University of Mysore

ANNUAL REPORT
OF THE
MYSORE ARCHAEOLOGICAL DEPARTMENT
FOR THE YEAR 1929

WITH THE GOVERNMENT REVIEW THEREON

PRINTED AT THE GOVERNMENT PRESS
BANGALORE
1931
ANNUAL REPORT

MYSORE ACRHEOLOGICAL

DEPARTMENT

FOR THE YEAR 1906

PRINTED AT THE GOVERNMENT PRESS

1907
NOTE.

The present volume commences a new series of the reports of the Mysore Archaeological Department in which an attempt has been made to incorporate some of the suggestions received from various scholars.

A brief summary of the work of the year is given in the administrative section with which the report begins. To the description of architectural monuments surveyed during the year and published in Part II have been added notices of ancient sites and fortresses studied in the course of the tours. Attempts will be made in the future reports to make more detailed studies of the great architectural and sculptural monuments with which the State abounds and to discuss problems connected with them. Numismatic studies which had been suspended by the department for many years have been revived in Part III and will be a feature of the new series. In Part IV it is arranged to publish information about new manuscripts discovered recently and also historical data gathered from official records and literary works. In the part on Epigraphy, in addition to the publication in extenso of more than one hundred inscriptions newly discovered during the year, a few improvements have been introduced. The readings of the lithic records are taken from the original stones themselves and verified in the office with the help of estampages which are preserved for reference. Translations are given for a number of the inscriptions and brief notes appended wherever necessary. Further, for inscriptions which are either epigraphically or historically of outstanding importance fuller editorial notes are given following the example of the Epigraphia Indica.

An important activity of the department during the summer of the year under report was excavation at Chandravalli, which has been highly productive of finds. The bulk of the matter to be published has so far outgrown expectations that the full note on the excavations would make a volume by itself. The introductory pages and notes on the trial excavations only are now published and it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds the preparation of which has already made considerable progress. Since the completion of the latter is expected to take a few more months and the publication of this report cannot be delayed any further, the portion which was ready is now issued as a supplement to this report; but it is separately paged so as to allow it to be bound up along with the further instalments into a separate volume.
An attempt has been made also to illustrate the report more fully and give it a more decent and attractive form, though financial considerations have not permitted us to follow fully the example of the Annual Reports of the Archaeological Survey of India.

Since this is the first annual report to be published by me as Director of Archaeology, I take this opportunity to express my heartfelt thanks to all those who helped and guided me during the period of my deputation at the London University, in the British Museum and in the various excavation camps in Egypt and South Europe. My special acknowledgments are due to my teachers Prof. Sir Flinders Petrie and Vice-Chancellor E. A. Gardner, of the London University and to Dr. L. D. Barnett and Mr. J. Allan of the British Museum. To Dr. Sir Brajendranath Seal, Vice-Chancellor of the Mysore University, who has inspired a new life into the Archaeological Department, it is not possible to be sufficiently grateful.

M. H. KRISHNA,

Director of Archaeological Researches
in Mysore.


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Government of his highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.


Report on the Working of the Archaeological Department.

Reviews the ——— for the year 1928-29.

READ——

Report on the working of the Archaeological Department for the year 1928-29, received from the Registrar, Mysore University, with his letter No. 3413, dated 1st August 1931.

ORDER NO. E. 1844-55—Uni. 34-30-5, DATED 16TH NOVEMBER 1931.

Recorded.

2. The Report has been received very late. It is hoped that such delay will be avoided in future.

3. Arthasastra Visarada Vidyalankara Dr. R. Shama Sastri, B.A., Ph. D., (Cal.) who held the Directorship of the Department from 1922, went on leave from 5th October 1928, preparatory to retirement and finally retired from service on 6th February 1929, after a total service of about 29 years. Government record with pleasure their appreciation of the valuable service rendered by him in the field of Archaeology.

4. Dr. M. H. Krishna, M.A., D. Litt. (Lond.), Professor of History, Maharaja’s College, Mysore, was appointed Director on 6th February 1929, in addition to his own duties. There was no other change in the staff of the Department during the year.

5. The Director toured in parts of the Mysore, Hassan, Kadur and Chitraldrug Districts in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. His Assistant toured in parts of the Tumkur District to collect inscriptions and make a survey of other antiquities. The Architectural Assistant and the Travelling Pandit surveyed ancient monuments and collected inscriptions and manuscripts in the Shimoga, Kadur, Hassan, Chitraldrug and Mysore Districts. A detailed survey of manuscripts was made during the year in parts of Tirthahalli, Nagar, Chikmagalur, Mudigere, Channarayapatna, Kadur, Chitraldrug and Hiriyur Taluks. An important activity of the Department during the year under report was the excavation of the Chandravalli site near Chitraldrug, which has been highly productive of finds. The introductory pages and notes on the trial excavations only have now been published, but it is hoped to issue with the next report a description of the main excavation and a detailed and fully illustrated statement of the finds.
No. E. 1844-55—Unr. 34-30-5, dated 16th November 1931.

The number of monuments newly surveyed and studied during the year is more than 20, the most important architectural discovery being a beautiful Hoysala Temple at Agrahara, Belaguli, Channarayapatna Taluk. The total number of records collected during the year was 120 which mostly belong to various famous Dakhan Dynasties like the Gangas, the Chalukyas, the Yadavas, the Hoysalas and the Vijayanagar Emperors. A copper plate grant received from Kolhapur, and deciphered with considerable difficulty is said to have yielded exceedingly valuable information about the early Rashtrakuta Empire of the 6th Century A.D. The oldest and the most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayura Sarman in prakrit language and Brahmi characters which is said to have thrown new light on the condition of the Dakhan in the 3rd Century A.D. A separate chapter has been devoted in the report to the numismatic studies which had been suspended by the Department for many years. The most important work of this nature done by the Department during the year under report was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandravalli. Eight manuscripts were examined during the year.

At the invitation of various bodies, the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldurg and Belgaum, several of these having been illustrated with lantern slides.

Government are pleased to record their appreciation of the work done by the Department during the year.

R. RANGA RAO,
Chief Secretary to Government.

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

PRESS TABLE

Exd.—c. k.
HOYSALESVARA TEMPLE AT HALEBID—A VIEW OF THE SCULPTURED WALLS.

Mysore Archaeological Survey.
ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30th JUNE 1929.

PART I.

ADMINISTRATIVE.

\textit{Arthaśāstra-Viśārada Vidyālankāra} Dr. R. Shāma Sāstry, B.A., Ph.D. (Cal.), who held the Directorship of the department from the year 1922, went on leave preparatory to retirement on 5th October 1928 and finally retired from service on 6th February 1929 in accordance with Notification No. 1797—C. B. 20-28-4 and G. O. No. 1800-1—C. B. 20-28-5, dated the 3rd—4th October 1928 and Notification No. 2312—C. B. 20-28-8, dated the 3rd—5th November 1928 and G. O. No. 2310-11—C. B. 20-18-7, dated 3rd and 5th November 1928. In his place was appointed Dr. M. H. Krishna, M.A., D.Lit. (Lond.), in addition to his own duties as Professor of History at the Maharaja’s College of the Mysore University.

The department continued to work during the year without any other change in the staff. In spite of the heavy increase of work in the department owing to its new activities and the need for conducting field investigation under very difficult and trying circumstances, the members of the staff discharged their duties with remarkable devotion. But for their ungrudging co-operation it would have been impossible to turn out the work described in the course of this report.

The Director toured in parts of the Mysore, Hassan, Kadur and Chitaldrug Districts both in connection with the conservation and study of ancient monuments and for selecting suitable sites for excavation. The Assistant to the Director toured in parts of the Tumkur District to collect inscriptions and make a systematic survey and study of other antiquities. He also camped at Chitaldrug in connection with the excavation work during the days the Director was called away on other duty. The Architectural Assistant surveyed several ancient monuments in the Shimoga, Kadur, Hassan and Chitaldrug Districts. The part time Travelling Pandit also toured in the Hassan, Shimoga and Mysore Districts to collect inscriptions and manuscripts.
The monuments at Hołênarsipur, Kóravangala, Bélûr, Halêbîd, and Arsîkere in the Hassan District, and at Basrâl in the Mândya Taluk of the Mysore District, were inspected by the Director and detailed notes were submitted regarding the condition of the monuments in those places. Visits were also paid to the Aśokan inscriptions at Siddâpur in the Mólakâlmur Tuluk, Ānekoṇda near Dâvangere and Harihar in the Chitaldrug District, Dêvanur in the Kadur District and Bûdanûr, in the Mândya Tuluk of the Mysore District and the condition of the protected monuments at Siddâpur and Arsîkere was noted. Monuments, for which inspection reports were received during the year are noted in Appendix A.

Estimates for the repairs of the following Monuments were received during the year, and were examined by the Director:

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<th>Cost (Rs.)</th>
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<td>100 0 0</td>
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<td></td>
<td>781 0 0</td>
</tr>
<tr>
<td>4.</td>
<td>Venkataramaṇaśvâmi temple at Ālamgiri, Chintâmaṇi Taluk, Kolar District</td>
<td></td>
<td>516 0 0</td>
</tr>
<tr>
<td>5.</td>
<td>Mallik Rahiman Darga at Sira, Tumkur District</td>
<td></td>
<td>4,000 0 0</td>
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<tr>
<td>6.</td>
<td>Jumma Masjid at Sira, Tumkur District</td>
<td></td>
<td>1,790 0 0</td>
</tr>
<tr>
<td>7.</td>
<td>Jain Basti at Mêlige, Tirthahalli Taluk, Shimoga District</td>
<td></td>
<td>315 0 0</td>
</tr>
<tr>
<td>8.</td>
<td>Kaitabhēśvarasvâmi temple at Anavaṭṭi, Sorab Taluk, Shimoga District</td>
<td></td>
<td>442 0 0</td>
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<tr>
<td>9.</td>
<td>Fort at Manjarâbâd, Hassan District</td>
<td></td>
<td>500 0 0</td>
</tr>
<tr>
<td>10.</td>
<td>Bindumâdhâvasvâmi temple situated in the premises of the Kalaśēśvarasvâmi temple at Kalasa, Mûdgere Taluk, Kadur District</td>
<td></td>
<td>1,022 0 0</td>
</tr>
<tr>
<td>11.</td>
<td>Kēśavadėvaru temple at Angaḍî, Mûdgere Taluk, Kadur District</td>
<td></td>
<td>1,421 0 0</td>
</tr>
<tr>
<td>12.</td>
<td>Śivappa Nâyak's Palace at Nagar, Shimoga District,  (for putting up a tablet with a suitable inscription on the site.)</td>
<td></td>
<td>150 0 0</td>
</tr>
</tbody>
</table>

In the month of March 1929 the duty of looking after the preservation of ancient monuments and conducting the periodical inspections was transferred to the Consulting Architect with the Government of Mysore, Bangalore, subject to the reservation of certain important powers to the Archeological Department in accordance with G. O. No. 9092-9104—Uni. 349-27-9, dated 4th March 1929.
The number of monuments freshly surveyed and studied during the year is more than twenty, the most important architectural discovery being a beautiful Hoysala temple at Agrahāra Belaguli, Channarāyapāṇa Taluk, Hassan District.

Monuments surveyed.

Nearly one hundred and twenty unpublished inscriptions were discovered during the year and prepared for publication. They mostly belong to various famous Dakhan dynasties like the Gangas, the Chālukyas, the Yādavas, the Hoysalas and the Vijayanagar emperors. A copperplate grant received from Kolhapūr which was deciphered with considerable difficulty, has yielded exceedingly valuable information about the early Rāṣṭrakūṭa empire of the 6th century A.D. The oldest and most interesting of the epigraphical discoveries was a rock inscription of the Kadamba Mayūraśarman. The record which is in the Prākrit language and Brāhmi characters has thrown new light on the condition of the Dakhan in the 3rd century A. D. Care was taken to verify the readings of the inscriptions meant for publication though the process involved much time and labour for the editors.

On the 1st of July 1928 a special office was started for cataloguing the old coins belonging to the Mysore Government, and in accordance with G. O. No. D. 9984-9—G. G. 100-26-8, dated 19th March 1928, fifty-eight gold coins, one hundred and twelve silver pieces and nine hundred and sixty-five coins of copper and other metals belonging to the Archaeological Department, were handed over to the Officer in Charge of that office. But the usual work of collecting and studying ancient coins was continued in the department and in the course of the Director's tours the collection belonging to the Bēḷur temple, that of Patel Chikkannagudā of Hāfēbīd and smaller collections met with in the course of the tours, were examined. But the most important Numismatic work done in the department was the unearthing and study of a large number of very ancient coins in the course of the excavation at Chandra Rajāly.

Eight manuscripts were examined during the year. Of these, 'Dhanavāstu' a Kannāḍa palm-leaf manuscript purports to describe the treasures lying buried in the earth at various places in South India and the method of acquiring them. A paper manuscript on the History of Mysore belonging to the family of Nallappa contains many new and interesting points of information especially about the career of Hyder1. The other palm-leaf manuscripts belong to the Government Oriental Library, Mysore, and describe the story of 'Parāḍārasodara' Rāmanātha, son of the Bēḷar king Kāmpīla of the Bellary District, a valiant ruler of Karnāṭaka who opposed the advance of Muhammad bin Tugslak into south Dakhan. Rāmanātha's heroic career ended tragically when he was besieged and killed by the overwhelmingly large forces of Delhi.

1 A detailed notice of this work will appear in the next annual report of this department.
One of the most important activities of the department during the year which has more than doubled the work of the staff was the excavation of the Chandravarji site near Chitaldrug. The results have been extraordinarily interesting in that they have disclosed the condition of the Dakhan about two thousand years ago. A fully illustrated detailed report is being prepared, the first instalment of which is published with this volume.

The Archaeological Museum of the department could not make much progress for want of sufficient accommodation. The work of collecting specimens however continued. Three Ganga copperplate grants were purchased while an ancient gun in two fragments was presented to the museum by the Deputy Commissioner, Chitaldrug District. Twenty-six interesting coins were also acquired and the excavation finds from Chandravarji were removed to Mysore for study and later for exhibition in the museum. During the tours numerous architectural and sculptural pieces suitable for the museum were noted but they could not be transferred to Mysore as there is no convenience for housing them. The Mysore State is so rich in ancient architectural and sculptural work that a very interesting museum of antiquities and fine arts could be built up, if proper accommodation were made available.

The department sent exhibits to the exhibition of the All-India Oriental Conference at Lahore, the Karnataka Historical Exhibition at Belgaum and the Dasara Exhibition at Mysore. For active participation in the latter and for the excellence of the exhibits, the Dasara Exhibition authorities awarded the department a gold medal certificate.

The department has become a popular place of reference for scholars who send to it scores of interesting enquiries. The answers to many of the questions were given after careful study and research at the office.

At the invitation of various bodies the Director and the members of the staff delivered more than 20 lectures on historical and architectural subjects at Mysore, Bangalore, Chitaldrug and Belgaum. Several of these were illustrated with lantern slides.

The monograph on Halebid temples has not yet been completed. The printing of the Index for the Annual Reports from 1906 to 1922 made considerable progress during the year. But the printing of the Index volume to the Epigraphia Carnatica and the supplementary volumes, made no progress.

A list of photographs and drawings prepared during the year is given in Appendix B.
PART II.

SURVEY OF MONUMENTS AND ANCIENT SITES.

Detailed monumental surveys were made during the year at the following places:—Melijge in the Tirthahalli Taluk, Humcha in the Nagar Taluk, Khândya in the Chikmagalur Taluk, Gônibid̄u and Aṅgadi in the Mūdgere Taluk, Agrahāra Belguri in the Channarāyapatna Taluk, Dēvanūr in the Kaḍūr Taluk, Chitradurga hill in the Chitaldrug Taluk, and Aimaṅgala in the Hiriyūr Taluk.

Melijge is a village 6 miles to the south of Tirthahalli. It has a Jain basti all in ruins and overgrown with lantana. An inscription stone standing here 1 dated 1608 A.D. states that this basti was first erected by one Bommanṇa Śrēshṭhi and that it was re-built in stone by his grandsons in that year. The basti consists of a garbhagriha surrounded by a narrow passage for circumambulation, a sukhanâsi and a navarânga of about 16 feet square. In front of the navarânga and attached to it is a porch of two ankânas. The pillars of the navarânga are of the usual 16 sided pattern on square bases; the ceilings are plain and the door of the sukhanâsi is uninteresting. The style of the monument is Dravidian of the late Vijayanagar class. An entrance mantâpa of five ankânas stands in front of the basti at a distance of about 12 feet and at an equal distance in front of it stands a mānastambha of pleasing proportions. (Plate II. 1.) This pillar is a very beautiful piece of architecture and is exquisitely carved in the 17th century style. It stands on a stepped platform measuring about 15 feet square at the bottom and about 5 feet square at the top. The bottom of the pillar, each side of which measures 2'-10'' in length, is square in shape to a certain height, then octagonal, further up 16-sided and finally circular towards the top.

On the side of the pillar facing the basti, a bhaktavigraha is carved with folded hands probably representing the original founder Bommanṇa Seṭṭi, referred to in the inscription.

The whole place is so much overgrown with lantana that it could not be examined in detail and unless prompt measures are taken, there is every danger of the whole structure being enveloped with vegetation shortly.

Humcha is a village about 22 miles to the north of Tirthahalli and belongs to the Nagar Taluk. It was the capital of the Sāntara kings who ruled the country from about the 8th century until the 16th century and were subordinate to the Chālukya,

(1) Ep Car., VIII, Tirthahalli, 166.
the Hoysala and the Vijayanagar rulers, being finally subdued by the Keladi chiefs. The village is variously named in the inscriptions as Hombucha, Pomburcha and Kanakapura. The place is very old and the existing ruins indicate the site of a large town.

There is a Jain *matt* here and the *matt* authorities have been constructing a very large building for the past 10 years. There are two Jain temples within the *matt* enclosure dedicated to Pārśvanātha and Padmāvati. This latter is the presiding deity of the place and is said to have been set up by Jinadatta, the founder of the town. The place is considered sacred by the Jains and devotees from all parts of India visit the village to do homage to the goddess.

The image of Padmāvati is a seated figure with four hands, her back hands holding *āṅkuśa* and *pāsa*, while the front right hand is in the *abhaya* pose and the front left holds a *pustaka*.

Besides these two *bastis* there are three more in the village. The most important of these is the Panchakūṭa Basti. This *basti* faces east and consists of five cells all in a row with a common *navarāṇga* and an open *mukhamāṇḍapa*. A verandah runs all round the temple.

In front of the main structure and a few feet away on either side of it are two small shrines; and the whole is enclosed by a compound wall with a *mahādvāra* in front. Between the *mahādvāra* and the main building stand a small *maṇḍapa* and a *mānastamba*. (Plate II, 2.) This latter is a magnificent monolithic pillar and is the most interesting piece of work in the locality. The pillar stands on a high platform which has three tiers. The bottom-most one has four elephants at the four corners and four more at the cardinal points. Lions in different postures are carved in between these elephants. On the face of the next higher tier the procession of the Ashṭa-dikpālakas with all their retinue and musicians is very beautifully carved. The column itself is square to a certain height and then octagonal and finally circular at the top. There is a small pavilion surmounting the pillar with a seated figure facing each of the four directions. On the whole, the *mānastamba* is very elegant and in pleasing proportions from top to bottom.

Of the two small shrines on either side of the main *basti*, the one to the south enshrines the image of Bāhubali and the one to the north is dedicated to Pārśvanātha. This latter structure looks much older than the surrounding structures, the date of which is 1077 A.D. This fact is corroborated by the fragmentary inscription built into the wall. This inscription is dated A.D. 950 and mentions the existence of another *basti* called Pāliyakka Basti constructed about the Śaka year 800. Apparently the materials of this ruined *basti* have been used in the construction of the Pārśvanātha Basti.

(') Ep. Car., VIII, Nagar, 45.
There are a number of inscriptions in the basti from which it can be gathered that the main basti of five cells was constructed in 1077 A.D. by Chaṭṭala-Dēvi and was called Urvī-Tīlaka (Glory of the world). The tōraṇa pillars and the mānakṣamābhā also belong to the same date. An inscription on one of the pillars to the north of the Tōraṇabāgīl states that the northern pāṭṭasēle of the basti was constructed in 1147 A.D.³

Three of the images in the cells of the Paṅchakūṭa Basti were ascertained to be Chandranātha, Sāṅtinātha and Pārśvanātha. What the other two represented could not be ascertained. The navaranga consists of 10 ankaṇas with three doors and the images of Jvalāmālini, Yaksha and Yakshiṇi are kept in it.

This monument has suffered much on account of excessive rainfall in the malnad and is now covered by tiled roofing to prevent further deterioration.

There is a ruined basti in the garden attached to the mutt which the people say was once called Chandraprabha-basti and which may be assigned to the 10th century A.D.

On the top of a hill close by the village and overlooking the mutt there is an old basti dedicated to Bāhubali. It is called Guḍddada Basti in the inscription and is said to have been erected in the Saka year 820, (i.e., A.D. 898) by Vikramāditya Śāntara³.

All the structures in the village are in the early Dravidian style of architecture. There are however certain portions here and there, which show Chālukyan and even later influence.

The temples, two in number, belonging to the village of Khândya stand on the right bank of the river Bhadrâ in the midst of a thickly grown jungle. The larger one is dedicated to Mārkaṇḍēśvara and consists of a garbhagriha with a passage for pradaksina surrounding it, a sukhanasī, a navaranga and a porch. There are two very elegantly carved elephants in the Châlukyan style placed on either side of the flight of steps in front of the porch. (Plate III, 2.)

The smaller shrine is dedicated to Janârdana and consists of a garbhagriha and a long navaranga. The image of Janârdana is broken. It appears, years ago, some robbers broke open the gates of the temple one night, mutilated the image and carried away the golden kavacha that was on its body.

There are four inscriptions in the temple. The earliest of them dated 1180 A.D. refers itself to certain gifts granted by Vīrabalīla to the God Mārkaṇḍēśvara-svāmī¹. Hence the temple must have existed much earlier than that date. The

temple as it stands is in such a ruinous condition that it does not offer any structural indications to enable us to determine its date. A second inscription is dated 1186 A.D. and the remaining two belong to the 16th century.\(^1\)

The monument is beyond the possibility of any substantial repairs. Yet on the recommendation of this department, an estimate was recently sanctioned for putting it into some presentable shape and for strengthening the broken beams.

Gônibidú Agrabhâra is a small village on the left bank of the river Hêmâvati in the Mûdgere Taluk and peopled by Babbûru-Kamme brahmins. The temple here dedicated to Subrahmanya is a minor muzrai institution endowed with landed property worth about rupees 700 and having at its credit about rupees 300 in the Government treasury. It is an ordinary structure with a tiled roof. The temple faces south and contains three cells in a row. In front of all the three, there is a common navaranga and a mukhamantapa in front of it. There is a covered verandah surrounding the temple. The central cell enshrines Subrahmanya, the one to the right of it contains a linga, the one to the left contains a figure of Channakēśava. Just behind the central cell and attached to the temple is the shrine of the goddess opening towards the west. There is a small gōpura over the goddess’s shrine.

The temple seems to have been repaired recently. A jâtra is held every year on the 13th day of the dark fortnight of Kârtika when people are fed sumptuously from the temple funds.

Angâdi is a small village in the Mûdgere Taluk and is identified by Mr. Rice as Saṣakapura, the original home of the Hoysalas. The inscriptions there call it Sosevûr. The Vâsantikâ temple where Sala is said to have killed the tiger is still standing. (Plate III, 2.) It is now a tiled structure and uninteresting to look at from an architectural point of view. Inside the temple five huge female figures built in stucco and brightly coloured are seated against the wall. One of the figures has three heads and another four hands. All of them hold the usual attributes of Šakti images. The Archak’s people seemed to live inside the temple at the time of the inspection and none of the villagers could give any information about the temple and its history.

Besides this, there are two Jain and three Brahminical temples in the village all in ruins. The Jain bastis seem to be the earlier structures and may belong to the 10th century. One of these is called Makara Jinâlaya in one inscription\(^2\); another inscription states that the said Jinâlaya was built by one Mânika Poyaśalâchârî\(^3\). The earliest inscription of the place is dated about 1054 A.D. before which time the bastis must have been in existence\(^4\). The bigger basti contains three standing images in the

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\(^1\) Ibid. 78; 79, 80. See also Nos. 38 and 39 of Mysore Archaeological Report for 1927.
\(^2\) Ep. Car, VI, Mûdgere, 9.
\(^3\) Ibid, 13.
\(^4\) Ibid, 9.
garbhagriha. There are besides one figure of Yaksha and another female figure with two hands standing below a tree. She holds a lotus in the right hand while the left hand is placed on the head of a small figure. To the right of the female a small figure is riding a lion.

The smaller basti contains a huge seated figure which is said to represent Sántinátha. The temple has been recently repaired by a devotee from Bangalore.

Of the three Brahminical temples, one is dedicated to Kēśava, the second to Virabhadra and the third to Śiva. All these are in utter ruins. The carvings on the temples and the mouldings introduced are rude and seem to belong to the earliest period of the Hoysala style. The Vishnu image is a very beautiful example of figure sculpture and is standing in the open without any roof. (Plate III 1.) Fortunately the image is intact and deserves to be removed and kept in a safe place. In case it is found difficult to remove, it may at least be protected from the ravages of the sun and rain.

The Beṭṭēsvara temple at Agrahāra Belguli in the Channarayapatna Taluk is the most important architectural discovery of the year. It is a Hoysala structure of the early 13th century and is in a very good state of preservation. The name of the village is Belguli which seems to have been its name from the beginning. In one inscription it is called Velugali and in another it is called Panjādīva Belgali. A later inscription dated 1253 states that one Kēśirāja, minister to Vira Ballāla, converted this village into an Agrahāra, named it Kēsavapura and built this temple dedicated to both Kēśava and Iśvara calling it Kēsavēśvara.

The temple is a fairly large one and its plan is interesting. (Plate IV.) The temple faces south and is spread out east to west. It consists of a navarānga with a porch on the south side, the Iśvara shrine with a sukhanāsi on the west side, and the Kēśava shrine on the north side. On the east it is connected with a mukhamanṭapī. The latter has as usual projected ankamas on all the four sides. On the north side of the mukhamanṭapī there is an empty shrine presumably used for keeping the processional images; on the east side, i.e., right opposite the Iśvara image at the other end, there is a shrine with a big Basava (bull) facing the deity; on the south side there is a porch corresponding to the porch in front of the navarānga. (Plate V.)

The temple has beautifully carved pillars. The ceilings of the main temple are all deep and nicely carved while those of the mukhamanṭapī are plain ones. The outside wall is simple, divided at intervals with pilasters and thin corner bands. There is a jagati (platform) with a stone railing on either side of the navarānga. The Iśvara and Kēśava shrines have gōpurās in brick and mortar apparently built at a date much later than the construction of the temple.

The Kēśava image in the shrine is about 5 feet high and stands on a pedestal about 2 feet high. It holds a conch and a discus in the two back hands, and a lotus and a mace in the two front hands. Garuḍa is carved in the pedestal as usual. Other figures kept in the navarāṇga are: Šaṅmukha on a peacock; a seated Bhairava with trident and drum in the back hands and sword and kapāla in the front hands and a severed head hanging underneath the kapāla (Plate II, 4); Durgā in sitting posture with pāśa and ankuṣa in the back hands and sword and kapāla in the front hands, and a lion carved on the pedestal; Sarasvati with ankuṣa and pāśa in the back hands and rosary and pustaka in the front hands; Vighnēśvara with ankuṣa and lotus in the back hands and tusk and fruit in the front hands.

There are two more empty pedestals on one of which was perhaps Sūrya-Nārāyaṇa and on the other, Mahishāsuramardini.

The bull enshrined in the opposite cell is a fairly big one and is elaborately carved.

Inside the village there is a ruined temple dedicated to Sōmēśvara. An inscription standing by its side tells us that it was built by one Sōvarāśi in the year 1157 A.D\(^1\). There is nothing particular to mention about this temple.

**Devanur.**

The village Dēvanūr which lies 5 miles to the north of Bānāvār is a place of much interest specially because both Mr. B. L. Rice\(^2\) and Mr. R. Narasimhachary\(^3\) have declared that it was the home of Lakshmiśa, the author of the immortal Kannāḍa classic Jaimini Bhārata\(^4\). The place appears to be one of considerable antiquity since it is mentioned in an inscription of the thirteenth century. Close to the village is a large tank now much silted up, in the bed of which a mound is pointed out as the site of an old Rāmēśvara temple. Near the rest-house stands the Siddhēśvara temple whose tower or Vināṇa is pyramidal in shape with transverse lines of light and shade, closely resembling the plainer forms usually seen in the Hoysala period. In the navarāṇga is an inscription\(^5\) of Saka 1156 (1234 A.D.) which mentions the name Lakshminārāyanapura as an alternative to Dēvanūr. Near it are images of Sūryanārāyaṇa, the Seven Mothers, Gaṇēśa, Dakṣiṇāmūrti, Mahishaśuramardini, Kumāra, etc. The sukhanāśi and the garbhagriha have both small lotus ceilings and the lings is said to have been brought from the Narmada river by

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\(^{(1)}\) Ibid, 246.
\(^{(2)}\) Karnatakā Sabdānusasana, 1st Edn. Int. P. 46.
\(^{(3)}\) Karnatakā Kavīcharite, Vol. II. p. 522. Also Vol. III Int. p. LIII.
\(^{(4)}\) See also Mys. Arch. Rep. 1926 p. 5.
\(^{(5)}\) Ep. Car. VI. Kadar 12.
PLATE V.

1. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-WEST, (p. 9).

2. BETTESVARA TEMPLE, AGRAHARA BELGULI—VIEW FROM SOUTH-EAST, (p. 9).

Mysore Archaeological Survey.
Rudra Bhaṭṭa, the author of the Kannada work Jagannātha Vijaya. The priests of the temple who belong to the Vasishṭha-gōtra, claim to be his descendants. It is clear that there must have been some more temples in the place since some stone images evidently of Hoysala workmanship were collected near the tank and are stored in the school compound. In the group are to be noted Narasimha, Nārāyaṇa and Vināyaka. Near the waste weir of the tank is an inscription by the side of which is said to have stood a Jain basti.

The whole village is full of the memory of the poet Lakshmiśa. Just behind the cattle-pound is a piece of Government land which is pointed out as the site of a house in which the poet was born. Traces of foundations and flooring are seen on the ground proving that houses stood there formerly. Two roads intersect near it and to the east of one of them a small area is pointed out as the exact site of the poet's house which appears to have faced towards the north opening into the main street. The tablet in memory of the poet which ought to have been placed here is now found at the back of the Lakshmikānta temple.

The main temple of the village from which the chief street extends eastward is dedicated to Lakshmikānta or Lakshminārāyaṇa. It is a moderate-sized structure mostly of granite with the rough plain finish common in the 17th century. The two pot-stone elephants standing at the east gate and some images placed near the north gate, probably belong to the disappeared Rāmēśvara temple.

In the garbhagriha, underneath a domed ceiling, is the image known as Lakshminārāyaṇa holding Śankha, Chakra, Padma and Gada with Lakshmi seated on his lap. The images (ht. 3') are fine and show clear evidences of Hoysala workmanship. The prabhāvali has the common looped ornamentation with the 10 avatāras of Viṣṇu in the inter-spaces. As usual in the Hoysala sculptures, Kṛishṇa is absent, while both Balarāma and Buddha are present. The vimāna is pyramidal resembling that of the Siddhēśvara temple.

A plain sukhanāsī leads to the old navaranga whose fine bhuvanēśvari has been substituted by a useful and ugly sky-light. Under the south-east floor of the navaranga is a cellar now filled up with earth. On a platform on the north side are eleven images with folded hands seated in padmāsanā, one of which is pointed out as a statue of the poet locally called Lakshmikānta Hebbār while the others and two similar images in the outer navaranga are said to be the twelve Śri-Vaishṇava Ālvārs. As the poet's statue has neither śikā nor yajnopavita, and is much like its neighbours, its identification may be doubted. But it is worshipped with offerings after the Ālvārs. The outer navaranga has six pillars four of which are round and two ornate. A number of
images like those of Vishvaksena, Sri-Devi, Bhudevi and Vaikuntha-Narayana are kept here. The last is in the sukhasina posture with a seven-headed serpent above, and holds sankha and chakra in the right and left back hands while the right front-hand is stretched out to front and the left one rests on the seat near the thigh. In the middle ankara is the metallic Utsava-murti (processional image) similar to the Mulavigraha of stone with an interesting kirta shaped like an inverted pot.

Near the back-wall of the temple prakara in a mantapa is a tablet in English, reading: 'Near this spot was born Lakshmikanta Hebbar, author of Jayamuni Bharata.' It was erected about twenty years ago and is clearly in the wrong place as the birth place of the poet is several hundred yards east of the temple'. To the east of the tablet is a mantapa with nine tall granite pillars of the post-Vijayanagar type, pointed out as having been constructed by the poet himself. On the full-moon day of Vaisakha, the god used formerly to be seated here in state for the Kothara festival and then taken round the temple five times. The following ceremonial takes place even now before the god during the successive rounds respectively:

1. chanting of Vedic hymns,
2. chanting of Tiruvay-moli,
3. readings from Jaimini-Bharata,
4. vocal music,
5. instrumental music.

The local people state that the author of the Jaimini-Bharata was their compatriot Lakshmikanta Hebbar who flourished more than two hundred years ago when the place was an agrahara containing a large BrAhmin population. Nearly a hundred Hebbar families of the Vadagalai Sri-vaishnavas are said to have lived there though they usually had Smartas as their Purushits, and observed many Smarta customs. Lakshmi-kanta Hebbar is stated to have been a well-to-do man who left considerable property at his death. About forty years ago, a Hebbar Ayyangar named VenkataRamaniah, of the same Bhuradvaja Gota, known commonly as Balaji-kereyappa, (after the name of a neighbouring village where he was residing) was being pointed out as a lineal descendant of the poet enjoying part of his property. He died a bachelor at the age of about fifty-five and his adopted son was a Srinivasa Ayyangar who also died childless about twenty years ago. The local officials still name pieces of property which formerly belonged to the poet’s family. These facts deserve consideration as the poet’s birth-place is incorrectly identified by some people with Surapur in South Hyderabad.

¹ This mistake and the incorrect naming of the famous work could have been avoided if the Archaeological Department had been consulted.
The Lakshminarayana temple stands in urgent need of repairs and the tablet requires to be set up on the actual birth-place of the poet. The neighbourhood of his house may be converted into a village park and kept neat and clean since it is sure to attract large numbers of visitors in future.

Aimangala.

Aimangala is a road-side village about 13 miles from Chitaldrug on the Hiriyur road. It has an unimportant modern temple of Kallu-kunte Kariamamma containing also two Vinayaka images, while to the north of the village is a Virakta-math of the Vira-saiyas. The popular explanation that the name Aimangala was given to the place since the fort was built for a Vira-saiya Ayya by Hiré-Medakere Nayaka of Chitradurga is untenable since the name is found in an inscription of 975 A.D., in the form of Ayyapamangala. Local tradition states that a certain dásayya desired the villagers to lay the foundation of the fort when he blew his conch and struck the gong; the fort would then become invincible. While the villagers were impatiently waiting, some other dásayya gave the signal at a wrong time and the fort was built. Owing to this mistake, the fate of the fort became one of alternate prosperity and decay. It is said that about 50 years ago more than 2,000 inhabited houses existed in the fort.

The antiquities of the place including the fort, belong mostly to the 17th and 18th centuries, two of the local inscriptions dating from this period. The fort is a large oblong structure with straight sides provided with a high platform in each corner and numerous square bastions. It has three ruined gates one to the north, one to the east and one to the west, while the south wall has been recently breached to accommodate a cart track. The walls are massive and high, ruins of the surrounding moat being also visible in many places. Beyond the south gate is a tank. Through the east gate passes a winding road which perhaps connected the fort with the high ways. In the wall near the inner corner of this gate were found two years ago a large number of pot-stone balls. A little to the west of the east gateway is aviragal of dark greenish stone containing a Noñamba inscription (Hiriyur :1) of 975 A.D. stating that at Ayapamangala one Máramayya of Srivatsa-göttra killed himself in order to save Pergade Gundayya. 4 The story is illustrated in sculpture on the stone. The lowest panel shows the hero stabbing himself, his wife worshipping the funeral fire, and then

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(1) A brief note about the place appeared in the Ann. Rep. 1928, p. 6. It was revisited in 1929 as Government desired a more detailed investigation.

(2) A similar story is narrated about the foundation of Vijayanagara. Vide 'Keñi Nripa Vijaya' (Mys. Or. Lib. Series,) p. 16.

(3) Ep. Car. XI. Hiriyur 2 and 3.

(4) The inscription appears to have been wrongly translated in Ep. Car. XI. p. 105.
both of them lying on the blazing logs. In the second panel they are taken to heaven by celestial nymths, while in the top one the couple are seated in Kailāsa under a linga and bull with a chouri bearer on each side. The stone is 3’ x 5’5” in size and the Kannāda characters which are one inch square belong to the slanting Chalukyan class.

To the west of the inscription on a mound stand two pillars of coarse grained stone one of which is 10 feet high. On the west face of the latter are engraved a Chakra and a Sankha with the Vadagalē Śrīvaishnavva caste mark between them. They are evidently not earlier than the 17th century. To the west of the pillar is a large platform on which a Vaiśnava temple must have stood two centuries ago. About a hundred feet to the west of the temple lies a headless female statue with bosom bare and wearing a tāḷ, a post-Vijayanagar sculptured piece. About 100 yards to its south-west is a large area of about one acre the compound wall of which has now almost disappeared. It appears to have housed a garrison under one Sunkada Mallapa about 100 years ago. Near the west gate is a large pond by the side of which is a slab with a rough image of Ānjanêya carrying Sanjīva Parvata. On the way to the south breach lies a stone slab (3.5’ x 1’) containing a modern Kannāda inscription¹ of about the 18th century.

The most prominent monument is the temple of Virabhadra which stands to the north of the main road beyond the Vaiśnava temple and the ruins of what appears to have been a palace. The image of Virabhadra which is described as finely carved (5.5’) is said to have been destroyed about 30 years ago. The garbhagriha and sukhanāsi are comparatively plain, while near the existing sukhanāsi doorway are several granite slabs with relief sculptures including a Purushā-mriga and whirling acrobats which suggest the Nāyak days. The bricks used for the roof (9’’ x 5’’ x 3’’) also support the same date. There are indications of other structures like a Prākāra and a pond to the west of the temple.

As stated above, most of the ruins belong to the Nāyak period, but the Nojamba stone Viragal shows that the village had an earlier period of prosperity in the 10th century. On the whole the antiquities of the place are not of very great historical importance.

ANCIENT MONUMENTS ON CHITRADURGA HILL.

The town of Chitaldrug derives its name as is well known from the large craggy hill situated to its west, the present town itself having been originally an extension of the older town which was existing on the hill. The latter which is well-defended by

¹ Unpublished.
1. MONUMENTS ON CHITRADURGA HILL—GENERAL VIEW.

2. CHITRADURGA HILL—YARD IN FRONT OF THE TEMPLE OF EKANATHESVARI

Mysore Archaeological Survey.
strong fortifications has in its centre a wide space in which formerly existed the old town. Half a dozen peaks, mostly castellated, overlooked this hill town and served as its watch-towers. A hill so well placed from the military point of view naturally drew the attention of kings and soldiers and we find that it was a place of importance even nine centuries ago. A close examination of the inscriptions found in the neighbourhood shows that a Chālukyan Governor was ruling at the place which appears to have been known as “Sûlgal” during the 11th century. In the Hoysala days the hill was known as Bemmattanaakallu or Bramhapurigiri which name was, for a short time changed into Perumâlepura by a Hoysala governor in the 13th century. Other names like Hiḍimbapaṭṭana, Chinmûlādri and Farrukh-yab Hissar have also been given to the place. But the present name Chitradurga or Chitrakaldurga which was applied to it in the late Vijayanagar days appears to be most appropriate as the hill is full of rugged peaks, crags and boulders which give it a picturesque appearance. Local tradition connects the hill with the Pâṇḍavas one of whom Bhîma is said to have killed the demon Hiḍimba on its top. The valleys and peaks of the hill are covered with a large number of ancient monuments belonging to different historical periods, the earliest of which may be more than a thousand years old. (Plate VI, 1.)

The earliest monuments now existing appear to be the inner shrines of a series of Iśvara temples, the lingas of which have been installed in shallow caves or rock-shelters in various parts of the hill. The sanctums of the Hiḍimbēśvara, Siddhēśvara and Phalgunēśvara temples and also of the Ekanâthēśvari temple are composed of such caves. To the same period belongs the Paṇchalingēśvara temple on the hill neighbouring on the south-west. Such cave-shrines are also found in Paradēsappa’s cave near Ankle Matt and on the top of Dhavaḷappana Guḍḍa. The older of these cave-shrines appear to belong to the late cave-temple period of the Dakhan which may reach back to the 9th century A.D. or even earlier. The most famous of these early temples was that of Hiḍimbēśvara which is often mentioned in the inscriptions.

Later on, stone sikhoras of the Chālukyan type, square in plan, with horizontal lines of light and shade were set up on the rocks and boulders overhanging the shrines. Ṭaṅṭapas or pillared halls were also added to these temples with small open porches in front. On each side of the porch was a jagali (platform) bounded by stone-parapets of the rounded type so commonly seen in Hoysala temples. A typical structure of this kind is the Phalgunēśvara temple the maṇṭapa of which was constructed in 1260 A.D. Similar maṇṭapas were built for the Siddhēśvara and the Hiḍimbēśvara temples also, an important difference being the use of octagonal pillars

(*) Ep. Car. IX Chitaldrug 1, 2, 3, 7, 21 and 82,
in the latter instead of the round pillars of the former. Three other objects belonging to the same period are the Gopālakrishṇa image on the hill, the Virabhadra image in the Siddhēśvara temple and the temple of Bhairavēśvara near Ankle Matt. A noteworthy fact in the construction of these monuments is that though they belong to the Hoysala period they are mostly built of granite and have little evidence of the finely chiselled soap and pot-stone work so characteristic of Hoysala Architecture. That these latter stones also were occasionally used is seen from the existence of a finely ornamented small Basava shrine to the left of the main entrance of the Siddhēśvara temple, the two doorways and perforated screens of the Bhairavēśvara temple and the much later Iśvara temple at Karivartī which has a well carved dome in imitation of the usual Hoysala domes. Excavations may reveal many more such evidences as is seen from the recovery of the jambs and lintel piece of a finely carved soap-stone doorway in the Hulegondi defile.

When the pious rulers of Vijayanagar succeeded the Hoysala empire the temples on the hill naturally drew the attention of the local governors who erected a stone gopura and a swing tōrana for the temple of Siddhēśvara (1356 A.D.) and a tower for the Hiḍimbēśvara temple (1411 A.D.) As the main temple of Hiḍimbēśvara has no tower, the one built by the Vijayanagar governor was evidently the car-like structure with three floors standing lower down in front of the temple. The other tower leading to the Siddhēśvara temple appears to belong to the same period as it resembles in structure the Hiḍimbēśvara tower and the more elaborately worked stone gopura of the Siddhēśvara temple.

The greatest prosperity of the hill was very probably when the Nāyakas of the Kāmagēti line set up their rule as independent kings after the fall of the Vijayanagar Empire. To their days have to be attributed the majority of the old monuments existing on the hill and in the town below. It was they who repaired the old temples, embellished the stone structures with brick and plaster work and constructed new stone buildings in the late Vijayanagar style. To this period may be assigned the cloisters and compound walls of the Siddhēśvara temple in the court yard of which the Nāyakas were being crowned, parts of the Gopālakrishṇa temple, the maṭapa, monolithic pillar and stone tōrana of the Ekanāthēśvari temple, the greater part of the fortifications, and military works like watch towers, granaries and powder magazines and the temples of Uchchangiyamma and other deities in the town below. There were also numerous large buildings of sundried bricks and earth like the Nāyakas’ palace which is now in ruins. A remarkable series of reservoirs and water works by which all the rain water falling on the hills was collected and the overflow was led from pond to
pond appears to have been to a great extent the work of the Nāyakas. For instance, the overflow of water was led from the little tanks on Lāl-batēri to the Gōpālasvāmi Hoṇḍa and thence through the Akka-tangiyara Hoṇḍa to Sinīr Hoṇḍa the overflow of which reached Sante Hoṇḍa. On the other side from Doddanna’s tank the water flowed through Timmanṇa Nāyaka’s tank and the Oḍḍu to the pond called “Nāgatīrtha” near the first gate of the fort. To this period belong also the plaster work in Paradēsappa’s cave and most of the structures on Dhavalappana guḍḍa.

Even after its capture by Haidar Ali in 1779, the hill continued to be an important place owing to its military strength and situation.

**Mysore Rulers.**

Tippu built a palace and a mosque in the town below, retained the fortwalls probably adding arched frontages to some of the doorways and stationed his troops in the place. But gradually the hill lost its importance and even the town declined.

Of the monuments which stand either intact or partly ruined, some deserve notice by the archeologist. Proceeding up the hill from the east towards the ruined palace we see five large gateways each leading through a stone wall. The first gate appears to have been built in the last days of Vijayanagar and is ornamented with sculptures of Gānda-bhērunda, Gāṇeṣa and other deities. The fort-wall on either side (ht. about 25') is made of large finely dressed blocks of granite and is a formidable obstacle to the enemy. The elevated ground to the west of this wall is full of the debris of old walls, basements and pottery. At the south end of the ground is a cave temple with a headless seated Śakti figure near which is the powder factory with a pit containing four large grinding stones 5 feet in diameter and connected by toothed wheels. Passing by a stone trough called “Yēṇē Koḷa”, (oil tank) we reach the second and the third gateways which have nothing remarkable. The fourth fort-wall is a very strong structure of about 25 ft. in height, the blocks being cemented together. Its gateway is the best of the series having ornamented pillars and walls containing a large number of relief figures. In addition to the common figures of Hanumān, Gāṇeṣa, Gajalakshmi and Kālinga-Mardana, Yālīs and fish, we notice an elephant goining the earth, a man drumming, a soldier dancing with a dagger in each hand, a hero fighting a tiger, two elephants fighting each other, Krishna dancing with butter in his hand and a dancer in an interesting pose. A few yards higher up near a small Gāṇeṣa temple we notice two stone buildings, one of which is roofless and the other intact and strongly built. The small doors leading into the latter, the low floor and heavy roof suggest that it was a powder magazine, though tradition calls it a garadi or gymnasium. The fifth gateway which is supported on the south by another large magazine leads to the area in which the temples and other important buildings are situated.
At a considerable height to the north is the old flagstaff platform known as "Jhāndā-Batēri", and near by is the temple of Ēkānathēsvāri, the patron goddess of the hill. In the cave shrine which serves as its ‘garbhagriha’ is a large relief head (ht. 2 ft.) of the goddess carved out of the living rock. She wears a kirāta and by her side is a small seated image (in the round) of Kālī, holding (commencing from the front back hand, clockwise): trident, jāmarūga, bowl, and sword. In the navaraṅga is a small image of Bhairava and a pair of portrait paintings of Kṛishnārāja III of Mysore and his queen. The hereditary Viraśaiva priest of the temple shows to the visitors an object weighing about 1¼ lbs. and known generally as a tooth of Hidimbāsura. It is probably a left molars-tooth of a middle-sized elephant. A smaller specimen of the same kind is kept in the Hidimbēsvāra temple. The mukhamantapa is a recent building of the eighteenth century. The terrace in front of the temple has two low shrines containing the images of a Nāyaka and a Nāyaka with a queen. Opposite to the door of the temple, to its south is a large monolithic pillar about 40 ft. high and one yard square at the bottom, strengthened by a platform of dressed stone beams rivetted with iron hoops (Plate VI, 2). Its shaft has sixteen concave sides with octagonal mouldings and on the top is a fine lotus capital. On the north side of the pillar is a relief image (ht. 3 ft.) of a Pāleyaṅgār wearing long hair tied up on top of the head, beard, earrings, necklaces, armlets, bracelets, girdle with dagger, kācha, dāṭī, loin cloth and anklets. He stands with folded hands and is evidently the Nāyaka who got the pillar set up. On the east face of the pillar is his queen with her hair done up in a bun and wearing earrings, necklace, armlets, girdle and sārī. The upper part of the body is covered only by a tight-fitting bodice, as becomes the sanctity of the place. The people wrongly point to this image as that of a pregnant woman supposed to have been sacrificed when the pillar was erected. To its south, is a stone frame or tōrana made up of two lofty granite jambs supporting a lintel beam. To the latter are attached chains holding a swinging board on which the goddess used to swing in the past. But it is said that the rulers of Chitradura used to swing themselves high up in the air and witness the pujā of the goddess. Near the swing-frame is a wooden sīḍi pillar with a pivot on top for the cross-bar. It is even now used for the sīḍi festival which takes place every year in connection with the worship of Ēkānathēsvāri. A little to the west of the swing frame is situated a finely constructed little pond with stepped sides used formerly for the customary ḍūli during the festival season. Near it, is the basement of a disappeared stone pavilion.

(1) A complete sīḍi resembles the Mariah pillar of the Madras museum. Very probably the mariah ceremonial of the Gonds has the same origin as the sīḍi festival of Mysore and the neighbourhood.
A minor gateway leads near a rock on which stands the temple of Hiḍimbēśvara, one of the oldest temples on the hill. (Plate VII, 1.)

**Hiḍimbēśvara Temple.** Beneath a large boulder surmounted by a stone śikhara is the sanctum containing a linga. A peculiarity in the plan of the temple is that it has two navarangas, one leading into the other and a side shrine attached to the inner and perhaps older navaranga. In common with the Phalgunēśvara temple of this period the Sukhanāsi is absent while a small porch with a raised seat and a rounded stone parapet on each side takes the place of the mukha-mantapa. The pillars have octagonal or hexagesimal shafts and cubical mouldings common to a large number of temples in the neighbourhood while some have the wheel shaped mouldings near the top. The only interesting image of the temple is that kept in the navaranga of "Virabhadra" with a sword in his right hand and standing on the pedestal of some long lost Sūrya with its seven horses. In the outer navaranga is a soap stone inscription¹ of Perunāle danāyaka (1286 A.D.). To the west of the temple lying in a neglected condition on the ground are two other important inscriptions² which deserve to be kept inside the outer navaranga.

In front of the Hiḍimbēśvara temple on a lower level is a three-storied stone tower with pillared verandahs which appears to have been built in 1411 A.D. by Mallaṇṇa Odēyar, son of Dévarāya I of Vijayanagar. At a little distance on the way to the Siddhēśvara temple is another similar tower (Plate VIII, 1). Both of these very probably were mahādvāras leading to the temples from a large zig-zag pathway originally running between them. They are suggestive of the rathas of Pallava architecture and tradition points to them as the two cars in which Hiḍimba and Bhīma sat and fought each other. Between the two to the west is a stone swing-frame with a broken soap-stone viragal. The extent of Hoysala influence on the early architecture of the Vijayanagara empire is noteworthy, since the Dravidian style becomes common at a later stage.

Passing another monolithic pillar and two stone swing-frames we proceed by the side of a long modern stone building occupied by the

**Siddhesvara Temple.** Murugi matt. Near by is the mahādvāra of the Siddhēśvara temple, which, without its later brick and plaster additions is similar to the towers already described, though more ornate and having pillars some of which have round and sixteen sided shafts. Two inscriptions kept inside the temple state that the tower and the swing-frame were erected in the years 1355 and 1356 A.D.³ To the left of the tower is a small soap-stone shrine of Nandi whose rounded pilasters and capitals, ornamental lion faces, creeper designs, Kubjas

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¹ Ep. Car. XI, Chitaldrug, 12. ² Ibid. 13 and 14. ³ Ibid. 2 and 3.
and female attendants and the ornate form of Nandi suggest that it is a part of an older temple of the Hoysala or the Nolamba period. (Pl. te VIII, 2). In the quadrangle of the temple are a small water trough and a fire-pit near which the Nāyaka kings of Chitrādurga were installed. At the back of the court is a porch leading to a navaranga from which doors give admission to a number of cells. (Plate VIII, 3). A sukanasi containing images of Nandi and Pārvati leads on the east to the shrine of a natural linga famous as Siddhāśvara linga. In the south wall is a niche containing a relief-group in stone in which two chiefs with daggers at their girdle and in ceremonial attire hold a linga each in one hand and an upright pike in the other. (Plate VIII, 4). This is one of the best specimens of Sūla-Bramha, a deity, worshipped with much ceremony in the neighbouring districts. A niche in the west wall contains a fine large image of Virabhadrā (ht. c. 5') holding in his hands (commencing from the front back hand, clockwise) a sword, a skull-headed mace encircled by a hooded-snake, a bow entwined by similar snake, an oblong shield with two tassels and a sword. He wears a kirita ornamented with skulls, serpent ear-rings, necklaces, garlands of flowers and skulls, beaded yajñopavītā, girdle, short loincloth, anklets and toe-rings. Near his left foot Narasimha sits in virāśana with folded hands and near his right, Nandi treading on a human head, with the goat-headed Daksha-Bramha behind him. The prabhāvali engraved out of the same stone as the image is quite plain, the sculptor having probably left the work unfinished. Other images in the place are a fine small Gaṇapatī, a seated Kāli and a low-relief image on the east wall, seated in padmāśana with folded hands and wearing neither kirita nor yajñopavītā which is pointed out as a portrait of Jākanāchārya. There are three inscriptions in the temple. Above the rock which overhangs the temple is a large open cave which has been carefully prepared to serve as a sitting room all the rain water being led out through rock-cut drains. The place has a charm of its own owing to its coolness and the breeze which brings the fragrance of the famous Champaka trees growing nearby.

Leaving the Siddhāśvara temple, we crawl up the faces of some rocks to the Tuppada Koṇa or Ghee-pond which appears to be after all a powder-magazine. A small stone gateway and a short walk by the side of some rocks containing engravings of fighting swordsmen brings us to the ruins of the palace and its granaries. Most of the buildings in this area except a stone room near the “ladies’ bath” and a small Subrahmaniyāśvara temple behind the palace, are built generally of sundried bricks, semicircular in section. In the midst of powder magazines and granaries stand the roofless walls (ht. c. 20') of several buildings which formed the abode of the Nāyakas. The magnitude of the structures can be imagined from the fact that one hall of more than 70' x 150' has plastered walls 20' high and 3' or 4' thick at the bottom, standing

1. STORIED GATEWAY OF THE TEMPLE, (p. 18).

2. NANDI SHRINE TO THE LEFT OF THE MAHADVARA, (p. 19).

3. COURT-YARD AND INNER BUILDING.

4. SULA-BRAHMA, (p. 19).

Mysore Archaeological Survey.
on a stone basement. The peculiarity of the Subrahmanya temple consists in its having only one chamber with a raised plat-form in the centre on which at present are a linga and two Nāga stones.

A winding thorny path about three furlongs in length leads us to the highest peak of the hill on which is the citadel known as Lāl-Batēri defended by a series of battlemented stone walls. A large pavilion known as Boppayyana-chāvaḍi and three ponds for storing rain water exist to-day and there is right at the top another stone pavilion with ornamental sixteen-sided pillars, which was perhaps a temple. The last of the Nāyakas is said to have been captured here by the Mysore troops. (The bricks used here are 10.5" × 7.5" × 2") A fine flight of steps on the west leads down to the "echo-rock" wherefrom two huge boulders on two opposite peaks give fine echoes, which are clear enough for half a dozen syllables. A second faint echo is also heard reflected by the rocks behind Gōpālakṛṣṇa temple.

The steps lead down to a large temple of Gōpālakṛṣṇa. It is a structure in the Dravidian style with the usual garbhagriha and Gopalakrishna Temple. sukhanāśi, a six pillared navaranga and a large four pillared closed mukhamantapa. The chief peculiarity of the plan is a closed passage round the garbhagriha meant for circumambulation. The garbhagriha (10' × 8') has an image of Gōpāla-Kṛṣṇa (ht. 3' 6'') which appears to be a very old one, mention of it being found in inscriptions of 1338 A.D.† (Plate VII, 2.)

The image shows many of the characteristics of Hoysala sculptures but is ruder and less elegant. The god stands cross-legged playing on a flute and his hair which is not encumbered by a kirtī is done up in a bun on the left side of the head. On either side of him are cows listening to his flute with female chauri-bearers below them. The prabhāvalī has the images of the ten avatāras in the usual Hoysala form, Kṛṣṇa being absent while Balārāma and Buddha are present. In the sukhanāśi is a seated image of Lakṣmi with two hands in the abhaya and varūda postures while the other two hold lotuses. The sukhanāśi doorway has a dvārapāla (ht. 4') on either side and Gajalakṣmi on the lintel, this part of the temple being older than the mukhamantapa. In the navaranga are a number of images: among which may be mentioned Gaṇēśa, Garuḍa, Brahma, and Viṣṇu. The last has the front right hand in the tarjani pose while the others hold the chakra, śankha and gadi. As is usual in Śrīvaishnavata temples, stone images of the following saints are also kept in the navaranga: Periyālvar, Tirumangai-āḻvār, Pēyāḻvār, Pūdattāḻvār, Poyhāḻvār, Aḻavandār, Nāthamuni, Kulasēkhārāḻvār, Tondarāḻvār, Bhāshyakārā, Madhurakavi and Nammāḻvār. The navaranga has four fine pillars, each made of five smaller pillars at the bottom and the

ceiling has a large shallow dome with Padma and pendant, and on the beam are relief-figures of Indra, Kṛṣṇa and other deities. One beam and a corner stone are cracked and need supports, especially the latter.

Opposite to the temple is Gopalakṛṣṇa-svāmi’s pond with a Hoysala inscription on the eastern rock. Passing through a fort-gate we reach two ponds known as Akkatangiyara Honḍa near which is a small temple of Viśvanāthaśvāra with the sanctum under an overhanging rock. Higher up at a little distance is a high-walled enclosure popularly known as the mint. In a corner of the yard is a stone mantapa (10'×10') in the floor of which is an opening leading to a strong stone cellar more than 8' deep. In the latter coins are said to have been stored. A pathway towards the north-west leads us out of two fort-gates near the second of which between two rocks is a narrow, winding passage known as onake kiṇḍi. A soldier’s wife, by name Obavva, is said to have defended it during a siege of the fortress slaying hundreds of sepoys with a wooden pestle before she fell. A small shrine near it is supposed to commemorate her heroism. Opposite to the shrine is a fine old Hanumān carved in relief on a boulder.

A little further down is the temple of Phalgunēśvara, a cave shrine facing westward, for which a mantapa was built in 1260 A.D.(1) The inscription recording this event is preserved near the temple. As in the case of the Hīḍimbēśvara temple the boulder over-hanging the garbhagriha is crowned with a stone sikhara, and the porch in front of the mantapa has rounded parapet walls and projecting stonesaves. Unlike in the other temples, the pillars though of granite are well rounded. The isolated situation of this temple leads us to think that it possibly comes from the days when a Hoysala town flourished in the Chandravalli valley.

The most striking of the ancient monuments of the Chitradurga hill are the remarkable series of fortifications, which made the place well-nigh impregnable. The old Hindu walls of the Vijayanagar period were added to and improved by French engineers in the employ of the Nāyaka kings. Battlements and bastions were added, moats were dug up and hill batteries were set up provided with magazines and watch towers. The numerous caves afforded natural shelter for the hardy Bēgār and Bēḍar soldiers from the latter of whom Hyder recruited his famous "Bēḍar" battalions.

It is proposed to describe the monuments of Huligondi in the Excavation supplement and the monuments in Chitradurga town in a later report.

PLATE IX.

SOME ANCIENT COINS OF THE DEKHAN: HOYSALA; VIJAYANAGAR; MYSORE.
PART III.
NUMISMATICS.

1. HOYSALA COINS.¹

Sir Walter Elliot, in his famous work on the coins of Southern India,⁷ and Rao Bahadur R. Narasimhacharya in the Mysore Archeological Reports,⁸ have published a number of coins and supplied valuable information on the issues of the Hoysala dynasty. An attempt will be made here to give such additional information as may have become available during recent years, while noting the coins already published.

Though the Hoysala kingdom was a province of the Chalukyan empire which became independent in the 12th century, Hoysala coins do not have much in common with the coins of the Chalukyas. The latter, of which a large number of varahas have been known bearing the names of Jagadekamalla and Trailokyamalla, are definitely of the punch-marked variety bearing on their obverse 9 punch-marks among which are generally 5 lions. The reverse is blank and the varahas weigh about 57 or 58 grains. The Hoysala coins, on the other hand, are double die-struck, larger and better made, and weigh about 62 to 63 grains. The only common feature between the two classes is the presence of the lion type, and it is possible that the Hoysala lion crest is in some way connected with the Chalukyan lion type. The weight of 63 grains at once suggests a connection with the Chola coins whose standard weight was also about 63 grains. A little before the Hoysala dynasty rose to power the Chalukyas and the Cholas had struggled for the control of the modern Mysore area; and, the Chola power which had declined from the greatness attained by it in the 11th century yet lingered in the south eastern Kannada districts. Among the achievements of the early Hoysalas was the destruction of the Chola power in the Kannada country. In fact, it was from the Chola governor that Vishnuvardhana wrested Talakad in 1116 A.D. It seems strange that this ruler who proclaimed that he was only a mahamanḍalēśvara under the Chalukyan Empire should have adopted the Chola weight standard of 63 grains for his coins. Probably this standard had become established during the century of Chola rule in Mysore so strongly that a conquering enemy had to adopt it.

¹ Based on some paragraphs of an unpublished work on "Dakhan Numismatics" (by the Director) which was accepted for the degree of D. Lit. at the University of London.
⁷ Page 80 ff and Pl. III Nos. 90-92.
⁸ 1917, P. 63; 1921, P. 32.
Another class of coins which resembles the issues of the Hoysalas more than those of the Chōlas or the Chālukyas is that of the Kalachurya dynasty. But as the accession of Bijjala took place after the death of Vishnūvardhana Hoysala, the resemblance is due to the fact that the Kalachurys imitated some of the traits of the Hoysala coins which were already well known.

The first Hoysala to whom coins can be definitely assigned is Vishnūvardhana, two types of whose varāhas have been known.

**Vishnūvardhana (1111-1141).**

**Varāhas.—Type A—Two Lions.**

**Gold; Size. 55"; weight 61.75 grains.**

**Obverse.**—In bordering linear circle, maned lion to right with left fore paw raised and face turned towards a pillar on which is mounted a discus. Above it is another similar smaller lion with sun to right and moon to left.

**Reverse.**—Border: linear circle. 3-line legend in fine old Kannāḍa characters with straight rules between the lines:

1. śrī Ta
2. ṇa kā ḍu
3. go ṇḍaḥ.

[TPlate IX, 1.

Talakāḍuṅgaṇḍa is the title taken by Vishnūvardhana after his general Gangarāja took Talkāḍ. Of the lions on the obverse the upper one probably stands for the Hoysala Lion crest which is very similar in form to the lion appearing on the Chālukya coins. The larger and lower lion represents the deity whose vehicle the lion is, viz., Durgā or Chāmuṇḍā. The full group is seen in the next type and a fine image of the goddess is preserved in the Kappe Chennigarāya temple at Bēḻur showing that her worship was popular in the time of Vishnūvardhana. The custom of figuring the vehicle instead of the deity is observed in the later Mysore coins of Krishnarāja III and in the present day Mysore coat of arms where the lion stands for Chāmuṇḍā.

**Type B—Chāmuṇḍā.**

**Gold; Size. 6"; weight 63 grains.**

**Obverse.**—Linear border ; maned lion to right, parts of his body being represented by large and small disjonted pellets; on his back sits the goddess Chāmuṇḍā wearing crown and holding conch and discus in two hands. Her other hands are not clearly seen. Discus to her left and conch to her right.

**Reverse.**—Border: linear circle. Three line old Kannāḍa legend:

1. śrī No
2. ṇam-bā-vā-ḍi
3. go ṇḍaḥ.[Plate IX, 2.

After conquering Gangavāḍi, Vishnūvardhana took Nolambavāḍi and assumed the title Nolambavāḍigōṇḍa.
No coins have till now been definitely attributed to any Hoysala king other than Vishnuvardhana. But a varaha with the legend ‘Pratåpa Narasimha’ has been published by Hultzsch. Owing to the occurrence of the title Pratåpa as on the Vijayanagar coins this specimen has been attributed to one of the Narasimhas who ruled Vijayanagar in the period of usurpations. But since another coin bearing the name Narasimha and having the Vijayanagar weight standard and other characteristics is known, serious doubt is thrown on the attribution of the present coin to Vijayanagar. The fact that the Vijayanagar varahas weighed 52 grains while the coin in question weighs 63 grains settles the question and it is clear that it is a Hoysala coin. The presence of the Châmunda type on the obverse exactly similar to type B above and the paleography and form of the legend on the reverse definitely prove that the coin was issued by a Hoysala possibly Narasimha I.

**Type:** Châmunda.

**Gold:** size. 55; weight 63 grains.

**Obverse:** Châmunda on lion similar to B.

**Reverse:** Linear border; 3 line old Kannada legend with interlinear rules:

1. śri Pra
2. tà pa Nā ra
3. sim gha.

[Plate IX, 3.

The scholar who first attributed any hánas to the Hoysalas was Rao Bahadur R. Narasimhâchârya. He found them among the coins in the possession of patel Chikkannagouda of Halâbíd, and published them with a short note. But many more Hoysala hánas have been seen by scholars without being recognised, since several types of small gold and silver pieces were vaguely described under the name ‘Virarâyi hana.’

Among the old hánas or fanams found in large numbers in South India the most common appear to be the Virarâyi hánas. They have been obtained in Coimbatore, North Canara, Kistna, Chingleput, Caddapah, Tanjore, Godavari, Madura, North Arcot, South Arcot, Malabar, Salem, Nellore and Coorg, and also found in Cochin where Buchanan thinks some of them were minted, and in Bangalore, Kolar and Chitaldrug. A specimen was obtained at Balapur on the bank of the Mahânadi in Central India. About the authorship of these coins there has existed a vague uncertainty, Marsden attributing them to a Coorg Raja and Elliot accepting Buchanan’s

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(4) Mys. Arch. Rep. 1921, plate XI.
view that they belong to the west coast. The same view is upheld in the Mysore Archeological report, 1922, P. 32 where some specimens obtained from the Shimoga District are described and figured. Mr. R. Srínivásarāghava Iyengar of the Madras Museum who has with great patience analysed the specimens in the Madras museum into 16 different varieties is also uncertain about their date and authorship. A close examination of the small gold and silver coins which go by the name of Virāyī paṇams shows that they can only have been issued by different people from different places.

But the most common kind is similar to those published by Elliot and R. Narasimhāchārya. It has on its obverse a figure formed by several curved lines with a large number of dots on one side, while on the reverse is a long figure with 4 rows of dots on one side described either as uncertain or as a crocodile. The correct description and attribution of this type is important in a study of South Indian paṇams. The identity of the obverse device becomes clear only when we consider it along with the other Hoysala paṇams such as those found at Hālebid. On the latter the obverse figure is definitely a maned lion moving to right exactly as on the Hoysala varāhas described above. It is represented in a highly conventionalised form by some dots and lines which to the casual observer look meaningless. The lion’s eyes, prominent parts of his snout, his shoulders and paws are represented by dots while a curved line stands for his raised neck, back and arched tail. The crescent-like curve above the lion’s back seen in the Hālebid paṇams becomes narrowed into the shape of the virārēkha or the parabola-like mark worn by Vaishnavas on their forehead. Once the obverse device is identified as the Hoysala lion, the figure on the reverse is easily understood. Coin No. 86 of Elliot’s plate III has the lion on the obverse and a boar charging to right on the reverse. No. 189 of his plate IV has a degenerate lion on the one side and a much less degenerate boar on the other. It will thus be seen that the reverse figure is only a conventionalised boar whose elongated snout and curled up tail have led to its being taken for a crocodile. It cannot be a crocodile as on most of the specimens the animal has ears. Thus it is seen that the most common type of Virāyī haṇa is only a Hoysala coin with a boar on the reverse.

In support of this attribution the following points may be advanced. 1. The weight of the Virāyī haṇa now under consideration is usually 6.2 grains. As a haṇa is a tenth part of the varāha the corresponding varāha coin ought to weigh about 62 grains. Such a varāha was that of the Hoysalas. 2. As these coins are

(2) Coins of Southern India Plate IV. Nos. 189-192.
(3) Mys. Arch. Rep. 1921 Plate XI.
(5) See also Elliot C. S. I. Page 147, No. 4.
found in large numbers between the Kāvāri and Krishnā rivers and occur especially in the Mysore State and the Tamil country to its south-east, they could only belong to a large and powerful empire. Vijayanagar is impossible owing to differences in types and weight standards. The other possible empire is that of the Hoysalas.

3. Virarāyi faṇams are said to be found in large numbers at Haḷēbid and other well-known Hoysala centres. They have been collected in the Chandravallī excavations on the same level with and in close proximity to an image of Saḷa killing the tiger. The name Virarāya occurs among the Hoysalas more than in other dynasties.

Who then was this Virarāya? The Chōla Virarājendra may be left out of consideration as the Chōla emblems are very different from the lion and the boar, and the Chōla coins have been known to be of a different fabric. Ballāla I may also be rejected as he is not famous as Viraballāla and as the Virarāyi faṇams are subsequent and degenerate forms of the earlier Hoysala faṇams. The boar on the reverse is more probably a later revived form than a continuation of the Chālukyan boar. Thus the claims of Viraballāla II and of Viraballāla III have to come in for final consideration. The contrast between the original boar type, figured by Elliot¹ which is small and thick with a fine lion and a boar, and the degenerate common Virarāyi with broad flan and conventionalised devices suggest the view that the former was issued by Viraballāla II when art was still in a flourishing condition, and the latter belongs to Viraballāla III and his tempestuous days. The occurrence at Haḷēbid of at least three other reverse types makes it possible that some three or four generations intervened between the earlier kind of boar type and the later broad variety. Thus the author of the common Virarāyi faṇams appears to be Viraballāla III who ruled south India below the Krishnā for over half a century and was perhaps popularly known as Virarāya.

A large copper coin of this kind has also been known².

The collection of the Haḷēbid patel has at least four other types which may be arranged in the order of increasing degeneration and studied:

1. Lion and Narasimha.
   Gold; size "65"; weight 6-7 grs.
   Obverse.—Lion to right with carved line above.
   Reverse.—Narasimha seated in padmāsana facing with discus in right hand and conch in left.  
   [Plate IX, 4.

The coin of Narasimha I (described on page 24) does not have any figure of Narasimha upon it. As the present type is different in fabric and the obverse closely resembles the coin attributed to Viraballāla II it may be assigned to Narasimha II.

¹ Plate IX, 8; Also Elliot. C.S.I., Plate. III 86.
² Plate IX, 12.
2. Standing Archer.

Gold; size 27; weight 6.5 grs.

Obverse.—Lion to right, with curved line ornamented with 10 pellets above.

Reverse.—Man standing holding strung bow in his left hand with the shaft resting on his shoulder. In right field part of bordering circle. [Plate IX, 5. The figure is either Rāma or Śiva as Kirāta, more probably the former. The coin may, with some probability, be assigned to Sāmēśvara who may have been connected in some way with Rāma as seen by the name of Rāmanātha which he gave to his younger son.

3.(a) Dancing Durgā.

Gold; size 32; weight 6.3 grs.

Obverse.—Lion to right with curved line above.

Reverse.—Four-armed Durgā wearing kīrtī, bracelets and anklets, but otherwise naked, holding discus in the right hand, and couch in the left. This type appears to belong to Narasimha III. [Plate IX, 6.

3.(b) Durgā—Quarter hana.

Gold; size 15; weight 1.1 grs.

Obverse.—Similar to obverse of No. 2. The curved line shows 3 pellets.

Reverse.—Dancing Durgā. [Plate IX, 7. The reverse type is the same as that of No. 3a, the author being probably the same. The existence of a quarter hana of gold whose value to-day would be about two annas is noteworthy. Coins of similar denomination existed under the Gangas.

[Plate IX, 7.


Gold; size 32 to 37; weight 6.3 grs.

Obverse.—Lion to right, its neck, body and tail being represented by curved lines, while its face and forelegs are indicated by four and eight pellets respectively. Above, Virārēkha.

Reverse.—Boar to right with tail curled up. Ears may or may not be visible. The legs are represented each by three dots standing for the three joints. [Plate IX, 8 to 11.

This is the most common type of Virarāyi hana. As shown above it may be attributed to Viraballāja III. Copper and silver coins of similar fabric are also known. See E. C. S. I. Plate IV, No. 104. [Plate IX, 12.

It is hoped to publish later a detailed examination of the other varieties known as Virarāyihanaśas.
II. Some Provincial Coins of Vijayanagar.

The remarkable uniformity and continuity of the coins of the Vijayanagar emperors show that a very strong controlling influence was exercised by the imperial government on the issue of coinage. But at the same time it is a well-known fact that the issue of local coins by governors and other authorities was often permitted. The mention of the gadyānas issued in the reign of Harihara from Mangalūru and Bārakanūru and the existence of copper coins of the elephant type with the legend la—mana danāyakaru go to show that the provincial coins were of both gold and copper. Towards the last days of the empire especially the varieties of local coins appear to have been so numerous that Caesar Frederick writes in connection with his journey from Vijayanagar to Goa in 1567: "When as we came into a new Governor's country, as every day we did, although they were all tributarie to the king of Bezeneger, yet everyone of them stamped a several coin of copper, so that the money that we took this day would not serve the next." It would be interesting to find out what manner of coins the provincial coppers of Vijayanagar were. In this connection we may consider the nature and authorship of the coins commonly called the chequered reverse type.

Marsden, Elliot and many other writers have already noted the fact that coins with crossed lines on the reverse occur largely in and around the Mysore State; and though some of them have been uncertain about their authorship, Marsden and Tufnell have attributed them to the Mysore State. A closer study of this series reveals its exceedingly interesting nature.

On detailed examination it is possible to arrange the reverse designs into six classes forming a gradual series. (1) Those with the legible Nāgari legends: Pratāpa-Krishnarāya, Pratāpa-Achyutarāya and Pratāpa-Sadāśivarāya with thick double rules between the lines, the vertical strokes of the Nāgari characters in the three lines being so placed that they appear like parts of straight lines. (2) The vertical lines are joined to each other forming a chequered pattern, while in the inter-spaces there are imitation Nāgari characters. (3) Two sets of vertical and horizontal lines cross each other and in the inter-spaces a meaningless but definitely formed L shaped design appears. (4) In similar spaces appear small curved lines regular but meaningless, and not connected with the horizontal or vertical lines. (5) In similar inter-spaces regular small circles appear. (6) Instead of double lines crossing each

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(1) Ep. Ind., VIII 139, n. 1.  
(2) Ind. Ant. XX. 304.  
(3) Purchas, His Pilgrimes Vol. X. page 99.  
(4) Plate IX, 13 to 18.
other two sets of equi-distant parallel lines cross at right angles with the inter-spaces either blank or ornamented by single pellets.

The natural successors of the last series appear to be coins with legends in Nāgari, Kannada, etc., definitely naming some ruler. The latter legends like Śrī Rāja Siva Chhatrapati of Mahārāṣṭra, Śrī Sādatīva of Keḷādi, Kaṇṭhirava Narasārāja of Mysore and Vira Venkaṭa Rāv of Tanjore mostly belong to about the middle of the 17th century when the empire of Vijayanagar disappeared. An important clue to the significance of the chequered reverse device is obtained by the barbarous imitations of the Nāgari legends of the Vijayanagar emperors. A reasonable explanation is that even from the days of Krishnārya and Achyuta the local mints of the districts commenced to issue coins bearing the emperors' names. When the power of the empire began to decline and the local authorities grew more and more out of touch with the central power or unwilling to acknowledge its supremacy, the reverse device underwent a gradual degeneration until at last the chequered pattern stood meaningless. Though it is natural to think that the rapidity of degeneration differed in different mints, the sequence order of degeneration may possibly be something like the classification above made. Granting a generation for each kind of device mentioned we can make a rough calculation and note that the chequered reverse type had become established before the middle of the seventeenth century. It is quite possible that it might have continued in use on copper coins here and there even in the earlier part of the eighteenth century as it appears to have done in Mysore, where, on the Kannada numeral types, the chequered reverse appears in a variety of forms.


Marsden and Tufnell have published a few of these and attributed them all to the Mysore State. This attribution appears to be incorrect, because: (1) the Mysore State

(*) For some of these see plate IX, 19 to 26.
did not have under the Hindu rulers the greatness necessary for the issue of these varied types; (2) a large number of them come from parts of South India which were definitely outside the Mysore State and were within the old Vijayanagar empire; (3) the Mysore State has its own distinctive coinage based on the model of the Elephant type, one of the provincial issues of Vijayanagar; (4) the distinctive Vaishnava character of the series agrees well with that of the Vijayanagar empire in its last days; (5) the barbarous imitation of Nāgari legends would more naturally belong to a declining empire than to a small centralised and growing state like Mysore. Of course Mysore got its Elephant type from Vijayanagar just as other parts of South India got other devices.

**EARLY COINS OF THE KINGDOM OF MYSORE.**

The modern territories of Mysore were in the later days of Vijayanagar governed by numerous local rulers who were controlled by provincial Viceroyals ruling from places like Srirangapatna and Mubalagala. When in 1610 Rāja Odeyar, chief of Mysore, wrested the viceroyalty of Srirangapatna and was confirmed in that post by the emperor Venkaṭa Rāya I, the Mysore State rose to a position of great importance. From the inscriptions we gather that until 1646 the Mysore chiefs definitely acknowledged the supremacy of Vijayanagar. During this period they do not appear to have minted any distinctive coins of their own. But it is possible that the elephant device, which became later definitely associated with Mysore, was being used for the coins issued from the Srirangapatna mint during this period.

**KANTHIRAVA NARASA RAJA.**

Between 1646, when Kanṭhirava Narasarāja defeated the combined forces of the Emperor and the Keḍāri Nāyaka, and 1666 when Doḷḍa Dēva Rāja declared himself an independent king, the political position of Mysore was changing from year to year. Some time after 1646 Kanṭhirava Narasarāja issued the first independent coins of the Mysore State. Naturally he followed in almost every detail the example of the imperial coins including the standard weight of 52 grains. The Bangalore Museum collection has an interesting half-varaha of this ruler.

**Type I. Lakṣmī-Narasimha.**

Gold; size, 4"; weight 26 grains.

*Obverse.*—Four-armed Narasimha holding conch and discus, seated to front on dais with Lakṣmī on his left lap.

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(2) See also Elliot C. S. I. Plate III. Nos. 101 and 102.
Reverse.—Three-line Nāgari legend.
1. Śrī Kam (this)
2. (ra) va Na ra
3. (sa) rā ja

[Plate IX, 27, 28.]

It will be seen that in its weight, in the presence of a god on the obverse\(^1\) and in the use of Nāgari for the three-line legend on the reverse, the Vijayanagar model is closely followed. It looks appropriate also that, since Krishnaraṇya’s varāhas have Krishṇa and Venkaṭarāya’s Venkaṭēśa, Narasarāja’s coins should have Narasimha.

Kāṇṭhīrāyī Ḥāṇa—Type: Narasimha.
Gold: size, 25; weight 5.2 grains.

Obverse.—Four-armed Narasimha seated to front holding couch and discus.

Reverse.—Variety A: Three-line Nāgari legend, with interlinear double rules, probably standing for
1. Śrī,
2. Kam thī
3. ra va

[Plate IX, 29.]

Variety B.—Three-line legend—uncertain with similar rules.

[Plate IX, 30.]

Next to the Virarāyī Ḥāṇa, the Kāṇṭhīrāyī Ḥāṇa is the most common gold coin in South India. The successors of Narasarāja and many of their neighbours appear to have issued these Ḥāṇas which served as inter-statal currency for nearly a century in South India. It is well-known that even as late as the early 19th century Dewan Pūrnayya got Kāṇṭhīrāyī Ḥāṇas minted in large numbers. Pūrnayya’s issues are known as Gidqa or small Kāṇṭhīrāyī Ḥāṇas while the issues of Narasarāja are called Agala or broad Kāṇṭhīrāyī Ḥāṇas.

No distinctive copper coins of Narasarāja are known. But among the copper coins of the chequered reverse type, described under the Provincial coins of Vijayanagar\(^2\) is a variety with a lion facing and seated on its haunches which may as well have been issued by Kāṇṭhīrāva Narasarāja.

Chikka-Devarāja.

No coins are known which can be definitely attributed to the successors of Narasarāja until we come to the reign of Chikka-Devarāja. Elliot long ago published\(^3\) a coin regarding the authorship of which he was doubtful.

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\(^1\) Lakṣmī-Narasimha actually appears on the coins of Harihara I.
\(^2\) See Page 29 of this report.
\(^3\) Elliot C. S. I. No. 106. Plate III.
Type: Krishna.

Gold; Size 4"; weight 52-7 grains.

Obverse.—Under ornamental arch Baby Krishna dancing, wearing girdle of jingles and holding a lump of butter in his right hand, while the left is outstretched. Near his feet is a curved line with a three-pronged head which is either the petals of a lotus or the hoods of a cobra. In the latter case the image would be that of Kālingamardan and in the former, of Navanita-nirita Krishna.

Reverse.—Three-line Nāgari legend with single intervening rules:
1. Śri Chi
2. ka de va
3. rā ja

[Plate IX, 31.

A half-varāha weighing 25-7 grains has been published by Elliot (No. 107) and another exists in the Bangalore Museum collection. It is exactly similar to the above varāha, but the legend appears to be slightly different. [Plate IX, 32.

Chikkadēvarāja altered the old Mysore type both on the obverse and on the reverse; but he kept up the old weight standard.

Kannada Numeral Type.

Large numbers of coins are found near Mysore having a chequered pattern on the reverse with meaningless symbols in the inter-spaces and bearing on the obverse a bordering circle of dots in the centre of which is a Kannada numeral. These numbers range generally from one to thirty one and there can be little doubt that they belong to some Mysore king. As all the varieties are of nearly the same weight and size, it is clear that the numbers do not indicate their value. The only possible explanation would perhaps be that the numbers stand for the regnal years of issue. Who then was the Mysore king who reigned for 31 years? It has been suggested that the coins could be attributed to Doḍḍakrishnarāja who reigned between 1713 to 1731. But it may be noted here that the Mysore king who reigned for 31 years and died in the 32nd year was Chikkadēvarāja who reigned from 1672 to 1704. It may also be noted that it was in the reign of Chikkadēvarāja that Moghul influence was very strong at Mysore leading to a political alliance between Chikkadēvarāja and Aurangzeb and the introduction into Mysore of the Moghul system of administration. It is possible that the famous prime minister of Mysore at this time, the Jain Viśālaksha Pāṇḍita, might have introduced the system of minting the regnal years on
the copper coins to commemorate the accession to the throne of his friend and pupil Chikkadēvarāja. However, the attribution cannot be beyond doubt as no corroborative evidence has yet been available. On the other hand, a fact which somewhat disturbs this conclusion is found in the existence of a smaller coin in the collection of this department, with a chequered reverse, bearing on the obverse the numeral 40.¹ Jackson² mentions types with the numerals 32 and 33. The other numbers after 31 are not to be seen anywhere now. We can only assume that the reckoning introduced by Chikkadēvarāja was possibly continued by his successors.

**Elephant Type.**

By far the most numerous kind of copper coin found in and around the Mysore State is that with a chequered pattern on the reverse and the elephant on the obverse. The latter device is seen in a large number of varieties, the elephant moving to left or to right, the trunk and tail lifted up or lowered, and sometimes the animal’s back being caparisoned. The occurrence of this type among the ruins of places like Mula-bāgal which was outside the Mysore area until the days of Hyder, suggests the view that the type was originally one of the Vijayanagar provincial types which might have been adopted by Mysore. That this was the prevailing type in old Mysore is borne out by the fact that the copper coins of Hyder and Tippu have the elephant type, which may have been inherited by them from the period of the Daḷavāyis. So it looks most probable that the chequered reverse type with an elephant on the obverse was the most common type of copper coin in the early Mysore State and was issued probably from the time of Narasarāja down to the regime of Hyder, i.e., between 1646 and 1761 with perhaps an interruption of about 31 or 41 years about the time of Chikkadēvarāj.

No other coins have been known which are definitely attributable to the Mysore State before the time of Hyder.

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¹ Plate IX, 66.
² Jackson: Coin Collecting in Mysore, P. 13.
MANUSCRIPTS.

1. JAYAREKHA OF TUNGOTI, (p. 47)

2. PARADARA SODARA RAMANA KATHE, (p. 35).
PART IV.

MANUSCRIPTS.

(1) Dhanavāstu.

An interesting palm leaf manuscript in a good state of preservation was received from Mr. K. S. Krishnappa, Head Draftsman, Railway Division, Hassan, and was found to contain a Kannada work named Dhana-Vāstu or Treasure Sites. It has 167 well-written leaves and purports to describe the sites in South India where treasure is to be found. The manuscript is 16" × 13 1/2" × 4" (with boards). The characters are modern Kannada with a few peculiarities. The language is mostly Kannada prose interspersed with Sanskrit stanzas full of errors, followed by explanatory notes. Astronomical and mathematical calculations occupy an important portion of the work. Viśvakarma the divine architect is said to have inspired the author.

The manuscript commences with a benedictory note to god Agni with a passing reference to the three forms: Dakshina, Gārhapatya and Āhavaniya. Prayers are offered to Śandhyā, Gāyatrī, Sakti, Mahākāli and other female deities in the Yajurvedic form and the method adopted in the ritual is that of the goldsmith community who are also known as Maya Brāhmanas or Viśvakarmas.

The aim of the writer appears to be to record a number of sites supposed to contain large quantities of treasures which could be secured by any member of the community by offering rice, lemons and other things and by sacrificing a number of innocent victims such as buffaloes, goats, pigs and cocks. According to this manuscript, each site is guarded by a demon or some unseen power to whom the above offerings should be made by the treasure seekers.

Mention is made in the work of places like Maṇipura (Chāmarājanagar Taluk) Kikkēri, Belgoḷa also called Chēlarājapura, Chēmarājapattana, Rāmanāṭhapura, Beṭṭadapura, Arkalgūḍ, Chūta-pura or Mágaḍi, Sāvandigurga, Piriyāpattana and other places in the Mysore State. Even the temple of Agastyāśvara (probably that at Tirumakūḍalu) is mentioned by the writer.

The places where such fabulous treasure troves are to be found are usually near temples, below forts (Durgas) and at the foot of trees like the ficus religiosa. The work is not of any literary value and the language is full of errors. The information given is unreliable. The work is interesting only as a recorded example of the strange ideas current among the rural folk regarding the treasures buried underground.
(2) **Parādāra Sūdara Rāmana Kathe.**

There is a general impression that there are fewer historical works in Kannada than in some of its sister languages; but it must be confessed that sufficient effort has not been made for the collection of historical material from Kannada works. More than six years ago, Mr. M. H. Rama Šarma of Bangalore, who was searching for materials on Vijayanagar history called the attention of the present Director of Archaeology to the existence in the Oriental Library at Mysore of four palm leaf manuscripts which contained the heroic story of Rāmanātha, a Karnāṭaka prince of the 14th century, who fought the invading armies of Delhi and fell in the defence of his country. Two of the manuscripts are copies of a Kannada poetical work by Nanjunda, while the other two are copies of a smaller work by Ganga. Mr. Rama Šarma has since then made a detailed study of the subject and his valuable and original discoveries will be published elsewhere. With due acknowledgments to that scholar for many identifications and interpretations, an attempt is here made to give a summary of the story as gathered from one of the manuscripts of Nanjunda’s work: Parādāra Sūdara Rāmana Kathe.

The manuscript now used is number cd 12 *ka* in the manuscript catalogue of the Library. The first leaf is missing and the story, as we have it here, does not run on quite to the end. The famous deeds of valour done by Kumāra Rāmanātha, son of King Kampila of Kummaṭa, are narrated in the present manuscript in ten *āsāsas* which are divided into 37 chapters and contain in all about 4,487 stanzas. There are 228 leaves each measuring 1’ by 2’’. (Plate X, 2.)

The condition of the manuscript is very good as may be judged by the neatly preserved leaves and the easily readable letters. Each line on each leaf is numbered as the leaf itself. The lines run regularly, and the characters are well-formed. This manuscript, which is certainly a copy of an earlier one, may probably belong to the middle of the eighteenth century.

At the end of every *āsvāsa* of the poem, the author Nanjunda, gives the names of his own grand-father, father and two paternal uncles of whom one was older and the other younger than his father. Though there is not much indication even in the manuscript as to the date of the poet, these names and the titles attached to them together with certain indirect evidences, go a great way in determining the period when the poet lived.

**The Author.**
The name of his grand-father was Vijaya, that of his father, Mādhava, and that of his younger paternal uncle, Vijaya. The last named is said to have died in battle in the presence of his master Nanjarāya or Nanjarāja, who ruled Changanad between 1502 and 1533. On page 5a of the manuscript the poet says:

It is thus certain that the poet was connected with Changanad and was a descendant of a family of ministers. On the strength of the phrases and attributes used by the poet, Mr. R. Narasimhachar opines that his father Mādhava must have been a brother of Mangarasa, who was the author of Jayanripakāvyya, and other works and lived in 1508. The year 1525 has been given by Mr. R. Narasimhachar as the probable date of the work. As Nanjunḍa is said to have been killed in battle by a general of Rāja Oḍeyar of Mysore (1578-1617) the work was more probably produced about the year 1570.

In spite of the fact that more than two centuries elapsed between the death of Kumāra Rāma and the composition of the work, and that poetic fancy plays a free part in the descriptions, the poem is remarkably valuable as a historical work. The facts mentioned in it about the political condition of the Dakhan in the early part of the fourteenth century are corroborated to a surprising extent by the evidence of Nuniz and Fereshta. The main events relating to the kingdom of Kampilarāya, its relations with the Hoysalas and the Kākatiyas, and its fall before the Moslems, (c. 1327), may be accepted as definite historical facts, which the poet

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(1) MSS. Leaf. 5.
(2) MSS. Ibid.
(3) MSS. Ibid.
(4) Lives of the Kannada Poets by R. Narasimhacharya Vol. II. page. 203.
(5) Stanzas 67 and 68.
(6) Lives of the Kannada Poets Vol. II page 203. Possibly, he was a cousin.
(7) Mangarasa is referred to by Nanjunda not by name, but only as 'hiriyayya.'
collected either from the strong local tradition existing near Anegondi, or, more probably, from some contemporary work, now lost. The information given by Nanjunda is historically very important as revealing the existence of a till now unknown fourteenth century kingdom from whose ashes was probably raised up the Vijayanagara empire by Harihara and Bukka, who are stated by Nanjunda to have been officers in Kampila’s treasury.

**Outline of the Story.**

Between the oceans, the gigantic waves whereof beat against the coasts that kept them back and to the south of the sacred and divine mount of Meru lay the Karnata country, rich, splendid and glorious, with innumerable villages, cities, districts, fortresses extending from the Kaveri to the Godavari and containing, by the side of the beautiful Tungabhadra and a splendid lake, the famous Pampakshetra or Pampapuri wherein resided the linga of Virupaksha. South of this place lay a very huge, fierce and mountainous forest called Hosamale in the heart of which was situated the strong durga or fortress of Kumma, a historical Eldorado, populous, prosperous and very rich, with streets and divisions well arranged.

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(1)  ಷೆಟ್ಟಿಸಾಯಸ್ ವಿಕ್ರಮಶಿಖೆನ್ನು ಇದ್ದು "ಯನ್ನು ನಿರ್ದೇಶಿಸಿ"
   ತಾವರು ನಿರ್ದೇಶಿಸಿ "ಯನ್ನು ನಿರ್ದೇಶಿಸಿ"
   ಕೆಲಸಿದ ರಸಾಯನ ಇದ್ದು"
   (p. 8b, st. 20)

(2)  ಜಾಹೀರದ ಹಬುಡಿ ಸ್ನೇಹದಲ್ಲಿ" ಸ್ನೇಹದಲ್ಲಿ"
   ತಾವರು ನಿರ್ದೇಶಿಸಿ "ಯನ್ನು ನಿರ್ದೇಶಿಸಿ"
   (p. 7b, intro : verse.)

(3)  ಜಾಹೀರದ ಹಬುಡಿ ಸ್ನೇಹದಲ್ಲಿ"
   ತಾವರು ನಿರ್ದೇಶಿಸಿ "ಯನ್ನು ನಿರ್ದೇಶಿಸಿ"
   (p. 8b, st. 22)

(4)  ಜಾಹೀರದ ಹಬುಡಿ ಸ್ನೇಹದಲ್ಲಿ"
   ತಾವರು ನಿರ್ದೇಶಿಸಿ "ಯನ್ನು ನಿರ್ದೇಶಿಸಿ"
   (p. 8b, st. 21)

(5)  p. 12a. st. 72.
(6)  p. 12b. st. 77. ಜಾಹೀರದರು.

(8)  ಕನ್ನಾಟ ರೋಜದ ನೋಡು"
   ತಾವರು ನಿರ್ದೇಶಿಸಿ "ಯನ್ನು ನಿರ್ದೇಶಿಸಿ"
   (p. 21b, st. 1)

(9)  ಜಾಹೀರದ ಹಬುಡಿ ಸ್ನೇಹದಲ್ಲಿ"
   ತಾವರು ನಿರ್ದೇಶಿಸಿ "ಯನ್ನು ನಿರ್ದೇಶಿಸಿ"
   (p. 8b, st. 22)
From such a capital city, king Kampila ruled over his extensive dominions living in a palace, the appearance of which was made very picturesque and imposing by the stables for elephants and horses, theatres, museums etc. Hariharadēvi was his crowned queen. Baichappa was his excellent minister and yuvarāja Bhairava his son. Ballāja the Hoysala king and Virarudra the Kākatiya king of Orugal were afraid of king Kampila's prowess, which was such that the territories of even the sultan of Delhi and Gajapati-rāya could be very easily captured if only Kampa minded. The birth of Kumāra Rāmanātha further strengthened his position against the Sultan of Delhi and the neighbouring kingdoms of Virarudra and Ballāja and fully justified his birudas mūvaru-rāyara-ganḍa, misara-ganḍa, gajapati-gaja-simha, narapati-nam-vētāla and the like. No wonder then that Rāmanātha's two sisters, Mārama and Singamma should feel proud of their valorous and powerful brother who, when he grew up to manhood, married five ladies and was created the yuvarāja. His one ambition was to curb and check the

(1) P. 31a, st. 24; (2) P. 31b, st. 27. (3) P. 31b st. 28.

(4) P. 53b, st.64-66.

(5) P. 55a, st. 91.

(6) P. 56b, st. 115.

The poet speaks also of Bhairava as Yuvarāja (p. 31b, st. 28).
vandalism\(^1\) of the Turukas who were a menace to the peace and religion of the country. Rāma who had a giant's strength knew how to use it and was thus envied by the neighbouring kings. His horsemanship\(^2\) and bravery had spread his fame everywhere in the country.

The relation between the kingdoms of Kampila and Ballāla was not at all friendly. The subjects of Kampila had generally the upper hand over those of the Hoysala and often had roamed about in the dominions of Ballāla wrestling from the rich\(^3\) their riches and raiding the towns and forts\(^4\).

Once, when Rāma sent his messengers to Huliheru, a place in Ballāla's dominions\(^5\), the chief of that place dealt severely with them and drove them out. Kampila, on learning what had been done, sent his forces to the place in great fury without any loss of time\(^6\). The fortifications were captured and Ballāla's men were completely defeated. Ballāla could not contain himself when he heard of the disaster. Gathering a large army from Kongu, Koḍagū, Maleyāla and Tivula countries\(^7\) he crossed the valley of Bāgūr\(^8\) to crush Kampila.

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\(^1\) p. 66b, st. 26

\(^2\) In this connection it may be said that Rāmanātha, sometime after his marriage proved his horsemanship by subduing a wonderful and unconquerable horse which was brought from Goa, then a very important commercial city. (p. 61a, st 64.)

\(^3\) p. 66a, st. 2

\(^4\) p. 66a, st. 3

\(^5\) 66b, st. 6. \(^6\) 68a, st. 30.

\(^7\) p. 70b, st. 4

\(^8\) p. 75a, 73.
But Kampila was not unready for him. Under his able generals Akkasāleya Chikka, Kāljāniyā Kampa, Kolliya Nāga, Hadapada Balluga, Olkaliga Nāganna, Bhandāri Sōmaṇa, and others, who were all warriors of proved valour and fame, he also sent an army asking his son Rāma to lead the host against Ballāla. Soon this army marched beyond Anegondi and the valley of Bisilahalli. In the battle that ensued, Rāma claimed victory. Just at this time tactful ministers like Sōmadaṇḍācippa and Baichadaṇṇa intervened and brought about reconciliation between the two kings by making them realise the importance of alliance between the Hindu kings against the Mussalman foes.

The immediate effect of Rāma’s success against Ballāla was his rise in the estimation of his father Kampila, who then placed on his shoulders the burden of the management of state affairs.

The king of Orugalli was now Virarudra of the Kākatīya dynasty. Jealous as he was of the fame of Rāma, he easily took offence at his especial birudas, “Telugara-ganda, Mūvaru-rāyara-ganda, and Cheluvara-ganda,” and marched against Kampila’s kingdom accompanied by all the kings of the country lying about the Gōdāvari. But Kampila and Rāma were not idle. A severe battle was fought in which the Kākatīya king was utterly defeated by Rāma who then entered the capital city of Hosamaledurga with his father in great splendour and joy.

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(1) p. 74a, 59.

(2) शदर्शरो नन्दनरो नवनादि |
    शदर्शरो नन्दनरो नवनादि |
    शदर्शरो नन्दनरो नवनादि |
    शदर्शरो नन्दनरो नवनादि |
    शदर्शरो नन्दनरो नवनादि |
    शदर्शरो नन्दनरो नवनादि |
    शदर्शरो नन्दनरो नवनादि |
    (p. 76b, st. 75)

(3) नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    (p. 90a, 122)

(4) नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    (p. 90a, 124)

(5) नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    नन्दनरो नन्दनरो नवनादि |
    (p. 90a, 2)
Delhi was at this time a great city. The Sultan reigned over a very vast empire and his power was invincible. He had many officers under him and his wealth was immense. Nemi-khan was his very powerful general who spread awe and fear for the Sultan far and wide in India by defeating and capturing Rama-devaraya of Devagiri, and the kings of Madura, Barpara and other kingdoms. All the kings in India paid tribute to the Sultan and everywhere Nemi-khan made his power felt.

The Sultan had a very beautiful daughter of marriageable age. Since Rama's fame was not unheard of even in Delhi, some of the officers of the Sultan who were travelling in search of a bridegroom for her, did not fail to visit Kummaṭa. On seeing Rama they decided that they should search no more and got his portrait drawn up by a clever artist, which they took with them to Delhi. On seeing it, the Sultan's daughter fell deeply in love with Rama and life itself became unbearable to her.

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(1) नाइक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार || (p. 110a, st. 6)

(2) नाइक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार || (110b, 18)

(3) नाइक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार || (111a, 20)

(4) नाइक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार || (p. 111a, st. 23)

(5) नाइक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार || (p. 111a, st. 24)

(6) नाइक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार || (ibid. st. 25)

(7) नाइक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार || (ibid. st. 27)

(8) नाइक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार ||
नायक कांडे कंपाय वरकार || (ibid. st. 28)
without him. The Sultan, however, promised that he would get Rāma to marry her and immediately wrote to Kampila proposing marriage and promising Bidure, Sāgar, Nimāpur, Jambukhandi and Raichur as dowry.

But Kampila, as may be expected, gracefully declined. The Sultan was very much grieved and irritated, and he decided upon treating him as he deserved and securing Rāmanatha for his daughter at the same time. Nēmi-khān was then sent with a huge army for sacking the Kuntala country after destroying Orugal. Vira-rudra was easily captured and sent to Delhi where the Sultan imprisoned him for life.

The king of Mungulidēsa was a tributary to the Sultan. When the time arrived to pay his tribute, he sent, among other things of interest, a strong and wonderful bow to the Sultan with a request (which was in reality a challenge) for information if there were any among his men who had the ability to use it. In the public hall of audience, Nēmkhān, by order of the Sultan, had it shown to all the Khānkhāns (nobles). But they failed. When the Sultan became very much disturbed on this account, Bādura rose up and easily accomplished the feat to the great admiration of all. The Khānkhāns and even the Sultan himself were annoyed at this display of tremendous strength and ability by Bādura. They conspired together and though the Sultan appreciated him in public by appointing him as a Malluk, plots were secretly hatched against Bādura lest he should usurp the kingdom of Delhi some day.

Bādura was, however, as clever as he was strong. Coming to know of the Sultan’s machinations against him, he left Delhi very early the next morning with the pretext of seeing the territory recently given to him by the Sultan. The Sultan, being greatly enraged at this sudden flight of Bādura, despatched after him a laksh of horses under Nēmi. By the time Nēmi marched 7 or 8 leagues and was in sight of Bādura, the latter had crossed the Hedjore (Krishna) killing all the Khāns he knew. When Kampila came to know of this he welcomed him, as advised by his son, and promised protection in spite of the justifiable protest of some of his ministers. To Rāma duty was greater than policy; he therefore did not mind the consequences and entertained Bādura. 2

Nēmi-khān lost no time in reporting the matter to the Sultan personally.

First war with Delhi. The siege of Kummaṭa and the capture of Rāma were ordered forthwith. Kampila, however, expected what would happen and thus prepared himself to meet the

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1 P. 113b. 60-69. It is doubtful if this part of the story is historical.

2 (125a, 141)
situation. All the important fortresses like Mudigalhu, etc., were strengthened and fortified. His tactful minister showed great courage and wisdom in all his arrangements and instructions to the warriors, Kabbila Nāga, Bukkanā, Balugayya Timmāṇa and others with whose help it was possible to reduce fortresses like Toregalnu, Bādāvi, Kopaṇa, etc. Rāma's elder brother displayed great valour in driving back the enemy at first and Rāma himself caused much loss of life to the enemy. Nēmi-khan, however, did not lose heart and was biding time to capture Rāma. No sooner did Rāma appear on another plot of ground than Nēmi and the other Mallukas surrounded him from all directions and in increasing numbers. The battle that followed was very terrible. But Rāma was too powerful and a crushing defeat was inflicted upon Nēmi, who was very much humbled when he went back to Delhi.

Spring having come and with it, the festival of pikes, king Kampila, as usual, began to celebrate it with all pomp. The whole city was decorated splendidly and everywhere there was display of gorgeousness and gaiety, pomp and splendour. King Kampila's youngest and favourite wife, Ratnāji, went up the highest storey of the palace with her maid Sangi to see the fun going on and observe the princes who had come from different places for the occasion. As Rātnāji pointed them out one by one, Sangi explained to her the identity of each. Among the chiefs and princes thus identified, we may mention the following: Rāma of Rāyadurga, Sangamadēva of Udayagiri, Pamparāja of Penugonda, Timmarāja of Kopaṇa, Ganagarāja of Gaṇḍikōta, Narahari Kamparāya of Ādavāni, Kachhiah of Gutti, Jayajakkiya Bomma of Toregalnu, Anna Bhairavadēva, Kāṭaṇṇa, Bhāva Sangama, Māyidēva and Sāyidēva (of the king's body-guard), Bhāndārada Harihara and Bhāndārada Bukkanna.

While the maid was thus pointing out these princes to Ratnāji, Rāmanātha appeared on the scene. Ratnāji fell in love with him on the spot so intensely that even the sun could not bear to see the fieriness of her passion and evening had to come on earlier than usual. The whole night she was restless and pining for love of Rāma. Her maid Sangāyi gave her words of advice and promised her help when the opportunity came.

That opportunity she was biding for was not far off; Kampila, sometime after, went to the forests for hunting. Rāma, who preferred swimming to hunting, stayed behind and went to the Tungbhadrā where he and his friends spent the whole day

(1) and (2) ibid. 101. These probably founded the Vijayanagara Empire later on.
in swimming. Next day he desired to play ball and went up to his mother to request of her the pearl-ball of his grandfather Mammaqi Singa that was in her custody. Hariharadévi tried first to prevent him from ball-playing at such a time when there were many affairs of state requiring his careful and personal attention and when his very person was in danger. At last she changed her mind and gave him the ball with her blessing.

The laughter and noise made by the party during the play did not escape the keen ears of Ratnáji who enquired of her maid what was the matter and whence came the sound. At the mention of Ráma as being one of the players, she went to the upper storey to have a sight of him. Some time after, the ball fell where she stood during the course of the game. Now was her chance; she would not give the ball to Kàtanña who was sent by Ráma to fetch it. She said she wanted to see Ráma and asked Kàtanña to send him. Ráma complied and on entering her apartment bowed to his step mother. Immediately Ratnáji betrayed her passion and made many overtures. Surprised and disgusted, Ráma tried to go away from her presence. Ratnáji would not allow him and all his attempts at advising her failed. Finally, he had to use force and get away from her.

Thus disappointed, Ratnáji was overcome with grief and rage, and decided upon having Ráma killed soon after the king's return¹. She put on a very sorrowful and disfigured appearance and when the king came, she misrepresented matters to him and accused Ráma of lasciviousness and assault² and of having slighted even the authority of the king boasting much of himself and his conquests against Ballála, Virarudra and the Sultan of Delhi³. The severity of this accusation deprived the king

¹ (201b, 86)
² (201b, 87)
³ (206b, 113)
⁴ 205b.
of all his patience. The minister was at once summoned to carry out his decision of getting Râma beheaded without delay.*

But the ministers, particularly Baichappa, did not so readily believe in Râma’s guilt. They knew that it was Ratnâji who sent for Râma and that she herself was guilty. They also knew how indispensable Râma was for the safe keeping of the durga. They therefore tried their influence with the king. But the threat of Ratnâji that she would kill herself if Râma was not executed, made it impossible for the king to change his mind. Baichappa, however, was not blind to the situation. He met Râma secretly and came to know the whole truth. Telling Râma how important and valuable his life was to the cause of their country against the Sultan and his forces, he concealed Râmanâtha with his wives and companions in an underground cell and showed Kampila the heads of substitutes instead, giving out the following names of persons who were said to have been executed:—Râma, Kâtañna, Dëvi Sêttiya Linga, Sâyideva, Hâlapada Balluga, Singa, Kâlâmjiya Kampa, Chikka, Râyagûndiya Lakka, Mâyidëva and Koñiyiya Naga. Kampila felt now very sorry and accused the minister of having been hasty in carrying out his orders. 3 Hariharadëvi went nearly mad with grief. 4 The whole city lamented the reported death of Râma.

The sad news spread throughout India. The Sultan thought it was now easy for him to reduce Kummaṭa, and ordered Nëmi to march against it. 5 Accordingly Nëmi, at the head of an immense army marched from Delhi at a tremendous speed and
soon arrived at the Karnāṭa boundary striking terror into the hearts of Kampila’s subjects who at once reported to their king this impending danger. Kampila was bewildered: he felt now the loss of Rāma who was the only one that could dare oppose Nēmi and save the city from certain ruin. Alas! It was no use his telling the minister to make the necessary arrangements to meet the foe. The grief on account of Rāma’s absence at this critical time ate up his heart and he was no more himself.

Anna Bhairava and Bādura Khāna consoled him with words of courage and promises of driving back the enemy. Just now Baichappa confidently spoke to the king of a certain famous warrior who could very easily destroy Nēmi’s army. Surprised at this sudden assistance from somewhere, the king sought to know more about this person. In reply Baichappa stated that he was a scion of the family of Rāmadēva of Dēvagiri and son of Kampa, a descendant of the Bēḍa Śabara who was originally a Kṣatriya but was excommunicated on account of his marriage with a girl of inferior caste. This excommunicated prince was a great warrior and had proved his valour when the Sultan invaded and destroyed Dēvagiri. His son, now a refugee in Kampila’s dominions, was also very valiant and would very willingly help the king. Baichappa then narrated his story which was similar to the true story of Rāma and Kampila was very much moved by it. And when he wanted to see the new comer Baichappa asked him to wait until 3 days the war were over. The king grew restless and was every moment thinking of his son Rāma to whom he now felt he had done great injustice.

(The manuscript ends here abruptly. Further information gathered from other manuscripts will be published in the next report. Rāma was killed in battle while defending Kummaṭadurga.)

(3) JAYAREKHA.

This Jayarēkha is a long roll of ancient paper in the possession of Rangegaūḍa of the village Tāygoṇḍanhalli near the village Tungōṭi in the Madhugiri Taluk, Tumkur District. (Plate X, 1.) It is written in modern Kannāḍa characters nearly one hundred years old, and purports to describe how the village Tungōṭi near Maddagiri was founded by some followers of the chiefs of Maddagiri. The narrative given therein may be summarised as follows:

1. In the Śaka year 1425 Ruhirōḍgōri, i.e., A.D. 1503, two brothers named Sakregauḍa and Māregauḍa migrated from their native place Sakhare and wandering

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\(^{1}\) 220a, 44.

\(^{2}\) 222a, 223b. This is an outline of the traditional history of the family.

\(^{3}\) 222a, 1-6.

\(^{4}\) 224a and b.

\(^{5}\) 224-226.

\(^{6}\) Could this be Sakkareppṭṭaṇa in the Kadur Taluk?
through forest and hill, went to Penugonda to see King Achyutaraya. The king granted them some lands on condition that they would be under cultivation, build a village thereon and settle in it.

2. Six years later, in the year Vikrama A.D. 1508 on the 7th lunar day of the bright half of Vaśākha they began laying the foundation of the village Tungōti where they had been granted lands and in time the village was built and a number of people settled therein. Meanwhile houses were built both for the gauḍa brothers and the other inhabitants.

3. Six years later, on the 10th lunar day of the bright half of the month of Māgha in the year Bhāva (1514) the gauḍa brothers went on a pilgrimage to Tirupati where they celebrated the lunar new year's day. From there they brought an image of the god Krishṇa (Rangadhāma) and set it up in a temple built newly in their village.

4. They next paid a visit to the King at Penugonda and with his permission built a village Viragonḍanahalli near Tungōti in the year Iśvara (A.D. 1517). At first there was merely a cattle-pen in the place under the control of a man named Viranagauda. Later a fort was built and several houses. They also brought from their native village Sakhare holy rafters of wood (Belugalu) and set them up in their houses in the village for worship. Two sons were born to Sakharegauda, named Turubina Māregauda and Chēluguṇ Māre gauḍa. His younger brother Māregauda got a son named Rangegauda and all these lived in peace as rulers of the new settlements.

5. At this time Virappagauda and his brothers migrated from a place called Shaharu Bidare and established a kingdom in the village Gubi Hosahalli. One of the brothers built the village Mummaḍipaṭṭana in the year Sukla in the month Māgha (1510 A.D.) and erected the temple of Rāma therein. These were the ancestors of the famous pālegārs of Maddagiri. The Gauḍas of Tungōti paid tribute to them and ruled as their dependants.

6. In the year Bhāva, i.e., 1514 A.D. the Gauḍas invited the Chief from Mummaḍipaṭṭana and his minister Timmarasayya to Tungōti and conducted the procession of God Rangadhāma in the village Viragonḍanahalli with great pomp.

7. Turubina Māre gauḍa had two sons, Viranagauda and Tāyaṇa; and Chēluguṇ Māregauda got a son named Chikkegauḍa. These built the village Tāyaṇaṇahalli; of these Chikkegauḍa lived in Tungōti with four servants of the Bāda caste called Ranga, Chikka Ranga, Muddaiya and Bōra. Tāyaṇa settled in Tāyaṇanahalli, now a village near Tungōti.

8. The Maddagiri Chief Virappa gauḍa and his brothers paid a visit to Tungōti and were highly honoured by Turubina Māregauda and Chēluguṇ Māre gauḍa who promised them allegiance. After the death of the Chief Virappagauda, his son Doḍdegauḍa extended Mummaḍipaṭṭana clearing the forest around it and building a fort. He also erected in that village a temple of Noṇabhēśvara. After the death of the chief
Doḍdegauḍa, his son Mummaḍi Chikkappagauḍa succeeded him. He once saw a hound pursued by a hare in the forest to the west of Mummaḍi-paṭṭaṇa and taking this as a good omen he built a town there called Bijavara after the goddess Bijavaramahādevī. A temple of Virabhadra and a tank and a fort were built in that town and grants were made to Brahmans and others. The chief had as his guru Tōṇṭada Siddhalingēśvarasvāmi, a Lingāyat.

9. In the meanwhile Māregauḍa, grandson of Turubina Māregauḍa of Tungōṭi, applied to the chief, Mummaḍi Chikkappagauḍa, for permission to appoint the various officials for the village Tungōṭi and for celebrating the festival to propitiate the village goddess. The permission was granted and the chief himself attended the festival.

10. After this a peculiar incident occurred in the village Tungōṭi in Srimukha, Śaka 1435¹. A merchant named Venkaṭa Seṭṭi came with his pack-bullocks near the village Tungōṭi and as it was already approaching sunset camped in the village seeking the protection of the village officials for his goods. It was usual with the merchant to take only one meal on that day and at night he bathed and set up an oven on a natural rock to cook his food. But as soon as the food prepared was served on the leaf plate it became full of worms. The merchant wondered at it and reported the matter to the people of the village. In the meanwhile it was also found that his bullocks refused to eat grass and lay dying. Complaint was lodged with the village accountant and headman and after conducting some enquiries, they suspected the village smith Doḍḍa Rangappa who was versed in several branches of magic; and they wanted that he should be put to death by being rolled down a precipice for the offence. With that object the chief villagers and the merchants went to Bijavara and reported the matter to the Chief Mummaḍi Chikkappa Gauḍa. The Chief conducted an enquiry and decreed that unless everything was set right the accused should be put to death the next day. But the god Rangadhāma appeared in a dream before the chief during the night and told him that he had come from Sakrepaṭṭaṇa and appeared as a natural rock, and that since the merchant had set fire on his head all this had happened. The god directed that a temple should be built up around him and worship conducted by the smith Doḍḍarangappa’s son Hanumantappa. If this was done, the god promised that the bullocks would come back to life and the merchant would prosper. The next day, the Chief sent for the merchant and told him of the dream. The merchant accordingly took a vow that he would build the temple and set apart 640 varahas for the purpose and came with the chief to Tungōṭi. The bullocks soon recovered and the merchant built a shrine for the god in the month of Māgha of the year Yuva (A.D. 1573). Valuable presents were made to the Chief and the village officials by the merchant, and the villagers lived in peace thereafter.

¹ This seems to be a mistake for Śaka 1495 as two generations had passed since the village Tungōṭi was founded in 1513 A.D. Hence the date may be taken as Śaka 1495 Māgha or A.D. 1574.
PART V.

EPIGRAPHY.

Inscriptions discovered during the year.

Chitaldrug District.

1.

CHANDRAVALI INSCRIPTION OF MAYURASARMAN.

TEXT.

1. Kadambanam Mayurasamanmana vinimmiam
2. tatakam dubha Trkuta Abhira Pallava Paris
3. yatrika Sakasthana [na] Sayindaka Punata Mokari [na]

[Plate XI.

TRANSLATION.

(This) tank (was) constructed by Mayurasarman of the Kadambas who (has) defeated Trkuta, Abhira, Pallava, Parisyatrika, Sakasthana, Sayindaka, Punata and Mokari.

NOTES.

DESCRIPTION.

To the west of the fortified hill of Chitaldrug in the Mysore State is the valley of Hulegondi which, according to local tradition, is the site of an ancient town called Chandravalji or Chandravali. To the south of this valley are two hills and between them runs a defile which is about a hundred feet in width at its narrowest part. On the western side of the defile at a height of about thirty feet from its bottom are a number of boulders large and small among which is an ancient temple dedicated to Bhairaveshvara. Near the entrance to this temple is a large boulder of gneiss with a vertical wall-like side turned towards the north-east from which direction people have to enter the defile. The flat face is about 20 feet high and 15 feet wide and ideally situated for inscribing.

On the lower part of this face is an inscription in large cave characters which is so far worn out that its existence was unknown to the people of the neighbourhood. Epigraphical surveyors who in the past worked in the neighbourhood had either not known of its existence or had thought its decipherment so impossible that no mention of the record was made in their reports.
CHANDRAVALLI ROCK INSCRIPTION. OF MAYURASAUMAN. (p. 50—No. 1).

Mysore Archaeological Survey.
The inscription has three distinct lines of characters most of which are clear enough to be definitely read. Between the first and second lines are the sun and moon carved in outline and there is no other figure on the face of the boulder. At first sight it looks as if there are about six more lines of Brāhmi characters above the present inscription and even the outlines of some characters appear to be visible. On a closer examination most of these lines might be attributed to the weathering of the rock and present a strong contrast to the inscribed letters below. The inscription is 6’—6” horizontally and 3”—1” vertically. The characters are large and well incised, their bodies being about 5” square and tailed characters like $ka$ measuring between 10” and 14” in length. The first line starts with large finely formed clear characters which become slightly smaller in the third line especially towards its ends.

**CONNECTED RECORDS.**

Some important records of the period which have to be studied on the present occasion are the following:

1. The Banavasi inscription of Vinhukada Chutukulananda Satakamni. (Ind. Ant. XIV, p. 33.)
3. The Myakadoni inscription of the 8th year of Pulamavi. (Ep. Ind. XIV, p. 153.)
4. The Mayidavolu plates of Sivaskandavarman Pallava dated the 10th year of his father Bappadeva. (Ep. Ind. VI, p. 84.)
5. The Harehadagalli plates of Sivaskandavarman Pallava dated the 8th year of his own reign. (Ep. Ind. I, p. 2.)
8. The Talagunda pillar inscription of Yuvaraja Suntivarman set up during the reign of his father Kukusthavarman Kadamba. (Ep. Ind. VIII, p. 24.)

A comparative study of the above named inscriptions shows the correct paleographical and historical position of the new inscription of Mayuraśarman.
PALEOGRAPHY.

The characters in which the inscription is written belong to the class of later southern Brāhmī, known as the Cave characters of the variety seen in the later Śātavāhana inscriptions. In point of similarity they come nearest to the Myākadōni inscription of Pulumāvi, which the Chandravalli inscription resembles in many ways. The following general characteristics may be noted:—The *serif* is well formed though short and is at the same time different from the box-head of the Tāḷagunda characters. The vertical line of the tailed characters is usually long and occasionally slightly wavy at the root of the tail while the lower part is well curved up to the left with the extreme end turned slightly inwards to form a very shallow loop. Where the characters have been well written as in the first and second lines, the wings of *ka* together form a fine arch with the ends bent downwards. The lower end of *ta* is well curved inwards in the second line. *Sa* appears in the third line thrice and betrays a variation which suggests that in the first two lines there is an attempt to imitate a slightly earlier form, while the third line with its well looped first *ya* contains the real contemporary forms. The arch below the *serif* in the second *sa* of the third line, the suggestion of an inward curve at the bottom of *da*, the downward bend of the medial ā in *bā* in the first line and in *sthā* in the third line and the looped *ya* of the third line are sufficient to show that later tendencies were already visible. Paleographically, the first two lines may belong to about 200 A.D. while some of the characters in the third line may be half a century later. Of the inscriptions mentioned above, the earliest appears to be the Banavasi inscription, the second one, the Malavalli inscription Part I, and the third the Myākadōni inscription. Paleographically the Chandravalli inscription follows the Myākadōni one closely and is itself followed by the Malavalli inscription Part II. Of the other records it is well known that the chronological order is (1) The Mayidavolu plates, (2) The Hirēhaḍagallī plates, (3) The Guntūr plates and (4) The Tāḷagunda inscription. Making allowance for the fact that copperplates usually contain more cursive characters and that stone inscriptions retain the more archaic forms, we find that the Mayidavolu, Hirēhaḍagallī and Guntūr plates may not be far removed in time from the Chandravalli inscription. The Guntur plates however show irregular and cursive forms of a more advanced character. The Tāḷagunda inscription has box-headed characters of a definitely later form. The length of a hundred years could not account for the difference between it and Mayūraśarman’s record and allowance has to be made for considerable foreign influence. On paleographical grounds the present inscription is very similar to the Myākadōni inscription and thus belongs to almost the same time as the latter.
LANGUAGE AND ORTHOGRAPHY.

The inscription is a simple direct statement of facts without any introduction or epilogue. Even the word ‘Siddhaṃ’ found in the Myākaḍōni and Maṇavallā inscriptions is not present here.

The language is definitely Prākrit as can be seen from words like śammanā and vinimitiam. But the tendency to sanskritise is clearly seen. Thus the inscription appears to belong to the last days during which Prākrit still held its place as the state language in South India. Some peculiarities of the language and orthography may however be noted. In the word Kadambaraṃ the last letter has such a long and curved serif that its nearest reading would be nōm. This form is grammatically incorrect. The left hand portion of the serif is too long and curved to allow of the reading nām. The second word appears as Mayūra and not as Maūra. The third is samma and not samma. The fourth word retains the pure Prakrit form vinimitiam.

In the second line the first word reads tatūkam and not tadūkam. But it may be noted that the medial vowel is really more like ā than like ā so that correctly the word ought to read tatikam. The second letter of the second word and the first of the third are so near to each other that they look like one character. As they are written by the side of each other and have not been altered according to sandhi rules, it is clear that they do not form one ligature. For the sake of a suitable reading it has been here thought that the scribe put two characters bha and tre too near by mistake. The second letter of the third word has a double hook at the lower end, the second hook being the medial ā.

In the third line the first letter yā has really a hook on each side of its lower end, and it has a more advanced form than ya in the first and third lines. The medial i of ti has a reversed curve. Including the last two letters of the previous line the word could be read as Pariyātika, or Pariyātrika, perhaps the country near the mountain Pariyātra. Even if the first letter is read as cha, the name Parichātrika would refer to the same country. In the Nāsik inscription of queen Bālaśri also, this very word has been given two alternative readings, the reading with cha being the more acceptable (vide Rapson: Andhra coins, pp XXXIII).\(^1\) The first word has here been read as yātika the existence of the curve to the right being recognised. In the second word the existence of the interlined letter na is not certain. In the third word the third letter has a loop which appears to be slightly open at the top and has a short extra line springing from the bottom of the curve. It has been here read as nda though it could be read also as nu, nru, or ndhu. The third letter of punāta has the suspicion of an upward curve at the centre of its bottom. The last three letters of the third line have lost their lower halves owing to a part of the rock breaking away. Of the last letter

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\(^1\) Ep. Ind. VIII, p. 60.
only the top part is visible and its position is a little too much to the right, out of the line with the letters above. Among the orthographical peculiarities may be pointed out the following:—

1st line (1) yöm instead of nam in Kadambānam.
2nd line (2) ti instead of ta in tatākam.
   (3) tre instead of trai in Traikūta
3rd line (4) sa instead of ša in šaka.
   (5) sayinda instead of saíndra in saíndraka.
   (6) Moka instead of Maukha in Maukhari.

AUTHORSHIP.

The only inscription known till now which anybody has attempted to ascribe to Mayūraśarman is the Mālavalli pillar inscription, part II. It has been supposed that the Kadamba mentioned in the inscription is the first of the dynasty, *viz.* Mayūraśarman¹. In the Chandravalli inscription, however, Mayūraśarman is definitely named as getting a reservoir constructed. No son, vassal or officer has been mentioned as in the Myākadoni and Tālagunda inscriptions. Thus the present record appears to have been set up under the direct orders of Mayūraśarman.

PURPOSE OF THE INSCRIPTION.

Like the Myākadoni inscription of Pulumāvi and the Tālagunda inscription of Sāntivarman, the present inscription is primarily meant to be a record of the construction of a reservoir of water by Mayūraśarman of the Kadambas. The defile in which the inscription boulder is situated is very conveniently located for the construction of a dam. The latter could impound the rain water poured by both the monsoons on the hills to the south of Chitaldrug. Excavations to the north of this place have shown that exactly in the direction towards which the inscription faces, there was in the Sātavāhana times, a flourishing town in which have been collected large numbers of lead coins bearing the names of Gōtamiputra, Pulumāvi and other later Sātavāhana rulers. Mayūraśarman only follows the example of Pulumāvi in recording his meritorious deed. Secondarily, the inscription is meant to record the victories of the Kadamba hero over his neighbours of the Traikūta, Abhira, Pallava, Pāriyātrika, Śakasthāna, Śendraka, Punāta and Maukhari kingdoms.

GEOGRAPHY.

The inscription has a unique interest as it gives us the names of eight contemporary kingdoms and is in this respect as valuable as the famous Nāsik inscription of the Sātavāhana queen Gōtami Bālaśri. Most of the names are well known in the early history of the Dakhan. (Plate XII. 1)

(1) **Trekuta or Traikuta** is the kingdom which extended from the vicinity of Bombay to near Surat including south Gujarat and the northern part of the Mahrratta country. Traikūṭaka inscriptions have been found at Kanhērī, north of Bombay, and at Pārdi, 50 miles south of Surat. The Traikūṭaka era began perhaps about 249 A.D.¹

(2) **Abhira** was a country to the south of Traikūṭa and inscriptions of the Abhira dynasty have been found at Nāsik. The Traikūṭa era mentioned above is considered to be the same as the Abhira era founded in 249 A.D. Before that date, however, two Abhira kings at least, namely, Iśvarasena of the Nāsik inscription and Iśvaradatta appear to have existed. As there has been some doubt whether the Abhira and the Traikūṭa dynasties were not identical, the mention of the two kingdoms separately in the present inscription is note-worthy.

(3) **Pallava.**—The connection of the Pallavas with the rise of Mayūraśarman has been described in the Tālāgunda inscription of Sāntivarman². The Pallava country at this time stretched over the eastern part of the Dakhan including the Kānchi and Amarāvati areas.

(4) **Pariyatika or Pariyātrika** is the country near the mountain Pāriyātra mentioned in the Nāsik inscription of Bālaśrī, and described as one of the seven Kulāchalan or great mountains in Sanskrit tradition.³ This mountain has been usually identified with the western part of the Vindhya range, west of Bhopal but on the evidence of Yuan-chwang, we are led to think that Pāriyātra or Poliyetalo was a prosperous country situated 500 leagues west of Mathura and 800 leagues south-west of Śatadru. For this reason, Watters has identified it with Baira on the north-east of Ajmir and the Aravalli hills.⁴ The only conclusion we can come to is that the Pāriyātra country extended from the western Vindhya to the west of Mathura including the Aravalli hills and it was thus to the north of the Traikūṭa country.

(5) **Sakasthana** has been commonly taken as synonymous with Seistan in south Beluchistan. But it is known that the Śakas were in occupation of Gujarat and west Mālva until they were conquered by the Gupta emperor, Chandragupta II Vikramādiya about A.D. 400. Here the word Sakasthāna may be considered to refer to this country, a part of which perhaps separated the Traikūṭa and Pāriyātra areas.

(6) **Sayindaka** has been here taken as equivalent to Sēndraka and not Sīndhuka. Sēndraka has been usually identified with the Nāgarakaṇḍa country to which parts of the Shimoga district of the Mysore State are considered to

¹ Rapson. Andhra coins, p CLXII.
³ Mahābhārata, Bhishma-parva, Ch. IX, Verse, 12. (Ed. Kumbakonam.)
have belonged.¹ Sêndraka names occur in Gujarat, in Mysore and elsewhere in the early Chulukyan period showing that the Sêndrakas held power as feudatories in the northern part of the Chulukyan empire also. The fact that most of the Sêndraka inscriptions come from the western parts of the Mysore State and of the Bombay Karnâtaka² leads to the conclusion that the dynasty was in its earlier days probably occupying the southern portion of the Konkan, their country extending from the north of Punâda to the south of Abhira.

(7) Punaṭa or Punnad is the country to the south of Mysore whose capital was Kirtipura or Kittûr in the Mysore district³.

(8) Maukari or Maukhari is the country near the town of Gayâ⁴ in south Behar whose territory might at this time have extended farther south, its western neighbour being probably Pâriyâtra and the southern neighbour, the Pallava empire.

DATE.

The determination of the date of the Chandravallî inscription is of very great importance as it would fix the date of Mayûrasarman and of the foundation of the Kadamba dynasty. The inscription is here assigned to circa 258 A.D. for the following reasons:—

(1) We have seen that paleographically it closely follows the Myâkadoni inscription. Dr. Sukhtankar has assigned the latter to the reign of the Pułumâvi II (135 to 163 A.D.) on the ground that Pułumâvi III and Pułumâvi IV reigned only for about 7 years while the inscription belongs to the 8th regnal year⁵. But it is a very common experience in south Indian usage that the expired year is often mentioned instead of the current, and the Purânîc account probably gives the completed years. It is possible that Pułumâvi IV might have reigned for seven complete years and died in the eighth regnal year a short time after the Myâkadoni inscription was put up. Further, it is improbable that the Myâkadoni inscription is nearly a century and a half earlier than the very similar Chandravallî inscription. As the middle of the 2nd century would be too early a date for Mayûrasarman, the Myâkadoni record may more reasonably be ascribed to Pułumâvi IV who reigned from c. 218 to c. 225-226 A.D. In any case it is clear that the characters of the Chandravallî inscription could not be later than the middle of the 3rd century A.D. The fact that the early Pallava copperplates show more cursive and advanced forms used not far away in the Bellary district in the middle of that century would lead to the conclusion that the characters

¹ Ind. Ant. XIX p. 143.
² Ind. Ant. XVIII, p. 266.
⁴ Fleet. Gupta Ins. p. 16.
⁵ Ep. Ind. XIV p. 154.
in the Chandravallī inscription, which retain more archaic forms, cannot belong to a much later period.

(2) Further the use of Prākrit in the inscription and the simple language employ would indicate that the record belongs to the 3rd century A.D. and is not later, as Sanskrit comes into general use in the 4th century A.D. In the Gunṭūr plates Sanskrit already takes its place along with Prākrit. If Mayūra had belonged to the 4th century it is difficult to explain why he, who is described as a Brahman learned in the Vedas, should have preferred Prākrit to Sanskrit. In his day Prākrit was too strong yet to be replaced by Sanskrit and that was in the third century A.D.

(3) The kingdoms mentioned in the inscription must have been contemporaneous with it and indicate the time to which the inscription belongs. In the Abhira kingdom, though Iśvarasēna and Iśvaradatta appear to have reigned in the first half of the 3rd century, probably after the withdrawal of the Sātavāhana empire from the Nāṣik area, the year 249 A.D. which commences a new era is considered to mark the consolidation of the kingdom and its rise to the position of a strong power. The Traikūṭakas used the same era and it is uncertain whether they were in existence before that date. The Pallavas, the Śendrakas and the Punātas had already built up their kingdoms over the ruins of the Sātavāhana empire. This could not have been before the middle of the 3rd century A.D. The Śakas, the Pāriyātrikas and especially the Maukharis were still independent dynasties which had not yet been overwhelmed by the Guptas. The Maukharis could not have been an independent power after 319 A.D. and possibly they lost their freedom much earlier; if the view is accepted that Chandragupta I inherited a considerable part of Behar from his ancestors, it is possible that the Maukharis were subjugated either by Mahārāja Gupta (c. 275-300 A.D.) or at least by his son Mahārājādhiraja Ghaṭotkacha (300-320 A.D.) In any case Mayūraśarman came into contact with them in the third century A.D. (c. 275) when they were yet great enough to have a boundary coterminous with the Kadambā empire.

(4) No less than the countries mentioned, the omissions are significant. Mayūraśarman could not have helped mentioning the names of the Sātavāhana, the Gupta, the Ganga and the Vākāṭaka empires if he had been their contemporary. Evidently by his time the Sātavāhana empire had completely disappeared and the other three powers had not yet been established. Thus the omissions suggest the second half of the 3rd century and the first quarter of the fourth as suitable for Mayūraśarman.

(5) The early chronology of the Pallavas has now been approximately settled and the following dates generally accepted.² Bappadeva—second quarter of the 3rd

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(1) Rāscā: Andhra coins, p. CLXII.
century; Sivaskandavarman—third quarter, Buddavarman—fourth quarter. The fact that grants of the first two of these rulers are obtained in the Bellary District and that Sivaskandavarman was in possession of Sáticasani rāṭha, *i.e.*, the neighbourhood of the Bellary District,¹ leads to the conclusion that Mayūraśarman's occupation of the Śripurva—Chitaldrug area and possibly his whole military career is subsequent to the 8th year of Sivaskandavarman, the latter falling at least 10 plus 8 years after 226 A.D., probably between 244 and 250 A.D. It is possible that Mayūraśarman's rise took place either during the time of this ruler or immediately after, somewhere between 250 A.D. and 260 A.D.

(6) Many writers have thought that the year 80, the date of the Halsi plates of Kākusthavarman, refer to an era reckoned from the commencement of Mayūraśarman's reign. But as Kākusthavarman when he was king had given a daughter in marriage to the imperial Gupta dynasty and since Samudragupta's southern expedition c. 340 A.D. was probably the earliest occasion for such an alliance, the marriage may have taken place somewhere about 350 A.D., that king or prince Chandragupta II being the bridegroom. Kākusthavarman might have come to the throne a few years earlier; and a few years before his coronation he might have issued the Halsi plates: c. 340 A.D. Thus the first year of Mayūraśarman's reign would fall 80 years before that date *i.e.*, somewhere about 260 A.D.

(7) The suggested date would be suitable as there would be a distance of only about 40 years between the Myākadoni inscription (of Puḷumāvi IV) and the Chandrapāli inscription, which resemble each other so very closely. The date would be satisfactory from all points of view. The Chandrapāli inscription might have been set up immediately after the conquests of Mayūraśarman and possibly just before his coronation as no royal titles are claimed by him, while Puḷumāvi and the Pallava rulers of the period assume royal titles. Thus the date of the inscription is determined as c. 258 A.D. while the coronation of Mayūraśarman might have taken place very soon after.

**HISTORY.**

The new inscription promises to be one of the most important records yet discovered for the history of south India during the notoriously dark 3rd century A.D. From the Tālagurida inscription we already know how Mayūraśarman warred against the Pallavas and established himself as a ruler in an inaccessible forest stretching to the gates of Śripurva. Further he levied tribute from the great Bāna and making peace with the Pallavas received a territory stretching from the western ocean to the Prēhāra on the east.² About the other neighbours of Mayūraśarman

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¹ Ep. Ind. I, p. 6, line 27.
² Ep. Ind. VIII, 29.
no information was available till now. From the Chandravallī inscription are now revealed the extent of his conquests and the names of his neighbours whom he claims to have defeated. A vast extent of territory appears to have come under his sway. To the south was the Punnadh kingdom; to the west from south to north, in order, were the Śendrakas between South Canara and Goa, the Ābhīras in the Bombay Konkan, the Traiṅkūtas to the north of Bombay and the Śakas between Surat and the Vindhyas. The Vindhyas and the Gondaṇava forest belt probably mark the northern limits of his empire separating it from the Pāriyātrikas and the Maukharis (of Behar) respectively. To his east he had of course the Pallava empire, separated from his by ‘Prehara.’ Fleet has suggested that the latter might be the Tungabhadrā river. As the Tungabhadrā runs mostly from east to west and as Śrīparvata was also a boundary of the Kadamba territory, ‘Prehara’ is more probably some part of the eastern ghats near Śrīśailam or the Pāḷār river. The Brihad Bāṇas whose kingdom extended over the southernmost Telung districts lying to the west of the eastern ghats, were too weak and subservient to the Kadambas to deserve separate mention. Thus the Chandravallī inscription reveals to us the astonishing extent of Mayūraśarman’s empire. Evidently the heritage of the Sātavāhanas in the Dakhan plateau fell to the share of Mayūraśarman. Some time after he assumed the title of ‘Rāja’ he may have got the Malvaṇi record, part II, inscribed as he then calls himself king and makes a respectful reference to the Sātavāhana dynasty which went before him and the successor of which he perhaps claimed to be. The words ‘Kadambānām rājā’ probably refer to him as he was the first and only Kadamba known at that time and there was no need to name him.¹

As some of the later inscriptions of the Kadambas give the name Mayūraśarman, there was room for a little doubt about his original caste. The present inscription distinctly reads sarman thus confirming the statement of the Tālāgunda inscription that he was a Brāhmaṇa. The interesting story of this Brahman dynasty which becomes Kshatriya and intermarries with the imperial Guptas is too well known to be repeated here. This fact of the change of caste in the ruling families of India which is observed in several other instances, is however highly important for the social history of India.

Most of the other powers mentioned in the inscription were also those which rose to importance on the decay of the Sātavāhana empire. As already mentioned, the Ābhīras, Iśvarasēna and Iśvaradatta appear to have ruled in the first half of the 3rd century, the final consolidation of the kingdom being marked by the establishment of the Abhīra era in 249 A.D.²

² Rapson, Andhra coins, p. c. l. XII.
Though the Traikūtas used perhaps the same era as the Abhiras, the Chandravalli inscription makes it clear that the two dynasties were independent of each other at the time of Mayūraśarman.

That Pāriyātra not only signified a mountain as mentioned in Balaśri's Nāsik inscription and the Mandesör inscription but also a distinct kingdom, is evident from the fact that Yuan-Chwang mentions it as a distinct country with a Vaisya king¹. Mayūraśarman's inscription informs us that the country was already a distinct kingdom in the middle of the 3rd century A.D.

Of the ancient dynasty of Maukhari we have evidence both in the Maurya period and in the Gupta period. To come into conflict with a Dakhan power, perhaps in the central Indian forests, it must have had a territory of considerable extent and importance and that sometime before the date of Gupta (275-300) the progenitor of the great dynasty of that name.

About the Pallavas no additional information is available but it is interesting to note that Punnāḍ which is mentioned by Ptolemy² was an independent power in the middle of the 3rd century A.D. Probably it held that position until it was conquered by the Gangas who rose to importance in the 4th century.

From the above note it will be seen that the Chandravalli inscription of Mayūraśarman is an exceedingly important record which throws welcome light on the condition of the Dakhan in the till now dark 3rd century A.D.

2.

On a broken stone-slab found in a creek about 100 yards to the west of the Anjanaṇey-temple of Chandravalli near the town of Chitaldurg.

Size 3' × 2'.

Kannada language and characters.

1. śrī.....
2. 1599.....
3. hā-nāḍa-prabu.....
4. pa śrīmanu nāḍa-pra......
5. gāṇḍa Sāyaraṇvutana.....
6. ......Nāgagaumḍanu tama kodagiya
7. [ga] radiya vumbaliya bumiyalį ye
8. ......lagada keyanu aravatigeyo bali
9. rājyada Bematura-nāḍige saluva.....

¹ Watters, Yuan Chwang I., p. 300.
² Ind. Ant., p. 367.
10. meyaliya muṭigālagava kādido
11. dharmavanū alpidava Gangveya taḍiya
12. kavileyaya koṇḍa papadali hōhanū
13. maha śri śri śri

Note.

The inscription stone is broken off on the right side and several letters have disappeared. The record is dated S' 1509 or A.D. 1677 and its object seems to be to register the grant of some land in Bematur-nāḍ (Chitaldroog District) made by a person named Nāga-gāunda for assisting those who distinguished themselves in boxing competitions (muṭi-gālaga) in the above district. The donor Nāga-gāunda is stated to be a dependant of the chief gauḍa of the nāḍ (nāḍa-prabhu-gāvunḍa) named Sāyārvuta, and to have been given some land rent-free, a portion of this having been specially favoured to him as a garaḍi-umbari (rent-free land for maintaining a gymnasium). A part of this land was now given away by him in connection with boxing. The usual imprecation against those who violate grants is found at the end of the epigraph. No king is named in the record.

3.

To the left of the relief image of a female devotee, lying in front of the temple of Baragereyamma in Chandravanī.

Size 1'—6'×1'-0"

Modern Kannada language and characters.

1. Barageremma-
2. na
3. sēve
4. Kōlada Nin-
5. gammanā sēve

Translation.

In the service of Baragere-amma; the service (benefaction) of Ningamma of Kōla.

Note.

The image is that of a lady devotee standing to front, with the hands reverentially joined and an umbrella over her head supported by the sun to right and moon to left. Below the sun, on her right are a Linga and a bull. The lady wears on her head a nāgābhārana, or ornament at the crest of which is a seven-hooded cobra. She was probably a queen of the Nāyakas. She might have originally come from Kōla or Kolālu. (See No. 5 below.)
4.

On the inner surface of the north part of the east wall of a small Siva temple on the Chitaldrug hill directly to the east of Hidimbeshvara temple.

Modern Kannada characters and language (of about the 18th century). Single line.

1. Madehalli Rudrapana maga Yirapa madhisida Siva-alaya

Note.

This records the construction of the above temple by Yirapa, son of Rudrapa of the village Madehalli, a place situated about 3 miles to the north of Chitaldroog.

5.

On the eastern wall of the cave entrance leading up to Dhavalappana Gudda near Chitaldroog town.

Size 3′—9″ × 2′—9″.

Modern Kannada Language and characters.

1. śrī Siva śiri
2. Koḷāḷa si-
3. ddha-bhaktaru kal-
4. pisida
5. bāraha

Note.

This seems to be the writing of some devotees of god Siddhāśvara living in the village Koḷāḷu, which is situated near the road between Chitaldroog and Dāvangere.

6.

Half-way up the same Dhavalappanagudda, on a stepping stone opposite to a line engraving of Ganēśa which is 5 feet in width.

Modern Kannada characters and language.

1. śrī Prēmasinga-
2. pana heśaru

Note.

This is the name of a devotee Prēmasingapa carved on the stepping-stone. The letters may be of the 19th century.
1. Pombolal Plates of Kumara Medakrenayaka of Chitradurga, (p. 63—No. 7).


Mysore Archaeological Survey,
HEJJE PLATES OF PRINCE MĀRĀPA OF VIJAYANAGAR, (p. 158—No. 90).

Mysore Archaeological Survey.
7.

A copperplate in the possession of Mr. Sreenivasa Jois, lawyer of Chitaldroog town.

Size 8" × 11"; one plate only. [Plate XIII, 1.]

Sun.  
Vaḍagale Caste Mark.  
Moon.

Modern Kannada characters and language.

(Front side.)

1. śrīmadbhaktapāla Śrī Vēḷugōpā-  
2. la śvasti śri vijeyābhūṣyahā śāli-  
3. vāhana śakha varūṣaṁgaḷu 1595  
4. ne Pramadīcha-nāma samvatsara-  
5. da Śrāva śudha 5 Sōmavāra-  
6. llu śrīman mahānāyaka Kāmageti Ko-  
7. māra Medekerinā yakārū śri Poṃ-  
8. bolala Gōpalasvāmi-rathōtsavakke baṃ-  
9. dalli āsāvūlīgakke yārū yilavemdu  
10. arachaku Raṃgapiṭi-achāyarat hē-  
11. āḷāgi vichārīsi Timmaḷa yyana  
12. santatiya Haḷehaḷiya Kunche-  
13. tigara Pārikaladāsana maga Timma-  
14. dāsana maga Lōvidāsage śri svāmi-  
15. yavara pārīvūli gaṃkhu jaṅgē  
16. guḍi kāvalu adduta muddre saha appaṇe pā-  
17. lisi dharma koṭa svāsti kesari-kaṭṭe muṃ-  
18. daṇa pola 8 || bijavari yaṃṭu-  
19. sērina

(Back side.)

20. māṇada...........morava  
21. tta meṭi kolaga sante pasige guḍi  
22. muṃdaṇa manevarā saha || naḍa-  
23. sa heḷi Śanubhāva Haḷi Timmapage  
24. Gauḍa Jaugaiyya Taḷavāra Chīṃnage  
25. saha tākti māḍisi daya-māḍi ba-  
26. rasi koṭṭa āmbara śāsanā yi āha-  
27. rmmake yāru alupidarū anēka  
28. pātakake hogoru sarvamāṇya pāla-  
29. ne || svā-dattā putrikā dhātri vipra-dattā  
30. saḥodari || anya-dattā cha māṭa  
31. cha datta-bhūmi parityajēt
Note.

This is a copperplate inscription recording the appointment by the Chitaldrug chief Kāmagēti Medakerināyaka of an individual named Lōvidāsa, of the Kunchitiga community, to discharge the duties of dāsvāliga, which included guarding the temple and god, blowing the conch and sounding the gong during the time of worship, putting on caste marks on the foreheads of devotees and stamping them with the red-hot seals of the god, etc., in the temple of Gōpālasvāmi of the village Pombalal.

It is stated that when the chief visited the car-festival of the god, the temple priest named Rangapati-āchārya represented that there was no one to attend to the duties of the said office and hence the appointment was made by the king. Lōvidāsa was the son of Timmadāsa who was the son of Pārikalladāsa of Halehallī descended from Tirumalaiya.

As remuneration for carrying on the said work, Lōvidāsa is recorded to have received a plot of land situated in front of Kēsarikaṭṭe, of the sowing capacity of 8 seers and also the right to receive some small contribution when corn was harvested and measured in the village; and was also given a small house-site rent-free in front of the temple. The grant was engraved on copper and the accountant, the patēl and the watchman of the village named respectively Hallī Timmapa, Jaugāyya and Chinnā were ordered to carry out the terms of the grant.

The usual imprecatory verses are found at the end of the record.

The temple of Gōpālasvāmi referred to in this grant seems to be the temple of Gōpālakrishna in Holalkere town in the Chitaldrug District. (See E. C. XI Holalkere 7.) The date of the grant is stated to be Monday, the 5th lunar day of the bright half of Srāvana, in the year Pramādīcha, Saka 1595, which corresponds to 7th July, A.D. 1673.
8.

INSCRIPTIONS IN THE HASSAN DISTRICT.

Belur Taluk.

On a stone in the compound of the Kēśava temple at Bēlūr.

Kannāda language and characters.

1. muhūrtam api jīvēta naraś ṣuklēna karmanā / nākalpam a-
2. pi krishṇēna lōka-dvaya-virōdhinā / inti maryyādeyim sēri Kē-
3. savaṇaprodajē jīvitavarggodolage ondu hana-vādaṭam pra-
4. sādadolage orppinḍavādaṭam Benneyyūru Muguļiyo-
5. lage nūru-kambavādaṭav anubhavisava purushan āḍodam
6. strīyādodam avaśya-kāryam unṭāgey ēringe hōda di-
7. vasaṁṇum vādhīyāgirṛda divasaṁṇum hāragāgi sēri Kēśava-
8. devarige nitya-sēveyam mādadirṛdaṭe tamma kulad ippattondu
9. taleya pitṛgalaṁ svā-hastadalu vādhīyisada dōsha satyam
10. satyam punas satyam uddhītya bhujam uchyate vēda-śāsṭrāt pa-
11. ram nāsti na daivam Kēsavāt param sēri Nārāyaṇāya namaḥ

Note.

This inscription is not dated and records a command or instruction to the officials who served in the Kēśava temple, Bēlūr, that they should never fail to attend to their appointed work even for a single day. The record begins with a stanza which may be translated as follows:

"It is better that a man should live even for the space of a muhūrta acting righteously than that he should live for a kalpa in a manner repugnant both to this world and the world beyond." The record next lays down that every one of the servants of the temple in Kēśavapura (Bēlūr) who might be entitled to a pay of one hāṇa or to the receipt of a dole of food and every temple servant living in the villages Benneyyūr and Muguļi who might be enjoying a plot of land of 100 kambas, whether male or female, shall render their services daily to the god Kēśava except on the days when they go out of station on urgent business or when they are ill. Those who do not render such duties are threatened that they will be guilty of slaying by their own hand their ancestors for 21 generations. The record ends with a stanza which means that the Vēdas, and the śāstras based thereon are the highest source of knowledge and Viṣṇu (Kēśava) is the highest god. No date is contained in the record but the characters seem to be of the early Hoysala period of about the 13th century A.D.

The villages Benneyyūr and Muguļi (called also Hiriya Muguļi) referred to in this record are included in the list of the villages granted by king Viṣṇuvardhana for the
Kēśava temple at Bēlūr. (Ep. Car. V. Belur 71). They are identical with the villages Bennūr (also spelt as Banūr and Bīnūr in maps and village lists) and Hire Magālūr to the north of Bēlūr, near Chikmagalūr, the headquarters of Chikmagalūr Taluk.

9.

At the same town Bēlūr, on broken stones lying to the left of the mahādvāra (main entrance) of Kēśava temple.

Kannāḍa language and characters.

1. śubham astu | namas tumga-sīraś-chumbi-chandra-chāmara-chāravē | tra-
2. yilōkya-nagarārambhā-mūla-stambhāyā Shaṃbhave || 1 || aruṇa-sarasi-
3. ja-sīrī-sōdarair atyudāraih akhila-bhuvana-rakshā-dikṣitair drushṭi-pāṭaih
taruṇa-tula-
4. śī-mālāłamkrutorasthala-śī karuṇayati (tu) sadā vah Keśavēsah krupēsah ||2||
pāṃtu vō ja-
5. lada-syāmāś sārīga-jyāghāta-karkasāḥ trayilōkya-manṭapa-stambhāḥ chat-
vārō Ha-
6. ri-bāhavah || 3 || svastī sīr jayābhyu dayā Sālivahana saka varusha 1491 neya
7. saṃda vartamāna Šukla-saṃvatsarada Śrāvaṇa śudha 11 śrīman-mahā-
rājādhirāja rā-
8. ja-paramēsvara rājakulatilaka-chūdāmani pūrva-paśchima-dakshinottara-
samudraiṅa-nāya-
9. ka dharāṇi-varāha mēḍini-misēyara-gaṇḍa kaṭhāriya-sājuva śrī-vīra-pra-
tāpa Vijaya-Sadāśi vadeva-mahārā yaru sukha-saṃkathā-vinōdadiṁ prithvirā-
10. jyaṁ gaiyutīrppali śrīman-mahārājādhirāja-rājakulā-dēvāt chatur-
11. daśa-bhuvanādhiśvarā bhakta-jana-bhaya-bhanjana pāṃcha janya-dharāṇi-
dhara
12. sarva-dēvatā-munjana-stōmā-akshaya-pātra-hasta...... a-
13. khillāṃdakōi-brahmānda-nā yaka .........
14. Kamala-lōchana Kamala-sambhava-pitā Nāradādi-muni-nātha Vēḍa-giri-
Viśa-
15. dhiśvara dushṭa-nigraha sīśṭa-pratipālaka akhilava (abhinava) kshōni-
Valkunṭha-venipa Vē-
16. lāpurada śrī-Chennigarāyara divya-śrī-pāda-padmaṅgalige śrī-Vīra Sa-
17. dāśivarāyara haḍapada davaḷāṃka-bhima Maṅiṅgapuravarādhiśva-
18. ra sindhu-Gōvinda sitakara-gaṇḍa Barīda-saptāṅga-haraṇa turaka-dala-
vibhājar-ā-
19. da Kāsyapa-gōtrada Yēra-Kṛṣṇapā-nāyakara komāra śrī-Venkaṭādri-
nāyaka-
20. ra haḍapada Pāpatīṁma-nāyakara komāra Venkaṭādri-nāyakara

(*) & (3) Amushtup metre.
(2) Mālāṁf metre.
22. hesara Venkaṭaṁmanu tamma sēvege samarpisida dharmma-sāsanada krama venṭemḍare
23. Krishnapa-nāyakarige dharmma-vāgabēkendu Venkaṭapa-nāyakarige punya-vāgabēkēn-
24. du svāmiya amrutapaḍige madhyānna avasaraṅke dina 1 ke harivāna 1 ke akki paḍi
25. 8 lā harivāna 10 ke paḍi 80 ke akki maṅu-u 2 ke nelu kha 1/4 ralā tīṅgaḷu 1 ke
26. nelu kha 7 1/2 lā tīṅgaḷu 12 ra varuṣa 1 kke maṅu-u kha 90 kke ga 100 nū nā
27. ............ge ga 12 bhaṭārāḍhyarige ga 2 Vēḍāṅtigaḷu ga 2 ā (?) ............
   ga 116 ke
28. ............nelu kha 90 kke Vastāreya sīmege saluva Jevuṇi-

(On a second piece.)
29. ge-nāḍolagaṇa Daṅayakaṇaḥālliya grāma Venkaṭādriṇayakaayana-
30. varu tamma tande Pāpatimmaya-nāyakarige umbaliyāgi ..........
31. Pāpatimmapura vemma prati-nāmadhyēyavanu māḍi Venkaṭādri-nāyakarigū
tamma
32. tande Pāpatimmanāyakarigū punya-vāgabēkendu sūri Chennigarāya......
33. raṃṇyōḍaka-dāṇa-dhārā-pūrvaka..............ñayadiś samarpisida
34. dharmma-sāsanā ā-grāmake saluva chata-sūmeya vivara ll Koraṭikerre grāma-
daya...
35. la-sīmeyim paḍuvalu Yegachi-nadīyinda mūḍalu Chikkabēḍagerre Ha-
36. rubihālliyminda baḍagalu Kaṅnayakaṇa-halliyinde teṅkalu yī chatus-si-
37. meyolagulā nīḍhi-nīkhēpa-jala-pāśaṇa-akshiṇi-āgāmi-sīdeha-sāchyeṃgalle-
   emba
38. ashta-bhōga-tēja-svāṃṣyavanu svāmiya sūri-paḍakke samarpisida
dharmma-sāsana
39. yī dharmma-sāsanadali bareda harivāna 10 kke vechcha nīmaya-
40. ull Chennigarāyara ūḷigada .................
41. da mahā-janāṃgaḷige pūrva-prāpti-yalli saluva harivāna
42. kaṇada sēru.............1 ke harivāna 1 lekhadali haṃchikoṇḍu
43. hōguvaru yī dharmeke āru tapideru tamma ταύτε τάνδे guru sahō-
44. dararaṇu Varaṇāsīyali vadhhisida dōshakke hōguvaru
45. dāna-pālanayōr madhye dāṇāch-ehhrēyo nupālanam dānāt svarga-
46. m avānūti pālanād aḥyutaṃ padam sva-dattā (d) dvigunam puṃṇyaṃ
   para-dattānu-pālanam
47. para-dattāpaḥāreṇa sva-dattam nishphalam bhavēt 1 sva-dattām para-
   dattām vā yō harēta vasundharrām
48. shaśṭhi-varsha-sahasrāṇi viṣṇḥāyāṃ jāyate krīmih.

(1) Anushtup metere.
(2) Anushtup metre.
Translation.

Be it well. Adoration to Sambhu who is beautiful with the yak-tail fan, the moon kissing his lofty head and who is the main pillar for the building of the city of the three worlds. May the ever-merciful God, Kesava, whose chest is adorned with the garland of young tulasi leaves, favour you with the glances of his eyes which are like the red lotus in brightness, full of compassion and engaged in looking after the welfare of the whole Universe. May the four arms of Hari, which are dark like the clouds and hardened by the striking of the string of his bow named Särnga and which form the four pillars of the pavilion of the three worlds, protect you. Hail. On the eleventh day of the bright half of Sravaṇa in the year Sukla, the year 1491 of the Śālavāhana era having elapsed; while the overlord and king of kings, the pre-eminent crest-jewel of the royal race, the only lord of the Eastern, Western, Southern and Northern oceans, a Boar to the Earth and the feared of those earthly ones who wear (boast of their valour signified by) their moustaches, the Śāluva of the dagger, Śri Vira Pratāpa Vijaya Sadāśivadēva mahārāya, was reigning in peace and happiness; Venkaṭamma, named after Venkaṭādri Nāyaka, and son of Pāpatimma Nāyaka, the bearer of the betel bag of the illustrious Venkaṭādri Nāyaka, son of Yeṣa Krishṇapa Nāyaka of Kāśyapa gōtra,—who was the bearer of the betel bag of the illustrious Vira-Sadāśivarāya, a Bhīma in battle, born- lord of Maṇināgapura, Sindhu-Gōvinda, champion over adulterers, capturer of the seven elements of sovereignty of Barīda, and destroyer of the army of the Turukas—thus tendered this charitable endowment at the sacred feet of God Chenmigarāya, of Vēlāpura the modern Vaikunṭha, who was the Family Deity of the king of kings, the Lord of the Fourteen Worlds, Dispeller of the fears of His devotees, Bearer of the Conch Pānchajanya and also of the Earth, Granter of all the desires of gods and sages, Lord of all the millions of worlds, Lotus-eyed, Father of the Lotus-born, Patron of Nārada and other sages, Master over Garuḍa of Vēdagiri, Destroyer of the wicked and protector of the righteous.

For the spiritual benefit of Krishnapa Nāyaka and the merit of Venkaṭāpapa Nāyaka, provision is made for the daily food offerings in the afternoon to the god, of 10 plates of 80 pādīs of rice, each measuring 8 pādīs amounting to ¾ maund of rice, or ¾ khaṇḍu of paddy; for one month ........... 7½ khaṇḍugas of paddy; for 12 months or one year 90 khaṇḍugas of paddy costing 100 gadyāṇas. (In addition to this) 12 gadyāṇas (for a purpose not clearly made out), 2 gadyāṇas (each year) to Bhaṭārādhyaś, (and) 2 gadyāṇas to Vēdāntis (were to be given); (in all) 116 gadyāṇas.

(For this), in order that merit might accrue to Venkaṭādri Nāyaka and his own father Pāpatimma Nāyaka, was tendered (by Venkaṭamma) along with offering of gold and water, the village Daṇāyakanahalli which had been granted as umbali to his father Pāpatimanaṇya by Venkaṭādri Nāyaka, situated in Jevaṇigenāḍ and Vastāre-Sime,
after re-naming the village as Pāpatimāpara. Boundaries of the village on (its) four sides: west of Korāṭigere, east of the river Yegachi, north of Chikkabēdagere and Harubihalli and south of Kannāyakanahalli. This deed of gift confers possession over the eight-fold enjoyments (enumerated as Nidhi, Nikshēpa, Jala, Pāśhāna, Akshāni, Āgāmi, Siddha and Sādhyā) that might be within these four boundaries to the Holy Feet of God. Settlement of expenditure regarding the 10 plates (of rice) referred to in this epigraph: to those mahājanas employed in the service of Chennigarāya, plates to be given in proportion to their former rights at the rate of one plate for . . . . (details not clear). They will distribute (among themselves) according to this rate. Whoever violates this (condition of the) charity will incur the sin of slaying at Vāraṇāsi their mothers, fathers, preceptors and brothers.

Between the act of making a gift and that of maintaining one already made, maintenance is more meritorious than gift. By making a gift one goes to Svarga while by the maintenance of a gift one attains to the heavenly region from which there is no fall. It is doubly as meritorious to protect others' charitable deeds as to make a gift oneself. By confiscating the gifts made by others, one's own gifts are rendered void of merit. Whosoever takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

**Note.**

**Writing.**—The characters might well be of the second half of the 16th century. Several letters at the end of the lines 13, 30, 32, 40 are lost as the slab is broken at the place. So also some letters at the beginning of lines 27 and 28. Some letters in the middle of lines 13, 33 and 42 are not clear. The orthography is generally correct, but dṛi is written as dru (line 3), kṛi as kru (line 4).

**Language.**—Three stanzas at the beginning which are invocatory verses addressed to god Śiva, and to Kēsava, and to the latter's four arms, and two imprecatory stanzas at the end are in Sanskrit; the rest is in Kannada prose.

**History.**—The inscription is of the reign of the Vijayanagar king Sadāśivarāya who is given the usual titles, but was issued by a dependant of the Bēlūr chief Venkaṭādrināyaka, son of Era Krīshnapanāyaka who is represented as the bearer of the betel bag or pouch to the king. For this Venkaṭādrināyaka we have the dates 1566, 1568, 1575, 1577, 1578, 1580, 1583 (E. C. V. Belur 1, 7, 12, 212 and Hassan 165, 172, 176). He is also called Venkaṭappanāyaka in inscriptions of 1568 (E. C. VI Chikmagalur 124) and 1587 (Chikmagalur 70). The titles of the Bēlūr chiefs in the present record are also found in other grants of those kings. The meaning of some of these is not clear. The title Dhavaḷānaka-Bhima has been translated as Bhima from his white flag (E. C. V. translations, p. 85) but this meaning is not free from doubt. Similarly
the true significance of the epithets Maninayapura-varadkhivara and Sidhnu-Govinda is not clear. Barida-saptangara-hara and terukadavibhada seem to indicate the valour shown by Belur chiefs in fighting for their lords, the kings of Vijayanagar against Muhammadan armies, Barida being the Barid-shahi kings of Bidar.

The donor of the grant is Venkatamma named after his patron Venkatadhirayaka and was a son of Papa Timmanayaka who held the office of the bearer of the betel bag to the Belur chief.

Object of the grant.—The inscription registers the gift of a village Danyaakanahalli by the donor for services in the Kesava temple at Belur, the god being called Chennigaraya (the Beautiful Lord) and the place being called Modern Vaikuntha (paradise) on earth. The epithets applied to the god Kesava and the stanzas in his praise are found also in two other inscriptions of Belur (E. C. V. Belur 78 and 1). The village is stated to have been received by the donor's father as rent-free endowment from his patron Venkatadhirayaka, chief of Belur. The income of the village calculated at 116 gadyanas was to be spent as follows: 100 gadyanas for the daily mid-day offerings of rice as food to god, at the rate of 10 plates or 80 padis (half seers) per day, the total quantity of paddy required for the purpose being 90 khandugas per year valued at 100 gadyanas; 2 gadyanas for bhataradvyas (archaks or priests performing the worship of the image), 2 gadyanas for vellantis (those who recite or teach the upanishads) and 12 gadyanas for some object not known as the portion relating to it is broken off. Details are also given regarding the expenditure of the ten plates of rice offered to god daily. This was to be distributed among the temple servants and the mahajanasa or Brahman citizens in some proportion following the old custom in vogue at the time. The details here too are lost. The grant of the village was made as a perpetual and irrevocable gift, with all the usual rights and powers. The village was also to be called by a new name Papa Timmanapura after the donor's father Papa Timmanayaka.

Geographical details in the grant.—Of the places mentioned in the grant, the village given away, viz., Danyaakanahalli is still called by the same name and is found about 3 miles to the north of Belur. Near this village and to its west flows the river Yagachi. Chik Beldere is about 2 miles to the south of Danyaakanahalli and north of Belur. Koratigere or Koratikere is to the north-east of Danyaakanahalli, about 2 miles off and Kannayanakanahalli is situated at a distance of 1 mile to the north of Danyaakanahalli. Harubihalli is not found now.

Vastare-sime, the province in which the village granted is stated to be situated was the country of Vastare, a village at present in the Chikmagalur Taluk. Jevanigenad, a district forming part of Vastare-sime may probably be the same as Devaligenad referred to in several inscriptions in the vicinity of Chikmagalur (E. C. VI Chikmagalur 1, 4, 22, 36).
Other Particulars.—Neither the name of the composer nor that of the engraver of the inscription is found in the record.

Date.—The date is given in lines 6 and 7, as the 11th lunar day of the bright half of Śrāvana in the year Śukla, S. 1491. This corresponds to 24th July 1569 A.D. on which day the Ėkādaśi tithi ended at 6 ghaṭikas after sun-rise according to the Indian Ephemeris of Svami Kannu Pillē. As no week-day is named the date cannot be verified. It is also to be noted that the date is rather very late for the reign of Sadāśiva though inscriptions of the same king dated in 1569 and 1570 are not unknown (see No. 15 of Madras Epigraphist’s collection for 1910 and No. 40 for 1922, also p. 244 of Heras’s Aaravidu Dynasty of Vijayanagar).

In the village Kauri, in the Hobali of Bikkōḍ, on a stone set up near Basavannagū temple.

Size 3’—0” × 2’—0”.

Kannada language and characters.

1. ........... bi-chandra-chámara-chârvē
2. trailokya-nagarā-rambhā-
3. mūlastamḥāya .......... svasti saka va-
4. risa sāviradâraneya Durmati-sam-
5. vatsarada Chaitra su 1lu Kavuriya talārī
6. ........... Tagareya ........... pemdirude .......... Chinniga

Note.

This is a viragal inscription several letters of which have become effaced. After giving the usual stanza in praise of Sambhu it seems to record the heroism of a warrior named Chinniga in defending the honour of the women of the village Tagare when it was attacked by the watchman of the village Kauri. Both the villages Kauri and Tagare are situated near Bēlūr. The date of the record is given as 1st lunar day of the bright half of Chaitra in the year Durmati, S. 1006. But S. 1006 corresponds to Raktākshi and the nearest Durmati is S. 1003. Evidently the engraver wrote “dā” in line 4 by mistake for “da mà”. The date would then correspond to March 14, A.D. 1081.
11.

On a stone set up in the wet land of Rámégauda near the same village Kaure in the Hobli of Bikkódu.

Size 4'—2' X 2'—6'.

Kannada language and characters.

1. Kālayuta-sauvachharada Chayi-
2. tra su l lu śrímatu Venkaṭapa-
3. dri-nāya kāra kāryake kartarāda
4. Papatimmanāyakaru Kaure Rā-
5. mapagavudage koṭṭa hulla-koda-
6. gi ura kodagī nau senege koṭṭam-
7. tha gadenu vuru ubalī hākisi Kā-
8. rabāgila Kātānāyakara maga Kavure-
9. ya Rājapagāudugale valīta sēnabōva
10. Chikkarasayarā baraha

Note.

This inscription also belongs to the reign of the Bēlūr chief Venkaṭādri Nāyaka and of his subordinate Pāpa Timmayanāyaka who is here called the agent for the affairs of the above chief.

The record seems to register the grant of some land to a gauda of the village Kaure named Rāmapagāuda (also called Rājapagāuda in line 9 probably by a mistake of the engraver), son of Kātānāyaka of Kārabāgil village. The land is stated to have been at first granted for the maintenance of troops but was now given rent-free into the hands of Rāmapagāuda for the village Kaure as hul-kodagi and ura-kodagi, which probably means that it was to be enjoyed by the whole body of villagers rent-free on condition that they supplied fodder (for the army).

The inscription is dated the 1st lunar day of the bright half of Chaitra in the year Kālayukta. No date in Śaka era is given. The letters seem to be of 16th century and Kālayukta of the grant may stand for S' 1480 or A.D. 1558. The date however is not verifiable.

The grant is stated to have been composed by the village accountant Chik-
karasaiya.
1. BELGAMI KALLESVARA TEMPLE INSCRIPTION OF PRINCE JAYASIMHA CHALUKYA, (p. 130—No. 60).

2. HALEBID TANK INSCRIPTION OF VINAYADITYA HOYSALA, (p. 73—No. 12).
At the village Halebid in the Hobli of Halebid, on the cross beam of the first weir of the tank. [Plate XV. 2.]

Size 1'-0"×4'-0".

Kannada language and characters.

1. savsti sak$a varsha 984 neya Subhakrit-samvatsaram pravarttise anupaman enisida Nripakama-nama Voyasalana nandanam
2. jagad-adhikam Vineyadityam Poysalan enisi chiram Gangavadiyan palisutum ada$tam Dorasamudradol sa-
3. mudito$yat-sri-samalingitabhhyudaya$m sat-sukha-sankathah/binadadim raj$yam geyuttildu jivada-
4. yopetan udagra-vairi-bala-nrighaatam vis hesha-prabhaspadam i tumban udatta jikhisidan a-chandrrakka-
5. tarambaram Rak$asa voyasalan ugra-cha1akka Yadava-kulambujarkkam-mudadind jikhisidan ese-
6. vinam melakkaman i-krege ra$ja-Mandhata-nripam bittua$tta$mam melak-kakke bitta$m

Translation.

Be it well. While the Saka year 984 Subhakrit was current...........

The son of the matchless Voyala named Nripakama was the excellent Vineyaditya Poysala who ruled Gangavadi for long. While reigning in Dorasamudra in the enjoyment of increasing wealth and prosperity, in peace and wisdom; filled with compassion for living creatures, that valiant king, a great destroyer of enemies' troops and an abode of matchless glory set up this sluice to last as long as the moon, sun and stars endure.

A Rak$asa-Poysala (an ogre of a Poysala) in his terrible determination, a sun to the lotus the Yadava race, a Mandhata among kings, he set up this melakka (sluice?) to this tan$k.

He granted bittuatta for melakka.

Note.

This inscription is of the reign of Nripa Kama Poysala's son Vineyaditya of the Hoysala dynasty. It is dated S' 984 Subhakrit or A.D.1062. Vineyaditya is described as the ruler of Gangavadi and it is interesting to note that Dorasamudra is described as the capital as early as his time. He is styled Rak$asa-Voysala for his determination, a fact which is also referred to in Halebalgola inscription dated S' 1015 (Ep. Car. V.

10
Channarayapatna 148). The object of the present epigraph is to record his construction of a sluice for the tank at Dōrasamudra and the grant of bītiuvatīja (a tax collected on the produce of the irrigated lands) for its maintenance.

13.

On a slab in the bund of the same tank at Hālebidū.

Kannada language and characters of 13th century.

1. ..........Māgha ba 11 ..........Banṭāśvarada Malliyaji
2. ..........yanāyaka Bhaṃḍārī Nāraṇadēva
4. ..........ra mūndiṭṭu ā-Banṭāśvarada Mallijya ..........dharma
5. ..........ke āru bāmdu todāmkidodaṃ ā Mallijya
6. ..........

Note.

Many of the letters in this are completely worn out and illegible. No date nor the name of the reigning king is found in the record. The letters seem to be of the 13th century.

The inscription registers some grant made for services in the temple of Banṭāśvara by Bhaṃḍārī Nāraṇadēva and Mallijya. The god Banṭāśvara is referred to in an inscription of the same village dated 1117 A.D. (Ep. Car. V. Belur 117.)

14.

At the same village Hālebidū, on a slab lying in the tank near the Snānamantapa (bathing-pavilion.) [Plate XVI. 3]

Kannāḍa language and characters.

1. śrīmad dēvāsūrāhinda-pūjitaś chāṅgājanmajid dēvah śrī
2. Vīra-tīrtthēṣaḥ pāyād bāhyā-jana-brajjān śrīmāl-lōkaika-vikhyā-
ta-Mūlasanḡhō virājate Kōṇḍakundāṃvayās tatra Dēśāyākhyagaṇā-
3. grāṇiḥ śrī-Vīraṃandī-siddhānta-chakravarttyanuṛjō mahān śrīmad Bā-
hubalī-ńma muniḥ siddhānta-pāragal l Sakalajna-ṃratipādīṭhōbhaya-ṇaya-
bhiṇāna-sampannakō madanōdyad-dava-dava-tōyada-vibhus saddharmā-
rahṣāmanaiḥ dāṭīta-
4. shtāḍaśa-sat-padarṭha-nipuṇāḥ shaḍ-dravya-vēḍi jayaty akhilśrī-nuta-
chāru-Bāhubalī-siddhāntiśvara-
May the god Viratirêśa, worshipped by celestials, demons and serpents, and the conqueror of Cupid, protect the hosts of righteous Jaines (Bhavya-jana, people worthy of salvation).

There shines the illustrious and world-famous Mūla-sangha in which is found Kōṇḍakunda lineage.

The chief of Dēśiyagāna which belongs to it was the illustrious saint named Bāhubali, well-versed in Siddhānta (Jaina religious system) and a younger brother (a junior co-disciple) of the illustrious Vīraṇandi-siddhānta-chakravartī. Victorious is the virtuous ascetic Bāhubali-siddhāntiśvara, possessed of the knowledge of the two

(1) Read su-tapaścharya.
(2) Read tatratiya-bhavyotpalam.
kinds of naya taught by the All-knowing (Jina), a water-cloud to the powerful wild-fire that is the God of Love, a talisman to righteousness, well-versed in the 18 sat- padáthas and in the six dravyás and praised by the whole world. His principal disciple was Sakaléndu-yógi, a master of the science of Sabdaśástra, devoted to the happiness of the soul, an expert in the knowledge of syádváda, and a moon to the lotus, Cupid.

The character of the chief of sages, Arhañandi is very strange as he has a sweetheart in Váni (Goddess of learning) and he is beloved by her (though an ascetic). How can men like myself praise the high perfection of learning of the great ascetic Sakaléndu whose preceptor in the sástras is the traividyā Arhañardi-muni, whose mind is ever active in debates, fallacies, sabdágama (science of words) and paramágama (science of soul).

Thus shines the lord of ascetics, Sakaléndu possessed of 26 riddhis (supernatural powers), versed in the seven taivas, endowed with high character, glorious among the assemblage of Jaina ascetics, famous for his twelve kinds of austerities beginning with práyaśchitta and having thirty-two kinds of righteous bhávonas (thoughts). After some time elapsed like this, the sage Sakalachandra wandered through villages, cities and hamlets causing the lilies, the righteous Jina (Bhavya) to expand, and in the end reached the Chaityagriha (monastery) in the village Bilichā in the good Pándyadēśa. Here he saw that his end was drawing near and so following the rite of abstaining from food for three days he reached heaven.

In the Saka year counted by the number seven, arrow, moon and moon (1157), in the year named Manmatha, on the 3rd lunar day of the bright half of Phálguna, on Monday the illustrious Sakaléndu-dáva expired. Salutation to Arhats.

All the Jaina citizens (bhavya-nagaranāja) of the illustrious capital Dórasmudra, erected this monument in memory of the departed sage, Sakalachandra-bhattārakadévar whose diksháguru (the teacher who initiated him in sanyása) was Bāhubali-siddhántidévar, sadharma (colleague) of Virañandi-siddhánta-chakravarti and whose śruta-guru (teacher who instructed him in the sástras) was the illustrious Arhañandi traividyadévar. Good Fortune. Well-being.

Note.

This is a record of the death of a Jaina guru named Sakalachandramuni belonging to Múlasangha, Konḍakundänvaya, Déśiyagana and a disciple of Bāhubali-siddhánti-

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(1) Vyavaháranya—Philosophy of the world; Níchhaya—naya—Philosophy of the soul.
(2) dráya—substances: jñádráya (soul), prajñádráya (matter), dharmadráya (activity), adharmadráya (rest), ákášadráya (space), kála-dráya (time).
(3) tásó—riddhi (penance) of 18 kinds and animádi vikriyádhí of 8 kinds.
(4) tátva—truth: jñá (soul), ajñá (lifeless things) ásrava, samvará, nirjara, bandha (attachment to world), moksha (liberation).
who was a younger co-disciple of Viraṅgand. Sakalachandra is also stated to be a pupil of Arhanandini-muni. The date of his death is recorded to be Monday 3rd lunar day of Phālguna in the year Manmatha S’ 1157 (equivalent to Monday, February 11, A.D. 1236) and the place of death, a basti in Bīlīchā in Pāṇḍya-dēśa. He fasted for three days when he knew that his end was near. In his memory the bhāvya-nagarangaḷ (Jain citizens) of the capital city Dōrasamudra are stated to have set up the present monument. Bīlīchā seems to have been the principal village of the district Bīlīchā seventy referred to as a part of Nolambavādi province in an inscription of 1125 A.D. of Tribhuvanamallapāṇḍya in the village Nalkudure in Channagiri Taluk. (Ep. Car. VII Channagiri 61.) There is a village of the name Kānave Bīlīchā in Bāsavāpaṭṭa Hobali of the same Taluk which is probably identical with Bīlīchā-grāma referred to in the present record.¹

15.

At the same village, on the 1st viragal near the Snānanaṇṭapa. (Bathing pavillion.)

Size 3′—0″ × 1′—9″.

Kannāḍa language and characters.

1. svasti śrīmanu mahā-mañḍalēśvara Tribhuvanamalla
2. Taḷakāḍu-gonḍa Vira-Gaṅga Hoysana-Dēvaru Dōrasamudra-
3. [da] lu sukha-sankhatā-vinōdādim rājyaṁ geyuttavire Mudda-
4. nu Tagartti-koṭheya hatti heṅgalir kkūde hērala-
5. va māduttaviralo Hoysana-dēvaru kaṇḍu Varude Chāya-
6. yanāyakanam karadu besa [si] doḍe ṅāṭīya paṇade Chā

Note.

This is a viragal inscription of the reign of the Hoysala king Viraganga Hoysana-dēvaru or Vishṇuvardhana and records the exploits of a warrior named Varude Chāyaṇāyaaka who was commanded by the king to fight against a warrior named Mudda who had laid siege to the fort of Tāgarīti and was molesting the women therein. No date is given. The characters seem to be of the 12th century. The titles of the Hoysala king in the record are mahāmaṇḍalēśvara, tribhuvanamalla, and capturer of Talekāḍu and no imperial titles like rājādhirāja are given in the record. It is a further indication that this belongs to the early Hoysala kings. Tāgarīti referred to in the record is identical with a village of the same name in Sagar Taluk, Shimoga District.

¹ As regards the the metre of stanzas in this record, the first two as also the 5th and 7th, are in Anūḥūp, the third is of Mattēbhavikājita, 4th of Indravajra, 6th of ‘Āryā, 8th of Śraddhārā, 9th and 10th of ‘Āryā metre.
16.

On a 2nd viragal at the same place.

Size 2'—9' X 2'—0'.

Kannada language and characters.

1. svasti śrīman-mahā-mañḍalēśvara tribhuvanamalla Taḷakāду Komgu Naṃgali Noḷam-
2. bavāḍi Banavāsē Hānuṅgalu-gōṇḍa bhujabalā virapratāpa Hoysa-
3. ḍa Vira Ballāḷa-dēvaṆu Đōrasamudrada neleviḍinālu sukha-śaṃkathā-vinō-
4. dadiṁ prithvirāyaṁ geyyuttamiralu Sārvvari-śaṃvātsarada Má-
5. rggasira bahula daśāmi Ādivāradamāṇḍu Ā-
7. Vijeyana āṇṇa Rēṣāṇana suralōka- prāputa
8. Vijeyya nilisida viragallu

Note.

This is an inscription of the reign of the Hoysala king Virabhallāḷa and records the
dearth of two warriors named Rēṣāṇa, elder brother of Vijeyya, Bāvarīgavūṇḍa chief of
the village Hengūsinūr, in a battle at Anandare and the construction of the viragal in
their memory by Vijaya. It is dated Sunday 10th lunar day of the dark
half of Márgaśira in the year Sārvari. No date in Saka era is given. The letters
seem to belong to the end of 12th century A.D. and Virabhallāḷa referred to may be
identical with Virabhallāḷa II. The date would then correspond to Saturday 13th
December 1180 (or November 25 Sunday A.D. 1179 if the previous year Vikāri is taken,
as is sometimes done.)

17.

On a 3rd viragal at the same place.

Size 3'—6' X 2'—9'.

Kannada language and characters.

1. Jīnān ātmiyēṣṭa-dāyyam niṇa-guru Nayaṅirtti-bratīsām lasad-bhu-vi-
2. nutāṁ tān Ukkī-ṣetṭī-prabhu pīṭhī tanag Ekavve tāyendoṅ inti van-
3. dhi-vyāvīta-duṭṭrīdādol adēm punyōdbhava-bratadol kūdī nitān-
4. tām Nāṃsēṭṭī sphaṭa-viśada-yaśō-lakṣhmyam tāne pettam
5. ant ātām vyavaḥāradi......matta vikramākrānta
6. ṛdēva...........Māndhātām do........
7. koṇḍu...........svāntam viśrutha Nā-
8. mśetṭī divadōl kaivalyaman tālādīdam
Note.

This records the death of a Jaina merchant named Nāmīsetṭi, probably by sallēkhaṇa, which consists of giving up food and drink and devoting oneself entirely to contemplation on Jina when one feels that death is very near. He is stated to be the son of Ukkīsetṭi and Ėkavve and a disciple of the Jaina saint Nayakirti. No date is found in the record, probably due to several letters having disappeared in lines 5-7. The characters seem to be of the 13th century. A Jaina guru named Nayakirti is referred to in some inscriptions of Śravaṇabelgola of the reign of Ballāja II. (See p. 62, Introduction to the revised volume of Śravanabelgola Inscriptions) and he may probably be the same as Nayakirti of the present record. No invocation or imprecation is contained in the epigraph.
18.

INSCRIPTIONS IN THE KADUR DISTRICT.

CHIKMAGALUR TALUK.

A copy of a sannad in the possession of Subráya-puránika, patel of the agrahára village Kúduvallí in Vástáre Hobli.

Modern Kannada characters.

1. Harihara maháravaru Śrīṅgérí śri-matáhakke Kúduvallí-gráma-vānnu uttarravági bīṭṭu koṭṭaddarinda yí grámavānna matáhadavaru
2. anubhava mādikomdu baruttā yiddali Purushóttna Bhráratigalige
3. Śrīṅgéríyallu paṭṭaváddarinda avara púrvásramadavarige yí gráma
dalal biṭṭu koṭṭaddu tānuogőde yvari gade kha 8 kke
4. sistu ga 8 Gubbí bayallali gade kham 10 āge sistu ga 10 kha
5. 2 ll Chátmakkiyalli gade kham 3 kke sistu ga 3 antu gade kham
6. 21 āge sistu ga 21 2 ll svāsteyu naḍadu baruttiddali
7. yí Purushóttna Bhráratigalulu svargastha-ráda mèle Rāmcham-
drā Bhráratigalige paṭṭaváddarinda prák yidda púrvásramada-
vara baduku mane yāvattu maṭhakke sēraddarinda yí svāsthe
8. ga 21 2 ll bhúmiyannu yí Rāmchandrabhráratigalulu pū-
rvásramadavaru Āragada Kallínātha Bhaṭṭara makkalu Mallī
9. Bhaṭṭarige biṭṭu koṭṭaddarinda yivaru anubhavi šandaru
10. mēlāgi yí grámada bhūmi yāvattu maṭhakke naḍadu baru-
tittitu Śrī-Maṭhadalul Bramhanáthadēvara u-
11. padra bahlavāgi danā kolluttiddali yí Mallibhaṭṭara mu-
khāntra a Pāmchākshari Narahari Bhaṭṭara karasikondu yí upadrava nili-
12. si koḷabēku yembadāgi hēljiddarinda yí Narahribhaṭṭara śri-ma-
țhadalli kūlītu Bramhanáthadēvara kuritu purascharaṇe mādiddarinda
13. avarige pratyakshavāddarinda yí dévarige mumde naḍakomba bagye ka-
țtale māḍi gottige nullisi yí dévara upadrava parihaṛisiddarinda
14. śrī svāmīgalavaru saṁtōsha-chittārāgi yí Kúduvallí gráma-
dallu Mallibhaṭṭarige biṭṭukotṭha bhūmi horatāgi mēlā-
da bhūmi yāvattanu yivarige biṭṭu koṭṭaddarinda yivarau Kondā-
nahāliyalli mane-kaṭṭikomdu yí svāstheyannu anubhavi
15. baruttā yiddalli yí grāmakke dévara-makkalu kulağārarāgi yí-
16. varige gaḍi-guttige bhattavānna hagalu alakoṭṭu rātri-kālada-
29. ilu puṇḍugāraśīgi yivara mane mutti tāvu alakoṭṭa bhātātavānu punah tamma manege hottukomdu hōguttā yidaru
30. yī prakāra kelavu divsa nadadu baṃtu yidē prakāra oṃdu varsha
31. bhattavānu rātri-kāladalli hottukomdu hōguvāgīyē bhattada
32. moṭte tūtāddarimdu dāri kaegegu challiddarimdu sūryō-
33. dayavāda mēle yī chellida bhattada dāri hidakomdu nōdu-
34. vāgīyē yidē grāmakke bandaddarimdu yivarugalu puṃdaru
35. tamage obbarige nadavudalla yembuda kamdu śri svāmiyavara sann-
36. dhānakke hōgi yidu tamage obbarige nadavadu alla yī grāmavannu
37. vṛtti śākhe māḍi agrahārava māḍi tamma hesarallu dāna śāsana
38. barsi koḍabēkēmdu hēljomṇūddarimdu śri Rāmacandra Bhārati-
39. svāmigālavaru Śālivāhana saka varsha 1313 ne vartamānakke
40. saluva Śrūṇukha-samvatsarada Chaitra śū 5 ilu dānadhārā-pārva-
41. kavāgi Brāmharugalgī nirdeśava māḍi barsikōṭṭa dāra-sēssana
42. kke i grām ś ondakke saluva gade kham 147 kke vṛtti ondakke gadde
43. kha 4½ nālkū kādu khamḍuga gade prāptiyalli māḍida
44. viniyōga Bhāravadājassūtrada Ṛpastamba-sūtrada Kalinā-
45. thabhaṭṭara makkaḷu Mallibhaṭṭarige vṛtti 5 Bhāravadāja-sa-
46. ṭātra Śāvalayana-sūtrada Pāṃcakṣhara Naraḥariḥaṭṭara makkaḷu
47. Nile Narasimhaḥaṭṭarige vṛtti (nālkūvare) 4½ Haritasa-gōṭrada
48. Śāvalayana-sūtrada Nāgopādhyāya makkaḷu Upādhyahhaṭṭarige
49. vṛtti 1½ avara tammadindru Kṛṣṇa-haṭṭarige vṛtti 1 Śṛivatsa-gō-
50. ṭātra Śāvalayana-sūtrada Naraḥari-haṭṭara makkaḷu Nārasi-ha-
51. ṭarige vṛtti 1½ Kāṣyapa-gōṭrada Śāvalayana-sūtrada Naraḥa-
52. ribhaṭṭara makkaḷu Jānūpāḍhyarige vṛtti 1 Bhāravadājasūgō-
53. ṭātra Śāvalayana-sūtrada Yajñēśvara-haṭṭara makkaḷu Śaṃ-
54. kara-dikshitarige vṛtti 1 Viśvāmitra-gōṭrada Bōdhīyana-sū-
55. ṭātra Nārāyanahanta-haṭṭara makkaḷu Appānāhitāṅgigalgī
56. vṛtti 1 Jāmadagniyāvatsa-gōṭrada Bōdhīyana-sūtrada Svā-
57. mibhaṭṭara makkaḷu Gaṇēsa-dikshitarige vṛtti 1 Vasiṣṭha-sa-
58. ṭātra Śāvalayana-sūtrada Lakshmikāmanta-haṭṭara makkaḷu
59. Rāmāhaṭṭarige vṛtti 1 Kauśika-gōṭrada Ṛpastamba-sūtrada
60. Haribhaṭṭara makkaḷu Anantabhahaṭṭarige vṛtti 1 Viśnuvardhan-
61. gōṭrada Śāvalayana-sūtrada Śankarabhaṭṭara makkaḷu Gu-
62. dya Viśvāngalgī vṛtti 3 Kauśikagōṭrada Ṛpastamba-sūtrada
63. Rāmāhaṭṭara makkaḷu Peramālubhaṭṭarige vṛtti 1 Kāṣyapa-
64. gōṭrada Śāvalayana-sūtrada Mukunda-haṭṭara makkaḷu Dē-
65. varabhaṭṭarige vṛtti 1 Vasiṣṭha-gōṭrada Śāvalayana-sū-
66. trada Mādhavabhaṭṭara makkaḷu Beṇe-purāṇikarige vṛtti 1
68. Bhāradvājasagotrāda Āsvalāyana-sūtrāda Nāraśīmha-bhaṭṭa-
69. ra makkalau Achyutabhaṭṭarīge vṛtti Ś Gautamagotrāda Jaimu-
70. ni-sūtrāda Tirumalabhaṭṭara makkalu Lakshmīdharabhaṭṭarīge
71. vṛtti 1 Ātreyasagotrāda Āsvalāyana-sūtrāda Dēvarabhaṭṭa-
72. ra makkalu Nāraśīmhabhaṭṭarīge vṛtti 1 Kāśyapagotrāda Āsvalā-
73. yana-sūtrāda Brahmanya-bhaṭṭara makkalu Lakshmīkāntabhaṭṭarīge
74. vṛtti 1 Haritasa-gotrāda Āsvalāyana-sūtrāda Nāgābhaṭṭara makkalu Śaṁ-
75. kara-
76. bhaṭṭarīge vṛtti 1 Viśvāmitra-gotrāda Āsvalāyana-sūtrāda Padmanābha-
77. bhaṭṭara
78. makkalu Kēśavabhaṭṭarīge vṛtti 1 Vasishṭhagotrāda Bōdhāyana-sūtrāda-
79. Subrahμhanyā-bhaṭṭara makkalu Nāgāṇṇagalige vṛtti Ś Mavudgalya-
79. gotrāda
80. Āsvalāyana-sūtrāda Mahādevabhaṭṭara makkalu Mallibhaṭṭarīge vṛ-
81. tti 1 Maunu-Bhārgavagotrāda Aparamā-sūtrāda Dākshināmūrtigala makk-
82. alu
83. Kavaḍe Malli Bhaṭṭarīge vṛtti Ś Ātreyasa-gotrāda Āsvalāyana-
84. sūtrāda Lingāṇṇagala makkalu Gūlappagalige vṛtti Ś Māha Lakṣmī-dēva-
85. rīge vṛtti Ś Sōmēśvara-dēvarīge vṛtti Ś Gāyatirī-maṃṭapakke vṛtti Ś
86. Āldahalolage Hallimakkege temkalāgi Kallimakki mēle tem-
87. ka-niruvrāyīgi Nīle Nāraśīmhabhaṭṭarīge sādhya kha 3 Bāsirikaṭṭege
88. temkalāgi Upādya bhaṭṭarīge sādhya kha 24 Jattigana-kaṭṭege temka-
89. niruvrāyīgi prathama-sthaladalli Kavaḍe Mallibhaṭṭarīge sādhya
90. kha 1 adakke pāduvalagī Nāgāṇṇagalige sādhya kham 1 adakke pāduvalagī
91. Achyutabhaṭṭarīge kham 1 mēlāda sādhya bhūmi yajamanādi
92. sarva-svāmyavū yī agrahārā mādisidamēle Nāraśīmhabhaṭṭarīge
93. yī grāmakke saluva grāhārāma-kṣhētra gadde beddalu modalāda siddha
94. sādhyaṃgalemba ashta-bhōga teja-svāmya-vannu anubhavisikomdu
95. bahari yemdu oppikoṭṭa dāna-sāsana-prakārakke gadde kham 147
96. kke valage bānda prakāra vṛtti 1 kke gadde kha 44 rallu vṛtti 31 kke
97. kha 13ś ṃevarā vṛtti 2 kke kha 8ś sāṃdhyā-maṃṭapakke vṛtti Ś kke .
98. kha 3ś aṃtu vṛtti 3ś kke kha 143ś madhyakakke niṃtadū kha
99. 3ś mārūvare khamdagavannu kulaṭāraru Dēvāra-makkalige raste-
100. koḍaŋi bagye hāki-koṭṭaddarimda yī Dēvāra-makkalu kelavu
101. divśa umalīyīgi anubhavai ā-mēle Doḍānabhaṭṭa yēmbavage
102. yī Dēvāra-makkalu Gautamēśvara Dēvāralu maṃṭapada upādhīyaṃ-
103. ta maḍikotti yī gaddeyannu yīṭage bitṭukoṭṭu kelavu divsada mēle
104. yī Dēvāra-makkalu kula nashṭavāgi hōdaru ā mēle yī Doḍānna-bhaṭṭanu
105. yī upādhīyaṇnu maḍi-koṇḍu bhāmiyanu anubhavisi baruttidda-
106. lī Simgāpurada Giribhaṭṭaru yēmbavaru yī Doḍānna-bhaṭṭage hattu
This is a paper manuscript purporting to be a copy of a sannad of the time of the Vijayanagar king Harihara II. It relates to some transactions connected with the agrahāra village Kūduvalḷi, in the Chikmagalur Taluk, about 7 miles from Chikmagalur town.

It begins by stating that the village Kūduvalḷi was in the enjoyment of the Śrīṅgēri Matt, being given away by king Harihara II. It next refers to the possession of the village by the Śrīṅgēri guru named Purushottama-bhārati and states that when he became the pontiff he gave away a part of the village of the annual value of nearly 21 varahas to his blood relatives. We learn that on the death of this guru and the installation of his successor named Rāmachandrabhārati all this land was taken away from the relations of the previous guru and given to one Mallibhaṭṭa, son of Kallināṭhabhaṭṭa of Araga. Thus a portion of the village was in the enjoyment of the new landlord Mallibhaṭṭa and the rest belonged to the Matt.

We next learn that owing to the displeasure of the spirit Brahmanāṭhadēvar worshipped as god in Śrīṅgēri Matt, cattle died in large numbers and the evil was warded off only by the intervention of one Naraharibhaṭṭa who came to Śrīṅgēri and propitiated the spirit by the repetition of some mantras. Pleased with his service the guru gave away to this Naraharibhaṭṭa all the land in Kūduvalḷi except the portion belonging to Mallibhaṭṭa and thereupon Naraharibhaṭṭa lived in the village Koṇḍanaḥalli near by, looking after his newly acquired lands.

It is next stated that Naraharibhaṭṭa, discovering that his own tenants belonging to the caste of dēvara-makkalu (fishermen) in the village Kūduvalḷi plundered his house at night and carried off the food supplies to their homes, represented to the svāmī of Śrīṅgēri that he could not manage the village by himself and that it should be divided into vṛttis and distributed among many Brahmas. Accordingly the head of the Śrīṅgēri Matt, Rāmachandrabhārati, divided the lands of the village consisting of wet land of the sowing capacity of 147 khaṇḍugas into 33½ vṛttis of 4¼ khaṇḍugas each.
and distributed them among various Brahmans, giving Mallibhatta 5 vrittis, Naraharibhattha’s son Nile Narasimhabhattacharya, 41/2 vrittis, etc., and the village deity Mahalaksmindevi 2 vritti, Someshvaradvaru 11/2 vrittis and Gayatri-manastpa (a pavilion for Brahmans to perform sandhya) 2 vritti. The balance left after this distribution consisting of land of the sowing capacity of 31/2 khandugas was given to the devaramakkadu community of the village referred to above. This division of land into vrittis, etc., is stated to have been made on the 5th lunar day of the bright half of Chaitra in the year Srimukha S’ 1313. (A.D. 1391 ?)

We next learn that the members of the devaramakkadu community after enjoying their land for some time gave it away to a Brahman named Doddannabhattha for conducting the service of mantripushpa (repeating some prayers to god after the ceremonial waving of the lights) in the Siva temple at Gaumadeshvara (which is situated at a distance of 2 miles from Kuduvalli). As time went on, the community declined in numbers and at last no one belonging to it was left in the village. Doddannabhattha died issueless and his property went to Giribhattha of Singapura who had a mortgage on it. As Giribhattha also died issueless some time later, the property was taken possession of by the family of Upadhyara Narasidvaru in the year Chitrabhavana (9 years after Srimukha; A.D. 1402). Now, as the whole village had a claim over the property, the unclaimed lands should have reverted to the Sringeri Matt according to what the writer of the present record says. The total wet lands of the village at the time were calculated at 1561/2 khandugas consisting of the original 147 khandugas and the newly cultivated 91/2 khandugas. No further historical facts can be gleaned from the rest of the manuscript which gives merely some transactions of no importance between the vrittidars of the village and Sringeri Matt and has therefore not been copied.

The present record may therefore be considered as relating to transactions regarding the village Kuduvalli from the period that it was given away to the Sringeri Matt by the Vijayanagar king Harihara to the above year Chitrabhavana (A.D. 1402). Another record of the same village Kuduvalli already published (E. C. VI Chikmagalur Taluk 88) purporting to be a copy of an inscription, also refers to the gift of that village by Harihara to Sringeri Matt and its division into vrittis and their distribution among several Brahmans including Nile Narasimhabhattacharya mentioned in the present record, made by Ramachandrabhаратi, head of Sringeri Matt in S’ 1313 Srimukha Chaitra su 5. In fact the present record seems to be a supplement of the previous record. There is however one difference in that the previous record speaks of the village Kuduvalli being given by Ramachandrabhаратi to Brahmans in memory of his guru Purushottamabhаратi while the present record explains the circumstances that led to the formation of the agrahara in a different manner. But this is only a minor difference. The chief difficulty for us in accepting both the records as genuine lies in the date,
The date of the formation of the Kūduvalḷi agrahāra stated to be S' 1313 or A.D. 1391 is Prajāpati and not Śrimukha and Śrimukha falls two years later in A.D. 1393. This difference of two years may however be explained by attributing it to the error of the copyist who wrongly read the original inscription and wrote 3 for 5 for the last figure in 1313. There is however another formidable difficulty regarding the record. The Mysore Gazetteer of 1897, Vol I p. 474 gives the dates 1472-1517 to Purushottamabhārati and 1508-1560 to his successor Rāmachandrabhārati. The grants of Sringerī furnish the dates 1418-51 to Purushottama-bhārati and 1513-24 to Rāmachandra-bhārati (E. C. VI. Introduction, p. 24.) Anyway the date S' 1313 is too early for the death of Purushottama-bhārati and the installation of Rāmachandra-bhārati in the pontifical seat at Sringerī. Hence the reliability of the present record as well as of the previously published record of the same village is questionable.
INScriPtions IN THE Kolar DIstrict.

19.

Kolar Taluk.

First Sannad of the Ávani Matt received from Mr. Krishna Sastri of Kolár. Persian language and characters. [Plate XVII 2]

Qadri Qudrat
Muhri Niyabat
Khádímí Shaíra Qázi
Muhammad Shafi
1104
Mutábiq wa asl

1. Parwána bamuhr Dargahi Qulí Khán az Qarár ba táríkh pánzahum Shahr Rabi’ usání sann juluş wálá
2. mutasaddiyání (sic) wa muhimmat hál wa istiqbál parganai Kolár, Karnátak, Súbah Dárúz-zafar Bijápúr bidánand chún mauza Hunain Halli Simt Haveli Turf
3. Mutafarriqát amla purganaay mazkúr dar wajha madad kharch Sankari Mehtah ba dastúr sábiq ḥasbú-z-zímm bahál wa muqarar gashta; báyad ki mauza mastúr rá
4. darobast wáguzárand ki ba tasadduq farqi Mubárák Hazrat Háisílát ánjá sál ba sál baráí kharch
5. Sankari Mehtah jári dárand wa sanad mujaddad talab nadárand darín báb tákidi akid dánista ḥasbúl mastúr ba amal árand.

Back.

1. Shaaah zíma mauza Hunain Hallí Simt Haveli turf Mutafarriqát
2. ‘amalay parganaay Kolár sarkár Karnátak súbah dárúz-zafar Bijápúr dar wajha madad kharch
3. Sankari Máthah ba dastúr sábiq bahál wa muqarar gashta
4. 3 Mawázi’
5. aslí mauza’ Dákáli Mázián
6. 70 Jama’ Kámil
11 Hun

(*) For the reading and interpretation of the Persian Sannads Nos.19 to 23, we are indebted to Mr. Khwaja Mohamed Ahmad, Research Scholar, working under Mr. Yazdani, Nazim, Archaeological Department, Hyderabad. Prof. Shustery of the Mysore University also kindly helped to interpret the meaning, and Maulvi Syed Dastagir assisted in verifying the readings, and correcting the proofs.
Translation.

Title of the King.
Inevitable like fate.

Seal.
Khādīm Sharī'
Qāzī Muḥammad Shafi'
Seal of the Agent
1104 A. H.

1. Parwana (order) under the seal of His Excellency ‘Dargah Quli Khān’ issued on the 15th Rabi’ II Regnal Year.

2. The present and future Revenue Authorities of Pargana Kolār Karnāṭak Subah Dāru-z-zafar Bijāpur are hereby informed that the village of Hunain Halli, Simt Haveli

3. assigned for the miscellaneous charges of the staff of the said Pargana has been, as before, restored and confirmed for the maintenance of Sankri Ṣaṭha according to the Zimm (entry) made on the back of the document. Therefore it is enjoined that the said village Darobast (entire)

4. be released so that for the well-being of His Majesty (lit. charity for the protection of the auspicious head of the King,) the revenue of the place be assigned from year to year for

5. the maintenance of Sankri Ṣaṭha. And no new Sannad need be asked for. The matter should be regarded as binding and be acted upon accordingly.

Back.

1. The village of Hunain Halli, Simt Haveli assigned for the miscellaneous charges of the staff of the said

2. Pargana (Kolār) Sarkar Karnāṭak Sūbah Dāru-z-zafar Bijāpur, has been apportioned as before for the maintenance of Sankri Ṣaṭha

3. 3 villages

4. Original


Note.

The Sannad records the grant of a village Honnēṇa Halli (at present in Kolar Taluk) in the Pargana of Kolār, Karnāṭak province in the Bijāpur country made by the Moghul (?) governor, Dargāh Kulikhān to the Ṣankari Mutt. The Ṣankari Mutt referred to here is evidently the Smārta Mutt now at Āvani, in Mulbāgal Taluk, which had its headquarters at Kōlār in the 17th century as is seen from a copperplate grant of Śrīrāṅgarāya III now in the Āvani Mutt. (E. C. X. Mulbagal 60). The swami has not been named in the present sannad. It is issued under the seal of the Agent, Kāzi
Muhammad Shafi in 1104 A.H., on the 15th Rabi, Regnal year 11 (December 14, 1692 A.D.)

The following sannads also confirm the grant with slight differences in the number and income of the villages granted. The last sannad No. 23 contains the name of the donee Sankar Bhāratji, the Guru of the mutt. The name of the mutt is Sankari (or as Prof. Shustri reads the word ‘Singeri’). The 19th century śrīmukhas or Bulls of the Āvani Mutt refer to its swami as the Śringēri Swami. “Śringēri śrī Śata-śringa-parvata-sannihita vilasat Kōlāhalapuravarādhīśvara śrī Śringēri śrīmad Abhinavōddanda Vidyāranyabhāratī svāmibhiḥ”, etc. (See the Telugu book Śrīmukha-vyākhyāgrantha, Madras, 1915.) The tradition of the mutt is also to the effect that it was founded by a Swami of the Śringēri Mutt named Narasimha Bhāratī who left Śringēri on a tour and while at Kōlār appointed a disciple to carry on the newly founded Kōlār mutt. Later he is said to have founded the Kūḍli mutt according to this tradition. That these sannads belong not to the Śringēri mutt proper but to the Kōlār mutt is clear from the fact that in 1754 the donee in the sannad is Sankar Bhāratī while the Śringēri pontiff was Abhinava Sachchidānanda Bhāratī (1741-1767; See Rice’s Mysore Gazetteer Vol. I p. 474.) Similarly in 1645, the date of Śriranga III’s grant, the Kōlār swami was Rāmachandra Bhāratī, disciple of Viṭṭhala Bhāratī who was himself a disciple of Viśvarūpa Bhāratī while the contemporary at Śringēri was Sachchidānanda Bhāratī (1627-1663) disciple of Abhinava Narasimha Bhāratī who was the disciple of Immaḍi Narasimha Bhāratī.

20.

Second sannad in the possession of the Āvani Matt.
Persian language and characters.

Muhrī Niyābat
Khādimī Shāhār
Qāzi Muḥammad
Shaṭ 11.xx
Mutābiq wa asl.

Ba’arz.

1. parwānah ba muhrashamāt wa martebat Tahir Muḥammad Khān az Qarār ba tārikh chahārum Shawwāl sann 11 jūlūs i-mu-alla
2. ‘āmilān ḥāl wa ṣtiqābāl purganaay Kolār Sarkār Karnāṭak Dāru-z-zafar Bijāpur bidānand
3. darwāna mazuai Hunain Halli turf mutafarriqāt simt Haveli’ amlaay purganaay mazkūr
4. dar wajh madad kharch Sankari Maṭṭhah ba tasadduq farq mubārak ba-mūjib asnād sābiq

(1) As the transverse stroke called markaz now distinguishing ka from ga in Persian was absent in the records of the time, the word could be read either as Singeri or Sankari.
5. ḥasbuz-zimn muqarar gashta bāyad ki mouza‘ī mustūr rā dar-o-bast wa
guzārānd
6. ki tāhasilāt ān barāai kharch Sankari Maṭha hamisha jāri dārand darīn
bāb tākīd dānista ḥasbul mastūr ba ‘amal ārand.

Translation.

Seal.
Khadim Shara’
wazi-Muhammad Shafi’
Seal of the Agent.

1. Parawāna (order) under the seal of . . . . . . . . His Excellency Tahir Muḥammad
Khān issued on the 4th Shawal 11th Regnal year.
2. The present and future authorities of Pargana Kolar, Sarkār Karnātak
(Sūbah) Daru-z-Zafar Bijāpur are hereby informed
3. that the village of Hunain Halli sīmt Haveli (assigned for the miscellaneous
charges of the said Pargana)
4. has been apportioned for the maintenance of Sankari Maṭha, as charitable
grant for the well-being of His Majesty, (lit: charity for the protection of
the auspicious head of the king) in accordance with old sanads.
5. and the zimn (entry) made on the back of the document. It is enjoined
that the said village darōbast (entire) be released (in his favour)
6. so that the revenue of the said village be paid perpetually for the maintenance
of Sankari Maṭha.
7. The matter must be regarded as binding and action should be taken accordingly.

Note.

This sannad is also issued under the seal of Kāzi Mahammad Shāfi, the officer
named in the previous record, in the 11th regnal year, on the 4th Shawal (May 29,
1693 A.D.) by the governor Tahir Mahammad Khān and addressed to the same
officers. It confirms the previous sannad granting the entire village of Hunainhali
for the maintenance of the Sankari Maṭha for the well-being of His Majesty (the
Moghal emperor). The authorities of the Pargana of Kōlār, Sarkar Karnātak, Subah
Dāruz-Zafar Bijāpur are informed of the above and directed to release the village and
hand it over to the said Matt.

21.

Third sannad in the possession of the Āvani Matt. Persian language and
characters.

Qadri Qudrat
Muhammad
Farrukh Siyar
Bahādur Bādshāh
Ghāzī 1127 Mutahawar
Khān Qādri fidwi
1. 'āmilān ḥāl wa istiqbāl pargana-ai-Kolār sarkār Karnāṭak Dāru-z-zafar Bijāpur bidānānd
2. darīnīwila mauza'i Hunainhalli simt haveli ʿtarf mutafarriqāt āmal-ai pargannāi-mazkūr
3. dar wajh madad kharch Sankarī Maṭha ba tasadduq ātar mubārak
4. Hazrat hasbu-z-zimn muqarrar gashtha bāyad ki
5. mauza i mastūr rā darobast wāguzārand ki
6. tahāsīlātī ān barāāy kharch Sankarī Maṭha hamēshā
7. ........darīn bāb tākīd dānista asbul mastūr
8. ba amal ārand tahrīr.... baīyaz.

Translation.

Title of the King:—
Inevitable like Fate.

Seal:—
Muḥammad Farrukh
Siyar Bahadur Bādshāh
Ghāzi 1127 Fidvi Mutahawwar
Khān Qādri

1. The present and future Revenue authorities of Pargana Kolār, Sarkār Karnāṭak (Subah) Dāru-z-zafar Bijāpur are hereby informed
2. that the village Hunain Halli Simt Haveli (assigned for the miscellaneous charges of the staff of the said pargana)
3. has been apportioned for the maintenance of Sankari Maṭha as a charitable grant for the well being of the Royal personage (Līt: charity for the protection of the auspicious head of the king.)
4. according to the Zimn (entry) made on the back of the document.
5. Accordingly the said village darobast (entirely) should be released
6. so that the revenue of the village be paid from year to year for the maintenance of Sankari Maṭha.
7 and 8. The authorities should regard this as binding and act as hereby ordered ...........written on ...........fair copy.

Back.

1. The village of Hunain Halli assigned for the miscellaneous charges of the staff of the said pargana Kolar
2. Sarkār Karnātak, Dāru-z-zafar Bījāpūr has been apportioned and
3. restored for the maintenance of Sankari Matha
4. 3 villages
5. Original
   One village
   Awarded afterwards (hamlets ?)
   two villages
6. entire revenue of above
   11 hun.

Note.

This sannad was issued in A. H. 1127 or A.D. 1714-5, 23 years after the first sannad (No. 19) and addressed to the same officers. This was granted during the reign of and under the seal of the Mughal emperor Farukh Siyar and of the officer Mutahawar Khan Khādri and confirms the previous sannads.

22.

Fourth sannad in the possession of the Āvani Matt
Persian language and characters.

Qadri Qudrat

Sann i
Muhammad Shāh
Bādshah Ghāzi
Ali Beg
Khān Fidvi

1. Mutasaddiyān muhimmat hāl wa istiqbāl Parganaay Kolār Sarkār Karnātak Sūbah Dāru-z-zafar Bījāpūr bidānand
2. chun mauzāi Hunain Halli simt Haveli tarf mutfarriqāt amla parganaai mazkūr dar wajh madad kharch Sankari Matha ba dastūr sābiq ḥasbu-
   z-zimm bahāl wa muqarar gashtā
3. bāyad ki mauzai mastūr ra dar-o-bast wa guzārand ki ba tasadduq farq
   mubārak Hazrat ḥāsilāt ānjā sāl ba sāl barai kharch
4. Sankari Matha jāri dārand wa sanad mujaddad talab nadārand darin bāb
   tākid akid dānīsta ḥasbul mastūr baaml ārand

12°
5. tahrīr fit tārīkh pānzdahum Shahri Rabiū-s-sāni sann julūs wālā.

Back.

1. Sharah Zimm a Mauza-iir Hunain Halli simt Haveli ṭarf mutafarriqāt amla purgana’ai Kolār
2. sarkār Karnātak sūbah daru-z-zafar Bijāpūr dar wajh madad kharch Sankārī Mathā ba dastūr sābiq
3. bahāl wa muqarar gashta
4. mawāzir 3
5. Asli Dākhli
   mauza mawāziian
6. 60 Jamāi kāmil
7. ..........21 Hun

Translation.

Title of the King.
Inevitable like Fate.

Seal
First Regnal Year Muhammad Shah
Bādshāh Ghazi
Fidwi Ali Beg Khan.

1. The present and future Revenue authorities of Pargana Kolār Sarkār Karnātak Subah Dāru-z-zafar Bijāpūr are hereby informed
2. that the village of Hunain Halli, Simt Haveli, assigned for the miscellaneous charges of the staff of the said pargana, has been restored and confirmed as before for the maintenance of Sankari Matha.
3. It is hereby enjoined that the said village darobast (entire) be released as a charitable grant for the well-being of His Majesty (lit: charity for the protection of the auspicious head of the king) so that the revenue of the place be paid from year to year.
4. for the maintenance of Sankari Matha. New sammads should not be asked for. The matter must be treated as binding and should be acted upon accordingly.

Back.

1. Endorsement on the reverse.—The village of Hunain Halli Simt Haveli (assigned for the miscellaneous expenses of the staff of Pargana Kolār)
2. Sarkār Karnātak Sūbah Dāru-z-zafar Bijāpūr, for the maintenance of Sankari Mathāh, as before,
3. has been restored and confirmed.
4. 3 villages  
Original one village  
Entire revenue of the above  
11 Hun?

Note.
This sannad was issued under the seal of emperor Muhammad Shah at Delhi and of his officer Āli Bēg Khān on the 15th Rabi of the 11th regnal year (A.D. 1729-30) and confirms the previous grants. It is stipulated also as in No. 19 that the grant must be treated as binding and no new sannad should be asked for.

23.
Fifth sannad in the possession of the Āvani Matt.
Persian language and characters.

Ālamgir
Bādshāh Ghāzi
1168
Fidvi.....Nūr Khān Bāḥādur

1. Mutasa-ddiyān muhimmāt ḥāl wa istiqbāl wa Desmukhān wa despānqiyān wa patwāriyān wa muzāriān
2. purganaai Kōlār sarkār Karnāṭak subah Dāru-z-zafar Bijāpūr bidānand mouz Hunain Halli
3. waghaira dihāt purganaai mazkur Zariā inām ba ismi Sankar Bhāri ba mujibi asnād
4. ḥukkmā peshīn muqarar wa jārist darīn wila niz ba dastūr sābiq ḥasbul Ziman
5. bāḥāl dāshta hud Bāyad ki dehāt mastūr masrāf mushārun ileh wa guzārand ki ḥāsilāt ānjā rā maṣhīṣat khud namūda ba duāe daulat abad muddat mashghul bāshad
6. wa Sanad mujaddadāt sāl ba sāl darkhāst na kunand. Darīn bāb tākid
7. Āakīd dānīsta ḥasbul mastūr baramal ārand. Tahrīr fit tāriḵh
8. bist shashum Shahir Sha bānul muaz zam sann 1167 Hijrī bairy.

(Back)
1. Sharah Zimn ānki mauzai Hunain Halli waghairah dehāt pargana kolār dar wajh inām ba ism Sankar Bhāri
2. ba mujib asnād ḥukkmā peshīn muqarar gashta darīn wila niz ba dastūr sābiq bāḥāl dāranda.
3. Kāmil 196
4. Asli Dākhlī
10 3
5. Simt Havelli 46-6-0 Kāmil 31 kāmil
simt mauliyākal mauza i Sankari

6. Asli Dākhli
(2) mawāziān (2) mawāziān
7. 23 kāmil 11 kāmil 6 mawāziān Dākhli.
mawāziān

8. Asli Dākhli
3 mawāzi mauza

9. Asli Dākhli
mawāziān mauza

10. 10 kāmil

Translation.

Seal
Alamgir (II)
Bādshāh Ghāzi Bahādur
1168 A.H.
Fidvi... Nūr Khān.

1. The Revenue authorities present and future and Desmukhs, Despandyas Patwaris and cultivators
2. of Pargana Kolar, Sarkār Karnātak Sūbah Dāru-z-zafar Bijāpūr are hereby informed that villages Hūnain Halli, etc.
3. which according to the sanads granted in the said Pargana by previous governors (or rulers) were assigned as an inam in favour of Sankar Bhāri
4. have now been released as specified in the Zimm in favour of the said Sankar Bhāri. They should, therefore, leave the said villages in possession of the said person
5. so that utilizing the revenues of the villages for his maintenance he should occupy himself in praying for the well-being of the everlasting kingdom.
6. New sannads should not be asked for every year. This matter
7. should be treated as binding and must be accordingly acted upon. Issued on
9. 26th Shaban 1167 A.H.

Back.
1. Mouza Hūnain Halli, etc., villages of Pargana Kolar by way of gift to Sankar Bhāri
2. in accordance with the sannads of the high authorities, have been, as before released;
3. therefore the villages should be restored as before, entire revenue
4. Original

196

Awarded afterwards
<table>
<thead>
<tr>
<th></th>
<th>Simt Haveli</th>
<th>Simt Mouliakul</th>
</tr>
</thead>
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<tr>
<td>5</td>
<td>46-6-0</td>
<td>Mauzaizai Sankari 31</td>
</tr>
<tr>
<td>6</td>
<td>Original</td>
<td>Awarded afterwards</td>
</tr>
<tr>
<td></td>
<td>2 villages</td>
<td>2 villages</td>
</tr>
<tr>
<td>7</td>
<td>Entire revenue</td>
<td></td>
</tr>
<tr>
<td></td>
<td>23</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Asli villages</td>
<td></td>
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<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Dakhli 1</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Entire Revenue</td>
<td>10</td>
</tr>
<tr>
<td>8</td>
<td>Asli villages</td>
<td></td>
</tr>
<tr>
<td></td>
<td>3</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Dakhli 1</td>
<td></td>
</tr>
</tbody>
</table>

**Note.**

This last sannad was granted in the reign of the Mughal emperor Alamgir II on the 26th Shaban of 1167 A.H. (June 18, A.D. 1754). The seal contains the date 1168 A.H. and the name of the officer Nur Khan. It is addressed to all the revenue authorities, Desamukhs, Desapandes, Patwaris and raiyats of Pargana Kolur and confirms the grant of Hunnerahalli and several other villages of the revenue of 196 huns to Sankar Bharaati, to whom they had been issued as inam according to previous sannads. It is interesting to note that in this grant the name of the swami viz., Sankar Bharaati occurs as the donee in place of the name of the matt in the previous grants. The number of villages granted is also far greater than in the previous ones.

**24. Malur Taluk.**

On a boulder in the Government waste land to the south of the village Mailandahalli in the Hobli of Malur.

Kannada language and characters.

1. svasti śri jayābhhyudaya
2. Śālivahana-saka varṣhaṃ-
3. gaḷu 1459 neya Viḷam-
4. bi-saṃvatsarada Kārtika ba
5. 1 lu śrīmanu mahā.
6. śvara Achyutarāya-ma-
7. hārāyaru rājyaṁ ............................
8. ...............................................
9. Bayirapagala maga Sa-
10. nyappana kaṭṭisida man-
11. tapa śubham astu

Note.
This inscription registers the construction of a maṇṭapa by Soṇyappa, son of Bayirapa, during the reign of the illustrious king Achyutarāya of Vijayanagar on the 1st lunar day of the dark half of Kārttika in the year Vilambi Ś' 1459. The date corresponds to 7th November, 1538 (if we take Vilambi, Ś 1460), but it is not verifiable as no week day is given.

25.
On a stone in the basement of the Varadarāja temple in Śivarāpaṭṭaṇa in the Hobali of Narasāpura.

Kannada language and characters of 13th century A.D.
1. śrīmatu Śukla-saṃvatsarada Āśvaija su
2. 10 Su Śiri-perumangala-paṭṭananda
3. Perumāla-Sivālyakke Talagūranu
4. Ālahaliya gavuḍa Bairejiyana
5. maga Chokka Battayyanu Munna-bā-
6. la-vaṃsā...........................

Note.
This inscription records the gift of the village Talagūr for services in the temple named Perumāḷ in the village Śiri Perumangalapāṭṭaṇa by Chokkabattayya, son of Bairejiyana, gauda of the village Ālahali. The last portion of the inscription cannot be clearly made out as it is partly covered by the structure. The date of the record is stated to be Friday the 10th lunar day of the bright half of Āśvayuja in the year Śukla. No śaka year is given. Śiri Perumangalapāṭṭaṇa seems to have been the old name of the present Śivarāpaṭṭaṇa village.

26.
On a fragmentary stone in the waste weir of the tank in the village Śivāra.

Kannada language and characters of 17th century A.D.
1. śrīmatu Kariyapagaḷa
2. sisya Tammayanu mātā-pi-
3. trigalige punya-vāgali yen-
4. du hākida banakke maṇgaḷa
Note.

This records the setting up of a grove by Tammayya, disciple of Kariyapa, for the merit of his parents. No date is given.

27.

At the entrance of the village Hungênahalli in the same Hobali of Narasâpura.

Size 5'-6" x 2'-6".

Kannada language and characters of 17th century.

1. śrīmatu
2. saujayya-silaru
3. manneya-muiyYa-
4. rum vûra mādisida-
5. rû

Note.

This seems to record the building of the above village by some one whose name is not given but who is praised as righteous in character and head-ornament of chieftains (manneyar). No date is given nor any other particulars to determine the identity of the person who is said to have built the village.

28.

SIDLAGHATTA TALUK.

On a stone near the field named Bûdihola in the town Sidlaghaṭṭa in the Hobali of Sidlaghaṭṭa.

Size 5'-0" x 1'-8''.

Kannada language and characters.

1. svasti śri jayabhuyada ya Śāli-
2. vāhana śaka varushmgaḷu
3. 1573 neya Khara-saṃvatsara-
4. da Chaitra su 1 lu śrīmatu
5. mahārājādhirāja vīrapra-
6. tāpa śri Venkaṭapati dēvaru
7. prithvi-rājyaṃ geyyuttiralu
8. avara ...................rāda Āvati-nāḍa
9. prabhu Bairē-gauḍara putraru
10. Yiṃmaḍi Baichegaṇḍaru
11. koṭṭa śāsanada krama-ventendare
12. Vadigēhalliya shala lakke salluva
13. kere grāma vornammu śrīmatu
14. Sivāchāra-sāmpanna śrī-Lingga-
15. śakti koṭṭa

Note.
This records the gift of a village named kere, belonging to Vadigehallī-sthala to a Vīrāśaiva priest, Lingaśakti, by the chief Immaḍi Baichegauda, son of Baire-gauḍa, ruler of Āvatināḍ and a subordinate of the illustrious king, Venkaṭapatirāya of Vijayanagar. The record is dated the 1st lunar day of the bright half of Chaitra in the year Khara S' 1573 (12th March A.D. 1651). As no week day is given the date cannot be verified.

29.
On a boulder in the waste land near the village Huṇasēnahalli in the same Hobali of Siḍlaghaṭṭa.
Size 1'-8''×1'-8''.
Kannada language and characters of 17th century.
1. Sarvadhāri-sāmvatsara
2. Bhādrapada sū lū śrī-
3. matu Sonṇappa-gavudaru
4. Muddayyanige koṭṭa mâ-
5. nyada hola idake tapida-
6. varu tāyi-tande vadhisisa
7. pāpake hōharu

Note.
This registers the gift of a plot of land rent-free to one Muddayya by Sonṇappagauda on the 1st lunar day of the bright half of Bhādrapada in the year Sarvadhāri. The record ends with the usual imprecation. The date cannot be determined as no Saka year is given.

30.
On a stone slab set up in front of the Chauḍēśvari shrine near the village Janga-makōṭe in the Hobali of Jangamakōṭe.
Size 2'-2''—6''.
Kannada language and characters of 17th century A.D.
(The Stone is broken.)
1. Baṃma-nāya-
2. ka sasana yentem
3. mānya hola ta  
4. tamma guru Mā  
5. sāra mêlepa ?  
6. pâpake hó-  
7. haru śri  

Note.

The inscription stone is broken and several letters have disappeared. Hence the record is fragmentary. It seems to register a gift of land by one Bammanāyaka. No date is given.

31.

On a plot of land belonging to the Nāyaka community to the south of the village Ranganāthapura in the same Hobali.

Kannāḍa language and characters of 16th century A.D.

1. Plavamāga-samvatsarada Māgha  
2. śuddha 15 Sōmavāra Su-  
3. gaṭṭuru Chikarāya Nanja-  
4. pagaudaru Beṭṭadahāla  
5. Rāyavodeya-dēvarige  
6. Ettinavoḍeyadēvarige  
7. ērugiṇikeyamu biṭṭu  
8. koṭṭaru mahā-janara voppa śri śri  

Note.

This inscription records the remission of plough-tax (ēru-gāṇike) made by Chikarāya Nanjapagauda, chief of Sugaṭūr, to two Viṛaśaiva priests Rāyavodeyadēva of Beṭṭadahāla and Ettinavoḍeyadēva. The approval of the grant by the mahājanas is also recorded in the inscription. The grant is dated Monday 15th lunar day of the bright half of Māgha in the year Plavanga. The number of Śaka years expired is not given and hence the date of the record cannot be determined. The Sugaṭūr chiefs ruled over a large part of the Kolar District from about 1451 A.D. to about 1693 A.D. (Rice's Mysore and Coorg from Inscriptions, P. 166.)

32.

On a stone lying about a mile from the same village Ranganāthapura in the same Hobali.

Kannāḍa language and characters.

1. śubhamastu svasti śri  
2. jayābhhyudaya Śāli-
3. vāhāna śaka varuṣaṁ-
4. galu 1460 neya sanda Viṣṇu-
5. dhī-saṁvatsarada Bhādrapada śu
6. 13 yalu śrīmaṇ mahārājādhipi-
7. rāja rājaparamēśvara śrī-vīra-
8. pratāpa Achyutarāya-ma-
9. hārāyaru pṛthivi-rāyam ge-
10. yuttiralu Rāmaya Odera A-
11. yyanavarige Achyutarāya-mahārā-
12. yaru nāyakatanakke pālisida Bēlūra
13. Chāvadige saluva Kōḷāla-sime-
14. olāgaṇa Aramāladaḥallige saluva Śiva-
15. yanāhali yemba grāmavanu A-
16. remangalada Timmappa-Gaṅdarige
17. ...........dāṇḍige-umbaliyāgi
18. koṭṭevu yi grāmavanu
19. mānavaṅga nimma putra-pautra-pāranipari-
20. yāgi ā-chandrārka-sthāyigalāgi su-
21. khadali anubhavisuvudu yidake tapi-
22. davaru Kāśiyali kavileya konda pāpake
23. hōguvaru tande-tāya konda
24. pāpake hōguvaru maṃgala mahā śrī śrī

Translation.

May there be prosperity. Be it well. After 1460 years elapsed in the victorious and prosperous Śālivāhana era, in the year Viṣṇudhikrit, on the 13th lunar day of the bright half of Bhādrapada, while the illustrious king of kings, supreme lord of kings, vīra-pratāpa Achyutarāya-mahārāya was ruling the earth:

We (Rāmarāya-ōdēraya) have granted as dāṇḍige-umbali to Timmappagaṇḍa, of Aremaṅgaḷa, the village Śīvayanaḥallī belonging to Aramāladaḥallī in Kōḷāla-sīme, pertaining to Bēlūr-chāvadi, favoured to (us) Rāmarāya-Odera-ayyanavaru for the office of nāyaka by Achyutarāya-mahārāya. You (Timmappagaṇḍa) may enjoy in peace this village as rent-free estate, in hereditary succession for as long as the moon and sun endure. He who violates this grant will incur the sin of having slain tawny cows in Kāśi and will be guilty of the sin of killing his parents. Good fortune. Great prosperity.

Note.

This inscription belongs to the reign of the Vijayanagar king Achyutarāya and records the grant of a village named Śīvayanaḥallī, a hamlet of the village Aramālada-
hallı situated in Kölala province and belonging to the administrative division of Bēlūr-
chāvadī. This village is stated to have been originally favoured by the king to his
subordinate named Rāmarāyaọdēyar (probably the same as the famous Rāmarāya,
who was killed in the Tālkīkōte battle) for his office of governor. It was now granted
to a gauda named Timmappagauda by Rāmarāya-ođeyar as danṭige-umbali. This
phrase danṭige-umbali might mean a grant of rent-free land for the up-keep of a
palanquin or for making arrangements for carrying the king’s palanquin. The
former meaning seems to be more probable in the present case. The phrase may
also be interpreted as a grant for proficiency in the use of a lute.

The date of the grant is given as 13th lunar day of the bright half of Bhādrapada
in Virōdhi, S’ 1460. But S’ 1460 is Vilambi and not Virōdhi and the nearest Virōdhi
falls in S’ 1451 or S’ 1450 expired. Evidently 1460 is a mistake for 1450 and the date
corresponds to 17th August 1529 A. D. The village granted cannot be identified in
the village lists or Taluk Map.

33.

A copy of a copperplate inscription in the possession of the Jōdidar of the village
Muddanahallı in the same Hobalı of Jangamakōṭe.

Kannada language and characters of the 16th century.

1. namas tunga-sīraś-chumbi-chandra-chāmare-chāravē
2. trailōkya-nagarārambha-mūla-stambhāya Śambhavē
3. śrīma mahārājādhirāja Krishnarājaya-navaru
4. Vijayananagadalli rājyaṅ gaivallī Rudrayya-
5. na komāra Dēvayyanu tāmma mātā-pitri-galige
6. punya-vāga-bekemdu Mārgasira śuddha Paurna-
7. māsyadallū Sōmopāra-guṇyakāladdali
8. Krishnāpuravemba grāmavanu Āpa-stamba-sūtrarāda
9. Yajuśśakhā-dhyāyīgālāda Bhāradvāja-gōtra-da
10. Tippam-bhaṭṭarige sahiranyōdaka-dāna-dhārā-
11. pūrvakavāgi koṭṭaddu yī-grāmavanu nīv putra-
12. pautra-pāramparavyāgāi sukhadalli anv-bhavisūndu
13. sukhadallihudu yendu barasi koṭta tāmra-śaśana
14. dāna-pālanayōr mahyē dānāt śreyo’ nūpāla-
15. naṃ dānāt svargam avānōti pālanād achyutaṃ padam

Note.

This copy of an inscription, the original of which is not forthcoming, begins with the
usual invocatory stanza addressed to god Śambhu and registers the gift of a village
Krishnapura during the reign of Krishnarahayya (Krishnapaya), king of Vijayanagar by Devayya, son of Rudrayya to a Brahman named Tippanabhatta, of Aparastamba-sutra, Yojus-sakhya and Bhadravajagotra. The grant is stated to have been issued on the full moon day of the month Margasira with lunar eclipse but no year is mentioned. The usual imprecation is found at the end of the record. Krishnapura referred to in the record is probably the same as Krishanahalli in the same hobali of Jangamakote.

34.

On a waste land belonging to the village Chokkanadhalli on the way to the same village Jangamakote in the same hobali.

Kannada language and characters of the 17th century A.D.

1. Naudana-samvatsarada Mah-rajasira ba 2 lu srimatu
2. Sonnapagavudaru Lin-
3. Gayyanige kotta kereya-sa-
4. sanavendare nina yilli
5. kereyanu kaattisikondu
6. bhumiyanu achnadarka-
7. vaigi aubhavisuvuden-
8. du barasikoitta sila-sa
9. sana mangala..............

Note.

This is an instance of a kereya-sasana viz., a grant made for the construction of a tank. One Sonnapagauda is stated in this record to have authorised a person named Lingayya to construct a tank and enjoy the land under the tank. The grant is stated to have been made on the 2nd lunar day of the dark half of Margasira in the year Nandana.

35.

On a piece of stone lying near a well below the tank Bhadranakere in the same hobali.

Size 2'-6'' x 2'-3''.

Kannada language and characters of 17th century.

1. Plava-samvatsarada Bhadrarapada
2. sú 7 Guruváradal Su-
3. guṭura Mūmmbali Chikarā-
4. ya Nanjapa-gaṇḍaru Mādaya-
5. ma maga Bâlayage koṭṭa ne-
6. ttarukoḍagi mânya gadde o ḍo
7. idake tappidare tande-tâya
8. konda pâpa śrī

Note.

This records the gift of rent-free land with the sowing capacity of ¼ khaṇḍuga as nettaru-koḍagi to Bâlaya, son of Mâdaya, by the chief of Sugaṭūr named Mummaḍi Chikarâya Nanjapagaṇḍa on Thursday 7th lunar day of the bright half of Bhâdrapada in the year Plava. No date in Saka era is given. The usual imprecation occurs at the end of the record. For Chikarâya Nanjapagaṇḍa, chief of Sugaṭūr, see also No. 31.

36.

On a stone lying in a land belonging to Pâṭel Pillegauḍa near the village Ghaṭa-mâranaahalli in the same hobali.

Size 3′—0″ × 1′—6″.

Old Kannada characters and language of 9th century.

1. svasti samadhipata-paṇcha-
2. mahâ-sâbda śrī-Pallava ...........
3. Nolambarasaru úra
4. jauaümMaḍuvabâ-
5. rasage ..........pârvargge-um
6. koṭṭa maṇnu

Note.

Some letters in lines 2 and 5 are effaced. The inscription records some gift of land made to a person named Maḍuvabarasa and to some Brahmans by the king Nolamba-rasa, obtainer of the band of musical instruments and descended from the Pallava family. The gift is stated to have been made by the donor along with the inhabitants of the village. No date or imprecation is contained in the grant. It is difficult to determine definitely which king of the Nolamba dynasty is referred to by Nolambarasu of the present record. It is probable that he is the same as Kali Nolambadî Arasa or Singapôta who fought with Duggamâra, the Ganga prince.
On a stone forming a step in the stone stair-case in a channel near the Īśvara temple near the village Sādali in the Hobali of Sādali.

Old Kannāḍa characters and language of 9th century A.D.

1. Durggamārā pādeyu .......... 
2. ..........aṇam maṇḍ-ereyam 
3. ..........ṛīdā mārggam 

*Note.*

Most of the writing in the record is effaced as it forms one of the stone steps constantly used by people when going to take water from the channel on the bank of which it is built. What remains legible seems to record the death of some general belonging to the army of Duggamāra. It is likely that this Duggamāra is the same as Prince Duggamāra Eṛeyappa, son of the Gaṇga king Śrīpurusha (circa 726-777) and ruler of Koṇḍalā-nāḍ, who fought with the Nolambas (see pp. 39 and 55 of Mysore and Coorg from Inscriptions by Rice.)
1. MARASE STONE INSCRIPTION OF BIJAYITA, (p. 104—No. 38).

2. BELGAMI SOMESVARA TEMPLE INSCRIPTION OF BALLALA, (p. 127—No. 62).

38.

INSCRIPTIONS IN THE MYSORE DISTRICT.

MYSORE TALUK.

On a stone set up in front of the temple of Marāḷēśvara in the village Marase in the Hobali of Mysore.

Size 3½' × 3½'.

Old Kaunada language and characters.

1. svasti śri Bi-
2. jayitanu Mariya-
3. seyol Bhagavatiyaṃ
g4. padishe-geysidođe
5. Permāḍi-Gāvundanu
6. sāsirvaru araśa-
7. rā sārikaṇaṇamum ildu
8. koṭṭa maṇnu paḷṣada
9. baḍagana temaru Bh-
10. gavatige koṭṭa maṇnu
11. idan alidom pañcha-
12. mahāpātanappon

Translation.

Be it well. When Bijayita caused Bhagavati (image) to be set up in Mariyase (Marase), Permmāḍigāvunḍa, the Thousand (citizens) and the royal accountant (arasarā sārikaṇaṇam) granted the land on the high ground to the north of the water-course for Bhagavati. He who destroys this will be guilty of the five great sins.

Note.

This inscription records the setting up of the image of goddess Bhagavati, a form of Kāli, by Bijayita in Marase (called Mariyase in the epigraph), a village situated at a distance of 6 miles from Mysore on the way to Nanjangūḍ. No temple of Bhagavati is now found in the village but an image of Chāmuṇḍi is lying in the Śiva temple to the east of the village. Probably it must have been enshrined in a separate temple at an earlier date and when the temple went into ruins, was brought to the present Śiva temple.
Who is this Bijayita? It appears to be the name of some high personage, king, prince, or chief under whose orders the image of Bhagavati was set up and an endowment made for the worship of the goddess by the headman and the royal accountant and the thousand chief inhabitants of the village. The characters seem to be of the 8th or 9th century. There is a king Bijayita Bānarasa of the Bāna dynasty who ruled in Kolar District in the beginning of 10th century A.D. (E. C. X. Mulbagal, 243, 244, 249 of S’831; Srinivasapur 40). But Marase, the village where the record is found, is far off from Kolar, and no stone inscriptions of this dynasty are found in the Mysore District. A copperplate grant discovered at Hullenahalli (Mys. Arch. Rep. 1927, p. 105) in Mundy Taluk refers to a Bāna king named Dīndigarar as a ruler of Kalbappuṇḍ district (district round Kalbappu hill in Śravanabelgola village), but Marase is far off from Śravanabelgola and there is no evidence of its being included in Kalbappuṇḍ. Hence it is very probable that the Bijayita of the present record is quite different from the Bāna king of the name.

There is a Ganga prince of the name of Vijayāditya, brother of king Śivamāra II who ruled in the beginning of the 8th century A.D. As the rule of the Gangas in the Mysore District is attested by several inscriptions, it is probable that Bijayita which is a Kannāda form of Vijayāditya refers to the above Ganga prince Vijayāditya and to his setting up the image of Bhagavati in the village Marase.

The usual imprecation is found at the end of the record.

39.

On the pedestal of the figure of Jina lying in the land of paṭel Siddanāyaka near the village.

Kannāda language and characters.

1. śrimad Drāvīla-saṁghēsmin Naund-saṁghē’ sty Arūngaḷaḥ a-
2. uvayō bhati yō śesha-sāstra-vā-
3. rāśi-pāragaiḥ

Note.

This inscription engraved in Hoysala characters of the 12th century on the pedestal of Pārvanātha figure, consists of only one verse in Sanskrit. It may be thus translated:

“In the illustrious Drāvīla-saṅgha, in the Nandi-saṅgha, is the Arūngaḷa-anvaya, brilliant from (its members) having crossed the entire ocean of the śāstras.”

This stanza is found in several inscriptions of the Hoysala times referring to Jaina gurus (Ep. Car. III Nanjanānd 134, V. Hassan 128, Arskere 1. 14, etc.).

Drāvīla-saṅgha (lit. the congregation of Dravīlas or Dravidas) with its branch Nandi-saṅgha (lit. the congregation of the Bull) is a sect or branch of the Jainas. So
also is Mūla-sangha with its branches Sēna, Nandi, Dēva and Simha sanghas (E. C. II revised volume of Śravanabelgola Inscriptions, Translations, P. 112). Similarly Arungalānaya and Koṇḍakundānaya are the main sub-divisions or families belonging to these sections or groups.

The inscription stops abruptly after the above stanza and no further particulars are to be found.

40.

On a broken slab lying in front of Chennigarāya temple in the village Marase in the Hobali of Kaḍakola. 

Size 4’—0” × 2’—6”.

Kannāḍa language and characters.

1. śri………
2. sa………
3. 1113 Vi………
4. da Kārtika śu………
5. Ānura Ketalego………
6. ṇda Bhēryaḍa Kampa………
7. ṇana vamsada Kesima………
8. likagum ṇada Bovanam-
9. geyum puṭṭida Kampaṇa………
10. Ṯṭeyara baḍḍam Kampaṇṇam ra………
11. liyagereya Ranga-gaudara komara………
12. kitigeyum Hiriya Harahapa-gauda
13. ri Amāṇnaya-samudrake saluva Gōḍakaṭṭe
14. Māsenāḍ Āvabāḍiya keṛeya kilēriyalu………
15. ralu maṇṇu Aṃṇayasamudradalu gadde salageya bhū
t16. ………….kolaga hattu a-Maruvaseya maṇṇu guṇi maṇṇu
t17. Koṭṭagarige hola varaha 15 Sannabovageyum Hēmahōvittige
18. puṭṭida Maṃḍalikabōvanum Aṃṇaya-samudrake karuvoiḍu ?
19. biṭṭa koḍamge salageyal enṭu gade Māruvaseya samastam gaudu [ga]-
lu kūḍi imṭivar irbbaramūndittu koḍamge-māṇya Maṃḍalika-chā-
20. riye Guraṭːala koḍamgeya maṇṇu Kaḍaṣeva-sarigeyolu
22. ko 50 Kallukereyu galde 5 Kesalegōḍina Savigaudam-
23. gayum Lokka-gauḍigeyum puṭṭida Kesidēvam Mancharvirana
24. gauḍikeyalu Maṃḍalikachārige koṭṭa koḍamge maṇṇiya Ma-
25. ruvaseyalu irkula guṇi maṇṇu gu 50 hiriyake-
26. ya kilēriyalu gadde kolaga hattu 10 Maruvaseya sama-
27. sta-gauḍugaloṭa taṇḍoḷu kūḍi Maṃḍalikāchārigeyum.
28. Manḍalikabōvaṁgeyum biṭṭu koṭa keyi alippidāṃge sa [si-]
29. ra kavileya kondā brahmaṭtāge hōda sasira vēda bra .
30. na korndā brahmaṭtāge hōda sasira risheyrkaḷa Gaṁgeya taḍi . .
31. da brahmaṭtāge hōda su-dattam para-dattam vā yō harēṇa va
32. sasṭtir bharisha saṣṣarani viṣhyām jāyatte krimiḥ 1 1 1 . .
33. mudra Manḍalikachārige yeraḍu e 2 Heṃga-
34. charige oṃdu 1 maṃ

Note.
A part of the inscription-stone is lost being cut off on the right side and hence
several letters in each line have disappeared and the meaning of the inscription is
therefore not clear.

The record is dated šaka 1113 or A.D. 1191, which corresponds to the year Virōdhikrit.
The first letter Vi of the name Virōdhikrit is found in line 3 and the month Kārtika
and the bright fortnight in the next line. No lunar day nor week-name is contained
in the grant. A number of gaudas named Kētalegaṇḍa of Anhur, Kampaṇa of Bhērya,
Kesimayya, Kampaṇa,..............................Hiriya Harahapagaṇḍa, seem to
have made a grant of land under Gōḍakatte belonging to the tank Anṇayasamudra,
and under Ālvaṅḍi tank in Māsenāḍ.

We next learn that one Manḍalika-bōva, son of Saṇṇabōva and Hēmabōvitī made
some repairs to the tank Anṇayasamudra and granted a plot of land of 8 salages as
kōḍagi for its maintenance.

It is next stated that the citizens of the village Marase made a grant of land in
Gurur (Probably Gūlūr, a village near Marase), Kdaṛveyasarige, Kallukere, and
Hiriyakere to Manḍalikāchārī and Manḍalikabōva and others.

The usual imprecation next follows.

41.

An inscription stone of the Anjaneya temple, Sāgarkaṭṭe, now found lying near
the railway station, Sāgarkaṭṭe, in the same Hobli of Mysore.

Size 6½' × 1½'.

Kannada language and characters.

1. śrīma Drāviḷaśan-
2. ghadā Āṛungalā-
3. nvyāda Nandīgaṇa-
4. da Śāntimu-
5. nigala śiśya-santa-
6. ti śrī Vādirā-
7. jadhāvara śishyaru
8. śrī Vardhamānādē-
9. varu Hoysalā-
10. kāraliyadalu
11. agraganyaru sa-
12. nyasanadi mudi [pi]-
13. dar avara ṣadha-
14. maru Kamaladē-
15. varu niśidhiyam
16. niṇisidar

Note.

This records the death by *sanyasana* of a Jaina guru named Vardhamānādēva who is described as one who took a prominent part in the administrative work under the Hoysalas, and as a disciple of Vādirājadeva, descended from Sāntimuni belonging to the section of the Jainas known as Dravīḍa-sangha, Arunagāṁvaya, and Nandi-gaṇa. The present inscription-stone (which contains the inscription and a seated figure of a Jaina guru) is said to have been set up in his memory by his fellow-student Kamaladēva. No date nor the name of the reigning king is given. The characters seem to be of the last part of 11th century A.D. and the inscription might belong to the reign of the Hoysala king Vinayāditya or Vishṇuvardhana. A Jaina guru Vādirājā is described in the Sravanabelgola Inscription No. 67 of 1129 A.D. as having acquired great fame in the Chālukya capital and to have been honoured by Jayasimha I (1018-1042.) Probably the guru Vādirājadēva referred to in the present record is identical with the above. If so, his disciple Vardhamānādēva must have lived in the middle of 11th century i.e., in the reign of the Hoysala king Vinayāditya and helped him with his advice in the government of the kingdom.

42.

CHAMARAJNAGAR TALUK.

On a virakal near the shrine of Māramma in the old village site of Maladēvanhalli in the Hobli of Chandkavādi.

Size 2'—3"×4'—3'.'

Kannada language and characters.

1. svasti śrī Viraballāḷa-dēvara rājyadalu Maleūra Virapadēvaru
2. ūra tuṟuvaṇa sūre-kolvāga palaran idirchchi kondu
3. sura-lōkake sandode ātana sati māsatiyādalu śrī
Note.

This records the death as sati of the wife (not named) of Virapadēva of Malevūr who died while defending the cattle of his village against enemies in the reign of the Hoysala king Viraballāla-deva. Malevūr referred to in the record may probably be the old name of the village in which the inscription is found. No date is contained in the record.

43.

On another stone near the same shrine.

Size 3'—0×2'—3''.

Kannāḍa language and characters.

1. svasti śri jayā-
2. bhuydāya Śālivā-
3. hana śa-ka-varu-sha-mañjulu
4. 1273 neya Śrīmu-
5. kha-samvatsara
dā
6. Bhādrapada
dā
7. ba 12 lū śrīman ma-ha-ra-jā-dhirāja rājamārāvīśvāra
8. śri Virabukkaṇṇo [de] yaru
9. prithvi-rājya
dā
10. n ālūvalli

Note.

This inscription is incomplete as several lines after line 10 are completely effaced. It belongs to the Vijayanagara king Bukkanṇodēyar or Bukka I and is dated 12th lunar day of the dark half of Bhādrapada in the year Śrīmukha, the 1273rd year of the Śālivāhana era. But Śaka year 1273 or A.D. 1351 is identical with Khara and not Śrīmukha. The nearest year Śrīmukha is Śaka 1255. The date is hence irregular.

44.

On a stone set up on the bund of Sampagaudanakere tank belonging to the same village Maladēvanahalli.

Size 3'—0×1'—6''.

Kannāḍa language and characters.

1. svasti śri vijayābhhyudaya Śālivā-
2. hana-śa-ka varu-sha sā 1676 ne varu-
3. sha sanda vartamānavāda Īṣvara-nāma-
4. samvatsarada Māgha śu 5 varege Kaliyuga-vāra
5. rsha sā 4878 varuṣa Prabhavādi hanonda [va-
6. rsha Daḷavāyi Doḍḍayyana-vāra
7. pautrarāda Virarājaiyyana-vāra
8. putrarāda Kaḷale Nanjarājai-
9. yyanavara maneṇvārte Virai-
10. yyanavara dharmake yi kere kaṭi

Note.

This inscription records the construction of the above tank by Viraiya, belonging to the household of the Kaḷale chief Nanjarājaiya, son of Virarājaiya and grandson of Daḷavāyi Doḍḍayya on the 5th lunar day of the bright half of Māgha in the year Īsvara 1676 of the Śālivāhana era, 11th year of the cycle beginning from Prabhava and 4878 years in Kaliyuga era. The date is irregular as Śaka 1676 or A.D. 1754 is Bhāva and not Īsvara and the nearest Īsvara is S' 1679, three years later viz., 1757 A.D. Kaḷale Nanjarājaiya was the famous general of Mysore under the king Immaḍi Krishnarāja Voḍeyar (1734-36).

45.

NANJANGUD TALUK.

At the village Hedatale, in the Hobali of Doḍḍa Kaulande, on a stone lying in the navaranga of Nagarēśvara temple.

Size 3’—0” × 2’—0’’.

Old Kannada language and characters.

1. Śaka-nṛpa-kāḷāṭita
2. śuḍa tadānāntarada Bhāḍrapadada
3. maṇḍana......svasti Nītivārgga Kongu-
4. pu........ra Nandagirinātha
5. de........nadiga-
6. nāḷuttire
7. da........vāgi nā
8. iṭṭu..........dingitta ki
9. sta........[Pe] rmanadigala
10. ........ke........sarpva...........hā
11. idanaḷi [do] Bāranaḍa

Note.

This record is too full of lacunae and hence its meaning is not quite clear. It belongs to the reign of the Ganga king Nītimārga Kongunivarīmma and seems to contain
some grant made by a dependant of his. The usual imprecation is found at the end of
the grant. The characters seem to be of 9th century A.D.

46.

On a fragmentary stone-slab lying in the same Nagareśvara temple.
Size 9" × 9"

Kanara language and characters.

1. Lakshmi-kānttā-dē
2. duvalu Yaḍatāle
3. baḍagalu sanka ?
4. rada tenkalum
5. mejivara
6. di

Note.

This is a fragmentary inscription found in the same temple and seems to refer to
some gift made for the Lakshmikāntasvāmi temple in Heḍatāle called Yaḍatāle in
the record. The characters seem to be of the 14th century.

47.

In the same village Heḍatāle, on a stone lying buried in the land of Mādināyaka
to the south.

Size 3' × 2'

Tamil and Grantha characters: Tamil language.

1. svasti śī Kolakāna-
2. ttu mahāprabhu Perumā-
3. ṭadēvan-makkaḷ Al-
4. laladēvan Vimai-
5. yyan Nāranan Gaṅ-
6. āiyau śī Kattupu-
7. rattu Allālapērumā]
8. ellamudukku viṭṭa kala-
9. ui kulī 5 ll Kōdi-sam-
10. vatsara Mēsha-mā-
11. sattu viṭṭadu

Note.

This records the gift of a rice-field 5 kulīs in extent in the village Kattupura made
for the service of offering food at different times to god Allālapērumā] (Varadarājaśvāmi)
by the sons of Perumāladeva, mahāprabhu of Kolkaṇa, named Allālādēvan, Vīmayyan,
Nāranan, and Gaundāyan. The grant is dated in the month of Mēsha of the year
Krōdhi (1304 ? A. D.).
No king is mentioned in the record nor the number of years expired in Śaka era at the time of the grant. The characters seem to be of the 14th century and the year Kródiḥi of the record may be regarded as falling in 1304 A.D. It is difficult to determine who the Perumāledēva referred to in the grant, is. A Perumāḷadeva-danḍāyaka, minister of Narasimha III and Ballāla III and governor of parts of the present Nanjangūḍ and Chāmarāj Nagar Taluks, is referred to in several inscriptions of those taluks along with his sons Mādhava-danḍāyaka and Chakravarti-danḍāyaka. The names of the sons of Perumāḷadēva of the present record are however different and in place of the usual titles of the minister Perumāḷadēva, he is given the simple title of Mahāprabhu of Kolkana, which is probably identical with the village Kulagāna in the Chāmarāj Nagar Taluk. As regards Allāḷa-Perumāḷ temple in Kāṭtupura referred to in the grant, it is learnt that a temple of that god was standing near the present village Hedatale and Kāṭtupura seems therefore to be the name of a village which was once situated near Hedatale and has now disappeared.

48.

At the village Hullahalli in the hobli of Hullahalli, on a slab in the ceiling of the inner hall of the Varadarāja temple.

Size 3–0”×2’–6”.

Kannāḍa language and characters.

1. atha suhham astu svastī śri vijeyābhuydaya Śa-  
2. livāhana śaka varuṣa 1556 sānda Bhāva-samp-  
3. vatsaraṇa Mārgaśīra sūdha 10 lu śrīmaṇ mahādēva-  
4. dēvottama śrī Alāḷanāthasvāmīyavara pada-  
5. ke Basavarājōdeya[ra]jvaru sarvamānyavā 11

Translation.

Then may there be good fortune. Be it well. In the auspicious, victorious and fortunate year 1556 expired in the S’ālivāhana era, on the 10th lunar day of the bright half of Mārgaśīra in the year Bhāva, to the feet of the illustrious lord of the great gods, Alāḷanāthasvāmi, Basavarājōdeyar (gave) as sarvamānya (some land not specified.)

Note.

The inscription is incomplete as it stops abruptly after line 5 and seems to record the gift of some land rent-free made by Basavarājā Oḍeyar, chief of Hullahalli for services in the above Varadarājāsvāmi temple at Hullahalli. The date specified corresponds to 20th November 1634 A.D., but is not verifiable. Allāḷa is the Kannāḍa form of Arūḷāḷa, the Tamil name for the god Varada of Kāṇchi.
some grant made by a dependant of his. The usual imprecation is found at the end of the grant. The characters seem to be of 9th century A.D.

46.

On a fragmentary stone-slab lying in the same Nagarëśvara temple.

Size 9" × 9"

Kannada language and characters.

1. Lakshumī-kāntta-dē
2. ḍuvalu Yaḍattale
3. baḍagalu sanka ?
4. rada tenkalum
5. meyīvara
6. ḍī

Note.

This is a fragmentary inscription found in the same temple and seems to refer to some gift made for the Lakshmikāntasvāmi temple in Heḍatale called Yaḍatale in the record. The characters seem to be of the 14th century.

47.

In the same village Heḍatale, on a stone lying buried in the land of Mādināyaka to the south.

Size 3' × 2'

Tamil and Grantha characters: Tamil language.

1. svasti śri Kolakaṇa-
2. ṭtu mahāprabhu Perumā-
3. ādēvān-makkal Al-
4. lālādevan Vimai-
5. yyan Nāraṇan Gaṇ-
6. dāiyān śri Kāṭṭupu-
7. rattu Allālaperumāl
8. ēllamudukku viṭṭa kaḷa-
9. ni kuḷi 5 ll Kōdi-sam-
10. vatsara Mēsha-mā-
11. sattu viṭṭadu

Note.

This records the gift of a rice-field 5 kuḷis in extent in the village Kāṭṭupura made for the service of offering food at different times to god Allālaperumāl (Varadarājasvāmi) by the sons of Perumāḷadeva, mahāprabhu of Kolkaṇa, named Allālādevan, Vimayyan, Nāraṇan, and Gaundayan. The grant is dated in the month of Mēsha of the year Krōḍhi (1304 ? A. D.).
No king is mentioned in the record nor the number of years expired in Śaka era at the time of the grant. The characters seem to be of the 14th century and the year Krōdhī of the record may be regarded as falling in 1304 A.D. It is difficult to determine who the Perumāledēva referred to in the grant, is. A Perumāladēva-danṇāyaka, minister of Narasimha III and Ballāla III and governor of parts of the present Nānjangūḍ and Chāmarājnagar Taluks, is referred to in several inscriptions of those taluks along with his sons Mādhava-danṇāyaka and Chakravarti-danṇāyaka. The names of the sons of Perumāladēva of the present record are however different and in place of the usual titles of the minister Perumāladēva, he is given the simple title of Mahāprabhu of Kolkana, which is probably identical with the village Kulagāna in the Chāmarājnagar Taluk. As regards Allāja-Perumāl temple in Kāttupura referred to in the grant, it is learnt that a temple of that god was standing near the present village Hedatale and Kāttupura seems therefore to be the name of a village which was once situated near Hedatale and has now disappeared.

48.

At the village Hullahalli in the hobli of Hullahalli, on a slab in the ceiling of the inner hall of the Varadarāja temple.

Size 3—0"×2′—6".

Kannada language and characters.

1. atha suhnam astu svasti śri vijeyābhuydaya Sā-
2. livāhana śaka varuha 1556 śanda Bhāva-sam-
3. vatsarada Mārgaśīra śuddha 10 lu śrīmaṇ mahādeva-
4. dēvottama śri Ālājanāthasvāmīyavara pada-
5. ke Basavarājoḍeya[ra]varu sarvāmāṇyaava 11

Translation.

Then may there be good fortune. Be it well. In the auspicious, victorious and fortunate year 1556 expired in the Śālivāhana era, on the 10th lunar day of the bright half of Mārgaśīra in the year Bhāva, to the feet of the illustrious lord of the great gods, Ālāja-nāthasvāmi, Basavarājoḍeyar (gave) as sarvāmāṇya (some land not specified.)

Note.

The inscription is incomplete as it stops abruptly after line 5 and seems to record the gift of some land rent-free made by Basavarāja Oḍeyar, chief of Hullahalli for services in the above Varadarājāsvāmi temple at Hullahalli. The date specified corresponds to 20th November 1634 A.D., but is not verifiable. Allāja is the Kannada form of Arulāja, the Tamil name for the god Varada of Kānchī.
49.

On the horizontal stone-slab in the sluice of the tank of the village Jodi Katur in the same Hobali.

Modern Kannada language and characters.

1. yi Soma-samudravanu
2. Pramadicha Sravana ba 5 lu Madanaya tumba katidaru

Note.

This records the construction of the sluice of the above tank named Somasamudra by an individual named Madanaya. The characters seem to be of 17th century. No Saka year is given but the date is recorded as 5th lunar day of the dark half of Sravana in the year Pramadicha.

50.

On a stone slab standing in front of the Marichavadi in the same village Jodi Katur.

Size 5'-6'' × 5'-6''.

Kannada language and characters of 17th century.

1. o Durmati-samvatsarada Asada suda 10 lu Madas-
2. o nanayakari Devasamudra
3. o ..............sanada kramaventendače
4. o ..............dharmani-
5. o gabekendu namma Da ............ Kanayala
6. o ..............nirustalada Mutavadiya Katur nimage sarvam-
7. o nyavagi kottévu
(Remaining letters are effaced.)

Note.

A part of this inscription has been so thickly coated with oily grease that it is very difficult to make out the characters. It seems to record the gift of the village Katur belonging to Mutavadi in Kaniyala-sthala free of taxes to some one (name not found) by Madananyaka on the 10th day of the bright half of Ashadh in the year Durmati. The date is not verifiable and the record probably belongs to the same period as the previous number and the donor also is probably the same as Madanaya of the previous number.
On the lintel of the doorway of the sukhanásí and on the stone bands on the inner walls of the sukhanásí in the temple of Sóméśvara in the same village Jódi Káṭūr.

Kannáda language and characters.

I. 1. śrí svasti śríman mahá-mañḍalēśvara Tribhuvanamalla
   Taḻakāḍu Kongu Nangali Banavase Hánungall Uchchhangi Gangavá-
   2. di Nánumbāvāḍi-gonda Bhujabalagamgan asháyasūra Sanivārasiddhi Giri-
      durggamala chaladunkarā—
   3. ma nissamkapratāpa Vira-Balāla-dēvaru Dōrasamudrada vidinoḷu nile suka-
      sankhatā [vi] nōdādim prithi-rā—
   4. jya geytiralu śrvastī śrī Saka-varisha 1120 sanda Kālayukta-sāmvach-
      chharada Bhāḍrapada bahula
   5. panchami 5 Sanivārayadaṇḍu śrvasti śríman mahā-pradhāna sarvādhikārī
      kiriya-dhāmāya—

II. 6. ka Gauḍayyamaha adhikāradalu Nūgunāḍa Kāṭūra Huṭṭīda Āridara
    Koladauma
   7. tamuta nālvarum kāṭisida kere ettisida dēvāliya śi dēvāliyake Kāṭ-
      tūra [bi-]
   8. ṭa maṇṇu nichalu nivēdyake mūgandugada bedeya gadde ś 1000 savira
      guliya maṇṇuva Ko-

III. 9. lagauda Sōva-gauḍanavara makalu Mudda-gauḍa Kala-gauḍa Chāvādi
    Āyta-gauḍa iva
   10. Huṭṭīda Tāmmāḍi-Rāyaṇḍe ś dēvāliyake tāṇikada-homnu samya-bhāga
       i-dēvālayake bi-
   11. dīsuvaṇ dhāra-pūrvvakaṇ mādi biṭa dharmma i-dharmmamamṃ kidisidaru
       Gangeya taḍiya………….. kon-

IV. 12. da pāpadalu hōharu kēreyum-dēvāliyum-noḍeya-hoyda pāpadalu hōharu
     tande-
   13. ya kondu tāya kai-hididavana gatige hōharu Kāṭūra Huṭṭīda Āridara Haḷi-
   14. yaru Hemaṭiāchari Hemaṭi-āchariya mamma Chākachariyum Kambāchari
       Kambā-

V. 15. chariya maga Hēmā-chari ś Māla-bōvitiya makalu Kāṭaṁbova ChāvaboVa.

Translation.

Good Fortune. Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuv-
vanamalla, capturer of Taḻakāḍu, Kongu, Nangali, Banavase, Hánungal, Uchchhangi,
and Nānumbāvāḍi, a Ganga in the prowess of his arms, unassisted hero, sanivārasiddhi,
Giridurgamalla, a Rāma in battle, possessed of undoubted valour, Vira Ballāladēva was ruling the earth in peace and wisdom from his capital Dōrasamudra:—

Be it well. After 1120 Śaka years elapsed, in the year Kālayukta, on Saturday the 5th lunar day of the dark half of Bhādrapada, during the rule of the illustrious mahāpradhāna (chief minister), sarvādhikāri, hiriy-a-dānāyaka Gauḍayya—

Four persons named Kāṭūra, Hūṭṭida, Āridara and Koladama of Nūgumād built a tank and erected a temple. For this temple Kāṭūra granted wet land of the sowing capacity of 3 khandugas for conducting the daily offering of food. Kōlagauḍa, Sōvagauda's sons Muddagauda, Kalagauda, Chāvāḍī Āytagauḍa, Hūṭṭida, and Tammadi Rāyāndi gave away with pouring of water, 1000 guṇis of land for paying up of the fees to managers of this temple (tānikuda-honnā) and for proprietary rights? (samyabhāga). (The meaning of lines 8-10 is not quite clear).

He who violates this act of charity will be guilty of killing 7 crores of cows on the banks of the Ganges and will incur the sin of destroying a tank and a temple. They will suffer the penalty of one who slays his father and commits incest with his mother.

(Signatures of) Kāṭūra, Hūṭṭida, Āridara, Hāliya, Hemaḍī Āchāri, Hemaḍī Āchāri's grandson Chākāchāri, Kambāchāri, Kambāchāri's son Hēmāchāri, Mālabōviti's sons Kāṭabōva and Chāvabōva.

Note.

This record is of the reign of the Hoysala king Viraballāla II and is dated Saturday 5th lunar day of the dark half of Bhādrapada in the year Kālayukta, S' 1120 (corresponding to Saturday, 22nd August of 1198 A.D.) A person named Gauḍaiya with the titles mahāpradhāna (chief minister) sarvādhikāri and hiriy-a-dānāyaka is stated to be the ruler of the district Nūgumād under the king. At this time four persons of that district named Kāṭūra, Hūṭṭida, Āridara and Koladama joined together and built a tank and a temple; and a plot of land of the sowing capacity of 3 khandugas was granted by one of them named Kāṭūra as an endowment to the temple for offering food daily to the god. It is also stated that some grant was made for the office of sthānīka (managing authorities) of the temple by various individuals named Kōlagauḍa, Muddagauda, Kalagauda, Chāvāḍī Āytagauḍa, sons of Sōvagauda and Hūṭṭida and Tammadi (priest) Rāyāndē. Then follows an imprecation against those who violate the grant and lastly are appended the signatures of various individuals named Kāṭūra, Hūṭṭida, Āridara, Hāliya, Hemaḍī Āchāri and his grandson (mamma) Chākāchāri, Kambāchāri and his son Hēmāchāri, Mālabōviti's sons Kāṭabōva and Chāvabōva.

The temple and the tank said to have been erected in the record are evidently the Sōmēśvara temple of the village Kāṭūr in which the present inscription is engraved and the tank Sōmasamudra referred to in the previous inscription. The names Hūṭṭida etc., in the record are rather peculiar.
INSRIPTIONS IN THE SHIMOGA DISTRICT.

52.

SAGAR TALUK.

At the village Nâdakalasi, in the hobali of Sâgar, on the pedestal of an image in a niche in the temple of Mallikârjuna.

Kannâda language and characters.

1. svasti samasta-prasasti-sahita Kundanâda Māvanta Ketaleman Dâkarasi-
2. yum puṭṭida prabhu Sirigâvunda putra Sântagâvunda tamna [Si] ri-
3. Nulavara Sivara Jôgôjana putra Gulgôjana tamma Chandôja Bara-
4. manôjana maga Dâseya Pûgôda Chandôja pratishtisidam

Note.

This short inscription is engraved on the pedestal of a stone image of Pârvati-
Paramêśvara which has been described in page 12 of the last year's report. The
record contains the names of several persons of Kundanâd district (a portion of the
present Sagar Taluk, Ep. Car. VIII Sâgar 87 and 88) who collaborated in the con-
secration of the above image. Their names are Sirigâvunda, younger brother of Sânta-
gâvunda, son of Prabhu Sirigâvunda, who was the son of Mâvanta (Elephant-rider)
Ketaleman, and Dâkarasi:—Chandôja, younger brother of Gulgôjana, son of Sivara
Jôgôjâ of the village Nulavara:—Dâseya, son of Baramanôja and Chandôja of the
village Pûgôdu.

The characters seem to belong to the early part of the 14th century A.D.

53.

SHIKARPUR TALUK.

At the village Bannur, in the Hobali of Shikârpur, on a stone lying in the Lâvara
temple in the village forest.

Size 3'-6'' x 1'-9''.

Kannâda language and characters.

1. svasti śrimaj Jayasimhadévam râjya-
2. geyyuttire śrimat Kundarâjam Bana-
3. vâsi-pannirchchhâsiramum Sântalige-sâ-
4. yiramuman âluttire śaka-varsha 941
5. Siddhārtthi-samvatsarada uttarāya-
6. na-sankrāntiyāl Halljâyānmaya Jakka-
7. bbeya magam Biyalam Banniyūra
8. Mahādevargge nivēdyakkam or-mmatta-
9. l keyyan koṇḍu biṭṭam a-chandhrārkka-tā-
10. ram uḷlidan aḷidānge kavileyu lin-
11. gamu konando dōska kādōng anantya-
12. punya mangala mahā

Translation.

Be it well. While the illustrious Jayasimhadēva was governing the kingdom, while the illustrious Kundarāja was ruling Banavāsi 12000 and Sāntalige thousand, in the Śaka year 941, the year Siddhārthi, on the occasion of Uttarāyaṇa-sankrānti:—

Biyala, son of Halljiyānma and Jakkabbe, obtained and granted one matter of wet land for food service of god Mahādeva of Banniyūr, to continue as long as moon, sun and stars last.

He who destroys this grant will incur the sin of killing a tawny cow and breaking a lingam. He who protects this gets endless merit. Good fortune.

Note.

This record is of the reign of the Chālukya king Jayasimhadēva (1018-1042) under whom Kundarāja called also Kundamanasa was governing the provinces of Banavāsi 12000 and Sāntalige 1000. (See E. C. VII Shikarpur 307 of Ś 938 or 1016, 125 of Ś 941 or A.D. 1019, 9 of Ś 943 or A.D. 1021, 30 of Ś 953 or A.D. 1031). The object of the inscription is to register the gift of one matter of wet land for the service of daily food-offerings to god Mahādeva of the village Banniyūr (the same as the present village Bannūr, where the epigraph is found) by Biyala, son of Halljiyānma and Jakkabbe. The grant is dated the Uttarāyaṇa Sankrānti day of Śaka year 941 Siddhārthi corresponding to December 24, 1019 A.D. The usual imprecation occurs at the end of the grant.

The letters are well-formed and the lines regular. The size of the letters is about an inch. There are few orthographical errors. Line 11 has "konando" for "kondona"; the old Kannada forms Kādon and kondon still persist in this record of the 11th century.

54.

At the village Hale Bannūr, on a stone lying in a jungle belonging to the village.

Size 4'-6" x 1'-3".

Kannada language and characters.

1. svasti samasta-bhuvanāśraya śri-prithivivalla-
2. bha mahā-rājādhirāja paramēśvara parama-bha-
Translation.

Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladēva, refuge of the whole universe, favourite of fortune and the earth, maharājadhirāja, paramēśvara, parama-bhaṭṭāraka, ornament of Satyāśraya family, jewel of Chālukya was prospering to last as long as the moon, sun and stars endure:—when the illustrious
Daṇḍanāyaka Tambarasa, a dependant on his lotus feet, obtainer of the band of five musical instruments, mahāsāmanāūdhipati, mahāprachandaṅḍadānanāyaka, granter of boons to the learned, purifier of his race, the sole friend of all, a sun to the lotus his family, an ocean of good speech, Brihaspati in wisdom, a mahāvratī (Śiva?) in purity of conduct, a brother to others' wives, a Vidyādhara among the learned, the abode of all good qualities, delighter of both kings (Sōmēśvara II and Vikramāditya VI), a Hanuman in fighting for (pēshana-Hamma) the illustrious Trailokyamalla Vira Nolamba Pemmānaṇḍi Jayasinghadēva, death to hostile troops, possessor of these and other attributes, was ruling Banavāsī 12,000 and Sāntalige 1000 in peace and wisdom :

On Monday the 10th lunar day of the bright half of Māgha in the year Raudri, 5th year of Chālukya Vikrama era; be it well. The mahājānas of the agrahāra village Bannivūr where Kappayyabhaṭṭopādhāya of Agrahāra Rājaśi, son of Padmanābha Kēyya of Vasishṭha-gōtrā, possessed of Yama (restraint), Niyama (discipline), Śvādhyāya (study) Dhārāna (meditation), Dhākṣāra (keeping the mind collected), Mauna (silence), Anushtāhāra (performance of duties), Japa (repetition of sacred formulae) and Samādhi (absorption in holy thought), had set up god Sōmēśvara, gave away, for the service of food offerings to the god, one Guniga's matter of wet land, situated to the east of the wet lands belonging to the said agrahāra and north of the wet lands (previously) belonging to the god.

Whoever maintains this charity as a charity of his own will gain the merit of making a gift of a thousand tawny cows with the five gems set in their horns and hoofs to thousand Brahmans in Vārānāsi and Kurukshētra. He who destroys this will incur the sin of slaying a thousand tawny cows and a thousand Brahmans in the same holy places.

Note.

This inscription belongs to the reign of Tribhuvanamalla Vikramāditya VI, Western Chālukya king and is dated in the year Raudri, 5th year of Chālukya Vikrama era. Daṇḍanāyaka Tambarasa, a subordinate of the king's younger brother Jayasingadēva, is stated to have been the governor of Banavasi 12,000 and Sāntalige 1000 provinces. The present grant registers the gift of wet land of one matter of Guniga in the village Bannivūr (same as Bannūr where the inscription is found) bestowed by the mahājānas of the village for the service of god Sōmēśvara set up by Rājāli Kappayyabhaṭṭopādhāya, son of Padmanābha Kēyya of Vasishṭha-gōtrā in the village. The week day of the grant seems to be wrong as Māgha śuddha 10 of Raudri, the 5th year of Chālukya Vikrama (January 23, 1081 A.D.) is a Saturday and not Monday as stated in the grant.

Gunigana matter or mattar of Guniga is a standard measure for wet land met with in the inscriptions of the period (see E. C. VII Shikarpur, 70, 71, 287, etc.)

Tambarasa of the present record is also referred to in No. 65 of this report.
At the same village Hale-Bannur, on a stone set up in the same jungle.

Size '6"-0' x 2'-6'.

Kannada language and characters.

1. [svasti sa] masta-bhuvanāśraya
2. [pri] thvī-vallabha-mahārāja-
3. [dhirā] ja paramēśvara paraṃa-
4. [bhattāraka] Satyāśraya-kuṇa-ti-
5. [laka] Chālukyābharaṇa śrīma-
6. [d Bhuvanaikama] lla-dēvara vijaya-rā-
7. [jyam utta] rōttarābhīvṛiddhi-pravarddha-
8. [mānam] a-chanḍrārkka-tāram salu-
9. [ttamiro] Sakavarsha 989 neya Pla-
10. [vanga] vatsaraṇa Vaisākha-suddha 3 Bṛ-
11. [haspa] tīvārandaṇu svasti ya-
12. [ma-ni] yama svādhīyāya dhyāna dhā-
13. [raṇa] maunānushṭhāna japa sa-
14. [mādhī] sampannar anēka-samaya-ta-
15. ..............stra-viṣāradaḥ appa śrīmad agrā-
16. [hāra Rāja] liya Vaśishta-gotrāda
17. [Padmanābha] yyagala putra Kappayya-
18. [bhattō] pādhyāyar agrahāra Banni-
19. [yū] ralu Vishnudēvara pratishtē ge-
20. [ydi] rppailig agrahāra Gauja [Gauja ?]
21. [sā] gara Gerettida Sāliyuru I-
22. [su] pura modalāgi Mūvattir-chchāsira
23. nerapi sampūje mālpalli ya-
24. ma niyama svādhīyāya dhyāna-dhāra-
25. na maunānushṭhāna japa samādhi-
26. sampannar appa śrīmad agrahāram Banni-
27. yūra mahājanangaḷu dēvara nandādi-
28. vigegam nivēdyakkendu Banniṣṭhāra
29. mūḍalu bīṭṭa gaḷḍe mattral eradu a-
30. gnishtagege yūrayāghanēyada tōn-
31. ṭadim paḍuvalu bīṭṭa gaḷḍe mattral ondu
32. svasti yama niya [ma] svādhīyāya dhya-
33. na dhāraṇa maunānushṭhāna japa samā-
34. dhi-sampa [ma] r shat-tarkka-sāstra-viṣārada a-
35. ppa śrimad Īsapurada Komayya-
36. bhaṭṭopādhyāyara tammam Dāka-
37. yyana magam Bi’aṇa-bhaṭṭarava-
38. ra maṭhavigavartha-sakkhāyā (?)
39. dēvara nandādivigege Mākayyam koṭṭa
40. gadyāna 15 Kālayya koṭṭa gadyā 5
41. Dēvayyam gadyāna 5 Biṭṭayyam ga 4
42. Nāvida Nāga gadyā 1 antu 30 ga-
43. dyānunum irppaṇa vriddhiyānu ko-
44. duvar i dharmaman anubhavaṇe-kāra
45. pragēṇisuva

Note.
A part of the slab on which this record is engraved has broken off and hence several letters have disappeared. The inscription records the gift of 3 matts of wet land by the mahājanas of Banniyur (Bannūr) for the sacrificial house (agnishtaṇge) and perpetual lamp and food offerings to the god Vishnu set up in the village by Kappayyabhaṭṭopādhyāya of the village Rājaḷi (See the previous inscription No. 54) and worshipped by the people of the surrounding villages including Sāliyur (now called Sālūr in Shikarpur Taluk) to the number of thirty-six thousand. A sum of 30 gadyānas and two paṇas was also subscribed by the inhabitants of the village named Mākayya, Kālayya, Dēvayya, Biṭṭayya and the barber Nāga and interest thereon was to be utilised for the service of offering a perpetual lamp for the god Vishnu? and also for the matt of Biyaṇabhaṭṭa, son of Dākayya, younger brother of Komayyabhaṭṭopādhyāya of Īsapura. The date of the grant is Thursday 3rd lunar day of the bright half of Vaiśākha in S’ 989 Plavanga corresponding to Thursday 19th April 1067 A.D.

As regards the name of the king in whose reign the grant was made, only the letters malla are now left in the record and the titles of the Chālukya king are given. As the Chālukya king at the time of the grant was Śomēvara Bhuvanaiκamalla (1068-1076) we may supply the missing letters of the name in line 6 as dbhuvanaika.

No imprecation is found in the inscription. The village Īsapura referred to in the grant is the same as Īsrū in the same Taluk (Shikāpur Taluk).

56.

To the right of the same inscription.

Kannada language and characters.

1. svasti samastha-bhuvanasravya
2. śri prithvīvallabha mahārāja-
3. dhirāja paramēsvara para [ma bha]-
4. śāraka Satyāśraya-ku [la-ti]-
5. ākam Ĉāḷukyābharaṇaṁ [śrīma]-
6. d Bhuvanaikamalla-dēva.......
7. yarājya uttarōtta [rābhivṛddhi]
8. pravarddham ā-ehandrá [rkka tāram sa-]
9. luttamire taptāda-padmōpa [jivi............samadhi]-
10. gata-pañcha-mahā-sābda mahā............
11. mahāprachanda-daṇḍanā-
12. yaka śāncha-Gāṅgēya ka.............
13. dhyāya kāvya-kanaka-nika [sha]
14. vanjula (?) varṇa Kali-Karnṇa
15. [yuva] ti-jana-manōhara
16. ............diyasa-nāyakam sā..............
17. chi-sāyakan ēkavāyam.............
18. ............
19. bhaktiya mey nija-guruma............
20. mmam uchita-eharitame
21. tanagene tām dhanyan arttiya ......
22. [kalpa] bhūjanapp Ėcherājam i vri # ....
23. [Bhu] vanäkamalla-narānātham chitta
24. dhairyyam suchi dahanāptan adhika
25. karam svāmi-vatsālan endappu...
26. ...tige koṭṭam pritiyin i vaḍḍa (?)-
27. drāṇa-mukhyam appa biridu-
28. gālam " antu paṭed ubhaya-
29. chakravartīg santśama
30. kirtti digantaman euyuvinā Dē........
31. rāja i ā vibhu vibudha............
32. da-krītambhan ondu divasā............
33. valayadol negartteya
34. prasamse-geyv-avasara
35. [Bh] univruram budīlpapudu sāli-
36. yalli divam naḷinōdara-nilam
37. graḥāram ivu narupirisutta (?)
38. hōtra-dhūma-chyuta-kara-sanni ........
39. sāliyahōttara bhī ..... 
40. nend Īsvurada vaṇāntarađa pe
41. puri Bhaṭṭimayyanam Bi ............
42. dharmavrittan app Appaji
43. ryyā-niratañ āgi sāka-vara
44. Paridhāvi-samvatsarada Pushya...........
45. mavāradandin uttarāyana...........
46. [ni]mittam ....... tīvrdū dēvara........
47. nakkam dévālayada khanḍa-sphuṭi........
48. svasti yama-nityama svādhyāya dhīyāna dhāraṇa
49. [mau] nānuṣṭhāna japa samādhi-sampannarapppayyopādhyāya kā-
50. lam karchchi dhārāpūrvakam biṭṭa ....... māttal ondu

Note.

This record is engraved to the right of the previous record on the same slab. As however the previous inscription ends just above the line 48 of the present record, the present inscription extends to the left after that line to the very end of the slab. Unfortunately a portion of the slab on the right side has broken off and is lost. Hence many letters at the end of each line have disappeared and the record is very fragmentary and cannot be fully read or interpreted.

The inscription belongs to the reign of the Western Chālukya king Bhuvanaikamalla (Circa 1068-1076 A.D.) and issued on a Monday on the day of Uttarāyana-sankrānti in the year Paridhāvi. Although the Śaka year is not given, it is possible to take the year Paridhāvi of the record as 1072 A.D., as that is the only year corresponding to Paridhāvi in the reign of Bhuvanaikamalla and the date of the grant would then correspond to Monday, 24th December 1072 A.D.

A subordinate of the king named Echirāja is praised with all his titles and is stated to have pleased the king and obtained from him various honours or offices. While engaged in listening to a religious discourse he seems to have determined to do some act of charity.

The meaning of the rest of the record is not clear. The village Bannivaram (Bannūr) is praised greatly and it seems that Echirāja made a gift for the daily worship and repairs to some temple in that village conjointly with Bhaṭṭimayya of Isavura (the present village Isūr in the Shikarpur Taluk) and Appajyia in the year Paridhāvi, on the day of Uttarāyana sankrānti. A grant of land, one māttar in extent was also made to the temple trustee (Kā ?) ppayyabhaṭṭopādhyāya. No imprecations are contained in the grant.

57.

At the village Belgāmi, in the Hobli of Tālagunda, on fragmentary stones in front of the house of Hāḍapada Channabasappa.

Size 2'—9" × 0'—9".

Kannada language and characters.
1. svasti ārī Yādava-
2. Nārāyaṇa bhujaba-
3. la pratāpachakravartti śrī [Rāma]-
4. chandra-rājyada vijayā-
5. bhuyadaya 25 neyā Vijaya
6. samvatsara da Māgha ba
7. 13 Sō ? śrīmad anādiya paṭṭa-
8. nam rājadhāni Balligāveya
9. mūlasthānada Bhērunḍasvāmī-
10. dēvargge heggadikey ashtabhōga tēja-
11. svāmya sahita Vayidya
12. Dāsanṭaṅge Dēvarasaru
13. paṭṭaṅsvāmī halaru
14. pancha-mātha mukhyavāda sa-
15. masta-praṇa Basava . . . . . . gaḷu tyāma
16. . . . . . koṭṭa bhū-
17. mi Prathamasaṇa-Basadiya
18. bayalali matta 2 du maṅga-
19. la mahā śrī śrī.

Note.

This inscription has been already noticed in Page 42, of the Annual Report for 1911. The text is now published with a note. The titles of the king show that he is a Yādava king and part of the name “Chandra” is clear, the rest having disappeared. Evidently the king referred to is Rāmachandradēva of Yādava dynasty.

The date of the record is given as Monday 13th lunar day of the dark half of Māgha in the Vijayasamvastra, 25th year of the reign of Rāmachandradēva. Now according to Rice’s Mysore and Coorg Inscriptions page 109, Rāmachandra began to reign in A.D. 1271 and 25th year of his reign would be A.D. 1295 or Manmatha. The year Vijaya of the record is the 23rd year of the reign. But there seems to be some confusion or difference in the computations of the regnal years. E. C. VII Shikarpur 211 is of Jayasamvastara 25th year of the same reign. Taking the year Vijaya, the date corresponds to Monday January 25, A.D. 1294.

The object of the record is to register the gift of the office of heggadike (management) of Bhērunḍasvāmī temple in Balligāve (Belagāmī) made to Vaidya Dāsaṇa by Dēvarasa along with the Patṭanasvāmī (the chief of the city) and the heads of the five matts and the chief inhabitants? (praṇa-basava). A plot of land of two matts situated in the estate belonging to a Jain temple named Prathamasaṇa-basadi was also given away along with the land.
At the same village, on a stone set up near Kāśi-maṭha.

Size 2'—3" × 1'—6'.

Kamāḍa language and characters.

1. svasti śrimat Viraballāḷa-dēva-varshada 16 neya Kshaya-samva-
2. tsarada Bhāḍrapada ba || Brihaspativāra-dandu Kamalasena-
3. dēvara guddi Jakauve samādhi-vidhi- yim mudipī sugati-
4. ya prāpteyādaḷu ॥ śri Vitarāgāya namō

Note.

This record also has been noticed in the Annual Report for 1911, page 46. The text of the inscription has been given now along with notes. The death of a Jaina woman named Jakauve, disciple of Kamalasena by the rite of samādhi (not taking any food or drink but contemplating on Jina when one is ill and feels that he or she cannot survive the illness) is recorded in this inscription. It is dated Thursday 11th lunar day of the dark half of Bhāḍrapada in the year, Akshaya, 16th year of Vira Ballāḷa’s reign. Taking the reign of Vira Ballāḷa II the date would correspond to Thursday 31st August 1206 A.D. But this is 23rd year of the reign of Viraballāḷa and not 16th year. There is no other Akshaya year during his reign. Hence 16 may be taken as a mistake of the engraver for 23, or the calculation of the years of the reign of Viraballāḷa was made from 1191 A.D. (Compare E. C. VII Shikarpur 148 of the village Belgāmi which speaks of a similar death in the year Kshaya, 16th year of Viraballāḷa-deva.) In case Ballāḷa III’s reign is taken, Akshaya would fall in 1326 A.D. and would be 36th year. There are two Bhāḍrapadas in the year and in either, ba || would fall on Friday and Sunday and not on Thursday. Hence it is more probable that this belongs to the reign of Ballāḷa II.

59.

In front of the Samayāchāra Matt at the same village, on the pedestal of the Jaina image.

Kamāḍa characters and Sanskrit language.

1. gana-prāchya-mahibhrīd-arkkāh  śri
2. bhavyābdhi-vardhīshū-saśāṅka-mūrttiḥ

Note.

Only a portion of the record now remains, the rest engraved on the right side of the image having become effaced. The inscription seems to refer to a Jaina guru who is described here as a sun to the Eastern Mountain . . . . gaṇa and moon in causing the sea of Jaina devotees to swell up.
At the same village (Belgâme), on the pedestal of Kâlikâdevī image in the temple of Kâlamma on the tank-bund of Jiṭṭekere.

Kannâḍa language and characters.

2. pancha-lōhādhipatigalum tat-pura-pariraksha-
3. karum appa śrimatu Kaṭakada Masana
4. . . . .
5. . . . . [Balli-] gâve Yemmeyasetti . . . .
6. tamma kottaliyalu kōlali hâgavan ā-chandrārkkam-baram biṭṭar śrī Mantvōjan-aliya Mahânagarada magam Kanchagāra
7. . . . . yidam māḍidarū

Note.

This inscription engraved on the pedestal of the Kâlikâdevī image registers the grant of some contribution made apparently for the worship of the above goddess at the rate of one hāga (quarter of a haṇa) for workshop (köl) by the artisans, Kaṭakada Masana (seṭṭi) and Yemmeyasetti of Balligâvi (Belgâmi) and others assembled in a meeting. They are described as entitled to all praise, adorned with all good qualities, endowed with honesty, purity, righteousness, gentleness, courtesy, and piety, possessed of the favour of Kâlikâdevi, masters of (the art of working in the) five metals (viz. gold, silver, copper, tin and iron), protectors of the city (of Belgâmi?). As several letters in lines 4, 5 and 7 have worn off and are illegible, the names of the other merchants who made the grant and of the engraver of the record are lost. The engraver is said to be a brazier and a son-in-law (aliya) of Mantvōja and a son (magamu) of the great city? (mahânagarâra). The exact significance of the latter phrase mahânagarada maga is not clear.

No date is given in the record. The characters seem to belong to the end of the 13th century A.D.

61.

At the same temple, on the door-frame of garbhagriha.

Kannâḍa language and characters.

1. śrī Virōdhī-saṁvatsarada Māgha ba . . . .
Note.

This record also relates to the same temple of Kālikādevi as the previous one (No. 60) and is full of lacunae in lines 1-4. It registers the gift of a rice-field situated to the right of the road leading to Kālikādevi temple in Balligāve (Belgāmi) made for the services of daily worship and food offerings in the temple. The names of the donors are lost but they are praised as experts in five metals, and defenders of the city as in the previous record. It is also stated that Mārōja, brazier of Balligāve built the temple of Kālikādevi in stone and looked after the maintenance of the grant.

The grant is dated Thursday in the dark half of Māgha in the year Viρōḍhi. As no year in Saka era nor tithi is given it is not possible to determine the exact equivalent of the above date. The characters seem to be of the end of 13th century and the year Viρōḍhi may stand for 1289 A.D.

62.

At the same village Belgāme, on a pillar in the veranda of the Śomēśvara temple.

Kannada language and characters.

1. svasti śrīmatu Yādava chakravarti bhujabal a Vi . . . . Ballāla . . . (?)
2. rśhada 9 neya Siddhārtthi-saṃvatsaraśa Āśādha śu . . . .
3. vāra vyātipāta saṃkrānti śuba-dinada . . . .
4. [śrī] mad rājadhāni paṭṭaṇaṁ Balligrāmeya Hiriya Ba-
5. sadiya Mallikāmōḍa-sāntināthā-dēvara asaṭa-
6. vidhārchcha [re] ge śrīmanu mahā-pradhānaṁ sēnaḥhipati Malli-
7. yaṇa-daṇḍanāyakaru Nāgarakhaṇḍa Jīḍulīgē-yant era-
8. d-eppattumāṁ dushta-nigra [ha] śīṣṭa-prati-pālanāṁ maḍuttam
9. su [kha sam] khaṭhā-vinōdadiṁ rājyaṁ-gayuttamīr paṭṭaṇaḍ adhi-
10. kāri Heγgale Siriyānāṁ taṁ-amtaṛālikeya mulevarta-mu-
11. khyavāgi hājunkad-adhikāri Chāvunda-rāyanum Śomayya-
12. num Manneyade kopa (?) visad-adhikāri Māḷaveggaśe intini-
13. barum tamṭāṇma sunkamaṇ yett-ippattakam sarvva-bādhā-
14. parihāravāgi Siriyāṇṇa . . . Āchāryya
15. Padmaṇāṇḍa-dēvara kālaṁ karchchi dhārā-pūryvakaṁ mādi koṭṭaru-dharmma-
16. maṁ pratipālidasidāṅga Vāraṇāsi Kurukshetradallī sāyira
17. kavileyaṁ veda-pāḷarappa Brāhmaṇargge koṭṭa phala-
18. m akku

Translation.

Be it well. In the 9th year of the illustrious Yādava-chakravarti bhujabala Viraballāḷa, in the year Siddhārthi, on the auspicious day with Vyatipāta and Sangrānti in the bright fortnight of Āshādha.

For the eightfold worship of the god Mallikāmōda-sāntinātha in the Hiriya Basadi of the capital city Balligrāme:—

While the illustrious mahāpradhānī (chief minister) sēnādhipati (general) Malliyāṇa-dāṇḍanāyaka was ruling Nāgarakhaṇḍa and Jīḍdulige seventy (districts) in peace and wisdom punishing the wicked and protecting the righteous:—

Heggade Siriyāṇṇa, the officer of the city, Chāvundāraḷa, officer of Hejjunka (major customs dues) collected chiefly on mālevarta (heavy packages of merchandise carried in wagons or on bullocks?) within his district of jurisdiction (? tann antarārāṇī), and Sōmayaḷa and Māḷaveggade, who was an officer of Manṇeyada Koppavisa—all these remitted their customs dues on 20 bullocks, for Padmaṇāṇḍa-dēva, preceptor of Siriyāṇṇa with pouring of water and after laving his feet.

He who protects this act of charity will obtain the merit of giving away thousand tawny cows to Brahmans who are experts in Vedas in Benares and Kurukshetra.

Note.

This inscription has been noticed in the Annual Report for 1911, P. 46. The text is now given with a note and translation.

The record is of the reign of the Hoysala king Yādava-chakravarti Viraballāḷa. Malliyāṇa-dāṇḍanāyaka, mahāpradhānī and sēnādhipati is mentioned as governing the districts of Nāgarakhaṇḍa 70 and Jīḍdulige 70 which cover most of the present Shikarpur Taluk. The register registers the grant (or remission) of customs dues on 70 pack-bullocks made by Heggade Siriyāṇṇa, Chāvundāraḷa, Sōmayaḷa and Māḷaveggade, officers of customs in and around the capital Belgāmi, for services in the Jaina temple of Hiriya Basadi in Balligave (Belgāmi). The exact nature of the office held by each of these is not clear. A Jaina guru named Padmaṇāṇḍi was made the trustee of the temple. Who this Padmaṇāṇḍi was is not known. A Jaina guru of this name is mentioned as having set up a monument in memory of his preceptor Subhachandra who
died in 1313. (Śravanabelagola Inscriptions, Revised Edition, Intr. P. 74.) He may be the same as the Padmanandī of the present record.

The dating of the record is imperfect. As merely the Jovian year Siddhārthi is given and the date is not expressed in terms of Śaka era it is not possible to find out its exact equivalent. Taking the regnal year 9 and the name of the king Ballāja, in the record, we find that Siddhārthi does not occur as the 9th year either in the reign of Ballāja II or that of Ballāja III. As the paleography of the record suggests a later date than that of the reign of Ballāja II (1173-1220) we may take the Siddhārthi occurring in the reign of Ballāja III as the probable date of the record. If so, Siddhārthi Āshādha would correspond to June 1319, 29th year of Ballāja III (1291-1342) and it may be supposed that the engraver omitted by mistake the figure 2 before 9 in line 2. Neither the tithi nor week-day is named in the grant but the mention of the śaklapaksha, and Sankranti will enable us to equate the date of the record with June 28, Āshādha śu 11, a day on which the sun entered the house of Karkāṭaka. The yōga on the day however was not Vatipāta as stated in the grant.

63.

At the same village Belgāmi, on a slab in the pavement of Tripurāntaka temple.

Size 2"—0' × 1"—0'.

Kannāḍa language and characters.

1. Balipurada Tripurāntakadēvara pātra Padumava-
2. ti-sūlége Trilōchanapaṇḍitara Shārbbari-samva-
3. chharadalai koṭa keyi ādavendanda Balla-khaḍeya-
4. da paḍuvana keyi-volage odu-balī idu labagada ba-
5. lī kabalu Padumāvatiyama [ge] huiduhudu La-
6. jeya Muda śāsana iduhudu

Note.

This record has been noticed in P. 41, of the Annual Report for 1911. It registers the gift of a plot of wet land to the west of Balla-khaḍeya to Padumāvati, a dancing-girl of the Tripurāntaka temple at Balipura (Belgāmi). The donor is Trilōchanapaṇḍita a Śaiva priest, who seems to have been in charge of the above temple in A.D. 1070 (ibid. P. 40). The engraver of the grant is named Lajeya Muda. No date is given in the record but the letters seem to belong to the 11th century. The exact meaning of lines 4-6 cannot be made out as the record abounds in errors.
64.

At the same village Belgâmi, on a stone set up to the north of the wet land belonging to Uḍugani Siddappa.

Size 2′—6″ × 1′—3″.

Kannâda language and characters.

1. svasti śrî jayâbhyudaya
2. Śālivâhana sakha varuśa 1645 ya
3. . . . . . sam ś Mâgha śu 10 yallu
4. Garejâda Sântappana-vâra
5. Mâvina koppalu tōta yinti
6. dharmakke āchandārka-stayi

Note.

This records the plantation of a mango grove as an act of charity by a person named Garejâda Sântappa. The date given is S’ 1645 Mâgha śu 10 corresponding to 24th January, 1724 A.D. But the name of the Jovian year is lost and as no weekday is mentioned the date cannot be verified.

65.

At the same village Belâgami, on a stone set up to the right of Kallēśvara (Hasti Kâlēśvara) temple.

Size 5′—0″ × 2′—6″. [Plate XV. 1.

Kannâda language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravē & trailōkya-nagara-
rambha-mūla-stambhāya
2. Śaṁbhave (1) svasti samasta-bhuvarāśraya śrī-prithvi-vallabha mahārājadhī-
rāja-paramē-
3. śvara parama-bhaṭṭāraka Satyāśraya-kula-tīlaka Châjukyābharaṇa śrīmaj-
Jagadēkamalladēvar Mo-
4. līganūra nelevidinol rájyaṁ-gayuttamīlūda saka varsha 947 neya Krōdhana-
samvatsarada Śrâvâna suddha
5. panchami Ādīvārādāṃdu Vanavāsa-dēśādhipati Kundarāja-vijñāpanadim-
dam Kalidēvēśvara-svayambhū-dēvara gandha-
6. dīpa-dhūpa-nivēdyakkaṃ dēgnulada khaṃḍa-sphūṭita navakarmādī-besakkāṃ
alliya sthānachāryyarum yama niyama svā-

(*) Anusherp metre.
7. dhyāya dhyāna maunānushṭhāna japa samādhi-sampannarum Kālāmukha-graganyarumappa Śivaśakti-pañḍitara kālaṃ karchēhi
8. dhārā-pūrṇvakam māḍi Balligāvaya talada Hulleyabayalo kachchhaviya gaṅdīmbada gaṅeṣa lēdu koṭṭa
9. galde māttar-eradu Dēvarapurad eradu māliqe vajjada kērīge mūḍaluBidiresvaradā sīme gaḍī dēgulada bādagana pūḍoṇṭa u-
10. rad-iḍiretti banda Madhurāṃtaka- Chōlana saṃyaṃ ellamaṃ Kīrudoṅe kaṭtea-gaṭṭuvinam alkure kūraṣiyind adurttu tattari-tari-
11. doṭṭi Karchi guriyappinigam a bedaṛṭṭi Chōlanaṃ meredan udagra-bāhu-balamaṃ Jayasimha-mahā-mahībhujam (9)
12. līKall enisida Jayasimha-mahīśana tanayam niya-bhūjogra-kaukshéyakavāri- nimajjad-akhiḷa-samadāri-nilpam Traiṅkya-
13. mallan Āhavamalla (10) līvṛill ajitaṃ sri Bhuvanaikamalla-mahipam Sōmesvaram tat-priyātmajan ā-bhūpāna tamman a-
14. sta-ripu-bhūpam Vikramāditya-bhūbhujan ā-bhūri-mahībhujanuṇan arati-kshōṇipāṇēkapa-vraja-simham Jayasim-
15. han uddhata-ripu-kshteśa-kāḷanālaṃ (11) līKall avarol negaldaṃ Hari-mūrtti vidhūjvala-kirttī chanda-dōrvvikramasāli virūdhhi-śaiļa-dam-
16. bhōli Vikramādityadēvan adāṭ̐a-dēvam līvṛill alagam Chōlāvanīṣaṃ anasan anīyaram Lāla-bhūpaṃga bāhā-baladidam tōri mpɨ-
17. tt aḍasid-ubhaya-chaṅkōsa-sānta-bhūḥrit-kulamaṃ tann-ērig-ugrēbhadin urad aro b-āne pūchcharā Chāḷukya-rājyōjvala-Lakṣmīnātha-
18. nādam bhuvana-jana-namik Vikramāditya-dēvam (12) kadapāṃ pavandur-darkk āgoḷiśi Tivulaṇam gaṇḍudottāldan ottambade mú-
19. gitēṛaṇam Māḷavanar irade sāṛṭeṃbinaṃ metṭi sīṭṭikhidan Angādhīś-anaṃ rāyarane baḍimolam gοṇḍu tanda attiyim dīvada
20. rāyar mmādi kāragrihaṇoḷ iṇīsdaṁ Vikramāditya-dēvam (13) Dhāraṇāṭha- mahā-bhāya-jvārakaram Chōḷgṛa-kāḷṃpta-
21. kaṃ Saurāśtrāṃga-Kalinga-Vanga-Maghadhāḥdrāvanti-Pāṇchāla-nānā-rājāvali-maṇḍ-śēlita-padaṃ pūrva-parāmbhūdēhi-vēḷa-rā-
22. māntara-śaila-kēḷi-vibhavaṃ Chāḷukya-dikkumjaram (14) Narasimhākāra-
dīṃ Dānavapati-yuravāṇaṃ sīlān d-ānmaṇam Rudraṃ bera-
23. sā Kailāsaṃpan tūgidan-alajalav āṛttattīyīṃ charmaṇam notṭirad Indran-gittan-āṛpp āṛpp akhiḷa-dhare gata-kṣatrāmpappantu dhātrapāṇi irpp-
24. ttondu sūl kondana chalaṃm Vikramādityadēva (15) lī pucāvēk anyargam anuvrvane tājeyal idamā sālven end ā-mahākūrmmada

(a) Read guiriyappinam.
(b) Read urad ṣe.
(c) Champakamāḷa metre.
(d) Kanda metre
(e) Mattēbhavikrāṭṭa metre.
(f) Mahā-sragdharā metre.
(g) Read aṭtakkidam.
(h) Read stīdatam.
(i) Mahā-sragdharā metre.
(j) Śārdūavikrāṭṭa metre.
(k) Mahā-sragdharā metre.
25. benninid â-Bhujangâdharpâ peđegalînd â Diśâkunja [ra-skandhadin â] bhûbhirddari-mûladîn akhila-dhara-bhâramâm tanda vikrântada chełvîn tanna tô-
26. ło[ padulamisidam Vikramâditya-dêvam (10) ll Kall ka [li-va] riyar enipa para-mahipara birudìna garînam aragum karaguva teradin-
27. dirade karaguvinam uri varivaridudu têjâm pratâpa-kâlânâlana(m) (16) ll aniyyara-birudama Chôlaj ganikâ-samâdha-dante mudiyâm
28. pottâm kênayanam ikkuvanendadâ pônarvadaṭarum olare Rayâ-Kólâ-hałanjol (11) la enisida svasti samasta-bhuvanaśraya
29. sîrî prîthvivallabha mahârâjâdhirâjà paramésvara paramâ-bhâtârakaṃ Satyâ-
sraya-kulatîlakâṃ Châlûkyâ-hašâraṃ śrîma-
30. t Tribhuvanamâlâ-dêvâra vijaya-râjyam uttarôttrâbhividdhi-pravar-
dha-mânâm âchandrârka-țârâm saluttamire îî tasyânujamîl
31. vinayakkâspadamâda Vikrama-Noḷambâm Vikramâditya-dêvâna chittakk avâḻama-maḍa keleya Châlûkya-Râma-khsîti-
32. šâna kondâdâ sûmmvevetanuga-damnaṃ Rayâ-Kandarpâdévâna sam-
mohâna-Pushpâbânam-enâl inî e vannipam baṃnipâm îî (12)
33. pogyuttirddappadinnuṅnum Daḥâle Himanagâruṇyamaṇaṃ Lalân innum puga-
tendirddappânuṁ nelasade Tûvâlaṃ Lankeyîṃ temka-
34. lôdal bageyyuttirddappan innum mulîdapanenutaṃ Komkanaṇam saṃke-
yîm gûdugollaṭtirddappâdîl balidano chakita-viḍviṣṭan em-
35. bi Noḷambaṃ (11) ene negardda î svasti samasta-bhuvana-samstûyamâna-
lôka-vikhyâta-Pallavânvaya-śrîmahâvallabha Yuva-
36. rája Râjaparemēśvaraṃ viramahēśvaraṃ vikramâbharaṇaṃ jayalakshmi-
râmaṇamaṇaṃ saranāgata-rakshâmaṇa Châlûkya-chûdâma-
37. ni kadana-Trîṇêtram Kshatriya-pavitraṇa matta-mrigarâjaṃ sahaja-Manô-
jam ripu-râya-kâtaka-sûrekâraṇ anân-anmakâ-
38. ra śrimat Traṇîkûyamalâ Vijaya-Noḷamba Pallava Permaṇaṇi Jayasimha-
dēvar îlîri îî Puligere Kandûr ēļu Male Kâsa-
39. valam Banavâsēṇâḍu Bêlayalamola gāgi dâkśiṇa-payō-dhi-varam nelanâdu-
dellamam khaḷaran adirppi santasadîn ālādhiḥkâm yu-
40. varâjâ-lakṣhmiyam sale nela tâlîsantaṭamire Vîr-Noḷamba-mahâmahâbhujaṃ (11) î Kallar-pâdumbuṇa-sévâ-tatparan ujvala-ya-
41. šâm jita-dvishad- avamibhirit-pati sēnâ-patyada vikrântan enisidam Tam-
barasam (12) îlvîl dhuruḍol māṟanta Chôlaj-vanipanâna adaṭṭim ge-
42. idāvam sânda Kââhpurâmaṇaṃ kôpâṇyiyam surṭâvan atula-balâpēta-
virârī-dhârīsvarâm dôrgrarvadam bandhana-padaviyol uydiṭṭavaṃ Mâ-
43. āvâdhîśvaranam bennâṅḍavam Kēralanam aledâvam Tamba-daṇḍâ-dhi-
nâthâm (10) î Male yēḷum kombu Kombēl malegalânaled udvritta-viḍviṣṭa-
bhûbhîrkti-

(a) Read irddappan.  (19) Kanda metre
(9) Mahâ-sragdhara metre.  (10) Kanda metre
(10) Mahâ-sragdhara metre.  (11) Kanda metre
(16) Mahâ-sragdhara metre.
44. லாமா சார்யாவழங்கம் விஜய்-ரிபு-பலம் தம்பா-டாண்டாதிநாளும் 1 தலையம் சண்டாதுகம் காஞ்சம் இரட்டம் மாரு-கல்சிக்கும் தொர்வால்

45. தீர்த்தம் மார் தார்டார் எளவுறு பெரு பெரு அமாகம் பாங்காம் (17) லுடகி

46. வானியாச்சூடா மன்னன் நான்கர் என்றார் சுல்பார்யா பட்சாவல்ல நாட்டு முடன் தொட்டும் கைவல்ல காண்பாண்

47. தம்பாம் எம்பா நோலம் (18) காத்ஸாவார் என்றார் வாகா ஦விளிய மகாதா நெபாலா காலிங்க பாங்கா, ஸ்ராஷ்டிரா நெட்கா -தங்கத்திரன்

48. [இயு-ப்ரசாரம் மிக்கத்தை மூட்டும் பொருநகர் வாகா பார்ணண்டானானுடைய பிரோ

49. தம்பாம் விரிசை காட்சிச் கவி பார்பார் வாடிவை-ச்சில் மிக்கத் பிரோம்

50. பச்சி-ப்ரசாரம் காலை புனித-பானூர் மாஹா-சாப்பம் பச்சி

51. பச்சி-ப்ரசாரம் பால மத்தியம் கோட்டா-பற்றியம் விவேக-பிரி஫்பெட்டா மாண்டா-ம்பர்பா பானூர் விவேக-மாண்டா

52. பச்சி-ப்ரசாரம் காலை போர்தியம் பச்சி-பற்றியம் விவேக-பிரிக்காக்கா

53. பால ப்ராமியம் பாளவாசு போர்தியம் பச்சி-பற்றியம் விவேக-பிரிக்காக்கா

54. சான்டைகே-சாசிற்று மாண்டா சாசிற்று மாண்டா விரிசை-யேட்டா நாகரக்

55. பாலவாசு ப்ராமியம் பாளவாசு போர்தியம் விவேக-பிரிக்காக்கா

56. பாலவாசு ப்ராமியம் பாளவாசு போர்தியம் விவேக-பிரிக்காக்கா

57. பாலவாசு ப்ராமியம் பாளவாசு போர்தியம் விவேக-பிரிக்காக்கா

58. ருத்ராயக்க-பாட்டாங்கா போர்தியம் பாலவாசு-பானூர் போர்தியம்

59. நண்ணாயின் காலை மாஹாபுராணம் அமண்-காங்கா விளையாட்டும் போர்தியம்

60. பாலவாசு ப்ராமியம் பாளவாசு போர்தியம் விவேக-பிரிக்காக்கா

(17) & (18) மாஹா-சார்யா மீறை, (a) Read purusam.

(19) மாஹா-சார்யா மீறை, (b) The word seems to be corrupt.

(20) காஞ்சம் மீறை.
61. sunḍharaṁ śaṅkhaṁ-vṛsha-sahāstrāṇi viṣṭhyāyam jāyate kṛimhū | na vi-
    sham viṣhram ityāhur devasavam viṣhram uchyate ī viṣhram ē-
62. kākinghantī duḥkhaṁ putra-pautrikāṁ ī bahubhīr viṣhram bhantā ī
gājhabhis Sagarādibhiṁ yasya yasya ya
63. dā bhūmis tasya tasya tāda phālaṁmangāla mahā śrī śrī śrī

Belagami Kalleswara Temple.

(LL. 1—4.)

Salutation to Sambhu beautiful with the fly-flap that is the moon kissing his lofty
head and the foundation pillar for the city of the three worlds. Be it well. While the
illustrious Jāgadēkamalladēvar, the refuge of the whole universe, favourite of the
goddesses of wealth and earth, mahaśādhirāja-paramēśvara parama-bhattāraka,
an ornament to the race of Satyāśraya, jewel of the Chāhuṣyas, was ruling in the
capital city of Mōliganār :

(LL. 4—9.)

In the Śaka year 947 Krōdhana, on Sunday the 5th lunar day of the bright half of
Śāvāṇa :— on the representation of Kundarāja, lord of Vanaśādēsa, were granted,
for the services of offering sandal-paste, lights, incense, food, to god Kalidevēśvaro-sva-
yambhūdēvar and for the repairs and improvements of the temple, two mattas of wet
land measured by Kachchhavi pole in Hulleyabayal of Balligāve and two maliges
(shops) situated to the east of Vajjada-kēri and within the boundaries of Bidirēśvaradas-
sime and a flower garden to the north of the temple with the pouring of water into the
hands of and washing the feet, of Śivaśaktipāṇḍita, who was the trustee of the said
temple and the chief of Kālāmukhas, and possessed of the attributes of yama, niyama,
vādhyāya, dhyāna, dhāraṇa, mauna, anushīthāna, japa and samādhi.

(LL. 10—11.)

Prince Jayasimha displayed the great prowess of his arms by terrifying the whole
army of Madhurāntakachōla which came upon him with great force and cutting it down
in heaps with his sharp sword in such a manner as it would form an embankment to the
river Kirdore (Tungabhada) and making him flee in fright towards Kanchi.

(LL. 12—13.)

The said king Jayasimha’s son was Tailōkyamalla Āhavamalla in the waters of
whose terrible sword all the proud hostile kings were drowned.

(LL. 13—15.)

His beloved son is the invincible king Bhuvanaikamalla Sōmēśvara. His younger
brother is king Vikramāditya who has vanquished all hostile kings. The younger
brother of that great king is Jayasimha, a lion to the elephants that are the enemy kings
and a destroying fire to the overbearing hostile rulers.
(LL. 15—16.)
Among them (the brothers) prospered Vikramaditya, a Vishnu in appearance, possessed of fame bright as moon, and of great prowess, a thunderbolt to the mountains that are the enemies, and a god of the valiant.

(LL. 16—18.)
With the might of his arms Vikramaditya showed his sword blade to the Chola king and his sheath to the Lala king and overcame them and with the fierce elephant on which he rode he chased with great force the host of feudatory chiefs of those two kings who had gathered (for battle) and praised by the world became the lord of the bright Lakshmi (wealth) of the Chalukya kingdom.

(LL. 18—20.)
While slapping the Tivula (Tamil viz., Chola king) on his cheeks, Vikramaditya-deva put him to shame and made him serve as a hand-maiden though he was a male. Firmly passing a string through the nose of the Malava king he mounted over him. Trampling over the king of Anga he tore him asunder with great noise and bringing many kings in his arm-pits like rabbits he put them in prison making them play-things (lit. kings in play).

(LL. 20—22.)
The elephant of the quarters, the Chalukya king, causes the great fever of fear to the lord of Dhara, and is a fierce Angel of Destruction to the Chola, and its feet are caressed by the crowns of various kings like those of Saunashtra, Anga, Kalinga, Vanga, Magadha, Andhra, Avanti and Panchala and it sports in the hills situated in the groves on the shores of the eastern and western oceans.

(LL. 23—24.)
O! King Vikramaditya! Your valour is the valour of him (Vishnu) who in the form of Narasimha tore open the breast of the king of Danavas; your strength is the strength of him (Ravana) who lifted up Kailasa with Rudra on it; your courage is the courage of him (Dadhichi) who with great love gave up his own skin to Indra; your resolution is the resoluteness of him (Parashurama) who in order that the earth may be rid of Kshatriyas slew the kings twenty-one times.

(LL. 24—26.)
"Why share it with others! I alone can bear this." Thus thinking, Vikramaditya-deva boldly lifted off the burden of the earth from the back of the great tortoise, from the hoods of the lord of serpents, from the shoulders of the regent elephants and from the roots of the mountain caves and placed it safely, by his great prowess, on his own shoulders.

(LL. 26—27.)
The fire that is the glory of Pratapa-Kalanala) (Vikramaditya), spread in all directions melting like wax the great birudas of hostile kings, who were
considered to be the greatest heroes (1). The Chōla king, with all his titles, bore his crown like like dancing-girls wearing their braids of hair. When the Rāya-kālāhala (one who is master over kings) gets enraged which hero is there who can fight with him?

(LL. 28—30.)

Thus praised:—Be it well. While the victorious kingdom of the illustrious Tribhuvanamalladēva, refuge of the whole universe, lord of fortune and Earth, king of kings, lord over kings, parama-bhāṭṭāraka, an ornament to Satyāśraya family, adornment to Chālukyas, was increasingly prosperous to endure as long as the moon, sun and stars last:—

(LL. 31—32.)

His younger brother, Vikrama Nolamba, worthy of respect from all, a friend who is ever in the thoughts of Vikramāditya, beloved younger brother of king Chālukya-Rāma (Vikramāditya) praised and loved by him, an enchanting flowery arrow of the Cupid of kings (Vikramāditya):—When all this is said what more can a poet eulogise?

(LL. 33—35.)

Dahāle is still smouldering. The Lāla (king) is about to enter the forests in the Snowy mountain. The Tivula (Chōla king) unable to remain in his own country thinks of running to the south of Lankā (viz., to plunge into the sea). Apprehensive of his (Nolamba's) anger the Konkāṇa tries to hide himself (in the mountain caves of his country). How powerful is this Nolamba, whose enemies tremble before him?

(LL. 35—37.)

Possessed of these attributes: be it well: the illustrious Trailókyamalla Vijaya Nolamba Pallava Permmāṇaḍi Jayasimhadēvar, Yuvarāja (Prince) of the kingdom of the Pallava dynasty praised by the whole universe and famous over the world, rāja-paramēśvara, a Mahēśvara among heroes, an ornament of valour, lord of the goddess of victory, a protective talisman to those who seek refuge in him, crest-jewel of the Chālukyas, a Śiva in battle, pure among kṣatriyas, a haughty lion, a Cupid in beauty, plunderer of the camp of hostile kings, and a champion on behalf of his elder brother:—

(LL. 38—40.)

The great ruler Vira Nolamba obtained the dignity of Yuvarāja reigning happily over the kingdoms of Puligere, Kandur, Elumale (Tirupati) Kāsavajal, Banavāse . . . . . . down to the southern ocean, making the wicked tremble with fear.

(LL. 40—45.)

Devoted to the service of his lotus feet, was the heroic general Tambarasa, possessed of bright fame, and a conqueror of hostile kings. Victor by his prowess over the Chōla
king who confronted him in battle, destroyer of the famous (city) Kâńchi-pura by the fire of his anger, imprisoner by the might of his arms of powerful and valiant enemy kings, pursuer of Mâlava king, and a tormentor of the Kârala—was Tambadânâdâhinâtha. Wandering through Małe seven and Kombu seven (provinces), Tambadanâdâhinâtha a receptacle of prowess, conqueror of hosts of enemies, would with the might of his arms, toss the heads of the hostile kings like a ball and cutting their flesh to pieces would distribute it to evil spirits. Which hero is there who can encounter either him or Yama?

(LL. 45—47.)

‘Eulogised by all the people, Tamba has freed from enemies the whole world surrounded by ocean for our benefit and making the Sêvuña, ever eager for the sport of battle, bend down before him, is fighting for the conquest of the territory of Chôla king by the might of his arms and is eager to conquer the whole earth. Is he an ordinary man?’ Thus says the Noḷamba (Jagadēkamalla).

(LL. 47—49.)

With great energy Tambadanâdâhinâtha, praised by all, has defeated and chased the kings of Khasa, Karnâta, Ândhra, Vanga, Drâviâ, Magadha, Nêpâla, Kaţinga, Pânchâla, Surâskâra and numerous other rulers and with his glory spreading in all directions presented to his master the freshest among the elephants, dancing-girls, and horses of the enemies. Tamba is a conqueror of the assemblage of enemies, a sun to the lotuses that are the poets, orators, and logicians, and a delighter of the hosts of learned men and a foundation-pillar of Châlukya kingdom.

(LL. 49—55.)

Thus prospering and praised:—Be it well. The illustrious Mahâpradhâna (chief minister) hiri-sandhi-vigrahadi-dandañâyakan (senior minister for peace and war) Tambarasar, obtainer of the band of five musical instruments, chief among the mahâ-sâmantas (Principal feudatories), Mahâprachandadandanâyaka, bestower of gifts to the learned, pure in family, sole friend of the world, a Brihaspati in discrimination, a saint for purity, a brother to others’ wives, a Vidyâdâra among the learned, a sun to the firmament of his race, an ocean of truth, an abode of all good qualities, delighter of two kings, a Hamuma in fighting for the illustrious Trailôkyamalla Vira Noḷamba Pallava Permmâdi Jayasimha, and Death to enemies;—was ruling (the provinces) Sâmatalge thousand, Manḍali thousand, Jiḍḍulge seventy, Nâgarakhand â seventy, Edênâd seventy, Mûgunda twelve and the dêva-bhôgas (?) punishing the wicked and protecting the righteous, and living happily in his capital Bâlligâvi.

(LL. 55—58.)

While discourseing on gifts, Tambarasa, bestowed with pouring of water, to be respected by all, two mattars of wet land belonging to the old vritti and one mattar

(*) A country in the north of India near Kashmir.
below the tank of Pura on the occasion of Uttarāyana-sankramaṇa and Vyatipāta on Sunday the 5th lunar day of the dark half of Pushya in the year Durmati, 6th year of the illustrious Chālukya Vikrama era for the service of offering unguents, lights, incense, and food and for repairs and white-washing to (the temple of) god Kalidēvēśvarasvayambhūdeva to Rudraśaktipāṇḍita, disciple of Śivaśakti-panḍita, possessed of the qualities of yama (self-control), niyama (restraint), svādhyāya (study), japa (silent prayer), samādhi (absorption), after inviting him again.

(LL. 58—62.)

The noble person who protects this gift in a friendly spirit will attain the heavenly regions ordained for the gift of thousand cows to those who are versed in the Vedas on the bank of the holy Ganges river. But he who instead destroys this gift will incur the great sin of slaying those Brahmans and those brown-coloured cows in those sacred places in a wicked manner. This will never fail. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Poison is not called poison but the property of gods is (truly) called poison. Poison kills only one while the property of gods destroys children and grandchildren. The earth has been enjoyed by numerous kings, Sagara and others. To whomsoever the land belongs at any time, to him accrues the fruit (of giving away land) at that time. Well-being, Good fortune . . . . . .

Note.

This inscription consists of two grants, the first, a short record of the reign of the Chālukya king Jagadēkamalla and the second, a longer record of the reign of Vikramāditya VI.

There are 62 lines of well-formed characters. The lines are straight and the letters are nearly $\frac{3}{8}$" long in the lines 1—3 but later come down to $\frac{1}{8}$" after line 4. In lines 24—26 a portion has peeled off in the middle resulting in the loss of 2 or 3 letters in each line. So also in lines 38—41 a portion has peeled off near the beginning of each line and thussome letters are lost. Single letters are damaged in several lines especially in lines 57—9 but they are not rendered illegible. Both ṇa and ṇa are used throughout the record but ṇa is used some-timess for ṇa as in sīrdan (l.22), negardō (l.35), bogard (l.50), garde (l.58). Also ṇa is sometimes used for ṇa as in ṇālu (l.39), ṇāldan (l.48) and ṇa used for ṇa in ālu (l.43), ṇna is used for ṇna except in āṇna in line 37.

The language is Kannada mostly poetry, the invocatory stanzas in the beginning and imprecatory verses at the end being in Sanskrit. It is generally free from mistakes except for some paleographical errors such as:—siṭṭikkidan in line 19 is a mistake in writing for siṭḍikkidan; anusvaras are sometimes wrongly inserted as after araṇu in line 26, and after Pratāpakālānāna in line 27.
The first of the two grants registers the gift of some wet land, two shops and a flower-garden all situated in the village Belagāmi (Bālli-gave) into the hands of Sivaśaktipāṇḍita, a priest of the Kālāmukha sect and manager of the Śiva temple named Kali-dēvēśvara Svayambhūdēvar, (now known as Kallēśvara temple in Belagāmi), for the services connected with the said temple. The grant was made by the Chālukya king Jayasimha Jagadēkamalla (1018-1042) from his residence in the village Moliganūr, at the instance of Kundarāja, the governor of Banavase. Kundarāja, is referred to as governor of Banavase and also of Sāntalige under the Chālukyas in several inscriptions of the Shimoga District. (See also Note under inscription No. 53 of the present year.) As for the king’s residence Moliganur it is not known where the village was located.† The date of the grant is Sunday 5th lunar day of the bright half of Srāvana in S’ 947 Krōdhana and corresponds to Friday, 2nd July, 1025 A.D. But the week-day is wrong. If however, the previous year S’ 946 Raktākshi is taken (as is done sometimes), the given tithi would coincide with 12th July, 1024 A.D. which is a Sunday, as stated in the grant.

The second grant is of the reign of the Chālukya king Tribhuvanamalla Vikramādityādeva (VI.) Several verses in praise of the king and of his younger brother Trailokyaamalla Vira Nolamba Permāṇa Śivaśaktipāṇḍita and of his (Jayasimhadeva’s) subordinate named Tambarasa, mahāpradhāna and hari-sandhi-vigrahi and governor of the districts Sāntalige 1000, Mandali 2000, Jiddulige 70, Nāgarakhand 70, Ede-nāḍ 70 and Mūganda 12. All these formed part of the province of Banavase and included the present Shikarpur Taluk and the surrounding villages of Sirsi and Sorab Taluks. Tambarasa is also referred to as governor of Sāntalige under Jayasimha in Ep. Car. VII Shikarpur 107 of Circa 1078 A.D. and as governor of Sāntalige and agrahāras in E. C. VIII Sagar 109 of 1079 A.D. The present record registers the gift of some wet land (specified) by Tambarasa to the temple of Kali-dēvēśvara referred to before, the donee in this instance being the priest Rudraśaktipāṇḍita, a disciple of Sivaśaktipāṇḍita. The date of the gift is stated to be Sunday, 5th lunar day of the dark half of Pushya in the year Durmati, 6th year of the Chālukya Vikrama era. As Chālukya Vikrama era, started in 1076 A.D., the 6th year of the era is Durmati, 1081 A.D. In this year Pushya ba 5 falls on Thursday 3rd December and Uttarāyana-sankramana and Vyatipāta occurred on the same day. The week-day is however wrong. The usual imprecation is found at the end of the grant.

Some of the stanzas in this grant are also found in other records at the same village (Ep. Car. VII Shikarpur 124 and 297.)

(†) A Mojiyanur is referred to in E. C. XI, Chitaldrug 76 and Moigimanur is stated to be the royal residence of the Kālachurra king Ahavamalla (E. C. VII Shikarpur 197).
On a stone by the side of a water-course on the road to the village Hōtanakaṭṭe in the hobali of Sālūr.

Kannāda language and characters.

1. jitēna la
2. mṛītē
3. ganā
4.
5.
6. Akshaya-saṃva-
7. tsarada Vāyī [śā]
8. kha sudhdha 12
9. Gudalu Malle-
10. ya Bomma tanna
11. mēle bū
12. posa Māda
13. bare
14.
15. riśi-
16. du kondu
17.

Note.

This inscription records the death of a warrior named Malleya Bomma in a fight with Bū posa Māda. The date given is Thursday 12th lunar day of the bright half of Vaiśākha in the year Akshaya. The characters seem to belong to the second half of 14th century A.D. and the date intended may probably be S' 1308 Kashaya Vaiśākha śu 12 corresponding to Thursday 12th April 1386 A.D. The usual stanza in praise of fighting in battle-field is given at the commencement of the record.

67.

Sorab Taluk.

At the village Chikka Sakuna, on a stone set up near Rāmanātha temple in the old village-site to the north.

Kannāda language and characters.

1. Vijaya-saṃvatsarada Kārtki śu 1 Gu Anḍikiya Bomma-
2. gaṇḍanahi Chīka Sakunada Mālagaṇḍa Rāmanāṭadēva-
3. ra kalla nilsi biṭṭa dēva sannidhiya ā keyi vahada? kha
4. munde āru bandavaru yi dharmmakke alupalagadu śrī śrī
Note.

This records the setting up of the god Rāmanātha and the grant of some wet land for services of the god by Mālagāuda of Āṇḍigīya Bommagāduṇahallī and Chikkasakuna villages on Thursday the 1st lunar day in the bright half of Kārtika in the year Vijaya. The saka year is not given. The characters are of the 14th century A.D. The usual imprecation is found at the end of the grant. The meaning of the phrase Vahada kha? is not clear. Āṇḍigī is a village in the Sorab Taluk.

68.

On a stone lying near a linga on the tank-bund of the village Uddari in the Hobali of Sorab.

Size 2'-3'" × 0'-9'"

Kannada language and characters.

1. śrīmat-parama-gambhīra-syādvādā-
2. mōgha-lānchhanaṁ jiyāt Traṇokyanā-
3. thasya śāsanam Jina-śāsanam II svasti śrīmatu
4. . . . . Vijaya-kirti-bhātārara . . . . .

Note.

The inscription is fragmentary, only the usual verse in praise of Jinaśāsana being given along with the name of a Jaina guru Vijayakirti-bhatārar. The inscription stops at this name. The characters are of the 14th century.

69.

At the same village Uddari, on a stone lying in front of the house of the Patel. (Plate XVII. 1.)

Size 1'-6" × 1'-6"

Nāgari Characters and Sanskrit language.

1. śrī shyashti śrī saku 1198 varshe Dhatā saṁvatsarē Vaisākhē vadi 11 Sō-
2. mē adyēha śrīmat praṇḍha-pratāpa-chakravartti śrī samshta-bhuvanaśraya
3. śrī prithvi-vallabha-mahārājādhirāja paramēśvara parama-Māheśvara par-
4. ma-bhātāraka pratāpa-Lankēśvara Dvāravati-puravarādhiśvara Vishnu-
5. vamsō-
6. dbhava Jādava-kula-kamala-kalikā-vikāsa-Bhāskara ahita-
7. rāja-ura-sala1 Gūrjara-rāya-vārunā'kuśa Telanga-rāya-sī-
8. ra[ḥ]-kamala-kandamūla-nālotpātanakara udhāta-Varāṭa-bhū-
9. pati-Kākala-Dēva-girindra-nirdalana-dōrdaṇḍa-dipti-karkaśa-kri-
10. pāna-kulisā-dharākhaṇḍala kshīnī'-kshōṇī-valabha-Jājala-

(1) Read śolīya. (2) Read vāranākṣa. (3) Read akṣhīna The meaning of this is obscure.
1. UDDARI STONE INSCRIPTION OF A YADAVA KING, (p. 141—No. 69).

2. MUGHAL SANNAD OF THE AVANI MATT, DATED 1104 A. H. (p. 86—No. 19).

Mysore Archaeological Survey.]
10. dēva-kari-ghaṭa(*)-saṅghatana-durdhara-rājyahara Turukopaplapa-mēdī-
11. ni-samud[d]haṇa-mahāvāhara durgama-giri-durga-Pranāla-nilaya-
12. pralala-bhūja (')-bhūpāla-vidrāvana-vihaṅgarāja Hōsāla-Bālāla-la-
13. tā-Lakshmi-kanda-sandōha-mardana-gaja Harjuna Mālavi-kshitipati-
ma[t]-ta-ma-
14. tanga-mada-dalana-panchāhana Gambhirābhira-prachanda-pendāra-nikhila-
kula-kāntām-
15. vamsāvali-dahana mahā-madēka- (') nala prāmbha-Rāma pratijñā-Parasa-
Rāma Rayānārā-
16. yāna ityādi samashta-rājāvali-virājamanā śrīmatu prauḍhā-pratāpa chakra-
vatti-

Translation.

Be it well. In Śaka 1198, the year Dhātu, on Monday 11th day of the dark half
of Vaiśākha, . . . . The illustrious prauḍhā-pratāpa-chakravarti, refuge of the
whole universe, favourite of earth and fortune, king of kings, supreme lord, chief among
the devotees of (god) Mahēśvara, supreme master, a Rāvaṇa in splendour, lord of the
excellent city of Dvārāvati, descendant of Visknu-vamsā, a sun in causing the lotus bud
the Yādava-kula to unfold, a spear to the chests of the hostile kings, a goad to the
elephant Gūrjara-rāya, uprooter of the lotus stalk, the head of Telunga king, an
Indra in wielding the thunderbolt that is the powerful sword glistening in his hands for
cutting off the great mountain that is the powerful king of Varāṣṭā named Kākaladēva;
seizer of the kingdom difficult of conquest and possessed of the elephant troops of
the powerful king Jājaladēva, the Great Boar in succouring the earth from the op-
pression of the Turukas, the king of birds (Garūḍa) in driving out the powerful king
Bhōja from his inaccessible hill fortress Pranāla, an elephant in destroying to the
root, the creeper that is Ballāla, a lion in destroying the pride of the rutting elephant
the Mālava king Arjuna, the sole great fire in burning the forest of trees and bamboo
groves, the terrible marauder king of Abhirā (named) Gambhirā, (') a Rāma in action,
a Paraśurāma in determination, and a Nārāyaṇa among kings:—

Shining with all the royal attributes including the above, the illustrious emperor
of great prowess:—

Note.

The inscription stops suddenly after giving the full titles of the Śevuna kings.
It is dated Monday 11th lunar day of the dark half of Vaiśākha in the year Dhātu
S' 1198 and corresponds to Monday 11th May of A.D. 1276. At this time Rāmachandra
was the Śevuna king. For the titles of the Śevuna kings, see Bombay Gazetteer
Jagalur 30.

(*) Read-ghaṭa.
(') Read-Bhōja.
(’) Read-mahāmadaikā.

The epithet does not give a clear meaning.
(’) Gambhirā may be a qualifying epithet
meaning profound.
At the village Eḍekoppa, in the same Hōbaḷi, on a stone set up in front of Basavaṇṇa-dēva temple.

**Kannada language and characters.**

1. svasti ārīmacha Chāḷukya-vikra [ma-va]
2. rshada Saka varūsha 10
3. ya Vikrama-saṁvatsara Vaiśākha
4. puṇṇume Brihavāra Vyatiptā
5. maṅga maṅḍalēśvara Yekkala [rasar]
6. Jīduvali Yaḍênāḍuvam su [kha]-
7. saṅkatha-vinōdātim rājyaṁ geyyutta [mira]-
8. lu Heggade Rājayana magam Hegg [de]
9. Timmaṇanum Rāyaṇana magalu
10. Heggaditi Chandaveyumu Ḍareya [li] ha
11. Sakalēśvara-dēvara dēvāyamam ma [diṣi]
12. kalasaviṭṭu brāhmaṇa tapōdha [nar ā]-
13. hāradānaṁ . . . .
14. dēvara sthālī-nīvedyakke Ṭareya bhāvi [ya]
15. kelage gadde kammav ayvattu beddale kamma-
16. vayvattu antu matal ondumāṁ
17. koṭṭar i dharmamāṁ pratiṇājīdsavaru
18. Vāraṇāsiyalu sāsira-kavile-
19. yma vēdapāraga āgirppa brāhmaṇaragge
20. koṭṭa phalav ārāṇuvidan alīdavaru
21. Vāraṇāsiyalu anibaru brā-
22. hmaṇaruman anitu kavileyumaṁ
23. konda pātakar apparu l sva-dattaṁ para-
24. dattaṁ va yō harēti vasundharā l sa-
25. (t) shṭhir-varsha-sahasrāṁ viṣṇuḥtāṁ
26. jāyatē krimiḥ l Sakalēśvara-dēvar-āchā-
27. ryya Jñānarāsi-panḍita sthānamāṁ
28. sa . . . . . . . ke . . . . . . Virōja A-
29. tṭakada Bammōja besamgaidōr man-
30. gaḷa maṅga śri śri śri śri

**Translation.**

Be it well. In the Chāḷukya Vikrama year (1) and Śaka year 10 . . ., during the year Vikrama, on the full moon day of Vaiśākha, Thursday and Vyatipāta, while the maṅga maṅḍalēśvara Ekkalarasa was ruling Jīduvali and Yeḍenāḍ in peace and wisdom,—
Heggade Rājaya's son Heggade Timmanā and Rāyana's daughter Heggaditi Chandave got constructed the temple of Sakalēśvara in Āsare, set up a finial on the temple and for the feeding of Brahmans and ascetics and for the offerings of boiled food to the god granted 50 kammas of rice land below the well in Āsare and 50 kammas of dry land, aggregating to one mattal of land in all. Whosoever maintains this charity, to him will accrue the merit of giving away a thousand tawny cows in Benares to Brahmans deeply versed in the Vedas. Whosoever destroys this will incur the sin of killing in Benares the same number of Brahmans and tawny cows. He who confiscates land given away by himself or others will be born as a worm in ordure for sixty thousand years. Jnānarāśipandita, priest (āchārya) of god Sakalēśvara will be in charge of the temple. Virōja and Atṭakada Bammōja engraved (this). Good Fortune.

Note.

This inscription records the erection of a Śiva temple named Sakalēśvara in the village Āsare, constructing a finial over it, and endowing it with some lands in the village, all these being the work of a heggade named Heggade Timmana son of Heggade Rājaya and of a heggaditi (a female holding the office of heggade) named Chandave. A Śaiva priest named Jnānarāśipandita was entrusted with the management of the temple. The engravers of the inscription are stated to be Virōja and Bammōja. The usual imprecation is also found in the record.

The dating of the record is very imperfect, the engraver having omitted the figure indicating the number of years elapsed in Chālukya Vikrama era. Similarly the two figures after 10 in Śaka era are also effaced; only the year Vikrama with the tithi, weekday and yōga are found. The year may be S' 1022 or S' 1082 Vikrama. If the first date is taken Vaś śu 15 corresponds to April 25, 1100 A.D. which is a Wednesday with no Vyatipta and is not a Thursday with Vyatiptā as stated in the grant. The name of the imperial ruler is not given in the grant but a subordinate of his named Ekkalarasa is stated to be ruling Jiṅḍuvali and Edēnāḍ provinces comprising portions of the present Sorab Taluk. Who is this Ekkalarasa? A mahāmanḍalēśvara Ekkalarasa of Ganga family is stated to be ruling in Uddhāre, capital of Jiṅḍulוגnāḍ in 1129 (E. C. VII. Sorab 149), 1132 (ibid 147), 1159 (ibid 99), 1165 (ibid 6). The date 1100 A.D. may be too early for Ekkalarasa. Moreover the week-day is wrong. In case we take Vikrama of S' 1082 or A.D. 1160, the tithi coincides with April 21, Thursday with Vyatiptā-yōga. As this satisfies all the conditions it may be taken as the correct date.

71.

On a stone set up near a water-course to the west of the same village Edekkoppa.

Size 3'—2" × 2'—2'".

Kannada language and characters.

1. śri namas tunga-siraś-chumbi-chandra-chāmara-chārave trailōkya-naga-
2. rárambha-mūlastambhāya Šambhave l svasti śri
3. vijayābhyaḍaya Śallivāhana saka varuṣa 17
4. 39 Yiśvara-saṃvatsaraśad Kārttika ba 30
5. Uḷavi Basavaṇṇāyaṇyaka Kaṇika‘a-gaudage barasi kaḷuḥisida kā-
gada Udreya Lingaya tāḷukku doregala danjinali
7. . . . . . nānu kashtapāṭṭidhēne umba-
8. ji dayapālisabēkendu . . . . . .
9. . . . . .
10. gaḷaṃ helikonda saṃbandha Udre-simeya Udre-grā-
mada volaga gadhe . . . . 24 . . . . kallu
12. Lingayyage umbaliyāgi biṭṭa
13. yi bhūmige gadi-kallu hākisuva hāge hūj-
rrindha banda Uḷigada Mallana kaḷuḥisidhēne cha-
15. ū-grāmadavara kanaśikondu gadi takārāu
16. bārada rriti yivara mund iṭṭu rēkhe-pra-
mānu bhūmige gaḍi-kallu hūlis koṭṭu
18. yi kāgadava sēnabēvana kaḍitake bara-
19. si Lingayyana kaiyali koḍuvadu
20. Udre . . . . .
21. . . . . .

Note.

This is an order issued by an officer named Uḷavi Basavaṇṇāyaṇaka to the village headman of Kaṇikal informing him that one Lingaya of the village Udri was granted some rent-free wet land in that village by the king for his service in the army of his division, and instructing him to set up a stone fixing the boundaries of the plot of land newly granted with the help of one Uḷigada Malla sent by the king and in consultation with the residents of the surrounding villages so that there might be no disputes in the matter later on. This order was directed to be returned to Lingaiya after being copied in the kaṭita of the shanubhōg.

The date of the grant is S’ 1739 Yiśvara sam. Kārttika ba 30 in the reign of Krishna-rāja Vodeyar III of Mysore whose name however does not appear therein. The year S’ 1739 or A.D. 1817 corresponds to Yiśvara as stated in the grant and the date is equivalent to 8th December 1817.

72.

At the village Kuppagadde, on the 1st stone set up near the temple of Gaṇapati.

Size 3’–6’’ × 2’–2’’.

Kannada language and characters.

1. names tunga-śiras-tunga-chandra-chāmara-chāravē r tralokya-nagarā-
raṁbha-mū-
2. la-stambhāya Šambhavē svasti śrīmatu Śaka-varuṣa 1175 neya Pramā-
Salutation to Śambhu who is resplendent with the chāmara the moon touching his lofty head and who is the foundation pillar for the city of the three worlds.

Be it well. On Thursday 10th lunar day of the bright half of Māgha in the Śaka year 1175 Pramādi; be it well. When the illustrious mahā-maṇḍalēśvara, possessed of numerous titles, a saw to kings in battles, a spear to titled chiefs, a Nārāyaṇa in form, a lover of sports, worshipper of the sacred feet of the god Bīllēśvara, defeater of hostile army and an axe to the necks of the opponents, maṇḍalika Biradevarasa marched with full military equipment against Idu-sāvanta of Bidirūra and causing great tumult plundered all the valuables belonging to the enemy and fought:—

This was the heroic deed of Malaga Vira Māḷa, (son) of Bommayanāyaka, (son) of Māleya, son of Pārusōja of the illustrious immemorial agrahāra Kuppageḍḍe:—
The brave Māḷiga, broke, in the battle-field, the pride of the titled warriors, and killed the haughty heroes and playing as with ball the heads of the enemies who attacked him sent them away flying with a kick from the hoof of his horse admired and extolled by the world.

Thus slaying several he went to heaven. Good fortune.

Note.

This is a viragāl inscription giving the exploits and death of a warrior named Māḷiga of the village Kuppagaḍḍe in a battle between Biradevarasa, (a Sāntāra king)
and Īdusāvanta, chief of Bidirur (same as Bidnur or Nagar, headquarters of Nagar Taluk). The date of the present grant is S' 1175 Pramāḍi Māgha S' u 10 Thursday which corresponds to January 29, A.D. 1254 which is a Thursday. The figure o after 1 in 10 is not very clear in the record. Biradēvarasa is also referred to in two other inscriptions of Sāgar Taluk (E. C. VIII Sagar 27 and 150) dated A.D. 1241 and 1255 respectively with titles similar to those in the present epigraph.

73.

At the same place, on a 2nd stone.

Size 4'—3'' × 1'—6''.

Kannada language and characters.

1. svasti śrīmatu Kādaṃba-Chakravartti Kāvadevarasaru Kēsavadeva
2. Bommeya mukhyaavāgi palaraṁ nāyakarāṃ Bāleyamakki
3. Sōdiya mēle damḍam vīla pēlal ēri bāmdu Parigeyā bayala-
4. li bidam biṭṭa Śaka varusa sāsira vīra mūvāmātēnaya Dā-
5. taras-śaṃvatsaraṇa Vaisākha sūdha Dasami (?) Budhavāradali mahā-
6. bavaramadhali || Biṭṭeyahēbbā-ruvā-vālu nēṭane kali Ma-
7. sanān āṃtu bhōrane billam || kattala-qeydaṁ bhayadiṁ (bhayadīṁ) biṭṭo-
8. ḍalk īridaṅ āṃṭu palapaṁ ranadoļu|mumidu . . . . . na
9. tan Masaṇaṁ . . . . mārāṃtaḥitara- Bhīmaṅ-palaram tave kom-
10. dire sura-gañikeyaru kūḍi [ya] nimisha-purak o . . . . nalu
11. karanikeya heggāḍeru || i padyaṇa Bācha baredirpuda-
12. ke Sōdināṇile Buḷacheyūra Beladyana likiti.

Note.

This is a record of the reign of the Kadamba king Kadamba-chakravarti Kāva-
devarasa who ruled over Banavasi from 1219 to 1231 A.D. (E. C. VIII Intr. p. 3.) It mentions a great battle near the village Parige, when Kēsavadeva, Bommeya and other generals of the Kadamba king were marching with an army under the king’s orders to seize the places Bāleyamakki (a place near Bālehonur in Koppa Taluk) and Sōde (in South Canara.) In this battle Masaṇa, a servant of Biṭṭeyahēbārava, distinguished himself by killing with his arrows several men on the side of the enemy and died fighting. The date of the event is stated to be Wednesday, 10th lunar day of the bright half of Vaisākha in the year S' 1139 Dhāṭri. Dhāṭri coincides with S' 1138 and the date corresponds to Wednesday April 27, A.D. 1216 (the titkā daśami however began after 56 ġhaṭikakas in the day and remained throughout the next day). The composer of this grant is named Bācha and the engraver is named Beladya of Sōdinā-
ṇile Buḷacheyūr. Several letters in lines 8–10 are illegible.
1. BANAVASI STONE INSCRIPTION OF BUKKA I,  
(p. 189—No. 113).

2. BANAVASI STONE INSCRIPTION OF HARIHARA II,  
(p. 192—No. 115).

3. BELAGI STONE INSCRIPTION OF KANNAIADDEVA,  
(p. 149—No. 78).

Mysore Archaeological Survey.]
At the same village Kuppadade, on a stone in the pavement of the Râmeśvara temple.

Kannada language and characters of the 19th century.
1. Rupparasanu Râma
2. gage vopisida śârîra

Note.
This records the devotion of an individual named Rupparasa to god Râmailinga (Râmeśvara.)

At the same place.

Kannada language and characters of 19th century.
1. Râmeśvara-dêvarige
2. Rukumainu vopī-
3. sida śârîra

Note.
This is similar to the above and records that Rukumaiya was a devotee of the god Râmeśvara.

On another stone in the same pavement.

Kannada language and characters of 19th century.
1. śubham astu Râjagaḷa
2. . . . . . Bommagâ-
3. uçanu Râmeśvaradêvari-
4. ge Banikasada
5. Baramaṇṇana maga
6. Rukumaiyyanu tri-saṁ-
7. dhyā-kâladalli mā-
8. dvâva sâshtâmga-nama-
9. skâra.

Note.
This is similar to the above and records the devotion to god Râmeśvara of Rukumaiya, son of Baramaṇṇa of Banikasa and also of Bommagauda, son of Râjagaḷa . . . . . (name effaced).
At the same village Kuppagaḍḍe, on a stone lying in the tank.

Size 3’—2” × 1’—6”.

Kannada language and characters.

1. subham astu
2. svasti śrimatu Bukkannaṭode-
3. yadalu Duggaṇanāyaka
4. 
5. pūje nādasuvamṭāgi
6. naivédyā
7. Appaṇabhaṭṭa
8. bayalau
9. bijavari naivédyake koṭṭudu khanduga
10. [Vi] nāyaka Bhaṭṭara kayalul kravya vanu koṇdu
11. -dēvara naivédyake āchandràrka-sthāiyiyāgi dharma nādadu
12. baha mariyadeyalu Sōmāparāga-punya-kāladalu
13. dhṛreyan ēredu koṭṭevu l sva-dattām para-dattām vā yō harē-
14. ti vaisumdharam l śaśṭi-varsha-sahasraṇi vishtāyāṃ jāya-
15. tē krimih ll i Duggaṇa Nāyaka mādida Nārasimha-
16. Dēvarā dharmavān āvanānobotanu alupī
17. Kāśiya kshētradalu kōṭi-gōva
18. kondā pāpake hōhanu mahājanam
19. voppa śri Nārasimha Dēvaru

Note.

This inscription is of the reign of the Vijayanagar king Bukkannaṭodeyar. No titles are given to him in the record. A chief named Duggaṇa Nāyaka is stated to have purchased some land from an individual named Vināyakabhaṭṭa and made over the same to the priest Appaṇabhaṭṭa for the service of offering food daily to god Nārasimhadeva. The usual imprecation is found at the end of the grant. Several letters in the record are quite worn out and are illegible. The characters seem to be of the 14th century.

At the village Beḷāgi in the same Hobli of Kuppagaḍḍe, on the 1st stone set up in the old village site. (Plate XVIII, 1).

Size 5’—3” × 2’—3”.

Old Kannada language and characters.

1. svasty Akālavarsa śri-prithuvivalla-
2. bha mahārājādhirāja paramēsvara parama-bha-
3. ṭṭāraka śri Kannaradeva prithivi-rājyaṃ ge-
4. yye Bappavvaṃ Banavāsī-pannirchāśira-
5. da paṭṭaman āle śri Biṭṭigaṃ Mauḷi Kōsi-
6. gar ānumm negarpin-Anuvam Jiḍḍu-
(A figure of Gajalakshmi is found between lines 6 and 7.)
7. rālge yelpattarkkam Balligāmeyya bālige sahita
8. nālgāvunda-geyye Gingitiyūr-gāmunda-geyye sva-
9. sti Śaka-nripa-kālātīta-samvatsara-satangal eṇṭu nūre-
10. ṇbattāraneya Raktakshi-samvatsara Paushya-māsa baḥula
11. bidigeyum Sukravāram Uttarāyaṇa-sankrāntiya-
12. ndu Kōṣigara Kōṭeyammam Gōsahasram āḷdam Elase-
13. ya mahājanakke koṭṭa pon-gadyāṇav ayvattaydu
14. bāviyuman agalisidam mangala Kali Viţṭayya-
15. na likhita Biṭṭojana silā-kamma mangala

Translation.

Be it well. While Akālavarsha Prithvivallabha, king of kings, supreme lord, great
king, the illustrious Kannaradeva was ruling the earth: — and Bappavva ruled the
Banavāsi twelve thousand province, and the illustrious Biṭṭiga, chief of Mauḷi
Kauśikas, a Hanuma in valour, held the office of nālgāvunda (the chief gauḍa of a
nāḍ or district) of the districts Jiḍḍuṛ seventy including Balligāme division, and
was also the gāmunda of the village Gingitiyūr: —

Be it well. When eight hundred and eighty-six years had elapsed since the time
of Śaka king, in the year Raktakshi, on the 2nd lunar day of the dark half of Pushya
on a Friday and a day of Uttarāyaṇa-sankrānti, Kōṭeyamma, of the Kōṣigara (viz.,
descendants of Kauśika-gōtra) and the lord of Gōsahasra, gave to the Mahājanas of
Elase, 55 gold gadyāṇas and also constructed a well. Good fortune. The writing of
Kaliviţṭayya. The engraving on stone of Bitṭojā. Good fortune.

Note.

This records the gift of 55 gadyāṇas in money to the mahājanas or citizens of the
village Elase (the present Yelasi of Sorab Taluk) by one Kōṭeyamma of Gōsahasra
(a place ?) and also the construction of a well by him during the reign of the Rāṣṭraka-
īṭa king Kannaradeva. The date given is S’ 888 Raktakshi Pushya ba 2, Friday
with Uttarāyaṇa sankrānti, which corresponds to Friday 23rd December, A.D. 964
on which day Uttarāyaṇa sankrānti occurred as shown in Śvami Kannu Pillay’s Epe-
meris Vol. II, p. 331. The Rāṣṭrakūṭa king at this time was Krishna or Kannara
III Akālavarsha. Other names mentioned in the grant of subordinate rulers are
Bappavva, the lord? of Banavāsi province and Biṭṭiga, the nālgāvunda of the
division Jiddur seventy and Balligave (Belagami) and the urgamunda of Gingitiyur (this place cannot be identified but it must have been in the neighbourhood of the place of the inscription stone.)

The figure of a Gajalakshmi viz., the figure of the goddess Lakshmi with an elephant on each side is engraved between lines 6 and 7. Such figures are often found on the lintels of temples mostly Vaishnavite and on the horizontal beams in the sluices of tanks. The engraving of such a figure is believed to make the structure last long and bring prosperity to the person who constructed it.

79.

On a second stone at the same place.

Size 4′—6′ X 2′—3′.

Old Kannada language and characters.

1. Kosigar Koteyamma Gosaasiya pe-
2. ndati Ponnabbe magam Turamma Tur-
3. mmana peandati Malakka Akkanabbe
4. goyiti Koteyamman-akkam.

Note.

This record is not dated but is of the same period as the previous one. (78). This merely gives the names of the members of the family and relations of Koteyamma referred to before. Ponnabbe is said to be his wife, Turamma, his son, Malakka, wife of Turamma, Akkanabbegoyiti, elder sister of Koteyamma. Gosaasi seems to be an abbreviation of Gosaahasara of the previous record. (For this name see also Ep. Car. VII Shikarpur 44, 45, 61 and 133.)

80.

At the same village, on a stone lying near the ruined Ramesvara temple in the old village site.

Size 5′—3′ X 2′—6′.

Kannada language and characters of 12th century.

1. svasti shri Kalachuriya Bhujabala-chakravarti ....
2. padevaru ... suka-sankata-vinodadim raiyam geeyuttu ...
3. svasti srimatu mahamangaldeva ... deva ...
4. rka-taram-baram saluttumire ... Kara-samva-
5. tsarada Chaitira ba 11 Belagiya Somanna maga Kaeya-
6. ... dahava ... yirdu ... shri-deva-

bhavanama ... ...
Note.

This record is full of lacunae. It belongs to the reign of some Kālachuri king and is dated in the year Khara, 11th day of the dark half of Chaitra. As the year Khara occurred only once in 1171 A.D. during the rule of the Kālachurya dynasty (1156-1183) the date of the record may be taken as Chaitra ba 11 of that year, viz., April 2, 1171 A.D. At this time Rāya-murāri or Sōvidēva was the Kālachuri king and hence this inscription may be of his reign. A subordinate of his styled Mahāmanḍalēsvara is next named but the name is lost. The inscription records the heroic fight and death of Kālēya, son of Sōmann ā of the village Belāgi on the date specified.

81.

At the village Kummūr, in the same Hobali of Kuppagadde, on a stone set up near the Kālēśvara temple to the north.

Size 3' - 3'' X 2' - 3''.

Kannāda language and characters.

1. svasti śrimatu Kālachuriya-kula-kamała-mārtāṇḍa bhuj-balā-chakravartti Rāya
2. Murāri Sōvidēvarasaru sukadali
3. svasti śrimatu mēdini Chiṭṭūra guaḍa kōṭeyallire To-
4. garasiya vīra Sōvanadēvanu pāliya Kolagada Gaudanu
5. rikki kondar a-yir-kaḷaḷa Dēvadamñā prāpta-
   nāḍa jitēna labhyatē Laksīmīr mṛitenāpi surām-
6. ganā mangalām

Note.

This inscription is full of lacunae and several words have been lost. It belongs to the reign of Kālachuri king Rāya Murāri Sōvidēva (1167-1176) and seems to record the death of a warrior named Dēvadamñāyaka when Sōvanadēva of the village Togarasi attacked some fort which was in charge of the guaḍa of the village Chiṭṭur. The usual stanza stating that one who fights in a battle will gain either heaven or wealth and that life is transient is found at the end of the record. Chiṭṭur is a village in Sorab Taluk and Togarasi is in Shikārpur Taluk.
At the village Kabbūr in the same Hobali, on a stone standing to the right of Basavanna temple.

Size 4'-6'' X 1'-0''.

Kannada language and characters.

1. Raūdzi-sāṃva-
2. tsarada Jyēṣṭha ba-
3. huḷa 2 lu śrīma-
4. tu Kabūru Kāḷa-
5. gaūdana maga Boma-
6. gaūdana ātana kiri-
7. yabbe-komāra Bom-
8. gauḍana maga Kallappa-
9. na kūḍiridu . . . . . .
10. heṇḍira kulake . gonda-
11. la-māḍikondalli ā-dā-
12. yādyakalpanu hādiya
13. kāḍukondalli à Bom-
14. gauḍana tamma madavalīge
15. Echigaudī sahita svarga-
16. sthanādanu i kalla . . . . .

Note.

This records the death of Bommagauda, son of Kālagauda of the village Kabbūr, while fighting with his kinsman Kallappa, son of Bommagauda, who, was the son of (the first) Bommagauda’s aunt in defence of women. The wife of the above hero named Echigaudi also died with her husband. The events recorded are stated to have taken place on the 2nd lunar day of the dark half of Jyēṣṭha in the year Raudri. The Śaka year is not given. The characters are of the 16th century.

At the same village, on a stone set up to the left of the Basavanna temple.

Size 4'-3'' X 1'-0''.

Kannada language and characters.

1. Chitrabhānu-sāṃva-
2. tsarada Māgha ba 14
3. Maṇḍala-vāradalu Kaṃ-
4. tanahalliya Bom
5.
6. . . . . . . svargastana da a-
7. tana madavaliye Singa-
8. ura Bommana maga-

Note.
This is a viragal inscription recording the death of a warrior named Bom [ma] of the village Kantanahalli and of his wife Echakka, daughter of Bommana of Singavur while fighting. The date is given as Tuesday, 14th lunar day of the dark half of Mâgha in the year Chitrabhânu. But as no Saka year is given, the date cannot be verified. The characters seem to be of the 16th century. Kantanahalli is a village in Sorab Taluk.

84.
At the village Bommanahalli in the same Hobali, on a stone set up in front of the village.

Size 3'—6' X 1'-0'.

Kannada language and characters.

1. Hajeya Mallenâya-
2. ka-dêvara Vijañojara-
3. vara Rupôja saggiyâ-
4. danu

Note.
This records the death of one Rupôja, son ? of Vijañoja, son (?) of Mallenâyaka-dêvar of the village Hajje. No date is given. The characters seem to be of the 16th century. The village Hajje of the record is the same as the present village Hejjie in Sorab Taluk.

85.
At the village Ânevaṭṭi in Ânevaṭṭi Hobali, on a stone set up to the east of the Kaitabhêsvara temple.

Size 4’—6’ X 2’—9’.

Kannada language and characters.

1. subham astu
2. śrîmadu gurudevēbhyo namah
3. śrīmatu śṛi
4. Kupāṭūra Mannōjage manya
5. . . . . hādi pōgi amrītapaḍi-
6. ge naḍasuvaru

Note.

Several letters of this short record have become effaced. It seems to register the gift of some rent-free land to Mannōja of the village Kupāṭūr (a village in Sorab Taluk) for offering food daily to some god (not named). The characters seem to be of the 17th century.

86.

At the village Abbalagere in the same Hobali, on a stone lying in the bed of the tank to the east of Basavanna temple.

Size 3'—6' X 2'—6''.

Old Kannada language and characters.

1. svasti Śaka-nṛipa-kāḷāṭita-saṃvatsara-satamgaḷ eṇṭumā-
2. ṛa ippaṭa aydaneya Rudhirō-tgāri yēmba saṃbatsaraṇ prava-
3. rttise tādāgata sudhāṣṭameyum Śanivāra-dāṃdu svasti (the record stops here).

Note.

The inscription is incomplete. The date Saturday, 8th lunar day of the bright half in the year Rudhirōdgāri, 825 years after the expiry of the time of the Śaka king is all that is contained in the record. S' 825 corresponds to A.D. 903 and coincides with the cyclic year Rudhirōdgāri. As no month is named, it is not possible to verify the other details of date.

87.

At the village Jađe in the Hobali of Jađe, on the 1st stone set up near the Rāmeśvara temple in the ruined fort.

Kannada language and characters.

1. namas tunga-śiras’-chumbi-chandra-chāmara-chāravē trailōkya-nagarā-
   rambha-mūla-
2. stambhāya Śaṃbhavē lsvasti śri vijayāḥhyudaya Śālivahana- śaka
   varusham-
3. galu 1348 ne Vyaya-samvatsarada Āsvija su...Ādi-vāradalu svasti śri-manmahāmaṇḍalika
4. Viraya nādan à-
5. ātīre Lakka-Gauda Lingaya Bommaya
6. hiriya Chōlānâyaka kādi...
7. 

Note.

Several letters in this inscription cannot be made out as they are too indistinct. It seems to record some fight and the death therein of the warriors named Lakka-gauda, Lingaya, Bommaya and Chōlānâyaka. No king's name is mentioned. Mahāmaṇḍalika Viraya is stated to be the governor of the district in which the battle took place. The date given is Sunday in the bright fortnight of Āsvyujja in the Saka year 1348 Vyaya. The lunar tithi is lost in the record. S' 1348 corresponds to A.D. 1426 which coincides with Parābhava and not Vyaya. The nearest Vyaya is S' 1328 and probably the figure 4 in 1348 is a mistake for 2 and the date may hence be taken as A.D. 1406.

88.

On a second stone at the same place.

Size 3'-6" X 2'-0".

Kannāḍa language and characters.

1. svasti śri jayābhhyudaya ka...
2. Mārgasira ba pratipada śu...
3. Jādeya gaudana Kannabbe...
4. Kapinaiya śilā-sāsanava háki...
5. .mahā śri śri

Note.

As the inscription stone is broken the record is quite incomplete. It seems to commemorate the death by sati of a woman named Kannabbe who was the wife of the gauḍa of the village Jāde. A man named Kapinayya is stated to have set up the stone. No year is given in the record to mark the date. The characters seem to be of 16th century A.D.
A copperplate inscription in the possession of Subbarayaśāstri of the village Hējje in the Hobali of Jāde.

Size 9" X 8": Two plates with a ring.

Kannada language and characters.

Ia.—1. namas tuṁga-sīraś-chumbi-chāmdra-chāmar-a-chārāvē 1 tray-
2. lōkya-nagarā-rāmbha-mūlataṁbha-yā Śambhāvē 1
3. svasti śrī jayābhhyudaya Śālīvāhana-saka-varuṣa
4. 1554 neya Prajātpati-saṅvatsara daśā daśa ba 3
5. lu śrīmadd-Eḍavamurāri kōṭekōlāhala viśudha-vai-
6. dikādvaita-sidhāṁta-pratishṭāpaka Śiva-guru-bhakti-parāyana-
7. rāda Keḷaṭi Vemkaṭappa-nāyaka paurāṇa Bhaḍra-
8. ppa-nāyaka putrārāda Virabhadrā-nāyakaru Kauśi-
9. ka-gōtrada Aṣṭamā-bātrada Ejusākheya An-
10. nghịreya Toravana-bhaṭṭara makkalū Tirumalabha-
11. ṭtarige koṭta bhūdāna-tāmra-sāsana krama ventendare
12. Sorabada sīme-volagaṇa Heddisēya agrahāradallī
13. Sarasamkīyā Puṭṭamūṇa svāstaṇanu ātana nile-
14. ge uttārava koṭṭu agrahārake saluva maharaviya
15. maḥa-janamaṅgi uttāra-kōṭṭu aramanega kaṭṭisi
16. koṇḍa svāste bagelu nimege Śivārāpivāgi koṭeyvā-
17. gi a tōta gadege saluva rēkhe tōtādindalu nimma
18. hīṃdina bharāṇa 3 tēṃginamara 1 ku saha rēkhe ga 7½ ā-
19. ru bharaṇadalli bharaṇa 3 tēṃginamara 3 ku saha ga 6 u-
20. bhayaṁ tōtādindga 13½ hasurūvâṇige saha

 Ib.—21. ga 1 ubhayaṁ ga 14½ gadeyindalu Chalya-hon-
22. ādindalu bijavari kha 5 ke gadi bhatta kha 25 Bidrakuppe-
23. yindalu bija kha 4 ke gadi kha 16 mūra mūgamdu-
24. gādindalu bija kha 3 ke gadi kha 15 Basavanana gadey-
25. ṇda bija kha 3 ke gadi kha 12 Chandana-kaiyindalū
26. bija kha 2 ke kha 8 unbalī hodorimda? bija kha 5 ke
27. gadi kha 20 Attigadeyinda bija kha 3 ke gadi kha 12
28. Nāḍahalliyindalu kha 4 ke gadi kha 16 Kodanamāni
29. hiribuda? bija kha 5 ke gadi kha 15 aṁtu gadeyim-
30. da bijavari kha 34 ke gadi bhatta kha 139 ke ga 1 ke kha 6 lu
31. saluvudu ga 23 ½ ubhayaṁ ga 37½ < 1½ mu-
32. vattu ēju varahanu āru-hanada vaḍada tōta
33. gadanu vōndu manenu Śivārāpivāgi koṭṭovāgi
This copperplate śasana is a grant by the Keladi king Virabhadranaśyaka and is dated S' 1554 Prajōtpatti Āśāḍha ba 3 equivalent to 6th July, A. D. 1631 (if Prajōtpatti—S' 1553 is taken as the correct year) to Tirumalabhaṭṭar, son of Toravāṇa-bhaṭṭa of An̄nigere, belonging to Kauśika-gōtra and Āpastamba-sūtra.

It seems to be recorded that the palace authorities took the estate of Sarasamakkiya Puṭṭaṇa in the agrahāra village Heddaśe paying him a sufficient sum for his maintenance in exchange and also paying to the same agrahāra some compensation and out of the land thus acquired in the village by the palace authorities, the king made a grant to Tirumalabhaṭṭa, free from taxes, as an act of charity, of some rice-lands and a garden of the annual rental value of 37 varahas and 6½ hanas and of a house. The usual imprecatory verses next follow. Details regarding the income from the garden and rice-fields are also fully recorded.

A copperplate grant recording the gift of the village Heddase by Prince Mārapa, younger brother of Vijayanagar king Harihara I in S' 1268, in the possession of Mallārappa, patel of the village Hejje in the Hobali of Chandragutti (Plate XIV.)

Size 10" X 7". 3 Plates.

Nāgari characters except 5 lines at the end. No seal: Ring only. Language
Sanskrit except while describing boundaries, when Kannada words are also mixed with Sanskrit. The signature is in Kannada characters and language:

Ia.—1. Gaṇeśāya namas tasmai sarva-mangala-kāriṇe l śidhyaṁti ya-
2. t-prasādēna jagatām iṣṭa-siddhayaḥ (¹) karṇē yasya chakāsti kuṇḍa-
3. la-pade nyastāhi-rāja-sthitam maddhyē dyōtita-Hēmasāilam abhitah
4. ēyāmabh mahūmādalam āmantar-bhāṣura-karnikam kuvalayam rāgad ivō-
   tāṁsitaṁ
5. kalyānāya charā-charaika-vibhavē tasmai namaḥ Śaṁbhavē l (²) jayaty urvī sa-
6. rvā kapāta-gharita-Krōḍa-vapushō Harēr damśhrā-kōtau sapadi kalitā
7. vāri-nilayāt l samipān Nilādrer udayam ayatah Śitamahesāh
8. kalāgrē samāskātā jalada-pataśivāmbu-jajilā l (³) rājānō Rajanī-
9. śa-vāmsa-tilakāh Śūryānvyottamsakāh punya-śōka-Purūrava-smṛiti-kā-
   thā-saṁvādi-Manvādayāh ā trailokyabhaya-dāna-durdama-bhūja-stambhāh
   kramā
dā-Kṛita-Trēṭā-Dvāpara-pāram āpta-vibhavāḥ prithvīm abhumjann imāṁ (⁴)
kālē Ka-
12. lau kalushatām upayāti lōkē dharmō nirikshya nijā-saṁcharaṇāksha-
13. matvāṁ l srashtūḥ samāsta-jagatām upakarttur ētṛa pārśvam vyaijjūnapa-
   d asau kripānam kripiyōḥ l (⁵) pādēnaikēna lōkē katham īva Kalinē
   klēśi-
15. taḥ saṁchārēyām kimchīn nātha prasīda praṇata-jana-vipad-bhāra-nistāra-
bam-
16. dhō l itthām dharmēna Dhātē suchiram anunayaih prārthitaḥ prīta-chētāḥ
   cha-
17. krē svālaṁbanaṁrthām mahāti nripa-kulē Saṁgama-kāhyām mahīśaṁ l (⁶)
   dha-
18. rmālambya tasya prakāṭita-yaśasāḥ Saṁgama-khōṇibhartuḥ putrāḥ
19. Kāmāmbikāyām ajanishata chatur-dikpati-prāpta-satvāḥ ēvam tē nāma-
20. dhēyaair Harihara-nripatiḥ Saṁgama-Khōṇipālō víra-srī Bukka-Bhūpah
   saka-
21. la-gunanidhir Mārapah punya-silāḥ l (⁷) Harēr bahu-stambhā īva bhuvana-
   rakṣā-
22. praṇayinō dvīṣhat-saṁharttāraḥ surapati-gaśasyēva daśanāḥ l jagat-sra-
23. śhtuṛ vēdā īva sakala-dharmā-rtha-nilayaḥ kumārās chatvārō bahhum ati-ta-
24. rām Saṁgama-vibhōḥ l (⁸) yēśahām goṭrāśhīdaiyāṁ sakala-sura-guruh śrī-
   Virūpā-
25. kṣa-dēvah punyā sā Tungabhādrā sarid amara-dhuni-saṁmitōdyānaku-

(¹) Anushūp metre.
(²) Śārdūlavikri ிţa metre.
(³) Śīkharini metre.
(⁴) Śārdūlavikri ிţa metre.
(⁵) Vasantatilaka metre.
(⁶) Vasantatilaka metre.
(⁷) Śagdhāra metre.
(⁸) Śagdhāra metre.
26. iyā l śrumga-[ch] chhāyā-vitānā viharana-sikhar hipātuḥāchalāpi
27. kriḍā-vāpi cha Pampāsara iti mahatī sampad ēshā vibhāti l (9) Vāli-vikrā-
28. ma-kathika-sākshini Hastinēti nagari gariyāsa l pālitā Hari-
29. harēṇa bhābhuja bhātrībhīr vigata-matsariaḥ samaṃ l (10) chāpa-kōṭi-vi-
30. dhutā-hita-bhūbhrīn-maṇḍalāḥ Pṛthuriva prathitaujāḥ médiṇi-valaya-

II a.
31. m āmbudhi-vēlam sānujo Hariharaḥ praśāsāsa l (11) tach-chhāsanāṁ Māra-
32. pa-bhūmipālāḥ samprāpya rājyaṃ diśi paschimāyām l Gomantā-sailē
33. vara-Chandragupta sthitvā sukham samyag apālayat prajāḥ l (12) yasya
34. pratāpa-
35. tapanē tapati prakāmaṃ na kṣtra-maṇḍalam abhūd uditam dharāyām
36. āsīt kalā-
37. nidhir udagra-tara-prakāsaś chitraṃ vikāsam abhajat kumudākaraś ca l (13)
38. yad-yashā-
39. -pūra-karpārā-mōdini médiṇī divaṃ l Maṇḍara-surabhi-va−
40. rddhitaujasā l (14) mūvaru-ryara-gaṃḍaḥ pūrva-para-dakhiṇārnavaḥdūṣaḥ
41. bhāshege-ta-
42. ppuva-ryara-gaṃḍas chāṃḍāri-rya-mañaharah l (15) dvishad-ariraya-
43. vēṣyā-bhūmāṅga-
44. kō Hindurāya-suratālāḥ maḥad-ari-rya-vibhāgō birudair iti Mārapaḥ pra-
45. thitaḥ l (16) yasmin mahīṃ sāsati vira-Mārapā dharmo vyavardhishta
46. viśīṣṭa-varttanaṁ
47. iti Ṉyavatīṣṭha svuṛīṣṭhīr udhayau kšēmaṃ praṇāmaḥ ajanishta vishtapē
48. l (17) mrigayā-
49. mētya sa rājā prēkshya taṭakaṃ cha Heddasi-kshētraṃ l Varadā-nadim
50. a-dūre matim a-
51. karōd agrahāra-nirmanē l (18) tat kriṭvā hṛidi Gomantā-durgam durgādhi-
52. daivatam saṃ-
53. prápya Mārapaḥ śrīmān jayāya dvishatām yayau l (19) kurvan dig-vijayaṁ
54. kadāchi-
55. d atula-stambērāma-prōchchalad-vāha-vyūha-bhāṇṭāvali-śhita-bhū-chakrah sa
56. śakrōpamah īKādamba-kahitipam vijitya samarē Gokarna-nātham Śivaṁ
57. drāṣṭum
58. vishtapatā-mūla-kāraṇam athāyāsid anāyāsatah l (20) snātvā parvāni sāgarām-
59. bhāsi pīṭhān saṁtarpya viprān api kṣōṇī-gō-mahishi-hiranya-nichayaṁ
60. bhūri-pra-
49. dō Mārapah l tatārānarcheha Mahābalaṁ hima-jalaiḥ karpūra-kastūrikā-śirikhaṁ-
50. dāgaru-kumkumair aviralaiḥ svarṇa-prasūnair api l (21) sahasrē cha sata-
dvamdvē sha-
51. aśtyām ashtāsu cha kramaṁ l saka-varṣhe' śav atitiśhu varttamāne Vyayaṁ-
dake l (22) Māghē da-
52. rē' ṛkavāre Satabhishā'ī ravau Kumbhagē Siddha-yōgē Nāgē sūryōparāgē
53. nirupama-sukrīti samadhiḥ tasya Śambhōh l viprebhyaś cha śrīrtebhyaō
nikhī-
54. la-nigama-vidbhyaō ndhra-dēśāgatēbhyaḥ prādād bhāra-samētāṁ praṁhamapa-
gatāṁ Heddasm Managaraṁ l (23) sva-pitur nāmnā Samgamapuram iti
kritva vyā
55. pēta-dēsham apa-bādhaṁ l nidhi-nikshēpa-jalōpala-mukhiair uchitaś cha
mānanaṁ
56. sahitam l (24) nirvartya rāja-purushair amāguli-prēkahanīyam ati-
samrakshyaṁ sūkām-
57. ka-śamka-yuktam sarva-namasyam sa viprasāc chakre l (25) tē viprā
yathā l shaṭ-karma-pra-
58. vāraḥ shad-ama-nisētāḥ shaṭ-tarka-vaijñānīkāḥ shadjādi-svara-bhāvuk-
ās cha
59. Shadabhjī-ūrṇaḥmatatōśēhadhākāḥ l shad-bhāshā-chaturāḥ sha [d-a]-dhvani-
ratāḥ

II. b.

61. shad-vairī-vargāpahāḥ shad-vaṁṣānuparāḥ shadürmi-rāhita-svātmāvabōdhō-
dyamāḥ (26)
62. ākhyāna-smṛiti-kāvyā-nāṭaka-kathālaṁkāra-pāramgatā nitiṁā
63. nikhilāgama-sthitī-vidaḥ satya-vrata dhārmikāḥ l āpamārttiharaḥ
64. krīpā-paraśava l lōkōpa-kāra-kriyā prārđhūta-guṇāḥ cha Samgamapurē
dvamānaṁ l mallībhārtīnām vṛtti-dvayaṁ Ātreyāgōtra Chāṇāya Peddi-
nāṁ vṛtti-dvayaṁ l Kaumḍīnyā-gōtra Krishṇabhaṭṭa Dēvaṛbahṭṭayōr
vṛtti-
65. dvayaṁ l Kaumḍīnyā-gōtra Bhaṭṭa Khāṣyapa-gōtra Vaiyākaraṇa
66. Peddiḥaṭṭayōr vṛtti-dvayaṁ l Kaṣyapa-gōtra Jyautishika Peddiḥaṭṭa
67. Bhāradvā-gōtra Amṛyabhaṭṭayōr vṛtti-dvayaṁ l Bhāradvā a-gō-
68. thra Maṃchibhaṭṭa Kaṣyapa-gōtra Jārāyabhaṭṭayōr vṛtti-dvayaṁ l Śriva-
tsā-gōtra Simgayabhaṭṭa Peddiḥaṭṭayōr vṛtti-dvayaṁ l Kauśika-gōtra
69. Nāgāya Ojha Krishṇabhaṭṭyōr vṛtti-dvayaṁ l Kauśika-gōtra Labhā-

(21) Sārdulavikriṣṭa metre.
(22) Anushūp metre.
(23) Sraqtihāra metre.
(24) Āryā metre.
(25) Āryā metre.
(26) Sārdulavikriṣṭa metre.
74. yabhaṭṭa Tripurāribhāṭṭayōr vṛtti-dvayaṃ | Bhāradvāja-gōtra Simgaya Ojha Gārgya-gōtra Maṇchi Ojhayōr vṛtti-dvayaṃ | Harita-gōtra Pōchanabhaṭṭa Appayabhāṭṭayōr vṛtti-dvayaṃ | Kāśya[pa]-gōtra BhāgavataVa-
77. sishṭha-gōtra Kēśavabhaṭṭayōr vṛtti-dvayaṃ | Kāśyapa-gōtra Peddibhaṭṭa
78. Appāya Bhaṭṭayōr vṛtti-dvayaṃ | Kauśika-gōtra Pōtāya Ojha Sālāvata-gōtra Simgā Ojhayōr vṛtti-dvayaṃ | Vasishṭha-gōtra Bhaṭṭa Gautama
goṛa Appayabhāṭṭayōr vṛtti-dvayaṃ | tair-dvijair dattā Śrīvatsa-gōtra
80. Kōtināthasya khaṃ 12 vṛttiḥ | ēvaṃ niṣchitya tatraiva diśo jītvā-
82. tha sa kramāt Chāndragupti-puraṇa prāpya sukham āsta mahā-yaśasāḥ |
83. dharmēna tasya paripālayituh praṇānam prājyādhīrāya-gaṇānām-
84. budhi-karṇadhārāḥ | praṇābaliṇa Gurus apy ati-samādhanān maṃtri ma-
85. hān ajani Mādhava-nāmadhēyaḥ l | Kṛiyāsakti-guruḥ sākṣat tējas Tra-
86. yambakāṃ paraṃ l sa yasyāchāryatām praṃto Bhārgavasyēva Śaṃkaraḥ l |
87. trayīm
88. samālōchya purāṇa-sanhitā hitāya lōkasya hi yēna maṃtrinā pra-
89. śādita-Tryambaka-sāsanaṇāt kriyā samasta-Saṅvāgama-sāra-sanmṛgahāḥ l | Kā-
90. vēri-vāripūrē vilasati rachitaḥ kīrtī-kuṭuh sa sētur dharma-stambhō Ma-
91. tānage' chala-sīkhara-taṭe Śaṃbhu-dhāmā' ti-sūma\l kṛiptō Hēmādri-danai-
III a.
92. r vasatiśhu vidushāḥ Hēmāsaiļō visālo yēṇēttahāṃ yāvad urvi su-
93. kritam upachitaṃ śrīmatā Mādhavēna l | tasya dharma-ra-
94. thikasya sārathīḥ sāradhikkrita-vipakasha-vikramaḥ Vikra-
mārkavad ačintya-sāhasāḥ sāhasā'sti vara-Bollu-valla-
95. bhaḥ l | akāraya Mādhava-maṃtri-sāsanaṇat sa Bollurajō dvi-
96. ja-dharma-sāsanaṃ l sva-dēśa-mukhya-prabhūbhīr mahājanaḥ sad-agra-
hāra-dvitayasāya pumgavaiḥ l | tē cha tat-kālā-varttamāṇā mahā-kuli-
97. nāḥ satya-pratiṇā dṛḍha-vṛtā vipamā-sāraṇyāḥ prati-bhāta-girivara-va-
98. jra-dānḍa duḥṣaha-pratāpa-Mārtīṇaḍa guṇa-gaṇa-maṇi-nīkara-kara-
99. dāḥ karuṇābhiniṣṭha-māṇāśa nichita-gaṇya-punyōdayā nyāya-nyāya-
100. vivēka-visāradaḥ sakala-kalābhījanāḥ pāravāra īva' nu- lamghita-
101. maryādā Mēru-kuṭā' īva sarva-lōka-madhyastāḥ kulāchāla īvāti-
102. sthirā Diggājā' īva' sakrit-pravṛtti-dānā dharanī-vibhāga īva sa-
103. rvaṃ-saḥ Mahāyāna-śāhā vīv-śaṃtī-sakala-jaṇāḥ Kalpa-

(a) Figures in Kānada.
(2) Anushṭup metre.
(29) Vasantaśila metre.
(30) Anushṭup metre.
(31) Vamśastha metre.
(32) Sracīhāra metre.
(33) Rathōddhata metre.
(34) Vamśastha metre.
105. pādapā īva prathitaudārya-guṇañayōpayā ivā'ñēka-rājā-
106. kārya-sādhana-kshamāh kshāmāryē āpy akshamāryē māna-dhanā
107. āpy amānā-dhanā yaśōbhirūpā āpy ayaśōbhi-rūpāh samuṇna-
108. ta-vaṃśa-saṃbhūtā āpy āṃtara-gramthi-rahitāh Pumāgā āpy aśō-
109. kāh Kuntaladēśa-maṃḍanāyamāna-Banavasi-dvādaśa-Sahasra-
110. saṃkhyāchāhirājya-pradhāna-rājadhāni Chamdraguptypara-nāma-
111. dhēya-Gōmanta-parvata-shtādaśa-kharvata-mādhyā-dēśa-vilasad E-
112. ṣenāḍa mahāgrahārāgrā-ganaḥ samudyad Elesa Kuppagade-grāma-
113. ni-Virapa-Bommarasa-mukhya-mahājanāh Surabhi Tavanadhī Kesa-
114. lūra rāvirñīḍa Taṃmagaṃḍa Bommaṃgaṃḍa Mēchagaṃḍa mukhya-
115. mahāprabhava-
116. ś cha sarva ēva saṃbhūya purā Mārapa-bhūpatinā dattām api Heddasēm ā-
117. chandrákṣaṃ sva-pālana-siddhayē dhārā-pūrvakaṃ sarva-namasyaṃ datta-
118. vaṃtaḥ l ta-
119. sya sūnā yathā īśāna-dīśi Heddase Gumjanūra Elase trisāmydi aṃ-
120. malike pūrvabhāgārōpita lōhapāshāna tataḥ samyag dakshīnāvalō-
121. kanē Heddase Elase dvisāṃdhi Javaligola tataḥ samyag dakshīnā-
122. valōkanē Heddase Elase dvisāṃdhi Vādada-bayala uttara-bhāgada

III. b.
122. Bandage tri-sāṃdhi-sravāḥ samchari-srōtāḥ prāpya l tataḥ samyak pa-
123. śchimāvalōkane Heddase Bandage dvisāṃdhi samāṃsūniya
124. mēlāna doḍḍērti tataḥ kiṃ-chiṭ paśchimāvalōkane Hedd-
125. sē Bandage Kaḍasāra tri-sāṃdhi jala-patana pāshāna tataḥ sa-
126. myag uttrāvalōkane Heddase Kaḍasāra dvisāṃdhi Kōdala-mā-
127. ne mēaṇa kola tataḥ samyag uttarā-valōkanē Heddase Kaḍā-
128. sēra dvisāṃdhi śvā-vidghuḥ vāmāka tataḥ kiṃchit paśchimāva-
129. lōkanē Heddase Kaḍasāra dvisāṃdhi āne-kolana dakshīna-
130. bhāgada ārōpita pāshāna tataḥ samyak-paśchimāvalōkanē Hedd-
131. sēsa Kaḍasāra dvisāṃdhi Kārugana Habbe tātō nairruti-bhā-
132. gs mārābhya vāyayya-kōna-srōtāḥ samgama-paryantam Varadā-nā-
133. ni tataḥ samyak pūrvāvalōkane Heddase Aṃkuravalliya dvi-
134. sāṃdhi Śingāṭegere tataḥ pūrvāvalōkane Heddase Aṃkurava-
135. līya dvisāṃdhi-tala-kaṭṭina Ḫomneyahuttu tataḥ
136. kiṃchid uttāra-
137. valōkanē Heddase Aṃkuravalli Gumjanūra trisāṃdhi diva-
138. goḍāgeya aṃmalike-mēlāna guḍde valmika tataḥ samy-
139. k pūrvāvalokanē Heddase Gumjanūra dvisāṃdhi śriparṇṇi-
140. taru valmika tataḥ samyak pūrvāvalōkanē Heddase Gum-
141. r madhyê dana chchhreyōnuppalam I danat svargam avāpnōti pā-
142. lanad achyutam padam (35) I sva-dattā [d] dvigunam punnyam para-dat-
tanupalam
143. para-dattāpahārēṇa sva-dattam nish-phalam bhavēt (36) I sva-dattām pa-
144. radattām vā yō harēta vasumdharrām I shashti-varsha-sahasrāṇi vishtā-
145. yam jāyate krimih (37)
146. Edanāda oppa
147. Sri Madukanātha } in Kannada characters.

I. b.
148. Kāsyapa-gōtrada Jātavēdī-bhaṭṭara makkalu Pedamāṇa } in Nāgari
Nāgammagallige vri. }
characters.
149. tti 2 (2)
150. śri Vira Mārappa-odē-
151. yara oppa ll
152. śri Virūpāksha. }

{ in Kannada characters.

Translation.

Lines 1—2.

Obesiance to Gaṇēśa, bestower of all prosperity, by whose favour the things desired
by the world are granted.

Lines 2—5.

Salutation to the auspicious Sambhu, the lord of all objects mobile and immobile,
whose ears wear, in place of the usual ear-ring, the serpent king, on whom is seated
the earth which has the bright Golden Mountain (Mēru) in its centre and is black all
around and resembles a kuvalaya (blue lotus) flower with a bright pericarp, worn for
pleasure.

Lines 5—8.

Victorious is the earth lifted up from the sea and which rests on the edge of the tusk
of Viṣṇu craftily assuming the form of a boar and which is full of water, (looking) as if
it were a cluster of clouds attached to the digit of the moon rising from the vicinity
of Niḷaḍri (Blue Mountain).

Lines 9—11.

Kings who were ornaments to the solar and lunar races (in which they were born)
and reminded one of the famous Purūrava by their deeds and were equal to Manu (in
conduct) and whose invincible pillar-like arms protected the three worlds and who
possessed great wealth enjoyed this earth in Kṛita, Trētā and Dwāpara ages success-
ively.

(35) to (37) Anūṣhup metre. The name of Virūpāksha is first written and then obliterated after
oppa in line 150.
Lines 12—24.

In the Kali age, evil having greatly encompassed the earth, Dharma found that he was unable to move about and repairing to the ever benevolent Creator and Benefactor of the worlds, begged humbly (as follows):—"How can I move about on one leg troubled by Kali? Show some mercy, O lord, who befriend those that bow before you by removing the burden of their sorrows." Thus entreated for a long time by Dharma in humble supplication, Dhâtâ (God) became pleased and caused king Sangama to be born in a great royal line for the help of Dharma. To the famous king Sangama, supporter of righteousness, were born by Kâmâmbikâ (his queen) four sons possessed of the prowess of the four lords of the quarters and named king Harihara, lord Sangama, the mighty Bukka, and the virtuous Mârapa. Delighters in protecting the universe like the arms of Vishnu, slayers of enemies like the tusk of the elephant of Indra, and abodes of Dharma and Artha (wealth), these four sons of king Sangama shone like the Vedas springing from Brahma.

Lines 24—27.

Their family deity being Virûpâkshadêva worshipped by all gods, their garden canal the sacred Tungabhadra resembling the Ganges, their pleasure hill the Hêmakâòta mountain covered with the shadows of peaks, their sporting pond being the Pampâsaras lake—This was their great fortune.

Lines 27—31.

Sole witness of Vâli's prowess was the great city Hastina, ruled by king Harihara and his brothers free from envy. Conqueror of the territories of the hostile kings with his bow and possessed of renowned valour like Prithu, Harihara ruled with his younger brothers the earth surrounded by seas.

Lines 31—37.

By his orders king Mârapa acquired a kingdom in the west, and residing on the hill Gomantaśaila in the excellent (city) Chandragupti (Chandragutti) governed his subjects in peace. While the sun of his prowess shone brightly, strange to say, the stars rose on the earth (no kshatriyas appeared on earth), the moon became very bright, (the arts prospered) and the blue lilys expanded (the earth was filled with joy). The earth pervaded with the perfume of the camphor that is his fame, vies in glory with the region of heaven covered with the sweet scent of the Mandâra flowers.

Lines 37—41.

Conqueror of three kings, lord of the eastern, western and southern oceans, punisher of kings who break their words, destroyer of the pride of fierce hostile kings, a paramour to the courtesans that are the enemy kings, a sultan to Hindu kings, champion over powerful enemy rulers, by these titles is Mârapa known. While the brave Mârapa ruled the earth, righteousness increased by virtuous acts, calamities disappeared, rains fell copiously, and the people on earth were happy.
Lines 42—51.

While on a hunting expedition the king beheld a tank, and the sacred spot Heddaśi and the river Varadâ and made up his mind to create an agrahâra near by. Bearing this in mind he returned to his chief stronghold Gomantadurga and from thence started on an expedition to conquer enemies. Once while engaged in conquest, with his big elephants, sprightly horses and warriors covering the earth, that king who was an equal of Indra conquered in battle the Kadamba king and repaired in joy to witness the god Siva in the form of Gâkârâna-thâ, the origin of the universe. There Mârâpa bathed in the sea during pârâva period and offering libations to pîtris and pleasing Brahmâns by liberal gifts of land, cows, buffaloes and gold worshipped god Mahâbala with pourings of cold water scented with musk, sandal, agara and saffron and with continuous offerings of gold flowers.

Lines 51—55.

On the expiry of one thousand two hundred and sixty eight Śaka years and in the year Vyaya, on the full moon day in the month Mâgha, on a Sunday with the constellation Satabhishak, with the sun in the sign Aquarius, during Siddhayoga and Nâgakaraṇa, on the occasion of solar eclipse, the highly virtuous king Mangarâja (a mistake for Mârâja ?) granted with pouring of water, in the presence of the God Siva, the village Heddaśi, intended previously by him to Brahmâns who were his dependants and who were versed in all the Vedas and who had come from Andhrâdâsa.

Lines 56—65.

He named it Sangamapura after his father and made it over free from defects and imposts, and possessed of appropriate rights including treasure hidden or buried water springs and rocks, and the right to levy customs duties (Sûla), use of an official seal (anka) and the authority to have a private mint (tanka) [Cp. E. C. XII Sîra 95] to be protected by king’s officials and not to be pointed out with the index finger (in contempt or with greed) to Brahmâns. The Brahmâns (who received the gift) were proficient in six duties<sup>1</sup> well versed in six angas<sup>2</sup> and possessed of the knowledge of six kinds of logic,<sup>3</sup> knowers of the different svaras like shadja,<sup>4</sup> demolishers of Buddhism and Jain religions, proficient in six languages,<sup>5</sup> walking in six righteous

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<sup>1</sup> Six karmas or duties of Brahmâns are: yajana (performance of sacrifices), yajâna (officiating at sacrifices as a priest), adhyâyana (study of Vedas), adhyâpya (teaching of Vedas), dâna (making gifts), pratâhroha (receiving gifts).

<sup>2</sup> Six angas of Vedas are: śikshâ (phonetics), vâkyârâca (grammar), chhandos (prosody), nirukta (etymology), jyotishâ (astronomy), kalpa (ritual).

<sup>3</sup> Six tarkas (systems of Philosophy) are:—Sâkhyâ, Ýoga, Nyâya, Vaiséshika, Mimamsâ, and Védanta.

<sup>4</sup> The svaras (tones) are:—nishâda, rishabhâ, gânîkâra, shadja, madhyâma, dâvîcâta, Panchama.

<sup>5</sup> Six bhâshâs (languages) are:—Probably Sanskrit, Kâruṇâda, Tâlgu, Tâmil, Malayâla, Áreya (Mahrâtí); or Sanskrit with 5 kinds of Prakrit: Sauraseni, Prâchya, Avanti, Mâgadhi, Mahâbâshâra.
paths, destroyers of six enemies, devoted to the six syllabled name of Śiva (Om namā śivāya) and to the study of the knowledge of soul free from six defects, deeply versed in history, smritis, kāvyas, drama, folklore, and poetics, proficient in morals, knowers of all āgamas, ever truthful and righteous, relievers of the sufferings of those who seek shelter, filled with compassion, engaged in doing good to the world, possessed of noble qualities,—lived the Brahmans in Sangamapura, respected by all and ever liberal.

Lines 65—82.

The gōtras and names of these (Brahmans) and distribution of vrīttis to them.—
2 vrītīs to Mallībhaṭṭa of Bhāradvājagōtra; 2 vrītīs to Chānāyapōddi of Átrīvagōtra; 2 vrītīs to Kṛishṇabhaṭṭa and Dēvarambhāṭṭa of Kaṇḍinīyagōtra; 2 vrītīs to Bhadrabhāṭṭa of Kaṇḍinīyagōtra and the grammarian Peddibhaṭṭa of Kāśyapagōtra; 2 vrītīs to Astrologer Peddibhaṭṭa of Kāśyapagōtra and Appāyabhāṭṭa of Bhāradvājagōtra; 2 vrītīs to Manchibhaṭṭa of Bhāradvājagōtra and Jārāyabhāṭṭa of Kāśyapagōtra; 2 vrītīs to Singayabhāṭṭa and Peddibhaṭṭa of Śrivatsagōtra; 2 vrītīs to Nāgāy Ojha and Kṛishṇabhāṭṭa; 2 vrītīs to Lakkhāyabhāṭṭa and Tripūrārībhāṭṭa of Kauṣikagōtra; 2 vrītīs to Singay Ojha of Bhāradvājagōtra and Manchī Ojha of Gārgyagōtra; 2 vrītīs to Pōchānabhāṭṭa and Appāyabhāṭṭa of Haritagōtra; 2 vrītīs to Kēśabhāṭṭas of Kāśyapagōtra and Bhāgavata Vasishṭhagōtra; 2 vrītīs to Peddibhaṭṭa and Appāyabhāṭṭa of Kāśyapagōtra; 2 vrītīs to Pōtāy Ojha of Kauṣikagōtra and Singā Ojha of Śalāvatagōtra; 2 vrītīs to Appāyabhāṭṭa of Vasishṭhagōtra and Bhāṭagautama-gōtra; a vrītī of 12 khandugas given away by the above Brahmans to Kōṭinātha of Śrivatsagōtra. Having thus settled the matter there alone, he went on a victorious expedition to the different quarters and returning to Chandraguptipura lived in happiness and glory.

Lines 83—92.

This righteous ruler of people had a great minister named Mādhava, a navigator of the deep sea of the government of the great kingdom, who surpassed even Brāhmapati by the power of his wisdom. The teacher Kriyāśakti, who was verily the tējas of Śiva personified was the spiritual guide (āchārya) to Mādhava like god Śankara to Bhārgava. By that minister (Mādhava) was composed after a careful study of the Vēdas and Purāṇas and Samhitās a work consisting of the essence of the Śaiva āgamas for the good of the

(*) Six adhivas (paths): varṣādheya (the path of letters), padādheya (path of words), mantrādheya (path of mantras), tattvadheya (path of true knowledge), bhuvādheya (path of the worldly conduct), sanskārādheya (path of samskāras).

(7) Six vairis (enemies): kāma (passion), krodha (anger), lōha (greed), mōha (infatuation), maśa (pride), mātsarya (envy).

(8) Six ārūṁs (infirmities): ṭōka (grief), mōha (infatuation), jārā (old age), mrītyu (death), kshud (hunger), pīpśā (thirst).
world, as directed by god Śiva whom he propitiated. The illustrious Mādhava has
gained merit extending over the whole universe since the bridge built by him shines in
the waters of the Kāveri as a flag of his glory and the extensive temple of Śiva erected
by him on the top of Matanga hill stands as a pillar of his righteousness and the great
Golden mountain is set up in the houses of the learned men by the gifts made by him
in accordance with the treatise of Hēmādri.

_lines 92—97._

Riding in the chariot of righteousness he had a brave charioteer named Bollu who
scorned the prowess of his enemies by his valour, and possessed the incalculable heroism
of Vikramārka. Under the orders of Mādhavamantri, Bollurāja got this charter of charity
for Brahmans prepared (in consultation) with the principal chiefs of his province, and
the mahājanaś and the leading men of the two agrahāras. The mahājanaś then present
were :—

_lines 97—116._

Born of high family, ever honest in their engagements, firm in their vows,
shelterers of those exposed to danger, thunderbolts to the great mountains that
are their opponents, suns in their dazzling effulgence, receptacles for the jewels
that are good qualities, ever intent on humanity, possessors of incalculable virtues,
wise discriminators between just and unjust acts, versed in all arts, never transgressing
the bounds of honourable conduct like seas (which never encroach on their shores),
arbitrators to all the world like the peaks of Mēru (which is situated in the middle of the
universe), 1 very firm like the great mountains, constantly engaged in gifts like the
elephants in the cardinal points of the universe (from which ichor flows constantly)
patient like the regions of the earth, pleasing all the people like the sundal trees,
famous for their liberality like Kalpa trees, and proficient like diplomacy in accomplishing
many political acts. Notwithstanding their being kshamāśrayas (resting places of
forgiveness) they are ḍhikshamāśrayas (not kshamāśrayas; shelterers of the weak); though
they are mānadhanaś 2 they are amānadhanaś (not mānadhanaś; possessors of imme-
surable wealth); in spite of their being yaśōbhīrūpas (brilliant with fame) they are ayasō-
bhīrūpas (not yaśōbhīrūpa; looking bright with good fortune); though they are born
of high family (lofty bamboo) they are free from crookedness inside (joints); though
they are punnāgas (a class of trees so named; eminent among men) they are asōkas
(a different class of trees so named; free from grief). The mahājanaś of the two great
agrahāras Elase and Kuppugāḍḍe in Edenaś situated in the eighteen kharvātās of
Gōmanta hill named also Chandragupti, the chief capital of Banavasi twelve thousand.
which is an ornament to the country named Kuntala, including the headmen
Virapa, Bommarasa and others, and the mahāprabhus among whom were the heads of
the villages Surabhi, Tavanidhi and Kesalūr named Tammagaundā, Bommagaundā and

1. There is a pun here on the word madhyastha. Similar puns are found throughout this passage.

22
Mêchagaûnda,—all these having assembled gave away (re-granted) the village Heddasí
in order that it might come under their guardianship though it had been
previously granted by king Mârapa, with pouring of water, to be respected by all
and to last for as long as sun and moon endure.

Lines 117—140.

Its boundaries are as follows:—In the north-east direction is a tamarind tree at
the place where the villages Heddase, Gunjanîr and Elase meet; and metallic rods and
stones set up to the east; looking well to the south of this (are seen) two twin ponds
at the meeting place of Heddase and Elase; still further to the south is a rock known as
Gudusugal to the north of the open space Vâdadabaya (1) at the meeting of the
villages Heddase and Elase; further south is seen the Sanchari stream, flowing
where the villages Heddase, Elase and Bandage meet; to the west is seen a big bund
above a field? named saññamâni where the villages Heddase and Bandage meet;
looking still further west are a living rock and a water-fall at the junction of
the villages Heddase, Bandage and Kadasîr; to the north of this is a pond beyond
Kôjâlamâne at the junction of Heddase and Kadasîr; further north is the Porcupine
cave at the meeting place of Heddase and Kadasîr and an anthill; to the west
is a stone set up to the south of the Elephant pond at the junction of Heddase and
Kadasîr. Further west is seen the hillock (1) Kâruganahâbhi at the junction of
Heddase and Kadasîr; to the south-west of this runs the Varadâ river up to its con-
fluence with a stream from north-west. Looking eastwards we see Singatagere at the
junction of Heddase and Ankuravalli; further east, an anthill named Honneyahutta at
the junction of the villages Heddase and Ankuravalli; a little to the north is
a tamarind tree given away for service of lamps at a place where the villages
Heddase, Ankuravalli and Gunjanîr meet, and a heap of stones; to the east of this
can be seen the Srîparni (silk-cotton) tree and an anthill at the junction of the
villages Heddase and Gunjanîr. Looking further eastwards is the dry land with a
growth of pen-reed (gûdâgu) at the junction of the villages Heddase and Gunjanîr.

Lines 141—145.

Of the two, making a gift and protecting it, protecting is superior to making a gift;
by making a gift one attains Svarga and by protecting it one attains a region from which
there is no fall. Maintaining another's gift is twice as meritorious as making a gift
oneself; by confiscating what another has given, the gift made by oneself is rendered
fruitless. He who takes away land given by himself or others is born as a worm in
ordure for sixty-thousand years.

Lines 146—147.

The Signature of Edénâd: Śri Madukanâtha.

Lines 148—152.

Two vrittis to Peddana and Nâgana, sons of Jâtvédibhâtta of Kâsyapagôtra.
Signature of Śri Vîra Mârapa Odeyar. Śri Virûpâkshâ.

(1) For an interesting explanation of this word gudâ, see J. B. Br. A. S. X P. 211.
Note.

This copper plate record is similar to the Kātavalli copperplates (E. C. VIII Sorab 375) in several respects. It was in the possession of Mallāraiya of the village Hejje and was kindly procured by the Amīdlar of Sorab and sent to this office. The palæography and the language are free from suspicion. The invocatory verses to Gānēśa, Śambhu and Varāha are the same in both record but the readings in the present grant are generally more correct. The genealogy of Harihara, the founder of the Vijayanagar kingdom next follows and is similar to that contained in the previous grant referred to. The names of Harihara's brothers are given in the present grant as Sangama, Bukka and Mārapa while in the other grant they are named Sankara, Bukka and Mārapa. In both cases Muddappa's name is omitted and Kampa is named Sankara or Sangama. It is very difficult to account for this error in genealogy. Prince Mārapa, a younger brother of Harihara I is stated to have been ruling under the orders of Harihara in Chandragupti (now called Chandragutti) situated on Gomantaśaila (a hill in the north-west of Sorab Taluk, Shimoga District) with imperial titles and in one of his victorious expeditions is stated to have defeated a Kadamba king (name not given) and visited Gokarna, a sacred place on the west coast in North Canara District to bathe in the sea and pay homage to god Mahābala enshrined therein. While engaged in making various gifts at the sacred place, Prince Mārapa is recorded to have granted a village called Heddase (Now called Hejje in Sorab Taluk) calling it Sangamapura after his father as an agrahāra to Brahmans who had come (at his request?) from Andhradēśa (Telugu country). The names of the donees and the distribution of vrittis are next given. It may also be remembered that the date of the gift in the present record is exactly the same as that of the Kātavalli grant referred to before and the donees are Brahmans from Andhradēśa in the other grant also. The village granted in the present record is named Heddase while the village bestowed in the other record is Kântapura, a hamlet of Kamaṭhapura on the Varadā river. The details of dating are exactly alike in both records and correct according to Svamikannu Pillay's tables, the date of both the grants being S' 1268 Vyaya sam. Māgha 30 corresponding to Sunday 11th February of A.D. 1347, on which day a solar eclipse occurred and the constellation was Satabhishak and the sun was in the sign Aquarius and the yōga and karana were Siddhayōga and Nāgakarana as stated in the grant.

Further, both the records state that Mādhava, the minister of Mārapa was responsible for the issue of the charter granting the villages under the orders of his master. But in the present record we are further told that the copperplate grant was prepared by an officer named Bollarasa under the instructions of Mādhava and with the approval of the chief officers and citizens of the agrahāras while in the Kātavalli copperplate grant Mādhava is stated to have issued the grant direct. Who is this Bollarasa? His
relationship to Mādhava is not given explicitly in the present grant beyond the statement that he was his subordinate (sāhasa). But in an inscription at Bāleşhonnur (E. C. VI Koppa 6) of 1369 A.D., Boltarasa (mistake for Bollarasa) is stated to be the kumāra (son?) of Mādarasa Oḍeyar (Mādhavamantri) and ruling over Makkī?

As regards the geographical situation of the village recorded to have been given away in the present grant, Heddase is the same as the present village Hejje (marked Hechi in some Taluk maps) in Sorab Taluk to the west of Sorab town. Its latitude is about N 14° 22' and longitude is E 75° 2'. The other villages referred to as its boundaries are Ankuravallī (now named Ankralavallī) about 2 miles to the northwest of Hejje, Gunjanūr about 3 miles to the north of Hejje, and Yelasi about 4 miles to the east of Hejje. Bandage is probably the same as Tandage to the east. Hejje is about 2 miles to the east of the Varada river. The village recorded to have been presented in the Kātavallī grant is named Kāntapuri and is the same as Kātavallī in Sorab Taluk, about 12 miles to the north of Sorab, and is also situated near the Varadā river. Other places referred to in the present grant are Surabhi now Sorab, the headquarters of Sorab Taluk, Tavanidhi, now Tavanandi about 5 miles to north of Sorab and Kesalūr, probably the same as Kyasanūr about 8 miles to the south of Sorab. Chandraguptipuri is the present Chandragutti about 10 miles to the north-west of Sorab. All these places referred to are in Sorab Taluk. The āsetu across the Kāvērī referred to in II. 88-9 may probably be the same as Mādhavamantri dam near Talkād in T.-Narsipur Taluk and the Śiva temple on the Matanga hill (l. 90) is evidently the temple of “Paraśurāma” near Hampe (See E. C. III, T.-Narsipur 13; M. A. R. 1912, P. 12; Longhurst’s Hampe Ruins, P. 118).

Mādhava referred to in the grant was a minister under prince Mārapa and governed Chandragutti kingdom in Banavase subject to his control. After his patron’s death he continued to govern the province during the reign of king Bukka I of Vijayanagar and later conquered Gōvā. He was the disciple of Kriyāśakti, a Śaiva guru who is called royal preceptor of Vijayanagar kings in several grants. The present grant states clearly that Mādhava was the author of a work containing the essence of Śaiva āgama and purāṇas. Evidently the work referred to is no other than Tātparyadipikā, a commentary on Sūtasamhitā by Mādhava, disciple of Kāśīvilāsa Kriyāśakti. Unfortunately no details about the parentage or gōtra of Mādhava are given either in this grant or in the work Tātparyadipikā. (See also Nos. 113 and 116 of this Report.)

91.

At the same village Hejje in Chandragutti Hobal, on a stone set up to the south of the Īśvara temple.

Size 3'—6"×3'-6".

Kannada language and characters.

1. śrimatu bhūjabalāchakravartti mahāśāvantadhipati Viradēva.

2. maga Māyidēva . . . . . . diyolū nāyakana me . . . . āyī.
3. ... dévara va ... Tammaya Kuvara Māchaya ... mahā ... pengalā.
4. ... hōha ... paḍevala ... bo ... ja vira ... yādīda.

Note.

This inscription is full of lacunae. It seems to record the heroism and death of some individuals named Tammaya and Kuvara Māchaya while rescuing their women from the attacks of some enemy during the administration of Māyidēva, son of Vīradēva, entitled bhujbalachakravarti and mahāsāmanta dhīpati. No date is given. The letters seem to be of the 13th century.

92.

At the village Hāluga'alee in the Hobali of Ulavi, on a copperplate sāsana in the possession of Śivappagaудā: 2 plates with ring:

Size 8′′ × 8′′.

Kannada language and characters.

I. a.

1. śubham astu namas tūnga-śiraś-chumbi-chaṃdra-chārā-
2. vē trailokya-nagarārāmbha-mūla-stambhāya Śambhave l sva-
3. sti śri jayābhhyudaya-Sālīvāhana-saka-varuṣha 1589
4. neya Parābhava-samvatsarada Pālguna śu 3 lū śrimatu
5. sajana-śudha-śivāchāra-sampaṃnarada Sōmappādeva śrī-
6. man mahā-prabhu Biligi-Śivappa-Nāyakaru koṭa dharma-sā-
7. dhanada krama-veṃteṃdare nīvū katiśīda mathada dhammakke
8. svāsteya māḍikodabekendu namma kūde hāḷidalli nam-
9. ma śme-volage Kondali-grāmadolagaṇa Heggārahali-
10. stalaṭa ttoṭada-tālagadya bhūmiya manegala rēkke vi-
11. vara ... Maha-bhaṭaniṇḍa saluva rēkke ga 35 < 3½ ke
12. hingada prāku vapisida Kondali Jiḍuganasiṃpurada-
13. lli yiha gade bijavari kha 3 ke ga 2½ ubhayaṃ ga 3 vuli-
14. du śudha tōṭada rēkke ga 32 < 3½ Ttinmaṇaḥbhatanīṃḍa
15. Dēvaṇabhāṭana pālu saha rēkke ga 33½ < 7½ o Yiśivarbha-
16. tā Nārasiḥya-bhaṭaniṇḍa rēkke ga 16½ < 3½ o Gaṇaparaṣai-
17. na Rangāṇaṃnda tōṭada bharaṇa 6 ke rēkke ga 3 Guṇavarte pā-
18. lu tōṭada rēkke yiga gadeyāgi yiha sidhāya ga 5 < 2½ ke
19. saluva rēkke ga 10½ o ke vivara Yiśivarbhaṭa Maha-
I. b.

20. balaniṃda saluva rēkhe ga 7 ke bijavari kha 3½ o ke sidhāya pramāṇu ga 3½ sujayitapālū (?) ga 3½ ke sidhāya pramāṇu bijavari kha 2 ke ga 1½ ≤ 2½ ubhayaṃ ga 5 ≤ 2½ ke rēkhe ga 10½ o
21. Divākara Sambhubhaṭana pālu valagana Šāmkarana pālu tōtada rēkhe yi ga gadeyāgiha sidhāya ga 5 ≤ 2½ ke rēkhe ga 10½ ke vivara
22. Laktshumayanimdā bija kha 3 ke sidhāya pramāṇu salu ga 3 pālu sāgina gade bijavari kha 2 ll ke sidhāya pramāṇu ga 2 ≤ 2½
23. ubhayaṃ sidhāya ga 5 ≤ 2½ ke saluva prākurēkhe ga 10½ 0
24. aṃtu saluva rēkhe ga 106½ 3½ 7 matām Komdāli Ganaparamasaina tōtada bharanā 8 ke ga 3 gade bijavari kha 6 vaḍahina
25. hāda kha 13 ubhayaṃ kha 19 ke ga 9½ ubhayaṃ
gā 12½ ≤ o Namdāla-Nāraṇabhataṇimdalū tōtada bharanā 6
26. ke ga 3½ ≤ 2½ gade bijavari kha 2 ≤ 2½ ke ga 1 ≤ 2½ o ubhayaṃ
gā 5 hoṃdada gade bija kha 3 ≤ 2 ke rēkhe ga 1½ ke sāgu ga 1 ≤ 2
27. Divākara Sambhubhaṭana pālu mārihōda bijavari kha 4½ mūṃ
dāmāu kha 3 ubhayaṃ bijavari kha 7½ Chaudibhaṭa Su-
saṃkra-gaṃdāna kāre kha 1 eṃṭu (?) gade bija kha 1 aṃtu kha 9½
gā 4 ≤ 2½ maṭada pālu bharanā 10 ke ga 6 Hanumam-
ta-dēvara pālu gade bijavari kha 21½ ke ga 11 dēvara pālu 1

II. a.

39. bijavari kha 1½ ke ga ≤ 2 o aṃtu rēkhe saluvadu ga 32 ubha-
yāṃ saluva rēkhe ga 13 ≤ 3½ 7 ke maṭada svāsti bage terū
gā bāḥadu ga 6 Hanumamaṃta-dēvarīge ga 1 ≤ o ubhayaṃ ga 7 ≤ 0
40. nūlidu śudha ga 13½ ≤ 3½ 2 nūra mūvatto [ndu] varahānu
41. mū-chaulu byāle teranū nimage Śivāritisvāgarī biṭu
42. kotevāgi yi-bhūmi manegajīga pūrva cātun-si-
43. mege hākida limpamudre kallimāna valagagī saluva
44. tōtā tōtā-sthala gade bedalū maki hakalū biṭu
45. tītu kānu kādārambhā maṭha manedāna aṃ-
gōdū aṃgaphala nītu dāri muṃtāda ashta-
bhōga tējaśvāmyavulā bhūmi-manegalā-
nu saśi-bāli bāle nediśi gaisi rūpa mádiśi
46. mūli vakalugala ākaya kāla-kālam pratiya-
lu terasikomdū bahiri prāku dēvasva uttāra mē-
47. le baradu Bāli-kopada Umāmahāśvara-dēva-
48. ra svāste ga 6 Komdīla Hanumanta-dēvara svā-
49. ste ga 1½ ubhayaṃ ga 7½ yēlūvare varahā-

II. b.

56. nū ā-svāste vakalugala śraya kāla kālam pratiya-
lu a dēvatā-sēvage naḍasibāhīri mēlā
58. da bhāmi-manegalanu nimma saṃtāna-pārampa-
59. reyāgi ā-chaṇḍrārka-sthāyigalagi āli anu-
60. bhavisi bahiri eṃdu koṭṭa dharma-sādhana yi-
61. dakke sākṣhigalu l āditya-chaṇḍrāv anilā-
62. nalau cha dyaur bhūmir āpo hṛdayayam Ya-
63. maś cha l āhaś cha rātriś cha ubhē cha saṃdhyē dha-
64. rmaś cha jānāti naraśya vṛttam l sva-dattā [d] dvigu- 
65. nāṃ puṃnyaṃ para-dattānpālanam l para-dattāpahā-
66. reṇa sva-dattam nishphalaṃ bhavētu l śri Sadāśiva.

Note.

This is a copperplate sāsana of the reign of the chief of Bilgi named Śivappa-
nāyaka. It registers the gift by the king, of some rice-fields and gardens and houses (with details stated) in the hamlet Hēggarahali-sthala belonging to the village Kondali in his kingdom, made as perpetual hereditary endowment remitting the tax of nearly 131 varahās to a Vīraśaiva priest named Śomappadēvaru on his representation to the king praying for some property to maintain the matt newly built by him. It was also stipulated that lands belonging to the temples of Umāmahēśvara in Bālikopa and of Hanumantadēvaru in Kondile were to be let out on Sraya tenure (leasing out land on a rent below its original value, to which it is expected gradually to rise after some years) and the income used for their maintenance. The usual imprecatory stanzas follow. At the end of the grant is engraved the king's signature Sadāśiva.

The grant is dated the 3rd lunar day of the bright half of Phālguna in S' 1589 Parābhava. Taking Parābhava which corresponds to S' 1588, the date is equivalent to February 15, A.D. 1667.

A Correction.

In a copperplate grant of the Rāmaṇchandrāpur Matt, Nagar Taluk, published in page 78 of the Annual Report for 1923, the date was read as S' 1343 Raudri in line 2 and it was stated in the Note under the inscription that the date was irregular and the record unreliable. This reading seems to have been based on a copy of the grant produced at the time. The original plate has now been read and the date given is S' 1243 Raudri Māgha ba 30. Taking the Śaka year 1243 as current, the year corresponds to Raudri and the English equivalent of the date is January 29, A.D. 1321. The remarks published in the Report about the unreliability of the grant are cancelled.
93.
TUMKUR DISTRICT INSCRIPTIONS.

MADHUGIRI TALUK.

On a pillar in the maṇṭapa to the right of Kalīkādevī temple in Madhugiri town.

Telugu characters and language of the 19th century.

1. śřimāt-Kāḷikā-ḍe-
2. vi-Kaṁathēśvara-ḍeva-
3. riki Vanaparti
4. Basavadi Līṅga-
5. mma-komāruḍu
6. Māduvēya sē-
7. yimēchina dharma-
8. prayōjanam bā-
9. vi-maṇṭapam Mā-
10. daviya Kalāmu
11. Veṅgamaṇa sēyim-
12. chimdi garuḍagam-
13. bhaṃ

Note.

This records the construction of a well and maṇṭapa in front of Kalīkā Kamaṭhēś-
vara temple (at Madhugiri) by Māduvēya, son of Basavadiliṅgama of the village
Vanaparti. A garuḍagamba is also stated to have been set up by Kalāmu Veṅgamaṇa
of Mādavi.

94.

Sannad of Mysore king Kṛishnāraja Voḍeyar III in the possession of Jōḍidār
Narasimhāchārīya, Madhugiri town.

Kannāḍa language and characters, except the seal above which is in Dévanāgari
characters.

Śri Chāmarāja va-
ḍera tanuja Kṛishna-
rāja-vaḍayaru.
1. āmilāni śirastedārāni hālayista-
2. kabāla makaddamāni mujāriyāni tā-
3. līke Maddagiri sarakāra dākhā'la riyā-
4. sata Maisūra bidānamāda Maddagiri ka-
5. sabe betṭada hīnde suṭta aḍavi gīḍā
6. kaḍadu sāguvalī -māḍuva bagye bhūmi-
7. yammu śraya-guttiggaye appane āda-
8. re ā-prakāri sarakārakke hanā samā-
9. ya māḍuttā tāmmana kālakhēpaū mā-
10. dīkōmdu yiratēnēmpdu Kupāchā-
11. rriyu mājī Āmila Lakshmīnarasaige hē-
12. liddarimā Vibhava-saṅvatsarakke ai-
13. du hanā mekarara mādi Āṃgirasada va-
14. rige varasha aiddakke kaṃgu 5 o ai-
15. du vara niṃta guttige nēmakā- mādi paṭṭo
16. baradukotṭu yiddaddarimādi yī
17. Brāhmaṇānu giḍā kadiśī bhūmi-sā-
18. guvalimādi varuṣham-ṣrātiyalū
19. paṭṭa-mērge sarakārakke salatakka haṇa-
20. vaṃmnu samādāya mādi koḍuttā
21. baṃdu yīga sadari niṃta guttige
22. aiddu-varahada mērge jōdige a-
23. ppane ādare ā-mērge sarakārakke ha-
24. navammnu samādāya mādkoḍuttā tam-
25. ma jivanavammnu mādikōmdu yiratē-
26. ne yidu horatu yimmēnu tamma
27. jivanakkake mārgavillavamdu Phauja-dā-
28. ra Lingara jaya layavara saṃgada hēliddā-
29. gi avaru hajūru hajūralli śrutapadi-
30. śīda karaṇa kaṭṭu-mādiśī yidhittu
31. yī Brāhmaṇānu giḍā-kadiśī sāgu-
32. vali māḍida koppala bhūmiyammmnu kaṃ-
33. tīrāyi gu 5 o aiddu varaha jōdi
34. mokarara mādiśī yidhītāgi Śūmukha-
35. samvatsarañḍārābhya grāmavammmnu āchā-
36. rri-jimme mādi koṭṭu varuṣham-ṣrātiy-
37. lū aiddu varahada mērge jōdi-tega-
38. du-koṭuttā biṭṭi mumtāda upa-
39. dra yilladante sarāgavāgī naṣasuttā
40. varuṣham-ṣrātiyallū tājā saṇadina u-
41. jūra māḍade yī-sanadina nakala lekha-
42. kke baraśi asala sanada hīndakke kōdu-
43. vadu tārikha 5 māhe Me samaṇa 1813
44. yisavi Vaśākha śu 5 Śrīmukha-sāmvatsa-
45. ra khatara Subbarāva mumashi Hajūraha mo
46. kkāma Nanjanagūḍa sālliyanā kam-
47. tirāyi aidu varahā-
48. da prakārā jōdi tegedu-kom-
49. du grāmavannu nirupādi-
50. kavāgi nadaši-kondu baruva-
51. dū ruju Śri Krishṇa
52. Śrīmukha-sāmvatsara Āsviṇa śu 15
53. māhe Akatambara tāriku 9 samaṇa
54. 1813 yisavi dākha daptara kam-
55. naḍi Hiraṃṇyappa Divāṅ Kachēri
56. Hajūru.

Note.

This sannad issued by Krishnaraṇa Voḍeyar III, king of Mysore on the 5th May of 1813 A.D. has a seal of the king in Devānāgarī characters on the top of the sannad. A Brahman named Kuppāchārya, an ancestor of the present Jōḍidār, cut down the trees in the hill slopes behind Maddagiri (Madhugiri) hill and brought the land under cultivation and enjoyed it under shrāya tenure for some years paying a sum of five varahas to Government annually. He next represented to the king through Lingarājaiya, fousdar, that he was a poor man without any other landed property and that he might be permitted to possess the land permanently on payment of a quit-rent of 5 varahas per year and the king accordingly granted the whole of the land to the Brahman as Jōḍi with an annual payment of 5 varahas to Government. The order was issued to the grantee through the Amildar (then called Āmil) of Maddagiri named Lakshmīnarasaiya.

The date of the sannad is given as Śrīmukha sam. Vaś śu 5 according to Hindu calendar and the equivalent English date is also mentioned in the grant. The clerk who wrote the order is named Subbarāv and the king’s signature Śri Krishṇa occurs at the end of the grant. Below the sannad is a certificate stating that the grant has been entered in the Kannada dafier (register) of Hazur Dewan Kacheri on the 9th October 1813 (Śrīmukha sam. Āś’vivuja śu 15) by the official named Hiranyappa.

95.

On a pillar of Ranganātha temple in the village Tungōṭi in the Hobali of Madhugiri.

Kannada language and characters.

1. svasti vijayābhyudaya Śa-
2. livāhana śaka varushaṅgaḷu samda-
3. 1474 neya Paridhâvi-saṃvatsarada
4. Kârtika sudha 8 lu Mummaḍi Chikapa-
5. gaudarayanavarige puṃṇyavā-
6. galemdu Bijvarada Kenchaya-nā
7. yakaru saṃkada āyava-
8. nu yi-dēvastâna Ranganâthage
9. koṭṭu dhārā-pūrvakaṇḍ mā-
10. qida . . . . maṅgaḷa mahā-śri-śri

Note.

This records the grant of the income from tolls for the services in the temple of Ranganârtha, made by Kenchayânyaka of Bijavara in order that merit might accrue to Mummaḍi Chikapagurara. Kenchayânyaka seems to have been a sub-
ordinate of Mummaḍi Chikapagurda, chief of Bijavara, a village near Madhugiri (or Mad-
dagiri), who ruled over parts of the present Maddagiri and Korâtagere Taluks. The
record is dated 8th lunar day of the bright half of Kârtika in the year Paridhâvi S' 1474
(October 25, A.D. 1552). The date is not verifiable.

It may be remarked here that the object of worship in the above Ranganârtha
temple is merely a pillar of stone and no image.

96.

On a rock to the west of the village Gunḍlahalî, a hamlet of Siddâpura in the
Hobali of Madhugiri.

Kannda language and characters of the 16th century.

1. Pingala-saṃvatsa-
2. rada Kârtikha śrīma-
3. m̤ mahânâḍa prabhu
4. Chikapa-gaudaru
5. hēnditi Hirâmma
6. māḍida dhâmma

Note.

This records an act of charity of Hiriyamma, wife of the illustrious Mahânâḍa-
prabhu Chikapagurda. What the act of charity is is not stated. Chikapagurda is the
name of several of the chiefs of Bijavara. As merely the name of the year Pingala
and that of the month Kârtika are given in the grant, it is not possible to assign the
inscription to any particular chief of the name. As the characters seem to be of 16th
century, the date may be taken to be November, 1557.
Copperplate grant in the possession of Pujari Govinda in the village Gundlalhalli, a hamlet of Siddapura in the Hobali of Maddagiri.

Size 8 1/2" X 15 1/2". 1 plate.

Modern Kannada language and characters.

1. 1515 ne yisavige sariyada Vijaya sam ll Kartika adha 15 ya'lu Rushabh-
2. evaran dastana sili-sasanada vivara Sidapuradalli yide Kuduti kote-
3. kaṭṭa-
4. takka-bagye yida nūrru mane-paiki Kambegaṇa Karegaṇa Rāyaṇa-
5. gaṇa Kambegaṇa
6. timmegaṇa Kambada Ramgegaṇa kote-kaṭṭatakkak-
7. karchū
8. 1892 varaḥa Karegaṇa Kambegaṇa saha māḍi yidadu 1892 vara-
9. ha sāla māḍidu Jirle Mallaṁma sā'ā ttirisī Kudūṭti dastā-
10. nada muṇḍe maṇṇu kāmagāri 20 varaḥadadu kallu-kamagārri Yamgaṭa-
11. na Bovi Rāmane Bovi Tinnama Bovi Tirujana Bovvagāḷe kal'kā-
12. magārri karcha 20 varaḥ koṭṭu yidhāle bāvi-tiridālī rannṭtara bō-
13. vigagīle vuḍugare 10 ha koṭṭu yidhāle punya māḍisida karchu
14. 1 varaḥa saṃpttarpane māḍiśi yiruvadu 90 varaḥa koṭṭu idu samasta-ja-
15. nagalige dāna dharmma māḍi kaivādarrige guṇuvagāḷe saha koṭṭa-
16. du 6 varaḥa Kambadaṇya Gōpāla-Kriṭṭa yaraḍu dastāna marra bāvi kadi-
17. śī sopānada myāle yaraḍu kambada pīrva-mukhanāṇi Jirle Mallaṁmannā
18. kambadalī kadiśi mārgavāṇi yārraḍarī bāṃḍa puṃṇyātmara nāmnā tale-
19. myā-
20. le vaṃḍu bagase nīrru ākabēkendu bēḍuttēṇe nanna vaṃśastāru yā-
21. rāḍarī muṇṇa vaṃśaṇe yamme yidare nāmnā talegū bāyigu benn-
22. ne yīṭu māḍuttāremdu bēḍukomdu yidēne
23. Šīdāpurada Vyāmgeṇa yajamāṇa Maritīṃna nahlillī Dāṣe-gaṇa
24. yivarū yibbaru yajamanaru 100 mane aṇṇa-tammanmdiru
25. yivarū yibbaru māṭina prakāra Šidāpura Kudūṭti vubhayatāpi-
26. galu yaraḍu yise prakāra grāma-gauḍike anubhaviśikomdu bu-
27. tana sēve Gōpāla Krishnāsvāmi sēve Kambadaṇyaana sēve Lakshmidēvara
28. sēve māḍi bāṇa vagair yaraḍu yise prakāra dēvatā-sēvagalu nāḍāsi-
29. kondu 100 maneya sartina myāle yaraḍu yise prakāra varusha va-
30. rūše nāḍāsikondu hōlullavaru yivarā māṭige prati hēlade hō-
31. galuḷuvaru 12 kauḍa bārā-banūti saha yiṭṭu kondu dēvatā-
32. sēve vagair nāḍāsikondu hōlullavaru Gōpāla-Kishnāsvāmīgē
33. Yamgaṭapurada Vaiyishṭamanē pūjārī Vyāmgeṇaṇa tammanē
This record purports to give details regarding the stone inscription of the Rishabheshvara temple (in the village of Siddapura) in the year S’1515 Vijaya sam. Kär. śu. 15 (October 29, A.D. 1593). But the story given here is quite different. See Ep. Carn. XII. Maddegiri Taluk No. 21.

It informs us that the fort of Kuḍuti, a hamlet of Siddapur, was built by Kambe-gaṇḍa and others, among the 100 families of the village, at an expense of 1892 varahas and that this amount which had been borrowed by Karṇa-gaṇḍa and Kambe-gaṇḍa was paid off by a woman named Jirle Mallamma. She also got a well constructed in front of the temple at Kuḍuti at a cost of 30 varahas and also fed people freely on the occasion and made presents to artisans and priests. Two temples, viz., those of Kambarāinya (Narassimha) and Gopālakrishna were built by her in the same village and above the steps of the well dug by her, she got two pillars set up and had her figure carved on one of them. Her request is that every way-farer who passes near by might pour a handful of water over the head of her image and that her descendants might put a little butter over the head and in the mouth of the image just after cows and buffaloes give birth to calves. Further, Jirle Mallamma has also instructed that Vanne-gaṇḍa of Siddapura and Dasse-gaṇḍa of Maritimmanahalli should be regarded as heads of the 100 families of the villages Siddapura and Kuḍuti and that the office of gaṇḍa as well as the management and upkeep of the temples of Bûta (temples enshrining spirits or ghosts), Gopālakrishna, Kambarāinya and Lakṣhamidevi, should be divided equally among both and that the hundred families of the two villages and the 12 village officers should obey them. It was further laid down by her that the Vaishnava (Satāni) family of the village Yangaṭapura should conduct the worship of Gopālakrishnasvāmi and that the family of the younger brother of Vanne-gaṇḍa should look after the Viragals in the neighbourhood and that the yajamān (head) of Guṇḍalahlalli should conduct the worship of Lakṣhamidevi shrine and that Hirevanne-gaṇḍa’s younger brother should have charge of the flowers and fruits (to be offered to gods?) and the Tirmala Tatāchār family of Penagonde Bijavara should be regarded as gurus. A severe imprecation was laid against any of the hundred families or of the twelve officials of the villages who might disobey the above Vanne-gaṇḍa, Dasse-gaṇḍa of Maritimmanahalli and the guru.
The document is called Jayarēkhē, the writing of victory and is dated Saturday fifth lunar day of the bright half of the month Ashādha in the year Tāraṇa S' 1386 (viz., June 9, 1404 A.D., a Saturday).

It may be remarked that the above copperplate inscription merely records the tradition regarding Jirla Mallamma and her charities. The dating is quite wrong since the copperplate inscription purports to give details connected with the stone inscription dated one hundred years later. Probably S' 1386 is a mistake for 1686 and the true date of the record is S' 1686 Tāraṇa sam. Āshā. śu. 5 (July 4, 1764) which is however a Wednesday, not Saturday as stated in the grant. The characters too are of a modern date.

98.

On a boulder near a spring called Manushyanachelime in the village Avikaṭṭe in the Hobli of Madhugiri.

Kannada language and characters of the 19th century.

1. Madhugiri Gaṇanāta
2. Paḍarangey Anaya-
3. chaṛa

Note.

This inscription is engraved on a rock close to the forest range on a hill adjoining Madhugiri. Near by, the figure of a man with hands folded is carved on the rock. The inscription seems to record the salutation of a man Anayāchāri of Pāṇḍurange to the god Gaṇanātha of Madhugiri.

99.

On a stone set up in a field to the north of the village Kāraraṇḍi in Madhugiri Hobali.

Kannada language and characters of the 16th Century.

1. Paridhāvi-saṃvatsarada Mā-
2. gha ba 11 śrīman mahānāḍa-pra-
3. bhu Bijjavara Mūmmaḍi Chikapagauḍarayanava-
4. ru Kogagaudage koṭṭa neṇtaru-goḍagi-mānyada holav ikkaḷa bhū-
5. miya . . . . . . v ikkaḷa holavanu namma vam-
6. śadavaru . . . . . vamśadavaragālinda mārisi-
7. koṇḍu ho' ava koḍadavanu namma vamśada i hu-
8. ṭatakavanalā
This records the gift of a plot of land of the sowing capacity of two kulagas made to Kogaruda as netara-kodagemanyā for services in war by the chief Mummadi Chikapagañdacayā, mahānatuprabhā of Bijavara. An imprecation is laid against his descendants who might get the land sold and take it away from the descendants of the donee. No Śaka date is given. Merely the name of the year Paridhāvi and the tithi, 11th day of the dark half of the month Māgha are given. The characters seem to be of 16th century and the date may probably correspond to February 9, A.D. 1553. (Compare also Nos. 95 and 96.)

100.

On a slab built into the north wall of the garbhagriha of the Śiva temple in the village Doddēri in Doddēri Hobli.

Kannada language and characters of the 17th century.

1. Lakahāliya Kāriyappana maga
2. Mari Kenciḥaṇa Vaḍeru Lingēśvarage
3. koṭa Konti Doḍēri maṭha

Note.

A maṭha at the village Konti Doḍēri is recorded to have been given away for enshrining god Lingēśvara by a Lingāyat priest? Mari Kenciḥaṇādevyar, son of Kāriyappa of the village Lakkahalli. No date is given.

101.

On a slab in the pavement of the main street in the same village Doddēri.

Kannada language and characters of the 18th century.

1. Yiśvara-saṃvatsarāda Pushya sudha 10 lu
2. Konti Doḍēriya Rangagaḍāra
3. mommaga Kenciḥaṇagaḍāra
4. komāra Doḍanna-gauḍa-
5. rige koṭa koḍagi-māmnya

Note.

This records the gift of some koḍagi land to Doḍannaṛagauḍa, son of Kenchiḥaṇagaḍā and grandson of Rangaṛagauḍa of the village Konti Doḍēri. Why the village is called Konti Doḍēri is not definitely known. Probably it is named after the village goddess Kontyamma. The grant is dated 16th day of the bright half of Pushya in the year Isvara (Jan. 18, 1758 A.D. ?). The name of the donor is not given nor the exact date.
102.

On a rock in the lane to the south of the same village (Doḍḍēri).

Kannada language and characters of the 17th century.

1. Chitribhānu-samvatsarada Kārti-
2. ka sudha 5 lu śri Malpāgaudā
3. Kāligauḍa Girigaudānu saha koḍa-
4. giyāgi koṭṭa māṁṇyada
5. hola maṅgaḷa

Note.

This records the grant of a koḍagi (rent-free land) to someone not named by certain gaudas named Malpā-gauḍa, Kāligauḍa and Girigaudā. No date is given. The characters seem to be of the 17th century and Ch trabhānu may correspond to A.D. 1642 and the whole date may be regarded as equivalent to April 24, 1642 A.D.

103.

On a pillar of a ruined mantapa of the temple of god Ahōbala Nārasimha to the west of the village Jakkanahallī in the same Hobli of Doḍḍēri.

Size 6'×1'—6''.

Kannada language and characters.

1. ṇṭ vaijāyabhuyadayā
2. Śālavāhana
3. śaka varushaṅgalu
4. 1710 ke sanda
5. vartamāna
6. Kilaka-nāma-sam-
7. vacharada Kā
8. śu 15 lu Bhānuvā-
9. radallu
10. Puravara
11. Ranga-gaudana
12. bhōjana-sālā
13. maṅṭapa dharma

Note.

This records the construction of a dining-hall (bhōjanāśā-ā-maṅṭapa) near the temple of Narasimha by Rangagauda of Puravara. The date is given as Sunday 15th lunar day of the month of Kārtika in the year Kilaka S' 1710, and corresponds to November 13, A.D. 1788 but the week day is Thursday and not Sunday as stated in the record. Puravara is a village in Madhugiri Taluk.
104.

On a stone standing in a forest to the west of the same village Jakkannahalli.

Size $7' \times 2'$.

Kannada language and characters.

1. Yiragumdeya Rā-
2. chagaunjana maga A-
3. yaṅṇana kere

Note.

This merely records the construction of a tank (in the neighbourhood) by Ayanna son of Rāchagauḍa of Yiragunde. The characters seem to be of the 18th century.

105.

On a stone standing in the waste-water channel of the tank Guliṣṭe in the village Basavanahalli in the same Hobali of Dudderi.

Size $5' \times 1'$.

Kannada language and characters of the 18th century.

1. yi Gu-
2. liyappa-
3. na kereya-
4. nu áku-
5. vaḍadu
6. gadeya
7. gayida-
8. tana bā-
9. yivala-
10. ge katte

Note.

This consists of a direction and a curse not to bring under cultivation or divide into plots (ākwade) the land under the tank of Guliyyappa. The tank was apparently meant for the supply of drinking water to men and beasts. No date nor name of the ruler is contained in the record.

106.

On a stone set up to the south of the same village (Basavanahalli).

Size $2' \times 1 - 6''$.

Kannada language and characters of 17th Century A.D.

1. Hulekereya gauḍa
2. Ningapage koṭṭa kere-
3. goḍage mānya dharma
Note.

This records the gift of land as *kerekōdage* to Ningappa, headman (*gauḍa*) of the village Hulekere. *Kerekōdagi* is the name given to grants of land made for encouraging persons to build tanks. Hulekere is the name of a village in Maḍakasira Taluk about 5 miles from the village Basavanahalli. No date nor name of the ruler is given.

107.

On the lintel of the *sukhanāsi* doorway of the ruined Hampēśvara temple in the bēchirāk village Hampasandra, a hamlet of the village Chandragiri in the same Hobli.

**Kannāḍa language and characters of the 15th century.**

1. Bireyanāya-
2. kana heṇḍati Nā-
3. ki-nāykiti Hampe Virū-
4. pākahan-ālayava māḍisidu

Note.

The construction of the temple dedicated to god Hampe Virūpāksha by Nākināyakiti, wife of Bireyanāyaka, is recorded in the grant.

No date is given. The characters seem to be of early Vijayanagar period and hence the temple might have been constructed about the beginning of the 15th century.

108.

On a stone lying in the rice-field belonging to Rāmalingappa in the same village Chandragiri.

**Size 1' X 1'.**

**Kannāḍa language and characters of the 19th century.**

1. yida kaṭi-
2. sidavaru
3. Arurage-
4. ya Nagaya

Note.

This records the construction of something, probably a well, near which the inscription stone is found by Nāgayya of the village Arurage.
On a stone lying in a rice-field of the village Bissanapálya, a hamlet of the village Doḍḍéri in the same hobli.

Size 3'—3" X 2'—0".

Kannada language and characters of the 16th century.

1. śubham astu
2. Manmatha-saṁvatsara-
3. da Kārtika ba 9 lu
4. śrimāṃ mahānā-
5. yaka Rangapayyanavara kā-
6. rya-kartarāda Bhima-
7. payanavaru Doḍḍériya
8. Avabhaḷa-gauḍarige Lakshu-
9. miyapurada kereya kelage
10. koṭa māṇyada-dharma.

Note.

This records the gift of some land to a village headman named Avabhaḷagauḍa of Doḍḍéri under the tank of Lakshmipura (a hamlet of Doḍḍéri about a mile distant) by Bhimapaya, manager for the affairs of the chief, Mahānāyaka Rangapaya (of Harati).

The date is given as the 9th lunar day in the dark half of Kārtika in the year Manmatha. No śaka year is given. A Rangapanāyaka of Harati is referred to in an inscription of about 1580 in the village Kæggalaḍu, Sira Taluk. E. C. XII, Sira 53. From the nature of the alphabet used in the inscription, it may be supposed that the present record is also of the same period and probably contains a grant of the same king. The date of this epigraph may be therefore tentatively taken to be 15th November 1595 A.D.

110.

On a buḍder to the north of the bēchirākh village Venkatesapura in the same Doḍḍéri Hobli.

Kannada language and characters of the 19th century.

1. Bhāvā (ṇa) da baravinalu
2. yi māṇyada holavanu
3. Annadāni-
4. dēvaru koṭadu
Note.

This records the gift of some land free from rent made by Annadâni-dêvaru (a Lingâyat priest). The name of the donee is not given. The grant is stated to have been made during a famine in the year Bhâva. No further details of the date are contained in the record. The characters seem to be of the latter part of 19th century. The year Bhâva may therefore be presumed to be A. D. 1874.

111.

At the village Kodagadâla, in the Hobali of Puravara, at the entrance into the fort.

Kânâda language and characters of 16th century.

1. Vijaya-samvatsara Jyaśthâ śu 10
2. Mummadî Chikapagauḍaru ī kōṭeya kaṭidu

Note.

This records the erection of the fort at Kodagadâla village by the chief of Bijavara named Mummadî Chikapagauḍa who probably ruled in the middle of 16th century A.D. The year might correspond to S' 1515 Vijaya (1593 A.D.) See No. 95 of the present Report.
112.

MADRAS PRESIDENCY.

ANANTAPUR DISTRICT.

Madakasira Taluk.

On a stone slab standing in the temple of the god Hanumantadēvaru in the village Hulekere Dēvarahāḷḷi, a hamlet of Agaḷi, about 2 miles from the village Karpēnahāḷḷi of Madljugiri Taluk.

Size 5' × 3'.

Kanada language and characters of the 16th century.

1. शुभा-
2. म आस्तु
3. अगाले याग्राकार सा-
4. लुवा हुलेकेर-ग्रामा-
5. वानु गाताम-ताम-दाली
6. क्रिष्णाय-महाराया-
7. रिग पुन्या-वागाबेंकेंदु ती-
8. माण्नानायकर मर्कांटेस्वर-
9. रादेवारा साम्प्रतिहियाली डिपा-
10. हर्त्ती कोडजे सर्वमान्या-
11. वागी दाह-
12. रे मादी-
13. दा अग्रा-
14. हारा
15. मांगाळा
16. माहा
17. श्री श्री श्री:

Note.

This record was issued during the reign of the Vijayanagar king Kṛṣṇarāya (1509-1529) by a dependent chief named Timmāṇṇānāyaka and registers a gift for the king’s merit, of a village Hulikere, a hamlet of Agaḷe as an agrahāra, free from taxes, for waving lamps before some god. Which temple was to benefit by this gift is not stated but it is possible to infer that the temple of Mārkāṇḍēsvara on the banks of the Gautam; river in whose presence the gift is stated to have been made, might be the shrine in question. This temple may probably be the same as the Mārkāṇḍēya (called also Mārkāṇḍēśvara) temple on the Gōḍāvari in the town of Rajahmundry. The chief Timmāṇṇānāyaka of this record was the founder of the Harati kingdom. There are several inscriptions of the Harati chiefs in the neighbourhood. No date is given in the epigraph.
On the doorpost of Tirumala temple in the village Banavasi in Sirsi Taluk near the village Jede in Sorab Taluk, Shimoga District. (Plate XVIII. 1.)

Size 3'' - 2'' x 1'' - 3''.

Kannada language and characters.

1. śrī nāmas tunga-sirāś-chumbi-chan-
2. dra-chāmara-chāravē ' tralēkya-nagarā-
3. rambha-mīla-stambhāya Śambhavē ll
4. svasti śrīmanu mahāmanḍalēśvaram
5. arirāya-vibhāda bhāsege-tappuva-rā-
6. yara-gaṇḍa pūrvva-paśchina-samudraṅdhisvaram śrī Vira-Bu-
7. kkarāyanu Hastināvatā-puradalli sukha-san-
8. kathā-vinādidiṁ rājyaṃ geyuttam īre tat-pā-
9. da-padmopājīvī Mādhavānkanu Banavaseya pannirchhchḥa-
10. siramān āḷuva kaladalu avara bantā Nandārāda Chaī-
11. darasana maga Āубhālanāthanu tanna oḍeya Mādhava-
12. daṇḍapāthange manoratha-siddhiyahanthagi Gōpinātha-dē-
13. vara dēvālayavanu jīrṇōddhāravanu māḍi
14. ā-dēvāra aṅga raṅga-bhōgav ā-chandra-sthāiyāy-
15. gi nadavantāgi Guttīya hadinenṭu-Kampanada ga-
16. āḍu-prajegalige ī hēḷi Banavaseyali kū-
17. tava māḍidalli Yeḍenādinge mukhyar appa śrī-
18. mad anādiya paṭṭada piriyagehā-
19. raṃ Ye'lase Kuppagaḍeha mahājanāṅgulu Soraba-
20. da Tammagaḍa Tavaniḍiha Bommagaḍa Kesa-
21. lūra Mēchagaḍa Koṇḍavaṭi-nādinge mukhyarappā
22. Hechhitada Bommaṇa Bāleyahalliya Narasappa Nāgarakhandeyya-
23. kke Kuppaṭṭa Gōpagaḍa Ḥuru'eyya Hōṭṭeyya Tammaga-
24. da Nērihgya Bāḷappa Hirya Jiḍuvālge Gaḍḍarayya . . . Hi-
25. tta (?) ravaliya Chikkagaḍa Bisūdagaḍa Chikka Jiḍvālgege Beṭṭaya
26. Motiya Tambāḍibōva Kēsavāḍe Añgeya Haliga Sivagaṇḍa
27. Āchagaṇḍa Hariyapa Haligege Sirivantiya Chikkāṇna Kaū-
28. reya Bommaṇa Sirivanti Mudda-gaṇḍa Hasuvalatiya Tammagaṇḍa
29. Badaga Gōveya Bommagaṇḍaayaa Varaligege Hiriyarlagaadu
30. Chikkarlagadu Āḷavaliya Sampagadāra Būnāliga . . . . .
31. ppa Haruvára Hállappa Hasirihalí Kanchalagaúda Hirúra
32. Párigaúda Chelýra Marisinga Gándaguli Háliga Máragáuda Man-
33. galúra Birappa Hariyasiya Ádamma ..........
34. ........ Banavasiyali koṭṭa ............
35. ....... varusha 1290 neya Kilaka-samvatsara ...

(The rest is covered by the basement.)

Translation.

(Usual salutation to Sambhu). Be it well. While the illustrious Vira Bukkaráya, mahámanḍaléśvara, destroyer of hostile kings, defeater of kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastinávatipura:

During the time that Mádhavánda, a dependant on his lotus feet was ruling Banavase 12000:

His servant, Aabhalañatha, son of Chaundarasa of Nandavara renovated, in order that his master Mádhavadañña might attain all his desires, the temple of Gópinátha and for the conducting of the services of personal decorations of the god and of festivals for as long as the moon lasts, sent word to the gauḍa-prajega in the 18 kampánas of Gutti and held a meeting of theirs at Banavase:

in the year Kilaka, 1290th year. ........

Note.

This belongs to the reign of the Vijayanagar king Vira Bukka Ráya (1377-1404) who is stated to have been ruling in Hastinávatipura (Ānegondi). Mádhavánda, called also Mádhavadañña, is mentioned as the governor of Banavase 12000 province, and a subordinate of his, named Aabhalañatha, son of Chaundarasa of Nandavara, is said to have restored the temple of Gópinátha as desired by his master and in order that services in the temple might be conducted forever, he is stated to have applied for
help to the gauḍaupājī (gauḍa is the village headman) of 18 kampanas (divisions) of Guttī (also known as Chandragutti in Sorab Taluk). We further learn that accordingly a meeting (kīṭa) was held at Banavasi and among those assembled were the mahājanas of the agraharas Yelase and Kuppagadde and the gaudas of the villages Sorab, Tavanidihi, Kesalur, Hechchita in Kondavatīnā, Bāleyahalli, Kuppatūr in Nāgarakhanḍa, Hurule, etc. These villages are found mostly in the Sorab Taluk and also in the neighbouring Taluks of Sirsi, Mangalur, etc. The names of the gaudas of these villages, Tammagāda, Bommagāda, etc., are also given. The nature of the grant made by those assembled is not clear but some land seems to have been given in Banavasi to the temple.

Mādhavānka of the present record is also referred to as Mādhavāmātya, Mādhavarāya and Mādarasa Vodeyar in several inscriptions of Shimoga District and also in the Goa copperplate grant of A.D. 1391 (JB. Br. A. S. IV). See also Nos. 90, 115 and 116 of the present Report. The date of the present grant is the year Kilaṃ 1290 (A.D. 1368).

114.

At the same village Banavase, on the 8th pillar in the 3rd row in the central hall of Madhukēśvara temple.

Kannada language and characters.

1. bhumaṇḍalācharyaḥ-ramu Śiva-samaya-vārddhi-
2. vārddhana...prabhāvarum madana-mada-garvāpaharaṇa-Trīṇētra
3. bharanarum anna-dāna-gōdāna-bhūdāna
4. vinōdarum āśrita-jana-Kalpavriksharum
5. pavitrīkruta-gātrarum Kādambarāya-samuddharana
6. chakravarttigajum śri Madhukanātha-bīdvara dvī-
7. vya-śri-pādadomādhaḥ-karum appa śri Lākuleśveradēvayyagaḷa kamakam-
8. laṣṭa... Chikidēvayyagaḷa kayala śri Madhuka-nātha-bīdvari-
9. vanu ś-chaḍranka-sthāyiyāgi nadasvavantā-
10. gi koṭṭanu i dharmanvaṇu āvanānobaṇu pālisidātanu Gangā-
11. tiradali sahasra-kavileṇu chaturvāippyati-hanthā brāhmaṇu-
12. galige koṭṭanu yi dharmanvaṇu āvanobanu alupidātanu Gan-
13. gā-tiradali chaturvāippyahanthā brāhmaṇanānu sahasra-kaviley-
14. n vadhisidātanu ll sva-dattam para-dattam vā yō harēta vacu-
15. dharā l shashṭhir-vvarusha-sahasrānī viṣṭāyāṇi jāyate krimih ll dāna-
16. pālanayōr madhyē dānachhreyōnupālam ī dānāt svarg-
17. m avāpmōṭi pālanē aṣcyyata padam ll sāmānyāyam dharma-
18. sēṭur nṛpūṇaṃ kāle-kāle pālaney bhavadbhiḥ ll sarvvo vētā-
19. n bhāvineḥ pārtṭhivendrān bhūyō-bhūyō yāchate Rāmaḥan-
20. draḥ l Pombuchcha-Dēvarājasya kumārēṇa Murārīṇa li-
21. khitam sāsanam idam Madhukēśasya samidhau ll

(1) E. C. VII Shikarpur 35, 281, 282; Honnali 84; E. C. VIII Sorab 116, 152, 181, 375; Nagar 34; Tirchahalli 147.
This is an incomplete record engraved on a pillar of the Madhukēśvara temple. The epigraph begins in the middle and it is difficult to make out which inscription formed its beginning. In the beginning of lines 1, 3—6 and 9, some letters are lost and this adds to the difficulty in interpreting the meaning of the inscription.

As it is, the epigraph seems to record a grant made for the services in the temple of Madhukanātha (or Madhukēśvara, in Banavase) by some people and given to the custody of a Saiva priest whose name is Chikidēvayya, disciple of Lākulēsvārā-
dēvayya. The epithets applied to this priest, viz., preceptor of the world, causer of the ocean of Siva-samaya to swell up, a Trinētra in destroying the pride of Cupid, delighter in the gift of food, cattle and lands, a wishing-tree to dependants, pure in body, an emperor who raised up Kadamba kingdom, worshipper of the lotus feet of Madhukanātha (lines 1—6) are identical with the titles of Chikkidēvavoḍeyarayya to be found in No. 116 of this report dated 1368 A.D. The present record is engraved in characters of the same period and is probably of about the same date.

After the usual imprecatory stanzas the inscription next contains the name of its engraver, Murāri, son of Dēvārāja, of the village Pombuchcha (same as Humcha in Nagar Taluk). No date is given.

115.

In the same Madhukēśvara temple, on the 7th pillar in the 2nd row. (Plate XVIII, 2.)

Kannada language and characters.

1. śrī nāmas tùnga-śirah-chumbi-chandra-chāmara-chāravē
2. traiłōkya-nagarārambha-mūlastambhāya Śambhavē
3. svasti samadhigata-paṁcha-mahāśabda rājādhīrāja rāja-pa-
4. ramēśvara Turushka-rāya-śirah-kanduka-kridā-vinōda Magadha-rā-
5. ya-māna-maruddana Andhra-rāya-gandha-sindhura-paṁchānana Māla-
6. rāya-kālōraga-jāla-Vainatēya Barbhārāyā-Kichaka-durbbalikara-
7. na-Kauntēya Hammira-rāyāndhakāra-nirmśulana-gharmmakirāṇa
8. Gūṛjarāyā-bhūrjapāda [pa]-splūrjīta-kathōra ?-kūṭhāra Chōlarāya-
9. [Kāma] hēḷāpaharana-Bhājalōchana Chērarāya-vira-kuṇjara-chāru-kanṭhirā-
10. va Kharpararāya-sarpua-rāja-darppōchchātana-śakuntāḍhīvara Chōlarā-
11. ya-Kāma-kōpāginētra chatuh-samudra-mudrānkiṭa-nija-śāsana Pākaśasana-
12. pramukha-digdēvarā[ṭ]madhyama-lōkapāla śrīmad Bukkarāja-dharāḍhinā-
tha-ta-
13. nūḥhava sva-kara-vinihata-śārdūla mruga-mrugayā-vinōdana śrī-vira-
14. Hariharēśvara Hastināpūriyalli sukha-sankathā-vinōdadim pruthvī-rā-
15. iyam geyyuttiralu tat-pádapatdmpajivi śrímad Gaūrī-kucha-kalása-
16. sunkumánkita-lasita-vakshasthala-charaña-sarásiruha-lóllambamá-
17. na-matta-madhukara Śaivága-várddhi-varddhishünstudhákara svámi-ká-
18. ryya-
19. dhurandhar-Āñjanéya duramátya-durnaya-Duhásana-nihśéshikruta-
20. Bhámáséna apratihata-sakti-dhara atarkkita-pratápa Rug-Yajuh-Śámá-
21. tharvvva-
22. veda-védanga-kausala paschima-párvára-kalita-Góvanagara-virájamá-
23. na-Kubéra-simhásana Kuntala-vishaya-ramyamána-Gómana-sikhari-sanni-
24. vēśa Vanavási-pramukha-shōdaśa-sahasra-janapadópēta-rājya-giri-sikhara-
25. sim-
26. ha-kiśóra

(Invocation to Śambhu.) Be it well. While the illustrious Vira Hariharéśvara, acquirer of the band of five musical instruments, rájādhiréja, rájaparaméśvara, delighter in playing as with a ball with the head of the Turushka king; destroyer of the pride of Magadha king; a lion to the scent elephant that is the Āndra king; a Garuda to the hosts of black serpents, the Mālava king; a Kauntéya (son of Kunti, víz., Bhima) in destroying the power of Kichaka, the Barbara king; a sun in dispelling the darkness the Hammira king; a glistening, fierce axe? to bhūrja tree the Gūrjara king, a Rudra in destroying the pleasures of the Chōla king; a beautiful lion to the powerful elephant the Chēra king; a Garuda in breaking the pride of the lord of serpents, the Kharpura king; possessor of unobstructed power, a Rudra in his fury to the Cupid the Chōla king; ruler of all the lands bounded by four oceans, protector of the gods of the quarters headed by India [?]; lord of the earth; son of the illustrious king Bukkarāja, ho' der of the tiger in his hand, delighter in hunting the deer, was ruling the earth in peace and wisdom, in Hastinápuri. A dependent on his (Harihara II's) lotus feet, a proud bee sporting in the lotus feet of (Śiva) whose chest is marked with the saffron on the breasts of Gauri, a moon in causing the sea of Śaivága to rise, an Āñjanéya in managing the affairs of his lord, a Bhámáséna in blotting out of existence Duśásana that is, the evil advice and wicked government of bad ministers, endowed with invincible prowess, possessor of incalculable strength, skilled in the Rig, Yajus, Sāma and Atharva Védas and Védângas, a young lion on the peak of the mountain, that is, the kingdom of 16000 janapadas (villages) including the lion seat of Kubéra shining in the city of Góva on the shore of the western ocean, and Vanavasi situated near the Gómana hill adorning the Kuntala kingdom

Note.

This record is also engraved on another pillar of the same temple and is incomplete at the end. It begins with the usual invocatory verse in praise of Śambhu. We next find the various titles of king Vira Hariharéśvara (Harihara II. 1377-1404), son of
Bukka I, ruling at Hastināpurī (Ānegondi). A subordinate of his with various attributes is next referred to, but his name is not found. Here the record abruptly ends. The epithets applied to the king's subordinate especially, the moon in causing the sea of Śaivāgama to swell, lord of Gōvānagara in the west coast, suggest that the person referred to is very probably Mādhavānka or Mādhavāmātya referred to before. No date is given.

116.

At the same village Banavase, on a stone standing to the south of Madhukaiṭabhēśvara temple.

Size 3’—3” X 1’—9”.

Kannāḍa Language and characters.

1. śrī namas tunga-siraś-chumbi-chandrika-chāmara chāravē l trai-
2. lōkya-nagarāramba-mulastambhāya Śambhavē l svasti
3. śrīmanu mahāmanḍalēśvara arirāya-vibhā-
4. da bhāsega-tappuva-rāyara-gaṇḍa pūrvva-paśchi-
5. ma-samudrādhipati śrī-vīna Bukkarāyanu Hasti-
6. nāvatipuradalli sukha-sankathā-vinōdadim rājyam gei-
7. uttam ire tat-pāda-padmāpajī svasti śrīmanu mahā-pra-
8. dhānāṃ Mādhavānku Banavasiya pammichhāsiraman ā-
9. āuva kāladdali svasti śrī jayabhuyadaya Saka varūsha 1290 ne-
10. ya Kilaka-saṅvatsarada Vayisākha ba 30 Sōnavāra sūryya-
11. grahaṇa sankrānti vyetti pata kāḍidanthā punya-kāladaḷu svat-
12. sti samadhigata-paṅcha-mahāsabda mahā-mahēśvaran śrī Bāṅka-
13. nātha-dēvara dihya-śrī-pāda-padmārdhakarum appa Raṭṭ-kalla prabhu
14. Sivadēvangaḷa maga Nāgappanu Banavaseya Madhukanātha-dēva-
15. ra samipadalli śrī Virēsvara-dēvara pratishṭheyun māḍi svasti
16. śrī Jayanti-puravarādhiśvaran śrī Madhukanātha-dēvara divya-
17. śrī-pāḍa-padmarādhakarum appa rāya-ṛaja-guru-bhū-
18. māṇḍalāchāryya Siva-samaya-vārdhi-vardhana-śaraśchaṃdra-chandrikā-
19. prabha-
20. varum Madana-mardana-parvata-nivāsi-pramōdarum Kādmā-ṛaya-kulā-
21. āchāryyarum appa Lākujēsvāra-dēva-vodeyara kumāra Chikkī-Dēva-
22. [vol] deyara kayyalu a-Banavaseya ēṇṭu hiṭṭu paṅcha-maṭhada sa-
23. [maksha]-dalu a Virēsvara-dēvarige anga-ranga-bhōga nanda-divigege

Translation.

Good fortune. (Invocation to Śambhu).
Be it well. While the illustrious Vira Bukkaraya, mahâmanḍalēśvara, conqueror of hostile kings, champion over kings who break their word, lord of the eastern and western oceans, was reigning in peace and wisdom in Hastināvatipura:

A dependent on his lotus feet; be it well! While the illustrious mahâpradhâna Mâdhavânka was reigning over Banavase 12000.

Be it well: On the holy occasion of solar eclipse, sankrânti and Vyatipâta occurring together, on Monday the 30th day of the dark fortnight of Vaiśākha in the victorious and prosperous Śaka year 1290, the year Kilaka.

Be it well: Obtainer of the band of five musical instruments, a great devotee of Mahēśvara, worshipper of the sacred lotus feet of the god Bankanâtha, Nâgappa, son of Sivâdeva, chief of Raṭṭikal, set up the god Virēśvara near the god Madhukadēva of Banavase and be it well; for the decorations and festivities and perpetual lamp of the said god Virēśvaradēva gave away in the presence of the eight hiṭṭu (?) and five mats of the said Banavase, into the hands of Chikkidēva Voḍeyar, son of Lâkulēśvaradēva, worshipper of the holy lotus feet of god Madhukanâtha, the presiding deity of the excellent city Jayantipura, preceptor of the king of kings, spiritual guide of the universe, endowed with the brightness of the rays of the autumnal (sarat) moon in causing the sea of the faith of Śiva to rise up, delighter of the inhabitants of the mountain of Śiva (Kailâsa), hereditary preceptor of Kadamba kings.

Note.

This inscription has been noticed in P. 206 of Indian Antiquary, Vol. IV. It is of the reign of the Vijayanagar king Bukka I (Circa 1356-1377) and refers to his minister, Mahâpradhâna Mâdhavânka, governor of Banavase 12000 province. A dependant of Mâdhavânka named Nâgappa, son of Sivâdeva, chief of Raṭṭikal is stated to have set up the god Virēśvara near the linga of Madhukēśvara in Banavase and made some endowment for the said god, placing it under the management of the Śaiva priest Chikkidēva Voḍeyar, son (or disciple) of Lâkulēśvaradēva Voḍeyar. The grant seems to have been made in the presence of the eight hiṭṭus (?) and five mats of Banavase. The meaning of the word hiṭṭu is not clear. The remaining part of the inscription below containing probably the details of the endowment made is covered up by the building and hence the present record is incomplete.

The date of the record is S' 1290 Kilaka Vaiśākha ba 30 Monday and is equivalent to Wednesday (and not Monday) 17th May 1368 A.D. The other details regarding the date given in the grant, viz., Sankrânti, solar eclipse and Vyatipâta did not occur in the day. They were probably added to make the gift look more meritorious. The exact position of the village Raṭṭikal referred to in the record is not known.

1. See however Note 30 in P. 257, J. B. Br. A. S. Vol. X.
PANDURANGAPALLI PLATES OF AVIDHEYA, (p. 196—No. 117),

Mysore Archaeological Survey.

24. dati bhūmidah āchchhēttā cha numantā cha tānyēva narakhe vasēt
Vēdavyā-
25. sēna vyāsēnāpy uktaṃ bahubhir vasudāha bhuktā rājabhis Sagarādhibhiḥ
26. yasya yasya yadā bhūmis tasya tasya tada phalaṃ iti pūrvadattām
dvi-jātibhyāḥ
27. yatnād rāksha Yudhisṭhirā mahī mahībhujām śrēṣṭha dānāchchhārē-
yōunāpanāṃ iti
28. likhitāṃ cēdāṃ rājyakara varise shōdaśē Bhāḍrapadē Kārtikasya ba-
29. hula Paṁchamyām rājānujnātēna Dēvadattēna Paṇḍarāṛiśēna

**Translation.**

Be it well! King Mānāṅka, lord of the earth, and conqueror of Anga, Vidarbha, and Aśmaka, (was) master of the Sātkunta land. Though dwelling in another world, he is resplendent by his virtues which remain in this world: peace towards the subjects, respect towards the good, valour towards enemies, tact towards kings, and munificence towards all.

His son, Dēvarāja who was an Indra descended to the earth, won unequalled glory by his brave conquests. By his courtesy free from cunning, valour and generosity and other virtues, he was immeasurable even by the learned. His pure qualities shone by his guileless virtuous deeds.

His son, who though a modern person, conquered by his pure qualities the ancient kings, was disobedient to the enemy, the six vargas, —whencefore he was (called) Avidhēyā. . . . . . . . . . . . . . to Jayadviṭṭha, learned in philosophy, of the same gotra as Bhārgava, installed in the great office of upavid, 5 versed in the Vedic recitation, knower of the three vidyas learned in the four Vedas, most pious, who had the title preceptor of hundred Brahmans, and whose speech was full of the eight qualities commencing with Vinaya was granted with the eight kinds of wealth, Paṇḍarangapalli along with Anevari, Chāla, Kandaka and Duddapalli to the east of the Mahādeva mountain, for the sake of the prosperity of (the grantor’s) own progeny and fame and of his sastiṣṇās ; thus proclaiming, (the king) thus commands the noblemen with their followers, the other kings and officers: Know ye, that a gift to the performers of sacrifices is greater than one made to any others; knowing this, by none should diminution

(1) for varise read varsha.
(2) As no hill of that name is known, it may stand for Paṇḍarāḍhīṣēna.
(3) Kāma, Krōḍha, Lōḥha, Mōha, Mada and Mātaryā.
(4) The Disobedient.
(6) The text here is very corrupt and the meaning is not clear.
be brought (to the present gift). For, thus sayeth the lord Manu: . . . . . . . .

The bestower of lands enjoys bliss in heaven for sixty thousand years. The destroyer (of such gift) and his abettor dwell in Hell for as many years. Quoth Vyāsa, the classifier of the Vedas: The earth has been enjoyed by many kings like Sagara. Whoever has (possession of) the land, he gets the fruit thereof. Oh Yudhishṭhira, protect thou to your best such land as has been granted to the Dvijas. Oh great king, better than making a gift is its continuation.

At the orders of the king, this was written by Dēvadatta, lord of Pāndara, in the sixteenth year of the reign, named Bhāḍrapada, on the fifth day of the dark half of Kārtikā.

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NOTES.

I. Description.

These copperplates were in the possession of the patel of a village near Kolhapur from whom Professor Kundanagar of the Raja Ram College, Kolhapur, obtained them on loan and gave them to Professor Heras of St. Xavier’s College, Bombay, and the latter scholar sent them to the Mysore Archaeological Department. The plates are now read and published for the first time. The record consists of three plates each measuring 7.8’’ × 3.6’’ and weighing on the average 4.3 oz. or about 10½ tolas. The three plates with the seal weigh 36 tolas. The plates are smooth and rimless and are thick enough not to allow the inscription on one side to appear through on the reverse. The engraving is badly done as portions of several characters and several necessary strokes cannot be seen. The lower half of plate 2 (b) is worn and many characters are effaced while a part of 3 (b) has been damaged though the letters can be clearly recognised. The ring is oval being ½’’ thick and 2½’’ to 2½” in diameter. It had not been cut when received in this office. The seal which is a thick and flattened part of the ring itself measures 0.9’’ × 0.5’’ on its outside and is oblong in shape. It is a maned lion standing to left (proper right) with the right fore limb lifted up and thrust forward, head raised and tail arched over the back. It is a wild animal and is different from the couchant lion appearing on the seal of the Unṭikāvāṭika grant of Abhimanyu. The plates contain two records, the second being a Kannada confirmation grant in 3 lines which will be commented on at the end of this note. The other remarks made here apply to the first inscription which is the original record occupying sides 1 (b), 2 (a), 2 (b) and 3 (a) of the plates.

(*) Ep. Ind. VIII, p. 164.
II. CONNECTED INSCRIPTIONS.

The inscriptions connected with a study of the present grant are:—

(1) The Unśṭikavāṭika grant of Abhimanyu Rāśṭrakūṭa (Ep. Ind. Vol. VIII, p. 163.)
(3) The Rāyapur plates of Sudēvarāja (Fleet’s Gupta Inscriptions, p. 196).
(4) The Arang plates of Jayarāja (Fleet’s Gupta Ins., p. 191).

III. PALEGEOGRAPHY.

The characters of the inscription belong to the western Indian variety of the southern class described by Buhler and figured in column III and other columns of his plate VII as belonging to the 5th and 6th centuries A.D. Paleographically the alphabet of these plates comes midway between the Mandasor prakāśa of Kumâragupta and the Unśṭikavāṭika grant of Abhimanyu. It is very different from the square variety with the outline box head found in the Khariar plates and also from the true box-headed characters of the Vākāṭaka and Kadamba inscriptions like the Tālāgunda inscription of Sāntivarman. Its proto-type appears to be the alphabet of the Mandasor inscription of Kumâragupta. A cursive form of this alphabet is found in the Unśṭikavāṭika grant. The Pāṇḍurangapalli plates show slight differences with both the above. While the Mandasor inscription has finely formed neat characters with true nail heads, and similar nail heads in a degenerate form appear occasionally in the Unśṭikavāṭika plates, the Pāṇḍurangapalli plates have the outline nail heads appearing occasionally. Further, the present plates have some remarkable characteristics. Plate 2 (a), where the calligraphy and the inscribing have both been careful, shows the writing as it ought to be. The rest of the inscription has been badly written, the characters being not uniform in size and the tops of the letters falling into irregular lines; portions of the characters are sometimes highly cursive or so carelessly inscribed that some parts do not show themselves on the plates. Thus some of the characters are puzzling; often a curve is represented by two or three straight strokes meeting at right angles. On merely calligraphical grounds the doubt at first arises whether the plates are genuine at all. But as the paleography is consistent and historically the document is not incorrect it may be accepted as a genuine grant. It is possible that the engraver who perhaps belonged to the present Shōlāpur District was not himself acquainted with the western Indian alphabet in which the draft of the grant was written and which he has perhaps carelessly copied. In some places strokes are added without definite significance and in a few of the ligatures the consonants are difficult to distinguish.

(1) Ind. Ant. 1904, Supplement, p. 63.
(2) Buhler: Indian Paleography; platos.
IV. Language.

The language of the inscription is throughout classical Sanskrit with a mixture of prose and verse in imitation of the Gupta inscriptions of the period, without their literary excellence. The record begins with a prose sentence after which are a verse in the Vamśāstha metre and a Śloka verse followed by two stanzas in the Indravajrā metre and two Ślokas. Then occur three long prose sentences followed by four Ślokas quoted from sacred works. The last sentence in prose records the date of the inscription. The language is not without defects and the rules of classical Sanskrit grammar appear to have been overlooked in a few places.

The inscription abounds in orthographical errors due partly to careless engraving like Dharānāh for Dharāyāh and ilāśritis for ilāśritis.

V. Contents.

The main purpose of the inscription is to record a grant made by a king named Avidhēya to a certain Brahman, of the village of Pāṇḍursingapurī along with four other villages namely, Anevari, Chāla, Kandaka and Duddapalli (?). It begins by mentioning that there was a king of the Sātkunta country by name Mānārka, a conqueror of Anga, Vidarbha, and Aśmaka. After his praises, his son Dēvarāja is described as a great king; then comes his son, the donor of the grant, Avidhēya, whose valour and generosity are extolled. In the prose passage which follows, Jayadviṭṭha of the Bhārgava-gōtra is mentioned as the grantee, the five villages named above constituting the gift. Then follow some verses soliciting future rulers to continue the gift and threatening them as usual with imprecations if they interfere with the charity. The last sentence informs us that the grant was written out at the king’s commands by an official named Dēvadatta on the 5th day of the dark half of Kārtika in the year Bādrapada to corresponding to the 16th year of the king’s reign.

VI. Author.

From the inscription we gather that the grantor was a king ruling over the modern Shōlāpur district and that he was the son of a king Dēvarāja who was himself the son of Mānānka. (Plate XII, map 2.) The latter was the lord of the country near the Sātkunta (Satkutta ?) or the Satpura mountains and had overcome the rulers of Anga, Vidarbha and Aśmaka. The name of Avidhēya has not appeared before in any historical record, but his father and grand-father are known to us by the Uṇṭikavāṭika grant of Abhimanyu. The latter, while making the grant from Mānāpura in the Hoshangabad District of the Central Provinces situated between the Mahadev hills branch of the Satpura range and the river Narmada, states that he is the son of Bhavishya who was one of the three sons of Dēvarāja whose father was Mānānka, an ornament of the
Rāṣṭrakūṭa dynasty. There can be little doubt now that Avidhēya was a brother of Bhavishya and was thus the grand-son of Mānānka, the founder of the first known independent Rāṣṭrakūṭa kingdom. The third of the three brothers might possibly have been Jayarāja of the Arang copperplate inscription ¹ issued from the town of Sarabhapura, an unidentified place near the Mahānadi river. That Jayarāja was a son of Dēvarāja has been inferred from the fact that the Rāypur copperplate inscription which has been closely imitated in most respects by the Arang plates was issued by Sudēvarāja also from Sarabhapura. That this Sudēvarāja was the son of a king named Mānamatra who was descended from Prasanna is gathered from the legend on the seal of the Khariar copperplates ². Thus we see the genealogy of this early Rāṣṭrakūṭa dynasty and the position of Avidhēya in it.

Prasanna.
Mānānka or Mānamatra.
Dēvarāja or Sudēvarāja.

Bhavishya.
Avidhēya (c. 500 to 520)
Jayarāja

Abhimanyu.
Indra.

Krishna (c. 540).

Appayika Govinda (c. 600).

It may also be noticed that at the time of the grant, Avidhēya was a king and that he had ruled for over 15 years.

VII. Date.

It has been already stated that the inscription is dated in the 16th year of the reign presumably of Avidhēya. Another view that might be taken is that the dates mentioned in the inscriptions of the dynasty refer to an era founded on the accession to the throne of the first king of the dynasty possibly Prasanna. This would be improbable because after Mānānka and Dēvarāja reigned, the empire appears to have fallen into three pieces under three different rulers who probably formed a confederation. The period of 16 years would in the ordinary course be too short for the occurrence of

¹) Fleet's Gupta Ins. p. 191.
these events and for the spread of the Rāṣṭrakūṭa empire from the Mahānadi and the Narmadā to the banks of the river Bhīmā. Further the use of regnal years for dating purposes was not uncommon during the period as is seen from other inscriptions like those of the Vākāṭakas¹. Thus it may be taken that the present plates were issued in the 16th year of Avidhēya’s reign.

From the Rāyapur grant we learn that it was issued in the 10th year of Dēvarāja. As both Dēvarāja and his father Māṇānka were great conquerors and builders of a large empire their reigns may be assumed to have been of the usual length of about 20 or 25 years. Thus the date of the present grant appears to be about 40 or 50 years after the founding of the kingdom by Prasanna. The latter who is mentioned on the seal of the Rāyapur plates was perhaps a subordinate ruler under the last great Vākāṭaka, Harishēna, whose Ajanta inscription is attributed to circa 465 A. D. ²

A very suitable date for the present record would be in the middle of November 516 A.D., for the following reasons:—

1. The characters of the inscription, as already seen, resemble most those of the Mandasor inscription of Bandhuvarman which is dated in the Māla(va) year 530, equivalent to A.D. 473-474 ³. The characters of the Paṇḍurangapalli plates differ from those of the Mandasor inscription in details like the occasional occurrence of the outline nail-head in place of the regularly occuring true nail head. But these differences would not place the present plates beyond about 50 years after Bandhuvarman’s time. Fleet’s view that the characters of the Unṭikavāṭika plates belong paleographically to the 7th century cannot be accepted as final. They may safely be placed in the middle of the 6th century and definitely before the period of Harshavardhana and Pulakēśi II.

2. The form of the inscription which has not yet developed the elaborate invocatory stanzas is also noteworthy. It resembles the Gupta and Vākāṭaka inscriptions of the fifth century more than those the records seventh century like the Aihole inscription of Pulakēśi II.

3. In the Aihole inscription of Pulakēśi, it is definitely mentioned that he defeated a Rāṣṭrakūṭa by name Appāika Gōvinda who invaded his territories from the north ⁴. In this war Pulakēśi gained the sovereignty of the three countries called Mahārāṣṭra containing 99,300 villages. This reference to a Rāṣṭrakūṭa king and to the three Mahārāṣṭras extending over a vast country would be meaningless unless the passage is taken to refer to a large empire called Mahārāṣṭra which had fallen into 3 parts before the time of Pulakēśi II in the early part of the 7th century.

² Arch. Surv. of West India IV, P. 128.
³ Fleet: Gupta Ins. P. 80 ; P. 83, line 19.
⁴ Ind. Ant. V., P. 72.
It is probable that the empire founded by Māṇānka and expanded by his son Dēvarāja was ruled over by the latter's three sons Bhavishya, Avidhēya and Jayarāja and that it is the Mahārāṣṭra in three parts of which Pulakēsi became master. Gōvinda who came into conflict with Pulakēsi was probably a descendent of Avidhēya or of one of his brothers who ruled the country to the north of Pulakēsi's later territories.

Pulakēsi's great grand-father has been described in the Kauṭhēm grant as well as in the Yevīr inscription as having defeated a Rāśhrakūta king named Krishna the son of one Indra. Though both these inscriptions refer to events which took place nearly 5 centuries before their time it is quite probable that in the course of his expansion Jayasimha came into conflict with the Rāśhtrakūta king Krishna. The coins of the later Gupta fabric which have been found in the Amaravati District of the Central Provinces and near Nasik bearing the legend Krishna Rāja Paramamāheśvara appear to belong to this king. It is known that Jayasimha's rise took place a little before 550 A.D. when the reign of Pulakēsi I began. It may safely be assumed that Indra and Krishna reigned in the second quarter of the 6th century A.D. before the rise of Jayasimha. This Indra may possibly have been the son and successor of Avidhēya bearing the name Indra which is synonymous with Dēvarāja the name of Avidhēya's father. In any case it is difficult to place Avidhēya after about 525 A.D.

As stated above, the accession of Māṇānka took place about two generations before the Pāṇḍurangapalli plates were issued. But Māṇānka could not have conquered the Vidarbha and Aśmaka (or the Berar and Khandesh) areas and extended his kingdom to the banks of the Bhimā so long as the Vākāṭaka empire was powerful. It is known that the Vākāṭaka Harishēna was a powerful ruler who made extensive conquests and perhaps ruled for a long time. Harishēna is credited with having conquered the Kuntala, Avanti, Kalinga, Kōsala, Trikūta, Lāṭa and Andhra countries. It is evident that Māṇānka could not have built up a large and independent kingdom during the period of Harishēna's greatness which has been assigned the date 465 A.D. The rise of Māṇāka cannot have taken place before about 470 A.D. On the ground that the plates were issued about 40 or 50 years after the rise of Māṇānka, their date is very likely to fall between 510 and 525 A.D. In line 28 of the plates the date of the grant is given as the 5th day in the dark half of the month Kārtika in the year Bhāḍrapada. The name of the year suggests the use of the Jovian 12 year cycle. According to this system the year is named after the constellation in which Jupiter takes his rise. Each such year is about 13 months and a few days in length. This reckoning is even now found in connection with the Mahā-māgha festival observed at Kumbhakonam and other sacred places in India. Inscriptions bearing similar year names have been

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(1) Rapson, Ind. Coins p. 27.  
(2) J. Bo. Br. R. A. S. XII, p. 213.  
(6) Sec Ind. Ant., XVII, p. 6, table.
found in considerable numbers in Bāghelkhand during the 5th and 6th centuries A.D. The Khoh grant of Parivrājaka-mahārāja Hastin bears the date Mahā-vaiśākha corresponding to the year A.D. 476-77 ¹. A second copperplate of the same king from the same place is dated in the "Mahā-āśvāyuja samvatsara" corresponding to A.D. 482-83. Mahārāja Sankshōbha's grant from the same locality has the year Mahā-āśvāyuja corresponding to 528-29 A.D. The Majhgawam grant of Hastin has the date Mahā-chaitra, i.e., 511-12 A.D. The Bhumara pillar inscription of Hastin and Śarvanātha has the date Mahā-māgha commencing on 6th October 520 A.D.

From the above it is clear that the Bārhaspatya or Jovian year names were in common use in Central India during the early part of the 6th century. The Mahadev Hills and the Sātpura area where Mānānka appears to have established his power are not far removed from Baghelkhand of the early 6th century either in time or in distance. Thus the same system appears to have been followed by Avidhēya though the latter was governing a province farther south. We have already noted the possible limits of the date of the Pāndurangapalli plates as 510—525 A.D. In this period the year Mahā-bhādrapada commences somewhere about the 10th (?) of April 516 A.D. The Kārtika-bahula Panchami of that year would naturally be about the early part of November 516 A.D. This appears to be a possible date of the Pāndurangapalli plates. It is found suitable on a consideration from all points of view.

As the plates were issued in the 16th year of Avidhēya's reign the accession of that king appears to have taken place in A.D.c. 500. Thus the period of rule of Mānānka and Dēvarāja would be in the last quarter of the 5th century while it is possible to place the Rāṣṭrakūṭas Indra and Krishṇa and the Chālukya Jayasimha between the date of the present plates and 550 A.D., the date of the rise of Pulakēsin I.

4. A possible objection to this conclusion may be answered here. The antiquity of God Viṭṭhala of Pāndurangapalli or Pandharpur, whose namesake is mentioned in the plates as the grantee may be doubted. This is also a point which ought to be taken into consideration in determining the date of these plates. From the two-handed akimbo posture and the Gupta form of dress worn by the Viṭṭhala image and its resemblance to the Udayagiri cave sculptures near Bhilsā, it has been inferred that the image belongs to a period earlier than the 6th century A.D. ². The date now assigned to the plates.

5. The form of the name 'Avidhēya' with its similarity to the Ganga names 'Avinīta' and 'Durvinīta' suggests a probability of contemporaneity. These two Ganga rulers reigned in about the first half of the sixth century, and it is likely that Avidhēya was not far removed from them in time. Sankshōbha the Parivrājaka, is another contemporary with a peculiar name belonging to the same class.

¹) Ind. Ant., XVII, p. 331, ff.
Geography.

Eleven geographical names are mentioned in the inscription of which the following identifications may be attempted.

1. Sātkunta.—The word 'kunta' has been given the meaning 'name of a mountain' in Monier Williams' Sanskrit Dictionary. This appears to be a rare meaning and it is not clear whether it refers to any definite mountain or is only a general name for a particular class of mountains. Sātkunta may however be taken as referring to Sātpura or Satpuda mountains. A part of this range known as the Mahadev hills figures prominently in Fleet's identification of the town Mānapura occurring in the Unṭikavatika plates. Whether Mānapura was the capital of the empire or not, it may be conceded that the Sātpura range was under the sway of Mānānka and was possibly the original centre of the kingdom.

2. Pandarangapalli.—The famous place of Pāṇḍuranga worship in the Deccan has been for a long time Pandharpur, the sacred town on the banks of the Bhima river in the Shōlāpur District of the Bombay Presidency. Though there is a strong tradition that the image of Pāṇḍuranga was brought from Dvāraka to Pandharpur, the date of this transfer is not known. The fact that the second inscription on the back of plate III is issued by a later Rashtrakuta ruler in Kannada and refers to the Belgaum and Shōlāpur Districts and the country further south, helps the identification of Pāṇḍurangapalli with the modern Pandharapur.

3. Anevāri appears to stand here for Ānevaḷi or Ānevāḷi, a village about four miles to the south-east of Pandharpur on the left of the road from Pandharpur to Mangalvēḍha. ¹

4. Chāla is the same as the modern village of Chāla on the right bank of the river Bhīma five miles directly to the east of Pandharpur.

5. Kandakā is probably Kondarki, a village just to the southwest of Chāla and on the way to Anevāḷi. The grant evidently mentions a set of Pancha-grāmas or five villages situated close to each other on the banks of the Bhima river, the chief of them being the modern town of Pandharpur. Thus we ought to seek for the other two villages in the neighbourhood of that town.

6. Dudḍapalli.—No village of this name appears to the south-east of Pandharpur. It is possibly some village which was situated in the same area.²

7. Vīdabha.—This country included the Berars and the neighbouring districts in Hyderabad and the Central Provinces.

8. Anga.—This refers to Bengal generally.

¹ See Survey of India Map: No. 470—2 and 6.
² The reading is not beyond doubt.
9. **Asmaka.**—It is the same as Asaka mentioned in the Prakrit inscriptions and has been identified with the country around Khandesh. It had its own independent king, probably just before the rise of Māṇanaka.

10. **Mahādevagiri.**—Is the name of the mountain range which includes Mahābalēvar. To the east of the range at some distance, is Paṇḍharpur. It may possibly have been named after the Mahadev hills of the Satpura range. The name is not clear on the plate.

11. **Pandara.**—Evidently the same as Paṇḍharpur.

**Political History.**

The Paṇḍurangapalli plates, when studied along with the Uṇṭikavāṭika plates, and the other inscriptions mentioned above, supply information highly important for the history of the Dakhan in the sixth century A.D. It is now seen that between the decline of the Vākāṭaka empire in the second half of the fifth century A.D. and the rise to greatness of the early Chālukyas in the early years of the 7th century, a dynasty of Early Rāṣṭrakūṭas ruled over a considerable part of Northern Dakhan, instead of being a central Indian power confined only to the fastnesses of the Sātpura mountains. Dr. Von-Konow suggests that Prasanna, Mānamātra and Sudēvarāja of the Khairāl plates and Jayarāja of the Arang plates are identical with the early Rāṣṭrakūṭas, two of whom are mentioned in the Uṇṭikavāṭika plates. We now see that Avidhēya, another son of Dēvarāja, was ruling as king over the modern Shōlāpur District. It is evident that he held a considerable extent of territory to the north of that area, presumably continuous with the territories of Abhimanyu or of his son. The early Rāṣṭrakūṭas are thus shown to have been in possession in the early part of the sixth century of a great area comprising even more than the present day Marathi-speaking country. For the first time the greatness of the early Rāṣṭrakūṭas is discovered. The history of this dynasty may thus be reconstructed from the materials available to us.

Somewhere about the seventies of the fifth century A.D. the Vākāṭaka empire began to decline. At this time Prasanna, possibly an officer in the newly reconquered Vākāṭaka province on the banks of the Tapti, or his son Māṇanaka, founded a kingdom in the mountainous country of the Sātpuras. No information has been available as to whether they were Rajputs or Dakhanis and what their original home or language was. Māṇanaka was however a distinguished person among the Rāṣṭrakūṭas. Māṇanaka was lord of the Sātpura area and claimed to have conquered the countries of Anga, Vidarbha and Asmaka. His son Dēvarāja appears to have inherited the kingdom and widened it also with the help of his three sons until it extended from the Mahānadi and the Tapti to the Bahama river. After his death, the empire was divided among his three sons each of whom became ruler of an area called a Mahārāṣṭra. It is not known

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(1) Ar. Sur. of West India, IV. p. 132. (2) Ep. Ind. XI. 172.

(3) A silver coin of this ruler is mentioned by Mr. L. P. P. Sharma in paper No. 165, Proc. of the Fifth All-India Oriental Conference, Lahore.
whether there was a confederacy among the brothers. But it is seen that while Jayarāja ruled the eastern part on the banks of the Mahānadi, Bhavishya, presumably the eldest son, held the home province and Avidhēya reigned in the southern area extending to the banks of the Bhima. Bhavishya’s son Abhimanyu was governing Mānapura when he issued the Unṭikavāṭika plates in the presence of a general named Jayasingha, the commander of Harivatsakotta. A few years before this event his uncle appears to have issued the Pāṇḍurangapalli plates.

The subsequent history of the dynasty can be gathered at present only from the references contained in the inscriptions of the Chalukyas. As mentioned in the course of the discussion of the date, a son or grand-son of either Abhimanyu or more probably of Avidhēya was named Indra and his son Krishna was defeated by Jayasimha, the founder of the Chalukya dynasty. Whether this Jayasimha was the same as Jayasingha the commander of Harivatsakotta under Abhimanyu is not certain, but this is within possibility as the Unṭikavāṭika plates were probably issued in c. 530 A.D. and Jayasimha rose to power some time before 550 A.D. Jayasimha defeated Krishna and took possession of the southern part of his kingdom. The Rāṣṭrakūṭas appear to have continued to rule in the north, until two or three generations later one of them Appāyika-Govinda was defeated by Pulakesin II who established his supremacy over “the three Mahārāṣṭras”.

Incidentally, it is interesting to note that at the time of Māṇānka’s rise the powers he had to face were those of Anga, Vedrabha and Aśmaka. His contemporaries on the north were Skandagupta (455-80), Puragupta (480-85) and Narasimhagupta (485-535). In all probability the ruler with whom Māṇānka came into conflict was either Skandagupta or Puragupta. The country of Vedrabha was the centre of the Vakataka empire. It has been above assumed that by the time of Māṇānka’s rise Harishena’s great days were over. Perhaps one of his descendants was the king defeated by the Rāṣṭrakūṭa ruler. Nothing definitely is known about the political condition of the Aśmaka kingdom at this time. It is possible that the Aśmaka king mentioned in the Ajanta inscription No. 6 was the person who was overcome by Māṇānka.

**Social Conditions.**

The present record confirms the information already obtained from the published records about the social and economic conditions of the period. Classical Sanskrit language had already come into extensive use and had become established as the vehicle of governmental orders. The God Pāṇḍuranga or Vishṇu in that form was already famous at Pāṇḍharapur on the banks of the Bhima river, and children born in the locality were sometimes named Viṭṭha after him. Vedic sacrifices were common, and sacrificial officials like the ‘Uapadī’ and the Chhandōga, were highly honoured. It was considered meritorious for a king to give a set of Panchagrāmas or five villages as a gift to brahmans. It was usual for kings to use regnal years in official documents. The record appears to belong to a time of comparative peace.
117.

Pandurangapalli Confirmation Grant of Sarbarasa.

ON THE COPPERPLATES OF AVIDHYA IIIb.

Text.

1. Kannavāda Gaṅgavāda Baḷeyavāda Rernāḍāla
2. Siyalāra sāmi Sarbarasa koṭōr Śintarge-ā śem ¹.
3. bāja geyōdam.

Translation.

This grant was made by Sarbarasa, lord of Kannavāda, Gaṅgavāda, Baḷeyavāda, Rernāḍāla, and Siyalāra. The plates were prepared by Śembāja of Śintarge.

Note.

Description.—This short confirmation grant has been engraved on the back of the third plate of the Pāṇḍuraṅgapalli grant of Avidhēya Rāṣṭrakūṭa. It is in three lines, a small portion of each of which is slightly damaged. But as the engraving is deep, and the characters are comparatively large, the inscription can be clearly read. The lines are nearly eight inches long, the longer sides of the larger characters being about 5" in length. (For other particulars see Avidhēya’s grant supra: No. 116.)

Paleography.—The characters of this grant resemble the Kannāda characters of the Rāṣṭrakūṭa inscriptions of the 8th century A.D. more than any others, while there are distinct traces of contemporary northern influences. A few characteristics may be noted:

The loops of ka and ra have joined the cross lines while va and ba appear both with and without their tops open. Ba is generally closed, though the sides are definitely indented. The tail of da is curved up. The left hook of ya is yet a single curve. The medial i is both partly opened and fully closed, while the medial e appears either to the left or above the character. The circular old Kannāda r occurs once. On the whole the characters may, on paleographical grounds, be assigned to the early part of the 9th century A.D.

Language.—The language of the grant is Kannāda apparently of a form intermediate between that described by Mr. Rice as Pūrvada-haḷa-kannāda and the classical language of Haḷa-kannāda. ‘Koṭōr’ is an old form which is not frequently found after the 8th century. The verb ‘geyōdam’ is peculiar and is different from the earlier form ‘geyidōn’ or ‘gaiddōn’ and the later ‘geyidam’ or ‘gaiddam’. The intermixture of the old and new forms allows us to suggest the early part of the 9th century as a possible date for the grant.

Geographical Terms.—Kannavāda or the Kanna country has been referred to in an inscription of Vikramaditya I Chāluukya and appears to have included the village of Kandugul near Sholapur and the neighbouring districts of Bombay and Hyderabad.

(⁴) The reading of this letter is doubtful. (⁵) See supra, p. 197.
Gangavāda is no doubt the country of the Gangas comprising the neighbourhood of Mysore. It was subordinate to the Rāṣṭrakūṭas in the 9th century A.D.

Baḷeyavāda.—This country has been assumed to be near Balcgāma identified by Fleet ¹ with the modern Belgaum Tarhala, near Nasik. This was also under the sway of the Rāṣṭrakūṭas in the 9th century. A fortress by name Baḷeyapaṭṭana is mentioned along with Uchchangi, Hombucha and other places as having been conquered by Vishnuvardhana Hoysala, ² and was probably situated in the Tungabhadra basin. It is possible that the country around it had the name Baḷeyavāda and is mentioned here. Paḷenāḍa was one of the 18 Kampavas of the Chandraguti Province in 1382 (E. P. Carn. VIII, Sorab, 428.)

Rennāḍa is evidently the country around Renadal, a place near Kolhapur. ³

Siyaḷāra or Silahara has till now been known only as the name of a dynasty of kings. Here it appears to refer to the country to which they belong, namely, the neighbourhood of Kolhapur and the Konkan.

Author.—The confirmation has been made by a ruler of the name Sarbarasa, which evidently stands for Śarva. This latter appears to have been the proper name of the great Rāṣṭrakūṭa emperor famous under the titles of Amoḡhavarsha I or Nripatūṅga. It is well known that this emperor ruled for more than 62 years a vast empire extending from the Kāvēri to Central India. He is definitely named Sarva or Śarva in several inscriptions, and whatever doubt there might be about his proper name, there can be little doubt that the present grant is his.

Date.—Once the identification of Sarbarasa with the great Amoḡhavarsha is accepted, the date of the grant can be easily assigned to the 9th century A.D. The fact that no titles of the king are mentioned and that his conquests like those of Māḷva and Vengi are not mentioned would perhaps indicate that the confirmation was made in the earlier part of his reign, perhaps c. 820 A.D.

Importance.—The inscription is useful in that it adds weight to the view that the real name of Amoḡhavarsha was Śarva, and that he confirmed the grant made three centuries before by Avidhēya who was probably an ancestor of his. In the history of the Kannada language the continued use of 'Pūrvaḍa Hala-kannada' forms in an inscription of Amoḡhavarsha's time is noteworthy, specially because from this reign comes down to us the first extant Kannada work, the 'Kavirajamārga'. It is interesting to note that the author refers to a form of Kannada earlier than the one used by him.

Texts of the Inscriptions in Kannada and other Characters.

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ಕನ್ನಡ ಬಾವಳು ಬರೆಯುವ ಪ್ರಕ್ರಿಯೆ.

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ಹುಟ್ಟುತ್ತಿರುವ ಕರ್ನಾಟಕದ ಬರೆಯುವ ಪ್ರಕ್ರಿಯೆ.

9

ಇದು ಕಾರ್ಯಕ್ರಮದ ಮಲಾನುಡಿಯ ಉತ್ತಮ ಮತ್ತು ಕಾಲಕ್ರಿಯೆ.

10

ಮದುವೆಯ ಶ್ರೇಣಿಯಲ್ಲಿ ಕರ್ನಾಟಕದ ಅನುಭವಿಸುವ ಸಮಯ.

11

ಮೂಲಕ ಸಹಾಯಕಾಂಶ ವಹಿಸುವ ಮಹಾನುಡಿಯ ಸಮಯ.

12

ಗುರುವರ ವಿಷಯವಾಗಿ ಕರ್ನಾಟಕದ ಸೂಚನೆ, ಸೂಚನೆ.
10

(ಮೊದಲ ಮೇಲಿನ ಕವಿತೆಯನ್ನು ಬಿಡಿ ನೀಡಿ ಬಾಲಿನ ಗುಂಪು ತಮ್ಮಲ್ಲಿ ದೊರಕಬೇಕೆಂದು ಮನುಷ್ಯ
ಕರುತು)

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2. 
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(ಮೊದಲ ಮೇಲಿನ ಬರುವ)
11

ಅಮೃತ ಸಾಮಥ್ರೀ ಅಭಿವೃದ್ಧಿಗೆ ಮತ್ತು ಸಾಧನವನ್ನು ನಿರ್ಧರಿಸಿ.

ಇತಿಹಾಸ 4'6" x 2'6"

1. ಕರ್ನಾಟಕ ರಾಜ್ಯದ ನಂತರ
2. ಭಾರತ ದೇಶದ ರಾಜ್ಯದ ನಂತರ
3. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಾದ ಜಿಲ್ಲೆಗಳಿಗೆ ಮೂಲಕ
4. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
5. ಬೆಂಗಳೂರು ಕಡೆ ಒಂದು ವತ್ತೂರು ನಂತರ
6. ಕನ್ನಡ ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
7. ಬೆಂಗಳೂರು ಕಡೆ ಒಂದು ವತ್ತೂರು ನಂತರ
8. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
9. ಬೆಂಗಳೂರು ಕಡೆ ಒಂದು ವತ್ತೂರು ನಂತರ
10. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ

12

ಅಮೃತ ಸಾಮಥ್ರೀ ಅಭಿವೃದ್ಧಿಗೆ ಮತ್ತು ಸಾಧನವನ್ನು ನಿರ್ಧರಿಸಿ.

ಇತಿಹಾಸ 1' x 4'

1. ಕರ್ನಾಟಕ ರಾಜ್ಯದ ನಂತರ ಮತ್ತು ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
2. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
3. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
4. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
5. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
6. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ

13

ಅಮೃತ ಸಾಮಥ್ರೀ ಅಭಿವೃದ್ಧಿಗೆ ಮತ್ತು ಸಾಧನವನ್ನು ನಿರ್ಧರಿಸಿ.

1. ............. ಮೊದಲ ಮತ್ತು ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
2. ............. ಮೊದಲ ಮತ್ತು ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
3. ............. ಮೊದಲ ಮತ್ತು ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
4. ............. ಮೊದಲ ಮತ್ತು ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
5. ............. ಮೊದಲ ಮತ್ತು ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
6. ............. ಮೊದಲ ಮತ್ತು ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ

14

ಅಮೃತ ಸಾಮಥ್ರೀ ಅಭಿವೃದ್ಧಿಗೆ ಮತ್ತು ಸಾಧನವನ್ನು ನಿರ್ಧರಿಸಿ.

ಇತಿಹಾಸ 3'3" x 2'3"

1. ಕರ್ನಾಟಕ ರಾಜ್ಯದ ನಂತರ ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
2. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
3. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
4. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
5. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
6. ಸಾಮಾನ್ಯ ವಿವಿಧ ವಿಭಾಗಗಳಿಗೆ ಮೂಲಕ
15

[Text in Kannada]

16

[Text in Kannada]

17

[Text in Kannada]
चंडेश्वरी विण्डा सरस्वती
परमालसाहित्य कल्याचे

18

राज्यी कल्याचे सरस्वती अनंतदाडू शंकुव १ तामाणात मार्गाच्याचाराने
राज्य स्थाने आहे।

1. कथाच्या मार्गाच्यार्थे शंकुव, तातुंग सूर्याचे
2. शंकुव विण्डा सरस्वतीला मार्गाच्याचाराने दिल्यास नवळण आहे
3. शंकुवांनी मार्गाच्याचाराने नवळण आहे, तातुंग सूर्याचे
4. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
5. शंकुवांनी मार्गाच्याचाराने दिल्यास नवळण आहे
6. शंकुवांनी मार्गाच्याचाराने दिल्यास नवळण आहे
7. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
8. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
9. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
10. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
11. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
12. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
13. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
14. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
15. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
16. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
17. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
18. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
19. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
20. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
21. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
22. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
23. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
24. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
25. तातुंग सूर्याची नवळण आहे, तातुंग सूर्याची नवळण
窠ಮಾರು ಸಿದ್ಧಿಯ ಜೋತುಗಳು.

ಕನ್ನಡಾ ಕಾಲಿನ ಪೂಜೆ.

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ಕನ್ನಡದ ಸಾಹಿತ್ಯ ತಂಡವಿಗೆ ಹಾಗೆಯೂ ಸಹಾಯ ನಡೆಯಲು

ಕನ್ನಡ ರಾಷ್ಟ್ರದ ಆಡಿಯೆಗೆ

锷 Haram.

ಮತಾಭಟು::<br />

1. ಪರಾಂದಿಯುಳ್ಳ<br />
   ಮರಮೆತ<br />
   ದ್ವರವೇ ಕೆಲಿಯ ಆಕಾಶದ ಪ್ರದೇಶದಿಂದ ದಿಂದಾದ ಸಂಗ್ರಹದ ಪ್ರಕಾರ (Sic)
   ಮಹಾವಿಜಯ ಹಾಗೂ ಅಸ್ತಿತ್ವದಲ್ಲಿ ಪ್ರಕಸ್ತಿವ್ಯ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.
   (2) ಮತ್ತು ಪ್ರದೇಶದ ಪ್ರದೇಶಾತ್ಮಕರ್ತಾ ಪ್ರತಿಯೊಂದು ಪ್ರದೇಶದ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.
   (3) ಮತ್ತೊಂದು ಪ್ರದೇಶದ ಪ್ರದೇಶಾತ್ಮಕರ್ತಾ ಪ್ರತಿಯೊಂದು ಪ್ರದೇಶದ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.
   (4) ಪ್ರದೇಶದ ಪ್ರದೇಶಾತ್ಮಕರ್ತಾ ಪ್ರತಿಯೊಂದು ಪ್ರದೇಶದ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.
   (5) ಪ್ರದೇಶದ ಪ್ರದೇಶಾತ್ಮಕರ್ತಾ ಪ್ರತಿಯೊಂದು ಪ್ರದೇಶದ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.

(Back—ಕನ್ನಡ)

1. ಶ್ರೇಣಿಯಲ್ಲಿ ಪ್ರತಿಯೊಂದು ಸಮೂಹ ಹೆಸರು ಸೂರಿಸಿತು.
   (2) ಪ್ರಕಸ್ತಿವ್ಯ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.
   (3) ಪ್ರಕಸ್ತಿವ್ಯ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.
   (4) ಪ್ರಕಸ್ತಿವ್ಯ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.
   (5) ಪ್ರಕಸ್ತಿವ್ಯ ಕೋಟೆಗಳು ಸೂರಿಸಿತು.
اعف من

20

لا يمكنني قراءة النص العربي بشكل طبيعي.
(1) გამამთხვევა: იმისთვის შეგიძლიათ უნდა გაცნოთ თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(2) საერთო მოწყობილობა. მითხარი, თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(3) საქართველოს სახელმწიფო და სამხრეთ ქალაქთა გაუწილებლად.

(4) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(5) საქველთა მოწყობილობა თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(6) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(7) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(8) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(Back—უფრო დიდი)

(1) შეხვდეს თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(2) საქართველოს სახელმწიფო და სამხრეთ ქალაქთა გაუწილებლად.

(3) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(4) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(5) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(6) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(7) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.

(8) თქვენი ქალაქი სიგრძე და თქვენი ბიჯაპირ.
قدَر قدرَب.

(1) متصديان ومهمات حال واستقبال يومن مدارالظفر بيجايبور بدانند.
(2) جوين موضع بيزين على سمت حوزة طرف متفرقات عمل بيزين مذكور دروجه. مدد خرج سنكري مته، بدوست سابق حسب الضمن بحال ومقرو غشت.
(3) بايدک موضع مسطور را دروست وانذاكرن كر بتصدف فرق مبارك.
(4) حضرت حامليس أنجاسال بسال براء خرج.
(5) شنكرى مته جاري دارند وصد مجدد طلب ندارند درين باب.

(15) تعریفی التاريخ پناهنگ شهرب ریبیم الثانى سنین جلسات واالا.

(Back—۱۳۳۳۳۳)

(1) شرح ضمن موضع بيزين على سمت حوزة طرف متفرقات عمل بيزين كوار.
(2) سرکار كناثک مصوب دارالظفر بيجايبور دروج مدد خرجسنكري مته، بمدئ سباقبعال ومقرو غشت.
(3) مواعی املی داخلی

* جمع كامل

* Arabic numeral: See p. 92
(1) 주민들이 현황을 발표하고, 전문가와 물리사의 전문가와 정치인, 정치인의
(2) 무역가와,
(3) 농부와,
(4) 토지주와,
(5) 교통사고와,
(6) 법적 사항과,
(7) 의료 사항과,
(8) 보건사상

(Back— weitere Text)
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ಸೆಟ್ ಹೆಸರಿಗಿದ ಸೆಟ್ ಮೊಲೆಕ್ಲಿಗೆ ಮುಂಗೆ ಶ್ರೇಕಟ್ಟಿ.

* ಕಾಲ ಕಾಲ.
* ಎಳ್ಳಿ ದಕ್ಷಿಣ.
* ಮೂಲ ಮೂಲ.

...

* ಕಾಲ ಕಾಲ.
* ಎಳ್ಳಿ ದಕ್ಷಿಣ.
* ಮೂಲ ಮೂಲ.

೧೪. ಸೆಟ್ ಹೆಸರಿಗೆ ಸೆಟ್ ಮೊಲೆಕ್ಲಿಗೆ ಮುಂಗೆ ಶ್ರೇಕಟ್ಟಿ.

೨೪

೨೫

೨೬

Arabic numerals: See p. 94
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| 1. ಆವೃತ್ಟು ನಂತರ ಸಂಪೂರ್ಣಾಧಿಕಾರಕರು. | 4. ನೋಟ ನಂತರತೆಯಾಗಿ ಶೇಕೆ
| 2. ವಿಜ್ಞಾನ ನಂತರ | 5. ತೆ ನಂತರ.
| 3. ಲಭಿಸಿರುವ ಸಂಪೂರ್ಣೀಗೂಡ |}

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| 1. ತನ್ನ ವಸ್ತು ತುದಿಯಲ್ಲಿ ಮಾಲಾದಾಯಕ ವಸ್ತು ಸ್ವರೂಪ. | 9. ತನ್ನ ವಸ್ತು ತುದಿಯಲ್ಲಿ ಶೇಕೆ
| 2. ವಿಜ್ಞಾನ ನಂತರತೆಯಾಗಿ | 10. ಮಾಲಾದಾಯಕ ಶೇಕೆಯಾಗಿ ತುದಿಯಲ್ಲಿ ತುಲ್ನಾ
| 3. ಲಭಿಸಿರುವ ಸಂಪೂರ್ಣೀಗೂಡ | 11. ಮಾಲಾದಾಯಕ ಶೇಕೆ ತುದಿಯಲ್ಲಿ ತುಲ್ನಾ
| 4. ನೋಟ ನಂತರತೆಯಾಗಿ ಶೇಕೆ... | 12. ಮಾಲಾದಾಯಕ ಶೇಕೆ ತುದಿಯಲ್ಲಿ ತುತ್ತಿ..
| 5. ತೆ ನಂತರ.
| 6. ವಿಜ್ಞಾನ ನಂತರತೆಯಾಗಿ ಶೇಕೆ | 13. ಮಾಲಾದಾಯಕ ಶೇಕೆ ತುದಿಯಲ್ಲಿ ತುತ್ತಿ
| 7. ಲಭಿಸಿರುವ ಸಂಪೂರ್ಣೀಗೂಡ | 14. ಮಾಲಾದಾಯಕ ಶೇಕೆ ತುದಿಯಲ್ಲಿ ತುತ್ತಿ
| 8. ತೆ... ನಂತರತೆಯಾಗಿ | 15. ತುದಿಯಲ್ಲಿ ತುತ್ತಿ...
|

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| 1. ವಿಜ್ಞಾನ ನಂತರ ಸಂಪೂರ್ಣಾಧಿಕಾರಕರು. | 5. ತನ್ನ ವಸ್ತು ತುದಿಯಲ್ಲಿ ಶೇಕೆ
| 2. ವಿಜ್ಞಾನ ನಂತರತೆಯಾಗಿ | 6. ಮಾಲಾದಾಯಕ ಶೇಕೆ ತುದಿಯಲ್ಲಿ ತುಲ್ನಾ
| 3. ಲಭಿಸಿರುವ ಸಂಪೂರ್ಣೀಗೂಡ | 7. ಮಾಲಾದಾಯಕ ಶೇಕೆ ತುದಿಯಲ್ಲಿ ತುತ್ತಿ.
| 4. ನೋಟ ನಂತರತೆಯಾಗಿ ಶೇಕೆ... | 8. ಮಾಲಾದಾಯಕ ಶೇಕೆ ತುದಿಯಲ್ಲಿ ತುತ್ತಿ...
<table>
<thead>
<tr>
<th>31</th>
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</thead>
<tbody>
<tr>
<td>1.  ಕೆಲವಿದ್ದು ಸೋಮರೂಪಗಳು ಸೋಮಾಳದ್ದು ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು ಮೇಲೆ.</td>
<td>13. ಸರ್ಕಾರಿ ಸ್ವದೇಶದ್ದು ತಾಣದಲ್ಲಿ ಮೇಲೆ.</td>
</tr>
<tr>
<td>3. ಸರ್ಕಾರ ತಾಣದಲ್ಲಿ ಸೋಮರೂಪದೊಂದಿಗೆ.</td>
<td>15. ಸರ್ಕಾರದ ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
</tr>
<tr>
<td>4. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
<td>16. ಸರ್ಕಾರದ ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
</tr>
<tr>
<td>5. ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
<td>17. ...... ತಾಣದಲ್ಲಿ ಸೋಮ್ಮನೆಯ.</td>
</tr>
<tr>
<td>6. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
<td>18. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
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<td>7. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
<td>19. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
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<td>8. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
<td>20. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
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<td>10. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
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<td>11. ಸೋಮರೂಪದೊಂದಿಗೆ ಸೋಮಾಳಿನ ಸ್ವದೇಶದ್ದು ಲೇಖುವುದು.</td>
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<tr>
<td>निरीक्षण लेख का नाम</td>
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</tr>
<tr>
<td>किशोर के नाम, प्रजाति</td>
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</tr>
<tr>
<td>नामक्रमण का वर्णन</td>
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</tr>
<tr>
<td>1. निरीक्षण लेख का नाम</td>
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<tr>
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<td>4. निरीक्षण लेख का नाम</td>
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<tr>
<td>5. ग्रंथ का वर्णन</td>
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<td>8. ग्रंथ का वर्णन</td>
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</tbody>
</table>

सुझाव:
2' - 6' x 2' - 3''

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प्रकाशन के समय, वर्तमान समय का समय संकेत किया जाना चाहिए।

(अक्षरांच्छन)

- ग्रंथ का वर्णन
- ग्रंथ का वर्णन
- ग्रंथ का वर्णन
38

| 1 | 7 |
| 2 | 8 |
| 3 | 9 |
| 4 | 10 |
| 5 | 11 |
| 6 | 12 |

39

1. ಹಿರಂಗ, ಚಿಪ್ಪಿರ ರೀತಿಯ ಅವಕಾಶ ವಧ,
2. ಮತ್ತು ಫ್ರೀ ಹಾಗು ಸಳಾನು ಪ್ರಮಾಣ,
3. ಸ್ವತರೂಪ.

40

| 1 | 7 |
| 2 | 8 |
| 3 | 9 |
| 4 | 10 |
| 5 | 11 |
| 6 | 12 |

1. ಒಂದು,
2. ದೇರದ ಸೇವಾ,
3. ಪ್ರಕರಣ ಮಾಹಿತಿ,
4. ಬದಲಾಗದ ರೀತಿ,
5. ಹುಟ್ಟು ಮಾಡಲು ಕಾರ್ಯ,
6. ಪ್ರತಿಯೊಂದು ಸಾರಾಂಶ,
7. ಕಾರ್ಯ ಮಾಡಲು ಕಾರ್ಯ,
8. ಫ್ರೆನುಮ್ ಸಾರಾಂಶ.

9. ಕಾರ್ಯದ ಕಾರ್ಯಕ್ರಮ
10. ಪ್ರಕರಣ ಮಾಹಿತಿ
11. ಸಾರಾಂಶವನ್ನು ಸಾರಾಂಶ
12. ಕಾರ್ಯದ ಕಾರ್ಯಕ್ರಮ
13. ಆನುಭವ ಸೇವೆಯನ್ನು
14. ಪ್ರತಿ ಸಾರಾಂಶ

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42

1. ಕ್ರಮದ ಕಲ್ಪನ
2. ಹೆಸರು ಸಂಚಾರ
3. ರೂಪದ ಮೂಲಕ
4. ತಂದೆ ಬಿಂಬ
5. ಹೆಸರು ಕ್ರಮ
6. ಉಪಹಾರ ಬಿಂಬ
7. ಉಪಹಾರ ಕಲ್ಪನ
8. ಉಪಹಾರ ಮೂಲಕ
9. ಮೂಲಕ ಕಲ್ಪನ
10. ಸಂಚಾರದ ಕಲ್ಪನ
11. ಸಂಚಾರದ ಕ್ರಮ
12. ಸಂಚಾರದ ಮೂಲಕ
13. ಸಂಚಾರದ ತಂದೆ
14. ಸಂಚಾರದ ಬಿಂಬ
15. ಸಂಚಾರದ ಉಪಹಾರ
16. ಸಂಚಾರದ ಉಪಹಾರ
### 43

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>₹.5, नुक्सान नाके</td>
<td>₹.20, नुक्सान नाके</td>
<td>₹.10, नुक्सान नाके</td>
<td>₹.5, नुक्सान नाके</td>
<td>₹.2, नुक्सान नाके</td>
<td>₹.1, नुक्सान नाके</td>
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### संपर्क

### 45

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</tr>
</tbody>
</table>
47

ಅನು ಗುರುವುಗಳು, ದುರ್ಲಕ್ಷಣಗಳಿಗೆ ಸಾಮಾನ್ಯ ಸಂದರ್ಶನಗಳು.

ಜೊತೆ 3'×2'

(ಸಹಾಯ ಸ್ವಾಧೀನ ಸೆಂಟರ್)

1. ಜೊತೆಗೆ ಗುರುವು ಗುರುವು ಸಾಮಾನ್ಯ
2. ಪ್ರಕಾರದ ಬಿಸಿಮಾಡಲು ಸೇವೆಯನ್ನು ಮೇಲಕ್ಕೆ ಚೇಷ್ಟಾ ಮಾಡಲು ಸಾಮಾನ್ಯ
3. ಇದು ಸುಖವಾಗಿಯಾಗಿದ್ದು ಅನುಮಾನ ರಚಿಸುವ ಸಾಮಾನ್ಯ
4. ಉಳಿಯುವ ಸ್ವಾಧೀನ ಸೆಂಟರ್
5. ನಾಮಾಂತರದ ಸೆಂಟರ್
6. ಜೊತೆಯು ಬಯಲಿಸಲು ಸಾಮಾನ್ಯ

7. ಜೊತೆಗೆ ಗುರುವು ಗುರುವು ಸಾಮಾನ್ಯ
8. ಪ್ರಕಾರದ ಬಿಸಿಮಾಡಲು ಸೇವೆಯನ್ನು ಮೇಲಕ್ಕೆ ಚೇಷ್ಟಾ ಮಾಡಲು ಸಾಮಾನ್ಯ
9. ಇದು ಸುಖವಾಗಿಯಾಗಿದ್ದು ಅನುಮಾನ ರಚಿಸುವ ಸಾಮಾನ್ಯ
10. ಉಳಿಯುವ ಸ್ವಾಧೀನ ಸೆಂಟರ್
11. ಜೊತೆಯು ಬಯಲಿಸಲು ಸಾಮಾನ್ಯ

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ಅನು ನಿಯಂತ್ರಣಗಳು ಕೆಲಸುವುದು ಅಧಿಕಾರ ಕೋನುಗಳಿಗೆ ಸಮಾಧಾನದ ಸ್ಥಳದಲ್ಲಿ ಸ್ವಾಧೀನದ ನೆರವೆಯನ್ನು ನಿಯಂತ್ರಿಸಲು ಹುದುಗುವ ಚಟುವಟಿಕೆ.

ಜೊತೆ 3'-6' × 2'-6'

1. ಅನು ನಿಯಂತ್ರಣ ಸ್ವಾಧೀನ ಸೆಂಟರ್ ಆರೋಗ್ಯವನ್ನು ನಿಯಂತ್ರಿಸಲು ಹುದುಗುವ ಚಟುವಟಿಕೆ
2. ಅನು ನಿಯಂತ್ರಣ ಸ್ವಾಧೀನ ಸೆಂಟರ್ ಆರೋಗ್ಯವನ್ನು ನಿಯಂತ್ರಿಸಲು ಹುದುಗುವ ಚಟುವಟಿಕೆ
3. ಅನು ನಿಯಂತ್ರಣ ಸ್ವಾಧೀನ ಸೆಂಟರ್ ಆರೋಗ್ಯವನ್ನು ನಿಯಂತ್ರಿಸಲು ಹುದುಗುವ ಚಟುವಟಿಕೆ
4. ಅನು ನಿಯಂತ್ರಣ ಸ್ವಾಧೀನ ಸೆಂಟರ್ ಆರೋಗ್ಯವನ್ನು ನಿಯಂತ್ರಿಸಲು ಹುದುಗುವ ಚಟುವಟಿಕೆ
5. ಅನು ನಿಯಂತ್ರಣ ಸ್ವಾಧೀನ ಸೆಂಟರ್ ಆರೋಗ್ಯವನ್ನು ನಿಯಂತ್ರಿಸಲು ಹುದುಗುವ ಚಟುವಟಿಕೆ

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ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.

1. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
2. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.

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ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.

ಜೊತೆ 5'-6" × 5'-0"

1. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
2. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
3. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
4. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
5. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
6. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
7. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.

(ಸಾಕಷ್ಟು ಸಂದರ್ಶನ.)

51

I. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.

ಜೊತೆ 5'-6" × 1'-3"

1. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
2. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
3. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
4. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
5. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
6. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
7. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
8. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
9. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
10. ಅನೂ ಕನ್ನಡದ ಸಂಶೋಧನೆ ಸಂದರ್ಶನಗಳ ಸಂಖ್ಯೆಯು ಕಡಿಮೆ.
11. ಅನೂ ಕಾರ್ಯಕ್ರಮ.
II. ಕೈಯುಂಟು ಮೇಲಿನಲ್ಲಿನಿಂದ ಮಾಡಲು ಕಾರ್ಯವನ್ನು ಅಧ್ಯಯನ ಸಲಲು.

III. ಪ್ರಾರ್ಥನೆ ಮಾಡುವುದು ಹಿಂದುಗೊಂಡ ಸಲಲು.

IV. ಸುತ್ತಾಲು ಮಾಡುವುದು ಹಿಂದುಗೊಂಡ ಸಲಲು.

V. ಸುತ್ತಾಲು ಮಾಡುವುದು ಒಂದು ಕೆಲಸ ಸಲಲು.

ನಾಮಕರಣ ನಾಮಕರಣ ಬರೀಟ್ಟು

52

ನಾಮಕರಣ ಕೆಲಸ ಅಧ್ಯಯನದ ಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡಲು ಕಾರ್ಯವನ್ನು

(ನಾಮಕರಣ ಬರೀಟ್ಟು, ಗುರು)

1. ಸೂಲು ಬರೀಟ್ಟು, ಕೆಲಸ ಅಧ್ಯಯನದ ಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡಲು
2. ಸೂಲು ಬರೀಟ್ಟು, ಕೆಲಸ ಅಧ್ಯಯನದ ಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡಲು
3. ಸೂಲು ಬರೀಟ್ಟು, ಕೆಲಸ ಅಧ್ಯಯನದ ಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡಲು
4. ಸೂಲು ಬರೀಟ್ಟು, ಕೆಲಸ ಅಧ್ಯಯನದ ಪ್ರಾರ್ಥನೆಯನ್ನು ಮಾಡಲು
53

54
59

60

61

62
63

हो[[हो]] [[हो]] नेवाऱ्याची नेवाऱ्याची आर्किटेक्चर.

जहाज 2'-0" × 1'-0"

1. [[हो]]
2. [[हो]]
3. [[हो]]
4. [[हो]]
5. [[हो]]
6. [[हो]]

64

हो[[हो]] [[हो]] नेवाऱ्याची नेवाऱ्याची आर्किटेक्चर.

जहाज 2'-6" × 1'-3"

1. [[हो]]
2. [[हो]]
3. [[हो]]
4. [[हो]]
5. [[हो]]
6. [[हो]]

65

हो[[हो]] [[हो]] नेवाऱ्याची नेवाऱ्याची आर्किटेक्चर.

जहाज 5'-0" × 2'-6"

1. [[हो]]
2. [[हो]]
3. [[हो]]
4. [[हो]]
5. [[हो]]
6. [[हो]]
7. [[हो]]
8. [[हो]]
9. [[हो]]
10. [[हो]]
11. [[हो]]
66

67

68

69

(ನಾರ್ವಾರದ)
70

71
72

73
78

79

80

81

31*
### 82

<table>
<thead>
<tr>
<th>1. ದೊಡ್ಡು, ರೇಡಿ</th>
<th>2. ತುಂಬಾ ಮುಂದು</th>
<th>3. ಕಟ್ಟಾರ ಮೂಲಕ</th>
<th>4. ಕಟ್ಟಾರ ಮೂಲಕ</th>
<th>5. ಕಟ್ಟಾರ ಮೂಲಕ</th>
<th>6. ಕಟ್ಟಾರ ಮೂಲಕ</th>
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<th>8. ಕಟ್ಟಾರ ಮೂಲಕ</th>
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</table>

**ಬೆಳೆಗ 4'-6" × 1'-0"**

### 83

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<thead>
<tr>
<th>1. ದೊಡ್ಡು, ರೇಡಿ</th>
<th>2. ತುಂಬಾ ಮುಂದು</th>
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<th>8. ಕಟ್ಟಾರ ಮೂಲಕ</th>
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**ಬೆಳೆಗ 4'-3" × 1'-0"**

### 84

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<th>4. ಕಟ್ಟಾರ ಮೂಲಕ</th>
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<th>8. ಕಟ್ಟಾರ ಮೂಲಕ</th>
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**ಬೆಳೆಗ 3'-6" × 1'-0"**

### 85

<table>
<thead>
<tr>
<th>1. ದೊಡ್ಡು, ರೇಡಿ</th>
<th>2. ತುಂಬಾ ಮುಂದು</th>
<th>3. ಕಟ್ಟಾರ ಮೂಲಕ</th>
<th>4. ಕಟ್ಟಾರ ಮೂಲಕ</th>
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<th>6. ಕಟ್ಟಾರ ಮೂಲಕ</th>
<th>7. ಕಟ್ಟಾರ ಮೂಲಕ</th>
<th>8. ಕಟ್ಟಾರ ಮೂಲಕ</th>
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</table>

**ಬೆಳೆಗ 4'-6" × 2'-9"**
86

87

88

89
I (b)

II (a)

90

90-5=20

90-3=0

90-0=90

90-0=90
I (b)

91

92

I (a)
I (b)

II (a)

III (b)
93

94
256

98

99

256

98

99
<table>
<thead>
<tr>
<th>100</th>
<th>101</th>
<th>102</th>
<th>103</th>
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<tr>
<td><strong>1.</strong> [Content]</td>
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<td><strong>9.</strong> [Content]</td>
<td><strong>10.</strong> [Content]</td>
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**Size:**
- **100** 6' - 0" x 1' - 6"
- **104** 7' x 2'
- **105** 5' x 1'
### 106

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<th>1.</th>
<th>2.</th>
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<td>3.</td>
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### 107

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### 108

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### 109

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<td>2.</td>
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</table>
శాస్త్రాలతో సంబంధించిన సమాచారం

112
మాహితి లభించాలనుకుంటే మంచి సమాచారాలను సూచించడం బహుమతి కాంతి కేవలం నిర్వహించడానికి లక్షణాలు ఉండవచ్చు. ఇంటి ఉపయోగం కోటిస్తుండు జీవితం నాటికి సమాచారాలను తెలుసుకుంటుంది.

ప్రత్యేకం 5' x 3'

1  కాల్
2  చిట్టు
3  చిత్రాలను కనుకుంటుంది
4  తమ్ముడు తమ్ముడు
5  తమ్ముడు తమ్ముడు
6  తమ్ముడు తమ్ముడు
7  తమ్ముడు తమ్ముడు
8  తమ్ముడు తమ్ముడు
9  తమ్ముడు తమ్ముడు
10 తమ్ముడు తమ్ముడు
11 తమ్ముడు
12 తమ్ముడు
13 తమ్ముడు
14 తమ్ముడు
15 తమ్ముడు
16 తమ్ముడు
17 తమ్ముడు

మాతృపాలము చేత సంస్కరించిన సమాచారం

113
మాహితి లభించాలనుకుంటే మంచి సమాచారాలను సూచించడం బహుమతి కాంతి కేవలం నిర్వహించడానికి లక్షణాలు ఉండవచ్చు. ఇంటి ఉపయోగం కోటిస్తుండు జీవితం నాటికి సమాచారాలను తెలుసుకుంటుంది.

ప్రత్యేకం 3' - 2" x 1' - 3"

1  తమ్ముడు తమ్ముడు
2  తమ్ముడు తమ్ముడు
3  తమ్ముడు
4  తమ్ముడు
5  తమ్ముడు
6  తమ్ముడు
7  తమ్ముడు
8  తమ్ముడు
9  తమ్ముడు
10 తమ్ముడు
11 తమ్ముడు
12 తమ్ముడు
13 తమ్ముడు
14 తమ్ముడు
15 తమ్ముడు
16 తమ్ముడు
17 తమ్ముడు
114

(ಮೊದಲು ಬಾಯಲು ಬರುತ್ತದೆ)

12 ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ

13 ಮೇಲೆ ತಿನ್ನಬೇಕು ಮೇಲೆ ತಿನ್ನಬೇಕು ಮೇಲೆ ತಿನ್ನಬೇಕು ಮೇಲೆ ತಿನ್ನಬೇಕು ಮೇಲೆ ತಿನ್ನಬೇಕು

14 ಎ ಎಂದು ಏಯಿಂದಿಗೆ ಏಯಿಂದಿಗೆ ಏಯಿಂದಿಗೆ ಏಯಿಂದಿಗೆ 

15 ಬಿರುದಿ ಬಿರುದಿ ಬಿರುದಿ ಬಿರುದಿ ಬಿರುದಿ ಬಿರುದಿ

16 ಮೇಲೆ ತಿನ್ನಬೇಕು ಮೇಲೆ ತಿನ್ನಬೇಕು ಮೇಲೆ ತಿನ್ನಬೇಕು ಮೇಲೆ ತಿನ್ನಬೇಕು ಮೇಲೆ ತಿನ್ನಬೇಕು

17 ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ 

18 ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ 

19 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು

20 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

21 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

22 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

23 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

24 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

25 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

26 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

27 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

28 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

29 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

30 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

31 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

32 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

33 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

34 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

35 ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು ಇದ್ದು 

(ಮೊದಲು ಬಾಯಲು ಬರುತ್ತದೆ)
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3'3" × 1'9"
117

ಸ್ಪರ್ಶಾರು ಅನುಭವವಾಸು ಪರಿಶೋಧನೆ ಒಡ್ಡನಾಗಿತ್ತು.

(ಸ್ಪರ್ಶಾರು ಅನುಭವ), ಬೆಳ್ಳಿಗೆ)

ನೀಡಿದ 7'–8" × 3'–6"

ನಾದನಕ್ಕೆ ಸುತ್ತ—ನನ್ನು ಕಾಣಿಸಿ.

I. (b)
1. ಶುಭ ಅಕಾಶಮನೆ(ಬಳಿ), ಒಂದುಕ್ಕೆ ಸ್ಪರ್ಶಾರು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
2. ಶುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಚಲಿಸಿ ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
3. ಬಳಿ ಅಕಾಶಮನೆ ಪರಿಶೋಧನೆ ಚಲಿಸಿ ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
4. ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
5. ಶುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
6. ಶುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
7. ಶುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.

II. (a)
8. ಶುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
9. ಶುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
10. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
11. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
12. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
13. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
14. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
15. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
16. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
17. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
18. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
19. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
20. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
21. ಷುಭ ಕೇಂದ್ರಕ್ಕೆ(ಬಳಿ) ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ದಿಕ್ಕೆ ಕೆಲಸವನ್ನು ಪರಿಶೋಧನೆ ನಡೆಸಿತು.
III (a) 

(ನಿಂತ ಕಲ್ಯಾಣ ಸಿಂಹದು ಜೇನ ಕಲ್ಯಾಣ ಸಿಂಹದು) 

I (b) 

1. ಸ್ವರೂಪ ವಿಪ್ಲವ ನಿಜಪತಿ (ಪತ್ರ) ರಾಜ್ಯದ ಮಾಸುಗಳಿಗೆ: ಮಾಂತ್ರಿಕ ಪ್ರಕಾರ:
2. ಶ್ರೀಮಾತಿ ಪ್ರಾಮುಖ್ಯ ಸಾಮರಾಯ ವಿನ್ಯಾಸ ಸಾಮರಾಯ (ಜೊಡು) ಶ್ರೀಯರ್ ಜೀವಿಸಿ ನಾಗರಿ ದೇವರಾಜ ಸತ್ಸಾಗರ ಶ್ರೀರಂತ ಸತ್ಸಾಗರ ಶ್ರೀರಂತ ಸತ್ಸಾಗರ,
3. ಅದರ ಜೀವಿಸಿ ನಾಗರಿ ದೇವರಾಜ ಸತ್ಸಾಗರ ಶ್ರೀರಂತ ಕನಕ ವಿಶ್ವದ ಚಿಕ್ಕ ಕಚೇರಿ,
4. ಕಾರಣ ಕೆಳಗೆ ರಾಜ್ಯದ ಪ್ರಕಾರ ಶ್ರೀರಂತ ಕೆಳಗೆ ರಾಜ್ಯದ ಪ್ರಕಾರ,
5. ಸಸ್ಯ ದೇವರಾಜ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಸಸ್ಯ ದೇವರಾಜ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
6. ತೋರ್ಣ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ತೋರ್ಣ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
7. ವೈಜಯಾ ವೈಜಯಾ ವೈಜಯಾ ವೈಜಯಾ 
8. ಬುಧಗುಡಿ ಬುಧಗುಡಿ ಬುಧಗುಡಿ ಬುಧಗುಡಿ 
9. ಸಸ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಸಸ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
10. ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ 
11. ಯು. ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ 
12. ತತ್ತ್ವಾಧಯಾನ ತತ್ತ್ವಾಧಯಾನ ತತ್ತ್ವಾಧಯಾನ ತತ್ತ್ವಾಧಯಾನ 
13. ಬುಧಗುಡಿ ಬುಧಗುಡಿ ಬುಧಗುಡಿ ಬುಧಗುಡಿ 
14. ಸಸ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಸಸ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
15. ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ 
16. ಯು. ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ ಸತ್ಯಚರ್ಣ ಸತ್ಯочಚರ್ಣ 
17. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
18. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
19. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
20. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
21. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
22. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
23. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
24. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
25. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
26. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
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28. ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) ಪ್ರಾಮುಖ್ಯ ಪ್ರಕಾರ ಶುದೇಷಿನ ಸೌದರ್ಘೇ (ರಾ) 
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29 ಬಿಳಿಯಂತ ಕೇಂದ್ರ ರಾಜ್ಯಕರ್ಷಣೆ ಪೋಷಣೆ ಮಾಡಲೆಗೆ ಕಾರ್ಯಕ್ಕೆ ವ
28 ಹುಲಿಪಾಲಿಗೆ ರಾಜಾಜುಳ್ಳತೆ ಕೈಪಾಲೆ ಪಂಡರಾದ್ರಿಶನ

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ಇತ್ಯಾಚು ಆದಂತೆಯೇ ಕಂಡೆ ಯಾವೇ ಕಂಡಿತೆಯೇ

ಷಟ್ಟು ಹುಡು ಮತ್ತು ಹುಡು

1 ಷಟ್ಟು ಹುಡು ಮತ್ತು ಹುಡು
2 ಅಭಿವೃದ್ಧಿ ಕಂಡೆ ಸಮತೊಡ್ಡ ಹುಡು ಹುಡು ಹುಡು
3 ಸುಮಾರಿ ಹುಡುಗೆ
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ARRANGED ACCORDING TO DYNASTIES AND DATES.

Summary of contents

Records the construction of a tank by Mayūraśarman. The contemporary kings defeated by the ruler are stated to be Traikūta, Abhīra, Pallava, Pārijātika, Sakasthāna, Saindaka, Punāta and Mokari. The geographical and other details connected with the above and the data for determining the date of the inscription are discussed in detail in the notes under the record.

Describes a battle at Parige which took place during the invasion of Bāleyamakke and Sōde by Kadamba-Chakravarti Kāvadēvarasa accompanied by Kēsavadeva and Bummeya. A warrior named Masāna, servant of Bīṭṭeya Hebbāruva is stated to have fought and died in the battle.

Registers a gift by king Avidhēya of 5 villages Pāṇḍurangapalli (Pandharpur), Anevani, Chāla, Kandaka, and Duddapalli situated to the east of the Mahadeva mountain (?) to a Brahman named Jayad-Viṣṭha of Bhārgava-gōtra. Avidhēya is stated to be son of Dēvārāja and grand-son of Mānānka who is described as the lord of Sātkunta-dharā (Sātpura region ?) and the conqueror of the kingdoms of Anga (?), Vidarbha and Āśmaka. The writer is named Dēvadatta, lord of Pāṇḍara, and the date of the grant is given as the 16th year of the reign, named Bhādrapada on the 5th day of the dark half of Kārtika.

The date of the grant as determined by its paleography and its connection with the Untikavatika grant of the early Rāshtrakūta king Abhimanyu and the Khariar plates of Sudēvarāja, the Rāyapur plates of Sudēvarāja and the Arang plates of Jayarāja are discussed in the notes under the epigraph.

Confirms the grant of Avidhēya by Sarbarasa who is described as the lord of Kanmanavāḍa, Gangavāḍa, Bāleyavāḍa, Rernāḍāla, and Siyālāra. The engraver of the grant is named Śemājā of Sintarge (Sindagi in the Bijapur District).

This registers the gift of some money and the construction of a well by Kōṭeyamma lord of Gōsahasra : Bappayva is named as the ruler of Banavasi 12000 province and Bīṭṭiga as nālgāvūnda of the division named Jiśdūr-elpatu including Balligāme (Belgāmi).

Gives the names of the relations of Kōṭeyamma-Gōsāsi.
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<td>Chlukya Vikrama Varisha 5 Raudri sam. Māgha śu 10 Sō (January 23, 1081, Saturday: weekday irregular).</td>
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<td>Chlukya Vikrama varsha 6 Durmati sam. Pushya ba. 5 Sunday (23rd December 1081 Thursday. Weekday is wrong.)</td>
<td>Tribhuvanamalla (Vikramāditya VI.)</td>
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Summary of contents

Fragmentary: (Duggamāra was a son of the Ganga king Śripurusha circa 726-776 A.D.)
States that Śri Bijayita set up the image of Bhagavati at Mariyase (Marase in Mysore Taluk) and registers a gift for the same. This Bijayita may be the same as Prince Vijayāditya, brother of Siv māra II.
Fragmentary: The usual title, lord of Nandagiri, is given to the king.

 Registers a gift to Maḍuvabarasa and some Brahmins by the king. The usual titles samadhipāla-panchamahā-sābda and Pallava—(kula-tilaka ?) are applied to him.

Kundamarasa is mentioned as governor of Banavasi 12000 and Sāntalige 1000 provinces. A grant for Mahādēva temple at Banniyur (Bannūr, Shikārpūr Taluk) by Biyala is recorded.
Jagadēkamalla is given the usual titles Samasta-bhuvanāśraya, etc., and his place of residence is stated to be Moliganūr. The king is stated to have given some land and shops (moliges) and a flower-garden to Śiveśākti-pāṇḍita at the instance of Kundā-rāja for food offerings, etc., to God Kālidēvēśvara (same as Kalleśvara in Belgāmi).
Registers a gift of land by the mahājanas of Banniyur for a Vishnu temple set up by Kappayya-bhāttotpādhyāya of Rājali and also for a matt (?) in Isavur (Isur).
Full of lacuna. Registers a gift of land by Echirāja, mahāmanḍalēśvara and mahāprachanda-dandanāyaka, etc., and Bhatimayya and Appaḷiya for some temple in Bannīvar (Bannūr).
Dandanāyaka Tambarasa, a subordinate of the king’s younger brother Jayasimha (with titles) is stated to be governor of Banavasi 12000 and Sāntalige 1000 provinces. The record registers a gift of land to the extent of one gunigana-mattar for Somēśvara temple set up in Bannivur by Kappayyabhattpādhyāya, made by the mahājanas of Bannivur.
Contains numerous verses in Kannāḍa in praise of the king and of his younger brother Jayasimha. Mahāpradhāni hiri-sandhi-vigrāhi Tambarasa is stated to be the governor of Sāntalige 1000, Māndali 2000, Jīḍḍulige 70, Nagaraskaṇḍa 70, Edēnād 70 and Mūgunda 12. Registers the gift of some land by Tambarasa to Rudraiṣṭiptāṇḍita, disciple of Śiveśākti for the temple of Kālidēvēśvara.
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<td>Krōdhi sam. Mēsha (March-April 1304 A. D.)</td>
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Summary of contents

Viragal recording the death of a warrior in the village Belāgi.

Viragal recording the death of some one during an attack of the village Togarasi. (Full of lacunae.)

States that Nripakāma Voysaḷa's son Vinayāditya Voysaḷa called also Rakkasa Voysaḷa was ruler of Ćāndavādi and had Dōrasamudra as his place of residence. Registers the construction of a sluice for the tank at Dōrasamudra by the king and the grant of bittuation by him for the same.

Viragal: Describes the siege of Tāgarti fort by one Mudda and its defence by the Hoysaḷa warrior Chāyayanāyaka. The inscription is incomplete.

Records the death of the Jaina priest Vardhamāna disciple of Vādirāja and a guide of the Hoysaḷa kings (Hoysalakārṇḍalīṣaṇa agraṇaryā). The deceased is said to be of Draviṣa-sangha and Arunagālvaya and Nandīgaṇa and a spiritual descendent of Sāntimuni. A monument is said to have been set up in his memory by his sadharmā (colleague) Kamaladeśa.

Records the death of the Jaina guru Sakalachandra of Mūlasangha, Konḍakun-dānīvaya, Dēśiya-gaṇa, disciple of Bāhubali and Arhaṇandí and a co-disciple of Virāṇandī in the village Bījīcha of Pāṇḍya-dēśa. The Bhāravya-nagarangā (Jaina merchants) of Dōrasamudra are said to have set up a monument in memory of the departed saint.

Viragal describing the exploits and death of Rēṣaṇa of the village Hengūsinūr in a battle at Ānandare.

Records the death of Virapadevaru of Malevur in a cattle-raid and the death as sati of his wife.

Records the death of a Jaina woman named Jakauve, disciple of Kamalasena, by the rite of saṃśiṭṭhi.

Records the construction of a tank and temple and the granting of an endowment for the temple by Kāṭura and others during the rule of mahāpradhāna sarvāḍhikāri hariyadāṇāyaka Gaṇḍavaya.

Registers the grant of some land to god Allāla of Ćattupura by Allāledēva, Vimaiya, Nārāṇa and Gaṇḍavaya, sons of Perumāla-dēva, mahāprabhu of Kōlkana.
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<td>9. Vādavas. (Rāma) chandra</td>
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<td>(13th century?)</td>
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Summary of contents

Records the grant or remission of customs dues made for services in Hāriya Basadi in Balligrāme (Belgāme) with Padma-nandi-guru as its trustee during the rule of the Nāgarakhaṇḍa and Jiddulīge 70 provinces by mahāpradhāna sēnādhipati Malliyana-danḍanāyaka.

Gives the full titles of the Yādava kings.

Records the appointment of Vaidya Dāsaṇḍa as Ḍegade of Bhūrundasvāmi temple in Balligāve and the grant of 2 mattars of land situated in Prathamāsenābasadīya-bayal for the said office.

Ekkalarasa is stated to be the ruler of Jiṭuvali and Yeṭemāṭ. No overlord named. A ḍegade and ḍegadīti are recorded to have made some grant for a Siva temple in the village Āsare with Jnānarāsiṇapāṇīta, as its trustee.

Describes the expedition of Biradēvarasa (titles given) to defeat Idusāvanta of Bidirur and the exploits and death of a warrior named Māliga of the village Kuppagaḍde.

Viragal inscription. Full of lacunae.

Contains after some fine verses on Gaṇēśa, Siva and Varāha the praise of Sangama and his sons Harihara, Sangama, Bukka and Mārapa (omitting Mudda) and Hastinanagari, capital of Harihara I. Mārapa is described as governing the western kingdom with Chandraḍviti (Chandraḍaguti) on Gomantāsaila as capital. The titles usually applied to Vijayaṇagar kings are given to the prince. His conquest of the Kadamba king and the visit paid to the sacred place on the west coast named Gōkarna are next described. The village Heddaṣe re-named Sangamapuri was given away by him to
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<td>Sālivāhāna šaka 1273 Šrimukha sam. Bhādra. ba. 12. (Date irregular; Š' 1273 or A. D. 1351 is Khara and not Šrimukha.)</td>
<td>Bukkaṇṇ Oḍeyar</td>
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<td>Mārgaśira śu 15 lunar eclipse. No year named.</td>
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Summary of contents

Brahmans well-versed in Vedas and sastras who had migrated from Andhradėsa. His minister Madhava, disciple of Kriyāśakti and author of a work consisting of the essence of Saivāgama (Tatparyadīpika ?) is next described. By his orders his subordinate named Bollurāja is stated to have got the present charter issued in consultation with the mahājanas of Elase and Kuppagadde in Banavasi province in Kuntaladēsa. Boundaries of the village are next given.

Mahārājādhīraja Rājaparamēśvara Bukkann Oḍeyar is stated to be ruling the earth. Inscription incomplete.

Registers a grant for god Narasimha by Dugganāṇayaka. Full of lacunae.

Records the repairs made to the temple of Gopinātha by Aubhalanātha, sōn of Chaundarasa of Nandavara for the merit of his master Madhavānaka (s. a. Madhavamantrī), governor of Banavase and the gift of some land bestowed for the same by the mahājanas and gaudaprajegal of the 18 kampanas of Guttī (Chandragutti) at his instance.

Gives the praise of Lakulēśvaradvēyaya and his disciple Chikidēvaya and registers the gift of some land to the above priest for services in Madhukanātha temple. Record incomplete in the beginning and middle.

Murārī, son of Pombuchha Dévaraja is named as the writer of the grant in the presence of Madhukēśvara (god) in Banavase.

Both Bukka and his minister mahāpradhāna Madhavānaka, governor of Banavase are referred to in the record. A grant is registered by Nāgappa, son of Śivādeva, chief of Raṭtakal for the god Virēśvara set up by him near the god Madhukēśvara at Banavase to Chikkidēva Vodeyar, son of Lākulēśvara-dēva Vodeyar, in the presence of the eight hīṭus (?) and five matts of Banavase. Inscription incomplete.

Inscription incomplete: only the titles of the king are given as also those of a subordinate of his not named.

Gives the history of Kuduvalli agrahāra presented to Sṛṅgeri Matt by Hariharā mahārāyaru during the regime of the gurus, Purushottama Bhārati and Rāmachandra Bhārati, etc.

Registers the gift of the village Krishnāpura by Dēvaya to Tippambhāṭṭa.

Registers the gift of the village Agale-Hulekere by Timmanāṇayaka (chief of Harati ?) for the merit of the king to defray the expenses of illumination in some temple not named.
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<td>S' 1460 Viródhi sam. Bhádrapada śu 13 (Date irregular; S' 1460 is Vijambi; Viródhi is S 1451 and the details of the date would then correspond to August 17, 1529 A.D.)</td>
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<td>Parīdhāvi sam. Māgha ba 11 (February 9, A.D. 1553?)</td>
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<td>S' 1491 Sukla sam. Śrāv. śu 11 (24th July 1569).</td>
<td>Venkaṭādri Nāyaka, son of EṛaKrishnapanāyaka</td>
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<td>S' 1554 Prajōtpatti sam. Āshā. ba. 3 (6th July, 1631 A.D.)</td>
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11. Vijayanagar.—concl.

12. Maddagiri Chiefs.
Mummaḍi Chikapagauda

Venkaṭādri Nāyaka

Virabhadrānāyaka
Summary of contents

Records the gift of the village Sivayanahalli in Kōḷāla-sime belonging to Bēḷūr-chāvadi to Timmapagāduḍa as dandige umbāḷi. The village is said to have been previously conferred on Rāmaya Odera AyyanaVARu by the king.

Records the construction of a mantapa by Sonyappa during the reign.

See under Bēḷūr chiefs.

Registers the gift of a village in Vadigehalli-sthala to a Vīraśaiva priest by Immadi Baichagāduḍa, son of Bairegāduḍa, chief of Āvati-nāḍ.

Records the construction of the fort at Koḍagadāla.

Registers the grant of customs dues for services in the temple of Ranganātha made by KenchayanaYaka of Bijavara for the merit of the chief Mummaḍi Chikapagādārāya. Registers the gift of nettarukodige-māṇya made by the chief to Kogagāduḍa.

Records an act of charity (not named) made by HiriYamma, wife of the chief.

Records some gift of land as hulkolage by Pāpatimmaṇa Nāyaka, agent of the king. Registers the gift of the village Dānayakanahalli for services in the Kēśava temple at Bēḷūr by Venkaṭanamma, son of PāpaTimmaṇnayaka, a subordinate of the chief. Titles of Bēḷūr-chiefs are given here as also some verses in Sanskrit in praise of God Kēśava.

Records a gift of lands made to a Brahman named Tirumala-bhaṭṭa after acquiring the said lands by exchange.
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See under Vijayanagar kings.

Registers the gift of some land in Lakshmipura to Dedeiri Aubhalaguda, by Bhimapaya, agent of Mahanayaka Rangapaya.

Registers some gift by the chief to god Allalanatha (of Hullahalli).

 Registers a grant of land in the village Heggarahalli-sthala to a Viraariva priest Somappidavaru, made by the chief. At the end of the record comes the signature Sadasiva.

Records the appointment of Lojidas of Kunchatiga community for the duties of dasaviliga in Gopalasvami temple of the village Pombolal (Hojaikere).

See under Vijayanagar kings.

Records the gift of some land as nettaru-kodage to Balaya son of Madaya. No date given. But an inscription of Mummadli Chikaraya Nanjapaguda of Sugaftur is assigned to 1602 A.D. (E.C. IX Translations, P. 94 Hoskote 59). Hence No. 35 may be assigned to 1608 A.D. and No. 31 to 1601 A.D.

Records the remission of eru-ganike made to priests Raya-vodeya of Betadahalu and Ettinavodeyadavaru by the chief.
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<td>S' 1676 Īśvara sam. Māgha śu 5 Kali 4878. (Date irregular: Īśvara is S' 1679 or Kali 4858 or 1757 A.D. and the date would correspond to February 12, A.D. 1758).</td>
<td>21. <strong>Kalale Chiefs.</strong> Nanjarājaiya son of Virarājaiya.</td>
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<td>Srimukha sam. Vaiś. śu 5. (5th May 1813 A.D.)</td>
<td>22. <strong>Mysore Kings.</strong> Krishṇarāja Odeyar III</td>
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<td>S' 1742 Īśvara sam. Kārtika ba. 30 (Date irregular: S' 1742 is not Īśvara. The nearest Īśvara is A.D. 1817 and the date would then coincide with Dec. 8, 1817).</td>
<td>Krishṇarāja Odeyar III</td>
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</table>
Records the construction of a tank by Viraiya belonging to the household (mane-vârte) of Nanjarâjaiya.

Records the gift of the village Hunênâlî in the pargana of Kôlar, Karnâṭak Province in the Bijâpur country to Sankri Maṭha at Āvâni, Kôlar District.

Confirms the above grant.

Confirms the grant of Hunênâlî for the maintenance of the above Maṭha.

Do

Do

Do. The name of the donee, the abbot of the maṭha, is here given as Sankar-a Bhârati.

Records the grant of some land in the hill slopes behind Maddagiri as jôdi with an annual payment of 5 varahas to Kuppâchârya for having cleared the land of jungle-growth and brought it under cultivation.

Records the grant of some rent-free land to Lingaya of Udri for service in the army. The order is issued by an officer named Ulâvi Basavannânâyaka.
List of inscriptions published in the report

<table>
<thead>
<tr>
<th>Page number of the Report</th>
<th>Inscription number</th>
<th>Date</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td>156</td>
<td>86</td>
<td>S' 825 Rudhirôdgâri Sam. su 8 Sanivára. (No month named A. D. 903).</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>10</td>
<td>S' 1006 Durmâtí sam. Chai su 1 (Date irregular ; March 14, A. D. 1081?)</td>
<td></td>
</tr>
<tr>
<td>156</td>
<td>87</td>
<td>Sâlivâhana era 1348 Vyaya sam. Aśv. su. Adivâra. (Date irregular : No tithi given. Date 1406?).</td>
<td></td>
</tr>
<tr>
<td>60</td>
<td>2</td>
<td>S' 1599 (A. D. 1677)</td>
<td></td>
</tr>
<tr>
<td>131</td>
<td>64</td>
<td>Sâlivâhana era 1645. Mâgha su 10 (24th January, A. D. 1724, A. D.)</td>
<td></td>
</tr>
<tr>
<td>184</td>
<td>103</td>
<td>S' 1710 Kîlaka sam. Kâ su 15 Bhâ. (November 13, A. D. 1788, Thursday ?).</td>
<td></td>
</tr>
</tbody>
</table>

25. Inscriptions which are dated but not assigned to any specific dynasty.

The rest of the inscriptions Nos. 3-6, 8, 13, 17, 25-27, 29-30, 34, 39, 46, 49-50, 52, 59-61, to any specific dynasty.
arranged according to Dynasties and Dates.

Summary of contents

Gives only the date and no other particulars.

Records the death of Chinniga in defending the women of the village Tagare against the attacks by the people of Kauri.

Records the repairs made to and the grant of some land under the tank Aṇṇayasa-mudra by some gaudās, etc.

Viragal inscription recording the heroic death of Lakkagauḍa, etc.

Gives a fanciful account of the building of the village Kuḍati with its temples and a pond on the steps of which is set up a figure of a woman named Jirle Mallamma.

Records the grant of some land in Bemmattūr-nāḍ for wrestling. The donor is named Nāgagaunda, a dependant of nāḍa-prabhū-gāvunda Sāyaravuta.

Records the planting of a mango grove by Garejada Sāntappa.

Records the construction of a dining-hall (bhōjana-śālā-maṇṭapa) near the temple of Narasimha by Rangagauda of Puravara.

63, 86-88, 74-76, 82-5, 88, 91, 93, 98, 100-102, 104-108, 110 are neither dated nor assignable
APPENDIX "A"

Statement showing ancient monuments in the State inspected by the Revenue Sub-Division Officers.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Taluk</th>
<th>Place</th>
<th>Name of Monument</th>
<th>Due date</th>
<th>Inspecting Officer</th>
<th>Date of last inspection</th>
<th>Date of report furnished by Deputy Commissioner</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Devanahalli</td>
<td>Devanahalli</td>
<td>Fort</td>
<td>1928-29</td>
<td>Rev. Sub-Division Officer, Doddaballapur Sub-Dn.</td>
<td>30-10-28</td>
<td>24-11-28</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td>Do</td>
<td>Birth place of Tippu Sultan</td>
<td>Do</td>
<td>Do</td>
<td>31-10-28</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Closepet</td>
<td>Closepet Town</td>
<td>Close Memorial Pillar</td>
<td>Do</td>
<td>Rev. Sub-Division Officer, Closepet Sub-Dn.</td>
<td>7-6-29</td>
<td>13-7-29</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Channapatna</td>
<td>Channapatna</td>
<td>Thimmapparaj Urs' Mansion</td>
<td>Do</td>
<td>Do</td>
<td>28-6-29</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Chikballapur</td>
<td>Nandi Hill</td>
<td>Tippu's Lodge</td>
<td>Do</td>
<td>Revenue Sub-Dn. Officer.</td>
<td>16-4-29</td>
<td>28-5-29</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Do</td>
<td>Yoganandisvara temple</td>
<td>Do</td>
<td>Do</td>
<td>26-4-29</td>
<td>14-6-29</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Do</td>
<td>Nandi</td>
<td>Bhoga Nandisvara temple</td>
<td>Do</td>
<td>Do</td>
<td>27-4-29</td>
<td>14-6-29</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Hassan</td>
<td>Harnahalli</td>
<td>Sonesvara temple</td>
<td>Do</td>
<td>Revenue Sub-Dn. Officer, Hole-Narsipur Sub-Dn.</td>
<td>26-4-29</td>
<td>4-6-29</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Do</td>
<td>Do</td>
<td>Kesavadevaru temple</td>
<td>Do</td>
<td>Do</td>
<td>19-5-29</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Arakere</td>
<td>Arakere</td>
<td>Isvara temple</td>
<td>Do</td>
<td>Do</td>
<td>26-6-29</td>
<td>11-7-29</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Hassan</td>
<td>Doddagaddavalli</td>
<td>Lakshmidariy temple</td>
<td>Do</td>
<td>Sub-Dn. Officer, Hassan.</td>
<td>20-9-28</td>
<td>9-10-28</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Tarikere</td>
<td>Amritapura</td>
<td>Amsisesvara temple</td>
<td>Do</td>
<td>Sub-Dn. Officer, Tarikere.</td>
<td>20-9-28</td>
<td>9-10-28</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Sringeri</td>
<td>Sringeri</td>
<td>Vidyasankara temple</td>
<td>Do</td>
<td>Do</td>
<td>3-10-28</td>
<td>1-11-28</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Kadur</td>
<td>Devanur</td>
<td>Lakshmikanta temple and Lakshmisas monument</td>
<td>Do</td>
<td>Do</td>
<td>29-5-29</td>
<td>17-6-29</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Tarikere</td>
<td>Somapura</td>
<td>Sonesvara temple</td>
<td>Do</td>
<td>Do</td>
<td>18-6-29</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Harihar</td>
<td>Harihar</td>
<td>Hariharesvara temple</td>
<td>Do</td>
<td>Revenue Sub-Dn. Officer, Davangere</td>
<td>13-5-29</td>
<td>27-5-29</td>
<td></td>
</tr>
</tbody>
</table>

N.B.—The foregoing statement is compiled from the reports sent to this department by the Revenue authorities. In March 1929 by virtue of G.O. No. D. 9992-9104—Uml. 349-27-9, dated the 4th March 1929, the Consulting Architect with the Government of Mysore was entrusted with the duties of looking after the ancient monuments in the State, some important powers being reserved to the Archaeological Department.
# APPENDIX B.

List of photographs taken during the year 1928-29.

<table>
<thead>
<tr>
<th>Serial No</th>
<th>Size</th>
<th>Description</th>
<th>View</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>6½&quot;x 4½&quot;</td>
<td>Kesava temple</td>
<td>Image of Kesava</td>
<td>Angadi</td>
<td>Kadur</td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td>Vasantha temple</td>
<td>View of three ruined temples</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>Subrahmanya temple,</td>
<td>South East view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Do</td>
<td>Markandeya temple</td>
<td>Figure of Kesava</td>
<td>Gonibid Agrahar</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>Narasimha figure in the forest</td>
<td>South view</td>
<td>Khadya</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Bettesvara temple</td>
<td>South view</td>
<td>Agranabelguli</td>
<td>Hassan</td>
</tr>
<tr>
<td>7</td>
<td>Do</td>
<td>Do</td>
<td>South West view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>Do</td>
<td>Do</td>
<td>Figure of Bhairava</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>Do</td>
<td>Do</td>
<td>Figure of Durga</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>10</td>
<td>Do</td>
<td>Panchakota Basti</td>
<td>Front view</td>
<td>Humcha</td>
<td>Shimega</td>
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<tr>
<td>11</td>
<td>Do</td>
<td>Do</td>
<td>North East view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>12</td>
<td>Do</td>
<td>Do</td>
<td>North West view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>13</td>
<td>Do</td>
<td>Do</td>
<td>Front view</td>
<td>Melge</td>
<td>Do</td>
</tr>
<tr>
<td>14</td>
<td>Do</td>
<td>Basti near the Matt</td>
<td>Manastambha</td>
<td>Do</td>
<td>Monde</td>
</tr>
<tr>
<td>15</td>
<td>Do</td>
<td>Do</td>
<td>Monuments on the hill</td>
<td>Do</td>
<td>Dambal</td>
</tr>
<tr>
<td>16</td>
<td>Do</td>
<td>Do</td>
<td>Court yard</td>
<td>Do</td>
<td>Dambal</td>
</tr>
<tr>
<td>17</td>
<td>Do</td>
<td>Do</td>
<td>In front of Ekanatheswari temple</td>
<td>Chitaldrug</td>
<td>Chitaldrug</td>
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<tr>
<td>18</td>
<td>Do</td>
<td>Do</td>
<td>View from the tower</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>19</td>
<td>Do</td>
<td>Do</td>
<td>South east above the hill</td>
<td>Do</td>
<td>Do</td>
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<td>20</td>
<td>Do</td>
<td>Do</td>
<td>Tiger seal</td>
<td>Do</td>
<td>Do</td>
</tr>
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<td>21</td>
<td>Do</td>
<td>Do</td>
<td>Hysala crest</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>22</td>
<td>Do</td>
<td>Do</td>
<td>Three female figures</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>23</td>
<td>Do</td>
<td>Do</td>
<td>Trench</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>24</td>
<td>Do</td>
<td>Do</td>
<td>Stone drain</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>25</td>
<td>Do</td>
<td>Do</td>
<td>Pottery appearing and pottery and brick</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>26</td>
<td>Do</td>
<td>Do</td>
<td>pavement,</td>
<td>Do</td>
<td>Do</td>
</tr>
</tbody>
</table>

Excavation photographs.

<table>
<thead>
<tr>
<th>Serial No</th>
<th>Size</th>
<th>Description</th>
<th>View</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>12×10&quot;</td>
<td>Excavation 37</td>
<td>Old and new, from North East above the hill</td>
<td>Chandravalli</td>
<td>Do</td>
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<td>2</td>
<td>10×8&quot;</td>
<td>Do</td>
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<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>6½&quot;x 4½&quot;</td>
<td>Do</td>
<td>South corner of the stone foundation</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Do</td>
<td>Do</td>
<td>From south east above the hill</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>Do</td>
<td>Tiger seal</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Do</td>
<td>Hysala crest</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>Do</td>
<td>Do</td>
<td>Three female figures</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>8-14</td>
<td>Do</td>
<td>Do 26</td>
<td>Trench</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>15-17</td>
<td>Do</td>
<td>Do 11</td>
<td>Stone drain</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>18-19</td>
<td>Do</td>
<td>Do 20</td>
<td>From West</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>20-21</td>
<td>Do</td>
<td>Do 15</td>
<td>Pottery appearing and pottery and brick</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>22</td>
<td>Do</td>
<td>Do 5</td>
<td>pavement</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>23</td>
<td>Do</td>
<td>Do 6</td>
<td>Dolmen</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>24</td>
<td>Do</td>
<td>Do 17</td>
<td>Stone foundation on central rocks</td>
<td>Do</td>
<td>Do</td>
</tr>
</tbody>
</table>

List of drawings prepared during 1928-29.

2. Survey Map of Chandravalli Site.
3. Evolution of the Kannada Alphabet-chart.
5. Ground plan of Bettesvara temple at Belguli.
APPENDIX C.

Statement showing the amount spent for the repairs and maintenance of the Ancient Monuments in the State during the year 1928-29.

<table>
<thead>
<tr>
<th>Seial No.</th>
<th>Taluk</th>
<th>Place</th>
<th>Name of Institution</th>
<th>Nature of repairs</th>
<th>Amount sanctioned</th>
<th>Amount spent</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Kolar</td>
<td>Fort, Kolar</td>
<td>Kolaramma temple</td>
<td></td>
<td>Rs. a. p.</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Chikballapur</td>
<td>Nandi</td>
<td>Nandiavara temple</td>
<td>Improvement</td>
<td>676 0 0</td>
<td>654 0 0</td>
</tr>
<tr>
<td>3</td>
<td>Bowringpet</td>
<td>Budikote</td>
<td>Budikote hill (Hyder Ali’s birth place)</td>
<td></td>
<td>134 0 0</td>
<td>134 0 0</td>
</tr>
<tr>
<td>4</td>
<td>Mulbagal</td>
<td>Mulbagal</td>
<td>Hyderali Darga</td>
<td></td>
<td>246 0 0</td>
<td>246 0 0</td>
</tr>
<tr>
<td>5</td>
<td>Goribidanur</td>
<td>Hiribidnur</td>
<td>Husan Shah Darga</td>
<td>Improvement to approach road.</td>
<td>435 0 0</td>
<td>233 0 0</td>
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<tr>
<td>6</td>
<td>Chintamani</td>
<td>Alamgiri</td>
<td>Sri Venkataramana temple.</td>
<td></td>
<td>112 0 0</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Tumkur</td>
<td>Devarayana Durga</td>
<td>Lakshminarasimhaswami temple.</td>
<td></td>
<td>570 0 0</td>
<td>570 0 0</td>
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<tr>
<td>8</td>
<td>Sira</td>
<td>Sira</td>
<td>Mallik Rahim Darga</td>
<td></td>
<td>222 0 0</td>
<td>142 8 0</td>
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<tr>
<td>9</td>
<td>Madhugiri</td>
<td>Madhugiri</td>
<td>Malleswara temple</td>
<td></td>
<td>1,800 0 0</td>
<td>630 0 0</td>
</tr>
<tr>
<td>10</td>
<td>Do</td>
<td>Do</td>
<td>Venkataramanakeswami temple.</td>
<td></td>
<td>385 0 0</td>
<td>125 6 0</td>
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<tr>
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<td>Do</td>
<td>Do</td>
<td>Sri Kesava Swami temple.</td>
<td></td>
<td>1,320 0 0</td>
<td>1,106 4 0</td>
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<tr>
<td>12</td>
<td>T.Narasipur</td>
<td>Somanthapur</td>
<td>Sri Kesava Swami temple.</td>
<td></td>
<td>120 0 0</td>
<td>124 8 0</td>
</tr>
<tr>
<td>13</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td></td>
<td>16,217 0 0</td>
<td>1,826 3 0</td>
</tr>
<tr>
<td>14</td>
<td>Seringapatam</td>
<td>Seringapatam</td>
<td>Daria Doulat</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Do</td>
<td>Do</td>
<td>Gumbaz</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Shimoga</td>
<td>Nagar</td>
<td>Svappa Nayak’s Palace</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Arsikere</td>
<td>Arsikere</td>
<td>Javara temple</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Channaraya-patna</td>
<td>Bravanabellagola</td>
<td>Akkan Bati</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Saklespur</td>
<td>Siddapura village</td>
<td>Manjarabad Fort</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Mokalmuru</td>
<td>Do</td>
<td>Brahmagiri Asoka’s inscription.</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Do</td>
<td>Do</td>
<td>Asoka’s inscription.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>Do</td>
<td>Do</td>
<td>Fixing gates</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Mudagere</td>
<td>Angadi</td>
<td>Kesavadevaru temple.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Funds provided by the Deputy Commissioner.

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