University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHAEOLOGICAL DEPARTMENT

FOR THE YEAR 1927

WITH THE GOVERNMENT REVIEW THEREON

BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1928
Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.


Report on the working of the Archaeological Department during the year 1926-27.

Reviews the ———.

READ——

Report on the working of the Archaeological Department during the year 1926-27, received with letter No. 14627, dated 2nd March 1928, from the Registrar, Mysore University.


Recorded.

1. The Director and his Assistants toured in all the Districts of the State except Shimoga. A detailed survey of monuments was made during the year in parts of the Taluks of Chinnarayapatna, Devanahalli, Tiptur, Kolar, Tumkur, Hiriyur and Hosurdurga and among the monuments so surveyed, the Iswara Temple at Gangavara in Devanahalli Taluk and the Channakesava and the Gangadhareshwara Temples at Kaidala in Tumkur Taluk are the most important. The temples at Kaidala are reported to be in a neglected condition and in need of urgent repairs although they have got large landed endowments. The Deputy Commissioner, Tumkur, is requested to report whether it is not possible to provide for the proper maintenance of the monuments by an effective administration of the temple lands. The report does not show what action has been taken by the Deputy Commissioner, Hassan District, in regard to the repair of the temples at Honnavara referred to in paragraph 2 of the Government Review on the last year's report and the Director is requested to submit a report in the matter. It is reported that AIMANGALA, a village 12 miles to the north of HIRIYUR, contains an old fort in ruins, that the place is full of interest from an archaeological point of view and that excavations on the site may yield interesting relics. The Director is requested to investigate the matter more fully and submit a report.

An examination of Vimalabodhacharya's manuscript commentary on enigmatic verses contained in the Mahabharata was made during the year and the date of the Mahabharata war and the form of calendar in use during the epic period are reported to have been ascertained. New facts stated to have been gathered by an examination of printed books are—

(1) the form of secret writing referred to in the Arthasastra,
(2) the date of the Arthasastra,
(3) the age of Kannada, Bhamaha, Vachaspatimisra and Mallinathasuri, and
(4) the initial years of the Gupta Era in A. D. 200-201 with reference to the Bhattachakapata grant of Dharusena II of Vallabhi.

The total number of records collected during the year was 172, including 20 copper plate grants and 9 sannads. A metallic processional image of Siva and a plaster model of the famous Mathura Lion Capital were added to the Archaeological Museum.

Government are glad to note that a large number of the monuments in the State were inspected during the year by the officers of the Revenue Department and that inspection reports were furnished to the Director of Archaeological Researches. The Deputy Commissioners are requested to issue needful instructions to the officers who have not yet inspected the monuments in their jurisdiction and to see that all the monuments are inspected at least once a year and that inspection reports are furnished promptly.

N. RAMA RAO,
Secretary to Government,
Development Departments.

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

Exd—P. S. R. N.

W D 2929—GFB—749—22-5-28
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Archaeological Museum
Office Work
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ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1927.

TOURS AND EXPLORATIONS.

1. The Director and his assistants made an extensive tour in parts of the Districts of Mysore, Bangalore, Hassan, Kedur, Kolar, Tumkur and Chitaldrug. With a view to examine the traditional antiquity of Harishkotē called Manipura, the capital of Bahhravahana, in the Sthala-purāṇa, an exploration of the locality and the temples situated there was made. Of the three temples found in the place, that of Janārdana is a big temple built according to Chāmarājanagara 93, E. C. Vol. IV., in Sāka 1089 during the reign of Pratāpa Narasimha of the Hōysala dynasty. The temple is in a dilapidated condition and has no architectural merit of any kind. The Flag- pillar in front of the temple is about 40 feet high. The temples of Anjaneya and Vrabhadra are very small and of no architectural merit. With a view to give remote antiquity to the temple of Anjaneya and magnify the God's power, the author of the Sthala- purāṇa seems to have identified the place with the mythological Manipura, the capital of Bahhravahana. There is no other evidence to confirm this traditional information. Excavation of this site is not likely to yield any relics of archaeological interest.

PART I.—ARCHAEOLOGY.

(i) MONUMENTAL SURVEY.

2. Detailed Monumental Survey was made during the year in parts of the taluks of Channarayapatra, Devanahalli, Tipur, Kōlar, Tumkur, Hiriyur and Hosadurga and the following places were visited:—Sāgatvalli and Anati in the Channarayapatra Taluk; Gangavara in the Devanahalli Taluk; Horamane Kāval and Hatyāl in the Tipur Taluk; Sī in the Kōlar Taluk; Kālala in Tumkur Taluk; Hiriyur and Aimangala in Hiriyur Taluk and Heggere in Hosadurga Taluk.

3. Sāgatvalli. — Is a village 5 miles west of Channarayapatra. The Lokeshwārī- yana temple in this village is a small shrine in early Hōysala style. It consists of a Garbhagriha, Sukhamasi, a Navaranga and a Porch. Its exterior is not very attractive while the interior is not without interest. The outer wall contains niches and small turrets and there is a plain Gopura in stucco and without a Kalasam above the Garbha-gudi. The Pillars in the Navaranga are of good workmanship and the ceilings are all deep-cut and of different geometrical patterns. There are two niches in the Navaranga now empty. The Garbha-gudi lintel has the figure of Garaḍa carved on it. The main image is about 5 feet high standing on a pedestal about 1 ½ feet. It holds lotus and mace in the two back hands and conch and discus in the two front hands. The image, however, is not of a high order from an artistic point of view.

4. The shrine of the goddess is to the left of the main temple and is now in ruins. The mantapa and the mahādvāra seem to be later additions. From an inscription on the wall of the temple, Channarayapatra 181, E. C. V it is learnt that the temple was in existence as far back as 1205 A.D., when, according to the inscription, one Herguna . . . . chayā made an endowment to the temple.
The temple is a Muzrai institution and has a Jodi of Rs. 880 per annum. There are no funds at the credit of the institution.

5. Anati.—Was next visited. The village is situated near the northern boundary of the Channarayapatna Taluk. The Lakshminarayana Temple in the village is a simple structure with no architectural merit. It consists of a Garbhagudi, Sukhanasi, Navaranga, Montapa and a covered Jagoli on either side of the central doorway. The ceilings over the Garbhagudi and Sukhanasi and the central ceiling of the Navaranga are well carved. The sukhanasi ceiling is the best of these. It is divided into nine panels, the central panel having the image of Lakshminarayana and the other panels, flowers. The Sukhanasi doorway has got Devarapalakas on either side, each attended by 2 Chaurei-bearers. Similarly the Garbhagudi doorway also has Devarapalakas but with only one Chaurei-bearer each. The lintel on the Garbagudi has got Garuda carved on it. The place between the ceiling and this lintel is beautifully carved with the figure of Narasimha in the act of tearing the bowels of Hiranyakahsimpu with Garuda and Prabhada with folded hands seated at his feet. Turrets and Chaurei-bearers are carved on either side of this group.

6. The processional image in the temple has the following inscription on its base:
Olagere Sya Goparasayya maga Subbaya sēve.
"This is the service rendered by Subbaya, son of Goparasayya, Village Accountant of Olagere."

7. There are 2 inscriptions on the beams of the Sukhanasi (Channarayapatna 199-200) which are both dated A. D. 1130 and which relate to endowments granted to the temple during the reign of Viraranga Hoysala Deva.

8. There is an elegant lamp pillar in front of the temple and an inscription on it (—Channarayapatna 201) which states that it was erected in Saka year 1530 on the 5th of Śrāvaṇa Sukla by the Pāyatgar Tirumala Nāyaka, son of Besaki Timmappa Nāyaka and the image of the Pāyatgar is carved on one side of the Pillar with folded hands facing the temple.

9. Siti.—In the Kolar Taluk was already noticed in para 15 of the Report for the year 1910. As stated therein the place seems to have been in a flourishing condition in ancient times. The hill is full of ruins of old temples of all ages.

10. To the east of the Kālahbhirnavra Temple there is a shrine 14'0 square. It seems to be a much older structure than any other in the locality. It is in utter ruins, has no image inside and no Gopura on the top. On the outer wall, most of which has fallen down, there can be still seen a few carvings which are very interesting. There is carved on the right side of the entrance, a cow in the act of milking on head of a linga, similar to the one noticed in para 33, Report for 1913, on the hill at Bōttadapura, in the taluk of Mysur, Mysore District. There is also a figure of an ascetic with a loin cloth and ear-rings, holding a staff in the right hand and a water vessel (Kamandalu) in the left and a ḍūgu (bag to receive alms) hanging below the left arm-pit. The slab with the cow is full of inscriptions in Tamil most of which are however effaced. On the left of the doorway there is an elephant with a mahout on its back. On the side wall is a figure of a devotee and on the back wall a bull with Siva on its back. All these figures are very graceful in outline and there is a peculiar life and movement in all of them which are rarely found in later sculptures.

11. The top of this shrine is terraced with bricks of the size 9" × 6" × 2".
PLATE II.

SUKHANASI CEILING OF LAKSHMINARAYANA TEMPLE, ANATI.

NORTH-WEST VIEW OF CHANNASEVA TEMPLE, CHANNARAYAPATNA.

Mysore Archaeological Survey.
12. There are two temples on the top of the hill, one dedicated to Śrīpatiśvara, and the other to Kālābhairava. The latter faces the south and consists of a Garbhāgudi, Sukhanasi, a Navaranga and a detached Mukhamantapa. Two figures of devotees are carved on either side of the entrance to the Navaranga. The central ceiling of the Navaranga is carved with Śrīva and Pārvati on a bull in the middle, surrounded by the figures of nine planets (Navagraha). The pillars of the same are well cut. One of them especially is very ornate. The outer wall of this temple is in early Vijayanagar style and has neatly cut niches at intervals. The central niche on the east wall of the Navaranga is perforated, while others have figures of Kālābhairava in them. A figure of Śaṅkumukha on a peacock is carved by the side of the perforated window on the east wall and figures of dancing Ganesha are carved on either side of the niche on the west wall.

13. The Śrīpatiśvara temple is to the west of the Kālābhairava temple and probably consisted of only a cave-like Garbhāgudi originally. What are now seen in front of the same appear to be later accretions added from time to time. There are now two more shrines dedicated to Mahishāsura-mardini and Ganesha on the right of the main shrine and another dedicated to Śaṅkumukha on the left. In front of the Garbhāgudi a big Pāṭalāṅkana is built with a Vasantamantapa on its side. In front of all this is the Mahāvāra in early Vijayanagar style 6'-10" wide and about 13'-6" high. A Bāsava is carved on the lintel of the Mahāvāra.

14. The shrine of the Goddess is to the left of the Śrīpatiśvara shrine and between that and the Kālābhairava temple. The image has 4 hands of which are in the Abbaya and Varada poses while the other two hold lotus flowers.

15. A jātra is held annually on the lunar new year's day (in March).

16. At the foot of the hill there are two temples, one of which is called Jñāti Dēvas-thāna and the second Virabhadrā Dēvas-thāna. Both these are heaps of ruins. There are two beautifully carved Viragēts in the first temple. In front of the second temple is a lamp-pillar on which figures of two devotees are carved with an inscription to the following effect: "Yahayadya's only refuge is Bāsaya-dēva." The Bhairava image however is intact lying in the midst of the debris. The Kalyānamantapa used on ceremonial occasions is in a dilapidated condition and needs urgent repairs.

17. Horamane Kaval.—Is about three miles to the North-East of the Bānasandra Railway Station. In the heart of the Horamane Amritamahal kāval there is a temple dedicated to Kēśava. It is a fairly big temple being about 70'×24'. The temple faces the East and its plan is irregular. There is a Pāṭalāṅkana of about 24' square in front. Behind this, the temple proper is built on a plinth 4 feet high above the level of the Pāṭalāṅkana. A central opening in a covered verandah of 8' feet deep and with four massive pillars leads into the Navaranga 24'-6" square. At the farther end of this Navaranga are three cells two of which, the central one and the other to its left have Sukhanasi whereas the third has no Sukhanasi but is directly attached to the Navaranga. All these cells perhaps contained images but at present there is only a small uninteresting Kēśava figure in the Central cell. The temple is in Dravidian Style with a small Gopura in the same style over the central shrine. To the south of the temple, and in a line with the main shrines, another shrine with a Sukhanasi and a porch is attached to the temple. On either side of the doorway which leads from the porch into the Navaranga figures of cow-boys are carved in their characteristic dress and pose.

18. The figures of the cowboys are represented with their heads covered with the usual hood made of folded Kambali or woollen cloth and leaning on the staves held
in their hands. Similar figures found at Hampe are reproduced by Rev. Heras in the issue dated October 1926 of the Mythic Society Journal of Bangalore and are identified by him with the famous Kempe Ganda of Mågdi, Bangalore District. This kind of carving is a feature peculiar to this temple and is found in no other temple so far discovered in the whole of the State. See Plate IX.

19. The safety of the structure is much endangered by a mountain stream which has changed its course in recent years and flooding the temple premises during the rainy season.

20. The Channakesava temple at Channarayapatna.—Is a small neat temple in the Hoysala style of architecture. It consists of a Garbhagriha, Sukhanasi and a Navaranga with 2 piai one in front of the other at different levels. The exterior wall is not carved with figures as in other important Hoysala structures. But its interior is very interesting. The pillars of the Navaranga are well carved and the railings contain intricate geometrical designs of diverse types. Plates II and III give the plan and the rear elevation of the temple.

21. The Isvara temple at Gangavara in the Devanhalli Taluk.—Is a very old dilapidated structure. Its interest lies in a lion pillar among others of the outer Prakara. See Plate V. This is a relic of the Pallava style usually met with in all the Pallava temples in the South of India. The pillars of the tetapole and also other ornaments found on the frieze of the ruined Mantapa to the left of the entrance to the temple unmistakably speak of the Pallava influence within the State.

22. The only other temple where Pallava influence can be traced is the Bhogaradhyasa temple at Nandi, Chikballapur Taluk.

23. The temple consists of the usual Garbhagriha, Sukhanasi, and Navaranga and Mukhamantapa with a small Gopura over the sanctum-sanctorum. Dwarf pillars and plain structure without ornamentation coupled with the usual characteristic features of the early Dravidian style go to show that this temple must be one of the earliest Dravidian buildings in the State, perhaps much earlier than the temple at Nandi which is assigned to 10th century A.D. There is however no precise epigraphical evidence to fix the date of the monument at Gangavara.

24. Two small inscriptions on the doorways of the temple state that those doorways were fixed by two devotees and the inscriptions are assigned by Mr. Rice to eleventh century A.D. (77a and 77b of Devanhalli E. C. IX). The deity is called Tablesvara by the people but Sornesvara in the inscriptions.

25. Hetyal.—On a small hill a few miles north of the Banaanda Railway Station there is a temple called Kambada Narasimha temple. It consists of a Garbhagudi, Sukhanasi, a Navaranga and a verandah. The temple is simple and has no architectural merit. The main image is about 4' high from ground level and has 10 hands. Two of the hands hold the body of Hiranyakasipu; two more are tearing the entrails from the abdomen and while two more hands hold the intestines taken out of the body. In the remaining four hands, mace, discus, lotus and conch are held. Prahlada is standing in front with folded hands and Lakshmi is sitting at the feet of the God.

Images of Alvar, and Daskha are in the Sukhanasi.

26. A Jatra is held annually on the full moon day of Chaitra. The outer Prakara is in a dilapidated condition and requires rebuilding. A small room has been recently constructed for the convenience of devotees. The temple is stated to have ample funds at its credit. If it is so, a portion of the same may be spent in setting right the surroundings of the temple.
PLAN OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.
27. **Kaidala.**—The village is situated about 4 miles to the South-West of Tumkur and contains a few temples of some importance. These have been partly described in para 10 of the Report for 1918.

The Channakesava temple in the village is a monument in the Dravidian style of architecture. The main temple consists of a Garbhagudi and an open Sukhanasi and a Navaranga, with door-ways opening to the north and the south. The figure of Channiguriya faces west and is about 5 feet 6 inches high standing on a pedestal of about 2½ feet in height. The image holds conch and discus in the two back hands and lotus and mace in the two front ones. The prabha behind has got the ten incarnations of Vishnu carved on it. Two female figures called Sridevi and Bhudevi are standing on either side of the image. Garuda is carved on the pedestal as usual. Guja Lakshmi is carved on the lintel over the Sukhanasi doorway. On either side of this, Dvarapalakas of big size are standing.

The pillars of the Navaranga are octagonal in shape and the ceilings are plain. The west wall of the Navaranga has a perforated window. A few feet away from the west wall and right in front of this perforated window is a shrine dedicated to Garuda. The image of Garuda is about 3 feet high and stands with folded hands. This shrine consists of a Garbhagudi and a Verandah measuring 3 Ankanas.

To the left of the Garuda shrine and in a line with it there is a small Ranga Mantapa with elegantly carved sixteen-sided pillars.

The Mahadvara is built in Vijayanagaragora style and has a beautiful doorway. The pillars on the front Verandah are artistically carved with riders and yalis. At the entrance of the Mahadvara, images of Rama, Lakshmana and Sita are carved on the wall to the right and Rama parthabhisheka on the wall to the left. Riders on horses, elephants and camels are also carved on the walls.

The tower over the Mahadvara is in stucco and seems to be a later addition, as it has some features of Mahommadan style of architecture.

The temple is in a neglected condition and stands in need of urgent repairs. The shutters of the south doorway of the Navaranga are all gone and it is necessary that new shutters should be provided. The Garuda shrine is in utter ruins. It is stated that the annual car-festival has ceased. The temple is a Muzrai institution said to have some amount at its credit. It is also stated that the temple possesses large landed property the whole of which is in the enjoyment of the Archak. It may be possible to find some funds for the repairs of this important temple by leasing out the temple lands annually to the best advantage possible.

The Gangadhara temple to the west of the above temple is a structure in early Hoysala style. It consists of a Garbhagudi, a Sukhanasi and an open Navaranga. The Navaranga has flights of steps with carved elephants on either side. The stone railing all round the Navaranga is carved with elephants and flowers. The Navaranga is now closed with mud walls. The Gopura over the Garbhagudi seems to have been built in stucco at some later time and is very ugly. The Archak of this temple does not live in the village nor does he seem to be satisfactorily discharging his duties. The temple which is otherwise good from an architectural point of view is marred by the ugly mud walls. They should either be pulled down or replaced by masonry walls.

The village has got two more temples at its north side. The Gaurisvaram temple is a very small structure consisting of Garbhagudi and a Sukhanasi. The Rimadwara temple consists of Garbhagudi, an open Sukhanasi and a Navaranga. The Lings in the Garbhagudi is of a fairly big size being about 3-6' high. The temple faces east and

Archl. Rt.
the north wall has got a niche which perhaps served as a recess for the image of the goddess. Two flowers are carved on the lintel on the Garbhagudi doorway. The tower is in stone and is elegant in outline.

Both these temples are in utter ruins. It is learnt that these temples have large land endowments. Still the temples are not properly cared for.

28. Hiriyur.—The Téramalleshvara or Tyáramalleshvara, as it is popularly called, is a pretty large structure in the Dravadian style and has been noticed in para 24 of the Report for 1918. It consists of a Garbhagudi, a Sukhanasi, and a Navaranga with a Mukha-Mantapaya with entrances on all the 3 sides. The gopura over the Mahadvara though lofty is not very pleasing in proportion and details. The Mukhamantapaya has been rendered a public thoroughfare by the opening up of a gate-way in the compound wall on the west side against a road which terminates at that point on the opposite side. Paintings on the ceiling of the Mukhamantapaya are quite recent and may be ascribed to the latter part of the 19th century. The colour is still bright and pleasing but the technique exhibited is not of a high order.

The temple belongs to the Vijayanagar style of buildings and would have looked much better but for the innumerable layers of whitewash. This thick crust has covered all delicate carvings of the doorways and pillars and has converted this beautiful edifice into a plain structure of an ordinary type. It is high time that this bad system of whitewashing stone structures is done away with. The temple may instead be given a thorough wash every year with water and the chunnam should be scraped wherever possible.

29. Aiyamungala.—A village twelve miles to the north of Hiriyur contains an old fort in ruins. The fort is small in extent being only about a furlong in radius all round. The fort-wall is massive and several feet thick, made of thin flakes of stone of a conglomerate variety found in the locality. It is surrounded by a deep moat most of which has however silted up. The interior of the fort is a heap of ruins full of mounds and deep pits. There is an Iśvara temple in early Vijayanagar style. The slabs of the walls have been torn away and the Linga inside it has been disturbed by treasure-hunters. Two stone up-rights standing in the centre of the fort perhaps indicate the site of an older temple. An inscription, Hiriyur I. E. C. XI, which is dated 975 A. D., is lying close by. The place is full of interest from an archaeological point of view and an excavation of the site may bring to light interesting relics.

30. Heggere.—The Parasvanath Basti at Heggere, Hosadurga Taluk, is a first class Ancient Monument. It has been described in para 32 of the Report for 1918. It is a small nest structure of potstone built in early Hoysala style. The temple is not over-burdened with too much of delicate carvings as in other Hoysala structures and consequently the quality of restraint so essential in all specimens of best architecture is well illustrated in this Monument. On the last occasion when it was inspected, it was noticed that the Basti was in a very bad condition. But the repairs recently effected at a cost of Rs. 800 have to a great extent arrested its decay. There are three more temples outside the village. They are all in ruins and beyond repair. Of these the Galagéshvara temple is the most interesting. The perforated wings and the pediment of the front doorway are among the most beautiful works of Hoysala art and deserve to be removed and preserved in a Museum.

31. The Sarasvati figure found in the Navaranga of the Kalléśvara temple when it was last inspected, is now missing. It is reported that it has been removed to Hosadurga and kept in front of the Taluk Office building there.
PLATE IV

NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE AT GRAMA.

NARASIMHA CEILING IN THE FRONT PORCH OF YOGABHOJA NARASIMHA TEMPLE AT GRAMA.

Mysore Archaeological Survey.
32. Inspection Reports of institutions received during the current year are given in Appendix C.

33. Estimates for the repairs of the following Monuments were received during the year:

<table>
<thead>
<tr>
<th>No.</th>
<th>Monument Description</th>
<th>Cost (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Gumbaz at Sringeri</td>
<td>2,408</td>
</tr>
<tr>
<td>2.</td>
<td>Harisharaya temple at Harikar</td>
<td>1,510</td>
</tr>
<tr>
<td>3.</td>
<td>Somaesvara temple at Sompur, Tarikere Taluk</td>
<td>438</td>
</tr>
<tr>
<td>4.</td>
<td>Temples at Tumkur, Sringeri Taluk</td>
<td>4,300</td>
</tr>
<tr>
<td>5.</td>
<td>Lakshminarasimha temple at Bhadravathi, Shimoga District</td>
<td>2,233</td>
</tr>
<tr>
<td>6.</td>
<td>Mallavarama temple at Muddigeyi, Maddur Taluk</td>
<td>385</td>
</tr>
<tr>
<td>7.</td>
<td>Venuparamnasvami temple at Muddigeyi</td>
<td>30</td>
</tr>
<tr>
<td>8.</td>
<td>Davavanga Ponds at Nagar</td>
<td>359</td>
</tr>
<tr>
<td>9.</td>
<td>Laxma temple at Arisike</td>
<td>1,350</td>
</tr>
<tr>
<td>10.</td>
<td>Marikadyaasvami temple at Khondy, Chikmagalur Taluk</td>
<td>1,812</td>
</tr>
<tr>
<td>11.</td>
<td>Lakshmidharasvami temple at Hosaholalu, Krishnaripet Taluk</td>
<td>8,155</td>
</tr>
<tr>
<td>12.</td>
<td>Triparvitesvara temple at Belgam, Shikarpar Taluk</td>
<td>1,800</td>
</tr>
<tr>
<td>13.</td>
<td>Nandikesvara temple at Nandikesvar Harihara Sub-Taluk</td>
<td>10</td>
</tr>
</tbody>
</table>

34. The Muzrai Commissioner has in his Order No. D. Div. 159—26-27, dated 21-1-27 sanctioned an estimate for Rs. 1,389 for the repairs of Sadaesiva temple at Nuggihalli, Channarayanaputa Taluk.

35. The Deputy Commissioner, Kolar District, reported that Hyder's birth place at Budikote, was completely enveloped with prickly pear and suggested that the matter may receive immediate attention of the Department. On a recommendation made by this Department, the Government have passed orders requesting the Chief Engineer to have the work carried out expeditiously at a cost of Rs. 332.

36. As stated in para 65 of the last year's report, a recommendation has been made to Government for the appointment of a watchman to watch the Ashoka Edict at Brahmagiri in the Mallakamba Taluk. The Government have in their Proceedings of the 17th February 1927 ordered the discontinuance of the allowance of rupees six that was being hitherto paid to the Archak of Sadaesiva temple for this purpose and have sanctioned the payment of rupee one for this purpose, out of the savings, to the watchman appointed by the District Board to take care of the Mutti Building situated on the hill.

37. The Amritasvarupa temple at Tarikere is a First Class Monument and it has suffered much in recent years at the hands of mischievous people who often made the premises dirty and mutilated the carved figures of the temple. The appointment of a watchman for this temple was therefore urged last year. The Government have been pleased to sanction the appointment of a watchman on rupees eight per mensem with effect from 1st July 1927 for a period of two years in the first instance, the cost to be met from the funds of the Archaeological Department.

38. In accordance with letter No. D. 3914—Edn. 224-26-54, dated the 26th April from the Secretary to Government, Development Departments, the temples at Grana, Hassan Taluk, were inspected and a report submitted to Government recommending the inclusion of Chennakasava and Yogabhoga Narasimha temples as Monuments of Second Class. Government have since approved of the recommendation (G. O. No. D. 273-6—Edn. 229-27-65, dated 8th July 1937).
PART II—MANUSCRIPTS.

(1) THE DATE OF THE MAHABHARATA WAR.

39. In his commentary on the enigmatic verses interspersed in almost all the
purasas of the Mahabharata Bhagavad Vishalabodhakhyaya furnish some reliable data
to determine the date of this great event in the history of India. As he refers to Deva-
vam, Vikramaditya, Janaradana, Bhoga of Dharta and other earlier commentators on
the difficult verses of the Mahabharata, there is reason to believe that Vishalabodha’s
commentary is based on traditional lore and can be relied upon.

The manuscript of the commentary contained in the Oriental Library is,
however, very corrupt and no correct manuscript has yet been found. Still an attempt
is made here to interpret it. The portion of the commentary relating to the date of
the war is quoted below in extenso and a tentative translation of the same in English
is also given. A scheme of the Calendar of the time is also appended.

40. A perusal of the commentary will make it clear that during the time of
the war the lunar months counted were puranimanta, i.e., from full moon to full moon and
not amatya, i.e., from new moon to new moon, as is done now-a-days. The war begins
on the thirteenth lunar day of the light half of Kartika (November) under the general-
ship of Bhishma and ends in the course of eighteen days ending with the Amavasya or
new moon day of the following Agrahayana or Margasira month. When a light half
of a month is said to have preceded a dark half of a subsequent month, as Kartika full
moon is stated to have preceded the new moon of the following Agrahayana month in
the present case, there is no doubt whatever that during the Mahabharata period months
were counted from full moon to full moon.

41. From the statements made by Balabhadra that he set out on his pilgrimage
on the day with the constellation Pushya and returned on the 42nd day with the constel-
lration Sravana, that day being the memorable Amavasya day which proved fatal to
Duryodhana, it is clear that the moon was regarded as traversing forty-one constellations,
i.e., nearly $1\frac{1}{2}$ revolutions in the period of 42 days: This means, in other words, that
the moon was regarded to traverse nearly a constellation or $13^\circ$ a day. This is
one degree more than the average velocity now fixed. This explains the supposed
ominous union of seven constellations on the third lunar day of the dark half of Kartika
mentioned in the commentary. It is probable that while the full moon terminating
the Asvina month (September) happened in the constellation Mrigasira, it was believed
to have taken place in the constellation Revati,—a clear mistake of about 66
degrees.

42. It can also be clearly seen that this kind of error in the theoretical calculation
was occasionally being set right by actual observation. Without actual observation
of the position of the moon, it could not be stated that the moon was rather in the
constellation Pushya than in Krittika on the third lunar day of the dark half of Kartika,
a point at which the moon was expected to be according to the theoretical calculation
of the day. Relying upon the accuracy of their own theoretical calculation of the
velocity of the moon and other planets per day, the only explanation they could offer
for any error in the actual position of the planets was “an ominous deviation” from
the fixed rate of motion portending evil to mankind.

43. From this it follows that the theoretical calculation of the position of planets
was inaccurate to a degree or two and that the accumulation of this error was being
set right by actual observation made at intervals. Rough as was their observation by
PLATE V

NORTH-WEST VIEW OF TABLESVARA TEMPLE AT GANGAVARA.

LION PILLAR IN THE PRAKARA OF TABLESVARA TEMPLE AT GANGAVARA.

Mysore Archaeological Survey.
naked eye, the observed points may be presumed to have been accurate to \(\frac{1}{4}\) or \(\frac{1}{2}\) of a degree though not to a second or a minute.

44. Now, it is stated that Bhishma fell on the 7th lunar day of the dark half of Agrahāyana and that having laid himself on the bed of sharp-pointed arrows on the 11th lunar day of the same fortnight, he lived or retained his life till the arrival of the winter solstice on the 8th lunar day of the dark half of Māgha. It is more than probable that the day of winter solstice or Uttarāyana was the first lunar day of the first half of Māgha and that Bhishma did not die till seven days after the arrival of this auspicious day. It was a belief with the ancient Indians as with the modern that death during the day time of any lunar day of the light half of a month during the six months from winter solstice to summer solstice will lead to heaven. But Bhishma happened to die on the 8th day of the dark fortnight. He is however said to have consoled himself by saying that as the day was within the first quarter of the month succeeding a moonlit fortnight of the previous month, it might be regarded as being equal to the light half. Even to-day Indian astrologers are wont to regard the moon during the first five or seven days of any dark fortnight as being almost a full moon and auspicious.

If the 8th lunar day of the dark half of Māgha was the day of winter solstice, then it may be presumed that the solstitial point receded by seven days or seven degrees during the epoch of the Vedāṅga Jyotisha. From this it follows that the Mahābhārata war occurred about 500 years earlier than the period of the Vedāṅga Jyotisha. If, on the other hand, the winter solstice happened on the first day of the Māgha then the epoch of the war may be presumed to be the same as that of the Vedāṅga Jyotisha, 11th or 12th century B.C. It is however to be noted that according to the Vedāṅga Jyotisha the months were reckoned from new moon to new moon, whereas the counting according to the Mahābhārata was from full moon to full moon.

45. The Vedāṅga Jyotisha says regarding the position of solstitial cohere as follows:

Prapadyétē śravishṭhādau sūryā-chandrasāv udak ī
Sarpārdhe daksinārkaštu māghaśravāynos sadā ī

"At the commencement of the constellation Śravishṭha, the Sun and the Moon proceed towards the north and at the middle of the constellation, Aśleha, the Sun goes to the south; the former (i.e., uttarāyana) happens in the month of Māgha and the latter in the month of Śrāvana always."

46. That the Mahābhārata war took place about 1,200 B.C., is corroborated by the statement made in the Puranas that from Parikshit to the end of the Nandas there elapsed a thousand years.

47. The Text of Vimalabōdha’s commentary runs as follows:

Atraivodyogaparvani. —

Kauñcide māsi revyāṁ śaraṉante hīmāgame ī
Sphitasasyaīyte kāle kalpaḥ kalpavatām varā ī

asyārthah ī

Kauñcide Kārtikapūrṇīmā tadyogākaumudah āśīno māsaḥ. Sa cha 1 shad-vimā ye revyāṁ Krishnārtītīyām 2 bhagavad-yānam. Asaya 3 kṛṣṇāśāhyām bharanyādī puṣhyāntaḥ supta-nakshatrairsāṁshtvaśād ekayoga-bhūtyām

1. tasya cha.
2. Kṛṣṇa-śashṭhiyām.
3. asayaśāhyām bharanyādī puṣhyāntaḥ supta-nakshatrairsāṁshtvaśād ekayoga-bhūtyām.

Archl. Rt.


Chatvārimādad ahānya adya dvecha me nisāhitasya vai 1 pushyē cha samsthita-sahāvam śravanē punar āgatah!

Śalya, chap. 34, 6.


Partivṛtto hi bhagavān sahasrāṁśuśr divākarah! ashta panchaśatam rātrayaśayaṁśayādya me gatah! saresu nisātageśu yathā varṣaśātam tathā!
māgho yam samāmī prapūto mānī punyo yudhishṭhīra!


Yadīyāvam katham krishnāśtamāyaṁ mṛtasya Bhishmasya śūklāśātmyayām karma vidhīyate

Tathā cha dānadharme Bhishmāvākyam.—

TribhāgāŚēbah pakahō yam śūklo bhaviturm arhat! Anū. Chapter 273, 28.

"In the same Udyōga-parvā:-

"O, the best of those who are possessed of the knowledge of time, the epoch (of the Great War began) in the month of Āśvina, the full moon of which happened in the constellation of Rēvati, at the end of autum; and the beginning of the śevy season with the abundance of crops."

The meaning of this is:-

The word Kuṇumūdi means the full moon of the month of Kārtika. (i.e., at the end of Ṭāvina). As the end of the previous month is connected with this full moon,

2. Tṛitīya Krishnapaṃtaam.
5. Agraḥāyaṇa-dāmāvāśya-dinaparyantam.
6. Agraḥāyaṇa-dāvamāvāśya-dināṭprabhṛti.
NORTH-EAST VIEW OF PARSVANATHA BASTI AT HEGGERE.

NORTH-EAST VIEW OF TERUMALLESVARA TEMPLE AT HIRIYUR.

Mysore Archaeological Survey.
the Ásvina month is called Kaumuda. This full moon-day happened on the twenty-sixth constellation, Revati. The Lord's (Krishna's) journey began on the third lunar day of the dark half of Kártika. Then on the 8th lunar day of the same dark half of Kártika with the 28th constellation, i.e., Bhūrni united unnaturally and ominously enough with the seven constellations ending with Pushya, Krishna arrived at the camp of Yudhishthira. The very day the opposing armies marched to the Kurukshetra, and Balabhadrë set out on his pilgrimage. Then on the day of Amávásyá (new moon) which, as predicted by Krishna, occurred seven days after the arrival of the armies at the Kurukshetra, the opposing armies marched to the battle-field after making their encampments in the rear.

Then on the 13th lunar day, after the 12th lunar day of the light half of Kártika, on which the 13th, the 14th and the 15th tithis came together, the battle ensued under the command of Bhisama. Then in the course of ten days ending with the seventh lunar day of the dark half of Ågraháyana (Márgaśîrsha) there was Bhisama's fall.

Then in five days ending with the 12th lunar day of the same dark half of Ågraháyana there was Drôma's fall.

Then in two days ending with the 14th lunar day of the same dark half there was Karna's fall.

Then on the day of the new moon there occurred together Salyá's fall, Balabhadra's return from his pilgrimage, the breaking of the thighs of Duryodhana, and other exploits in the same night.

In the Gadyuuddhaparva Balabhadra says:—'From the day of my setting out for pilgrimage to this day of my return there have elapsed 42 days. I set out on the day with the constellation Pushya and returned this day with the constellation Srawaṇa.'

From this statement of Balabhadra it is clear that Balabhadra set out on the third lunar day of the dark half of Kártika and after completing his pilgrimage returned the new moon day of Ågraháyana and that within the period of eighteen days from on thirteenth day of the light half of Kártika to the 15th Amávásyá day of Ågraháyana, the war terminated.

48. The following facts deserve particular notice here:—

At the close of the Ánuśasana Parva treating of Dána and Dharma, Yudhishthira says:—'Having lived for 50 days in the suburb of the city, Bhisama waited for the arrival of the winter solstice.'

The fifty days referred to in the above verse, are those from the 10th lunar day of Ågraháyana to the day of winter solstice on the day of entry of the month of Mágha. But the number of days from the 10th lunar day of the dark half of Ågraháyana to the 8th lunar day of the dark half of Mágha will however amount to 58. Accordingly Bhisama says in the Dána-dharma Parva 'To me lying on the bed of sharp-pointed arrows there have elapsed 58 days and the duration appears to me like a hundred years.'

'How is it then,' it may be asked, 'that while Bhisama died on the 8th lunar day of the dark half of Mágha; the anniverary rite in his memory is being performed on the 8th lunar day of the light half?' In reply to this Bhisama himself has said as follows:—

'The month has three out of four parts yet to run; and hence the part just elapsed deserves to be a light half.'
49. The Calendar of the Mahâbhârata War.

Āsvina Pûrûmâ with Rêvati and Āsvini constellations.

This Pûrûmâ ends Āsvina month and is called Kaumunda.

Krishnâpaksha or dark half of Kàrtika.

1. Pratipat: an ominous union of the five constellations, Bharapi, Kritika, Rûhi, Mrgastra, Ardra, and Purnamasya on these two days.
2. Devîyâ:...
3. Trîtikâ: Pushya: Bharârâma sets out on his pilgrimage and Krishna sets out to the camp of Yudhishthira. The opposing armies march to the Kurukshetra.
4. Chaturthi: Āshâha
7. Svânti: Uttaraphalguni.
8. Ashtami: Hastra: Krishna predicts that Amâvâsa will occur seven days hence.
14. Chaturdasa: Mûla
15. Amâvâsa: Pûrva Ashâlha: After strengthening their respective camps, the opposing armies march to the battlefield.

Sukla paksha or light half of Kàrtika.

17. Devîyâ: Sravaña.
22. Svânti: Revati.
27. Dvâsâ: Mrgastra.
28. Trayeôsâ: Ardra: The battle ensues under the command of Bhishma.

Kyishnâpaksha or dark half of Āgraâshya known as Märgâstra.

32. Devîyâ: Makhâ.
33. Trîtikâ: Pûrva Phalguni.
34. Chaturthi: Uttarapalguni.
36. Shaśñâ: Chitra.
37. Svânti: Svâti: Fall of Bhishma.
38. Ashtami: Višâkha: Drôga takes up the command.
40. Dasauni: Jyeshthâ.
41. Ekaâsâ: Mûla.
42. Dvâsâ: Pûrva Ashâlha: Fall of Drôga.
43. Trayeôsâ: Uttarap Ashâlha: Karna takes up the command.
44. Chaturdasa: Uttarap Ashâlha Fall of Karna.
PLATE VII.

PLAN OF PARSVANATHA BASTI AT HEGGERE.

Mysore Archaeological Survey.
Sukla pakṣa or light half of Āgraḥāyaṇa.

46. Pratipat .. Dhanishṭha.
47. Dwitiyā .. Śatābhisāk.
48. Tretāyā .. Pārva Bhādraṇa.
49. Chaitartha .. Utsa ra Bhūd apraṇa.
50. Panchami .. Rēva 'i.
51. Shashthi .. Āsvini.
52. Saptami .. Bhūrṇa.
53. Ashtami .. Krīttika.
54. Navami .. Bṛhaṅga.
55. Dāsāṃi .. Mrgāśīra.
56. Ekadāśi .. Ādra.
57. Dwādaśi .. Punarvasu.
58. Trīyodasa .. Pushya.
59. Chattudāśi .. Āśeṣa.
60. Pūrmāṃ .. Āśeṣa. .. End of Āgraḥāyaṇa or Margaśīra.

Krishṇapakṣa or dark half of Pushya.

61. Pratipat .. Māka.
62. Dwitiyā .. Pārva Phalguni.
63. Tretāyā .. Uttarā Phalguni.
64. Chaitartha .. Hasta.
65. Panchami .. Ciṭra.
66. Shashthi .. Śvēti.
67. Saptami .. Viśākha.
68. Ashtami .. Aṅrūḍha.
69. Navami .. Jyēṣṭha.
70. Dāsāṃi .. Māla.
71. Ekadāśi .. Pārva Āśādha.
72. Dwādaśi .. Uttarā Āśādha.
73. Trīyodasā .. Uttarābhāṣa.
74. Chattudāśi .. Śravane.
75. Āmāvasaya .. Dhanishṭha.

Suklapakṣa or light half of Pushya.

76. Pratipat .. Dhanishṭha.
77. Dwitiyā .. Śatābhisāk.
78. Tretāyā .. Pārva Bhādraṇa.
80. Panchami .. Rēva 'i.
81. Shashthi .. Āsvini.
82. Saptami .. Bhūrṇa.
83. Ashtami .. Krīttika.
84. Navami .. Bṛhaṅga.
85. Dāsāṃi .. Mrgāśīra.
86. Ekadāśi .. Ādra.
87. Dwādaśi .. Punarvasu.
88. Trīyodasā .. Pushya.
89. Chattudāśi .. Āśeṣa.
90. Pūrmāṃ .. Māka. .. End of Pushya.

Krishṇapakṣa or dark half of Māgaḥa.

91. Pratipat .. Māka.
92. Dwitiyā .. Pārva Phalguni.

Archl. Rt.
50. The archaic style, words and metre of the so-called dushkara or difficult verses of the Mahābhārata furnish an additional proof in support of such a remote antiquity claimed for this epic on astronomical grounds. In the first chapter of the Ādiparva of the Mahābhārata, a verse (No. 117) regarding the number of difficult verses is put in the mouth of Vyāsa, the author of the epic, as follows: "There are eight thousand and eight hundred verses. I know and Sūta also knows their meaning; it is doubtful whether Sanjaya knows them or not." A few of these verses are said to have been commented upon by Dēvasvāmi, Janamājaya, Vikramārka, and Bhūja, king of Dhāra. Bhagavad Vimalābodhāchārya is another commentator, who in his commentary called Dushkaraṇḍokatippaṇi refers to Dēvasvāmi and other earlier commentators mentioned above.

51. Many of these verses show the characteristics of the old gāthās found in the Brāhmaṇas and the Sūtras. Elision of suffixes in the nominative and accusative plural, separation of Upasargas or particles from verbs, use of verbs of the middle voice (ātmānepada) in the active voice (paramānipada) and vice versa, occurrence of words now obsolete and metrical irregularities are some of the characteristics found in the archaic verses.

52. A few verses selected from each of the parvas are quoted here in illustration of their gāthā style:—

pra 1 pūrvagau pūrvajau chitrabhānū girī vām ūṃsāmī tapasā hyananta"]

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adhiṣṭhaptau bhuvanāni viśva 2 1. 3. 1.
janavarthamuktam 3 bahu tatadarṣyam I. 215, 11.
sahā strīhbhiḥ Drāpadām ādi 4 kṛtvā II. 83, 17.
strīyam samābhāṣaśi 5 durvītā II. 93, 24.
adhiṣṭātam 6 japatām juhvatām cha III. 47, 12.
ukte vākya chottaram me brahvi 7 III. 136, 7
ārāliko 8 govikartā 9śūpakartā niyodhakah. VI. 3. 19.
tatāh param bhavitā bhavyamēva 10 . V. 10, 23.
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1. particle separated from the verb.
2. elision of plural suffix.
3. now obsolete.
4. ungrammatical.
5. This ought to be in the middle voice.
6. Do do do
7. ungrammatical.
8.~9. The custom referred to here is very old.
10. ungrammatical.
The following verse (I, 1, 236) is a typical example of metrical irregularities found in the Mahābhārata:—

yatāravanum Dhṛapsulationabhīstān
hatāmpāchālān Draupadeyānsaḥ saṃpratān,
kṛitam bhiṣatam ayaśasyam cha karma
 tadā nāśasme vijayāya Saṃjaya.

It may therefore be presumed that such verses as are characterised by gāthā style and by metrical and grammatical irregularities form the original Mahābhārata and that such other verses as follow Pāṇini’s Grammar and Pīngalas’ metrical rules are later interpolations. It may be also presumed that the story narrated in the archaic verses is the main subject of the Mahābhārata proper and that the detailed account of the main subject as well as the illustrative stories related in the Upākhyaṇas are later interpolations as indicated by the classical style of the composition.

Hence it may be concluded that the Mahābhārata proper is as old as the 10th century B.C. both on the ground of its astronomical reference to the solstitial colure in Ardhāśekha and Śravīśṭhā and of its archaic style.

If the passage referring to the solstitial colure were to be regarded as a quotation in the Mahābhārata from an older work, even then the Mahābhārata could not be taken to be later than 400 B.C., because the archaic verses of the Mahābhārata are evidently pre-Pāṇinian.

(2) The Kautilya Arthasastra and the Panchatantra.

After a long and minute study of the various recensions of the Panchatantra, both Dr. J. Hertel and Dr. F. Edgerton have arrived at the conclusion that the Panchatantra is a work designed to teach political wisdom. In his Panchatantra Reconstructed (Volume II P. 183) Dr. Edgerton says: “I think Hertel is right in believing that the author conceived the work as one that should teach political wisdom.” The Kashmirian recension of the Panchatantra is said to bear the title Tāṇḍrākhyāyika and in the opinion of Dr. Hertel it dates from about 200 B.C. Now if it can be shown that the stories of the Panchatantra are based upon the political principles taught in the Kautilya Arthasastra, it will necessarily follow that the epoch of 300-200 B.C. assigned to the Arthasastra is not far from the truth.

The titles such as separation of friends, winning of friends, war and peace, the loss of one’s acquisition, and hasty action, given to the five books of the Panchatantra are political ideas explained in no earlier work than the Arthasastra. They are adumbrated with appropriate illustrative stories in the Panchatantra. The framing and narrating of stories to illustrate religious, philosophical, moral, and political ideas was one of the most impressive educational methods adopted by the Hindus as early as or even earlier than, the Buddhist period. The Buddhist Jātaka tales are an instance in point. In most of the early Sūtra works of the Jainas, ethical and philosophical principles are illustrated with impressive stories. The Shashṭhi-tantra of Śāṅkhyā system is said to have consisted of stories to explain the subtle principles of the Śāṅkhyā philosophy.

There is reason to believe that the author of the Panchatantra is indebted to the Arthasastra for the use of the word Prakṛiti in the sense of a friend or an enemy (Mitra-prakṛiti and Api-prakṛiti). A friend or an enemy inside a State is called abhyantara prakṛiti and outside a State, bahyapraṅkṛiti. In the 15th Book entitled

1. Arthasastra VI. 2.
2. Panchatantra I. Story 1, P. 96 (Edgerton’s Ed.) ; and Arthasastra VIII. 2.
Tantrayuktī of the Arthaśāstra, Chānaka says that use of the word Prakṛiti in the sense of a friend or an enemy is his own device (svasanjanā) which he explains as paivar asamītās-sabda, a word not used by others. It follows therefore that the Panchatantra is decidedly later than the Arthaśāstra of Kauṭilya.

59. Besides making use of the technical terms devised and political ideas taught in the Arthaśāstra, the author of the Panchatantra not only mentions the name of Chānaka as a writer on Nṛpaśāstra or Nitiśāstra, but also makes verbatim quotations sometimes wrongly and sometimes rightly from the Arthaśāstra in support of his views.

60. To begin with, among the writers on political science, Chānaka is mentioned in the very first verse of the Introductory Section of the Panchatantra:

Manavē Vāchaspataye Śukrāya Parāśārāya sa-sutāya ī
Chānākāyaṁ cha viduēhe naṁ stū nṛpaśāstra-kartābhyaṁ ī

61. This verse is said to be found in the Tantrākhyāyika, the Southern Indian Panchatantra, the Nepalese Edition, the Hitośpadēśa, and the Jaina Version of the same. It does not however appear in the Bṛhadkatha and the Pahlavi version of the Panchatantra.

62. What is said in the Arthaśāstra in praise of Dandāṇīti, law and order, is applied in the same words in the Panchatantra to the commendation of what is called lokāyātra, the course of life in the world as follows:

Arthaśāstra I. 4.  
Alabdhām arthaṁ līpeta labdham  
Rakshed avēkahāyā ī  
Rakshitaṁ vardhayen nityam vṛddhe-
ham pātre hūṁ nkeśiṁ pī  
Alabdhābhārtā labdhaparakh strategi-
śī rakṣita-vardhāṁ vardhitaṁ 
Pratipādaṁ cha tasyāṁ ayātā
lokayātra.

63. Here the words beginning with labdhābhāarthā in the Panchatantra are used in praise of loka-yātra, while they are more appropriately used in the Arthaśāstra in praise of dandāṇīti, law and order. Thus, there can therefore be no doubt that the author of the Panchatantra has borrowed words and phrases from the Arthaśāstra and used them to his purpose, not taking care to consider their contextual connection.

64. Again in the Frame story (I. 1), Dr. Hertel has included a verse which Dr. Edgerton has excluded as not belonging to the original recension of the Pancha-

65. Again the unsuitability of the quotation to the context in which it is found in the Panchatantra is doubtless an indication that it is from a work in which it has a suitable contextual connection. While citing the opinion of Bhāradrīja that a minister
NORTH-WEST VIEW OF GANGADHaresvara TEMPLE AT KAILALA.

DVARAPALAKA FIGURES OF KESAva TEMPLE, HORAMANE KAVAL.

Mysore Archaeological Survey.
should usurp the throne of a kingdom to which there is no powerful claimant, Chânya gives expression to a proverbial saying that a woman who advances her love of her own accord will curse the man who rejects her, and quotes in support of Bharadvāja’s view a verse meaning that an opportunity offers itself only once and will scarcely recur when it is sought. As it is usual with the Hindus to compare sovereignty to a woman, better still, to the goddess of fortune, it follows that the quotation of the proverb in this context is quite appropriate. But in the Panchatantra (III:5) this proverb is quite inappropriately quoted to justify the slaying of an enemy before he proves too powerful. This is how the quotations appear in the two works:—

Arthasastra V. 6.

Neti Bharadvājag-pramit-yamāge rājany antātyah
. . . . . . . svayam rājyaṃ
grihintāt rājyaśāraṃga-
dā hi pīṭha putram par-
trāḥ cha jīvanam abhi-
-druhyante l tat svayaṇa
-upaśhitam nāvakam-
āta l svayam uparudhāḥ
hi eti tyāyamānibhi-
-astrapati līkā-pra-
vadāḥ.

kāhā cha sakṣiṣ abhyetā
yam naraṃ kālākāriṣeṣeṃ
durābhassā punaṃ ta-
-sya kālah karma chikratāhāḥ.

66. In Book I, II, the author of the Panchatantra refers to a Śāstra and quotes a passage from it to elucidate the five elements of Counsel. A comparison of the passage quoted in the story with that found in the Arthasastra will make it clear that the Śāstra referred to here is no other than the Arthasastra.

Arthasastra, I. 15.

Karmaçām ārāṃbhī
pāyah parashadravya-
sampat dēśakaś-
vibhaghā vināpat-
-pratikrībha khyā-
-siddhā ehītī par-
-drīgho mantraḥ.

Panchatantra, III. 5.

Hīna śastrur niḥsantavyah
yāvan na balavān bhaveti
sanjāta-balapaurushyaḥ
pachād bhavaṇi darjayaḥ l
api cha svayam upagata-
śrīḥ tyāyamānibhi-
-strapati līkā-pravādāḥ
uktam cha.
kāla hi sakṣiṣ abhyetā
yam naraṃ kālākāriṣeṇa
-durābhāsa sa punas ta-
-sya kālah karma chikrəhāḥ.

67. A comparison of the following passage with that found in the Arthasastra furnishes additional evidence to prove that the Arthasastra was very well known to the author of the Panchatantra and that he had freely borrowed from the former:—

Arthasastra I. 14.

Tulyakāriṇoh śilpo-
pakārē vā vimāñitah
vallākavardūddhah
samāhīya parājitaḥ
pravēṣopatpantah
. . .

Panchatantra Book one Story 3.

saṃmānta-vimāñitah
pratyakhyatāḥ krodhāḥ
vādāḥ parishthāḥ
svayamupagataḥ chhadmanā
pravāryaitum sakyāḥ
atyanta-avakārabhinystāḥ
samāhīya parājītah

tulyakāriṇah śilpo-pakāre
vimāṅitah pravēṣopatpantah
tulyair antarātīṭāḥ pratyakhyata
mānāḥ tathāyāhita-vyayāh

takulāmāsasavaḥ samavāyē
68. A close examination of the following citations from the two works will show how in compiling certain portions of the Panchatantra the author has borrowed passages from different portions of the Arthasastra:

**Edgerton’s Panchatantra**


Pancha múla vyasanáni
tadényá abhávah pradosah
prassangah, pílámam guna-
prátiyómyam cethi .
tatra prathamam távat
svámyamátya janapada
durga kośa dañjalamitránám
ekañntamasyáyáhastává für
abhávah itvavangantaryam
yádá tu bháya-prakáyitáyá antah-prakáyitayo và
prakupanyntat pradosah
prassangah purvam ukta-
meva. striýó' káhá myíga-
yá pánám itávido tatra
striyokshá . . . pánam iti
kámañjag varghah. váhpár-
hyádáh kóuppe váráh

... píjánam ashtáhá daivá-
gayúdaká vyádhínárañaka-
viśúchiká durbhásháuri
vyishá bhírabbaváti iti
vyishárañavájhiçiñhur-
rit vyáñhice uñhayate.
tadásta píjánam I

gunáprátiyómañá
ráma uñhayate yádá sandhivigráha-ñánáman
sámáraya dváidhábhává-nám shónñá
guna-náma praítícmyáha
vartate, sandhám práchté
vigraham kurítí . . . évam

**Arthasastra I 12.**

Mantri pruhíta-sáñápáti-uyva-
rája daúvrátkántavanska praśá-
sámyñháti prá-
devañá páyakañvara vyábháriká
kárñántká mantri parícháda-
dhyáksha dañjálañgantapála-
vájávalú. śmaññhávyédáva-
vesha śilañbhadhábojanapádá-sá
bhakti-sámantháya-yogácháryáh-sáryātayét.

69. What confirms the indebtedness of the author of the Panchatantra to the Arthasastra for information about the grouping of States is the passage beginning with “Chaturmañdálavásthánamidam” and ending with “svámyamátya janapada” (Pancha-
tantra I, 1). This passage cannot be clearly understood without knowing what the
MISCELLANEOUS.

KESAVA TEMPLE, HOBAMANE KAVAL. TERUMALLESVARA TEMPLE, HIRIYUR. KESAVA FIGURE, GRAMA.
LAKSHMINARAYANA TEMPLE, SAGATAVALLI. KESAVA FIGURE, KAIDALA. PILLAR IN KESAVA TEMPLE, KAIDALA. ISVARA TEMPLES, HEGERE.

Mysore Archeological Survey.
A thāśāstra says regarding the formation of circles of States and groups of circles of four States each. The formation of a circle of States is thus described in the Arthaśāstra, (VI. 2):—

The conqueror, his friend and his friends' friends are the three primary kings constituting a circle of States. As each of these three kings possesses the five elements of sovereignty, such as the minister, the country, the fort, the treasury, and the army, a circle of States consists of eighteen elements. Thus it needs no commentary to understand that the three circles of States having the enemy of the conqueror, the Madhyama King or the Udāśina King at the centre of each of the three circles are different from that of the conqueror. Thus there are four primary circles of States, twelve kings, sixty elements of sovereignty and seventy-two elements of States.

The meaning of the above passage is this:—

1. The conqueror's circle of States.
2. The enemy's circle of States.
3. The Madhyama King's circle of States.
4. and the Udāśina King's circle of States.

Each circle consists of three kings and the four circles twelve kings. As each of the twelve kings has five elements, the total number of elements is sixty. These sixty elements with the twelve kings amount to seventy-two elements.

70. The passage of the Panchatantra runs as follows:—

'Chaturmanḍalā-vasthānam tvidam Sinḥah śīnakumāyī Kākaravah kimvṛttah iti manḍalāni tatā cha sarvāhāṃ grāmamgarā-patternāḥ śūna-khēta-khara-
todyāṅgārahā-Kānana-vanasthānēshvēka āva śīnas sthānyō bhavati kātipayāḥ śīnakumāyāmyāsinān tattadāhāraḥ; kākarava-vargah madhyama-vargah; kimvṛttā evān-
vasthāna-vāsinān.'

Professor Edgerton translates the passage as follows:—

"Now the position of the four circles is as follows:—

The circles are the lion, the lion's retainers, the Kākaravas, and the Kimvṛtas. Of these the lion alone is the local ruler in all the places of the country, villages, towns, cities, settlements, farming and mountain hamlets, parks, villages granted to Brahmans, woods and forests. There are a certain number of lion's retainers who are the officeholders. The Kākarava groups are the middle classes. The Kimvṛtas are of course those that occupy other positions."

To elucidate the translation, he adds a note at the foot of the page 276 as follows:—

"Nothing is known of these four circles, except what appears from this passage. Apparently they are supposed to be social divisions among the inhabitants of the lion's kingdom. They are perhaps conceived as corresponding vaguely to the four main castes of Hindu Society, though the correspondence is certainly far from perfect. The words Kākarava, (a crow's voice) and Kimvṛta (what became, perhaps miscellaneous groups) are wholly obscure in application."

71. If Professor Edgerton had however taken the trouble of consulting the Arthaśāstra, on the formation of a circle of States, he would have perceived no difficulty in explaining the passage of the Panchatantra and made no unwarranted reference to the four castes. What is really meant in the passage is the four circles of States belonging to (1) the Lion, (2) Lion's followers (3) the Kākaravas and (4) the Kimvṛtas. Evidently the lion holds the conqueror's position and his circle of States is made up of (1) his own State (2) his friend's State and (3) his friend's friend's State. Śīnakumāyī
is Mādhava, king having a second circle of states made up of (1) his own state, (2) his friend's state, (3) his friend's friend's state. Kālarava is an Udāsoṇa king having his own circle of three states. Evidently Kimyṛīta (what-became) is an enemy having his circle of states consisting of (1) his own state, (2) his friend's state, and (3) his friend's friend's state.

72. Among these four circles, the lion holding a conqueror's position has his own villages, etc., and is planning to conquer the Kimyṛīta, his enemy.

73. It follows therefore that the Panchatantra is doubtless based upon the Arthashastra of Kautilya, borrowing as it does not only ideas but also phrases and sentences here and there. Hence it may be asserted that the Arthashastra of Kautilya surely dates from about 300 B.C.

(3) GUDHA-LEKHYA OR SECRET WRITING.

74. Archæologists and numismatists are of opinion that so far back as the 4th and the 5th centuries B.C. the art of writing was very well known in India. Coins with the inscription 'Negama' in Brāhmī characters on the reverse are assigned by Prof. Rapson to at least the beginning of the 4th century B.C. Considering the references to writing in the earlier Buddhist Birth Stories, Prof. Buhler and other scholars held the opinion that writing was in existence in India even so early as the 6th century B.C. Those who have reason to believe in the indigenous origin of the Devanāgarī alphabet think that writing was in use so far back as the time of Janaka, King of the Videh country, and father-in-law of Rāma, the hero of Rāmāyaṇa. It follows therefore that writing was current during the 4th century B.C. when Kautilya, the author of the Arthashastra, is believed to have flourished.

75. Considering the prevalence of espionage during the Maurya period, as testified by Megasthenes there is reason to believe that along with writing there was also the contrivance of secret-writing devised for purposes of espionage. "If a mendicant woman" says Kautilya (I.12) "is stopped at the entrance, the line of door-keepers, spies under the guise of father and mother, women artisans, court-bards or prostitutes shall, under the pretence of taking in musical instruments or through secret-writing, or by means of signs, convey the information to its destined place."

76. As will be seen, secret-writing differed in no way from ordinary writing then in use. What constituted the difference between them lay in changing the order of syllables of the words written or spoken. When spoken it is called Mlecchhitapam or confused speech and when written, gudha-lekhya or secret-writing. There seem to have been many varieties of secret speech. While commenting on the sixty four arts mentioned in the Rāmasūtra of Vāsyaśāna, Yāsodhara ascribes the device of one variety to Kautilya and a second variety to Mādava and describes them as follows:—

yat sādu-sabdopanibaddhām apy akāhara-viparyāṣad aspashṭārtham
tan mlecchhitam gudha-vastu-mannastāram tasya vikalpā bahavaḥ pürva-ahāryōttah

tad yathā Kautilyam

I tāṭi-kshántasya kādēseha svarayor hrasva-dīrgnayoh bindusmanor viparyāṣād durbdochham iti sanchitam

II aukhagāru ghanau chaiva chatan ūana tapaṇa namau yaṣau rashau lasau ehti vahan kahalau jaḍau da bau

ātē vyastā sthirāś āśā Mādava-vyām ucyate

III graha-nayana-vasu-sametam shadana-śaśāni sāgarā munayau

jvalano gandakaśtingam durlikhitam gudha-lekhyaśamidam iti
77. "What, though grammatically formed, becomes unintelligible on account of changing the order of syllables in words is called Mūladevīya or confused speech, devised for secret information. There are many varieties of this form of writing devised by ancient teachers. For example, that which was devised by Kaṭṭūliya is as follows:

I. By changing the letters commencing with ta and ending with ksha for letters beginning with ka (and ending with na), by changing short vowels for long ones, and by changing the four bindus (anvīśa, visarga, juhvanūliya and upadhmāniya) for the four āsana letters (ś, sh, s, h), respectively and vice versa, and written with trouble, it (the writing) is called durbdha, unintelligible.

II. Change of the one for the other in the pairs a and ka; kha and ga; gha and na; eha and ta; ña and na; ta and pa; na and ma; ya and ša; ra and sh; la and sa; va and ha; ksha and ja; ja and ña; da and ba; the rest being left as they are, constitutes Mūladeva’s secret speech or writing.

III. Graha (Soma cups or planets = 9), mayana (eyes = 2), Vasu (gods of the name = 8), saññana (six-faced God = 6), aksha (senses = 3), sāgara (oceans = 4), munis (seven sages = 7), Jvalana (fires = 3), gandakaśringa (horn of the rhinoceros = 1), syllable, written in this order (i.e., 9th letter in the first place, 2nd in its own place, 3rd in the 3rd place, 6th in the 4th place, 5th in its own place, 4th in the 6th place, 7th in its own place, 3rd in the 8th place, and the first in the 9th place, constitutes Gādhalekha or secret-writing."

78. As an example of the last variety of secret writing, we may take the following sentence conveying secret intelligence to a king.

śatruv ayāti bahir dhāva
"The enemy comes; run away."

These syllables when misplaced will read as —
vaṛudhābhavatīyāhirā śa

The same expressed in the Mūladevīya form will read as follows:—
‘yapah uṣā śāpida viharhā
The same expressed in the Mūladevīya form will read as follows:—
maṅkātī ṭhataki jāh pīth gnaḍhā
devatāratha-gomukha iti yō veyti na kramam
devatāratha-gomukha iti yō veyti na kramam

79. Verses with such misplacement of syllables or letters are called Vyākulaśkarasahōkara, or verses of confused letters in Tāntira works. While commenting on the word Hrimkārī the three hundred and first of the thousand names of Goddess Lalitā in the Lalitāśahasranāma, Bhāskararāya refers to Vyākulaśkara verses and writes as follows:—

tasyārthaḥ tu svatantratantre vyākulākṣaraḥ—ślokānāktaḥ;—
tvam kāmāśūna praśavyo nā namās agni mā tvagna 1
rōma lōyā kārvira ta nāta pāḍulānām nibim liti l
devatāratha-gomukha iti yō veyti na kramam 1
sa vyākulaśkarā śākō devatārathaghō pē san ||
iti vahana-kramah—

Translated into English this means:—
"The meaning of it (hrim) is stated in the Svatantratantra in a verse in which the letters are put out of order, as ‘tvam kāmāśūna, etc.;’ whoever does not understand the order pointed out in the word ‘devatāratha-gomukha’ has to shut his mouth in the interpretation of a verse of disordered syllables, though he may be riding in the chariot of the goddess."

Arch. Rt.
80. What is meant in the above puzzle is this. In order to understand the proper order of syllables in a verse of deranged syllables, it is necessary to know the order of disorder pointed out in the word 'devatārathagomukha.'

81. Evidently the letters in 'devatārathagomukha' are indicative of numerals according to the convention of Indian astronomers and astrologers. It is very well known to the students of Indian astronomy how in Indian astronomical works numerals are denoted by Ka and other consonants: The nine letters from Ka to Jha or from ta to dha denote the nine digits in order. Na denotes cipher. The five letters from pa to ma signify the first five digits in order. The eight letters from ya to ha symbolise the first eight digits in order. Applying this rule to devatā ratha gomukha, we can understand that it implies 8, 4, 6, 2, 7, 3, 5, 1, as the order of the disordered letters. Accordingly if the syllables in the deranged verse are put in order in the above way, the verse reads as follows:

Vyomā prakāśamānātvatam
grasamānātvatam agninā l
rayom śarā i-kārah
bindunā tānmānānavam

82. The meaning of this verse is that h in hrim called Vyoma, sky, denotes light, or splendour and r termed fire indicates devouring. The letter l signifies the investigation of the idea conveyed by these two letters and the nasal sound the contemplating on the whole idea.

83. Attention may be drawn here to the writer's article on 'A theory of the Origin of the Devanāgari Alphabet' published in the Indian Antiquary Volume for 1905, regarding the appropriateness of the names of the letters of the Brahmi alphabet to their respective hieroglyphical symbols which they were in their origin.

84. It is to be noted that in the form of the secret writing devised by Kaṇṭhiya the alphabet is divided into three groups, the vowels, the consonants and the bindus. Among the vowels, the short are substituted for the long and vice versa. Among the consonants, the thirty letters from Ka to Kha without the Ishma letters are divided into two groups of fifteen each. The fifteen of the first group are substituted for the fifteen of the 2nd group in their serial order. The four bindus, Anusvāra, Visarga, Jihvāmūlīya and Upachāmānāya are replaced by sa, sh, sa, ha respectively in secret writing. This form is simple. The Mūladeva form is simpler than this and must therefore be later than the Kaṇṭhiya.

85. The third variety is applicable to prose and changes the order of syllables in a group of nine syllables. As numbers are denoted by names of gods and things, this form seems to be quite later than that of Mūladeva's device and cannot be earlier than the 6th century A.D. when the collective name of planets was used for nine. The Tāntric device may be of the same period in as much as it makes use of alphabetic letters to denote numerals.

(4) Schism Among the Early Jainas and the Date of Kanada.

86. Besides the later division of the Jainas into two branches, the Śvetāmbaras and the Digambaras, there are recorded seven more earlier splits in the Sthānānga, Utārāṇāyana and other sutras. These sutras are written in the early form of the Prakrit language and cannot be later than the 6th century A.D. They furnish information about the teaching of Mahāvīra and the opposition he had to encounter not merely from the followers of other religions, but also from his own disciples. In connection...
with other religions, a number of sects that have long been extinct are mentioned. The splits that occurred both during and after the life of Mahāvira are termed Nimbivas, denials, in the sūtra texts. They are so called because they originated among the followers of Mahāvira himself. The Śthānāṅga-sūtra says as follows: (PP.468-469):

“When and after Lord Mahāvira preached his doctrine, there were seven contradictions and denials of his teaching, such as (1) the doctrine of work in unlimited time, (2) the doctrine of the soul’s extension, (3) the Avyakta doctrine, (4) the doctrine of momentary existence, (5) the doctrine of double sensation, (6) the doctrine of three or six categories, and (7) the doctrine of no bondage.”

87. The teachers of the above doctrines are named (1) Jamali, (2) Tishyagupta, (3) Āśādīchārya, (4) Āsāmitra, (5) Ganga, (6) Anuloka, and (7) ŚŚkṛtha-mahila.

88. Among the seven systems, the doctrine of three or six categories is said to have been founded by Anuloka, a descendant of Uśūka (owl) gōtra called Rōhaguptāchārya, disciple of Śriguptāchārya, a Jain teacher, in the year 544 after the Nirvāna of Mahāvīra. As Mahāvīra is said to have attained his Nirvāna in B.C. 527, it follows that the Anuloka doctrine of six categories was founded in A.D. 17. The six categories, treated of in the Anuloka or Vaiśeṣikakārāsana, as it is also called, are (1) Dravya (substance), (2) Guna, (quality), (3) Karma, (action), (4) Sāmānyya, (universals), (5) Samāvāya, and (6) Viśeśa (speciality). The three categories are (1) Jiva, (Being), (2) no-jiva, (non-being) and (3) Jīvānīva, (intermediate between being and non-being).

89. The founder of the Anuloka or Vaiśeṣikakārā system is called Kānāda in Brahmanic Sanskrit literature and nowhere is he known as Rōhagupta except in the Jaina sūtras referred to above. As he is believed to have been the first to preach the atomic theory of matter it is surmised that he is given the nickname, Kānāda, eater of atoms. In consonance with his theory that matter is built of atoms, he must eat up atoms with a view to build his material body. But a perusal of what the Anuyōgādvāra-sūtra or the Jainas says regarding the sects and sectarian practices inclusive of the Kānādas during the early centuries of the Christian era goes to show that the word Kānāda is not at all a term of reproach, but an appellation given to a religious sect founded by Gautama, the preacher of atomic theory of matter in virtue of their religious custom of gleaning grains of corn (Kanas) from the fields for the sustenance of their life.

90. As the life and practice of religious sects given in the Anuyōgādvāra-sūtra (Page 63) is very interesting and is likely to throw a flood of light on the practices of Hindu ascetics in the first few centuries of the Christian era, a translation of the portion of the Sūtra dealing with religious sects is given here.

91. The name of the first sect in the order of enumeration is given as Charakas. They are so called, says the commentary on the Sūtras, because of their begging for food (bhisikhācaraṇa) or of their eating while moving.

The second is Chīrikas who clothed themselves with rags found thrown out on roads.

The third sect is called Chārma-Khaṇḍikas who covered their body with animal skins.

Bhikṣhātas (The text reads Bhikshaudhas) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

Pāṇḍuranga is the name of another sect. They besmeared their body with white ashes and used to wander with bulls trained so as to bow down and make salutes to respectable men when required.
Gautamás formed a different sect. They lived upon grains (Kapás) gleaned from fields. They were known as Kapabhikshúgráhins or Kapádas.

Góvratika is the name of another sect. Living in the midst of cows, they used to move when the cows reared moved, to sit when they sat, to drink when they drank and to eat grass, leaves and fruits when their cows grazed on pasture grounds. It is interesting to note that it is the same Góvratika life which, as described by Káliádása in the first Canto of his Raghuvaúma, Dálpá lived while serving Vaisishtha’s cow in the forest with the hope of getting a son to perpetuate his genealogy. It follows therefore that long before the 5th century A. D., when Káliádása lived and wrote his poetical works at the court of Chandragupta Víkrámádiya II, the Góvratikas formed a conspicuous religious sect in India.

Grihikårma is the name of another sect, the members of which are said to have lived like house-holders.

In condemnation of the life of this sect, a Sanskrit verse is quoted in the commentary. It means: “Those who live the life of a house-holder considering that no one lived such a virtuous life in the past nor will there be any one except the house-holder to live such a life in the future — these are heretics incapable of doing anything else.”

Some are known as Aviruddha-Vainayikas, or those who live under the orders of elders such as the king, the parents and the teachers.

Heretics or páshañdas formed a different sect. They believed neither in sin, nor merit, neither in heaven nor in hell. But they discarded all kinds of action. (Vriddhá- Srávákás or old Brahmánas formed a different sect.)

These sects worshipped one or the other of the gods, such as Indra, Skánda, Rudra, Siva, Vaišravana, Dáva, Nága, Bhúta, Mukánda, and Áryá (a goddess like Durgá). Their worship consisted in sweeping and washing the floor of the temples and the offering of scents, flowers and the like to the deity.

Though the information furnished by the Jaina Sutras regarding the early religious sects and the rise of the Vaiséshika or Aulukya system of philosophy, is traditional, there is reason to accept it as reliable; for the composition of the Sutra texts themselves is not far removed from the epoch to which the Vaiséshika system is assigned. The Nandi Sutra which is one of the early Sutra texts of the Jainas cannot be taken later than the first century A. D., in as much as it makes mention of no later teacher than Diváma among the successive teachers from Mahávira.

In the Gúrvávalí, Diváma is said to be the 14th teacher from Mahávira and about two generations earlier than Vajra, the 16th teacher in whose time Róhagupta is said to have founded his system of six categories opposing the Jaina doctrine about 544 years after the Nirvána of Mahávira. From this it follows that the Nandi-sutra was composed somewhere about the first century A. D. when the Jainá teachers that succeeded Diváma had not yet established their claim to reverence as worthy teachers.

Another reason in support of the antiquity of the Nandi and other sutras is the antiquated form of the theory of knowledge set forth in them. It classifies valid knowledge as pratyakshá, perception, and paróksa, non-perception, which teachers of almost all religions following the Vaiséshika system of theory of knowledge have called Anumána, inference. It is what is termed syllogistic argument. As this form of valid knowledge is termed paróksa instead of Anumána, it follows that Anumána or syllogism taught for the first time by Kapáda in India was either unknown to the author of the Nandi-sutra or not acceptable to him. Hence it follows that the Nadni
Sūtra is a work written about the first or second century A.D. when syllogism as a means of testing the validity of knowledge was not generally known or accepted in India. Accordingly the traditional information recorded in the Nāṇḍī and other sūtras of the Jainas concerning the Aulukya system may be taken as reliable, since those works are not far removed from the epoch of Kāśīva.

(5) THE DATE OF BHĀMAHA, THE AUTHOR OF KAVYALANKARA.

96. Bhāmaha is usually considered to be one of the earliest writers on rhetoric. But there has been no consensus of opinion among scholars as to the epoch when he lived. All that can be definitely said about his time is that he was a little later than Kālidāsa and earlier than Subandhu, the author of Vāsavadatta. Bhāmaha seems to refer to Kālidāsa's Mēghadūta or *Cloud Messenger* when in giving an example of improbability or absurdity as a literary defect, he says *'That the employment of the cloud, the wind or the moon as a messenger is as absurd as the employment of the bee, the pigeon, the duck, or the parrot. For, how can the speechless or the babblers, though capable of travelling very far, carry a message? This is, however, against common sense. If, however, any one speaks like a mad man owing to disappointed love, then let it be so, for this device is very often made use of by the most talented poets.'*

97. In the last sentence Bhāmaha seems to justify Kālidāsa's device of making the cloud a messenger of the Yaksīha in his Mēghadūta. The critic's justification is but a brief paraphrase of the poet's own defence expressed in the last quarter of the 5th verse of the first canto. The poet says there that those that are overcome by love or naturally indiscriminating between the sentiment and the insentient.

98. In the introduction to his commentary on the Sētabandha, Rāmadāsa (1632 A. D.) says that under the orders of King Vikramāditya, Kālidāsa wrote the Sētabandha in the Prākrit language for Pravarasēna. King Vikramāditya here can possibly be no other than Chandragupta II of the Gupta dynasty, inasmuch as he is associated with Pravarasēna, one of the Vakhātaka kings. It follows therefore that Kālidāsa flourished and wrote his works in the first half of the 5th century A.D. Bhāmaha may therefore be taken to have lived either at the close of the 5th century or in the first half of the 6th century A.D. as there is reason to believe that he preceded Subandhu, the author of Vāsavadatta. Subandhu's version of the story of Vāsavadatta is quite different from that which Bhāmaha criticises as quite incredible and opposed to the usage of the world and to the dictates of political science (lokaśāstra-viruddha) concerning the conduct of a conqueror (Vijigisha). The story of Vāsavadatta is as old as Patanjali, inasmuch as he refers to it in his commentary on Pāṇini IV 3, 57. One of the versions of the story based upon the Bri' atkāthā is found narrated in Sūmadāva's Kathāsātraśāgara and it seems to be the Bri' atkāthā version that Bhāmaha has condemned as incredible and opposed to the usage of the world and to the dictates of political science. Chaṇḍamahāśāna, the king of Avanti made a large artificial elephant similar to the one reared by Udayana, the king of the Vatsas. After filling it with armed soldiers, he sent it to the Vindhyā forest bordering upon the Vatsa country with a view to entice Udayana to come out of his capital for capturing the elephant. As expected, Udayana came alone to see and capture it, was himself caught hold of by Chaṇḍamahāśāna's soldiers and taken as a prisoner to Avanti where he married Vāsavadatta.

99. Bhāmaha condemns this story as incredible and opposed to the usage of the world, inasmuch as no king like Udayana who was well informed and had able ministers to advise him could be believed to go out with no assistance to elephant-forest at sunset.

* Bhāmaha's Kāvyalankāra II, 41-44.

Archl. Rt.
however fond he might be of elephants. It is also opposed to the dictates of political science, inasmuch as no king like Udayana ever bent on making extensive conquests would be foolish enough to enter upon such a risky adventure as he is said to have done.

100. Subandhu’s version of the story of Vasavadatta is not liable to such charges. If that work had existed in Bhāma’s time he would not have failed to notice it in this connection. As Subandhu refers to Vikramāditya (i.e., Chandragupta Vikramāditya) in whose court Kālidāsa also is said to have been a poet, it follows that the capital of Chandragupta Vikramāditya was a haven of poets and scholars like Kālidāsa, Bhāma, Subandhu and others and that each poet or scholar was familiar with the literary productions of others living in the place. Accordingly Bhāma may be presumed to have been earlier than Subandhu and a little later than Kālidāsa, as he refers to Kālidāsa and not to Bhāma.

101. There is also reason to believe that Bhāma was earlier than Dāndi for while Bhāma acknowledges no dāvanti or suggestiveness as a source of poetical excellence and condemns such expressions as “The Sun has set, the moon has risen and the birds repair to their nests” to be a commonplace utterance devoid of poetical merit, Dāndi on the other hand, sanctions dāvanti as a feature of poetical excellence, and regards the expression quoted above as a specimen of beautiful poetry.

102. The date of Vāchaspatimīśa.—The author of Nyāyakanika, Nyāyatattva-saṃsāra, Tātavabindu, Nyāyavārttika-tātparyatikā, Tātavaiśaradā, Bhāmati, Sānkhyaatavakaumudd, Nyāyasūchini-bandha and other works.

103. At the close of the Nyāya-sūchini-bandha he gives the date of the completion of that work as follows:—

Nyāyasūchini-bandhaḥ sāvakaḥ sudhiyām mude śrī Vāchaspatimīśaḥ vasvanka-vasvavasaṁe

“This Nyāyasūchini-bandha is composed for the pleasure of the learned by Vāchaspatimīśa in the year 898 (of Śaṅkalhana).”

104. Udayana, the author of Nyāyakramamānḍali, Ātmatattva-Vivēka, and Tātparyapariśuddhi, a commentary on Vāchaspatimīśa’s Nyāya Vārtikā-tātparyatikā, mentions the date of the completion of his Lakṣaṇāvalī at the end of that work as follows:—

Tarkāmbharāṇaka prāmitēvyā aśīśsū ākāntataḥ varshēśhūdayanāsā chakre sādhāh Lakṣaṇāvalīṃ

“When 906 years after the end of the Sakas have elapsed, Udayana composed the Lakṣaṇāvalī easy to understand.”

105. From this it follows that Udayana lived in A.D. 984 and that Vāchaspatimīśa lived in A.D. 976. It also follows from this that these two famous scholars were contemporaries.

106. The date of Kolakha Mallināthasuri.—The famous commentator on poetical works of Kālidāsa and other celebrated poets.

107. Vaśyavamāsa-sudhārana is one of the most interesting works written by Mallināthasuri under the orders of Rāja Patāparajya Rāja Paramēśvara Virapradyāja Pratāparājya of Vijayanagar to determine whether or not the words, such as Valāya, Nagaraṇa, Vaṇja, Vaṇi, Vyāpāri, Črula, Trītīyajāti, Svajātyabhāduja, Uttarapatha-nagarēvaradēvatōpasa, found in an inscription in Kānci (Conjivaram) mean a Vaśya, as distinguished from one who is called Komati.

108. From this it follows that Mallināthasuri lived at the court of Pratāpa Pratāpa Dēvarājya, A.D. 1419-1446 and that he was one of the judicial officers in the empire of Vijayanagar.
A TEST OF THE STARTING POINT OF THE GUPTA ERA.

Bhaṭṭakaputra grant of Dharasena II of Valabhi, dated the 15th lunar day of the dark half of Vaisākhā with solar eclipse. Sam. 257.

D. B. Diskalkar, the Curator of the Watson Museum, Rajkot, says in his Annual Report for the year 1925-26 regarding the discovery of the above grant as follows:—

"While examining the old records of the Museum, I found a pair of impressions of two plates of a Valabhi grant, I could at once see that the grant is so far unpublished. The impressions were sent in 1904 to the late Mr. Vallabhji H. Acharya, the then Curator of the Watson Museum by a School Master of the village Bantia. It seems that the late Mr. Acharya was not successful in procuring the original plates. He also did not make known to scholars the existence of the plates. I have not yet been able to trace them.

The two plates, which seem measure 12"×8" and contain 17 and 15 lines of writing respectively contain a grant of the Valabhi King Dharasena II which is practically identical with the Palitana grant of the same King of Sam. 282 (Epi. Ind. Vol. XI P. 80). The record opens with the name of the place, viz., Valabhi from where the grant was issued. Then as usual the genealogy of the Maitraka family from Bhaṭṭāraka, the founder to Dharasena II, the donor of the grant, is given. The beneficiary is a Brahman named Dēvadatta of Sāndilya-gōtra and Maitrāyaṇa Sākhā. The property granted consists of a village named Bhaṭṭakaputra in the Northern part of Kaṇḍinya-pura in the Surāṣṭra. The grant was written by Skandabhaṭa, the minister of peace and war and the Dutaka was Chirbhira. The date of the issue of the grant is the fifteenth day of the dark half of Vaisākhā of (Gupta-Valabhi) samvat 257 when there was a solar eclipse (Sūryoparāśa).

Of Dharasena II as many as twelve grants are known; seven of these are of Sam. 252; one of Sam. 269; two of Sam. 270, and the remaining two being fragmentary, do not give the dates. It will thus be seen that the long gap existing between the dates 252 and 269 is partly filled up by the discovery of the present grant. But the most important feature of this inscription is that it mentions that there was a Solar Eclipse on the fifteenth day of the dark half of Vaisākhā in Sam. 257. This item of new information will, I think, enable us to fix more accurately the starting point of the Gupta Valabhi Era."

On the strength of Prof. Wright’s translation of the ambiguous statement made by Alberuni regarding the starting of the Gupta-Valabhi Era and in consideration of the Mandasor inscription of Malava Samvat 529, the Era Pillar inscription of Budhagupta and the records of the Parivrajaka Mahārājas, the late Dr. Fleet fixed the epoch of A. D. 319-320 as Gupta Valabhi Samvat O current and of A.D. 320-321 as Gupta Valabhi Samvat 1 current. But in the two instances, viz., the Kaiṇa Grant of the year 330 and the Veraval inscription of Valabhi Samvat 927, he took the epoch of A.D. 318-319 as Gupta Valabhi Samvat 1 current.

In the Mysore Archaeological Report for the year 1922-23, A. D. 200-201 or A. D. 201-202 have been proposed for the starting point of the Gupta Era. The statement of Alberuni, the Mandasor inscription and the records of the Parivrajaka Mahārāja’s together with traditional information concerning the Era preserved in the Jaina, Buddhistic and Brahmanic literature have all been explained so as to harmonise with the epoch of A. D. 201-202.

In this controversy, the above grant of King Dharasena II dated Vaisākhā new moon with a solar eclipse of Gupta Samvat 257 cannot fail to be a decisive test as to
which of the two epochs, viz., the epoch fixed by the late Dr. Fleet and the epoch proposed in the Mysore Archaeological Report for the year 1922-23 is the real starting point. If on the new moon-day of the lunar month Vaisākha in the 257th year counted from A.D. 318, 319, 320 or 321, the initial year of the Gupta Era as proposed by Dr. Fleet there was no solar eclipse, it must necessarily follow that A.D. 318, 319, 320 or A.D. 321 could not at all be the initial year of the Gupta Era.

If on the other hand there was a solar eclipse on the new moon-day of Vaisākha in the 257th year counted from A.D. 200 or A.D. 201 or A.D. 202, it must necessarily follow that other facts being in harmony, the epoch of A.D. 200-201 or A.D. 201-202 must be the initial year of the Gupta Era. All that has to be done now is to find out whether there was a solar eclipse on any of the years referred to above. The problem can be easily worked out by using the late Dewan Bahadur L. D. Swamikannu Pillae's tables given in his Indian Chronology. The four initial years given by Dr. Fleet are A.D. 318, 319, 320, 321. Accordingly the 257th year from any of these four initial years is

1. A.D. 318 + 257 = A.D. 575.

Now taking A.D. 575, the problem is worked out by using Swami Kannu Pillae's tables as follows:

A.D. 575.

<table>
<thead>
<tr>
<th>O's distance from node for century beginning A.D. 575</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do do do for odd year 75 is 23-76</td>
<td></td>
</tr>
<tr>
<td>Do at first new moon is solar year 575 is 7-74</td>
<td></td>
</tr>
<tr>
<td>Do do at Vaisākha new moon do 29-53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>72-06</td>
</tr>
</tbody>
</table>

As the distance of 72-09 days does not fall between 0-15-5 days or between 157-7—173-3 days there was no solar eclipse on the Vaisākha new moon in the solar year 575. Hence A.D. 218 cannot be the initial year of the Gupta Era.

A.D. 576.

<table>
<thead>
<tr>
<th>O's distance from node for century beginning A.D. 576</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do do for odd year 76 23-76</td>
<td></td>
</tr>
<tr>
<td>Do at first new moon in the solar year A.D. 576 20-38</td>
<td></td>
</tr>
<tr>
<td>Do Vaisākha new moon 20-53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>109-36</td>
</tr>
</tbody>
</table>

As this distance of 109-36 days does not fall between 0-15-5 or between 157-7—173-3 days, there was no solar eclipse on the Vaisākha new moon in the solar year 576. Hence A.D. 319 cannot be the initial year of the Gupta Era.

A.D. 577.

<table>
<thead>
<tr>
<th>O's distance from node for century beginning A.D. 577</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do do for odd year 77 48-33</td>
<td></td>
</tr>
<tr>
<td>Do at first new moon in the solar year A.D. 577 15-38</td>
<td></td>
</tr>
<tr>
<td>Do Vaisākha new moon 20-53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>117-10</td>
</tr>
</tbody>
</table>

As the distance of 117-10 days does not fall between 0-15-5 or between 157-7—173-3 days, there was no solar eclipse on the Vaisākha new moon. Hence A.D. 320 cannot be the initial year of the Gupta Era.

A.D. 578.

<table>
<thead>
<tr>
<th>O's distance from node for century beginning A.D. 578</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Do do for odd year 78 66-96</td>
<td></td>
</tr>
<tr>
<td>Do at first new moon in the solar year A.D. 578 4-59</td>
<td></td>
</tr>
<tr>
<td>Do Vaisākha new moon 29-53</td>
<td></td>
</tr>
<tr>
<td></td>
<td>124-74</td>
</tr>
</tbody>
</table>
As the sun was distant from node by 124.74 days and was not within a distance of 0-13.5 days or of 157.7-173.3 days there was no solar eclipse on the day in question in the solar year A.D. 578. Hence A.D. 321 cannot be the initial year of the Gupta Era.

Hence none of the years, A.D. 318, 319, 320 and 321 can be the initial years of the Gupta Era.

Taking the other proposed years such as A.D. 290, 291, 292, 203, the 237th year from each of them would be:

(1) 457, (2) 458, (3) 459 or (4) 460.

A.D. 457.

<table>
<thead>
<tr>
<th>Days</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ω's distance from node for century beginning A.D. 457</td>
<td>29:53</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>for odd year 57</td>
<td>29:53</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>at first new moon in the solar year A.D. 457</td>
<td>29:53</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>Vaisakha new moon</td>
<td>29:53</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>140:64</td>
<td></td>
</tr>
</tbody>
</table>

As this distance of 140.64 days does not fall between 0-15.59 or 157.7-173.3 days, there was no solar eclipse on the day in question.

A.D. 458.

<table>
<thead>
<tr>
<th>Days</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ω's distance from node for century beginning A.D. 459</td>
<td>67:68</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>for odd year 58</td>
<td>40:30</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>at first new moon in the solar year A.D. 458</td>
<td>12:26</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>Vaisakha new moon</td>
<td>29:53</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>148:37</td>
<td></td>
</tr>
</tbody>
</table>

As the distance of 148.37 days does not fall between 0-15.5 days or between 157.7-173.3 days, there could possibly be no solar eclipse on the Vaisakha new moon day in the solar year A.D. 458.

A.D. 459.

<table>
<thead>
<tr>
<th>Days</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ω's distance from node for century beginning A.D. 459</td>
<td>69:68</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>for odd year 59</td>
<td>59:34</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>at first new moon in the solar year 459</td>
<td>1:37</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>Vaisakha new moon</td>
<td>29:53</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>156:12</td>
<td></td>
</tr>
</tbody>
</table>

The distance here falls short of a day from 157.7. But there seems to have been an adhika Vaisakha here and accordingly the true Vaisakha new moon came 29.53 days later in that year. Hence

<table>
<thead>
<tr>
<th>Days</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adding 29.53 we get</td>
<td>185:55</td>
</tr>
<tr>
<td>Deducting 173:31 days from the above</td>
<td>173:21</td>
</tr>
<tr>
<td></td>
<td>12:34</td>
</tr>
</tbody>
</table>

As this distance of 12.34 days falls between 0-15.59 days there was certainly a solar eclipse on the Vaisakha new moon day in A.D. 459.

The late Dewan Bahadur Swamikannu Pillae who framed the above tables used here for calculation, has also recorded a solar eclipse on the new moon-day terminating Vaisakha and beginning Jyeshtha. (Vide his Indian Chronology Ist Edition P. 46.)

Again A.D. 460.

<table>
<thead>
<tr>
<th>Days</th>
<th>Days</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ω's distance from node for century beginning A.D. 460</td>
<td>69:68</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>for odd year 60</td>
<td>78:17</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>at first new moon in the solar year 460</td>
<td>20:01</td>
</tr>
<tr>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>Vaisakha new moon</td>
<td>29:53</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>193:39</td>
</tr>
</tbody>
</table>

Deducting 173:31 days from this | 173:31 |

|                  | 20:08 |

Archil, Rt.
Here there was no solar eclipse on the new moon-day terminating Vaishaka and beginning Jyeshtha. But on the new moon-day terminating Chaitra and beginning Vaishaka, there was a solar eclipse.

\[
\begin{array}{c|c|c|c}
\text{Days} & 65-98 & 78-17 & 20-01 \\
\hline
\text{Sum} & 163-26 \\
\end{array}
\]

formed the distance of the sun from the node on the first new moon-day in the solar year A.D. 400.

As the people in the days of the Guptas could not be expected to have called the first new moon day, i.e., the Chaitra new moon-day as the Vaishaka new moon-day, A.D. 460 could not be believed to be Sam. 257 of the grant. Hence A.D. 203 could not be taken the starting point of the Gupta Era.

Hence the only year that can be taken to be the starting point of the Gupta Era is A.D. 202—i.e., A.D. 201 expired and A.D. 202 current.

The plate is however dated Valabhi, G.S. 257 Vaishaka Badi 15. But as the solar eclipse mentioned in the plate does not seem to have been visible at Valabhi, there is the risk of its being regarded as spurious unless it is presumed to have been issued in that part of the Gupta Empire where the eclipse was visible.
110. The total number of records collected during this year is 172. Of these, copper plate grants are 20, Samnads 9, and the rest stone inscriptions. Distributed among dynasties, four relate to the Gangas, three to the Rāṣṭrakūṭas, thirteen to the Chākhras, one to the Śāhāvāras, two to the Sāntaras, four to the Nolambas, two to the Bānas, one to the later Kadambas, twenty-three to the Hoysalas, nineteen to the Kings of Vijayanagar, eleven to the Mysore Maharajahs, six to the Nāyakas of Keladi and the rest to minor Palyagars and private individuals. The inscriptions about the Gangas (No. 3, 4 and 86) are of the reign of Śripurusha and Śivamāna (Saka 777). Among the records relating to the Rāṣṭrakūṭas, the Badamaguppe grant of prince Kambudāya dated Saka 780 resembles the Manne grant (Ep. Car. Nellamangala Taluk 61).
NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1. BANGALORE DISTRICT.

BANGALORE TALUK.

On a piece of paper said to be a copy of a copper plate grant in the possession of Vellāḷa Rāmāśāstri, Head Master of the Primary School in Basavanagudi in Bangalore City.

Telugu language and characters.:

1. ārī Dakshināmūrtayēnām ā Hariēr līvārāhāsya dāmpīṭhāndānā sa
2. pātu vah ā Hēmādri-kalāsā yatra dāhāri chhatta-ārīyaṃ dādhau daksīnaṃ dēśa
3. manu Dēvaṇāya rājadīnāvāru sakalādharmātu chēstū-vundagā—
4. Murike nādu anē dēsāsamandu Vellāḷa anē agrāhāram Aṣvāpati—
5. rāyadattamana A-paṭaṇamandu ārī Gūrūmūrti āsāh-siddhāntalu
6. gunākāraṃ bhāgākārām mērūprastāraṃ chēsēndkū Āsvālayanasātra
7. Bhāravājśāsāgūra triyārēśhyā Vellāḷavārū anēyūṇṭi pēru
8. Yallājōsyaḷa ani avatāram chēśi panchāṅgaṃ gunīyinchī sakala-
9. deśāalukū pampīṣtū vundāri ā vamāsamāḷōga Appājōṣyulanēvāru
10. Aṣvāpati Gajapati vārī virōdham vēlla dēśā-śhōbham-ayyi Kōḷālakū
11. vachehi svasti ārī Vijayābhhyudaya Śālivāhaṇasaka vrasāṃbālamu 1474
12. agunānēti Rauḍri nāmas samvatsara Mārgaśīra śu 13 Sōmavāram nādu
13. vachehi yisthaļṇāḷō nilchērī ā ādān Śambhūṃ nāmas-krīvā Yallāyūvā-
14. bhidām gurum ā śrīmat Vellāḷa vamāsaya charitam vachūm śāmpratāṃ Vellāḷa
15. vamā samvāram viśēḥeṇa niṅeṇitum ā Brahmāvēkō samartthasā vyāt
16. nānyōsti bhuvi kaśchana ā Vellāḷa-nagara-śhētēr Vēḍā-sātra-viśārādāḥ ā
17. sarvā gaṇīṭa-sāstrajṇāna sarvē yajṇēṣu nīkhitē ā teṣāṃ aṅtāna-
18. vistāraṃ kō vā vaḥ saṃvāyitaṃ kahamāḥ ā vellāḷa-nagarat pūrvam Appājōṣyā-
19. bhiḥkā mahān ā Vēḍā-Vēḍānta-tatvajНО Jōyēś-śāstrasā sārvit ā
20. Kōḷālahlapuramā prāptaṃ saktuṃbō mahā-yaśīḥ ā Timēṃḥ-
21. gauḍākhya bhūpāḷō Sugutūru-kulōdbhavāḥ ā svārṅyāṃ
22. grāma sampatthīm purūrītyaṃ purasya ca ā prādaṇya bahumāṇēna pā-
23. layāmāsā tam prabhuḥ ā tasya purataḥ Pedha-Tirmaḷadaiyāvaṃ Pinnatīru
24. malakōvidāḥ ā Pāḍa Tirmaḷadaiyāvajnāḥ sarva-siddhānta-pāragaḥ Appā-
25. jōyēvaulavārī pedakomārū Pedha Tirmaḷalaiyōṣyulū Pinnā Tirmaḷā-
26. jōyēvulū Pāḍa Tirmaḷa jōyēvulū yī muggurū komārlutū
27. kōḍā Kōḷālalū komī dinālu vundīrī Appājōṣyulanēvāru
28. Peda Tirmaḷa-jōyēvulunu vembāḍina pichhukōṇī punaḥ Vellāḷa-A-
29. graḥārānīki pōyīrī pinna Tirmaḷa-jōyēvulavārū Pāḍa Tirmaḷa-
30. jōyēvulavārū vubhayatrālu Kōḷāḷa-sthalaṃ pāṃḍāṅchīna
31. mirāśīluṇu anubhavitu sukhangā vundīrī.

Note.

This records the history of some Vellāḷa Brahmanas noted for their knowledge in Astronomy and Astrology. One Appājōṣya, a descendant of the Vellāḷa family in
Murukināḍ Province is said to have arrived at Kōḷār leaving Vellāja-Agrahāra during the War between the Asvapatis and the Gajapatis and lived happily under the protection of Sugutūr Tamnaya, a palyagar King in Kōḷār. The date of arrival is mentioned to be Monday the 13th lunar day of the bright half of Mārgaśīra in the year Raudri, Saka 1474 corresponding to Monday the 30th November of A. D. 1552. The cyclic year of A. D. 1552 is Raudri according to Northern cycle.

Copper plate grant of Kōḷār Chettis dated Saka 1628 in the possession of the same gentleman.

Size 9”×7”.

One plate.

Kannada language and characters.

(Front).
1. svasti śī Vijayabhāvyadaya Śālivāhana sa-
2. ka varushaṅgaḷu 1628 neya Vvyanāma saṃvatsa-
3. rāda Pushya su 16 lu svasti saṃasta-nījanāmāṅkīta-
4. mālikāpāpā-sāhitaraḍa śrimat Gaṇēśvara Gaure-śvam ādēva deivyā śī pāḍa padmānrādha karāḍa abhi-
5. nava Jambūdvīpa pāpa-nirēharaṇa ghatō-
6. pēta suvana Indirāmmandirāvaḍa prithivige
7. pūṇyā-ksheṭrāvaḍa parama-pavitra-sthānavāva A-
8. yyāvaḷi mukhyarāḍa Śaluṁāle samastaraḍa
9. Pruthivisēṭṭi Rāyana mantri Bhāskarāṇa moda-
10. lāḍa Kōḷāḷpēṭṭe Parvatamalla-seṭṭarava Mudan-
11. na seṭṭu Dēsamudre Putaviraya modālāḍa stīla-
12. parasṭhala ayivattārī-dēsada mahānāṅjinārwar
13. namā paurōhiyarāḍantā Āśvalāyaṇa
14. Sūtaraḍa Rukhchākhādhyaṅyarāḍa Bhārādvā-
15. josogotrarāḍa Appājōsaya naptararāḍa Bu-
16. chana bhaṭara paurrarāḍa Rāmēśvar-somāyā-
17. jigala pūtrashaḍa Vellāja Śūrya-Narāya-
18. na bhaṭṭarīge harasi kotṭa dāna-Sāṭma
19. kramā-entendare nīva namma ñēśaka paurōhi-
20. rāda kārana nīva dēsake tīlaḥī koḷaḷāičī
tīla
21. nimige māḍī koṭantā anna-svāstya-nirṛt-
22. ya māḍī koṭṭadu namma Kōḷāḷadapē-
23. ge bāṁṭā māṅule hērugalḷu nava-
24. dhāṇya modalāḍa dinasvavari dhāṇyada na-
25. de 1 vandake pāḍa 1 arepāḍi hōlu menas-
26. kāḍāda modalāḍa dinas nade 1 vandake
27. se 7 navuṭakula bells sakkares hunuse hannu
28. nade 1 vandake sē 3 ardhā sēru yanē tu-
29. pa hōgesopu dinasvari nade 1 kke se pāvu sa-
30. rāphara angadi 8 enṭu divasake du 1 van-
31. du rūpāy-prakāra sahinyōdakadāna
32. dhāragrahitavāḍi trikara-Sudhāyāgi
tīlīvākāvāgi koṭṭu idēvē nīmīma pu-
33. tṛ-puttira-pāramparyavāḍi ā-chandrākka-
34. sthāyavāḍi anubhavīsikōṇḍu namma dēśa-

Arch. Rt.
37. ke dharma sāriskoṇḍu sukhadallu yiha-
38. du yendu barasikaṭa dānadharmu-sāsana
39. yidake sākshi sūrya-chandradīgalu yivara samma-
40. tadindā bāndāta dēga sānabhāga Bayicharasa-
41. yana komāra Nāgapanu sva-dattādviṅgūnam pu-
42. nyavam paradātānamūnānam 1 paradattāpahārēna sva-
43. dattām nishphalam bhavēt 1 dānāt pālanayōr madhyē
44. dānāchēyōnūnālam 1 dānāsvārgam avā-
45. pnotē pālanat Achyutam padam 1
46. Kōlālada pēte Parvata Malli setṭaravara voppita.

Note.

This plate records the grant of some revenue both in kind and cash levied at a fixed rate from merchants importing merchandise into Kōlār and payable to Sūrya-
nārāyaṇabhaṭṭa. The rate of collecting grains is one half of a padi in respect of a cart-load of grain, one-eighth of a seer in respect of spices, half a seer in respect of a cart-load of sugar and tamarind, one-fourth of a seer in respect of a load of oil, clarified butter and tobacco and a rupee a week payable from a group of eight banking shops. The plate is dated the 15th lunar day of the bright half of Pushya in the year Vyaya, Śaka 1628 corresponding to A. D. 1706. The date is not verifiable. It ends with the usual imprecation.

3.

HOSAKOTE TALUK.

On a piece of stone found in a ruined well, two miles to the east of the village Vartūr, in the Hobali of Vartūr.

Size 3'-2"×4'-6".

Kannada language and characters.

1. Sarvadhārī- saṃvatsara Chaitra-suddha
2. Pādyā Brahavāradandu āri Gangā-
3. dharā-deva dīparādhanegē endu
4. Rāmaṣeṭṭiyara Lakhṣeṣṭṭi śiv-
5. rāpaṇaṇāgba dāna mādi koṭṭu-
6. du ½ hattu koḷāga hola ida-
7. nār obbarū kediṣal āgadu āri Gan-
8. gāḍhara dēvara divya āri pādavē sara-
9. ēnu āri.

Note.

This inscription registers the grant of a dry field with the sowing capacity of half a khandi for the service of maintaining a light before God Gangadhara, by Lakṣhaseṭṭi, son of Rāmaseṭṭi on Thursday the first lunar day of the light half of Chaitra in the year Sarvadhāra.

The date is not verifiable.

4.

NELAMANGALA TALUK.

On a piece of stone on the site of deserted village to the south of Araḷasandra in the Hobali of Bēgūr.

1. svasti śripurusha māhārā-
2. jādhiraṇa paramēsvara bhaṭṭa-
3. nar prithivirajyam gye Muthuru
4. Kovalala naktu Minurum Ganga
5. .... nad aravattum ajuhtire ....
6. .... avarai binnapan geyye Isvara bhat-
7. nige kottam modal kaatino irkka-
8. nduga kalani .........
9. lipon ....

Note.

This records the grant of a wet field with the sowing capacity of two khandis to Isvara Bhatarar under the orders of Sripuruoha-maharajadhiraja ruling over Kova-
lalanadu three-hundred and Ganganadu sixty?
The inscription is not dated.

5.

On a piece of stone on the site of a deserted village close by Aralasandra in the same Hobali of Begur.

1. svasti Sri Sivamara ....
2. harajam prithivirajyam gye Muthuru ....
3. Madannam gandarol gandaram.

Note.
The inscription is incomplete. The name of Sivamara, a Ganga King is quite legible.
Copy of a sannad in the possession of Subhanacharya, son of Kondi Narayanacharya, Bellur.

Kannada language and characters.

Krishnarajaavadeyaravaru

Srimumha sam rada Jyeshta bahula 6 lhu arimatu Krishnarajakatte Amilla Lakshminarayaniganye barsi kaluhida nirupa adagi tulk majakuru paiki Chandamagere bhohali Mattigodugramada agrahara. Tangle Narasimbhahta Vasudevabhattachara Narasuhvabhatta Ramachandrabhatta muntada hadimuru jana vritti vanta bhramaru hujurige bandu arikemadikondadu sadari agrahara grama purnarabhya kachere-taketi-prakara jodige navedu barutta idhe Prajottipatti sam1 radalli Krishnarajakatte-kalve agrahara yalle-bhumiyalli banda karaana kelayu beddalu bhumi yiddadu bhattachada gaddge suguvali addarinda idarali hutthivali yada bhattachada paiki raitara hissekke artha hogaali baki niuta artha hisse bhattachavantu sarkarakke dakhal madh kondadardamad tavo kodatarka jodi aivajige lusanau aghi tamma jivanakki maga yIladahaage agutta ithitendu shrutapadisiddarinda yagi bagaye agrahara grama Prajottipatti sam1 rada hutthavali lekha tarsi parambari apangekoitsi yiruva vivara

13°34' ainu suvarnmdaya sivar baje bahu vagaire 62°4' 34' vara da paiki hutthavali
24°44' beddalu bhumi hutthavali addu
59°44' yel kaluesa kalajina gadevinda hutthavali ada bhatta Krishnaraja kham 74°44°, kke dava khanduga gu 1/3 ...

62°43' 34'

76°29' Kanhthiraiy 76 varahavu

Yarada haapa mruu visada paiki y bhramarige jivana sa bagaye hujurinda mahu madi bitaddu gu 31°29' muvattondu varahavu yarada haapa mruuvisia hogaali baki sarakarakke jodi tegeduko listakaddu sabaku kacheri takti prakara kodutua yiddaddu gu 20°4 hali kaluesalli mruu bandu beddalu bhumiyya gaddge hali suguvaliyagi jasti hutthavali ada bagaye jodi makuuru gu 15°4 ubhayam jodi kam. gu. 45°. nalavattaidu varahavu makuuru mahu madi yiruvaddarinda Angirasamvatsara arabhyu yel agrahara bhumiylali ada phalavantu bhramaru vaasa-madi sadari kaatu-madii yiru pratkara varsha-pratijilu jodi-hannavantu yava bagyu sarakarakke tegadukoljuttu yeli gramekke bihti begari muntagi yavabagyu upadra mahu madii saragavagi nadasutta baruvudu yel bhumiyyu bhramaru raitarinda suguvali madii bekada phalavantu madikondu sarakarakke salatacka jodi-hannavantu koduttu baki-nintaddaralli tamma jivana-madikondu sarakaraa sreyaasu prarthane-madikondu sukhaddali yiruvudu varshapatijilu sada sanadina sakalamu sirastadara lekkakke barsi assalannu Tangle Narasimbhattachara Ramachandrabhatta saakaahidekkake koduvudu tariku 19 mahe June san 1813 yisavi khatu Subbaravu munashi hujuru kanththiraiy nalavattaidu varahase varsha ondakke jodi tegadukoondu grama nadiskondu baruvudu shri Krishna yeudu Kannada akshardallali maharjaravara baraha idhe.

Paivastike Ashada sudha 14 Somavaradallu.

Note.

This is said to be a copy of a sannad issued by Krishnaraja Vodeyerar III, King of Mysore.
It records that Tangale Narasimhabhatta, Vasadévarabhatta’s son Narasimhabhatta Rámachandrabhatta and other owners of vrittis, in the agnará village Mattigaṭṭa in Chandamagere hóbal. Krishnaraja kaṭṭe taluk, went to the king and represented that they were originally paying a fixed quit-rent for their holdings, but were assessed half the value of the paddy produced in their lands, when some of the lands which originally were dry became wet after the completion of a channel from Krishyarajalaṭṭe which passed through their village. It was further represented that as half of the produce went to the raiyata and the other half went as assessment to Government, the owners of land were deprived of their income and were not even able to pay the quit-rent.

This record next states that as a result of the representation, the king reduced the total quit-rent payable for the village from 76 varahas 2 hamas 3 visas to 45 varahas remitting the balance of 31 varahas 2 hamas and 3 visas for the benefit of the owners of the vrittis and ordered Lakshminarayana, Amil (Amildar) of Krishnarajalaṭṭe to collect the assessment at the new rate from the year Ángirasa onwards and to give the original sanad recording the remission of tax to Tangale Narasimhabhatta and Rámachandrabhatta, keeping a copy of the grant in the office.

The grant is dated 19th June, A. D. 1813 and contains the signature of the King as śrī Krishna. The name of the munshi who drew up the sanad is stated to be Subbarāv.

7.

Copy of another sanad in the possession of the same Subbannachār of Bélur.

Kannaḍa language and characters.

This like the previous number, is said to be a copy of the sannad granted by King Krishnaraja Vodeyar III of Mysore.

The usual invocatory stanzas addressed to goddess Chāmundi and Varāhā found in the sannads of the King Krishnaraja Vodeyar III are found at the beginning of this grant also. The record registers the gift of some plots of dry and wet land of the annual value of 36 varahas in the village Chikkammanahalli, in Ponnāṭapura Hōbalī, Bēlūr Taluk, free of taxes and with all rights of possession to Kandāda Bhāshyakāra of Bēlūr, son of Rangāchārya and grandson of Krishnamāchārya by King Krishnaraja Vodeyar III.

The date of the grant is given as 6th July, A. D. 1830, Tuesday 15th lunar day of the bright half of Ashāḍha in the year Vikriti. The grant was drawn up by Subbarāya, munshi in the palace and is addressed to the Amil of Bēlūr.

8.

On a Viragal lying in the sluice of Vishnusamudra Tank at Bēlūr.

Size 4½"×2½".

Kannada language and characters.

1. svasti śrimat (ma) hāmandaḷēsvara tribhuvanamalla Taja-
2. kāḍu Kongu Nangali Banavāse Hānumgul-gōnda bhujabala-Viraganga
3. Pratāpa-Hoysala śri Nārasinghadēvaru Dōrasamudradasa nele-
4. viḍmoḷu suka-sankatā-śrīmahārājya-geyuttamire Kālpettī-
5. daṇḍādhipati ātana manōnuvallabhe Boppave-daṇṇāyakiritiya ma-
6. ga Ankeya Taligāṇḍa Vasudhārēya kālgevāṇḍa kādi palān-
7. n irdu Suralōka-prāptanāda Il Sō(vase) ṭiṭiyaru Bameyasā-
8. hani Haḍavā . . . yana vallabhaṭī Vayē-
9. ru Vikāri-samvatsarādhu ni-
10. isi . . .
11. daru . . .

Note.

This viragal records the death of a warrior named Ankeya, son of Kālpatti Daṇḍādhipati and his wife Boppave Daṇṇāyakiti, in a battle at Vasudhāra during the reign of Hoysala king Nārasingadēva at Dōrasamudra and the setting up of a viragal in memory thereof in the year Vikāri, by Vayeriu ( ), wife of Haḍavaya, and Bameyasānanni, and Sōvaseṭṭī.

9.

At the village Chimmēnahalli, in the höbalī of Bēlūr, on the pedestal of the image of god Hanūmān.

Size 1"—6"×8".

Kannada language and characters.

1. śri Rāma Chitrabhāna-samvatsara Māga
2. śu 10 īn udharenāda naya-
3. ka Timmanagaudanu mādida
4. dharama śri Rāma.

Note.

This records the setting up of the god by Timmanagaṇḍa, Chief of Udharenād on the 10th lunar day of the month Māgha in the year Chitrabhānu.
10.

At the village Sambhuganahalli in the same hōbali of Bēlūr, on a stone set up at the old entrance of the village.

Size 3'×5'.

Kannada language and characters.

1. sūkhamastu
2. nāmāṃ tūṅga-sīra-chumbi-chandra chāmara-chāravēl tīrī-
3. lōkīya-nāgarārambha-mūla-stambhāya Sambhavēl svasti-śrī Jayābhuyadayā Sālīvā-
4. hana-saka-varusha 1581 neya Vikāri-saṅvatsarada Kārtika śu 15.
5. śrīmat para hasta-parivrajakaḥ ārāyatvādānēka-gunageśa-sampinnarē
d. Vaśārāyada simhāsanadhipati-galāda Lakṣminārāyana-tīrtha-śrīpāda
7. gāla kara-kamala-saṅjātārāda Raghunātha-tīrtha-śrīpādam-galige śrīmad rājādhi-
8. rāja rāj-paramēśvara śrī vīra Śrīrangarāya-mahārāyayyana-
9. varu Navila-nāḍa-rājyadalā prithivi-sāmrājyamāna-luttamāre Atrigōtrada Apastamba-
10. sūtrada Yajnasākāḥdhyāyiga-lāda Āraviṭi Rāmarāja-Rangaparājara-vara paurar āda
11. Gopālarājara-vara puttar āda śrīmad rājādhirāja rājaparamēśvara
12. śrī vīra-pratapa Śrīrangarāya mahārāyaraiva (viru) varu Tagarē-nāḍa
13. Nāgigayajalī-sīme ya Sambu-
14. ganahallī grāmavanā śrī-śrīmacha-dhanda dēvarige yī tathā-tithi purṇa
15. kalū-kalū sābarany-linksaka-dāna dhārāpū
16. rvakevāga prītyarthavāga
17. 
18. yiddakke sākāhigalu

Note.

This inscription records the gift of the village Sambhāgna-hallī in Nāligayajalī-sīme
in Tagare-āda by Vijayamgar king Śrīnagarāya, son of Gopālarāya and grandson of
Aravīṭi Rāmarāja Rangaparājra for the service of god Rāmachandradēvaru in the
matt of the Mādhva guru Raghunāthatīrtha-śrīpāda, disciple of Lakṣminārāyana-nātīrtha-
śrīpāda, head of Vaṣārāyada Matt.
The grant is dated 15th lunar day of the bright half of Kartika in the year Vikāri,
1581 of Saka era and corresponds to 20th October, A. D. 1659. The date is not veri-
fiable.

11.

At the village Suggalūr, in the same hōbali of Bēlūr, on the pedestal of the image
in Basavanna temple.

Kannada language and characters.

1. śrī śrī svasti śrīmatu pra
2. pa-Chakravarti prīti-svāra
3. nu Hoyisaḷa vīra Nara-
4. shāna Dēvarasaru Dē-
5. rasamurdradali prīthuvirā-
This inscription records the death of a person named Kallaya, son of Vira Rāmayya, Manager of the temple of god Kaledēvaru in the village Hālayabidū in Mālyanādu, Thirty district in the reign of Hoysaḷa king Nārasimhadēva. He seems to have died in fighting for the interests of the temple in which he was Manager.

But the meaning of lines 14-15 which state the circumstances under which he died is not clear. It seems that he fought to prevent the confiscation of the siddhāya (quit-rent) due for the village Sigalūrū, the property of the temple of god Kaledēvaru referred to above.

This record is of some interest as it is unusual to find in inscriptions, an instance of any person meeting his death in merely protecting temple property from unjust aggressors.

The inscription is dated Vāḍavāra 10th lunar day of the bright half of Āśāḍha in the year Vīṣu, 1204 of Saka era. Saka 1203 is Vīṣu and 10th lunar day of the bright half of Āśāḍha in this year corresponds to Saturday, June 18, A. D. 1281. Vāḍavāra is equivalent to Saturday according to Dr. Fleet. The usual imprecation concludes the grant.

On a stone set up in the virara-guṭa shrine below a fig tree in the same village, Suggalūr.

Kannāḍa language and characters.

1. svasti śrī Tribhuvana malla Nārasingha-
2. dēvaru . . . . avara kārya-
3. ke kantarāda . . . navaru
4. Mālyanāda Suggalūra Tammaga-
5. vaḍa . . . .
6. ra . . . . . . . kaṭe namma
7. yaraḍu vā . . .
8. lādoḷu nāvu ninage

Archl. Rt.
9. Baṅṭuṅga vali  
10. gi koṭtevāgi ā 
11. dharmavanu koṭṭa mānya 
12. ninage yī rādarū 
13. Rāmāna maga Tammagavuḍā- 
14. ge nettarakoḍagavāgi ko- 
15. ṯṭa mānyaḍa hola.

Note.
Several letters in this inscription have become effaced. It seems to record the grant in Baṅṭuṅgaḷḷi of some land as nettaru-kōṇaḷ (grant in memory of fallen heroes) to Thimmagavaḷḷa, son of Rāmā, of the village Suggalūr, in Mālyanāḍ, in the reign of the Hoysala king Nārasingāḍaṇa.

13.
On a viragal set up to the right of the Iṣvara temple in the village Airavallī in the same hōbal of Bēḷūr.

Size 5½"×2½".

Kannada language and characters.
1. svasti śriman-mahā-mandāḷēsvaram Tribhuvanamalla 
2. Talakāḍu-Kongu-Nangali-Banavāse Hā 
3. nungallu-gonda bhuja bala viragangan asahāya-sū 
4. ra sanivārasidhi girdurgamalla chaladankarāna 
5. nissanka-pratāpa Hoysala Viraballāḷa dēvaru 
6. saka varusha 108 nē Kilaka-samvatsarada 
7. Vaiśākha sudha 10 Mangalavārāndandu Aaggadalā Ayī 
8. ravalīya gadiya kāḷaṇḍalah Bama-gavūṇḍanum 
9. Biduganum Ammanum Aaggadalavardēnē kāḍi 
10. yōḍhara Kāḷaya Guḍagaṇḍanōḷaṇḍavaru 
11. kāḍi sattu Suralōka-prāptarādaru Ma- 
12. daruvāḷya.

Note.
This records the death of warriors Kāḷaya, Guḍagaṇḍa and others in fighting on the side of the village Aaggadalu in a boundary dispute between the villages Aaggadalū and Ayiravallī against their opponents Bamaṇḍuḍ, Būḍa, and Amma in the reign of Hoysala king Nārasimha.

The date of the record is stated to be Tuesday 10th lunar day of the bright half of Vaiśākha in the year Kilaka, Saka year 108. There seems to be some mistake in the figures of the Saka year as engraved in the grant. The Saka years 1110, 1170, 1230 all correspond to Kilaka in the reign of Hoysala kings of the name Nārasimha. None of these can be identical with the figure 108. It is therefore difficult to find out the correct date of the record.

14.
At the village Tolalu in the hōbal of Aṛahallī, on a viragal at the village entrance.

Size 5"×4".

Kannada language and characters.
1. svasti śrimatu uttama 
2. bisageya āraneva Aṅgirasamara- 
3. tsara svasti śrimatu Bīṭṭiyagavuḍā-sū 
4. reya sasiyira āḷuttamiriddali I.
Errata.

REPORT FOR 1927.

Page 42  Line 34  read Ballāla for Narasimha.
"  "  37  "  and  "  1170.
"  "  38  "  Ballāla  "  Narasimha.
5. bija-gavunda
6. turunglagadi sattam
7. (Letters are completely worn out)
8.  
9. Nächiya Bütâyana jitarayanu para-ksha-vinaya-mum
10. gedu kallanirisida ll Sindha-gavunda gavuniń Āchana-Āchariya
11. Benubbommeyagyeda

Note.
This viragal records the death of Bijagunond in fighting for the defence of cattle during the Governorship of Bittiyyagundava over the district Śireya Thousand (?) and the setting up of a stone in memory thereof by Nächiya, Bütaya and Jitaraya, as also by Sindhagunava's wife. The engraver of the record is named Benu Bomneya, son of Āchana-Āchāhri.

No date is contained in the record except the cyclic year Angirasa, a name occurring among the 1st 20 years (Uttama-bisage) of the Hindu Calendar.

15. At the same village ToLahuli, on a stone lying in the coffee estate of Vīračārī.

Size 4½x3'.

Kannada language and characters.

(Lines 1—8 have been effaced).

9.  
10. kembo-kandha keleyabharisi Viraganga Povisa-

jagam
11. pampa-navadyu  .  .  . vinayārka-Po
12. yisalā-janapam  .  .  . mādi ll Śri Vardhamānā-swāmi
13. gaḷa dharma-tirtham pravarsīvali Gautamasvāmigalim Bhadra-bāhu-swā-
migal-bali
15.  
16. uttarāyana-sankramana dānārthadāmama dhārā-pūrvaṅga koṭṭa adakke
tere ha
17. na-vay du hana-vān-bhattachārī Dēvara charupige yippatta-yaṇṭu salageya
dhārā-pūrvaṅga mādi
18. biṭṭa datti Tollaḷahalliya Muddagyadanu-Tippagadananu vrūtenkalu yira-

bhugāmva-lhora
19. geriya (f) mūdana-bhūmi Bigguddeya bhūmiya Abhaya-chandra-paṇḍītārige
dhārā-pū-
20. rvanka-mādi biṭṭaru i-dharmayavan avanobbanu  

Note.
Several letters in this inscription have become worn out and are unintelligible.

It records the gift of some land on the holy occasion of Uttarāyana- sankrāmaṇa by the Hoysala king Vinayāditya to the Jainī guru Abhayachandrāṇḍīta of Belave, belonging to Mūla-sangha and a spiritual descendant of the gurus, Gautama, Bhadrabāhu, Pushpadanta and Meghachanda. It is further stated that the land granted had to pay a sum of five kaṅgas as tax. A plot of paddy, land with the sowing capacity of twenty-two salagas is also stated to have been granted by the same donor for the service of offering food to some god. Further some land is also recorded to have been given away with pouring of water to Abhayachandrāṇḍīta by Muddagunḍa and Tippagunḍa of Toḷḷalahlī.
The inscription is dated the uttarayāṇa-sankrānti day of Sāka year 983 Subhākrit. Sāka 984, the succeeding year is identical with Subhaḥkrit and corresponds to A. D. 1062. The date is not verifiable.

16.

On a stone lying in the same coffee estate of Vīrādhārī at the same village Tāḷalū.

Size 4‘—0" × 2‘—9’.

Kannāḍa language and characters.
1. svasti śīriṃ maha-mandalaśāvara
(Some lines have disappeared here) Tribhuvanamallā Tāḷākā-
2. ka-mādi biṭṭandu
3. naḍasuviṛi
4-7. (lines are worn out)
8. svasti-śīrmatu Tāḷala basadigenādu
9. . . . . .
10. Hiriya Mudda ganupā 
     ganupā Bilāga
11. vūnda Vūlwa-naḍa 
     vūnda vūrayvār okkāla
12. . . . . .
13. ram Nēmichandra-paṇḍitaragge dhārā-pūr vakamāḍi-koṭṭarā ā-
14. Nāvilurāja āvamāḍi badukuvavara 
     . . . . . hana
15. vendu hidiśidava 
     hamondu
16. taleyam narakadallīlīvara. Gangeyataidiyalī kavile-
17. yam Brāmhaṇaram noyasāda phalaman eyduvar
18. svā-dattam para-dattam va yō harēta vasundharām śa-
19. shtir varsa-sahasrāṇi viṣṭhāyām jayate kritim

Note.

A considerable portion of the upper part of this inscription stone has peeled off and several letters have become illegible. The inscription records the gift of the village Nāvilur to the Jain gaṛu Nēmichandra-paṇḍita for the services in the Jain Bāstī at Tāḷalū by Hīrīyamuddagunḍa, Bilggunḍa, the fifty-two residents of the village, on the holy occasion of uttarayāṇa-sankrānti. Then follows the usual imprecation. No date is found.

17.

At the village Hallumīdi, in the hōbali or Nāranāpura, on a viragal set up in front of Iśvara temple.

Size 4½’ × 2’.

Kannāḍa language and characters.
1. svasti-śīri- Vejayaḥbhunyadaya śakavarsa 1140 ne Yi-
2. svaram-samvatsara-Pusya svuddha 13 A dandu
3. Ballyana maga Doreyana Biragalla Bomeya-sū
4. hanno Maravira 
     disā pratishtē mangala mahā śī śī

Note.

This records the setting up of a viragal by Bomeyusāhaṇi at the village Maravūr to commemorate the death of Doreya, son of Ballyana on Sunday 13th lunar day of the bright half of Jyeṣṭha in the year Iśvara, Sāka, 1140. Sāka 1140 is identical with Bahudhānya but the preceding year is Iśvara, A. D. 1217.
At the village Jinnénahalli in the hóbali of Sravaṇa Belgoḷa, on a stone lying in the land of Huliyàṇa.

Kannâda language and characters.

1. śrī Śaka-varsha 1596 Pramâdîcha-sam-
2. vatsarâda Vaiśâkha bahuļa II yalli Śa-
3. mudrâdhiśvara-svâmiyâvara nitya-sa-
4. mårâdhane nityôtsva koḷa tô-
5. tâ maṇṭapada sâvege Putûsâmi-
6. seṭṭiyara maga Channânanu biṭṭa Ji-
7. neyanaḥâlliya grâma maṅgâla
8. mahâ śrī śrī śrî Note.

This register the gift of the village Jinnâyanahalli by Chemna, son of Puṭṭa-
6. sâmîsetṭi for the daily worship of the god Samudrâdhiśvara for the up-keep of a pond, garden and maṇṭapa, for the service of the god.

The grant is dated the 11th lunar day of the dark half of Vaiśâkha in the year Pra-
6. mâdîcha, Śaka 1596. Śaka 1596 is Ananda and not Pramâdîcha as stated in the grant. If we take the preceding year, Pramâdîcha, Śaka 1595, the date corresponds to 2nd May A. D. 1673. The date is not verifiable.

At the village Kûntarâjapura in the same hóbali of Sravaṇa Belgoḷa, on a stone lying before the Lakkûmîdevî temple.

Kannâda language and characters.

1. śrîmat parama-gambhûra-svâdvâdāmôgha-
2. lânchhanan jîyât traîjîrâya-nâthasya śâ-
3. sanam Jîna-śâsanam ||
4. svasti śrîman mahâ-pratâpa-chakravartti-gâṇḍâbhêrûṇḍâ malaparo-
5. gâṇḍa saṇâvârasidîhi gîrîdgurgamallâ chaladanka-Râma Huysâla vi-
6. ra Ballâlädévâru sukha-sâṅkûtâ-vînôdâdim pri (thvî) râjya geyutu-
7. tamire II tatu-śrî-pâda-sêvakaru kabbahina-vîrtiyya adhiâsîthâ-
8. yâkaru mahâpasâyaturu parama-viśavâsîgal sâmi-san-
9. tôšhakarum Sevâna-kaṭaka-sûrekârârum šaranâgâta-vajra-panjara-
10. rumappa Bêhûra-motada Suggiyanaḥâlliya Arakereya Bô-
11. keyanâyaka Honahalla Mâdeyanâyaka Kâliyanâyaka
12. Bâchikâliya Bokayanâyaka Beljûra Mâchayanâyaka Mon-
13. galâchhâra Kusaveyanâyaka Chaluvana Mâchayanâyâ-
14. ka Arasayanâyaka Barajiyana Mâchayanâyaka Masaneya-
15. nâyaka Koleyädinâyaka Bachana Mâreyanâyaka Koleyata ?
16. na Mâchayanâyaka Buleyanâ Mâreyanâyaka Haḷavannya-
17. kana Bacheyanâyaka Bommera Kavidâjâda Bâmyaaka Kasaviya-
18. nâyaka Heggadenâyaka Maileyâyaka Mâradève Bâlanâ-
19. yaka Kâchiyanâyaka Pammananâyaka Mâviyanâya [ka]

Archl. Rî.
20. Sāvukanāyaka Chikayanāyaka Mādiyanāyaka Baḍachara Bijja-
21. yanāyaka Vāḍugeyanāyaka Sanīyamanāyaka He-
22. māḍināyaka Hariyavanāyaka Pūnayanāy-
23. ka Javaneyanāyaka Mailayanāyaka Vajajapananāyaka Ma-
24. keyanāya (ka) Bameya Nāvayeyanāyaka Gudleyanāyaka
25. Māratamanāyaka Malleyanāyaka Hariyavura Māchagauda Sin-
26. gagauda Sōmagauda Badiyagaudana Mādiyagauda Uttagauda Bayachigauda
27. Māragauda Mādiyagauda Abigauda Haluvādighaadada Kudareya Kei-
28. chagauda Sakarapnāyakara nāyaka Malligauda Kēsiyahlīya Bā-
29. hubaliṣṭṭi Pārisaṣēṭṭi Bījesēṭṭi avara putraru Ballagauda Ba-
30. savagauda Māchēya Bharataya Mādaya alīya Mācheya Utta-
31. gaujana Māraya Pāpaya Chikkatamma Bīrisēṭṭiyamaga Alagau-
32. da Chikagauda Sōmagauda Chinnagauda Māragauda Kasavagauda
33. śrīman mahā (man).
34. dalāchāryu rāja uguaguau Nā yakīrīśuddhāntadēvāra śiśyaru Nēmi-
35. chandrapaṇḍitadevāru Bālachandnādevāru Nayakīrīśuddēvāra guḍu-
36. gaḷu Bāhubaliṣṭṭi Pārisaṣēti mādhisida Ekkōti-Jinālaya-
37. da Padmaprabhādevāra ashtavādārchanē vēru mundē Āriya Mār-
38. yanāyaka kaṭṭisida kere ā kīḷ-ērīya gāde ā mūḍhal sutuḷu naṭṭa
39. . . . . beddalyā Hiriya kērya modādērī-
40. . . . . gadeya Śrīmukha-samvatsarada Vayi . .
41. Bommaya Nāṭiveya Sā . . . . Sēnābōra Sāmanta
42. . . . . . . pūrvakam māḍi bīṭṭa dattī yi-dharmavam pratipāda ṣa.
43. Gange

Note.

This registers a gift of a tank built by one Areya Māreyanāyaka and the lands below the tank, by various nāyakas (chiefs) of Kabbālu vṛitti in the reign of the Hōysala King Virabhāḷa, gaudaś, Jain gurus Nemichanda-paṇḍita and Bālachandra, disciples of Nayakīrti who was a mahāmāṇḍalaḥchārya (preceptor of the great Kingdom) and rājaguru (King’s guru), for meeting this expenses of conducting worship in the temple of God Padmaprabha in Ekkōti-Jinālaya constructed by Bāhubaliṣṭṭi and Pārisaṣēṭṭi.

The grant is dated in the month of Vaiśakha in the year Śrīmukha. The date is not verifiable. The usual imprecation is found at the end of the grant.
KADUR DISTRICT.

20.

CHIKMAGALUR TALUK.

At the village Bikanahalli in the hóbali of Chikmagalur, on a viragal to the right of Chandraśekhara temple.

Size 4'×4'.

Kannada language and characters.

1. nāma-s-tung-a-siras-tunga-chandra-chāmara-chayāravē 1 traillōkya-
2. nagarārambha-mūlāstambha Śambhavē 1 śrīmanu mahāman-
3. ātēśvaram Dvāravatī-puravarādhēśvaram Yādava-kulāmbara-dvīmani samya-
4. kuta-chūdāmani male-rāja-rāja malaparoluganda kādana-prachanda yasā-
5. yasula sanivārasiddhi giridurggamalla chadalanka-Rāma nisankamalla-
6. śrīmatu pratāpachakravarti Hōyāna Vīranārāsingadēvana rājya-
7. . . . . . . Tiruvannāmale . . li rājyaṃgeyutta-
8. vū . . . .
9. ya māguḍeya gadeyalī Bikanahalliya Basavana maga To-
10. īruva Nāgaya kādi kaligeda yi kalla mādida Basavan aliya-

Note.

This inscription records the death of a warrior named Toluva Nāgaya, son of Basava of the village Bikanahalli, while fighting in a rice-field of the village during the reign of the Hoysala King Nārāsingadēva residing at his capital Tiruvannāmale. The inscription stone is stated to have been set up by Virōja, son of Nāgoja, son-in-law of Basava.

21.

On a viragal stone to the left of the same temple.

Size 4'×3'.

Kannada language and characters.

1. . . . gōnda śrī vīra Nārāsingadēvaru . . . rājya . . . svasti-
2. Krōdhana-samvatsara Asādha sudha
3. Halēya āruḍē
gōnda
4. . . . . . . . .

Note.

This, like the above, is a viragal inscription of the reign of Hoysala king Nārāsingadēva and records the death of some warrior (named effaced) in the village Halēyavīr in the month of Asādha during the year Krōdhana. The lower portion of the inscription is worn out and is not legible.
At the village Barehalli, a hamlet of the village Ramanahalli in the same hobali of Chikmagalur, on a stone set up in front of Isvara temple.

Size 2′—3′ × 2′—6′.

Kannada language and characters.

1. vira Bhayira-
2. Tengadeya sa-
3. rvananyava Rama-
4. lingage surya-chandra-ulam-
5. yidake avano-
6. tappadali tikadolage ...
7. ajadhata na amma-
8. na baru Holeyaru-
9. kalkombaru atana tikadolage-
10. madiga hatu.

Note.

This registers the gift of the village Tengade, free of imposts, for the service of God Ramalinga, by the Chief Vira Bhayirapanayaka. Some obscene imprecations conclude the grant.

At the village Arasinguappu, in the same hobali of Chikmagalur, on the 1st viragal to the coast of the village.

Size 5′ × 3′.

Kannada language and characters.

1. namas-tunga-sira-chumbi-chandra-chamara-charanavé I trailokyanya-nagarārambha
   -mula-stambha-samba-vē l svasti śrīman mahā-
2. maṇḍalēśvaram śrīmad Vēraballā [la] dēvāru Dērasamudrāda neleūdinoju
   suka-sankathā-vinōdādina-
3. rājyam-geyyuttam ire Kilaka-amvatsara-Phāḷgūṇa suddha Daśāmi. Ādivāra-
   dandu Beḷatūra gun-
4. dītaḍige komēḷu Male yinisuve dūsarisi baidallige Arasinagupp-eye Godjeyana-
5. Māchagaunḍa kādi surākō-prāptanāda-lige Ballalādēvanum Kūsa Erayanna-
   num Ingulada asēsha-mahājananagalam-
6. Taligenāda saṇīraḥhūmiyum Hēravole-mūvathum ombhattu Mānasa-gau(?)
   nūdūgalum yidu hāgam bēleya keyam bitṭaru-
7. Māchagaunḍage hāga ... Bammagaundage bēle antu hāgabēleyam
   ūradattiyāgi bitṭaru yī bhūmi sallad en-
8. dōdidavara vōle avaribara hageyanaɾasuvu ...

Note.

This viragal inscription begins with the usual stanza in praise of god Sambhu and records that during the reign of King Virā Ballāla at Dērasamudrā, on some person insulting the people of Belatūra, Gunditaḍige, Kongo seven Province, and Male province, a fight ensued and a warrior named Māchagaunḍa, son of Godjeyya of the village Arasingaguppe fought and died. The record further states that on the death of that warrior, a gift of land was made to Māchagaunḍa and Bammagaundha by the King Ballāla (acting in consultation with) Kūsa Erayanna, all the mahājanas of the village Ingulā, the people of Taligenādu Thousand and Heravole Thirty districts, and nine gaṇḍas
(mānasagāṇḍūgala). An imprecation against those who reject this grant concludes the record.

The record is dated the 10th lunar day of the bright half of Phalguna in the year Kīlaka. The date is not verifiable.

24.

On a 2nd viragal at the same place.

Size 5'×3½'.

Kannada language and characters.

1. namastunga-śiras-tunga-chandra-chāmara-chhāravē l trilōkya-nagara-rambahā
mula-
2. stambhāya Sambhavē II svasti śrīman māhāmānḍalēśvara tribhuvananamalla-
3. Taḷakādū Kongu Nagali Gangaśvēdī Nopambavēdī Halasige Hānūngalū U-
chāngi-gonḍa gaṇḍa vira bhujabala-gaṇḍan asahāyasūra sanivārasiddhi
grīdu-
4. raṅgallī chalad-anakā Rāma missūn-pratapā chakravarti śrī Viraballālu-
dēvaru prithvirā-
5. jyam geyuttam ire Hālavareya Arajagnuppeyulaya Bayachayya gaṇḍana 'maga
Mā-
6. reya Gangaṅavegādē vīrān īpīdū heṇḍir-ude vurchuvallī halabaram kondu-
7. . . . . . . . rei sura-lōka-prāptān ādan.

Note.

This viragal inscription records the death of a warrior named Māreya, son of Baya-
chagaṇḍa of the village Arajagnuppe in Halavere, in fighting for the defence of the
female population of his village against an attack by Gangaṅavegādē in the reign of the
Hoysala King Viraballālagēva. No date is given.

25.

On a 3rd viragal at the same place.

Size 5'×3½'.

Kannāḍa language and characters.

1. svasti śrīmanu māhāmānḍalēśvara tribhuvana-
2. malla Taḷakādū-gonḍa bhujabala-viraganga Po-
3. yasagadēva Gangaśvēdī Tumbhattāru-sāsiramu-
4. muṃ suka-sankatā-vinōḍadi rājyam geyutamire-A
5. risinaguppeya Hemādigvīdu da na magalu Mā-
6. lagaṇḍa Rājagaudana madavalinge sura-lōka-
7. praputeyadādu

(Left side).

9. gavūḍa-  14. Yākave-
10. Rājagu-  15. y-alīya
11. vudage  16. kotagup
12. Yākādu

Archi. Rt.  13
This viragal inscription records the death as satī of Mālagauni, daughter of Hemañigaunda, of Arisingaguppe and wife of Rājagaunda, in the reign of Hoyasāla king Viraganga Poysanadēva and the grant of some land to Hemañigaunda and Rājagaunda by somebody in the village.

26.

On a stone set up in a rice-field to the south-east of the same village.

Size 1'-6" X 1'-8".

Modern Kannāda language and characters.

1. śubham astu
2. namas tunga-śiras-chumbi-chan-
3. dra-chāmara-chāravel traiākṣyana-
4. garārāmha-mūlastambhāya Sambhavē
5. svasti śri Vijayābhhyudaya Sālivā-
6. luna-saka-varusā 1665 neya saluva
7. Dundubhi-samvataśarada Kārtiκa 10 lu
8. śrīmatu Santebennū Śita-
9. rānappanāyakaru Bēnduga-sīme
10. Arasiningagupe Dōḍḍayagaudage koṭṭa
11. gade kha 9 chāma gade kha 25 antu gade kha 34 u-
12. bhayam gade 33 dovaruān stāna koṭṭeṇu

Note.

This registers the gift of some plots of rice-land and the power of administration of some temples to Dōḍḍayagauda of the village Arasingaguppe in Bēndugasīme-district by Sitarānappanāyaka, Chief of Santebennū. The grant is dated the 10th lunar day of the month of Kārtiκa in the year Dundubhi, 1665 of Sālivāhana āraus Saka 1664 A.D. the preceding year is Dundubhi and corresponds to A. D. 1742. The date is not verifiable.

27.

On a fragmentary stone lying by the side of a ruined mantapa to the east of the same village Arasingaguppe.

Kannāda language and characters.

1. Svasti śri Vijayābhhyudaya Saka varsha
2. 1210 neya Sarvajit samvataśarada Śrī-
3. vaṇa śuḷ Sō dandu Ayigūra
4. gāvūṇḍana maga Bōkiyammanu tuṟu-
5. va bēḍaru hiḍḍa huyyalali haridu
6. kādi Suralōka-prāptanāda śri śri śri

Note.

This inscription records the death of a warrior Bōkiyanna, son of Ayigūragāvūṇḍa in fighting during a cattle raid by the Bēḍas. It is dated Monday the 11th lunar day of the bright half of Śrīvāṇa in the year Sarvajit, saka 1210. Saka 1210, is Sarvadharī and not Sarvajit as stated in the grant. The preceding year is Sarvajit and falls in A. D. 1287. If this year is taken, the date corresponds to July 22 which is a Tuesday and not Monday as stated in the grant.
On a vitragal set up near Mallēśvara temple in the village Danṭaramakke in the same Hobali of Chikmagalur.

Size 4½'×2½'.

Kannāḍa language and characters.

1. svasti samasta-bhuvananāma prithivivallabha mahārāja-
2. jādhirāja Yadukulajambaradyumani Malaparośgaṇḍa
3. . . . . Ballāḷāḍēvarasaru Dōrasamudradalu sūkhasam-
4. kathāvinōdādim rājyam geyyuttam-ire tat-pādā-padmopajivi Ban-
5. timakkeya tāruva huyilalu . . . ridu Nēmōja Śuraloka-prāpitān-
   -ādan itana tamam Dāmōja kalla nil-
6. sida mangala mahā śrī śrī.

Note.

This inscription records the death of a warrior named Nēmōja in fighting for the defence of cattle in the village Bantīmakke during the reign of the Hoysala king Ballāḷa at Dōrasamudra and the setting up of the vitragal in memory of the departed hero by his younger brother Dāmōja.

On a boulder called Hulikal-bānde, to the south-west of the village Ambale in the Hobali of Ambale.

Kannāḍa language and characters of Hoysala period.

1. Mādīgaṇḍa
2. chaḷadankarāva Kariya Mādivojā Chandojam baredam
3. birudaragonda

On an adjacent boulder.

4. Mādivojana magaṇu
5. Masāṇaṇa Gava-
6. chari sa' biṭṭa gadda

Note.

This records the gift of a plot of wet land with the sowing capacity of 1 sallage by Masāṇaṇa Gavachari, son of Mādivojā. The name Mādīgaṇḍa as also another name Kariya Mādivojā Chandoja with the titles Chaḷadankarāva (a Rāma in moving battle), and birudaragonda (champion over those who have titles) is engraved on the boulder.

On the pedestal of the stone image Channigārāya in Channigārāya temple at the village Mugaḷavalli in the same Hobali of Ambale.

Modern Kannāḍa language and characters.

1. Sarvajitu-śravatsasara Pāḷgumā ba 6 lu Kēśavaśeṭṭiyaru Channigarayana pratisū the mādi nilistānu subam astu.

Note.

This records the consecration of the image Channigārāya by Kēśavaśeṭṭi on the 6th lunar day of the dark half of Phāḷgumā in the year Sarvajit. The date is not verifiable.
On a stone lying to the east of the same village Mugalsavalli.

Kannada language and characters.

1. svasti śīrman mahāmānjalēsva śrī Vira
2. Bāḷḷā-devavar prithivī-rājyaṃ gajīṭārabu
3. Virōdhikritu saṃvatsaradā Chaitra su 3 Bu-
4. dhavārānduṇu vīra tūruṇa kāḷaru
5. koṇḍu hōḷallī Bōvagavūṇḍa ma-
6. ga Kūcagavunda kāḷaṇa iri đu Dēva-
7. lōkkake sandaṃ ātana tamma Māragavu-
8. da nilisida kalu mangala mahā śrī śrī śrī.

Note.

This records the death of a warrior Kūcagavunda, son of Bōvagavuṇḍa in fighting for the defence of cattle during a raid by robbers and the erection of a monument in memory of the departed hero by his younger brother Māragavunda. The record is dated Wednesday, 3rd lunar day of the bright half of Chaitra in the year Virōdhikrit. The date is not verifiable.

At the village Gautamēsvara in the Hobal of Vastāre, on a stone pillar lying in front of Iśvāra temple.

Kannada language and characters.

1. svasti Saka-varsha 956 neyu Krōdhī-saṃvatsaram Phalgunaḍa suddha Pan-
chami Sēnavārādandum
2. śīrman Mārasingha Sēnavāram Kūridavallīya pattu maṇḍa āṭṭa gaddeya-
ottalāda bhū-
3. miyam Kaikēśvaradā Svayambhūdēvargge erādu-vajḍada bhājana bīṭṭa ll
munna Vāmanayya-
4. na bhūmi erādu-vajḍavā gaṇḍarolaganda Sēnavāra bhājan īḷhi bīṭṭa

Note.

This registers the gift of a plot of paddy land free of taxes at the village Kūridavalli for the service of god Svayambhūdeva in the Kaikēśvara temple by King Mārasinga Sēnavāra and the remission of taxes by the same king, on a plot of land previously given to the same temple by Vāmanayya.

The record is dated Monday, 5th lunar day of the bright half of Phalguna in the year Krōdhī, Saka 956. Saka 956 however is identical with Bhāva and not Krōdhī. The nearest year Krōdhī is Saka 986. We may therefore suppose that the figure 986 has been wrongly entered for 956 by the engraver. Taking the year Saka 986 Krōdhī, the date in the record corresponds to Sunday, 13th February, A.D. 1065 on which date panchami tithi ended at 31 of a day or 12 hours 14 minutes after sunrise. But the week day is given as Monday in the record and not Sunday. Hence the date is irregular.

The king Mārasinga Sēnavāra referred to in this inscription belonged to the family of Sēnavāra Kings who were local chiefs in Kaḍur District from 7th to 10th Century A. D. Their capital was Kūḍalūrur probably the same as the present village Kūḍalūr in Chikmagalur Taluk. In some of their grants they call themselves as belonging to Khachara-vaṃśa and having the serpent flag and lion crest. The name Mārasinga of the Sēnavāra chief probably indicates that he was a dependent upon the Ganga king Mārasinga who ruled about this time and that he took his name after his over-lord.
At the same temple, on the pedestal of Bhairava image in the Navaranga.

Kannada language and characters.

1. Virôdhi-savatsara Jyêshthâ sudha 5 Âravandu Gauta-
2. yagalu Bhairavadévvara pratishthîheya . . .
3. . . . .
(The rest is illegible)

Note.
This inscription records the setting up of the Bhairava image by Gautaya on Sunday 5th lunar day of the bright half of Jyêshtha in the year Virôdhi.

34.

On a broken stone pillar lying near the same temple.

Kannada language and characters.

1. Jambudvipadad adu tám gam [bhî] rate-verse nagalâ Kaikèsvaradolû Sambhu nelasirippan adarind imbâgire Kûrdavalli yembudu grâma l Siva-nil-
2. yadinda poramaṭṭati vēgadim pōgi Vâmanayyana keyyam kramadindâ meva vrishabhama anayavadim nōdi koṇḍu kaḍu-mûrihâteyim mere-
3. kōla kaḷedukolluta barasidil erapante bandu Vâmanabhaṭṭam l kaṛupin-
dam eydi poyyalla Kaḷakaṅṭha-saraṇya yendu bêludu vrishabhâm
4. attalu vrishabhana prânam matt enisade pômudamaravâsama yedalâ l ittalalu dēham bijd-ede Ēttinamaṁembud ându andind ittalalu
5. parikisad ã pârvve naḍedu paramârtit (h) am koudal intu munguriyam
tân eradill ademba nāla-nuḍî poredî idarkkam endandu Vâmanabhaṭṭa l
ûra mahâja-
6. nam elaman orantire nerâhi tandu Vâmanabhaṭṭa pârade Svayambhu-
dêvargge dhârâ-pûruvadîn eraduvadāda keyya II.

Translation.
In the land of Jambudvipa, in the picturesque spot of Kaikèsvara, dwells Sambhu in the village Kûrdavalli. Once in that village a bull went from the Śiva temple to the rice field of Vâmanayya and ate grass. Vâmanayya looked at it and foolishly snatching his merekōḷū (staff with a hook used to toss the straw that has been trodden out by oxen and remove it to one side) fell upon the bull with the speed of lightning and beat it furiously. Thereupon the bull fell exclaiming "Ô, Śiva!" Thus when the bull attained heaven, the spot where it fell became known as Bull's land thereafter. In the meanwhile Vâmanabhaṭṭa felt that his position was like that of the Brahmin woman in the fable who not understanding the true state of the affairs foolishly killed the mungoose and he therefore invited all the mahâjanas of the village and made, with pouring of water, a gift of wet land with the annual income of 2½ hana.

Note.
This inscription is of some interest as it records a grant of land made to a temple in order to expiate the sin of killing a bull in anger. As this gift of land is referred to in the previous number belonging to the middle of 11th century it is to be inferred that the event recorded in this inscription took place before the middle of 11th century and the slaughter of cows and bullocks was looked upon as a great sin at that period.

Archl. Rt.
On the 1st viragal near the Suggimaṇṭapa in the village Anūr in the hōbaḷi of Anūr.

Size 4'×3'.

Kannada language and characters.

1. śrī namas tunga-śiras tunga-chandra-chāmara-(chāmara)-chāravē l trai-lōkya-ṅagāraṁbha- mūlaṁstambhāya ṣambhavē
2. svasti samasta-bhuvanaṁrayam prithivivallabha-mahārājadhirājam paramaṁma-
3. hēāvaram parama-bhāttārakam Dvāravati-puruvārādhiśvara Yādava-
4. kulāmbara-dvimaṇī samyakta-chūḍāmaṇī malerāja- malaparolganḍa kなし
5. na-prachāndan asahāvasira Sanivāsasiddhi giridurggam [alla] chalaṅd-anka-
   Rāma Chōḷa-
6. rāya-sthāpanāḥcārya Maga[ra]-rāja-nirmāṇā-tushāra Pāṇḍya-rājya-pratish-
   tāḥcāryya nissanka-
7. pratāpachakravartti Hōsana-śrī-āra-Nārasimhavadēvaru Dorasamudradalu
   nelevidinalu prithvi-rājya-geyyuttira-
8. lu Āluvaḷiya Bāichayayu Vasudhāreyavaru maravalige bandalli mänji bandu
   vaira
9. voppisi Chittaraiḷiya Rāmāyanaṁnu voppisi hindikki kondu kāḍidali yā-
   vira mūrjivandu. Saka-va-
10. riśada 1211 Sarvadhāri-samvatsarada Āsāda su 15 Mangalav[ra] dandu Anūrala-
11. llai rājana purushana tamma Bannaṁ saha kādi bidali yāy Anūr-sāviraṁ
    Hebetadī Bāre-
12. haḷiyanu sarvābhāmyamādi
13. á

Note.

This is a viragal of the reign of Hōysala king Nārasimha III. It records that on
an attack on the village Bīṭhāravallī by the inhabitants of Vasudhāre, due to some old
feud, Bāichaya of Āluvaḷi fell upon the village by stealth and slew a warrior named
Rāmaḷiya and the sack of the village followed. It is next stated that Banna, younger
brother of king's agent of Anūr fought with valour and died and that the citizens of
Anūr six thousand district made a grant of the village Bārehallī in Hebbettā in his
memory.

The record is dated Tuesday the 15th lunar day of the bright half of Ashadhha in
the year Sarvadhāri, Saka 1211. But Saka 1211 is Viśokha and the preceding
year Saka 1210 is Sarvadhāri. If we take the latter year the date corresponds to
June 15 A.D. 1288 which falls on Tuesday as stated in the grant.

36.

On a 2nd viragal at the same place.

Kannada language and characters.

1. svasti śrīman mahāmandalāsvaram tribhuvaṇamallā Talaḷakāḍu
2. Kongu Nangali Banavase Hāmungalu-gongda bhujabala Vira Ho-
ysala Ballāḷudēvaru śrī Dorasamudradalu sankathā-vinōḍadīm prithvirāja
3. geyyuttirālu Teligenādu-sāvarāhāmigeyum kalamande A-
4. nūra Holasavam Bhoguttiya Basavaya Māchagavudū
5. bavaradalu kādi bidḍare Anūral ondu gaddeya ikkida-
This viragal belongs to the reign of the Hoysala King Ballâla and records the grant of a plot of land in the village Anûr in memory of the warrior Holasavam Bhagutiyâ Basavaya Mâchagandu on his death in battle in defence of the Taligenâdu Thousand district. The sons of the fallen warrior, Chêttaya and Hiriya Bavara Bamaya are stated to have maintained the grant and Dharmâcharî of Anûr is named as the engraver of the inscription.

**Note.**

In the hamlet Hunasemakke belonging to the village Kôtêvûru in the hôbâî of Vastâre, on a viragal set up at the entrance of the village.

**Size 5\(\frac{1}{2}\)×2\(\frac{1}{4}\)**

Kannâda language and characters.

1. svasti śrīmuho mahâmañdalâśvaram tribhuvana-malla Taḷâkâḍu-goṇḍa bhuja-bala Viraganga
2. Biṭṭiga Hoysalâdevâru Gângavâdî Tombhâtattu-sâśiramûman aļujetram pritivâjyam geyyuttam
3. svasti Sâkâ-variśhâ 1058 neyâ Sâdhârâna-suṁvatsara bhād Vaiśâkhâ masâda sudha pant
4. chami Buddhârândandu Biṭṭiga-Hoysâla-dêvâru Bayalûnûnâda mêletti Hannerâdubûḍâ kidisi
5. . . . Chandraprabha . .
6. rmaam su-putram kula-dipaka [ neniś ]
7. Hunasevakkîya Sattiverggade mangege
8. mantri mangege bańṭan enisi ant āldâ
9. na prastâvadalu Hannerâdubûḍadmal iṛṣiṇu bi

**Note.**

This is a viragal of the reign of Hoysala king Vishñuvardhana called also Biṭṭiga Hoysalâdevâ. It records the death of the warrior Sattiverggade of the village Hunasemakke in defence of his lord during an attack on the village Hannerâdubûḍu by the king Vishñuvardhana during his invasion of the province Bayalûnd.

It is dated Wednesday, 5th lunar day of the bright half of Vaiśâkhâ in the year Sâdhârâna, Sâkâ year 1058. But Sâkâ 1058 corresponds to Anâla and not Sâdhârâṇ as stated in the grant. The nearest year Sâdhârâṇa is Sâka 1052. Even if we take Sâka 1052, the 5th lunar day of the bright half of Vaiśâkhâ falls on Monday and not Wednesday as stated in the grant. Hence the date is irregular.

38.

On the right side of the inscription stone No. 77 of Chikmagalur Taluk in Epigraphia Carnatica Vol. VI, in the compound of Mârkandâśvâra temple at the village Khândyu in the hôbâî of Khândyu.

1. śrī Plavanga-sam-
2. vatsarâda Vuttarâ-
3. yana-sankrama-
4. nadandu Lakshmâyaya-
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5. n-aliya Dèvananu
6. Hiriya Tumbu-
7. liya śrīmatu Vi
8. rabhallādēvā ka-
9. yyalu dhārā-pū-
10. revakum mādiśikon-
11. dūy Agniśhtageya

12. maṭhakke biṭṭa dē-
13. va-dāna yl dāna-
14. van ajīdavanu śrī Tun-
15. gabhadrādēviya ta-
16. dīyalu kavileya-
17. konda pāpa mangala
18. mahā śrī śrī

Note.

This records the gift of the village Hiriya Tumbu by Dēvana, son-in-law of Laksh-
manapaya, with the permission of Hoysala King Vira Ballāla to the mutt named Agni-
śhtage. This mutt was situated in the vicinity of Mārkanḍēya temple at Khāṇḍey. The word agniśhtage means a pan in which sacred fire is kept up. This mutt seems to
have differed from the usual mutts in as much as special arrangements were made for
fire-worship in this mutt, while in ordinary mutts reside monks who do not worship fire.

The record is dated the year Plavanga, on the holy occasion of uttarāyana-sankra-
mana. The date is not verifiable. It ends with the imprecation that those who violate
the grant will be guilty of the sin of killing a cow on the banks of the rivers Tungabhādra.

39.

On the left side of the same inscription stone.

Kannada language and characters.

1. Krōḍhāna-samvatsa-
2. ra Chaitra su Śukra .
3. śrī man mahāpradhānam bā
4. [ha] ttora-niyōgādhipa [ti] [ma]-
5. hāpasāyata ,
7. Mārkanḍēya-
8. Janārādanādeva [Śrīkārya]
9. kke Raktākṣi-samvatsara mo-
10. dalāgī yā .
11. chandraśākka-sthā .
12. yāgnī nādavantāgi bi
13. yada hoda ke gudida .
14. yadolage gadyāna .
15. dimūran ṛiliśi ko-
16. ṭṭāra yi homann [Tali]-
17. genāda hattaman [de]
18. sīyira-bhūmi
19. samasta-prabhuga-
20. agraḥāra Khāṇḍey-
21. da Kēsavahebbāruva-
22. nolagūda mahā-
23. janangalu Yeḍavala
24. yeppattara samasta-pra-
25. bhu-gavunḍagalū
tītiha dharama ā .
26. nūvan i-dharmakko mo .
27. āgi nādasuvaru .
This registers the grant of 18 gadyanas from the tax payable for the agrahara village Khāḍgeya for the service of gods Mārkaṇḍeśa and Jānārdana, the grant being made by Lakṣmidharaṇa, chief minister (mahāpradhāna) and bāhattara-nirūgādhipa, (lord over 72 officers) and maintained by the prabhugavundus of Tali- nāḍu Thousand district., the mahājanas of Khāḍgeya agrahara including Kēsvahebārava and the prabhugavundus of Ejeval-seventy district. Lakṣmidharaṇa daṇḍayaka, the donor, was a minister of the Hoyasala King Ballāḷa II. The grant is dated Friday the bright half of Chaitra in the year Krōḍhana. The name of the tithi is left out in the grant. The date is not verifiable. The usual imprecation is found in the grant.

A Sammād of Mummadi Krishnārāja Vodēyvar Bahadur dated Śaka 1742—in the possession of Puttige Math, a branch of Udupi Math in Kāḍūr.

Kannaḍa characters.

Udupi śri Krishṇa dēvārīga.

1. svasti śrī vijayābhāvyadaya Ṣālīvāhanāsaka varshaṁ-
2. gaḷu 1742 ně sanda vartamanavāda Vikrama-sanvatsaraṇa Mā- 
3. gha śu 3 Sōnavaṇḍalū śrīmat samasta bhūmaṇḍala mām- 
4. danāyamāṇa nikīla deśavatamsa Karpāṭaka jana padam sampa- 
5. dadhiṣṭhānabhuṭa śrīman Mahiśūra mahāsāṃśhāna madhiya de- 
6. dipyaṃānāvikalā kalāṇidhi-kula-kramagataṭākajātikapāla- 
7. āramaṇa nikila niṇa rājaḍhārāja mahārajḥacakravarti maṇḍalānu- 
8. bhūta dīvya-ratna-sīnhaśanāruḍhā śrīnad-rajaḍhārāja raja- 
9. paramēvārā praudhā-pratāpapratimavirā naṣapati birudentembhara ganda 
10. lōkaikavira Yadukulaṇḍaḥ pārvāra-kalāṇidhi śankha-chakrān- 
11. kuṣa kēthāra makan matsya Šarabha Śaḷva ganda-bhūrdha ḍharaṇi- 
12. vanha hanumad-garuda kaṇṭhiḥvādyāṇečaḥbhrindānīta śrī- 
13. Mummadi Chāmarājamaṇḍaḥ-dharmapatni Kēmaproṇaṇaḥmabā- 
14. garbha sudhāmbudhi rākāsudhākārayaṃśa Śrī Chāṃḍumāṃ- 
15. bikāvaraprasādōdbhavarāda Ṭṛēyaśagōtra Āśvalāyanasūtra 
16. Rūk Śākhanuvartīgalā Śrī Mummadi Kṛiṣṇa-raja-Vodēyvaravā- 
17. ru kūṭumba samētaraṇa saprīvāra sāmāyāsārītīa vidvajjana- 
18. rāga chattranga samētaraṇa hānaraḥl Resident raja śrī 
19. Kōl sāhē baiḍāndīraṇa sōndā varuttānālāgī 
20. śrī Udupi mahākēthreḍali chittaiśi śrī Viśvapriya-tirtha śrī pā- 
21. dangalavara paryāyanadali samudra Madhva-sōvarvā-ṭirtha 
22. sānā dēvātā sūndarāṇa sēvā kāṇike navaratībharaṇagaluṇu 
23. gajāndōlīkāśvādyāṇeṇa vāhanangalūṇu samāriṣaō rēvāra

Arch. Rt.
24. nivēdanādi nityōtsavārthavāgī prāgārābhya-dinda dinagatēle na-ide- 09
25. yuttā iddadīa Nagarada Bahadari varahā 2 varahā idina adhika- 06
26. pūjōtsavādīgalu nādayatakaka bage adhika 13 hadimūru var- 15
27. hā ubhyāyan dina vondakke Bahadari varahādēlin ādui varahādāllu 13
28. varsha vondakke Bahadari 5400 ādīu sāvirara nānumu varahā pra- 08
29. kāra varshampratīvalī Nagarada kachēri īlākheyinā kasabe Nagar- 11
30. da aivajau paiki śri Krishnapānāvāgī dānadāhārāpūrvakavāgī barnā- 10
31. voppisida śādhana II

Śrī Krśnā.

Note.

This records the grant of 5400 Varahas by Krishnarakya Vādayar Bahadur III, during his visit to Uḍiπi together with Col. Colefor the service of the god in the Matt, on Monday the 3rd lunar day of the light half of Māgha in the year Vikrama, Saka 1742 corresponding to Tuesday the 18th of January 1820. The week day is wrong.

On stone on the high ground to the north of Hūllēnahaljī in the same höbalī of Kaḍūr.

Kannada language and characters.

1. svasti jayābhhyundaya Śā- 26
2. vāhana śaka varṣa 1477. 26
3. neya Ānanda samapatāra - 26
4. . . . Sukravāradalu śrīma- 26
5. n mahārājādhirāja rājapar- 26
6. mēśvara śri vīrpratāpā śri vīrā 26
7. Sadāśvariyara ālīkēyaya- 26
8. lu Rāchagavūndana māya kallā 26
9. ra kude kādí ps 26
10. sattu Suralokagatara 26
11. da māngalamah śri śri śri 26

Note.

This is a viragal recording the death of Rāchaganda's son in his fight with some robbers on Friday in the year Ānanda; Saka 1477 corresponding to A.D. 1555 when Sadaśvariya of Vījayanagar was ruling over the earth.

On fragmentary stones lying on the hill in Mahēvihaljī in the höbalī of Ka-

Kannada language and characters.

1. namās tumča-sīrānbhi-chandra-chāmara-chārave trayīlokay-nagarā- 31
2. rambha-mulaśatamabhaya- Sambhavā l svasti samasta-bhuvanāṣraya 31
3. śri prithivavallabha mahārājādhirāja prameśvaram Dvāravati- 31
4. puravārāhlīvaram Yādavakulāmbaradyumani samayyakta-chū- 31
5. dāmanī malerājarāja maleparọgánān asahāya-sūra 02
6. rāya-sīmeslām brundanka-Bhimaṇa chaladanka-Rāmaṇ 12
7. nīśankapratāpā chakravarti Housaga vīrā-Ballahādēvāru 32
8. suka-sankathā-vinālādima rājyam geyyutte tapāda-padmō 32
This inscription begins with the usual obeisance to Śiva and records the erection of a temple called Nāgēśvaranadēvālaya by Hombagavunda, son of Nāgigavunda, feudatory of the Hoysala King Virabhālā and the gift of some lands dry and wet for service in that temple made by the said Hombagavunda with the approval of the Mahājanas. No date is given in the record.

43.

On a viragala set up near the Iśvara temple in the village Hiri-Ingla in the same hōbali of Kāḍūr.

Size 5′—6″×2′—3″.

Kannada language and characters.

1. śrīmatu Tāraṇa-saṃvatśarada Chaitra ba 5 Sōmavāradandu
2. pratāpachakravarti śrī-Vira Nārasimhadēvavasaru rājya gaivali
3. Hirivura vūr-ālivinōḷu tuṛu harivalli Bālegāra
4. Mallaya iḍrāntaran iḍīvu svarggatanāda kalla nīli
5. sidāta Tammayyam mangalamañī śrī śrī śrī

Note.

This records the death of an individual named Bālegāra Mallaya, in fighting for the defence of cattle of the village Hirivura, during the reign of the Hoysala King Nārasimha and the erection of the stone viragala in memory thereof by an individual named Tammaya. The inscription is dated Monday 5th lunar day of the dark half of Chaitra in the year Tāraṇa. The date is not verifiable.

44.

On a viragala set up in the tank of Chikka-Ingla in the hōbali of Bīrūr.

Size 5′—0″×2′—6″.

Old Kannada characters.

1. svasti Śaka-kāla 777
2. svasti Kīri-Ingala Tamm-
3. gavūndanu puliyan iḍīvu
4. sattoḍa Ganga Permādī me-
5. echchugottudu ayyula kaḷani i-
6. dān aḷḍōn Vāraṇḍasiya-
7. n aḷḍōn

Note.

This inscription records the death of an individual named Tammagaṇḍa, resident of the village Kīri Ingala while killing a tiger; and the grant of a plot of wet land with the sowing capacity of five koḷagas by Ganga Permāḍi in approval of his valour.
Ganga Pernadi is apparently some Ganga King. The record ends with the usual imprecation, that he who violates the grant incurs the sin of destroying Benares. The grant is dated Saka 777.

45.

At Sakkarepatna, in the hōbaḷi of Sakkarepatna, on the metal plate covering the lamp-pillar in Ranganatha temple.
1. śubham asta l śrīman Mādvikapuryām sthira-vasatijahō Raḥ-
2. ganāthasya bhaktvā Sālvāhābda-pūgē yuga-
3. guṇa-giriyug-vatsarāntē sahasrēl Dēvārya
4. bdēshumāsārjuna-Garud-Ibbahad-sahmi
5. vārē trīṇyē Sauparnaśambha urvyām ku-
6. valaya-pūtinā lankritah Krishṇa-nāmānā ll

Note.

This records that the lamp-pillar (garuda-gambha) in the Ranganatha temple at Mādvikapura (Sakrepatna) was set up by King Krishṇa (Krishnarāja vodeyar III of Mysore) on Tuesday 8th lunar day of the bright fortnight of the month Āsviyya in the year Rākshasa, 1734 year of Sālivāhana ēra. The date corresponds to Tuesday 13th October A. D. 1812.

46.

Below the above inscription.
1. śrī Śakuni-Ranganāthasvāmīyavara charāgāravindagalige
2. Āṅgrasa saṃvatsarasā Āśvija sudha 10 Guruvāradallu Sakkarepaṭṭana-
   da
3. samasta Rānuveyavaru binnahamādi vappisida Dhvajastambha-kolagada
4. sēvell śrī śrī śrī śrī śrī śrī ll

Note.

This inscription which is engraved below the previous number records the setting up of a brass covering over the above lamp-pillar for the service of God Śakuni Ranga-
   nātha by all the military officers (rānuveyavaru) of the town Sakkarepatna on Thurs-
   day 10th lunar day of the bright half of Āsviyya in the year Āngrasa, apparently two
   days after the setting up of the lamp-pillar as recorded in the previous grant.

47.

On a pillar in the Kēsava shrine in the same Śakuni Ranganātha temple at Sakkare-
   paṭna.

Kannada language and characters.

1. Śaka varuṣā 1313 ne-
2. ya Pramōdā-ta-saṃva-
3. tsaṛada Vaiyākha
4. śu 15 Śu śrimad Ranga-
5. nātha-dēvarīge Chikkatam-
6. manūnagalu śrī Sa-
7. kuni-Rangēśa-dēvarīge
8. sarvamānīyavādi sama-
9. rpisida banada sēve nā-
10. ḍa sēnabōvar voppa man-
11. gāla maḥā śrī śrī
This records the gift of a grove of trees, free of taxes to God Sakunirangēśa also known as Ranganāṭha by Chikka Timma. It is dated Friday the 15th lunar day of the bright half of Vaiśākha in the year Pramōdūta, Saka 1313 or A. D. 1391. But Saka 1313 is Prajāpati, not Pramōdūta. Pramōdūta is Saka 1312. Taking the year Pramōdūta, Saka 1312, we find that the 16th lunar day of the bright half of Vaiśākha falls on Saturday and not on Friday as stated in the grant. Taking Prajāpati, Saka 1313, we find that the week day corresponding to above particulars of dating falls on Wednesday and not Friday. The record ends with the signature of the Śāmubhōga of the nād.

At the same village Sakkarepatṭa, on a stone lying buried in the road in front of the house of a temple priest.

Kannāḍa language and characters.

1. . . . . . . . . . . . . . . . . .
2. tasin Śenagamāntariksha-taraṇiś śri Virasēno bhuvi samsārāmbudhitāraṇa-taraṇiś śreyośvannāsāyānā tachechhisheyaḥ prachura-
3. prabandha-rachani-chāhitya-padmāsanaḥ pāyād v jinasēna ity-abhidhyāña khyātōmuni-grāmaṁiḥ śrīmat Pustuka-
4. gachheka sūra-sadrīṣo visva-prakāśatmakas traiyidyo Guṇahadrādeva yatipā Śri Śurasēna statasā śīṣhyaḥ Śri Kamalāḍī Bhadrāgānaḥbhūtī Dē-
5. vēndrasēnas tataḥ l tēnākāri Kumārasēṇamunipō vādindra-chuḍāmaṇiḥ tachechhisheyaḥ Hariśeṇa-devādyāḥ l mā-
6. dhuryam vācchi kārṇyaṁ hridi tīvraṁ tapas tataḥ l śri Prabhākaraseśa-
7. nākhyā-guru-śreyośvīrājate l tatpādmodāyaya-
8. śīla-tigmakriçaḥ traiyidya-pāraṅgato bhūpalārchiha-pāda-paṅka-jayugah śrī Lakṣmiśeṇā muniḥ lōkā sattā-
9. pasāṁ nīdhānam anagham kārṇyayavārāṁ-nidhiḥ dānē Kalpakujōpamō vijyayate kāmēbha-kaṇṭhāravah l
10. śrī Madanaśeṇamunipō sad-jaṇamāṇidakṣaḥ-sujaṅgandhiḥ sudrīda-tapō-
11. guṇayuktō bhāti śrīmat Prabhā-
12. karāryya-ṣataḥ l Dvijapātaka-nāmāgarati-pati Śankha Jineṇḍrachandramu-
13. ūrīpā-panka-jāḷīr amalāma-
14. rakṣirittumudrā-pādaśeṣa-paripakvabuddhi Balagā-samāhārayavaṁśa-
15. padma-tāraṇi piṇījopamō sva-janaṅaṁ-
16. ja-nabhōmaṁ vaisya Mavāṁgam l guṇa-ṭuṇgān Hollāraṁ piṭi guṇavatī Dēvamānubetnambye-
17. dyadgūparatnam Nāgarājōn parikāpo pitrivyam guṇaśāmyam Mākaṇānā
tāmārayamuţa ṯānēpucagamita-
18. suabhāgyadim bhāgyadim dhāriniyoḥ vikhyātivettam Jinasāmya-sarasā-
19. rasam Māyānāryyaṁ l mataṁ(l) lōkāi
20. kamitram prachuratara- kājāvallabham vandi-vrindōtkara-puṣṭayat Kalpa-
21. būjaṁ būdha-nuta-charitaṁ vākparaṁ
22. kāvyaśoḥṣhi-sarasam vidvīsha-sālāṁ Śurapura-modalātangagā (?) Mina
tēṅduhārā ṭaraṁ (?) sadgūṇopagra-
23. hamayan enal āśeṣhramē Māyānāryyaṁ l intu Hoyaḷu-bhū-vibhulu-
24. lakshmi-lapamam
25. śri vīra-Bukkarāja-śāmriya-ramārāmānaya-vīḷāsā-darpāmōpamāsā nemi
gosayusa Hosaṭaṇadagō prasiddhāvagā vai-
26. śya Māyamā Mākupagala na ... davāgi madikā śrī Lakṣmi-
27. sēṇabhaṭṭārakara nishadhiya prathisṭhe sāsana maṅgala mahā.
śrī śrī śrī śrī śrī.
This inscription records the erection of a monument in memory of a Jaina guru named Lakshmíśeñabhaṭṭāraṅka at Hosapattana by Māyaṇa and Mākara, two brothers of Vaiṣya caste belonging to a family named Balagāra. It is stated in this inscription that the town Hosapattana was the face of the goddess of the Hoysala Kingdom and a mirror of the goddess of the kingdom of Vira Bukka. Several inscriptions of king Bukka of Vija-yanagar refer to a town of the name Hosapattana in the Hoysala country over which he is said to be ruling. It is identified by some with Hosur in Gūrīhidūr Taluk, or Hosadru in Chitaldroog District. (See Mysore and Coorg from the Inscriptions, P. 114), The present record would tend to show that Hosapattana was either the village Sakrepatṭa where the present inscription stone is found or some village in the neighbourhood.

The spiritual descent of the Jaina guru, Lakshmíśeṇa is given as follows: —Virasena was a Jaina teacher belonging to Śena-gaṇa; his disciple was Jinasena; his disciple was Guṇabhadra, a sun to Pustaka-gacchha; his disciple was Śrīsaṇeṇa; his disciple was Kamalabhadra; his disciple was Dēvendrasena; his disciple was Kumārasenā; his disciples were Harisena; and Prabhākaraśeṇa; Lakshmíśeṇa was disciple of Prabhākaraśeṇa. Madanasaṇeṇa was also a disciple of Prabhākaraśeṇa.

We next find the genealogy of the merchant Māyaṇa as follows: Māyaṇa of Vaiṣya caste was a disciple of the Jaina guru Amarakīrti and a worshipper of Sānkhā Jinendra (Nēmi Tirathakara whose emblem is conch in the village Huligere and belonged to the family named Balagāra. His father was Hollārāja, mother Dēvamāmbi, paternal uncle Nāgarāja, and younger brother Mākara. Māyaṇa and his brother Mākara set up the epitaph in memory of the deceased Jaina guru Lakshmíśeṇa-bhaṭṭāraṅka.

No date or name of the reigning king is given in the record.

49.

On a second stone at the same place.

Size 3'—2"×2'—3".

Kamada language and characters.

1. śrimat paraṃ-gaṃbhira-svādyāvadāmogha-lānchhāmanam jivāt trailokyānātha-śaṇamānaṃ jīvāt trailokya-nāthaśva śaṇanam jīvāt
2. śrimad rāyāra-jagurumaruṇalādchāryya ....... pura-vikramāditya madhyāmā
3. kalpatvikaḥ Śenaganaṇgaraṇyarum appa śrimal Lakshmisēnabhaṭṭāraṅka varama śrimat śrī-Mānasēn-dēvamā nishidhi Saka va...
4. raṣhi .. .. 1328 neyā Pārthiva samvatsara 10 lu
5. śrī Muttaḍa. Hosāṭha Baicha-setṭiya makkalū Māyasetṭi Bommisetṭi Nāgana-setṭi avara mommakkalū Baicha-
6. setṭiya Tamma setṭii Koverisetṭi Chikka Baicha setṭi Mādisetṭiyara makkalū Kovera-setṭiyaru

Note.

This inscription begins with the usual invocation to Jīna-sāsana and records the erection of a monument in memory of a Jaina guru Mānasēna, disciple of Lakshmisēna, royal preceptor (rājyārjagurumandalādchārya) by Māyasetṭi and Bommisetṭi and Nāgānasetti, sons of Baichasetṭi of Muttagadhosavūr and their grandsons Tammasetṭi (son of Baichasetṭi, Koverisetṭi, Chikka Baichasetṭi, Koverisetṭi (son of) Mādisetṭi. The dating of the record is imperfect. The year is given as Pārthiva, Saka 1328. Saka 1327 is Pārthiva and corresponds to A. D. 1405. Further details are not given. The figure 10 occurring in line 4 after the name of the year Pārthiva-samvatsara may denote the lunar day of the date of the grant.
50.

On a stone lying behind the Jaina basti at the same village Sakkarepatna.

Size 3"—0"x2"—0".

Kannada language and characters.
1. śrīmat parama-gaṁbhira-syādvaṁgāha-lāṁchhamaṁ l jīyā-
2. t trailōkya-nāthasya śāsanaṁ Jina-śāsanaṁ l śrīmad rājaguru . . .
3. . . . Maunapāchārya śrī Hosāura śaśiha Nūlavāgi-
4. setṭiya maga Nūlavandisetṭiya nishidhi
5. Sārvari-samvatsaraṇa
6. Āshādha suḍha 14 Ādi

Note.
This inscription also begins with the usual verse in praise of Jina-śāsana. It records the erection of a monument in memory of a Jaina guru Maunapāchārya, preceptor of kings, by his disciple Nūlavandisetṭi, son of Nūlavāgisetti of Hosavur. It is dated Sunday the 14th lunar day of the light half of Āshādha in the year Sārvari. The date is not verifiable. Hosavur of this inscription may probably be the same as the village Hosapattana referred to in a previous number (48).

51.

Koppa Taluk.

On a set of copper plates in the possession of Hosakoppa Krishna Rao at the village Hosakoppa in the Hubali of Harthapur.

3 Plates with ring: no seal:

Kannada language and characters.
1. śrī Gaṇadhipataye nama subham astu namas tunga-sira-
2. chumbi-chandra-chāmara-chārave trailōkya-nagarāramba mūla-
3. stambhāya Sambhāvā svasti śrī jayābhujyeye Śalivāha-
4. na sakavarusā sāsirada nāṇira-yembhatt-ondane savachha-
5. ra sanda vartamāna Saunyā samvachharada Vaiśākha śudha
6. 10 Ādivāṇḍallu śrīmatu Mallaya Senabōvaru Sā-

I b.

7. lināyakana aliya Hiraṇanāyakana maga Nem-
8. māra Gaṇadagaṭṭananakalu Trichebaliya Tipparasa he-
9. gādege koṭṭa pāṭṭeya krama vendare Hebbaseya
10. nāḍa kuḷadolagana Hadilakoppadalu Huli-
11. yakōṭenāyakage sandu bandu kuja nālku ha-
12. nāvina kuḷakke sidhāya ga 2 f S yippattentu
13. hanavige ā Huliya koṭṭenāyakana sam-

II a.

14. tāṇau antarishhāda sāṃpadāna namma āramane-
15. ge ā bālu haravariyāgya vīralāgi aliya-santā-
16. na baliya bāḷāgı ā Hebbasiya Hannerādaṁ nāḍa
17. mumūṭṭu yi paṇavina siddhāyava hechu kaṭiṅkuṁ
18. ḍu ga 3 mūrī varahana tettu ā nāḍa sāriyali ban-
19. da biṭṭi bhatta kha l haba kāṇike ga f hā haṇa yishṭaṁ
20. nīnu tettu yi nālku hapada kuḷavuru bhōgisi bārendu
This records the grant of some lands at the village Hadilakkoppa in Hebbesamud to Tipparsahagge de son of Hiranamayaka, aliya (nephew) of . . . Saindickyaka and chief of ? villages Nemmaru, Gandagaathanakallu and Tiricheballi by the illustrious Mallayasamabova. These lands are stated to have formerly belonged to Hulyakotenayaka and as he died without issue were given to Tipparsahagge as the descendant of the former owner's aliya. The grant is recorded to have been made with the approval of the mad, i.e., chief citizens of the district of Hebbe. Twelve and the quit-rent payable on the land was raised from 2 varahas and 8 haṇas to 3 varahas and an additional payment of 1 haṇa for festival tax and one kaṇdi of paddy for forced labour was imposed on the land. The boundaries of the land and the names of witnesses next follow.

The grant is dated Sunday 10th lunar day of the bright half of Vaiśākha in the year Sauma, Šaka 1481. Šaka 1481 corresponds to Siddhārthi and not Sauma as stated in the grant. The date is irregular. The grant abounds in errors.

On a stone set up at the foot of the hill in the village Setlugode in the same Hōbali of Harirhpur.

Nāgari characters: Kannada language.

1. śrī Ganadhipataye namah | namas tunga-siraś-chumbi-chandra-chāmara
2. chāravī trallōkya-nagārambha-mūlasanabhāya Sambhaiva śvasti
3. śrijayabhuydaya Śālivānasaṅkvarsha 1331 neyā Vīrōdhisam-
4. vatsarada Māgaha śu 15 lu śrīman mahārājadhirāja rājaparamēvara
5. śrī virapratāpa śrī vira Bukkarāyaru prithvisārmaniyava māduvali
6. śvasti śrīmati Hariharaprada śrī Rāmachandra-Sarasvatipaddērige śrī
7. Nrisimha-
8. dēvara puṉiḥ-parāscharāmādigalīge ā rāyaya nirūpadinda śrī-
9. Sāmbanavadeśu tamma śikege sērida . . . goja grāmavannu
10. du . . . dharama-sthalakke teruvudakke ā kuḷa vingādisi-kondu
11. endu hējālāgi Sāntappa-heggadēru tāvu teruva mekke bayala
12. ... vingadišikoṭṭu-teruva kuḷa 6 kke honnu 3 makke
13. bayalaMalanīheggade teguv kuḷa honnu 6 paṇa 5 Kānakkā teruva
14. honnu 4 paṇa 2
15. 
16. 
17. Rāmachandra Vaḍērge āchandrārkkavāgi koṭṭar āgi ā grāmekke salluva.
18. gadde bayalu tōta tudike kūmmari kōhu modalāgi ēmu-unṭādānna
19. anubhavisikōṇdu bārynudu Śrī Rāmachandra-Sarasvatīvaḍēru tamma śīshya-
20. pāramparyavāgi bhōgisuttā bahadu mangala mahā śī śī.

Note.

This records the gift of the village ... godu to the guru Rāma-
chandrārasavatī voḍeyar of Hariharpur, for the worship of god Narasimha, made by
the chief Sambannavodeyar as directed by the king Bukkarāya of Vijayanagar. The
assessment payable for the lands of the village is stated to have been determined by
Sāntappahēggade under the orders of Sambannavodeyar.

The grant is dated 15th lunar day of the bright half of Māgha in the year Virōḍhi,
Śaka 1331. This corresponds to 20th January A. D. 1410. The date is not verifiable.

53.

On a viragal lying in a forest belonging to the village Mattivāne in the same Hobali
of Hariharpur.

Size 6'×3—6'.

Kanṇāḍa language and characters.

1. svasti śī Vinayādītya Poysalādēvaru
2. rājyavanu āluvalluMāragavūndana maga ... kādi sattan
(The rest is effaced).

Note.

This records the death of ... son of Māragavūnda during
the reign of the Hoysala King Vinayādītya.

54.

On a stone lying in the road to Belarekōṭe from the village Kodatālu in the same
Hobali of Hariharpur.

Size 4'—3'×2'—6'.

Nāgari characters. Kanṇāḍa language.

1. Gaṇḍāḷipataye namah nāmas tunga-śiraśchumbi chandra chāma-
2. ra-čhāravēl trailōkya-nagarāramaṇa-mūlastambhāya Svayambhavēl
svasti
3. śī jayābhhydaya Śālivāhanaśaka varsha 1496 neya Hēvalambi saṃ-
4. vatsaraṇa Māgha su 15 punyakāladaḷu śrīman mahārajadhīrāja śrī-vira-
5. pratāpa Śrīrangamahārāyaṇa Penugonḍe simhāsanaṇa-āluvallī
6. Hariharapuradā Sivalliyā mahādhīpiṭakalāda shaq-dārsana sthāpanāchāra-
7. rāda Abhimava ... ... ge Bhayirarasu-voḍeyaravaru.

Archl, Rt.
8. Śivaḷḷi-saṃsthānādā śri Narasimha-dēvara naivēdyak-endu ā Bhayīranaśa vode-
9. yara pādopājīvi Sāntappa-hēggadēru biṭṭukoṭṭa uttāra ga 100 nūruvaraha
10. idake kulada vivara

Note.
This inscription records that Sāntappahēggade, an officer under the Chief Bhairasavadojeyar, in the reign of Śrīrangarāya of Vijayanagar, granted a remission of the pament of 100 varahas for certain lands belonging to the mutt of Śivaḷḷi in Harīharpur in order that the amount thus remitted might be used for the service of daily food offering to God Narasimha in the said mutt. The grant is dated 15th lunar day of the bright half of Māgha in the year Hēvilambi, Śaka 1496. Śaka 1496 corresponds to the year Bhāva and not Hēvilambi as stated in the grant.

55.
On a fragmentary stone lying on the way to Koḍakali from the village Bāvanīge in the same Hōbali of Harīharpur.

Nāgari characters and Kannada language.
1. śrī Gaṇādhiḍapatűc namah Sarasvatıyai namah Nārāya-
2. nāya namah namas tūṃga-śīrāc-ehumbi-ehunda-gitāmna-ehānīc trāṭnīka-
3. magarānmba-mūla-stambhāya Sambhvā svasti śrī jayaḥbhuydaya śaka
4. varusha 1340 nc-
5. ya Hēmālāmbi-saṃvatsarada Vaiśākha śuddha 7 Ā śrīmatu Kāṣyapa-
6. gōtrāda Rikṣaṇkheya
7. Bhōgappayyaṇa makkula Kaḷaṇṇangala Viśvāmitragōtrada Nāgaṇṇagala-
8. kkaḷa Lakhannagala koṭṭa śilā-śāsana-kramaventendare Harīhararāyaru
9. . . dāna-śhārā-pūrvakavāgi tāmra-śasanasthavāgi baha Kēḷurallī
10. Harivakana haravarīya—(the rest is effaced).

Note.
This records the gift of some land at the village Kēḷur by Kaḷaṇṇa, son of Bhōgappaya to Lakhanna, son of Nāganna in the reign of Harīhara, King of Vijayanagar. The grant is dated Sunday the 7th lunar day of the bright half of Vaiśākha in the year Hēmilambi, Śaka 1340. Śaka 1340 is Vīlambī and not Hēmilambi as stated in the grant. The preceding year, however, Śaka 1339 is Hēmilambi and taking this as the year of the grant, the date corresponds to April 25, A. D. 1417 which is a Friday and not Sunday as stated in the inscription.

Part of the inscription is also lost.

56.
Copper plate grant of Krishnārājavadeyar III of Mysore dated Śaka 1767 in the possession of the Lingayāt Math at Bālehonunūr in the Hōbali of Bālehonunūr.

1 Plate.
Kannada language and characters.
1. śrnuḍ brahmāṇḍa-māndala-vidyātamaṇa-hrdyānavaḍya-saṃasta-
2. vēdāgama-prāṇāvādyā-prasiddhā Bhūkaḷāla Vāraṇaśi-
3. puṭa-bhābā-mahāvāma-Harikēṭa-nandana-parāshakritā Jam-
4. vātā-maṭhadhishtita Viśvārdhya-paraṁparānṇyāta śiṁḥa-
5. sanārūḍha paṭṭābhikāsā śrī Śiddhaḷinga-Śvāmigalavara sannīdhige
This records an annual grant of 600 varahas made by Krishnarajavadyar III, King of Mysore, to Siddhalingaswami, seated on the spiritual throne of Vīśvārūḍhiya and guru of Jāmamavati-matḥa in Benares, in order that from this amount 12 Lingiyat priests (Gaṇas) might be fed at Benares every day. This sum of 600 varahas was ordered to be remitted every year by a hundī (bank-note) to Benares on the birth-day of the King.

The grant is dated Friday, 2nd lunar day of the dark half of Āśādha in the year Parābhava, 1767 of Sālivāhana era. The English equivalent of the above date is also given in the grant as 10th July A. D. 1846 which falls on a Friday. This date corresponds to 2nd lunar day of the dark half of Āśādha of Śaka 1768. Apparently Śaka 1767 in the grant denotes the expired year.

57.

A copy of a copper plate grant of Śivappanayaka, Śaka 1646 in the possession of the same Bālehonnur Matt in the Höball of Bālehonnur.

Kannada language and characters.

1. śīrī Ganāḍhipataye namah śīramah Eḻavamurāri köte kōlā
dala śīrī Śivappanāyakkaravavaranu Siddhaṅgiśīṃhāsanaṇa Huchchukā
Virapavodeyarige svasti śīrī jayābhhyudaya Āśāvavānaṣa
daka varuha 1646 neya Parābhava samvatsarada Maṅgha śu 9
śrīmatu Bālehonnuru śimhāśana maṭṭhada Basavalingaṇya
navaru bandu Humachada śime 300 grāmagaḷannu yiṭṭukōṇḍu
śīme kappakaṇike tegedukoljuttėn emba stōmāvāgi āśrīvāda
vijñāpīṣīda vishayakkē ā Bālehonnuru śimhāśanaṇa
maṭṭhadavarige modaliminda bandadānunu rājādhirāja Sōmaśēkhara-
This is said to be a copy of a copper plate grant the original of which is not forthcoming. It records the grant of right to collect Kānike (a religious levy in cash) from persons other than Jiyas, goldsmiths, Kōmaṭis, Bhūsuras (brahmanas), Tīgalaś, and Mēdara residing in Andapura, Sadāśiva Nāgarā Chandraguttī Vudugere Sīkāripura Kūmisi, Sīvamogge, Tarike, Lakkuvallī, Māṇḍagyāde, Ḫoḷe Hōmmūru, Chennagiri Basāvāppāṭaṇa Simra Harapanahallī Kadūr Āraga, Madhuvankānādu Vastāre Tāḷaguppe Keladi Jīya Svarṇākāra, Kōmaṭi Bhūsura Tīgala Mēdara Sīvāyi vūlīda jāṭī Kāṇike tēgēdukkolluvudu śrī śrī śrī Venkaṭa.

Note.

It is stated in the copy of a copper plate grant the original of which is not forthcoming. It records the grant of right to collect Kānike (a religious levy in cash) from persons other than Jiyas, goldsmiths, Kōmaṭis, Bhūsuras (brahmanas), Tīgalaś, and Mēdara residing in Andapura, Sadāśiva Nāgarā Chandraguttī Vudugere Sīkāripura Kūmisi, Sīvamogge, Tarike, Lakkuvallī, Māṇḍagyāde, Ḫoḷe Hōmmūru, Chennagiri Basāvāppāṭaṇa Simra Harapanahallī Kadūr Āraga, Madhuvankānādu Vastāre Tāḷaguppe and Keladi on the 9th lunar day of the light half of Māgūla in the year Parabhava, Śaka 1646, made by Sīvappanāyaka of Keladi to Basavalingaya of Bāḷeḥonānūr Matt, on the latter’s representation that he may be invested with the power of collecting Kappa and Kānike in the 300 villages of Hūmeṣhāme and that Sōmāśekharanāyaka deprived the Math of the above power and conferred it on Śringle Sāstri of Śringle. Śaka 1646 corresponding to A.D. 1724 coincides with Krūdhi and not with Pārabhava, as stated in the grant. Śrigaśāstri as the name of the head of Śringle Matt is never heard of. For the reasons the grant may be regarded as spurious.

58.

A copy of another grant in the same Math.

Kannāda language and characters.

1. śrīmad Ekeva-murāri kōte-kōlāhala rājādhirā ja Śōmaśekharaya-nāyakarayayanavaru svasti śrī vijayābihudaya Śaka varuṣa 1594 ney ananda
2. simratasraya Vaishākha ba 2 lu śrī Bāḷeḥonānūru simhamsanada
3. mathāda Gūρāṃantavāṃiyavaru i samštānāda mé
4. le dushta-krityādigal uṇṭu naḍavālgōṣṭa yaṇa jāvalīge (owing to the loss of the name)
5. bandha abhiprayakke a mathāda baduku jindage sāmānu
6. muntādu lōti uttāra muntādu japi mathadhali
7. ratakkam mūḍre sāmānu Chandramaulēśvara baladāsānka yē
8. kabetta muttīna chavakali gaddige Bhūchakrada-kandu Śvēta
9. chchhatra simhamukhavādāli ishti sahavanu Śringle a
10. graha-rāddalliratakka Śankrāchārya-karasanjātaraṇa Śrina
11. gaśāstrī yemb atge mērīvā avara khāṭ prakāra ātage
12. sārist samśānakke Bhūchakrada kode adhikavādāntahādū
13. bandaddāgi vappisi sāgīsī samśānakke yogānusārakke
14. adhikavādāntahādū tilidu nivu kula-gōtṛagalu Śvēta
15. nade Saivāchārada kāṭṭu Sivabhaṭtarāpāḍu Śādhu Vakkalīga Rā
dōgi Kumbāra kavāḍa jāṭī-samastakku kappo kāṇike vasūli
16. mādikollēkku
This records the confiscation of the images of gods, conchshell, cane, pearl necklace, chair, white umbrella and other insignia of the Bālehmūrī Math and the transfer of the above articles to the Śrīṅgaśāstri along with the enumerated rights of the former Math by Sōmāśekhairānyaka on the second lunar day of the dark half of Vaiśākha in the year of Ānanda, Saka 1594 equivalent to A.D. 1672.

In this record also the cyclic year does not coincide with the Saka year and Śrīṅgaśāstri as the name of the head of Śrīṅgēri Math is unheard of. For these reasons the record may be regarded as spurious.

59.

A sannad of Krishṇarāja Vodeyar the third in the possession of the same Math.

Karnāṭaka language and characters.

1. Virōḍhi-saṃyavatsarada Pushya śu 12 Budhavāradallu śrīmatu aramane-

2. śīme gadgigāla amila kih데다아 barasi kafuhsida Niru-

3. pa adagi Bāḷēhāḷi-simhasana-svāmigalau tamma śīṣyārāja-

4. neya bāgye modalu dēsada mēle sāncārārthhayagī hagahudit-

5. vātīge tegasikōṇdu bandu iḍdeḷī kelavu-kade Brāhmarū mun-

6. tādavārīgī ivarigī vavahāraya bandaddarīna Haṭjūrīge kereka-

7. Jhīsī īvarū hagalu-divatīge hidisikōṇdu bāruva paddha-

8. ti uṇṭō illavō embadāgi vichārisuvallī i maṭhadā avāmi-

9. galū Śīrya Bāḷūru Hariharadīna i bāgye baradu koṭṭa mahaja-

10. ru tandu tōrisaddarīndaśa Mōṭhānī Bakshi Narasingarāyanīge

11. sābakū Śīryada māmala iḍdāgye i svāmigalau hagalu divatīge

12. hidisī koṇdu bandaddu vunṭu embadāgi Narasinga Rāya Haṭjūrallī

13. arike māḍiddarīndaśa Chandragutti amīla Kupparayanū sābakū

14. Bāḷūru amīla māḍuttā iḍdeḷī sadarī Kupparāyana rūb rūb

15. parāmbarisuvallī uṇṭu embadāgi hējddarīndalū sāha māmūlu mēre-

16. ge īvarū hagalu-divatīge hidisikōṇdu tamma śīṣyārājane muntā-

17. da bāgye dēsasaṅchārrakke bandallī aḍḍumāḍadā hāge tākītī māḍuvedu

18. tārīkha 6 ne māhe Jansvari 1830 khattō Honnāvāra

Krishna Rāv munishī hājūru

Signature of Mahārāja of Mysore.

Note.

This sannad records the confirmation of the right to go in procession with torch-light during the day claimed by the Swami of Bālehmūrī Math by Krishṇarāja vodeyar Bahadur III of Mysore on the 6th of January 1830. The date is not verifiable.

60.

Sannad of Krishṇarāja Vodeyar Bahadur III, dated A.D. 1828 in the same Bālehmūrī Math in Bālehmūrī.

1. śrīmad vēdavēdana śiddhānta puruṣāgamēthāśa sakala śāstra-prasiddha

2. śrīmad Virā-saiva-mata sthājanāmēchāryavavya dushṭa-migrha śīṣṭa-pa-

3. ṛnalana śālayavādi vārdhara-pāṭala-paṭu-prabhājana satkriyā-

4. eḥāra-kṣhira-paraśarā-rākṣasajānidi-mihāyamānāṃchāra-

5. mahāmahāhiṣa-Sumbhahhiṣ-ḥiḥḥrat-prabhāva Bhāvabhāva-madhēha-

6. bidu-vidalana-paṭu-panchāsāyvatāra Śivabhaktajana-mānōvana-

7. vasanta śarāpagata-paṇpājara-ranjita jita-kālavādmiyam-

8. dhatama-chanda-mārtanda-mandala vinamad Ākhandala-pundarikājana

Arehl. Rt.
8. புண்டரிக்காஸ்துடி தேவாவினா மகுஷ தாழ்த்துத மாண்
9. மலாப்பரத்தாலப் பெற்று மானச்சூக்கு பாராசவ பார்சினா லா
10. பான்டிக்கர்வா ஜகாயாங்காராயா ஜான்மா கராக்குந்தா ருஷு பார்ப்பா
11. யாமமா விரதத் அ஗்யாஷ்டியா முண் பார்ந்தா ஸ்காஷ் ரூந்தூர்க்கோ
12. பாற்றா பின்னாந்தமக்கா ரிமா ருத்ரமுந்துவாரா குருவாறுவயா
13. நிகுடத்து ஞாமணமா ரிமாம் தண்டாசவாலா வரா வாங்கோப்பா
14. கூருசாரமா சுனாயா பவாரா சாரார்த்தாசவா சுந்தா தொட்டச்சா
15. தாதிக திஷ்டயப்பா மாணாய்ஷாம்பா மாத்தா தேதிப்பம்கால்
16. மாணாய்ஷமாய்ப்பா சாராயாங்காரா பம்புகர்மா நியாஷ ராஜா
17. வா மாணாய்ப்பா விரதத் பின்னா ரிமாம் பாஷ்காமா
18. கந்தாகாமா பாஷ்காமா விரானோம்போம்போம்போம் ரிமா
19. ரிமாம் மாணாய்ப்பா கந்தாகாமா மாணாய்ப்பா
20. மூண்டட்டாமிகாமா ரிமாம் மானுரமாமா மாணாய்ப்பா
21. மாணாய்ப்பா சாராயா பம்புகர்மா
22. வா மாணாய்ப்பா விரதத் பின்னா
23. வா மாணாய்ப்பா
24. வா
25. வா
26. வா
27. வா
28. வா
29. வா
30. வா
31. வா
32. வா
33. வா
34. வா
35. வா

Note.

The sannad is in Kannada language and characters and dated Saturday the 4th lunar day of the dark half of Bhadrapada in the year Sarvadhari, and Saturday the 27th of September A. D. 1828 and written by Munshi Annaya and signed by His Highness Krishnaraja Vodyer.

After enumerating the titles of the Math and stating the names of only a few swamis from Renukacharya to Gurusiddhaswami, then the head of Math, the sannad mentions the titles of the Mysore Royal family and directs the svami not to make use of torchlight during the day time (Hagalu-divatige). It states that if the Math has any record
to show that the Matt has had the privilege of using torch-light during the day the privilege may be renewed and not otherwise; as it would wound the feelings of Brahmins and other people.

61.

A copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannada language and characters.

1. śrī Nandinātha śrī Bhūrīnātha śrī Virabhadra dāvarīge mukhyarāda Naḷa saṅvatsarāda Jvēṣṭhā Su 122 lu śrīmatu Rambhāpurāda vīra-
2. simhvāsanake karttarāda Kapaṭṭāda Yenṭuṭajādeśevāmivavaru namma sim-
   hvāsanada śīyaru makkaḷāḍanṭha Gaṅjaḷaḍa Namaḥ—
3. śīvāya dāvarīge bāraskoṭṭa paṭṭe-vālekramaventendade Gaṅjaḷaḍaṇavu
   vē ayavattu nūru kāḷāraḥaya Aramaṇe
4. Karakudi lingamudre-kāḷaṇu kūhikindali nūru a bhūminu hīduṇu arasugalige
   hēlī kēli kōḍuṇu ayavatta—
5. nūru honnu sālasampmandhavan tegeduhāki śīvachāraṇa hīduṇu ā kalla
   sāsanaṇu maṃsū simhvāsamada bīrīdanu um l
6. ā puravargada-bhūmiyannu gade kha 12 dādi sē [na] bōgarīge pālsikoṭṭu ulidu
   kha ll nu-purvasiṭṭu bāṭta guttige kha 1 ke ṇa 8 ḷu na ni namma
7. śīyarāgi yiddāli niṇna makkalā makkalā svaṭanṭradalī ravi-sāṣigalulla pari-
   yantadallu ninage pālsī kōṭeṇu vi pālsī koṭṭadaralage Virabhadra-dēvara
   dipārā—
8. dhanege ga 2 Muniśvara-dēvara kāḍale palārake ga 4 ḷa ubhayam ga 2½ vanu
   kālakāla pratiyān koṭṭu bārōdu endu bāraskoṭṭa paṭeṭvāle yiddake
9. sākṣhi āduvali-hēgagāde Mullaiyā namma śīyarālage Muniśvara-dēvaru
   Sōmāśēkharadēvaru ṇōsārū purada Čennavīrādēvaru Bānadvādi
10. vīraudēvaru Peṭe Kannayaṣeti namma Basavalingayya ubhayam 2 ra kaṇṭa
    muṭṭida-sākṣhi vappitada baraha śrī Virabhadra dēvaru Yenṭuṭa-jade-svā-
    migala va—
11. pītada baraha kartara apane bāndātā sēnabōga Mahantayya

Note.

This records the grant of a plot of land in Gaṅjaḷaḍaṇapurā by Kapaṭṭa Eṇṭu
jaḍesvāmi to Gaṅjaḷaḍa Namaśēvāyadēva and also to sēnuboga, the village ac-
countant of the place, in the presence of some witnesses named on the 12th lunar day
of the light half of year Jvēṣṭhā in the year Naḷa.

The date is not verifiable.

62.

A second Copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

(Kront).

1. Viḷambi saṃ bāl Saḷavāna ba 10 lu śrīna-
2. t. Keḷādi Sōmāśēkaranāyakarū Rāmmappa-
3. ge barasi kaḷuṇiśida kāryya Bagguni-sīme-
4. yallī Sītāndit-tiradallu Kēchenavaru ka-
5. ṭṭista Viraktamaṭṭakke yē sēme Keḷāṇa grāma-
6. dīnda uttāra-kōṭṭa svāṭegu Hēvasvērmada-
7. li kelavu bhūmi samsīṁṭavāgī ade yī Ke-
Note.

This records the grant of a plot of land to the Virakta Matt constructed by Kenchappa on the bank of the Sitá river by Śomasēkharanāyaka of Koladi on the 10th lunar day of the dark half of Śrāvana in the year Vilambi. The date is not verifiable.

63.

On a brass plate in the same Matt.

Kannada characters.

Śrī

1. guru pitha
2. śrī Rambhāpuri
3. vira-sūnhāsa

Translation.

The seat of illustrious teachers.

The Virasimhāsana of Rambhāpuri (Bālehomnūr).
A copper plate grant of Jayamurinādālvān in the possession of the same matt at Bālechonnur.

Single Plate: Tamil and Grantha Characters.

Tamil language.

A. 1. ya Śuvā Nārāpaneeluttu ivai Neydalūr Tilatayayaneeluttu
2. ivaiy Kuṇḍūr Kilavaneluttu ivaiy Singūdāneeluttu ivai-
3. y Ariśila kilān Siridānakka-neeluttu idAri Vennūr n-
4. ātu p Parāntaka purattu-k-kaṇi kāchehuvan Tiruvi rājar mākka-
5. iyanun Punrā Tirucheruvāchchanaṭṭanelutt-
6. tu ivai Veyāna kuṇṭāneeluttu ivaiy Suvarniru seći eluttu
7. ivai Devūruḍaiyāneeluttu šri Jayamuri- svasti šri yān-
8. dainḍau Jayamuri Nāḍālvaṃkku chechelānimura yā-

B. 1. udainḍāvadu ivvāndu Jayamuri Nāḍālvaṃnāna Pittanavā-
2. da Sendaṇan enga [āchehi Kalandurini ādīgal piranda nā]
3. Raiватi nāl tingādōrum muṭṭāma Jayamurum checharuppe-
4. di-mangalattu muppattiruvarum aįnu kanjyum or pidi
5. neyyum tayirum āṭṭi muppattiruvarkumuppadā-
6. ga idarkku checheyda nilam vēli nilam attai vāykkil
7. idar kellai vaḍa kombinilam kīlakkādāykkilpār-
8. kellaiy karupput-toṭṭattukku mērkum tenpärke

Note.

This consists of a single copper plate, both sides of which are engraved, belonging to the Lingāyat muṭṭ at Bālechonnūr which is regarded as the seat of one of the five original gurus of the Lingāyat religion. The grant is incomplete as some plates preceding and following the present copper plate are lost. Hence the middle portion of the grant only is found in this record.

The signatures of certain witnesses to the grant are first found in this inscription. We next find it recorded that in the 5th year of his rule Pittanavāda Sendanun-

an alius Jayamurinādālvān, made a gift of land, in order that from the produce thereof, an offering of five fruits, one pidi (a measure) of ghee, and curds might be made to 32 Brahmanas every month on the day of the constellation Rēvati, in which constellation his mother Kalanduraiādīga] was born. The boundaries of the land next follow.

65.

MUDAGERE TALUK.

At the village Gōniβīḍ in the Hōbali of Gōniβīḍ, on the doorway of Basavēvara temple.

Modern Kannada language and Characters.

1. Gōniβīḍa sīme Kittulenaṇā Chinchuda Virappagaṇḍa-
2. ra makkalū Dēvaṇnagaudaru yivara hirriya makk-
3. īr Virappagaṇḍanu Basavēvara Śvāmiyavara dēva-
4. stāna yi pēṭhēmalīgegala kaṭṭu bage prā- rambhamādida vivarā ll Chitrabhānu sāṅvatsara
5. Mārgasira bahuṇa 5 lūl yi dēvastāna mālīge sāhā
6. kambha pratishthe māḍiddal Śvābhānumāṅvatsa- radā Nīja Chaitra sū 15 lūl yi Basavēvara-
7. svāmiyavara pūrva pēṭheyinda teralikondū

Archil. Rt.
10. bandu yi dēvastānadalli pratishe māḍiḍaru yan-
11. badāgi yi Gōṇibida stāḷada Śūnabhāga An-
12. ṛaiyyanavarara maga Lingappaiyana pritiyinda yi
13. sōve māḍidavarage sakalaiśvarya dhana dhānya putrarugala
14. koṭṭa ninni sōve tegadukolabēkendu binnahāṃ māḍi ba-
15. rada barahakke āchendrākam a-
16. stu srl.

Note.

This records the construction of Basavēśvarasvāmi temple and some shops in the year Chitrabhāmu and the consecration of the image of God Basavēśvara in the said temple in the year Svabhāmu by Virappagāuda, eldest son of Dēvanāgaurā, son of Virappagāuda of the village Chinuga in Kittalaṇḍ, in Gōṇibid-sime. The inscription concludes with the statement that it was composed by Lingappaiya, son of Anipaiya, shanubhog of Gōṇibid and with a prayer for the welfare of the person who caused the temple to be built.

66.

On a stone set up in Banni Mahākāli temple in the same village.

Size 1′—8"×1′—3″.

Kannada language and characters.

1. svasti vijayadudaya Śālivānaśaka varuṣa
2. 1536 sanda vartamāna Rākhasta saṃvatsarada Māgha śu-
3. dha 8 || . . . . Virappā
4. . . . . saluva Gōni-
5. bīda Kāḷaṇṇamana sunāraru Kāḷaṇṇayakarige darma-
6. vāgaṇiyandu Gōṇibida Paṇcāḷadavaru yi Māgha śu-
7. dha 8 lu virasamayada sunāluvina Kanaṇḍavira pāṇcāḷadava-
8. ralu kūḍi koṭṭadavaru tamma heṇḍara pararige koṭṭa hāge
9. Kāḷaṇṇayakara sāsanava Sappa Lingaṇṇam aureda
10. kuladolage maduvāli hennu gandinali banda hanaṇvanu
11. dēvarige koḍaliljavaru , koḍade yidara makuḷu

Note.

This inscription is engraved on a stone on which an old Jaina inscription was previously incised. The old inscription has been obliterated and the letters of the new inscription have been written over the surface. Still some faint traces of Hoysala type of letters of the previous inscription can be detected. The present inscription seems to record an agreement at the instance of one Kāḷaṇṇapāṇayaka between two sects of Goldsmiths, the Pāṇcāḷadavaru of the village Gōṇibid, and Kannada Vira Pāṇcāḷadavaru of Vira-samaya Sunāluvas that they would freely intermarry between members of the two sects and also that they would pay some money contribution for the service of their family deity, at the time of marriage.

67.

On the pedestal of the Chauvisā Tirthakara image in the same temple.

Size 1½’×1’.

Kannada language and characters of the Hoysala period.

1. svasti śri-
2. matu A-
3. nantana ī-
4. dyāpaneya
5. Chauvisā Tirthaka-
6. ra prati-
7. me mangala
This image with the figures of 24 Jaina Tirthankaras engraved on it seems to have been brought from some ruined Jaina temple and set up in the present Banni Mahankāli temple. Although it is a Jaina figure it is worshipped by goldsmiths who are the chief devotees of the temple probably on account of their ignorance of the nature of the image. This inscription on the pedestal of the image merely records that the Chauvīsa Tirthankara image was set up by some one at the conclusion of a vow of worshipping the god Ananta.

68.

Votagar grant of Pratāpadevāraya of Vijayanagar, śaka 1332 in the possession of Subbābhaṭṭa at the village Kodiṭale in the Höbali of Sringerī.

Three plates with Varāha seal.

Nāgarī characters; language mostly Sanskrit and partly Kannāda.

1. śrī Gaṇđhipatayē namaḥ nama-
2. s tuniga śiras chumbi chandra chāmara chāravē trailōkyanaga-
3. rārumbha múlastambhāya Sambhavē bhūyasē bha (v) atām bhūtyai bhūyai-
4. d Āścharyaśūriparah āhur vihaṃkaṅtāram āgamānām cha
5. yōgiṣeh Harēr Līlāvarāhasya damśhṛṭa daṇḍaḥ sa pūthu vah ī Hē-
6. māḍi kalaśi yatra dhātri chchhatraśriyam dadhau ī asti kahi-
7. rāṇavoddhūtam apāṃ pushpaṃ anuttamaṃ anūnāmaṃ yasa
8. nirmālaiṃ ādhaitē śirasī-Īṣvraḥ ī sadāmānandūhē tasaya
9. santānē Yudussatīnī ī abhōṭ āścharya mādhuryam vasudhāyā-
10. s tapalḥahun ī Sangamō nāma rājabhūtā sārabhūtē tadānayē
11. rējē yasaḥ śūnḍha-chārūgībhūḥ sukirtitaṃ ī surva-
12. tma-nīdhēs tasya samrāḍ āśī tānūbhavāḥ ī rājye Bukka mahi-
13. pālō maṇīnām īva Kaustubhāḥ ī tasya Gaurāṃbihājēbh
14. tamayaḥ sunyōṅnataḥ ī hāragaura yaśāḥ-pūrakārī Hariha-
15. rēvāraḥ ī yat shōdhaṃ mahādāna yaśasā digvihaṃpiā ī
16. bhūyasāṃ abhūvan nṛnām bhuvanāṇi chaturdaśā ī tasayaiva hi
17. nṛpīlaṃsa īdevyabhūt Mēamāṃbiākā Saṃreṇa tasya yathā
18. Lakṣmīnē Śankarasyeva Pūrvaṇī Pitāmahasya Śāvitrī
c. Chhāyā Īvānīti īva ī vilāsa vibhramāṇīśaśīta-
20. skṛita Tīlottamaḥ ī Atṛā īva Anasūyīti Vasiṣṭhaśya-
21. py Arundhati ī Sachi Satamakhasy īvā Saśīnō Rōhīnī
c. yathā Damayanti Naśaś īva Rāmasye Śvāntīla ī ta-
22. sya Mēamāmbīkājānē ī udabhūt sumahōṅnataḥ Pratāpa

(Πα) 24. Dēvarāyō yah putrōbhūt kuvālayēksha-
25. nāḥ ī ī . . . rūpa īva mūrtau yasyāṅgā Anangamīvāpah ī 
pramē- 26. . . . īva dhārmō yah prajāvān svagunār abhūt ī pratyarthi-samīd-ū-
27. dhūtah pratāpāgnau ranē ranēl vijītō yūna virūṇa
28. vijayā śrī karāgrataḥ ī vijayī Vikramāditya Bhō-
29. jabbūpa īvāpah ī anginō yam prachakshante Rājārājaya-
30. tāhakām ī abhangam Anā Kālinga Vangāḍyaisēkāś āmardā-
31. bhūl ī rājāno yam nīshēvante rājāchhināḥ svayaṃ dhīrtitāl ī rā-
32. jādhūrājas tējavāl yō rājaparamēvahā ī Hindūrya-su-
33. rattrō-duṣṭa-śārdūla-mardanāl ī gajaugha-gandabhērūṇgō gajēn -
34. dra-mrigayārataḥ l mūrurāyaraṇaṃjāṅkaḥ pararaya bhayanka-
raḥ l śṛ Tungabhadrāparīghē magarē-Vijayāhāvayē l simhasa-
35. msthāḥ prityā yam avanin  aşağı sah l Sālivāhana-ni-
36. rīṭṭē šakavara kramāgatē l yugmāṅgiguno bhūmya-
37. sanyutē Vikritī vatsarē l Kārtikyām tu śite pa-
38. kṣē ṇa Vādasyāṃ sabhavāsārē l Tungabhadrānadi tīrē-
39. Virūpakṣhasya sannidhāu l Śrī-vatsa gotra jātā-
40. ya varāpastaṃbhā sūrinē bahyāchāpanā varēṇyā-
41. ya yatavān mānasātmānē l padavākyapravānēshu
42. parāṃ prauṣhīṃ upyushē āvādi vidvat kavindrāya
43. Vīshnū siddhānta vēdiṃē Vēṃatāchāryavārya Vī-
44. shnupūjāparāya cha l Dēvarāchārya-putrāya Māya-
45. yanāchāryadhitē l Arunagavēnthakēcheha Hobra-

(II b.)
46. rākhyasya śimani l Vōtgar īti vikhyāta nāma-
47. naṃ grāmām uttamaṃ l Dēvarāgapuraṃ chēti prati-nāma
48. samanvitaṃ l sarvāmānāya cha tattēṃma l samyuktē cha
49. samantaḥ l nidhi nikhēpa pāshāya asītaḥbhōgai-
50. rathētarihi l vividhāśēcha phalar yuktam satātkam sa bhū-
51. rulam l āchandra tārakām bhūktoṃ dātum chāpi nijēchēh-
52. yā l putra paurātiśēcha tatputrāḥ tatsutāḥ taḥ uttaraḥ l Pra-
53. tāpa Dēvarājendra mānanīyō manasvinīma sahīra-
54. nyapayōdharā pūrvakaṃ dattavān madā l

(III a.)
55. tasyāgrahāvaravyasya cha tattēṃmaśiha-
56. yā l sarvēśhām sukhabōdhāya likhaye dēśabhāsha-
57. yā l Vōtgarīgo pratiṇāma Devatāpurakē mūḍalē pēg-
58. padagadi kalinindaṃ padvā tenkalu Kumba kalādi hādavē
data
59. padvāt bīdēda śīme tāruvāri hājādim mūḍalubadavē
data
60. Malāra gādīya tevara niṣuvāniṃ tenkalā śṛ
daṇāpālanayōr mahēyē dānāt śreyōnūpālanaṃ dā-
61. nāt svargaṃ avāpnoṭi pālanād achyutaṃ padam l svadattē đivunyā
data
62. punyam paradattēṃpūlanaṃ l paradattēṃpavāhpēṃ svadattēṃ nish-
63. phalam bhavēt l svadattēm paradattēm yō harēta vasundhāraṃ sha-
64. shti varsha sahasrāni vishēpyaṃ jāyate kriṃiḥ l ēkaiva bhaginī
data
65. lōke sarvēśhāmēva bhūbhujāṃ na bhūjyā na karagrāhāya vijvadattē va-
66. sundharā l sāmānyōyaṃ dharmaset nripānām kāle kāle pālanē-
67. yō bhavadhiḥ l sarvēn ētān bhāvinām pārthivyān drān bhūyō bhūyō yāchate
68. Rāmachandraḥ ṚŚi Virūpakṣa

Note,
After describing the genealogy in the usual way of Pratapadēvaraya of Vijayanagar
the grant records the gift of the village Vōtgar, renamed Dēvarāgapura by Pratap-
dēvaraya to Vēṃatāchārya, son of Dēvarāchārya, of Rigveda, on the 12th lunar day
of the light half of Kārtika in the year Vikritī, Śaka 1392 corresponding to A.D. 1410.
The date is not verifiable. The inscription ends with the usual imprecation.
KOLAR DISTRICT.

69.

KOLAR TALUK.

A copy of Rámasamudra grant of King Krishparaya of Vijayanagar, dated Śaka 1435 in the possession of Saule Sêshâchâr in Kólâr Town.

Telugu language and characters.

1. Subham astu svasti śri vijayâbhuyudaya Śâlivâhana śaka varsham-
2. bulu 1435 aguneti Śrîmukha saṃvat sarâm Āsvîja śu 12
3. punyakâlamandu śrîman mahâraćâdhirâja râja-paramâsâvâra śrî virapra-
4. tâpa śrî Krisna Râyamahârâyalagurû sukhânumâgam śrîrâjaṃ
5. châyachu unâdâgu nuśmad Raghupatinarâyaâkâhâryâvulaina śrîvîra
6. Râmanâyakulâvâru śrî Bhâravâjâ-gòtâ Aparastambhastâtraṃ
7. Yaujâsakhâdhyâulaina śrî Râmaçandraâbhâṭṭôpâdhiyâyula pu-
8. trulaina Haribhaṭṭôpâdhyâuluku iichinha tâmra śasânâ
9. etlannantu mā adhikârâniki chêrina Chinnapalle anu grâma-
10. munaku śrî Râmasamudra anu pratinâmaṇa chêṣi mā-mâtâpitri-
11. vâluku punyûlôka prâjyikai śrî Râma-sannidhîhi sahîryôdâ-
12. ka-dânadhara pûrvâkângânu samarpinchî i grâmanîki chellê
13. nõihyâdi samasta têjasvâmyamulannu miru putra paurtrââlgâ anubha-
14. vinehukoni mā-varâsthâlalukî śrîyâh-prârthana-chêsukîni sukhâgâ vundêdi
15. ani
16. vâpîrînchi iichinha tâmraśasânânu I svadattâdvigunam punyam paradattâ-
17. nûpâlanamu paradattâpahârêna svadattaṃ nishphalam bhavet dânâpalamâyô-
18. r madhyâ dânât śreyomûpalam dânât svargam avâdânti pâla-
19. nād akhyutam pâdām śrî Râma II

Note.

This records the grant of Chinnapalle, newly named as Râmasamudra to Haribhaṭṭô-
paṭhîyâyaya, son of Râmaçandra-bhaṭṭôpâdhiyâya of Bhâravâjâ-gòtâ and Aparastamba
sūtra by the Chief Râmanâyaka, a dependant of mahâraćâdhirâja râjaparamâsâvâra,
âirapratâpa, Krishnarâja on the 12th lunar day of the light half of Āsvîja in the year
Śrîmukha, śaka 1435 corresponding to A. D. 1513. The date is not verifiable.

It ends with the usual impression.

70.

A copy of a copper plate grant in the possession of Kriṣhnaṭâstri, agent of Avani
Mâtt in Kólâr.

Telugu language and characters.

1. svasti śrî vijayâbhuyudaya Śâlivâhana-sakavarsamhambulu I
2. Prabhavâdi chellê varushâmbulu 49 agunanêti Naâ-nâma saṃv-
3. tsara Pushya śu 12 Angarakaâvâramu śrîmad râjâdhirâja râja-
4. mârtânda râjâkandarâ râjakutthîrava râjâtôjîndhi
5. râjamahârâja śrî Yûdava-vaṃsabhî-paripûrṇa-chaṃ-

Archl. Rt.
6. dralayina Guttiharanibbaragandha Basavasankara birudânki-
layina Konkaṇa-duša-vipihālānkuśalayina Māvulāgōtra
7. pavitra layina Peddanāyani Nāllārappanāyaniṅī rauṭuṟūlayina
9. Peddanakṣappa nāyanivāri putralayina Peddanāyaniṅī Šāṁ-
10. ḍhavasā gōtra Ṣaṭasamā-sūtra Yajujākāhdyāyayūlayina
11. Kolāhasthalam Talagundam Agrahāram Sarimallē Subbāvadhā-
12. nulāvāri pautralayina Rāmakriṣṇāvadhānuḷāvāri putralayina
13. Krishṇāśastravrāri Māvulāgōtra pavitra layina Peddānāyani Nāllāra-
14. nāyanivāri pautralayina Peddānāyaniṅī putralayina
15. Peddānāyaniṅī Sarimallē Subbāvadhānuḷāvāri putralayina
16. Rāma Krishṇāvadhānuḷāvāri putralayina Krishṇāśastravrāri Nāllārappa-
17. nāyanivāri putralayina Peddānāyaniṅī putralayina
18. yina Peddānāyaniṅī Sarimallē Subbāvadhānuḷāvāri pautral-
19. yina Rāma Krishṇāvadhānuḷāvāri putralayina Krishṇāśastravrāri
20. vrāyinī chichinā bhūdāna-tāmra-sāsanaṃ etīlamana mā-
21. nayaka-
22. ōtuḷamoka chelle Pedddānāyaniṅīgānaku locitamaivā Rāmakṛṣṇa-
23. śīmanōmu Peddūru-grāmānuku nadachē bhūmiōmu miku-
24. ku puttara-puṭra-pāramparyānagu nadachētattūgānu ī Makara-saṅkranti-
25. māhāpyakkalāmavādu sahira nūdakadāna-dhārāpūrvvamāgānu
26. kāḍarambhām bhūmī g padahādu tūmulu daya-cēki ichchinā,
27. ran ganukā mā peddālaku pritigānu iṣṭa-dāiyyam..... arpaṇaṃ
28. ichināramu mi-puṭra-puṭra-pāramparyānagu sukhānā
29. anubhaviṃchukonvācchehēdi ani vrāyinī chichinā dāna sāsanaṃ
30. svadattād dvigunāmu punaṃ paradattāmānuḷānaṃ para-dattāpaḥrahēpa
31. svadattām mabhālām bhavētsa dattām paradattām vā yē harēta vasun-
32. dhāraṇa śahṣṭhī-varsha-sahasrāṇi vishṭhāyām jāyate kriṃiḥ
(āri Gopolā)

Note.

This records the grant of the village Pedddūrū to Krishṇāśastrī, son of Rāmakriṣṇāvadhānī and grand-son of Sarimallē Subbāvadhānī by Peddanāyani, son of Pedda Venkaṭaṃpanāyani and grand-son of Peddanāyani Nāllārappanāyani with titles mentioned in the paper. This is dated Tuesday the 12th lunar day of the bright half of Pūshyā and first day of Makara in the year Nāḷa, Saka year not fully mentioned.

71.

On a rock close by Aralali in the Hobali of Kōḷār.

Size 6°×4½—6°.

Kannada language and characters.

1. svasti 𑄱𑄴 viṣṇyāḥbhudaya Kalivarusha 1453 Saṅkara varusha 1336 neya māge
2. śalluva Ananda-saṃvatsara
3. 30 Sō Arda-nakkhata Prātiṣṭhāya Bava karana-sūryagrahana-pūnya-
kāla-
4. dalu ērman mahārājādhīraja rājapramēsvara pārva-dakshina-paṣchi-
mottara-chhatuṣa-samudrādhipati
5. śrīvīra-pratāpā Vijayarāya-mahārāyā kumāra Pratāpā Dēvarāya-mahā-
rāyaru prithvirāyangeyīvai ērman mahā-
6. pradhāna Perunāḍedamāyakara tamam Māḷḷanaṅgalu Bannamaradalu
Lakkhaṅṇodeyāra nirūpādinda Nāyakatanava māduvali
6. tamma Nāyakatanake saluva Kōḻalanādalū Mukkanna Vodeyara Sonnagana-ṇaṟu Setṭiyahaliyā

7. bhāgeya Areyahaliyā paśchima-bhāgadalū nānū Ṭhārāvāgī biṭṭa Māra- samudravanu

8. kunṭe kaṭṭe tīṭaaudhe anekaṭṭu kāḷārmahā nīrārmahā eda ege gūyava- lu modalāda samasta . . . svāmīyavanu

9. Haritasagōtra Apastamba sūtra Yajuś-sākāhādyāyigalāda Naṉjavappavara kumāra Mahā-

10. dēvavayyagalē sa-hiranyodaka-dānadhārāpūrvasvāvī ā grāmavanu

11. nīvu nimma putra-pavutra-pāramparyāvāgī sukhadinda anubhavisikoṇdu ā grāmada Hiriya [kereya]kelage hattu kolaga gadde-

12. yanu ēri brāhmaṇa akhilāndakōṭi-brahmāṇḍanāyaka dēvātā-sārvabhaumā ēri Tirumalenātha dēvara pāditaradi-

13. pārādhanege salisuttā āchandrāku athāvyāvī sarvamāṇa agraḥāvāgī anubhavisūdū nimma bhūmīgalu

14. dānādhihrayangalē salavadu nimma kerege unāmānavādare nīvu mahā-

15. i śāsaneda mariyadevali śrīmad akhilāndakōṭi-brahmāṇḍanāyaka dēvātā-

16. sārvabhaumā ēri Tiru-

17. malenātha-dēvara munde prāmaṇava mādi śīlā-śāsanāva māḍīkoṭṭevī āvī nīvu yi

18. agraḥāravanū sarvamāṇyāvī ā-achandrākasthāhyāvī anubhavisu sukham bālūndu

19. namma śīrī-putra-jñāti-sāmantara anumatadinda arasivanava matadinda namma svāruchiyinda vo-

20. jambuttu koṭṭa dharma-śāsana sva-dattām paraddattām va yō harēta

21. vasundharam shashṭivarīsha

22. sahasrāni viśhṭāyām jāyate kṛmih dānapālanayor madhyē dānāt śrayoṇu-

pālanam dā-

23. nāt svargaṁ avāpṇōti pālanād aczyutam padaṁ śīr śīr śīr śīr

Note.

This inscription records the grant of the Agrahāra Village, Mārasmudra with its tank, well, gardens, dry and wet fields to Mahādeva, son of Naṅjavappādevya of Harītasaṅgōtra and Apastambasūtra by Sonnagavāṇḍa, son of Mukkanna-yodrye, invested with the power of Nāyaka over Kōḻalā-nāḏu. At the time of the inscription, Mallaṃṇa, younger brother of Perumāḷe Daṇḍāyaka, was a Nāyaka of Bammamasudra under the orders of Lakkhaṇḍodya, while Pratāpādevaraya, son of Vijayarāya-mahārāya, was ruling over the earth. The grant is dated Monday the 30th lunar day of the year Ananda, Śaka 1356 and Kali 4635, there being a solar eclipse on the day with the constellation Arūra, with Prūtiyōga and Bāvakaraṇa. The date corresponds to Monday the 7th of June 1434 A. D., with the constellation of Ārūra. There was a solar eclipse on the day. The yoga of the day was Atigāṇḍa and not Pṛti as mentioned in the inscription. The done was bound to make over a wet field with the sowing capacity of ten Kolagas under Hīrekere for the service of offering food to God Tirumalenāṭha. The inscription ends with the usual imprecation.

Note.

This records the death due to fall on the spot of Bairarasu on the 12th lunar day of the dark half of Vaiśākha in the year Phāvanga. The date is not verifiable.
On a rock at the foot of the hill to the west of the road leading from Talagunda to Bussênahalli in the same Hobali of Vakkalêri.

1. svasti śrīmatu Paridhāvī sam-
2. vatsara Śrāvaṇa ba 1 Guruvara-
3. dalu śrīmatu Sugutṣāra A-
4. yyappana varṣa tamma purōhita
5. Narsambhaṭṭarige dānamādi-
6. koṭṭa hola kham $\frac{1}{2}$ idake ā-
7. ru tappalâgadu Râmappa bare-
8. daddu-

Note.
This records the gift of a dry field with the sowing capacity of half a khandi to priest Namsimhabhaṭṭa by the chief Sugutṣu Ayyappa on Thursday the 1st lunar day of the dark half of Śrāvaṇa in the year Paridhāvī. Râmappa is the name of the engraver.

74.

On a rock under a Honge tree close by Dhanamaṭṭinahalli in the same Hobali of Vakkalêri.

1. Śrīmukha sam . . . . Mārga-
2. āra . . . . varadalu śrīmatu
3. Virōjipantaru tamma baṇṭa Ti-
4. mānantage koṭṭa hola . . . . .
5. . . . pāpa
6. śrīchauḍēṣvāri . . . . pāda
7. . . . . śrī . . . śrī

Note.
This records the grant of a dry field by Virōjipantaru to his servant Timmaya.

75.

On a rock to the south of Purahalli, a deserted village in the same Hobali of Vakkalêri.

1. Krōdhana-sampvatsarada phālguna śu 1 Buddhavaradalu
2. Bommarasara maga Chikkaranasan mā-
3. disida Manjugulî yemba kereya
4. kelage śrīmad akhillândakotī bra-
5. hmânda nāyaka devastārvaṭbhauṁa
6. śrī Varadarâja svâmīyavarâ dipa-
7. mâle sēvege koṭṭa gadde kham $\frac{1}{2}$
8. idake tappulâvâru suttanâya tihn
9. davarâ śrī śrī.

Note.
This inscription records the grant of a wet field with the sowing capacity of half a khandi under the tank, Manjugulî of his own construction, for the service of maintaining a light before God Varadarâja by Chikkaranu, son of Bommarasu, on Wednesday the 1st lunar day of the light half of Phâlguna in the year Krōdhana.
On a rock on the hill to the north of Dhanamaṭṭinahalli in the same Hobali of Vakkaleri

1. Ananda-saṃvatsaraṇa nīva Jyēṣṭha
2. śū 5 lu śrīmad rājādhirāja rāja-
3. paramēśvara śīr vira Venkaṭatati-du-
4. va mahārāyuru prithivaiśa rājāva-
5. nāluvalli śrīmatu Sugutūr
6. Tammayagauḍa makkalu śrīma-
7. tu Momnāyigaḷu Prasanna Gangā-
8. dharēśvara svāmīyavarīgē samārpi-
9. sīda Ganjuhaḷi grāma

Note.

This records the grant of the village Ganjuhaḷi for the service of God Prasanna Gangādharēśvara by Momnāyī, son of Sugutūr Tammayagauḍa on the fiftieth lunar day of the light half of nīva-Jyēṣṭha in the year Ananda when Venkaṭatapatidēvarāya was ruling (over Vijayanagar).

77.

On a rock on the hill on the boundary of Maṭṭirahalli in the same Hobali of Vakkaleri.

Telugu language and characters.

1. svasti śī Veya saṃvatsarāṁ
2. Āśvija su 10 Guruvāra-
3. munādu Viramanayakudu
4. pulitā ṁotlāji ṛ pulini jaṁ-
5. pi tānu Svargamu chērenu śī

Note.

This records the death of Viramanayaka due to the wounds he received from a tiger which he killed on Thursday the fiftieth lunar day of the light half of Āśvīyuja in the year Vyaya.

78.

On a broken stone on the road to Kallanḍūr to the south of Mangasamudra in the same Hobali of Vakkaleri.

Kannāḍa language and characters.

1. śī Subbajiyara maga
2. Maniyappage hajaratu
3. Mulak sahēbaru ko-
4. ṭṭa kaṭṭu-kodage ho-
5. la ḍ śī

Note.

This records the grant of a dry field with the sowing capacity of 5 koḷagas as kaṭṭu-

kodage (a gift for constructing some tank or other) to Maniyappa, son of Subbajiya

by Mulak Saḥib.

Archl. Rt.

21
On a rock to the west of the quarry at the foot of the hill in Bitténahalli in the same Hobali of Vakkaléri.

Size 4" - 6" x 3" - 9".

Kannada language and characters.

1. Siddhráthi náma sangvatsaráda Śrávaṇa ba 5
2. Bhánaváradala Déśakulakaraṇi Venkaṭa-
3. rámayayana varana makkálu Naṉjuṉḍayya-
4. navaru Sugutúra Śri Tammayagavuddara
5. appaneyinda Śri Vrabhadra-dévaríge
6. samarpisida mányada hola ¼ hatta
7. kolagavanu arhaka Naṉjayaṉu a-
8. smhavisikoṇḍu dévara sève nađiši-
9. konḍu yihu endemic barasikoṇḍa dhá-
10. rma-sásana súriya chandráru sákshi-
11. giḷu śri ll

Note.
This records the grant of dry field with the sowing capacity of ten kolagas for the service of God Vrabhadra to Nanjaya, the archak, by Nanjundayya son of Déśakulakaraṇi Venkaṭarāmayya, under the orders of the Chief Sugutúr Tammanagaḍa on Sunday the 5th lunar day of the dark half of Śrávaṇa in the year Siddhráthi.

80.

On a rock in the field of Muniyappa to the north of Mangasamudra in the same Hobali

Kannada language and characters.

1. Mangasamudrada ma-
2. hájanamangu Lakhkappa-
3. raśige koṭṭa mányahola ná-
4. giḷa
5. idake sella...

Note.
This records the grant of a dry field with the sowing capacity of 4 kolagas, free of taxes, to Lakhkapparasa by the Mahájanas of Mangasamudra.

81.

On a rock to the north of the house of Kumbāra Rāmayya in the village Sahapura in the Hobali of Huttúrū.

Kannada language and characters.

1. svasti śri vijayabudda Śalivahana
2. saka varsha 1543 neya Durmati sangvatsara Vaiśakhā
3. ba 12 lu śrimatu mahárajádhirája Rámarája vóge-
4. yaru prithvhi śámśárya māduvalli Hobali-
5. ya mahájanamangu bayala śri Sómásva dévāra
6. paditara diparádhane gági biṭṭa gadde kham ¼
83

Note.

This records the grant of a wet field, with the sowing capacity of half a Khandi for the service of offering food and lights to God Sömēśvara by the Mahājanas of Holali on the 12th lunar day of the dark half of Vaiśākha in the year Durmati, Śaka 1543 corresponding to A. D. 1621 when Rāmarāja-vōḍevar, mahārājādhirāja was ruling over the earth.

82.

On a rock called Kothāradabande in the same village Sahapur.

Kannada language and characters.

1. Palavanga saṃvatsara Chayitra su 1 Sō-
2. maṇvāradalu Bācheyanāyakara makkalu Ma-
3. leyanāyakaru Sömēśvaradvēvara
4. dipamāle sēvege aigula holava-
5. nu mānyavāgi samarpisidaru śri Sō-
6. mēśvara dēvara pādavē saraṇu śri.

Note.

This records the grant of a dry field with the sowing capacity of five kola gas free of taxes for the service of dipamāle (lights) to god Sömēśvara by Maleyanāyaka, son of Bācheya-nāyaka on Monday the first lunar day of the bright half of Chaitra in the year Plavanga.

83.

On a stone pillar lying below a honge tree in the bed of the tank at the village Holali in the same Hobali of Huttār.

Size 4'—3" × 1'—6".

Telugu language and characters.

1. svasti śrīmatu Krishṇapanaṇyaṇi-
2. gāru-binṭarārōtu Vījaya sam-
3. vatsarasā Makra sankrānti punya-
4. kālamandu śri Chavudēśva-
5. ri ammavāriki bhakutinin-
6. chi kaṭṭinchina vijaya-
7. maṇṭapam chanda śri-
8. yādalu . . . .
9. vuṇḍēdi . . . śri Chavudē-
10. śvari ammavāri pādamē ga-
11. ti śri . . .

Note.

This inscription records the construction of a maṇṭapa for the service of goddess Chaudēśvaramma by a soldier in the service of Krishṇapanaṇyaṇigāru in the year Vījaya on the holy day of Makarasankrānti. The date is not verifiable.

84.

At the same village Holali, on a boulder to the east.

Size 3' × 2'—6".

Kannada language and characters.

1. śrīmatu Paingalānāma
2. saṃvatsaraṇa Śaḥāḍha śu 13
3. Sōnavাতraḍalu Viramara-
4. sara makkaḷu Rājayagalu
5. Holaliya purūḥita Śri
6. Nanjundabhaṭṭarige taṇmina
7. tande Viramarasaarige punya-
8. lōkavāgābēkendu samarpisida
9. hola khaṇḍa hattu kolaga idake kē-
10. du bayadisavaru gōva kondā
11. pāpadali hōharu śri

Note.

This inscription records the gift of a plot of dry land of the sowing capacity of half a khaṇḍi by Rājaya, son of Viramarasu, to Nanjundabhaṭṭa, a priest in the village of Holali for the spiritual benefit of Viramarasu, on Monday the thirteenth lunar day of the white half of Āśaḍha in the year Paṅgaḷa. It ends with the usual imprecation. The date is not verifiable.

85.

On a stone set up in the field of Pāpekauḍa, two miles off to the east of the same village, Holali.

Size 6"×4"—3".

Old Kannaḍa characters and language.

1. svasti śri Kālaḍiya Ma-
2. ṣgalada turgojUddhattōn āpadimbare
3. de a Kōmanagale ivange kalmāṭu koṭṭadu panner-
4. du kalaṇi dēvapāgadiyali ne . . .
5. koṭṭadu sa . . ri pādeda
6. . . . . . . . polala
7. . . . . . . . ydōr
8. . . . . . . ppor

Note.

This inscription is in old Kannaḍa language and considerably effaced. It seems to record the grant of some wet land to a warrior called Uddhatto in memory of the death of a soldier named Koman in a cattle raid of Kālaḍimangala. The last three lines are effaced.

86.

On two pieces of stone lying in front of the house of Śitārāmabhhaṭṭa in the same village Holali.

Old Kannaḍa language and characters.

(Ist piece)
1. svasti Śripurusha mahā-
2. rājar prithivi-rājyaṁ
3. . . . . . . . nāḍa

(IInd piece).
1. malpa okkalledā . . .
2. ra Avantiya . . . .
3. ṭaṭaṭṭu kārojmara
4. du koṭṭu kere kila
5. . . . orkkeṇḍiga kala
Note.

This is an old inscription belonging to the reign of Śrīpurusha, a famous king of the Ganga dynasty (Śaka 710 from other inscriptions). It records the gift of a plot of land of the sowing capacity of one Kañdi. The donor’s name is effaced.

At the same village, Holali, a sannad in the possession of Sōmaya.

Kannada language and characters.
1. Rāja śrī Kōḷāradu Amīla Chenna-Garuḍāiyya-
2. navarige Pūṁrāya vanavaru barāsida Nirūpa adāgi
3. i Tālkhu Holaliagrahārada grāma 1 kke Savumya
4. savvatsaraṇa būrjulu gu 387½ 1 paiki
5. kaṅgu 250 immuṇavattu varahavannu Brā-
6. hmare kaḍeyinda aramanegē tegedukondu
7. grāmavannu Brāhmama vaśakke koṭṭu bāki kangu
8. 137½ 1 nu nūru mūvattēlu varaha āru haṇa
9. vannu vṛtti 64 kke mane 64ke 2 2 bhaṭamānyya-
10. vāği varushampratityallu sarāsagodisi Siddhārthi
11. savvatsaraṇa brāhminyaya naṭaṣikondu baruvudu Rauṇḍri
12. savvatsara Chaitra śiddha 9 lu ruju śrī

Note.

This is a nirup (order) issued by Pūṁrāya, Dewan of Mysore, to Chenna-garuḍāiyya, omil (Amīlar) of Kōḷār directing that out of the total amount of 387 varahas and 6 haṇas payable as tax for the agrahāra village Holali for the year Savumya, only 250 varahas were to be collected from Brahmins and paid to the Palace and that the balance of 137 varahas and 6 haṇas were to be remitted as bhaṭamānya for the 64 vṛttis of Brahmins in the village. This arrangement was to come into effect from the year Siddhārthi. The grant is dated the 9th lunar day of the bright half of Chaitra in the year Rauṇḍri. The date is not verifiable.

88.

At the same village Holali in the Hobali of Huttār, on a pillar lying on the bank of the river.

Size 5"—0" x 1"—2".

Old Kannada characters.
1. svasti śrī Kāḷaḍi—
2. yammiṅgalada mahā—
3. janada turugolo—
4. | Paleyān kādi sattōn.
5. avange paddikkoḷa kāḷa-
6. ni parīhārum koṭṭōr

Note.

This inscription records the death of one Paleyan in a cattle raid of the village Kāḷaḍiyamangala and the grant of a plot of land with the sowing capacity of 10 kolagas in his memory by the mahājanas.

89.

MULUBAGAL TALUK.

Copy of a copper plate grant of Tirmunabarāya of Vijayanagar dated Śaka 1499 in the possession of the Agent of the Śrīpāḍarāya-Maḻha.

1. namas tunga-śiraśchumbi-chandra-chāmarachārave tāmilōkya-
2. nagarātmambālamōlastambhāya Sambhavē svasti śrī jayū-

Areḥl Ṛt.
3. bhuvahana šakābda 1499 nē Īvara-samvatsara Pālgoṇa ba 30 Samivara ārima mahārājādhirāja rājaparamēvara ṛī virapratāpa ṛī Tirumala-lēvamaḥārāya-raiyana varu Chandragiri-yalla ratna-simhāssanārōjdarāgi rājyavan āluvallī nādaprabhu Nanjegavanajaru Sṛvatsa-gōtrada Āpastamba-sūtra Yajuś-sākhādhyāyīgālīda
4. Venkatāramabhāṭṭa putrāra Timmarājābhaṭṭarige kōtta bhūdāna-dharma-sāsana kramav-ent-endare namma ā-lige saluva Bairakūrige saluva Hāruvahalli grāma-vanu sarvamānyavāgi Śuryoparāga-purunkerā-
5. dalu ṛī Raghunāyaka-svāmi-sunmudhiyalli Krishnārpa-pa-buddhīyinda sarvamānyavāgi sahiranyōdaka-dāna-
6. dhārāpūrvakavāgi dhārevaṇ endu koṭṭeveda kārāma in grāmāda chatus-simeyolaguḷa nīlhi nikshēpa modalāda
7. ashta-bhōga-tėjā-svāmyavantu kāḍārambha nirārambha modalāda samastavanna dāna-ādhē-kraya-viminīmaya
8. bhūyagamgile yōgavāgi nīva nimmā pura-pavutra
9. pūranapareyāgi āchandārīka-sthāyīyāgi i Hā-
10. ruvahalli-grāmāvanu anubhavisikōṇjuṇ sukhadalli
11. yīhūdu koṭṭa tāmbra-sāsana II Avamēdana-sahasrānī
12. Vājapēya-śatānī cha l krītāv tat-phalam āpnotī bhū-
13. mi-dānāt tad asunotī lī gavyantē pāṁsavo lōke
14. ganyantē varsha-bindavah l na gányantē vidhātrājī vipra-dattā
15. vasudharā l na vishāṃ vishāmīty āhur Brahmasvaṃ vishāṃ uchy-
16. te l vishāṃ ēkākānum hanti Brahmasvaṃ pura-paurtrīkam || śri ||

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. This record registers the gift of the village Hāruvahalli, belonging to Bairakūr, free of taxes, to Timmarājābhaṭṭa, son of Venkatāramabhāṭṭa of Sṛvatsagōtra, Āpastamba-sūtra and Yajuś-sākhā, made by Nanjegauda, nēdu-prabhu (Chief of Nādu) in the reign of Vījaya-sagar King Tirumala-lēvā seated on the jewelled throne at Chendragiri. The grant is stated to have been made with pouring of water on gold, in the presence of God Rāghunāyaka on the holy occasion of solar eclipse on Saturday, 30th lunar day of the dark half of Pālgoṇa in the year Īvara, 1499 of Sālivāhāna era. This date corresponds to Saturday March 8, A.D. 1578 on which day a Solar eclipse is shown as having occurred according to Śvamikānu Pillay's Tables.

The grant concludes with three stanzas eulogising the merit of making a gift of land, which may be translated as follows:---

The merit that one gets by making thousands of horse-sacrifices and hundreds of Vājapēya-sacrifices is attained by the gift of land. One can count the number of dust particles on earth and that of the drops of rain; but even Brahma cannot calculate (the merit attained from) the gift of land made to Brahmans. Poison is said to be no poison, but the property of Brahmans is said to be real poison. Poison kills only one while the confiscation of the property of Brahmans kills not only the person who seizes it but also his sons and grandsons.
On a rock to the east of the tank at the village Dārēnahaḷḷi in the hōbali of Mula-bāgal.

Kannada language and characters.

1. śrimatu Khaṇa sam-
2. vatsaraṇa Pushya ba 30
3. sūrya-grahāṇaṇa
4. luv Īṣvārayaka
5. ru nāyakatanak
6. saluva Hiriyaṇa
7. duvina grāmadalū
dharmarāja Bindusāra
8. pancharāgadavara brā-

9. hmaṛarige baresi koṭṭa
10. dharmaśāana ā vīra
11. chikka-kerayva kelage
12. ondu khaṇḍuga
13. gaddeyanu daya-
14. palastaru i-dharmava-
15. nār obbaru alupa-
16. līgadu

Note.

This inscription registers the gift of a plot of wet land with the sowing capacity of one khāṇḍuga situated below the small tank at the village Hiriyamaṇḍuvu made by Īṣvārayaka to the Pancharāgadvala Brahmānaru (Astrologers and Calendar-makers). The grant is dated 30th lunar day of the dark half of Pushya in the year Khaṇa, on the occasion of a solar eclipse. The date is not verifiable. The record ends with the usual imprecation.

Copy of a copper-plate grant dated Saka 1621 in the possession of Kēṣavāchār in the village Hebbāṇa in the hōbali of Bhairakūr.

Telugu language and characters.

1. svasti śrī vijayābhīyudaya Śālivāhana Śakābdumbulu 1621
2. agunēti Pramāthināma-sanvatsara Bhādrapada ba 30 Budhavāram Śūryo-
3. parāganā Hasta-nakshatra-punya-kālam andu śrimat paramahampa-pari-
vṛgap-
4. kāchhāryalayina padavāya-pramāṇa pāravārārangiṣa sarvatrantra-
5. svatantrul ayina śrimad Vaishṇava-sidhāntapratishthatāpanāchāravyu-
6. layina śrimad Gopānatā-divyaśri-pīdapa-padāmprāndhakalayina śrim-
7. ma śrī Vēdanidhi svāmualavāri paramparāśiṣhyualayina śrī Prajñānudhi svā-
8. ni śripāda vodeyaluvārki śrimat Gopānāhasvāmivāri bhan-
9. dārānikī chaturthi gōtram Rangappakāḷākalkulaśodey alavā-
10. ri pautrulayina Nallapakāḷaśakulavodeyulavāri putrula-
11. yina Uttama Rangappakāḷakalkavodeyalavāru iechchāma mathamu
12. dānaśāsana mā yēlubādi ayina Āraṇipālyam nālugu
13. mārgamulu vachchē vaḍa perika kāya dhānyamparikulu saha parika
14. 1 ki kā l kāsu vokaṭi palaśaraku perika 1 ki kā 2 kāsulu reṇḍu
15. yē kramānaku yimmari mā peddakalu sukrtamugānu sahīranyo-
16. daka dāna dhārāpūrvakamugānu kaṭṭa ko chēsimānu-
17. ganuka matham śishyapāramparyamugānu ā-chandrārka sthā-
18. yigānu anubhavāniki techchukoni śishya pāramparya
19. mugānu anubhavinchikōnī sukhāna vundēdi ani
20. śrī Prajñānudhi Śripāda vodeyaluvāri śrimad-Gopānāthad-
21. svāmi-bhāndārānuku Uttama Rangappakāḷaśakulavode-
22. lavāru iechchāma dānaśāsana mānānapālayo-
23. r madhyē dānāt śrēyōṇūplānām dānāt svargam avā-
24. pnōti pālanād achyutan padam sāmānyōyam dharmā-

Note.
This inscription records the grant of the right to collect taxes on merchandise passing through the town, Ārapīyam, at the rate of 1 kāsu per bag of paddy, cocanunt, and grain and 2 kāsu per bag of miscellaneous articles, made to the Mādhya guru Prajānāidhīsvāmi-ṣrīpadavaideyar, disciple of Vēdanidhīsvāmi for the treasury of god Gōpūnāthasvāmi in the Matt. The donor is the chief, Uttamaraṅgappā Kāḷākakula-Vōdeyalavēr son of Nallappa Kāḷākakula Vōdeya, son of Rangappa Kāḷākakula of Chaturtha-gōtra. The grant is dated Wednesday the 30th lunar day of the dark half of Bhādrapada in the year Pramāthi, 1621 of Śālivāhana era, on the holy occasion of solar eclipse with the constellation Hasta and this date corresponds to Wednesday 13th September of A. D. 1699, a day with solar eclipse and constellation Hasta according to Svāvikānu Pillay’s Tables. The grant ends with the usual imprecatory stanzas.

92.
On a stone set up in the field of Appaya in the village Kottūr in the Hobali of Bairakūr.

Kamāda language and characters.
1. Ānandaśāma-samvatsara-
2. da Mārgaśira ba 1 lu śrīma-
3. tu Mādayagalu nādagavu-
4. datana va māduvalli tamma
5. pitrigalige puyavāgabēkenā
6. śrī Chandayadēvarige sama-
7. rpsida hola kham ½ ida-
8. nu kejisidavaru tamma tā-
9. yige tapidavaru śrī

Note.
This inscription records the grant of a dry field with the sowing capacity of half a khandi for the service of god Chūdaya by Mādaya, a Nādayaṇḍa, for the spiritual peace of his ancestors, on the 1st lunar day of the dark half of Mārgaśira in the year Ānanda. It ends with the usual imprecation. The date is not verifiable.

93.
At the village Dammaand Proceedings in the Hobali of Malanayakanahalli, on a rock near the road leading to Vēgāmaṇḍūru.

Size 2'-3"×3'-6".

Kamāda language and characters.
1. Angirasa-samvatsara Phālguṇa sa 1
2. Ā daandu Mallapagaṇa Lingaṇṇaṇu purō-
3. hita Narasimha-bhāṭarige purōhita-mā-
4. nyavāgi biṭṭa muguḍagaddeyanu avaru
5. tamma putra-pavutra-parampāryāgni anubha-
6. visokondu namma vamsādavargī śrīyassannu
7. prāthiṣṭutta irābēkendu koṭṭa dāna-śilla-
8. śāsana sūrya-chandradigala śūkshigaṇu śrī
This inscription records the gift of a plot of wet land with the sowing capacity of three kōlagas as hereditary purūhita-mānāya to puruhāt Narasimhabhaṭṭa by Linganā, son of Mallapa. The grant is dated Sunday 1st lunar day of the bright half of Phālguṇa in the year Angiṣa. The date is not verifiable. The witnesses to this grant are stated to be sun, moon, etc.

On a pillar in front of the village Sangasandra in the Hobali of Duggasandra.

Kannada language and characters.

| 1. Srimukha saṃvva- | 9. kula- |
| 2. taraḍa M (v) aiyiśa- | 10. tilaka |
| 3. kha śudha navami | 11. . . . Agarada |
| 5. śrīmatu Dēśaiy | 13. Sangēśvara dēvār |
| 6. Rāma-rājaya- | 14. sēvṛtha cttisida |
| 7. gajā . . . . . . . . . . | 15. maṃṭapa |
| 8. . . . . . . . . . . | 16. . . . . . . . . . . |

Note.

This inscription records the erection of a mantap for the service of God Sangēśvara by Bālayya of Agara during the rule of Dēśaiy Rāmarājaya. It is dated Friday 9th lunar day of the bright half of Vaiśakha in the year Śrimukha. The date is not verifiable.

At the same place.

Kannada language and characters.

| 1. Kṛdhi-saṃvatsaradā Chaṭra | 17. ba grāmavānu |
| 2. ba 8 lu śrīmatu Kuru- | 18. ā dēvara pri- |
| 3. damaleya Timmaya- | 19. tyarthavāgi koṭṭevāgi |
| 4. gajā makkalu Rācchayya- | 20. nīvu putra-pavūtra- |
| 5. gajā chandrārāga-nimitta- | 21. parampareyāgi |
| 6. vāgi a aṣṭānika Kaṇṇappage | 22. ā grāmaka saluva kā- |
| 7. barasikotṭa dharma-sāsana- | 23. dārabā-modalāda |
| 8. kramaventendare śrīmad akhilanda- | 24. samasta-svāmyavānu |
| 9. kōṭi-bra | 25. nīvē vanṣa-parampare- |
| 10. . . . . . . . . . . . . | 26. yinda anubhavisi |
| 11. ra śrīmatu Sangēśvaradēvara | 27. śrī dēvara kāya-vanu |
| 12. amritapaḍi dipārādhane-ni- | 28. madisutta bahadendu |
| 13. mittavāgi namma | 29. barasikotṭa-sā- |
| 14. saluva Kuruḍumale- | 30. saṃa śrī Sangēśvaradēvara |
| 15. imeyolagāna | 31. pādavē gati |
| 16. Karapanahalḷi yem- | |

Note.

This inscription registers the gift of the village Karapanahalḷi in Kuruḍumale-sīme to Kaṇṇapa, manager of the temple of God Sangēśvara, as a hereditary grant, for the service of offering food and lights to the God. The donor is named Rāchayya, son of Timmaya (of Kuruḍumale). The grant is dated the 3rd lunar day of the dark half of Chaitra in the year Krodhi, a day of lunar eclipse. The date is not verifiable.

Archl. Rt.
On a virakal buried in earth near Isvara temple in the village Balla in the hōbali of Avani.

Size 4'\times 0'\times 5'-0'.

Old Kannada characters and language.

1. svasti śri Dilipayyaṁ prthivirājyaṁ gyeś śri-
2. mat Tribhuvana-karttar tapa-rājyaṁ gyeve
3. Ballada lenka Mane-Mudda Mallayaṁ īra
4. tuṁ-huyi (lo)-
5. lolu tu-
6. ruvaṁ kaṭṭi
7. kādu sattu
8. saggivādam
9. Poraka Ma
10. leya kala
11. nilisido

Translation.

Be it well. While Dilipayya was ruling over the earth, and Tribhuvanakartar was governing the spiritual kingdom (tapa-rāja), Mane Mudda Mallaya, warrior of Balla, protected the cows in a cattle raid of the village (Balla) and attained heaven in fighting. Poraka Maleya set up the stone.

Note.

This record belongs to the reign of the Nolamba King Dilipayya also known as Īpī Nolamba who seems to have been reigning from circa 943 to 956 A.D. The inscription further states that Tribhuvanakartar was governing the kingdom of tapas (tapa-rājya gye). A similar reference is found to Tribhuvanakartar in two other inscriptions of the village Balla (Ep. Carn X Mulbagal Taluk 94 and 264) and in one inscription of Āvani (Mysore Archaeological Report for the year 1923, P. 53). In some other inscriptions of the same villages (Ep Carn X Mulbagal Taluk 91, 93, Mysore Archaeological Report for the year 1923, P. 54) Tribhuvanakartar is stated to have been the lord of the sthāna (management of temples) of Āvani (Āvanyadā sthānaman-
ļuttire). From these it is evident that Tribhuvanakartar was a powerful priest at the time and that he was entrusted with the management of temples in the district of Āvanya or Āvani.

The present inscription records the death of a warrior named Manemudda Mallaya in defence of the cattle of the village, Balla and the setting up of a stone in memory of the departed hero by Poraka Maleya.

77.

On a stone set up in the land of Nanjappa of the village Kāśpara in the Hobali of Āvani.

Size 2'×2'

Kannada language and characters.

1. Māmāmatha-saṇvatsara
2. Srā ba 1 lu śrīmatu mahā-
3. pradhāna Tirumaleyaɡala
4. śrīmatu Muḷuvāgila Aṅja-
5. nēya-dēvra pāḍītara
6. dipārādhaege koṭṭa hola kam 1
7. idamu Śūrya-chandira-
8. rulla . . . . . . . . . . niśivasram . .
9. bhāgigaḷu Aṅjanaśvāṃ
10. pāḍavē gati.
This inscription registers the gift of a plot of land, with the sowing capacity of 1 khanduga made by the minister (mahâpradhâna) Tiramaleya for the service of offering food and lights to God Âjjanâya of the town Muluvâgil. It is dated 1st lunar day of the dark half of Srâvana in the year Manmatha. The date is not verifiable.

98.

On a rock to the south of the village Rud'dihalli in the hobali of Ávâni.

Size 3'-6"×3'-9".

Kannâda language and characters.

1. svasti śrimatu
2. sakala-guṇa-saṃ-
3. pannaraḥ Râmayâ-
4. nâyakaru tamma
5. mâtâpirigalige
6. akhaya-punyavâga-
7. bêkendu Srîranga-
8. ráyara appâne

9. yam padredu Râma-
10. yadikshitarige koṭṭa
11. sarvamânya .. .. .. .. kere-
12. ya kolage vondu kham-
13. duga gade idan ârobba-
14. ru keedisidaru mâtâ-
15. pitrigalâ dôrhigaḷu

Note.

This registers the gift of a plot of wet land with the sowing capacity of 1 khanduga below the tank .. .. .. .. free of taxes, made to Râmayâdikshita by the chief Râmâyânâyaka with the permission of his suzerain Srîrangarâya, king of Vijayanâgar. The record ends with the usual imprecation.

99.

At the village Srîngerî Sadumanahalli in the same hobali of Ávâni, on a 1st viragal to the west of the village.

Size 6'-6"×4'-6".

Old Kannâda language and Characters.

1. svasti ēri Dîliparâyam prithivi-râyam geyuttire
2. Tribhuvanaṅkārâ-bhatârâr sthânānam ājûtâre
3. Bannaṅka-
4. mûragânâunda-
5. na taṃ-koṇḍu
6. Balâmendiṅga-
7. mûndan ali-
8. gole sattam
9. idake pâlu

10. pâjâdu
11. padîr-koṇâla ka-
12. lâni koṭṭu-
13. du īda-
14. n aḷjdom
15. Bûraṇâsi-
16. yan aḷjdom

Note.

This and the succeeding two inscriptions belonging to the reign of Noḷamba king Dîliparaya, refer to Tribhuvanaṅkârâbhatârâr as the ruler of sthāna. (See also Number 96). This inscription records the death of the warrior Balâmendiṅgâmûnda in a cattle raid and the grant of a plot of wet land with the sowing capacity of 10 kolagas in memory of the heroic act. The usual imprecation concludes the grant.
On a 2nd Viragal at the same place.

**Old Kannada language and characters.**

1. svasti śri Dīlpayyam Iri-
2. vanolambam prithvirājam ge-
3. yyuttire Paṇḍitb-bhatārār ttā-
4. paman āḷuttire Taṇāmabal-āḷ-
5. vinojē Isaga-
6. munda sattode adake padirkko-
7. la pāḷuvadikottā kala-
8. ni idan ajido Bāmā-
9. nāsiya kavileya-
10. n ajida pāṭaka-
11. n śri

**Note.**

This inscription records the death of a warrior named Isagamunḍa in defence of the village Taṇāmabal during the reign of Nolamba King, Dīlpayya Irivinolamba and the gift of a plot of wet land with the sowing capacity of 10 kolagas in memory thereof. The usual imprecation concludes the grant.

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On a 3rd viragal at the same place.

**Old Kannada language and characters.**

1. svasti śri Dīlpayyam
2. prituvirājām
3. porevali Paṭṭama-
4. dēvar Ávanya
5. ur牢jīvīnōj viram sattu saggiyādoj ā déva-
6. m aigola kala-
7. ni gotṭam
8. τurū

**Note.**

Some letters in lines 4 and 8 of this inscription have disappeared. It seems to record the death of some warrior in defence of his village and the grant of a plot of wet land with the sowing capacity of 5 kolagas in his memory by the Nolamba King Dīlpayya. The word Paṭṭamaḍēvar in line 3 seems to be a mistake for Paṇḍitadēvar of the previous inscription which seems to be a title of Tribhuvanakarar, of inscription number 96.

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At the same village Srīṅgērī Saduvanahalī, on a stone set up in the wet land of Tōṭlappa below the tank.

**Kannada language and characters.**

1. śrīmaṭu maḥāśarvādhiṅkārī
2. Tırumale-dānapāyakaru Mu-

**Note.**

{T}

{T}
This inscription records the gift of a plot of wet land below the chief tank of the village (Sringari Saduvanahalli) to Mallaya, his household agent (maneya-vyuvahari), by the chief, Bayapa during the government of Mājuvāgīlānd by the illustrious mahā-sarvādhiḥkāri Tirumaledanaṇāya. No date is given in the grant. Tirumaledanaṇāya of this record, is probably identical with Pradhāna Tirumaleya of a previous number (97).

On a rock to the south of the village Rāmanāyakamakunte, in the same hoblī of Avani.

Size 3'-6" × 3'-6".

Kannada language and characters.

1. svasti āri vijayābhhyudaya
2. Sālivāhanaśaka varshangalū
3. 1479 nē Pingalā saṃvatsarada
4. Māgha ba 3 Śanivāradalu sri-
5. man mahārājadhirāja rāja-
6. paramēśvara sri virapratāpa Sa-
7. dāsivārāyana nirūpadinda
8. śrīman mahāmanḍalēśvara Rām-
9. rājāyagalu śrīmad akhilāṇa-
10. kōṭi-brahmānda-ṇāyaka dēvā-
11. sārvabhauma śri Ramaidēvarige
12. . . . . . . . . . Rāmasamudrada
13. keṣeṣa keḷage hirya tūbige
14. dakshināḥsa mēreyāgiriva bhūmi
15. kha 1ṣ idanna ārobbarn ālu-
16. pālāgadu tāpida varu tāyige drōbīgalu
17. śri Rāmanā pādavē gati śri

Note.

This registers the gift of a plot of wet land below the tank Rāmasamudra for the expenses of worship in the temple of God Rāmedēvaru in the village by the illustrious mahāmaṇḍalēśvara Rāmarājayya under the orders of the Vijayanagar King Sadāsi-

Archl, Rt.
On a stone lying in a grove belonging to the village Agrahāra in the same hobalī of Āvāni.

Kannāḍa language and characters.

1. svasti śri vijayāḥhyundaya Śālīvāhana-
2. śaka varushaṅgala 1669 neya Prabhava- sam-
3. vatsaraḍa Āsvija śūdha 5 Bhānuvaradaḷu
4. Āvāniya Timmappagūḍanavara kumāra
5. Lingēgavudanavarige gavūḍa-mānyakke vi-
6. Banakahalī grāmadali hola kha ¼
7. gadde kha ½ nu putra pavutra pāmparya
8. anubhavisikondu yihudu
9. idakke tappūndarvō mātā-pitri-drö-
10. hīgalu nāyatindavaru śri śri śri

Note.

This inscription records the grant of two plots of land, dry and wet, with the sowing capacity of ¼ a khanḍa(ha) each as gauḍamāṇya (rent-free land granted for the office of a gauḍa or headman), to be enjoyed as a hereditary estate to Lingeganaḍa, son of Timmappagaḍa of Āvāni. The name of donor is not given. The grant is dated Sunday 5th lunar day of the bright half of Āsvija in the year Prabhava, 1669 of Śālīvāhana era corresponding to Sunday, 27th September of A. D. 1747. The record ends with the usual imprecation.

At the village Channapura in the hōbali of Āvāni, on a fragmentary stone lying near a canal to the east of vīrava-gudi (shrine containing figures of dead heroes).

Old Kannāḍa characters and language.

1. svasti sakala-jagattrayabhivandi-
2. ta-surāsrūḍhaśa Paramēśvaraprati-
3. hārākṛta Mahāvalaḥabdha Bāṇavi-
4. dyādharaṅge vijaya-samvatsaraṁ ondanayadāge

Translation.

Be it well. To Bāṇa Vidyādhara, born in the family of Mahāvali, who has been made a gate-keeper by Paramēśvara, who is the lord of gods and demons alike and who is worshipped by the three worlds—in the first year of victory.

Note.

This inscription is fragmentary as the stone containing it is broken after line 4. It belongs to the reign of Bāṇa King Bāṇavidyādhara and is dated the first year of his reign. Bāṇavidyādhara is the sur-name of the Bāṇa king Vikramādiṭṭa Jayamēru (See P. 19, Mysore and Coorg from Inscriptions by Rice).

On a boulder below the tank of Rāmanāyaka in the village Sangandahalī, in the Hobali of Āvāni.

Size 5'-0"×4'-0".

Kannāḍa language and characters.

1. Krōḍhi-samvatsarada Čhayaṭra ba 10 hu śrīman-mahānāya-
2. kara kulatilaka Rāmapagūḍana kumāra mahā.
3. nāyaka Rāmayaṇaguṇa Marahalī Dharmasamudra
4. mūndala grāmada prajegālau odambāqīsī Sanga-
5. ṇānahnahuja grāmaka salūva guṭṭada māduve
6. Kanakakereylla keḷayanu kaṭṭisī tūmba-
7. n ikkisidaru ā keḷaya kelage ganjakige stholamānya-
8. dagadde kha ½ hattu kola gavanu dhārādatta-
9. vāgi koṭṭaru idanu keḷisidavaru Kāśyali
10. gō-vadhava mūḍida pātaka ke hoharu śrī śrī

Note.
This inscription records the construction of a tank named Kanakakere in the valley
near the village Sangaṇdanahalī by Mahānāyaka Rāmaya, son of Rāmapaganga, chief
of mahānāyakas, with the approval of the inhabitants of the villages Marahalī, Dharma-
samudra, etc., A sluice for the said tank is also stated to have been constructed by
the said Rāmaya and a grant of a plot of wet land with the sowing capacity of 10 koḷugas
below the tank is also stated to have been made to the gaṇadas by him. The grant is
dated 10th lunar day of the dark half of Chaitrā in the year Krūḍhi. The date is not
verifiable. The usual imprecation concludes the grant.
ON A STONE ON THE HILL CLOSE BY HEGGOṬAṆA IN THE HOBALI OF UMMATTŪR.

Kannada language and characters.

1. śrímate Rāmānūjāya namaḥ
2. svasti śri vijayabhīyudaya Śāli-
3. vāhansāsaka varsha 1442 saunda Vikrama
4. saṁvatsara Pusya ba 10lu šrīman mahā-
5. rājādhirāja rājaparamēsvara śrī vir-
6. pratāpa śrī Krishnadeva-mahārāyaru pri-
7. thvi rājyaṃ geyuvalli
8.
9.
10. śrī Gopālakṛṣṇa dēvara paditara di-
11. pārāśīnae . vāgi i Krishnāpura-grāmavanu
12. survamānyāvāgi koṭṭe . idānu pradhāna
13. Nanjayaya . sūli koḍuvaru
14.
15.
16.
17. sva-dattam para-dattam va yō harēta vasundharāṇī sha-
18. shtī-varusha-sahasrāṇī vishṭhāyaṃ jāyate krīmih l
19. . . . . Nanjaya

Note.

Lines 8-9, 14-16 and a few letters in 10, 12, and 13 are effaced. This records the grant of the village Krishnapura, free of taxes, for the dīpārādhana service of god Gopālakṛṣṇa on the 10th lunar day of the dark half of Pushya in the year Vikrama, Śukra 1442 when Krishnādēvarāya of Vijayanagar was ruling over the earth. The date corresponds to 3rd January, A. D. 1620 but is not verifiable. The inscription ends with the usual imprecation.

108.

FRENCH ROCKS SUB-TALUK.

On a pillar on the North side of the Pēṭe Anjanēyasvāmi temple in Mēlkōṭe in the Hobali of Mēlkōṭe.

Kannada language and characters.

1. śrī Hanumage Nārāyaṇasa-
2. hāya Jōganārasim[ha]

Note.

This seems to record some grant made to God Hanūmān or the erection of this temple by an individual named Nārāyaṇasahāya Jōganārasim[ha]
At the village Mellahalli in the hobali of Krishnarajapete, on a Viragal set up in front of Isvara temple.

Size 5"—6"×2"—0"

Kannada language and characters of early Hoysala period.

1. svasti śrīmatu mahāmāndalāśvaram Biṭṭi Ho-
2. yasala dēvana rājayeram [Jayasanyavatsaram]
3. Meleyūra
4. turuvaṁ-Badhivaram koḷalu Biṭṭiya
5. Mārayana māgā
6. Setṭiyamam turuvām magulehi palambaran
7. iṣidu sattam I Yāmayālam Setṭigavunda
8. Jakkayyanāyā
9. Kēṭānna Maydunahāliyalu Sivālaka bi-
10. tīta manṇu
11. ay[v] attu

Note.
This records a cattle raid by one Badhivaram in the village Meleyur (now called Mellahalli) in the year Jaya during the reign of the Hoysala King Bittideva (Vishnuvardhana) and the death of a warrior Settiyana, son of Bittiya Mārayya in defence of the cattle and in memory thereof a gift of some land for the use of a Siva temple in the village Maydunahalli by Yāmayālam Setṭigavunda, Jakkayya Nāyaka, and Kēṭānna. The gift of land for a Śiva temple in memory of the heroism of a fallen hero is less common. The usual rule is to make some gift of land to the relations of the fallen hero and not to any temple.

At the village Bandikhole, in the same hobali, on a stone set up in the wet land of Tippegauda, son of Sivananjegauda.

Size 3"—6"×1"—6"

Kannada language and characters.

1. śrī Odeya-
2. ra koḍagi-
3s ya gadde

Note.
This records the gift of the wet land in which the inscription stone is situated as a Koḍagi to to some Vadeyar, etc., a Lingāyat priest.

At the village Basavanahalli in the same Hobali, on a boulder in an embankment near the river Hemāvati.

Kannada language and characters.

1. śrīmatu Chika Tammanṇa Vodeyara
2. thamman mangala mahā śrī śrī śrī

Archl. Rt.
This records the construction of the embankment by the chief Chikka Tammaṇa Vodeyar. No date is given.

112.

A sannad in the possession of Kēsavaṇūrti, ināndar of the village Kuppahalli in the same hōbali.

Modern Kannada characters and language.

1. Śrī-kantṭh-Āchuṭa Padmaṭjā-dīvishadvakstrōṭha-tejāchchhajā-sam-

2. bhūṭam atibhishana-praharaṇa-prōdbhāsabāhāsṭacakālī garā-

3. t-sirībha-daitya-pātita mahāsūlam trīkōti bhaya-prōmāṭha-

4. vrata-dakṣihitam bhagavatim Chāmūndikām bhāvayeśī nīdhān-

5. m siddhānām nikhila-jagatām mūlam anagham pramānam lokā-

6. nāṃ prṇaṇyapadāṃ aprākṛta-girāṃ l param vastu śrīmat parama-

7. karṇaṇāra-bhаратam pramōdāṃ asmakāṃ disatū bhavatāṃ a-

8. pyavikalam l Harēr Līlā-varśhasya dāmeśtrā-danādas sa pātū

9. nāḥ l Hēmādi-kalāsa yatra Dāhī traṭha-sīriyaṇḍa dādhaun l nama-

10. s tōstū Varāhāya filāvyādharatē mahīṃ l kūna-madhyagatō

11. yasya Mēruh kanakaṇyāvatē l pāṭu trīṇī jagatī santata-

12. m aśāpārād dharām udāharan kriḍā-kōḍakalēbaras sa bhagavā-

13. n yasyaṇa-dāmeśhrāṅkurō l Kūrhā kundati nājati Dvīrānanaḥ

14. patranti Digvīndinō Mēruḥ kōṣati Mēdim jalaṭa Vīyōūmā

15. pī rālambāti l svāsti śī vijayaḥbhyudyaya Sāivalaha śa-

16. ka varṣhaṅgajū 1748 ne sanda vartamāna Vaya nama sam-

17. vatsaraṇa Āśādha śū 10 Šukravaraṇadallu Aṭrēṇasā gotra

18. Āvāḷyānā-sūtrā Rīk-sākhānuvarṭićalāda Krishnarāja-

19. vaḍevaravara pautrārāda Imaṇḍi Krishnāraja-odeyarvāra

20. ra pautrārāda Chāmarāja-odeyarvāra dharmapatiṇī Dēvajā-

21. mmaṇiṇyavara Harīṭasā-gotra Āvāḷyānā-sūtrāda

22. Rīk-sākhēdhyāyigalāda Anantaṭyavanavara pautrārāda Kuppai-

23. ṣyānavara pautrārāda Appaiyayananvarī bargā kotja sōpa-

24. skarōpākaraṇa griha sahitāvadā bhuṭdana sādhana kramāvē-

25. ntendare l Daksēnāyana-punyākāvādā i divasadallī

26. nāvū Tulābhērā-dānaṇḍā māōтивällī chiraṇjīvī sahasrayu-

27. shyārāda nāma Ayyājīyavara prēṇeyinā bhūddāna-

28. vām māōḍī agrēhāravaṇ māōḍisiddakkee vṛṇapāṇcakakke ga-

29. na sankhyā vṛtti dēvaravṛtti vandu saha aravras vrittī
g

30. yī vṛtīvantarigā Narāśipuni tālkū Hēmāviṇi-nadī-tiradā

31. lī Hēmāgiri samipada Bandīhoje grāmāda bali manēgaḷa

32. kaṭtīsa Dēvambā-agrahāravembā hesarīṇī vī vrittīga-

33. līge salluvā Narāśipuṇi tālkū Bandīhoje hōbali paityē ku-

34. sabī Bandīhoje grāma Tāraṇeṇahalli Maḍavanakōḍī hō

35. bali paiki kasāba Maḍavanakōḍī grāma Yēchāmāṇahalli

36. Yēchānāhalli Tedagarahalli Hārīhanpurada hōbali paiki

37. Meljāhalli Kuraṇeṇahalli Akkihebāḷu hōbali paiki A-

38. lambādi grāma Basavanahalli Māmabhali Dādābhalli Māņehava-

39. jālu grāma ībhayam hadimūr grāma kē hōtē kāḷve

40. gāla saha sarvāṇyayavāgi nadāsvantē tālkū Amilā-

41. ge chiraṇjīvī sahasrāyusyārāda Ayyājīyavaru sannadu

42. bāraśikotṭu iruvudarinda a sannadu mēre aruvattu
43. vrittāpakī ondu vṛttīyānunno sōpaskarōpakaraṇa-sahī-
44. tavādā mane sāha mīma dampati-gāla alankarisi sāvata-
45. punya-lōkā-vāsa-sīdayarhavāgī sahyānīyādaka-dāna-
46. dhārāprāvakāvāgī Haritasagotrā Āsvālayana sūtra-
47. da Rikṣākhādhyāyīgālāda Anantāyyanavara paurārāda-
48. Kuppaīyavavara paurārāda Appaiyavanavirge Āṭṭēva-
49. sahōrā Āsvālayana-sūtra Rikṣākhānuvartīgālāda
50. Krishnārāja-va顕yaravara paurārāda Yimmadi Krishnār-
51. ja-vaṭevaravara paurārāda Chāma-raja-vaṭevaravara dhā-
52. nmapatni Dēvājammaniyavaru dhāreya eredu ko-
53. ttevāda kārana i vrittīge saluva gaddē beldalu tōta tu-
54. dike kā drawbacks-nirānāma-magga-mane-bana kempunūlū
55. uppamāde ihealu pairu puravarga yēru-kānike
56. nāmakānike gurukānike kānike bēđike kabbipada-po-
57. mmmu āle-pommu hatti-pommu mārga karagapadi sunka
58. pommu jāti-kūta samayāchāra hulluha ṛharādā-
59. ya horāda āśe madadi patanga poppaī ādiāgnikāva
60. bhāma-nāvēsana śīdrā-nīvēsana sopīnātōta tīppēhāla
61. ārīgandha horāda maravali phalahvīraka maddikamun-
62. āda i bandu vrittīge saluva ā sakala-savāmyavannu dhri-
63. vundge mēre rūstikkondu i Vava-surīvatsaradāra-
64. bhaya nīrūpādhīka-sarvamānyavāgī nīva mūma putra-patru-
65. pāramāpyavāgī a-handāka sthāyigalāgi anubhavisuttā
66. chirulįvī sastrasāyusarāda namma Ayyāvāvavara śrē-
67. yāl-prārthānā māduṭtā sakhapāda āruvado ā vrittīge śē-
68. rida bhūnvījagama nichī nīkhepā jala taru pāšāna akshīṅgā-
69. ni śīdha sādhya gaj embā ashta-bhōga tejasāvāmyagalu nīmage sal-
70. vadu yillinda mundē yi vrittīyū nīvā māduva ādhi kraya
71. dāna parivartanėgali embā vyavahāra-chaṭasaṁtayīgalī nīmage-
72. ge vēgyavāgī saluvudendu Appāṛaya-sūtra Āsvālayana-
73. sūtra Rikṣākhānuvartīgālāda Krishnārāja-vaṭevaravara paur-
74. trārāda Yimmadi Krishnārāja-vaṭevaravara paurārāda Chā-
75. marāja-vaṭevaravara dhānapatni Dēvājammaniyavaru
76. Haritasagotra Āsvālayana-sūtra Rikṣākhādhyāyīgālāda
77. Anntāyavanavara paurārāda Kuppaīyavavara paurārāda Appai-
78. yavanavirge bāraśkoṭṭa sōpaskarōpakaraṇa-grihā-sabita-
79. vāda bhūdāna-sādhanā-sahī ādityachandrāv anilō nalaś eha
80. dvār bhūmir āpō hridayam yamaś cha l ahaśca rātrīśe u-
81. bhē cha sandhyē dharmasēḷa jñāttā narasya vrittam{l sva dattād-
82. dvignam{l
83. punyam paradattamupālanaṁ l paradattapahārēna sva-dattam
84. nishphalaṁ bhavē l svadattā putri gati prītīdattā sahō-
85. dari l anyadattā tu mātā syād dattām bhūmīm paritajēttī l
86. svadattām paradattām vā yō harēta vaśundhāranū l shasīū-ta-
87. rsha-sahasrāmī vāhāyēmm jāyētē krimēm l madvēmpētājēm
88. para-mahāpi-tayēmējē vē yē bhūmīpē satēma ūvēvala-dha-
89. rema-chittālí maddharmanēm ēva satēma pari-pāñhantī tat-
90. pāda
91. padma-yugalaṁ śarasā namāmi l l bā tārikhā 14 nē mēhe Julā-
92. yi san 1826 ne visvāyīyana Srichandra
This *sannad* begins with invocatory stanzas which may be translated as follows—

“I praise the holy Mother Chāmunda, born of the effulgence issuing from the faces of Siva, Vishnu, Brahma and other gods, possessed of eight arms terrible in fighting, hurler of the great *śīla* (spear) on the demon who had the form of a buffalo and ever engaged in removing the fear of the three worlds. May the Supreme Being, the source of the power of Siddhas, the origin of all the worlds, a faultless standard for the universe, an object of love for the inspired words (Vedas), full of kindness for all,—bring us unmixed happiness. May the tusk of Hari who assumed the form of a Boar for sport, resting on which (tusk) the earth, having the Himalayas as its finial resembles an umbrella protect you. I salute thee, O Boar, who raised up the earth in sport and getting between whose hoofs the mountain Mēru appears like a minute atom. May the great God who took the body of a Boar in sport protect the three worlds—the Boar in whose single sprout-like tusk the tortoise (which supports the earth) appears like a lotus stem, the serpent (on whose head the earth is poised) appears like lotus leaves, the Mēru mountain (which stands firmly on earth as an upper support) appears like a lotus bud, the earth appears like a flower and the sky appears like a bee.

The inscription next records that on Friday, 10th lunar day of the bright half of Āśhaḍha in the year Vyaya, 1748 of Sālīvāhana ēra, 14th July 1826, Dēvājāmmāni, queen of Chāmarāja Odeyar, son of Immidri Krishnāraja Odeyar and grandson of Krishnāraja Odeyar made a gift of Tuladāna (weighing oneself against gold and silver in a balance and giving away the gold and silver to Brahmins) on Dakshināyana day and in connection with that gift caused houses to be built near the village Bandihole near Hēmagiri hill, on the bank of the Hēmagi river near Narapur Taluk and giving the name Dēvāmbā Aghara to the houses bestowed them to Brahmans, with stores of food provision.

She is further recorded to have given away 13 villages Bandihole, Teranēmahalli, Madavanakodī, Yāchamānahalli, Yāchēnahalli, Teḍagarahalli, Meḷelahalli, Kuruṇēmahalli, Alambādi, Basavanahalli, Māmbali, Dadadahalli, Manchavallai, free of taxes to the Brahmans dividing them into 60 vritti (of which one vritti was bestowed for the service of the deity of the village). A sannad was also granted in the name of the king to each of the donors showing their title to the vritti. One of the vritti was granted to a Brahman, named Appaiya, son of Kuppayya, and grandson of Anantaiya, of Haritasugōtra, Āśvaliyanasūtra and Rikṣikākha. The record ends with the usual imprescriptible stanzas.

113.

A second sannad in the possession of the same Kēṣavamūri,

1. Srikanṭh Āchyuṭa Padmajādi divishad vakrotīthatējachchanc sam-

2. bhūtam atibhishana-praharana-prōdhbhāsabhāshṭakām l garja-

3. saṁrībhā-dāitya-pāṭitamahāsūlaṁ trilōkībhayaprōmmātha-

4. vratadakshītām bhagavatām Chāmundaikām bhāvaye nidhānaṁ siddhā-

5. nāṁ niṁkila jagatām mahām anaghaṁ prajñānaṁ lōkaṁ prā-

6. nayapadaṁ aprakṣītāgīram paramaṁ vastu śrīmat parama-karunā-

7. sāra-haritaṁ prōmodān asmakām āsanaṁ āsanaṁ bhavātāṁ apyavikālām

8. Harē Ilā-varāhāsaṁ danshtradandah sa pātu mahā l Hēmakṛiti-kala-

9. śa yatra Dhātri dh enthīśriyaṁ dadhaṁ l namaṁ āśe Varaḥāya li-

10. lāyōdhharatē mahīṁ l khura-madhyagatē yasya Mēruṁ kaṇa-

11. kaṇṇāte pātu trīṇi jaganti santatāṁ akūparād dharā-

12. m ēddharaṇ Kriḍa-kṛṣṇa-kālēbarā sa bhagavān yasyaika danshtrāṅkū-

13. re Kūṁmah kandali nālāti Dvīrusaṁ patrante digdantinō Mē-
This record is very similar to the preceding number. It is also a sanad granted by Devājammanām, wife of Chāmarāja Odeyar IX, king of Mysore, recording the gift of the same 60 vritti of land and houses near the village Bandūhoj to Brahmanas. The date is the same as that of the previous grant (14th July A. D. 1826). This record registers the gift of one vritti of land, with all rights of possession and free of taxes (specified) to Venkaṭaramaīva, son of Rāmāsānya, and grandson of Pradhāna Venkapaiya, of Mauna Bhārgava-gotra, Āśvalayana-sūtra aned Rik-śikhā. The usual imprecatory verses conclude the grant.

The donee's grandfather is stated to be Pradhāna Venkapaiya in the grant. It is difficult to determine whether he is identical with Pradhāna Venkaṭabhūpati, author of several works in Sanskrit including Alankāra Manidarpana.

The taxes specified in the grant as having been remitted are enumerated as follows: — 
godde (assessment on wet lands), beiddatu (assessment on dry lands), tōta (garden tax), uṭṭe (tax on small gardens), kāḍāramba (taxes on land which depend on rain or streams), nīrāramba (taxes on lands which are irrigated by artificial reser-
At Kāḍambige in the Hobali of Kikkērī, on a stone lying in vibhūthisappe (a mound of ashes).

**Size 2' - 4' × 0' - 9".**

Modern Kannāḍa characters.

1. Hemmogeeya
2. Chikagavudha-
3. n Ankakaradevā-
4. rgge biţta gadda
5. salage mûru
6. beddalege ô-
7. ndu salige
8. (ge) inisu-
9. vam alidandu
10. kavileya
11. konda pā (pa)

*Note.*

This inscription stone is found lying in a mound of ashy earth near a Śiva temple. This earth is being constantly removed by villagers and yet the natural supply does not seem to show signs of diminution. The inscription registers the gift of some land by Chikagavunda of the village Hemmoge for the service of god Ankakárādeva. The usual imprecatory sentence is found at the close of the grant.

115.

On a stone lying to the east of the village Śravanananahalli, in the hōbaḷī of Akiḳhebbāḷu.

**Size 4' × 2'**

Kannāḍa language and characters.

1. śrīmaṭ parama-gambhīra-syādvādāmoghalaṁcha-
2. nam jyāṭ trailokyā-nāthasaṁ sāsanaṁ jina-sāsanaṁ svasti
3. śrīmaṇ mahā-maṇḍalēśvara Tribhuvanamalla Tāḷa-
4. kādugondā bhujabala virangaga Vīshnuvardhana Hoysa-
5. la-dēvāra piṇiyasa Chantaladēviyaru Tribhuvana-tīla-
6. tirthada Virakongāḷva Jināḷaya-
da dēvara angabhōgakkaṃ rishiyar āhāra-dānakkaṃ ta-
manna Bappa Prithvi Kōngālya dēvara vaga (?) balīvali bi-
ṭṭa Mandagereya śrītyolage Kāvanahalliya tamma
Tamamma Duddamalladēvanu tāvum ildu śri Mūlansanga
Dēsīgassa Pustaka-gaṃcha Kondakundānvayaśa śri Mēgha-
chandra-trāsiydyā-dēvara śishyaru Prabhāchandra-siddha [ntadevā]-
ra kālaṃ karehi dhārāpūrvakaṃ mādī sa [rrva bādhā]-
paribhāram mādī biṭṭa datti mām [gaṇa mahā]
śri ll idan āvan orvvaṃ pratipālīṣida.
(ka) vilēya kōdūm kolagamaṃ
Ganeya .

Note.

This inscription records the gift of Kāvanahallī, a hamlet of the village Mandagere by Sāntaladēvi (here called Chantaladēvi), queen of Hoysala king Vishṇuvardhana, and her younger brother Duddamalladeva to the Jaina gurū Prabhāchandra, disciple of Mēghachandra of Mūla-sangha, Dēsīgaga, Pustaka-gachchha and Kondakundān-
vaya in order to defray the expenses of the worship of the god in the Jaina temple Virakongālya-jmālava. The name of the village where the Jaina temple is situated cannot be clearly made out in the grant. The usual imprecation is found at the end of the grant.

116.

On a stone set up in front of the village Mailamahallī in the hōballī of Chinkurī.

Size 4'x2½".

Kannāḍa language and characters.

1. śubham astu Śālivāhana-śaka varisha . . 
2. 57 sanda vartamānāvāda jaya . . 
3. taradā Vaiyīsākha ba 12 lū . . 
4. Rāyari ginnāhamādi rāyara-
5. ppaneyalū Rāmābhatarū (?) . . 
6. voḷaṭaṇī yida Pura Tāṇjam Vrindāvana-
7. da voḷaṭaṇa Mayilanaḥallī ā Purada
8. grāmagaḷam Abbagaṇjūru Naḷjara-
9. jaggū tamma dharmanāgī Mēlung-
10. teyasī Chaḷapilīrāvarigarpisida-
11. ru Nāḷiḍgāhārī Sindragrāmada Chalvva-
12. Rāmānuja baraha

Note.

This registers the gift of the village Pura and its hamlets named Tāṇjam, Vṛndā-
vana and Mayilanaḥallī for the service of god Chaḷapilārāya (the processional deity in the Nārāyanavāmi temple) in the town Mēlungote by Naḷjarāja, of Abbaganjūr. It is further stated that these villages were obtained by the favour of the Vijayanagar King then reigning at the instance of Rāmabhāṭṭa. The grant is dated the 12th lunar day of the dark half of Vaiśākha in the year Jaya. The figure indicating the number of years expired in Śālivāhana era is partly worn out and only the final number 57 is legible. Hence the date is not clear.

The name of the engraver of the grant is given as Nāḷiḍgāhārī and Chaluva Rāmā-
uuja is stated to have composed the grant.
At the village Vasantapura, in the Hobali of Chinkurali, on the lamp-pillar in front of the Anjanéya temple.

Size 1’—2’×1’—6’.

Modern Kannada characters.

1. shri Vasantapura Da Ba-
2. savègañāna maga Ke-
3. mppegañānu shri Rāma

Note.

This inscription records the setting up of the above lamp-pillar by Kempegaunda, son of Basavegunda, of the village Vasantapura.

118.

MÂNDYA TÂLUK.

Kovalavettu grant of Bana King Dindigalar, a sub-ordinate of Ganga King Sripurushu found inpossession of Chumayya, of the village Hujjénahalli in the Hobali of Dudda.

5 Plates: Size 9’×2½’ Elephant seal:

Old Kannada characters: Language Sanskrit up to line 39 and Old Kannada, lines 39—49. Sanskrit stands from line 50 to the end.

Ib. 1. svasti hitam bhagavata gata-ghana-gaganabhêma Patmanabhêma śrīmat Jáhanvèya-kulâmalaya-vyomâvabhâ
2. sana-bhûsakara sva-kharâika-prâhara-khândita-mahâ-silâ-stambha-labdha-bala-parâkramâ dâruunâri-gânâ
3. vidârùopaladha3 vrâna-vibhûshana-vibhûshitah Kânvâyana-sa-götarâ śrīmat Kôngunivarmma-dha-
4. rmua-mahâdhirâjâ tasya putrâh pitur anvâgata-guna-yuktâ vidyâ-vinayâ-vihita-vrtta [h] samyak-prajâ-
5. pâlana-mâtradhigata-râjya-prâyojanô vidvat-kavi-kanchana-nikashopalabhâtû nîtiâstvasyâ vaktî-prâ
6. yokitri-kusalâ Dattaka-sâitra-vrittêr pranêta śrîmân Mâdhava-mahâdhirâjâ tat-putrâh pîtri-
7. paîtâmaha-guna-yuktâ nêka-châturddanta-yuddhâväpta2 chatur-udahhirasilâsvâdita.

II (a)

8. yasâh śrīmat Harivarman-mahâdhirâjâ tat-putrâh dviya-guru-dêvatâ pûjamâparâ Nârîyâna-
9. charanânudhyâta śrīmat Vishnugopa-mahâdhirâjâ tat-putrâh Tryambaka-charanâmbhôruhâ-raja-
10. r-pavitrikritâttamânga sva-bhûja-bala-parâkrama-kraya-krita-râjya [h] Kali-yuga-bala-pankhâvasanâ-dharmma-
11. v [r] loka-ddharana-nitya-sannaddhah śrîmân Mâdhavamahâdhirâjâ tat-putrâh vidyâ-vinayâtiâaya-
12. paripurritâm niravagraha-pradhâna-saurâyâh śrîmad Avantita-nâmadhèyah tasya putrâh vijîr-
13. mbhamâna-sakti-trayah Andari-Âlattuz-Parulare-Pelgarâdy4 anêka-samara-mukha-makha-

1. Read Patmanabhêma. 2. Read vidârùopaladha. 3. Read yuddhâväpta
4. Read Pelgarâdy.

Archl. Rt.

27
14. -huta-prahata-śūra-purusha-paśupahāra-vighasa- vihastikritāntāgnimukhah Kiritārjunīya-pa-

II (b)
15. ञचādāsa-(s)-sarga-tikākārah Durvvinīta-nāmadhīyah tasya putrah dūrd-
danta-vimardda-vimurdita-viśvambha-
16. rādhīpa-maulī-mālā-makaranda-puṇja-pinjarikriyamāna-charaṇa-yugala-
nāmāśa-hushkara-nā-
17. madhīyah tasya putrah chaturddāsa-vidvā-sthānadhigata-vimala-matih viśēṣhāto navāsē-
18. shasya niśisāstrasasya vaktri-prayōktri- kuśalō ripu-timirā-nikara-nirūkaranō-
daya-bhāsaka-
19. rah Śrīvikrama-pratihata-nāmadhīyah tasya putrah anēka-samara-sampādita viṣyimhīta-dvīra-
20. da-radana kulisābhighātah vraṇa-samrūdh-a bhāsvad vijyaya-lakshana-
21. lakṣhikri-vaśā-
22. vṛkṣhastalā samadhihata-sakala-ṣāstrārtha-tatvah samarādhīte -tri-
varggah niravadya-chāritaṣ prati-

III (a)
22. dinam abhivardhamāna-prabhāvō Bhūvikkrama-nāmadhīyah apā cha nānā-
hēta-prahāra-pra-
23. vighatita-bhātora-kavātō [t] thītāsik-dhārasvāda praṇamata-dvīpa-śata-
charaṇa-kshodā-sammardda-bhūmē
tāsē-jayāvāpta-lakshmi-viśsālah tasyānuju nata-mārindra-kirita-kōṭi-ratmā-
ricka-
24. saṃgāmē Pallavēndra narapatim ayayad yō Vijandābhidhānē rāja Śrī-
vallābhāk [h] yaś samarā-
25. satā-jayāvāpta-lakshmi-viśsālah tasyānuju nata-mārindra-kirita-kōṭi-ratmā-
ricka-
26. dīktih-virājīta-pada-patmahē Lakshmyā svayam-vrita-patir Navakāma-
nāmē ś(j)īśhta priyō
dānā-. 
27. rīga-vidārana -gīta-kirttī [k] tasya Kongumimahārijasya Śivamārapa-
nāmē-dhīyēhē
dīkhtī-
28. paurāh samavanatā samasta-sāmanta-makuta-gaṭṭita-bahala ratna-viśe-
sād-samrādhanu-

III (b)
29. sīkanda11 manḍiita-charaṇa-nakha-mandalah Nārāyana-charaṇa-nihita-
abhaktih śūra-purusha-tura-
30. ga-nartam-vaṇṇa-gaṭṭa22 -sanghaṭṭa-darun-a-samara-sītrā31 vihītātmā-kopō 
hūma-kopāh
31. praṅa-rata-samaya-śamanuvartana4 chatur-yuvati-jana-loka-dhūrttō loka-
4 dhūrtta su-dun-
32. rādhārānēka-yuddhā-mārddha-labdhā-vijayā-sampad ahita-gaja-gaṭṭaṭkēsari 
rā-
33. jākēsirī apicā yō Gangāvaya-nirmallē-mbara-tala-vyābhāsana-prōlla-
34. san-Martanda’ ri-bhaya [n] karaḥ subhakara15 san-mārga-raṣhākaraḥ 
sūrdrīyaṃ sampūṛṭya-raja-sa-
35. mitau raja gunari uttamae raja Śripurusah ehiram vijayate rājana-chūdā-
maṇiḥ

IV (a)
36. Kāmō rāmaśu chāpē Daśaratha-tenayō vikramē Yāmagnyayī16 prājyini-
variyyē Valāri17
37. v-bahu-mahāsī ravi śva-prabhutvē18 Dhanēśah bhūyō vikhyāta-śakti [k]- 
spuṭṭhumaṃ akhīla-prāṇabhā-

1 Read radana- 2 Read bhāren- 3 Read naamāryahita- 4 Read dhārēvaśadā- 5 Read kēta
6 Read udānē- 7 Read pada-paṇḍah- 8 Read vīḍāraṇya- 9 Read Śīmāvardīpamāma-nāmadhīya
10 Read balī- 11 Read bhātara- 12 Read ghyā- 13 Read bhās-ta- 14 Read saṃmānadvartana
15 Read subhakara- 16 Read Jāmagnyayī- 17 Read Balāris- 18 Read śva-prabhutē-
KOVALESHATTU PLATES OF THE GANESHA KING SRIPURUSH AAT HULLINAHALLI, MANDYA TALUK.

III A.

III B.

IVA.

Mysore Archeological Survey.
38. já [ū] vidhāta dhātrī śrishta -prajānām patir iti kavayō vam praśamsanti nityam sa tu prati-dina-pravṛti-
39. tta-mahā-dāna-janita-punya-hā-ghōsha-mukhari-pandrodārēṇā1 Śripuru
sha-prathama-nāmādē. 
40. yah Pṛthivikonguni-mahārājādiriṣhā Bānamā-sūbhava2 sīr Dīndigurar Karbappuṇḍu-sūbhra-
41. doṁiḥumānā3 ḫuttātiḷdı Śripurusha-mahārājargaye binnappa-geydu dakshinā-
yana-vishupatāt-kā. 
42. ladu su-gōṭra-Gārgyyah Janārddanās tasya Kēśavabhaṭṭasya namate sarvva-
śastrāya jānāti.4 

IV (b)
43. Kausikagōtra Nāgaśarman pravara Kāsyapagōtraś chēti-mūvarggam mūru-bhāgam āge Kōva-
44. ḫeṣṭṭu-nāma-grānamic5 brahmādevam6 datthā Dīndge-nādiyarum Kond-
dājuvum pergaḷettanām geyu Śagarūra-
45. beljīyarum Maravūra vannākarum Kallādpūna Mādadiyu Mōdāru Jiya-
chāyaram nara-sākshī. 
46. Padeyum mūrum āse ll simāntara mūḍā-yogagerya pādāri-e ante bandu 
kereyul kū-
47. ḫi pervallame sandu paduvāy nōdi pervunase-e tenkāy tale-morade Bedikere-
le Modā-
48. le-maduve paduvāy Velgoja-kāluve-vaduvum olagāge tore-e bāḍagāy Kadavig-
ere e.
49. ante sandu Manjakōn-ke Bāloffe-sandu Soralmorādi-e ante bandu Bāmni-
gārī-kuppe.

V (a)
50. ye Vālojveye sandu pādāriyu kādittu sime sva-dattam para-dattan 
vā yō-
51. harati7 baṃdiharā [m]8 shashṭi-barishā9 hasahariṇi viṣṭāyam10 jā [ya] 
tē kimilī11 bahūbhir vva-
52. sudhā bhukta12 rājabhi Śagarājabhi13 yasyā yasyā yutō bhūmi [s] tasyā 
tasya tāda p [a] ala [m]
53. brahmaśvam14 tu viham ghōram na viham viham ukhyate15 viham 
ekāmān hanti brahmaśvam16
54. putra-pautrikam III 

Translation.

(Lines 1—3)
Be it well. Victorious is the adorable Padmanābha resembling the cloudless sky.
A sun illuminating the clear firmament of the Ganga family, famous for valour and strength exhibited in rendering asunder a pillar of stone with a single stroke of his sword, adorned, as with ornaments, with wounds received while cutting down the hosts of his fierce enemies, born of Kāṇvāyana-sagōtra, (was) the illustrious Kongunivarman-
dharmma-mahādhīrāja.

(Lines 4—6)
His son, inheriting the qualities of his father, possessed of an admirable character
due to his learning and modesty, having obtained the honours of the kingdom only
for the good government of his subjects, a touch-stone for testing gold; the learned and
the poets, skilled in the exposition and practice of polity, author of a treatise on Datta-
kaśita was the illustrious Mādhavamahādhīrāja.

1 Read māndūṛkāvaḥ  2 Read Bāgamāsūbhavah  3 Read elūrtu  4 This line is full of
grammatical errors.  5 Read grānāḥ  6 Read brahmādevaḥ  7 Read harēta  8 Read
vamsādharām.  9 Read vamsaḥ.  10 Read viṣṭāyaṃ.  11 Read krimiḥ  12 Read bhūtā
13 Read Śagarādabhiḥ.  14 Read brahma-vanam.  15 Read u khya.  16 Read brahma-vanam.
(Lines 6—9)

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, was the illustrious Harivarmanamahādhīrāja. His son, devoted to the worship of the Brahmins, Gurus, and Gods, meditating on the feet of Nārāyaṇa was the illustrious Vīshnu-Gopa-mahādhīrāja.

(Lines 9—11)

His son, with his head purified by the pollen from the lotuses, the feet of Tryambaka, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mādhava-mahādhīrāja.

(Lines 11—15)

His son, with his mind purified by his excellent learning and modesty, possessed of valour unopposed was the illustrious Avīnīta.

His son, endowed with the three constituents of regal power, having caused bewildermont to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifice of battles at Andari, Alattūr, Porulare, Penegara and other places; author of a commentary on the fifteenth canto of the Kirātārjunīya, was the king named Durvīnīta.

(Lines 15—19)

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushikara, by name. His son, with his mind rendered pure by his learning of the fourteen branches of knowledge; expert among persons well-versed in the theoretical exposition and practical application of the entire science of polity, a rising sun in dispelling the thick darkness, the hostile kings, was the well-known Srivikrama.

(Lines 19—27)

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

His younger brother, with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him, chosen of her own accord as her spouse by the Goddess of wealth, was Navakåma, by name śīhāpāriya (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 27—34)

The grandson of that Navakåma Konguni-mahādhīrāja, known also as Sivamāra; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control; devoutly contemplating on the feet of Nārāyaṇa; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger; no less a captivator of the glances of young women and the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained over the hostile kings; a lion among kings; moreover, a sun greatly illuminating the clear firmament of the Ganga race, a terror to hostile kings, ever fortunate, a protector of the
ways of good men, having obtained a good kingdom, a king of superior qualities among kings, ever victorious, is the king Śrīpuruṣa, a crest-jewel among princes.

(Lines 35—38)

To women, a Kāma (Cupid) ; in the use of the bow, the son of Daśaratha; in valour, the son of Jamadagni; in great wealth, Indra; in great glory the sun; in sovereign power Kubera; of a mighty and splendid energy, the benefactor of all living beings; whom the poets daily praise as the protector of the people specially created by Brahma; whose palace echoed with the sounds of holy ceremonies which accompanied his daily rich gifts, was Śrīpuruṣa the first so named, (also known as) Prithvikonguni-mahādhīrāja-

(Lines 39—54)

Dīṇḍīgarar, a descendant of Bāṇa race and ruler over the Province of Kaḻbaḻuṇādu Thousand seven-hundred, took permission from Śrīpuruṣa-mahārāja and made the brahmādēya gift, during Dakṣiṇāyana-viṣhuvatkāla, of the village Koḷavaleṣṭu, dividing it into three parts and giving away one part each to Janārādana of Kaṣyapa-gōtra, Kāḷāvaṭṭa of Kaṇikā-gōtra, Nāgārāma of Kaṣyapa-gōtra. While Dīṇḍīgaṇḍiyar and Koṇḍiṭṭi were holding the office of pergoṭe, Beliyārs (silversmiths?) of Nagarūr, Vaŋṇākār (washermen) of Maravūr, Máṭadi of Kaḷṇāḍu, Jiyācāya of Modūr are human witnesses to this.

The boundaries are.—The eastern boundary runs from the Pāḍari tree in the inner tank and from therein joins the tank and running from the big water-course terminates at the big tree to the west. The southern boundary includes Tate-morade (a raised ground), Bedikere (tank) and Modalamaduva (a pool). The western boundary consists of Vēlgoḷa (white pond) channel, bund and the rivulet. The northern boundary runs through Kaṭḍīgere, Manṭṭiṭṭa, Bāḷōjye, Soralmoḍi, and passing through Bāṅgaṅālakuppe and Bāḷōjye ends at the Pāḍari tree. These are the boundaries.

Whosoever confiscates land given away by himself or by others is born as a worm in ordure for sixty thousand years. Earth is enjoyed by numerous kings like (Sagara) The fruit (of giving away a land) goes to whosoever rules the land at the time (of the gift). The property of a Brahman is a terrible poison. The (ordinary) poison is no poison really. Poison kills only one but the property of a Brahman (confiscated) kills one’s sons and grandsons also.

Note.

This is a copper plate inscription of the Ganga King Śrīpuruṣa. It begins with the usual account of the early Ganga Kings down to Śrīpuruṣa. It next records the gift of a village named Koḷavaleṣṭu to three Brahmans by Dīṇḍīgarar, a Bāṇa King ruling over kaḻbaḻuṇādu district and a subordinate of Śrīpuruṣa, after obtaining the permission to grant the village from the Ganga king. No date is given. It is merely stated that the gift was made at the time of Dakṣiṇāyana Viṣhuvatkāla, i.e., the autumnal equinox when the sun is moving from north to south. The names of the witnesses and the boundaries next follow. The usual imprecatory stanzas conclude the grant.

As regards the donor of the grant, Dīṇḍīgarar, the Bāṇa King of kaḻbaḻuṇādu, it is interesting to note that a king named Dīṇḍīgarāja is mentioned in an inscription at Srāvaṇa Beḷgola (Srāvaṇa Belgola inscriptions, Revised Volume No. II Introduction P. 68) to have been present at the time of a Jamā guru’s death on Kaṭṭavaṇḍra hill which is called Kaḻbaḻuṇ in Kannada language. No date is given in the Srāvaṇa Beḷgola inscription referred to, but from the paleography its date has been provisionally ascribed to the middle of 7th Century A. D. But the present grant refers to the time of Ganga King Śrīpuruṣa whose reign is believed to have begun in A. D. 728 (see P. 38 of Mysore and Coorg from Inscriptions by Rice). Hence Dīṇḍīgarar of the present inscription may not be identical with Dīṇḍīkarāja of Srāvaṇa Beḷgola record.
In the Udayendiram Plates of Prithvipati II (South Indian Inscriptions II, 382), Iriga, one of the sons of a king Dinda (Dinđikōjēriga) is said to have been saved by Prithvipati I from the Rāṣṭrakūṭa king Āmogha-varsha I. As Āmogha-varsha Tā rule began in the early part of the 9th century, the period of King Dinda agrees with the date of the present inscription and it may be surmised that Dindigarar, the Bāṇa King is identical with King Dinda or Dinđikōjēriga of Udayendiram Plates.

119.

Kadalagere grant of Timmannā dānāyaka, Saka 1390 in the possession of Chakravarti Śrīnivasachar, Pandit, Oriental Library, Mysore.

Two plates with the symbols of the Sun, the Moon, discus, conch-shell, the U shaped mark of the Śrī-Vaishnavas.

Kannada language and characters.

I (a)
1.  uttarō Śaṅhyājūnī rāgo sarvasthūna-samuchhayē  
2.  Nārāyaṇa-girau śrīmān āstē Nārāyaṇa-  
3.  nūs svayaṁ ṣī svasāśrī-Vijayābhyudaya-Sū  
4.  livāhānaśrīmān mahārējā-  
5.  dhīrāja-rājā paramānāvara-narapati vipraudha  
6.  Bōkṣhapuri-arṣirāṣaṇaṇḍa chatu-  
7.  samudrādiṇā prāṭāpā-Virūpākṣaḥ-  
8.  hārāyuvu sūkṣa-sambava-vinōda-  
9.  dinda prithvi-sāṁrāyam-gaṇyutirālu  
10. Śaka-varshamāṇa 1390 ne-sanda vartamā-  
11. navādaśarvajita-nīma-samva [?]-śarada Pā-  
12. lguma śu 15 llujñanāmanṭapē parābhi-  
13. dānā-dakṣiṇā-Badarkāśama śrī Yāḍā-  
14. vagiri-yāḍā  

I (b)
15. śrī Tirunārāyaṇapuraḍaśrī-Nārāyaṇadē-  
16. varṇābhinnaya-Kulaśēkharān āḍāśrīman  
17. mahā prādāna Timmaṇa-daṇṇayaka-ūde-  
18. yaru śrī-Nārāyaṇa-dēvāra pāḍāpa-  
19. dmangalige samarpisidā grāma Hogaranāḍi-  
20. ge śerida Kadalagere-grāma 1 ke ghati gā 115 va-  
21. rahiśke naḍadu bārū śeve-vivara rātre-ava-  
22. sara-gaṇige avaidake dīma 1 ke 71 llā-varusha  
23. 1 ke 54 varahā Ammanavāra-śayanottavada  
24. śevege 40 varahā Nārāyaṇadēvāra nanda-  
25. dipake 18 varahā arthake ga 3 varahā an-  
26. tu 115 varahāvannu samarpāṇeyam-  
27. (neyannu)mādi yi-grāmade gavudā  
28. Kalyāṇagavudā yi-grāmade Kondi-  
29. ge-Nārāyaṇa-dēvārige pāšchima dikīna  
30. holake bijavari-kha 10 Boredevarige  
31. pūrvadikina-hola-bijavari 3 Ka-  
32. lyāṅgavudanige Pūrvadikina ho-  
33. la-bijavari 4 Śyānabhāga-Rāmā-  
34. nujage Dakshina-dikina-hola-bijā  
35. vari 4-yī-mēre grāmavannū
36. Nārāyanadēvarige samarpane-mā-
37. ḍiyide || śloka || dāna-pālanayō-
38. r madhype danācchhṛēyōnupalanam dā-
39. nāḥśvargam avāpuṇṭi pālanād aṣa-
40. tam padaml sva-dattā-digunam punyam|
41. para-dattānu-pālanam || paradattāphāhā-
42. rēṇa || sva-dattam nishphalam bhavēt Śri

II (b)
43. Yādavagirige pūrva Lōkapāvane-pa
44. śēchīma-Nāgaṃangalake dakhṣīna Kāvērige-utta
45. nadallī yiruva Kadalagere grāmayannu Śri
46. Nārāyaṇa dēvāra pādāke Timmaṇḍa-dāna-
47. yaku-tharma-Śri

Note.
This records the gift of the village Kadalagere in Hogara-nāḍu by mahāpradhāna Timmaṇḍadānaśaka for the service of God Nārāyaṇa in Tirunārāyanapura on the fullmoon day of Phālguna in the year Sarvajītu, Śaka 1300, when Virūpākṣa Mahārāja was ruling over the earth. The inscription ends with the usual imprecation. Śaka 1390 corresponds to 1468. The composition of the inscription is not in order. After the first verse, mention is made of Vişvābhṛdaya Śālivāhana. Then without completing the date, the king's name and titles are mentioned and then the date is completed. The date is not verifiable. The genuineness of the grant is not unquestionable. Tirunārāyanapura is a name for the town Mālukūṭe.

120.
On a stone set up in a field in Nāchanahalli to the North of Daḷavāyi tank, in the hōbli of Mysore.

Modern Kannada language and characters.

1. śri
2. śrīmad rājādhirāja
3. Krishṇarāja-vadayarava-
4. rū Avala Bārakachēri
5. Bakshi Gulāmma Mahām-
6. mada Khānarrige putra pa-
7. vutra pāramparayavāgī na-
8. davuva myarege koṭṭa
9. sarvamānyavāda Nā-
10. chanahalī grāmada
11. yallē-kallu

Note:
This is a boundary-stone of the plot of land gifted by H. H. Krishṇarāja Voḍeyar III to Bakshi Gulām Mahāmad. There are some more boundary stones containing the same inscription in the neighbourhood.

Nanjangud Taluk.

121.
On a stone set up near a water well in a garden, half a mile off from the Narasām-budhi Railway Station in the taluk of Nanjangud.

Kannada language and characters.

1. śubhāṃ astu Subhakritu-am-
2. vatsarada Vayiśākha śu 1 lu
3. Dévarasayyanavarā nīrū
dinda Kōnamarasaye-
avarā Śrī dévarā kāryakke

6. biṭṭuṇa gadde hola..........

7. kke mūḍalu haḷḷa ..........

8. tenka............. naḍe

9. idanu .............

10. pápi .............

Note.
This records the grant of a plot of land partly wet and partly dry, for the service
of the god (in Narasāmbudhi) by Kōnamarasaya under the orders of Dévarasaya
on the first lunar day of the light half of Vaiśākha in the year Subhākrit.
The date is not verifiable.

122.
Badanaguppe grant of Kambhadēva of the Raśṭrakūṭa dynasty dated Śaka 730
in the possession of the Swami of the Devanur Guruswami Matha in the Hobali of
Kavalande.

Fiver Plates.
Seal with the image of a sitting figure of man.

Sanskrit and Kannada languages and Halegannada characters.

I (b)
1. @ saṇāyāt Vēdhasā (m) dhāma yan-nabhi-kamalaṃ kritam Harāc cha
   yasya kāntendu-kalaya kam jāmākri-
2. ta [na] bhūpobhavat bṛhad-urastala-rājamāna Śrīkaustubhāyata-karair u-pagūdha-kanthaḥ l satyānvidot
3. vipula-bahu-vinirjītārī chakra-poya-Krishna-charito bhuvī Krishnarājaḥ ||
   paksha-chechhēda-bhayāśritākhila-ма-
4. hā-bhūbhrit-kula-bhūjītāt durlaṅghyād apa-rair a-nēka-vipula-bhūjīshnu-
   ratnānvidat l yaś Chājukya-kula-
5. d anuṇaivudha brātāsrayō vāridhēk Laksmyaṅ Mandaravat saḷilaṃ
   ahiśrīd aṅprāv-vān Valla (bha)
6. bhāḥ l tasyāyāḥ l anandat prātā [pa] visaraī akrānta-diśmandalaś Chandā-
   mōśa sardināpy acha-
7. ndakaratō prahlāḍita-kṣamākāraḥ Dīrō dhairyaśahana vipakṣa-vaṇitā-
   vaktābbaja-sriharō hā-
8. rikriya yaśo vadyam anisam diṃnayikāḥh dhritam l jyēsthōlānghana-
   jātayāny-amalayā La-
9. kṣmyā samētōpi san yo bhūn mridala-mandala-st [h] ityutō dōshakaro
   na kvacit 1 karpadāḥ-kṛita-dā-
10. ma-santati-bhrītī yasāyāna-dānādhikam dānāṃ vikṣaya saḷajjītī īva diśam
    prāntē sthitā digga-

II (c)
11. jah l annyair naṅ jātu vijītāṃ guru-sāktīsāram ākrānta-bhūtalām ananya-
    samāna-māna|h yēnē-
12. ha buddham atalokya 2 chāryā Gangan dūra 3 sva-migraḥ-bhiyēta 4 Kali
    [h] prayātāh ekatātma-ba-
13. lēna vārimdhānā py anyatra ruddha ghanē nishkrīṣṭāi-bhātōdvāteṇā
    viharat-tājātībhīmēna
14. cha mātāṅgān mada-vārī-nirjharanmēachā prāpyānatāt Pallavāt tachhītīra
    mada-lēsām apy anudi-

1 Read: mānam 2 Read: atalokya 3 Read: dūra 4 Read: bhīyēta 5 Read: bhātōdvāteṇā
6 Read: tājātībhīmēna 7 Read: ekatātma.
BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.
BADANAGUPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

III A.

III B.

IVA.
15. nam yah spirishtavam na kvachat l helia-svikrita-Gaularajyakamala chanta phaveshachira.
16. dumargi mara-madhyan apratibala yoa Vatsarajam balai Gaulthyam sarad-inda-pada.
18. labhdtaka-pratishtham a-chiraya Kali sudura utsarya sudha-charitair dharamatalysa krivaya punah.
20. rnasparat tato Nirupamad indur yathavardhe sudhama Parameswarana-pratihara-samsakt.

II (b)
21. pada tasath pat (d) manandakarah pratapa-sahito nityodayah sottateh purveshrata humnumman a-
22. bhimate Gobindarajah saty [mu] yasmin sarva-guna-sraya kshiptapat shri Rasahtakumin yah jate.
23. Yaddavavamsavan Madhuripav asid alangyaya parai dhrihstva sadadhaya krihaty sa sadhrata.
24. danena yennohatahak muktahara-vibhushita sphutaniti pratayathinop yawat [h] inah yasyakata.
25. ram amanusham tribhuvana navypattis-rakhochita Krishnasyea nirikheyah yachechhati padam yad ya-
26. dhpatyam bhuhav ahaptam tata taveym apratihata dattat tavya kantaik kulikya ajaina.
27. maya dhrityeti pitarmanyuktam sa tatra-bhudhat tasmin sarva-vibhushanaya jaman yate ya-
28. saasachteh akshiyah samudyatam vasumati-samharam ahitsyay vichhe-
29. vadyhatam nriputin oopi yva dvadaa khyatah apya adhika-pratapa-sahitam-
30. yamapattakol ki-
31. va yenatyaanta-dayalanathah nigala-klasa sad apo anatan vam dasgam gamitip darppa-visa.

III (a)
32. rud yah pratikulye sthitah lilak-brukutil [la] lata-palake yuvachcha nala-
33. kshyai vikshpega viyati.
34. tya tavud achirah abaddha-Ganga [mu] punah sandhayasya sutilmukhan svan-
35. samyatah bajsanasya
36. pari praptam vardhita-bandhu-jiva-vibhavam patmabhivid [h] ya nivitam sarva-kshetray [mu] dikshya yaam saradritam pa-
37. rjanyavat Gurijarah naktah kvapi bhayat tathapi samayan svapnepya-
38. pasyan yathat padaanati-
39. matri mkausaranal akshya Lakshmibhiyaa duran Malavanayakod nayaparo yatra-
40. na-baddhahnahih yoa vividin balina sahalpa-valavan sparshha (spa) na dhatte parah nites sutir a-
41. san vad atmopayaray adhikyaya-sampvedaman l Vind [h] yadrech kaatake
42. nivahata-kataka sruvat charair yun.
43. nishah svaam desam samupagatah dhruvam iti jnatah diya pradita
44. Mahaarsa-mahapatir duhantu
45. aga aprapta-purvar paraih yasvechechaan anukulaay ka (kha) lu dhanaah pada-pramair api a-
46. tvah Srihavanah ganaagunanagaana-vyapitam param pratvisham tasmad agata-
47. van saman nishi-ba.

1 Read asakham 2 Read Rakhprakhyamag 3 Read sva-ni atrihi 4 Read datam
5 Read apa-pratihata 6 Read tathahkshetdam
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III (b)

41. lair ā Tungabadrātataṃ tattaraññhā sva-kārāgataṃ prakṛtibhih niśēsēmāą ākritishavā [n] viṣhēpā rači
42. tram anatarjupijjagāra tām Pallavāt lekhāhāra-muk[ḥ]ōditārddha-va chaśā yatra nya Vēngīśva-
43. rō nityam kinkaravat vyadhāv aviratam kammavam ātma-čēchēhayā ā bāhūyā didhičīr atṣa yēna rachī-
44. tā vyomāvala (la) ggā २ rucam dāhtri maunyika-mālikām iva dhriṭā mūrdehi sva-tāra-ganaiḥ १ santrā-
45. sāt para-chakra-rājaṃ ugc tat-pūrva-sēvā-vyābaddhanjali-sōbhīto nāsara-
46. nā mūrdehi yad-anghri-dvayaṃ yady ādatta parāddhva-bhūshane-ganair nālāṃkriṭītīm tat tathā mā-
47. bhaishir iti satyapalita-yāsa-sthītyā yathā tat-girā tēnēdaṃ anila-vidyuch-chanehalam avulōyā
48. jīvitaṃ asiraṃ kṣhatīdānāṃ param punyaṃ pramittito ३ brahmadāyōyām sa cha para-ma-bhāṭṭāraka
49. ka mahārājādhirāja paramēsvara śrīmat Dhrāvārāhādēma-pādānudhyāna paramābhāṭṭāraka
50. mahārājādhirāja paramēsvara prithūvīvallabhā Prabhūtavaraśa śrīmat-Govindāraudēvā

IV (a)

51. Dhrāvārāshā-śrivallabhā-mahārājādhi-śrājasya putrāḥ śauḥcāhāra- prabhur guma-gana-prana-
52. mita-samastalokāḥ paropakāra-karunā-parah Paramēsvara-charaṇāravinda-vandanāḥbimandanaḥ Rā-
53. nāvalōka śrī Kambhāraḥ Punnāda Edenaḍuṣviharī Va (Ba) danaguppe nāma grāmaḥ Talava-
54. na-nagaram adhivasati vijaya-skandhā-vāre l trimśad-uttarēśhvattēśhu Śaka-varēśhēu kārtiκā
55. māsa pauranamāyaṃ Rōhīni-nakshatrē Somaṃvāre Kōṇḍa-kundeyānaya Śrimūlāg-
56. gūrugaṇa Kumāraṇandhi-bhāṭṭārakasya śīṣyāḥ Elavāchāryagnurū tasya śīṣyō Vardhamā-
57. nagurūh sarvapriṇihītaḥ sākṣhēti śiddantā-nugamoddhataḥ śantān sarvajna-
58. ta-guṇōmataḥ tasmai tam grāmaṃ adat sva-putra śrī Sankamuganā-vijñāpa-
59. nēna śrī Kambhadēvā śrī vijaya-
60. vassatēy Taḷavamanagare praṭahitiṭīyai @ tasya śmāntarāṇi badagana dire Pōnappu-

IV (b)

61. li badagana pāduvāna konedu Posattigallu pāduvānasime Kadambageyera pervam-
62. ga pāduvāna tenkaṇa konedu pongulvāṭiya tennove tenkaṇa sime Belakkāla mēnno
63. lye tenkaṇa mūḍana kornedūn muduvanni kōraṇā mūḍanaśime Kallivetṭīna mūḍana pore-
64. ye mūṛu beṭṭu olagū mūḍana badagana konedu badamiyā badagana olve
65. ālu asya dānasya sākṣhināḥ shanvati-bhāsa-vishayā prakrītayāh
66. yōṣyāpahartā lōbhān mōhāt pramādeṇa cha sa pañchabhir mahādbhīḥ pāta-
67. kai (a) sāmyuktō
68. bhavati yō rakshati sa punyabhāg bhavati api chātra Manugīta śūkā sva-dattām para-dattām
69. vā yō harēta vasundhara shaasitṛm varsha-sahasraṇi viṣhtāyāṃ jāyate-

KRIMIHI SVAM DAMTUM

Read saradgatam 2 Read evānāvālagnā 3 Read pravarātito
BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.
68. samahacchēhākyāṃ duhkham anyasya pälanāṃ dānāṃ va pälanāṃvēt
dānāhē cēhāyōṃuṃpā.

V. (a)

69. lanaṃ bahubhir vasudēḥ bhuktā rājabhīṣ Sagardibhibhiḥ yaṣya yaṣya yadā bhumī tasya

70. tasya tadā p[h]ālam dévasvāṃ tu vishāṃ ghūram na bhīṣam vishāṃ uchyate vishāṃ ēkākānum hanti

71. dévasvāṃ putra-paṭrīka[r]a Viśvākarmāchāryeṇa fıkhitām

Translation.

I (b)

May you be protected by him whose lotus-like navel Brahma made his own abode.
May you be protected also by him whose head is adorned by the crescent moon.

There was a king, around whose neck the goddess of wealth and sovereignty shining
in his breast stretched her arms together with the rays of the Kauśtabha gem adorning
his breast; who was possessed of honesty and long arms; who, though a vanquisher
of the circle of enemies, was not of Krishna (black) character, Krishnaśāra was he.

An ocean in which all the great kings took refuge from fear of losing their territories
just as the great mountains took refuge from fear of having their wings cut off by Indra's
discs, difficult to overcome, (or to cross), shining with great and brilliant jewels, the
asylum of budīlas (the learned and the gods), was the Chālukya family from which he
like the Mandara mountain quickly and with ease drew forth Lakshmi, the goddess of
wealth:—He was Vahalha.

He had a son, Dhēora, who filled all the points of the compass with his glory,
like the sun, yet delighted all Bhūdhāras (kings and mountains) with the coolness
of his rays; gifted with courage, witherer of the bloom of the lotus faces of the wives
of his enemies, whose fame was worn, as if it were a garland, by the ladies, the points
of the compass; united to Lakshmi who, though married before to his elder brother
(jyēṣṭha) was yet free from blame, who, though possessed of a mandala (country and
an orb of rays) was not Dōshākara (an abode of faults and the moon).

Surpassing Karna in giving gifts; the regent elephants, ashamed to see the excellence
of his gifts surpassing those of others, retired as it were to the points of the horizon.

II (a)

Seeing how he had for a long time bound a Ganga King (Śivamāra) who was
never conquered by others and who, possessed of great might, seized the whole world
and had thus a reputation for valour, unequalled by others, Kali fearing that he too
would be seized, fled afar.

Hemming him in between his own force on one side and the sea on the other, he
made the Pallava King bow down to him and obtained from him huge elephants, greater
than the warriors who had drawn their swords and fiercer than the monsters of the
deep, made the water of their pride ooze over, yet himself never displayed any pride.

When Vatsaratāja as in sport had seized for his own the Gauda kingdom, entering
into the latter's territory with his invincible army, he (the Rāśtrakūṭa King) swiftly
drove him into the impassable desert and took from him only the pair of the moonlike
white umbrellas of the Gauda King and thereby caused his own fame to spread in a
moment to the farthest points of the compass. He drove afar, by his pure conduct.
Kali though firmly established and brought back to the earth again the glory of the
Kṛṣṭaayaṅga; it is still a wonder that this Nirupama became Kali-Vallabha.

II (b)

From the righteous Nirupama was born, like the moon from the ocean, of pure
mind, with his lofty head placed at the feet of Paramēśvara, like the sun daily rising
from the high eastern mountain, beloved of the good, Gōvindarāja.
While, he, the abode of all good qualities was king, the Rāṣṭrākūṭa dynasty became invincible by others like the Yādava race on the birth of Krishna; his equals became his inferiors, his dependants and enemies were equally made muktāhāra-viśhūśitas, (decked with pearl garlands, deprived of their food) and thus equally made courtiers. When seeing his more than human form, and his ability to deliver the three worlds from disorder even as Krishna, his father wished to give him the sovereignty of the world, he truly said to his father.—Let alone the inviolable pecklet you have given me; I have worn your command far better.

When that father together with his fame had departed to be an ornament to Svarga, he, though only one, by his energy and valour, deprived of their glory the twelve famous kings who like a fire at the end of the world came upon him united as if to destroy the whole world.

III (a)

By him, foremost among the merciful, the Ganga king was released from the burden of his cruel chains and sent to his own submissive country; but, when he in his pride showed a return of hostility, before the brow was wrinkled in a frown, he was again subdued and swiftly bound.

Seeing that having mounted the arrows on his bow, having contributed to the prosperity of bandhuji(vas, the bandhuji(va flowers, and lives of relations) and having caused the growth of Padma (lotuses and wealth), he (Gòvinda) arrived like the autumn season, the Gôjrara king like the rainy season disappeared somewhere through fear and even so beheld that season in his dreams.

Discerning from a distance that Lakshmi (goddess of fortune) had taken refuge at his feet alone, the politic Mâlava Chief folded his hands to him in obeisance, being a learned man too feeble in power to withstand the powerful, the home of policy, who discriminated between his own and others.

Hearing from his spies that having established his camp on the Vindhyâ mountains, he (Gòvinda) had arrived at his country and thinking that the news was quite true, the king Mârasarva won his (Gòvinda’s) good graces never before gained by others, by casting himself at his feet with his wealth.

III (b)

Having spent the rainy season overcast with thick clouds at Srîbhavana, from there he came with his army to the bank of the Tungabhâdri. Remaining there he received in full the tribute through his ministers or people and similar tribute from the Pallava King,—he whose enemies submitted to him at his threat.

At even half a word by the mouth of a letter-bearer, the Vengi king constantly performed of his own accord his duty like a servant. The outer enclosure made for him by the Vengi king as lofty as the sky bore the splendour with its constellations like a garland of pearls.

Through fear hostile kings took refuge with their heads placed at his two feet and with their hands folded in obeisance, as they did before his ancestors. Their heads did not shine as much with the valuable ornaments as with his words “Do not fear,” famous for their truthfulness.

IV (a)

By him, reflecting that this life was as unstable and transient as wind or lightning and that gift of land was of supreme merit, this gift for Brahmins has been made. He, meditating on the feet of the Paraman HAâṭâraka mahârÂjÂdhirÂjÂa paramesÂvara-srimat Dhârâvarahadéva, the Paraman HAâṭâraka-mahârÂjÂadhirÂjÂa-paramesÂvara-prithivi-vallabha-Prabhûtavarsa-srimat Gòvindarâjâdéva, the son of Dhârâvarsha Srîvaljabhu-mahârÂjÂadhirÂjÂa, possessed of purity, excellent conduct, and other good qualities, receiving the obeisance of the whole world, bent on doing good to others, merciful, ever
delighted with bowing at the lotus feet of Paramāśvara, the Ranāvalokā-Śrī Kambharāja (granted) the village Badanaguppe by name in the country called Punnāda Edenādu, in his victorious camp made at Talavananagara, there having elapsed thirty years over and above (700) Śaka years, on Monday the fifteenth lunar day of the light half of Kārtika with the constellation Rohini. Elavachārya was the disciple of Kumāranandibhaṭṭāraka of Konda-Kundānaya and of Sirmalage Gurugajā; his disciple was Vardhamanaguru, kind to all, well-versed in the Siddhānta received direct from teacher to teacher, peaceful, almost omniscient; possessed of modesty and good conduct—To him Śrī Kambhadēva gave the above village at the request of his son Sankaragāna for the service of the Vijaya Vasati (Basti or Basadi) constructed in the town of Talavana. Its boundary in Kannada language is as follows:—

North.—Ponarpili.
North-East.—Pusattigalu.
East.—The big gate of Kadambagura.
South-East.—Poḷguvajjī-tennōjye.
South.—Beḷakkāla-tennōjye.
South-West.—Meduvaṃkūyālu.
West.—The river called Kaḷḷiṅgajī Mājāna pore and Beḷjūja-gajū.
North-West.—Ojye-ālu north to Badanidi.

(In Sanskrit.)

The witnesses to this gift are the people of the 96 thousand country.

Whoever takes away this out of greed, ignorance, or carelessness, will be guilty of the five great sins. Whoever maintains this will have merit. There are also the verses sung by Manu:—

Whoever takes away the land gifted by himself or by others will be born in ordure for sixty thousand years.

It is easier to give one’s own. Hard it is to maintain the gift of others; the latter is far better than the former.

By many kings like Sagara and others was the earth enjoyed. Whoever enjoyed it had the fruit of it at the time. The property of gods is the real poison, but the so-called poison is no poison. The latter kills a single man, the former the whole family consisting of the son, the grandson and others.

Written by Viśvakarmāchārya.

Note.

This grant consists of five plates, of which plates Ib to the end of IIIb contain the same version of the inscription as that of Nelamangala No. 61 of Bangalore District. From Iva to Vā the inscription contains the description of donor, the donee, the date, the boundary of the village gifted, and the imprecation. In furnishing the date, the number denoting the Śaka years is omitted. The orthography of this inscription is wrong as that of No. 61 referred to. These two help each other in arriving at a correct version of the inscription. The characters are similar to those of No. 61.

123.

On a stone lying near a pit close by Dēvanir in the Hobali of Kavalande.

Kannada language and characters.

1. Subham astu
2. Dēvagaṇḍara makkalun
3. Rāchapanāyakaru
4. Švā ṣaṭṭapeṇnu
5. kaṭṭīṣaiddārī śri śri śri

Note.

Rāchapanāyaka, son of Dēvaganda, caused the construction of this Dēvarakaṭṭe, a tank.

Archl. Rt.
SHIMOGA DISTRICT.

SHIKARPUR TALUK.

124.

On a stone set up in the field of Chenmabasappa under the tank of Kapparahalli in the hōball of Śikāripur.

Size 4"-0"×1'-9".

Kannada language and characters.

1. svasti samasta-bhuvanāśraya śrī-prithvi-vallabha-ma-
2. hārājādhīrāja paramēśvara-parama-bhaṭṭāraka-Sa-
3. tyāśrayakulatilaka-Chālukyabharaṇa śrī .
4. Tribhuvanamalla-dēvara vijaya-rājya .
5. rōttarabhividdhi-pravardhamānanām ā-
6. tārābham . saluttumire . svasti yama ....
7. ma-svādhīyāya-dhyāṇa-dhārana-maunānveśthā .
8. sampinnarappa śrīmad anādiyagraham ā . Bēla-
9. rakapada-mahājanangeśu śrīmatu . . . . . . . yā-
10. hitāngigala-Marmma-Bammanyagala maga . .
11. na maga Vijayayayunum mattam avara maga Bi-
12. tītyayunam tamma bhakti-saktiyim pādāpūjeyam .
13. koṭṭu Chālukya-Vikrama-kālada 18 neya Śrīmukha-
14. samvatsarada Paushya-suddha 13 Sōma-
15. vāradandin Uttarāyana-Sankrānti-yandu Nam-
16. gēriya bayala nāduve tāvu kāṭtisida kere-
17. ya kīṭēriyali padedu bīṭta gadde Guniga-
18. na matta eradu hūdav eradu yi dharmamman pr-
19. tipāḷśuvargge Vārāṇasi-Kurukshētradol .
20. sāyra-kavileyam kōḍum kolagumam
21. [ra] trangalum ....
22. dargg ā-punya-phalam akku yi dharmma-man āva-
23. n sida mahā . . . . . . . .
24. . . . . . kalē kalē pālantyō
dhayaḥbhāh sarvān etān bhāvināh pārthivéndrān bhū-
26. yō bhūyō yāchatē Rāmachandrah
27. i-kalla mádisidam Biyaṇa-Bīṭtimayya Bi-
28. ūt śrīmukha yarēda Śrāmbhōva-Kētamalla
29. kaṇḍarisida Samayakṛtyāchāryya Śrī
to Vijayayya and his son Bīṭtimayya on Monday the 15th lunar day of the light half of Pushya in the year Śrīmukha, Chālukya Vikrama Era 18 when Tribhuvana-
malladēva of the Chālukya dynasty was ruling. The date corresponds to Monday the-

Note.

Some letters in lines 3, 4, 5, 6, 7, 8, 9, 10, 11, 20, 21, 23 and 24 are lost.

The inscription seems to record the grant of a wet field by the mahājanas of . . . .

. . . to Vijayayya and his son Bīṭtimayya on Monday the 15th lunar day of the light half of Pushya in the year Śrīmukha, Chālukya Vikrama Era 18 when Tribhuvana-
malladēva of the Chālukya dynasty was ruling. The date corresponds to Monday the-
2nd of January 1994, 10 days after Uttarayana Sankranti. The inscription ends with the usual imprecation. The stone was prepared and set up by Bitti Mysore. Sana Bo Ktamalla wrote the inscription, and Samaya Kirtyacharya engraved the same.

125.

On a 1st stone lying in the bed of Doddakere Tank in Kapparahalli in the same Hobali of Sikaripur.

Size 3' × 1'—3”.

Kannada characters and language.

1. Šaka-varusakke Sāvira-
2. da 1328 neya Naḷa-
3. samvatsara Pā-
4. Iguṇa ba 2 Šukravā-
5. radalu Kapara-hali-
6. ya Mallēgudara
gauḍānu sva-
7. maga Mallē-
gastanāda-
8. nu.

Note.

This records the death of Mallēgudā, son of Kapara-hali Mallēgudā on Friday the 2nd lunar day of the dark half of Phālguna in the year Naḷa, Šaka 1328. Here Šaka 1328 is equal to A.D. 1406 which was Vyaya and not Naḷa. Nala however coincided with A.D. 1436 or Šaka 1358. Both in Vyaya and Nala the 2nd lunar day of the dark half of Phālguna agreed with Sunday, but not with Friday as stated in the inscription.

126.

On a 2nd stone in the bed of Doddakere Tank in the same village Kapparahalli.

Size 5’ × 2’—9”.

Kannada language and characters.

1. svasti śrī jayābhagyade-
2. yaścha śaṅka-varusā 1348-
3. neva naḍeva Visvāvasu-
4. samvatsarāda Pālguna-
5. da su 11 Mangalavā-
6. radalu ŚriVirapratāpa Dē-
7. varāyaru rājya-am-gaival
8. Kaparahaḷīya huvalahi
9. Naḥaya palaran i-
10. ridu dēvaloka-
11. ma .. yātama sati
12. Birabbe mahāsati-ya
13. dalu Jakkōjana besana

Note.

This is a memorial stone set up to commemorate the death of Kapparahalli battle of Naḥaya and the entering of his funeral fire by Birabbe, his wife on Tuesday the 11th lunar day of the light half of Phālguna when Virapratāpa Dēvarāya was ruling in the
120

year Viśvāvasu. Śaka 1348. The date corresponds to Monday the 18th of February A.D. 1426. Somehow the week-day is wrong. The stone was set up by Bakója.

127.

On a 3rd stone in the same place.

Size 4'—6" x 2'—9".

Kannāḍa language and characters.

1. svasti āri vijayā-
2. bhūtyaśa Śaka-
3. varuśa 1352 Sa-
4. uṇ̄ya-samvatsara-
5. da Prathama-bhādrā-
6. pada sdhu 3 gilu
7. Virapratā-
8. pa Yimbādi-Dē
9. varāya-ma-
10. hārāyāru
11. sūkharājyaam-
12. geyinttan yi-
13. rda kāladali A
14. ragada-veṇṭeyā-
15. ke saluva Neluvali-
16. ge-nāḍa olagaṇa Ka-
17. ppanahāllīya Ma-
18. llagadāda maga
19. Bayiragāḍanu sva-
20. rgastaṇ ādānu mām-
21. gaṇa mahā āri āri āri

Note.

This records the death of Bayiraguda, son of Kappanaḥalli Mallagauḍa on the 3rd lunar day of the light half of first (i.e., intercalary) Bhādrapada in the year Saumya, Śaka 1352 corresponding to A.D. 1430. The date is not verifiable.

128.

On a Māstikal in the field of the Gauda of the Village Kottagrama in the same Hobali of Sikāripur.

Kannāḍa language and characters.

1. Maleda-
2. varu bage-
3. vali Sabibā-
4. yi sati-
5. yādaḷu

Note.

This records the entering of funeral fire of her husband by Sabibāyi.
On a stone set up in the back-yard of Kariya of the same village Kottagrama.

Size 5"—6"×3"—6"

Kannada language and characters.

1. svasti śri jayābhuyadaya Śālivāhana śaka varnashake saluva 1002096 ne-
   varnashake saluva
2. Krōdhana-sambatsarađa Śrāvana-baḥula s mi-punya-kālavdaśī śrīman-
   mahānāyakābhayaśāda
3. Käre-Bayirapānāyakara kumārāruda Chikkāna-māyakaru Kōṭapurada-
   Tiruvengalāna-
4. thage samarpisida dharmma-sāsana-kramaṇendāda namage saluva Māḷe-
   mahaḷi-
5. ya śīmeyologaṇa Kōṭṭa-vemba grāmanavanu Śrijayanti-punya- kālada-
6. lu Kōṭa-purada Tīrumala-dēvarige sa-hiranyodaka-dāna-dhāra-pūrvva-
7. kavāgi tamma stri-putra-dāyādāyanimunadindia samarpisida
   Kumudvati-tirada
8. Kōṭa-vemba grāmade pratināma Tīrumalapurada dharmma-sāsana yidāk āru
   tappidare tamma tāyi tandeya kondā pāpakke hōhara
9. sva-dattām para-dattām vā yō harēta vasundharaṃ sabhāṭi-varṣa-sahasrāṇi
10. visāṭhāyēm jāyatē krīmiḥ sva-dattād dvīgumām punyam paraddattāmupādanam
11. para-dattāpahārēṇa sva-dattam nishphalam bhavēt
12. ēkuva bhaginī lōkē svamē
13. thēm ēva bhūbhujām na bhōjya na karagāhyā vipra-dattā vasundhara 1-
14. para-grāmakkē āru tappidare ātī tande Vāraṇēsiyali kom-
15. davaṛū go Brāhmaṇara vadhā mādīdavaru gurutalpa-mādīdavaru
16. yi-dharmakkē śarāna mangaḷa-mahā śri-śri-śri

Note.
This stone inscription is said to have been engraved after erasing the characters of
an old inscription. This records the grant of the village Koṭṭa in the country of
Māḷenahalji, renamed Tīrumalapur for the service of God Tīrumaladēva by
Chikkānaśraya, son of Kāre Bayirapānāyaka, entitiled Mahānāyakābhaya on the
8th lunar day of the dark half of Śrāvaṇa in the year Krōdhana, Śaka 100, 20, 26
(-1228), corresponding to A.D. 1304. It ends with the usual imprecation.

On a stone set up close by the temple of Sangamēśvara in the forest of Haradhalli
in the same Hobali of Sikāripur.

Size 4"—6"×2"—9"

Kannada language and characters.

1. svasti śri-vijayābhyudaya
2. Śālivāhana
3. śakha-varusha 1698 kke
4. saluva Mānmatha-ma-
5. ma samvatsarada Jyēśṭha
6. śudha 14 Sōmavāra-
7. lu śri Hirimathada Kallēdēvaru

Archl. Rt.
8. Tējasingapa küdi Sangama-
9. nanjundēśva-
10. rana pratisheṭe
11. mādisarau

Note.
This records the setting up of God Sangama Nanjundēśvara by Kallēdēva of Hirimath and Tējē Singapa on Monday the 14th lunar day of the light half of Jyēshāṭha in the year Mannath, Śaka 1696. This corresponds to Monday the 12th of June 1775 and not 1774 as stated in the inscription. The number of the Śaka year is, however, wrong.

131.
On a viragal at the entrance of the village Hittila in the same Hobali.
Size 5\(^\text{’}–6\text{”}\times3\text{’}–9\text{”}.
Old Kannada language and characters.
1. svasti śrīmatu Chālukya-Chakravarti Sōmēśvara-dēvara
2. sallutam ire Hettīḷaḍa
3. . . .
4. Mādāyana sīliya gandara-dāvani Śūreya-
5. nāyakam turuvam magu [iēhi]
6. palaram kondu talāṭirudu sūra-gānikeyarol küdīdam
7. . .
8. . .

Note.
This records the death of Gandara-dāvani Śūreya Nāyaka, son-in-law of Mādāya of Hettīḷa in rescuing cattle in a cattle raid during the reign of Chālukya-chakravarti Sōmēśvaradēva. Lines 3, 7 and 8 are effaced.

132.
On a stone set up on the embankment of a wet field to the north of the tank-bund of the same village Hittila in the same Hobali.
Size 3\(^\text{’}–2\text{”}\times3\text{’}.
Old Kannada language and characters.
1. svasti samasta-bhuvanaśraya paramēśvara para-bhatṭāraka Satyāśraya-kula-
2. tilaka Chālukyāḥarana śrīmat Traiḷōkyaśal-la-dēvara vijaya-rājya utta-
   rottarabhivriddhi
3. . . sallutam ire Śaka varsha 983 neya . .
4. Sāharī-yenessi negalḍa Ganjakabhagam Barmmadēvana-santatīya ā Jakkayā
5. . . Hettīḷamam Bēdaru palaran irudu turuvam kondallī śrama
6. . . Chaṭṭṭam pōgī ā Hettīḷaḍa turuvam
7. suralōka-prāpitaṇ āda . .
8. mṛtenāpi surāṅganā kṣaṇa-vidhavamsanē kāyē
9. . . svasti Nāgāchāriyā-dēva baredar sva-
10. . . Lōkōjana kanḍaraṇe mangala-mahā śrī.

Note.
A number of letters in lines 3 to 10 are lost. The inscription records the death of Jakkayā of the family of Barmadēva in his attempt to rescue the cattle carried off by Bēdas in Śaka year 983 when Traiḷōkyaśalaladēva of the Chālukya dynasty was ruling. Nāgāchāridēva wrote the inscription and Lōkōja engraved it.
On a stone lying in the wet land of God Ranganātha to the east of the same village Hittilā in the same hōbali of Śikāripur.

Size 3' × 2'—3".

Old Kannada language and characters.

1. svasti samasta-bhuvanārayam śri-prithivi-vallabha mahā-
2. rājādhārāja paramēśvara paramabhaṭṭāraka Satyāsraya-
3. kuḷatīlaka Chālukyabhārana śrīmat Tribhuvanamalla-
4. dēvara vijaya-rūjvam uttarottarabhivṛddhi pravaridhha-
5. mānam āchandrárrkatāram baram saluttumire tat-pāda-padmopajīvi
6. . . . . . . Sakavarsa 1034 neya Nandana-samvatsara
d. Vaiśākha su 11 Brihavāradandu svasti yama-
9. niyama-svādhyaā-dhārana-maṇāṃshīḥhāna-
10. japa-samādhi-sīla-guṇa-sampannarappā śrīmad a-
11. nāḍi-yaghrāravaha Hittilāda sāyiranum
12. kraya-dānavāgi kondu bita dharma śrīmatu Sōmē-
13. śvara-dēvargge navīdēyakke bita gadde Jākiyūra-bayalola-
14. ge hanneradu mārugaleyal aidu Kadahavūra
15. . . . 50 āchandratāram saluttam irkke
16. 1-dharmamaman āvān orvām pratī-pālsidātange Vāranāsi
17. Kāśi Prayāgēyalli sāyira-kavilēyam sāyira
18. vēdapāragarappa Brāhmānargge koṭṭa phāḷam akku
19. idan ajāddām Vāranāsi Kurukshētra Prayāgeyalli
20. sāvira kavilēyam hattu sāśira vēdāpāragarappa
21. Brāhmānara ālīda mahāpātakan akku sva-dattām para-dattām vā
22. yō harēta vasundharām l shashṭi-varsha-sahasrāni
23. vishtḥāyām jāyate krimih

Note.

This records the grant of the village Hittilā as an Agrahāra for Brāhmans after purchasing the same village and of a wet field measuring 12 arms for the service of God Sōmēśvara by one (name effaced) under the service of King Tribhuvanamalladēva on Thursday the 11th lunar day of the light half of Vaiśākha in the year Nandana, Saka 1034 when Tribhuvanamalladēva of the Chālukya dynasty was ruling. This date corresponds to Tuesday the 9th of April A.D. 1112. The week day is wrong. The inscription ends with the usual imprecation.

-134.

On a stone in the wet field of Śāmubhōga Manjappa to the south of the same village Hittilā in the same hōbali of Śikāripur.

Size 2' × 1'—6".

Kannada language and characters.

1. svasti śaka -varuṣā 1231 ne-
2. ya Saunyā-samvatsarasada Vaiśā-
3. kha ba 14 Mam-lu Honnaūrā
4. Kalinātha-dēvarahaliya Rāma-
5. nāyakaru Kalinātha-dēvara
6. nitya navīdēyakke ān koṭṭaadu
7. kereya kelage gadde yeradu kham yi-
8. dan årobbaru . .
9. . . kke mangala-mahā-śri

Note.

This records the grant of a plot of wet field of the sowing capacity of 2 khandigas for the offering of food to God Kallinātha by Rāmanāyaka in Kallināthaḍavasralīḷi on the 14th lunar day of the dark half of Vaiśākha in the year Saumya, Śaka 1231, A.D. 1309. The date is not verifiable. The inscription ends with the usual imprecation.

135.

On a stone lying in the wet field of Virappa under the tank of the same village Hittuḷa in the same hoblī of Śikāripur.

Size 2'—6" × 3'—6".

Kannada language and characters.

1. svasti samasta-bhuvanāśrayam śri-prithvi-vallabham mahārājā-
2. dhurājam parameshvaram paramabhaṭṭārum Satyāśraya-kum-
3. laṭālakam Chālukyāḥbharam śrīmat Tribhuvanamalla-He
4. rmmāli-dēvarasara vijaya-rājyaam uttarottarābhividdhi-pravva-
5. ṛddhamānām āchandrāıkka-tāramaram sahuttam ire Sākavarsa
6. 1045 neya Śobhakṛiti-saṃvatsaraṇa Pushya su 1 dandu svasti śrīmaṇ-
7. anādiyagrahāram Hettilāda Mādarsaṇa Kūḍura-
8. yara Kotṭayyaṇu . . . . Dēvaya .
9. lu Hettilāda yāyatāvar varvārga niśvādyakke bittar-
10. avanāvva pratipāṭisādāntage Gange-Vāranāsi
11. Kurukshetradal vēdaprāgarappaka Brāhmaṇargge saṃyra-kavile-
12. yunam koṭṭa dharmma svu-dattām para-dattām vā yō
13. harēta vasundharām 1 saṃshthi-varsha-suḥasrāṇi viṣhṭhāyām
14. jāyatē krimib

Note.

This records the grant of a plot of land for the service of the local god by the five hundred of Hettila on the 1st lunar day of the light half of Pushya in the year Śobhakṛiti, Śaka 1045, or A.D. 1123 when Tribhuvanamalla Her말ji-devarasa of the Chālukya dynasty was ruling. The date is not verifiable. The inscription ends with the usual imprecation.

136.

On a Viragal lying near a ruined temple in the forest close to Guttanahalli in the same hoblī.

Kannada language and characters.

1. svasti samadhigata-pancha-mahā-sābda mahāmandaḷēśvara  .
2. Banavāsī-pura-varāhīśvaram Jayanti Madhukēśvara  .
3. . . satya-Rādhēya  . .
4. śrīmatu vira Rāmadesvarar  .
5. 1180 neya Paingala-samvatsarāda Śrāvana  .
6. damnāyaka  . . . . gavunḍana mēle  .
7. ruvam kundu penḍirudey uchchalu billankakāra purusha-Nārāyaṇa para-baja-sādhaka Ya-
8. ānvātadā Rāmagavundām taṭhitidu tuṇuvam magulchi suralōka-prāptan āda ad enten-
9. dade poleva śīlilante Javanan talavādiluvē kālamrityem vembam todairaa-
10. si poydan āgalu Girigunda Rāmagavudam palaram suridaru pūvina sarimale Sura-
11. dundubhiyōdane śānka-kahalāravamum bernsu surāṃganyar piriya-
    nendu Rāma-
12. gavundaman divagaydaru jītēna labhyatē Lakshmir mritēnāpi surānganā
    khaṇṇa-vīdhvamsanē kā-
13. yē kā chhēna marānē ranē
    ōm namaḥ Śivāya.

Note:

This records the death of Yalughaṭṭa Rāmagunda in rescuing cattle in a cattle
raid on ... of Srāvana in the year Paṅgala, Śaka 1180 when Viṣṇu-
ḥāmadēvarṣa, Kādamba king, was ruling. In lines 3, 4, 5 and 6 many important letters
are effaced.

137.

On a fragment of stone near a well in the forest close by the village Mūḍāba in the
hōbali of Beḷandūr.

Kannada language and characters.
1. . . . . hōgā-kula-tīlakam naya-pratīpā sā-
2. . . yyuttam īre Ojēya Permādi-yar sānta-
3. n uhiṭhāhāran anyāya-vajrījita alippüla
4. . . svastī Sakanripa-kālātītum vatsaranage . . . . [ke]
5. reyumam kaṭṭīsi dēgulamam mādīsi yīṭampadi
6. kōṭṭudu yidam kāḍag Asvamēdhada phala

Note.

A great part of the inscription seems to have been lost. This seems to be a record
of the construction of a temple and a tank during the reign of Permādi. The date is
lost.

138.

On a stone set up in the field of Vallaḷpa in the forest of Hōtanakaṭṭegrāma in the
same hōbali.

Size 3′ × 1′—6″.

Kannada language and characters.
1. svastī ārī Amṛitanāṭha-dēvara Brāmharūga-
2. jū Sandigēri-Rāmāṇmange sarbha-bā-
3. dhā-parīhāravāgi hattu-kamba-gaddeyanu
4. salisuvaru- ārī ārī ārī

Note.

This records the grant of a wet field measuring ten Kambas, free of all taxes, to
Sandigēri Rāmaṇna by the Brahmanas of Amṛitanāṭhadēva (i. e., worshippers of Amṛita-
ṇāṭha ?).

139.

On the Nandikolū Basava pillar close by the village Śanda in the same hōbali
of Beḷandūr.

Size 5′—6″ × 1″.

Kannada language and characters.
1. ārī namas tunga-śīrās-chumbi-
2. chandra-chāmara-chāma-
3. vē trailokya-nagarāramidha-

Archl. Rt.
4. mūla-stambhāya Sambhavē
5. svasti śrī-jayabhūyadaya-
6. da Šaka-varuṣha 1288 neya Pu-
7. rābhava-samvatsaraḍa-Kārtika-su
8. da 3 Budhānōrādheyi svasti
9. śrīmanu mahāmaṇḍalēśvara
10. arirāya-vibhāda bhāshege-tuppava-
11. rāyara-ganda śrī Virabukkāṇa-vo
12. deyana kumāra Virupaṇṇavoḍe-
13. yaṛu Hampeya śrī-Virūpākṣhadē-
14. varge angabhōga-rangabhōga amritapadi-
15. ge saluvaljige nāda olagaṇa Saṇḍa vem-
16. ba gramavānu puravāgi a’chandrārkkka-
17. sthāiyiḥāya koṭṭadu i dharmmama
18. āru aḷūṇīḍōi i-
19. Vāramāśiya-
20. li sāvira-kavile
21. sāvira-Brāmhanara
22. konda pāpada-
23. li hōharu śrī
24. sva-dattām para-dattām
25. vā yō harēta
26. vasundharām sashti-
27. varuṇa-sahasrāṇi
28. vishtāyām jāya-
29. ō krimih

Translation and Note.
Salutation to Sambhu, on whose head the crescent plays the part of a fly-flap and who is a pillar supporting the city of the three worlds. Be it well. On Wednesday the 3rd lunar day with Anurādhā of the light half of Kārtika in the year Parābhava, Šaka 1288, Mahāmaṇḍalēśvara Virupaṇṇa voḍeyar, son of Virabukkāṇa voḍeyar, (King of Vijayanagar) the smiter of those who break their promise, and the conqueror of hostile kings, granted the village Saṇḍa for the service of God Virūpākṣha at Hampe. The usual imprecation follows. The date corresponds to Wednesday the 7th October A.D. 1366. There was Anurādhā on the day.

140.

On a stone set up on the embankment of the tank of the same village.

Size 3’—6” × 2’—8”.

Kannada language and characters.

1. Saka-varuṣha 1321 neya Paṇshya-samvatsaraḍa Mārggaśira ba 1 lu śrī-
matu Ayamarāyadēvara maneyā
2. aḷīya Bāmayagaṇḍara Kaḷaḍēvāna maga Chikkabomma svarggaṣṭhan ādan
   ātama vallabhē Birabe
3. kalu nilisida pratishte

Note.
This records the death of Chikkabomma, son of Bāmayagaṇḍara Kaḷaḍēva and
son-in-law of the illustrious Ayamarāyadēva on the 1st day of the dark half of
Mārggaśira in the year Prāmāṭhi? Šaka 1321. His wife Birabe set up the memorial
stone. The date is not verifiable.
On a stone set up in Būdigadde field, Survey No. 15, in the village Sanda in the same hōbaljī.

Kannada language and characters.
1. Tārāṇa-samvakṣha-
2. rada Āsvija śu-Vi-
3. jaya-Deśamiya-
4. lu Sivarudradē-
5. varige Rāya-nāya-
6. karu koṭṭa bhūmi
7. . nādige saluva
8. Sandada kereya
9. kelage . . .balla
10. koṭṭaru idu
11. ā-chandra-tāraka
12. baruvundendo ko-
13. ṭṭa śilā-sāsana i-
14. dake tappidavaru
15. tāyi-tande-konda-
16. varu.

Note.

This records the grant of a plot of land to Sivarudradēva by Rāyanāyaka on the day of Vijayadaśami in the month Āsvayuja in the year Tārāṇa. It ends with the usual imprecation.

On a stone set up at the entrance of the same village Sanda.

Kannada language and characters.
1. Nandana-samvatsarada
2. Chayitra su 3 lū Saṅ-
3. ḍada Maleṅkuda-
4. gavudara maga Chikka-
5. Malegaundaru sva-
6. rgastanādanu.

Note.

This records the death of Chikka Malegūḍa, son of Maleṅkudagaund on the 3rd lunar-day of the light half of Chaitra in the year Nandana.

On a stone under a Honge tree on the hill called Būdi-Basavanaguḍḍa close by Bannūr in the same hōbaljī.

Size 4"—6"×2'.

Kannada language and characters.
1. śubham asta nāmas tunga-āraś-chumbi-chandra-chāmara-
2. chāravē trayilōka-nagāra-rambha-mūla-stam-
3. bhāya Sambhavē svasti śrī vijayābhuyadaya Sāliwā-
4. hana-śaka-varusha 1493 ni Prajōtpatti-samvatsarada
5. Śrāvana śu 5 lū śrīman-mahārājādhirāja- rāja-para.
6. mēōvā śrī virapratāpa- Sadāśivadēva-mahārāya-
7. ru sukha-sankathā-vinōdādim ratna-simbhāsanārūḍharā-
8. gī prithivi-rājyam-geyyuttirulu Arādrakavālada vo-
9. laganā Bānḍūra grāmigulu Sankānna-nāyakarun namāge samma-
10. tanāda Dharma-jīpaṇḍitara Tējavarūda Giriypaṇṭya-
11. navara makkal Mārappayyage koṭṭa sthalāda umbali chun-
12. gaṇḍiya-bhutta kha 2 Sālūra sthalāda-umbali-chungadīyin-
13. da Madagada-gaddege saluva aṣṭa-bhoga-tēja-svāmya-
14. vanu saha nīv putra-pavutra-pāṇampareyā-
15. gī a-chandrarēka-sthāyiṣyāi sukhadim amubha-
16. visikondu baralūṣvaru yendu koṭṭa sthalāda
17. śilāśāsana Rāmāḷipanta (in Nāgara characters)
18. sva-dattād dvīguṇām punyam para-dattānu-
19. pānām para-dattāpahārēnma sva-dattam
20. nishphalam bhavēt śrī śrī śri

Note.

This records the grant of a plot of land yielding a rent of 2 khanḍigas together with a plot of land called Madagadagadde in Sālūru, free of all taxes to Mārappaya, son of Giriypaṇḍita of Tējavura in the charge of Dharmāji? (Rāmāji) Pāṇḍita, by Sankānna-yaka of Bānḍūr with the consent of the Pāṇḍita on the 5th lunar-day of the light half of Śrāvana in the year Prājōtpatti, Šaka 1493, (A.D. 1571) when virapatāpa Sadāśiva-
raṇa of Vijayangar was ruling over the earth. The name Rāmāḷipanta is written in Nāgara characters before the imprecatory verse is written. This shows that his consent was obtained before the grant was made. The date is not verifiable.

144.

On a stone standing near the temple of Bhāvibassavanna of the same village Bānḍūr.

Size 3’×1’—6”.

Old Kannāḍa language and characters.

1. svasti śrī Ballamara . . .
2. . . Kumāra Sālva . . .
3. arasugeyuge Ballanadāhāa . . .
4. Bānmiyūra sāsirvvarolu
5. Kundaṅgūdi Aṣuha Go-
6. sasi surarolu kūde
7. Gosaiya tammam kalla
8. nirisidon ā-
9. chandaratārakam
10. nilake

Note.

Be it well. While the illustrious Ballamara Kumāra Sālva was reigning, Aṣuha Gosasi, among the thousands of Bānmiyūr in Ballanāḍu, joined the Gods in heaven. Wāsherman Gosasi’s brother set up this stone to stand as long as the moon and the stars.
On a Virāgal set up in front of the temple of Īśvara in the village Sālūr in the same hōbalī.

**Size 4'—3"×2'—6".**

Old Kannada language and characters.

1. svasti śrīnačh Chālukya-Vikrama-koladā 13 neya Sūkha-samvatsa-
2. rada Phāḷgunna-suddha-Anāvāya-yandu Sālīyū-
3. ra horigaḷa iṛdu turva kondu hendire vude-vuechhuvallī
ga
4. Kūrumba-Biravangam Oleyabb-gam putḍa Ojeğavundam
5. turuvu magulchi palarām kondu bīra-lōka-prāpitanāda

**Translation.**

Be it well. On the New-moon day of the light (dark) half of Phāḷgunna in the year Sūkla in the 13th year of Chālukya Vikrama Era, while penetrating into the fields of Sālīyūr and driving off the cattle, (enemies) were ill-treating women (wives of the villagers), Ojeğavundā, born of Kūrumba Biraya and Oleyabbā rescued the cattle after slaying many persons and attained the World of the brave.

**146.**

On a stone standing in front of the temple of Īśvara in the same village Sālūr in the same hōbalī.

**Size 2'—6"×1'—3".**

Kannada language and characters.

1. śrīmaṭ parama-gambhira-syādvādā-
2. mōgha-lānchhamam l . . . .
3. . . . śāsamam Jīna-sā-
4. sanam śrī . . . . Chandranātha-dēva-
5. ra guḍḍi Nādovveya . . . .
6. . . . Nāgayyaṃļalu nili
7. sida kalu . Sālīyūra
8. . . . māhā-jaṇam
9. . . . .

**Note:** Many letters in lines 2 and 9 are lost. The inscription seems to record the death of Nādovve, a female disciple of Chandranātha-dēva and the setting up of this memorial stone by Nāgaya at the instance of the Mahājana.

**147.**

On the first stone in front of the temple of Īśvara in the same village Sālūr in the same hōbalī of Beḷandūr.

**Size 4'—3"×2'—6".**

Kannada language and characters.

1. . masta-bhuvanaśrava śrī prithvi-vallabha mahārā . .
2. . . paramāvāra paramabhaṭṭarāka Satyāśrava-kulatiṭaka
3. Chālukyaśhariṇaśrava śrīmaṭ Tribhuvanamallā-dēvāra vija-
4. ya-rājya uttarotsārābhirviddhi-pravarddhānam āchandra-
5. rkkataρambram svahamīre śrī Chālukya-vikrama-varsha

Arch. Rt.
6. neya Manmatha-sanvatsara-pushya-suddha | Sukravara-danda |
7. mad anadiyagraharam Salaruha-sasirvaru
8. Vakubeshara-dhera garbha-grihada samyaman madhyaka
9. vitargge mamman sa-karanany geom duo kottaru avara ma
10. Marakabheya makkal Visvamitra-gotrada biya
11. hitagnigala mnamnam Biyamayyangam Mrabbedum putti
12. Kesavayyanum avaram kiriya Bittimayyay-daeva para
13. da-sileym kahtisi garbhagrihamam maedisudarum ma-
14. ttam Biyana-Bittimayyangam avana dharmapatni Janambejyam pu-
15. da makkal Chikkan-Maisasiyavariy kiriy Sankara
16. tanavanum kiriy Vamana avanim kiriy Chikkayayu
17. mttam Kasavayyana makkal Somaana-dhevav avaram kiriyam
18. putrath kaladipakan enisit negalda kuvalaya
19. didavasambaranam eye ditam sabheyo!
20. titaka ja-bhakta Salarva jyaa vinayamdhana
21. titakam vipra-vamsa-chidhathum jama-vinuta-vibhu Bimayyan-
22. nipu Salarva int enisa Bidadayyanum kiriy B-
23. ttimayyayu mttam Bittimayyangam avera dharmmapatni Bichchavve-
24. gam puttida makk-
25. Kesavayya Bittta intivaranyadim kulakramadim dharmamambi
26. ya cha Biranmaanga gugi
27. Bittimayyam tahu kahtisida keereya
28. gana kodiyallu virolage tamma bhakti
29. Gujiyana mattendu f-dharmamamam saasirvaru tamma tamma
30. pratipalisdargge Varaanasia sasira-kavileya
31. idam ajidata kavileyan ajida patakun akku.

Note
Some letters in lines 6—30 are effaced.

This records the grant of the office of priest God Vakubeswara to one (name-effaced) before the Garbhagriha part of the temple was built by the thousand Mahajanas of the Village Salar on Friday the 11th lunar day of the light half of Pushya in the year Manmatha in year of the Chalukya Vikrama Era (initial year A.D. 1076). Then Kesavaya, born of Biyamayya and Mrabbe, together with his younger brother Bittimayya of Visvamitra Gotra caused the construction of the Garbhagriha and the setting up of the God’s foot-print. Then Somanadhiva and his son (genealogy of Somauna given) famous for his learning; and conduced, Bhima, Kiriya Bittimaya, and Kesavaya, son of Bittimaya and Bichchavve granted a plot of land of one mattar (a measure) under the tank constructed by Bittimaya. The inscription ends with the usual imprecation.

148

On a second stone in the same place.

Size 3′—6″×2′—3″.

Kannada language and characters.
1. namas tunga-sirde-chumbi-chandra-chamara-charravare trailo-
2. kya-nagarambhaa-mula-stambhaya Sambhav
3. svasti shriyach Chalukya-vikrama-varsha neada-
Salutation to Sambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well! On Monday the New-moon day of the year Pingala in year . . . of the Châlukya Vikrama Era, the thousand Mahâjanas of the old Agrahâra village, Sâlûr, for the peace of their village, granted to Mâdîmaya, son of Bûdapantala Bhumaya, born of Yampiliya Bûsimaya’s son Râmaya of Vasishthà gôttra, and his wife, Chauḍabbe of Brahman caste, after washing his feet with pourings of water, a plot of land measuring one Gunûgana-mattar under the tank called Ayâgauñdagere of Bannûr for the offering of food to god Bairedeva, and another plot of the same measure for reciting the Purânas, another plot of the same measure for the service of Yellapadêva. The thousand of the village will keep up this gift. Then follows the usual imprecation.

The figures of the date are effaced.

On a stone pillar lying near the temple of Chauḍi in the same village Sâlûr in the same hôbalî.

Size 4′ × 1′.

Old Kannâda language and characters.

1. svasti șrî Sântara-Ajava-
2. rmmarasar șr sâsirge pâladașan i-
3. tâodu șdu â chandra-târam

Translation.

Be it well. The illustrious Sântara Ajâvarmarasâ’s grant of many divisions (of land) to the thousand of the village. This is to stand as long as the moon and the stars.
On a stone set up in the field of the village Šanabhóga under the tank in the same village Sālūr.

Karnāḍa language and characters.

1. namas tunga-śaṁs-chambi-chandra-chámara-chāravē āelaya-trailokyapa-maṛga-śāmbhāya-śāmbhavē svasti samasta-bhu-
2. vanāśraya āri prithu-valabha mahā-rājādhirāja-pa
3. ramāśvara parama-bhaṭṭāraka Satyāśraya-kulatilaka Chālū-
4. kāhārana śrīmat Tribhuvana-malla-đēvra vijaya- rājayam uttarottarabhividdhi-pravarādhamanam ācāna-
5. drāṅkka-tāraṁbāraṁ saluttum ire svasti yama-niyama-svā- dhyāya-dhyāna-dhāraṇa-maunānushtāna- 
6. japam-samŚdhi-Śila-guna-sampannarum
7. suprasannarum kavi-gamakī-vādi-vāmgīga- 
8. [Lā] kulāgama-vedigājaṁ nijakirti-madā 
9. . . . dhavajita-digantarālarum āraṇāgata-va-
10. jra-prākāraram enīsi śrīmad anādi-yagra-
11. hāram Sālavāra-sasirvārge kūnyam-geydu
12. Kēśavāhittāgni tammadondu bhakti . . .
13. dharmamam mālpanukūladim sāsi-
14. ryvargge padaṇāyejana koṭṭu svasti
15. śrīmāch Chālūkya-Vikrama-kālada 39
16. neya Jaya-samvatārasada Vaiśākhādāma-
17. vaisye-Brihaspativāradandu bhāṭṭa-mahā- 
18. jana-mūvaktrichchhāśārakke chāturmāsaya kalpa-
19. dakte sarbha-namasyavāgī Kikke-śaya kelage gadde
20. biṭṭa Gunigama māttarud int i dharmamam pratipā- 
21. liśuvud int i dharmanan pratipālīsidan ātang Kuru-
22. kṣhētra Prayāgya Arghya-tīrthadhala sahasra-kavi-
23. leyam kūsom kolagumam pancha-ratnadim kaṭṭisi saha-
24. sra Vēda-pāgarapppa Brāhmanagge gottā phalam a . . .
25. dharmamam alidjan a punya-kśhetradolaṁ intu . . .
26. kavileyam anībar vēda-pāgararuman alída
27. pātakam akillum sva-dattam para-dattam và yō harēta va-
28. sundharām śaḥṣṭī-varsha-sahasānī vishthāyām
29. jayate krimiḥ.

Translation.

Salutation to Šambhu on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three worlds. Be it well! While the refuge of the whole world, prithivivallabha, mahārājādhirāja, rājaparamēvara, parama-bhaṭṭāraka, an ornament of the Satyāśraya family, a gem of the Chālūkya dynasty, the illustrious Tribhuvanamalladeva was ruling with ever-increasing prosperity to stand as long as the moon, the stars and the sky.—Be it well!! to the thousand of the village Sālūr, devoted to the observance of the yōga practice, yama, etc., possessed of pleasing countenance, having poetical, critical and oratorical powers, learned in the Lālulāgama, with fame spread over the four quarters, Kēśavāhittāgni, being pleased with them and having worshipped their feet, granted a plot of land under Kikkeri on Thursday the New-moon day of Vaiśākha in the year Jaya in the 39th year of Chālūkya.
Vikrama era for the observance of the Chāturmāsha rite, and as a respectful gift to the 3,2000 mahajanās, the plot of land measuring two Gunıgana-mattar.

Then follows the usual imprecation.

The date corresponds to Wednesday the 6th of May A.D. 1114. The week-day is wrong.

151.

On a stone lying in the field of Nādigas (shamubhogs) of the same village Sālūr in the same hōbalī.

Size 5'×1'—6'.

Kannada language and characters.

1. svasty Amoghavarsha-dēvara vi
2. yutire Sakavarsha 792 neya
3. rada Màgha ba 8 Ādityavāradandu
4. yama-svādhāya-dhvaṇa-dhārana-maṇḍu
5. rana-japa-samādhī-śila- sampnararopa
6. d anēkā-tarkka-śāstra-kula-vēda-pāragarappa
7. hāra Sālāvāra svasti śrīmad agrahāra
8. kheya Ægirasa-gōtrada vūrodeya Màda
9. syavāda-pūjeyam koṭṭu pūlsaya
10. bhōjana-atithi-abhayagatā-vverasi dharmakke bitta
11. dageḷeṇa bayadolage Gunigana mattalu
12. ā-bhōjananda parikāram entendade āru māna akki
13. māna tappa ondu māna vandaru inti parikāradinda mā-[gha]
14. bahuḷa-Ashtamiyandu sāsūvvar-adhyakshadim yama-
15. Gautama-gōtrada tat-putta sva-dāra-rati-
16. niratan appa Màdimayyana vaṃśadavaru nālkadake () matta
17. . . . byāḷa-sahita kuḍṭai ali puṭṭida.
18. . . . yind upajvisvaru mattam ali . . . . paciya
19. . . . poumam nerapi tamma māṇeyim panchakēsvaranam paramadi-
20. si ōḍisi āy arthamam pūjsuvaru l int ā dharmamam prā-
21. tipālisdavaru Varaṇaśi-Kurukshētra-Prayāgey Arghyati-
22. rūṭha modalāda kahētrangalō sāsīra-kavileyum
23. kōdum kolagum pamcha-ratnadim kaṭṭiṣi Vēda-pānga-
24. r agnihōtrigalge abhaya-mukhīyam koṭṭa punya
27. . . . sāmāṇyōyam dharmma-sētur nripānam kālē kālē
28. pālaniyō bhavadbhih sarvvaṇ ētan bhāvinah pāṛṭthi-
29. vēndrān bhūyō bhūyō yāchatē Rāmacakraṇaḥ
30. . . . harēṇa vasundharāṃ shashṭhi-varsha-
31. . . . jāyatē krimih

Note.

A portion of the stone is cut off on the right side. This inscription records the grant of a plot of land measuring a Gunigana-mattar to the thousand bhājanās of Sālūr, learned in the Vēdas, and Tarkaśāstra, and devoted to Yama, Niyama and other Yōga practices by Màda. . . the head of the village, and born of Ægirasa-gōtra for the purpose of feeding guests and visitors arriving at the village, on Sunday the 8th lunar day of the dark half of Màgha in the cyclic year (name effaced), Saka 792, (A.D. 870) when Amoghavarshadeva was ruling. Then comes the daily ration. The descendants of Màdimaya's family of the same village are also said to have added one-eighth of one Archl, Rt.
Mattar land (1) to the above. They are also said to have collected one Padi (a measure=½ of seer) of gold and to have been worshipping the same gold after taking in procession out of their house, Panchakēvāra, and reciting certain texts (mantras). Panchakēvāra seems to have been some religious ceremony connected with temple worship. It is referred to in several inscriptions E. C. V Belur 3, 66, 101, 102, 103, 105 and 106.

Then follows the usual imprecation.

The date corresponds to Saturday the 28th of January A.D. 870. The week-day is therefore wrong.

152.

On a stone pillar lying on the slope of the tank of the village Kallumane in the same hōbalī.

Kannada language and characters.

1. svasti śrīmatu Viraballāja-dēva-varshada 11 neya-Paingāla
2. . . . Sōmāvāradandu śrīmatu
3. . . . . . .
4. . . . Manneya sunkaveggaē Mrāyaya . . . . . .
5. dēvara nandādivige tingalinge-
6. . . . tamma Herjunkada sēmabōva
7. . . . Manneyadali ĥā
8. . . . antu tingalinge irvvana
9. . . . chārya-Madhukēvāra-panḍitērgge dhārā-pūrvvakaṃ mādi biṭṭara

Note: Some letters in lines 2 to 9 are lost and line 3 is entirely effaced.

This inscription records the grant of some revenue by Sunka Veggade Mārayya of Manne for keeping a light before God and of some land to Madhukēvārapandita with the pouring of water on Monday in the year Paingāla, the 11th year of the reign of Viraballālēdeva of the Hoyasala dynasty.

153.

On a stone lying in the wet field of Malak Sahib to the east of the village Uḍugani in the same hōbalī of Uḍugani.

Size 4'×1'—9'.

Kannada language and characters.

1. śubham astu Yuva-saṃpatsaraśa Aśāda ba-14 lu śri-
2. mat Keḷadi Chennabasavappa-nāyakaṃ Uvammage bareī
d. kalupida kārya Uḍugani-kōte Uṭigada Kāi-
4. sōdi Basavun hujuṟu bandu Uḍugani-pēṭhe-
5. ukkadada-balijalli tām Channappa-nāyakaravaru
6. koḷiṣiḍa svāṣṭiya krama-ventendare Mallāpurada-grā-
7. mada nivēṣanava utṭārava koṭṭu yī bhūṃma-
8. thada chavumulēge śāhā-stāpitaṃ mādīsī-kōṭṭu nāma-
ge nirupake appaneyāgābekendu hēḷikonda-sāmbundha
9. vidara kraya ga 15 11 tadinaiyidu varaha-en-
10. ṭu-honmu mūruvisavanmu amanange tegedu-
12. kond Uḍuganiśimė Mallāpu-
14. rada grāmadindā nilisida naksṭadindā
15. ga 3 yī-bāgge kūdi dāsahada sistu
15. ॥ ubhayam-ga 3 ॥ mūru
16. varahānu-mūru-visada bhūmiyanu
17. Uḍugani-kōte-Uligada Kaisōdi
18. Basavamu Uḍugani pēthe- ukkada-
19. da bāliyalu kaṭṭadavanu kaṭṭada āyakāṭṭina
20. Viraktaṃaṭake Śivārīputavāgi u-
21. tērava koṭṭu yī-bhūmige Lingamu-
22. drā-sīla-stāpitava māḍīmuvarege (?) Hujū-
23. rīndu Īligada-Bhadrama kaḷuhiṣi-
24. dhēve Chavugrāmadavara karasi-kondu
25. gadi tātśara bārada rīti yivana mundittu
26. rēkhe-pramāṇu nihisida nasītāda bhūmi maṭhada
27. Chavumulege nīvu sīla-stāpitava mādi-
28. si koṭṭu yī kāgada Sēnabōvara kaḍitakke
29. barisi tārīgi yivana vaṣakke koḍuvāra-
30. gi yendu nīja-nirūpa prati śī śī śī śī

Note.
Be it well. On the 4th lunar-day of the dark half of Ashadha in the year Yuva, the illustrious Channabasappa-nāyaka of Kelaḍi issued an order to Viranna:—
On the representation made by Uliga Kaisōdi Basava of Uḍugani that in lieu of the plot of land in Mallāpura granted by Channappa Nāyaka, the plot of land in question in Uḍugani may be granted to the Māṭ, an inscription stone being set up declaring the grant, the order was issued:—
The price of the land in question is 16 Varahas, 8 Honnus, and 3 Vissas. Taking this amount into the Palace treasury, the plot of land in question together with a portion of land worth three Varahas and three Vissas, being the compensation for the loss sustained on account of taking away the plot of land in Mallāpura, has been granted to the Virakta Māṭha constructed by Īligada Kaisōdi Basava near the Ukkaḍa of Uḍugani. Boundary stones should accordingly be set up by Īligada Bhadra who was deputed for the purpose after exact measurement in the presence of the villagers, and the Nirūpa (order) should be entered into the account book kept by the village accountant. Then the Nirūpa should be made over to him.
The date is not verifiable.

A paper copy of Māvinahājūgrāma grant of Virabhadrānayaka of Kelaḍi. Saka 1565 in the possession of Rāghavendraḥārya in the same village Uḍugani in the same hōbalī (Uḍugani)

1. namas 1 tunga-sīrāv-chumbi-chandra-chāmara-chāravē trailōkya-nagarā-
2. rumbha-mulastambhaśa Śambhavē svasti śī jayābhhyudaya
3. Sāliyāhanāsaka varuṣa 1565 neya Chitrabhānu-samvatsarada
4. śrīvāṇa śuddha 3 lū śrimatu sajana-śuddha-Sivāḥāra-ampamana dyā-
5. vā-prithvį-mahāmahattigalagāda Chenna-basappa-dēvara maṭhaka
6. Yadava-murāri Kōtekoḷāhaḷa viśuddha-vaidikādvai-siddhānta-
7. pratishṭāpaka Siva-gurubhaṅkti-parāyaṃgarada Kelaḍi Venkaṭa-
8. ppa-nāyakara pautrarradā Bhadrappa-nāyakara putraradā Virabha-
9. dra-nāyakarū Śivārīputavāgi koṭṭa dāna-tāmbra-sāsana-кра-
10. maventendare Purāṇada Mārayavagala makkalu Mahādē-
11. vagala kayya Aramanegē tatkalōchita-dravyadīm koṇḍu
12. Śivārīputavāgi biṭṭa svāste vivara Uḍugani-simevolagana
13. Māvinahājūgrāma ke rēkhe ga 60 aruvattu varahāna
bhūmiyānā Śivārpitavāgi biṭṭevāgi ār grāmakke hākida
15. gadikallindina vōlağada bhūmigē saluva ashta-bhōga-
16. tējaśvāmyavan āraku maryādevallī āgumā-
17. dīkōṇū maṭhāda dharmavānā sāṅgavāgī maḍhasīkōṇu be-
18. ruvavendu barasikottā tāṃraśāsana 1 sva-dattām para-dattām
19. vā yō harēta vasundhāram 1 shashī-varsha-sahasrāni viśhā-
20. nām jāyate krīmī ārā dāna-pālamayōr madhyē dānāt śre-
21. yōnumālāna 1 dānāt svargam avānpōti pālamā 2
22. chyutam pādaṃ śri Venkāṭā śri śri

Note.

This records the grant of Māvinahāḷgrāma valued at varahas 60 in 'Udugani-sīme, free of all imposts, at the usual price of the times, by Virabhadrappanāyaka, son of Bhadrappanāyaka, and grandson of Venkatappanāyaka, devoted to the worship of Śivagurus, of Sudha vaidikādvīta siddhiārta, with his usual titles, to Mahadeva, son of Mādaya for the use of Chennasa āvadēvara-maṭhā on the third lunar day of the light half of Śrāvana in the year Chitrabhāna, Saka 1565, A.D. 1643 which is however Subhānu. The date is not verifiable. The usual imprecation comes at the end.

155.

A palm leaf copy of Nandigrāma grant of Virupaṇṇa Vodeyar, Saka 1298 in the possession of Hāvēri Rāmāchārya in the village Udugani.

1. śri Gaṇāḍhipatayē namah namas tūṅga-sīrṇa-chumbi-chandra-chā-
2. mara-chārave 1 traṅkāya-nagārāmbha-mūla-stambhāya Śambhāvē
3. svasti śri vijayābhvyadaya Śālivāhanaśaka varuṣa 1298
4. neyā Naḷasaṃvatara Māgha su 1 Ādityavāradal śrīmaṇ ma-
5. hā-maṇḍalēsvaara ari-ṛaya-vihēda bhāshege-tappuva-ṛaya-
6. ra ganda śri vira Bukkarāyara kumarā Virupaṇṇadaya-
7. rū sukha-saṅkathāviniddaṃ pṛiti-rājya āhuvailī
8. śrimatu Udugani nādu sīme vōlagāda samasta nāja
9. prabhugulā Āśvalāyana sītendra Rukṣāheya Kausika-
10. gōtrāda Mahadeva bhaṭṭara makkalā Gōvindabhāṭtaru a-
11. vara tamma Rēvaṇabhāṭtarugali koṭṭa dāna-sāsana krama-
12. ventendare naṃma nāda-vōlagaga naṃdīhāḷī grāmakе
13. saluva chattusimevōlagaga gaddē beddalu tōta tudēke
14. nidhi nikshēpa jala tāru pāshāna akshepiā agamī siddha sādhiya-
15. ashtabhōga tējaśvasya muntāgī yēn ujaṇḍu tamma
16. pīṭrigalige pynalōkavāgabēkendu Śuryōpāga-pūm-
17. nīyakāḍalatu Śivāraṇapavāgī mādī tammalō naṃdaroka-
18. matyavāgī vōḍambatṭu dhārāpūrvaśvāgī koṭṭa dāna-tāma-
19. sāsana yē dharmīmakkē āru alupḍavaru Viśīvēvara saṃdhi-
20. yalu sāvira kavileya konda pāpa tamma pīṭrigala narakakke
21. yōkīvatavaro ēkaiva bhagīni lōke sarveśhānē ēva bhē-
22. bhujam na bhōjya na karagāhāyā vipradattā vasundhāra
23. sva-dattām para-dattām vā yō harēta vasundharām shashī-ṛi varu-
24. sō-sahasrāni viśhrāvām jāyate krīmī 1 Āditya-
25. chandráv anjīnaλaśa cha dyaur bhūmīr āpō hridēya Yama-
26. ś cha ahaśa cha rātrīśa cha ubhē śa sandhyē dharmē sha jānīti naroṣa-
27. vrittām 1 mangalajamā śri śri śri
Note.
This records the grant of Nandigrāma, free of all imposts, to Gōvindabhāṭa and his brother Rēvanabhāṭta, sons of Mahādevabhāṭṭa of Kauśika gotra, Rīkākha, and Āsvālayana-sūtra by the Prabhus of Udugāni-nāḍu on Sunday the 1st lunar day of the light half of Māgha in the year Naśa, Śaka 1298 when Virupānapavodeyar, son of Vīra Bukkāraṇa, Mahāmandalēśvara, of Vijayanāgar was ruling over the earth.

The usual imprecation comes at the end.

The date corresponds to Sunday the 11th January of A.D. 1377 there being a solar eclipse on the preceding New-moon day.

156.

On a viragal in front of the temple of Murāda Basavanna in Mallāpura near the same village Udugāni in the same hōbaḷi of Udugāni.

Size 3'—6"×1'—9".

Kannāḍa language and characters.

1. svasti śri Yādava-chakravarthi viraBallāla—
2. dēvara rājyadālu
3. śrimatu Mahādeva- damnayakuru Singadēvana mēle
4. dhāli-nadedāga gāṇḍara-gaṇḍa Birayyam pōgi palara-
5. u iridu suraganikeyarol kūḍidam ātana tamma Kāḷa-
6. gavudam kalla nilisidam
7. jītena labhyatē Lakshmir mritē
8. kshana-vidhvanmane kāyē kā chintā maranē rane

Note.
This records the death of Ganḍara-gaṇḍa Birayya in an expedition led by Mahā-
deva Daṇṇāyaka against Singadēva (Yādava King) during the reign of Yādavachakra-
varti Vīra-Ballāḷadēva, the memorial stone being set up by his younger brother Kāḷa-
gauda.

It ends with the usual Sanskrit verse in praise, of death of a person in battle.

157.

On a Nāga stone in front of the same temple in the same place.

1. Āngirasa-sanyavatsarađa Śrāvana-saddha
2. chautiyalu Yalapanāyakaru
3. nilisida Nāgarakallu śri

Note.
This records that Yalapanāyaka set up the Nāga stone on the 4th lunar-day of
the light half of Śrāvana in the year Āngirasa.

157 a.

On a Nāga stone in front of Mārigudi in the same place.

1. śri Nāgēśvaranā Channaya-
2. nāyaka mādida kolasa

Translation,
This is Nāgēśvara. —This is carved by Chennaya-nāyaka.
Archl. Rt.
On a stone set up by the side of the temple of Bāsvēśvara of the village Bisalahaḷḷi in the same hōbaḷḷi of Uduḷgani.

Size 3"—6"×1"—9".

Kannaḷḍa language and characters.

1. namas tunga-śīrṇaḥ-chumbi-chandra-chāmara-chāravē l trāl-lōkya-
2. nagārāmbha-mila-stambhāya Śambhavē
3. svasti śrīmat Tribhuvanamalladēva-vīja-
4. ya-rājya uttarottarābhivyuddhi-pāravardhā-
5. mānam āchandraścka-tāramidaram sallutum ire
6. tāt-pāṣa-padmārdhakaṃ nāmāi-samasta-praśasti-saḥitam
7. śrīman mahā-pradhānānam B̄haṇashvagade-Daṇḍanaṇyaka Anan-
8. tapājarasara besadim samasta-praśasti-saḥitam śrī-
9. manu vaḍḍa-rāvulada dāndaṇḍayakam Gōvindarastru Bana-
10. vāsena Pannirecchāśirasmumam sakṣa-sukaṇṭhai-vīnodadiṃ rā-
11. jyan-geyaṭṭutumīre vara-vidyānidhi-Kēśirāja-vibhugam
12. Niḷabbeṇa puṭṭi bhāṣura-kirti-priyāṅgāi sanda gu-
13. nāratnām Dāṣirājyam Parāsāra-gōtrāmbara-tigmarōcchi jana-
14. kam tāy chārū-nāmb-γunākare Sōṃambike endo l-būvanado-
15. J Gōvindaṃ āṃ dhānyamat-pāṣa-padmōpa-jiṇi Antarvēdiya
16. śrīṣaṃ Rāma-dattiyeya ashta-sahasra sankhyāga-Vēṇa-grāmam
17. puṭṭiduru Mādhavabhaṭṭaru tande tāy Jāhnaka Vatsa-gōtra Gaurabbe
18. ant ā Soddaḷan-anuṇjiam Daṇḍanāṇyaka Gōvindarastru mayduṇa Pīr-
19. thvīḍhara Trīvāṭṭhāṭṭaru śrīman mahā-vadda-grāmam tāne-
20. nisida Kundūralu pergaṇḍetanam-geyaṭṭutumīrddu dharma-prasang-
21. dīm keṛyan agāḷaṇu bhūmiyaṃ kudivendu Mūva-
22. tīrἡcchāśirakkam binamap-geye prasannā-chittarāṭī urīm bāḍagaṇa-
23. hādīya bāṭṭeyalu bhūmiyaṃ kuṇe Chālukya-
24. Vikrama-kāḷada 32 da-neya Sarvajītu-samvatsarada Cha-
25. yītra-suddha-tādige Bīhāspativārādala keṛyan aga-
26. āṣi dēgulavam māṇi alli vaṇḍageya ambalgam dēvarani-
27. vēdyakam puṭṭeyam . . . ājaramakkeyalu keṛya- keḷa-
28. ge kēbahhaviya-galayalu mārugoṇdu-bīṇa kamma 50
29. Mahādeva karayalu āravege mārugoṇdu kamma
30. 13 antu kamma 63 kkam Mūvattirecchāśirakam pāda-
31. puṭṭeyam koṭṭu Rudrēśvarada panditarge dhāra-pū-
32. rvakam mādkoṭṭar dharmamam Mūvattirecchāśi-
33. ra nadepa pergaṇḍegaṇu pratipāsiluvaru
34. i-dharmamam pratipāsiluvaru Vārāṇasi-Kurukkēttradalu
35. sāsirvva-Brāhmaṇaruma sāsira-kavileyā dānam-geyda phala

Translation.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well. While the victorious reign of the illustrious Tribhuvanamalladēva has had an ever-increasing prosperous career to last as long as the moon, the stars, and the sky:—The worshippers of his lotus feet, possessed of an excellent name and titles, the illustrious mahā-pradhāna and daṇḍanaṇyaka was Anantapāḷarasu. Under his orders, possessed of a good name and titles, the illustrious Gōvindarasu, Daṇḍanaṇa-
yaka of vaddarāvula was ruling with ease and with delight derived from conversation and story-telling, over Banavāsi, 12000: born of Kēśirājāvibhu and Nilabbē, and possessed of shining reputation and good qualities was Dāsirāja, a sun of the sky, Parāsara-gōtra. Gövinda alone is a meritorious man when it is said that Dāsirāja is his father and Sōmāmbike his mother. Worshippers of Gövinda’s lotus feet, having for his father Mādhavabhaṭṭa of the village Vēha 80000.—a village gifted to Rāma in Antarvēdi—and mother Jānakī of Vatsa-gōtra, aunt (?) Gaurabbe, brother Siddaḷa, cousin of Daṇḍanāyaka Gövindarāsa, Prithviḍhara Trivājibhātta, was the Chief of Kundur, known as Vaddagraṃa (Chief village).

When he said to the 32,000 that he would give land for constructing a tank, and also granted some land to the north of the town, on Thursday the 2nd lunar day of the light half of Chaiṭra in the year Sarvajitū, the 32nd year of Chāḷukya Vikrama (A.D. 1108) and when the tank was constructed and a temple was built, he granted fifty Kambas of land under the tank for food-offering to the god and for the worship and also as measured by Mahādeva, thirteen Kambas of land. Thus having worshipped the feet of the 32,000 he granted 63 Kambas to the Pandita of Rudrāsva with the pouring of water. The 32,000 will maintain the gift.

Then follows the usual imprecation. The date corresponds to Tuesday the 17th of March A.D. 1108 coinciding with Sarvajitū. Apparently the week-day is wrong.

159.

On a stone lying in the field of Sangaiya in Bisalahlī in the hōbali of Udugani.

Size 4’—6” × 2’—6’.

Old Kannada language and characters.

1. svasti Kannara-vallaba prithuva-rājyaṃ-
2. geyye Agyūra Bira āne gu .
3. kudi .
4. aṣi .
5. kōṭṭa .

Note.

The inscription is almost lost owing to the stone being split into pieces on account of forest fire.

This seems to record the death of one Agyūra Bira in his attempt to drive out wild elephants, during the reign of Kannara Vallabha (Krishna of the Rāṣṭrakūṭa dynasty, 7th century A.D.).

160.

On a stone on the slope of a tank in the forest of Basavanadhēlī in the same hōbali of Udugani.

Size 3’—6” × 1’—6’.

Kannada language and characters.

1. nāmas tunga-sīraś-chumbi-chandra-chāmara-chāravēḷ trai-
2. jōkya-nagarāranbhā-mulastambhāya Śaṅbhavē
tīṃatu Bhūlakamallādeva-varṣhāda 15 meya-Raudri-samvatsara-Phālgun-
a-suddha-pauriṃā-Bri candu ər svasti yama-niyama-
5. svādhāya-dhyāna-dhāraya maunānusṭṭāna-ja-
6. pa-samadhi-śila-guna-sampunarappa śrimad anādi-
7. yagrahāram-Tānagundūra rājavērya Śivaśaktidēvara-
8. kālam-toledu dhārā-pūrvakam-mādi Tāvarekerēya
9. . . . gana-hastadalu tevara mēle Alada
10. . . . marana . . oṭṭu-appugeya-gaddagele
11. . . . pūjeyam mādi-kottaru āmē
12. . . . yint i-dharmamam āvanānum pratipālisidar sāyira-
13. . . . brāhmaṇara sāyira kavileyam koṭṭa phalam an eyu-
14. . . . var i dharmamam kidisidar sāsira kavileyumam
15. . . . sāsirrvar vedāpalakara konda mahāpātakan akku
16. . . . sva-dattam para-dattam va yē harēta vasundhārām shashṭhir
17. . . . varisa -sahasrāni vishtāyām jāyate
18. . . . krimiḷ Bāje bareda Dharmōjana kēlasa

Note.

Some letters in lines 9-11 are lost. This records the grant of a plot of land under Tāvare tankō by the Mahājanas of Tānagundūr, devoted to the observance of Yōga practices and possessed of good conduct and excellent attributes to rājavērya Śivaśaktidēva, with the pouring of water, after worshipping the guru's feet, on the full moon-day of Phālguna of Raudri, the 15th year of Bhūlōka-malladeva (of the Chāhuḷya dynasty). Then follows the usual imprecation. The engraver's name is stated to be Dharmōja. The date is not verifiable.

161.

On a stone lying under a tamarind tree on the hill to the north of the same village Basavanandihalī in the same hōbalī.

Size 3' × 1'—6".

Kannada language and characters.
1. svasti jayābhīyudaya Śali-
2. vīhāna-saka-varuṣa 1594
3. neva Paridhāvi-samyavatara
4. Āśāqha sū 10 lu śrimatu
5. Keladi-Sivappanayakara
6. putrārāda Śomaśēkvara-
7. nāyakara dharmapātni-
8. yārāda Channamājī-
9. yavarnkaṭisida maṇṭapadharma

Translation.

Be it well. On the 10th lunar day of the light half of Āshādha in the year Paridhāvi, Śaka 1594 (A.D. 1672), Channamāji, the wife of Śomaśēkharanāyaka, son of Keladi Sivappa nāyaka, caused the construction of the Maṇṭapa.

The date is not verifiable.
On a stone lying in the forest of Mulakkoppa in the same hóbali of Udugani.

Size 2'—6"×1'—6".

Kannada language and characters.

1. Śiváya namah svasti
2. śrīmatu Kāma-déva vari- 
3. śada 13 neya Pra-
4. mādi-saṃvatsara Chai-
5. tra ba Amávase 
6. Sômavára-Vyati 
7. pátadandu Kallagau-
8. ādana maga Jakkagauda-
9. nu Mallēdeva ni-
10. vēdyā bita bhūmi 
11. kereya kejage kam 10
12. idamu salisadavanu
13. pancha-mahā-pátakan akku 
14. sēnabōva-Mādayana baraha

Translation.

Salutation to Śiva. Be it well. On Monday the new-moon day with Vyātipāta of Chaitra in the year Pramādi, the 13th year of Kāmadēva, Jakkagauda, son of Kalla-
gauda made a grant of a plot of land measuring ten Kambas under the tank for food offering to God Mālledēva. Whoever misappropriates this will be guilty of the five great sins. Sēnabōva Mādaya wrote this.

The date is not verifiable. Who this Kāmadēva was, is not known.

On a stone in front of the temple of Gangādhara in the village Tālagunda in the hóbali of Tālagunda.

Size 3'—6"×2'—3".

Old Kannada language and characters.

1. svasti śrīmach-Chājukya-chakravartti Sōmēśvaradēva-varisha 8
2. neya Plavanga-saṃvatsara Kārtika ba 13 Sukravāradalu
3. śrīmai Tālagundada Mūvattirehāsirada
4. . . . . . . . .
5. magam Gōvaragōlajana maga Sōmayanu a-
6. vásura bavaradalu khādi surigiridu Su-
7. raśka-prāptan āda

Note.

Line 4 is entirely worn out.

This records the death of Sōmayya, son of Gōvaragōlajana of Tālagunda 32,000 in the thick of battle on Friday the 13th lunar day of the dark half of Kārtika in the year Plavanga, in the 5th year of Chājukya-Chakravartti Sōmēśvaradēva.

Archl. Rt.
164.

On a stone set up in front of the temple of Hanumanta in the village Śivalīli in the same hōbali of Tālagunda.

Size 4’—3”×2′—9”.

Kannāḍa language and characters.

1. svasti samasta-bhuvanāśrayya prthivivallabha-mahā
2. . kulastilaka-Chāḷukya-Chakravartti Śomēśvarā
3. . Maleyanayaka
4. . turuvu-huyalalu . sura-
5. lōka . Navilayanayaka

Note.

This records the death of Maleya-nāyaka in a cattle raid during the reign of Chāḷukya-chakravartti Śomēśvaradēva, the stone being set up by Navileya-nāyaka.

165.

On a stone set up in the field of śāmabhōga Madhvarāya in the Village Majūr in the same hōbali.

Size 3’×1′—6”.

Kannāḍa language and characters.

1. Yuva-samvatāsrada-. . .
2. śudha-Pāḍiva Ādivāra .
3. lū Medeyajīya . .
4. ma jiyagalige Bomaganūnda Jakkagandagaga-
5. lū Āneyakoreya ke-
6. lage tamma umbaliyola-
7. ge tōtakē saluvēgi kamb-
8. vējam koṭṭu ā tammadiyara
9. kayalu Sambhavaṭṭada (?) keḷa
10. ge modalōriyalu kamba vē-
11. jukondu mahājananga-
12. ja sākshi Sāyāṇa Sōvāṇa
13. Vīranna Jakkanna
14. Vīranna Jakkanna
15. mangala mahā śrī śrī śrī

Note.

Some letters in Lines 1, 2 & 3 are lost.

This records the grant of a plot of garden land measuring seven Kambas under the tank Āneyakere to Medeyajīya by Bomaganūda and Jakkagandag in the presence of Sāyāṇa, Sōvāṇa and Vīranna on Sunday the first lunar day of the bright half . . . . . . in the year Yuva.

11. ralu sukha-sankathā-vinōdadim rājyam-geyyuttumirddandina uttarāyaṇa-sankrānti
12. vyaṭipāṭav Ādityavāraddandu śrimatu Chandrēsvaradēvārā niṭya-pūje nan-daḍīvigeṃ-
13. ḍu Kachchhaviya gaḷeyalu mattalu . . . . tammadigaḷa maneya nivēśana-
14. kke gaḷeyalu 7 ālam koṭṭu . . . .
15. . . . . . .
16. . . . . . . int i-dharmamam pratipāḍīsāvavā āvanu
17. Vāraṇāsi Kurukshētra . . . . kavīyam . . . . koṭṭa pha-
18. ālam akku -i dharmamam ajīdātan ā punya- tīrthadalu sāyira-kavīleyu-
19. man ā sāyira-brāhmaṇapurānaṃ ajīda pātakanakku sva-dattam para-dattam
20. vā yō ḍarēta vasundharāṃ sāṣṭhi -varīsha-saṅsārāṃ viṣhtāyām
21. jāyate krimih kallukutiga Rūvōja besa-geydam

Note.
Some letters in lines 8, 9, 12, 13, 14 and 15 are lost.
This record's the grant of a plot of land measuring a malla for keeping light before
god Chandrēsvara-deva and of a house-site to Tammaṇi, the worshipper, by Birmā-
yaka, born of Ānevaṭṭināvaka and Mādalagauṇi and by his brother Malla . . . the
former entitled, a man of his word, a smiter of his enemies, a worshipper of Śiva, a
tamer of wild elephants in rut, on Sunday the 11th lunar day of the light half of Pushya
during Uttarāyaṇa Sankrānti, with Vyāṭipāṭa in the year Śrīmuṅka, the 11th year of
Chālukya Vikrama era, when Tribhuvana-malladēva of the Chālukya Dynasty was
ruling. The inscription ends with the usual imprecation. The eleventh year of Chālū-
kyavikrama era is 1087, the Pushya Suddha Ekādaśi of which coincided with Wednesday
the 8th of December, the cyclic year being Prabhava. If we, however take Śrīmuṅκha
then the Christian year corresponding to it would be 1093, the Pushya Suddha Ekādaśi
of which was Saturday the 31st of December. In both ways the date is wrong.

168
On a stone lying near a ruined temple in the forest at the foot of a hill close by
Hosahali in the same hōbali of Tāḷagunda.

1. Ānanda-samvatsaradu Āśāda-bahula 8 lu
2. Dēvagaṇugāna maga Bīraṇa Malapagaṇugāna mége
3. bandhu huyala . . . . tuṭuva magulchi Sura-
4. lōka-prāptanāda 1 manguṭa mahā śrī śrī śrī

Translation.
On the 8th lunar day of the dark half of Āṣāḍha in the year Ānanda, Bīraṇa,
son of Dēvagaṇuḍa attacked Malapagaṇḍa and having rescued the cattle died. (The
date is incomplete).

169.
On a stone at the foot of the hill in the forest of Guḍḍara Hosahali in the same
hōbali of Tāḷagunda.

Kannada language and characters.
1. svastī śrīmatu Vṛab哈尔aladēva-varīsha-
2. da Kṛdhana-samvatsarada Chaitra-su 10 Brīhavāra-
3. dandu śrīmatu Birarasana maga Māderasunu
4. Maraḍiya-huyalali kādi palan iśidu
5. Suralōka-prāpitanāda l jītēna labhyatē
6. Lakshumi mūrtīnāpi surāngaṇā khaṇa-vidhvān
7. saṇē kāye kā chintā maranē raṇē mangalā mahāśri

Translation.

Be it well. On Thursday the 10th lunar day of the light half of Chaitra in the year Krōḍhaṇa of the illustrious Virabhallājadeva. Mādarasa, son of the illustrious Bira-raṣa fought in the battle of Maraḍi and died. With victory there comes wealth, and with death there come the heavenly nymphs. Is there any one who will seriously think of death or battle, when the body is assured to be of a momentary existence?

170.

Sorab Taluk.

On a stone under a Fig tree at the entrance of the village Cheṭṭūr in the hôbali of Kyāsamīr.

Size 3'-3"×2'-9".

Kannāḍa language and characters.

1. nāmas tunga-śīrṣa-chumbi-chandra-chāmara-chāravēl traiśōkya-na-
2. garārambhā-mūla-stambhāya Sambhavēl svasti śrī vijayābhya-
3. daya Sālivāhana-śaka-varuṇa 1583 neya Plava-
4. saṇvatsaraśā Mārgaśīrṇa śū 5 lu śrīmatu sajana-śuddha Sīvāchāra-sam-
5. pannarāda Huralīya Chemmammālēdēvarīge Edava-Murā-
6. ri Kōte- kõlahala visuddha-vaidikādvaita-pratiśātā-
7. paka Śiva-guru-bhakti-parāyanarāda Keḷadi Sadāśivan-
8. yakara vamsodbhavarāda Siddhapanāyakara pauruṣu Śīvappa-
9. nāyakara putrā āda Sōmaśēkharanāyakara dharma-pa-
10. tniyar āda Chemmammājīyavaru barasī koṭṭa dāna-
11. sāsana-kramaṃvendendare . . . Vuḍagani-simcyolagana
12. . . . . grāmavanu Śivārpi-
13. tavāgi biṭṭēvāgī i grāmakke netta linga-mudre-kallina vala-
14. guḷa niḍhi modalāda ashīṭha-bhīga tēja-svāmyavanu
15. pūrva-mariyādeyalli āgumādikondu . .
16. . . . koṭṭa sāsana . . . .
17. sva-dattāṭtā dvigunam punyam para-dattamupālanam para-da-
18. ttāpahārēṇa sva-dattaṁ niḥ-phalum bhavēt

Note.

Some letters inclusive of the name of the village granted in lines 11, 12, 15 and 16 are lost.

This records the grant of a village (Cheṭṭūr ?) free of taxes by Channammājī, wife of Sōmaśēkharanāyaka, son of Śīvappa-nāyaka and grand-son of Siddappa-nāyaka, born of the family of Sālāśiva Nāyaka of Keḷadi (with titles) to the Lingāyat priest Chemmamālēdeva of Huruḷi, devoted to the observance of the customs of the Śaivites, on the 5th lunar day of the light half of Mārgaśīrṇa in the year Plava, Saka 1583, A.D. 1661. The date is not verifiable. The inscription ends with the usual imprecation.

Arch. Itt.

57
On a stone set up under a Fig tree by the side of the temple of Anjaneya in front of the same village Cheṭṭūr in the same hōballi of Kyūsanūr.

Size 3' × 2'—2'.

Kannada language and characters.

1. śri Gaṇādhīpatayē namah nāmas-tunga-śiras-chumbi chandra-chāma-
2. ra-chāravē l trulōkya-nagarārambha-mūla-stambaḥya Sambhavē
3. svasti śaka-varisha 1102 ṇeya Vikāri-saṅvatsarada Bhādrapada
4. . . . Malleyana mēle dhāli . . . . Sāgaddeya-Huḷḷagavunda-
5. n iḍīdu suragaṅkeyarol kūḍīdaml jītēna
6. labhyatē Lakshumi mṛitēnāpi Surēnganā kshāna-vidhvaṃsā-
7. né kāyē kā chintē maraṇē ranē mangāla-mahā śri

Note.

Some letters in Line 4 are lost. This records the death of Huḷḷagavunda in his fight with Malleya whom he killed on . . . . of Bhādrapada in the year Vikāri Saka 1102, A.D. 1180 (which is Sārvari).

The oft-quoted verse in praise of death in battle is appended at the end. The date is not verifiable.
A photo of a stone inscription sent to Mysore Archeological office for deciphering by the Chief of Oundi in Sittára.

Old Kannada language and characters.

1. svasti samasta-bhuvnáśrayam śri prithvi-vallabha mahá-
2. rājādhīrāja paramēśvaram parama-
3. bhaṭṭārakam
4. Satyā-
5. śrīva-
6. kuḷa-ти-
7. ḍakam Chā-
8. jukyābha-
9. raṇam
10. śrīma-
11. t Tribhū-
12. vaṇa-malla-
13. dēva-vijaya-
14. māyam u-
15. ttarotā-
16. rābhivī-
17. dehi-prava-
18. rēddhamā-
19. nam à-

20. chandrācaka-tāram-baram sałuttam ire śīrē-mēkeya neleviḷñhīnalu su-
21. ku-saṃkātē-viṇōdaṁ niśyam-geyuttam ire tāt-pāda-padmōpa-
22. jīvīgāḥ appa samasta-guna-gaṅgālām kṛita- satyasaṃchāhāra-chā-
23. ru-charitram naya-vinaya-śila-sampannam nūḍīḍu mattem na goto-
24. pavitraram nirmaṇa-charitaram nyāya-nihṣṭhuram dharmma-Yudhīṣṭhīram
25. māvāna gandha-vāranam ripu-nivāraṇam . . . . . anka-
26. kārām vibudha-viṣadhā-kāmīṇī-jana-sīrṅgārahāram mrigaya-Rē-
27. vantam uṇrī-kṛitäntam Kollāpura-samudhāranam guma-gaṅgābhāraṇam
28. kastūrikāmōdam śrīman Mahālakshmi-labdhā-vara-prasādam nāmā-
29. di-samasta-prasasti-sahitam śrīmat Prabhu Suṇnā-
30. neyya-nāyakarum avara manō-nayana-vallabhāyeyarappa
31. Lakhumādēvīyarum magalu Choholābhāyeyum kumārām
32. Byedāyayunum int ivarumidhu Kollāpuradal prabhumyama-
33. n āluttam ire śī Chājukya-vīra-Vikrama-varshada mūva-
34. ttondaneya Vvaya-samvatsarada Māgha punāṇi sukra-
35. vāradandu Sōma-grahaṇa-parvva-nimittavāgi Kālige-pa-
36. nnerāḍara bāḷya Bādgrāveyam Mahālakshmi-devīyarggam Gan-
37. gūra Kāḷaṅkjenbeyya bhūmiyoḷe aravaṭṭijeyya baṭṭiyaya
38. mūḍalu Goravagālali bhādaga nālu muttar kheyyumān
39. ondu maneyya nīvēṣānamumar kalāmmāḍa uttamalājeyya-
40. ni Bairanāyakara kāḷam karcheci dhārā-pūrvvakam māḍi sarvva-bā-
41. dhā-parīhāram āṇi sakala-sthānigarum ganda- mūḍāda-
42. vara hadana varjyalu ṭiṣṭa dharmma i dharmmaṁ pratipālisi-
43. dang ananta-dharmma sva-dattam para-dattam vā yō harētā vasu-
44. udharām saṣṭhi-varṣha-sahasrāṇi vishṭhīyām jāyatē
45. krimih i sāsanamar baredam Bāchānayyam
46. khaṇḍarāsidam Chandamayyam
Translation.

Be it well. While the refuge of the whole world, prithivi-vallabha, mahârajâdhirâja, râjaparamâsvara, paramabhaṭṭâraka, the ornament of the Satyâśraya family, the gem of the Châlukyas, the illustrious Tribhuvanamalla, was ruling over the kingdom with ease and happiness in his capital at Manmekere, in continuation of the ever prosperous hereditary reign, to last as long as the moon, the sun and the stars:—His dependent at his lotus feet: possessed of all good qualities as an ornament, truthfulness, purity, admirable conduct, modesty, a man of his word, a pure soul of his family, a man of pure conduct, just though harsh, a Yudhishtîra in virtue, an elephant in rut to enemies, destroyer of the hostile; a necklace to the learned, the gay and the woman folk, a Râvanta in hunting, lord of death to enemies, protector of Kollâpur, having good qualities as an ornament, sweet as musk, obtainer of a boon from Mahâlakshmi, possessed of the best name and other titles,—the illustrious Prabhû Somâneyanâyaka, Lakhu-mâdêvi, his beloved wife, Chôlappe, his daughter, and Bôdaya, his son—while all these ruled over Kolhapûr, on Friday the full moon day of the month, Mâgha in the year Vyaya in the 31st year of the Châlukya Vira Vikrama era, for the acquisition of merit on this auspicious day of lunar eclipse, granted a village close by Kâlige twelve for the service of Mahâlakshmi; also granted in the land of Gnâgar Kâla Kânjabbe, to the east of the place where water is distributed to travellers, in Goravagâla, a plot of land measuring four mattsars and also a house-building site together with a store-house to Lairânayaka after washing his feet, with the pouring of water and free of all taxes, all the Sthânakas being witnesses so as to guard the gift against obstructors. The maintenance of this gift will be conducive to merit. Whoever takes away the gift of land made by himself or by others will be born in ordure for sixty thousand years.

Bâchânayâ wrote the inscription and Chandamayâ engraved it on the stone.

Note.

This inscription belongs to the reign of the Châlukya king Tribhuvanamalla Vikramâditya (IV). The particulars given in the date of the grant correspond with those of Friday 11th January, A.D. 1107, a day of lunar eclipse according to Svamikannu Pillay’s Tables.
Three copper plate grants and a metallic processional image of Siva were added to the Museum. A plaster model of the famous Mathura Lion Capital has been purchased through the agency of the Archaeological Department of the Government of India, for Rs. 72-10-0 for the Archaeological Museum.

112. Office Work.

1. The Monograph on Halebid temples is still under preparation by Rao Bahadur R. Narasimhachar. The Monograph on the Panchalingeswara temple at Govindana-halli has been made ready for the Press and half-tone blocks are being prepared in the Office to illustrate the work. The scheme for the preparation of a comprehensive monograph on Hoysala architecture is still under consideration of Government.

2. Very little progress has been made in the printing of the Supplement and index volumes owing to delay in Government Press.

3. Thirty-two publications of the Department and 250 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 658-5-0 has been realised by the sale and remitted to the Treasury.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B).

5. The Office Staff have discharged their duties with diligence and zeal.

113. Some of the New Facts gleaned during the year are:

(1) The form of Calendar in use during the Epic period.

(2) The form of secret writing referred to in Arthasastra.

(3) The Arthasastra is comparatively earlier than the Tantrakhyayika version of the Panchatantra.

(4) Determination of the age of Kanada, Bhamaha and others.

(5) Verification of the occurrence of solar eclipse on the Vaisakha New moon day of the Gupta Sam. Two hundred and fifty seven corresponding to Monday the 18th of May A. D. 459 as stated in the Bhattachaptra grant of Dharasena II presumably issued in that part of the Empire where the eclipse was visible and confirmation thereby of the initial year of the Gupta era in A. D. 200-201:

Bangalore,

December 1927.

R. SHAMA SASTRY,
Director of Archaeological Researches in Mysore.
## APPENDIX A.

### STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1926-27 FOR THE REPAIR AND MAINTENANCE OF ANTIQUE MONUMENTS IN THE STATE.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Tahuk</th>
<th>Place</th>
<th>Name of Institution</th>
<th>Nature of repairs</th>
<th>Amount sanctioned</th>
<th>Amount spent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Mysore</td>
<td>Fort</td>
<td>Sri Swetavarahswami temple.</td>
<td>1. White and yellow wash.</td>
<td>Nil</td>
<td>Rs. 10 0 71</td>
</tr>
<tr>
<td>2</td>
<td>Sringerpatam</td>
<td>Sringerpatam</td>
<td>Sri Ranganathswami temple.</td>
<td>2. Car repairs.</td>
<td>Nil</td>
<td>Rs. 9 0 5</td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>Do</td>
<td>Masjid</td>
<td>1. Repairs to the lands in the roof of the temple.</td>
<td>328 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>4</td>
<td>Do</td>
<td>Near Railway Station</td>
<td>Ahamsudi Masjid</td>
<td>2. Repairs to the temple.</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>Do</td>
<td>Col. Dally's Dungace</td>
<td>Repairs and white and yellow wash to the monument in the connection with the Viceroyal visit.</td>
<td>160 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Do</td>
<td>Do. Haviland Arch</td>
<td>Nil</td>
<td>2,547 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>7</td>
<td>Do</td>
<td>Do</td>
<td>Obelisk Monument near the breach.</td>
<td>Repairs in connection with Viceroyal visit.</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>8</td>
<td>Do</td>
<td>Do</td>
<td>Spot where Tipu's body was found.</td>
<td>Repairs.</td>
<td>845 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>9</td>
<td>Do</td>
<td>Do</td>
<td>T. Juran's dungeon.</td>
<td>Nil</td>
<td>Nil</td>
<td>Nil</td>
</tr>
<tr>
<td>10</td>
<td>Do</td>
<td>Gargana</td>
<td>Gumbar</td>
<td>Repairs.</td>
<td>38 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>11</td>
<td>Do</td>
<td>Do</td>
<td>Do. Shifting two lanterns in front of</td>
<td>Special repairs.</td>
<td>28 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>12</td>
<td>Do</td>
<td>Do</td>
<td>Gumbar and fixing them in another place.</td>
<td>Nil</td>
<td>4 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>13</td>
<td>Do</td>
<td>Do</td>
<td>Do. Opening a road from Gumbar to</td>
<td>Repairs in connection with Viceroyal visit.</td>
<td>2,463 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>14</td>
<td>Do</td>
<td>Do</td>
<td>Saugam.</td>
<td>Nil</td>
<td>50 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>15</td>
<td>Do</td>
<td>Do</td>
<td>Do. Repair of buildings in the</td>
<td>Repairs to Mysagarama and Zanana Rooms.</td>
<td>110 14 11</td>
<td>Nil</td>
</tr>
<tr>
<td>16</td>
<td>Do</td>
<td>Melkote</td>
<td>Sri Narayanaswami temple.</td>
<td>Establishment, tools and plant charges on estimates sanctioned in 1928-29 in connection with Viceroyal visit.</td>
<td>1,158 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>17</td>
<td>Do</td>
<td>Do</td>
<td>Do. Repair of the temple.</td>
<td>Nil</td>
<td>465 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>18</td>
<td>Do</td>
<td>Do</td>
<td>Do. Repair of the temple.</td>
<td>Nil</td>
<td>160 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>19</td>
<td>Nanjangud</td>
<td>Nanjangud</td>
<td>Sri Narayanaswami temple.</td>
<td>Establishment, tools and plant charges on estimates for Rs. 464 for a gate-way.</td>
<td>99 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>20</td>
<td>T.Narsapur</td>
<td>Sommatpur</td>
<td>Kesava temple</td>
<td>Repair of the temple.</td>
<td>120 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>21</td>
<td>Do</td>
<td>Do</td>
<td>Do. Repair of the temple.</td>
<td>Nil</td>
<td>16,217 0 0</td>
<td>7,380 8 3</td>
</tr>
<tr>
<td>22</td>
<td>Do</td>
<td>Talkad</td>
<td>Sri Kirtibhandyavanaryaswami temple.</td>
<td>Repair of the door of the temple.</td>
<td>7 1 0</td>
<td>7 1 0</td>
</tr>
<tr>
<td>23</td>
<td>Nagamangula</td>
<td>Nagamangula</td>
<td>Sri Keshavswami temple.</td>
<td>Urgent repairs to the temple.</td>
<td>2,564 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>24</td>
<td>Bangalore</td>
<td>Fort</td>
<td>Sri Venkataramana-swami temple.</td>
<td>Construction of a car shed.</td>
<td>373 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>25</td>
<td>Closepet</td>
<td>Closepet</td>
<td>Closep Memorial pillar.</td>
<td>For repairing and putting iron railings.</td>
<td>100 0 0</td>
<td>98 0 0</td>
</tr>
<tr>
<td>26</td>
<td>Madiagiri</td>
<td>Midigesi</td>
<td>Sri Malleswari temple.</td>
<td>Repairs</td>
<td>385 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>27</td>
<td>Chintamani</td>
<td>Alungiri</td>
<td>Sri Venkataramana-swami temple.</td>
<td>Repairs to the temple.</td>
<td>315 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>28</td>
<td>Kolar</td>
<td>Town</td>
<td>Mokhara.</td>
<td>Repairs</td>
<td>307 6 0</td>
<td>217 6 0</td>
</tr>
<tr>
<td>29</td>
<td>Mulbagal</td>
<td>Avani</td>
<td>Sri Kalamnagowar-swami temple.</td>
<td>Construction of a Car shed.</td>
<td>1,283 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>30</td>
<td>Bowringpet</td>
<td>Budikote</td>
<td>Monument of Hyder's birth place.</td>
<td>Ordinary repairs</td>
<td>25 0 0</td>
<td>24 14 0</td>
</tr>
<tr>
<td>31</td>
<td>Chithballapur</td>
<td>Nandi Hill</td>
<td>Tipu's palace</td>
<td>Repairs</td>
<td>50 0 0</td>
<td>Nil</td>
</tr>
</tbody>
</table>

Note: Not received.
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Taluk</th>
<th>Place</th>
<th>Name of institution</th>
<th>Nature of repairs</th>
<th>Amount sanctioned</th>
<th>Amount spent</th>
</tr>
</thead>
<tbody>
<tr>
<td>32</td>
<td>Hassan</td>
<td>Koravangala</td>
<td>Bheesvara temple</td>
<td>Jungle clearing, repairing gate, white-washing, etc.</td>
<td>163 0 0</td>
<td>62 0 0</td>
</tr>
<tr>
<td>33</td>
<td>Do</td>
<td>Dokkagaddavalli</td>
<td>Virupaksha and Mahadakshmi temple</td>
<td>Re-building the compound wall and other sundry repairs.</td>
<td>1,437 0 0</td>
<td>441 0 0</td>
</tr>
<tr>
<td>34</td>
<td>Aralike</td>
<td>Aralike</td>
<td>Iwara temple</td>
<td>Pay of watchman</td>
<td>114 0 0</td>
<td>112 0 0</td>
</tr>
<tr>
<td>35</td>
<td>Bechr</td>
<td>Bechr</td>
<td>Chenamakshavaswami temple</td>
<td>Cement pointing to the floor etc.</td>
<td>3,999 0 0</td>
<td>466 0 0</td>
</tr>
<tr>
<td>36</td>
<td>Do</td>
<td>Halebid</td>
<td>Hopyakshavaswami temple</td>
<td>Pay of watchman</td>
<td>192 0 0</td>
<td>192 0 0</td>
</tr>
<tr>
<td>37</td>
<td>Do</td>
<td>Do</td>
<td>Kodasvavaswami temple</td>
<td>Requests to the door and other sundry repairs.</td>
<td>897 0 0</td>
<td>156 0 0</td>
</tr>
<tr>
<td>38</td>
<td>Chinnakayapatu</td>
<td>Nugechalli</td>
<td>Sri Lakshminarasimha-swami temple</td>
<td>Requests to the door and other sundry repairs.</td>
<td>230 0 0</td>
<td>120 0 0</td>
</tr>
<tr>
<td>39</td>
<td>Do</td>
<td>Do</td>
<td>Sri Lakshminarasimha-swami temple</td>
<td>Requests to the door and other sundry repairs.</td>
<td>230 0 0</td>
<td>120 0 0</td>
</tr>
<tr>
<td>40</td>
<td>Holo-Narsipur</td>
<td>Holo-Narsipur</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Talikere</td>
<td>Amritapura</td>
<td>Amritasvavaswami temple</td>
<td>Renovation</td>
<td>2,110 0 0</td>
<td>1,408 11 0</td>
</tr>
<tr>
<td>42</td>
<td>Madigere</td>
<td>Kalaas</td>
<td>Sri Kailasvavaswami temple</td>
<td>Repairs in and around the temple</td>
<td>7,749 0 0</td>
<td>3,053 15 0</td>
</tr>
<tr>
<td>43</td>
<td>Sirangeri</td>
<td>Sirangeri</td>
<td>Sri Vidyaasakara temple</td>
<td>Cleaning of weeds etc.</td>
<td>30 0 0</td>
<td>25 0 0</td>
</tr>
<tr>
<td>44</td>
<td>Shimoga</td>
<td>Bhadravati</td>
<td>Sri Lakshminarasimha temple</td>
<td>Urgent repairs</td>
<td>2,445 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>45</td>
<td>Shikargar</td>
<td>Belagavi</td>
<td>Sri Tripurasalasvavaswami temple</td>
<td>Do</td>
<td>1,693 0 0</td>
<td>Nil</td>
</tr>
<tr>
<td>46</td>
<td>Molakalmuru</td>
<td>Jattangi</td>
<td>Aoka Inscription on Ramesvara Hill Do</td>
<td>Pay of watchman</td>
<td>72 0 0</td>
<td>69 0 0</td>
</tr>
<tr>
<td>47</td>
<td>Do</td>
<td>Do</td>
<td></td>
<td>Pointing with mortar to the roof and masonry repairs.</td>
<td>11 0 0</td>
<td>11 0 0</td>
</tr>
<tr>
<td>48</td>
<td>Do</td>
<td>Siddapura</td>
<td>Aoka Inscription on Ramesvara Hill Do</td>
<td>Paying, pointing and clearing priestly pears, etc.</td>
<td>10 0 0</td>
<td>10 0 0</td>
</tr>
<tr>
<td>49</td>
<td>Do</td>
<td>Brahmagiri</td>
<td></td>
<td>Paying, pointing and clearing priestly pears, etc.</td>
<td>33 0 0</td>
<td>52 0 0</td>
</tr>
</tbody>
</table>
### List of Photographs Taken During the Year 1926-27

<table>
<thead>
<tr>
<th>No.</th>
<th>Size</th>
<th>Name of Temple</th>
<th>Views</th>
<th>Taluk</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>8x6</td>
<td>Lakshminarayana temple</td>
<td>South West view</td>
<td>Sagavalli</td>
<td>Hassan</td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td>Do</td>
<td>North view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>Do</td>
<td>Image of Lakshminarayana</td>
<td>Amadi</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>6x4</td>
<td>Do</td>
<td>Ceiling in Sukharaa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>Do</td>
<td>Depastambin in front</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Chennakesava temple</td>
<td>North west view</td>
<td>Chennayapatna</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>Do</td>
<td>Do</td>
<td>Ball in the tank</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>Do</td>
<td>Do</td>
<td>North west view</td>
<td>Grana</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>Do</td>
<td>Do</td>
<td>Kesava Image</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>10</td>
<td>Do</td>
<td>Do</td>
<td>South tower</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>11</td>
<td>Do</td>
<td>Do</td>
<td>Kesava Image</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>12</td>
<td>Do</td>
<td>Do</td>
<td>Ceiling in the front Porch</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>13</td>
<td>Do</td>
<td>Kesava temple, Plan</td>
<td>Harihadrak</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>14</td>
<td>Do</td>
<td>Chennakesava temple</td>
<td>Honnavara</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>15</td>
<td>8x6</td>
<td>Kesava temple</td>
<td>Figure to the right of South doorway</td>
<td>Horemane Kaval...</td>
<td>Tumkur</td>
</tr>
<tr>
<td>16</td>
<td>Do</td>
<td>Do</td>
<td>Figure to the left of South doorway</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>17</td>
<td>6x4</td>
<td>Do</td>
<td>South-west view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>18</td>
<td>Do</td>
<td>Do</td>
<td>South-east view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>19</td>
<td>Do</td>
<td>Do</td>
<td>Image</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>20</td>
<td>Do</td>
<td>Narasimha temple</td>
<td>South-east view</td>
<td>Goodadahalli</td>
<td>Do</td>
</tr>
<tr>
<td>21</td>
<td>Do</td>
<td>Kesava temple</td>
<td>View of Mahadvara</td>
<td>Kadiada</td>
<td>Do</td>
</tr>
<tr>
<td>22</td>
<td>Do</td>
<td>Do</td>
<td>Pillar in Mahadvara</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>23</td>
<td>Do</td>
<td>Do</td>
<td>Inner view of Gopura</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>24</td>
<td>Do</td>
<td>Do</td>
<td>Kesavan Image</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>25</td>
<td>Do</td>
<td>GangaBhuvessara temple</td>
<td>North-west view</td>
<td>Do</td>
<td>Do</td>
</tr>
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### List of Drawings Prepared During the Year 1926-27

1. The Ground plan of Chennakesava Temple at Honnavara, Hassan Taluk.
2. The Ceiling of Twin temples at Mosaic, Hassan Taluk.
3. The Ground plan of Chennakesava temple at Chennarayapatma.
4. The Ground plan of Veeranarayanasaamy temple at Brahmasamudra, Kadur Taluk.
5. Completed the unfinished drawing of the Parsvanatha Basti at Heggere, Hoskurga Taluk.
6. Completed the unfinished drawing of the map showing the situation of Govindanahalli, Krishnarajapet Taluk.
## APPENDIX C.

### STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

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<td>21-2-27</td>
<td>3-3-27</td>
<td>Date of inspection not stated</td>
</tr>
<tr>
<td>148</td>
<td>Do</td>
<td>Channagiri</td>
<td>Channagiri</td>
<td>Fort</td>
<td>Do</td>
<td>21-2-27</td>
<td>3-3-27</td>
<td>Date of inspection not stated</td>
</tr>
<tr>
<td>149</td>
<td>Do</td>
<td>Do</td>
<td>Santebennur</td>
<td>Mosque and hondla</td>
<td>Do</td>
<td>Do</td>
<td>31-3-27</td>
<td>12-4-27</td>
</tr>
<tr>
<td>150</td>
<td>Hoonali</td>
<td>Hoonali</td>
<td>Fort</td>
<td>Do</td>
<td>Do</td>
<td>31-3-27</td>
<td>12-4-27</td>
<td>Date of inspection not stated</td>
</tr>
<tr>
<td>151</td>
<td>Shikarur</td>
<td>Belgavi</td>
<td>Kedaresvara temple</td>
<td>Do</td>
<td>Do</td>
<td>7-11-27</td>
<td>12-4-27</td>
<td>Date of inspection not stated</td>
</tr>
<tr>
<td>152</td>
<td>Do</td>
<td>Do</td>
<td>Tripurantakavesvara temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>153</td>
<td>Do</td>
<td>Do</td>
<td>Beraonduvar temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>154</td>
<td>Do</td>
<td>Do</td>
<td>Trimurti Narayana temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>155</td>
<td>Do</td>
<td>Do</td>
<td>Anmalkutu temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>156</td>
<td>Do</td>
<td>Do</td>
<td>Narasagur</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>157</td>
<td>Do</td>
<td>Do</td>
<td>Talagunda</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>158</td>
<td>Do</td>
<td>Do</td>
<td>Pranavesvara temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>159</td>
<td>Do</td>
<td>Do</td>
<td>Inscribed pillar in front of temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>160</td>
<td>Do</td>
<td>Do</td>
<td>Inscribed pillar</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>161</td>
<td>Do</td>
<td>Do</td>
<td>Kudluru</td>
<td>Pridesvara temple and inscription</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>162</td>
<td>Do</td>
<td>Do</td>
<td>Udari</td>
<td>Temple and inscription</td>
<td>Do</td>
<td>Do</td>
<td>7-1-27</td>
<td>12-4-27</td>
</tr>
<tr>
<td>163</td>
<td>Do</td>
<td>Do</td>
<td>Kolkali</td>
<td>Ramavara temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>164</td>
<td>Do</td>
<td>Do</td>
<td>Khoi</td>
<td>Temples</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td>165</td>
<td>Nager</td>
<td>Nager</td>
<td>Sivappa Naka's Fort</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>166</td>
<td>Do</td>
<td>Do</td>
<td>Pahalapet outside fort</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
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<td>167</td>
<td>Do</td>
<td>Do</td>
<td>Basavarji's Bhavan</td>
<td>Devaganga ponds</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>168</td>
<td>Do</td>
<td>Do</td>
<td>Hooncha</td>
<td>Basti and inscriptions</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
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<td>169</td>
<td>Tythahalli</td>
<td>Kavadas</td>
<td>Fort</td>
<td>Do</td>
<td>Do</td>
<td>31-3-27</td>
<td>12-4-27</td>
<td>Date of inspection not stated</td>
</tr>
<tr>
<td>170</td>
<td>Do</td>
<td>Melige</td>
<td>Julna Basti with Brahmadeva Pillar</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>Serial No.</td>
<td>Taluk</td>
<td>Place</td>
<td>Name of Monument</td>
<td>Due date</td>
<td>Inspecting Officer</td>
<td>Date of last inspection</td>
<td>Date of report furnished by Deputy Commissioner</td>
<td>Remarks</td>
</tr>
<tr>
<td>-----------</td>
<td>---------</td>
<td>--------------</td>
<td>-------------------------------------------------------</td>
<td>----------</td>
<td>-------------------</td>
<td>-------------------------</td>
<td>-----------------------------------------------</td>
<td>---------</td>
</tr>
<tr>
<td>171</td>
<td>Kodur</td>
<td>Devanur</td>
<td>Laksminikanta temple and Monument</td>
<td>1926-27</td>
<td>Rev. Sub-Dn. Officer</td>
<td>24-5-27</td>
<td>27-6-27</td>
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</tr>
<tr>
<td>172</td>
<td>Do</td>
<td>Hiremaller</td>
<td>Siva temple</td>
<td>Do</td>
<td>Do</td>
<td>21-1-26</td>
<td>27-6-27</td>
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</tr>
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<td>173</td>
<td>Chikmagalur</td>
<td>Hiremaller</td>
<td>Yegostambha</td>
<td>Do</td>
<td>Amiladar</td>
<td>24-6-27</td>
<td>27-6-27</td>
<td></td>
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<tr>
<td>174</td>
<td>Do</td>
<td>Marle</td>
<td>Siddesvara temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>175</td>
<td>Do</td>
<td>Do</td>
<td>Chennakesava temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>176</td>
<td>Do</td>
<td>Belavadi</td>
<td>Viresarayana temple</td>
<td>Do</td>
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<td>Do</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>177</td>
<td>Do</td>
<td>Khandya</td>
<td>Marikandesvara temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
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</tr>
<tr>
<td>178</td>
<td>Tarikere</td>
<td>Amritapura</td>
<td>Amritasvaram temple</td>
<td>Do</td>
<td>Rev. Sub-Dn. Officer</td>
<td>27-5-27</td>
<td>Do</td>
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<tr>
<td>179</td>
<td>Do</td>
<td>Sompar</td>
<td>Somasvaram temple</td>
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<td>Do</td>
<td>Do</td>
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<td>180</td>
<td>Mysore</td>
<td>Angadi</td>
<td>Jain Basti</td>
<td>Do</td>
<td>Amiladar</td>
<td>23-6-27</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>181</td>
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<td>Do</td>
<td>Kesara sthata</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
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<tr>
<td>182</td>
<td>Do</td>
<td>Kalasa</td>
<td>Kalasasvaram temple</td>
<td>Do</td>
<td>Do</td>
<td>29-6-27</td>
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<td>183</td>
<td>Sringeri</td>
<td>Sringeri</td>
<td>Vidyasankara temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Report not received</td>
<td></td>
</tr>
<tr>
<td>184</td>
<td>Chailker</td>
<td>Ramadurga</td>
<td>Rock-out temples</td>
<td>Do</td>
<td>Rev. Sub-Dn. Officer</td>
<td></td>
<td>Report not received</td>
<td></td>
</tr>
<tr>
<td>185</td>
<td>Mokaluru</td>
<td>Siddapura</td>
<td>Asoka Inscriptions</td>
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<td>Do</td>
<td>Do</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>186</td>
<td>Do</td>
<td>Brahmapuri</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>187</td>
<td>Do</td>
<td>Jatangi: Ramasvaram Hill.</td>
<td></td>
<td>Do</td>
<td>Do</td>
<td>15-6-27</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>188</td>
<td>Do</td>
<td>Heggere</td>
<td>Jain Basti</td>
<td>Do</td>
<td>Do</td>
<td>14-1-17</td>
<td>2-7-27</td>
<td></td>
</tr>
<tr>
<td>189</td>
<td>Davangere</td>
<td>Ansaunda</td>
<td>Isvara temple</td>
<td>Do</td>
<td>Do</td>
<td>10-6-27</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>190</td>
<td>Haribol</td>
<td>Haribol</td>
<td>Haribolu temple</td>
<td>Do</td>
<td>Do</td>
<td>17-6-27</td>
<td>Do</td>
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<tr>
<td>191</td>
<td>Do</td>
<td>Nandipugu</td>
<td>Isvara temple</td>
<td>Do</td>
<td>Do</td>
<td>19-6-27</td>
<td>Do</td>
<td></td>
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<tr>
<td>192</td>
<td>Do</td>
<td>Nandishwara</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>18-6-27</td>
<td>Do</td>
<td></td>
</tr>
</tbody>
</table>
APPENDIX D.
INSCRIPTION IN KANNADA CHARACTERS.

Chandradeha Aadiya, Skandavali.

Chandradeha Aadiya, Skandavali.

1

(Translation of the inscription in Kannada characters)

1. a. 2. b. 3. c. 4. d. 5. e. 6. f. 7. g. 8. h. 9. i. 10. j. 11. k. 12. l. 13. m. 14. n. 15. o. 16. p. 17. q. 18. r. 19. s. 20. t. 21. u. 22. v. 23. w. 24. x. 25. y. 26. z.

(Details and translation of the inscription contents)
6

ಭೂಮಿಯ ದೇಶಗಳು ಚಿತ್ರಾಂಕನ ಹೆಸರು ವ್ಯಕ್ತಿಗಳ ನಾಮಗಳ ಸಂಖ್ಯೆಗೆ ಪ್ರತಿಯೊಂದು

7

ಕ್ರಮ ಸೂಚಿಸಲು ಅವಸ್ಥೆ.
..
12

13

14
15

ನೋಡಿ ಶೇಕ ಗುಳ್ಳಿಗೆ ಪರಿವರ್ತನೆಯ ಸಿಕ್ಷಣದ ಹಾಗು ಬಾಯಿದ್ದವು.

ಪ್ರತಿಯಂತೆ 4"x3"

ಪ್ರತಿಯಂತೆ ಕುಂಭಾರಕ್ಕೆ ಹಾಗು ಆಧುನಿಕ ವಾದಿಮೆಗಳನ್ನು ಕೂಡ ಪಡೆಯಲಾಗುತ್ತದೆ.

16

ನೋಡಿ ಕೂಡ ಶೇಕಗಾರಿಕೆ ಪರಿವರ್ತನೆಯ ತಾಣದಲ್ಲಿ ಸಂಖ್ಯೆ 2ರ ಹಣು.

ಪ್ರತಿಯಂತೆ 4"x(1)"x2—9"

1. ನೋಡಿ ಲುಫ್ತಗಳ ಆಧುನಿಕ ವಾದಿಮೆಗಳ ಕೆಲಸ ಸಂಕೆತಗಳು

(ನೋಡಿ, ಅಧೀಶ ದೊರೆಸಿ)

2. ಹಣು ಹಣು ಹಣು

3. ಹಣು ಹಣು

4-7. . . . . . . . . .

8. ಹಣು ಹಣು ಹಣು ಹಣು ಹಣು ಹಣು ಹಣು

9. . . . . . . . . . . . . . . . . . . . .

10. . . . . . . . . . . . . . . . . . . . .

11. . . . . . . . . . . . . . . . . . . . .

12. . . . . . . . . . . . . . . . . . . . .

13. . . . . . . . . . . . . . . . . . . . .

14. . . . . . . . . . . . . . . . . . . . .

15. . . . . . . . . . . . . . . . . . . . .

16. . . . . . . . . . . . . . . . . . . . .

17. . . . . . . . . . . . . . . . . . . . .

18. . . . . . . . . . . . . . . . . . . . .

19. . . . . . . . . . . . . . . . . . . . .

17

ನಾಮಕರಣದ ಕೆಲಸ ಶೇಕದ ಹಣು ಆಧುನಿಕ ವಾದಿಮೆಗಳನ್ನು ಸಂಖ್ಯೆ 4ರ ಹಣು.

ಪ್ರತಿಯಂತೆ 4"x2"
18

1234567890

19

1234567890
88. ಸಾಮಾನ್ಯ ಸಂದರ್ಭ ಸ್ವರೂಪ
89. . . . . . ಸಂದರ್ಭ ಸಂಬಂಧಿತ ತಿಳಿಸಿದ್ದಾರೆ...
90. ಸಂದರ್ಭ ಸಂಬಂಧಿತ ಸಂಬಂಧಿತ ತಿಳಿಸಿದ್ದಾರೆ...
91. "ಮೂಲೆವಿಟ ಸಂಭವ, ಸೇವೆಗಳ ಶ್ರೇಣಿಯಿಂದ ರೇಖಾ"
92. . . . . . . . . .
518

20

संबंधी वाक्यमाला अध्याय, ०.

21

यहूदी मक्खिमाला अध्याय, १.

22

यहूदी मक्खिमाला अध्याय, २.

23

यहूदी मक्खिमाला अध्याय, ३.

1. 4' x 4'
2. 4' x 3'
3. 2' - 3' x 2' - 6'
4. 5' - 0' x 3' - 6'

(मात्र संलग्नाकृति.)
28

29

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32

33

34
35

36

37
38

39

40
41

42

43

44
45

46

47

48
50

51

I a.

I b.

II a.

II b.
III a.

III b.

52

53

54

3°
55

(ಪಾಠದ ಕಿರೀತಿಯು ಎನ್ನಾದ ವಿಜಯಂ ಅವರ ಬೇಡಿ ಕರೆದು ನೋಡುತ್ತದೆ.)

1. ಇನ್ನು ಪ್ರತಿಭಾವಾಧಿಕಾರ ಇದ್ದು ಬೇಡಿ ಇದ್ದು,
2. ಅನೇಕ ಕಾಲದಿಂದಲ್ಲಿ ಏಕೆಂದರೆ ಹೆಸರು ಇದ್ದು,
3. ಅನೇಕ ಕಾಲಗಳಿಲಿಂದಲ್ಲಿ ಇದ್ದು ಪ್ರತಿಭಾವಾಧಿಕಾರ ಇದ್ದು,
4. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
5. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
6. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
7. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
8. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.

56

(ಪಾಠದ ಕಿರೀತಿಯು ಎನ್ನಾದ ವಿಜಯಂ ಅವರ ಬೇಡಿ ಕರೆದು ನೋಡುತ್ತದೆ.)

1. ಇನ್ನು ಪ್ರತಿಭಾವಾಧಿಕಾರ ಇದ್ದು ಬೇಡಿ ಇದ್ದು,
2. ಅನೇಕ ಕಾಲದಿಂದಲ್ಲಿ ಏಕೆಂದರೆ ಹೆಸರು ಇದ್ದು,
3. ಅನೇಕ ಕಾಲಗಳಿಲಿಂದಲ್ಲಿ ಇದ್ದು ಪ್ರತಿಭಾವಾಧಿಕಾರ ಇದ್ದು,
4. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
5. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
6. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
7. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
8. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
9. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
10. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
11. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
12. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
13. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
14. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
15. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
16. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
17. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
18. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
19. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
20. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
21. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
22. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
23. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
24. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
25. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
26. ಈ ಕಾಲದಿಂದಲ್ಲಿ ಬೇಡಿ ಇದ್ದು ಪ್ರದೇಶದಲ್ಲಿ ಇದ್ದು.
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(ಲೋಹಾದೃಷ್ಟಿ)

1. ಸಾಮಾನ್ಯವಾಗಿ ಹೂದುಗಳನ್ನು ಬೆಳೆಸುವ ಸ್ಥಳಗಳಿಂದ ಮ್ಯಾಕ್ಸಿಮಿಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

2. ಕೇಂದ್ರಾಧಿಕಾರಿನ ಸುತ್ತಲು ಸಾಮಾನ್ಯವಾಗಿ ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

3. ಕೆಂದ್ರದ ಉಪಯುಕ್ತರಿಗೆ ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

4. ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

5. ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

6. ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

7. ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

8. ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

9. ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

10. ಮ್ಯಾಕ್ಸಿಮಲಾನ್ ಸ್ಪೈನ್ ಇದ್ದರು ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

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(ಲೋಹಾದೃಷ್ಟಿ)

17. ಸಂಶೋಧನೆ ಸಂದರ್ಭದಲ್ಲೇ ಸೇವೆ ಸಾಮರ್ಥ್ಯದ ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

18. ಸಂಶೋಧನೆ ಸಂದರ್ಭದಲ್ಲೇ ಸೇವೆ ಸಾಮರ್ಥ್ಯದ ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

19. ಸಂಶೋಧನೆ ಸಂದರ್ಭದಲ್ಲೇ ಸೇವೆ ಸಾಮರ್ಥ್ಯದ ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

20. ಸಂಶೋಧನೆ ಸಂದರ್ಭದಲ್ಲೇ ಸೇವೆ ಸಾಮರ್ಥ್ಯದ ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

21. ಸಂಶೋಧನೆ ಸಂದರ್ಭದಲ್ಲೇ ಸೇವೆ ಸಾಮರ್ಥ್ಯದ ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

22. ಸಂಶೋಧನೆ ಸಂದರ್ಭದಲ್ಲೇ ಸೇವೆ ಸಾಮರ್ಥ್ಯದ ಮೂಲಕ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

23. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

24. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

25. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

26. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

27. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

28. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

29. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

30. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

31. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.

32. ಸ್ವಲ್ಪ ಸುತ್ತಲಿರುತ್ತಾ ಮೇಲೆ ಕೇಂದ್ರಾಧಿಕಾರಿಸಿದವು.
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53. ಕೇಳಿ ಕೋಶಗಳು, ಪ್ರಮಾಣಗಳು
54. ಸಹಾಯಕ ವಿದ್ಯುತ್ಪಾದಕವು
55. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ
56. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ
57. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ
58. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ
59. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ
60. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ
61. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ
62. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ
63. ಪ್ರತ್ಯೇಕ ವಿದ್ಯುತ್ ಸೇವೆ

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64. ಕೇಳಿ ಕೋಶಗಳು, ಪ್ರಮಾಣಗಳು, ಪ್ರಾಣಿಗಳು

(ಇಂಗ್ಲೀಷ್)

1. The knee joint is a type of synovial joint.
2. It is located in the lower leg between the femur and tibia.
3. The knee joint is a hinge joint.
4. It allows movement in the sagittal plane only.
5. The knee joint is a major joint in the leg.

(ಕನ್ನಡ)

8. ಕೇಳಿ ಕೋಶಗಳು, ಪ್ರಮಾಣಗಳು, ಪ್ರಾಣಿಗಳು

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65. ಕೇಳಿ ಕೋಶಗಳು, ಪ್ರಮಾಣಗಳು, ಪ್ರಾಣಿಗಳು

(ಇಂಗ್ಲೀಷ್)

1. The knee joint is a type of synovial joint.
2. It is located in the lower leg between the femur and tibia.
3. The knee joint is a hinge joint.
4. It allows movement in the sagittal plane only.
5. The knee joint is a major joint in the leg.

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II. (a)

3.1 ಮೀಸುತ್ತಿರುವ ಬೇರೆ ವಿಷಯಗಳು ಅಧ್ಯಯನದ ಸಾಮರ್ಥ್ಯವನ್ನು ಹೊಂದಿದ್ದಾರೆ.
3.2 ಸಹಾಯ ನೀಡಲಾಗಿದೆ ಎಂಬ ವಿಷಯವನ್ನು ಹೊಲಿದು ವಿಷಯವಿದ್ದಾರೆ.
3.3 ಸಹಾಯದ ಬದಲಿಗೆ ಅನೇಕ ವಿಷಯಗಳನ್ನು ಹೊಂದಿದ್ದಾರೆ.
3.4 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
3.5 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
3.6 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
3.7 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
3.8 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
3.9 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
3.10 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.

II. (b)

4.1 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.2 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.3 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.4 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.5 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.6 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.7 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.8 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.9 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
4.10 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.

III. (a)

5.1 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.2 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.3 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.4 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.5 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.6 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.7 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.8 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.9 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.10 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.11 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
5.12 ಸಹಾಯದ ಪ್ರಮುಖ ವಿಷಯಗಳು ಹೊಂದಿದ್ದಾರೆ.
'ದೇ ನಾದನೆ ' (ದೊಡ್ಡ ಕುಂದಲ ಪ್ರತ್ಯೇಕ.)
ನೋಡಿ ನಿವ್ಯನ್ನು ತಾಜ್ಮಾಡಿ.

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ನೋಡಿ ನಿವ್ಯನ್ನು ತಾಜ್ಮಾಡಿ ಅನುವಾದಿಗೆ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನುವಾದಕನ್ನು ಇಲ್ಲ.

1. ಪಕ್ಕದಲ್ಲಿ ಸಣ್ಣ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
2. ಕೆಲವು ವೇಳೆಗಳು ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ನೀರು ಎಂಬ ಉಳಿದು ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
3. ಆನುಪಾತಿಯು ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
4. ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
5. ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
6. ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
7. ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
8. ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
9. ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
10. ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
11. ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
12. ಎಲ್ಲಾ ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
13. ಎಲ್ಲಾ ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
14. ಎಲ್ಲಾ ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
15. ಎಲ್ಲಾ ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
16. ಎಲ್ಲಾ ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
17. ಎಲ್ಲಾ ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.
18. ಎಲ್ಲಾ ಸಂಗ್ರಹದಲ್ಲಿ ಹಂಚಿಸಿದಾರೆ ಆನುಪಾತಿಯು ಸಂಗ್ರಹ.

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ನೋಡಿ ನಿವ್ಯನ್ನು ತಾಜ್ಮಾಡಿ ಅನುವಾದಿಗೆ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನುವಾದಕನ್ನು ಇಲ್ಲ.

1. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನುವಾದಕನ್ನು ಇಲ್ಲ.
2. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನುವಾದಕನ್ನು ಇಲ್ಲ.
3. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನುವಾದಕನ್ನು ಇಲ್ಲ.
4. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನುವಾದಕನ್ನು ಇಲ್ಲ.
5. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
6. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
7. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
8. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
9. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
10. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
11. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
12. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
13. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
14. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
15. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
16. ಪಕ್ಕದಲ್ಲಿ ಸಂಗ್ರಹದಲ್ಲಿ ತಾಜ್ಮಾಡಿ ಅನು್ಯಾಧಿಕನ್ನು ಇಲ್ಲ.
71

(客家語)
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5  ಬರಿಯುವ ಕಾಲಾವತ್ಯಕ್ತಿ
6  ಎಂಬಿಕೆ
7  ರಾಕ್ಷಸ
8  ಕಾಯಿ

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3  ಉದನ ನಿರ್ದೇಶಾತ್ಮಕ ಗುರುತಿ, ಜಿಲ್ಲೆ ಸಂಖ್ಯೆ 1 ಮತ್ತು ಸಂಖ್ಯೆ 7 ಸ್ಥಳೀಯ ಜಿಲ್್ಲೆ
9  ತೊನ್ನೆಗೆ ಮೂಲಿಕಾ ಮಂಡ.
4  ಸಂಖ್ಯೆ 4-0" x 3-9".
1  ಬೆಳ್ಳಿಯ ಬೆಳೆ ಬರಿಯುವ
2  ಮತ್ತು ಬೆಳೆಯಿತ್ತು ಮಂದಿ
3  ಬೆಳೆಯಿತ್ತು ತೊನ್ನೆಗೆ ಜಿಲ್್ಲೆ
11  ಬೆಳೆಯಿತ್ತು ದುಷ್ಪ್ರತಿಕಾಯಿ
10  ಬೆಳೆಯಿತ್ತು ದುಷ್ಪ್ರತಿಕಾಯಿ

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3-0" x 5-6".
1  ಕಿ.ಬಿ. ಸಮಯವಿಧಿ
2  ವಿದ್ಯಾಯತ್ವ ಸಮಯವಿಧಿ
3  ಅವಧಿ ಪ್ರಕಾರ ಸಂಬಂಧ
4  ಸುಧಾರ್ಥಾ ಸಮಯವಿಧಿ
5  ಸುಧಾರ್ಥಾ ಸಂಬಂಧ
6  ಸುಧಾರ್ಥಾ ಸಂಬಂಧ
7  ಸುಧಾರ್ತಾ ಸಂಬಂಧ
8  ಕುರಿತವಿದ್ದ ಸಂಬಂಧ
9  ಸಂಬಂಧ

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೫  ಮರುಕುಲನೆಯ ಕೊಳಸುತ್ತದೆ ಹಾಗೂ ಸೂತ್ರಗಳನ್ನು ಸೂಚಿಸಿದೆ.
1  ಸತ್ಯಾತ್ಮಕವಾಗಿ ಸರಿಸಾಗಿರುವ
2  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
3  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
4  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
5  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
6  ಸೂತ್ರಗಳು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
7  ಸೂತ್ರಗಳು ಸಂಬಂಧ
8  ಸೂತ್ರಗಳು ಸಂಬಂಧ
9  ಸೂತ್ರಗಳು ಸಂಬಂಧ
10  ಸೂತ್ರಗಳು ಸಂಬಂಧ

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೫  ಅರ್ಥಾತ್ಮಕವಾಗಿ ಸರಿಸಾಗಿರುವ ಹಾಗೂ ಸೂತ್ರಗಳನ್ನು ಸೂಚಿಸಿದೆ ಹಾಗೂ ಸೂತ್ರಗಳನ್ನು ಸೂಚಿಸಿದೆ.
1  ಸತ್ಯಾತ್ಮಕವಾಗಿ ಸರಿಸಾಗಿರುವ
2  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
3  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
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6  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
7  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
8  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
9  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
10  ದೇವರು ಸಮಯವಿದ್ದ ಸೂತ್ರಗಳು
106


dेवी संगीत सहयोग संगीत नवनिर्माण सहयोग सहयोग संगीत नवनिर्माण सहयोग


dेवी संगीत सहयोग संगीत नवनिर्माण सहयोग संगीत नवनिर्माण सहयोग


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dेवी संगीत सहयोग संगीत नवनिर्माण सहयोग संगीत नवनिर्माण सहयोग
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(ಪ್ರಾಕ್ತಣದ ವಿವಿಧ ಬಾಳಿಕೆಗಳಿಗೆ ತಮ್ಮವೇಳೆ ಆರೋಗ್ಯವನ್ನು ಸಂಖ್ಯೆಗೆಯೇ ನಿಂತಾದರು).

1. ಹಾಗೆಯೇ ನಮೂನೆಯ ಪ್ರಾಕ್ತಣಗಳಲ್ಲಿ ನೀವು ಮತ್ತೆ ಯಾಕೆ ನೀಡುವುದು ಸಂಭವಿಸಿಕೆ.
2. ಇತರ ಪ್ರಾಕ್ತಣಗಳಿಗೆ ತಮ್ಮವೇಳೆ ಆರೋಗ್ಯವನ್ನು ಸಂಖ್ಯೆಗೆಯೇ ನಿಂತಾದರು.
114

(ಸೂಚಿಸಿದ ಕಾರ್ಯಕ್ರಮದ ಮೂಲಕ ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ)

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(ಸೂಚಿಸಿದ ಕಾರ್ಯಕ್ರಮದ ಮೂಲಕ ನಿರ್ದೇಶಿಸಿದ್ದಾರೆ)

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118
III (a)

119

I (a)

I (b)

IV (a)

IV (b)

V (a)
I (b)

II (a)

II (b)

120
121

122

5. ಅಥವಾ, ಯುಕ್ತಿಯ ಪ್ರಪಂಚದಲ್ಲಿ.

I (b) 1. ರೀತಿಯ ಹೆಸರು, ವಿಮರ್ಶನ ಮತ್ತು ವಕ್ಷಯಾದಿ. 2. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 3. ರೀತಿಯ ಹೆಸರು, ವಿಮರ್ಶನ ಮತ್ತು ವಕ್ಷಯಾದಿ. 4. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 5. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 6. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 7. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 8. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 9. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 10. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ.

II (a) 1. ರೀತಿಯ ಹೆಸರು, ವಿಮರ್ಶನ ಮತ್ತು ವಕ್ಷಯಾದಿ. 2. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 3. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 4. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 5. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 6. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 7. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 8. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 9. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 10. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ.

II (b) 1. ರೀತಿಯ ಹೆಸರು, ವಿಮರ್ಶನ ಮತ್ತು ವಕ್ಷಯಾದಿ. 2. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 3. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 4. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 5. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 6. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 7. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 8. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 9. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ. 10. ಕಾಲಿಕಾಲ ಪ್ರಕಾರ ಅನುದಿಪ್ಪತ್ತಿಯ ವ್ಯವಹಾರದ ರಾಜಕೀಯ ಅಂಶಗಳ ವಿವರಣ.

III (a) 1. ರೀತಿಯ ಹೆಸರು, ವಿಮರ್ಶನ ಮತ್ತು ವಕ್ಷಯಾದಿ. 2. ರೀತಿಯ ಹೆಸರು, ವಿಮರ್ಶನ ಮತ್ತು ವಕ್ಷಯಾದಿ. 3. ರೀತಿಯ ಹೆಸರು, ವಿಮರ್ಶನ ಮತ್ತು ವಕ್ಷಯಾದಿ. 4. ರೀತಿಯ ಹೆಸರು, ವಿಮರ್ಶನ ಮತ್ತು ವಕ್ಷಯಾದಿ.
III (b)

IV (a)

IV (b)

V (a)

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dहे रचना कला कु मार जस्तीले तांत्रिक र भरतिक शीर्षकानुसार नमूद करून,

निर्माण 4'-6'×2'-9'

1. नवंबर फ्राजाने विषयास
2. नवंबर फ्राजाने विषयास
3. नवंबर फ्राजाने विषयास
4. नवंबर फ्राजाने विषयास
5. नवंबर फ्राजाने विषयास
6. नवंबर फ्राजाने विषयास

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dहे रचना कला कु मार जस्तीले तांत्रिक र भरतिक शीर्षकानुसार नमूद करून,

निर्माण 5'-6'×3'-9'

1. नवंबर फ्राजाने विषयास
2. नवंबर फ्राजाने विषयास
3. नवंबर फ्राजाने विषयास
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7. नवंबर फ्राजाने विषयास
8. नवंबर फ्राजाने विषयास
9. नवंबर फ्राजाने विषयास
10. नवंबर फ्राजाने विषयास

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dहे रचना कला कु मार जस्तीले तांत्रिक र भरतिक शीर्षकानुसार नमूद करून,

1. नवंबर फ्राजाने विषयास
2. नवंबर फ्राजाने विषयास
3. नवंबर फ्राजाने विषयास
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6. नवंबर फ्राजाने विषयास
7. नवंबर फ्राजाने विषयास
8. नवंबर फ्राजाने विषयास
9. नवंबर फ्राजाने विषयास
10. नवंबर फ्राजाने विषयास

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dहे रचना कला कु मार जस्तीले तांत्रिक र भरतिक शीर्षकानुसार नमूद करून,

निर्माण 3'-0"×2'-3"
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ನೂಡಿ ರೂಪದಂತೆ ವಿದೇಶದಾದರು ಹಿಂದೂತ್ತರ ಮೂಲ್ಯವೆಂದು ಹಾಹಾ.

ಮೊದಲ 5'—6'×1'—6"
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ಅನ್ನು ಮಾಡಿದ್ದಾನು ಹೊಂದಿದ್ದು ಅನ್ನು ದಾಖಲು ಹುಮ್ಮಿಸಿತು.

ದೃಷ್ಟಿಕೋನ 4′-6′ x 2′-6′

1. ದುಂಡಾದ ತಾಂತ್ರಿಕ ಸಸ್ಯದ ವೈವಿದ್ಯತು
   ಹಾಗೆ ಅನುಭವಿಸಿದ್ದಾನು ಅನುಭವಿಸುವುದು
2. 
3. 
4. 
5. 
6. 
7. 
8. 

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ಅಂದರೆ ತಾಂತ್ರಿಕವಾದ ಸಸ್ಯಗಳು ಮತ್ತು ತಾಂತ್ರಿಕ ಸಂಸ್ಥೆಗಳ ವಿವರಗಳು ವಿವರಿಸಬಹುದು.

ದೃಷ್ಟಿಕೋನ 3′-6′ x 1′-6′

1. 
2. 
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ನಿಜವಾದ ದೃಷ್ಟಿಯ. 

ನಾಯಕನ ನಿಧಾನ - ನಾಯಕ ನಾಮ ನ.

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ನಾಯಕ ನಿಧಾನ, ಇಲ್ಲಿ ಅನೇಕವೇಳೆ ಮಾತ್ರ ದೃಷ್ಟಿಕೋಶದ ನಂತರ ನಾಯಕನ ಕಲ್ಪನೆಯಲ್ಲಿ ನಂತರ.

1. ನಾಯಕನ ತಂದು ಪ್ರಭಾವದರೇಳೆಗೆ ಈಗ ಉಂಟು ಕಂಡುಬರುತ್ತಾರೆ.

2. ದೃಷ್ಟಿಕೋಶ.

3. ನಾಯಕ.

4. ನ್ಯಾಸ.

5. ಕೆಲಸ.

6. ಚೇಷ್ಟ.

7. ಸಾಹಿತ.

8. ಮುಂದ.

9. ನಂತರ.

10. ದೃಷ್ಟಿ.

11. ಸಾಹಿತ.

12. ನಂತರ.

13. ಕೆಲಸ.

14. ಚೇಷ್ಟ.

15. ನಾಯಕ.

16. ನಾಯಕ.

17. ನಾಯಕ.

18. ನಾಯಕ.
40. ನೀ ಭಾವಿಸಿಲ್ಲದಾಗ ದೊರಕಿದ ಕುಂಬಳ ಕೆಲಸ ಕಲ್ಲಿಸಿ
41. ನೀ ಭಾವಿಸಿಲ್ಲದಾಗ ದೊರಕಿದ ಕುಂಬಳ ಕಲ್ಲಿಸಿ
42. ಭವಿಸಿಲ್ಲದಾಗ ದೊರಕಿದ ಕುಂಬಳ ಕೆಲಸ ಕಲ್ಲಿಸಿ
43. ಭವಿಸಿಲ್ಲದಾಗ ದೊರಕಿದ ಕುಂಬಳ ಕೆಲಸ ಕಲ್ಲಿಸಿ
44. ಭವಿಸಿಲ್ಲದಾಗ ದೊರಕಿದ ಕುಂಬಳ ಕೆಲಸ ಕಲ್ಲಿಸಿ
45. ಭವಿಸಿಲ್ಲದಾಗ ದೊರಕಿದ ಕುಂಬಳ ಕಲ್ಲಿಸಿ
46. ಭವಿಸಿಲ್ಲದಾಗ ದೊರಕಿದ ಕುಂಬಳ ಕೆಲಸ
## APPENDIX E.—List of Inscriptions Published in the Report Arranged According to Dynasties and Dates.

<table>
<thead>
<tr>
<th>Page number in the Report</th>
<th>Inscription number in the Report</th>
<th>Date</th>
<th>King</th>
<th>Summary of contents</th>
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</thead>
<tbody>
<tr>
<td>35</td>
<td>5</td>
<td></td>
<td>Sivamāra</td>
<td>Records a grant to one Iśvarabhaṭṭarar under orders of the king.</td>
</tr>
<tr>
<td>35</td>
<td>4</td>
<td></td>
<td>Śripuruśha</td>
<td>Records a grant of land to somebody (Name lost.)</td>
</tr>
<tr>
<td>85</td>
<td>86</td>
<td></td>
<td>Do</td>
<td>Records the gift of the village Kovalaḷeśtvū to three Brāhmans (named), with the permission of the king by Dīndigurār, Bāna king of Kalbappanādu; contains the usual Ganga genealogy.</td>
</tr>
<tr>
<td>105</td>
<td>113</td>
<td>No year. Dakshināyana Vishuvatkāla</td>
<td></td>
<td>Records the death of one Tammagaunda while killing a tiger at the village Kīrī Ingala and grant of some land by the king in memory of his heroic act.</td>
</tr>
<tr>
<td>59</td>
<td>44</td>
<td>Saka 777 (A. D. 855)</td>
<td>Ganga Permādi</td>
<td></td>
</tr>
<tr>
<td>112</td>
<td>122</td>
<td>Saka 730 (?) Kārtika śū 15 Monday with the constellation Rōhiṇi.</td>
<td>Gōvinda III</td>
<td>Contains the usual account of Rāṣṭrakūṭa kings till Gōvinda III. Records the gift of the village Va (Ba) danaguppe in Punnāda Edayādvishaya by the prince Ranāvalōka Kambarādeva to the Jaina teacher Vārhdhamanaguru, disciple of Elavāhārya and of Kopākundāvayya and Sīrمالage-guru gara (?) at the request of his son Sāṅkaragannada for services in Vijayavasati (Jaina temple) in the town Tālavanā (Tālakād).</td>
</tr>
<tr>
<td>133</td>
<td>151</td>
<td>Saka 702 Māgha ba 8 Sunday (28th January 870 A. D.)</td>
<td>Amṛḡhavarsha</td>
<td>Records the gift of a plot of land measuring a Gāndhāra matter to the thousand mahāyanas of the village Sālīr made by Mādīnaya and others for the purpose of feeding guests and visitors arriving at the village and for conducting Pūcha-kēśavana festival.</td>
</tr>
<tr>
<td>139</td>
<td>159</td>
<td></td>
<td>Kannara Vālabha</td>
<td>Records the death of one Aygūra Bīna in, driving out wild elephants.</td>
</tr>
<tr>
<td>Page number in the Report</td>
<td>Inscription number in the Report</td>
<td>Date</td>
<td>King</td>
<td>Summary of contents</td>
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</tr>
<tr>
<td>105</td>
<td>118</td>
<td></td>
<td>Bāna Vidyādhara</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Dīndigarar</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>90</td>
<td>96</td>
<td></td>
<td>4. Nolamba Dynasty.</td>
<td>Records the death of one Manemudda Malleya at the village Balla in a cattle-raid. States that Tribuvana-Karta-bhatārar was spiritual leader at the time (tapōrājgam gege).</td>
</tr>
<tr>
<td>91</td>
<td>99</td>
<td></td>
<td>Dīlipayya</td>
<td>Similar to the above. Here Tribhuvana-kartabhatārar is said to be ruling the sthāna (sthānāmanā luttāre). One Balamendigamunda is stated to have been slain in a cattle raid and a grant of land made in memory of his heroism.</td>
</tr>
<tr>
<td>92</td>
<td>100</td>
<td></td>
<td>Iṣṭivi Nolamba</td>
<td>Records the death of one Īṣagamundha in defence of the village Tabannabal and grant of land made in memory of his heroism. Here Tribhuvanakartabhatārar is styled Paṇḍitadēvar.</td>
</tr>
<tr>
<td>92</td>
<td>101</td>
<td></td>
<td>Dīlipayya</td>
<td>Similar to the above. Tribhuvanakarta-bhatārar is called here Paṭṭanadēvar.</td>
</tr>
<tr>
<td>131</td>
<td>149</td>
<td></td>
<td>6. Saṅkaras.</td>
<td>Records the grant of some land? (pālaladan) to the thousand of some village.</td>
</tr>
<tr>
<td>124</td>
<td>136</td>
<td></td>
<td>Saṅkaras</td>
<td>Records the death of Yeḷuhaṭṭa Rāmagoda in a cattle raid. The titles Ranavasi-puravārdhivāra and Jayantī Madhukēśvara applied to Rāmadēvarasa show that he was a Kadamba King.</td>
</tr>
</tbody>
</table>
7. Chalukyas—Western Chalukyas of Kalyan.

- Trailokyamalla
- Tribhuvanamalla—(Vikramaditya VI., Do)

- Records the death of Jakkaya of the family of Barmadeva in a cattle-raid at the village Hettila by Bédas.
- Records the grant of some land to Saiya priest Vamaśakta by Sarvanyatamma Kirtinārāyana.
- Records the gift of some land for services in the temple of Chandrēśvaradēvan by Bīmanārāyaka.
- Registers the grant of a wet field by the mahājanas of a village to Vijayayya and Bīttimaya.
- Registers grant of some land for services in the temple of Mahālakshmi at Kollāpur by Sommanayayaka, governor of Kollāpur while the king was residing at Mannekere.
- Records the construction of a tank and a temple in the village Vēla and the gift of some land for the temple services to Rudrēśvaradēpajita by Prithvīdharā Trivājībhāta of Kundur known as Vāḍāgrama, a subordinate of Gōvindarasa, dādanāyaka of vāḍāravula in Banavasi under the orders of mahāpradhana dādanāyaka Anantapālara.
- Records the gift of the village Hittila as an agrahāra to Brahmanas and of some land for services in the temple of Sōmēśvara by a subordinate (no name) of the king.
- Records the gift of some land under the tank Kikkere by Kēśavāhitāgni to the thousand citizens of the village Sālavūr (Sālūr).
- Records the construction of a Siva temple (Vakubēśvara) by the mahājanas of Sālūr and the gift of some land for services in the temple by Vībhū Bimaya.
- Records the gift of some land to some deity by the Five Hundred of the village Hettila.
- Records the death of one Somayya, resident of Tālagunda, 32,000 Province.
<table>
<thead>
<tr>
<th>Page number in the Report</th>
<th>Inscription number in the Report</th>
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<th>King</th>
<th>Summary of contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>122</td>
<td>131</td>
<td></td>
<td></td>
<td>7. Chālukyas—Western Chālukyas of Kalyan—concl.</td>
</tr>
<tr>
<td>142</td>
<td>164</td>
<td></td>
<td></td>
<td>8. Hoysalas.</td>
</tr>
<tr>
<td>139</td>
<td>160</td>
<td>Bhūlōkamallā Sōmēśvara III</td>
<td>Blāhūlōkamalla year 15 Raudrī sam. Phal āt 15 Thursday (Saturday, February 23, A. D. 1141 ?)</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>15</td>
<td>Uttarāyana Sankramana</td>
<td>Vinayāditya</td>
<td></td>
</tr>
<tr>
<td>65</td>
<td>53</td>
<td>Saka 1038 Śādhārana sam Vaiśākha śu 5 Wednesday (Date irregular)</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>55</td>
<td>37</td>
<td>Bhujābala</td>
<td>Viraganga Bittiga</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>25</td>
<td>Jaya Samvatsaram</td>
<td>Disananda Hoysalādeva</td>
<td></td>
</tr>
<tr>
<td>103</td>
<td>115</td>
<td></td>
<td></td>
<td>Records the setting up of a virāgal to the memory of a warrior Maleyānāyaka who died in a cattle-raid by Navileyanāyaka.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Records the gift of some land under Tāvare Tank to Rājaguru Sivaśaktidēva by the Mahajanās of some village. The date 1141 A. D. Raudri is too late for Sōmēśvara III but there are similar later dates for him (See Bombay Gazetteer Vol. 1, Part 2, P. 455, Foot-note 6).</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Records the gift of some land to Jaina gurū Abhayachandra of Belavī belonging to Mālāsangha by the king and some gaudas of Tōlāhahalli.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Records the death of some warrior in battle.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Hoodahādēvara. Records the death of a warrior Sattivergade of village Hunaśemakke during an attack on the village Hannebāhīru by the king during his invasion of the province of Bayalād.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Records the death of a woman Mālāgaudi as Sati.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Records a cattle-raid by Badiyarasa of the village Melūr and the death of a warrior and the gift of some land to a Siva temple in memory of his heroism.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Records the gift of the village Kāvanābhalli near Mandagere by queen Chantālādevī (Śīntalādevī) and her younger brother Duddamallādeva to Jaina gurū Prabhāchandra, disciple of Māghachandra of Māla-sangha, Dēśigāna, Pustaka—gnačala and Kondakundānvaya.</td>
</tr>
</tbody>
</table>
Records the death of a warrior named Ankeya, son of Kālpattī Dandādhīpati at a battle at Vasudhāre (Vastāre, Chikmagalur Taluk).

Records the grant of some land in the village Bantugavalli as nettarukolage to Tammayaganđa of Suggalūr in Mālyanādī.

Records the death of a warrior of the village Bīkanahalī in a battle and the setting up of a viragāl in memory thereof. The place of King's residence is stated to be Tiruvannāmalai.

Records the death of a warrior in the Village Haleuvārī.

Records the death of a warrior Bulegārā Mallaya in defence of cattle of the village Hirivura and the setting up of a viragāl in memory.

Records that one Kallaya fought in the interests of a temple at Sigulūr and died.

Records the death of a warrior of Āluvalī in an attack on the village Bīžgaravalli by the people of Vasudhāre and a grant of the village Bārehallī in Hebbēṭṭa by the citizens of Anūr, Six Thousand District in memory of the heroism.

Registers the construction of a tank by Areya Māreyanāyaka and the gift of some lands below the tank for services in the Jagannātha temple of Padmapāṇbha in Ekkōṭī Jīmālaya constructed by Bāmbalīṣṭī and Pārisāṣṭī, disciples of Jaina-guru Nava-kūrī, a mahāmāṇḍalāchārya and rājavīru. Among the donors are various Nāgyaka of Kabbālūrī, gaudas and Jaina gurus Nēmichandra and Bāschandra, disciples of Nava-kūrī.

Records a fight that took place as the result of some person insulting the people of Belatūr, Gundaṭīdaṇa, Kongū seven and Male provinces and the death of a warrior of the village, Arisānaguppe and a gift of land made by the king in consultation with the mahājanas of Inguḷa, Tāḷiṇenādu Thousand and Heravole Thirty districts and 9 mānasagoṇḍaṇgal.

Records the death of one Māreya of Arisānaguppe fighting for the defence of the women of his village against an attack by Gangaavgrade.

Records the death of a warrior Nēmōja in a cattle-raid of the village Bantimalkē and setting up of a viragāl in memory thereof.
<table>
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<th>Inscription number in the Report</th>
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<th>King</th>
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</tr>
</thead>
<tbody>
<tr>
<td>54</td>
<td>36</td>
<td></td>
<td>Vira Ballaladévaru</td>
<td>Records the gift of some land in Anur in memory of the heroic death of a warrior in defense of Taligenadu Thousand district.</td>
</tr>
<tr>
<td>55</td>
<td>38</td>
<td></td>
<td>Vira Ballaladéva</td>
<td>Records the gift of the village Hiriva Tumbili by Devana, son-in-law of Lakshmivara (Lakshmishara) to the matt Aghishtage in Khandeya by the permission of the king.</td>
</tr>
<tr>
<td>56</td>
<td>39</td>
<td></td>
<td>Do</td>
<td>Registers the grant of 13 gadvänas by Lakshmivaradana-mayaka, mahâpradhâna, for service in the temples of Mârkandéya and Janârâdana.</td>
</tr>
<tr>
<td>58</td>
<td>42</td>
<td></td>
<td>Do</td>
<td>Records the erection of a temple Nâgâvaradévâlava and the grant of some lands by Honnagavunda, son of Nâgigavunda, feudatory of the king.</td>
</tr>
<tr>
<td>134</td>
<td>152</td>
<td></td>
<td>Paingala, 11th year</td>
<td>Records some grant of money and land for services in some temple to Madhukâvara-pandita by Sunkaveggar Mârayya.</td>
</tr>
<tr>
<td>137</td>
<td>156</td>
<td></td>
<td>Yadavachakravarti Viraballalâvéra</td>
<td>Records an expedition led by the Hoysala general Mahâdeva Daipnâyaka against the (Yadava) king Singadéva and the death of some warrior.</td>
</tr>
<tr>
<td>141</td>
<td>160</td>
<td></td>
<td>Viraballaladéva</td>
<td>Records the death of Mâdarasa, son of Birarasa in a battle at Marâdi.</td>
</tr>
<tr>
<td>142</td>
<td>13</td>
<td></td>
<td>Vimballaladéva (wrongly printed as Narasinha)</td>
<td>Records a boundary dispute between the villages Aggaâlau and Aviravali and death of some warriors in a fight therefor.</td>
</tr>
<tr>
<td>144</td>
<td>16</td>
<td></td>
<td>Tribhuvanamalla Talakâ</td>
<td>Records the gift of the village Navilâ to Jaina guru, Nâmichandrapandita for services in Jaina temple at Tojâla.</td>
</tr>
<tr>
<td>125</td>
<td>139</td>
<td></td>
<td>Viripunna Yodeyar, son of Virabukka.</td>
<td>Records the gift of the village Sanda by the king for services in the temple of Virupâksha at Hampe.</td>
</tr>
<tr>
<td>136</td>
<td>155</td>
<td></td>
<td>Viripunnavodeyar, son of Bukka.</td>
<td>Records the gift of the village Nandhâli by the Nâdu-prabhus of Uduinâd to Gôvinda-bhatta and Bêva-nabhatta.</td>
</tr>
</tbody>
</table>
Records the erection of a monument in memory of Jaina guru Lakshmíśabhaṭṭaraka, disciple of Prabhakarasūna of Sēnagaya, by the Beḷgara merchants Māyāṇa and Mākāna of Hōsāpattana (near Sakrepatna), capital of Bukka.

Records the erection of a monument in memory of Jaina guru Mānasīṇa, disciple of Lakshmīśaṇa by Mayaseṭṭi and others.

Records the gift of a village to Rāmacandrāsarasavatī-vaṇḍar, guru of Hariharpur Matt, by the Chief Sāmuṇavajeyar under the orders of the king.

Gives the genealogy of Dēvarāya and records the gift of a village Votegā in Aragaṇṭhe to Māyaṇadhāraya (Vedāntāchāraya), son of Dēvarāchāraya by the king.

Records the gift of some land in the village Kēṭur by Kallana to Lakanna.

Records the death of a warrior in a battle at Kapparaḷḷi and the self-immolation by his wife Birabbē on his funeral pyre.

Records the death of Bayirāgūḍa of Kapparaḷḷi.

Records the gift of the village Mārasamudra to Mahādevīyay by Sōmāṅavunda, son of Mukkannooḍar, Chief of Kōḷaḷaṇḍu during the rule of Bāmmasamudra by Māllana, younger brother of Mahāpradhāna Perumāle dāmannīyaka under the orders of Lakkannooḍar.

Records the gift of the village Kadalagerī in Hogaranḍu by Mahāpradhāna Timmanṇaṇḍanāyaka for the service of Nāṟayana temple in Trīmāṇaṇāparuṇa (Mēlukote).

Records the gift of the village Kinnapalle named Rāmasamudra by Chief Rāmnāyakarū to Haribhāṭṭopādhyayā.

Records the gift of village Kinnapāra for service in temple of Gōpālakṛṣṇa by Pradhāna Nāṇjyay.

Records the death of some warrior in fighting with robbers.

Records the gift of some land below the tank Rāmasamudra for services in Rāmedevarū temple by māhāmandalēvāra Rāma-
rājaya.

Records the gift of some land by Sāṅkanaṇāyaka of Bānnū to Mārappaya of Tējavura.

Records the grant of 100 varahas to guru... of Sīvallī-mathā at Hariharpur by Bhairavadeyar.

<table>
<thead>
<tr>
<th>Saka</th>
<th>Event Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1328</td>
<td>Pāṛthiṣa sam.</td>
</tr>
<tr>
<td>1331</td>
<td>Vīrōḍhi sam. Māghe śu 15</td>
</tr>
<tr>
<td>1332</td>
<td>Vikṛti sam. Kārtika śu 12</td>
</tr>
<tr>
<td>1340</td>
<td>Hēvāamba sam. Vaiśā śu 7th Sunday (23rd April, A. D. 1417.)</td>
</tr>
<tr>
<td>1345</td>
<td>Vīśvāvasu sam. Phāl śu 11 Tuesday (Monday 18 February A. D. 1426)?</td>
</tr>
<tr>
<td>1356</td>
<td>Saumya sam. Prathanna Bhārapāda śu 3 (A. D. 1430.)</td>
</tr>
<tr>
<td>1356</td>
<td>Ananda sam. 30 Monday with Ārđra constellation, Pṛtiyōga, Bāvakarana, Solar eclipse (7th June 1431 A. D.)</td>
</tr>
<tr>
<td>1360</td>
<td>Sarvajit sam. Phāl śu 15</td>
</tr>
<tr>
<td>1435</td>
<td>Śrīmukha sam. Āśvīja śu 12.</td>
</tr>
<tr>
<td>1442</td>
<td>Sāḷivāhana Saka 1442 Vikrama sam. Pushya ba 10 (3rd January A. D. 1520.)</td>
</tr>
<tr>
<td>1477</td>
<td>Ananda sam.</td>
</tr>
<tr>
<td>1479</td>
<td>Pāṇgala sam. Māghe ba 3 Sat. (5th February A. D. 1557.)</td>
</tr>
<tr>
<td>1493</td>
<td>Prajōpattī sam. Śrāvaṇa śu 5.</td>
</tr>
<tr>
<td>1496</td>
<td>Hēvāamba sam. Māghe śu 5.</td>
</tr>
<tr>
<td>Page</td>
<td>Inscript.</td>
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<tr>
<td>85</td>
<td>89</td>
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<td>81</td>
<td>76</td>
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<td>82</td>
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<td>60</td>
<td>45</td>
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<td>36</td>
<td>6</td>
</tr>
<tr>
<td>57</td>
<td>40</td>
</tr>
<tr>
<td>98</td>
<td>112</td>
</tr>
</tbody>
</table>
gift of dwelling houses near the village Bandihoje to Brohman by Devalamman, queen of Chamaraja Vodeyar with the permission of king (Krishnaraja Vodeyar III) on the occasion of Tulabharaadana, one of the vritthiars being Appiya.

Sannad: Do: the donee is here Venkataramappa, son of Ramadasaiah, and grandson of Prathana Venkatappa.

Sannad: gives the names of the early gurus (traditional) of the Lingayat matt at Ballehonur from Renukacharya to Guru-siddhasvami and directs the svami not to make use of torch light during day until further orders.

Sannad: records the grant of the right to go in procession with torch light during day-time to the Lingayat svami of Ballehonur Math.

Sannad: records gift of some land in the village Chikkamallhalli, Belur taluk, to Kandage Bhashyakara, son of Ranga-charya.

Records an annual grant of 600 varahis to Siddhalingasvami, head of the Visvaramya Jangamavati Matha (Lingayat Matt) at Benares for feeding 12 Lingayat priests daily.

Boundary-stone of village Nachanallihai given to Gulam Mahammad Khan, Bakshi of Avala Barakachery, by the king.

Records the gift of the village Mavinahau for Chennabasavadavara matha.

Records the gift of village Cheettur in Udugani sime to the Virasaiva priest Channamalladeva of Huruli.

Records the construction of a mantapa by the queen.

Copy of a copper plate grant: states that Guru Santsavgami, head of Ballehonur Math, rebelled against the State of Keladi and that all the property of the Math was confiscated by the King and given away to Sringasasti, a disciple of Sringeri svami along with the right to collect religious dues from the disciples.

Records the grant of some lands to the Virakta Matt built by Kenchauve on the bank of the Sita River in Bagunji District by the king.
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<td>Keladi Chiefs—<em>condb.</em></td>
<td>Copy of a copper plate grant: records the grant of right to collect religious taxes (kāṇaka) from certain classes of disciples to Basavalingaśivāmaṇī of Bālephotnā Matt. This authority to collect the taxes had been previously confiscated by king Somaśekharānāyaka and conferred on Śrīnāsadri of Śrīnāga (see No. 38).</td>
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<td>Sēnāvāra king Māradinga.</td>
<td>Registers the gift of some land at Kūridavaḷī (village Kūrida- Vali near Chikkamaglur) for services in the temple of Śvayambhū (Siva) at Kaikēvāra (now called Gantamēvāra).</td>
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<td>144</td>
<td>Šāka 1474 Raudrī sam. Mārgāśīra</td>
<td>Kumāra Sālva</td>
<td>Records the migration of a family of Brāhmans of Vellālanagāra in Murikēndu to Kōḻur town during the war between Āsvapati and Gajapati kings. The chief Tammēgāuda of Sugasār is stated to have given protection to them and made grants of land.</td>
</tr>
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<td></td>
<td></td>
<td>šu 13 Monday (30th November, A.D. 1552)</td>
<td>Sugatēr chief Tammēgauda.</td>
<td>Records the gift of some land to <em>purīkara</em> (family priest) Nārasimhabhatta.</td>
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<td>Sugatēr Ayyapa</td>
<td>Records the gift of some land to the archak Nanjaya, for service in the temple of god Virabhadra by Nanjundayya, under orders of the Chief.</td>
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<td>Sugatēr chief Tammēgauda</td>
<td>Records the setting up of god Hanumān at Chinnēnwallā.</td>
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<td>Chitrabhānu sam. Māgha šu 10</td>
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<td>Records the death of somebody in a cattle raid while Bītiya-gaunḍa was governor of the district Sireya-sāsira.</td>
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Sitârâmappa Nâyaka, chief of Santebâmûr.

Kâlappanâyaka

Peddanâyani, son of Peddanânayani and grandson of Peddanâyani Nallârappa Nâyani of Yâdava race (with royal titles).

Bayîranasa

Iśvaranâyaka

Uttama Rangappa Kâlâkakulavodeya son of Nallappa Kâlâkakulavodeya, and grandson of Rangappa Kâlâkakulavodeya, chief of Anrîpâlyam.

Mahânâyaka Râmaya, son of Râmmapâgoda.

Registers the gift of the village Êngâde for the service of God Râmalinga.

Registers the gift of some land and the right of administration over some temples to Dôddâyâgâuda of the village Arâsingûppe in Benjâguîme district.

Registers an agreement among the sects of goldsmiths at Gônbîd to intermarry among each other.

Registers the gift of the village Peddûru to Kriśnasâstra by the Chief.

Plavanga sam. Vaiśâkha ba 12

Srîmukha sam. Mârgaśîra

Khara sam. Pushya ba 30

Saka 1621 Pramâthi sam. Bhû. ba
30 Wed. (13th Sept. 1699 A.D.)

Srîmukha sam. Vaiś śû 9 Friday

Manmatha sam. Strâ ba 1

Krêdhi sam. Chai ba. 10

Saka., 57 Jaya sam. Vaiś. ba 12

Records the death of Bayîranasa by fall on the spot.

Records the gift of some land by Vîrîjipantana to his bâpta Timmaya.

Records gift of land to Panchîngadavâra Brâmmanaru of Hiriya-mâduvû.

Registers the grant of the right to collect taxes on merchandise passing through the town to the Mâdhva gurva Prannàndhîswâmi, disciple of Vedânîdhîswâmi for the treasury of god Gôpinâtha in the matt at Mulbâgal.

Records the erection of a mantapa for the service of god Sângevâra by Bâlayya of Agra during the rule of Dêsaâi Râma-râjâyâgalu.

Registers the gift of some land for services in the temple of Anjumâya of Mulabâgî by mahâpradhâma Tirumealia.

Registers the gift of some wet land to Mallaya by Bayâpa during the Government of Mulavâgînâd by mahâsarvâdhiâri Tirumesaludâpâyaka.

Records the construction of Kanakakere tank near Sangañdama-halji with the approval of the villagers.

Registers the gift of villages Pûra, Tûnjam, Vîrîdvâna and Mailamahalji for service in the Nârayana temple (Chalapîlerâva) at Mêlûkôte by Nanjâraîya of Abbaganîjûr under orders of some Vijayanagar king at the instance of Râmâbhaṭṭa.
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Miscellaneous Private Inscriptions: undated.

- Records the gift of the village Jinneyanahalli by Chennaia, son of Puttasumisetti for service of god Samudrādhīvāra.
- Records grant of some tax levied on merchandise imported into Kālar and payable to purhit Sūryanārayanasabhaṭṭa, made by sālunīla merchants.
- Records a Gaṇapānḥṣya granted to Lingeguḍa, son of Tippeguḍa of Avani.
- Records the setting up of God Sāngama Nānjundēśvara by Kalledēva of Hirimatha and Tēja Singa.
- Records the setting up for Gangādhara temple by Lakhassēṭṭi.
- Records gift of some land by Masanaya Govachari.
- Records the setting up of god Channigarāya (at Mugulavalli) by Kēsavasēṭṭi.
- Records the setting up of Bhairava image (in Gaṇaptēśvara temple) by Gautayana.
- Records the gift of some land made by a Brāhmaṇ in expiation of the sin of killing a bull in anger near Siva temple in Kūrdavalli.
- Records the setting up of brass covering for the lamp-pillar in Sakuni Ranganātha temple at Sakkarepatna by the rāja of Sakkarepatna.
- Records the setting up of a nāṣhidhi in memory of rājaguru Maṇnapāchārya by Nālavandisetti of Hosavīr.
- A grant of the Bālehomur Lingayat Matt recording some grant of land by the head of the Matt Kapatāda Eṭutai désvāmī.
- A brass plate inscription merely giving the name of Bālehomur Lingayat Matt named Rambhāparī vira-simhasana.
- A grant made by Pittanavāda Sundarman aība Jayamurinā-dāvyān making a gift of land in order that from the produce thereof a number of Brāhmaṇs might be fed on the annivarsary day of the death of his mother Kandurumudiña.
- Records the construction of Basavēśvara temple at Gōnibid by Dēvannagauḍa of Chinuga.
- Records the setting up of a Chauniva-Tirthankara image by some one at the close of Anantana-udgāpane.
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