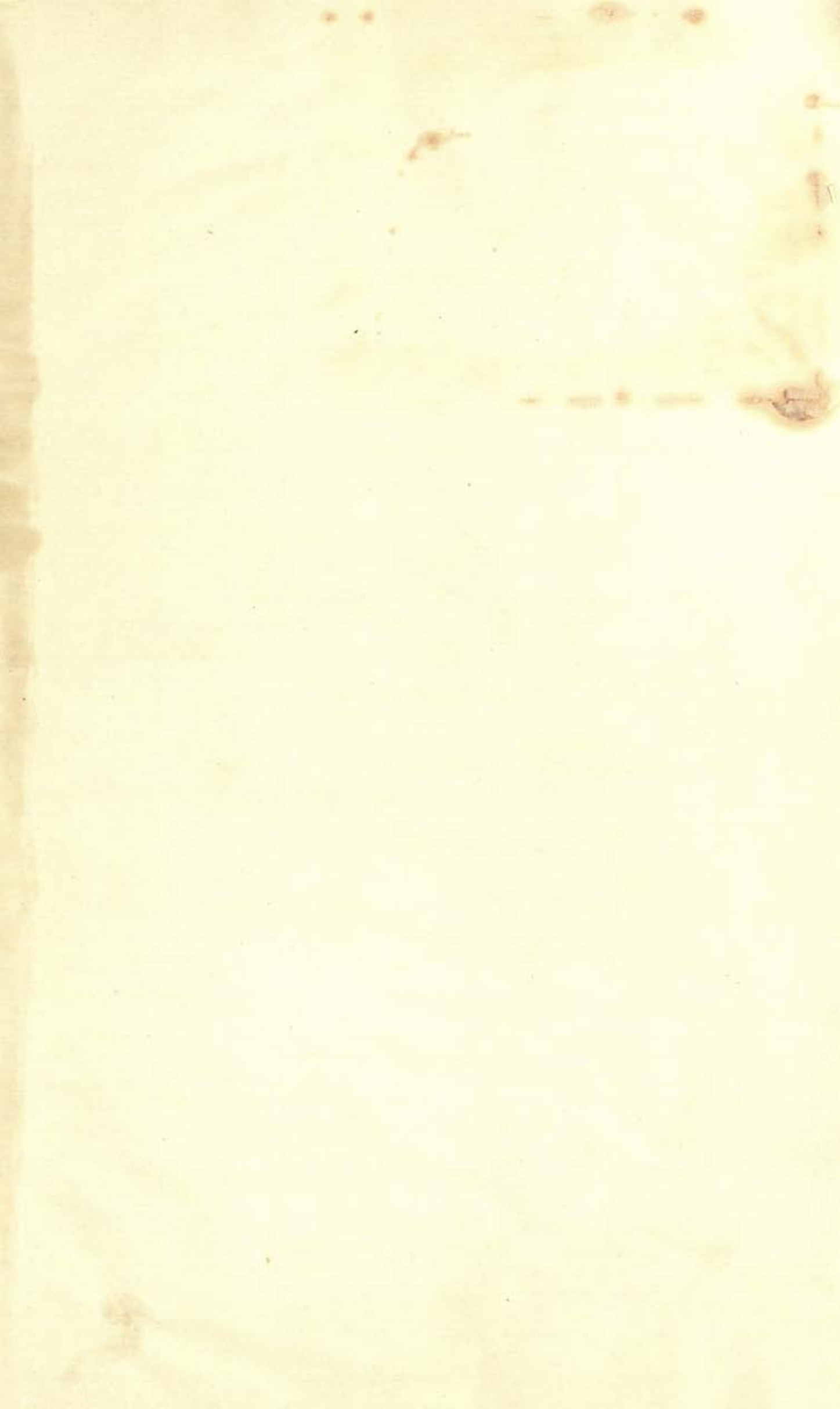


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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL  
DEPARTMENT

FOR THE YEAR 1928

WITH THE GOVERNMENT REVIEW THEREON

22772



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# PROCEEDINGS OF THE LEGISLATIVE COUNCIL

IN THE YEAR 1871

BY THE ACTING GOVERNOR, JOHN A. BURNETT

OF THE TERRITORY OF IOWA

IN RESPONSE TO A RESOLUTION PASSED BY THE LEGISLATIVE COUNCIL

ON THE 12TH DAY OF JANUARY, 1871

AND PRINTED BY THE TERRITORY OF IOWA

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AT DES MOINES, IOWA

# Government of his highness the Maharaja of Mysore.

## GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11384-96—Uni. 360-28-2, dated 2nd May 1929.

Report on the working of the Archæological Department for the year 1927-28.

Reviews the——.

### READ—

Report on the working of the Archæological Department for the year 1927-28, received from the Registrar, Mysore University, with his letter No. 15098-9, dated the 23rd January 1929.

ORDER NO. D. 11384-96—UNI. 360-28-2, DATED 2ND MAY 1929.

1. Recorded.

2. The Director and his staff toured in parts of the Districts of Mysore, Hassan, Kolar, Shimoga and Chitaldrug, partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts. A detailed survey of monuments was made during the year in parts of Davangere, Sagar, Shikarpur and Chikmagalur Taluks. The most noteworthy monuments discovered are two temples situated in the heart of a forest near Nadkalsi in the Sagar Taluk. These temples which are reported to be in a very good state of preservation are said to be very fine examples of the Hoysala style of architecture, a type rarely found in the Malnad parts. The minor repairs which are reported to be necessary should be executed very early. While reviewing the last year's report, Government drew the attention of the Deputy Commissioner of Tumkur to the necessity for the proper maintenance of the temples at Kaidala by an effective administration of the temple lands; but no report has yet been received in the matter as yet. This should be attended to.

3. The total number of records collected during the year was 113 and included 11 copper plate grants and 3 sannads, the rest being stone inscriptions. In the closing months of the year under report, *i.e.*, between the 9th May and 9th June 1928, preliminary work of excavation on the ancient site of Chandravalli near the town of Chitaldrug was begun and carried on under the supervision of Professor M. H. Krishna Iyengar, M.A., D.Litt., (London) at a cost of Rs. 1,000, from the funds of the Archæological Department. It is gratifying to note that this step resulted in some interesting finds, among other things, of coins belonging to the Satavahana and later dynasties. It is hoped that further excavations on the site will result in even more interesting discoveries throwing light on the history of this ancient period. The detailed report promised on these finds will be awaited with interest.

New facts stated to have been gleaned during the year are:—

1. Confirmation of the rule of the Satavahanas and the Chatus over Mysore, both by archæological finds unearthed by excavating on the Chandravalli Site and by the application of the linguistic test noticed in the report.

2. The outbreak of a war between the Keladi and Kalasa chiefs, and the spoliation of the Sringeri Mutt by the latter.

R. RANGA RAO,

*Offg. Chief Secretary to Government.*

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

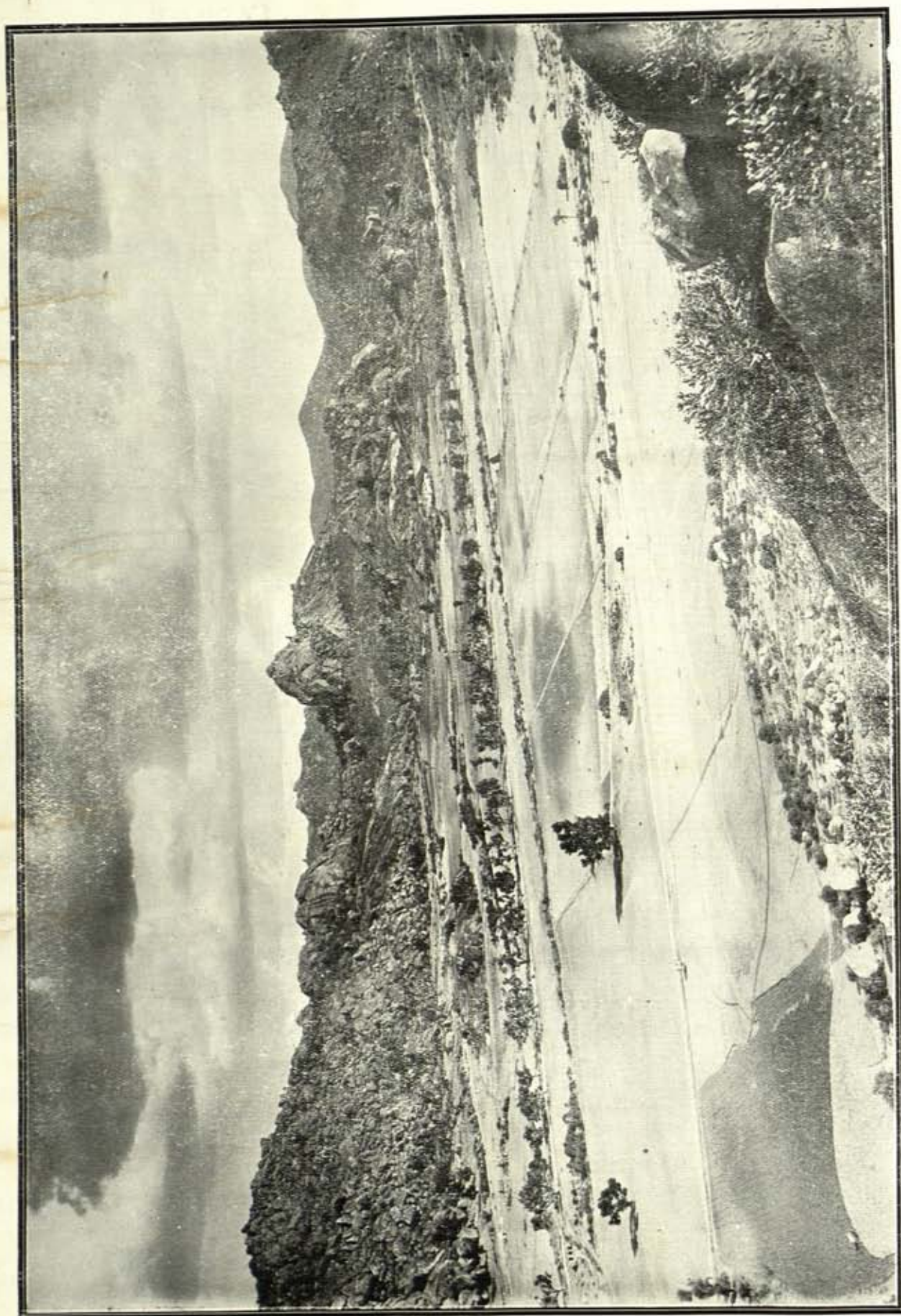
Encl.—P.S.&N.











VIEW OF CHANDRAVALLI VALLEY FROM CHOLAGUDDA, CHITALDRUG.



# ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1928.

—:O:—

## TOURS, EXCAVATION, AND EXPLORATION.

1. The Director and the staff made tours in parts of the districts of Mysore, Hassan, Kolar, Shimoga, and Chitaldrug partly for excavation, partly for exploration of ancient monuments and partly for the search and collection of epigraphs and other old records and manuscripts.

Since the acquisition of the Chandravalli site referred to in the Report for 1925, it was under contemplation to undertake the work of Excavation of the site following systematic plan. It was found possible to take up this work during the close of the year under report.

2. The ancient site of Chandravalli is situated in a triangular valley about two miles from the modern town of Chitradurga. (Chitaldroog).

**Chandravalli Site.** It is surrounded on the East, South and West by a range of hills of varying heights while on the North it is open, facing a hill called Chōlaragudḍa which is situated about a mile away.

The local people have the tradition that a great city was situated in the now uninhabited valley and that the city was destroyed by a Brahma Rakshasa who came to dwell in the place. Similar weird stories are told of some mysterious creatures guarding the wealth buried in the site.

When a new water-course was opened, south to north, through the site by the Government of Mysore about 80 years ago, several lead coins were discovered and picked up. Ever since, tourists and treasure-seekers have searched the water-course after every heavy shower of rain and collected coins, pottery and other antiquities.

In the year 1908, the Director-General of Archæology in India asked the Mysore Government for information about the site. Mr. R. Narasimhachar, officer in charge of Archæological Researches in Mysore at that time, sank a few pits near the water-course, collected some antiquities and published a short note about them in the Mysore Archæological report for that year. The question of acquiring the site from private owners for the Archæological Department was next taken up and a large portion of the site was acquired two years ago. During the current year a preliminary work on the site was begun and carried on under the supervision of Prof. M. H. Krishna Iyengar, M.A., D.Lit., (London), at a cost of Rs. 1,000 from the funds of the Archæological Department. This season's work was conducted between the 9th of May and the 9th of June and was stopped owing to the exhaustion of funds and the out-break of the monsoon.

The actual work was done in three stages. First, a close study was made of the surface of the site and the general study of its neighbouring rocks, hills and valleys. A regular plane table survey of the whole Valley was made and a plan is in the course of preparation. Secondly a number of pits were sunk and four definite spots were selected and excavated. Some bricks and tiles, pottery, bones, coins and other articles were found in the excavated areas and were carefully collected. Those things together



with the plans, drawings, sketches, impressions of inscriptions and photographs prepared on the spot are now being studied. A detailed report will be issued later on.

The find unearthed by excavation contains some coins belonging to the period of the Śâtavâhanas and some to the later kings of Duṭu and Chuṭu dynasties of the second and third centuries A.D.

## PART I.—ARCHÆOLOGY.

### (i) MONUMENTAL SURVEY.

3. Detailed Monumental Survey was made during the year in parts of the Taluks of Davangere, Sagar and Shikarpur and Chikmagalur and the following places were visited :—Bhânuvalli in Harihar Sub-taluk; Ânekonda, Bêtûr and Nirthaḍi in Davangere taluk; Chittûr in Sorab Taluk; Ikkêri, Keladi and Nâḍkalasi in Sagar taluk; Kûduvalli in Chikmagalur taluk.

4. About 8 miles to the South of Harihar, the Village Bhânuvalli called Lakshmî-nârâyana-pura in the inscription found on the spot contains a ruined temple of Lakshmî Nârâyana. Of the original temple which consists of a *garbhagriha*, a *sukhanasi* and a *navaranga* only the *garbhagriha* is standing, the rest of the building being only traceable by the foundation still discernible. The *sukhanasi* has been rebuilt recently with mud roof. The image of Lakshmî Nârâyana, is, however, a very big one, its total height including pedestal and prabhavali being about 8 feet. The image is sitting with Lakshmî on his lap and holds discus and mace in the two upper hands. The lower right hand holds a conch while the lower left goes round the waist of Lakshmî. The image has got ear-rings (*makarakuṇḍala*) in its ears and the image of Garuḍa is carved on the pedestal.

5. Is a small village about a mile from the Davangere town. It contains a good Hoysala temple dedicated to Îśvara called Jagatêśvara in the inscription dated 1143 A.D. (Davangere, 4, E. C. XI). The inscription stone is still standing. The temple consists of a *garbhagriha*, a *sukhanasi*, a *navaranga* and a *porch* consisting of two *Ankanas*. There are two niches, one on either side of the *sukhanasi* door way which contain figures of *Shanmukha* and a goddess. There is a cell on either side of the *navaranga*, the right one being quite open whereas the left one has a doorway. Both of them are empty.

The central ceiling has the figure of Śiva in dancing posture in the centre and *Ashtadikpâlakas* at the eight cardinal points. One peculiarity here is that in the central flowers of other ceilings *Ashtadikpâlakas* are carved.

The front *ankana* of the porch has Tâṇḍavêśvara figure surrounded by petals of flowers. An inscription (Davangere 7, E. C. XI) is carved above the figure stating that it is the work of Abhinava-hasta-Veḍegam, son of Rûvâri Bâhōja.

The second *ankana* has the figure of Indra seated on an elephant with figures in dancing posture surrounding it.

On a stone railing to the left of the main entrance there is an inscription "Rûvâri Bâhōjana putram Barvōja, Sarasvati, Gaṇadâsi," between two figures.

In front of the temple there is a shrine containing a Bull facing the God and behind the bull there is a small shrine containing linga.

Only the interior of the temple is intact while the outer wall has fallen away. A thick low wall in mud is recently built all round. The temple has not been kept clean. All sorts of rubbish are heaped in the *navaranga* and in the side cells. The Patel was warned not to allow such things in future.





INTERIOR VIEW OF ISVARA TEMPLE AT ANEKONDA.



SOUTH VIEW OF LAKSHMIDEVI TEMPLE AT HARIHAR.





An inscription at the spot (Davangere 5, *E. C. XI*), dated 1116 A.D. mentions the grant of an endowment probably to this temple by Sôvaladêvi.

6. Is a village a mile further away from Ânekonda. There are 3 temples in the village; Kâlabhairava and Kallêśvara temples outside and Basava temple inside. There are several Viragals and inscriptions in the Village mentioning the names of Vimuk-têśvara, Râmeśvara, Siddheśvara and Sarpêśvara. It has not been possible to identify these gods.

#### Betur.

The Kâlabhairava temple consists of a garbhagriha, *navaranga* and a porch. Only the central ceiling of the *navaranga* is deep, others are all flat and uncarved. There are perforated panels on either side of the *garbhagriha* doorway. The Kâlabhairava image is about four feet high. The whole of the outer wall has fallen now and is covered up by a mound of earth. An inscription (Davanagere 6, *E. C. XI*) refers to this temple and is dated Śaka year 1091.

The Basava temple is a modern structure built only in the year A.D. 1916.

The Kallêśvara temple seems to be the oldest of all. It is situated about a furlong from the village and to the north of it. It consists of a *garbhagriha*, an open *sukhanasi*, a *navaranga* and a *mukhamantapa* of 12 *ankanas*. The central ceiling of the *navaranga* has an image of Naṭarâja in the centre surrounded by *Aṣṭadikpâlakas*. Images of Sarasvati, Shaṇmukha, Nârâyana, and Nâgakanyakâ are kept in the *Navaranga*. The *Mukhamantapa* is coming down and the whole structure is in utter ruins. Trees have grown and are causing damage to the Gopura which is however, so far, intact.

The deity is being worshipped daily. The temple has no endowment.

7. Is a village in the same taluk, situated on the border of the boundary between Davangere and Chitaldrug taluks. There is a fine temple constructed in the Dravidian style in the village, dedicated to Śrî Ranganâtha. The temple consists of a *garbhagriha*, *sukhanasi*, a *navaranga* and two small shrines on either side of the *navaranga* attached to the *sukhanasi*. There is an open *mukhamantapa* with pials on either side of the entrance on the East and there are porches on the North and on the South.

#### Nirthadi.

The central pillars of the *navaranga* are square and tapering to the top and have figures carved on all the sides. The pillars of the *mukhamantapa* are also square and composite; the two middle ones contain figures of Yalis and riders and the two outer ones have small pilasters.

The central ceiling is deep with a pendant supported by four parrots. The Gopura is lofty and completely in stone unlike most other Gopuras in this style of Architecture. In front of the *Mukhamantapa* there is a railing in stone with square uprights and octagon horizontal bars and in front of the porches some Tôraṇas are standing supported by carved pillars. By the side of the North porch an inscription stone (Davangere 164, *E. C. XI*), is standing dated Śaka year 1619 which states that there was originally here a temple dedicated to Ahôbala Nârasimha, that it was destroyed by Aurangzeb's army and that this was rebuilt by the Chitaldrug chiefs. Accordingly the present image of Ranganâtha seems to be a later introduction. The pedestal in the *garbhagriha* goes to support this theory, in as much as it looks much older than the image and is far too broad for the image now standing. The left portion of the same now vacant seems to have been prepared to receive a second figure, probably, the image of Lakshmi.

The present image is in a standing posture and it holds discus and conch in the two upper hands, the lower ones being in the *Abhaya* and *Varada* poses. A figure of



Kṛishṇa holding a ball of butter in hand is carved on the lintel of the *sukhanasi* doorway.

The image of a goddess is kept in the room to the right of the *sukhanasi* doorway and it is in sitting posture holding lotuses in the two upper hands, the lower ones being in the Abhaya and Varada poses.

In the room to the left of the *sukhanasi* doorway there are 12 images of Āḷwars, and one of Viṣṇu. Three pairs of *Bhaktavigraha* (devotees) are carved with folded hands in the 3 central pillars of the *navaranga*.

The outer wall of the *garbhagriha* has carved figures all round. Elephants in various poses are carved at the bottom of the basement. Below the basement moulding horses and warriors are carved. In the panel next higher up, women engaged in the play called *Kôlâta* are carved and just below the top cornice, figures illustrating some episodes of the Ramayana are carved.

On the whole, the temple though comparatively modern, belonging to the 17th century, is interesting and is worthy of preservation.

8. Is situated in Sorab Taluk about seven miles from Shiralkoppa. There are four temples in the village dedicated to Durgâ, Ānjanêya, Nârâyaṇa and Îśvara. The first two are tiled structures. **Chittur.** The third is a small shrine situated on a mound completely in ruins. The only temple worth noticing in the village is the Îśvara temple which consists of a *garbhagriha*, *sukhanasi*, *navaranga* and a small porch. The *sukhanasi* doorway has perforated panels on either side of the opening. There are 8 niches in the *navaranga* three of which are empty. In the remaining ones there are images of Saptamâtrikâ, Gaṇapati and Mahishâsuramardini, with a Viṣṇu image holding conch and discus in the two upper hands and lotus and mace in the two lower ones. The pillars of the Porch are sixteen-sided while those in the *navaranga* are of the usual round shape. A small piece of stone with seated figures of a man and a woman with folded hands carved on it has been placed in one of the empty niches. This is apparently part of an inscription stone as a few illegible lines of inscription can be seen underneath the carving.

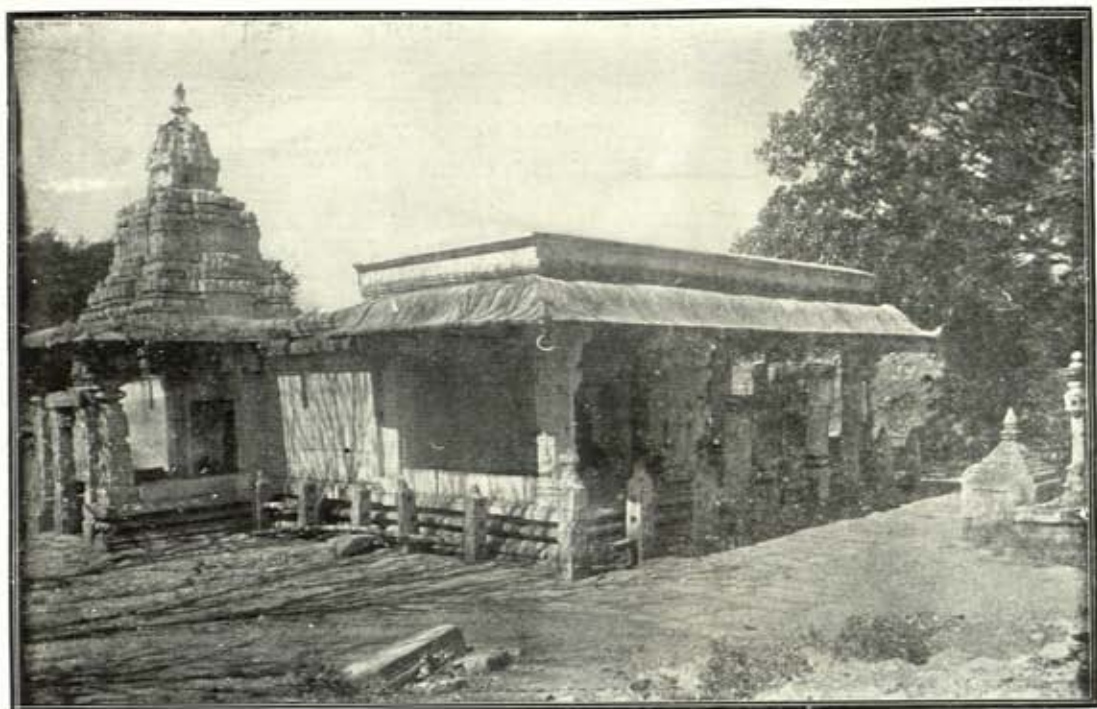
The deity is called Râmanâthêśvara in the inscription carved on the pillars of the *navaranga*.

The Gopura is an ordinary one in stone with no carvings or ornamentation.

9. The most important discovery of the year are the two very beautiful Hoysala temples situated in the heart of a forest near Nâḍkalsi in the Sagar taluk. One of them is slightly bigger than the other. **Nadkalasi.** Both of these face the East and stand at a distance of about 30 feet from each other. The bigger temple consists of a *garbhagriha*, a *sukhanasi*, and a *mukhamantapa* and is dedicated to Mallikârkjuna. There are four niches inside the temple. There are the images of Saptamâtrikas, Gaṇapati and Mahishâsuramardini in three of the niches whereas the fourth is empty. But in this niche is kept a small image of a god with 4 hands. The two upper hands hold a bow and goad; the right lower hand has an arrow while the fourth hand is taken round the neck of his consort who stands by the side. A figure of a horse completely harnessed is carved behind the image. The significance of this carving cannot be made out. Probably the God is Umâmaheśvara. There is some inscription underneath and it is very much worn out.

The *sukhanasi* doorway has five perforated screens with the figures of musicians and dancers. All the ceilings are flat, with carved rosettes. The pillars are of the usual design and very well carved. One peculiarity however is that all round the



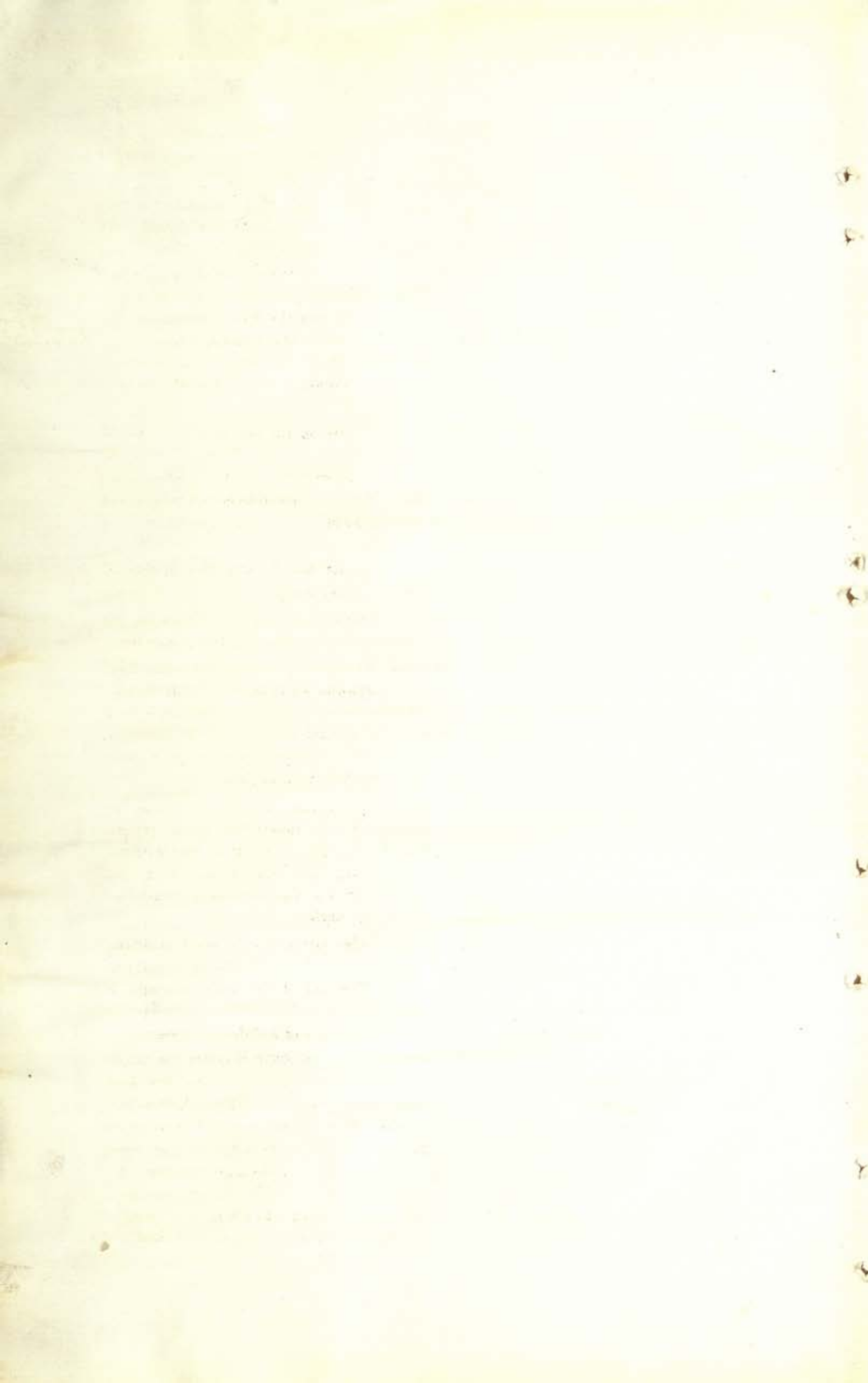


SOUTH-EAST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.



SOUTH-WEST VIEW OF RANGANATHASWAMI TEMPLE, NIRTADI.





pillars, animals, birds, and human figures in dancing posture are carved in outline. A few of them are reproduced here. They show the graceful draughtsmanship of the artists of that period.

There is a very fine Bull made of stone in the *mukhamantapa*. The stone has been beautifully polished. The *garbhagriha* has a stone tower of the Dodgaddavalli type and there are empty niches on all the three outside walls of the *garbhagriha*.

The smaller temple consists of a *garbhagriha* and a *navaranga*. There is a narrow passage all round the *garbhagriha* for circumambulation purposes. The temple is dedicated to *Iśvara* popularly called *Rāmēśvara*, whereas the name of the deity is stated to be *Nilakanṭhēśvara*, *Billēśvara*, and *Sômēśvara* in inscriptions. There is only one niche in the temple which contains an image of *Vishṇu* holding a discus and conch in the two upper hands and probably a lotus in the two lower ones. But the mace is missing.

The Gopura over this temple is similar to the one on the *Mallikārjuna* temple. The stone finial which should be on the top is missing and the carved slab of the stone usually placed in front of the gopura which here has figures carved on it has fallen down from its place. A stone railing runs on the three sides of the *navaranga* and two carved elephants are placed on either side of the main entrance. One of these elephants has fallen down and is partly buried in earth.

Ceilings are all flat with carved rosettes. In this temple also the figures of animals and birds are carved in outline as in the other temple.

Both in this and the other temple there are two kinds of pillars. Those on the *jagati* are sixteen-sided on an octagonal base while other pillars are round on square base.

Inscriptions are carved on the three pillars of the *navaranga* which go to show that the temple was built in śaka year 1140 by one *Baleyaṇṇa Vergaḍe*, King of *Koḍanāḍ* and *Kundanāḍ*. Both these temples are very fine examples of the Hoysala style very rarely found in the Malnad parts and are fit to be classed as 1st class Monuments. They are fortunately in very good state of preservation. They however stand in need of minor repairs which must be attended to in the interests of ancient art.

10. A cursory survey of the *Aghôrēśvara* temple in this village was made so far back as the year 1911 and a short description of the temple was published in para 44 of the Report for that year without illustrations. It is a very beautiful temple built in mixed style and is unique in conception and treatment. It is a combination of Dravidian and Hoysala Art with no clear features of Saracenic style.

#### **Ikkeri.**

The temple consists of a *garbhagriha*, an open *sukhanasi* and a big *mukhamantapa* of 25 *ankanas*. There is a narrow passage leading from the *sukhanasi* all round the *garbhagriha* for purposes of circumambulation. The roof of the *mukhamantapa* is unusually high being about 16' 6" and the pillars are very beautifully carved; the four central ones being more ornamented than the rest and of a different design.

The outer wall is not over-wrought with carvings as in other Hoysala buildings. But there are features of Hoysala Art introduced in the shape of turrets and door jambs and surmounted by Dravidian pierced-stone-jali-work. This combination renders the work more attractive and appreciable. This feature is found in no other monument in the State. The pilasters in the walls of the *mukhamantapa* have each a subsidiary pillar and the pilasters between the niches have *Yalis* and warriors. All the doorways are exquisitely carved, especially the inner doorway of the *mukhamantapa*.

Above the turreted columns on the outer wall runs a band of 6" carved mostly with the figures of birds. There are 3 niches on the three sides of the outer wall of



the *garbhagriha* and a platform of five feet wide runs all round the *garbhagriha* and the outer wall. On the east side beyond the platform a beautifully carved drain projects at a height of about four feet and below the drain there is an elephant with a seated female figure holding *Pāśa* and *ankuśa* in the two upper hands and lotus and fruit in the two lower hands. From an inscription on the basement of the temple which says "yî maṇṭapada kelasava geyida āchāri Hombuchada Venkaṭaiyanu" it is clear that one Venkaṭaiya of Humcha is the principal architect responsible for the design and construction of the *mukhamantapa*.

Except the western wall which is a bit out of plumb, the rest of the structure is in a very good state of preservation. As this is a very unique temple with rare features not met with in other monuments this has to be classed as a first class monument and maintained in perfect good repair.

To the left of the main temple stands the shrine of the goddess. It consists of a *garbhagriha*, a *sukhanasi* with two small shrines on either side, a *navaranga*, and a porch.

The *navaranga* has an arched doorway with a window of *Jāli* work on either side. The front mantapa has four pillars with figures of elephants supporting Yalis and riders. There is a stone railing consisting of turrets and lions alternating with each other above the basement on either side of central bay. The original image in the *garbhagriha* is stated to have been destroyed and another one is now placed. The name of the goddess is Akhilāṇḍēśvarī.

There is a pavilion in front of the main entrance of the Aghôrēśvara temple in which a well carved Nandi is kept. The pavilion is in the Vijayanagar style of architecture with arched openings and is very elegantly carved.

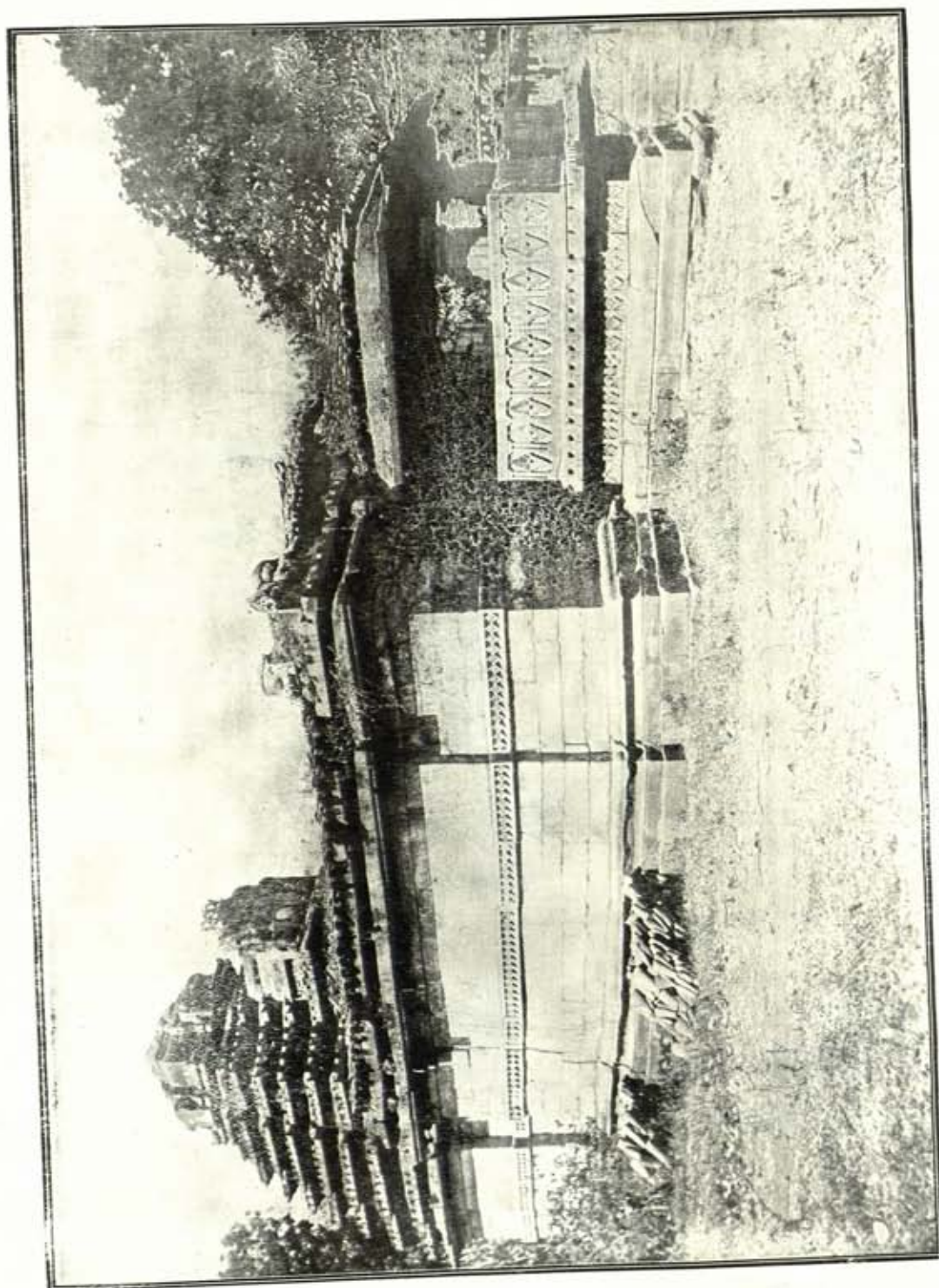
11. Which is a small village now is a place of great antiquarian interest. Among the monuments found in the village, the Rāmēśvara temple is the most important. It consists of two *garbhagrihas* standing side by side facing east, two *sukhanasis*, with a passage all round the *garbhagriha* for circumambulation, two *mukhamantapas* and two porches. They seem to have been two independent temples built side by side. In front of one of these temples stands a lofty lamp pillar with an inscription dated 1681 A.D. (Sagar 38, E. C. VIII). This temple is dedicated to Virabhadra and is worshipped by a Lingāyat, while the other is dedicated to Rāmēśvara worshipped by a Brahmin.

The Virabhadra temple is more ornate and more interesting than the other. Six of the pillars in the *mukhamantapa* are composite consisting of square pillars with projected yālis supporting a bracket. A platform stone railing with turrets runs all round the *mukhamantapa* and the edge of the *Jagali* has a flower border.

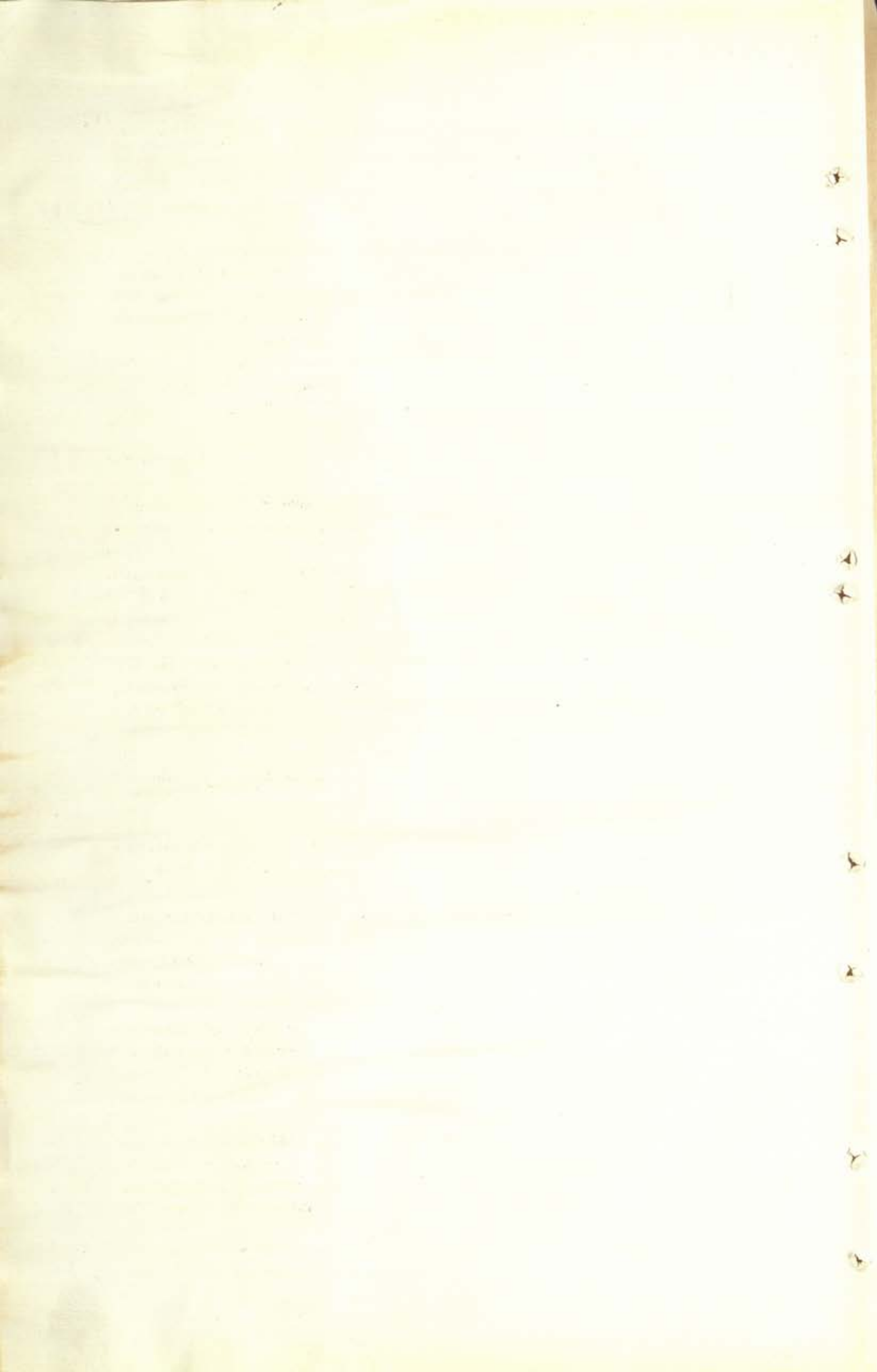
The ceilings here are all flat and of unusual pattern. In two of them there are carved big full-blown lotuses with geometric patterns surrounding them. The third consists of *Navagrahas* with Sūrya in the centre flanked by geometrical patterns made up of the figures of serpents and the fourth has a big Gaṇḍabhêruṇḍa figure holding two elephants in its claws and two lions in its two beaks, each of the lions in its turn holds an elephant in its claws. The Porch has a carved ceiling with lotuses.

One figure about 5 feet high with a goat's head and folded hands stands to the right of the *sukhanasi* doorway and another with a lion's head and folded hands stands to the left of the same. The first represents Dakshabrahma and the second Narasimha.





SOUTH-EAST VIEW OF RAMANATHESVARA TEMPLE, CHITTUR.





The figure of Gaṇapati is carved on the lintel of the *sukhanasi* doorway. The *garbhagriha* doorway is plain and uncarved. On the rear wall of the temple there is a curious figure carved: The figure is about 3 feet high; has a lion's head; hands made up of two elephants' trunks and elephants' legs. What this figure is meant to represent it is hard to ascertain.

On one of the pillars of the *mukhamantapa*, a seated figure of a king is carved: Two servants stand in attendance on him. Nobody in the locality could say whom it represents. On the floor of the same, however, a figure of a man, prostrating before the god with folded hands is carved and below "Tammaḍi Virappa" is inscribed.

As stated above, the pillar in front of the temple has an inscription carved on its base: The inscription states that the pillar was set up through the treasurer Sidda Basavayya in the Śaka year 1603 during the reign of Śivappa Nāyak. Three female and two male figures with folded hands, are carved on the pillar facing the temple. One of the female figures is the biggest of the group.

It is stated that a big fair is held on the Śivarātri day every year and that the fair is kept up for nearly a month.

The Rāmēśvara temple.—There are niches on either side of the *sukhanasi* doorway in which images of Gaṇapati and Mahishāsūramardini are kept. Gaṇapati is carved over the lintel of the *sukhanasi* doorway. A figure of Lakshmi Nārāyaṇa holding discus and conch in the upper hands and lotus and mace in the lower hands and two images of Saptamātrikas are standing within the courtyard. It is stated that the temple has about Rs. 36,000 at its credit and that a portion of the same is being utilized in constructing the covered verandah all round the temple.

The shrine of the Goddess stands by the side of the main temple and consists of a *garbhagriha* with a passage surrounding it for circumambulation and a small verandah in front. In front of this there is a hall about 15' x 20' which has got a tiled roof and a wooden ceiling of good workmanship. The image is about two feet high with two hands. There is a lotus in the right hand while the left hand hangs down the side.

Śiva and Pārvati are carved on the rear wall of the temple and on the outer wall towards the front, figures of Shaṇmukha, Gaṇapati, Kālabhairava, Gajalakshmi, Naṭarāja, Dattātrēya and Tumburu are carved.

An inscription, Sagar 39 E. C. VIII, states that in Śaka year 1594, Sōmaśēkhara Nāyaka, son of Śivappa Nāyaka granted an *umbli* to the Archak of this temple.

There are also three small shrines to the west of the village. Two of these are small stone structures of one *ankana* each. The third is also of one *ankana*, but with a tiled roof. The first two are dedicated to Ānjanēya and Durgā and the third is a Viṣṇu temple. The image of Viṣṇu is two feet high with 4 hands holding Chakra and Śankha in the two upper hands and bow and arrow in the two lower hands. Garuḍa is carved on the pedestal of this image.

There is also a Jain Basti in the village. It appears that the ground where the basti stands was covered with thick jungle and that it was cleared five years ago and a small tiled structure was built over it, by a Jaina residing in the village. The image is that of Pārśvanātha with a serpent hood. It is very small, nearly a foot in height. There is also a brass image of Anantanātha.

12. Eight miles to the south of Chikmagalur is an Agrahār consisting mostly of

Brahmin population and as stated in an inscription of 1391

**Kuduvalli.**

A.D. (Chikmagalur 88 E. C. VI), it is called 'Purushōttama-pura' for the reason that it was granted to the Śringēri Matt

during the time of Śrī Purushōttama Bhāratīswāmi.



There are four temples in the village: viz., Kalasêśvara, Sômêśvara, Râmêśvara and Channakêśava, all ordinary structures, with tiled roof. The last temple was repaired five years ago by one Sowcar Venkṭarâmaiya of the place.

On the hill, to the west of the village, about a mile off, there is a temple called Gautamêśvara: This is said to be a place of pilgrimage to the people in the neighbourhood. The temple is in Hoysala style consisting of a *garbhagriha*, *sukhanasi*, and a *navaranga* with a tiled roof all over. The pillars of the *navaranga* are of two kinds. Two are round with usual mouldings and two are many-cornered.

An inscription stone of Vira Narasimha Dêva's time, dated Śaka year 1286 is standing by the side of the temple (Chikmagalur 89 E. C. VI), and there is also an incomplete viragal. There is also an inscription of Śaka 956 noticed in page 52, of the report for 1927. A door-lintel with Naṭarâja carved beautifully thereon with attendants is lying by the side of the temple doorway.

There are two big *Dvarapalaka* figures on either side of the *sukhanasi* entrance and two figures, one of Kâlābhairava and the other, of Saptamâṭrikas are standing in the *navaranga*.

#### (ii) PROTECTION OF MONUMENTS.

13. Inspection Reports of institutions received during the current year are given in Appendix C.

14. The following monuments have been inspected by this Department and Inspection Notes thereon were sent to Deputy Commissioner, Kolar, for necessary action:—

Kôlâramma temple and Sômêśvara temple, Mokhbâra, Kolar town; Râmalingêśvara temple, Āvani and Sômêśvara temple, Kuruḍumale, Mulbâgal taluk.

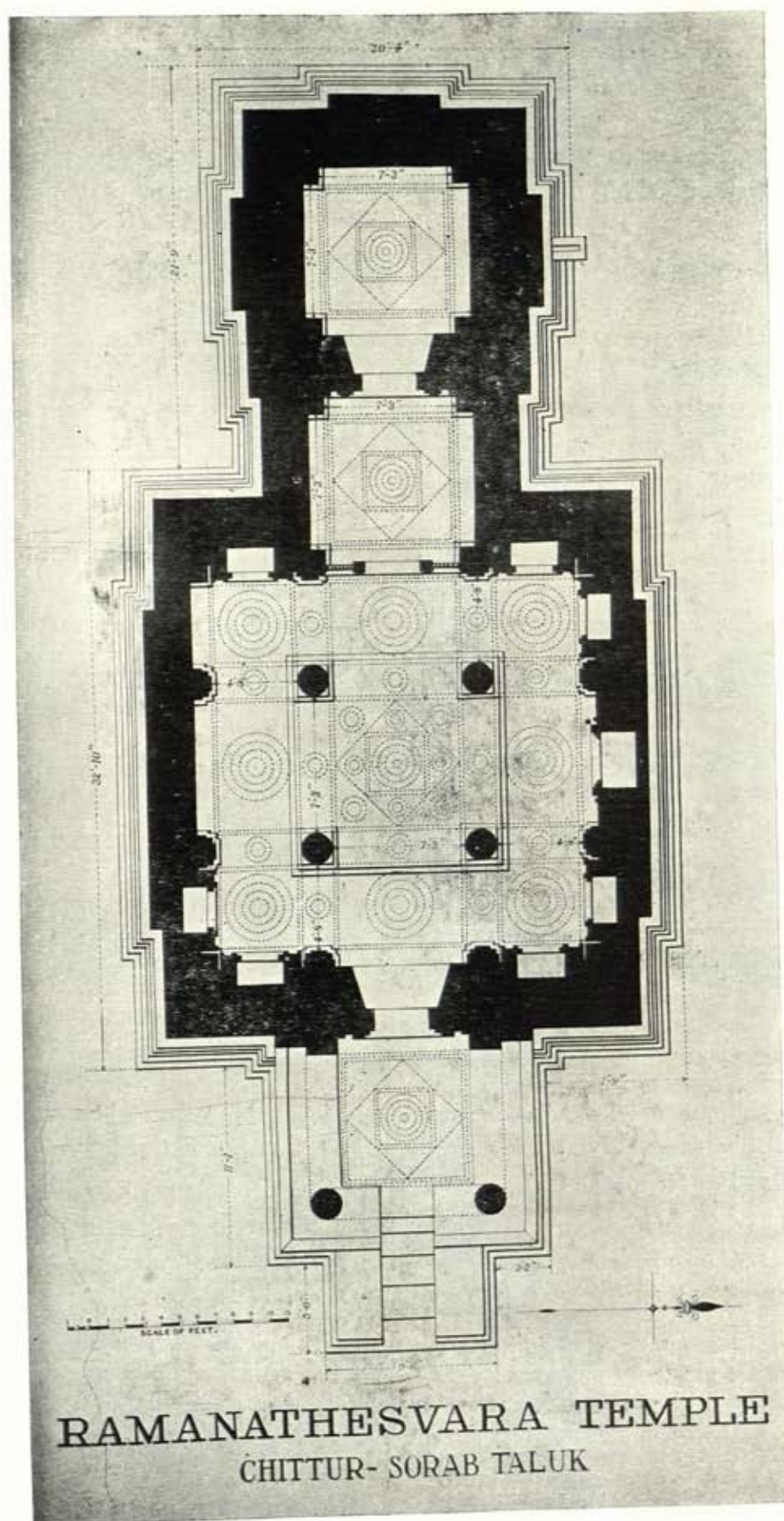
15. Estimates for the repairs of the following Monuments were received during the year:—

	Rs.
1. Chennigarayaswami temple at Aralaguppe .. .. .	75
2. Kesava temple, Belur:—Kalluchavadi-mantapa and Naganayakana-mantapa and the old kitchen .. .. .	2,332
3. Anjaneya temple in the compound of Chintamani Narasimhaswami temple, Kudli .. .. .	505
4. Mallêśvarasvâmi and Venkataramanasvâmi temples, Madhugiri .. .. .	1,120
5. Mallik Rahiman Darga, Sira .. .. .	4,000
6. Hydervalli Darga, Mulbagal .. .. .	701
7. Akkanabasti, Sravana Belgola .. .. .	678
8. Kêśavadêvaru temple at Angadi .. .. .	1,290
9. Kêśava temple, Ambuga .. .. .	2,970
10. Anantapadmanâbhasvâmi and Visvêśvarasvâmi temples, Budanur .. .. .	91
11. Lakshmidêvi temple, Dodgaddavalli .. .. .	433
12. Parśvanâthasvami and Santînathasvami Bastis, Halebid .. .. .	440

16. On the recommendation of this Department, Government have passed orders (No. D. 5180-83—Edn. 115-26-37 of 16th November 1927), regarding repairs to Îśvara temple at Arsikere, Hassan District requesting the Chief Engineer, to allot a sum of Rs. 5,000 in the next year's budget for the purpose.

17. As regards temples of Gôpâlakṛishṇa, Kaṇvêśvara and Kannambâḍi Amma submerged in Kannambâḍi Reservoir, Government have passed orders (No. 437—K. S. S. 2221 of 16th November 1927), sanctioning the reconstruction of the Gôpâlakṛishṇaswâmy, Kaṇvêśvarasvâmi, and Kannambâḍi-Amma temples at an estimated cost of Rs. 80,000.





GROUND PLAN OF RAMANATHESWARA TEMPLE AT CHITTUR.





18. Regarding the preservation of Sivappanâyaka's fort and Palace, referred to in Para 75 of the Annual Report for the year 1926 Government have passed orders (No. D 8544 of 14th April 1928) directing a tablet with a suitable inscription may be arranged to be put up on the site by this Department. The question of preventing further burials in the cemetery nearby is however, still under correspondence.

19. Government have also passed orders during the year in their G. O. No. 1326-9—Muz. 392-26-7, dated 10th February 1928 sanctioning an additional grant of Rs. 10,000 from General Revenues for the construction and repairs of Muzrai and Non-Muzrai institutions including Monuments and laying down the procedure for the utilisation of the Funds.



## PART II.—MANUSCRIPTS.

## (i) THE KANNADA LANGUAGE UNDER THE MAURYAS AND THE SATAVAHANAS.

20. While speaking in his thirteenth edict of countries that came under the sphere of his conquest by the Law of Piety, Aśôka mentions the territories of the Chôlas, and the Pāṇḍyas and of Ceylon as 'neighbouring realms' and those of the Yônas and Kāmbhôjas, the Bhôjas and the Pitinikas, and the Āndhras and the Pulindas as forming part of his own dominions. In edict II he mentions Satiyaputras, and Kêralaputras along with the Chôlas and Pāṇḍyas. From this it follows that the Chôlas, the Pāṇḍyas, the Satiyaputras and the Kêralaputras were practically under independent rulers and that the Āndhras were under Aśôka. It is to be noted that it is rather the people than dynasties of kings that are denoted by the words, Chôlas, Pāṇḍyas, the Kêralaputras and the Āndhras. Though the people designated by the term Satiyaputras are not satisfactorily identified, there is no doubt left regarding the meaning of the other terms. The name Chôla is even now given to the people inhabiting the Tanjur and Trichinopoly districts. The people of Madura and its neighbourhood are called the Pāṇḍyas. Kêraḷa is the name applied to the people of Travancore and Cochin. The people of Telugu districts are known as the Āndhras.

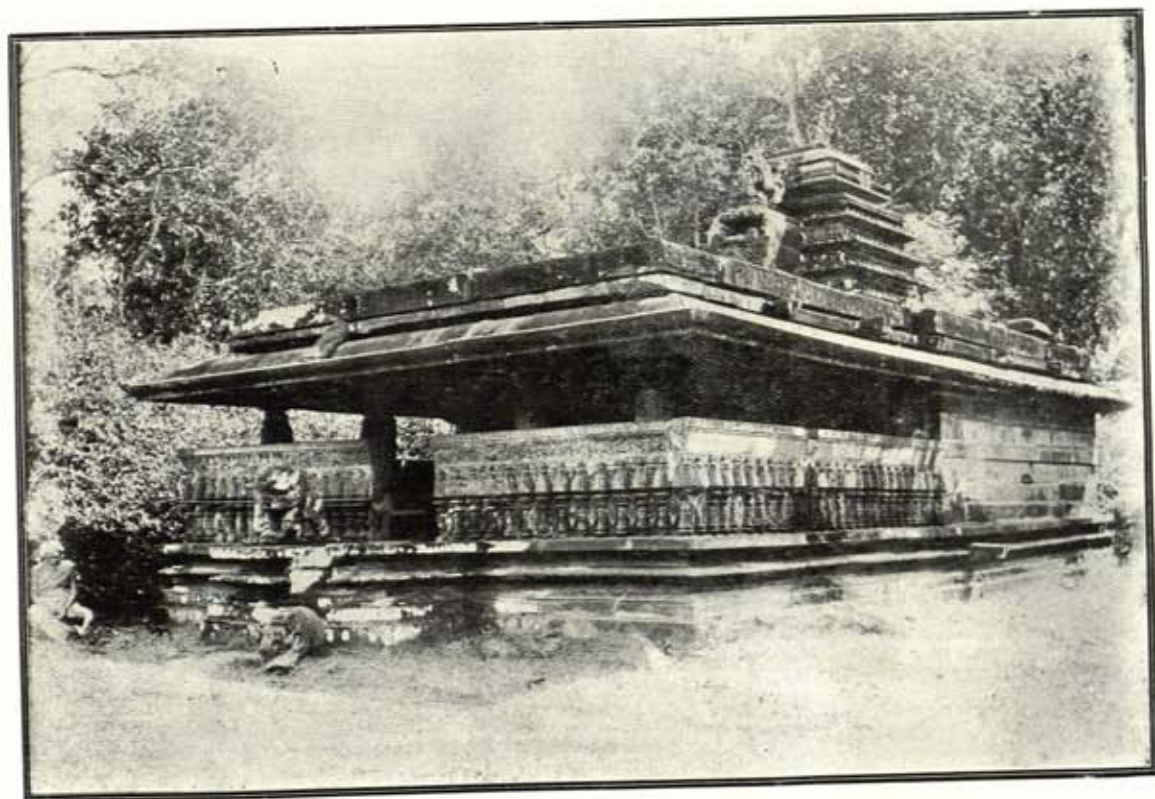
21. There can be no doubt that the Chôlas, the Pāṇḍyas and the Kêraḷas had their own rulers speaking in their own language and that the Court language was Tamil. It may be presumed that the Āndhras were under a Viceroy appointed by Aśôka and many of the important Offices in the Āndhra Government were held by men deputed from Pāṭaliputra, the capital of Aśôka. It can be safely inferred from the edicts of Aśôka engraved on rocks at Brahmagiri and at Jaṭiṅgi Rāmêśvara hill in the district of Chitaldrug that what is later called the Karnāṭa country was like the Āndhra territory under a Viceroy appointed by Aśôka and that most of the important offices under the Viceroy were held by men hailing from Pāṭaliputra. According to the Kavirājamārga (Chapter I, Verse 36) the Karnāṭa Country extended from the Kāveri to the Gôdāvari. Even now the people inhabiting the strip of the land in the west stretching from the source of Kāveri to as far as Kolhapur speak the Kannaḍa language. Under the Chālukyas the sphere of the Karnāṭa rule extended as far as Nāsik or the Gôdāvari. From this it is clear that intercourse between the Āndhras and the Karnāṭas was far easier than between the Tamils and the Telugus or the Karnāṭas. It is not known whether there were two Viceroys, one in the Āndhra land and the other in the Karnāṭa land or whether there was a single Viceroy administering both the provinces. Seeing the vast area of the two provinces, it may be presumed that each province had its own Viceroy.

22. There can be no doubt that all the officers forming the government from the Viceroy downwards either in the Āndhra province or in the Karnāṭa Province spoke in Prākṛit and that with a view to make the administration of the countries easy or rather practicable Prākṛit was made the court or official language in both the provinces. This is the case with all conquerors who speak a language different from that of the conquered. It can not possibly be otherwise. With a view to make the people understand the official language, they must have established schools to teach their language. The publication of Aśôka's edicts in Prākṛit at Brahmagiri and at Jaṭiṅgi Rāmêśvara Hill, the then central place of the Karnāṭa land, and at Dauli near Bhuvanêśvar in the Kaṭak district and at Jaugada in the Ganjam district, tends to prove that the people were familiar with Pāli or Prākṛit language which they learnt in Maṭhas





EAST VIEW OF MALLIKARJUNA TEMPLE, NADKALASI.



NORTH-WEST VIEW OF RAMESVARA TEMPLE, NADKALASI.





or schools. The absence of any such edicts in the countries of the Chôlas, the Pândyas, and the Kêraḷas which are all spoken of in other edicts as being friendly confirms the presumption that the Tamils and the Kêraḷas could not understand Prākṛit.

23. Even later, during the rule of the Śātavāhanas and the Chuṭus or Nāgas who succeeded the Mauryas one after another in the Karnāṭa and Āndhra lands, Prākṛit seems to have continued to be the official language. This view is supported by Śāta-karni's inscription in Prākṛit, No. 263 in Maḷavalli, Shikaripur taluk, (*E. C. VII*) and by Chandra Śāta's inscription in Prākṛit in Koḍavolu in the Gôdāvari district, and by Śivasvāti's inscription in the same language in Amarāvati on the lower course of the Kṛishṇa. All these inscriptions are accepted to be not later than the beginning of the third century A.D. As the inscription (No. 264 Maḷavalli, Shikaripur taluk) of Śivavarma of the Kadamba dynasty which succeeded the Śātakarnis in Mysore is also in Prākṛit, it may be reasonably inferred that Prākṛit continued as the official language in the Karnāṭa land till the end of the fourth century A.D. In the sixth century Kannaḍa seems to have become the court language under the Chālukyas, most of whose inscriptions are recorded in the Kannaḍa language. This Kannaḍa language of the sixth century may be presumed to have little differed from the language found in the Kavirājamārga of Nṛipatunga, a work of the 9th century A.D. abounding in Sanskrit and Prākṛit words.

24. Little or nothing is known of the state of the Kannaḍa language during the 800 years from B.C. 300 down to A.D. 500. Nor is it known whether both Telugu and Kannaḍa languages were much differentiated from Tamil, their sister-language. As pronouns, words in domestic use and most of the roots are exactly alike, these three languages together with Malayāḷam form a single family, the Dravidian family of languages. If there had been a difference at all between the Āndhra and Karnāṭa languages, that difference may be presumed to have been not more than the difference that exists between Dharwar Kannaḍa and Mysore Kannaḍa now, for the distance of the Tamil country from Kannaḍa or Telugu country is not greater than that between Mysore and Dharwar. What marks off Dharwar Kannaḍa from Mysore Kannaḍa lies in accentuation and a few local words and local changes in the usage of words.

25. If this assumption were true, the marked difference between Kannaḍa or Telugu on the one hand and Tamil on the other hand would have to be accounted for by supposing that the differentiation of these languages occurred during the eight or nine hundred years from B.C. 300 to A.D. 500 or 600. The causes of their differentiation are (1) the political separation of these languages from each other and (2) the study by the people of a foreign language neglecting their own Dravidian tongue under foreign rule. That migration of a people from their central home to distant climes brings about such morphological and phonological changes in kindred languages as make it hard to recognise their mutual affinity, is a philological principle acceptable to all. Such is the case with the Greek, Latin, Celtic, Iranian, and Vedic languages belonging to the Indo-Aryan family. But in the case of the Dravidian languages in question there is no migration of the people to distant lands. Hence their separation is only a disassociation from each other due to political causes. There is no evidence to say that such political separation affected the Dravidian languages even before the Mauryan period. Hence it may be concluded that the four Dravidian languages of Southern India had been differentiated in the course of the nine hundred years from B.C. 300 to A.D. 600.

26. As no literary or religious work written before the Mauryan period in the parent language of these four sister languages is forthcoming, it follows that before their political separation the Dravidians had cultivated no literary taste so as to versify



their religious or literary ideas just as the Buddhists and the Jains did in Pāli and Prākṛit tongues which are the sources of the Bengālī, Mahrāṭī and other languages of Northern India. Nor do the Telugu or Kannaḍa people appear till 8 or 9 hundred years after their political separation from the Tamils, *viz.*, the Chôlas and the Pāṇdyas, to have begun to compose their literary or religious works. Nor can the Tamils be expected to have had any popular literary work among them before their political separation from their brethren, the Telugus and the Kannaḍigas. It may be presumed that the dawning of literary culture among them was due to the influence which the Mauryan conquest of a portion of Southern India must have necessarily exerted upon them; for, their Sangam period is evidently coeval with the introduction of writing in Southern India. As Telugu, Kannaḍa, Grantha, Tamil and other South Indian scripts have been, according to the unfailing evidence of Epigraphy, derived from or have evolved out of the Brāhmī script, it follows that a century or two after the Mauryan conquest of a part of Southern India the art of writing came into use among the Tamils. Had there been any writing in the Dekhan before the Mauryan conquest, the Telugus and the Kannaḍigas would not have neglected it till they were taught the Brāhmī script, out of which the Telugu and Kannaḍa alphabets which are quite similar to each other have unmistakably evolved.

27. Just as the common literary culture of the Iranians and the Vedic Aryans gave rise to the Zend Avestha among the former and to the Vedas among the latter after the separation of the two branches from each other, so, if there had been a common literary culture among the Draviḍians before their political division and separation it would not have failed to stimulate the literary activity of the Telugu and other three branches of the Draviḍians. As no literary activity of any kind has been found either among the Telugus or among the Karnāṭa people till the sixth century A.D., it follows that the Tamilians, their neighbours, had developed no literary taste for a long time after their political separation.

28. There can be no doubt that after the political isolation of the Telugu and Karnāṭa provinces from the Tamil land, the two languages began to develop their phonetic and morphological changes. It is a fact that like Tamil the early Telugu and Kannaḍa languages required no more than thirty distinct alphabetical characters to represent their vowels and consonants. At their early stage, the two languages had no such vowel sounds as *r*, *l*, and the anusvara, and such consonants as the second, the third, and the fourth of each of the five Vargās, and neither *ksha* nor *jna* sounds. These additional sounds properly belong to the Prākṛit and Sanskrit languages. The importation of foreign words into these languages led to the inclusion of these additional characters in the Telugu and Kannaḍa alphabets. Unlike the Tamil language, both the Telugu and Kannaḍa tongues contain a large number of what are called *Tatsama* and *Tadbhava* words. The *Tatsamas* are purely Sanskrit words while the *Tadbhavas*, though regarded as popular corruptions of Sanskrit words, are really Prākṛit words, imported into these languages when Prākṛit was current as an official language in the two provinces. When however Prākṛit ceased to be the official language in the two countries about the sixth century A.D. the flow of the so called *Tadbhava* words into the vocabulary of these languages ceased at once. It was a time when the study of Brahman and Jaina religions and philosophies and their *Alankāraśāstra* began to engage the earnest attention of the people. Early in the ninth century Nṛpatunga translated or rather paraphrased Daṇḍī's *Kāvyaḍarśa* into Kannaḍa and called the work *Kavirājamārga*. This led to the free flow of Sanskrit words into Kannaḍa. Thus it is easy to distinguish two periods in the growth of Kannaḍa and Telugu languages. The first is the Prākṛit period extending from B.C. 300 or B.C. 250 to





FIGURE OF UMAMAHESVARA, NADKALASI.



FIGURES OF SALA AND BULL, NADKALASI TEMPLES.





A.D. 600 or 650 when the languages of the people in the two provinces became a mixture of Prākṛit and Draviḍian words. The second period extends from about A.D. 600 up to the present day and is marked by extensive literary works abounding in Tatsamas or Sanskrit words.

29. It has however been usual with Kannaḍa Grammarians to take the word Tadbhava in the sense of words taken from Sanskrit with some modification. The word Tāṇam for example is regarded as having been derived from Sanskrit Sthāna, omitting the initial *s* and changing the Mahaprana *tha* to *ta* and the dental *na* to palatal *na*. If this process were accepted as a satisfactory explanation of the origin of Tadbhavas in the Kannaḍa language, it would presuppose the currency of the Sanskrit language prior to the formation of Tadbhavas in the Karnāṭa and Telugu territories. But there is no reliable evidence to show that there was a political, commercial or literary colony of Sanskrit-speaking people anywhere in these countries. Even if its existence be presumed, it would not prove the currency of the Sanskrit tongue among the people and the formation of Tadbhava words.

30. There is reason to believe that long before the word Tadbhava came into use in Kannaḍa literary works, it was in use in a different sense in Sanskrit. While Kannaḍa scholars take it to mean words derived from Sanskrit with some modification for use in the Kannaḍa language, Sanskrit writers used it in the sense of Pāli or Prākṛit words derived from Sanskrit with some phonological and morphological changes. Speaking of various languages current in his time Daṇḍi says in verses 32-37 in the first chapter of his Kāvyaḍarśa as follows :—

“ The language in which literary works are written is of four kinds : Sanskrita, Prākṛita, Apabhramśa, and miśra (mixed). Sages of yore have called the divine language Sanskrita. Prākṛita has various forms known as Tadbhava, Tatsama, Dēśi and the like. Śauraśēni, Gauḍi, Lāṭi, and a variety of Lāṭi go by the name of Prākṛita. The dialect of the Ābhīras is called Apabhramśa in literary works. But in the Śāstras, languages other than Sanskrit are called Apabhramśa in general”.

31. According to Philologists, Prākṛit was an old dialect and was current among the Aryan people side by side with the Vedic language and later with Sanskrit as well. While the educated used the word Sthāna in the sense of a place the uneducated pronounced it as tāṇa, the change of syllables being involuntary and due to various causes. The same is the case with words such as dhamma for dharma, kabba for kāvya, āgasa for ākāśa and the like. But ancient writers like Daṇḍi who had no knowledge of linguistic history presumed that Prākṛit was an artificial language manufactured for the people. They had no idea of the impossibility of such a creation. That languages are evolved but not created, is a modern discovery unknown to ancient writers. Hence they regarded words with morphological change as Tadbhava and others with no change as Tatsama. Since the changes in the Tadbhava words followed some rules as explained in Prākṛit Grammars, a great number of Tadbhava words could be formed according to grammatical rules. According to these Grammarians, rules came first and words later. But according to philological principles, the reverse is the truth. As the science of philology was unknown to ancient Sanskrit Grammarians they regarded Sanskrit as the source of Prākṛit and other dialects.

32. Kannaḍa grammarians also seem to have shared the views of Sanskrit Grammarians regarding the origin and growth of languages. Nripatunga (9th century A.D.) for example has based his Kavirājamārga on Daṇḍi's Kāvyaḍarśa and has used the same technical terms as are found in the Kāvyaḍarśa. In verse 53 of the second chapter of the Kavirājamārga, he says that he will illustrate the Kāvyaḡuṇas in verses composed of Tadbhava words. The Kāvyaḡuṇas referred to here are the same as



those mentioned by Daṇḍi. There can be no doubt that the word Tadbhava has also been taken from the Kāvyaṅgarśa in which it is used in the sense of a Prākṛit word originally derived from Sanskrit. It is likely that Nṛipatunga has used the word in the same sense, *i.e.*, Prākṛit word. If so, it follows that the so called Tadbhava words found in the vocabulary of the Kannaḍa language are Prākṛit words and that they crept into the vocabulary of the Kannaḍa language when Prākṛit was current as the official language in the Karnāṭa country under the Mauryas, Śātavāhanas, Chutūs, and the early Kadambas. But later Kannaḍa writers seem to have used the word Tadbhava in its etymological sense and believed that the Tadbhava words were directly taken from Sanskrit with such modifications as characterise them. But as already pointed out Sanskrit was never current as a spoken language among the Kannaḍigas and that accordingly there was no chance of Sanskrit words creeping into Kannaḍa vocabulary with or without modification. Hence it follows that the earliest Tadbhava and Tatsama words found in the Kannaḍa language are words borrowed from Prākṛit which, as pointed above, was current as official language in the Karnāṭa and Telugu countries.

33. The following Prākṛit words taken from Āndhra inscriptions of Nasik\* and from the inscriptions of Chuṭukulānanda Śātakarni and of the Kadamba king Śivavarma at Maḷavalli in Shikaripur taluk, Mysore State, are exactly identical with the so called Tadbhava words found in the early Kannaḍa language and as such they will not fail to corroborate the view that the so-called Tadbhavas are words directly taken from Prākṛit and not words taken from Sanskrit with some modification :—

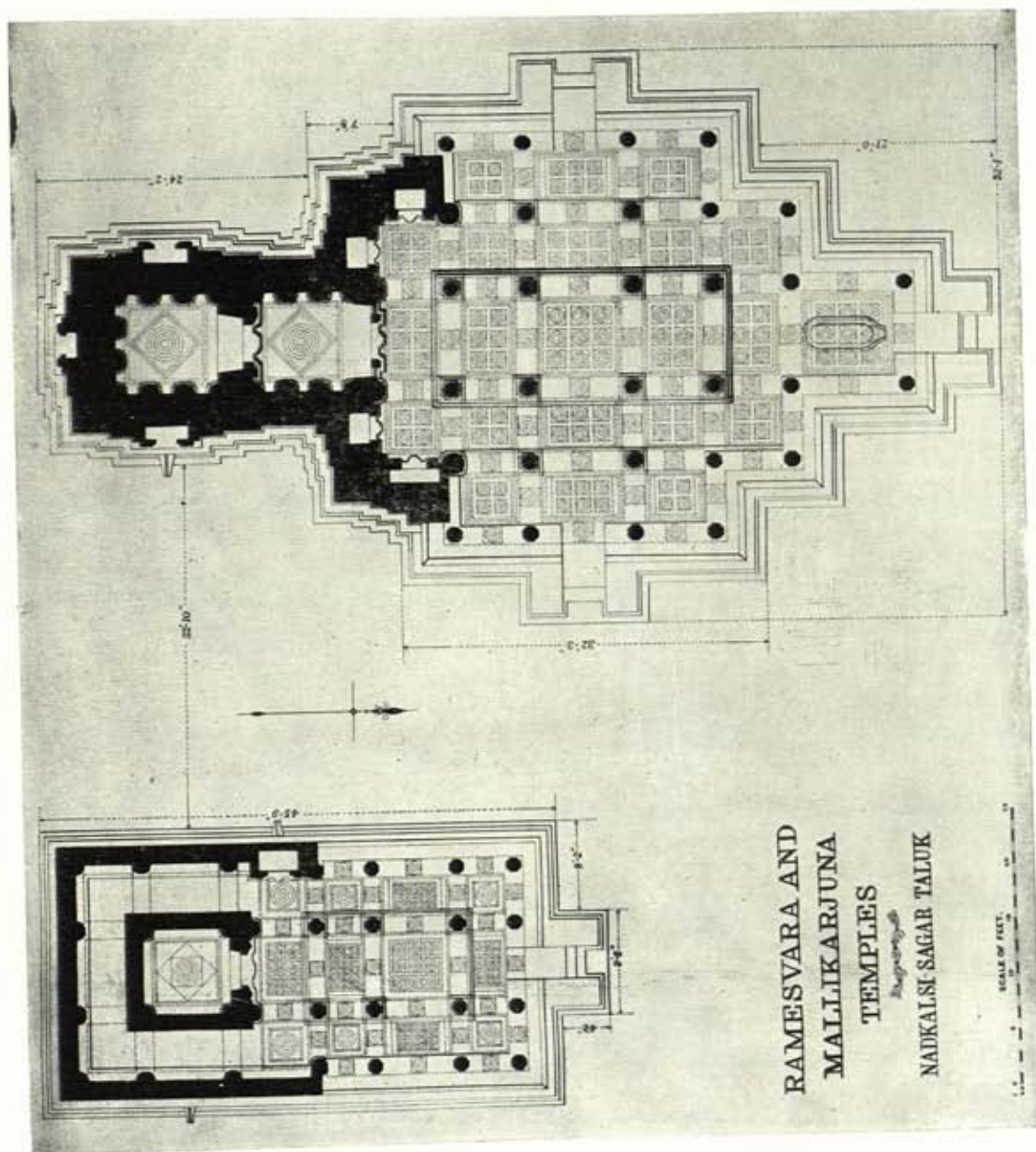
Prākṛit	Sanskrit equivalent.
Putā	Putra
Siri	Śri
Samvachara	Samvatsara
Bitiya	Dvitiya
Śāsana	Śāsana
Dēsakāla	Dēsakāla
Yasa or jasa	Yaśas
Vanna or Banna	Varna
Purisa	Puruṣa
Bamhana	Brāhmaṇa
Tēja	Tējas
Tapa	Tapas
Sachcha	Satya

As in Nasik No. 18 Śātakarni is stated to have been the lord of the Sahya and the Malaya mountains among others, it follows that his dominion extended as far as Coorg where the Sahya is situated and that Prākṛit, the king's language was current in the Karnāṭa country.

34. It may therefore be concluded that during the 800 years from B.C. 250 to A.D. 550, Prākṛit, the spoken language of the Śātavāhanas and their successors, the Chutūs and the Kadambas, was the court language in the Karnāṭa country and that during this period a number of Prākṛit words called Tadbhavas found their entry in Kannaḍa, the vernacular of the Karnāṭa country. When in the latter part of the sixth century Kannaḍa was made the official language under the Chālukyas, Kannaḍa scholars manufactured some more Tadbhava words in accordance with the rules determining the formation of Tadbhavas and added them together with Tatsama words to the vocabulary of the Kannaḍa language. Thus Prākṛit in the early period and Sanskrit in the later period appear to have contributed much for the growth of the Kannaḍa language and literature.

\*Nasik No. 18. p. 188, Arch. Survey of Western India, Vol. IV.





GROUND PLAN OF RAMESWARA AND MALLIKARJUNA TEMPLES AT NADKALSI.

*Mysore Archaeological Survey.*





## (II) THE SRINGERI MATH AND ITS GURUS.

35. *Guruvamśamahākāvya* or History of successive teachers of Śringēri Math is a biographical work in verse in Sanskrit composed by Lakshmaṇaśāstri, son of Viśveśvaraśāstri under the orders of Sachchidānandabhārati, disciple of Nrisimhabhārati. As the author mentions the names of Chennammāji and Somaśekhara Nāyak and as no mention is made of either Haiderali or of Virammāji, the last of the Keladi rulers, it follows that the author was the contemporary of Somaśekhara II (1714-1739) of Keladi, when Sachchidānandabhārati, (1705-1741) disciple of Narasimhabhārati, adorned the pontifical seat at Śringēri. Lakshmaṇaśāstri, the author of the work seems to have been a very good Sanskrit scholar and as he composed the work under the orders of Sachchidānandabhārati, it may be reasonably presumed that he faithfully copied all available traditional information about the successive teachers of Śringēri. But though the information recorded by him about the earlier gurus is purely legendary and cannot be relied upon, his narration of the story of later gurus contemporary with the chiefs of Keladi seems to contain some reliable historical events. Accordingly an attempt is made here to critically examine the work and give a summary of the information furnished in it.

36. The author begins with Śankarāchārya, the accredited founder of the Śringēri Math. With a view to put down immoral and unmoral sectarian customs and establish the truth preached in the Upanishads, Śiva is said to have taken the form of Śankara and been born as the son of Śivaguru at Kālaṭi in Kēraḷa. Śankara's horoscope, given in this work, is almost similar to that recorded in Mādhavāchārya's Śankara Vijaya: the sun is placed in Aries, Jupiter in Cancer, Saturn in Libra and Mars in Capricorn. While according to Śankaravijaya the moon was in the constellation of Ārdra, the *Guruvamśamahākāvya* places the moon in Cancer along with Jupiter. According to Swamikannu Pillai's Ephemeris A.D. 805 is a year which satisfies Śankara's horoscope. After completing his education, he is said to have met with Rājaśekhara and commended his three dramas in Sanskrit. He embraced Sannyāśrama under Govindāchārya. Having commented upon the Brahmasūtras of Bādarāyaṇa he is said to have proceeded to Badari and showed his commentary to Bādarāyaṇa known also as Vyāsa. Śankara's first disciple was Padmapāda and his second disciple was Maṇḍana known as Sureśvara later on. As Śankara is said to have debated with the wife of Maṇḍana known also by the name Viśvarūpa, and defeated her, it may be presumed that women were highly educated in those days and that they were able to carry on disputation even on abstruse philosophical subjects. The contention that Maṇḍana and Sureśvara are quite different personages is not satisfactorily proved. Śankara returned from Badari to see his dying mother. When the Nambūdri Brāhmins of Kerala, to whose sect Śankarāchārya belonged refused to attend the funerals of his mother, he is said to have uttered a curse against them that no Brahman ascetic should receive food from the Nambūdris, that the Nambūdris should cremate their dead in the premises of their houses and that the Nambūdri sect should be degraded from the high status of the Brāhmins. This curse seems to be a later invention to explain the peculiar customs of the Nambūdris, it being implied that Śankarāchārya followed the customs of the Southern India Brāhmins renouncing those of his own sect. As there was no king known as Rājaśekhara in Travancore at the time, it cannot be believed that when Śankarāchārya heard of the loss of the king's three dramas which he heard read before him in his younger days, he recited them from memory and restored them.

37. With his two disciples Śankara went on a pilgrimage to Madhyārjuna, Anantaśayana, Rāmasētu and South Canara where two more disciples named Hastāmālaka



and Trôtaka followed him. Having recovered from fistula, he continued his pilgrimage and passed through Gôkarna, Śrîśaila and Jagannâtha to Benares. The author says that he set up five math̥s and mentions the name of Śringêri, Kânc̥hi, Badari, Kâśî, and Jagannâtha. He is said to have proceeded to Kashmir and conquered the goddess of learning in disputation and pleased her by his poetical skill even in the composition of erotics. At his request the goddess is said to have followed him and taken her permanent abode at Śringêri. As instructed by him Surêśvara stayed in the Math̥ at Śringêri and Padmapâda in Pûri-Jagannâth. Trôtaka is said to have taken care of the Math̥ in the North (Badari) and Hastâmalaka in the West (?)

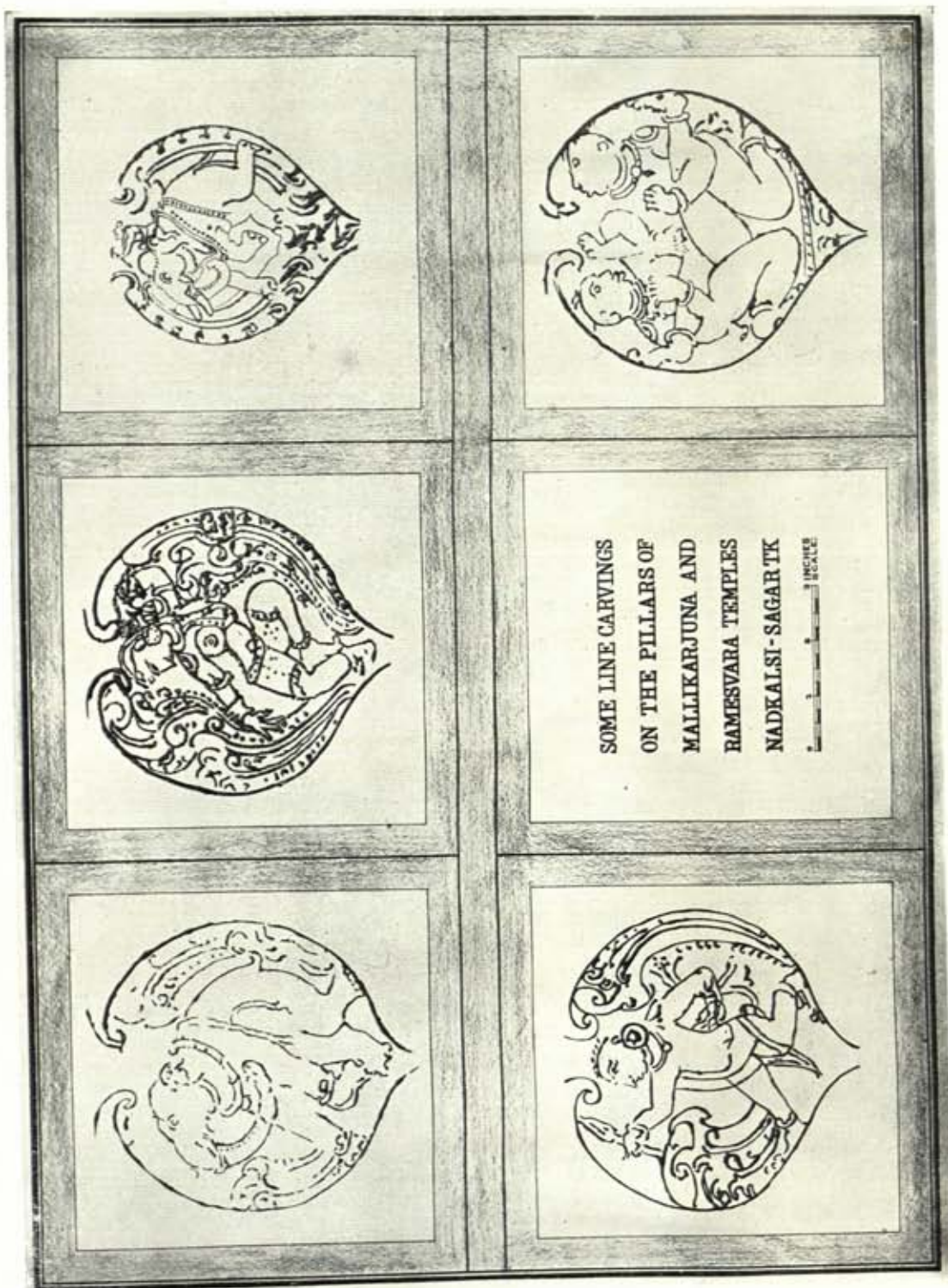
38. Surêśvara was followed by Bôdhaghana, his disciple at Śringêri. The latter was succeeded by Jnânaghana whose successor was Jnânôttama. Next came Jnânagiri who was followed by Simhagiri. Then came Îśvaratîrtha and Narasimhatîrtha one after the other. The latter was succeeded by Vidyâtîrtha known also as Vidyâśankara, learned in all the śâstras and expert in Tantra and Mantra.

39. Meanwhile the younger of the two sons of a poor learned Brâhman in Varâṅgal had no taste for worldly pleasures and proceeding on a tour of pilgrimage through many sacred places of India to Śringeri embraced asceticism under Vidyâśankara. He was given the name of Bhâratîkrishṇatîrtha and succeeded his guru on the latter's demise. A few years afterwards his elder brother became very anxious to know his whereabouts and going in search of him from place to place came at last to Śringeri and saw him living the life of a Sannyâsi. Vidyâśankara admired his learning and having initiated him in the Sannyâsa order named him as Vidyâranya. Vidyâranya showed his works, especially his Vêdabhâshya to Vidyâśankara who commended it and advised him to obtain the opinion of distinguished Pandits in different places in India. Accordingly taking the Bhâshya with him he went to Benares and other places and got their approval of the work. That Vidyâranya met a Brahmarâkshasa near the Vindhya hills and that following the instructions given him by Vyâsa in Benares he returned to Hampe and caused the Brâhman to obtain release from Râkshasa nature, is a story in the work apparently to magnify Vidyâranya's intellectual and spiritual works. There seems to be nothing incredible in a second story narrated of him in the work. He was a little dull and following the advice of a woman who prevented him from committing suicide for the sake of his dullness he continued to worship the goddess of learning and became a very learned man.

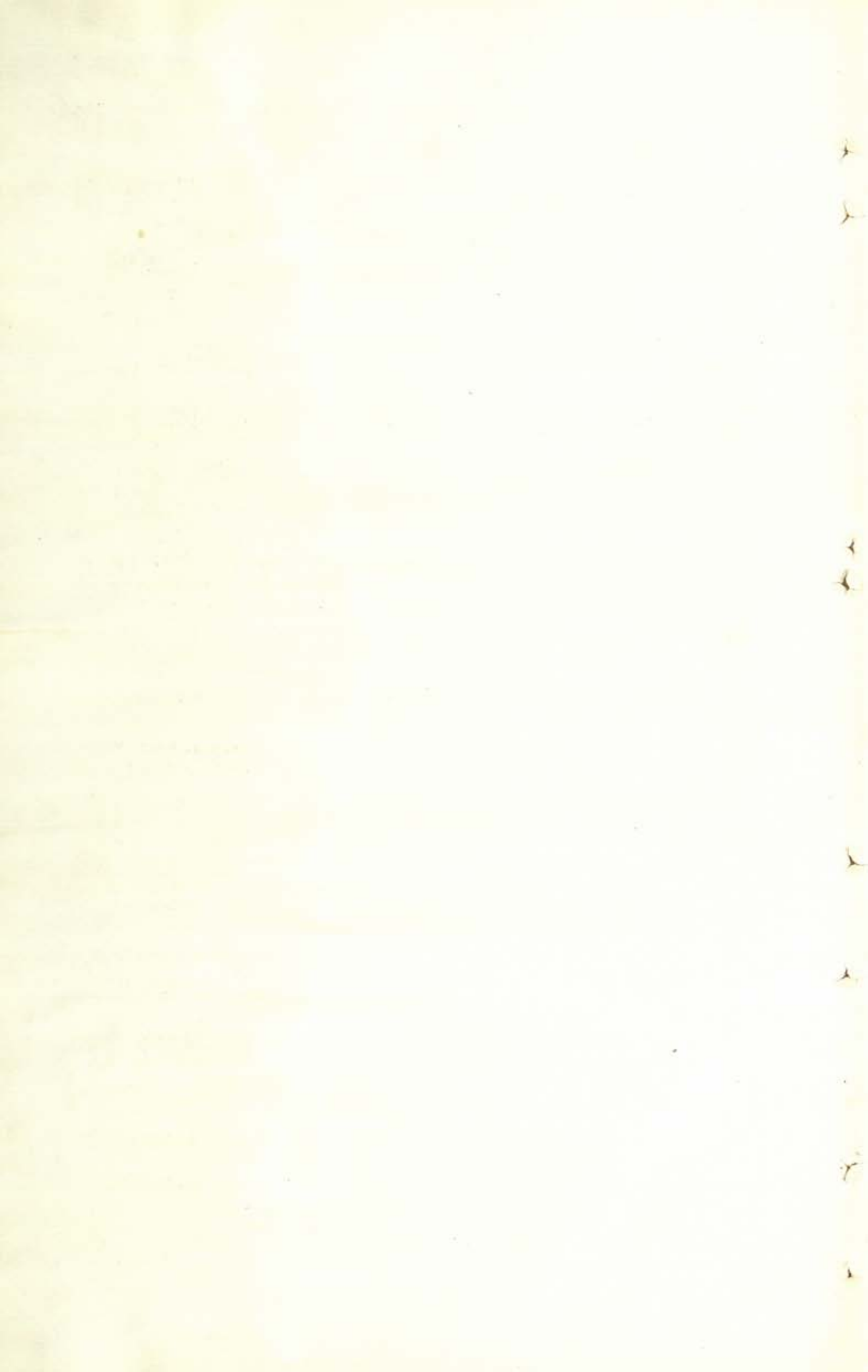
40. At this time Sangama, a descendant of the Yadu family was the king of Hampe and its neighbouring land. He had five sons named Harihara, Kampa, Bukka, Mâra, and Muddapa. Harihara and Bukka were employed by Virarudra, king of Varâṅgal as his financial officers. When Virarudra and his successor Râmanâtha were successively dethroned and driven out by the Sultan of Delhi, both Harihara and Bukka were captured and imprisoned in the castle of the Cavalry commander of the Sultan. Though they effected their escape, they were recaptured and placed before the Sultan. Pleased with their valour, he released them and permitted them to rule over the Dekhan. After crossing the Kṛishṇâ, they had however to encounter Ballâla in battle and having been defeated by him, they fled for safety. Having again gathered their scattered force, they succeeded in reaching Hampe. After seeing Vidyâranya there and receiving his blessings, they led their army against Ballâla and having conquered him in battle, established their sovereignty over the Dekhan.

41. Meanwhile Mâdhava and Sâyaṇa, ministers of Harihara, paid a visit to Vidyâranya and requested him to bless them with progeny. Vidyâranya told them that none of them would have an offspring and that if they would publish in their own name the Vedabhâshya and other works written by him, they would have the benefit









they aspired for from a son of their own. This they did and that is how a number of works written by Vidyâranya, are even now known as Mâdhaviya and Sâyanîya (Mâdhava's and Sâyana's).

42. Following the advice of Vidyâranya, Harihara and Bukka strengthened their army and routed out Hoysala Ballâla in battle and built a new city under the name Vijayanagara. The date on which the foundation of the city was laid is stated in a verse as follows :—

“When there have elapsed the years measured by 1258 (Nâga-ishu-arka) in the Saka era, in the year Dhâtri, in the month of Vaisâkha, in the bright fortnight, on Sunday the 7th lunar day with the constellation Bharani, Vidyâranya laid the foundation of the city of Vijayanagara”.

There is however some error in the date given here. The week day does not agree with the Tithi, nor does the Nakshatra.

The city is said to measure two Yojanas both in breadth and length.

43. On the occasion of crowning Harihara in the new Capital Vidyâranya caused the king to make a number of land and money grants to learned men. To replenish the treasury of the Kingdom Vidyâranya is said to have caused by the power of his penance an abundant shower of gold from heaven. Harihara's son who appeared to be dumb gained his power of speech through Vidyâranya's charms. Having gone to Kâsî for a second time Vidyâranya is said to have established two Math's. At his suggestion Harihara made rich land grants to Sringeri Math and sent the information to Sringeri through Mârappa. Vidyâranya is also said to have cured Bukka of a deadly disease from which he was suffering. It is on this occasion that Vidyâsankara temple was constructed at Sringeri. A letter was sent to Vidyâranya in Kâsî requesting him to return to Sringeri. Meanwhile Bhâratîkrishnatîrtha died and Vidyâranya succeeded him. At the same time Bukka also died at Vijayanagar and Vidyâranya arrived here and crowned Harihara II, son of Bukka.

44. In addition to the rich land-endowments given to the Sringeri Math, Vidyâranya is said to have secured for the Math a number of Birudas (honours and titles) from the emperor of Vijayanagar. The list of Birudas is as follows :—

- |   |   |
|---|---|
| 1. An umbrella named Mahichakra.                                  | 14. Two white conch shells.   |
| 2. Śankha, big conch shell.                                       | 15. A pair of day-torches.  |
| 3. Chakra, a discus.  | 16. Makara-tôrana. An arch shaped like Makara, a sea monster, signifying the honour due to the preceptor of an emperor. |
| 4. Two Châmaras, Chowrie fans.                                    | 17. Jagajjampi, a big umbrella.   |
| 5. Kartari, a staff with its top shaped like scissors.            | 18. A pair of Meghâjambaras, two umbrellas so called.   |
| 6. A pair of Sûryapânas (?)                                       | 19. Patâka, a flag.   |
| 7. A pair of white umbrellas.                                     | 20. Ândolikâ, a Palanquin.  |
| 8. A Dundubhi, a drum.  | 21. Simhâsana. A seat so called.  |
| 9. A Jayaghaṇṭâ, Victory bell.                                    | 22. Pâduka, two wooden slippers in-laid with gems.  |
| 10. Two drums called the sun and the moon.                        |   |
| 11. Chakra, a drum so-called.                                     |   |
| 12. A Damaruga, a small drum.                                     |   |
| 13. A pair of Meghâmbara, two pieces of cloth as blue as a cloud. |   |

45. After receiving these honours Vidyâranya returned to Sringeri accompanied by Harihara II. A temple to Bhâratîkrishnatîrtha was built and two Agrahâras called Srîngapura and Vidyâranyapura respectively were also constructed and given to learned Brâhmans together with Vrittis or agricultural lands for living.

46. Vidyâranya was succeeded by Chandrasêkhara-bhârati who was followed by Nrisimhabhârati. Then came Purushôttamabhârati who was greatly honoured



by Bukka II of Vijayanagar (1405-1406) and who built temples to Chandrasêkhara and Nṛsimhabhâratis.

47. Purushôttamabharati's disciple was Śankarabhârati. They were both honoured by Râmadevarâya of Vijayanagar (1406-1416). Śankarabhârati's disciples were Chandrasêkharabhârati and Nṛsimhabhârati, both of whom appeared as if they were the sons of Śiva himself.

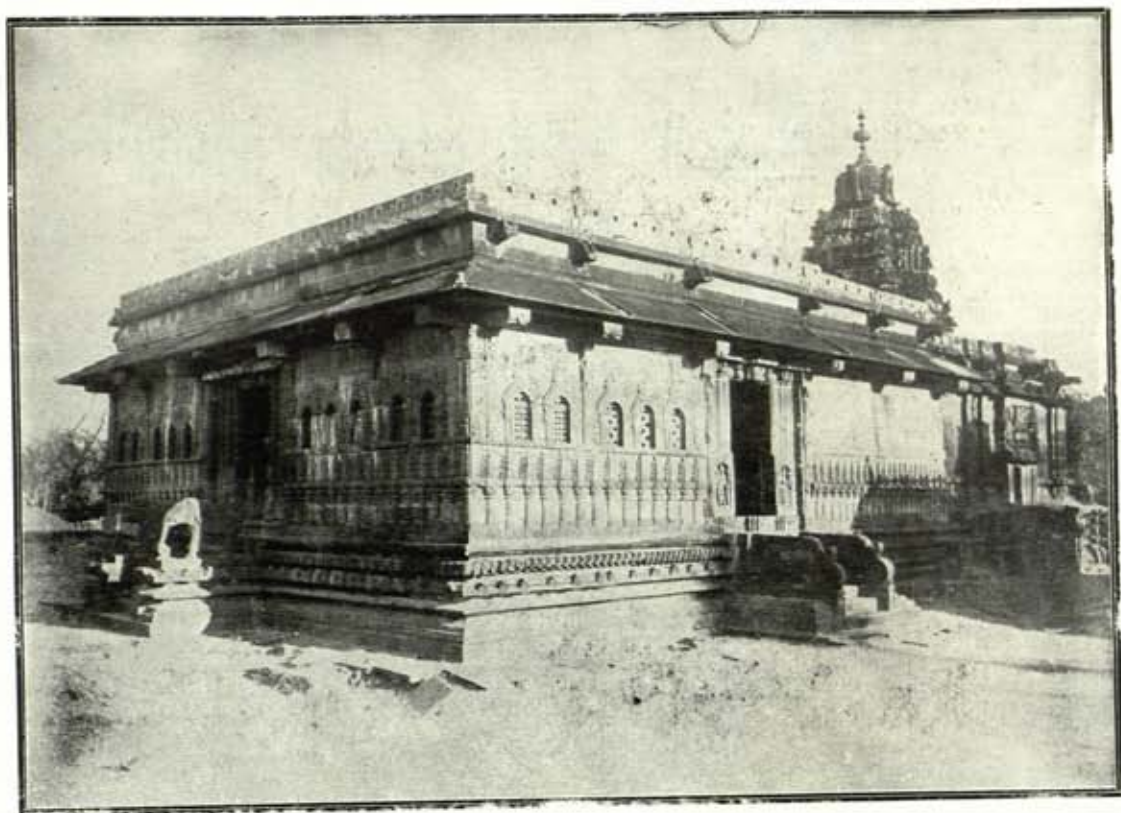
48. The text here is not clear as to whether these two persons successively followed Śankarabhârati on the pontifical seat at Sringeri and whether Râmachandrabhârati succeeded Nṛsimhabhârati or Śankarabhârati. Râmachandrabhârati was succeeded by Nṛsimhabhârati. Both Râmachandra and Nṛsimha were greatly honoured by Praudhadêvarâya (1414-1446) and Virûpâksha (1467-1478). Then came Dviguṇa Nṛsimhabhârati who was greatly respected by Mallikârjuna (1446-1467) and also Râmadêva. He was followed by Abhinava Nṛsimhabhârati who was greatly revered by Virûpâksha (1467-1478). Venkaṭappa Nâyak of Ikkeri (1582-1629) presented him with his own green flag as a badge of honour. His commentary on the Śivagîta is a learned work. He was an expert in Tantras and Mantras. He selected a boy of foreign country as his disciple under the name Sachchidânandabhârati.

49. At the invitation of Venkaṭappanâyak of Ikkeri, both Abhinava Nṛsimhabhârati and Sachchidânandabhârati went to Ikkeri. Sachchidânandabhârati made discourses in Tarka, Mîmâṃsa, and Vedânta in the Court of Venkaṭa, and was admired for his learning by the Court Pandits. Spending a few days in Ikkeri and Sâgara, the Guru with his disciple returned to Sringeri. After the demise of Abhinavanṛsimhabhârati, Sachchidânandabhârati succeeded him. At the request of Venkaṭappa Nâyak, the Guru proceeded to Ikkeri and Kolûru where he worshipped Goddess Mûkâmbâ.

50. Venkaṭappa was succeeded by Virabhadranâyak (1629-45). The chief of Kalaśa by name Bhairava who was waiting for an opportunity to recover his territory seized by Venkaṭappa now invaded the territory of the Keladi State and took possession of some part of Keladi territory measuring six yojanas (24 miles), Sringeri being situated within it. Bhairava sent some of his officers to fetch Sachchidânandabhârati to Kalaśa, his capital. Without fearing him the guru went to Kalaśa and was lodged in a tent on the bank of the Tunga. After going through his usual daily religious duties the guru went to see Bhairava in his palace and having praised the good qualities of Virabhadranâyak, his enemy and having blessed Bhairava, boldly sat before the greedy chief. Intent on taking away the wealth of the Sringeri Maṭh, Bhairava marshalled his brave warriors with drawn swords before the Guru. Sachchidânandabhârati showed no signs of fear and began to discourse on spiritual subjects in a grave and dignified tone. Thinking that the ascetic was no timid man to surrender the wealth of the Maṭh to him, Bhairava presented the Guru with silk cloths and sent him back to Sringeri. No sooner had the Guru reached Sringeri than came Bhairava to Sringeri with his army. Having been frightened at the sudden arrival of the plunderer at Sringeri, most of the inhabitants left Sringeri for a neighbouring village for safety. Having won over the treasurer of the Maṭh, Bhairava carried away the money of the Maṭh. Having made a ditch round Sringeri as a protective measure against his enemy, Bhairava went before the Guru and fearing his spiritual powers returned to Karakala without making any attempt to pacify him. The army of Virabhadra followed the chief and surrounding Karakala interrupted the movements of Bhairava.

51. With a view to see Sachchidânandabhârati, Virabhadra came to Tirthahalli where he came to learn that having won over his own army, Bhairava was marching against him. Coming to know that Bhairava was again marching against Sringeri,





NORTH-WEST VIEW OF AGHORESVARA TEMPLE, IKKERI.



SOUTH VIEW OF NANDI MANTAPA, IKKERI.





Sachchidānandabhārati was about to leave the town for engaging himself in making penance elsewhere. Meanwhile Virabhadra sent a Pandit to tell the Guru that he was prepared to put down Bhairava and that there was no necessity for the Guru to leave the Maṭh. Accordingly the Guru sent blessings to Virabhadra and performed penance in the Maṭh for the king's victory. In the battle which ensued between them, Bhairava sustained a defeat and surrendered himself to Virabhadra who, pleased with his submission, allowed him to go back to his capital and keep peace. Hearing this the Guru was immensely pleased and narrated the stories of Bhārata and Rāmāyaṇa to Virabhadra. It is at this time that the Guru composed a Kāvya called Rāmachandramahodaya. But the Guru's peace was short-lived, for a few days after, Bhairava plundered the Maṭh for a second time and made the Guru "as emaciated as the crescent moon after the loss of his wealth". The Guru left the empty Maṭh and lived somewhere outside Sringeri. Hearing of this, Virabhadra stationed some of his army on a mound near Sringeri to guard the town and persuaded the Guru to return to the Maṭh. Sringeri now became partly a military station and partly a sacred place of gods and saints. Having seen the gods and saints of the Maṭh and received the blessings of the Guru, Virabhadra returned to Ikkeri.

52. Enraged at this, Bhairava sent his army for a third time and besieged the town. The Commander of Virabhadra's army was a man of low character and having been bribed by Bhairava began to retreat before Bhairava's army. The inhabitants of Sringeri were very much frightened and appealed to the Guru for help. The author of the Guruvamśa-mahā-kāvya seriously narrates the story that the Guru saw in his dream that at his fervent prayer the Gods and Goddesses of the Maṭh attacked Bhairava's army and put it to flight and that as the Guru dreamt there was no army besieging the town the next day. The Guru is said to have composed in memory of the victory his three minor works called Guru-śataka, Minākshī-śataka and Kovidāśhṭaka and lived in peace for the rest of his time.

53. In Keḷadi, Virabhadra was succeeded by Śivappa Nāyak (1645-1660). He seemed to be indifferent towards the Sringeri Maṭh. Urged by his followers Sachchidānandabhārati proceeded though uninvited to Bidure, the capital of Śivappa, who however, received the Guru with due honours and sent him back to Sringeri highly pleased. The Guru built a temple in Sringeri and set up the Goddess Bhavyāmbikā. As one Narasimha-yōgi, the successor of Rāmachandramuni did not behave well towards the Sringeri Maṭh, he was driven out of Bidure and ordered to reside in a maṭh at Sangama. The lands and other properties of the Maṭh were handed over to Sringeri by Śivappa Nāyaka. After the demise of Sachchidānandabhārati, Nrisimhabhārati ascended the pontifical seat at Sringeri and at the invitation of Chennammāji (1671-1677) the widow of Śivappa Nāyak went to Bidure. Having stayed there a few days, he returned to Sringeri. During the great famine in the year Akshaya A.D. 1686, Nrisimhabhārati was so liberal as to feed daily more than a thousand people come to the Maṭh for relief. His successor was Sachchidānandabhārati and he was duly anointed as the Guru on the third lunar day of the dark half of Phālguna of the cyclic year, Pārthiva in Śaka 1627 corresponding to A.D. 1705 and was greatly honoured by Basava, Chennammāji's successor at Bidure (1697-1714). At the invitation of the Nāyak he also proceeded to Bidure and returned to Sringeri with honours. Sometime after this, the Guru proceeded on a pilgrimage to Subrahmanya where his procession with all honours is said to have been carried out in spite of the powerful opposition made by the followers of Madhvāchārya. The Guru bathed in the Kumāradhārā and worshipped Subrahmanya in the cyclic year Ānanda (A.D. 1734). From Subrahmanya he proceeded to Vêlāpura at the request of the Nāyak of that place and his



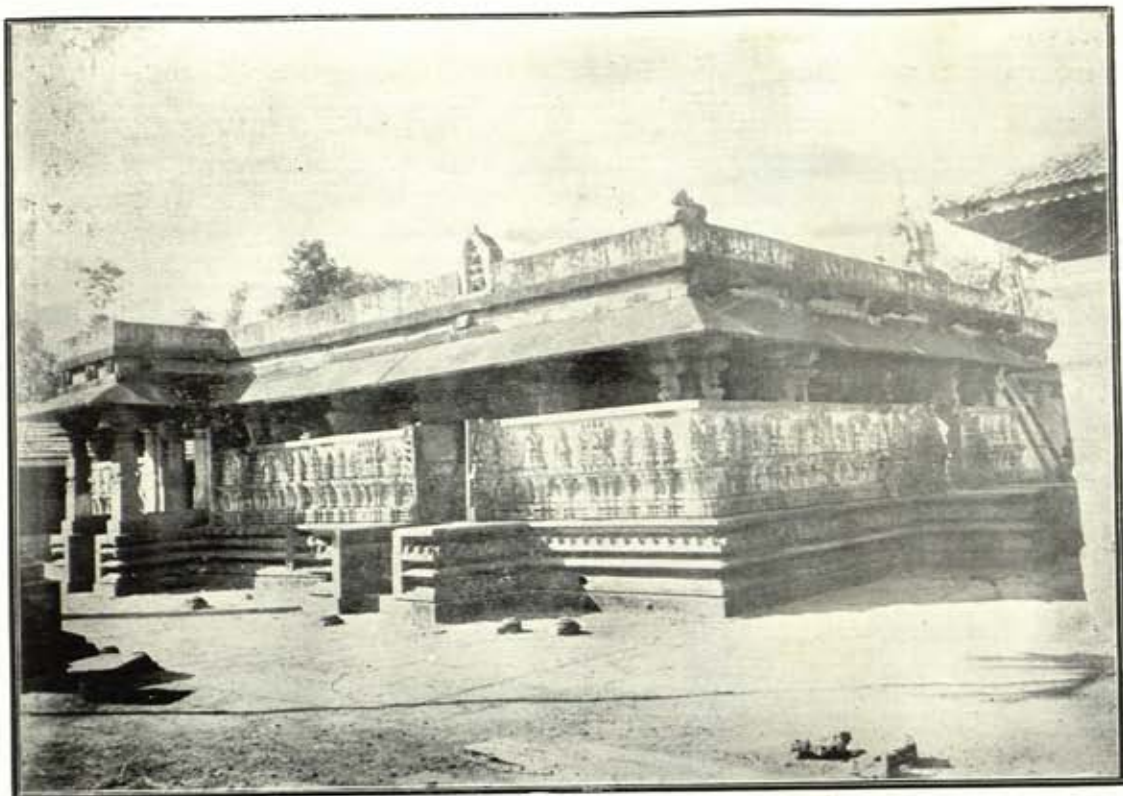
ministers. Then he went to Uppinangadi and Inavallipura (?) and from that place he passed through Koṭīśvara and Honnāvār to Gôkarna where the Guru took necessary measures to guard the wealth of his Maṭh against a pirate chief, who failing in his attempt to steal the valuables of the Maṭh, directed his attention to the wealthy inhabitants in Gôkarna and Uḍupi and carried away both their wealth and women.

54. From Gôkarna the Guru went through Manôjna-nârâyanapura to Sringeri. On his way to Sringeri he proceeded to Benkipur at the request of Hanuma, a Pâlyagâr chief at the place. From Benkipur he passed to Tarikere, the stronghold of another Pâlyagâr chief called Paṭṭâbhirâma who presented the Guru with an elephant to carry the victory drum in addition to large sums of money. After reaching Sringeri and spending some time there Sachchidânandabhârati proceeded again to Gôkarna on the occasion of a solar eclipse. From Gôkarna he went to Bilige at the request of the Pâlyagâr Chief of that place. From Bilige he went to Banavasi and received from Sadâśiva, the chief of Banavasi, large sums of money as presentation to the Maṭh. From Banavasi he returned to Keladi at the request of Virabhadra, the successor of Basava and paid visits to Sâgara, and Ikkêri. From Ikkêri he returned to Sringeri halting for a few days at Tirthahalli on his way back. Again at the request of Sômaśekharanâyak (1714-1739) Sachchidânandabhârati went to Bidure and was given a hearty reception by the Nâyak accompanied by his ministers and army. Having spent a few days there, he returned to Sringeri."

55. Such is the brief biographical sketch of the successive Gurus of Sringeri given by Lakshmaṇaśâstri in his Guruvamśaparamparâ. It is to be noted how the life of the Gurus of the Sringeri Maṭh had taken quite a different turn with Bhârati Krishna Tirtha under the influence of Vidyâranya. From Surêśvarâchârya onwards down to Vidyâsankara, the chief avocation of the Gurus was learning, spread of learning and penance. They had no Jahagirs or land-endowments to manage, no rituals to observe except self-realisation and no tours to make with elephants, camels, palanquins, flags and other paraphernalia of titles, honours. With the arrival of Vidyâranya at Sringeri everything changed. With the money and materials secured by Vidyâranya for the Maṭh, Bhârati Krishnatirtha caused the temples of Śâradâ and Vidyâsankara to be constructed. Besides the daily worship of the Gods, Goddesses, and saints, special worship on the occasions of Navarâtra in September and October, Sivarâtre in February and other religious festivals on other occasions began to be performed and such performances required the expenditure of large sums of money. With a view to meet the expenditure of money necessary for worship and for feeding crowds of Brâhmins gathered from all quarters on the festive occasions, Vidyâranya succeeded in getting from the Emperors of Vijayangar for the maṭh rich land-endowments. With a view to impress the people with the importance of the Maṭh, he succeeded in getting also from the emperors of Vijayanagar various kinds of honours unknown to any Maṭh till then.

56. Thus instead of remaining a calm centre of study, contemplation, and penance as it was before, the Maṭh became a small state with officers to collect its revenue and spend it, with priests to carry on the daily and special worship and with a huge body of servants to take care of the honours of the Maṭh. The Gurus from Vidyâranya onwards seem to have been termed Râja-hamsas or royal saints consistent with the stately rank of the Maṭh. The other Maṭhs established by the followers of Râmanujâchârya and Madhvâchârya followed suit and vied with each other in securing from different kings extensive land-endowments and various forms of titles and honours for their respective Maṭhs. Thus beginning as centres of religious and philosophical culture Maṭhs have become institutes of organised temple worship and of feeding crowds of pilgrims thronging them.





NORTH-WEST VIEW OF RAMESVARA TEMPLE, KELADI.



GANDABHERUNDA CEILING IN VIRABHADRA TEMPLE, KELADI.





## PART III—EPIGRAPHY.

57. The total number of records collected during the year is 113. Of these, 11 are copper-plate grants, 3 sannads and the rest stone inscriptions. These records relate to Vaydumbas, Cholas, Châlukyas, Kalachuryas, Yâdavas, Hoysalas, Vijayanagar kings, Keladi chiefs, Gersoppa chiefs, Mysore kings and others. A dynastic and chronological list is appended at the end of the report.

The inscriptions discovered in and around Gersoppa reveal the names of some new families of kings related to each other by ties of marriage and ruling over parts of Shimoga and Canara in the 15th century A. D. They are Honna, King of Gersoppa, Mangarasa of Nagirapura, Basavadêvarasa of Banavasi and others.

A noteworthy feature of some of the inscriptions collected during the year is the power exercised by the Mahajanas in villages in granting lands for religious and charitable purposes with or without reference to the ruling sovereign. (*vide* No. 4, 7, 19, 113).

Attention is also drawn to the custom of setting up a stone to afford shelter to refugees seeking protection against enemies advancing to slay them. (*vide* No. 33).



## 58. NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

## 1.

## CHITALDRUG DISTRICT.

## DAVANGERE TALUK.

On a vîragal set up in Kallêśvara temple in the village Bêtûr in the Hobli of Dâvan-gere.

Kannaḍa language and characters.

1. svasti śrî. . . Śrîmukha-samvatsarada Mârگاśira
2. suda . . . Śukravâradandu Kundagôḷa
3. Kaligaḍu . . . . . Naḍigara
4. Nârayanâya . . . maḍidam

*Note.*

This records the death of one Kaligaḍu Nâḍigara Nârayanâyaka of the village Kundagol, probably in some battle, on Friday in the bright half of Mârگاśira in the year Śrîmukha.

## 2.

On a stone lying buried in a mound of earth called Jagannâthakaṭṭe near the village Lôkikere in the Hobali of Hadaḍi.

Size 6' × 2'.

Kannaḍa language and characters.

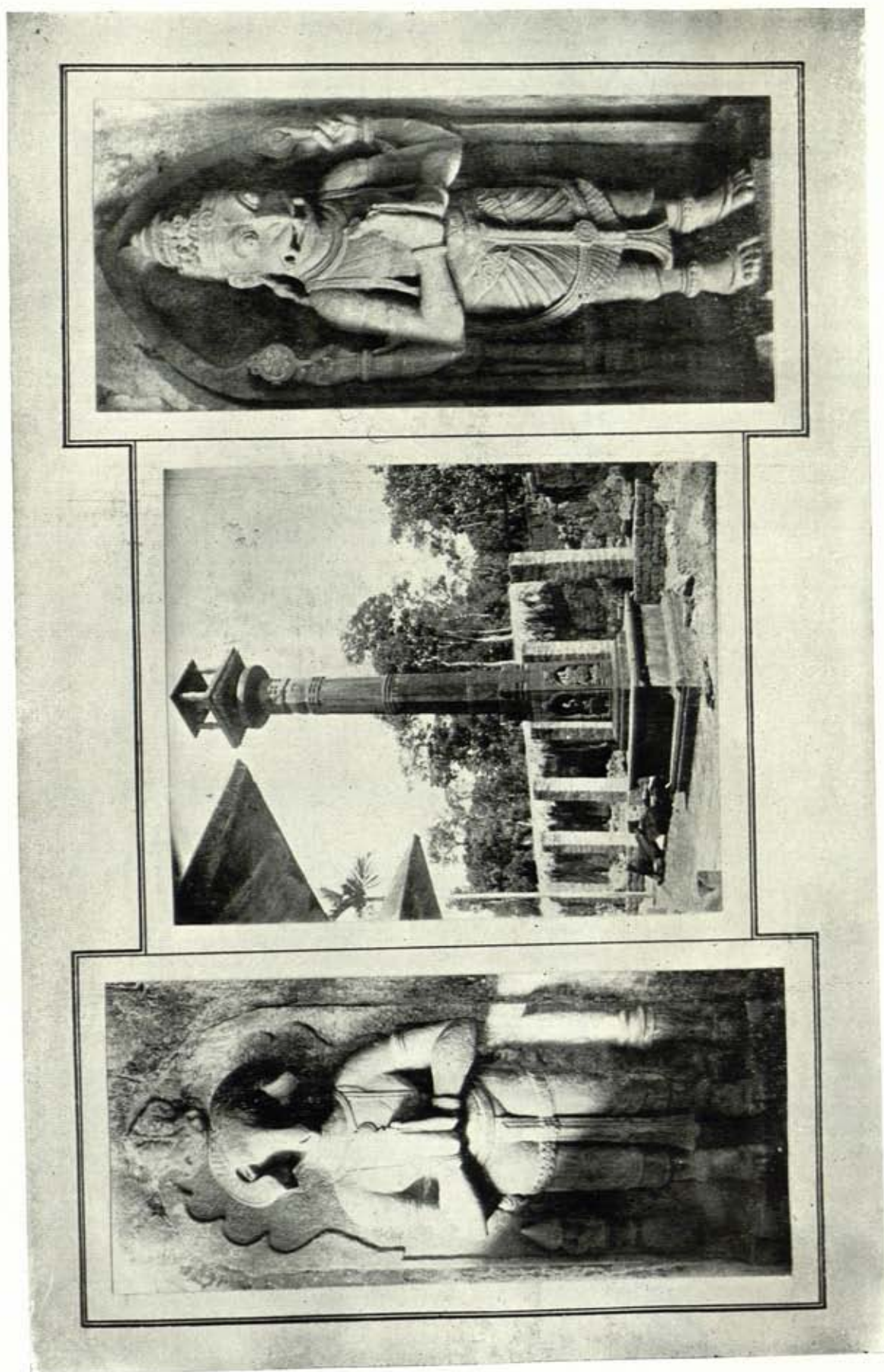
1. . . .
2. . . .
3. . . . . Pramâdi
4. . samvatsara . . . . .
5. . . . .
6. mahârâjâdhirâja Śrî Hoysaḷa Sômêśvara
7. . . . . Kankappajîya
8. . . . mattar â . . .
9. . . . . pratishṭhe . . .
10. . . . .
11. sâsira kavileya
12. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhir-varsha-sahasrâṇi viśṭhâyâm
13. jâyatê krimih! sâmanyô'yam dharma-sêtur nrupânâm kâlê kâlê pâlanî-
14. yô bhavadbhîh sarvân êtân bhâvinah pâthivêndrân bhûyô bhûyô yâchatê Râmabhadrah.

*Note.*

Several lines in this inscription are either partially or completely effaced. It seems to record the consecration of some god in a temple under the management of a priest named Kankappajîya during the reign of the Hoysaḷa king Sômêśvara in the year Pramâdi and the grant of some land for the temple. The usual imprecatory verses are found at the end of the grant.



VIRABHADRA TEMPLE, KELADI.



NARASIMHA FIGURE.

LAMP PILLAR.

DAKSHA FIGURE.





On a pillar in the navaranga of Kôdi Kallêśvara temple in the same village Lôkikere.

Modern Kannaḍa language and characters.

1. yî dêvastâna sitilavâgi idan-
2. tadanu
3. Yîśvara sam . kârtika śuda
4. . . . Timmappanahali Ranga
5. . . . Channabasava
6. . . staru mâḍida sêve

*Note.*

Some letters in this inscription are illegible. The inscription seems to record the renovation of the temple (in which the pillar containing the inscription stands) from a state of decay by the villagers Timmapanahalli Rangapa, Channabasava and others.



## HASSAN DISTRICT.

## ARSIKERE TALUK.

On a stone set up in front of Maḷeya Mallêśvara temple in the town of Arasikere in the Hobali of Arasikere.

Size 3'—6" × 2'—3".

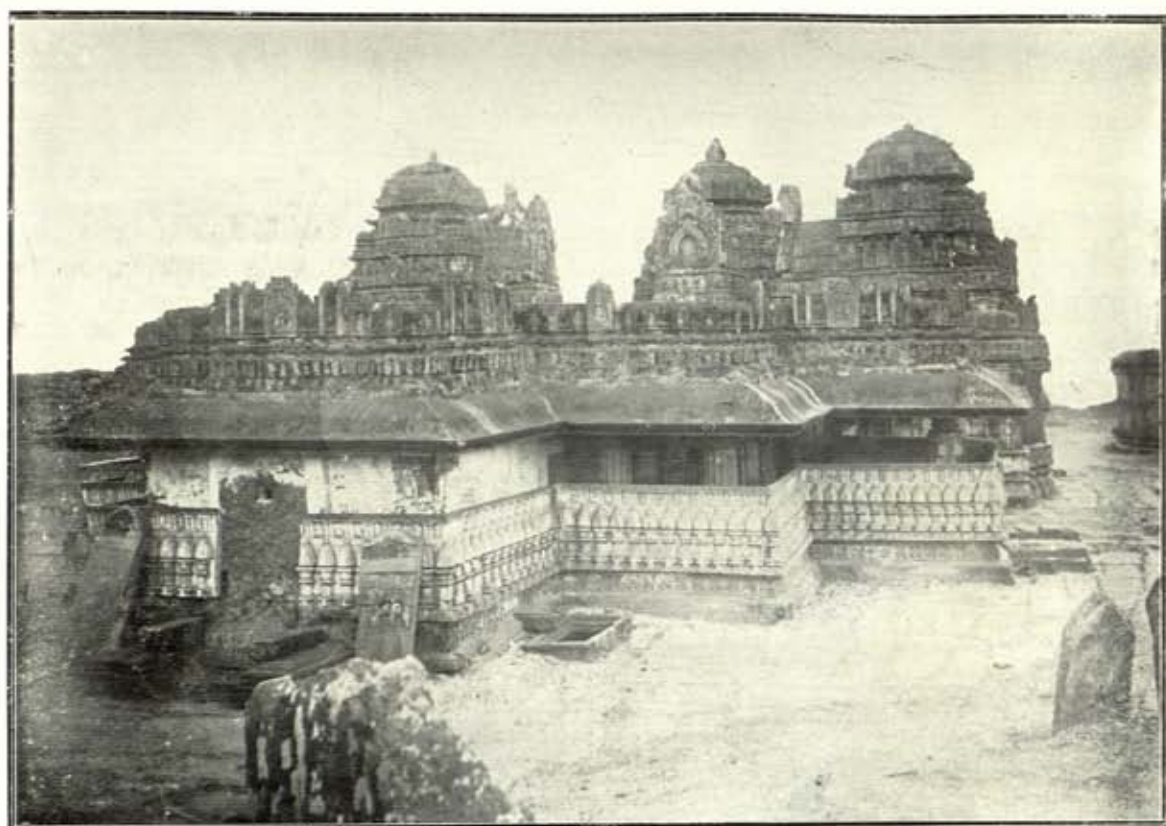
Kannaḍa characters and language.

1. śrī Mahâ-dêva śaraṇu namas tunga-śiraś-chumbi-Chandra-châmara-châravê trai-
2. lôkya-nagarârambha-mûlastambhâya Sambhavê svasti śrī jayâbhyudaya Śâlivâhana śaka varusha
3. 1291 neya Kîlaka-samvatsarada Chayitra su 1 . . . .dandu śrīman-mahâ-maṇḍalêśvara
4. ari-râya-vibhâḍa bhâshege-tappuva-râyara-gaṇḍa śrī Vira-Bukkaṇṇa-vaḍeyaru prithvî-râ-
5. jyam gayivali śrīman-mahâ-pradhânam Basaveya-damṇâyakara nirûpa-dim Sâupeya
6. Viṭhangaḷa maga nâyaka Âcharsara adhikâradaḷu mâḍida dharma svasti samasta-prasasti-sahi-
7. ta śrīmatu sarvanamasyada piriya-paṭṭada mahâgrahâram Udubhava sarvajna Viravijaya Ballâ
8. ḷapuravâda Arasiyakereya śrīmad asêsha-mahâjanaṅgaḷu sâyirolkalu mâ-
9. ḍida dharma Vûraḍiya Mallikârjuna-dêvarige hostâgi dēvâlyava mâḍida sammandha â-dê-
10. vara amṛita-paḍige Agulîya bayalalu â dēvara gade kamba 40 â dēvara kai Vûr-a-
11. ḍiyottinali kai 1 sanjemathada hindana kai 1 antu â dēvara amṛitapa-
12. . . . .ḍige mânyavâgi naḍasi bahevu śrīkâriya
13. dēvâlyava mâḍuva kalukuṭigarige . . . . . mâḍuvudake sahâyavâgi
14. . . . gi . . . sammandha â Mallikârjuna-dēvara śrīkâriya
15. . . . jayanu â-Chandrârka mâḍuvantâgi â śrīmad asêsha-mahâjanangaḷu mâḍida
16. dharmma â dēvarige hûḍôṇṭa Sômêśvararotinali Vira mâḍi-konḍiha hûḍôṇṭa â Viraya
17. . . . hinde vondu . . . . hûḍôṇṭa â dēvarige saluvudu . dharmavan a-
18. ḷidavaru Kâśiyali . . konda pâpadalu hôharu mangaḷa mahâ śrī
19. bokkasada sēnabôva Jannayyana Narasimhvadēvana baraha

## Note.

This records the gift of 40 kambas of wet land in the village Agulî and 2 plots of wet land near the same village as mânya for the service of food offering in the temple of god Mallikârjuna newly constructed by the mahâjanas of the agrahâra village Udbhava-sarvajna-Viravijaya Ballâlapura *alias* Arasiyakere in the reign of Vijayanagar king Bukkaṇṇa Voḍeyar (with titles), and under the orders of mahâpradhâna Basaveya damṇâyaka, while Nâyaka Âcharasa son of Sâupeya Viṭhangaḷ was governing the land. A flower garden near the temple of Sômêśvara in the village and cultivated by the gardener Vira is also stated to have been presented by the mahâjanas for the





NORTH-EAST VIEW OF KEDARESVARA TEMPLE. BELGAMI.



SUKHANASI DOORWAY OF TRIPURANTAKESVARA TEMPLE, BELGAMI.





service of God (Mallikâdjuna) and some land is also said to have been granted to the masons (kalukutiga) who worked at the temple. The date is given as 1st lunar day of the bright half of Chaitra of the year Kilaka, Śaka 1291 (A.D. 1369). It is however not verifiable. The inscription is stated to have been written by Narasimhadêva, son of Jannayya, accountant in treasury (bokkasada sênabôva). The usual imprecation is found in the record.

## 5.

On the foot of a pillar in the same temple.

Kannaḍa characters and language.

1. Payimgaḷa-sam
2. . . . . Āsāḍa . . . .
3. . . śrī-Rāmaya .
4. . . gaḷu . . biṭṭa
5. . . . nandā . . .
6. dharma

*Note.*

Many letters in the inscription are effaced. It seems to record the provision made for the service of keeping a light in the above temple by śrī Rāmaya in the month of Āshāḍha in the year Paingala. The date is not verifiable.

## 6.

On a boulder of rock to the south of the same temple.

Kannaḍa language and characters.

1. Khara-samvatsaradalu
2. Mallaya Dêvayya
3. śrī Mallikâdjuna-dê-
4. vara sêvege yettisida
5. kallu-kelasada maṇṭa-
6. pa . . . . .

*Note.*

This records the construction of a maṇṭapa for the service of God Mallikâdjuna by Mallayya in the year Khara. The date is not verifiable.

## 7.

On a stone lying on the bank of a canal near the road to Kâtavâḍi at the foot of a hill to the west of the same temple.

Size 3'—6" × 2'—0".

Kannaḍa language and characters.

1. svasti śrīmatu Vikṛiti-samvatsa-
2. rada šu su 13 Šu śrīmatu
3. mahâpradhânam Basava Danna-
4. yakara nirûpadim Tamma-
5. yyanum Mallayyanum mahâ-
6. janagaḷum samasta-nakharamga-
7. lu śrī Mallikâdjuna-dêvarige
8. biṭṭa gadde salage 5 aydu.



## Note.

This records the grant of a field of wet land of sowing capacity of 5 salages for the service of God Mallikârkjuna by Tammaiya and Mallayya and the mahâjanas and nakharas (citizens) under the orders of the illustrious mahâpradhâna Basavadaṇṇâyaka on Friday 13th lunar day of the bright half of Śrâvaṇa of the year Vikṛiti (date not verifiable).

## 8.

On a stone lying on a side of a field at the foot of Maḷeya Mallêśvara hill near the same town Arasikere.

6'—6" × 3'—6".

Kannaḍa language and characters.

- 1—35 . . . . .
36. . . . Hoysalâyadoḷa . . . . .
37. . . . avarôḷ madhyamanâgi . . . . .
38. lôkôttamam tânenalu . . . . .
39. . . . .
40. Vîra-Ballâḷa-dêvarasaru . . . . .
41. . . . Huligereya nelevîdinoḷu . . . . .
42. . . . .
43. . . . .
44. . . . lôkadoḷu | śvasti samasta-gu . . . . .
45. . . . praje-mechche-gaṇḍarum . . . . .
46. . . . Râjâdhyakshada . . . . .
47. . . . rige vaḍḍavâra uttarâyana-sankramâṇa . . . . .
48. . . . .
49. . . . . dhârâ-pûrvvakam mâḍi koṭṭaru . . . . .
50. int i dharmmavam pratipâlisidavaru Gange Vâraṇâsi Kurukshêtradoḷ . . . . .
51. dharmavam keḍisidavaru . . . . . kavileya konda . . . . .
52. śva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi-varsha-sahasrâṇi viśṭhâyâm jâyate krimih.

## Note.

A number of lines in the inscription are lost. From what remains it appears to record the grant of some land to whom and for what purpose, not known, during the reign of the Hoysala king Viraballâḷa.

## 9.

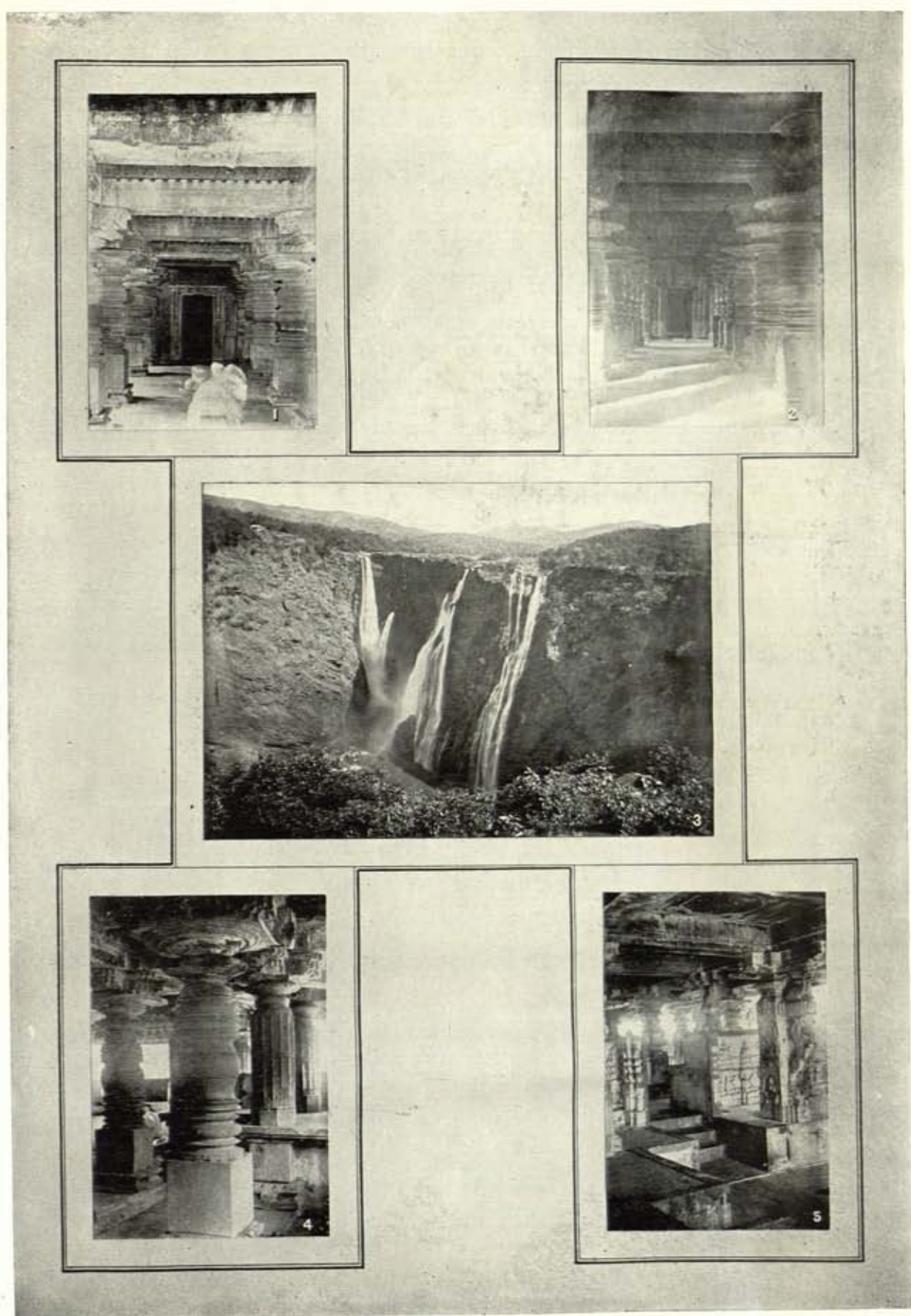
On a stone newly discovered near the site of a ruined temple by the side of the tank Doḍḍakere and set up near the Îśvara temple in the same town Arasikere.

Size 7'—6" × 3'—0".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-Chandra-châmara-châravê | trailôkya-nagarâ-rambha-mûla-
2. stambhâya Sambhavê || śrî-śôdarâmbuja-bhavâd uditôtrir Atri-jâtêndu-
3. putra-Budha-putra-purûravastah Âyuścha tasya Nahushô Nahushâd Ya-yâti-
4. r tasmâd Yadur Yadukulê bahavô babhûvuh | khyâtêshu têshu nṛpatih kathitah kadâchit kaśchid vanê munivarêṇa





MISCELLANEOUS PHOTOGRAPHS.

1. INTERIOR VIEW, MALLIKARJUNA TEMPLE, NADKALASI. 2. INTERIOR VIEW, HARIHARES-  
WARA TEMPLE, HARIHAR. 3. GENERAL VIEW OF GERSOPPA FALLS. 4. INTERIOR VIEW,  
MALLIKARJUNA TEMPLE, NADKALASI. 5. INTERIOR VIEW, VIRABHADRA TEMPLE, KELADI.





5. Salah karālam sârdûlakam prithvi [pratihi] Hoysala ityatô bhût tasyâ-  
bhidâ muni-vachôpi chamûra-lakshma | tatô Dvârâvatî-nâ-
6. thâh Poysalâ dvîpi-lâncchhanâh | jatâs Sasâpurê têshu Vinayâditya-bhû-  
patih || śrîmatu Yaduvamsôdbhava bhûmîndra-
7. nata-kirîta-tata-ghaṭṭita-pâdam Hêmâdriya . . . . dharanîpati Vinayâ-  
dityam || keḷe Gangeyo-
8. | amalateyim keḷe sobagim Girijeyo! ene Siriyodane . . . bhivridhhi  
Keḷeyabbege nâma-
9. mādud int anvartham | Yâdava-vamśa-kk amare mahôdayam Eṇeyanga-  
nripati Vinayâdityamgâdam tana-
10. yam vinayam sôdaramene tanage negalḍa dhîrôdâttam . . . m amala-  
têjagunam Mêrug im-
11. dravajakke chayyâḍambaram em-banti-ral oppam-baḍedâtanire . .  
Eṇeyanganripam | ariyamdera-kanga-
12. nereyam nareyam kṛipañatvamam gaṇāngane . . . nereyam nâḍiyi-  
ḍuvudan ariyadavara hem-
13. gaḷ-aḷal ariyan Eṇeyanganripam | Triṇayanan . . . arâti purusham hara-  
ksham Vanajajana lala-
14. ne Chaturânana-vanditan âdan Abja-nâbha . . . vanu vinimâ . . .  
membinaṇv Eṇ-
15. yamgan âdan eṇeyam guṇa-santatig êm kṛitârthanô || . te tann amala-  
vaśamvade tanna patibratânu-
16. râgam gedegonḍa . . . nolid ashtānga-darpaṇam hridayamâgiral  
Ēchaladêvi tâ-
17. nu mangala-pûrṇa-kumbhamene . . . . Vâiruha-bhavamgê-
18. n akhîla-Chandrang dhîrang Ēchala-dêvi gabhîrang Eṇeyanga-nri-patig  
âdam . . . . mûvar ddêvara saktiye mûva-
19. roḷam tappadenisi negalḍar ttâv indîvara-lôchanegĒchala-dêvige Ballâla-  
Viṣṇuvudiyâdityaru ||
20. . . . .
21. svasti samadhigata-pancha-mahâśabda-mahâ-maṇḍalêsvaram Dvârâvatî-pu-  
ravarâdhîsvaram Tuḷuva-bala-jaladhi-baḍabâ-
22. naḷam . . . . para-maṇḍala-sûrekâra
23. saraṇâgata-vajra-panjara Vâsantikâ-dêvi-labdha-vara-prasâda mṛigama-  
dâmô-
24. da nâmâdi-prasasti-sahitam śrîmanu mahâ-maṇḍalêsvaram Talakâḍu Kongu  
Nangali Gangavâḍi Nalambavâḍi Hala-
25. sige Hânungall Uchchamgi-gonḍa bhujabala Viragangan asahâyaśûra  
Sanivâra-siddhi giridurggamalla chaladanka- Râma
26. nissanka-pratâpa Hoysala-Vîra Ballâla-dêvaru dushta-nigraha-śishta-prati-  
pâḷanam geydu rakshisuttam Dôrasamudra-
27. da neleviḍinolu sukha-sankathâ-vinôdadim râjyam-geyyuttum ire tadiya-  
pâda-padmôpajivigalappa rajyâdhya (ksha)-
28. karaṇaṅgala kirtti yent endode Harihara-dêvan-agrasuta Rêchaṇan  
âtana . . guṇanidhi Mâdhava saduguṇi Nâraṇadê-
29. . . saṇa dâni tân enipar eseva dēvanenippar oppidaru varaguṇi mukhyar  
ûrjita-gôtra-pavitrakar i dharitri-
30. yolu || balidavara vaniteyara nallam satu-kirtti âtage mudadind iyalu  
ballam . . jâtane sulalitam Kêtamalla. .
31. . . mûpa || . . . valliya kattale mambana daḷadaḷita sanjemallegala  
pûvembina beḷadimgalimdene kaṇbaya-
32. la chaluvan ivud Arasiyakereyolu || svasti samasta-guṇa-sampannarum  
âśrita-jana-kalpa-vṛiksharum saraṇâ-
33. gata-vajra-panjararu nuḍidante-gaṇḍarum sakaḷajana-pûjyarum Siva-dha-  
rma-nirmmaḷarum śrî Gôjêsva-
34. ra-dêvara pādârâdhakarum appa Gôjara mahimônṇati yentendode. . . .



35. . . . .  
 36. . . . . svasti śrīmatu. . . . .  
 37. Hoysala Vira-Ballālana besadim Rājyādhyakshada Heggade Rēvaṇṇa  
 Kētamallangaḷuv Arsiyakere-  
 38. ya mahā-janangaḷu samasta-praje-gāvunḍugaḷu . . . . ya nakharangaḷu  
 39. Būvagāvunḍan olaḡāda samasta-Gōjaruv irddu saka varsha 1105 Śōbha-  
 kṛitu-samvatsarada Jyēshṭha su-  
 40. ddha 3 Vaḍḍavāra uttarāyaṇa sankramaṇa Vyatipātādandu ā Gōjēsvara-  
 dēvara aṅga-bhōga-ranga-bhō-  
 41. gakkendu nandādivige khaṇḍa-sphuṭita-jīrṇōddhāra . . . . dēvara  
 āhāra-dānakavāgi Lākulā-  
 42. gama-samaya-samuddharaṇarum Kālāmukha-pratibaddharumappa Aghō-  
 rashaktipaṇḍita-sisya Dharmarāsipāṇḍitara maga  
 43. Amritarāsi-pāṇḍitara kalam karchi dhārā-pūrvvakam māḍi biṭṭa datti  
 Kaṇiganakereya keḷagaṇa gadde salage 4. . .  
 44. ḍiya bedale kam 100 paḍuvalu ālada bedale ka 100 dēvarige naḍavantāgi  
 māḍida dharmma  
 45. sva-dattām para-dattām vā yō harēta vasundharām shashṭi-varsha-saha-  
 srāṇi viśṭhāyām jāyate krimih . . . . .

*Note.*

This records the gift of a plot of wet land measuring 4 salages under Kaṇiganakere tank together with two plots of dry land each measuring 100 kambas made by Heggade Rēvaṇṇa Kētamalla with the *mahājanas*, *gāvunḍas*, and all the Gōja people, under the orders of Hoysala king Vira-ballāla (II) for the service of God Gōjēsvara and for the repairs of the temple. The land was placed under the supervision of Amritarāsi-pāṇḍita, son of Dharmarāsipāṇḍita, who was a disciple of Aghōraśakti-pāṇḍita, who belonged to Kālāmukha sect of Śaivites having Lākulāgama as their sacred book.

An imperfect genealogy of the Hoysala kings from Saḷa is given in the inscription. The grant is dated Thursday (Vaḍḍavāra) the 3rd lunar day of the bright half of Jyēshṭha with Vyatipāta in the Uttarāyaṇa half of the year Śōbhakṛit, Śaka 1105. This corresponds to Thursday 26th May A.D. 1183. The record ends with the usual imprecatory verse svadattām, etc.

10.

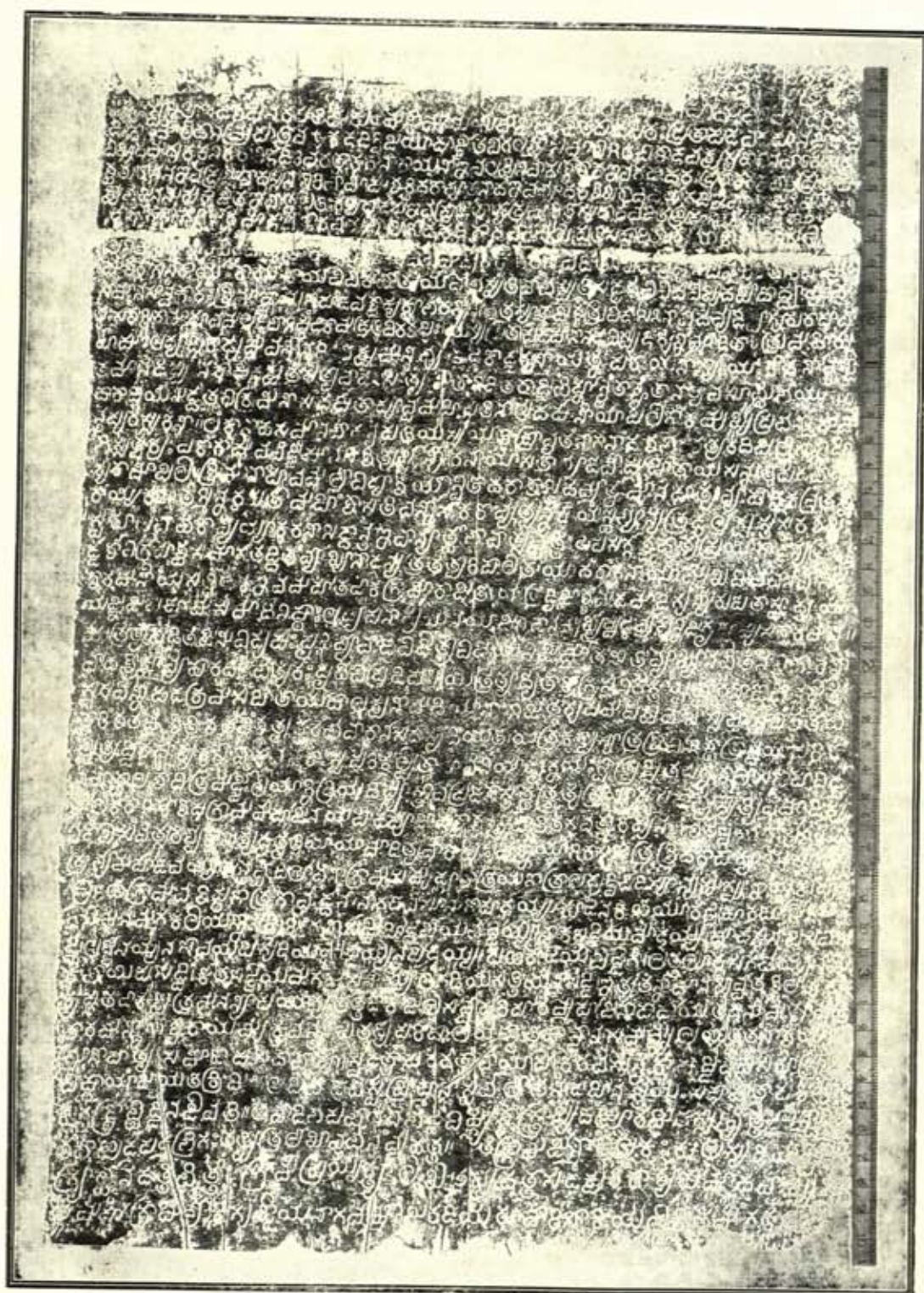
On a stone recently excavated near a temple in ruins, below Doḍḍakere tank near the town of Arasikere.

Size 6'—6" × 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chārave | trailōkya-nagarā-  
rambha-mūla-stambhāya Śambhavê ||
2. svasti śrī satpathōdyacharitam uḍita-satya-sphurad-viśvadhātṛi-  
vistārōdatta-tējam jana-hṛi-
3. daya-vikāsodayam vīra-vidviṭ-nistārā-nūna-dānārdita-tamam amaḷam  
viśvavêdānga lōka- prastutyam tāne-
4. nal Bhānuvinavol esegum Poysalōrbbiśa-vamśam || padedā Poysala-vamśa-  
doḷ sasikalā-nai-
5. rmmalyamam Dēvabhūjada dānōnnatiyaṃ prabhākarana tējō-rāsiyam  
ramya-pūrvva-diśādhiśa-Gajēn-
6. drad ondu madamam tann alkarim tāḷdi puṭṭidan udyad-vinayāmbhōrāśi  
Vinayādityāvanipālakaṃ || ātana
7. tanayam || eraguv arinripargge siḍilavol eraguvan eragisuvan amara-ra-  
maṇiyaran adēn Eṇeyanga-nṛipati





STONE INSCRIPTION OF CHALUKYA KING AHAVAMALLA, AT KADEYANANDIHALLI.  
SHIKARPUR TALUK.





8. guṇa-gaṇad-eṇeyano mādidargge mālparill i-jagadoḷ || lalitāṅgi śīlavati  
Yēchalegam guṇi Yeraganṛipa-
9. tige janiyisidar chalada kalitanada pempina neleyene Ballāḷu-Vishṇuv-  
Udayādityar || avaroḷage Vishṇu-nṛipana
10. vikramam entene || munisind aruṇate kaḍegang inisodave virōdhi-nṛipa-  
saptāṅgam Vishṇu-nṛipālang a-
11. ppuvu nōḍ anupamam avan-aḷavi yitarar aḷaviye jagadoḷ | Budhalōkāśraya-  
nemba Tārکشyarathanemb
12. Abjāyatākshaṃ dalembe Dharādhārakanemba bhōgayutanemb udyad-balā-  
nṛitanemba Dharitrīvaranemba lōkanu-
13. tanemb i permmeiyim nōḍe Viṣṇudharēśam sale Viṣṇuvol sogayipam  
Lakshmīmanōvallabham || ā Viṣṇubhūpa-
14. noḷ Mādēvitvaṃ bettu pettaḷ uttama-Lakmādēvi Narasimhadēvōrvvī-  
varanan anūna-puṇyavati vasuma-
15. tiyoḷ || kadanadoḷ ānt arātigaḷa dantiya dantaman otti kiḷtu tad-biduvane  
poyye poḷdu poṛa-
16. poṇme saraktaka-mauktikamgaḷ ā-padadoḷ avam Jayāṅganenge hārama-  
n oppire mālpanendod ār kkada-
17. nadoḷ āmp idirchchuvadaṭar jjagadoḷ Narasimhadāvanam || kadanadoḷ  
idirchchid ari-nṛipa-madaradaniya ra-
18. danadalli naṭṭa saral vālada modaloḷ uchchaḷisuv ond ad aṭ avanipa-Nāra-  
simhadēvange nijam || ā Nārasim-
19. haṇṛipangam mānini Mādēvi sādhi Yēchalegam lakshmīnīḷayanāgi Ballāḷa-  
nṛipālam puṭṭidaṃ dharādhara-dhai-
20. ryyam || anupama-raṇa-nistārakan anūna-satvānṛitam vichārakshaman  
emba negaḷteyimde Ballāḷanṛipā-
21. ḷam Kārttikēyanantoppirppam || ghanatējam sariyādoḷam budhajanakkam  
sādhu-sanghakkamita. . . yan-
22. te śāntiyaduntum rātriyoḷ nilpu . . . yanitalt urrviyoḷ eyde parbbiyum  
padedirddu-
23. dē Dinanāthamg eṇeyend adentu nuḍivem Ballāḷa-bhūpālanam || munisim  
Ballāḷabhūpam kiḷey asilate-
24. yaṃ kiḷvar anyāvanīpāla-nikāyam sthānadindaṃ jaḍiye naḍuguvar bbhīti-  
yim nōḷpaḍ i-pāngu nitāntam
25. chōdyamimt i teranan aṛide nān iḷaḷ entendod int itana khaḍgakkam virōdhi-  
pratatige . . . . .da
26. kkuvendum || phaṇinātham pāṭi bhōgakk amarapati-samam rūpa-sampatti-  
g abjēkshaṇan udyad-vikra. . . bara
27. ke dore Mahēśam nijājñā-viśēshakkeṇe dhīrōdāṭṭa-chittakk amama sari  
Daśāsyāri dānakke mattum toṇe Ka-
28. rnam tānenalk i-vasudheyoḷ esedaṃ Vīra-Ballāḷa-bhūpam || ā Ballāḷa-  
mahīpana satiya permme yentene
29. lalanā-nirmmita-kaśālam palavu-kālakk Abjajamg indu kaśāla-vāyt  
uttamarūpeyam vimaḷeyam Ballā-
30. ḷa-viśvambharēśa-lasatkāminiyam budharg anīśam iyuttirpp Umā-dēvi-yaṃ  
lalanā-ratnaman udgha-kīrtiyu-
31. teyam pett uttama-prauḍhiyim || kumuda-daḷanayane kōmaḷe kumudāsave  
yenisi negaḷd Umādēvi-
32. ge vikrama-Sōma-vamśa Ballāḷa-mahīśam kūrppan embud adu takkude dal ||  
ballāḷ Ballāḷa-nṛipam Ballāḷēśvara-
33. nivāsamam kīrti-śrīvallabhan ettisidaṃ ṣale sallalitam enalke śōbhip Arasi-  
yakereyoḷ || svasti samadhigata-pancha-
34. mahāśabda mahāmaṇḍaleśvaram Dvārāvati-puravarādhīśvaram Tuḷuva-  
baḷa-jaladhi-baḍabānaḷam dāyāda-dāvā-
35. naḷam | Pāṇḍya-kuḷa-kamaḷavana-vēdaṇḍa Gaṇḍabhēruṇḍa | maṇḍaḷika-  
bēṇṭekāra paramaṇḍaḷa-sūrekāra



36. sangrāma-bhīma Kalikāla-kāma sakala-vandi- brinda-santarpaṇa-samarttha-  
vitarāṇa-vinōda Vāsantikā-dēvi-
37. labdha-vara-prasāda | Yādava-kuḷāmbara-dyumaṇi maṇḍalika-makuta-  
chūdāmaṇi | kadanaprachanda mala-
38. parolgaṇḍa nāmādi-prasasti-sahitam śrīmat Tribhuvanamalla Talakāḍu  
Kongu Nangali Gangavāḍi Noṇamba-
39. vāḍi Banavase Hānumgalgaṇḍa bhujabala Viragangan asahāya-śūra  
śanivārasiddhi giridurga malla chaladanka-
40. rāma niśsamka-pratāpa-HoysalaVira Ballāḍadēvar sakala-dharitriyaṃ  
dushta-nigraha śiṣṭa-prati-pālanadim
41. rakshisuttuṃ Dōrasamudrada neleviḍinal sukha-samkathā-vinōdadim rā-  
jyam-geyyuttamirddu śrī-
42. mad rājadhāniy Arasiyakerevalli śrī Vira-Ballāḍeśvaradēvaram supratish-  
ṭhe mādisidar ā Arasiyakere-
43. ya permeyam pēlvade | paramēshṭhi-prakhya-viprapratatigalin ilā- prakhya  
śūdrāliyiṃ khēchara-kānta-prakhya-
44. rapp ā vaṇijarin inaja-prakhya-koyyālgaliṃ sāgaramam pōlv i taṭākam-  
galin amara-purōdyāna-mam pōltu
45. śōbhākara-mapp udyānadind i y Arasiyakere bhūbhāgado! śōbhisir-  
kkum || mūḍidāgaḍe kūrppavaro-
46. ! tilivudu tilivudu gaḍendu sārūva teradim gaḷapuva giḷiviṇḍina kaḷakaḷav  
Arasiyakereya banado! opputtirkum
47. svasti samasta-śōbhākaramapp Arasiya-kerayo! Vira Ballāḍa-bhūpam śrī  
Vira Ballāḍeśvaramaṃ supratishṭhe
48. māḍisi yā dēvara nitya-naivēdya-kkam nandādivigegam pūjāriparichāra-  
kar- āhāra-dānakka-vendu saka varsha
49. 1110 neya Kilaka-samvatsarada Paushyad amavāsye Sōmavāra vitipāta  
sankramaṇadandu Neṇa-samṃa-
50. dhada Guḍigereya maṭhada Vimala-śaktigala śiṣhyarappa Kriyāśakti-  
paṇḍitara kālaṃ karchchi dhārā-pūrvakam
51. māḍi biṭṭa datti Kriyāśaktigala- . . . .
52. Agguliyakereya naḍubayalalli salage yārakkam 6 kamba 240 yī dēvālayada  
samīpa-
53. da beddale kambav aṇunūru 600 || . . . . .
54. piridum bhaktiyin Iśvaracharaṇābja-dhyānadim Kriyāśaktigal Iśvara-  
nāma tanūjanan ādara-dindam paḍedar adhikapuṇyōḍaya-
55. nam || bahubhir vvasudhā dattā rājabhīh Sagarādibhīh yasya yasya yadā  
bhūmis tasya tasya tadā phalaṃ yī dharmmamam
56. pratipālisidavargge Vāraṇāsiyalli sahasra-kavileyem Brāhmaṇargge koṭṭa  
phala || yī dharmmamam keḍisidargge saha-
57. sra-kavileyuvam kōṭi-Brāhmaṇaruvam konda dōsha || sva-dattām para-  
dattām vā yō harēta vasundharā shasṭi-varsha-
58. sahasrāṇi viṣṭāyam jāyate krimih || Tivikramapaṇḍitara padya tallikhita |  
Boppōjana kaṇḍaraṇe ||

*Translation.*

Obeisance to Śambhu, beautiful with the yak-tail fan, the moon on his lofty head and the foundation pillar for the city of the three worlds. Be it well. Moving high in the sky (in the path of righteousness), with bright light spreading over the expanse of the whole world, (brilliant in prowess), bringing joy to the hearts of men, destroying darkness (enemies), free from blemishes, praised by the world and Vēdāngas (praised by learned men versed in Vēdāngas), the lineage of Hoysala kings shines like the sun. In that famous Hoysala lineage was born the king Vinayāditya, an ocean of modesty possessed of purity like the rays of the moon, of liberality like the celestial tree, of splendour like the sun, of pride (mada) like the elephant of Indra. His son Ereyanga :—He



would pounce like lightning on the hostile kings who fought with him and make the celestial damsels do obeisance to them. What fine qualities did he possess ! In this world there are few who require the good deeds done by others to them. To that king Eraga and the beautiful Ēchale possessed of good character, were born like the abodes of determination and prowess, Ballâla, Vishṇu and Udayâditya. Of these Vishṇu's prowess is as follows :—

The moment his eyes became even slightly red with anger, the elements of sovereignty (*saptânga*) possessed by hostile kings fell into the hands of King Vishṇu. His fighting power is matchless and extraordinary. King Vishṇu, beloved consort of Lakshmi (queen) resembles (the god) Vishṇu in being the abode of shelter for the gods (learned men), with Garuḍa as his vehicle (possessed of chariots drawn by horses,) and eyes like the lotus, being the support for the earth resting on hoods of serpents (enjoying the worldly pleasures,) possessor of great strength, lord of the earth, and praised by the world. His chief queen Lakshmâdêvi of matchless virtue on earth, had by him, the son named Narasinga, the foremost among rulers. King Narasimha, plucks away by force the tusks of the enemies, elephants in battle, and striking them on their frontal globes, tears them asunder and with the fresh pearls red with blood issuing from the globes appears to present a shining necklace to the goddess of victory. What hero can encounter him in the battle-field ? The arrow shot by him at the tusks of the rutting elephants of the hostile kings that oppose him in battle pierces their globes and comes out in their hind parts. Such is the prowess of Narasimha-Dêva. To that king Narasimha and his honoured chief queen Ēchale was born king Ballâla an abode of wealth and possessed of firmness resembling a mountain. King Ballâla was like Kârtikêya, slayer of the demon Târaka in battle (matchless hero), possessed of great strength, able to move in heaven (able in investigating things). How can I compare Ballâla to the sun ! Though the two resemble each other in brightness Ballâla is kind towards learned men and the virtuous while the sun is hot and burning, and while the sun does not shine at night Ballâla's fame spreads over the universe at all times. When king Ballâla takes out of the scabbard his shining sword, the hostile kings run away from their places ; when he brandishes it, they tremble with fear. This connection between his sword and his enemies is highly curious. The brave king Ballâla was a match for the lord of serpents in possessing many hoods (pleasures), an equal of Indra in beauty, a Vishṇu in the display of great prowess, a Śiva in commanding obedience from others, a Râma in possessing a heroic and noble mind, and a match for Karṇa in liberality. The greatness of the queen of king Ballâla:—Brahma after practising the art of creating women for a long time has now attained skill in the art since he has created Umâdêvi possessed of great beauty and spotless character, queen of Ballâla, a gem among women, ever liberal to the learned and possessed of great fame. To Umâdêvi endowed with eyes resembling the lotus and slender form and having the fragrance of the lily it is only proper that king Ballâla of the heroic lunar race should be husband. This brave king Ballâla, the lord of the goddess of fame, erected the beautiful temple of Ballâlêśvara in Arasiyakere.

Be it well. While the mahâmaṇḍalêśvara, entitled to the band of five instruments, lord of the excellent city of Dvârâvatî, a submarine fire to the ocean that is the Tuḷuva army, wild fire to rival kinsmen, an elephant to the lotus garden that is the Pândya family, gaṇḍabhêruṇḍa, hunter of maṇḍalikas, plunderer of the enemies, territories, a Bhîma in battle, a Cupid in the Kali age, delighter in making the minstrels happy by liberality, obtainer of a boon from Vâsantikâ-dêvi, a sun in the sky the Yâdava family, the crescent jewel of maṇḍalikas, terrible in battle, excellent champion over the Malapas—possessed of these and other titles, the illustrious Tribhuvanamalla, obtainer



of Talakâḍu, Kongu, Nangali, Gangavâḍi, Nonambavâḍi, Banavase, and Hânungal, Bhujabala-vîra-Ganga, unassisted hero, Śanivârasiddhi, Giridurgamalla, a Râma in battle, of fearless prowess, Hoysala Vira Ballâlâdêva while reigning in peace and wisdom at Dôrasamudra, ruling the whole earth by punishing the wicked and protecting the good, set up the god Viraballâlêśvara in the capital Arasiyakere.

The greatness of Arasiyakere : With Brahmans resembling Brahma, with Śûdras of great fame on earth, with merchants equal to Kubêra, with warriors resembling Yama, with tanks resembling the ocean, with gardens beautiful like the celestial groves of Amarâvati, Arasiyakere shines over the earth. Among the gardens of Arasiyakere can be heard the cries of multitudes of parrots as if they are proclaiming "The moment you get angry with your beloved, make peace, make peace."

Be it well. In the town Arasiyakere possessed of great beauty, king Vira Ballâla consecrated the god Viraballâlêśvara, and for the daily food offering and perpetual lamp to the god, for the food of the priests and servants, made the following grant with the pouring of water after washing the feet of Kriyâśakti-panḍita, disciple of Vimalaśakti of Neṇasammadha? belonging to the mutt at Guḍigere on Monday, the new moon-day with Vyatipâta and Sankramaṇa in the month of Pushya of the cyclic year Kîlaka, Śaka year 1110 :—

To Kriyâśakti (were given) 6 salages or 240 Kambas of wet land below the tank in Aguli and 600 kambas of dry land near the temple. By great devotion to Śiva and meditation on his lotus feet, Kriyâśakti got the virtuous son named Îśvara.

Land has been given away by several kings like Sagara. To whomsoever the land belongs at the time, to him accrues the fruit of giving it. Those who maintain the charity obtain the merit of giving 1000 tawny cows to Brahmans at Benares. Those who destroy this will incur the sin of killing thousand tawny cows and a crore of Brahmans. He who resumes the gift of land made by himself or others will be born as a worm in ordure and live in it for sixty-thousand years.

Composed by Tivikrama-panḍita and engraved by Boppôja.

#### Note.

This records the consecration of a Śiva temple called Ballâlêśvara in the town Arasiyakere by the Hoysala king Ballâla II in the Śaka year 1110, Kîlaka on the new moon day of the month Pushya which corresponds to Tuesday, 14th January A.D. 1189. The date however, neither coincided with Monday nor sankramaṇa as stated in the record.

#### 11.

On the back of the above inscription stone.

1. svasti śrîmad Yâdava-kulakamaḷa . . . . . uttarôttarâbhivṛddhiyîṃ saluttumire ta-
2. dîya-pâda-padmôpajîvigalappa Viśva . . . . . ya keṛeya bhaktarum śrî Vîra Ballâlêśvara-nan-
3. dâdivigeyam chandrârka-târam-baram . . . . . yar okkalum naḍayisuva nuḍivargg akshaya-bhaṇ-
4. dâravâgi biṭṭa datti . . . . . 1143 neya Vikrama-samvatsarada Śrâvaṇa ba | Âdivâ-
5. ram modalâgi â dēvargge pādapûje . . . . . seṭṭi koṭṭa ga | Baḍakeyana Mâchaya ga 3
6. â Mâlayya . . maga Mâdeyana . . . . . Dēvayyana Vâsudêva pa 5 Maḷeya-
7. nûra Bûchaya ga | Bûcheyana Bammeyaga | Manneya Honneya pa | Keṛe-
8. yasanteya Mahadêva . . . . . Tôṇṭada Rêvaṇṇa pa 5 . . Kêtamalla



9. . . Râmagauḍara Singeya . . . . gauḍara Bammeya pa 1 . . . Dâseya  
pa 3 Telu-  
10. ga-kêriya Chavunḍaya . . . . . Nigaḷada Râchisetṭiga 1 Uppina Dâsiya  
ga 1 Âsandiya  
11. . . . . Boppayagaḷu . . . . . Bôvachattiya pa 5

*Note.*

This inscription records the grant of some land (not mentioned in the inscription) for the service of God Viraballâlêśvara and also various sums of money paid by several individuals (named) for the service of the same god on Sunday 1st lunar day of the dark half of Śrâvaṇa in the year Vikrama, Śaka 1143. Vikrama however corresponds to Śaka 1142 or A. D. 1220. The details of the date are incorrect for this year.

12.

On a stone lying in the midst of Ichalu trees below the tank in the same town of Arasikere.

Kannaḍa language and characters.

1. svasti śrî Viraballâ . . . . .
2. . . . . Kêtamallana Râmayanu
3. turuhuyalali Suralôkava sandode
4. âtana tamma Malligavuḍa . . . nilisi-
5. da mangala mahâ śrî ||

*Note.*

This is a memorial stone recording the death of Râmaya son of Kêtamalla in a cattle raid, set up by his brother Malligauḍa, during the reign of the Hoysala king Viraballâḷa.

13.

On a fragmentary stone lying by the side of the railway line near the town Arasikere.

Size 2'—6" × 2'—3".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayaṃ śrî-prithivîvallabham
2. mahârâjâdhirâjaṃ paramêśvara parama-
3. bhaṭṭâraka . . . . . malladêvara
4. râjyam uttarôttarâbhivṛiddhi pravarddhamânâṃ â-
5. chandrârkkatârâmbaram saluttumire svasti samasta-
6. praśasti-sahitam śrîman-mahâ-maṇḍalêśvara Dvârâ-
7. vatî-puravarâdhîśvara Yâdava-kuḷâmbara-dyumaṇi
8. samyakta-chûḍâmaṇi nâmâdi . . . Hoysala
9. Vishṇuvarddhanadêvaru râjyam-geyuttiralu Arasiya-
10. kereya Kêtamalla Mallisetṭigaḷu
- 11-12. . . . .
13. mṛitênâpi surâṅganâ kṣhaṇa-vi . . . . .
14. . . . . chintâ maraṇê raṇê

*Note.*

This record is imperfect and refers to the death of Kêtamalla and Mallisetṭi during the reign of Châlukya king Tribhuvanamalla and of the Hoysala king Vishṇuvardhana (titles mentioned) and ends with the usual verse in praise of battle. The inscription is not dated.



On a viragal on the road to the water-pond in the town Arasikere.

Size 1'—6" × 1'—0".

Kannada language and characters.

1. śrīmatu pasāyita Mallasetṭiyara tamma
2. Virasetṭi kaḷḷan-obbanam kondu . . . .
3. Suralōka-prāptanāda ātange . madavaḷige
4. Kētabbe nilisida kallu maṅgaḷa . .

Note.

This records the death of Virasetṭi, brother of Pasāyita Mallisetṭi while slaying a robber and the setting up of the viragal by his wife Kētabbe. The inscription is not dated.

On a stone set up near the ruined temple of Sambhulinga in the village Gijeyahalli in the Hōbali of Arasikere.

Size 5'—0" × 2'—3".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-Chandra-chāmara-chārave trai-
2. lōkya-nagarārambha-mūla-stambhāya Sambhave ||
3. ā Hoysaḷa-vamśadoḷ udayisida Vinayādi-
4. tyana putranapp Ereyanganripangav Echalaḍēvigam
5. mūvar ddēvarante Ballāḷa Viṣṇuv Udayādityaremba
6. mūvarum puttīdar avarōḷage Viṣṇu-nripana vikramaventendode ||
7. svasti samadhigata-panchamahāśabda-mahāmaṇḍa-
8. lēśvaram Dvārāvati-puravarādhīśvaram Tuḷuva-baḷa-jaḷadhibadaḷa-
9. naḷam dāyāda-dāvānaḷam Pāṇḍyakula-kamaḷa-vana-vēdaṇḍa gaṇḍabhē  
ruṇ-
10. ḍa maṇḍaḷika-bēṇṭekāra paramaṇḍala-sūrekāra sangrāma-Bhīma Kalikāla-
11. Kāma sakala-vandi-vrinda-tarppaṇa-samart-tha vitarāṇa- vinōda Vāsantikā-  
dēvi-labdhā-
12. vara-prasāda Yādava-kulāmbara-dyumaṇi maṇḍaḷika-chūḍāmaṇi kadana-  
prachaṇḍa ma-
13. laparōḷ gaṇḍa nāmādi samasta-prasasti-sahitam śrīman mahā-maṇḍalēśvaram  
Taḷakāḍu-Kongu-Nangali Gan-
14. gavādi Nonambavādi Banavase Hānumgallu Uchchangigoṇḍa gaṇḍa bhuja  
baḷa Viragangan asa-
15. hāyaśūra Śanivārasiddhi giridurggamalla chaladanka-rāma niśśanka-  
pratāpa Hoysaḷa-Vi-
16. ra-ballāḷadēvaru duṣṭa-nigraha śiṣṭapratipāḷanam-geydu rakshisuttire Dō-  
rasamudrada
17. neleviḍinolu sukha-sankathā-viṇōdadim rājyam-geyyuttum ire tat-pāda-  
padmō-
18. pajivigaḷappa Gijeyahalliya Bammagāvunḍa Gaṇḍeya Miḷḷeya Māḷagaṇḍana  
Chaṭṭiya
19. kammāra Mādiōja Mārabōva ivarōḷagāda samasta-prajegaḷu Mēlāḷike Mai-  
meṭṭi
20. Balleya Maimēṭṭi Kēśava Maimēṭṭi Hariyaṇa int inibarum Jēḍara Dāsi-  
mayyana ma-
21. ga Kāṭigaṇḍanu Gijeyahalliya Murihiṇḍiya holavēriya simeyalli kaṭṭisida



22. kerege biṭṭa gadde umbali kham 3 mûgaṇḍugadolage Kôṭehâla Gojjêśvara dēvarige Kâṭi-
23. gaṇḍa biṭṭa gadde koḷaga 10 matte Giṇḥalliya Mēlêśvara—dēvargge Kâṭi-gaṇḍa biṭṭa gadde
24. koḷaga 5 || Muṇiṇḍiya Konguḷiya Mâchagaṇḍa Hariyamagaṇḍa Basava-nâyaka hegga-
25. ḍe Nâke-aṇṇana maga Kallagaṇḍa Mâdigaṇḍana maga Êchagaṇḍa Mēlâlîke Sâviyaṇṇa samasta-prajegaḷu sa-
26. hitavâgi Giṇḥalliya Muṇiṇḍiya holavêriya simeyalu Jêḍara Dâsimayyana maga
27. Kâṭigaṇḍa kaṭṭisida kerege intinibarum śakavarśa || 23 neya Raudri-samvatsarada Chaitra śuddha trayôḍasî
28. Vaḍḍavâra Uttarâyana sankramaṇa vyatipâtadandu biṭṭa umbali gadde koḷaga 50 koḷaga aivattaṇḍa-
28. ge Arasiyakereya Gojjêśvara-dēvarige Kâṭigaṇḍa biṭṭa gadde koḷaga 10 Muṇiṇḍiya
30. Mallikârjunadēvarige Kâṭigaṇḍa biṭṭa gadde koḷaga 5 || int i-dharmmamam pratipâḷisidavaru Gan-
31. ge Vâraṇâsi Kurukshêtrada taḍiyalu sahaśra-kavileyam kôḍumam koḷa-gumam ponnalu kaṭṭisi
32. sahasra-Brâhmaṇarige dânamâḍida phalavakku int i dharmmamam keḍi-sidavaru Gange Vâraṇâsi Kurukshetra-da
33. taḍiyalu sahaśra-kavileyam sahaśra-Brâhmaṇarumam konda dôshakke ilivaru

*Note.*

The purport of this inscription has been given already in Para 95, Page 40 of the Mysore Archæological Report for the year 1918 but without the text of the inscription. The text of the inscription has now been published in this Report together with its transliteration.

The inscription begins with a description of the genealogy of Hoysaḷas up to Viṣṇu-ardhana and records the grant of a plot of wet land with the sowing capacity of 3 khaṇḍugas by Bammagâvuṇḍa, Gaṇḍeya Miḷḷeya, Cheṭṭaya, (son) of Mâlagauḍa, Kammâra (smith) Mâdivôja, Mârabôva of Giṇḥalli along with Mēlâlîke Maimetṭi Balleya, Maimetṭi Kêśava and Maimetṭi Hariyana, servants of the Hoysaḷa king Viraballâla II, as an umbali to Kâṭigaṇḍa, son of Jêḍara Dâsimayya, for having built a tank near Muṇiṇḍi and another grant to the same person of a plot of land with the sowing capacity of 50 koḷagas by all the inhabitants (*praje*) of Muṇiṇḍi including Mâchagaṇḍa, Hariyamagaṇḍa, Basavanâyaka, Kallagaṇḍa, son of Heggade Nâkiyaṇṇa, Yêchagaṇḍa, son of Mâdigaṇḍa, Mēlâlîke Sâviyaṇṇa. The inscription further states that out of these lands Kâṭigaṇḍa made a gift of a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara of the village Kôṭe-yahâlu and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mēlêśvara of Giṇḥalli and a plot of wet land with the sowing capacity of 10 koḷagas for the service of God Gojjêśvara in Arasiyakere, and a plot of wet land with the sowing capacity of 5½ koḷagas for the service of God Mallikârjuna in the villlage Muṇiṇḍi. The grant is dated Thursday (vaḍḍavâra) 13th lunar day with vyatipâta of the bright half of Chaitra in the Uttarâyana period in the cyclic year Raudri, Śaka 1123. This corresponds to Thursday 30th March of 1200 A.D.

The grant ends with the usual imprecation.



Below the above inscription.

Kannaḍa language and characters.

1. Śrīmukha . . . . tsarada . . . . .
2. dharmmada voppige—śāsana krama-ventendaḍe
3. Kommayyana maga Meyimeṭṭi Ballayyana aḷiya Male-
4. ya yint ivaru māḍida dharmma pratipālisuvaru
5. Kāṭigavuḍana maga Dāseya Bēvajjiya Bayiraya Ba-
6. mmaya Mēlayyaṃgaḷige yint i dharmmama naḍasuva-
7. ru hinde parōkshadoḷu Ballayya Chikkaṇṇa Hariyaṇa Bo-
8. ppeyanum kundade naḍasuvaru
9. . . . .

Note.

This inscription refers most probably to the charity mentioned in the inscription above and also to the appointment in the year Śrīmukha of Maleya, son-in-law of Mai-meṭṭi Ballaya, son of Kommaya for the maintenance of the charity and also refers to the participation in the charity of Dāsaya, son of Kāṭigaṇḍa (mentioned in the above inscription), Bayiraya, of Bēvajji, Bammaya and Mēlaya. Ballaya, Chikkaṇṇa, Hariyaṇa and Boppaya are exhorted to see that even in the failure of proper supervision the charity is observed without any impediment. The date is not verifiable. The inscription ends with the usual imprecation.

17.

On a 2nd inscription stone in front of the Śambhulinga temple in the same village (Gījeyahalli).

Size 5'—0" × 2'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra- chāmara-chārave trailōkya-nagarā-rambha-
2. mūlastambhāya Śambhavê || . . . . .
3. ma-vistāra-sthānam eseṇa Hoysaḷa-vamśam || ā Hoysaḷa-vamśadoḷ udi-yisi-
4. da Vinayaditya-putranapp Eṇeyanganṇipangav Echaladēvigam putṭi-
5. darb Ballāḷa-Vishṇuvudayādityaru avaroḷage Vishṇu-nṛipana vikrama-
6. ventene || munisind aruṇate kaḍegaṅṅ inisodave virōdhi-nṛi-
7. pa-saptāṅgaṃ Vishṇu-nṛipāḷamṅ appuvu nōḍ anupamam avan-aḷavi yitarar a-
8. ḷaviye jagadoḷu ! Budhalōkāścharya-nemba Tārکشya-rathanemb Abjāya-
9. tāksham dal emba dharā-dhāraṇanemba bhōgāyutanemb udyadbalā-nvayanemba
10. dharitrīvaranemba lōkanutanemb i-permmeyim nōḍe Vishṇuvo-
11. lsogayipam Lakshmīmanōvallabham ā Vishṇubhūpanoḷ mādēvitvam bettu petta-
12. i uttama-Lakmādēvi Narasimhadēvōrvvīvaranan anūnapuṇyavati vasu-mati-
13. yoḷ kadanadoḷ ānt arāṭigaḷa dantiya dantaman otti kilṭu tad-biduvane
14. poyye pōḷdu poraṇṇeme saraktaka-mauktikaṃgaḷ ā padadoḷavam samarāṅ-ganege



15. hâraman oppire mâlpan endoġ âr kkadanadoġ ânt idirchhuv adaġar j ja-  
gadoġ Narasimha-
16. bhûpanam || â Nârasimha-nripangam mânini mādêvi sâdhvi . . . . .  
su-Lakshmi-
17. niġayanâgi Ballâlanripâlam puġġidam dharâdhara-dhairyyam || munisim  
Ballâla-
18. bhûpam kiġe poġev asiya . . . . . nikâyam sthânadindam
19. jaġiye naġduguvar bbhitiyim . . . . . khaġga-vidyâ-pari-  
nateyan adêm
20. Kâlanol kaltudalte || âtana satiya permmezentene kamanîya-cha-
21. kôrêkshane kumudâsave yenisinegard Umâdêvige Vikrama Sôma-
22. vamśa Ballâlamahiśam kûrppanembudu takkude dal Śivâya
23. namah svasti samadhigata-pancha-mahâ-śabda-mahâ-(mahâ) maṇḍalê-
24. śvaram Dvârâvatî-puravarâdhîśvaram Tuġuva-baġa-jaġadhi-baġabânaġam
25. dâyaġa-dâvânaġam | Pâṇġya-kuġa-kamaġa-vana-vêdaṇġa gaṇġabhêruṇġa  
maṇ-
26. daġika-bêṇġekâra para-maṇġala-sûrekaġa sangrâma-Bhîma kali-
27. kâla-Kâma sakaġa-vandijana-santarpaṇa-samarttha vitarâṇa-vinô
28. da Vâsantikâdêvî-labġha-varaprasâda Yâdava-kuġâmbara-dyumaṇi
29. samyakta-chûġâmaṇi kadana-prchaṇġa malaparolgaṇġa nâmâdi sama
30. sta-praśastisahitam śrîmat Tribhuvanamalla Taġakâġu Kongu Nangali
31. Gangavâġi Noṇambavâġi Banavase Hânungalu-gonġa bhujabaġavîra-
32. Gangan asahâya-sûra sanivârasiddhi giridurġgamalla chaladankarâma  
nissankapra-
33. tâpa Hoysaġa-Vîra-Ballâġadêvaru sakaġa-dharitriyam duᡣġta-nigraha śiᡣġta-  
pra-
34. tipâġanadim rakshisuttum Dôrasamudrada neleviġinalu sukha-sankathâ-  
vinôdadim
35. râjyam geyyuttumire tatpâda-padmôpajîvigalappa Meyimaġġi Malla-dê-  
vagam
36. âtana sati Dâhâdêvigam puġġida śrîmatu Śrîrangadaṇġanâtha âtana tamma
37. Mayimeġġi Kalpu-balla-chamûpana mahimônṇati yentendode Râjana-giri
38. . . . râjakaivâra yeredu kaġġisi kereya rachisidam vibhu kalpa-
39. mahîjam Mâyimeġġi Kalpu-ballu-chamûpaṇ || ant ivaribbarim kiġiyam śrî
40. Malapana mahimônṇati yentendode || ġiġeyahallîya śrî Sambhu Mê-
41. . . . dêvara devâlyaman ettisidam yesevante Dêvavṛinda-nivâsa
42. daśa . . . su . . . nijam dhyâ . . . pâtu śaye sa nityam | Śrî-rangadaṇġa-  
dhipa-
43. rim Muddêśvara Mêᡣesvara-pada-dvandva-vandana-prîtimân ayam | Ranga  
putrî chi
44. ranjibhyam ? mêġinî chandratâarakam | Sambhumêᡣesvara-dêvara śrîpâda-  
padmâ-
45. râdhakarumappa Lingaṇa tâvu kaġġisida kereya keġage goġa-
46. ġi sa 12 salage hannerâġarolage sa | Mêᡣesvara dêvarige ko 10 ||
47. Bramhachâri Châmaṇabhaġġarige sa | ko 5 Kesirâjage ko 5 || Kêśava
48. Bhaġġana Mâcheya ko 5 â Nirayyage ko 5 Baladêvage ko 5 Kongaġinâġaiyage  
ko 5 Bramhê-
49. śvaradêvarige ko 5 Chimmayyamge ko 5 Châkiseġġi Bommage êriya mê-  
laṇa
50. . . . sasiyanikki sâkuvantâġi yikkida gaġde ko Kalukuġigana Mâjôjage  
keyi ko 10
51. Sambhu Mêᡣesvara dêvara hûdôġa kamba 25 â hûdôġava sâkuvantâġi Mâ-  
laġâra



52. Bûvange yikkida gade ko 6 kamba 4 kalukutiga Mâdôjange keyi ko 5 Hiri-
53. yakeṛeya keḷage Sambhu Mēḷēśvara dēvarige hola sthala kaṃ 30 gadde  
sta (?) holavēriya ke-
54. yi ko 6 Taṛiyadahāḷa keyi ko 14 Kambahāḷa keyi ko 6 Hattiya-hāḷa keyi
55. ko 4 | Sambhu Mēḷēśvara dēvara śrī kāryyake Harijīya Mēḷajīya..yipattina  
bhôga
56. nivēdya kundidaḍe huḷu-kuppeyali bīlvavaru || yint idharmava pratipālisi-  
dava-
57. ru sahasra-kavileyam suvarṇada kôḍuṃ beḷḷiya koḷugu sahita saha-
58. sra—Brâhmaṇargge Gange Vâraṇāsiyalu dâna-mâḍida phalaṃ bahubhir  
vasudhâ
59. dattâ rājabhis Sagarâdibhih | yasya yasya yadâ bhūmis tasya tasya mahâ-  
phalaṃ sva-da-
60. ttâm para-dattâm vâ yô harēta vasundharâm shashṭhi-varsha-sahasrâṇi  
vishṭâ-
61. yâm jāyate krimih | yint-î dharma-mam keḍe kiḍisidavaru Gange Vâraṇāsi-
62. yalu Gayelu Kuru-kshetradalu sahasra-kavileyam sahasra-Brâ
63. mhaṇara konda pâtakake hôharu || Bidôjana maga Rûvâri Kêtôja
64. . . . śrī Râma gurubhyô namah Seṭṭiya

*Note.*

This inscription has also been noticed in page 46, para 95, of the Annual Report for the year 1918 but without the text. It records that during the reign of Tribhuvana-malla Hoysala Vira Ballâḷadēva (Ballâḷa II) an officer under him named Śrīrangadaṇḍâ-dhipa, son of Maimetṭi Malladēva and his wife Dâhâdēvi and his brother Maimetṭi Kalpu Ballachamûpa built a tank at Gijeyahalli and that Mallapa their younger brother caused a temple called Śambhumēḷēśvara to be erected in the same village. Lingaṇa, worshipper of the god Śambhumēḷēśvara is next stated to have made a grant of a plot of land measuring 1 salige out of koḍagi of 12 saliges under the tank of his own construction for the service of the same God Śambhumēḷēśvara, and of also another plot of land of 10½ koḷagas to Brahmachâri Châmaṇabhaṭṭa and of a plot of land of 1 koḷaga and 5 saliges to Kêśirâja and also of lands for the flower garden for the service of the above God and for the gardener and others. The epigraph ends with the usual imprecatory verses.

18.

On a vīragal in front of the same temple in the same village Gijeyahalli.

Size 3'—3" × 1'—9".

Kannada language and characters.

1. śrīmatu Bammeyakeṛeya Mâ-
2. dayyana putrana maga Sûlada
3. Baichagaḍa Jâvagalla kâḷagadali.
4. Gîdahalli haradara śrī-Mâḷēśvarada . . . sattali bīragalu
5. . . . Bankâpurada gurugaḷu Kailâsake harasidaru

*Note.*

This is a memorial stone recording the death of Sûlada Baichagaḍa, grandson of the illustrious Mâdaya of Bammeyakere in the battle of Jâvagal. The guru of Bankâpura prayed for the peace of the departed hero.



On a stone lying in front of the same villlage Gîjeyahalli.

Size 4'—0" × 1'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chârave . . . . .
2. . . . .
3. kshaṇada . . . . . Hoysalānvayāmbhōdhi yesevud ati-gambhîra
4. . . . . â . Hoysalānvayāmbhōdhi-varddhana-sudhākara
5. . . . . varagam Padmaladēvigam puṭṭida
6. . . . . Hoysala Vîra-Nârasingadēvanû
7. . . . . .Narasimhan-arasi
8. . . . . Sômanāthālayava . . Kêśavapura
9. . . . . kamalābhirāma . . . . .
10. . . . . Kêśavapurav î
11. . . . . vimala-guṇānvitang Ekkalasetṭig ilā-
12. bhāga . . . . nāthakula..Īśvara-padā-
13. bjârādhaka Trilôchanadēva-guru Hariha..śrayamâ-
14. gi. . . . .r intu anganeyar Tippave Mâ-
15. . . . . pputtirppar sūnu Bammanenal Ekkalasetṭi pempu-
16. vaḍedam viśvambharā-chakradoḷu ll kuḍuvudu
17. . . . . ruchira-dharmma . . śanumappa Ekkalasetṭi
18. . . . . māg Ekkala-samudramam kaṭṭisidam ll svasti samasta-
19. bhuvanāśrayam śrî prithvivālabham mahârājādhirâjam Yâ-
20. dava-kuḷāmbara-dyumaṇi sarvajna-chûdāmaṇi Magara-râ
21. jya-nirmmûḷana Chôḷa-râjya-pratishṭhâchâryya nāmâdi-sama-
22. sta-prasasti-sahitam śrîmatu Hoysala Vîra Nârasimha dēvaru
23. Dôrasamudrada nelevîḍinoḷu sukha-sankathâ-vinôdadim
24. râjyam geyyuttire śaka-varsha 1149 neya Sarvva-
25. jit-samvatsarada Chayitra su 3 Sôma-vâradandu svasti sama-
26. sta-guṇa-gaṇa-sampannarappa Kêśava-puravâd Eḷavarellam ? aśêsha
27. mahâjanagaḷu tammage kâlualḷiyâda Gîja-
28. halliya vûra mundana Ekkalasamudravan Ekkalasetṭi-Kallasetṭige dhârâ-  
pûrvakavâgi koṭṭa kere- go-
29. ḍagi-kramaventend are â-kereya modalêriya kâ . . . yinda gadde sa kam 40  
Mâlagau-
30. ḍana kereya baḍaga kôḍiya Gauḍarabhûmiyim paḍuva-
31. lu Bovakkareya beddale kamba 300 . . . . . gaṇḍahen . . . . .
32. beddale . . . . n ârigâdoḍam salipudu
33. sva-dattâm para-dattâm vâ yô harêta vasundharâṃ shashṭhi-varsha
34. sahasrâṇi viśṭhâyâṃ jâyate krimih śrî
35. Ekkalasetṭiyara muttayyan Ekkalasetṭi Dâsove Tippavve in-
36. tu gauḍugaḷu akkandiru kîriya-heṇḍatiya Boppa-he (gga)
37. ḍeya magaḷu Masaṇovve Kalliyanâyaka mayduna Nambi
38. Mânikasetṭi int ivaroḷagâda tanna vamsâvan uddharisidan Ekkalasetṭi
39. tamma śrîpâdada keḷagiralu mahâjanagaḷ Ekkalasetṭigala maga.

Note.

This records that an officer (not named) of Narasimha II, built the Sômanâtha temple at Kêśavapura and that Ekkalasetṭi, disciple of Trilôchanadēva built a tank



known as Ekkalasamudra. It also states that on Monday 3rd lunar day of the bright half of Chaitra in the cyclic year Sarvajitu, Śaka 1149 corresponding to Sunday (but not Monday), 21st March A.D. 1227, during the reign of Vīra Nārasimhadēva (II) with titles, all the mahājanas of Eḷavare *alias* Kēśavapura made a grant of a plot of wet field measuring 40 kambas (boundary described) as a koḍagi to Ekkalaseṭṭi and his descendants for having built the tank Ekkalasamudra. The usual imprecation comes next. The inscription then refers to the family of Ekkalaseṭṭi and stops abruptly in the middle.

## 20.

On a stone standing by the side of Īśvara temple in the village Puralahalli in the Hobali of Bāṇāvāra.

Size 5' × 2'.

Kannaḍa language and characters.

1. śrīmat Āṅgīrasa-samvatsara Phālguna su 10 yalu
2. Puralahalliya kāḷegade Muniyagaḍa-
3. gaḷu kadi sura-lōka-prāptan ādam śrī Rāma

Note.

This records the death of a warrior named Muniyagaḍa in the battle of Puralahalli on 10th lunar day of the bright half of Phālguna in the year Āṅgīrasa.

## 21.

On another stone at the same place.

Kannaḍa language and characters.

1. Āṅgīrasa-samvatsara Phālguna sudha 10 ya
2. Ā Muniyagau [ḍana] maga Nāyanagaḍa āvige
3. kadi kondu svargastanādam

Note.

This records the death of a warrior named Nāyanagaḍa son of Muniyagaḍa in some battle for cows on the same date as the previous number.



## KOLAR DISTRICT.

22.

## MULABAGAL TALUK.

On a cross beam in the navaranga-maṇṭapa of the Venkaṭaramaṇasvâmi temple in the village Muḍiyanûr in the Hobali of Muḍiyanûr.

Tamil and Grantha characters—Tamil language.

1. svasti śrî Visaikali A-
2. yyan magan Eḍuttakai Amudiyâr A-
3. mudapperumâl tiru-maṇṭapattil
4. tûṇâlum podigai nâlum naḍuvil uttiram
5. iraṇḍum ivar dammam

*Note.*

This inscription records the setting up of four pillars with capitals and two cross-beams in the maṇṭapa of god Amudapperumâl by Eḍuttakai Amudiyâr, son of Visaikali Ayyan. The inscription is not dated.

23.

## SRINIVASPUR TALUK.

On a stone lying in a plain behind the village Kumbaguṇṭe in the Hobali of Śrî-nivâsapur.

Size 4' × 3'.

Telugu Language and characters.

1. Sâdhâraṇa-samvatsara Mâgha śu 10 ||
2. lu râja . . . . . nivâ-
3. ra . . . . . râla Chôḷa
4. . . . . Chôḷâchâri
5. riki ichchina . . . . .
6. . . . . ḍigi mâ-
7. nya-puchênu
8. . . . . chaḍu chêsinaṡârū
9. . . . . Vârâṇasilô â-
10. vu champina pâpâna pôdu-
11. ru.

*Note.*

Many of the letters of the inscription are effaced. It seems to record the grant of some koḍagi to Chôḷâchâri on the 10th lunar day of the bright half of Mâgha in the year Sâdhâraṇa. The date is not verifiable.



On a stone standing in the field of Ādeppa in the village Unakili in the same Hobali of Śrīnivāsapur.

Size 2'—3"×2'—0".

Telugu characters and language.

1. Yīśvara saṃvatsara-
2. da Chayitra śuddha | lōna Ranga-
3. yagāru Arasabōja-
4. Bāvuniki yichina nettaru-ko-
4. ḍaginū . . . chēnu kham 10 yin-
5. duku yavaru tapinānu āvu
6. champina pāpāna pōduru

Note.

This records the grant of a plot of land of the sowing capacity of 10 khaṇḍugas as a *nettaru koḍagi* (i.e., a gift for dying in battle field) to Arasabōjabāva by Rangaya on the 1st lunar day of the bright half of Chaitra in the year Īśvara. It is not mentioned in recognition of whose death the grant was made. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone set up in the field of Sonṇappa in the village Kambālapalle in the same Hobali.

Size 3'×2'.

Telugu language and characters.

1. Siddārti-nāma-saṃ-
2. vatsara Mārgaśīra
3. śu 15 lu Maddēri
4. Lagimēgaḍalu
5. Rachayyagāriki Kam-
6. bālapalle daggira
7. yichchina koḍagi mā
8. nya śāsanam maṅgaḷam

Note.

This records the grant of a plot of land near the village Kambālapalli to Rachayya by Maddēri Lagimēgaḍa on the 15th lunar day of the bright half of Mārgaśīra in the year Siddhārthi. The date is not verifiable.

In the same village (Kambālapalle), on a stone standing in the field of Talāvāra Muniga.

Size 4'×2'.

Telugu language and characters.

1. Sarvadhāri-saṃvatsara Pā-
2. luguṇa ba 9 lō
3. . . . . Kambā-



4. lapalle . . . . .
5. . . . .
6. . . . .
7. . . . .
8. . . . .
9. koḍagi . . . . Mu-
10. nimaku yichchina śāsanam !

*Note.*

This records the grant of some koḍigi land in Kambālapalli to Munima on the 9th lunar day of the dark half of Phālguna in the year Sarvadhāri. The donor's name is not mentioned. The date is not verifiable.

27.

On a stone set up below a banyan tree in front of the village Nilatūr in the same Hobali of Srinivasapur.

Size 1'—8" × 2'—0".

Tamil and Grantha characters.

1. Kāmaśammara (?)—
2. du Nikaraliśōla-
3. maṇḍalattu p Pudan-
4. āṭṭu Neraṭṭūr ēri-
5. yil tumbu vai-
6. ttu . . . . .

*Note.*

This records the construction of a sluice to the tank at the village Neraṭṭūr (Nilatūr) in Pudanaṭṭu of Nikariliśōlamanḍalam by Kāmaśarma.

28.

On a rock in a mango grove belonging to Patel Rāmappa in the village Gaunapalli in the Hobali of Aḍḍagal.

Telugu language and characters.

1. reṇḍava-yānikamunamu (?)
2. gānu [i] Vīrabhadra dēvaruku [i]
3. chi [na] koḍagi āyamunu
4. bhakutulu naḍi . . . . .
5. di . . . . . vāru
6. . . . . pāpāna pō-
7. duru

*Note.*

This records the gift of a plot of land for an additional procession service (?) of god Vīrabhadra. Devotees are requested to maintain the grant. The inscription is not dated.

29.

On a rock to the east of the village Bairagānapalli in the same Hobali.

Telugu language and characters.

1. Vikāri-samvatsara Kārtika su 10
2. Budhavāra Dāsanagāri
3. Vājaku maḍi chēnu



4. . . . .
5. . . . .
6. . . . .

*Note.*

This records the gift of a plot of wet land to Dâsanagâri Vâja (smith) on Wednesday the 10th lunar day of bright half of Kârtika in the year Vikâri. The date is not verifiable.

30.

On a stone standing in front of the village Kottûr in the same Hobali.

Size 5' × 2'.

Telugu language and characters.

1. . . Ramanaya-
2. . . . Nambinanâ-
3. . . yani Vôbila-
4. . . yagaru dêvunaku
5. yichina chênu-
6. ku yevaru tapinâ

*Note.*

This inscription records the grant of a plot of dry land for the service of some village deity by Vôbilayyagâru, son of Ramanaya Nambina Nâyani. The record is not dated.

31.

On a stone set up in a field in front of the village Châkanapalli in the Hobali of Nelavanki.

Size 4' × 4'.

Old Kannaḍa language and characters.

1. svasti śrî Raṭṭavâḍi eḷuvarai lakkeyam koṇḍu Kollâpuradalu
2. jayastambhavam naṭṭu pe (ra) rddoreya taḍiya Koppadalu Âhoma-
3. llanana benkoṇḍ avan âne kudure peṇḍir baṇḍâramam koṇḍa Ko-
4. pparakêsaripanmarâna oḍeyâr śrî Râjêndra-dêvarge yâṇḍu (38)
5. âvadu Saka—varsha 978 aneya Vijaya samva-
6. tsaram pravarttise śrîmat Sênâpati Okkettu-gaṇḍam Gaṇḍa-
7. Nârâyaṇam Chôlanasingam Manjappayyanappa Râja-râja-
8. brahmâdirâjar Mahârâjavâḍi Eḷu-sâsiramam Pulinâ-
9. ḍu eḷuvattum Muṛikinâḍu munnûrum âluttam Ba-
10. llûra bîḍinal sukha-sanghata vinôdadal âluttire
11. Chôlana besadal Polekêsiya mêle pôgi Pulimaṭṭi-
12. yal kâdi arasara munde Koranelliyum Nelavankeyano-
13. ḍeya Mayindamarasara maga Sovarasarappa mone-mu-
14. ṭṭe-gaṇḍam maruvakkarâma kâydara-Bhîmam duradeḍe—Râ-
15. mam mulivara-Bhîmam Râjêndra-Chôlapallavâḍittam Nelavam-
16. keya keṛeyam kaṭṭi arasara munde kâdi . . . . ridu
17. bîrasarggam baḍedar Bannâchari mâḍida kalnâḍu

*Translation.*

Be it well. While having conquered Raṭṭavâḍi seven and half lakh kingdom, having set up a pillar of victory in Kollâpur (Bombay Presidency), having chased



Āhavamalla (Chālukya king) on the banks of Perddore (*i.e.*, Kṛishṇā) at the place Koppa, and having captured Āhavamalla's elephants, cavalry, wives, and treasure, the illustrious Kōpparakēsari-varma Rājēndradēva was 38 years old?, in the year of victory, Śaka 978.

While his illustrious general with titles Okkettugaṇḍan, Gaṇḍanârâyaṇa, Chôlana-singam, Râjarâjabrahmâdirâjar by name Manjappayya was ruling over Mâhârâjavâḍi 7,000 province, Pulinâḍu seventy, and Murikinâḍ Three Hundred, in the capital Ballûr.

Having under the orders of the Chôla king, attacked Polakêsi and fought in the battle of Pulimaṭṭi in the presence of the king, Sôvarasappa, son of Mâyindamarasa chief of Koranelli and Nelavanke with titles Monemuṭṭegandam, Maruvakkarâma, Kâydara Bhîma, Dhuradeḍe Râman, Muḷivara Bhîma, and Râjendrachôla Pallavâditya, having also built the tank of Nelavanke died in the battle. Bannâchâri engraved this stone.

*Note.*

The date of the grant is Śaka 978 or A.D. 1056 but as no details are given, the date is not verifiable. The inscription refers to wars between Chôlas and Chālukyas (Polakêsi).

32.

On a 2nd stone in the same field of the same village Châkanapalli.

Size 4' × 3½'.

Old Kannaḍa characters and language.

1. svasti Pulimaṭṭiya kâlegadalu Nelavankeyanoḍeya
2. Chôvarasara munde Chôva Vamkaragana magam
3. Chôlagaṇḍar âldana munde paṛidu bîra-
4. saggam baḍedam ivange Koranelliya kere-
5. ya keḷage mûvattu Koḷaga gardde koḷage-
6. yum Nelavankeya posa-kereya
7. keḷage mûvattu koḷaga gardde
8. koḷage koṭṭar

*Note.*

Be it well. In the battle of Pulimaṭṭi, in the presence of Chôvarasa, chief of Nelavanke, Chôlagaṇḍa, son of Chôva Vankaraga fought (with his enemies) and went to heaven. In his memory a plot of land of 30 koḷagas under the tank of the village Koranelli and a similar plot of land of 30 koḷagas under the tank of (the village) Nelavanke have been granted as koḷagi.

33.

On a stone to the west of Jôḍi Sâkamma Kottapalli village in the same Hobali.

Old Kannaḍa language and characters.

1. svasti śrî Vaydumbha-mahârâjar pritu-
2. vî-râjyam geye Chôrayya Nelavanki â-
3. bhyantara-siddhi âḷuttire Chôra-
4. yyanavesadi bhanguva
5. kallu
6. î kallama-
7. re-vo-
8. kkara kola-
9. lâgadu



*Translation.*

Be it well. While Vaydumba-mahârâja was ruling over the earth and while Chôrayya was ruling over Nelavanki (âbhyantasiddhi ?) this stone called Bhanguva was set up under the orders of Chôrayya. None should slay him who seeks refuge under this stone.

*Note.*

This inscription is very interesting as it refers to a principle that any one taking shelter under a particular monument should not be put to death even if he has committed any crime. The record is however not dated but merely refers to the reign of Vaydumba-mahârâja, whose date is provisionally fixed at 900 A.D. (see P. XXII, Introduction to the Kolar District Volume of Inscriptions E.C. X.)

On the slab containing the inscription is engraved below, a figure of an ascetic in a sitting posture but with his head cut off and a warrior holding what looks like a sword standing to the right and an angel holding a châmara over the sage on each side.

## 34.

On a boulder below the tank at the village Kasettipalli in the same Hôbali of Nelavanki.

Telugu language and characters.

1. ' Vishu samvatsara Âsvi-
2. ja ba 5 lu Kaśaṭṭipalliyûra
3. kotta—cheruvuku yichchina
4. mânya

*Note.*

This records the grant probably of a plot of land in which the rock is situated for the conservation of the tank of Kasettipalli on the 5th lunar day of the dark half of Âsviyuja in the year Vishu. The date is not verifiable.



## MYSORE DISTRICT.

35.

### CHAMARAJANAGAR TALUK.

On a stone lying in a field near a grove in the village Ummattûr in the Hobali of Ummattûr.

Kannaḍa language and characters.

1. svasti śrī . . . . . Râja-
2. bhaṭâraru . . . nōntu
3. sanyasanam-geydu muḍi-
4. pidar kalla nilisidam Jñâ-
5. na . . . paṇḍitam . . . . .

*Note.*

This records the embracing of sanyâsâsrama and the death of Râjabhaṭâraru, a Jaina ascetic and the setting up of the inscription stone in memory thereof by Jnâna. . paṇḍita.

36.

On a stone on the site of the deserted village Gangavâḍi, a mile off from the village Honganûr, in the Hobali of Santêmârahalli.

Size. 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti śrī Viradêvarâya-
2. voḍeyaru râjyam gaivali
3. Virôdhi-samvatsarada Kârti-
4. ka su 1 Sô lu Nanja-
5. rasavoḍeyaru vûra
6. Nanjanâthadêvara śrikârya-
7. kke biṭṭa magga-terige sâmya
8. bêḍige saha mânyavâgi bi-
9. ṭṭu koṭṭaru yî dharmavan a-
10. ḷidava

*Note.*

This records the right to collect the tax on looms, together with *bêḍige* (benevolences?) and use the amount for the service of god Nanjanâtha granted by Nanja-rasavaḍeyar on Monday 1st lunar day of the bright half of Kârtika in the year Virôdhi during the reign of Vira Dêvarâya Voḍeyar. The date is not verifiable.



On a stone in a field of the village Kudêru in the same Hobali (Santemârahaḷli)

Size 4'—6"×2'—9".

Kannaḍa language and characters.

1. svasti śrī Śaka varsha 142 [?] . . . . .
2. Ravudri-samvatsarada Pushya ba 10
3. Mam śrīmam mahāmaṇḍalêśvaraṃ
4. śrīVīra Channa Nanjarāya-vo-
5. ḍeyarige saluva mahāpradhāni
6. Siddhayyarāvutara nirūpadim
7. Sômarasa-mantriśvara Kudi-
8. hêra prabhugaḷu ashtâdaśa-pa-
9. jegaḷ-anumatadim Ba-
10. yiraṇapurapatige
11. Râuttapurānendu kaṭṭisi
12. â puradoḷagâda magga ma-
13. nevaṇa anubhavisu . . . . .
14. ra guttige bhûmi 3300 kke
15. siddhâya ga 20 || vanu
16. teruve biṭṭu-kotṭa . . .

*Note.*

This records the construction of a new village called Râvuttapura and the grant of the right to collect taxes on looms and houses in the village together with the remission of 20½ gadyâṇas on the total tax payable (*siddhâya*) on the land 3300 belonging to the village to Bayirāṇa, the headman of Pura, with the consent of the prabhū of Kudihêru and 18 kinds of people (*praje*) of the same place by minister Sômarasa under the *nirūpa* (order) of Siddhayyarāvuta, mahāpradhāna to Vīra Channa Nanjarāya Voḍeyar, mahāmaṇḍalêśvara on Tuesday, 1st lunar day of the dark half of Pushya in the year Raudri, Śaka 1422 corresponding to Tuesday 5th January A.D. 1501.

On a stone in the dam to the right of the sluice of the chief tank of the village Haradanahaḷli in the Hobali of Haradanahaḷli.

1. Sâdhâraṇa-samvatsara-
2. da Kârtika śudha 5 lu
3. Haradanahaḷliya
4. sēnabôva Linga-
5. ppayyanavara makka-
6. lu Râmappanavaru
7. kaṭṭista tûmbu śrī

*Note.*

This records the construction of a sluice to the tank by Râmappa, son of Lingappayya, village accountant of Haradanahaḷli on the 5th lunar day of the bright half of Kârtika in the year Sâdhâraṇa (date not verifiable).



## 39.

On a stone near a dam in the same village Haradanahalli in the same Hobali of Haradanahalli.

Size 6'—3" × 3'—9".

Kannaḍa language and characters.

1. śubham astu svasti śrī vijayābhyudaya
2. Śālivāhana-śaka varsha 1440 neya
3. Bahudhānya-saṃvatsarada Pushya śu 10 lu
4. śrīman mahāmaṇḍalēśvara . . . . . yara-
5. manāyakara . . . . . nāyakaru
6. . . . . nāḍan āluvali . . . . .
7. . . . .
8. Harihara . . . . . ge koṭṭudu . . . . .
9. . . . .
10. sunka . . . . . sarvādāya
11. . . . . ḍamanāyakanu tanna
12. . . . . manah-pūrva . . . . .
13. gōva Brāhmaṇara konda pāpake hōha
14. śasana mangala mahā śrī śrī śrī

*Note.*

This records the grant of right to collect tolls and other taxes to (name is effaced) by (name is effaced) while . . . . . nāyaka (name effaced) was ruling over . . . . . nāḍu (name effaced) on the 10th lunar day of the bright half of Pushya in the year Bahudhānya, Śaka 1440 (A.D. 1518). The date is not verifiable.

## 40.

On a boulder in the fallow land belonging to the village Chennāpura in the same Hobali.

Kannaḍa language and characters.

1. Rudhirōdgāri-saṃvatsara-
2. da Chayitra sudha | lū
3. Rāmanāyakara ma-
4. ga Yarapanāyaka ka-
5. ṭista maṇṭapa nama-
6. śśivāya śrī śrī

*Note.*

This records the construction of a maṇṭapa by Yarapanāyaka, son of Rāmanāyaka, on the 1st lunar day of the bright half of Chaitra in the year Rudhirōdgāri. The date is not verifiable.

## 41.

On a stone near the ruined fort of the village Pura in the same Hobali.

Size 3'—6" × 2'—9".

Kannaḍa Language and characters.

1. Jaya-saṃvatsarada Śrāvaṇa ba || ralu Toṇ-
2. ḍanūrādēvara Mādigavudana maga Dēvaṇṇa



3. Mâdarasa . . . . . makkaḷu Siddha-gavuḍa . . . . .
4. nilisida kallu

*Note.*

This seems to be a memorial stone set up by Siddhagaḍa recording the death of his father Dêvaṇṇa Mâdarasa, son of Dêvara Mâḍigaḍa of Tonḍanûr on the 11th lunar day of the dark half of Śrâvaṇa in the year Jaya (date not verifiable.)

42.

On a second stone in the same place.

Size 4'—6" × 3'—6".

Kannada language and characters.

1. svasti śrî jayâbhyudaya Śâlivâhana śaka varusha 1462
2. . . . vartamânavâda Vikhâri-samvatsarada Phâlguna śu 5 lu śrî ma-
3. . . . Narasayyanavara nirûpadim Varada . . . arasaru ka . . . .
4. . . . guttigeya . . . yakalla-paḍeyagi koṭṭa . . . . .
5. . . . nûragrâmava . . . . . (Here three lines are effaced)
6. . . . tuḍike . . . . .
7. . . . mane kaḷa tōṭa . . . biṭṭaru
8. . . . bhōga tējaśvâmyavanu âgumâḍi
9. . . . .
10. aksharadalu hanneradu varaha . . . . mâgi
11. . . kerege . . . anyâya adaku illa â- chandrârka-
12. . . . sthâna-mânya . . . . . aḷupida
13. . . . . konda pâpake hôharu

*Note.*

The most important portion of this inscription is lost. From what remains it seems to record the grant of some land of the annual income of 12 varahas by Varada : . . . arasa under the orders of Narasayya to some one (name not found) on the 5th lunar day of the bright half of Phâlguna in the year Vikâri, Śaka 1462 (A.D. 1540) The date is not verifiable.

43.

On a stone in the village Puṇajur, lying near the 19th mile-stone in the Road from Haradanahalli in the same Hobali to Satyamangala.

Old Kannada language and characters.

1. svasti Śakha-varsha vombhainûra nâḷkaneya Chitra . . . . .
2. Śrâvaṇa-mâsada śuddha dasami Sômaṇṇaradandu Maḷûra sâyira o-
3. ḷpârbbarum Mallayyanum mâḍisida dēgulakke koṭṭa maṇṇ Oragâlal-padirkka-
4. ṇḍugaṇ yidan âvan aḷidan aḷivavam keṇeyuv âraveum Vâ-
5. raṇâsiyum kavileyuvan aḷida bramhatikâṇam svatdattâm para-
6. dattâm vâ yo harêta vasundharâṇam shasṭi varsha-sahasrâṇi
7. viṣṭâyâṇam jâyate krimih

*Note.*

This records the construction of a temple and the grant of a plot of land of the sowing capacity of 10 kaṇḍugas in the village Oragâl by the thousand Brahmans of the



village Maḷūr and Mallayya on Monday 10th lunar day of the bright half of Śrāvaṇa in the year Chitrabhānu, Śaka year 904 (A.D. 982). The 10th lunar day of the bright half of Śrāvaṇa in that year coincided, however, with Wednesday and not Monday. The usual imprecation is found at the end of the inscription.

## 44.

## MYSORE TALUK.

On a stone standing in front of the village Kurubārahalli in the Hobali of Mysore.

Size 5' × 3'.

Kannada language and characters.

1. sarōja-sannibha-mukhaś Śēsham hasan sarvatah
2. dāna-mahōgra-khaḍga-vihita- trai-chakra-rakshā-kramah bibhrājat-sabalō-
3. ru-dōrbala-mahā-sāmrājya-sarvōnnata-śrīmā-
4. n Īśvara-sambhavō guṇa-vaṭaṃ sīmā Nrusimhō nrupah | Kaṭhārī Śā-
5. ḷuvānkasya dharēdyasya dharāpatēh | nitya-dāna-ratāṃ yāti mahārā-
6. ja . . . sampadā | dikkāminī-kuchataṭi-ghanasāra-kīrtih Bukkāmbikā-ja-
7. ṭhara-dugdha-payōdhi-chandrah | līlā-vaśīkṛita-virōdhi-nrupāla-Lakshmih  
Chō-
8. ḷavanīpa-vijayāya . . . . purastāt chulīkīkṛitya Chōḷēndraṃ
9. . . . . snēha- sammukham . . . . ravīpatat viśvaṃ sa viśva-chakrē-  
ṇa kura-
10. van nrīṇām mudā nayaṇ śāstra-saṃśōdha-samprāpta-Tulā-purushakāra-  
nāt Śākē-ratanakvabdhī-
11. chandra-samē Pingala-vatsarē | chāru Śrāvaṇa-pūrṇēndau vasvarkshe  
Stiravāsarē Āpastambhāya
12. . . . . mārya- sūnavē | Ambikā-rādhanaṇa Kāmiyācharya-śarmanē  
ayi . . . . .
13. . . grāmaṃ Maisūru- sthala- maṇḍanaṃ Mādaṇāyakana-hallīti Kāvē-  
rī-Kapilāntarē sīmā
14. phalaśāli . . . śilā taṭāka paśchimadiśi Rākuntaḍaseṭi-samudrabhūh Ka-  
badara Purī-nīra taṭā-
15. ka . . . . lēkhā lō-kadaya vāri yastidayā bhūr Sāmbaya dharma pātaka  
hārīcha . . . . .
16. . . . . Hanjara grāma-bhūh śatruṇāpi kṛitō dharmah pālaniyah prayatna-  
tah śatrur ēva
17. narah śatruh dharmāś śatrur na kasyachit sva-dattāṃ para-dattāṃ vā yō  
harēta vasundharāṃ shashṭhi-va-
18. rsha-sahasrāṇi viśṭhāyām jāyate krimih | sva-dattād dviguṇam puṇyaṃ  
paradattānupā-
19. lanam para-dattāpahārēṇa sva-dattāṃ nishphalaṃ bhavēt | dāna-pālana-  
yor madhye dānāch chhrēyōnu-pā-
20. lanam dānāt Svargam avāpnōti pālanād achyutam padaṃ Daṇāyakara  
voppa

## Translation.

Victorious is the king whose face is like the lotus flower, who laughs at Śēsha (for his inability to bear the burden of the earth), who with his sharp sword has successfully offered protection to the three circles of the world ; who has stood high above all others in respect of the might of his arms ;—the illustrious king Narasimha born of Īśvara and the goal of the virtuous. Kaṭhārī (Sāḷuva), king of the earth who, excels all others in making daily gifts :—He whose fame stood as fragrant dust of camphor on the breasts of the guardian nymphs of the quarters ; who is a moon come out of the milky



ocean that is the womb of Queen Bukkâmbikâ ; who has seized with ease the splendour of sovereignty of hostile kings and who went on a victorious march against the Chôla king. Having swallowed the Chôla king . . . . he ruled over the vast earth standing under a single umbrella causing admiration to people. In the course of observing the gift of Tulâpurusha (gift of gold equal to his own weight) according to the sâstras, in the Śaka year 1419, in the cyclic year Pingala on the full moon day of bright Śrâvaṇa with the constellation Dhanishṭhâ on Saturday, he granted to Kâmiyâchârya of Âpas-tamba-sûtra, son of . . . . . ever worshipping Goddess Ambikâ, the village known as Mâdaṇâyakanahalli, an ornament of Mysore, situated between Kâvêri and Kapilâ with the boundary (letters are illegible) . . . known also as Han-jera.

Even the gift made by a hostile person should be maintained at all costs. Man is an enemy to man but virtue is nobody's enemy. Whoever takes away the earth gifted by himself or by another will be born as a worm in ordure for sixty-thousand years. The protection of a gift made by another is productive of twice the amount of merit accruing for one's own gift. One's own gift will prove fruitless, if the gift made by another is confiscated. Of the gift and protection of a gift, the latter is better than the former. Through gift one attains heaven but through protection of another's gift one attains a heavenly place from which there is no return.

*Note.*

The inscription belongs to the reign of Sâluva Narasimha II of Vijayanagar and the date corresponds to Saturday 12th August 1497 A.D.

45.

#### NANJANGUD TALUK.

A copy of Chilukavâḍi copper plate grant of Krishṇarâja Voḍeyar II, dated Śaka 1683 in the possession of the *Gurikâr* of the village Gaṭṭavâḍi in the Hobali of Heḍatale.

Kannaḍa language and characters.

1. śubham astu Harêr lîlâ-Varâhasya damshṭrâ-daṇḍas sa pâtu
2. va [h] Hêmâdri-kalaśâ yatra Dhâtrî chhatra-śriyam dadhau namas tun-
3. ga-śiraś-chumbi-chandra-châmara-chârave trailôkya-nagarâ-rambha-
4. mûla-stambhâya Śambhave || svasti śrî vijayâbhyudaya Śâ-
5. livâhana śaka varshamgaḷu 1683 sanda vartamânavâda
6. Vishu-samvatsarada Kârtika ba 10 lû śrîmad râjâdhirâja râ-
7. japaramêśvara prauḍha-pratâpâ-pratima-vîranarapati Mahî-
8. sûra Śrî-Krishṇarâjavôḍeyaraiya-navaru Venka-
9. tarâmayyage baresi koṭṭa kraya bhûdâna tâmbra-
10. śâsanada kramaventendare Mahîsûranagarada
11. Hôbaḷi-sîme-vichârada-châvaḍi vaḷitada Satyâ-
12. gâla-sthaḷada Chilukavâḍigrâma 1 kke vichârada-châ-
13. vaḍi śyânabhâga sthaḷada śyânabhâga saha baredukoṇ-
14. ḍubanda lekha prakâra Bahudhânya-samvatsarakke huṭṭiddu
15. sakala-suvarnâdâya davasâdâya saha kaṇ-
16. ṭhi gu 17 . . . . vingaḍa maṇihya Mûgûrige salu-
17. va sunka gu 3-3-7 pommuga 1-1 ubha-
18. yam Mûgûri . . . . ubhayam grâma 1 kke
19. huṭṭuvaḷi kangu 176-7 nûreppatâru



20. varahâvu Kollâgâlada setṭara mukhântra
21. bokkasakke sâkalyavâgi santâda kâraṇa
22. yî grâmada yelle chatussîmeyola-guḷḷa nidhyâ-
23. dyasṭa-bhōga-tēja-svâmyamgaḷu ninage saluvudu
24. yillinda munde nînu mâḍuva âdhi-kraya-dâna-pari-
25. vartanagaḷemba vyavahâra chatuṣṭayamgaḷigû salu-
26. vudâddarinda putra-pautra-pâraṃparyavâgi nirupâ-
27. dhika sarvamânyavâgi śâśvatavâgi anubhvisikoṇ-
28. ḍu baruvudu êkaiva bhaginî lôke sarvêṣhâ-
29. m êva bhûbhujâm na bhôjyâ na kara-grâhyâ vipra-da-
30. ttâ vasundharâ sva-dattâm para-dattâm vâ yô harê-
31. ta vasundharâṃ shashṭhi-varsha-sahasrâṇi vishṭhâyâm
32. jâyate krimih Śrî Krishṇarâja

*Note.*

This records the purchase grant of the village Chilukavâḍi, free of all taxes, on the receipt of 176 Kaṇṭhîrâyi varahas as the price of the village, into the treasury through the setṭis of the village Kollâgâla by the illustrious Krishṇarâjavoḍeyar (II), king of Mysore (with usual titles) to Venkaṭrâmaiya on the 10th lunar day of the dark half of Kârtika of the year Vishu, Śaka 1683 (A.D. 1761). The date is not verifiable. The usual imprecation is found at the end of the record.

46.

A copy of a *Nirûpa* of Kaṇṭhîrava Narasarâja Voḍeyar II, king of Mysore in the possession of Râmarâya of the village Kaḷale in the Hobali of Nanjangûd.

Kannada language and characters.

1. Khara-samvatsarada Vaiśâkha śu 11 lû śrîmatu Mahîśû-
2. ra-nagarada-hôbali-sîme vichârada Chaluvaïyage baresi
3. kaḷuhisida nirûpa adâgi Kaḷale Lakshmikântasvâmi-
4. yavara rathôtsavakke ninna hôbali gaḍigaḷinda chappa-
5. ra mēluḱaṭṭu aḍigabbu kumbâra svarûpu yale kâ-
6. yi mēlôgara hûvu gandha modalâda haṇa muṭṭa-
7. da sôpaskaravannu tarisikoṭṭu rathôtsavavannu
8. sambhravavâgi âga mâḍisuvadu
9. Kaṇṭhîravanarasarâjavoḍeyaru-

*Note.*

This is an order issued on the 11th lunar day of the bright half of Vaiśâkha in the year Khara (A.D. 1711), issued by the king Kaṇṭhîrava Narasarâja Voḍeyar to Chaluvaïya, superintendent of Mahîśûra Nagarada Hôbali-sîme Vichâra office to celebrate the annual car-festival for god Lakshmikânta in the village Kaḷale by getting a free supply from the villagers of the Hobali, of the articles necessary for pandals, hangings, firewood, pots, betel-leaves, vegetables, cocoanuts, flowers and scents, and other necessary things. The king's name Kaṇṭhîrava Narasarâja is written at the bottom of the grant. The date is not verifiable.

47.

A copy of a second nirûpa of the same king Kaṇṭhîrava Narasarâja Voḍeyar II in the possession of the same person.

Kannada language and characters.

1. Sarvajitu-samvatsarada Śrâvaṇa śu 6 lu śrîmatu
2. Mahîśûranagarada hôbali sîme vichârada Chalu-



3. vaiyage baresi kaḷuhisida nirûpa adâgi Kaḷale Lakshmî-
4. kânta-svâmiyavara dēvasthânada paḍitara dipârâdhanage
5. ghaṭṭi nûru-varahada grâma va koḍisi śilâ-pratishṭeyanu
6. mâḍisi koḍisuvaritige appaṇe mâḍisi yidhêve â-
7. prakârakke Kaḷale Lakshmîkânta-svâmiyavara dēvasthâna-
8. kke ninna hôbaḷi sîmêli ghaṭṭi nûru varahada grâma-
9. vanu koḍisi silâ-pratishṭeyanu mâḍi koḍisuvudu
10. Śrî Kaṇṭhîravanarasarâja Voḍeyaravaru

Note.

This nirûpa addressed to Chaluvaiya, Superintendent of Mysore Nagarada Hobali sîme records the grant of a village yielding 100 varahas for the food-offering and keeping of a light in the temple of god Lakshmîkânta in Kaḷale and the setting up of an inscription-stone recording the gift. The date of the nirûpa is the 6th lunar day of the bright half of Śrâvâṇa in the year Sarvajitu. The date is not verifiable. The name Kaṇṭhîrava Narasarâja Voḍeyar is written at the bottom of the grant.

48.

A third nirûpa of the same king in the possession of the same person.

Kannaḍa language and characters.

1. Sarvadhâri-samvatsarada Kârtika śu 15 lu śrîmatu javaḷi-lâbhâ-
2. dâya-da-châvaḍi maṇehagâra Haridâsayyage nînu u-
3. ppanahallîya grâma l yî upagrâma Sôrekâyîpura-
4. da grâma l sahâ yidakke saluva gadde beddalu tôṭa
5. tuḍike sunka pommû muntâgi â sakala svâmyavu Kaḷa-
6. le Lakshmîkântasvâmiyavara dēvasthânada paḍitara dipâ-
7. râdhanage naḍedu baruva hâge dhâreyeredu śilâpartishṭhe-
8. yannu mâḍisi tâmbraśâsana-vannu baresi koṭṭu yidhêve-
9. yâgi yi-grâmagalinda saluva javaḷi lâbhâdâya
10. hogekâṇike haṇa muntâgi paṭṭe prakârakke salatakka pom-
11. mina haṇavannu kêḷade sarva-mânyavâgi naḍasikoṇḍu
12. baruva rîtige kaṭṭaleyannu mâḍisi yidhêve-yâda kâ-
13. raṇa â-prakârakke Kaḷale Lakshmîkântasvâmiyavara paḍi-
14. tara dipârâdhanage saluva Uppinahallî-grâma l yî
15. upagrâma Sorekâyîpurada grâma vondu saha yî
16. grâmagalinda saluva javaḷi lâbhâdâya hogekâṇike
17. haṇa saha paṭṭe-prakârakke pommina haṇavannu kêḷade sa-
18. rvamânyavâgi naḍasi koṇḍu baruvudendu baresida
19. śâsana sva-dattâṃ para-dattâṃ vâ yô harêta vasundharâṃ
20. shashṭhi-varsha-sahasrâṇi viśṭhâyâṃ jâyate krimih śrî
21. Kaṇṭhîravanarasarâja voḍeyaravaru

Note.

This nirûpa addressed to Haridâsaiya, *châvaḍi manegâr*, authorised to collect toll dues on cloth ordered him to collect all taxes due from the village Uppinahallî and its hamlet Sôrekâyîpura and with it to defray the expenses necessary for the food-offering and the maintenance of a light in the temple of god Lakshmîkânta in Kaḷale. It is stated in the nirûpa that the grant of the total taxes levied from the two villages has been recorded on a stone as well as on a copper-plate and that the *manegâr* should wait for no second order in carrying out the instructions contained in the nirûpa.



without hesitation. The nirûpa is dated in the 15th lunar day of the bright half of Kârtika of the year Sarvadhâri. The date is not verifiable. The *nirûpa* ends with the well-known imprecatory verse *sva-dattâm para-dattâm vâ* usual in all inscriptions. At the bottom of the nirûpa, the name of Kaṇṭhîrava-narasarâja Voḍeyar is written.

## 49.

## YELANDUR TALUK.

Kundalavâḍi copper-plate grant of Kṛishṇadêvarâya, king of Vijayanagar, dated Śaka 1440 in the possession of Śrînivâsa Aiyangâr, Pleader, Yelandur town.

Sanskrit language and Nâgari characters.

1. śrî Gaṇâdhipatayê namaḥ namas tunga-śiraś-chumbi-chandra-châmara-châravê l
2. trailôkya-nagarârambha-mûlastambhâya Sambhavê l kaḷyâṇâyâstu tad-dhâma
3. pratyûha-timirâpahaṃ l yad gajôpy Agajôdbhûtaṃ Hariṇâpi cha pûjyâtê l asti
4. kshîra-mayâd dêvair mathyamânân mahâmbudhêḥ l navanîtam ivôdbhûta-
5. m apanîya-tamô mahah l tasyâsît tanayas tapôbhir atulair anvartha-nâmâ Budhah
6. puṇyair asya Purûravâ bhuja-balair âyur dvishâm nighnataḥ tasyÂyur Nahushôsyâ ta-
7. sya parushô yuddhê Yayâtiḥ kshitau khyâtas tasya tu Turvasur Vasu-nibhah
8. śrî Dêvayânî-patêḥ l tad-vamśê Dêvakî-jânir didipe Timma-bhûpatih l yaśasvî
9. Tuḷuvêndrêshu Yadôḥ Kṛishṇa ivânvayê l tasyâ-bhûd Bukkamâ-jânir Iśva-
10. ra-kshiti-pâlakah l atrâsam a-guṇabhramśam mauḷi-ratnam mahîbhujam l sarasâd udabhût ta-
11. smân Narasâvanipâlakah l Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva l sôyam Narasa-
12. bhûpalaś Chêra-Chôlâdi-bhûbhritah l jîtvâ dânambuṇâ dharma-samudram . . . . . tanôt Ti-
13. ppâji-Nâgalâ-dêvyôḥ Kausalyâ-śrî-Sumitrayôḥ l dêvyôr iva Nṛsimhêndrât tasmât Panktirathâ-
14. d iva l vîrau vinayinau Râma-Lakshmanâv iva nandanau l jâtau Vîra-Nṛsimhêndra-Kṛishṇarâya-ma-
15. hîpatî l vîraś śrî Nârasimhas sa Vijaya-nagarê ratna-simhâsanastah kîrtyâ nityâ nirasyan-
16. Nṛiga-Naḷa-Nahushân apy avanyâm athânyân l â-Sêtôr â-sumêrôr avani-sura-nutah svaira-
17. m âchôdayâdrêr âpâschâtyâ-chalântâd akhila-hṛidayam âvarjya râjyam śaśâsa l
18. prâjyam praśâsya nirvighnam râjyam dyâm iva śâsitum l tasmin guṇêna vikhyâtê kshitê-
19. r indrê divam gatê l tatôpy a-vârya-vîrya-śrî Kṛishṇa-Râya-mahîpatih l bibharti maṇi-kêyûra-
20. nirviśêsham mahî-bhujâm (mahîm bhuje) l Kâñchî-Śrîśaila-Sônâchala-Kanakasabhâ-Venkaṭâdri-pra-
21. mukhyêshv âvartyâvartya sarvêshv atanuta vidhivad bhûyasê śrêyasê yah l dêvasthânê-
22. shu tîrthêshv api kanaka-tulâ-pûrushâdîni nânâ-dânânyêvôpadânair api samama-



23. khilair āgamôktāni tāni | rôsha-kṛita-prati-pārthiva-daṇḍaḥ śēsha-bhuja  
kshiti-rakshaṇa-śaunḍaḥ |
24. bhāshege-tappuva-rāyara-gaṇḍas tōsha-krid arthishu yō raṇa-chaṇḍaḥ |  
rājādhirājas tējasvī
25. yō rāja-paramēśvaraḥ | mūru-rāyara-gaṇḍākhyāḥ para-rāya-bhayankaraḥ |  
Hindūrāya-sura-
26. trāṇa-dushta-śārdūla-mardanaḥ || vīra-pratāpa ityādi birudair uchitair  
yutaḥ | stuty audārya-
27. s sudhībhis sa Vijayanagarē ratna-simhāsanasthaḥ kshamāpālān Kṛishṇa-  
rāya-kshitipatir adharikṛi-
28. tya nītyā Nṛigādīn | ā Pūrvādrēr athāsta-khitidhara-kaṭakād ācha Hēma-  
chalāntād ā Sē-
29. tōr arthi-sārtha-śriyam iha bahulikṛitya kīrtyā samindhē | Śakābdē Śāli-  
vāhasya sa-
30. hasrēṇa chatuś-śataih | chatvārimśat-samāyuktē . . . śuddhē . . . . .  
Īśvara- vatsarē ramyē
31. māsī Kārtika-nāmani | śukla-pakshē śubhē . . . . . m utthāna-dvadaśi-  
tithau | Tunga-bha-
32. drā-nadī-tīrē Viṭhalēśvara-sannidhau | asēsha-vēda-vēdānta-purāṇāgama-  
vēdine | pada-
33. vākya-pramāṇēshu parām prauḍhim upēyushē | Kaunḍinya-gōtra-jātāya  
ch Āpastambāya Yā-
34. jushe | śākhine sucharitrāya samasta-guṇa-śāline | śrīmad Vēnkaṭa-nāthasya  
kainkaryāsakta-chēta-
35. sē | Venkaṭāchārya-putrāya Rāmānuja-mahātmanē | Hoysalākhyē mahā-  
rājyē prasiddham
36. jagatī-talē | Mahadēvapurāt prāchīm diśam āsṛitya samsthitam Handiku-
37. ppābhidhānāyāḥ palyā dakshīṇataḥ sthitam | Kārē-pūrāhvayād grāmāt  
pāśchimāyām diśi
38. sthitam | grāmād Dēvanahallī tyuttarasayām diśisthitam | nāmna Kundala-  
vādīti prathitam
39. grāmam uttamam Kṛishṇa-dēva-mahārāyō mānaniyō manasvinām | sa-  
hiranyapayōdhārā-
40. pūrvakam dattavān mudā | Virapa-voḍeyara kalla-vattim Turuvana-  
purada vōṇiyinda mūḍalu
41. Sōmanātha-dēvara holadinda tenkalu Māchayana-purakke paḍuvalu Par-  
vatayana tōṭadim baḍagalu
42. . . . . grāmavanu . . . . .
43. dāna-pālanayōr madhyē dānāt śrēyōnupālanam dānāt Svargam avāpnōti
44. pālanād achyutam padam | sva-dattād dvi-guṇam puṇyam para-dattānu-  
pālanam | paraḍa-
45. ttāpahārēṇa sva- dattam nishphalam bhavēt | śrī śrī śrī Virūpāksha

*Note.*

This contains the usual genealogy of the Tuḷuva kings of Vijayanagar down to Kṛishṇarāja and records the gift of the village Kundalavādi, situated in Hoysala-rājya, to the east of Mahadēvapura, to the south of Handikuppa, to the west of Kārēpura and to the north of Dēvarahalli, by that king, seated on his jewelled throne at Vijayanagar to Rāmānuja, son of Venkaṭāchārya, of Kaunḍinya-gōtra, Āpa-stamba-sūtra, and Yajuś-śākhā on the 12th lunar day, utthānadvadaśi, of the bright half of Kārtika in the cyclic year Īśvara, Śaka 1440.

The Śaka year 1440 however is Bahudhānya and not Īśvara. The previous year, Śaka 1439 is Īśvara. The date is not verifiable. The usual imprecatory verses follow.



On a fragmentary stone at the foot of a hill to the east of the village Gaṇḍahalli in the same Hobali of Yeḷandūr.

Size 1'—2" × 2'—2".

Kannaḍa language and characters.

1. śrī Bahudhānya-samvatsara Śrā-
2. vaṇa śu 15 lu śrī Bayicha-
3. nāyakaru Śrī Vīrabhadra-
4. dēvarige biṭṭa bhūmi sūrya-
5. chandraru sākshi śrī

*Note.*

This records the grant of a plot of land for the service of god Vīrabhadra by Bayichanāyaka on the 15th lunar day of the bright half of Śrāvaṇa in the year Bahudhānya.

On a stone near a tank about a mile to the west of the village Kestūr in the same Hobali.

Kannaḍa language and characters.

1. śrīmatu Rākshasa-samvatsara Phā-
2. lguṇa śu 5 Śu lu Hiriyode-
3. yara śīśyaru Chikappadēvarige
4. . . . .
5. dharmārta kaṭṭisi koṭṭa maṇ-
6. ṭapa śrī śrī

*Note.*

This records the construction of a maṇṭapa for the use of Chikappadēvaru, by the disciples of Hiriyodeyar on the 5th lunar day of the bright half of Phālguna of the cyclic year Rākshasa (Date not verifiable).

On a stone near a fence on the road from the village Kestūr, to Talakāḍ in the same Hobli.

Size 2'—6" × 1'—3".

Kannaḍa language and characters.

1. svastī śrī Jaya-sam-
2. vatsara Kārtika su 5
3. lu Nāgagaṇḍa-
4. na maga Dēpagaṇḍa dē-
5. valōkake sanda

*Note.*

This is a memorial stone recording the death of Dēvagaṇḍa, son of Nāgagaṇḍa, on the 5th lunar day of the bright half of Kārtika in the cyclic year Jaya (Date not verifiable).



On a fragment of stone near a drain on the road from the village Hosur, a hamlet of the same village Kestûr, to Tumkur.

Kannada language and characters.

1. svasti śrī vijyābhyudaya Śālivāha . . . . .
2. Vikrama-samvatsarada Pushya śu 5 Sôma-vâradalu śrīmatu
3. Sôvaṇṇasetṭiyaru tamma mâtâpitṛigalige . . . . .
4. vâptiyāgabêkendu maṇṭapava kaṭṭisi śrī Hanumam . . . . .
5. pratishṭheyanû mādisi â-dêvara naivêdya pûje-pura . . . . .
6. kke tamma . . . . kramavâgi bandiruva âlada marada . . . .
7. yalli ayidu koḷaga gaddeyanû . . . .
8. . . . . koṭṭaru

Note.

This records the construction of a maṇṭapa and the setting up of god Hanumân in it and the gift of a plot of wet land of the sowing capacity of 5 koḷagas for the food-offerings of the said god by Sôvaṇṇasetṭi for the peace of the soul of his departed parents on Monday 5th lunar day of the bright half of Pushya in the cyclic year Vikrama in Śālivāhana era (the figure showing the number of years is effaced).

On a stone lying near a ruined well to the north of Prabhudêvarabetṭa in the same village Hosûr.

Size 3'—3" × 1'—9".

Kannada language and characters.

1. Naḷa-samvatsa Māga su 1
2. lû Mādaṇṇanāyakarige
3. dharmavāgabêkendu Nanja-
4. pparasaru maṭṭada Bhadrappadê-
5. varige sarvamānyavâgi biṭṭa
6. hola o || hattu koḷaga yi-
7. dake tapidavaru Gangeya . . . . .
8. Bramhaṇara konda pātakada-
9. li hôharu Śivapādavê
10. śaraṇu śrī śrī

Note.

This records the grant of a dry field of the sowing capacity of 10 koḷagas to Bhadrappadêvaru, head of a matt, by Nanjapparasa, for the merit of Mādaṇṇanāyaka on the 1st lunar day of the bright half of Māgha in the cyclic year Naḷa. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone forming part of the dam of the Big Tank of the village Mallaganahalli in the same Hobali of Yelandur.

Kannada language and characters.

1. Āṅgīrasa-samvatsara Bhādra-
2. pada śu 1 Budhavâradalu



3. Sômaśivâchârya śiśya
4. Chennarâjadêvaru maṭhava
5. kaṭṭisi charantigaḷa dâsô-
6. hakke biṭṭa gadde kham o || o hattu
7. tûmbi-ge mûḍalu baḍagavâgi-
8. ruva hallada bhûmiyannû biṭṭu
9. koṭṭaru

*Note.*

This records the construction of a matt building and the grant of a plot of wet land of the sowing capacity of 10 koḷagas below the tank of the village for the feeding of Jangamas frequenting the matt by Chennarâjadêva, disciple of Sômaśivâchârya on Wednesday the 1st lunar day of the bright half of Bhâdrapada in the cyclic year Ângirasa (date not verifiable).

56.

On a stone in the basement of Dêśêśvara temple in Maddûr in the Hobli of Agara.

Kannaḍa language and characters.

1. svasti śaka varusha 1302 neya Raudri-samvatsarada Mâgha ba 1 Sô Rôhiṇi-nakshatradalu śrîman-mahâ-maṇḍalêśvara ari-râya-vibhâḍa bhâshege-tappuva-râya-ragaṇḍa pûrva-dakṣiṇa-paśchima-samudrâdhipati śrî Vîra Bukkarâya-mahârâyarû prithvirâjyam gaivuttiralu śrîmad Upêndrapuravâda Maddûra śrîmad asêsha-mahâ-janagaḷu â ûra Mâyiseṭṭi Kêtamallaseṭṭiyogaḷulla nâḍa samastaru halavu samasta gauḍu-prajegaḷu tammolage voḍambattu â Maddûra śrî Dêsinâthdêvarige . . . . . pûrvadalu biṭṭa . . . . . dharma purâṇa abhyâgatara nityâhâra Vêda-pârâyaṇa

2. Tiruppâyi śrikâryakke ûra mûḍaṇa Mâyanna bhûmiyolage irkkanduga gadde hola tôṭa saha â sarva-prajegaḷa anumataḍinda â Mâyiseṭṭi-voḷagullaavarû dhârâ-pûrvakavâgi koṭṭaru mattam â ûra hasarada sumkavam â-chandrâ-rkavâgi naḍevantâgi śrî Dêsinâtha-dêvarige sarva prajegaḷu voḍanattu biṭṭa dharma sva-dattam . . . . . vâ yô harêta vasundharâm | shashṭhi-varsha-sahasrâṇi viśṭhâyâm jâyate krimih

*Note.*

This records the grant of a plot of wet land of the sowing capacity of 2 candies together with a dry field and a garden situated on the lands of Mâyanna to the east of the village (Maddûr) made unanimously by the mahâjanas and nâḍ people of the village including Mâyiseṭṭi and Kêtamallaseṭṭi together with all the gauḍas of the village Maddûr called Upêndrapura for reciting puranic stories, feeding pilgrims and recitation of the Vedas in the temple of god Dêsinâtha during the reign of king Bukkarâya of Vijayanagar on Monday 1st lunar day of the dark half of Mâgha with constellation Rôhiṇi in the year Raudri, Śaka 1302.

The 1st lunar day of the dark half of Mâgha in the year Raudri, Śaka 1302 (A.D. 1381) corresponds with Friday and constellation Pushya and not Monday and constellation Rôhiṇi as stated in the grant. The error is inexplicable. The usual imprecatory verses occur at the end of the inscription.

57.

On a stone standing in a wet field about a mile off from the same village Maddûr.

Size 2'—6" × 1'—6".

Kannaḍa language and characters.

1. Svabhânu-samvatsarada Śrâvaṇa śu 10
2. (śu 10) lâ Tirumalarâyarige dharma-



3. vâgalendu śrīmad Upēndrapurada
4. samasta nâḍa-gauḍaḷu Sômêśvara-
5. dêvarige naivēdyakkendu dānavâgi biṭṭu-
6. koṭṭa bhûmi kham 1 idanu ârobbaru
7. aḷupidaru gôva konda papake hô-
8. haru śrī śrī-

*Note.*

This records the grant of a field of the sowing capacity of 1 candy for the food-offering to god Sômêśvara by all the *nâḍ-gauḍas* of Upēndrapura (Maddûr) for peace of the soul of Tirumalarâya, king (of Vijayanagar?) on the 10th lunar day of the bright half of Śrâvaṇa in the year Svabhânu. The date is not verifiable. The inscription ends with the usual imprecation.



## SHIMOGA DISTRICT.

58.

## SHIMOGA TALUK.

A copy of a copper-plate grant of Queen Chennammâji of Keladi, dated Śaka 1596 in the possession of Narasimhâchâr, Shimoga town.

Kannada language and characters.

1. Harêr lîlâ- Varâhasya damshtrâ-daṇḍaḥ sa pâtu vaḥ Hemâdri-kalaśâ yatra
2. dhâtrî chhatra-śriyam dadhau || svasti śrî jayâbhyudaya Śâlivâhana śaka-varusha
3. 1596 neya Pramâdi-saṁvatsarada Nija Bhâdrapada ba 5 lu śrîmatu Eḍeva-murâri
4. kôṭe-kôlâhala viśuddha-vaidikâdvaita-siddhânta-pratishṭhâpaka Śiva-gurubhakta-
5. parâyaṇarâda Keladi Śadâśivanâyakara vaṁśôdbhavarâda Sômaśêkhara
6. Nâyakara dharmapatniyarâda Chennammâjiyavaru Tungâ-tîradallu śrî Harihara-
7. kramitaru kaṭṭisida Mallikârjuna-dêvara dêvâlayada dharmake bara-
8. si koṭṭa ettina-mânyada śâsana-kramaventendere dêvâlayada dharmake ârettina mâ-
9. nyava Śivârpitavâgi biṭṭidhêve aḍake meṇasu khobari kavâḍa mun-
10. tâda gaḍasina saraku horatâgi akki bhatta râgi tuppa kâyi bella mun-
11. tâgi Durgada hôbaḷi Ghaṭṭada keḷagaṇa sunka-ṭhâṇegaḷallû baresi dē-
12. vâlaya dharmava naḍasikoṇḍu bahudu yendu koṭa dharma-śâsana
13. dâna-pâlanayôr madhyê dânaḥ chhrêyônupâlanam | dânat svarga-
14. m avâpnôti pâlanâd achyutam padaṁ śrî Sadâśiva

Note.

This is a grant recording the remission of toll on all articles as rice, paddy, ragi, ghee, cocoanuts, jaggery and other articles except arecanut, pepper, dry cocoanut, imported from west coast through the Ghauts into the State of Keladi for use in the temple of God Mallikârjuna constructed by the illustrious Hariharakramita. The grant is by Chennammâji, queen of Sômaśêkharanâyaka, a descendent of Keladi Sadâśivanâyaka, on the 5th lunar day of the dark half of Nija Bhâdrapada in the year Pramâdi, Śaka 1596. The year Śaka 1596 coincides with Ânanda and not Pramâdi but the previous year Śaka 1595 is Prâmadi. The date is not verifiable.

59.

On a stone forming the lowest of the stone steps of the river Tungâ near the village Kûḍli in the Hobali of Shimoga.

Kannada language and characters.

1. Sarvadhâri-saṁvatsara Pushya
2. ba 1 lu śrîmatu Bhadrappa-
3. gavaḍara maga Chikkappana maga
4. Virapagaḍa māḍida dē-



5. vālayada dipastambhake
6. mangalamahā śrī śrī

*Translation and Note.*

On the first lunar day of the dark half of Pushya in the year Sarvadhâri, Vîrapagaṇḍa, son of Chikkappa, who was the son of the illustrious Bhadrappa caused the construction of a temple lamp-post.

The date is not verifiable.

60.

On a stone lying behind the temple of Râmêśvara in the same village Kûḍli.

*Kannaḍa language and characters.*

1. svasti samasta-prasasti-sahita śrīma-
2. n mahāmaṇḍalêśvara arirāya-vi-
3. bhāḍa bhāshege-tappuva-rāyara-gaṇḍa
4. chatussamudrādhīpati śrī Vīra-Dêva-
5. rāyara rājyavan āluvalli Kûḍa-
6. liya śrīmatu Kûchigaṇḍana maga
7. Kāma-gaṇḍa vûra huyalali palara-
8. n iridu tânum suralôka-gatanâdam
9. âtana tamma nilisida nishadhiya kallu
10. mangalamahā śrī

*Note.*

This is a memorial stone set up to commemorate the death in a war between some villages of Kāmagauḍa, son of Kûchigaṇḍa during the reign of the illustrious and brave Dêvarāya (of Vijayanagar) with usual titles. The stone was set up by the brother of the departed.

The inscription is not dated.

61.

*SAGAR TALUK.*

Copper-plate grant in the possession of Kalyāṇi Hanumantâchârya in the town Sâgar in the Hobali of Sâgar.

*Kannaḍa language and characters.—1 Plate*

*(Front)*

1. namas tunga-śiraś-chumbi-chandra-chāmara-châravê trailô-
2. kya-nagarârambha-mûlastambhâya Śambhavê | svasti śrī jayâbhyu-
3. daya Śâlivâhanaśaka varusha 1607 neya Raktâkshi-saṃvatsarada
4. Nija Śrâvaṇa śudha 5 llû śrīmad Eḍava-murâri kôṭe-kôlâha-
5. la viśuddha-vaidikâdvaita-sidhânta-pratishṭhâpaka śivagurubhakti-pa-
6. rāyaṇarâda Keḷadi Sadâśivarâya-nâyakara vaṃśôdbhava-
7. râda Sankaṇṇa-nâyakara prapautraru Siddhappa-nâyakara pautraru
8. Śivappanâyakara putraru Sômaśêkhara-nâyakara dharmapatniya-
9. râda Chennammâjyavarû hastântrada sēnabôva Bayiran-
10. ṇana maga Timmayage barasikoṭṭa bhûdâna-dharma śâsana krama-
11. ventendare Āranâḍa Nalluṇḍe sīme Yelvadakôṇe grâmadin-
12. da Nivane-agrahâraḍa Narasimhya-purada Lingâvadhânige ko-
13. ṭṭida bageyallû âta svâste koṭṭârabya anubhavisade ara-
14. mane havâleyâgi sistige kûḍibaratidda bage ga 15 ke vivara



15. yî agra-hârada mahâjanaṅgaḷu barasida pramâṇu sirumâni bi-
16. ja kha 8 ge-ra gadde biḷa kha 8 yidara yatti-nallû biḷa kha 01/20 antu biḷavari
17. kha 16½ o ka ga 15 Triṇuve agra-hâradalli sistige kûḍiḍa Sarasamatte Pu-
18. ṭṭana sâsteyinda Suttanabisigrâmadinda ga 9½ ubhayam ga 24½ ke
19. vivara Dundubhi-samvatsara Mârḡasîra śu 13 Sthiravâra Śanipradôsha-
20. puṇyakâladallu biṭṭadu ga 24 Rudhirôdgâri-samvatsarada Āśvija śu 10 llu
21. biṭṭadu ga ½ ubhayam ga 24½ yippattunâlkuvare varahana svâsteyam-
22. nû sa-hiraṇyôdaka-dâna-dhârâpûrvakavâgi Niva-

(Back)

23. ṇe agra-hârada vaḷagaṇa mane nivêśana saha Śivârpitavâgi biṭṭe-
24. vâgi yî bhûmiya chaturgaḍiya vaḷagulla nidhi nikshêpa jala pâshâṇa
25. akshîṇi âgâmi sidha sâdhyangalemba ashṭa-bhôga-têjasvâmyavanû
26. pûrva-mariyâdeyalli âgumâḍikoṇḍu ninna santâna-pâra-
27. m-pariyavâgi â-chandrârka-sthâiyâgi dânaḍhikraya-
28. parivartanege salisikoṇḍu sukhadim anubhavisî bā-
29. hadendu barasikoṭṭa bhûdâna-dharma-śâsana âditya-chandrâv-a-
30. nilônalaś cha dyaṇ bhûmir âpô hrudayam yamaś cha ahaścha râ-
31. triś cha ūbhêcha sandhyê dharmasya jânâti narasya ūruttam sva-dattâ dvi-
32. guṇam [puṇyam] paradattânupâlanam paradattâpahârêṇa
33. sva-dattam nishphalam bhavêtu sva-dattâm para-dattâm vâ yô harêtu va-
34. sundharâm shashṭhir varusha-sahasrâṇi viṣṭâyâm jâyatê kri-
35. mih dâna-pâlanayôr madhyê dâna chchhrêyônupâlanam dâna-
36. t svargam avâpnôti pâlanâd achyutam padaṃ Śrî Sadâśi-
37. va.

Note.

This registers the gift of some land of the annual value of 24½ varahas together with a house-site in the village Nivaṇe to the village accountant Timmaya, son of Bayiraṇṇa, made by Chennammâji, queen of Sômasêkhara Nâyaka I, son of Śivappa Nâyaka, grandson of Siddhappa Nâyaka and great grandson of Sankaṇṇa Nâyaka, king of Keḷadi. It is also stated that part of this land had been given away formerly to Lingâvadhâni of Narasimhapura, but as he did not take possession of the same the land was retained by the king and was now made over to the present donee.

The date of the grant is 5th lunar day of the bright half of Nija Śrâvaṇa in the year Raktâkshi, 1607 of Śâlivâhana era. Raktâkshi however corresponds to the previous year Śaka 1606 (A.D. 1684). The date is not verifiable. The grant ends with the usual imprecation.

62.

Copper-plate grant in the possession of Nâḍiga Śyâmarâya in the village Keḷadi in the Hobali of Keḷadi.

Kannaḍa language and characters.

(Front)

1. Vrisha-samvatsarada Phâlguna śu 10 llu śrîmat Keḷa-
2. di Virabhadranâyakaru Mâlave Dhîvara Nilayana Ma-
3. llage biṭṭa umbali tâmbra-śâsanada kramaventen-
4. dare ninu aramanegge sêvakanâgiddalli ninage um-
5. baliyâgi biṭṭadu Keḷadi-śîme Mâlave-grâmadalli
6. mēlaṇa Bidirugadde kuḷaga 1 kke ga 3 keḷagaṇa Bidaraga-
7. dde kuḷa ga 1 kke ga 3 i ubhayam kuḷa ga 2 kke 6 âru
8. varahana bhûmiyannu umbaliyâgi biṭṭevâgi
9. â-bhûmige salluva ênuṇṭâda sarva-svâmya-



10. vannu āgumāḍikoṇḍu ninna santāna-pāraṃpa-
11. reyāgi umbaliyāgi uṇḍukoṇḍu bāha-
12. du yendu koṭṭa tāmbra-śāsana śrī Venkaṭā-
13. dri.

*Note.*

This registers the gift of some wet land at the village Mālave in Keḷadi-sīme as umbali to Nilaya's (son) Malla of fisherman caste of the same village in recognition of his services to the palace by the king Virabhadra Nāyaka of Keḷadi. The date of the grant is stated to be 10th lunar day of the month Phālguna in the year Vrisha. As the number of Śaka years expired is not given the date cannot be verified. The record ends with the royal signature Venkaṭādri.

63.

Copper plate grant of Achyutarāya, king of Vijayanagar, dated Śaka 1454 in the possession of Krishṇajōyis in Keḷadi.

(*Front*)

1. śrī Gaṇapati Śārādā Gurubhyō namaḥ namaḥ tuṇ [ga]-śirastuṃ-
2. bi-chandra-chāmara-chārave trailōkya-nagarārambha-mūlastaṃ-
3. bhāya Śambhavê ! svasti śrī jayābhyudaya Śālivāhana śaka varu-
4. sha 1454 neya parivartamānakke salluva Vijaya-saṃvatsarada Chai-
5. tra śu 15 Chandravāra Chandrōparāga-punya-kāladallu śrīma-
6. d anēka-simhāsanādhipatya rājādhirāja rājaparamēśvara śrīvīra
7. Achyutarāyaru mahārāyaru naṃma Ānegondi sthālada Ven-
8. kaṭādri-yajamānarige śrī Achyutarāyara dharmapatni putra-sukha saṃ-
9. pattara sarva-dēśa kōśa bhakti sujnāna siddha sādhyā sāmraja anu-
10. va viśayakke susthira āgabēkendu Vijayanagarada Ānegondi-
11. sthālada Bhārgava Chyavana Āpnuvāna Auruva Jāmadagni-gō-
12. trada Bōdhāyana-sūtrada Yajuh śākheya Venkaṭādri-yaja [mā]-
13. nara prapautrarāda Kāśīpatijyōyisara pautrar āda Lakshmīpa-
14. tijyōyisara putrarāda Venkaṭādri-daivajnarige Taruṇinagarada
15. Guttivēṇṭheyada Āragada Kampanāda Vanavase pannichchā-
16. sarakke salluva Keḷadi ga 12 sāvira bhūmi ga
17. 67 Ikkērige 6 sāvira sīme bhūmi ga 24 Yalagaḷale
18. 3 sā sīme bhūmi ga 12 Ātavādi sāvira sīme bhūmi gadyāna 6 Kallu-
19. se ainūru sīme bhūmi ga 8 Mankasāle sāvira sīme bhū-
20. mi ga 12 Hebbeyallū sāvira sīme bhūmi ga 12 Bedū-
21. ra grāma ga 76 Kesanūru 6 sāvira sīme bhūmi ga 12 Sora-
22. ba 6 sāvira sīme bhūmi ga 24 Aṇḍige mūrusāvira
23. sīme bhū ga 6 Bandalikepaṭṭanahāli saha 5 sā sīme bhū
24. ga 24 int ishtu sīme jyōtīśya paurōhitya bhaṭṭa yajamā-
25. nika bhūmigaḷu manegaḷu chāturvarṇadallu lagna ghaṭi Ga-

(*Back*)

26. napati muhūrta kāṇike puṇyāha kalaśa ivare lagna sa-
27. ha māḍisikoṇḍu barōhāgu chhatra chāmarāndōlikādi a-
28. shta bhōgangaḷu koṭṭu ivara santāna pāraṃparyya anubha-
29. visikoṇḍu iruvahāge nāvu nanna strī putra sahita sahiranyō-
30. daka dāna dhārāpūrvakavāgi koṭṭevāgi Tungabhadra-tīradallu Chandrō-
31. parāga puṇya kāladallu śrī Virūpākshēśvara sannidhānadallu ko-
32. ṭṭevāgi namage arasugaḷige pāchchhāgaḷige puṇya labhya abhivri-
33. ddhiyāgi naḍeyabēkendu allallē Dēvatārādhane pūje ivara mukhadalli na-



34. deva hāgu ī Venkaṭādriyajamānara bhūmi antu ga 2 sime 52½
35. sāvira ī sthalaḍalli nidhi nikshēpa jala pāshāṇa akshīṇi āgāmi ishtu
36. Śivārpita koṭṭevāgi yendu tāmra śāsanada dharmapaṭṭe Āditya chan-
37. dra anilōnalaś cha dyaur bhūmir apō hṛidayam Yamaś cha ahaś cha
- rātriś cha u-
38. bhē cha sandhyē dharmaś cha jānāti narasya uruttam dānāt pālakō rājā
- nnadānā-
39. t pālītō guruh dānāt pālītā mātā tat-phalam labhatē mayi śrī Virūpāksha
40. ī dānapaṭṭe alupidare Kāśikshētradali mātṛi pitṛi guruvige tappidahāge yen-
41. du ī dharma śāsana koṭṭu naḍasabēku ghaṭi 15 phaḷa 5 tūka ga 5 (¼—7)
- angula dānapaṭṭe

*Note.*

This records the grant of right to collect specified sums of money in the several districts of Keḷadi to priest and astrologer Venkaṭādri, son of Lakshmīpatijōyis, grandson of Kāśīpati Jōyis as a reward for exercising priestly and honorary functions in those districts, by Achyutarāya, king of Vijayanagar. The grant is dated Monday 15th lunar day (with lunar eclipse) of the bright half of Chaitra of the cyclic year Vijaya of Śaka era 1454 corresponding to A.D. 1532. The 15th lunar day of Chaitra of the year 1532 A.D. coincides with Wednesday and not Monday. Accordingly the grant seems to be a spurious one.

64.

A 2nd grant of the same king Achyutarāya dated Śaka 1455 in the possession of the same Krishnājōyis.

(Front)

1. śrī Mailāra Linga namas tunga-śiraś-chumbi-chandra-chāmara-
2. chāravē trailōkya-nagarārambha-mūla-stambhāya Śambhavē svasti
3. śrī jayābhūdaya nṛipa Śālivāhana-śaka varusha 1455 neya pariva-
4. rtamānakke salluva Jayasamvatsarada Chaitra śu 15 Chandravāra Chandrō-
- parā-
5. ga-puṇṇya-kāladallu śrīmad anēka simhāsanādhipatya Ānegondi rājādhirā-
6. ja paramēśvara Ānegondi Achyutarāyaru mahārāyara sāmpradā-
7. yakarāda Guttalada Chikkappaṇṇarāyaru Maunabhārgava-gōtrōtṇannar āda
- Śukla-yaju-
8. śākheya Kātyāyana sūtrada Bhārgava Chyavana Āpnuvāna Auruva Jāma-
- dagni
9. panchārushēya pravarānvita Jāmadagni-gōtrada Bōdhāyanasūtrada Yajuh-
- śākhe-
10. ya Ānegondi-sthalada Venkaṭādriyajamānara prapautrarāda Śankara-
- ppana
11. pautrar āda Aṇṇappana putrar āda Venkaṭādriyajamānarige Hurali-
12. pāleda Dēśapāṇḍetanavannu koṭṭevāgi ī Dēśapāṇḍetanakke idda svā-
13. sthigaḷu bhūmi manegaḷu grāmānugrāmakke idda umbaḷi āya vartane
14. koṭṭa nela dhānya beḷasu sarvadhānya phala muntāddannu dhāre-yera-
- koṭṭu
15. ade ī Hurali grā 2 kke svāsthi bhūmigaḷu manegaḷu āya hāraka kaṇṭhava-
16. ṇavale butṭi mora sahita koṭṭu ēnu uṇṭāddannu sahirāṇyō-
17. daka dāna dhārā pūrvakavāgi śrīman Mahāmallāra-lingadēvara sannidhā-

(Back)

18. nadallu Tungabhdarā-tīradallu chandrōparāga-puṇṇyakāladallu
17. strī-putra sahita dhāre yeradu koṭṭu . . . . . ni-
20. dhi nikshēpa jala pāśāṇa akshīṇi āgāmi chhatra chāmarāndōli-
21. kādi ashta bhōgangaḷu Hurali ā koṭada karanike ī Hurali-peṭheda



22. Dēśapāṇḍyatana sahitavāgi Hariharārpitavāgi koṭṭu idakke namage a-
23. rasugalige pāchchhāyigalige i punya labhyav endu nōḍi dānapālāne mā-
24. ḍuttā irabēku idake tappidare Kāśiyalli mātā-piṭri guruvige tappida hā-
25. ge āditya chandrāv anilō nalaś cha dyaur bhūmir āpō hridayam yamaś cha a-
26. haś cha rātriś cha ubhē cha sandhye dharmāś cha jānāti narasya vrittim  
dānāt supā-
27. litō rājā na dānāt pālītō guruḥ dānāt supālītā mātā tat phalam labhate ma-
28. yi yendu barasikoṭṭa tāmbara-śāsanada dharma paṭṭe i sthalaḍa
29. dēvatārādhane ivara mukhadalli naḍiyabēkendu barako-
30. ṭṭa dharmāśāsana ghaṭi 15 paḷe 5 tūka ga 40 panchāśatu
31. anguli || śrī Khaṇḍērāya

Note.

This records the grant by Chikkappaṇṇarāya of Guttala of the office of *Despande* in the village Hurulipāle to Venkaṭādri, son of Anṇappa, grandson of Śankarappa, of Śukla Yajurvēda during the reign of Achyutarāya, king of Vijanayagar. The grant is dated Monday 15th lunar day of the bright half of Chaitra with a lunar eclipse of the cyclic year Jaya, in the Śaka era 1455. Śaka 1455 corresponds to A.D. 1533. But the 15th lunar day of Chaitra in A.D. 1533 coincided with Wednesday and not Monday nor was there a lunar eclipse on the day. Therefore the grant is evidently a spurious one. The grant ends with the name Khaṇḍērāya.

65.

A copper plate grant of Sadāśivanāyaka, king of Keḷadi, dated, Śaka 1431 in the possession of the same Krishṇa-joyis of Keḷadi.

(Front)

1. Gaṇapati Śāradā gurubhyō namaḥ
2. namas tunga-śiraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-
3. rambha-mūlastambhāya Śambhavē svasti śrī jayābhyudaya Śālivāha-
4. na śaka varusha 1431 neya Vibhava samvatsarada Kārtika ba 30 Ra sūryō-
5. parāga puṇṇyakāladallu Yaḍava-murāri kōṭe-Kōlāhala viśuddha-siddhānta-  
prati-
6. pālaka Namaḥ Śivāya Sadāśiva-mudrānkita Sivagōtrōtṭannar āda Dēva-  
goṇḍara
7. prapautrarāda Gōpagoṇḍara pautrar āda Basagoṇḍara putrar āda Cha-  
vuḍago-
8. ṇḍaru Bhadragoṇḍara su-putra Sadāśivanāyakaru Bhārgava Chyavana  
Āpnu-
9. vāna Aurava Jāmadagni-gōtrada Bōdhāyana-sūtrada Yajuśśākheya Vi-
10. jayanagarada Venkaṭādri-daivajnayajamānara prapautrarāda Hēmā-  
driyaja-
11. mānara pautrar āda Narasimha-yajamānara putrarāda Narasappadaivajna  
yaja-
12. mānarige Keḷadi śrī Sadāśiva-nāyakaru Nāgataruṇi-nagarada Gutti-
13. Vēṇṭheyada Āragada Kampanada Banavāse-pannirchchhāsirakke salluva  
Ke-
14. ḷadi 12 sāsira bhūmi ga 2 Ikkēri 6 sâ bhû ga 24 Yalagaḷa-
15. le 3 sāsira bhû ga 12 Ātavāḍi sâ bhû ga 12 ke Kalaśi ga 700 ga 8 Maṃ-
16. kasāle sâ bhû ga 12 Bēdûru grâ Nagara bhû 37 Bidarûrali sâyi-
17. ra jyôṭishyabhāga 76 Kyasanûra ga 8 bhû- ga 12 Soraba 6 sâ śu
18. ga 24 Aṇḍige sâ 2 Bandalike paṭṭana-haḷli saha śu ga 24
19. intisṭu śimegaḷu bhūmigaḷu manegaḷu chāturvarnadallu lagna Ga-



20. napati punyâha kalaśa muhūrta kâṇike uḍugore iva-
21. re lagna saha mādikonḍu baruvaḥāge śrī rāyaru dattamāḍi koṭṭaru i-
22. dallade Nārappa-yajamānarige dinavahi bhūmi ga 1 kke
23. ga 16 nāvu ga 62 koṭṭide allade Keḷadi-sthaḷada śēna-
24. bhāvike vartani sambaḷa bhūmigaḷa gauḍike alli . . . . .

(back)

25. sthaḷada dēvatâpūje Sambhulinga-pūje gauḍike bhū-
26. mitatva daivajna yajamānike intisṭu śrī Varadâ-tirada
27. śrī Rāmēśvara-sannidhiyallu Sūryôparāga
28. punyakāladallu nidhi nikshêpa jala pāshāṇa akshinī āgā-
29. mi isṭu koṭṭevāgi mattu chhatra chāmara āndōlikā-
30. di asṭa bhōgaṃgalam koṭṭu rājarige pādushāgaḷige ara-
31. sugaḷige namage saha puṇya labhya vriddhiyāgi naḍabê-
32. kendu Purāṇōktada rīti munde naḍasuvarige barasūlu dāmara
33. āgiddarū miḡatāgi trivāchyavāgi sarva-vrittiya naḍesabêkendu
34. Śivārpitavendu koṭṭevāgi Kāsikshêtra mâtāpitri
35. guruvige tappi naḍedahāge . . . . .
36. . . . . dānadharma . . . . .
37. paṭṭe āditya chandrāv anilō nalaś cha dyaur bhūmir āpo hri-
38. dayam Yamaś cha ahaś cha rātriś cha ubhê cha sandhyê dharmaś cha
39. jānāti narasya vrittim sva dattā dviguṇam puṇyam para dattānupā-
40. lanam para-dattāpahārêṇa sva-dattam nishphalam bhavêt dānāt su-
41. pālītō rājā na dānāt pālītō guruḥ dānāt supālītā
42. mâtā tat phalam labhate mayi . . . . .

Note.

This records the grant of the right to collect certain specified sums from specified districts to priest and astrologer Narasappa, son of etc., by Sadāśiva Nāyak, son of Chaudaḡoṇḍa Bhadragaṇḍarasa who was the son of Basavagaṇḍa and grandson of Gōpagaṇḍa, and great-grandson of Dēvagaṇḍa of Keḷadi. The grant is dated 30th lunar day of the dark half of Kārtika with a solar eclipse of the cyclic year Vibhava in Śaka 1431 equivalent to A.D. 1509. As there was no solar eclipse in the specified date the grant cannot be relied upon.

66.

On the basement stone of Īśvara temple in the village Ikkêri in the Hobali of Āvinahalli.

Kannaḍa language and characters.

1. yī maṇṭapada kelasava geyidava Āchâri Homabuchada Venkaṭayanu

Note.

This merely states that the above mantapa was constructed by Āchâri Venkaṭaya of the village Hombucha.

67.

Copy of a copper plate grant found in a *kaḍita* in the possession of Subbaiya, Patel of the village Hulimane in the same Hobali of Āvinahalli.

Kannaḍa language and characters.

1. nirvighnam astu śubham astu namas tunga-śiraś-chumbi-chandra-chāmara-chārave ! trailōkya-nagarā-rambha-



2. mûlastambhâya Sambhavê svasti śrī jayābhudaya Śālivāhana śakha
3. varuṣaṅgaḷu sāviraḍa 1730 ne parivartamānakke sandu saluva Vibhava-nāma sam-
4. vatsarada Āśvija śu 13 Ravivāradallu śrīmatu Hulimane Kālī
5. Subbaṇṇanavara maga Śēshayyanavarige vēdamūrthigaḷāda Yikkēri Śēshāchāryya-
6. ra maga Bhīmāchāryanu barasikoṭṭa holeyāḷu heṇṇāḷu kraya chi-
7. ṭṭina kramaventendare nānu nanna avasaranimittavāgi nanna holeyā-
8. ḷu Kannana heṇḍati Chaudī emba huḍugiyannu nimage krayakke koṭṭe-
9. nāgi yī heṇṇu āḷige buddhivāntaru kaṇḍu kaṭṭida kraya ga 3 a-
10. kshāradalu mūru varahanna tegedukoṇḍu yī heṇṇāḷu huḍu-
11. giyannu nimage kraya mūlakke koṭṭenāgi yī heṇṇige ādi aḍamu
12. aḍḍisaḍḍi yēnu uṇṭāddannu nānē nōḍikoṇḍēnu yendu
13. barasikoṭṭa kraya-chiṭu haṇa sanda niśidhiyāgide sādhana yinta-
14. ppudakke sākshigaḷu Bēdūra Subayya Bālehalli Paṇḍri Doḍḍa-
15. yya śrī śrī-

*Note.*

This purports to be a copy of a copper plate grant, the original of which is not found. It records the sale of a slave girl of Holeya caste named Chaudī, wife of Kanna by Bhīmāchārya, her master, to Śēshaiya for the price of 3 varahas. The sale deed is dated Sunday 13th lunar day of the bright half of Āśvija of the cyclic year Vibhava, Śaka 1730 corresponding to Sunday 2nd October, A.D. 1808. The date is correct. The sale of a slave girl at this date is of interest.

68.

On a stone lying in a jungle close to the village Dēvāsa in the same Hobali of Āvinahalli.

Size 3'—6" × 2'—0"

Kannada language and characters.

1. namas tunga-śīraś-chumbi-chandra-chāmara-chāravê | trailōkya-nagarā-rambha-mûlastam-
2. bhāya Sambhavê | Hancheyada Mādhavayya śrī Śivapādābja-bhṛingana likhita ||
3. svasti samasta-bhuvanāśraya śrī prithvīvallabha mahārājādhirāja pa-
4. ramēśvara paramabhaṭṭāraka Satyāśrayakuḷatilaka Chāḷukyābharana śrīmat Trai-
5. lōkyamalladēvara vijayarājyam uttarōttarābhivṛiddhi-pravarddhamānam ā-cha-
6. ndrārka-tārambaram saluttumire tat-pāda-padmōpajīvi samadhigata-pāñcha-mahā-sabu-
7. da mahāsāmantādhipati mahāprachanḍa-daṇḍanāyaka vairi-bhayadāyaka ma...
8. māṇikyā nīti-Chāṇikyam satya-Rādhēyam śauch Ānjanēyam
9. vibudha-jana-vana-mārtanḍan erevoḍe-gaṇḍa Narmadānadyubha-
10. ya-taṭa-rājahamṣa Māḷava-dhūmakētu Maṇḍavakōṭṭōllangana
11. Dhārānagara-kutūhala Mummuni-jaladhi-baḍavāṇaḷam śrīmat-
12. Trailōkyamalla-dēva-pādābja-bhṛinga sāhasōttunga nāmā-
13. di-samasta-prasasti-sahitam śrīman manevergadḍe-daṇḍanā (yakam)
14. yakam Guṇḍamayyaṅgaḷ sakavarsha 983 neya Śārvari-samvatsa-
15. rada Bhādrapadaḍ Amāvāsyē Sōmavāradandu rājadhāni Kalyāṇa-
16. d irkke-vīḍinoḷ agrahāra Piriyaṛa piriya-



17. reg âyûra pannâyada kuḷiya perjjumkaman alliya pervvâ-
18. rvvar Vasudêva-bhaṭṭar . . . . .
19. yya Dêmayyana Tikkayyan intivargge dhârâ-pûrvvakam mâḍi ko-
20. ṭṭaru î dharmmaman ârorvvar pratipâlisidar Kurukshêtra Vâra-
21. nâsi Prayâge Arghya-tîrtthav intî puṇya-sthânaṅgaḷali sâ-
22. sira kavileyam Vêda-pâragarappa sâsirvargge koṭṭa puṇyaman eydu-
23. var î dharmmaman aḷidavar â tîrtha-snâna-dall â sâsira-kavile-
24. yuman â-sâsira Vêdapâragaruman aḷida pâtakar akku
25. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭhi-varsha-sa-
26. hasrâni vishṭhâyâm jâyatê krimiḥ sâmanyôyam dharmma-sêtu-
27. r nṛipânâṃ kâlê kâlê pâlanîyô bhavadbhiḥ sarvvân êtân bhâvinah pâ-
28. rtthivêndrân bhûyô bhûyô yâchatê Râmachandraḥ śrî śrî śrî

Note.

Obeisance to Śiva. Hancheya Mâdhavayya, a bee at the lotus feet of Śiva wrote this :—

Be it well. While the refuge of all the world, favourite of the earth, mahârâja-paramêśvara, paramabhaṭṭâraka, ornament of Satyâśraya family, a jewel of the Châlukyas, the illustrious Trailôkyamalladêva was ruling over his victorious kingdom to last as long as the moon, the sun, the stars and the sky.

The illustrious maneverggaḍe-daṇḍanâyaka Guṇḍamayya, a servant at the lotus feet (of the king), entitled to five drums, the chief of mahâsâmantas, mahâpra-chaṇḍadaṇḍanâyaka, a terror to enemies, a jewel, a Châṇakya in the science of polity, a Karṇa in truth, an Ânjanêya in purity, a sun to the lotus forest that is the learned, a brave warrior (?), a royal swan strolling on both the banks of the Narmadâ river, an evil comet to the Mâlava people, capturer of the fort named Maṇḍeva, held in honour in the city of Dhârâ, a submarine fire to the ocean of Mumṃani kingdom, a bee at the lotus feet of Trailôkyamalla, remarkable for his bravery, on Monday the 30th lunar day of the month Bhâdrapada of the cyclic year Śârvari of the Śakâ era 983, in the capital city of Kalyâṇa, made a grant with pouring of water of the right to collect (for their own use) the toll dues (*perjunka*) of Agrahâra village Piriyaṛ, to the eminent Brahmans Vâsudevabhaṭṭa, . . . . . Dêmayya's Tikkayya, etc., for the proper maintenance of the chief tank of the village (The usual imprecation follows).

Note.

The date corresponds to Monday 28th August, A.D. 1060, Śaka 982, Śârvari and not Śaka 983 as stated in the grant. It is not easy to explain why the date was written as Śaka 983 when the year of the grant was Śaka 982, though such instances of pre-dating or post-dating by one year are common. The date falls within the reign of Western Châlukya king Sômêśvara Trailôkyamalla I.

69.

On a stone standing on the site of a temple in ruins in the forest of Koḷûr close to Śitûr in the same Hobali (Āvinahalli).

Size 3' × 2'

Kannaḍa language and characters.

1. namas' tunga-śiraś-chumbi-chandra-châmara-châra-
2. vē | trailôkya-nagarârambha-mûlastambhâya Saṃ-



3. bhavê ! svasti śrīmatu Yādava-Nārāyaṇa
4. pratāpa-chakravartti Singhaṇa-dēvam rājyaṁ
5. geyyuttiral ātana sarvvādhikāri Āriya Maliseṭṭi-
6. ya putram Māhēśvarāgraganyanum enisida Hom-
7. namana pratāpam ent endode urad-idi-
8. rānt-aribhūpara sarane siliḍ uttamāngamanā-
9. . . . . muridu poḍe-seṇḍāḍalu neṇḍapude ho-
10. . . . . ranemba madēbham || antātaṁ sukha-sankathā-
11. vinōdadind adhikāraṁ geyyuttum irddu Honnavura
12. Māhēśvaradēvara pūje angaranga-bhōgakk endu
13. āyūra keṇṇa kēlage kachchhaviya-gaḷeyalu mattar e-
14. raḍumaṁ sarvanamasyamāgi biṭṭukottam idakk āyūra
15. mahājanar-oppa int idan alidaṁ Vāraṇāsi-
16. yalli pārvvara konda pātakan akku sva-dattām
17. para-dattām vā yō harēta vasundharām shashṭhi-varsha-
18. sahasrāṇi viśṭhāyām jāyate krimih Dāmō-
19. jana likhita maṅgaḷa ||

*Translation.*

Obeisance to Śiva. Be it well. While the illustrious Singhaṇadēva, with titles Yādavanārāyaṇa, pratāpachakravartti, was ruling over his kingdom :—

His sarvādhikari Honnama, son of Āriya Maliseṭṭi, the first among the devoted Śaivites who is compared to an elephant in rut in splitting the heads of enemies and playing with those heads as with a ball in the field of battle :—

While he was exercising his authority with pleasure and ease and chatting with friends :—he made a gift of two mattars of land as measured by Kachchhavi pole, under the tank of Honnavur for the service of God Mahēśvara in the same village, with the approval of the mahājanas of the village (usual imprecations follow).

This is the writing of Dāmōja.

*Note.*

The inscription is not dated and can be assigned to A.D. 1210-1247 when Singhaṇa, the Sēvuṇa king of Dēvagiri was ruling.

70.

On a stone lying on the left side of the road leading from Nagaragēri Basti in Gērsoppe to Gōvardhanagiri in the Hobali of Bhārangi.

Kannāḍa language and characters.

1. svasti śrīmatu Chennabhairādēvi-
2. ammanavaru Nagara-rājyavan ālu-
3. valli Viḷambi-saṁvatrarada Bhādrapada
4. śu chaturdaśiyallu Gōvarddhanagi-
5. riya Hanumantēśvara-dēvara nandā-
6. dipti-dharmmakke Kaṇigalamakke-
7. ya mēlubhāge gaddeyanū ā vū-
8. ra sēnabōva-Timmarasayyanu tanna
9. strī-putra-jnāti-sāmanta-dāyādānu-
10. matadinda svaruchiyinda sarvamānya-
11. vāgi biṭṭa yintappudakke mahājanagaḷu
12. sākshi idake tapi naḍedavana bāya-
13. li . . . . .
14. . . . .



## Note.

This records the grant of a wet field above Kaṇigalamakke for keeping a constant lamp-light in the temple of Hanumantêśvara on the Gôvardhana hill by Timmarasayya, the village accountant of the same village, with the consent of his wife, sons, kinsmen and other relations, in the presence of the Mahâjanas, during the reign of the illustrious Chennabhairâdêvi Amma of Nagara, on the 14th lunar day of the light half of Bhâdrapada in the year Viḷambi.

The date is not verifiable.

71.

On a stone lying by the side of a ruined maṇṭapa in the Kânûr forest on the road leading to Gôvardhanagiri in the Hobali of Bhârangi.

Kannaḍa language and characters.

1. Pramâdi-saṃvatsarada Chaitra suddha 14
2. . . . vâra śrîmatu Jagadêva Singidêvara-
3. saru Duggaveggaḍeya maga Bamma-
4. ṇaheggade svâmi kârnyakke bandu
5. Maḷaliya Singajjana kûḍe kâdi-
6. yaḷiyalu Duggaveggaḍege biṭṭa
7. bhûmi . . . . yondu sabba . . . . . pari-
8. hâravâgi biṭṭaru idake aḷi-
9. dava narakake iḷiva . . . . .
10. . . . . konda pâpa . . . . .

## Note.

This records the grant of a plot of land free of all taxes by the illustrious Jagadêva Singidêvarasar to Duggaveggaḍe in recognition of the services rendered by his son Bammaṇaheggade who, espousing the cause of his master, fought with Singajja of Maḷali and died.

This inscription is dated the 14th lunar day of the light half of Chaitra in the year Pramâdi. The date is not verifiable.

72.

SHIKARPUR TALUK.

On a stone lying near a temple at a distance of a mile from the village Kaḍeyanan-dihallî in the Hobali of Uḍugaṇi.

Size 3'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti yama-niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-japa-samâ-
2. dhi śilagaṇa-saṃpannarum yajana-yâjana-pramukha-
3. shaṭ-karma-niratarum śrîman mahâ Honnavurada Dêvayyam
4. Châlukya Vikrama-kâlada 5 neya Pramôḍûta-saṃvatsarada Śrâvaṇa ba 10-
5. lu Mâhêśvarapadaman êridod âtana śiśyam Vâma-dêvayyam
6. nilisida samâdhiya kallu Mahêśvarâ maṅgaḷa

## Note.

This is a memorial stone raised by a disciple named Vâmadêvayya to commemorate the death of his guru Dêvayya of Honnavura, who was a devoted practiser of Yama and other Yogic observances and a performer of sacrifice and other six Vedic



rites. He is said to have died on the 10th lunar day of the dark half of Śrāvaṇa of the cyclic year Pramôdûta in the 5th year of Châlukya Vikrama era. The date is not verifiable. The 5th year of Châlukya Vikramaera is however 1080 A D Raudri and not Pramôdûta.

## 73.

On a stone set up near the Bâlabîḍu temple close to Kaḍeyanandihalli in the same Hobali.

Size 5'—6"×3'—9".

Sanskrit language and Kannaḍa characters.

1. svasti âsîd asêsha-narapati-makuta-maṇi-mayûkha-manjarî-ranjita-pâda-pîṭhaḥ pratâpa-dava-dâhana-jvâlâva-
2. lî-samâlîdhânamra-pârthivas sakaladigvijayô-pârj-jita-vîra-Lakshmî-samâ-lingita-viśâla-vaksha-sthalaḥ dânavâri-samsakta-
3. vibudha-madhukara-nikarô jaḷanidhir iva ratnâkarô Nârâyaṇa iva Lakshmî-nivâsaś śaśânka iva kaḷâdharah prabhâkara ivôgrapratâpa-
4. ś Chaturânana iva prajānâthaḥ Sênânîr ivâmôgha-śaktidharô Bhûtanâtha iva bhûdhara-śikharâdhivâsôngaja ivânganâjana-manah-
5. kshôbhajananô'parâjita iva Artthapatiḥ Kalpa-pâdapa iva prârthitârththa-pradaḥ kirtti-sudhâdhavalita-Brahmânḍa-kuharaś Chêra Chô-
6. la Konkaṇa Gûrjjara Mâlava Kaurava Pânchâla Gauḍa Kaḷiṅg Âṅga Vanga mahîpati-sampâditâkshayakôśaḥ kôśa-sali-
7. la-nimajjitâśêsha-vîra-mahîśaḥ Îsa-charaṇâravinda-madhukaraḥ kara-sam-varddhita-nikhila-bhuvanô vanâri-kêtur ivâmô-
8. gha-śarâsanakâryyaḥ kâryyâkâryya-vivêka-châturyya-vâchaspatir vâchas-pati-sadriśa-vividha-vibudha-bôdhô dhyâyamâ-
9. na-mânasânandakâraḥ śrîmaj Jayasimha-dêvaś Châlukyâbharaṇaḥ || tasyât-majaś śatru-viḷasinînâm vaidhavya-dîkshâ-gurur âhavô-
10. tkaḥ | samśâsti gâm Âhavamalladêvô nishkaṇṭakâm aprativîra-śabdaḥ | yasya pratâpa-dahanânaḷa-visphulingair nirmûlitâś śatru-mahîru-
11. haughâḥ | adyâpi rôḍhum avanau na hi tē kshamantē bhû-kaṇṭakôddhara-ṇa-yatna-parâyanasya | yaḥ Konkaṇân khaṇḍi-
12. ta-mâna-darppân akârshîd akshata-satya-vâdaḥ | santyâjitânindita-râja-chihnnân bhûtân hutân alpa-vasûn chchhubhamyuh |
13. Dhârâpi yēnôddhata-vikramêṇa sandharshitâ pûrva-mahîpatinâm | a-dharshaṇîyâ Baligonka-mukhya-Prachanḍa-nâmâ-
14. nta-purassarêṇa | Lankâ-nâtha-samâna-Chôḷa-nripatim yas samyati prâvri-tam nâgânâm daśabhiś śatair adhi-balais sannâhi-
15. bhis satvaraiḥ | êkô Râghavavaj jaghâna niśitair bânair anâyâsatô bhû-dêv-augh abitâya sannutipadam Châlû-
16. kya-Râmô bali || śrîmân Âhavamallô vidyâ-śauryyânvitô dharâm śâsti dharmârththa-mâna-hêtu-vyâpâraika-vrataś chi-
17. râyaikaḥ || tasmin narapatau mahîm śâsati varṇasankarô vyutpanna-kâyas tēbhyô nyatra durlakshaḥ taskara-śabdaḥ
18. svarûpa-vâchakô vaiyyâkaraṇa-ivârththa-bâdhât samvrittaḥ upasarggaś cha dhâtu-prayôgâd anyatra du-
19. r ddarśô vîgrahaś cha samâsa-taddhita-vyâkhyânâd anyatra tat-paripâlitâyâ dharânganâyâ mukha-ja Vana-vâsi-dê-
20. sô ramanîyas tat tilaka iva Mahâtatâka-grâmô râjatê || yatradvijâś sama-damâdi-guṇair upêtâs svâdhyâya-
21. yajna-japa-hôma-samâdhi-nishṭhâḥ adhyâpanâdhyayana-yâjana-dâna-mukhyai shshshat-karmabhir nija-grihêshu sadâ ramante ||
22. yatradya-paṇḍita-janô vidushaḥ prithivyâm vâdê vijitya vijayam nijam âtanôti | vyâkhyâna-chintana-vichâraṇa-
23. vâda-śikshâ-vyâpâra-vargga-chaturah prithivî-pradîpaḥ || yatradyâdhyêtârô grasta-nirastâdy-uchchâraṇa-dôsha-varjjitam



24. svara-varṇṇa-pada-krama-samhitā yathā-lakṣhaṇam adhiyānāḥ nijōtkar-  
sham apēksha- māṇs sahasraṃ viṃśatim cha-
25. tvāriṃśatam aśītiṃ śatam viṃśatyuttaramcha-vārān sadasy adhiyate yatra  
Kalpa-sūtra-śrāvīṇaś chhātrā svayam parika-
26. lpitaishṭika pāśuka sōmika vēdikāḥ sva-parikalpit Āhavanīyādyagnayaḥ  
svōtprēkshita-patnī-śālā-sandōha (ha) virddhā-
27. na chātvalā śāmitra mārjjaliyāgnidhriyadhishṇyāstāra-pradēsās ttattat-  
kratu-prayōgam sadābhyasyanty ēvamādi-gu-
28. ṇālankārāyāsēsha-grāma-mahājanāya pāda-pūjām datvā Śaka-nripātita  
samvatsarēshu nava-śatēshv ēkōnāśītyadhikēshu
29. Viḷambi-samvatsara Vaiśākha suddha tṛitīyāyām Āditya-vārē Kuḍuvarnniy  
Āngīrasa gōtra Śrīdharōpādhyāya-sūnu
30. prabhu-Mahādēvayya anturvēdi Āvaṇa-grāma-samudbhūt Ātrēya-gōtra  
Aḍudvivēdi sūnu Mārggha-nāyaka Ho-
31. lagere-grāma Vāsishṭha-gōtra Gōvarddhana Nāga-dēva-sūnu Gohalayya  
Kuṇṭana-keṛeyūr Aṭṭahara Pole-
32. yammana maga Kaliyaṇasetṭi Singaṇasetṭi Hiṭṭabeya Chittayyam Nāka-  
setṭiya Mālayyam Mālakkana Basavase-
33. tṭi Arjjunayyana-Sōvayya Bāguḷiya Muddayyana Bēlayya Attalūra Sanga-  
payyana Chi-
34. kkabāyisetṭi Kētisetṭiya magam Masaṇayya Aṅgaḍiya Sattiyaṇasetṭi  
ityētan-nāmāṇaḥ sarva-śilā-śanku
35. Krishṇa-tatāka-kshētram ananyōpāyōgya tat-tatāka-jalam sarva-parihāram  
mahā-janād ādāya tad-anumatyā chandra-
36. tāram Aṇḍurēsvarāya muktavantah || ētad yē paripālayanti tēshām dāna-  
samam phalam yē tvētan nāśayanti
37. bhrūṇa-hatyā-samō dōshas tathā chāha dēvasvam brāhmaṇa-svamcha lōbhē-  
nōpahinasti yah | sa pāpātmā parē lō-
38. kē gridhrōchchhisṭēna jīvati | vādibha-paūchā-nana-Bhaṭṭavishṇuh śāstrā-  
mbu-dher pāramitas suvṛittah Āṇḍūra
39. Śambhōṛ pada-padma-bhringah tat-kshētra-lēkhā-vachanam vyadhata tad-  
grāma-janmā tilakah kulasya dēva-dvijā-
40. gryārechhana-datta-chittah grāma-prayuktyā likhitam vyadhata sad-aksha-  
ram Kāśyapa-Mādhavākhyah
41. mahā-grāma Lokkiguṇḍiya Nāgavarmmmōjar aḷiya Rūvāri Nākiya likhitam  
mangalam śrī

*Translation.*

Be it well. There was the illustrious Jayasimha the ornament of the Chalukyas whose footstool has been brightened by a pencil of rays issuing from the gems on the crests of all the kings ; on kings bending before whom flashed the tongue of flame of the forest fire that is his valour ; whose wide breast has been embraced by goddess of victory whom he secured in his conquests of all the cardinal points ; the water accompanying whose gifts was being touched by the bees that are the learned men ; who was an abode of precious stones like the ocean, and the abode of the goddess of wealth Lakshmī like God Nārāyaṇa ; who was the possessor of arts (digits) like the moon, whose valour was unbearable like the heat of the sun, who was the lord of people like the Creator, who possessed unassailable power (weapon) like the commander of the god (Shaṇmukha), who had for his abode a summit of a mountain like God Śiva ; who kindled a passionate disturbance in the minds of women-folk like Cupid ; who was lord of wealth like God Aparājita ; who was a bestower of the desired boons like the celestial Kalpa tree ; the lime of whose fame gave a white-wash to the whole of the



Universe ; who collected imperishable wealth from the kings of Chêra, Chôla, Konkana, Gûrjara, Mâlava, Kaurava, Pâncâlâ, Gauda, Kalinga, Anga and Vanga countries ; who caused almost all brave kings to sink in the water namely the sheath of his sword\* ; who was a bee in the lotus feet of God Śiva ; who levied taxes for the protection of all the world (whose arms protected the world) ; the work of whose bow was never in vain like that of Arjuna who had in his flag Ānjanêya ; who was a Bṛihaspati in discriminating between what was or was not to be done ; who like Vâchaspati imparted knowledge to all learned men (celestials) ; who caused pleasure to all those who meditated upon him.

His son, who was a priest in the rite of initiation for widow-hood of his enemies, wives, always eager for war, Āhavamalladêva, rules over the land without opposition. He had no rival to challenge his bravery. The sparks of the forest fire of his valour burnt down the forest namely his enemies. Even now his enemies are not capable of sprouting out from the earth, the thorns of which he was ever ready to uproot.† He put down the haughtiness of the Konkanas poor in wealth, having deprived them of their spotless royal insignia and established his name for truth.

By him with invincible valour and with the title namely Bali-Gonka-Prachanda ever running in advance before him, was assailed even the city of Dhârâ which proved invincible to early kings. He being single like Râma, slew with ease, with his sharp arrows the Chôla king who was like Râvana and who was accompanied on a battle-field by ten hundreds of elephants and brave and powerful warriors, lord of the earth, with high and revered position, the powerful Châlukya Râma.

The illustrious Āhavamalla, remarkable for his learning and power, ever observing like a rite the work of respecting the cause of charity, wealth and honour has been long ruling over the land unopposed. While he was ruling over the earth confusion or over-lapping of castes (and letters) was never witnessed except among the uncultured Kâyastha people (Scribes) : the word taskara (thief) was indicative of its own form, (not of a person) and remained only among the Grammarians since its meaning was nowhere applicable ; upasargas (calamities and particles of words) were invisible except in association with verbs, vighraha (war and splitting of words) was never seen except in samâsa and the commentary on taddhitânta words.

The Banavâsi kingdom shone like the face of the woman-like country under his protection. The village called Mahâtatâka shone like a vertical colour mark of her forehead. In his kingdom Brahmanas were possessed of control over body and mind and other good qualities and ever bent on the performance of study, sacrifice, meditation oblation and contemplation. They take pleasure in ever learning teaching, officiating in the sacrifice of others and making gifts in their houses. In his kingdom learned men having obtained victory in debate with other learned men were capable of compiling commentaries, investigations, debates, teaching and other academical work and shone like lights of the world.

Where men learned in the Vedas recite them free from Grasta, nirasta and other errors in pronunciation and learn accentuation, syllabification, Pada, Krama, and Samhita in accordance with rules treating of them and recite the Vedas in assemblies a thousand and twenty times, forty and eighty times, or a hundred and twenty times ; where students learning Kalpasûtras illustrate the sacrificial procedure with diagrams of altars appropriate to Ishtis, sacrifices with victims, or Sôma Sacrifices, making their own altars of Āhavanîya and other fires, pointing out in imagination the places of

\* Not a happy Metaphor.

† The Metaphor is not well expressed.



the room of the sacrificer's wife, the assembly (sadas), the Havirdhâna, the Chatvala\*, the Sâmitra†, the mârjaliyat, the Âgnîdhriyas, the Dhishnya\*\* and âstâras††.

Having worshipped the feet of all the Brahman Mahâjanas possessed of such scholarship as has been described above, when there had elapsed nine hundred and seventy nine years in the Śaka era, on Sunday the 3rd lunar day of the light half of Vaiśākha in the cyclic year Viḷambi, Prabhu Mahadevaiya, son of Śrîdharôpâdhyâya of Ângirasa-gôtra of the village Kuḍuvarṇi, Mârghanâyaka, son of Aḍudvivêdi of Âtrêya-gôtra of the village Antarvêdi Âvaṇa, Gôhalaiya, son of Gôvardhana Nâgadêva of Vasishṭha-gôtra of the village Holagere, Kaliyaṇasetṭi, son of Aṭṭahara Poleyamma of the village Kuṇṭana Kereyûr, Singaṇasetṭi, Chiṭṭayya of Hiṭṭabe, Mâlaiyya of Nâgasetṭi, Mâlakka of Basavasetṭi, Sôvayya of Arjunayya, Bêlayya of Muddayya of the village Bâguli, Chikkabâyasetṭi of Sangapayya of the village Attalûr, Masaṇayya, son of Kêtiṣetṭi, Sattiyaṇasetṭi of the village Angaḍi,—Persons bearing these names having purchased the field of Kṛishṇatataḱa with stones and wedges set up for measurement and having restricted the use of the water only to the donee, and having exempted it from all imposts and with the permission of the mahâjanas, made a grant of the above field to the God Aṇḍulêśvara to last as long as the moon, and the stars.

Those who preserve this will have as much merit as the donor. Those who destroy it will be guilty of the sin of infanticide. It is said: Whoever destroys the property of gods and of Brahmins with greed—that sinful man will feed himself on the refuse of vultures after death.

Bhaṭṭa Viṣṇu, a lion to the elephants that are disputants, one who has crossed over the ocean of learning, possessed of good conduct, a bee on the lotus feet of god Śiva of Aṇḍula composed the grant of this field. Born of the same village, an ornament of his family, with mind firmly set in the worship of gods and Brahmins, Kâśyapa Mâdhava wrote this grant in his own good hand-writing under the orders of the village. Rûvâri Nâki, son-in-law of Nâgavarmôja of the big village Lokkiguṇḍi engraved this. Peace.

## 74.

On a fragmentary stone lying in the forest of Bisalahalli in the Hobali of Uḷugani.

1. svasti yama-niyama-svâdhyâya-
2. dhyâna-dhâraṇa-maunânushṭhâna-japa-
3. samâdhi-śîla-guṇa-sampannarappa śrî-
4. mad anâdiyagrahâra Hiriyûra sthâ-
5. nâdhipati śrîmanmahâ . . . . . Bommeyanâyakanu
6. namaśśivâyavâgi . . . . .
7. . . . . śrîmatu pratâpa-cha-
8. kravartti Singhaṇa-dêvavarsha 7 neya Dhâtu-samvatsara
9. . . . . Chiṭṭûrali biṭṭudu kachchaviya . .
10. leya . . . . .

## Note.

This records the gift of a plot of land by Bommeya Nâyaka to the illustrious (name effaced), lord of Hiriyûr-sthâna and possessed of good qualities and observing Yama, niyama and other yogic practices in the cyclic year Dhâtu coinciding with the 7th year of the reign of Singhaṇadêva, Yâdava king.

\* A pit for throwing refuse. † The place where the sacrificial goat is immolated. ‡ Another kind of pit in a sacrifice. § The place where the sacred fire is preserved. \*\* A jâgati or platform. †† place surrounded by Darbha grass on all sides.



On a stone forming the embankment of a tank near a hill in Basavanandihalli in the same Hobali of Uḍugaṇi.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê | trailôkya-
2. nagarârambha-mûlastambhâya Sambhavê sva-
3. sti śrîmatu Yādava-Nârâyana bhujabala-
4. prauḍha-pratâpa-chakravartti śrî Râmachandrarâya râ-
5. jyôdayada 11 neya Chitrabhânu-samvatsara Bhâdrapada
6. Sômaṡaradalu śrî Tongâla Bankaṇa . . . Manneya
7. dēvara Paruvata-voḍeyar-aliya Haḍevaḷana kûḍe
8. kâdi suralôka-prâptan âda śrî śrî śrî

Note.

This is a stone set up in memory of the death of Tongâla Bankaṇa in a fight with Haḍevaḷa, son-in-law of Paruvata-voḍeyar (son) of Manneyadēva on Monday in the month Bhâdrapada of Chitrabhânu (1282 A. D.) in the 11th year of the reign of the illustrious king Râmachandrarâya, Yādava king, possessed of titles Yādava Nârâyana, and Bhujabalapratâpachakravarti. (1271-1309.)

On a stone lying in a jungle in low ground in the village Chikka Mâgaḍi in the same Hobali.

Size 3'—6"×2'—6".

Old Kannaḍa language and characters.

1. svasti śrî Mârarka-arasar Banavase-mû-
2. vattiḷ-chchhâsiranman âḷe Bandanikkeya nâlgavu-
3. ṇḍan Âdigâvunḍan tamm-âḷdan iṛiye Eraganoḷ kûḍi
4. kâdi . . . . . ra . . . . .
5. . . . . sargâlaya pokka . . . . .

Note.

This is a stone set up in memory of the death of Âdigâvunḍa, nâlgâvunḍa of Bandanikke, in a fight with Eraga, who was aiming a blow at his (Âdigâvunḍa's) lord, during the reign of the illustrious Mârarka-arasar over Banavase 32,000 province.

On a fragment of stone to the south of the temple in the village Bandanike in the Hobali of Tânaḡunda.

1. . . . . Raktâkshi-samvatsarada Śrâvaṇa śuddha 10 Gu
2. . . . . nâl-prabhu Bomma . . . . .
3. âtana maga Mâdarasanu tamma Sômaṇṇanu â-
4. . . . . rige Masareyali gaḍana makkaḷu Kâḷa Bomma
5. Sôma dâyaḍa-tanadiṇ kannavan ikkiyiriyē
6. tamma makkaḷu heṇḍira kûḍi huyyalan ebbisi
7. . . . . kondu tânuṁ śivapâdadoḷ aikyan âdam



## Note.

This is a vîragal stone set up to commemorate the death of Nâlprabhu Bomma (?) while he with his son Mâdarasa, his younger brother Sômanṇa, caught hold of, in the village Masare, Kâla Bomma and Sôma, sons of the gaṇḍa of the village in the very act of house-breaking theft attempted on account of feud between these two parties and slew them in a row in which his wives and children took part and in which he also died.

## 78.

## SORAB TALUK.

On a fragment of stone behind a temple in a deserted village close to the village Gummanahālu in the Hobali of Ānevaṭṭi.

Kannada language and characters.

(Stone is broken.)

1. śrî prithvî-vallabha-mahârâjâdhirâja-paramêśvara-paramabhaṭṭâra-
2. . . . . kyâbharāṇa śrîmad Bhûlôka-malla-dêvara vijaya râ-
3. . . . . pravarddhamānam âchandrârka-târam saluttum Kalyâṇada
4. . . . . sukha-sankathâ-vinôdadim râjyam geyuttum ire
- 5.. . . . da tîrada karaśāṇe yenalu tân â silateyim eseva
6. . . . . tipa âtan-anvayâgama-praśasti yentendaḍe svasti samadhi-
7. . . . . lêsvara Banavâsi-puravarâdhîśvara Jayanti-Madhukêśvara
8. . . . . dêva-pratyakshâkshi-sambhava chaturâśîti
9. . . . . suvarṇa-garuda-dhavja jagad-viditâshṭâdaśa
10. . . . . dra śikhari-śikhara-samsthâpita sphaṭika
11. . . . . śrî Mayûravarmma mahâ-mahîpâlaka
12. . . . . virâjamâna mânônṇatarum virâjitarappa

## Note.

Since a portion of the inscription stone on the left is cut off and lost it, is not possible to make out what the inscription is meant to record. Only the name of the illustrious king Bhûlôkamalla of the Châlukya dynasty with his titles is mentioned as a ruling sovereign. Then the genealogy of a chief whose name is gone is traced to Mayûravarmma (of Kadamba dynasty ?) with many titles, devotee of Madhukêśvara, born of the eye of . . . . . , having golden eagle (garuda) as his flag, etc. No date is given.

## 79.

On a stone set up by the side of the temple of Paramêśvara, of Emanûr on the boundary of Hirechauṭi village in the Hobali of Ānevaṭṭi.

Size 5'—6" × 4'—0".

Kannada language and characters.

1. namas tunga-śirâś-chumbi-chandra-châmara-châravê || trailôkya-nagarâ-rambha-mûlastambhâya Sambhavê śrî Giriśam ravîn-
2. du-salilâtmavit-śikhi-bhû-marut-samudyôga-nutâshṭa-mûrtti bhuvana-sthiti-kâraṇan Îśvara
3. Jaya-singa-nṛipange tām Masaṇi-seṭṭige mânia-dayâ-parange hṛid-râgade nêsaṇu-nêlanu vuḷḷinam iḡe
4. manôrathangala || mangalamam mâḍuge Jayasinga-nṛipange negardd Emma-yânûrâ dêvam guṇanidhi Kâmagâ-



5. vuḍaṅg intī nēlanu yina-vuḷḷannevaram || svasti samasta-bhuvanâśraya śrī  
prithvī-vallabham Kaḷachuryya-kuḷa-mahâ-bhūsha-
6. na bhujabala-chakravartti mahârâjâdhirâjan enisi | para-bhûpâlakaram  
paḷaṅchaledu dôrvvikrântadim tyâgadim
7. nerad artthi-prakarakke mâḍi mudamaṁ kârūnyadim kâdu tatsaraṇâyâtar-  
an âtma-satya-guṇadim maryyâdeyim-
8. dâlvan âdaradim Kuntala-chakravartti Vijayâdityam mahi-chakramam ||  
tat-pâda-padmôpajîvi || negaḷe jayam pogale ja [gam]-
9. mige tann-aḷavaliya Bommayyam pâlisuvam pâlisuvam negarddi Banavase-  
nâḍam digibham-barav aiyde kîrtti-lateyum śriyum
10. nata-nripâlaru bêḍe paṇiṅchaled-artthaman artthigittu sâmadī . . . .  
Âdirâja-mahimam prati-pâlisuvam niranta- . . . . .
11. Banavase-nâḍaṁ âdame Kadamba santati Sôvidēvan atyanupama-  
vikramam negaḷe tanna samunnata-kîrtti dhâtriyolu ||
12. Banavase-dêśadoḷu negardda Nâgara-khaṇḍadoḷ sâram âdud â jana-padadoḷu  
virâjisuva keyvoladim vanadim taṭâkadim
13. [va]naruha-shaṇḍadim baḷasi nâḍe manaṅgolip Emmanûr ilâ-jana-janitâ-  
nurâga-vibhavôdayam akshata-saukhyasampada . . . . .
14. para-hita-charitam satyâbharanam Dhaniada-Chârudatta-samânam nira-  
vadyan êmbaṇṇipare Mânika Kêti-setṭiya . . . . .
15. jagadoḷu || jaḷa-nidhiyolu hima-dhâmam kuḷa-giriyolu simha vogevavol  
ogedam nirmala-kîrtti Kêti-
16. [se] tṭige lalitâkṛiti Yemmanûra Kâma-gavuṇḍam | dharmmada kaṇi satyada  
nidhi permmeya nele bhôgadâgaram vijaya
17. . . . . varmmam Kâma-gavuṇḍam nirmalaṭatara-kîrtti vikramâlan-  
kâram | saraṇârthi-braja-rakshaṇakke vinayakk ârppinge kûrppinge . . .
18. dēva-dvija-râja-pûjeg asakrin-nôṭakke kûṭakke durdhara-vîraugha-jayakke  
pôlipode . . . . .
19. . . . . tadanantaram â mahâpurusham Kâma-gavuṇḍam śrī Râmêśvara-  
dēvâlayada jîrṇnôdhârakkam nitya-pûjegam nitya-nivêdyakkam
20. śrîmach Châlukya-chakravartti Jagadêkamalla-dēva-varshada sâsiradeppa-  
ttaneyya Prabhava-saṁvatsarada Paushya-mâsad Amâvâse u-
21. ttarâyaṇa-sankramaṇa-vyatipâta-Sôma-vâradandu Balakereya modalêriya  
kelage sâyira-marada
22. aḍakeya-tôṭa sahita nēlanam dhârâ-pûrvakadin ittan udârateyim . . . .  
. . . . .  
. . . . .  
. . . . . maṅgaḷa mahâ śrī śrī śrī

*Translation.*

Obeisance to Śambhu. May Śiva, who is made of the eight elements and gods, namely, the sun, the moon, water, the yogi, the fire, the earth, the air, sacrificer, and who is the protector of the world, grant all hearty desires to king Jayasinga and also to Maṇiśeṭṭi of generous heart as long as the sun and the earth last. May the god of Emmanûr confer blessings on king Jayasinga and the virtuous Kâmagavuṇḍa as long as the earth lasts.—

Be it well. The refuge of the universe, prithvīvallabha, a precious gem of the Kaḷachurya family, a sovereign of strong arms, entitled to the title mahâ-râjâdhirâja, a slayer of hostile kings with the might of his arms and a benefactor to the band of men seeking his favour, a true and honourable protector to those who seek refuge in him, king Vijayâditya, king of Kuntala ruled the earth.

A dependent at his lotus feet : Bommayya was ruling over Banavâsi-nâḍu with success, and approbation of the world, his fame for good rule and prosperity having spread to the elephants in cardinal points and the sky. While Sôvidēva of Kadamba



family, king of Banavasi, bestower of immense wealth at their request to kings bending before him, as glorious as ancient kings, unrivalled in his valour, was ruling with fame spread over the whole universe :—

In the country of Banavase, the most prosperous part was Nâgarakhaṇḍa. In that tract, shining with wet fields, forests, tanks, and lotus flowers was Emmanûr the prosperity of which kindled desire in the heart of mankind on earth and was imperishable. Who can describe the spotless character of Mânika Kêtiseṭṭi, who was bent on doing good to others, whose only jewel was truth, who was equal to Kubêra, lord of wealth and to Chârudatta. To him was born Kâmagavunḍa of beautiful form, like the moon out of the ocean, like a lion out of Kula mountains and whose fame was pure. A mine of virtue, an abode of truth, source of greatness, a house for enjoyment,..... was Kâmagavunḍa of spotless fame having power as his ornament, unrivalled in offering protection to those seeking refuge in him, matchless in modesty, in valour, friendship, and in the worship of gods and Brahmans, of unique beauty and power enough to conquer even invincible men.

This eminent person Kâmagavunḍa with a view to make provision for the repairs of the temple of Râmêśvara, for the daily worship and the daily food-offering in the same temple, on Monday with Vyatîpâtayôga, the day of winter solstice and of new moon, of the month of Pushya of the cyclic year Prabhava, in the year 1070 of Châlukyachakravarti Jagadêkamalla, made a generous grant with the pouring of water of the plot of land with the garden of 1000 arecanuts under the first sluice of Balakere. Peace.

*Note.*

The date corresponds to Monday, 10th January of A. D. 1149. But the year is however Vibhava, not Prabhava, and falls in the reign of Châlukya king Jagadêka. malla.

80.

On a vîragal near the same temple of Emanûru Paramêśvara in the boundary of the village Hirechauti.

Size 3'—6" × 2'—9".

Kannaḍa language and characters.

1. ôṃ namah Śivâya svasti śrîmatu Kaḷachuryya-
2. bhujabaḷa-chakravartti Râya-murâri Sô-
3. vidêva-varshada 18 neya Dundubhi saṃvatsara-
4. Āśvîja bahula 13 Ādivâradandu
5. Enṇegêriya Haruva Bammi-
6. seṭṭiya magaṃ Sôvisetṭiy âvûra
7. tuṛu-huyiloḷu kâdi palaram kondu
8. sattu sura-gaṇikeyarol kûḍidaṃ âta-
9. na tammaṃ kalla nilisidaṃ mangala mahâ śrî

*Note.*

This records the death of Sôvisetṭi, son of Haruva Bammisetṭi of the village Enṇegêri while fighting with enemies who had attacked the cattle of the village on Sunday 13th lunar day of the dark half of Āśvîja of the year Dundubhi, 18th year of the reign of Kaḷachurya king Râya Mûrâri Sôvidêva. The vîragal stone is stated to have been set up by the younger brother of the dead hero.



On a 2nd viragal set up near the same temple in the boundary of the same village Hirechavuti.

Kannaḍa language and characters.

1. ôm namah śivâbhyâm sânuharâbhyâm namas tunga-śiraś-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha-mûla-stambhâya Śambhavê | śrîmat Kaḷachuryya - -  
niya-bhuja-bala-Tribhuvana-malla-
3. dēva-varshada 11 neya Vyaya-samvatsarada Chaitra-ba Ādivâradandu  
Giṇṇalagundiya
4. kôṭeyam Gutti maṇḍalika Bammarasanum Virarasanum mutti kâdidalli  
Hoysana-maṇḍa-
5. lika balpinge hôgadiral upâyadiṁ horavaṇṭisida samayadoḷu Śambhavê  
namah
6. parahita-charitam chalita-parôpakârârtham Īśvarapâdâmburuhaika-bhṛin-  
gan ena-
7. lâr ddorey-âdark Kêtamalla-setṭiya guṇadoḷ  
champaka | karighaṭeyam turanga-chayamam
8. narasadbhata-kôṭi-yûthamam Surapati Havyavâhana Kubêra Naravâhana-  
vendu vairi-sangara-ne-
9. vadinde dēva-chayamam kared ivanenalke baṇṇi-
10. sal pariṇate-virddan âvan avanî-taḷadoḷ kali Kêtamalla-setṭiyâ

*Note.*

After the usual stanza praising Śambhu, the inscription records that Bammarasa, maṇḍalika of Gutti along with Virarasa laid siege to the fort of Giṇṇalagundi on Sunday in the dark half of the cyclic year Vyaya, 11th year of the Kaḷachurya king Tribhuvana-malladēva and that the Hoysanamaṇḍalika (the Hoysala governor), not resorting to force of arms, drove out the besiegers by some stratagem and that a warrior named Kêtamallasetṭi, devotee of god Śiva died in the siege after slaying many elephants, horses and warriors on the side of the enemy.

A copper plate grant of Basavalingappa, gaḍa of Nandinâthapura dated śaka 1690 in the possession of Sômaṇṇa of the same village Hirechauṭi in the same Hobal; of Ānevatti.

Two Plates : Kannaḍa language and characters.

1 Plate ( Front side)

1. nir-vighnam astu namas tunga-śiraś-chumbi-
2. chandra-châmara-châravê trailokya-nagarârambha
3. mûlastambhâya Śambavê svasti śrî jayâ-
4. bhyudaya nṛipa-Śâlivâhana-śakavaru-
5. sha 1690 neya pravartamâna-Sarava-
6. dhârinâma-sam || rada || Mâga śu 7 ya-
7. lu śrîmatturu-Nandinâthapurada
8. gaḍaru Basavalingappanavaru Chau-
9. ṭi-grâmadalu yiha hosa-vakkalu
10. Sômappanavarâ adhidêvateyâda
11. Parasivamûrtti-saddharma-svarûpa-
12. nâda śrî-Koṭṭûra-Basavêśvarana ga-
13. dige dipârâdhane bagye barsi koṭṭa



14. bhûdâna-paṭṭe krama-ventendare nam-
15. ma gauḍummaḷi-svâsti-bhûmiyallu
16. gandaragâni gade l dara vaḷage yi-
17. mmânada gade yidakke saluva maneda-
18. la hittilu tippeguṇḍe hakkalu saha-
19. vâgi silâ-sthâpana-mâḍisi-koṭṭu yidhêve
20. yi-bhûmiyalu yidantha nidhi-nikshê-
21. pa yênuṭâddannu anubhavisikoṇḍu
22. bâhadendu namma putra-mitra-jnâti
23. bândhavaru yivâdi-guru-sahô-dara-
24. ru muntâdavara anumatiyim-
25. da barasikoṭa bhûdâna-paṭe nimage
26. jala-sthâpane mâḍisi idêve nimma san-
27. tâna-pâraparyeyâgi âchandrâ-
28. rkka-sthâyigaḷâgi anubhavi-
29. sikoṇḍu bahaden-
30. du barsi

(Behind this plate there is a separate inscription)

(2nd plate front)

31. koṭa bhûdâna-paṭe yidakke yi-va-
32. ruṣadârabhyâ adara-aḷavilu gu ||2||
33. Virôdhi sam rakke 1½ yi pramânada-
34. lu cheḍa aḷatili aruvarushadoḍa
35. antu aḷate tumbida maicheru l ra
36. vige ga || mûru honna tettukoṇḍu
37. baruvudu yendu barasikoṭa bhû-
38. dâna paṭe l ślôka || sva-dattâd dvi-
39. guṇam puṇyam para-dattâ-nupâla-
40. nam para-dattâpahârêṇa sva-
41. dattam nisphalam bhavêttu yidakke sâkshi
42. Tôri Kenchanṇana sâkshi
43. Meṇasinahâḷa Singayana sâkshi
44. Bairanahalli Giriyappana sâkshi
45. Kamâra Viraṇṇana sâkshi
46. yint ivara sanmatadinda baradâ-
47. ta Śânabôgara muttallika Na-
48. rasappana svadastûra baraha
49. Basavalingaya-dêvara sva-hastadi-
50. ndâ barakoṭṭa bhûdâna vopita.

*Note.*

This records the gift of a plot of land for the purpose of keeping a light at the gadige (tomb) of Koṭṭûra Basavêśvara to Sômappa, the worshipper of the gaddige by Basavalingappa, gauḍa of the village Nandinâthapura on the 7th lunar day of the bright half of Mâgha in the cyclic year Sarvadhâri, Śaka 1690. The date corresponds to 13th February A. D. 1769 and is not verifiable.



On the back of the 1st and 2nd plates of the above copper-plate grant.

I (back.)

1. râ | Koṭṭura-Basavêsvara-dêvarige-
2. dipârâdhanage koṭṭudu yi-dêvara
3. putra-santânarâda chi Sômapanava-
4. rige kaiyallu Sarvadhâri-nâma
5. sam || rada Mâga ba 13 Guruvâra-
6. dallu râ | nâḍigaru Kâlapanava-
7. ru râ dêśâyi-Bhisṭapanava-
8. ru purada gauḍaru Basavalin-
9. gaiyyanavaru nâvu namma uṇ-
10. baḷi bhûmivolage gandakoni
11. hola hakkallu manige saha nâvu
12. yallavaru kuśaladimda stirasthâ-
13. mâḍi kalla naḍisi koṭṭidhêve mê-
14. lâgi yi bhûmige jôḍi ga || 2 ||
15. pramâṇadallu urantatakke aḷa-
16. vi 6 pramâṇadallu mâḍidallu yi ho-
17. lakke aḷavi tumba tanaka ga || 2 ||o
18. pramâṇadallu munde paṭṭe-paḷigi yê-
19. nu yillavendu barakoṭṭadu ballagi-
20. munde aḷavi tumbida hiḍe munde
21. jôḍi ga || 2 || paṭṭe ga || 2 ||o aṇ-
22. ttu ga 1 ||

II (back.)

23. aksharadallu mûru-honnanu yi-
24. pramâṇadallu munde yâvudu-
25. yêṇayillavendu yi-pramâṇa
26. munde tettukoṇḍu sukhadalli bada-
27. ka-mâḍikoṇḍu yihodendu
28. barakoṭṭa kkalla kagadavu yidake
29. sâkshi Tori Kenchaṇṇana sâkshi Chittana
30. haḷagi-Giriyaṇṇana sâ-
31. kshi | Meṇasinahâḷa-Niṅga-
32. ṇaṇa sâkshi | kammara-Viraṇṇa-
33. na sâkshi | initivara samma-
34. tadinda baradâta Sônakalla
35. Varasivayana suhasta-bara-
36. hau Basavalingadêvaru va-
37. pitta.

*Note.*

This inscription engraved on the backside of two plates of the previous number contains another grant of land for the same purpose by Nâḍiga Kâlappa, Dêśâyi Bishṭappa and Basavalingaiya to the same person on Thursday 13th lunar day of the dark half of Mâgha in the same year Sarvadhâri.



## 84.

On a stone lying in the backyard of Iśvara temple in the same village Hirechauṭi.

Size 3'—6"×1'—6".

Kannaḍa language and characters.

1. Kara-samvatsara Jyeshṭha-ba-
2. hu 1 Ādivāradaḷu Kan-
3. daḷiya Honnagaḍan Āraḍi
4. Dēsigāvunḍana-āḷu yu-
5. ddhadalu Śivalôkake sanda
6. . . . . vîra bândhava.

*Note.*

This records the death in battle of a warrior (name not given) who was a servant of Honnagaḍan Āraḍi Dēsigāvunḍan of Kandaḷi on Sunday 1st lunar day of the dark half of Jyeshṭha in the year Khara.

## 85.

On a stone near the house of Madârsâbi in a garden belonging to the same village Hirechauṭi.

Size 3'—6"×1'—3".

Kannaḍa language and characters.

1. śrî Sivâya nama | namasa-tun-
2. ga-śira-chumbi-Chandra-châmara-
3. chârave trayi-lôkya-nagarâ-rambhâ-
4. mula-stambâya Svayambhuvê śu-
5. bham astu svasti śrî jayâbhyudaya-Salivâ-
6. hana-śakha-varusha 1646 ne Krôdhi
7. Śrâvaṇa-bahuḷa-Panchami-Sôma- . .
8. dandu Guttaḷada Mânika-Kâḷaga-
9. uḍarâ Lingapagaḍaru samarpi-
10. sida umbaḷi oḷḷ6 holanu Ma-
11. dapagaḍaru ûḷigada nama
12. . . . . Kanchapage daya-
13. pâlisidru . . . . .

*Note.*

This records the gift of a plot of dry land to Kanchapa, a servant by Lingapagaḍaru, (son) of Mânika Kâḷagaḍa of Guttaḷa on Monday 5th lunar day of the dark half of Śrâvaṇa in the cyclic year Krôdhi, 1646 of Śâlivâhana era. The 5th lunar day of the dark half of Śrâvaṇa in the year Krôdhi, Śaka 1646 coinciding with A. D. 1724 falls on Wednesday (July 29) and not on Monday as stated in the inscription.

## 86.

On a stone lying under a tamarind tree in the backyard of Sômaṇṇa's house in the same village Hirechauṭi.

Size 3'—0×2'—6".

Kannaḍa language and characters.

1. namô Vitarâgâya | śrîmat-paramagaṃbhîra-syâdvâdâ-môgha-lân-
2. chhanam jiyât trailôkya-nâthasya śâsanam Jina-śâsanam | sâgara-vâri-vêshṭita-samasta-



3. dharâramanî-ghana-stanâbhôga-vidembinam vidita-vistṛita sâratârâgrah-âradim
4. Nâgarakhaṇḍa-patra-parivêshṭanadim jana-nêtra-putrikâ-râgaman ittu mândude manas-su-
5. khadam Banavâsi-maṇḍalam ! Nâgarakhaṇḍam Banavâseg âgirkkum bhû-shaṇam-bolu
6. . . . gire-bâgi meṛegum nâgalatâ-pûgavanadin eseva tave som
7. . . . Nâgarakhaṇḍa . . . . sâgaramâge tôrppu
8. . . . sukhak imbâgi . . . . ge meṛevudî . . . . nanujanâ . . . Sêṇisetṭi
9. . . . basadiya mâḍisidaru . int aṇṇatamṇamdiribbaru Śântijinêśvara-
10. basadiyam mâḍisi santôshadim . . . . santasadim paḍedard dharâ-chandra
11. . . . guṇa-vârdhiya . . . . paḍedu bâluttire pala-kâlam purusha-nidhi Nâga-
12. setṭi tannaya pempim deśevallârasiya-kkanumata matam
13. paḍedu sukhadim bâlṽudu svasti śrîman mahâ-maṇḍalêśvara arirâya-
14. vibhâḍa Agali . . . . bhâshege tappuva-râyaragaṇḍa chatussamu-
15. drâdhipati śrî-Vîrabukkarâya-mahârâyaru râjyam-geyyuttumi . . Vi-
16. rôdhi-samvatsara-Kârtika-śuddha tadige . . . . vara dēvara ni-
17. . . . Chandraguḍḍigaḷumappa . . . . Śântinâ-
18. tha-dēvara amṛitapaḍi nandâdîpa . . .
19. kereya keḷage gadde kha 4 . . . .
20. . . . yî dharmmamam pratipâlisu . . .
21. Vâraṇâsi Kurukshêtra . . . .
22. kavileya
23. pâtakan akku śrî Śântinâtha.

*Note.*

Many of the letters in this inscription are effaced. This records the construction of a basadi to Śânti Jineśvara, one of the 24 Tirthankaras by Nâgasetṭi and Sêṇisetṭi of prosperous Banavâsi and of a grant of wet field of the sowing capacity of 4 khaṇḍugas for keeping a light before and offering food to Śântinâtha on the 3rd lunar day of the bright half of Kârtika in the cyclic year Virôdhi during the reign of Bukkarâya, king of Vijayanagar (titles enumerated). This inscription ends with the usual imprecation.

**87.**

On a stone set up near the temple of Dyâmavve on the site of a ruined village close to the same village Hirechauti.

Size 4' × 2'—9".

Kannaḍa language and characters.

1. namas tunga -śiraś -chumbi- chandra-châmara- châravê l trailôkya-
2. nagarârambhâ-mûla-stambhâya śvayambhuvê svasti śrî
3. Sâlivâhana śaka varusha 1638 neya Durmukhi-sam-
4. vatsara Âsvîja su 1 llu śrîmatu Dêsâyi Guttaḷa-
5. da Hanumanta-gauḍaru sukhadinda râjyava-
6. n âluttiralu 1626 neya Târaṇa sam l Chaitra ba
7. 5 lu barasida nirûpa Huralipattanaḍa sime-va-
8. ḷagaṇa Hiriyachavuṭiya Chennabasavagaḍara maga
9. Vîrapagaḍarige kuduredâni teṛuva bhûmivaḷage pâlisi koṇḍaddu ga 3
10. varaha yidakke sthaḷa . . . mēlaṇa hola . || 2 ||



## Note.

This records the deduction of 3 varahas from annual rent payable on the land reserved for the maintenance of horses. The plot of land on which this deduction was made is a field bearing some name effaced in the inscription and yielding a produce of half a candy granted by the illustrious Dêśāyi Hanumantagaṇḍa of Guttala to Virapagaṇḍa, son of Chennabasavagaṇḍa of Hiriya Chauti in the district of Huruli-pattana. The stone inscription is said to be a copy of the nirūpa which was written on the 5th day of the dark half of Chaitra of the cyclic year Tārana, Śaka 1626, the date of the stone inscription being 1st lunar day of Āśviyuja of the cyclic year Durmukhi, Śaka 1638 (September 5, A.D. 1716) when Dêśāyi Hanumantagaṇḍa is stated to have been ruling the land.

88.

On a mâtikal stone set up in front of Hanumân temple in the village Chikka Chauti in the same Hobli (Ānavatti).

Size 6'—0' × 1'—3".

Kannaḍa language and characters.

1. svasti śrīman-mahā-maṇḍalê-
2. svara rājādhirāja rājaparamê-
3. svara Harihararāyana rājyôdaya-
4. da śaka 1321 neya Kshaya-samva-
5. tsarada Vaisāka su 8 Sô śrīmatu
6. śrī vaḍḍavyavahāri Bammiseṭṭiya ma-
7. ga Pôchidêvanu Kêtamalla
8. Kuntaladêśada Gavuḍinâḍa Tavuṭi-
9. ya mēle bandu heṇḍir-uḍe-
10. . . . vâga kâdi sattode âtana sati Vijaya
11. . . . mahâsati-yâḍaḷu
12. śrīmatu Bammagaṇḍana maga
13. Mâda . . . . gavuḍa mâḍisida
14. madavaḷige-kalu neḍisidu mangala
15. mahâ śrī śrī

## Note.

This is a *sati* stone recording the *sati* performance of Vijayabbe wife of Pôchidêva, son of Vaḍḍa Vyavahāri (chief merchant) Bammiseṭṭi in consequence of the death of Pôchidêva in a fight caused by the advance of Kêtamalla into the village Tauti, in Gauḍinâḍ in Kuntaladêśa, molesting the women of the place. This stone called madavaḷige-kalu was set up by Mâdagaṇḍa, son of Bammagaṇḍa on Monday 8th lunar day of the bright of Vaisākha in the year Kshaya, Śaka 1321 during the reign of Harihara II king of Vijayanagar. The śaka year 1321, A.D. 1399, coincides with Pramāthi and not Kshaya as stated in the grant.—The 8th lunar day of Vaisākha in Śaka year 1321 fell on Monday 14th April 1399 A. D.

89.

On a stone set up in the field of the village patel at a distance of one mile from the same village Chikka Chauti.

Size 2'—6" × 1'—3".

Kannaḍa language and characters.

1. Virôdhikṛitu saṃ Vaisâ-
2. ka ba l śrīmatu Chika Chau-



3. ti Gauḍa Basappage Dêśāyi
4. Guttaḷa Lachapagaḍaru barasi ka-
5. ḷuhisida viniyārtha adāgi Cha-
6. vuṭi komballi gadaḷavâgidâga
7. nînu namma makkaḷa mariyâgi kâ-
8. du kaṭikoṇḍidda kâraṇa ninna
9. mēlaṇa dayadinda Chikkachavuṭili
10. sattige-mânyâ ayidu varahâ-
11. na holana pâlisi koṭṭevâgi
12. nînu ninna makkaḷa makkaḷa pâraṇ-
13. pariya anubhavisikoṇḍu baru-
14. vudu śrī śrī.

*Note.*

This records the grant of a dry field of the annual value of 5 varahas in the village Chikkachauṭi to Gauḍa Basappa of the same village as *sattigemânya* by Dêśāyi Guttaḷa Lachapagaḍa in recognition of the services the donee had rendered by protecting the children of the donor during an attack of the village Chauṭi by enemies. This stone seems to be copy of a letter written to the donee. It is dated 1st lunar day of the dark half of Vaiśākha of the year Virôdhikṛit. The date is not verifiable.

90.

On a stone set up in a lane in the village Enṇekoppa in the same Hobali of Ānevatti.

Size 2'—9' × 1'—9".

Kannaḍa language and characters.

1. namas tunga-śiraś -chumbi- chandra-châma-
2. ra-châravê trailôkya-nagarârâmbha-mû-
3. la-stambhâya Śambhavê svasti śrī jayâbhyu-
4. daya nrupa-Śâlivâhana-śakha va-
5. ruśa 1628 neya Pârththi-
6. va-samvatsarada Jyêshṭha śu llu
7. śrîmatu Dêśāyi Guttaḷada
8. Hanumantagaḍaru sukhadinda
9. râjyavan âluttiralu Târaṇa-samvatsara-
10. da Puśya ba 9 llu nirûpa Huruḷi-po-
11. ṭṇada sime-voḷagaṇa Kopada Mari Basapagaḍa-
12. rige kudure-dâṇi-bage teruva bhûmi voḷa-
13. ge pâlisi-koṇḍadu ga 3 vara-
14. ha yidakke sthala kallu-maṭṭe-hola bîja-
15. vari kha || 2.

*Note.*

This is similar to No. 87, the only difference being that the donee is here named Kopada Mari Basapagaḍa and the date of the inscription is the bright half of Jyêshṭha in the cyclic year Pârthiva, Śaka 1628 and that the date of the nirûpa is 9th lunar day of the dark half of Pushya in the cyclic year Târaṇa. Pârthiva is however equivalent to Śaka 1627 (A.D. 1705).



On a stone standing in the backyard of the house of Mallikârjunagauḍa of the village Enṇekoppa in the same Hobali of Ānevaṭṭi.

Kannaḍa language and characters.

1. svasti śrī Sukla-samvatsarada
2. Mārgasira suddha 13 lu sāmantā-
3. dhipatī Bammeyanāyakaru parise-
4. ya mēle bandāga Dēvayana maga
5. Haragāvuṇḍa palaran iṛidu . . . . .
6. surasatiya . . . . .
7. . . . . kuyidaru . . . . .
8. . . . . yanu . . . . .

*Note.*

This is a viragal set up to commemorate the death of Haragāvuṇḍa, son of Dēvaya, after slaying many in a fight with Bammaya Nāyaka and his followers, when they made an attack on a religious congregation. (*parise*).

On another stone in the same place.

Size 1'—6"×1'—2".

Kannaḍa language and characters.

1. svasti śrī Siddhēśvara-devara keyge anyā-
2. yavaṃ chintisidange Gangeyalu
3. sâyira-kavileyumaṃ Brâ-
4. mhaṇarumaṃ konda pañcha-mahâ-
5. -pâpada lôkakke . . . . .
6. . . . . hôharu . . . . .

*Note.*

The inscription is a proclamation stating that the field on which the stone stands is the property of god Siddhēśvara and cursing those who misappropriate it.

On a stone under a tamarind tree in the village Kammanahalli, in the same Hobali.

Size 5'—0"×2'—6".

Kannaḍa language and characters.

1. śrīmat paramagambhira-syâdvâdâmôgha-lānchhanam jiyât trailôkyanâthasya śâśanam Ji- . . . . .
2. . . . . śrīmatī Mûla-sangha . . . . . sanghodbhave . . . . .  
śubhê-Deśigaṇê.
3. . . . . syâdvâdâri-nagâśani . . . . . kaivalya-janmâvanih
4. . . . . bhayachandra-karuṇâ . . . . . Kaliyugê . . . . .
5. . . . . Bullapa . . . . . sôbhatê . . . . .
6. . . . . Jinapada-sêveyol uchita-dânadoļu . . . . . yintu sukha. . . . .



7. Jinêśvara-nâma . . . . manado! . . . . . Bullapam
8. . . . . Prabhava-samvatsara . . . . . dēvāla
9. mādisi . . (ā) hāradānakkam.

*Note.*

This is a Jaina inscription containing 9 lines in each of which many letters are effaced. It seems to record the construction of a temple in the year Prabhava by Bullappa and of provision made for food-offering for the god set up in the temple.

94.

On a 1st vīragal set up in front of Śiva temple in the same village Kammanahalli.

Size 3'—0" × 1'—6".

Kannāḍa language and characters.

1. svasti śrīmatu Vīraballāla-dēva-
2. varshada Krôdhana-samvatsarada Chai-
3. tra su 10 Brihavāradandu śrī-
4. matu . . . Bēḍara . . . . . gauḍa
5. Bīramagaḍi mahā-satiyā-
6. daḷu . . . . . mangala śrī śrī.

*Note.*

This is a stone set up to commemorate the sati performance of Bīramagaḍi, wife of . . . . . gauḍa (name effaced) of the tribe of Bēḍas on Thursday 10th lunar day of the bright half of Chaitra of the cyclic year Krôdhana during the reign of the Hoysala king Vīra Ballāla.

95.

On a 2nd vīragal in the same place.

Size 3'—0" × 1'—6".

Kannāḍa language and characters.

1. svasti Śukla-samvatsaradandu . . Sēna-kuḷa-tiḷaka
2. . . . . nālprabhu . . . . . Yêchagavunḍa
3. . . . . kaḷḷaru . . . . . kombāga kaḷḷaran iḷidu
4. svargake sanda âtana madavaḷige . . . . .

*Note.*

This also records the sati performance by the wife of Yêchagavunḍa, an ornament of Sēna family and chief of some nâḍ, on his death in a deadly fight with robbers.

96.

On a fragment of stone lying in the Kuṇikeppara forest in the same Hobali of Ānavatṭi.

Size 2'—9" × 1'—6".

Kannāḍa language and characters.

1. svasti samadhigata-pancha-mahā-śabda mahā-maṇḍa-
2. lēśvara Banavāse-puravarādhīśvara . . . . .
3. . . . . Madhukēśvara-dēva-pādārādhaka śrīmatu



4. Rêchadêva . . . . âlu . . . . .
5. . . . . halabara kondu turuvam magulchi . . . . mârvvala-
6. vam taṭṭiridu meredu suralôka-prâptanâda âtana
7. makkaḷu Dommayya Kallayyamgaḷu kalla nilisidaru mangala
8. mahâ śrî śrî.

*Note.*

This is a memorial stone set up by Dommaya and Kallayya, two sons of . . . . . to commemorate the death of their father (name effaced) in a cow-raid during the reign of Rêchadêva, worshipper of god Madhukêśvara, and lord of Banavâsi, entitled to five drums (titles indicating a feudatory Kadamba king).

### 97.

On a fragment of stone lying in a tank close to Ānjanêya temple in the village Hanche in the same Hobli of Ānevaṭṭi.

Size 2'—6" × 1'—3".

Kannada language and characters.

1. svasti śrî prithvîvallabha mahâ-râjâdhirâja-paramêśvara pa-
2. rama-bhaṭṭâraka Satyâśrayakuḷa-tiḷaka Châlukyâbhara-
3. ṇa śrîmat Tribhuvanamalla-dêvara vijaya-râjyam u-
4. ttarôttarâbhivridhi-pravarddha-mânam â chandrâ . . . .
5. baram saluttumire . . . . geṇya śrîmatu
6. Perggaḍe Boppadêvam Hanchiya mutti kâdutti-
7. ralu . . . Râmiseṭṭi . . . . bandu kâdi
8. palaram kondu suralôkake sandam jîṭēna
9. labhyatê . . . . . surânganâ . . . . .
10. kâyê kâ chintâ maraṇê raṇê.

*Note.*

This is a memorial stone set up to commemorate the death of Râmiseṭṭi in a war with the illustrious Perggaḍe Boppadêva when he besieged the village Hanchi during the reign of the western Châlukya king Tribhuvanamalladêva. The inscription ends with the usual verse in praise of battle.

### 98.

On a stone behind Ānjanêya temple in the same village Hanche.

Size 3'—6" × 2'—6".

Kannada language and characters.

1. svasti śrî Satyâśraya-kuḷatiḷaka
2. . . . . Tribhuvanamalladêvara
3. . . . . târambaram sa . . . . .
4. ya magam Bettige Sivayyam vyavahârake hôha-
5. lli Kaḍahada dâriyalu kaḷḷaru bandu
6. tâge taṭṭiridu suralôka-prâptanâda.

*Note.*

This is a vîragal commemorating the death of Bettige Sivayya who died in fighting with robbers, while going on his way to some place for trading purpose during the reign of Châlukya king Tribhuvanamalla.



On the first stone set up in front of the same temple.

Size 4'—0"×1'—8".

Kannada language and characters.

1. svasti śrīmatu Kaḷachuriya-bhujabaḷa-
2. chakravartti Tribhuvanamalla Bijjaḷadēva-varisha-
3. da 11 neya Vyaya-samvatsarada Āshāḍha suddha
4. chaturdaśi Maṅgaḷavāradandu Hancheya
5. Bammiseṭṭiya magam Madiga Haryammarasaru
6. muttiralu kaḷḷanāyakaru bandu tāgidandu nūki
7. svāmi . . . . . vesadi alagam kitt āḷdana kādu kon-
8. du taḷṭiridu suralōka-prāptan-āda.

Note.

This is a memorial stone commemorating the death of Madiga son of Bammiseṭṭi of Hanche, at the hands of robbers, on Tuesday 14th lunar day of the bright half of Āshāḍha in the cyclic year Vyaya in the 11th year of the reign of Kaḷachurya king Tribhuvanamalla Bijjaḷadēva.

#### 100.

On a 2nd stone at the same place.

1. paḍeyode Boppam tanna kudure nelavūri . . . . .
2. . . . . Bandaneya . . . . . yoḍeya sūreṅgaḍa
3. puyyala kēḷdu kali nillade paridu tāgida Hancheyarjunan āgaḷu
4. maled-ari malla-yuddhadalu Bāḡuḷiḡara Gauḍa-
5. maya taḷuḍiridu bidda Mallayam nalinalidu-
6. yid achharasiyar āgaḷu || svasti śrīma-
7. ch Chāḷukya Vikrama varuśada 5 neya Prajāpati-sam-
8. vatsarada Puśya baḡuḷa dasami Guruvā-
9. radandu suralōkakke sārīdam.

Note.

This is a memorial stone set up to commemorate the death of Mallaya in a *mallayudha* with Bāḡuḷiḡara Gauḍamaya on Thursday 10th lunar day of the dark half of Pushya of the cyclic year Prajāpati in the 5th year of Chāḷukya Vikrama Era, when Boppa, an Arjuna of Hanche left his fallen horse along with his army and marched alone on hearing the noise made by the enemy while plundering the village Bandane. The figure 5 in the inscription may be a mistake for 15 and 15th year of Chāḷukya Vikrama era (1091 A. D.) corresponds to Prajāpati.

#### 101.

On a stone set up in grant of Durgā temple near the village Hire Māgaḍi.

Size 4'—3"×2'—3"

Kannada language and characters.

1. svasti śrīmach Chāḷukya-Vikrama-varisha . . . . .
2. samvatsara Mārggaśira . . . . . vāradalu
3. Mēlāḷa . . . . .



4. ya Bêdanâyakaru guḍḍaman êri hôhâga
5. Andige Mâdayan iṛiye sattu sura-lôka
6. . . . . śrîmatu Giri . . .
7. Nâchiyaṇa . . . nilisida mangala ma-
8. hâ śrî śrî.

*Note.*

This records the death of Andige Mâdaya in fighting with the Bêḍas while they were ascending a hill. Giri Nâchiyaṇa is stated to have set up the vîragal in memory of his valour. The inscription is dated in Châlukya Vikrama era but the number indicating the year is effaced.

102.

On a stone standing in a wet field near the village Gangavalli in the same Ānevatt Hobli.

Size 2'—3"×1—0".

Kannaḍa Language and characters.

1. ūra mahâjanaru
2. Śôbhakṛitu samva-
3. charada Mâga śu 5 lu
4. śrî Āślâyana-sû-
5. trada Kâśyapa-gô-
6. trada Mariyapabha-
7. tṭarige umbali ko-
8. tṭadu yidake tapidavaru
9. tâyige tapidavaru śrî

*Note.*

This records the gift of some land as *umbali* to Mariyappabhaṭṭar of Āśvalâyana sūtra and Kâśyapagôtra on 5th lunar day of the bright half of the year Śôbhakṛit by the mahâjanas of the village. The usual imprecation follows. The date is not verifiable.

103.

On a stone lying in a disused well in the jungle to the south of the same village Gangavalli in the same Hobli.

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî prithivî-vallabha mahârâjâdhirajâ-pa
2. ramêśvara parama-bhaṭṭâraka Satyâśraya-kuḷatilaka Châlukyâbharana śrîma-
3. t Tribhuvanamalladêvara vijaya-râjyam uttarôttarâbhivṛiddhi-pravarddhamâna-
4. m âchandrârkkatârambaram saluttumire svasti yama-niyama-svâdhyâya dhayâ-
5. na-dhâraṇa-maunâ-nushṭhâna-japa-samâdhi-śîla-guṇa-sampannarū | chaturv-  
vêda . . . . .
6. ta sakala-śâstra-praviṇa . . . yajña-dikshitarum satya-śau-
7. châchâra-châritra-niḷayarum . . . . . (bha) ya-lôbha-durlabharum |  
chatus-samaya-samu-
8. ddharanarum prabhu-mantrôtsâha-śaktitraya . . . bhitarum âśritajana  
. . .



9. . . . bhivānchhita-phala-pradarum | śaraṇāgata-vajrapanjararum śrīma-  
d anādiyagrahā (ra)
10. . . . nāḍa Jāgaḷeya prabhugaḷu samastaprajegaḷuvirddu svasti sa-
11. masta-bhuvana-jana-vikhyāta-pancha-sata-vīra-śāsana-labdhānēka-guṇaga-  
nāḷankarum . . . Vīra Baḷam-
12. ju-dharmma-pratipāḷakarum . . . . . bhadra-vamśô-dbhavaru Bhagavatî-  
dēvi-labdhā-va-
13. ra-prasādarum . . . Ainûrvvargge
14. Śivapādasēkhara parabala-sādaka Telunga-vamśôdbhava prithviśvaranappa  
Bīya Baḷe-
15. gārasetṭi śrīmach Chālukya-vikrama-varshada 2 neya Dundubhi
16. . . . kalla . . koṭṭa bhūmi . . . . .

*Note.*

Several words in this inscription are effaced. The record belongs to the reign of Chālukya king Tribhuvanamalladēva (with the usual titles) and registers the grant of some land to the Five Hundred Vīra Baṇanjas (merchants) by Bīya Baḷegārasetṭi, a worshipper of God Śiva and a descendant of Telunga-vamśa in the presence of the prabhus and inhabitants (Praje) of the agrahāra village Jāgaḷe, who are described as observing yama, niyama and other yoga practices, well-versed in the four Vedas and all sastras and in the performance of sacrifices, abodes of honesty, purity, and character and unknown to greed, up-holders of the four religions, (Buddhism, Jainism, Vaishnavism and Saivism); possessed of the three attributes of royal power namely capacity to rule, to give advice and to carry on war with energy, liberal to dependents and defenders of those who seek their protection.

The date of the grant is given as the year Dundubhi, 2nd year of Chālukya Vikrama era. But the 2nd year of Chālukya Vikrama era is Pingala, A. D. 1077. The nearest year Dundubhi is A. D. 1082, five years later.

104.

On a stone lying near a rice field below the hill Giṇivāla in the same Hobli of Ānevattī.

Kannaḍa language and characters.

1. svasti śrī jayābhyudaya śaka
2. varusha 1374 nēya Āṅgīra-
3. sa-samvatsara Mārgasira a-
4. māvāse Ādityavāradandu śrīma-
5. tu Chandraguttiya gavuḍa-
6. ru Nellikoppada vūramun-
7. de gade o || o aḍake-tôṭa sahita-
8. vāgi tamma kula-svāmiya
9. nandā-dīpakkenḍu samarpisi-
10. daru idake tapidavaru tamma
11. tāyige tapidavaru śrī śu-
12. bham astu.

*Note.*

This registers the gift of a plot of wet land in an arecanut garden in the village Nellikoppa for lighting a perpetual lamp before their family god (not named) by the gaṇḍas of Chandragutti on Sunday the new moonday of Mārgasira in the year Āngīra-sa, Śaka 1374 corresponding to Sunday, December 10 A.D. 1452.



105.

## BOMBAY PRESIDENCY.

## NORTH CANARA DISTRICT.

On a stone standing on the site of a Jaina basti close by Nagaragêri in Gêrsoppe, Honnavar Taluk.

Size 4'—6" × 3'—0".

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syād-vādāmōgha-lāñchhanam | jiyāt trailōkya-nāthasya śāsanam Jina-śāsanam || śrī Jambūdvī-
2. pa-madhyā-sthita-janasara . . . ramaṇa ravābhyamkrīta-śrīyar . . taddhara . . Jinapada-padma-bhṛīṅga . . stambhita . . jâyātam-pattanam-tyakta-pankam
3. . . . Traividya-vallī . . muka sulabha rāramya . . sthita Jinēndra-pādayuga-padma-bhṛīṅgā samsā-
4. ra . . mābdhi . . . teseda . . . . . dudubhūn-narēn-
5. drah(?) tadiya-vamśōdbhava Mangabhūpō sāhitya-Lakshmī . . . bhābhāti Lakshmī Jinamandirēshu kāmam kāmīta-dāyakah kana-
6. ruṭ Kandarpa-sarva-priyah kalyāṇa-kalanā-nanta . . . . . śrī Mangabhūpasya Jinēndra-pāda-dvaya-padma-gandha-mīlad-bhṛīṅgō bhavat santatam
7. tadiya-vamśa-sambhūtah Kēsavākhyah kshītīśvarah vaśīkarōti sahasā vandi-gēhēshu sampadam . . . . . mupāsītum bhavatu tē gātram hi-
8. mādrikritam | śrīmat Kēsava-bhūmi-pāla-charitam śrutvā stuvan kinnaraih tōshā-kampita-śambhu-mauli-vīlasad-Gangā-tarangāspadam āśrayāśō dahatyāśu svāśrayam svatanātha sā (svīya tejasā)
9. Kēsavēndra-pratāpāgnih nāśrayam tāpayatyahō! Kēsavēndra-guṇān vaktum kōvā śaknōti paṇḍitah ākāśa-sthita-nakshatra-gaṇanā kēna muchyatē || Varddhamānānvayōdbhavē nirdhūtāśrita-
10. daridrē nijapati-niyamāntardhi-yute Honna-barasi visuddhātmiķe Ānevalige tilakam enikkum | ā- Honnabarasiyarasam śrī Haivanripam Jina-kramāmbuja-bhṛīṅgam bāhubala-nirjita-ri-
11. pu-bhūpam sāhasa-samudran abhinava-kāmam | tayōr abhūn nirmala-Jakka-barasī nutā suśīlā Jinabhakti-yuktā tañchōpayēme vara-Mangabhūpō jāmātri-varyō bhuvi Hai-
12. varājah anindād api nirgantum bhīravah khalu yōshitah Manga-bhūpāla-kīrtis tu kāmīnīvāti-langhinī tayōr abhūtām Jinanātha-namrau mātṛā punitā-khila-Jaina-la . . .
13. dhātrīva Haivaṇa-śrī . . . Mābalarasī samūrjitāhvānayutā suśīlā śrīman-namra-nīlīmpa . . . mauli-vīlasan-māṇīkya . . . . . tsarpa-dyuti-pāda-padma-nakhara śrī Pārśvanā-
14. thēnātu kāmam Mangarasātma-jō gurugūṇa-śrī-Haivaṇākhyō bhavat . . . Jaina-yōgi-nikarar sāhitya-ratnākarar śrīmad Dhātru-nitambinīva nitarām . . . . . nṛpālamkritā bhū-
15. mau bhūriguṇōja-bhāskara-lasat-pratyagra-bhāsānvitā kāmam Mangaripā . . . . . gurudayā-dēvī . . . śrī Mābalāmbā . . . sudhāsūti-dyuti pratyaham | kam |
16. ā-Mābalarasiyarasam bhūmīśa-vinamra-pāda Kēsavabhūpam Kāmāri-bhāsita-mastaka-sōma-dyuti-kīrti kō . . . . . suralōkadā surataruvina guru-pha-



17. lamam meddu triptiyillade surarum dhareyol bhûsurarâdaru vara-Kêsava-bhûpa-Kalpabhûja-spriheyim bhâti . . . kirtyâ sri Kêsava-kshmapatir-apa-
18. râmbudhi-tiragâ Jinapati-srîpâda-padmânatâ bhûmau bhâvi-Jinêndra-chandra-vilasach-châritranu . . . . . râgodayâ samsâra-sârodayâ !
19. tryabdhya-gnyaika-samanvitê śaka-kṛite sri Śârvarivatsarê Mâghê mânita-pañchamî-tithi-yutê ! sri saumyavâre site pakshe . . . . Âdirâja-vanitâ Dharmâbhidhâne purê kâmam kârayati sma
20. Jakyabarasi Pârśva-pratishthâm mudâ ! anantaram ! Nagirada râja Honnara-san anvaya-vârdhige chandram sale tām sogayipa Haive-bhûpanaliyam kalikâlada
21. Karnan embar i-jagadalu Mangabhûvarana bândhave Tangaledêvi-nandanam nagemogadâ Kalpabhûja Kêsavarâyanu kîrti-vallabham ! kam ! antâ Nagirada râja-
22. ra santânâbdhiyolu Lakshmi-Mânika-dêvi-kântan enip Âmbirâyamge Kantu-vinantudayisirda Sangarîpâlam sangavidûra Kshêmapura-tirtha-Jinêndra-napâda-
23. padmakam Sangarîpiyan âtmajanu Amba-mahîsana putra Sangamam . . . . . tanna manamolvantî-dharmava mâdi pûrvadol pingida dharmavella-
24. vanu pâlisidam ravichandrarullinam ! ant âdharma-pratipâlaka-nenipa sri Sanga bhûpâlam sukhadiṁ râjyam geyuttiralû yileyolu yileyolu Kuntal-anâḍu karam ranji-
25. se paśchimanâḍu dêsadol kaḷave vâpî kûpa nadî-mâmaranim panasile baleyim baleyim baḷasikonḍu kôka-mithuna-modalâgiralalli yâravegaḷa naḍavoppu
26. vî puravan âluvan Ajjarîpâlan embavam ! Yirundûra-dhipati tām karamoppuva âdiyara-baliyim karam esevanu Tammarasa . . . . yaliyam kîrti-
27. vettan â Tammarasam ! â Tammarasan-agrajea tanûjam dhare-yol Irumdûra bhûsura-nuta Kallarasan-anuje Tangadêvige varanenipa Haiveyarasana vara-putram Pa-
28. dmanarasa Jaina-pada-bhaktam ! â-Padmaṇṇarasânû âtanagraje Jakkaladêviya . . . . . tande Haivaṇṇarasaru Pârśvatîrthêśvara . . . . . mâḍidanityapûje-
29. âhâradâna-modalâda (vu) mellavam purô . . . . . dige salisi munnina dharmavellavam neṛemâdi baḷikka tannoḷu sannuta-buddhi putte Jinêndran abhishêkavu nitya-pû
30. janam munnesevanna-dâna-modalâdavanum piridâgi mâdi . . . . . triptiyindolidu Padmarasam mige koṭṭa vṛittiyam ! sri Pârśvatîrthêśvarada sri kârya-
31. kkeyû anga-bhôga-chayityâlayada jirṇôddhârakke dhârâ-pûrvakavâgi koṭṭantâ vṛittiya yivara Haivaṇṇarasaru tâvu mûlavâgi âluttirida Konuvaṇiya-
32. li Kangana kuḷiya hanneradu mûde Sunige sime mûḍalu Abhinasetṭiya hittila gade tenkalu haridu kôḍi gaḍi paḍuvalu Tammarasara hosa-gaddeyalu yikkida kallugaḍi
33. baḍagalu Hileyabhâge gaḍiy inti chatussimeyimḍoḷagulla kaḷaveya samasta-vṛitti Padmarasaru tâvu mûlavâgi âluttaidda Honnamana keṛeya
34. . . . . mēle yetti Honnâbarada nâlkuvare honnanû tamma amma Tangaladêviyarige puṇyârtha parihâramâge biṭṭudu Haivaṇṇarasaru ta-
35. mma manah-pûrvakavâgi koṭṭu sarvamânyavâgi mûla-sthalavâgi tâvu âluttam yirdu . . . . . yaḍeya majjana vṛittige gaḍi mûḍalu hoḷe tenkalu hoḷe gaḍi paḍuvalu
36. . . . .
37. . . . . samasta-vṛittiyânû âhâra-dânakka-vâgi yâ-Chandrârkavâgi
38. dhârâ-pûrvakam mâdi koṭṭaru mattu âhâra-dânakke yâ chityâlayada . . . griha.



*Note.*

This records a grant of a plot of land valued at 4 honnus (boundary described) by Padmaññarasa for the service of God Pârśvatîrtha and for the repairs of the temple for the peace of his departed mother Tangaladêvi. Provision for the worship of God Pârśvatîrtha is stated to have been made by Padmaññarasa, his elder sister Jakkaladêvi and the donor's father Haivaññarasa. Padmaññarasa, the donor, is described as the son of Haivaññarasa, husband of Tangalêdêvi, who is said to be the sister of Kallarasa of Irundûr, the son of the elder sister of Tammarasa, chief of Iravundur, who is stated to be the son-in-law of Ajja king of Kuntalanâdu. Ajjanripa is stated to be the contemporary of Sangabhûpâla (Sangama) who is said to be the son of king Amba and to have maintained the religious charities made by his ancestors. King Amba is stated to be son of king Sanga (or Sangana) who is said to be son of Ambîrâya and his wife Mânîkadevi and descendant of King Kêśava, son of Tangaladêvi, a relation (bândhave) of Mangabhûpa. Kêśava is also said to have married Mâbalarasi, sister of Haivañña, and daughter of Manga. Manga is said to have married Jakkabarasi, daughter of Haivañña and Honnabarasi.

The grant is dated Wednesday 5th lunar day of the bright half of Mâgha in the cyclic year Sârvari, Śaka 1343 corresponding to Wednesday 8th January A. D. 1421.

## 106.

On the back of the inscription in Kaḍê-basti near Nagaragêri-basti in Gersoppe.

Kannada language and characters.

1. Kêśava kuḷi mûḍe 12 Honnûrali Nangemakke 10 mûḍe Yiḷeya Muddâ 7 mûḍe te-
2. regâgi mēlâdaru â honnina-dânakke Mâgoḍâseya arekâra Sivadêvaya.

*Note.*

This merely gives the names of some plots of land in connection with some grant. The name Arekâra Sivadêvaya of Mâgoḍâse occurring at the end of the inscription is probably that of the donor.

## 107.

On the pedestal of god Mûḍêjina close to Nagaragêribasti in Gêrsoppe.

Kannada language and characters.

- Ghanaśôka-vali-manjuḷa-Dêśigaṇa Lalitakîrtti-muni-sûnôh śrî-Dêvachandra-sûrêr upadêśân Nêmi-jina-bimbam ||
2. ślokaḥ || Ojaṇa-śrêshṭhi-putrôśau Kallapa-śrêshṭhi-pungavah akârayat sûtô yasya Mâbâmbâ-garbhajôjaṇah ||

*Translation.*

This image is caused to be made by Ajaṇa, son of Kallapa-śrêshṭhi and Mâbâmbâ, Kallapaśrêshṭhi, being the son of Ojaṇa—under the instructions of Dêvachandrasûri, disciple (son) of Lalitakîrti of Dêśi-gaṇa and Ghanaśôka-vali.

## 108.

On a 1st inscription-stone by the side of Vardhamânabasti near Nagaragêribasti in Gêrsoppe.

Size 6'—0" × 2'—9'.

Kannada language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lañchhanam jîyât trailôkya-nâthasya śâsanam Jina-śâsanam śrîmad dêva-



2. Jinêndrâya tasmânanta-mahâtmanê sarva-bôdha-viśiṣṭhâya bhavyâli-kumu-  
dêndave tam vamde Dêvadêvam suruchi-
3. ram anagham châru-kaivalya-nêtram nityam nirvânarâmâ-kucha-vilikhat-  
kâśmîra-râgam varângam tungam Dêvêndrâ-namra-pâ-
4. dam guṇa-vilasat anantam svabôdhâtma-tatvam mâṅgalyam bhavya-  
sârtham nihata-Manasijam navya-dharma-svarûpam | idu
5. Jambûdvîpam amtâ Bharata-vishayadoḥ paḍuva Mêrusirda . . pada-  
pind â-Mêruvim dakṣiṇade Tuḷu Kongindav i śuddha-
6. dipam mudadim . . . tengu . . vali panasam nadi-tiradoḥ kaungu jambû  
sadanam chelvâgi tôrkkuṁ
7. . . . bidâra hasti-samûham | â Tuluvâ-dhîśa-ramaṇi . . vadana-mâgi  
tôrpudu nayadim nîtiyuta Gêrasoppe sôli-
8. sutirpudu vibhavadimday Amarâvatiyam | antâ Nagiriya râjyak adhî-  
śvaranenisida Marulayarasar-anvaya-sampradâya-dâ-
9. yadim banda kirtige jayastambhanenisirda Haivebhûpâlana pratâpaventene  
sândra . . dēbha-kundôdgama-kumudana-
10. maḷa-mallikâ-phulla-mukhya-brindam Gangâ-taranga-taraḷa-harahâsam târa-  
nîhâra-hâram sandirdi Chârukirti . . .
11. prasavad-anunaya-vembina . . . mâlpuḍu śrî Haive-bhûpâlana nija yaśa-  
mam baṇṇisal ballanâ-
12. vam Dakṣiṇa-maṇḍalika . . . nijanivâsa . . . . sallakṣhaṇa râjarâja-  
katakamgaḷa sûreyaṇ â-
13. yade Toṇḍa-maṇḍala-bhûpara mandi rakshisu rakshisu Haiverâja venutirpu-  
du . . . .
14. naliyade nôlpaḍam mâvaniyankakâṇarati-chakrada hasta-parâkramânkan  
i Haiva-nrîpâla chitra-ya-
15. sô . . . . ninnaya dundubhi-tâḍanangalim jâvali-śabdadiṁ paridu dûradi  
sancharisuttamirpuḍâ . .
16. . . . yeseva râja-hrîdayangalū bhinnagalâda vadbhutam | śrîmad dēva . .  
. . . guru-guṇâdbhuta-Mahânâgêndra-paṇchâ-
17. sya . . . . sandirda hâsada vaihâli mahâ-dâkinî-nâmôpadravam ellavam  
. . . . śrî Pârśvatîrthêśvarâ-
18. vâsamam śrîmad Anantapâlangige nityam dîrghâyumam śrîyumam antâ  
Nagiriya-pura-varâdhîśvaram māsâ . . . .
19. vaniyamkakâra mâvange-maleva râyaragaṇḍa śivasimhâsana-chakravartti  
para-sâluvaḍaḍa-vibhâḍa kaligala mukhada . . . .
20. samyakta-chûḍâmaṇi vasanta-râjya-châturvarṇyakke . . . haḷuva râyara  
gaṇḍa Haive-bhûpâlam sukha-sankathâ-vinô-
21. dadim râjyam-geyyuttiralu â-Gêrasoppeya mahâjanamgaḷa guṇamgaḷen-  
tendode || vri || adaroḷu nânâ-jâ-
22. ti-paradar-agraṇi samyaktarâd i Jainar paḍavar Jaina-mârgâśraya-jalanidhi-  
samvardhita-pûrṇachandrar mudamam krôdhâdi-
23. mû mâdudgha-perkulan ivar biṭṭu . . . . . râdar . . . . mukhyamâda-  
dhipan akhiḷa-kaḷâ-vallabhar kîrti-vettar amtâtâ
24. mâdaṇḍâdhipagaḷa . . . . saha-jâta-kula-kshatriyarâd arasugaḷanvaya-  
mentendode svasti samadhigata-paṇcha-mahâ-
25. mahima-prasiddha-mâda Banavâsi-pura-varâdhîśvarar vaijayanti-Madhukêś-  
vara-labhdha-vara-prasâda mṛigamadâ-môda Gôkarṇa . . . . .
26. Mahâbalêśvara-divya-śrî-pâda-padmarâdhakarum parabala-sâdhakarum  
harasi-baruvara-śûla nigalankamalla chaladankarâma râya-
27. ragaṇḍa sâhasamalla gaṇḍara-dâvaṇi satya-Râdhêya sâhasôttunga śaraṇâga-  
ta-vajra-panjara paśchima-samudrâdhi- patiyappa Haive-
28. kshatriya-kula-kamalavana-mârtâṇḍa para-nrîpa-tâmarasa . . . . . pûrṇa-  
chandranenisida Basava-dêvarasaru . . . . . dēvarasara



29. rájyalakshmiyenisida Chandrapuravemba paṭṭanadoḷu rájyaṃ-geyyuva káladoḷu â arasugaḷige paṭṭavardhana-bâhattara-niyô-
30. gigaḷ Jinasêvyanuṃ triśaktibalayutanuṃ shaḍguṇa-samarthanuṃ rája-kṣhatrīya-châtur-danta Sômêśvaradaṇḍanâyaka-
31. na anvayada kirtiyentendode śrī Sôma-daṇḍa-putranu bhâsura Kâmaṇṇa-daṇḍanâyakan enipaṃ sâsana-chakra-
32. varti dharma-dhâraka sâmantam kīrti-vettan amaḷa-charitraṃ śrīmat Sômaṇadaṇḍanâyakange kâmartha . . . tâvu puṭṭidar śrīmad Râmaṇa-nemba Heggaḍeya-
33. suvembī-putra-samsêvyakam Râmam puṭṭida . . . Daśaratha-sâmarthyadi . . . y Aparâjitâ-ramaṇigam sâhitya-ratnâkaram antâ
34. Râmaṇanemba heggade Râmakange tām puṭṭidaṃ Śântam Yôjaṇanambi-putran enisal Kuntidēvi samantu
35. śrī Pāṇḍurâjange tām śântam Dharmajanentu puṭṭida vol â samya-ktva-ratnâkaram antâ Yôjaṇasetṭiya janani Râmakkananvayam entendode
36. vasudheyolu negaḷte . . . asamaśvarya-sampannaruṃ dāna-guṇa-sampannarumappa Nambisetṭiyara tamma setṭi- saḥô-dararenisida Ma-
37. lli-setṭi Honnapasetṭi . . . guṇâdhyaruṃ Jaina-jana-bândhavarum â-setṭarolage mahâ-ghananenisida â Honnapa-setṭi
38. . . . .
39. . . . . śakakâla . . . sâvirada munnûra (The remaining 6 lines cannot be deciphered).

*Note.*

This inscription is imperfect, the last portion being effaced. This seems to record some grant made by Honnapasetṭi, brother of Nambisetṭi to whose family belonged Râmakka, mother of Yôjaṇasetṭi and wife of Râmaṇa. Râmaṇa is said to be the son of Sômaṇa-daṇḍanâyaka, and brother of Kâmaṇṇa-daṇḍanâyaka. Sômadaṇḍanâyaka, was one of the generals under Basavadêvarasa, ruling in Chandrapura in the west coast, and belonged to the Kshatriya family of Banavâse?, during the reign of Haiveyabhûpâla, king of Gêrasoppe. The inscription is dated but the details of date are gone, only the words 1,300 Sakakâla (A.D. 1378) are visible.

### 109.

On a 2nd stone set up near the same Vardhamânabasti in Gêrasoppe.

Size 4'—6"×3'—3".

Kannada language and characters.

1. śrīmat-parama-gambhīra-syâdvâdâ-môgha-lañchhanam jīyât Trailôkya-nâthasya śâsanam Jinaśâsanam ! Nagiriyadêśa-vemba lalanâ-mu-
2. khakke vesedirpî Gêrasoppege vara sejje-kâra sale daṇḍigeya chhatra su-châmarâḷi-yim bagevuge tôrpa Haive-nripa Râmakam . . . Bamma-pu-
3. tran Obbaṇam negaḷe sannutanâda Jina-chaitya-Jinâlaya-mandiramvaram Kaliyugadoḷ mahâpurusha Yôjaṇa tanna mangala . . . . .
4. maṇa samavendu bhâvisi nitânta . . . sthânamam Jinâlayamgaḷam sale mâḍi gôpura-sumanôhara . . . . . vichitra . . . . . vaḷayam Ananta-nâthana pati-
5. ya . . . dêm kṛitârthanô ! antâ Yôjaṇasetṭiya prânavallabheyâda Râmakkana guṇamgaḷ entendode śrīmatu san . . . . .
6. tanâthana padâmbu-bhṛīṅganu Yô-
7. jaṇasetṭi pra . . . . . ninibaru
8. lānga . . . ramya . . . . . gôtra-chin-
9. tâmaṇi pârthiva . . . tṭapamene
10. -doḷ satya-dhîrôdâtta . . . . .



11. seva Râmakana oppidaḷi dharitriyoḷu
12. pati-bhakte śilavati bhûnuta-châru-chari-
13. tre sakaḷa-jîva-dayâpare santata-chaturvvi-
14. dha-dânadoḷ atinipuṇateyind esedaḷi
15. Râmakkaṃ ! Jinamata-vâkyadoḷu
16. . . . sale Jina-râja-padâbja-bhṛinge tâṃ jananuta chârû-
17. sile guṇa suvrata dâna pûjeyim
18. . . . mukhi kâmini-jana-śirômaṇi yo
19. . . . yâgra nija-nâmadim nijakulônṇati Râmakanaoppūtirdaḷu ! śrî  
Jinarâja-pûjeyoḷu śrî munirâja-padâbjasêve-
20. yoḷu naija-guṇamgaḷim vinayadim bhayadim nija-bhâva-tusṭiyim pûjisi  
bhaktiyimderagi tâṃ stuti-mâḍiyum kîrti-
21. yoḷintu baṇṇi . . . koṇḍi nija-nâmaḍi Râmakana i dharitriyoḷu kamaḷadaḷâ-  
yatâkshi kamaḷânane kamaḷa sugandhi kômaḷa
22. . . vimalalatâṅgi . . . rasayutar i Jinarâja-pûjeyoḷ samarasa-bhâvadoḷ sale  
Mânikaṣeṭṭi-putri Râma-
23. kam krama-guṇa-hasti-Kalpalateyaṃ nere yoppuvaḷi dharitriyoḷu kamaḷâ-  
karadoḷu kamaḷini kamaḷadoḷam
24. Kamaḷe puttuvantire Nâgamanamaḷânvaḷadoḷu Râmakana vimaḷa guṇâ-  
bharane puttidaḷ Kaliyugadoḷu
25. Râmakkana anvaya mentendode i Huligereya pañcha bastiya mundaṇa  
Hiriya angaḍige mukhya-
26. vâda Kiriya Râmaṣeṭṭi â-maduvaḷige Gangâyî avara makkaḷu Baiche ṣeṭṭiyaru  
âtana tangi Sômaḷve
27. â Sômaḷveyanu â Huligereya Mânikaṣeṭṭige vivâhamâḍi . . . avara magaḷu  
Nâgaḷve
28. âkeya tande Mânikaṣeṭṭi samastarû â Baichiseṭṭi Huligeregeydi Handigu-  
ḷadali pra-
29. . . . â Nâgabbeyanû salahi Hiriya Handigulaḷa-Chandranâtha-svâmigala  
chaityâlayadoḷu pûje
30. adike śrî-kârya naḍevantâgi vrittiyanû biṭṭu śâsanava hâkisidaru â Baichara-  
siyu tam-
31. ma sose Nâgaveyanû Gêrasoppeya seṭi Guttavâyî Ojeya maga Mânika ṣeṭṭi-  
yanû tânu vivâ-
32. hava mâḍi â Mânikaṣeṭṭiyanvaḷamentendode Guchhakkiya Nâgiṣeṭṭiya  
magaḷu Râmaḷve âkeya pu-
33. tra Mânikaṣeṭṭi Mânikaṣeṭṭigû Nâgaveyavarigû janisida makkaḷu Hariseṭṭi  
Kâmaṇa
34. Nêmaṇṇaseṭṭi Saraṇaseṭṭi Sangapa yintaivarolaḷe Râmakkananû Gêra-  
soppeya Râmaṇa heggaḍeya Mangarâja-
35. ṇana Ojaṇamge vivâhava mâḍi â Vôjaṇṇa ṣeṭṭiyû Râmakkanû sukha sankathâ  
vinôḍadim-
36. dihallige Gêrasoppeya Anantatîrthankara Chaityâlayavan ârabhdhisi  
mahâ-pratishṭheyanû mâḍsi
37. yiruttam yiralu Saka varusa sâsira-da mûnûra hadinâḷkaneya Prajâpati  
samvatsara-
38. da Kârtika śuddha pañchami Âdityavâra sanyasana-samanvita-vâgi svarga-  
starâdaru . . . Madavaḷige
39. Râmakkanavara tande modalugonḍu charitradim negaḷe Vikrama-samvat-  
sarada Âśâḍa-
40. sudha panchami Sukravâra Rôhiṇînakshatradalu tunga-samâdhi . . . . .
41. . . . . â-chandrârka-mâgi
42. mûḍe bhattavanû Vôjaṇa-
43. ṣeṭṭi . . . . Râmakka . . . . .
44. nishadhiya-kallinge mangaḷa mahâ śrî.



## Note.

This records the death of Rāmaka, wife of Yôjanasetṭi, on Sunday 5th lunar day of the bright half of Kārtika of the year Prajāpati (expired), Śaka 1314 corresponding to Sunday 20th October A.D. 1392. Rāmaka is said to have built a chaityālaya of Anantatīrtha in Gêrsoppe. Her genealogy is also given. This also records death of Mānikasetṭi, father of Rāmaka on Friday 5th day of the bright half of Āshāḍha with Rôhiṇi-nakshatra in the year Vikrama. This date is not verifiable.

## 110.

On the 3rd inscription-stone near Vardhamāna-basti by the side of Nagargêribasti in Gêrasoppa.

Size 3'—6" × 2'—6".

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādāmôgha-lañchhanam jīyāt trailôkya-nāthasya śāsanam Jina-śāsanam
2. śrī Jinarāja-rājita-padāmbuja-rājamarāḷa Nagiriyā rāja-śirô-
3. maṇi prachurakīrti-diśāvalaya-prakāśanum tēja-bhuja-pratāpa-ripu-rāja mukhām-
4. bujam hasta-vīranum-bhūjanavandya-Honnanṛipan arthijanāvana-Kalpa-vrikshanum Hon-
5. na-mahīśan-ātmajeyu Māliyaḥ arasige Kāmarājagaṇṇ sannuta-mūrti-Honnanṛipanātma-sabān-
6. dhava Mangarājanum Manmatharūpa-Hariharanṛipālakanātana putra Haivaṇarasange manah-priyān-
7. ganeyu Sāntaladēvi samādhi-kāladolu ākeya gurugaḷu lōka-khyātiyanāntird Anan-
8. tavīrryaru Rati-sankāśa-sobagenisi sandird ā kāntege Haivaṇarasa vallabhān ādam | Smara-rūpaṇ
9. Sūdrakang ī puradolu kīrti-vetta Bommaṇa-setṭiya vara-vanite Bommakaṇṇam vara-sugu-
10. ṇi Sāntalarasi puṭṭidalāḡaḷ | Arasappodeyara tanūje vara-guṇi Bommakan ākeyātmaṇe Sāntakarasi-
11. yu paramana padamaṇṇ smariyisi sura-lōkaveydi sukhadindirdalu Arhantana pādāmbuja-maṇṇ
12. smarayisutam nambi? padama nālage-yolu uchharisutta Sāntakarasi śarīramam patteṇṇu-dina-
13. dolu sandalu vara-vatsara Tāraṇadolu suruchira-Phālguṇada śuddha pādīva-tithiyolu Haridaśva-
14. dinadi Sāntakarasiyu svargasthalāḍaḷ āke-nimittam māḍisida nishidhiya kallinge maṇḡaḷa mahā śrī.

## Note.

This is a memorial stone set up to commemorate the death of Sāntaladēvi, daughter of Bommaṇasetṭi known also as Bommarasa and queen of Haivaṇarasa. Haivaṇarasa is said to be the son of Mangarāja who was the son of Kāmarāja and Māliyaḥbarasi. Hariharanrupāḷa is said to be another son of Kāmarāja. Māliyaḥbarasi is said to be the daughter of King Honna of Gersoppe. The inscription records that the above Sāntaladēvi or Sāntakarasa whose mother was Bommakka, daughter of Arasappodeya died uttering the name of Jina at the time of death. The date of the event is said to be Sunday 1st lunar day of the light half of Phālguṇa in the year Tāraṇa. The date is not verifiable.



On the 1st inscription-stone set up in front of Jvâlâmukhi temple, near Nagara-geribasti in Gêrasoppe.

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādā-môgha-lānchbanam ji-
2. yāt trailôkya-nāthasya śāsanam Jina- śāsanam
3. Nagiriya kulachakravarti . . . . . rāja-nirjita . .
4. lā sāmantara valiyam yintā Honnabhûpan-aliyam . . . . â sâma-
5. ntana putran arthi-kāmam kōmaḷa . . . . marasam ari-nripālan âtana . .
6. de . . . dhara Chârukīrtipaṇḍita . . . . sadguru-prabhu â Kāmanṛi-  
pālana māvā
7. Yôji rājyame Nagiriyum anitum tanagāge Baichana-bhûpati ma . .
8. negaḷdam ripu-sainya . . . . navara . . . na pada-sarasi . . . .  
Jinamuni-pādāmbujāta . . . . nripāla
9. Baichanasetṭi pariṇatāntaskaraṇam antappa Haiverâyana pratâpav  
en-
10. tendode svasti śrīman mahāmaṇḍalêśvara . . . . niyamisara-gaṇḍa . .  
. . . . pratâpa . . . .
11. sūrekāra siva-simhāsana-chakravarti Nîlimpa-puravarâ-
12. dhîśvaranenipa Baichirâjam rājyam-gayivali Shaka-varusha
13. 1323 neya Vikrama-samvatsara Māga śu | Mandavârada
14. râtriyolu Haiverâjana aliya Mangarâjanu svargasthanâda śrī Ji-
15. narāja-rājita padāmbuja-bhṛinga . . . . kīrtiyind i jagadoḷo-
16. . . . valamoppuva dāniyu Haivebhûpana rājipa paṭṭadāneyam . . . .
17. . . . gôvijanaraha Vikramasam . . . Nagira Manganripam suralôka-
18. k eydidam . . . . viśuddharappa matta . . . . rājam Jina-matâm-  
budhi-himaki-
19. raṇam Nagira-purâdhîsa Mangarasangam rāja-sannuta
20. . . . . Ratipaṇchabâṇanasa . . . śrī-Manga-bhûpālakam himaruk
21. . . . . śrī . . . . Vikrama-samvatsrada Māgha-māsada . . . . .
22. lu . . . . . surānganâ-ramaṇa . . . . .
23. ji-yembinam . . . . .
24. . . . . sasimitê sri Vikramâ . . . . .
25. kâlyasthê Dêvappa . . . . . sūbhê pakshe-vaḷa-
26. kshe Mandavâra . . . . .
27. surapadamam . . . . .

*Note.*

This records death of Mangarasa, chief of Nagirapura and son-in-law of King Haiveyarâya on Saturday 1st lunar day of the bright half of Māgha in the year Vikrama (expired) Sâka 1323 (corresponding to January 15, A.D. 1401.) Most of the letters in the inscription are effaced and the relationship of King Honna and Baichanasetṭi mentioned in the record to Mangarasa cannot be ascertained.



On a stone set up in the vacant site belonging to Tirumaladêva temple near Nagragêri in Gêrasoppe.

Size 7'—6'' × 2'—9''.

Kannada language and characters.

1. śrī Gaṇādhīpatayê namah svasti namas tunga-śiraś-chumbi-chandra-chāma-  
ra-chāravê | trailōkya-nagarārambha-mūlastambhāya Sambhavê svasti  
śrīman-
2. mahāmaṇḍalēśvararu Sāluva Chenna-Bairā-dēvi-ammanavaru Nagara-  
rājyavan āluvalli Haive Tuḷu Konkaṇa muntāda rājyamaṅgaḷanu pratipālisut-  
taṁ i-
3. ddandina Sālivāhana śaka varsha 1520 neya Hēmaḷambi-samvatsarada  
Māgha ba 5 llū śrīmatu Kāśyapa-gōtrada Rik-śākheya karṇi-
4. ka Mallarasara paṭraru Sāluva sēnabōva Vaḍuga Tammappa sēnabōvaru  
Gerasoppeyalli kaṭṭisida dēvasthānadali śrī Tiruvengaḷanātha-svāmiyanu  
prati-
5. shṭheya māḍi ā Tiruvengaḷanātha-svāmiya pādāmūladali Chennabhairādēvi  
ammanavara hesarali dēvara amṛitapaḍi nandādīpa muntāda nitya-  
naimi-
6. ttikada dharmavanu mana-vachana-kāya-tri-karaṇa-siddhiyinda sa-hiraṇyō-  
daka dāna-dhārāpūrvaka śāsanāṅkita māḍi dēvasvavāgi biṭṭu barasida  
dharma-
7. da mūla sādhanā-kramavēntendare namma tande Nāraṇappanavaru Nāraṇa-  
nāyakana Mallarāyanāyakana kayyali voḷage prā-
8. ku Pramādi-samvatsarada mēle aḍahada vṛitti śrī aramaneya adhīnavāgi-  
ralu nāvu kaṭṭisida dēvālyadali Ammanavara
9. hesarali dharmakke biḍabēkāda kāraṇa Alāñchiyoḷage prāk sāmānyavāgi  
uttāravṛitti Anantana pālu sahavāda sthalaṅgaḷu
10. ā-sthalaṅgaḷinda Aramanēge teruva beḷḷiya ēlūvare honninda terige saluvan-  
tāgi nāvu Aramanēge kāṇike-māḍi Ammanavara hesara-
11. lli naḍevante biḍuvaru ī vṛittigaḷanu teruva arasugaḷu mānamāḍikonḍu  
tāvu mundāgi ālutaṁ ī
12. sādhanā pramāṇina chaturgaḍiyindolaḷage Hevasa gaḍiyada Magadahallīyanu  
ittu gaddeya sthalaṅgaḷanu hēragāgi mēlāda su-
13. diya bijavari mūḍe 25 kaṇḷagadde bijavari mūḍe 4 kālīgaddeya bijavari  
mūḍe 3 antu ī-hesaragonḍu bareda sukaṇile makke sahā bijavari
14. mūvattu āru mūḍe gadde sthalaṅgaḷu adakke banda tengina hittalu sahavāda  
ī samasta vṛittiya-
15. lavanu nāvu kaṭṭisida Tirumālā-dēvālyadali Ammanavara hesarali naḍeva  
nitya naimittika muntāda dharmakke nāvu namma trikaraṇa-suddhi-
16. yinda sa-hiraṇyōdaka-dāna-dhārāpūrvaka śāsanāṅkita biḍu dēvasvavāgi  
biṭṭu
17. koṭṭevu ī sthalaṅgaḷindalu varsha 1 kke kaṭṭibaha bhatta nāḍapēṭe mūḍe  
400 na-
18. ḍasuva dharmada vivara śrī Tiruvengaḷa-svāmiya śrīkāryava naḍasutippa  
dēvara grāsakke nāḍapēṭe mūḍe 40 Tiruvēngaḷasvāmiya
19. pādāmūladalli udayakāladalli naivēdyakke pāṭhāḷi hoyva paḍiyindalū dina  
vondakke pēṭeyamūḍe 4 akkiya lekkadali varsha 1 kke sambhā-
20. ra vēḷeya mūḍe 12 kke pushpamāḷeya naḍasuva hūgaḷige bhatta nāḍapēṭeya  
mūḍe 40 rātriya kāladalli naḍeva naivēdyakke bhaṇḍāri hoyva paḍiyinda-
21. lū dina vondakke pēṭhe voppina āḷi lekkhadalu varsha vondakke sambhyāra  
pēṭheya mūḍe 12 kke Dālōjanu ūḷigava naḍasuva bhaṇḍāriga bhatta
22. nāḍupēṭeya mūḍe 40 ī naivēdyada upārakke māna 1 kke naḍasuva tupa  
pēṭheya 1 śiddiya lekkhadalu varsha 1 kke tuppa 5 māna mūrara krayakke



23. ga 1 || = pûjege ndvârchanege saha śrīgandha-dhûpakke kraya sêru 1 kke nâdu-pêtheya mûde vondu êlûvare honnu lekkhadalu
24. varsha vondakke bhatta nâdapêtheya mûde 1 dina vondakke vîleyadele 25 ra lekkhadalu varsha vondakke . . . aḍike 3600 vîleyadele . . . kaṃ saha kraya
25. dēvarige uḍuva sîre saha varsha vondakke tenginakâyi 200 ra krayakke ga 1 dēvara munde beḷaguva nandâdîpa 2 kke dina vondakke
26. yeṇṇe pētheya aramaneya lekkhadalu âratige saluvudu saha varsha vondakke yaṇṇepētheya-hâne 45 kke kraya 3 ga Kârtika-mâsadalû naḍava kâ-
27. rtika pûjege dina vondakke naḍeva naivēdyada akki Honnivâlada dipârâdhane eṇṇe muntâdara krayakke ga 2 . . â mâsadalû naḍeva bhôjanadharmâ akki kraya
28. sojjige gôdhi bellada kraya sambandhakke sarisuva sôpaskara muntâda vechcha saha varaha ga 5 Uttarâyana sankrân-
29. tiya pûjege dina 1 kke eṇṇeya hâda areya lekkhadalu dina 3 kke eṇṇeya hâda 1 || kraya varaha ga 3 antu varsha 1 kke bhatta saha
30. mûde 135 varaha tombhattu gulige bēḷege varaha 1 kke bhatta nâdapêtheya mûde 6 ra lekkhadalu 9
31. pētheya mûde 115 nâdapêtheya innûraivattu mûde bhattavanu tathâtithi ârabhya-vâgi Tiruvēṅgaḷanâthasvâmi-
32. ya dēvara chîtu pramânige śrî kâryava naḍasuva bhaṭṭa muntâdavarû yettitandu i
33. bareda pramânina dharmavanu tamma mukhântaradali tamma santatiyavara mukhântaradali kâlakâlam pratiyalu sângavâgi naḍasi baharu endu Timmappa sēnabôvaru ka-
34. tṭisida dēvasthânada Tiruvēṅgaḷanâtha- svâmiya pâdamûladalu Chenna-bhairâdēvi ammanavara hesaralu naḍava amṛitapaḍi nandâ-
35. dîpa muntâda nitya naimittika dharmakke nâvu namma vachana-kâya trikarana-suddhiynda sa-hiraṇyô-daka-dâna-dharâ-pûrvaka śâsanân-
36. kita biḍu dēvasvavâgi biṭṭu barasida bâḷa (,) dharmada mûlaśâsana intap-pudakke sâkshigaḷu.

*Note.*

This records the construction of a temple in Gerasoppe, the consecration of God Tiruvengala or Tirumala in it, and the grant of some vṛittis for the service of the same god by Tammappa-sēnabôva, son of Sâḷuva Sēnabôva, and the grand son of Karṇika Mallarasa of Kâśyapagotra and Rîgvêda on the 5th lunar day of the dark half of Mâgha in the cyclic year Hēvîlambi, Śâka 1520, during the reign of Chennabhairadēvi Amma, ruling over Haive, Tuḷu, Konkaṇa and other places. The vṛittis are said to be the village called Magadahallî close to Hevasa together with plots of wet land namely Sudiya field with the sowing capacity of 25 mûdes; Kaṇila field with the sowing capacity of 4 mûdes; Kâli field with sowing capacity of 3 mûdes and Kaṇile-Makke field; all put together, 36 mûdes, together with a cocoanut garden yielding annual produce of 400 nâdapēṭe mûdes. These vṛittis are said to have been since the year Pramâdi pledged to the Palace and redeemed after making necessary payment by the donor.

Details of daily and annual expenditure for services in the temple are given in the latter part of the inscription. The details furnish some information on the rates of commodities in terms of money.

The date of the grant is not verifiable but is equivalent to 31st January 1598 A.D., taking the year Hēvîlambi, Śâka 1519.



On a stone set up near Sûlekere by the side of the road from Gerasoppa.

Size 2'—6" × 2'—6".

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara châravê | trailôkya-
2. nagarârambha-mûla-stambhâya Śambhuvê | sva-
3. sti śrîman mahâ-maṇḍalêśvara arirâya-vibhâḍa
4. bhâshege-tappuva-râyara-gaṇḍa pûrva-paśchima-  
dakhîṇa-
5. samudrâdhipatî śrîmatu Pratâpavîra Dêvarâ-
6. yaru râjyam-gayivali śrîmatu Pavungaḷa-saṃ-
7. vatsarada Mârḡa . . . . . Âdivârâḍalu â-
8. vûra Kallapa Kêtapangalu . . . . .
9. . . . . Kêtêśvara-dêvara pratishṭheyam mâḍi â dêvara
10. . . . . dîptigû . . . . . (â) hâra-
11. dânakû biṭṭa gadde . . . . .
12. . . . . hakkalige baḍagalu
13. . . . . mahâjanangalân oḍambaḍisi
14. koṭṭaru idake tapidavaru mâtâ-pitrigalige
15. drôhigalu || śrî śrî.

*Note.*

This records the consecration of God Kêtêśvara by Kallapa and Kêtaṇḍa and the grant of a wet field for the food offering and other services of the same God by the same person with the consent of the Mahâjanas on Sunday, in the month Mârḡaśîra in the year Paingalâ, during the reign of the illustrious king Dêvarâya of Vijayanagar. The date is not verifiable.



## 59. ARCHAEOLOGICAL MUSEUM.

No new additions were made to the Museum this year.

## 60. OFFICE WORK.

1. The Monograph on Halebid temples has not yet been completed.
2. Very little progress has been made in the printing of the Supplement and the Index volumes owing to pressure of work in Government Press.
3. Eighty-three publications of the Department and 110 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 542-0-0 has been realised by the sale and remitted to Treasury.

Copies of photographs of important temples, etc., were printed and sent not only to the Industrial Exhibition at Mysore but also to Exhibitions held in Bangalore and Dharwar.

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.

## 61. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :

(1) Confirmation of the rule of Satavahanas and Chutus over Mysore both by archaeological finds unearthed by excavating the Chandravalli site in Chitaldrug and by linguistic test noticed in the Report.

(2) War between Keladi and Kalasa chiefs and spoilation of the Sringeri Math by the latter.

MYSORE, }  
25th July 1928. }

R. SHAMA SASTRY,  
*Director of Archaeological  
Researches in Mysore.*



## APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1927-1928 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE MYSORE STATE.

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount sanctioned	Amount spent
			MYSORE DISTRICT.		Rs. a. p.	Rs. a. p.
1	T. Narisipur	.. Somanathpur	.. Sri Kesavaswamy temple.	Renovating the temple	16,217 0 0	13,176 0 0
2	Do	.. Do	.. Do	Pay of Watchman	120 0 0	120 0 0
3	Do	.. Talkad	.. Sri Vaidyeswara temple	Repairs to the Maraleswara temple attached to the Sri Vaidyeswara temple	308 0 0	308 0 0
4	Seringapatam	.. Seringapatam	.. Magazines	Preservation	30 13 0	30 13 0
5	Do	.. Do	.. Inman's Dungeon	Do	14 12 0	14 12 0
6	Do	.. Do	.. Place where Tippu's body was found.	Do	30 12 0	30 12 0
7	Do	.. Do	.. Water gate	Do	8 7 0	8 7 0
8	Do	.. Do	.. Colonel Bailey's Dungeon and Delhi bridge	Do	19 2 0	19 2 0
9	Do	.. Do	.. Obelisk monument	Do	36 13 0	36 13 0
10	Do	.. Do	.. Havilad approach roads.	Do	17 5 0	17 5 0
11	Do	.. Do	.. Elephant gate	Do	23 11 0	23 11 0
12	Do	.. Do	.. Masjid	Petty repairs	160 0 0	160 0 0
13	Do	.. Do	.. Do	Improving the khana	362 0 0	362 0 0
14	Do	.. Do	.. Sri Ranganathaswamy temple.	Urgent repairs	88 0 0	88 0 0
15	Do	.. Ganjam	.. Gumbaz	Repairs	172 7 0	172 7 0
16	Do	.. Thonnur	.. Sri Lakshminarayanaswamy temple.	Do	1,985 0 0	..
17	Do	.. Do	.. Sri Gopalakrishnaswamy temple.	Do	2,196 0 0	..
18	Do	.. Melkote	.. Sri Narayanaswamy temple.	Petty repairs	24 0 0	24 0 0
19	Mandya	.. Basaral	.. Sri Nageswara and Mallikarjunaswamy temples.	Urgent repairs	67 0 0	67 0 0
20	Nanjangud	.. Nanjangud	.. Sri Srikanteswaraswamy temple.	Repairing the vairamalige utsavam-mantapam.	136 0 0	136 0 0
21	Mysore	.. Mysore	.. Sri Svetavarahaswamy temple.	Petty repairs	274 0 0	..
22	Do	.. Do	.. Sri Lakshmiramannaswamy temple.	Do	..	400 5 0
			II. BANGALORE DISTRICT.			
23	Closepet	.. Closepet	.. Close Memorial pillar	White-washing	5 0 0	4 0 0
24	Devanahalli	.. Devanahalli	.. Tippu Sultan's Birth place.	Do and colour	20 0 0	20 0 0
25	Channarayana	.. Malur	.. Sri Aprameyaswamy temple.	Electric light installation	695 0 0	..
			III. TUMKUR DISTRICT.			
26	Madhugiri	.. Madhugiri	.. Fort	Repairs	1,309 0 0	1,309 0 0
27	Do	.. Midigesi	.. Venkataramaswamy temple.	Repairs to Mahadwara	80 0 0	..
28	Do	.. Do	.. Venkataramaswamy and Malleswaraswamy temples.	Preparation of and fixing Kalasams.	1,110 0 0	..
			IV. KOLAR DISTRICT.			
29	Bowringpet	.. Budikote	.. Birth-place of Hyder Ali Khan.	Constructing a compound wall and removing prickly pears etc.,	332 0 0	345 0 0
30	Chikballapur	.. Nandi	.. Sri Bhoganandiswaraswamy temple.	Repairing the courtyard and compound wall.	420 0 0	420 0 0
31	Bowringpet	.. Budikote	.. Birth-place of Navab Hyder Ali Khan.	Annual repairs	27 0 0	27 0 0
32	Kolar	.. Kolar	.. Mokbara	Special	330 0 0	330 0 0
33	Mulabagal	.. Avani	.. Sri Ramalingeswaraswamy temple.	Repairs	732 4 0	..
				Construction of a car and car-shed.	4,461 0 0	..
			V. HASSAN DISTRICT.			
34	Arsikere	.. Arsikere	.. Iswara temple	Annual maintenance	114 0 0	114 0 0
35	Belur	.. Belur	.. Kesavaswamy temple	Repairing the Kalluchavadi-mantapam.	1,156 0 0	..
36	Do	.. Do	.. Do	Repairing Naganayakana mantapam.	1,420 0 0	..
37	Channarayana	.. Nuggehalli	.. Lakshminarasimhaswamy temple.	Repairs	892 0 0	..
38	Do	.. Sravanabelagola	.. Akkana Basti	Do	678 0 0	..
39	Hassan	.. Doddagaddevalli	.. Virupakshwara and Mahalakshmi temples.	Do	246 1 0	..



APPENDIX A.—*concl'd.*

Serial No.	Taluk	Place	Name of Monument	Nature of repairs	Amount Sanctioned	Amount spent
			VI. KADUR DISTRICT.		Rs. a. p.	Rs. a. p.
40	Chikmagalur	Hire-magalur	Yupastambha	Do	15 0 0	14 7 0
41	Tarikere	Sompur	Sri Somesvaraswamy temple.	Do	25 0 0	22 14 0
			VII. SHIMOGA DISTRICT.			
42	Nagar	Nagar	Sivappa Naik's tablet	Do	50 0 0	28 0 0
43	Do	Do	Do	Approach roads, etc.	20 0 0	15 0 0
44	Sagar	Keladi	Sri Ramesvara devuru temple.	Repairs	1,160 0 0	..
45	Sorab	Kuppagadde	Do	Do	980 0 0	..
46	Shimoga	Kudli	Chintamani Narasimhaswamy temple.	Construction of an Anjaneya swamy temple.	505 0 0	..
			VIII. CHITALDRUG DISTRICT.			
47	Molakalmuru	Siddapur	Asoka Inscription	Replacement of damaged wooden shutters with an iron gate.	150 0 0	91 0 0
48	Davanagere	Harihar	Hariharsvaraswamy temple.	Repairs	1,010 0 0	..

## APPENDIX B.

## LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1927-28.

Serial No.	Size	Description	View	Village	District
1	6½" × 4½"	Aghoresvara temple	North-west view	Ikkeri	Shimoga
2	Do	Do	Interior view	Do	Do
3	Do	Do	South view	Do	Do
4	Do	Do	Bull Mantapa	Do	Do
5	Do	Ramesvara temple	North-west view	Keladi	Do
6	Do	Do	North-east corner of Virabhadra shrine.	Do	Do
7	Do	Do	Daksha figure	Do	Do
8	Do	Do	Narasimha figure	Do	Do
9	Do	Do	Gandabherunda ceiling	Do	Do
10	Do	Mallikarjuna temple	East view	Nadkalasi	Do
11	Do	Do	Figures in a niche	Do	Do
12	Do	Ramesvara temple	North-west view	Do	Do
13	Do	Kedaresvara temple	North-east view	Belgami	Do
14	Do	Do	Lintel on Sukhanasi doorway.	Do	Do
15	Do	Tripurantakesvara temple	Sukhanasi doorway	Do	Do
16	Do	Ramanathesvara temple	South-east view	Chittur	Do
17	Do	Water falls of Sharavati River.	South-east view	Jog	Do
18	Do	Kallesvara temple	..	Betur	Chitaldrug
19	Do	Ranganathaswami temple	South-east view	Nirthadi	Do
20	Do	Do	South-west view	Do	Do
21	Do	Do	Pillar in Navaranga	Do	Do
22	12" × 10"	Stone inscription	..	Kurubarahalli	Mysore
23	6½" × 4½"	Do	..	Do	Do
24	12" × 10"	Persian Sanads	..	..	..
25	Do	Do	..	..	..
26	Do	Ground plan of Chennakesava temple.	..	Chennarayapatna	Hassan
27	Do	Ground plan of Parsvanatha Basti.	..	Heggere	Chitaldrug
28	10" × 8"	Copper-plate Inscriptions	..	..	..
29	Do	Do	..	..	..
30	Do	Do	..	..	..
31	Do	Do	..	..	..
32	Do	Do	..	..	..
33	Do	Do	..	..	..
34	6½" × 4½"	Do Seals	..	..	..
35	Do	Foreign stone Inscription	..	..	..

N.B.—Also about 12 Stereo views were taken.



## LIST OF PHOTOGRAPHS TAKEN AT CHANDRAVALLI EXCAVATIONS.

Serial No.	Size	Description	District
1	12" × 10"	Chandravalli valley from Chologudda	Chitaldrug
2	Do	View of Chandravalli valley from Ankle Mutt	Do
3	Do	Dhavalappanagudda from near Ankle Mutt	Do
4	Do	View of Chitaldrug town from Chologudda	Do
5	10" × 8"	Do and fortress	Do
6	12" × 10"	Neralgondi from Chologudda	Do
7	Do	Hulegondi gorge from near Kiruban Kallu	Do
8	8½" × 6½"	Central rocks and Chola gudda from Baralgondi	Do
9	Do	View of Balipatti and central rocks from Baralgondi	Do
10	12" × 10"	Ankle Mutt and Panchalinga cave from north-west	Do
11	10" × 8"	Full view of Ankle Mutt and Pancha linga cave from north-west	Do
12	Do	Panchalinga temple, interior	Do
13	6½" × 4½"	Paradesappa's gavi, interior linga temple	Do
14	Do	Paradesappa's gavi, painted images in the interior	Do
15	Do	Bhairavesvara, in temple near Ankle Mutt	Do
16	Do	Foundation of a modern village hut, Ex. 39	Do
17	Do	Viragal in Neralgondi, Ex. 19	Do
18	Do	View from east of buried temple and mound before excavation, Ex. 28	Do
19	Do	View of buried temple from south before excavation, Ex. 28	Do
20	8½" × 6½"	View of restored doorway of a fallen temple	Do
21	6½" × 4½"	Modern stone dam across Huli-goudi gorge and Inscription stone	Do
22	12" × 10"	Kadamba inscription stone	Do
23	6½" × 4½"	Position of ancient dam and inscription stone, Ex. 27	Do
24	Do	Stone foundation above the level of brick wall, Ex. 26	Do
25	Do	View of a house partly excavated, Ex. 26	Do
26	Do	Broken pot at bottom of pit in front of brick wall, Ex. 26	Do
27	Do	General view from north-east, Ex. 26	Do
28	Do	Ash pit and small cross wall across older brick wall, Ex. 26	Do
29	10" × 8"	View of large brick wall from south-east, Ex. 26	Do
30	6½" × 4½"	Pots in ash pit in north east corner, Ex. 26	Do
31	Do	Fallen bricks of collapsed house wall before removal, Ex. 25	Do
32	Do	Showing different levels and grinding stone at bottom, Ex. 25	Do
33	Do	View of walls and pottery from the top, Ex. 24	Do
34	Do	View of walls and pottery from the south, Ex. 24	Do
35	Do	View of walls and pottery from further south, Ex. 24	Do
36	Do	Large urn with lid found in the ground near, Ex. 31	Do
37	Do	View of house walls and pottery from opposite bank, Ex. 22	Do
38	Do	House partly excavated, Ex. 31	Do
39	12" × 10"	View of the House after excavation from west, Ex. 31	Do
40	6½" × 4½"	View of right bank of water-course and its layers before excavation, Ex. 40	Do
41	Do	Fire place of Satavahana layer, Ex. 14	Do
42	Do	Satavahana layer with pottery on stone and wall below, Ex. 14	Do
43	Do	Pottery, 12 feet below the ground, black glazed pottery, Ex. 14	Do
44	Do	View from top of deepest excavated portion, Ex. 14	Do
45	Do	Dolmen stone and pottery, Ex. 34	Do
46	Do	View of stone drain, Ex. 34	Do
47	Do	Water reservoir, Ex. 34	Do
48	10" × 8"	Dolmen and stone drain with pottery viewed from east, Ex. 34	Do
49	8½" × 6½"	Stone walls and slab near, Ex. 13	Do
50	6½" × 4½"	Tiger rock, Ex. 13	Do
51	Do	View of Dolmen from west, Ex. 12 a	Do
52	Do	View of Dolmen from south and coin near by, Ex. 12 a	Do
53	Do	Interior view of dolmen from above, Ex. 12 a	Do
54	Do	Interior view of dolmen from above, Ex. 12 a	Do
55	Do	Pottery appearing, Ex. 12	Do
56	Do	Dolmen stones with pottery found in them and near by, Ex. 12	Do
57	Do	Stone slabs of dolmen and pottery found near by, Ex. 12	Do
58	Do	View of pottery, neolith and dolmen, showing different levels, Ex. 12	Do
59	Do	Slabs, pottery of dolmen and coins near Ex. 30	Do
60	Do	View of huge slabs from north-east, Ex. 30	Do
61	Do	View of huge slabs from west, Ex. 30	Do
62	8½" × 6½"	View of trench between Ex. 12, 12a and 30 from the central rocks	Do
63	Do	View of trench between 12a and 30 from Tiger rock	Do
64	10" × 8"	Trench connecting Ex. 12a and 30 from Tiger rock	Do
65	Do	Trench connecting between 12, 12a and 30 from the south	Do
66	6½" × 4½"	Top of dolmen stones before excavation, Ex. 32	Do
67	10" × 8"	View of dolmen stones from north-west after excavation, Ex. 32	Do
68	6½" × 4½"	Dolmen and pottery, appearing Ex. 33	Do
69	Do	Dolmen and pottery appearing, Ex. 33	Do
70	Do	Slabs and pottery, Ex. 33	Do
71	Do	Brick wall and stone pavement, Ex. 9	Do
72	Do	Pottery and bricks of fallen house at the foot of Baral-gondi, Ex. 23	Do
73	Do	Bank of Neralgondi water course before excavation, Ex. 20	Do
74	Do	View of circular wall and lower pottery layer from east bank, Ex. 20	Do
75	Do	Circular wall and lower pottery level from north, Ex. 20	Do
76	8½" × 6½"	Bricks and pottery appearing from the water course, Ex. 41	Do
77	6½" × 4½"	View of bricks visible before excavation on Baral gondi platform, Ex. 21	Do
78	Do	Bricks strewn about on Baral gondi platform south-west, Ex. 21	Do
79	Do	Whet stone in cave on top of Baral gondi, Ex. 37	Do
80	Do	Neolith and fire place at bottom, Ex. 38	Do
81	Do	View of whet stone from south, Ex. 36	Do

(Also 20 stereoscopic views taken)

## LIST OF DRAWINGS PREPARED DURING THE YEAR 1927-28.

1. Ground plan of Somesvara Temple at Sompur.
2. Some line-carvings on the pillars of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
3. Ground plan of the temples at Nad-kalsi, Sagar Taluk, Shimoga District.
4. Ground plan of Ramanathesvara temple at Chittur, Sorab Taluk.



## APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE  
SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	Fort	Tippu Sultan's Palace	1927-28	Rev. Sub-Dn. Officer.	22-12-27	29-2-28	
2	Do	Do	Venkataramanaswami temple	Do	Do	7-6-28	23-7-28	
3	Do	Do	Old Dungeon	Do	Do	22-1-27	29-2-28	
4-7	Do	Bangalore Town	Kempegowda's watch towers	Do	Do	Do	Do	
8	Do	Do	Cenotaph	Do	Do	Do	Do	
9	Do	Gavipur	Gangadharesvara temple	Do	Do	25-12-27	30-12-27	
10	Dodballapur	Dodballapur	Asharkana built by Abbas Khuli Khan.	Do	Do	..	..	
11	Nelamangala	Sivaganga	Cave temples of Gangadharesvara and Honnadevi.	Do	Do	Report not	received.	
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	12-27	5-12-27	
13	Do	Do	Akkalshab Khadri Darga Makkan. Tomb of Hyder's priest.	Do	Do	Do	Do	
14	Do	Do	Timmapparaj Urs Mansion	Do	Do	7-6-28	23-7-28	
15	Do	Kotebagilu or Fort.	Fort	Do	Do	..	..	
16	Do	Malur	Aprameyaswami temple	Do	Do	12-27	5-12-27	
17	Do	Do	Kailasesvara temple	Do	Do	Do	Do	
18	Do	Malurpatna	Narayanawami temple	Do	Do	Do	Do	
19	Do	Abbur	Kundapurawami Brindavana	Do	Do	Do	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do	Do	..	..	
21	Devanhalli	Devanhalli	Tippu Sultan's birth place	Do	Do	..	..	
22	Do	Do	Fort	Do	Do	..	..	
23	Do	Do	Gopalakrishna temple	Do	Do	..	..	
24	Do	Gangavara	Somesvara temple and inscriptions.	Do	Do	25-12-27	30-12-27	
25	Do	Ardeshalli	Inscriptions	Do	Do	..	..	
26	Do	Kundana	Hoysala Ballala's Palace	Do	Do	..	..	
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	..	..	
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolaramma temple	Do	Do	..	..	
28	Do	Do	Somesvara temple	Do	Do	..	..	
29	Do	Do	Mokhbara	Do	Do	..	..	
30	Do	Siti	Sripatisvara temple	Do	Do	..	..	
31	Chikballapur	Nandi	Nandisvara temple	Do	Do	27-6-28	18-10-28	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	12-10-27	5-12-27	
33	Do	Do	Yoga Nandisvara temple	Do	Do	28-6-28	18-10-28	
34	Do	Rangasthala	Ranganatha temple	Do	Do	..	..	
35	Bowringpet	Budikote	Haidar's birth place	Do	Do	6-12-27	20-10-28	
36	Mulbagal	Avani	Ramalingesvara temple and inscriptions.	Do	Do	12-7-27	20-10-28	
37	Do	Kurudumale	Somesvara temple and inscriptions.	Do	Do	30-1-28	20-10-28	
38	Do	Mulbagal	Hyderali Darga	Do	Do	11-9-27	Do	
39	Do	Do	Sripadaraya Brindavana	Do	Do	..	..	
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	25-3-28	18-10-28	
41	Chintamani	Alamgiri	Venkataramana temple	Do	Do	12-7-27	20-10-25	
42	Do	Kaivara	Amaranarayana temple	Do	Do	..	..	
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do	..	..	
44	Do	Devarayadurga.	Lakshminarasimha temple	Do	Do	..	..	
45	Do	Hirigundugal	Viragals	Do	Amildar	..	..	
46	Chiknayakanhalli.	Settikere	Yogamadhava temple	Do	Rev. Sub-Dn. Officer.	..	..	
47	Do	Huliyar	Mallesvara temple	Do	Do	15-4-28	18-8-28	
48	Sira	Sira	Mallik Rahiman Darga	Do	Do	23-6-28	18-8-28	
49	Do	Do	Jumma Masjid	Do	Do	Do	Do	
50	Madgiri	Madgiri	Fort	Do	Do	29-6-28	Do	
51	Do	Do	Mallesvara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Mallesvara temple	Do	Do	13-6-28	Do	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do	..	..	



## APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monuments	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1927-28	Rev. Sub-Dn. Officer.	..	..	
57	Do	Do	Balalingesvara temple	Do	Do	..	..	
58	Turvekere	Turvekere	Nandi in front of Gangadharevara temple.	Do	Do	15-5-28	18-8-28	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	15-5-28	18-8-28	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	25-12-27	18-8-28	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	..	..	
64	Do	Hulikal	Kallesvara temple	Do	Do	..	..	
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn. Officer.	..	..	
66	Do	Do	Lakshmiramana temple	Do	Do	..	..	
67	Do	Varuna	Mahalingesvara temple	Do	Do	6-3-28	27-8-28	
68	Nanjangud	Suttur	Somesvara temple	Do	Do	..	..	
69	Do	Do	Narayana temple	Do	Do	..	..	
70	Do	Hedatole	Lakshmikanta temple	Do	Do	..	..	
71	Do	Do	Nagesvara temple	Do	Do	..	..	
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	18-5-28	30-7-28	
73	Do	Do	Sir P. N. Krishnamurthi's Bungalow.	Do	Do	21-5-28	Do	
74	Do	Do	Obelisk Monument	Do	Do	Do	Do	
75	Do	Do	Gumbaz	Do	Do	18-5-28	Do	
76	Do	Do	Jumma Masjid	Do	Do	Do	Do	
77	Do	Do	Webb's Monument	Do	Do	17-6-28	Do	
78	Do	Do	Bailli's Dungeon	Do	Do	9-5-28	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	18-6-28	Do	
81	Do	Do	Spot where Tippu's Body was found	Do	Do	9-5-28	Do	
82	Do	Do	Ranganatha temple	Do	Do	Do	Do	
83	Do	Do	Portr it Statue of Kanthirava-Narasaraja Vadeyar.	Do	Do	..	..	
84	Mandya	Budanur	Anantapadmanabha temple	Do	Do	11-2-28	Do	
85	Do	Do	Visvesvara temple	Do	Do	..	..	
86	Do	Basral	Malikarjuna temple	Do	Do	13-10-27	Do	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	1-5-28	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	..	..	
89	Do	Kikkeri	Brahmesvara temple	Do	Do	16-12-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	..	..	
91	Do	Santetachahalli	Mahalingesvara temple	Do	Do	..	..	
92	Do	Agale	Mallesvara temple	Do	Do	..	..	
93	Do	Tonachi	Basavesvara temple	Do	Do	..	..	
94	Do	Tenginagatta	Siva temple	Do	Do	..	..	
95	Do	Kannambadi	Tippu's inscription	Do	Do	12-8-27	Do	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	5-5-28	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	..	..	
98	Do	Do	Mulesingesvara temple	Do	Do	..	..	
99	Do	Kambadahalli	Panchakuta basti	Do	Do	..	..	
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	..	..	
101	Hunsur	Dharmapura	Kesava temple	Do	Do	..	..	
102	Yedatore	Saligrama	Ramanujacharya temple	Do	Do	23-2-28	27-8-28	
103	Do	Chik-Hansoge	Adinatha Basti	Do	Do	13-3-28	27-8-28	
104	T.-Narsipur	Talkad	Vaidyesvara temple	Do	Do	..	..	
105	Do	Do	Kirtinarayana temple	Do	Do	..	..	
106	Do	Somanathapur	Kesava temple	Do	Do	..	..	
106a	Do	Do	Panchalingesvara temple	Do	Do	..	..	
107	French-Rocks	Melkote	Narayanavami temple	Do	Do	31-3-28	30-7-28	
108	Do	Tonnur	Temples and Darga	Do	Do	..	..	
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do	Do	..	..	
110	Yelandur	Yelandur	Gaurisvara temple.	Do	Do	..	..	
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn. Officer.	29-6-28	3-7-28	
112	Do	Koravangala	Buchesvara temple	Do	Do	10-6-28	25-6-28	
113	Do	Ambuga	Prasanna Kesava temple	Do	Do	20-6-28	27-6-28	
114	Do	Doddagaddavalli	Lakshmidēvi temple	Do	Do	19-6-28	Do	
115	Do	Kondajji	Vishnu Statue	Do	Do	26-6-28	30-6-28	
115a	Do	Gramma	Yoga Narasimha temple	Do	Do	22-6-28	27-6-28	



## APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last Inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1927-28	Rev. Sub-Dn. Officer	12-6-28	7-7-28	
117	Do	Halebid	Hoysalesvara temple	Do	Do	Do	Do	
118	Do	Do	Kedaresvara temple	Do	Do	8-1-28	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santesvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	
124	Do	Chatchathalli	Chattasvara temple	Do	Do	12-6-28	Do	
125	Arsikere	Arsikere	Isvara temple	Do	Do	26-6-28	14-7-28	
126	Do	Do	Grose's Tomb	Do	Do	..	..	
127	Do	Harnahalli	Kesava temple	Do	Do	26-6-28	Do	
128	Do	Do	Somesvara temple	Do	Do	Do	Do	
129	Do	Javagal	Narasimha temple	Do	Do	..	..	
130	Do	Hullekere	Channakesava temple	Do	Do	..	..	
131	Do	Mavuttanahalli	Mahalingesvara temple	Do	Do	..	..	
132	Do	Honnava	Kesava temple	Do	Do	..	..	
133	Channarayana-patna.	Stravan Belgola	Gomatesvara statue	Do	Do	13-4-28	26-5-28	
134	Do	Do	Akkana Basti	Do	Do	..	..	
135	Do	Do	Inscriptions	Do	Do	..	..	
136	Do	Do	Chavunderaya Basti	Do	Do	..	..	
137	Do	Do	Chandragupta Basti	Do	Do	..	..	
138	Do	Do	Parsvanatha Basti	Do	Do	..	..	
139	Do	Jinanathapura	Santinatha Basti	Do	Do	..	..	
140	Do	Nuggihalli	Lakshminarasimha temple	Do	Do	12-6-28	29-7-28	
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	
142	Do	Anati	Lakshminarayana temple	Do	Do	..	..	
143	Do	Hebbalalu	Sangesvara temple	Do	Do	..	..	
144	Hole-Narsipur	Hole-Narsipur	Narsimha temple	Do	Do	..	..	
145	Manjarabad	Manjarabad	Fort	Do	Do	12-4-28	7-7-28	
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Ramesvara temple	19-6-27	Rev. Sub-Dn. Officer	31-3-28	10-7-28	
147	Do	Bhadravati.	Lakshminarasimha temple	Do	Do	28-4-28	Do	
148	Channagiri	Channagiri	Fort	Do	Do	22-6-28	5-7-28	
149	Do	Santebennur	Mosque and honda	Do	Do	..	..	
150	Honnali	Honnali	Fort	Do	Do	..	..	
151	Shikarpur	Belgavi	Kodaresvara temple	Do	Do	..	..	
152	Do	Do	Tripurantakesvara temple	Do	Do	17-7-27	6-7-28	
153	Do	Do	Berundesvara temple	Do	Do	..	..	
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	..	..	
155	Do	Do	Anekallu temple	Do	Do	..	..	
156	Do	Narasapur	Bastis	Do	Do	..	..	
157	Do	Talagunda	Pranavesvara temple	Do	Do	..	..	
158	Do	Do	Inscribed pillar in front of temple	Do	Do	..	..	
159	Do	Malvalli	Inscribed pillar	Do	Do	..	..	
160	Sorab	Kubbattur	Kaitabhesvara temple and inscriptions.	Do	Do	28-11-27	6-7-28	
161	Do	Udari	Temples and inscription	Do	Do	..	..	
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do	19-9-27	6-7-28	
163	Do	Keladi	Ramesvara temple	Do	Do	27-1-28	..	
164	Do	Kelsi	Temples	Do	Do	21-2-28	6-7-28	
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Report no	received	
166	Do	Do	Palace side outside fort	Do	Do	25-3-28	6-7-28	
167	Do	Basavana Byana	Devaganga ponds	Do	Do	18-10-27	Do	
168	Do	Humcha	Bastis and Inscriptions	Do	Do	27-3-28	Do	
169	Tirthahalli	Kavaleurga	Fort	Do	Do	Report no	received	
170	Do	Melige	Jaina Basti with Brahmadeva Pillar.	Do	Do	Do	Do	



## APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
KADUR DISTRICT.								
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1926-27	Rev. Sub-Dn. Officer	8-6-28	11-8-28	
172	Do	Hirenallur	Siva temple	Do	Do	..	..	
173	Chikmagalur	Hirimagalur	Yopastambha	Do	Amildar	..	..	
174	Do	Marle	Siddesvara temple	Do	Do	..	..	
175	Do	Do	Chennakesava temple	Do	Do	..	..	
176	Do	Do	Viranarayana temple	Do	Do	..	..	
177	Do	Belavadi	Mar andesvara temple	Do	Do	..	..	
178	Do	Khandya	Amritesvara temple	Do	Rev. Sub-Dn. Officer	16-5-28	11-8-28	
179	Tarikere	Amritapura	Somesvara temple	Do	Do	3-6-28	Do	
180	Do	Sompur	Jain Basti	Do	Amildar	..	..	
181	Mudgere	Angadi	Kesava statue	Do	Do	..	..	
182	Do	Do	Kalasevara temple	Do	Do	..	..	
183	Do	Kalasa	Vidyasankara temple	Do	Do	..	..	
184	Sringeri	Sringeri		Do	Do	..	..	
CHITALDRUG DISTRICT.								
185	Challakere	Ramadurga	Rock-cut temples	Do	Rev. Sub-Dn. Officer	26-1-28	16-7-28	
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	25-11-27	Do	
187	Do	Brahmagiri	Do	Do	Do	Do	Do	
188	Do	Jatangi Ramesvara Hill.	Do	Do	Do	26-6-28	Do	
189	Hosdurga	Heggere	Jain Basti	Do	Do	Report not received	Do	
190	Davangere	Anekonda	Isvara temple	Do	Do	Do	Do	
191	Harihar	Harihar	Hariharsvara temple	Do	Do	29-6-28	Do	
192	Do	Nandigudi	Isvara temple	Do	Do	..	..	
193	Do	Nanditavare	Do	Do	Do	..	..	



# APPENDIX E.

## LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
46	33	No date given (Circa 900 A.D.) ..	1. VAIDUMBAS. Vaidumbha-mahārāja ..	Records the setting up of a stone called Bhanguva-kallu (?) under the orders of Chōrayya, Governor of Nelavanki (village in Srinivasapur taluk). The inscription decrees that none should slay those who take shelter under the stone.
45	31	Saka 978 (A.D. 1056) 38th year ..	2. CHOLAS. Kop-Parakésarivarma Rājen-drādēva.	Records the death of Sôvarasappa, son of Mayindamarasa, also called Rājendra Chôla Pallavāditya, Chief of Koranelli and Nelavanki in the battle of Pulimatti while fighting against Polakēsi (Chalukya king) while Rājārāja Brahmadhirājar alias Manjappayya was ruling over Mahārājavādi, Pulinādu and Murikinādu from his residence at Ballūr.
45	32	No date given. (Probably of the same date as No. 31.)	....	Records death of a warrior Chôlaganḍa, son of Chôva Vankarāga in the battle of Pulimatti in the presence of Chôvarasa, Chief of Nelavanke and the gift of some land in his memory.
73	73	Saka 979 Vilambi Vaiś śu 3 Sunday (Sunday 29th March, 1058 A.D.?)	3. WESTERN CHALUKYAS OF KALYANI. Āhavamalla (Someśvara I) ..	Contains several Sanskrit verses in praise of the king and the Brahmans of the Agrahara village Mahātātāka, who are described as well-versed in sacrificial ritual. Records the gift of a field in the above village for a Śiva temple named Anḍurēśvara by Prabhu Mahadevaiya and others after purchasing the same from the Brahman mahajanas of the village. Records the grant of the toll-dues of the agrahāra village Piriūr to the Brahmans Vāsudēvabhātta and others for the maintenance of their village tank by Manevergaḍe danḍanāyaka Guṇḍamayya.
69	68	Saka 983 Sārvari Bhād. ba 30 Monday. (Monday 28th August, 1060 A.D.?)	Trailōkyamalla (Sômēśvara I).	



92	103	Chálukya Vikrama era 2nd year. Dundubhi (date irregular. Nearest Dundubhi is 1082 A.D. 2nd year of the era is A.D. 1077).	Tribhuvanamalla (Vikramáditya VI).	Registers the grant of some land to the 500 Vira Bananijus by Bīya Balegárasetti of Telunga-vamśa in the presence of prabhus and praje of the agrañhāra village Jagale.
71	72	Chálukya Vikrama era 5th year. Pramódūta Śrá. ba. 10 (date irregular: 5th year of the era is A.D. 1080. Nearest Pramódūta is A.D. 1090).	....	Memorial raised by a disciple named Vāmadēvaiya to commemorate the death of his guru Dēvaiya of Honnavura.
90	100	Chálukya Vikrama era 5th year. Prajāpati Pushya ba 10 Thursday (date irregular. Fifth year of the era is 1080. Nearest year Prajāpati begins in A.D. 1091.)	....	Viragal recording the death of a warrior Boppa of the village Hanche while fighting for the defence of the village Bandane.
89	97	No date	Tribhuvanamalla (Vikramáditya VI).	Viragal recording the death of Rāmisetti while defending the village Hanche against the attack of Pergade Boppadēva.
89	98	No date	Tribhuvanamalla (Vikramáditya VI.)	Records the death of Bettige Sivayya while fighting with robbers.
33	13	No date	Do	See under Hoysalas.
78	79	Saka 1070 Prabhava Pushya ba 30 Sankarānti Monday (10th January, A.D. 1149). But the year is Vibhava (Date irregular.)	Jayasimhadēva Jagadēkamalla.	See under Kalachuryas and Kadambas.
77	78	No date	Bhūlōkamalla	Some Kadamba King is referred to. Details are gone.
78	79	Saka 1070 see under Western Chálukyas.	4. KADAMBAS. Sōvidēva	Records a grant of land under the tank Balakere by Kāmaga-vuñḍa, son of Māñika Kētiseti of Emmanur for the temple of Rāmésvara while Sōvidēva of Kadamba dynasty was ruling Banavasenād as a feudatory of Vijayāditya, Kalachurya king of Kuntala with title Mahārājādhirāja, etc. The name of Chálukya king Jayasimha is found at the beginning of the inscription, apparently as the overlord.
88	96	No date	Rēchadēva	A memorial stone set up by Dommayya to commemorate the death of his father in a cow-raid during the reign of king Rēchadēva, king of Banavase, devotee of god Madhūkésvara.
78	79	Saka 1070 (see under Kadambas)	5. KALACHURYAS. Vijayāditya	



List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
80	81	Eleventh year of Kalachurya king Tribhuvanamalla. Vyaya sam. Chaitra ba. (?) Sunday (The date falls in March, 1166 A.D.)	5. KALACHURYAS— <i>concl.</i> Tribhuvanamalla. (Bijjala)..	Records a fight between Bammarasa, Virarasa, and Hoysana Maṇḍalika of Gutti in the siege of Ginnalagundi and the death of a warrior Kētamallasetti during the siege.
90	99	Eleventh year of Kalachurya king Tribhuvanamalla Bijjala. Vyaya sam. Āshādha śu 14 Tuesday. (Tuesday 14th June, A.D. 1166).	Do ..	Viragal recording the death of a warrior of the village Hanche while fighting with robbers.
79	80	Eighteenth year of Rāya Murāri Sōvidēva. Dundubhi sam. Āśvīja ba. 13 Sunday. Date irregular: 18th year of Sōvidēva is 1184 A.D. which corresponds to Krōdhi. Nearest Dundubhi is A.D. 1202.	Rāyamurāri. (Sōvidēva) (?)..	Viragal recording the death of a warrior Sōvisetti while fighting for the defence of the cattle of the village Ennegēri.
33	13	No date .. ..	6. HOYSALAS. Vishṇuvardhana ..	The name of Chalukya king (Tribhuvanamalla) with titles is mentioned as the overlord. After this come the name and titles of Hoysala Vishṇuvardhanadēvaru. Death of Kētamalla and Mallisetti of Arasiyakere is next recorded.
28	9	Saka 1105 Sōbhakrit. Jyēsthā śu 3 Vaddavāra with Vyatīpāta and Uṭarāyana Sankramana: (Thursday 26th May, A.D. 1183).	Vira Ballāla ..	The usual genealogy of Hoysala kings down to Vishṇuvardhana is given in the inscription. A grant of land under Kanigan-kere is recorded as having been made by Heggade Rēvaṇṇa Kētamalla of Rājyādhyaksha and the "Gojas" for the temple Gojēśvara of Arasiyakere and Amritarāṣipandita of Kālāmukha sect is mentioned as the donee.
30	10	Saka 1110 Kīlaka Pushya ba. 30 Monday. (Tuesday 14th January, A.D. 1189? Date irregular.)	Ballāla II ..	After the usual genealogy of Hoysalas down to Ballāla II is recorded the consecration of God Viraballālēśvara in the town Arasiyakere by the king Viraballāla and the grant of some land for services in the temple by the king to Kriyāśakti-pandita, Śaiva priest.



35	15	Saka 1123 Raudri sam. Uttarāyana Sankramana. Chitra śu 13 Vaḍḍavāra. (30th March of 1200 A.D.)	Do	..	..	Records the gift of some land as umbali to Kāṭigaṇḍa, son of Jēdara Daṣinayya for having built a tank and the grant by Kāṭigaṇḍa of some land for service in the temples of Gojjēśvara in Kōṭeyahālu, Mēlēśvara in Gījeyahalli, Gojjēśvara in Arasiyakere.
33	11	Saka 1143 Vikrama sam. Śrāv. ba. 1 Sunday. (Date irregular. Saturday July 18, A.D. 1220 ?)	(Ballāla II ?)	..	..	Records the grant of some land and sums of money by various individuals of Arasiyakere for god Viraballālēśvara.
33	12	No date	Vīra Ballāla. (Ballāla II ?)	..	..	Vīragal set up by Malligaṇḍa in memory of the death of his brother Rāmaya in a cattle raid.
26	8	No date	Vīra Ballāla (Ballāla II ?)	..	..	Records some grant by Rājadhyaśada..... while Viraballālādēvarasa was encamped at Huligere.
88	94	Krōdhana sam. Chitra śu 10 Thursday.	Vīra Ballāla (Ballāla II ?)	..	..	Records the sati performance of Bīramagaṇḍi.
39	19	Saka 1149 Sarvajit Sam. Chaitra śu 3 Monday. (21st March, A.D. 1227 Sunday ?)	Narasimha II	..	..	Records the construction of Sōmanāthālaya in Kēśavapura by somebody and the construction of a tank Ekkalasamudra by Ekkalasetti, disciple of Trilochanad. va and the grant of some kodagi to Ekkalasetti by the mahajanas of Elavare for the construction of a tank.
22	2	Pramādi samvatsara	Hoyasala Sōmēśvara	..	..	Records the consecration of some temple and grant of some land for the same.
69	70	No date	7. SEVUNAS.			
75	74	Dhātu Samvatsara : 7th year of the reign. (1216 A.D.)	Singhanadēva (1210-1247 A.D.)	..	..	Sarvādhikāri Honnama, son of Āriya Maliseti is recorded to have made a gift of land in Honnavura for a Śiva temple.
76	75	Chitrabhānu sam. Bhādrapada. Monday: 11th year of the reign (August, 1282. A.D.)	Singhanadēva	..	..	Records a grant of land to a Śaiva priest, Hiriyūra-sthānādhipati by Bommeya Nāyaka.
			Rāmachandrarāya	..	..	Memorial stone set up to mark the death of Rankana in a fight with Hadevaḷa, aliya of Parvata Voḍeyar.
84	86	Virōdhi sam. Kārtika śu. 3. (October 15, 1349 A.D. ?)	8. VIJAYANAGAR.			
			Vīra Bukkarāya	..	..	Records the construction of Śāntinātha basti by two merchants of Banavase and grant of some land for the basti.



Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
24	4	Saka 1291 Kīlaka sam. Chai. śu. 1 (March 9, A.D. 1369 or March 20, A.D. 1368?)	8. VIJAYANAGAR— <i>concl'd.</i> Vīra Bukkaṇṇa Vaḍeyar	Records the construction of Mallikāryūna temple in Arasikere called Udbhava-Sarvajña-Viravijaya-Ballālapura by the mahājanas of the village and the grant of some land for services in the temple including wages to the <i>kalukutiya</i> by the mahājanas under the orders of mahāpradhāna Basaveya-danṇāyaka and during the administration of Nāyaka Ācharasa, son of Sāvupeya Viṭhangalu.
59	56	Saka 1302 Raudri sam. Māgha ba. 1 Monday Rōhini. (Date irregular: Saka 1302 Raudri. Māgha ba. 1 is 11th January, 1381 A.D., a Friday with Pushya-nakshatra. The nearest tithi that has the week-day and nakshatra is Māgha śu 11, January 7, 1381.)	Vīra Bukkarāya Mahārāyaru.	Records the grant of some land in the village Maddūr otherwise called Upēndrapura ? and the toll collections of the village for services of feeding pilgrims, recitation of Vēdas and Purāṇas and Tiruppāvai (Tamil hymns), etc., in the temple of Dēsinātha by the mahājanas and gaṇḍu-prajegaḷ of Maddūr. The date of the inscription is irregular and falls in the reign of Harihara II, successor of Bukka.
85	88	Saka 1321 Kshaya sam. Vaiś. śu 8 Monday. (Date irregular: Saka 1321 is Pramāthin. Taking this year the date corresponds to Monday 14th April, 1399 A.D. The nearest year Kshaya is Saka 1308.)	Hariharaṛāya (Harihara II) ..	Sati stone recording the death of Vijayabbe, wife of Pōchidēva as a sati, in the village Tauti (Chauti) in Gaḍināḍ and Kuntaladēsa.
47	36	Virōdhi sam. Kārtika śu 1 Monday. (A.D. 1409 Virōdhi falls in the reign of Dévarāya I but the week-day is irregular for that year.)	Vīra Dévarāya Voḍeyar (Dévarāya I ?)	Records the grant of tax on looms, etc., of the village (Gangavādi ?) for god Nanjarasa Voḍeyar.
62	60	No Date.	Vīra Dévarāya Voḍeyar (Dévarāya I ?)	Vīragal recording the death of Kāmagauḍa.
51	44	Saka 1419 Pingala sam. Śrāv. śu 15 Saturday with Dhanishtā (Saturday 12th August 1497 A.D.)	Kathāri Sāluva Narasimha ..	Kathāri Sāluva, son of Bukkāmbikā is recorded to have performed Tulāpurusha-dāna and to have given away the village Mādā-nāyakanaḥal'i to the Brahman Kāmiyāchārya, a worshipper of goddess Ambikā.



56	49	Saka 1440 Īśvara sam. Kār. śu 12. (Saka 1439 is Īśvara. Kār. śu 12 of this year falls in October 1517 A.D.)	Krishnarāya	Records the gift of the village Kundalavāḍi by the king to a Brahman Rāmānuja.
65	63	Saka 1454 Vijaya sam. Chaitra śu 15 Monday (Lunar eclipse) date irregular: Saka 1454 is Nandana. Chaitra śu 15 of this year is Thursday without lunar eclipse. Saka 1455 is Vijaya. Chaitra śu 15 of this corresponds to Wednesday 9th April, 1533 A.D. and there is no lunar eclipse on the day.	Achyutarāya	Records the grant of right to collect certain dues in Banavase District for discharging the duties of priest and astrologer to Venkatādri daivajna, great-grandson of Venkatādri-yajamāna of Ānegondi-sthala by the king for the prosperity of himself and his family (grant probably spurious).
63	64	Saka 1455 Jaya sam. Chai. śu 15 Monday (lunar eclipse): date irregular. Jaya is Saka 1456 or A.D. 1534.	Do	Records the grant by Chikkappannarāya of Guttala of the office of <i>dēspande</i> in Huru'ipāleya to Venkatādriyajamāna, same as that referred to in the above inscription. The grant ends with the name Khanḍerāya (grant probably spurious).
60	57	Svabhānu sam. Srā. śu 10	Tirumalarāya	Registers the gift of some land for food-offerings to god Sōmēśvara of Upēndrapura by the nād-gaudus of the village.
97	108	Saka 1300 (A.D. 1378)	9. GERSOPPE CHIEFS. Haiveya-bhūpāla	Records some grant made by Honnapasetti, brother of Nam-bisetti. To this family belonged Rāmakka, wife of Rāmāna-hegaḍe and mother of Yōjana-setti. Rāmāna-hegaḍe was the son of Sōmaṇa dandanāyaka, an officer (paṭṭavardhana-bāhattaraniyōgi) under Basavadēvarasa, ruler of Banavasi and Gokarṇa whose capital was Chandrapura (Chandragutti?). Basavadēvarasa's overlord was king Haivebhūpāla ruler of Gersoppe kingdom. All the above rulers are stated to be Jains.
99	109	Saka 1314 Prajāpati sam. Kār. śu 5 Sunday. (20th October, 1392 A.D.)	Haive-nripa	Records the construction of a Jaina basti called Ananta-tirthankarachaityālaya in Gersoppe by Yōjanasetti. His wife Rāmakka was the daughter of Mānikasetti and Nāgave and died by <i>sanyasana</i> .
100	111	Saka 1323 Vikrama sam. Māgha śu 1 Saturday. (January 15, A.D. 1401 if Vikrama is taken as Saka 1322.)	Baichirāja	The inscription records the death of Mangarasa, chief of Nagirapura, <i>aīya</i> of Haiverāja. Baichirāja seems to have been in some way connected with Haiverāja and Honnabhūpa, rulers of Nagiri kingdom.



List of Inscriptions published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
99	110	Tārana sam. Phāl, śu 1 Sunday (A.D. 1404 is Tārana. If this year is taken the date coincides with January 31, A.D. 1405 which is a Saturday and not Sunday.)	9. Gersoppe Chiefs— <i>concl.</i> Haivaṇṇarasa	This is a memorial stone recording the death of Sântaladēvi, daughter of Bommaṇṣeṭṭi and Bommakka, who was a daughter of Arasappodeyar. Sântaladēvi's husband was Haivaṇṇarasa, son of Mangarāja who was the son of Kâmarāja and Māliyaḅbarasi, daughter of king Honna of Gersoppe.
95	105	Saka 1343 Sārvari sam. Māgha śu 5 Wednesday (January 8, 1421 A.D., if Sārvari, Saka 1342 is taken.)	Do	Records a grant of land by Haivaṇṇarasa, his son Padmaṇṇarasa and daughter Jakkaladēvi for pārśvanātha temple in Dharmapura and in memory of Tangaladēvi, wife of Haivaṇṇarasa. The ancestry of Tangaladēvi and Haivaṇṇarasa is next given. Then come the names Mangabhūpa, Késava, Honnabarasi of Anevali, her husband Haivaṇṇarasa, his daughter Jakkabarasi (who is said to have built the Jaina temple referred to) and her husband Mangabhūpa and her children Haivaṇṇa and Mābalāmbā. Mābalāmbā's husband is stated to have been Késavarāya, son of Tangaladēvi, related to Mangabhūpa, who was the son-in-law of Haivebhūpa, a descendant of Honnarasa king of Nagira. Ambirāya, husband of Māṇikadēvi was descended from Késavarāya. His son, Sangā, a devotee of God Jinēdra of Kshēmapura (Gersoppe), his son Amba, the latter's son Sangama are next mentioned. Sangama's feudatory was Ajjanripāla ruling in Pāschimanādu in Kuntaladēsa. His son-in-law (?) was Tammarasa, ruler of Irundūr. Tammarasa's elder sister's son was Kallarasa of Irundūr. Kallarasa's sister was Tangaladēvi, wife of Haivaṇṇarasa and her son was Padmaṇṇarasa, the donor.
102	112	Saka 1520 Hévalambi sam. Māgha ba 5 (Saka 1519 is Hévalambi. Māgha ba 5 of this year is equivalent to 16th February, 1598 A.D.)	Sāluva Chennabhairādēvi of Nagira kingdom.	Chennabhairādēvi is stated to have been ruling over Haive, Tu'u, Konkana and other kingdoms. The inscription records the construction of Tiruvengalanātha temple in the name of the queen at Gersoppe by Vāduga Tammappa Sēnabōva and the



gift of some vrittis of land for service in the temple. Details of expenditure for services in the temple are given which furnish some information regarding prices of commodities at the time.

Records the grant of some land by Śenabōva Timmarasaiya for offering lights in the temple of Hanumantēśvara in Gōvardhanagiri.

Records the setting up of an image of the Jaina god Nēminātha by Ajana whose mother was Mābāmbā and whose father was Kallapaśrēsthī, son of Ojanaśrēsthī. The guru of Ajana is stated to be Dēvachandra, son (disciple) of Lalitakīrti of Dēsigana and Ghanaśōkavali.

Records the grant to collect certain specified sums from specified districts to priest and astrologer Narasappa by Sadāśivanāyak, son of Chaudagōṇḍa Bhadragōṇḍa, son (i) of Basagōṇḍa, grandson of Gōpagōṇḍa and great grandson of Dēvagōṇḍa. The titles Yaḍava-Murāri, Kōtekōlāhala, etc., usually applied to Keladi chiefs are found here also. The date appears to be too early for Keladi chiefs. The grant (copper plate grant) appears to be spurious.

Records the remission by the queen of customs dues on various articles of merchandise sent through the ghats into Ke'adi, for services in the temple of Mallikārjuna built on the bank of the Tunga river by Hariharakramita.

Registers the gift of some land and a house site in the village Nivane to the village accountant Timmaya by the queen.

Registers the gift of some land in the village Mālave to Dhīvara (fisherman) Malla by the king in recognition of his services in the palace.

Do

No king

10. Keladi chiefs.

Sadāśivanāyaka

Chennammāji (Queen of Sōmaśekhara Nāyaka).

Do

Vīrabhadranāyaka

Vilambi sam. Bhādrapada śu 14 (No Saka year is given. Vilambi may be Saka 1520 as it belongs to the same reign as the above number. If so the date is equivalent to 4th September, 1598.)

No date. (May belong to the same date as No. 112; the names Ajana and Kallapa of this inscription seem to be the same as Ajjarasa and Kallarasa referred to in the inscription No. 112 which is found close to this inscription.)

Saka 1431 Vibhava sam. Kārt. ba 30 Sunday (Solar eclipse) (late irregular: Vibhava is Saka 1430. If Saka 1431 is taken, Kārtika ba 30 falls on Monday 12th November, 1509, A.D. a day of solar eclipse.)

Saka 1596 Pramādi sam. Nija Bhādra. ba 5 (Pramādi is Saka 1595. Taking this year the date is equivalent to September 20, A.D. 1673).

Saka 1607 Raktākshi sam. Nija. Śrāv. śu 5 (Saka 1606 is Raktākshi. Nija Śrāv. śu 5 of this year is equivalent to August 5, A.D. 1684).

Vriśa sam. Phāl. śu 10 (The only Vriśa in this reign falls in Saka 1563 and Phāl. śu 10 of this year is equivalent to February 29, 1642 A.D.)

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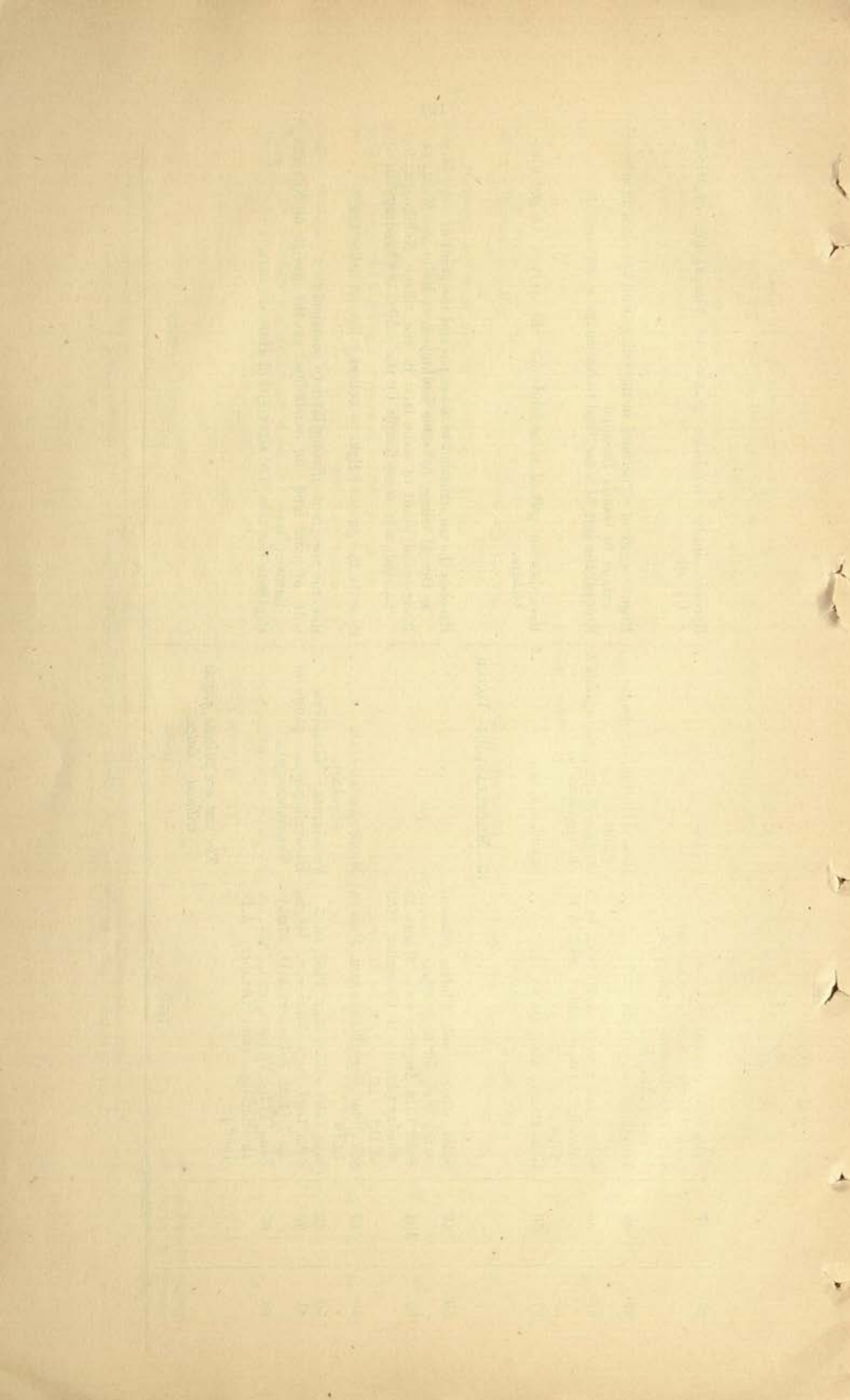
List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*concl'd.*

Page number in the Report	Inscription number in the Report	Date	Ruler	Summary of contents
54	47	Saravajit sam. Śrāv śu 6 (July 23, A.D. 1707 ?)	11. MYSORE KINGS. Kanthirava-Narasarāja Odeyar (II).	A <i>nirūpa</i> issued by the king to Chaluvaia of Mahisūra-nagarada hobali-sīme-vichāra to set apart the revenues of a village yielding 100 varahas annually for services in Lakshmi-kānta temple in Kalale village and to set up an inscription stone to mark the grant.
54	48	Sarvadhāri sam. Kārt, śu 15 (Oct. 18, A.D. 1708 ?)	Do	A <i>nirūpa</i> issued by the king to Haridāsaia, <i>manchagāra</i> to pay up all the revenues of the villages Uppinahalli and Sōre-kāyipura for services in the same temple (of Lakshmi-kānta)
53	46	Khara sam. Vaiś, śu 11 (April 18, A.D. 1711 ?)	Do	A <i>nirūpa</i> issued by the king to Chaluvaia (see No. 47) to celebrate annual car-festival of the above temple by getting a free supply of necessary articles from the villagers of the Hobali.
53	45	Saka 1683 Vishu sam. Kār. ba 10 (Nov. 21, A.D. 1761.)	Krishnarāja Vodeyar (II)	Records the purchase grant of the village Chilukavādi in Satyā-gālasthala on the receipt of the price from the settlers to Venkatārāmaia by the king.
76	76	....	12. MISCELLANEOUS CHIEFS. Mārarka-arasar (king of Banavase).	Viragal recording death of a hero in the village Bandane.
48	37	Saka 142. Raudri sam. Push ba 10 Tuesday (5th January, A.D. 1501).	Vīra Channa Nanjarāya Odeyar.	Records the building of a new village Rāuttapura and the grant of the right to collect certain taxes to the headman of the village with the consent of the <i>prabhu</i> s and <i>praje</i> of Kudihēru village. The grant is recorded to have been made by Sōmarasa mantriśvara under the <i>nirūpa</i> of mahāpradhāni <i>Siddhayaarāvūda</i> , a minister of mahāmaṇḍalēsvara Vira Channa Nanjarāya Odeyar.
86	90	Saka 1628 Pārthiva sam. Jyesh. śu. Tārana sam. Pushya ba 9. (Pārthiva is Saka 1627 or A.D. 1705) Tārana is Saka 1628 or A.D. 1706.	Deśāyi Guttalada Hanuman-taganda.	Records some remission of tax for the maintenance of horses granted to Mari Basapagaṇḍa of Kopa in Hurupattana-sīme.



85	87	Śaka 1626 Tārana sam. Chaitra ba. 5. September 5, Śaka 1638 Durmu- khi sam. Āśv. śu 1 Virōdhikṛit sam. Vaiś ba 1 ..	Do ..	Records similar remission granted to Virapagaṇḍa of Hirīya Chauti.
86	89	Śaka 1646 Krōdhi sam. Śrā. ba 5 Monday. (Wednesday? 29th A.D. 1724.)	Dēśayi Guttala Lachapa- gaṇḍa.	Registers gift of some land in the village Chikkachauti as <i>sattige- mānya</i> to Gaṇḍa Basappa.
83	85	Bahudhānya sam. Śrā śu 15 ..	Guttala Mānika Kāḷagaṇḍa's Lingapagaṇḍa.	Records the gift of some land to Kanchapa a servant.
57	50		Bayichanāyaka ..	Records the gift of some land for the service of god Virā- bhadra.
13. MISCELLANEOUS—DATED.				
50	43	Śaka varsha 904 Chitra (bhānu) sam. Śrā. śu 10 Monday.	....	Records the construction of a temple and the grant of some land in Oragāl village by some Brahmans of Maḷur and Mallayya.
92	104	Śaka 1374 Āngirasa sam. Mārga. 30 Sunday (Sunday 10 December, 1452 A.D.)	....	Records the grant of some land in the village Nellikoppa for nandādīpa in some temple by the gaṇḍas of Chandragutti.
49	39	Śaka 1440 Bahudhānya sam. Pushya śu 10.	Mahāmaṇḍalésvara..... ....nāyakaru.	Records the grant of right to collect tolls and other taxes.
50	42	Śaka 1462 Vikāri sam. Phāl. śu. 5.	Varadarasa: Narasayya ..	Records the grant of some land to somebody.
81	82	Śaka 1690 Sarvadhāri sam. Māgha śu 7 (13th February, A.D. 1769.)	Basavalingappa, gaṇḍa of Nandināthapura.	Gift of some land for nandādīpa at the gadige of Koṭṭūra Basavésvara.
68	67	Śaka 1730 Vibhava sam. Āśv. śu 13 Sunday (2nd October, A.D. 1808.)	....	Registers the sale of a slave-girl of Holeya caste.
<i>The rest are private grants without dates.</i>				







## APPENDIX D.

### INSCRIPTIONS IN KANNADA CHARACTERS

#### ಚಿತ್ರದುರ್ಗದ ಡಿನ್ಸಿಕ್ಟಿನ ಶಾಸನಗಳು

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು

1

ದಾವಣಗೆರೆ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಬೇತೂರು ಗ್ರಾಮದ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ  
ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ.....ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ
- 2 ಸುದ.....ಶುಕ್ರವಾರದಂದು ಕುಂದಗೋಳ
- 3 ಕಲಗಡು.....ನಡಿಗರ
- 4 ನಾರಯನಾಯ.....ಮಡಿದಂ

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ಹದಡಿಹೋಬಳಿ ಲೋಕೀಕೆರೆ ಗ್ರಾಮದ ವಡ್ಡೀ ಜಗನ್ನಾಥ ಕಟ್ಟೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'x2'

- 1 .....
- 2 .....
- 3 .....ಪ್ರಮಾಡಿ.....
- 4 ಸಂವತ್ಸರ.....
- 5 .....
- 6 ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀಹೊಯ್ಸಳ ಸೋಮೇಶ್ವರ
- 7 .....ಕಂಕಪ್ಪಜೀಯ
- 8 .....ಮತ್ತರಾ.....
- 9 .....ಪ್ರತಿಷ್ಠೆ.....
- 10 .....
- 11 ಸಾಸಿರ ಕವಿರೆಯ.....
- 12 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪವಿರ್ವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
- 13 ಜಾಯತೇಕ್ರಿಮಿ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೀ
- 14 ಯೋಧವದ್ಧಿ | ಸರ್ವಾನೇತಾರ್ಥಾಭಾವಿನಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ಯಾಯೋ ಭೂಯೋ ಯಾಚಕೇ ರಾಮಧದ್ಧಿಃ

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ಅದೇಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೋಡಿ ಕಲ್ಲೇಶ್ವರ ದೇವಸ್ಥಾನದಲ್ಲಿ ನವರಂಗದ ಆಗ್ನೇಯ ಕಂಬದಲ್ಲಿ.

- |                            |                         |
|----------------------------|-------------------------|
| 1 ಯೇ ದೇವಸ್ಥಾನ ಶಿಲಿವಾಗಿ ಇದಂ | 4 .....ತಿಮ್ಮ ಪನಹಳಿ ರಂಗ  |
| 2 ತದನು  ೦                  | 5 .....ಚಂನ ಬಸವ          |
| 3 ಯೇಶ್ವರ ಸಂ ಕಾರ್ತಿಕ ಶುದ    | 6 .....ಸ್ವರು ಮಾಡಿದ ಸೆವೆ |



## ಹಾಸನ ದಿವ್ಯ ಕ್ಷೇತ್ರ ಶಾಸನಗಳು

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು

4

ಅರಸೀಕೆರೆ ತಾ|| ಕನಕಾ ಹೋಬಳಿ ಮಳೆಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 2'—3"

- 1 ಶ್ರೀಮಹಾದೇವ ಶರಣು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ಕೈ
- 2 ರೋಕ್ಕ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ
- 3 ೧೩೯೧ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಚಯತ್ರ ಸು ೧ ..... ದಂದು ಶ್ರೀಮನ್ಮಹಾ ಮಂಡಲೇಶ್ವರ
- 4 ಅರಿಯಾವಿಧಾಡ ಭಾಷೆಗೆತಪ್ಪುವ ರಾಯರಗಂಡ ಶ್ರೀ ವೀರಬಾಹುಕಂಠಪೊಡೆಯರು ಪ್ರೀತರಾ
- 5 ಜ್ಯಂ ಗಯವಲ ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಸವೆಯ ದಂಣಾಯ್ಕರ ನಿರೂಪದಿಂ ಸಾಲುಪೆಯ
- 6 ವಿಠಂಗಳ ಮಗ ನಾಯಕ ಅಚ್ಚರ ಅಧಿಕಾರದಲು ಮಾಡಿದಧರ್ಮ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಕಿ
- 7 ತ ಶ್ರೀಮತು ಸರ್ವನಮಸ್ಕದ ಪಿರಿಯಪಟ್ಟದ ಮಹಾಗ್ರಹಾರಂ ಉದ್ಭವ ಸರ್ವಜ್ಞವೀರ ವಿಜಯ ಬರಾ
- 8 ೪ ಪುರವಾದ ಅರಸಿಯಕೆಲೆಯ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಸಾಯಿರೋಕ್ಕಲು ಮಾ
- 9 ದಿದ ಧರ್ಮ ಪೂರಡಿಯ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರಿಗೆ ಹೊಸಾಗಿ ದೇವಾಲಯ ಮಾಡಿದ ಸಂಮಂಥ ಅದೇ
- 10 ವರ ಅಮೃತಪಡಿಗೆ ಅಗುಳಿಯ ಬಯಲಲು ಅದೇವರ ಗದಕಂಬ ೪೦ ಆ ದೇವರ ಕೈಪೂರ
- 11 ದಿ ಯೊತ್ತಿನಲ ಕೈ ೧ ಸಂಜೆ ಮಠದ ಹಿಂದಣಕ್ಕೆ ೧ ಅನ್ನು ಆ ದೇವರ ಅಮೃತ ಪ
- 12 ..... ಡಿಗೆ ಮಾನ್ಯವಾಗಿ ನಡಸಿ ಬಹುವು ಶ್ರೀಕಾರಿಯ
- 13 ದೇವಾಲಯ ಮಾಡುವ ಕಲುಕುಟಗರಿಗೆ.....
- ..... ಮಾಡುವುದಕ್ಕೆ..... ಸಹಾಯವಾಗಿ
- 14 ..... ಗಿ..... ಸಂಮಂಥ ಆ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ಶ್ರೀ ಕಾರಿಯ
- 15 ..... ಜಯನು ಆ ಚಂದ್ರಾರ್ಕ ಮಾಡುವಂತಾಗಿ ಆ ಶ್ರೀಮದಸೇಷ ಮಹಾಜನಂಗಳು ಮಾಡಿದ
- 16 ಧರ್ಮ ಆ ದೇವರಿಗೆ ಹೊದೋಂಟ ಸೋಮೇಶ್ವರ ರೊತಿನಲ ವೀರ ಮಾಡಿಕೊಂಡಿಹ ಹೊದೋಂಟ ಆ ವೀರ ಅಯ
- 17 ..... ಹಿಂದೆ ಪೊಂದು..... ಹೊದೋಂಟ ಆ ದೇವರಿಗೆ ಸಲುವುದು..... ಧರ್ಮವನ
- 18 ೪ದವರು ಕಾಶಿಯಲಿ..... ಕೊಂದ ಪಾಪದಲು ಹೋಹರು ಮಂಗಳ ಮಹಾಶ್ರೀ
- 19 ಬೊಕ್ಕಸದ ಸೇನದೋವ ಜನಯ್ಯನ ನರಸಿಂಹದೇವನ ಬರಹ

5

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದೊಳಗೆ ಕಂಬದ ಬುಡದಲ್ಲ.

- |                   |                        |
|-------------------|------------------------|
| 1 ಪಯಿಂಗಳ ಸಂ       | 4 ..... ಗಳು..... ಬಿಟ್ಟ |
| 2 ..... ಅಸಾಡ..... | 5 ..... ನಂದಾ.....      |
| 3 ..... ಶ್ರೀರಾಮಯ  | 6 ಧರ್ಮ                 |

6

ಅದೇ ಮಳೆ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲ.

- |                       |                      |
|-----------------------|----------------------|
| 1 ಬರ ಸಂವತ್ಸರದಲು       | 4 ವರ ಸೇವೆಗೆ ಯೆತ್ತಿನದ |
| 2 ಮಲ್ಲಯದೇವಯ್ಯ         | 5 ಕಲ್ಲುಕೆಲನದ ವಂಟ     |
| 3 ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನ ದೇ | 6 ಪ                  |

7

ಅದೇ ದೇವಾಲಯಕ್ಕೆ ಪಶ್ಚಿಮ ಬಿಟ್ಟದಬುಡದಲ್ಲ ಕಾತವಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲ ಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವುದು.

ಪ್ರಮಾಣ 3'—6" × 2'—0"

- |                                 |                              |
|---------------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವಿಕೃತಿ ಸಂವತ್ಸ | 5 ಯ್ಯನುಂ ಮಲ್ಲಯ್ಯನುಂ ಮಹಾ      |
| 2 ರದ ಶು ಸು ೧೩ ಶು ಶ್ರೀಮತು        | 6 ಜನಂಗಳುಂ ಸಮಸ್ತ ನಖರಂಗ        |
| 3 ಮಹಾಪ್ರಧಾನಂ ಬಸವದಂಣಾ            | 7 ಳು ಶ್ರೀ ಮಲ್ಲಕಾರ್ಜುನದೇವರಿಗೆ |
| 4 ಯಕರ ನಿರೂಪದಿಂ ತವ್ವ             | 8 ಬಿಟ್ಟ ಗದ್ದೆ ಸಲಗೆ ೫ ಅಯ್ಯ    |



ಅದೇ ಅರಸೀಕೆರೆ ತಾ|| ಕನದಾ ಹೋ|| ಮಳೆಮಲ್ಲೇಶ್ವರದ ಬೆಟ್ಟದ ಬುಡದಲ್ಲ ಹೊಲದ ಬದುವಿನಲ್ಲ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—6"×3'—6"

- 36 ..... ಹೊಯ್ಸಳಾ ದೊಳ .....  
37 ..... ಅವರೊಳ ಮಧ್ಯಮನಾಗಿ .....  
38 ..... ರೋಕೋತ್ತಮಂ ತಾನೆನಲು .....  
39 .....  
40 ..... ವೀರಬಲ್ಲಾಳ ದೇವರಸರು .....  
41 ..... ಹುಲಗೆಷಯ ನೆರೆವೀಡಿನೊಳು .....  
42 .....  
43 .....  
44 ..... ರೋಕದೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಗು .....  
45 ..... ಪ್ರಜೆ ಮೆಚ್ಚೆಗಂಡರುಂ .....  
46 ..... ರಾಜಾಧ್ಯಕ್ಷದ .....  
47 ..... ರಿಗೆ ಪಡೆವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ .....  
48 .....  
49 ..... ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು .....  
50 ..... ಇಂತೀಧರ್ಮವಂ ಪ್ರತಿಪಾದಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳು .....  
51 ..... ಧರ್ಮವಂ ಕೆಡಿಸಿದವರು ..... ಕವಿರಯ ಕೊಂದ .....  
52 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ತಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ||

ಅರಸೀಕೆರೆ ತಾ|| ಅರಸೀಕೆರೆ ಚಾನಿನ ಬಳಿ ದೊಡ್ಡಕೆರೆಯ ಸಮೀಪದಲ್ಲಿ ಹೊಸದಾಗಿ ದೊರೆತ ಈಶ್ವರ  
ದೇವಾಲಯದ ಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 7'—6"×3'—0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ  
2 ಸ್ತಂಭಾಯಸಂಧವೇ || ಶ್ರೀಸೋದರಾಂಬುಜ ಭವಾದುದಿತ್ಯೋತ್ತಿ ರತ್ತಿಜಾತೇಂದು  
3 ಪುತ್ರ ಬುಧಪುತ್ರ ಪುರೂರವಸ್ತಃ | ಅಯುಶ್ಚ ತಸ್ಯ ಸಹುಷೋನಹುಷಾದ್ಧಯಾತಿ  
4 ರಾ ತಸ್ಯಾ ದ್ಯದುರ್ಯುದುಕುಳೇ ಬಹವೋಬಧೂಪುಃ || ಐತ್ಯತೇಷುತೇಷುನೃಪತಿಃ ಕಥಿತಃ ಕದಾಚಿತ್ಪ್ರದ್ವನೇ  
ಮುನಿವರೇಣ  
5 ಸಳಃಕರಾಳಂ | ಶಾರ್ದೂಲಕಂಪಿಧ್ವಿ [ಪ್ರತಿಹಿ] ಹೊಯ್ಸಳ ಇತ್ಯತೋಽಧೂತ್ರಸ್ಯಾಭಿಧಾ ಮುನಿವಚೋಪಿಚಮೂರ  
ಲಕ್ಷ್ಯತತೋದ್ವಾರಾವತೀನಾ  
6 ಥಾಃ ಪೋಯ್ಸಳಾದ್ವೀಪಿರಾಂಚ್ಛನಾಃ | ಜಾತಾಶ್ಯತಪುರೇತೇಷು ವಿನಯಾದಿತ್ಯಧೂಪತಿಃ || ಶ್ರೀಮತು ಯದುವಂಸೋ  
ದ್ವವ ಧೂಮೀಂದ್ರ  
7 ನತ ಕಿರೀಟತಟ ಪುಟ್ಟಿತಪಾದಂ ಹೇಮಾದ್ರಿಯು ..... ಧರಣೀಪತಿನಯಾದಿತ್ಯಂ || ಕೆಳಗಂಗಯೊ  
8 ಇಮಳತೆಯುಂ ಕಳೆಸೊಬಗಿಂ ಗಿರಿಜಯೊಳನೆ ಸಿರಿಯೊಡನೆ ..... ಭವ್ಯದ್ವಿಕೆಳೆಯಬ್ಬೆಗನಾಮ  
9 ಮಾದುದಂತನ್ವತ್ವಂ | ಯಾದವವಂಶಕೃಮರೆ ಮಹೋದಯಮೆಷುಯಂಗನೃಪತಿ ವಿನಯಾದಿತ್ಯಂಗಾದಂತನ  
10 ಯಂ ವಿನಯಂ ಶೋದರಮೇತನಗೇನೆಗಲ್ಮ ಧೀರೋದಾತ್ತಂ ..... ಮಮಳತೇಜಗುಣಂಪೇರುಗಿಂ  
11 ದ್ವವಜಕ್ಕೆ ಚಯ್ಯಾಡಂಬರಮೆಂಬಂತಿರರೊಪ್ಪಂ ಬಡೆದಾತನಿರೆ ..... ವೆಷುಯಂಗನೃಪಂ| ಅಜುಯಂದೇಹಕಂಗೆ  
12 ನೆಹುಯಂ ನಹುಯಂ ಕೃಪಣತ್ವಮಂ ಗಣಾಂಗನೆ ..... ನೆಹುಯಂನಾಡಿಯಡುವುಡನುಡವರಹಂ  
13 ಗಳಬಲಹುಯನೆಹುಯಂಗನೃಪಂ | ತ್ರಿಣಯನನರಾತಿಪುರುಷಂಹರ ಕ್ಷಂ ..... ವನಜಜನಲಲ  
14 ನೆಚತುರಾನನ ವಂದಿತನಾದನಬ್ಬನಾಥ ..... ವನುವಿನಿಮಾ ..... ಮೆಂಬಿನವೆಹು  
15 ಯಂಗನಾದನೆಹುಯಂ ಗುಣಸಂತತಿಗೇಂ ಕೃತಾರ್ತ್ಯನೋ || ತ ತನವ ಇವಂತವದ ತನಪತಿಬ್ರತಾನು  
16 ರಾಗಂಗೇಡೆಗೊಂಡ ..... ನೊಲದಪ್ಪಾಂಗದಪ್ಪಣಂ ಹೃದಯಮಾಗಿರ ರೇಚಲದೇವಿತಾ  
17 ನು ಮಂಗಳ ಪೂರ್ಣಕಂಧಮನೆ ..... ಪಾರುಕದವಂಗೇ  
18 ನಖಳಚಂದ್ರಂಗೆ ಧೀರಂಗೇಚಲದೇವಿ ಗಭೀರಂಗಹುಯಂಗ ನೃಪತಿಗಾದಂ ..... | ಮೂವರ್ಧೇವರಸಕ್ತಿಯ ಮೂವ  
19 ರೊಳಂ ತಪ್ಪದೆನಿಸಿಗಲ್ಮತ್ರ್ವವಿಂದೀವರರೋಚನೆಗೇಚಲದೇವಿಗೆ ಬಲ್ಲಾಳವಿಷ್ಣು ಪುದಯಾದಿತ್ಯರು ||  
20 .....  
21 ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಲೇಸ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಸ್ವರಂ ತುಳುವುಳವಳಧಿ  
ಬಡಬಾ



- 22 ನಳಂ ..... ಪರಮಂಡಳಸೂಚಕಾರ .....  
 23 ಸರಣಾಗತವಜ್ರಪಂಜರ ವಾಸಂತಿಕಾದೇವೀ ಲಬ್ಧವರಪ್ರಸಾದ ಮೃಗಮದಾಮೋ  
 24 ದ ನಾಮಾದಿ ಪ್ರಸನ್ನಸಹಿತಂ ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡುಕೊಂಗುನಂಗಲಗಂಗವಾಡಿ ನೊಳಂಬ  
 ವಾಡಿ ಹಲ  
 25 ಸಿಗೆ ಹಾನುಂಗಲ್ಲುಟ್ಟಂಗಿಗೊಂಡ ಧುಟಬಳ ವೀರಗಂಗ ನಸಹಾಯನೂರ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲ  
 ದಂಕರಾಮ  
 26 ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ಸಳವೀರಬಲ್ಲಾಳದೇವರು ದುಷ್ಕನಿಗ್ರಹ ಶಿಷ್ಟಪ್ರತಿಪಾಳನಂಗಿಯು ರಕ್ಷಿಸುತ್ತಂ ದೋರ  
 ಸಮುದ್ರ  
 27 ದ ನೆರವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂಗಿಯುತ್ತು ಮಿರೆ ತದೀಯ ಪಾದಪದ್ಮೋಪ ಜೀವಿಗಳ  
 ಪ್ರರಾಜ್ಯಾಧ್ಯ  
 28 ಕರಣಂಗಳಕ್ಕೀರ್ತಿಯಂತೆಂದೊಡೆ | ಹರಿಹರದೇವನಗ್ರಸ್ತುತರೇಚನಾತನ ..... ಗುಣನಿಧಿಮಾಧವಸದುಗುಣಿ  
 ನಾರಣದೇ  
 29 ..... ಸಣದಾನಿ ತಾನೆನಿಪರೆಸೆವ ದೇವನೆನಿಪ್ಪರೊಪ್ಪಿದರು ವರಗುಣಿ ಮುಖ್ಯರೂಪಿತ ಗೋತ್ರಪವಿತ್ರಕರೀ ಧರಿತ್ರಿ  
 30 ಯೊಳು || ಬಲದವರ ವನಿತೆಯರ ನಲ್ಲಂ ಸತುಕ್ಕೀರ್ತಿ ಆತಗೆ ಮುದದಿಂದೀಯಲುಬಲ್ಲಂ ..... ಜಾತನೆನುಲಲತಂ  
 ಕೇತಮಲ್ಲ .....  
 31 ..... ಮೂಪ || ..... ವಳ್ಳಯಕತ್ತರೆಮಾಂಬನ ದಳದಳಿತ ಸಂಜಮಲ್ಲೆಗಳ ಪೂವೆಂಬಿನ ದೇವದಿಂಗಳಿಂದನೆ  
 ಕಣ್ಣಯ  
 32 ಲಿಲಚಲುವೊಪ್ಪದರಸಿಯ ಕೆಳೆಯೊಳು || ಸ್ವಸ್ತಿ ಸಮಸ್ತಗುಣಸಂಪನ್ನರುಂ ಅಶ್ವಿತಜನ ಕಲ್ಪವೃಕ್ಷರುಂ ಸರಣಾ  
 33 ಗತವಜ್ರಪಂಜರರು ನುಡಿದಂತೆ ಗಂಡರುಂ ಸಕಳಜನಪೂಜ್ಯರುಂ ನಿವಧಮ್ಮನಿಮ್ಮಳರುಂ ಶ್ರೀಗೊಜೇಸ್ವ  
 34 ರದೇವರ ಪಾದಾರಾಧಕರು ಮಪ್ಪಗೋಜರಮಹಿಮೋಂನತಿಯಂತೆಂದೊಡೆ .....  
 35 .....  
 36 ..... ಸ್ವಸ್ತಿ ಶ್ರೀಮತು  
 37 ಹೊಯ್ಸಳ ವೀರಬಲ್ಲಾಳನ ಬೆಸದಿಂದ ರಾಜ್ಯಾಧ್ಯಕ್ಷದ ಹೆಗ್ಗಡೆರೇವಣ್ಣ ಕೇತಮಲ್ಲಂಗಳು ವರಸಿಯಕೆಳು  
 38 ಯ ಮಹಾಜನಂಗಳು ಸಮಸ್ತಪ್ರಜೆ ಗಾವುಂಡುಗಳು ..... ಯ ನುಬರಂಗಳು .....  
 39 ಬೂವಗಾವುಂಡನೊಳಗಾದ ಸಮಸ್ತಗೋಜರು ವಿದ್ವಾಸಕವರ್ಷ ೧೦೦೫ ಶೋಧಕ್ಕುತು ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠಸು  
 40 ದ್ವ ೩ ವಡ್ಡವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಾಣ ವೃತ್ತಿಪಾತದಂದು ಆಗೋಜೇಸ್ವರದೇವರ ಅಂಗಭೋಗ ರಂಗಭೋ  
 41 ಗಕ್ಕೆಂದು ನಂದಾದೀವಿಗೆ ಬಂಡಸ್ತುಟತ ಜೀಣ್ಣೋದ್ಧಾರ ..... ದೇವರ ಆಹಾರದಾನಕ್ಕವಾಗಿ ರಾಕುಳಾ  
 42 ಗಮಸಮಯ ಸಮುದ್ದರಣರುಂ ಕಾಳಾಮುಖ ಪ್ರತಿಬದ್ಧರುಮಪ್ಪ ಅಪೋರಷಕ್ತಿ ಪಂಡಿತನಿಸ್ಯ ಧರ್ಮರಾಸಿ  
 ಪಂಡಿತರಮಗ  
 43 ಅಮೃತರಾಸಿಪಂಡಿತರ ಕಾಲಂಕರ್ಷಿ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಕಣಿಗನಕೆಳೆಯಕೆಳಗಣ ಗದ್ದೆಸಲಗೆ ೪...  
 44 ಡಿಯದೆದರೆ ಕಂ ೧೦೦ ಪಡುವಲು ಆಲದದೆದರೆ ಕ ೧೦೦ ದೇವರಿಗೆ ನಡೆವಂತಾಗಿ ಮಾಡಿದಧರ್ಮ .....  
 45 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವನುಂಧರಾಂ ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

10

ಅರಸೀಕೆರೆ ಕನಬಾ ದೊಡ್ಡಕೆರೆಯ ಕೆಳಗೆ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಹೊಸದಾಗಿ ಭೂಮಿಯಲ್ಲಿ ನಿಕ್ಕಿದ ಶಾಸನ.

ಪ್ರಮಾಣ 6'—6"×2'—9"

- 1 ನಮಸ್ತುಂಗತಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ |  
 2 ಸ್ವಸ್ತಿಶ್ರೀಸತ್ಯಲೋದ್ಯುಚ್ಚರಿತಮುದಿತ ಸತ್ಯಸ್ತುರದ್ವಿಶ್ವಧಾತ್ರೀ ವಿಸ್ತಾರೋದಾತ್ತತೇಜಂ ಜನಹ್ಯ  
 3 ದಯವಿಕಾಸೋದಯಂ ವೀರವಿದ್ವಿಟ್ ನಿಸ್ತಾರಾನೂನದಾನಾರ್ದಿತ ತಮಮಮಳಂ ವಿಶ್ವವೇದಾಂಗರೋಕ ಪ್ರಸ್ತು  
 ತ್ಯಂತಾನೆ  
 4 ನರಧಾನುವಿನ ಪೋರೆಸೆಗುಂ ಪೋಯ್ಸಳೋಬ್ಬೀಶವಂಶಂ || ಪದದಾಪೋಯ್ಸಳವಂಶದೊಳ್ಳನಿಕಳಾ ನೈ  
 5 ಮೃಲ್ಯಮಂ ದೇವಧೂಜದದಾನೋಂನತಿಯಂ ಪ್ರಭಾಕರನತೇಜೋರಾಸಿಯಂ ರಮ್ಯಪೂರ್ವದಿಶಾಧೀಶಗಜೇಂ  
 6 ದ್ರದೊಂದುಮದಮಂ ತಂನಬ್ಬ ಷುಂತಾಳ್ವಿ ಪುಟ್ಟಿದನುದ್ಧದ್ವಿನಯಾಂಭೋರಾಶಿನಯಾದಿತ್ಯಾ ವನೀಪಾಳಕಂ ಆತನ  
 7 ತನಯಂ || ಎಣಗುವರಿನ್ಯಪರ್ಗ್ಗ ಸಿಡಿಲವೋಜಗುವನೆಣಿಸುವನಮರ ರಮಣಿಯರ ನದೇನೆಜೆಯಂಗನೃಪತಿ  
 8 ಗುಣಗಣದೆಜೆಯನೊ ಮಾಡಿದರ್ಗ್ಗ ಮಾರ್ವರಿಲ್ಲೇಜಗದೊಳ್ || ಲಲಿತಾಂಗಿ ಶೀಲವತಿ ಯೇಚರೆಗಂ ಗುಣಿಯೆಣಗನ್ನಪ  
 9 ತಿಗೆ ಜನಿಯಿಸಿದರ್ಚಲದ ಕಲತನದ ಪೆಂಪಿನನೆಲೆಯನೆ ಬರಾಳುವಿಷ್ಟು ಪುದಯಾದಿತ್ಯರು || ಅವರೊಳಗೆ  
 ವಿಷ್ಣುನೃಪನ  
 10 ವಿಕ್ರಮಮೆನ್ನೆನೆ || ಮುನಿಸಿಂದರುಣತೆ ಕಡೆಗಣ್ಣಿನೊಡವೆ ವಿರೋಧಿನ್ಯವನಪ್ಪಾಂಗಂ ವಿಷ್ಣುನೃಪಾಳಂಗ  
 11 ಪುಪ್ಪು ನೋಡನುಪಮಮವನಳಮಿಯತರರಳವಿಯ ಜಗದೊಳ್ | ಬುಧರೋಕ್ತಾಶ್ಚಯನೆಂಬ ತಾಕ್ಷ್ಯರಥನೆಂಬ  
 12 ಬಾಯಿತಾಕ್ಷಂ ದರೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ಧದ್ ಬರಾಸ್ತತನೆಂಬ ಧರಿತ್ರಿವರನೆಂಬರೋಕನು  
 13 ತನೆಂಬೀ ಪೆಮ್ಮೆಯಂ ನೋಡೆ ವಿಷ್ಣುಧರೇಶಂ ಸರೇವಿಷ್ಟು ಪೋರ್ ಸೊಗಯಪಲಕ್ಷ್ಮೀಮನೋವಲ್ಲಭಂ || ಅವಿಷ್ಟು ಧೂಪ  
 14 ನೊಳ್ ಮಾಡೇವಿತ್ಯಂದೆತ್ತು ಪೆತ್ತಳುತ್ತಮ ಲಕ್ಕಾದೇವಿ ನರಸಿಂಹದೇವೋವ್ವೀವರನ ನನೂನ ಪುಣ್ಯವತಿ ವನುಮ



- 15 ತಿಯೊಳ್ || ಕದನದೊಳಾನರಾತಿಗಳ ಧ್ವನಿಯದನ್ನ ಮನೊತ್ತಿ ಕಿಬ್ಬು ತದಬಿಡುವನೆ ಪೊಯ್ಯಪೊಳ್ಳು ಪೊಣಿ  
 16 ಪೊಣ್ಣೆ ಸರಕ್ಕ ಕಮೃತ್ತಿ ಕಂಗಳಾಪದದೊಳವಂ ಜಯಾಂಗನೆಗೆ ಹಾರಮ ನೊಪ್ಪಿರೆ ಮಾದ್ದನೆಂದೊಡಾಕ್ಕದ  
 17 ನ ದೊಳಾಂಪಿಡಿಟ್ಟು ವಡುಜ್ಜುಗದೊಳ್ ನರಸಿಂಹದೇವನಂ ಕದನದೊಳಿಟ್ಟು ದಂನೃಪಮದರದನೆಯರ  
 18 ದನದಲ್ಲ ನಟ್ಟು ಸರರ್ವಾಲದ ಮೊದಲೊಳುಟ್ಟು ಉಸುಪೊಂದಡುವನಿಪ ನಾರಸಿಂಹದೇವಂಗೆ ನಿಜಂ || ಅನಾರಸಿಂ  
 19 ಹ ನೃಪಂಗೆ ಮಾನಿನಿ ಮಾದೇವಿ ಸಾಧಿಯೇಚರೆಗೆಂ ಲಕ್ಷ್ಮೀನಿಳಯನಾಗಿ ಬರಾಳನ್ನ ಪಾಳಂಪುಟ್ಟಿದಂಧರಾದರಧ್ಯ  
 20 ಯ್ಯಂ || ಅನುಪಮ ರಣಸತ್ತಾರಕ ನನೂನ ಸತ್ಯಾನ್ವಿತಂ ವಿಚಾರಕ್ಕಮನೆಂಬ ನೆಗದ್ದೆಯಿಂದ ಬರಾಳನ್ನ ಪಾ  
 21 ಳಂ ಕಾರ್ತಿಕೇಯನಂತೊಪ್ಪಿಪ್ಪಂ || ಪುನತೇಜಂ ಸರಿಯಾದೊಡಂ ಬುಧಜನಕ್ಕಂ ಸಾಧುಸಂಪುಕ್ತ ಮಿತಯಂ  
 22 ತೆ ಶಾನ್ತಿಯ ಯದುಂತುಂ ರಾತ್ರಿಯೊಳ್ ಸುಖಯುತಲ್ಪವ್ಯಯೋಳೆಯ್ತು ಪರ್ವಿಯುಂ ಪದೆದಿದ್ದು  
 23 ದೇ ದಿನನಾಥಂಗಳೊಳೆಯಿಂದದನ್ನು ನುಡಿವೆಂ ಬರಾಳ ಧೂಪಾಳನಂ || ಮುನಿಸಿಂ ಬರಾಳ ಧೂಪಂ ಕಿಡೆಯನಿಲತೆ  
 24 ಯಂ ಕೀರ್ತನಾ ಮನೀಪಾಳನಿಕಾಯಂ ಸ್ಥಾನದಿಂದಂಜಡಿಯೆನಡುಗುವರ್ವ್ಯಾತಿಮನೊಬ್ಬ ಡೀ ಪಾಂಗುನಿತಾಂತಂ  
 25 ಚೋದ್ಯಮಿಂತೀ ಕೆಜಿನನುಡಿನಾನೀಗಳಂತೆಂದೊಡಂತೀತನ ಬಡಗ್ಗಂ ವಿರೋಧಿಪ್ರತಿಗಿವೆ..... ದ  
 26 ಕೃಪೆಂದುಂ || ಪಣಿನಾಥಂ ಪಾಟ ಭೋಗಕ್ಕ ಮರಪತಿಸಮಂ ರೂಪಸಂಪತ್ತಿಗಬ್ಬೇಕ್ಷಣನುದ್ದದ ವಿಕ್ರಮಾಡಂಬರ  
 27 ಕೆ ದೊರೆಮಹೇಶಂ ನಿಜಾಜ್ಞಾ ವಿಶೇಷಕ್ಕೆಣೆ ಧೀರೋದಾತ್ತ ಚಿತ್ತಕ್ಕಮಮ ಸರಿದಶಾಸ್ತಾರಿದಾನಕ್ಕಮತ್ತಂ ತೊಣಿಕ  
 28 ಜ್ಞಂ ತಾನೆನಲ್ಲೇ ವಸುಧಯೊಳೆನೆದಂ ವೀರಬರಾಳಧೂಪಂ || ಆ ಬರಾಳ ಮಹೀಪನ ಸತಿಯ ಪರ್ಮೆಯೆನ್ನೆನೆ  
 29 ಲಲನಾನಿಮ್ಮಿ೦ತ ಕೌಶಲಂ ಪಲಪುಕಾಲ್ಕ ಬೃಜಂಗಿಂದು ಕೌಶಲವಾಯ್ತುತ್ತುಮ ರೂಪಯಂ ವಿಮಳಯಂ ಬರಾ  
 30 ಳ ವಿಶ್ವಂಧರೇಶ ಲಸತ್ಯಾಮಿನಿಯಂ ಬುಧರ್ಗನಿಶಮೀಯುತಿಪುರಮಾದೇವಿಯಂ ಲಲನಾರತ್ಯಮನುದ್ದಕ್ಕೀರ್ತಿಯು  
 31 ತೆಯಂ ಪೆತ್ತುತ್ತಮ ಪ್ರಾಡಿಯಂ || ಕುಮುದದಳನಯನೆ ಕೋಮಳ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುರಮಾದೇವಿ  
 32 ಗೆ ವಿಕ್ರಮಸೋಮವಂಶ ಬರಾಳಮಹೀಶಂ ಕೂರ್ಪನೆಂಬುದಮ ತಕ್ಕದೆದರ್ || ಬರಾಳ ಬರಾಳನ್ನಪಂ  
 ಬರಾಳೇಸ್ತರ  
 33 ನಿವಾಸಮಂ ಕೀರ್ತಿ ಶ್ರೀವಲ್ಲಭನೆತ್ತಿಸಿದಂ ಸರೆ ಸಲ್ಲಲಿತ ಮೆನಕ್ಕೆ ಶೋಭಿಪರಸಿಯಕೆಜಿಯೊಳ್ || ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಡ  
 34 ಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರಂ || ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ತುಳುವಬಳಜಳಧಿ ಬಡವಾನಳಂ | ದಾಯಾದ  
 ದಾವಾ  
 35 ನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡ | ಮಂಡಳಿಕ ಬೇಂಟೆಕಾಕಿ ಪರಮಂಡಳ ಸೂಜಿಕಾಕಿ  
 36 ಸಂಗ್ರಾಮಭೀಮ | ಕಲಕಾಲಕಾಮ | ಸಕಳವಂದಿಬ್ರಂದಸನ್ನಪ್ಪಣ ಸಮರ್ಥವಿತರಣವಿನ್ನೋದ ವಾಸನಿ ಕಾದೇವೀ  
 37 ಲಬ್ಧವರಪ್ರಸಾದ | ಯಾದವಕುಳಾಂಬರ ದ್ವುಮಣಿ ಮಂಡಳಿಕ ಮಕುಟ ಚೂಡಾಮಣಿ | ಕದನಪ್ರಚಂಡ | ಮುಲ  
 38 ಪರೋಳ್ಗಂಡ ನಾಮಾದಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮತ್ತಿಭುವನಮ್ಲ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಣಂಬ  
 39 ವಾಡಿ ಬನವನೆ ಹಾನುಂಗರ್ ಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯತೂರ ಶನಿವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗ ಮಲ್ಲ  
 ಚಲದಂಕ  
 40 ರಾಮನಿಶ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಯಳವೀರ ಬರಾಳದೇವರ್ ಸಕಲ ಧರಿತ್ರಿಯಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರತಿಪಾಲನದಿಂ  
 41 ರಕ್ಷಿಸುತ್ತುಂ ದೋರಸಮುದ್ರದ ನೆರೆವೀಡಿನರ್ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯುತ್ತ ಮಿದ್ವ್ಯ ಶ್ರೀ  
 42 ಮದ್ರಾಜಧಾನಿ ಯರಸಿಯಕೆಜಿಯಲ್ಲ ಶ್ರೀ ವೀರಬರಾಳೇಶ್ವರ ದೇವರಂ ಸುಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿದರಾ ಅರಸಿಯಕೆಜಿ  
 43 ಯ ಪರ್ಮೆಯಂ ಪೇಳ್ವಡೆ ೧ ಪರಮೇಶ್ವಿಪ್ರಬ್ಧ ವಿಪ್ರಪ್ರತಿಗಿಳಿ ನಿಳಾಪಬ್ಧ ಶೂದ್ರಾಳಿಯಂ ಬೇಚರ ಕಾವಪ್ರಬ್ಧ  
 44 ರಪ್ಪಾ ವಣಿಜರಿನಜಪ್ರಬ್ಧ ಕೊಯ್ಯಾಳಿಳಿಂ ಸಾಗರಮಂಪೋಲ್ವೀತಟಾಕಂಗಳಿನಮರಪುರೋದ್ವಾನಮಂಪೋಲ್ವ  
 45 ಶೋಭಾಕರಮಪ್ಪದ್ಯಾನದಿಂದೀ ಯರಸಿಯಕೆಜಿಧೂಧಾಗದೊಳ್ ಶೋಭಿಸಿಕ್ಕುಂ || ಮುಳಿದಾಗಡೆ ಕೂರ್ಪವರೊ  
 46 ಲ್ಲಿಳಿವುದು ತಿಳಿವುದುಗಡೆನ್ನು ಸಾಹಿವತೆಹದಿಂಗಳಪ್ರವಗಿಳಿವಿಂಡಿನಕಳಕಳವರಸಿಯಕೆಜಿಯಬನದೊಳೊಪ್ಪುತ್ತಿಕ್ಕುಂ  
 47 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೋಭಾಕರಮಪ್ಪರಸಿಯಕೆಜಿಯೊಳ್ ವೀರಬರಾಳಧೂಪಂ ಶ್ರೀವೀರಬರಾಳೇಶ್ವರಮಂ ಸುಪ್ರತಿಷ್ಠೆ  
 48 ಮಾಡಿಸಿ ಯಾದೇವರನಿತ್ಯವೈದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೇಗಂ ಪೂಜಾರಿ ಪರಿಚಾರಕರಾಹಾರದಾನಕ್ಕವೆಂದು ಸಕವರ್ಷ  
 49 ೧೧೧೦ನೆಯ ಕೀಲಕ ಸಂವತ್ಸರದ ಪೌಷ್ಯದಮಾವಾಸ್ಯೆ ಸೋಮವಾರ ವಿಶೇಷಾತ ಸಂಕ್ರಮಣದನ್ನು ನೆಣಸೆಂಮ  
 50 ಧದ ಗುಡಿಗೇಜಿಯ ಮಠದ ವಿಮಳ ಶಕ್ತಿಗಳ ಶಿಷ್ಯರಪ್ಪ ಕ್ರಿಯಾಶಕ್ತಿ ಪಂಡಿತರ ಕಾಲಂಕರ್ಷಿ ಧಾರಾಪೂರ್ವಕಂ  
 51 ಮಾಡಿ ಬಿಟ್ಟ ದತ್ತಿ ಕ್ರಿಯಾಶಕ್ತಿಗಳ.....  
 52 ಅಗ್ನಿಳಯ ಕೆಜಿಯ ನಡುಬಯಲಲ್ಲ ಸಲಗೆಯಾಹಕ್ಕಂ ೬ ಕಂಬ ೨೪೦ ಈ ದೇವಾಲಯದ ಸಮೀಪ  
 53 ದ ಬೆದ್ದರೆ ಕಂಬವಜುನೂಜು ೬೦೦||.....  
 54 ಪಿರಿದುಂ ಧತ್ತಿಯನೀಶ್ವರ ಚರಣಾಬ್ಧಧ್ಯಾನದಿಂ ಕ್ರಿಯಾಶಕ್ತಿಗಳೇಶ್ವರನಾಮ ತನೂಜನನಾದರದಿಂದಂ ಪಡೆದರಧಿಕ  
 ಪುಣ್ಯೋದಯ  
 55 ನಂ || ಬಹುಭಿರ್ವಸುಧಾದತ್ತ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯ ಯಸ್ಯ ಯದಾ ಭೂಮಿ ಸ್ತಸ್ಯ ತಸ್ಯ ತದಾಪಲಂ  
 ಈ ಧರ್ಮಮಂ  
 56 ಪ್ರತಿಪಾಲಿಸಿದವರ್ಗ ವಾರಣಾಸಿಯಲ್ಲ ಸಹಸ್ರ ಕವಿರಯಂ ಬ್ರಾಹ್ಮಣಗ್ಗೇಕೊಟ್ಟುಪಲ || ಈ ಧರ್ಮಮಂ ಕೆಡಿಸಿ  
 ದರ್ಗ ಸಹ  
 57 ಸ್ತಕವಿರಯುವಂ ಕೋಟಿ ಬ್ರಾಹ್ಮಣರುಂ ಕೊಂದ ದೋಷ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವನುಂಧರಾ  
 ಪವ್ಯವರ್ಷ  
 58 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಪಾಯತೇಕ್ರಮಿಃ | ತಿವಿಕ್ರಮ ಪಂಡಿತರ ಪದ್ಯತಲ್ಲಖಿತ | ಬೊಪ್ಪೋಜನ ಕಂಡರಣಿ ||



## 11

ಕನಬಾ ದೊಡ್ಡ ಕೆರೆಯ ಕೆಳಗೆ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ ಭೂಮಿಯಲ್ಲಿ  
ನಿಕ್ಕಿದ ದೊಡ್ಡ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ.

- <sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಮದ್ಯಾದವಕುಳಕಮಃ . . . . ಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿಯಂ ಸಲುತ್ತುಮಿರೆ ತ
- <sup>2</sup> ದೀಯಪಾದ ಪದ್ಮೋಪ ಜೀವಿಗಳಪ್ಪ ವಿಶ್ವ . . . . ಯ ಕೆಳೆಯ ಭಕ್ತರುಂ ಶ್ರೀವೀರ ಬರಾಳೇಶ್ವರನಂ
- <sup>3</sup> ದಾದೀವಿಗೆಯಂ ಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ . . . . ಯ ರೋಕ್ಕಲುಂ ನಡಯಿಸುವ ನುಡಿವರ್ಗ ಕ್ಷಯ ಭಂ
- <sup>4</sup> ಡಾರವಾಗಿ ಬಿಟ್ಟದತ್ತಿ . . . . ೧೧೪೩ನೆಯ ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧ ಅದಿವಾ
- <sup>5</sup> ರಂ ಮೊದಲಾಗಿ ಆ ದೇವರ್ಗ ಪಾದ ಪೂಜೆ . . . . ಸೆಟ್ಟಿಕೊಟ್ಟಿಗ ೧ ಬಡಕೆಯನ ಮಾಚೆಯಗ ೩
- <sup>6</sup> ಆ ಮಾರಯ್ಯ . . . . ಮಗ ಮಾದೆಯನ . . . . ದೇವಯ್ಯನ ವಾಸುದೇವ ಪ ೫ ಮಡೆಯ
- <sup>7</sup> ನೂರಬೊಡೆಯಗ ೧ ಬೊಡೆಯನ ಬಮ್ಮೆಯಗ ೧ ಮಂನೆಯ ಹೊನ್ನಯ ಪ ೧ ಕೆಳೆ
- <sup>8</sup> ಯ ಸಂತೆಯ ಮಹದೇವ . . . . ತೋಂಟದರೇವಂಜ ಪ ೫ ಕೇತಮಲ್ಲ
- <sup>9</sup> . . . . ರಾಮ ಗೌಡರ ಸಿಂಗಯ . . . . ಗೌಡರ ಬಮ್ಮೆಯ ಪ ೧ ದಾಸೆಯ ಪ ೩ ತೆಲು
- <sup>10</sup> ಗಕೇರಿಯ ಚವುಂದಯ . . . . ನಿಗದರಾಚಿ ಸೆಟ್ಟಿಗ ೧ ಉಪ್ಪಿನ ದಾಸಿ ಯಗ ೧ ಅನ್ನಯ
- <sup>11</sup> . . . . ದೊಪ್ಪಯಗಳು . . . . ಬೋವಟ್ಟಿಯ ಪ ೫

## 12

ಅದೇಕನಬಾ ಕೆಳೆಯ ಕೆಳಗೆ ಈಚಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವುದು.

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ವೀರಬರಾ . . . . .
- <sup>2</sup> . . . . ಕೇತ ಮಲ್ಲನ ರಾಮಯನು
- <sup>3</sup> ತುಳುಹುಯಲಲ ಸುರೋಕ್ತವ ಸಂದೊಡ
- <sup>4</sup> ಆತನ ತಮ್ಮ ಮಲ್ಲಗವುಡ . . . . ನಿಲಿಸಿ
- <sup>5</sup> ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ !

## 13

ಅದೇ ಕನಬಾ ರೈರ್ ರಸ್ತೆಗೆ ಪಾರ್ಶ್ವ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-6"×2'-3"

- <sup>1</sup> ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾ ಸ್ವಯಂ ಶ್ರೀ ಪ್ರಿಥಿವೀವಲ್ಲಭಂ
- <sup>2</sup> ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮೇಶ್ವರ ಪರಮ
- <sup>3</sup> ಭಟ್ಟಾರಕ . . . . ಮಲ್ಲದೇವರ
- <sup>4</sup> ರಾಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾ
- <sup>5</sup> ಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುತ್ತು ಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ
- <sup>6</sup> ಪ್ರಸ್ವಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಶ್ವರ ದ್ವಾರಾ
- <sup>7</sup> ವಕ್ರೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ
- <sup>8</sup> ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ನಾಮಾದಿ . . . . ಹೊಯ್ಸಳ
- <sup>9</sup> ವಿಷ್ಣುವರ್ಧನ ದೇವರು ರಾಜ್ಯಂಗೆಯು ತ್ರಿರಲು ಅರಸಿಯ
- <sup>10</sup> ಕೆಳೆಯ ಕೇತಮಲ್ಲ ಮಲ್ಲ ಸೆಟ್ಟಿಗಳು . . . . .
- <sup>11</sup> . . . . .
- <sup>12</sup> . . . . .
- <sup>13</sup> . . . . . ಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿ
- <sup>14</sup> . . . . . ಚಿಂತಾಮರಣೇರಣೇ

## 14

ಅರಸಿಕೆರೆಯ ಬಳಿ ತುಂದೋಹೊಂಡದ ದಾರಿಯಲ್ಲಿ ವೀರಗಲ್ಲು.

- |   |   |
|---|---|
| <sup>1</sup> ಶ್ರೀ ಮತು ಪಸಾಯಿತ ಮಲ್ಲಸೆಟ್ಟಿಯರ ತಂಮ       | <sup>3</sup> ಸುರೋಕ್ತ ಪಾಪನಾದ ಆತಂಗೆ ಮದವಳಿಗೆ       |
| <sup>2</sup> ವೀರ ಸೆಟ್ಟಿ ಕಳ್ಳನೊಬ್ಬನಂ ಕೊಂದು . . . . . | <sup>4</sup> ಕೇತಪ್ಪನಿಲಿಸಿದ ಕಲ್ಲು ಮಂಗಳ . . . . . |

## 15

ಅರಸಿಕೆರೆ ತಾಲ್ಲೋಕು ಕನಬಾ ಹೋಬಳಿ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗದೇವರ ಪಾಳು ದೇವಾಲಯದ  
ಬಳಿ ೧ನೆಯ ಶಾಸನ.

5'×2'-3"

- <sup>1</sup> ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂದಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈ
- <sup>2</sup> ಕೋಕ್ಕನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||



- 3 ಆ ಹೊಯ್ಸಳ ವಂಶದೊಳುದಯಿಸಿದ ವಿನೆಯಾದಿ  
 4 ತೃನ ಪುತ್ರನಪ್ಪೆಯಂಗೆ ನಿಪಂಗವೇಚಲದೇವಿಗಂ  
 5 ಮೂವರ್ಧನವರಂತೆ ಬರಾಳ ವಿಷ್ಣು ಪುದಯಾದಿತ್ಯರೆಂಬ  
 6 ಮೂವರುಂ ಪುಟ್ಟಿದರವರೊಳಗೆ ವಿಷ್ಣುನಿಪನ ವಿಕ್ರಮವೆ  
 7 ನ್ನೆಂದೊಡೆ || ಸ್ತನಿಸಮಧಿಗತ ಪಂಚ ಮಹಾಶಬ್ದ ಮಹಾಮಂಡ  
 8 ಳೇಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳುವ ಬಳಜಳಧಿ ಬಡವಾ  
 9 ನಳಂದಾಯಾದ ದಾವಾನಳಂಪಾಂಡ್ಯಕುಳಕಮಳವನ ಪೇದಂಡಗಂಡ ಛೇರುಂ  
 10 ಡಮಂಡಳಿಕದೇಂಟೆ ಕಾಣಪರಮಂಡಳ ಸೂಜಿಕಾರ ಸಂಗ್ರಾಮ ಭೀಮ ಕಲಿ ಕಾಲ  
 11 ಕಾಮ ಸಕಲಪಂದಿವ್ಯಂ ತರ್ಪಣ ಸಮರ್ಥ ವಿತರಣ ವಿನೋದವಾಸಂತಿಕಾದೇವೀಲಬ್ಧ  
 12 ವರಪ್ರಸಾದ ಯಾದವ ಕುರಾಂಬರದ್ಯುಮಣಿ ಮಂಡಳಿಕಡೊಡಾ ಮಣಿ ಕದನ ಪ್ರಚಂಡಮ  
 13 ಲವರೊಳಗಂಡ ನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತಂ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಶ್ವರಂ ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂ  
 14 ಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಬನವಸೆ ಕಾನುಂಗಲ್ಲು ಉಡ್ಡಂಗಿಗೊಂಡ ಗಂಡಭುಜ ಬಳವೀರಗಂಗನ  
 15 ಸಹಾಯ ಸೂರ ಶನಿವಾರ ಸಿದ್ಧಿಗಿರಿ ದುರ್ಗ ಮಲ್ಲ ಚಲದಂಕ ರಾಮ ನಿಶ್ಯಂಕ ಪ್ರತಾಪ ಹೊಯ್ಸಳ ವೀ  
 16 ರ ಬರಾಳ ದೇವರು ದುಷ್ಪ ನಿಗ್ರಹ ಶಿಷ್ಯ ಪತಿಪಾಳನಂ ಗೆಯ್ಯ ರಕ್ಷಿಸುತ್ತಿರೆ ದೋರಸಮುದ್ರದ  
 17 ನೆರೆವೀಡಿನೊಳು ಸುಖ ಸಂಕಥಾ ವಿನೋದದಿಂದ ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ತತ್ವಾದ ಪದ್ಯೋ  
 18 ಪಜೀವಿಗಳಪ್ರಗೀಚೆಯಹಳ್ಳಿಯ ಬಮ್ಮಗಾ ಉಂಡಗೌಡೆಯ ಮಿಳ್ಳೆಯ ಮಾರಗೌಡನ ಚಟ್ಟಿಯ  
 19 ಕಂಮಾಣಮಾಡಿ ಓಜ ಮಾರ ದೋವ ಇವರೊಳಗಾದ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಮೇಲಾಳಿಕೆ ಮೈಮೆಟ್ಟಿ  
 20 ಬಲ್ಲೆಯ ಮೈಮೆಟ್ಟಿ ಕೇಶವ ಮೈಮೆಟ್ಟಿ ಹರಿಯಣ ಇಂತಿ ನಿಬರುಂ ಜೇಡರದಾಸಿ ಮಯ್ಯನ ಮ  
 21 ಗ ಕಾಟಗೌಡನು ಗೀಚೆಯ ಹಳ್ಳಿಯ ಮುಳುಕಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲ್ಲ ಕಟ್ಟಿಸಿದ  
 22 ಕೆಹಗೆ ಬಿಟ್ಟ ಗದ್ದೆ ಉಂಬಳಿ ಬಂ & ಮೂಗಂಡುಗದೊಳಗೆ ಕೋಟೆ ಹಾಳಗೊಟ್ಟೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟ  
 23 ಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಗಂ ಮತ್ತೆ ಗೀಜಹಳ್ಳಿಯ ಮೇಳೇಶ್ವರ ದೇವರ್ಗ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ  
 24 ಕೊಳಗ ಇ|| ಮುಳುಕಿಂಡಿಯ ಕೊಂಗುಳಿಯ ಮಾಚಗೌಡ ಹರಿಯಮಗೌಡ ಬಸವನಾಯಕ ಹೆಗ್ಗ  
 25 ಡನಾಕೆ ಅಣ್ಣನ ಮಗ ಕಲ್ಲಗೌಡ ಮಾಡಿಗೌಡನ ಮಗ ಏಚಗೌಡ ಮೇಲಾಳಿಕೆ ಸಾವಿಯಣ್ಣ ಸಮಸ್ತ ಪ್ರಜೆಗಳು ಸ  
 26 ಹಿತವಾಗಿ ಗೀಚೆಯಹಳ್ಳಿಯ ಮುಳುಕಿಂಡಿಯ ಹೊಲವೇರಿಯ ಸೀಮೆಯಲು ಜೇಡರ ದಾಸಿಮಯ್ಯನ ಮಗ  
 27 ಕಾಟಗೌಡ ಕಟ್ಟಿಸಿದ ಕೆಹಗೆ ಇಂತಿನಿ ಬರುಂಶಕವರ್ತ ೧೧೨೩ನೆಯ ರೌದ್ರ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶುದ್ಧ ತ್ರಯೋದಶಿ  
 28 ವದ್ದವಾರ ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೃತ್ತಿ ಪಾತ ದಂದು ಬಿಟ್ಟ ಉಂಬಳಿ ಗದ್ದೆ ಕೊಳಗ ಇಂ ಕೊಳಗ ಐವತ್ತೆಹೊಳ  
 29 ಗೆ ಅರಸಿಯ ಕೆಹಯ ಗೊಟ್ಟೇಶ್ವರ ದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಗಂ ಮುಳು ಕಿಂಡಿಯ  
 30 ಮಲ್ಲ ಕಾರ್ಣನದೇವರಿಗೆ ಕಾಟಗೌಡ ಬಿಟ್ಟ ಗದ್ದೆ ಕೊಳಗ ಇ|| ಇಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ಗಂ  
 31 ಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ ತಡಿಯಲು ಸಹಶ್ರಕವಿಲೆಯಂ ಕೋಡುಮಂ ಕೊಳಗುಮಂ ಪೊನ್ನಲು ಕಟ್ಟಿಸಿ  
 32 ಸಹಸ್ತ ಬ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಫಲವಕ್ಕು ಇಂತೀ ಧರ್ಮಮಂ ಕೆಡಿಸಿದವರು ಗಂಗೆವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದ  
 ದಡಿಯಲು ಸಹಶ್ರ ಬ್ರಾಹ್ಮಣರುಮಂ ಕೊಂದದೋಷಕ್ಕೆ ಇಳವರು

## 16

ಅದೇ ಗೀಜಹಳ್ಳಿ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳು ದೇವಾಲಯದ ಬಳಿಗನೆಯ ಶಾಸನದ ಕೆಳ ಭಾಗದಲ್ಲ.

- 1 ಶ್ರೀಮುಖ ..... ತ್ವರದ .....  
 2 ಧರ್ಮದ ಪೊಪ್ಪಿಗೆ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದಡೆ  
 3 ಕೊಮ್ಮಯ್ಯನ ಮಗ ಮೆಲು ಮೆಟ್ಟಿ ಬಲ್ಲಯ್ಯನ ಅಳಿಯಮರ  
 4 ಯ ಯಂತಿವರು ಮಾಡಿದ ಧರ್ಮ ಪ್ರತಿಪಾಳಿಸುವರು  
 5 ಕಾಟಗ ಉಡನಮಗ ದಾಸೆಯ ದೇವಜ್ಜಿಯ ಬಯರಯ ಬ  
 6 ಮೈಯ ಮೇಳಯ್ಯಂಗಳಿಗೆ ಯಂತೀ ಧರ್ಮಮ ನಡಸುವ  
 7 ರು ಹಿಂದೆ ಪರೋಕ್ಷದೊಳು ಬಲ್ಲಯ್ಯ ಚಿಕ್ಕಂಣ ಹರಿಯಣ ಬೊ  
 8 ಪ್ಪೆಯನುಂ ಕುಂದದೆ ನಡಸುವರು  
 9 .....

## 17

ಅದೇ ಶಂಭುಲಿಂಗದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×2'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ  
 2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || .....  
 3 ಮವಿಸ್ತಾರಸ್ಥಾನ ಮೆಸೆವ ಹೊಯ್ಸಳವಂಶಂ || ಆ ಹೊಯ್ಸಳವಂಶದೊಳುದಯಿಸಿ  
 4 ದ ವಿನಯಾದಿತ್ಯ ಪುತ್ರನಪ್ಪೆಯಂಗೆ ನೃಪಂಗವೇಚಲದೇವಿಗಂಪುಟ್ಟ



- 5 ಬಬ್ಬರಾಳವಿಷ್ಟು ಪುದಯಾದಿತ್ಯರು | ಅವರೊಳಗೆ ವಿಷ್ಟು ನೃಪನವಿಕ್ರಮ  
 6 ವೆಂಕೆನೆ || ಮುನಿಸಿಂದರುಣಕೆ ಕಡೆಗಣ್ಣಿನಿ ಸೊದವೆವಿರೋದಿನ  
 7 ಪಸಪ್ಪಾಂಗಂ ವಿಷ್ಟು ನೃಪಾಳಂ ಗಪ್ಪುಪು ನೋಡನುಪಮಮವನಳವಿ ಯತರರ  
 8 ಇವಿಯೆಬಗದೊಳು | ಬುಧರೋಕಾಶ್ಚರ್ಯನಂಬತಾಕ್ಷರ್ಯರಥನೆಂಬಬ್ಬಾಯ  
 9 ತಾಕ್ಷಂದರೆಂಬ ಧರಾಧಾರಕನೆಂಬ ಭೋಗಯುತನೆಂಬುದ್ದದ ಬರಾನ್ವಯನೆಂಬ  
 10 ಧರ್ಮೀವರನೆಂಬ ರೋಕನುತನೆಂಬಿ ಪೆಮ್ಮೆಯುಂನೋಡೆವಿಷ್ಟುಪೊ  
 11 ರಾಸೋಗಯುಪಂ ಲಕ್ಷ್ಮೀಮನೋವೃಥಂ || ಅವಿಷ್ಟು ಭೂಪನೋ ಮಾದೇವಿತ್ವಂ ಬೆತ್ತುವೆತ್ತ  
 12 ಋತುಮಲಕ್ಕಾದೇವಿ ನರಸಿಂಹದೇವೋವ್ವೀವರನನನೂನ ಪುಂಜ್ಯವತಿವಸುಮತಿ  
 13 ಯೋ || ಕದನದೊಳಾಂತರಾತಿಗಳ ದಂತಿಯದಂತಮನೊತ್ತಿಕ್ಕಿತ್ತು ತದ್ಬಿಡುವನೆ  
 14 ಪೊಯ್ಯೆಪೊಳ್ಳು ಪೊಜಪೊಣ್ಣೆ ಸರಕ್ಕಕಮಾಕ್ಕಿ ಕಂಗಳಾ ಪದದೊಳವಂ ಸಮರಾಂಗನೆಗೆ  
 15 ಹಾರಮನೊಪ್ಪಿರೆ ಮಾಪ್ಪನೆಂದೊಡಾಕ್ಕದನ ದೊಳಾಂತಿಡಿಟ್ಟು ವದಟ್ಟಿಟ್ಟದೊಳನರಸಿಂಹ  
 16 ಭೂಪನಂ || ಆ ನಾರಸಿಂಹನೃಪಂಗಂ ಮಾನಿಮಾದೇವಿನಾಧಿಯು ..... ಸುಲಕ್ಷ್ಮೀ  
 17 ನಿಳಯನಾಗಿ ಬರಾಳನೃಪಾಳಂ ಪುಟ್ಟಿದಂ ಧರಾಧರಧೈರ್ಯಂ || ಮುನಿಸಿಂಬರಾಳ  
 18 ಭೂಪಂಕಿಳಪೊಳವನಿಯು ..... ನಿಕಾಯಂಸ್ಥಾನದಿಂದಂ  
 19 ಜಡಿಯೆನಡುಗುವರ್ಬೀತಿಯುಂ ..... ಬಡ್ಗವಿದ್ಯಾಪರಿಣತಿಯೆನದೇಂ  
 20 ಕಾಲನೊಳಕಲ್ಪದತ್ತ || ಆತನಸತಿಯ ಪೆಮ್ಮೆಯೆಂತೆನೆ ಕಮನೀಯಚ  
 21 ಕೋರೇಕ್ಷಣೆ ಕುಮುದಾಸವೆಯೆನಿಸಿ ನೆಗದುಮಾದೇವಿಗೆ ವಿಕ್ರಮಸೋಮ  
 22 ವಂಶಬರಾಳಮುಖೀಶಂ ಕೂರ್ಪನೆಂಬುದು ತಕ್ಕುದೆದರಾಶಿವಾಯ  
 23 ನಮಃ ಸ್ತುತಿ ಸಮುಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಹಾಮಂಡಳೇ  
 24 ಶ್ವರಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರಂ ತುಳವುಳಬಳಧಿ ಬಡವಾನಳಂ  
 25 ದಾಯಾದದಾವಾನಳಂ | ಪಾಂಡ್ಯಕುಳಕಮಳವನವೇದಂಡ ಗಂಡಭೇರುಂಡಮಂ  
 26 ಡಳಕ ಬೇಂಟೆಕಾಕುಪರಮಂಡಳ ಸೂಟಿಕಾಕುಸಂಗ್ರಾಮಭೀಮಕಲ  
 27 ಕಾಲಕಾಮ ಸಕಳವಂದಿ ಜನಸಂತರ್ಪಣ ಸಮರ್ಪವಿತರಣವಿನೋ  
 28 ದ ವಾಸಂತಿಕಾ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದಪಾದವ ಕುಳಾಂಬರದ್ಯುಮಣಿ  
 29 ಸಮೃತ್ತಚೂಡಾಮಣಿಕದನ ಪ್ರಚಂಡ ಮಲಪರೋಕ್ಷಂಡನಾಮಾದಿ ಸಮ  
 30 ಸ್ತ ಪ್ರಶಸ್ತಿಸೂತಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ತಳಕಾಡುಕೊಂಗುನಂಗಲ  
 31 ಗಂಗವಾದಿನೋಂಬವಾದಿ ಬನವಸೆಹಾನುಂಗಲುಗೊಂಡ ಭುಜಬಳವೀರ  
 32 ಗಂಗನಸಹಾಯ ಸೂರಸವಾರಸಿದ್ದಿ ಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಸ್ಸಂಕ ಪ್ರ  
 33 ತಾಪಕೊಯ್ಯಳವೀರ ಬರಾಳದೇವರು ಸಕಳಧರ್ಮಿ ಸುಂ ದುಷ್ಕನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರ  
 34 ತಿಪಾಳನದಿಂ ರಕ್ಷಿಸುತ್ತಂ ದೋರಸಮುದ್ರದನೆರೆವೀಡಿನಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ  
 35 ರಾಜ್ಯಂಗಿಯುತ್ತುಮಿರೆ ತತ್ಪಾದಪದ್ಯೋಪಹೀವಿಗಳಪ್ಪಮೆಯಿಮೆಟ್ಟಿ ಮಲ್ಲದೇವಗಂ  
 36 ಆತನಸತಿದಾಹಾ ( ? ) ದೇವಿಗಂ ಪುಟ್ಟಿದಶ್ರೀಮತು ಶ್ರೀ ರಂಗಸಂಧನಾಥ ಆತನತಮ್ಮ  
 37 ಮಯಿಮುಟ್ಟಿಕ್ಕಲ್ಪ ಬಲ್ಲ ಚಮುಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡರಾಜನಗಿರಿ  
 38 ..... ರಾಜಕೃಪಾರಯೆಹುದು ಕಟ್ಟಿಸಿ ಕೆಹಿಯೆರಚಿದಂ ವಿಭುಕಳ್ಳ  
 39 ಮಹೀಜಂ ಮಾಯಿಮುಟ್ಟಿಕ್ಕಲ್ಪ ಬಲ್ಲ ಚಮುಪಂ || ಅನಿವರಿಬ್ಬರಿಂ ಕಿಹಿಯುಂ ಶ್ರೀ  
 40 ಮಲಪನ ಮಹಿಮೋನ್ನತಿಯೆಂತೆಂದೊಡೆ | ಗೀಜೆಯಹಳ್ಳಿಯ ಶ್ರೀಸಂಧುಮೇ  
 41 ..... ದೇವರದೇವಾಲ್ಯಮನೆತ್ತಿಸಿದಂ ಯಸೆವಂತೆದೇವ ವೃಂದನವಾಸ  
 42 ದತ್ತ ..... ಸು ..... ನಿಜಂಧ್ಯಾ ..... ಪಾತುಶಯಸನಿತ್ಯಂ | ಶ್ರೀರಂಗದಂಡಾಧಿಪ  
 43 ರಿಂ ಮುದ್ದೇಶ್ವರ ಮೇಳೇಸ್ತರಪದದ್ದಂದ್ವ ವಂದನ ಪ್ರೀತಿಪಾನಯಂ | ರಂಗಪ್ರಾಣಿ  
 44 ರಾಜೀಧ್ಯಾಂ ? ಮೇದೀ ಚಂದ್ರತಾರಕಂ || ಸಂಧುಮೇಳೇಸ್ತರದೇವರ ಶ್ರೀಪಾದಪದ್ಯಾ  
 45 ರಾಧಕರುಮಪ್ಪಲಂಗಣ ತಾವು ಕಟ್ಟಿಸಿದಕೆಹಿಯ ಕಳಗೆಗೊಡ  
 46 ಗಿಸ ೧೨ ಸಲಗೆ ಹನ್ನೆರಡುಕೊಳಗೆ ಸ ೧ ಮೇಳೇಸ್ತರದೇವರಿಗೆ ಕೊ ೧೦ ||  
 47 ಬ್ರಹ್ಮಚಾರಿ ಚಾಮುಣಧಟ್ಟರಿಗೆ ಸ ೧ ಕೊ ೫ ಕೇಸಿರಾಜಗಕೊ ೫ || ಕೇಸವ  
 48 ಧಟ್ಟನಮಾಚೆಯ ಕೊ ೫ ಅನೀರಯ್ಯಗೆ ಕೊ ೫ ಬಲದೇವಗೆ ಕೊ ೫ ಕೊಂಗಳಿನಾಡ್ಯಯಗೆ ಕೊ ೫ ಬ್ರಹ್ಮೇ  
 49 ಶ್ವರದೇವರಿಗೆ ಕೊ ೫ ಚಿಮ್ಮಯ್ಯಂಗಗೆ ಕೊ ೫ ಚಾಕಿಣ್ಣದೊಮ್ಮಗೆ ಏರಿಯಮೇಲಣ  
 50 ..... ಸಸಿಯ ನಿಕ್ಕಿಸಾಕುವಂತಾಗಿ ಯಿಕ್ಕಿದಗದ್ದೆಕೊ ಕಲುಕುಟಗನ ಮಾದೋಜಗೆಕೆಯ ಕೊ ೧೦  
 51 ಸಂಧು ಮೇಳೇಶ್ವರ ದೇವರ ಹೂದೋಟ ಕಂಬ ೨೫ ಆ ಹೂದೋಟವಸಾಕುವಂತಾಗಿ ಮಾಲಗಾಣ  
 52 ಬೂವಂಗ ಯಿಕ್ಕಿದಗದೆ ಕೊ ೬ ಕಂಬ ೪ ಕಲುಕುಟಗ ಮಾದೋಜಂಗೆಕೆಯ ಕೊ ೫ ಪಿರಿ  
 53 ಯಕೆಹಿಯ ಕೆಳಗೆ ಸಂಧುಮೇಳೇಶ್ವರದೇವರಿಗೆ ಹೊಲಸ್ತಳಕಂ ೨೦ ಗದ್ದೆ ಸ್ತ ಹೊಲವೇರಿಯಕೆ  
 54 ಯಿಕೊ ೬ ತಹಿಯದ ಹಾಳಕೆಯಿಕೊ ೧೪ ಕಂಬಹಾಳಕೆಯಿಕೊ ೬ ಪತ್ತಿಯಹಾಳಕೆ ಯ  
 55 ಕೊ ೪ | ಸಂಧುಮೇಳೇಶ್ವರದೇವರ ಶ್ರೀಕಾಯ್ಯಕೆ ಪರಿಚಯಮೇಳಚೀಯು ಯಪತ್ತಿನಭೋಗ  
 56 ನಿವೇದ್ಯಕುಂದಿದಡೆ ಹುಳುಕುಪ್ಪೆಯಲ ಬೀಳ್ವವರು || ಯನ್ನೀಧರ್ಮವ ಪ್ರತಿಪಾಳಿಸಿದವ  
 57 ರು ಸಪಸ ಕವಿರೆಯಂ ಸುವರ್ಣದಕೋಡುಂ ಬೆಳ್ಳಿಯಕೊಳುಗು ಸಹಿತಸಹ



- <sup>58</sup> ಸ್ರಬ್ರಾಹ್ಮಣಗ್ಗ ಗಂಗವಾರಣಾಸಿಯಲು ದಾನಮಾಡಿದಪಲಂ ಬಹುಭಿವೃದ್ಧಿಮಾ  
<sup>59</sup> ದತ್ತಾ ರಾಜಭಿಷ್ಣುಗರಾದಿಃ | ಯಸ್ಯಯಸ್ಯಯದಾಧೂಮಿ ಸ್ತಸ್ಯತಸ್ಯ ಮಹಾಫಲಂ ಸ್ತದ  
<sup>60</sup> ತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತವಸುಂಧರಾಂ | ಪೃಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣು  
<sup>61</sup> ಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ | ಯುನ್ಮೀಧಮ್ಯಮಂ ಕೆಡೆಕಿಡಿಸಿದವರು ಗಂಗವಾರಣಾಸಿ  
<sup>62</sup> ಯಲು ಗಯಲು ಕುರುಕ್ಷೇತ್ರದಲು ಸಹಸ್ರಕವಿರೆಯಂ ಸಹಸ್ರಬ್ರಾ  
<sup>63</sup> ಹ್ಮಣರಕೊಂದಪಾತಕಕೆಹೋಹರು || ಬಿದೋಜನಮಗ ರೂವಾರಿಕೇತೋಜ  
<sup>64</sup> ..... ಶ್ರೀರಾಮಗುರುಭ್ಯೋನಮಃ ಸೆಟ್ಟಿಯ

## 18

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಶಂಭುಲಿಂಗ ದೇವರ ಪಾಳುದೇವಾಲಯದ ಬಳಿ  
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×1'—9"

- |                                      |  |
|--------------------------------------|--|
| <sup>1</sup> ಶ್ರೀಮತು ಬಮ್ಮೆಯ ಕೆರೆಯ ಮಾ | <sup>4</sup> ಗೀದಹಳ್ಳಿ ಹರದರ ಶ್ರೀಮಾಳೇಶ್ವರದ ಸತ್ತಲವೀರಗಲು |
| <sup>2</sup> ದಯ್ಯನ ಪುತ್ರನಮಗ ಸೂಲದ     | <sup>5</sup> ..... ಬಂಕಾಪುರದ ಗುರುಗಳು ಕೈಲಾಸಕ ಹರಸಿದರು   |
| <sup>3</sup> ದೈಚಗೌಡ ಪಾವಗಲ್ಲ ಕಾಳಗದಲ   |  |

## 19

ಅದೇ ಗೀಜಿಹಳ್ಳಿಯ ಉರಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—6"

- <sup>1</sup> ನಮಸ್ಕುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ.....
- <sup>2</sup> .....
- <sup>3</sup> ಕ್ಷಣದ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿ ಯಸೆಪುದತಿ ಗಂಭೀರ
- <sup>4</sup> ಅ ಹೊಯ್ಸಳಾನ್ವಯಾಂಭೋಧಿವರ್ಧನ ಸುಧಾಕರ..
- <sup>5</sup> .. ವರಗಂ ಪದ್ಮಲದೇವಿಗಂ ಪುಟ್ಟಿದ.....
- <sup>6</sup> .. ಹೊಯ್ಸಳ ವೀರನಾರಸಿಂಗದೇವನೊ ..
- <sup>7</sup> ..... ನರಸಿಂಹನರಸಿ .....
- <sup>8</sup> ಸೋಮನಾಥಾಲಯವ ..... ಕೇಶವಪುರ
- <sup>9</sup> ..... ಕಮಳಾಧಿರಾಮ .....
- <sup>10</sup> ..... ಕೇಶವಪುರವೀ
- <sup>11</sup> ..... ವಿಮಳ ಗುಣಾನ್ವಿತಂ ಗೆಕ್ಕಲಸೆಟ್ಟಿಗಿಳಾ
- <sup>12</sup> ಥಾಗ ..... ನಾಥಕುಲ .. ಈಶ್ವರಪದಾ
- <sup>13</sup> ಬ್ಬಾರಾಧಕ ತ್ರಿಲೋಚನದೇವಗುರುಹರಿಹ .. ಶ್ರಯಮಾ
- <sup>14</sup> ಗಿ .. ರಿಂತು ಅಂಗನೆಯರ್ತಿಪ್ಪವೆಮಾ
- <sup>15</sup> .. ಪುತ್ರಿಪ್ಪರ್ವಸ್ತುನುಬಮ್ಮ ನೆನರೆಕ್ಕಲಸೆಟ್ಟಿಪೆಂಪು
- <sup>16</sup> ವಡೆದಂ ವಿಶ್ವಂಧರಾ ಚಕ್ರದೊಳ್ || ಕುಡುಪುಡು
- <sup>17</sup> .. ರುಚಿರಧರ್ಮ .. ಶನುಮಪ್ಪ .. ಎಕ್ಕಲಸೆಟ್ಟಿ
- <sup>18</sup> .. ಮಾಗೆಕ್ಕಲ ಸಮುದ್ರಮಂ ಕಟ್ಟಿಸಿದಂ | ಸ್ತ.ಸಿ.ಸಮಸ್ತ
- <sup>19</sup> ಧುವನಾಶ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜಂ ಯಾ
- <sup>20</sup> ದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ ಮಗರರಾ
- <sup>21</sup> ಜ್ಞ ನಿರ್ಮೂಲನ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯನಾಮಾದಿಸಮ
- <sup>22</sup> ಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮತು ಹೊಯ್ಸಳವೀರ ನಾರಸಿಂಹದೇವರು
- <sup>23</sup> ದೋರನಮುದ್ರದ ನೆರೆವೀಡಿನೊಳು ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
- <sup>24</sup> ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಿರೆ ಶಕವರ್ಷ ೧೧೪೯ನೆಯ ಸರ್ವ
- <sup>25</sup> ಜಿತ್ಸಂವತ್ಸರದ ಚಯಿತ್ರ ಸು ೩ ಸೋಮವಾರದಂದು ಸ್ವಸ್ತಿ ಸಮ
- <sup>26</sup> ಸ್ತ ಗುಣಗಣ ಸಂಪನ್ನರಪ್ಪ ಕೇಶವಪುರವಾದೇವರಲ್ಲಂ ಅಶೇಷ
- <sup>27</sup> ಮಹಾಜನಂಗರು ತಮಗೆ ಕಾಲುವಳ್ಳಿಯಾದ ಗೀಜ
- <sup>28</sup> ಹಳ್ಳಿಯ ಪೂರಮುಂದಣ-ಎಕ್ಕಲ ಸಮುದ್ರವನೆಕ್ಕಲಸೆಟ್ಟಿ-ಕಲ್ಲಸೆಟ್ಟಿಗೆ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ  
ಕೆಪಿಗೊ
- <sup>29</sup> ಡಗಿ ಕ್ರಮವೆಂತಂದರೆ ಆ ಕೆಪಿಯ ಮೊದಲೇರಿಯ ಕಾ...ಯಿಂದ ಗದ್ದೆಸಕಂ ೪೦ ಮಾಳಗಾ
- <sup>30</sup> ಡನ ಕೆಪಿಯ ಬಡಗ ಕೋಡಿಯ ಗೌಡರ ಧೂಮಿಯಂ ಪಡುವ
- <sup>31</sup> ಲು ದೊವಕ್ಕರೆಯ ಬೆದ್ದರೆ ಕಂಬ ೩೦೦..... ಗಂಡಹೆಂ ..



26

ಅದೇ ಗ್ರಾಮದ ತಳವಾರ ಮುನಿಗಾನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ತೆಲುಗಕ್ಷರ.

'4x2'

1 ನರ್ವದಾರಿ ಸಂವತ್ಸರ ಪಾ	6 .....
2 ಉಗುಣ ಬೃ F ರೊ	7 .....
3 ..... ಕಂಬಾ	8 .....
4 ಲಪರ್ದೆ .....	9 ಕೊಡಗಿ .....ಮುಂಡೇಮು
5 .....	10 ನಿಮಕು ಯಿಟ್ಟಿನ ಶಾಸನಂ

27

ಅದೇ ಹೊಬಳಿ ನಿಲಟೂರ ಗ್ರಾಮದಲ್ಲಿ ಊರ ಮುಂದೆ ಅಲದಮರದ ಕೆಳಗೆ ನಟ್ಟ ಕಲ್ಲು

ತಮಿಳು ಮತ್ತು ಗ್ರಂಥಾಕ್ಷರ.

1'-9"x2'-0"

1 ಕಾಮ ಸುಮರ	4 ಗಂಡಿ ಡೊಡ್ಡಡಿಗ್ ಂಗಿ
2 ಶ್ರೀ ಶಿವರಾಜಿ ಡೊಳಾ	5 ಬಿಲ್ ಶ್ರೀಮ್ಪಿ ಂವ
3 ಮಂಡಲತ್ತಿಪ್ಪಿ ಪುಣ	6 ತ್ತು. . . . .

28

ಅಡ್ಡಗಲ್ಲು ಹೋಬಳಿ ಗೌಪಲ್ಲ ಗ್ರಾಮದ ಪಚೇರ್ ರಾಮಯ್ಯನವರ ಮಾವಿನ ತೋಪಿನಲ್ಲಿ ಹುಟ್ಟುಬಣ್ಣೆಯ ಮೇಲೆ

ತೆಲುಗಕ್ಷರ.

1 ರೆಂಡವಯಾನಿಕ ಮುನಮು	5 ದಿ .....ವಾರು ....
2 ಗಾನುವೀರಧದ್ಯ ದೇವರ್ಪುಕು ..	6 .....ಪಾಪಾನಪೋ
3 ಚಿ ..... ಕೊಡಗಿ ಆಯಮನು	7 ದುರು .....
4 ಧಕುತುಲುನಡಿ .....	

29

ಅದೇ ಹೋಬಳಿ ಬೈರಗಾನಪಲ್ಲ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ

ತೆಲುಗಕ್ಷರ.

1 ವಿಕಾರಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಸು ೧೦	4 .....
2 ಬುಧವಾರ ದಾಸನಗಾರಿ	5 .....
3 ವಾಚಕಮಡಿ ಚೇನು	6 .....

30

ಅದೇ ಹೋಬಳಿ ಕೊತ್ತೂರ ಊರ ಮುನ್ನೆ ಇರುವ ಕಲ್ಲು

ತೆಲುಗಕ್ಷರ.

5'x2"

1 ೦೦ ರಮನಯ	4 ೦೦ ಯಗರು ದೇವುನಕು
2 ೦೦೦ ನಂಬಿ ನನಾ	5 ಯಿಟಿನಚೇನು
3 ೦೦ ಯುವೋಬಲ	6 ಕುಯೆವರುತಚಿನಾ

31

ನೆಲವಂಕಿ ಹೋಬಳಿ ಚಾಕನಪಲ್ಲ ಗ್ರಾಮದಲ್ಲಿ ಊರು ಮುಂದಿನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಷರ.

ಪ್ರಮಾಣ 4' x 4"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ರಟ್ಟವಾಡಿ ಎಟುವರೆ ಲಕ್ಕೆಯುಂ ಕೊಣ್ಣು ಕೊಲ್ಲಾಪುರದಲು
- 2 ಜಯಸ್ತಂಧವಂ ನಟ್ಟು ಪರದೊರ್ಪುತಯ ತಡಿಯಕೊಪ್ಪದಲು ಆಹೊಮ
- 3 ಲ್ಲವನ. ಬೆಂಕೊಣ್ಣು ವನಾನೆ ಕುದುರೆ ಪೆಣ್ಣೆರ್ ಬಣ್ಣಾರಮಂಕೊಣ್ಣು ಕೊ



- 4 ಪರಕೇಸರಿಪನ್ನ ರಾನ ಒಡೆಯಾರ್ ಶ್ರೀ ರಾಜೇಂದ್ರ ದೇವರ್ಗೆ ಯಾಣ್ಣು (೩೮)  
 5 ಅಪುದು-ಸಕವರ್ಷ ೯೭೮ ಅನೆಯ ವಿಜಯ ಸಂವ  
 6 ತ್ವರಂ ಪ್ರವರ್ತಿಸೆ ಶ್ರೀಮತ್ ಸೇನಾಪತಿ ಒಕ್ಕತ್ತು ಗಣ್ಯಂಗಣ್ಣ  
 7 ನಾರಾಯಣಂಚೋಳನ ಸಿಂಗಂಮುಷ್ಣ ಪ್ಪಯ್ಯನಪ್ಪ ರಾಜರಾಜ  
 8 ಬ್ರಹ್ಮಾದಿರಾಜರ್ ಮಹಾರಾಜವಾಡಿ ಎಲುಸಾಸಿರಮಂ ಪುಲನಾ  
 9 ಡು ಎಲುವತ್ತುಂ ಮುಣುಕಿನಾಡು ಮುನ್ನೂಣುಂ ಅಲುತ್ತುಂಬ  
 10 ಲ್ಲೂರಬೀಡಿನರ್ ಸುಬಸಂಪುತ ವಿನೋದದರ್ ಅಲುತ್ತಿರೆ  
 11 ಚೋಳನ ಬೆಸದರ್ ಪೂರೇಕೇಸಿಯಮೇಲೆ ಪೋಗಿಪುಲಮುಟ್ಟಿ  
 12 ಯರ್ ಕಾದಿ ಅರಸರ ಮುನ್ನೆಕೊರನೆಲ್ಲಯುಂ ನೆಲವಂಕೆಯ ನೊ  
 13 ಡೆಯಮಯಿನ್ನ ಮರಸರ ಮಗನೋವರಸರಪ್ಪ ಮೊನೆ ಮು  
 14 ಟ್ತಿಗಣ್ಣಂ ಮುಣುವಕ್ಕರಾಮಕಾಯ್ದುರಭೀಮಂದೂರದಡೆ ರಾ  
 15 ಮಂಮುಳಿವರ ಭೀಮಂರಾಜೇಂದ್ರ ಚೋಳಪಲ್ಲವಾದಿತ್ತುಂ ನೆಲವಂ  
 16 ಕೆಯಕೆಳೆಯಂಕಟ್ಟಿ ಅರಸರಮುನ್ನೆಕಾದಿ . . . ಣದು  
 17 ಬೀರಸಗ್ಗಂಬಡೆದರ್ ಬನ್ನಾಚರಿಮಾಡಿದ ಕರ್ಮಾಡು

## 32

ಅದೇ ಕಲ್ಲಿನ ನಮಿಪದಲ್ಲ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

4' x 3'-6"

- |  |                                  |
|--|----------------------------------|
| 1 ಸ್ವಸ್ತಿ ಪುಲಮುಟ್ಟಿಯ ಕಾಳೆಗದಲು ನೆಲವಂಕೆಯ ನೊಡೆಯ | 5 ಯಕೆಳಗೆ ಮೂವತ್ತು ಕೊಬಗಗದ್ದೆ ಕೊಡಗೆ |
| 2 ಚೋವರಸರಮುನ್ನೆ ಚೋವವಂಕರಗನ ಮಗಂ                 | 6 ಯುಂನೆಲವಂಕೆಯ ಪೊಸಕೆಳೆಯ           |
| 3 ಚೋಬಗಣ್ಣರ್ ಅಲ್ಲನ ಮುನ್ನೆ ಪಣದು ಬೀರ            | 7 ಕೆಳಗೆ ಮೂವತ್ತು ಕೊಬಗಗದ್ದೆ        |
| 4 ಸಗ್ಗಂಬಡೆದಂ ಇವಂಗೆ ಕೊರನೆಲ್ಲಯಕೆಳೆ             | 8 ಕೊಡಗೆಗೊಟ್ಟರ್                   |

## 33

ಅದೇ ಹೋಬಳಿ ಚೋಡಿ ನಾಕಮ್ಮನ ಕೊತ್ತಪ್ಪಗೆ ಪಶ್ಚಿಮದಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಹಳಗನ್ನಡಕ್ಕರ.

ಪ್ರಮಾಣ 5'-0" x 4'-0"

- |                                   |             |
|-----------------------------------|-------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀವಯ್ಯಮ್ಮ ಮಹಾರಾಜಪ್ರೀತು | 6 ಈ ಕರ್ಮಾಪು |
| 2 ವೀರಾಚ್ಚಂಗೆಯ ಚೋರಯ್ಯನೆಲವಂಕಿ ಅ     | 7 ಷಿವೊ      |
| 3 ಧೃನ್ದರಸಿದ್ದಿ ಅಳುತ್ತಿರೆ ಚೋರ      | 8 ಕ್ಕರಕೊಲ   |
| 4 ಯ್ಯನವೆಸದಿ ಧಂಗುವ                 | 9 ರಾಗದು     |
| 5 ಕಲ್ಲು                           |             |

## 34

ಅದೇ ನೆಲವಂಕಿ ಹೋಬಳಿ ಕಶೆಟ್ಟಪಲ್ಲ ಕೆರೆಯ ಕೆಳಗೆ ತೋವಿನಬಳಿ ಹುಟ್ಟುಬಂಡೆಯಮೇಲೆ.

ತೆಲಗು ಅಕ್ಕರ.

- |                        |                       |
|------------------------|-----------------------|
| 1 ವಿಷುನಂವತ್ಸರದ ಅಶ್ವಿ   | 2 ಕೊತ್ತಚರುಪುಕುಯಿಟ್ಟಿನ |
| 2 ಜಬಿಲ ಲುಕಶೆಟ್ಟಪಲ್ಲಯೂರ | 4 ಮಾನ್ಯ               |



## ಮೈಸೂರು ದಿವ್ಯಕ್ಕಿನ ಶಾಸನಗಳು.

ಚಾಮರಾಜನಗರದ ತಾಲ್ಲೂಕು.

35

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಕಸಬೆಯಲ್ಲಿ ತೋಪಿನಬಳಿ ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ . . . ರಾಜ
- 2 ಭಟಾರರು . . . ನೊನ್ನು
- 3 ಸನ್ಯಾಸನಟ್ಟಯ್ಯ ಮುಡಿ

- 4 ವಿದಾಕಲ್ಲ ನಿಲಿಸಿದಂ ಜ್ಞಾ
- 5 ನ . . . ಪಂಡಿತಂ . . .

36

ಸಂತೇ ಮಾರಹಳ್ಳಿಹೋಬಳಿ ಹೊಂಗನೂರಿಗೆ 1 ಮೈಲು ದೂರದಲ್ಲಿ ಗಂಗವಾಡಿಯ ಗ್ರಾಮ ನಿವೇಶನದಲ್ಲಿ

3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವೀರದೇವರಾಯ
- 2 ಪೊಡಯರು ರಾಜ್ಯಂಗೈವಲ
- 3 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿ
- 4 ಕನುಗನೋಲು ನಂಜ
- 5 ರಸಪೊಡೆಯರು ಪೂರ

- 6 ನಂಜನಾಥದೇವರ ಶ್ರೀಕಾರ್ಯ
- 7 ಕೈ ಬಿಟ್ಟ ಮಗ್ಗತೆಯಿಗೆ ಸಾಮ್ಯ
- 8 ದೇಡಿಗೆ ಸಹ ಮಾನ್ಯವಾಗಿ ಬಿ
- 9 ಟ್ಟುಕೊಟ್ಟರು ಈ ಧರ್ಮವನ
- 10 ಇದವ . . . . .

37

ಅದೇ ಹೋಬಳಿ ಕುದೇರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಹೊಲದಲ್ಲಿ

4'—6"×2'—9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಶಕವರ್ಷ ೧೪೨ . . .
- 2 ರವುದ್ರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಬ ೧೦
- 3 ಮಂ ಶ್ರೀಮಂ ಮಹಾಮಂಡಲೇಶ್ವರಂ
- 4 ಶ್ರೀವೀರ ಚಿಂತನಂಜರಾಯಪೊ
- 5 ಡೆಯರಿಗೆ ಸಲುವ ಮಹಾ ಪ್ರಧಾನಿ
- 6 ಸಿದ್ಧಯ್ಯರಾವುತರ ನಿರೂಪದಿಂ
- 7 ಸೋಮರಸ ಮಂತ್ರೀಶ್ವರ ಕುದಿ
- 8 ಹೇರ ಪ್ರಭುಗಳು ಅಪ್ಪಾದತ ಪ್ರ

- 9 ಜಿಗಳನು ಮತದಿಂಬ
- 10 ಯರಣಪುರಪತಿಗೆ
- 11 ರಾಜುತ್ಪುರನೆಂದಾ ಕಟ್ಟಿಸಿ
- 12 ಆ ಪುರದೊಳಗಾದ ಮಗ್ಗಮ
- 13 ನೆವಣ ಅನುಭವಿಸು . . .
- 14 ರಗುತ್ತಿಗೆ ಧೂಮಿ ಷಿಂಂಕ್ಕ
- 15 ಸಿದ್ಧಾಯ ಗ ೨೦|ವನು
- 16 ತೆಣುವೆಬಿಟ್ಟುಕೊಟ್ಟ . . .

38

ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಹರದನಹಳ್ಳಿ ದೊಡ್ಡಕೆರೆಯ ತೂಬಿನ ಬಲಭಾಗದ ಕಟ್ಟಿಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಸಾಧಾರಣ ಸಂವತ್ಸರ
- 2 ದ ಕಾರ್ತಿಕ ಶುಭ ೨ ಲು
- 3 ಹರದನ ಹಳ್ಳಿಯ
- 4 ಸೇನದೋವ ಲಂಗ

- 5 ಪ್ಪಯ್ಯನವರ ಮಕ್ಕ
- 6 ಳು ರಾಮಪ್ಪನವರು
- 7 ಕಟ್ಟಿಸ್ತತೊಂಬು ಶ್ರೀ

39

ಅದೇ ಹರದನಹಳ್ಳಿಯ ಸಮೀಪ ಅಣಿಕಟ್ಟಿನಬಳಿ ಶಾಸನದ ಕಲ್ಲಿನಲ್ಲಿ

6—3×3—9

- 1 ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ
- 2 ಶಾಲವಾಹನಶಕ ವರ್ಷ ೧೪೪೦ನೆಯ
- 3 ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೦ ಲು
- 4 ಶ್ರೀಮಠ ಮಹಾ ಮಂಡಲೇಶ್ವರ . . . . .

- 5 ಮನಾಯಕರ . . . . . ನಾಯಕರು
- 6 . . . . . ನಾಡನಾಳುವಲ್ಲ . . . . .
- 7 . . . . .
- 8 ಹರಿಹರ . . . . . ಗೆ ಕೊಟ್ಟುದು . . . . .



- 9 .....  
 10 ಸುಂಕ.....ಸರ್ವದಾಯ  
 11 .....ಡಮನಾಯಕನು ತನ.....

- 12 .....ಮನಃಪೂರ್ವ.....  
 13 ಗೋವಬ್ರಾಹ್ಮಣರ ಕೊಂದಪಾಪಕೆ ಹೋಹ.....  
 14 ಶನನ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

## 40

ಅದೇಹೋಬಳಿ ಗುಡ್ಡದ ಚನ್ನಾ ಪುರಕ್ಕೆ ನೇರಿದ ಸರ್ಕಾರಿ ಬಂಜರು ಜಮೀನಿನಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ

- 1 ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರ  
 2 ದ ಚಯತ್ರ ಸುಧ ೧ ಲೂ  
 3 ರಾಮನಾಯಕರ ಮ

- 4 ಗಯಪನಾಯಕಕ  
 5 ಟಿಸ್ತ ಮಂಟಪ ನಮ  
 6 ಶ್ರೀವಾಯ ಶ್ರೀ ಶ್ರೀ

## 41

ಅದೇ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಪುರ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ಹಾಳುಕೋಟೆಯ ಸಮೀಪದಲ್ಲಿ 1ನೆಯ ಕಲ್ಲಿನಮೇಲೆ

3'-6"×2'-9"

- 1 ಜಯಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೧ ರಲು ತೊಂ  
 2 ಡನೂರ ದೇವರ ಮಾದಿಗಪುಡನ ಮಗ ದೇವಂಜ

- 3 ಮಾದರಸ ..... ಮಕ್ಕಳು ಸಿದ್ಧಗಲುಡ  
 4 ನಿಲಿಸಿದ ಕಲ್ಲು

## 42

ಅದೇ ಪಾಳು ಕೋಟೆಯ ಬಳಿ 2ನೆಯ ಕಲ್ಲಿನ ಮೇಲೆ

4'-6" × 3'-6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾರವಾಹನ ಶಕ ವರುಷ ೧೪೬೦  
 2 ..... ವರ್ತಮಾನವಾದ ವಿಜಾರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೫ ಲು ಶ್ರೀಮ  
 3 ..... ನರಸಯ್ಯನವರ ನಿರೂಪದಿಂ ವರದ .....ಅರಸರು ಕ .....  
 4 ..... ಗುತ್ತಿಗೆಯು ..... ಯಕಲ್ಲ ಪಡೆಯಾಗಿ ಕೊಟ್ಟ .....  
 5 ..... ನೂರ ಗ್ರಾಮವ.....

(3 ಪದ್ಯಗಳು ಸವೆದಿವೆ)

- 6 ..... ತುಡಿಕೆ .....  
 7 ..... ಮನೆಕಳತೋಟ .....ಬಿಟ್ಟರು  
 8 ..... ಭೋಗ ತೇಜಸ್ವಾಮ್ಯವನು ಆಗುವಾಡಿ  
 9 .....  
 10 ಅಕ್ಷರದಲು ಹನ್ನೆರಡು ವರಹ ..... ಮಾಗಿ  
 11 ..... ಕೆಜೆಗೆ ..... ಅನ್ಯಾಯ ಅದಕು ಇಲ್ಲ ಆಡಂದ್ರಾರ್ಕ  
 12 ..... ಸ್ಥಾನ ಮಾನ್ಯ ..... ಆಳುವಿದ  
 13 ..... ಕೊಂದಪಾಪಕೆ ಹೋಹರು .....

## 43

ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಸತ್ಯಮಂಗಲದ ರಸ್ತೆಯಲ್ಲಿ 19ನೆಯ ಮೈಲಕಲ್ಲಿಗೆ 1 ಪರ್ವಾಂಗು ದೂರದಲ್ಲಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಖವರ್ಷಪೂಂಭೈನೂಟನಾಲ್ಕನೆಯ ಚಿತ್ರ .....  
 2 ಶ್ರಾವಣ ಮಾಸದ ಶುದ್ಧ ದಶಮಿಸೋಮವಾರದನ್ನುಮ. ಬವಾರ ಸಾಯರ ೬  
 3 ಬ್ಬಾರ್ಬರಂ ಮಲ್ಲಯ್ಯನುಂ ಮಾಡಿಸಿದ ದೇಗುಲಕ್ಕೆ ಕೊಟ್ಟ ಮಣ್ಣೊರಗಾಲಪ್ಪದಿಕ್ಕರ್  
 4 ಣ್ಣುಗಂ ಇದನಾವನಟದನಟವಂಕೆಹೆಯು ವಾರವೆಯುಂ ವಾ  
 5 ರಣಾನಿಯುಂ ಕವಿರೆಯುವನಟದ ಬ್ರಹ್ಮತಿಕಾಟಂ ಸ್ವದತ್ತಾಂಪರ  
 6 ದತ್ತಾಂ ವಾಯೊಹರೇತವನುಂಧರಾಂ ಪ್ಪವರ್ಷ ಸಹಸ್ರಾಣಿ  
 7 ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ



### ಮೈಸೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

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ಮೈಸೂರು ಹೋಬಳಿ ಕುರುದಾರಹಳ್ಳಿಯಬಳಿ ಜಮಾದಾರ್ ಮನೆಯ ಸಮೀಪದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

- 1 ಸರೋಜ ಸಂನಿಧ ಮೂಖಶೇಷಂ ಹಸನ್ವರ್ತತಃ
- 2 ದಾನ ಮಹೋಗ್ರ ಬಿಡ್ಗ ವಿಹಿತಶ್ರೇಷ್ಠ ಚಕ್ರ ರಕ್ಷಾಕ್ರಮಃ ಬಿಡ್ಗಾಜತ್ವಬರೋ
- 3 ರು... ದೋಬ್ಬಲಮಹಾಸಾಂಮ್ರಾಜ್ಯ ಸರ್ವೋನ್ನತಶ್ರೀಮಾ
- 4 ನೀಶ್ವರ ಸಂಧವೋಗುಣವತಾಂಸೀ ಮಾನ್ಯಸಿಂಹೋನ್ಮುಪಃ | ಕಲಾರೀನಾ
- 5 ಉಪಾಂಕಸ್ಯ ಧರೇಡ್ಯಸ್ಯ ಧರಾಪತೇಃ | ನಿತ್ಯದಾನರತಾಂಯಾತಿ ಮಹಾರಾ
- 6 ಜ ..... ಸಂಪದಾ | ದಿಕ್ಸಾಮಿನೀಕುಚತುರ್ಭುನಸಾರಕೀರ್ತಿಃ ಬುಕ್ಕಾಂಬಿಕಾಜ
- 7 ಲರದುಗೃಪಯೋಧಿ ಚಂದ್ರಃ | ಲೀಲಾವತಿರಕ್ತ ವಿರೋಧಿನುಪಾಲ ಲಕ್ಷ್ಮೀಃ ಚೋ
- 8 ಲಾವನೀಪ ವಿಜಯಾಯ ..... ಪುರಸ್ತಾತ್ ..... ಚುಳಿಕೆ ಕೃತ್ಯಚೋಳೇಂದ್ರಂ
- 9 ..... ಸ್ನೇಹಸಮ್ಮುಖಂ ..... ರವೀಪತತ್ ..... ವಿಶ್ವಂಸ ವಿಶ್ವಚಕ್ರೇಣ ಕುರ
- 10 ವನ್ಮಣಾಂ ಮುದಾನಯನ್ ಶಾಸ್ತ್ರಸಂ ಶೋಧಸಂಪ್ರಾಪ್ತುರಾ ಪುರುಷಕಾರಣಾತ್ ಶಾಕೇರತನಕ್ಕಬ್ಬಿ
- 11 ಚಂದ್ರ ಸಮೇಪಿಂಗಲ ವತ್ಸರೇ | ಚಾರು ಶ್ರಾವಣ ಪೂರ್ಣಿಮಾ ವಸ್ತುಕ್ಷೇ ಸ್ಥಿರವಾಸರೇ ಆ ಪಸ್ತಂಧಾಯ
- 12 ..... ಮಾರ್ಯಸೂನವೇ | ಅಂಬಿಕಾರಾಧನಪರ ಕಾಮಿಯಾ ಚರ್ಯಶರ್ಮಣೇ | ಆಯಿ .....
- 13 ಗ್ರಾಮಂ ಮೈಸೂರು ಸ್ಥಲ ಮಂಡನಂ ಮಾದಣಾಯಕ ಹಳ್ಳಿಕಾಕಾವೇರೀ ಕಪಿರಾಂತರೇ ನೀಮಾ
- 14 .. ಪುಲಕಾಲಿ ..... ಶಿರಾತಟಾಕ ಪಶ್ಚಿಮ ದಿಶಿ ರಾಕುಂತಡ ಸೇತನಮುದ್ರಧೂಃ ಕಬದರ ಪುರೀ ನೀರತಟಾ
- 15 ಕ ..... ರೇಖಾರೋಕದಯ ವಾರಿಯಸ್ತಿದಯಾ ಧೂರ್ನಾಂಬಯ ಧರ್ಮಪಾತಕ ಹಾರಿಚ ಸೇತೂರಂ ನರ
- 16 ..... ಹಂಜರ ಗ್ರಾಮ ಧೂಃ ಶತು ಣಾ ಪಿಕ್ಕತೋ ಧರ್ಮಃ ಪಾಲನೀಯಃ ಪ್ರಯತ್ನತಃ ಶತ್ಪುರೇವ
- 17 ನರಶತ್ಪು ಧರ್ಮಶತ್ಪುರ್ನಕಸ್ಯ ಚಿತ್ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಪ್ಪಿವ
- 18 ಪ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ಸ್ವದತ್ತಾತ್ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾ
- 19 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯದಾನಾಭ್ರಿಯೋನು ಪಾ
- 20 ಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದುಚ್ಛ್ರಿತಂ ಪದಂ

ದಣಾಯಕರ ವೊಪ್ಪ

### ನಂಜನಗೂಡು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು.

45

ಹೆಡತಲೆ ಹೋಬಳಿ ಗಟ್ಟವಾಡಿ ಗ್ರಾಮದ ಗುರುಕಾರರ ಮನೆಯಿಂದ ಬಂದ

ತಾಮ್ರಶಾಸನದ ನಕಲು.

- 1 ಶುಭಮಸ್ತು ಹರೇಲೀರಾ ವರಾಹಸ್ಯದಂಷ್ಟಾದಂಧ ಸ್ವಪಾತು
- 2 ವಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾತ್ರೀ ಧತ್ತ ಶ್ರಿಯಂದಧಾ ನಮಸ್ತುಂ
- 3 ಗಿರಿಶಂಖಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ಶ್ರೀರೋಕ್ಕ ನಗರಾರಂಧ
- 4 ಮೂಲಸ್ತಂಧಾಯಶಂಧವೇ || ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾ
- 5 ಲವಾಹನ ಶಕ ವರ್ಷಂಗಳು ೧೬೮೩ ಸಂದ ವರ್ತಮಾನವಾದ
- 6 ವಿಷು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೧೦ ೧೫ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾ
- 7 ಜ ಪರಮೇಶ್ವರ ಪ್ರೌಢ ಪ್ರತಾಪಾಪ್ರತಿಮ ವೀರನರಪತಿ ಮಹೀ
- 8 ಶೂರ ಶ್ರೀಕೃಷ್ಣರಾಜವೊಡೆಯರೈಯ್ಯನವರು ವೆಂಕ
- 9 ಟರಾಮೈಯ್ಯಗೆ ಬರಿಸಿಕೊಟ್ಟ ಕ್ರಯಧೂದಾನ ತಾಂಮ್ನ
- 10 ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ ಮಹೀಶೂರ ನಗರದ
- 11 ಹೋಬಳಿ ನೀಮೆ ವಿಚಾರದ ಚಾವಡಿ ವಳಿತದ ಸತ್ಯಾ
- 12 ಗಾಲ ಸ್ಥಳದ ಚಿಲುಕವಾಡಿ ಗ್ರಾಮಕ್ಕೆ ವಿಚಾರದ ಚಾ
- 13 ವಡಿ ಶ್ಯಾನಭಾಗ ಸ್ಥಲದ ಶ್ಯಾನಭಾಗ ಸಹ ಬರೆದು ಕೊಂ
- 14 ಡುಬಂದ ಲೆಖ ಪ್ರಕಾರ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರಕ್ಕೆ ಹುಟರವ
- 15 ಸಕಲ ಸುವರ್ಣದಾಯ ದವಸಾದಾಯ ಸಹ ಕಂ
- 16 ಲಿಗು ೧೬ ..... ವಿಂಗಡಮಣಿಹ್ನ ಮೂಗೂರಿಗೆ ಸಲು
- 17 ವಸುಂಕಗು ೩ ರ್ ೩೬ ಫೋಂಮುಗ ೧ ರ್ ೧ ರ್ ೦ ೮೫
- 18 ಯಂಮೂಗೂರಿ ..... ಉಧಯಂಗ್ರಾಮ ೧ ಕೈ
- 19 ಹುಟ್ಟುವಳಿ ಕಂಗು ೧೬೬ ರ್ ೦೬ ನೂರಯಪ್ಪತ್ತಾರು



- 20 ವರಹಾಪುಕೊಳ್ಳಾಗಾಲದ ಸೆಟ್ಟರ ಮುಖಾಂತ  
 21 ಬೊಕ್ಕಸಕ್ಕೆ ಸಾಕಲ್ವ ವಾಗಿ ಸಂತಾದ ಕಾರಣ  
 22 ಈ ಗ್ರಾಮದ ಯಡ್ಲೆ ಚತುಸ್ವೀಮೆಯೊಳಗುಳ್ಳ ನಿಧ್ಯಾ  
 23 ದ್ಯಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗರು ನಿನಗೆ ಸಲ್ಲುವುದು  
 24 ಯಿಲ್ಲಂದ ಮುಂದೆ ನೀನುಮಾಡುವ ಅಧಿಕೃತದಾನವರಿ  
 25 (ವ)ರ್ತನಗಳೆಂಬ ವ್ಯವಹಾರಚತುಸ್ವಯಂಗಳಿಗೊಸಲು  
 26 ವುದಾದ್ದರಿಂದ ಭತ್ತ ಪಾತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾ  
 27 ಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ಅನುಭವಿಸಿಕೊಂ  
 28 ಡು ಬರುವುದು ಏಕೈವ ಭಗಿನೀ ರೋಕ್ಕೇ ಸರ್ವೇಷಾ  
 29 ಮೇವ ಭೂಭುಜಾಂನಭೋಜ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದ  
 30 ತ್ತಾವಸುಂಧರಾ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇ  
 31 ತವಸುಂಧರಾಂ ಪ್ಲವಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ  
 32 ಜಾಯತೇಕ್ರಿಮಿಃ

ಶ್ರೀ ಕೃಷ್ಣರಾಜ

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ನಂಜನಗೊಡು ಕಸದಾ ಹೋಬಳಿ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರಬಳಿ ದೊರೆತ 1ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಬರಸಂವತ್ಸರದ ಪೈಶಾಖ ಶು ೧೧ ಲು ಶ್ರೀಮತು ಮಹಿಶೂ  
 2 ರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲುವೈಯಗೆ ಬರೆಸಿ  
 3 ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿ  
 4 ಯವರ ರಥೋತ್ಸವಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಗಡಿಗಳಿಂದ ಚಪ್ಪ  
 5 ರ ಮೇಲುಕಟ್ಟು ಅಡಿಗಟ್ಟು ಕುಂದಾರ ಸ್ವರೂಪು ಯರೆ ಕಾ  
 6 ಯಿ ಮೇರೋಗರ ಹುಲು ಗಂಧ ಮೊದರಾದ ಹಣಮುಟ್ಟಿದ  
 7 ಸೋಪಸ್ತರವನ್ನು ತರಿಸಿಕೊಟ್ಟು ರಥೋತ್ಸವವನ್ನು  
 8 ಸಂಭ್ರಮವಾಗಿ ಆಗಮಾಡಿಸುವುದು

9 ಕಂಠೀರವ ನರಸರಾಜವೊಡೆಯರು

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ಅದೇ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರ ಬಳಿ ದೊರೆತ 2ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶು ೬ ಲು ಶ್ರೀಮತು  
 2 ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ ವಿಚಾರದ ಚಲು  
 3 ವೈಯಗೆ ಬರೆಸಿ ಕಳುಹಿಸಿದ ನಿರೂಪ ಅದಾಗಿ ಕಳರೆ ಲಕ್ಷ್ಮೀ  
 4 ಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾರಾಧನೆಗೆ  
 5 ಘಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮದ ಕೊಡಿಸಿ ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನು  
 6 ಮಾಡಿಸಿಕೊಡಿಸುವ ರೀತಿಗೆ ಅಪ್ಪಣೆ ಮಾಡಿಸಿಯಿರ್ದೇವ ಆ  
 7 ಪ್ರಕಾರಕ್ಕೆ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನ  
 8 ಕ್ಕೆ ನಿನ್ನ ಹೋಬಳಿ ಸೀಮೇಲಿ ಘಟ್ಟನೂರು ವರಹದ ಗ್ರಾಮ  
 9 ವನ್ನು ಕೊಡಿಸಿ ಶಿರಾ ಪ್ರತಿಷ್ಠೆಯನ್ನು ಮಾಡಿಕೊಡಿಸುವುದು.

10 ಶ್ರೀ ಕಂಠೀರವ ನರಸರಾಜವೊಡೆಯರವರು

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ಅದೇ ಕಳರೆ ಗ್ರಾಮದ ರಾಮರಾಯರಲ್ಲಿ ದೊರೆತ 3ನೆಯ ಶಾಸನದ ನಕಲು

- 1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫ ಲು ಶ್ರೀಮತು ಜವಳಿ ರಾಧಾ  
 2 ದಾಯದ ಚಾವಡಿ ಮಣಿಹಗಾರ ಹರಿದಾಸಯ್ಯಗೆ ನೀನು ಉ  
 3 ಪ್ಪನಹಳ್ಳಿಯ ಗ್ರಾಮ ೧ ಯಾ ಉಪಗ್ರಾಮ ಸೊರೆಕಾಯಿ ಪುರ  
 4 ದ ಗ್ರಾಮ ೧ ಸಹಾ ಯದಕ್ಕೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ  
 5 ತುಡಿಕೆ ಸುಂಕಪೊಂಮು ಮುಂತಾಗಿ ಅಸಕಲ ಸ್ವಾಮ್ಯವು ಕಳ  
 6 ರ ಲಕ್ಷ್ಮೀಕಾಂತಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಪಡಿತರ ದೀಪಾ  
 7 ರಾಧನೆಗೆ ನಡೆದು ಬರುವಹಾಗೆ ಧಾರೆಯೆರೆದು ಶಿರಾಪ್ರತಿಷ್ಠೆಯನ್ನು  
 8 ಮಾಡಿಸಿ ತಾಂಮ್ರಶಾಸನವನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಇದ್ದೇವೆ  
 9 ಯಾಗಿ ಯಾ ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಧಾದಾಯ  
 10 ಹೊಗೆಕಾಣಿಕೆ ಹಣ ಮುಂತಾಗಿ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಸಲತಕ್ಕ ಪೊಂ  
 11 ಮಿನ ಹಣವನ್ನು ಕೇಳದೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು



- 12 ಬರುವ ರೀತಿಗೆ ಕಟ್ಟಳೆಯನ್ನು ಮಾಡಿಸಿ ಇದೇವೆಯಾದಕಾ  
 13 ರಣ ಅಪ್ರಕಾರಕ್ಕೆ ಕಳರೆ ಲಕ್ಷ್ಮೀಕಾಂತ ಕ್ಯಾಮಿಯವರ ಪಡಿ  
 14 ತರ ದೀಪಾರಾಧನೆಗೆ ಸಲುವ ಉಪ್ಪಿನಹಳ್ಳಿ ಗ್ರಾಮ ೧ ಯಾ  
 15 ಉಪಗ್ರಾಮ ಸೋಕಾಯಿ ಪುರದ ಗ್ರಾಮ ಪೊಂದು ಸಹ ಈ  
 16 ಗ್ರಾಮಗಳಿಂದ ಸಲುವ ಜವಳಿ ರಾಧಾದಾಯ ಹೊಗೆಕಾಣಿಕೆ  
 17 ಹಣಸಹ ಪಟ್ಟಪ್ರಕಾರಕ್ಕೆ ಪೊಮ್ಮಿನ ಹಣವನ್ನು ಕಳೆದೆ ಸ  
 18 ವರಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದೆಂದು ಬರೆಸಿದ  
 19 ಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೊಹರೇತವಸುಂಧರಾಂ  
 20 ಪವಿತ್ರ ಪರ್ವ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ || ಶ್ರೀ  
 21 ಕಂಠೀರವ ನರಸರಾಜ ಪೊಡೆಯರವರು

### ಯಳಂದೂರು ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಡೆಯಲ್ಲಿ ಪ್ಲೀಡರ್ ಶ್ರೀನಿವಾಸಯ್ಯಂಗಾರ್ ಪುನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ  
ಪೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ

(ನಾಗರಾಕ್ಷರ)

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿಚಂದ್ರ ಚಾಮರ ಚಾರವೇ  
 2 ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಕರ್ಯಾಣಾ ಯಾಸ್ತುತದ್ಯಾಮು  
 3 ಪ್ರತ್ಯೂಹ ತಿಮಿರಾಪಹಂ | ಯದ್ಗುಣೇಪ್ಯಗಜೋದ್ಯುತಂ ಹುಣಾಪಿಚ ಪೂಜ್ಯತೇ || ಅಸ್ತಿ  
 4 ಕ್ಷೀರಮಯಾದ್ರೇಷೈರ್ಮೃದ್ವಾಭಿವಾನ್ಮಹಾಂಬುಧೇಃ | ನವನೀತಮಿವೋದ್ಯುತ  
 5 ಮಪನೀತ ತಮೋಮಹಃ | ತಸ್ಯಾಸೀತ್ತನಯಸ್ತಪೋಭಿರತುರೈರನೃಥನಾಮಾಬುಧಃ  
 6 ಪುಣ್ಯೈರಸ್ಯ ಪುರೂರವಾಧುಜಬರೈರಾಮುದ್ವಿಷಾಂಸಿಷ್ಣುತಃ | ತಸ್ಯಾಯುರ್ನಕುಷೋನ್ಮತ  
 7 ಸ್ಯ ಪರುಷೋಯುದ್ಧೇಯುಯಾತಿಃ ಕ್ಷಿತಾಪ್ಯಾತಸ್ತಸ್ಯತು ತುರ್ವಸುರ್ವಸುನಿಧಃ  
 8 ಶ್ರೀದೇವಯಾನೀಪತೇಃ | ತದ್ವಂಶೇದೇವಕೀಜಾನಿದಿದೀಪೇ ತಿಮ್ಮಧೂಪತಿಃ | ಯಶಸ್ವೀ  
 9 ತುಳುವೇಂದ್ರೇಷು ಯದೋಃಕೃಷ್ಣ ಇವಾನ್ವಯೇ | ತಸ್ಯಾಭೂದ್ಭುಕ್ತಮಾಹಾನೀರಿತ್ಯ  
 10 ರ ಕ್ಷಿತಿಪಾಲಕಃ | ಅತ್ರಾಸಮಗುಣಧ್ವಂಶಂಮಾಳಿರತ್ನಂಮಹೀಧುಜಾಂ ಸರಸಾದುದಧೂತ  
 11 ಸ್ಯಾನ್ನರಸಾವನಿಪಾಲಕಃ | ದೇವಕೀನಂದನಾತ್ಮಾಪೋದೇವಕೀನಂದನಾದಿವಸೋಯಂನರಸ  
 12 ಧೂಪಾಲಶ್ಚೇರ ಚೋಳಾದಿ ಧೂಧುತಃ | ಚಿತ್ರಾದಾನಾಂಬುನಾಥಮರ್ಸಮುದ್ರಂ . . . . . ತನೋರತಿ  
 13 ಪಾಜೀ ನಾಗರಾದೇವೋಃಕಾಸರ್ಯಾಶ್ರೀ ಸುಮಿತ್ರಯೋಃ ದೇವೋರಿವ ನೃಸಿಂಹೇಂದ್ರಾತ್ಸತ್ವಾತ್ಪಜ್ಜರಥಾ  
 14 ದಿವ ವೀರಾ ವಿನಯನಾ ರಾಮಲಕ್ಷ್ಮಣಾವಿವನಂದನಾ | ಜಾತಾವೀರ ನೃಸಿಂಹೇಂದ್ರ ಕೃಷ್ಣರಾಯಮ  
 15 ಹೀಪತೀ ವೀರಃ ಶ್ರೀ ನಾರಸಿಂಹಸ್ವ ವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃ ಕೀರ್ತ್ಯಾನೀತ್ಯಾ ನಿರತ್ಯ  
 16 ನೃಗನಳ ನಕುಷಾಮಪ್ಪವನಾ ಮಥಾನ್ಯಾ || ಅಸೇತೋರಾಸುಮೇರೋರವಸುರನುತಃ ಸ್ವೈರ  
 17 ಮಾಚೋದಯಾದ್ರೇರಾಪಾಶ್ಚಾತ್ಯಚರಾಂತಾದುಲ ಹೃದಯಮಾವರ್ಜ್ಯರಾಜ್ಯಂಶಶಾಸ  
 18 ಪಾಜ್ಯಂ ಪ್ರಶಾನ್ಯ ನಿರ್ವಿಷ್ಣುಂ ರಾಜ್ಯಂದ್ರಾಮಿವ ಶಾಸಿತುಂ | ತಸ್ಮಿನ್ ಗುಣೇನ ವಿಪ್ರಾತೇಕ್ಷಿತೇ  
 19 ರಿಂದ್ರೇದಿವಂಗತೇ ತತೋಪ್ಯವಾಮ್ಯುವೀರಶ್ರೀ ಕೃಷ್ಣರಾಯ ಮಹೀಪತಿಃ ಬಿರ್ಭಿಮಣೀಕೇಯೂರ  
 20 ನಿರ್ವಿಶೇಷಂ ಮಹೀಧುಜಾಂ | ಕಾಂಚೀ ಶ್ರೀಶೈಲ ಶೋಣಾಚಲ ಕನಕಸಥಾ ವೆಂಕಟಾದ್ರಿಪ್ತ  
 21 ಮುಖ್ಯೇಷ್ವಾವತ್ರ್ಯಾವತ್ರ್ಯಸರ್ವೇಷ್ವತನುತ ವಿಧಿವದ್ಭಯಸೇಶ್ರೇಯಸೇಯಃ ದೇವಸ್ಮಾನೇ  
 22 ಪುತಿರ್ಥೇಷ್ವಪಿಕನಕತುರಾಪೂರುಷಾದಿನಿನಾನಾದಾನಾನ್ಯೇಷೋ ಪದಾನ್ಯೈರಪಿಸಮಮ  
 23 ಖರೈರಾಗಮೋಕ್ತಾನಿತಾನಿ | ರೋಷಕ್ರತಪ್ರತಿಪಾರ್ಥಿವವಂಶಃ ಶೇಷಭುಜಕ್ಷಿತಿರಕ್ಷಣಶಾಂಡಃ |  
 24 ಧಾಪಗೆ ತಪ್ಪುವ ರಾಯರಗಂಡ ಸ್ತೋಷಕ್ರದರ್ಭಿಷುಯೋರಣಚಂಡಃ | ರಾಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀ  
 25 ಯೋರಾಜಪರಮೇಶ್ವರಃ | ಮೂರುರಾಯರಗಂಡಾಬ್ಜಃ ಪರರಾಯಧಯಂಕರಃ ಹಿಂದೂರಾಯಸುರ  
 26 ತ್ರಾಣದಪ್ಪಶಾದೂರಮರ್ಧನಃ | ವೀರಪ್ರತಾಪ ಐತ್ಯಾದಿ ಬಿರುದೈರುಚಿಕ್ರಿಯುತಃ | ಸ್ತುತೈದಾರ್ಯ  
 27 ಸುಧೀಭಿಸ್ತವಿಜಯನಗರೇ ರತ್ನಸಿಂಹಾಸನಸ್ತಃ ಕ್ಷ್ಮಾಪಾರಾಃ ಕೃಷ್ಣರಾಯಕ್ಷಿತಿಪತಿರಧೀರಕೃ  
 28 ತ್ಯನೀತ್ಯಾನ್ಯಗಾದೀನ ಅಪೂರ್ವಾದ್ರೇರಥಾಸ್ತಕ್ಷಿತಿಧರಕಟಕಾದಾಚ ಹೇಮಾಚರಾಂತಾದಾಸೇ  
 29 ಕೇರರ್ಥಿಸಾರ್ಥಶ್ರಿಯಮಿಹ ಬಹುಳೀಕೃತ್ ಕೀರ್ತ್ಯಾಸಮಿಧೇ || ಶಕಾಬ್ದೇಶಾಲವಾಹಸ್ಯಸ  
 30 ಹಸ್ರೇಣ ಚತುಶ್ಚತುಃ | ಚಿತ್ರಾಂಶತ್ವಮಾಯುಕ್ತೇಶುವೇ . . . . . ಈಶ್ವರವತ್ಸರೇ ರಮ್ಯೇ  
 31 ಮಾಸಕಾರ್ತಕನಾಮುನಿಶುಕ್ಲಪಕ್ಷೇಶುಧೇ . . . . . ಮುತ್ಯಾನದ್ವಾದ್ವೀತಿಥಾ | ತುಂಗಧ  
 32 ದ್ರಾವನದೀತೀರೇ ವಿಠಲೇಶ್ವರ ಸನ್ನಿಧಾ | ಆಶೇಷ ವೇದವೇದಾಂತ ಪುರಾಣಾಗಮವೇದಿನೇ ಪದ



- 33 ವಾಕ್ಯಪ್ರಮಾಣೇಷು ಪರಾಂಪ್ರಾಧಿಮುಖ್ಯೇಷು ಕಂಡಿನ್ಯಗೋತ್ರಜಾತಾಯ ಚಾಪಸ್ತಂಬಾಯ ಯಾ  
 34 ಜುಷೇ | ಶಾಖನೇ ಸುಚರಿತ್ರಾಯ ಸಮಸ್ತ ಗುಣಶಾಲನೇ | ಶ್ರೀಮದ್ವೇಂಕಟನಾಥಸ್ಯ ಕೈಂಕರಾಸಕ್ತಚೇತ  
 35 ಸೇ ವೆಂಕಟಾಚಾರ್ಯಪುತ್ರಾಯ ರಾಮಾನುಜ ಮಹಾತ್ಮನೇ | ಹೊಯ್ಸಳಾಬೈ ಮಹಾರಾಜೈ ಪ್ರಸಿದ್ಧಂ  
 36 ಜಗತ್ತೀತಳೇ | ಮಹದೇವಪುರಾತ್ಯಾಚೀಂದಿಶಮಾಶ್ರಿತಸಂಸ್ಥಿತಂ ಹಂದಿಕು  
 37 ಪ್ತಾಭಿಧಾನಾಯಾಪರಾಧಕ್ಷಿಣತಃಸ್ಥಿತಂ ಕಾರೇಪುರಾಹ್ವಯಾದ್ಗ್ರಾಮಾಶ್ರಿಮಾಯಾಂದಿಶ  
 38 ಸ್ಥಿತಂ | ಗ್ರಾಮಾತ್ ದೇವನಹಳ್ಳಿತ್ಯುತ್ತರಸ್ಯಾಂದಿಶಸ್ಥಿತಂ ನಾಮ್ನಾಕುಂದಲವಾಡೀತಿಪ್ರಥಿತಂ  
 39 ಗ್ರಾಮಮುತ್ತಮಂ ಕೃಷ್ಣದೇವಮಹಾರಾಯೋ ವಾಸನೀಯೋಮನಸ್ವಿನಾಂಸಹಿರಣ್ಯಪಯೋಧಾರಾ  
 40 ಪೂರ್ವಕಂದತವಾನ್ಮದಾ | ವೀರಪವೋಡಯರ ಕಲ್ಲವತ್ತಿಂತುರವನಪುರದ ಪೋಣಿಯಿಂದ ಮೂಡಲು  
 41 ಸೋಮನಾಥದೇವರ ಹೊಲದಿಂದ ತೆಂಕಲು ಮಾಚಯನ ಪುರಕ್ಕೆ ಪಡುವಲು ಪರ್ವತಯನ ತೋಟದಿಂದ ಬಡಗಲು  
 42 ..... ಗ್ರಾಮವನು .....  
 43 ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾತ್ ಶ್ರೇಯಾನುಪಾಲನಂ | ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ  
 44 ಪಾಲನಾಽಪ್ಯುತಂಪದಂ | ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ  
 45 ತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ಶ್ರೀ ಶ್ರೀ

ಶ್ರೀ ವಿರೂಪಾಕ್ಷ

## 50

ಅದೇ ತಾಲ್ಲೋಕು ಕನಬಾ ಹೋಬಳಿ ಗೌಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ಹಳ್ಳದ  
 ಬಳಿಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

ಪ್ರಮಾಣ 1'-2"×2'-2"

- |                                |                            |
|--------------------------------|----------------------------|
| 1 ಶ್ರೀ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರ ಶ್ರಾವಣ | 4 ದೇವರಿಗೆ ಬಿಟ್ಟ ಭೂಮಿ ಸೂರ್ಯ |
| 2 ವಣ ಶು ೧೫ ಲು ಶ್ರೀ ಬಯಿಚ        | 5 ಚಂದ್ರರು ಸಾಕ್ಷಿ ಶ್ರೀ      |
| 3 ನಾಯಕರು ಶ್ರೀ ವೀರಭದ್ರ          |                            |

## 51

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿಗೆ ಪಶ್ಚಿಮ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿರುವ ಕುಂಟೆ ಬಳಿ

- |                                  |                                      |
|----------------------------------|--------------------------------------|
| 1 ಶ್ರೀಮತು ರಾಕ್ಷಸ ಸಂವತ್ಸರ ಫಾಲ್ಗುಣ | 4 .....<br>ಧರ್ಮಾರ್ತ ಕಟ್ಟಿಸಿ ಕೊಟ್ಟ ಮಂ |
| 2 ಲ್ಗುನ ಶು ೫ ಶುಲು ಹಿರಿಯೊಡೆ       | 5 ಟಪ ಶ್ರೀಶ್ರೀ                        |
| 3 ಯರಶಿಶ್ಯರುಚಿಕಪ್ಪ ದೇವರಿಗೆ        |                                      |

## 52

ಅದೇ ಹೋಬಳಿ ಕೆನ್ನೂರಿನಿಂದ ತಲಕಾಡಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬೇಲಿಯ ಪೊತ್ತಿನಲ್ಲಿ

ಪ್ರಮಾಣ 2'-6"×1'-3"

- |                      |                    |
|----------------------|--------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯ ಸಂ  | 4 ನ ಪುಗ ದೇವಗೌಂಡ ದೇ |
| 2 ವತ್ಸರ ಕಾರ್ತಿಕ ಶು ೫ | 5 ವರೋಕಕ ಸಂದ        |
| 3 ಲು ನಾಗಗೌಂಡ         |                    |

## 53

ಅದೇ ಕೆನ್ನೂರು ಮಜರೆ ಹೊನ್ನೂರಿಂದ ಕುಂಟೂರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾಲುವೆ ಬಳಿ ತುಂಡುಕಲ್ಲು

- |   |   |
|---|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹಂ                     | 5 ಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡಿಸಿ ಆ ದೇವರ ನೈವೇದ್ಯ ಪೂಜೆ<br>ಶರ ..... |
| 2 ವಿಕ್ರಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೫ ಸೋಮವಾರ<br>ದಲು ಶ್ರೀಮತು    | 6 ಕೈ ತಮ್ಮ ..... ಕ್ರಮವಾಗಿ ಬಂದಿರುವ ಅಲದ<br>ಮರದ .....     |
| 3 ಸೋಮಂಜ ಸೆಟ್ಟಿಯರು ತಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ                  | 7 ಯಲ್ಲ ಅಯ್ಯರು ಕೊಳಗ ಗದ್ದೆಯನೂ .....                     |
| 4 ವಾಪ್ತಿಯಾಗದೇಕೆಂದು ಮಂಟಪವ ಕಟ್ಟಿಸಿ ಶ್ರೀ ಹನು<br>ಮಂ ..... | 8 ..... ಕೊಟ್ಟರು .....                                 |

(ಮುಂದೆ ಕಲ್ಲು ಹೋಗಿದೆ)



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ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕೆನ್ನೂರು ಮಜರೆ ಹೊನ್ನೂರಿನಿಂದ ಪ್ರಭುದೇವರ ಬೆಟ್ಟಕ್ಕೆ  
ಉತ್ತರ ಪಾಳು ಧಾವಿ ಬಳಿಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-3" × 1'-9"

- 1 ನಳ ಸಂವತ್ಸ ಮಾಗ ಸು ೧
- 2 ಲೂ ಮಾದಂಜನಾಯಕರಿಗೆ
- 3 ಧರ್ಮವಾಗಬೇಕೆಂದು ನಂಜ
- 4 ಪುರಸರು ಮಠದ ಧದ್ರಪ್ಪ ದೇ
- 5 ವರಿಗೆ ಸರ್ವಮಾನ್ಯವಾಗಿ ಬಿಟ್ಟ

- 6 ಹೊಲ ೦||೦ ಹತ್ತು ಕೊಳಗ ಯ
- 7 ದಕೆ ತಪದವರು ಗಂಗೇಯ ..
- 8 ಬ್ರಹ್ಮಣರ ಕೊಂದ ಪಾಕದ
- 9 ಲ ಹೋಹರು ಶಿವಪಾದನೇ
- 10 ಶರಣು ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಮಲ್ಲಗನ ಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆ ತೂವಿನ ಬಳಿ ಕಟ್ಟಿಗೆ  
ಕಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಅಂಗೀರಸ ಸಂವತ್ಸರ ಧಾದ್ರ
- 2 ಪದ ಶು ೧ ಬುಧವಾರದಲು
- 3 ಸೋಮಶಿವಾಚಾರ್ಯರ ಶಿಷ್ಯ
- 4 ಚಂನರಾಜ ದೇವರು ಮಠವ
- ಕಟ್ಟಿಸಿ ಚರಂತಿಗಳದಾಸೋ

- ಹಕ್ಕೆ ಬಿಟ್ಟು ಗದ್ದೆ ಬಂ ೦|| ೧|| ಹತ್ತು
- 7 ತೂವಿಗೆ ಮೂಡಲು ಬಡಗವಾಗಿ
- 8 ರುವ ಹಳ್ಳದ ಧೂಮಿಯನ್ನು ಬಿಟ್ಟು
- 9 ಕೊಟ್ಟರು .....

(ಕಟ್ಟಡದಲ್ಲೇನಿರಿದೆ)

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ಅದೇ ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ ದೇವಸ್ಥಾನದ ತಳಪಾದದ ಕಲ್ಲಿನಲ್ಲಿ

ಸ್ವಸ್ತಿ ಶಕವರುಷ ೧೩೦೨ನೆಯ ರಘುಪ್ರ ಸಂವತ್ಸರ  
ದ ಮಾಪ ೬ ೧ ಸೋರೋಷಿಣೀ ನಕ್ಷತ್ರದ  
ಲು ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಅರಿ  
ರಾಯ ವಿಧಾಡಧಾಪೆಗೆ ತಪ್ಪು ವರಾಯ  
ರ ಗಂಡ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮ ಸಮುದ್ರಾ  
ಧಿಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾ  
ಯರು ಪೃಥ್ವೀರಾಜ್ಯಂಗೈಪುತ್ತಿರಲು ಶ್ರೀಮ  
ದುಪೇಂದ್ರ ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದ  
ಸೇಷ ಮಹಾಜನಂಗಲು ಅಊರಮಾಯ  
ಸೆಟ್ಟಿ ಕೇತಮ್ಮಸೆಟ್ಟಿಯೊಳಗುಳ್ಳನಾಡ  
ಸಮಸ್ತರು ಹಲಪು ಸಮಸ್ತಗ ಉಡುಪ ಜಿಗಳೂ  
ತಂಮ್ಮೊಳಗೆ ವೊಡಂಬಟ್ಟು ಆಮದ್ದೂರ  
ಶ್ರೀ ದೇಸಿನಾಥ ದೇವರಿಗೆ .....

- ಪೂರ್ವದಲು ಬಿಟ್ಟು .... ಧರ್ಮಪುರಾ
- ೧ ಅಧ್ಯಾಗತರ ನಿತ್ಯಾಹಾರ ವೇದ ಪಾರಾಯ
- ೧ .....
- 2 ತಿರುಪ್ಪಾಯ ಶ್ರೀಕಾರ್ಯಕ್ಕೆ ಊರಮೂಡಣ ಮಾಯ
- ಜ್ಞಾನ ಧೂಮಿಯೊಳಗೆ ಏರ್ಕ್ಕಣ್ಣುಗೆ ಗದ್ದೆ ಹೊಲ
- ತೋಟ ಸಹ ಅನರ್ವ ಪ್ರಜೆಗಳ ಅನುಮತದಿಂದ
- ಆಮಾಯ ಸೆಟ್ಟಿ ವೊಳಗುಳ್ಳವರು ಧಾರಾಪೂರ್ವ
- ಕವಾಗಿ ಕೊಟ್ಟರು ಮತ್ತಂ ಆ ಊರಹಸರದನುಂ
- ಕವಂ ಆಚಂದ್ರಾರ್ಕವಾಗಿ ನಡೆವಂತಾಗಿ ಶ್ರೀ ದೇ
- ಸಿನಾಥ ದೇವರಿಗೆ ಸರ್ವಪ್ರಜೆಗಳುವೊಡಂಬಟ್ಟು
- ಬಿಟ್ಟು ಧರ್ಮ ಸ್ತದತ್ತಂ .....
- ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪೃಷ್ಠಿ ವರ್ಷ
- ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇ ಕಿಮಿಃ

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ಅದೇ ಮದ್ದೂರಿಗೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಕಟ್ಟಿನ ತೋಟದ ಬದುವಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 2'-6" × 1'-6"

- 1 ಸ್ವಭಾನು ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦
- 2 ಶು ೧೦ ಲೂ ತಿರುಮಲರಾಯರಿಗೆ ಧರ್ಮ
- 3 ವಾಗರೆಂದು ಶ್ರೀಮದುಪೇಂದ್ರ ಪುರದ
- 4 ಸಮಸ್ತನಾಡ ಗೌಡುಗಳು ಸೋಮೇಶ್ವರ

- 5 ದೇವರಿಗೆ ನೈವೇದ್ಯಕ್ಕೆಂದು ದಾನವಾಗಿ ಬಿಟ್ಟು
- 6 ಕೊಟ್ಟ ಧೂಮಿ ಬಂ ೧ ಇದನು ಅರೊಬ್ಬರು
- 7 ಅಳುವಿದರು ಗೋವಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋ
- 8 ಹರು ಶ್ರೀಶ್ರೀ



## ಶಿವಮೊಗ್ಗ ದಿಸ್ತಿಕೃತ ಶಾಸನಗಳು

### ಶಿವಮೊಗ್ಗ ತಾಲ್ಲೂಕು

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ಶಿವಮೊಗ್ಗಿಯಲ್ಲಿ ನರಸಿಂಹಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ

- <sup>1</sup> ಹರೇರ್ಲೇರಾವರಾಹಸ್ಯದಂಷ್ಟಾದಂಃ ಸಪಾತುಮಃ ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರ
- <sup>2</sup> ಧಾತೀ ಧತ್ರ ಶ್ರಿಯಂದಧಾ || ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯದಯ ಶಾಲವಾಹನ ಶಕ ವರುಷ
- <sup>3</sup> ೧೫೬೭ನೆಯ ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ನಿಜ ಭಾದ್ರಪದ ಬ ೫ ಲು ಶ್ರೀಮತು ಎಡವ ಮುರಾರಿ
- <sup>4</sup> ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಧಕ್ತ
- <sup>5</sup> ಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವನಾಯಕರ ವಂಶೋದ್ಭವರಾದ ಸೋಮಶೇಖರ
- <sup>6</sup> ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಿಂತಮಾಜಿಯವರು ತುಂಗಾ ತೀರದಲ್ಲಿ ಶ್ರೀ ಹರಿಹರ
- <sup>7</sup> ಕ್ರಮಿತರು ಕಟ್ಟಿಸಿದ ಮಲ್ಲಕಾರ್ಜುನ ದೇವರ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಬರ
- <sup>8</sup> ಸಿ ಕೊಟ್ಟ ಎತ್ತಿನ ಮಾನ್ಯದ ಶಾಸನಕ್ರಮವೆಂತೆಂದರೆ ದೇವಾಲಯದ ಧರ್ಮಕೆ ಅರೆತ್ತಿನ ಮಾ
- <sup>9</sup> ನ್ನ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟಧೇವ ಅಡಕೆ ಮೆಣಸು ಬೊಬರಿ ಕವಾಡ ಮುಂ
- <sup>10</sup> ತಾದಗಡಸಿನ ಸರಕು ಹೊರತಾಗಿ ಅಕ್ಕಿ ಭತ್ತ ರಾಗಿ ತುಪ್ಪ ಕಾಯಿ ಬೆಲ್ಲ ಮುಂ
- <sup>11</sup> ತಾಗಿ ದುರ್ಗದ ಹೋಬಳಿ ಪಟ್ಟದ ಕೆಳಗಣ ಸುಂಕ ಠಾಣೆಗಳಲ್ಲೂ ಬರೆಸಿ ದೇ
- <sup>12</sup> ವಾಲಯ ಧರ್ಮವ ನಡೆಸಿಕೊಂಡು ಬಹದುಯೆಂದು ಕೊಟ ಧರ್ಮಶಾಸನ
- <sup>13</sup> ದಾನ ಪಾಲನೆಯೋರ್ಮದೈದಾನಾಭೈಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗ
- <sup>14</sup> ಮವಾಪ್ಪೋತಿ ಪಾಲನಾದ ಚ್ಯುತಂ ಪದಂ

ಶ್ರೀ ಸದಾಶಿವ

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ಹೋಳೂರು ಹೋಬಳಿ ಕೊಡ್ಲಿಯಲ್ಲಿ ತುಂಗಾ ನದಿಯ ಕಡೆಯ ಪಾವಟಿಗೆಗೆ ಹಾಕಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- |                                     |                                |
|-------------------------------------|--------------------------------|
| <sup>1</sup> ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಪುಷ್ಯ | <sup>4</sup> ವೀರಪಗ ಉಡ ಮಾಡಿದ ದೇ |
| <sup>2</sup> ಬ ೧ ಲು ಶ್ರೀಮತು ಭದ್ರಪ್ಪ | <sup>5</sup> ವಾಲಯದ ದೀಪಸ್ತಂಧಕೆ  |
| <sup>3</sup> ಗಪುಡರ ಮಗ ಚಿಕ್ಕಪ್ಪನ ಮಗ  | <sup>6</sup> ಮಂಗಳಮಹಾ ಶ್ರೀಶ್ರೀ  |

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ಅದೇ ಕೊಡ್ಲಿಯ ರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲಿನಲ್ಲಿ

- |   |   |
|---|---|
| <sup>1</sup> ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸನ್ನ ಸಹಿತ ಶ್ರೀಮ | <sup>6</sup> ಲಯ ಶ್ರೀಮತು ಕೂಟ ಗೌಡನಮಗ        |
| <sup>2</sup> ನೈಹಾವುಂಡಳೇಸ್ವರ ಅರಿರಾಯವಿ          | <sup>7</sup> ಕಾಮಗಪುಡ ವೀರಕುಯಲಲ ಪಲರ         |
| <sup>3</sup> ಭಾಡಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ        | <sup>8</sup> ನಿಜದು ತಾನುಂ ಸುರಲೋಕ ಗತನಾದಂ    |
| <sup>4</sup> ಚತುಸ್ಸಮುದ್ರಾದಿ ಪತಿ ಶ್ರೀವೀರದೇವ    | <sup>9</sup> ಆತನ ತಂಮ ನಿಲಿಸಿದ ನಿಷಧಿಯ ಕಲ್ಲು |
| <sup>5</sup> ರಾಯರ ರಾಜ್ಯವನಾಳುವಲ್ಲ ಕೂಡ          | <sup>10</sup> ಮಂಗಳಮಹಾ ಶ್ರೀ                |

### ಸಾಗರದ ತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

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ಸಾಗರದ ಕನಡೆಯಲ್ಲಿ ಕಲ್ಯಾಣ ಹನುಮಂತಾಚಾರ್ಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ (1 ಹಲಗೆ)

(ಮುಂಭಾಗ)

- <sup>1</sup> ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈಲೋ
- <sup>2</sup> ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯಶಂಧವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯ
- <sup>3</sup> ಒಂದು ಶಾಲವಾಹನಶಕ ವರುಷ ೧೬೦೭ನೆಯ ರಕವಾಕ್ಷಿ ಸಂವತ್ಸರದ



- 4 ನಿಜಶ್ರಾವಣ ಶುಭ ಜ್ಞಾನ ಶ್ರೀಮದ್ವೆದವ ಮುರಾರಿಕೋಟೆ ಕೋಳಾಹ
- 5 ೪ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಧತ್ತಿ ಪ
- 6 ರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾಯಕರ ವಂಶೋದ್ಭವ
- 7 ರಾದ ಸಂಕಲ್ಪನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ ಪೌತ್ರರು
- 8 ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪತ್ನಿಯು
- 9 ರಾದ ಚೆನ್ನಂಪಾಚಿಯವರೂ ಹಸ್ತಾಂತರ ಸೇನದೋವಬಯಿರಂ
- 10 ಐನಮಗ ತಿಮ್ಮಯ್ಯಗೆ ಬರಿಸಿಕೊಟ್ಟ ಧೂದಾನ ಧರ್ಮಶಾಸನ ಕ್ರಮ
- 11 ವೆಂಕಂಡರೆ ಅರನಾಡನ್ನಲುಂಡೆ ಸೀಮೆಯಲ್ಲದ ಕೋಣಿಗ್ರಾಮದಿಂದ
- 12 ದ ನಿವಣಿ ಅಗ್ರಹಾರದ ನರಸಿಂಹಪುರದ ಲಂಗಾವಧಾನಿಗೆ ಕೊ
- 13 ಟ್ಪದಬಗೆಯಲ್ಲೂ ಆತಸ್ವಾಸ್ತೆ ಕೊಟ್ಟಾರಥ್ಯ ಅನುಭವಿಸದೆ ಅರ
- 14 ಮನೆ ಹವಾರೆಯಾಗಿ ಸಿಸ್ತಿಗೆಕೂಡಿ ಬರುತ್ತಿದ್ದ ಬಗೆಗೆ ೧೫ಕೆ ವಿವರ
- 15 ಯೀ ಅಗ್ರಹಾರದ ಮಹಾಜನಂಗಳು ಬರಸಿದ ಪ್ರಮಾಣಿಸಿರುವಾನಿಬೀ
- 16 ಜಬ ರಗೆ ರ ಗದ್ದೆಬೀಜಬ ರ ಯಿದರವತ್ತಿನಲ್ಲೂ ಬೀಜಬಂ ||೦ ಅಂತ್ಯಬೀಜವರಿ
- 17 ಬ ೧೬||೦ ಕಗ ೧೫ ತ್ರಿಣುವೆ ಅಗ್ರಹಾರದಲ್ಲ ಸಿಸ್ತಿಗೆಕೂಡಿದ ಸರಸಮತ್ತೆ ಪು
- 18 ಟ್ಪನನಾಸ್ತೆಯಿಂದ ಸುತ್ತನ ಬಿಸಿಗ್ರಾಮದಿಂದ ೧೬||೦ ಉಭಯಂ ೧೭||೦ಕೆ
- 19 ವಿವರ ದುಂದುಭಿಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ ಶು ೧೩ ಸ್ಥಿರವಾರ ಶನಿಪ್ರದೋಷ
- 20 ಪುಂಜ ಕಾಲದಲ್ಲುಬಿಟ್ಟದು ೧೭೪ ರುಧಿರೋದ್ಗಾರಿ ಸಂವತ್ಸರದ ಅಶ್ವೀಜ ಶು ೧೦ಲ್ಲು
- 21 ಬಿಟ್ಟದು ೧ ||೦ ಉಭಯಂ ೨೪||೦ ಇಪ್ಪತ್ತುನಾಲ್ಕುವರೆ ವರಹನಸ್ವಾಸ್ತೆಯಂ
- 22 ನೂ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ನಿವ

(ಹಿಂಭಾಗ)

- 23 ಣಿ ಅಗ್ರಹಾರದವಳಗಣ ಮನೆನಿವೇಶನಸಹ ಶಿವಾರ್ಪಿತವಾಗಿಬಿಟ್ಟಿ
- 24 ವಾಗಿ ಈ ಧೂಮಿಯ ಚತುರ್ಗಡಿಯವಳಗುಳ್ಳ ನಿಧಿ ನಿಕ್ಷೇಪಜಲಪಾಪಾಣ
- 25 ಅಕ್ಷೀಣಿ ಆಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಂಮೃವನೂ
- 26 ಪೂರ್ವಮುಖಾದೆಯಲ್ಲ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನಪಾರ
- 27 ಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ದಾನಾಧಿಕೃತ
- 28 ಪರಿವರ್ತನೆಗೆ ಸಲಿಸಿಕೊಂಡು ಸುಖದಿಂದ ಅನುಭವಿಸಿ ಬಾ
- 29 ಹದೆಂದುಬರಸಿಕೊಟ್ಟ ಧೂದಾನಧರ್ಮಶಾಸನ ಅದಿತ್ಯಚಂದ್ರಾವ
- 30 ನಿರೋಲನಶ್ಚ ದ್ಯೌರ್ಧೂಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾ
- 31 ತ್ರಿಶ್ಚಉಭೇಚರಂಧೈರಧರ್ಮಸ್ಯ ಜಾನಾತಿನರಸ್ಯ ಉ(ವ್ಯ)ತ್ತಂ ಸ್ವದತ್ತಾದ್ವಿ
- 32 ಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
- 33 ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಧವೇತು ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತು ವ
- 34 ಸುಂಧರಾಂ ಪಷ್ಪಿರ್ವರುಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂಜಾಯತೇಕ್ರಿ
- 35 ಮೀ ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಧ್ಯಯೋನುಪಾಲನಂ ದಾನಾ
- 36 ತ್ಸರ್ಗಮವಾಪೋತಿ ಪಾಲನಾದ್ಯುತಂಪದಂ ಶ್ರೀಸದಾಶಿ
- 37 ವ.

ಅದೇ ಕನಬಾ ಹೋಬಳಿ ಕೆಳದಿ ಗ್ರಾಮದ ನಾಡಿಗೆ ಶ್ಯಾಮರಾಯರ ವಶದಲ್ಲಿದ್ದ  
ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ವಿಷ್ಣುಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧೦ಲ್ಲು ಶ್ರೀಮತ್ಕೃಷ್ಣ
- 2 ದಿ ವೀರಧದ್ರನಾಯಕರು ಮಾಲವೇಧೀವರ ನೀಲಯನಮ
- 3 ಲ್ಲಗೆಬಿಟ್ಟ ಉಂಬಳಿತಾಂಬ್ರಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
- 4 ದರೆ ನೀನು ಆರಮನೆಗೆ ಸೇವಕನಾಗಿದ್ದಲ್ಲ ನಿನಗೆ ಉಂ
- 5 ಬಳಿಯಾಗಿ ಬಿಟ್ಟದು ಕೆಳದಿ ಶೀಮೆ ಮಾಲವೆಗ್ರಾಮದಲ್ಲ
- 6 ಮೇಲಣ ಬಿದಿರುಗದ್ದೆ ಕುಳಗ ೧ಕ್ಕೆ ೧ ೩ ಕೆಳಗಣ ಬಿದರ ೧
- 7 ದ್ದೆ ಕುಳಗ ೧ಕ್ಕೆ ೧ ೩ ಈ ಉಭಯಂ ಕುಳಗ ೨ಕ್ಕೆ ೬ ಆರು
- 8 ವರಹನ ಧೂಮಿಯನ್ನು ಉಂಬಳಿಯಾಗಿ ಬಿಟ್ಟವಾಗಿ
- 9 ಆ ಧೂಮಿಗೆ ಸಲ್ಲುವ ಏನುಂಟಾದ ಸರ್ವಸ್ವಾಂಮೃ
- 10 ವಂನ್ನೂ ಆಗುಮಾಡಿಕೊಂಡು ನಿನ್ನ ಸಂತಾನ ಪಾರಂಪ
- 11 ರೆಯಾಗಿ ಉಂಬಳಿಯಾಗಿ ಉಂಡುಕೊಂಡು ಬಾಹ
- 12 ದುಯೆಂದುಕೊಟ್ಟ ತಾಂಬ್ರಶಾಸನ ಶ್ರೀವೆಂಕಟಾ
- 13 ದ್ವಿ.



ಅದೇ ಕೆಳದಿ ಗ್ರಾಮದ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ 1ನೆಯ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ  
(ಮುಂಭಾಗ)

- 1 ಶ್ರೀ ಗಣಪತಿ ಶಾರದಾ ಗುರುಭ್ಯೋನಮಃ ನಮಸ್ತುಂ(ಗ)ಶಿರಸ್ತುಂ [ಶ್ಲಂ]
- 2 ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
- 3 ಧಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರು
- 4 ಪ ೧೪೫ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಲ್ಲುವ ವಿಜಯಸಂವತ್ಸರದ ಚೈ
- 5 ತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮ
- 6 ದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀ ವೀರ
- 7 ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಸುರು ನಮ್ಮ ಆನೆಗೊಂದಿಸ್ತರದ ವೆಂ
- 8 ಕಟಾದ್ರಿ ಯಜಮಾನರಿಗೆ ಶ್ರೀ ಅಚ್ಯುತರಾಯರ ಧರ್ಮಪತ್ನೀಪುತ್ರನು ಸಂ
- 9 ಪತ್ತರ ಸರ್ವದೇಶಕೋಶ ಧಕ್ಕಿಸುಜ್ಞಾನ ಸಿದ್ಧಸಾಧ್ಯಸಾಂಮಾಜ್ಯ ಅನುಭವಿಸು
- 10 ವ ವಿಶಯಕ್ಕೆ ಸುಸ್ಥಿರ ಆಗದೇಕೆಂದು ವಿಜಯನಗರದ ಆನೆಗೊಂದಿ
- 11 ಸ್ತರದ ಧಾರ್ಗವ ಡೈವನ ಅಪ್ಪುವಾನದಿರವ ಜಾಮದಗ್ನಿಗೋ
- 12 ತ್ರದ ದೋಧಾಯನಸೂತ್ರದ ಯಜುಃಶಾಖೆಯವೆಂಕಟಾದ್ರಿಯಜ [ಜ್ಞ]
- 13 ನರ ಪ್ರಪಾತ್ರರಾದ ಕಾಶೀಪತಿ ಜ್ಯೋಯಿಸರ ಪಾತ್ರರಾದ ಲಕ್ಷ್ಮೀಪ
- 14 ತಿಜ್ಯೋಯಿಸರ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞರಿಗೆ ತರುಣನಗರದ
- 15 ಗುತ್ತಿವೇಲೆಯದ ಆರಗದ ಕಂಪಣದವನವನೆ ಪನ್ನಿಚ್ಯಾ
- 16 ಸರಕ್ಕೆ ಸಲ್ಲುವ ಕೆಳದಿ ಗ ೧೨ ಸಾವಿರಶೀಮೆಧೂಮಿಗ
- 17 ೬೬ ಇಕ್ಕೆರಿಗೆ ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೨೪ ಯಲಗರ
- 18 ೩ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೧೨ ಆತಮಾಡಿಸಾವಿರ ಸೀಮೆಧೂಮಿಗದ್ಯಾಣ ೬ ಕಲ್ಲು
- 19 ಸೆ ಐನೂರುಸೀಮೆಧೂಮಿಗ ೮ ಮಂಕಸಾಲೆಸಾವಿರಸೀಮೆಧೂ
- 20 ಮಿಗ ೧೨ ಹೆದ್ದೆಯಲ್ಲು ಸಾವಿರಸೀಮೆಧೂಮಿಗ ೧೨ ಬೆದೂ
- 21 ರಗ್ರಾಮ ಗ ೬೬ ಕೆನೂರು ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೧೨ ಸೊರ
- 22 ಬ ೬ ಸಾವಿರ ಶೀಮೆಧೂಮಿಗ ೨೪ ಅಂಡಿಗೆ ಮೂರುಸಾವಿರ
- 23 ಶೀಮೆ ಧೂಗ ೬ ಬಂದಲಿಕೆಪಟ್ಟಣ ಹಳಿಸಹ ೫ ಸಾವಿರಶೀಮೆಧೂ
- 24 ಗ ೨೪ ಇಂತಿಷ್ಟುಶೀಮೆ ಜ್ಯೋತಿಷ್ಯ ಪರಿಶೋಧಿತ್ಯ ಧಟ್ಟಯಜಮಾ
- 25 ನಿಕೆ ಧೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನಪುಟಗ

(ಹಿಂಭಾಗ)

- 26 ಐಪತಿಮುಹೂರ್ತಕಾಣಿಕೆ ಪುಣ್ಯಾಹಲಶ ಇವರೇ ಲಗ್ನಸ
- 27 ಹಮಾಡಿಸಿಕೊಂಡು ಬರೋಹಾಗು ಧತ್ರಚಾಮರಾಂದೋಳಿಕಾದಿ ಆ
- 28 ಪುಣ್ಯೋಗಂಗಳು ಕೊಟ್ಟು ಇವರ ಸಂತಾನ ಪಾರಂಪರ್ಯ ಅನುಧ
- 29 ವಿಸಿಕೊಂಡು ಇರುವಹಾಗೆ ನಾಪು ನಂನ್ನ ಸ್ತೀಪುತ್ರಸಹಿತ ಸಹಿರಣೋ
- 30 ದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ತುಂಗಭದ್ರಾಶೀರದಲ್ಲು ಚಂದ್ರೋ
- 31 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀ ವಿರೂಪಾಕ್ಷೇಶ್ವರಸ್ನಿಧಾನದಲ್ಲು ಕೊ
- 32 ಟ್ಟವಾಗಿ ನಮಗೆ ಅರಸುಗಳಿಗೆ ಪಾಡ್ಯಗಳಿಗೆ ಪುಣ್ಯಲಭ್ಯ ಅಭಿವ್ಯ
- 33 ದ್ರಿಯಾಗಿ ನಡೆಯಬೇಕೆಂದು ಅಲ್ಲರೇ ದೇವತಾರಾಧನೆ ಪೂಜೆ ಇವರ ಮುಖದಲ್ಲಿ ನ
- 34 ಡೆವಹಾಗು ಈ ವೆಂಕಟಾದ್ರಿಯಜಮಾನರಧೂಮಿ ಅಂತುಗ ೨ ಸೀಮೆ ೫೨||
- 35 ಸಾವಿರ ಈ ಸ್ತರದಲ್ಲಿ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಪಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಇಷ್ಟು
- 36 ಶಿವಾರ್ಪಿತಕೊಟ್ಟವಾಗಿ ಯೆಂದುತಾಂಮ್ರಶಾಸನದ ಧರ್ಮಪಟ್ಟಿ ಅದಿತ್ಯ ಚಂ
- 37 ದ್ರ ಅನಿರೋನಲಶ್ಚ ದ್ಯುರ್ಧೂಮಿರಾಪೋ ಹೃದಯಂಯಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉ
- 38 ಛೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ಉ [ವ್ಯ] ತಂದಾನಾತ್ಪಾಲಕೋರಾಜಾನ್ಮದಾನಾ
- 39 ತ್ಪಾಲತೋಗುರುಃ ದಾನಾತ್ಪಾಲತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮಯಿ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ
- 40 ಈ ದಾನಪಟ್ಟಿ ಆಳುವಿದರೆ ಕಾಶೀಕ್ಷೇತ್ರದಲಿ ಮಾತೃಪಿತೃಗುರುವಿಗೆ ತಪ್ಪಿದಹಾಗೆಯೆಂ
- 41 ದು ಈ ಧರ್ಮಶಾಸನಕೊಟ್ಟು ನಡಸಬೇಕು ಪುಟ ೧೫ ಪಳ ೫ ತೂಕ ಗ ೫ ರ 10-೬ ಅಂಗುಲ

ದಾನಪಟ್ಟಿ.

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ ೨ನೆಯದು ೧ ಹಲಗೆ

- 1 ಶ್ರೀ ಮೈರಾರಲಂಗಾ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ
- 2 ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ



- 3 ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ನೃಪ ಶಾಲಿವಾಹನ ಶಕ ವರುಷ ೧೪೫೫ನೆಯ ಪರಿವ
- 4 ತಳ ಮಾನಕ್ಕೆ ಸಲ್ಲುವ ಜಯ ಸಂವತ್ಸರದ ಚೈತ್ರ ಶು ೧೫ ಚಂದ್ರವಾರ ಚಂದ್ರೋಪರಾ
- 5 ಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಶ್ರೀಮದನೇಕ ಸಿಂಹಾಸನಾಧಿಪತ್ಯ ಅನೆಗೊಂದಿ ರಾಜಾಧಿರಾ
- 6 ಜ ಪರಮೇಶ್ವರ ಅನೆಗೊಂದಿ ಅಚ್ಯುತರಾಯರು ಮಹಾರಾಯರ ಸಾಂಪ್ರದಾ
- 7 ಯಕರಾದ ಗುತ್ತಲದ ಚಕ್ರಪಂಜ ರಾಯರು ಮಾನ ಧಾರ್ಗವ ಗೋಕ್ರೋತ್ಸನ್ನರಾದ ಶುಕ್ಲಯಜು
- 8 ಶಾಖೆಯ ಕಾತ್ಯಾಯನ ಸೂತ್ರದ ಧಾರ್ಗವ ಚೈವನ ಅಪ್ಪವಾನಬಿರುವ ಜಾಮದಗ್ನಿ
- 9 ಪಂಚಾರುಪ್ಪೇಯ ಪ್ರವರಾನ್ವಿತ ಜಾಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆ
- 10 ಯ ಅನೆಗೊಂದಿ ಸ್ವರದ ವೆಂಕಟಾದ್ರಿ ಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಶಂಕರಪ್ಪನ
- 11 ಪೌತ್ರರಾದ ಅಂಜಪ್ಪನ ಪುತ್ರರಾದ ವೆಂಕಟಾದ್ರಿಯ ಜಮಾನರಿಗೆ ಹುರಳಿ
- 12 ಪಾರದ ದೇಶಪಾಂಡೆತನವನ್ನು ಕೊಟ್ಟವಾಗಿ ಈ ದೇಶಪಾಂಡೆತನಕ್ಕೆ ಇದ್ದ ಸ್ವಾ
- 13 ಸ್ತಿಗಳು ಭೂಮಿ ಮನೆಗಳು ಗ್ರಾಮಾನು ಗ್ರಾಮಕ್ಕೆ ಇದ್ದ ಉಂಬಳಿ ಆಯವರ್ತನೆ
- 14 ಕೊಟ್ಟ ನೆಲ ಧಾನ್ಯ ಬೆಳೆಸು ಸರ್ವಧಾನ್ಯ ಪಲ ಮುಂತಾದ್ದನ್ನು ಧಾರೆಯರ ಕೊಟ್ಟು
- 15 ಅದೆ ಈ ಹುರಳಿ ಗ್ರಾ ೨ ಕ್ಕೆ ಸ್ವಾಸ್ತಿ ಭೂಮಿಗಳು ಮನೆಗಳು ಆಯಹಾರಕಕಂಠವ
- 16 ಣವಳಿ ಬುಟ್ಟಿ ಮೊರಸಹಿತಾ ಕೊಟ್ಟು ಏನು ಉಂಟಾದ್ದನ್ನು ಸಹಿರಣ್ಣೋ
- 17 ದಕದಾನಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಶ್ರೀಮನ್ ಮಹಾಮಲ್ಲಾರ ಲಿಂಗದೇವರ ಸನ್ನಿಧಾ

(ಹಿಂಭಾಗ)

- 18 ನದಲ್ಲು ತುಂಗಧದ್ರಾ ಶಿರದಲ್ಲು ಚಂದ್ರೋಪರಾಗ ಪುಂಜ್ಯ ಕಾಲದಲ್ಲು
- 19 ಸ್ತ್ರೀಪುತ್ರ ಸಹಿತ ಧಾರೆಯೆರದು ಕೊಟ್ಟು ಅದೆ . . . . . ನಿ
- 20 ಧಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಶಾಣ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಧತ್ರ ಚಾಮರಾಂದೋಳಿ
- 21 ಕಾದಿ ಅಪ್ಪ ಭೋಗಂಗಗಳು ಹುರಳಿ ಆ ಕೊಟದ ಕರಣಿಕೆ ಈ ಹುರಳಿ ಪೀಠದ
- 22 ದೇಶಪಾಂಡೆತನ ಸಹಿತವಾಗಿ ಹರಿಹರಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು ಇದಕ್ಕೆ ನಮಗೆ ಆ
- 23 ರಸುಗಳಿಗೆ ಪಾಠ್ಯಾಯಗಳಿಗೆ ಈ ಪುಣ್ಯ ಲಭ್ಯವೆಂದು ನೋಡಿ ದಾನಪಾಲನೆ ಮಾಡ
- 24 ಡುತ್ತಾ ಇರಬೇಕು ಇದಕ್ಕೆ ತಪ್ಪಿದರೆ ಕಾಶಿಯಲ್ಲಿ ಮಾತಾ ಪಿತ್ಯ ಗುರುವಿಗೆ ತಪ್ಪಿದ ಹಾ
- 25 ಗೆ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋನಲಕ್ಷದ್ವಾ ಭೂಮಿ ರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ ಆ
- 26 ಹಪ್ಪರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿನರಸ್ಯ ವೃತ್ತಿಂದಾನಾತ್ನ ಪಾ
- 27 ಲತೋರಾಜಾನದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ದಾನಾತ್ನ ಪಾಲಿತಾಮಾತಾ ತತ್ಪಲಂಭತೇಮ
- 28 ಯಯೆಂದು ಬರಸಿ ಕೊಟ್ಟ ತಾಂಬ್ರ ಶಾಸನದ ಧರ್ಮ ಪಟ್ಟಿ ಈ ಸ್ವರದ
- 29 ದೇವತಾರಾಧನೆ ಇವರ ಮುಖದಲ್ಲ ನಡೆಯಬೇಕೆಂದು ಬರ ಕೊ
- 30 ಟ್ತ ಧರ್ಮ ಶಾಸನ ಪುಟ ೧೫ ಪಳೆ ೫ ತೂಕಗಳಂ ಪಂಚಾಶತು
- 31 ಅಂಗುಲ || ಶ್ರೀ ಬಂಡೇ ರಾಯ

ಅದೇ ಕೆಳದಿ ಕೃಷ್ಣಜೋಯಿಸರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ ಓನೆಯದು (೧ ಹಲಗೆ)

(ಮುಂಭಾಗ)

- 1 ಗಣಪತಿ ಶಾರದಾಗುರುಭೋಜನಮಃ
- 2 ನಮಸ್ತುಂಗ ಶಿರಕ್ಕುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇತ್ಯೈರೋಕ್ತ ನಗರಾ
- 3 ರಂಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹ
- 4 ನ ಶಕವರುಷ ೧೪೫೫ನೆಯ ವಿಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬ ೩೦ ರ ಸೂರ್ಯೋ
- 5 ಪರಾಗ ಪುಂಜ್ಯಕಾಲದಲ್ಲು ಎಡವ ಮುರಾರಿ ಕೋಟಿ ಕೋರಾಹು ವಿಶುದ್ಧ ಸಿದ್ಧಾಂತ ಪ್ರತಿ
- 6 ಪಾಲಕ ನಮಃ ಶಿವಾಯ ಸದಾಶಿವ ಮುದ್ರಾಂಕಿತ ಶಿವಗೋಕ್ರೋತ್ಸನ್ನರಾದ ದೇವಗೊಂಡರ
- 7 ಪ್ರಪೌತ್ರರಾದ ಗೋಪಗೊಂಡರ ಪೌತ್ರರಾದ ಬಸಗೊಂಡರ ಪುತ್ರರಾದ ಚವುಡಗೊಂ
- 8 ಡರು ಧದ್ರಗೊಂಡರ ಸುಪುತ್ರ ಸದಾಶಿವನಾಯಕರು ಧಾರ್ಗವ ಚೈವನ ಅಪ್ಪ
- 9 ವಾನ ಬಿರವ ಜಮದಗ್ನಿ ಗೋತ್ರದ ಬೋಧಾಯನ ಸೂತ್ರದ ಯಜುಃ ಶಾಖೆಯ ಎ
- 10 ಜಯ ನಗರದ ವೆಂಕಟಾದ್ರಿ ದೈವಜ್ಞಯಜಮಾನರ ಪ್ರಪೌತ್ರರಾದ ಹೇಮಾದ್ರಿಯಜ
- 11 ಮಾನರ ಪೌತ್ರರಾದ ನರಸಿಂಹ ಯಜಮಾನರ ಪುತ್ರರಾದ, ನರಸಪ್ಪ ದೈವಜ್ಞಯಜ
- 12 ಮಾನರಿಗೆ ಕೆಳದಿ ಶ್ರೀ ಸದಾಶಿವನಾಯಕರು ನಾಗತರುಣಿನಗರದ ಗುತ್ತಿ
- 13 ವೇಂಡೇಸುದ ಅರಗದ ಕಂಪಣದ ಬನವಾಸೆ ಪನ್ನಿಚ್ಚಾರಿಸಿಕ್ಕೆ ಸಲ್ಲುವ ಕೆ
- 14 ಳದಿ ೧೨ ಸಾಶಿರ ಭೂಮಿಗ ೨ ಇಕ್ಕೇರಿ ೬ ಸಾಧೂಗ ೨೪ ಯಲಗಳ
- 15 ಲೆ ೩ ಸಾಸಿರ ಭೂಗ ೧೨ ಅತವಾಡಿ ಸಾ—ಧೂಗ ೧೨ ಕೆ ಕಲಶಿಗ ೭೦೦ ಗ ರ ಮಂ
- 16 ಕಸಾರಸಾಧೂಗ ೧೨ ಬೇಡೂರು ಗ್ರಾನಗರ ಭೂ ೩೭ ಬಿದರೂರಲ ಸಾ ಇ
- 17 ರಜೋತಿಷ್ಯ ಭಾಗ ೭೬ ಕೃಷ್ಣನೂರ ಗೆ ೮ ಭೂಗ ೧೨ ಸೊರಬ ೬ ಸಾಶು
- 18 ಗ ೨೪ ಅಂಡಿಗೆ ಸಾ ೨ ಬಂದಲಕೆ ಪಟ್ಟಣ ಹಳ್ಳಿ ಸಹತುಗ ೨೪



- 19 ಇಂತಿಷ್ಟು ಶೀಮೆಗಳು ಧೂಮಿಗಳು ಮನೆಗಳು ಚಾತುರ್ವರ್ಣದಲ್ಲು ಲಗ್ನ ಗ
- 20 ಜಪತಿ ಪುಣ್ಯಾಹಕಲಶ ಮುಹೂರ್ತಕಾಣಿಕೆ ಉಡುಗೊರೆ ಇವ
- 21 ರೆ ಲಗ್ನ ಸಹ ಮಾಡಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಶ್ರೀ ರಾಯರು ದತ್ತ ಮಾಡಿಕೊಟ್ಟರು ಇ
- 22 ದಲ್ಲದೆ ನಾರಪ್ಪ ಯಜಮಾನರಿಗೆ ದಿನವೂ ಧೂಮಿ ಗ ೧ ಕೈ
- 23 ಗ ೧೬ ನಾಪು ಗ ೬೨ ಕೊಟ್ಟಿದೆ ಅಲ್ಲದೆ ಕೆಳದಿ ಸ್ಥಳದ ಶೇನ
- 24 ಧಾವಿಕೆ ವರ್ತನಿ ಸಂಬಳ ಧೂಮಿಗಳ ಗಾಡಿಕೆ ಅಲ್ಲ

(ಕಿಂಭಾಗ)

- 25 ಸ್ಥಳದ ದೇವತಾಪೂಜೆ ಶಂಭುಲಿಂಗಪೂಜೆಗಾಡಿಕೆ ಧೂ
- 26 ಮಿತತ್ವ ದೈವಜ್ಞ ಯಜಮಾನಿಕೆ ಇಂತಿಷ್ಟು ಶ್ರೀ ವರದಾ ತೀರದ
- 27 ಶ್ರೀರಾಮೇಶ್ವರ ಸನ್ನಿಧಿಯಲ್ಲು ಸೂರ್ಯೋ ಪರಾಗ
- 28 ಪುಣ್ಯಕಾಲದಲ್ಲು ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆಗಾ
- 29 ಮಿ ಇಷ್ಟು ಕೊಟ್ಟವಾಗಿ ಮತ್ತು ಧತ್ಯ ಚಾಮರ ಅಂದೋಳಿಕಾ
- 30 ದಿ ಅಪ್ಪ ಧೋಗಂಗಳಂ ಕೊಟ್ಟು ರಾಜರಿಗೆ ಪಾದುಪಾಗಳಿಗೆ ಆರ
- 31 ಸುಗಳಿಗೆ ನಮಗೆ ಸಹ ಪುಣ್ಯ ಲಭ್ಯವೃದ್ಧಿಯಾಗಿ ನಡೆದೇ
- 32 ಕೆಂದು ಪುರಾಣೋಕ್ತದ ರೀತಿ ಮುಂದೆ ನಡೆಸುವರಿಗೆ ಬರಸೂಲು ಚಾಮರ
- 33 ಆಗಿದ್ದರೂ ಮಿಗತಾಗಿ ತ್ರಿವಾಚ್ಯವಾಗಿ ಸರ್ವ ವೃತ್ತಿಯ ನಡೆಸದೇಕೆಂದು
- 34 ಶಿವಾರ್ಪಿತವೆಂದು ಕೊಟ್ಟವಾಗಿ ಕಾಶಿಕ್ಷೇತ್ರ ಮಾತಾಹಿತ
- 35 ಗುರುವಿಗೆ ತಪ್ಪಿ ನಡೆದ ಹಾಗೆ.....
- 36 .....ದಾನ ಧರ್ಮ
- 37 ಪುಟ್ಟ ಅದಿತ್ಯ ಚಂದ್ರ ಅನಿರೋನಲಶ್ಯದ್ಯಾ ಧೂಮಿ ರಾಪೋ ಹೈ
- 38 ದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚರಾಶ್ಚ ಉಭೇಚಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ
- 39 ಜಾನಾತಿ ನರಸ್ಯವೃತ್ತಿಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾ
- 40 ಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ ದಾನಾತ್ಸು
- 41 ಪಾಲತೋರಾಜಾನ ದಾನಾತ್ಪಾಲತೋ ಗುರುಃ ದಾನಾತ್ಸು ಪಾಲತಾ
- 42 ಮಾತಾ ತತ್ಪಲಂ ಲಭತೇಮಯಿ

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ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಇಕ್ಕೇರಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

- 1 ಯಾ ಮಂಟಪದ ಕೆಲಸವ ಗೆಯಿದವ ಅಚಾರಿ ಹೊಂಬುಚದ ವೆಂಕಟಯನು

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ಅದೇ ಅವಿನಹಳ್ಳಿ ಹೋಬಳಿ ಹುಲಿಮನೆ ಗ್ರಾಮದ ಪಟೇಲ್ ಸುಬ್ಬಯ್ಯನವರ ಮನೆಯಲ್ಲಿ  
ರುವ ಕಡತದಲ್ಲಿ ದೊರೆತ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ನಿರ್ವಿಘ್ನಮಸ್ತು ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಡಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ
- 2 ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲವಾಹನ ಶಬ
- 3 ವರುಷಂಗಲು ಸಾವಿರದ ೧೬೩೦ನೆ ಪರಿವರ್ತಮಾನಕ್ಕೆ ಸಂದುಸಲುವ ವಿಧವನಾಮ ಸಂ
- 4 ವತ್ಸರದ ಅಶ್ವಿಜ ಶು ೧೩ ರವಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಹುಲಿಮನೆ ಕಾಳಿ
- 5 ಸುಬ್ಬಣ್ಣನವರ ಮಗ ಶೇಷಯ್ಯನವರಿಗೆ ವೇದಮೂರ್ತಿಗಳಾದ ಯಕ್ಕೇರಿ ಶೇಷಾಚಾರ್ಯ
- 6 ರ ಮಗ ಭೀಮಾಚಾರ್ಯನು ಬರೆಸಿ ಕೊಟ್ಟಹೊರೆಯಾಳು ಹೆಂಣಾಳು ಕ್ರಯ ಚೀ
- 7 ಟ್ಟನಕ್ರಮವೆಂತೆಂದರೆ ನಾನು ನಂನ ಅವಸರ ನಿಮಿತ್ತವಾಗಿ ನಂನ ಹೊರೆಯಾ
- 8 ಳು ಕಂನನ ಹಂಡತಿ ಚಿಲುಡಿಯೆಂಬ ಹುಡುಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯಕ್ಕೆ ಕೊಟ್ಟೆ
- 9 ನಾಗಿ ಯಾ ಹೆಂಣು ಆಳಿಗೆ ಬುದ್ಧಿವಂತರು ಕಂಡು ಕಟ್ಟಿದ ಕ್ರಯಗ ೩ ಅ
- 10 ಕ್ಷಾರದಲು ಮೂರು ವರಹಂನ ತೆಗೆದುಕೊಂಡು ಯಾ ಹೆಂಣಾಳು ಹುಡು
- 11 ಗಿಯನ್ನು ನಿಮಗೆ ಕ್ರಯ ಮೂಲಕ್ಕೆ ಕೊಟ್ಟನಾಗಿ ಯಾ ಹೆಂಣಿಗೆ ಅದಿ ಅಡಮು
- 12 ಅಡ್ಡಿ ಸಡ್ಡಿಯೇನು ಉಂಟಾದನ್ನು ನಾನೇ ನೋಡಿಕೊಂಡೇನು ಯೆಂದು
- 13 ಬರಿಸಿಕೊಟ್ಟ ಕ್ರಯ ಚೀಟು ಹಣ ಸಂದ ನಿಶಿಧಿ ಯಾಗಿದೆ ಸಾಧನಯಂತ
- 14 ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ದೇದೂರಿಸುಬ್ಬಯ್ಯ ಬಾಳೆಹಳ್ಳಿ ಪಂದ್ರಿ ದೊಡ್ಡ
- 15 ಯ್ಯ—ಶ್ರೀಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ದೇವಾಸ ಗ್ರಾಮದ ಸಮೀಪ ಹಳ್ಳದ ಒಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-0'

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಡಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲ ಸ್ತಂ
- 2 ಛಾಯ ಶಂಭವೇ || ಹಂಚಿಯದ ಮಾಧವಯ್ಯ ಶ್ರೀ ಶಿವಪಾದಾಬ್ಜ ಭೃಂಗನ ಲಖಿತ ||



- <sup>3</sup> ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಪ
- <sup>4</sup> ರಮೇಶ್ವರ ಪರಮಧುಷ್ಠಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಕ ಚಾಳುಕ್ಯಾಧರಣ ಶ್ರೀಮತ್ಪ್ರ
- <sup>5</sup> ಲೋಕ್ಯಮಲ್ಲ ದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ಪರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚ
- <sup>6</sup> ನ್ನಾಕ್ರೈತಾರಂಬರಂ ಸುತ್ತು ಮಿರೆ ತತ್ವದ ಪದ್ವೋಪಜೀವಿ ಸಮಧಿಗತ ಪಂಚಮಹಾ ಸು
- <sup>7</sup> ದ ಮಹಾ ಸಾಮಂತಾಧಿಪತಿ ಮಹಾಪ್ರಚ್ಛದ್ವ ನಾಯಕ ಪೈರಿಧಯದಾಯಕ ಮ
- <sup>8</sup> ಮಾಣಿಕ್ಯ ನೀತಿಚಾಣಿಕ್ಯಂ ಸತ್ಯರಾಧೆಯಂ ಶಾಚಾಂಜನೇಯಂ
- <sup>9</sup> ವಿಬುಧಜನವನಜವನ ಮಾರ್ತ್ಯಾಣ್ಣ ನೆರೆವೊಡೆಗಣ್ಣ ನರ್ಮದಾನದ್ಯುಧ
- <sup>10</sup> ಯತುರಾಜಹಂಸ ಮಾರ್ವಧೂಮಕೇತು ಮುಣ್ಣ ಪಕೋಟೋಲ್ಲಂಪನ
- <sup>11</sup> ಧಾರಾನಗರ ಕುತೂಹಲ ಮುಮ್ಮ ನಿಜಧಿಬದವಾನಳಂ ಶ್ರೀಮ
- <sup>12</sup> ತ್ರೈಲೋಕ್ಯ ಮಲ್ಲದೇವ ಪಾದಾಬ್ಧ ಧಂಗ ಸಾಹಸೋತ್ತಂಗ ನಾಮಾ
- <sup>13</sup> ದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನ್ಮನೆ ವರ್ಗದೊಡ್ಡನಾ (ಯಕಂ)
- <sup>14</sup> ಯಕಂ ಗುಣ್ಣಮಯ್ಯಂಗಿ ಸಕವರ್ಷ ೯೮೩ ನೆಯ ಶಾರ್ವರಿ ಸಂವತ್ಸ
- <sup>15</sup> ರದ ಛಾದ್ರಪದ ದಮಾವಾಸೈ ಸೋಮವಾರದ ನ್ನುರಾಜಧಾನಿ ಕಲ್ಯಾಣ
- <sup>16</sup> ದಿಕ್ಕ್ ವೀಡಿನೊಳ ಗ್ರಹಾರಪಿರಿಯೂರ ಪಿರಿಯ ಕೆ
- <sup>17</sup> ಟೆಗಾಯೂರ ಪನ್ನಾಯದ ಕುಳಿಯ ಪೆಟ್ಟುಂಕಮನಲ್ಲಯಪೆವ್ವಾರ್
- <sup>18</sup> ವ್ವರ್ವಾರ್ಸುದೇವ ಛಿಟ್ಟರ್ .....
- <sup>19</sup> ಯುದೇಮಯ್ಯನತಿಕ್ಕಯ್ಯನಂತಿ ವರ್ಗಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊ
- <sup>20</sup> ಟ್ವರು ಈ ಧರ್ಮಮನಾರೋವ್ವರ್ ಪ್ರತಿಪಾಳಿಸಿದರ ಕುರುಕ್ಷೇತ್ರವಾರ
- <sup>21</sup> ಣಾಸಿಪಯಾಗೆ ಅಪ್ಪ ತೀರ್ತ್ವವಿಂತಿ ಪುಣ್ಯಸ್ಥಾನಂಗಳಂ ಸಾ
- <sup>22</sup> ಸಿರ ಕವಿರೆಯಂ ವೇದಪಾರಗರಪ್ಪ ಸಾಸಿರ್ವರ್ಗ ಕೊಟ್ಟ ಪುಣ್ಯಮನೆಯ್ಯು
- <sup>23</sup> ವರೇ ಧರ್ಮಮನಳಿದವರಾತೀರ್ಪ ಸ್ಥಾನದೊರಾ ಸಾಸಿರ ಕವಿರ
- <sup>24</sup> ಯುಮನಾಸಾಸಿರ ವೇದಪಾರಗರು ಮನಳಿದ ಪಾತಕರ ಕ್ಕು
- <sup>25</sup> ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ಪಷ್ಠಿ ವರ್ಷ ಸ
- <sup>26</sup> ಹಸ್ತಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತು
- <sup>27</sup> ನೃಪಾಣಾಂ ಕಾರೇಕಾರೇ ಪಾಲನೋದಧವದ್ಧಿಃ ಸರ್ವಾನೇತಾನಾಂವಿನಃ ಪಾ
- <sup>28</sup> ತ್ವೀವೇಂದ್ರಾನ್ಯೋದೋದೋಯಾಚೇತೇ ರಾಮಚಂದ್ರಃ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಅವಿನಹಳೆ ಹೋಬಳಿ ಶೀತೂರಿಗೆ ಸಮೀಪ ಕೊಳೂರಿಗೆ ಸೇರಿದ ಫಾರೆಸ್ವಲ್ಲ  
ಪಾಳು ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲ.

- <sup>1</sup> ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರ
- <sup>2</sup> ವೇತ್ತ್ಯೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂ
- <sup>3</sup> ಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಯಾದವ ನಾರಾಯಣ
- <sup>4</sup> ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಸಿಂಪುಣದೇವಂ ರಾಜ್ಯಂ
- <sup>5</sup> ಗೆ ಯುಕ್ತಿರ ರಾತನಸರ್ವಾಧಿಕಾರಿ ಅರಿಯ ಮಲಸೆಟ್ಟಿ
- <sup>6</sup> ಯ ಪುತ್ರಂ ಮಾಹೇಶ್ವರಾ ಗ್ರಗಣ್ಯನು ಮೆನಿಸಿದ ಹೊಂ
- <sup>7</sup> ನಮನ ಪ್ರತಾಪಮೆಂತೆಂದೊಡೆಗುರದಿ
- <sup>8</sup> ರಾಂತರಿಧೂಪರನ ಸಣ್ಣನೆನೀಳಿದುತ್ತ ಮಾಂಗಮನಾ
- <sup>9</sup> ..... ಮುಣ್ಣದು ಪೊಡೆಸೆಂದಾಡಲು ನೆಣೆದ ಪುದೆಹೊ
- <sup>10</sup> ..... ರನೆಂಬ ಮದೇಧಂ || ಅಂತಾತಂ ಸುಖಸಂಕಥಾ
- <sup>11</sup> ವಿನೋದದಿಂದಧಿಕಾರಂ ಗೆಯ್ಯುತ್ತಮಿದ್ಧು ಹೊಂನವುರ
- <sup>12</sup> ಮಾಹೇಶ್ವರ ದೇವರ ಪೂಜೆ ಅಂಗರಂಗಭೋಗಕ್ಕೆಂದು
- <sup>13</sup> ಆ ಯೂರಕೆಣಿಯ ಕೆಳಗೆ ಕಟ್ಟಿವಿರುಗಳೆಯಲು ಮತ್ತರೆ
- <sup>14</sup> ರಡುಮಂಸರ್ವನಮಸ್ತಮಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟಂ ಇದಕ್ಕಾಯೂರ
- <sup>15</sup> ಮಹಾಜನರೊಪ್ಪ ಇಂತಿದನಳಿದಂವಾರಣಾಸಿ
- <sup>16</sup> ಯ್ವಪಾರ್ವರಕೊಂದ ಪಾತಕ ನಕ್ಕುಸ್ವದತ್ತಂ
- <sup>17</sup> ಪರದತ್ತಂವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ ವರ್ಷ
- <sup>18</sup> ಸಹಸ್ತ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾಮೋ
- <sup>19</sup> ಜನಲಿಖಿತಮಂಗಳ ||



ಭಾರಂಗಿ ಹೋಬಳಿ ಗೇರಸೋಪ್ಪ ನಗರಗೇರಿಬಸ್ತಿಯಿಂದ ಗೋವರ್ಧನಗಿರಿಗೆ  
ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಎಡಭಾಗಕ್ಕೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚೆನ್ನರಾಜೇಂದ್ರ
- 2 ಅಮ್ಮನವರು ನಗರ ರಾಜ್ಯವನಾಳು
- 3 ವಲ್ಲ ವಿಳಂಬಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ
- 4 ಶು ಚತುರ್ದಶಿಯಲ್ಲಿ ಗೋವರ್ಧನ ಗಿ
- 5 ರಿಯ ಹನುಮಂತೇಶ್ವರ ದೇವರ ನಂದಾ
- 6 ದೀಪ್ತಿ ಧರ್ಮಕ್ಕೆ ಕಣಿಗಲಮಕ್ಕೆ
- 7 ಯಮೇಲುಭಾಗೆ ಗದ್ದೆಯನೂ ಆವೂ

- 8 ರಸೇನದೋವ ತಿಮ್ಮರಸಯ್ಯನು ತನ್ನ
- 9 ಸ್ವೀ ಪುತ್ರಜ್ಞಾತಿ ಸಾಮಂತದಾಯಾದಾನು
- 10 ಮತದಿಂದ ಸ್ವರುಚಿಯಿಂದ ಸರ್ವಮಾನ್ಯ
- 11 ವಾಗಿ ಬಿಟ್ಟ ಯಂತಪ್ಪದಕ್ಕೆ ಮಹಾಜನಗಳು
- 12 ಸಾಕ್ಷಿ ಇದಕ್ಕೆ ತಪಿ ನಡೆದವನ ಬಾಯಿ
- 13 ಲಿ .....

ಅದೇ ಹೋಬಳಿ ಗೋವರ್ಧನಗಿರಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಕಾನೂರಿಗೆ ಸೇರಿದ ಜಂಗಲಿನಲ್ಲಿ  
ಹಾಳು ಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಪ್ರಮಾದಿ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸುದ್ದಿ ೧೪
- 2 .....ವಾರ ಶ್ರೀಮತು ಜಗದೇವ ಸಿಂಗಿ ದೇವರ
- 3 ಸರು ದುಗ್ಗವೆಗ್ಗಡೆಯ ಮಗ ಬಮ್ಮ
- 4 ಣ ಹೆಗ್ಗಡೆ ಸ್ವಾಮಿ ಕಾರ್ಯಕ್ಕೆ ಬಂದು
- 5 ಮಳಲಯ ಸಿಂಗಜ್ಜನಕೂಡೆ ಕಾದಿ

- 6 ಯಳಿಯಲು ದುಗ್ಗವೆಗ್ಗಡೆಗೆ ಬಿಟ್ಟ
- 7 ಭೂಮಿ .....ಯೊನ್ನೂ ಸ್ವಾಮಿ
- 8 ಹಾರವಾಗಿ ಬಿಟ್ಟರು ಇದಕ್ಕೆ ಆಳಿ.
- 9 ದವ ನರಕಕ್ಕೆ ಇಳಿದು .....
- 10 .....ಕೊಂಡ ಪಾಪ

### ಷಿಕಾರಿಪುರತಾಲ್ಲೂಕಿನ ಶಾಸನಗಳು

ಉಡುಗಣಿ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸುಮಾರು ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಪಾಳು ದೇವಾಲಯದ ಬಳಿ  
ಬಿದ್ದಿರುವ ಕಲ್ಲು (ಸಮಾಧಿಯ ಕಲ್ಲು)

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮಸ್ತಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ ಸಮಾ
- 2 ಧೀಲಿಲಗುಣ ಸಂಪನ್ನರುಂ ಯಜನ ಯಾಜನ ಪ್ರಮುಖ
- 3 ಪುಷ್ಕರ್ಮ ನಿರತರುಂ ಶ್ರೀಮನ್ಮಹಾಕೂನ ಪುರದ ದೇವಯ್ಯಂ
- 4 ಡಾಳುಕ್ಕ ವಿಕ್ರಮ ಕಾಲದ ಜನೆಯ ಪ್ರಮೋದೂತ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೧೦
- 5 ಲು ಮಾಹೇಶ್ವರ ಪದಮನೇರಿದೊಡಾತನ ಶಿಷ್ಯಂವಾಮದೇವಯ್ಯಂ
- 6 ನಿಲಸಿದ ಸಮಾಧಿಯ ಕಲ್ಲು ಮಹೇಶ್ವರಾಮಂಗಳ ||

ಅದೇ ಹೋಬಳಿ ಕಡೆನಂದಿ ಹಳ್ಳಿಗೆ ಸಮೀಪದಲ್ಲಿರುವ ಬಾಳಂಬೀಡು ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×3'—9"

- 1 ಸ್ವಸ್ತಿ ಅಸೀದಶೇಷನರ ಪತಿಮಕುಟಮಣಿಯುಂಟು ಮಂಜರಿ ರಂಜಿತ ಪಾದಪೀಠಃ ಪ್ರತಾಪದಪದಹನ ಜ್ವಾಲಾವ
- 2 ಳೇಸಮಾಲೇಧಾನಮೃಪಾತ್ಮಿವಸ್ಥಕಳದಿಗ್ವಿಜಯೋಪಾಚ್ಚಿತ್ ವೀರಲಕ್ಷ್ಮೀಸಮಾಲಂಗಿತ ವಿಶಾಲವಕ್ಷಸ್ಥೋದಾನವಾರಿ  
ಸಂಸಕ್ತ
- 3 ವಿಖುಧ ಮಧುಕರ ನಿಕರೋ ಜಳನಿಧಿವ ರತ್ನಾಕರೋ ನಾರಾಯಣ ಇವ ಲಕ್ಷ್ಮೀನಿವಾಸತ್ಯಶಾಂಕ ಇವಕಳಾಧರಃ  
ಪ್ರಧಾಕರ ಇವೋಗ್ಗ ಪ್ರತಾಪ
- 4 ಶ್ಚತುರಾನನ ಇವ ಪ್ರಜಾನಾಥ ಸ್ವೇನಾನಿವಾ ಮೋಘ ಶಕ್ತಿಧರೋ ಭೂತನಾಥ ಇವ ಭೂಧರ ಶಿಖರಾಧಿವಾಸೋಂ  
ಗಜ ಇವಾಂಗನಾಜನ ಮನಃ
- 5 ಕ್ಷೋಧ ಜನನೋ ಪರಾಜಿತ ಇವಾ ತ್ವಪತಿಃ ಕಲ್ಪವಾದಪ ಇವ ಪ್ರಾಪ್ತಿತಾತ್ಪ್ರದಃ ಕೀರ್ತಿ ಸುಧಾಧವಳಿತ  
ಬ್ರಹ್ಮಾಂಡ ಕುಹರಶ್ವೇರ ಚೋ
- 6 ಳ ಕೊಂಕಣ ಗೊಜ್ಜರ ಮಾಳವ ಕೌರವ ಪಾಂಡಾಲ ಗೌಡಕಳಿಂಗಾಂಗವಂಗ ಮಹೀಪತಿ ಸಂಪಾದಿತಾ ಕ್ಷಯ  
ಕೋಶಃ ಕೋಶಸಲಿ



- 7 ಉನಿಮುಜಿತಾ ಶೇಷ ವೀರಮಹೀಶಃ ಈಶಚರಣಾರವಿನ್ದ ಮಧುಕರಃ ಕರಸಂ ವದ್ವಿತ ನಿಬಲ ಭುವನೋ ವ ನಾರಿ ಕೇತು ರಿವಾಮೋ
- 8 ಪ ಶರಾಸನ ಕಾರ್ಯಃ ಕಾರ್ಯಾ ಕಾರ್ಯ ವಿವೇಕಚಾತುರ್ಯ ವಾಚಸ್ಪತಿ ವಾಚಸ್ಪತಿ ಸದೃಶ ವಿವಿಧ ವಿಬುಧ ಬೋಧೋಧ್ಯಾಯಮಾ
- 9 ನ ಮಾನಸಾನಂದಕಾರಃ ಶ್ರೀಮಜ್ಜಯ ಸಿಂಹ ದೇವಶ್ವಾಳುಕ್ಯಾ ಧರಣಃ || ತಸ್ಯಾತ್ಮಜ ಶತ್ರುವಿಳಾಸಿನೀನಾಂ ವೈಧ ವೈದೀಕ್ಷಾ ಗುರುರಾಪವೋ
- 10 ತ್ತಃ ಸಂಶಾಸ್ತ್ರೀಗಾ ಮಾಹವಮುಲ್ಲದೇವೋನಿಷ್ಕಂಟಕಾ ಮಪ್ರತಿ ವೀರಶಬ್ದಃ | ಯಸ್ಯಪ್ರತಾಪ ದಹನಾನಳ ವಿಸ್ಪುಲಂಗೈ ನಿರ್ಮೂರ್ಛಿತಾತ್ಮತ ಮಹೀರು
- 11 ಹೌಘಾಃ ಅದ್ಯಾಪಿ ರೋಧುಮವನಾನಿಕಿತೇಕ್ಷಮನ್ತೇ ಭೂಕಂಟಕೋದ್ಧರಣ ಯತ್ಪರಾಯಣಸ್ಯ ಯಃ ಕೊಂಕಣಾ ನ್ನಣ್ಣಿ
- 12 ತಮಾನದರ್ಪಾನಕಾರ್ಷಿದ ಕ್ಷತಸತ್ಯವಾದಃ ಸಂತ್ಯಾಚಿತಾಸಂದಿತ ರಾಜಚಿಹ್ನಾನ್ಯತಾನ್ವತಾನಲ್ಪವ ಸೂಂಚ್ಯು ಥಂಯುಃ
- 13 ಧಾರಾಪಿಯೇನೋದ್ಧತ ವಿಕ್ರಮೇಣ ಸಂಧರ್ಷಿತಾಪೂರ್ವ ಮಹೀಪತೀನಾಂ ಅಧರ್ಷಣೀಯಾ ಬಲಗೊಂಕ ಮುಖ್ಯ ಪ್ರಚಣ್ಡನಾಮಾ
- 14 ನ್ತ ಪುರಸ್ಸರೇಣ ಲಂಕಾನಾಥ ಸಮಾನ ಚೋಳನೃಪತಿಂ ಯಸ್ಸಂಯತಿ ಪ್ರಾವೃತಂ ನಾಗಾನಾಂದಶಭಿಶ್ಚೈರಧಿ ಬರೈಸ್ಸನ್ನಾಹಿ
- 15 ಭಿಸ್ತತ್ಯರೈಃ ಏಕೋರಾಪವ ವಜ್ರಪಾನ ನಿಶಿತೈರ್ಬಾರ್ಘ್ಯೇರನಾ ಯಾಸತೋ ಭೂದೇವೋಮಹಿತಾಯನನ್ನುತಿ ಪದಂಚಾಳು
- 16 ಕೈರಾಮೋಬಲೇ ಶ್ರೀಮಾನಾಪವಮುರೋ ವಿಧ್ಯಾಶಯ್ಯಾ ಸ್ವಿತೋಧರಾಂ ಶಾಸ್ತ್ರಧರ್ಮಾರ್ಥಮಾನ ಹೇತುವ್ಯಾ ಪಾರೈಕಪ್ರತ್ಯ
- 17 ರಾಯೈಕಃ || ತಸ್ಮಿನ್ನರ ಪತಾಮಹೀಂಶಾಸತಿ ವರ್ಣ ಸಂಕರೋವ್ಯುತ್ಪನ್ನ ಕಾಯಸ್ತೇಛೋನೈತ್ರದುರ್ಲಕ್ಷಸ್ತಸ್ಮರ ಶಬ್ದಃ
- 18 ಸ್ವರೂಪಪಾಚೋವೈಯ್ಯಾಕರಣ ಇವಾರ್ಥಬಾಧಾತ್ವಂವೃತ್ತಃ ಉಪಸರ್ಗಶ್ಚ ಧಾತುಪ್ರಯೋಗಾ ದನ್ವತ್ರು
- 19 ರ್ಥಶ್ಚೋ ವಿಗ್ರಹಶ್ಚ ಸಮಾನ ತದ್ವಿತ ವ್ಯಾಖ್ಯಾನಾದ ನೈತ್ರತತ್ಪರಿ ಪಾಲಿತಾಯಾಧರಾಂಗನಾಯಾ ಮುಖಜವನ ವಾಸಿದೇ
- 20 ಶೋರಮಣೀಯ ಸ್ತುತಿಲಕ ಇವ ಮಹಾತಟಾಕ ಗ್ರಾಮೋ ರಾಜತೇ | ಯತ್ರ ದ್ವಿಜಾಶ್ಚಮದಮಾದಿ ಗುಣೈರು ಪೇತಾ ಸ್ವಾಧ್ಯಾಯ
- 21 ಯಜ್ಞ ಜಪ ತೋಮ ಸಮಾಧಿನಿಷ್ಠಾಃ ಅಧ್ಯಾಪನಾಧ್ಯಯನ ಯಾಜನದಾನ ಮುಖ್ಯೈ ಪುಟರ್ಮಫಿನ್ಸಿಜಗೃಹೇಷು ಸದಾ ರ ಮನ್ತೇ ||
- 22 ಯತ್ರತ್ಯ ಪಂಡಿತ ಜನೋ ವಿಮುಘಃ ಪೃಥಿವ್ಯಾಂ ವಾದೇ ವಿಜಿತ್ಯ ವಿಜಯಂ ನಿಜಮಾತನೋತಿ ವ್ಯಾಖ್ಯಾನ ಚಿಂತನ ವಿಚಾರಣ
- 23 ವಾದ ಶಿಕ್ಷಾ ವ್ಯಾಪಾರ ವರ್ಗ ಚತುರಃ ಪೃಥಿವೀ ಪ್ರದೀಪಃ | ಯತ್ರ ತ್ಯಾಧ್ಯೇತಾ ರೋ ಗ್ರಸ್ತ ನಿರಸ್ತಾದ್ಯು ಚಾರಣ ದೋಷವರ್ಜಿತಂ
- 24 ಸ್ವರವರ್ಣಪದ ಕ್ರಮಸಂಹಿತಾ ಯಥಾ ಲಕ್ಷಣ ಮಧೀಯಾನಾಃ ನಿರೋತ್ಕರ್ಷಮಪೇಕ್ಷಮಾಣಾ ಸ್ವಹಸ್ತಂ ವಿಂಶ ತಿಂಚ
- 25 ತ್ವಾರಿಂಶತಮೀತಿಂಶತಂ ವಿಂಶತ್ಪುತ್ರರಂಚ ವಾರಾನ್ ಸದಸ್ಯಧೀಯತೇ ಯತ್ರ ಕಲ್ಪ ಸೂತ್ರ ಶ್ರಾವಣಶ್ಚಾತ್ರಾ ಸ್ವಯಂ ಪರಿಕ
- 26 ಲ್ಪಕೈಷ್ಠಿಕ ಪಾಶುಕಸೋಮಿಕ ವೇದಿಕಾಃ ಸ್ವಪರಿಕಲ್ಪಿತಾಹವನೀಯಾದ್ಯಗ್ನಯಃ ಸ್ವೋತ್ತೇಕ್ಷಿತ ಪಕ್ಷೀಶಾರಾ ಸಂದೋಹ (ಹ) ವಿದ್ಯಾರ್
- 27 ನಚಾತ್ವಾಲ ಶಾಮಿತ್ರ ಮಾರ್ಜಾಲೇಯಾಗ್ನಿಧ್ಯುಧಿಷ್ಠಾ ಸ್ತಾರ ಪ್ರದೇಶಾಸ್ತತ್ಪುತ್ರ ಪ್ರಯೋಗಂ ಸದಾಭ್ಯಸ್ಯಂ ತೈವಮಾದಿಗು
- 28 ಣಾಲಂಕಾರಾಯಾ ಶೇಷಗ್ರಾಮ ಮಹಾಜನಾಯ ವಾದಪೂಜಾಂ ದತ್ವಾ ಶಕ ನೃಪಾತೀತ ಸಂವತ್ಸರೇಷು ನವತೇ ಪ್ವೇ ಕೋನಾಶೀತ್ಯಧಿಕೇಷು
- 29 ವಿಳಂಬ ಸಂವತ್ಸರ ವೈಶಾಖ ಶುದ್ಧ ತೃತೀಯಾಯಾ ಮಾದಿತ್ಯವಾರೇ ಕುಡುವರ್ಣಿಯಾಂಗೀರಸ ಗೋತ್ರ ಶ್ರೀಧರೋ ಪಾಧ್ಯಾಯ ಸೂನು
- 30 ಪ್ರಥು ಮಹಾದೇವಯ್ಯ ಅನ್ವರ್ವೇಧಿ ಅವಣಗ್ರಾಮ ಸಮುದ್ಯುತಾ ತ್ರೇಯ ಗೋತ್ರಾ ಅಡುದ್ವಿವೇದಿಸೂನು ಮಾರ್ಗ ನಾಯಕಹೊ
- 31 ಲಗೆ ಟುಗ್ರಾಮವಶಿಷ್ಠ ಗೋತ್ರ ಗೋವರ್ಧನನಾಗದೇವ ಸೂನು ಗೊಹಳಯ್ಯ ಕುಂಟನ ಕೆಹಿಯೂರಟ್ಟ ಹರಪೋರೆ
- 32 ಯಮ್ಯನ ಮಗ ಕಲಯಣ ಸೆಟ್ಟ ಸಿಂಗಣಸೆಟ್ಟ ಕಿಟ್ಟಬೆಯ ಚಿಟ್ಟಯ್ಯಂ ನಾಕಸೆಟ್ಟಯ ಮಾರಯ್ಯಂ ಮಾರಕ್ಕನ ಬಸ ವಸೆ
- 33 ಟ್ಟ ಅಜ್ಜನಯ್ಯನ ಸೋವಯ್ಯ ಬಾಗುಳಿಯ ಮುದ್ದಯ್ಯನ ಬೇಳಯ್ಯ ಅತ್ತಲೂರ ಸಂಗಪಯ್ಯನ ಚಿ
- 34 ಕೈ ಬಾಯಿಸೆಟ್ಟ ಕೇಕಿಸೆಟ್ಟಯ ಮಗಂ ಮನಣಯ್ಯ ಅಂಗಡಿಯ ಸತ್ತಿಯಣಸೆಟ್ಟ ಇಕ್ಕೇತನ್ನಾಮಾನಃ ಸರ್ವ ಶಿರಾಶಂಕು



- <sup>35</sup> ಕೃಷ್ಣ ತಟಾಕ ಕ್ಷೇತ್ರಮನನ್ಯೋಪಾಯೋಗ್ಯ ತತ್ತಟಾಕ ಜಲಂ ಸರ್ವ ಪರಿಹಾರಂ ಮಹಾಜನಾದಾದಾಯ ತದನು ಮತ್ಯಾ ಚಂದ್ರ
- <sup>36</sup> ತಾರಮಣ್ಯಹೀಶ್ವರಾಯ ಮುಕ್ತವನ್ತಃ || ಏತದ್ಯೇ ಪರಿಪಾಲಯಂತಿ ತೇಷಾಂ ದಾನಸಮಂ ಪಲಯೇತ್ಪೇತನ್ನಾ ಶಯಂತಿ
- <sup>37</sup> ಭೂಣ ಹತ್ಯಾ ಸಮೋದೋಷ ಸ್ತಥಾಚಾಹ ದೇವಸ್ತಂಭಾಪ್ತುಣಸ್ತಂಚ ರೋಭೇನೋಪ ಹಿಸ್ತಿಯಃ ಸಪಾಪಾತ್ಮಾ ಪರೇರೋ
- <sup>38</sup> ಕೇಗ್ಯದ್ಯೋ ಚಿಪ್ಪೇನಜೀವತಿ ವಾದೀಥ ಪಂಚಾನನ ಭಟ್ಟ ವಿಷ್ಣು ಶ್ವಾಸ್ತಾಂ ಬುಧೇಷ್ಟಾರಮಿತಸ್ತು ವೃತ್ತಃ ಅಣ್ಣಾರ
- <sup>39</sup> ಶಂಭೋಹ್ವದ ಪದ್ಮ ಭಿಂಗಃ ತತ್ಕ್ಷೇತ್ರರೇಖಾ ವಚನಂ ವೃಥತ್ತದ್ಗ್ರಾಮ ಜನ್ಯಾತಿಲಕಃ ಕುಲಸ್ಯ ದೇವದ್ವಿಜಾ
- <sup>40</sup> ಗ್ಯಾಚ್ಛನದತ್ತಚಿತ್ರಃ ಗ್ರಾಮ ಪ್ರಯುಕ್ತ್ಯಾ ಲಖಿತಂ ವೃಥತ್ತ ಸದಕ್ಷರಂ ಕಾಶ್ಯಪ ಮಾಧವಾಬ್ಧಃ
- <sup>41</sup> ಮಹಾ ಗ್ರಾಮ ರೂಕ್ಯ ಗುಣೈಯನಾಗವರ್ಷೋ ಜರಳಯರೂಪಾರಿನಾಕಿಯ ಲಖಿತ ಮಂಗಳಂ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಬಿಸಲಹಳ್ಳಿ ಫಾರೆಸ್ತಿನಲ್ಲಿ ಹೊಲಮರದ ಕೆಳಗೆ ತುಂಡಾಗಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು..

- |   |  |
|---|--|
| <sup>1</sup> ಸ್ವಸ್ತಿಯಮ ನಿಯಮಸ್ವಾಧ್ಯಾಯ            | <sup>6</sup> ನಮಶ್ಚಿವಾಯವಾಗಿ .....                     |
| <sup>2</sup> ಧ್ಯಾನಧಾರಣ ಮೌನಾನುಷ್ಠಾನ ಜಪ           | <sup>7</sup> ಶ್ರೀಮತು ಪ್ರತಾಪ ಚ .....                  |
| <sup>3</sup> ಸಮಾಧಿಶಿಲಗುಣಸಂಪನ್ನರಪ್ರಶ್ರೀ          | <sup>8</sup> ಕ್ರವತ್ತಿಸಿಂಘಣದೇವವರ್ಷ ೭ನೆಯಧಾತುಸಂವತ್ಸರ    |
| <sup>4</sup> ಮದನಾದಯಗ್ರಹಾರ ಹಿರಿಯೂರಸ್ತಾ           | <sup>9</sup> ..... ಚಿಟ್ಟುರಲಿಚಿಟ್ಟು ದುಕಚ್ಚಿವಿಯು ..... |
| <sup>5</sup> ನಾಥಿಪತಿ ಶ್ರೀಮನ್ಮಹಾ .. ಬೊಮ್ಮಯನಾಯಕನು | <sup>10</sup> ಳಿಯು .....                             |

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ಅದೇ ಹೋಬಳಿ ಬಸವನಂದಿಹಳ್ಳಿ ಗ್ರಾಮದ ಗುಡ್ಡದ ಬುಡದಲ್ಲಿರುವ ಕೆರೆ ಕಟ್ಟಿಗೆ ಸೇರಿರುವ ಕಲ್ಲು.

- <sup>1</sup> ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ
- <sup>2</sup> ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವ
- <sup>3</sup> ಸ್ತಿ ಶ್ರೀಮತು ಯಾದವನಾರಾಯಣ ಭುಜಬಳ
- <sup>4</sup> ಪ್ರಾಥಮ್ಯತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀರಾಮಚಂದ್ರ ರಾಯರಾ
- <sup>5</sup> ಜ್ಯೋದಯದ ೧೧ನೆಯ ಚಿತ್ರಧಾನು ಸಂವತ್ಸರ ಛಾದ್ರಪದ
- <sup>6</sup> ಸೋಮವಾರದಲು ಶ್ರೀಕೊಂಗಾಲ ಬಂಕಣ ..... ಮನ್ನೆಯ
- <sup>7</sup> ದೇವರ ಪರುವತ ವೊಡೆಯರಳಿಯ ಹಡವಳನಕೂಡೆ
- <sup>8</sup> ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದ||ಶ್ರೀ

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ತಾಡಗುಂದ ಹೋಬಳಿ ಚಿಕ್ಕಮಾಗಡಿಗೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಹಳ್ಳದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"X2'-6"

- <sup>1</sup> ಸ್ವಸ್ತಿಶ್ರೀ ಮಾರಾರ್ಕ್ಯ ಅರಸರ್ ಬಸವನ ಮೂ
- <sup>2</sup> ವತ್ತಿದ್ವಾಸಿರಮನ್ ಅಳಿಬನ್ನ ನಿಕ್ಕೆಯನಾಬ್ಬ ವು
- <sup>3</sup> ಣ್ಣನಾದಿಗಾಪುಣ್ಣನ್ ತಮ್ಮಾಳ್ವ ನಿಜಿಯ ಎರಗನೊಳ್ಳೂಡಿ
- <sup>4</sup> ಕಾದಿ ಅಳಗರಕುಪಾಸದೊ ..... ರ .....
- <sup>5</sup> ..... ಸರ್ಗಾಲಯಪೊಕ್ಕ ..... (ಕಲ್ಲು ಚಿಕ್ಕ ಯೆದ್ದುಹೋಗಿದೆ)

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ಅದೇ ಹೋಬಳಿ ಬನ್ನಣ್ಣಿಕೆ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- <sup>1</sup> ..... ರಕ್ತಾಕ್ಷಿ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಶುದ್ಧ ೧೦ ಗು
- <sup>2</sup> ..... ನಾಲ್ಕು ಭು ದೊಮ್ಮೆ .....
- <sup>3</sup> ಆತನಮಗ ಮಾದರನು ತಂಮ ಸೋಮಂಜನು ಆ
- <sup>4</sup> ..... ರಿಗೆ ಮಸರೆಯಲಿ ಗಲಡನ ಮಕ್ಕಳು ಕಾಳಜೊಂಮ
- <sup>5</sup> ಸೋಮದಾಯಾದತನದಿಂ ಕಂನವನಿಕ್ಕಿ ಯುಜಿಯೆ
- <sup>6</sup> ತಮ್ಮ ಮಕ್ಕಳು ಹೆಂಡಿರಕೂಡಿ ಹುಯ್ಯಲನೆಬ್ಬಿಸಿ .....
- <sup>7</sup> ..... ಕೊಂದು ತಾನುಂ ಶಿವಪಾದದೊಳ್ಳಿಕ್ಕನಾದಂ .....



ಅನವಚ್ಛಿ ಹೋ | ಗುಮ್ಮನಹಾಳು ಹಳೇಗ್ರಾಮದ ಪಾಳುದೇವಾಲಯದ ಹಿಂದೆ ಬಿದ್ದಿರುವ  
ತುಂಡುಕಲ್ಲು.

(ಮೇಲುಭಾಗ ಹೋಗಿದೆ) (ಎಡಭಾಗ ಸ್ವಲ್ಪ ಚಕ್ಕೆಯಿದ್ದು ಹೋಗಿದೆ)

- <sup>1</sup> ಶ್ರೀ ಪ್ರದೀಪವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರ
- <sup>2</sup> ಕ್ಯಾಧರಣ ಶ್ರೀಮದ್ಭೂರೋಕ ಮಲ್ಲದೇವರ ವಿಜಯರಾ
- <sup>3</sup> ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಯತಾರಂ ಸಲುತ್ತಂ ಕರ್ಯಾಣದ
- <sup>4</sup> ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯತ್ತುಮಿರೆ
- <sup>5</sup> ದತ್ತೀರದ ಕರಶಾಣೆಯೆನಲು ತಾನಾಸೀಲತೆಯುಮೆಸೆವ
- <sup>6</sup> ಶಿವ | ಆತನನ್ನಯಾಗಮ ಪ್ರಶಸ್ತಿ ಯೆಂತೆಂದಡೆ ಸ್ತುತಿಸಮುಧಿ
- <sup>7</sup> ಕೇಸ್ವರ ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರ ಜಯಸ್ತೇ ಮಧುಕೇಶ್ವರ
- <sup>8</sup> ..... ದೇವ ಪ್ರತ್ಯಕ್ಷಾಕ್ಷಿ ಸಂಧವ ಚತುರಾಶೀ
- <sup>9</sup> ಸುವರ್ಣಗರುಡಧ್ವಜ ಜಗದ್ವಿದಿತಾಪ್ತಾದಶ
- <sup>10</sup> ದ್ರಶಿಖರಿ ಶಿಖರ ಸಂಸ್ಥಾಪಿತ ಸ್ವಟಕ
- <sup>11</sup> ಶ್ರೀಮಯೂರವರ್ಮ ಮಹಾಮಹೀ ಪಾರ್ವಕ
- <sup>12</sup> ..... ವಿರಾಜಮಾನ ಮಾನೋನ್ಮತರುಂ ವಿರಾಜಿತರಪ್ಪ

ಅದೇ ಹೋ | ಹಿರೇಚವುಟಿ ಗ್ರಾಮದ ಎಲೆಯಲ್ಲಿ ಎಮನೂರು ಪಗಮೇಶ್ವರದೇವಾಲಯದ ಬಳಿಯಣ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×4'-0"

- <sup>1</sup> ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಶ್ರೀಗಿರಿ ಶಂರವೀಂ
- <sup>2</sup> ದು ಸಲರಾತ್ಯ ವಿಚ್ಛಿಬಿಧೂಮರುತ್ಸಮುದ್ಭೋಗನುತಾಪ್ತಮೂರ್ತಿ ಭುವನಸ್ಥಿತಿಕಾರಣೀಶ್ವರ
- <sup>3</sup> ಜಯಶಿಂಗ ನೃಪಂಗೆ ತಾಂ ಮನಜನಿಟ್ಟಿಗೆ ಮಾನ್ಯದಯಾಪರಂಗೆ ಹೃದ್ರಾಗದೇ ನೇನಜುನೆಲನುಪುಳಿನಮೀಗೆ
- <sup>4</sup> ಮನೋರಥಂಗಳ || ಮಂಗಳಮಂ ಮಾಡುಗೆ ಜಯಸಿಂಗನೃಪಂಗೆ ನೆಗರ್ದ್ವೆಮ್ಮಯನೂರಾದೇವಂ ಗುಣನಿಧಿಕಾ ಮಗಾ
- <sup>5</sup> ಪುಡಂಗಿಂತೀ ನೆಲನುಯಿನಪುಳ್ಯಂನವರಂ || ಸ್ತುತಿಸಮಸ್ತಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರದೀಪವಲ್ಲಭಂ ಕಳಚುರ್ಯುಕಳಮಹಾ ಭೂಪ
- <sup>6</sup> ಣ ಭುಜಬಳ ಚಕ್ರವರ್ತಿ ಮಹಾರಾಜಾಧಿರಾಜನೆನಿಸಿ | ಪರಭೂಪಾರ್ವಕರಂ ಪಳಂಚರೆದುರೋರ್ವಿಕ್ರಾಂತದಿಂ ತ್ಯಾಗದಿಂ
- <sup>7</sup> ನೆರದರ್ಶಿಪ್ರಕರಕ್ಕೆಮಾಡಿ ಮುದಮಂ ಕಾರುಣ್ಯದಿಂ ಕಾದು ತತ್ಪರಣಾಯಾತರನಾತ್ಯ ಸತ್ಯಗುಣದಿಂ ಮರಾಭಯಂ
- <sup>8</sup> ದಾಳ್ಯನಾದರದಿಂ ಕುಂತಳಚಕ್ರವರ್ತಿ ವಿಜಯಾದಿತ್ಯಂ ಮಹೀಚಕ್ರಮಂ || ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿ || ನೆಗಳೆ ಜಯಂ ಪೂಗಳೆ ಜ[ಗಂ]
- <sup>9</sup> ..... ಮಿಗೆ ತನ್ನಳವಳಿಯ ಬೊಮ್ಮಯ್ಯಂ ಪಾಳಿಸುವಂ ನೆಗರ್ದ್ವೀ ಬನವಸೆನಾಡಂದಿಗಿಭಂಬರ ವೈಯ್ದ ಕೀರ್ತಿ ಲತೆಯುಂ ಶ್ರೀಯುಂ |
- <sup>10</sup> ..... ನತನೃಪಾಳರು ಬೇಡೆ ಪಣಿಂಚರೆದರ್ಶಮನರ್ಥಿಗಿತ್ತು ಸಾಮದಿನಶ್ಯಾಸೆ ದಾಜಿರಾಜಮಹಿಮಂ ಪ್ರತಿಪಾಳಿಸುವಂ ನಿರಂತ
- <sup>11</sup> ಬನವಸೆ ನಾಡನಾಡಮೆಕದಂಬರ ಸಂತತಿ ಸೋವಿದೇವ ನತ್ಯನುಪಮ ವಿಕ್ರಮಂನೆಗಳೆ ತಂನ ಸಮುಂನತಕೀರ್ತಿ ಧಾತ್ರಿಯೊಳು ||
- <sup>12</sup> ಬನವಸೆ ಬೇಶದೊಳು ನೆಗರ್ದ್ವಿನಾಗರ ಬಂಡದೊಳ್ಳಾರಮಾದುದಾ ಜನಪದದೊಳು ವಿರಾಜಿಸುವ ಕೆಯ್ದೊಲದಿಂವನದಿಂ ತಟಾಕದಿಂ
- <sup>13</sup> ..... ನರುಹಪಂಡದಿಂ ಬಳಸಿನಾಡಮನಂಗೊಳಿ ಪೆಮ್ಮ ನೂರಿಳಾಜನಜನಿತಾನುರಾಗ ವಿಭವೋದಯಮುಕ್ಷತಸಂಖ್ಯ ಸಂಪದ .....
- <sup>14</sup> ಪರಹಿತ ಚರಿತಂ ಸತ್ಯಾಧರಣಂ ಧನದ ಚಾರುದತ್ತಸಮಾನಂ ನಿರವದ್ಯವೇಂಬಣ್ಣ ಧರೆಮಾಣಕಕೇಶಿಣ್ಣಿಯ
- <sup>15</sup> ಜಗದೊಳು || ಜಳನಿಧಿಯೊಳು ಹಿಮಧಾಮಂಕುಳಗಿರಿಯೊಳು ಸಿಂಹವೊಗೆವವೊರೊಗೆದಂ ನಿಮ್ಮಳಕೀರ್ತಿ ಕೇಶಿ
- <sup>16</sup> ಸೆಟ್ಟಿಗೆ ಲಲಿತಾಕೃತಿಯಮ್ಮ ನೂರಕಾಮಗುಣಂ | ಧರ್ಮದಕಣ ಸತ್ಯದನಿಧಿ ಪೆರ್ಮೆಯನೆರೆ ಭೋಗದಾಗರಂ ವಿಜಯ
- <sup>17</sup> ವರ್ಮುಂ ಕಾಮಗಾವುಂಡಂ ನಿಮ್ಮಳತರಕೀರ್ತಿವಿಕ್ರಮಾಳಂಕಾರಂ | ಶರಣಾತ್ಮಿಬ್ರಹ್ಮರಕ್ಷಣಕ್ಕೆ ವಿನಯಕ್ಕಾಪ್ತಿಂಗೆ ಕೂಪ್ತಿಂಗೆ



<sup>18</sup> ದೇವದ್ವಿಜರಾಜಪೂಜೆಗನಕ್ಕನ್ನೋಟಕ್ಕೆ ಕೂಟಕ್ಕೆ ದುರ್ಧರವೀತಾಪುಜಯಕ್ಕೆ ಪೋಲಪೋಡೆ.....

<sup>19</sup> .....ತದನನರಮಾ ಮಹಾಪುರುಷಂ ಕಾಮಗಾಪುಂಡಂ ಶ್ರೀರಾಮೇಶ್ವರ ದೇವಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕಂ ನಿತ್ಯಪೂಜೆಗಂ ನಿತ್ಯನಿವೇದ್ಯಕ್ಕಂ

<sup>20</sup> ಶ್ರೀಮಠಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಜಗದೇಕಮಲ್ಲದೇವ ವರ್ಷದ ಸಾಸಿರದೇವತನೆಯ ಪ್ರಥಮ ಸಂವತ್ಸರದ ಪೌಷ್ಯಮಾಸದ ಮಾವಾಸೆಲು

<sup>21</sup> ತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ವೈಶಾಖಾತ ಸೋಮವಾರದಂದು ಬಲಕೆಟೆಯ ಮೊದಲೇರಿಯ ಕೆಳಗೆ ಸಾಯಿರಮರದ

<sup>22</sup> ಅಡಕೆಯತೋಟದ ಸಹಿತ ನೆಲನಂ ಧಾರಾಪೂರ್ವಕದಿನಿತ್ಯನುದಾರತೆಯಂ

ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಎಮನೂರು ಪರಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—9"

<sup>1</sup> ಓಂ ನಮಃ ಶಿವಾಯ ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕಳಚುರ್ಯು

<sup>2</sup> ಧುಜ ಬಳ ಚಕ್ರವರ್ತಿ ರಾಯ ಮುರಾರಿ ಸೋ

<sup>3</sup> ವಿದೇವ ವರ್ಷದ ೧೧ನೆಯ ವೈಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣಲಗುಂಡಿಯ

<sup>4</sup> ಅಶ್ವಿಜ ಬಹುಳ ೧೩ ಅದಿವಾರ ದಂದು

<sup>5</sup> ಎಂಣೆಗೇರಿಯ ಹರುವ ಬವ್ವಿ

<sup>6</sup> ಸೆಟ್ಟಿಯ ಮಗಂ ಸೋವಿಸೆಟ್ಟಿ ಯಾವೂರ

<sup>7</sup> ತುಣು ಹುಯಿರೊಳು ಕಾದಿಪಲರಂ ಕೊಂದು

<sup>8</sup> ಸತ್ತ ಸುರಗಣಿಕೆಯರೊಳೊಡಿದಂ ಆತ

<sup>9</sup> ನ ತಮ್ಮಂ.....ಕಲ್ಲ ನಿಲಿಸಿದಂ ಮಂಗಳಮಹಾಶ್ರೀ

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ಅದೇ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಿ ವೀರಗಲ್ಲು.

<sup>1</sup> ಓಂ ನಮಃ ಶಿವಾಭ್ಯಾಂ ಸಾನು ಚರಾಭ್ಯಾಂ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ | ತೈಲೋ

<sup>2</sup> ಕೃ ನಗರಾ ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ || ಶ್ರೀಮತ್ಕಳಚುರ್ಯು ನಿಜಧುಜಬಳ ತ್ರಿಧುವನ ಮಲ್ಲ

<sup>3</sup> ದೇವವರ್ಷದ ೧೧ನೆಯ ವೈಯಸಂವತ್ಸರದ ಚೈತ್ರ ಬ ಅದಿವಾರದಂದು ಗಿಣ್ಣಲಗುಂಡಿಯ

<sup>4</sup> ಕೋಟೆಯಂ ಗುತ್ತಿಮಂಡಳಿಕ ಬಮ್ಮ ರಸನುಂ ವೀರರಸನುಂ ಮುತ್ತಿಕಾದಿಲ್ಲ ಹೊಯ್ಲಣ ಮಂಡ

<sup>5</sup> ಲಕ ಬಲ್ವಂಗೆ ಹೋಗದಿರಲು ಪಾಯದಿಂ ಹೊಜವಣ್ಣಿಸಿದ ಸಮಯದೊಳು | ಶಂಭವೇ ನಮಃ

<sup>6</sup> ಪರಕಿತ ಚರಿತಂ ಚಲತ ಪರೋಪಕಾರಾರ್ಥ ಮೀಶ್ವರ ಪದಾಂಬುರುಹೈಕ ಭೃಂಗನೇನ

<sup>7</sup> ರಾದ್ಯೋ ರೆಯಾದಕ್ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ ಗುಣದೊಳ್ | ಚಂಪಕ | ಕರಿಪುಟೆಯನ್ನುರಂಗಚಯಮಂ

<sup>8</sup> ನರಸದ್ವಟಕೋಟ ಯುಧಮಂ ಸುರಪತಿ ಹವ್ಯವಾಹನ ಕುದೇರ ನರವಾಹನವೆನ್ನು ವೈರಿಸಂಗರ ನೆ

<sup>9</sup> ವದಿಂದ ದೇವಚಯಮಂ ಕರೆ ದೀವನೆನಕ್ಕೆ ಬಣ್ಣ

<sup>10</sup> ಸಲ್ಪರಿಣತೆ ವಿದ್ವನಾವನವನೀತಳದೊಳ್ಳಲ ಕೇತ ಮಲ್ಲಸೆಟ್ಟಿಯ.....

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನ

(2 ಹಲಗೆ ಉಂಗರವಿಲ್ಲ.)

1 ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ

<sup>1</sup> ನಿರ್ವಿಘ್ನ ಮಸ್ತು ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ

<sup>2</sup> ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತೈಲೋಕ್ಯನಗರಾರಂಭ

<sup>3</sup> ಮೂಲಸ್ತಂಭಾಯ ಶಂಬವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾ

<sup>4</sup> ಧೈದಯಾ ನೃಪ ಶಾಲಿವಾಹನಶಕ ವರು

<sup>5</sup> ಪ ೧೬೯೦ನೆಯ ಪ್ರವರ್ತಮಾನ ಸರವ

<sup>6</sup> ಧಾರಿನಾಮ ಸಂ|| ರದ ಮಾಗಶು|| ೭ ಯ

<sup>7</sup> ಲು ಶ್ರೀಮತುರು|| ನಂದಿನಾಥ ಪುರದ

<sup>8</sup> ಗೌಡರು ಬಸವಲಿಂಗಪ್ಪನವರು ಚಲು

<sup>9</sup> ಟಿ ಗ್ರಾಮದಲು ಯಿಹ ಹೊವಕ್ಕಲು

<sup>10</sup> ಸೋಮಪ್ಪನವರಾ ಅಧಿದೇವತೆ ಯಾದ

<sup>11</sup> ಪರನಿವಮೂರ್ತಿ ಸದ್ವರ್ಮಸ್ವರೂಪ

<sup>12</sup> ನಾದ ಶ್ರೀಕೊಟ್ಟೂರ ಬಸವೇಶ್ವರನ ಗ

<sup>13</sup> ದಿಗೆ ದೀಪಾರಾಧನೆ ಬಗ್ಗೆ ಬರಿಸಿಕೊಟ್ಟ

<sup>14</sup> ಧೂದಾನ ಪಟ್ಟಿಕ್ರಮ ಪಂತೆಂದರೆ ನಂ

<sup>15</sup> ಮ ಗೌಡುಂಮ್ಮಿ ಸ್ವಾಸ್ತಿ ಧೂಮಿಯಲ್ಲು

<sup>16</sup> ಗಂದರಗಾನಿ ಗದೆ ಬ| ೧ ದರವಳಗೆ ಯಿ

<sup>17</sup> ಮ್ಮಾನದ ಗದೆ ಯಿದಕ್ಕೆ ಸಲುವ ಮನೆ ದ

<sup>18</sup> ಳ ಹಿತ್ತಲು ತಿಪ್ಪೆಗುಂಡೆ ಹಕ್ಕಲು ಸಹ

<sup>19</sup> ವಾಗಿ ಸಿರಾಸ್ತಾಪನೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಯಿಧೇವೆ

<sup>20</sup> ಯಿ ಧೂಮಿಯಲು ಯಿದಂಥ ನಿಧಿನಿಕ್ಷೇ

<sup>21</sup> ಪ ಯೇನುಂಟಾದ್ದಂನ್ನು ಅನುಧವಿಸಿಕೊಂಡು

<sup>22</sup> ಬಾಹದಂದು ನಂಮ್ಮ ಪುತ್ರ ಮಿತ್ರ ಪ್ಲಾತಿ

<sup>23</sup> ಬಾಂಧವರು ಯಿವಾದಿಗುರು ಸಹೋದರ

<sup>24</sup> ರು ಮುಂತಾದವರ ಅನುಮತಿಯಂ

<sup>25</sup> ದ ಬರಿಸಿಕೊಟ್ಟ ಧೂದಾನ ಪಟಿ ನಿಮಗೆ

<sup>26</sup> ಜಲಸ್ತಾಪನೆ ಮಾಡಿ ಇದೇವೆ ನಿಮ್ಮ ಸಂ

<sup>27</sup> ತಾನಪಾರಂಪರೈಯಾಗಿ ಆ ಚಂದ್ರಾ

<sup>28</sup> ಕ್ಕ ಸ್ತಾಯಿಗಳಾಗಿ ಅನುಧವಿ

<sup>29</sup> ಸಿ ಕೊಂಡು ಬಹದಂ

<sup>30</sup> ದು ಬರಿ



(ಇದೇ ಹಲಗೆಯ ಹಿಂಭಾಗದಲ್ಲಿ ಬೇರೆ ಶಾಸನ ಬರೆದಿರುತ್ತದೆ.)

(2ನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.)

- 31 ಕೊಟಭೂದಾನ ಪಟಿಯದಕ್ಕೆ ಯವ
- 32 ರುಶದಾರಭ್ಯಾ ಅರರ ಅಳವಿಲು ಗು ||೨||
- 33 ವಿರೋಧಿ ಸಂ| ರಕ್ಕಿರ್ ಗ | ಯ ಪ್ರಮಾಣದ
- 34 ಲು ಚಡ ಅಳತಿಲ ಅರುವರುಷ ದೊಡ
- 35 ಅಂತು ಅಳತೆ ತುಂಬಿದ ಮೈಚೆರು |ರ
- 36 ವಿಗೆ ಗ || ಮೂರು ಹೊಂನ ತೆತ್ತುಕೊಂಡು
- 37 ಬರುವುದು ಯೆಂದು ಬರಸಿಕೊಟ ಭೂ
- 38 ದಾನ ಪಟಿಂ ಶ್ಲೋಕ ಸ್ವದತ್ತಾದ್ವಿ
- 39 ಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುವಾಲ
- 40 ನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
- 41 ದತ್ತಂ ನಿಸ್ಸಲಂ ಭವೇತ್ತು

- 42 ಯದಕ್ಕೆ ಸಾಕ್ಷಿ
- 43 ತೋರಿ ಕೆಂಚಣ್ಣನಸಾಕ್ಷಿ
- 44 ಮೆಣಸಿನ ಹಾಳ ಸಿಂಗಯನಸಾಕ್ಷಿ
- 45 ಬೈರನಹಳ್ಳಿ ಗಿರಿಯಪ್ಪನ ಸಾಕ್ಷಿ
- 46 ಕಂಪಾರ ವೀರಣ್ಣನ ಸಾಕ್ಷಿ
- 47 ಯಂತಿವರ ಸನ್ಯ ತಂದಿದ ಬರದಾ
- 48 ತ ಶಾನದೋಗರ ಮುತ್ತಲ್ಗಕ ನ
- 49 ರ ಸಪ್ಪನ ಸ್ವದತ್ತೊರ ಬರಹ
- 50 ಬಸವಲಿಂಗಯ ದೇವರ ಸ್ವಹಸ್ತ ದಿ
- 51 ಂದಾ ಬರಕೊಟ್ಟ ಭೂದಾನವಹಿತ

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ಅದೇ ಹಿರೇ ಚವುಟಿ ಸೋಮಣ್ಣನಲ್ಲಿದ್ದ ತಾಮ್ರ ಶಾಸನದ ೧ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗದಲ್ಲಿ ಬರೆದಿರುವ ಮತ್ತೊಂದು ಶಾಸನ.

- 1 ರಾ | ಕೊಟ್ಟುರ ಬಸವೇಸ್ವರ ದೇವರಿಗೆ
- 2 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟುದು ಯ ದೇವರ
- 3 ಪುತ್ರ ಸಂತಾನರಾದ ಚಿ | ಸೋಮಪನ ವ
- 4 ರಿಗೆ ಕೈಯಲ್ಲು ಸರ್ವಧಾರಿ ನಾಮ
- 5 ಸಂ || ರದ ಮಾಗ ಬ ೧೩ ಗುರುವಾರ
- 6 ದಲ್ಲು ರಾ| ನಾಡಿಗರು ಕಾಳಪನ ವ
- 7 ರು ರಾ | ದೇಶಾಯುಧಪ್ಪಪನ ವ
- 8 ರು ಪುರದ ಗೌಡರು ಬಸವಲಿಂ
- 9 ಗಯ್ಯನವರು ನಾ ಉನಂಮ ಉಂ
- 10 ಬಳಿ ಭೂಮಿವೊಳಗೆ ಗಂದ ಕೊನಿ
- 11 ಹೊಲ ಹಕ್ಕಲ್ಲು ಮನೆಗೆ ಸಹ ನಾ ಉ
- 12 ಯಲ್ಲವರು ಕುಶಲದಿಂದಸ್ತರಸ್ತಾ
- 13 ಮಾಡಿ ಕಲ್ಲನಡಿಸಿ ಕೊಟ್ಟಿರ್ದೇವ ಮೇ
- 14 ರಾಗಿ ಯಾ ಭೂಮಿಗೆ ಜೋಡಿ ಗಂ ||೨||
- 15 ಪ್ರಮಾಣದಲ್ಲು ಉರಂತತಕ್ಕೆ ಅಳ
- 16 ವಿ ೬ ಪ್ರಮಾಣದಲ್ಲು ಮಾಡಿದಲ್ಲು ಯ ಹೊ
- 17 ಲಕ್ಕೆ ಅಳವಿತುಂಬ ತನಕ ಗಂ ||೨||
- 18 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಪಟ್ಟಿ ಪಳಿಗೆಯೇ
- 19 ನು ಯಲ್ಲವೆಂದು ಬರಕೊಟ್ಟುದು ಬಲ್ಲಗಿ

- 20 ಮುಂದೆ ಅಳವಿ ತುಂಬಿದ ಹಿಡೆಮುಂದೆ
- 21 ಜೋಡಿ ಗ|| ೨ || ಪಟ್ಟಿಗಂ ||೨||ಂ ಅಂ
- 22 ತು ಗಂ || ೦

(೨ನೆಯ ಪತ್ರದ ಹಿಂಭಾಗ)

- 23 ಅಕ್ಷರದಲ್ಲು ಮೂರು ಹೊಂನನುಯಿ
- 24 ಪ್ರಮಾಣದಲ್ಲು ಮುಂದೆ ಯಾಪುದು
- 25 ಯೇನಯಿಲ್ಲ ವೆಂದು ಯ ಪ್ರಮಾಣ
- 26 ಮುಂದೆ ತೆತ್ತುಕೊಂಡು ಸುಬದಲ್ಲ ಬದ
- 27 ಕಮಾಡಿಕೊಂಡು ಯಹೊದಂದು
- 28 ಬರಕೊಟ್ಟ ಕಲ್ಲ ಕಗದಲು ಯದಕೆ
- 29 ಸಾಕ್ಷಿ ತೋರಿ ಕೆಂಚಣ್ಣನ ಸಾಕ್ಷಿ ಚಿತ್ತನ
- 30 ಹಳಗಿ ಗಿರಿಯಂಜನ ಸಾ
- 31 ಕ್ಷಿಂ ಮೆಣಸಿನಹಾಳ ನಿಂಗ
- 32 ಜನ ಸಾಕ್ಷಿಂ ಕಮ್ಮರ ವೀರಂಜ
- 33 ನ ಸಾಕ್ಷಿಂ ಯಂತಿವರ ಸನ್ಯ
- 34 ತಂದಿದ ಬರದಾತ ಸೊನ ಕಲ್ಲ
- 35 ವರಸಿವಯನ ಸುಹಸ್ತ ಬರ
- 36 ಹಲು ಬಸವಲಿಂಗದೇವರು ವ
- 37 ಪಿತ್ತ ||

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ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯಕ್ಕೆ ಬಲಭಾಗ ಹಿತ್ತಲಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'—6"×1'—6"

- 1 ಕರಸಂವತ್ಸರ ಜ್ಯೇಷ್ಠ ಬ
- 2 ಹುಂ ಅದಿವಾರದಲೂ ಕಂ
- 3 ದಳಯ ಹೊಂಗಗೌಡನಾಜಿಡಿ

- 4 ದೇಸಿಗಾವುಂಡನ ಅಳು ಯು
- 5 ದೃಢಲು ಶಿವರೋಕಕೆ ಸಂದ
- 6 ..... ವೀರ ಬಾಂಧವ

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ಅದೇ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ತೋಟದಲ್ಲಿ ಮದಾರ್‌ಸಾಬರ ಮನೆಯ ಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—3"

- 1 ಶ್ರೀ ಶಿವಯನಮ ನಮಸತುಂ
- 2 ಗ ಶಿರ ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
- 3 ಚಾರವೇತ್ರಯಿರೋಕ್ಕ ನಗರಾ ರಂಭಾ
- 4 ಮೂಲಸ್ತಂಭಾ ಯ ಸ್ವಯಂಭುವೇ ಶು

- 5 ಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಸಲವಾ
- 6 ಹನ ಶು ವರುಷ ೧೬೪೬ ನೆ ಕ್ರೋಧಿ
- 7 ಶ್ರಾವಣ ಬಹುಳ ಪಂಚಮಿ ಸೋಮ
- 8 ದಂದುಗುತ್ತಳದ ಮಾಣಿಕಕಾಳಗ



- <sup>9</sup> ಉಡರಾ ಲಿಂಗಪ ಗೌಡರು ಸಮರ್ಪಿ  
<sup>10</sup> ಸಿದ ಉಂಬಳಿಂ || ≡ ಹೊಲನು ಮ  
<sup>11</sup> ದಪಗಉಡರು ಉಳಿಗದ ನಮ

- <sup>12</sup> .....ಕೆಂಡಪಗೆ ದಯ  
<sup>13</sup> ಪಾಲಿಸಿದ್ದು.....

ಅದೇ ಗ್ರಾಮದಲ್ಲಿರುವ ಸೋಮಣ್ಣನ ಹಿತ್ತಲಿನಲ್ಲಿ ಹುಣಸೇಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—6"

- <sup>1</sup> ನಮೋವೀತರಾಗಾಯ | ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ಯಾದಾ ಮೋಘರಾಂ  
<sup>2</sup> ಧನಂಜೀಯಾತ್ಮೈರೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಸಾಗರ ವಾರಿವೇಷ್ಟಿತ ಸಮಸ್ತ  
<sup>3</sup> ಧರಾರಮಣೋಪನಸ್ತನಾಥೋಗವಿದೇವಿನಂ ವಿದಿತ ವಿಸ್ತೃತ ಸಾರತರಾ ಗ್ರಹಾರದಿಂ  
<sup>4</sup> ನಾಗರಬಂಡ ಪತ್ರ ಪರಿವೇಷ್ಯನದಿಂ ಜನನೇತ್ರ ಪುತ್ರಿಕಾ ರಾಗ ಮನಿತ್ತು ಮಾಣ್ಣದಮನಸ್ಸು  
<sup>5</sup> ಬದಂಬನವಾಸಿಮಂಡಳಂ | ನಾಗರಬಂಡಂ ಬನವಾಸಿ ಗಾಗಿಕ್ಕುಂ ಧೂಷಣಂ ಬೊಲು  
<sup>6</sup> ..... ಗಿರೆ ..... ಬಾಗಿಮೆಚ್ಚಿಗುಂ ನಾಗಲತಾ ಪೂಗವನದಿ ನೆಸೆವ ತವೆಸೊಂ  
<sup>7</sup> ..... ನಾಗರ ಬಂಡ ..... ಸಾಗರಮಾಗೆ ತೋರ್ಪು  
<sup>8</sup> ..... ಸುಖಕಿಂಬಾಗಿ ..... ಗೆಮೆಚ್ಚಿಪುದೀ ..... ನನುಜನಾ ಸೇಣಿಸೆಟ್ಟ  
<sup>9</sup> ..... ಬನದಿಯ ಮಾಡಿಸಿದರು ಯಂತಣ್ಣ ತಮ್ಮಂದಿರಿಬ್ಬರು ಶಾಂತಿ ಜಿನೇಸ್ವರ  
<sup>10</sup> ಬನದಿಯಂ ಮಾಡಿಸಿ ಸಂತೋಷದಿಂ ..... ಸಂತಸದಿಂ ಪಡೆದದ್ದರಾ ಚಂದ್ರ ..... ಗುಣವಾರ್ಥಿಯು .....  
ಪಡೆದು ಬಾಳುತ್ತಿರೆ ಪಲಕಾಲಂ ಪುರುಷನಿದಿನಾಗ  
<sup>11</sup> ಸೆಟ್ಟ ತಂನಯ ಪಂಪಿಂದೆಸೆವಳ್ಳರನಿ ಯಕ್ಕನು ಮತಮತಂ ..... ಪಡೆದು ಸುಖದಿಂ ಬಾಳ್ದು | ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ  
ಮಂಡಲೇಶ್ವರ ಅರಿಯಾ  
<sup>12</sup> ವಿಧಾಡ ಆಗಲಿ ..... ಧಾಪೆಗೆ ತಪ್ಪವರಾಯರ ಗಂಡಚತುಸ್ತಮು  
<sup>13</sup> ದ್ರಾಧಿ ಪತಿ ಶ್ರೀವೀರಬುಕ್ಕರಾಯ ಮಹಾರಾಯರು ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿ ..... ವಿ  
<sup>14</sup> ರೋಧಿ ಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶುದ್ಧ ತದಿಗೆ ..... ಪರದೇವರ ನಿ  
<sup>15</sup> ..... ಚಂದ್ರ ಗುಡ್ಡಿಗಳು ಮಪ್ಪ ..... ಶಾಂತಿನಾ  
<sup>16</sup> ಥದೇವರ ಅಮೃತ ಪಡಿ ನಂದಾದೀಪ .....  
<sup>17</sup> ಕೆಜಿಯ ಕೆಳಗೆ ಗದ್ದೆ ಬ—ಳ ..... ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಲಿಸು  
<sup>18</sup> .....  
<sup>19</sup> ವಾರಣಾಸಿ ಕುರು ಕ್ಷೇತ್ರ .....  
<sup>20</sup> ..... ಕವಿರಯ .....  
<sup>21</sup> ..... ಪಾತಕನಕ್ಕು ..... ಶ್ರೀ ಶಾಂತಿನಾಥ.....

ಅದೇ ಗ್ರಾಮದ ಹಳೇವೂರು ನಿವೇಶನದಲ್ಲಿ ದ್ಯಾಮವ್ವನ ಗುಡಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0" × 2'—9"

- <sup>1</sup> ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ  
<sup>2</sup> ನಗರಾ ರಂಧಾ ಮೂಲಸ್ತಂಧಾಯ ಶ್ವಯಂಧುವೇ [ಶಂಭವೇ] ಸ್ವಸ್ತಿ ಶ್ರೀ  
<sup>3</sup> ಸಾಲವಾಹನ ಶಕ ವರುಷ ೧೬೩೮ನೆಯ ದುರ್ಮುಖ ಸಂ  
<sup>4</sup> ವತ್ತರ ಅಸ್ತೀಜ ಸು ಗ ಳ್ಲು ಶ್ರೀಮತು ದೇಸಾಯಿಗುತ್ತರ  
<sup>5</sup> ದಹನುಮಂತ ಗೌಡರು ಸುಖದಿಂದ ರಾಜ್ಯವ  
<sup>6</sup> ನಾಳುತ್ತಿರಲು ೧೬೩೬ನೆಯ ತಾರಣ ಸಂ|| ಚೈತ್ರ ಬ  
<sup>7</sup> ಜ ಲು ಬರಿಸಿದ ನಿರೂಪ | ಹುರಳಿ ಪಟ್ಟಣದ ನೀಮೆವ  
<sup>8</sup> ಳಗಣ ಹಿರಿಯ ಚಪ್ಪಟಿಯ ಚೆನ್ನ ಬಸವ ಗೌಡರ ಮಗ  
<sup>9</sup> ವೀರಪ ಗೌಡರಿಗೆ ಕುದುರೆ ದಾಣಿತೆರುವ ಧೂಮಿವಳಿಗೆ ಪಾಲಿಸಿ ಕೊಂಡದ್ದು ಗ ೩  
<sup>10</sup> ವರಹ ಯದಕ್ಕೆ ಸ್ತುತ ..... ಮೇಲಣ ಹೊಲ || ೦೨ .....  
.....

ಅದೇ ಗ್ರಾಮದೊಳಗೆ ಹನುಮಂತ ದೇವರ ಗುಡಿಯ ಮುಂದೆ ನಟ್ಟ ಮಾಸ್ತಿ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×1'—3"

- <sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾ ಮಂಡಲೇ  
<sup>2</sup> ಸ್ವರ ರಾಜಾಧಿ ರಾಜ ರಾಜ ಪರಮೇ  
<sup>3</sup> ಸ್ವರ ಹರಿಹರ ರಾಯನ ರಾಜ್ಯೋದಯ  
<sup>4</sup> ದ ಶಕ ೧೬೩೮ನೆಯ ಕ್ಷಯ ಸಂವ



- 5 ತ್ವರದ ವೈಸಾಕ ಸು ೮ ನೋ ಶ್ರೀಮತು  
6 ಶ್ರೀವತ್ಸವ್ಯವಹಾರಿಬಮ್ಮ ಸೆಟ್ಟಿಯ ಮ  
7 ಗ ಪೋಚಿ ದೇವನು ಕೇತಮಲ್ಲ  
8 ಕುಂತರ ದೇಶದ ಗುಡಿ ನಾಡ ತಪುಟಿ  
9 ಯ ಮೇಲೆ ಬಂದು ಹಂದಿರುಡೆ  
10 ..... ವಾಗ್ಕಾದಿಸತ್ತೊಡೆ ಆತನ ಸತಿ  
ವಿಜಯ

- 11 .....ಮಹಾಸತಿಯಾದಳು  
12 ಶ್ರೀಮತು ಬಮ್ಮ ಗೌಡನ ಮಗ  
13 ಮಾದ ..... ಗ ಉಡಮಾಡಿಸಿದ  
14 ಮದವಳಿಗೆ ಕಲು ನೆಡಿಸಿದ ಮಂಗಳ  
15 ಮಹಾಶ್ರೀ ಶ್ರೀ

89

ಅದೇ ಚಿಕ್ಕಚವುಟಿ ಗ್ರಾಮಕ್ಕೆ ೧ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗೌಡರಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—6"×1'—3"

- 1 ವಿರೋಧಿಕ್ಕತು ಸಂ ವೈಶಾ  
2 ಕ ಬ ೧ ಶ್ರೀಮತು ಚಿ ಚವು  
3 ಚಿಗ ಉಡ ಬಸವಗೆ ದೇಶಾಯ  
4 ಗುತ್ತಲ ಚವಗುಡರು ಬರಿಸಿ  
5 ಛುಹಿಸಿದ ವಿನಿಯಾರ್ಥ ಅದಾಗಿ ಚ  
6 ಪುಟ ಕೊಂಬಲ್ಲಿಗ ದಳವಾಗಿದಾಗ  
7 ನೀನು ನಮ್ಮ ಮಕ್ಕಳ ಮರಿಯಾಗಿ ಕಾ

- 8 ದು ಕಟಕೊಂಡಿದ್ದ ಕಾರಣ ನಿನ್ನ  
9 ಮೇಲಣ ದಯದಿಂದ ಚಿಕ್ಕಚವುಟಿ  
10 ಸತ್ತಿಗೆಮಾನ್ಯಾ ಆಯಿದು ವರಹಾ  
11 ನ ಹೊಲನ ಪಾಲಿಸಿ ಕೊಟ್ಟವಾಗಿ  
12 ನೀನು ನಿನ್ನ ಮಕ್ಕಳ ಮಕ್ಕಳಪಾರಂ  
13 ಪರಿ ಯಾ ಅನುಭವಿಸಿಕೊಂಡು ಬರು  
14 ಪುಡು ಶ್ರೀ ಶ್ರೀ ||

90

ಅದೇಹೋಬಳಿ ಎಣ್ಣೆಕೊಪ್ಪಗ್ರಾಮದ ಸರಗಾರಿ ವೋಣಿಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'—9"×1'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮ  
2 ರ ಚಾರವೇ ತೈರೋಕ್ಕ ನಗರಾರಂಭ ಮೂ  
3 ಲಸ್ತಂಧಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯ  
4 ದಯ ನ್ನುಪಶಾಲ್ಪವಾಹನ ಶಬ ವ  
5 ರುಶ ೧೭೨೮ನೆಯ ಪಾರ್ಥಿ  
6 ವ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶು ಕ್ಲಿ  
7 ಶ್ರೀಮತು ದೇಸಾಯಿ ಗುತ್ತಳದ  
8 ಹನುಮಂತ ಗೌಡರು ನುಬದಿಂದ

- 9 ರಾಜ್ಯವನಾಳುತ್ತಿರಲು ತಾರಣಸಂವತ್ಸರ  
10 ದ ಪುತ್ಯ ಬ ಕ ಳ್ಲು ನಿರೂಪ ಹುರುಳಿ ಪೊ  
11 ಟ್ವದ ಸೀಮೆ ಪೊಳಗಣ ಕೊಪದ ಮರಿ ಬಸವಗೌಡ  
12 ರಿಗೆ ಕುದುರೆ ದಾಣೆಬಗೆ ತೆರುವ ಭೂಮಿವಳ  
13 ಗೆ ಪಾಲಿಸಿಕೊಂಡು ಗ ೩ ಮೂರುವರ  
14 ಹಯದಕ್ಕೆ ಸ್ಥಳ ಕಲ್ಲುಮುಟ್ಟಿ ಹೊಲ ಬೀಜ  
15 ಪರಿ ಬ || ೨ ||

91

ಅದೇ ಗ್ರಾಮದ ಮಲ್ಲಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸುಕ್ಕ ಸಂವತ್ಸರದ  
2 ಮಾರ್ಗಶಿರ ಸುದ್ದ ೧೩ ಲು ಸಾಮನ್ಯಾ  
3 ಧಿಪತಿ ಬಮ್ಮಯ ನಾಯಕರು ಪರಿಸೆ  
4 ಯಮೇಲೆ ಬಂದಾಗ ದೇವಯನ ಮಗ

- 5 ಹರಗಾವುಣ್ಣ ಪಲರ ನಿಜುದು.....  
6 ಸುರಸತಿಯ.....  
7 .....ಕುಯಿದರು.....  
8 .....ಯನು.....

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ಅದೇ ಮಲ್ಲಕಾರ್ಜುನ ಗವುಡರ ಹಿತ್ತಲಿನಲ್ಲಿ ನಟ್ಟ ೨ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—6"×1'—2"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಸಿದ್ಧೇಶ್ವರ ದೇವರ ಕೆಯ್ಗೆ ಅನ್ಯಾ  
2 ಯವಂ ಚಿನ್ನಿಸಿದಂಗೆ ಗಂಗೆಯಲು  
3 ಸಾಯಿರ ಕವಿಲೆಯು ಮಂಟ್ರಾ

- 4 ಹೃಣರುಮಂ ಕೊನ್ನ ಪಂಚಮಹಾ  
5 ಪಾಪದ ರೋಕಕ್ಕೆ.....  
6 .....ಹೋಹರು.....

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ಅದೇಹೋ|| ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—6"×2'—6"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾ ದ್ವಾದಾಮೋಪರಾಂಧನಂ  
ಜೀಯಾತ್ಮೈರೋಕ್ಕ ನಾಥಸ್ವ ಶಾಸನಂ ಜಿ.....



- 2 ..... ಶ್ರೀಮತಿ ಮೂಲಸಂಪು ..... ಸಂಪೂರ್ಣವೇ  
 ..... ಶುಭೇದೇಶೇ ಗಣೇ  
 3 ..... ಸ್ಯಾದ್ವಾದಾರಿ ನಗಾಶನಿ ..... ಕೈವಲ್ಯ  
 ..... ಜನ್ಮಾವನಿ  
 4 ..... ಧಯುಚಂದ್ರ ಕರುಣಾ .....  
 ..... ಕಲಯುಗೇ .....  
 5 ..... ಬುಧಪ ..... ಶೋಧತೇ .....  
 .....  
 6 ..... ಜನಪದ ಸೇವೆಯೊಳುಚಿತ ದಾನದೊಳು .....  
 7 ..... ಜಿನೇಸ್ವರನಾಮ ..... ಮನದೊಳ .....  
 ..... ಬುಧಪಂ .....  
 8 ..... ಪ್ರಥಮ ಸಂವತ್ಸರ .....  
 ..... ದೇವಾಲ .....  
 9 ಮಾಡಿಸಿ ..... ಹಾರದಾನಕ್ಕಂ  
 (ನವದಿಡೆ) ..... (ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

## 94

ಅದೇ ಆನೆವಟ್ಟಿ ಹೋ! ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ  
 ಒನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- |                                |   |
|--------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾರದೇವ | 4 ಮತು ..... ದೇಡರ ..... ಗವುಡ .....<br>5 ಬೀರಮಗ ಉಡಿ ಮಹಾಸತಿಯಾ<br>6 ದಳು ..... ಮಂಗಳ ಶ್ರೀ ಶ್ರೀ |
| 2 ವರ್ಷದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈ     |   |
| 3 ತ್ತ ಸುಂಂ ಬ್ರಹ್ಮವಾರದಂದು ಶ್ರೀ  |   |

## 95

ಅದೇ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ  
 ಒನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- |  |  |
|--|--|
| 1 ಸ್ವಸ್ತಿ ಶುಕ್ಲಸಂವತ್ಸರದಂದು ಸೇನಕುಳಿಶಕ   |  |
| 2 ..... ನಾಲ್ಕನೆಯ ..... ಯೇಚಗವುಂಡ  |  |
| 3 ..... ಕಳ್ಳರು ಕೊಂಬಾಗ ಕಳ್ಳರ ನಿಜುದು   |  |
| 4 ಸ್ವರ್ಗಕೆ ಸಂದ ಆತನ ಮದವಳಿಗೆ .....<br>5 .....<br>6 .....<br>7 .....<br>8 .....<br>9 .....<br>10 .....<br>11 .....<br>12 .....<br>13 .....<br>14 .....<br>15 .....<br>16 .....<br>17 .....<br>18 .....<br>19 .....<br>20 .....<br>21 .....<br>22 .....<br>23 .....<br>24 .....<br>25 .....<br>26 .....<br>27 .....<br>28 .....<br>29 .....<br>30 .....<br>31 .....<br>32 .....<br>33 .....<br>34 .....<br>35 .....<br>36 .....<br>37 .....<br>38 .....<br>39 .....<br>40 .....<br>41 .....<br>42 .....<br>43 .....<br>44 .....<br>45 .....<br>46 .....<br>47 .....<br>48 .....<br>49 .....<br>50 .....<br>51 .....<br>52 .....<br>53 .....<br>54 .....<br>55 .....<br>56 .....<br>57 .....<br>58 .....<br>59 .....<br>60 .....<br>61 .....<br>62 .....<br>63 .....<br>64 .....<br>65 .....<br>66 .....<br>67 .....<br>68 .....<br>69 .....<br>70 .....<br>71 .....<br>72 .....<br>73 .....<br>74 .....<br>75 .....<br>76 .....<br>77 .....<br>78 .....<br>79 .....<br>80 .....<br>81 .....<br>82 .....<br>83 .....<br>84 .....<br>85 .....<br>86 .....<br>87 .....<br>88 .....<br>89 .....<br>90 .....<br>91 .....<br>92 .....<br>93 .....<br>94 .....<br>95 .....<br>96 .....<br>97 .....<br>98 .....<br>99 .....<br>100 ..... |  |

## 96

ಅದೇ ಹೋ|| ಕುಣಿಕೆಪ್ಪರ ಕಾನಿನಲ್ಲಿ ಪಾಳುಭಾವಿಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-9"×1'-6"

- |  |  |
|--|--|
| 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡ   |  |
| 2 ಕೇಶ್ವರ ಬನವಾಸೆ ಪುರವರಾಧೀಶ್ವರ .....<br>3 ..... ಮಧುಕೇಸ್ವರದೇವ ಪಾದಾರಾಧಕ ಶ್ರೀಮತು<br>4 ರೇಚದೇವ ..... ಆಳು .....<br>5 ..... ಹಲಬರಕೊಂದು ತುಣುವಂ ಮಗುಳ್ಳಿ ..... ಮಾವ್ವಳ<br>6 ಪಂ ತಳ್ಳಿಜುದು ಮೆಜುದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ ಆತನ<br>7 ಮಕ್ಕಳು ದೊಮ್ಮಯ್ಯ ಕಲ್ಲಮ್ಮಂಗಳು ಕಲ್ಲ ನಿಲಿಸಿದರು ಮಂಗಳ<br>8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ |  |

## 97

ಅದೇ ಹೋ|| ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಕೆರೆವೊಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- |  |  |
|--|--|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಪ್ರೀತಿವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಸ್ವರ ಪ |  |
| 2 ರಮಣಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳಿಶಕ ಚಾಳುಕಾಧರ                |  |



- 3 ಉತ್ತರಾಶ್ವಿಮುಖವನಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯವು  
 4 ತ್ರಿಲೋಕರಾಜ್ಯವು ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾ.....  
 5 ಬರಂ ಸುತ್ತುಮಿರೆ.....ಗೆಹೆಯ ಶ್ರೀಮತು  
 6 ಕೆಗ್ಗಡೆ ದೊಪ್ಪದೇವಂ ಹಂಚಿಯ ಮುಕ್ತಿ ಕಾದುತಿ  
 7 ರಲು.....ರಾಮಿಸೆಟ್ಟಿ.....ಬಂದುಕಾದಿ  
 8 ಪಲರಂಕೊಂದು ಸುರಲೋಕಕ್ಕೆ ಸಂದಂ ಚಿತೇನ  
 9 ಲಭ್ಯತೇ.....ಸುರಾಂಗನಾ.....  
 10 ಕಾಯೇಕಾಚಿನ್ನಾಮರಣೀರಣೀ ||

98

ಅದೇ ಹಂಚಿಗ್ರಾಮದ ಹನುಮಂತ ದೇವಾಲಯದ ಹಿಂಭಾಗದಲ್ಲಿ  
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 2'-6"

- |                                 |  |
|---------------------------------|--|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ | 5 ಯಮಗಂ ದತ್ತಿಗೆ ಸಿವಯ್ಯಂ ವ್ಯವಹಾರಕ್ಕೆ ಹೋಹ |
| 2 .....ತ್ರಿಭುವನಮಲ್ಲದೇವರ         | 6 ಲ್ಲ ಕಡಹದ ದಾರಿಯಲು ಕಳ್ಳರು ಬಂದು         |
| 3 .....ತಾರಂಬರಂಸ.....            | 7 ತಾಗೆ ತಳ್ಳಿಡಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ      |
| 4 .....                         |  |

99

ಅದೇ ಹನುಮಂತ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0" x 1'-8"

- |                                       |   |
|---------------------------------------|---|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಕಳಚುರಿಯ ಭುಜಬಳ        | 5 ಬಮ್ಮಿ ಸೆಟ್ಟಿಯಮಗಂ ಮದಿಗಹರ್ಯಂ ಮರಸರು        |
| 2 ಚಕ್ರವರ್ತಿ ತ್ರಿಭುವನಮಲ್ಲ ಬಿಜ್ಜಲದೇವವರಷ | 6 ಮುಕ್ತಿರಲು ಕಳ್ಳನಾಯಕರುಬಂದು ತಾಗಿದಂದು ನೂಕಿ  |
| 3 ದ ೧೧ನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಅಷಾಢ ಸುದ್ದ     | 7 ಸ್ವಾಮಿ.....ವೆಸದಿ ಅಲಗಂಕಿತ್ತಾಳ್ಳನ ಕಾದುಕೊಂ |
| 4 ಚತುರ್ದಶಿ ಮಂಗಳವಾರದಂದು ಹಂಚಿಯ          | 8 ದು ತಳ್ಳಿಡಿದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ           |

100

ಅದೇ ಹನುಮಂತದೇವರ ಗುಡಿಯ ಎದುರುಭಾಗಕ್ಕೆ  
ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6" x 1' 3"

- 1 ಸಡಿಯೊಡೆದೊಪ್ಪಂ ತಂನ ಕುದುರೆನೆಲವೂರಿವಿಟ್ಟಿನೆಕ್ಕಟ
- 2 ಬಂದನೆಯ ಮನದಯೊಡೆಯ ಸೂಹೆಗೊಣ್ಣ
- 3 ಪುಯ್ಯಲಕ್ಕೇಳ್ಳ ಕಲಿಲ್ಲದೆ ಪರಿದು ತಾಗಿದ ಹಂಚಿಯರ್ಜುನನಾಗಳು
- 4 ಮರೆದರಿಮಲ್ಲಯುದ್ದದಲು ಬಾಗುಲಿ ಗರಗೌಡ
- 5 ಮಯತಳುದಿಹುಬಿದ್ದ ಮಲ್ಲಯಂ ನಲಿಸಲದು
- 6 ಯದಚ್ಚರಸಿಯರಾಗಳು|| ಸ್ವಸ್ತಿಶ್ರೀಮ
- 7 ಚಾಲ್ಕುಕ್ಕ ವಿಕ್ರಮವರುಶದ ಇನೆಯ ಪ್ರಜಾಪತಿ ಸಂ
- 8 ವತ್ಸರದ ಪುಶ್ಯ ಬಹುಳ ದಸಮಿ ಗುರುವಾ
- 9 ರದಂದು ಸುರಲೋಕ್ಕೆ ಸಾರಿದಂ ||

101

ಅದೇ ಅನೆವಟ್ಟಿಹೋರಿ ಹಿರೇಮಾಗಡಿ ದುರ್ಗಾದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 9'-3" x 2'-3"

- |   |                                 |
|---|---------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ಪಾಳುಕ್ಕ ವಿಕ್ರಮವರಿಷ..... | 5 ಅಂದಿಗೆ ಮಾದಯನಿಹಿಯ ಸತ್ತು ಸುರಲೋಕ |
| 2 ಸಂವತ್ಸರ ಮಾರ್ಗಶಿರ.....ವಾರದಲು           | 6 .....ಶ್ರೀಮತುಗಿರಿ.....         |
| 3 ಮೇರಾಳ.....                            | 7 .....ನಾಚಿಯಣ.....ನಿಲಿಸಿದ ಮಂಗಳಮ |
| 4 ಯ ದೇಡನಾಯಕರು ಗುಡ್ಡಮನೆಹೋಹಾಗ             | 8 ಹಾ ಶ್ರೀ ಶ್ರೀ                  |



## 102

ಅದೇ ಅನೇವಟ್ಟಿ ಹೋಗಂಗವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿ  
ಗದ್ದೆಯಬದುವಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2'-3"×1'-0"

ಶ್ರೀ

- <sup>1</sup> ಊರ ಮಹಾಜನರು
- <sup>2</sup> ಶೋಭಕೃತ ಸಂಪ
- <sup>3</sup> ಚರದ ಮಾಗ ಶು ಳ ಲು
- <sup>4</sup> ಶ್ರೀ ಅಶ್ವಾಯನ ಸೂ
- <sup>5</sup> ತ್ರದ ಕಾಶ್ಯಪಗೋ

- <sup>6</sup> ತ್ರದ ಮರಿಯಪ ಥ
- <sup>7</sup> ಟ್ಟರಿಗೆ ಉಂಬಳಿ ಕೊ
- <sup>8</sup> ಟ್ಟದು ಇದಕ್ಕೆ ತಪದವರು
- <sup>9</sup> ತಾಯಿಗೆ ತಪದವರು ಶ್ರೀ

## 103

ಅದೇ ಗಂಗವಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಕಾನಿನಲ್ಲಿ ಹಾಳುಬಾವಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- <sup>1</sup> ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ ರಾಜಾಧಿರಾಜ ಪ
- <sup>2</sup> ರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಧಿರಾಜ ಶ್ರೀಮ
- <sup>3</sup> ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ ಮುತ್ರರೋತ್ತರಾಭಿ ವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನ
- <sup>4</sup> ಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ 1 ಸ್ವಸ್ತಿ ಯಮನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾ
- <sup>5</sup> ನ ಧಾರಣ ಮಾನಾನುಷ್ಯಾನ ಜಪಸಮಾಧಿ ಶೀಲ ಗುಣಸಂಪನ್ನರು | ಚತುರ್ವೇದ
- <sup>6</sup> ..... ತನ ಕಳಶಾಸ್ತ್ರ ಪ್ರವೀಣ ..... ಯಜ್ಞ ದೀಕ್ಷಿತರುಂ ಸತ್ಯ ಶೌ
- <sup>7</sup> ಚಾಚಾರ ಚಾರಿತ್ರನಿರಯರುಂ ..... ಯರೋಧ ದುರ್ಲಭರುಂ | ಚತುಸ್ಸಮಯ ಸಮು
- <sup>8</sup> ದ್ವರಣರುಂ ಪ್ರಭುಮಂತ್ರೋತ್ಸಾಹ ಶಕ್ತಿ ತ್ರಯ ..... ಭೀತರುಂ ಅಶ್ವಿತ ಜನ
- <sup>9</sup> ..... ಭವಾಂಧತ ಪಳ ಪದರುಂ | ಶರಣಾಗತ ವಜ್ರ ಪಂಜರರುಂ ಶ್ರೀಮದನಾದಿಯ ಗ್ರಹಾ
- <sup>10</sup> ..... ನಾಡಜಾಗಳಿಯ ಪ್ರಭುಗಳು ಸಮಸ್ತ ಪ್ರಜೆಗಳು ವಿದ್ವಾ ಸ್ವಸ್ತಿ ಸ
- <sup>11</sup> ಮಸ್ತ ಭುವನ ಜನ ವಿಖ್ಯಾತ ಪಂಡ ಸತವೀರ ಶಾಸನ ಲಬ್ಧಾ ನೇಕ ಗುಣಗಣಾಳಂಕ .... ವೀರಬಳಂ
- <sup>12</sup> ಜುಧರ್ಮ ಪ್ರತಿಪಾಳಕರುಂ ..... ಭದ್ರವಂಶೋದ್ಭವರು ಭಗವತೀ ದೇವೀಲಬ್ಧವ
- <sup>13</sup> ರ ಪ್ರಸಾದರುಂ ..... ಅಯ್ಯೂರ್ವೈರ್ಗ್ಗ
- <sup>14</sup> ಶಿವಪಾದ ಸೇಬರ ಪರಬಳ ಸಾದಕತೆಲುಂಗ ವಂಶೋದ್ಭವ ಪ್ರೀತೀಶ್ವರನಪ್ಪಬೀಯ ಬಳ
- <sup>15</sup> ಗಾಜಿ ಸೆಟ್ಟಿ ಶ್ರೀ ಮಚ್ಚಾಳುಕ್ಕ ವಿಕ್ರಮ ವರ್ಷದ ೨ನೆಯ ದುಂದುಭಿ .....
- <sup>16</sup> ..... ಕಲ್ಲ ಕೊಟ್ಟ ದೂಮಿ .....

## 104

ಅದೇ ಹೋಬಳಿ ಗಿಣವಾಲ ಗುಡ್ಡದ ಕೆಳಗೆ ಗದ್ದೆಯ ಬಳಿ ಮುತ್ರಗದ ಮರದ ಬುಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- <sup>1</sup> ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಕ
- <sup>2</sup> ವರುಷ ೧೩೬೪ನೆಯ ಅಂಗೀರ
- <sup>3</sup> ಸ ಸಂವತ್ಸರ ಮಾರ್ಗಸಿರ ಅ
- <sup>4</sup> ಮಾವಾಸೆ ಅದಿತ್ಯವಾರ ದಂದು ಶ್ರೀಮ
- <sup>5</sup> ತು ಚಂದ್ರ ಗುತ್ತಿಯ ಗ ಉಡ
- <sup>6</sup> ರು ನೆಲ್ಲಿ ಕೊಪ್ಪದ ವೇರ ಮುಂ

- <sup>7</sup> ದೆ ಗದೆ | ೦ || ೦ ಅಡಕೆ ತೋಟ ಸಹಿತ
- <sup>8</sup> ವಾಗಿ ತಮ್ಮ ಕುಲಸ್ವಾಮಿಯ
- <sup>9</sup> ನಂದಾದೀಪಕ್ಕೆಂದು ಸಮರ್ಪಿಸಿ
- <sup>10</sup> ದರು ಇದಕ್ಕೆ ತಪದವರು ತಮ
- <sup>11</sup> ತಾಯಿಗೆ ತಪದವರು ಶ್ರೀ ಶು
- <sup>12</sup> ಭಮಸ್ತು |



## ಬೊಂಬಾಯಾಧಿಪತ್ಯದ ಉತ್ತರ ಕನ್ನಡ ಜಿಲ್ಲೆಯಲ್ಲಿ

ಗೇರಸೊಪ್ಪೆಯ ಶಾಸನಗಳು.

105

ಗೇರಸೊಪ್ಪೆ ಗ್ರಾಮದ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡಲ ಬಸ್ತಿಯ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×3'-0"

- 1<sup>1</sup> ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾಮೋಘರಾಂಧನಂಜೀಯಾ ತ್ರೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀ  
ಜಂಬೂ ದ್ವೀಪ
- 2 ಪ ಮಧ್ಯ ಸ್ಥಿತ ಜನಸರ...ರಮಣರ ವಾಧ್ಯಂಕೃತ ಶ್ರೀಯರ್ ತದ್ವರ...ಜಿನಪದಪದ್ಮ ಭಂಗ...ಸ್ತಂಭಿತ...  
ಜಾಯಾಕಂ ಪತ್ತನಂತ್ಯಕ್ತ ಪಂಕಂ
- 3 .. ತ್ರೈ ವಿಧ್ಯವಲ್ಲ... ಮುಕಸುಲಧರಾರಮ್ಯ... ಸ್ಥಿತ ಜಿನೇಂದ್ರ ಪಾದಯುಗ ಪದ್ಮ ಭಂಗಾ ಸಂಸಾ
- 4 ..ರ... ಮಾಬ್ಬಿ... ತನೇದ...ದುಘೂನ್ನರೇಂ
- 5 ದ್ರಃ | ತದೀಯ ವಂಶೋದ್ಭವ ಮಂಗಧೂಪೋ ಸಾಹಿತ್ಯ ಲಕ್ಷ್ಮೀ... ಛಾಛಾತಿ ಲಕ್ಷ್ಮೀ ಜಿನಮಂದಿರೇಷು |  
ಕಾಮಂಕಾಮಿತ ದಾಯಕಃ ಕನ
- 6 ರುಚ್ಛಂದರ್ಪ ಸರ್ವಪ್ರಿಯಃ ಕರ್ಯಾಣ ಕಲನಾನಂತ... ಶ್ರೀಮಂಗ ಧೂಪಸ್ಯ ಜಿನೇಂದ್ರ ಪಾದದ್ವಯ ಪದ್ಮಗಂಧ  
ಮಿಳದ್ಭಂಗೋದಭವತ್ಪಂತತಂ
- 7 ತದೀಯ ವಂಶ ಸಂಧೂತಃ ಕೇಶವಾಖ್ಯಃ ಕ್ಷಿತಿಶ್ವರಃ ಪಶೀಕರೋತಿ ಸಹಸಾವಂದಿಗೇಹೇಷುಸಂಪದಂ ಕಾಂತತ್ವಂ  
ಧವತಾನಿತಬ್ಬಹ ? ಮಿತಃ... ಮುಪಾಸಿತುಂಧವತುತೇ ಗಾತ್ರಂ ಹಿ
- 8 ಮಾದ್ರೀ ಕೃತಂ || ಶ್ರೀಮತ್ಕೇಶವ ಧೂಮಿಪಾಲ ಚರಿತಂ ಶ್ರುತ್ಯಾ ಸ್ತುವತ್ ಕಿನ್ನರೈಃ ತೋಷಾಕಂವಿತ ಶಂಭು ಮೌಳಿ  
ವಿಳಸದ್ಗಂಗಾತರಂಗಾಸ್ವದಂ ಆಶ್ರಯಾ ಶೋದಹತತ್ಯಾಶು ಸ್ಯಾಶ್ರಯಂಸ್ತತನಾಥಸಾ [ಸ್ವೀಯತೇ ಜಸಾ]
- 9 ಕೇಶವೇಂದ್ರ ಪತಾಪಾಗ್ನಿಃ ನಾಶಯಂ ತಾಪಯತ್ಯಹೋ | ಕೇಶವೇಂದ್ರ ಗುಣಾಪವಕ್ತಂ ಕೋವಾಶಕ್ನೋತಿ  
ಪಂಡಿತಃ ಆಕಾಶಸ್ಥಿತನ ಕ್ಷತ್ರಗಣನಾಕೇನ ಮುಡ್ಯ (ಶಕ್ಯ) ತೆ || ವರ್ಧಮಾನಾನ್ವಯೋದ್ಭವೇ ನಿರ್ಧೂತಾಶ್ರಿತ
- 10 ದರಿದ್ರ ನಿಜ ಪತಿನಿಯ ಮಾಂತರ್ಥಿಯುತೆ ಹೊಂನ ಬರಸಿ ವಿಶುದ್ಧಾತ್ಮಿಕೆ ಆನವಳಿಗೆ ತಿಲಕವೊಕ್ಕುಂ ಆಹೊಂನ ಬರಸಿ  
ಯರಸಂ ಶ್ರೀ ಹೈವನ್ವಪಂ ಜಿನಕ್ರಮಾಂಬುಜ ಭಂಗಂಬಾಹು ಬಲನಿರ್ಜಿತರಿ
- 11 ಪುಢೂಪಂ ಸಾಹಸಸಮುದ್ರನಭಿನವಕಾಮಂ | ತಯೋರಧೂನ್ನಿರ್ಮಲಜಕ್ಕಬರಸೀನುತಾ ಸುಶೀರಾಜಿನ ಭಕ್ತಿಯುಕ್ತಾ  
ತಾಂ ಚೋಪಯೇಮೇವರಮಂಗಧೂಪೋ ಜಾಮಾತ್ಯವಯೋಫೇ ಭುವಿಹೈ
- 12 ವರಾಜಃ | ಅನಿಂದಾದ ಪಿರ್ಗಂ ತುಂಭೀರವಃ ಬಲಯೋಷಿತಃ ಮಂಗಧೂಪಾಲಕೀರ್ತಿಪುಕಾಮಿನೀವಾ ತಿಲಂಪಿನೀತ  
ಯೋರ ಧೂತಾಂಜಿನನಾಥನ ಮೈಮಾತ್ರಾ ಪುನೀತಾಖಿಲ ಜೈನಲ ...
- 13 ಧಾತ್ರೀವ ಹೈವಣ ಶ್ರೀ... ಮಾಬಳರ ಸೀನಮೂರ್ತಿ ತಾಹ್ವಾನಯುತಾ ಸುಶೀರಾ ಶ್ರೀಮನ್ನಮ್ಮನಿಳಿಂ  
ಪಮೌಳಿವಿಳ ಸನ್ಮಾಣೀಕೃ... ತ್ವರ್ಪದ್ಭುತಿಪಾದಪದ್ಮ ನಖರ ಶ್ರೀ ಪಾರ್ಶ್ವನಾ
- 14 ಧೇನತು ಕಾಮಂ ಮಂಗರಸಾತ್ಯ ಜೋಗುರು ಗುಣ ಶ್ರೀ ಹೈವಣಾಖ್ಯೋ ಧವತ್...ಜೈನಯೋಗಿನಿಕರ ಸಾರ್ಥಿ  
ತ್ಯರತ್ನಾಕರರ್ ಶ್ರೀ ಮದ್ವಾ ತ್ಯನಿತಂಬಿನೀಮಿತರಾಂ... ನೃಪಾಲಂಕೃತಾ ಧೂ
- 15 ಮಾಧೂರಿಗುಣೋ ಜಘಾಸ್ತರಲ ಸತ್ತ್ಯಗ್ಧಾಸಾಸ್ತಿಕಾಕಾಮಂಮಂಗನೃಪಾ... ಗುರುದಯಾದೇವೀ...  
ಶ್ರೀ ಮಾಬಳಾಂಬಾ... ಸುಧಾಸೂತಿದ್ಯುತಿ ಪ್ರತ್ಯಹಂ ||ಕಂ||
- 16 ಆಮಾಬಳರಸಿಯರ ಸಂಧೂಮಾಶ ವಿನಮ್ರಪಾದಕೇಶವ ಧೂಪಂ ಕಾಮಾರಿಧಿಸಿತ ಮಸ್ತಕ ಸೋಮದ್ಯುತೀರ್ತಿ  
...ಸುರರೋಕದಸುರತರುವಿನ ಗುರು ಪ
- 17 ಲಮಂ ಮೆದ್ಭುತ್ಯಪ್ರಿಯಲ್ಲದೆ ಸುರರುಂಧರೆಯೊಳ್ಳುಸುರರಾದರುವರ ಕೇಶವಧೂಪಕಲ್ಪ ಧೂಜಸ್ತುಹೆಯಂ...ಛಾತಿ...  
ಕೀರ್ತ್ಯಾಶ್ರೀಕೇಶವಕ್ಷ್ಮ ಪತಿರಪ
- 18 ರಾಂಬುಧೀರಗಾಜಿನಪತಿಶ್ರೀವಾದ ಪದ್ಮಾನತಾ ಧೂಮಾಭಾವಿ ಜಿನೇಂದ್ರ ಚಂದ್ರವಿಲಸ ಚಾರಿತ್ರನು...  
ರಾಗೋದಯಾ ಸಂಸಾರ ಸಾರೋದಯಾ |
- 19 ತ್ರಬ್ಬಗೈತ್ಯ ಕನಮನ್ವಿತೇ ಶಕಕ್ತೇ ಶ್ರೀಶಾರ್ವರೀವತ್ಸರೇ ಮಾಘೇಮಾನಿತ ಪಂಚಮಾ ತಿಥಿಯುತೆ ಶ್ರೀಶಾಮ್ಯ  
ವಾರೇ ಸಿತೇ ಪಕ್ಷೇ...ನಾದಿರಾಜವನತಾಧರ್ಮಾಭಿಧಾನೇಪುರೇ ಕಾಮಂಕಾರಯುತಿಸ್ತು
- 20 ಜಕ್ಕಬರಸೀವಾರ್ಶ್ವಪ್ರತಿಷ್ಠಾಂಮುಡಾ | ಅನಂತರಂ ನಗರದ ರಾಜಹೊಂನರಸನ್ನಯವಾರ್ಥಿಗೆ ಚಂದ್ರಂಸರೆ ತಾಂ  
ಸೋಗಯಪ ಹೈವೆಧೂಪನಳಿಯಂ ಕಲಕಾಲದ
- 21 ಕರ್ಣನೆಂಬರಿ ಜಗದಲು ಮಂಗಧೂಪರನ ಬಾಂಧವತಂಗರೆ ದೇವಿನಂದನಂನಗೆ ಮೊಗದಾ ಕಲ್ಪಧೂಜ ಕೇಶವ  
ರಾಯನು ಕೀರ್ತಿವಲ್ಲಧಂ |ಕಂ| ಅಂತಾನಗರದ ರಾಜ



- <sup>22</sup> ರ ಸಂತಾನಾಭಿವೃದ್ಧಿ ಲಕ್ಷ್ಮೀಮಾಣಿಕದೇವೀ ಕಾಂತನೇ ಪಂಚೀ ರಾಯಂಗೇ ಕಂತುವಿನಂತದಯಿಸಿದ ಸಂಗ ನೃಪಾಲಂ | ಸಂಗವಿದೂರಕ್ಷೇಮ ಪುರ ತೀರ್ಥಜಿನೇಂದ್ರ ಪಾದ
- <sup>23</sup> ಪದ್ಮಕಂಸಂಗಣಜೀಯನಾತ್ಮಜನು ಅಂಬಮಹೀಶನ ಪುತ್ರ ಸಂಗಮಂ ಭೃಂಗನಸ್ವಿತತನ್ನಮನಮೊಲ್ಪಂತೀ ? ಧರ್ಮವ ಮಾಡಿ ಪೂರ್ವದೊಳಿಂಗಿದ ಧರ್ಮವೆಲ್ಲ
- <sup>24</sup> ಮನುಪಾಲಿಸಿದಂ ರವಿಚಂದ್ರರುಚಿನಂ | ಅಂತಾ ಧರ್ಮ ಪ್ರತಿ ಪಾಲಕನೇಪ ಶ್ರೀ ಸಂಗಭೂಪಾಲಂ ಸುಬದಿಂ ರಾಜ್ಯಂ ಗೆಯುತ್ತಿರಲೂ ಯಿಳಿಯೊಳು (ಯಿಳಿಯೊಳು) ಕುಂತಳನಾಡು ಕರಂರಂಜಿ
- <sup>25</sup> ಸೆಪ್ಪಿಮನಾಡು ದೇಶದೊಳ್ಳಳ ವೆವಾಪೀ ಕೂಪನದೀಮಾಮರ ನಿಂಪನಸೀಳೆ ಬಾಳೆಯಂಬಳಸಿಕೊಂಡು ಕೋಕ ಮಿಥುನ ಮೊದರಾಗಿರಲ್ಪ ಯಾರವೆಗಳ ನಡವೊಪ್ಪು
- <sup>26</sup> ವೀಪುರವನಾಳುವ ನಟ್ಟ ನೃಪಾಲನೆಂಬವಂ | ಯುರ ಉಂದೂರಧಿ ಪತಿ ತಾಂ ಕರಮೊಪ್ಪುವ ಅಡಿಯರ ಬಳಿಯಂಕರ ಮೆಸೆವನು ತಂಮರಸೆ ..... ಯಳಿಯಂಕೀರ್ತಿ
- <sup>27</sup> ವೆತ್ತನಾತಂಮರಸಂ | ಆತಂಮರಸನಗ್ರಜೆಯ ತನೂಜಂ ಧರೆಯೊಳಿರುಂದೂರ ಭೂಸುರನುತ ಕಲ್ಲರಸನನುಜ ತಂಗ ದೇವಿಗೆ ವರನೇಪ ಹೈವೆಯರಸನವರ ಪುತ್ರಂ ಪ
- <sup>28</sup> ದೃಣರಸಜಿನಪದಧತ್ತಂ | ಆ ಪದ್ಮಂಜರನನೂ ಆ ತನಗ್ರಜೆಜಕ್ಕಲ ದೇವಿಯು ..... ತಂದೆ ಹೈವಂಜರಸರು ಪಾರ್ಶ್ವ ತೀರ್ಥೇಶ್ವರ ..... ಮಾಡಿದ ನಿತ್ಯ ಪೂಜೆ
- <sup>29</sup> ಆಹಾರದಾನ ಮೊದರಾದ ವೆಲ್ಲವಂ ಪುರೋ ..... ಡಿಗೆ ಸಲಿಸಿ ಮುಂನಿನ ಧರ್ಮವೆಲ್ಲವ ನೆಹಿಮಾಡಿ ಬಳಕ್ಕತಂ ನೊಳು ಸಂನುತ ಬುದ್ಧಿ ಪುಟ್ಟಿಜಿನೇಂದ್ರನ ಭಿಷೇಕಪು ನಿತ್ಯಪೂ
- <sup>30</sup> ಜನಂ ಮುನ್ನೆ ಸೆವನದಾನ ಮೊದರಾದವನುಂಪಿರಿದಾಗಿಮಾಡಿ ತೃಪ್ತಿಯಿಂದೊಲಿದು ಪದ್ಮರಸಂಮಿಗೆ ಕೊಟ್ಟವೃತ್ತಿ ಯಂ | ಶ್ರೀ ಪಾರ್ಶ್ವತೀರ್ಥೇಶ್ವರದ ಶ್ರೀಕಾರ್ಯ
- <sup>31</sup> ಕೈಯೂ ಅಂಗ ಭೋಗ ಚಯತ್ಯಾಲಯದ ಜೀರ್ಣೋದ್ಧಾರಕ್ಕೆ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟಂತಾ ವೃತ್ತಿಯ ವಿವರ ಹೈವಂಜರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತ್ತಿದ್ದ ಕೊಣುವಣಿಯ
- <sup>32</sup> ಲಕಂಗನ ಕುಳಿಯಹಂ ನೆರಡು ಮೂಡೆಸುನಿಗೆ ಸೀಮೆ ಮೂಡಲು ಅಭಿನಸಟ್ಟಿಯ ಹಿತ್ತಿಲಗದೆ ತೆಂಕಲುಹರಿದು ಕೋಡಿ ಗಡಿ ಪಡುವಲು ತಮ್ಮರಸರ ಹೊಸಗದ್ದೆಯಲು ಇಕ್ಕಿದ ಕಲ್ಲುಗಡಿ
- <sup>33</sup> ಬಡಗಲು ಹೀರೆಯ ಛಾಗೆಗಡಿಯಂತೀ ಚತುಸ್ಸೀಮೆಯಿಂದೊಳಗುಳ್ಳಕಳವೆಯ ಸಮಸ್ತ ವೃತ್ತಿ ಪದ್ಮರಸರು ತಾವು ಮೂಲವಾಗಿ ಆಳುತ್ತ ಇದ್ದ ಹೊಂನಮನ ಕೆಹಿಯ
- <sup>34</sup> ..... ಮೇರೆ ಯೆತ್ತಿ ಹೊಂನಾ ಬರದ ನಾಲ್ಕು ವರೆ ಹೊಂನನೂ ತಂಮ ಅಂಮ ತಂಗಲ ದೇವಿಯರಿಗೆ ಪೂಜಾರ್ಥ ಪರಿಹಾರಮಾಗೆ ಬಿಟ್ಟುದು ಹೈವಂಜರಸರು ತ
- <sup>35</sup> ಮ್ಮ ಮನಃ ಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ಸರ್ವಮಾನ್ಯವಾಗಿ ಮೂಲ ಸ್ಥಳವಾಗಿ ತಾವು ಆಳುತ್ತಯ್ದುದ್ದು ..... ಯಡೆಯ ಮಜ್ಜನ ವೃತ್ತಿಗೆ ಗಡಿಮೂಡಲು ಹೊಳೆತೆಂಕಲು ಹೊಳೆ ಗಡಿ ಪಡುವಲು
- <sup>36</sup> .....
- <sup>37</sup> ..... ಸಮಸ್ತ ವೃತ್ತಿಯನೂ ಆಹಾರದಾನಕ್ಕವಾಗಿಯಾ ಚಂದ್ರಾರ್ಕವಾಗಿ
- <sup>38</sup> ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಮತ್ತು ಆಹಾರದಾನಕ್ಕೆ ಯಾ ಚೈತ್ಯಾಲಯದ ..... ಗೃಹ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಕಡೇಬಸ್ತಿಯಲ್ಲಿರುವ ಶಾಸನದ ಹಿಂಭಾಗದಲ್ಲಿ

- <sup>1</sup> ಕೇಸವ ಕುಳಮೂಡೆ ೧೨ ಹೊಂನೂರಲ ನಂಗೆಮಕ್ಕೆ ೧೦ ಮೂಡೆ ಯಿಳಿಯ ಮುದ್ದಾ ೭ ಮೂಡೆತೆ
- <sup>2</sup> ಹಿ ಗಾಗಿ ಮೇರಾದರು ಆಹೊಂನದಾನಕ್ಕೆ ಮಾಗೊಡಾಸೆಯ ಆರೆಕಾರಸಿವದೇವಯ ||

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಮೂಡೆ ಜಿನದೇವರ ಪೀಠದಲ್ಲಿ

- <sup>1</sup> ಪುನಶೋಕವಲ್ಲ ಮಂಜುಳ ದೇಶೀಗಣಲಲಿತ ಕೀರ್ತಿಮುನಿಸೂನೋ | ಶ್ರೀದೇವಚಂದ್ರ ಸೂರೇರುಪದೇಶಾನೇ ಮಿಜಿನಬಿಂಬಂ ||
- <sup>2</sup> ಶ್ಲೋಕಃ || ಒಜಣಶ್ರೇಷ್ಠಿಪುತ್ರೋ ಸೌಕಲ್ಯಪಶ್ರೇಷ್ಠಿಪುಂಗವಃ | ಆಕಾರಯತ್ಪತ್ನೀಯಸ್ಸಮಾಬಾಂಬಾಗರ್ಥಜೋಜಣಃ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನ ಬಸ್ತಿಯಪಕ್ಕದಲ್ಲಿ ಒಂದನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 6' 0" x 2' - 9"

- <sup>1</sup> ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀಯಾ ಕೈರೋಕ್ಯನಾಥಸ್ಯಶಾಸನಂ ಜಿನಶಾಸನಂ || ಶ್ರೀಮದ್ದೇವ
- <sup>2</sup> ಜಿನೇಂದ್ರಾಯತಸ್ಯಾನಂತಮಹಾತ್ಮನೇ | ಸರ್ವದೋಘವಿಶಿಷ್ಟಾಯ ಧವ್ಯಾಳಿಕುಮುದೇಂದವೇ | ತಂಪಂದೇದೇವ ದೇವಸುರುಚಿ
- <sup>3</sup> ರಮನಪಂಚಾರು ಕೈವಲ್ಯನೇತ್ರಂ ನಿತ್ಯನಿರ್ವಾಣರಾಮಾಕುಚವಿಲಬ ತ್ಯಾಶ್ರೀರರಾಗಂವರಾಗಂತುಂಗಂ ದೇವೇಂ ದ್ರಾನಮ್ರಪಾ



- 4 ದಂಗೆಬಿಲಸದನಂತಂ ಸ್ವಬೋಧಾತ್ಮತತ್ವಂ | ಮಾಂಗಲ್ಯಂಧವ್ಯಸಾರ್ಥಂ ನಿಹತಮನುಜನವ್ಯಧರ್ಮಸ್ವರೂಪಂ |  
ಇದು
- 5 ಜಂಬೂದ್ವೀಪಮಂತಾ ಧರತವಿಷಯದೋಃ ಪಡುವಮೇರುನಿರ್ದ...ಪದವಿಂದಾ ಮೇರುವಿಂದಕ್ಷಣವೆತುಳುಕೊಂಗಿಂದ  
ವೀಶುದ್ಧ
- 6 ದೀಪಂಮುದದಿಂ...ತೆಂಗು...ವಳಪನಸಂನದೀತೀರದೋಃ ಕಾಂಗು ಜಂಬೂಸದನಂ ಚಿರವಾಗಿತೋಕ್ಯಂ
- 7 ...ದಿಡಾರಹಸ್ತಿಸಮೂಹಂ | ಆ ತುಳುವಾಧೀಶರಮಣಿ...ವದನಮಾಗಿ ತೋರ್ಪುದುನಯದಿಂ ನೀತಿಯುತ  
ಗೇರಸೊಪ್ಪೆಸೋಲ
- 8 ಸುತಿರ್ಪುದು ವಿಧವದಿಂದಾಯಮರಾವತಿಯಂ | ಅಂತಾನಗಿರಿಯ ರಾಜ್ಯಕಧೀಶ್ವರನೆನಿಸಿದ ಮರಲಯರಸರನ್ನಯ  
ಸಂಪ್ರದಾಯದಾ
- 9 ಯದಿಂಬಂದ ಕೀರ್ತಿಗೆ ಜಯಸ್ತಂಧನೆನಿಸಿದ ಹೈವ ಧೂಪಾಳನ ಪ್ರತಾಪ ವೆಂತೆನೆ ಸಾಂದ್ರ...ದೇಧ ಕುಂದೋ  
ದ್ಧಮ ಕುಮುದನ
- 10 ಮಳಮಲ್ಲಕಾಪುಲ್ಲ ಮುಖ್ಯಬೃಂದಂಗಂಗಾತರಂಗತರಳಹರಹಾಸಂ ತಾರನೀಹಾರಹಾರಂ ಸಂದಿರ್ದಿ ಚಾರು  
ಕೀರ್ತಿ.....
- 11 ಪ್ರಸವದನು ನಯವೆಂಬಿನ...ಮಾಳ್ವದು...ಶ್ರೀಹೈವ ಧೂಪಾಳನ ನಿಜಯತಮಂ ಬಣ್ಣಿಸರ್  
ಬಲ್ಲನಾ
- 12 ವಂದಕ್ಷಣ ಮಂಡಳಿಕ...ನಿಜನಿವಾಸ...ಸಲ್ಲಕ್ಷಣ ರಾಜರಾಜ ಕಟಕಂಗಳ ಸೂರೆಯನಾ
- 13 ಯದೆ ತೊಂಡಮಂಡಳ ಧೂಪರಮಂದಿ ರಕ್ಷಿಸು ರಕ್ಷಿಸು ಹೈವ ರಾಜವೆನಿತಿರ್ಪುದು.....
- 14 ನಳಯದೆ ನೋಳ್ತಡಂ ಮಾವನಯಂ ಕಕಾಜರತಿಚಕ್ರದ ಹಸ್ತಪರಾಕ್ರಮಾಂಕನೀ ಹೈವ ನೃಪಾಳ ಚಕ್ರಯ
- 15 ಶೋ...ನಿನ ಯ ದುಂದುಭಿ ತಾಡನಂಗಳಿಂ ಜಾವಳ ಶಬ್ದದಿಂ ಪರಿದುದೂರದಿ ಸಂಚರಿಸುತ್ತ ಮಿರ್ಪುದಾ
- 16 ...ಯೆಸೆವ ರಾಜಹೃದಯಂಗಳು ಭಿನ್ನಗಲಾದವದ್ವೃತಂ | ಶ್ರೀಮದ್ವೇವ...ಗುರುಗುಣಾದ್ಭುತ ಮಹಾ  
ನಾಗೇಂದ್ರ ಪಂಚಾ
- 17 ಸ್ಯ...ಸಂದಿರ್ದ...ಹಾಸದ ಮೈಹಾಳ ಮಹಾಡಾಕನೀ ನಾಮೋಪದ್ರವ ಮೆಲ್ಲವಂ...ಶ್ರೀಪಾರ್ಶ್ವ  
ತೀರ್ಥೇಶ್ವರಾ
- 18 ವಾಸಮಂ ಶ್ರೀಮದನಂತಪಾಲಂಗೀಗೆ ನಿತ್ಯಂ ದೀರ್ಘಾಯುಷ್ಯಂ ಶ್ರೀಯುಷ್ಯಂ ಅಂತಾನಗಿರಿಯಪುರ ವರಾಧೀಶ್ವರಂ  
ಮಾಸಾ.....
- 19 ವನಿಯಂ ಕಕಾಜಮಾವಂಗೆ ಮರೆವರಾಯರ ಗಂಡ ಶಿವಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ಪರನಾಳುವದಡ್ಡವಿಧಾಡಕಲಗಳ  
ಮುಖದ.....
- 20 ಸಮ್ಯಕ್ತ ಚೂಡಾಮಣಿ ವಸಂತರಾಜ್ಯ ಚಾತುರ್ವರ್ಣ್ಯಕ್ಕೆ...ಹಳುವರಾಯರ ಗಂಡ ಹೈವ ಧೂಪಾಲಂ ಸುಖ  
ಸಂತಥಾವಿನೋ
- 21 ದದಿಂರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಿರಲು ಆ ಗೇರಸೊಪ್ಪೆಯ ಮಹಾಜನಂಗಳ ಗುಣಂಗಳಂತೆಂದೊಡೆ || ವ್ಯ || ಅದರೊಳು ನಾನಾಜಾ
- 22 ತಿ ಪರದರಗ್ರಣಿ ಸಮ್ಯಕ್ತರಾದೀ ಜೈನರಪಡೆವರ್ ಜೈನ ಮಾರ್ಗಾತ್ಮಯ ಜಲನಿಧಿ ಸಂವರ್ಧಿತ ಪೂರ್ಣಚಂದ್ರರ್ ಮುದ  
ಮಂ ಕ್ರೋಧಾದಿ
- 23 ...ಮಾದುದ್ಧವೇರ್ಕಳನಿವರ್ಬಿಟ್ಟು...ರಾದರ್...ಮುಖ್ಯಮಾದಾಧಿಪನಖಕಳಾಪಲ್ಲಧರ್ ಕೀರ್ತಿವೆ  
ತ್ತರ್ ಅಂತಾತಾ..
- 24 ಮಾದಂಡಾಧಿಪಗಳ...ಸಹಜಾತ ಕುಲಕ್ಷತ್ರಿಯರಾದರಸುಗಳನ್ನಯ ಮೆಂತೆಂದೊಡೆಸ್ವಸ್ತಿ ಸಮಧಿಗತ  
ಪಂಚಮಹಾ
- 25 ಮಹಿಮ ಪ್ರಸಿದ್ಧಮಾದ ಬನವಾಸಿಪುರವರಾಧೀಶ್ವರವೈಜಯಂತೀ ಮಧುಕೇಶ್ವರಲಬ್ಧ ವರಪ್ರಸಾದ ಮೃಗಮದಾ  
ಮೋದ ಗೋಕರ್ಣ.....
- 26 ಮಹಾಬಲೇಶ್ವರ ದಿವ್ಯ ಶ್ರೀಪಾದ ಪದ್ಮಾರಾಧಕರುಂ ಪರಬಳಸಾಧಕರುಂ ಹರಸಿ ಬರುವರ ಶೂಲ ನಿಗಳಂ ಕಮಲ್ಲಚಲ  
ದಂಕ ರಾಮರಾಯ
- 27 ರ ಗಂಡ ಸಾಹಸಮಲ್ಲ ಗಂಡರಡಾವಣಿ ಸತ್ಯರಾಧೇಯ ಸಾಹಸೋತ್ತುಂಗ ಶರಣಾಗತ ವಜ್ರಪಂಜರ ಪಶ್ಚಿಮಸಮುದಾ  
ಧಿಪತಿಯಪ್ಪ ಹೈವ
- 28 ಕ್ಷತ್ರಿಯಕುಲಕಮಲವನಮಾರ್ತಂಡ ಪರನ್ನಪತಾಮರಸ... ಪೂರ್ಣಚಂದ್ರನೆನಿಸಿದ ಬಸವದೇವರಸರು...  
ದೇವರಸರ
- 29 ರಾಜ್ಯಲಕ್ಷ್ಮಿ ಯೆನಿಸಿದ ಚಂದ್ರಪುರವೆಂಬ ಪುಟ್ಟಣದೊಳು ರಾಜ್ಯಂಗೆಯ್ಯುವ ಕಾಲದೊಳು ಆ ಅರಸುಗಳಿಗೆ ಪುಟ್ಟವರ್ಧನ  
ಬಾಹತ್ತರನಿಯೋ
- 30 ಗಿರ್ ಜಿನಸೇವ್ಯನುಂ ತ್ರಿಶಕ್ತಿಬಲಯುತನುಂ ಪಡ್ಗುಣ ಸಮರ್ಥನುಂ ರಾಜಕ್ಷತ್ರಿಯ ಚಾತುರ್ಧಂತ ಸೋಮೇಶ್ವರ  
ದಂಡನಾಯಕ
- 31 ನ ಅನ್ವಯದ ಕೀರ್ತಿ ಯೆಂತೆಂದೊಡೆ ಶ್ರೀ ಸೋಮದಂಡ ಪುತ್ರನು ಭಾನುರ ಕಾಮಣ್ಣ ದಂಡನಾಯಕನೆನಿಸುವಂಸಾ  
ಸನ ಚಕ್ರ
- 32 ವರ್ತಧರ್ಮಧಾರಕ ಸಾಮಂತಂ ಕೀರ್ತಿವೆತ್ತ ನಮಳಚರಿತಂ ಶ್ರೀಮತ್ಸೋಮಣ ದಂಡನಾಯಕಂಗೆ ಕಾಮಾರ್ಥ  
...ತಾಪುಪುಟ್ಟದರ್ ಶ್ರೀಮದ್ರಾಮಣ ನೆಂಬ ಹೆಗ್ಗಡೆಯ
- 33 ಸುವೆಂಬೀ ಪುತ್ರಸಂಸೇವ್ಯಕಂ ರಾಮಂಪುಟ್ಟದ...ದಶರಥಸಾಮರ್ಥ್ಯದಿ...ಯಪರಾಜಿತಾ ರಮಣಿಗಂ  
ಸಾಹಿತ್ಯರತ್ನಾಕರಂ ಅಂತಾ



- 24 ರಾಮಣನೆಂಬ ಹೆಗ್ಗಡೆ ರಾಮಕ್ಕಂಗೆ ತಾಂಪುಟ್ಟದಂ ಶಾಂತಂ ಯೋಜಣ ನಂಬಿಪುತ್ತ ನೆನಿಸಲ್ ಕುಂತೀದೇವಿ ಸಮಂತು  
 25 ಶ್ರೀಪಾಂಡುರಾಜಂಗೆತಾಂ ಶಾಂತಂ ಧರ್ಮಜನೆಂತುಪುಟ್ಟದವೊರಾ ಸಮ್ಯಕ್ತ್ವ ರತ್ನಾಕರಂ ಅಂತಾಯೋಜಣ  
 ಸೆಟ್ಟಿಯ ಜನನಿ ರಾಮಕ್ಕನನ್ವಯ ಮೆಂತೆಂದೊಡೆ  
 26 ವಸುಧೆಯೊಳು ನೆಗರೆವೆತ್ತ...ಅಸಮ್ಯಕ್ತ್ವಯ್ಯ ಸಂಪನ್ನರುಂ ದಾನಗುಣ ಸಂಪನ್ನರು ಮಪ್ಪನಂಬಿಸೆಟ್ಟಿಯ  
 ರತಮ್ಮ ಸೆಟ್ಟಿಸಹೋದರ ರೆನಿಸಿದಮು  
 27 ಲ್ಲಸೆಟ್ಟಿ ಹೊನ್ನಪಸೆಟ್ಟಿ...ಗುಣಾಧ್ಯರುಂ ಬೈನಜನಬಾಂಧವರುಂ ಆ ಸೆಟ್ಟಿರೊಳಗೆ ಮಹಾಪುನನೆನಿಸಿದ ಆ  
 ಹೊನ್ನಪಸೆಟ್ಟಿ  
 28 (ಇಲ್ಲಿ ಕೆಲವು ಪದ್ಯಗಳಲ್ಲಿ ಸೆಟ್ಟಿರ ಹೆಸರುಗಳೂ ಅಕ್ಷರಗಳೂ ಹೋಗಿವೆ)  
 29 ..... ಶಕಕಾಲ.....ಸಾವಿರದ ಮುನ್ನೂರು.....  
 (ಮುಂದೆ 5, 6 ಪದ್ಯಗಳು ಸರ್ವಥಾ ಕಾಣುವುದಿಲ್ಲ)

ಗೇರುಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಒನ್ನಿಯಬಳಿ ವರ್ಧಮಾನ ಬನ್ನಿಯಬಳಿ ೨ನೆಯ ಶಾಸನ

ಪ್ರಮಾಣ 4' -6" x 3' -3"

- 1 ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರಸ್ವಾದ್ಯಾದಾವೋ ಪುರಾಂಧನಂ ಜೀಯಾ ತೈರೋಕ್ಕನಾಧಸ್ತ ಶಾಸನಂ ಜಿನಶಾಸನಂ |  
ನಗರಿಯ ದೇಶವೆಂಬ ಲಲನಾಮು
- 2 ಬಕ್ಕ ವೆಸೆದಿಹೀ ಗೇರಸೊಪ್ಪೆಗೆ ಪರಸೆಟ್ಟಿಕಾಜಸಲೆಂದೊಡೆಗೆಯ ಧತ್ರಸು ಚಾಮರಾಳಿಯು ಬಗೆವುಗೆ ತೋರ್ಪಹೈವೆ  
ನೃಪರಾಮಕಂ—ಬಂಮಪು
- 3 ತ್ರನೊಬ್ಬಣಂ ನೆಗೆರೆ ಸಂನುತನಾದ ಜಿನಚೈತ್ಯಜಿನಾಲಯಮಂದಿರಂವರಂ|ಕಲಯುಗದೊಳ್ಳ ಹಾಪುರುಷಯೋಜಣತಂನ  
ಮಂಗಳ.....
- 4 ಮಣಸಮವೆಂದು ಧಾವಿಸಿ ನಿತಾಂತ.....ಸ್ಥಾನಮಂ ಜಿನಾಲಯಂಗಳಂ ಸಲೆಮಾಡಿ ಗೋಪುರ ಸುಮನೋ  
ಹರ.....ವಿಚಿತ್ರ.....ವಳಯಮನಂತನಾಧನಪತಿ
- 5 ಯು...ದೇಂಕೃತಾರ್ಥನೋ | ಅಂತಾಯೋಜಣಸೆಟ್ಟಿಯ ಪ್ರಾಣವಲ್ಲಭೆಯಾದ ರಾಮಕ್ಕನ ಗುಣಂಗಳೆಂತೆಂದೊಡೆ  
ಶ್ರೀಮತು ಸಂ.....
- 6 ತನಾಧನ ಪದಾಂಬುಧ್ಯಂಗನು ಯೋ
- 7 ಜಣಸೆಟ್ಟಿ ಪ್ರ.....ನಿಬರು
- 8 ರಾಂಗ.....ರಮ್ಯ.....ಗೋತ್ರಚಿಂ
- 9 ತಾಮಣಿ ಪಾರ್ಥಿವ.....ತ್ರಪಮನೆ
- 10 .....ದೊಳ್ ಸತ್ಯಧೀರೋದಾತ್ತ.....
- 11 ಸೆವ ರಾಮಕ್ಕನೊಪ್ಪಿದಳೀ ಧರಿತ್ರಿಯೊಳು
- 12 ಪತಿಧಕ್ಕಿಶ್ವರವತಿ ಧೂನುತ ಚಾರುಚರಿ
- 13 ಕೈ ಸಕಳ ಜೀವದಯೊಪರೆ ಸಂತತ ಚತುರ್ವಿ
- 14 ಧ ದಾನದೊಳತಿ ನಿಪುಣತೆಯಿಂದೆಸೆವಳೀ
- 15 ರಾಮಕ್ಕಂ | ಜಿನಮತವಾಕ್ಯದೊಳು
- 16 .....ಸರೆ ಜಿನರಾಜ ಪೆದಾಬ್ಬದ್ವಂಗೆತಾಂ ಜನನುತ ಚಾರು
- 17 .....ಸೀರೆಗುಣ ಸುವ್ರತ ದಾನ ಪೂಜೆಯಂ ?
- 18 ..ಮುಖಿ ಕಾಮಿನೀಜನ ಶಿರೋಮಣಿ ಯೊ
- 19 .....ಯೊಗ್ರನಿಜನಾಮದಿಂ ನಿಜಕುರೋಂನತಿ ರಾಮಕನೊಪ್ಪು ತಿದ್ದಳು | ಶ್ರೀ ಜಿನರಾಜಪೂಜೆಯೊಳು ಶ್ರೀ ಮುನಿ  
ರಾಜಪದಾಬ್ಬ ಸೇವೆ
- 20 ಯೊಳು ನೈಜಗುಣಂಗಳಿಂ ವಿನಯದಿಂ ಧಯದಿಂ ನಿಜಧಾವತುಷ್ಟಿಯಿಂ ಪೂಜಿಸಿ ಧತ್ತಿಯಿಂದೆಜಿಗಿ ತಾಂ ಸು ತಿಮಾ  
ದಿಯುಂ ಕೀರ್ತಿ
- 21 ಯೊಳಿಂತು ಬಣ್ಣ.....ಕೊಂಡೀ ನಿಜನಾಮದಿ ರಾಮಕನೀ ಧರಿತ್ರಿಯೊಳು ಕಮಳದಳಾಯತಾಕ್ಷಿ ಕಮಳಾನನೆ ಕಮಳ  
ಸುಗಂಧಿ ಕೋಮಳ
- 22 ವಿಮಳ ಲತಾಂಗಿ.....ರಸಯುತರೀ ಜಿನರಾಜಪೂಜೆಯೊಳ್ಳ ಮರಸಧಾವದೊಳ್ ಸಲೆಮಾಣಿಕಸೆಟ್ಟಿಪುತ್ತಿ ರಾಮ
- 23 ಕಂ ಕ್ರಮಗುಣಹಸ್ತಿ ಕಲ್ಪಲತೆಯಂ ನೆಪೆಯೊಪ್ಪುವಳೀ ಧರಿತ್ರಿಯೊಳು | ಕಮಳಾಕರದೊಳು ಕಮಳನಿ ಕಮಳದೊಳಂ
- 24 ಕಮಳ ಪುಟ್ಟು ವಂತಿರೆ ನಾಗಮನಮಳಾನ್ವಯದೊಳು ರಾಮಕ ವಿಮಳ ಗುಣಾಧರಣಿ ಪುಟ್ಟದಳ್ಳಲಯುಗದೊಳು ಆ
- 25 ರಾಮಕ್ಕನ ಅನ್ವಯಮೆಂತೆಂದೊಡೆ | ಹುಲಗೆಹೆಯ ಪಂಚಬಸ್ತಿಯ ಮುಂದಣ ಹಿರಿಯ ಅಂಗಡಿಗೆ ಮುಖ್ಯ
- 26 ವಾದ ಕಿಹಿಯ ರಾಮಸೆಟ್ಟಿ ಆಮದುವಳಿಗೆ ಗಂಗಾಯಿ ಅವರ ಮಕ್ಕಳು ಬೈಚಿಸೆಟ್ಟಿಯರು ಆತನತಂಗಿ ಸೋಮವೈ
- 27 ಆ ಸೋಮವೈಯನು ಆಹುಲಗೆಹೆಯ ಮಾಣಿಕಸೆಟ್ಟಿಗೆ ವಿವಾಹಮಾಡೀ.....ಅವರ ಮಗಳು ನಾಗವೈ
- 28 ಆಕೆಯ ತಂದೆ ಮಾಣಿಕಸೆಟ್ಟಿ ಸಮಸ್ತರೂ ಆ ಬೈಚಿಸೆಟ್ಟಿ ಹುಲಗೆಹೆಯ ಹಂದಿಗುಳದಲಿ ಪ್ರ.....
- 29 ತಾಗಿ ಆನಾಗಬೈಯನೂ ಸಲಹಿ ಹಿರಿಯ ಹಂದಿಗುಳದ ಚಂದ್ರನಾಥಸ್ವಾಮಿಗಳ ಚೈತ್ಯಾಲಯದೊಳು ಪೂಜೆ
- 30 ಅದಿಕೆ ಶ್ರೀಕಾರ್ಯ ನಡೆವಂತಾಗಿ ವ್ರಿತ್ತಿಯನೂ ಬಿಟ್ಟು ಶಾಸನವ ಹಾಕಿಸಿದರು ಆ ಬೈಚರಸಿಯುತಂ



- 31 ಮು ಸೊಸೆ ನಾಗವೆಯನೂ ಗೇರಸೊಪ್ಪೆಯ ಸೊಗುತ್ತವಾಯಿ ಓಜೆಯಮಗ ಮಾಣಿಕಸೆಟ್ಟಿಯನೂ ತಾನು ವಿವಾ
- 32 ಹವಮಾಡಿ ಆ ಮಾಣಿಕಸೆಟ್ಟಿಯನ್ನಯಮೆಂತೆಂದೊಡೆ ಗುಡ್ಡಕ್ಕಿಯ ನಾಗಸೆಟ್ಟಿಯ ಮಗಳು ರಾಮವ್ವೆಳೆಯ ಪು
- 33 ತ್ರ ಮಾಣಿಕಸೆಟ್ಟಿ ಮಾಣಿಕಸೆಟ್ಟಿಗೂ ನಾಗವೆಯವರಿಗೂ ಜನಿಸಿದ ಮಕ್ಕಳು ಹರಿಸೆಟ್ಟಿ ಕಾಮಣ
- 34 ನೇಮಂಜಸೆಟ್ಟಿ ಸರಣಸೆಟ್ಟಿ ಸಂಗಪ ಯಂತಯ್ಯರೊಳಗೆ ರಾಮಕ್ಕನನೂ ಗೇರಸೊಪ್ಪೆಯ ರಾಮಣ ಹೆಗ್ಗಡೆಯ
- ಮಂಗರಾಜ
- 35 ಣನ ಓಜಂಜಂಗೆ ವಿವಾಹಮಾಡಿ ಆ ಪೋಜಂಜಸೆಟ್ಟಿಯೂ ರಾಮಕ್ಕನೂ ಸುಖಸಂಕಥಾ ವಿನೋದದಿಂ
- 36 ದಿಹಲ್ಲಿಗೆ ಗೇರಸೊಪ್ಪೆಯ ಅನಂತಶೀರ್ಷಂಕರ ಚೈತ್ಯಾಲಯವ ಮಾರಬ್ಬಿಸಿ ಮಹಾಪ್ರತಿಷ್ಠೆಯನೂ ಮಾಡ್ತಿ
- 37 ಯರುತ್ತಂ ಯಿರಲು ಸಕವರಸ ಸಾಸಿರದ ಮುನ್ನೂರ ಹದಿನಾಲ್ಕನೆಯ ಪ್ರಜಾಪತಿ ಸಂವತ್ಸರ
- 38 ದ ಕಾರ್ತಿಕ ಶುದ್ಧ ಪಂಚಮಿ ಅದಿತ್ಯವಾರ ಸನ್ಯಸನ ಸಮನ್ವಿತವಾಗಿ ಸ್ವರ್ಗಸ್ಥರಾದರು.....ಮದವಳಿಗೆ
- 39 ರಾಮಕ್ಕನವರ ತಂದೆ ಮೊದಲುಗೊಂಡು.....ಚರಿತ್ರದಿಂನೆಗಳಿ ವಿಕ್ರಮಸಂವತ್ಸರದ ಆಸಾಡ
- 40 ಸುಧ ಪಂಚಮಿ ಸುಕ್ರವಾರ ರೋಹಿಣಿ ನಕ್ಷತ್ರದಲು ತುಂಗಸಮಾಧಿ
- 41 ..... ಅಚಂದ್ರಾರ್ಕಮಾಗಿ
- 42 .....ಮೂಡೆಧತ್ತವನೂ.....ಪೋಜಣ
- 43 ಸೆಟ್ಟಿ .....ರಾಮಕ್ಕ.....
- 44 .....ನಿಷ್ಠೆಯ ಕಲ್ಪಂಗೆ ಮಂಗಳಮಹಾ ಶ್ರೀ

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ವರ್ಧಮಾನಬಸ್ತಿಯಬಳಿ ಮೂರನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3' -6" X 2' -6"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀಯಾ ತೈಶೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ |
  - 2 ಶ್ರೀಜಿನರಾಜರಾಜಿತ ಪದಾಂಬುಜ ರಾಜಮರಾಳನಗಿರಿಯೊರಾಜಶಿರೋ
  - 3 ಮಣಿ ಪ್ರಚುರಕೀರ್ತಿ ದಿಶಾವಳಯ ಪ್ರಕಾಶನು ತೇಜಭುಜ ಪ್ರತಾಪರಿಪುರಾಜಮುಖಾಂ
  - 4 ಬುಜಹಸ್ತವೀರನುಂ ಧೂಜನವಂದ್ಯ ಹೊನ್ನನ್ನಪನರ್ತ್ವಿಜನಾವನ ಕಲ್ಪವೃಕ್ಷನುಂ | ಹೊಂ
  - 5 ನ ಮಹೀಶನಾತ್ಮಜಯು ಮಾಳಿಯಬರಸಿಗೆ ಕಾಮರಾಜಗಂ ಸಂನುತಮೂರ್ತಿ ಹೊನ್ನನ್ನಪನಾತ್ಮಸಖಾ
  - 6 ಂಧವ ಮಂಗರಾಜನುಂ ಮನ್ಯಧರೂಪಹರಿ ಹರನ್ಯಪಾಲಕನಾತನ ಪುತ್ರ ಹೈವಣರಸಂಗೆ ಮನುಪ್ರಿಯಾಂ
  - 7 ಗನೆಯು ಸಾಂತಲದೇವಿ ಸಮಾಧಿಕಾಲದೊಳು | ಆಕೆಯ ಗುರುಗಳು ರೋಹಿಣ್ಯಾತಿಯ ಸಾಂತಿದರ್ಶನಂ
  - 8 ತವೀರರು ರತಿಸಂಕಾಶ ಸೊಬಗೆನಿಸಿ ಸಂದಿರ್ವಾಕಾಂತೆಗೆ ಹೈವಣರಸ ವಲ್ಲಭನಾದಂ | ಸ್ಮರರೂಪಂ
  - 9 ಸೂದ್ರಕಂಗೀ ಪುರದೊಳು ಕೀರ್ತಿವೆತ್ತ ಬೊಮ್ಮಣಸೆಟ್ಟಿಯ ವರ ವನಿತೆ ಬೊಮ್ಮಕಂಗಂ ವರಸುಗು
  - 10 ಣಿ ಸಾಂತಲರಸಿ ಪುಟ್ಟಿದಳಾಗಳ | ಅರಸಪ್ಪೊಡೆಯರ ತನೂಜೆ ವರಗುಣಿ ಬೊಮ್ಮಕನಾಕೆಯಾತ್ಮಜ ಸಾಂತಕರಸಿ
  - 11 ಯು ಪರಮನ ಪದಮಂ ಸ್ಮರಿಯಿಸಿ ಸುರರೋಕವೆಯ್ತು ಸುಖದಿಂದಿರ್ವಳು ಅರ್ಹನನ ಪಾದಾಂಬುಜಮಂ
  - 12 ಸ್ಮರಿಯಿಸುತಂ ನಂಬಿ ಪದಮ ನಾಲಗೆಯೊಳಗುಚ್ಚರಿಸುತ್ತ ಸಾಂತಕರಸಿ ಶರೀರಮಂ ಪತ್ತೆಂಟುದಿನ
  - 13 ದೊಳು ಸಂದಳು ವರವತ್ಸರ ತಾರಣದೊಳು ಸುರುಚಿರ ಫಾಲ್ಗುಣದ ಶುದ್ಧ ಪಾಡಿವತಿಥಿಯೊಳು ಹರಿದತ್ಯ
  - 14 ದಿನದಿ ಸಾಂತಕರಸಿಯು ಸ್ವರ್ಗಸ್ಥೆಯಾದಳಾಕೆನಿಮಿತ್ತಂ (ಆಕೆನಿಮಿತ್ತಂ) ಮಾಡಿಸಿದ ನಿಷ್ಠಿಯಕ್ಕಲ್ಲಂಗೆ ಮಂಗಳ
- ಮಹಾಶ್ರೀ||

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ಗೇರಸೊಪ್ಪೆಯ ನಗರಗೇರಿ ಬಸ್ತಿಯಬಳಿ ಜ್ವಾಲಾಮುಖಿ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಿರುವ 1ನೆಯ ಕಲ್ಲು.

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾಮೋಘರಾಂಧನಂ ಜೀ
- 2 ಯಾ ತೈಶೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
- 3 ನಗಿರಿಯುಕುಲ ಚಕ್ರವರ್ತಿ.....ರಾಜನಿರ್ಜಿತ.....
- 4 ರಾಸಾಮನ್ತರವಳಯಂ ಯಂತಾ ಹೊನ್ನನ್ನಪನಳಯಂ.....ಆಸಾಮ
- 5 ನ್ತನಪುತ್ರನರ್ಥಿಕಾಮಂ ಕೋಮಳ.....ಮರಸಂ.....ಅರಿನ್ಯಪಾಲನಾತನ.....
- 6 ದೆ.....ಧರ ಚಾರುಕೀರ್ತಿ ಪಂಡಿತ.....ಸದ್ಗುರುಪಥು ಆಕಾಮನ್ಯಪಾಲನಮಾವ
- 7 ಯೋಜ.....ರಾಜ್ಯಮೆನಗಿರಿಯುಮನಿತುಂ ತನಗಾಗೆ ಬೈಚಣಭೂಪತಿಮ.....
- 8 ನೆಗಳ್ಳಂ ರಿಪುಸೈನ್ಯ.....ನವರ.....ನಪದಸರಸಿ.....ಜಿನಮುನಿಪಾದಾಂಬುಜಾತ.....ನ್ಯಪಾಲ
- 9 ಬೈಚಣಸೆಟ್ಟಿಪರಿಣತಾಂತಸ್ಸರಣಂ ಆಂತಿಪ್ಪ ಹೈವರಾಯನ ಪ್ರತಾಪವೆಂ
- 10 ತೆಂದೊಡೆ ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾ ಮಂಡಳೇಸ್ವರ.....ನಿಯಮಿಸರಗಂಡ.....ಪ್ರತಾಪ.....
- 11 ನೂಜುಕಾಜಿಸಿವ ಸಿಂಹಾಸನ ಚಕ್ರವರ್ತಿ ನಿಳಿಂಪಪುರವರಾ
- 12 ಧೀಶ್ವರನೆನಿಪ ಬೈಚರಾಜಂ ರಾಜ್ಯಂಗಯವಲ ಪಕವರುಪ್ಪ
- 13 ಗೌತಮನೆಯ ವಿಕ್ರಮಸಂವತ್ಸರ ಮಾಗ ಶುಂ ಮಂದವಾರದ
- 14 ರಾತ್ರಿಯೊಳು ಹೈವರಾಜನ ಆಳಿಯ ಮಂಗರಾಜನು ಸ್ವರ್ಗಸ್ಥನಾದ ಶ್ರೀಜಿ
- 15 ನರಾಜರಾಜಿತ ಪದಾಂಬುಜಧ್ವಂಗೆ.....ಕೀರ್ತಿಯಿಂದೀ ಜಗದೊಳೊ
- 16 .....ವಲಮೊಪ್ಪುವದಾನಿಯು ಹೈವೆಭೂಪನರಾಜಿಪ ಪಟ್ಟದಾನೆಯಂ.....
- 17 .....ಗೋವಿಜನರಹ ವಿಕ್ರಮಸಂ.....ನಗಿರ ಮಂಗನ್ನಪಂ ಸುರರೋಕ



- 18 ಕೆಯ್ದಿದಂ ವಿಶುದ್ಧರಪ್ಪ ಮತ್ತೆ ರಾಜಂ ಜಿನಮತಾಂಬುಧಿಕಿಮಕಿ  
 19 ರಣಂನಗಿರಪುರಾಧೀಶ ಮಂಗರಸಂಗಂ ರಾಜಸಂನುತ  
 20 ರತಿಪಂಡಬಾಣನಸ ಶ್ರೀ ಮಂಗಧೂಪಾಲಕಂ ಹಿಮರುಕ್  
 21 ಶ್ರೀ ವಿಕ್ರಮಸಂವತ್ಸರದ ಮಾಪಮಾಸದ  
 22 ಸುರಾಂಗನಾರಮಣ  
 23 ಜೀಯೆಂಬಿನಂ  
 24 ಸಸಿಮಿತೇ ಶ್ರೀವಿಕ್ರಮ  
 25 ಕಾಲ್ಯಾಣೇದೇವಪ ಶುಭೇಪಕ್ಷೇವಳ  
 26 ಕ್ಷೇಮಂದವಾರ  
 27 ಸುರಪದಮಂ

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ಗೇರಸೊಪ್ಪ ನಗರಗೇರಿಬಳಿ ತಿರುಮಲೆ ದೇವರ ದೇವಾಲಯದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 7" 6' . 2" 9'

- 1 ಶ್ರೀಗಣಾಧಿ ಪತಯೇನಮಃ ಸ್ವಸ್ತಿ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನ್
- 2 ಮಹಾ ಮಂಡಲೇಶ್ವರರು ನಾಳುವ ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರು ನಗರರಾಜ್ಯವ ನಾಳುವಲ ಹೈವೆ ತುಳು ಕೊಂ ಕಣ ಮುಂತಾದ ರಾಜ್ಯಗಳನು ಪ್ರತಿಪಾಳಿಸುತ್ತಂ ಇ
- 3 ದ್ವಂದಿನ ಶಾಲಿವಾಹನ ಶಕವರ್ಷ ೧೫೨೦ನೆಯ ಹೇಮಳಂಬಿ ಸಂವತ್ಸರದ ಮಾಪ ಬ ಜಿಲ್ಲಾ ಶ್ರೀಮತು ಕಾತ್ಯಪ ಗೋತ್ರದ ಬುಕ್ ಶಾಖೆಯ ಕರ್ಣ
- 4 ಕ ಮಲ್ಲರಸರ ಪಾತ್ರರು ನಾಳುವ ಸೇನದೊಳವ ವಡುಗ ತಮ್ಮಪ್ಪ ಸೇನದೊಳವರು ಗೇರಸೊಪ್ಪೆಯಲ್ಲಿ ಕಟ್ಟಿಸಿದ ದೇವಸ್ಥಾನದಲಿ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯನು ಪ್ರತಿ
- 5 ಪೈಯಮಾಡಿ ಆ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಪಾದಮೂಲದಲಿ ಚೆನ್ನ ಭೈರಾದೇವಿ ಅಮ್ಮನವರ ಹೆಸರಲ ದೇವರ ಅಮ್ಮತಪಡಿ ನಂದಾದೀಪ ಮುಂತಾದ ನಿತ್ಯನೈಮಿ
- 6 ತ್ರಿಕದ ಧರ್ಮವನು ಮನವಚನಕಾಯ ತ್ರಿಕರಣ ಸಿದ್ಧಿಯಿಂದ ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕ ಶಾಸನಾಂ ಕಿತಮಾಡಿ ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು ಬರಿಸಿದ ಧರ್ಮ
- 7 ದ ಮೂಲಸಾಧನ ಕ್ರಮ ಪೆಂತೆಂದರೆ ನಮ್ಮ ತಂದೆ ನಾರಣಪ್ಪನವರು ನಾರಣನಾಯಕನ ಮಲ್ಲರಾಯ ನಾಯಕನ ಕಯ್ಯಲವೊಳಗೆ ಪಾ
- 8 ಕು ಪ್ರಮಾಡಿ ಸಂವತ್ಸರದಮೇಲೆ ಆಡಹದ ವೃತ್ತಿ ಅರಮನೆಯ ಅಧೀನವಾಗಿರಲು ನಾವು ಕಟ್ಟಿಸಿದ ದೇವಾಲ ದಲಿ ಅಮ್ಮನವರ
- 9 ಹೆಸರಲ ಧರ್ಮಕ್ಕೆ ಬಿಡದೇಕಾದ ಕಾರಣ ಆಳಂಚಿಯೊಳಗೆ ಪ್ರಾಕ್ ಸಾಮಾನ್ಯವಾಗಿ ಉತ್ತಾರವೃತ್ತಿ ಅನಂತನ ಪಾಲು ಸಹವಾದ ಸ್ಥಳಗಳು
- 10 ಆ ಸ್ಥಳಗಳಿಂದ ಅರಮನೆಗೆ ತೆಪುವ ದೆಣೆಯ ವಿಳುವರೆ ಹೊನ್ನಿಂದ ತೆರಿಗೆ ಸಲುವಂತಾಗಿ ನಾವು ಅರಮನೆಗೆ ಕಾಣಕ್ಕೆ ಮಾಡಿ ಅಮ್ಮನವರ ಹೆಸರ
- 11 ಲ್ಲ ನಡೆವಂತೆ ಬಿಡುವರು ಈ ವೃತ್ತಿಗಳನು ತೆರುವ ಅರಸುಗಳು ಮಾನಮಾಡಿಕೊಂಡು ತಾವುಮುಂದಾಗಿ ಆಳತಂ ಈ
- 12 ಸಾಧನ ಪ್ರಮಾಣಿನ ಚತುರ್ಗಡಿಯಿಂದೊಳಗೆ ಹೆವಸ ಗಡಿಯದ ಮಗದ ಹೆಣೆಯನು ಇತ್ತು ಗಡ್ಡೆಯ ಸ್ಥಳಗಳನು ಹೊರಗಾಗಿ ಮೇರಾದ ಸು
- 13 ದಿಯ ಬೀಜವರಿ ಮೂಡೆ ೨೫ ಕಣಲಗದ್ದೆ ಬೀಜವರಿ ಮೂಡೆ ೪ ಕಾಳೀಗದ್ದೆಯ ಬೀಜವರಿ ಮೂಡೆ ೩ ಅಂತು ಈ ಹೆಸರ ಗೊಂಡು ಬರೆದ ಸುಕಣೀರೇಮಕ್ಕೆ ಸಹಾ ಬೀಜವರಿ
- 14 ಮೂವತ್ತು ಅರು ಮೂಡೆಗದ್ದೆ ಸ್ಥಳಗಳು ಅರಕ್ಕೆ ಬಂದ ತೆಂಗಿನ ಹಿತ್ತಲು ಸಹವಾದ ಈ ಸಮಸ್ತ ವೃತ್ತಿಯ
- 15 ಲವನು ನಾವುಕಟ್ಟಿಸಿದ ತಿರುಮಲ ದೇವಾಲಯದಲಿ ಅಮ್ಮನವರ ಹೆಸರಿನಲ ನಡೆವ ನಿತ್ಯ ನೈಮಿತ್ತಿಕ ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ನಾವು ನಂಮ ತ್ರಿಕರಣ ಸುದ್ದಿ
- 16 ಯಿಂದ ಸಹಿರಂಜೋದಕ ದಾನಧಾರಾ ಪೂರ್ವಕ ಶಾಸನಾಂಕಿತ ಬೀಡು ದೇವಸ್ಥಾನವಾಗಿ ಬಿಟ್ಟು
- 17 ಕೊಟ್ಟಿವು ಈ ಸ್ಥಳಗಳಿಂದಲು ವರ್ಷ ೧ಕ್ಕೆ ಕಟ್ಟಬಹ ಧತ್ತ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦೦ ನ
- 18 ಡಸುವ ಧರ್ಮದ ವಿವರ ಶ್ರೀ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ ಶ್ರೀ ಕಾರ್ಯವ ನಡಸುತಿಪ್ಪ ದೇವರಗ್ರಾಸಕ್ಕೆ ನಾಡವೇಟೆ ಮೂಡೆ ೪೦ ತಿರುವೆಂಗಳನಾಥಸ್ವಾಮಿಯ
- 19 ಪಾದ ಮೂಲದಲ್ಲ ಉದಯಕಾಲದಲ್ಲ ನೈವೇದ್ಯಕ್ಕೆ ಪಾಠಾಳಿ ಹೊಯ್ಯಪಡಿಯಿಂದಲೂ ದಿನ ವೊಂದಕ್ಕೆ ಪೇಟೆಯ ಮೂಡೆ ೪ ಅಕ್ಕಿಯ ರಕ್ಕದಲಿ ವರ್ಷ ೧ಕ್ಕೆ ಸಂಧಾ
- 20 ರ ವೇಳೆಯ ಮೂಡೆ ೧೨ಕ್ಕೆ ಪುಷ್ಪಮಾಲೆಯ ನಡಸುವ ಹೊಗಳಿಗೆ ಧತ್ತ ನಾಡವೇಟೆಯ ಮೂಡೆ ೪೦ ರಾತ್ರಿಯಕಾಲದಲ್ಲ ನಡೆವ ನೈವೇದ್ಯಕ್ಕೆ ಧಂಡಾರಿ ಹೊಯ್ಯ ಪಡಿಯಿಂದ
- 21 ಲೂ ದಿನ ವೊಂದಕ್ಕೆ ಪೇರೆ ವೊಪ್ಪಿನ ಆಳಿ ರಬ್ಬದಲು ವರ್ಷ ವೊಂದಕ್ಕೆ ಸಂಧ್ಯಾರವೇಳೆಯ ಮೂಡೆ ೨೨ಕ್ಕೆ ದಾಳೋ ಜನು ಊಳಿಗವ ನಡಸುವ ಧಂಡಾರಿಗೆ ಧತ್ತ



- 22 ನಾಡುಪೇಟೆಯ ಮೂಡೆ ೪೦ ಈ ನೈವೇದ್ಯದ ಉಪಾರಕ್ಕೆ ಮಾನ ೧ಕ್ಕೆ ನಡನುವ ತುಪ ಪೇಲೆಯ ೧ ಶಬ್ದಿಯ ರೆಬ್ಬ  
 ದಲು ವರ್ಷ ೧ಕ್ಕೆ ತುಪ್ಪ ೫ ಮಾನ ಮೂರರ ಕ್ರಯಕ್ಕೆ  
 23 ಗ ೧|| = ಪೂಜೆಗೆ ಉದ್ವಾರ್ತನಿಗೆ ಸಹ ಶ್ರೀಗಂಧಧೂಪಕ್ಕೆ ಕ್ರಯ ಸೇರು ೧ಕ್ಕೆ ನಾಡುಪೇಟೆಯ ಮೂಡೆ ಪೊಂದು  
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| 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತೈಲೋಕ್ಕ | 9 .....ಕೇತೇಶ್ವರ ದೇವರಪ್ರತಿಷ್ಠೆಯಂ ಮಾಡಿ ಆದೇವರ |
| 2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ    ಸ್ವ             | 10 .....ದೀಪ್ತಿಗೂ.....ಹಾರ                   |
| 3 ಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರ ಅರಿರಾಯ ವಿಧಾಡ       | 11 ದಾನಕ್ಕೂ ಬಿಟ್ಟಿದ್ದೆ.....                 |
| 4 ಧಾಪೆಗೆ ತಪ್ಪುವರಾಯರ ಗಂಡ ಪೂರ್ವಪಶ್ಚಿಮ ದಕ್ಷಿಣ    | 12 .....ಹಕ್ಕಲಿಗೆ ಬಡಗಲು                     |
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| 6 ಯರು ರಾಜ್ಯಂ ಗಯಿವಲ ಶ್ರೀಮತು ಪಪುಂಗಳ ಸಂ          | 14 ಕೊಟ್ಟರು ಇದಕ್ಕೆ ತಪದವರು ಮಾತಾಹಿತೃಗಳಿಗೆ     |
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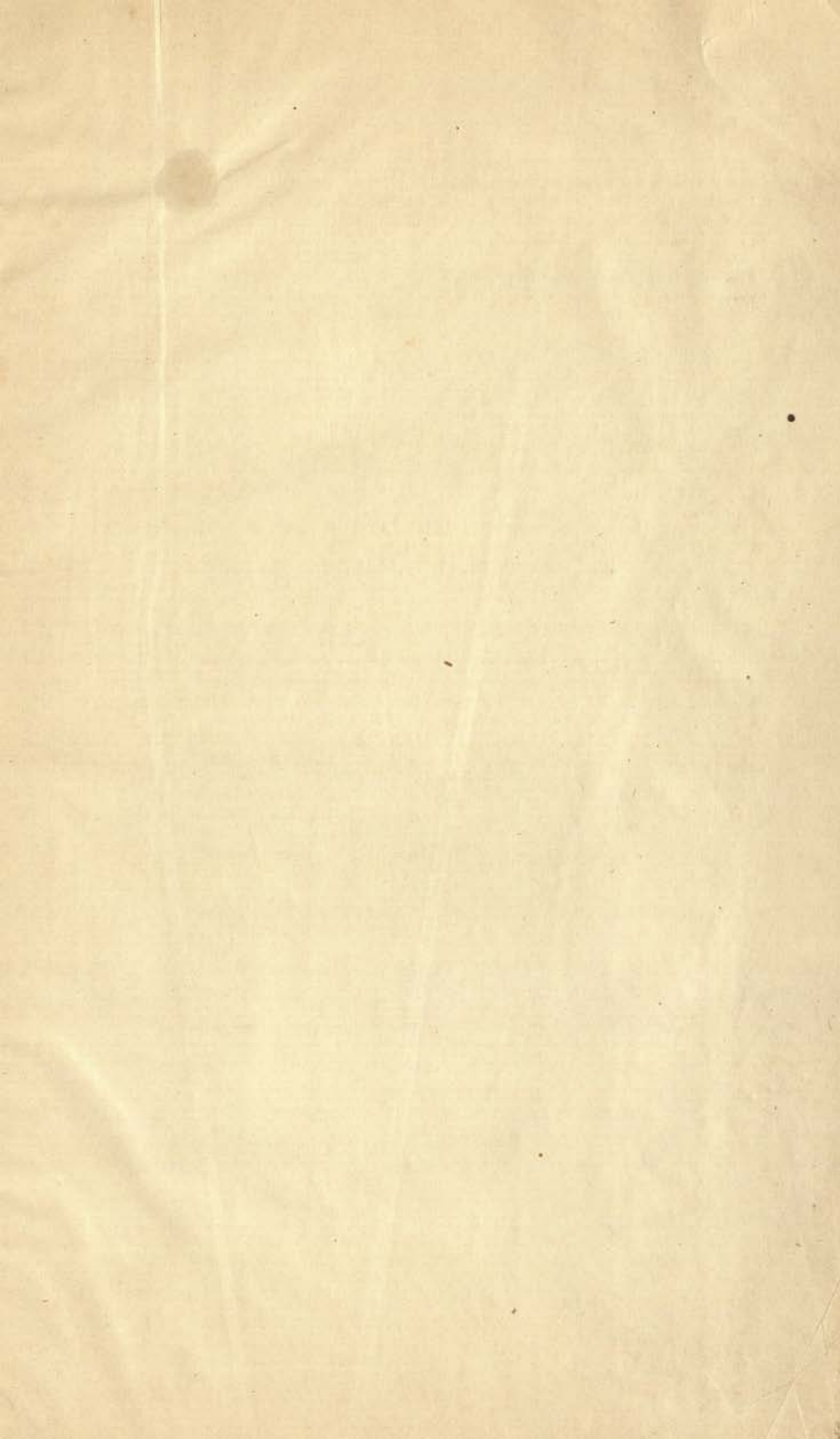
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