḥ . . . Muchchandīyam Kaḍalahallīyam . . .  
Kaḍalehallīya isānyada Torenā-
61. da Santenādā Gaṇminādā . . . naḍadu Yeluvalada simeya natṭa  
kallu alli Guravinagundiye . . . Maraitāleyamo-
62. raḍi . . . moraḍi Chancharivallāda taḍi Kaḍaleya-  
hallīya āgnēyadal Uridavālikeya Lavivallīya Gummanavṛittiya nā-
63. gava . . . ya moraḍi Chancharivallādam mattav-i Kaḍaleya-  
hallīya nairityada Bellareya kaṇi-
64. yakalu . . . khadeya . . . kolavūrbballam mattiya  
marana . . . gallatattu mattav i Kalleyahallīya vāvavya-
65. da Torenāda Halliyabidina trisandhiyolu . . . kargallamoraḍi  
allim Chancharivallādam ten-tattu vaṭavṛiksha a-
66. lliṃ mattav i Kaḍaleyahallīya isānya Gummanavṛittiya tri-sandhiya naḍu-  
gaṇeya kūḍittu int idu sīmā-krama | mangala mahā śrī
67. bhūmi-dānāt param dānam . . .  
sva-dattām para-dattām vā yō
68. harēta vasundharām shashtir varsha-sehasrāṇi viśvathāyām jāyate krimih-

Translation.

Victory to the commandment of Jina, the lord of the triple world, its symbol being the supremely profound *syādvāda* of inestimable value. Blessed is the lord whose heart is the jewelled seat of the goddess of learning, free from contact with the outer world. Victory to his teaching which is the only light to human beings for dispelling the darkness of false religions.

Sala killed a tiger and became Poysala. After several kings in his line came Vinayāditya, praised by the whole universe, his two royal qualities, politeness and prowess shining like two eyes for the world. His son was King Ereyanga, possessed of great glory and fame extending from the Himālayas to Rāma's Bridge, a Cupid in beauty and a vanquisher of hostile kings. He had three sons. Ballāla, Bittidēva and Udayāditya, who seemed to be the embodiments of his three great pursuits, *dharma* (righteousness), *artha* (wealth) and *kāma* (desire). Among these kings Vishṇu was the middle one (by birth) but the foremost by his royal qualities and superior to all kings that passed away or are present or are to come. He was not content with the conquest of Malebut went on capturing Talavara (Talkād), Kāncīpura, Koyatūr, Malenād, Tuḷunāḍu, Nīlagiri, Kōlāla, Kongu, Nangali, Uchchangi, Virāṭa-rājanagara (Hānagal), Vallūr, by the mighty prowess of his arms.

The son of Viṣṇuvardhana and his queen Lakṣmādēvi . . .  
was the world-famous King Nārāsimha, a lion in battle. Not to speak at length : this Nārāsimha was a sea of nectar to the person who went to him submissively ; but to one who spoke harsh words from pride, he was an ocean transgressing its boundaries in the time of deluge, a Kāla, an angry serpent, a fire ending the universe, a lightning, a lion, the fiery eye of Śiva. King Nṛisimha is a black (rainy) cloud to the wild fire that is the pride of enemies, a storm to the lamp the hostile kings, a Garuḍa to the host of serpents the enemies, an elephant to the lotuses the opposing kings, a thunderbolt to the mountains the enemies, a lion to the wild elephants that are the hostile kings. Even if men cease to praise the valour of King Nṛisimha, the terrific sound of the river of blood flowing from the bodies of enemies in battle, will be proclaiming to the whole universe without a shadow of doubt the great might of arms of king Nṛisimha.

His son by the crowned queen Ēchaladēvi, who surpassed Sitādēvi by her good character, was Ballāladēva. Viraballāladēva, possessed of wonderful prowess and good conduct, worthy of his race and family, appeared as if he were Viṣṇu himself born in human form in order to protect his great consort (the earth) who had grown weary and become polluted with the sin of unrighteous behaviour prevalent among Kṣatriya princes in the Kali age. Who can equal Ballāla, overlord of Male Kings, a treasure-house of politeness and wisdom, devoted to Brahmans, possessed of righteousness, a lover of great fame, a conqueror of all opponents on earth, worthy of being praised by



all good people and a Vikramāditya in liberality ? Is it possible to describe the greatness of Viraballāla by whom the fort of Uchchangi was burnt causing consternation to the lords of regions and making a great crackling noise like that of the three terrible cities which were formerly burnt by the fiery eye of Śiva ? Who can sufficiently praise on earth the prowess of Ballāla by whom Uchchangi was destroyed, Virātarājapura (Hāngal) was swallowed at a mouthful and the power of Śēvunās opposing him was sipped like a drop of water.

Be it well. While the illustrious Viraballāladēva, the refuge of the universe, favourite of earth and fortune, rājādhirāja-paramēśvara, paramabhaṭṭāraka, lord of the excellent city of Dvārāvati, obtainer of boons from Vāsantikādēvi, delighter in destroying enemies, a sun in the sky that is the Yādava race, crescent jewel of righteous ness, destroyer of hostile kings, a wild storm in driving away the pride of powerful enemies, possessed of great valour, and of indescribable and unrivalled splendour and polite behaviour, blessed by all people, ready to fight with his club, resplendent like the sun, a royal lion to elephants that are the hostile Kings, a wild fire to the forest that is the fame of the Pallava race, scatterer of the deer that are the Simhala and Sapāla, possessed of strong and victorious arms, possessed of all these and other attributes, the illustrious monarch, a Rāma in battle, a terror to Bhīlāma, king over Male Chiefs, vanquisher of opponents, conqueror of Talakādu, Gangavādi, Nalambavādi, Banavase, Pārunṅal, Huligere, Halasige, Belvala, bhujabala-Vira-ganga, a hero requiring no assistance, niśśanka-pratāpa-chakravartī, the illustrious Viraballāladēva, crushing the whole army of Śēvunās with his countless troops and thus becoming a submarine fire to the ocean that is the might of the Śēvunās, administered his kingdom with the seven attributes of sovereignty and uprooting all enemies to his kingdom and reigned over a territory extending up to Kalyāṇa in peace and happiness :—

Be it well. In the capital Dōrasamudra, respected throughout the kingdom, the illustrious Vādibhasimha-tārkika-chakravartī Śrīpāla-traividya-dēva and his disciples Mārisēṭṭi, Kānisēṭṭi, Bharatisēṭṭi, all these four together with the merchants from all countries and citizens caused to be erected a fine Jaina temple of god Abhinavaśāntināthadēva called Nagarajinālaya. The following is the pedigree of Rājasetṭi, who was instrumental in the construction of the said basti and also of his guru.

In the Nandi-sangha which is a part of the illustrious Dramiḷa-sangha and Irungā-lānvaya are several learned men well versed in all the śāstras. The holy teachings of Vardhamānasvāmi being prosperous, from Gautamasvāmi was descended Bhadrabāhu ; from him Bhūtabali Pushpadanta ; from him came Sumatibhaṭṭāraka ; from him Akalanka ; from him Vakragrīva ; from him Vajranandi ; from him Simhanandi ; from him Paravādīmalla ; from him Śrīpāladēva ; from him Hēmasēra ; from him Dayāpāla ; from him Śrīvijayadēva ; from him Śāntidēva ; from him Pushpasēna ; from him Vādirājadēva ; from him Śāntadēva ; from him Śabdabrahmasvāmi ; from him Ajitasēnapandita ; from him Mallishēnamaladhāri ; from him, Śrīpālatraividya.

The teachings of Śrīpālatraividya-dēva in the form of prose and poetry are ever victorious. After him came Vasupūjyabrātindira, with his spiritual knowledge obtained by the worship of the lotus feet of Traividya-vidyāpati, versed in the siddhānta . . . ever worshipped by devotees, and a personification of upright conduct.

His successor was Vajranandi whose fame pervaded the tusks of the elephant of Indra . . . Śiva's body, the peaks of Himālaya mountain, the crown of Dharaṇidra (serpent) . . .

While the Kumāra (prince) with all prabhugāvundus and nādugāvundus was on a visit to the illustrious pratāpachakravartī Viraballāladēva he was pleased to see the eight-fold worship and the free distribution of food to ascetics in the temple of God Abhinava Śāntināthadēva. On this occasion King Viraballāladēva, acting in accordance with the unanimous prayer of the nādagaṇḍus made a gift of the villages Muchchandi and Kaḍalahalli in Gummanavṛitti in Maysenādu to Vajranandi-siddhāntidēva on the uttarāyana-sankrānti day of the year Virōdhikrit, Śaka 1114 for the service of offering eight-fold worship to god . . . Śāntideva and for repairs of the temple and for the free gifts of food to ascetics. (Boundaries of the villages granted) . . .



A stone set up in Yeluvadasime to the north-east of Kaḍalahalli and beyond the (common boundary of ?) Torenāḍu, Santenāḍu, and Gannināḍu . . . . . Tāley-  
amorāḍi near Guravinagunḍi . . . . . the bank of the stream Chancha-  
ravalla . . . . . to the south-east of Kaḍalyahalli . . .  
morāḍi, a pond . . . . . to the south-west of Chan-  
charivalla and Kaḍaleyahalli . . . . . the hillock of black rock situated  
in the common boundary of Kaḍaleyahalli, Torenāḍu and Halliyabīḍu : thence the  
banyan tree to south of Chancharivalla; thence the common boundry of the north-east  
of Kaḍaleyahalli, Gummanavṛitti . . . . .

Good fortune . . . . . No greater gift is found than the gift of  
land. He who takes away a gift of land made by oneself or by others will be born as  
a worm for sixty thousand years.

*Note.*

This record contains the usual genealogy of Hoysala kings up to King Viraballāla II and records the gift of two villages Muchchaṇḍi and Kaḍalahalli in Gummanavṛitti in Maysenād by King Viraballāladēva for the service of God Abhinava Śāntināthadēva set up by some settis including Rājasetti with the cooperation of nāḍu-gaunḍas and the Jaina saint Śrīpālatraividya. The prince is said to have personally inspected the temple and pleased with the way in which the religious services and distribution of alms to ascetics were conducted and the grant was made by the King at the request of prince and the nāḍugavūḍas. The monk Vajranandi, disciple of Vāsupūjya, was entrusted with the management of the above temple and charities. The date of the grant is the Uttarāyana-sankrānti day of the year Virōdhikrit, Śaka 1114. But Śaka 1114 coincides with Parīdhāvi the year after Virōdhikrit and not Virōdhikrit as stated in the grant. The date is not verifiable. The inscription stone is found on a hill called Nanjedēvaragudda at some distance from a Śiva temple. Although the grant to the Jaina temple implies the existence of such a temple near to inscription stone at the period of the grant, at present, however, all vestiges of Jaina worship have disappeared on the hill and only Śiva worship is conducted there.

26.

At the village Kandali in the Hobali of Hassan, on a stone set up in the field of Timmegauḍa.

Size 2'-0" × 1'-3".

Kannaḍa language and characters.

- |                  |                  |
|------------------|------------------|
| 1. śrī Vāruva-   | 4. lālarāya      |
| 2. da Bōge Sāha- | 5. koṭṭa koḍagi. |
| 3. niyarige Ba-  |                  |

*Note.*

This and the succeeding two numbers record the grant of plots of land in which the inscription stones are set up, to Bōge Sāhaṇi, a cavalry officer by the Hoysala King Ballālarāya.

27.

At the same village, on a stone set up in the Koḍagi land of Muddegauḍa.

Size 3'-0" × 1'-6".

Kannaḍa language and characters.

- |                   |                 |
|-------------------|-----------------|
| 1. śrī Vāruvada   | 4. ya koṭṭa ko- |
| 2. Bōge Sāhaṇiya- | 5. ḍagi.        |
| 3. rige Balālarā- |                 |

28.

At the same village, on a stone set up in the land of Hanumantarāya.

Size 3'-0" × 1'-6".

Kannaḍa language and characters.

- |                   |               |
|-------------------|---------------|
| 1. śrī Vāruvada   | 4. rāya koṭṭa |
| 2. Bōge Sāhaṇi-   | 5. koḍagi     |
| 3. yarige Balāla- |               |



To the east of the village Kôramangala in the Hobli of Dudda, on a stone set up in the land of Karaḍegaḍa.

Size 3'—2"×1'—10".

Kannaḍa language and characters.

1. svadatām | paradattā vā
2. yô harêta vasundha-
3. rām | sheshthir vvarsha-sahastrā-
4. ni vishthâyām jāyatê kri-
5. miḥ | na visham visham i-
6. tyāhur brahma-svam visham u-
7. chyatê | visham êkâki-
8. nam hanti dēva-svam putra-
9. pautrakam-

Note.

It is curious that this inscription contains only the imprecatory stanzas found in other grants.

30.

To the east of the village Māyisamudra in the same hobali, on a stone lying in the pasture land.

Size 3'—3"×1'—6".

Modern Kannaḍa characters and language.

1. Yiva-samvathsarada
2. Kârttika ba | lû Ka-
3. darayyana maga
4. Masaṇayage |
5. Kâmarûra kereya-
6. baṇḍige bitta bhû-
7. miya sâ-
8. sana

Note.

This records the grant of some land to Masaṇaya, son of Kadarayya, for the service of Kereyabaṇḍi (removal of the silt in tanks ?) of the village Kâmarûr.

31.

At the village Heragu in the same Hobali, on one of the sides of a pillar in the sluice of the tank.

Size 6'—0"×1'—6".

Kannaḍa language and characters.

- |                        |                          |
|------------------------|--------------------------|
| 1. śrīmad-Ātrêya-      | 3. ḍeya Hiṭṭamayān ikki- |
| 2. gôṭraḍa Heraginûro- | 4. ḍa tûmbu dēgula       |

Note.

This records the erection of the sluice and a shrine by Hiṭṭamayya, of Ātrêya-gôṭra, the ruler of Heragu.

32.

On the other side of the same pillar.

- |           |               |
|-----------|---------------|
| 1. Nārāṇa | 3. yaṇa       |
| 2. Malli- | 4. Hiṭṭamayya |

Note.

This inscription which is engraved in Kannaḍa characters of the Hoysala period contains merely three names, Nārāṇa, Malliyāṇa and Hiṭṭamayya. Probably they are the names of the builders of the tank or the sluice.



At the same village (Heragu), on a stone lying near the Išvara temple. (Number 60 of Haasan Taluk in Epigraphia Carnatica Vol. V, revised).

Size 1'—6"×1'—0".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê | trailōkya-nagarā-  
rambha mûla-
2. stambhāya Sambhavê || . . . . .
3. śrī śivam astu sarvva-jagatō para-hita-niratā bhavantu bhûta-gaṇā (h)  
dōshāh
4. prayāntu nāsam sarvvatra janas sukhī bhavatu lōkaḥ | svasti samadhiga-
5. ta-pancha-mahā śabda-mahāmaṇḍalêśvaram Dvārāvati-puravarādhiśvaram  
Yā-
6. dava-kulāmbara dyumani Malaparoluganḍa Kongu Nangali Gangavāḍi
7. Nonambavāḍi Banavase Hānungalū Halasige-gonḍa bhujabalavīra
8. Jagadēkamalla pratāpa Hoysala śrī Nārasimha Dēvaru śrīma-
9. drājadhāni Dōrasamudrada nelaviḍinḍu dushṭa-nigraha śiṣṭa-pra-
10. tipālanam māḍi sukha-sankathā-vinōdadim prithvirājyam geyyuttam ire.
11. saka varshsha sāsiradenbattaneya Bahudhānya-samvatsarada Paushya.
12. śuddha trayōdasi Sōmavārād uttarāyāna-sankrātiyam-
13. du pratāpa Hoysala śrī Nārasimhadēvara dattiyāgi Hera-
14. goḍeya Sōvanāthima.

Note.

This inscription is incomplete since a portion of the bottom of the stone on which it is engraved is broken off. It seems to record some gift in the name of the Hoysala King Narasimha by Sōvanāthimyya, ruler of Heragu. It is dated Monday the 13th lunar day of the bright half of Pushya, Uttarāyāna sankrānti of the year Bahudhānya, Śaka year 1080. The date corresponds to Sunday 4th January of A.D. 1159, the tēdi of Makara being ||

On another face of the same stone.

Kannaḍa language and characters.

- |                              |                                 |
|------------------------------|---------------------------------|
| 1. svasti samadhigata-       | 8. Bāchara sam srāvaṇa suddha   |
| 2. pañcha-mahāsa.            | dasami                          |
| 3. mahāmaṇḍa.                | 9. bṛihavāradandu śrīmatu.      |
| 4. svaram Viraba.            | 10. . . bālad Arkkē svaradê-    |
| 5. ladēvara rājya.           | 11. vara nandā-divigege biṭṭ    |
| 6. chandrārka-sthira         | 12. ettu gāṇa vondu int i-      |
| 7. Heragina sunkada herggaḍe | 13. dharmmam āvamprati-         |
|                              | 14. pālisade kiḍisidāvange pañ- |
|                              | 15. cha-mahā-pāṭakam akkum.     |

Note.

This records the gift of an oil-mill work d by bullocks the income of which is meant to be used for the service of lighting perpetual lamps before Arkēśvara of . . . bāla made by Bācharasa, the chief customs officer (sunkada-herggaḍe) of the village Heragu in the reign of King Viraballāla. The date of the grant is stated to be Thursday, 10th lunar day of the bright half of the month Śrāvāṇa. The date is not verifiable. It ends with the usual imprecations.



To the north-west of the same village Heragu, in the land of Mārana Timma.

Size 4'—4"×1'—6".

Kannada language and characters.

1. śrī ōm namaś Śivāya . . . . . chārave
2. trailōkya-nagarārambha-mūlastambhāya Sambhavē ! svasti śrī-
3. mat-pratāpachakravartī Hoysala vīra . . . . .
4. ysala cha . . . . . yuḍuga . . . . .
5. namba bhūbhujam ! . . . . . ya . . . . .
6. yāryya-nandanam ! . . . . . na . . . . .
7. pp Ereyanga-bhūbhujam || samara . . . . . ya . . . . . yam . . . . . na
8. suran atulavijayam vi . . . . . rātiyam Narasimha-su-
9. tan āgirdam ! Viṣṇu-tanaya . . . . .
10. . . . . koṇḍera . . . . . Tribhuvanamalla . . . . . la . . . . .
11. . . . . rāgirdar . . . . . Nāra-
12. simhan āhavasimham . . . . . Talakāḍu Gangavā-
13. ḍi Noṇambavāḍi Hānūgallu gonda bhujabala vīra-
14. Ganga asahāyaśūra Sanivārasiddhi giridurggamalla Chaladankarāma
15. . . . . pratāpa Hoysala vīra Ballāla dēvaru śrīmad-rājadhā-
16. ni Dōrasamudradolu sukha sankathā-vinōdadim rājyam-
17. geyyuttum ire tat-pāda-padmōpajīvi . . . . .
18. ntavāmara sangama-dhātri . . . . .
19. ladēvigam ātmajar apra . . . . . jagalu . . . . .
20. rge Dēvarāja . . . . . la . . . . . nu vā . . . . .
21. tanaya Heragimya mārānu venipa
22. ru . . . . . bhōdhi . . . . . dhareyol !
23. kritapunya Māchiseṭṭi . . . . . dharmmadim
24. kshitibinayama
25. satam kuladīpakā Māchiseṭṭiyum svasti sakavarisha 1105
26. Sōbhakrit-samvatsarad Āshāḍha śuddha Pāḍimi Sō-
27. mavāradandu . . . . . Heragūru
28. nna heggadeyūm Māchiseṭṭiyu Maysenāḍa gavuḍugaḷu
29. prajegaḷu irddu . . . . . Sōmēśvarasvāmi-dēvālyada haḍu-
30. vana meyya gadde salage hattu beddale mattar ondu || int initu-
31. vam Māreya bhaṭṭa Māde (ya) ge kālam karchchi dhārāpūrvakam mā-
32. di bittaru || idan ārādaruvādalli pratipālisidavanu
33. sāyira kavileyūm Gangeya taḍiyali kōḍum ko-
34. lagavam honnum belliyim kattisi chaturvēdadā pāraga brā-
35. hma nargge kōṭṭa phalam eyduvaru kiḍisidavaru saha-
36. sra-kavileyam brāhmaṇarumam Gangeya taḍiya-
37. li vadhiyisida gatiyan eyduvaru || ōm namaś Śivāya ||
38. sva-dattam para dattam vā yō harēti vasundharā . . . . .
39. hasrāni miṣṭāyām jāyatē krimih || i-dharmmava . . . . .
40. u . . . . . Chāmayana . . . . . Māchiseṭṭi || i-dharmmava Haryapagavunda
41. seṭṭige dēvara hindana gadde hattu koga salvudu

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of 10 salages and of a plot of dry land measuring 1 mattar to the west of Sōmēśvara temple by . . . . . heggade of the village Heragū together with Māchiseṭṭi, the gaḍas and other inhabitants of Mayse-nāḍu to Mādeya, son of Māreyabhaṭṭa after washing the feet of the donee. It is further stated in the record that a plot of wet land with the sowing capacity of 10 koḷagas behind the temple was granted to Māyagaunda and . . . . . seṭṭi. The record is dated Monday the 1st lunar day of the bright half of Āshāḍha in the year Sōbhakrit, Śaka 1105. According to Svamikarnu Pillai's Tables the English equivalent of the date is Wednesday the 22nd June A. D. 1183. Sōma may be a mistake for Saumya, Wednesday. The grant ends with the usual imprecations.



At the village Valagerehalli in the same Hobali of Dudda, on a stone pillar in the temple of Heraginamma.

Size 5'—6"×1'.

Kannada language and characters.

- |              |                |
|--------------|----------------|
| 1. śrī Mahā- | 4. roya kō-    |
| 2. dēvargge  | 5. diya be-    |
| 3. biṭṭa ke- | 6. ddale ma 2. |

Note.

This records the gift of a plot of dry land of 2 mattars situated below the waste weir of the tank for the service of god Mahādēva.

To the north-west of the village Kanajanahalli in the same Hobali of Heragu, on a stone lying near the ruined Kallēśvara temple.

Size 4'—0"×2'—6".

Kannada language and characters.

1. śrī ōm nama Śivāya || namas tunga-śira-chumbi-chan-
2. dra-chāmara-chāravē trailōkya-nagarāraṃ-
3. bha-mūlastaṃbhāya Sambhavē !
4. svasti samasta-praṣesti-sahita śrīmatn Hoysaladē-
5. var Dōrasamudrada neleviḍina [lu] sukha-sankathā-vinō-
6. dadim rājyaṃ geyyuttam irddu Heragina Būchime-
7. ya Māragavaḍa samasta-praje gavudugaḷu Śri-
8. mukham emba sanchhharadandu Sōmavāra Makara-sankramaṇa
9. Betipātadandu Nāgagaḍa Chikkaṇa Mādagaḍa
10. Kālisetti int inibera putra Gavudaya . . . . . samasta-
11. prajegaḷu irddu Vāmadēvara Sōmeyana kālam karchchi dhārā-
12. pūrvvakam mādi biṭṭa gardde dēvara sāre bhūmi keya
13. Kodagehalladali sāhani . . . . . ya halali ! keyi Gō-
14. liya halali 10 keyi inisu Nāgaṇa dēvālyakke biṭṭa
15. dharmma || Maragaḍana maga Māchaya sva-dattam para-dattam vā
16. yō harēta vasurdharā ! sashtir varisha-sahasrāni viṣṭāyām
17. jāyatē krimi ! priyadind int idaneyde kāva purushamg ā-
18. yum jayaśrīyum-akke yidaṃ [kāyade] kāyada pāpige Kurukshētra-
19. dol ekkōṭi-munindraraṃ kavileyam vēdādhyarām kond ad-ond ayaśam
20. sārddapud endu sārīdapuv ī-sailāksharam dhātriyol

Note.

This records the gift of some wet land to Sōmeya, son of Vāmadēva, by Būchīmaya of Heragu, Māragagaḍa, all the *praje-gaḍas*, Nāgagaḍa, Mādagaḍa son, of Chikkaṇa, Kālisetti and their sons Gaḍaya and all other people for the service of a temple built by Nāgaṇa. The grant is signed by Māchaya, son of Maragaḍa and is stated to have been made during the reign of the illustrious king (name not given) of the Hoysala dynasty at Dōrasamudra, on Monday, the day of Makara Sankrānti and Vyatipāta in the year Śrīmukha.

The grant ends with the usual imprecatory verses.

At the village Kōḍihalli in the same Hobali of Heragu, on a vitagal set up near the Iśvara temple below the tank.

Size 3'—0"×2'—0".

Kannada language and characters.

(1st row)

- |                      |                           |
|----------------------|---------------------------|
| 1. svasti . . . . .  | tribhuvanamalla malaparo- |
| 2. luḡaṇḍa . . . . . | Vishnuvarddhana Biṭṭidēva |



- (2nd row)  
 3. poysalaṃ Gangavāḍi Tombhaṭṭarusāsi . man ālutta-  
 4. m i . . . . . ru-go  
 5. lalu bandu kādi biḷdu Sômana Sivalôka-  
 (3rd row to right)  
 6. prapitan āda śrī

Note.

Several letters in this inscription have disappeared owing to the bad practice of the villagers sharpening their reaping knife on inscription stones. The inscription seems to record the death of Sômana in a cattle-raid during the reign of king Vishṇu-vardhana Biṭṭidêva Poysala over the province Gangavāḍi Ninety-six Thousand.

39.

At the village Kittanakere, in the same Hobli, on a stone set up near the temple of Gaṇêsa.

Size 2'—4"×2'—7".

Kannada language and characters.

- |                         |                               |
|-------------------------|-------------------------------|
| 1. śrīmatu              | 4. Rāyananayka-               |
| 2. śrī Rāmapa Sa-       | 5. karu Kittanakereya . . . . |
| 3. rvari-samvatsaradalu | nikkisida                     |
|                         | 6. kaḷachi āgi māḍuva hola    |

Note.

This records the grant of some land by Rāyana Nāyaka as rent-free estate (*kaḷachi* or *kānāchi*) to some person in the year Śārvari for having done some service at Kittanakere.

40.

At the same village, on a stone lying by the side of the Iśvara temple.

Size 5'—6"×2'—0".

Kannada language and characters.

1. svasti samasta-bhuvanāśrayaṃ śrī-prithivīvalabha mahārājādhirāja paramēśva-
2. ra paramabhaṭṭarakam Dvārāvatīpuravarādhīsvaram Yādava-kuḷāmbara-
3. diyuma-
4. ni samyaktva-chūdāmaṇi malerājarāja maleparolu-gaṇḍa Talakāḍu Ganga-
5. vāḍi No-
6. nambavāḍi Banavāse Hānūngallu Huligere Halasige Belvola Taṭṭavāḍi
7. Talakāḍunāḍu
8. gaṇḍa bhujabala Viragangan ekāṅgan ekāṅgavīra saṁvārasiddhi giridurgga-
9. malla chaladankarāman aseha-
10. yaśūra niśsenkapratāpachakravartti Hoysala vīra-Ballāḷadēvarasarū Kalyāṇa-
11. paryyantam ā-
12. gi sakala-jana-kalyāṇa-mahōtsavadim ekachchhatra-chchhāyeyim suka-
13. sankathā-vinōdadim rājyam geyutta-
14. m ire ll
15. svasti śrīmatu saka varsha 1117 neya Rākshasa-samvatserada Māgha su 10
16. Brihava-
17. radandu Chaṭṭagaundara Māḷayyana maga Sōmeyanu Hāruvanahalliya
18. dāriyalu
19. hemmakkaḷa uḍe urchchalīyade tāṇuṃ tana sangaḍada Bechcheya-māvanuṃ
20. vīragāḷegaṃ kādi he-
21. makkaḷa kādu kaḷihi kaḷḷaram kondu tāvu sura-lōka-prāptar āgi dēvakan-
22. neyar uydaru ā-
23. tan illada heṇṇe ātanim hiriyaṇṇa Kalleyanuṃ ātana tamma Benacheyanuṃ
24. avara kiṇi-



14. yayya Kaṭṭadahalliya Mādigaḍaṇum int i-mûvarum âtana vîravastuvam  
nilisida silâlêkhe
15. Chaṭṭagaḍara kereya kelage tamma kere-maṇṇinalli Benacheyanum Bam-  
meyanum Sômajiyana kâlam ka-
16. rchchi vîragallinge nivêdyakkam hû-patregam dhârâ-pûrbbakam mâḍi biṭṭa  
gade ko 4 yi-dharmma
17. yi-dharmmavam pûjisade
18. udâsîna-mâḍidade kavile-
19. yam brâmmaṇara konda pâpa.

*Translation.*

Be it well. While Hoysala Vîra Ballâladevarasar, the refuge of the whole universe, favourite of Fortune and Earth, mahârâjâdhirâja, paramêśvara, paramabhāṭṭâraka, lord of the excellent city of Dvârâvatî, a sun in the firmament of the Yâdava race, a crest-jewel of rectitude, king over Male Chiefs, a terror to enemies, conqueror of Talakâ, ḍu, Gangavâḍi, Noṇambavâḍi, Banavase, Hânungallu, Huligere, Halasige, Belvola-Taṭṭavâḍi and Talekâḍu-nâḍu, bhujabala Vîragangan, great hero, Śanivârasiddhi, Giridurgamalla, a Râma in battle, a brave warrior, possessed of undoubted prowess, was ruling over his kingdom stretching as far as Kalyân under a single umbrella in peace and prosperity making all his subjects happy :—

Be it well. On Thursday 10th lunar day of the bright half of Mâgha in the year Rākṣasa, Śaka year 1117, Sômeya, son of Mâlâyya who was the son of Chaṭṭagaḍa along with his uncle (?) Bechcheya fought heroically on their way to Hâruvanahalli in defence of their women from outrage by robbers and after slaying the robbers and rescuing their women died in the battle and were carried to the world of gods by celestial damsels. On his death his elder brother Kalleya, his younger brother Benacheya and their uncle Mādigaḍa set up this inscription stone in memory of his valour. Benacheya and Bammeya after washing the feet of Sômajiya made a gift to him with pouring of water of a plot of wet land with the sowing capacity of 4 kolagas below the tank of Chaṭṭagaḍanakere from among the lands there belonging to them in order that food and flowers may be offered to the vîragal. Whoever disrespecting this grant treats it with indifference will incur the sin of killing tawny cows and Brahmans.

*Note.*

This inscription belongs to the reign of the Hoysala King Vîraballâla II. It is a vîragal recording the death of a warrior named Sômeya in rescuing women from robbers. Its chief interest lies in the fact that a special land grant is made for offering daily worship to the vîragal, a custom which seems to have been mentioned nowhere else. The date of the grant corresponds to Thursday 11th January of A.D. 1198. The usual imprecation is found at the end of the grant.

41.

At the same village Kittanakere, on a stone lying buried before the Îśvara temple in ruins.

Size 4'—9"×2'—3".

Kannaḍa language and characters.

1. śrî namaḥ stunga-siras-tumbi-chandra-châmara-châravê | trailôkya nagarâraṇi
2. bha-mûlastambhâya Sambhavê || lingamene janani-janakam lingamene ena-
3. gâldan âptabândhava bhrâtru || lingam ene sarvvaṇi enisuva sangam doreko-
4. lge janma-janmântaradoḷu || ôṃ namaḥ Sivâyah Gaṇapatyâya namaḥ | śrî  
śrî
5. Śrig utpatti-nimittav âda Yadu-vamśâmbôdhig inḍhûdbhavad râgam śrî-  
Saṇam-
6. ban âgi puliyam poydâ Saṇam Hoysalam yôgindrôktiṇi âdan â-pesare
7. tad-vamśadavargg appina bhôgaiśvaryya-guṇânvitar ppalabarum râjyam-  
geyutt irppinam | vinaya-prati-
8. pa-rûpam Vinayâdityam samasta-bhuvana-stutyam | janakke tâḍi  
Karṇan enippam san-mârgga-vri-



9. tti nityābhyudayam || ā-Vinayāditya-sutan appa Ereyangadēvangam Echala-  
dēvigam puttī pu-
10. rushārtta-trayakkam trai-purusharggam dore yenisi jasam bettar Ballāladē-  
vanum Bittidēvanum Udayā-
11. dityanum endu mūvar arasugaḷavarolu madhyaman āgiyūm kshatriya-dharm-  
madoluttaman enisi Ma-
12. le-modalāgi mūdāṇa samudrame simeyenal ādam || ā-Vishṇuvarddhanangam  
bhāvōdbhava-rājya-Lakshmiy enisida
13. Lakshmādēvigam udubhavisidan ī-bhū-vīsruta-Nārasimhan āhava-simbam ||  
ā-vibhuvina paṭṭamahādēvige sadgu-
14. ṇa-charitradindam Sītādēvige migilād Echaladēvige Ballāladēvan udayam-  
geydam | ātana vikramam upamātita bhū-ta-
15. ladol uḷḷa bhūṭala-patigaḷu bhūti-nata-vikātam āvudō || tan-nija-dhareyan  
ādaḷ sa nādāḷvar || rāṇa-rāṅāṅa-ṇa-Sūdrakam
16. naḍedoḍ int Uchchangi nuchcha tatu-kshaṇadim nōḍe Virāṭarājapuram  
ottutt āytu muntt ānta Sēvunar āpōsana-
17. mātrakam neredar illendandu Ballāla-dōr-guṇamam baṇṇisal aṇṇa ballavar  
adār ī-bhūri-bhū-chakradolu | ānatōgrīvar e-
18. nippa Pāṇḍya-kulamam nirmūḷanam geyd ajēvanan udātta Murāri-  
Kēsavanā sarvasvaṅgaḷam gelda dhīranan ātōpadin ānta Sē-
19. vuparan and ond-āneyolu gelda vīranan ār āmpa nripālakar kkadanadolu  
Ballāla-bhūpālānam || svasti samasta-
20. bhuvanāstrayam śrī-prithivīvallabham mahārājādhīrāja paramēsvara parama-  
bhāṭṭarakam Dvārāvati-puravarādhīsvaram
21. Yādava-kulāmbara-dyumaṇi samyaktva-chūḍāmaṇi malerājarāja malapar-  
olugaṇḍa Talakāḍu Gan-
22. gavāḍi Nōṇambavāḍi Banavase Hānungallu Huligerē Halasige Beluvala  
Taṭṭavāḍi Talekāḍunāḍu
23. koṇḍa bhujabala-vīragangan ēkāṅgavīra sanivārasiddhi giriduggamalla  
chalad-anka-Rāman asahāyāsūra nissanka-
24. pratāpachakravartti Poyisaḷa Vīra-Ballāladēvarsaru Kalyāṇa-pariyantamāgi  
sakala-jana-kalyāṇa-mahō-
25. tsavadin ēkachchhatra-chchhāyeyim sukha-sankhatā-vinōdadim prithivī-  
rājyam-geyyutam ire || tat-sāmrajya-pū-
26. jyam appa Uddingapālar ānvāyam ent endaḍe || śrī-Uddingapālādēvaru  
tamma ettisida dēvālyada dharmma pra-
27. varttisuvalli avara magan appa Isarājīyange Kittanakeṇeya Prithirāva-  
setṭiya makkaḷu Chāmagauṇḍa Mā-
28. digavuda Sōmagavuda int ī-mūvarolage Chāmagavudana makkaḷu Rāma-  
gavuda Pārisagaḍa
29. Daṇḍigavuda Mahādēvasetṭiya makkaḷu Rāmeyanāyaka Chākeyanāyaka  
Hachayasāhaṇi Sō-
30. magavudana makkaḷu Pārisagavuda Jannagavudanum int ī-mūvaru gavu-  
ḍugaḷum Bittanaheggaḍe Ādityadēva Ga-
31. ṇapayya Singaṇṇa Bōkaṇṇa Baddagavudara Māleya Keyimālagavudara  
Kalleya Masanagavudana ma-
32. ga Kēṭayya Echagavudara Māchaya Honnōleya Māragavuda Doṇḍavurada  
Mākisetṭi Kattadahalliya Mādi-
33. gavuda Muttattiya Kālisetṭi Setṭigahalliya Kācheya Tibbagavudara Bom-  
meya Kāmeya Kōṇana Giriyaṇa E-
34. kajja Nādara Kēṭaya Dēmisetṭiya Dēvaṇa int inibarum pramukhyavāgi  
svasti śrīmatu saka variśa 1095 neya
35. Vijaya-samvachharada Vaiśākha su 10 Brihavāradandu Siddhēśvaradēvara  
ashta-vidhārchanagam niyivēdyakam khaṇḍa-sphutita-jīrṇō-
36. dhārakavāgi śrī-Vīra Ballāladēvara ardhaṅga-lakshmi Umādēviyara hiriya-  
maneverggaḍe Kēsimaṇṇanum Bittiyaṇa-
37. herggaḍeyum mūvaru gavuḍugaḷum samasta-prajegaḷu mukhyavāgi ā ūra  
hiriya keṇeya keḷage 25 gē-
38. ṇum bāchi-viḍiya-kōlalu Kaḍavada gondiyalli kaba | rātakam sa 1 ko 10  
Muguliyakattada hin-
39. de hiriya tūmbinanitu harivalli sa 2 ko 10 hāḷa mēle beddale kamba 4 rā ||  
kayigāṇa | ondu dēva-



40. golagada mārṅolaga int initumam Uddingapālādēvara magan appa Isvarajī-  
yana pāda-prakshālana-pu-  
41. rassara dhārā-pūrvvakam mādi sarvva-bādhā-parihāram āgi ā-chandrārkkam-  
baram naḍavantāgi biṭṭa da-  
42. tti || sva-dattām para-dattām vā yō harēt sam vasundharām shasṭim  
varsha-sahasrāṇi viśṭhāyām jāyatē kṛi-  
43. miḥ || priyadind int idan eyde kāva purushang āyum jayaśrīyum akke idam  
kāyade kāyva  
44. pāpige Kurukshētradol Vāraṇāsiyol ekkōṭi-munīndraram kavileyam vēdā-  
dhyaram kond ad-  
45. ond ayaśam porddugum endu sārīdapuv ī-śailāksharam dhātriyol ||

### Translation.

Salutation to Sambhu, beautiful with the fly-flap that is the moon touching his lofty forehead, foundation-pillar to the city of the three worlds. Linga is the father and mother, Linga is my master, friend, relative and brother, Linga is my all. May it be with me in all my births. Obeisance to Śiva. Obeisance to Gaṇapati.

To the sea of Yadu family, which is the birth-place of the goddess of wealth is king Saḷa a full moon. By slaying a tiger he was called Hoysaḷa by the foremost of Yogis and this name Hoysaḷa continued among his descendants also. After several of them passed away, ruling over the kingdom, full of happiness, wealth and noble qualities, there came King Vinayāditya, an embodiment of nobility, praised by the whole world, a Karna to people, a follower of the path of righteousness and ever prosperous. To Ereyanga, son of Vinayāditya and Ēchaladēvi were born three sons Ballālādēva, Biṭṭidēva and Udayāditya, who were full of fame and appeared as if they were the embodiments of the three great *puruṣas*. Of them, the middle one Biṭṭidēva, the foremost in the possession of kingly qualities ruled over a territory extending from the Male country to eastern ocean. To that King Viṣṇuvardhana and to Lakshmādēvi, a queen over the Kingdom of Cupid, was born the world-famous Nārasimha, a lion in battle. That king had by his crowned queen, Ēchaladēvi, who was superior to Sītādēvi in character, a son named Ballāludēva.

His prowess was unrivalled in the world. All the kings on the surface of the earth submitted to him in fear. Who can sufficiently praise the valour of Ballāla in the vast expanse of earth? For, it is said that when Viraballāla, a Śūdraka in battle-field set out, Uchchangi fell away, Virāṭarājapura (Hānagal) was swallowed as a mouthful, the power of the Sēvūṇas opposed to him proved less than a drop of water for sipping. Who can encounter in battle King Ballāla who uprooted the race of the haughty Pāṇdyas, who carried away all the wealth . . . and who, mounted on an only elephant, conquered the Sēvūṇas that opposed him in pride?

Be it well. While Poysaḷa Viraballālādēvarasa, a refuge of the universe, favourite of earth and fortune, *mahārājādhirājaparamēśvara*, *parama-bhaṭṭāraka*, lord of the excellent city Dvārāvati, a sun in the firmament of the Yādava race, crest-jewel of righteousness, overlord over Male-chiefs, vanquisher of the opponents, conqueror of Talekāḍu, Gangavāḍi, Nōṇambavāḍi, Banavase, Hānungal, Huligere, Halasige, Beluvala, Taṭṭavāḍi and Talekāḍunāḍu, a Ganga of great valour, a warrior not depending upon others, *Sanivārasiddhi*, *Giridurgamalla*, a Rāma in battle, a hero who fights without assistance, *niśāṇkapratāpa-chakravarti*, was ruling the kingdom of the earth extending up to Kalyāṇa under a single umbrella in peace and happiness making the subjects happy:—

The following is an account of the family of Uddingapāla, honoured throughout the kingdom:—Uddingapālādēva erected a temple and while this was in a flourishing condition, Chāmagauḍa, Mādigaḍa and Sōmagauḍa, sons of Prithirāvasēṭṭi of Kittanakere; the above Chāmagauḍa's sons Rāmagauḍa, Pārisagauḍa and Daṇḍigaḍa; Mahadēvasēṭṭi's sons, Rāmeyanāyaka, Chākeyanāyaka, Hachayasāhaṇi; Sōmagauḍa's sons Pārisagauḍa and Jannagauḍa; these three gauḍas and Biṭṭanaheggade, Ādityadēva, Gaṇapayya, Singanna, Bōkanna; Māleya, son of Baddagauḍa; Kalleya, son of Keyimālagauḍa; Kēṭayya, son of Masanagauḍa; Māchaya, son of Echagauḍa; Māragauḍa of Honnōle; Mākisēṭṭi of Doṇḍavura; Mādigaḍa of Kaṭṭadahalī; Kālīsēṭṭi of Muttatti; Kāchaya of Seṭṭigahalī; Bommeya, son of Tibbagauḍa;



Kāmeya ; Koṇana Gīriyaṇa ; Ekajja ; Nāḍara Kēṭaya ; Dēvaṇa, (son) of Dēmiseṭṭi. All these and others :—

Be it well. On Thursday the 10th lunar day of the bright fortnight of Vaiśākha in the year Vijaya, Śaka 1095, Kēsimayya, the chief household officer of Umādēvi, queen of the illustrious Viraballāḍadēva, Bīṭṭiyaṇaherggaḍe, three gaḍas and all the subjects and others washed the feet of Īśvaraṇi, son of Uddingapāla and made a gift with pouring of water of one oil mill worked by hand and the following plots of land free from taxes to last as long as the sun, moon and stars endure :—1 Salage and 10 koḷagas of land in Kaḍavadagondi situated below the chief tank to be measured by a rod 25 spans in length, 2 salages and 10 koḷagas of land below the chief sluice behind Muguliyakaṭṭa, 4 kambas of dry land in the waste land of the village. These lands together with an oil-mill worked by hand and the right to collect three koḷagas of grain as dēvagoḷaga were given away to him for conducting the eightfold worship to God Siddhēśvara and for offering food to the god and for the repairs of the temple.

Whoever seizes land given by himself or others will be born as a worm in ordure for sixty-thousand years. These letters on stone proclaim on earth that the person who protects this lovingly will be blessed with long life and prosperity ; but that the sinner who displeased with the grant refuses to maintain it will incur the infamy of slaying seven crores of sages, cows and scholars versed in the Vedas.

#### Note.

This inscription begins with the praise of Śiva and after several stanzas eulogising the Hoysaḷa kings down to Ballāḷa II records the erection of a temple to God Siddhēśvara by one Uddingapāḍadēva and the gift of some lands and an oil-mill worked by hand to his son Īśvaraṇi for the services and necessary repairs of the temple by Kesimayya, a household officer of Umādēvi, queen of Ballāḷa II, several gaḍas and citizens. The date of the grant is Thursday 10th lunar day of the bright half of Vaiśākha in the year Vijaya, Śaka 1095. This corresponds to 24th April of A. D. 1173 but the week day coincides with Tuesday and not Thursday as stated in the grant. The record ends with the usual imprecatory verses.

#### 42.

On a stone lying buried to the south of the same stone.

Size 4'—0"×2'—6".

Kannaḍa language and characters.

1. jiteṇa labhyatē Lakṣmī mritēnāpi surāṅgaṇā || kṣhaṇa-vidhvamsinī kâ-
2. yâ kâ chintâ maraṇē raṇē | ôṃ namaś Śivāyah.

#### Note.

This inscription merely contains the well-known stanza engraved at the end of inscriptions on viṇagals which may be translated as follows :—

Prosperity goes to the victor (in battle) and celestial nymphs, to the slain. Our bodies may perish at any moment by death. Why should one grieve for death in battle ?

#### 43.

At the village Hullēnahalli in the Hobali of Heragu, on a stone forming part of the platform of the *karuḷa* (a magic stone usually kept in front of villages).

Size 2'—0"×1'—6".

Kannaḍa language and characters.

1. . . . . vijayābhyuda-
2. . . . . ya Śālivāhana-śaka varisham-
3. gaḷu 1288 neya Parābhava-nāma
4. . . . . simeya pergade
5. Rāmapa Mākige koṭṭa gade ko . . .
6. . . . . bedale salage 10 Bilegauna baraha
7. idake tapidōnu tamma tāyige
8. tapidōnu



## Note.

Several letters in this inscription have become worn out and are illegible. It seems to record the gift of some plots of wet and dry land by Rāmapa, pergade of . . . . . sime to Māki in the year Parābhava (?) Śaka 1288. The date corresponds to A. D. 1366. The writer of the grant is named Bilegaṇḍa. The record ends with the usual imprecation.

## 44.

At the same village, on a stone set up before the ruined Kallêśvara temple.

Size 4'—6"×2'—6".

Kannada language and characters.

1. namas-tunga-śiraś-chumbi-chandra-chāmara-chāravê | trailô-
2. kya-nagarārambha-mūla-stambhāya Sambhavê |  
Ganapatyāya namah
3. pesarggond-āvāva dēsangalan enisuvopp āvāva duggangalam
4. bannisuttirppad āvāvav-anipatigalam lekkisutt irppad ambô-
5. dhi-nākam kayganme nalkum-kaḍala taḍivaram digujaya-kriḍe-
6. yole sādhisidam bhûlôkamam kshatriya-kula-tilakam Vishnu
7. jishnu-pratāpam || svasti samadhigata-pañcha-mahā-sabda mahā-
8. maṇḍalêśvaram Dvârāvati-puravarādhisvaram Yādava-vamśa-
9. mbara-dyumanī samyaktva-chûḍāmanī malaparolgaṇḍa Talakā-
10. ḍu Kongu Nangali Gangavādi Non. mbavādi Banavase Hānungal-
11. gonda bhujabalan asahāya-śūra nissanka Hoysala Nārashingha-(dê)
12. dēva Dōrasamudrada neleviḍinôl sukha-sankathā-vinôdadim prithvī-
13. rājyam geyuttam ire || Śaka varṣa sāsirada-nūya-eraḍaneya Vikrama-
14. samvatsarada Pālguna suddha 13 Sômavara Uttarāyana-sam-
15. kramanadandu Hulleyahalliya Vadda-setti Sivanāḍa-sāhani-
16. yum māḍidantappa dharmmakke Honnavārada Honnagaṇḍana maga
17. Bôkagaṇḍanum Haneyagaṇḍanum Halliya Chattiḡaṇḍanum Haneya-  
gaṇḍan-
18. danum samasta-prajegaḷum irddu Tribbuvanasakti-paṇḍitara putra
19. Bhairavajiyana kalam karchchi dhārā-pūrvakam māḍi Mallikā-
20. rjuna-dēvar upacharakke-biṭṭa datti modala-gadde salage eraḍu
21. kaḍeya takkila gadde salage eraḍu tumbina modala koḷagam
22. nalku antu salage 4 koḷaga nalku beddalu mattaru eraḍu dē-
23. vara nandādivigege keygāna vondu int inisumam dēva-sva
24. i-dharmmaman āvanāgi pratipālisidavam Gange Vārāṇasiya
25. taḍiyalu sāsira kavileya kôḍum koḷagamam ponnalu kaṭṭisi dā-
26. nam-māḍida phalam akku i-dharmmavan alidavange sāsira-kavileya sāsī-
27. ra-brāmhānara konda patakam akku i dharmmava geyidam Bairavajiya
28. sva-dattam para-dattam vā yô harēti vasundharā | sashtir-bbari-
29. sha-sahasrāṇi viṣṭāyām jāyatê krimiḥ ||

## Note.

The inscription begins with the usual verse in praise of Sambhu. After this is found a verse in praise of Hoysala king Vishnu (Vishnuvardhana) who is described as an ornament to the Kshatriya race, as powerful as Arjuna, and conqueror of all the well-known countries, all the renowned forts and all the famous kings, and of the whole earth bounded by the four oceans.

The record next states that in the reign of Hoysala Nārasinghadēva residing in capital Dōrasamudra, Bôkagaṇḍa, son of Honnagaṇḍa of Honnavāra, Haneyagaṇḍa, Halliya Chattiḡaṇḍa, Haneyagaṇḍa and other prajegaṇḍus washed the feet of Bhairavajiya, son of Tribhuvanasaktipandita and made a gift of some lands for the daily worship and also an oil mill for extracting oil for offering perpetual lamp to the god Mallikārjuna, set up (?) by Vaddasetti of the village Hulleyahalli and Sāhani of Sivanāḍu. The record is dated Monday 13th lunar day of the bright half of Phālguna with Uttarāyana sankramaṇa in the year Vikrama, Śaka 1102. Śaka 1102 however, corresponds to Śārvari but not to Vikrama. Moreover the king at this date was,



Ballāla and not Nārasimha. Another serious error in the date is the mention of the winter solstice. It is inexplicable that such anomalies as are commonly found in copper plates are also found on stones.

The grant concludes with the usual imprecatory verses.

## 45.

At the village Bairāpura in the same Hobli of Heragu, on a stone set up near the east wall of the temple of Basavaṇṇa.

Size 4'—6"×2'—9".

Kannaḍa language and characters.

1. Raktākshi-saṃvatsarada Śrāva-
2. ṇa śu | 1 dalu śrīmatu Pushpa-
3. giriya-bettāda Dēvarige
4. Hāranahallīya Bhairanāya-
5. kana kumāra Bhairanāyaka-
6. nu kottā Bhairāpurakke jō-
7. di bēdige taḷavārike vi-
8. rahita.

## Note.

This inscription records the gift of the village Bhairāpura free from the imposts of *jōdi* (quit-rent), *bēdige* (a tax), *taḷavārike* (tax for maintaining watchmen) to a Lingāyet priest (?) named Pushpagiri Bettādadēvaru by Bhairanāyaka, son of Bhairanāyaka, chief of Hāranahalli on the 1st lunar day of the bright half of Śrāvaṇa in the year Raktākshi.

## 46.

At the village Śālagāme in the Hōbali of Śālagāme, on a stone lying by the side of Kēśava temple.

Size 2'—4"×1'—2".

Kannaḍa language and characters.

1. (Suklām) bara-dharam Viṣṇuṃ Śaśi-varṇṇam chatur-bhujam prasanna-va-
2. danam
2. (dhyāyēt) sarva-vighnōpaśāntayē || svasti yama-niyava-svā-
3. (dhyā) ya-dhyāna-dhāraṇa-maunānushthāna-japa-samādhi-śi-
4. la-saṃpannarum yavupāsanāgnihōtra-dvija-guru-dēvatā
5. (ta) tpararu mārtaṇḍōjvala-kīrtti-yutarum appa śrī-
6. (mad anādi) yagrahāra Sarasvatīpuravāda Śāligāve Bhōga-
7. yya (nu) paṭaladinde kaṭṭaḷidu kerey-oḍadu Kēśava-dēvara-
8. dēvālyavu vutsannavāgi apāra kāla ārum māḍuvarilladi-
9. rududanu śrī pratāpachakravartti Hoysaṇa bhujba-
10. la śrī Vīra Sōmēśvara-dēvarasaru Kaṇṇanūra neleviḍinalu pri-
11. thvī-rāyama geyyottirdda Kīlaka-saṃvatsarada Chaitra-māsadaḷu
12. Māchagavudana maga Ankagavudana maga Māyaṇṇa-
13. nāyakan ūra karukambav ikkisi śrī Channa Kēśava-
14. dēvara māḍsi pratishtheya māḍisidanu . . . mam-
15. gaḷa mabā śrī śrī yint-idakke sākshigaḷu
16. Sankha-Tējavūra Kaḍaga Sigeṇa yi . . . ra . . .
17. manṇa barada Malitamma Śrī Pāñchajanyapura-
18. Śrī Chennakēśava Śrī Chennakēśava-

## Translation.

To get rid of obstacles one must meditate on Viṣṇu, who wears the white garment, has the colour of the moon, is possessed of four arms and a bright face. Be it well. The Agrahāra village Sarasvatīpura that is the same as Śāligāve, containing (Brahmans) who are experts in practicing *yama* (restraint), *niyama*, (control of passions), *svādhyāya*, (study), *dhyāna* (meditation), *dhāraṇa* (concentration), *mauna* (silence), *anushthāna* (performance of daily rites, etc.), *japa* (silent prayer), *samādhi* (absorption of the mind in god), and who are devoted to *aupāsana* (worship of fire in the morning and evening),



*agnihôtra* (keeping the domestic fire always alive) and the worship of Brâhmans, gurus and gods, and possessed of glory was ruined by the oppression of Bhôgayya. Its tanks were breached and the temple of god Kêśavadêvaru fell into decay and for a long time there was nobody to look after these.

Thereupon in the month of Chaitra of the year Kilaka, while the illustrious pratâpa-chakravarti Hoysana bhujabala Śrī Virasômêśvaradêvarasa was ruling over the earth in his capital Kannânûr, Mâyanna Nâyaka, son of Ankagauḍa, son of Mâchagauḍa set up the *Karukamba* (foundation pillar ?) of the village, got the image of Channakêśava prepared and consecrated it. Peace.

The witness to this are :—the (citizens ?) of the village Sankha, Tejavûr, Kaḍaga, Sige . . . . . Written by Malitamma of Pâñchajanyapura. Śrī Chennakêśava. Śrī Chennakêśava.

*Note.*

This inscription records the oppression of the village Sâligâve by one Bhôgayya and its re-building long after by Mâyannanâyaka who also newly set up the god Chennakêśava. Who this Bhôgayya was we do not know. That he was a powerful tyrant so as to oppress the people of a villagers about a dozen miles distant from Dôrasamudra, the capital of the Hoysalas, leads to the supposition that the oppression referred to was long before the Hoysalas came into power.

47.

At the same village Sâlagâme, on the 1st viragal in the wall to the right of the entrance of Arkêśvara temple.

Size 4'—0"×2'—6".

Kannada language and characters of the Hoysala period.

1. svasti śrī jayâbhyudaaś cha Byaya-sam-
2. vachchharada Sâlagâveya asêsha-
3. mahâjanangalu â vûra gadiya kâlegadalu
4. . nôjana Gummaṁ bidali âtange . . . . .
5. vûra gadiya baḍagaṇa diselu biṭṭa da-
6. tti kaṇḍuga beddale tenkaṇa kaḍeya . A- .
7. savaḷiyali kambha nûruva â gade be-
8. daleya.

(The rest of the inscription is effaced.)

*Note.*

This records the death of Gumma, son of . nôja in a fight caused by dispute about the boundary of the village Sâlagâve and the grant of some land in his memory by the mahâjanas of the village in the year Vyaya.

48.

On a 2nd viragal at the same place.

Size 4'—0"×2'—6".

Kannada language and characters.

*First row.*—

1. namas tunga-śiraś-chumbi-chandra-chân ara-châravê | trailôkya-nagarârambha-
2. stambhâya Sambhavê || svasti samasta-bhuvanâśrayaṁ prithvî-vallabha
3. mahâ- . . . . . Yâdava-
4. kulâmbara-dyumaṇi sarbbajna-chûḍâmaṇi malerâjârâja
5. . . . . Magara-râjya-nirmûlana Chôh.-râjya-pratishṭhâchârya
6. śrī Vira Nârasimha Dêvaru Duvârasamudrada nele-

*Second row.*—

(The rest is completely effaced.)



## Note.

A considerable portion of this inscription has become effaced owing to frequent plastering of the inscription stone. The name of the Hoysala king Vira Nārasiṃhadēva and his usual titles are found in the inscription. The portion relating to the purpose of the grant, etc., has disappeared in the record.

## 49.

At the village Kaḍaga in the same Hobli of Sālagāme, on a stone set up before the temple of God Kallēśvara.

Size 3'—6"×3'—0".

Kannaḍa language and characters.

(Upper part completely effaced.)

(Middle.)

1. Kaḍagahalīya samasta-prajegaḷa kayyalu Mādirājaya-
2. dēva-dattiyāgi āchandrākatāraṃ suvantāgi dhārā-pūrvva-
3. kaṃ māḍi koṭṭa gadde hiriya-keṛeya keḷage yi khaṇḍuga . . .
4. keṛeya keḷage khaṇḍuga gadde Hāruvaguppeyalu khaṇ-
5. ḍuga beddalu yinisuvam Brahmabhaṭṭarige dhārā-pūrvaka-
6. vāgi koṭṭaru mangala mahā śrī śrī śrī.
7. priyandindint idan eyde kāva manuṅga āyūṃ jayaśrīyūṃ akke yidaṃ kāyade
8. kāyva pāpige Kurukshētrangaḷolu Vāraṇāsiyol ekkōṭi-munindraraṃ
9. kavileyam
9. vēdādhyaraṃ kond ad ond āyasaṃ porḍuguv endu sārīdapuv ī śailāksharaṃ
- dhā-
10. triyol | sva-dattaṃ para-dattaṃ vā yō harēti vasundharā suṣṭir varsha-saha-
11. srāṇi viṣṭāyāṃ jāyatē krimi || svasti śrīmatu Sāligāmiya Paṇḍi-
12. ta Mādirājaru bareda śāsana || kalukūṭiga Dēvōja māḍida rūvā-
13. ri Nanjaya-

## Note.

The top portion of this inscription has become effaced. The rest of the inscription records a gift by Mādirājaya of some plots of land to Brahmabhaṭṭa for conducting worship in some temple under the management of the mahājanas of the village, Kaḍagahalī. The record is stated to have been composed by Paṇḍita Mādirāja of Sālagāme and engraved by the *kalukūṭiga* Dēvōja and *rūvāri* Nanjaya.

## 50.

At the village Ibdāṇa, in the same Hobli, on a pillar in the Īśvara temple.

Kannaḍa language and characters.

1. Yibdāṇe Yiśvara-dēgula.

## Note.

This inscription mentions the temple of God Īśvara in the village Ibdāṇe.

## 51.

To the east of the same village, on a stone set up in the land of Keḷamane Basavayya.

Size 2'—6"×1'—6".

Kannaḍa language and writing.

- |                        |                             |
|------------------------|-----------------------------|
| 1. śrī Mallināthadēva- | 3. Dēvappa Oḍeyaru          |
| 2. rige Ibdāṇada       | 4. koṭṭa koḍagiya gadde kha |

## Note.

This records the gift of a rice-field for the service of God Mallināthadēvaru by Dēvappa Oḍeyar of Ibdāṇa.



At the same village, on a stone set up in the middle of the field belonging to the temple.

Size 2'-0"×1'-6".

Kannaḍa language and writing.

- |                             |                       |
|-----------------------------|-----------------------|
| 1. Śrī Mallināthadēvarige   | 3. koṭṭa koḍagi gadde |
| 2. Ibdānada Dēvappa-oḍeyaru |                       |

Note.

This is a duplicate of the above (No. 51.)

At the village Ugani in the same Hobali of Sālagāme, on the 1st vīragal set up before the temple of God Ānjanēya.

Size 4'-0"×2'-3".

Kannaḍa language and characters.

First row.—

1. svasti śrīvatu śaka varusha 1251 neya Pramāthi-samva-
2. tsarada . . . . .
3. svasti samasta-bhuvanāśrayaṃ prithvī-vallabham Yādava-kulām-
4. bara-dyumaṇi malaparoluḡaṇḍa kadana-prachaṇḍa niśśankaṃ-pratāpa

Second row.—

5. chakravartti . . . . . Hoysala Nārasimhadēvaru pri-
6. thvī-rājyaṃ geyyuttam ire Basagaṇḍa Māragavuḍa Masaṇagavu-
7. ḍa Māragāmuṇḍa Bayalahalliya gaḍiyali tu . . . va biḍsi Ba-
8. yalahalli-yavara talturiḍu lēsu-māḍi saggakke salida ||

Note.

This records the death in a fight for the defence of cattle in the village Bayalahalli of several *gaṇḍas* including Basagaṇḍa, Māragauḍa, Masaṇagaṇḍa and Māragāmuṇḍa in the reign of the Hoysala king Nārasimhadēva. The record is dated Śaka year 1251 corresponding to Śukla and not Pramāthi as stated in the inscription.

On a second vīragal at the same place.

Size 4'-0"×2'-3".

Kannaḍa language and characters.

First row.—

1. . . . .
2. . . . .
3. . . . . Chōla-rājya prati

Second row.—

4. shṭha Hoysala-pratāpa-chakravartti śrī vīra Nārasingadevar prithvī-
5. rājyaṃ geyyuttam ire . . . . . Bayalahalliya gaḍi-
6. yali Mādagaṇḍa . . . . . talṭi-
7. ḍu vīramam geydu . . . . . mangalaṃ astu.

(Upper row completely effaced.)

Note.

This inscription records the death of Mādagaṇḍa in a fight for the boundary of the village Bayalahalli during the reign of the illustrious Hoysala-pratāpachakravarti Vīra Nārasingadēva—the establisher of the Chōla Kingdom.



At the village Gaudagere, in the same Hobli of Sâlagâme, on the 1st viragal (Hassan Taluk No. 154 revised.)

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave || trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê || svasti śrîman-mahâman-
3. daḷêśvaram Tribhuvanamalla Talekâdu Kongu Nangali
4. Banavase N. nambavâdi Hânungalu-gonḍa bhuja-bala vîra-
5. ganga pratâpa Hoysaṇa Nârasimhadêvaru Dôrasamudra-
6. da neleviḍinalu suka-sankathâ-vinôdadalu râjyam-geyyuttire kumâ (ra Ba) lâl
7. Dêvanaviḍḍuradalu Vijaya-samvatsarada Vaiśākha babuḷa 5 Âdivâra Gauḍu-
8. geṇya turuḡala harivinalu bare turuvam magulchi turuvam magulchi
9. mânade balu-geytade ninda balavan âṭand aṇṇaṭṭi kâdi kondam kali-
10. Virananoḍan igale kali Banka ûr-aḷivina turuḡolalu mânade pari-
11. d eydi kâdi biddam bhôrene vimâna-achcharasiyar uydar aṇṇa kali Bankya-
12. Mâragavuḍanum âtana maga Muddayanum kalla nilisida mangala-ma-
13. hâ śrî śrî śrî.

Note.

Only a portion of this record was published in Hassan District Inscriptions (Vol. 5 of Epigraphia Carnatica). The inscription is now completely deciphered. It begins with the usual invocatory verse in praise of Sambhu and next records that on Sunday the 5th lunar day of the dark half of Vaiśākha in the year Vijaya during the reign of the Hoysala king Nârasimhadêva (II) at Dôrasamudra, the prince Ballâladeva rebelled against his father and during this insurrection, when the cattle of the village Gavudugere were being carried off, two warriors Virana and Banka fought and died and that a viragal was set up in their memory by Mâragauḍa and his son Muddaya.

## 56.

At the same place, on a second viragal.

Size 3'—6"×2'—6".

First row.—

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê | trailôkya-nagarâ-
2. rambha-mûla-stambhâya Sambhavê svasti śrîman-mahâ- maṇḍalêśvaram
- Yâ-
3. dava-kulâmbara-dvimaṇi sammyakta-chûḍâmaṇi malerâjarâja mala-
4. paroluḡaṇḍa kadana-prachanḍan êkāṅgavîran asahâyasûra.

Second row.—

5. giridurḡgamalla chalad-anka-Râma nissanka-pratâpa-chakravartti poysala śrî
6. vîra Nârasimhadêvarasaru Dôrasamudradalu prithvîrâjyam geṇuttam ire
- Saka-variśa
7. da 1179 ñeya Kâlayukta-samvatsarada Mârggasira bahu panchamî Budhavâ-
8. radandu Gavudageṇya Muddagâvuḍana maga Borragauḍa Gaduballiyim
9. barutirppâga sangrâmadalli Gurama . rehchalu kâdi para-balavan iridu-

Third row.—(Buried in the earth.)

Note.

This inscription records the death in a battle near the village Gaduballi of Bormagaḍa, son of Muddagaḍa of the village Gaudagere during the reign of the Hoysala king Nârasimhadêva at Dôrasamudra. The record is dated Wednesday the 5th lunar day of the dark half of Mârgasira in the year Kâlayukti, Śaka 1179. According to Svamikannu Pille's Tables Śaka 1179 corresponds to the year Pingala and the next year Śaka 1180 is Kâlayukta. Even with Kâlayukta, the weekday is wrong; for the 5th lunar day of the dark half of Mârggasira is Tuesday 17th December of A. D. 1258 but not Wednesday as stated in the inscription. Such errors may be due to the engraving of the inscription long after the event.



Size 2'-6"  $\times$  3'-6".

1. svasti śrī Badiṛaya Dittama-
2. gāmundaṇa maga Ramayara-vali-
3. ya Rankiyaṇṇa tuṛuḡolalu
4. satta Nādaṇṇana magalu Bidiyaka
5. nirisidalu

This inscription is engraved on the back of a *vīraḡa* on the obverse of which only figures of warriors are engraved. It records the death of Ramayaravaliya Rankiyannal son of Badiraya Diṭṭimagāmuṇḁa in rescuing cattle and the setting up this *vīraḡa*, in memory thereof by Bidiyaka, daughter of Nāḁanna.



## KOLAR DISTRICT INSCRIPTIONS.

## Bowringpet Taluk.

At the village Bêtamangala in the Hobali of Bêtamangala, on a stone set up by the side of a canal in a grove of *honge* trees in the tank bed.

Size 3'—6"×2'—3".

Kannada language and characters.

1. Sâdhâraṇa-samvatsarada
2. Śrâvaṇa su 1 Â śrîma-
3. n mahâ-sâmantâdhipati
4. Râmarâjapagaḷu
5. Muḷuvâyi-simeya-
6. n âḷuvalli Bayira . . nâya-
7. karu śrî Râmarâjapaga-
8. ḷa anumati inda Beṭṭa-
9. da Tirumala Dêvarige ko-
10. ṭṭa hola kha ½idanu
11. keḍisidava tande-tâyige
12. tappidavaru śrî śrî śrî

## Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of God Beṭṭada Tirumaladêvaru by Bayirapa Nâyaka with the permission of mahâsâmantâdhipati Râmarâjapa, ruler of Muḷuvâyi-sime. The record is dated Sunday the 1st lunar day of the bright half of Śrâvaṇa in the year Sâdhâraṇa. The usual imprecation concludes the grant. The date is not verifiable.

## 59.

At the village Gutṭahalli in the same Hobli of Bêtamangala, on a rock on the hill Venkaṭaramaṇadêvara-bêṭṭa .

Size 4'—3"×2'—6".

Kannada language and characters.

1. svasti śrîmatu saka-varsha 1596 Pramâ-
2. dîcha-samvatsara Vaiśākha bahula || ya-
3. lli śrîmad akhilâṇḍa kôṭi-bramhâṇḍa-
4. nâyakan-âda Śrî Venkaṭaramaṇa-svâ-
5. miyavara prityarthavâgi sunkada Tippa-
6. yyanu mâdisida sôpâna sêve man-
7. gaḷa mahâ śrî śrî śrî

## Note.

This records the construction of a flight of steps by Tippayya, an officer of customs, as a mark of his devotion to God Venkaṭaramaṇasvâmi, on the 11th lunar day of the dark half of Vaiśākha in the year Pramâdîcha, Śaka 1596.

The year Śaka 1596 is Ânanda and not Pramâdîcha. Besides the date is not verifiable.



At the village Beṭṭakūru, in the same Hobali of Bētamangala, on a rock lying on the road leading from the tank-bund to Jayamangala.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. śrīmatu Muḷuvāyi-sīme-
2. ya kārya-kartarāda Puṭṭayya-
3. navaru avara tande-tāyigalige
4. puṇyavāgabēkendu śrīmatu Beṭṭa-
5. da Tirumale Dēvarige dīpārādha-
6. na . . . . . koṭṭa hola kha ½
7. Tirumaladēvara pādavē gati śrī

Note.

This inscription records the gift of a plot of land with the sowing capacity of half a khaṇḍuga for the service of keeping a light before god Beṭṭada Tirumaladēvaru by Puṭṭayya, in charge of Muḷuvāyi-sīme, for the merit of his parents. No date is given in the record.

At the village Kṛishṇāpura, in the Hobali of Kyāsamballi, on a stone set up in the land of Muniyappa.

Size 3'—6"×2'—3".

Telugu language and characters.

- 1 svasti śrī vijay ābhyudaya
- 2 Śālivāhana-śaka varushambulu
3. 1556 agunēti Bhāva-saṁvatsa-
4. ram Āshāḍha śdhu 13 Stiravāram śu-
5. bha-yōgamandu śrīman mahārā-
6. jādhirāja rājaparamēśvara ari-
7. rāya-mastaka . . . . .
8. vajra-pañjara . . . . . Śrīrangarāya
9. -layyavāru prithvī-sāmrājān elu-chuṇ-
10. ḍagānu tat-pādārādhukulaina Sunkam
11. Sankarappagāru śrī Rāmanātha pratishṭhe
12. . . . . mānyangā
13. pandumu maḍi Rāmārpitangā . . . . .
14. . . . . induku tappinavāru
15. . . . . śrī śrī śrī

Note.

This inscription records the setting up of God Rāmanātha by Sankarappa, customs officer and the gift of a plot of wet land for the service of the god by the same in the reign of Śrīrangarāya, king of Vijayanagar, on Saturday, 13th lunar day of the bright half of Āshāḍha in the year Bhāva, 1556 of Śālivāhana era. The date of the grant corresponds to Saturday 28th June of A. D. 1634

Chintamani Taluk.

At the village Chīmanapalli in the Hobali of Chintāmaṇi, on a rock in a grove of honge trees.

Size 4'—0"×3'—0".

Telugu language and characters.

1. śrī Gaṇādhīpatayē namah
2. śrīmatu Naḷa-varusham Kārtika su . . . .



3. mandu Tâṭigollā Kṛishṇapanāyanigāru
4. . . . . Siddhapasetṭiki Śiva-pritigānu
5. yichchina mānyam chēnu ḷku Sūrya-
6. Chandrādulu sākshulu śrī śrī śrī

*Note.*

This records the gift of a plot of land free from imposts to Siddhapasetṭi by Kṛishṇapanāyani of Tâṭigollā in the month of Kârtika during the year Naḷa. The date is not verifiable.

63.

At the same village Chîmanhalli in the same Hobli, on a stone set up in a grove of *Honge* trees.

Size 5'—0" × 4'—0".

Old Kannaḍa language and characters.

1. svasti śrī Mayindamarasar prithivirājan-geye Māra-
2. Uramarināda mēge vanḍode Kirura Viya-
3. mman Gangaran āntu bare Nidhimallam paripō-
4. gi kâdode ātana tammam Benavaya saggiy ādam
5. punya-pavitrangē kallān ikkidon Mārāyā

*Translation.*

Be it well. While the illustrious Mayindamarasar was ruling over the earth and while Māra marched over Uramari-nāḍu (?), Viyamman of Kirur attacked the Gangas; thereupon Nidhimalla went to the field and fought along with his younger brother Benavaya and the latter attained heaven (died). In memory of the virtuous one, Mārāyā set up this stone.

*Note.*

This inscription is in old Kannaḍa characters and is of the reign of Mayindamarasa, who is probably no other than Mahēndra, or Biramahēndra, son of Nalambādhirāja, of the Nalamba line of kings, and a contemporary of the Ganga King, Ereyappa Nitimārga II (Circa 886-913 A. D.) Wars between the Nalambas and Gangas referred to in this inscription were very common at this time and ended in the slaying of Mahēndra by the Ganga king Ereyappa Nitimārga and his assuming of the title Mahēndrāntaka.

64.

At the village Siddhamathā in the same Hobli, on a stone fixed in the village pial.

Kannaḍa language and characters.

1. Krôdbi-samvatsarada Śrāvaṇa . . . Ma[n]-
2. gaḷavāradalu śrīmatu garudârûḍha . . .
3. dbi vira śrīmatu Konga Timma . . .
4. . . . . pādârâdhanakke
5. . . . . koṭṭa gadde . . . . .
6. leya Chîlārada . . . . .
7. . . . . bayalalu gadde . . . . .

*Note.*

This inscription is very incomplete and seems to record the gift of a plot of wet land at Chîlāra for the service of some God by Konga Timma. It is dated Tuesday of the month of Śrāvaṇa during the year Krôdhi. The date is not verifiable.



65. *mantha Tāṭigōḷa Kīrṇapagavudage*

At the village Dodḍa Bommēnahalli in the same Hobli, on a boulder in the land Survey Number 10.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śrī Krôdhana-samvatsarada Pushya ba 5 lu śrīmatu Bomma-
2. nahalliya Bayapagavuda Rājana maga Chennapagavudage
3. nettaru-godage kottadu grāmakāgi kādī-hôgalāgi avanige yikida
4. mānyada hola kha ½ gade kha ½ akshāradalū ayiguḷa ho-
5. la ayidu koḷaga gadeyanu nettaru-kodage mānyavāgi ko-
6. taru yidake ārobaru aliyaḷ āgadu Gangeya ta-
7. ḍiya kapileya konda pāpadali hôharu

Note.

This inscription records the gift of two plots of dry and wet lands each with the sowing capacity of 5 koḷagas as *nettaru-godage* (gift for service in war) to Chennapagavuda, son of Rāja for his glorious death in a battle in defence of a village. The grant was made by the illustrious Bayapagavuda, chief of Bommanahalli. The usual imprecatory sentences are found at the end of the grant. The record is dated the 5th lunar day of the dark half of Pushya in the year Krôdhana.

66.

At the same village Dodḍa Bommēnahalli, on a stone set up near a Banyan Tree.

Size 4'—0"×2'—0".

Kannada language and characters.

1. śubham astu svastī śrī vi-
2. jayābhyudaya Śālivā-
3. hana-śaka varishanga-
4. lu 1458 neya Durmmu-
5. khi-samvatsarada Chaitra-kriṣṇa-pa-
6. ksha Karagada-amāvāse . . . . .
7. śrīmanu mahārājā-
8. dhirāja rāja-paramēśvara rā-
9. ja-mārtāṇḍa śrī vīra Na (ra)-
10. sapa-oḍeyara kālādalū śrī-
11. ma Chennēdēvara taḷigeya ni-
12. mitta . . . . . gaudaru pālista
13. . . . .
14. . . . .
15. grāmada gauda-prajegaḷu naḍasi-
16. koṇḍu . . . . . yidake . . . . .
17. . . . . bandareyu pālisi . . . . .
18. . . . .

(The rest is effaced.)

Note.

This inscription seems to record the gift of some land for service of God Chennedēva by some gauda in the reign of Vīra Narasappa Voḍeya (with titles), king of Vijayanagar ?) The date of the grant is stated to be the new moon day called Karagada Amāvāsyā in the month Chaitra of the year Durmmukhi, 1458 of Śālivāhana era. This date corresponds to April 20 of A. D. 1536 but cannot be verified. The grant ends with the usual imprecation.



## 67.

At the same village Dodḍa Bommēnahalli, on a stone set up in a land.

Size 2'—6"×1'—6".

Kannāḍa language and characters.

1. śrīmatu Plavanga-samvatsarada
2. Chaitra-suddha-dvāda-
3. siyalu taḷavāranu
4. Chennayadēvarige bi-
5. tṭa hola kha ½ i dha-
6. rmava ārobarū a-
7. liyalā . . . . .

*Note.*

This inscription records the gift of a plot of dry land with the sowing capacity of ¼ khaṇḍuga for the service of God Chennayadēvaru by the village watchman. The grant is dated the 12th lunar day of the bright half of Chaitra in the year Plavanga. The date is not verifiable.

## 68.

At the village Sātanaḥalli in the same Hobli, on a boulder in a grove.

Size 5'—0"×3'—0".

Kannāḍa language and characters.

1. Gaṇādhīpatayē namah
2. Sādhāraṇa-samvatsarada Vayisāka ba 5 lu śrīmatu
3. Chennapanāyakara nirūpadalu Śikallu-
4. gavuḍugaḷu gōvu pasugaḷa pālipa dharmake
5. i bayalanu biṭṭukoṭṭaru yidake
6. ārobaru tapidavaru tamma tayerige tapi-
7. davaru endu jana . . voppitada sāsāna śrī.

*Note.*

This inscription records the grant of a plot of land for the grazing of cattle by the gaṇḍas of the village Śikal under the orders of the illustrious chief Chennapa Nāyaka. The record is dated the 5th lunar day of the dark half of the month Vaiśākha in the year Sādhāraṇa. The date is not verifiable. The grant ends with the usual imprecations.

## 69.

In a deserted village called Koṭūru in the Hobali of Chintāmaṇi, on a stone set up in the pasture land.

Size 6'—0"×6'—0".

Kannāḍa language and characters.

1. śrīmatu Kālayukti sam-
2. Kārtika ba 30 lu śrī ma-
3. hārājādhirāja rāja-pa-
4. ramēśvara Dēvarāyamahā-
5. rāyara rājyadalu śrīma-
6. n-mahān aṇḍalēśvara Virupayyavo-
7. deyara nirūpadalu śrīma-
8. tu Kāmapanāyakanu śrīma-
9. d akhilāṇḍa-kōṭi-brahmaṇḍa-nāya-
10. ka Ālambavāḍi Tiruvengalanā-
11. tha-dēvarige Kōṭūra kereya
12. keḷage gadde khaṇḍuga!



(6 lines effaced.)

13. āgumādikoṇḍu sukhadali
14. tamma makka mammakkaḷu . . . . .
15. anubhavisi dēvatārāḍhaneya . . . . .
16. naḍi . . . . . dendu nāvu
17. namma sarvara anumatyadinda
18. baradukoṭṭa silā-śāsāna
19. sa-dattam para-dattam vā yō harēta
20. vasundharā shashṭi-varsha-sahasrāṇi vi-
21. shṭhā . . . . . krimih.

*Note.*

This inscription is of the reign of the Vijayanagar king Dēvarāya and records the gift of a plot of wet land below the tank at the village Koṭṭūru for the service of God Tiruvengaḷanātha of Ālambavādi (now called Ālambādi) by Kāmapa Nāyaka under the orders of the illustrious mahāmaṇḍalēśvara Virūpayya Voḍeyar. The record is dated 30th lunar day of the dark half of Kārtika in the year Kālayukti. The date is not verifiable. The grant ends with the usual imprecations.

70.

At the village Ālamgiri in the Hobali of Chintāmaṇi, on the left basement of the tower over the ornamental doorway of the temple of God Venkaṭaramaṇa.

Size 5'—0"×5'—0".

Kannāḍa language and characters.

1. Hēmaḷambi-saṃvatsarada śrāvaṇa ba 5 lu
2. śrīmatu Chinnapanāyakaṛu
3. muṭuvaliya dharma koḷa bēḍa endu
4. hākida śāsanaḍa vivara
5. ī Kayivarada gaḍiya Mālahāḷa-
6. sīme Ālambagiri dēvastā-
7. nakke sahā mane-maneya sunkava
8. sēruvudendu hākisida dharma-śāsana
9. ī-dharma-kāryake tappidare pitru-pi-
10. tāmahāḍigala vadhisida
11. pāpadali hōharu kapile-konda pā-
12. padali hōharu.

*Note.*

This inscription records the grant of the right to collect house taxes for the service of God in the temple at Ālambagiri in Mālahāḷa-sīme in the district of Kaivara, made by the illustrious Chinnapa Nāyaka. The usual imprecations are found at the end. The grant is dated the 5th lunar day of the dark half of Śrāvaṇa in the year Hēvilambi. The date cannot be verified. The sentence *muṭuvaliya dharma koḷa bēḍa* in line 3 seems to mean that no one should misappropriate the charity made for meeting the expenses of the temple.

61.

At the same place, (Ālamgiri) on an inscription to the south of the temple.

Kannāḍa language and characters.

1. śubham astu svasti śrī vijayābhyuda (ya) Śālavāhana-śaka varsha 1445 neya  
Vishu-saṃvatsarada Mārگاśira śuddha -15 . . . . . vāra . . . . .  
. . . . . punya-kāladalu śrī-
2. man mahārājāḍhirāja rājaparamēśvara ari-rāya-vibhāḍa bhāshege-tappuva-  
rāyara-gaṇḍa śrī-vīrapratāpa śrī Kṛishṇadēvamahārāya
3. . . . . lli Chinnapanāyakaṛu Timmapanāyakaṛige punyalōka-  
v āgabēkendu śrīmad-akhilāṇḍa-kōṭi-brahmaṇḍa-nāyaka śrī-Tiruvengaḷa .  
. . . . .



4. . . . . naivēdyakendu kōṭṭa bhūmiya vivara Kayivarada . . . . .  
ge saluva Kōṭūra bayalalu
5. hola khaṇḍuga ā Chinna . . . . . kereya kelage gadde khaṇḍuga dina vonda-  
kke . . . . . yalu . . . . .
6. Doḍḍa Chinnapanāyakaṛu Kauśika Viśvāmitra-gōtra Āpastamba-sūtrada  
Yajus-śākheya Dēva-guru-pāḍakke
7. . . . . dharmavāgabēkendu samarpisida
8. . . . . oḷagaṇa nidhi nikshēpa jala pāshāṇa akshīṇi āgāmi  
siddha-sāddhya-gaḷ emba ashta-bhōga-tēja-svā . . . . .  
(Here 3 lines are illegible.)
9. pālanam para-dattāpahārēṇa svā-dattan nishphalam bhavēt.

*Note.*

This inscription records the gift of some plots of dry and wet land in the villages Kōṭūr and Chinna . . . . . made by Doḍḍachinnapa Nāyaka, a feudatory of the Vijayanagar king Kṛishṇarāya to a Brahman named Dēvaguru (?) of Kauśika Viśvāmitra-gōtra and Āpastamba-sūtra for the spiritual welfare of Timmapa Nāyaka and for the purpose of daily offering to god Tiruvengalaśvāmi.

The grant is dated the 15th lunar day of the bright half of Mārgaśira in the year Vishu, Śaka 1445. The year corresponding to Śaka 1445 is Svabhānu but not Vishu as stated in the inscription.

The records ends with the usual imprecations.

72.

At the village Ganjūru in the Hobali of Chintāmaṇi, on a stone lying below the tank.

Kannaḍa language and characters.

*Front.*—

1. svasti śrī śakābdangaḷu 1307 sandu naḍeva Krô-
2. dhana-samvatsara Āshāḍha su 10 Ā śrīman mahāmaṇḍalēśvara a-
3. ri-rāya-vibhāḍa bhāshege-tappuva-rāyara-gaṇḍa chatus-samu-
4. drādhipati śrī vīra Harihararāyana kumāra Bukkannavo-
5. ḍeyaru ātana pradhāna Sôvarsavodeyaru Muḷuvāgilali
6. prithvī-rājyava māḍuva kālādalli Ganjiyūra hiriyake-
7. re vodeḍu bairage gôpāda (?) hindana māḍugaḷa hūḷisi
8. yērige vottāg-irabēkendu hūṇsida baḷi bhūmi.

*Note.*

This inscription seems to record the breach and consequent repairs of the tank in Ganjiyūr during the rule at Muḷuvāgil of Sôvarasa Oḍeya, minister of the Vijayanagar prince, Bukkanṇa Vodeyar II. The date of the grant is Sunday the 10th lunar day of the bright half of Āshāḍha in the year Krôdhana, Śaka 1307 corresponding to Sunday 18th June of A. D. 1385. The record is incomplete as some lines inscribed on the back of the stone cannot be made out. It may be also added that the king of Vijayanagar at the time of the grant was Harihara II father of Bukka II as stated in the grant.

73.

At the same village Ganjūr, on the basement of the Sômēśvara temple in the tank bund.

Size 11'—0"×1'—9".

Kannaḍa language and characters.

1. svasti śrī śakābdangaḷu 1307 sandu naḍeva Krôdhana-samvatsarada Māgha  
su 8 Sômaṇḍa pūrbbadali Chôḷarāyana kālādali Chôḷēśvaradēvara  
pradishte nindu dēvāya-
2. vu māḍadē vuḷididda dēvāyada kelasa vuḷiyabāradendu i dharmavanu prati-  
pālisi uddharisabēkendu Ísvara-bhaktiyindalu Chôḷēśvara-dēvara kṛipe-  
yindalu chatus-samudrādhipati śrī



3. Vira Harihararāya prithvī-rājayava māduva kālādalli Murugamaleya nāda-prabhu Gañjīyūra Nāchagavuḍanu Chôlēsvaradēvara dēvāya māḍisi kereya kaṭṭisi dēvarige
4. kshêtravanu koṭṭa Chôlēsvaradēvara śrī-kāryakke koṭṭa gadde ayidu khaṇḍuga holanu ir-kkaṇḍuga i dharmmakke tappidavarige hēlidava . . . . . tilā arddham arddham arddham pakshanti (?) yô narah sha-
5. shṭi-varusha-sahasrāṇi viṣṭāyām jāyatê krimih idake aḍḍa hēlidali gālkara (?) . . . . . isṭu dharmmake āvanobbanu para-pakshavāgi tappi naḍeda (ma) (naḍeda) manushyanu ārobba
6. ru sāvira-varsha-pariyanta (the rest is hidden by the building)

*Note.*

This inscription records the completion of the construction of the temple of god Chôlēsvara, said to have been begun in the time of the Chôla kings and the grant of some lands for the service of the god and the construction of a tank by Nāchagaḍa of Ganjīyūr, the chief of Murugamale-nāḍ in the reign of King Harihararāya of Vijayanagar.

The grant is dated Monday 8th lunar day of the bright fortnight of Māgha in the year Krôdhana, Śaka 1307 corresponding to Monday 8th January of A. D. 1386. The record ends with the usual imprecatory sentences.

74.

At the same village (Ganjūru), on a stone set up near the Railway line to the north-east.

Size 5'—0" × 3'—6".

Kannāḍa language and characters.

1. svasti śrīmatu
2. śakābda 1297 mēge saluva Ānanda-samva-
3. tsarada Pushya ba 15 Gu śrīman mahā-
4. (mahā) maṇḍalēsvara ari-rāya-vibhāḍa bhāshege-
5. tappuva-rāyara-gaṇḍa śrīmatu Bukkaṇṇaoḍe-
6. yara kumāra śrī vira Kampanṇaoḍeyaru
7. prithvī-rājyam gaiyivuttidali śrīmatu Kampanṇa-
8. voḍeyarige dharmav-āgabēkendu Virappavoḍeyaru mû-
9. lasthānadadēvarige . . . . . Hiriya Ganjūra
10. maneya sunkavanu biṭṭarāgi ā vūra gavuvḍaru
11. nāḍaprabhu . . . . .

(The next 2 lines are effaced.)

*Note.*

‡ This inscription belongs to the reign of Kampanṇa Odeyar, son of the Vijayanagar king, Bukkaṇṇa Voḍeyar, I. It records the gift of house-tax at the village Hiriya Ganjūr for the service of some god . . . . . by Virappa Voḍeyar for the prosperity of Vira Kampanṇa oḍeyar, son of the illustrious mahāmaṇḍalēsvara, Bukkaṇṇa Voḍeyar. The grant is dated Monday, 15th lunar day of the dark half of Pushya in the year Ānanda, śaka 1297. But śaka 1297 corresponds to Rākshasa but not, Ānanda. Ānanda, is śaka 1296.

75.

At the same village Ganjūr, on a stone set up near a well to the east.

Size 4'—6" × 3'—6".

Kannāḍa language and characters.

1. Jaya-samvatsarada Āsva-
2. yuja ba 10 śrīmatu Pôchaya-
3. gaḷa makkalu Dodḍannagaḷu
4. Mēlaṇa Gañjūra Haḍapada Ya-
5. llapagaḷige sarvamānyavāgi
6. koṭṭa hola kha ½ hiriya
7. kereya kelage gadde kha ½ an-
8. tu kha 1 bhūmiyanu koṭṭu ā-
9. bhūmiyalli kalu naṭṭu koṭṭaru



10. idanu â vûra nâyaka Bayirana-nâyaka
11. ra . . . yinda anubhavisî
12. baruvudu â Gâliya-
13. kereya nâdagavuḍugaḷa vapita
14. mangalaṃ śrî śrî śrî.

## Note.

This inscription records the grant of a plot of land free from taxes to Haḍapada (bearer of the bag containing betel leaves, etc.) Yallapa by the illustrious Doḍḍanna, son of Pôchaya, with the consent of Bayirana Nâyaka, head of the village and of the *nâḍ gaudas* of Gâliyakere.

## 76.

At the village Handigere, in the same Hobali, on a stone set up near the sluice of the tank.

Size 4'—0"×3'—6".

## Kannada characters and language.

1. Śivana karuṇâ-kaṭâkshavê gati . . . . .
2. . . . . nagarârambha-mûlastambhâ-
3. ya Sayambhuvê svasti . . . . . mahârâjâdhirâ-
4. ja râjaparamêśvara śrî vîra Sadâśiva . . . . .
5. . . . . râjyava mâḍuvalli Kaivaranâḍa . . . . .
6. . . . . Timmapanâyakaru . . . . .
7. . . . . reya Virâpanâyakarige . . . . .
8. . . . . Dêvara . . . . . naḍavantâgi Bammasamudrada
9. . . . . kereya kelage naṃma svâ . . . . . mariyâḍeya
10. . . . . prâku namage . . . . . godagiyâgi banda
11. . . . . ttarâyanam . . . . .
12. . . . . prâku Hale Ananta . . . . .
13. . . . . puṇyavâgabêkendu . . . . .
14. . . . . Handigereya samasta . . . . .
15. . . . . naḍasikonḍu âchandrârka . . . . .
16. . . . . achchukattu . . . . .
17. . . . . yolaḡaṇa bhûmi nimage . . . . .
18. . . . . samudrada kereya . . . . . nimage dânavâ-
19. . . . . nimma putra pautra pârampa . . . . .
20. . . . . sukhadinda anubhavisûdu endu . . . . .
21. . . . . Sûdra-jâti . . . . .
22. . . . . hatyava mâḍidavaru . . . . .
23. . . . . . . . . .

## Note.

This inscription is very fragmentary and seems to record the grant of some land below the Bammasamudra tank at the village Handigere to Virâpa Nâyaka by Timmapa Nâyaka of Kaivara-nâḍ during the reign of Sadâśivarâya, King of Vijayanagar.

## 77

At the village Daṇḍupâlya in the same Hobali, on a stone lying in a grove of honge trees.

## Kannāḍa language and characters.

1. mahârâjâdirâja . . . . .
2. . . . . Râmadêva-mahârâya
3. . . . . Muragamallanâḍa prabhu
4. . . . . yûra Kammaṇa-gavudanu . . . . .
5. . . . . svâra-dêvâlyada kelasava mâḍida
6. . . . . bôjage mânyavâgi koṭṭa
7. hola ½ hattu koḷaḡa bhûmi . . . . .
8. . . . . sukhadinda anubha . . . . .



9. . . . . prati hēlidava . . . . .  
10. . . . . hōharu . . . . . svara śrī

*Note.*

The top portion of this inscription and several letters in the beginning and end of each line are effaced. The inscription seems to record the gift of a plot of land with the sowing capacity of 10 kolagas to . . . bōja for work in connection with the temple of Iśvara by Kammanagaḍa, chief of Muragamallanāḍ in the reign of Rāmadēva-mahārāya, King of Vijayanagar.

78.

At the village Kāgati, in the same Hobali of Chintāmaṇi, on a stone set up behind the choultry.

Telugu language and characters.

1. i dharma-vana-
2. mu Iśvarārpa-
3. namuganaka
4. yi vana-vriksha-
5. mulanu yevaru
6. cheḍipinānu Kā-
7. śilō gō-hatya
8. chēśinavāru

*Note.*

This inscription records that a grove of trees was planted by some one with devotion to God and ends with the usual imprecation.

79.

At the same village Kāgati, in the same Hobali, on a stone set up in the field of Chintapalli Saṇṇappa.

Size 3'—6"×1'—6".

Kannada language and characters.

1. śrī Prabhava-samva-
2. tsarada Āshāḍha su II
3. śrīmatu chatus-samudrā-
4. dhīpati Dēvarāya ma-
5. hārāyaru rājyavanā-
6. . . . .
7. . . . .
8. dēvara archane modalāda
9. śrīkāryake Āvatiya
10. Nārapagavūḍaru tamma tan-
11. de . . . . . gaudarige
12. lōkavāgabēkendu . . . . .
13. oḍeyaru pālista
14. . . . . yolagaṇa Kākati
15. . . . . hola kham ½ Kāka . . . . .
16. prajegaḷa anumatiyinda . . . . .
17. . . . . salisuvaru
18. . . . . śubham astu . . . . .

*Note.*

This inscription records the grant of a plot of land with the sowing capacity of ½ khanduga at the village Kākati for the service of god . . . by Nārapagavūḍa of Āvati for the merit of his father in the reign of Dēvarāya, king of Vijayanagar. The grant is dated 11th lunar day of the bright half of Āshāḍha in the year Prabhava. The gift of land is stated to have been made with the consent of the inhabitants of the village Kākati.



At the same village (Kâgati), on a stone in the tank weir.

Kannada language and characters.

(Front.)

1. śrīmatu Kālayau-
2. ddha-samvatsarada
3. Vaiśākha ba 15 Man-
4. gaḷavāra Hari-
5. yappa-oḍeya-
6. ru prithvī-rājyavan ā-
7. luvali Kākatiya
8. Bairanāyakana

(Back.)

9. Nāyanṇanu
10. Rāmasamudrakke

11. tumbanu yikki-
12. sidaru Kâgati-
13. ya Âvati Chora-
14. mōjana maga Nâ-
15. rōjanu mara-ka-
16. buna-kelasake
17. vrittikâraru
18. yidara tumba mâ-
19. didavaru yivarige
20. 5 koḷaga gadde mâ-
21. nya saluvudu

Note.

This inscription records the construction of a sluice to the tank Rāmasamudra by Nârôja, son of Âvati Choramôja of Kâgati under the orders of Nāyanṇa, son of Bhaira Nâyaka of Kâkati during the reign of Hariyappa Oḍeyar, king of Vijayanagar. It further records the grant of a plot of wet land with the sowing capacity of 5 koḷagas free from taxes to the said Nârôja for having worked at the construction of the sluice.

The record is dated Tuesday the 15th lunar day of the dark half of Vaiśākha in the year Kālayukta. The date is not verifiable. The usual imprecatory sentences are not found in this grant. The name of the village is written both as Kākati and Kâgati in this inscription.

At the villlage Bôḍanamari in the Hobali of Ambâjidurga on a stone set up near a ruined temple.

Kannada language and characters.

1. svasti śrī jayâ âbhyudaya Śālivāhana śaka
2. varusham 1133 (?) neya . . . . .
3. Jaya-samvatsarada Mâgha ba 5 lu
4. śrīmatu Mâdeyanāyaka
5. . . . . Nârasimhadêvana . . . . .
6. . . . . appaneyin atulamâna . . . . .
7. . . . . Gavurapa vûrapra- . . . . .
8. . . . . Sômanâthan-âlayavan ettisi
9. . . . . śrī śrī śrī

Note.

This inscription is very incomplete, several letters having disappeared in each line. It seems to record the erection of the temple of God Sômanâtha in the village by the inhabitants under the orders of Mâdeya Nâyaka in the reign of Hoysala (?) king Nârasimha-dêva. The record is dated the 5th lunar day of the dark half of Mâgha in the year Jaya, Śaka 1133(?). It is not verifiable.

At the village Husênapura, in the Hobali of Ambâjidurgga, on a rock at the foot of the hill.

Kannada language and characters.

1. évasti Sâdbârana-samtsarada
2. Chayitra sukla-pakshada
3. pañchamiyalu Betttada
4. Sômêdêvara sêvege
5. Rangapagaḍaru mâ-
6. nyavâgi biṭṭa hola ¼



7. idake taḍe māḍidavaru

8. jāṭige horagu . . . . .

Note.

This records the gift of a plot of land for the service of God Beṭṭada Sômédēvaru by Rangapagaṇḍa. It is dated the 5th lunar day of the bright half of Chaitra in the year Sādhāraṇa. The record ends with the imprecation that those who violate this grant will be expelled from their community.

83.

Kolar Taluk.

At the village Harābi Kottanūr in the Hobali of Kôlār, on a boulder near a tamarind tree on the hill.

Size 5'—6"×3'—6".

Kannaḍa language and characters.

1. svasti jayābhyudaya Sārvari-samvatsara-
2. ḍalu śrīmatu Rāmappayagaḷu Muḷu-
3. vāyanāḍa pārupatyava māḍuvalli
4. Maḍura grāmada mahājanagaḷa
5. voḷagāḍa samasta vūra vokkaligaru
6. mane vondake 1 honnu kottu Śrī-
7. Sālēśvara-dēvara nandādīpava
8. naḍasuvāru ī dharmake ārobaru
9. tappabāradu yendu barasida sā-
10. sana maṅgaḷa mahā śrī śrī śrī

Note.

This inscription records the gift of one honnu per house by all the Vokkaligar inhabitants of the village Maddūr for the service of offering perpetual light to god Sālēśvara in Sārvari during the administration of Muḷuvāy nād by Rāmappaya.

84.

At the same village Harābi Kottanūr, on a stone now removed and set up near the village entrance.

Size 3'—6"×2'—0".

Kannaḍa language and characters.

1. śrī Rudhirōdgāri-samvatsa-
2. rada Kārtika śudha 7 Budha-
3. vāradalu Śira-grāmad aśēsha-
4. . . . . nāyakatanada Kôlā-
5. ḷadēśada . . . . . Arābi
6. lupāḍa-grāmaṇu Gadādhara-
7. Dāmōdara dēvara prītyartha
8. . . . .
9. . . . . grāmad aśēsha-
10. janaru naḍasuvāru idake tapida-
11. varu tāyige tapidavaru maṅgaḷa
12. Śivanē gati Nārāyaṇanē gati.

Note.

This records the gift of the village Arābi . . . . . lupāḍa in Kôlāla country for the service of God Gadādhara- Dāmōdaradēvaru on Wednesday the 7th lunar day of the bright half of Kārtika in the year Rudhirōdgāri by the inhabitants of Śira.



## Malur Taluk.

Copy of Jangālippalli grant of Kṛishṇarāja Voḍeyar III dated Śaka 1752 in the possession of the Jōḍidār of Tēkal in the Hobali of Tēkal.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-naga-
2. rārambha-mūla-stambhāya Sambhavē || Harēr līlā-Varābhāsa-
3. dāmshtṛā-dāṇḍaḥ sa pātu vah | Hēmādri-kalaśa yatra dhātṛi
4. chhatra-śriyaṁ dadhau || svasti śrī vijayā-bhyudaya Śālī-
5. vāhana śaka varuṣa 1752 sanda vartamāna Vikṛiti-nāma-
6. samvatsarada Śrāvāṇa ba 5 Sōmavāradalu Ātrēyasagō-
7. tra Āśvalāyana-sūtra Rik-śākhānuvartigaḷāda Yim-
8. maḍi Kṛishṇa Rājavoḍeyaravara putrarāda Chāmarāja-
9. voḍeyaravara putrarāda śrīmat samasta-bhūmaṇḍala-
10. maṇḍanāyamaṇa-nikhila-dēsāvatamsa Karnātaka-
11. janapada-sampad-adbhishtānabhūta śrīman Mahīśūra-ma-
12. hā-samsthāna-madhyā-dēdīpyamaṇa avikala-kalānidhi-
13. kula-kramāgata Rājakshitipāla-pramukha-nikhila-rā-
14. jādhirāja-mahārāja-chakravarti-maṇḍalānubhūta-
15. -divya-ratna-simhāsanārūḍha śrīmad-rājādhirāja
16. rājaparamēśvara praudhapatāpāpratima-vīra-narapati
17. birudentambaragaṇḍa lōkaikavīra Yadukula-
18. payaḥ-pārāvāra-kalānidhi Sankha-Chakrāṅkuśa-Kuṭhāra-
19. makara-matsya-Śarabha-Sālva-Gaṇḍabhērūṇḍa dharanīvarā-
20. ha Hanumaḍ-Garūḍa-kaṇṭhīravādyanēka-birūda-bhūṣita
21. śrīman Mahīśūra-śrī-Kṛishṇa-Rāja-voḍeyaravaru
22. rājyavan āluvalla avara appaṇeyinda pradhāna
23. Chikka Timmayya Chikka Lingayya-navaru rājara
24. prītige pātrarāda nityānnadāna-vīsuddharāda
25. śrī Sītārāmabhaṭṭara putrarāda Ahōbala-
26. bhaṭṭarige i Vikṛiti-samvatsarad-ārabhya i Jangā-
27. lippalli yemba grāmavannu nirupādhika-sarva-
28. mānyavāgi koḍisidhēve yāda kāraṇa i grā-
29. mavannu nirupādhika-sarvamānyavāgi naḍa-
30. sikoṇḍu baruvante Sarvādhikāri Lin-
31. gaṇṇa amilarige appaṇe koḍisidēvey āda-
32. kāraṇa nīvu i grāmavannu putra-pautra-pāram-
33. paryavāgi nityānnadāna māḍikoṇḍu rāja-
34. śrēyah-prārthaneyinda anubhavisikoṇḍu ba-
35. ruvaḍu āditya-chandrāv anilōnālaś cha dyaṇur bhū-
36. mir āpō hridayaṁ yamaś cha l abas cha rātrīs cha
37. ubhē cha sandhyē dharmaś cha jānāti narasya vṛittam || sva-
38. dattā dvigunaṁ puṇyaṁ para-dattānupālanam
39. para-dattāpahārēṇa sva-dattam nishphalaṁ bhavēt ||
40. sva-dattā putrikā dhātṛi piṭri-dattā sahōdari ||
41. anya-dattā svayam mātā dattam bhūmiṁ parityajēt ||
42. śrī śrī śrī śrī Kṛishṇa

## Note.

This is said to be a copy of a copper plate grant of Kṛishṇarāja Voḍeyar III. The grant begins with the usual verses in praise of Sambhu and Varāha. Under the orders of Kṛishṇarāja Voḍeyar, King of Mahīśūr, (with titles), son of Chāmarāja Voḍeyar, and grandson of Immaḍi Kṛishṇarāja Voḍeyar of Ātrēyasa-gōtra, Āśvalāyana-sūtra and Rikśākhā, his pradhāna Chikkatimmayya Chikkalingayya made a gift of the village Jangālapalli as perpetual sarvamānya grant to Ahōbalabhaṭṭa, son of Sītārāmabhaṭṭa for feeding the poor daily and for praying for the welfare of the king.

The record is dated Monday 5th lunar day of the dark half of Śrāvāṇa in the year Vikṛiti, Śaka 1752 corresponding to Monday August 9 of A.D. 1830. The grant ends with the usual imprecatory stanzas and the signature of the king as Śrīkṛishṇa is also found at the bottom.



At the village Têkal, in the same Hobali of Têkal, on a rock near the grove of tamarind trees in the bed of the village tank.

Size 3'-0"×4'-0".

Kannada language and characters.

1. Saumya-samvatsarada Pushya ba 12 lû
2. śrīman mahārājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru rājyavan āluva kālādalū śrīma-
4. tu Singapa-dēva dānnāyakaru śrīmad akhilān-
5. da-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakke . . . . . dīpārādhane
7. . . . tri-kālada pūje . . . . . solage tuppā-
8. dante naḍesikoṇḍu . . . . . nimitta Bayala-
9. kereya kelage hattu-koḷaga-bhūmiyannu
10. Jīyaralli dhārā-dattavāgi arpisidaru i-
11. dhammava tappade naḍasidavarū punyake bhājanaru keḍisi-
12. davaru narakak ilīvaru śrī śrī śrī.

Note.

This inscription records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Bayalakere by Singapadānnāyaka during the reign of Śrīrangarāya, king of Vijayanagar, for the services of God Varadarāja including the daily offering of lights, worship of the god thrice a day, consumption of one solage of ghee (for the offering of food), etc. The record is dated 12th lunar day of the dark half of Pushya in the year Saumya. The usual imprecations conclude the grant. The date is not verifiable.

87.

At the same place.

Size 3'-0"×4'-0".

Kannada language and characters.

1. śrīr astu Savumya -samvatsarada Pushya ba 12 lû
2. śrīmad rājādhirāja rājaparamēśvara Śrī-
3. rangarāyaru prithvī-rājyavan āluva kālādalū śrī-
4. matu Singa . . . . . dēvadānnāyakaru śrīmad akhilān-
5. da-kōṭi-brahmāṇḍa-nāyaka śrī Varadarāja-
6. dēvara śrīkāryakk endu . . . . .
7. Bayala-kereya kelage hattu koḷaga gadde . . . . .
8. tamma mātā-pitṛigalige punya-lōkāvāptiyā-
9. gabēkendu Rāyara appaṇeyinda dhārā-dattavāgi
10. biṭṭaru i-dharmakke tapi naḍedavarū gōva konda
11. pāpadali hōharu śrī śrī śrī.

Note.

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bayalakere for the service of God Varadarāja by Singadēvadānnāyaka with the permission of the illustrious king Śrīrangarāya at Vijayanagar, for the merit of his parents. The record is dated the 12th lunar day of the dark half of Pushya in the year Saumya. It ends with the usual imprecation.

88.

At the village Kommanahalli, in the same Hobali of Têkal, on a rock near the village.

1. śrīmatu Virōdhi-sam-
2. vatsaradalū Ananta-
3. seṭṭiyara maga Jayita-
4. seṭṭi kaṭṭisiddu dēvara
5. sēvārtha



## Note.

This records the construction of some building for the service of some unknown god by Jayitasetṭi, son of Anantasetṭi, in the year Virôdhi.

## 89.

At the village Yānametṭalahalli in the Hobali of Tēkal, on a stone lying by the side of a canal on the road leading to the village Doḍḍanāyakanahalli.

Size 3'-0"×3'-6".

1. svasti Siva-pādavē gati Manumata-
2. samvatsaradalu dēvāyavu biddu ke-
3. ṭṭu hōgiralāgi ā-vūra mahājana-
4. gaḷa anumatiyinda sva-hasta-para-hasta-
5. dinda honnanu galisi dēvālayavanu
6. jīṇṇōddhārava māḍida Chennapanāyaka

## Note.

This records the restoration of some ruined temple by Chennapa Nāyaka with the money subscribed by himself and others with the approval of the mahājanas of the village in the year Manmatha.

## 90.

At the village Huḷadēnahalli in the same Hobali of Tēkal, on a piece of stone supporting a stone bench.

Size 2'-6"×1'-6".

Old Kannaḍa language and characters.

1. svasti śrī Noḷambādiarasar
2. Gangaru-sāsiramuma āle Mo-
3. roppūrā gavunḍan Arakere-
4. huyi (lo) lu sattan Irappūra
5. tamuttirvvar . . . . .

## Note.

This inscription records the death of one Moroppūrāgavunḍan in a battle at Arakere during the rule of Noḷambādi Arasar, probably same as Noḷambādhirāja (918-929), over the province called Ganga Six Thousand. The rest of the inscription is worn out.

## 91.

At the same village Huḷadēnahalli, on a stone lying in the middle of the village.

Size 3'-0"×2'-6".

Old Kannaḍa language and characters.

1. paramēśvara prithivī-rāyya . . . . .
2. rasārapura vūravelliya . . . . .
3. yolkattī kilagaṇa kere . . . . .
4. Nandiyadigaḷ paḍedar ātāda . . . . .
5. ru sākshi Śiḍilavaḍu toṇede . . . . .
6. pālu aruḷa kereya kelaga . . . . .
7. na dese ēlu mane tāṇa idake sā- . . . . .
8. vattaru Tēkalnāḍa elpattāru da . . . . .

## Note.

This inscription is very fragmentary. A portion of the inscription stone is broken off and several letters have disappeared both at the top and the right side. It seems to record the gift of some plots of dry and wet land and some house sites to a Jaina guru . . . . . Nandiyadigaḷ in the presence of the Seventy-six of the province of Tēkal-nāḍ. The inscription abounds in errors.



This records the construction of some building for the service of some unknown

God by Jayasēti, son of Anantasetti, Mulabāgal Taluk.

At the village Marahēru, in the Hobali of Muḷabāgal, on a pillar in the weir of the tank named Huchchērikere.

Size 2'—3"×1'—2".

Old Kannaḍa language and characters.

1. svasti śrī Kōṛiya-
2. ra magam Bāṇagā-
3. vundān kereya
4. bavariyam bāluvali (?)
5. rājam aruvattaidu-
6. ūrggam Bāṇagāvundāng ā
7. kereya bavari pariḇe-viṭṭar
8. idam tereḍoydar (?) . . . . .
9. . . . . paḷa . . . . .

Note.

Several letters in this inscription have become worn out and are not clear. The inscription seems to record that while one Bāṇagāmunda, son of Kōṛiyar, was enjoying all the land below some tank (kereya-bavari?), the king of the country (rājam) made a gift? (pariḇeviṭṭar) of the land below the tank to be enjoyed by sixty-five villages along with Bāṇagāvunda. Then follows some imprecation which is not clear.

On a stone lying in a grove of date trees on the road from the village Yelavahalli to the village Pūjēnahalli in the Hobali of Muḷabāgal.

Size 3'—6"×2'—3".

Kannaḍa language and characters.

1. svasti śrī vijayābda 1534 . . . . .
2. Parividhāvi-samvatsara Māga ba 30
3. puṇya-kāladalu śrīmatu rājā-
4. dhirāja śrī Dēvarāya-mahārā-
5. yara rājyadalu nāḍa-prabhu Chinnaparasarū
6. śrīmad akhilāṇḍa-kōṭi-brahmaṇḍa-nāyaka
7. sārvaḇhauma śrī Kōḍaṇḍarāmedēvarige ... tsava . . .
8. pakshōtsava māsōtsava modalāda śubha-kāryagali [ge]
9. ī Rāmasamudrada kereyannu kaṭṭisi ā kereya
10. . . . bhūmiyanu sarvamānyavāgi biṭṭu koṭṭaru
11. ī dēvasvavanu apaharisidavarū gōva konda pāpa
12. . . . . sāmānyōyam dharma-sētur nṛipāṇām kālē
13. . . . . bhavadbhūh sarvān ētān bhāvinah pāṭhivēndrān bhū-
14. yō bhūyō yāchatē Rāmabhadraḇ śrīr astu.

Note.

This records the construction of the large tank called Rāmasamudra and the gift of all land below the tank free from taxes, by Chinnaparasa, nāḍu-prabhu (lord over a district) in the reign of Dēvarāya, king of Vijayanagar, for the services of God Kōḍaṇḍarāma. The inscription is dated 30th lunar day in the dark half of Māga in the year Paridhāvi, Śaka 1534 corresponding to 9th February of A. D. 1613. The date is not verifiable. The king of Vijayanagar at this date was Venkaṭapatrāya and not Dēvarāya as stated in the grant.

The record ends with the usual imprecations.



At the same place, below the previous inscription.

1. Khara-samvatsarada Vayisākha śu 15 Budhavāradalu
2. śrīmatu Rāmappagaḷu śrīmad akhilāṇḍa-kōṭi-
3. brahmāṇḍa-nāyaka dēvatā-chakravartī śrī Kōḍaṇḍa Rā
4. manāthadēvarige dīpārādhaneṇḍu koṭṭadu
5. sarvamānya hola ½ hattu koḷaga idanu naḍasi-
6. davaru punya-bhāgigaḷ aharu śrī śrī śrī.

Note.

This records the gift of a plot of dry land with the sowing capacity of 10 koḷagas by the illustrious Rāmappa for the service of keeping a light before god Kōḍaṇḍarāmanātha. The grant is dated Wednesday the 15th lunar day of the bright half of Vaiśākha in the year Khara. The date is not verifiable. In the place of the imprecations usually found at the end of the grants we find at the close of this record a remark that those who maintain the grant will get merit.

On a boulder to the south-east of the village Irugamuttanapalli in the Hobali of Muḷabāgal.

Size 4'—6"×3'—0".

Kannada language and characters.

1. śubham astu
2. svasti śrī vijayābhyudaya Śālivāhana śaka
3. varusha 1616 Bhāva-samvatsarada Chayitra śu 15 lu
4. śrīmatu Muḷuvāya nāḍa prabhu Sankappagaḷu śrī-
5. matu Chikarāya Tammegauḍa appaṇeyalu
6. Tirmaināyakarige Muḷuvāya simeya gauḍata-
7. navanu koṭṭu prāku ā simeyaliruva sankatagaḷam
8. paribarisūḍendu Kummarakuṇṭe yemba grāmava-
9. nu i- gavuḍikige sarvamānyav āgi nāḍa janara anu-
10. ratadinda koṭṭaru idanu ārobbarū pratipālisūdu
11. idake nāḍa janara voppita sva-dattād dviguṇam puṇyam
12. para-dattānupālana para-dattāpahārēṇa sva-dattam nishphalam
13. bhavēt | sva-dattām para-dattām vā yō harēta vasundharām
14. shashṭhi-varsha-sahasrāṇi viśṭhāyām jāyātē krimib | śrī-
15. r astu śubham astu śrī śrī śrī.

Note.

This records the grant of the office of gauḍa in Muḷuvāya-sīme and the gift of the village Kummarakuṇṭe, free from taxes, as an emolument for conducting the said office, made to Timmayanāyaka by Sankappa, nāḍu-prabhu of Muḷuvāy District under the orders of the illustrious Chikarāya Tammegauḍa. The grant is recorded to have been made with the approval of the subjects of the nāḍ. The date of the grant is the 15th lunar day of the bright half of Chaitra in the year Bhāva, Śaka 1616. This corresponds to 30th March of A.D. 1694, but is not verifiable. The record ends with the usual imprecatory verses.

On a boulder in the village Śrīrangapura, in the same Hobali of Muḷabāgal.

Size 4'—0"×2'—6".

Telugu language and characters.

1. śrīmatu Bahudhānya-samvatsaram
2. Chayitra sudha tādīya Budhavāra-
3. mandu śrīmatu rājamānyulaina
4. Śrīrangarāyalavāru Muḷu-



5. vāgila śrīmad Viṭhalēśvara-svāmi-
6. pādānaku samarpinchina nāri-
7. kēḷa-vanam 30 vṛikṣamulu
8. i dharmam cheḍipinavāru tama
9. talli-taṇḍrulukku drōham chē-
10. sinavāru Rangarāva śrī śrī ||

*Note.*

This inscription registers the gift of a coconut grove of thirty trees for the service of God Viṭhalēśvara by the illustrious king Śrīrangarāya on Wednesday 3rd lunar day of the bright half of Chaitra in the year Bahudhānya. The date is not verifiable. At the close of the grant are found the usual imprecation and the signature of the donor. It is probable that the donor Śrīrangarāya of this grant is the same as the king of Vijayanagar of that name.

97.

On a fragmentary stone lying in the field of Muniyappa to the north of Ambalikallu-betta in the Hobali of Muḷabāgal.

Size 2'—3" × 2'—0".

Kannada language and characters.

1. śrīmatu Ārādhyā Virannavodeyara
2. makkaḷu Maragalla Lingannavodeyarige
3. nimma śīsa-makkaḷu kumāra Mādapodeyara
4. makkaḷu Sambhulingadēvaru vūra . . . . .
5. . . . . koṭṭa hola ½ hatu koḷaga Bōva-
6. nakereya keḷage gadde ½ hatu koḷaga i
7. dharmake vūra mahājanagaḷa voppita śrī
8. gurulingadēvarē gati śubham astu

*Note.*

This records the gift of a plot of wet land with the sowing capacity of 10 koḷagas below the tank Bōvanakere and also of a plot of dry land with the sowing capacity of 10 koḷagas to Linganna Vodeyar of Maragal, son of Ārādhyā Virannavodeyar with the approval of the mahājanas, made by Sambhulingadēvaru, son of Kumāra Mādapodeyar, disciple of the donee.

98.

On a stone set up in the boundary of the village Anahalli in the Hobali of Muḷabāgal.

Size 5'—0" × 3'—6".

Kannada language and characters.

1. śrī śubham astu svasti śrī vijayābhyudaya Śālivāhana-
2. śaka varuṣa 1474 neya Paridhāvi-samvatsarada Śrāvaṇa śu 15
3. Guruvāra sōmōparāga-punya-kāladalu Maravūra śrī Rā-
4. medēvara amṛitapaḍi naivēdyake śrīman mahārājamānya
5. sarvādhikāri Krishṇapanāyakaṛu dayapālista Rāmasamudra-grāma
6. idake voḷagāda nidhi nikṣēpa kāḍārambha nīrārambha modalāda
7. sarva-svāmyavanu dēvara śrīkāryava naḍasuva dharma
8. . . . . putra-pautra-pāramparyaavāgi sukhadinda anubhavisūdu
9. . . . . dēvarige . . . . . gaḍa-mahājanangalu . . .
10. . . . . bhaṭṭaru muntāgi . . . . . ā Rāmēśvaradēvarige

(The rest is illegible.)

*Note.*

This records the gift of the village Rāmasamudra with all the rights of possession for the service of offering food to god Rāmedēvaru of the village Maravūr by the illustrious sarvādhikāri Krishṇapanāyaka. The grant is dated Thursday the 15th lunar day of the bright half of Śrāvaṇa, a day of lunar eclipse in the year Paridhāvi, Śaka 1474, corresponding to Thursday 4th August, A. D. 1552. According to Svamikannu Pille's Tables this day was a day of lunar eclipse. The closing portion of the inscription is illegible.



Copy of an inscription found in a manuscript book in the possession of the Jôdidâr of the village Mâdênahalli in the Hobali of Āvani.

Telugu language and characters.

1. svasti śrī vijayābhyudaya Śālivāhana-śakābdambulu
2. 1633 agunēti Khara-nāma samvatsaram Āśvīja māsa pancha-
3. nī Buchavāramandu śrīmatu rājādhirāja Chikkarāya
4. Tan megauni appanachēta śrīmatu Rāyavenkaṭappagāri
5. pautral ayina Rāyamunirāju- putral ayina Sankaru-
6. rājūgaru Yajuś-śākādhyaṭul aina Vādhūlagōtram
7. śrī Nārasambhaṭṭalavāri pautralayina Annambhaṭṭulavāri
8. putralayina Sthalam Rāmājōyisaku vrāyinchī
9. ichchina dāna-dharma-śāsana-kramam etlannanu mā-vamśa-
10. sthalaku pūrvamununchi nāḍichē Timmanāyanacheru-
11. vu-kinḍa rājakāluvalu pūrvabhāgam unde pāndu-
12. mu bhūmini mā pūrvikalaku sad-gati-prāptikigānu
13. sa-hiranyōdaka-dāna-dhārā-pūrvakamugā tri-karāna-
14. tri-vāchakamugā ichchināmu ganuka mīru putra-
15. pautra-pāramparyamugā anubhavistu-rāvalan ani
16. vrāyinchī ichchina bhū-dāna-dharma-śāsanaṃ
17. Indrah pricchhati chāṇḍālīm kim idam paḥyatē tvayā
18. śva-māmsam surayā siktam nī-kapāle chitāgninā !
19. dēva-brāhmaṇa-vrittinām yē haranti nārādhamaḥ ||
20. tēshām pāca-rajō-bhītyā charmanāchchhāditam mayā
21. sva-dattā dviguṇam puṇyam paradattānupālanaḥ para-
22. dātāpahārēṇa sva-dattam nishphalam bhavēt dāna-pālana-
23. yōr madhyē dānā chhrēyōnupālanaṃ dānāt
24. svargam avāpnōti pālanaḥ achyutam padam ||

Note.

This records the gift of a plot of land with the sowing capacity of 10 koḷagas below the tank Timmanāyanacheruvu to Rāmājōyis, son of Annambhaṭṭa and grandson of Nārasambhaṭṭa of Yajuś-śākha and Vādhūla-gōtra by Sankarurāju-gāru, son of Rāyamunirāju and grandson of Rāyavenkaṭappagāru under the orders of the illustrious chief Chikkarāya Tammagauni. The record is dated Wednesday the 5th lunar day of the month of Āśvīja in the year Khara, Śaka 1633. Śaka 1633, coincides with the year Khara, A. D. 1711. It is not specified in the grant whether the lunar day given therein refers to bright or dark fortnight. Taking the bright fortnight of Āśvīyujā, in the year Śaka 1633, the date coincides with Friday, October 5 of 1711 A. D. and not with Wednesday as stated in the grant. Taking the dark fortnight of Āśvīyujā, the date coincides with Saturday, October 20 of A. D. 1711 and not with Wednesday as stated in the grant. The grant concludes with the usual imprecatory verses including the imaginary conversation between God Indra and a Chāṇḍāl woman showing the heinousness of the sin of confiscating the gifts made to gods and Brahmins.

100.

At the village Mēlāgāni in the Hobali of Āvani, on a stone found in the garden of Hanumegauḍa.

Size 2'—3" × 3'—6".

Old Kannada language and characters.

1. śrī Raṇāvalōka śrī Ka-
2. mbayyan Ganga-rāyāy Tombattaru-sāsi-
3. ramum āle avarā mahā-sāmantar Viṭṭa-
4. pparasar Kovalālanādu Mūnūrum āle
5. avarā perggade Gauḍa śrī Puli A-
6. galī Panneradum āle Pālu-kōḍa kereyu.
7. aydondi kādu pattondi prasādam geydor
8. Gotṭereyar-ambalake koṭṭudu ay-dūmbu



9. kalani idān alidon pan̄ha-mahā-pāṭakan akkum  
10. śrī Poḍippāḍiyargg ay-dūmbu kalani koṭṭar

*Translation.*

While the illustrious Raṇāvalōka śrī Kambayyan ruled over the Ganga Kingdom of Ninety-six thousand; while his mahāsāmanta Viṭṭapparasar ruled over Kovalālanāḍu Three Hundred; while his perggade Gaṇḍa ruled over Puliagali Twelve; the tax of *aydonḍi* (one-fifth) was retained on the tank at Pālukōḍu but the tax of *pattonḍi* (one-tenth) was remitted. Wet lands to the extent of five tūmbus were granted to the assembly of Goṭṭereyar (Chiefs of cowherds?). Whoever destroys this will be guilty of the five great sins. Wet lands to the extent of five tūmbus were granted to Podippāḍiyar.

*Note.*

This inscription is in old Kannada characters of the later part of 8th or the early part of 9th century A. D. It refers itself to the reign of Raṇāvalōka śrī Kambayyan over the kingdom Ganga ninety-six thousand. We learn from other inscriptions (Nelmangala Taluk 61, E. C. Volume IX; and Heggadadevankote 93, E. C. Volume IV; Sravana Belagola 24-35, E. C. Volume II and a copper plate grant published in the Mysore Archaeological Report for 1920, P. 31) that Raṇāvalōka Kambarāja, also called Raṇāvalōka Saucha-Kambha or Raṇāvalōka śrī Kambayya was the son of Rāshtrakūṭa King Dhāravarsha and that he was ruling over the Ganga kingdom, in A. D. 802-807. At this time Ganga king Sivamara Saigotta was imprisoned by the Rāshtrakūṭas and his kingdom was subject to their rule. From the paleography of the present record and the statement contained in it that Raṇāvalōka Kambayya was ruling Ganga Ninety-six thousand province it has to be inferred that the Raṇāvalōka Kambayya of this inscription is the same as Raṇāvalōka Kambarāja, son of Dhāravarsha referred to in the inscriptions referred to above.

The present record seems to register the remission of a tax called *pattonḍi* while retaining the tax called *aydonḍi* over the lands below the tank at the village Pālukōḍu by the Perggaḍe Gaṇḍa. The word *pattonḍi* is also met with in an inscription at Tāyalur of A. D. 907 (Mandya Taluk 14, E. C. IV) and probably means a contribution equal to one-tenth of the produce of the land. Similarly *aydonḍi* might mean one-fifth of the produce. The present inscription also registers the grant of some wet lands below the same tank to Goṭṭereyar ambala (the assembly of the chiefs of cowherds (?)) and to the mahājanas, of Podippāḍi.

101.

On a boulder near the tank in the village Guṭṭahalli in the Hobali of Āvani.

Size 3'—6" × 3'—3".

Kannada language and characters.

1. Sārvari-samvatsarada Vayisakha śu 3 lu
2. śrīmatu Timmagauḍara maga Chennappagauḍaru
3. māḍida dha (r) ma-mantapada sēve idanu namma
4. vamśikaru pālisikoṇḍu bāhōdendu
5. barasida śillā-śāsana śrī Gōpālākṛishṇa.

*Note.*

This inscription records the erection of a *mantapa* as an act of charity by Chennappagauḍa, son of the illustrious Timmagauḍa on the 3rd lunar day of the bright half of Vaisākha in the year Sārvari. The date is not verifiable.

102.

On a stone set up in front of the Jōḍi village Marakalaghaṭṭa in the Hobali of Āvani.

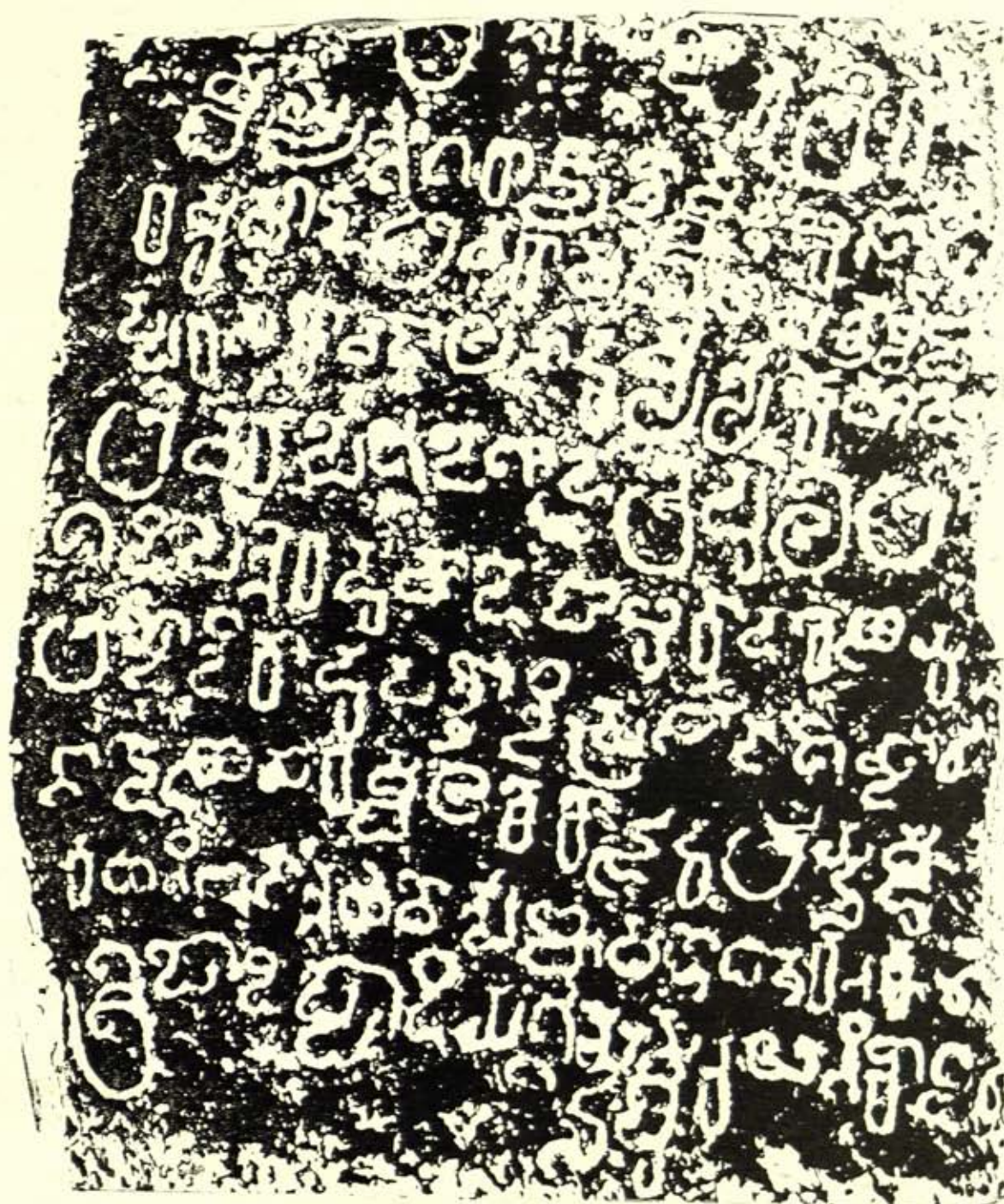
(Front)

Kannada language and characters.

1. śubham astu svasti śrī vijayābhyu-
2. daya Śalivāhana-śakābda . . . .



STONE INSCRIPTION OF RANÂVALÔKA KAMBAYYA AT MÊLÂGÂNI.









3. neya Virôdhikṛitu-samvatsarada
4. Āśvīja śudha daśan iyalu
5. śrīman mahārājādhirāja
6. rājaparamēśvara śrī vīrapra-
7. tāpa Śrīrangarāya-mahā-
8. rāyaru prithvī-rājyavan āluva
9. kâlādalū śrīmatu Āvaniya
10. śrī Rāmēśvaradēvara pādārādhaka
11. śrī Sankarappa Tippayya Chinnayya
12. galu tammage pitrārjitavāgi
13. nirābādhavāgi sarvamānya-
14. vāgi naḍedu baruvanta

(Back.)

15. Marakallugattavemba
16. grāmavanu Narasapagala
17. tamma Kāḍappagaliḡe dharmava
18. māḍabēkendu nammalli nāvu
19. yōchisi ī grāmake sērida
20. kādārambha nīrārambha tō-
21. ṭa tuḍike saha sa-hiranyōda-
22. ka-dāna-dhārā-pūrvakavāgi
23. tri karaṇa-tri vāchakavāgi kōṭṭa-
24. du dāna-pālanayōr madhyē
25. dānāt śrēyō'nupālanam
26. dānāt svarga . . . . .

*Note.*

This inscription records the gift of the village Marakallugatta, free from taxes to Kāḍappa, younger brother of Narasapa by Sankarappa, Tippayya and Chinnayya, worshippers of god Rāmēśvara of Āvani, during the reign of the illustrious Śrīrangarāya, king of Vijayanagar. The date of the grant is the 10th lunar day of the bright half of Āśvīja in the year Virôdhikṛit. The Śaka year in the grant cannot be clearly made out. The usual imprecatory verses are found at the close of the grant.



## 103.

## MYSORE DISTRICT.

*Châmarâjnagar Taluk.*

At the village Âlbûr in Ummatûr Hobli, on a stone lying in a mound to the south of the road leading to Navilûr.

Kannada language and characters.

1. svasti śrī vijayâbhyudaya Śālivāhana-śaka varuṣa 1450
2. sandu vartamānavāda Sarvadhāri-samvatsarada Jyêṣṭha śu 7 lu
3. śrīman mahārājādbirājā rājaparamêśvara śrī vīrapratāpa Kṛishṇa-Dêva-
4. rāya-mahārāyaru prithvī-rājyaṁ gayivuttiralu śrī vī-
5. ra Kṛishṇa-Dêva-mahārāyarige dharmavāgabêkendu â vûra ma-
6. hājanagaḷa anumatiyinda âchandrārka-vāgi naḍiyali yendu Rāyara
7. nirûpadinda Bayapa-dêvarasaru Arahalli-grāmavanu
8. Bhāradvāja-gôtrada Âpastamba-sûtrada Yajuh-śākhādhyāyi-
9. gaḷāda Rāmējyōyisaru mattu avara tammamdiru Linganna-
10. jōyisarigû saha tathā-tithi punya-kāladallu dhārā-datta-vāgi ko-
11. tṭaru idanu âvan alidarû avara tāyige tapidavaru
12. dāna-pālanayôr madhyê dāna chchhrēyônupālanam dā-
13. nāt svargam avāpnōti pālanād achyutam padam

*Note.*

This inscription records the gift of the village Arahalli to Rāmējyōyisa and his younger brother Lingannajōyisa of Bhāradvāja-gôtra, Âpastamba-sûtra and Yajus-śākha made by Bayapadêvarasa under the orders of the Vijayanagar king Kṛishṇadêvarāya and with the consent of the inhabitants of the village. The grant is dated the 7th lunar day of the bright half of Jyêṣṭha in the year Sarvadhāri, 1450 of Śālivāhana era. The date corresponds to May 25 of A.D. 1528. But the date is not verifiable. The record ends with the usual imprecations.

## 104.

*Mysore Taluk.*

A nirup of Kṛishṇarājavoḍeyar III of Mysore in the possession of Mr. Seshaiyengar Pandit, Mysore.

Kannada language and characters.

1. Kṛishṇarājavadayaravaru
2. Sarvadhāri-samvatsarada Māgha ba 9 Sthiravāradallu śrīmatu
3. śrīmad Vêda-mārga-pratishṭhāpanāchāryô-bhaya-vêdānta-prava-
4. rtakarāda Aghalayam Komāṇḍûru Chinnayya Śrīnivāsāchā-
5. ryarige barasi kaḷuhisida nirûpa adāgi yivarige sarvaru saha
6. nāvu kshêmadallidêve nimma kshêmakke âgāgye barāsi kaḷuhisuva-
7. du taruvāya aramane-samîpadalli hosadāgi nirmāṇa-mā-
8. ḍisiruva dēvā'ayadalli yî-samvatsarada Phālguna śu 9 divasa
9. śrī Kṛishṇa-dêvara pratishṭheyāguvaddarinda yî sam-Phālguna śu 5
10. divasa nîvu Maisûrige bandu sêruvante mâḍisuvudu ba târî-
11. kha 28ne mâhe Pebaravari san 1829 ne isavi khatta Aramane Su-
12. barāya munashi hajûru

Śrī Kṛishṇa (in Kannada characters).



## Note.

This is an original nirup of Kṛṣṇarājavedyār III, King of Mysore. Above the nirup is found a seal bearing the words meaning Chāmarājavedār's son Kṛṣṇarājavedār. It seems to have been issued as an invitation letter to a paṇḍit, Komāṇḍur Chinayya Śrīnivāsācār to attend the consecration ceremony of setting up the God Kṛṣṇasvāmi in the newly erected temple of Kṛṣṇasvāmi near the Palace at Mysore. The grant is dated both in the English and Indian systems, the date being given as 28th February 1825 A. D. and Saturday 9th lunar day of the dark half of Magha in the year Sarvadhāri. The writer of the sannad is named Aramane Subbarāya, Hajūr munshi. The Sannad ends with the signature of the King, Śrīkṛṣṇa in Kannaḍa characters. The record is of some importance as it shows the date of the construction of Kṛṣṇasvāmi temple near the palace at Mysore.

## 105.

## Nāgamangala Taluk.

At Nāgamangala in the Hobli of Nāgamangala, on a broken stone lying near the steps of the Government Middle School building.

Size 4'—6"×1'—6".

Modern Kannaḍa language and characters.

1. śrīyavara pāda
2. svasti śrī jayābhyudaya Śālivā-
3. hana śaka ba 1767 sa-
4. nda vartamāna Viśvāva-
5. su saṃ Kārtika śu 10 llu
6. Hayavasa-gōtra sūtti-
7. rada Chikanṇaiyya Jakaṇ-
8. naiyyanavara santati kaṇ-
9. magāra āda Chinṇaiyya Vem-
10. gaṭapatṭaiyya Timṇappaiyya-
11. navara makkaḷu mommakkaḷu sa-
12. dari adē hesarinavaru Śrīyava-
13. rriḡe samarpakavā māḍidantā
14. śēvārtta gōpura muntāda vi-
15. rānagaḷu jīrṇōddhāravāgi
16. muntāgi vutsavaru prabhāva-
17. ḷegaḷu bāgilavāḍagaḷu chinna-be-
18. ḷi ābharanagaḷu bēre sāmānu
19. . . . . .
20. svayārjita śēvārta

## Note.

The stone containing this inscription is broken into three parts. It is said that the opponents of the grant mentioned in the record denied the claim and broke the stone into pieces. The inscription records that the smiths Chinṇaiya Venkaṭapataiya, Timṇappaiya, his son and grandson of the same name who are the decendants of Chikanṇaiya Jakkannaiya of Hayavasa-gōtra, blacksmiths of the village, made the following service to some temple:—They restored the ruined gōpura, etc., set up doorway, provided the god with processional image, prabhāvaḷi, silver and gold jewels and other necessary articles. The record is dated 10th lunar day of the bright half of Kārtika in the year Viśvāvasu, 1767 of Śālivāhana era. The date corresponds to 9th November of A.D. 1845 but it is not verifiable.

## 106.

At the village Tibbanahalli, in the Hobli of Dēvalāpura, on a stone lying in a manure pit.

Size 8'—0"×2'—6".

Kannaḍa language and characters.

1. svasti śrī-vijayada Śālivāha-
2. na-shaka-varuśa 1446 Tārana-saṃvatsa-



3. rada Mārṣāśira-ba 10 Bu śrīman ma-
4. hāmaṇḍalēśvara pūrva-paścima-da-
5. kshina-chatu-samudrādhīpati vīra-śrī-
6. Kṛṣṇarāyaṇu Vidyānagaradalu
7. prithvi-rājyaṃ gainṭta yīralu na-
8. mma Chennapaṭaṇa Yīrapa-
9. dēvarige nāṁ amṛitapaḍige Nā-
10. gamangalakke saluva Dēvalāpura-
11. da sthānada Tibbanahallīyanṇu pra-
12. tinamadhēyavada Kṛṣṇarāya-sa-
13. mudrada yī grāmakke saluva
14. chatu-sīmeya vōlagada ga-
15. de bedalu tōṭa tuḍike a-
16. ṇe achukaṭu nidhi nikshē-
17. pa śrī Virūpāksha.

(On a side of this Inscription.)

18. Yalabarigeya Malapa Anna Nañjanu udāra.

Note.

This inscription records the gift of the village Tibbanahallī renamed Kṛṣṇarāya-samudra in Dēvalāpura—sthala belonging to Nāgamangala with all rights for the food offerings of God Vīrapadēvaru of Chennapaṭṇa by King Kṛṣṇarāya of Vijayanagar. The record is dated Wednesday 10th lunar day of the dark half of Mārṣāśira in the year Tāraṇa, 1446 of Śālivāhana era corresponding to Wednesday, 20th December of A. D. 1524. A name Malapaṇṇa Nanja of Yalabarige occurs on a side of the inscription stone and probably denotes the writer of the grant.

107.

At the same village (Tibbanahallī) ; on the 1st viragal near the Īśvara temple.

Size 4'—0" × 2'—9".

Kannada language and characters.

1. svasti śrīman mahāgaja sankha pratāpa Hoyisala-Chakravartti Viraballālu-dēvaru vāridhi-
2. mēreyāgi mēdiniya Dōrasamudrada nelevīḍinalu sukha-
3. sankathā-vinōdadim prithvi-rājyaṃ gaiyyuttam ire Ānanda-samvatsarada yāśāḍha-
4. sudha saptami Sukravāradandu Bematūra-Nārasingam samagra-balam berasi
5. daṇḍetti bandu Hebbidiramadeya Tibbanahallīya turuvaṃ muttidali Daḍiga-
6. nakereya Maṇalavāḍiya Būpakālaritāleyara kula-tilaka Harahagaḍa āta-
7. na tamma Gabaragaḍa ātana magam su-putra Gaḍeyam kādi halara kondu vīramam
8. meredu turuva moḍu chi sura-lōka-prāptan āda.

Note.

This records the death of a warrior named Harahagaḍa, an ornament of the Būpakālaritāleyara-kula (?) family, a resident of Maṇalavāḍi in Daḍiganakere along with his younger brother Gabaragaḍa and his son Gaḍeya in the defence of cattle of the village Tibbanahallī in Hebbidiramade during a raid by Nārasinga of Bematūr with his whole army in the reign of Viraballāḍadeva of the Hoysala dynasty in his capital Dōrasamudra. The record is dated Friday the 7th lunar day of the bright half of Āśāḍha in the year Ānanda. The phrase *śrīman-mahāgaja-sankha pratāpa* occurring at the beginning of the inscription is probably a mistake for *śrīman mahārājādhirāja niśśankapratāpa* which occurs among the titles of the Hoysala kings. The date is not verifiable. Bematūr or Bematūr-kallu is found in inscriptions as an old name for the town of Chitaldrug.



108.

At the same place, on a second viragal.

Size 4'—0"×2'—9".

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalēśvara Dvārāvati-pu-
2. ravarēśvara Hōsala Viṣṇu Vira Ballāḍadēvaru prithvi-
3. rājyaṃ geyvalu Ānanda-samvatsarada Āśāḍha
4. sudha 7 Sukravāra Daḍiganakereya Maṃname-
5. deya bhūmi Kudiki Māleyara-kula-tilaka Harahagaḍa
6. ātana magam Sankaragaḍa ātana maga Rāmeyaṃ Hebbidarama-
7. deya Tibanahalliyali Bisugūravaru turuva hiḍidoḍe
8. kādi turuvaṃ maguḷchi tānuṃ sura-lōka-prāptan āda.

Note.

This records the death of Harahagaḍa, an ornament of Kudiki Māleyara-kula of Maṃnamedeya-bhūmi in Daḍiganakere along with his son Sankaragaḍa and his grandson Rāmeya while recovering the cattle of Tibbanahalli in Hebbidiramade from the people of Bisugū in the reign of Hoysala Viraballāla, the lord of the excellent city of Dvārāvati. The date of this inscription is the same as that of the previous record :—Friday the 7th lunar day of the bright half of Āśhāḍha in the year Ānanda.

109.

To the north of the village (Tibbanahalli), on a stone set up in the land of Kempa-rasa.

Size 3'—4"×1'—0".

Kannaḍa language and characters.

1. svasti śrī mahānāya-
2. kachāryya Bayalahu-
3. li Kadirenāyakana
4. makkaḷu Kapininā-
5. yakarū Pūjāri
6. Lakumana makkaḷi-
7. ge koṭṭa nettaru-ko-
8. ḍageya sīmā-saṃbam-
9. dhi sāsanāvu
10. idake ākshēpisi-
11. dava ātana maganāgi
12. huṭṭuvanu.

Note.

This inscription records the grant of a *nettarkoḍage* (a grant of land made to the relations of a person slain in battle) for the sons of Pūjāri Lakuma by the illustrious chief Kapinināyaka, son of Bayalahuli Kadirenāyaka, possessed of the title mahānāyakachārya. The grant ends with the imprecation that he who objects to the grant will be born as the son of the grantor. This is an unusual curse.

110.

At the village Ankanahalli, in the same Hobli of Dēvalāpur, on a stone set up near the temple of Māri.

Size 4'—0"×2'—0".

Modern Kannaḍa language and characters.

1. Śālivāhana śaka varushaṅgaḷu sanda va-
2. rtamāna 1685
3. śrī śrī Svabhānu-nā-



4. ma-samvatsarada Kârtika bha 10.301
5. llu ll âlida mahâ-
6. svâmi yavara budhinirupakavipra-
7. kârakke Tirumalagiri maga Tim-
8. manige Hosakôte-jagala-
9. dali mrutavâda bagge raktâ-ko-
10. ñagi

*Note.*

This inscription records a *raktakodage* (same as *nettarukodage*) to Timma, son of Tirumalagiri, for his death in the battle of Hosakôte. The date of the grant is stated to be the 10th lunar day of the dark half of Kârtika in the year Svabhânu, 1685 of Sâlivâhana era corresponding to 30th November of A. D. 1763. Evidently the grant is made by Kṛishnarâja-vaḍeyar II King of Mysore.

111.

At the village Kuḍugubâlu in the same Hobli of Dêvalâpura, on a stone set up to the west of Râmêśvara temple.

Size 6'—0"×1'—9".

Kannada language and characters.

1. śrî Râma
2. . . . . 1562 Vikrama samvatsarada
3. Âśâḍha suda 5 ralu Śrîrangarâyamahâ-
4. râyavararu râyjam . . . . .
5. . da Suragiya Dêvappanâyakaravâra Kuḍagabâla Râmalingadêvara  
amritapadi
6. dharmma-sâsanada kramav ent endade
7. namma nâyakatanakke saluva Dêvalâpura-grâ-
8. makke sîmâ-sammandha-
9. di grâmaga
10. . . . . kâḍârambha nîrârambha aṇe achchu-
11. kaṭṭu manedere âḍudere
12. i grâma dēvarige sarvamânya-
13. vâgi . . . . . da â Râmanâtha-dēvarige Dêvappa-
14. Nâyakaru mâḍida binnaha yî dharmavani
15. . . . .
16. . . . . dharmava âvanân orbanu . . . . .
17. . . . . Gangeya taḍiyali kavileya konda mahâ-pâpa
18. . . . . konda pâpake
19. hôharu tamma tande tâya konda pâpakke
20. hôharu.

*Note.*

This records the gift of the village Dêvalâpura for the service of God Râmalinga-dêvaru in Kuḍugubâlu by Dêvappanâyaka of Suragi during the reign of Śrîrangarâya, king of Vijayanagar. The grant is dated 5th lunar day of the bright half of Âśâḍha in the year Vikrama, 1562 of Sâlivâhana era corresponding to 13th June of A. D. 1640. The usual imprecations are found at the close of the record.

112.

To the north of the village Maḍake Hosûr in the Hobli of Hoṇagere, on the 1st viragal in the land called Êlukallina-hola.

1. svasti śrî Kadavi Tapasiya Rahagaḍa Mullevuṛali (?)
2. kâdi sattam.

*Note.*

This records the death of Rahagaḍa of the village Kadavi Tapasi while fighting at Mullevûr (?).



On a 2nd vīragal at the same place.

1. svasti śrī Nirggunda-gāvuṇḍa Tapasiya pō-
2. ril ibhade kâdi sattoḍe âtange kalla niri-
3. sida māṅgaḷa (ma) hâ śrī

*Note.*

This stone is erected in memory of the death of Nirggundagāvuṇḍa in fighting with elephants at the battle of Tapasi.

On a 3rd vīragal at the same place.

1. svasti Kadavi Tapasiya Mādapa kâdi sattam.

*Note.*

This records the death in battle of a warrior named Mādapa of the village Kadavi Tapasi.

*Tirumakūḍlu-Narasipur Taluk.*

At the village Āladûr in the Hobli of T.-Narasipur, on a stone lying below a banyan tree on the way to Dhanāyakanapura.

Kannaḍa language and characters.

1. svasti śrī Bahudhānya-samvatsarada Jyêshṭha ba 5 Bu-
2. dalu svasti śrīmad akhilāṇḍa-kōṭi-brahmaṇḍa-
3. nāyaka dēvatā-sārvabhauma śrīmad Guṇjā
4. Narasimhasvāmiyavara pādārādhaka
5. Singimayyana magam Dēpayyaṃ
6. śrīyavara pādada paḍitara dīpārā-
7. dhanegendu koṭṭa hola kham ½ i-
8. dharmavan ārādarū keḍisidoḍe Vāraṇā-
9. siyali gōva konda pāpakki ḷivaru
10. margaḷa mahā śrī śrī śrī.

*Note.*

This records the gift of dry land with the sowing capacity of half a khaṇḍuga by Dēpayya, son of Singimayya, for the service of offering daily food and light to God Guṇjānarasimhasvāmi. The record is dated Wednesday the 5th lunar day of the dark half of Jyêshṭha in the year Bahudhānya. The date is not verifiable. The grant ends with the usual imprecatory sentence.



## TUMKUR DISTRICT.

Koratagere Sub-Taluk.

116.

Copy of a grant of Raṇabaichegaudarayya, chief of Hoḷavanhalli, dated, Śaka 1667 in the possession of Jibi Vāsudēvāchārya in the village Hoḷavanhalli in the Hobli of Hoḷavanhalli.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē
  2. trailōkya-nagarāmbha-mūla-stambhāya Sambhavē ll
  3. Harēr lilā-varābasya dāmshtṛā-dāṇḍas sa pātu vah l hēmādiri- .1
  4. kalaśā yatra dhātṛi chhatra-śriyam dadbau ll
  5. svasti śrī vijayābhyudaya Śālivāhana-śaka-varushaga-
  6. lu 1667 nē Krōdhana-nāma-samvatsarāda Phālguna sūddha 15 .1
  7. Sōmavāradallū śrīrad-rājādhirāja-rāja-paramēśvara śrī
  8. vīra-pratāpa śrī vīra-śrī-Rāmadēvamahārāyariyya-
  9. navaru Vidyānagaradallū ratna-simhāsanārūḍharāgi prithvī-
  10. sāmrajyam gaiyyuttiralu śrīmatu chaturtha-gōtra-
  11. pavitrarāda Raṇa-Baichē-gaudarayanavara putrarāda Mu-
  12. rmaḍi Raṇa-Bairē-gaudaravarū Kāśyapa-gōtrarā-
  13. da Āśvalāyana-sūtrarāda Rukśākhādhyāyārāda Śiravatū- .1
  14. ra Venkaṭēbhaṭṭara putrarāda Narasimha-bhaṭṭara putrarāda Śēśhāchārya-  
arige
  15. baresikōṭṭa bhū-svāstyāda-dānapatra-kramaventendare
  16. namma āluvike Hoḷavanhalli-simege salluva Sōmpurāda
  17. grāmadallu Kempadāsana hola kha  $\frac{1}{4}$ . Dodḍa-gauḍana hola kha  $\frac{1}{4}$ . .1
  18. ubhaya hola kha  $\frac{1}{4}$ . hattu koḷaga kere-kelage vaddina bhūmi- .2
  19. yallu kham  $\frac{1}{2}$  hattu koḷaga ubhayam hola-gadde sahā bijavari .3
  20. kha  $1\frac{1}{2}$  khaṇḍaga bhūmiyannu yī sōmōparāga-punya-kāladallū .4
  21. namma pitṛi-pitāmaha-prapitāmaharige sālōkya sāmīpya .5
  22. sāyujya sārūpya padavi āgabēkendu sahiranyō- .6
  23. daka-dāna-dhārā-pūrvakavāgi dhāre-yeradu koṭṭevāda kāra- .7
  24. ṇa chaturtha-gōtra-pavitrarāda Raṇa-Baichēgaudarayanavara .8
  25. putrarāda Raṇabairēgaudara putrarāda Raṇabaichē- .9
  26. gaudarayanavarū Kāśyapa-gōtrarāda Āśva- .10
  27. lāyanasūtrarāda Rukśākhādhyāyigalāda Śirava-
  28. ttūru Venkaṭabhaṭṭara putrarāda Narasimhabhaṭṭara
- Back.—
29. putrarāda Śēśhāchāryarige ramma Koratagere śrīyava-
  30. rige prītiyāgi yī hola-gaddeyannu dhāreyanneradukōṭṭe-
  31. vaddarinda-chaturtha gōtrarāda Raṇabaichēgaudarayya-
  32. navara putrarāda Raṇabairegaudarayanavara putrarāda
  33. Hoḷavanhalli Raṇabaichēgaudarayanavarū Kāśyapagōtra-
  34. rāda Āśvalāyanasūtrarāda Rukśākhādhyāyigalāda
  35. Śiravattūra Venkaṭabhaṭṭara putrarāda Narasimhabhaṭṭara
  36. putrarāda Śēśhāchāryarige tri-vāchakadalliyū ēkānta-
  37. karanayuktarāgiyū hola-gaddege Vāmanamudre-
  38. śilāsthāpana-māḍisi dhāreyan-eradu koṭṭu idhevāgi
  39. nīvu nimma putra-pautra-pārampariyadallū ā-chandrā-
  40. rkavāgi anubhaviśikkōṇḍu sukhadallirabahudendu
  41. baraśi koṭṭa bhū-svāsthyāda dāna-patrā dāna-pāla-
  42. nayōr madhyē dānāchhrēyōnupālanam l dānāt svarga-
  43. m avāpnōti pālanād achyutam padam ll sva-dattā-
  44. dviguṇam puṇyam para-dattānupālanam l para-dattā-
  45. pahārēṇa sva-dattam nishphalam bhavēṭ l ēkaiva
  46. bhaginī lōkē sarvēśham ēva bhūbhujām l na bhō-
  47. jyā na kara-grāhyā vipra-dattā vasundharā ll



## Note.

This grant begins with the usual invocations to Sambhu and Varāha. It records the gift of some land in the village Sōmpura in Hoḷavanahalli-sīme by Raṇabaichegaḍarāya, son of Raṇabairegaḍa and grandson of Raṇabaichegaḍarāya of Chaturtha-gōtra, ruler of Hoḷavanahalli to Sēshāchārya, son of Narasimhabhaṭṭa, grandson of Śiravattūr Venkaṭabhaṭṭa of Kāśyapa-gōtra and Āśvalāyana-sūtra and Rik-śākha. The grant is said to be made during the reign of the Vijayanagar King Rāmadēvarāya (with titles) and is dated Monday the 15th lunar day of the bright half of Phālguna in the year Krōdhana, Śaka year 1667, on the occasion of a lunar eclipse.

According to Svami Kannu Pillai's tables the date of the grant corresponds to Monday, 24th February of A. D. 1746 on which date a lunar eclipse occurred. Long before the above date the Vijayanagar empire had completely disappeared and no king of the name of Rāmadēvarāya was ruling over the kingdom on the date. The mention of Rāmadēvarāya as the king of Vijayanagar at the date of the grant is however an anachronism.

## 117.

Copy of a grant of the reign of Raṇabaichegaḍa, chief of Hoḷavanahalli, dated śaka 1660 in the possession of Subbaṇṇa, shanbhog of the same village Hoḷavanahalli.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē trailōkya-nagarāram-bha-
2. mūla-stambhāya Śambhavē || Harēr lilāvarāhasya damshtrā-daṇḍas sa pātu nah hē-
3. mādri-kalaśā yatra dhātrī chhatra-śriyam dadhau ||
4. svasti śrī vijayābhyudaya Śālīvāhana-śaka varushaṅgaḷu
5. 1660 ne Kālāyukti-nāma-samvatsarada Śrāvaṇa
6. bahuḷa 30 Śukravāradallu śrīmad rājādhirāja rājparamēśvara śrī virapratāpa śrī Vira-Rāma-Dēva-Rāya
7. mahārāyaraīyanavarū Vidyānagaradallu ratna-simhāsanārūḍharāgi prithvī-sāmraṇyam gayyutt-iralu śrīma-
8. tu chaturtha-gōtra-pavitrarāda Raṇa-baichē-gaḍarāyanavara putrarāda Mummaḍi Raṇabairēgaḍarai-
9. yyanavara putrarāda Hoḷavanahalli Raṇabaichēgaḍarāyanavara āḷuvike-yallu śrī Madhva-śāstra-
10. vyākhyātrigalāda Ātrēyagōtrarāda Āśvalāyana-sūtrarāda Ruk-śākhādhyāyigalāda Śrīmu-
11. shṇada Anantāchāryaravara putrarāda Vēnūru Venkaṭanaraśimhāchāryaravara putrarāda Anan-
12. tagiri Āśvatthānārāyanāchāryaravaru śrī Madhva-śāstra-vyākhyātrigalāda Ātrēya-gōtra-
13. rāda Āpastamba-sūtrarāda Yajus-śākhādhyāyigalāda Avañchī Timmaṇāchāryaravara
14. putrarāda Rāmāchāryaravara putrarāda Venkaṭanaraśimbāchāryaru saha ubhayatrarū
15. Bhāradvāja-gōtrarāda Āśvalāyana-sūtrarāda Ruk-śākhādhyāyigalāda Sadāśivāyanavara
16. putrarāda Yōgappana putrarāda Hoḷavanahalli-sthalada śānubhōga Lakshmīpatayyage barasīkoṭṭa bhū-svā-
17. styada dāna-patra kramav ēnandare namma agrahāra Akkamāmbudhi-grāma-dalli hola kham ½ gadde kham ½ kham 10
18. bhūmiyannu yī sūryōparāga-puṇyakāladallu sa-hiranyōdaka-dāna-dhārā-pūrvakavāgi dhārin ere-
19. du śrī-Venkaṭaramaṇa-prītiyāgi tri-karaṇayuktavāgi tri-purushōddēśyavāgi tri-vāchakadalliyū ēkān-
20. tahkaraṇa yuktarāgi kōṭṭevāda kāraṇa nimma putra-pautra-pāramparya-dalliyū ā-chandrārka-sthāyigalāgi a-
21. mubhavisikkonḍu sukhadali ihaduendu barasīkoṭṭa bhū-svāsthyada dānapatra
22. dāna-pālanayōr madhyē dānā-chhṛēyōnupālanam || dānāt svargam avāpnōti pālanād achyutam padam ||
23. sva dattā-dviguṇam puṇyam para-dattāmupālanē | para-dattāpahārēṇa svadattam nish-phalam bhavētu ||



## Note.

This record is a copy of a grant of the reign of the same chief Raṇabaichēgauda of Hoḷavanahalli as the previous number and begins with the acknowledgment of the supremacy of the same Vijayanagar king Rāmadēva. It is dated Friday the 30th lunar day of the month of Śrāvaṇa in the year Kālayukti, Śaka 1660 corresponding to Friday 4th August of A. D. 1738, a day of Solar eclipse, as mentioned in the record and the date is correct. The grant records the gift of some dry and wet lands in the agra-hāra village, Akkamāmbudhi by two Brahmans of the Mādhva sect, Anataḡiri Āśvattha-nārāyaṇāchārya, son of Vēnūru Venkaṭanarasimhāchārya, grandson of Anantāchārya of Śrīmuṣṇa and of Ātreya-gōtra, Āśvalāyana-sūtra and Rik-śākha and Venkaṭanara-simhāchārya, son of Rāmāchārya, grandson of Avanchi Timmaṇāchārya of Ātreya-gōtra, Āpastamba-sūtra and Yajus-śākhā to Lakshmīpataiya, shanbhog of the village Hoḷavanahalli, son of Yōgappa and grandson of Sadāśivayya of Bhāradvāja-gōtra, Āśvalāyana-sūtra and Rik-śākhā. It ends with the usual imprecations. Except the anachronism involved in the mention of Rāmadēvarāya, there is nothing incredible in the grant.

## 118.

Copy of a grant of Raṇabaichēgauda, Chief of Hoḷavanahalli dated Śaka 1660 in the possession of the same Subbaṇṇa, Shanbhog of the village Hoḷavanahalli.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē !  
trailōkya-nagarāmbha-mūla-stambhāya
2. Śambhavē ! Harēr līlā-varāhasya damsh-trā-daṇḍah sa pātu vah ! hēmādri-  
kalaśā yatra dhātrī
3. chhatra-śriyam dadhau !
4. svasti śrī vijayābhyudaya Śālivāhana-śaka varushaṅgaḷu 1660 ne Kālayukti-  
nāma-samvatsarada Śrāvaṇa ba 30 Śukravāradallu
5. śrīmad rājādhirāja rājaparamēśvara śrī vīrapratāpa śrī vīra śrī Rāma Dēva-  
rāya-mahārāyaraianavaru Vidyānagaradallu ratna-
6. simhāsanārūḍharāgi prithvī-sāmrrājyam gaiyuttiralu śrīmatu chaturtha-  
gōtra-pavitrarāda Raṇabaichēgavudaraianavara putrarāda
7. Mummaḍi Raṇabhairēgavudaraianavara putrarāda Hoḷavanahalli Raṇa-  
baichēgavudaravaru Bhāradvāja-gōtrarāda Āśvalāyana-sūtra-
8. rāda Rik-śākhādhyāyigalāda Sadāśivaiyanavara pavutrarāda Yōgappanavara  
putrarāda Hoḷavanahalli-sthaladalliruva Lakshmīpataiyage barasikoṭṭa  
bhū-dānada dā-
9. na-patrada kramav ent endare namma āluviḡege saluva Hoḷavanahalli-sīmeya  
Jayamangali-tīradallu Kapparaḡoḇḇanahalli grāmaka saluva bhū-
10. mi Dugēnahalli-grāmaka saluva bhūmi Śakuna-Timmanahalli-grāmaka saluva  
bhūmi sahā nirdēśa-māḍi nūtanavāgi Akkamāmbudhi-
11. grāmavannu kaṭisida nimitya Dugēnahalli-grāmaka saluva bhūmiyalli ninige  
hola kha ½ hattu-koḷaga-bhūmiyannu śilā-sthāpane
12. māḍiśi sūryōparāga-puṇṇya-kāladallū sa-hiramṇyōdaka-dāna-dhārā-pūrvaka-  
vāgi dhāren ereḍu koṭṭidēvādakāraṇa
13. śrīmatu chaturtha-gōtra-pavitrarāda Raṇabaichēgavudaraianavara pavutra-  
rāda Mummaḍi Raṇabhairēgavudaraianavara putrarāda
14. Hoḷavanahalli Raṇabaichēgavudaravaru Bhāradvāja-gōtrarāda Āśvalāyana-  
sūtrarāda Rikśākhādhyāyigalāda Sadāśivaiya-
15. navara pavutrarāda Yōgappanavara putrarāda Hoḷavanahalli śyānabhōga  
Lakshmīpataiyage yi hattu koḷaga holavannu namma Korāṭa-
16. gereyavarige prītiyāgi dhāreyaṇ-ereḍu koṭṭevāddarinda śrīmatu chaturtha-  
gōtra -pavitrarāda Raṇabaichēgavudaraianavara
17. pavutrarāda Mummaḍi Raṇabhairēgavudaraianavara putrarāda Hoḷavana-  
halli Raṇabaichēgavudaraianavaru Bhāradvāja-gōtrarāda Ā-
18. śvalāyana-sūtrarāda Rik-śākhādhyāyigalāda Sadāśivaiyanavara pavutrarāda  
Yōgappanavara putrarāda Hoḷavanahalli-sthalada śā-
19. nubhāga Lakshmīpataiyage namma pitri-pitāmaha-prapitāmabarige sālōk-  
ya sāmīpya sārūpya sāyujya padavi āḡabēkendu tri-pu-
20. rushōddēśyavāgi tri-karṇa-yuktavāgi tri-vachanadalliyū yēkāntahkarāṇa-yu-  
ktavāgi yi hattu koḷaga holavannu dhāren ere-



21. du koṭṭevāgi nīvu nimma putra-pavutra-pāraparyadaliyu āchandrārka-  
sthāyigalāgi amubhavisikoṇḍu sukhadalli yihudu
22. yendu barasikoṭṭa bhū-svāsthyada dāna-patra
23. dāna-pālanayōr madhyē dāna-chchhrēyōnupālanam | dānāt svargam avāpnōti  
pālanād achyutam padam || sva-dattā-dvigunam
24. para-dattānupālanam para-dattāpahārēna sva-dattam nishpha'am
25. bhavēt || mad-vamśajāḥ para-mahīpati-vamśajā vā yēbhū-
26. mīpās satatam ujjvala dharmā-chittāḥ mad-dharmam-ēva paripālanam āchar-  
antu tat-pādūkā-dvaa [maham] śirasā vahāmi || śrī-
27. Lakshmīramaṇa (in Kannaḍa characters.)

*Note.*

This record also like the previous number relates to the reign of the chief Raṇabai-  
chēgaṇḍa of Hoḷavanahalli under the suzerainty of the Vijayanagar king Rāmadēva-  
mahārāya. Its date is the same as that of the previous number namely Friday the  
30th lunar day of the month Śrāvaṇa of the year Kālayukti, Śaka 1660 corresponding to  
Friday, 4th August of A. D. 1738. It states that on the above date, the illustrious  
Hoḷavanahalli Raṇabai-chēgaṇḍa, son of Mummadi Raṇabhairāgaṇḍa, and grandson  
of Raṇabai-chēgaṇḍa of Chaturtha-gōtra made a gift of a plot of land with the sowing  
capacity of half a khaṇḍuga at the village Duggenahalli to Lakshumipataiya, shanubhog  
of Hoḷavanahalli, son of Yōgappa, and grandson of Sadāsivaiya of Bhāradvāja-gōtra,  
Āśvalāyana-sūtra and Rik-Sākha for having fixed the boundaries between the villages  
Kapparaṅḍanahalli on the banks of the river Jayarāngali in Hoḷavanahalli-sīme  
and the villages Dugenahalli and Śakunatimmanahalli and for having newly built the  
village Akkamāmbudhi. The gift of land is stated to have been made with pouring  
of water, as a perpetual hereditary grant out of devotion to God at Koratagere  
and for the spiritual merit of his ancestors.

The record ends with the usual imprecatory stanzas the last of which may be  
translated as follows :—

May all kings, whether they be descendants of mine or born of other sovereigns  
whose minds are engaged on pure dharma maintain my grants. I carry the sandals,  
of such kings on my head.

At the end of the grant there is the signature Lakshmīramaṇa. This grant, too  
is not free from anachronism.

119.

A copper plate grant in the possession of Yajamān Karibasavayya in the same  
village Hoḷavanahalli.

One plate :—Kannaḍa characters and language.

*Front.—*

1. Krōdhana-samvachharada Mārgasira su 1
2. Sōmavāra śrīmatu Kōyārada
3. mahānāda prabhu Taraūra Chen-
4. napagaṇḍara Hosa-ūra nāda pra-
5. bhu Saṇnagaṇḍaru Būdaliya Ch-
6. uḍiraḍi Udokūra Aubha-
7. lareḍi Hosakereya Tipāraḍi
8. Eleūra Dharaṇiṣeṭiyara makkaḷu Vi-
9. raseṭṭiyaru Bādala Ādisēṭiya-

*Back.—*

10. ru voḷagāda sālu-mūleya sama-
11. sta balaru hadinēṇṭu jyātiya
12. ru koṭṭa tāmra-sāsana ā nāda prabhu Vināyaka-
13. dēvarali vaja-bhasaṇigeyan ikki E-
14. leyūra Pōchaseṭṭiyara Chaluvā-
15. ḍi Maliseṭṭige koṭṭa tēja Panuṅṇ-
16. ḍeyavoḷage naṇṇa nāḍūdēsada se-
17. ṭitanavanū koṭṭevāgi nāu ā-
18. tage koṭṭa mānya ātana . . . . .

(The record ends here.)



## Note.

This inscription records the grant of the office of the Chief Merchant (nādu-dēsada setitana) of the district of Penugonda to Chaluvādi Maliseti, son of Eleyūr Pōchiseti, by Taravūra Chennapagauda, the chief of the nād of Koyāra, Sannagauda, chief of the nād of Hosavūr and several others including merchants and people of eighteen castes. The donors including the chief of the nād are stated to have assembled in the presence of god Vināyaka and with vajra-baisanige (*Vajra-Vyajanikā*, a kind of fan of honour) while making the grant. The exact meaning of the word vajra-baisanige is not clear. Probably it means a fan, the word *baisanige* being a tadbhava form of *vyajanikā*. The same word is found in Belur 75 and Honnali 8. The use of the fan in the temple while holding a meeting seems to impart some solemnity to the proceedings of the meeting. The record is dated Monday the 1st lunar day of the bright half of Mārgaśira in the year Krōdhana. The date cannot be verified.

## 120.

Copy of a copper-plate grant in the possession of the same Yajamāna Karibasavayya in the same village Holavanaballi.

1. Siddhārti-samvatsarada Bhādrapada suda 5 lu Sōma-
2. vāra pūrva-pāśchima-uttara-dakshina chatu-samu-
3. drādhpati śrīman-mahārājādhirāja-rāja
4. paramēśvara śrī virapratāpa Hariharamahā-
5. rāyaru namma kumārarige
6. pradhānaru heggade gaudasettigala
7. parivāra ivarolagāda sālāmū-
8. leya samasta halarige nāyakarige sunkada adhi-
9. kārīgālige nirūpa-Yaliyūra Viśvanāthaśe-
10. ttiya (ma) kkaḷu Nāgaśetti Kāmīsettigala namma
11. chittake biridāgi bandarāgi nāvu manniśi na-
12. mma karunadindalū kōtta śāsanada krama-
13. ventendere-avarige pālaki kala-
14. sada bilisattige grāma gaddāna un-
15. tāgi kōttēvāgi hiriyarige ga 1 chikka-
16. rige . . . lige Dēvara-vartanadalū am-
17. ga 1 sante 1 kkam ½ ubhaya
18. ga bēhārigala hērugālige komba
19. kaṭṭale ubhaya ga-paḍagā 100 kke 3 hatti mānya
20. ga 1 kke menāśina bhāra 100 kke ga 8 aḍake-
21. hēru 100-ga 2 tuppā yennege hēru
22. 100-ga-3 uppina-hēru 100 kke ga-2
23. yellu hē 100 kkega-2 vidalāda he 100 kke
24. ga-2 dasasada hēru 100 kke ga-1
25. chatu-ssamudrada olagāda dēsakke prithvi-śe-
26. ttigala āva dēsakke banāreyu mudraṇa
27. vīlyeya uḍagare paḍi biḍāra 1-
28. prakāra kōttu ā dēsakke kartarāda-
29. varu ā śaṭṭiya vāmya are yetti kōḍuvadu
30. avaru tāvu māḍuvantā bebara āne kudu-
31. re yettu emme hasuvu tōhu bhaṇḍi mā-
32. nikkya muttu pavala pachche pushparāga vajra
33. nila gōmēdhika vaidūrya navaratna muntā-
34. gi chini-rahā chitrāvali nētrāvali gajavāli
35. hamsāvali śimhāvali śūdrāvali
36. pushpāvali suvarnāvali simhanāra dēsa-
37. dali biḍiyanga baināga tōḍi yallērū sāla
38. paḍavaṭṭa pavāli yemba dēvāngavastrangala
39. muntāda sarba gandha kastūri karpūra
40. bādū javāji kunkuma-kēsari aḍakele
41. hēru menāśina-bhāra ellu hēru uppina-
42. hēru halliya vēla yenne tuppā hēru
43. vidalāda hēru dasasada hēru muntāda



44. samasta-bêhârakke chandra-sûryarullannaka
45. avara makkaḷa makkaḷa talândaradallu namma
46. ukshara ubhaya mârgadallû hejjunkamâgiyê bharana
47. taḷa sunkada nâyakaru sammatarâgi
48. adakke anêka mânya avaru â vûralli okkaliddarû
49. âya kha 1 kke gade kha 11 kolagada hola
50. koḍaṣi mane angaḍi mânyavâgi agraḥâra

*Note.*

This purports to be a nirup or order issued in the name of Harihara-maharâya, king of Vijayanagar, to his sons, ministers, the chief gaṇḍas and settis, merchants, nâyakas and other officers recording the grant of certain honours such as the palankin with finials, white umbrella and also the right to collect certain tolls on merchandise to Nâgasetti and Kâmisetti, sons of Viśvanâthasetti of Yeleyûr. Some wet and dry lands in their village were given to them and they were also exempted from house and shop taxes. The grant is dated Monday 5th lunor day of the bright half of Bhâdrapada in the year Siddhârthi. The Saka year is not given.

121.

At the village Akkâjahalli in the same Hobli of Hoḷavanahalli, on a stone lying to the left side of the road leading to the village Tonḍebhâvi.

Size 3'—0" × 3'—0".

Kannaḍa language and characters.

1. Śrîmuka samvatsarada Mârgasira suddha
2. 15 Sô mavâradalu Koneya-
3. hâlîna Yalahka Malleyanâyakana ma-
4. ga Abbeyanâyaka mâḍisida dî-
5. pamâleya-kamba Dêvanandiya . . .
6. Bemôjana kelasa

*Note.*

This records the setting up of lamp pillar by Abbeyanâyaka son of Yalahaka Malleyanâyaka of Koneyahâlû. The lamp post is stated to have been made by one Bemôja of Dêvanandi. The record is dated Monday the 15th lunar day of the bright half of Mârgasira in the year Śrîmukha. The date cannot be verified.

122.

At the same village (Akkâjahalli), on a fragmentary stone lying by the side of a ruined building.

Size 3'—0" × 1'—6".

Kannaḍa language and characters.

1. . . . . Śâlîvâhana-śaka-varsham
2. râja-paramêśvara śrî virapratâpa
3. śrî-pâda-padmarâdhakarâda
4. châvaḍige saluva Vittinâda
5. śrîmatu Kôradarâyarige
6. . . . . svâmigaḷu sarvamânyavâgi
7. huṭṭuvaliya muṭisi nimma kaiyinda mâḍuvudu
8. salu koḍa mara . . . grâma sarva

*Note.*

This inscription is fragmentary and seems to record a request made by a guru whose name is lost in the inscription to the illustrious Kôrada Râyaru to effect improvements on the guru's mânya village by making use of the income derived from the village. The date is worn out.



## Tumkur Taluk.

123.

On a broken stone lying in a grove of Honge trees at the village Hebbûr in the Hobali of Hebbûr.

Size 3'-3"×2'-9".

Kannada language and characters.

1. śubham astu
2. Kāduvetṭi Oḍeyar
3. varisa . . . Nāchiya Hegga-
4. ya gaudarige heggade-
5. tanada nāyakatanavanu
6. kottu adake kottā bhūmi
7. aigula idake tappidor
8. pāpakk ilivaru.

Note.

This inscription records the grant of the office of heggadenāyaka and the gift of a plot of land of the sowing capacity of 5 kolagas to Heggayagaṇḍa of Nāchi by Kāduvetṭi Oḍeyar. The record ends with the usual imprecation.

124.

On a fragmentary stone lying behind the tank at the village Brahmasamudra in the Hobali of Kôra.

Size 2'-6"×1'-6".

Kannada language and characters.

1. svasti Vira Bommarasar
2. Bāvûran āluvali
3. Kiriya Kāman turuviṇ-
4. ḍinola kādu sattam kalla
5. . . . Dōmaṇṇayya śrī

Note.

This records the death of a warrior Kiriya Kāman in a fight for protection of cattle during the reign of Vira Bommarasar at Bāvur and the setting up of a vīragal in his memory by Dōmaṇṇaiya.

125.

On fragmentary stones lying in the waste land to the south of the tank at the village called Agrāhara in the same Hobali.

Old Kannada language and characters.

1. svasti Saka-nripa-kālātita-samvatsara  
śatangaḷ enṭu nūra elpatta [ēlaneya] (Rā) kshasa-sam-
2. vatsaram pravartise . . . . . Sôvagâvunḍa
3. . . . . dēvarā soḍaraggam nivēdyakkam
4. . . . . Mangasamudra . . . . . gaṇḍugan kaḷani
5. . . . . . . . . . . geydu Kâsiya
6. . . . . . . . . . . revitṭi geyda i vi . . . . .

Note.

This inscription records the gift of some rice-fields in the village Managasamudra for the service of offering food and lamps to some god (whose name is lost in the inscription) by Sôvagâvunḍa. The inscription is dated in the Śaka year 87 (7) Rākshasa. The word *ēlu* meaning 7 seems to have disappeared in the grant after the word *enṭu-nūra elpatta* in line 1. Śaka year 877 corresponds to A. D. 955 which coincides with Rākshasa. The date is not verifiable. Several letters have become effaced in the inscription.



## 149. Archæological Museum.

Eleven silver coins of Moghul Kings and two hundred and twelve miscellaneous copper coins together with an old copper plate illustrative of the tools of smithy craft have been acquired and added to the Archæological Museum. All the coins are under examination. Eight new picture frames have been added to the Museum for exhibiting some more photographs and some of the best drawings of monuments and of places of historic interest in the State have been prepared and kept in the Museum. A catalogue of the Photographs available for sale in the office has been prepared and made ready for the Press. An illustrated catalogue of the coins exhibited in the Museum Cabinet is under preparation.

A complete set of the photographs exhibited in the Museum was forwarded to the British Empire Exhibition held at Wembley in the year 1924. It is gratifying to note that a Certificate of Honour with a medal is awarded to this Department in recognition of participation in the Exhibition.

## 150. Office work.

1. The monograph on Halebid Temples is still under preparation by Rao Bahadur R. Narasimhachar. A Monograph on the Panchalingeswara temple at Govindanahalli has been prepared and submitted to Government for approval. A scheme for the publication of a comprehensive monograph on Hoysala Architecture has been drawn up and submitted to Government for sanction.

2. Fair progress has been made in the printing of the transliteration of the inscriptions of the Supplement to the Mysore District Volumes of the Epigraphia Carnatica. The printing of the transliteration of the inscriptions of the Hassan supplement was completed.

3. Forty-six pages of the General Index to the volumes of the Epigraphia Carnatica were printed during the year.

4. Forty-four publications of the department and twelve photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 172-8-0 has been realised by the sale and remitted to the Treasury.

5. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B.)

6. The Office staff have discharged their duties with diligence and zeal.

151. Before concluding the Report it seems desirable to briefly refer to the opinions received from Oriental Scholars on the interpretation of the Greek Farce published in this report. Dr. Eugen Hultsch, the retired Epigraphist of Madras, is of opinion that the present interpretation of the whole Farce goes to confirm him in his view that the unknown language in the play is Kannada and that it is sure to interest scholars both in India and Europe. Mr. B. L. Rice, the pioneer of Mysore Archaeology, whose knowledge of Kannada language and literature and its cognate dialects is indisputable has written a number of letters stating that the conclusions arrived at in the Report regarding the location of the spot and the language of the play "are justified." He has besides made some valuable suggestions regarding the meaning of some words, both Greek and Kannada, and about the heroine's character. Some of the suggestions have been adopted consistently with sense of the play made out. The king's speech is so interpreted as to cast no slur on the character of Charition who, thanks for the prevailing religious sentiments of the times, had as a vestal virgin a safe asylum in the temple of the (moon?) goddess on the bank of the river.

152. Dr. L. D. Barnett has, however, expressed his doubts about the identity of the language with Kannada. The reasons for his doubts are, as stated by him in his article on the alleged Kanarese speeches in the *Oxyrhynchus Papyri* published in the *Journal of Egyptian Archaeology*, Vol. XII, Parts I and II, April 1926 as follows:—

I. The identified words should have no features of mediæval or modern language.

II. The interpretation must make good sense and be natural and unforced.

III. The interpreter shall not unduly alter the text.

Dr. Barnett has applied these criteria against the attempt of Dr. Hultsch at identifying the unknown language of the play with Kannada by tracing some words to that language.

153. The only interpretation that is common to both Dr. Hultsch and myself is that of the word *Bradis*. Like myself Dr. Hultsch has identified this word with



Kan. bêrâdisu meaning 'make them play separately.' Against this Dr. Barnett says "This is wrong. Âdisu is 2nd person singular, causal imperative of the root âdu, play, act, and thus means 'do thou put into play, set into activity, or the like.' 'Bêr' is properly a substantive meaning separation or difference. Whether bêrâdisu could signify 'make (us) play separately' seems to me rather doubtful: the natural meaning, I think, would be 'put into play a change or difference.' But even admitting the former interpretation is possible, we must recognize that the resultant sense is very far from Greek, and is also non-sense, for if the actors are to play, they cannot play separately but must play together." Dr. Hultzsch is not at all wrong. Bêrâdisu is a compound of bêre + âdisu with 'e' after 'r' elided in Sandhi. Bêre is an adverb meaning separately, and it is not the word bêr, a substantive meaning separation or difference, as supposed by Dr. Barnett. Bêre + âdisu—bêrâdisu, means 'cause us or them to play separately.' As the play consists in casting a die (pakte—pagade) marked with even and odd numbers in order to win the stake on seeing its fall with odd number (besa) on the upper surface, the actors had to play separately, i.e., severally, but not together, as imagined by Dr. Barnett. Hence it is not far from the explanation in Greek; nor is it non-sense.

154. As to the elision of 'e' between 'b' and 'r' and of 'u' after 's,' the same explanation that can be given for the change of the word 'tannayustha'adol' into 'tamnri' by a Marati scribe will hold good. It is nothing but the ignorance of the foreigner to correctly pronounce the word and understand its formation and meaning. Serangapatam for Srirangapattana and Chitaldrug for Chitradurga are other living examples of the same type. This explains the objections raised against the identification in the light of the Doctor's last two criteria. The objection made in the light of the first criterion is however strong. According to this, the identification of 'Zabede' with 'habbede' seems to be wrong, in as much as 'h' in the place of 'p' in old Kannada is unusual. It is however possible that the Greek might have pronounced 'p' and 'r' also as 'z,' as for example 'izpara' for 'irpara,' for this is not philological change, but a change due to inability to pronounce the sound. Even admitting that such changes are unwarranted we may hit upon other appropriate words with which it may be equated. It is therefore unreasonable to regard the entire interpretation as wrong simply because the identification does not satisfy the first criterion in the case of a word or two. It is hoped that in the light of the present explanation, Dr. Barnett will reconsider my interpretation and see whether it is not justifiable rather than ingenious, as he was pleased to term it.

155. Again the remarks made by Dr. L. D. Barnett that the passages in question may be gibberish do not seem to be justifiable. If they were gibberish, it would not have been possible for others to repeat them. Besides the repetition of some words by other actors in the farce, the passage pânavam, etc., is repeated by all the king's followers.

156. The observations made by the distinguished Savant of the Mysore University are all based upon the interpretation I supplied to him of the Kannada words in the Farce. He did not want the note to be published. But considering the value of his criticisms, I published it without his consent and on my own responsibility. In a subsequent note, he writes:—

Ransom money for the lady, and dice-throwing by the Indian Chiefs for sharing in the ransom, are, in view of the text, both not very probable. And a ransom would be superfluous in the actual plot. What is more likely is that the chiefs of the hunting party were sharing or apportioning the game (or their food) after the hunt. The Greek text does not necessarily mean drawing of lots, far less, dice-throwing; and the word Kottôs, if it is Kannada, might mean roast meat, and the Chiefs, crying 'Kottos' might be pointing to the roasted animal. In that case, the buffoon's imprecation "may you be kicked by Kottos" though nothing unusual in the idiom, would be specially apposite. But all this is very uncertain. What is morally certain is that the Indians were feasting and drinking, and the interpretation of the text might profitably be sought in that direction. The buffoon's remark, "none of your disgusting ways! stop!" probably refers to an attempt of an Indian Chief to grab the wine with his greasy fingers (they would be eating with their fingers). It may be added that the language of the text may be Proto-Kannada or Proto-Dravidian.



157. To sum up, the following are the results of archæological researches made during the year under report.

(1) Sanctity of person of women living a religious life, irrespective of race and nationality, on the Malabar Coast, as testified in a Greek Farce with Kannada passages contained in the Oxyrhynchus Papyri of the second century, A. D.

(2) The custom of distributing the shares of ransom and other joint acquisitions by casting the dice marked with odd and even numbers, any odd number being taken as a symbol of victory, in the 2nd century, A. D.

(3) The scarcity of wine and other intoxicating beverages on the west Coast of the Karnatic Territory in the early centuries of the Christian Era.

(4) Sea trade between Alexandria and the West Coast of India.

(5) Reference in Sanskrit works to the travels of Fa Hien in India, A. D. 401 to 410.

(6) The date of Kâtantra Vyākaraṇa (A. D. 300-400).

(7) The Era and the date of Amśuvarman of Nepāl, A. D. 518-519.

(8) The rational views of Tiruvenkaṭāchāryasvān in and his disciples on Caste system (A.D. 1530 to 1600).

MYSORE,

September 1926.

R. SHAMASASTRI,

Director of Archl., Researches in Mysore.



## APPENDIX A.

STATEMENT SHOWING THE AMOUNTS SPENT DURING THE YEAR 1925-26 FOR THE REPAIRS AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned Rs. a. p.	Amount spent Rs. a. p.	Remarks
1	Bangalore	Devanhalli	Devanhalli	Birth place of Tipu Sultan	Ordinary repairs	10 0 0	10 0 0	Work not yet commenced.
2	Kolar	Bowringpet	Budikota	Budikota Hill	Putting up a fence	25 0 0	25 0 0	
3	Do	Kolar	Seeti	Mokbara	Repairs to Verandah	306 0 0	306 0 0	
4	Do	Do	Do	Sripatisvara Temple	Improvement to Temple	790 0 0	....	
5	Do	Chickballapur	Nandi	Tipu Sultan's Palace on Nandi Hills.	Annual Repairs	110 0 0	110 0 0	
6	Mysore	Mysore	Mysore	Sri Svettha Varahaswamy Temple.	Colour and white washing and sundry repairs.	45 13 0	45 13 0	
7	Do	Do	Do	Sri Lakshmi Narayanaswamy Temple.	Do	4 0 0	4 0 0	
8	Do	Do	Lingambudi	Mahalingeswaraswami Temple	Urgent repairs	620 0 0	(a)	(a) Information not furnished.
9	Do	Nanjangud	Nanjangud	Srikanteswaraswami Temple	Construction of Vasantamantapa	8,581 0 0	(a)	
10	Do	Seringapatam.	Seringapatam	Obelisk Monument	Annual maintenance	10 0 0	1 0 0	
11	Do	Do	Do	De Havilland's Arch	Do	10 0 0	6 0 0	
12	Do	Do	Do	Spot where Tipu's body was found.	Repairs to Railing	15 0 0	8 0 0	
13	Do	Do	Do	Imans Dungeon	Annual maintenance	20 0 0	24 0 0	
14	Do	Do	Ganjam	Gumbaz	Improvement to Verandah, floor, etc.,	2,315 0 0	2,315 0 0	
15	Do	Do	Seringapatam.	Ranganathaswami Temple	Repairs to Gopuram	2,279 0 0	2,279 0 0	
16	Do	Do	Do	Jumma Masjid	Repairs to Masjid	915 0 0	915 0 0	
17	Do	Do	French Rocks	Webb's Monument	Annual maintenance	15 0 0	20 0 0	
18	Do	Do	Melkote	Narayanaswami Temple	Repairs to Temple	1,102 0 0	882 0 0	
19	Do	T. Narasipur.	Somanathpur.	Kesava Temple	Annual maintenance	180 0 0	181 0 0	
20	Do	Do	Talkad	Vaidyesvara Temple	General repairs, etc.,	2,100 0 0	1,630 10 4	
21	Do	Do	Do	Kirti Narayana Temple	Do	411 0 0	411 0 0	
22	Do	Nagamangala.	Nagamangala	Adi Madhavaswami Temple	Repairs to temple	410 0 0	410 0 0	
23	Do	Maddagiri	Maddagiri	Malleswaraswami Temple	Urgent repairs to compound wall	492 0 0	492 0 0	
24	Do	Do	Midigeshi	Venkataramanaswami Temple	Examining cracks and chunam plastering	80 0 0	79 15 0	



APPENDIX A—contd.

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Serial No.	District	Taluk	Place	Name of Institution	Nature of repairs	Amount sanctioned	Amount spent	Remarks
25	Tumkur	Tiptur	Vighnasante.	Narasimhaswami Temple	Repairs	Rs. a. p. 950 0 0	Rs. a. p. 486 0 0	Work in progress
26	Hassan	Hassan	Koravangala.	Buchesvara Temple	Repairs to Gate, setting displaced stones etc.,	163 0 0	66 0 0	Do
27	Do	Do	Doddagaddavalli	Lakshmiidevi Temple	Repairs to main temple	1,437 0 0	513 0 0	Do
28	Do	Arsikere	Arsikere	Isvara Temple	Salary of watchman	105 0 0	104 8 0	Do
29	Do	Do	Do	Do	Repairs to wall and putting up a Notice Board	95 0 0	94 8 0	Do
30	Do	Do	Harnahalli	Kesava Temple	Repairs to compound wall	662 0 0	(b) 146 0 0	(b) Up to end of March 1926.
31	Do	Belur	Belur	Channakesava Temple	Pay of watchman	132 0 0	108 10 0	Work in progress
32	Do	Do	Do	Do	Repairs to Temple	3,900 0 0	3,389 11 0	Do
33	Do	Do	Halebid	Hoysaleswara Temple	Salary of watchman	178 0 0	177 4 0	Do
34	Do	Do	Do	Do	Repairs to walls, roof etc.,	1,300 0 0	450 0 0	Do
35	Do	Do	Do	Kedareswara Temple	Pay of watchman	84 0 0	82 0 0	Do
36	Do	Do	Do	Do	Repairs to walls	250 0 0	215 0 0	Do
37	Do	Channarayana- patna.	Nuggihalli	Lakshminarasimhaswami Temple	Repairs to car wheels	807 0 0	450 0 0	Do
38	Kadur	Kadur	Hiri Nallur	Siva Temple	Repairing	52 0 0	46 0 0	Do
39	Do	Do	Devanur	Lakshnikantaswami Temple	Providing shutters to the eastern door.	400 0 0	370 0 0	Do
40	Do	Do	Do	Monument of Lakshmikanta Hebbar.	Providing a pipe railing around the monument.	236 3 0	100 0 0	Do
41	Do	Chikmagalur.	Marle	Siddeswaraswami Temple	Repairs	30 0 0	25 0 0	Work in progress
42	Do	Tarikere	Amritapura	Amriteswaraswami Temple	Repairs	2,110 0 0	451 0 0	The total expenditure up to date is Rs. 1270.
43	Do	Mudigere	Kalasa	Kalasesvara Temple	Construction of a room	541 0 0	208 2 0	Up to the end of March 1926.
44	Shimoga	Sagar	Kelsi	Sri Ardhameswara Temple	Repairs	95 0 0	96 0 0	Do







## APPENDIX B.

## (1) LIST OF PHOTOGRAPHS TAKEN DURING 1925-26.

Serial No.	Size	Description	Village	District
1	12×10	Lakshminarayana Temple, Figure of Narayana	Brahmasamudra	Kadur
2	12×10	Do Lintel on Sukhanasi door way.	do ..	do
3	10×8	Do North-West view ..	do ..	do
4	12×10	Someswara Temple, Surya figure	Kabali ..	do
5	10×8	Do North-east view ..	do ..	do
6	8½×6½	Do South view ..	do ..	do
7	10×8	Siddeswara Temple, South-west view ..	Devanur ..	do
8	8½×6½	Do South east view ..	do ..	do
9	6½×4½	Someswara Temple, Linga in the Garbhagriha	Sompura ..	do
10	6½×4½	Do South view ..	do ..	do
11	12×10	Kesava Temple, Ceiling in Navaranga ..	Honnawara ..	Hassan
12	12×10	Do do ..	do ..	do
13	10×8	Do Figure of Kesava ..	do ..	do
14	10×8	Do Doorway of Garbhagriha ..	do ..	do
15	8½×6½	Do South view ..	do ..	do
16	12×10	Allalanatha Temple, Figure of Allalanatha ..	Kondajji ..	do
17	10×8	Channakesava Temple, Figure of Channakesava.	Hirekadalur ..	do
18	10×8	Do East view ..	do ..	do
19	6½×4½	Do South West view ..	do ..	do
20	6½×4½	Do North-West view ..	do ..	do
21	6½×4½	Do Figure of Kesava ..	Ambuga ..	do
22	6½×4½	Do South-West view ..	do ..	do
23	8½×6½	Do Figure of Kesava ..	Kausika ..	do
24	6½×4½	Do North-West view ..	do ..	do
25	6½×4½	Do Figure of Kesava ..	Mosale ..	do
26	6½×4½	Kalleswara Temple, South-West view ..	Kannagala ..	do
27	6½×4½	Darbar Hall of Sivappa Naik: Front view ..	Nagar ..	Shimog
28	6½×4½	View of the pond .. ..	Ananthapur ..	do
29	6½×4½	Do .. ..	do ..	do

N.B.—Stereoscopic Views of these were also taken during the year.

## (2) LIST OF DRAWINGS PREPARED DURING 1925-26.

1. Archaeological map: Still under completion.
2. Key Map of Govindanhalli Village.
3. Plan of Sadasiva Temple at Nuggihalli.
4. Someswara Temple at Kabali.
5. Kesava Temple at Hirikadalur.
6. Plan and elevation of Temple at Periyapatna.
7. Design for the Gopuram at Devaragudipalli, Bagepalli Taluk.

MYSORE, }  
September 1926.

R. SHAMASASTRI,  
Director of Archl. Researches in Mysore.







# APPENDIX C.

## INSCRIPTIONS IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ಡಿಸ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಅನೇಕಲ್ ತಾಲ್ಲೂಕು.

1

ಅನೇಕಲ್ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಕಾಡುಹಳ್ಳಿ ನರಸಿಂಹ ಗ್ರಾಮದ ಬಳಿ  
ಕೋಟೆ ಹೊರದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ.

ಪ್ರಮಾಣ.—4'—0"×3'—6"

- |                                |                               |
|--------------------------------|-------------------------------|
| 1 ಶ್ರೀಮತುಚಿತರಾಯನು              | 2 ನೆತ್ತರುಕೋಡಿಗೆ ಅಕ್ಕಿ ಕೊಟ್ಟರು |
| 3 ಮೇಗೌಡರವರು ಗ್ರಾಮ . . . .      | 4 ಯುದ್ಧಕುಂದರೆ ಬಿಲ್ಕಿ          |
| 5 ಕಾಡುಹಳ್ಳಿ ಅಯ್ಯಪ್ಪಗೆ ಅಡವಿಯಿದೆ | 6 ಯೆಡ್ಲಿಯವನ ಯಾಜರಿ             |
| 7 ಹಜರತ್ ನವಾಬನು ತಿಮ್ಮಗೌಡಗೆ      | 8 ಗೆ ಅಡವಿಯಾದದ್ದಾಗಿ            |

2

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಇಂಡಲವಾಡಿ ಗ್ರಾಮದ ಮರಿಯಮ್ಮನ ದೇವಾಲಯದ ಜಗಲಿಯ ಮೇಲೆ.

ಪ್ರಮಾಣ.—3'—0"×2'—0"

- |                               |  |
|-------------------------------|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಹಯಾಭಯದಯಕಕವ      | 2 . . . ವಾಡಿದ ಇದಕ್ಕೆ ಕೊಟ್ಟ             |
| 3 ರುಷ . . . ಕೀಲಕನಂವತ್ಸರದ ಆ    | 4 . . . ಗದ್ದೆ   ಮೂಲಸ್ಥಾನದೇವರು          |
| 5 ಪೂರ್ವ ಬಿ ಹಿ ಉ ರಾಮನಘೋಷಿಯು ಇಂ | 6 ಸಾಕ್ಷಿ ಕ್ರಿ ದಿರೂಪಾಕ್ಷ ಕ್ರಿ ಕ್ರಿ ಕ್ರಿ |
| 7 ದಲವಾಡಿಯಾಯಕಳನ . . . .        |  |

3

ಅದೇ ಇಂಡಲವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕೋಟೆಯ ಇನಾಮತಿ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ.—3'—0"×1'—0"

- |            |               |              |          |
|------------|---------------|--------------|----------|
| 1 ವಿಳಂಬ ಸಂ | 2 ಪೈಲದ ಕು & ಉ | 3 ಕುಂದಗೌಡ    | 4 ಕೊಟ್ಟು |
| 5 ವತ್ಸರದ   | 6 ಯೆಂಡ್ಲಿ     | 7 ಸು ಗಂಗನಿಗೆ | 8 ಗದ್ದೆ  |



## ಹಾನನದ ದಿಷ್ಟಿಕ್ತಿನ ಶಾನನಗಳು.

ಅಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು.

4

ಅಲೂರು ಸಬ್ ತಾಲ್ಲೂಕು ಪಾಳ್ಯದ ಹೋಬಳಿ ಪಾಳ್ಯದಲ್ಲಿ ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ  
ನವರಂಗದ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು ೧೦ ಖ ಅತ್ರೇಯಗೋತ್ರ
- 2 ದಹಗ್ಗಪ್ಪಗವಿಠ್ಠಯಗಳ ಮಕ್ಕಳು ಮಲ್ಲರಸರು ಪಾಳೆಯದ
- 3 ಶ್ರೀಜನಾರ್ದನ ದೇವರಿಗೆ ಸಮರ್ಪಿಸಿದ ಚಿನ್ನದ ತೊಡಹದಧವಳಕಂ
- 4 ಖಕ್ಕೆ ಮಂಗಳಮಹಾಶ್ರೀ || ಶ್ರೀಕಾಂತಾಯ ಜನಾರ್ದನಾಯ ಸಮ
- 5 ದಾದಾತ್ರೇಯಗೋತ್ರೋದ್ಭವಸ್ಥಿತೇ ಪಾರ್ಥಿವಸಂವತ್ಸರೇಗುಣನಿಧಿವೃಕ್ಷ
- 6 ಪ್ಪಮು:ಶ್ರೀಶ್ಯರ: ಶುದ್ಧೇಕಾರ್ತಿಕಪಕ್ಷ (ಗೇ) ಹರಿದಿನೇಹಗ್ಗಪ್ಪವಿಠ್ಠ
- 7 ಯಜ್ಞೋಧ್ಯಾನೋತ್ಪಾಟಿತದೈತ್ಯಜನ್ಯಧವಳಶ್ರೀಪಾಂಚಜನ್ಯಂ
- 8 ಜಯಾ || ಶ್ರೀ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅರ್ಕಲಗೂಡು ತಾಲ್ಲೂಕು.

5

ಅರ್ಕಲಗೂಡಿನಲ್ಲಿರುವ ಕೆಸವತ್ತೂರ್ ಶ್ಯಾನುಭಾಗರು ಕೋಣನೂರು ಪುಟ್ಟಕಾಮಯ್ಯನವರ  
ಬಳಿ ಇದ್ದ ತಾಮ್ರಶಾಸನ.

2' ಜಲಗೆ 7½" × 11"

ಕೇಶವ (ಕನ್ನಡದಲ್ಲಿ)

(ದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿ ಬರೆದಿರುವುದು)

(1ನೆಯ ಜಲಗೆಯ ಮುಂಭಾಗ)

- 1 ಕುಭಮಸ್ತು | ನಮಃಸ್ತುಂಗ ಕಿರಕ್ಟಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದೌಷ್ಠ್ಯದಂಡಃ
- 3 ಸಪಾತುವಃ | ಹೇಮಾದ್ರಿಶಿಖರಾಯಸ್ಯಧಾತ್ರೀ ಛತ್ರಕ್ರಿಯಂ ದಧೌ | ಶ್ರೀಮತ್ಸುರಾ
- 4 ಸುರಾರಾಧ್ಯಚರಣಾಂಬುರುಹದ್ವಯಂ | ಸ್ಯನಾಭಿಕಮಲೋತ್ಪನ್ನವಿಧಾತಾರಂಹ
- 5 ರಂಭಜೇ | ನೋಮನುಶಸಮುದ್ಭುತೋ ರಾಜಾಗೋಪಾಲಭೂಪತಿಃ | ಅಪ್ರಿಗೋ
- 6 ತ್ರೀಯಜುಶ್ಯಾಖೀ ಆಪಸ್ತಂಬೋಕ್ತಕರ್ಮವಾಃ | ತತ್ತನೂಜಸ್ತುಧರ್ಮ
- 7 ಜ್ಞೋರಾಜಾಶ್ರೀರಂಗಭೂಪತಿಃ | ಸದಾವೇಲಾಪುರೇವಾಸಂ ಚಕಾರಹ
- 8 ರಸನ್ನಿಧೌ | ವೇದಾಪ್ಯ ಬಾಣೇಂದುಮಿತೇಕಕಾಪ್ತೇ ಪ್ರವರ್ತಮಾನೇ
- 9 ಪ್ಲವನಾಮವರ್ಷೇ | ವೇಲಾಪುರೀಕೇಶನಸಂನಿಧಾನೇಚಂದ್ರೋಪರಾ
- 10 ಗೇಮಧುಪೂರ್ಣಮಾಯಾಂ | ಶ್ರೀರಂಗರಾಯೋವಿಪ್ರಾಯ.ರುಗ್ವೇದಜ್ಞಾಯ
- 11 ಧರ್ಮಿಣೇ | ಆಶ್ವಲಾಯನಸೂತ್ರೋಕ್ತಕರ್ಮಿಣೀಲೋಕಖಂಧವೇ | ಕಂ



- 12 ಕರಾಖ್ಯಾಸ್ತುಭಿಷ್ಠಸ್ಯಪುತ್ರಾಯಸಕುಟುಂಬಿನೇ | ನಾಮ್ನಾ ಶಂಕ  
13 ರಸಂಜ್ಞಾಯುಕಾರ್ಯಮಾಯಮಹಾತ್ಮನೇ | ವೇಲಾಪುರಸ್ಕರಾಷ್ಟ್ರೇ  
14 ಸ್ತಿದೇಶೀಕರ್ನಾಟಸಂಜ್ಞತೇ | ಕಣತೂರಾಪ್ತಯಗ್ರಾಮಸಂನಿಧಿ  
15 ದತ್ತವಾನ್ಮದಾ | ನಾಮ್ನಾ ಭರತವೃತ್ತಿಪಲ್ಲಿಂ ಸರ್ವಸಮೃದ್ಧಿ  
16 ದಾ | ಅಗ್ರಹಾರಂ ಸರ್ವಮಾನ್ಯಂತಾಂಮೃಶಾಸನಪೂರ್ವಕಂ |  
17 ಶ್ರೀರಂಗರಾಜತೇಲಬ್ಧಿಗ್ರಾಮಂ ಶಂಕರನಾಮಕಃ  
18 ಸ್ವಕೀಯಪಿತೃಮಾತೃರಿಸ್ವರ್ಗಾವಾಪ್ತೃರ್ಥಮಾತ್ಮನಃ  
19 ಸರ್ವಶ್ರೇಯೋಭಿವೃದ್ಧ್ಯರ್ಥಂಬ್ರಹ್ಮಣೇಭ್ಯೋಮುದಾದದಾ | ಕೃತಾ  
20 ಧ್ಯಯನಕೀಲೇಭ್ಯೋಯಾಯಜಾಕೇಭ್ಯಃಪವಚ | ತ್ರಯೋದಕಾಭೀ  
21 ಸ್ವರ್ಚಿತೇಭ್ಯಃ ಕೇಶವಪ್ರಿಯತೇಸ್ವಯಾ |

(Iನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 22 ಏತೇಪಾಂನಾಮಗೋತ್ರಾಣಿವಹ್ಯತತ್ತ್ವನುಪಾ  
23 ವ್ಯತಃ | ಸುಬ್ರಹ್ಮಣ್ಯದೇವರಿಗೆ ವೊಂದುವೃತ್ತಿಂ |  
24 ಆಶ್ವಲಾಯನಸೂತ್ರದಕಾರ್ಯಸಗೋತ್ರದ  
25 ಶಂಕರಭಟ್ಟರಕುಮಾರ ಶಂಕರಭಟ್ಟರಿಗೆವೃತ್ತಿವೊಂ  
26 ದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರದ ವಸಿಷ್ಠಗೋತ್ರದ ಶ್ರೀನಿವಾಸ  
27 ಭಟ್ಟರಕುಮಾರದೇವಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿವಂದುಂ | ಆಶ್ವಲಾಯನ  
28 ಸೂತ್ರ ಹರಿತಗೋತ್ರದ ಕೃಷ್ಣಚಾರ್ಯರಮಗ ವೆಂಕಟಾಚಾರ್ಯಗೆ ವೃತ್ತಿ  
29 ವೊಂದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರ ಭಾರದ್ವಾಜಗೋತ್ರದ ಹರಿಭಟ್ಟರ  
30 ರಕುಮಾರ ಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿಂ | ಆಪಸ್ತಂಬಸೂತ್ರದ ಲೋ  
31 ಹಿತಕಾಶಿಕಗೋತ್ರದ ತಿರುಮಲಭಟ್ಟರ ಕುಮಾರ ವೆಂಕಟಾ  
32 ದ್ರಿಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆಶ್ವಲಾಯನಸೂತ್ರಕಾಶಿಕಗೋ  
33 ತ್ರದ ಜೊನಿಗರಾಯ ಭಟ್ಟರ ಮಗ ವೆಂಕಟಾದ್ರಿ ಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂ  
34 ದುಂ | ಆಪಸ್ತಂಬಸೂತ್ರ ಕಾರ್ಯಸಗೋತ್ರದ ನಾರಸಿಂಹಭಟ್ಟ  
35 ರಕುಮಾರಕೃಷ್ಣಭಟ್ಟರಿಗೆ ವೃತ್ತಿ ವೊಂದುಂ | ಬೋಧಾಯನಸೂತ್ರ  
36 ದಜಾವದಜ್ಞವತ್ಸಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಕುಮಾರ  
37 ದಾವಿಶ್ವೇಶ್ವರಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ | ಆಶ್ವಲಾಯನ  
38 ಸೂತ್ರದಭಾರದ್ವಾಜಗೋತ್ರದ ಲಿಂಗಾಭಟ್ಟರಮಗ ಸು  
39 ಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರಿಗೆ ವೃತ್ತಿವೊಂದುಂ |

(IIನೆಯ ಹಲಗೆಯ ಮುಂಭಾಗ)

- 40 ಆಶ್ವಲಾಯನಸೂತ್ರದ ಹರಿತಸಗೋತ್ರದ ಶಂಕ  
41 ರಭಟ್ಟರಮಗ ಸರ್ವಾನಾರಾಯಣಭಟ್ಟರಿಗೆ ವೃ  
42 ತ್ತಿವೊಂದುಂ | ಆಪಸ್ತಂಬಸೂತ್ರದ ಭಾರದ್ವಾಜಗೋತ್ರದ  
43 ಸುಬ್ರಹ್ಮಣ್ಯಭಟ್ಟರ ಕುಮಾರ ಕುಕ ನಿಂಗಭಟ್ಟರಿಗೆ ಅ  
44 ರ್ಥವೃತ್ತಿ || ಆಶ್ವಲಾಯನಸೂತ್ರದ ಭರದ್ವಾಜಗೋತ್ರದ  
45 ನಾರಾಯಣಭಟ್ಟರಕುಮಾರದೇವರಭಟ್ಟರಿಗೆವೃತ್ತಿ ಅರ್ಧ |  
46 || ಈ ಗ್ರಾಮಕ್ಕೆ ಚತುಃ ಸೀಮೆವಿವರ | ಪೂರ್ವದಿಕ್ಕಿನಲ್ಲಿ ಕು  
47 ಪ್ಪವಲಿ | ದಕ್ಷಿಣದಿಕ್ಕಿನಲ್ಲಿ ನೆಲಿಕೆರೆ | ಪಶ್ಚಿಮದಿಕ್ಕಿನ  
48 ಳ್ಲಿ ಹಂತನಮನೆ | ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿ ಮಾವನೂರ | ಇವರ  
49 ಮಧ್ಯರಾಷ್ಟ್ರದಲ್ಲಿ ಭರತವಲ್ಲಿ | ಈ ಭೂಮಿಗೆಸಲುವ ಜಲಪಾಪಾಣ  
50 ನಿಧಿನಿಕ್ಷೇಪ | ಅಕ್ಷೇಣಿ | ಆಗಾಮಿಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಆ  
51 ಪ್ಪಭೋಗತೇಜಸ್ವಾನ್ಯಂಗಳನು ಅನುಭವಿಸಿಪುತ್ರಪಾತ್ರಪಾರಂ  
52 ಪರ್ಯಂತರವಾಗಿ ದಾನಧರ್ಮವಿಕ್ರಯಯೋಗ್ಯವಹಂತೇ ಆ  
53 ಚಂದ್ರಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಇಹಲಯಂದು  
54 ಸಹಿರಣ್ಯೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ವೇಲಾಪುರಿ  
55 ಕೇಶವನಸಂನಿಧಿಯಲ್ಲಿ ಕೊಟ್ಟ ಅಗ್ರಹಾರ ||—||  
56 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಶ್ರೇಯಾನುಪಾಲನಂ | ದಾ  
57 ನಾತ್ಸರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ | ಸ್ವ  
58 ದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ



(IIನೆಯ ಹಲಗೆಯ ಹಿಂಭಾಗ)

- 59 ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇ .
- 60 ತ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ್ತವಸುಂಧ
- 61 ರಾಂ | ಪಪ್ಪಿವರ್ಪಸಹಸ್ರಾಣಿ ವಿಪ್ಪಿಯಾಂಜಾಯತೇ ಕ್ರಿ
- 62 ಮೀ | ಏಕೈವಭಗಿನೀಲೋಕೇಸರ್ವಪ್ರಾಮೋದಭೂಭುಜಾಂ ||
- 63 ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ಪಿಪ್ರದತ್ತಾವಸುಂಧರಾ | ಸ್ವದತ್ತಾ
- 64 ಪುತ್ರೀಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾಸಜೋದರೀ | ಅನ್ಯೈರ್ದತ್ತಾನುಹೀ
- 65 ಮಾತಾದತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ | ಮದ್ಯಾಕಜಾಪರಮಹೀ
- 66 ಪತಿವಂಶಜಾವಾ ಏಭೂಮಿಪಾಸತತಮುಜ್ಯರಥಮ್
- 67 ಚಿತ್ತಾಃ | ಮದ್ಯಮಾಮೇವ ಪರಿಪಾಲಿತುಮಾಚರಂತಿತತ್ಪಾ
- 68 ದಪದ್ಯಯುಗಳಂ ಕಿರಸಾನಮಾಮಿ | ಶ್ರೀವಂಕಟೇಶ || = ||
- 69 ಅಶ್ಯಲಾಯನಸೂತ್ರ ಕಾಶ್ಯಪಗೋತ್ರದ ಕಂಕರಭಟ್ಟರ ಮ
- 70 ಗನುಕಂಕರೈಯ್ಯನವರಿಗೆ ಕಣತೂರಗ್ರಾಮದಲ್ಲಿ ಪ್ರಭುಮಾ
- 71 ನ್ಯವಾಗಿ ಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯದೊಡನೆ ಖಂಡುಗದಲ್ಲಿ ಮೂರುವರೆ
- 72 ಖಂಡುಗದ್ದೆ ಇದಕ್ಕೆ ಸಲುವ ಹೊಲ ಇದನ್ನು ಅನುಭವಿ
- 73 ಸಿಕೊಂಡುಕಣತೂರಿಗೆ ಸಲುವ ಸೀಮೆಗೆ ಹೆಬಾರಿ
- 74 ಕೆಯನ್ನು ಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಇರುವದು ಯಂ
- 75 ದುಕೊಟ್ಟ ಪ್ರಭುಮಾನ್ಯದಸ್ವಾಸ್ಥ್ಯ || ಶುಭಮಸ್ತು |

ಶ್ರೀರಾಮ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರೂಪವಿದೆ)



## ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬೆಯಲ್ಲಿ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದೊಳಗೆ ಸೋಮನಾಯಕಮ್ಮನವರ  
ಗುಡಿಯ ಉತ್ತರಗೋಡೆಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ತಾರಣಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೫ ಸೋ ದಂದು ಸುಭಾಗ್ಯ
- 2 ಪುರದಪ್ರಸನ್ನಕೇಶವದೇವರವೃತ್ತಿ ೧೫ ದಸಿದ್ಧಾಯನಬ್ಬಿಯಾಗಿ
- 3 ಅವೃತಪಡಿಯಹೊಂನೊಳಗೆಸಿದ್ಧಾಯವತಪುತಿರ್ದ್ಧಿ ೯ತಪಿಲಾ
- 4 ರದೆ ಕ್ರೀಕಾಯನಡೆಯದೆಕಟ್ಟಿಕಾರಣದಿಂದವೂಮಾದೇವಿಯು
- 5 ರು ಆಮಹಾಜನಗಳು ಆ ನಂಬಿಯರು ಹದಿನೆಂಟುನಾಡವೈವ್ಯ ವರ ಮುಂದಿಟ್ಟು
- 6 ಈಹದಿನಯ್ಯುವಿತ್ತಿಯೊಳಗೆದೇವರಿಗಿವಿತ್ತಿ ೨ ಮಾನ್ಯಮಾಡಿ ವಿತ್ತಿ ೧೩ ವಂ
- 7 ಬ್ರಾಹ್ಮರಿಗೆ ನಾರಸಿಂಗದೇವನರಾಜ್ಯದಲ್ಲಿ ಆವೂರವಿತ್ತಿಯೊಳಗಾದಿಯು
- 8 ಸಿದ್ಧಾಯವ ತತ್ತು ಆಧಿ ಕ್ರಯ ದಾನಕ ಸಲವಂತಾಗಿ ಧಾರಯನೆಹರು
- 9 ಕೊಟ್ಟರು | ಅಂತಪುರಕ್ಕೆ ತಂದು ಸುಹಸ್ತದೊಪ  
(ನಾಗರಹರದಲ್ಲಿ) ಕ್ರೀಗೋಬಿನಾಥಾ
- 10 (ಕನ್ನಡಹರದಲ್ಲಿ) ಪ್ರಸನ್ನಕೇಶವ

7

ಬೇಲೂರು ಹೋಬಳಿ ರನ್ನಗಟ್ಟಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.  
ಪ್ರಮಾಣ-3'-6" x 2'-0"

- 1 ನಮಸ್ತುಂಗನಿಸ್ತುಂಗಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯು
- 2 ಸಂಭುವೇ || ಸವಾಯು ||
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧರಾಧಿಪಮಸ್ತು ಕವಿಸ್ತು ಸ್ತುತನುದಿತಜಯಕ್ರೀವಿಸ್ತುರಿಸ್ತು ಸಹಾರಂಪ್ರಸ್ತು
- 4 ತ್ಯಂಪುಣ್ಯಮೂರ್ತಿವಿನಯಾದಿತ್ಯ ಮುಳಿಸುಂದೇಶದಧೀಶಕಂಟಕರಬೇರಂ ಕಿರ್ತುರ್ಗಿರ್ತಿಕ್ತಿ
- 5 ದೋರ್ಬುಳಿದಿಂದೆಯ್ದೆಸಿಮಿಟ್ಟಿ ಭೂತಳಮನೇಕಚ್ಚ ತ್ರಿದಿಗಂಗಮಣಿ ಲಮಂಪಂಗಳಿಸಿದಪ್ರಜಾಮುದಮು
- 6 ನತ್ಯುತ್ಸಾಹದಿಂದಾದಿಪೂಯ್ಯಳದೇವಂ . . . . . ಗಾನಾಡುಬೇಯಯ್ಯನಲು ವಾಸವನ
- 7 ಗುಣಾಸ್ತು ರತನೂಭವಸ್ತುಂತಿವಾರ್ಧರಾಜಮೇಘಸಮೂಹಪ್ರಭೇಧಧನಾಧಿಪವಿರಾಜಿತ
- 8 ಗೋಮಿಸ್ತೀಶ್ವರಂಜೀಸಮುದಾದಿಗೀಶ್ವರಂನೇಕಗುಣಾಗ್ರಣಿಭಾಸಂಗಮಾಳ್ತ ಸಸಿಯರ್ಕರು
- 9 ಹ್ವನಗಮುಟ್ಟಿನೆಂಕಮಳಾಸನಾಯುವ ನೆಟ್ಟನೆಹಿಗರ್ಗೇಚಲ(ದಿಂ)
- 10 ದಿಂದೊಟ್ಟಯ್ಯುವವೈರಿಭೂಪರಂನೋಡವೊದಲಿಟ್ಟದಭಾಸಂಪರಿಯಿಂದೊಟ್ಟ
- 11 ಜೆಯಂಗಲ ಮುಗ್ರಸಮರಾಂಗಣದೊಳೆ || ಚಲದನೆಹಿಗಂಗಮಲದಿಹಿರಿಹಿರಿಗದರಿಪು
- 12 ಬಣಕ್ಕೆ ಕಾಣಪ್ಪುಂ ತಂನಂನೇಬೆಪ್ಪೊಜೆಪತಿಗೆ ಸಂನಣಮುಜಿಯಂಗನಹ
- 13 ನೈನಲೈವೊನೆಯೊಳೆಭಾಸ ಸ್ವಸ್ತಿ ಸಕನ್ಯಸಕಾಲಾತಿತಸಂವತ್ಸರಸಹಸ್ರಂ
- 14 ಹೀವಿಚಾಳಿಕ್ಕುವಿಕ್ರಮಕಾಲ ೧೯ನೆಯ ಧಾತುಸಂವತ್ಸರದವೊಕ್ಕುಸುಧ್ಧ ೩ ಬ್ರಹ್ಮವಾರ ಕ್ರೀಮಿ
- 15 ನೃಹಾಮಣ್ಣಿಳೇಶ್ವರತ್ರಿಭುವನಮುಖವಿನಯಾದಿತ್ಯಪೂಯ್ಯಣದೇವರುಗಂಗಮಣಿ
- 16 ಣಮುಮುಲೆಯೇಣುಕೊಂಗುಂದನೇಕಚ್ಚ ತಿಂದಿಂಗಳತ್ತ ಮಿರಲುಕ್ರೀಮತುಬಟ್ಟಿವಿ
- 17 ನಾಕನಾಳು ವುಂಕಮೊದಲಿಟ್ಟದಬಿಜ್ಜು ಗಾವುಂಡಗವೋಜಬೆಗಾವುಣ್ಣಿ ಗಂಪು
- 18 ಟ್ಟದಮಗಂಸುಪುತ್ರಕುಲದಿಹಕನೆಸಿಸಿನೆಗಟ್ಟಿ ಭಾಸಗಾವುಣ್ಣಿ ಅನ್ತಾತಂ
- 19 ನಾಳಗವುಣ್ಣಿ ತನಗೆಯ್ಯುತ್ತ ಮಿಣ್ಣ ರಣಕಿಯಕಟ್ಟದಲೂರಂಮಾಡಿಸಿಬ
- 20 ಟ್ಟಿಗಿಹಿಯಂ ಕಟ್ಟಿಸಿ ಎಕಕಕಾವನಂಬಿಗಿಹಿಯಂಮಾಡಿಸಿ ಬಾಚೇಸ್ವರಯಂಬದೇವಾ
- 21 ಳ್ಳಮನೆತ್ತಿ ಸಿದೇವಸ್ವಕೆಂದುಕೇಹಿಯಕೆಳಗೆಯುಂದೇವಾಲ್ಯದಮುಂದೆಯು ಮಾಗಿ
- 22 ಮೂನೂಜುಭತ್ತದಭೂಮಿಯಬಿಟ್ಟು ಮತ್ತಂಬಿಟ್ಟಿಗೇಹಿಕೆಳಗೆನೂಜುಭತ್ತ
- 23 ದಭೂಮಿಯಹನ್ನ ಸಂಬಿಟ್ಟು ಅನ್ತಬಿಟ್ಟದತ್ತಿ ಗಾವನಾನುಂತಟ್ಟದನಪ್ಪಡವಾ
- 24 ಣರಾಸಿಯಲಕವಿಲೆಯಕೊಂದನಗತಿಗೆಸಂದ || ಸ್ವದತ್ತಂಪರದತ್ತಂವಯೋಹರೇತ
- 25 ವಸುಂದ್ಧ ರಃ | ಪಟ್ಟಿಪ್ಪರ್ಕಸಹಪ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರೀಮಿ || ಚೆಗವಕ್ಕೆ ಹಸ
- 26 ಸವುಕಲಿಯಾಚಾರಿಗಂಜಂದಿಯಬೆಗಂಪುಟ್ಟದಮಗಂಬವ್ಯಾ ಚಾರಿಪುಟ್ಟದ
- 27 ತುಣುವಳದೇಹಿಯುಂನೂತಡದಭೂಮಿ ||



8

ಅದೇ ರನ್ನ ಗಟ್ಟಿ ಗ್ರಾಮದ ತಿರುಮಲದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×3'—0"

- |                                     |  |
|-------------------------------------|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಕ  | 5 ರವರು ಸಹಿರಾಕ್ಷೀದಕದಾನಧಾರಾಪೂರ್ವಕವಾ          |
| 2 ಕವರೂಪ ಗಂಗಾಧನಯ ಕಾರ್ವರಸಂವತ್ಸರದಪುಷ್ಯ | 6 ಗಿಕ್ಕೊಟ್ಟಿ ಗಣಗಟ್ಟಿ ಗ್ರಾಮದಚತುಸ್ಸಿಮೆಯನುಅನು |
| 3 ಬಿಂ ಲೂ ಶ್ರೀಮತುಮುಳುವಾಗಲಕ್ಕಪ್ಪಾನಂ   | 7 ಭವಿಸಿಕೊಂಡುಬಹುದೆಂದುಕೊಟ್ಟಿ ಶಿಲಾಶಾಸನ        |
| 4 ದಸ್ಯಾಮಿಗಳವರಿಗೆ ಶ್ರೀರಂಗರಾಯದೇವರಾಯ   | 8 ಕ್ಕೆ ಭೂದಾನದಧರ್ಮಶ್ರೀ                      |

9

ಅರೇಹಳ್ಳಿ ಹೋಬಳಿ ಅಲೂರು ಊರಬಾಗಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6"×2'—0"

- |                      |                    |
|----------------------|--------------------|
| 1 ಸ್ವಸ್ತಿ ತಗರನಾಡ ಅಲೂ | 5 ಕಾಳಗದಲಿಖಿದು      |
| 2 ರವೂಚಿಗಾಮುಂಡಂ       | 6 ಸತ್ತಂ ಹೊತ್ತಿ ಮಾಡ |
| 3 ಬಿಲ್ಲಮಂಕಡಿಯಾ ಡಿ    | 7 ಬೈನಿಖಿದಳು        |
| 4 ಕಡಿವನ್ನ ಕವಿಯ       |                    |

10

ಅದೇ ಹೋಬಳಿ ಕಂದಾವಾರದ ಕಲ್ಲೇತ್ವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—0"

- |   |                                   |
|---|-----------------------------------|
| (1ನೆಯ ಪಟ್ಟಿ)                                      |                                   |
| 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರವ | 5 ಬೈರಗಾಮುಂಡನಮಗಮಾಚಗಾಮುಂಡ . . . . . |
| 2 ತ್ರಿ ನಾರಸಿಂಹದೇವರಸರೂಪಾಂಗೈಯ ಬರೆ                   | 6 ತಗರನಾಡಪ್ರಜೆಗಾವುಂಡುಗಳು . . . . . |
| 3 ಯವಾಗಳು ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಮಾಘಸುಂಕ .                | 7 . . . . . , ಕಾರಿ ಬಿ             |
| (2ನೆಯ ಪಟ್ಟಿ)                                      |                                   |
| 4 ಶ್ರೀಸ್ವಸ್ತಿ ಕಂದವುರಂಕಾಳಗದೊಳು ಚಂದಗಾಮುಂಡ           | 8 ಒಡ್ಡುಸತ್ತೊಡಮಗಂಮಾದಯನಿಖಿದಬೀರಗಲು   |

11

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—0"

- |   |  |
|---|--|
| (1ನೆಯ ಪಟ್ಟಿ)  |  |
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮುಣ್ಣಿಳೇತ್ವರ . . . . .                |  |
| 2 . . . . . ಶ್ರೀವೀರನಾರಸಿಂಗ                                |  |
| 3 ದೇವಪ್ರಾಥಿ . . . . .                                     |  |
| 4 . . . . .   |  |
| (2ನೆಯ ಪಟ್ಟಿ)  |  |
| 7 . . . . .   |  |
| 8 ಕನ್ನೆಯನಾಯಕನರಸನ . . . . . ಹುರದ . . . . . ಘಟ್ಟದೊ          |  |
| 9 ಳಗೆಪಲಂಬುಬರುಕ್ಕಳರುತಾಗಿದಡೆ . . . . . ಕೊನ್ನು ತಾನುಂಸುರಲೋಕಪು |  |
| 10 ಪ್ತನಾದಕನ್ನೆಯನಾಯಕನಮಗ . . . . . ಬಿ                       |  |
| 11 ಣ್ಣನಾತನತಂಮ ದೇಕಣಂ ಪರೋಕ್ಷವಿನೆಯಮಂಮಾಡಿ ವೀರಗಲ್ಲನಿಲಿಸಿದ      |  |
| 12 . . . . . ಸಾಸಿದ . . . . .                              |  |
| 13 . . . . .  |  |

12

ಅದೇ ಹೋಬಳಿ ತೊಳಲು ಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫಿತೋಟದಲ್ಲಿ ಜನವಿಗ್ರಹವಿರುವ

ಪಾಳುಬಸ್ತಿಯ ಬಳಿ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0"×1'—6"

- |                                     |  |
|-------------------------------------|--|
| 1 ಶ್ರೀವತ್ಸರಮಗಂಭೀರಸ್ವಾಧ್ಯಾ           | 8 ಸಿದರು ದೇವರಮನೆಯ ಪರಿಸೂತ್ರದಗಟ್ಟುಂಕಟ್ಟ           |
| 2 ಮೋಘಲಾಂಚನಂ ಜೀಯಾತ್ಮೈಳೋಕ್ಯನಾ         | 9 ಯೆಸಿದರುಮನೆಯಮಾಡಿನಮುರನುಮಂನಟ                    |
| 3 ಫಸ್ಯಾಸಾಸನಂಜಿನಸಾಸನಂ ಸ್ವಸ್ತಿಯಮನಿ    | 10 ರು ಇನಿಸಕ್ಕಂಯಿಕ್ಕಿ ಪೂಜಿಸಿದಗದ್ವಾಣವೆಪ್ಪ        |
| 4 ಯಮಸ್ವಾಧ್ಯಾಯಗುಣಸಂಪನ್ನರಪ್ಪಅಭಯಚಾಂ    | 11 ತ್ತು ಇನ್ನಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿ ಮುದ್ದಗವುಣ್ಣನು ಭಾಸ |
| 5 ದ್ರದೇವರುಸರ್ಗಗಾಮಿಗಳಾದ ಪರೋಕ್ಷ . . . | 12 ಗವುಣ್ಣನುತಮ್ಮಡಿಯ . ರರು  ಬಿಟ್ಟಯಾಣನುಂನೇ        |
| 6 ಯಮಮಾಗಳ್ಳಿದ್ಯಾವತಿಯಕ್ಕಮಾಡಿಸಿದಸಾಸ    | 13 ಮುಣನುಂ ಇಸ್ತಾನಕೊಡೆಯರು                        |
| 7 ನಂ  ಅರೆವೆಸನಾಗಿದ್ದ ಫಲಸದಿಯಂಮಾಡಿ     |  |



## 13

ಅದೇ ಗ್ರಾಮದ ಉರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

(ಕಲ್ಲಿನ ಮೇಲುಭಾಗ ಬಡೆದುಹೋಗಿದೆ).

- 1 . . . . . ನಮಗಬಾಯ ತುಕುವಬೆಂಬಳವೋ
- 2 . . . . . ದಗೋಣ್ಣ ಕಾದಿಸತ್ತ ಮೂಜಮಸದಿರಳ . ವಿ ಗು
- 3 ರುವಾರದನ್ನು ಅಪ್ಪರಗಣಿಕೆಯು ಕೋಣ್ಣಯ ಮಾರಗಣ್ಣಗೆ
- 4 ಮಗ ಈಳಿಗಪರೋಕ್ಷವಿನೆಯಗೆರುಕಲ್ಲನಿಹಿದ | ಸಿದ್ಧ ಗಾ
- 5 ಉಣ್ಣ ನಗಾವುಣ್ಣ ಎ ಅಣ್ಣ ಚಾರಿಗದ ಬಮಗಣರ ಕ್ರಿಧರಯ್ಯಬರದ

## 14

ಅದೇ ಗ್ರಾಮದ ಉರಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಂಬದಲ್ಲಿ.

- |                |                  |                 |
|----------------|------------------|-----------------|
| 1 ಚಿತ್ರಭಾನುಸಂ  | 3 ಹುಳ ೧೦ ಭಾ ತುಳಲ | 5 ಮಗ ಚಿಕಣ ಗಲು   |
| 2 ವತ್ಸರದಘಾಲುಣಬ | 4 ದಮುತ್ತ ನಗಣ್ಣದನ | 6 ಣ್ಣನಿಲಿದಕಲ್ಲು |

## 15

ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ತಗರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ಕ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯ ಸಂಭವೇ ಸ್ವಸ್ತಿಕ್ರೀಮನ್ಯ ಹಾಮಂಡಲೇಶ್ವರಂ ತಳಕಾಡುಗಂವಾಡಿ ನೋಣಂ
- 3 . . . . . ರಾಜ್ಯದಲುಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗೈಯ್ಯತ್ತಮಿರೆ ಕ್ರೀನಿಸ್ವಾವಸುಸಂವತ್ಸರ
- 4 ದಚ್ಚೇಪ್ಪ ಸುದ್ಧ ೧೫ ಆ ಸೋಯಿದೇವದಂಣ್ಣಯಕರು ತಗರನಾಡತಗ
- 5 ರೆಯಕೋಟೆಯಪತ್ತಿಕಾದೆ ಮಳಗಿರಿಯ ಬೆಂಣಿಗೊಡನಮಗ ರಾಮಯ್ಯನು
- 6 ಹಲವರೊಳುಕಾದಿ ತಗರೆಯರಾಮಯ್ಯನುಸ್ವಗ್ಗ ಲೋಕಪ್ರಾಪ್ತನಾದನು
- 7 ಆತನತಮಹಂದಿನಾಳಚಾವಯನುಪರೋಕ್ಷವಿನೆಯಮಂಮಾಡಿ ಬೀರಗಲ್ಲ ನಿಹಿದ
- 8 ದನು ಬಿಮಯಯ್ಯಯಬಯಲೊಳು ಬಿದ್ದ ಲೆಕೊಳಗ ೯ ಮಣ್ಣ ಕೊಟ್ಟನು

## 16

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
- 2 ಯಸವ್ವವೇ | ಸ್ವಸ್ತಿಕ್ರೀಮನ್ಯ ಹಾಮಂಡಲೇಶ್ವರಂ ತಳಕಾಡುಗಂವಾಡಿ ನೋಣಂ
- 3 ಬವಾಡಿಬನವಸೆಹಾನುಂಗಲುಗೋಣ್ಣ ಭುಜಬಳವೀರಗಂಗನಸಹಾಯ
- 4 ಕೂರ ಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕಪ್ಪ
- 5 ತಾಪಪೊಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರು ಪ್ಲವಸಂವತ್ಸರದಚೈತ್ರನು
- 6 ತದಿಗೆಸೋಮವಾರದಂದುಬೆಟ್ಟದ ಬಾಚೆಯನಾಯಕನಮೇ
- 7 ಲೆದಂಡೆತ್ತಿ ಬಂದಲಿ ತಗರನಾಡತಗರಯಮಾದಿಗಾಣುಂಡನಲ್ಲಿಹ
- 8 . . . . . ತೊತ್ತಳದುಳಿದುಕೊಂ
- 9 ದು ತಾನುಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದೊಡಾತನ ವೀರತನಮಂ
- 10 ಮೆಚ್ಚಿ ಬಲ್ಲಾಳದೇವರುತಗರಯಲೊಂದುಹಣ್ಣಿನಮಣ್ಣಂ
- 11 ಬಿಟ್ಟರೀಮಂಣ್ಣ ನಾರಾನುಂಕಿಡಿಸಿದವಾರಾಣಸಿಯ
- 12 ಉಬ್ರಾಹ್ಮಣರಮಂ ಕವಿಲೆಯಮುಂಕೊಂದ ಪಣ್ಣ ಮಹಾಪಾತಕ
- 13 ದೊಳುಹೋಹನುಬಯಗಾವುಣ್ಣ ಪರೋಕ್ಷವಿನೆಯಮಾಡಿವೀರಗ
- 14 ಳ್ಲನಿಹಿದನು

## 17

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—6"

- 1 ಕ್ರೀನಮಸ್ತುಂಗಕಿರಸ್ತುಂಜಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
  - 2 ಲಸ್ತಂಭಾಯಸಂಭವೇ ಸ್ವಸ್ತಿಕ್ರೀಮನ್ಯ ಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭು
  - 3 ವನಮಲ್ಲಚಲದಂಕರಾಮ ಮಲಿರಾಜರಾಜ ಮಲಪರೊಳುಗಣ್ಣ ಸನಿವಾರ
  - 4 ಸಿದ್ಧಿಗಿರಿದುಗ್ಗ ಮಲ್ಲಪ್ರತಾಪಪೊಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವ
- (ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)



18

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'—6"×2'—6"

(1ನೆಯ ಪಟ್ಟಿ)

- 1 ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯುಸಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಸ್ವರವೀರನಾರಸಿಂ
- 3 ಗದೇವಪ್ರತಿರಾಜ್ಯಂಗೈಯುತ್ಪಿದ್ಧಂಸಕವರೂಪದ ಂರ್ಫನೆಯ ಇಸ್ವರಸಂ

(2ನೆಯ ಪಟ್ಟಿ)

- 4 ವತ್ಸರದಜ್ಯೋಪ್ವಸ್ತಂಧಂಸೋದಂದುಅತ್ಯಳಗಸಾಕರಭೂವಿಯಮಲ್ಲಿಗೆನಾಡು
- 5 ನಮನಾಡಮಲ್ಲೆಗಾಳಗಕಬಂದಂದುಅಬೆಕುನಾಡುಮುಖವೆಳೆಗೆಬಂದಡ ತ
- 6 ಗರೆಯದಂಡಿನಕವುಡಗಾವುಂಡನಮಗ ನಾಂಣದೇವಬೆಕುನಾಡಮುಖವೆಳೆಗೆ
- 7 . . . . . ತಿಳುವು
- 8 ಸುರಲೋಕಪ್ರಾಪ್ತನಾದಡೆಂಣೆಯಲ್ಲಪವೀರಗಲ್ಲ
- 9 ನಿಜಿಸಿದರು

19

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 5ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುತಗರೇಮುಸಣಯನಸೋವಣ |
- 2 ನುಬಂಕಹುರದಕವಿಯಕಾಳೆಗದಲು ಬಿದ್ದನು

20

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗಸಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮ
- 2 ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂ
- 3 ಲಸ್ತಂಭಾಯು ಸಂಭವೇ | ಶ್ರೀಮತುಪ್ರತಾಪಚಕ್ರ
- 4 ವರ್ತಿಹೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರುಸ್ಪ್ರಿಶ್ವೀರಾಜ್ಯಂಗೈಯ್ಯ
- 5 ತ್ತನಿದ್ಧಂಧು . . . . . ಕಲ್ಲಿಯೋಜನಮಗ . . . . .
- 6 ತಗರನಾಡ . . . . .  
(ಮುಂದ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ)

21

ಅದೇ ಹೋಬಳಿ ಕೂಸಾವರ ಗ್ರಾಮದಲ್ಲಿ ಹಳೇ ಬಸವನಗುಡಿಯ ಬಳಿಯಲ್ಲಿ  
ನಟ್ಟಿರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×2'—0"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನ
- 2 ಗರರಂಭಂ ಮುಲತ್ಸಂಭಯಸಂಭವೇ | ಸೂತ್ತಿ
- 3 ಸಮತ್ಸಂಭವನಧಿಚಾಳಯದವಕುಳತಿಳಕ
- 4 ಮೂರಜರಜಮಲೆಪರೋಳುಗುಡಮಗರಜ್ಜನಿಂಮುಲಜೋ
- 5 ಳಪ್ರತಿಪಳಕ || ವಿರನರಗದೇವಸೂಕದಿಂ ಜ್ಯಗೈಯು
- 6 ತ್ತಿರೆ || ಮೂಸನಡಅನಪಲೆಯಗೊರವಬಲ್ಲನಡ
- 7 ಒಡನಕಲದಗೋಳುಕಲಿನಜೆಯದಿತಗರನಡವತತಿ
- 8 ಮುಜಿಬಕರು | ಮುಜಿಯುಬಕ್ತರಂಕಳುತಗರನಡವಪ್ಪತ್ತು
- 9 ಬಳಗಿನಡಒಡನಕದುವಗಜಯಸವಾಚರಪ
- 10 ಪ್ಪುಕುಧಪಪ್ಪುಸನಿವರದಂದು ಮುಕುರಿಗೊಡನಮಗಜರದನಾ
- 11 ತಳಿತ್ತಿಜಿಯುಸ್ವಗ್ಗಲೋಕಪ್ರಾಪ್ತನಾದಶ್ರೀವೀರಗಲಿಪೆಗ್ಗಡಹಸೋರ
- 12 . . . . . ಮುಣ್ಣನುಬಿಟ್ಟ

22

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—1'—6"×1'—"

- 1 ಶ್ರೀನಮಸ್ತುಂಗಸಿರಸ್ತುಂಗಚಂದ್ರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯುಸಂಭವೇ |
- 3 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಸ್ವರಚಕ್ರವರ್ತಿಶ್ರೀವೀರಬ



- 4 ಲ್ಲಾಳದೇವ್ವಿಗ್ರತುವೀರಾಜ್ಯದೊಳು ಅಕ್ಷಯಸಂವ
- 5 ತ್ವರದ ಆಸ್ವಜ್ಯುಖಹುಳಸಪ್ತಮೋಮ
- 6 ವಾರದಂದು ತಗರೆ ಕೂಸವಾರದ ಅಸಿ
- 7 ಯಮಾನಿಯ ವ್ಯಾಜ್ಯದ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ
- 8 ಹೊನ್ನ ಗಾವುಂಡನಮಗಕವುರಣ ಹಲಬರು ವೀ
- 9 ರರಂತಳುತ್ತಿಹಿದುಸುರಲೋಕಪ್ರಾಪ್ತನಾದನು

## 23

ಅದೇ ಹೋಬಳಿ ಹೋಡಿ ಕೃಷ್ಣಾ ಪುರದಲ್ಲಿ ತಿರುಮಲದೇವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು ಸುತರಾಂ ಸವೆದುಕೊಂಡಿದೆ).

ಪ್ರಮಾಣ—4'—0"×3'—6"

- 1 ಕಾವರಿಸಂವತ್ಸರದಚಯಿತ್ರಸುಂಟು . . . . . ನರಸವನಾಯಕ
- 2 . . . . . ನಾಯಕರವರಬೋಗನಾಯಕನಪುತ್ರ . . . . .
- 3 ಪನಾಯಕನುಪುತ್ರಹರಿಯಪನಾಯಕನು . . . . .
- 4 ವನಕೆಂದುಬೋಗವದೇವರ್ಗಕೊಟ್ಟ . . . ಕೃಷ್ಣ . . ಗ್ರಾಮಭೂಮಿಯೊಳು
- 5 ಗೃಹಭೂಮಿಯಲುಗಿಡುಮರ . . . . .
- 6 . . . . . ಯಿಹಳೆಯನುಅರುಅಪಲಾಸಿಚಂದ್ರಸೂರ್ಯಂಗಲೆಯಿರುವಪರಿಯಂತ
- 7 ತಡೆಯಲಾಗದು ಎದುಕೊಟ್ಟ ಕೊಡಗಿಗ್ರಾಮ || ಗೋರಣ .

## 24

ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಮೊಳನಹಳ್ಳಿಯಲ್ಲಿ ಉರಬಾಗಿಲಬಳಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.6'—0"×1'—6"

- |   |                                       |
|---|---------------------------------------|
| 1 ನಮಸ್ತುಂಗತಿರಸ್ತುಂಬಿಚಂದ್ರಚಾಮರಾಜಾ        | 21 ಂತಂದರೆ ಚೆನ್ನಿಗರಾಯನಅಮೃತಪಡಿ          |
| 2 ರವೇತ್ರಯಿಲೋಕ್ಕನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ        | 22 ಗೆಸಲುನಮಾದಿಹಳ್ಳಿಯಸ್ತಳದಮೊಳಿನ         |
| 3 ಕಂಭವೇ   ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಭೃದಯಕಾಲಿವಾಹನಕಕ | 23 ಹಳೆಯನುಮಂನ . . . . . ಪೆಟೆಯಾಗಿಕೊ     |
| 4 ವೊರುಕಂಕಿ-೨-೨ನೆಗೆಸಂದಕಲಿನಕ್ರಮ           | 24 ಟ್ಟಿವಾಗಿಈಗ್ರಾಮಕೆಪ್ರತಿವಾಮಚೆನ್ನಿಗರಾ  |
| 5 ಮೆಂತಂದರೆಕಲಿನಕೆಸಲುಮಾ . . . . .         | 25 ಯದೇವೆಸರ್ವಸ್ಥಾವ್ಯನಿನಪುತ್ರಪ          |
| 6 . . . . . ದುಂದುಭಿಸಂವತ್ಸ               | 26 ಉತ್ರ ಶ. ಮು ಉತ್ತಿಯಾಗಿ ಅಚಂದ್ರಾರ್ಕ    |
| 7 ರದಭಾದ್ರಪದಬಂಧಿಲಾ                       | 27 ಸ್ಥಾಯಿಯಾಗಿಅನುಭವಿಸಿಕೊಂಡು ವರು        |
| 8 ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಾ                  | 28 ಕಂಕೆ ಚೆನ್ನಿಗರಾಯನಅಮೃತಪಡಿಗೆ          |
| 9 ರಾಮರಾಜಯದೇವ ಮಹಾಚರಸು                    | 29 ಕಡುಗುತ್ತಿ ಗೆಂಗೆಂಚಿಹ್ನರದಲ್ಲುಮುವ     |
| 10 ಗಳಮುದ್ರೆಯಗೊರಲೂರಹೆ                    | 30 ತ್ತುವರಹಮಂತೆತ್ತು ಬಹೆಯಿಪ್ಪಕ್ಕೆಅವ     |
| 11 ಬಾರುವರುವಾದಿಹಳಿಸಿಮೆ                   | 31 ವತಪ್ಪಿದರೆಹತತಾಯಮೈತನವಮಾ              |
| 12 ಯಪ್ರಭುಗಳಮಾದಿಹಳಿಯವಿ                   | 32 ಡಿದವನು...ಉಅಸ್ಥಾಯವಾಗಿಕೊಂ            |
| 13 ರಪ್ಪಗಲುಡಮೂಲಕಾರ್ತೀವೀರ್ಯ               | 33 ಡರೆಕಾ . . . ಲಿಂಗವಂತತಪ್ಪಿದ ವಿ       |
| 14 ಕೊನಿಪುರದಭದ್ರಪ ಹಗಚೆವೀ                 | 34 ಭೂತ್ತಿರುದ್ರಾಚ್ಚೆಗೆ ತಪ್ಪಿದವನು ತಿರನಾ |
| 15 ರಭದ್ರಸುಂಡೆಹಳಿಗೋವಿಂದಸಟ್ಟ              | 35 ಮಧಾರಿಮಾದ ವೈಕುಂಠತಿರ್ತಕ್ಕೆ ತ         |
| 16 ಚಿಕ್ಕಗದುಬಳಿಮೃಹಿಯಗೊಂಡ ದ               | 36 ಪ್ಪಿದವನು ಯಿಗ್ರಾಮಕ್ಕೆ ಸಂಕಮಗ್ಗ ದ     |
| 17 ಸೂರಗಿಡಯಬೊಂಬೆನಹಳಿಸಿಂಗಾರಿ              | 37 ಜಿಮನೆಸಿಥಾಯಸರ್ವಮಾನ್ಯಸ್ತಾನ           |
| 18 ಅತ್ತಿಕಾರಿಕ್ಕಲ್ಲನಾಯ್ಕಕಮುಂತಾದಗ         | 38 ಮಾನ್ಯರೂಪಮರಿಯಾದಿ ಲಕ್ಷ್ಯಮಿ           |
| 19 ಉಡುಗಳು ಜೋಗಣಸಟ್ಟಿಯಮಗ ಚೆನ್ನ            | 39 ಪತಿಯು ಬರಹ                          |
| 20 ಪ್ಪಸಟ್ಟಿಗೆಕೊಟ್ಟ ಪೆಟೆಯಕಾಸಾನದಕ್ರಮವ     |                                       |



## ಹಾಸನ ತಾಲ್ಲೂಕು.

25

ಹಾಸನದ ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಸೋಂಪುರದ ನಂಜೇದೇವರ ಗುಡ್ಡದಮೇಲೆ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-3"x8'-9"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮೀಭಲಾಂಭರಂ ಜೀಯಾತ್ಮೈಕೋಕ್ಯನಾಥಸ್ವಕಾಸನಂ ಜಿನಕಾಸನಂ ಜಯತಿಸ  
ಕಳವಿದ್ಯಾದೇವತಾ
- 2 ರತ್ನಹಿತಂ ಪೃಥಯಮನುಸು ಲೇಪಂ ಯಸ್ಯದೀರ್ಘಂ ಸದೇವಃ ಜಯತಿ ತದನುಕಾಸ್ತ್ರಂ ತಸ್ಯಯತ್ನವಮಿಥ್ಯಾ  
ಸಮಯತಿಮಿರಘಾತಿಚ್ಛೇದ್ಯತೀರೇಕಂ ನರಾಣಾಂ ||
- 3 . . . . . ದ್ರಾಗ್ರದಿಂ ಸಳನೇಖನಾಗಪ್ರಲಿಯಂ ಪೂಯ್ಯಾಸಳಂ ಪೂಯ್ಯಳಯೋಗಂ . . . . .
- 4 ಪ್ವಲಂಬರಂರಾಜ್ಯಂಗಿಯುತಿಪ್ಪಿನಂ | ವಿನಯಪ್ರತಾಪಮಂಖೀಜನನಾಥೋಚಿತಚರಿತ್ರಯುಗದಿಂಜಗಮಂಜನನಯ  
ನವನಿಸಿನಗಳ್ಳಂವಿನಯಾ
- 5 ದಿತ್ಯಂ ಸಮಸ್ತಭುವನಸ್ತುತ್ಯಂ ಆತಂಗೆತಿಮಹಿಮಂ ಹಿಮಸೇತು ಸಮಾ
- 6 ಖ್ಯಾತಕೀರ್ತ್ತಿಸನ್ನತ್ತಿಮನೋಜಾತಂ ಮದ್ವಿ ತರಪುನೃಪಜಾತಂ ತನುಜಾತನಾದನೇಜಿಯಂಗೈವಂ || ಬಲ್ಲಿದರವ  
ನೀಪತಿಸಂಪಾದಿತಧರ್ಮಾತ್ಮ
- 7 ಕಾಮಸ್ಥಿಪೂಲವನೀವಲ್ಲಭರಾತನ ತನಯಬ್ಬಿಲ್ಲಳಂಬಿಟ್ಟಿದೇವನುದಯಾದಿತ್ಯಂ | ವೂವರಸ ಗಳೊಳಂತಾಂಭಾವಿಸೆ  
ಮಧ್ಯಮನದಾಗಿಯಂ
- 8 ನೃಪಗುಣಸದ್ಭವದಿನುತ್ತಮನಾದಂ ಭಾವಿಭವದ್ಭೂತಜಪ್ಪು ವಿಪ್ಲು ನೃಪಾಳಮಲೆಯಂಸಾಧಿಸವಾಣ್ಣಿ ನೇತಳವನಂಕಾಂ  
ಚೀಪುರಂಕೋಯತೂ
- 9 ಮ್ನಲೆನಾಡಾತುಳುನಾಡುನೀಲಗಿರಿಯಾಕೋಳಾಲಮಾಕೋಂಗುನಂಗಲಿಯುಚ್ಚಂಗಿವಿರಾಟರಾಜನಗರಂವಲ್ಲೂರಿವಲ್ಲಂದು  
ವ್ಯಾರದೋವ್ವಲದಿಂ
- 10 ಲೀಲೆಯಸಾಧ್ಯಮಾದುವಣೆಯಾವ್ವಿಪ್ಪುಹವಾಪಾಳನೂಳ್ . . . ಯೆನಲಾಳ್ . . . . . ಜಾಡಾಮಣಿ . . .  
. . . ಪಾರಮೆನೆ
- 11 ಕಿನ್ನರೇಶ್ವರೇಶಪೂತ್ರಂ . . . . . ಫಣಿ . . . . . ಗುಣಮಣಿಃ
- 12 ಸಮ್ಯಕ್ತಜಾಡಾಮಣಿಃ ಆ ವಿಪ್ಲು ವರ್ಧನಃಗಂ . . . . . ಯೆನಿಸಿದ ಲಕ್ಷ್ಮಾದೇವಿಗಮುಧ್ಭವಿಸಿದನೀ  
ಭೂವಿಶ್ವತ ನಾರಸಿಂಹನಾಹನ
- 13 ಸಿಂಹಂ | ಪದಮಾತೇಂಬದುಕಂವಂಗಮೃತಜಳಧಿತಾಂವ್ಯಗಿಂಗೆಂವಾತಂನುಡಿವಾತಂಗೆನಿನೆಂಬೈಪ್ರಳಯಸಮ  
ಯದೂಳ್ವೇಣಿಯಂವಿಜಯಿಬಪ್ಪಕಡಲಂ
- 14 ನಂಕಾಳನನ್ನಂಮುಳಿದಕುಳಿಕನನ್ನಂಯುಗಾಂತಾಗ್ನಿ ಯಂನಂಸಿಡಿಲಂನಂಸಿಂಗದಂನ್ನಂಪುರಪರನುರಿಗಂಣಂನನೇನಾರ  
ಸಿಂಹಂ | ರಿಪುಸರ್ಪದ್ವರ್ಪದವಾನಳಬಹಳೆ
- 15 ಖಾಜಾಳಕಾಳಂಬುವಾಹುರಿಪುಭೂಪಾಳಪ್ರದೀಪಪ್ರಕರಪಟುತರಸ್ಪಾರ್ಯುಯ್ಯಾಸಮೀರಂ ರಿಪುನಾಗಾನೀಕತಾಕ್ಷೃಂ  
ರಿಪುನೃಪನೇನೀ
- 16 ಪೂವೇತಂಡರೂದಂರಿಪುಭೂಭೃದ್ಭರಿವಜ್ರಂರಿಪುನೃಪಮದಮಾತಂಗೆಸಿಂಹಂ ನೃಸಿಂಹಂ . . . . . ಪೂಗಳ್ಳ  
ತೀವ್ರಪ್ರಕಾಶ . . . ಗಿದುಪೂಗಳ್ಳದಂನಾ
- 17 ಹೊಡಂ ಕರುಗಾತ್ರಪ್ರಗದ್ರಕ್ತಪ್ರನಾಹಪ್ರಳಗುರಂಧ್ಯಾನಮುಂಕರುಭೂಭೃದ್ಭರಿಸಂದೋಹದಾಹಪ್ರಚಂದಚಿಟ  
ಚಿಟಿಧ್ಯಾನಮುಂ ನಿರ್ದಿಕ್
- 18 ಲ್ಲಂಪೂಗ್ಗುತ್ತಿ ಕುಂನೃಸಿಂಹಪ್ರಬಳಭುಜಬಳಾಟೋಪಮಂಧಾತ್ರಿಗೆಲ್ಲಂ || ಆವಿಭುವಿನಪಟ್ಟಮಾಹಾದೇವಿಗೆಸದ್ಗುಣ  
ಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗೆ ಮಿ
- 19 ಗಿಲಾದೇಚಲದೇವಿಗೆಬಲ್ಲಾಳದೇವನು:ದಯಂಗೆಯ್ದಂ | ಕಲಿಕಾಲಕ್ಷತ್ರಪುತ್ರಪ್ರಬಳತರದುರಾಚಾರಸಂದೋಹದಿಂದಂ  
ಪೂಲೆಪೂದ್ವಲೆಪೇಸೀಪತ್ತಳವ
- 20 ಕಿದಮಹಾಕಾಂತೆಯಂರಕ್ತಿಸಲ್ಕಾ ಜಲಜಾಹ್ನಂತಾನೆಬಂದಿಂತವತರಿಸಿದವೊಲೆವೀರಬಲ್ಲಾಳದೇವಂ | ಕುಲಜಾತ್ಯಾಚಾರ  
ಸಾರಂ ನೃಪನರನುದಯಂಗೆಯ್ದಂ
- 21 ನಾಶ್ವರ್ಯಕಾರ್ಯಂ || ವಿನಯಶ್ರೀನಿಧಿಯಂವಿವೇಕನಿಧಿಯುಬ್ರಹ್ಮಣ್ಯನಂಪೂರ್ಣ ಪುಣ್ಯನನುದ್ಧಮಯಕೋಡ್ಡಿಿಯಂಜಿತ  
ಜಗತ್ಪ್ರಕೃತ್ಯಿಯಂಸರ್ವಸಜ್ಜ
- 22 ನಸು ಸ್ತುತ್ರನಮುಧ್ಭವದ್ವಿತರಣಶ್ರೀವಿಕ್ರಮಾದಿತ್ಯನಂಮನ:ಜೀರ್ಮ್ಯಲೆರಾಜರಾಜನದೇಂಬಲ್ಲಾಳನಂಪೂಲೈರೇ ?  
ಉರಿಗಣ್ಣೆಂಬೆಂದಚಂಡಾತ್ರಿಪುರ



- 23 ಮುಂದವೋಲಿಚುಚ್ಚು ಲಲಾ ರುಗಾಗ್ಗ . . . . . ದಂದದಧಗಿಲಧಂಧಗಧಗಚೆಚೆಚೆ ಲಿಲಿಲಗಟ್ಟು ಪೊದೊಂಬರವಂ  
ಕೈಗಣ್ಣಿಕ್ಕಿಕ್ಕಾಳಕಳವಳಯ
- 24 ಲಿವೀರಬಲ್ಲಾಳನಿ (ದಿ) ದುರದತ್ತಂಚ್ಚಂಗಿಯೊಡರಿಪುನೃಪತಿ ಪೇಳಲಂಟಿ | ರಣರಂಗಾಂಗಣಸೂದ್ರಕಂನಡೆದೊಡಿಂ  
ತುರ್ಚಂಗಿಮುಚ್ಚು ಲಲಾ
- 25 ತಕ್ಷಣದಿನೋಡೆವಿರಾಟರಾಜಪುರವೊತ್ತು ತ್ತಾಯ್ತು ಮುನ್ನಾಂತಸೇವುಣರಾಪೋಕನಮಾತ್ರಕಂನೇಜಿದಿರಲ್ಲೆಂದಂಬಲ್ಲಾ  
ಳದೋಗುಣವಂಬಣ್ಣಿ ಸಲಣ್ಣ
- 26 ಬಲ್ಲವರದಾರೇಭೂರಿಭೂಚಕ್ರದೊಳ | ವಿಳಯಾದ್ರಿ ? ಯೆನಿಸಸೇವುಣಬಳನ... ನಿಜಯಾವಿಳಮಕರಾಕುಳವೀಯದು  
ಕುಳವರಿತಳಗ
- 27 ತವಾಯ್ತು ಬಂದು . . . . . | ಕದನದ್ವಪ್ಪಾರಿರಕ್ತಂಕೂಡೆಯುಬಿರಂದಾ . . . . . ನೆಲಿಗತ್ತಗ್ಗದಯಾ . . . . .  
ದೊಳಮುಂಬೊ . . . . . ಪೊನಬೆತ್ತಿ
- 28 . . . . . ಭೂತಾಳಿಪುಣ್ಯರಾಣೀಕೃತವಿಪುಳತಳಂ ವಿರಬಲ್ಲಾಳದೇವಂ ||
- 29 ಸ್ವಸ್ತಿ ಸವಸ್ತು ಭುವನಾಶ್ರಯಶ್ರೀಪೃಥ್ವೀವ್ಯಭರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪರಮಭಟ್ಟಾ ರಕದ್ವಾರಾವತೀಪುರವರಾಧೀ  
ಶ್ವರವಾಸನಿ ಕಾದೇವೀಲಬ್ಧ
- 30 ವರಪ್ರಸಾದರಿಪುಸಂಮದ್ಧನನಿನೋದಯಾದವಕುಲಂಬಿದ್ದುಮಣಿ ಸಮ್ಯಕ್ಪ್ರಜ್ಞಾಡಾಮಣಿಕತ್ತುಕ್ಷತ್ರಿಯ
- 31 ನಾನುಮರ್ಧನಂನೀರಪ್ರದರ್ಪಪ್ರಜ್ಞಾಡುನಿಲಶ್ರೀಮದ್ವೀರ್ಯ . . . . . ಪರಾಕ್ರಮೈಕಪ್ರಭಾವನಿರುಪಮಾತ
- 32 ಕೈಪ್ರತಾಪನಯವಿನಯಸ್ವಭಾವ | ಸಕಳಜನಕತ್ಯಾಕೀರ್ವಾದ . . . . . ಮುದ್ಗರಸಮುಕೇಳಿಸಂಸ
- 33 ಕ್ತ . . . . . ರಘುನಿಜಿತಾಧಿತ್ಯಪ್ರತಾಪ | ಸಪ್ತಾಂಗ . . . . . ವಿಳಾಸಪರಸ್ವತೀ . . . . . ಸ್ತಂಜಿರಮಸ್ತಂ  
ಜೀರರಮರಾಜ
- 34 ಕಣ್ಣಿರವ | ಪಂಚೈಕುಳ . . . . . ದಣ್ಣ | ಪಲ್ಲವಕುಲಯಲೋಮಿನದಾವಾಳ . . . . . | ಸಂಪಳ  
ಸಪಾಳಕುರಂಗಳಕುಳಪಳಾಯನಕಾರ
- 35 ಉಕತೇರನಿಜವಿಜಯದೋರ್ದಣ್ಣ . . . . . | ಸಕಳರಿಪುನೃಪಕುಳ . . . . . ದಿತ್ಯಾದಿವಾನಾದಿ
- 36 ಸಮಸ್ತಪ್ರಕೃತಿ ಸಂತೋಕ್ತೀಮತ್ಸಾರ್ಥಭಾಮ ಸಂಗ್ರಾಮರಾಮಭಟ್ಟಮದಿಕಾಪಟ್ಟ . . . . . ಧರತ್ರಿಪಟ್ಟಮಲೆರಾಜರಾಜ  
ಮಲಪರೋಕ್ಷಂಜ
- 37 ತಳಕಾಡುಗಂವಾಡಿನೋಳಂಬವಾಡಿಬಿನವಾಸಪಾನುಂಗಲೆಮಲಿಗೆಜೆಹಲಿಗೇಬೆಳ್ಳಲತಲವೇತಣಿಯು ಗೊಂಜಭೂಜಬಳ  
ವೀರಗಂ
- 38 ಗನೇಕಾಂಗವೀರನಿನವಾರಸಿಗಿರಿರಂಗೈಮ್ಜುಜಲದಂಕರಾಮನಸಹಾಯಸೂರಸಿಕ್ಕಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರ  
ಬಲ್ಲಾಳದೇವನಸಂಪ್ರಾಪ್ತನಿಜಚಾತುರಂಗಬಿಲಂ
- 39 ಬೆರಸುಸೇವುಣಬಳಮೆಲ್ಲಮಂವೀರಕೇಳಾಸನಂಬಟ್ಟಮಾನುಂತೊಳ್ಳುಳದಳಿಯೆ | ಸೇವುಣಬಳಳಧಿಮಾನನಳನೇ  
ಕಾಂಗದಿಂಸಪ್ತಾಂಗಸಾಂ
- 40 ಮಾಜ್ಯಮನಳವಡಿಸಿರಾಪ್ತೈಕ್ಯಕುಟಕನಿಮ್ಮೂಲಮಂವಾಡಿ ಕಲ್ಯಾಣಪಯಂವಾಗಿ ಸುಕಸಂಕಥಾವಿನೋ  
ದದಿಂರಾಜ್ಯಂಗಯುತ್ತಮಿರ
- 41 ತದ್ರಾಜ್ಯಾಧ್ಯಮಪ್ಪರಾಜಧಾನಿ ದೋರಸಗುಂದ್ರದೊಳುಕ್ರೀಮದ್ವಾದಿಭಸಿಂಹತಾರ್ಕಿಕಚಕ್ರವರ್ತಿ ಶ್ರೀಪಾಲತ್ರೈವಿದ್ಯ  
ದೇವಮಂಜರಗುಡ್ಡಗಳವಾಡಿ
- 42 ರಸಟ್ಟಿಯುಂ ಕಣ್ಣಿಸಟ್ಟಿಯುಂ ಭರತಿಸಟ್ಟಿಯುಂಇನ್ನೀ ನಾಲ್ಕುರೂಪಾನಾದೇಸಿಯುಂನಗರಮುಂ ಕ್ರಿಮದಭಿನವಾಸ್ತಿ  
ನಾಥದೇವರಘನೈಜನಾಲಯಮೆನಿ
- 43 ಪ ನಗರಜಿನಾಲಯ ಮಂಮಾಡಿಸಿದ ರಾಜಸಟ್ಟಿಯುಂನಯಮಂವಾಚಾರ್ಯಕವಳಿಯುಮೆಂತೆದೊಡೆ ಕ್ರೀಮದ್ರಮಿಳಸಂಘೇ  
ಸ್ತುನ್ನಂದಿಸಂಘೇಸ್ತು
- 44 ರುಂಗುಳ; ಅನ್ಯಯೋಭಾತಿನಿಶ್ಯೇಷಾಸ್ತ್ರವಾರಾಶಿಪುರಗೈಶ್ರೀವರ್ಧವಾಸ ಸ್ವಾಮಿಗಳಧರ್ಮತೀರ್ಥಂಪ್ರವರ್ತಿಸು  
ಮಲ್ಲಿ ಗೌತಮಸ್ವಾಮಿಗಳೇಭದ್ರಾ
- 45 ಹುಸ್ವಾಮಿಗಳಂ ಭೂತಬಳಿಪುಷ್ಪದಂತಸ್ವಾಮಿಗಳೆಂಸುಮತಿಭಟ್ಟಾರ ಕರಿನಕಳಂಕದೇವರಿಂದಂವಕ್ರಗ್ರೀವಾಚಾರ್ಯಂ  
ವಜ್ರನನ್ನಿ ಗಳೆಂಸಿಂಹಸ್ಥಿಗಳೆಂಪರವಾದಿಮಲ್ಲಾರಿಂ
- 46 ಕ್ರೀಪಾಲದೇವರಾಶ್ರೀಹೇಮಸೇನರಿಂದಯೊಪಾಲ ಮುನೀಂದ್ರ ರಂಕ್ರೀವಿಜಯದೇವರಿಂಕಾಸ್ತಿದೇವರಿಂಪುಷ್ಪಸೇನದೇವರಿಂದಂ  
ಚಕ್ರ
- 47 ವರ್ತಿಕ್ರೀವಾದಿರಾಜದೇವರಿಂ ಕ್ರೀಕಾಂತದೇವರಿಂ ಕಬ್ಬಿಬುತ್ಯಸ್ವಾಮಿದೇವರಿಂದ ಜಿತಸೇನದಂಡಿತದೇವರಿಂ ಮಲ್ಲಿಪೇಣ  
ಮಲಧಾರಿಸ್ವಾಮಿಗಳಂ . . . . .
- 48 ಕ್ರೀಪಾಲತ್ರೈವಿದ್ಯಗಧ್ಯದಧ್ಯ ವಚೋವಿನ್ಯಾಸನಿಸರ್ಗವಿಜಯವಿಳಾಸಂ | ತದನಂತರಂಕ್ರೀಮತ್ತ್ರೈವಿದ್ಯವಿದ್ಯಾಪತಿ  
ಪದಕಮ
- 49 ಲಾರಾಧನಾಲ್ಪಬುದ್ಧಿ; ಸಿದ್ಧಾಂತಾಭೋನಿಧಾನ . . . . . ಮೃತಾಸ್ವಾದ ಬಿಜ್ಜಾಚ್ಚಾಕುರಕ್ಷಾ . . . . . ಕ್ರವಾಕೃತಿ  
ಸಿಪ್ಪಣಸನ್ನತಂಭವ್ಯಸೇವ್ಯ ಸೋಯಂ
- 50 ದಾಕ್ಷಿಣ್ಯಮೂರ್ತಿಜ್ಞಗತಿವಿಜಯತೇವಾಸುಪ್ಪಾಜ್ಯಬ್ರೂತೀಂದ್ರ; ತದನಂತರಂ ಸುರರಾಜೇಂದ್ರಮದೇಭದಂತಚಸು  
ದೊಳದಿಗ್ಗಾಮಿ . . . . . ಮಸ್ತಿದೊಳ ಭ



- 51 ಗ್ಗಕರಾಳವಿ . . . ಲತಮೋಹಿಮಾದ್ರಿಕೂಟಂಗಳೋಳಧರಣೀಂದ್ರೋದ್ಭವಕಿರೀಟಕೂಟತರದೋಳವಾಗ್ಧೇವಿ .  
 . . ಯಂದ ರಿವಳಶ್ರೀವುನಿವಜ್ರ
- 52 ನಂದಿರುಗಭೀರೋದಾರ . . . . . ಬಳಸಿತ . . . ಜಂ
- 53 ಗಳಕೋಡಿನ್ನೋಳಪೊದೊಳ್ ಸೆದುಮುದರಮನೆಯ್ . . . . . ಯೋಲತಯಮುನಿ  
 ವಜ್ರನನ್ನಿಯ
- 54 ಈಗತಲನ್ನು ರವಳಿ . . . . . ವಜ್ರನನ್ನಿ ಬ್ರತಿಯಾ | ತತ್ಸ
- 55 ಮಯದೋಳಕುಮಾರನಂದುಮಸ್ತ ಪ್ರಭುಗಾವುಂಡುಗಳನಾಡಕಾಯು . . . . . ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ವೀರಬಲ್ಲಾಳ
- 56 ದೇವನಂ ಕಾಣಲ್ವೇಡಿಬಂದಿದ್ದೊಲ್ಲಿ ಅಭಿನವ ಶ್ರೀ ಕಾನ್ತಿನಾಥದೇವ . . . . . ಮುಮುಕ್ಷು ವಿಧಾರ್ಜನೆಯುಮುಪ್ಪಾಜೆ  
 ಯುಮು ಬುಷ್ಪಿಯರಾಹಾರದಾನಮುಮು
- 57 ಕಂಡುಬರಿದುಂ ಸುತಸಂಮಾಡಿ ದೇವರ ಶ್ರೀಕಾರ್ಯುಕ್ತ . . . . . ನಾಡಗೊಂಡುಗಳ ತಮ್ಮೊಳ್ಳಕಮುಕ್ಕವಾಗಿ  
 ಪ್ರತಾಪಚಕ್ರ
- 58 ವರ್ತಿವೀರಬಲ್ಲಾಳದೇವಂಬಂದು . . . . . ಕಾನ್ತಿದೇವರಪ್ಪ ವಿಧಾರ್ಜನೆಗಂಬಂಡಸ್ಸುಟಕಡೆಣ್ಣೊದ್ದಾ  
 ರಕ್ಕಂ ಬುಷ್ಪಿಯರಾಹಾರದಾನಕ್ಕ ವಾಗಿ
- 59 ಕವವರ್ಪಂ ೧೧೧೧ನೆಯ ವಿರೋಧಿಕ್ಯ ತ್ನಂವತ್ಸರದುತ್ತರಾಯಣಸಂಕವಾಣದಂದು . . . . . ವಜ್ರನನ್ನಿ ಸೈದ್ಧಾಂತ ದೇವ  
 ರಿಗೆ ಧಾರಾಪೂರ್ವಕಂ . . . . . ನಾಡಮೈಸೆನಾಡ
- 60 ಗುಮ್ಮನವೃತ್ತಿಯೊಳು . . . . . ಮುಚ್ಚುಂಡಿಯಂ ಕಡಲಹಳ್ಳಿಯಂ . . . . . ಕಡಲಹಳ್ಳಿಯ ಈಶಾನ್ಯದ  
 ತೋಜೆನಾ
- 61 ಡಸನ್ನೆ ನಾಡಾಗಣ್ಣಿ ನಾಡ . . . . . ನಡುಯೆಲುಬಲದ ಸೀಮೆಯನಟ್ಟ ಕಲ್ಲು ಅಲ್ಲಿಗುರವಿನಗುಂಡಿಯ . . . . . ಮರನಿ  
 ತಾಳೆಯನೋ
- 62 ರಡಿ . . . . . ಮೊರಡಿಚಂಚರಿವಳ್ಳದತಡಿಕಡಲೆಯಹಳ್ಳಿಯ ಆಗ್ನೇಯದಲರಿದವಾಳಿಕೆಯಲವಿವಳ್ಳಿಯ  
 ಗುಮ್ಮನವೃತ್ತಿಯನಾ
- 63 ಗವ . . . . . ಯಮೋಹಿಡಿಚಂಚರಿವಳ್ಳಂಮುತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯನ್ನಿರಿಸ್ಸದಬೆಳ್ಳರಯಕಣಿ
- 64 ಯಕಲು . . . . . ಬಡೆಮ . . . . . ಕೊಳವೂಬ್ಬಿಳ್ಳಂಮುತ್ತಿಯಮರನ . . . . . ಗಲ್ಲುತಟ್ಟು ಮುತ್ತವೀಕಲ್ಲಿಯಹಳ್ಳಿಯ  
 ವಾಯವ್ಯ
- 65 ದತೋಜಿನಾಡಹಳ್ಳಿಯಬೀಡಿನತ್ತಿರಿಸ್ಸಿಯೊಳು . . . . . ಕಗ್ಗೊಲ್ಲಮೋಹಿಡಿಚಂಚರಿವಳ್ಳಂ ತಂ ತಟ್ಟುವಟವೃಕ್ಷ ಅ
- 66 ಳ್ಲಿಮುತ್ತವೀಕಡಲೆಯಹಳ್ಳಿಯ ಈಶಾನ್ಯ . . . . . ಗುಮ್ಮನವೃತ್ತಿಯತ್ತಿರಿಸ್ಸಿಯನಡುಗಣಿಯಕೂಡುತ್ತಾ ಇನ್ನಿದು  
 ಸೀಮಾಕ್ರಮ | ಮಂಗಳಮಹಾ | ಶ್ರೀ
- 67 ಭೂಮಿದಾನಾತ್ಪರಂದಾನಂ . . . . . ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋ
- 68 ಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವರ್ಪಸಹಸ್ರಾಣಿವಿಷ್ಣಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

## 26

ಅದೇ ಹಾಸನದ ಹೋಬಳಿ ಕಂದಳ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ತೊಟ್ಟಮನೆ ತಿಮ್ಮೇಗೌಡನ ಗದ್ದೆ  
 ಬದುವಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0" x 1'-3"

1 ಶ್ರೀವಾರುವದ	3 ಣಿಯರಿಗೆ ಬ	5 ಕೊಟ್ಟುಕೊಡಗಿ
2 ದೋಗೇಸಾಹ	4 ಲಾಳರಾಯ	

## 27

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುದ್ದೇಗೌಡನ ಕೊಡಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ—3'-0" x 1'-6"

1 ಶ್ರೀವಾರುವದ	3 ರಿಗೆಬಲಾಳರಾ	5 ಡಗಿ
2 ದೋಗೇಸಾಹಣಿಯ	4 ಯ ಕೊಟ್ಟುಕೊ	

## 28

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಹನುಮಂತರಾಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-0" x 1' 6"

1 ಶ್ರೀವಾರುವದ	3 ಯರಿಗೆಬಲಾಳ	5 ಕೊಡಗಿ
2 ದೋಗೇಸಾಹಣಿ	4 ರಾಯಕೊಟ್ಟು	

## 29

ಮುದ್ದದ ಹೋಬಳಿ ಕೋರಮಂಗಲಕ್ಕೆ ಪೂರ್ವ ಕರಡೇಗೌಡನ ಗದ್ದೆಯ ತಲಕಟ್ಟಿನಲ್ಲಿ ನಿಲ್ಲಿಸುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-2" x 1-10"

1 ಸ್ವದತ್ತಾಪ್ಪರದತ್ತಾ ವಾ	4 ಣಿ ವಿಷ್ಣಯಾಂಜಾಯತೇಕ್ರಿ	7 ಜ್ಯೋತಿವಿಷಮೇಕಾಕಿ
2 ಯೋಹರೇತವಸುನ್ಯ	5 ಮಿಃ  ನ ವಿಷಂ ವಿಷವಿ	8 ನಂಹನ್ನಿ ದೇವಸ್ವಂಪುತ್ರ
3 ರಾಂ  ಪಷ್ಪಿರ್ವರ್ಪಸಹಸ್ರಾ	6 ತ್ವಾಯ.ಬ್ರಹ್ಮಸ್ವಂ ಪಮು	9 ಪಾತ್ರಕಂ



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ಅದೇ ಹೋಬಳಿ ಮಾಯಿಸಮುದ್ರಕ್ಕೆ ಪೂರ್ವ ಸರ್ಕಾರಿ ಗೋಮೊಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'-3" × 1'-6"

- |                |            |                  |         |
|----------------|------------|------------------|---------|
| 1 ಯಿವಸಂವತ್ಸರದ  | 3 ದರಯ್ಯನಮಗ | 5 ಕಾಮರೂರಕಟ್ಟೆಯ   | 7 ಮಿಯಸಾ |
| 2 ಕಾತ್ರಿಕಬಿಲೂಕ | 4 ಮನಣಯಗೆ   | 6 ಬಂಡಿಗೆ ಬಿಟ್ಟಭೂ | 8 ಸನ    |

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ಅದೇ ಹೋಬಳಿ ಹೆರಗು ಗ್ರಾಮದ ಕೆರೆಯ ಪಶ್ಚಿಮ (ಬಳಗೇರಹಳ್ಳಿ) ತೊಬಿನ ಕಲ್ಲುಕಂಬದ ಹೊರಗಡೆ ಬರೆದಿರುವದು.

ಪ್ರಮಾಣ—6'-0" × 1'-6"

- |              |                   |                     |                |
|--------------|-------------------|---------------------|----------------|
| ಕ್ರಿಮದಾತ್ರೆಯ | 2 ಗೋತ್ರದಹೆರಗಿನೂರೂ | 3 ಚೆಯ ಹಿಟ್ಟಮಯನಿಕ್ಕಿ | 4 ದತೂಂಬು ದೇಗುಲ |
|--------------|-------------------|---------------------|----------------|

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ಅದೆ ಕಂಬದ ಬಳಭಾಗದಲ್ಲಿ.

- |        |         |      |             |
|--------|---------|------|-------------|
| 1 ನಾರಣ | 2 ಮಲ್ಲಿ | 3 ಯಣ | 4 ಹಿಟ್ಟಮಯ್ಯ |
|--------|---------|------|-------------|

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ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಈಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಹಾಸನದ ತಾಲ್ಲೂಕು ಪ್ರಿಂಟ್ ನಂ. 60. ತಿದ್ದು ಪಾಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಜಂದ್ರಚಾಮರಚಾರನೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಶಂಭವೇ || . . . . .
- 3 ಕ್ರೀ ಶಿವಮಸ್ತು ಸರ್ವಜಗತೋ ಪರಹಿತನಿರತಾಭವಂತುಭೂತಗಣಾ | ದೋಷಾಃ
- 4 ಪ್ರಯಾಂತುನಾಶಂಸರ್ವತ್ರಜನಸ್ಸುಖೀಭವತುಲೋಕಃ || ಸ್ವಸ್ತಿ ಸಮಧಿಗ
- 5 ತಪಂಜಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಶ್ವರಂದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂಯಾ
- 6 ದವಕುಳಾಂಬರದ್ವಯಮಣಿಮುಲಪುರೋಳುಗಂಧಕೋಗುನಂ ಗತಿಗಂಗವಾಡಿ
- 7 ನೋಣಂಬವಾಡಿಬಿನವಸಹಾನುಂಗಲುಹಲಸಿಗೆಗೋಡಭುಜಬಳವೀರ
- 8 ಜಗದೇಕಮಲ್ಲಪ್ರತಾಪಹೋಯ್ಯಳಕ್ರೀನಾರಸಿಂಹದೇವರಂಕ್ರೀಮ
- 9 ದ್ರಾಜಧಾನಿದೋರಸಮುದ್ರದನೇಲಿವೀಡಿನೋಳುದುಪ್ಪನಿಗ್ರಹಕಿಷ್ಕಪ್ರ
- 10 ತಿಪಾಳನಂವಾಡಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಪ್ಯುರ್ವಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತ ಮಿರ
- 11 ಸಕವಪ್ಪ ಸಾಸಿರದೇಶ್ವತ್ತ ನೆಯಬಹುಧಾನ್ಯಸಂವತ್ಸರದಪೌಷ್ಯ
- 12 ಶುದ್ಧತ್ರಯೋದಸಿಸೋಮವಾರದುತ್ವ ರಾಯಣಸಂಕ್ರಾಂತಿಯಂ
- 13 ದುಪ್ರತಾಪಹೋಯ್ಯಳಕ್ರೀನಾರಸಿಂಹದೇವರದತ್ತಿಯಾಗಿಹೆರ
- 14 ಗೋಡೆಯಸೋವನಾಥಿಮ

(ಮುಂದೆ ಕಲ್ಲು ಬಡೆದುಹೋಗಿದೆ)

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ಅದೇ ಕಾಸನದಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು (ಹೊಸಕಾಸನ).

- |                        |                          |
|------------------------|--------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ       | 9 ಬ್ರಹ್ಮವಾರದನು ಕ್ರೀಮತು   |
| 2 ಪಂಚಮಹಾಸ[ಬ್ಧ]         | 10 . . . ಬಾಳದಕ್ಕೇಸ್ವರದೇ  |
| 3 ಮಹಾಮಣ್ಣಿ[ಳೇ]         | 11 ವರನನ್ನಾದಿವಿಗಿಬಿಟ್ಟ    |
| 4 ಸ್ವರಂ ವೀರಬ[ಲ್ಲಾ]     | 12 ಎತ್ತು ಗಾಣವೊನ್ನು ಇನ್ನೀ |
| 5 ಳದೇವರರಾಜ್ಯ[ಮಾ]       | 13 ಧರ್ಮಮಾವಂಪುತಿ          |
| 6 ಚಂದ್ರಾಕೃಷ್ಣರ         | 14 ಪಾಳಸದಕಿಡಿಸದವಂಗೇಪಂ     |
| 7 ಹೆರಗಿನಸುಂಕದಹೆಗ್ಗ[ಡೆ] | 15 ಚಮಹಾಪಾತಕಮುಕ್ಕುಂ       |
| 8 ಬಾಚರಸಂಸ್ಥಾನಸುಧ್ಧದಸಮಿ |                          |

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ಅದೇ ಹೆರಗುಗ್ರಾಮಕ್ಕೆ ವಾಯವ್ಯ ಮಾರನತಿಮ್ಮನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'-4" × 1'-6"

- 1 ಕ್ರೀ ಒಂ ನಮಸ್ತಿವಾಯ . . . . . ಚಾರವೇ|
- 2 ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಕ್ರೀ



- 3 ಮತಪ್ರತಾಪಚಕ್ರವರ್ತಿಹೋಯ್ಸಳವೀರ . . . . .
- 4 ಯ್ಸಳಚ . . . . . ಯುಡುಗ . . . . .
- 5 ನಂಬಭೂಭುಜಂ . . . . . ಯು
- 6 ಯಾಯ್ಕನಂದನಂ . . . . . ನ
- 7 ಪೈಜಿಯುಗಭೂಭುಜಂ || ಸಮರ . . . ಗು . . . . . ಯಂ ನ
- 8 ಸುರನತುಳವಿಜಯವಿ . . . . . ರಾತಿಯಂ ನರಸಿಂಹನು
- 9 ತನಾಗಿದ್ದರ್ವಿವಿಷ್ಣುತನಯ . . . . .
- 10 . . . . . ಕೊಂಡರ . . . . . ತ್ರಿಭುವನಮಲ್ಲ . ಲ . ದ . ಕ
- 11 . . . . . ರಾಗಿದ್ದರ್ . . . . . ನಾರ
- 12 ಸಿಂಹನಾಹವಸಿಂಹಂ . . . . . ತಳಕಾಡುಗಂಗವಾ
- 13 ಡಿನೋಣಂಬವಾಡಿಹಾನುಗಲ್ಲುಗೋಡಭುಜಬಳವೀರ
- 14 ಗಂಗನಸಹಾಯಕೂರಸನಿವಾರಸಿಧ್ಧಿಗಿರಿದುಗ್ಗಮ್ಲಚಲದಂಕರಾಮ
- 15 . . . . . ಪ್ರತಾಪಹೋಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರುಶ್ರೀಮದ್ರಾಜಧಾ
- 16 ನಿಡೋರಸಮುದ್ರದೊಳುಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂ
- 17 ಗೆಯ್ಯುತ್ತಮಿರತತ್ಪಾದಪದೋಪಜೀವಿ . . . . .
- 18 ತವಾಮರಸಂಗಮಧಾತ್ರಿ . . . . .
- 19 ಲದೇವಿಗಮಾತ್ಮಜರವ್ರ . . . . . ಜಗಳು . . . . .
- 20 ಗೇದೇವರಾಜ . . . . . ಲ . . . . . ನುವಾ . . . . .
- 21 ತನಯ . ಹರಗಿ . . . . . ಮೃನಾರನುವೇನಿಪ
- 22 ರು . . . . . ಭೋಧಿ . . . . . ಧರಯೋಳಿ
- 23 ಕ್ರಿತ್ಪುಣ್ಯಮಾಚಿಸಿಟ್ಟ . . . . . ಧರ್ಮದಿಂ
- 24 ಕ್ಷಿತಿಬಿನಯನು
- 25 ಸತಂಕುಲದೀಪಕಮಾಚಿಸಿಟ್ಟಯುಂಸ್ವಸ್ತಿ ಸಕವ್ರಪ . . . . .
- 26 ಕೋಭಕ್ರಿತ್ಸಂವತ್ಸರದಾಪೂರ್ಣರ್ದ ಪಾಡಿಸಿಸೋ
- 27 ಮವಾರದಂದು . . . . . ಹರಗುರು . . . . .
- 28 ಣಾಹಗ್ಗಡೆಯುಂ ಮಾಚಿಸಿಟ್ಟಯುಮಯ್ಯನಾಡಗವುಡುಗಳು
- 29 ಪ್ರಜೆಗಳುಂದಿದ್ದ . . . . . ಸೋಮೇಶ್ವರಸ್ವಾಮಿದೇವಾಲ್ಯದಹಡು
- 30 ವಣಮೆಯ್ಯಗದ್ದೆ ಸಲಗೆಹತ್ತು ಬೆದ್ದಲೆಮುತ್ತರೊಂದು || ಇನ್ನಿಸಿತು
- 31 ವಂವಾರಯಭಟ್ಟ . ಮಾದೆಯಗೆಕಾಲಃಕಟ್ಟೆ ಧಾರಾಪೂರ್ವಕಂನಾ
- 32 ಡಿಬಿಟ್ಟರು || ಯಿದನಾರಾದರೂವಾದಲ್ಲಿಪ್ರತಿಪಾಳಿಸಿದವನು
- 33 ಸಾಯಿರಕವಿಲೆಯುಂಗಂಗೆಯತಡಿಯಲಿಕೋಡುಂಕೋ
- 34 ಳಗವಂಹೊನ್ನಂ ಬೆಳ್ಳಯಿಂಕಟ್ಟಿಸಿಹತ್ತುವ್ವೇದದಾಪಾರಗಬ್ರಾ
- 35 ಹ್ಯಣ್ಣಿಗೆ ಕೊಟ್ಟ ಫಲಮೆಯ್ದು ವರು ಕಿಡಿಸಿದವರು ಸಹ
- 36 ಸ್ತಕವಿಲೆಯಂಬ್ರಹ್ಮಣರುಂಗೆಯ ತಡಿಯ
- 37 ಲಿವಧಿಯಿಸಿದಗತಿಯನೆಯ್ದು ವರು || ಓ ನಮಸ್ಕಿ ವಾಯು
- 38 ಸ್ವದತ್ತಂಪರದತ್ತಂ ವಾಯೋಹರೇತಿವಸುಂಧರಾ . . . . .
- 39 ಹಸ್ರಾಣಿಮಿಷ್ಣುಯಾಣ್ಣಯತೇಕ್ರಿಮಿ || ಇಧರ್ಮವ . . . . .
- 40 ಂ ಚಾಮಯಾಣ . ಮಾಚಿಸಿಟ್ಟ || ಇಧರ್ಮವಹರ್ಯಪಗವುಂಡ
- 41 ಸಿಟ್ಟಿಗೆದೇವರಹಿಂದಣಗದ್ದೆ ಹತ್ತು ಕೋ[ಳ]ಗಸಲ್ಪದು

## 36

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ವೆಳಗೆರೆಹಳ್ಳಿಯಲ್ಲಿ ಹೆರಗಿನಮ್ಮನಗುಡಿಯೊಳಗೆ ಕಲ್ಲುಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರೀಮಹಾ	3 ಬಿಟ್ಟಕೆ	5 ಡಿಯಬೆ
2 ದೇವಗ್ಗ	4 ಜಿಯುಕೋ	6 ಧಲೆಮು

## 37

ಅದೇ ಹೋಬಳಿ ಕಣಜನಹಳ್ಳಿಗೆ ವಾಯವ್ಯ ಹಾಳುಬಿದ್ದಿರುವ ಕಲ್ಲೇಶ್ವರಗುಡಿಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- 1 ಶ್ರೀ ಓನಮಕಿವಾಯ||ನಮಸ್ತುಂಗತಿರಣುಂಬಿ ಚಂ
- 2 ದ್ರಚಾಮರಚಾರವೇತ್ರೈಲೋಕ್ಯನಗರಾರಂ



- 3 ಭಮೂಲಸ್ತಂಭಾಯಸಂಭವೇ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹತಕ್ರೀಮತುಖೋಸಳವೇ
- 5 ವದೋ ರೇರಸಮುದ್ರದನಿಲವೀನನಋಷಿಭಾವಿನೋ
- 6 ದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತಮಿದ್ಧೃಢರಗನ ಬೂಚಿಮ
- 7 ಯಮಾರಗವಡ ಸಮಸ್ತ ಪ್ರಜೆಗುವುಕಳು ಕ್ರೀ
- 8 ಮುಖವೆಂಬ ಸಂಭರದಂದುಸೋಮವಾರಮಕರಸಂಕ್ರಮಣ
- 9 ಬೆತಿಪಾತದಂದು ನಾಗಗೌಡಚಿಕ್ಕಣ್ಣ ನಮಾದಗೌಡ
- 10 ಕಾಳಸೆಟ್ಟ ಈನ್ತಿ ನಿಖರಪುತ್ರಗವುಡಯ . . . . . ಸಮಸ್ತ
- 11 ಪ್ರಜೆಗಳುಮಿದ್ಧೃವಾಮದೇವರಸೋಮೆಯನಕಾಲಂಕಚಿ ಧಾರಾ
- 12 ಪೂರ್ವಕಮಾಡಿಬಿಟ್ಟ ಗದ್ದೆ ದೇವರಸಾರಭೂಮಿಕಯ
- 13 ಕೋಡಗೆಹಳ್ಳದಲಿಸಾಹಣಿ . ಯಹಳಲಿಂಕೆಯಿಗೋ
- 14 ಇಯಹಳಲಿಂಕೆಯುಈನಿಸುನಾಗಣನದೇವಲ್ಯಕ್ಕೆ ಬಿಟ್ಟ
- 15 ಧವ್ಯು ಮರಗೌಡನಮಗಮಾಚಯಸ್ವದತ್ತಂಪರದತ್ತಂವಾ
- 16 ಯೋಹರೇ ವಸುಂಧರಾಸಪ್ಪಿವ್ಯಾಪಸಹಸ್ರಾಣಿವಿಪ್ಪಾಯಾಂ
- 17 ಜಾಯತಕ್ರೀವಿ-ಪ್ರಿಯಾದಿಂದಿಡಿನೆಯ್ತೆ ಕಾವಪುರುಷಂಗಾ
- 18 ಯುಂಜಯಕ್ರಿಯುಮುಕ್ತೆಯಿದಂ [ಕಾಯದೇ] ಕಾಯ್ತ ಪಾಟಿಗೆಕುರುಕ್ಷೇತ್ರ
- 19 ದೋಳಕ್ಕೋಟಿಮುನೀಂದ್ರರಂ ಕವಿಲೆಯಂ ವೇದಾಧ್ಯರಂಕೋಂದದೊಂದಯಸಂ
- 20 ಸಾದ್ಧೃಪುದಂದುಸಾಜಿದಪುನೀನೃಪಾಕ್ಷರಂಧಾತ್ರಿಯೋಳ

## 38

ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಕೋಡಿಹಳ್ಳಿಯಲ್ಲಿ ಕರೆಯ ಕೆಳಗಿರುವ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಹತ್ತಿರ  
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3' × 2'

(Iನೆಯ ಪಟ್ಟ)

- 1 ಸ್ವಸ್ತಿ . . . . . ತ್ರಿಭುವನಮಲ್ಲ ಮಲಸರೂ
- 2 ಉಗಣ್ಣ . . . . . ವಿಪ್ಲವದ್ಧನಬಿಟ್ಟದೇವ

(IIನೆಯ ಪಟ್ಟ)

- 3 ಪೊಯ್ಯಳಂಗಂಗವಾಡಿತೊಂಭತ್ತಪುಸಾಸಿ . ಮನಾಳುತ್ತ
- 4 ಮಿ . . . . . ಮಿಗೋ
- 5 ಉಬಂದುಕಾದಿಬಿಟ್ಟ ಸೋಮಣ ಸಿವಲೋಕ

(ಬಲಗಡೆ ಅಕ್ಷಪಟ್ಟ)

- 6 ಪ್ರಹಿತನದಕ್ರೀ

## 39

ಅದೇ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಗಣೇಶನಗುಡಿಯ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 2'—3"

- 1 ಕ್ರೀಮತು
- 2 ಕ್ರೀರಾಮಪಸ
- 3 ವರಸಂವತ್ಸರದಲು

- 4 ರಾಯಣನಯ್ಯ
- 5 ಕರುಕಿತ್ತನಕೆಡೆಯ [ತೂಂಬ] ನಿಕ್ಕಿಸಿದ
- 6 ಕಳಚಿಆಗಮಾಡುವಹೋಲ

## 40

ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಮೇಲುಚಾವಣಿಗೆ ಸೇರಿಸಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5'—6" × 2'—6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂಕ್ರೀವಿಧಿವಿವಿಧಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವ
- 2 ರ ಪರಮಭಟ್ಟ ರಕಂವ್ಯಾರಾವತೀ ಪುರವರಾಧೀಸ್ವರಂಯಾದವಕುಲಾಂಬರದ್ವಯ
- 3 ಷೆಸಮೃತ್ಯು ಚೂಡಾಮಣಿ ಮಲರಾಜರಾಜಮಲಸರೂಳುಗಂಡತಳಕಾಡುಗಂಗವಾಡಿನೊ
- 4 ಣಂಬವಾಡಿನವನಸಹಾನುಂಗಲ್ಲುಯಲಿಗಜಬೆಲಸುಗಿಬೆಳ್ಳಿಯತಟ್ಟ ವಾಡಿತಹರಿಕಾಡುನಾಡು
- 5 ಗೋಂಡ ಭುಜಬಳವೀರಗಂಗನೇಕಾಂಗನೇಕಾಂಗವೀರಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗ ಮುಖಚಲದಂಕರಾಮಾನಸಹಾ
- 6 ಯಕೂರನಿಕ್ಕಂಕಪ್ರತಾಪಚಕ್ರಾಂತಿ ಹೋಯ್ಯಳವೀರಬಲ್ಲಾಳದೇವರಸರುಕಲ್ಯಾಣಪಯ್ಯಾಂತಮಾ
- 7 ಗಿಸಕಲಜನಕಲ್ಯಾಣಮಹೋತ್ಸವದಿನೇಕಚ್ಚ ತ್ರಚ್ಚ ಯಯಿಂಸುಖಸಂಕಥಾವಿನೋದದಿಂರಾಜ್ಯಂಗೈಯುತ್ತ
- 8 ಮಿರೆ||
- 9 ಸ್ವಸ್ತಿ ಕ್ರೀಮತುಸಕವರ್ಧಂನೆಯರಾಕ್ಷಸಸಂವತ್ಸರದಮಾಘಸುಂಭ್ರವಾ



- 10 ರದಂಧುಚಟ್ಟುಗೊಂಡರಮಾಳಯ್ಯನಮಗಸೋಮೆಯನುಹಾರುವನಹಳ್ಳಿಯದಾರಿಯಲು
- 11 ಹೆಮ್ಮಕ್ಕಳಲಡೆಲುಚ್ಚರಲೀಯದೆತಾನುಂತನಸಂಗಡದಚೆಚ್ಚೆಯವನುಂವೀರಗಾಳಗಂಕಾನ್ರಿತೆ
- 12 ಮೈಕ್ಕಳಕಾದುಕಳುಕಳರಂಕೊಂದುತಾವುಸುರಲೋಕಪ್ರಾಪ್ತರಾಗಿರೇವಕನ್ನೆಯರುಯ್ದರು ಆ
- 13 ತನ್ನಿಲ್ಲದವೆಜಗತನಿಂಸುರಿಯಣ್ಣಕಲೆಯನುಂ ಆತನತಂಮದೆನಚೆಪುನುಂಅವರಕಿಜಿ
- 14 ಯಯ್ಯಕ್ಕಟ್ಟದಹಳ್ಳಿಯಮಾದಿಗೊಡನುಂ ಇನ್ನೀಮೂವರುಂಆತನವೀರವಸ್ತುವಂ ನಿಲಿಸಿದ ಸಿಲಾಲೇಬೆ
- 15 ಚಟ್ಟುಗೊಡರಕೆಪೆಯಳಿಗಳಗತಂಮಕೆಜಿಯುಂಣ್ಣಿನಲ್ಲಿಬೆನಚೆಯನುಂಬವೈಯನುಸೋಮಬೇಯನಕಾಲಂಕ
- 16 ಚ್ಚಿವೀರಗಲ್ಲಿಂಗಿನಿವೇದ್ಯಕ್ಕಂಹೂಪತ್ರಗಂಧಾರಾಪೂರ್ವಕಂಮಾಡಿಬಿಟ್ಟಗದಕೊಳಿಯಿಧವ್ಯು
- 17 ಯಿಧವ್ಯು ವಂಪೂಜಿಸದೆ
- 18 ಉದಾಸೀನಮಾಡಿದಡೆ ಕವಿಲೆ
- 19 ಯಂ ಬ್ರಾಹ್ಮಣರಕೊಂದಪಾಪ

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ಅದೇ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವರ ಪಾಳುದೇವಾಲಯದ ಮುಂದೆ ಹೂತಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—9" × 2'—3"

- 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಸರಸ್ತುಂಬೆಚಂದ್ರಚಾಮರಚಾವೇತ್ರೈಳೋಕ್ಕನಗಾರಂ
  - 2 ಭಮೂಲಸ್ತಂಭಾಯ ಸಂಭವೇ||ಲಿಂಗಮನೇಜನನೀಜನಕಂ ಲಿಂಗಮನನ
  - 3 ಗಾಳ್ಯನಾಪ್ತಬಂಧವಭ್ರಾತೃ||ಲಿಂಗಮನೇಸರ್ವಮನಿಸುವಸಂಗಂದೊರಕೊ
  - 4 ಳ್ಳಜಮ್ಮಜಮ್ಮಾಂತರದೊಳ್||ಜನಮುಸಿವಾಯುಗಣಪತ್ನಾಯನಮಃ || ಶ್ರೀ ಶ್ರೀ
  - 5 ಶ್ರೀಗುಪ್ತನಿಮಿತ್ತವಾದಯದುವಂಶಾಭೋಧಿಗಿಂದೂಪ್ತವದ್ರಾಗಂಶ್ರೀಸಳನೆ
  - 6 ಬನಾಗಿಪುಲಿಯಂಪೊಯ್ದ ಸಳಂಪೊಯ್ಯಳ||ಯೋಗಿಂದೋಕ್ತಿಯಿನಾದನಾಪಕರ
  - 7 ತದ್ವಂಶದವಗ್ಗಪ್ಪನಘೋಗೈಶ್ವರ್ಯಗುಣಾಸ್ಥಿತಪ್ಪಳಬರಂರಾಜ್ಯಾಗೆಯುತಿಪ್ಪಿನಂ ವಿನಯಪ್ರತಿ
  - 8 ಪರೂಪಂ ವಿನಯಾದಿತ್ಯಂಸಮಸ್ತಭುವನಸ್ತತ್ತ್ವಂ ಆನಕ್ಕೆ ತಾಣ್ಣಿಕಣ್ಣಿನೆನಿಪ್ಪಂಸನ್ಯಾಗ್ಗವಿ
  - 9 ತ್ತಿನಿತ್ಯಾಭ್ಯುದಯಂ||ಆವಿನಯಾದಿತ್ಯಸುತನಪ್ಪವಿಜಯಂಗದೇವಂಗಮೇಚಲದೇವಿಗಂಪುಟ್ಟಪು
  - 10 ರುಪಾತ್ಮತತ್ರಯಕ್ಕಂತ್ರೈಪುರುಷಗ್ಗಂದೊರೆಯನಿಜಸಂಜೆತ್ತಬ್ಬಳಲ್ಲಾದೇವನುಂಬಿಟ್ಟದೇವನುಂಮುದಯಾ
  - 11 ದಿತ್ಯನುಮಂದುಮೂವರರಸುಗಳವರೊಳುಮಧ್ಯಮನಾಗಿಯುಂಕ್ಷತ್ರಿಯುಧವ್ಯುಗದೊಳುತ್ತಮನೆನಿಸಿ ಮ
  - 12 ಲೆ ಮೊದಲಾಗಿಮೂಡಣಸಮುದ್ರಮೆಸೆಮೆಯನಲಾಳ್||ಆವಿವ್ವ ವದ್ಯಗಂಗಳಾವೊದ್ದವರಾಜ್ಯಲಕ್ಷ್ಮಿಯೆನಿಸಿದ
  - 13 ಲಕ್ಷ್ಮಾದೇವಿಗಮುದುಭವಿಸಿದನೀಭೂವಿಕ್ರನಾರಸಿಂಹನಾಹವಸಿಂಹಂ||ಆವಿಭುವಿನಪಟ್ಟಮಹಾದೇವಿಗಸದ್ಗ
  - 14 ಣಚರಿತ್ರದಿಂದಂಸೀತಾದೇವಿಗಿಮಿಲಾದೇಚಲದೇವಿಗಿಬಲ್ಲಾ ಳುದೇವನುದಯಂಗೈಯ್ದಂ||ಆತನವಿಕ್ರಮಮುಪಮಾತೀತಂ
- ಭೂತ
- 15 ಆದೊಳುಭೂತಳಪತಿಗಳುಭೀತಿನತವಿಕಟಮಾವುದೋ||ತನ್ನಿ ಜಧರೆಯನಾದಸ್ಸ . . ನಾಡಾಳ್ವರಿ||ರಣರಂಗಾಂಗಣ
- ಸೂದ್ರಕಂ
- 16 ನಡೆದೊಡಂತುಚ್ಚಂಗಿನುಚ್ಚ ತತುಕ್ಷಣದಿಂದೊಡೆರಾಟರಾಜಪುರಮೊತ್ತು ತ್ತಾಯ್ತು ಮುಂತಾಂನನ್ನೇವುಣರಾಪೋಸನ
  - 17 ಮಾತ್ರಕಂನಜೆದರಲ್ಲಿಂದಂದುಬಲ್ಲಾ ಆದೊಳುಗುಣಮಂಬ ಸಲಣ್ಣುಬಲ್ಲವರದಾರೀಭೂರಭೂಚಕ್ರದೊಳ್ |
- ಆನತೋಗ್ರೀವರ
- 18 ನಿಪ್ಪಪಾಂಧ್ಯಕುಳಮುನಿಮ್ಯೂಳನಂಗೈಯ್ದಜೇಯನನುದಾತ್ತಮುರಾರಿಕೇಸರನವ್ಯವಸ್ಥಂಗಳಂಗೈಬಿಧಿರನನಾ
- ಟೋಪದಿನಾಂತನೇ
- 19 ಪುಣರನೊಂದಾನೆಯೊಳುಗೈಬಿಧಿವೀರನನಾರಾಂಪುನಿಪಾಳಕಕ್ಕ ಫದನದೊಳುಬಲ್ಲಾ ಆಭೂಪಾಳನಂ|| ಸ್ವಸ್ತಿ ಸಮಸ್ತ
  - 20 ಭುವನಾಸ್ರಯಂಶ್ರೀದೃಢಿವಲ್ಲಭಂಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಸ್ವರಪರಮಭಟ್ಟಾರಕಂದ್ವಾರಾವತೀಪುರವರಾ
- ಧೀಸ್ವರಂ
- 21 ಯಾದವಕುಳಾಂಬರದ್ವಮಣಿಸಮ್ಯಕ್ಸ್ವಜೂಡಾಮಣಿಮಲೆರಾಜರಾಜಮಲಸರೊಳುಗಂಡತಲಕಾಡುಗಂ
  - 22 ಗವಾಡಿನೋಂಬವಾಡಿಬನವಸಹಾನುಂಗಲ್ಲುಪುಲಿಗೆಜಿಹಲಸಿಗೆಬೆಳುವಲತಟ್ಟವಾಡಿತಳಕಾಡುನಾಡು
  - 23 ಕೊಂಡಭುಜಬಳವೀರಗಂಗನೇಕಾಂಗಳೀರಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುಗ್ಗಮಲ್ಲಜಲದಂಕರಾಮನಸಹಾಯಸೂರನಿಸ್ಸಂಕ
  - 24 ಪ್ರತಾಪಚಕ್ರವರ್ತಿಪೂಯಿಸಳವೀ ರೂಳ್ಯಾದೇವರಸರುಕಲ್ಯಾಣಪರಿಯಂ ತಮಾಗಿಸಕಳಜನಕಲ್ಯಾಣವಹೋ
  - 25 ತ್ತವದಿನೇಕಚ್ಚತ್ರಪ್ಪಾಯಯಿಸುಖಸಂಕತಾವಿನೋದದಿಂದೃಢಿವೈರಾಜ್ಯಾಗೆಯ್ಯತಮಿರ || ತತ್ಸಾಮ್ರಾಜ್ಯಪೂ
  - 26 ಜ್ಯಮಪ್ಪಳುದ್ದಿಂಗಪಾಳರಾನ್ವಾಯಮೆಂತೆದೆ|| ಶ್ರೀಉದ್ದಿಂಗಪಾಳದೇವರುತಮು ಪ್ರತಿ ಸಿದದೇವಾಲ್ಯದಧವ್ಯುಪು
  - 27 ವರ್ತಿ ಸುವಲ್ಲಿಅವರಮಗನಪ್ಪಈಸರಜೇಯಂಗಿತ್ತನಕೆಜಿಯುಬ್ರಿರಾಜಸಿಟ್ಟಯಮಕ್ಕಳೂಮುಗೊಂಡಮಾ
  - 28 ದಿಗವುಡಸೋಮಗವುಡಾನ್ವೀಮೂವರೊಳಗೊಮಗವುಡವಮಕ್ಕಳುರಾಮಗವುಡಪಾರಿಸಗೊಡ
  - 29 ದಂಡಿಗವುಡಮಹಾದೇವಸಿಟ್ಟಯಮಕ್ಕಳುರಾಮೆಯನಾಯಕಚಾಕೆಯನಾಯಕಜಹಯಸಾಹಣಿಸೋ
  - 30 ಮಗವುಡವಮಕ್ಕಳುರಾಮಗವುಡಜನ್ನಗವುಡನುಂಣ್ಣೀಮೂವರುಗವುಡುಗಳಂಬಿಟ್ಟಣಹೆಗ್ಗಡೆಆದಿತ್ಯದೇವಗ
  - 31 ಣಪಯ್ಯಸಿಂಗಣ್ಣ ಬೋಕಣ್ಣ || ಬದ್ಧಗವುಡರಮಾಳೆಯಂಕೆಯಿಮಾಳಗವುಡರಕಲ್ಲಿಯುಮಸಣಗವುಡನಮ



- 32 ಗಕೇತಯ್ಯ ಏಚಗವುಡಯ ನೂಚಯ ತೋನ್ನೋಲೆಯಮಾಗವುಡಯೋಡವುರದಮಾಕಿಸಿಟ್ಟ ಕಟ್ಟಿದಹಳ್ಳಿಯ ಮಾದಿ  
33 ಗವುಡಮುತ್ತತ್ತಿಯ ಕಾಳಿಸಿಟ್ಟ ಸಿಟ್ಟಗಹಳ್ಳಿಯ ಕಾಚೆಯತಿಟ್ಟ ಗೋಡರಬೋವೆಯ ಕಾಮೆಯ ಕೋಣನಗಿರಿಯಣವಿ  
34 ಕಜ್ಜ ನಾದರಕೇತಯದೇಮಿಸಿಟ್ಟಯದೇವಣಣನಿ ನಿಖರುಂಪ್ರಮುಖ್ಯವಾಗಿ ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಕವರಿರಂಗನೆಯ  
35 ವಿಜಯಸಂವರ್ಧರದವೈಕಾಖಸುಂಬ್ರಿಪವಾರದಂದ ಸಿದ್ಧೇಶ್ವರದೇವರಪ್ಪ ವಿಧಾರ್ಚನೆಗಂನಿಯಿವೇದ್ಯ ಕಂಬ ಂಡಸ್ಪಟಿತ  
ಬೇಣೋ  
36 ಧಾರಕವಾಗಿಶ್ರೀವೀರಬಲ್ಲಾಳದೇವರದ್ವಾಂಗಲಕ್ಷ್ಮಿ ಉಮಾದೇವಿಯರಹಿರಿಯಮನೆಗೆ ಗಡಿಕೇಸಿಮಯ್ಯನುಂಬಟ್ಟಿಯಣ  
37 ಹೆಗ್ಗಡೆಯುಮೂವರುಗವುಡುಗಳಂಸಮಸ್ತ ಪ್ರಜೆಗಳಮುಖ್ಯವಾಗಿ ಆಲೂರಹಿರಿಯಕೆಹಿಯಕೆಳಗೆ || ೫೫ಗೆ  
38 ಉಂಬಾಬಿವಿಡಿಯ ಕೋಲಲುಕಡವದಗೊಂದಿಯಲ್ಲಿ ಕಬಿರಾತಕಂಸಂಕೋಂಮುಗುಳಿಯಕಟ್ಟಿದಹಿಂ  
39 ದೆಹಿರಿಯತೂಂಬಿನಿತುಹರಿವಲ್ಲಿ ಸಂಕೋಂಹಾಳಮೇಲೆಬಿದ್ದ ಲೆಕಂಬಿರಾ|| ಕಯಿಗಾಣಬನ್ನ ದೇವ  
40 ಗೋಳಗದಮಾಶ್ರೋಳಗನ್ನಿ ನಿನಿತುಮಾಳುದಿಂಗಳಂಗಳದೇವರಮಗನಪ್ಪ ಇಸ್ವರಜೇಯನಪಾದಪ್ರಜ್ಞಾಳನಪು  
41 ರಸ್ತರಧಾರಾಪೂವ್ಯ ಕಂವೂಡಿಸವ್ಯ ಬಾಧಾಪರಿಹಾರಮಾಗಿ ಆಚಂದ್ರಾಕ್ಷ್ಯ ಕಂಬರಂನಡವಂತಾಗಿ ಬಿಟ್ಟದ  
42 ತ್ರಿ || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ್ಸಂವಸಂಧರಾಂ | ಪಟ್ಟಿಂವರ್ಷ ಸಪ್ರಾಣಿವಿಷ್ಣು ಯಾಂಜಾಯತೇಶ್ರಿ  
43 ಮಿಃ|| ಪ್ರಿಯದಿಂದಿಂತಿದನೆಯ್ದೆ ಕಾವಪುರುಷಂ ಗಾಯುಂಜಯಶ್ರೀಯುಮಕ್ಕೆ ಇದಂಕಾದುದೇಕಾಯ್ತು  
44 ಪಾಪಗೆಕುರುಕ್ಷೇತ್ರವೋಳ್ವಾರಣಾಸಿಯೋಳೆಕ್ಕೋಟಿಮುನೀಂದ್ರರಂಕವಿಲೆಯಂವೇದಾಧ್ಯರಂಕೋಂದ  
45 ದೊಂದಯಕಂಪೊದ್ದು ಗುಮೆಂದುಸಾರಿದಪುವೀಶ್ಯಾಹ್ನರಂಧಾತ್ರಿಯೊಳು||

42

ಅದೇ ಕಲ್ಲಿನ ದಕ್ಷಿಣಕ್ಕೆ ಹಾಳದ್ದ ಕಲ್ಲು (ವೀರಗಲ್ಲು)

ಪ್ರಮಾಣ—4'—0" X 2'—6"

- 1 ಜಿತೇನಲಭ್ಯತೇಲಕ್ಷ್ಮಿ ಮೃತೇನಾಪಿರುರಾಗನಾ | ಹ್ವೇವಿಧ್ಯಂಸಿನೀಕಾ  
2 ಯಾ ಕಾ ಚಂತಾಮರಣೇರಣೆ|| ಒಂನಮಕ್ಕಿವಾಯಃ

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿಯಲ್ಲಿ ಕುಗಲ್ಲಿನ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" X 1'—6"

- |                        |                            |
|------------------------|----------------------------|
| 1 . . . . .            | 6 ರಾಮಪಮಾಕಿಗೆಕ್ಕೊಟ್ಟ ಗಡಿಕೋ  |
| 2 , . . . . ವಿಜಯಾಭ್ಯುದ | 7 . . ಬೆದಲೆಸಲಗಿಂಬಿಲೆಗೊನಬರದ |
| 3 ಯಸಾಲಿವಾಹನಕವರಿಪಂ      | 8 ಇದಕೆತುಬೋನುತಂಮತಾಯಿಗೆ      |
| 4 ಗಳುಂನೆಯಸರಾಭವನಾಮ      | 9 ತುಬೋನು                   |
| 5 . . . . . ಸೀಮೆಯರಗಡೆ  |                            |

44

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಲ್ಲೇಶ್ವರ ದೇವರ ಪಾಳುದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" X 2'—6"

- 1 ನಮಸ್ತುಂಗಕಿರಶ್ಚ ಂಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋ  
2 ಕೃನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೇ | ಗಣಪತ್ಯಾಯನಮಃ  
3 ಪೆಸಗೊಂಕಾವಾವದೇಸಂಗಳನೆಣಿಸುಪೊಪ್ಪಾವದುದುಗ್ಗಂಗಳಂ  
4 ಬಣ್ಣಿಸುತ್ತಿರ್ಪದಾವಾವನಿಪತಿಗಳಂಲೆಕ್ಕಿಸುತ್ತಿಪ್ಪುದಂಬೋ  
5 ಧಿನಾಕಂಕಯ್ಯಣ್ಣಿನಾಲ್ಕುಂಕಡಲತಡಿವರಂದಿಗುಜಯಕ್ರೀಡೆ  
6 ಯೋಳಸಾಧಿಸಿದಂಭೋಲೋಕಮಂಕ್ಷತ್ರಿಯಕುಳತಿಳಕಂವಿಪ್ಪು  
7 ಜಿಪ್ಪು ಪ್ರತಾಪ || ಸ್ವಸ್ತಿ ಸಮರ್ಥಗತಪಂಚಮಹಾಸ್ವಾಮಿಹಾ  
8 ಮಂಡಳೇಸ್ವರಂದ್ರಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ಯಾದವವಂಶಾ  
9 ಂಬರದ್ವೈಮುಣೀಸವ್ಯಕ್ತ ಚೋಡಾಮಣಿಮೂಲಪರೋಳ್ಗಂಡತಳಕಾ  
10 ಡುಕೋಂಗುನಂಗಲಿಗಂಗವಾಡಿನೋಣಂಬವಾಡಿ ಬಿವವಸೆಹಾನುಂಗಲು  
11 ಗೋಂಡಭುಜಬಳನಸಹಾಯಸೂರನಿಸ್ವಂಕಹೋಯ್ಯಳನಾರಪ್ಪಿಂಘೆದೇ  
12 ದೇವದೋರಸಮುಪ್ರದನೆಲಿವಿಡಿನೋಳಿಸುಖಸಂಕಥಾವಿನೋದದಿಂಬ್ರಿಪ್ತಿ  
13 ರಾಜ್ಯಂಗಯ್ಯ ತಮ್ಮಿರೆ || ಸಕವರ್ಣಸಾಸಿರವನೂವಿರಡನೆಯವಿಕ್ರಮ  
14 ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣಸುಧ್ಯಂಶಿಸೋಮವಾರಲುತ್ಪರಾಯಣಸಂ  
15 ಕ್ರಮಾಣದಂದು ಹುಲ್ಲೆಯಹಳ್ಳಿಯವಡ್ಡ ಸಿಟ್ಟಿನವನಾಡಸಾಚಣಿ  
16 ಯೂಮಾಡಿದುತಪ್ಪಧರ್ಮಕ್ಕೆ ಹೋನ್ನವಾರದಹೊಂನಗೊಂಡನಮಗ



- 17 ಬೋಕಗೊಂಡನುಂಜನೆಯಗೊಂಡನುಂಜಯಚಟ್ಟಿಗೊಂಡನುಂಜನೆಯಗೊಂ  
 18 ಡನುಂಸವುಪ್ಪಪ್ರಜೆಗಮಿದ್ಧುತ್ರಿಭುವನಸಕ್ತಿಪಂಡಿತರಪುತ್ರ  
 19 ಭೈರವಜೇಯನಕಾಲಕಟ್ಟಿಧಾರಾಪೂರ್ವಕಂವೂಡಿಮಲ್ಲಿಕಾ  
 20 ಜ್ಞಾನದೇವರುಪಚಾರಕ್ಕೆ ಬಿಟ್ಟದತ್ತಿವೊದಲಗದ್ದೆ ಸಲಗೆವರಡು  
 21 ಕಡೆಯತಕ್ಕಿಲಗದ್ದೆ ಸಲಗೆವರಡುತುಂಬಿನವೊದಲಕೊಳಗಂ  
 22 ನಾಲ್ಕು ಅನ್ನು ಸಲಗೆಕೊಳಗನಾಲ್ಕು ಬಿದ್ದ ಲುಮತ್ತು ರುಮಡುದೇ  
 23 ವರನಂದಾದೀವಿಗೆಗೆ ಕೆಯ್ಯಾಣವೊಂದೂಂತಿಸುಮಂದೇವಸ್ಯ  
 24 ಇಧವ್ಯಮನಾವನಾಗಿ ಪ್ರತಿಪಾಳಿಸಿದವಂಗಂಗೆವಾರಣಾಸಿಯ  
 25 ತಡಿಯಲು ಸಾಸಿರಕವಿಲೆಯಕೋಡುಂಕೊಳಗಮುಪ್ಪೊನ್ನ ಲುಕಟ್ಟಿಸಿದಾ  
 26 ನಂವೂಡಿದಫಲಮಕ್ಕು ಇಧವ್ಯವನಳಿದವಂಗಸಾಸಿರಕವಿಲೆಯಸಾಸಿ  
 27 ರಬ್ರಾಹ್ಮಣರಕೊಂದಪಾತಕಮಕ್ಕು ಇಧವ್ಯವನಗೆಯಿದಂಭೈರವಜೇಯ  
 28 ಸ್ಯದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತಿವಸುಂಧರಾಸಪ್ಪಿ ಬೃಂ  
 29 ಪಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ದುದ್ದದ ಹೋಬಳಿ ಬೈರಾಪುರದಲ್ಲಿ ಬಸವಣ್ಣ ನಗುಡಿಯ ಪೂರ್ವ ಗೋಡೆಗೆ ಬರಗಿಸಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—4'—6" × 2'—9"

- |                           |                         |
|---------------------------|-------------------------|
| 1 ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದಶ್ರಾವ | 5 ಕನಕುವಾರ ಭೈರನಾಯಕ       |
| 2 ಣಶುಂದಲುಕ್ರೀಮತುಪುಷ್ಪ     | 6 ನುಕೊಟ್ಟ ಭೈರಾಪುರಕ್ಕೆಜೋ |
| 3 ಗಿರಿಯ ಬಿಟ್ಟದದೇವರಿಗೆ     | 7 ಡಬೇಡಿಗ ತಳವಾರಿಕೆ ವಿ    |
| 4 ಹಾರನಹಳ್ಳಿಯ ಭೈರನಾಯ       | 8 ರಹಿತ                  |

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ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಸಾಲಗಾಮೆ ಗ್ರಾಮದ ಕೇಶವ ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—4" × 1'—2"

- 1 [ಶುಕ್ಲಾಂ]ಖರಧರಂವಿಷ್ಣುಂಶಕಿವಣ್ಣಂಚ ತುಭ್ಯಮಂ ಪ್ರಸನ್ನವದನಂ  
 2 [ಧ್ಯಾಯೇತ್]ಸರ್ವಫಲಾನ್ನಿಷಿದಾಂತಯೇ || ಸ್ವಸ್ತಿ || ಯಮನಿಯಮಸ್ವಾ  
 3 [ಧ್ಯಾ]ಯಧ್ಯಾನಧಾರಣಮನಾನುಷ್ಠಾನಜಪಸಮಾಧಿಃ  
 4 ಲಸಂಪನ್ನರುಂ ಯವುಪಾಸನಾಗ್ನಿ ಹೋತ್ರದ್ವಿಜಗುರಾದೇವತಾ  
 5 [ತ]ತ್ಪರಮಾತ್ಮಂಡೋಜ್ವಲಕೀರ್ತಿಯತರುಮಪ್ಪಶ್ರೀ  
 6 [ಮದನಾದಿ]ಯಗ್ರಹಾರಸರಸ್ವತೀಪುರವಾದಸಾಲಿಗಾವೆಘೋಗ  
 7 ಯ್ಯ[ನು] ಪಟಳದಿಂದಕಟ್ಟಿದುಕೆಜೆಯೊಡದುಕೇಶವದೇವರು  
 8 ದೇವಾಲ್ಯವುಪ್ಪನ್ನವಾಗಿಅಪಾರಕಾಲಕರುಮಮಾಡುವರಿಲ್ಲದಿ  
 9 ರುದುದನುಕ್ರೀಮತುಪ್ರತಾಪಚಕ್ರನರ್ತಿಹೋಯ್ಸಣಭುಜಬ  
 10 ಳಶ್ರೀವೀರಸೋಮೇಶ್ವರದೇವರಸರು ಕಣ್ಣು ನೂರನೆಲೆವೀಡಿನಲುಬ್ಬ  
 11 ಥಿವೀರಾಚ್ಯುಂಗೆಯ್ಯುತ್ತಿದ್ದರ್ಥಕೇಲಕ ಸಂವತ್ಸರದಜೈತ್ರಮಾಸದಲು  
 12 ಮಾಚಗವುಡನಮಗ ಅಂಕಗವುಡನಮಗ ಮಾಯಣ್ಣ  
 13 ನಾಯಕನು ಊರಕರುಕಂಬವಿಕ್ಕಿಸಿ ಕ್ರೀಚೆನ್ನ ಕೇಶವ  
 14 ದೇವರಮಾಡ್ವಿಪ್ರತಿದ್ಯಯ ಮಾಡಿಸಿದನುಮಂ  
 15 ಗಳಮಹಾಶ್ರೀಶ್ರೀಯೆಂದಿಕ್ಕೆ ಸಾಕ್ಷಿಗಳು  
 16 ಶಂಖತೇಜವೂರ ಕಡಗನೇಯ ಯಿ . . ರ .  
 17 ಮಣ್ಣು ಬರದ ಮಲಿತಂಮ ಶ್ರೀಪಾಂಚಜನ್ಯ ಪುರ  
 18 ಕ್ರೀಚೆನ್ನ ಕೇಶವ ಕ್ರೀಚೆನ್ನ ಕೇಶವ

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ಅದೇ ಗ್ರಾಮದ ಅರ್ಕೇಶ್ವರದೇವಾಲಯದೊಳಗೆ ಬಾಗಿಲ ಬಲಪಾರ್ಶ್ವದ ಗೋಡೆಯಲ್ಲಿರುವ

1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—6"

- |                                     |                                   |
|-------------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದ ಅಕ್ಷ ಬೈಯಸಂ | 5 ಪೂರಗಡಿಯಬಡಗಣದಿಸಲು ಬಿಟ್ಟದ         |
| 2 ವಜ್ರರದಸಾಲಗಾಮೆಯ ಅಶೇಷ               | 6 ತ್ತಿ ಕಂಡುಗಡೆದ್ದಲೆ ತೆಂಕಣಕಡೆಯ . ಅ |
| 3 ಮಹಾಜನಗಳು ಆಪೂರಗಡಿಯ ಕಾಳಗದಲು         | 7 ಸವಳಿಯಲಿ ಕಂಭನೂಟುವ ಅಗದೆಬೆ         |
| 4 . ನೋಜನಗುಂಮಂ ಬಿದಲಿತಂಗೇ             | 8 ದಲೆಯ                            |

[ಮುಂದೆ ಕಲ್ಲು ಸವೆದುಕೋಗಿದೆ]



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ಅದೇ ಕಲ್ಲಿನ ಪಕ್ಕದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

Iನೆಯ ಪಟ್ಟಿ.

- 1 ನಮಸ್ತಂಗಳಿರಕ್ಕಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯಕಂಭವೇ || ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪೃಥ್ವೀವಲ್ಲಭಮಹಾ
- 3 ರಾಜಪರಮೇಸ್ವರ . . . . . ಯಾದವ
- 4 ಕುಳಂಬರದ್ಭುಮಣಿಸಬ್ಬಜ್ಞ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ
- 5 . . . . . ಮಗರರಾಜ್ಯನಿಮ್ಯೂಷನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ
- 6 . . . . . ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರು ಮಹಾರಸಮುದ್ರದಲೆ

IIನೆಯ ಪಟ್ಟಿ—

(ಪೂರ್ತಿಯಾಗಿ ಸವರು ಹೋಗಿದೆ)

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ಅದೇ ಸಾಲಗಾವೆ ಹೋಬಳಿ ಕಡಗಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 3'—0"

(ಮೇಲ್ಭಾಗ ಪೂರ್ತಿಯಾಗಿ ಸವರುಹೋಗಿದೆ)

(ಮಧ್ಯದಿಂದ)

- 1 ಕಡಗಗಳೆಯ ಸಮಸ್ತ ಪ್ರಜೆಗಳಕಯ್ಯಲರಾಜರಾಜಯ
- 2 ದೇವದತ್ತಿಯಾಗಿಯಾಚಂದ್ರಾರ್ಕತಾರಂಸುವಂಶಾಗಧಾರಾಪೂರ್ವ
- 3 ಕಂವಾಡಿಕೊಟ್ಟಗದ್ದೆ ಹಿರಿಯಕೆಜೆಯಕೆಳಗೆಯಿಖಂಡುಗ . .
- 4 ಕೆಜೆಯಕೆಳಗೆಖಂಡುಗದ್ದೆ ಹಾರುನಗುಪ್ಪೆಯಲು ಖಂ
- 5 ಹುಗಬೆದ್ದಲಯಿಸಿಸುವಂಪ್ರಹೃಭಟ್ಟರಿಗಧಾರಾಪೂರ್ವಕ
- 6 ವಾಗಿಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 7 ಪ್ರಿಯಾದಿಂದಿತ್ತಿನೆಯ ಕಾವಮನುಜಂಗಾಯುಜಯಶ್ರೀಯಮುಕ್ತೆಯಿದಂಕಾಯದೆ
- 8 ಕಾಯಪಾಹುಗೆಕುರುಕ್ಷೇತ್ರಂಗಳೊಳುನಾರಣಾಸಿಯೊಳೆತ್ತಿ ಮುನೀಂದ್ರರಂಕವಿಲೆಯಂ
- 9 ವೇದಾಧ್ಯಾಪಕೊಂದದೊಂದಯಸುಪ್ಪದ್ದು ಗುಪ್ತದಸಾರಿದಪ್ರವೀಶ್ಯಲಾಕ್ಷರಂ ಧಾ
- 10 ತ್ರಿಯೇಳ | ಸ್ವದತ್ತಂಪರದತ್ತಂನಾಯೋಹರೇತಿವಸಂಧರಾ ಸುಖ್ಯವ್ಯರ್ಪಸಹಸ್ರಾಣಿ
- 11 ವಿಷ್ಣುಯಂಜಾಯತೇಕ್ರಿಮಿ || ಸ್ವಸ್ತಿಶ್ರೀಮತುಸಾಲಿಗಾಮಿಯ ಪಂಡಿ
- 12 ತಮಾರಾಜರು ಬರದಕಾಸನ || ಕಲುಕುಟಗದೇವೋಜಮಾಡಿದರಾನಾ
- 13 ರಿನಂಜಯ

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ಅದೇ ಹೋಬಳಿ ಇಬ್ಬಾಣದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಕಂಬದಮೇಲೆ.

1 ಯೆಬ್ಬಾಣ ಯೇಶ್ವರ ದೇಗುಲ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಕೆಳಮನೆ ಬಸವಯ್ಯನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವ

2 ರಿಗೆ ಇಬ್ಬಾಣದ

3 ದೇವಪ್ಪ ಬಡೆಯರು

3 ಕೊಟ್ಟ ಕೊಡಗಿಯಗದ್ದೆ ಖ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೇವರಾಜವಿಾನಿನ ಮಧ್ಯದಲ್ಲಿನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—0" × 1'—6"

1 ಶ್ರೀಮಲ್ಲಿನಾಥದೇವರಿಗೆ

2 ಇಬ್ಬಾಣದದೇವಪ್ಪಬಡೆಯರು

3 ಕೊಟ್ಟಕೊಡಗಿ ಗದ್ದೆ

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ಅದೇ ಸಾಲಿಗಾವೆ ಹೋಬಳಿ ಉಗನಿಯಲ್ಲಿ ಅಂಜನೇಯದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—0" × 2'—3"

Iನೆಯ ಪಟ್ಟಿ

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಶಕವರಂಶ ೧-೫೦ನೆಯ ಪ್ರಮಾಣಿಸಂವ
- 2 ತ್ವರ . . . . .
- 3 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರೃಥ್ವೀವಲ್ಲಭಂ ಯಾದವಕುಳಾಂ
- 4 ಬರದ್ಭುಮಣಿಮಲಸರೊಳುಗಂಡ ಕದನಪ್ರಚಂಡ ನಿಕ್ಕಂಕಪ್ರತಾಪ



## IIನೆಯ ಪಟ್ಟಿ

- 5 ಚಕ್ರವರ್ತಿ . . . . . ಹೊಯ್ಸಳನಾರಸಿಂಹದೇವರು ಬ್ರ
- 6 ಧ್ವೀರಾಜ್ಯಂಗಯ್ಯತ್ತಮಿರಬಸಗಲುಡಮಾರಗವುಡಮಸಣಗವು
- 7 ಡಮಾಡಗಾಮುಂಡಬಯಳಹಳ್ಳಿಯಗಡಿಯಲಿ ತು . ವಬಿಡಿ ಬ
- 8 ಯುಲಹಳ್ಳಿಯವರತಳ್ಳಿ ಹಿರಿಹಿದು ಲೀಸುವಾಡಿಸಗ್ಗೆ ಕ್ಕೆ ಸಲಿದ ||

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ಅದೇ ಕಲ್ಲಿನ ಎಡಕ್ಕೆ ಇರುವ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು.  
ಪ್ರಮಾಣ—4'-0" × 2'-3"

## Iನೆಯ ಪಟ್ಟಿ.

- 1 . . . . .
- 2 . . . . .
- 3 . . . . . ಚೋಳರಾಜ್ಯಪ್ರತಿ

## IIನೆಯ ಪಟ್ಟಿ.

- 4 ಪೃಹೋಯ್ಯಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಗದೇವಬ್ರಹ್ಮಾಧಿಪತಿ
- 5 ರಾಜ್ಯಂಗಯ್ಯತ್ತಮಿರ . . . . . ಬಯಲಹಳ್ಳಿಯಗಡಿ
- 6 ಯೇ. ಮಾದಗಾಡ . . . . . ತಳ್ಳಿ
- 7 ಹಿರಿಹಿದುಮಂಗೆಯ್ಯ . . . . . ಮಂಗಳಮಸ್ತು  
(ಮೇಗಣಪಟ್ಟಿ ಪೂರ್ತಿಯಾಗಿ ಸವೆದು ಹೋಗಿದೆ)

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ವೀರಗಲ್ಲು (ಹಾಸನದ ತಾಲ್ಲೂಕು 154ನೆಯ ಶಾಸನ. ತಿದ್ದುಪಡಾದುದು)

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ || ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂ
- 3 ಡಳೇಶ್ವರಂತ್ರಿಭುವನಮಲ್ಲ ತಳಿಕಾಡುಕೊಂಗು ನಂಗಲಿ
- 4 ಬನವಸನೋಂಬವಾಡಿಹಾನುಂಗಲುಗೊಂಡಭುಜಬಳವೀರ
- 5 ಗಂಗ ಪ್ರತಾಪಹೋಯ್ಯನಾರಸಿಂಹದೇವರುದೋರಸಮುದ್ರ
- 6 ದನಲವೀಡಿನಲಸು. ಬಸಂಕಥಾವಿನೋದದಲುರಾಜ್ಯಂಗಯ್ಯತ್ತಮಿರ ಕುಮಾರ[ರಬ] ರಾಜರು
- 7 ದೇವನವಿಡ್ಡುರದಲು ವಿಜಯ ಸಂವತ್ಸರದವೈಶಾಖಬಹುಳಶುಕ್ರಾಬದಿವಾರ ಗಲುಡು
- 8 ಗೇಜಿಯ ತುಂಗುಗಳಪರಿವನಲು ಬರತುಪುಮಂಮಗುಳ್ಳ ತುಪುಮಂ ಮಗುಳ್ಳ
- 9 ಮಾಣದೆಬಲುಗೆಯ್ಯ ದನಿಂದಬಲವನಾಟದಹಿರಿಯಟ್ಟ ಕಾದಿಕೊಂದಂ ಕಲಿ
- 10 ವೀರನೋಡನೀಗಳಕಲಿಬಂಕ || || ಉರಳಿವಿನತುಪುಗೋಳಲುಮಾಣದೆಪರ
- 11 ದಯ್ಯಿ ಕಾದಿಬಿದ್ದಂಭೋರನವಿವಾನ ಅಜ್ಜ ರಸಿಯರುಯ್ಯ ರಣ್ಣ ಕಲಿಬಂಕ್ಯಾನಂ
- 12 ಮಾರಗವುಡನುಂ ಆತನಮಗಮುದ್ದಯನುಂ ಕಲ್ಲಿನಿಲಿಸಿದ ಮಂಗಳಮ
- 13 ಹಾ | ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಸಾಲಗಾಮೆ ಹೋಬಳಿ ಗೌಡಗೇರೆ ಮೆಲ್ಲೇಶ್ವರ ಗುಡಿಯ ಹತ್ತಿರ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—3'-6" × 2'-6"

## Iನೆಯ ಪಟ್ಟಿ

- 1 ನಮಸ್ತುಂಗಕಿರಣ್ಣಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡೇಶ್ವರಂ ಯಾ
- 3 ದವಕುಳಂಬರದ್ವಿಮಾಣಿಸಂಮೃಕ್ತಚೋಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲ
- 4 ಪರೋಳುಗಂಡ ಕದನಪ್ರಚಂಡನೇಕಾಂಗವೀರ ನಸಹಾಯಸೂರ

## IIನೆಯ ಪಟ್ಟಿ

- 5 ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮ ನಿಸ್ಸಂಕಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಯ್ಯಳಶ್ರೀ
- 6 ವೀರನಾರಸಿಂಹದೇವರಸರುದೋರಸಮುದ್ರದಲುಬ್ರಹ್ಮಾಧಿಪತಿ ಶ್ರೀರಾಜ್ಯಂಗಯ್ಯತ್ತಮಿರಕವರಿ
- 7 ದ ೧೦೩೯ನೆಯಕಾಳಯುಕ್ತ ಸಂವತ್ಸರದವಾಗ್ಗೆ ಕಿರಬಹುಪಂಚಮಿ ಬುಧವಾ
- 8 ರಂದುಗವುಡಗೇಜಿಯ ಮುದ್ದಗಾವುಡನಮಗಬೋರುಗೌಡಗದುಬಳ್ಳಿಯಿಂ
- 9 ಬರುತಿಪ್ಪಾಗಸಂಗಾಮದಲ್ಲಗುರಮ . ಚ್ಚೆ ಲುಕಾದಿಪರಬಳವನಿಹಿದು

## IIIನೆಯ ಪಟ್ಟಿ (ನಲದ್ದಿ ಹಾಳಿದ)

57

ಅದೇ ಹೋಬಳಿ ಕಾಳತಮ್ಮನಹಳ್ಳಿ ಹಿರತಿ ಕಲ್ಲಹಳ್ಳಿಯ ನೀರು ಓಣಿಯ ಪಕ್ಕದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'-6" × 3'-6"

- |                              |                           |
|------------------------------|---------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಬಿರಿಪಿಯ ದಿಟ್ಟ ಮ | 4 ಸತ್ತನಾಡಣ್ಣ ನಮಗಳು ಬಿರಿಯಕ |
| 2 ಗಾಮುಣ್ಣ ನಮಗರಮಯ ರವಲಿ        | 5 ನಿಹಿಸಿದಳು               |
| 3 ಯರಂಕಿಯಣ್ಣ ತುರುಗೋಳಲು        |                           |



## ಕೋಲಾರ ಡಿಸ್ಟ್ರಿಕ್ಟ್‌ನ ಶಾಸನಗಳು.

ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು.

58

ಬಾರಿಂಗ್‌ಪೇಟೆ ತಾಲ್ಲೂಕು ಬೇತಮಂಗಲದ ಹೋಬಳಿ ಬೇತಮಂಗಲದ ವಳಗೆರೆಯಲ್ಲಿ ಹೋಂಗೇಕಾನಿನಲ್ಲಿ ಕಾಲುವೆಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-3"

- |   |   |
|---|---|
| <ol style="list-style-type: none"> <li>1 ಸಾಧಾರಣ ಸಂವತ್ಸರದ</li> <li>2 ಶ್ರಾವಣಸುಂಟಕ್ರೀಮ</li> <li>3 ನೃಹಾಸಾಮಂತಾಧಿಪತಿ</li> <li>4 ರಾಮರಾಜಪಗಳು</li> <li>5 ಮುಳುವಾಯಿಸೀಮೆಯ</li> <li>6 ನಾಳುವಲ್ಲಿಬಯಿರ ನಾಯ</li> </ol> | <ol style="list-style-type: none"> <li>7 ಕರು ಶ್ರೀರಾಮರಾಜಪಗ</li> <li>8 ಆನುಮತಿಯಿಂದಬಿಟ್ಟ</li> <li>9 ದತಿರುಮಲದೇವರಿಗೆಕೊ</li> <li>10 ಟ್ಟಹೊಲಖಿಂ  ಇದನು</li> <li>11 ಕಡಿಸಿದವತಂದೆತಾಯಿಗೆ</li> <li>12 ತಪ್ಪಿದವರುಶ್ರೀಶ್ರೀ</li> </ol> |
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59

ಅದೇ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ವೆಂಕಟರಮಣದೇವರ ಬಿಟ್ಟದ ಹಿಂದೆ ಬಂಡೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 4'-3" x 2'-6"

- |  |   |
|--|---|
| <ol style="list-style-type: none"> <li>1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಃ ಕುಸಕವರ್ಷಂಗಳಪ್ರವಾ</li> <li>2 ದೀಪಸಂವತ್ಸರದವೈಕಾಖಿಬಹುಳಂಗಳಯಲ್ಲು</li> <li>3 ಶ್ರೀಮದಖಿಲಾಂಶಕೋಟಿಬ್ರಹ್ಮಾಂಡ</li> <li>4 ನಾಯಕನಾದಶ್ರೀವೆಂಕಟರಮಣಸ್ವಾಮಿ</li> </ol> | <ol style="list-style-type: none"> <li>5 ಮಿಯವರಪ್ರೀತ್ಯರ್ಥವಾಗಿ ಸಂಕರತಿಪ್ಪ</li> <li>6 ಸ್ವಾಮಿಮಾಡಿಸಿದನೋಪಾಸನೇವಮಂ</li> <li>7 ಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ</li> </ol> |
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60

ಅದೇ ಹೋಬಳಿ ಬಿಟ್ಟಕೂರಿಗೆ ಪಶ್ಚಿಮ ಕೆರೆಯ ಅಂಗಳದಿಂದ ಜಯಮಂಗಳಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6" x 2'-0"

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1 ಶ್ರೀಮತುಮುಳುವಾಯಿಸೀಮೆ</li> <li>2 ಯಕಾರ್ಯಕರ್ತರಾದಪುಟ್ಟಯ್ಯ</li> <li>3 ನವರೂಪವರತಂದೆತಾಯಿಗಳಿಗೆ</li> <li>4 ಪುಣ್ಯವಾಗಬೇಕೆಂದಶ್ರೀಮತುಬಿಟ್ಟ</li> </ol> | <ol style="list-style-type: none"> <li>5 ದತಿರುಮಲದೇವರಿಗೆದೀಪಾರಾಧ</li> <li>6 ನ . . . . ಕೊಟ್ಟಹೊಲಖಿಂ  </li> <li>7 ತಿರುಮಲದೇವರಪಾದವೇಗತಿಶ್ರೀ</li> </ol> |
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ಕ್ಯಾಸಂಬಳ್ಳಿ ಹೋಬಳಿ ಕೃಷ್ಣಾಪುರ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-3"

- |  |  |
|--|--|
| <ol style="list-style-type: none"> <li>1 ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ</li> <li>2 ಶಾಲಿವಾಹನಕವರ್ಷಂಖುಲು</li> <li>3 ಂಗಳಿಆಗುನೇಟಿಫಾವನಂವತ್ಸ</li> <li>4 ರಂಆಪಾಡಕ್ಕುಂಟಿರವಾರಂಕು</li> <li>5 ಭಯೋಗಮಂದುಶ್ರೀಮನ್ಮಹಾರಾ</li> <li>6 ಜಾಧರಾಜರಾಜಪರಮೇಶ್ವರಕಿರತಿ</li> <li>7 ರಾಯಮಸ್ತಕ . . . . .</li> <li>8 ವಜ್ರಪಂಜರ . . . . . ಶ್ರೀರಂಗರಾಯ</li> </ol> | <ol style="list-style-type: none"> <li>9 ಲಯ್ಯವಾರುಪೃಥ್ವೀಸಾಮ್ರಾಜಮೇಲುಚುಂ</li> <li>10 ಡಗಾನುತತ್ಪಾರಾಧುಕುಲೈನಸಂಕಂ</li> <li>11 ಸಂಕರಪ್ಪಗಾರುಶ್ರೀರಾಮನಾಥಪ್ರತಿಷ್ಠೆ</li> <li>12 . . . . . ಮಾನ್ಯಂಗಾ . . . . .</li> <li>13 ಪಂದುಮುಂಡಿರಾಮಾರ್ಚಕಂಗಾ . . . . .</li> <li>14 . . . . . ಇಂದುಕು ತಪ್ಪಿನವಾರು</li> <li>15 . . . . . ಶ್ರೀಶ್ರೀಶ್ರೀ</li> </ol> |
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### ಚಿಂತಾಮಣಿ ತಾಲ್ಲೂಕು.

62

ಕಸಬಾ ಹೋಬಳಿ ಚೀಮನಪಲ್ಲಿಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿದೂರದಲ್ಲಿರುವ  
ಹೊಂಗೇಕಾನಿನ ಬಳಿ ವಡ್ಡರ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'-0" x 3'-0"

1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ

2 ಶ್ರೀಮತುನಳವರುಷಕಾರ್ತಿಕಸು . . .

3 ಮಂಡುತಾಟಗೊಳ್ಳಕ್ಕದ್ವ ಪುನಾಯನಿಗಾರು

4 ಸಿದ್ಧಪಸಟ್ಟಿಕಿವಿಬ್ರೀತಿಗಾನು

5 ಯಿಚ್ಛೆ ನಮಾನ್ಯಂ ಚೇನಂ || ಂಕುಸೂದ್ಯ

6 ಚಂದ್ರಾದುಲುಸಾಕ್ಷುಲುಕ್ರೀಕ್ರೀಕ್ರೀ

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ಅದೇ ಚೀಮನಹಳ್ಳಿಗೆ ಸುಮಾರು 1 ಮೈಲು ದೂರದಲ್ಲಿ ಹೊಂಗೇಕಾನಿನಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0" x 4'-1"

1 ಸ್ವಸ್ತಿಕ್ರೀಮಯಿಸ್ತಮರಸರ್ಪಭವೀರಾಜ್ಯಾಜ್ಞೆಯಮಾರ

2 ಉರವರಿನಾಡವೇಗವನ್ನೊಡಕಿಹುರವಿಯ

3 ಮೃಗ್ಗುಗ್ಗುರನಾಂತುಬರಸಿಧಿಮಲ್ಲಂಪರಿಪೋ

4 ಗಿಕಾದೊಡೆತನತಮ್ಮಂದೆನವರುಸಗ್ಗಿಯಾದಮ್

5 ಪುಣ್ಯಪವಿತ್ರಜ್ಞೆಕಲ್ಲುನಿಕ್ಕಿದೊನ್ಮಾರಯ್ಯಮ್

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ಅದೇ ಹೋಬಳಿ ಸಿದ್ಧಮಠದ ಗ್ರಾಮದ ರಚ್ಚೆ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿರುವ ಕಲ್ಲು.

1 ಕ್ರೋಧನವತ್ಸರದ ಪ್ರಾಣ . . . ಮಂ

2 ಗಳವಾರದಲುಕ್ರೀಮತುಗರುಡಾರಾಡ . . .

3 ಭವೀಶ್ರೀಕೊಂಗತಿಮ್ಮ . . .

4 . . . . . ಸಾದಾರಾಧನಕ್ಕೆ . . . . .

5 . . . . . ಕೊಟ್ಟ ಗದ್ದೆ

6 ಲೆಯಚೀಲಾರದ . . . . .

7 . . . . . ಬಯಲುಗದ್ದೆ . . . . .

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ಅದೇ ಹೋಬಳಿ ದೊಡ್ಡಬೊಮ್ಮನಹಳ್ಳಿ ಸರ್ವೆ ನಂ. 10ನೇ ಜಮೀನಿನಲ್ಲಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 4'-0" x 2'-0"

1 ಕ್ರೀಕ್ರೋಧನಸಂವತ್ಸರದಪುಷ್ಯಬಿಳಿಲುಕ್ರೀಮತುಬೊಮ್ಮ

2 ನಹಳ್ಳಿಯಬಯಸಗವುಡರಾಜನಮಗಚೆಂನವಗವುಡಗೆ

3 ನೆತ್ತರುಗೊಡಗೆಕೊಟ್ಟದ್ದುಗ್ರಾಮಕಾಗಿಕಾದಿಹೋಗಲಾಗಿವನಿಗೆಯಿಕ್ಕಿದ

4 ಮಾನ್ಯದಿಹೋಬಲಿಂಗದಬಿಲಿಂಗಜ್ಞಾರದಲೂಅಯಿಗಳಹೋ

5 ಅಲಯದುಕೊಳಗದ್ದೆಯನುನೆತ್ತರುಕೊಡಗೆಮಾನ್ಯವಾಗಿಕೊ

6 ಟರುಡದಕೆಆರೊಬರುಅಯಿಲಗದುಗಂಗೈಯತ

7 ಜಿಯಕುಲಿಯಕೊಂದಪಾಪದಲಿಹೋಹರು

66

ಅದೇ ಗ್ರಾಮದ ಆಲದಮರದ ರಚ್ಚೆ ಯಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 2'-0"

1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿಕ್ರೀವಿ

2 ಜಯಾಭ್ಯುದಯಕಾಲಿವಾ

3 ಹನಕವರುಷಂಗ

4 ಭೂಭಿವನೆಯದುಮ್ಯು

5 ಖಿಸಂವತ್ಸರದಚೈತ್ರಕ್ಕದ್ವ ಪ

6 ಜ್ಞಕರಗದಅಮಾವಾಸ . . .

7 ಶ್ರೀಮನುಮಹಾರಾಜಾ

8 ಭರಾಜರಾಜಪರಮೇಶ್ವರರಾ

9 ಜಮಾತಾಂಡಶ್ರೀವೀರನ(ರ)

10 ಸಪಟಲಯರಕಾಲದಲುಕ್ರೀ

11 ವ.ಚನ್ನೇದೇವರತಳಿಗೆಯನಿ

12 ಮಿತ್ತ . . . ಗೌಡರು ಪಾಲಿಸ್ತ

13 . . . . .

14 . . . . .

15 ಗ್ರಾಮದಗೌಡಪ್ರಜಗಳನಡಸಿ

16 ಕೊಂಡು . . . . . ಅದಕೆ . . . . .

17 . . . . . ಬಂದರೆಯು ಪಾಲಿಸಿ . . . . .

18 . . . . .



67

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6" x 1'-6"

- 1 ಶ್ರೀಮತುಪ್ಪ ವಂಗಸಂವತ್ಸರದ
- 2 ಜೈತ್ರಕುಡ್ಡದ್ದಾದ
- 3 ಸಿಯಲುತಳವಾರನು
- 4 ಜನಯದೇವರಿಗೆ

- 5 ಟ್ಟಹೊಲಖಂಕಾಧ
- 6 ಮರ್ವತಗೊಲರೂಕ
- 7 ಇಯಲಾ . . . . .

68

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಗೌರನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕಾನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 5'-0" x 3'-0"

- 1 ಗಣಾಧಿಪತಯೇನಮಃ
- 2 ಸಾಧಾರಣಸಂವತ್ಸರದವಯಿಕಾಕಬಿಳುಶ್ರೀಮತು
- 3 ಚನ್ನ ಪನಾಯಕರನಿರೂಪದಲುಕೀಕಲ್ಲು
- 4 ಗವುಸುಗಳಗೋವುಪಸುಗಳಪಾಲಿಪಧರ್ಮಕೆ

- 5 ಈಬಯಲನುಬಟ್ಟುಕೊಟ್ಟುರೆಯಿದಕೆ
- 6 ಆರೊಬರುತುಪದವರುತಮ್ಮತಾಯಿಗೆತು
- 7 ದವುಮಿದುಜನ . . ಪೊಟ್ಟಿತದಸಾಸಾನಕ್ರೀ

69

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬೇಜರಾಕು ಕೋಟೂರು ಗ್ರಾಮದ ಗೋಮಾಳದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0" x 6'-0"

- 1 ಶ್ರೀಮತು ಕಾಳಯುಕ್ತಿಸಂ . .
- 2 ಕಾರ್ತಿಕಬಿಳಿಂಲುಶ್ರೀಮ
- 3 ಹಾರಾಜಾಧಿರಾಜರಾಜಪ
- 4 ರಮೇಶ್ವರದೇವರಾಯಮಹಾ
- 5 ರಾಯರರಾಜ್ಯದಲುಶ್ರೀಮ
- 6 ನೃಹಾರಾಂಡಲೇಶ್ವರವಿರೂಪಯ್ಯವೊ
- 7 ಡೆಯರನಿರೂಪದಲುಶ್ರೀಮ
- 8 ತುಕಾಮನಾಯಕನುಕ್ರೀಮ
- 9 ದಬಿಳಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡನಾಯ
- 10 ಕಆಲಂಬವಾಡಿತಿರುವೆಗಳನಾ
- 11 ಥದೇವಂಗಿಕೋಟೂರಕೆರೆಯ

- 12 ಕೆಳಗಗಡೆಬಂಡುಗಂ
- (6 ಪಟ್ಟಿಗಳು ಸವೆದುಹೋಗಿವೆ)
- 13 ಆಗುಮಾಡಿ ಕೋಂಡು ಸುಖದಲಿ
- 14 ತಮ್ಮಮಕ್ಕಳು[ಳು]ಮಮ್ಮಕ್ಕಳು . . .
- 15 ಅನುಭವಿಸಿದೇವತಾರಾಧನೆಯ
- 16 ನಡಿ . . . . . ದಂದು ನಾವು
- 17 ನಮ್ಮಸರ್ವರಅನುಮತ್ಯದಿಂದ
- 18 ಬರದುಕೊಟ್ಟುಸಿಲಾಸಾಸಾನ
- 19 ಸದತ್ತಂಪರದತ್ತಂವಾಯೋಹರೇತ
- 20 ವಸುಂಧರಾಪಷ್ಪ ವರ್ಷಸಹಸ್ರಾಣಿವಿ
- 21 ಪಾ . . ಕ್ರಿಮಿ:

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ಅದೇ ಹೋಬಳಿ ಆಲಂಗಿರಿ ವೆಂಕಟರಮಣದೇವಾಲಯದ ಮಹಾದ್ವಾರದ ಗೋಪುರದ ಮೇಲುಭಾಗದಲ್ಲಿ ಎಡಗಡೆ ತಳಪಾದಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 5'-0" x 5'-0"

- 1 ಹೇಮಳಂಬಿಸಂವತ್ಸರದಕಾ್ರವಣಬಿಳು
- 2 ಶ್ರೀಮತುಹಿಂನಣನಾಯಕರು
- 3 ಮುಟುವಳಿಯಧರ್ಮಕೋಳದೇಡಾಂಧು
- 4 ಹಾಕಿದಕಾಸನದವಿವರ
- 5 ಈ ಕಯಿವರದಗಡಿಯಮಾಳಹಾಳ
- 6 ಸೀಮೆಆಲಂಬಿಗಿರಿದೇವಸ್ತಾ

- 7 ನಕ್ಕೆ ಸಹಾಮನೆಮನೆಯಸುಂಕವ
- 8 ಸೇರುವುದೆಂದುಹಾಕಿಸಿದಧರ್ಮಕಾಸನ
- 9 ಈಧರ್ಮಕಾರ್ಯಕೆತ್ತಿದರಬಿತ್ತು
- 10 ತಾಮಹಾದಿಗಳವರಿಸಿದ
- 11 ಪಾಪದಲಿಹೋಹರುಕುಲಿಕೊಂಡಪಾ
- 12 ಪದಲಿಹೋಹರು

71

ಅದೇ ಆಲಂಗಿರಿ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ವೆಂಕಟರಮಣ ದೇವಾಲಯದ ದಕ್ಷಿಣ ಕಡೆ 55ನೆ ಸಂಬರ್ ಕಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- 1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಘ್ನುಯಥಾಲಿವಾಪನಕವರ್ಷ ೧೪೪೫ ನೆಯವಿಷುಸಂವತ್ಸರದಮಾರ್ಗಕಿರಕುಡ್ಡ ೧೫ ವಾರ . . . ಪುಣ್ಯ ಕಾಲದಲುಕ್ರೀ
- 2 ಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಸೇಶ್ವರ ಅರಿಯವಿಭಾಡಭಾವೇಗತಪ್ಪವರಾಯರಗಂಡಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀಕೃಷ್ಣ ದೇವಮಹಾರಾಯ







## 75

ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ತಾಂಡ್ರಮಾನುಭಾವಿ ಗದ್ದೆಯಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6" × 3'-6"

- |                          |                            |
|--------------------------|----------------------------|
| 1 ಜಯಸಂವತ್ಸರದಚಸ್ತ         | 8 ತುಖಂಭೂಮಿಯನುಕೊಟ್ಟು        |
| 2 ಯುಜಬಂಶೀವತುಪೋಚಯ         | 9 ಭೂಮಿಯಲ್ಲಿಕಲುನಟ್ಟುಕೊಟ್ಟರು |
| 3 ಗಳವುಕ್ಕಳುದೊಡ್ಡಂಗಳ      | 10 ಇದನುಅಲೂರನಾಯಕಬಯಿರಣನಾಯ್ಕ  |
| 4 ಮೇಲಣಗಂಜಾರಹಪದಯ          | 11 ರ . . . . ಯಿಂದಅನುಭವಿಸಿ  |
| 5 ಬ್ಲಪಗಳಿಗೆಸರ್ವಮಾನ್ಯವಾಗಿ | 12 ಖರಾವುದುಅಗಾಳಯ            |
| 6 ಕೊಟ್ಟಹೊಲಬಂ  ಹಿರಿಯ      | 13 ಕೆರೆಯನಾಡಗವುಡಗಳಮತ        |
| 7 ಕೆಜಿಯಕೆಳಗೆಗದ್ದೆಬಂ  ಅಂ  | 14 ಮಂಗಳಂಶೀಶೀಶೀ             |

## 76

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಂದಿಗೇಗ್ರಾಮದ ಕೆರೆಯ ಕೆಳಗೆ ತೋಪಿನ ಬಳಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" × 3'-6"

- |   |  |
|---|--|
| 1 ಕೆವನಕರಣಾಕಟಾಕ್ಷವೇಗತಿ . . . . .                 |  |
| 2 . . . . . ನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ                    |  |
| 3 ಯಸಯಂಭುವೇಸ್ವಸ್ತಿ . . . . . ಮಹಾರಾಜಾಧಿರಾ         |  |
| 4 ಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಸದಾಶಿವ                     |  |
| 5 . . . . . ರಾಜ್ಯವಮಾಡುವಲ್ಲಿಕೈವರನಾಡ . . . . .    |  |
| 6 . . . . . ತಿನ್ಮಪನಾಯಕರು . . . . .              |  |
| 7 . . . . . ರೆಯವೀರಪನಾಯಕರಿಗೆ . . . . .           |  |
| 8 . . . . . ದೇವರ . . . . . ನಡಮತಾಗಿಬಿಡುಮನು       |  |
| 9 ದ್ರದಕೆರೆಯಕೆಳಗೆನಮ್ಮಸ್ವಾ . . . . . ಮುರಿಯಾದಯ     |  |
| 10 . . . . . ಪ್ರಾಕುನಮಗೆ . . . . . ಗೋಡಗಿಯಾಗಿಬಂದ  |  |
| 11 . . . . . ತ್ತರಾಯಣಂ . . . . .                 |  |
| 12 . . . . . ಪ್ರಾಕುಹಳೆ ಅನಂತ                     |  |
| 13 . . . . . ಪ್ರಣ್ಯವಾಗಬೇಕೆಂದು                   |  |
| 14 . . . . . ಹಂದಿಗೇರೆಯಸಮಸ್ತ                     |  |
| 15 . . . . . ನಡಿಸಿಕೊಂಡುಅಚಂದ್ರಾರ್ಕ . . . . .     |  |
| 16 . . . . . ಅಚ್ಚು ಕಟ್ಟು . . . . .              |  |
| 17 . . . . . ಯೋಳಗಣಭೂಮಿನಿಮಗೆ                     |  |
| 18 . . . . . ಸಮುದ್ರದಕೆರೆಯ . . . . . ನಿಮಗೆ ದಾನವಾ |  |
| 19 . . . . . ನಿಂದುಪ್ರಾಪ್ತಪಾತ್ರಾರಂಪ              |  |
| 20 . . . . . ಸುಖದಿಂದಅನುಭವಿಸೋದುವಂದು              |  |
| 21 . . . . . ಸೂದ್ರಜಾತಿ . . . . .                |  |
| 22 . . . . . ಹಕ್ಕು ವಮಾಡಿದವರು . . . . .          |  |
| 23 . . . . .                                    |  |

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ಅದೇ ಹೋಬಳಿ ದಂಡುಪಾಳ್ಯಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಹೊಂಗೇಗಿಡಗಳ ತೋಪಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ)

- |                                     |                                       |
|-------------------------------------|---------------------------------------|
| 1 ಮಹಾರಾಜಾಧಿರಾಜ . . . . .            | 6 . . . . . ಭೋಜಗಮಾನ್ಯವಾಗಿಕೊಟ್ಟ        |
| 2 . . . . . ರಾಮದೇವಮಹಾರಾಯ . . . . .  | 7 ಹೊಲಂ  ಹತ್ತುಕೊಳಗಭೂಮಿ . . . . .       |
| 3 . . . . . ಮುರಗಮಲ್ಲನಾಡಪ್ರಭು        | 8 . . . . . ಸುಖದಿಂದಅನುಭ . . . . .     |
| 4 . . . . . ಯೂರತಮ್ಮಣಗೊಡನು . . . . . | 9 . . . . . ಪ್ರತಿಹೇಳಿದವ . . . . .     |
| 5 . . . . . ಸ್ವರದೇವಾಲ್ಯದಕೆಲಸವಮಾಡಿದ  | 10 . . . . . ಹೋದರು . . . . . ಸ್ವರಶ್ರೀ |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕಾಕತಿಫತ್ರದ ಹಿಂದೆ ರಜೆ ಕಟ್ಟೆಯ ಮೇಲೆ ನಟ್ಟ ಕಲ್ಲು.

- |                |              |               |              |
|----------------|--------------|---------------|--------------|
| 1 ಈ ಧರ್ಮವನ     | 3 ಣಮುಗನಕ     | 5 ಮುಲನುಯವರು   | 7 ಕಿಶೋಗೋಹತ್ಯ |
| 2 ಮುಕುಶ್ಯಾರಾಪ್ | 4 ಯಿಂದನವೃಕ್ಷ | 6 ಚೆಡಪಿನಾನುಕಾ | 8 ಚೆಡಪಿನವಾರು |



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ಅದೇ ಕಾಕತಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚಿಂತಪಲ್ಲಿ ಸಣ್ಣ ಪ್ರಸಿದ್ಧ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1'-6"

1 ಕ್ರೀಪ್ರಭವನಂ	10 ನಾರಪಗವುಡರುತಮ್ಮತಂ
2 ತ್ವರದಚಿಪ್ಪಾಸುಂಗ	11 ದೆ . . . . . ಗವುಡರಿಗೆ . . .
3 ಕ್ರೀಮತುಚತುಸ್ಸಮುದ್ರಾ	12 ಲೋಕವಾಗದೇಕೆಂದು . . .
4 ಭಿಪತಿರೇವಾಯಮು . . . . .	13 ವಡೆಯರುಪಾಲಿಸ್ತ . . .
5 ಹಾರಾಯರುರಾಜ್ಯವನಾ	14 . . . . . ಯೋಗಣಕಾಕತಿ
6 . . . . .	15 . . . . . ಹೊಲ ಖಂ  ಕಾಕ . . .
7 . . . . .	16 ಪ್ರಜೆಗಳ ಅನುಮತಿಯಿಂದ . . .
8 ದೇವರಾಜನವೊದಲಾದ	17 . . . . . ಸಲಿಸುವರು
9 ಕ್ರೀಕಾರ್ಯಕೆಲವತಿಯು	18 . . . . . ಕುಳಿಮಸ್ತು

80

ಅದೇ ಹೋಬಳಿ ಕಾಕತಿ ಗ್ರಾಮದ ಕೆರೆಯ ತೂಬಿನಕಲ್ಲಿನಲ್ಲಿ.

(ಮುಂಭಾಗ) . . . . .	6 ರುಪ್ಪತ್ತಿರಾಜ್ಯವನಾ	11 ತೂಬಿನಯಕ್ಕೆ	17 ವಿತ್ತಿಕಾಪರು
1 ಕ್ರೀಮತುಕಾಳಯು	7 ಉಪಲಿಕಾಕತಿಯು	12 ಸಿದರುಕಾಕತಿ	18 ಇದರತೂಬಿನಾ
2 ದ್ವ ಸಂವತ್ಸರದ	8 ಬೈರನಾಯಕನ	13 ಯತಿವತಿಚೋರ	19 ದಿದವರುಇವರಿಗೆ
3 ವೈಕಾಖಬಂಗಳಿಮುಂ	(ಹಿಂಭಾಗ)	14 ಮೋಜನಮಗನಾ	20 ಹೀಕೋಳಗಗದ್ದೆಮಾ
4 ಗಳವಾರಹರಿ	9 ನಾಯಂಣನು	15 ರೋಜನಮರಕ	21 ನೈಸಲುಪುದು
5 ಯಪ್ಪವಡೆಯ	10 ರಾಮಸಮುದ್ರಕ್ಕೆ	16 ಬುನಕಲಸಕ	

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ಅಂಬಾಜಿದುರ್ಗದ ಹೋಬಳಿ ಬೋಡನಮರಿ ಪಾಳಂದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಚಿಘ್ನದಯಕಾಲಿವಾಹನಸಕ . . . . .	6 . . . . . ಅಪ್ಪಣೆಯಿನತುಳಮಾನ . . .
2 ವರುಪಂಗಳಿಶಿನೆಯ . . . . .	7 . . . . . ಗವುಡರವೂರಪ್ರ
3 ಜಯಸಂವತ್ಸರದಮಾಘಬಿಳಿಲು	8 . . . . . ಸೋಮನಾಥನಾಲಯವನೆತ್ತಿಸಿ
4 ಕ್ರೀಮತುಮಾದಯನಾಯಕ . . . . .	9 . . . . . ಕ್ರೀಶ್ರೀಶ್ರೀ
5 . . . . . ನಾರಸಿಂಹದೇವನ . . . . .	

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ಅದೇ ಹೋಬಳಿ ಹುಸೇನಪುರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಸ್ವಸ್ತಿ ಸಾಧಾರಣಸಂವತ್ಸರದ	5 ರಂಗದಗಲ್ಲುಡರುಮಾ . . .
2 ಚಯಿತ್ರಕುಕ್ಕ ಪಕ್ಷದ	6 ನೈವಾಗಿಬಿಟ್ಟುಹೋಲಂ . . .
3 ಪಂಚಮಿಯಲುಬೆಟ್ಟದ	7 ಇದಕ್ಕೆ ತಡೆಮಾಡಿದವರು . . .
4 ಸೋಮದೇವರಸೇವಗೆ	8 ಜಾತಿಗೆಹೋಗು . . .

ಕೋಲಾರ ತಾಲ್ಲೂಕು.

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ಕೋಲಾರ ಹೋಬಳಿ ಹರಾಬಿ ಕೊತ್ತನೂರ ಬಳಿ ಬೆಟ್ಟದಮೇಲಿನ ಹುಣಸೇಮರದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—5'-6" x 3'-6"

1 ಸ್ವಸ್ತಿ ಜಯಾಚಿಘ್ನದಯಸಾರ್ವಸಂವತ್ಸರ	6 ಮನೆಬಂದಕೆ ಹೊನ್ನು ಕೊಟ್ಟುಕ್ರೀ
2 ದಲುಕ್ರೀಮತುರಾಮಪ್ಪಯ್ಯಳುಮುಳು	7 ಸಾಲೇಶ್ವರದೇವರನಂದಾದೀಪವ
3 ವಾಯನಾಡಪಾರುಪತ್ಯವಮಾಡವಲ್ಲಿ	8 ನಡಸುವರುಕುಧರ್ಮಕೆಆರೂರು
4 ಮದುರಗ್ರಾಮದಮಹಾಜನಗಳ . . .	9 ತಪ್ಪಬಾರದಯಂದುಬರಿಸಿದಸಾ
5 ಪೊಳಗಾದ ಸಮಸ್ತ ಪೂರ ಪೊಕ್ಕಲಿಗರು	10 ಸನಮಂಗಳಮಹಾ ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ



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ಅದೇ ಹರಾಬಿ ಕೊತ್ತನೂರ ಊರಬಾಗಿಲಬಳಿ ಹೊಸದಾಗಿ ತಂದು ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'—6"×2'—0".

1 ಶ್ರೀರಂಧಿರೋದ್ಗಾಂವತ್ಸ	8 . . . . .
2 ರದಕಾರ್ತಿಕಕುಂಭಾಭಿಧ	9 . . . . . ಗ್ರಾಮದಸೇಷ
3 ವಾರದಲುಸಿರಗ್ರಾಮದಸೇಷ	10 ಜನರುನಡಸುವರುಡಕತಪಿದ
4 . . . . . ನಾಯಕತನದಕೋಳಿ	11 ವರುತಾಯಿಗೆತಪಿದವರುಮಂಗಳ
5 ಲದೇಶದ . . . ಅರಾಬಿ . . . . .	12 ಶಿವನೇಗತಿನಾರಾಯಣನೇಗತಿ
6 ಳುಪಾದಗ್ರಾಮನನು ಗದಾಧರ	13 . . . . .
7 ದಾಮೋದರದೇವರಪ್ರೀತ್ಯರ್ಥ	14 . . . . .

ಮಾಲೂರು ತಾಲ್ಲೂಕು.

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ತೇಕಲ್ಲು ಹೋಬಳಿ ತೇಕಲ್ಲಿನ ಜೋಡೀದಾರವರ ವಶದಲ್ಲಿಯೆ ತಾಮ್ರಾಕಾಸನ.

(ಸ್ಥಳದವರ ಪ್ರತಿ.)

- 1 ನಮಸ್ತುಂಗಕಿರಬ್ಬಂಜಿಹಂದ್ರಚಾಮರಾಜೇಂದ್ರ | ತ್ರೈಲೋಕ್ಯನಗ
- 2 ರಾರಂಭಮೂಲಸ್ತಂಭಾಯಕಂಭವೆ || ಹರೇಲೀಲಾವರಾಹಸ್ಯ
- 3 ದಂಪ್ಪದಂದಸ್ಸಪಾತುನಃ | ಹೇಮದ್ರಿಕಲಕಾಯತ್ರಧಾತ್ರೀ
- 4 ಭತ್ತಪ್ರಿಯಂದಧಾ || ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿ
- 5 ನಾಜನಕವರುಷ ೧೭೫೭ಸಂದ ವರ್ತಮಾನವಿಕ್ರಮಾವು
- 6 ಸಂವತ್ಸರದ ಶ್ರಾವಣ ೫ ಸೋಮವಾರದಲುಅತ್ರೇಯಸಗೋ
- 7 ತ್ರಿಕಲ್ಪಲಾಯನಸೂತ್ರಯುಕ್ತಾಶಾಸ್ತ್ರವರ್ತಮಾನವರ್ತಮಾನ
- 8 ಮುಕ್ತಕೃಷ್ಣ ರಾಜವೊಡೆಯರವರಪೌತ್ರರಾದಚಾಮರಾಜ
- 9 ವೊಡೆಯರವರಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತಭೂಮಂಡಲ
- 10 ಮಂಡನಾಯಮಾನನಿಖಿಲದೇವತಾಪೂಜಕರ್ತೃಕ
- 11 ಜನಪದಸಂಪದಧಿಪ್ತಾನುಭೂತಶ್ರೀಮನ್ಮಹೇಶ್ವರಮ
- 12 ಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇವೀಪ್ರವಾಸನಾಲಿಕಲಕಲಾನಿಧಿ
- 13 ಕುಲಕ್ರಮಾಗತರಾಜಾಧಿಪಾಲಪ್ರಮುಖನಿಖಿಲರಾ
- 14 ಜಾಧಿರಾಜಮಹಾರಾಜಾಧಿಪತಿಮಂಡಲಾನುಭೂತ
- 15 ದಿವ್ಯರತ್ನ ಸಿಂಹಾಸನಾರಾಧಕೀನದ್ರಾಜಾಧಿರಾಜ
- 16 ರಾಜಪರಮೇಶ್ವರಪೌತ್ರಪುತ್ರಾಪುತ್ರಾಪುತ್ರಮವೀರನರಪತಿ
- 17 ಬಿರುದಂತೆ ಬಿರಗಂಡಲೋಕ್ಯಕವೀರಯದುಕುಲ
- 18 ಪಯಃಪಾರಾವಾರಕಲಾನಿಧಿಶಂಖಚಕ್ರಾಂಕುಶಕುಶಾರ
- 19 ಮುಕರಮತ್ಸ್ಯಕರಭಸಾಳ್ಯಗಂಡಭೀರೂಂಡಧರಣೀವರಾ
- 20 ಹಹನುಮದ್ಗುರುಡಕಂಠೀರವಾದ್ಯನೇಕಬಿರುದಭೂಷಿತ
- 21 ಶ್ರೀಮನ್ಮಹೇಶ್ವರಶ್ರೀಕೃಷ್ಣ ರಾಜವೊಡೆಯರವರು
- 22 ರಾಜ್ಯವನುಳುವಲ್ಲಾಪವರಕಪ್ಪಣಿಯಿಂದಪ್ರಧಾನ
- 23 ಚಕ್ರತಿಮ್ಮಯ್ಯ ಚಕ್ರಲಿಂಗಯ್ಯನವರುರಾಜರ
- 24 ಪ್ರೀತಿಗಪಾತ್ರರಾದಸಿತ್ಯಾನ್ನದಾನವಿರುದ್ಧರಾದ
- 25 ಶ್ರೀಸೀತಾರಾಮಭಟ್ಟರಪುತ್ರರಾದಅಹೋಬಿಲ
- 26 ಭಟ್ಟರಿಗೆ ಈವಿಕ್ರಮವತ್ಸರದಾರಭ್ಯ ಈಜಂಗಾ
- 27 ಲಿಪ್ಪಲ್ಲಿಯೆಂಬ ಗ್ರಾಮವನ್ನು ನಿರುಪಾಧಿಕಸರ್ವ
- 28 ಮಾನ್ಯವಾಗಿ ಕೊಡಿಸಿದವೆಯಾದಕಾರಣ ಈಗ್ರಾ
- 29 ಮವನ್ನು ನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ನಡ
- 30 ಸಿಕೊಂಡುಬರುವಂತೆಸರ್ವಾಧಿಕಾರಿಲಿಂ



- 31 ಗಂಣಾಪಿರಾಳಿಗೆ ಅಪ್ಪಣೆಕೊಡಿಸಿದವೆಯಾದ  
 32 ಕಾರಣನೀವು ಈಗ್ರಾಮವನ್ನು ಪುತ್ರಪೌತ್ರಪಾರಂ  
 33 ಪರ್ಮವಾಗಿ ನಿತ್ಯಾನ್ನ ದಾನಮಾಡಿಕೊಂಡುರಾಜ  
 34 ಶ್ರೀಯಃಪ್ರಾರ್ಥನೆಯಿಂದ ಅನುಭವಿಸಿಕೊಂಡುಬ  
 35 ರುವುದು ಅದಿತ್ಯಚಂದ್ರವನಿರೋನಲ್ಲ ದೌರ್ಭೂ  
 36 ಮಿರಾಪೋಷ್ಯದವಯವ್ಯಕ್ತ | ಅಪ್ಪಣೆ ರಾತ್ರಿ  
 37 ಉಭೇಚಸಂಧ್ಯಧರ್ಮಕ್ಕೆ ಜಾನಾತಿನರಸ್ಸವೃತ್ತಂ || ಸ್ವ  
 38 ದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ ನುಪಾಲನಂ  
 39 ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂ ಭವೇತ್ |  
 40 ಸ್ವದತ್ತಾ ಪುತ್ರೀಕಾಧಾತ್ರಿಕೃತ್ಯದತ್ತಾ ಸಹೋದರೀ ||  
 41 ಅನ್ಯದತ್ತಾ ಸ್ನೇಹಮಾತಾ ದತ್ತಾಂ ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್  
 42 ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಕೀಕೃಷ್ಣ

(ಇದರ ಮೂಲಸ್ತಂಭ ಸರ್ಕಾರದಲ್ಲಿದೆ.)

## 86

ಅದೇ ತೇಕಲ್ಲಿನ ಬಳಿ ಕೆರೆಯಾಂಗಳದಲ್ಲಿ ಹುಣಸೇತೋಪಿನ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—3'—0" × 4'—0"

- |   |   |
|---|---|
| 1 ಸಾಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಜೂ               | 7 . . . ತ್ರಿಕಾಲದಪೂಜೆ . . . ನೋಲಗೆತುಪ್ಪ     |
| 2 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ    | 8 ದಂತನಡಿಸಿಕೊಂಡು . . . ನಿಮಿತ್ತಬಯಲ          |
| 3 ರಂಗರಾಯರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀಮ          | 9 ಕೆರೆಯಕೆಳಗೆಹತ್ತು ಕೊಳಗಭೂಮಿಯನ್ನು           |
| 4 ತುಸುಂಗಪದೇವದ್ವಾಂಯಕರಂಶ್ರೀಮದಖಿಲಾಂ        | 10 ಬೇಯರಲ್ಲಿಧಾರಾದತ್ತವಾಗಿಅರ್ಪಿಸಿದರು         |
| 5 ಡಕೋಟಿಬಹ್ಯಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ            | 11 ದಮ್ಮವತಸ್ತದನಡಿಸಿದವರುಪುಣ್ಯಕೆಳಾಜನರುಕೊಡಿಸಿ |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ . . . . . ದೀಪಾರಾಧನೆ | 12 ದವರುನರಕಕಿಳಿವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ          |

## 87

ಅದೇ ತೇಕಲ್ಲಿಗೆ ಸೇರಿದ ಕೆರೆಯೊಳಗೆ ಹುಣಸೇತೋಪಿನ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

3'—0" × 4'—0"

- |  |                                      |
|--|--------------------------------------|
| 1 ಶ್ರೀರಸ್ತು ಸಾಮ್ಯಸಂವತ್ಸರದಪುಷ್ಯಬಿಂಜೂ    | 7 ಬಯಲಕೆರೆಯಕೆಳಗೆ ಹತ್ತು ಕೊಳಗದ್ದೆ . .   |
| 2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀ      | 8 ತಮ್ಮಮಾತಾಪಿತೃಗಳಿಗೆಪುಣ್ಯಲೋಕಾವಾಪ್ತಿಯಾ |
| 3 ರಂಗರಾಯರಾಜ್ಯವನಾಳುವಕಾಲದಲುಶ್ರೀ          | 9 ಗಬೇಕೇದುರಾಯರಅಪ್ಪಣೆಯಿಂದಧಾರಾದತ್ತವಾಗಿ  |
| 4 ಮತುಸಂಗ . . . ದೇವದ್ವಾಂಯಕರಂಶ್ರೀಮದಖಿಲಾಂ | 10 ಬಿಟ್ಟರು ಈಧರ್ಮಕೆತನಡೆದವರುಗೋವಕೊಂಡ    |
| 5 ಡಕೋಟಿಬಹ್ಯಾಂಡನಾಯಕಶ್ರೀವರದರಾಜ           | 11 ಪಾಪದಲಿಹೋದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ        |
| 6 ದೇವರಶ್ರೀಕಾರ್ಯಕ್ಕೆ . . . . .          |                                      |

## 88

ಅದೇ ತೇಕಲ್ಲಿ ಹೋಬಳಿ ಕೊಮ್ಮನಹಳ್ಳಿಯಿಂದ ಹೋಗುವದಾರಿಯಲ್ಲಿ ಬೇಚರಾಕ್ ಉತ್ತರ ಬಂಡೆಯಮೇಲೆ.

- |                   |                        |
|-------------------|------------------------|
| 1 ಶ್ರೀಮತುವಿರೋಧಿಸಂ | 4 ಸೆಟ್ಟಕಟ್ಟಿಸಿದ್ದುದೇವರ |
| 2 ವತ್ಸರದಲುಅನಂತ    | 5 ಸೇವಾರ್ಥ              |
| 3 ಸೆಟ್ಟಯರಮಗಪಯಿತ   |                        |

## 89

ಅದೇ ಹೋಬಳಿ ಯಾನಮೆಟ್ಟಲಹಳ್ಳಿಯಿಂದ ಹೊಡ್ಡನಾಯಕನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿ.

ಪ್ರಮಾಣ—3'—0" × 3'—6"

- |                               |                              |
|-------------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕಿವಾಪದವೆಗತಿಮನುಮತ    | 4 ಗಳಅನುಮತಿಯಿಂದಸ್ವಹಸ್ತಪರಹಸ್ತ  |
| 2 ಸಂವತ್ಸರದಲುಬೇವಾಳ್ಳುವುದ್ದಕ್ಕೆ | 5 ಬಿಂದಹೊನ್ನನುಗಳಿಸಿದೇವಾಲಯವನು  |
| 3 ಟ್ಟುಹೋಗಿರಲಾಗಿಅವರಮಹಾಜನ       | 6 ಬೇರ್ಗೋದ್ದಾರವಮಾಡಿದಚನ್ನಪನಾಯಕ |

(ಮುಂದೆ ಏರವಣಿಗೆ ಇಲ್ಲ.)



90

ಅದೇ ಹೋಬಳಿ ಹುಳದೇನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಕಲ್ಲಬೆಂಕಿಗೆ ನಟ್ಟಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6" × 1'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀನೊಣವಸ್ತು ಬಿರಸರ್
- 2 ಗೆಜ್ಜೆಪುಸಾಸಿರಮುಮಲಳವೊ ?
- 3 ರೂಪ್ಯರಾಗವುಣ್ಣು ಅಪಕಜಿ

- 4 ಹುಯಿ [ಲೋ] ಉಸತ್ತಾ ಇರವೂರ
- 5 ತಮುತಿ ವರ್ವಿ

(ಮುಂದೆ ಬರವಣಿಗೆ ಇಲ್ಲ.)

91

ಅದೇ ಊರ ಮಧ್ಯೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0" × 2'—6"

(ಮೇಲುಭಾಗದಲ್ಲಿ ಪಾರ್ವದಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

- 1 ಪರಮೇಶ್ವರಪ್ರಭುನಿರಾಯ್ . . . . .
- 2 ರಸಾರಪುರವೂರವೊಯ . . . . .
- 3 ಯೋಳ್ಕಟ್ಟ ಕಿಣಗಣಕಜಿ . . . . .
- 4 ನನ್ನಿಯಡಿಗಳ್ಳೆಡರಾತಾದ . . . . .

- 5 ರುಸಾಕ್ಷೆಸಿಡಿಲವಡುತೊಜಿ . . . . .
- 6 ಪಾಳುಅಪುಗೊಳಕಜಿಯುಕಳಗ . . . . .
- 7 ಣದಸೆವಿಲುಮನೆತಾಪುಡಕೆಸಾ . . . . .
- 8 ವತ್ತರುತೇಕಲ್ಲಾಡವಿಟ್ಟು ತ್ತಾಪುಡ . . . . .

ಮುಳಬಾಗಲು ತಾಲ್ಲೂಕು

92

ಮುಳಬಾಗಲ ಹೋಬಳಿ ಮರಹೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹುಚ್ಚೇರಿ ಕೆರೆಯ ತೊಬಿನ ನಿಲುವುಕಂಬದಲ್ಲಿ

ಪ್ರಮಾಣ—2'—3" × 1'—2"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಕೊಜಿಯು
- 2 ರಮಗವ್ವಾಣಗಾ
- ವುಣ್ಣುಕೊಜಿಯು
- 4 ಬವರಿಯವ್ವಾಣದಲ್ಲಿ
- 5 ರಾಜಂಅಪುತತ್ತಾದು

- 6 ಉರ್ಗವ್ವಾಣಗಾವುಣ್ಣುಗಾ
- 7 ಕೊಜಿಯಬವರಪರಜಿವಿಟ್ಟು
- 8 ಇದಂತೆಜಿರೊಯ್ರು
- 9 . . . . . ಪಣಿ . . . . .

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ಅದೇ ಹೋಬಳಿ ಯಲವುಹಳ್ಳಿಯಿಂದ ಪೂಜೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಈಚಲಮರಗಳ

ಮಧ್ಯದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—6" × 2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಬ್ಬಂಗಳಿ . . . . .
- 2 ಪರಿವಿಧಾವಿಸಂವತ್ತರವಾಗಬ್ಬಂ . . . . .
- 3 ಪುಣ್ಯಕಾಲದಲಕ್ಕೀಮತುರಾಜಾ . . . . .
- 4 ಭರಾಜಕ್ಕೀದೇವರಾಯಮಹಾ . . . . .
- 5 ರಾಯರರಾಜ್ಯದಲನಾಡಪ್ರಭುಚಿನ್ನ ಪರಸು . . . . .
- 6 ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿಬ್ರಹ್ಮಾಂಡನಾಯಕ . . . . .
- 7 ಸಾರ್ವಭೌಮಕ್ಕೀದಂಡರಾಮೇದೇವಿಗೆ . . . . . ತ್ತವ . . . . .
- 8 ಪಕ್ಷೋತ್ಸವಮಾಸೋತ್ಸವಮೊದಲಾದಕುಭಕಾರ್ಯಗಳ . . . . .
- 9 ಈರಾಮಸಮುದ್ರದಕರೆಯನ್ನು ಕಟ್ಟಿಸಿಕೊಜಿಯು . . . . .
- 10 . . . . . ಭೂಮಿಯನುಸರ್ವಮಾನ್ಯವಾಗಿಬಿಟ್ಟು ಕೊಟ್ಟರು . . . . .
- 11 ಈದೇವಸ್ವವನುಅಪಹರಿಸಿದವರುಗೋವಕೊಂಡಪಾಪ . . . . .
- 12 . . . . . ಸಾಮಾನ್ಯೋಯಂರಮ್ಸೇತುನ್ಯಾ ಪಾಣಾಂಕಾಲೇ ! . . . . .
- 13 . . . . . ಭವ್ಯಸರ್ವಾಸೇತಾರ್ಥಭಾವಿನಾರ್ಥವೇಂದ್ರಾರ್ಥ . . . . .
- 14 ಯೋಭೂಯೋಯಾಚತೇರಾಮಭದ್ರಾ ! ಶ್ರೀರಸ್ತು . . . . .



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ಅದೇ ಕಾಸನದ ಕೆಳಭಾಗದಲ್ಲಿ.

- |  |   |
|--|---|
| 1 ಖರಸಂವತ್ಸರದವಯೋಕಾಖರು ೧೫ ಬುಧವಾರದಲು        | 4 ಮನಾಥದೇವರಿಗೆ ದೀಪಾರಾಧನೆಗಂದುಕೊಟ್ಟುದು     |
| 2 ಕ್ರೀಮತುರಾಮಪ್ಪಗಳು ಕ್ರೀಮದಖಿಲಾಂಡಕೋಟೆ      | 5 ಸರ್ವಮಾನ್ಯಹೊಲ ೦   ಹತ್ತು ಕೊಳಗಇಧನುನಡಿಸಿ  |
| 3 ಬ್ರಹ್ಮಾಂಡನಾಯಕದೇವತಾಚಕ್ರವರ್ತಿಕ್ರೀಕೋದಂಡರಾ | 6 ದವರುಪುಣ್ಯಭಾಗಿಗಳಹರು ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ . . |

## 95

ಅದೇ ಹೋಬಳಿ ಇರುಗಮುತ್ತನಪಲ್ಲಿಗೆ ಆಗ್ನೇಯ ವಡ್ಡ ರಬಂಡೆಯಲ್ಲಿ

ಪ್ರಮಾಣ—4'—6" × 3'—0"

- 1 ಕುಛಮಸ್ತು
- 2 ಸ್ವಸ್ತಿಕ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನಶಕ
- 3 ವರುಷ ೧೬೧೬ಭಾವಸಂವತ್ಸರದಚಯಿತ್ರಕುಂಭಿಲು
- 4 ಕ್ರೀಮತುಮುಳವಾಯಿನಾಡಪ್ರಭುಸಂಕಪ್ಪಗಳುಕ್ರೀ
- 5 ಮತುಚಿಕರಾಯತಮ್ಮೇಗವುಡರಅಪ್ಪಣೆಯಲು
- 6 ತಿಮ್ಮನಾಯಕರಿಗೆಮುಳುವಾಯಿಸೀಮೆಯಗಲುಡತ . .
- 7 ನವನುಕೊಟ್ಟುಪ್ರಾಕುಟಸೀಮೆಯಲಿರುವಸಂಕಟಗಳಂ
- 8 ಪರಿಹರಿಸೂದದುಕುಮ್ಮರಕುಂಟೆಯಂಬಗ್ರಾಮವ
- 9 ನು ಈಗವುಡಿಶಿಗೆಸರ್ವಮಾನ್ಯವಾಗಿನಾಡಜನರಅನು
- 10 ಮತದಿಂದಕೊಟ್ಟ ರೂದನುಆರೊಬ್ಬ ರೂಪ್ರತಿಪಾಲಿಸೂದು
- 11 ಇದಕನಾಡಜನರವಸ್ತುತಸ್ತದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ
- 12 ಪರದತ್ತಾನುಪಾಲನ ಪರದತ್ತಾಪಹಾರೇಣಸ್ತದತ್ತಂನಿಷ್ಕಲಂ
- 13 ಭವೇತ್ | ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಪದೇತವಸುಂಧರಾಂ
- 14 ಪಟ್ಟಿ ವರ್ಷಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಕ್ರೀ
- 15 ರಸ್ತುಕುಛಮಸ್ತು ಕ್ರೀ ಕ್ರೀ ಕ್ರೀ

## 96

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಕ್ರೀರಂಗಪುರದ ಕಲಚೆರುವು ಮರವೆ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ—4'—0" × 2'—6"

- |                               |                             |
|-------------------------------|-----------------------------|
| 1 ಕ್ರೀಮತುಬಹುಧಾನ್ಯಸಂವತ್ಸರಂ     | 6 ಬಾದಾನುಕು ಸಮರ್ಪಿಂಚಿನವಾರಿ   |
| 2 ಚಯಿತ್ರಕುಛದಯಿಬುಧವಾರ          | 7 ಕೇಳವನಮು ೩೦ ವೃಕ್ಷಮುಲು      |
| 3 ಮಂದುಕ್ರೀಮತುರಾಜಮಾನ್ಯಲೈನ      | 8 ಈಧಮ್ಪಂಚಡಬಿನವಾರುತಮು        |
| 4 ಕ್ರೀರಂಗರಾಯಲುವಾರುಮುಳು        | 9 ತಬ್ಲಿತಂಡುಲಕುದ್ರೋಹಂಚೇ      |
| 5 ವಾಗಲಿಕ್ರೀಮದ್ವಿಕಲೇಶ್ವರಸ್ವಾಮಿ | 10 ಸಿನವಾರು ರಂಗರಾವ ಕ್ರೀ ಕ್ರೀ |

## 97

ಅದೇ ಹೋಬಳಿ ಅಂಬಲಿಕಲ್ಲುಬೆಟ್ಟಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುನಿಯಪ್ಪನ

ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—3" × 2'—0"

- |                                |                                   |
|--------------------------------|-----------------------------------|
| 1 ಕ್ರೀಮತುಆರಾಧ್ಯವೀರಂಣವೊಡೆಯರ     | 6 . . ಕೊಟ್ಟಹೊಲ ೦   ಹತ್ತು ಕೊಳಗಬೋವ  |
| 2 ಮಕ್ಕಳುಮರಗಲಲಿಂಗಣವಡೆಯರಿಗೆ      | 6 ನಕರೆಯಕೆಳಗೆಗದ್ದೆ ೦   ಹತ್ತು ಕೊಳಗಈ |
| 3 ನಿಮ್ಮಕಿಶಮಕ್ಕಳುಕುಮಾರಮೂದವೊಡೆಯರ | 7 ಧರ್ಮಕೆವೂರಮಹಾಜನಗಳವೊಪ್ಪಿತಕ್ರೀ     |
| 4 ಮಕ್ಕಳುಕಂಭಲಿಂಗದೇವರುಪೂರ . .    | 8 ಗುರುಲಿಂಗದೇವರೇಗತಿಕುಛಮಸ್ತು        |

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ಅದೇ ಹೋಬಳಿ ಅನಹಳ್ಳಿ ಯೆಲ್ಲೆಯಲ್ಲಿ ನಟ್ಟಿರುವಕಲ್ಲು.

ಪ್ರಮಾಣ—5'—0" × 3'—6"

(ಸವದುಹೋಗಿದೆ.)

- 1 ಕ್ರೀಕುಛಮಸ್ತು ಸ್ವಸ್ತಿಕ್ರೀವಿಜಯಾಭ್ಯುದಯಶಾಲಿವಾಹನ
- 2 ಶಕವರುಷ ೧೫೩೩ನೆಯಪರಿಧಾವಿಸಂವತ್ಸರದಶ್ರಾವಣಕುಂಭಿ
- 3 ಗುರುವಾರಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲುಮರವೂರಕ್ರೀರಾ
- 4 ಮದೇವರಅವೃತಪಡಿನೈವೇದ್ಯಕೆಕ್ರೀಮನ್ಯ ಹಾರಾಜಮಾನ್ಯ
- 5 ಸರ್ವಾಧಿಕಾರಿಕ್ಕಪ್ಪ ಪ್ಪನಾಯಕರುದಯಪಾಲಿಸ್ತ ರಾಮಸಮುದ್ರಗ್ರಾಮ
- 6 ಇದಕವೊಳಗಾದನಿಧಿನಿಕ್ಷೇಪಕಾಡಾಂಭನೀರಾಂಭಮೊದಲಾದ



- 7 ಸರ್ವಸ್ವಾಮ್ಯವನುದೇವರಶ್ರೀಕಾರ್ಯವನಡಸುವಧಮ್ . . . . .  
8 . . . . . ಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸೂದು  
9 . . . . . ದೇವರಿಗೆ . . . . . ಗವುಡಮಹಾಜನಂಗಳು . . . . .  
10 . . . . . ಭಟ್ಟರು ಮುಂತಾಗಿ . . . . . ಆರಾಮೇಶ್ವರದೇವರಿಗೆ . . . . .  
(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

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ಅವನಿ ಹೋಬಳಿ ಮೊದಲಿನಹಳ್ಳಿ ಜೋಡೀದಾರರ ಪುಸ್ತಕ ಕೋಶದಲ್ಲಿರುವ ಕಾಸನದ ನಕಲು.

- |   |   |
|---|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಕಾಲಿವಾಹನಕಾಬ್ದಿಯುಲು    | 18 ಸಹರಣ್ಣೋದಕದಾನಧಾರಾಪೂರ್ವಕಮುಗಾತ್ರಿಕರಣ            |
| 2 ೧೬೩೩ಅಗುನೇಟಿಖರನಾಮಸಂವತ್ಸರಂಚಿತ್ತಿಜವಸಂಚಿ        | 19 ತ್ರಿವಾಚಿಕಮುಗಾಚಿ ನಾಮುಗನುಕಮಿರುಪುತ್ರ            |
| 3 ವಿಜಯಧವಾರಮಂದುಕ್ರೀಮತುರಾಜಾಧಿರಾಜಚಕ್ರರಾಯ         | 20 ಪವುತ್ರಪಾರಂಪರ್ಯಮುಗಾಅನುಭವಿಸ್ತುರಾನಲನನಿ          |
| 4 ತಮ್ಮಗೌನಿಅಪ್ಪಣಚೇತಶ್ರೀಮತುರಾಯವೆಂಕಟಪ್ಪಗಾರಿ      | 21 ವ್ರಾಯಿಂಚಿಚಿತ್ತಿ ನ (ಇಚ್ಛಿ ನ) ಭೂದಾನಧರ್ಮ ಕಾಸನಮು |
| 5 ಪೌತ್ರಲಯಿನರಾಯಮುನಿರಾಜಾಪುತ್ರಲಯಿನಸಂಕರ           | 22 ಇಂಪ್ರಾಪುಚ್ಚಿತಿಚಿಂಢಾಲೀಂಕಿಮಿದಂಪಚ್ಚಿತ್ಯಯಾ       |
| 6 ರಾಜಾಗಾರುಯಾಚಾಪಾಧ್ಯಾಯಲೈನವಾಧ್ಯಾಳಗೋತ್ರಂ         | 23 ಕ್ಷಮಾಂಸಂಸುರಯಾಸಿಕ್ತಂನೃಕಪಾಲೇಚಿತಾಗ್ನಿನಾ         |
| 7 ಶ್ರೀನರಸಾಭಟ್ಟಲವಾರಿಪೌತ್ರಲಯಿನಅನ್ನಂಭಟ್ಟಲವಾರಿ    | 24 ದೇವಬ್ರಾಹ್ಮಣವೃತ್ತಿನಾಯಕಿಹರಂತ್ರಿನರಾಧಮಾ          |
| 8 ಪುತ್ರಲಯಿನಸುಳುರಾಮಾಜೋಯಿಸುಳುಕುವ್ರಾಯಿಂಚಿ        | 25 ತೇಪಾಂಪದರಜೋಭೀತ್ಯಾಚಮುಣಾಚ್ಚಾಧಿಮಯಾ               |
| 9 ಇಚ್ಛಿ ನಧಾನಧರ್ಮಕಾಸನಕ್ರಮಮುಟ್ಟನನು ಮೂವಂಕ        | 26 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾನುಪಾಲನಾ   ಪರ    |
| 10 ಸ್ಥಲಾಕುಪೂರ್ವಮುನುಂಚಿನಡಚೇತಿಮೃನಾಯನಚೆರು        | 27 ದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತ್ಥಿದಾನಪಾಲನ     |
| 11 ಪುಕೆಂದರಾಜಕಾಲುವಕುಪೂರ್ವಭಾಗಮುಂಡೇಪಂದು          | 28 ಯೋರ್ಮಧ್ಯದಾನಾಚ್ಚಿ ಯೋನುಪಾಲನಾದಾನಾತ್             |
| 12 ಮುಖ್ಯವಿನಿನಾಪೂರ್ವಿಕಲುಕುಸದ್ಗತಿಪ್ರಾಪ್ತಿಕಿಗಾನು | 29 ಸ್ವರ್ಗಮವಾಪ್ನೋತಿಪಾಲನಾಚಕ್ರತಂಪದಾ                |

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ಅದೇ ಹೋಬಳಿ ಮೇಲಾಗಾಣಿಯ ಬಳಿ ಹನುಮೇಗೌಡನ ತೋಟದ ಭೂಮಿಯಲ್ಲಿ ಹೊಸದಾಗಿ ಸಿಕ್ಕಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—2'—3" × 4'—6".

- |                               |  |
|-------------------------------|--|
| 1 ಶ್ರೀರಣಾವಳಿಕೇಶ್ರೀಃ           | 6 ಗಣಪನ್ನೇರಡುಮಾಳಪಾಳುಕೋಡಕೇಟಿಯುಂ              |
| 2 ಮೃಯ್ಯನ್ನಂಗರಾಜ್ಯಂತೋಮೃತಜುಸಾಸಿ | 7 ಅಯ್ಯೋನಿ ಕಾದುಪತೋನಿ ಪ್ರಸಾದಂಗೆಯ್ದೊರ         |
| 3 ರಮುಮಾಳಅವರಾಮಾಸಾಮನ್ವರ್ವಿಟ್ಟ   | 8 ಗೋಟ್ಟೇಟಿಯರಮೃಲಕೇಕೊಟ್ಟುರುಅಯ್ಯುಮ್ಪು         |
| 4 ಪುರಸಕ್ಕೋವಳಾಲನಾಡುಮೂನೂಪುಮಾಳ   | 9 ಕಣನಿಡದಾನಚೆದೊನ್ನಣ್ಣ ಮಹಾಪಾತಕನಕ್ಕುಂ         |
| 5 ಅವರಾಪೆಗ್ಗಡೆಗಡೇಶ್ರೀಪುಲಿ      | 10 ಶ್ರೀಪೊಡಿಪ್ಪಿಡಿಯುಗ್ಗಯ್ಯೊಮ್ಮು ಕಣನಿಕೊಟ್ಟೊರ |

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ಅದೇ ಅವನಿ ಹೋಬಳಿ ಗುಟ್ಟಹಳ್ಳಿ ಕೆರೆಯಬಳಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ.—3'—6" × 3'—3"

- |                                   |                                  |
|-----------------------------------|----------------------------------|
| 1 ಶಾರವರಸಂವತ್ಸರದವಯಿಕಾಖರೂಲು         | 4 ವಂಶಿಕರೂಪಾಲಿಸಿಕೊಂಡುಬಾಹೋದಂದು     |
| 2 ಶ್ರೀಮತುತಿಮ್ಮಗೌಡರಮಗಚೆನ್ನಪ್ಪಗೌಡರು | 5 ಬರಸಿದತಿಲ್ಲಾ ಕಾಸನಶ್ರೀಗೋಪಾಚ್ಯಪ್ಪ |
| 3 ಮಾಡಿದಧಮಮಂಟಪದಸೇವೆಡದನುನಮ್ಮ        |                                  |

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ಅದೇ ಹೋಬಳಿ ಜೋಡೀ ಮರಕಲಘಟ್ಟದ ಊರಮುಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

(ಮುಂಭಾಗ)

- 1 ಕುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಕಾಲಿವಾಹನಕಾಬ್ದಿಯುಲು
- 2 ದಯಕಾಲಿವಾಹನಕಾಬ್ದಿ . . . . .
- 3 ನೆಯವಿರೋಧಿಕ್ಯತುಸಂವತ್ಸರ
- 4 ಅಶ್ವೀಜಶುದಧರಮಿಯುಲು
- 5 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ
- 6 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರ
- 7 ತಾಪಶ್ರೀರಂಗರಾಯಮಹಾ
- 8 ರಾಯರುಪ್ಪಧ್ವೀರಾಜ್ಯವನಾಳುವ
- 9 ಕಾಲದಲುಶ್ರೀಮತುಅವನಿಯು
- 10 ಶ್ರೀರಾಮೇಶ್ವರದೇವರಪಾದಾರಾಧಕ
- 11 ಶ್ರೀಸಂಕರಪ್ಪತಿಪ್ಪಯ್ಯಚೆನ್ನಯ
- 12 ಗಳುತಮಗುತಿಪ್ರಾರ್ಥಿತವಾಗಿ
- 13 ನಿರಾಬಾಧವಾಗಿಸರ್ವಮಾನ್ಯ
- 14 ವಾಗಿನಡದುಬರುವಂತ

(ಹಿಂಭಾಗ)

- 15 ಮರಕಲ್ಲುಗಟ್ಟವೆಂಬ
- 16 ಗ್ರಾಮವನುನರಸರಗಲ
- 17 ತಮ್ಮಕಾಡಪ್ಪಗಳಿಗೆಧರ್ಮವ
- 18 ಮಾಡಬೇಕೆಂದುನಮ್ಮಲ್ಲಿನಾಪು
- 19 ಯೋಚಿಸಿಕಾನ್ರಾಮಕೇಶೇರಿದ
- 20 ಕಾಡಾರಂಭನೀರಾರಂಭತೋ
- 21 ಟುಡಿ ಕೆಸುಪಸಹರಣ್ಣೋದ
- 22 ಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ
- 23 ತ್ರಿಕರಣತ್ರಿವಾಚಿಕವಾಗಿ ಕೊಟ್ಟ
- 24 ದುದಾನಪಾಲನಯೋರ್ಮಧ್ಯ
- 25 ದಾನಾತಿಶ್ರೀಯೋನುಪಾಲನಂ
- 26 ದಾನಾತಿಶ್ರೀಯೋನುಪಾಲನಂ

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)



## ಮೈಸೂರು ಡಿಪ್ಪಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರ ತಾಲ್ಲೂಕು.

103.

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಸವಿಲುಗೆರೆಗೆ ಹೋಗುವ ದಾರಿಗೆ ದಕ್ಷಿಣದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾಭ್ಯುದಯಕಾಲಿವಾಚನಕವರುಷ ೧೫೫೦
- 2 ಸಂಧುವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ೩ ಲು
- 3 ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಕೃಷ್ಣದೇವ
- 4 ರಾಯಮಹಾರಾಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗಯವತ್ತಿರಲು ಶ್ರೀ ವೀ
- 5 ರಕ್ತಪ್ಪ ದೇವಮಹಾರಾಯರಿಗೆ ಧನ್ಯವಾಗಬೇಕೆಂದು ಆವೂರವು
- 6 ಹಾಜನಗಳ ಅನುಮತಿಯಿಂದ ಅಚಂದ್ರಾರ್ಕವಾಗಿನಡಿಯಲಿಯೆಂದರಾಯರ
- 7 ನಿರೂಪದಾದಬಯಸದೇವರಸರು ಆರಹಳ್ಳಿಗ್ರಾಮವನು
- 8 ಭಾರದ್ವಾಜಗೋತ್ರದ ಅಪಸ್ತಂಬಸೂತ್ರದಯಜಾಕಾಖಾಧ್ಯಾಯಿ
- 9 ಗಳಾದ ರಾಮೇಶ್ವರಿಯಸರು ಮತ್ತು ಅವರ ತಮ್ಮಂದಿರು ಲಿಂಗಣ
- 10 ಜೇಷ್ಠಿಯಸರಗೂ ಸಹ ತಥಾತಿಥಿ ಪುಣ್ಯಕಾಲದಲ್ಲುಧಾರಾದತ್ತವಾಗಿ ಕೊ |
- 11 ಟ್ಟರು ಇದನು ಅವನಳಿದರುಅವರತಾಯಿಗೆತಪದವರು
- 12 ದಾನಪಾಲನಯೋರ್ವಧೈ ದಾನಭೈ ಯಾನುಪಾಲನಂ ದಾ
- 13 ನಾತಿಸ್ವರ್ಗಮನಾಪ್ನೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

104

ಮೈಸೂರು ಕಾಸನದ ಇಲಾಖೆಯ ಪಂಡಿತರು ಶ್ರೀಮಾ. ಎಚ್. ಕೇಷಯ್ಯಂಗಾರ್ಯರು

ಹಾಜರಾದ ಸನ್ನದು.

(ಈ ಸನ್ನದಿನ ಮೇಲುಭಾಗದಲ್ಲಿಶ್ರೀಚಾಮರಾಜ ವಡೇರ ತನುಜಕೃಷ್ಣ ರಾಜವಡೇರು ಎಂತದೇವನಾಗರಾಕ್ಷರದಲ್ಲಿಮುದ್ರೆಯಿದೆ).

ಶ್ರೀ

ಕೃಷ್ಣರಾಜವಡಯರವರು

- 1 ಸರ್ವಧಾರಿಸಂವತ್ಸರದ ಮಾಘ ಬಿ ಸ್ಕರವಾರದಲ್ಲು ಶ್ರೀಮತು || ||
- 2 ಶ್ರೀಮದ್ವೇದಮಾರ್ಗಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯೋಭಯವೇದಾಂತಪ್ರವ
- 3 ತ್ತಕರಾದಅಭಿಲಯಂಕೋವನಾಡೂರುಚಿನ್ನಯ್ಯಶ್ರೀನಿವಾಸಾಚಾ
- 4 ರ್ಯಂಗೇಬರಕೆಕಳುಹಿಸಿದನಿರೂಪಅದಾಗಿ ಈವರಿಗೆ ಸರ್ವರುಸಹ
- 5 ನಾವುಕ್ಷೇಮದಲ್ಲಿಧೇವ ನಿಮ್ಮಕ್ಷೇಮಕ್ಕೆ ಆಗಾಗ್ಗೆ ಬರಕೆಕಳುಹಿಸುವ
- 6 ದು ತರುವಾಯಅರಮನೆಸಮೀಪದಲ್ಲಿ ಹೊಸದಾಗಿನಿರ್ಮಾಣಮಾ
- 7 ಡಿಸಿರುವದೇವಾಲಯದಲ್ಲಿ ಈ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೯ ದಿನಸ
- 8 ಶ್ರೀಕೃಷ್ಣದೇವರಪ್ರತಿಷ್ಠೆಯಾಗುವದರಿಂದಯೂ ಸಂ | ಫಾಲ್ಗುಣ ಶು ೫
- 9 ದಿನಸ ನೀವುಮೈಸೂರಿಗೆ ಬಂದು ಕೇರುವಂತೆಮಾಡಿಸುವದು ಬ ತಾರೀ
- 10 ಬಿ ೨೦ನೆ ಮಾಹೆ ಪೆಬರವರಿ ಸ್ಕ ೧೮೨೯ನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸು
- 11 ಬರಾಯಮುನ್ನಹಜಾರು (ಇಲ್ಲಿ 'ಶ್ರೀಕೃಷ್ಣ' ಎಂದು ಕನ್ನಡದಲ್ಲಿ  
ರೂಪವಿದೆ.)



ನಾಗಮಂಗಲ ತಾಲ್ಲೂಕು.

105

ನಾಗಮಂಗಲ ಟೌನ್‌ನಲ್ಲಿ ಮಿಡಲ್‌ಸ್ಟೂಲ ಮೆಟ್ಟಿಲಿನ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

(ಕಲ್ಲು 3 ತುಂಡಾಗಿ ಬಿದ್ದಿದೆ)

ಪ್ರಮಾಣ—4'—6" × 1'—6"

- |                                |                              |
|--------------------------------|------------------------------|
| 1 ಕ್ರಿಯೆಯವರಾದ                  | 11 ನವರವ ಕೃಷಿ ಮೊಮ್ಮಕ್ಕಳು ಸ    |
| 2 ಸ್ವಸ್ತಿ ಕ್ರೀಡೆಯಾಭ್ಯುದಯಕಾಲಿವಾ | 12 ಧರ ಅದೇಸರಿನವರು ಕ್ರಿಯಾವ     |
| 3 ಹನಕಕ ಬ ೦೩೬೬ ಸ                | 13 ರ್ಗ ಸಮರ್ಪಕವಾಮಾಡಿರುತ್ತ     |
| 4 ಂದವರ್ತಮಾನವಿಶ್ವಾವ             | 14 ಕೇವಾತ್ತರ್ಗೋಪುರಮುಂತಾದ ವಿ   |
| 5 ಸುಸಂ ಕಾರ್ತಿಕ ಕು ೦೦೭೭         | 15 ವಾನಗಳು ಜೇರ್ಣೋದ್ಧಾರವಾ.     |
| 6 ಹಯವಸಗೋತ್ರ ಸೂತ್ತಿ             | 16 ಮುಂತಾಗಿ ಪುತ್ಸವರು ಪ್ರಭಾವ   |
| 7 ರದಚಿಕಂಠ್ಯಯ್ಯ ಜಕಂ             | 17 ಕೆಳಗುಬಾಗಿಲವಾಡಗಳುಬೆನ್ನದೆ   |
| 8 ಣ್ಯಯ್ಯನವರಸಂತತಿ ಕಂ            | 18 ಕ್ಕೆ ಅಭರಣಗಳು ಬೇರೆ ಸಾಮಾನು. |
| 9 ಮುಗಾರಾದ ಚಂಠ್ಯಯ್ಯನಂ           | 19 . . . . .                 |
| 10 ಗಟಪತ್ಯಯ್ಯ ತಿಮ್ಮಪ್ಪಯ್ಯ       | 20 ಸ್ವಯಾರ್ಜಿತಸೇವಾರ್ತ         |

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ದೇವಲಾಪುರದ ಹೋಬಳಿ ತಿಟ್ಟನಹಳ್ಳಿಯಲ್ಲಿ ತಿಪ್ಪೆಹಳ್ಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ—೪'—೦" × ೨'—೬"

- |                                 |                                 |
|---------------------------------|---------------------------------|
| 1 ಸ್ವಸ್ತಿ ಕ್ರೀ ವೀಜಯದ ಕಾಲಿವಾಹ    | 10 ಗಮಂಗಲಕ್ಕೆ ಸಲ್ಲುವದೇವಲಾಪುರ     |
| 2 ನಡಕವರುಕ ೦೩೬೬ ತಾರಣಸಂವತ್ಸ       | 11 ದಸ್ತನದ ತಿಟ್ಟನಹಳ್ಳಿಯನ್ನುಪು    |
| 3 ರದ ಮಾರ್ಗಕಿರ ಬ ೦೦ ಬು ಕ್ರೀಮನ್ಯ  | 12 ತಿನಮಧೆಯವದ ಕ್ರಿಷ್ಣ ರಾಯಸ       |
| 4 ಹಾಮಂಡಲೇಶ್ವರಪೂರ್ವಪಕ್ಷಿ ಮದ      | 13 ಮುದ್ರದ ಯಾ ಗ್ರಾಮಕ್ಕೆ ಸಲ್ಲುವ   |
| 5 ಕ್ಷಿಣಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿವೀರಕ್ರೀ | 14 ಚತುಸೀಮೆಯವೇಳದಗ                |
| 6 ಕ್ರಿಷ್ಣ ರಾಯರುವಿದ್ಯಾನಗರದಲು     | 15 ದೆದೆದಲುತೋಟತುಡಿಕೆ ಅ           |
| 7 ಪೃಥ್ವಿರಾಜ್ಯಂ ಗೃಣುತಿ ರಲು ನಂ    | 16 ಣೆ ಅಚುಕಟು ನಿಧಿಸಿಡ್ಡೆ         |
| 8 ಂಮಾಚೆನವಟಣದ ಯಿರಪ               | 17 ಪ ಕ್ರೀ ವಿರೂಪಾಕ್ಷ             |
| 9 ದೇವರಗನಲು ಅಮೃತಪಡಿಗೆ ನ          | (ಈ ಶಾಸನದ ಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು) |
|                                 | 18 ಯಲಬರಿಗೆಯಮಲಪ್ಪ ಅಣನಂಜನುಲುಡಾ    |

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ಅದೇ ತಿಟ್ಟನಹಳ್ಳಿ ಗ್ರಾಮದ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಪತ್ತಿರ ಇರುವ 1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—4'—೦" × ೨'—9"

- |  |
|--|
| 1 ಸ್ವಸ್ತಿ ಕ್ರೀಮನ್ಯಹಾಗಜಸಂಖಪ್ರತಾಪಹೋಯಿಸಳಚಕ್ರವರ್ತಿಯವೀರಬಲ್ಲಾಳಾದೇವರುನಾರಿಧಿ |
| 2 ಮೇರೆಯಾಗಿ ಮೇದಿನಿಯದೋರಸಮುದ್ರದನೆರವೀಡಿಸಲುಸುಖ                            |
| 3 ಸಂಕಥಾವಿನೋದದಿಂಪ್ರಥ್ವಿರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಮೀರ ಅನಂದಸಂವತ್ಸರದಯಾಶಾಫ           |
| 4 ಸುಧನಪ್ಪ ಮಿಸುಕ್ರವಾರದಂದುದೆಮತೂಳನಾರಸಿಂಗಂಸಮಗ್ರಬಲಂಬೆರಸಿ                  |
| 5 ದಂಡೆತ್ತಿ ಬಂದುಹಲ್ವದಿರಮಡೆಯತಿಟ್ಟನಹಳ್ಳಿಯತುರುವಂಮುತ್ತಿ ದಲಿ ದಡಿಗೆ         |
| 6 ನಕರೆಯಮಾಣವಾಡಿಯಬೋಪಕಾಳರಿಟೆಳೆಯರಕುಲತಿಲಕಪರಹಗಿಡ ಅತ                        |
| 7 ನತಂಮಗಹರಗಿಡಅತನಮಗಂಸುಪುತ್ರಗಿಡೆಯಂಕಾದಿಹಲರಕೊಂದುವೀರದಂ                     |
| 8 ಮುರುತುರುವಮೋಗ್ಗ ಸುರಲೋಕಪ್ರಾಪ್ತ ನಾದ                                   |



## 108

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ನಟ್ಟಿರುವ 2ನೆಯ ನೀರಗಲ್ಲು.

ಪ್ರಮಾಣ.—4'-0" × 2'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರದ್ವಾರಾವತೀಪು
- 2 ರವರೇಶ್ವರಹೊಸಳವಿಪ್ಪು ನೀರಬಲ್ಲಾಳದೇವರುಪ್ಪತ್ತಿ
- 3 ರಾಜ್ಯಂಗಯ್ಯಲುಅನುರಂಜನರವರವರವರ
- 4 ಸುಧ 2 ಸುಕ್ರವಾರದಡಗನಕರೆಯುಂಟು
- 5 ದಯಾಭೂಮಿಕುಂದಿಕೆಮಾಳೆಯರಕುಲತೀಲಕದರಗಾಡ
- 6 ಆತನಮಗಂಸಂಕರಗಾಡಆತನಮಗರಾಮೆಯಂಹೆಬ್ಬಿರಮ
- 7 ಡಿಯತಿಬನಹಳ್ಳಿಯಲ್ಲಿಬಿಸುಗೂರವರುತುಪುನಹಡಿಗೊಡ
- 8 ಕಾದಿತುರುಮುಂಗುಳ್ಳಿ ತಾನುಂಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

## 109

ಅದೇ ತಿಬ್ಬನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಕೆಂಪರಸನ ಹೊಲದ ಮಧ್ಯೆ ಬಾಂದುಗುಡ್ಡೆಯಲ್ಲಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—3'-4" × 1'-0"

- |                      |                     |
|----------------------|---------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಹಾನಾಯ | 7 ಗೆ ಕೊಟ್ಟನೆತ್ತರುಕೊ |
| 2 ಕಾಚಾಯ್ಯಬಯಲಪು       | 8 ಡಗಯಸಿಮಾಸಂಬಿ       |
| 3 ಲಿಕದಿರೆ ನಾಯಕನ      | 9 ಭಿಸಾಸನಾವು         |
| 4 ಮಕ್ಕಳು ಕುನಿನಾ      | 10 ಇದಕ್ಕೆ ಆಕ್ಷೇಪಿಸಿ |
| 5 ಯಕರೂ ಪೂಜಾರಿ        | 11 ದವ ಆತನಮಗನಾಗಿ     |
| 6 ಲಕುಮನಮಕ್ಕಳ         | 12 ಹುಟ್ಟುವನು        |

## 110

ದೇವಲಾಪುರದ ಹೋಬಳಿ ಅಂಕನಹಳ್ಳಿಯಲ್ಲಿ ಮಾರಿಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—4'-0" × 2'-0"

- |                           |                            |
|---------------------------|----------------------------|
| 1 ಕಾಲಿವಾಹನಕವರುಪಂಗಳು ಸಂದ ವ | 6 ಸ್ವಮಿಯವರ ಬುದಿಸಿರುಪಕವಿಪು  |
| 2 ತರ್ಮಾನ ೧೬೮೫             | 7 ಕಾರಕ್ಕೆ ತಿರುಮಲಗಿರಿಮಗ ತಿಂ |
| 3 ಶ್ರೀ ಶ್ರೀ ಸ್ವಭಾನುನಾ     | 8 ಮನಿಗೆ ಹೊಸಕೋಟಿಜಗಳ         |
| 4 ಮಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಭ ೧೦  | 9 ದಲಿ ಮೃತನಾದಬಗ್ಗೆ ರಕ್ತಾಕೊ  |
| 5 ಳ್ಲು    ಆಳದಮಹಾ          | 10 ಡಗಿ                     |

## 111

ಅದೇಹೋಬಳಿ ಕುಡುಗುಬಾಳು ರಾವೇಶ್ವರಗುಡಿಗೆ ಪಶ್ಚಿಮದಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ.—6'-0" × 1'-9"

- |                                   |                                     |
|-----------------------------------|-------------------------------------|
| 1 ಶ್ರೀರಾಮ                         | 11 ಕಟ್ಟಿ ಮನೆದೇವಿಆಡುವಣಿ              |
| 2 . . . ೧೫೬೦ ವಿಕ್ರಮ ಸಂವತ್ಸರದ      | 12 ಈ ಗ್ರಾಮ ದೇವರಿಗೆ ಸರ್ವಮಾನ್ಯ        |
| 3 ಆಸಾಧ ಸುಧ ೫ರಲು ಶ್ರೀರಂಗರಾಯಮಹಾ     | 13 ವಾಗಿ . . ದ ಆರಾಮನಾಥದೇವರಿಗೆ ದೇವಪ್ಪ |
| 4 ರಾಯರವರು ರಾಜ್ಯಂ . . . . .        | 14 ನಾಯಕರುಮಾಡಿದಬಿನಹಯೋಧಮಾವನಿ          |
| 5 . ದಸುರಗಿಯದೇವಪ್ಪನಾಯಕರವರಕುಡಗುಳ    | 15 . . . . .                        |
| ರಾಮಲಿಂಗದೇವರಾವಿತ್ತಪಡಿ              | 16 . . . . . ಧರ್ಮವ ಆವನಾನೋರ್ಬನು      |
| 6 ಧರ್ಮಸಾಸನದ ಕ್ರಮವಂತೆಂದೆ           | 17 . . ಗಂಗೇಯತಡಿಯಲಿಕವಿಲೆಯುಕೊಂದಮಹಾಪಾಪ |
| 7 ನಂಮನಾಯಕನಕ್ಕೆ ಸಲುವದೇವಲಾಪುರಗ್ರಾ   | 18 . . . . . ಕೊಂದಪಾಪಕ್ಕೆ            |
| 8 ಮಕ್ಕಳಿವನಾಸಂಮಂಧ                  | 19 ಹೋಜರು ತಂಮತಂದೆತಾಯಿಕೊಂದಪಾಪಕ್ಕೆ     |
| 9 ದಿ ಗ್ರಾಮಗ                       | 20 ಹೋಜರು                            |
| 10 . . . . ಕಾಡಾರಂಭನೀರಾರಂಭಅಣಿಆಚ್ಚು |                                     |

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ಅದೇ ತಾಲ್ಲೂಕು ಹೋಗರೆ ಹೋಬಳಿ ಮಡಕಹೊಸೂರಿಗೆ ಉತ್ತರ ಏಳುಕಲ್ಲಿನ ಹೊಲದಲ್ಲಿರುವ ಕಲ್ಲು.

1ನೆಯದು.

- |   |             |
|---|-------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಕವಿತಪನಿಯರಹಗಾಡಮುಲ್ಲೆ ಉಜಿಲಿ (?) | 2 ಕಾದಿಸತ್ತಂ |
|---|-------------|



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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀವಿಗ್ಗನ ಗಾಢಾಣ್ಣ ತಪಸಿಯ ಪೋ<sup>5</sup> ರಿಲಿಭದಕಾದಿಸತ್ತೊ ಚಿಲತಂಗೇಕಲ್ಲನಿಜರಿ<sup>6</sup> ಸಿದಮಾಬ್ಬಳ [ಮ] ಹಾಶ್ರೀ

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

<sup>1</sup> ಸ್ವಸ್ತಿ ಕದವಿತಪಸಿಯನಾದಪಕಾದಿಸತ್ತೊ

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ತಿರುಮಕೂಡ್ಲು ನರಸೀಪುರ ತಾಲ್ಲೂಕು.

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ತಿರುಮಕೂಡ್ಲು ಕಸಬಾ ಹೋಬಳಿ ಆಲಂದೂರಿನಿಂದ ಥಣಾಯಕನಪುರಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ  
ಆಲದಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.<sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಬಹುಧಾನ್ಯಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ ೫ ಬು<sup>2</sup> ದಲುಸ್ವಸ್ತಿ ಶ್ರೀಮದಖಿಲಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡ<sup>3</sup> ನಾಯಕದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀಮದ್ಗಂಜಾ<sup>4</sup> ನರಸಿಂಹಸ್ವಾಮಿಯವರಪಾದಾರಾಧಕ<sup>5</sup> ಸಿಂಗಿಮಯ್ಯನಮಗಂ ದೇವಯ್ಯಾ<sup>6</sup> ಶ್ರೀಯವರಪಾದದ ಪಡಿತರದೀಪಾರಾ<sup>7</sup> ಧನೇಗಂದುಕೋಟಪ್ಪಹೊಲಬಂ ೮||೦ ಈ<sup>8</sup> ಧರ್ಮವನಾರಾದರೂ ಕಡಿಸಿದೊಡೆವಾರಣಾ<sup>9</sup> ಸಿಯಲಿಗೋವಕೊಂದ ಪಾಪಕ್ಕಿಳವರು<sup>10</sup> ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ



## ತುಮಕೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು.

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ಹೊಳವನಹಳ್ಳಿ ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಜೇಬಿ ವಾಸುದೇವಾಚಾರ್ಯರಲ್ಲಿದ್ದ ಶಾಸನದ ನಕಲು.

- 1 ಸಮಸ್ತಂಗಳಿರಕ್ಕುಂಟೆಚಂದ್ರಚಾಮರಚಾರವೇ |
- 2 ತೈಲೋಕ್ಯನಗರಾಂಭಮೂಲಸ್ತಂಭಾಯಾಂಭವೇ ||
- 3 ಹರೇಲೀಲಾವರಾಹಸ್ಯದಂಪ್ಯದಂಪಸ್ಸಪಾತುನಾ ಹೇಮಾದ್ರಿ
- 4 ಕಲಕಾಯತ್ರಧಾತ್ರಿಭಕ್ತಶ್ರಿಯಂದಧೌ
- 5 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಾಲಿವಾಹನಶಕ ವರಃಪಗ
- 6 ಉ ೧೬೬೭ ಕೋಧನನಾಮಸಂವತ್ಸರದ ಫಾಲ್ಗುಣಶುದ್ಧ ೧೫
- 7 ಸೋಮವಾರದಲ್ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಜಮುರಮೇಶ್ವರಶ್ರೀ
- 8 ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರ ಶ್ರೀ ರಾಮದೇವಮಹಾರಾಯರೈಯ್ಯ
- 9 ನವರು ವಿದ್ಯಾನಗರದಲ್ಲೂ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಪೃಥ್ವೀ
- 10 ಸಾಮ್ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರಲು ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರ
- 11 ಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ ಪಾತ್ರರಾದ ಮು
- 12 ಮೃಡೀರಣಬೈರೇಗೌಡರವರಕಾಶ್ಯಪಗೋತ್ರರಾ
- 13 ದ ಆಶ್ಯಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಪಾಧ್ಯಾಯರಾದಕಿರವತ್ತೂ
- 14 ರವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ
- 15 ಬರೆಸಿಕೊಟ್ಟಭೂಸ್ವಾಸ್ಥ್ಯದವಾನಪತ್ರದಕ್ರಮವೆಂತೆಂದರೆ
- 16 ನಮ್ಮ ಆಳುವಿಕೆಹೊಳವನಹಳ್ಳಿಸೀಮೆಗೆ ಸ್ಥಾಪನೋಪರದ
- 17 ಗ್ರಾಮದಲ್ಲು ಕೆಂದದಾಸನಹೊಲ ೪ |೦ ದೊಡ್ಡಗೌಡನಹೊಲ ೪|೦
- 18 ಉಭಯಹೊಲ ೪ ||೦ ಹತ್ತು ಕೋಳಗಳೆರೆಕೆಳಗೆವಡ್ಡಿ ನಭೂಮಿ
- 19 ಯಲ್ಲು ೪||೦ ಹತ್ತು ಕೋಳಗಳುಭಯ ಹೊಲಗದ್ದೆ ಸಹಬೀಜವಂ
- 20 ೪ ೧ ೦||೦ ಬಂಡಗಭೂಮಿಯನ್ನು ಈ ಸೋಮೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲು
- 21 ನಮ್ಮ ಪಿತೃಪಿತಾಮಹಪ್ರಪಿತಾಮಹರಿಗೆ ಸಾಲೋಕ್ಯ ಸಾಮೀಪ್ಯ
- 22 ಸಾಯುಜ್ಯಸಾರೂಪ್ಯಪದವೀಆಗಜೀಕೆಂದು ಸಹಿರಣ್ಣೋ
- 23 ದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯೆರದುಕೊಟ್ಟವಾದಕಾರ
- 24 ಣಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯನವರ
- 25 ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರಪುತ್ರರಾದರಣಬೈಚೇ
- 26 ಗೌಡರಯ್ಯನವರೂ ಕಾಶ್ಯಪಗೋತ್ರರಾದ ಆಶ್ಯ
- 27 ಲಾಯನಸೂತ್ರರಾದ ಋಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದಕಿರವ
- 28 ತ್ತೂರವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- (ಹಿಂಭಾಗ)
- 29 ಪುತ್ರರಾದ ಶೇಷಾಚಾರ್ಯರಿಗೆ ನಮ್ಮ ಕೊರಟಗೆರೆ ಶ್ರೀಯವ
- 30 ರಿಗೆ ಬ್ರೀತಿಯಾಗಿ ಈ ಹೊಲಗದ್ದೆಯನ್ನು ಧಾರೆಯನ್ನೆರದುಕೊಟ್ಟೆ
- 31 ವಾದ್ದರಿಂದ ಚತುರ್ಥಗೋತ್ರರಾದರಣಬೈಚೇಗೌಡರಯ್ಯ
- 32 ನವರ ಪಾತ್ರರಾದರಣಬೈರೇಗೌಡರನಪುತ್ರರಾದ
- 33 ಹೊಳವನಹಳ್ಳಿರಣಬೈಚೇಗೌಡರಯ್ಯನವರು ಕಾಶ್ಯಪಗೋತ್ರ
- 34 ರಾದ ಆಶ್ಯಲಾಯನಸೂತ್ರರಾದರುಕ್ಕಾಪಾಧ್ಯಾಯಿಗಳಾದ
- 35 ಕಿರವತ್ತೂರು ವೆಂಕಟಭಟ್ಟರ ಪಾತ್ರರಾದನರಸಿಂಹಭಟ್ಟರ
- 36 ಪುತ್ರರಾದಶೇಷಾಚಾರ್ಯರಿಗೆ ತ್ರಿವಿಜಕದಲ್ಲಿಯೂವಿಕಾಂತಃ



- 37 ಕರಣಯುಕ್ತರಾಗಿಯೂ ಹೊಲಗದ್ದೆಗೆ ವಾಮನಮುದ್ರೆ  
 38 ಶಿಲಾಸ್ಥಾನವೂ ಡಿಧಾರಯನೇರದು ಕೊಟ್ಟು ಅಭೇವಾಗಿ  
 39 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರಪಾರಂಪರ್ಯದಲ್ಲೂ ಆಚಾರವಾ  
 40 ಕವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿರಬಹುದೆಂದು  
 41 ಬರಸಿಕೊಟ್ಟ ಭೂಸ್ವಸ್ಥ್ಯದಾನಪತ್ರ—ದಾನಪಾಲ  
 42 ನಯೋರ್ಮಧ್ಯದೊಂದಿಗೂ ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮಸ್ವರ್ಗ  
 43 ಮನಾಪೋತಿ ಪಾಲನಾಚ್ಯತಂಪದಂ || ಸ್ವದತ್ತಾ  
 44 ದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾ ನುಪಾಲನಮ್ | ಪರದತ್ತಾ  
 45 ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತ | ಏಕೈವ  
 46 ಭಗಿನೀಲೋಕೇಸರ್ವಪಾಮೇವ ಭೂಭುಜಾಂ | ನಭೇ  
 47 ಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾವಿದತ್ತಾವಸಂಧರಾ||

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ಅದೇ ಹೊಲವನಹಳ್ಳ ಹೊಲಬಳಿ ಕಸಬೆಯಲ್ಲಿ ಕಾನಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ  
 ವಶದಲ್ಲಿರುವ ತಾಮ್ರಕಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗತಿರಕ್ತಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ  
 2 ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ವದಂಪ್ರಾಪ್ತದಂಡಸ್ವಪಾತುನಃ ಹೇ  
 3 ಮಾದ್ರಿಕಲಾಯತ್ರಧಾತ್ರಿಭತ್ತಕ್ರಿಯಂದಧೌ ||  
 4 ಸ್ವಸ್ತಿಕ್ರೀ ವಿಜಯಾಭ್ಯುದಯಕಾಲೀವಾಹನಕವರುಷಂಗಳಂ  
 5 ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರಾವಣ  
 6 ಬಹುಳೇಶ್ವರವಾರದಲ್ಲೂ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರರಾಮದೇವರಾಯ  
 7 ಮಹಾರಾಯಭೈಯ್ಯನವರು ವಿದ್ಯಾನಗರದಲ್ಲಿರತು ಸಿಂಹಾಸನಾರೂಢರಾಗಿಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯಂಗಳೈಯ್ಯತ್ತಿರಲಕ್ಕೀಮು  
 8 ತು ಚತುರ್ಥಗೋತ್ರವಿತ್ತರಾದ ರಣಬೈಚೇಗೌಡರಯ್ಯನವರಪೌತ್ರರಾದಮು ಮೈದಿರಣಬೈಗೌಡರೈ  
 9 ಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳ ರಣಬೈಚೇಗೌಡರಯ್ಯನವರಅಳುವಿಕೆಯಲ್ಲಿಕ್ರೀಮಧ್ವಜಾಸ್ತ್ರ  
 10 ವ್ಯಾಖ್ಯಾತ್ಯಗಳಾದಆತ್ರೇಯಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರಾಕ್ಕಾ ಖಾಧ್ಯಾಯಿಗಳಾದ ಶ್ರೀಮು  
 11 ಪ್ಲದಲನಂತಾಚಾರ್ಯರವರಪೌತ್ರರಾದವೇನೂರು ವೆಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರ ಪುತ್ರರಾದಆನಂ  
 12 ತಗಿರಲಶ್ವತ್ಥನಾರಾಯಣಾಚಾರ್ಯರವರುಕ್ರೀಮಧ್ವಜಾಸ್ತ್ರವ್ಯಾಖ್ಯಾತ್ಯಗಳಾದಆತ್ರೇಯಗೋತ್ರ  
 13 ರಾದ ಆಪಸ್ತಂಬಸೂತ್ರರಾದಯಜುರ್ವ್ಯಾಖ್ಯಾಯಿಗಳಾದಅವಂಚೇತಿಸ್ವಾಮಾಚಾರ್ಯರವರ  
 14 ಪೌತ್ರರಾದರಾಮಾಚಾರ್ಯರವರಪುತ್ರರಾದವೆಂಕಟನರಸಿಂಹಾಚಾರ್ಯರವರುಸಹುಭಯುಕ್ತರು—  
 15 ಭಾರದ್ವಾಜಗೋತ್ರರಾದಆಶ್ವಲಾಯನಸೂತ್ರರಾದರಾಕ್ಕಾ ಖಾಧ್ಯಾಯಿಗಳಾದಸದಾಕವಯ್ಯನವರ  
 16 ಪೌತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳ ಸ್ಥಳದಕಾನುಭೋಗಲಕ್ಷ್ಮಿದತ್ತಯ್ಯಗೆಬರಕಿಕೊಟ್ಟಭೂಸ್ವಾ  
 17 ಸ್ತೃದದಾನಪತ್ರಕ್ರಮದೇನೆಂದರೆ ನಮ್ಮ ಅಗ್ರಹಾರಅಕ್ಕ ಮಾಂಬುಧಿಗ್ರಾಮದಲ್ಲಿಹೊಲಖಂಗಳದ್ದೆ೧೦ಖಂ  
 18 ಭೂಮಿಯನ್ನು ಈಸೂರೇಶ್ವರರಾಗಪುಣ್ಯಕಾಲದಲ್ಲಿಸಹಿರಣ್ಣೊಡಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿಧಾರಿಸಿ  
 19 ದು ಶ್ರೀವೆಂಕಟರಮಣಪ್ರೀತಿಯಾಗಿತ್ರಿಕಂಠಯುಕ್ತನಾಗಿತ್ರಿಪುರುಷೋದ್ದೇಶ್ಯವಾಗಿತ್ರಿವಾಚಕದಲ್ಲಿಯೂಏಕಾಂ  
 20 ತಕರಣಯುಕ್ತರಾಗಿ ಕೊಟ್ಟವಾದಕಾರಣವುಪುತ್ರಪೌತ್ರಪಾರಂಪರ್ಯದಲ್ಲಿಯೂಆಚಾರವಾರ್ಕಸ್ಥಾ ಯಿಗಳಾಗಿ  
 21 ನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿರುವುದೆಂದೂಬರಕಿಕೊಟ್ಟಭೂಸ್ವಾಸ್ತೃದದಾನಪತ್ರ  
 22 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದೊಂದಿಗೂ ಯೋನುಪಾಲನಂ | ದಾನಾತ್ಮಸ್ವರ್ಗಮನಾಪೋತಿ ಪಾಲನಾಚ್ಯತಂಪದಂ  
 23 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರದತ್ತಾ ನುಪಾಲನೇ | ಪರದತ್ತಾ ಪಹಾರೇಣಸ್ವದತ್ತಂನಿಷ್ಕಲಂಭವೇತು ||

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ಅದೇ ಕಾನುಭೋಗ ಸುಬ್ಬಣ್ಣ ನವರ ವಶದಲ್ಲಿದ್ದ ಮತ್ತೊಂದು ತಾಮ್ರಕಾಸನದ ನಕಲು.

- 1 ನಮಸ್ತುಂಗತಿರಕ್ತಂ ಬಿಜಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯ  
 2 ಶಂಭವೇ | ಹರೇರ್ಲೀಲಾವರಾಹಸ್ವದಂಪ್ರಾಪ್ತದಂಡಸ್ವಪಾತುನಃ | ಹೇಮಾದ್ರಿಕಲಾಯತ್ರಧಾತ್ರಿ  
 3 ಭತ್ತಕ್ರಿಯಂದಧೌ ||  
 4 ಸ್ವಸ್ತಿಕ್ರೀವಿಜಯಾಭ್ಯುದಯಕಾಲೀವಾಹನಕವರುಷಂಗಳಂ೧೬೬೦ನೇ ಕಾಳಯುಕ್ತಿ ನಾಮಸಂವತ್ಸರದಶ್ರಾವಣ  
 5 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜರಾಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪಶ್ರೀವೀರಶ್ರೀರಾಮದೇವರಾಯಮಹಾರಾಯಭೈಯ್ಯ  
 6 ಸಿಂಹಾಸನಾರೂಢರಾಗಿಪೃಥ್ವೀಸಾಮ್ರಾಜ್ಯಂಗಳೈಯ್ಯತ್ತಿರಲಕ್ಕೀಮುತು ಚತುರ್ಥಗೋತ್ರವಿತ್ತರಾದರಣಬೈಚೇಗೌಡ  
 7 ರಯ್ಯನವರಪುತ್ರರಾದ



- 7 ಮುಮ್ಮಡಿರಣಬ್ಬರೇಗೌಡಗಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬ್ಬಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದ ಅಶ್ವಲಾ  
ಯನಸೂತ್ರ  
8 ರಾದಯಕಣಾಖ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿ ಸ್ಥಳದಲ್ಲಿ  
ರುವ ಲಕ್ಷ್ಮೀಪತಯ್ಯಗೆಂಬಸಿಕೊಟ್ಟಭೂದಾನದದಾ  
9 ನಪತ್ರದಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಆಳುವಿಕೆಗೆಸಲುವ ಹೊಳವನಹಳ್ಳಿ ಸೀಮೆಯಜಯಮಂಗಳೇತೀರದಲ್ಲುಕಪ್ಪರಗೊಂಡನ  
ಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂ  
10 ಮಿದುಗೇನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿಶಕುನತಿಮ್ಮನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿಸಹಾನಿದೇಶಮಾಡಿನೂತನವಾಗಿ  
ಅಕ್ಕ ಮೂಂಬುಧಿ  
11 ಗ್ರಾಮವನ್ನು ಕಟ್ಟಿಸಿದನಿಮಿತ್ತದುಗ್ಗೆ ನಹಳ್ಳಿಗ್ರಾಮಕೆಸಲುವಭೂಮಿಯಲ್ಲಿನಿಗಿಹೊಲಖಿ || ಹತ್ತು ಕೊಳಗಭೂಮಿ  
ಯನ್ನು ಕೆಲಾಸ್ತಾ ಪನೆ  
12 ಮಾಡಿಸಿಸೂರೋಪರಾಗಪುಣ್ಯಕಾಲದಲ್ಲೂ ಸಹಿರಣೋದಕದಾನಧಾರಾಪೂರ್ವಕವಾಗಿಧಾರಗೆಣಿದುಕೊಟ್ಟ ಧೇವಾದ  
ಕಾರಣ  
13 ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬ್ಬಚೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬ್ಬರೇಗೌಡರಯ್ಯನವರ  
ಪುತ್ರರಾದ  
14 ಹೊಳವನಹಳ್ಳಿರಣಬ್ಬಚೇಗೌಡರವರುಭಾರದ್ವಾಜಗೋತ್ರರಾದ ಅಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕಣಾಖ್ಯಾಯಿಗಳಾದ  
ಸದಾಶಿವಯ್ಯ  
15 ನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿಶ್ಯಾನಭೋಗೇಜ್ಜುಮಿಪತಯ್ಯಗೆಯಿಹತ್ತು ಕೊಳಗಹೊಲ  
ವನ್ನು ನಮ್ಮ ಕೊರಟ  
16 ಗೆರೆಯವರಿಗಿತ್ತಿರಬಾರದಾಯ. ನೆಣಿದುಕೊಟ್ಟವಾದ್ದರಿಂದ ಶ್ರೀಮತುಚತುರ್ಥಗೋತ್ರಪವಿತ್ರರಾದರಣಬ್ಬಚೇಗೌಡ  
ರಯ್ಯನವರ  
17 ಪುತ್ರರಾದಮುಮ್ಮಡಿರಣಬ್ಬರೇಗೌಡರಯ್ಯನವರಪುತ್ರರಾದಹೊಳವನಹಳ್ಳಿರಣಬ್ಬಚೇಗೌಡರಯ್ಯನವರು ಭಾರ  
ದ್ವಾಜಗೋತ್ರರಾದಅ  
18 ಶ್ವಲಾಯನಸೂತ್ರರಾದರುಕಣಾಖ್ಯಾಯಿಗಳಾದಸದಾಶಿವಯ್ಯನವರಪುತ್ರರಾದಯೋಗಪ್ಪನವರಪುತ್ರರಾದಹೊಳವನ  
ಹಳ್ಳಿ ಸ್ಥಳದಕಾ  
19 ನುಭಾಗಲಕ್ಷುಮೀಪತಯ್ಯಗೆನಮ್ಮ ಪಿತ್ತಪಿತಾಮಹಪ್ರತಿತಾಮಹರಿಗೆಸಾಲೋಕ್ಯಸಾಮಾಪ್ಯಸಾರೂಪ್ಯಸಾಯುಜ್ಯ  
ಪದವಿಗಳಬೇಕೆಂದು ತ್ರಿಪು  
20 ರುಷೋದ್ದೇಶ್ಯವಾಗಿತ್ರಿಕರಣಯುಕ್ತವಾಗಿತ್ರಿನಚನದಲ್ಲಿಯೂ ಯೇಕಾಂತಕರಣಯುಕ್ತವಾಗಿಯೂ ಹತ್ತು ಕೊಳಗ  
ಹೊಲವನ್ನು ಧಾರನೆಣಿ  
21 ದುಕೊಟ್ಟವಾಗಿನಿವುನಿಮ್ಮ ಪುತ್ರಪವಿತ್ರಪಾರಂಪರ್ಯದಲಿಯುಚಂ ದ್ರಾರ್ಕಸ್ಥಾ ಯಿಗಳಾಗಲಿಅನುಭವಿಸಿಕೊಂಡುಸುಖದಲ್ಲಿ  
ಯಿಹುದು  
22 ಯಾದುಖಿಸಿಕೊಟ್ಟಭೂಸ್ವಸ್ವಾದಾನಪತ್ರ  
23 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಚ್ಛೇದಯೋನುಪಾಲನಂ | ದಾನಾತ್ಸರ್ವಗಮವಾಪೋತಿಪಾಲನಾದಚ್ಯುತಂಪದಂ |  
ಸ್ವದತ್ತಾದ್ವಿಮೂಂ—  
24 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ  
25 ಭವೇತ್ || ಮದ್ಯಂಕಜಾಃಪರವಹೀಪತಿವಂಶಜಾವಾಯೇಭೂ  
26 ಮಿಪಾಸ್ತತಮುಜ್ಜವಿಧರ್ಮಚಿತ್ತಾ ಮದ್ಧ ಮೇವಪರಿಪಾಲನಮಾಚರಂತುತತ್ಪದುಕಾವ್ಯಯ . ಕಿರಸಾವ  
ಪಾಮಿ || ಶ್ರೀ ||  
27 ಲಕ್ಷ್ಮೀರಮಣ

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ಅದೇ ಹೊಳವನಹಳ್ಳಿಯಲ್ಲಿ ಯಜಮಾನ ಕರಿಬಸವಯ್ಯನ ಪತದಲ್ಲಿರುವ ತಾಮ್ರಕಾಸನ. (೧ ಹಲಗೆ.)

(ಮುಂಭಾಗ)

- 1 ಕ್ರೋಧನಸಂವರ್ಧದವನಾಗಸಿರಸುಂ
- 2 ಸೋಮವಾರಶ್ರೀಮತುಕೋಯಾರದ
- 3 ಮುಹುನಾಡಪ್ರಭುತರಲೂರಣೆಂ
- 4 ನಮಗೌಡರುಹೊಸಲೂರನಾಡಪ್ರ
- 5 ಭುಸುಣಗೌಡರು ಬೀದಲಿಯಚ
- 6 ಉಡಿಬಿಡಲೂದೊಕ್ಕೂರ ಅಲುಭ
- 7 ಇಜಿಹೊಸಕೆರೆಯತಿಪಾಕಡಿ
- 8 ಎಲೆಲೂರಧರಣಿಸೆಲೆಯರಮಕ್ಕಳುಮೀ
- 9 ರಸಟ್ಟಯರುಬಾದಲಆದಿಸೆಲೆಯ

(ಹಿಂಭಾಗ)

- 10 ರುವೊಳಗಾದಸಾಲುಮೂಲೆಯಸಮ
- 11 ಸ್ತಹಲರುಹದಿನೆಂಟುಜ್ಯೂತಿಯ
- 12 ರುಕೊಟ್ಟ ಸಾಸನ ಆನಾಳಪ್ರಭುನಿನಾಯ
- 13 ಕದೇವರಲಿವಜಭಸಣಿಗೆಯನಿಕ್ಕಿ ಎ
- 14 ಲೆಯೂರಪೋಚಕೆಟ್ಟಿಯರಚಲುವಾ
- 15 ಡಿಮಲಿಸೆಲೆಗೆ ಕೊಟ್ಟ ತೇಜಪನುಗೊಂ
- 16 ಡೆಯವಳಗೆವಟ್ಟನಾಡುದೇಶದಸೆ
- 17 ಟತನವನಕೊಟ್ಟವಾಗಿನಾಲುಆ
- 18 ತಗೆಕೊಟ್ಟಮಾನ್ಯತನ . . . .



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ಅದೇ ಹೊಳವನಹಳ್ಳಿ ಯಜಮಾನ ಕರಿಬಸಪ್ಪನವರ ವಶದಲ್ಲಿರುವ ಮತ್ತೊಂದು ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ಸಿದ್ಧಾರ್ಥಸಂವತ್ಸರದಭಾದ್ರಪದಸುದಳಿಲುಸೋಮ
- 2 ವಾರಪೂರ್ವಪಕ್ಷಿ ಮುಖ್ಯರವಕ್ಷಿಣಜತುಸಮಾ
- 3 ದ್ರಾಧಿಪತಿಶ್ರೀಮನ್ಯ ಹಾರಾಜಾಧಿರಾಜರಾಜ
- 4 ಪರಮೇಶ್ವರಶ್ರೀವೀಂಪ್ರತಾಪಹರಿಹರಮಹಾ
- 5 ರಾಯರು—ನಮ್ಮ ಕುಮಾರರಿಗೆ
- 6 ಪ್ರಧಾನರುಹೆಗ್ಗೆ ಡೆಂಕಡಟ್ಟಿಗಳು
- 7 ಪರಿವಾರವರೊಳಗಾದಸಾಲಮೂ
- 8 ಲಿಯಸಮಸ್ತ ಹಲರಿಗನಾಯಕರಿಗುಂಕದಅಧಿ
- 9 ಕಾರಿಗಳಿಗೆನಿರೂಪ—ಯಲಿಯೂರವಿಶ್ವನಾಥ
- 10 ಟ್ಟಯ—ಕ್ರೈಳುನಾಗಟಟ್ಟಿ ಕಾಮಿಟ್ಟಿಗಳುನಮ್ಮ
- 11 ಚಿತ್ತಕುರಿಂದಾಗಿಬಂದರಾಗಿನಾವುಮನ್ನಿನ
- 12 ಮ್ಮ ಕರುಣಿಂದಲೂಕೊಟ್ಟ ಶಾಸನದಕ್ರಮ
- 13 ವಂತೆಂದರೆ—ಅವರಿಗೆಪಾಲಕಿಕಳ
- 14 ಸದಬಿಳಿಸತ್ತಿಗೆಗ್ರಾಮದ್ವಾಣುಂ
- 15 ಟಾಗಿಕೊಟ್ಟವಾಗಿಹಿರಿಯರಿಗೆ—೧ ಚಿಕ್ಕ
- 16 ರಿಗೆ—ಳಿಗೆದೇವರವರ್ತನದಲೂಅಂ
- 17 ಗಂಸಂತಂಕ್ರೌಃ ಉಭಯ
- 18 ಗಡೀಹಾರಿಗಳ—ಹೇರುಗಳಿಗೆಕೊಂಬ
- 19 ಕಟ್ಟಲೆಉಭಯಗಪದಗಾಂಂಕ್ರೈ ಹತ್ತಿಮಾನ್ಯ
- 20 ಗಂಕ್ರೈ ಮುಣಿನಿಭಾರಂಂಕ್ರೈ ಗ—೩೩೩೩
- 21 ಹೇರುಂಂ—ಗ—ತುಪ್ಪಯಣ್ಣಗೆಹೇರು
- 22 ಗಂಂ—ಗ೩ಉಪ್ಪಿನಹೇರುಂಂಕ್ರೈ ಗ—೩
- 23 ಯಳ್ಳುಹೇರುಂಂಕ್ರೈ ಗ೩ವಿವಳದಹೇರುಂಂಕ್ರೈ
- 24 ಗ೩ದವಸದಹೇರುಂಂಕ್ರೈ ಗ ೧
- 25 ಚತುಸಮುದ್ರದಲಳಗಾದದೇಶಕ್ಕೆಪೃಥ್ವೀ

- 26 ಟ್ಟಿಗಳೂಅವದೇಶಕ್ಕೆಬಂದರಯೂಮುದ್ರಣ
- 27 ವೀಳೈಯುಣುಡುಗರೇಪಡಿಬಿಡಾರಈ
- 28 ಪ್ರಕಾರಕೊಟ್ಟಅದೇಶಕ್ಕೆಕರ್ತರಾದ
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ಪ್ರಮಾಣ— '—0"×3'—0"

- 1 ಶ್ರೀಮುಕಸಂವತ್ಸರದಮಾರ್ಗಸಿರಸದ್ಧ
- 2 ೧೫ಸೋಮವಾರದಲ್ಲು ಕೊನೆಯ
- 3 ಹಾಳಿನಯಲಹ್ತು ಮಲ್ಲೆಯನಾಯಕನಮ

- 4 ಗಅಜ್ಜಿಯನಾಯಕಮಾಡಿಸಿದದೀ
- 5 ಪಮಾಲೆಯಕುಂಬದೇವನಂದಿಯ
- 6 ದೇವೋಜನಕೆಲಸ

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ಅದೇ ಅಕ್ಕಾಜಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಘಳು ಕಟ್ಟಡದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—0"×'—6".

- 1 ಕಾಲಿವಾಹನಕರ್ಪಂ
- 2 ರಾಜಪರಮೇಶ್ವರಶ್ರೀವೀರಪ್ರತಾಪ
- 3 ಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕರಾದ . . .
- 4 ಚಾವಡಿಗೇಸಲುವವಿತ್ತಿನಾಡ

- 5 ಶ್ರೀಮತುಕೋರದರಾಯರಿಗೆ
- 6 . . . . ಸ್ವಾಮಿಗಳೊಸರ್ವಮಾನ್ಯವಾಗಿ
- 7 ಹುಟ್ಟುವಳಿಯಮುಟ್ಟಿನಿಮಿಮುಕ್ತಿಯಿಂದಮಾಡುವುದು
- 8 ಸಲೂಕೊಡಮರ . . ಗ್ರಾಮಸರ್ವ

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ.)

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ಅದೇ ಹೆಬ್ಬೂರು ಹೋಬಳಿ ಹೆಬ್ಬೂರುಕೆರೆಯ ಬಳಿಗೆ ಹೊಂಗೇಗಿಡದಲ್ಲಿ

ಕಾಲುವೆ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(೧ ಹಲಗೆ) ಪ್ರಮಾಣ—3'—3"×2'—9"

- 1 ಕುಭಮಸ್ತು
- 2 ಕಾಡುವಟ್ಟಿಬಡೆಯರ್
- 3 ವರಸ . . ನಾಚಿಯಹೆಗ್ಗೆ
- 4 ದುಗಲುಡರಿಗೆಹೆಗ್ಗೆಡ

- 5 ತನದನಾಯಕತನವನು
- 6 ಕೊಟ್ಟುಅದಕೆಕೊಟ್ಟದೊವಿ
- 7 ಅಯ್ಯಗಳಾದಕೆತಪ್ಪದೊರ್
- 8 ಪಾಪಕ್ಕಿಳವರು



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ಕೋರಾ ಹೋಬಳಿ ಬೊಮ್ಮೇಸಮುದ್ರದ ಕರೆಯ ಹಿಂದೆ ಗದ್ದೆಗಳ  
ಮೇಲ್ಭಾಗದ ತಿಟ್ಟಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲು.

ಪ್ರಮಾಣ—2'—6"×1'—6"

- 1 ಸ್ವಸ್ತಿವೀರಬೊಮ್ಮರಸರ
- 2 ಬಾವೂರನಾಳವಲ್ಲಿ
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ಅದೇ ಹೋಬಳಿ ಅಗ್ರಹಾರದ ಕೆರೆಗೆ ದಕ್ಷಿಣ ಪಾಳು ಜಮೀನಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳ ಮೇಲೆ.

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- 3 . . . ದೇವರಾಸೂದರ್ಗಂನಿವೇದ್ಯಕ್ಕಂ . . .
- 4 . . . ಮಂಗಳಮುದ್ರ . . . ಗಂಧಗಂಕಪಿನಿ
- 5 . . . ಗಯ್ಯುಕಾನಿಯ
- 6 . . . ಜಿವಿಟ್ಟಿಗೈಯ್ಯ ಈವಿ

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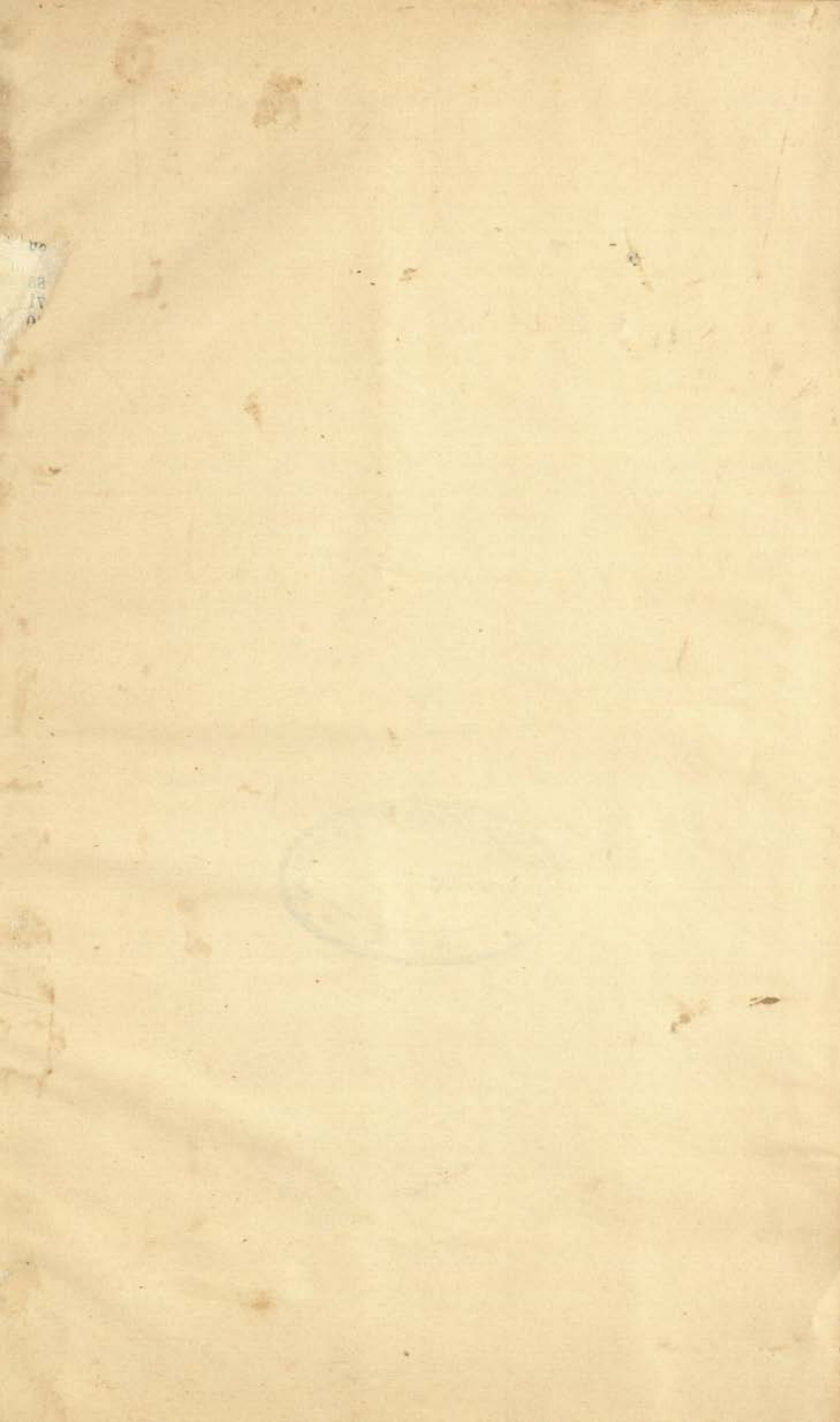
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