Mysore Inscriptions,

TRANSLATED FOR GOVERNMENT.

BY 3.1765

LEWIS RICE,

Director of Public Instruction, Mysore & Coorg.

BANGALORE:

PRINTED AT THE MYSORE GOVERNMENT PRESS.

1879.
## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preface</td>
<td>v</td>
</tr>
<tr>
<td>Chronological and Classified List of the Inscriptions</td>
<td>ix</td>
</tr>
<tr>
<td>Introduction</td>
<td>xv</td>
</tr>
<tr>
<td>Translations:</td>
<td></td>
</tr>
<tr>
<td>(From Major Dixon's Photographs)</td>
<td></td>
</tr>
<tr>
<td>I. Sila Sasanas or Inscriptions on Stone Slabs</td>
<td>1</td>
</tr>
<tr>
<td>II. Tamra Sasanas or Inscriptions on Copper Plates</td>
<td>231</td>
</tr>
<tr>
<td>III. Various Inscriptions from Original Sources</td>
<td>281</td>
</tr>
</tbody>
</table>

Index.
PREFACE.

A few words of explanation are needed as to the origin and purport of the present volume. When Mr. L. B. Bowring, C. E. I., (previously Private Secretary to the Governor General, Lord Canning), was Chief Commissioner of Mysore, the garrison of Bangalore included the 22nd Regiment, Madras Native Infantry, one of whose officers, Major H. Dixon, had taken a series of photographs of the celebrated temples of Orissa, and dedicated them by permission to Lady Canning. He was now commissioned, about 1865, to take photographs on behalf of the Mysore Government of the principal inscriptions in this Province. How the selection was made I am not aware, but all he took belong to the north of the country. There were 150 altogether—129 from inscriptions on stone and 21 from those on copper-plates—nearly a half of the whole number being from Balagami and Taladagudi, close to it, both in the Shimoga District.*

Sets of the photographs were sent to the India Office and Asiatic Societies, but without a translation they could be regarded only as curiosities. Some native officials here, with the aid of pandits, attempted the translation of a few for Mr. Bowring, but, as might be expected, with very imperfect results.

About seven years ago the collection was put into my hands, to translate for Government when I had leisure. Though familiar with the language of the country, the subject of inscriptions was not one I had paid any attention to. I also found no one who could read the ancient characters, and had besides little time to give to the matter.† However, gradually setting to work, after many repeated attempts, I had at length the satisfaction of deciphering the whole of the obsolete characters; and continued practice not only gave me facility in reading inscriptions but familiarized me with their general style and

* Of the execution of these it is not my province to speak; but owing to imperfect clearing of the inscriptions before the photographs were taken, and the microscopic size of the greater number, the difficulties involved in deciphering them were greatly multiplied.

† The Pandit placed at my disposal, Somayājī Śiva Rāma Śāstri, (since I regret to say, deceased), was a clever man and an excellent Sanskrit and Kannada scholar, but he did not know the old characters and took but feebly interest in transcribing inscriptions.
method of arrangement, so that on meeting with any, during tours of inspection in the country, I was enabled to pick out the essential historical facts they contained.

This success greatly enhanced the interest of the subject, though other engagements (such as compiling the Gazetteers of Mysore and Coorg) obliged me often to put aside the work for months together. But the notes I continued to take of inscriptions in various parts of the country convinced me that a very limited and imperfect collection had been made. I therefore drew up a tabular form, a copy of which was despatched to each Amildar, with orders from Government to return it filled up with particulars of every inscription existing in his taluk. The result was, as I had hoped, to bring to light some ancient inscriptions of great value—witness Nos. 151 and 153, which opened as it were a new chapter in the early history of Mysore.*

The returns received from the various taluks showed the existence of at least 3,722 inscriptions throughout Mysore, besides those in Coorg. But with regard to the particulars of their contents, where the entries were not entirely erroneous, the columns for page on page were simply in most parts filled up with the equivalents for "unknown," "illegible," or "not understood." General attention, however, having been drawn to the subject, I found it easier to get access to inscriptions in any part of the country visited, and from time to time came across more valuable ones than had been produced for entry in any of the lists. Some of these I thought it well to publish at once, and they have appeared in the Indian Antiquary with fac-similes of the originals. A select number I have appended to the present work as Part III.

No pretence can, of course, be made to have in any way exhausted a subject the materials of which are so numerous, so generally distributed, and which require individually so much time and study to reproduce in English. But in addition to all those photographed by Major Dixon—which I have felt in duty

* It appears that Chikka Deva Raja, who reigned from 1672 to 1704, caused a register to be made of all the inscriptions in Mysore, no doubt as a check upon the endowments; but the document seems to have been one of those which Tipu found in the palace and contemptuously ordered to be taken for boiling the horses or grain for the horses.


<table>
<thead>
<tr>
<th>District</th>
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<th>District</th>
<th>No. of inscriptions registered</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangalore</td>
<td>633</td>
<td>Hassan</td>
<td>484</td>
</tr>
<tr>
<td>Kalur</td>
<td>840</td>
<td>Shimoga</td>
<td>791</td>
</tr>
<tr>
<td>Tanuku</td>
<td>148</td>
<td>Kadur</td>
<td>323</td>
</tr>
<tr>
<td>Mysore</td>
<td>403</td>
<td>Chitalkhoog</td>
<td>421</td>
</tr>
</tbody>
</table>
bound to translate, as undertaken, for Government, but for the selection of which I am in no way responsible—I have given from among those known to me such as in my opinion will best serve to present a somewhat complete view of the ancient history of Mysore: and in the Introduction have combined the information thus obtained with such as I have gathered from other sources, in an attempt to treat the subject in as exhaustive a manner as the space at disposal would allow. A summary of results deduced with reference to the language and other matters has also there been similarly included.

And should this work have the effect of, in any measure, prompting, in the case of others, as it has with me, an interest in the people, the country, its institutions, its important language and valuable literature, whether on the part of European scholars or more especially on the part of the sons of the country itself, my labour will not have been expended in vain in elucidating these records and monuments of bygone times—a labour which those alone are in a position to appreciate who have done similar work.

Bangalore, July 1878.
ADDENDA ET CORRIGENDA.

xi, omit 3rd Hoysala grant.

xii, add to end of Hoysala grants
3, 1310, Balla Deva, Chidarakar, 6.
under Yadava, add Mahadeva Bibya to No. 15.

xiii, lines 3 and 4 from bottom, for pages 326, 329, read 302, 304.

xxv, line 2 from bottom, read salkhwana.

xxvii, 23, for Naga, read Nagar.

xxviii, 2 from bottom, for hanla read hemla.

xli, 4, after Makhunda, read or Mankunda.

xli, note 1, for Thambler, read "humbler."

xlv, end of para. 2, add—A more credible account is that they were introduced in the 3rd century by Mukunsi Pallava.

lvii, line 19 of note, after cut insert a semicolon.

lviii, 15, after Malla, add—whose governor of Banavasa, &c., in 1010 was Khecmarasa (p. 150).

lxii, 10, for no doubt, read perhaps; and for Gangavati, read Kumbhaköya.

lxii, 16, 1894, read 1094.

lxvii, 30, Achchupa Nayaka, read Parmarasa.

lxviii, add to foot note, A somewhat different account is given at p. 84 of the descent of the Pandyas named Tribhuvana Malla Kama Devarasa, with the title Nigalanka Malla, ruling Haiva in 1112 from Sisugali.

lxix, line 20, after 1157, add—But in 1155 Mahadevarasa held that position (p. 10).

lxix, 2, read Hoysalas.

lxx, 30, after time, add (p. 106).

6, date of No. 3, alter to 1310.

8, 4, about 1150.

end of para 4, after Hijumbe'svara insert a comma; for Videyaditya read Udheyaditya.

9, line 8, for 1045 put a dash.

17, para. 2, for Vira read Vijaya.

19, end of para 4, for just in punishing, read a generous prince, the punisher of Ayyana; and add foot note Vengi-Manjolesvaran udara-mahesvaran Ayyana-danja.
60. omit foot note †
72. line 5 from bottom, for Kāli read Kośī.
97. date of No. 44, alter to 1149.
99. line 10, for nād read nāḍ.
121. date of No. 56, alter to about 1150.
155. line 12, for Háraša read Hōlala.
183. para. 2 of description, for nine read seven, and omit the three words after hoods.
187. date of No. 100, for 1196 read 1169.
209. line 12, for I will describe, read will be described.
210. 4 of note, for vēdipe, read vendōje.
para. 3 lines of description, after thereby, read the daughter of Ayyāpa taken prisoner (see Introduction, xliii).
213. date of No. 117, alter to 1186.
226. 132, 695.
240. 134, 693.
256–260, alter numbers as 141 to 145.
282. last line, for the line of gurus to, read and the Des'ika gānd, by.
283. line 9, for he, read was.
285. last line of notes, for narpatim read narapatim.
286. line 24, for 14 read 4.
326. date of No. 173, alter to 1184.
328. para. 4, for Sātvava read Sōntavve.
" last line, omit 18.
Chronological and Classified List of the Inscriptions.

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Ruling Sovereign</th>
<th>Locality of Inscription</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>130</td>
<td>....</td>
<td>Janamejaya</td>
<td>Anantapur</td>
<td>292</td>
</tr>
<tr>
<td>133</td>
<td>....</td>
<td>Do</td>
<td>Sorab</td>
<td>233</td>
</tr>
<tr>
<td>139</td>
<td>....</td>
<td>Do</td>
<td>Tirthahalli</td>
<td>231</td>
</tr>
</tbody>
</table>

**Pandava (I)**

A. D.

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Ruling Sovereign</th>
<th>Locality of Inscription</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>163</td>
<td>c. 500</td>
<td>Bapura</td>
<td>Gulgapode</td>
<td>304</td>
</tr>
<tr>
<td>164</td>
<td>c. 500</td>
<td>Bapura</td>
<td>do</td>
<td>305</td>
</tr>
</tbody>
</table>

**Mahavali.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Ruling Sovereign</th>
<th>Locality of Inscription</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>154</td>
<td>350</td>
<td>Vldama Gala</td>
<td>Harinchur</td>
<td>233</td>
</tr>
<tr>
<td>134</td>
<td>454</td>
<td>Konguna</td>
<td>Malleballi</td>
<td>269</td>
</tr>
<tr>
<td>151</td>
<td>488</td>
<td>Do</td>
<td>Mergara</td>
<td>292</td>
</tr>
<tr>
<td>157</td>
<td>491</td>
<td>Do</td>
<td>Bengaloor</td>
<td>254</td>
</tr>
<tr>
<td>155</td>
<td>513</td>
<td>Avatiya</td>
<td>Malleballi</td>
<td>291</td>
</tr>
<tr>
<td>152</td>
<td>723</td>
<td>Prthiv Kenagi</td>
<td>Hapur</td>
<td>294</td>
</tr>
<tr>
<td>153</td>
<td>777</td>
<td>Do</td>
<td>Nagamangala</td>
<td>287</td>
</tr>
<tr>
<td>113</td>
<td>550</td>
<td>Ereyajjesvar (comper)</td>
<td>Begur</td>
<td>269</td>
</tr>
</tbody>
</table>

**Ganga.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Ruling Sovereign</th>
<th>Locality of Inscription</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>115</td>
<td>c. 750</td>
<td>Nolamba</td>
<td>Nandi</td>
<td>212</td>
</tr>
</tbody>
</table>

**Pallava.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Ruling Sovereign</th>
<th>Locality of Inscription</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>158</td>
<td>444</td>
<td>Vira Nejama</td>
<td>Bangalore</td>
<td>298</td>
</tr>
<tr>
<td>159</td>
<td>450</td>
<td>Ambra</td>
<td>Hapur</td>
<td>298</td>
</tr>
<tr>
<td>98</td>
<td>550</td>
<td>Vinnayatika</td>
<td>Nalangaundi</td>
<td>186</td>
</tr>
<tr>
<td>194</td>
<td>623</td>
<td>Do</td>
<td>Sakhara</td>
<td>240</td>
</tr>
<tr>
<td>122</td>
<td>625</td>
<td>Do</td>
<td>do</td>
<td>256</td>
</tr>
<tr>
<td>329</td>
<td>756</td>
<td>Kithi Varama</td>
<td>Vakkiyamdi</td>
<td>299</td>
</tr>
<tr>
<td>99</td>
<td>997</td>
<td>Ahatva Malla</td>
<td>Taldagundi</td>
<td>188</td>
</tr>
<tr>
<td>72</td>
<td>1019</td>
<td>Jaya Simha</td>
<td>Balagundi</td>
<td>148</td>
</tr>
<tr>
<td>80</td>
<td>c. 1020</td>
<td>Do</td>
<td>Jagalaka Malla</td>
<td>269</td>
</tr>
</tbody>
</table>

**Chalukya.**
<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Ruling Sovereign</th>
<th>Locality of Inscription</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>105</td>
<td>1028</td>
<td>Jaya Simha Jagadeka Malla</td>
<td>Taladgumuli</td>
<td>201</td>
</tr>
<tr>
<td>71</td>
<td>1035</td>
<td>Do</td>
<td>Taladgumuli</td>
<td>146</td>
</tr>
<tr>
<td>108</td>
<td>1045</td>
<td>Trilokya Malla</td>
<td>Taladgumuli</td>
<td>204</td>
</tr>
<tr>
<td>92</td>
<td>1046</td>
<td>Do</td>
<td>Balagami</td>
<td>188</td>
</tr>
<tr>
<td>53</td>
<td>1048</td>
<td>Do</td>
<td>Balagami</td>
<td>114</td>
</tr>
<tr>
<td>71b</td>
<td>1058</td>
<td>Do</td>
<td>Balagami</td>
<td>148</td>
</tr>
<tr>
<td>11</td>
<td>1066</td>
<td>Do</td>
<td>Darangrei</td>
<td>19</td>
</tr>
<tr>
<td>170</td>
<td>1068</td>
<td>Do</td>
<td>Bhamauri</td>
<td>320</td>
</tr>
<tr>
<td>61</td>
<td>c. 1070</td>
<td>Ikhvanika Malla</td>
<td>Balagami</td>
<td>129</td>
</tr>
<tr>
<td>70</td>
<td>1071</td>
<td>Do</td>
<td>Balagami</td>
<td>144</td>
</tr>
<tr>
<td>78</td>
<td>1073</td>
<td>Do</td>
<td>Balagami</td>
<td>161</td>
</tr>
<tr>
<td>69</td>
<td>1075</td>
<td>Do</td>
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<td>142</td>
</tr>
<tr>
<td>60</td>
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<td>Vikramaditya, Trilokvata Malla</td>
<td>do</td>
<td>129</td>
</tr>
<tr>
<td>77</td>
<td>1079</td>
<td>Do</td>
<td>do</td>
<td>163</td>
</tr>
<tr>
<td>79</td>
<td>1080</td>
<td>Do</td>
<td>Amantapur</td>
<td>203</td>
</tr>
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<td>76</td>
<td>1082</td>
<td>Do</td>
<td>Balagami</td>
<td>186</td>
</tr>
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<td>1083</td>
<td>Do</td>
<td>Balagami</td>
<td>182</td>
</tr>
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<td>1084</td>
<td>Do</td>
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<td>202</td>
</tr>
<tr>
<td>109</td>
<td>1091</td>
<td>Do</td>
<td>Tabagumuli</td>
<td>73</td>
</tr>
<tr>
<td>38</td>
<td>1093</td>
<td>Do</td>
<td>Balagami</td>
<td>228</td>
</tr>
<tr>
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<td>1094</td>
<td>Permaji</td>
<td>Hegga</td>
<td>179</td>
</tr>
<tr>
<td>81</td>
<td>1096</td>
<td>Do</td>
<td>Balagami</td>
<td>179</td>
</tr>
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<td>1098</td>
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<td>107</td>
</tr>
<tr>
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<td>78</td>
</tr>
<tr>
<td>58</td>
<td>1102</td>
<td>Do</td>
<td>do</td>
<td>127</td>
</tr>
<tr>
<td>85</td>
<td>1104</td>
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<td>173</td>
</tr>
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<td>139</td>
</tr>
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<td>104</td>
<td>1107</td>
<td>Do</td>
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<td>199</td>
</tr>
<tr>
<td>10</td>
<td>1108</td>
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<td>Darangrei</td>
<td>17</td>
</tr>
<tr>
<td>41</td>
<td>1112</td>
<td>Do</td>
<td>Balagami</td>
<td>82</td>
</tr>
<tr>
<td>88</td>
<td>1114</td>
<td>Do</td>
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<td>175</td>
</tr>
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<td>96</td>
<td>1115</td>
<td>Do</td>
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<td>185</td>
</tr>
<tr>
<td>93</td>
<td>c. 1117</td>
<td>Do</td>
<td>do</td>
<td>183</td>
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<td>7</td>
<td>1121</td>
<td>Do</td>
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<td>14</td>
</tr>
<tr>
<td>42</td>
<td>1129</td>
<td>Sunosvara, Bhishoka Malla</td>
<td>Balagami</td>
<td>87</td>
</tr>
<tr>
<td>174</td>
<td>1138</td>
<td>Do</td>
<td>Sindigere</td>
<td>329</td>
</tr>
<tr>
<td>63</td>
<td>1142</td>
<td>Do</td>
<td>Balagami</td>
<td>134</td>
</tr>
<tr>
<td>8</td>
<td>1143</td>
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<td>16</td>
</tr>
<tr>
<td>94</td>
<td>1147</td>
<td>Jagaduka Malla</td>
<td>Haritar</td>
<td>67</td>
</tr>
<tr>
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<td>1149</td>
<td>Do</td>
<td>Balagami</td>
<td>97</td>
</tr>
<tr>
<td>4</td>
<td>c. 1150</td>
<td>Do</td>
<td>Chotahuroong</td>
<td>8</td>
</tr>
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<td>Haritar</td>
<td>57</td>
</tr>
<tr>
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<td>Date</td>
<td>Ruling Sovereign</td>
<td>Locality of Inscription</td>
<td>Page</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>------------------</td>
<td>------------------------</td>
<td>------</td>
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<tr>
<td>56</td>
<td>1150</td>
<td>Nūrmāṇi Tālāra Tālakīya Malla ...</td>
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<td>121</td>
</tr>
<tr>
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<td>1155</td>
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**Kalachurīya.**

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Ruling Sovereign</th>
<th>Locality of Inscription</th>
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<tbody>
<tr>
<td>192</td>
<td>1157</td>
<td>Bījālā Deva ...</td>
<td>Tālāgaradi ...</td>
</tr>
<tr>
<td>90</td>
<td>1158</td>
<td>Do ...</td>
<td>Balagadi ...</td>
</tr>
<tr>
<td>74</td>
<td>...</td>
<td>Do ...</td>
<td>do ...</td>
</tr>
<tr>
<td>23</td>
<td>e. 1160</td>
<td>Do ...</td>
<td>Harihar ...</td>
</tr>
<tr>
<td>23</td>
<td>...</td>
<td>Do ...</td>
<td>Harigar ...</td>
</tr>
<tr>
<td>91</td>
<td>1180</td>
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<td>Balagadi ...</td>
</tr>
<tr>
<td>32</td>
<td>...</td>
<td>Do ...</td>
<td>Balagadi ...</td>
</tr>
<tr>
<td>43</td>
<td>1181</td>
<td>Do ...</td>
<td>Davangere ...</td>
</tr>
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**Balam.**

| 123 | 1600 | | Belur | 221 |
| 122 | 1623 | Krishnaṇa Nāyak | do | 231 |
| 119 | 1637 | Do | Halesād | 218 |
| 124 | 1659 | | Belur | 221 |

**Padinad.**

| 175 | 1654 | Mudā Bhūpati | Yelandur | 233 |

**Keladi.**

| 137 | 1672 | Somavākhara Nāyak | Shimoga | 249 |
| 138 | 1714 | Bumpa Nāyak | do | 250 |

**Avati.**

| 114 | 1697 | Gopāla Gauḍa | Devanahalli | 211 |
| 141 | n | Do | do | 258 |

**Mysore.**

| 167 | 1880 | Chikkā Devadēra | Karīpatṭa | 309 |
| 163 | 1723 | Krishna Rāya | Tenmūr | 311 |
| 169 | 1724 | Do | Melāṅgā | 313 |

**Miscellaneous.**

<p>| 173 | 1760 6, C. | (Joint) | Sravane Belgāla | 326 |
| 174 | 200 A. D. | do | do | 329 |
| 143 | 1698 | (Lingayet) | Kolār | 328 |
| 142 | 1761 | Do | do | 297 |</p>
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INTRODUCTION.

Hindu literature is remarkably deficient in works of history. But the value of inscriptions has of late years been more and more recognized as one of the chief sources from which trustworthy materials may be drawn for supplying that deficiency. The inscriptions translated in this volume are concerned entirely with the Karṇāṭaka or Karṇāṭaka country, as represented by the existing state of Mysore (Mahishūr). The modern history of this State is well known to all who are conversant with Indian affairs as forming one of the most important chapters in the records of the progress of British dominion in the East. But the ancient history of the country is, even to its own people, almost, if not altogether, a blank.

The present inscriptions cover a period embracing the whole of the Christian era. Some profess to go back much farther, but their claims to such antiquity will be considered in their proper places. Before, however, presenting in detail the history of nineteen centuries as derived from these monuments of the past, it may be well to describe briefly their nature and character.

As a general rule any inscription is called a sāśana, a word derived from the Sanskrit sāṣ, to command or proclaim, and signifying a royal grant, charter, or edict. A sāśana engraved on stone (sīla) is thence called a sīla sāśana, while one engraved on copper (tāmra) plates is similarly called a tāmra sāśana. A sīla sāśana is sometimes a counterpart of a tāmra sāśana; the latter being portable and intended for private custody, the former to be set up in a public place for general information. Some portion of the present collection, as will be explained farther on, does not consist of sāśanas properly so called.

A sīla sāśana is generally engraved on one side of a large slab of stone (lipī kallu or sāśana kallu) erected at the entrance or within the enclosure of a temple, or on the outer wall of the edifice. Sometimes the inscription is on a pillar in front of the temple. Where the site is favourable, inscriptions are also cut on the face of the natural rock. Inscriptions on the ground or on the floor usually record the votive offerings of private persons in return for recovery from sickness or other favour received.

A tāmra sāśana consists of several plates of copper strung together on a stout metal ring, the place where it is joined being secured by an impression
In metal of the royal seal or crest. Such grants are often kept buried in the earth for security.

But some of the inscriptions in this collection are not, as before stated, charters or sāsanas in the proper sense of the term. They may more accurately be described as epitaphs. The monumental stones on which these occur are of two kinds, sculptured with figures in relief but most usually without any inscription. The first are called vīra kāl, hero stones, being monuments erected in memory of warriors slain in battle. They are also in a few places called bōra kāl, war stones, and kollu kāl, slaughter stones. These trophies are met with in every part of the country, sometimes in the middle of open fields, sometimes in the hearts of lonely forests, sometimes singly or in groups by the wayside or in the centre of a village; and probably mark the scene of the hero's last flight.

The other class of monument, called mātī kāl (that is maṅgā sātī kāl) consist of the memorials of sātī, and denote the spots on which women were burnt along with their deceased husbands in obedience to the rules of sahāgamanā,* or the ceremony of "going along with" their departed lords by immolation on the same funeral pyre. They are met with at the entrances of villages, more especially, I think, if not entirely, in the west of Mysore. They very rarely bear any inscription, but the figures sculptured on them are no singular as at once to arrest the attention.

An account of the general style and arrangement of the inscriptions on these several kinds of monuments may not be unacceptable to those who perchance have often gazed upon such memorials of the past and wished for some guide or clue to an interpretation of the time-worn characters and shapes upon them.

To begin with the Sīṭā Sāsana, or grants Inscribed on stone slabs, which are the most numerous. They present the aspect of an unbroken expanse of writing, surmounted by a few sculptured images. The inscription is without any interval or gap from top to bottom, the engraving being rude and rough or skillful and regular, according to the period, and the ability of the sculptor. The most ancient (as Nrs. 163 and 164) are in large and deliberately deep-cut letters, on massive and ponderous slabs, seeming as if the work of giant hands. The letters become smaller and more artistically shaped as the period of the Hoyala grants is approached. The inscriptions of this time, or the 12th and 13th centuries, are perfect works of art, being incised on beautifully

* Also called sahāgamana and anumāna.
polished slabs of black hornblende, in regular and ornamental characters, varied in design to suit their position; and the whole so well arranged and fitted together, that no space is left where a single additional letter could be inserted. From this time the character of the engraving deteriorates, until the later grants, after the fall of Vijayanagar, came to be engraved, without selection, on any kind of stone however unsuitable, in very rude characters.

The great majority of sīlā sāśāna have several, sculptured images at top. These do not occur in the most ancient, and their introduction I am inclined to think marks the rise of sectarianism. The figure in the centre represents the donor's chief object of worship. If he be a Sāiva, the linga or symbol of Śiva will appear, often with a priest officiating; if a Jain, the figure of a Tirthankara; and so on for the various sects. On either hand of this deity are other figures. On one side the animal which is the peculiar vāhana or vehicle of the god, as the bull Nandi for Śiva, the kite Garuda for Vishnu, and so on; on the other a cow suckling a calf, the former representing the land presented, the latter the recipient who is to enjoy its produce. Above are the symbols of the sun and moon, both as being the two great witnesses of all treaties and human transactions, and as emblematic of the perpetuity of the gift. Some stones also show the figure of the royal crest, as a boar for the Chāluakyas, a sword for the Kalachuryas, &c. In many Sāiva stones will be noticed a human figure, seated in meditation on one side of the linga. This is the donor himself, modestly represented by anticipation as already enjoying the reward of his meritorious donation. According to the Sāiva faith there are four stages of future bliss—sālokiya, dwelling with God; samīpya, nearness to God; sarīpya, likeness to God; and samajña, absorption into God. The last two are unattainable by those who live in this sinful age or Kali yuga: the other two are the reward of works of merit and devotional acts. To one of these states of holy blessedness the donor's piety has raised him. In No. 38 he may be seen in the presence, wrapt in profoundest abstraction, undisturbed by the gambols of his attendant boar, which is anxiously offering its services. In No. 21 the royal donor appears in a higher state of glory, as himself officiating in the heavenly temple, arrayed in a costume somewhat resembling that of the Coorgs, but with a singular head dress which also occurs in No. 17.

Following immediately upon these images, which are in relief within the rounded or arched top of the stone, is the inscription, which commences with an invocation or preem, generally in Sanskrit verse, engraved on the raised margin or frame forming the base of the arch above mentioned.
The couplet most frequently met with at the beginning of Saiva inscriptions is as follows:

*Namas tunga-s'tras chumbi-chandra-chónara-cháraue*

*Traidokya-nagár-dramba-muda-stambháya Sambhárae.*

Adored be Sambhu (Siva), beauteous with the chánara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

The same verse occurs when the inscription is in honor of Haríhara, the combined form of Hari (Vishnu) and Hara (Siva); while the relation of this dual deity to Lakshmi and Parvati, the consorts respectively of Vishnu and Siva, affords an opportunity of enlarging on a theme upon which a Hindu poet rarely suffers the veil of modesty to remain unlifted.

*Vaishnavya* inscriptions often commence with the following:

*Jayati ácháitäm Vishnu naráham kshobit-áryaman*

*Dakshinántu-damshtriágra-nírnta-bhuvanam vapuh.*

Supreme is the Boar form of the resplendent Vishnu, which scattered the waters of the ocean and raised up the peaceful earth on the tip of his long right tusk.

*Jaina* inscriptions generally begin with the following:

*Svinat paraña-gambhra-syid-váda-smogha-lánchhanam*

*Jyaá Traidokya-náthasya s'ásanam Jino-s'ásanam.*

May the doctrine of Traidokya-nátha, the supreme profound *syid váda*, prevail, the Jain doctrine which is a token of unfailing success.

Other verses are of course used in many cases, according to the taste of the composer, but these specimens are the most common. It is not however to be understood that only one such verse is used: one or several occur according to the inclination of the composer.

The second portion of the inscription contains the name of the reigning sovereign, with all his titles, generally in prose; preceded in many cases by his genealogy, traced back to the progenitor of the line, or even to the creation of all things; this portion being in verse, with connecting phrases in prose. The language here is for the most part Sanskrit, often largely intermixed with Haje Kannája, the verses being some in the one and some in the other language according to the subject, and so as to display the skill and taste of the composer. More rarely the whole is in Haje Kannája. For historical purposes this, in connection with the date, is the most important part of the sásana.

The lines of kings whose descent is elucidated by the present collection will be given farther on. It may here be noted that every person directly connected with the sásana—as the reigning monarch, the donor, &c.,—is introduced with
the expression Scasti (Sams.—May it be well!) a term of good omen, probably designed to avert any evil consequences such as orientals apprehend from mention or utterance of a person’s name, much more of that of royalty. The character of the sovereign’s reign is represented as one of Arcadian simplicity, for he is always stated to be ruling sukhā-sankathā-vinodadānim, in the enjoyment of security and good conversation (literally, good stories). I have generally translated the phrase more freely, in the enjoyment of peace and wisdom.

Next after the style and dynasty of the monarch, comes frequently an account of the family and pretensions of the great feudatory or officer ruling over the province in which the land lay which was the subject of the endowment, followed by similar statements regarding the donor,—the whole in a strain of hyperbole and excessive adulation, which, by a common infirmity of human nature, becomes more extravagant as the social scale is descended. Each subordinate is presented with reference to his immediate superior as tad-pāda-padmopiyitre, dwelling (like a bee) at his lotus-feet. Sometimes a greater distance is implied than even this measure of personal contact would admit of between one step of dignity and the next in the social scale. As in No. 147, where, to illustrate the unapproachable superiority of the queen, it is stated that to move within the space illuminated by her toe-nails was sufficient to confer honour on other king’s wives.

A difficulty in determining the rank of these nobility and gentry arises from their freedom in assuming the name of king (rāja or āraha), a title which seems in former times to have been used by all hereditary landholders of noble birth or quasi independent position. Speaking of a similar practice in the charters of the Saxon kings in England, Sir H. Nicolas says,* "it was a common practice for a man to style himself Rex though not supreme king, that is, king in the modern sense. Probably all of the blood royal who had appurages of land may have laid claim to the title, at least before Egbert’s victories threw the preponderance into the lands of Wessex."

We next usually, though not invariably, come to the date of the sāsam, which is given with great apparent minuteness, mentioning the year of the cycle, the month, the lunar date, the day of the week, with any astrological or astronomical phenomenon or conjunction of auspicious import when making the gift, as an eclipse, an equinox, &c., &c. But though all these particulars are thus minutely stated, it is evident they do not, in the absence of a reference to some known determinate era, suffice to fix the date, as the cycle of Hindu years contains a recurring period of only 60: the name of any single one can therefore

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* Chron. Hist. 363.
only confirm the evidence otherwise obtained and cannot of itself give a clue to
the age of the inscription.

The most clearly dated of the sāmasas in this collection mention the year
of the well known Sālivāhana Sāka, or era of Sālivāhana, and are thus easily
assigned to their proper time. Many, on the other hand, date from the Chālu-
kyya Viśrama era, and others from the eras of obscurer sovereigns. The diffi-
culty of fixing the year according to our reckoning is thus greatly increased.
A different kind of difficulty arises from the deliberate falsification of the histori-
cal data, for the purpose of enhancing the antiquity of the grant. Some
instances of this, in which we are required to go back to the time of the
deluge, will be adduced farther on.

But some sāmasas contain the precise date concealed in a phrase, capable
sometimes of various interpretations, and determined to be arithmetical from
the context alone; or in letters of the alphabet, combined into a word which may
or may not be significant of anything. Add to this that the figures thus to be
unearthed (if I may so speak) must, when brought to light, be read back-
wards, and the precautions are pretty complete against any casual reader com-
ing at the date. The initiated in astrology however are in possession of keys
for unlocking these mysteries.

The system by which certain words have a numerical value is a very elab-
orate one. The principle however is easily intelligible. Supposing, for in-
stance, a date were expressed in English by the words eyes, gospels, poles and
moon. Taking them backwards, according to the rule, as we have one moon,
two poles, four gospels, and two eyes, the date would, according to this system,
be 1242. But even when this result is arrived at, the era must also be known
to determine the date. Though the above is the simple principle on which the
system is based, in practice it is much more complicated, as any synonym
of the representative word for a number may be used instead of the word
itself. The variety thus introduced is almost inexhaustible, and controlled
alone by the fancy of the composer.

The following is a list of words arranged under the numbers they express:
the list is compiled from three manuscript works—Muhúrta-dípikā, Kavikapla-
lata and Sākhya-ratna-kosā, of which the copy of the last is unfortunately
incomplete. All the words are stated to have been taken from actual use.

1. Sūni, soma, svašūnā, oña, chandra, kālāniti, ādita, viśnu, suhānmā, yama,
ēka, jasa | ēتا, iṅku, ātita, avas, gaña, Şuklaśīla, Pārochakna, vikalpa,
śakalakṣit, bhūni, aśrama, sūkra, vikāravānak, cikrava, uñkāsa, rava,
ātma, prapancha, chandramā, niśakšit, uvā.

* An inscription at Tada Mālīgā is dated by both the Kali and Sāka eras in the following elab-
orate manner.—Kali varāhaka pumapata 422000 2a sāka varāhaka 5170 Sāka varāhaka 1435
abhāgo 4614 nega varāhaka sānta nāśa varāhaka Śrīnivāsa samataṁ.
0. A'k'is'a, gajena, s'ānya, antariksha, mardupatha.

10. Dasa, hastināgri, Sambhaka, Bhavamahā, Kriṣṇaunāṭāra, dik, amasthā, unuvala, kula, viśnuśakā, manḍra, vatsāra, viśvakāla, ṣuṇukāla, ṛvamāya, ṛvamāya, nīgranta, dik, anastā, dharmagati, svāma, ṛvīpasa, nīgranta, saumya, viśvakāla, nīgranta, tītupati.

11. Kānakā, mahāvina, kurubhāpatiṣaṇa, ruci, karaṇa, parimala, trisharp.

12. Dvāra, orka, nāda, rācī, ranka, parāṇā, avvāka, saradāma, gurudāma, soṇāma, s'āmvan, aśvākā, s'ānya, viśvakāla, nīgranta, tītupati.

13. Traya, tumbhāgama, tumbhāgama, pratiavākshadhyaya, avadagdhyaya, vādānya, parimala, avatāra.


15. Parakṣita, tithi, nīgranta, s'ānya, tītupati.


17. Kānakā, mahāvina, parimala, trisharp.

18. Kesha, antakala, anubhā.


22. Kesha, antakala, anubhā.

23. Kesha, antakala, anubhā.

The system by which certain letters of the alphabet have a numerical value is called kāṣṭāyaskā sūrīshya. The rule for it is thus briefly stated—kādi-nava pādi-nava pādi-pancha gāvāsṛṣṭau—from ku nine, from ṛa nine, from pa five, from ya eight; that is to say, the nine letters commencing with ku count in order as one to nine, and so for the others. The following is the scheme:

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<td>s</td>
<td>ah</td>
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</table>

No provision, it will be seen, is made for the cipher: this is expressed by the words dha's' or one of its synonyms, or by s'ānya. Should the significant letters be involved in words or a phrase, only the last pronounced of combined consonants is counted, while vowels have no value.

The next portion of the s'āsana is generally in Hale Kannada or Old Kannarese, and describes the gift itself, with the boundaries, if the endowment be of land. The transfer is made with the ceremony of pouring water, a practice
still observed in closing an agreement or sale. The person who resigns the proprietary rights pours a little water on to the hand of the purchaser in token of his entire renunciation of all claims. Often a presentation of a coin is also made at the same time.

The land thus bestowed is given in permanence, and rent free, with release from all burdens and the assignment of all present and prospective profit it may yield. These are generally termed ashta-bhoga-tejo-swāmya, the eight rights of perfect possession, which are described p. 3.

Grants to a temple are usually made to a guru or priest of the temple, with the ceremony of washing his feet. The good qualities and professed doctrines of this holy man are often eulogised at great length, giving rise to a suspicion that he must have had a hand in the composition.

The concluding portion of a sāsana is occupied with quotations of texts in Sanskrit or Hale Kanna, denouncing the crime of revoking or alienating in any way gifts of land to a god or to the Brahmans, and inciting to works of merit. One or more of the following most commonly occur, the first nearly always.

Śravattam paraśattam va yo hareta vasundharām
Śachhir-varsha-sahasrāvi vishthāyām jāyate krimiḥ.
Whose usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Dāna-pādeya matihye dānu∫ehkhyeramupālanam
Dāna svargām avāarna pālandi acyutam padam.
Of making a gift oneself or maintaining another's, the maintaining is the best: for he who makes a gift obtains svarga, but he who maintains one obtains final beatitude.

Na visham visham ity dhar devasaṃ viśham uchyaṃ
eśahm 闼kṣinaḥ hanti devasaṃ putra povākam.
Poison is no poison, a gift to the gods that is the real poison: for poison kills one man, but a gift to the gods (if usurped) destroys sons and descendants.

Sambhavyam dharma-setur nripādām kāle kāle īdānīsā bhavebhūbhī
eSarvān avāna bhāvinah pārthīvendrān bhīgo bhīgo yāchate Rāmāchandraḥ.
Merit is a common bridge for kings, this should you support from time to time, thus continually cries Rāmāchandra to the kings who should come after him.
The earth has been enjoyed by Sagar and many kings, according to their gifts of land so was their reward.

_Dharmmanam ávam obban pratipālīsam Gāyeyo! Gāngeyo! Kurukshetrado! Vāraṇāsiyo! Prayagayo! sásira kapāleyam kočum koşagamam pancha-rāṣṭragalim koṭṭisi veśaparāgarappya Brāhmaṇa-ragge koṭṭa punyamam aiṇyam._

Whoso maintains a gift derives the merit of presenting a thousand tawny cows in the holy bathing places of Gaya, Ganga, Kurukshetra, Vāraṇāsi and Prayāga, and of presenting kojâgas decked with the five precious stones, to Brāhmans versed in the vedas.

The sásana sometimes winds up with the names of witnesses and the royal signature. Also the names of the composer and the engraver.

_Tāmra Sāsanas or grants on copper do not materially differ in style from those on stone, but are more rarely decorated with the images at top. It is manifestly easier to tamper with such sásanas, or even to fabricate forged or kāta sásanas, than to alter an inscription on stone set up in a public place, or in such a position to palm off one not genuine. As previously stated, the ring on which the plates of a tāmra sásana are strung is secured by an impression of the royal seal, which is an additional mark of attestation beyond what occurs on sīla sásana. But this of course can be forged equally with the grant._

We now come to a description of the Vārukāl, the prominent features of which are, three tableaux sculptured in relief. Where there is an inscription, it is short; and introduced between, on the frame as it were of the bas-reliefs. Being rudely cut, and filled with rustic or obsolete forms of letters and words, it is difficult to decipher or translate. The lowest of the sculptures represents the fight in which the hero fell. As a composition it is spirited, and the grouping not unartistic; but the attitudes are conventional rather than natural, and the hero always of heroic proportions. The elaborated details of armour and weapons are often very interesting: witness the devices on the shields in No. 81.
According to the generally received notions, the warrior falling in battle is at once conveyed to paradise by the apsaras or celestial nymphs, who are allotted to be the portion of the brave, there to enjoy the voluptuous pleasures of Indra’s heaven. The middle bas-relief exhibits the translation of the hero from the field of battle to the upper world, and is a most fantastic compound. Sometimes the hero is being bodily borne aloft, supported by the apsaras or celestial nymphs, the whole procession ascending in a triumphal dance, with poses and attitudes that defy description, but no doubt intended to convey the notion of spirits treading the air. In many cases, however, the hero is seated in a vimāna or car during the ascent, though the dignity of this mode of locomotion is somewhat impaired by the frantic manner in which the celestial attendants who convoy him are represented as holding on to rings in the side provided for that purpose. In many cases the gandharvas or celestial musicians accompany the procession, performing on their various instruments. The hero is sometimes not alone in his glory but accompanied by his wife, or ‘life’s lamp’ as she is gracefully termed (No. 81), though this pleasing picture of conjugal devotion is marred by our recollection that she must have performed the act of sati thus to accompany her husband.

The upper portion of a virakal is not unlike that of a sīla sāgama, and nearly all I have met with are of the Saiva sect, as indicated by the linga. The figure of the hero here appears seated in meditation in the presence of the deity, as also that of his wife if she is introduced in the car below. The identity of the hero’s features in the three tableaux is well preserved and often unmistakable.

A word or two on the epitaph. It generally commences with the name of the reigning sovereign and the date. Then follows a brief account of the expedition which proved fatal to the hero, and winds up with palabaram kouda sura-loka-prāptanāda—“He killed many and gained the world of gods.” A short Sanskrit verse often follows, inspiring to valour and glorifying the death of the brave; thus—

Jitena labhyate labhāni mrīten-dpi surāṅgana
Kshaye dvandvam kāmayatām kā chintā maraṇe rase.

Who wins in fight gains spoil, who falls enjoys the celestial nymphs, what need he then care for death in war who for a moment seeks the close encounter.

* A different class of epitaphs are the Jain memorials of religious suicide (salle khana), as Nos. 161, 162, 130. A full description of such has been given by me in Ind. Ant. II, 265, 322.
These monuments introduce us to scenes very different from the listening in security to a recital of good stories which we are required in the s'asanas to imagine was the pleasing pastime of the sovereigns of the day. Cattle-raids, marauding expeditions, the treacherous ambuscade reveal the violent and disorderly character of the times.

The Mástikai also consist of a stone slab, on which is represented in relief the figure of a post or pillar, with a human arm of the natural size, or larger, projecting from the middle of it: the hand is held up straight, with the fingers distended, and in the hollow between the thumb and forefinger is often placed a lime. Below this striking symbol is in many cases a representation in miniature of a man and woman: sometimes seated side by side with the linga above them, sometimes with the man seated and the woman dancing round him, and other arrangements. These stones never have any inscription so far as I have noticed.

What is symbolised by the pillar I regret that I am unable to explain, but the extract given below may throw some light on it. I have seen one stone in which it had the head of a woman. The human arm I have heard called Madana kai, the hand or arm of Mada, that is, of Cupid, love or passion. Some mástikai have two arms projecting from the pillar, one on each side.* Lines are the common offering of respect on approaching a superior, and are always distributed to the guests at the conclusion of a durbar or any native assembly. What they signify, or what determines the number presented, I am not informed, but they appear to be considered in some way efficacious in averting anger or the evil eye.

The following extract about sati as performed in Mysore was copied from Household Words, four or five years ago, but I cannot trace the title and date of the article: *“The Canarese, in the early part of the last century, used to dig a shallow pit, ten feet by six feet, which they filled up with logs of wood, placing erect at one end a ponderous piece of timber, weighing five hundred pounds or thereabout, to which a cord was attached. When all was ready, oil and clarified butter were poured upon the wood, and the corpse, decently shrouded, laid in the middle of the pile. A torch was then applied by the nearest male relative of the deceased, and, as the flames leaped up, the devoted widow took

* Those with one arm are called sceni kai másthi; those with two, scenu dá kai másthi.

Though a Saiva emblem, I do not think the Vṛśasena-tālo (Ind. Ant. N. 49, 133) is the same as the Madana kai.

† For a full account of the ceremonies prescribed for the performance of Sati, consult Coleridge's Duties of a faithful Hindu widow (As. Res. IV.)
leave of her friends and acquaintances, and with cheerful countenance walked once or twice round the blazing heap, scattering flowers and repeating a form of prayer or invocation. Suddenly she would spring on to the burning logs, amidst a tremendous din of discordant music, and the frantic shouts of the bystanders. At the same instant a Brahman pulled the cord, and the erect beam fell heavily upon the living and the dead, cutting off all means and hope of escape.

"At times, of course, the hapless victim would shrink back at the last moment, appalled by the fierceness of the flames; but it was then all too late for second thoughts. The surrounding Brahmans would thrust her back with long-poles, while her agonising shrieks were drowned in the uproar of drums, trumpets, and cymbals, heightened by the multitudinous yells of the spectators. Such instances of natural timidity were, however, of comparatively rare occurrence, for when there was reason to suspect a premature collapse of resolution, narcotics were previously administered, and the stupefied victim fell upon the pile."

The másti kal sometimes takes the form of a statue of the woman. This was especially the case with the Náyak race or Bedar chiefs. The woman is partly in wedding attire. Her cloth, from the waist downwards, is tied in the mode called ganda kola, resembling the tight-fitting ladies' dresses of the present period of European fashion. The upper part of the figure is bare, but decked with garlands. On her head she wears the bhadra or bridal coronet. The left hand holds a small shield, or a spouted vessel like a tea pot (gindi): the right arm is raised, with the fingers extended as in the Madana kai, and a time is placed in the hollow between the thumb and the forefinger, or the forefinger is folded down, which appears to be a sign known as abhaya hasta, the fearless hand.

The only másti kal in the present collection is No. 50, which introduces the husband also, and contrary to the usual custom bears an inscription giving the date.

**History.**

But, as before stated, it is the historical information to be derived from these ancient inscriptions which gives them their main value, and the present collection, it will be found, presents us with a pretty complete outline of the history of Mysore during nearly the whole of the Christian era.
There is at least one Jain inscription (161) which, of whatever date in itself, refers to an earlier period even than that, namely to the 3rd century B.C., a time that may be described as the very dawn of authentic history in India. It does not, however, supply any political information, and will be considered in connection with religious sects.

Of the legends and traditions relating to the pre-historic period still farther back, a summary has been presented by me elsewhere.* They chiefly refer to Paras’t Ráma, Ráma distinguished as Rámachandra, and the Pánjavas. The present collection includes three grants (Nos. 130, 133, 189) professing to be made 3000 years B.C. by the emperor Janamejáya of the Pánjava family, one of them being dated according to the era of Yudhishthira his grandfather. These will be shown further on to belong to a much more modern period.

But it is desirable, before dealing with the historical facts presented to us in the inscriptions now translated, to indicate certain coincidences and points of contact between the legendary stories and what may be considered accounts of a more authentic character in connection with the pre-historic times.

At some remote period the regions south of the Vindhya mountains were invaded by the Haihayas, who put to flight Báhu, the king of Mahishmati (now Mandla) on the upper Narmádá, and established themselves in his capital. Subsequently his son Ságara recovered the sovereignty and became the paramount ruler in India. We however find the Haihayas again powerful at Mahishmati in the person of their king Kártavíryárjuna. He, attempting to wrest from Jamadagni the possession of Surabhi (Sorab, in the north-west of the Mysore), was slain at, it is said, Koláhapúra or Kolájapúra (Kolar, in the east of the Mysore), by Paras’t Ráma, the valiant son of the latter. But Jamadagni was in his turn cut off by the sons of Kártavíryárjuna, in revenge for which, a general slaughter of the Kshatriyas by Paras’u Ráma ensued, and twenty one times he swept them off the face of the earth.

Eventually the Haihayas established their capital at Ratanpur (in the Central Provinces), and continued in power until deposed by the Mahrattas in 1741 A.D. Inscriptions have been found proving the dominion of the Haihayas over the upper Narmadá valley up to the 2nd century A.D., and there are grounds for inferring that they were at that time Buddhists.†

"Tradition asserts that at the end of the Satya yuga a monarch named Sudhynuma presided over the destinies of the East. Of his descendants, one son,

Nila Dhvaja, got the throne of Mahishmati (Mandla or Maheswar); a second, Hamas Dhvaja, became monarch of Chandrapur, supposed to be Chándá; and the third received the kingdom of Ratanpur, then called Manipur, by which name it is known in some of the Puránas. The two former kingdoms of Mandla and Chandrapur, after the lapse of some generations, were overthrown by the Gonds, and the Manipur or Ratanpur kingdom alone survived till the advent of the Maharrattas.†

The ancient Jain Rámâyana, composed in the Hälle Karnaḍa language in about the 12th century, enables us to carry on the history from the time of Sagarara with a considerable show of probability. According to that work there existed in the south three great empires or kingdoms. These were the Rákshasa kingdom, with its capital at Lanka; the Vánara dhvaja kingdom, or kingdom of the monkey flag, with its capital at Kishkindha; and the Vidyásāhara kingdom, with its capital at Ratha-nápara-chakravála-pura. The first embraced Ceylon, in which Lanka was situated, and the maritime districts of the south; the second, whose capital was on the Tungabhādra at the site of the modern Vijayanagar and Anegundi, occupied the country above the Ghatas watered by that river, corresponding with the greater part of the present

* Sulthanva, a son of Hamas Dhvaja, is stated in the traditions of the Mysore to have been the founder of Champa-Karnaḍa, a city represented by the present village of Sampige in the Kadhava taluk.

† The following is the list of Halhaṉa rajas supposed to have ruled at Ratanpur—

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<th>A</th>
<th>D</th>
<th>Mahipa Deva</th>
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<td>12</td>
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<td>550 to 990</td>
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<td>21</td>
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<td>15</td>
<td>48</td>
<td>Jāj Sihā Deva</td>
<td>1280—1311</td>
</tr>
<tr>
<td>16</td>
<td>51</td>
<td>Dharuma Sihā Deva</td>
<td>1311—1333</td>
</tr>
<tr>
<td>17</td>
<td>54</td>
<td>Jagannāţa Sihā Deva</td>
<td>1333—1371</td>
</tr>
<tr>
<td>18</td>
<td>57</td>
<td>Bir Sihā Deva</td>
<td>1371—1407</td>
</tr>
<tr>
<td>19</td>
<td>60</td>
<td>Kāva Sihā Deva</td>
<td>1407—1436</td>
</tr>
<tr>
<td>20</td>
<td>63</td>
<td>Saṇaka Sihā Deva</td>
<td>1436—1464</td>
</tr>
<tr>
<td>21</td>
<td>66</td>
<td>Bhaś Sihā Deva</td>
<td>1464—1492</td>
</tr>
<tr>
<td>22</td>
<td>69</td>
<td>Nārisihā Sihā Deva</td>
<td>1492—1520</td>
</tr>
<tr>
<td>23</td>
<td>72</td>
<td>Bhaś Sihā Deva</td>
<td>1520—1548</td>
</tr>
<tr>
<td>24</td>
<td>75</td>
<td>Kāva Sihā Deva</td>
<td>1548—1576</td>
</tr>
<tr>
<td>25</td>
<td>78</td>
<td>Ladhīmam Sihā Deva</td>
<td>1576—1593</td>
</tr>
<tr>
<td>26</td>
<td>81</td>
<td>Saṇaka Sihā Deva</td>
<td>1593—1621</td>
</tr>
<tr>
<td>27</td>
<td>84</td>
<td>Mokul Sihā Deva</td>
<td>1621—1649</td>
</tr>
<tr>
<td>28</td>
<td>87</td>
<td>Tribhuvan Sihā Deva</td>
<td>1649—1675</td>
</tr>
<tr>
<td>29</td>
<td>90</td>
<td>Jagatidhos Sihā Deva</td>
<td>1675—1703</td>
</tr>
<tr>
<td>30</td>
<td>93</td>
<td>Jāj Sihā Deva</td>
<td>1703—1730</td>
</tr>
<tr>
<td>31</td>
<td>96</td>
<td>Bhaśi Sihā Deva</td>
<td>1730—1758</td>
</tr>
<tr>
<td>32</td>
<td>99</td>
<td>Kāva Sihā Deva</td>
<td>1758—1785</td>
</tr>
<tr>
<td>33</td>
<td>102</td>
<td>Ladhīmam Sihā Deva</td>
<td>1785—1812</td>
</tr>
</tbody>
</table>

C. P. Gaz., 89, 159.
Mysore, Ceded Districts and Dharwar; the third kingdom was north from these, and its capital may possibly be the Ratnapur in the Central Provinces.*

The victories of Sagara, before mentioned, drove a prince named Toyada Váhana (=Megha Váhana or Jimúta Váhana) to take refuge in Lanka, where he was adopted by the Rákshasa king, who was childless, and succeeded to the government. A connection of this family at a later period founded Kishkindha. The Lanka and Kishkindha sovereigns, down to the time of Rávana the Rákshasa emperor, were in constant alliance. On one occasion, Kishkindha being attacked by the Vidyadhara owing to the quarrel which arose out of the success of the Kishkindha prince at a svayamvara, the Rákshasas supported the latter. But the allies were defeated, and the Vidyadhara emperor, overrunning both their kingdoms, placed a creature of his own on the throne of each. The Lanka princes after a time recovered their capital, but marching to aid in the reconquest of Kishkindha, were again defeated and deprived of their kingdom. Eventually Rávana drove out the Vidyadhara and both kingdoms were once more ruled by their own princes.

An estrangement now sprang up between Rávana the king of Lanka and Váli the king of Kishkindha, because the latter was unwilling to give his sister in marriage to the former on account of his notorious character. Being, however, powerless to refuse, Váli abdicated in favour of his brother Sugriva. The latter by some stratagem was ousted from his throne just about the time that Rávana accomplished the abduction of Síta, the beautiful wife of Ráma. These royal exiles from the court of Ayodhya or Oudh had arrived near the Pampa or Tungabhadrá when this calamity occurred. Sugriva obtained the aid of Ráma in regaining his throne, and forthwith placed all the resources of the kingdom at the disposal of his benefactor for the recovery of Síta.† Reports having been received that the ravisher was Rávana, and that he had carried off his victim to Lanka, Sugriva sent for Hanumán, the chief of Hanuvra dvípa (Homávar or Honore on the Canara coast) and despatched him, as being of Rák-

* The Siláhras of Karbhája (Karhat) near Káipur claim to be Vidyálhara and connected with the royal race of Ceylon. A Chalukya inscription of A.D. 1068 says, "the Silára family of the Simhala kings are descended from Jimúta-váhana, son of Jimúta-kato, the lord of the Vidyálhara, who was preserved by the celestial Garuda." (See J. B. Br. I. A. S. No. V., p. 221.)

† In one purána Rávana is said to have been seized and tied up by Kántavirájuna, thus making them contemporaries.

‡ The so-called monkey army which assisted Ráma is thus evidently a poetical travesty for the army bearing the monkey flag. But it may be noticed that the names of certain tribes, as the Kótá of the Nilagiri, the Kshatriyas of Coorg, etc., easily suggest monkeys (kitti, kódaya). Compare the story a p. 99 of the Gazetteer of Coorg.
shasa descent, to Lanka to ascertain the truth of the tidings. He brought back tokens from Sita, and the forces meanwhile assembled for her deliverance immediately set out. The story of the triumph of Rāma, the fall of Rāvana, and the recovery of Sita are familiar to all.

To pass to the accounts of the Pāṇḍavas. The Mahā Bhārata, in describing the expeditions sent out by Yudhishthira to the four quarters to enforce the acknowledgment of his supremacy preparatory to the performance of the Rājasaṅya sacrifice, represents Sahadeva as commanding the one to the south. In the course of his march he comes to a region called Guha which he subdues. This is by tradition the name of the country round Harishara on the Tungabhadra. He then goes to Kishkindha and reduces to submission the Vāsaras rajas, of whom there appear to have been two. Thence he crosses the Kāverī to the city of Mahishmati (Mahishur, Mysore) and attacks Nila Rāja its king. A series of terrible battles ensues: Agni comes to the help of Nila Rāja, and Sahadeva’s army is in the point of destruction, when he propitiates Agni and peace is made. The reason of Agni’s interference is explained at some length. The king Nila Rāja, it is said, had a most lovely daughter, of whom the god Agni (Fire) became enamoured. He contrived to pay her many secret visits in the disguise of a Brahman, until one day he was discovered and brought up before the king. When about to be condemned to punishment, he blazé-forth and revealed himself as the god Agni. The council hastened to appease him, and he granted the boon that the women of Mahishmati should henceforth be free from the bonds of marriage, in order that no adultery might exist in the land; and that he would befriend the king in time of danger.

Now, in the celebrated Samudra Gupta inscription on the Allahabad pillar following upon one of Ashoka’s edicts, Nila Rāja is mentioned among the southern kings. The passage was read by Prinsep as follows:—Kānchihyaka Vishnu, s’apāramuktaka Nila Rāja, Vaṅgeyaka Hāsti Varma, Pālakkā Ugrasena, &c.

* As alleged tokens of the time of Rāma, the so-called coins known as Rāmaśekakas are interesting. They are of gold, about the size of a crown piece and concave. Within the concavity are delicately executed figures of Rāma, Sīta and Lakshmana, seated on thrones. On the convex reverse is a figure of Hanuman, and arranged in a square around him an inscription in what look like Pāli or debased Greek characters. It is pretended that these are coins struck under the government of Rāma. They are rare, and found only among the Kōmaṭis, the highest banking and trading class, who profess to be the sole Vaisyvas. By these they are preserved with the utmost care as priceless antiques, and periodically worshipped as household gods. It is very difficult to get even a sight of one, and they are only sold under the direct necessity, as during the late terrible famine, which brought out a few.

† Sahā Parva, 31st adhyāya.
‡ See note below, p. xxii. § J. A. S. India. VI, 972.
But, as revised by Bhan Dāji,* it appears it should be—Kāchāyaka Vishnu-
śūpa, Avanmuktaka Nīla Rāja, etc. We have thus, according to him, Vishnu-
Śūpa of Kārchi, Nīla Rāja of Avanmuktaka, Hasti Varma of Vinga (? Vengi),
Ugrasena of Pālaka, etc. But it seems doubtful if Avanmuktaka is the name of a
country.† On the other hand, whether the original be the one or the other of the
above versions, the “freed from a curse” of the former or the “liber-
ated” of the latter might be taken as an epithet of Nīla Rāja, and it is
conceivable that it might have reference to the circumstances related in the
Mahā Bharata as above. But however this may be, the evidence for the
existence of a Nīla Rāja is explicit, and taking into account the other localities
mentioned, where can be be assigned to with greater probability than to Mysore?
The period of Samudra Gupta, according to the latest authorities, would ap-
pearance to be about the 1st century A. D. ‡

In No. 71 the Pāṇḍavas are expressly stated to have visited Balligrāme
after the performance of the Rājasūya. Other points of connection with the
Pāṇḍavas may perhaps be found in the following circumstances. The vānara-
dvaja or kapi-dvaja, the monkey flag, gave its name to the rulers of Kish-
kindha; and Kapi-dvaja is a name of Arjuna, the most popular of the Pāṇḍa-
vas. Again, there is reason to believe that Hānagal, just over the north west
frontier of Mysore, was the Virāt nagara in which the Pāṇḍavas passed
their last year of exile incognito.§ Now, the Kadambas, the earliest historical
line of rulers in that region, had the kapi-dvaja or monkey flag as one of
their insignia (see pp. 53, 320) and when they were reduced to the position of
feudatories under the Chalukyas, it was to the district of Hānagal that their
jurisdiction was circumscribed.

With the commencement of the Christian era we enter upon more certain
and authentic history. There is evidence that by the 2nd century the Kadam-

† Seeing that sūpadmamuktaka on closer examination resolved itself into bhūpadmamuktaka, possi-
ibly still further investigation might result in the discovery that it should be red bhūpāla Māhisha
(or Mahishaka).
‡ See the learned investigations of Mr. E. Thomas in Report on Archaeological Survey of Western
India for 1916, Chap. III. Also article by Sir R. C. Bayley, in Ind. Ant. VI, 51.
§ The Guppas have been supposed to be the same as the Nāgas. The Vishnu Purāna, using the
prophetic style, says, “the nine Nāgas will reign in Pādμavati, Kāntipura and Mathurā; the
Māgadhās and the Guppas will rule over Prayag on the Ganges . . . . the Guppas will possess
Kalaga, Māhishaka, and the mountains of Māhendra.” Br. IV, Chap. xxv.
bas were supreme in the north west of Mysore, and the Gangas in the south and centre; while the east was ruled by the Mahávali line, and the north east by the Pallavas. To take these up in the order mentioned.

Kadambas.—The dominions of the Kadambas embraced all the west of Mysore, together with Haiga (N. Canara) and Tulava (S. Canara). The founder of the line is variously styled Jayanta, Trilochana Kadamba and Trinistra Kadamba; and their original capital was Banavasi (Jayantipura or Vaijayantipura) situated on the river Varada on the western frontier of the Sorab taluk. It is mentioned by Ptolemy. It is also mentioned (in the Mahawanso) together with Mahisha-mandala (Mysore) as a place to which a Buddhist missionary was sent after the third convocation, held in the 18th year of Asoka or B. C. 245. The theri Mahadeva was sent to Mahisha, and the theri Rakhita to Wanawasi.

As for the origin of the family,—it is said that after his conquest of the Asura Tripura, some drops of sweat fell from Siva's forehead at the root of a kadamba tree: and thence was born the progenitor of the line, called in consequence the Kadambas (see p. 59). The tree itself is said to have been produced by a drop of nectar which fell upon the earth from the churning stick, namely the Mandara mountain, at the churning of the ocean.

The kadamba tree appears to be one of the palms from which toddy is extracted.* Toddy drawing is the special occupation of several primitive tribes spread over the south west of India, and bearing different names in various parts:—The Hale-paiki or Hale-paika of Naga, the l'diga of other districts in the west of Mysore, the Kumára-paika of N. Canara, the Bilvar of S. Canara, Vastara and Coorg, the Tiyar of Malabar and Coorg, &c. In Manjarabad the Hale-paiki hold a higher social position, and are called Dévara makkatu, sons of God. The Todas of the Nilagiri clearly betray a common origin, for among them the Paiki form the highest clan, from which alone the paikals or priests are chosen, and these also style themselves Der makkha (that is Dévara makkatu) sons of God.† The Hale-paiki are said to be brave, and good sports-

* Toddy from the schotu (state sylvestris) resembles milk in appearance. It is obtained by making a triangular incision in the stem of the tree, just below the head, and tying an earthen pot under the incision so as to catch the juice as it exudes. Trees are successively tapped in this manner at about a foot apart as long as they continue to grow. When the toddy ferments, it has a strong and unpleasant odour. From it is distilled arrack. Toddy is also extracted from the tâte or palmrya palm (borassus flabelliformis). The juice of the bate or beeri palm (caryota urens), when fresh drawn, resembles lemonade. The general name for toddy in Kannada is hendu, sêmû.

† Col. Marshall, A Phrænologist among the Todas.
men. They were employed by former rulers as foot soldiers and body guards, being noted for their fidelity. Besides extracting toddy from the bagini palm, they now engage in the cultivation of rice, and of woods containing pepper vines. The Bilvar are bowmen, as their name indicates. The Todas are acknowledged as the lords of the soil by the remaining tribes on the Nilagiri, and do no manner of work. They hold sacred the buffalo, (mahishā) from which animal Mysore, properly Mahish-ūru, derives its name, and maintain large herds of it for the sake of the milk.

A strong belief has been expressed that the Todas are connected with the Āthiopians,* a term applied by the ancient Greeks to certain dark races occupying the modern countries of Beluchistan in Asia and Nubia and Abyssinia in Africa. Now in the account which Herodotus gives of a mission sent by the Persian monarch Cambyses, when he was in Egypt, to the Ethiopians, some curious coincidences present themselves, which may be thought to lend support to the theory; and it is well known that in the language of Beluchistan traces are found of a connection with the south Indian languages.† To quote the passage from Herodotus referred to: "When the Ichthyophagi had arrived from Elephantine, Cambyses despatched them to the Ethiopians, prescribing what they were to say; and carrying gifts, consisting of a purple cloak, a golden neck-chain, armlets, a stone jar filled with myrrh, and a flask of date wine. These Ethiopians, to whom Cambyses was sending, are described as the most gigantic and the handsomest of men: their customs, it is added, are totally different from those of other nations, and especially so far as regards the royal power; these people investing with the sovereignty that citizen whom they regard as of most gigantic stature, and of strength commensurate to his size.

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* Id., p. 4.
† Thaïs, 20 ff.

The Ethipians from the East (for there were two kinds of Ethiopians in the army) were drawn up with the Indians; they resembled the other Ethiopians in appearance, but differed in their language and their hair: for the Ethiopians of the East are straight-haired, whereas those of Libya have hair the most curly of all men; for the most part, these people were accustomed after the fashion of the Indians, but they went on their heads the skins of horse's foreheads stripped off together with the ears and mane; the same answered the purpose of a crest, while the ears of the horses were fastened in an erect position; in lieu of backless they made themselves a sort of armour from the skins of cranes. Laurenz's Herodotus, vii, 70. The following is the translator's note—It is probable they occupied, E of Persia, a part of Gallen, an even the country of the Ortsa conquered by Alexander. Mecran, a province of Persia, on the bounds of Hindustan, appears to me to answer to the country of these Eastern Ethiopians.
The Ichthyoepagi having reached to this nation, presented the gifts to
the king, saying as follows: 'Cambyse, king of the Persians, desirous to be-
come your friend, has sent us with his behests to us to have an interview with
you and present you with these gifts, in the enjoyment of which he himself
delights.' The Ethiopian, already informed that spies were coming to him,
made this reply to them: 'It is false that the king of the Persians' said the
prince to them, 'sent you with gifts, esteeming it such an honour to have me
for his friend: neither do you speak the truth, for you have come hither as
spies upon my kingdom. If your king were an honest man, he would neither
covet another's territory besides his own, nor would he reduce to thraldom
men from whom he has never received any offence. Now, therefore, do you give to
him this bow; and say to him these words':---The Ethiopian king advises the
Persian king, when the Persians can thus easily string a bow of this size, then
to head his overwhelming multitudes against the Macrobian Ethiopians: until
that time, let him thank the gods they have never turned the minds of the sons
of the Ethiopians to possess themselves of any country than their own.' He
spoke thus, unstrung the bow and gave it to the new comers; then he took up
the purple cloak, asked what it was, and how it was made. The Ichthyoepagi
describing to him all the exact particulars respecting purple and the mode of
dyeing; the king said, 'The men are full of deceit; and full of deceits also are
their garments.' Then he asked about the neck-chain and the armlets: the
Ichthyoepagi representing the beauty of such ornaments, the king burst into
laughter; he knew, he said, they were chains, and observed that the Ethiopians
had stronger ones than those. Next he inquired about the myrrh; and when
informed how that ointment was manufactured he made the same remarks as
he had done respecting the cloak. But when he came to the wine, and was
informed how it was obtained, he was beyond measure delighted with the bev-
erage; and then asked, what was the chief food of the king, and what was the
greatest extension of life among the Persians. The spies replied, that the king
ate bread, and described the nature of wheat; and stated that the longest dura-
tion of life prescribed to man is eighty years. Whereupon the Ethiopian prince
observed, he was not at all surprised that living upon dung and muck, they
should be so short lived; nor indeed would they even be able to attain to that
age if they did not refresh their vigour by the use of the beverage, pointing to
the wine, and confessing that in that particular, the Ethiopians were inferior
to the Persians. The Ichthyoepagi, in their turn, questioned the king on the
length of life, and the diet of his people: he told them, that most of his subjects
reached their hundredth year, and some even exceeded that; their food was boiled meat; and their drink milk."

This digression will be pardoned if it may be supposed to throw any light on the remote origin of the interesting races engaged in toddy drawing, from one of which, the Halepaika* for instance, we are probably to understand that the Kadamba family in reality sprang. These races, though now free, formed for ages, until quite recent times, the servile class; and should there be any reason, as is alleged, to connect them with the Chaldeans, the Turanian inhabitants of ancient Babylonia†, the vista is carried back to the very cradle of the human race and the sources of the Mosaic history of the creation.‡

To return to the founder of the Kadamba line of kings. Perhaps he was selected for the crown as the fittest of his race, after the custom of the Ethiopians as related above; but according to tradition, the people of the country being at the time without a ruler, had recourse to the state elephant, which being turned loose carrying a wreath, presented it to the youth whose birth was so miraculous, and he was consequently proclaimed king. The royal line thus founded continued independent till the 6th century, and during this period they claim to have performed many asvamedhas or horse sacrifices, indications of supreme authority. They were then subdued by the Chalukyas and reduced to the condition of feudatories, their jurisdiction being confined to the province of Pánumgal or Hángagal in Dharwar. From the 10th century they appear to have been entrusted with the government of a larger portion of their ancestral dominions, and in the 12th century their capital was at Goa (Gopaka-patma). The founders of the Vijayanagar empire in 1336 seem to have been connected with the Kadamba family, and from that time no trace is met with of the latter.

The following are lists of the Kadamba kings as derived from various inscriptions. There is not sufficient information to admit of their being exactly synchronized, and there may have been branches of the family, but some of the names in each of the lists evidently correspond.

* The name Halepaika is said to be derived from hāle and pēyika, meaning the Old Foot; others say from hāle and pēyikā, the old drinkers. Their occupation may have suggested the latter; and if the peculiarity which Colonel Marshall has remarked in the Todas, that they always keep step in walking—said to be very unusual even among trained sepoys when off duty—be common to the Hale paika, it may have suggested the other. And with regard to this latter peculiarity, may it not account for the Ekapika or Ekapilaka, the one-footed men of the Sanskrit writers † (pp. 123, 222).

‡ Phrases, am. Todas, p. 4.

† Hist. of Babylonia from the Ancient Monuments, by the late George Smith, edited by Rev. A. H. Sayce.
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<td>1336</td>
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Of the early kings, Mayura Varmanma was the most celebrated; but the Chandra Varmanmas who preceded him are of high interest, if, as seems probable, they respectively represent, one, Chandrabhasa, the hero of the popular and romantic story of that name, and the other, the progenitor of the Kollaga or Coorg race.

Chandrabhasa's capital is said to have been at Kubattur in the Shimoga District. He was the son of a king of Kerala (Malabar), but on the death of his father and mother, was carried to Kuntala (S. Shimoga, Dharwar and neighbouring districts) by his nurse, where she also died, and he was reduced to

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* a From Sir Walter Elliot, (Mdl. J. L. and S., XVIII, 227); b from Mr. Flett, (Ind. Ant. V, VI and VII; J. Ba. Br. R. A. S. IX); c from inscriptions in the present volume, except Purandara, who is mentioned by Buchanan.

subsist by begging. The minister, Dushta-buddhi, (a statue of whom is shewn at Kulattur), having learnt from astrologers that the boy had signs of greatness upon him indicating that he would one day become ruler of the country, took measures to have him secretly murdered. But the executioners merely conveyed him into the forest and let him go, where he was found by an officer named Kulinda, who was childless, and adopted by him. (Kulinda is said to have been the lord of Chandragutt in the Shimoga District).

The boy grew up as a valuable assistant to his protector; but the minister one day, on visiting the latter, discovered that the young man was no other than the boy he had thought was murdered long ago. Another plan was contrived to get rid of him, but, by a series of romantic circumstances, it came about that he married the king’s daughter and succeeded to the throne, on which the minister destroyed himself.

As regards Chanja Varmma, there is a story that he rescued from the flames of a forest fire a serpent named Manjita, which, entering into his mouth, took up its abode in his stomach. He was forced to wander about in search of a cure, which was eventually effected by an old woman at Kalyana-pura. The truth probably is that his kingdom was usurped by some Naga chief. According to the Kaviri Purisa, Chandra Varmma was a son of Siddhartha, king of Mataya (Vira’s capital, Hunsag in Dharwar). He left his country, and went on a pilgrimage to all the holy tiirthas or bathing places, until Parvati appeared and offered him a boon, in consequence of which he received a kingdom at the source of the Kaviri, and a Sudra wife, from whom he, as a Kshatriya, should beget a valiant race called Ugras. For the eleven sons he had by her, the hundred daughters of the king of Vidarbha (Berar) by Sudra mothers were obtained as wives. Each of these bore more than a hundred sons, who, to provide accommodation for their growing numbers, levelled the hill slopes and settled over a district five yojanas in extent at the sources of the Kaviri river in Coorg.

Mayura Varmma seems to have restored the authority of the Kadambas, and is sometimes represented as the founder of the line. He became king of Banavasi, and there obtained ‘the sword of sharpness, the shoes of swiftness, and the garment of invisibility.’ He is said to have rescued Sasiprabha, the wife of Raja Vallabha, prince of Kalyana-pura, from a yaksha named Kandarpa Bhishana, living in Hemanta-guhe, who had carried her off. He received in consequence a large accession of territory, together with the Kalyana princess Sasanaka-mudre in marriage. He is also stated to have introduced Brahman colonists from Abieschatra (in Rohilkand), and distributed the country below
the Ghats into 64 portious, which he bestowed upon them. In the reign of his son Keshetra Varmma, Chandragada or Trinetra, these Brahmins attempted to leave the province, but they were brought back; and in order to prevent a repetition of the attempt were compelled to leave unshorn a lock of hair on the forehead as a distinguishing mark. From these are descended the Haiga or Havika Brahmins of the north-west of Mysore. They would appear (p. 196) on this occasion to have been settled by Mulanna, that is Trinetra, above the Ghats, at Sthánapundáru (Tálagundi). During his reigh, a kinsman named Chandrasena ruled the south of Tulava, and the Brahmins were spread into those parts. Lokáditya or Lokáditya, the son of Chandrasena, married Kanakávatí, the sister of Trinetra, and had by her a daughter, whom Hubásiga, the king of the mountain Chandálás, sought as a wife for his son. In pretended compliance, he was invited to Tripura and there treacherously murdered. The authority of the Kadambas was extended in consequence above those Ghats, and the Brahmins followed this accession of territory. Lokáditya is said to have reigned 50 years.

Of Krishna Varmma we have several notices, to the effect that his sister was given in marriage to the Ganga king Mándhava II, whose reign ended in 425. Krishna Varmma’s son was Deva Varmma, who makes a grant, but without date, from Tripuravata. He claims to be in the enjoyment of a heritage not to be attained by the Nágas.* From the grants of the others who follow him in column 6, it appears that Kákustha Varmma was ruling at Paláiska (Halasige in Dharwar); Mriges’a Varmma at Valjayanti (Banavasi). The latter king is described as a fire of destruction to the Pallavas, and the uprooter of the lofty (tunga) Ganges. Ravi Varmma is stated to have uprooted Chand’a Danja the lord of Kánsch’†, who should therefore be a Pallava. Bhán Varmma was his brother, and in his reign may have occurred the Cháulkya invasion which terminated the independence of the Kadambas, for Jaya Simha, who effected the conquest, reigned at the end of the 6th century. Accordingly, we find Hari Varmma’s grant issued from Uchchán’ringi (Uchchán’-durga near Harinara, the seat of government for the Novambawa-Thirty-two Thousand province); but the family are not prominent again till the 11th century, when their alliance seems to have been sought by the Cháulkya Vikrama in his plans against his brother, and on his success they were advanced in honour.

The group among whom Jaya’k’ occurs had their capital at Gopakapata (Goa). It will be seen (p. 98) that the first Vijayáditya married the

* Ind. Ant. VII, 34.  † id. VI, 80.
sister of the king of Hombucha. His son Jayakes' it married Mailala Mahádevi, 'the ruby of the CháluKyàs.' The daughter of the last Jayakes' it married Karya, Rája of Chedi or Bandalkhanda.*

Of the names in column c, Kírtí Varma was governor of the Bana- vasa Twelve Thousand province under the Chalukya king Trailokyà Malla (p. 320). Barrymarasa was an official of Nolambavádi under Tribhuvana Malla (p. 18). Tálla appears as the head of the family in the time of Somes'vára (p. 89). Soma, grandson of Barrymarasa before mentioned, was an official of the Nágara-khanja Seventy in the time of the Kalachurya king Bijkala (p. 59). Ketarasa's son Nágati-arasa is described (p. 53) as lord of a Thousand nád and in authority at Uchhangi durga. Many particulars of the family are given in this place. Toppa Devarasa appears as the chief of the family in 1179 at Balligáume (p. 161). Finally, a Kadamba king, whose name is not mentioned, is said (p. 47) to have been established in his authority by Tikkama, the general of the Yádava king Rámachandra Deva in 1277.

It seems probable from a consideration of the above particulars, that the branch of the Kadambas at Uchhangi-durga, &c., was different from that at Goa. The former seem to have had the management, and perhaps an hereditary claim to some portion, of the public taxes, referred to as the manneya, pán- ndya, &c. Though holding a subordinate position, they are always mentioned with great respect, as became the representatives of an ancient royal family of so high distinction.

Their grants of the 5th and 6th centuries, when they were independent, describe them in certain terms which it is singular are those a little later adopted by the CháluKyàs, namely—their connection with the group of mothers (the seven mothers), and their being of the Mánayya gotra, and sons of Háríti.

Gangas.—The true history of this important line of kings—apparently purely Mysorean in their origin—may be said to have been entirely brought to light and authenticated by the inscriptions No. 151—157 included in this volume. They were previously supposed to be identical with the Chera kings mentioned in the earliest traditions of the south, but not one of their various grants so far known contains any reference to the Cheras.† An old Tamil chron-

* See the romantic story about this from the Dugale'vásyas, Ind. Ant. IV, 233.
† It will be noticed (p. 263) that the Hoyala king Vishnu Vardhana after he had acquired the whole of the Ganga kingdom gives Chera as one of the southern limits of his dominions; that (p. 70) Ganga is distinguished from Chera; also that (p. 143) a Ganga prefaces to subdue a Chera king.

Chera probably corresponded with Travancore, Cochin, &c.
— which was, until the present grants were discovered, the principal, if not only, source of information regarding them—simply styles them kings of the Kongu country without any dynastic name.

That document further states that they were preceded in the government of Kongu by seven kings of the Raṭṭa line. Of these no memorial has hitherto been found, but the following are their names, &c.—

<table>
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<tr>
<th>A. D.</th>
<th>A. D.</th>
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<tr>
<td>Vima Rāya Chakravarti.</td>
<td>Govinda Rāya.</td>
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<tr>
<td>Govinda Rāya.</td>
<td>Chaturbhuja Kamarā Deva Chakravarti.</td>
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<tr>
<td>Krishna Rāya.</td>
<td>Sṛi Vikrama Deva Chakravarti 178—183</td>
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<tr>
<td>Kali Vālīśaka Rāya.</td>
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In the section on the Raṭṭa kings, it will be seen that some of these names correspond with those of later rulers of that line. Little is known of the first six kings, save that a learned Jain named Nāga Nandī was guru to the last three. Sṛi Vikrama or Tiru Vikrama abandoned the Jain faith for that of Śiva, and after his conversion is said to have made many conquests in the Chola, Pāṇḍya, Keralā and Malayāla countries. He is mentioned as if the first who ruled over Karṇṭakaka or Mysore.

No reason is stated for the change of dynasty which followed, but it seems highly probable that the Gangas of Mysore threw off his yoke and superseded him in the government, which thenceforward remained in their family for many centuries. The Ganga kingdom may be described, generally, as having extended over all the region drained by the river Kavēri and its tributaries, with the exception of the delta of Tanjore: that is to say, over the south of Mysore and Coorg, with Salem, Coimbātore, the Nilagiri and parts of Malabar. Their territory in Mysore was called the Gangavāji Ninety-six Thousand, as containing perhaps 96 nāda; while their territory in Coimbātore and Salem was called the Kongu country.† Down to the middle of the 3rd century their capital was at Skandapura, which Lassen has placed at Gañjalaṭṭi, on the old ghat road from the south of Mysore to Trichinopoly: the seat of government was then removed to Talavamar-pura or Talakāṭṭu on the Kavēri.

The Ganga crest was an elephant, and with the use of this animal, which abounds throughout the mountain ranges on the southern frontier of Mysore, they seem to have been very familiar. They were evidently a hardy and manly race; for one king reckons a wound received in war as his principal ornament, of another it is said his arms were grown stout and hard with athletic exercises and were adorned with hard knobs produced by the discharge of

* Kongr-der's natjad, Mad. J. L. and S. XIV.
† The subjects of Gangavāri are represented by the present Gangaśkāra rāya (Gangavārihara, p. 290); while those of Konga are the present Konga, and a form of that name may also perhaps survive in Kodaga, which has been corrupted by Europeans into Coorg.
his bow as if with brilliant gems. Their skill in horsemanship is more than once mentioned. But they were distinguished alike in letters as in arms, for two of them are described as authors of books, and others as deep students of political and other science.

The following is the list of the Ganga kings from inscriptions,* with their dates, to a great extent verified by grants.

<table>
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<tr>
<th>King</th>
<th>A.D.</th>
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<tr>
<td>Kongani Varman Dharma</td>
<td>188 to 339</td>
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<tr>
<td>Madhava</td>
<td>259</td>
</tr>
<tr>
<td>Hari Varman</td>
<td>247 to 268</td>
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<tr>
<td>Vishnu Gopa</td>
<td>350</td>
</tr>
<tr>
<td>Raja Malla</td>
<td>to 425</td>
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<tr>
<td>Madhava</td>
<td>425 to 478</td>
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<tr>
<td>Kongani</td>
<td>478 to 513</td>
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<tr>
<td>Avinashi, Durvinda, Konaguni Vakkila, Konaguni</td>
<td>to 559</td>
</tr>
<tr>
<td>Mulhara</td>
<td>559</td>
</tr>
<tr>
<td>Sri Vikrama</td>
<td>873 to 889</td>
</tr>
<tr>
<td>Bhil Vikrama</td>
<td>898</td>
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Vishnara Raja [Konaguni] 620
Sri Vallabha [Gorindra Raja, Nandi Varma] 638
Sivamara, Nava Kama, Konaguni 663
S Bhima Gopa 690
Raja Kesari, Ahvrn Ganga 727 to 777
Parshurtam Konaguni 777
Raja Malla Deva 889
Gandha Deva 889
Dhaka Malla, Sriya Vakya Konaguni 837 to 869
Perummanji do do 889
Malla Deva 873 to 884

It will be seen that Kongani was a sort of family name, and held by several of the kings. It also appears in the forms Konguni, Kongani and Kongi.

The first king is invariably described as having distinguished himself by the renowned, but rather unintelligible, feat of dividing with a single stroke of his sword a great stūla stambha or stone pillar. It seems not improbable that the term should properly be s'ula stambha, the name given to the pillars on which the edicts of Asoka were inscribed. None has hitherto been found in the south, but no reason appears why one should not have been erected in this part of India, which Kongani I. overthrew. The conversion by the uninitiated of so artificial a term as s'ula stambha into the more common collocation s'ilā stambha seems a most natural error. This king is also said (p. 289) to have been a wild-fire in consuming Bagha, to whom further reference will be made later on.

The next king, Madhava I., seems to have been a learned man, and is stated to have written a treatise on the law of adoption. Hari Varman it was who removed the capital to Talavana-pura or Talakahaju, and there all the subsequent kings were crowned. Vishnu Gopa's claim to notice is generally a vague statement of his religious devotion; but in one inscription (p. 289) he is with more apparent truth to nature described as a skilful ruler, who retained his mental energy unimpaired to the end of life; from which it would appear he must have lived to a great age.

* The names in brackets are from the Chronicle and not found in the inscriptions.
According to one inscription (p. 293) he seems to have had a son Rāja Malla, who was governor of Talavanna-pura during his father's lifetime. But his successor, according to all the fuller inscriptions, was a son called Mādhava, whether the same is not clear.* Mādhava married the sister of the Kadamba king Krishna Varma, and their son was Kongani II, who, from the fact of his receiving his coronation anointing while an infant in his mother's lap (pp. 292-295), seems to have been born only shortly before his father's death. An important revival of Brahman influence is implied under Mādhava II, from the statements (pp. 290, 291, 295) that he renewed many thousands of long ceased donations for the festivals of the gods and Brahman endowments. Kongani II, seems to have pursued the same policy.

Avinita, the son of the last, appears to have been a remarkable character: his names are singular, and he is credited with a mastery of magical incantations. He was the author of a commentary on the Kirātārjuniya. He is said (pp. 285, 292) to have waged sangubhuri wars for the possession of Andari, A'laṭṭūr, Paurularē, Penagura and other places. Of these, Penagura or Penuagur is the place still so called situated near the left bank of the Kāvēri in the north west of the Salem district - the others have not been identified. He is also described (p. 292) as ruling the whole of (?) Pākkā (possibly Pālghat, south west of Coimbatore, near which too is an A'laṭṭūr) and Punnād, as if he had added these provinces to the Ganga kingdom. Punnad was a Ten Thousand country (p. 283), which apparently means that it contained 10 nads, for it is identical with the Padi-nādu of more modern times (p. 334) occupying the south-east of the Mysore District. Its chief at the time was Skanda Varmman, and his daughter, we are told (pp. 222, 295), fell in love with Avinista and became his wife, although her father had betrothed her to some one else. By his conquests Avinista is said to have exacted tribute from the kings of Kerala, Pāṇḍya, Chola, Dravida, A'ndhra and Kalinga.

Of the succeeding kings, under Vilanda Raja (K Kongani IV), his brother, S'ri Vallabha, who was commander-in-chief, gained a great victory at a place called Bhimesa's grāma over the Pallava king Narasimha or Narasimha Pota Varman—who was trodden to death in the fight by his elephants (p. 285). He is said to have carried his victories over the whole of the Peninsula, up even to the river Narmaddā, taking tribute from Chola, Pāṇḍya, Dravida,

* The Chronicle previously referred to gives a different account of what occurred. According to it, Vishnu Gopa, being childless, adopted a son named Mādhava, who was installed in the government in subordination to the king. But the latter afterwards had a son born to him, Krishna Varma, who was anointed as his successor and Mādhava provided with some territory below the ghats. Krishna Varman dying childless, Dindalkara Rāya, a connection of Mādhava's, obtained the kingdom: but the ministers set him aside in favour of Kongani the son of Krishna Varman's sister.
Andhra, Kalinga, Viraña, Mahārāṣṭraka and other countries. On his return from this expedition, he strongly fortified Talakājū. Meanwhile he took up his residence at Mūganda-patma, or Mukunda-patma, which was situated at the present village of Mākunda, near Melur, close to Channapatna. His successor also resided here, but it is at about this time that the Kadamba king Miges'ā Varman speaks of uprooting the lofty (tunga) Ganga, and the Chālukya king Vinayáditya of being served by Aluva Ganga (p. 237). The succession is not very clear until Prithuvi Kōngani, who had a long and prosperous reign. His queen was named Srijā (p. 288). It must have been his successor Rāja Mallā, whom, according to Raṭṭa inscriptions, the Raṭṭa king Dhravula or Nirupama defeated and imprisoned; the Ganga, it is stated, having never been conquered before. This Raṭṭa king's son Govinda, on coming to the throne about 785, released from his long and painful captivity the Ganga king whom his father had confined, but eventually was forced again to seize and imprison him.*

It is to this both, from its style and from some of its historical allusions, that I would assign the reign of Ereyappa of the elaborately sculptured stone brought from Begur, 10 miles south of Bangalore (p. 209). He is described as descending with the brilliance of lightning among the stars in the clear firmament (a phrase indicating a peaceful and untroubled succession, specially used with reference to this line) of the world-renowned Ganga kings,—a pretty plain statement that he was an usurper. He is represented as the independent ruler of the Gangavādī Ninety-six Thousand, 'the protector of the mighty Valala and Mekhala kings, and the chosen lord and possessor of the auspicious Taila's dominion.' The former of the above phrases may be doubtful, but the latter is clear; and I consider refers to the Chālukya king Taila or Tailapa, in whose time that powerful dynasty, as will appear in the section relating to them, met with some reverse, and did not recover the possession of their dominions until 973, when a more illustrious Tailapa won back the lost throne of his fathers.

The important Rudra Deva inscription at Anumakonda or Warnagal† must also refer to this period, as it speaks of Proli Raja capturing and subse-

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* Ind. Ant. VI, 69, 70.
† J. d. S. B. vii, 901; revised and corrected by Bhan Dāji J. Rs. Sr. R. A. S. 46. There must be some great mistake about the date: the former giving it as Saka 1054, the latter as 1064, and both as the year Chitrabhin. But Chitrabhin does not agree with either by 20 and 30 years! The reference to the Chālukya king Tailapa and his successor Bhumā, as also to the Raṭṭa king Govinda, undoubtedly fixes the period as the middle of the 9th century; moreover the Ayyapa of the Begur stone, who attacked Ereyappa and was defeated, was doubtless the Chālukya of that name, Bhumā's son.
quently releasing the Chālukya king Talapā Deva. The latter, however, afterwards, when Rudra Deva had come to the throne, died, and was succeeded by Bhima (the next on the list of the Chālukyas) "the vulturine of kings" &c., who "ventured to defy the terrible Rudra Deva." He was eventually forced to submit, together with "all the rājas like him living between Kāncinmanāla and the Vindhya mountains"—the latter is the region of the Mekhalā or Narmadā river. But to connect Ereyappa more directly with this inscription, it will be seen that Prati is said to have given a kingdom taken from Talapā (and Govinda Rāja, the Rāja, who, it will be seen in another place, had at this time acquired supreme control of the Chālukya territory,) to "king Erha" in the first version, "king Udaya" in the second, of which I take the former to be correct.

To pursue the history of the Gangas.—Ganja Deva seems to have re-established their authority and is stated to have conquered Kānci and levied a tribute upon Brāhiṇḍa. He also fought with the Chola king, and impressing him with fear, afterwards made friendship with Chola and Pāṇḍya. Of the two Satya Vākya Kungaṇis there are inscriptions in Coorg, from which the dates are determined. The first, Rācha Mallā, is spoken of as ruling at Sṛipura, which was situated (p. 286) near Gudalūr, the existing place of that name on the north west of the Nilagiri, on the borders of that district and Wainal. He assumes the titles "lord of Kovalāpura or Kolāpura (Kolar) and of Nandagiri (Nandidurga)" M. Mallā Deva, the last on the list, is related to have defeated an attack by the Pāṇḍya king.

Soon after this (about 894) it seems that a Chola king took Talakādū, and the Gangas were driven from their kingdom; but we continue to meet with notices of members of the family in subordinate positions. The first I can adduce is in a stone inscription, without date, of the Pallava king Bira Nojamala, at Gerindur. He claims to be "the protector of Ayyapa Deva's daughter" and is, I take it, the Bira Mahendrā of the Begur stone (p. 209), while Ayyapa, as already stated, may be identified with the Chālukya prince of that name. If this be correct, he lost his life in that battle, and his daughter, taken prisoner, because the prize of the ruling sovereign. In this inscription, whose…

* Ind. Ant. vi, 93.
† He appears to have abducted the claim of a son of Ereynga gimiṇḍa, to an estate in Kallīnd on his doing homage and paying tribute. Now Kalīnd is the name of the district bestowed by the inscriptions Ereynga on other kings (p. 269). Might he be, possibly, he has? But if so, it is difficult to account for the grant being set up in Coorg.
‡ Stricen more — Ayyapa Dvrama muley astrey; the last word would also mean Thumrub, but I have adopted the more gallant interpretation.
§ Can this be the feminine, bound, apparently blind side, to the king's standard in No. 113?
date would thus be about 900, we find a Ganga, lord of Kolálapura, and
\textit{nanniya Ganga}, a Ganga of truth—a title evidently derived from the \textit{Satya Vākya} of the later kings of his line—fighting under the Pallava king and losing
his life in the battle.

Then we have (p. 143) \textit{Satya [Vākya]}, lord of Kuvalálapura, chief of
Nandagiri, having the ensign of a lusty elephant, \textit{nanniya Ganga}, &c., making
a gift at Balagami, apparently in 1058, in succession to the Chulukya king Jaya
Simha. Though making no direct acknowledgement of dependence, he was
probably subordinate to the Chulukyas; but the names have been deliberately
mutilated. Next (p. 307) we have \textit{Gangarasa}—retaining the titles, now shorn
of their meaning, Konguli Varmma Dharma Maháraja Jhiriraja—and lord of
Kolálapura, with the crest of a lusty elephant, and also calling himself \textit{nanniya}
\textit{Ganga}, holding the position of governor of the Arubala Seventy and Melála
\textit{manneya} under the Hoysala king (?) Ereyanga) in 1065.

A little later, or in 1070, we find (pp. 134, 144, 164) \textit{Udayditya} as
minister for peace and war to the Chulukya king Bhuvanaika Malla. He
seems (p. 165) to have gained some important victories, and by 1075 we find
him (p. 142), after having subdued the neighbouring Chera*, Chola, Pándya
and Pallava kings, appointed as governor of the Banavase Twelve thousand, the
Sántaliga Thousand, the Mandali Thousand and the eighteen agraháras. His
titles are Ganga Permanandaji Bhuvanaika Vira, and he is lord of Kolálapura and
Nandagiri, has the crest of a lusty elephant, and is a Ganga of truth (\textit{nanniya}
\textit{Ganga}). He seems (p. 173) to be still in power in 1102. We next find
(p. 216) a \textit{Ganga Rája} as a minister and general in 1136 under the Hoysala
king Vashmu Varshdana, who (pp. 262, 332) had about 20 years before pos-
sewed himself by conquest of the whole of the former Ganga kingdom: the
significant Ganga titles are now dropped by the representative of the family.
This Ganga Rája’s wife was Nágalá Devi, and they had a son \textit{Bappa}.

Further, in 1158 there appears (p. 158) \textit{Ekkalarasa}, ‘a moon in raising
the fortunes of the Ganga family’, appointed to superintend an agrahára estab-
lished in the reign of the Kalachurya king Bijjala by the governor of Ban-
vase; while his son Tádapa Decarasa and his son-in-law Eraharaasa remit the
claim to certain dues in the same place (p. 160). These two appear (pp. 77,
119) in the same connection down to 1181.

The expression applied to Ekkalarasa, that he was a moon in raising
the fortunes of the Ganga family, seems to imply some revival of their power, and

\* This is worthy of note in connection with the hitherto supposed identity of the Cheras and
Gangas.
Accordingly we find an inscription bearing the dates 1173 and 1181 mentioned (As. Res. IX, 436) as having been found at Kurugol, a few miles north of Bellary, from which it would appear that the Ganges had been established by the Chalukyas in a principality situated at about the site of the modern Vijayanagar on both sides of the Tungabhadr, as there are temples and grants by the Ganges at Lakshmivesvar. Possibly the union of the Ganga princess with Vira Pandya (p. 70) had something to do with this. The first of the princes that ruled at Kurugol is stated to be Rakaha Malla. His wife was Somala Devi, by whom he had a son Nerungala Raja. The latter married Pakshala Devi, who bore him two sons, Rakaha Malla and Soma Bhupala, of whom the elder, Immaji (or the second) Rakaha Malla, succeeded his father and was ruling at the time of the grant. It is interesting to note that the Chalukya king under whom this grant was made must have been the last of his line, and he is stated to have made Kurugol his capital. See also p. 155 for Rachech Malla’s territory.

Having traced the Ganges thus far after their downfall in Mysore, and seen how on the occurrence of that catastrophe members of the family found refuge with the neighbouring powers to the north, and were admitted to positions of influence and honour under them, we have now to direct our attention to a more distant quarter, where the Ganga sovereignty was revived and Ganga kings ruled with great glory for several centuries. This was in Orissa, where the Ganga vamsa dynasty—also called Gajapati or elephant lords, and acknowledged to have come from Karnatak—a—was established at the end of the 11th century and continued to rule that country down to 1534, soon after which it was subdued by the Muhammadans. The first of the line was Ananta Varuna,† also called (according to Wilson) “Kolahala, sovereign of Ganga Rathi,” which is no doubt a mistake for lord of Kolahala-pura, and sovereign of Ganga-vadi.

The following is the succession of the Ganga-vamsa kings of Orissa, as given in the chronicles preserved in the temple of Jagannatha at Puri.‡

| Chor Ganga (Churanga, Saranga Deva, Rukra Deva) | ... | ... | 1182–1192 |
| Ganga Deva | ... | ... | 1192–1196 |
| Ekjasa Deva | ... | ... | 1196–1197 |
| Meduna Mahadeva | ... | ... | 1171–1175 |
| Ananga Bhima Deva | ... | ... | 1175–1253 |
| Bajaranuama Deva | ... | ... | 1292–1297 |
| Linguliya Narashaha Deva | ... | ... | 1297–1298 |

Of these kings, Ananga Bhima Deva was one of the greatest of the rulers.

of Orissa. He made a survey of his whole kingdom, measuring it with reeds. He also built the present temple of Jagannath. Raja Narasimha Deva built the great Sun temple at Konarak on the sea, the black pagoda, the most exquisite memorial of sun worship in India or perhaps in any country.76

The line continued in power down to 1534, soon after which the country fell a prey to the Muhammadans; but the only kings that claim notice here are Purusottama Deva, ruling in 1479—1504, and Pratapra Rudra, 1504—1532. The former sought in marriage the daughter of the king of Kanchi, famed for her beauty. But on the ground of his performing the office of sweeper to Jagannath his suit was rejected. He therefore attacked Kanchi and was at first repulsed. At length he captured it, and took the princess prisoner, whom he vowed in revenge should be married to a sweeper. The minister charged with the execution of this order kept the girl in concealment until the festival of Jagannath, at which the king was accustomed to sweep the ground before the god; and while he was engaged in that act, placed her beside him and they were married. The reign of Pratapra Rudra is remarkable for the reformation of the Vaishnava religion by the preaching of Chaityana, whose views the king finally adopted; and Buddhism, to which he had previously inclined, was banished the country. Pratapa Rudra is said to have extended his conquests southwards as far as Cape Comorin, and his name occurs in many local traditions in the east of Mysore.

Not yet however have we done with the Ganges. About this time, or the first part of the 16th century, a Ganga Raja returned to the scene of their former dominions and established a principality at Sivamunudram, the island at the fall of the Kaveri, about 12 miles north-east of Talakudin.

Ganga Raja, after a prosperous reign, was succeeded by his son Nandi Raja, who, to atone for some ceremonial offence, leaped into the cataract at Gagana Chukki on horseback with his wife. His son, Ganga Raja the second, enlarged the city greatly, and lived with much splendour. He had two daughters, whom he gave in marriage to the two chief Palgars in the neighbourhood. The one was married to the Raja of Kilimale, a place now in ruins, about 12 miles from Satyagulla; the other daughter was married to the Raja of Nagaquare, 3 miles east from Maddur. These marriages were very unhappy; for the pride of the ladies gave their husbands constant disgust. They were continually upbraided for not living in equal splendour with their father-in-law; and at length, having consulted together, they determined to humble their

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* 76: For perhaps it is now perhaps to the opinion that it is really three centuries-earlier. Hist. Ind. Arch. 429—7.
wives, by shewing that their power was superior to that of Ganga Rāja. Having assembled all their forces, they besieged Sīvasamudra; but for a time had very little success.

The siege had continued twelve years without their having been able to penetrate into the island, when the two Rājas found means to corrupt the Dalavāyi or minister of Ganga Rāja. This traitor removed the guards from the only ford, and thus permitted the enemy to surprise the place, while he endeavoured to engage his master’s attention at the game of chess. The shouts of the soldiery at length reaching their ears, the prince started up from the game. The Dalavāyi, who wished him to fall alive into the hands of his son-in-law, endeavoured to persuade him that the noise arose merely from children at play; but the Rāja, having drawn his sword, first killed all his women and children, and then, rushing into the midst of his enemies, fought until he procured an honourable death. The son-in-law on seeing this were struck with horror, and immediately threw themselves into the cataract at Gagana Chukki; and their example was followed by their wives, whose arrogance had been the cause of such disasters.

Jagadeva Rāyal of Chhamatpura and Sīri Banga Rāja of Talakād, the two most powerful of the neighbouring Pālīgārs, then came, and removed all the people and wealth of the place.

Mahāva is.—The rule of this ancient house is established by the inscriptions Nos. 163 and 164, but their name, though connected with one of the most interesting places in the south of India, has been very rarely met with, and the dynasty has hitherto found no niche in history.

The first inscription (p. 304) belongs to the reign of a king named Mahāvali Barara as of the Mahāvali-kula, 2 door-keepers (pratiṣṭhārā) to Parames-vara adored by all three worlds as the lord over gods and giants (āsura and asura). The second inscription (p. 305) is of the reign of Mahāvali Barara, who seems on account of his victories to have been called Vikramāditya, and to whom other kings gave the celebrated name of Bāja Vijyādhara. 

Mahāvali is evidently the same as Mahābali, after whom Mahābalipur or the Seven Pagodas, on the eastern coast a few miles south of Madras, was named. According to Hindu mythology, Mahā-Bali or Bali was a powerful Asura emperor, who became so elated with his prosperity that he omitted the essential ceremonies and offerings to the gods. To punish his arrogance, Vishnu

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2 This term is more commonly met with as Viṣṇuḍhara (see above, p. xxii). The interchange of ā and ī is according to rule, and is well exemplified in the name of Viṣṇu-patnagāra, which was originally Viṣṇu-patnagāra.
assumed the form of a Brahman dwarf—the vāmana avatāra, the fifth incarnation—and appearing before him, asked a boon, which was promised. Vishnu requested only as much ground as he could pace in three steps, declining anything more, and this much was confirmed to him with the pouring of water. As the water fell into his hand, the dwarf’s form expanded till it filled the world; and Vishnu, now manifesting himself, deprived Bali at two steps of heaven and earth, but on account of some virtues the latter possessed, left Pātala or the infernal regions still in his dominion.

With regard to the Mahāvalī-kula, they are mentioned in an inscription obtained by Sir Walter Elliot, from which it appears that the Chāluksya king Vikramāditya I (? 650—681) conquered the chief of the Mahāmallāḷ kula, besides by the capture of Kānchi subjecting the Pallava king Jayates’vāra Pota Raja. ‘From these facts it may be inferred’ adds Sir Walter ‘that the rulers of Māmallai pura were in a state of independence in the 6th and beginning of the 7th centuries.’ The present inscriptions not only support this view, but, for reasons to be further stated, make it likely that from the 2nd century the Mahāvalī line ruled the whole tract of country through which the river Pālār flows, from its source near Srinivasapura, where these stones were found, past Kānchi (Conjeeveram), to Mahābalipur near its mouth.

To revert again to the legends of Mahābalipur †. “The son of Bali, its reputed founder §, was Bāṇāsura (Banācheren in As. Res.), who is represented as a giant with a thousand hands. Aniruddha, the son (or grandson) of Krishna, came to his court in disguise, and seduced his daughter; which produced a war, in the course of which Aniruddha was taken prisoner and brought to Mahābalipur: upon which Krishna came in person from his capital Dwāraka and laid siege to the place. Siva guarded the gates and fought for Bāṇāsura, who worshipped him with his thousand hands, but Krishna found means to overthow Siva, and having taken the city, cut off Bāṇāsura’s hands, except two, with which he obliged him to do homage. He continued in subjection to Krishnas till his death, after which a long period ensued in which no mention is anywhere made of this place.” It was subsequently destroyed by an inundation of the sea.

Whether the Banaras of the inscriptions under notice had anything to do with Bāṇāsura of the foregoing story or not, the coincidences of names is singu-

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* Seven Pagodas, 137; see also Ind. Ant. VI, 70.
† Another form of the name, which variously appears in that of the city as Māmallai pura, and Mahābalipur.
‡ See Ses. Pag. 13; As. Res. I, 150.
§ Bālīpurā is also given (p. 119) as a form of the name of Balligāme (the mother of cities, pattasangā/a, Dāsānurvan, see p. 89), the capital of the Banavase province in the north west of the Mysore, and its origin attributed to Ball, while the name Banavase itself, which was Sanskritized into Varavāsī, might possibly have had some connection with Bāla.
lar. But we are not without a direct reference to Bāga which enables us to place him with certainty not later than the 7th century. This is in the Nāga-
mangala inscription (p. 287), where Dunṣu, the king of Nirgunda, is described as the confounder of the Bāga-kula, a designation which may be considered as applied to the kings of the Mahāvali line who came after Bāga. But even with regard to Bāga, assuming that he is not the same as Bāna, there is probably a reference (p. 288) which makes him contemporary with the Ganga king Kon-
gani I, and therefore to be assigned to the end of the 2nd century.

That the Mahāvalis did not continue in power beyond the 7th century— not only follows from the known fact that the Pallavas were in possession of Kānchi early in the 7th century—their former capital of Vengi having then passed into the hands of the Eastern Chalukyas,— and the improbability of their tolerating the existence of an independent kingdom in such close proximity to their capital, but from a Pallava inscription of 768 occurring on a stone at the very site where the two Mahāvali inscriptions are, with others from that time onwards in various parts of the Kolar District, and from the existence at Mahābalipur itself of Pallava inscriptions of about this period.

Pallavas.—The Pallavas are an ancient line of kings of high interest who played an important part in the history of the south of India throughout the region in which the Telugu language now prevails. Their architectural re-

dains at Amaravati and Mahābalipur are among the finest in the country, and shew that they were at first Buddhists.*

Their origin is uncertain. They are mentioned in the Purāṇas along with the Halayuṇas, Sākṣas, Yavanaśas, &c., as Pahlavas, which would imply a Persian source.†  "As the name of a people, the word Pahlav" says Weber "became early foreign to the Persians, learned reminiscences excepted: in the Pahlav texts themselves for instance it does not occur. The period when it passed over to the Indians, therefore, would have to be fixed for about the 2nd—4th century A.D., and we should have to understand by it, not directly the Persians, who are called Pānaiikas rather, but specially the Arachadian Parthians."‡

* See Ferguson's Tree and Serpent Worship.
† Wilson's Fahlav Persians (Ball's ed.) II. 187; III. 292 &c.
‡ Hist. Ind. Lit. (Tusch's Orn. Ser.) 188. There are Pahlavi Christian inscriptions at St. Thomas's Mount near Mahāb and other places in the south, supposed to be of the 7th or 8th century. See Ind. Ant. III. 113.

The Parthians revolted from the Seleucids about B. C. 230, under a chief named Arakes (Asha, Arsaces) who founded an independent monarchy. The Parthians subsequently overran the provinces east of the Euphrates, and about B. C. 130 overthrew the kingdom of Etruria, so that their empire extended from the Euphrates to the Indus and from the Indian Ocean to the Pamphianis or even to the Caspian. The misunderstandings were between the Parthians and the Romans eventually weakened the former and gave the Persians the opportunity of throwing off the Parthian yoke. Led by Artaxares (Artash) they put an end to the Parthian kingdom of the Arakanis, after it had lasted 478 years, and established the Persian dynasty of the Sasanians A. D. 226.
General Cunningham considers them Skythians* and it will be seen that their
descent is described as being from S'ālivahāna the S'aka king. "The Skythians,
who had previously been in some measure allied to the Parthians, were a portion
of the great nomad hordes of Central Asia who often swept down on the fertile,
cultivated and comparatively refined south, like a whirlwind of locusts. To
check their first advance the Parthian princes had paid them a sort of black
mail, but Bactria, less fortunate, was rapidly overwhelmed to the north and
west. ... It was on the accession of the Parthian king Mithridates the Great,
B.C. 124, that the tide of Scythian victory (over Parthia) was arrested, and
they were driven back and compelled to pour their superabundant numbers
into Scīstan and the eastern provinces of Persia.† Thus was formed the
famous Indo-Scythian kingdom of whose chieftains we have so many monetary
records. Occupying, as they did, the plains south of the Hindu Kush between
Bactria and the Punjab, and occasionally extending their power even to the
mouth of the Indus, this Scythian kingdom effectually separated India from
Greece, and arrested the growing influence of Greek manners and civilization;
indeed, but for these intervening hordes, there seems no reason why the Greek
language should not have been as well understood on the Jumna and the
Ganges as on the Nile." ‡

Though several grants made by the Pallava kings have come to light, and
there are frequent references to the line in contemporary records, yet, owing to
the former being undated, and the references being generally to the Pallas
without any specification of names, no chronological list has hitherto been
published of the rulers of this line; and, indeed, they have received but scant
notice. Having obtained, as I consider, materials for drawing up such a list,
subject to the corrections which further discoveries may shew to be needed, it
is given below. On certain points there seems to be no doubt, namely, that the
Pallavas to the 6th century ruled a country whose name was Vangi,
situated between the mouths of the Krishna and the Godavari. Early in
the 7th century (? 605) they were dispossessed of this region by the eastern
branch of the Chalukyas, and then established their seat of government at
Kānci (Conjeeveram), where it remained in all probability till the 12th
century: their inscriptions of about the 7th century are found at Mahā-
balipur.

* Arch. Nei. III, 4. The Parthi were a people of Scythian origin. Dr. Smith, Class. Dict.
† The present name of this portion of Persia, Seistan, or on the coast Seishtân, is a remnant
of this Scythian invasion, the district they occupied having been usually called Sumestane—the land
of the Scythians.
‡ Vaux's Hist. of Persia from the Ancient Monuments, 123.
As regards their connection with Mysore, a grant on copper plates of the 4th century* shows them in possession of Vidēnūr, that is, the present Goribidnur, which was formerly called Bidambur. Pallava inscriptions on temples and stone slabs occur throughout the Kolar District, of which I have found several, at Betangala, Avanivanagali, Srinivasapur, Nandi, Goribidnur and Molkalmuru†. Their titles in these grants generally correspond with those at p. 312. The name of the Nōlwambavāḍi or Nōlwambavāḍi Thirty-two Thousand province, extending over most of the Chitaldroog and Bellary districts, specially connects itself to all appearance with the Pallavas, but the earliest mention of it, so far as I can find, is in 1066 (p. 19). There is a gold coin in the Bangalore Museum bearing the image of Harihara on the obverse and the name Nōlwambavāḍi in Haḍe Kannada characters in the middle line of the reverse. The following is the proposed list of the Pallava kings:—

<table>
<thead>
<tr>
<th>A. D.</th>
<th>A. D.</th>
</tr>
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<tbody>
<tr>
<td>Makunti</td>
<td>200</td>
</tr>
<tr>
<td>Trīkchana, Trīnesta</td>
<td>300</td>
</tr>
<tr>
<td>Chanda Varman</td>
<td>300</td>
</tr>
<tr>
<td>Vījaya Nandī Varman</td>
<td>to 400</td>
</tr>
<tr>
<td>Skandha Varman</td>
<td>400</td>
</tr>
<tr>
<td>Vīra Varman</td>
<td>100</td>
</tr>
<tr>
<td>Skandha Varman</td>
<td>400</td>
</tr>
<tr>
<td>Sīmha Varman</td>
<td>500</td>
</tr>
<tr>
<td>Vīdhun Gopa Varman</td>
<td>500</td>
</tr>
<tr>
<td>Sīmha Varman</td>
<td></td>
</tr>
<tr>
<td>Rajendra Varman</td>
<td>500</td>
</tr>
<tr>
<td>Dewendra Varman</td>
<td>c. 570</td>
</tr>
<tr>
<td>Chanda Dandu, 2 Ati Bana Chanda</td>
<td>600</td>
</tr>
<tr>
<td>Kāma Bāja, Baana Jaya</td>
<td>610</td>
</tr>
<tr>
<td>Narasimha Pota Varman, Narasimha</td>
<td>620</td>
</tr>
<tr>
<td>Jayatīvāra Pota Varman or Jayatīvāra Pota Bāja</td>
<td>670</td>
</tr>
</tbody>
</table>

The data on which the above list is based it is now necessary to state.

Sīlīvāna, whose era used throughout the south of India dates from A. D. 78, is acknowledged to have ruled at Pratisthāna, now known as Paithan, on the Godāvari. From him are said to have descended Mādhava Varman, Kulakeṭaṇa, Nīlakantaḥ and Mūkunti Pallava. The last appears as the founder of the Pallava line, with his capital at Dharaṇikota, and is

† This is not certainly Pallava, as the most important part of the inscription has gone, the upper half of a fine slab having been recently broken off and carried away; for the repairs of a well, I was told, but did not find the missing piece.
‡ Two inscriptions here, on a rock, but the names and chief particulars have been deliberately mutilated, so they cannot be put down as undoubtedly Pallava, but there is reason to suppose they are. One is dated in Saka 910.
said to have been a son of Mahadeva (Siva) by a girl of the mountain tribe called Chensuars (Chensabarats). He is placed in about the year 200, and is, according to local tradition, the king under whom was erected the splendid tope or stūpa at Amaravati, which is called on the spot the Dūpa Megasala (or assembly hall) of Mukuoli Mahārāja.

Trilochana Pallava was ruling in the 4th century when Jaya Simha, surnamed Vijayāditya, of the Chalukya kula, invaded his territories, but failed to obtain a permanent footing. Jaya Simha seems to have lost his life in the attempt, for his queen, then pregnant, is described as flying after his death and taking refuge with a Brahman named Vishnu Somayājī, in whose house she gave birth to a son named Rīja Simha. On attaining to man's estate, the latter renewed the contest with the Pallavas, in which he was finally successful, cementing his power by a marriage with a princess of that race.† A Trinetra Pallava is said to have introduced Brahmans into his territory, and an inscription to this purport dated 2000 of the Kali (1100 years B. C.) we are told is to be found at Upatani in the Guntur district.§

For the next three on the list, we have a grant by Vijaya Nardi Varman ruling at Vengi-pura, son of Chanḍa Varman, in the 7th year of his reign, of certain dues at Vidmuru (Goribidmuru), in the province of Kuduhāra (or the same as Kuvakā' or Kola's, the present Kolar). Vijaya Buddha Varman, is also mentioned, in a grant by the same, as his Yuva-rīja. For the next six there is a grant by Vishnu Gopa Varman, made from Palakkada (which might suggest Pulicat) while Yuva rīja, in the 11th year of Simha Varman; and one made by Simha Varman, the son of Vishnu Gopa Varman, in the 8th year of his reign, from Dasamapura, of a village in Vengo rāṣṭra. Rājendra Varman, and his son Devendra Varman also appear in a grant and the latter is perhaps the Pallava to whom the Kadamba king Mrigēra Varman, about 570, describes himself as a wild-fire. Chanḍa Danja is mentioned as king of Kânchi and uprooted by the Kadamba king Ravi Varman,

*Wilson, McK. Coll. I, cxxiv, cxxv.
† Ferguson, Tr. Serv. War, 171. The building is supposed to have been under erection from about A. D. 230 to 360, and the statements of the Buddhist pilgrim Hiuen Thang lead to the supposition that it was abandoned about 553.
‡ Sir Walter Elliot, Mod. J. IV, 78.
§ id. V, 50.
†† id. III, 152.
‡‡ id. VI, 30.
§§ Ind. Ant. VI, 175.
which would be about 600; and as the name Ati Raja Chanda Pallava appears on a temple at Mahabalipuram I have supposed him to be the same, but this might be a name of the next, Kama Raja or Raja Jaya, who is also mentioned in an inscription at Mahabalipuram as the Pallavas' vara. Either he or his predecessor should, from the evident period of the inscriptions, be the Pallava whom the Chalukya king Satyavarma (608–634) forced to hide behind the ramparts of Kanchi; which seems to be an allusion to the ejection of the Pallavas from the Vengi country by the Chalukya.

Narasimha § or Narasimha Pota Varmma ¶ (p. 301) must be the Pallava king who, about 620, fell at Bhimesa grama in a battle with the Ganga king (but at that time commander-in-chief) Sri Vallabha, and was trampled to death by the elephants (p. 285). He it is who is described (p. 301) as having made (or created) a remarkable collection of statues in stone consisting of Raja Simhasvara and other deva kula, which, as there is no god of that name, I suppose to refer to deified members of the royal family, and perhaps to the Chalukya named Raja Simha who married a Pallava princess as before stated. Jayatesvara Pota Raja or Pota Varmma appears as the name of the Pallava monarch defeated by the Chalukya king Vikramaditya I (650–681), who, with reference to this victory and one over the Mahavali king, claims to be the real Sri Vallabha and the real Raja Malla**, both Ganga titles referring to the victory gained at Bhimesa by the king bearing the former name. The idea seems to be, that as the Pallava was killed in that battle—and came by his death, perhaps accidentally, by falling under the elephants, it may be of his own side, which charged over him—he could not be considered as conquered. But Vikramaditya actually defeated the king, "who had never before bowed to any other man", and made him kiss his feet with his crown. Hence he was more the favourite (Vallabha) of fortune (Sri). The claim to be Raja Malla need not necessarily imply that the Mahamalla line continued in power till this

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* See Pag. 59, 190.
† id. 58, 129, 224.  
§ id. VI, 78.  
¶ Pota Varman is doubtless a corruption of Sinkha Varman. But there is a local god named Pota. C. F. Brown says (Tel. Dict) "he is a rustic god, like Pan, worshipped (chiefly by herdsmen) throughout the Telugu, Kanna, and Maratha countries; after him many men are named. His wives, after whom some women are named, are called Gangamma and Palkamma or Pala-

Ramma. These answer to Punch and Judy."  
* Inysco, Potappa is represented as 'a man with a sword in one hand and a buffalo's head in the other. His figure is invariably placed in temples of Dharma Raja, the chief object of worship among the Tiginar, a class of cultivators from the Tamil country.
** See Pag. 127.
period; which, though just possible, is hardly probable: it is sufficient if he conquered the Pallavas who had but recently conquered the Mahâmallas, to constitute him Râja Malla, and the verbal resemblance to the Ganga title gives occasion for a side thrust at them too beyond what is contained in claiming to be the true S'rî Vallabha.

Trairâjya Pallava, which does not seem to be a name, is the king defeated (p 237, 241) by the Chalukya king Vinayâditya (681—695). Nandi Pota Varma is explicitly stated (p 300) to be the name of the Pallava king who was slain in battle in the Udâka province by the Chalukya king Vikramâditya II (733—747), when all the royal insignia fell into the hands of the conqueror, who made a triumphal entry into Kânci, but refraining from plundering the city, commemorated his entry by causing the statues before mentioned to be gilded; while his queen Loka Mahâdevi caused a temple to be erected * at Paṭṭadkal to celebrate the victory. In about 745 the Chalukya prince Kirtti Varma, then Yuva râja, attacked a Pallava king (p. 301) whose name is not given, and forcing him to take refuge in a hill fort, plundered him of all his treasures and scattered his troops: while in 777 a grand-daughter of the Pallava king, and therefore perhaps this one, is the wife of the king of Nirgunda in the Chitaldroog District (p. 288).

About 760 the Raṭṭa king Dhruva or Nirupama claims † to have conquered a Pallava king. As a Pallava inscription of 768, at Gûlgûnpode near Srinivasapur where the Mahâvali stones were found, gives the king's name as Noḷâmbha, he may be the one. It is some confirmation of this that the name Nirupama occurs in a mutilated Pallava inscription on the Râmalingesvara temple at Avani, in which the Pallava king's name is Noḷâmbhdhârâja, with the upadhyâya or cognomen dhava duggan ahitara javanam. It would appear that his wife was a Kadamba princess, and named Devâmbikâ. There is also an inscription of Noḷâmbhdhârâja at Nandi (p. 212). The next Raṭṭa king, Govinda or Prabhûta Varsha, also defeats a Pallava king about 790 or 800. ‡ Now, according to Wilson, the king of Kânci in 788 was Hemasitala, whom he describes as the last Buddhist monarch of that place. Akalanka, a Jain from Sravâṇa Belgoa, disputed in his presence with the Buddhists, who were defeated, and banished to Kandy in Ceylon. The same Raṭṭa king, Govinda,
appears* in 804 as receiving from (?) Vattiga, then ruler of Kāchi, certain tribute collected for him by the Chālukya king Kirtti Varman III, who, as I gather, may have married the Rāṭa king’s daughter, and to whom this tribute had been assigned, perhaps as her dowry, with authority to her husband to collect it. This was no uncommon condition attached to a gift in turbulent times, of which many instances may be adduced; and was nothing more nor less than setting one rival on to levy war against and plunder another, a course sure to result in damage to one of the two, and perhaps to both.

Of the next on the list, there is an inscription of Ereya Nolambadhiraja, of about this period, on the Vijaya Rangaśwāmi temple at Betangala, and as the Ganga king Gana Deva is stated† to have conquered Kāchi, which would be about 830, I associate this event with Ereya. Bira Nolamba is the donor of the Gombidour grant, in honour of the Ganga king who fell in his service. He is the one described as being charge of the unfortunate Chālukya princess Ayyapa’s daughter, † and his name occurs three times in the inscription. For the reasons previously stated he may be placed with some confidence at about 850. Bira Trinatra, mentioned in an inscription on a māna stambha at A’vani, is perhaps the same.

* S. Ind. Hist. II. xxiv. and p. 88. As this interesting inscription has not been accurately deciphered, and has been erroneously called Chera, I propose to transcribe and explain it.

† Sand. Sāhā arjuna-pāriva-kāmīta samvatsara’nyādhi-kampattivarmatvayagah Subhāsena-emlkh sarabdinhi Vaināikha-vaṭa-kriyā-pahānusvarah Rāmañjatan-aviseruṣayagah Sandi probhāq-vərahā vṛiṣipri-thuṣi-saṃhābha mahānāmabhirājya parivarmwāra Gheriṣam-bharadhi Gomun-bhokmahābhikāyi rājya’ō prefseevulovedhina-kalinoś Kusumchayīdhi Vattigamā ma... keppon gaṇah bandalai Tungabhadravaya tajiyā ganā... dukhā sūdha Rāmevarya emba tirthikā naṣīke depyākārī prasaṇaṇa’vriya bandalai tiṅtahā neppa keṇu Śivamūri emba goṇama... dukhāma nama... Kirtti-Varman rāja-parivarmavaya daṭṭha... dānak oreseter ekke ṣeppā dekha pradaṇaṇa saṅkatiṣthi tiṅkati ṣeṭha bruha saṅkariṣṭi viṣṭājan jāynī ṣeṭha kuṣṭi ṣeṭha sūdha saṅkariṣṭi sāya... ṣeṭha mevah bhajna pūrveṇa attiti kuṣṭhā na tiṅkati ṣeṭha-saṅkariṣṭe ṣvadāṅkaye Śrīdharmavaya bauṣhikāya.

† In the Sthā king’s years the 726th, the year Subhāni, the month Vaiśākha, the 5th day of the dark fortnight, Thursday.—May it be well. On coming having heeded the tribute imposed during his visit upon Vattiga, the ruler of Kāchi, by Prabhūta-Vaṇa, the favorite of earth and fortune, Grain king of kings, supreme lord, Gomunja Matāru, on account of [his daughter] Gomuṇḍalī Kauśikā; having his... on the bank of the Tungabhāra, setting out (or else starting) on the crocodiles or the tirtha) called Rāmevarya, and striking the pies which ran out being pleased with the tirtha, Kirtti Varman, supreme lord of kings, with a mind kind like a bee... presented it to the gurus (Kuruṇa priest) named Śivanakrī, &c.

Rāmevarya tirtha is an island in the Tungabhāra at a bend a few miles north of the junction of the Tunga and Bhaṅgha. This Kirtti Varman I conclude must be the Chālukya prince. Govinda or Prabhūta-Vaṇa is a Rāṭa king. The ruler of Kāchi should be a Pallava: there is a Badda among the Rāṭas.

† Mad. J. L. S. No. 32, p. 12. † See above, p. xiv.
Three dates then follow without any names. The two first are clearly expressed in words, in Hale Kannada, according to the S'aka uripa kula, and are cut on two long narrow stones at Betangala, which are now enclosed in a small temple and worshipped as gods under the name of Gangamma. They are completely smeared with saffron and dotted over with vermillion spots; the usual offerings of flowers, &c., are placed on the heads of the stones and at foot. Both are very brief, and record some grants apparently by Kadamba princesses. From the locality, and comparison with the one above mentioned, I consider them Pallava. The date 988 is that of one of the two mutilated rock-inscriptions at Malkalmuru. A more careful examination than I had leisure at the time to make, now some years ago, may clearly identify them with the Pallavas.

There seems reason to believe that about this period, the Cholas, having upset the Ganga kingdom, overran the Pallava possessions in the north-east of Mysore and then supplanted the Eastern Chalukyas at Vengi. But the Western Chalukyas must have recovered the present Chitakdroog District, which was formed into the province of the Nolambavahi Thirty-two Thousand, and placed under the prince Vijayaditya, who was also viceroy of Vengi (as will appear further on under the Chalukyas). About 1050 we have (p. 327) a Sthira Gambhira Nolamba, who distinguished himself in the army of the Chalukya king A'oha Malla and received the titles Vira-tala-prahari and Dosejanka. His son was A'hu Malla. About 1070 we have a Pallava made to pay tribute to the Chalukya king Bhuvanaila Malla by his general Udayaditya of the Ganga family (p. 143). In 1079 we have (p. 396) the Chalukya prince Jaya Simha, the brother of Vikrama, calling himself a prince of the Pallava line, and it seems to follow that his mother must have been a Pallava princess. In 1081 we find mention of a Pallava subordicate to the Chalukya king Vikramarka. About 1120 we have (p. 331) the Hoysala king Vishnu Varidhana defeating a Pallava, whose name appears to be Narasimha Varuna, and taking Kânci. And last'y, the Chalukya king Jagadeka Malla (1138-1150) boasts (p. 58) to have driven the Pallavas from their kingdom, which he added to his own dominions, thus terminating the continual rivalry and contests of seven centuries. It would appear (pp. 8, 52) that this victory was achieved by his general Vijaya Pâllya Deva of Uchangi, who was in consequence granted the title 'lord of Kânchipura'; and he calls himself 'defeater of the designs of Râjiga Chola', who will be noticed in connection with the Chalukyas. I have not met with any further reference to the line.*

* It appears that a Pallava is said to have been conquered in 1223 by the Yâlava king Sîghama Deva of Deogiri. Ind. Ant.
Chalukyas.—The memorials of this powerful line are perhaps more abundant, exact and varied than those of any line of sovereigns in the south. Their first appearance south of the Narmada was in the 4th century, previous to which they are said (p. 149) to have had 59 predecessors on the throne of Ayodhya (Oudh). On entering the Dekhan they encountered the Kalachurias the Raṭṭas, the Kadambas, and the Pallavas. The three first were reduced to the condition of feudatories; the Pallavas however drove off the invader, who was slain, but his successor defeated them and then formed with them an alliance cemented by a marriage with a Pallava princess. The Chalukya capital was established at Kalyāṇa, still known by that name, situated in Bidar in the Nizam’s dominions, about a hundred miles west of Haidarabad; their country was called Kuntala des’a and Karṇaṭa des’a.

At the commencement of the 7th century the Chalukyas separated into two branches, of which the Eastern Chalukyas made Vengi, taken from the Pallavas, their capital; the Western Chalukyas, with whom chiefly Mysore is concerned, continued to rule from Kalyāṇa. From the name of the founder of this branch they were called the Satyās’raya-kula. In the 8th century the Raṭṭas appear to have regained an ascendency, and the Chalukya power was for some time obscured; but at the end of the 10th century their authority was restored, and they reigned with increased glory to the end of the 12th, when they were subverted by the Kalachurias.

The Chālukyas were of the Soma vamsa or lunar line, and the Mānavaya gotra. They claim to be the sons of Harita, nourished by the Saptā mātrike, or seven mothers. The bear was the principal emblem on their signet, obtained from Bhagavān Nārāyana (Vishnu); but their insignia included a peacock fan, an anburs’a or elephant goad, a golden sceptre, and other symbols. The titles on their inscriptions, which are very numerous in Mysore, especially in the Nagar Division, are nearly invariably as follows—Samasta-bhumamśrava, S’rī-prithvi-vallabha, Mahārāja-dhirajā, Parames’vara, Parama-bhūtirāka, Satyās’rakula-tīlaka, Chālukya-bhūraka.

Although the above details are very circumstantial, the account of the origin of the Chalukyas is evidently puranic *, and the real source from which they sprang is far from clear. Moreover, while on the one hand the name Chalukya bears a suggestive resemblance to the Greek name Selenekia, on the other

* They are stated (p. 68) to have miraculously sprung from the moisture or water in the hollowed palm (chalade, chalaka) of Harita’s hand; see also p. 133. According to another account (Ind. Ant. VI. 74), from a libation to the gods poured from his chalade, chalake or chalaka by Harit, who were five tufes of hair on his head, that is, he was a Brahmachari or bachelor student.
hand it will be seen (p. xl) that the title to be descendants of Harita or Hārīti, nourished by the seven mothers, and of the Mānavya gotra, may have been adopted from the Kadambas, on their being subdued; while as to the 59 previous kings, who are said to have occupied the throne of Ayodhya, not a single trace has been discovered. May not the Chalukyan kings have been of Seleukian or Seleucidian origin; and the prolonged struggles between them and the Pallavas, supposing these to be of Parthian connection, have been but a continuation of the contests between Seleucidae and Arsacidae, transferred from the banks of the Tigris and Euphrates to those of the Krishna and the Palar?

The succession of the earlier Chalukya kings, down to the commencement of the 7th century, when the family separated into two branches, has not been very decidedly made out. The following seems to be the probable order:

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Jaya Simha, Vijayditya,
Rāja Simha, Rāja Rāja,
Buddha Varmma, Vīra Nāgamha
Vijaya Varmma, Vijaya Rāja
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A. D.

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Jaya Simha
Rāja Simha
Buddha Varmma
Vijaya Varmma
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A. D.

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472
444
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Pulakṣaṇa, Rāga Vikrama,
Kīrti Varmma,
Mangalesva,
Mangalesvāra

568–578

Jaya Simha is said to have defeated and destroyed Krishna the Raṭṭa Raja. He himself, however, was slain in an encounter with Trilokchana Pallava. His queen, then pregnant, fled and took refuge with a Brahman called Visha Sales granddaughter, in whose house she gave birth to Rāja Simha or Rāya Rāga. On growing up to man’s estate he renewed the contest with the Pallavas, in which he was finally successful, and married a princess of that race.† The memory of this Rāja Simha it was, I have conjectured, that was preserved in the statue bearing that name erected by the Pallava king (p. 301). His son was Buddha Varmma, a name evidently Pallava in its associations: with it, therefore, I connect Vīra Nāgamha, a name also clearly connected with the Pallavas (p. 306), and assign them to the date of the grant No. 158, which date may not be inaccurate, though, as it is, the grant is of a much later period; this will be shewn further on. Vijaya Varmma was Buddha Varmma’s son; Pulakṣaṇa or Pulakṣaṇa was the most powerful of the early kings and performed the horse sacrifice. He appears as the lord of Vatapi-nagara or Badami.§ His second name was Rāya Vikrama (p. 298). His date is taken from a grant in the British Museum. His son was Kīrti Varmma, who was the conqueror of the Kadambas (p. 299). Mangalesa, his younger brother, subdued

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* An expression used of the Pallavas in a Chalukya grant (p. 300), describing them as “by nature hostile” (prakṛiti-asmitra), seems to imply something mutually hostile in their origin.
†  Man. J. L. 3 4 11, 75.
‡  Ind. Ant. VII, 249.
§  Id. V, 69. The date of this inscription is singular, being given as 3730 from the war of the Elārata, 3850 of the Kali yuga, and 506 of the Śaka era.
the Kalachuris. He attempted to establish his own son in the succession, but Satyäs’rya, the elder son of Kirtti Varmma, obtained the throne, about 585. About 20 years later, or 605, his younger brother Vishnu Varddhana, surnamed Kubja, crooked or hunch-backed, captured the city of Vengi from the Pallavas. From this time the family separated into two branches: the Western Chalukyas continuing to rule from Kalyana to the end of the 12th century, while the Eastern Chalukyas remained in power in the Rājamahendri country till the beginning of the 11th century.

The following is the succession of kings in the western line, as confirmed by numerous grants:—

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Tailapa, Taila, Nārānacāla Taila</th>
</tr>
</thead>
<tbody>
<tr>
<td>585-634</td>
<td>Satyäs’rya, Sattananta, Irivi, Uhmjanga, Aluva Malla</td>
</tr>
<tr>
<td>638-681</td>
<td>Vikramaditya, Vihāra Vikrama, or Narasimha Malla</td>
</tr>
<tr>
<td>691-695</td>
<td>Jaya Sindhu or Jagadeka Malla</td>
</tr>
<tr>
<td>793-783</td>
<td>Somesvara, Trailoky Malla, or Aluva Malla</td>
</tr>
<tr>
<td>794-797</td>
<td>Somesvara, Sova, Sovi, or Bhramuka Malla</td>
</tr>
<tr>
<td>797-803</td>
<td>Vikramaditya, Kali Vikrama, Vikramanka, Somesvara, or Tibhuvana Malla</td>
</tr>
<tr>
<td>804-819</td>
<td>Somesvara, Same, Bheka Malla, Tibhuvana Malla</td>
</tr>
<tr>
<td>817-820</td>
<td>Perumma, or Jagadeka Malla</td>
</tr>
<tr>
<td>821-858</td>
<td>Tailapa, Nārānacāla Taila, Nārānacāla Tailapa, or Trailoky Malla</td>
</tr>
<tr>
<td>863-878</td>
<td>Somesvara or Tibhuvana Malla</td>
</tr>
<tr>
<td>973-997</td>
<td>Tailapa, Talla, Nārānacāla Taila</td>
</tr>
</tbody>
</table>

Satyäs’rya or Pulikesi II, was a great conqueror and subdued all the neighbouring nations. He is said (p. 299) to have gained victories on simply riding forth alone, mounted on his splendid charger Chittrakântha. His greatest victory was over Harsha Vardhhana, king of Kanci, and the most powerful monarch in Northern India (pp. 236, 299). By this conquest Satyäs’rya obtained the title of Parames’vara or supreme lord, ever after borne by the Chalukyas. Of his son Ambiera there is a memorial in the grant No. 159 (p. 288). Vikramaditya I. was successful in war against Pándya, Chola, Kerala and Kalabhras (p. 299) but his greatest achievement was his capture of Kénci (pp. 237, 241) and forcing the Pallava king ‘who had never bowed to any other man’ (pp. 237, 241, 299) to kiss his feet with his crown. Vinayaditya, his son, captured and destroyed the army of Trailokya Pallava, the king of Kénci (pp. 237, 299), was served by the Pallava, Kalabhras, Kerala, Harihaya, Vila, Malava, Chola, and Pándya kings, as well as by A’luva Ganga (p. 237); and levying tribute from the rulers of Kaveri, Párasika, Simhala and other islands,† churning all

* Perhaps the Kalabhras or Kalachuris.

† Simhala is Ceylon. Kaveri may be some island in the Kaveri, as Sevamang, Sivananandram or Serengapathan; Párasika, a name of Persia, introduced between the two, is difficult to explain, unless indeed the Pallavas, retaining some tradition of a Persian origin, may have given the name to an island in the south.
the kings of the north and gained possession of the Pāli dhvaja* (p. 299). His son Viśnyāditya completed the conquests of the two preceding reigns, both in the south and the north, and in addition to the Pāli flag, gained the Gangā and Yamuna flags (p. 500). His son Vikramāditya II gained an important victory in the Udāka province over the Pallava king Nandi Pota Varmma, whom he slew in battle, and capturing all the royal insignia, made a triumphal entry into the capital city Kānchi, which he refrained from plundering, and ordered the remarkable statues he found in the royal palace to be gilded (p. 300, 301). He then, after withering up Pāṇḍya, Chola, Kerala, Kalabhras and other kings, took up his residence at Jayamambha, situated on the shore of the southern ocean, called the Rolling Ocean (ghūrmanāmēra). Kīrtti Varmma II, his son, while yet Yuva Rāja under his father, obtained permission to make an expedition against the Pallava king, whom he drove to take refuge in a hill fort, and dispersing his army, plundered his treasures (p. 301).

But the Chālukyas were now to suffer a reverse, and their glory under Kīrtti Varmma III was obscured by the ascendancy of the Raṭṭas;† the proof

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* What this flag was is not clear. Pāli is the name of the language of Magadha, the sacred language of the Buddhists.

† The Raṭṭa, Rāhor or Rāhṭra kūṭa family of kings rose to power in the Dekhan about the middle of the 8th century, and for the space of two centuries obscured and almost took the place of its elder rival the Chālukya race of Kēyakā. During the time of its prosperity, it extended its rule not only over the Dekhan proper but over the Konkan, a portion of Gujarat, and Central India up to the Vindhyas. Its power sank again towards the close of the 10th century, when the Chālukyas, under Tālakōp of Kēyakā and his successors, regained their ancient position. But even after that period we find Rāhṭra kūṭa states at Dārājat, at Belgaum, etc., in the Dekhan, in Central India, and even as far north as Kanōj, some of which played a considerable part during the last period of Hindu rule, and branches of which flourish even in the present day." (Ind. Ant. VI, 58).

The following is the list of Raṭṭa kings:—

<table>
<thead>
<tr>
<th>A. D.</th>
<th>A. D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Govinda</td>
<td>685</td>
</tr>
<tr>
<td>Karša</td>
<td>685 Amēghavārsha</td>
</tr>
<tr>
<td>Indra</td>
<td>685 Akālavārsha</td>
</tr>
<tr>
<td>Dūndubhras, Dvatiya Varmma, Prithvī Vallaḥa, Ghaṭagavādika</td>
<td>710 Jāgadhratras</td>
</tr>
<tr>
<td>Krishna, Vallaḥa</td>
<td>710 Indra, Nṛjāp</td>
</tr>
<tr>
<td>Govinda, do</td>
<td>725—755 Amōgha Varka</td>
</tr>
<tr>
<td>Dvura, Dvhr, Nīrpana, Kalka Vallaḥa, Ghaṭaravārsha</td>
<td>755 Govinda Rāja</td>
</tr>
<tr>
<td>Krishna, Rāja</td>
<td>755 Bādviga</td>
</tr>
<tr>
<td>Govinda, Jagātantiras, Jagadhratras</td>
<td>770 Kaditya, Kehīviga</td>
</tr>
<tr>
<td>Prithvī Vallaḥa, Sri Vallaḥa, Kakkha, Karkavr</td>
<td>975</td>
</tr>
<tr>
<td>Dūndubhras subdued a prince named Vallaḥa, and obtained the title Rājākāpūrū Varmma varna. His successor Krishna humbled the Chālukya. Dvura subdued the Pallava and made a prisoner of the Gangā king, whose family had never been conquered before. Govinda III was the most eminent of the dynasty. He resumed Gangā, whose father had imprisoned, from his long and painful captivity, but had again to reduce and imprison him; he also went to the Tungabhadrā and again subdued the Pallava: he also ordered the lord of Vengi (the Eastern Chālukya king) to build him a fort, which was done apparently at Mānukota (now Mālke, in the Nizām’s dominions), which, under the next king, became the capital Ind. Ant. VI. 59—72; J. Be. Br. R. A. S.</td>
<td></td>
</tr>
</tbody>
</table>
of this in 804 has already been given (p. lvii). Of the next three kings, it is considered, as previously stated, that Taila and Ayyapa correspond with those of that name in No. 113 (p. 209). But fuller particulars, as already described (p. lix), are contained in the Rudra Deva inscription. There the Kākatiya king Proli Deva is said to have in an instant bound down Tailapa, the head ornament of the Chālukyas, but on being pleased with his faithfulness as speedily released him; he dealt in the same way with Govinda, and gave the kingdom (i.e. Taila's kingdom, as it is called in the Begur inscription, which had come under the power of Govinda the Raṭṭa) to king Erha. Then (v. 18) "from sheer fright of the valorous king Śrī Rudra Deva (Proli's son), king Tailapa was afflicted with diarrhoea and became emaciated, and although this resulted in death, Bhūma ventured to succeed to the fleeting royal dignity." And (v. 20) this "Bhūma, the vilest of kings, a brute among men, the husband of his step-mother, who killed an eminent brother at dinner, intent upon attempts at swallowing the skies, ascended the point of the great peak of the mountain of pride, and incensed by envy, ventured to defy the terrible Śrī Rudra Deva." The latter went against him, burnt the suburbs of Chodādaya (or Bodīdaya) and forced Bhūma, with all the Raṭjas like him living between Kānchī manḍaja and the Vindhyas, to submit. Ayyapa, according to the Begur inscription (p. 209) seems to have attempted to attack Bira Mahendra, whom I conjecture, for reasons already given, to be the Pallava king; but was defeated, probably at Begūr, or Bevūr as it is written on the stone, by Irugange Nāgatta, an officer under Ereyappa, and slain; his daughter (as represented in the sculpture) being taken prisoner. She, according to the Goriḥidmura inscription mentioned p. xlv apparently became the prize of the Pallava monarch.

The Chālukyas, thus thoroughly beaten and disgraced, had no resource but to flee from their kingdom. The representative of the line, Jaya Simha, perhaps a second name of Vijayāditya's, fled to Anhalvara in Gujarat, the court of Bhoja Raṇa, the last of the Chawuras or Sauras. There his son Moolraj married the daughter of Bhoja Raṇa, and in 931 succeeded the latter on the throne, the Salic law being set aside in his favour. He ruled at Anhalvara for the space of 58 years, and his descendants occupied the throne of that country with great glory till 1145.

Meanwhile Tailapa defeated the Raṭṭas (p. 149) in the person of the Raṭṭa king Kakkalaṭ, and retrieved the Chālukya fortunes. He ascended the throne

* J. B. Br. R. A. S. X. 45.  
† Ind. Ant. VI, 65.
at Kalyāna in 973, and transmitted to his posterity a kingdom which increased in splendour and prosperity under each succeeding reign for nearly two hundred years. The Cholas, who, taking advantage of the late collapse of the Chālukya power, had pressed northwards, brought the Ganga kingdom to an end, and overrun much of Mysore, were now the chief opponents of the Chālukya; and Tailapa is described (p. 149) as full of desire to fight with the Chola Rāja, and as being a destroying fire to the Cholas. In fact the tide of Chola conquest seems to have been thus turned aside to the eastwards, and accordingly we find the Eastern Chālukya king Vimalāditya forced into a matrimonial alliance with the Cholas, with the result that his kingdom passed in 1023 to Rājendra Chola or Rājaraja Chola, said to be his son.

To Tailapa and his wife Jakabbe was born Satyasraya, who succeeded him and married Ambiki Devi. Their sons were Vikrama and Das'a Varma (p. 87). The former, dying without issue, was succeeded by his nephew Jaya Simha, the son of Das'a Varma and Bhagavati Devi. Jaya Simha or Jagadeka Malla is said (p. 149) to be a lion to Rājendra Chola, and appears to have gained some advantages over them which led to a formidable invasion by the Cholas in the reign of his son Somes'vāra. They burnt Pulikara nagara, the modern Lakmes'var, and destroyed its famous Jain temples erected by Permanjī Ganga. But Somes'vāra, having the titles Trailokyamalla and A'hana Malla, inflicted a signal defeat upon the enemy, and the Chola king would appear to have been killed. Somes'vāra, on returning from the pursuit and defeat of the Cholas, halted at Puliyaappattana or Puliyar-paṇa (the modern Huliyar in Chitaldroog District) and made a grant of Sivanur (now Sāvanur) to Nāga Deva his chief general and minister, in 1059. Somesvaras son, named Vishnu Vardhanas or Vijayāditya, who calls himself (p. 19) the Vendi maṇḍales'vāra and the punisher of Ayyana (? his uncle; there is a similar reference to Ayyana at p. 327,) was in 1066 ruling the Nolambavādi Thirty-two Thousand (which seems

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For convenience of reference it is desirable here to give the succession of the Eastern Chālukyas.

| Name             | Reigns | | Name             | Reigns |
|------------------|--------|------------------|--------|
| Kulaja Vishnu Vardhanas | 18 yrs. | 33 yrs. | Gronika Vijayāditya | 44 yrs. |
| Jaya Simha Vallabha | 18 yrs. | 33 yrs. | Chālukya Bīhma | 30 yrs. |
| Indra Rāja | 18 yrs. | 33 yrs. | Kallabhigouna Vijayāditya | 6 months. |
| Rājānamuada, Vishnu Vardhanas | 6 yrs. | 37 yrs. | Amma Rāja | 7 yrs. |
| Mangi Rāji | 25 yrs. | 40 yrs. | Tālapa, Tālapa (usurper) | 11 months. |
| Jaya Simha Vallabha | 15 yrs. | 37 yrs. | Vikramāditya | 7 yrs. |
| Kokkili, Kokkili | 6 months. | 37 yrs. | Yuṣdhra Malla (usurper) | 7 yrs. |
| Vishnu Vardhanas | 6 months. | 37 yrs. | Rāja Bīhma | 12 yrs. |
| Sakti Varuna, Vijayāditya | 25 yrs. | 40 yrs. | Amma Rāja | 3 yrs. |
| Vishnu Vardhanas | 25 yrs. | 40 yrs. | Dāndarana | 7 yrs. |
| Vījayaḍītya, Narendra Mrigarāja | 48 yrs. | 70 yrs. | Sakti Varuna | 25 yrs. |
| Kali Vishnu Vardhanas | 1 yrs. | 1 yrs. | Vimalāditya | 7 yrs. |

(to 1023 A. D.)
to be the earliest mention of the province by this name). Meanwhile Râjendra Chola, before mentioned, who ruled 41 years or till 1064, we are told was succeeded by his son Vikrama Deva, surnamed Kulottunga Chola. On the death (which, from what follows, must have been in 1077) of his uncle Vijayâditya, who had been viceroy of Vengi-desâ, the king deputed his son Râjarâja to assume the office; but after holding it for one year, 1078, he resigned it in favor of his younger brother Vira Deva Chola, who assumed the title of Kulottunga Chola. His grants are found in great numbers from 1079 up to 1135. It seems to me clear that A'hava Malla must have formed an alliance with the Pallavas against the Cholas, and married a Pallava princess: that he recovered the north-east of Mysore, which had belonged to the Pallavas but was at this time overrun by the Cholas, and formed the new province of Nolambavâji—whose name connects it with the Pallavas—as a barrier against Chola encoacrments on the Western Châlukya dominions.

To continue our history, Bhuvanaikâ Malla was apparently a weak prince and did not long retain possession of the crown. But he had a powerful minister and general in Udayâditya of the Ganga family (p. 144). His title of Manc Vepagade Dandamânyaka, corresponding to Lord High Chamberlain, is deserving of notice as indicating the growth of luxury at the Châlukya court, which will be remarked on again. Udayâditya, it is said (p. 164), defeated before 1071 a secret conspiracy against the throne and against the gurn, and seizing the property and jewel-laden women of the conspirators, handed them over to his emperor. By 1075 we find him (p. 142), after many victories, raised to the dignity of viceroy of the Banavase province and other districts, and in the enjoyment of regal honours.

Vikrama in 1076 expelled his brother, seized the throne, and became the most powerful of the Châlukya monarchs, uniting (p. 57) the qualities of the sixteen preceding kings, that is, up to his namesake Vikramâditya I. He set aside the ancient era of Sâlivâhana, and from his accession established the Châlukya Vikrama era, which continued in use as long as the Châlukyas were in power. Many interesting particulars regarding him are contained in Bihana's Vikramâdika Deva Charita."

Previous to his accession to the throne he had gained so many important victories, chiefly against the Cholas and other powers south of the Tungabhadra, that his brother, moved by jealousy, sent forces into the Banavasi country.

* Sir Walter Elliot, Mad. J. L. and S. VII.
† Literally rubbed it out, as figures are swept out of the sand by school boys.
‡ Edited, with an introduction, by Dr. G. Bubler, Bombay.
(the Shimoga District) to seize him; but Vikrama destroyed them. He seems however to have taken the precaution of strengthening himself by alliances. For he married his daughter to Jayakesi, king of the Kadambas, whose capital was then at Goa; and formed a friendship with his former enemy the Chola Rāja, which was cemented by his marriage with the Chola princess. The Chola king died soon after, and his kingdom was thrown into a state of anarchy. On hearing this, Vikrama, who was still tarrying on the Tungabhadra, at once started for the south, in order to place his wife's brother on the throne. He entered Kānchi and put down the rebels there; then destroyed the enemy throughout Gangakunja, (no doubt the same as Gangavājī); and re-established the Chola power.

But not long after his return, he learned that his brother-in-law had lost his life in a fresh rebellion, and that Rājiga, the lord of Vengi, had taken possession of the throne of Kānchi. Vikrama at once prepared to march himself against the usurper; but the latter opened negotiations with Somesvara at Kalyāṇa, who, thinking a favourable opportunity had offered itself for the destruction of his hated brother, eagerly entered into alliance. He followed so closely on Vikrama's march to the south, that when the latter came up with Rājiga's army, Somesvara's forces were encamped not far off in his rear. A terrible battle ensued, in which victory declared for Vikrama: Rājiga fled, and Somesvara was taken prisoner. This was in 1076.

Vikrama placed his younger brother Jaya Simha in the government of Banavase and repaired to Kalyāṇa. He there heard that a svayamvara was proclaimed for Chandralekha or Chandala Devi, daughter of the Silahara prince of Karahata, and possessed of marvellous beauty. He also ascertained that the lady on hearing of his valiant exploits had fallen in love with him, and therefore hastened to the festival, where he was chosen as the bridegroom from among the assembled princes of Ayodhya, Chedi, Kanyakubja, Kalinjara, Malava, Gurjara, &c., who, though filled with anger at the result, were restrained from violence through fear of the great Chālukya.

Next year his brother Jaya Simha rebelled, and collecting a large army advanced to the Krishna. Vikrama being forced in self defence to take the field against him, a battle was fought, in which Jaya Simha was defeated and taken prisoner. The remainder of Vikrama's reign seems to have been peaceful, with the exception of an expedition in 1081 against Kānchi and the Pallavas, and one north of the Narmada in 1083. But towards the close he was invaded by the Hoyala Ballāla king, who was driven back by his general Achyugi Deva.
In the present volume an account of Vikrama’s conquests will be found at pp. 129, 175, 14 and 88. In 1077 he appears as residing at Tagiri (pp. 120, 163), perhaps the modern Dantaband. In this year, on his son’s birthday, he makes a grant (p. 131) to the Chilukya Ganga Perumanjadi Jimālaya at Balligāmve. His governor of Banavase and associated districts at this time was Barma Deva (pp. 130, 163, 18). In 1079 his younger brother Jaya Simha, who before long rebelled against him, was viceroy of Banavase (p. 806), with the titles Srimat Trayalokya Mallava Vira Nolamba Pallava Perumanjadi Jaya Simha Deva. Moreover, though styling himself head jewel of the Chalukyas, he also claims to be prince of the world-renowned Pallava race. Perhaps his father A’hava Mallas’s queen was a Pallava princess. If so, Vikrama himself must have borne the same relationship to them. Before the next year must have occurred Jaya Simha’s rebellion and defeat, for we then find (p. 166) Vikrama’s chief minister Anantapala appointing Govindarasa to rule the Banavase province, while (p. 155) Gundamarasa, a Mane Verggaje Dandjanayaka, had the management of the taxes and duties. In 1394 the Hoysala king appears (p. 326) as subordinate to Vikrama. In 1096 a general named Khāhduasa is named (p. 170) as gaining great distinction against the Lāla, Magadha, Nepāla, Panchalā and Pāndya kings.

The luxury of the court continued to increase with the growth of its power and wealth, and in 1028 we find (p. 108) Bivamayya, a great minister and (?) senior Lāla-Karmaja ambassador, bearing among his titles, besides Palace Chamberlain, officer over the female apartments, and president of the concubines! Perhaps he was an eunuch. He causes Patmanábhaya to be appointed governor of Banavase. In 1102 Govinda appears (pp. 78, 127) still as a dependent of Anantapala’s, in charge of the taxes of Milvalli. In 1103 he is again (p. 140) governor of Banavase. Anantapala has by this time received a title as Bānasā Verggaje Dandjanayaka, lord high chief of the kitchen! In 1107 he is (p. 200) Bānasā Mane Verggaje and Govinda still at Banavase. In 1108 we have (p. 18) Achēnupa Nāyaka appointed by him governor of Nolambavadi. In 1112, Govinda, still ruling Banavase under the orders of Anantapala (p. 85), makes a gift at the request of Kāma Deva, with the title Tribhuvana Malla, of the Pāndya Ree, said to be the ruler of Konkan and Haive. In 1114 Anantapala is still in power (p. 177), with Govinda under him, who has now the title of Mane Verggaje Dandjanayaka and claims to have

* The 22nd December 1077: this must have been Soma who succeeded him, and the offspring of his bride was at the musings were already mentioned. There is a lively description of his childhood at p. 85.
washed away the stain of the ignorance of the other generals who commanded
in the palace of the king Vikramārka. In 1115 he appears (p. 185) as making
war in the south, and neither his name nor Anantapala's occurs after this.
But in 1121 we find (p. 15) a Pândya Deva, perhaps Víra Pândya, with the
title Tribhuvana Malla, ruling Nelambavājī. He also bears the title lord of
Kānchipura, which would indicate some victory gained over that city; and a
succession of these Pândyas continued to rule Nelambavājī for a considerable
time from Uchchangi durga, the district around which is even called the
Pândya manjala. Víra Pândya is said (p. 70) to have plucked off the crown of
Paundya on the field of battle, while Vijaya Pândya is described (pp. 8, 52)
as defender of the designs of Rājiga Chola.

Soma, called Bhūlaka Malla or Tribhuvana Malla, Vikrama's son, succeed-
ed in 1127 to a kingdom powerful and prosperous on every hand (p. 88). To
him all kings applied the name Sarvajña mahipāla (p. 68). In 1138 we find
(p. 329) Vinayāditya of the Hoysala line in subordination to him, ruling the
centre and west of the present Mysore; while in 1142 Víra Pândya Deva ap-
ppears (p. 6) as the governor of Nelambavājī. Jagadeka Malla, it is said
(p. 58), ruled over the Pallava kingdom, from which he had driven the king;
thus bringing to an end the long succession of alternate hostilities and alliances
between the Pallavas and Chalukyas from the very time when the latter first
appeared in the Dekhan in the 4th century. In 1149 we have an account
(p. 97) of the Saṅtara kings of Hombucha or Humcha (Paṭṭi Pombuchhapura),
in the Nagar country, who were feudatory to him. At that time Jagadeva,
with the title Tribhuvana Malla, appears as ruling in the place called Setu

* The origin of these Pândyas, who are found ruling the same district to the beginning of the 13th
century, when they were subdued by Víra Ballīla (p. 285), is related at p. 69. They claim to be
Yādavas, and the following is the succession as gathered from that and other notices of them in this
volume.

<table>
<thead>
<tr>
<th>Name</th>
<th>Title</th>
<th>Father</th>
<th>Mother</th>
<th>Duration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aḍīṭya Deva</td>
<td>Pândya Bāja (or. Sávala Devi)</td>
<td>Pândya Deva</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Pândya Bāya</td>
<td>Víra Pândya Deva, Tribhuvana Malla,</td>
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</tr>
<tr>
<td>Chandi Bāja</td>
<td>(or. Gaṃga Devi, Vijaya Deva) and</td>
<td></td>
<td></td>
<td>1121 to 1147</td>
</tr>
<tr>
<td>Damūnda</td>
<td>Kaṇa Deva, Nīlakha Malla</td>
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<td></td>
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<tr>
<td>Víra Pândya</td>
<td>Talāpa (son of Pândya Deva)</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>Damūnda</td>
<td>Triśata (son of Víra Pândya Deva)</td>
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<tr>
<td>Kavala</td>
<td>Vijaya Pândya Deva (son of Kaṇa Deva)</td>
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<tr>
<td></td>
<td>Pândya Deva</td>
<td></td>
<td></td>
<td>1151 to 1171</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>1200</td>
</tr>
</tbody>
</table>
Ixix

(I think in Canara)*. He is mentioned among the kings overcome by Vishnu Varreddhana of the Hoyala line (p. 263).

Under Nūrmaği Taila, having the title of Trailokya Malla, the Chālukya dynasty, which had reached its zenith under the last Vikramálātiya, began rapidly to decline. A powerful noble named Bijjala, of the Kalachurya race, had been appointed general of the Chālukya armies, and the influence which he thereby obtained he turned against his sovereign, and expelled him from the throne. This event occurred in 1157. The Chālukya king retired south and maintained himself in the Banavase country. The religious feuds which raged at Kalyāna in connection with the establishment of the Lingāyat creed kept the hands of the Kalachuryas fully occupied. The Chālukya influence therefore was not extinguished, and Somesvāra, the last of this race, succeeded to the fallen fortunes of his house in 1182. What ultimately became of him does not appear, but the Hoyala Ballājas of Dorasamudra from the south and the Yādavas of Devagiri from the north, soon closed in upon the disputed dominions; and the great and powerful Chālukya name disappears from history as that of a dominant power, though certain descendants of the line appear to have ruled in some parts of the Konkan till the middle of the 13th century.

* The following is the account, as given in this place, of the Stānta kings, who were Jains—

Stānta, Stāntaraśvāra, several kings of this name.
Kāmaṇa.
Singi Deva.
Taila.
Kāma (or, Bijjala Devi. Her sister Bhatta Devī was exiled to Vijayakīta Deva of the Kadamba family, whose son was Jayakasi).

Jajādīva, Jajādīva, Tribhuvana Malla
Singi Deva, his brother.
Bummarasa, his son.

But the kingdom of Hombucha was established soon after the subjection of the Kadambas by the Chālukyas in the 5th century. Jinsatta Kāya, its founder, was of the solar line, and his descendants claim to be of the Ugra race, lords of the northern Madhura (Gazetteer of Coorg, 25). The latter would make them of common origin with the Pandyas of Madhura in the south. Jinsatta subdued the country as far as Kallasa (Kallar District) and the capital of the kingdom was subsequently removed to Sisola or Siangali on the Manjarabad frontier, and later on to Kārsale in S. Canara; lieutenants being appointed to Kākur, Hāngali, Mālu Bidare and Malik (see Gazetteer of Mysore, II, 374). The rulers of Siangali are expressly called Pandyas (p. 83). The Kārsale rulers, had the general name of Balam Wodeyar and continued in power to the 16th century.

The first of the Humcha kings who took the name of Stānta or Stāntara would appear to have been Varuma or Bumma, born in 925 and ruling in 977. He was succeeded by his brother Vikrama Stānta, and then follows Vīra or Eira Stānta.
And here it becomes necessary to notice more particularly the professedly Chalukya grant of Vira Nougamba, No. 158, and to show its connection with the alleged Pandava grants of Janamejaya Nos. 130, 133, and 139, with the view of establishing their real dates. The best known of these is the Gauj agrahara inscription, No. 130, which has been the subject of much controversy. It was first brought to notice by Colonel Mackenzie about 1801 and examined by Colebrooke (As. Res. IX., 446), who denounced it as unauthentic, and declared that the astronomical data in it would not bear the test of a critical examination. These data, as interpreted by Colebrooke, were given by Colonel Ellis to Sir G. B. Airy, the Astronomer Royal, who therefrom calculated that the eclipse mentioned in the grant occurred on Sunday the 7th of April 1521 (J. B. Br. R. A. S. X., 81). On this high authority it was concluded that the grant was a forgery of the time of the Vijayanagar kings in the 16th century.

Of these grants by Janamejaya, the one at the Bhimankaṭṭe māṭh, No. 139, is dated in the year 89 of the Yudhishthira era, which would be 3012 B.C. The three others, belonging respectively to the Gauj agrahara, No. 130, the Kuppavijade agrahara, No. 133, and the Begur agrahara (not in this collection), all correspond in their contents and date, which is not referred to any era, and profess to have been granted at the sarpa yāga to the officiating Brahmans. But they also correspond in the descriptive portion with No. 158, which is dated in 366 of the S'aka era, only that this grant is attributed to Vira Nougamba of the Chalukya line, instead of to Janamejaya of the Pandava line. They are all in the Nandi Nāgari character, but employ a second form of r to express the now obsolete Hāje Kannāṭa letter. A minute comparison of them has been made by me elsewhere (Ind. Ant. VIII. 80) and I will here only state the grounds on which Sir G. B. Airy's date must be rejected, and the grants assigned with some probability to the end of the 12th century.

The dates of the three Janamejaya grants are thus given:--


and the exact part of the sacrifice at which the grants were made, thus:--

Begur. Sarpya-yāga karambha-samāe.
Now, the So of the Gauj inscription, which, with the preceding rakshe, being at the edge of the plate, has got broken off since Colebrooke's time, (see his transcript in As. Res. IX) was the beginning of the words Soma-dine or Monday, as clearly appears from the Kuppaga ke inscription. This, of course, Colebrooke could not guess. He attributed the grant to "the time of a partial eclipse of the sun which fell on a Sunday in the month of Chaitra, when the sun was entering the northern hemisphere, the moon being in the nakshatra Asvini"; adding in a note, "such is the deduction from the text, which states a half eclipse of the sun in Chaitra on the sun's entrance into the uttarayana or northern path at the moment of vyatipata (which imports new moon on a Sunday in any one of the undermentioned nakshatras viz.: Asvini, Sravana, Dhanishtha, Ardra, Alesha, and Mrigasiras, the first of which is the only one compatible with the month)". Sir G. B. Airy very naturally calculated from the data as interpreted by Colebrooke. But that he was wrong is evident from the fact that the eclipse is said to have happened on Monday and not on Sunday.

The actual calculations, as made for me by the native astronomer Siddhant Subrahmaṇya Sāstri, result in giving the year 36 of the Kali yuga, or 8066 B.C., which is of course fabulous. But by accepting the phrase kaṭakam utkulita as embodying the date, and taking the letters in the direct order, ka ṭa ka m give us 1115, or in the usual manner reckoning that year as complete, A.D. 1194; and from Struyk's Catalogue of Eclipses it appears that a partial eclipse of the sun occurred on the 22nd of April 1194. So much for the agrahāra grants. With regard to No. 158, which, in addition to kaṭakam, gives us S'aka 366 as its date, the only way that occurs to me of reconciling the two is, to take the sum of these figures, 15, as expressing 1115 without the hundreds, a system of which there are examples, and which is common enough among Europeans, as when we speak of 78 meaning 1878, &c. At the same time, S'aka 366 may notwithstanding be a real date, preserved in the annals of the Chalukya house, as that when the first alliance with the Pallavas was formed, and now made to do duty in this corresponding case.

In favour of A.D. 1194 being pretty near the actual date the following evidence may be adduced. In the Gauj grant the village is called the Gau- tama agrahāra; now, Gautama was one of the line of munis who were añcāris of the Kedāren'vāra temple at Balligrāme, and it is evident that he was officiating from A.D. 1130—1150 (see pp. 87, 97, 99, 102, &c.). Again, No. 56 whose date is also about A.D. 1150, mentions (p. 126) the "mahājanangalu of Kuppageje"; which village was therefore an agrahāra at that time. Moreover
the sarpa yāga, according to the traditions of the place, was performed at Hi-
renagalur, near Chikmagalur, and an inscription there shows that it was an agra-
habāra in the time of Trailokyā Malla (1150—1182). Furthermore, the Kilva Rāya of No. 158 corresponds with the Kilvogojeyarasa of No. 13, dated in
1169. And further, the origin of the unusual title Tula-Prahāri is related
in the inscription No. 173, dated about 1184, and it is applied to a Nolamba.
Moreover, from the names and description of Jaya Simha, the younger brother
of Vikrama, as given in No. 165 it is evident that Vira Nolamba implied a
prince who was the offspring of a Chālukya-Pallava union.

For these and other reasons, which will occur on comparison of the grants, I
incline to the opinion that they may be of the latter part of the 12th century.
Also, from the royal titles in the three agrahāra grants being distinctively Chā-
lukyan, and the entire descriptive portion corresponding so closely with No. 158,
which is expressly stated to be of Chālukya origin, that the grants emanated
from a Chālukya prince by a Pallava mother. There were not wanting reasons
for falsifying the date at this period. For the representative of the Chālukyas;
driven from power by the Kalachurya king Bijjala, was maintaining a doubtful
authority in the Banavasi country, soon to end in the extinction of the dynasty.
The Pallavas had equally lost their kingdom and lately become dependents of
the Chālukya. Moreover, in the religious world the triumphs of the Lingayat
faith were rapidly overthrowing in the north of Mysore the authority of the
Brahmans. The merchant Māro S'etti in No. 158 had no objection to attribute
his grant to a prince of Buddhist associations, such as the Pallavas were, but
the agrahāra Brahmins thought it safer to go back to a vague antiquity and an
orthodox prince.

Kalachuryas—The Kalachurias or Kalabhurias were one of the royal
houses subjected by the Chalukyas on their first arrival in the south. They
were apparently connected with the Haihayas in descent. From the inscription
at p. 64 we learn that the founder of the line was named Krishna, and that he
was born of a Brahmani girl by Siva. 'He slew in Kālanjara an evil spirit of
a king who was a cannibal and followed the occupation of a barber; and taking
possession of his kingdom reduced the nine lakhs country of Dahala mandala
(Chedi or Bandelkhand) to obedience, and ruled in peace.' After several genera-
tions, Kannana Deva arose in this line of kings. His sons were Bijjala and
Sanda Rāja. The latter had four sons, Nammugi, S'ankha Varman, Kannara
and Jogama; of whom the first and last seem to have ruled in succession.
Jogama's son was Pramādi, who was the father of Bijjala.
The latter, as has been related, took advantage of his position as general of the Chalukya armies, and perhaps induced by carelessness or weakness in the sovereign, to usurp the throne. But for several years he did not assume the royal titles, and it would appear (from p. 61, 159 and similar passages in his grants) as if he had formed an expectation of being recognized as a legitimate successor of the Chalukya. It was not till the fifth year of his usurpation, or 1161 (p. 94), that he marched to the south, whether the Chalukya prince had retired, and there proclaimed himself supreme.

The following is the list of the Kallachurya kings:

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Bijjala, Bijjana, Nisanka Malla or Tribhuvana Malla... 1158–1163</th>
<th>Sankasa, Nisanka Malla or A’hava Malla... 1178–1181</th>
</tr>
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<tbody>
<tr>
<td></td>
<td>Raya Madari Sovi, Sannesvar, Vira</td>
<td>A’hava Malla, Aprati Malla... 1181</td>
</tr>
<tr>
<td></td>
<td>Vijasa or Bhavanasika Malla... 1163–1176</td>
<td></td>
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</tbody>
</table>

Among the titles in their inscriptions, of which there are many in the north of Mysore, are the following:—lord of the city of Kalianjara (the well known fortress in Bandalkhand), having the flag of a golden bull, Malla of the Sani-vara Siddagiri durga.

It appears (pp. 93, 192, 159, 66) that Bijjala had a minister named Kasavaya or Kasapaya. While the former was still a general of the Chalukya army (p. 58), Kasavaya was the governor of Banavase, in 1157. Under his orders, Kesi Raja (p. 154), Kesiimaya or Kesava Raja (p. 190) was the Hergga.le Danajnayaka and governor of Banavase from 1157 to 1160 (p. 182). The conquests by which the latter had raised himself to favour are given at p. 155, and embrace all the region about the Tungabhadra in the Bellary and Shimga Districts and westwards to the coast. In 1160 we find (p. 66) Kasavaya’s nephew Baramarasra ruling the Banavase country, after having gained a victory over the Hoysala forces on the banks of the Tungabhadra. In 1161 he is still in that position (p. 93). In 1165 we have (p. 61) Vijaya Pandya, the son of Kama and nephew of Vira Pandya, ruling the Nounambavidži country. Subordinate to them was an officer of the Sindha family, whose origin is related at some length, though unfortunately the inscription is illegible only to a certain point. The founder of the line was born from the union of Siva and Sindhu, and nursed on the milk of a tigeress created for the purpose.

* His name is the same as that of the author, living at about this time, of the Suddham-s-dar-paga, the ancient grammar of the Kannada language in Kannada, and we find him (p. 192) making special provision for good teachers of Kannada, but his genealogy as given pp. 154 and 117 does not accord with that of the grammarian as given in his work. Balligrama is specially described (p. 94) as containing grammarians of many schools.
Malati Devi was appointed his family goddess, and Karahata given him as a kingdom. The Sindhas had a blue flag (nila dhraya) and a tiger signet (ryagha mriga lankhuna) and ruled many lands within the Four Thousand of Sindha and Karahata.

Vijaya Pandyja rules Nagnambadi down to 1169 (pp. 77, 31, 23) but it will be noticed that he makes no acknowledgment of any higher authority, as if the Pandya were now independent. There is little doubt that the comotions connected with the establishment of the Lingayet faith by the minister Banava, as will be noticed under religious sects, ending in the murder of the king Bijjala, must at this time have weakened the authority of the government.

But we find (p. 110) mention of what seems like an act of abdication on the part of Bijjala in favour of his son Naya Murari Sovi Deva, who sends for Byalkhe Kesimayya (perhaps the former governor of Banavase, before mentioned) and directs him to take the government of all the countries forming the treasury of the south. These, it appears (p. 111), were the Taddavadi Thousand, the Haungal Fifty Hundred, and the Banavase Twelve Thousand, which he ruled for a long period in peace, a statement which is confirmed by finding him (p. 161) still in power there in 1179.

In 1171 we find (p. 52) Vijaya Pandya, still apparently independent, calling himself "defeater of the designs of Rajiga Chola" an epithet already adopted 20 years before under the Chalukya king Jagadeka Malla (p. 8). His chief minister is Vijaya Permaji, and he also has under him the representatives of the Kadamba family. In 1173 Permaji's son Durgarasa appears as adhikari of Banavase (p. 54).

Under Sankama Deva luxury had attained to that pitch of excess which presaged the speedy overthrow of the sovereignty of the Kalachuryas. A graphic description of this appears (p. 76) in the gifts presented to him by foreign powers, among whom Lala (the Konkan) sends young girls. In 1180 we accordingly find (p. 138) Kesimayya, the experienced governor of Banavase, dubbed "chief of the female apartments".

In 1181 it appears (p. 116) that Ahava Malla, the younger brother of Sankama, had come to the throne. He also sends for Kesimayya (p. 117) and appoints him to govern the south 'so that the country may have quiet' and he, accepting the charge, appears, with the names Krishna Kesava Deva, as ruling (p. 119) Banavase, Hayve, Santalige, Yejedore and other associated countries. Among Ahava Malla's generals was Chanjugi Deva, who claims (p. 117) to have burnt the territory of Vijayaditya of the Kadamba line, ruling in the
Konkan, see p. 119) and taken the Chola and Hoysala kingdoms. But from p. 119 it would appear that the Hoysala king Vira Ballala reduced these chiefs to subjection.

Hoysalas.—This dynasty, like that of the Gangas, was essentially Mysore-an, and ruled this country with great glory from the 10th to the 14th century. The earlier kings were Jains. They claim to be Yadavas and therefore of the lunar line.

The founder of the family was Sala, and the exploit which raised him to a throne is related in many inscriptions (pp. 214, 31, 322, 260, 271, 324, 275). Going one day to worship Vasantika, his family goddess, whose temple was in the forest near Sasakapura, his devotions were interrupted by a tiger, which bouded out of the jungle glaring with rage. The yati* of the temple, snatching up a salāki—a slender iron rod—gave it to the chief, saying in the Karnāṭaka language Hoyi Sala! Strike, Sala! on which the latter discharged the weapon with such force at the tiger as to kill him on the spot. From this circumstance he adopted the name Hoysala, formed from the words of the yati's exclamation; and the dynasty so called descended from him had a tiger (śārdāta) as the device on their flag.

The following is the list of the Hoysala kings, with their dates as obtained from the sources indicated, but their inscriptions are not so dated as easily to establish the exact year of each king's succession. There is every reason to believe that Sala was a chief of some district immediately to the south of the Chandra Drena or Bāba Budān mountains in the Kadur District. According to the Channa Rasava Purāṇa, Hoysala was crowned in A.D. 878† but this seems too early.

<table>
<thead>
<tr>
<th>Inscriptions</th>
<th>Channa Rasava Purāṇa</th>
<th>Kamru Dena Rājakul</th>
</tr>
</thead>
<tbody>
<tr>
<td>1038–1047...</td>
<td>Sala, Hoysala</td>
<td>984–1043</td>
</tr>
<tr>
<td>1043...</td>
<td>Vamāvidya</td>
<td>1043–1073</td>
</tr>
<tr>
<td>1065...</td>
<td>Yennipura, Vennipura, Vira Ganga</td>
<td>1073–1114</td>
</tr>
<tr>
<td>1117–1138...</td>
<td>Pilli Deva, Vīshnu Vidyākara, Tribhuvana</td>
<td>1114–1145</td>
</tr>
<tr>
<td>1142–1191...</td>
<td>Vijaya Narasimha, Vira Narasimha</td>
<td>1145–1174</td>
</tr>
<tr>
<td>1191–1207...</td>
<td>Vira Ballāla</td>
<td>1174–1230</td>
</tr>
<tr>
<td>1233...</td>
<td>Vira Narasimha</td>
<td>1233–1299</td>
</tr>
<tr>
<td>1253...</td>
<td>Same, Vira Somesvara</td>
<td>1299–1328</td>
</tr>
<tr>
<td>1293–1297...</td>
<td>Vira Narasimha</td>
<td>1328–1368</td>
</tr>
<tr>
<td>1330...</td>
<td>Ballāla Deva</td>
<td>1368–1393</td>
</tr>
</tbody>
</table>

* He seems to have been one of the Humala gurus, and named Vardhamāna munimā.—Gaz. Mysore, Vol. 2, p. 373.
† Kittel, Naga Varman's Chhandas. Intro. 1.
Till the beginning of the 12th century the Hoysalas were apparently feudatories of the Chalukyas, but Vishnu Variddhana then made them independent. Vinayādītya, the son of Sala, is said (p. 329) to have ruled over a territory bounded by Konkaṇa, Bhajaḍa-vayal-nāḍ, Talakāḑu and Sāvī-male, and also (p. 261) described as threatening the Konkacas and (p. 329) the Malapases. His wife was Keleyabbē or Keleyalā Devi, who appears (p. 329) as taking a great interest in Mariyānē Danjānāyaka, promoting his marriage, and on that occasion obtaining for him in 1039 the lordship of Sindigere near Chikmagalur. She bore to the king a son Ereynaga or Pereynaga, who succeeded him, and perhaps from assuming the protection (p. 307) of the Ganga prince, who had lost his kingdom, took the name of Vira Ganga. The conquests of Ereynaga are somewhat vaguely described (p. 261). He married Achaiya Devi and had three sons,—Ballāḷa, Biṭṭi Deva and Udāyādītya. Of these, Ballāḷa does not seem to have come to the throne. The principal thing related of him in the inscriptions here collected is (p. 330) that in 1103 he was living at Bēḷāpura (Belur), and on the same day, in the same marriage hall, married the three accomplished daughters of Mariyānē Danjānāyaka of the second generation, renewing the gift to him of the lordship of Sindigere bestowed on the family before.

Biṭṭi Deva, under his subsequent name of Vishnu Variddhana, was one of the most celebrated kings of this line and of his time. He was converted, probably in 1117, from the Jain faith to that of Vishnu by the Vaishnava apostle Rāmānujāchāri, who had taken refuge in the Hoysala kingdom from the persecutions of the Chola king Karikala, an uncompromising Saiva. Vishnu Variddhana would appear (pp. 326, 328) to have been feudatory to the Chalukya king Vikrama or Tribhuvana Malla, and commander of a considerable part of his forces (p. 330). His ambition was fired (p. 262) by the stories of the valour and glory of the Sauvira kings. As soon as he had made himself independent master of the Hoysala kingdom, taking up the circle of the points of the compass, he burnt Talakāḑu, the capital city of the Gangas, and took possession of the Ganga kingdom, being the first of his line to rule it (p. 262). From this conquest he took the titles Bhujabalā Ganga. It would appear (p. 332) that he was assisted by Mariyānē Danjānāyaka.

During the 200 years which intervened from the capture of Talakāḑu by the Cholas and their overthrow of the Ganga kingdom to this time when the Hoysalas acquired possession of them, a period of anarchy no doubt prevail-
ed in the south of Mysore. But there are accounts of the springing up of a kingdom there during that interval, which, but for the triumphs of the Hoysalas absorbing the whole country, might have secured a greater place in history. The stronghold of this young power was Bê̤̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄̄️

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* The site of this keep is still pointed out.
And in 1136 the provinces of his kingdom are given (p. 216) as Talakâdu, Kongu, Nangali, Gangavâdi, No'ambavâdi, Mâravâdi, Hâlligere, Halasige, Bana-
vase, Hânugadu, and Nâ'ugonja; that is, the whole of the present Mysore, with Coimbatore, Salem, parts of Bellary, Dharwar, Canara and Malabar. His chief ministers were (p. 332) two Jain brothers, Marîyâno Dan'janayaka
and Bhuratsaya Dan'janayaka. His wife, and the mother of Narasimha who succeeded him, is called (p. 32) Lakuma Devi and (p. 264) Sântala Devi. From
the continuation of No. 117 it would appear that the birth of his son took place
in 1136 at the time when he had gained some victory at Bankapura, and that
both events were attributed to the favour of Pârsâvanâtha, whose temple he
had recently caused to be built at Hannasoge (Hassan District). He accordingly
named his son Vijaya Narasimha, and the god Vijaya Pârśva.

Vijaya Narasimha would seem to have succeeded to an established and
peaceful kingdom. He must have been a minor at the time, and this may ac-
count for his mother Sântavâve being mentioned (p. 328) among his counsellors.
He is said (p. 327) to have been like a god, enjoying the pleasures of the gods;
and his glory to exceed that of the elephant kings, doubtless the Ganges. His
standards are described (p. 308) as being planted as far north as Devagiri.

His queen was Achâlâ Devi and they had a son Vira Ballâla, who rivalled
even Vishnu Varidelhan in the glory of his reign and the extent of his con-
ququests, so that the Hunsala kings are also called, after him the Ballâla kings.
Vira Ballâla's conquests are described at p. 104. They were principally to the
north, where a fierce contest arose between the Hunsalas and the Yadavas of
Devagiri for the possession of the late Châlukya-Kalachurya dominions.
The Pânâya ruling at Uchchângi was reduced to submission (p. 268) and his
power restored to him. After a defeat of the general of the Kalachuryas, in
consequence of which he appropriated their titles of Giridurga Malla and Malla
of the Sanivâra Sâdîgiri durga, and carrying his dominions up to and beyond the
Krisna, Vira Ballâla made Lokigonda (Lakkundi in Dharwar) his residence
for some time, and here took place the great and sanguinary battle (described
p. 32) between him and Soma the general of the Devagiri king Jayatuga
Deva. In 1192 his minister Eraga was governor (p. 104) of Banavase and
Sûntaliga. In 1205 it appears (p. 157) that Pananappa Arasu was ruling
Banavase.

Vira Narasimha, the son of Vira Ballâla by Padmalâ Devi, succeeded his
father. His army was chiefly employed in the south (p. 34). He is described
(p. 33) as churning with the Mandâra mountain of his powerful right arm the
ocean of the Kâdava army into which the Pândya alligator had plunged, and
thus acquiring numerous elephants of great strength. He overthrew, it is said, the Kādava king, Makara, the Pāṇḍya king and others and gave the crown to Chola. Also (p. 272) that he dragged out the Chola king, who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and set him up again in power. Whatever the incident referred to may have been, the Hoysalas claim in their later inscriptions to be "thrusters out of the Pāṇḍya Rāya, and setters up of the Chola Rāya." Narasimha's wife was Lokāmālīkā, whose native place was apparently at Turuvekere (Tumkur District). His general and minister was (p. 34) Polājiva, who had also held that position under Vira Ballāja. He erected the temple of Harishara on the Tungi bhadra, and was called Tolagada Kanṭa (unshaken pillar).

Soma or Vira Somesvara apparently (p. 272) had a generally peaceful reign. His queen is stated (p. 272) to be Bījali Devī, 'to move within the space illuminated by whose toe-nails made the wives of other kings honourable.' But he appears (p. 322) to have married Somala Devi, and with her taken up his residence at Vikramapura, 'which he had established for his own pleasure in the Chola country, conquered by the power of his own arm.'

Narasimha, the son of Soma by Bījali, succeeded him on the throne. He had a general Pamanalla (p. 273, 11), called the king of the Bālītas, who gained some victory over a chief named Ratanapāla and thence had the title Javamīka Nārāyaṇa. Soma, the son of the king's elder sister, was his minister (p. 324). He founded the agradhāra of Somanāthapura on the Kāvērī, and erected the celebrated temple there (p. 325, 50). Narasimha's son, it would appear (p. 7), was Ballāja Deva, who, as commander of the army, together with his cousin Soyana, ably supported his father and eventually succeeded him on the throne. His ministers were Mendige Deva and Aliya Mācheyya.

The grant containing these particulars falls in the very year that the Ballāja dominions were invaded by a Muhammadan army under Kālūr, the general of Ala-ud-Din, the second king of the house of Khilji or seced Pathan dynasty. A great battle was fought, in which the Ballāja king was defeated and taken prisoner. Dūrāmudra was sacked, and the enemy returned to Delhi literally laden with gold. Another expedition, sent by Muhammad III of the house of Toghla in 1326, completely demolished the city. After the first defeat the seat of government seems to have been removed to Delur, the king now retired to Tondanur (Tommur), 9 miles north of Seringapatam, at the foot of the Yādava hills. He is said to have borne the name of Vishnu Varidhrana.

Thus ended the rule of this powerful line, consisting of nine chief princes, and thence called the Nava Ballāja; which, from a very small beginning,
had, by the valour of its several members, subdued the whole of Kāraṇṭaka up to the Krishna, with Tuluva on the west, Drāviḍa on the east, and part of Telingana on the north-east.

Yāḍavas.—This line of kings arose in the northern part of the old Chāḷuṭāya kingdom, the founder being contemporary with Vira Bāllāla of the Hōysala line. They overcame the Kalachūryas and became masters of all the Western Dekhan, having their capital at Devagiri, the ancient Tagara, and now known as Daulatabad. Their standard bore the device of a golden garuḍa.

The following is the list of the kings:

<table>
<thead>
<tr>
<th>A.D.</th>
<th>Name</th>
<th>A.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1183-1193</td>
<td>Mahadeva</td>
<td>1209-1271</td>
</tr>
<tr>
<td>1197-1210</td>
<td>Rāmacandra, Sēṭh Rāya</td>
<td>1271-1310</td>
</tr>
<tr>
<td>1210-1348</td>
<td>Tīkkaṇa</td>
<td>1310-1348</td>
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</tbody>
</table>

If the inscription No. 101 belongs to the first king of this line, it would appear that he had taken possession of the Banavase country. But the Hōysala king Vira Bāllāla soon drove the Yāḍavas beyond the Krishna. Their genealogy is given at p. 44. It was not till the time of Simhara Deva that they re-appear in Mysore. Among the conquests of the latter (pp. 20, 72) he claims to disperse the dark clouds the forces of the Kāraṇṭaka kings. His minister was Himmaya Nāyaka, who so discharged his duties that the king was not disturbed in his enjoyments! (p. 72). An amusing description of the proclamation of Mahadeva’s accession to power is given (p. 45), where his heralds summon all the neighbouring kings forthwith to submit to him. He is said to have acquired the Telunga kingdom and established the kings in their three cities. Rāmacandra was the first to regain a footing in Mysore. His general Śālīva Tīkkaṇa claims (p. 47) to have taken Doraṇamudra, the Hōysala capital, and levied tribute from the Hōysalas. The Yāḍavas accordingly from this time assume the title of lords of Dvārāvati pāṭya, and the general proclaims himself ‘establisher of the Kadamba king, disgracer of the Hōysala king.’ He built a temple at Harihara. Rāmacandra also styles himself (p. 137) ‘disgracer of the Hōysala Rāya, establishe of the Telunga Rāya.’ The Yāḍavas would seem at this time to have made Bettur* in the Chitaldaroo District the seat of their government in Mysore.

The Muḥammads now first appeared in the Dekhan, and Ala-ud-Din took Devagiri in 1295. By 1318 the Yāḍava power was completely overthrown, and in 1338 Muḥammad Toghlak removed the capital of his empire from Delhi to Devagiri, giving it the name of Daulatabad.

* Whether the old name Bemmattanur belonged to this place or to Chitaldarro I do not feel sure.
Vijayanagar.—The last great Hindu sovereignty of the south was founded in 1336, and brings us back, after a lapse of more than two thousand five hundred years, to the site of Kishkindha, whose annals engaged our attention near the beginning of this historical survey. Though the details vary, all accounts attribute the origin of the Vijayanagar empire to two persons named Hakka and Bukka, assisted by the celebrated scholar Madhava, surnamed Vidyaranya or forest of learning, who was the guru of Sringeri (Kadur District), and is also known to literature as S'ayana, the most celebrated commentator on the Vedas.

Hakka and Bukka, of whom the former assumed the name of Harihara, were the sons of Sangama, described as a prince of the Yadava line and the lunar race. Madhava was minister to Sangama. Nothing is known of the situation of Sangama's kingdom, but one inscription describes him as S'ailankas'atha, and his father's name appears to have been Kampa. The earliest of the inscriptions of the Vijayanagar kings are found in the north and west of Mysore.

The site selected for the new capital was a remarkable one, on the banks of the Pampa or Tungabhadra, where the ancient Kishkindha had stood. In the words of an inscription (p. 55) 'its rampart was Hemakura, its moat the auspicious Tungabhadra, its guardian the world-protector Virupaksha, its ruler the great king of kings Harihara.' The Vijayanagar sovereigns adopted the vardha or boar as the emblem on the royal signet, and their family god was Virupaksha, the name under which S'iva was worshipped in a celebrated temple erected at the capital. Their grants are signed S'rI Virupaks'ha.

The succession and dates of the Vijayanagar kings as traditionally handed down are much confused. The following list is approximately correct, based on many inscriptions I have examined.

| A. D. | Harshana, Hakka, Hariranga | 1336-1350 |
|  | | 1359-1379 |
|  | | 1379-1401 |
|  | Dava Raka, Vijaya Raja, Vijaya Bukka | 1401-1451 |
|  | Mahabryama, Vira Mallamma, Prasanna Deva | 1451-1465 |
|  | 1465-1479 |
|  | 1479-1487 |
|  | 1487-1508 |
|  | 1508-1530 |
|  | 1530-1542 |
|  | 1542-1573 |
|  | 1573-1587 |
|  | 1587-1597 |
Sangama—*the lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the shade of the honge* tree*—by his wife Kamambika had five sons, Harihara, Kampa or Sankara, Bukka, Mārapa and Muddapa.* Harihara was the first ruler of Vijayanagar, and was succeeded by Bukka. Mārapa ruled over the Kadamaba territories, as yuvā rāj or viceroy, at Chandraguttī (Shimoga District). What became of the others does not appear. Bukka Raya married Gaurāmbika, and had a son Harihara, who succeeded him on the throne. Harihara’s son was Deva Rāya, whose queen was Mallayavve, and by her he had Vira Mallamma, perhaps the Mallikārjuna who succeeded him, and who seems also to have borne the title of Pratāpa Deva. But Vira Pratāpa Pratāpa Deva are epithets commonly applied to the Vijayanagar kings in inscriptions.

Their dominions up to this time seem to have been most extensive under Harihara and his son Deva Rāya. The former had a general named Gunda, whose conquests are referred to pp. 227, 228, and with most extravagant detail at p. 222. Of the king himself it is with more truth said (p. 268) that he conquered Chola, Kerala and Panjāya, besides by his victories causing the days to appear ever cloudy to the Yavanis (the wives of the Muhammadans) through their blinding tears. Harihara’s minister was Mudda (pp. 56, 268) who had been his father’s adviser. This king repaired the great temple at Belur,—which the Hoysala king Vīshnu Vardehadna had erected, but which the Muhammadans had damaged by fire,—and renewed its endowments (p. 222). Deva Rāya’s coronation is referred to (p. 279). An account is given (p. 23) of a dam erected during his reign in 1410 across the Haridra, the stream which flows from the Sulekere into the Tungabhadra at Harihara. This work appears to have been executed with the funds of the Harihara temple. But (p. 40) there is also an account later on of the breaching of the dam in 1424, on which Nāganna, the king’s minister, seems to have brought official pressure to bear on Chāma Uripāla, the commander of the forces, and induced him to

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* The *Pongamia gilaba* or Indian beech.

† Another inscription says he had five sons by Sārama, the youngest of whom was named Hariyāpya. Sāramamma is the name under which Sarasvati is worshipped as the tutelary goddess of Stringeri.
undertake its repair. During this reign the eastern districts of Mysore seem to have been administered from Mulbagal (pp. 213, 259, 205) by two brothers Akhauna and Madanna, called the Heggade Devas. It was this Deva Rāya between whom and Firoz Shah, the Sultan of the Bahmani kingdom, which had been established at Kulbarga not long after Vijayanagar, arise the alternation of sanguinary wars and alliances of which Ferishta's History gives long and interesting accounts (see Gaz. Mysore, 1, 225 ff).

With Narasa or Narasingha the line was changed. The origin of Narasa is traced (p. 243) to the Tuluva kings, among whom Sękara, of the family of Krishna Raya, was his father, and Bukkamma his mother. An important account is given of his conquests, p. 243, and he appears to have established his residence at Seringapatam. He had two sons Virn Narasimha and Krishna Rāja, by different mothers. These ruled in succession to each other, and an account is given (pp. 244, 245) of their dominion and power.

Krishna Rāya was one of the most powerful and distinguished monarchs of the Vijayanagar line. About 1520, the Muhammadans sustained a severe defeat from his armies, in consequence of which a good understanding prevailed between the courts of Vijayanagar and Bijapur for a considerable period. He not only restored the kingdom to its former limits but extended them in every direction. He kept possession of all the country up to the Krishna; eastwards he captured Warangal and ascended to Cuttaok, where he married the daughter of the raja as the bond of peace; while westwards his conquests extended up to Salsetta. He was also a great patron of Sanskrit and Telugu literature. Eight distinguished poets, called the ash'ya-dig-gajā, were maintained at his court.*

The Hindu traditions represent Krishna Rāya as conducting his affairs both in peace and war in person. But they acknowledge that he owed much to the Brahman minister of his father, who had saved his life, and who continued to be his minister until his death, three years preceding that of the raja. His name was Timma Rāja, the Hemraj of the Muhammadan historians. At no period probably in the history of the south did any of its political divisions equal in extent and power that of Vijayanagar in the reign of Krishna Rāya.

Achyuta Raya, who next came to the throne, was probably the cousin or nephew of Krishna Rāya. He was succeeded by Sadāśiva Rāya, his son (p. 228), who was only nominally the ruler, under the guardianship of Ram Rāja (supposed to be the son of Timma Rāja before mentioned) and Tirumala

* The principal one was named Appuva Dīkshita.
Rāja (pp. 228, 225). These are described (p. 253) as brothers and their genealogy is given. Tirumala Rāja, the maternal uncle of Sadāśiva, managed for a short time to gain the supreme power, but being overcome by Rāma Rāja, destroyed himself. Rāma Rāja's arrogance provoked the hostility of the Muhammadan powers to the north—Bijapur, Golkonda, Ahmednagar and Bidar—who, uniting their armies, advanced against him, and in the great and decisive battle of Talikota, fought on the 25th of January 1565, slew Rāma Rāja, routed his army and virtually brought the Vijayanagar empire to an end.

From this point it is unnecessary to pursue in detail the later history of Mysore: it has been given by me with sufficient fulness elsewhere (Gazetteer of Mysore), and the task undertaken in the present sketch, of delineating more especially the ancient history of the country as contained in its inscriptions, has been accomplished. Moreover, from this time inscriptions on stone or copper are less frequent, their place being supplied by sannads, written on paper, which confine themselves more to the immediate object of the document and are not, as with the ancient grants, made the medium of enlarging on the genealogy of the royal family and the achievements of their ancestors, nor a vehicle for exhibiting the powers and taste of the author in poetical composition.

At the same time, a few inscriptions of modern date framed on the ancient models have been included by me in this collection. The most interesting of these are the Yelandur grant (No. 175), and the grants by the Mysore Rājas (Nos. 167, 168, 169).

Geography.

The ancient geography of Mysore, as contained in the inscriptions to the time of the Vijayanagar empire, is best exhibited in the form of the accompanying map, which will shew at a glance, better than any description, the former divisions of the country, and identify the sites of ancient cities, towns and places of interest.

Of the various states into which Mysore was broken up after the fall of Vijayanagar, a sketch map has been given by me elsewhere (Gazetteer of Mysore, Vol. I, p. 234), to which I have only to add that a small state, omitted there, should be marked off from the north east corner of Chikka Rāya's territory and the east of the Chikka Ballapur territory, with its chief town at Yerukālve in the former.
MAP OF THE Mahisha Mandala OR MAHISHURU (MYSORE).

To illustrate the ancient geography of the country (enlarged to present limits) as contained in inscriptions in the end of the 14th century & c. (Modern names are enclosed in brackets).

[Map of Mahisha Mandala or Mahishuru in Mysore, detailing places and routes with numerical indications.]
The rise and extension of the modern State of Mysore at different periods of its history have also been shown in a separate map in the same work (p. 263). To that I have nothing to add, save to remark that, although the existing State was constituted by the treaty of Seringapatam in 1799, the actual present limits date from the subsequent treaty of 1803, when an exchange was made with the British Government of certain border districts, as described at p. 297 of the first volume.

Language.

These inscriptions are a permanent record of the forms and style of the Kannada or Karnāṭaka language, called Canarese by Europeans, at successive stages of its growth. To enter into this question fully would need a separate treatise of considerable dimensions. If it should be my good fortune to complete the publication proposed to myself of the two standard ancient grammars of the language, namely the Kāraṇḍakā Bhaveśa Bhāshāna of Nāga Varma, and the Kāraṇḍakā Śāhikāmus'ādāna of Sāhikālakanka Deva, with its two commentaries the Bhāshā Manjari and the Manjari Makaranda, no slight contribution will have been made towards the elucidation of the subject.

Here I can only refer to certain inscriptions as characteristic of their respective dates, of which I have transcribed the Kannada of the original in whole or in part in foot notes. The earliest are unquestionably those on pp. 304 and 305 (Nos. 162—164). Reference may also be made to pp. 293 and 283. These passages are none of them later than the 5th century. There is a specimen for the 7th century in No. 98. *

For the 9th century, see pp. 209—210:
for the 10th century, p. 187:
for the 11th century, pp. 149—150, 145—146, 149, 131, 107:
for the 13th century, pp. 30, 33, 308, 323, 45, 219:
for the 14th century, pp. 235, 223, 267:
for the 15th century, p. 259:
for the 16th century, p. 220:
for the 17th century, p. 231:
for the 18th century, pp. 320 and 257.

* The other inscriptions in this volume of the 6th, 7th and 8th centuries happen to be in Sanskrit.
Religion.

Jains.—The oldest of the inscriptions in this volume, No. 161, refers to a great migration of Jains from Ujjayini to the south under the leadership of Bhadra Bāhu, in order to escape a twelve years famine which he had foretold. On arriving at the present Sravanga Bęgolā, feeling a premonition of his approaching death, he resolved to remain there to perform the final ceremonies of a sannyāsi, dismissing the multitude who followed him on their journey southwards under another leader. One single disciple he retained with him to minister to his last moments. From the account of these transactions derived from the Rājāvali Kathe as published by me elsewhere*, we ascertain that this Bhadra Bāhu was one of the ṣṝuta kevalī or hearers of the first masters, as these were called who were disciples in the second generation from Mahāvīra or Vardhamāna, the great Jain apostle, whose death in 527 B.C. is the era from which Jain chronology dates.

Bhadra Bāhu is said† to have lived 170 years after Vardhamāna, or 357 B.C., and the single faithful disciple who elected and was suffered to remain with him to the last was, it is alleged, no other than the emperor Chandragupta, whose period, from his identification with the Sandrokoptes or Sandroctottus of the Greeks, has long formed one of the most certain landmarks in Indian chronology. According to Jain accounts he abdicated the throne, which most Jain kings are represented as doing, and took dikṣa in order to devote his last years to religious exercises, joining himself to Bhadra Bāhu. The latter expired in a cave at Sravanga Bęgolā, where his footprints are still worshipped, and the sanctity with which the spot was thus invested led to the formation there of the existing Jain settlement, the seat of the chief guru of the sect in the south. The bare granite hill on which the inscription is cut is also sacred over in all directions with memorials of Jain saints, who selected this since holy spot in which to end their days by keeping the vow of sallekhana, an account of which, and of the epitaphs of which No. 162 is a specimen, has been published by me elsewhere, †

The religious leader to whose direction Bhadra Bāhu committed the company of pilgrims who followed him from Ujjayini was, according to the history already referred to, named Visākhā muni, one of the dasāpiṇīs, as the disciples who come next after the ṣṝuta kevalīs were called. He, on the termination of the famine in the north, led back these of the emigrants who wished to return, and visiting on his way the hill where Bhadra Bāhu had remained

behind to die, found Chandra Gupta muni there, awaiting the time when he too should quit the body, and from him received an account of the last hours of Bhadra Bāhu. As this interesting inscription mentions several gurus in succession to Visākha, the inference is that it was inscribed some time after the period to which it actually refers, and I have assigned it to the 1st century B.C.

It would appear that at the time of Bhadra Bāhu’s death there were no Jain settlements in the Mysore, though there are said to have been some in the countries further south whither the emigrants went. But it may be also inferred that Jains had settled at Sravanya Belgola by the date of this and cognate inscriptions. The history previously referred to describes the settlement as being formed in the time of Chandra Gupta’s grandson.

At what time the colossal image of Gomatesvarā was erected there, is not known, but it appears from Jain chronicles that it is attributed to Rāvana, and that its existence was revealed in a dream to Chāvuṇa Rāya, who caused it to be consecrated afresh and endowed it with lands for the permanent maintenance of its worship. The account of Chāvuṇa Rāya’s action is confirmed by the inscriptions at the foot of the image. He is said to have been the minister of Rāja Malli the Pândya king of the southern Madhura, which may be the existing place of that name, or possibly Humcha in the Nagar Division. Who Gomatesvarā, Gommaṭevari or Gummaṭevari was, is not clear. He is also described as Bhujia Bali and Bāhu Bali. It is singular that Gomates is discovered in the cuneiform Persian inscriptions of Behistun to be the name of the Magian known in history as the Pseudo-Bardes, who persecuted Bardes the

* The account given in the Bhujia Bali Chaturī is that Dharta (after whom India is called Dharta-varsha) and Bhujalal were sons of Käl. At a city in the north, called Vāda-puri, the vaishrānd Bharta-vara, son of Väl Bhrama, set up a śāstra or image of Bhujalal, in the form of a man, 325 bow-lengths in height, so natural that he seemed as if smiling and speaking. This Bhujalal received the new (āśrānta) name of Gommatesa. A merchant, who visited the court of Rāja Malli gave such a description of this image that Chāvuṇa his minister resolved to go and see it. He set out, with his mother Kali-kamba and their guru Śūkla Nandl, taking a vow that he would not taste milk until he had seen this wonder. In the course of their journey they meet with unexpected difficulties, and while resting one night at a jināśaya near a small hill, each of them has the same dream, in which a mini appears and informs them that an image of Bhujalal, set up by Rāvana, is on that very hill, 16 pārvatya (talla) trees in height or 20 bow-lengths. They accordingly find the image, and in the year 690 of the Kali yuga, the year Viśākha, Chāvuṇa śāstra 3, Sunday under the Mrigastra nakshatra, Sukrāśa yuga and kuśāha laghu, Chāvuṇa consecrated this Gommatesa-varā, who thus appeared to him in Belgala in the Kushmándakasya, endowing it with lands to the value of a laka and a half of pagodas. The king Rāja Malli on hearing of his munificence gave him the title of Rāya.

Only three of these images are known to exist—the one at Sravanya Belgola, 60 feet high; the other two in South Canara, at Karkala and Yennur, 40 and 35 feet high respectively.
brother whom Cambyses the Persian monarch had murdered, and usurped for
a time the Persian throne.* The Jain chronicles too, apparently, connect their
Tirthankara Pārśvanātha with Persia. Chāvunṭa's consecration of the statue
of Gomatesvara is assigned to the year 600 of the Jain Kali yuga or 50 B. C.†

Of the early spread of the Jain faith in this country, apart from the fact
of the Kattā king of the beginning of the 2nd century A. D., having a Jain
guru, we have the evidence of No. 151, which shows by the middle of the 5th
century six generations of gurus down to the one in favour of whom the grant
there recorded was made by the Ganga king Avinīta. From No. 153 we find
Jains in high consideration in the 5th century, and numerous other memorials
down to No. 120 of the 13th century. They still continue to form an impor-
tant section of the population of Mysore. Their religious establishments are,
and have long been, in a state of decay, but in trade and commerce the Jains
hold a prominent place.

Buddhists.—The oldest reference we have to Buddhism in connection with
Mysore is the passage in the Mahawansa previously referred to, which states
that Buddhist missionaries were sent to Wanawasi (Banavasi) and Mahisha
mandala (Mysore) after the third Buddhist convocation, or 245 B. C., in order
to propagate the faith. That the early Pallava kings were Buddhists, there is
abundant evidence both in monuments and names, and possibly the Mahavalias
too. † The Ganga king Koegani I of the 2nd century is said to have overthrown
a sīla stambha, which I have already given reasons for supposing was a sīla
stambha or pillar inscribed with Buddhist edicts under Asoka.

The Chinese pilgrim Hionen Thsang of the 7th century, who visited only
Buddhist scenes, is well known to have halted at a place somewhere in the
Mysore, which he calls Konkanapura, the site of which has been the subject
of much controversy without resulting in any certainty as to its site (see Geograph
ner of Mysore, Vol. I p. 206). As late as the 12th century we find (p. 90)
a Baudhâlaya among the five mathas of Balligrāme, and from p. 109 it would
appear that a Buddhist nun was the head of it in 1098.

Hindus.—Brahmans are stated to have been introduced into the countries
east of Mysore in the 3rd century of the Christian era by Mukunti Pallava: and
into the countries to the west a little later, below the Ghats by the Halambo
king Mayuravarman and above the Ghats by his son.§ But the revival of

* Vaux's Hist. of Persia from the Ancient Monuments, 28.
† That the Matura kingdom existed in the time of Augustus Caesar we know from Strabo, and
the author of the Periplus describes the Malabar coast as subject to the Pailoan king. Wilson,
M. K. Colli, i, liv.
‡ Buddhists are said to have come from Bencos in the 3rd century A. D., and settled about Kanahfi. cit. liv.
§ cit. lviii, lxi; see also above, pp. xxxviii-ix, liv.
the modern Hindu sects dates from the time of Sankaracharya, the first Sringeri guru, in the 8th century. The main result of his labours was to displace the Jain and Buddhism faiths by the supremacy of Siva worship. In the 12th century took place the revival of Vishnu worship under Ramamjachari, the first guru of Melukote. These forms of faith had probably been all along in existence, though not so actively influential as they became after the periods referred to.

That there was much religious toleration is evident from many circumstances. Thus the five mathas of Balligrame were, even in the 12th century, respectively dedicated (p. 90) to Vishnu, Siva, Brahma, Jina and Buddha. At the same period the virtues of the queen of Samanta Bhatta are described (p. 328) as including all that were embraced by the Mahesvaragama, the Jina-Sridharmma, the Sada-Vaishnavagama and the Baudhagama, thus putting them all on an equality.* Even in the 14th century, the god Kesava of Belur is declared (p. 226) to be identical with Whosoever the Vedantins in their hearts adore under the name of Brahma and Siva, or the Buddhists under the name of Buddha, the Naiyyayikas, skilled in the sacred scriptures, adore under the name of Atma (soul), whoso the Jainaka understand by Tanu (body), whoso the Mimamsaka call Karma (action)."

This toleration embodied itself in a palpable manner in the form of the god Haribara, which united in one deity both Vishnu and Siva. He is called (p. 41) "god of all the chief gods, reconciler of the disputes between the Sivaists and the Vaishnavas." And again this incarnation is thus explained (p. 30), "Some saying there was no god on earth but Hari (Vishnu), and some saying there was no god on earth but Harim (Siva), to remove their doubts the Haribara murti was revealed in Kodalur in a single form. The Siva that was, obtained the form of Vishnu; Vishnu obtained the mighty and celebrated form of Siva; in order that the saying of the Vedas† might be established.

This liberalty in religious thought co-existed with the acts of charity which are its best outcome. An eminent example is found in the description at p. 94 of the Koudiya matha attached to the Kedaresvara temple at Balligrame, which temple it appears from No. 98 was in existence as far back as the 7th century. At this matha "food was freely distributed to the suffer-

* I cannot forbear noticing the chivalrous regard with which women are generally mentioned in these inscriptions. And what single term have we for all that is becoming and attractive in feminine accomplishments so simply expressive as the appurte vidhya of p. 21?
† At the junction of the Harkes with the Tungabhadra.
‡ That they are the same, or that there is only one God.
ing, the destitute, the lame, the blind, the deaf, the naked, the wounded, &c., and to poor from all countries," while, more remarkable still, "suitable medicine was dispensed to various kinds of diseased persons." Moreover, among the ceremonies prescribed at p. 194 is that of "pronouncing a blessing on the reigning sovereign", a practice which is new to me in connection with Hindu worship.

At a later period we have what appear to be distinct traces of Christian knowledge in the following ascription to the god Keśava of Belur:— "the giver of sight to the blind, who raises up the poor to royal dignity, who causes the lame to be the swiftest of the swift, makes the dumb as eloquent as Bhīṣmapati, the barren to be crowded with offspring."

No account of religion in the Kānāḍaka would be complete without a notice of the great sectarian movement that resulted in the establishment in the 12th century of the Lingāyāṭ faith, which so largely prevails throughout the Kānāḍa-speaking countries. It was founded by Basava, the minister of Bijjala the Kalachurya king, who being enamoured of Padmāvatī the beautiful sister of Basava, gave himself up to the charms of his bride, leaving all power in the hands of her brother, who was thus in a position to carry out his views of religious reform. He rejected the authority of the vedas and the Brahmins, together with the observances of caste, pilgrimage and penance. The symbol of the Sīvabhakta or Sīvachār, as his followers are called, is the jagama linga, or portable linga, worn upon the person. (For further accounts see Gazetteer of Mysore.)

These principles were largely adopted by the mercantile and trading class, known as the Banaīgaru, or in these inscriptions (pp. 120, 123, 73,) as the Vīra Bansanju dharma. Nothing can be more humorous than some of the descriptions here given of the sect, their praises being so expressed as to convey a double meaning, attributing to them in one sense royal birth, heroic deeds, &c., as if they were kings, and in another sense alluding to their travels and business transactions. Perhaps the best specimen is at pp. 123 and 124, but it is impossible in English to convey the raciness of the allusions, while some are so far-fetched that they are positively untranslatable.

* The following, as gathered from the inscriptions in this volume, was the succession of gurus of the Keśarēvēra temple in the middle ages, and the dates when they are mentioned as in office.

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kedaḷa Śakti</td>
<td>1077—1119</td>
</tr>
<tr>
<td>Śrikanṭhia</td>
<td>1129—1149</td>
</tr>
<tr>
<td>Somes' varna</td>
<td>1153—1218</td>
</tr>
</tbody>
</table>
The Lingáyét faith was the state religion of the Kaladi, Ikkeri, or Bedmur rulers; and at p. 250 one of these dignifies himself and his creed by assuming the title "establisher from beginning to end of the forbidden veda"!

An endless variety of topics might be noticed in this Introduction, such as the system of government (nád áṣīga víśhi, p. 99), the elaborate machinery of taxes and transit, duties, the land teuures, the land measures, &c., but this would extend it beyond the limits proposed. What has been written will, it is hoped, suffice to shew how great a wealth of information lies around on every hand to reward the researches of diligent students.
From Major Dixon's Photographs.

1.
S'ILA' S'A'SANAS,
or
INSCRIPTIONS ON STONE SLABS.
1. Sīla Sāsana at Chitaldroog, date A.D. 1355.

Size ft. 3 x ft. 3.—Hāla Kānada Characters.

The sāsana given by Mallindatha Vodeyar, son of Aśiya Śāri Nāyaka, is as follows:

Fortune. Reverence to the gurus. Obeisance to Śrī Siddhanātha. Adored be S'ambaḷu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is Bukka Rāya, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as mount Meru, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O Bukka Rāya, among the kings of the earth is king above you?

May it be well.—While the Mahā Mandalesvara, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans,† Vīra Śrī Bukka Rāya Vodeyar, was in Hosa pattaya, a city possessed of all titles, the capital of Nījagali Kātaka Rāya, in the Hoysaya country, ruling the kingdom in peace and wisdom;—

The noble Mallindatha, son of Nadegonṭa Sāyāyana, was the exalted commander of the Turaka army, the Sevana army,† the Telunga army, the powerful Pāṇḍya army, and the Hoysaya army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of Nadegonṭa Mallat:—To his own army he towered above the earth like a fort of

* These titles in the original are:—Śrīōmaha Mahā Mandalesvara, mandalika-khaṇḍaṇa viṇa, arī-viṇa-viśhīda, bhāsēge tapuṇa viṇaṇa pāṇa, pāro pāchāna samtrādhiṣṭati.
† Sukka sāṁkathā viśālādita, literally, in the enjoyment of agreeable conversation, or in the enjoyment of happiness and good stories, supposed to be the same as dharma kāthā, moral tales, or anecdotes of the justice and administration of former kings (see expression in No. 28), especially of such acts as resulted in the acquisition of merit. It is a set phrase, used in the majority of the inscriptions, and has been rendered in this and all other places “in peace and wisdom” as conveying the idea probably intended to be expressed.
‡ Perhaps tūrga, the horse or cavalry, and smāra, the slaves or mercenaries.
adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.

May it be well.—While the Mahá Mandalesvara, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god Amara Gunda, Mallinátha Voḍeyar, son of Aliya Sai Náyka, was in Bemmattana-kallu, ruling the kingdom in peace and wisdom:

May it be well.—In the Śaka year 1277, the year Manmatha, the moon Jyeshta, the 7th day of the moon’s increase, Monday; having built an upper storey of stone for the god Siddhanátha of that Bemmattana-kallu, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of Chikkapura in that Bemmattana-kallu náṣa, which formerly belonged to the god, we have presented it to that god Siddhanátha, for the decorations and processions, for the illuminations and presentation of food; † and within the four boundaries of the village, the akshina, ágáni, náhi, nikhepá, jala, pákhána, Siddha, sidháya, together with the sidháya, kodike, kodike, kánikke, káshiya, bitti, kottana, ojiva, annyáya, sunka, kottikere, lappu, torudi, púrdháya, apúrdháya, and all the ashta-bhoga-tejas-siddháya rights, † free of every burden. Thus has Mallinátha Voḍeyar presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god Siddhanátha, Sovanna, the son of Hiriya Siddanna.

Mallinátha Voḍeyar’s own signature of approval:

S’ri Amara Gunda (in Devanágarí characters).

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another’s is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lices; whose opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

* The verse is full of a play of words, between gíma a part of his name, and gíse, a port.
† Anga ranga bhágá dípti unéśa yána.
† The ashta-bhoga-tejas-siddháya, or eight rights of full possession, occur in many inscriptions. They are, akshina, present profit; ágáni, future profit; náhi, hidden treasure; nikhepá, underground stores; jala, springs; pákhána, stones or minerals; Siddha, socialities; sidháya, possibilities.

Forbes these, are here specified a variety of imposts as follows:—sidháya, land rent; kodike, a tax paid by merchants on piece goods; kodike, a tax paid by tank diggers; kánikke, offerings or gifts; káshiya, distilled; bitti, impressed labour; kottana, basting the husk from paddy; ojiva, waste or ruin; annyáya, injustices; sunka, customs duties; kottikere, tax on cattle pens; lappu, fines; torudi, borrowing; púrdháya, old rights; apúrdháya, new rights.
Signature of Karnika Devanna. Signature of Devappa.
The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this säsana was the stone-mason Jadaya Ramaja. This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

2. Śīla Śásana at Chitaldroog, date A. D. 1356.

Size ft. 29' x ft. 3. - Half Kamaśa Character.

<table>
<thead>
<tr>
<th>Sun</th>
<th>Moon</th>
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</table>

Fortune. Reverence to the gurus. Obeisance to Śrī Siddhanātha. Adored be Ś'amibhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Do thou the supreme, the five-faced, embodiment of all above and below, supreme lord, wearer of the serpent ornament, benefactor of all worlds, a wildfire to the forest of sin, supporter of all worlds, great in might, friend of Parasu Rama, the purifier, have mercy on me.

Beyond the reach of slander, a thunderbolt to the mountain chains the hostile kings, is Bukka Rāya, at the brandishing of whose glittering sword the earth trembles, kings steal away in terror and hide themselves; by their evil designs they bring ruin on themselves and are beaten however strong. What king in truth can stand before him? A lion to the rutting elephants the hostile kings, a crowning ornament of the wisest monarchs, firm as Mount Meru, delighting in battle with opposing kings, the treasury to which all kings and rulers come, who, O Bukka Rāya, among the kings of the earth is king above you?

May it be well.—While the Mahā Manjales vara, the king who is a destroyer of rulers, the conqueror of opposing kings, the punisher of kings who break their word, the lord of the eastern and western oceans, *Vīra Śrī Bukka Rāya Vodēyar*, was in Hosa-pattana, a city possessed of all titles, the capital of Nijagali Kaṭaka Rāya, in the Housana country, ruling the kingdom in peace and wisdom*:

* See note, p. 2.
As Indra dwells in Amarāvati on the summit of mount Meru, as Krishna in Dvāraka, as Śiva in Kailāsa, so, worthy of all praise, the king Sāvaya Malliṁāṭha, the sole champion, famed throughout the world, having the title of Naṭagōṇa Mall, resides in his hill-fort. The noble Malliṁāṭha, son of Naṭegōṇa Sāyana, was the exalted commander of the Turaka army, the Sevana army, the Teluṇa army, the powerful Pāṇḍya army, and the Hoysaṇa army. This valiant king was respected as a great hero among all the forces of his enemies. To describe the prowess of Naṭegōṇa Mall: to his own army he towered above the earth like a fort of adamant, but to the forces of the enemy as if surrounded with ditches, ramparts, bastions, batteries, and embankments constructed for their ruin.†

May it be well.—While the Mahā Mandalesvara, the king who is a destroyer of rulers, the worshipper at the divine lotus feet of the god Amara Guniṣṭha, Malliṁāṭha Vṛṣeyar, son of Aliya Sāyī Nāyaka, was in Bemmattana-kallu, ruling the kingdom in peace and wisdom*:

May it be well.—In the Saka year 1278, the year Durmukhi, the month Aśādhya, the third day of the moon’s increase, Thursday; having built an upper storey of stone for the god Siddhanātha of that Bemmattana-kallu, and having dedicated a pinnacle thereon to the god, and constructed a stone swing; in order that this work of merit may endure as long as sun and moon, and bear fruit, having repaired the village of Musuvadiya-pura in that Bemmattana-kallu nādu, which formerly belonged to the god, we have presented it to that god Siddhanātha, for the decorations and processions, for the illuminations, and presentation of food; and within the four boundaries, namely, the Linga mudra stone of Ketana kandi formerly existing in the east, the Linga mudre stone of Musuvadiya khandi, the Linga mudre stone at the boundary of the fields south of Gondamanhalli, the Linga mudre stone at the boundary of the fields west of Gondamanhalli,—within these four boundaries, the akṣina, agāmi, niḍhi, nīṣhepa, jala, pākhāsa, siddha, sādhya, together with the siddaṇa, kodike, haṭike, kānike, kaṭṭāya, biśti, kottana, aliva, annaṇya, sunka, haṭṭidere, tappu, tovadi, pāṛbhāya, apāṛbhāya, and all the aṣṭa-bhoga-tejas-swāmya rights, † free of every burden. Thus has Malliṁāṭha Vṛṣeyar presented, with pouring of water, to the holy priest, the worshipper at the divine lotus feet of the god Siddhanātha, Sovanna, the son of Hiriya Siddanna, to endure as long as sun and moon.

Malliṁāṭha Vṛṣeyar’s own signature of approval:

Srī Amara Guniṣṭha (in Devanāgarī characters).

* See note, p. 2
† See note, p. 3
Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso maintains this gift will exalt his progenitors of both lines; whose opposing it, brings it to ruin, will cast his ancestors for twenty one generations into hell.

The thief who, wandering here by day or by night, shall steal so much as a stick; the great lord of the country, or the emperor who rules in the city, or the sovereign who rules the world, if he shall with an evil mind think to plunder the rent-free villages, or fields, or property within this region; cast his mother and father and all his relations for 27 crores of years into the hell full of worms, and swallow them up at last, O sin, do you see? Whoso fearing to touch this sacred land and property, like a frightened serpent drops from a branch, so slips away and respects it; with him speedily and at once unite, and bring him along with joy, O merit, do you see? Sin or merit will a man contract according to these two prayers. This is true, this is true, do you see, all people? Whoso doubts it will sink into hell.

Signature of Karnika Devanna. Signature of Eovarsa Virappa.

In this village the gandha will give five days sowing and maintain the property of the god.

The builder of the upper storey for the god, of the tower and the stone swing, and the engraver of this saana, was the stone-mason Jadaya Ramajja.

This is genuine, any letter deficient or in excess notwithstanding. Prosperity! Fortune, fortune!

3. Sila Sasanas at Chitaldroog, date A. D. 1190.

Size ft. 4 4" × ft. 1 5"—Hale Kannada Characters.

Cara anukkaling sait,

LINGA Priest.

Nandi

Sri Somanidha. Adored be S'ambhu, beauteous with the ch'amara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

When the tiger rushed out of the forest, the muni saying hoyi sili, that moment S'ala piercing it (hoyi sili), dragged it along, and in a wonderful manner raised up the tiger on the point of his iron rod, which thence stood for his banner, and he became famous throughout the world as Hoyisana.

* Kannji yele pippad!
To the auspicious Hoysasa emperor Vinayaditya was borne, by his virtuous queen, Yoreyangya Deva. From him (came) the king Vishnu, the king Narasimha and the king Ballala. Then, famous for victories, Narasimha Raya. From him Vira Somesvara. To Somesvara Chakri and Bijjala Rani, whose form was that of the Lakshmi of victory, was born, a cause for the prosperity of the world, of great might, Sri Narasimha, who as an abode of victory, in prowess equal to Indra, versed in all the poems, a hero incarnate, was famed throughout the world.

To Narasimha, the splitter of the skulls of his enemies, and to his queen the Puta Mahadevi, was born through their virtue, the brave king Ballala Deva Hoysasa Raya. Who in the earth is a king? who brave? who the support of the king Narasimha? who the immovable, a bheruna to other kings' sons? He is the king; he is the brave; he is the support of the king Narasimha; he the immovable, the bheruna to other kings' sons. Brave, in generosity as Meru, commander of great forces, by the valour of his cousin (mavishu) Soyana

May it be well.—While the auspicious king Hoysasa Bhujya Bola Ballala Deva, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, the sun in the sky of the Yadava race, a chudamani to the wise, king over the Male rajas, a champion among the Malepas, ganja bheruna, unassisted hero, immovable champion, sole champion of the earth, Malla of the Sanivira Siddhigiri hill fort, * in bravery like Rama, a lion to the elephants the hostile kings, the establisher of Chola Raya, the . . . of Pandy Raya, the uprooter of the Magara kingdom,—together with his great minister Mendiga Deva Danniyaka and his great minister Aliya Macheya Danniyaka, was in his residence at Dorasamudra, ruling the kingdom in peace and wisdom:—†

In the Svaha year (figures obliterated), the year Sidharama, the month Vaishakha, the 3rd day of the moon's increase, Friday; a gift was made by the great ministers . . . . . . . Danniyaka and Aliya Singeya Danniyaka, to the god Somanitha, set up in the . . . . . . . . . . . . . matha in Bonnattana Katha, as follows:—

(Rest illegible).

* Somastra-bhandasrayam, yinti-pritiva-vallalham, madhirajadhirajam, parunamavaram, ya-
rama-bhadavaram, ibadova-baldham-dhunam, karajija-chalitam, Mala rajara rajas, 
Malapariya-ganja, ganja bherunjan, saniva vo, bhusana-pva-kanda, yekanga vo, Sanivira 
Siddhigiri-durga Malla.

† See note, p. 2.
4. Sīla S'asana at Chitaldroog, date A.D. 1063.

Size: ft. 37' x ft. 21.' Hale Kannada Characters.

(Indistinct and partly broken.)

<table>
<thead>
<tr>
<th>Moon</th>
<th>Sword</th>
<th>Sun</th>
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<tbody>
<tr>
<td>Priest</td>
<td>LINGA</td>
<td>Cow</td>
</tr>
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</table>

Adored be S'ambhu, beauteous with the ch'amara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Reverence to the gurus.

May it be well.—While the victorious kingdom of the auspicious Jagadeka Malla, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyas'raya kula, ornament of the Chālukyas was increasing in prosperity to endure as long as sun, moon, stars and sky;—

The dweller at his lotus feet; May it be well, the auspicious Mahā Manjales'vara, Viṣṇu Pāṇḍya Deva, entitled to the five great drums, great lord of the earth, lord of Kānchipura, sun in the sky of the Yādava race, a head-jewel to brave warriors, a sun to the lotus of his own family, defender of the designs of Rājiga Chola, a bee at the lotus feet of the auspicious Jagadeka Malla Deva, having these and all other titles, was in his residence at Uchanti, ruling the Nolambavedi 32,000 in peace and wisdom, punishing the evil and protecting the good:—

The dweller at his lotus feet, a bee at the lotus feet of Kāmarasa Deva, possessed of these and many other titles, chief of great tributaries, favorite of the Lakshmi of victory a sun to the water-lilies the faces of the wives of hostile kings, an ornament to the lady fame, in purity like Bhishma, subduer of his enemies' forces, chief of mighty kings, worshipper at the lotus feet of the god Hījumbe's'vara, Trugaya Nāyaka, was Viṣṇu-ditya Nāyaka.

To describe his bravery:—When any hostile force essayed to attack him and he with great fury surrounded it, or when if it seemed more numerous than his own he raised a terrific war cry like the roar of a lion, and sprang upon them with the charge of a great tiger, as about to swallow them up like Rāhu,—whose faces did not turn? When the neighbouring tributary kings—
losing confidence in their commanders came themselves crowding together to fight against him, then as Suyodhana and the other kings who came to fight against Bhima turned their backs and fled, so they turned the back and ran.

While he was in his residence at Bennattanuera, ruling the Thirty-two, the Hajuvagere Five Hundred, and the (? Sagalunga Seventy, in peace and wisdom, punishing the evil and protecting the good; his excellent sons Kama Naya, Choła Naya, and Yenie Naya being with him, discoursing on the merit that arises from a gift of land:—they, in the S'aka year 1045, the year Shob hakrit, the month Phalgunu, the 10th day of the moon's increase, Sunday, at the time of the equinox; for a lofty tower to the god Siddhi Hisumara, at the Naga tirtha of the hill south of Hisuma var; for the illuminations, the daily offerings, and a procession in Chaitra; presented to the Māheshvaras, pure in gotra, friends of the good alone, famed throughout the world,—with pouring of water,—the land bounded east by the Budhi vanta rock, by the Gavaya pond, west by Benna, north by the Rambhagara tank; 200 kamma of paddy land under this.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

5. Sīla S'asana at Chitaldroog, date A. D. 1412.

Size ft. 4 x ft. 2 4.—Hole Kannuha Character.

Fortune! May subjects prosper, may kings rule in justice, may cows and Brahmins be daily nourished, may all worlds be in peace. May we have long life, strength, health and concord; through thy favor may our enemies be diminished; may we obtain fame and our ancestors be satisfied with our offerings; mayst thou receive auspicious praises from all, O lord merit, may all have faith in thee. May we prosper and obtain all manner of good fortune.

May it be well.—In the S'aka year 1334, the year Khara, the month Kārtika, the 15th day of the moon's increase, full-moon day, Tuesday; the auspicious Maha Mandalesvara, filled with justice, generosity, benevolence and wisdom, his mind purified by the praise of the lotus feet of Tryambaka, Vira Mallanna Veda, son of Vira Pratapa Deva Raya, great king of kings,

* Nanda śriya niśṭham Chaitra pawārakam.
supreme ruler, conqueror of hostile kings, lord of the four oceans, eastern, western, northern and southern; daily bestowing streams of gold and camphor; a lord over the courtiers the hostile kings (!); a terror to the kings at the eight points of the compass; gave the following sásana:—

In the aforesaid year, on the aforesaid day, at the auspicious time of full moon in the month Kartika, having made a great feast, and dedicated a tower to the incarnation of the supreme lord Śaiva which was manifested at the time when Vrikodara the son of Pandu slew Hidimhakāsura, (namely) the god Hidimhanātha of the auspicious great city of Bemmattana-kallu, situated in Jambu dvipa, which lies south of Maha Meru, the centre of the world 50 crore yojanas in extent,—the auspicious Maha Mandales'vara, Vīra Mallanna Vojeyar, in order that his mother might obtain merit; at the auspicious time of full moon, on the 15th day of the moon's increase, in the month Kartika, naming Kunchigahalli, one of the eastern villages belonging to Bemmattana-kallu, after his mother Mallayavve, presented it to provide for the decorations, processions and illuminations of the god Hidimhanātha.

And for the erection of a stone tower to the southern gateway of that god's temple, in order that his mother Mallayavve might obtain merit in the other world, he presented within the four boundaries of that Malla-pura, late Kunchigahalli, the niḍhi, nīkṣhepa, jala, pāshāna, akṣhīna, āgāmi, sūdhā, sādhya, with all the ashta-bhoga-tejas-swamyva rights, ‡ with freedom from every burden, as long as sun and moon endure; and for the service, processions and illuminations of the god Hidimhanātha, the remission of all taxes.

This sásana of the gift for the service of god of the late Kunchigahalli, named Mallapura after our mother, bestowed with presentation of a coin and pouring of water, in sole possession, for the sake of future merit, have we, the Mahā Mandales'vara, Vīra Mallanna Vojeyar, given of our own free will and consent. When offering the daily service and prayers to the god Hidimhanātha at the three seasons, may the devotees of the place enjoy this; and Parvati grant her blessing that Mallayavve may obtain the heaven of merit. May the people eat with joy the food presented to the god.

Approved—Śrī Tṛyambaka.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Therefore let all acquire the merit of preserving this gift. Whoso with an evil mind destroys a gift presented to the gods or to Brahmans loses all the merit of his own gifts.

Great prosperity! Fortune, fortune!

Siva ft. 3 5° x ft. 2 9°.—Hate Kannada Characters.

<table>
<thead>
<tr>
<th>Sun.</th>
<th>Moon.</th>
<th>Nanda</th>
</tr>
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<tbody>
<tr>
<td>Chakra</td>
<td>Vamana</td>
<td>Cow suck.</td>
</tr>
<tr>
<td>avatara</td>
<td></td>
<td>king calf.</td>
</tr>
</tbody>
</table>

Adored be S'ri Gandhhipati. Adored be S'ambhu, beauteous with the ch'amara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

The Housala emperors, king Vinayaditya of glorious fame, Yereyanga Deva the valiant, the king Narasimha Chakri, the powerful king Ballaaja, Narasimha Rája exalted with victory; from these (was descended) Víra Somes'vara. To Somes'vara Chakri and Bijjala Ráni, whose form was that of the Lakshmi of victory, was born the king Narasimha, a collection of all good fortune to the world.

To that brave king Narasimha, like a limb in carrying out all his wishes the manager of all his affairs, of a benevolence which benefitted all who looked on him, of exalted honor, Perumála was the minister (mantri), whose acts were full of glory.

An ornament to those who were born in the excellent Atreyá gotra was Vishnu Disha. To him and to Trivilla manchale, praised by all the world, was born the exalted son Perumála Deva Mantri, the Ráutta Ráya, of good character, worshipper at the two lotus feet of his guru Ramakrishna. With his sword he offered up the head of the powerful Ratnapda to the Lakshmi of victory though there was a screen between them, and capturing that tent (javanike) he obtained the name of Javanike Nárâyana, such was the might of this Ráutta king.

May it well.—While the heroic emperor, that Housala S'ri Narasimha Deva, possessed of all titles, was in the royal city of Dorasamudra, ruling the kingdom of the earth in peace and wisdom:*—

The dweller at his lotus feet, the auspicious Mahá Pradhána, Perumála Dandamiyaka, punisher of the slayers of swamis, king of the Ráuttas, Javanike Nárâyana, worshipper of the lotus feet of Ramakrishna; the s'aka year 1208 having passed, and the year Byaya being then current, in the month Chaitra, the 10th day of the moon's increase, Wednesday; within the Remmattaníru

*See note p. 2.
vritti, at the hands of Benaka Gauḍa, son of Kama Gauḍa, on the application of
the giver of gifts the Adhikāri Vithappa, son of Vissana, and on the applica-
tion of the people of that Bemmattanůru, of the Nād prābhūs to whom the
vrittis belonged, and of all the persons having an interest in the lands and dues;
that Perumlā Deva Domdaniyakā, paying the proper value of that time into
the hands of that Benaka Gauḍa by the hand of Vokkalaya, took as a regular
purchase, with presentation of a coin and pouring of water, Kurubara Kuleya’s
tank situated in the Nagarēri Sīme, and the paddy land attached to that tank,
together with the āgāmi* within the sluice of the tank; also the tract of dry-
cultivation land within these four boundaries, within the stones erected by that
nad, namely, from the tamarind tree, on the north Bamiya Benaka, on the
south the Benne pond, on the west Holaveri, on the east the Bella hollow.

And on this tract of dry-cultivation land, that Perumlā Deva Danda-
niyakā, erecting stones within the four boundaries as far as the Hule well of that
Bemmattanūru dūrga; divided it into 24 vrittis according to the two dozen
sacred names, and attaching it to the Brahmapuri belonging to Perumlālapura
which he had built, gave it with pouring of water to the Brahmans.

And in this kshetra he presented, with pouring of water, 10 kolagas of
paddy land for offering of food to Hūlimbesvara; 1 salige of paddy land for
offering of food to Cholesvara; 1 salige of paddy land and 100 kamba of dry
land to Benaka Gauḍa as kobīga for building the tank; 10 kolaga of paddy
land to Bēchaya, the nad shanbhog; and 10 kolaga of paddy land to the Heggade
Chūmaya. All the rest belongs to those Brahmans.

And the sāsana of this gift which the citizens of Bemmattanūru, (namely)
Chatte Setti, Bomma Setti, Bhrāntiya Malla Setti, Vodeya Pišle Setti, Santkaṇa
Nūyaka, Bomma Setti; the master of the nad, that Benaka Gauḍa; Barāga
Gauḍa of the Sīgali stone quarry; Hōla Bomma Gauḍa of Sādarahalli; Balla
Gauḍa, the son of Kāma Gauḍa of Benne-dōnī; that Bomma Gauḍa; Kēta
Gauḍa, the son of Bomma Gauḍa of Siddhapura; Bēchanna, the son of the
Volagey Vittiyā Nād Prābhū, Ampalaya Hiriyanna; Malla Gauḍa, son of Boppa
Gauḍa of Manale; Nūga Gauḍa, son of Naga Gauḍa of Maleyanuru; the Nād
Setti - Gutfa Chaladanka Ramā Setti; the Nād Rāja-guru Malla Guru; that
Chola Guru; Volagey Vittī Dhamman Dama Guru; that Bomma Guru; the Nād
Senabhoṛa Bēchanna; that Chūmaiya Heggade; Kēma Bhova, the son of Kabbela
Kāla Bhova—caused to be written, and gave to Perumlā Deva with pouring of
water, as of a Brahmapuri themselves had made, was as follows:—Within this
kshetra whatever aṣīva or anṇyāya is included in the siddāya, kaṭaka, sese, and

* See note p. 3.
kīrūkula* we ourselves discharging it, have presented this gift free of all burdens, and free of rent, as long as sun and moon endure, and have given it with pouring water as a gift presented by the nad.

And within this kṣetra, that Perumāla Deva Dandānīyaka, rebuilding that Kuruvara Kīlėya tank which he had bought from the hands of that Benaka Gauḍa, and naming it Perumāla samudra, presented it for the maintenance of the Aindra pārva rites of the god Panchakes'vāra to be performed in Perumālapura; and of the land under that Perumāla samudra 1 salīga of paddy land, and of the dry cultivation land he had purchased, 100 kambha of dry land, these he presented with pouring of water for the rites of that Panchakes'vāra. The mahajans of that Perumālapura, exacting no hōdike or hārane† from that kṣetra, or from the cultivators of that kṣetra, shall preserve the kṣetra free from all burdens, as long as sun and moon endure, for the Aindra pārva rites.

In confirmation of which, the signatures of that Perumāla Deva Dandānīyaka, of Alada Masāri Virāppa, of the seller (of the land) Benaka Gauḍa, of the ṣāṇīka, and the nad people are attached.

The writing of the Nad Sēnababha Bāchanna.

Great prosperity! Fortune, Fortune!

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmakṛṣṇa from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Signatures) S'vrī Yallalenāṭha; S'vrī Bis'ves'vāra; that Benaka Gauḍa's approval,—S'vrī Bhimanāṭha; the approval of the citizens,—S'vrī Vitarāga, (2 3 letters in Tamil) S'vrī Bāches'vāra; the approval of the chiefs of the Nad Gaṇjas, S'vrī K... Nārāyana, S'vrī Brahmes'vāra, S'vrī Somanāṭha, S'vrī Somanāṭha, S'vrī Kallināṭha, S'vrī Somanāṭha, S'vrī Mallināṭha, S'vrī Kallināṭha, S'vrī Harīvara, S'vrī Cholanāṭha, S'vrī Cholanāṭha, S'vrī Dharmes'vāra, S'vrī Mallināṭha, S'vrī Gopināṭha, S'vrī Kallināṭha, S'vrī Biles'vāra; approval of the nad,—S'vrī Hādimanāṭha; approval of the city,—S'vrī Hādimanāṭha.

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* āṭiva, waste or ruin; aṃnāya, injustice; aḥśīgha, land rent; aṅkāha, city or army; aṣṭa, coloured rice presented on ceremonial occasions; kīrūkula, petty taxes.
† Hōdike, tax on piece goods; hāranā, special gift.
7. Sīla Sāsana at Davangere, date A. D. 1121.

Size ft. 5 x ft. 2 6".—Rañe Kannaḍa Characters.


(knowing calf.)

Adored be Śiva in the form of Om. 'Adored be Śambha, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pilar of the city of the three worlds. Obeisance to the wearer of the crescent moon, the embodiment of pure wisdom, the three vedas being his eyes, the bestower of all happiness. Manifest to the senses, benefactor of the world, cause of the preservation, destruction and creation of the universe, the soul of all things, conqueror of anger and love, lord of the three worlds, to thee, O Śiva, obeisance.

Vallabha of fortune, vallabha of the victorious spoils of his enemies, vallabha over the proudest aspiring kings and all the earth with its wealth, vallabha of the Lakshmi of a pure unsullied fame, is the auspicious Vallabha emperor Vikrama Bhāya. What kings can compare with the lord of Kuntala, shining as the protector of the kings who sought his protection? All other kings he defeated without opposition. This being true, how can they compare with him in greatness or like him become famous? Will they rush into the flames of his valour and equal him? Dismiss the idea (tege). Will they capture his victorious army shouting with a lion-roar? What enterprise will those who become his enemies undertake against him? The famous and fearless kings of Vanga, Angra, Kalinga, Pāndya, the mightiest among the Ballās, with those of Saurashtra, Varāja, Lāva, Karahāla, Chedi, Kāshmira, Gurjara, Sindhu, Trigarta, Mālava, Turushka, and other countries, he subdued by the power of the sword in his hand, the Chālukya emperor.

May it be well.—While the victorious kingdom of the auspicious Trībhuvana Malla Deva, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyāsraya kula, ornament of the Chālukyas, * was increasing in prosperity to endure as long as sun and moon:—

The dweller at his lotus feet, whose wealth and authority in the world were in the form of Lakshmi and Vishnu, glorious in his splendid fame, of

---

great might, the famous Malla Deva, possessed of great and royal wealth, bearing up the burden of the world surrounded by the four oceans, surpassing Vikrama in bravery, was Pânîgã Bhûpa.

Breaking down the pride of the Chola kings, tiring out the Andhra kings, terrifyig the Kalinga king, scaring and pursuing after the kings of Anga, Vanga, Magadha, and slaying by his bodily might many other kings, he became famous. That he left the Gurjara king, was it because he was defeated, that Pândya Bhupala? 'Tis false. This great king gave up his enmity (!). Punishing the mightiest among the groups of brave kings and wearing them out, an ornament of the Pândya mantalikas, a joy among the mantalikas, king over all the mantalikas, of great fame, was Vira Pândya.

May it be well.—The Maha Mandales'vâra, Tribhuvana Malla Pândya Deva, lord of Kanchipura, sun to the sky of the Yadu race, a head jewel among heroes of the battle field, a sun to the lotus of his own family, a chief among victors over their enemies, a terror to meaner kings, a bee at the lotus feet of Tribhuvana Malla;—ruling the Nojambavâdi Thirty-two Thousand, punishing the evil and protecting the good, being in his residence of ruling the kingdom in peace and wisdom:—*

Over all the people belonging to ... it is praised for its Lakahmhi of wealth as Bhogibheishana-purâ, attached to Kari-nâ, situated in Sâvira nâs, belonging to Nojambavâdi; were the three chiefs Bomma Nâyaka, Sankara gâmunda, and Hommarasa, chiefs of the beautiful villages great with all high qualities, eager in performing works of merit, counted as jewels of governors for their skill in governing, versed in all wisdom:—And, may it be well.—'S'aica Deva Setti, possessed of all titles, a collection of all good qualities, chief of the Mamruri danja of the Kamagra 4,000, praised by all the people in the world as a Meru to merit, the bearer up of merit, the birth place of merit, a sea to the greatness of the glory of merit, a jewel to pure merit, a seed to merit, a mine of merit, the illustrious lord promoter of merit, and of Parasiva works of merit:—

In the 46th year of the Châlukya Vikrama era, the year Flava, the month Ashvija, the 5th day of the moon's increase, Sunday,—the auspicious Mahâ Mandales'vâra, Tribhuvana Malla Pândya Deva, gave into the hands of the aforesaid chiefs and Saiva Deva Setti for repairing the temple of Bhimesvara, for the daily service, for the illuminat-

* See note p. 2.
tions, and for feeding the priests of the place,— gave, with pouring of water, north of the Dēvāngēra sīme.

And this much that Saive Deva Setti, with those chiefs, gave over, pouring water, and washing the feet of Brahma Sīve Deva, priest of Tribhuvana Malla Pāṃḍēsvara, and Rūdra S’aktī Deva, guru of Mallikarjuna.

8. Śīla S’asana at Davangere, dete A. D. 1142.

Size ft. 58’ x ft. 3’.

(Large Kāmaśīla Characters.)

(Large, Nāndikī)

(Greater part illegible.)

While the victorious kingdom of the auspicious BhūCKa Malla, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyus’raya kula, ornament of the Chālukyās, was increasing in prosperity to endure as long as sun and moon:—†

The dweller at his lotus feet, Vīra Pāṇḍya Deva, ruling the Novambu-valī Thirty-two Thousand, punishing the evil and protecting the good, being in his residence in the fort on the Uchchhāngi hill, governing the kingdom in peace and wisdom:—‡

for the offerings, illuminations, daily service, distribution of alms, and repairs of the temple of the god Jagadis’vara, gave, with pouring of water
doing Arasinaṅkere

to Lokābharana Pandita,
distinguished for yama, niyama, svādhyāya, dhyāna, dharma, yoga, anusṭhāna, japa and samādhi.§

In the year Dundubhi, the month Pushya, the 11th day of the moon’s increase, Monday, at the vṛtta pāta, the auspicious time of the sun’s entering Makara (Capricornus) on his northern course

Vīra Pāṇḍya Deva, to the god Jagadis’vara

* Khaṇḍa Ṛṣṣyaṭa jñānaḥkāram, niyama niścītiḥkāram, dēcara svābhāvi dvi pēpahēvēk-kāram, aśīnāśīchāyara greśākāram.
† For these titles see note p. 14. ‡ See note p. 2.
§ Yama, penance; niyama, fasting; svādhyāya, reading the vedas; dhyāna, meditation; dharma, religious merit; yoga, spiritual devotion; anusṭhāna, performance of devotional exercises; japa, prayer; samādhi, religious abstraction.
9. Sīla Sāsana at Davangere, date A. D. 1185

Size ft. 6 10" × ft. 2 6".—Hale Kannada Characters.


Moon. Cow uchchaling ucall.

(Very indistinct.)

Obedience to the wearer of the crescent moon, the embodiment of pure wisdom, the three Vedas being his eyes, the bestower of all happiness.

While the auspicious Mahā Mandalesvara, Vira Pāṇēga Arasu, purified by meditation on the lotus feet of Śankhara Nārāyana, was ruling the Nolambavālī Thirty-two Thousand, punishing the evil and protecting the good, being in his residence at Huchangi, governing the kingdom in peace and wisdom:

The dweller at his lotus feet, Gopīśa Deva Danjāmīyaka, for the offerings, the illuminations, the daily service, and repairs of the temple, of the god Somesvara, gave under the Sovigere tank in the Saka year 1087, the year Parthiva, the month Bhadrapada

(Rest illegible).

10. Sīla Sāsana at Davangere, date A. D. 1108

Size ft. 4 9" × ft. 1 7".—Hale Kannada Characters.


Moon. Cow uchchaling ucall.

(Indistinct).

Fortune! Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious Tribhuvanavana Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Sātvas'raṣa kula, ornament of the Cāhukyas*, was increasing in prosperity to endure as long as sun, moon, stars and sky:

The dweller at his lotus feet, the auspicious Barmarasa, entitled to the five great drums, chief of great tributaries, great minister, Bāṇasa Vṛggavāśa Danḍānāyaka, having by the support of Anantapāla been appointed to the government of the whole country, possessed of all ministerial and lordly qualities, an eloquent speaker, purifier of the gotra, son of a well-born mother lord over Achekuja Nāyaka, having these and other names and titles;—was ruling in peace the pannāya of the Nalambavājī Thirty-two Thousand, punishing the evil and protecting the good:—

May it be well.—Adorned with good qualities, of great valour, the object of universal praise, giver of rewards to his friends, his head placed with great joy at the lotus feet of Śiva, his breast against the full bosoms of the youthful fair, of a life of virtue, thus was Barmarasa in the world. In Kogalī nad, among the dependents (?) of the noble Kadamba chief, from the half share of customs duties which he received, having with affection made a grant of one tenth for a temple and Jinasāya, dancing girls (?), a tank, a well, and a chaturam*, famous was Barmarasa, a setting for the gems of good qualities.

For the service and decoration of the god Sarveśvara, bright as the sun with his flaming eyes, lord of the daughter of the mountain king, (i.e., Parvati), for the great illuminations, for the daily processions, and the monthly processions, Barmarasa made the following gift with great joy. In the 33rd year of the Chalukya Vikrama era, the year Sarvadhari, the month Pusya, the 5th day of the moon’s increase, Thursday, at the time of the sun’s entering on his northern course, at the moment of vyati pāta; Barmarasa, washing the feet of Nilokantha Pandita, made the grant, with pouring of water, as a gift to the god, of 5 pasa a month from the half customs duties (sunka) which he received, for the illumination and service of the god Sarvesvara.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows, and kolagas decked with the nine jewels, to a thousand Brahmins versed in the Vedas, in the holy bathing places of Varanasi and Kurukshetra. Whoso resumes this gift will incur the sin of killing a thousand cows and a thousand Brahmins versed in the Vedas, in the holy bathing places of Varanasi and Kurukshetra. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May it be well.

* Kogali nīvil oṣada Kadamba dasiya saṁgati dūrangadu epulakam Jinasāyakam viravagam kere ṛava satrakam vigaśade tanna pannaya sunka dōsul das avamavātā.
11. Sīla Sāsana at Davangere, date A. D. 1066.

Sīmā 13 10' x ft. 1 11'—Haṭe Kannaṭa Characters.


The gift made by Suliya Bomma Nāyaka, garden watchman (lojada talāra) to Mulaṭhāna Deva.

Adored be S'ambhu, beauteous with the chāmarā-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious Traidolya Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs glory of the Satyārāya kula, ornament of the Chalukyas, was increasing in prosperity to endure as long as sun, moon, stars and sky:

His son—may it be well—Śri Vishnu Varddhana Mahārāja Viṣṇu-ditya Deva, a protector of all, patron of the learned, an embodiment of the name Akasa Malla, the fort defended by whose army was impregnable to the bravest of the enemy’s troops, promoter of those who extol him, destroyer of the pride of his enemies, in valour a Janardana, of virtuous life, a jewel to the Chalukyas, a stage for the Lakshmi of victory to dance on, the modern Manmatha, to the race of his enemies the rod of Yama, a sun among the brave, like Śiva to Manmatha the hostile kings, a surpassing wrestler, to the poor a chintamani-like benefactor, a head jewel to the diadem of kings, protector of the Venga Mandales'vara, just in punishing; was ruling the Nojambavadi Thirty-two Thousand in peace and wisdom.†

By his permission, the Pergaḷe Devappa, minister for peace and war, and other karnams; Nāgari arasa, lord of a thousand villages; Pokarasa, chief of twelve villages; Machana Pandita, Malla Gūmunda, and Udayāditya Nāyaka, chieftains of the place; uniting—in the Saka year 988, the year Parābhava, the month Bhādrapada, at the time of new moon, Tuesday, during an eclipse of the sun; for the service and decoration of the god Mulaṭhana Mahādeva, and for repairs of his temple, gave, with pouring of water, to Sonagigi Deva, rent free, in Bala Betturu the first of the Twelve, the following land:—the modaleri fields of the Nagarank tank, 1 motta of paddy land; west of that, at the watercourse of the Kenchekere weir, 1 motta of paddy land;

near the first garden at the great shrine of Muddagere 400; east of the god's temple, 1 matta of dry land; near Billa in Muddagere 1 matta of dry land. For the god's lamps they presented 3 oil mills; and for the enjoyment of the god placed 12 dancing girls within his precincts.

Whoso heartily maintains this gift will derive the merit of presenting a thousand tawny cows with gold to a thousand Brahmans at Kurukshetra and Banarasi. Whoso resumes this gift will be guilty of the sin of slaying tawny cows in Banarasi, Brahmans in Kurukshetra, and rishis in S'ri Parvata. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

12. Sîla S'asana at Davangere, date A.D. 1271.

Sun. Moon.
Table or \begin{tabular}{l}
Book rest. \end{tabular} Crooked \\
Curved, emblazoned, with shirmara, on each side.

(Much of this s'asana is illegible and obscure.)

The doctrine of Tralodhya Nîtha, distinguished by the fruits of the supremely profound syâd tatta, the Jina doctrine, may it prevail.

.. destroyer of powerful enemies. .. katesvara, in bravery unequalled as the lord of Lanka (Ceylon).

A sun to the sky of the Yudhava race, of rare bravery, a casket for the gems of good qualities

was Râmachandra Bhûpâla, whose descent was as follows:—

\begin{itemize}
  \item Mûlava, the Konkana king,
  \item Vango, the Kalinga king, Nepûla, Varâja, Lâja, Gurjara, the Turushka king,
  \item Varâja, Marâja, Gaula,
\end{itemize}

these kings could not exist, such was his bravery. A head jewel in a mine of splendid bravery, \textit{Kanda mîpa} had no equal on earth. His brother was Mahâdeva Râja, whose bravery was as follows:— a terror to the greatest heroes of the battle field. . . . splendid as . . .

Moreover that \textit{Kanda Raya's} son was S'ri Râmâ \textit{Deva}, whose bravery was as follows:—
The servant of his lotus feet was Kúji Rája, whose royal guru was Mér-
dangi Deva, the glory of whose descent was as follows:—chief among the Víra 
Sena sendhráyás, firm as mount Meru. 

The Chakreshvara Mahusena Yogi 
the glory of the agraganyya of his line 
was as follows:—

Munipada Sema Yati 
chief of the bhattárákas

A sun to his adherents, of blameless character, in learning a wonder, a patron 
of distinguished wise men, an axe to cut down the spreading creeper of sin, a friend to the humble, an abode of morality, was 
Padma Sena Yatinátha, son of Chitra Bhúpati.

And devoted to the two lotus feet of the king, a Meru in firmness, his chest 
like a broad rock, the mere dust thrown up by the troops of his horse covering 
up all other kings, glorious with many titles, was Kúji Rája, whose greatness 
was as follows:—The son of Nímba Deva praised by all the world, and of Mal-
dambika whose fame resembled the full moon in autumn, younger brother of 
Cháttá, the husband of Lakshmi, reverencing the lotus feet of Padma Sena, 
of established merit, of distinguished fame, an abode of learning and truth, 
such was the glory of Kúja.

Through affection like the life to one another, celebrated in the world 
as were Rama and Lakshmana, in strength like Bharata, who can compare 
with these, thus did poets and their relatives praise, Cháttá Nrípati and Kúja 
Rája.*

And the excellence of that exquisite Lakshmi was as follows:—Like the 
embodiment of the spells of Manmatha, of a colour like that of the most beauti-
ful champaka, of a blameless character, glorious in good qualities, skilled in all 
useful learning (váppuva vidhyá), praised by the whole circle of the earth, hav-
ing the gait of a lusty elephant, thus was Lakshmi Devi the wife of Kúji Rája 
famed throughout the world.

And the glory of Kúji Rája’s son was as follows:—the son of a hero, of 
surpassing excellence, all offering gifts to him on account of his bravery, like 
the chief embodiment of valour, deriding the courage of the sun, devoted to 
the lotus feet of the guru Padma Sena, of great fame was Yaro Deva.

* See No. 15.
And in the middle of the Pâneg re's a was Bettûru, whose beauty was as follows:—Having matchless temples, delightful rows of shops, with a street of dancing girls, and surrounded with ramparts, beyond which were extensive pleasure gardens. And the greatness of its Manneya Sêtti and Guttara Gauḍa was as follows:—an assemblage of the three branches of wisdom, lords of the Pâneg re's a, descendants of the Manneyaru, of great bravery, abodes of all good qualities. Forsaking the companionship of the evil, making good use of their abilities, of distinguished fame in the world, were the sons of the Manjula Sêtti. And one son of Mâcha was Hariva Gauḍa, of extensive fame, profound as the sea, of a form like that of Manmatha. And the other son of Mâcha was Yogo Gauḍa of great glory.

And great by fortune was Râma Gauḍa, firm as mount Meru, descended in the family of Sâmanta Gauḍa, to which sky he was the sun.

Kûjî Râju, having obtained possession of Bettûru and other towns, while dwelling there at ease, by the instruction of Padma Sena erected a Lakshmi Jinaśaya, in order that his wife Lakshmi might obtain the blessings of svarga and moksha. Of incomparable beauty was the temple erected by Kûjî, the light of the celebrated Sena gana, and the Pogari gachcha.

Moreover that Kûjî Râju, in the year Prajotpati, at the time when Sri Viru Mahâdeva Râya was establishing the Bûjuma agrahâra, obtaining from him the village of Hunaschalli and 12 hommu as a free grant in permanence, came and presented them on a fortunate day to Pârśvanâtha Deva of that Jain temple, writing a sâsana and washing the feet of Padma Sena Bhaṭṭâraka.

And with the consent of the Gauḍas, the Manmatha-like Kûjî also gave the following:—a shop, an areca garden, an oil-mill

2 matta, with pouring of water.

The mine of good qualities presented Hunaschalli, with pouring of water, to the Pârśvanâtha temple, in perpetual gift.
Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the auspicious Mahā Maṭalas'vara, entitled to the five great drums, lord of the city of Kēkhipura, sun to the ocean of the Yādava race, a head jewel to the bravest warriors

Vējaya Pāṇḍya Deva, was in his residence at Huchangi, ruling in peace and wisdom, the Nōnambavādi

Thirty-two Thousand:

At that time; may it be well.—In the Saka year 1091, the year Virodhi, the second (or intercalary) month Sravana, the 15th day of the moon's increase, full moon, Monday; the lands which had been formerly given rent free for the service and decoration of the god Arimuktēśvara, which was set up in the old ruins (haleya bīhu) of the royal city Hiriya Bēturū, in the kingdom of the warrior Kīzelog-ōdayarasa Deva,† (namely) under the first sluice of the king's tank, 1 matā 450 kamba of paddy land; also 200 kamba for a garden: on the east 1 matā 100 kamba of dry land for a flower garden; and near it 100 kamba of dry land:

These lands, having made inquiry that they formerly belonged to the gift which had been alienated, he gave again, with pouring of water, rent free, for the service and decoration, the daily worship, the illuminations and repairs, of the god Arimuktēśvara.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmashandra from age to age beseech the kings who come after him.

Sakapura Tīle Nāyaka . . . . the Siva Kālyāna Nambū, received the vṛttī.

*Samudhīgata pancha maṭalas'ada, maṭal maṇḍaścetram, Kēkhipura varāśhirarāsam, Yathu maṇḍolaŚī dūyaścā, maṇḍara bhāja chādāmane.
† See Kīla Bēga, in Chalukya gainst of A. D. 444.
Size ft. 6 in. x ft. 2 7/"—Hale Kannada Characters.

A weapon (?) 
The hero. 
Sun. Linga with Priest. 
Moon. 
A weapon (?) 
Nandi.

May it be well.—The great minister Mácharasa, possessed of all titles, the year Sarvadhari, the month Jyeshta, the 10th day of the moon's increase, Tuesday

The hero seated in a car, with attendants bearing chamara.
A fight between horsemen armed with swords and spears.
A similar scene. Two men in the background escaping in terror over a wall. A horseman in the left hand corner holding up some article with a threatening gesture.

15. Virakal at Davangere, date about A.D. 1270.
Size ft. 6 5/8 x ft. 2 4/"—Hale Kannada Characters.

The hero. 
Sun. Lotus. 
Linga with Priest. 
Lotus. 
Moon. 
Nandi.

The promoters of the glory of the kingdom of Mahádeva Ráya, their grandfather (pitámaha), a king over hostile kings, and of his gentle queen, were Chaita Rája and Kúcharasa. To the elder sister of these two, Mailu Bái, his mother, was born Sena, to describe whose departure (or death) the lord of the thousand tongues (Adiseha) alone is able.

The hero seated in a towering car, attended by celestial nymphs bearing chamara, and by celestial musicians.
The rain of flowers descended, the heavenly drums beat, and the heavenly nymphs loving her son Sena bore him to heaven.

A battle scene. Two horsemen engaged in combat, each attended by a number of followers, horse and foot.

16. Virakal at Davangere, date A.D. 1169.
Size ft. 5 7/" x ft. 1 10/"—Hale Kannada Characters.

The hero. 
Moon. Linga with Priest. 
Sword. 
Nandi. 
Sun.

In the saka year . . . the year Sarvadhari, the month Chaitra, the 10th day of the moon's increase, Tuesday, the father-in-law of Mallara Bhima, the hero ascending to heaven in a car with celestial attendants bearing chamara.

*See No. 28.
Vīra, at the west tank of the Kundu koja, fearlessly cut down the horses of Kōkandhrā and destroyed the force. Vīra

A fight between horsemen, armed with swords, one of them distinguished by an umbrella.

while from his camp, fell and went to heaven. Great good fortune (attend him).

Another fight between horsemen, one side armed with spears, the other with swords. A shield bearer in the left corner.

17. Sīla Sāsana at Harihara, date A. D. 1555.

Sīra st. 4 11× st. 2 2.—Haṭa Kāṃśa Characters.

The Donor
<table>
<thead>
<tr>
<th>Name</th>
<th>Linga</th>
<th>Moon</th>
<th>Nandi</th>
</tr>
</thead>
</table>

Adored be S'rī Harihara. Adored be S'amdhū, beauteous with the chāmarā-like crescent moon kāsting his lofty head; the original foundation-pillar of the city of the three worlds. The mighty tree of bounty in the form of Harihara do I adore, which is entwined by the vines the shining arms of Lakshmi and Parvati.

May it be well.—In the year 1477 of the victorious increasing Sālavahana era, the year Ananda, the month Vaishākhā, the 14th day of the moon's increase, Monday:—While the auspicious great king of kings, the supreme ruler,* S'rī Vīra Pratīopa Sadāśiva Dēva Mahārāja was in Vīrāḍāgarā, in the enjoyment of peace and wisdom† ruling the empire of the world, seated on his diamond throne:—

May it be well.—To the god S'rī Prasanna Harihara, lord of all worlds, original god over all gods, the supreme, punisher of his enemies and subduer of their shunts, the giver of boons to Mārkaṇḍeya rishi, the one (joint) incarnation of Hari-Hara, the planter of his lotus feet upon the breast of Guhāsura who opposed the vedas in Guhāpurā, worshipped by the three worlds of heaven, earth and hell, granter of the desires of his votaries, the remover of all fear in the sacred forest of Guhārānya, dwelling on the eastern bank of the Tungabhadra, lord of the city of Kaśīvalāra:—Krishnappa Nāyaka, son of Basappa Nāyaka, worshipper of the lotus feet of that Sadāśiva Rīya, terrible as the white-bodied bearer of the moon (Sīva), boon lord of Maṇindrapura,[‡]

*Śrīnāna Mahārājādhirāja, Rīja paramārtana.
† See note p. 2.
‡ Sīkhalāra gamāṇa dīvadānake Rīya, Maṇindrapurā sarvākṣarā.
on the auspicious occasion of the birth day of Narasimha,* in order that his father Bayappa Náyaka and his mother Kondamamma might obtain merit; presented the village Beluvádi to provide for the mid-day meal in the chatram of the god Harihara; and the money obtained from the harigóri† fees at the river of Harihara (he assigned) for furnishing the evening meal and lamps; and presenting a silver tray for offering the evening food, felt as if every desire were satisfied.

Whoso maintains this gift will derive the merit of performing countless horse sacrifices. Whatever sinner unable to let it live, destroys it, will incur the sin of killing cows and Brahmans in the Ganges, of parricide, and of causing a mother to eat the flesh of her son.

Thus is the stone writing (!)

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own. Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

Great good fortune be to Dúsappá, the son of Kámarasa, who caused the village of Beluvádi to be written down for the chatram of the god Harihara.

18. Síla Sásana at Harihara, date A. D. 1410.

* Sri Nársimha Jayanti punya kálpa kala.
† A canule, or round basket-boat covered with hides, commonly used in Mysore at the ferries.
he who adorns the crest of S'ambhu with glory, the brother of Lakshmi, Chandra protect us.

Considering that in this Kali yuga the earth was filled with kali (sin), Vishnu formed the intention of being born in the lunar line as Sangama. The lady of whose brilliant fame was like an ornament of musk adorning the brow of a sky as dark as the (leaves of the) honge tree. In that line, as Rama in the line of Da'saratha, so was born Bukka Rāya, distinguished with all auspicious marks, destined to be the deliverer of the world. While he with his great strength was supporting the burden of the world, Vishnu and S'iva enjoyed complete rest in their beds (they had nothing to do!) His son was Rāya Harihara, in the milk sea of whose fame the mundane egg (Brahmāṇja) floated as a bubble. The fire of his valour, as flame fed with ghee, so it increased, watered by the rain of the tears of hostile kings' wives. Again and again without end had he bestowed the sixteen kinds of gifts, and others besides.

As from S'iva was born Senāni, so from this king sprung Daśa Rāya, the punisher of the evil. When he went forth to war the dust thrown up by the hosts of his cavalry caused the sun to set, and his enemies were drowned in the streams of blood drawn forth by the clouds of his arrows, thus was Daśa Rāya famed in the world. During his reign no lesson was taught but the veda, agitation was only in the waves of the river, trembling only among the leaves of the vine, none of these things occurred among men. By the brightness of whose fame all the world shine with white, and the fear of Agastya forsook this milk sea. The conqueror of the hosts of his enemies, a Bhoja to learning, a kalpa vrksa in bestowing, a Kubera in wealth, a Manmatha to women, to all manner of wisdom a refuge, a devoted worshipper of S'iva, thus shines Daśa Rāya.

May it be well,—An ornament to all the world, bearing in his mighty arms a bow skilled in destroying the groups of powerful enemies, rejoicing S'iva with his unintermitting devotion, lord of the eastern and western, the southern and northern oceans, whose inexhaustible arrows are the envy of all other kings, destroyer of the serpents the kings who break their word, to Hindu rājas a divine protector, granter of life, land and wealth to the kings who seek his protection, displaying his power in uprooting and destroying the trees the evil, remover of the fears of all by his might, devoted to the worship of the lotus feet of the self-born S'iva; by the worship of the feet of the royal guru Kriya S'akti,—auspicious royal dchārya of the rāja-guru māṇḍala,
chief dehári, invincible king of the Ráhu/tas, the united dwelling place of the Lakshmi of penance and the Lakshmi of government,—having obtained all manner of wealth and the kingdom, the auspicious king of kings, the supreme ruler, *Sri Vira Pratápa Duicta Rója Mahárája*, in the Saka year netra, agni, ahami, indu, the year 1332, the year Vikruti, the month Bhádra/pada, the 12th day of the moon's increase, Monday, made an agreement (nyavahádra) between the god Harihara and the Brahmas residing in Harihara kshetra, as follows:—

On the Brahmas at their own expense building a dam to the river Haríдра, and leading a channel through the land of the god Harihara into Harihara-pura; of all the lands irrigated by the thus led channel, two shares (thirds) shall be for the god Harihara, and one share (third) for the Brahmas who at their own expense constructed the channel, to be by them enjoyed, free of all burdens, as long as sun and moon endure. Thus was it given in a copper sásana.

In order that it may be known with certainty what Brahmas have a right to this land, their gotra and sistra are here set down.

(Here follow the above particulars relating to 108 Brahmas.)

And for the daily service of the god Harihara one vríti, and for the food of the Brahmas (in his temple) two vríti, altogether 111 vríti.

Taking together all the land which is irrigated under the channel made to Barani, Kandu, Belucádi, Hanagavidí, Harihara, Guttúru, as far as Ganga-narasakiya tank:—the god Harihara shall enjoy two shares thereof, and the Brahmas who built the dam and led off the channel at their own expense shall enjoy one share.

And the expense of annual repairs of the channel, and expenses arising in course of time from any orders of kings, or the judgment of God, shall be borne at the rate of two-thirds by the god, and one-third by the Brahmas.

The water of the channel moreover shall be distributed at the same rate of two-thirds to the (land of the) god, and one-third to (that of) the Brahmas.

And the expense of cleaning out the channel and building sluices shall be borne at the same rate of two-thirds by the god and one-third by the Brahmas.

Thus is it written in a copper sásana, of which this stone sásana is a copy.

At the time of building the dam to the river Haríдра, the god Harihara and the Brahmas, the past present and future possessors of the vritta, gave to

*See note p. 25.*
Bharata arādhya, the son of Krishna Mallāchārya, of the Gautama gotra and the Rīk šākha, with pouring of water; 10 mānuvina kolaga of paddy land under the channel; namely, 5 from the god and 5 from the Brahmans; altogether 10.

And to the preparer of this sāsana, the god Harihara and the Brahman vṛtti-holders uniting, gave from the god 4 kolaga, and from the Brahmans 4 kolaga, altogether 8 kolaga of paddy land; namely, to Chāyānāthārī, the son of Vishnu karma, called Kalli Rāja, a kaikripa taksha (? poor working carpenter) of the Yajus šākha, and skilled in stone work, they gave 8 mānuvina kolaga.

And at the time of building the Haridra dam, the god and the Brahmans gave to S'anikhara Bhatta, performer of the ānga pradaksāhana, with pouring of water, from the god 2 kolaga and from the Brahmans 2 kolaga, altogether 4 mānuvina kolaga of paddy land.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in endure for sixty thousand years.

May the god Harihara, whose feet trampled to death the rākṣasas Mura, and hasten to the assistance of all pure kings who praise them, protect us as long as sun, moon and stars endure.

(A few lines at the end illegible.)

19. Śila S'asana at Harihara; date A. D. 1539.

Size ft. 5.7 x ft. 1 4.—Rāle Kannada Characters.

Nandī

Linga

Moon

COW rock-
ing hill.

Adored be Ganadhipati. Adored be S'ambhu, beauteous with the chāma-like crescent moon kissing his lofty head; the original foundation-piller of the city of the three worlds. The glorious form of Harihara do I adore, bearing the lucky mark on the breast, having a throat like a shining conch, beautiful to the sight, enveloped in saffron garments.

The praise of the gift made by the auspicious great king of kings, the supreme ruler, *Vira Pratāpa S'ri Vira Achya Deva Mahārāja, is thus described in two verses: —†

In the Śaka year reckoned as chandra, rasa, amarendra (1461) the year the month Bhādramādu, the 12th

* See note p. 25.
† Padha doyamā tākhgale.
day of the moon’s increase, Tuesday, the nakshatra being Sravana; the king Achyuta saying ‘My name is my wealth, what is this property to me?’ presented a mine of happiness delighting the Brahmanas.

Nourished by all manner of merit, conspicuous by the crowds surrounding him, claimed by the assemblies of good men as their own, famed among all kings as the most liberal, who can obtain equality with him?

20. Sīla S'asana at Harihara, date A. D. 1223.

Sūra 112 x 93. — Hāja Kāmapāla Characters.

Adored be Sīri Harihara. Adored be S’ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

* The abode of the spirit of Lakshmi (or of the poison), bearer of the serpent and the chakra, wearing the moon as an ornament, the granter of desires (or the consumer of Mamathā), eager in the assistance of Arjuna, a form pleasing to the gopa (or preserving the world), pure as the moon, the mighty, the original male (ādi purusha), the supreme lord, the crowning ornament of the original gods (ādi devata), this Harihara is ever the protection of the world.

Some saying there was no god on earth but Hari (Vishnu), and some saying there was no god on earth but Sīva (Siva), to remove their doubts the Harihara mūrti was revealed in Kudalbura in a single form, which form of glory may it protect us. The Sīva that was obtained the form of Vishnu, Vishnu obtained the mighty and celebrated form of Sīva, in order that the saying of the veda might be established; and settled in Kudalbūr in one single form, praised by all lands, the god Harihara is engaged in the protection of the world. * May be the blameless, the unchanging, of ineffable peace and joy, without being.*

* Most of the epithets can be interpreted in two ways, as referring either to Hari (Vishnu) or to Sīva (Siva).

† Hariyindam bījā daivam dhārayita/adol illându pāvav kālaṁbar Hariśindam bījā
daivam dhārayita/adol illându pāvav kālaṁbar manor ā sandhānam yinginti ati'ayahān Kudalārūta sambhārum appatt ondē rūpam tajala Hariharam kātu raksīrīk nāmām, Sanda Svasa Vidyayena rūpam ad dehu Vijñayinäṃ pempuni nāgajā vettu Sīva rūpam ad idātu vāda cātā ad indānu adan caṇa, viś'chayāśanta tīr Kudalārūta sva murtigā mīnda jagan anutam Hariharanam purarāksīrātīkā mūrtirajam.
ginning or end, the perfect, the form of wisdom, without growth, the being without form who took upon himself a form in the celebrated Guhārānga, receiver of the praises of the chief gods, Śrī Harihara, protect us.

The Lakshmi of fortune dancing on the stage of his breast, the Lakshmi of victory deporting in the pleasure garden of his powerful arms, Sarasvati reposing on the lotus of his face, his orders being borne upon the diadems of hostile kings, his pure fame spreading light all around, the king Narasimha, the mightiest of kings, ruled the earth as far as the ocean shore.

The genealogy of this first of the monarchs of the world was as follows:—The veda (sruti) being his throne, Lakshmi with lightning glances fanning him with chámaras, the changing lustre of gems in the crowns of the adoring gods rising up as the wave offering (ārati) of a lotus before him, Náráda rishi hymning his praises in the assembly, shone Padmanābha (Vishnu) as a kalpa vriksha, granting the desires of the world. From the midst of the lotus of his navel sprang Brahma, having the four vedas as his four faces, the cause of the creation of gods and men.

From the lotus of the heart of Brahma, as pure fragrance worthy of it, came forth the pure Atri. To him was born Chandra, his beams filled with the streams of nectar.

To Chandra, delighting all worlds with his growing rays of glory, was born the gentle Budha. From Budha that was, sprung Purúrava. From Purúrava Ayu. From Ayu Nahusha. From him Yayati. From this Chandra kula sprung the Yadu kula, in which was born the incomparable Sala.

He being a friend (or disciple) of the muni, was with devotion offering praises to the goddess Viśantika of Sasākapura, in order that he might obtain the dominion of all kingdoms, when a tiger rushed forth, with its waving tail lashing the earth so that it trembled, its eyes flaming forth streams of fiery rage, its tongue stretched out as if the river of fire so formed, roaring like a thunderbolt, terrific in form. The muni saying Hoiśula, he slew it and dragged it along, and thus became Hoiśula.

To the sky of the kings of that Hoiśula race was Viṇayāditya the sun. Glorious was Yereyanga, who on those that with obeisance resorted to him for protection descended in showers of gold like the rain, but on others he fell as a destroying thunderbolt. The sons of this Yereyanga were the powerful Ballāja, Bṛjjī Deva (and) Udayāditya.

Among them Viṣṇu nrīpa was celebrated as the most handsome in form, a great king of the earth. . . . . . . When he set
out for the conquest of other kings: the dust raised by his hosts covered the ocean and turned its waters to clay, but by their march treading it down firm, they passed over, subdued mighty kings, and brought them into subjection, thus was Bititiga the chief among the three. When this Bititiga, the jattiga (boxer) of the battle field, set out for victory, Kanchi was breached, Kogu was overthrown, Virdha-bote cried out, Koyaturu opposing was destroyed, the seven Rukanus unable to stand against the (chariot) wheels of his command threw down their arms and cast themselves into the sea.

To that Vishnu Vardhana and to Lakshma Devi, resembling the royal queen of Mannatha, was born the king Narasimha, a lion in battle. More powerful than Bhima, stronger than Parasu Rama, purer than Ganga, fiercer than the chains of mountains, profounder than the ocean, more glorious than the incomparable sun, braver than the lion, a swift victor in the field of battle, was Narasimha.

As if sprung from the sharp edge of Narasimha's terrific sword, was born Balliha, conspicuous for his bravery. With the army of Somana he fought in the battle field, till the earth could no longer drink in the streams of blood which covered it, the patha were choked up with headless bodies, and though accompanied by 200,000 troops besides 12,000 horse and numerous mounted chief-tains all regarding him affection, he (Balliha) on his single elephant routing that immense army of Somana nripa, pursued him, and stopping him between Sotatru and Krihna veni, slew him, this Vira Balliha Raya. And escaping the hostile chiefs who with fury singling him out came to fall upon him, when he had halted and re-formed the pursuing army, he marched to Virdha bote, and speedily laid siege to the hill forts within Bellitige, Ratappalli, Sotatru and Kuru-gosta; how shall I praise him, this Giri Durga Malla?

From the love of the mighty Balliha Raya and his queen Padmala Devi was born the king Narasimha, to women a form of love, to fame a royal lover, to poetry an ocean, to the most powerful kings a budding Yama, to all others a kalpa vriksha. Thinking he had conquered but one, two or three, others opposed him, but lost their lives as soon as they appeared against him. How shall I describe him? As there was no part of the Kuru land which Bhima had not traversed with his gada weapon, so was there no battle field which the state elephant of this paramount king Narasimha had not trodden: why should I count the victories? When he went forth mounted in a splendid bowdah on his caparisoned elephant, and the bravest of the brave, the lotus of their jewel-
led heads swaying before its gold-covered shoulder, addressed him as Ḍhala! (well done), Jagadeka Vira! (sole champion of the world), Marudādeva! (god of the gods), Pārbāpārba Deva! (the ancient and modern god), Narāyaṇa! Narasimha!—the waving of the banners at the top appeared as if nodding in token of approval. This ornament of the Yudh race, the king Narasimha, churning with the Mandara mountain of his powerful right arm the ocean of the Koñava army into which the Pāṇḍya alligator had plunged, acquired numerous elephants of great strength, though the gods and rākshasas churning the ocean with the Mandara mountain obtained but a single elephant. Having first on the one hand slain Vikramapāla

on the other hand he overthrew that Kōḍava Rāya, Makara, the Pāṇḍya king, and Konḍa, and being charmed with a certain elephant he placed it before Chola and gave him the crown, and in that Bridge (setu) he set up a pillar of victory, this Narasimha.*

May it be well:—While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, lord of the city of Dvārdāvati, sun in the sky of the Yudh race, a crowning ornament of the wisest, king of the Male rājas, ganja among the Malepas, ganja bherumā, unassisted hero, sole champion, Malla of the Shanivāra Siddigiri hill fort,† in war like Rama, a lion to the elephants the tributary kings, a thunderbolt to the great Pāṇḍya rock, a Janārdana to the Kaitabha the Koñava king, the rooter up of the Makara rāja's kingdom, the setter up of the Chola rāja's kingdom, thus celebrated, Hoysāla S'rī Vira Narasimha Deva, surrounded by mahā mandalika, by great commanders, by tributary kings, and fair women, was in his own capital of Devasamudra, ruling the kingdom of the earth in peace and wisdom:—

To that valiant emperor as the reflection of his glory

the power of his council, to his kingdom as a wall of adamant, of sincere mind, lord of the office of the prime minister, having the title of Tolagaḍa Kamba (immovable pillar),

the theme of song, the refuge of the good, the manager of state affairs, the supporter of fame, an ornament to poets, a moon filled with the nectar of good works, rejoicing in liberality, an abode of Lakshmi, the Vaishnava emperor, in the form of the world-adored Brahma, virtuous by nature, was Polīya Deva.

To describe his greatness:—


† See note p. 7.
Gay with the tinkling of the golden ornaments of beautiful dancing girls and of the bells of young and lusty elephants, and with the lively strains of singers, giving joy to all people on earth, a continual source of happiness, thus shone Nārasapura, in the Andhra country. In that royal city, a favourite of Lakshmi, of pure fame, a Manmatha in form, famed for liberality, was the glorious Ati Rāja.

To the beautiful Navāsādeyakka—a kalpa vine to all her dependents, a Lakshmi to the Oleas,—and to Atyarasa, was born a son Polāteva, a Vaihnu to all titled commanders. In battle a weapon, in giving a hand, prudent in council, a favourite minister, in liberality a Karma a jewelled ornament to the assembly, thus praised, he was the life to Ballāla Rāja and to king Nārasimha, this Polāteva Dandādhīpa. In war when he subdued the south (tenkava) sending his troops of four kinds, this minister being in friendly consultation with the other councillors as to who was the bravest in the fight, all exclaimed ‘Who in government and in war is equal to this minister Polāteva? All testified that among kings and ministers there were none besides these, saying ‘Among kings that Nārasimha, among all the ministers we have seen this Polāteva, you two in bravery and government have surpassed all in the world, . . . . Who in these days has protected all the dominions of the Hoysala kingdom like you?’ . . . . in government, in dignity and energy like Brahma, accomplished in virtue, revered by all the world as the abode of uprightness and energy in the army of Nārasimha. In beauty without a peer, single in speech, liberal without intermission, in discerning merit knowing no party, in the king’s business without thought of profit, in wealth without pride, after praising him to whom will praise apply? After taking milk what more can one take?* Wealth and learning without opposition are both found in him, and ever young ever increasing have like the flood of the Ganges spread through all the world, thus was the greatness which Polāteva Dandādhīpa had acquired in the world.

May it be well:—In the year 1145 of the victorious increasing era, the year Srabhaṁu, the month Māgha, the 11th day of the moon’s increase, Thursday; Polāteva Dandānātha, the mahā pradhāna of S’ri Vira Nārasimha Deva, the setter up of the Chola king, caused to be erected a temple adorned with 115 golden pinnacles for the god Harihara.

* Hāl unfu mēl umbuo? a Kannada proverb,
To describe the glory of that temple:—

Celebrated through all the world as of unequalled magnificence, of lofty eminence, such as none in any former age had constructed, the temple thus built be caused to be constructed so that it should endure, an ornament to the earth. Placing on the eight cardinal points images surrounded by hills, surmounted by numerous pinnacles, with towering golden domes shining like the disks of the sun and moon, after this manner did Polāva Danḍāśīha, a Dharma Rāya among the liberal, erect it. Is it a hill or the peak of a mountain? Is it a sun or a kalasa? The groups of figures, are they the ladies of the points of the compass or shining creepers? That all might thus say, Polāva Danḍāśīha caused this marvel of a temple to be erected for Harihara. A place of brightness expanding like the sun, of lofty fame like donations to the good, like a pond of waterlilies, like the elephants at the points of the compass adorned with bells, thus did he cause the residence of Harihara to be adorned, this Polāva Danḍāśīha, the chief commander of the Yadu king. With a tower adorned with figures having smiling mouths, with numerous lotuses, with high raised knees (?), with plates of precious stones, like the stem of a vine adorned with leaves of pictures and bells, thus a marvel to all, painted with many colors, did the temple of Harihara shine.

Praised by all as the sole chief among Vaishnava emperors, this Polāva Danḍāśīha alone has obtained the fruits of merit, for he obtained the treasure for the creation of the Harihara temple, shining with 100 golden pinnacles. Formerly there was a king Herinnāśī* who thought to build a temple for Harihara and besought the god, who in a dream said to him, 'You forbear, a devout one will arise who shall accomplish this.' And this Polāva being directed in a dream saying 'You do this' he accordingly erected the temple and gained great fame. The temple of Harihara, which neither the king Sagara, nor the king Bhagiratha, nor Kārtiviryājuna, Bharata, Purūrava, Prithu, Dilipa, none of these chief kings of old had erected, this Polāva Danḍāśīha caused to be built, surmounted with golden pinnacles. In the Harihara kṣetra, greater in the earth than Setu, Varanāśi and Kuruksetra, and surpassing them in beauty, in this region, attracting all like a magical charm, did Polāva erect the temple of Harihara with golden pinnacles towering to heaven.

And 104 holy Brahmans, the embodiment of the meaning of the vedas, to the law like its lips, to the mantra its excellence, to the tantra its origin, thus possessed of all ability, caused a metal roof (vajra kacācha) to be made for the sake of merit, but Polāva of greater merit erected the temple.

* More commonly met with as Purnāśī.
In this Harihara kshetra, famous as Devróvati, known as Guháráyaa, celebrated with the name of Java Lakshmi Náráyana, with dvárapálaaka at the four points of the compass, was Bánávalli.

at Hókátaka, in the noble Bánávalli, this liberal king presented them to the 104 Brahmans in order, with pouring of water, Pélóna Daránátha the chief minister of the Indra-like great king Narásimha.

What shall I say? Making the temple of Lakshmi Náráyana a joy to all, he presented certain vrftti in Bánávalli for that temple, to endure as long as sun and moon, this Pélóna, the chief commander of the Yadu king.

None truly besides you was worthy to make these two gifts in the past and none will be in the future. This from a love of merit did you do. Who before erected such a beautiful temple for Harihara.

Whoso with joy preserves this gift will obtain life and wealth. Whoso destroys it will incur the sin of slaying many rishis, Brahmans, cows, and Brahmans versed in the vedas, in Kurukshetra and Varanási. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

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21. Síla Sásana at Harihara, date A.D. 1538.

Sun:

Moon:

Praise to Harihara.—Adored be Sáméhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the god Harihara, happy in the side-glimpses of Parvati and Lakshmi, grant prosperity to the three worlds. May the god Harihara, destroyer of the Dáitya race, humbler of the pride of Manmatha, terrifier of the city of Lanka, who brought low the desires of Duryodhana, the only being in the world, consumer of the three cities of the rákshasas, like Yama in the destruction of the world, the cavity of whose mind is filled with the three worlds,—protect the universe. *

Prosperity ever to Achyuta Dóra Rayá, who resembles in brightness the rising sun or the pleasure-giving crescent moon. His fame, which fills the three worlds, shines as would the mundane egg if split in two (1). Who sooner forms

* Two verses of an erotic character omitted, bearing on the double relation of Harihara to Parvati and Lakshmi alike.
a merciful intention than the king Achyuta? Hari to Vyasa and others his friends who have served him long grants moksha, but king Achyuta to such as are not his friends too.

While this Achyuta Bhápala, king of kings, the resplendent, the supreme monarch, champion over the three kings,* a terror to hostile princes, a Vishnu among Hindu rajas,† conspicuous with these and other titles—was ruling the whole world:—

Under his orders in all things was Achyuta Malappanna Nripati, a sea of mercy, like a bee at the lotus feet of Síva, his mind ever bent on the worship of Síva.

He on one occasion with great trembling, in order that his master might obtain the fame of merit, made a proposal to him, and receiving from him the reply 'I will assuredly present to the god Harihara, husband of Parvati, the village of Kundavéja which will speedily bear fruit':—

Thereupon, in the year vyoma, tarka, chatur, chandra, (1460) of the era of Sáliváhana, the year Vilambi, the month Kartika, the day of full moon, Wednesday, at the auspicious time of the moon's eclipse;—Achyuta Malappanna Mahipati, skilled in moral science, learned, prudent, the home of bravery and other heroic qualities, just by nature, true of speech, without vacillation, a nest filled with affection for cows, Brahmans and gods, of righteous life, of the highest wisdom, versed in all moral stories, sagacious, great by nature, understanding well morality and prudence, walking in the ways of merit, having obtained authority over all the Brahman agraharas and temples in Harihara.—That the fame and merit of his master Achyutesvara might be increased, presented to the good god Harihara, who—a resting place for the lotuses of the hearts of multitudes of yogis, an assemblage of unnumbered good qualities, resplendent as a crore of suns, of an immortal form which has no parallel, the enemy of Mura (a rákshasa), the preserver, creator and destroyer of the three worlds,—dwells on the banks of the Tungabhadra, overflowing with goodness, eternally the same,—the village of Kundavéja, fertile to bear all manner of fruits, in the beautiful Uçchhanga-venthhe of the pure Páñjya nad,—(its boundaries) west of the village of Sebannuru, north of Sálaka, east of the village of Bái, south of the village of Yeragunța—with the rights of

*? As'vapati, Gajapati and Narapatī.
† Rajaśiras tejas teja Pája-parameswarah, mura-riguna-sunānukah, para-riguna-ghana-yanukah, Hindu-riguna-surātrīņa.
nidhi, niksopa, jata, pashana, siddha and sadhya,* freed from all burden, in the manner approved by all. And renaming it Achyuta Rajendra Mallapura, assigned it in permanence, as long as sun, moon and stars endure, for the midday offering to the god, and for the food of the Brahmans in the chattra.

Mallanaradhyu, son of Timmanaradhyu, follower of the Yajur veda, of the Vadhaala gotra, a learned man, born in the Kojisha family, prepared this inscription by order of his master.

22. Silva S'asana at Harihara, date A. D. 1530.

Sizt fl. 5 8' x fl. 3 2 3'—Hale Kannada Characters.

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<tr>
<th>Mooli</th>
<th>The donor</th>
<th>An attendant</th>
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<tr>
<td>Nandi</td>
<td>Linga, worshipping</td>
<td>bearing his umbrella</td>
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Praise to Harihara.—Adored be S'ambhu, beauteous with the chama-ra-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Praise to that excellent kalpa-vriksha, the form of Harihara, which is entwined by the vine the arms of the shining Lakshmi.

In the year 1452 of the era of S'Yiivahana, the year Vikriti, the month S'равana, the 8th day of the moon's decrease, Monday, on the auspicious birthday of Krishna, at the moment of the Krishna avatār, †—while the great king of kings, supreme monarch, ‡ Sri Vira Pratapa Achyuta Rāga Mahārāja, was ruling the earth in peace and wisdom:—

Of the village of Achyutardarapura, otherwise called Ballapura, in the Harihara country, belonging to the Pāndya nād of the Uchchhangi-ventha, and which the king had assigned to me for the office of Anara-nāyak—Narayana Deva, the son of Timmarasa of the treasury of gold, of the Vaisishtha gotra and A'valayana sūtra,—presented two shares (two-thirds) for the chattra of the god Harihara, and one share (one-third) to Viśves'vāra Arādhyu, son of Harihara Rāmacandra Aradhyu, of the Gautama gotra and A'valayana sūtra—in the presence of the god Harihara, with the ceremony of receiving a coin and pouring water.

* See note p. 3.
† Jayanti puṣya kaladiṣṭi Śrī Kṛṣṇaṇātārā samāṣṭadali.
‡ See note p. 25.
This third part may you enjoy from generation to generation, as long as sun and moon endure.

Than making a gift, preserving one is better. By making a gift svarga is gained, but by preserving a gift final beatitude is obtained. To all kings land presented to Brahmanas is a younger sister, whom neither may any other possess nor take away by force. Than making a gift oneself, to preserve the gift made by another is doubly meritorious. To alienate another's gift is to lose all the merit of one's own gift. Whoso violently takes away a gift made by himself or by another will be born a worm in ordure for sixty thousand years. Those who by force take away land given to Brahmanas will boil in the hell called Kuṭumbāpāka as many years as the Brahmanas from whom they seized it, with their families and descendants, are in suffering therefrom. Whoso carries off the money of an agrahāra, saying it is for the tribute to the king, or the gift to obtain a wife, or a contribution to save the village, incurs the guilt of incest with his mother. Support the bridge of merit, continually cries Rāmachandra to the kings who come after him.

23. Śīla Sāsana at Harihara, date A. D. 1424.

Size ft. 4 1/4 x ft. 2 3/4.—Hoje Kannada Characters.

Nand. Longs with priest.

Morn. Cow suckling calf.

Praise to Harihara.—Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise Harihara, the moon to the ocean of eternal mercy, the father of Manmatha and Karimukha (Ganesha), the diadem of the upanishads, adorned with the crescent moon, wearer of the serpent and the kaustubha, the remover of fear.

May it be well.—By order of Nāganna Dhammāyaṇa, the Mahā Pradhāna of S'ri Vira Pratāpa Deva Rāya Mahārāja, son of S'ri Vira Pratāpa Harihara Mahārāja, an ornament to all worlds, supreme ruler, sole master of the southern and northern countries, a serpent to kings who break their word, a divine protector of Hindu rajas, a cage of adamant to those who seek his protection:

At the request of the king S'ri Deva Rāya, did Bukka Raja eagerly undertake the following work of merit, . . . . . the river Haridra*

* See No. 18, p. 28.
The messengers of Nāganna Dhannāyaka the Mahā pradhāna of Sṛi Vīra Pratapā Deva Rāya Maḥārāya, having brought intelligence that the Hariđrā dam had breached, on inquiring who would undertake the meritorious work of restoring it, looking upon Chāma nripāla, the commander-in-chief of all the forces of the auspicious great king of kings, the paramount sovereign Sṛi Vīra Pratapā Deva Rāya Maḥārāya, a devoted worshipper of the lotus feet of the Somesvara linga, worthy with all good personal qualities, son of Boppa Deva, a kalpa vriksha to his dependents, a Manmatha to women, a victor in the battle field, skilled in the four branches of policy, protector of works of merit, fond of songs—(he said) the dam which by order of Deva Rāya Maḥārāya I built to the river Hariđrā having breached, to restore by the assistance of merit the provision for the service and decorations of the god Harihara and the property acquired by the Brahmins resident in that kahatra, except you there is no one else. That the fruit of the merit of building this dam will according to the veda and the dharma sūstra be beyond calculation you are well aware. You therefore must repair this work of merit.

Hearing this order, and with submission undertaking the work, in the Saka year 1346, the year Krodhi, the month Kartika, the 12th day of the moon's increase, Monday, at an auspicious time, Chāma nripāla, with his own hands pouring water on behalf of the god Harihara and the Brahmins, and committing the work with pouring of water into the hands of Bukkarasa, sent him saying 'Do you in my behalf build this dam and excavate the channel' and had it repaired. Whose great glory is as follows:

Of a form shining with firm friendship, gainer of the praises of all the world, filled with the highest good qualities, a moon to the ocean of a good race, devoted to good works, disposed to virtue and merit, glorious as the sun, thus shines Chāma nripāla in the earth. Of a form granting all desires, of a fame which aimed at the points of the compass, unshaken as mount Meru, a Yama to his enemies, to his own family shining as an island of jewels, beautiful as Manmatha, an abode of all good qualities, son of the king Boppa Deva, who can bestow praise worthy of your greatness, Chāma nripāla? To the world as a Bhos, to his enemies a Bhima, in protecting the world of great glory, in firmness as mount Meru, hymned by all the poets, conspicuous among the meritorious, to the poor as a kalpa vriksha, thus famous was Chāma rāja. Distinguished as the faithful protector of those who sought refuge with

* See No. 18.
him, a mighty hero, to the forest of his enemies a wild fire, a new Bhoga was Cháma rája. Thus did all the world praise Cháma rája, the son of Boppa-nripála, the driver off of hostile kings, a lion to the elephant foreign kings, a kalpa vriksha to the learned, of undying glory.

(Several more verses in the same strain, containing nothing of importance).


Size ft. 6½ x ft. 2½. — Hoja Karnaḍa Characters.


Praise to Haríhara Rága.—May it prosper.—Adored be Sándhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. I praise Haríhara, the moon to the ocean of eternal mercy, the father of Manmatha and Karimukha (Ganesha), the diadem of the upanishads, adorned with the crescent moon, wearer of the serpent and the kaustubha, the remover of fear. Grant me joy, O merciful god Haríhara, who on the rākṣasa (Bali) the great tormentor of gods, men and the serpent world, didst place thy foot and force him down to hell. May the god Haríhara protect us, who shining in happiness with Lakshmi and Parvati to them a diadem of pearls, the chintámani glittering with generosity to the sorrowful and destitute, the diadem of the upanishads, the amulet of protection to the assembly of the gods.

In the year 1482 of the Sáliváhana era, the year Durmáti, the month Magha, the 15th day of the moon’s increase, Monday, at the auspicious time of the moon’s eclipse,—while the great king of kings, supreme ruler, *Sri Víra Pratápá Sád Síva Máháráya, was in Víjñánapura ruling the kingdom of the world in peace and wisdom:—

May it be well.—To the gracious god Haríhara, lord of all the earth, god of all the chief gods, reconciler of the disputes between the Śaivas and the Vaishnavas, who to give a promise to Markandeya assumed the single Haríhara avatár, who destroyed the arrogance of Guha, whose pair of feet were placed on the breast of Guha, worshipped by the worlds of Svarga, Martýa, and Pátaíá, gratifier of the desires of the faithful, remover of the fears of the dwellers in the auspicious forest of Guhíránga, lord of Káśiábíra, situated on the eastern bank of the excellent Tungabhádra:—

* See note p. 35.
Márga Saháya Náyaka, son of Velúr Kálappá Náyaka, the chief agent of Krishnappa Náyaka, son of Hágápá Bayappá Náyaka, who was an officer of that Saúi Síva Maháráyá, a Govinda to the Hágápá sea, * terrible as the white bodied bearer of the moon (Síva), lord of Maninígapúra, †—in order that Krishnappa Náyaka might obtain merit—presented to the god Sri Prasúma Harihara and his wives Mahá Lakshmi Deví and Parvátí Deví, for a car procession on the full moon day of Chaitra, in order that Krishnappa Náyaka might obtain merit, the village named Ganganarasí, free of all imposts; this he repaired, and presenting, felt as if all his desires were accomplished.

Whoso protects this sásana will acquire the merit of performing the horse sacrifice and of giving shelter to many Brahmans. The extreme sinner who does not protect it will incur the guilt of slaying innumerable Brahmans versed in the Vedas at Káśí, Práyúga, Gaya, and Kurukshetra, of patricide and matricide, and of causing a mother to devour the flesh of her son.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one’s own. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Of making a gift or maintaining one made by another, the maintaining another’s is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

One in form says the súrtí are Hari and Hara, and thus is he revealed. Whoso causes their division Yama will thrust into hell. That god Harihara, the sole ruler of the world, may he protect us.

Great good fortune be to Súrappáiya, son of Chadúpurálá Kondama Rája, who making application to Márga Saháya Náyaka repaired the village of Ganganarasí, and gave it up for the car procession of Harihara and Lakshmi. Fortune, fortune!

* Haúrapá swethu Govinda.  † See No. 17.
Adored be Gananātipati. May all obstacles be removed. Adored be Śāmōha, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well. — In the year 1453 of the victorious increasing Śālivāhana era, the year Khara, the month Ashvija, the 10th day of the moon's increase, Wednesday; — while the auspicious great king of kings, the supreme ruler, Śrī Viṣṇu Pratāpa Śrī Acyuta Rāga Mahārāja, was in Vājrayāna, ruling the kingdom of the world in peace and wisdom:—

The villages named Beluvādi and Ganganarasi, situated in the Pāṇḍya nāḍ, belonging to Uchangi venice, within the Harīhara country these two which the śāmī had granted for the office of Amara Nāyak, have we, Avasārada Dikshita, son of Annāji Deva, of the Gārgya gotra, the Apestambha sūtra, and the Yājus śākha, so as to provide for the offerings of milk and rice to the god Harīhara presented to the god Harīhara, in order that Avasārada Devarasa, of the Apestambha sūtra and Bādariyana gotra, might attain to the world of eternal merit.

In that Beluvādi village, have we, Avasārada Dikshita, son of Annāji Deva, of the Gārgya gotra, the Apestambha sūtra and the Yājus śākha, presented this to of the Atreyā gotra, Apestambha sūtra and Yājus śākha, with pouring of water and presentation of a gold coin in the presence of in order that might obtain eternal merit.

Thus is the śāsana given that you may enjoy it from generation to generation.

Of making a gift or maintaining one made by another, the maintaining another's is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit one's own.

Avasārada Dikshita, son of Annāji Deva, the dwelling of the god Harīhara

* See note p. 23.
26. Sīla Sāsana at Harihara, date A. D. 1277.

Sis 10 ft. 2" x ft. 3 1/4" — Bāla Kannāda Characters.

Cow suck-
ing calf.

Moon.

Harīhara.

Sun.

Garuda.

Adored be Sīra Harihara. Adored be Sīri Rāya Mahādeva Lakṣmi Nārāyana. Adored be Sāmbhū, bestowing with the chāmara-like crescent moon kissing his lotus head; the original foundation-pillar of the city of the three worlds. May the four arms of Viṣṇu protect you, black as a cloud, hard with the blows of the Sarngā bow-string, the pillars of the mantapa of the three worlds.

May the boar form of Viṣṇu protect you, on the tip of whose tusk the earth is firmly fixed like a female bee clinging to the shining white bud of a lotus. May the boar form of Viṣṇu with great affection preserve this gift, on the tip of whose tusk the earth rests like a female bee in the centre of the pure lotus. May Harihara protect this holy gift, who in the beginning took the form of the boar.

May Guṇapati grant our desires, the elephant-faced, the son of Sīva, with broad eyes like the lotus, son of Parvati, free from old age and death, the light from the jwelled heads of the serpents which bind his waist causing the lotus of his feet to open even by night, lord of the three worlds. May Sarasvatī dwell on my tongue, who holding in her hand, as a jewel of the rosary, the mundane egg created by Brahma, is ever praying both night and day for the good of her votaries.

From Sūma (Chandra,) who rose so glorious as their great original from the ocean which gave birth to Lakṣmi, arose the mighty Kṣatriyas. To their dominion succeeded Yadu, from whom all the kings of that line have been famed as Yadavas. From the appearance of Rama and Krishna to remove the burdens of the world, from that time has the line been greatly renowned.

In which, as the sole lords of the lady Earth, were ruling Bilama and others. After whom came Jaytugi Deva. His son, powerful, of increasing greatness, of great bravery, by excellence established as superior to all, lord of the earth, was Singhana.

When he with joy marched forth to war, and seeing the dust raised by his hosts, all kings fearing brought their wealth and offered it to him, so that the feet had no standing room for the money spread on the ground, he caused

* An indecent allusion omitted.
the waters of the ocean to recede and to leave a plain for them. The sun Sīghuna by his power evaporating the waters in the lotus ponds of the hearts of hostile kings, caused the waterlilies the eyes of their queens to close, while it expanded the lotus the face of the Brahmans with joy.

His grandson, born in love, lord of the earth, was Kandara Deva, through fear of whom all kings forsake their kingdoms. By his great fame, by the strength of his capital city, by the might of the power of a Kshatriya, by his skill and valour in seizing upon the royal wealth of hostile kings, he was as renowned as the friend of the Pāṇjavan (Krishna), the brave Kandara Deva. As if in order to bring great glory to the Yadu line Hari were born as a king in the form of Kandara Deva, such was the fame he acquired.

And as if Hara, in order to subdue his proud enemies, were born from love (for him), so did Kandara’s younger brother, the great Mahadeva shine. Mahadeva being now the sole lord of the world, you, Keralana, come at once and quickly present your gifts and tribute; Choja, what can you do with your forces?—thus do the heralds (or door-keepers) make proclamation. Gaula being afraid of war went and stood by the snake hole, Utkala forgetting shame ran away, Choja losing his composure ran and took to the sea, the Mālavanas trembled, the Lītas gave tribute and had audience, all the other kings were subdued and ruined, how shall I extol that king’s great power. Had his power not been thus, would he have acquired those Telunga kingdoms and established the kings in their three cities? What other king in the world had gained such great fame by subduing the herds of lusty elephants? Thus is it certain that Siva was incarnate as Mahadeva Rāga.

The son of that Kandara, who possessing himself of the wealth of his enemies became the lord of Lakshmi, the favourite of the earth, was Rāmachandra Mahindra. Of a secure and mighty kingdom, served by hostile kings, remover of the troubles of the world, of a great fame filling all the points of the compass, a sun to the lotus the face of the Brahman, the son of Kandara, a

* Bāhu-nim Keralana nama rāja madam nam samalina virdrī lalabd ḍaga bandu kāmphesam kappagala mārga; kālu nim Kankana Chōla nimi bhagirin ira oppāre dāga gopāna; Mahadeva utam endam dūrākāpīr sahe-to; Gaula Mālavan anvuti sahe-drīmar nama bēnuṇa pēg Utkola Chōla prīti-ga bhāsa bēr ina jāwan jukk anjiyak. Mūlamār Ekkar kāmpūka gurīt kandur utēda kāmphesam dūrākāpaṃ sahe-ākā na bēnuṇa prīti-gopānam; or i Dībru kāpī kant tapal-kalakaye Telunga rājgalaṃ pura svēkā kampūsa mādi kalal a telgaram mantādu.
collection of all good qualities, thus shines Rāma Rāya. A moon to the water-lilies the faces of the fair, an embodied Manmatha, of surpassing brilliance, a jewel to the wealth of the Yādavas, lord over the whole circle of the earth, universal emperor (ārtha bhūma), worthy of his illustrious name, thus did he shine, this Rāma. Delighting Devendra with his sacrifices, protector of the Brahmins, lord over the world, capturer of the finest elephants among the elephants of his enemies, a lion to the elephants and their lofty vine-covered mantapas his enemies, a white elephant of the points of the compass, shining with fame, may this Rāmachandra prevail.

May it be well.—During the rise of the victorious kingdom of Śrī Rāya Nārāyana, Pravīṣha Pratépa Chakravarti, Śrī Vīra Rāmachandra Rāya, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of Devirivati, a sun in expanding the lotus bud of the Yādava race, a Śiva to the Manmatha the Mālava king, an elephant-god to the elephant the Gurjera king, the establisher in his kingdom of the Telunga king, mighty of arm in seizing upon the wealth of the Hoysava kingdom, skilled in beating time upon the group of hostile kings (!):—

The commander of all his household troops was the auspicious Sāluva Tikkama Deva, whose descent and glory were as follows:—Born like the commander of the forces of the gods, of unequalled good qualities, commander of the army of Rāmachandra Deva king of the world, thus great was Tikkama mantri. A hero, liberal, sporting from his great bravery with his shining sword which subdued the valour of all others, master of all the forms of greatness, a bee at the lotus feet of Vishnu and Śiva, of powerful strength, of great fame in the world, was Sāluva Tikkama Deva. He shone like a faithful son to the heart’s affection of the auspicious Mahadeva, like the moonlight of the chandra (moon) the mighty king Rāmachandra. When this Sāluva Tikkama with joy went forth to war, the dust raised by his hosts covering the mountains and causing all the sky to appear like the earth, enlarged the (surrounding) ocean; his valor cutting off the heads of hostile kings, brings the spoils of their wealth and lays them at his feet.

May it be well.—The auspicious Mahā Maṇḍalesvara, mighty of arm in smiting the heads of the groups of the strongest and bravest of hostile kings, devoted to war, a Revanta in putting his horses through their five races, the creeper of his fame having spread into the utmost corners of all the points of the compass; in encountering the hardest butts from the muscular heads of the

wrestler Chamira (viz.), the hostile kings, and shutting up their shouts, an able antagonist like the purâna Nârâyaṇa: by the favour of Tryambaka and Harihara having obtained the kingdom in protecting which he was a powerful right arm, in liberality of gifts a growing Kurun, estabisher of the Kâdambo king, disgracee of the Hrâsaḷa king, rejoicing in the abiding prosperity obtained by favor of the Brahma of a virtuous life, commander of all the forces, Nissanka Pratâpa S'ri Sâlêya Tikkâma Deva Rana, having in an expedition to the south captured the city of Dorasamudra, accomplished his object, and taking a tribute of all manner of wealth, especially of horses and elephants; while coming thence:—

The liberal Tikkâma saw the city of Harihara, the residence of Vishnu the conqueror of Guha, and the place where his faithful votaries obtain multitudes of Kuru, Kâśi, Varanâsi, Himâgarî, Gaya, Godâvari, S'rinaga, are famed in the world each for some single excellence, but this Guhrâyanâ desa surpasses them, for it owns the power of the Bear (vârâhi), has 104 Brahmans the gods of the earth, and is the dwelling place of Vishnu. Is it a city or is it the residence of Devendra? Is it the silver hill on which the lord of Gauri dwells, standing in the ocean from which Lakshmi rose, this wonder of the world? Never have we seen so rare a place. Thus saying, the minister of Mahadeva Râya made there with joy some gifts of land in the name of his sovereign.

His various free gifts in this Harihara agrahara were as follow:—

On account of his victorious expedition to the south, and his visit to the Harihara incarnation, he presented a tank, free of all dues and siddhâya.

And Sâlêya Tikkâma Deva besought that he might have the honour of building a temple in the city of Harihara in the name of his sovereign Mahadeva Râya, thus:—That as this god had with affection granted what his worshipper prayed for, he had with the consent of the mortal creatures there made a free gift, and requested that he too (the king) as a divine incarnation might ever abide in that city. Thus did he this minister Tikkâma. Accordingly, to the god who had accepted his prayer, he resolved to set up a Lakshmi Nârâyaṇa incarnation of his master Mahadeva, and having bought the land, rejoicing the hearts of those 104 (Brahmans), he informed the king of the date on which he proposed to commence the erection of the temple, (namely) on Friday, the 13th day of the moon's increase, in the month Chaitra, the year Is'vara, the s'aka year 1199. And in the following year, Bahudhanya, the

* Kâdambo Râya athigyanichâryam, Hoyingâla hiti dinaipattanam.
† Dakshîna digunjaya Dorasamudrâramana krîta kirya kari turapa mukhya samasta vastra sakitim hapram gandha bandali.
month Magha, the 6th day of the moon's increase, Wednesday, the powerful Mahá Manjalika Tikkauna Deva set up the image of Mahadeva Rāya in the form of Nādyana the universally adored lord of Lakshmi.

And in the year following, the year Pramādi, the month Phalguna, the 5th day of the moon's increase, Tuesday, the nakshatra being Asvini, he set up golden pinnacles to that temple, and presented the following lands to provide for the service of the god reigning in Harihara.

That Tikkauna Deva having purchased with joy 4 matta of paddy land belonging to the Betta Gauda tank, at the price fixed by the sabhe, presented it to the god.

And in the excellent Satradundige, paying due respect to the 104 Brahmans,

(Rest illegible).

27. Sila Sásana at Harihara, date A. D. 1289.

Size ft. 10 1/2 x ft. 3 1/2. Hole Kannada Characters.

(The photograph does not include the symbols).

Adored be S'ri Harihara. Adored be S'ambho, beauteous with the chāmarā-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May he protect us from danger

(Much illegible.)

From the lotus of his navel sprung Brahma, from him Atri, from him Chandra.

In that line was born, a wild-fire to the forest of the ornaments of the moon-faced wives of hostile kings, a moon to the ocean of the Yadav race, an ornament of ministers to the lord of Kalyāna, destroying with the pillar of his right arm the hostile Kahatriyas, growing in power. The poison of the serpent of calamity he admits not into his throat, association with serpents he does not form, he bears not throughout the three worlds the name of cruel, yet is he truly characterized as (or named) Rudra.

From him was born Maññaya, celebrated for his great fame, preventing the wives of hostile kings from painting their eyes (i.e. widowing them.) Thus having reduced all hostile kings to be his servants, was the Heggada Maññ, a moon to the ocean of the treasures of the lord of Kalyāna, a kalpa vriksha born on the earth, whose words were as sweet as nectar. His wife, brilliant
with the colour of gold, was Revallati, conquering by her good qualities and wealth, by her bright smiles and splendour putting the moon to shame.

By her to the Heggada Nayaka was born Soma, the central gem in the garland of the pearls of good qualities, of a fame like the light of the moon, great by the perfume of his goodness, a moon (soma) in causing the lotus faces of the wives of hostile kings to shut up, a moon (in raising the tides) to the ocean of the Hoysa/a line.

To the lord of the earth Soma, the brave Narasimba was son, who setting up the wealthy Chola, Pandyga and other kings, had acquired great renown as a commander of the army. Truly was Soma a herd of elephants filled with the water of wealth, else whence flowed the river of his bounty.

By this king, devoted to merit, were many agraháras erected on the banks of the joyful Kávéri, which are praised by many great poets. And in those agraháras (even) the parrots had a knowledge of niti, and were nourished upon the mímámsa. In one place they assembled together arguing in the severest critical terms of the turka, in another they beautifully recited sabda, yajna and kavita. Thus was it in the mine of learning Somanatha-nayari, a brilliant ornament to the world.

And by him were many gods and goddesses set up on the banks of the Kávéri, namely Purahara, Sri Narasimhesvara, Sri Lakshmi Nrihari, Murahara, Sri Yoga Narayana. And on the north east he set up the five-faced Siva, Bijalesa and others; in the centre Gopála, Janárdana, Sri Kes'ava, the Matsya and other the ten avatars, Murahara, Narayana. And on the walls Kes'ava and others the twelve murtis, Sankarsana and other murtis, Vishvaksena and numerous other minor deities, Padmasena, Indra and other gods. Gira and all these gods were set up in Somapuri.

His elder brother was the great commander Melaiya, of great good fortune. His elder sister's son was Malli Deva, a spear to the bodies of hostile kings, a wild fire to the forest of his enemies, the gratifier of the desires of his dependents, who continually extol his good qualities.

Of great strength was the commander Soma, resembling Karna, giving his assistance to all the kings of the east he set them up on their thrones and increased their power, the wealth of his enemies he destroyed, Ganja Pavitra*

Chandin (Siva) had granted him the boon of prosperity as long as sun and moon endure.

Thus in his line was born the reverend Gangddhara, praised by all and of great wealth, a sun in chasing away the darkness of the Chárvaka and

*A jewelled anklet, denoting championship.
Buddha doctrines, in *tarka* an independent authority, an Agastya avatāra in his skill in swallowing up the ocean of the Jainas; this great pandit illuminated the assembly like a gem.

To that god Harihara was this Soma the servant, who had become incarnate in face of the world that he might establish the *advaśta* (the non-duality or unity) described in the vedas of Vaikunṭha (Vishnu) and Nilakanṭha (Śiva); who had stopped the growth of the world (in wickedness); by whom the Kaivalya Lakshmi (or Lakshmi of moksha) had settled on the lotus hands of all people; who had devoured the flesh of the rākṣasas. To Gaurī life, to Śri a lord, adorned by Bhadra, indivisible (*udayam*) and thus a bigamous husband, the crowning glory of the *tāvra*, O Harihara, do thou remove my sin; thy lotus feet are my refuge, which will not spare in trampling upon every cause of sorrow; who enjoying unending happiness art of boundless generosity.

The Sākya year 1190 having passed, and the year Vībhava being current, Somanātha caused a temple with golden pinnacles to be erected at the door of the temple of the god Harihara. May the joy-producing meritorious work of the chief commander, Ganja Penjāra Soma, prevail as long as sun and moon endure.

*An ornament to the beautiful country bordering on the Kāveri, having lofty towering walls surrounded by a deep moat, containing a soma street and an *ārka* street, the numerous houses of which were filled with people, was the city bearing the name of Somanātha, a joy to the eyes of all. There congregated, the excellent Brahmins increased, performing the ceremonies prescribed by the vedas, understanding the meaning of the *āgama*, *tāvra*, *mantra*, *tantra*, and *tarka*; engaged in their individual daily rites, works of merit, and sacrifices; pure, single minded, devoted to acts of virtue, good men. Astonishing was the greatness that Somanāthapurā had acquired from the many great men who had their origin there. Surrounding it were numerous pleasure gardens, in which the trees bent down with foliage, and the fields were filled with grain,*

* On all sides were tanks filled with lotuses and waterlilies, and with the motion of the waves in the meat the hanging boughs of the trees were waved. Thus was this Somanāthapurā, like the name of the jewel of the earth.

*In the middle of this celebrated Somanāthapurā having erected a great temple and adorned it with a god-like incarnation of Vishnu which continued*

*The foregoing part of the sūdana is in Sanskrit, the remainder is in Kannada and repeats a good deal of what was stated before.*
ever as bright as if just set up, highly distinguished became Soma chamupati. And in the Vishnu temple which by his order had been erected in the middle of Somanāthapura, Sīri Kesava distinguished by the name Prasanna Chenna, surrounded with brightness, to the south of Him Gopāla the beloved of the world, Janardana the embodiment of the desires of all; these three mārti were the chief and the most richly endowed with all manner of gifts.

And as if in this scene of many victorious processions Vishnu had strung together all the varieties of his forms, many other gods did he there set up, namely, the Matsya and others the ten avatāras, Kesava and other deities, Sankarsana of auspicious form, the Varāha form, Nārāyana and other gods the givers of wealth and prosperity, Krishna and twelve other gods the merit of whose worship is inestimable. The excellent Ganapati, Bhairava, Bhāskara, Vishvakarma, Dundi and other gods. Altogether 74 gods adorn the temple which he built in the middle of the city.

And on the north-east side he set up the five-faced Śiva, which in order are Bījalesvāra, next to it Pergajesvāra, the four-fold Abalesvāra, and the splendid Jayavalesvāra, and in the middle Somanātha Śivalinga. Having securely established these, Soma Danfādhipa gained great renown. And the excellent form of Narasimhesvāra, the auspicious Yoga Nārāyana, the ever abiding Lakshmi Narasiṃha, being established in it, the city of Somanātha, shining in the middle of the Kāverī as the residence of so many gods, was thus rendered worthy of reverence from all the world by the mighty Soma Danfādhipa.

(And so on, the conclusion being illegible.)

28. Sīla S'asana at Harihara, date A. D. 1171.

Size ft. 6 2 x ft. 2 9.—Half Kannaṭa Characters.

|--------|-----|--------|-------|------------------|

Adored be Śrī Harihara. May the kalpa vriksa embodied as S'ambha Nārāyana ever grant our desires, whose smiles resemble the brightness of its white shining flowers, whose powerful arms are its branches, whose hands are its ruddy young shoots, encircled by the creepers of serpents, enriched with the four manner of fruits.
May it be well.—While the victorious kingdom of the auspicious Vijaya Pândya Deva,—entitled to the five great drums, Mahâ Mandales'vara, lord of Kânchipura, sun to the sky of the Yuddha race, a head jewel of brave warriors, his mind purified by meditation on the lotus feet of the god S'ankara Nârâyana, an ornament of the Yuddha, sun to the lotus of the Pândya kula, champion over the smitters of their enemies, ... defeater of the designs of Râjiga Chola* of surpassing greatness, splendid with these and other titles, reverenced by crowds, an abode of glory,—was increasing in grandeur and prosperity, to endure as long as sun, moon, stars and sky:—

All the chiefs who heeded not his commands were driven out; those brave ones who came to fall upon him, being seized, disgraced, tormented, their bodies worn out, forsaking their places they fled in all directions; how great was the bravery of the king Vijaya Pândya.

The dweller at his lotus feet: May it be well.—the Mahâ Pradhâna was the auspicious Vijaya Permaji Danâlîthika, a lion to the herd of elephants the most powerful tributaries, terrible in the field of battle, his forehead adorned with a wafer made of the dust from the lotus feet of Vijaya Pândya, a mill-stone to the slaves of swâmis, skilful as Chânâkya in driving off with powerful incantations the râkshasas the hostile kings, a central jewel to the diadem of the group of ministers, a powerful new Anjaneya in leaping over the ocean the forces of hostile kings, his fame was stamped as an ornament of sandal powder on the swelling breasts of the ladies of the points of the compass, having received from his king the honor of the name of Kumâra, a promoter of wealth, protecting all the people with even greater care than if his own children, splendid with these and many other titles, in firmly establishing the great kingdom of the king over kings, Vijaya Pândya Deva, his able right arm. Braves who do not ask him for orders there are not in the land, proud ones who despising him will not serve under him there are not, obstinate ones who twisting his orders carry out something different and live, there are not; thus did he manage the kingdom of king Vijaya Pândya, what an abode of consummate ability was Permaji Danâlîthika. Whoso refused to do obeisance, them he forced first to do obeisance to himself and then made them do obeisance to king Vijaya Pândya. And so celebrated was his government in all the world, that all did him obeisance, this Vijaya Perma Danâlîthi's'a.

Moreover a dweller at the lotus feet of Vijaya Pândya Deva, that abode of the Lakshmi of self-secured victory was; May it be well.—Katarasa, en-

* Râjiga Chola mandhârangam. See No. 4, p. 8.
titled to the five great drums, Mahā Manḍalesvarā, lord of the city of Banaṇāśī, having a monkey flag and a lion signet, lover of the sound of Permaṇḍa’s drums, the setter up in 84 cities of the frontal-eyed (Śiva) and the four-armed (Vishnu), universally known as having performed 18 asvamedhas in strict conformity with the vedas, having by his power set up in the cave and on the peak of Himavat the chief of mountains a stone pillar describing the surpassing glory of his line, splendid with the mighty elephants he had bound, born in the line of Mayāra Varsana, the Kālembha chakri, lord of Uchchāngi-giri, owner of a boon from Śankara Nārāyaṇa.*

To him and to Kanakabbe arasi, the moonlight to the chakora and the waterlilies of his heart and eyes, was born Nāgati uripata, whose fame made havoc of the lotus gardens the hostile kings. To describe the greatness of his qualities. The terrible shadow of the bodies of hostile kings smitten by the shining sword in the hands of Nāgati, the chief of kings, resembled the moon at sunrise (being bloody). Moreover, the serpent of the surpassing strength of king Nāgati snatches away as flesh the poverty of the learned, and the best of the lands of hostile kings.

His younger brother, of surpassing bravery, of great good qualities, a dazzling light to the swarms of grasshoppers the hostile kings, was Hari arasa.

To that king Nāgati was born; as Karna in former times to Sūrya, distinguished by gifts of liberality, an abode of virtue, a friend of the learned, Ketarasa.

And to that king Nāgati was born another son, skilful in all learning, an ornament to all kings, a Karna to supplicants, the celebrated Mīcharasa.

One day, while that abode of praise and glory, Nāgati arasa, chief of a Thousand nād, with his uncles Hāmparasa and Sattiyarasa, and that Nāgati arasa’s younger brother Hari arasa, and his sons Ketarasa and Mīcharasa, were in the enjoyment of peace and security, listening to the history of the early kings, and the account of their meritorious works; perceiving that they were no devoted to merit as eager to carry off the lady victory from the forces of opposing kings; remitted the tribute which they received from


† Suka mukthi vītāddin āvāt endu divasa ādi rīja charita dharmaḥ kathā sramadeśa sramaprāgā. See note p. 2.
Kúñâlura, the ancient agrahâra of the god Svayambhu Sankara Nârâyana, together with the dues they received from the cultivation of the beautiful channel; and in the Saka year 1093, the year Vikrîti, the month Pushya, the 1st day of the moon’s increase, Friday, at the time of uttarâyana sankramana, presented them, with pouring of water, at the divine lotus feet of Svayambhu Sankara Nârâyana, to endure as long as sun and moon.

Whoso maintains this gift will obtain the merit of presenting at Varanâsi, Kurukshetra, and holy bathing places; at Gaya, Prayâga, in the dwelling of Sankara Nârâyana and other most sacred places; at the auspicious times of new moon, the sun’s eclipse, uttarâyana sankramana and evati vâtra; to a s’aukha (a trillion) and a mahâ-s’aukha (a quadrillion) of Brahmanas, versed in the four vedas and their vedângas, masters of all learning, of incalculable merit; to each one separately, a cow of golden coloured cows, and golden kofugas decked with jewels, together with milking cups of bell metal, according to the s’astras. Whoso destroys it will incur the guilt of slaying with his own hand that number of Brahmanas and cows in those holy places at those times. Of making a gift or maintaining one made by another, the maintaining another’s is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Râmacandra from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Here follows another s’ásana, dated 2 years later.)

May it be well—In the Saka year 1095, the year Nandana, the month Bhâdrapada, the 3rd day of the moon’s increase, Wednesday: the auspicious Mahâ Pradâhâra, Durgarasa Danjâna, advikâri of the Bûnavasi 12,000, whose father, a worshipper of Indra and Vishnu, a mine of good qualities, was Permaâ Di Nandâhinâtha, his mother the celebrated and fortunate Mahôdevi, his younger brother, served by all the learned, Soma Deva.—this Durga Danjâhinâtha, obtaining greatness in the world, to the ocean of the Vishvanîtra gotra and thus no common man: presented, in the ancient agrahâra of Kúñâlura, 100 gadyâna to the 104 Brahmanas, in order that they might devote one hâga a month for the lamp of the god, as long as sun and moon endure; thus did he give, with pouring of water, that the Brahmanas might provide for the god S’ankara Nârâyana.
Adored be Śrī Harihara. Adored be Śambhu, beauteous with the châtara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Obeisance to Ganesa, on the drops of moisture exuding from whose temples the bees delight to cluster. Supreme is the original Boar, by whom uplifted the earth with its growing crops appears as if still horripilated with joy. May the glory in the form of Harihara, the creator of the world, ever grant prosperity, who boasts in the rivalry of the joint wives Pārvati and Lākshmi, who presents the appearance of the rain-cloud associated with the cloud of autumn, the supreme cause of the creation and destruction of the world.

Ever active in the world is the mighty Yādava race, an ornament to the earth, an abode of great minds, beautiful, the birth-place of good qualities. As the bright spring causing the flowers to bloom adorns all the other seasons, so did the king named Sangama adorn that race with his high qualities. The streams of moisture issuing from the temples of the herds of his lusty elephants caused all other streams to appear like the river of Yama.

The kings Harihara and Bukka protected the earth as if Bala Rāma and Krishna had again united for its preservation. Harihara, the elder brother of Bukka, having subdued by his might all hostile kings, ruled over the earth, all kings in which desiring his service continually wore his commands like garlands around their necks. Afterwards his younger brother Bukka Rāya, celebrated in the world, governed the city named Viśaja in the same manner as Krishna ruled the beautiful city of Dvāraka.

From that Bukka Rāya was born the glorious Harihara, as the splendid moon arose from the milk sea. In that same city did Harihara dwell, as in former times Rāma dwelt in the midst of the city of Ayodhya. Its rampart was Hemakuta, its moat the auspicious Tungabhada, its guardian the world-protector Virupāksha, its ruler the great king of kings Harihara. The golden zone of the land Kāṇchi, the incomparable Sādhapura, words fail to give a description of these.

* Or Garuda.
Harîhara, the successor of Bûlka Râya, at the time of obtaining the government also obtained a minister, Mudda Donḍâthiṣa, who by his policy alone daily overthrew the might of hostile kings, resembling Sumantra the minister of the heroic Râma. (Much illegible.) Whose sword was a creeper through fear of whose falling upon them the wisest of kings were continually in a tremble, the rivulets springing from the water poured forth by him in making his gifts united into a great river and converted an unirrigated into an irrigated land.

This Mudda Danḍesha, a kalpa vriksha to his supplicants, forming an agrahâra by the name of Mudda Danḍanâgâka-pura, at Kottâru, near Uchchhangi durga, and making a large tank:—In the Saka year reckoned as s'as'ti, bho, s'ikhi, chandra, (1301), the year Siddhârthi, the month Kârtika, the 12th day of the moon’s increase, Munday, at the auspicious time of Hari-pada, making 36 vritties for Brahmins, presented to the god Harîhara 12, and to the Brahmins 24. Thus were all given.

That all may clearly understand, the boundaries of the land are here written in the Kârṇâṭaka language. North-west, the white stone of Tugilappa at the boundary of Mudunhadade Bisalhalli; thence east, the black stone of the Beddama-doddi of Kindadaratti; thence east, the Doneya-kola; thence east, the white stone at the three rocks below the Basaru-kâṭe; thence south.

(A great part of the inscription knocked off here, in which apparently the boundaries were continued, and the names of the Brahmins entitled to the land, with their gotra and sūtra, given.)

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Râmachandra from age to age beseech the kings who come after him. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation.) Of making a gift or maintaining one made by another, the maintaining another’s is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

May this gift of Mudda Danḍesha continue without disturbance as long as sun and moon endure. Great prosperity! Fortune, fortune!
S'ri Harihara Râya’s approval;

S'ri Virupaṇkha.

From the whole of this agrahâra created by Harihara Deva one vritti
was given to Bhaktidara Bhatto, a celebrated Váishnava, which, added to the
36 given before, made 37.

The agrahāra holders' approval:

S'ri Harihara.

Aruna the carpenter engraved this great sīla s'ásana for the god Harihara
and the worthy Brahmanas of Danşanátha-pūra named after the minister
Musala. Fortune, fortune!

30. Sīla S'asana at Harihara, date about A. D. 1157.

Size ft. 7 x ft. 2 6". - Hale Kanwada Characters.

Nandi. Linga Cow suckling calf.

A glory there is in the form of Harihara, in colour like a blue waterlily,
eternal, causing the roots of the kandali tree the joy of its worshippers to
spread. May Harihara, beloved by Lakshmi and Pārvati, of a splendour
uniting both light and shade, lord of the earth, a beloved jewel to swarga,
having Garuđa and Vrishabha as his vehicles, of a brilliant form, grant to Soma
Bhupati lasting prosperity and long life.

were the Chalukya emperors. In succession to whom,* destroying a certain son of a rākshasa (dana suta) who with enmity had carried
off Tūla, born as a lord of justice, in valour Vikrama himself, subdued the dominions ruled by the Rāṣṭra kula kings, and restored
the Chalukya race.

Afterwards his son Satyārāja ruled the world. And after him Vikram-
ānātha his younger brother's son ruled the world. After whom, his younger
brother, with a fame as splendid as the light of the moon, the able Appaya
ruled the earth surrounded with the seven oceans. Jaya Simha then ruled the
lady Earth, whose breasts are the swelling mountains, the leafy konge trees
her tresses, engirdled by the sea as with a zone.

Afterwards when Ahava Malla, a crowning ornament of kings, accom-
plishing what even Brahma had not done, ruled the world, the regents at the
points of the compass forgot their cares and were at ease. His son, who caus-
ed the hearts of his enemies to burn, superior to all kings,

Soma Deva obtained renown. His younger

* Atikramapaddi.
brother Viṣṇu, tying up the mouth of Nepāla, and shewing the might of his arms by conquest of many other kings, ruled over the whole circle of the earth. His son, distinguished in all learning, having made the tour of victory, a Manmatha to women, praised throughout the world, Bhūloka Malla, gained renown. His son, Jayaśeṣa Malla then governed the earth. Destroying the Pallava and Mālava kings, he ruled over the Pallava kingdom, from which he had driven the king; lord was he over the Lōṭa kingdom, the king of which stood with folded hands placed to his forehead; the Kalinga king and land he reduced to the greatest straits, and by his great might subdued many kings he gained great fame. His younger brother was Nūrmaṇḍi Tailapa, shining with a sword which was solely engaged in smiting through the groups of his enemies, of a name as pure as the moon.

At that time was Bīṣṇa king, who shone with a sword which destroyed all the enemies of the earth, able in subduing the mightiest enemies, excellent in victory.

The whole of the Chalukya army did he protect, devoted to the service of the feet of the Chalukyas, adorned with the gems of good qualities, obtaining the name of Sadāya Nāyaka (the bountiful chief).

At that time, while the abode of good qualities Kasavaṇy Nāyaka† was ruling the Banavasi Twelve Thousand, punishing the evil and protecting the good:†—An asylum of peace was that Vanavasi, the native land of wealth, the stall in which prosperity was tied, the cradle of virtue, the birth-place of the learned, the region free from fear. The people in all parts of that nāḍ on every side shone with the colour of gold, all the points of the compass were filled with perfume, the gardens were filled with trees, the land was full of running streams and ponds, in which appeared lotuses and waterlilies with swans between. And the land was full of pleasure gardens.

And it shone with the brightness and beauty of women’s faces.

And in that nāḍ was the Nāgara khanḍa kampana, in which was no garden that was not surrounded with amorous bees clustering on the lotuses in the ponds, no ponds in which the lotus did not grow, no town around which cool streams did not flow. And ever was it bright with groves of pumāga trees, of nāga and champalaka trees, and of the nāga creeper. Thus was the

* Tat kilafoj.
† See Nos. 33 and 40.
‡ Dushta nigrha s'ishsinugraha pōraha.
Nāgara khandā a splendid setting for gems of beauty. Containing numerous sandal trees filled with most fragrant oil, it enraptured the minds of all like the young new moon.

Ruler of the māneya of this beautiful Nāgara Khanda Seventy, a moon to the waterlilies the faces of women, famous in the earth was Soma niripāla, who by his supremely excellent government converted this Kali yuga into the Kṛita yuga, raising the waters of the ocean of pleasure, surrounded by the splendour of his fame even by day he shone with the moon-like radiance of Rāmachandra. The pure race from which sprang a portion of the glory of the master of that manjāla, the jewel of the region, was as follows:

As if Rudra had himself become incarnate under the excellent kadamba tree, so was born the king Maḷa Varma, the disperser of his enemies, reverenced by crowds of kings. Shining with an eye in his forehead, he assumed the government by his might, as if all the kings had assembled and placed the crown on his head. Increasing under the thick shade of the numerous kadamba trees, that race became (known as) the Kadamba kūla.

And when many great kings had been born in that fortunate race after Maḷa Varma with the flaming eye in his forehead:—Barmma Deva arose, the sole ruler of the world, the rays of whose fame outshone like swans at the ten points of the compass, whose form gave delight to the eyes of all, whose unflinching bravery troubled all the hostile kings, whose Kshatriya qualities overcame all the Kshatriyas, thus did he shine. As no kings are in the world to compare with the king born in the kadamba grove, so gaining great superiority his fame filled all the points of the compass, this varma. That king's wife, Kālala Devi, like the moon in autumn, like a kalpa creeper of the modern Manmatha, praised by all people in the world, an abode of learning, to her dependents a cow of plenty, was greatly celebrated.

Their son was Boppa Deva, famed as in great bravery like Arjuna, in liberality like Karna, in purity like Bhiśma.

Can the sea compare with him as a treasury of good qualities, can a mountain compare with him in grandeur, or Hari in valour, or the moon shining at night in splendour, or Manmatha in beauty of form? Far was he above these, Boppa Deva. His wife was Sīrī Devi, a kalpa creeper to his dependents, a jasmin creeper to the bees the eyes of her husband, a bhūta creeper to the kōgile the learned.

* Antu māneye nāgare khandasa uppataras māneyakke allipatiyam.
† See No. 10.
To these two, as to Hara and Pārvati was born Kumāra, to Nārāyana and Siri Manmatha, to Indra and Indrāni Jayanta, so, lord of a pure fame, was born Soyī Deva, praised by all the world. His son was Soma

(The rest of the inscription is knocked off. Apparently records a gift to Harihara by the last named Soma.)

31. Śīla Sāsana at Harihara, date about A. D. 1180.

Size ft. 6 10" x ft. 3 5"—Hale Kannada Characters.

Harihara with Garuda

Cow standing at a temple.

(The inscription is so much defaced, a great part being knocked off, that no more than the following can be connectedly made out.)

While the mighty Kalachurya emperor Nissanka Malla Sānkhama Deva was ruling in peace and wisdom in his capital of Kālayana:

The dweller at his lotus feet

32. Śīla Sāsana at Harihara, date about A. D. 1165†

Size ft. 7 9" x ft. 2.—Hale Kannada Characters.

A weapon (?)

Sun.

LINGA.

Moon.

A weapon (?)

Cow standing at a temple.

May it be well—Obeisance to Viṣṇu, having the lotus navel, the able, the giver of the boon of happiness to gods and Brahmans, an ocean of power. May the tusk of the original mighty Boar protect you, to which the earth clings as its consort, whose light irradiates Pātalā and the earth.

Surrounded by an ocean fearful from its mighty roar, luminous with the rays of glittering gold and clusters of gems, casting up spray which filled the sky and reached to all the points of the compass,—was Jambu-dvīpa. In the exact centre of Jambu-dvīpa, thus surrounded by an ocean full of jewels, shone the Mandara mountain, whose peaks overturned by the gods were the landmarks of countries, around the summit of which the constellations revolved, the abode of the chief gods. An ornament to the south of the Mandara

* Or the donor worshipping.
† From No. 9 it appears that Viru Pāṇḍya was ruling in 1165; and from No. 35 that Viṣṇu Pāṇḍya was ruling in 1167. The present grant seems to belong to the close of Viru Pāṇḍya’s government.
mountain, was the Kuntala des’a, lovely with its beautiful fields, splendid towns, and groves which resembled the tresses (kuntala) of the lady Earth.

Of that Kuntala-des’a were many Chalukya emperors the rulers. In succession to whom (atikramanapāda) — The world was obtained by Jagadaka Malla, who utterly despoiled the wealth of the Mālava kings, who forced the group of Pallava kings to hold the sprout, * the kings of the Lāṭa country to place their folded palms to their forehead, who increased the troubles of the sign of the Kalinga kings, so that all the world praised him as the exhibitor of terrible valour.

At that time, (tat kallados) was Bijjala king, whose mighty arms were a refuge to the earth, the serpent of whose sharp sword swallowed up the air of the lives of boasting enemies, the bounty lovingly bestowed by whom filled all lands with satisfaction, whose glory filled the ears of the elephants at the points of the compass, thus was he praised by all people.

Devoted to the service of the feet of that king, was Sri Vira Pāṇḍya Bhuṇa, an ocean to the gems of all good qualities, subduer of trouble from his enemies. His younger brother was Nigalanka Malla Kāma niripala †, versed in all learning, receiving the submission of many brave hostile kings, devoted to happiness, Harihara and Brahmans. His eldest son was Sri Vijaya Pāṇḍya, son of the learned Pāṇḍya Rāya, a sun to the group of lotuses the learned, a splitter of the manjalika with the vajra of Gandāgiri, brave in war.

While the lords of the Pāṇḍya-manḍala were ruling the Nōsamavāḍi Thirty-two Thousand with justice, the origin of him of the Sīndha vams’a who was serving them, was as follows:—

By the union of Siva and Sīndhu was born a son, to whom Siva himself with affection gave a name Saiv . . . , together with the protection of Indra. Considering that unless nursed with tigress’ milk he would not be brave or pure, Siva with affection created a tigress, and that infant drinking the tigress’ milk grew. ‡ Moreover appointing Mallali Devi to be his assistant in war, § he gave him a second name of Khōni Sīndha. On receiving

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* A sign of subhumen. The treatment of each king is described in a play upon the name.
† See No. 41.
‡ Sīndhavānapo avatāro avatāro avatāro | Sīru Sīndhu svagadad udbhavaśīlas orbba h arrow ełam āśvam iśtan odhu Sei ... van ivanender Agiri Rīja rokahi sāhitam | puli-velan kūfīdolalale kalīgānam pasitrān endu Gauripati tatt olavim pulyam nirmiśīte puli-velam kūṣhīm tejalam a sīru dharmagyā | § Sangrīnakke sahiṣeyādugdu baśṭe.
that, and being directed that Karahāta, the residence of yogis (yogi-pītha), was to be his abode, thither he came, and by the might of his arms speedily slaying the groups of kings there, this king born of the Sīndha line ruled the country, all the people ever praising him as the mightiest among kings, the bravest, the best, and the most illustrious by birth.

May it be well.—The Mahā Mandalesvara, entitled to the five great drums, lord of the city of Karahāta, possessor of all lands through the boon bestowed by Mullati Devī, to the Lakshmi of victory an earring, conspicuous with a blue flag (niṣa dhvajā), a Karna in bestowing gifts, rejoicing in the sound of the mallali (a drum), adorned with the gems of good qualities, a son to Sīndha, of a victorious arm, of the family of . . . ni Rāja an ornament to the good, having the signet of a tiger (vyāghra mṛiga lāncchana), donor of gifts of gold, the abode of bravery, to enemies as fearful as Vishnu, an elephant-goad to those bearing the emblems of the . . . the sānka (conch), and the karagasa (saw), a wild-fire to the grove his enemies, this Śindhara Deva, with his long arms (niṣu dōl) ruled many lands within the 4,000 of Sīndha and Karahāta.

And in his line many more ruled. Among them, an ornament of surpassing valour, possessed of many royal spoils won by the might of his powerful arms from hostile kings, bold as a lion, an Agastya to the ocean of his enemies’ forces, thus praised by all people in the world, Piria Beṭṭarasa obtained great renown. His wife, a combination of all good qualities, more illustrious than Sīta or Pārvati, was Doraborasi, famous as if the originator of conjugal affection then first discovered.

By the merit of that husband and wife a son was born to them of surpassing bravery, Nāgarasa, who ruled the world. To him was born a most fortunate son, Beṭṭarasa.

(Some unintelligible,—praises of Beṭṭarasa.)

Afterwards in that line, arose Deva narapāla, glorious with wide-spread fame, chief among the number, of great bravery in defence, ever increasing in policy, reverencing the worthy, promoter of bravery, glorious in fame, splendid as the sun of exalted fortune, of great valour.

(Some illegible, referring to the same.)

Like the milk sea from which sprang Lakshmi, or as Sīva unites with Parvati as his other half, so did he with the Lakshmi of prosperity; as mount Meru is a refuge to the gods, so was he a refuge to the learned; as Vishnu for lofty valour, as the sun among the stars, so was he a sun among the virtuous,
a sea of modesty (vinaya), a mighty one in the world, of exalted merit was Deva navapala.

To this prince (kumára), who was as a moon to the ocean of the Sindha race, Beñjala Devi was the chief queen (agra mahishi), in beauty, grace and conjugal affection, superior to Rati, Parvati and Arundhati, the mistress of his house. All the world praised her as in descent, in strength, in stature, in grace, in good fortune, in resolution, in the charms of beauty, in wealth, in disposition, in affection, a jewel of women, in devotion to her husband a Sita.

His younger brother, of virtuous life, delighting in exercise with chariots, able in putting down the beasts of the proud, was Malli Deva, of wide-spread fame. His younger brother (a second one), whose renown filled all the world, an abode of all high qualities, bearing great affection to his elder brother, was Ayvarasa, like Krishna to Bala Rama, like Bhimasena to Dharma Ráya, like Lakshmana to the world-renowned Rama, possessed of firm faith, virtue and purity, modesty and courage, esteemed as a man of great purity, he remained with his elder brother. As if liberality had once more opened its eyes, or Karna was again born into the world, so was he esteemed for his gifts, this Ayvarasa revered by all.

The eldest son of that Devarasa was Rájarasa, whose fresh glory in his father’s kingdom was as follows:—Of great power in protecting with his arms the world, in war terrible as a lion, to courtesans a Manmatha, the king was to him like his minister (?), his enemies, whither had they fled? a prince ever mindful of the learned in order that his fame might never diminish. To this ornament of the Sindha line, the loving Barchala Devi was the wife, whom all the world praised as akin to virtue, in all graceful charms resembling Parvati, Sarasvati and Lakshmi.

To this husband and wife, as the moon from the milk sea, as the sun from the eastern mountain, as Brahma from the lotus of Vishnu’s navel, as an offspring of the Lakshmi of good fortune, was born a son Isvara nripála.

(A few verses in praise of him and his sword. The rest of the sádana illegible.)
33. Sīla S'asana at Harihara; date about A. D. 1160.

Obeisance to the divine form of Harihara, of surpassing glory, the eternal, the one, he who causes the kadali tree the joy of his worshippers to flourish. May Harihara-mūrti, uniting in a single form both Śiva and Viṣṇu, lord of all worlds, exceeding the comprehension even of Harihara the chief priest (paramārdhaḥya) ever establish the desires of his favourite Danḍādhīpa Barunārasu.

A Brahmanī girl (ilāmara purī) having paid worship to Śiva, seated on a hide, in order to obtain the fulfillment of her desires, she had a dream, in which Śiva himself embraced her and she conceived a portion of his glory. Having thus conceived, when nine months were accomplished, it happened that she bore a son named Krishṇa, possessed of great beauty, of surpassing courage, bearing all the marks of fortune, famous in all learning.

He slew in Kālanjara an evil spirit of a king who was a cannibal and followed the occupation of a barber, thus obtaining great fame among all people. Placing him between the teeth of Yama, this king Krishṇa, by the might of his arms, took possession of the government of his kingdom, and reducing the nine lakhs (country of) Dāhala maṇḍala to obedience to his word, ruled in peace, an ornament of the Kalachuri kula.

And in his line many kings ruled, in succession to whom (atikramaṇaḥ), Kauṇama Deva obtained a name in the world, by his form, his beauty and his skill, the founder of the science of captivating haughty women, the originator of bravery in the subjection of proud enemies, the creator of a fame which resembled the brightness of the moon when it rises in the east. To this illustrious king, like an additional pair of arms, favourites of the Lakāshmi of victory, were born two dear sons, Sanda Rāja and Bījāla. The elder of these, Bīja-la Deva, a treasury of emulation, established himself in that excellent kingdom, and with the point of his sword causing the groups of hostile kings to bow before him, engaged in the task of conquering the world, that he alone might be worthy of estimation.

To that king's younger brother, shining like the four arms of Viṣṇu, or

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* Udbhītī nāpita-bhrmaddhin ad ēva nara-mānas-bhakṣēyaṁ, uṣṇamānaṁ dūrvedanam aśāhāsī.
the four tusks of Airavata, were born four famous sons, Nammugi, \textit{S'ankha Varman}, Kannara and the celebrated Jogama.

The eldest of these, Nammugi \ldots \ldots Afterwards his younger brother \textit{Virata Jogama} became conspicuous by his policy; those kings who came near to fight him he seized in a grove, those kings who escaped and fled he cast in Yama’s face, thus punishing them according to his pleasure, while those who fell at his feet he treated with the utmost respect, thus obtaining the praises of all the world. His son, who when engaging in war with hostile kings was seized with great fury and cast them headlong into an ocean of trouble, who was the promoter of his dependents, whose life put to shame the purity of the life of Manu, how great was he \textit{Permaji Bhupalaka}.

To that king was born, a treasury of valour, \textit{Bijjala Deva} with whom was born benevolence, with whom was born the love for him of the haughtiest women, with whom was born \ldots \ldots for the groups of boasting hostile kings, and a time of festival for kings who were his friends. To all the world his powerful arms were a refuge, the serpent of his sharp sword swallowed the air of the lives of boasting enemies, his donations lovingly bestowed filled all lands with gratification, while his glory filled the ears of the elephants at the points of the compass; thus was he praised this \textit{Bijjala Kshonipala}. Some kings who came trembling with fear biting their fingers and letting the betel drop out of their mouths, to beseech that he would not bear them enmity any longer, these ignorant chiefs he guided as with an elephant goad. Save giving such protection, could he protect the elephants, the horses and chariots of those who came to him? When he placed the crown of the kingdom on his head, all the bravest were filled with alarm, and by his might and his rage he soon poured boiling water on the roots of the manjalika and at last exterminated them altogether, this ornament to the glory of mighty emperors, \textit{Bijjala Kshonipala}.

How with one tongue can I praise the growing greatness of this \textit{Giridurga Malla}, for he so destroyed the might of many kings who came against him with united forces, as if all the elephants and horses in the world could not avail against him. The heads of those kings who opposed him \ldots \ldots those who thought themselves unconquerable would he leave with life? those who came to overthrow him would he leave without cutting in pieces? \ldots \ldots, so mighty was this \textit{Bijjala Deva}.

As Agastya born from a pot drank up the ocean, so did this ornament of kings swallow up all the earth.
May it be well—While the victorious kingdom of Srimad Bhuta Bala Chakravarti Tribhuvana Malla Bijjasa Deva, entitled to the five great drums, great king of kings, lord of the city of Kājanjara, having the flag of a golden bull, with the damarunga, turya and nīrgasahana (kinds of drum), a sun to the lotus of the Kalachāri race, invincible hero, a Mēru in honour, a light among great warriors, an elephant-goad to the mighty, master of elephants, a cage of adamant to those who sought his protection, in valour a Rāvana, a brother to the wives of others, Malla of the Saṅivāra Siddagiri-duṛga, valiant as Rāma, a lion to the elephant the hostile kings, Nissanka Malla, distinguished by these and other titles;* was increasing in wealth and prosperity, to endure as long as sun and moon:

The dweller at his lotus feet was Kasavaya Nōgaka,† of sincere wisdom in benefiting his master, of a form of beauty like that of Manmatha, liberal as Kāmadhenu, distinguished in gratifying the desires of Brahmans, of surpassing ability in destroying the groups of elephants the boasting hostile kings, famous was the land which owned him. Resting with great affection at the two lotus feet of the great king Bijja/a, the chief of the monarchs of the world, by valuable gifts, by eloquence, by promoting the performance of meritorious vows, he increased his wide-spread fame until it filled all the points of the compass. In discrimination a Rukmāṅga, a second Dharma Raya, a new Prahāḍa, in purity of life a Bali, thus was he praised by all the people in the world.

His nephew (maiduna) was Barmmarusa Danjanātha, praised in all lands for every good quality, of great fame and courage. His father was Munjala Deva, born in the line of the emperor Sagarasa, his mother was Bayila Devi, famous for her matchless beauty, his father-in-law was Dūbha chamupati, a treasury in making gifts of horses. Thus pure by descent was this Barmma. Beautiful as Manmatha, glorious as Chandra, of great wealth.

Having slain without exception the hostile kings, he cared naught for the opposition of Hoyasa/a, and meeting him on the battle field drove his wounded forces into the Tungabhadrā, whose waters were as red with their blood as if

* See Sankhītā pancha mahaś abha mahārājaś trisam, Kājanjara-pura varidhārama, mārama visakha dhanam, āmaruka tārya nīgahana, Kalachāri kula kamaśa viditīnām, kahna prakhandan, vaśa kanakāchalam, subhāvariditām, kariṣam anuṣam, goa śāmana, sramavīra viṣva janavām, pratīṣṭa Lankāvaram, para nēri sahastrām, Saṅivāra Siddhigiri durgā Mallam, chaḷaḍaṇkā Rīman, varīkha kanthiśaram, Nirīśaśa Malla nāmādi pravīṣṭi nāhita.
† See No. 43.
dyed with kunkuma from the bathing place of women, and such they were. On destroying the force, every one exclaimed that he had surpassed Adiseela and was an ornament to the most illustrious, thus exalted was Barmma Dan-
danditha's greatness.

To his king Bijjala Rāya, he with devotion gives advice, saying, 'From this fort alone we may subdue the hill forts, the sea forts (or forts with a moat) we may cast into the sea, the fire forts we may consume with the fire of our valour.' How brave was this Barmmarasa.

Food to eat, clothes to wear, and many other benefits does he confer on the people. Weapons of war does he bestow and thus subdue all hostile kings. He with his ministers, all of whom were truthful, sincere, mighty of arm and meritorious, was a treasury of favour to his friends, in promoting Brahmanical rites a place of their daily growth. His high descent, his worth in war, his commanding person, his disposition befitting that form, his fortune equal to his disposition, his prudence equal to his fortune, his skill equal to his prudence, all these qualities uniting adorned him.

Among his karnams was Sridhara Nāyaka, a great warrior, of excellent life, glorious as the sun among the karnams. By youth, by generosity, by power of administration, in gratifying the desires of all applicants, Vengana Nāyaka was famous among the karnams.

While Barmmarasa Danjandiyaka, surrounded by all these karnams, was ruling the Banavase Twelve Thousand punishing the evil and protecting the good, one day when the subject of dharma and its greatness were the topic of discussion—

(A few lines follow which appear to be in praise of the town Harihara. The sāsana then ends and is evidently incomplete).

34. Sīla Sāsana at Harihara, date A. D. 1147.

Size ft. 9 3/8; ft. 3 3/4.—Bold Kannāṭa Characters.

(The commencement and much of the body of the inscription illegible.)

To the south of it shone Bharata varsha, in the middle of which was the Kuntala des'a, shining like the tresses (kuntala) of the lady earth. The rulers of that Kuntala des'a, matchless in valour, of immense wealth, who, adorned with every good quality, were as bridegrooms to that land, were the Chalukya kings. The origin of whose line was as follows—
From the profound ocean of the navel of Vishnu, the lord of Lakshmi, sprang a lotus, fragrant with delicious perfume; from the ovary of the lotus of that navel came forth Brahma, from the lotus of whose heart sprang the true founder of this race, the highly renowned Harita. His son was Harita, from the moisture of the palm of whose hand was miraculously born Sattima Deva, holding a drawn sword and teeming with all wisdom.

From that Satyasvarya Deva the Chauluka line acquired fame. And in that line many kings ruled with power and glory. By their valour acquiring greatness, by their splendour striking terror into the hearts of their foes, for whose greatness no simile can be found, they were lords of the beauty the Kuntaja desa.

An ornament of the Chaulukyas, his breast embraced by the Lakshmi of prosperity, of terrific valour, drinking the blood of his enemies, Tailapa ruled the world. Giver of immeasurable wealth, surrounded with obedient kings a conqueror of the world was Taila. The son of this Tailapa of exalted bravery, was Sattimanta Nripa. His son was the able Vikrama, whose younger brother was Sandayya (?). the mighty king Jaya Simha. His son was Ahava Malla with the designation of king Trailokya Malla. His son was Sonevara.

His younger brother was a king revered by all, a fire in consuming the hostile kings, whose sword never stayed from slaughter on the field of battle, in possessing whom the earth was blessed with a good king. Celebrated on the shores of the four oceans, with the tongue of the cobra his sword drawing out the life of his enemies' souls, illustrious from his great valour, in the pastime of destroying his enemies on the field of battle enjoying the sports of Siva, this king Vikramanka protected the circle of the earth.

His son, a treasury of all wealth and learning, bearing the distinguished name of Sarvajna Mahibhir (all-knowing king), a moon surrounded by the light of a pure fame, the king Soma increased in greatness. This king Bhu-loka Malla ruled the world, and to him all kings applied the name of Sarvajna Mahipala.

His son, Perumma Nripa, having uprooted his enemies, a thunderbolt in splitting the mountains his enemies, a protector of the virtuous, ruled the earth. By the pride of his greatness and bounty the equal of Sagara and Bhagiratha,
how can he be compared to the emperors Manu and Nrigu, say. Of matchless
valour and surpassing courage, this Jagadeka Malla protected the earth.

To this illustrious Chāṇḍya king
of great renown was Vīra Pāṇḍya Deva.

All praise of the descent of that Vīra Pāṇḍya Deva is impossible, by him
the lunar line became known to all.

From the lotus which sprung from the lotus of Bhīma’s navel was born
Brahma, from the lotus of whose heart came forth, a joy to all, the excellent
rishi Atri. From the dazzling light of his eye was born Chandra, adorned
with tresses of glorious rays, an ornament to the forehead of Lakṣmī. Though
really born in three ways, from water, from Brahma’s navel, and from the
muni’s eye, yet is he strangely called Atri-janana. In this Chandra-van’s
was born Yādu, and from him the royal race of Yādava is known, of wide-
spread glory.

In that line was born . . . . by whose birth the line was greatly puri-
ified. Then Aditya Deva, an ornament to all the Yādava race. From his
arm sprung Pāṇḍya, and to that Pāṇḍya Rāja a son named Čedi Rāja
was born.

The kings descended from that Čedi Rāja were famous above all for their
mighty deeds. That Čedi Rāja’s son, esteemed as an ornament of the Yāda-
vas, was Dampala, whose son was Vīra Pāṇḍya. To Vīra Pāṇḍya of the
Yādava descent, Dampala was son . . . . beloved of fortune Kavela nrīpata was born. To that king was born, great as
Indra, a great general . . . . the beloved king Pāṇḍya. Assuming the government of all the world he gained
great fame . . . . with his powerful
arms he ruled all the world as Indra rules svarga. His wife was Sāvālā Devi,
in exalted qualities the equal of the king.

Of this husband and wife the eldest son, praised by all the world, of
great distinction in policy, of a fame pure as the stream of the Ganges
deriding the government of Rāja Rāja, of king Vatsa, and of Sri Vikramā-
ditya who ruled from Himāchala to Setu, saying ‘Who was a witness of their
greatness?’ thus did Sri Pāṇḍya bhāpālaka rule.

Instructed in all wisdom by Madhū Sādana Deva, and thus possessed
of all learning and beloved by all the wise, what comparison could other kings

*A psam on the word, which may mean either a-tri-janana, not born in three ways, or Atri-
janana, born from Atri.
bear to him? His younger brother, distinguished for all learning, having subdued many brave hostile kings, reverencing gods and Brahmans, was Vīra Pāṇḍya Deva.

His younger brother was ... His younger brother was Kīma Deva, of exalted character and great generosity.

The son of the learned Pāṇḍya Deva, a sun to the group of lotuses, the learned, a thunderbolt to the mountain of the neighbouring kings was Tālāpā.

A crown of great ministers born in an imperial line, excellent in all the world, thus shone ... Dandanātha. Ganga Devi, the daughter of that lord, by her distinguished qualities and pride of beauty becoming the queen of Vīra Pāṇḍya Deva, obtained the name of Maha Devi. Seeing this, Sankhara (Śiva), Indra and Upendra (Vishnu) of their own will bestowed on her the boon to take the place of Pīri Arasi, and from the lady Ganga was born Trīnētra, worthy of praise from all the learned, in order to destroy Ugra Shońita asura. And the eyes of Vijaya Devi were as the petals of the open lotus, her commands like those of Vikramādiya, to Vīra Pāṇḍya she was like his own arms, to the learned a kalpa vine, thus was she celebrated. On account of the great love of Vijaya Devi, may Sankhara, the lotus of the earth and sky, filling the moon and all worlds, having fire, sun and moon as his three bright eyes, beautiful as the moon, wearing the moon in his crest, now grant her desires.

Among the kings of the earth S'ri Vīra Pāṇḍya Deva being the chief, the most liberal, the greatest destroyer of the forces of hostile kings, he obtained the name of Jagadeka Malla vallabha. The mighty kings of Ganga, Kalin-ga, Vanga, Maru, Ghurjara, Kerala, Chera, Chola, Gauḍa, An̄ga, Varāja, Lāṭa, Khasa, Baribbara, Kosala, Punjra, Pārasi, Kongana, Koga, Konkana, Kuru, Drupada, Anihra, Turushka, and Magadha he causes to weep, so greatly do all people praise this Pāṇḍya bhūpāja.

(Very much illegible, apparently in praise of the same.)

May it be well.—Vīra Pāṇḍya Deva, entitled to the five great drums, Mahā Manḍales'vara, ornament of great warriors, sun to the lotus of the Pāṇḍya race, a wild fire to hostile kings, who plucked off the crown of Pāunjra on the battle field ... a bea at the lotus feet of the assembly of gods, of mature wisdom, worshipper of the feet of the god Śankara Nārāyana, ... ruling the Noṣambūrūṭi Thirty-two Thousand and several other countries
in the 10th year of the emperor Jagadeka Malla, the year Prabhava, the month Ashvija, new moon day, Sunday
worshipping with devotion the feet of Śiva for decorating with sandal and vermillion the god S'ankara Nāriyāṇa

(Rest illegible.)

35. S'ila S'asana at Harihara, date A. D. 1167.

Size ft. 11 x ft. 2 6".—Haṭe Kannada Characters.

Nandi. Sun. 
LINGA. Moon. Cow sucking calf.

(The inscription is almost entirely illegible. The following has been made out.)

Vijaya Paninya Deva, the sun to the lotus of the Pāṇḍya kula; ruling the Nośambavaḍī. Thirty-two Thousand and other countries.
In the year 1089, the year Shubhakrit, the month Pushya, the 12th day of the moon's increase, Monday, the nakshatra being Rohini for the service of Harihara, and the illuminations at the three seasons for the Brahmans of Kāshāvāru who repeat the vedas

(Bestows an agrahara, from which 300 pagodas are assigned to Harihara and the rest to the Brahmans.)

36. S'ila S'asana at Harihara, date about A. D. 1166.

Size ft. 4 x ft. 0 9".—Characters Devanagari at first, then Haṭe Kannada.

LINGA.
The sun of the lands between the Tunga and the Haridra.
S'ri Vijaya Paninya being lord of the Harihara kṣetra:
It being stated in the Skānda Purāṇa that by bathing, making gifts, or fasting in this spot, the four objects of human desire will be obtained ten millionfold,—this was erected by S'ri Vembarasu.

* These are kingly, artha, dharma and moksha; or pleasure, wealth, religious merit, and final beatitude.
Adored be S'ambhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. This Siva do I praise, who dwells in the mountains united with Párvati, destroyer of the world, wearing the moon as his crest.

May it be well. The glory of Simhava Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of Dwárapali-pura, a sun in causing to unfold the lotus bud of the Tádava race,* a goad to the elephant Gurjara, the pairer (?) with the Málava woman, the plucker up by the root of the lotus the Tellungá Ráya's head, a Rudra to the group of hostile kings, Ráya Náráyana—was as follows:—A piercing light in dispersing the darkness the forces of the Karháṭaka kings, a lion in destroying the herd of bellowing elephants the kings of Málava, an Agastya to the roaring ocean the mighty forces of Tála, a head-ornament to all kings, victorious over all, is this king Simhaka.

The dweller at his lotus feet, the maha pradhána, the sarvádhikári, of great benevolence, was Hemmáya Náyaka whose greatness was as follows:—

Making known to Simhaka nripita all his intentions, he as discharged his duties that the king was not disturbed in his enjoyments

a master to all the families, bestower of residence for traders, a chief giving joy to all. And the greatness of the maha pradhána's wife was as follows:— in brightness and amiability the equal of Arundhati and Lakshmi, how shall I compare others with her?

This husband and wife, in the enjoyment of pleasant discourse, having come to Bailingává, where was the chief of the gods, the self-born, Dakshina Kedáres'vara, whose glory was as follows:—chief among Brahma, Visnu and all the gods praised by the vedas, in the form of the siddhánta of the upamishads. There all are worshippers of the god Várapáksha, and there is the Káli matha where Váma S'akti resided and Upamanyu performed great penance.

Beholding with delight the happiness of the god, and the perfection of Váma S'akti the disciple of Sri Ráya Sríkantha Deva;—in order to provide for the daily illumination of the god Kedáres'vara, for sandal, incense, lights—

* See note, p. 46.
oblations, betel and nut, vessels, distribution of food, a brass throne at Śivarātri, and a car at the five seasons:—* in the year 1137, the year Yuva, the month Bhādrapada, new moon day, Thursday, Hemmasya Nāyasaka, manager of the sunka (customs) of Banavase Nid, washing the feet of Vāma Sakti Deva the āchārī of the place, and pouring water, passed, free of all tolls, 25 bullocks laden with pearls, emeralds, silk and grain, free from hejjanka, manjaya, mēyāre, vokkala tere and mushya kirukula sunka.†

Whoso maintains this gift will obtain the fruit of the high merit of presenting in Varanāsi, Kuruksetra and other holy places, a thousand cows decked with gold to Brahmans versed in the four vedas. Whoso destroys this gift will incur the fate of those who commit the five great sins. Whoso destroy the property of gods or Brahmans will be born as serpents dwelling in the hollows of trees.

Be it the customs officer, or the king, or the minister, if he resume this custom he shall be destroyed.

A man with hand extended towards some figure which has been erased by the photographer.

38. Sīla Sāsana at Balagami, date A. D. 1093.

Sīla ft. 4 7' * ft. 1 11'-Half Kannada Characters.

<table>
<thead>
<tr>
<th>Sun.</th>
<th>Moon.</th>
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<tbody>
<tr>
<td>Ṛcverya</td>
<td>Cow sunk.</td>
</tr>
<tr>
<td>Pandil</td>
<td>Sword</td>
</tr>
<tr>
<td>LINGA.</td>
<td>Ling colt.</td>
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<tr>
<td>Bōar</td>
<td>dancing.</td>
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</tbody>
</table>

Adored be Sambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-piller of the city of the three worlds. Supreme is the Boar form of Vishnu, on whose long right tusk the shining earth was supported when he agitated the ocean.

May it be well.—While the victorious kingdom of Trilokananda Mallā Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satasrāya kula, ornament of the Chālukyas †—was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:

May it be well.—Famous in all lands, having acquired 500 heroic monuments, possessed of truth, virtue, good character, morality, and modesty, protectors of the Vīra Balanji rights, conspicuous with the flag of the holy hill.

* Nitya-divige gandha...dīpa dīpa niśādya tāmbila pītra paścī
tīrurītī sīttāla gandige panche paraṇa aṅhadī kīrano.
† Hejjnaka, heavy customs dues; manjaya,† vedmiere; mēyāre, grading tax; vokkula tere, family tax; mushya kirukula sunka, chief miscellaneous customs dues.†

† See note p. 14.
birthplace of fortune, enriched with 32 worthy abodes (?
18 towns, 64 yôga pîtha and 64 pṛatîkâ rthâna, chief lords of Ayyâvâlo-pura, cages of adamant to those who seek their protection, giving largely and for-
getting, to strange women as brothers, to their dependents as kalpa vriksha; having these and all other titles, the Pàtâma Sâwâmis of the great royal city Balligrâme, Hancumata Sëtti, Padma Sëtti, Mêbi Sëtti, Soveré Buddimaya, Nandaseemi S'åakaraya, Senâbrinda S'åakaraya, Mani-
ârâ Nâga Sëtti, together with all the Nagarthas, the munmuri donda, Mundara Bala Deva Sëtti, Môhâri Kôto Bûlyanna, Pàttakeri Kîla Sëtti, having assembled together all the people of the land, the 40

the 60 chief men (kottale), and others the proprietors of the
town:—

Famous in all the world for his great power, a peak to the triple chain of mountains, an ornament to his line, was Kedâra Sâkhi muni. The chief
disciple of that great rishi was S'rikantha Pûnâlita, like the vajra weapon
able to execute every undertaking, shining with universal knowledge. That
muni's disciple, perfect in yama, nityama, svâdhyâya, pranâyâma, pratyahara, dhîyana, dhrâana, mauna, anûshãhâna, japa, and samâdhi, distinguished
for his attainments in siddhânta, tarka, vyâkaraôa, kavya, nàtaka, bharata,
and all the branches of sâhitya, the âchâri of Nakharesvara Deva of the
dravâgere on the south, was Somesvara Pûnâlita.

In the 19th year of the Chalukya Vikrama era, the year S'rimukha, the
month Phalguna, new moon day, Sunday, during the sun's eclipse; washing
his feet and pouring water, they gave for the decoration and service of the god,
for repairs of the temple, and for feeding the disciples and rishis, § one shop

Stûta sâvâsta dhâvana vihâpa pantha sata vâra s'äcana labhîhâna gâya gana sûkkîci tâ
yasa sadhichrâ chhri chhiriya sasa vina. Vîra Balânsi dharmâna pratipadana vis'udda gudha
dhâra vînâha dhâvâhâna dhâvâhâna dvo triyamal aûyana aûha da'sa pa'tÕ
yama cha-asbat'ti yasa piñhâna aûsanta vinâhu g$$ãhâci sthânam
âdya yuvela para para

s'âra-ya, sâra pañjara, pradânta, mûrâhâna, mûrenga clanâkaram
para nari sakdarâra, dvis/ja kalpa vriksharam mûnâhi suvâsta pras'asti sâhitam.
(CC No. 53.) These were apparently what are now called LINGA BANJIGA, the chief sect among the

Lingayets.

§ See note p. 16. The additional terms here met are pradânta, closing one nostril and
breathing through the other while reciting the names of the god; pratyahara, abstraction; dhrâana, restriction; mauna, silence.

† Siddhânta, philosophy; tarka, logic; vyâkaraôa, grammar; kavya, poetry; na'taka, drama; bharata, dancing or acting; sâhitya, classical knowledge.

§ Den ranga bhâgakan kâmâ prakâshkam allîya sâvâristi tapâdânar chhira dinâk-
kan.
with its profits (madabala teruvangadi,) for each shop one pana, from sellers of betel leaf and areca nut (tumbiligaru) one pana, from oil pressers (eldaigaru) one pana, from jagati bhuvagalu (those who live by the land) one pana, from the cultivators 10 viss, from the 60 kotali (?) houses of palanquin bearers 10 viss, the (?) sellers of cloth in the town 10 viss, from mánja rights one pana, from the trade of the mummuri danda one ... and 50 families ... for the perpetual lamp of the god and the light of the maṇḍa from the oil mills.

This gift did all the townspeople united make. Let all, young and old, support this gift.

Whoso protects this gift will obtain all his desires by the merit thereof. Whoso destroys it will incur the guilt of slaying women boys and sanyásis in Kurukshetra and Varanasi, and will with all his line sink into the deepest hell.

39. Śīla Säsana at Balagami, date A. D. 1180 and 1186.

*Śīra ft. 5½ x ft. 2½.—Hale Kannada Characters.*

Om. Obeisance to Śiva.—Adore be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored be S'ambhu, with a form of eternal wisdom and fortune, through the fulfilment of his designs the foundation of the Brahma-pillar. Obeisance to the royal guru.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of the city of Kālanjara, having the flag of a golden bull, possessor of the damaru, turya and nirghoṣhana, sun to the lotus of the Kalachurya line, fierce in war, in honour Meru, a light among great warriors, an elephant goad to the brave, lord of elephants, a cage of adamant to those who seek his protection, in valour Ravana, to others' wives a brother, Malla of the S'ānivāra Siddhagiri-durga, brave in war, a lion to the elephants the hostile kings, Nissanka Malla; having these and other truthful titles, S'rimat Bhuja Bala Chakruvarṭi Tribhuvanam Malla Bijjaya Deva, thus acquired the permanent dominion of the earth:

The earth which through the ignorant king Prithu for many ages remained as a cow, that earth having now become the crowned queen of Bijjaya Deva.

*See note p. 66.
continually rejoices. As a gem shining first in the sea, then on the shore, then in a stone on a mountain, at last became the kaustubha on Vishnu’s breast, thus through connection with this mighty king did the earth become worthy of praise.

To describe the glory of the dear son of that king of kings Bijjaṭa. The birth of this Soma resembled that of the moon (soma), the darkness of the crowd of hostile kings was dispersed, the waterlily of the earth's joy opened its petals, while the lotus of the faces of hostile kings’ wives shrivelled up; shining with wisdom as the moon among the stars, lord of a fame resembling the light of the moon, thus did he rise from the ocean of Bijjaṭa mahipāla. Such being his birth, he ruled the whole world under his single umbrella, Rāya Murāri Sori Deva; whose younger brother’s government was as follows.

At length becoming equal to him (his elder brother), by the performance of rites maintaining a continual festival on the earth, in purity a Bhishma, a new Purukutsa, thus did Sankama Deva rule the world. They wrote humble letters offering—Gaṇa to send him elephants, Turushka horses, the great king of Simhala pearls, Chola milk-white cloths, Magadha musk, the Malaya king sandal, Lāṭa young girls; and his councillors read them to the lord Sankama Deva Bhūpā.

Those who in various ways having rid the earth of all enemies, the ministers of that great king of kings and chief emperor, reckoned as mahā pradhana, were—the Piriya Danjanayaka Lakshmi Deva, the officer through whom all the numerous orders were delivered Chandangi Deva, the chief officer for the land Rechanayya Danjanayaka, the sarvādhi-kāri Soranayya Danjanayaka, the commander of all the forces Kavanayya Danjanayaka.

Coming with all these ministers to the south for his pleasure, and seeing in Balligrāme, belonging to the Banavasi Twelve Thousand, the temple of Dakshina Kedārēsvara, with its three towers, the lata mantapa, the golden pinnacles decked with precious stones, the charitable gifts for learning, for food, and for many good works,—he was convinced that this was truly the southern Kedāra, and considering ‘Here we must certainly perform some work of merit,’ he gazed for a long time with great astonishment at the śacārī of that place, the royal guru, and observed the greatness and power he had acquired by penance. In grammar a Pāṇini pandit, in nīti a Sri Bhūshanichārya, in nāṣya and other bhara’a s’ōstra Bharata muni, in kāavya the poet Māgha, in siddhānta Naku-

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*Utpala || Gaṇa gaṇa Turushka turangam vara Simhala nātha sattvikam Chola vaṁśa-van Mahādha katturiyam Malaya’ya chandanaṃ Laluma līla kānokiśur anideśebhar aice kumapaloram bhūṣantīpyaṃ gos̄laṃan vilpa Sankama Deva bhūpana ["
lisvra, in worship of Siva's feet a Skanda, such in disposition and attainments, Vâma Sakti yati is ever supreme.

To this master of many great qualities, the beloved son of Gautama; the king Sankama bearing a sincere attachment: May it be well.—In the 6th year of Sankama Deva, his year Vikâri, the month Vaishâkha, new moon day, Monday, at the vrisha sankramana, and vratî pûta; in order to provide for the decoration and processions of Kedâresvara Deva, for repairs of the temple, and for food to the Brahmans performing penance; Srimat Sankama Deva Chakravarti presented Kiru Balligave in the Jiddulige kampâna, washing the feet of the Râja-guru Vâma Sakti Deva, the âchâri of that place, and pouring water; to last as long as sun, moon and stars endure.

This gift whose protects will obtain the merit of a hundred sacrifices. Whoso destroys it will incur the sin of interrupting those hundred sacrifices and of killing Brahmans, and will go to Naraka.

(Here follows another gift),

May it be well.—Mahâ Mandalesvâra Tailaka Deva and Mahâ Mandalesvâra Yeraharas coming and seeing this gift, and saying 'This is connected with our family, this is the native place of our guru, here we must perform some work of merit,' the wisdom to perform a work of merit entered them.

To describe their glory:—The cruel enemy who came to war against him he sent to svarga, on him who came as a friend he bestowed wealth, on whom he defeated a good fate . . . the son of Kâla mripa, Tailapa kshonipâla, daily with pride and affection bestowing on all the object of their wishes. Those kings who fled before him in war have never again even to this day seen the light of the love of their queens, for terrified at the brilliance of the new flashing sword of Yeraharas they have never even to this day returned to their countries.

Thus in many ways the abodes of praise and fame, Sriman Mahâ Mandalesvâra Tailaka Deva and Sriman Mahâ Mandalesvâra Yeraharas, in order to provide for the great services and illumination of Kedâresvâra Deva, in the same tilhi as before written, washing the feet of the Râja-guru Vâma Sakti Deva, and pouring water, presented the manneya, kirukula, âga and dâga* united, of Kiru Balligave in the Jiddulige naid, in the manner approved by all, to endure as long as sun, moon and stars.

Whoso without fail protects this gift will obtain the merit of presenting in Varanâsî, Kurukshetra and other holy places, a thousand tawny cows and kol-

* Manneya, seigukarage; kirukula, jetty does; âga, fees to village servants; dâga, presents.
gas decked with gems, to Brahmans versed in the vedas. Whoso destroys this gift will incur the guilt of killing those cows and Brahmans with his own hand, and go to Naraka. In witness whereof it is said, 'Whoso resumes a gift made by himself or by another will assuredly be born a worm in ordure for sixty thousand years.'

(Here follows another gift).

May it be well.—In the s'aka year 1106, the year Parabhava, the month Vaishakha, the 5th day of the moon's decrease, that Rája-Guru approving of the mantipa of Kedáres'vára Deva which they had newly built, gave to Bisadoja, Bédoja, Singoja, to these three, in the manner approved by all, halágúta kēyi kamma 150, to the south of the valagere of Hálneri in Kiru Balligáve, to endure as long as sun and moon endure.

(Apparently a subsequent addition).

Moreover he gave in the manner approved by all, Samavolalu in that Jiduge Seventy, to be enjoyed for three generations.

this Siva sásana.

40. Síla Sásana at Balagami, date A. D. 1102.

Siva fő. 5 ft. x ft. 2 30'.—Hale Kannada Characters.

Bo'y. Lings with Priest. Cow suck-

Prosperity.—Adored be S'ambhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May Síva the lord of Párvati protect us, worthy of worship from gods and giants, the tide of the ocean of whose heart's joy is raised by the moon the beauty of Párvati.

May it be well.—With a broad chest for the Lakshmi of fortune to rest upon, his feet placed on the heads of crowds of enemies, of a fame extolled by all, was Vikramuditya nripa.

Devoted to the service of his feet, having pulled off the powerful arms of brave enemies, worthy of reverence from the learned, an ocean to the gems of good qualities, was Anantapála chamupa. Among the friends of his lord the chief friend, among the pure the purest, among the able the ablest, was Anantapála Danśódhis'a. A Yama in destroying the mightiest of his enemies,

* These words may mean a pole or measure "belonging to the school," as pulikula is a common name for a school in some parts of the country.
a swan to the group of lotuses the learned, how greatly did he extend his fame in the world, Anantapāla.

May it be well.—While the auspicious Anantapāla Dananjñayaka,—entitled to the five great drums, lord over great feudatories, a mighty general, the arrow of Siva to Tripura the cities of his enemies, of great liberality in gifts to dancers, to the naked, to beggars, to singers and to eulogising bardes, an abode of the Lakshmī of valour, a lion to his enemies, in prudence a Brahmacandra, adorned with the garland of the jewels of good qualities, the patron of the learned, moonlight to the waterlily the Lōṭa kula, resting like a bee on the lotuses the feet of Siva,—having obtained two five hundreds (?), the Banavse Twelve Thousand, the vaddha rūsula and perijunka, was protecting them in the enjoyment of peace and wisdom :—*

The dweller at his lotus feet, his breast filled with the embraces of the breasts of the Lakshmī of fortune, shining with a garland of the gems of good qualities, the giver of joy to the assemblies of the learned, was Govinda. Who is the only one able to subdue those who refuse to bow to him? Who but Govinda?—Who is he that turns back only from troubling the worthy and trampling on them? Who but Govinda?—Who thus acquiring fame has obtained from all people the name of Jiya? Who but Govinda?—

Besides him no other did all the people thus praise. Save they cast themselves on his mercy, to all who come against him with forces he assumes the terrible aspect of Ranaranga Bhairava, with a great blazing eye, with fearful serpent earrings, in his lotus hand a piercing trident, on his face shining tusks. His terrible wrath blazing forth in an eye of the fiercest flame, the keen sword in his hand like the terrible trident, his groups of brave warriors the attendants, thus appearing before all the enemies' forces, this Ranaranga Bhairava had the aspect of the Bhairava of the final deluge.

The lightning he takes by force, confronting lusty elephants he breaks their tusks, with his broad chest rushing upon great tigers he swings himself by their whiskers, the bravest who come against him with great shields, in his pride he drinks their blood, not letting it fall to the ground. The two lotus feet of the n'akti dwelling in the creeper of his shining sword he constantly worships with offerings of flowery crowns—the curly frontlets of brave warriors, of brilliant vermilion—their fresh flowing blood, and of lotuses—their fallen heads. The mightiest enemies by the high road formed by his dreadful arms he carries up to heaven. O wonder!

* Svīnasā Anantapāla Dananjñayaka cṛṇa vaññaramma Banavse punnirchekkhāsramma vaddha rūsulamam perijunkamamama pañjolu sāthaka sankathā vināthāṃ pratipālīsuttam ira.

It is not clear what the vaddha rūsula was; the perijunka is the same as the kejjunka of previous inscriptions, and means the large sanka or custom dues.
A Yama to titled kings, cutter of the throats of the brave, great punisher of the proud, Mrityu to shouting enemies, valour his ornament, such is Govinda, the Ranaranga Bhairava. The Ranaranga Bhairava, chief among those adorned with the gems of good qualities, reverencer of his elder brother, mightiest of great warriors, thus did this Govinda, a Vishnu to the rakshasas his enemies, shine forth in the world. In valour, in might, in stature, in ability, without an equal; a great warrior, victor in many wars was Govinda, the Ranaranga Bhairava.

To the treasury of wisdom Kes'i Rāja and Nilabbe (his wife) was born, beloved on account of his great fame, a gem of good qualities, Dāsi Rāja. This sun to the sky of the Pardśara gotra being his father, and the mine of all pleasing good qualities, Somāmbike, his mother, how honourable was Govinda in the world. To describe the greatness of his bounty. Question.

Answer—Kali kāla Karna (the Karna of the Kali age).

While the auspicious Dunjanayaka Govinda Rasā—adorned with such a cluster of good qualities, patron of the learned, the waterlily of the circle of the earth illuminated by the moonlight of his self-acquired fame, the Ranaranga Bhairava, a kalpa vriksha to good poets, Vatsa Rāja to the horses the evil, abode of the Lakshmi of valour, displaying to all the points of the compass the wealth acquired through the favour of Anantapīla—having obtained the vaḍḍa rāvula, the two bilkođe and the perjunka of Milvālli, was protecting them in the enjoyment of peace and wisdom:

Chief among those of greatest ability in the world, security for three bocas (?), an ornament to his line, was the celebrated Kesāra S'akti yatipati. The disciple of that Kesāra munindra, praised by all the world, was S'rikantha, a collection of pure qualities, fame his flag, a cuckoo to the mango grove the learned. His heart on the lotus feet of Bana, in his face the beauty of Bharati, in his life purity, among all the points of the compass he established the fame of the elephant of the west (Indra), the collection of virtues, ornament of great munis, light of the wise, ocean of logic, S'rikantha Deva.

To describe his disciple the king (dore) — The month of Chaitra to the tree of sound eloquence, a moon to the ocean of the Lokāyata, able among the

* Srunar Dunjanāyaka Govindarasa Milvālliya vaḍḍa rāvulamum eradum bilkođeyum perjunkānunam sam pasēdu. The expression eradum bilkođeyum seems to mean transit dues both ways, i.e. on imports and exports; for the other terms see preceding note.

† Mārakahēya.
Sánkhya, a pearl in the necklace on the shell-like throat of the lady Mimámsa, a sun to the lotus the Sugata, chief among the Naiyáyika, thus was he famed, the tárkika Somes'vara Suri. Some excel in logic, some in well-chosen words, some are skilled in the drama, some know to compose verses and poems, some are clever in grammar, but all these being united in him who can fully comprehend him, such is the fame obtained by this sea of learning.

May it be well.—S'ri Somanátha Pandita Deva, perfect in yama, niyama, svádhyáya, dhýána, dháraná, mauna, amukthána, japa, samádhi, and s'íla, favourite of the learned, sun to the lotus grove of nyáya, the autumn moon in raising the ocean the vaiseshika, a jewelled ornament to the sánkhya philosophers, a bee at the lotus feet of gurus, spring to the mango grove the science of grammar, the flood of Ganges in pouring forth streams of unequalled eloquence, having a multitude of disciples exalted by the influence of his mantras, a sea to the great river the sáhitya, rejoicing in the faith of Parames'vara, chief abode of the purest qualities of penance, having these and other names, the moonlight of whose fame illuminated the circle of the world.—This illustrious muninátha making application to the younger brother of Krishna Rája, whose fame was his wealth,—to the mine of glory Govinda, the subjector of numerous enemies:—

May it be well.—While the victorious kingdom of Trilokaréna Malla, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyás'raya kula, ornament of the Chalukyas,† was continually increasing in prosperity, to endure as long as sun, moon, stars and sky, and he was in his residence at Kályána, ruling the kingdom in peace and wisdom:—†

In the 27th year of Chalukya Vikrama, the year Chitrabhámu, the month Pushya, the 13th day of the moon’s increase, Wednesday, uttáráyana sankránti; washing the feet of Somesvára Pandita Deva, áchári of the temple of Dakahína Kedáresvára Deva at the Távaragere of Balligáve, the ornament of the Banaavase Twelve Thousand, which shone like the tresses of the head of the lady the Kuñála country—and pouring water, the suspicious Dandjanáyaka Govindarasa, to provide for the decorations and illuminations of Kedáres'vára Deva, freed the periyamk, váida rájá and both bilkoje on 2 lakhs of areca nut sold in the street of that quarter.§

§ à végéras'áj vidéddi mårnumam eráñj lakbau adalge periyamkamam váida rácumam eráñjum bilkojeyum sarva nanugam axđu bīṭṭar.
Whoso respects and preserves this gift thus made will obtain the fulfilment of all his desires. Whoso destroys it will incur the great sin of wantonly killing in Ganga, Gaya, Kedára and Kurukshetra, Brahmans, tawny cows, women, boys and recluses, together with his own family. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants.

The ḍu kavi (? improvisatore) Nīṭalīkṣha composed this splendid sása with choice of sweetest words, so as to display his ability to all the world. Considering that noce was worthy to compare with the lord Malli Deva, he undertook to write it and wrote it. He could, whenever required, by his ability compose modern poetry, but how was he able to compose this ancient poetry, with its innumerable poetical beauties? Auspicious, of finished learning, a Brahma in eloquence, an emperor in establishing principles, Mallikārjunā Bhatta rejoices the hearts of all poets.

41. Śīla Sása at Balagami; date A. D. 1112.

Size ft. 6 5" x ft. 3.—Hoja Kamaśa Characters.

Sun. | Moon.
----|-----
Arod | Linga with naga-bharana.
Somescara |with surmounting Calif.
Pandit | Cow surmounting self.
The whole surmounted with a scroll.

Supreme is the command of . . . of Trailokya Chandra, which bestows upon the faithful benefits of things seen and unseen. Supreme is the command of him who dances bearing the rod of the vedas, who controls dharma and all the gods, and bestows happiness on the three worlds. Supreme is the god whose crest is adorned with the moon, whose praise as expressed in the collection of the vedas shines forth from the heart of the lotus-navelled (Vishnu) as if inscribed on a tablet of stone, able in controlling the three worlds, of inestimable glory.

. . . . . . the eloquent muni named Somescara, who is acquainted with the fate and fortune of all living things—Prosperity!

May it be well.—The full moon of autumn in the sky of the Chalukya line, the theme of poets, of a self-acquired fame brilliant as the rays of the moon, his lotus feet placed on the heads of hostile kings, gratifier of the desires of Brahmans, chief of universal emperors (a revera bhaumī), of mighty strength,

* Seem to be the same figure as in No. 38.
is Vikramaditya Deva. The occupation he provides for his enemies is to give
up their titles, to forsake the pleasures of the lands they ruled and to dwell in
caves on the mountains, thence on returning again to battle to leave their wives
behind and to form alliance with the celestial nymphs.

While having obtained such glory and fame, S’rimat Tribhuvana Malla
Deva, protector of all lands, favourite of earth and fortune, great king
of kings, supreme ruler, first of monarchs, glory of the Satyâsraya kula,
ornament of the Châtukyas,—his own victorious kingdom continually increas-
ing in prosperity to endure as long as sun, moon, stars and sky; being in his
residence at Kalyâna, in the constant increase of supreme happiness (paramâ
kalyâna), and protecting the whole circle of the world under his single umbrel-
la,—was in the enjoyment of peace and wisdom.†

In former ages great fame had Chandra obtained in the world, being named
a râja in the veda; but bearing that same title, they being really such and he
so but in name, he also having spots and they being spotless, how greatly
have they exalted the name, having become the theme of all poets’ praise, the
worthy among the illustrious Pâṇḍyas.

And after many sons of kings (arañu makkalu) had been born. In the
Krita yuga, to the accomplisher of his desires Jamadagni, the husband of Renu-
ki, was born the powerful bearer of the Paras’u (axe), the slayer of the son of
Kritavirya, who murdered the guru. And twenty-one times slaying all the
kings in the world, he bestowed the circle of the earth upon the Brahmans, and
remained among them; but, thinking that he should not dwell in the property
of the Brahmans, departing, he turned back the sea with the tip of his bow,
the universally praised son of Renuki. And that prince saying ‘Canst thou
the western ocean spare me a kama of ground?’ took the seven Konkanas for his
residence. Thus was it called the creation of Paras’u Râma.

And to the lady Konkanas, Hâive was as a kankana (bracelet), in which
like the beautiful chief gem alone Sisugali. The children there born even to
enemies through this name acquired courage, for as being considered the seat
of learning was this chief city among royal cities called Sisugali. ‡

There many Pâṇḍya kings ruled and governed. Among them was born
Chandra, whose fame was as moonlight rejoicing the hearts of all people in the
world, who rose shining from the sea of this race as Chandra rose from the sea
of the veda. Among women the best, worthy of praise from all, was Kamma-
tha Devi; like the moonlight to her husband Chandra, by her union with him
she increased his glory.

* See note p. 14. † See note p. 2. ‡ i.e. Sûru kali, instructor of children.
To that husband and wife, as if from Lakshmi and Vishnu, was born a worthy son Káma, rejoicing the hearts of the coyest fair ones. And Bágala Devi, clever, of high qualities and beauty, praised by all, a gem among king's daughters, became his beloved wife, to this Káma a Rati. And to that Bágala Devi and that great king Káma was born a son of great strength, Chandra, of pure fame, surpassing Indra in the splendour of his wealth.

While Kali is surveying the place with the view of establishing his practices there, while the enemy is preparing to display his strength, while the proud boastlers are preparing to shout, at the mere sight of his face they are driven away; thus did all people praise this Chandra narendra. Reverenced by all women, her fame her wealth, of firm conjugal devotion, was Sovala Devi; and as Rohini to the famous Chandra, so was this Rohini the beloved wife of this Chandra. To that Sovala Devi and that king was born a son, devoted to Śiva, of pure fame and great wealth, famous among the brave, Káma Deva.

All the people on earth called him Manmatha, the Lakshmi of his valour was to him as Rati, great wars the spring season to him, with him truly abode the power with showers of poisoned arrows to send brave enemies to the society of the celestial nymphs, ... ... this was in truth Káma Deva.

While like the nose (!) to the face of the lady the Pánjya line, seated on the Pánjya throne, Tríbhucana Malla Káma Devarasa, entitled to the five great drums, the mahá manuṣyaśvara, lord of the city of Gokarna, head jewel of the Pánjya race, a garland to brave men, a Bhishma to strange women, a glory to the learned, ruler of the Konkana rishtra, to hara an impaling trident, a favourite of fame, Nigalanka Malla †, his crest adorned with the lotus feet of Śrimat Tríbhucana Malla, a root to the kandali tree of valour, having these and other names,—was ruling the kingdom in the enjoyment of peace and wisdom:—

One day in a discourse on Śiva dharmma, the Śiva dharmamānas'āsana being quoted, to the effect that,—dharma is the root of the vine of fame; dharma is beloved in both worlds; save the man devoted to dharma there is none worthy of reverence in the world:—and from the divine discourse thereon of Somes'vara Pandita Deva, a worshipper of spirit, of great learning; having conceived a desire to perform the works prescribed for Śiva dharmma:—

* Antimśi Pánjyaśvamānas'āsana māsinīya niṣṭhāka maṅgaṣante Pánjya pl/khikṣyval śrāda.
† See No. 32.
Trilokhuvana Malla having bestowed the government of the Vanavasi country on Anantapala, protector of the vine the Lakshmi of his fame, a patron of all the learned; when he, accepting the same, was governing it; and by his command, the dweller at this lotus feet, Govinda,—the Racaranga Bhairava, brave as a lion, splendid in valour, of glorious qualities, affectionate to his elder brother, famous in praise, to Krishna Raja the little younger brother, without pride carrying out orders as being a great distinction and hence called Maleya (humble),—was protecting Banavase and the Malapara jivu (?) also,* with pure shining fame:—

Washing the feet of Meli Seṭṭi, the son of Bhuvaraha Seṭṭi, the son of Meli Seṭṭi, called the Paṭṭaṇa āsati, the chief officer (janapadu) in the beautiful royal city Ballipura, which was an ornament to the four quarters of Banavase; making an agreement regarding the gift of the freehold land attached to the lotus garden, and buying 110 kamma of excellent land, with pouring of water, and with the knowledge of as many as belonged to that great royal city Ballipura (to wit) of the five maṭha sthāna nagara and of the three pura:—

Thereupon, in the presence of the five maṭhas of that great royal city Ballipura, (namely) of Sānta Siva Panḍita, āchāri of the Piriya Maṭha; Sakti Panḍita, āchāri of the Pancha Linga; Kriya Sakti Panḍita, āchāri of Tripurāntaka; Mūliga Pomeya Jiya; Nagarada Pomeya Baruma Seṭṭi, and others—with the knowledge of all these the five maṭha sthāna nagara and the three pura, he presented that land—situated in the tract belonging to the Tāvaregera belonged by all the people of the earth, having on the east the garden formerly presented to Kedāraśvara, on the south Pomeya Jiya's garden, on the west a stone he set up, on the west (?) north the garden of Purige Deva,—the land within these boundaries, Danḍādhiśa Govinda, the king of that nād, worthy of praise from all people, gave, with a heart filled with devotion to Siva.

And at that time, in that manner, the lord of the land settling with Meli Seṭṭi for freeing it from all imposts, gave a permanent order that the five maṭha nagara should continue it free of all dues.—

Moreover, among the Kālamukha, descended in the line of the security for three boons (?),† obtaining fame among those great Saktis, the rainy season to the chātaka birds his disciples, was the pure Sṛikantha, praised by all the learned, son of Kedāra Sakti, bearing Sṛikantha (Siva) ever on his breast,

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*Maleyade besakera besam maleyadu endu palisatam ire Banavaseyam Malapara jivu muli, Malapara jivu would mean the games or gambling of the Malapara. The Hoyasala kings had a title Malayaroju gana, champion among the Malapara. See note p. 7 &c. † See note p. 80.
of a s'rikantha (a holy throat) filled with the choice words of the veda. Deeply versed in the science of mind he was invincible in argument, like pure gold perfumed, placing the feet of S'iva as an ornament on his head, possessed of the secure merit of great penance, self-chosen husband of the lady wealth, adorned with all good qualities, such was S'rikantha yogisvara.

The son of S'rikantha was Somesvara, revered by all the world of yatis, S'rikantha (S'iva) himself in the form of a muni, a Vishnu to the raskan of sin. Somesvara Pandita Deva, thus praised by all people, — perfect in yama, niyama, svadhyaya, dhyana, dharaṇa, mauna, anushthana, japa, samadhī, and sīla; * promoter of the learned, a Brahma to the dharaṇa, a sun to the lotus of a good race and to poetry, of pleasant speech, master of eloquence, having acquired the greatness of penance, — although angry (āgraha !) when requested to accept this gift, (Govinda) having won his favour;

In order to provide for repairs of the temple of the lord of the three worlds, Dakshina Kedaresvara, situated on the bank of the Tāvaragere which is on the south of the royal city Balligave, the head of the Banavishe Twelve Thousand; and for flowers, incense and lights for the god, for the daily worship and various other services, and for the food of the rishis: — in the manner approved by all; in the year reckoned as girī and bhavalochana, the 37th of Vikrama, the year Nandana, the month Pushya, the 4th day of the moon’s increase, Tuesday, the uttarayana: — this ornament of kings, amid the plaudits of the universe, washing the feet of that great sum of learning praised by all the world, and pouring water, this king of illustrious fame presented it (that land) to endure as long as earth, sun and water continue.

Whoso destroys this gift will incur the guilt of slaying Brahmanas, tawny cows and sanyāsīs in the Ganga and Yamuna and at their confluence with the sea. Whoso protects it will derive the merit of bestowing in those holy places a crore of tawny cows upon Brahmanas. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Consider this.

Mallikārjunaśādīrṇa, a most able poet, disciple of that great sum of learning, wrote this sāsana of a S'iva dharmma, although newly erected, so as to be praised by all poets.

(? Signature). Göbbura dharaṇa sīrva bhaumna sukaevindra Mallikārjuna Bhatta Shannukham.

May it endure, this S'iva sāsana.

* See note p. 16, 74 and 81.
42. Sīla Sāsana at Balagami, date A.D. 1129.

Size ft. 9\(\frac{3}{4}\) x ft. 2\(\frac{1}{2}\).—Hide Kannada Characters.

Cow ewaking a call, in a mandapa.

Sūnu.

Lingga with Priest, in a temple.

Mounu.

Nanda: in a mandapa.

(One line illegible)

Obeisance to Śiva and Pārvati, surrounded by their worshippers.

May that Gautama grant protection, who by favour of the pure rishi Vidyadhvaramārya having obtained the management of the Kedāra matha, through constantly beholding the amrita of the favour of Kedāresvarā has become like the ancient Gautama.

From the lotus of Vishnu's navel sprung Brahma, the lord of Sarasvati. From Brahma's terrible arms came forth, like emanations of Vishnu, the earliest of the Chāluśa kings, masters of a dominion surrounded by the sea and protected by their invincible arms. Among them, bringing to mind the Vishnu who with matchless powers slew on the field of battle the rakshas that carried away the earth, and thus restored the world—so by his power did Taila nripa.

The eldest son of Tailapa Deva was Sattiga. His son, lord of fortune, was Vikrama; whose younger brother, an axe to the creeper the lands of hostile kings, was Dasā Varmma. His son, lord of the lady Earth, Joya Simha, obtaining the land, governed it. His son was the brave Ahara Malla. His eldest son, lord of the earth, unequalled wrestler, was Bhuvanaika Malla.

Afterwards, of superior fame among those Chāluśa kings, uniting the qualities of the sixteen (preceding) kings, praised by all the world, was Perva-mādi Deva his younger brother. Not as Hari, who to prevent the continual overthrow of the order of things established by him, assumed the tortoise avatar and unsteadily bore up the earth; this Hari, fearing such an unstable base, more immovably established his government, and thus ruled all the world without anxiety, Vikramāditya. In the ocean of the sword of the Chāluśa emperor Vikramāditya ever dwells the Lakshmi of victory, in order by its ablution to purify the world of the evil which under many kings of the Kali age had accumulated and increased.

The palace of the king was flooded with the streams of the sweat of running elephants and of the foam of horses, offerings of the troubled kings to

* Allia laitya toch Chāluśa mūtiparal anchari jastini mripunj shodas'ā rajāyuchalā
  rikom enist.
secure their safety. The Mājāva, Chōla, Gauta, Mahāśīva, Anga, Turushka, Kālinga and Vangā kings, trembling and panic stricken, despaired of their kingdoms the anger of the Kuntala lord.

To Purnāvāśi Rāyā thus famous, was born,—as from the Rohana mountain all manner of beauty, from the milk sea the moon, from the eastern mountain the sun,—Soma Mahiśa, of wide spread glory, an ornament to the line of kings. Then was fame born to Bārāti, then to the earth was born royalty, then was born sorrow to hostile kings, such was the birth of this exalter of the Kuntala des'a. Even in his boyhood he was an unyielding opponent, a head jewel of princes, the gem taken from the forehead of the elephant all good kings, a palace to all the worthy, in eloquence a parrot, able in bending the bow. As soon as he learned to walk all hostile kings began to walk away into the forest, as soon as he began to talk their talk was restricted to hermits.

The sea of Vikram chakri's joy was full, the lotuses the hands of hostile kings withered away, the waterlilies the eyes of the singers opened wide their mouths with laughter, when Soma vallabha rose like the sun upon the eastern mountain. The Chalukya king Soma with his powerful arms supported all the earth, relieving Adisesha of the continual load of which he was weary, and the tortoise from the perpetual attitude which prevented its turning to behold any object on one side or the other. His broad chest was a spacious palace for the abode of the Lakṣmīi of fortune, his sword was a jewelled residence for the Lakṣmīi of valour, the lotus of his face was a dancing stage for the Lakṣmīi of learning, thus great was this Bhūloka Malla.

A moon surrounded by the stars the gems on the crowns of prostrate kings, the moonlight of his pure fame rejoicing the chakora birds the good, such were the praises he received, this Somesvar the Chalukya king. Though the brightness of his rays gratifies all the gods, though a jewel on the head of Śiva rejoicing the waterlily the circle of the earth, can the moon (soma) in the sky compare with this Soma, who shines not only by night, and who has no spots? The brightness of his terrific sword, at the mere mention of its name, eclipses the glimmering light of the glory of hostile kings.

The Kuntala des'a being like the tresses (kuntala) of his loved one, Kānchi like her glittering zoe (kānchi), the streams poured forth with his gifts the birth place of the naiads of his palace; he set himself to conquer on every side, till his valour reached to the farthest limit of the points of the compass. Thus did he rule the whole world, Soma vallabha. His only anxiety was that he had not yet punished Yama for disrespect in killing even those he had protected, that he
had not secured Maha Meru to bestow in gift, that Mainaka and other great mountains continued to shelter the earth (while he was its shelter), such was the sea of anxiety in which was he plunged.

When this king Somesvara, with the intention of making an expedition of victory over the whole world, came to the south, and encamping his forces in the thirtha of Hulluni, was in the enjoyment of peace and wisdom, discussing the question of merit;—seizing the opportunity,—

Taila, a head jewel to the Kadamba race, a central gem in the diadem of rulers, a chintamani to the learned, in firmness a great mountain; Taila, the joy of Virdha-nagari, lord of Vanavasa-pura, a pearl necklace to the Lakshmi of victory, beloved by all the kings of his line; rising and standing, folding the petals of his lotus hands, (said) ‘Deva! A petition!

‘Among all the countries the famous Kuntala-desa is the best; in it the Banavase-nad is the best; and in it, if well considered, Balligave, the mine of virtuous men, the mother of cities, is essentially the best, whose fame has filled all the world surrounded by the ocean. Like Amaravati it is the abode of the gods (or the wise); like the famous and splendid Bhogavati, the abode of bhogis (snakes, or happy people); like Alakapura, the abode of Kubera (or wealth): thus celebrated throughout the sea-encircled earth, what city can compare with this Balligave?

‘To describe the qualities of its citizens (nagara jananga, u):—Hospitable to strangers, sincere of speech (eka vakyau), the birth place (tavormane) of prudence, the dwelling place of dharma, a theatre for the performance of excellent poets, to prosperity simply an inexhaustible mine, where in the world but among the citizens of the great Balligave will be found worshippers of such pure merit devoted either to Harihara, or to Pankajisana (Brahma), to Jina or to other gods. As by bestowal of perishable articles they can obtain neither this world nor the next, they from time to time stock their shops with the imperishable, the citizens of that famous town. Who among the citizens of the famous Balligave but as Surupati (Indra) among the gods so is the resort of the learned; as Indra’s elephant shines with moisture, so glitters with wealth; as the moon is surrounded with light, so beams with wisdom; as Adiraja supports all the world so is a supporter of the whole earth. And in that city, the prabhus of the people are like the tusks to the elephant, like the dreadful canine teeth to the lion, like the great wings to the sarabha.'
“And there in that city are the five mahas of Hari, Harā, Kamalāsana (Brahma), Vitarāga (Jina), and Baudhālaya, which are like five garlands to the land. And there are three puras, which are like three eyes of Samagra Lakshmi, or like three pearl necklets on the throat of that lady.

“In this Balligāve, the native home of all beauty and all merit, at a short distance from the southern quarters, is a garden of white lotuses. And there, as if all the great merit of the citizens had combined into one abode of Śiva, is the beautiful temple to the god called Nagaresvāra. This Dakshina Kedāra is the means of the absolution of sin, the very presence of Śiva manifested to all, visibly displaying all the glory of the Krita yuga. Moreover the course of the sacred bathing streams is like that of the holy Ganges at Kedāra, and the lofty tower of this Śiva temple pierces the heavens and rises up like the peak of Kedāra, and the risks there performing penance are in austerity equal to the ascetics of Kedāra, thus is this a new Kedāra, the standing crops of its fertile fields resembling the horripilation arising from the worship of Śivalinga, its temple the abode of Paramesvāra.

“May the god Kedāra therein, who, thinking with supreme benevolence upon his faithful worshippers—fearful of the falling mist (manju) and unable to make the distant pilgrimage (to Kedāra)—frees them from all sins (here); reverenced by all the chief gods, a head-jewel of wealth and glory, the brilliance of the lotus of whose feet dazzles all people, may that god, wearing the crescent moon on his head, protect you. And in that holy temple reigns the lord of the Krita yuga, whose lofty tower proclaims to all that he is the remover of the sins of the Kali yuga, that let their sins be ever so numerous all may here obtain release from the fear of them.

“And to describe those mahas. A refuge are they for all people; as Puruṣa simha (Narasimha) was distinguished for the dūna (smiting) of Hiranya-kas'ipu, so are they distinguished for dūna (gifts) of hiranya and kas'ipu (money and food); as Kurukshetra is rendered fruitful by Saraswati (the river), so are they by Saraswati (learning); as the Khachara mountain is surrounded by the vidya dharā (inferior deities), so are they by vidya dharā (masters of learning); as the Mandara mountain they are the most excellent in all quarters; as Vāsudeva was enchanted by the words of Akrūra, so are they by the sound of akrūra (gentle words); as the grove of Bhavāni honoured with brahmachāri (celibates), so are they honoured with the brahma chāri (observance of the vedas) as a prudent woman whose beauty is adorned with

* Hari Harā Kamalāsana Vitarāga Baudhālaya Nagaresvāra ind enuva sundarē suvāra pancha saradant īra pancha marhanga ē/vē eva ē d pat(ayado)
wisdom; like the banks of the Godāvari in being rendered illustrious by the footsteps and vessels of Gauḍamārya: such is their glory.

"And the descent of the line of its gurus is as follows: In the line of the mūvarakoneya (?)*, devoted to the gods, was born on the chain of mountains, Keśāra S'akti Panjita Deva, of wide-spread fame. And after him was his disciple S'rikama, resembling the throat of Saraswati surrounded with a necklace of pearls, a touchstone to the golden ornaments of learning, revered by all. That muni's disciple, a great milk sea to learning, his face like the moon (soma), was the famous Somesvarārya. Afterwards, the friend of that great āchāri, the worshipful muni's younger brother, the tapasvi Vidyābharaṇa, an ornament of all learning, a jewel to the lady fame, became celebrated. The energy of the thunderbolt in smiting through the great mountain the Baudhikas, the strength of the lion in tearing open the forehead of the elephant the mimāṃsa, the brightness of the sun in piercing through the darkness the syād váda, the summit of the nyāya philosophers, was Vidyābharaṇa muni.

...and saying 'I will protect this Váma S'akti maṭha,' there he now dwells."

When on his thus making application, the king, hearing the greatness of the merit of that maṭha, and the power of the penance of the āchāri of that maṭha, was filled with joy so that the hair stood erect over the whole of his body; and, with his eyes wide opened, his voice resembling the note of the kālamba bird, thinking we must perform in this place some work of merit, inquired what towns are there near here—(he replied,) 'If the Deva has a mind to perform a work of merit, I have already made a gift for the increase of the glory of the Deva's kingdom, let it by pouring of water from the Deva's hands be confirmed to endure as long as sun, moon and stars.' Accepting which proposal, for the repairs of the maṭha, for food to those performing penance, and for gifts for the support of learning in that place;

May it be well—In the third year of Chāulkya Bhūloka [Malla], the year Kilaka, the month Māgha, new moon day, Thursday, the vyati pāta; sending for Vidyābharaṇa Deva,
presented the village of Hakkalū Hālanu, in Tadavaṇamalayumana nā, belonging to Jiddulīge nā, as a sthala vrūti, to be enjoyed for three generations.

(Rest illegible).
43. Śīla S‘asana at Balagami, date A. D. 1161.

Sīra ft. 8 3° x ft. 4 3°.—Haij Kannada Characters.

<table>
<thead>
<tr>
<th>Sun</th>
<th>Bṛhasma</th>
<th>Śiva</th>
<th>Linga with Priest</th>
<th>Men.</th>
<th>Vaihnu</th>
<th>Cow suck- ing calf.</th>
</tr>
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</table>

Om. Obeisance to Śiva. Prosperity.—Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May the kalpa vriksha in the form of Śrī Vāma Śakti muni grant your desires, whose root is the veda surrounded by the fibres of the nyāya, whose sprouts are the various kinds of śruti tinged with the reddy hue of dharma, whose blossoms are the rites of the Śiva faith, whose sap is the meditations of the heart.

May Śiva in the form of the pārijāta tree, whose branches are his arms, whose sprouts are his hands, whose blossoms are his gentle smiles, . . . waving with tresses down to his feet, entwined by Parvati as by a creeper—daily grant to king Bijjala all his desires.

May it be well.—Entitled to the five great drums, Mahā Manjalesvaru, his foot stool irradiated with the brilliance of the jewels in the crowns of great feudatories, lord of the city of Kālanjara, having the flag of a golden bull, possessor of the camaruga, trya, and nirghoshana, sun to the lotus of the Kalachurya line, fierce in war, in honour a Meru, a light of good warriors, an elephant god to the mighty, master of elephants, a cage of adamant to those who seek his protection, in courage the lord of Lanka, to others' wives a brother, Malla of the Śanivāra Siddagiri-durga, in character like Rama, a lion to the elephant his enemies, Nissanku Malla, possessed of these and other titles,* is Srimat Bhujia Bala Chakravarti Tribhuvana Malla Bijjala Deva, whose power and glory are as follows:—

The streams of glory issuing from the dazzling sword in his powerful arms quench the fierce flames of the courage of his enemies, so that this great king Bijjala rules the world as its sole monarch, there being no king besides. The black serpent of his mighty sword enters the snake holes—the faces of hostile kings, and drinks up thence the milk—the blood which none else were able to draw out, swallows up the air of the lives of his enemies, terrifie with its tongue of consuming flame. The battle field in front of Bijjala Deva resembles the rainy season, for the jewels from the crowns of fierce opposing kings

*The titles commence—Svaśi sannadhigata pancha mahā śabda mahā manjalesvaru mahā sāmanu mukūṭa mūkhyā manjari pūjja ranjita pāda piṭha—and continue as in note p. 66.
lie scattered on all sides like hailstones, the flashing of weapons is like lightning, the blood falling in all parts runs along forming rivulets. Wonderful is the war of this Giridurga Malla, entrails are poured out in rolls, warriors sinking covered with wounds lie side by side with their horses, while headless trunks dance around, and the abandoned female rākṣasas assemble and enter the field for a feast of blood. A single word uttered by him is like a sāman engraved on the Mandara mountain, to a supplicant he grants all his desires.

whomso he fights meets with destruction, whose seeks his protection he delivers from old age and death. What kings can compare with this Rudra of the battle field, Bījjala Deva.

A dweller at the lotus feet of Bījjala Deva Mahipāta, the birth place of honour and fame, is Kasavaya Nāyaka, to describe whose qualities:

Any thing reckoned as mere rubbish (kasa), at a single glance of his that moment appeared as shining gold (kasara) to all his friends and in all the houses of those born in his family, thus did his name of Kasavaya Nāyaka become famous throughout the sea-engirdled world. Laying his heart at the lotus feet of Śiva, distributing the wealth he had justly acquired among the worthy, shewing the fierce might of his arm in the battle field against the enemy, no common lord was he, this jewel in the crown of the people. Such was Kasavaya in the circle of the world. Resting like a bee on the lotuses the feet of Hara, surrounded with men famous for every branch of learning, a jewel to all the worthy, an ornament to good warriors, was he a common lord? In governing, in bringing a land into order, and increasing its strength, in benefiting his friends, who can compare with this Kasavaya Nāyaka?

By the approval and command of that great benefactor, was Bormmarasa + ruling the Banaras nāj. To describe the greatness of his qualities:

By his government nourishing as with showers of milk the crops the worthy among the Brahmans, obtaining universal praise as a collection of all wisdom, all folded their hands in reverence to Bormmarasa as the bestower of happiness on all his dependents. Those who know nothing of adhikara (government) are called adhikāri (rulers), but who can compare with him as an adhikāri (benefactor) to the learned? Thus was Bormmaras it esteemed as a refuge of all the learned.

At the time when the Lakshmi of the government of that Bormmarasa was innocent of adultery (i. e. having him alone as lord and master), the officers standing before his face were Sridhara Nāyaka, Achana Nāyaka, Chaddī-

* See No. 30 and 33.
† See No. 30.
22
maya Náyaka, Malleyanna Náyaka, and Tikkamaya Náyaka; which five karnams were as the five senses (karnanyalu) of Bijjaladeva. The greatness of their qualities was as follows:—Benevolent to others, powerful as the ocean, in ministerial skill unmatched, bold as lions, able in collecting tribute, superior to all opposition, of great fame, possessed of the sound of mighty drums, strengthened with all manner of self-acquired merit, devoted to the faith of the feet of Śiva, how great were these karnams?

Moreover a ravi (sun) in causing to unfold the lotus of the face of the lady the great fame of that Barmumara, was the great minister Ravi Deva, the greatness of whose qualities was as follows:—Why by the rays of his ministerial plans do the wide-open lotus faces of other ministers close up and the petals of their hands fold together, while the water-lilies the bright eyes of the lady his great ministerial influence open? This is a great wonder in all the world.

While all these united, in the enjoyment of peace and wisdom, were one day discoursing on merit,—the place Dakshina Kedára was mentioned as a field (kedára) the crops standing on which resembled the hair of the body standing erect from the joy of the worship of Śiva linga;

as the place where many Śiva munis performed penance, of which it yielded the fruit; whose anga were the Rig, Yajus, Sáma, and Atharvam, of which four vedas it was the place of recital; where commentaries were composed on the Kaumára, Pániniya, Sákaṭáyana, S'abdámś́asana and other grammars*; where commentaries were written on the náyika, vaiseshika, mímámsa, súṅkgya, bauddhyya and others the six systems of philosophy; where glosses were composed on the Akula siddhánta, on Pátanjal and other yoga śastras, on the eighteen puránas and the dharmma sústra, as well as on all kinds of kávya and náyaka; a place for all kinds of náyika (dancing); the place where food was freely distributed to dinaru (? sufferers), to the destitute, the lame, the blind, the deaf, to story tellers, singers, drummers, genealogists, dancers, and eulogists, to the naked, the wounded, kshapana (Jain sanyásis), ekadantii, tridantii, hamsa, paraña hamsa, and other beggars from various countries; the place where suitable medicine was dispensed to various kinds of diseased persons†; a place of security from fear for all living things.

And while thinking we will perform in the Koṭeya matha there some work of merit, in order to consecrate our vows, our wealth, and our three times seven generations;—Bijjala Mahárája coming to take possession of the

* Kaumára Pániniya Sákaṭáyana S'abdámś́asana dyakaraya byukhyána sthánamuna.
† Nánd nāthu rogya jana rogya bhaishajya sthánamuna.
southern districts, encamped his army in Balligave: and when in the enjoyment of peace and comfort, at that time, all these united coming before him and seating themselves, entered upon a discourse of merit. In which discourse Kasavaya Nāyaka, rising and standing with his face towards the great king, folding his lotus hands, said, “Devā! a petition,” and spoke as follows:—

“This Dakshina Kedāra is a place for the destruction of sin, the very presence of Śiva openly manifested in the sight of all people, the visible embodiment of all the glory of the Krita yuga. Besides, this Kamaṭha resembles the primeval tortoise (kamaṭha) in being a support to all the world; is like the man-lion’s dāna (smiting) of Hranyakashipu in its dāna (gifts) of hiranya and kushipu (gold and corn); as Kurukshetra is watered by the Saraswati (river) so is it the abode of Saraswati (learning); like the world of gods surrounded by vidyādhara (inferior deities) so is it surrounded with vidyā dhara (masters of learning); like the Mandara mountain in being superior to all in the world; like Vāsudeva was enchanted at hearing the words of Akrūra so is it delightful with the sound of akrūra (gentle) words; like the dwelling of Bhavāni in being dignified with the pure life of brahmachāris.

“And descended in the line of the gurus of that matha in Vāma S'akti munisvarachārya, the disciple of Gautamabhārya. To describe his glory:— Before the time that this munisvarasya appeared in that line of gurus, several munisvara gifted with all good qualities illuminated that matha, but this Vāma S'akti muni, like the ovary of a bud composed of the brilliance of jewels, or like the moon, or the rays of the sun, filled the whole world with light, while all its inhabitants, with reverence folding their hands and doing obeisance, exclaimed Jiyā! His face was a stage for Saraswati to dance upon, his mind was a jewelled dwelling for the destroyer of Madana (Śiva), celebrated throughout the world is this Vāma S'akti Panjīta Deva. Though in the creepers of the arched eyebrows of the fair Mamathā had placed his sugar-cane bow, in their glancing eyes his flowery arrows, and thus grown very great; yet from fear of the severity of the penance of this Vāma S'akti muni, he hid his operations, confining them to the thoughts of the mind.†

“Therefore, were the Deva to perform in that matha some work of merit, it will endure as long as sun and moon.”

On his saying thus, instantly taking it to mind, Bijjala mahipāla, to provide for the decorations of the god Dakshina Kedāraśvara, for food for the rishis who resort thither, for the support of learning, for repairs to the temple,
and for the gratification of the beloved and the worthy,—in the 6th year (? of his reign), the year Vichu, the month Pushya, new moon day, at the time of the sun's eclipse, washing the feet of Váma S'akti Páñjita Deva, the disciple of Gautamáchárya,—presented, with pouring of water, Kirugere in Núrum-bája, with enjoyment for three generations.

Whoso protects this gift will derive the merit of presenting in Váranási and Kurukshetra a thousand tawny cows, and kolagas decked with gold and gems, to Brahmans versed in the four vedas. Merit is a common bridge for kings: this from age to age deserves your support, 0 kings of the earth. Thus does Ráma-chandra beseech the kings who come after him. Sagara and many kings have enjoyed the world. According to their (gifts of) land so was their reward. Those who alienate the property of gods or Brahmans will be born as black serpents inhabiting the hollows of trees in the forests of the Vindhya mountains. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

(Further gifts, apparently inscribed afterwards.)

Ajoyana, in the kampana, of the Páñjya Rájya, Kona Neralagere in the Kálash nineteen, Siddáyanurudivi in Sattalige kampana, (who ?) gave, with pouring of water, to be enjoyed for one life. Also Changu Narthikallí in Basu kampana, Chavalli in Nagar khat, washing the feet of the royal guru Váma S'akti Deva, to be enjoyed for three lives.

Moreover Bandanika Soji Devarasa, Chanugí Deva, and Káma Deva Dannýaga, making application in a discourse,—for the service of the god Kedáresvara of the Koji mätha, and the service of the god Sohanátha, and the service of the god Brahmvesvara of Byalur, gave in the manner approved by all, Muriganhalli and Kundangi in the Nágara khanja kampana, Chikka Kanigya in Hánugalla kampana, with enjoyment for three generations.

May it be well! Fortune!
44. Sīla Sāsana at Balagami, date A. D. 1029.

Siv. ft. 5 2' × ft. 5 10'—Rale Kannada Characters.


Om. Obeisance to Śiva and Pārvati, surrounded with worshippers.

Śrī Gautamucūryya, the kalpa vriksha of thy dharma gratifies all desires,—its root the veda, the firm nyāya its fibres, the smriti its branches, the desire of dharma its shoots, the observances of the Śiva doctrine its blossoms, the thoughts of the mind its sap.

From the lotus navel of the lord of Pārvati sprung Brahma; from his arms came forth several kings who became famous under the name of Sāntaresvara. Mines of the quality of sāntama (the highest good fortune), of great sānta (patience), victors over all their enemies by the great might of their arms, released from the fear and desire of family, they obtained in the world the name of Sāntara.

Among them, able in protecting the feudatory kings, a king named Kamāna, became famous in the world. His brother (sahajāta), of great power in the world, famous in the group of the chief kings of the earth, had the name of Singi Deva. The son of that famous king, a spear to the head of all hostile kings, a treasury of fortune to his dependent kings, in valour immovable as a great mountain, was Taila. The son of that king Taila was Śrī Kāma Bhupāta, lover of Rati the Lakshmi of the great wealth of the Sāntara manesava, a Mamathā in attacking the mightiest kings, punisher of all the world in afflicting the inhabitants with the showers of his cruel arrows, thus did he obtain fame. That king’s wife was Bījja Devi, esteemed as herself the Sītā praised by all the world, in conjugal affection having reached the name of perfection as the purest in all the world.

To these two was born, great in immortal wealth, as if sprung from the union of nīti and viveka, the Sāntara king named Jagadeva. To describe his qualities:—The autumn moon to the milk sea of Jina dharma, garlanded with the pearl necklace composed of the large (elephant) pearls the shining good words of the most learned, possessor of the lofty palace formed of the rays of the moonlight of his fame which shot up to all the points of the compass, grateful to the eyes of all people, was Jagadeva Bhupā. His good disposition was seconded by his arm; and the wealth acquired by the learned dependent on him was an assistant to the glory of the might of his arm; the amount of jewelry set with gems which the wives of hostile kings cast off
from their arms and ears, who shall tell it to the king? — this Jagadeva Bhūpala. The company of the women in the palaces of kings not friendly to S'rī Jagaddeva Bhūpala, had their hair bunched up undorned with the weight of chaplets of flowers, their bare waists glittered not with the brilliance of golden zones, the twin globes their swelling breasts were not confined with bands of shining pearls.

To Battila Daivi, born at the same time as that Jagadevarana's mother Bījñāla Devī, and to Vijayāditya Deva,* was born Jaya Kes'i, a pure Kshatriya son, considered as the elder brother of that Jagaddeva. — To describe the royal qualities and disposition of that great king: — By the might of his arms forcing to fall at his feet all the hostile kings who refused to do him obeisance, lord of the Lakṣmī of the great wealth of the seven Konkanas, this Jaya Kes'i Bhūpaja, by the exercise of the policy of great kings, obtained the fame that there was no king more mighty than him. There was no beggar who did not receive his charity, there were no ambitious ones who attempted to govern as kings and lived; when he went forth to war there was no country into which his arrows did not fall; such was Jaya Kes'i, his elder brother, whose fame filled all points of the compass. Who then was so great as Jagadeva?

The younger brother of that Jagadeva, who obtained fame as a head-jewel of kings, a kulpa vriksha in the world to the learned, was Singi Deva. Seizing immense poisonous serpents by the throat, he forced them to discharge their poison, saying, 'Spit it out, spit it out' — then tearing open their venomous throats, and scratching through their hoods, he snatched out thence the fresh-formed jewels, saying 'I will add them as shining ornaments to my elder brother's armlet.' — Who then in the world can fully describe the valour of that Singi Deva?

Thus to fame and wealth a supreme lord, the beloved younger brother of Jaya Kes'i, the beloved elder brother of Singi Deva, entitled to the five great drums, Mahā Manḍalesvāra, lord of patti Pombuchcha-pura, the obtainer of a boon from Padmāvati Devī, fragrant as musk, skilled in the niti s'āstra, perfectly accomplished in sāhitya, a snare to the thighs of kings, an impaling pest to the titled, Śrīmat Tribhūvana Malla Jagadevarana, while in the place called Setu, ruling the kingdom in the enjoyment of peace and wisdom. — +

* A Kadamba king, see No. 55 and J. Bo. Br. R. A. S. 18, 251.
† Inta Kitti s'rimon S'rimon ukhinātham enisād ā Jaya Kes'i Deva ne pragnāyam | Singi Devа pragnāyam enisād samadhigata sanchesśatā mahā māhā mānḍalesvāra | patti Pombuchcha-pura vādikās vāra | Padmāvati Devī lañāthā vara prasādam | kasthākāmodam | niti s'āstrāyam | sāhitya mahāyajnam | aravanka gālam | bīru-vāra s'ānam | Śrīmat Tribhūvana Malla Jagadevarana Setuvā bhījina | sukha samkātha vināskin rājyaam ghyātam trid endu divasam.
One day, surrounded by skilful wise men and his attendants, discoursing on merit, said thus—\(^1\) As water though of one substance is worshipped under many names, so God though essentially one is worshipped under many modes of life (? or systems).\(^9\) On saying which in that discourse,—A bee at the lotus feet of Hara, protector of the worthy and of his dependents, a kūrnam whose hands were able in subduing the bravest in war, walking according to the rules of the dharma sāstra, a kalpa vriksa to suppliants, a Yama in swallowing up those who came with force to fight against him, an effectual cage of adamant to those who threw themselves on his protection, having acquired a great name by his experience in governing provinces (nādādiyā rādhi), the able Bammaraśa,—His lotus hands being folded in obeisance, said,—\(^{—}A petition\)—and spoke as follows:

\(^{—}Dakeśīna Kedārā is a place for the abseolution of sin, the manifest presence of Śiva surrounded by the most learned, the visible embodiment of the glory of the Kṛita yuga. If I should describe the qualities of Gaṅtaṃārya, the āchāri of that Kedāra sthāna,—Several munisvara adorned with the highest qualities having like great and brilliant lights illuminated that matha, at last Gaṃta muni, like the blossom of the perpetual light of a jewel lamp, has attained an established fame which enlightens all the world, while all the inhabitants thereof with folded hands exclaim Jiyā! Therefore any work of merit there performed will be a permanent means of the abseolution of sin.\(^{—}\)

Taking that to mind, and coming to Balligāve ;—May it be well. In the 13th year of Srimat Chalukya Pratīpa Chakravarti Jagadeka Malla Deva, the year Sūkla, the month Kartika, full moon day, Monday, during the eclipse of the moon,—in the presence of the holy feet of the god Dakeśīna Kedāresvara,—Jagadevarasa, united with his son (kumāra) Bammaraśa, washing the feet of Gaṃtama Panḍīta Deva, the disciple of Vādi Vidyākharaṇa Panḍīta Deva, and pouring water; gave, in the manner approved by all, for the illuminations of the god, for repairs of the temple, for food to the rishti, and the support of learning, Kundaṃra, situated within the Kodanaḍ 50 in the Sāntaliga Thousand with enjoyment for three generations.

Moreover he gave on the north-east of the Madumba stream, below the lower bank of the Kabbilaketa tank, 2 mattas of paddy land, in the manner approved by all.

\(^{\text{\textit{a}}}\text{Rama eva pāyas tatoa nāma nāma nishāvitaṃ, tatahaṃ Devātā tatoa nānatam nishāvitaṃ.}\)
This gift whose maintains will derive the merit of presenting in Varanasi, Kurukshetra and other holy bathing places, a thousand tawny cows, with kolagaa decked with precious stones, to Brahmans versed in the four Vedas. Whoso usurps it will incur the guilt of slaying in those holy bathing places those tawny cows and those Brahmans at the time of the sun’s eclipse. Whoso usurps a gift made by himself or by another will assuredly be born a worm in ordure for sixty thousand years.

(A further gift, apparently inscribed afterwards.)

And in consequence of that discourse, (who?) gave, pouring water, Abbase and Hosavalli in Kodandam kampana, in the manner approved by all; and Givindamahalli in Muniwalolu kampana, with enjoyment for three generations.

May it prosper, this Siva sasana.

45. Sīla Sāsana at Balagami, date A. D. 1155.

Size ft. 6 × ft. 2.—Hala Kannada Characters.

Nandi.  LINGA.  Cow suckling calf.

Om. Obedience to Siva. Adored be Sambhu, beauteous with the chalmar-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the auspicious Tridakya Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the Satyasraga kula, ornament of the Chalukyas, was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:

At that time.—May it be well. While the auspicious Mahā Mandalesvara, Bijjana Devarasa, entitled to the five great drums, Mahā Mandalesvara, lord of Kalanjara-pura, having the flag of a golden bull, in beauty a Manmatha, possessor of the Śamaruṇa, tūrya and nirghoshana, a jewelled ornament to kings, a sun to the lotus the Kalachurya kula, fierce in war, in honour a Meru, a sun to good warriors, an elephant god to the mighty, master of elephants, a cage of adamant to his dependents, in courage the lord of Lanka, to others’ wives a brother, Malla of the Sānivara Siddagiri-durga, in character a Rama, a lion to the elephant his enemies, Nissanka Malla, having these and all other titles,—was ruling all lands, punishing the evil and protecting the good;—

† See note p. 66.
His great and able Danjanayaka, a terror to his enemies, a friend to the people of the lands he had subdued, purifier of his family, the most accomplished among the skilful, Mahadevarasa was ruling the Banavase Twelve Thousand.

While united with the four karnama,—Patarasa, Chedimarasasa, Padmarasa, and Sovarasasa, embodiments of the mind of Bijjana Deva, royal swans among the spreading lotuses the minds of the learned, chintamanis in granting all the desires of their dependents, sune in dispersing the clouds of poverty of the humble and destitute, he was ruling in peace:—

His mahā pradhana was Mayi Devarasa, a jewelled ornament of ministers, in the form of Mammatha, a bee at the lotus feet of Hara, the sole patron of the learned, a Nārāyana to auspicious kings, worthy and familiar in the pura tantra, the beloved son of the teacher (upadhyāya) Nanda Bhatā, rejoicer of the assemblies of the learned, by his merit purifying his family, the beloved son of Gaurala Devi, conspicuous with these and other names. Besides this, bow came Chānikya, who with such great effort destroyed eleven Nanda kula, to be called a minister, say,—for without the slightest effort this Mayi Danādhhipa subdued all the enemies of his master and greatly increased his joy and prosperity. Whose clearly coming into his hand, goes and seeks aid from another, he never suffers to remain without defeat on the battle field; whose comes against him with the bow, he humbles his pride and befriends him: can he be compared with other ministers, this Mayi Deva.

This great minister, the Herugê Danjanayaka of the vade vārṇa and hajjunka of the Banavase Twelve Thousand, Mayi Devarasa, being in the royal city of Balligrime in the enjoyment of peace,—one day, surrounded by all the learned and his attendants, delivered a discourse on merit:—when, they taking that to mind, spoke as follows:

"Dakshina Kedāra is a place for the absorption of sin, the presence of Śiva openly manifested to all the citizens, the visible embodiment of the glory of the Krita yuga. And the maṭha there, like the primeval tortoise is a support to all the world and its inhabitants, like the milk ocean in giving birth to the Lakshmi of prosperity, like the pleasure garden of Bhavani pervaded with the pure life of brahmacharis, like Kurukshetra watered by Sarasvati (or learning), like Deva loka surrounded with vidhyādhara (or the learned), like Kailasa protected by deformed saktis and gods (or Vāma Sakti Deva).

"And to describe the descent of the line of gurus of that maṭha: Born in the line of the mūvarakoneya (?), reckoned as the deva vrata, born on

* See Nos. 40, 41, &c.
the chain of mountains, though ancient ever new, was Gautama munipara. The son of that Gautama, an intoxicated bee at the lotus feet of the lord of Pārvati, with a face free from passion, of worthy life, was Vāma Sakti Panjīta Deva. The glory of the Kadāra sthāna was as a kalpa vine in the world, whose branches were covered with shoots by the unmoved penance of Somesvarīya and Gautamārya, until filling all the world it blossomed in Vāma Sakti munindra. His face a pleasure house for Sarasvatī, his mind a jewelled casket for Siva, thus is he famed in all the world, Vāma Sakti Panjīta Deva.

"Therefore here should be performed some work of merit". On saying which, taking that to mind,—

May it be well.—In the 6th year of Srimat Chalukya Trailokyamalla, the year Yuva, the moon Māgha, new moon day, the uttarāyana sankrānti, Monday, at the vyāti pita—washing the feet of—May it be well—Srimat Vāma Sakti Panjīta Deva, perfect in yama, niyama, svādhyāya, dhyāna, dhārana, maṇya, amushikhāna, japa, and samādhi,* devoted to the learned, śchāri of the sthāna of Dakshina Kedāresvara Deva of the royal city of Ballipurā,—and pouring water,—to provide for the food of the rishis, for the illumination of the god, and for the repairs of the temple, freed the areca nut produced in the garden of the god Śrī Kedāresvara from the vāṭha rāvu' and the hejjunka, from the whole of the 'vilkonje sunka (or transit duties both ways) and the betel leaves of that garden from all customs duties, that they might be conveyed free of all imposts.†

Whoso maintains this gift will obtain the merit of presenting in Vārānāṣi, Kurukshetra and other holy bathing places, a thousand tawny cows, and kolasas decked with precious stones, to Brahman versed in the four vedas.

(Rest illegible.)

* See notes p. 16 and 74.
† Śrī Kedāresvara Dēvara thutakalu pattiwakupannala panañakeya vasada rāvu' hejjunka evaśca. Vilkonje sunka anitumam mattyam a tēn'ul ḍalāya panñayat ćhī sunkámam aurud bhāt ṛṣa ṛṣeṣavārīṣa naśavanaśgyaḥ bhūtā koṭṭa. See No. 40.
46. Śīla S'asana at Balagami, date A. D. 1192.

Sīla st. 53' × st. 2' 8.—Hoje Kannāja Characters.

Obeisance to Śīva. May Soma, powerful to create with ease the three worlds, which grew with the nourishment of his pure shining body composed of the substance of the earth and all matter, the object of the love which he creates in Pārvati, dwelling on the peak of Meru, the abode of happiness, the residence of surpassing glory and wealth, wearer of the crescent moon, lord of the bhūtas, be for your wealth. May Viṣṇu, who supporting Lakṣmi on his breast, bearing up in his hand the great mountain of Govardhana, having on his left Brahma, the stable earth at his back, the beauty of lotuses in his eyes, immortal glory in his body, the lord of the Yādava, be the protector of all worlds.

May it be well.—Protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the Yādava kula, ornament of the Hoysaḷas, was Śrimat Pra'dpa Chaitravarti Viṣṇu Balāja Deva, the origin of whose race was as follows:

To the great (maha) Viṣṇu Varādhana. His son was Nṛsimha, famous in the world. Through him the earth with joy obtained the glory of a good king, by him the herds of elephants his enemies were smitten; the destroyer of hosts, who had hung the lamp of his fame on the forehead of the earth, greatly celebrated in the world was Viṣṇu Nṛsimha Bhūpāti.

The destroyer of brave enemies with his claws and the deep roar of his drums, his rolling eyes green (hasara) with rage, conspicuous with the cluster of rays of glory, in all matters bringing happiness to the three worlds, to the circle of the world the Chakri (Viṣṇu) himself, the chief of the Yādava, the glorious Nārasimha Bhūpāla alone like Indra himself. A kalpa vriksha not sprung from the ocean which the muni (Agastya) had swallowed, a Mandara mountain which had not been disturbed by Viṣṇu (at the churning of the sea) and hastily returned to its place, a lion which driving off the beaters had established himself as the king of the herd, such was Nārasimha Bhūpāla in surpassing valour. The Kāli his sword danced with joy in the battle field when smiting through the hostile kings who would not yield, marking its fer-
head with their blood, and by splitting the heads as they rolled off on every side surrounding itself with a garland of brains, it drank its fill of blood from their skulls.

To him was born a son Ballāda Bhūpāla, an ornament to all the world, who enriched with great fame, reigned over all the earth. To describe the glory of that king's valour:—Chō'a was driven out of his mind; Pāṇḍya, forgetful of his honour, fled by night with his army, and greatly trembling took refuge on the top of a mountain; besides these, Vanga, Kajinga and Magadha, kings over mighty hosts, hearing the victorious sound of the Hoysa'ū emperor's bow, fled in terror. A Bhima in personal strength, a moon to the ocean of policy, a Rāma in victory on the battle field, a Mammatha in beauty, a jewel to the group of the kings of his line, a light to the world, thus does Vira Ballāda Bhūpa prevail. Lōja stood in the open plain (having no city or kingdom), Magadha . . . . Gau'ā was defeated, the Konka'ya king was terror stricken, Nepalā was deprived of his bow, Mālava was worn out, and Chō'a he terrified and defeated before coming and entering Mālava with great speed, that Vira Ballāda Dēvu. And through fear of him hostile kings deserted their kingdoms, saying 'we may chance to live somewhere.' Some got up into trees, some ran away, some took to boats, some chewed the grass (a sign of submission.) In like manner many groups of kings took refuge in hill forts. Thus did the fame of the mighty warrior Ballāda Bhūpāla mount and ride forth like the sun chasing away the darkness the groups of hostile kings.

And a moon in raising the tide of his wealth, without a second, was the Daṇḍarāyā Eraga, who shone with great ability as a minister. May he live as long as the earth endures, Ereyana Chammnāyaka, whose ability was set up in the temple of the world in order to create merit, whose bounty is devoted to bestowing benefits on all in the world, whose valour is devoted to the destruction of all the enemies in the world. Like a moon does he shine this Ėrōṇa, raising the tide of the milk ocean of learning, nourishing the moonlight the cluster of works of merit . . . . daily rejoicing the hearts of the learned and Brahmanas, acquiring unusual fame.

That Chammnātha, while governing the Baṇavasa Twelve Thousand and the Śintaliga Thousand as the sole ruler (chāḍishītāmāgyī), one day in a discourse

* Chō'a chāda chitta mṛti rathāt abhavat Pāṇḍya pratiśteṣīṣvāntāvahākkhālahāmāhān na-gāmaka sūkharum bītya na ratya evam.
† Lōja tañiṣty māna Magadhan añj ahaṃ pavādānāhāna tanda gātām Gau'ām śākhān ā Konka'ya māripati bhaṣer'ūkhandādānā ā Nepalām kēda vāhyatam Mālava māhācādānum Mālavan bōhāmar bādām Chō'ā garo'ṇāigīdo'na jaśīdaśati ev ā Vira Ballāda Dēvu.
on merit, closely observing the glory of the sthala of Keśārav Deva, and the merit of the penance of its aśāhīrī, the royal guru Vāma Śakti Deva; of that great one who, perfect in yama, niyama, svādhyāya, dhāma, dhārāma, maṁśa, amishṭāhāna, japa, samādhi, and sīla,* had instructed and confirmed the kings of the Chandra vamśa in the performance of the aśāṅga yaga, the glory of the Dakśina Keśāravara sthala, which was a support to the whole world adorned with the girdle of the sea and filled with all manner of substances; the lotus of his feet conspicuous with the clustering bees the Hari (dark) sapphires in the beautiful crowns of the faithful doing him obedience; a kalpa vriksha in satisfying the desires of poets, of the orthodox (gamakī), the eloquent, those of good conversation and others of the learned; an authority in establishing the meaning of the vedānta, siddhānta, āgama, the six tarka, the whole of grammar, the dharma śāstra and all other branches of science; possessor of numerous weapons of argument for splitting through the rocks his opponent disputants; a chakora feeding on the moonlight of the moons the toe-nails of Śiva ( ), which eclipses the pure radiance of the glittering pearls in the diadems of the countless gods ever prostrate before him; a support to good poets; devoted to gifts of food, gold, virgins, cows, lands, freedom of fear, medical advice and other things; a bee at the lotus feet of Hari; the circle of the ten cardinal points illuminated with the brilliance of his fame, whose whiteness was like that of autumn clouds, or quicksilver, Kailasa, the milk ocean, the autumn moon, the light of the moon, a globe of crystal, a gentle smile, the milk of kine, hear frost (nīhara,) a couch, or the body of Śiva; the beautiful abode of penance and glory; a rain-cloud streaming down showers of gold which revive the forest the multitude of his suppliants devoured by the flames of the wild-flre of poverty; far removed from sin; free from all blame of falsehood; beloved by his dependents; worshipper of the divine lotus feet of Dakśina Keśāravara Deva of Balipurā, the capital among ancient cities; practiser of many kinds of holy mantras; the royal guru Vāma Śakti Deva: the descent of whose line of gurus was as follows:

A wondrous muni was Gautama in the world, for though enjoying all delight with the woman the brightness of his penance, which illuminated the summits of the mountains; though having a son the wisdom of the wise, and though loving the woman nīti śāstra, yet was he called a yati. This Gautama, the most excellent in the world, in the same manner as the gods at the beginning by churning the ocean obtained Indra’s elephant, Lakshmi the jewel

* See notes p. 16 and 74.
of womankind, the kaustubha ornament and the Apsara nymphs,—so obtained Váma S'ákti, a virtuous son of good qualities, having a knowledge of dharma. May this Váma S'ákti yatindra, praised by all the world, prevail, whose commands are placed on the heads of kings, whose growing wealth is in the discourses of the eloquent, having the knowledge of the eternal, whose actions are a sufficient security to all the world. This Váma S'ákti yati, the perfection of wisdom, do all the wise thus celebrate,—as the mountain on which rises the sun of tarka, as an ocean to the gems of good deeds, as skilled in discriminating between the enduring and the perishing, the chief in understanding of the vedas, the principal resting place of the heart's desires of his disciples, the original expounder of the tátva. Skillful is Váma S'ákti vratinára to rejoice the hearts of the Chalukya kings by the notes of wind instruments sounding sa, dha, ri and other régas; by the modulations of the seven notes (or octave) combined in the enchanting songs of singing women; and by the sounds of the mridanga and other drums.

While that great emperor, from his residence at Loka Ligunéti carrying his victories to the north, was ruling the kingdom of the world in the enjoyment of peace and wisdom:—†

The dweller at his lotus feet, the mahé pradhánya, sárdhúkára, a giver of great gifts, saviour and protector of the Yudáva army, consumer of great kings, despoiler of the possessions of his enemies, worshipper of the divine lotus feet of Sří Vas'vanátha Deva, punisher of the enemy's forces, a mill stone to his enemies, terrible on the field of battle, a commander of great fierceness, a terror to his enemies, was Tereyanna; whose pure descent was as follows:—

A king over the whole world was Mármanaya; to whom and to his beloved wife Nágala Devi, devoted to her husband, adorned with all good qualities, was born a son Bharatá, clad in the armour of goodness. Him and his younger brother, the originator of great fame, worthily named Erágu, these did she bear into the world. This superior in strength, born with great glory in order to purify the region of Bái (Báliya bátiyam), was famed throughout the world as the refuge of the learned, the chamupa Erágu.

That chanunítha, for the worship of Dakshina Kedárasvara Deva of Ballipura, the capital of the Banavase Twelve Thousand, for the illuminations and lamps, the processions in Chaitra and other numerous festivals, for food for

* The seven notes are sa, shadja, ri, rishabha, ga, gandhára, ma, madhyama, pa, yanauna; dha, dhvaniha; ni, nishadha. + See note p. 2.
the rishis, and for repairs of the temple; for all these purposes, gave from the vritti of Kundani, situated in Sontaliga nad which he was ruling, three in the ruined street, the first of the new ones, together with fifteen gadyana, free from gattage, from pinua duna, and from all other imposts; to endure as long as sun, moon, and stars.

In the saka year 1114, the year Paridvahi, the month Pushya, the 6th day of the moon's decrease, Friday, the uttariyana sankramana, performing the ablution of the holy feet of the royal guru Vama Sakti Deva, did he present it, with pouring of water, from his Maharaja (tan maharajam).

This gift whose maintains will obtain the merit of presenting at the union of Ganga and Yamuna tawny cows adorned with precious stones, to chief Brahmans versed in the vedas and vedangas. Whose resumes it will incur the guilt of slaying these Brahmans and those cows at those holy places. Whose by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

The poetry is Malaiya's, the pandit of chief poets. The engraving is kalloji (stone mason) Bhattaiya's.

47. Síla Sásana at Balagami, date A. D. 1098.

Size ft. 5 4' x ft. 2 4'.—Hale Kannada Characters.

Mappu. Sun.

Lining with Priest. Cow marking salt.

Aided be Sumbhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of Srimat Tribhuvana Malia Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the Sutyas' raga kula, ornament of the Chalukyas† was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:

* Intendahum tammaleya Sontaliga maha maliyga Kundaniya vrittipalagana bhydni alli maram pathada mokal gadyana kudinadu sarena namasya kojju gattage pinja duna sarena puraboni, & c.

† See note p. 14.
The dweller at his lotus feet,—May it be well.—Entitled to the five great drums, chief of great feudatories, commander of great fierceness, officer over all the property of the court (āsthinā vastu nịgaṅka), a moon to the waterily the Brahman race, an ocean of virtue, in managing the royal affairs a Yogan- dhara, skilled in the game (?) of making gifts, worshipper of the feet of Tri-bhuvana Malla Deva, punisher of his enemy's forces, possessed of these and all other titles, the auspicious Mahā Pradhāna, officer over the female apartments (antahpurā), president of the concubines, the great Lāṇa Kamassapravāra ambassador, * the Māṇe Vṛgaṅga, (?

palace chamberlain) † was Śrīman Mahā Pradhāna Danānāyaṭa Bīrimaṇya.

By means of whom (āṃśeymin) while,—May it be well.—Śrīman Mahā Pradhāna Danānāyaṭa Padmanāthāyaṛga, possessed of all titles, was ruling in peace the Banarasa Twelve Thousand; the extent (vistāra) of the capital was as follows:—With groups of lotuses, with lines of bees, with swans, parrots and kokile; with groves of sweet-scented mango trees, of new nāga trees, of areca palms, of the trumpet-flower, of the muchukunda, and of jasmin; Bellāgāne shone like the curly tresses (kuṭila kantala) of the lady the Kuntāla desa.'

As from the womb of Kuntī were born the five Pândavas, so, obtaining great fame in the world, adorned with all the beauty of Manmatha, were born five from the womb of Chikavac. Among them was Bānuma Devarasa, next younger to him Deva Nāyaka, next to him Tikkarasa; and next to him were Lokarasa and Jogarasa, the minds of which two were ever devoted to merit, to government, to valour, and to doing good to others. These two, considered as rare human oceans of glory and wealth, setting up on the south of the royal city Palligrāme, to the north of the Tāvaragere, the gods Lokesvara Deva and Jogesvara Deva; in order to provide for the decoration and services of these gods, for the procession in Chaitra, for the illuminations, and for the food of the pujārī;—While Paṭṭana Sovī Hanumanta Seṭṭi, Bammī Seṭṭi and Mebi Seṭṭi were holding in comfort the office of Paṭṭana Sovī (paṭṭasa sovita), Lokarasa and Joga Deva Nāyaka, giving pagodas (hommi) to Bammī Seṭṭi and buying from his freehold (umbali) the land within these four boundaries,—east from the temple, west and south from Sālāya's land, north from Bammī Seṭṭi's tank, and south from Kommaja's garden;—gave

* Compare note p. 78.
† Śrīman mahā pradhāna, antahpurā nāyaka, sahasraṇāthikāya, hēri Lāṇa Kamassapravāra saṃthiṇigrohi, māṇe vṛgaṅga.
that land in the presence of the Paṭtama Sāvi; of the chiefs of all the citizens, Gammanīa Sāvi Sankaraya, Senabhava Sankaraya, Sodere Chiddimayya; of Gaunc Panthit Deva, āchāri of the Piriya matha Bherunjes'vāra; S'rikaṇṭha Panthit Deva, āchāri of the Pancha Linga; Chaturānana Panthita, āchāri of the Tripurāntaka; Mūlīga Homnaya Jiya, āchāri of the five mathas, especially of the Mūlasnāra; S'āleya Parpeya; the Baudhāyana sāvāsi Nāgīyaka; and all the unequalled great ones of the Brahmapuri, the Manegar Nāgī Setṭi, Togara Mūki Setṭi, Mindaguddali Nāmi Setṭi, and all the memmuri danda;—Thus in the presence of the whole city, in the 22nd year of the Chālukya Vikrama era, the year Bahudhāyana, the month Pushya, new moon day, Sunday, uttarāyana sankránti, vyati pāta; that Bammī Setṭi gave to Lokarasa, for the god, 50 kēyī kamma out of his freehold.

Whoso without fail maintains this gift, will derive the merit of presenting in Prayāga, Vāranaśi, Kurukshetra and other holy bathing places, a thousand tawny cows decked with gold and precious stones, to a thousand Brahman versed in the vedas. Whoso great sinner resumes it, will incure the guilt of slaying in those holy bathing places a thousand tawny cows, a thousand Brahman versed in the vedas, and a crore of rishis. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

48. Sīla S'asana at Balagami, date A. D. 1168.

Size 4 ft. 5 1/2' × ft. 2 4/8'.—Hafe Kannada Characters.


Om.—Obeisance to Siva. Adored be Sambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—The protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, lord of the city of Kālanjara, having the flag of a golden bull, possessor of the damaruga, tārya and nirghoshana, sun to the lotus of the Kalachurya race, able in war, in honor a Meru, a sun to good warriors, an elephant goad to the mighty, master of elephants, cage of adamant to those who seek his protection, in courage the lord of Lankā, a brother to the wives of others, Malla of the S'anivāra Sid-

* Apparently a Buddhist nun.
dagiri durga, in character a Râma, a lion to the elephants his enemies, Nissanka Malla,† 

Bhuja Bala Chakravarti Tribhuvana Malla Bijjana Deva, daily enjoying the lady Earth; to describe whom:—Earth, which through the ignorance (mâdha) of Prithu was for long turned into a cow, having in the present age become the crowned queen (pati'æ mahâshi) of Bijjana Deva, greatly rejoices, shining with the brilliance of the precious stone, which lying first in the ocean, then cast on the shore, then on a rock, at last became the kaustubha on Vishnu’s breast. Thus was the earth, exalted by this king, praised by all mankind.

While thus, without a second or a superior, he was ruling the whole world under the protection of his sole umbrella, he made an order conferring his own government (âtmârâjya-abhâram nirûpa-ram mâdha) upon his son.

To describe the glory of that favourite of the Maharâja:—This Soma, worthy of the name of soma (moon), was born from the ocean Bijjana Mahipâla, dispersing the darkness of the clouds the groups of his enemies, causing the walterly the joy of the world to unfold, and the lotuses the faces of the wives of hostile kings to fade away, lord over the rising of the stars (otherwise, lord preventing the rise of other Khâstriyas), shining with streams of glory, radiant with learning, possessor of the moonlight of his brilliant fame.

While that son of Bhuja Bala Tribhuvana Malla Deva, king of kings, a sun to kings, with glory as dazzling as the rays of the sun, granter of their heart’s desires to all suppliants, terrifier of his enemies, Rûya Murâri Sovi Deva Chakres’vara, accompanied by his ministers, was governing the kingdom in the enjoyment of peace and wisdom:—†

Calling for Byôlikya Kesimaya Danjanâyaka,—entitled to the five great drums, great tributary, the issuer of orders to the generals and officers, establisher of the policy consisting of prabhu, mantra and utsaha, the mahâ pra- dham, sarvâdhikari, of great liberality,—favoured him, saying, “Take charge of the countries forming the treasury of the south, and govern them, punishing the evil and protecting the good,” which was accepted as a distinguished favour by that great and powerful Danjanâtha†; to describe the glory of whose valour:

* See note p. 66. † See note p. 2.
‡ Sansâkhigata pancha mahâ sâdha mahâ dhamma surâ-sâ nishka-nishtha nisrâdhatya-sâdha, prabhu mantra-prabhu pramâbha niti nishka-sâdha, sriman mahâ prabhânam sarvâdhikri mahâ- parânâgad Byôlikya Kesimaya Danjanâyakaram karad’a daksina dâmakara bhurdivâda de-vangal ellsava dâsika-nigraha s’ish’ta pratipadana sulpandru kârma-yam mahâ pra- sadham endu kâlum.
This is not the world of vidyadhāras; this crowd that fills all the sky, it is not the hosts of scarga; it is not the group of ganadhāras; it is not the shining ranks of kinnara; it is the immense host of powerful kings who, falling as soon as Byulikā Kesamāya's victories began, have ascended to heaven. His life is that of the Manus worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms is for the benefit of others, the promotion of his government he counts as his own promotion, the happiness of his dependents he reckons as his own happiness, thus during his life-time does the glory of Kesāva Danjanāyaśaka increase.

That great one, thus increasing in every kind of glory, ruling the Tad-davādi Thousand, the Hāmugalla Five Hundred, and the Banacase Twelve Thousand for a long period (aṇeka kāla) in peace; coming to the immemorial (aṇādī) capital Balligāvā for the purpose of inspecting his own country (sthāvas'vadobhāvanābhāvōgi), and seeing there the elegant tower (māta kāta) of (the temple of) Dakshina Kedāresvara, its palatial buildings, its decorations of precious stones, its golden pinnacles, its gifts for learning and food, and other holy rites; thinking, 'This is double of Varanasi, a hundred fold of Kedāra, a thousand fold of Śrī Parvata, therefore here must I perform some work of merit and thus obtain all my desires,'—he came into the presence of the Rāja-Guru Deva, the āchārī of that place, and took note for a long time of the variety and extent of his learning. In s'abha a Pājumi pandita, in nīti Bhūshanāchārya, in nātya and other bharata sūtras Bharata muni, in kīvyā Subandhu, in siddhānta Lakulīśvara, at the feet of Śiva a Skanda adorning the world, thus is Viṣṇa S'abli yati truly described.

To him, famous in these and many other ways, on making known his wish to perform there a work of merit, and he replying, 'Be it so (tadastu), whatever dharma you bestow we will accept!':—In the 16th auspicious Kalachurya year, the year Sarvadhari, the month Vais'ākha, full moon day, Sunday, during the eclipse of the moon, at the sankramana and vyati pāta; having made application to Rīya Murāri Sōvi Deva, and obtaining from him a tāmra sāsana, Byulike Kesimāya Danjanāyaka, pouring water, gave Chikka Kannugī, situated in Yelanchi lampana of Hāmugall nāl, to provide for the worship and decorations of Dakshina Kedāra Deva, for repairs of the temple, for food to Brahmins and rishis, and for the support of learning; washing the feet of the āchārī of that place, the Rāja-Guru Deva, the beloved disciple of Gautama Deva, with enjoyment for three generations; to endure as long as sun, moon, stars and sky.
This gift whose maintains will derive the merit of presenting in Varanásí, Kurukshetra, and other chief sacred places, a thousand tawny cows together with gold and many precious stones, and decorated kolagas, to a thousand Brahmans versed in the vedas and sústras, performers of the soma yóga, and born in the line of somayájins. This gift whose resumes will descend to the Naraka appointed for him who should slay in those sacred places, at that time, those Brahmans and those cows with his own hand. In witness whereof is the s'ruñi. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

49. Virakal at Balagami, date A. D. 1422.
Size ft. 5 2' x ft. 2 2'.—Hafr Köanasa Characters.

(Upper figures indistinct.)

Two men, each kneeling on one knee, engaged in a fight or wrestle. An armed attendant behind each.

May it be well.—While the protector of all lands, favorite of earth and fortune, great king of kings, supreme lord, first of monarchs, Víja... son of Víra Pratápa Deva Rája, was in his residence of Hastinávati, governing the kingdom in the enjoyment of peace and wisdom:

(Much illegible.)

who in the earth is able to praise the valour of Deva?

In the s'aka year 1344, the year S'ubhakrit, the month As'vija, the 5th day of the moon's increase, Sunday, the Ballipura people... conquering... Deva ascended to the world of gods, Indra and all the apsaras, with renewed beauty, dancing and showering him respect.
50. Mastikal at Balagami, date 1206.

Size ft. 4 6" x ft. 2 7"—Hoje Kannada Characters.

Chaithra, the

the year Kehaya, the month

of the moon’s increase

Sun. LINGA. Moon.

THE HERO
in the attitude
of devotion.

THE HEROINS
arrayed for the
ashtasana

51. Virakal at Balagami, date unknown.

Size ft. 3 1" x ft. 1 4"—Hoje Kannada Characters.

The hero.

(Live inscription altogether illegible.)

The hero, supported by celestial nymphs bearing chamara.

A sight between two men with bows and arrows.
A wounded man lying under one of them, and
a herd of cattle standing behind, some turning tail.

52. Virakal at Balagami, date A. D. 1285.

Size ft. 5 6" x ft. 2 8"—Hoje Kannada Characters.

May it be well.—In the 14th year from the commencement of the reign of the Yadava Narayana Bhuta Bala Pratapara Chakravarti S’ri Ramachandra Raya, the year Tarana,

The hero.

Linga with Priest,
in temple.

the month Vais’akha, the 10th day of the moon’s increase, Wednesday, the suspicious Mari Setti.

. . . . . destroying men upon men,
and piercing them, entered the world of gods dancing.

The hero ascending to heaven in a car, attended by celestial nymphs bearing chamara, and by celestial musicians.

The hero under a canopy, shielding himself from
an attack with swords and spears. Two mounted attendants coming to the rescue.

(The group is mutilated.)
May it prevail, the supreme profound *sūrya vedā*, the token of the fulfilment of all desires, the doctrine of *Traiśokya Nātha*, the Jina doctrine.

May it be well.—While the victorious kingdom of *S'rīmat Traiśokya Malla Deva*, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the *Satyārāya kula*, ornament of the *Chāṭhāyās* was increasing:—

He whose head was adorned with the sprouts of his feet,—May it be well. Entitled to the five great drums, the mahā manjales'vāra, lord of the city of Banavase, having obtained a boon from Mahā Lakshmi, delighting in beauty, *dnyānārāya (†)*, unassisted hero, male of males, ganda bherunda, having the title of the brave in the assemblies (or at the courts) of three kings †, like S'anakara to the bull the manjāl'ka, a hand (slapping) on the faces of the valiant, a sun to the titled, the manifest Vīkramāditya, Jagadēka Dānī, having these and many other titles, *S'rīman Mahā Manjales'vāra Chāṭu'cunda†* Rāgaraśa, while in his residence in the royal city of Balligāvē, ruling the Banavase Twelve Thousand;

In the s'aka year 970, the year Sarvadhāri, the month Jyeshtā, the 13th day of the moon's increase, Sunday, gave to the *basadi* (temple) of the *ashtopavāsī†* Bhalāra, Kes'ava Nandi, the disciple of Megha Nandi Bhattāraka of the Balagāra gaut, belonging to (the gcl) Jajāhuti S'rī S'antanātha, 5 mālās of padda land by the Bherun'j pole in the Pulleya (deer) plain of the royal city Balligāvē, situated in the Jiddulige Seventy: Its boundaries; north, the hollow at the boundary of Tānagundūr; east, the new black stone; south Ashṭopavāsī gat'ā (the bathing ghat of the *ashtopavāsīs*); west, an upright stone.

In religious merit, in courage, truth and liberality no equal has there been in the earth to Ganija Bherun'jā, nor shall be.

† *Māra vṛgyāthā'na koli biruda.*
‡ Only one letter of this name appears, the rest having apparently been cut off in trimming round the edge of the photograph. There is little doubt that it should be Chāṭrāja or Chāṁrāja. See No. 92.
§ i.e. accustomed to fast for eight days in the month.
Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāma Chandra from age to age beseech the kings who come after him. The earth has been enjoyed by Sagara and many other kings, whose empire was extensive in proportion to their gifts of land. To make a gift oneself is an easy task, to maintain that of another is difficult. But of giving or preserving (another's gift), the preserving is the best. Whose by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

In the Banavasa country, a Jina temple, a Vishnu temple, an Isāvara temple, an abode (nīlaya) for munis, these by order of the king did the Lord Nāga Varma cause to be built.

54. Virakal at Balagami, date A. D. 1269.
SIZE ft. 3 x ft. 1 1/2.—HALF KANNADA CHARACTERS.

A Jain yati
with an attendant on each side,

Xādava
emperor,

Rāya Nā[rāyana]
the year Saṅkla.

The hero in a cow
attended by celestial nymphs
attained to the world of gods. Thus did Ene Vaṣa's younger brother Māra Vaṣa cause it to be made. Great prosperity! Fortune!

55. Śīla S'asana at Balagami, date A. D. 1181.

SIZE ft. 3 1/2 x ft. 3.—HALF KANNADA CHARACTERS.

Om. Obeisance to Śiva and Pārvati, surrounded by worshippers. Adored be S'amba, beauteous with the chālara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Adored be S'amba, of a form of eternal wisdom and glory, by the accomplishment of his designs the origin of the Brahma pillar.
Chieftain to Ganesa. May that Mahesa, whose lotus feet are tinted with the brilliance of the rubies in the crowns of the hosts of gods prostrate before him, which (feet) rest on the heaven of the hearts of the lords of the Trimurti, of exalted qualities, the creator of the three worlds, sovereign of the sky and of all other matter,—ever grant to Kes'i Pājja his desires.

In that universe the world of mortals is the most pleasing, and in it the Bharata mahatīla (continent) the most glorious (samrājita,) and in it the Kuntala kshiti (land,) the most beautiful (bhadrājita). That land with great joy did the glorious emperor lord Bījana Deva rule, in the same manner as Vishnu having brought back the earth carried off by Maya protected it.

That protector of the dwellings of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, sun to the lotus of the Kalachura kula, able in war, in honour a Meru, light of great warriors, elephant glad to the powerful, master of elephants, cage of adamant to those who sought his protection, in courage the lord of Lanka, to others' wives a brother, Malla of the Sanivara Siddagiri durga, in character a Rama, a lion to the elephants his foes, Nisanka Malla ; having these and all descriptive titles, which with him were real ; Srimat Bījana Deva, ruled the circle of the world as follows:—As a gem which first lay in the ocean, was then cast on the shore, then on to a rock, and at last became the kaustubha on Vishnu's breast, thus was the earth exalted by this king the praise of all.

The son of that mighty emperor, a Mammatha among men, king of kings, sun of kings, able in war, fragrant as musk, lover of bounty, Rāya Mura'ī Sosi Deva, having ruled the whole world in peace:—After him, Sankama Deva, in truth and purity the equal of the son of Ganges (Bhishma), a new king Purukutsa, ruled the earth as if celebrating a festival.

After that, his younger brother Ahaiva Malla, of great bravery, glorious as the sun, Aprati Malla, was in peace as the lord of the earth. With joy did king Ahaiva Malla govern the whole world, an enraged lion to the lusty elephant the Gauja king, a net cast upon the scale of fish the Chaulika (Chola) army, a south wind to the rain-cloud the Andhira king, a thunder-clap to the royal swan the Mādura king. That imperial king's powers of government became his chief ministers, whose natural ability was as follows || —O Laksh-

* A jagaddalī nārīga bhuvana katu ranyata.
† Samanta bhuvana bhavānā roya.
‡ See note p. 68.
§ Samasta gana nāmanga' alam yathārtho nāmanga' adā.
|| A' rāja chakrātana rājya pradhāna s'aktiga'ē mahā pradhānār ādār avara svabhāvo smarthyam entudāta.
maya Danj’es’at on you has the lady earth set her heart, at the mere sight of your Kuntala (otherwise, curly locks) her Kanchi (otherwise, zoco) slips off with agitation. Chamagigi Deva, burning the territory of the brave Vijaya-\(d\)itya, taking the Choja and Hoyaja kingdoms, troubled the hostile kings who were burning with envy.* The lustre of the beautiful pale (\(p\)a\(n\)cha\(ra\)) cheeks of the crowned queens of the kings hostile to the lord Rechana Danjan\(d\)it\(h\)a, ch\(a\)taka birds taking for the moon, bees for white water-lilies, swans for the stalks of the lotus, wander about causing the world to laugh.

In doing favours to others a S\(i\)bi, in giving charity a Karna, in benevolence to mankind a Dharma, in extensive liberality and unshaken truth the only one, who in the earth was a king but S\(e\)vana Chamupati. Among the elephants of the points of the compass Airavata, among animals the lion, of gold the Meru mountain, among the gods Indra, of the oceans the shining milk sea, such great fame did Kavana Danjan\(d\)ityaka obtain and increase his glory in the world.

The auspicious Ahava Malla Mahipala, surrounded by these great ministers adorned with all exalted qualities, calling for Kesimunya Danjan\(d\)ityaka,—the mah\(a\) pradh\(a\)na, the birthplace of all virtues, purifier of the Bharadvaja gotra, grandson of Kes\(a\)\(v\)a Deva and Pamp\(a\)mbika, son of Holalamarasa and Durgg\(a\)mbika, the loved one to the heart and eyes of Lakshmi Devi, unassailable by fear or avarice, in war the three-eyed (S\(i\)va), friend of the learned, a combination of all good qualities which unite in ministers of long service, entitled to the five great drums, great feudatory, the issuer of orders to numerous great commanders, master of all wealth, terror of his enemies, possessor of these and other true titles:—and saying “Govern the treasury of the south so that the country may have quiet †, punishing the evil and protecting the good,”—gave him Banacasa \(n\)\(a\)j, which was accepted as a distinguished favour by that great minister ‡; to describe whose qualities:

His life was that of the Manus worthy of reverence, his policy that of the ancient kings, all the wealth acquired by his mighty arms was used for the benefit of others, the promotion of his government he counted as his own promotion, the happiness of his dependents he reckoned as his own happiness, thus during his life time did the glory of Kes\(a\)\(v\)a Danjan\(d\)ityaka increase. In the kingdom of this lord Krish\(n\)a Kes\(a\)\(v\)a Deva Chamupati there were none conceited, none conspicuous in splendour, no opponents, none great in possessions,

* Gan\(j\)ina Vijarya\(d\)ityana m\(a\)nd\(a\)ja\(m\)an nu\(\tilde{\text{\textnumero}}\) Choja Hoyaja r\(j\)\(\text{\textpcyru}^\text{\textndash} \text{\textpcyru}^\text{\textndash} \text{\textpcyru}}\) m\(a\)nd\(a\)ja\(m\)an Danjan\(d\)itha Chamagigi Deva. † For Vijaya\(d\)itya see note p. 119.
‡ Dakshina dig bh\(a\)p\(a\)la bh\(a\)n\(\tilde{\text{\textpcyru}}\)\(\text{\textpcyru}^\text{\textndash} \text{\textpcyru}^\text{\textndash} \text{\textpcyru}}\) \(a\)\(\text{\textpcyru}^\text{\textndash} \text{\textpcyru}^\text{\textndash} \text{\textpcyru}}\)\(\text{\textpcyru}^\text{\textndash} \text{\textpcyru}^\text{\textndash} \text{\textpcyru}}\) k\(a\)p\(a\)pana. ‡ See note p. 110.
none envious, none who went forth to battle and came back weeping, none who unmindful of their proper title gave heed only to the flattery of poets’ songs. The double of Chánakhya, twenty fold of S’akalaka, a hundred fold of Bhrigu (Parasu Ráma), a thousand fold of Hálí (Bala Ráma), thus much did he exceed them in glory, Kes’ava Dcva.

And that mahá pradhána Krishna Kes’ava Dcva Danjanátha’s excellent ministers were the following:—His life like that of Manu, never uttering vain words, his faith having obtained him a place equal to that of the son of Siva, possessed of such glory, who could compare with Singa Náyaka? In affection and speech free from the sins of the Kali age, except to Tikka Rója, to apply to others as frail as grass (pul minasaram) the name of “king” was like calling a stone a jewel. This is true. What I wish for will come at my wish, all else I prevent from coming, thus used to say Bóchaya. The treasurer So’ci Dcva was to his dependents a treasury, why praise him? for others called treasurers, what connection have they with the assemblies of the learned, what manner of kings are they? Considering as his own all the intentions in the mind of his lord, to the envious like the messengers of Mrityu (death), to supplicants like a Surabhi (cow of plenty), thus did Bámasya appear. His faith at the feet of Siva, gentle in speech, eager to do deeds of benevolence, possessed of such qualities, Eíbi Rója shone to all the points of the compass. Only for the purpose of gratifying the desires of supplicants did he take the trouble of acquiring wealth and for no others S’iva Tirtha S’ri Dási Rója of great glory.

Moreover, to describe the greatness of the karnams who were like the embodiments of the benevolent wishes of the ministers of that great king of kings. Of qualities praised by skilful poets, born from the face of Brahma, able in doing good to others, excellent in the delight of good speech, beloved by the assembly of the Brahmanas, profound as the sea, devoted to the faith of the feet of Siva, with what esteem should these karnams be regarded!

Besides these were Hiriya Viṣṭarasa, like the embodiment of the royal glory of Lakshmi Deva Danjanátha: Chánugí Deva Danjanáyaka, the embodiment of fierce might; the Desiya Danjanáyaka Chikka Viṣṭarasa, the glory of the Váji kula, purifier of the Bharadvaja-gotra, the beloved son of Ištige Duggi Setti; Kes’ava Dcva, the chief friend of the world, follower of the life of Rechanayya Danjanáyaka, an abode of the science of war; Kávanayya Náyaka, like a son to the raja Lakshmi of Sovanayya Danjanáyaka; Rechanayya Náyaka, glittering like the formidable bow in the hand of Kavanayya Danjanáyal’a.
While surrounded by all these ministers and royal attendants, the Indra of the wealth of the three worlds, like a cooling moon, was ruling the Baravase Twelve Thousand, with Hayne, Sântalie, Yejedore and other associated countries; in the enjoyment of peace and wisdom, †—on the occasion of this great assembly, there was started a discourse on merit, describing the (king's) skilful policy and the glory of the city, as follows, by Sâmí Deva, whose life was that of a muni, of high birth like Kapila, himself the glory of all beauty, considered as equal to Kes'ava, the son of Nâchchi, his head marked by the lotus hands of the excellent muni Vâma S'âktis's the Sîva seer, in greatness the noble Rama, the minister of the three puras,—who with great tact entering suddenly,—

In firmness, of Meru,—in holy life, of Manu,—in providing a theme for the first chief poets, of Sarasvati,—the equal, the peer, the fac-simile; to good qualities a quarry; of that firmness the abiding place, of that character the abode, of that sweet theme the home; thus is this lord truly celebrated in the world.—said the minister Sâmí Deva, with joy.

For the glory of the city: the râkhsha Bali having dwelt in this kshetra, made gifts, and in the course of manyanaras been considered as Indra himself; Balipura is of such immense antiquity that it is beyond my power to praise it. Therefore here perform some work of merit.

Immediately saying 'Be it so' (tat astu), the S'riman Mahâ Manjalesvarâ, with Taîlaha Deva; Erâharasa their brother-in-law; Mâli Setti, pâtâya swâmi of the royal city Balipura; pâtâya swâmi Mèbi Setti; Mûlîga Dharma Sîva Deva, âchâri of the Hiriya maâha of the five maâhas; Rudra S'âkti Deva, âchâri of the Pancha Linga maâha; Jina S'âkti Deva, âchâri of the Tripurântaka; with other citizens of the five maâhas and the three puras; Sâmí Deva, Sandere Heggade; his colleagues (pratihasta) Chattana and Tippana; the celebrated chiefs of the suns of chiefs who subdued Konkanya and took tribute from Vijayâditya, those who having given pleasure to Hoysala Vîra Ballâla, chief among the Malapas, had obtained from him respect and were reverenced by all. ||

* Kâmanase pâmîrückhâdâismumnam'antah prâvishhânâppa Hayne Sântalie Yejedore pranuksha der'ânum.—Hayne is probably the same as Huna, North Canara; Yejedore, the region between the Tunga and Bhadra rivers.
† Sukha satkâth vinodâdin. See note p. 2. ‡ Tô'û puâlati samam. § See p. 77.

Kâmarâmakarunâdâloâdâm têttiśa janaâsâti ganaçaram Konkayanam nâhikiri Vîjâyâdityam kâppâram konâ gâna mâlîmâjaram Malaparas gôvawam Hoysalâ Vîra Ballâla Deva Âcâricchâram mûdîm maâhasam hânâlo janaâkà mânâpâram enisadar antam.

This Vîjâyâditya was the grandson of the Vîjâyâditya mentioned p. 68, and son of Jayakiri the Kalamba king who married a Châlukya princess.—Cl. J. Bo. Br. R. A. S. ix, 231.
And besides these, the Bananju dharma (a sect)*, firm, of great prudence, granters of their desires to their dependents, of one word, faithful to the feet of Isvara, observers of the policy which raises the prosperity of countries at the right seasons, of good character, of great strength, of exalted merit, beloved by all people, all which is no flattery:—Among the auspicious Aygas, thus in many ways praised, in Bhallantiki and other grāmas, Nagaravas, khejas, kharvagas, māśambas, dromāmukhas, puras and paṭṭanas; inhabitants of Lāṭa, Gauḍa, Kārṇāṭa, Banḍāla, Kāśmirā and other quarters and countries: the local heads who united the glory of both classes of the. Des'is; Manigara Mahādevi Setti, Manigara Maii Setti, Manigara Padma Setti, Manigara Mānika Setti, Mari Setti who had the feet of Śiva as his crest, Sori Setti, Holii Setti, Sālīge Māchī Setti, making joyful all these meritorious ones among the merchants:—

May it be well.—In the 3rd year of Srimat Kalachurya Bhūja Bala Chakravarti Vira Nārāyana Ahava Malla Deva, the year Plava, the month Śravana, the 15th day of the moon’s decrease, day, sankramana, vyati pāta: all the property of Bananjigas of Falligāve dying without sons, for the maṭhas and sacred rites of Gavaresvara Deva; the property obtained from Nagaras dying without sons, to Nagaravas Deva; and in all the five maṭhas, the three puras and the seven brahma puris, in whichever unclaimed property accurses, to the god of that quarter †; these at the holy feet of Gavaresvara Deva, did Kesimayya Danḍanāyaka, with his karnams, pradhānas, and tālārī, pouring water, bestow, free from all imposts, to endure as long as sun, moon, stars and sky.

This gift let the niḥ arasaṟaḷu, the adhikāris, the nagaras, the five maṭhas, the three puras, and the mamware danḍaṟaḷu maintain.

This gift whose resumes will be guilty of the sin of murdering the king or destroying the institutions of the niḥ. ‡ Whoso maintains this gift will obtain the merit of presenting in Varanasi and Kurukshetra a thousand tawny cows, with kolagas decked with gold and precious stones, to a thousand Brahmins in the vyati pāta during an eclipse of the sun.

* See No. 33, page 73.
† Dalligāve Bananjigavallīya aputrika mṛtaka dhamav ālām Srimat Gavaresvara Deva na jīvāt deev kṛṣṇakhe | Nagaravallīya aputri a dhana appukase Nagaravas Deva Devarase | maṭham muraṇa maṭha māṭram puras ālām brahma purisalē ālām allalēya māṭham aput allalēya Devarase.
‡ P dharammanam đvānādīgaya aṣṭādām arasāṟa vāya drōha | niḥṅge samaya drōha
Whoso resumes it will incur the guilt of slaying with his own hand in Váranási and Kurukshetra a thousand cows and a thousand Brahmans. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendents.

56. Sīla S'asana at Balagami, date A. D. 1054.


Cows caressing salt in a mandapa.

May the three persons (tri purusha), the lords (respectively) of S'rí (Lakshmi), Váyu (Sarasvati) and Girija (Párvati), seated on Garuda (the kite), hamsa (the swan) and uksha (the ox); dwelling in the ocean, in the lotus and on the mountain (Kailása); having the colour of the bee, of the red lotus, and of the moon: possessed of the qualities of sātea, rajás and tāmas; having two, eight, and three eyes; Gocinda (Vishnu), Abhaja (Brahma) and S'ankara (Siva), ever protect us. Adored be S'amóhu, beauteous with the chámana-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. While the victorious kingdom of the auspicious Trailokyamalla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the Satyás'raya kula, ornament of the Chátkiyas,* was continually increasing in prosperity, to endure as long as sun, moon, stars and sky:

As mount Meru is a refuge to the gods so he to the learned, as S'íva the lord of Uma as Indra continually showering rain so bestowing gifts, as Ahiśvara so able to support the burden of the world, as the moon surrounded with rays so with wisdom, as the ocean the birthplace of the beautiful Lakshmi so he of prosperity: thus was the king Ahava Malla celebrated.

A lion to the elephant Chola, a mighty wind to the heavy cloud Kalinga, a sun to the darkness Páñcchája, a wild-fire to the forest Magadha, a thunderbolt to the chain of mountains Máiava, a Garuda to the serpent Kera'ja, a Ba-
dābānala to the ocean the Nepāla army, was king Ahava Malla. In unsullied
fame, in wealth, in character, in courage, in victory, in great wars, in exalted
qualities, who can say ‘I am equal to Ahava Malla?’ Can Yayāti, or Bhagiratha, or Purukutsa, or Purūrava, or Dīlipsa, or Bharata, or Nala, or Nahu-
sha? Braves who did not do him obeisance, proud ones who did not fear him,
kings who did not seek his protection, lords of the forest (aṭaviscvānru) who
did not come to him begging, warriors fond of fighting whom he did not cast
into Yama’s power, those who invincible by all else did not hide their faces
from him, chiefs of hill forts who did not descend from their strongholds and
run away, those blinded with pride who did not tremble and quake; there
were not,—such was the bravery of Ahava Malla Deva. The seven Mālava
who came against him, in a moment he sent to destruction; the seven Konkana
and seven Male, which united together, he terrified and made to obey him;
Chauṭikā (the Chola king) in the middle of the fight going into a hole
. . . died; the kings of all the islands gave tribute*; how great a
warrior was this Ahava Malla.

May it be well. — Srimat Vadāna Byavahāri, Hulikabbe Sovi Setti, possess-
ed of all titles: in the middle of the ancient city †, the royal city Balligrome-
patna; in the saka year 976, the year Jaya, the month Vaisākha, the dark
fortnight, the akṣaya tritiya new moon day falling on Sunday; being moved
to perform a work of merit, set up a linga, and giving it the name of Abhinava
Somesvara Deva, in order to provide for the ablutions and offerings, the
illuminations, and the food of the śaha presented as a tāṣa eṛittā, two mātta
of paddy land by the katsavi pole under the Are-kere, and within (above) that
tank four mātta of paddy land with dry land.

The boundaries of that land: east, the land belonging to Chandresvara
Deva; south, the stream running west from the southern sluice of the Bedey-
kere; west, the bank of the Are-kere; north, the land belonging to Chaturmu-
khā Deva. The boundaries of the two mātta of land under the Are-kere; east,
the garden land of Mūlāsthāna Deva; south, the land belonging to Pancha linga;
west, the land of Bhagavati Devi; north, the waste land of the tank.

(Moreover), under the bank of the northern sluice of that tank one flower gar-
den; and the shops north of the high road running along the south side of that

* Ekaṭhānā Mahāman ēnum maṇḍa vaija: kṛṣṇacitē sāndhīka Konkanaṇa ēnum Male
yelum anji kaikepatramātaśāvandrapadavo Chauṭīkā ramuni sattam abhiṣa diva maṇḍelikahko-
pravājaṇa āprapamana ittar.
† Andātī pāṭamam.
god, with the street behind the shops south of that high road—be gave, washing the feet of the ārādhyā, Paṭṭamaṇḍa Mūliga, Jñāna Sīva Deva, and pouring water, in the manner approved by all, with freedom from all imposts.

And that temple in course of time falling into disrepair; in the presence of Paṭṭamaṇḍa Śrīvī Mebi Seṭṭī, Kirtti Seṭṭī, of all the nagaras and the five mahās, (namely) Mūliga Madhukesvara Pannāta Deva, āchārī of the Hiriya matha Bherumahesvara; Sarbhēsvara Pannāta Deva, āchārī of the Pancha Linga; Jñāna Sakti Deva, āchārī of Tripuraştaka—all the murmuri dānapatru, the various desī byāvahāris (or merchants of different countries), and Man-gāra Mahadeva Seṭṭī, acknowledging this as a work of merit belonging to them, gave to that god the name of Gavatesvara Deva and repaired the temple.

Titles of the five hundred (who united in the work):—May it be well. Famous were they throughout the world as five hundred viṣṇa sāsana; adorned with many acquired good qualities, as truth, purity, good conduct, character, morality, obedience, prudence; protectors of the Viṣṇu Bananji dharma; conspicuous with the flag of the holy hill (Kailāsa); their breasts embraced by a Lakshmi who cause their honour to excel; great in the earth through bravery; born in the Chandra vamsa, the root of the khanda tree Vāsudeva; having obtained a boon from Bhagavati; possessed of thirty two honourable maṭhas, eighteen paṭṭaras, sixty four yoga piṭkas, and āsramas in the four points of the compass *; the descendants of those called travellers over many countries (?) †; of the sect of Bṛhadā, Vishnu and Mahēsvara, of the Kṛita, Tretā, Dvapara and Kali yogas. The earth as their sack, the eight regents of the points of the compass as their lead or destination, Vāsuki as their girth, the serpent race as their cords, the cow as their secret pocket

the invaluable produce of the soil the articles in their pack. Visiting—in the various countries of Chera, Chola, Pāṇḍya, Maleya, Magadha, Kauṣiṭaka, Sauvāśītra, Dhamushtra, Kūrumbha, Kāmbhoja, Golla, Līṭa, Barvara, Pūṣiṣa, Nēpal, Eka-pūda, Lambakarna, Strivīṭṭha and Gholāmukha—thepiṇāmas, nagaras, kheṭas, khāredhas, maṭhas, paṭṭanas, dānīmukhās, and sarīṭhanas, with the cities of the elephants at the cardinal points; and by land and by water (pōda mārga jala mārgaṇḍas) penetrating into many regions (khaṇḍa maṇḍaṇā- 

* See Na. 98. † Nīṇā desa bharmanikharavastu sya paṭṭyam. † Prithivi kumāraṇgaśaḥ saṁśa lajkāpābhakā saṁśe gaṅgīsa kālā tajāngale śaradatā bākāsā sarvasamāyati gharatā kītājīga marmaṇiṁgadīga hārānīgadīga haṁmādīgadī gandhagadī vamānagadī vyañgaṇalagī. ‡ The last four names indicate countries whose inhabitants are respectively cow-herd, sheep-herd, fowlers, and buttermilk-fish.
galam): with superior elephants, well bred horses, large sapphires, crystals, pearls, rubies, diamonds, lapis lazuli, onyx, topaz, carbuncles, coral, emeralds, karkatana, and various such articles: cardamoms, cloves, red sandal, sandal, camphor, musk, kunkuma and other perfumes: which by selling wholesale, or by hawking about as peddlars, they completely fill the emperor's treasury of gold, his treasury of jewels and his treasury of silk cloths; and the balance they devote with affection to daily bestowing benefits on pandits and munis distinguished for their knowledge of the chatus-samaya * and the shat dars'ana; and the hundred thousand heavenly blessings these invoke, placing on their hands and bearing on their heads, counting them as Mahadeva and their ishta-deva; enjoying in great comfort, merit, wealth, pleasure and property (the four objects of human desire). Supporters of the drivers of herds of asses and buffaloes (carriers), of the sixteen of the eight maids (?), of gavarega'u (?), of ga'rigas, setija, setiguttos, ankekharas, biras, biravaqyas, gandhigas, gimanjas, and gimanja svamis. Thus powerful, bearing bows in their hands, having the elephant as a dhari (kind of drum), Dhari (a sect) as a maddale (a drum), white umbrellas as a canopy, the mighty ocean as a moat, Indra as the power of the hand, Varuna as the standard beater, Kubera as the treasurer, the nine planets as a belt, Rahu as the sheath, Ketu as the sword, the sun and moon as the backers, the 33 gods as the spectators; they drew forth the sword kshame (patience), and with it piercing the enemy named krodha (anger), they fought and conquered, these bhutas mablaus (sons of warriors), possessed of the davaruga, para and nirghoshana: five hundred lords of the auspicious Ayyavola, the best among their people, of unsullied fame, great in brilliant splendour, in truthfulness like Gangeya, in eminence like Duryodhana, in might like Bhima Sena. Like the elephant, they pursue and kill; like the cow, they stand and kill; like the serpent, they kill with poison; like the lion, they spring and kill; wise as Brihaspati, fertile in expedients as Narayana, perfect in disputes as Narada rishi.

The aaraari (small-pox or any epidemic) they keep up the fear of, the coming Mairi they face,‡ the pursuing tiger they excite, under the moving cart they place their feet, clay they go into and will not leave, of sand they make ropes, the thunderbolt they catch and exhibit, the sun and moon they draw down to the earth. Knowing the contents of the Gudda s'atra (?), which directs the conversation of the three worlds, they converse about things great and small, such as the bow, the eyes and the four arms of Isvra's bhan'aru, the loud

* Said to be four sects or schools:—kempu, mariga, maraju and maliaga.
‡ Ha ha mriya chhaliandifterum baha mariganditagoliterum.
laughter of the Brahmins, and the overthrow of Bhagavati. Their merchandise, the spoil of all the points of the compass, lays hold of those who come to their shops and binds them as with a vow;

they dance carrying the head of the enemy as a bunch of flowers and with the enemy's hand tied as a badge on a pole;

To the five hundred swáminis of the auspicious Ayvárofe*, thus possessed of all titles, making sáshúnga, present offerings of food, O Setti! To the five hundred swáminis of Ayvárofe present the támmbula in a tray, for this is auspicious.

May it be well.—The dharmamáya which the ever bountiful auspicious five hundred, Pattana Sávi Mebi Setti, Kírtti Setti, and the chief nagarás under them, gave for the decoration and processions of Gávaresvara Deva, and for repairs of the temple—

The shops of the nagarás ten visa each a year; the gold merchants ten visa each a year; the shala gavaregálu one pasa a year per sack; the gavare of other countries one haga a year per sack; for camphor, musk, kun-kuma, sandal, pearls and all such articles sold by weight, two káni per pommu; cloth merchants of the place and foreign cloth merchants two káni per pommu; for black pepper, cummin seed, mustard, sála flower, bishop's weed, and coriander one visa per pon; for sugar, assafotida, dry ginger, long pepper, cardamoms, green ginger, turmeric, and all fibres and roots sold by weight, one visa per pon.

The Danjanáyaka managing the hejjunka and vadja rávula † freed the sunka on one load in ten loads; the merchants who load from the place and all merchants from abroad one mána per load; the forty families of flower-sellers, one garland for each basket; the thousand támmbuligas, a thousand leaves for each family in Chaitra for the procession; the fifty families of olinen one sondige for each mill, for the lights of the god.

The worthies (manneya) of the Jiddulíge Seventy:—Ekkalarasa the chief, the náj prabhú, Chitti Múru Kála gavundá, Sígga Báva gavundá, Ságavaddo Báda gavundá, Aváli Jakka gavundá, Hampa gavundá, Homa Valliyúr Sávimáya, Sankara Bhatá, Kúdali Sánta gavundá, Tótúr Royda gavundá, and all the prabhú gavundás gave for the god five pasa a year for each village.

The worthies of the Nágara Khandá Seventy: Sovi Deva the chief, Konavatti Prithvi Setti, Bagúr Keta gavundá, Mágundí Síkha gavundá, Malavalli Keta gavundá, Elambailli Keta gavundá, Májalúr Kála gavundá, and all the prabhú gavundás, gave for the god five pasa a year for each village.

* See No. 39, p. 74. † See note p. 79.
The worthies of the Edenaj Seventy:—Svarara Prañamarasa the chief, the mahājanangalu of Agrahāra Elase, the mahājanangalu of Kuppageje, Basamāra Bira gauṇa, Taramāra Kola gauṇa, Barīge Jakka gauṇa, Gujuve Jaka gauṇa, Veramāra Billa gauṇa, Tavāndhi Dutta gauṇa, Soramba Kalla gauṇa, Kūdali Bāka gauṇa, all these prabhu gauṇas gave five pāsa a year for each village.

The property of those who die without heirs among the hegala pacock Banājigas of the mummuri dandagaḷu in the city and in the náj goes to the god.

The goldsmiths of the city gave one pāsa a year for each chafing dish; the washermen of the city gave ten visā each a year; the basket makers of the city gave five visā a year for each knife; the weavers gave five visā a year for each kute (?) loom.

What person soever with affection maintains this gift, will obtain the fruit of the merit of bestowing at Kurukshetra, Gaya, Ganges, Varanasi, and other holy bathing places, to a crore of Brahmins, versed in the vedas and sīstras, lovers of vows, a crore of tawny cows about to become two-faced (i.e., to calve), with humility, in the punya tithi. What doubt of this? Whoso complaining resumes this gift will incur the great guilt of wantonly killing those Brahmins and those tawny cows in those holy bathing places.

To the kings of my own race or the kings of any other race who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Ramachandra beseech the kings who come after him.

Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison. For poison kills a single man, but the property of the gods (if usurped) kills sons and descendants. The wild-fire though it consumes all the trees in the forest, spares their roots; but destroys both the kula and its root.

Māligā Madhukēsvara Pañīṭha Deva, āchāri of the Hiriya maha, and his son Dharmma S'iva Deva, presented in the streets of their Mūlasthāna Deva:—in the west street, one house of ten hands (kāt) to Manisur Mahadevi Seṭṭi; in the south street, one house of ten hands, to Manigārā Lakmi Seṭṭi; in the manner approved by all, to endure as long as sun, moon, stars and sky. The auspicious Mahā Manisūrēsvara Ekkalārāsa’s Danjanayaka Kūmarasa remitted for Gāvaresvara Deva the dīvara on ten bullocks.
57. Virakal at Balagami, date A.D. 1282.

Sun ft. 6 6' x ft. 2 6'.—Haie Kannada Characters.

Moon.

(Inscription here illegible.)

The hero
in the presence.

Linga with a Priest and a woman in a temple.

Handi, fanned by an attendant.

(Inscription here illegible.)

The hero ascending to heaven in a car, attended by celestial nymphs and a band of celestial musicians.

May it be well.—Entitled to the five great drums, lord of the city of Dvārāvatī, sun to the lotus the Yādava kula, disgracer (disāpattā) of the Hoysava Rāya, establisher (sthāpanachārya) of the Telunga Rāya, (was) the auspicious Yādava Nārāyaṇa Bhūja Bala Praūjha Pratāpa Chakravarti Rāmāchandra Deva: In the 14th year from the commencement of whose reign, the year Chitrabhānu the 1st day of the moon’s increase, Sunday Balligrāme, the city of the Vira Bananju of various countries.

The hero under a canopy, and attended by standard bearers and men armed with spears and bows, in the act of stabbing his enemy, whom he has slain by the plume of his head dress. On the side of the latter are a horse and some men armed with swords and shields.

(Inscription here illegible.)

58. Śīla Śāsana at Balagami, date A.D. 1102.

Sun ft. 5 1' x ft. 2 4'.—Haie Kannada Characters.

Moon.

Handi.

Linga with Priest in a temple.

Cow suckling calf.

(The inscription is almost wholly illegible. Much of the first part consists of praises of Gopati Nīyaka, an officer under Govinda Rāja Danesānāyaka ruling the Banavase Twelve Thousand.)

in the presence of Govindarasa, in the 27th year of Chalakya Vikrama, the year Chitrabhānu, the month Phālguna, new moon day, Sunday,
the sankramana and vyati pâta: Gopati Nâyaka, in order to provide for distribution of food, buying in the Balliya plain one matta (of land) according to the kachchave pole, and a house, presented them in the manner approved by all, for the purpose of providing food for twenty Brahmans.

Whoso maintains this gift will obtain the merit of presenting in Varanasi, Kurukshetra, and Prayâga a thousand tawny cows decorated with precious stones to the Brahmans. Whoso resumes it incurs the guilt of killing those tawny cows and those Brahmans in those holy places. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

59. Virakal at Balagami, date A. D. 1202.

Size ft. 4 3' x ft. 1 1'.—Hâle Kannada Characters.

Sun.  
Langa with Priest.

Moon.  
Nandl.

Yaddava Nârâyaṇa Bhujâ Bala Pratâpa Chakravarti
Vira Ballâja Deva  
ruining the kingdom in peace; at that time,  
of all worlds,
adorned with all good qualities, protector of the Vira Bananju dharma, supreme lord, a cage of adamant to those who seek his protection.

five hundred swâmis

son  
the year Dundubhi, the month Ashâūja,

The hero being borne to heaven in a car
by celestial nymphs waving chandras.

(Inscription here illegible.)

The hero armed with a bow and standing over a dead body, encountering an enemy similarly armed. Each attended by men armed with swords and shields.

quickly returning, killing, fighting and gaining the victory, entered the world of gods.

Sâleya Bommeya bore him from the field.
60. Sīla Sāsana at Balagami, date A. D. 1077.

Size ft. 9 x ft. 3.—Hole Kannada Characters.

Elephant: May it be well.—May the command of Jinendra, praised as the universal protection, be pleasure-giving as the moon to the faithful; washed by the streams of the united brilliance from the crowns on the heads of gods and rākshasas, may it ever grant prosperity. May the doctrine of Tripākya mātha, the supreme profound syād vāda, a token of unfalling success, the Jain doctrine prevail.

Moon: May it be well.—Protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarcho, glory of the Satyās'raya kula, ornament of the Chālukyas, * was the auspicious Tripākanva Malla Deva.

Cow-rolling mat: The Chōla king he caused to shake, (his) great ones (aniyaru) he took no count of; to the Lālu king he displayed the power of his arms, and overcoming him destroyed him: the feudatory kings of both emperors (ubhaya chakresvara sāmanta bhūhrīt), mounting his furious elephant, he tormented and took their kingdoms, and became the lord of the shining Lakshmi of the Pāṇḍya kingdom, (this) Vikramādiya Deva, praised by all. To Dārānadha (?) a great and dreadful fever; to Chōla a cruel Yama; his feet reverence by the crowns of the lines of the kings of Saurśahtra, Anga, Kalinga, Vangā, Magadha, Anbhr, Acanti, Panchāla; the Chalukya regent elephant (dīg gaju) sported in the forests and mountains on the shores of the eastern and the western oceans. As the form of Narasimha tore open the breast of the rākshasa king, bore up Kailasa on his chest, presented with joy the gold of the earth to Indra, subduing all the mightiest destroyed twenty-one times the kings of the earth,—even so, O Vikramādiya, is your enmity implacable! Saying, “Why share it with others? If I take it upon myself alone shall I be overcome with fatigue?”—from the back of the great tortoise, from the head of the lord of serpents, from the company of the elephants at the cardinal points, from the caves of the mountains (at the points of the compass), boldly lifting off the whole weight of the world, by his might he placed it securely in his arms, Vikramādiya Deva.

When thus having freed the world from every enemy he was in his residence at Tagiri, ruling the kingdom in peace and wisdom:

The dweller at his lotus feet; May it be well. Entitled to the five great drums, lord of great feudatories, a commander of great power, a terror to evil doers, a moon to the tall waterlily the company of his relatives, a light to the Brahmans, a benefactor to Sarasvati Devi, adorned with good qualities, a Brahma in skill, a lion in courage, an aid to valour, a Garuda in devotion to his master, punisher of the evil, destroyer of the garden of lotuses his enemies, of modest aspect, fame his flag, great in emulation, a bee at the lotus feet of Tribhuvana Malla Dcva, having these and other names and titles, was the auspicious Dananjayaka Barmma Deva.

A security to all the world by the might of his arms, causing great astonishment in the world by his power, the brightness of his terrible glory, his ability, his single word and his exalted fame, an ocean to the gems of all good qualities and happiness, was Barmma Deva. He himself an eye to all people, he their fate, a sun through whose brightness the shining of the stars his enemies was eclipsed, the darkness of evil was dispersed, and all the earth shone with exceeding glory, in order to confirm the dominion of the fame of Vikramaditya did he obtain power, Barmma Deva, of matchless might. The mountain was removed by Hari, by the Daitya the earth was confined in the womb of Patala, by the hurricane of wind at the destruction of the world the points of the compass were blown away;—laughing at these as having no stability, his real firmness despises them, Barmma Danjddhipa.

While this abode of praise and fame, the auspicious Mahâ Senâdhipati, Mahâ pradhâmâ, the Dananjayaka Barmma Devarasa, enjoying (asvahirasutam) the Bandave Twenty Thousand, the Santaliye Thousand, and the eighteen agraharas, punishing the evil and protecting the good, was in the royal city Bâligâve:—

His god Jinanâtha swâmi, his own guru the great vrati Gunabhadra his mother Jakkabbe, his father Soma, his younger brother Mebi, his wife Bhogabbe, his father-in-law Kali Deva reverenced by the world, a nest of good qualities, a patron of the learned; thus blameless in every relation, was Singa, distinguished for the collection of tribute and discourse on merit. Of modesty the limit, of merit the home, of virtue the birth place, of reverence the abode, of greatness the summit, to prudence, learning, liberality and patience a mine, thus praised by all the circle of the

* See No. 10, p. 18.
world, was the bee at the lotus feet of Jinapati, of great qualities, Pratikantha Singa. On examination he is the perfect equal of the son of Sankara, of Sarasvati and of Brahma, thus does all the world praise him, how excellent then is Singa's greatness of fame among the worthy. Pure was the son of Ganga (Bhishma), purer than the son of Ganga was the beloved son of Vayu (Hanuman), purer than the son of Ganga or the son of Vayu was Suka; but praised as surpassing in purity that son of the river, that king of the apes, and that Suka rishi, is Pratikantha Singa. As birds to a mango tree laden with fruit, as bees to a strong perfume, so to do the crowds of the learned flock to the Divali festival of his bounty; and he causes them all so to rejoice that they extol it as imperishable and ever new, Singa Raja.

With great ardour did he learn the method of bestowing benefits, he learned how to invite the learned to him and to shew them respect, he learned to maintain the great praise of protecting his dependents, he learned to astonish all as the king among the worthiest, all these were the acquired qualities of Pratikantha Singa.

A sun to the sky of Jina dharma, a moon in raising the tide of the milk sea of Jina dharma, a bee at the lotus feet of Jinapati, these being his true qualities, Pratikantha Singa thus praised, originating a discourse on merit, said "You should present to the Srimat Permmadji basadi (Jain temple) one bāja, obtaining it from S'rī Balkavara." 9

On his thus making application to his governor, and the auspicious Dan-danayaka Barma Deva making known the whole matter to his own swāmi; S'rīmat Tribhuvana Malla Deva, in the 2nd year of Chalukya Vikrama, the year Pingala, the month Pushya, the 7th day of the moon's increase, Sunday, it being the uttarāyana sankrānti parba: in the royal city Balligāre, on the birthday of his son (tamma kumāra gāladanu), made the gift to the god of the Srimat Chālukya Ganga Permmadāji Jīnālāyā, to provide for the services, the worship, the anointing, the decoration, the food of the rishis, for repairs of the temple and the new work of the upper basadi.

Greatly conspicuous by the bright glory of his fame, and the lines of shining lotuses his worshippers, driving away the clouds of darkness evil deeds, brilliant as the three beautiful gems in the sky of the Jainagama worthy of praise from all, a temple of all the qualities of fortune, was (the god) Gunabhadra Daiva, the sun to the lotuses chief munis. A treasury of great penance.

* Dharmasa katha kathā prasangamanam pouchi S'rīmat Permmadāji basadi ādu. idaṣananam S'rī Balkavaraśālāi pouchi kusti ādu taṇndikego binnāpan geppal.
lord of the assembly of munis, distinguished for wisdom combined with merit, was the celebrated Mahavera brati. And famous was that vratis’a’s disciple: in the extensive śābda śāstra he was like the world-renowned Pujyapāda, in skill in tarka śāstra he was like Akalanka Daiva, in poetical power like Sāmaṇa Bhadra, thus greatly was Rama Sena the chief of the learned praised, as the king of the world.

To him, who had thus reached the furthest shore of the ocean of all science, devoted to the performance of supreme penance: to Rama Sena Panjiṭta, of the Sri Mula Sangha the Sena gana and Pogari gachchha, with pouring of water and all ceremonies, he gave Manevane one (village), situated in the Jihalujige 70, in the Banavase Twelve Thousand kampana.

This gift whoseo maintains, will derive the merit of presenting in Banaras and Kurukshetra, to a thousand Brahmans, a thousand tawny cows and kolagas decked with precious stones. Whoso resumes it will incur the guilty of slaying that number of Brahmans and that number of tawny cows in those holy places.

To the kings of my own race or the kings of any other race, who with minds freed from sin shall faithfully maintain this my gift, to them do I with folded hands placed to my head do obeisance.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Ramaachandra beseech the kings who come after him. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and many other kings, whose empire was extensive in proportion to their (gifts of) land.

Chānumanamayya, of the hill of Gunabhadra Deva, wrote it. Great prosperity! Fortune!

61. Sīla Sāsana at Balagami, date about A.D. 1070.

Size ft. 4 3' x ft. 3 1'—Hele Kannada Characters.

Cow: LINGA

surrounded with Priest in a Temple.

Nandi—surrounded with an elaborate scroll.

May he (Śiva) who like the wild-fire in the forest drinks up the first of rivers (Ganges), its stream widened by the breeze from the waving chāmaras in the hands, laden with tinkling ornaments, of the celestial nymphs as they fan him; god of gods; worthy to be praised by the three worlds; the husband
of Gauri, grant our desire. May he who is as a thunderbolt to the mountains of trouble, who rejoices in the movement of the heads of his serpents, whose prowess is a source of joy, lord of heaven and all worlds, at the kalpa vriksha of whose feet is a place of rest from all care, the sight of whom is a joy to all people, who shines with the light of the moon, Mahesa, grant every desire. May the god who is conspicuous by the light upon his lotus feet from the rows of jewels in the crowns of the celestial inhabitants prostrate before him, adorned with long arms like shining serpents, protect us.

The auspicious Chalukya emperor, peerless in might, Tailopa; a combination of all splendour, Satydas'raya; Vikramabha, the home of bravery; Jaya Singa, excellent in wisdom, a treasury of surpassing ambition, kind to all; Trailokyamalla, encircling (as a garland) the fortune of the world—these being famous brought the Chalukya kingdom to renown.

That celebrated Akara Malla, conqueror on the field of battle, lord of victory, lord of the sea-engirdled earth, a moon filled with the nectar of his good works, the source of fortune to the Chalukya kingdom; acquired great fame by the power of his own arms.

Trailokyamalla, (was such that) whoever refused him obeisance with folded hands, he went against them, O astonishment! in the greatness of his power, surrounding them, broke them, tossed them up, sacked them, dragged them violently along, beat them, slaughtered them, pierced them, cut them in two, plucked them up by the root, transported them, it is impossible to think of all the ways in which he destroyed his enemies.

Bhuvanaika Malla, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father's kingdom, his crest the dust from the lotus feet of Siva, of the highest fame, the whiteness of the nectar of his splendid features shines into all lands. The elephants of Bhuvanaika Malla chased afar those who made war upon him, streams of blood flowed on all sides, so that wild animals came in groups to drink it; the enemy's elephants fell here and there exhausted, their heads staggering with giddiness; the enemy's army completely routed, fled panting away.

May it be well.—While the victorious kingdom of Bhuvanaika Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyas'raya kula, ornament of the Chalukyas*—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

Serving with diligence the lotus feet of this great king was the Vishnu—

like S'ri Ganga, who could overcome all difficulties, who had subdued hosts of enemies, whose lotus feet received the homage of all rival kings bearing his orders on their heads, the greatest hero in the world.

Like a sea of good fortune, chief of all the Brahmans, a conqueror by his might in every point of the compass, a head jewel to Brahmans and Kshatriyas, a king of kings was Udayāditya. Is there any equal to you in the field of battle? you destroyed all the kings of the earth who came against you.

(The s'ásana stops here and is evidently incomplete.)

62. Sila S'asana at Balagami, date A. D. 1138.

Siva ft. 4 5 x ft. 1 7

Hale Kanañaśa Characters.

Mandil

Langa

with Votary in a temple.

Cow rea-

king cult.

Om. Adored be Sambhu, beauteous with the châmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

I am obedient to the words of Dhristesvara Guru, the disciple of S'ri Vádi Rudra, and (am) like the possessor of the kalpa vriksha to the ears of the wise.

Om. Praise to Siva. May it be well. While the victorious kingdom of the illustrious Bhuloka Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyás'raya kula, ornament of the Chalukyas*—was continually increasing in prosperity, to endure as long as sun, moon and stars.—

The sculptors Byávasa and Rávasa, adorned with all good qualities, of great reputation among the good, brothers, perfect workmen. Their father was Gośa, their mother named Ballave, their friends and relations were Gauris'a Dásas, and they revered Gautamárya, worthy to be worshipped by munis, the áchári of the Kojíya matha, whose praise is in all the world.

These two, Byávasa and Rávasa, in order to clear an aspersión on their own race of the sculptors,† set up an image of the god Kusves'vára, and calling together Mebi Setti, Kirthi Setti, and others, with all the nagara jananga'la and the five mathas, as well as their own house people, gave the temple of that Kusves'vára to the illustrious Gautama Deva, in the same manner as the god Kadáres'vára.

† Níja s'ilpi kuja kajankamam kojya'lu.
And that Gautama Dēva, in the year Siddhārti, the month Pushya, the 13th day of the moon's increase, Sunday, the day of the sun's entering the northern signs—in presence of all the Nāgaras and of the five maṭhas—pouring water, gave for the pleasure and daily service of the god, by the hand of Narasimha, 60 kāṇa of wet land from the eastern portion of the land in his possession. And Mēla Setti and Kiriti Setti, and the other Nāgaras people, experienced in all works of merit, gave in permanence the land rent of the house in which Byāvana lived*, for the repairs of the temple of Kusavēs'vara. And fifty householders of the oil-makers gave to the eternal god one solige of oil for each mill. And all the (?) tailors gave one pāṇa per house per annum, and one pāṇa for every wedding among them, for a splendid car procession of the god in the month Chaitra. (Some defaced).

Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmins at Vārānasī, Gaya, and Kurukshetra. Kings should from age to age support the bridge of merit, thus prays continually Rāmachandra. Whoso alienates any gift made by himself or by another will be born a worm in ordure for sixty thousand years. Of making a gift and continuing it, the continuing it is the best, for he who makes a gift obtains svarga, but he who continues it obtains final beatitude.

Praise to Sīva.

63. Sila S'asana at Balagami, date about A. D. 1080.

Size ft. 3 x ft. 1 4'-Haie Kannāḍa Characters.

Om. Praise. Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of the illustrious Tribhuvana Malla Dēva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyas'raya kula, ornament of the Chādubhyas†—was continually increasing in prosperity, to endure as long as sun, moon and stars—

And the servant of his lotus feet, Guna'amarasā entitled to the five great drums, chief of great tributaries, a master in the use of missile weapons,

* Byāvana īṛddha maṇya viṣṭhyānam.
† See note p. 14.
Mane Verggaśe* Danjanayaka, was ruling the Sokampana agrahāra, the vadda rāvula, hejjunka and two biskoṭe† within the Banavase nāḍ.

Channamarasa of his family, subduer of fierce kings, entitled to the five great drums, chief of great tributaries, subduer of the rebellions, destroyer of difficulties, like the horse, fish and Rāma incarnations, lord over all kings, the source of ruin to his enemies, the fearful, the ready for war, and with many other names.

Making obeisance to the god Sārvesvāra of the village of Bāraha-koti, filled with piety on beholding the divine Linga, in order to provide for the ablutions and daily worship of that god, (ordered to be given).—From each large rent free betel garden in . . . . one pāṇa a month,—from the impost in all the customs stations, two pāṇa,—for each heap of fallen areca nuts, two areca nuts,—moreover for the annual festival the Pāṭana Śāvi of the royal town Bālīgrāme, and all the other citizens gave five pāṇa,—for the service on the days of the changes in the moon, one pādi of raw husked rice from each shop for the puddings,—in the Jiṭṭulige Seventy one pāṇa, . . . . all the families of the betel sellers gave five vīsā, . . . . the goldsmiths . . . . five vī . . . . 1. Thus let it be.

As much as the foregoing is also to be given if any repairs are required to the temple of Sārvesvāra.

The writing of Kāvala Sena is genuine (a few words illegible.)

* See No. 47, p. 108.
† See notes pp. 79, 80.
1 Pēnthayots tingatinge geleya pāru mānyya vandakkum pāṇa 1, samastā munkaka ṭhānītara samagadu kānṭhiyavama yeradu, bāṇinu uṭaṭheya peringe yerad uṭihe, mattam vī rī ṭīnṭhānī Bālīgrāme geleya sīvī madolūgī samastā nagaraṃ pavtrakke kot(a) pāṇa 5, uṇgaṭiyuku paru mūvāyya vī kekkha 1, Jiṭṭulige ēpattāyavu kot(a) kānṭhiyavam 1, pēnthayam unnari Balīgrāme geleya tambātiguru illum vākkal kot(a) vī 5, pēnthka . . . . nūnu mūnuu kot(a) sūvāniyaru kot(a) vī 5, akcdba . . . . vī 5, kudātiya . . . .
64. Virakal at Balagami, date A.D. 1207.


May it be well.—In the 17th year of Vira Ballā'ā Deva, the year Prabhava, the month Kārtika, the 10th day of the moon’s decrease, Monday.—Simayā Maiwappu Arasu, lord of Balligrime, with Sađeva, Deva Sikura, and Sołe, though wounded by his enemies, dragged them into his town, killed many and went to heaven. May it be well.

The hero ascending to heaven in a car, attended by celestial nymphs, waving chamasses.
The hero with two attendants fighting in a gateway with several men armed with spears and shields.

65. Virakal at Balagami, date A.D. 1295.


May it be well.—In the 15th year of the Yādava emperor Vira Ballā'ā Deva, the year Krodhara, the month Chaitra, the 11th day of the moon’s increase, Monday.—

May it be well.—While the great minister Pamundappu Arasu, possessed of all titles, a minister of great renown, chief of all the officers, head of all the braves, wed like Yugandha to the goddess of victory, always attentive to his master’s affairs, skilled in conciliating the commanders of the army, was ruling in peace and wisdom the nad belonging to Balligrime, the royal city of the Banavase. Twelve Thousand, punishing the evil and protecting the good.

The ancient agrahara Jambūra.
The hero ascending to heaven in a car attended by celestial nymphs, some waving chamasses, and accompanied by celestial musicians playing on drums.

The commander with his sons and brothers fought against his enemies (rest illegible)

The hero armed with sword and shield, attended by a horseman of rank, a trumpeter and footmen, fighting men armed some with bows some with swords and shields.
66. Virakal at Balagami, date unknown.

Size ft. 3 3' x ft. 1 6"—Hale Kannada Characters.

The hero
in the presence.

Lingga with Priest.

Nandi.

May it be well.—The great minister possessed of all titles,—Piriya.
yasa Dandayaka went against Singa Deva and fought.
The hero ascending to heaven in a car, attended by celestial nymphs
waving chamaras.

In the inner gate of Tripura, Tippa... Deva killed many and went
to heaven. The monument of his bravery.

Men armed with bows fighting with others armed with sword and shield.

67. Virakal at Balagami, date A. D. 1180.

Size ft. 5 1' x ft. 2 2"—Hale Kannada Characters.

The hero
in the presence.

Lingga with Priest.

Moon.

Nandi.

Omn. Praise to Siva. May it be well.—In the reign of the Kalachurya
emperor, Abhara Malla Deva, the year Sārvā, the month Phalgunī, new
moon day, Monday. While the great minister Kesima Dandamigaka, chief
of the female apartments, great... punishing the evil
and protecting the good in the Banavase Twelve Thousand, was carrying on
the government in the great royal city of Balligrāma in peace and wisdom, one
day.

The hero ascending to heaven in a car attending by celestial nymphs waving
chamaras. the punisher of those who... the head of great commanders,
his head placed at the feet of Siva, the great lord Talari Keta
Malla Nāyaka and others, when many were going to the Māyile war, marching
so that all stooped down and cried out, in front of all killing many and carry-
ing out his master's orders, he went to the world of gods. On the day of his
disappearance his brother-in-law Kāhaya Nāyaka, his son Mahideva Nāyaka,
and Padmavve Nāyakiti erected this viśa sūsanā. Great good fortune. Pro-
spereity.

A name between men armed with spears and shields, one of them carrying a banner,
and men armed with bows and arrows. A figure in the centre begging for mercy.

* Anu vīra ganna.
† Srinivasu mahāprasādham atakampu vṛgyaḥ mahāpasākdam (?) CL No. 47.
‡ Māyileya; havesbhū; halaran h-galu.
§ Yakeśa dharmam halaran kundu vāsau kāryagam naṣaki suva laha prītaṇādm utaṁe
parah sādhatu.
68. Sīla Sāsana at Balagami, date A.D. 1103.

Size: ft. 6½ × ft. 2¾. — Hale Kannada Characters.

The Donor, 

Karnaśma 

devi' avyākhyatiṣṭhita.

(Moon,

Cara sami- 

ling samit).

(Four lines at top illegible.)

May it be well.—Vikramādiya was a king whose mavel was occupied by the goddess of fortune, his feet were placed on the head of his enemies, he was praised by all people and of spotless fame. With a gentle smile as white as the body of his fame, which resembled in purity curds or the elephant’s tusk, he had brought all the world under one umbrella, a crowning ornament to the lunar race. In strength of body, strength of shoulders, strength in wielding the sword, who in the world can excel you? Are there any kings in the earth so conspicuous when the bravest of the enemy are engaged amid the roar of battle?

May it be well. — While the victorious kingdom of the illustrious Tribhuvana Malla, a protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Salya’s raya kula, ornament of the Chālukyasa, was continually increasing in prosperity, to endure as long as sun, moon and stars—while he was ruling in peace and wisdom in his residence of Kalyana—

Resting at his feet as the bee upon the lotus, was Anantapīla Danjādisa, endowed with titles of honor and virtue, who had exhibited his prowess among the brave enemies, was worshipped by the learned, an ocean to the gem of goodness, the purest of the pure, the ablest of the able.

May it be well. — While entitled to the five great drums, the Mahā manḍa-lesvāra, lord over great feudatories, giver of their wishes to the learned, attentive to the good, purifier of the other family (into which he married), son of a superior mother, a fourth Revanta, like Yama to his enemies, able to overcome impossibilities, a new Narasimha, possessed of all titles—the great minister, Bānasara Vergna (chief of the kitchen!) Danjanāyaka Anantapīlasa having received the Pulyala (or Purvala) Three Hundred, the Puligere Three, the Banavasa Twelve Thousand, the seven and a half lakh panniyā, was governing them in peace and wisdom.†

† S’rīman mahā prakāsam, bānasara vergna’s danjiyakā Anantapīlasa pavala māndru Puligere wīru Bānasara prāniśc chālukyasa upūrthikā lakṣhaṇa panniyāma pavalam sukhā sukkathā vināśadām pratipādadān ver.

* See n. to p. 14.
Through his favour, Góvinda Rája, brilliant with all good qualities, obtained the government of the Twelve Thousand country of Vanavási.

With a navel greatly enlarged by the goddess of fortune, shining with a garland of good qualities, was Góvinda. Like Vishnu to the rākshasas his boasting enemies, like Bhairava his feet were worthy of reverence as those of a king, if seen in anger like Siva when his central eye flames forth in the forehead, adorned with a snake-like crest, lotus ornaments in his ears, his arms shining with the spear, with a brilliant tusk in his mouth, he was fearful to behold in war. To Kesí Rája, distinguished in all learning, and his wife Nidārtha, was born Dāśi Rája, beloved by all the earth, filled with all good qualities, a sun in the firmament of the Purása family. He was the father, and Somámbika, the abode of all virtues and good qualities, the mother of Góvinda Rája.

While this Góvinda Rája, the gem of all such good qualities, protector of the learned, enlightening the water-lily of the world with the moonlight of his spotless fame, Raránranga Bhairava, like Vatsa Rája to the river of poison, like the kalpavriksha to the great poets, subduer of all fierce enemies, having received the Banavase Twelve Thousand, the vasáda rácula, and the pannáya dues of the fifty six (i.e. merchants) within the shadow of his umbrella (i.e. within his jurisdiction) was protecting them in the enjoyment of peace and wisdom.

His minister for peace or war was Isvaraya Náyaka, whose descent was as follows.—

From Brahma was born Vasishtha, a crowning ornament to the body of great munis, continually worshipped by all the people in the world, of perfectly spotless fame, of distinguished greatness, possessed of all the highest qualities, best of the Brahmans. From the family of the great muni Vasishtha sprung the Síriga race, celebrated by all people, in which was born Chaṭṭa, an ocean of all good qualities, a grinding stone to the heap of sin. To Chaṭṭarasas thus reputed, and his famous wife Nágántika were born two sons, Dábi Rája and Basara, praised of all people. From the devotion of these brothers to the god Virupáksha, of surpassing splendour grew up Is’vara, like a bee at the lotus feet of Is’vara (Siva). Will all the works of merit in the sea-engirdled earth come up to the liberality of this worthy Is’vara, or all the meritorious equal him in greatness of mind?

As firm as the Mandara mountain, of unequalled capacities, a mango tree to the parrot of allied kings, of great generosity, the head of the Brahmans of

*Banañare tvaadrvechdásitamam vayatr̥ raśvaanamam chaatra chokhāyeyya chappannad akshu pannáyamam pañjeda.
Narigonda, fond of pleasure, a friend of good people. Such says all the world is Is'vara, the minister (sandhi nigrahi) of Govinda Rája.

(Some unintelligible, parts being defaced.)

Resting like a bee at the lotus feet of Govinda Rája and possessing his favour, Is'vara Náyaka, the minister for peace or war, adorned with all good qualities, protector of all the learned, a pleasant moon diffusing rays of mercy, with a banner of shining white,—in the 29th year of Chalukya Vikrama, the year Svathánum, the month Pushya, the 10th day of the moon's decrease, Friday, the day of the sun's entering the northern signs,—with his heart bent on meritorious works, thinking on the saying that there is no friend like merit—for providing sandal, incense, lights, and food for the god Narasimha, and for repairing his temple on the bank of the Peragotta tank, in the northern quarter of Balligáve, the royal city of the Banavase Twelve Thousand, which shone like nose-jewel and head-ornaments to the land of Kuntala,—with the consent of the citizens of the royal city Balligáve and of the five ma'has, and the knowledge of the auspicious Danamáyaka Govindarasa,—Nákanna, the son of Rudramayya, the son of the poet Bán ava, the owner of Pakka'eyûru, situated in the kampana Jihulige Seventy, in the Banavase Twelve Thousand, having made over, free from all imposts, with every formality, with washing the feet and pouring of water, 50 kamma of paddy land according to the kachchhavi pole, from his rent-free estate in the land of that Pakkale—(Is'vara náyaka) receiving, presented it.

And the boundaries of the land were defined as follows:—On the side of Indra (the east), the stones on which the sásanas are written. On the side of the sun's son (Yama, the south), the tank Brindeya. On the side of the lord of waters (Varuna, the west), the cultivation of the city Itali. On the side loved of Kubera (the north), the Yeleya river. From these marks the land itself may be clearly made out.

Moreover the chief ministers of the Vanavasi Twelve Thousand to give every year 1 gadya(na), Brahman rents 1 pana, the royal servants 10 visa.

Whoso makes a gift becomes the lord of all wealth. Whoso despises and alienates it, incurs the guilt of murdering in the holy places of Ganges, Gaya, Varanásí, and Kurukshetra,—cows, Brahmans, rishis and his own brothers: he will go through all the hells and descend to the lowest. Whoso resumes a gift made by himself or by another will be born a worm in ordure for sixty thousand years.

34
69. Sīla Sāsana at Balagami, date A. D. 1075.

The Donor. Narasimha destroying Hiranyakasīpu.

Praise to Narasimha, who taking the form of the man-lion slew the rākṣasa Hiranyakasīpu.

The auspicious Chālukya emperor, peerless in might, Tāḷakaṇṭha: a combination of all splendour, Satyīśvaraya; Vikramadītīga, the home of bravery; Jaya Singha, excellent in wisdom, a treasury of surpassing ambition, kind to all; Traidōka Malla, encircling (as a garland) the fortune of the world—these being famous brought the Chālukya kingdom to renown. Bhūranāika Malla, his son, with qualities worthy of praise from all the inhabitants of the world, a beloved ornament to the wife his father’s kingdom, his crest the dust from the lotus feet of Siva, of the highest fame, the whiteness of the nectar of his splendid features shone into all lands.

May it be well.—While the victorious kingdom of Bhūranāika Malla Dēva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyīśvaraya kula, ornament of the Chālukyas*, was continually increasing in prosperity, to endure as long as sun, moon, and stars.—

Resting at his lotus feet, shone the Vishnu-like Ganga, who had subdued his enemies, whose lotus feet were worshipped by other kings, who placed his command upon the heads of hostile princes, the first hero in the world. A sea of great wealth, lord of the Brahmins, a great conqueror by the might of his hands, an ornament to Brahmins and Kshatriyas, king of kings, was Udeyīḍīya.

May it be well.—While praised by all people, born with all the privileges of Brahmins and Kshatriyas, favourite of earth and fortune, great king of kings, supreme ruler, lord of Kōtāḍapura, chief of Nandapir, having the ensign of a lusty elephant, having received a boon from Sōmāsvara, the Ganga Cupid, a Ganga of truth, an increaser of victory, a chintāmani to the desires of all people, a chief jewel in the crown of kings, Sṛmaḍ Ganga Prammanadī Bhūranāka Vīra, Udeyīḍīya Dēva was governing the Banavase Twelve Thousand, the Sāntalige Thousand, the Mandali Thousand, and the eighteen agrahāras, punishing the evil and protecting the good,—having subdued the mou-

archs of the neighbouring countries, Chera, Chola, Pandyas, Pallava, and exacted tribute from them; having acquired all the land as far as the four oceans and accomplished the desire to be a great conqueror; being in the enjoyment of peace and wisdom, in the royal city of Balligāve*,—Being desirous of performing a work of merit, and having informed his lord king Bhuvanaika Malla, of the same,—to provide for repairs to the temple of Narasimha, on the bank of the Pergata tank, in the royal city of Balligāve and for the daily service of the god, in the S'aka year 997, the year Rākshasa, the month Pushya, the first day of the moon's increase, Monday, at the moment of the sun's entering the northern signs,—gave up, washing the feet of Pūrṇa Nanda Bhaṭṭāraka of that place, and pouring water,—one village Kundavige, in the Mugganda Twelve of the Banavase nāḍī kampān.

Whose preserves this gift will derive the merit of presenting a thousand tawny cows in Ganga, Gaya, Kurukshetra, Vārānasī and Prayāga, or of having a kolaga made, decorated with the five precious stones, for Brahmins versed in the vādas. Poison is no poison, the property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if alienated) kills a man with his son and descendants.

*Sūraṇī suṣmaṇa bhuvanastuha, Braham Kshatra virāṇaṇā, sri pītha valabha, maha rājaḥkhoja, parāmtara bhāma, Kalaśa pura varā varāma, Nandagiri vāṭham, maha gajātra lauṣṭhebhāma, Soma sahā laḥka eva prakāśam, Ganga Kusumiguddham, namisya Ganga, jaya datta ranga, sakata jana cintanam, mandaḷika mahu’a chādhvam, Śrimad Ganga Purnāṇiṣṭhā Byun Devi Diteya Deva Banavase pannirchekkhojśva Sūhitaśa nāthaśa padinat agrāhāramuṃvam duḥ-kha vijaya vistha’c pratipādamaddu dūtram pratiyanda vajānapa Cheri Chaṭa Pandyā Pallava prākṛtiṇāl abha dātundh kāppuṇam maddu chaṭu vākāḷi prakṣaṇam nāhāna nuniḥchhe sijag’ha vittiyannappu keydha mukha sankhāṭha vinadunī rajadhāni Balligāveśa śrīdhvā.
Supreme is the Bear form of the splendid Vishnu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

May it be well.—While the victorious kingdom of Bhuvanaika Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyodhyaya kula, ornament of the Chalukyas, was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in Bankapura, entitled to the five great drums, chief of great tributaries, subduer of fierce enemies, lord of all the treasures in that place, like Nārāyana in his ability to carry out his master’s behests, the refuge of the learned, clothed with the garment of prudence, possessed of all learning, with a mind purified by the praise of Hara, great in giving increase to the Chalukya kingdom, a lion of independence, like a bee at the lotus feet of Bhuvanaika Malla, adorned with all virtues, was the great minister, senior councillor for peace and war, the Mane Vergga, e Tan andyaka Udayaditya.

At whose request, Bhuvanaika Malla, in the Saka year 993, the year Virōdhikrit, the month Pushya, the 1st day of the moon’s increase, Monday, at the moment of the sun’s entering the northern signs,—for the aublations and daily worship of the god Harihardaditya of the royal city of Pa’ligimea, and for repairing his temple, gave up, free of all burdens,—washing the feet of Gunagalla Yogi, a combined light of virtue, wisdom and peace, possessor of all the blessings arising from the sound om,—and pouring water—one village, Bdiringeri, situated from the Jîjûligje Seventy, in the Banavase Twelve Thousand.

Whoso maintains this gift, that man shall have eternal joy. He who usurps it shall have eternal pain.

As a (sectarian) mark on the fair brow of heavenly felicity, renowned for the powers of the Advaita, above the pure minded Gunagalla. As movable things spring from immovable and return again to immobility so was his mind fixed; perfect in Advaita lore, without any equal was Gunagalla. Enjoying unbounded happiness from the all-knowing, all-possessing, all-pervading Advaita; all things and the cause of all things was Gunagalla.

* An inscription over him as follows.—Srimata Gunagalla Deva doya murti.
† See note p. 14.
The moment you acquire the consciousness "I am knowledge," is it not to experience unbounded happiness? "Save myself naught is" of this knowledge was he the treasury, the summit of Advaita, Gunagalla.

Joyful, undual, in the form of virtue and knowledge, without pride, a lover of the divine essence in all things and thus attached to all names was the Yogi Gunagalla. Enmity having broken out between desire which enters into the body and the six passions which seeking for increase abide there, they have left you; all mixed actions and self-conscious you have burnt up by the roots—being thus distinguished can heavenly happiness fail you great muni Gunagalla?

Wedded to eternal happiness, without wish for family, having forsaken the pleasures of the senses, without desire, pure, wise and a lover of wisdom was the supremely happy Gunagalla. Having escaped from the seven troubles, and freed himself from ignorance and the influence of the passions, a great rishi was Gunagalla. Perfect in renouncing the world, looking with disgust on family, he desired a life of devoted piety, perfect peace and fortitude, and what he desired he has become, this Gunagalla.

In the east of Tumbigere in the celebrated Kogali nåj in the west the abodes of Yogesvara and Svayambhu, and in the famous city of Balipura he set up Yogesvara, Hariharaditya, and the god called Vassayana, and built their temples,—this Gunagalla.* In the south country he built a tank, made many divisions of land to Brahmins in the celebrated Mutturu, and built the Sidda Tirtha,—all these in the knowledge of all people did Gunagalla.

He taught the tatva doctrine, and saying "Can you not give up your old ways? This is the way (of truth)" thus with great boldness taught Gunagalla. The great muni Gunagalla by grace has entered on that path, can any thing then be impossible to one who with unshaken faith at all times adheres to his lotus feet? Can the desires be unfulfilled of those who receiving this doctrine, free from desire, given to kindness, are the disciples of the prince of gurus? By deep meditation on tatva the impurity of the mind may be purged away, the light of the soul will always shine as clearly as a little lamp, the favour of the fret of the guru god, obtained with due reverence, is the only thing that will endure, therefore obtain it all disciples by your piety, then happiness and good fortune will come to all.

This was written by Pratikantha Kama Raja.

* Akkara || Esuva Kogali nåj ofagaya Tumbigereyaa midduwa simeyaklidage mosaaya miduwaa pasumana sime Yogesvara Svayambhu misseya jasada Balipura varada! Yogesvara Hariharadityam Vassayanan emba pesara devaraa devaleengajama miduvidar Gunagalla Devar ||
71. Sīla S'asana at Balagami, date A. D. 1035.


Praise to Siva who manifests himself clearly as objects to the sense, benefactor of the earth, creator, preserver and destroyer of the world, soul of all things, who with anger destroyed Manmatha, lord of the three worlds.

Desiring to perform the world-astounding Rājāsūya sacrifice, in order to obtain the great wealth (necessary for it) the son of the king-terrifier went forth with anger, and having levied contributions there, and completed it, the Pāndavas came to Balligāme and the five set up the temple of the Five Līngas.

May it be well.—The king Jaya Simha Dewa, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyās'ayya kula, ornament of the Chādukyaś, the perfume of the jasmine, fearful to the armies of his enemies, a lion to the elephants his rival kings, male of males, a golden ornament to the male sex, like the fire which shall destroy the world to Chōla, full of desire to fight with the Chōla rāja, a jewel in the garland of distinguished kings, to hostile kings a saw for their heads, a falcon (to strike them), a scorching sun (to burn them up), in brightness as the sun, in worship like Vishnu, to the ocean of kings a Bādabānala, to the four arrowed a thousand-armed, to the world of kings a Rudra, clothed with fame and learning, like Rāma in skill with the bow, possessed of the title Jagadeka Malla and all other titles—ruling in peace and wisdom in his residence at Poṭṭakakere—in the S'aka year 957; the year Yuva, the month Pushya, on the day of full moon, Sunday, the day of the sun's entering the northern signs, at the vyatipata:

To Malla Kulesvāra Pāndita—who had reached the farthest shore of the ocean of logic and all the other sciences, like the original Rudra, a young lion in tearing open with his claws the forehead of the elephants his opponents, the spontaneous wild-fire to the forest of opposing disputants, a thunderbolt to the caves of false arguers, a Badabānala to the Baudhāa sea, a lightning bolt to the

* Jagadeśaḥaryadera Rājāsūya mukham tayatā mahārtihā pācā, go mayā. . . nripaḥkṣhita-
na mepiśkar广大īn pūrī vastuṣṭa kappanavan alla kantu māravadādā Pādavares Bhalin-
sage man ayumary adhyānta mūlāya mādāpar.
† See note p. 14.  ‡ Chōlaśa kalanalam, Chōla bhavānandākāshām.
mountain of the professors of the \textit{mim\={a}}msa, a saw in cutting down the great
tree of sceptics, a Garuda in opposing the great serpents the professors
of the \textit{s\={a}nk\={h}ya} philosophy, an osprey in the tree of his stunned
opponents, a three-eyed to the triple city of sin, a grinding stone to 
M\={a}d\={h}ava Bha\={j}\={a}ta, destroyer of the self conceit of Ju\={n}\={a}m\={a}nda, a fire such as shall destroy the
world to Abbayachandra, a lion to the elephant his opponents, a sealer up
of the mouths of the most eloquent speakers, the limit of the point of the
compass of the science of ethics, loving to defend the professors of logic, like 
Brahma in supporting and establishing a proposition, like the throne of Saras-
vati in the assembly of the learned, like Vishu in judgment, like S\={i}va in
producing proof, like the flood of Ganges in his eloquence, an acknowledged
master of commentators, a bee to the lotus of the excellent the device
on the banner of great sany\={a}sa, a coat of mail to the pure, a noose for
the necks of a dozen of pretended pandits, a terrible meteor in the sky of his
rival Digambara, distinguished by the title of \textit{V\={e}di Rudra Gu\={j}a}:—

To provide for the repairs of the temple of the Five Lingas set up by the
P\={a}ndavas in the K\={a}l\={a}mukha Bramhach\={a}ri quarter of the royal city of Balli-
g\={u}m\text{a} in the Banavase Twelve Thousand and for perfumes, incense, and
daily service of the god, for food and clothing for the disciples and rishis,
and for the relief of every kind of want;—gave, free from all burdens, with
every ceremony and pouring of water, in the fields belonging to \textit{May\={a}r\={a}}, 11
mattas according to the kacchavai pole, and also according to that pole 5
mattas in the garden land of the town, and under \textit{Pergatta} 2 mattas,—
altogether 18 mattas and under \textit{Pergatta} a flower garden.

Whoso maintains this gift will secure the merit of presenting a thousand
tawny cows to Brahmans at the holy bathing places of V\={a}r\={a}n\={a}si, Kurukshetra,
and Pray\={a}ga—and of presenting a ko\={j}aga decked with the five precious stones
to Brahmans learned in the vedas, or of presenting a double headed (\textit{i.e.} parturient) cow to a thousand Brahmans. Whoso
usurps this gift will incur the
guilt of killing a thousand tawny cows and a thousand Brahmans at the holy
bathing places of V\={a}r\={a}n\={a}si, Kurukshetra, and Pray\={a}ga. Whoso by violence
seizes the land presented either by himself or by another will certainly be born
a worm in ordure for sixty thousand years. The earth has had S\={a}gara and
many other kings whose empire was extensive in proportion to their gifts of
land. The bridge of merit deserves your support O kings of the earth. Thus
from age to age cries R\={a}m\={a}chandra to the kings who come after him. Poison
is no poison. The property of the gods that is the real poison. For poison
kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

The feet of Śiva are worthy of worship by all the world—the works of merit enjoined in the three Vedas are a refuge to the different castes. Whoso acts contrary to either of these on his head will I put my foot.

May those who do not wish to maintain this public gift be totally ruined.

Here follows another sāsana (date? A.D. 1058) the greater part of which has been defaced.

May it be well. Born of a race worthy of praise from all kings, Satyā, supreme ruler, lord of Kuvalālapura, chief of Nandāgiri, having the ensign of a lusty elephant, a Ganga of truth, the Ganga Bhishma, the Ganga Śiva,* a head jewel in the diadem of great kings, the Chālukya (name defaced), in the year Vilambi, the month Pushya, the 10th day of the moon’s decrease, Tuesday, at the moment of the sun’s entering the northern signs, to the god of the. Five Lingas set up by the Pāndavas, called Urmā Mahes‘vara.

(Some defaced)

a flower garden, and for a great car procession in the hot season, for perfumes, lights and daily service one matta.

(Rest defaced.)

72. Śila S’asana at Balagami, date A.D. 1019.

Size ft. 4 ft. 6 x ft. 2. — Hale Kannāṭa Characters.


An attendant.

May—the husband of Lākṣmi, bearer of the chakra, whose vehicle is Garuda, having eyes like the lotus—the husband of Pārvati, bearing the s’īla, whose vehicle is Basava, having an extra eye—the husband of Sarasvati, bearer of the pāśa, who comes riding on the swan, having eight eyes—these three, worshipped by the three worlds, grant our desires.

* Namīya Gangam | Ganga Gāngeyam | Ganga sarbbamun. See No. 67.
May it be well.—While the victorious kingdom of the illustrious Tailapā Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyās'raya kula, ornament of the Chālukyas*, the perfume of the jasmine, fearful to the armies of his enemies, a lion to the elephants his rival kings, male of males, a golden ornament to the male sex, like the fire which shall destroy the world to Chōla, full of desire to fight with the Chōla Rāja, a jewel in the garland of distinguished kings, to hostile kings a saw for their heads, a falcon (to strike them), a scorching sun (to burn them up), in brightness as the sun, in worship like Vishnu, to the ocean of kings a Bājabīnāla, to the four-arrowed a thousand-armed, to the world of kings a Rudra, clothed with fame and learning, like Rāma in skill with the bow, a golden ornament to the male sex, born in the auspicious Chālukya race,—was continually increasing in prosperity, to endure as long as sun, moon and stars.—†

Of the kings of the Chālukya dynasty by which the world had been governed, 69 sat upon the throne with great glory in the city of Ayodhya. Of that race was born Satyās'raya Deva, favourite of the goddess of victory, who ruled all the earth so that among the lines descended from Brahma the Satyās'raya kula was reckoned the greatest, obtaining the name of Sārya Bhauma.†

Descended from that Satyās'raya kula was the powerful lord of the earth Nūrmmaḍī Taila, like Indra in the extent of his possessions, a terror to his enemies, of brilliant fame, who ruled all the earth. When the earth had fallen into the hands of the Raṭjas, he routed the Raṭṭa kings, sacked them, was as a grinding stone to the Raṭṭas, and obtained possession of the Chālukya kingdom.†

That king Jaya Singha, sunlight to the groups of lotuses the Bhōja kings, the king of beasts to the elephant Rājendra Chōla, what wonder that he is called the great king of kings. † Dispersing the darkness his enemies, and causing his greatness to shine forth into all the world, as the morning sun mounts up above the mountain of the east so he mounted up on his throne of splendour, and subduing the increasing powers of the Kali Yuga he left it no place, the king

† Dhārayam Chālukyānāmayat arasagal okhu shañkī shimbāsanaṃ aṭhār Ayodhyapura varaduḥ paramasamvatindam īrāda tāt nama's bhavanam || jaya vānīdesaṃ Satyās'raya Denuṃ Brahma kūsamvatu pī∥ Satyās'raya kulaṃ ena sakala dhātrīryaṃ āśāṃ suṅgla bhavanam nevar essi negam || ā Satyās'raya kulaḥ ākīrtiti dūnulattatam pralakṣi Nūrmmaḍī Tailam vināṇa vihāsanī rīpu saṅtārī ye'vōbhāvī sakala dhātrīryaṃ āśā∥ Raṭṭa raṅga viṅga viṅgaṇa pāṭhamanum Raṭṭa rājyaḥ arasagalan vumātātā tārīdattī Raṭṭa gharatām Chālukya rājya pāṭhamanum ananta∥ ā Jaya Singha vṛipālau Bhōja vṛipāmālaṅga rājanīna niḥsa tejan Raṣmendra Chōla gaja vṛiṇga rñjaṃ Raṣmendraṁ niṅgaṇu pāṅrideī||
Jayā Singha. Malava seeks in vain an opportunity of lifting himself up, at a
single one of his roars Chera fled afar, Chōla he drove into the sea, and when
he attempted to come out cast him in again; thus the splendour of his fame
passed over the seven oceans and filled the regions beyond, his conquests of the
eight points of the compass put to shame the regents of the points; who in the
world could stand before this king Jayā Singha?

The dweller at his lotus feet, Kundamorasa, the son of Iriva Bīṣānga
Dora, entitled to the five great drums, Mahā Maṇḍalesvara, the ruler of
the chief city of Banaśī, having obtained a boon from the favour of Cāmunda,
a lion to the elephants his enemies, like Sīva receiving the worship of good
men, white with streaming benevolence as an elephant (with the moisture on
his forehead), first in the assembly, terrible as lusty elephants, a cage of
adamant to any who took refuge with him, a driving hook to the elephants his
enemies, like the sun to the darkness his enemies, a man as good as his word;†
in war like Rāma, in honour like mount Mēru, the sole champion of the world,
clothed with wisdom and valour, the circle of his camp caused all the points
of the compass to move, a grinding stone to his enemies, a diadem to the brow of
all the petty kings, chief of all the umbrellas, — ruling with equal justice §
the Banaśī Two Thousand, the Sāntali Thousand, and the Hoye Five
Hundred, as far as the western ocean, was in the enjoyment of peace and wisdom
in the city of Balipura; — in the saka year 941, the year Siddhārti, the mouth
Pushya, the 2nd day of the moon's increase, Sunday, at the auspicious moment
of the sun's entering the northern signa.

Having repaired the temple of the god Maḷasthāna Maṇḍikesvara, gave,
washing the feet of Maḷiga Sīvasāti Panūta, accomplished in all the
kinds of devotion, yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhyāna,
ādhyāma, mauna, anuvāhāna, japa, samādhi, || — to provide for the daily
services of the god and future repairs of the temple —

Near the land formerly belonging to the temple, in the corner of the plain
in the lane south west of the city, a paddy field of 12 mattas according to the
katsavi pole, — and the uncultivated ground south of the southern trench of the
paddy field, one matta; its boundary mark, a ditch on the west, — and to the
north of the northern trench of the paddy field, one matta of uncultivated
ground; its boundaries, on the north, the northern waste weir of the Kari tank,
on the east the well below the Bālī field, — and in the plain near the land

* Maḷigama sāhu sa paṭha gaṭṭi sa itti cāravunama Chōlanunam sa mānastraddo
ācāryostraṭiṣyama
† Naśadante gandā.  ‡ Sattīgam an chaṭṭam.  § Uḥsha śaṁyadī  || See Nos. 8 and 93.
belonging to another god, two Balli paddy fields of two matras,—and to the north of the temple a flower garden of 50 kammas, and two tanks which stretch from the south to the east of the temple, and under the tanks an areca garden of one matra,—and at the northern waste weir of the tanks to the south of the Hasidala tank a flower garden of 50 kammas.

Moreover for the worship and honour, and daily oblation of the companion god Chaturmukha (Brahma) and for the repairs of his temple, to the east of the spring under the Are tank formerly belonging to the temple, one matra 50 kammas,—and for a flower garden 40 kammas round the temple,—and south from the temple two streets, the boundary-marks of which are on the west and north long ponds, and on the south and east the high road,—and west from the temple two tanks and the land belonging to them, bounded north and west by the north-west-street, east by the Balli pond,—and in that place north from Bādumbā a flower garden of 40 kammas.

(The sāsana stops abruptly here, and is probably not quite complete.)

73. Sīla Sāsana at Balagami, date A. D. 1075.

Size ft. 3 6' x ft. 1 7'.—Four Kammās Characters.

San.  | Lins  | Moon.  |
Nanai. | with Vatāra. | Cow suck-

May it be well.—While the auspicious Bhuranaika Malā Deva, a protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyāśraya kula, ornament of the Chā-
lukyas was ruling in peace and wisdom in the city of Bankapura.

May it be well.—The dweller at his lotus feet, the solo champion of the world, a terror to the forces (of his enemies), male of males, a saw for the heads of his enemies, a falcon to hostile kings, the wild-fire to the grove of his enemies, a lion to the elephant his enemies, like Rāma in subduing opposing kings.

† the year Rākham, the month Pushya, at the moment of the sun's entering the northern signs, for the restoration of the god Siddhāśvara, the son of Bhatta, to enter a better world near the glorious

† This part of the inscription is so much defaced as to be almost entirely illegible.
Balli a Brahman agrahāra washing the feet of the teacher Sosalu, and pouring water as approved by all people in the Jīdhnajīge Seventy the gift of that Brahmanāla Dakshinagaras the teacher Sosalu, &c. washing the feet of a rent free agrahāra.

Whoso maintains this gift will derive the merit of presenting all the holy agrahāras. In his house will Lakahmi (fortune) and Sarasvati (learning) dwell. Whoso revokes this gift incurs the guilt of killing a Brahman. His race will be destroyed. Merit is a bridge for all and under the care of kings, therefore protect and support it, thus does Rāmāchandra from age to age beseech the kings that should be after him. Whoso revokes a gift presented by himself or by another will assuredly be born a worm in ordure for sixty thousand years.

(Some defaced.)

74. Sīla S'asana at Balagami, date A. D. 1158.

Size fl. 7 8' x ft. 4 3'—Haie Kannāja Characters.


Om. Praise to Nārāyana. Supreme is the boar form of the resplendent Vishnu, which dispersed the waters of the ocean and bears up the peaceful world on the tip of his strong right tusk. May the three great rulers of the three worlds, Brahma, Siva and Vishnu, grant us success.

May Kes'ava (Vishnu), the husband of Lakahmi, who by his might acquired the empire of Balli, who combines in himself all the glory of the ten incarnations, surrounded by the conch, the vajra and the lotus in his hands, being favorable to his worshipper Kes'ava the general of the army, grant him to live till the destruction of the world. On the summit of the waves of the milk sea he reposes on his extensive couch the serpent Adisesha. While thus the remover of sins was reposing in the sleep of yoga, his mind being directed to the creation of the world, as if his power had assumed a separate bodily form, from the lotus of his navel sprang in submission Brahma.

On surveying the circle of all the worlds created in order by Brahma, the most beautiful is the middle one (the earth)—in that world the most
pleasing region is the delightful Jambu Dwipa—and in that dwipa the most excellent is the Bharata land—and in that land the Kuntala country the most worthy.

The sovereign of this Kuntala country, the Chāṭukya race, were they not born from the full vessel in the shining left hand of Brahma, who sprung from the lotus navel of the resplendent Višnu? *

Of that race the original (prabhāvam), king Taillapa, dispersing his enemies, secured the sovereignty, and exerting a power double that which his enemies obtained from the infernal regions, subdued the Raṭhas who had overrun the whole world, rescued it out of their hands, removed a great calamity and brought fame to the Chāṭukya race. After him, his son, the ever prosperous king Satyārāja ruled the land. And following after him, his younger brother's son ruled the land, the proud Vikramādītśa. After him reigned his younger brother, with fame as bright as the pleasant moon, emperor of all the lands surrounded by the seven oceans, the worthy Apyayya. Then that monarch's younger brother Jaya Simha, a destroyer of the lineage of hostile kings, a thunderbolt weapon to the mountain of the anxieties of the learned, the remover of the afflictions of the earth. Akasa Malla, the son of Jaya Simha, then ruled the lady earth, whose tresses are the groves of Ḫone trees, whose throat and neck are garlanded with the stems of young areca palms, whose bosoms are the swelling mountains. The next king was that ruler's son Somesvaru, then his younger brother, king Prummanasi. The son of this king (followed), Bhuloka Malla, praised in all the world. His son, Jagadeśa Malla next obtained the land, who left Mālava without possessions, forced Palla to hold the sprout, Lad to place his hands together on his forehead, increased the troubles of Kalinga, terrifying all with his fearful might. Then his younger brother, Nirmmaṭi Talla, an abode of dignity, a lion in the destruction of the elephants the groups of his enemies, possessed of very great renown.

At that time was Bịjjala king, who bore up the whole world with the strength of his might, whose sharp sword was as a serpent swallowing up the air of the breaths of his basting enemies, making all wonder whence it came—from whom all the learned obtained great joy, of whom it might be said that the world was surrounded by the ears of his elephants.

The saying that heroes should possess the earth was then made good, for

* Kim | Parama Hara nābhi kumudadwadeḥ janaśāstraḥ vina ca Chaturdwaya bhagavatara suṣeṣte rdeḥ pari gṛajina vājayuddhatale Chāṭukya kulaḥ ||

37
Mammatha seeing this immortal commander Kes'ava's superlatively beautiful form, divested himself of shape and in disgust remains disembodied; the lion beholding the power with which he subdued all, fled in anger to the depths of the forest; at the contemplation of his continually increasing greatness and splendour, the sun daily rises and falls in agitation. "Karna gave lands that were waste (say they), S'ibi gave a ship but in anger, Dudiichi gave bones," but that people might not thus asperse him, Kes'ava used to give only gold pagodas (bunga'ana). In war, by blows of the sword wielded by the powerful arm of the commander Kes'ava, all the hostile kings being exhausted, their wives full of affection gave up themselves to save their husbands' lives, and by this assembly of women was first brought into use the rule of sanctuary at snakes' holes.

As Krishna possessed two wives, Lakshmi the daughter of the sea, and Satyabhama,—and as S'iva had two wives, Parvati and Gango,—so the all praised Lakshmi Devi and, shining with fortune, Sri Devi became wives to Kes'ava and obtained the praise of all the world.

His prime minister was famous, without a peer in the world, a prince of liberality, as the resplendent kalpa-vriksha in granting the desires of the learned, a pleasant moon to the lotus of his race, on whose lotus countenance the amorous bees of female eyes rested with delight, in every member a collection of perfect virtue, acquainted with all justice, a lion to the elephants his enemies, of the highest and keener prowess. Speech without falsehood, liberality without hoping for return, conduct which never violated peace, kindness which never failed, such were the natural qualities of Narasinga Nāyaka.

And among his great men were—Tikkarasa, chief of the counsellors, a Bṛhaspāti in discerning what was right to be done, rich in an ever increasing fame, promoter of the fortunes of his dependents. Pratihasta, who never withdrew his hand from liberality (a play on the name), Kammarasa, whose unspotted fame was like the light of the moon and filled all the points of the compass with its brightness, celebrated in all the world. Rechcharasa, celebrated in all the world as pure in character, pure in descent, an abode of deeds of purity, master of the purest justice, filling all the points of the compass in succession with the pure splendour of his fame. Chatti Rāja who shone in all the world as the good accountant among the royal chief accountants, performing all the duties of Brahmans, resting like a bee at the two lotus feet of Vishnu, of great ability in dealing with enemies and with the learned. Udārasa, a head jewel among the accountants, a chintamani to the assembly of the learned, a sun shining in the firmament of his race, of great renown in all the world, and virtuous in life. Potarasa, who had studied and
understood many plays and poems, whose lotus hand was praised by the bees of the minds of the learned, a draught of intoxicating delight to the best spirits of his race, a head accountant. Mahadeva Nāyaka, an accountant, a bee at the lotus feet of Kedāravēra, ever repeating the praises of Śiva, whose life was like that of Manu. Ndēhi, praised continually by strangers, having secured the light of Laksṁi’s eyes. Soma, whose affection was towards good and able men among his subjects. Govinda, who held Vishnu continually in his unmoved breast. Mārtanda, the brightness of whose fame illumined the globe of the firmament of his race.

While associated with all these high officers and chief accountants of the royal presence, the Dvārakāyaka Kes‘ava Deva,—a chintāmanī in granting the desires of all those who claimed his protection, a head jewel to his race,—was in the royal city of Balīpura, punishing the evil and rewarding the good in the Banavase Twelve Thousand:—one day, when seated in the centre of a great assembly, surrounded by all the ministers, royal attendants and people of the city,—one who knew the most auspicious moments, and was acquainted with all works of merit—

He was descended from the great Mar‘ichi, who sprung from the mind of the lotus-born (Brahma), and whose son was Kas‘yapa, in whose line was born the general of the army Ravan. His son was the lord Somanātha, whose son was the great lord Chaṭṭi Rāja, a protector of judgment. His wife was Mādiakka, and his son Rechana, ever desirous of obtaining merit.

Rechārana, commenced a discourse upon piety, which (discourse) was an enemy to sin, a breaker open of the mind, a stage for the highest Laksṃi to dance upon, a great wave from the boundless ocean of heavenly joy. His speech was as follows—

"This country has existed through many ages, and is known in all the world for the chatras, pleasure gardens, temples, groves of spreading trees, and water sheds provided by the great commanders who formerly ruled in it. This city of Balīpura is the secure abode of merit. The god Kes‘ava being established here would be a work of the greatest merit. If well considered, merit beyond what holocausta, sacrifices, incantations and appointed acts of devotion can procure will be obtained by the setting up here of the image of the god Kes‘ava. Moreover, therein may be obtained the prosperity arising from a gift of land, and of the crops and vegetation grown thereon, and of its continually increasing produce."
"Therefore may you (be pleased to) establish here a town, named Kes'apa-pura in honour of your majesty, and in it a temple to the god Vira Kes'ava—then will you obtain in the present world—pure fame, in the next state of existence the fullness of merit, and in the end supreme felicity."

When he thus spoke, expressing the very thoughts of the jewel of commanders, that crowning ornament of rulers, hearing these words in remembrance obtained in the southern quarter of Balipura a piece of land fertile to produce, all manner of fruit, a very extensive region as level as a mirror, from Svarcves'vara Panditya, the áchārī of the Five Lingas erected by the Pandavas, and the Hergulde Suyonna, and from the senalhova Kannayya, and all their connections, in presence of the seiti, the nagaras, the five mahās and the three purās—pouring water—

And in that pleasant land, arranging and transforming to the utmost timber and stone, as if striving to add to all the variety of forms in which Brahma had created wood and stone, the great commander Kes'ava, shining with exceeding devotion, built for the god Kes'ava an abode filled with beauty and a joy to the sight. And on a large piece of land in front of that temple, this treasury of the benefits derived from charity, in the fullness of his heart's pleasure, built a town and named it Virakes'apa-pura. Then the jewel of commanders, gave that town, filled with commodious houses, having cots in each chamber containing the softest beds, and for the sake of heaven donations of money attached, to the Brahmans, that it might bear fruit.

This done, that Virakes'apa-pura was everywhere praised as the indigenous place of growth for kalpa-vrikshas, as like svarga a place for the continual cultivation of all the vedas, a mine of purity and virtue, a place in which to acquire the most exalted merit—and was as a newly made anklet for the goddess earth, adorned with the nine jewels.

Then for the superintendence of the vritta in that town—on investigation Ekkalarasa had acquired a great name in the world as a treasury of heroism, a treasury of valour, an overflowing treasury of pure renown for judgment, a treasury of liberality. This mine of all good qualities, a moon in raising the fortunes of the Ganga race,* Ekkalarasa,—his chief minister Kimaya, and his minister for peace and war Mahadeva,—gaining the consent of all the chief authorities of the Juddugade Nád, having received from their hands, with pouring of water and all ceremony, the village of Bélua together with all the (taxes) manayya, áya, dāya, and kirukula ;†

* See note p. 160.
† See note p. 77.
In the presence of the Pañcana Sāvi of the royal city Balipura, Kirtti Setti and Mōhi Setti and all the other Nagaras of Dharma Śiva Dēva, acharī of the five majhas, Mālīga Madhukes'vara Panḍita Dēva, acharī of the Hiriya majha Śri Jagadeka Malles'vāra; Sarves'vāra Panḍita Dēva, acharī of the Five Lingas; Jūnā E'akti Panḍita, acharī of Tripurāntaka of Hērggade Sogirmarasa, of that place; Vāmā E'akti Panḍita, acharī of the Kōjī majha of Hērggade Vennamarasa of that place; and of the seven Brahmapuris—with the assent of the mahā pradhāna Kasupaya Nāyaka, a promoter of all works of merit—the mahā pradhāna Kesimayya, Hērggade Danjānāyaka of the Banavāni Nād, accompanied by his accountants—in the Sāka year 1080, the year Labudhināya, the month Pushya, the day of full moon, Monday, the day of the sun's entering the northern signs, at the vyati-pāta, during an eclipse of the moon—for the worship of the god Vīra Kesītara of the auspicious Kes'avapura, for the repetition of the service, for the daily oblation and offering of food, for maintaining the perpetual lamp, for a splendid car procession and assembly or fair in the month Chaitra, and for any other fresh ceremonies—gave in the manner approved by all—

To those of the Brahmapuri of Kes'avapura, accomplished in all the holy actions—yama, niyama, svadhyāya, dhyāna, dhārana, mauna, anuṣṭhāna, japa, samādhi, † diligent in maintaining the perpetual sacred fire, and in serving Brahmins, gurus and gods; versed in the six tarkas, the mimāṃsā and other sciences; faithful in performing the six religious acts—gaṇa, yājana, adhyāyana, adhīyopana, dāna and pratigraha—having performed the agnishṭoma and the seven other kinds of sacrifice; familiar with many purāṇas, and the itihāsas connected with them, commentaries, poems, plays and many modes of skill; praised by learned poets in many languages, an authoritative debater, the enchantment of whose knowledge attracted to him the hearts of all the learned, whose speech was as if engraved on stone, whose fame shone like the rays of the sun, whose body was purified by the avahhrata (a purifying ablution at the termination of a sacrifice) and the settled abode of all happiness,—namely to the god Jagadeka Malles'vāra two shares (kriti)—to the god of the Five Lingas two shares—to the god Kēdrā two shares—to the Brahmanas 36 shares—for the pājari one share—for the garland-seller one share—altogether 46 shares, in the village of Belvāgi.

* Samasta dharmacakadrakam mahā pradhānam Kasupaya Nāyakam anukālātegajam mahā pradhāna Banavāni nīda hērggade danjānāyakam Kesimaygam.
† See note p. 16.
And Taḷḷaka Devarasa, possessed of all titles, mahā manjalesvara, a moon in raising the fortunes of the Ganga race, a promoter of all meritorious acts—his sister’s husband Yeṣṭharasa, and Hadavala Gangana—rising up, in order to renew the gift of their father (boppam) Yakkalarasa, released that village from (the impost) manneya, ēya, dīya, kārike, kirukula, and pouring water at the feet of the god Kesāva, gave them up as a gift with enjoyment for three generations. And the great minister, Kesimaya Dandyanayaka, washing the feet of his priest (tammurādiyorappa) the royal guru Vāma S’akti Deva, accomplished in all the holy actions—yama, niyama, svādhāya, dhyāna, dhārana, mauna, anusṭhāna, japa, samādhi—a lover of the learned, patron of the assemblies of skilful poets, spending his time in gifts of food, gifts of gold, gifts of virgins, gifts of cows, gifts of lands, gifts of encouragement, gifts of medicine, and other gifts; holding the unequalled vedas as a jewel, distinguished for his investigation of the sciences and idol rituals, born in the line of the rishi Gautama, a servant at the lotus feet of the god Dakshina Kedāresa of Balipura—and pouring water, gave to him the control (ūraykeyumam) of that place as a Brahmapuri.

Besides which, Heggaje Sāvinarasa gave for the ēya from the umbali (or rent free) land of Belvani a paddy field of one matta, according to the maragundi pole, and to the god Kesāra a paddy field of one matta. After deducting for the gauśika the Guru Deva and the Heggaje will divide what remains among the mahājana (or Brahmanas).

In this, each share of land (vṛitti) belongs to the occupant of the house to which it is attached, but the shares of houses unoccupied belong to the god. Among these vrittis, the bhāṣa-vṛitti one, the khanjika-vṛitti one, the agnish-tōyi-vṛitti one, and the pājari and māligara-vṛittis altogether five vrittis will be granted and enjoyed. The boundaries of that town:—on the east the row of resting stones (for loads) near the basadi (Jain temple) of Hemmādi; on the south, the northern limit of the cultivated land belonging to Bhagavati; on the west, the land belonging to the Five Lingas; on the north, the land of the Hemmādi basadi.

(Furthermore) as a tala vṛitti for that god, obtaining it from Little Baligambve, the village of the god Kedāra, with worship of the feet of that god, he presented for the daily service, for a splendid car procession in Chaitra, for the daily offering of food to the god, and for feeding daily five Brahmanas from other parts, one matta of paddy land according to the kacchavi pole under

* Ganga vannas vāriśi vāridhanas subbāravanam.
† See note p. 77.
‡ See note p. 16.
the Narapati Ságara,—and for maintaining the perpetual lamp, one oil-mill in the city besides, to that god.

(Here follows another grant, made 21 years later.)

May it be well.—In the 3rd year of the Káracchurya emperor, Nissanka Malla Sánkuma Déva, the year Víkári, the month Chaitra, the day of full moon, Monday, the time of the equinox, at the vajá páta, during an eclipse of the moon—the mahá pradhána senádhipati, the Banavase Náj Herghéje Danjanáyaka Kesí Rája, who if considered was a treasury of fortune and wealth, as Yama’s weapon of punishment in taking the lives of hostile kings, a casket for the jewels of good qualities, a sun to the lotus garden of poets and men of learning. The growing fame of the commander Kés’áva shines beyond the elephants at the points of the compass, and laughs at Indra’s royal elephant.

This Kesí Rája Danjanáyaka—for the worship of the god Kés’áva which he had set up, repetition of the service, for the daily oblation, for maintaining the perpetual lamp, for the procession in Chaitra and the games and fair, for any fresh ceremonies, for a throne for the god, and for feeding twenty Brahmans from other parts, and for repairs of the temple—directed that the land left to the god Somanítha in Banjaníke in the Nágara Khanja Seventy, should be attached to both and used in common.

And in the presence of Sampaikarasa, mahá manjúles’vara, lord of the Gupta race—of Jayadévarasa, worshipper of the feet of Garges’vara, skilled in the management of armies, and his minister Vásudeva Náyaka,

of the mahá manjúles’vara, sun to the lotus of the Kadamba race, having the favour of Jayanti Madhukes’vara, having the title Nigalanka Malla and many others, Toppadevarasa, and his minister Tikkaya,—and surrounded by his retinue, his great tributary Sána Gauja, and the chiefs of the Nágara Khanja Seventy, at the feet of the god Kés’áva, receiving from their hands the manneya, áya, dórja, kirukula, kánike,*—pouring water, presented them to the god Kés’áva and the god Somanítha—

(Some illegible.)

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows in the holy bathing places of Váranási, Kurukshéttra, and . . . . and of presenting a kolaga adorned with gems to Brahmans learned in the four vedás. Whoso protects this gift as long as sun, moon, stars and sky endure, obtains the merit of presenting a thousand tawny cows to Brahmans at Váranási,

* See note p. 159.
Gaya, and Kurukshetra. Whoso alienates a gift made by himself or by another will be born a worm in endure for sixty thousand years.

(Rest illegible.)

75. Sīla Sāsana at Balagami, date A.D. 1202.

Size ft. 3.5 × ft. 2.—Hoja Kumaṇa Characters.

Linga with Priest.
Moon.
Nandi.

Adored be Sambhu, beauteous with the chamara-like crescent moon kissing his lofty crest, the original foundation-pillar of the city of the three worlds.

May it be well.—In the 11th year of the Yadava emperor, possessed of all titles, Vīra Bāllaṇḍa Deva—the year Dundubhi, the month Chaitra, the 13th day of the moon’s increase, Monday,—Bendi Seṭṭi of Hāri Hemugunda near the royal city of Dalligāme, gave on the south of the river-ford a paddy field of 10 kāmmas, for the daily oblation to the god Praḷaṃesvāra (7), and for repairs of the temple, washing the feet of Bhurumēsvarā, priest of the five maṭhas, and of Mālīga Madhukesvarā, priest of the old maṭha, and pouring water.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows, and of presenting a thousand Brahmins in Vārānāsi with kolagas adorned with jewels. Whoso usurps this gift will incur the guilt of slaying a thousand Brahmins and a thousand tawny cows in Vārānāsi. This gift let all kings and Brahmins carry into effect.

76. Virakal at Balagami, date unknown.

Size ft. 2.4 × ft. 1.—Hoja Kumaṇa Characters.

Linga with Priest.

(The inscription on this stone is entirely illegible.)

The hero in the presence.

The hero
with shield
and broken sword.
Horsemen
riding over bodies.
Nandi.
Adored be Śambu, beauteous with the chamara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

The great Chālukya emperor Tailapa, peerless in might; Sālayās'raya, an abode of dazzling splendour; Vikramāditya, a combination of the most exalted bravery; Jaya Singh, a treasury of ambition to excel; Trailokyā Malla, a collection of all the fortunes in the world,—these being famous brought renown to the Chālukya kingdom.

(Some illegible.)

May it be well.—While the victorious kingdom of Tribhuvana Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Sālayāsraya hula, ornament of the Chālukyas—that was continually increasing in prosperity, to endure as long as sun, moon, and stars—and he was ruling in peace and wisdom† in his residence of Tagiri.

The dweller at his lotus feet; May it be well.—Entitled to the five great drums, chief of great tribunaries, subduer of fierce kings, a moon to the group of lotuses his brothers, patron of the assemblies of good men, a jewel in the cluster of good qualities, in liberality like king Nala, chief ruler in all the earth, like Adiseha upholding the world, like Brahma in skill, a lion in bravery, a jewel-mirror to the good, a protector of those who depend upon him, a punisher of the evil, a lusty elephant to the groups of creeping lotuses his enemies, of a mild countenance, fame his banner, great in ambition to excel, a bee at the lotus feet of the illustrious Tribhuvana Malla Deva, invested with titles and degrees of all kinds, the mahā senādhipati, mahā prathāna Dānjanāyaka Barmanā Devarasa;

In the 2nd year of Chālukya Vikrama, the year Pingala, the month Māgha, the day of full moon, Monday, at the auspicious moment of the moon's eclipse—for the ablution and daily offering to the god Mallikārjunas which Pujari Linganna of the royal city of Balligāme had set up—and for digging a tank and for a chastra—gave, with pouring of water and every ceremony, one village Hāravirdu, situated in the Jijjulige Seventy.

† See note p. 2.
This gift is a gift from all the heads of the garland-sellers, they in particular will maintain and carry into effect the gift.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows in Prayāga, Vārānasi, Agrītritha, or Kurukshetra, and of presenting kolagānas made of gold and silver to a thousand Brahmins versed in the four Vedas, washing their feet. Whoso usurps this gift incurs the guilt of slaying a thousand tawny cows, and a thousand Brahmins versed in the four Vedas, in the holy bathing places of Ganga, Gaya, Vārānasi, and Kurukshetra. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The bridge of merit deserves your support, O kings of the earth. Thus from age to age cries Rāmacandra to the kings who come after him.

May layya, washing the feet of Pavitra Rāja Pamālita, and pouring water, set up this sāsana.

78. Sīla Sāsana at Balagami, date A.D. 1071.

Size ft. 4. 9" x ft. 2.—Hage Kamesha Characters.

Kings with Priest.

Adored be Sambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the victorious kingdom of Bhuvanaika Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyāśraya kula, ornament of the Chālukyas —was continually increasing in prosperity, to endure as long as sun, moon, and stars—

Living at his lotus feet in his residence of Bankapura, entitled to the five great drums, chief of great tributaries, subduer of the fiercest opponents, lord of all the treasures in that place, like the son of Yugandha in carrying out his master's orders, a refuge to the wise, clothed with judgment and wisdom, possessed of all learning, great in prowess, able in war, a bee at the lotus feet of Bhuvanaika Malla Deva, a combination of all good qualities, was the great minister, senior councillor for peace and war, Mane Vṛggaṇe Danjanayaka Udayāditya.

Completely defeating the Mālava king who had raised his enmity, and all those who had secretly conspired against the throne and against the guru, and

* See note 14.
† A' athina vara nighatun.
seizing their property and women laden with jewels he handed them over to his emperor—thus by his judgment and his mighty prowess he was renowned as the subject of the three worlds—this Udayādiṭṭha Daṇḍadhanaśtha. His mind unstained by fear, his speech quite free from pride, his body full of radiance, a treasury of all wealth, his conduct without any admixture of evil—thus reputed, what a fame was his, this chief jewel of commanders, Udayādiṭṭha.

Who placed themselves under his protection had nothing to fear from men, who accepted his support had nothing to fear from poverty, who turned to attack him in war surrendered their lives—if considered, how great was he in might and fame, the commander Udayādiṭṭha. He subdued Male secure of victory, like Vishnu himself in the attributes of might, an ornament to the face of those who answer wisely, Udēya Daṇḍadhis'ān.

At the request of Udayādiṭṭha the mighty hero, thus entitled to all honors and praise—the king Bhucanaika Malla Deva and all his ministers, in the Saka year 998, the year Virūdhakrit, the month Pu-hya, the 1st day of the moon's increase, Monday, at the auspicious moment of the sun's entering the northern signus—for the bathing and daily offering to the god Malākāmodes'vara of the royal city of Balligāme, for repairs of the temple, for any fresh ceremonies, for the food of the ascetics who resort to it—gave, washing the feet of the owner of the place Somesvāra Pāṇjiṭā, the disciple of Chandra Bhūshana Pāṇjiṭa, accomplished in all the holy acts, yama, niyama, svādhyāya, ḍhyāna, dhārana, mauna, amuṣṭhāna, japa, samādhi†—and pouring water—one village, Hange, in the Nāgari Khanda Seventy; and of the paddy land of the royal city of Balligāme, 4 matlabas—free of every burden.

Whoso maintains this gift derives the merit of presenting 12,000 double-faced cows in the holy bathing places of Vāranāsī, Kurukshetra, Prayāga. Whoso usurps this gift incurs the guilt of slaying 12,000 cows and Brahmans learned in the four vedas in the holy bathing places of Vāranāsī, Kurukshetra, Prayāga, and of the five great sins. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth had Sagara and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him. Poison is no poison, the property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

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* Allīga sthāna pati.
† See note p.16.
79. Virakal at Balagami, date A.D. 1079.

Siva fl. 5 3’ x fl. 3 4’—Hale Kannaṭa Characters.

May it be well.—While the victorious kingdom of Trīṣhūvāna Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Sāvyāsacaya kula, ornament of the Chāluṅgas—was continually increasing in prosperity, to endure as long as sun and stars—

When the dweller at his lotus feet—May it be well—in the 4th year of Chāluṅga Vikramā, the year Siddhārti, the month Śrāvams, the 6th—by order of the Pirīya.

The hero being borne to heaven by celestial nymphs, some waving chamaras.

Dandaṇāyaka Ananṭapādāyya, the Dandaṇāyaka Gōvindarāsa was ruling the Banausaha Twelve Thousand—

By the Dandaṇāyaka Gōvindarāsa’s order, the cows (turu) of Bālligāve being seized, the watchman Kāṇiya Keva Nāyaka

The hero armed with sword and shield killing another similarly armed, and driving off a herd of cattle. The herdsmen in terror turning to escape, killing several Malaharu, and returning the cows, attained to the world of gods. Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war?

80. Sīla S’asana at Balagami, date about A.D. 1020.

Siva fl. 7 3’ x fl. 2 8’—Hale Kannaṭa Characters.

(Stephen, S’asana is quite illegible.)

Adored be Saṁbhū, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Om. Praise—Praise to S’iva and Gānapati.

While the auspicious Jagadeka Malla Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs.

* See note p. 24.
glory of the Satyās'rāya kula, ornament of the Chalukyas*, the perfume of the jasmin, a lion to the elephants his rival kings, male of males, a golden ornament of the male sex, a world destroying fire to the fiercest kings, a kalpa-vriksha to the learned, was ruling in peace and wisdom in his residence of Uda-kere.

(Much illegible).

the time of the sun’s entering the northern signs—accomplished in all the holy exercises, yama, niyama, svādhya, dhāranā, mauna, anusṭhāna, japa, samādhi † for incense and daily service of the god, and for food and clothing to the rishis resorting there under the Bendē tank 12 matts according to the knachavi pole—2 matts

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vāranāsi, Kurukshetra and Prayāga—and of presenting a kolaga decked with the five precious stones to Brahmans learned in the Vedas.

Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vāranāsi, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in orudence for sixty thousand years. The earth has had Sagara and many other kings; according to their (gifts of) land so was their reward. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmaḥandra to the kings who come after him. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants.

Let none revoke this public gift. Who does so will be cursed in the world to come, incur the guilt of killing Brahmans and cows in Vāranāsi and go to the hell Ajāraja.

(Some illegible.)

* See note p. 14. † See note p. 2. ‡ See note p. 16.
81. Virakal at Balagami, date A. D. 1286.

Size ft. 6 0 1/2 x ft. 2 0 1/2 — Hoje Kannada Characters.

(The greater part of the inscription Megilie.)

Crocodile?  Moon.  Sun.  Crocodile?

... son of Velambika

in the year Pingala, the month Sravana, the 5th day

of the moon’s increase

The hero and his wife
in the presence.

An attendant.

Kings
with a Priest on each side
in a temple.

Nandi armed
by an attendant.

In the 16th year from the beginning of the reign of the mighty emperor
Ramachandra, king of kings, a Vishnu among other monarchs, of great prowess — the year Vyaya

The hero and his wife ascending to heaven in a car, attended by celestial nymphs with shamans, and celestial musicians playing on drums. A male attendant holding on by the flag-staff at the top of the car, a female attendant seated below the hero and:

Nagesvara and his life’s lamp (prakaśa śakti) Bommaññi,

who through devotion to her husband went out with him to the battle,

in the fight they obtained heaven.

The hero, with insignia of rank, and armed with sword and shield, fighting against men similarly armed. His wife in a graceful attitude eagerly watching the fight, guarded by a spearman. On the left a horseman galloping on to the field. On the right a single combat between two men armed with javelins, one bearing on his shield the device of a lion, and the other that of a bear.

Six female figures around a fire (?) gazing at the hero with uplifted hands as in astonishment.
82. Virakal at Balagami, date A. D. 1284.

Size ft. 53/4 x ft. 2 1/2. — Hoja Kannada Characters.

May it be well.—From the beginning of the victorious reign of the Yādavas emperor Vīra Rāmachandra,

The hero in the presence. Linga with a Priest on each side. Nandi.

the 14th year, the year Tārana, the month Chaitra, the 3rd day of the moon's increase, Sunday.—May it be well—Bhayana Narasaya of the Vīra Bananju dharma, leading the army of Balligave

Celestial musicians.

against Siddhiyara Kappaya, and surrounding him, Vīramaya Deva, destroying soldier upon soldier, cutting them down, hacking them in two, raging about and striking off many heads, went to heaven.

The hero ascending to heaven in a car, celestial nymphs with chamara holding on by rings.

The hero, with insignia of rank, wrestling hand to hand with a man holding a spear. Attendants on each side, one on horseback.

83. Virakal at Balagami, date about A. D. 1160.

Size ft. 4 6/8 x ft. 2. — Hoja Kannada Characters.


May it be well.—While the powerful emperor Bījjaṇa Devarasa was ruling in peace and wisdom*—

When by order of Padmarasa Danḍanāyaka of the Baravasa Nāj, — the cart (bandi) of Vāma S'akti Deva, wresher of the feet of (the god) Dakshina Kodāra Deva, having been seized, Bāchayya Nāyaka, the watchman of Koravalli, fighting, went to heaven; on which his son-in-law

The hero ascending to heaven with a triumphal sword-dance, attended by celestial nymphs with chamara.

Bāchayaka, setting up a stone, raised a lamentation for the hero.

The hero armed with javelin and shield contending with a great number similarly armed, one turning to load a jinjal. A man of rank behind on horseback, with armed attendants.

* See note p. 2.
Sātā Saśasana at Balagami, date A. D. 1096.

Sinn ft. 6 4' x ft. 2 8'.—Hāfe Kannāja Characters.

Sun. Līṅga with Priest in a temple.

Moon. Cow suckling salt.

Adored be S'ambhū, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

While the victorious kingdom of Triśūhaṇa Malla, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyās'rāya kula, ornament of the Chālukyas* was continually increasing in prosperity, to endure as long as sun, moon, and stars; and he was ruling in peace and wisdom†.

Among the Chālukyas the senior (piryām) was king Tailapa; after him the promoter of valour, king Trādokṣa Malla; then followed Viśramādiyā Dēva, a beloved monarch, superior to them in skill, in bravery, in great expeditions, in liberality, in his body of god-like brightness, and in fame.

Taking Triśūhaṇa Malla as his master was the chamāpa Kālidāsa, a terror to the fiercest enemies, ruler of all the world, filled with fame, bearing Śiva on his head, full of wrath towards his enemies. Confronting in battle the Lāja king, the Magadhā, Nepāla, Pānchāla and Pāṇjya kings, he took from them their fame, and when they brought an immense number of elephants, women and horses, and sought the help of that Chālukya emperor, this terror of his enemies, Kālidāsa, obtained the merit.

This lord's uncle (father's younger brother) was the commander Sarva Dēva, acquainted with joys surpassing those of Indra, and always devoted to pleasure. Thus was that illustrious Sarva Dēva a pleasure to the hearts of good men and his people; a mine of mercy, he acquired a fame as white as the swan, and his country was celebrated like him.

As the moon rises to enlighten the world plunged in the ocean of evil, so in the Vatsa āgā, sprung from the race of the lotus-born (Brahma), casting a radiance over the Kamma kula, was born an extraordinary hero, praised by all.

To this general Chāvunja and his wife Kelayakābba, who was like another Lakshmi, was born, giving them great joy, Nāga Varman Damajarāpa, praised by all. Nāga Varmna's wife Nāgiyakka was a Pārvati, Śiva's queen, in affection for her husband, Brahma's Bhāratī herself in eloquence, Lakshmi in good fortune—so said all the world.

† See note p. 2.
As to Sīva and his consort Pārvati were born Ganga and Kumārā, so from the love of Nāga Varmma, the treasury of wisdom (rīḍyā niśādhi) and the fortunate Nāgyaka were born the lord Sarva Deva and the commander Chāvunda. May Lakshmi, honored by them, give them all fortune as long as sun and moon endure. Like Rāma and Lakshmana may Sarva Deva and Rāya live in the world with great affection, and like a row of lamps cast the light of blessing on both sides (their ancestors of both lines). May the god who is lord of all, whose pair of feet are worshipped by all the celestials, whose crest is the crescent moon, the husband of Pārvati, whose locks are the skies, the remover of all sin, Sīva,—to Sarva Deva and the enlightened Chāvunda Rāya, versed in all the learning of the Brahmanas—grant increase of power and authority. May Sīva, the remover of sins, the law giver, the supreme spirit, the creator of all, the protector of all, shelter with affection Sarva Deva and Rāya.

The Mandara mountain is supported by Vishnu, the Amara river (Ganges) by the Mandara mountain, the ocean by the Amara river, the earth by the ocean. But is the Mandara mountain a fit comparison for him? In greatness it may be. Is the ocean? In capacity. Is the earth? In endurance. But in bravery and heroism this Chāvunda Rāya's qualities surpass them all.

The younger (brother) of this illustrious Rāya was Chidā, in generosity a kalpa-vriksha, lord of several lands, in greatness like the ocean, in firmness like the great (mountain) Mēru.

The earth flooded with polluting streams of blood was unable to move, Brahma hid himself, the ocean left its bounds and fled, through the astounding feats performed in war by the unequalled and surpassing Sarva Deva, who had overcome death from the flattery of strange women, not a man of two words (double speech), a protector of all who claimed his protection whether friends or foes.

His word was like mount Mēru, in tearing in pieces the bodies (of his opposers) he was like the enemy of lusty elephants (the lion), in granting the desires of his people a young kalpa-vriksha, his wealth was composed of whatever the poor desire (he gave away everything in charity), to sin he was an increasing judgment-fire, in beauty peerless—how can I describe the greatness of this mighty Sarva Deva.

To this mine of humility and ornament of the learned, Sarva Deva, was Sāntala Devi wife, noted among women as the unequalled Lakshmi for devotion to her husband.

To this jewel of affectionate wives Sāntikabbe and the mine of generosity Sarva Deva, was born a son, the powerful and illustrious Sōvi Deva. When
by the favor of Somes'vara of the city of Pulikara, Somes'vara was born, great and settled fortune came to the whole family of Sarva Deva. A moon to the ocean of the learned, an ocean of poetic conceptions, in eloquence a garden of flowers, to courtesans a Manmatha (Cupid), a terror in the field of battle, was that Soma.

How excellent then was Sarva Deva, the god of whose desire was Siva, his protector and master the Chalukya emperor, his father Naga Varman revered by all the good, his mother the pure Nigiyatka, his priest Yama Deva Brati the equal of the Vamana incarnation, his brothers Hadja and Chidga, his son the great Sot Deva, all friends of good people.

The mighty Sarva Deva, a bee at the lotus feet of Siva, was a helper of the race of good gurus, able to remove the sins of all his line.

A descendant of the excellent Kalamukha Chakravartti muni of great wisdom, Kes'mira Deva; the chief disciple of Trilochana Munindra was Vares'vara Deva, with a body purified by penance, devoted to piety, a jewel of pandits, worshipper of the feet of Siva the god of gods. On the good advice of this Vares'vara Muni, a destroyer like Yama of all evil deeds, the lord Sarva Deva, with a pure mind, built a temple for the great and celebrated Tripuranaka in Valligrâme, which was as a crown or a golden bowl for the god. The favorite of the goddess of fortune, Sarva Deva, erected a residence for Sarves'vara, and crowned it with a golden dome, such that it seemed as if Indra's car had stopped in the royal city of Bali, as the most charming spot in all the earth. In this the choicest spot in the world, the celebrated Valligrâme, as who should say this is Mêru, this is Kailasa, there dwells Sarva Deva who like Brahma set up a pillar from earth to sky—thus made he a temple with great joy, and decorated it with all manner of ornament for the god Sarves'vara.

May it be well—The Damjanâyaka Sarva Devarasa entitled to the five great drums, lord of many tributaries, a great and brave commander, granting the desires of the learned, a moon to the race of the Brahmas, a mount Rohana to the jewels of good qualities, an ornament to the good, careful of his master's orders, pleasing the mind of his lord, destroyer of the pride of his enemies, walking according to the rules of morality, of unshaken courage, with these and all other titles—in the 21st year of Chalukya Vikrama, the year Dhatu, the month Pushya, the 5th day of the moon's increase, Sunday, the day of the sun's entering the northern signs, at the vyatipata—for the pleasure and the daily offering of the god Sarves'vara which he had set up in the royal city of
Balligrāme, and for food and clothing to the rishis who resort thither—assembled with all his ministers, and having obtained the permission of the emperor—gave, washing the feet of Vares'vara Deva Panjita, accomplished in all the holy acts, yana, nityana, svādhyāya, dhyāna, dhārana, maana, amushāhāna japa, samādhi—and pouring water, so as to be approved of all—as a gift to Pāramaśvara—in the vṛitti of the place in the Balli plain, a paddy field of one matra, and in the Nāgari khaṇḍa Seventy, the village Hāruvādoppa.

Whoso maintains this gift will secure the merit of presenting a thousand tawny cows to Brahmans at the holy bathing places of Vārānāśi, Kurukshetra, and Prayāga—and of presenting a kālaga decked with the five precious stones to Brahmans learned in the vedas, or of presenting a double headed (i.e. parturient) cow to a thousand Brahmans. Whoso usurps this gift will incur the guilt of killing a thousand tawny cows and a thousand Brahmans at the holy bathing places of Vārānāśi, Kurukshetra, and Prayāga. Whoso by violence seizes the land presented either by himself or by another will certainly be born a worm in ordure for sixty thousand years. The bridge of merit deserves your support: O kings of the earth. Thus from age to age cries Rāmaçandra to the kings who come after him.

(Some illegible).

85. Virakal at Balagami, date A. D. 1102.

Size ft. 5 10' x ft. 1 10'.—Hasta Kannada Characters.


The hero worshipping.

Praise.—Adored be Śambho, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—Pramāṇa Deva, entitled to the five great drums, mahā maṇḍales varṇa, chief of the great city of Kolkapura, having received a boon from the favour of the goddess Padmāvatī,

The hero, with a torch in each hand, ascending to heaven in a triumphal dance, attended by celestial nymphs with chamaras.

May it be well—In the 27th year of Chālukya Vikrama, the year Chitrabhāmu, the month Phālguna, the 1st day of the moon’s decrease, Monday—the army of Bṛihara Viśharaśasi coming to plunder by invitation of

* See note p. 16.
the Raṭṭas, the king's soldiers without taking food chastised a thousand braves and took their lives—Kēlaya Nāyaka turning back fatigued,

*The hero, armed with sword and shield, killing a man on horseback. Figures prostrate on both sides.*

Bijjaya Nāyaka, the son-in-law of that Nāyaka, following him and pleasing him, begged for the post of danger, and fighting with five Bejār kings who had besieged Hārvanahallī and Kedāra, beating and piercing them, obtained heaven.

Who wins in war gains spoil, who falls enjoys the celestial nymphs, and his fame is for ever established. What fear then of death in war?

36. Virakal at Balagami, date A.D. 1170.

*Size ft. 4 10" x ft. 1 9"—Horse Kannada Characters.*

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**Moon**

Līnga with Priest.

**Sun**

Nandi.

*The hero in the presence.*

_Om._—Praise to Śiva—May it be well—In the 5th year of the powerful Kalachurīya emperor Rāya Murāri Sovī, the year Khara, the month Śrāvana, the last day of the moon's decrease, new moon day, Monday—while Dāsi Seṭti and Vajāṭi Holeyā Nāyaka the son of Muddauve, herdsmen of the royal guru Vāma S'akti Deva, were coming with a herd of cows in the Sandadī road of Saliyūru, some powerful leaders of robbers fell upon them.

The hero borne to heaven by celestial nymphs waving shāmas.

To describe the courage of him who fought with them and obtained heaven:

The men who armed with bows fell upon him at a distance from the chief city, he cut in pieces and pierced with sharp arrows. Singling them out when greatly enraged they would not submit, having come from the slaughter of experienced warriors, he pulled them out and taking his sword struck down those robbers, and killing them in fight, dragged their bodies about, the hero Holeyā. The apsara nymphs enamoured of him and saying 'He is ours' came down from the sky, bathed his feet, took him up with great joy and bore him away, singing 'What a marvellous rare hero have we obtained'—while all the people on earth exclaimed 'āhā!' Fortune.

A spirited fight of men armed with bows and arrows.

87. Marked by the Photographer as missing.
88. Śīla S'asana at Balagami, date A. D. 1114.

Sive ft. 3 2 × ft. 4 1,—Rāja Kannada Characters.

Siva, Vishnu, Brahma.

Nandi, each in a temple.

Cow suck- ing cist.

Om. Praise to Siva. Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the boar form of the resplendent Vishnu, which dispersed the waters of the ocean and supports the peaceful world upon its right tusk.

Govinda Rāja, the head jewel of the Vaishnavas prays as follows—May be the splendid, the eternal, the husband of Lakshmi, shining with all worlds in his loins, praised of all the gods, reposing on the serpent, of endless incarnations,—protect us.

From the golden lotus in the lord of Lakshmi's shining navel, of which O wonder! his lotus face was like a reflection, sprung Brahma. From the mind of Brahma came forth before the creation nine (the nava Brahma) able to confer fortune, the brightness of whose bodies filled the points of the compass, abodes of pure qualities. From these sons of the mind of Brahma descended the shining jewels of the Chalukya race, the peerless monarchs who ruled the world.

After them (avarim balikke)—As the great boar in the beginning scattered the ocean and by his might raised up the world which was sunk in the waters, so delivering earth from the dominion of the enemies who had subdued it, he took the government of the world, the Sārva bhaumi Taila. His lotus head he made an offering at the feet of Lakshmi, and by his might putting to shame the ocean as if to say, Is that the limit of the world? he extended the Chalukya kingdom to the very points of the compass and ruled over it. A sail to the heart of his enemies, a light to the greatness of his race, his fame was a celestial Ganges which like a mount Himālaya he supported, thus alone Taila, bravery his nature.

An emanation (or brightness) of the goddess of victory, his dearest son, of heroic conduct, Satyās'āya, an abode of all the royal virtues, (next) ruled the sea-encircled world. His son Vikrama, of unequalled bravery, who as Indra himself made all other emperors bow to him, a combination of the bravery of all the regents of the points of the compass, then ruled the world. His younger brother next ruled the earth, who caused all to say, Why mention the tortoise
(as supporting the world)? Did the ten incarnations deliver the earth from trouble? But he did, Nîrmmâdi, superior to them all, greatest of all the great in the battle field. His son Jaya Sinha, then ruled the earth, by whose creeper-like sword all enemies were subdued, who lorded over many countries reduced by his force of elephants. His son Ahava Mallâ next ruled the lady earth, whose swelling bosoms are the mountains, whose necklace round her throat are the stems of the lofty areca palms, whose soft waist are the young sprouts of plants. The elder brother of the world-renowned Ahava Mallâ, a chief of men, praised by all the world, Bhavamaîka Mallâ (next) ruled.

Then that king's younger brother Vikramârka ruled, unshaken by fear, the sea-encircled peaceful earth, filled with the spoils of victory, a proud umbrella among the first of warriors.

While he was ruling this middle world—whoever through fear of his dreadful warfare did not oppose him, whoever threw themselves on his protection, whoever sought his favour, or whoever did not fall at his lotus feet and do him obeisance, the Sauvira, Abhîra, Andhra, Golla kings, he knew how to look upon with kindness or with a terrible frown, the king Vikramârka. The Chola king he forced to go without clothing, the Pallava king to have his hands full of sprouts, the Andhra king to go into caves, the Singhala king's heart of wicked designs to evaporate, the Malava king to give up his garland, the Ghûrjara king to shrug his shoulders, (all plays upon the words)—thus did he treat them with his continually increasing power, Vikramârka Deva. If he but stood up to make war, the hostile kings, though powerful to subdue others, knowing that destruction would befall themselves and their armies, asked themselves what use of lusty elephants, what of our great army, what of all our arrows, what of all these attendant people? His great uplifted sword, which none were able to stay, terrified all the kings with its jalajala noise, and forced the goddess of victory to attend on it ever. Just as tender boys seeing their reflection in water turn and run away in fear, so the hostile kings and their elephants ran away at the mere sight of the great Châlukya prince. As the Lôka king ran away, the Chola king seized his ear and shook it, while the Kalinga king asked where his own lost kingdom was. What fear then did he produce, this causer of weeping to kings.

While with such a name he was ruling in peace and wisdom* in his residence at Kalyâna-pura—

The dweller at his lotus feet—a kalpa-vriksha born in human form, offspring of all the merit of gifts to Brahmans in former existences, a fruit from which other merit producing trees might be propagated, a beautiful swan in the Mirasa

* See note p. 2.
lake of the hearts of learned poets, an ornament to all who were freed from sin, of great liberality, thus praised with great affection by all people was Anantapālā.

Full of the pietà of faith in Śiva, praised by all people, an abode of fame, able to subdue and put to death a crore of Rāvanas if they would stand up against him, the home of victory, his might was so great what use of swords, there was no limit to his qualities of greatness. Seeing his warfare Adisesha delighted trembles, and assists him in collecting wealth for his lord (the emperor). As the sea so he (Anantapālā) causes the commanders who hinder his sacrifices (labor) to drink poison and presents Lakṣmī (fortune) to him who rules him, thus the sea too befriends him.8

Living at his lotus feet like a royal swan, looking on him as his patron god, among Brāhmaṇas the foremost, the best man in the world, compelling (by his brightness) the other inferior commanders to hide in the forest all the day-time, spontaneously a friend to the good, an abode of virtuous life, praised by all the people in the world, the youthfulness of Lakṣmī which was at his command he made over to the learned, that Govinda Rājā Daniḍhāpiṇa.

With a patience, majesty, famous learning, power of command and wisdom such as did not exist in all the line of the lotus-born, enlightening the world, like a sword in the hands of the Chalukya kings, was Govinda Daniḍhāpiṇa. Although he wished to live (peacefully) according to his own inclinations, the other commanders all said with great fear, 'We know his mind that it is always engaged in thinking how with his great power to cut in pieces the armies and all the property of the fiercest among the tributary kings, and (destroy) their very seed; therefore we must not approach his person which dazzles like the sun.' Though in his mind cherishing mercy and not how to destroy his enemies, if he sent but a messenger to any part, their minds foreboding the destruction of their kingdoms, the other kings with hearts full of terror came at once in haste to see him. How great among the powerful was this Govinda Daniḍhāpiṇa. As if burning the points of the compass, thus with blood-shot eyes did his groups of elephants, resembling those at the points of the compass, exert themselves in the destruction of his enemies, while his angry eyes with their ruddy flames, which were as a scarlet wafer on the forehead of the queen of the points of the compass, burnt up the enemies' country and reduced them to a state of primeval desolation—thus powerful was the peerless Govinda Rājā.

8 The allusion here is to the occurrences connected with the churning of the ocean.
Quickly washing away the stain of the ignorance of the other generals who commanded in the palace of the king Vikramāditya, he shone with the brightest purity, this Govinda Rāja Danjādhūśa. Hostile kings from all quarters coming to prostrate themselves before him and receive his commands, he stripped the walls of the points of the compass of all their decorations this Govinda Rāja. Where remained there an enemy's country that it might be said it is in death, or in calamity, or where there was a confluence of people? How great then in war was the king Govinda.

His father was Dāsī Rāja, a great hero praised by all the world; his mother Somāla Devī, a joy to her relations, true of speech, devoted to her husband; his god was Vishnu, the chief of the gods; thus purifying the Pārāśāra gotra, how great in the world was this king Govinda.

May it be well.—While the mahā pradhāna, Mane Veragaḍe Dandamāya-ka Govindamāya, entitled to the five great drums, chief of tributary kings, chief of the great generals, granting the desires of the worthy, like a bee at the lotus feet of the lord of Lakṣmi, like Kumāraśāmi in the front of war, pleased to hortipilate with hearing the law, whose fame was as bright moonlight to the water-lilies the eyes of the queen the points of the compass, a terror in the field of battle, a right arm of victory to Tribhumāna Malla, a sun to the high mountain of the Brahman race, possessed of these and all other titles—was ruling the Banavase Twelve Thousand, the Sāntalīge Thousand, two six hundreds, the vadhā rivalry and pannāya,* in the royal city of Balīpara—Vishnu sported in the great waters in the mighty expanse of the milk sea, while unable for the tepid breeze to come forth from the lotus (the navel of Vishnu) alone Brahma in its centre like its ovary. With affection did Vishnu gaze at the gentle smile of the resplendent Lakṣmi, surrounded with shining large shells and branches of creeping coral, above which rose the spray like a rampart of the thorny kētare flowers.

This chief general, whose pure auspicious form was praised by all, of extensive fame, caused to be made two twelve-faced disks (images of the sun), full of radiance and dazzling to behold. And he made a pure tank of water such that it was as if bis sea had come there with Vishnu, or through love for the daughter whom Vishnu bore (Lakṣmi), being called by her.

(Also) may it be well—To 25 mahājana (chief Brahmanas), accomplished in the holy nats—gama, niṣaya, scūdvāya, dhyāna, dhārana, māna, anuvāhana, japa, samādhi, †—pures of all the inhabitants in the world, distinguished

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* Banavase pumārīcchhādīyaram Sāntalīge adīyaram evadumān vadhā rāvulānum pannāyamunan ažāthum irādu. See note p. 79.
† See note p. 16.
by their excessive attachment to the worship of Vishnu, with hearts close to the throne of the feet of Vishnu, occupants of the sky in virtue of its being filled with the celestial Ganges of their fame, devoted to the performance of the Brahman penances, celebrated in the world for personal purity, causing Indra himself to tremble from their Indra-like greatness (through penance), as Brahma himself to the Vedas, illuminators of the Brahman race, whose curse never failed, enlightening like a lamp the treasury of universal merit, of purest bodies—in the 39th year of Chālukya Vikrama, the year Jaya, the month Chaitra, full moon day, Sunday, the day of an eclipse, at the vyatipāta, the time of the equinox,—as a gift to Paramesvara, and writing a copper sāman—a gave, with washing of feet, pouring of water and every ceremony, free of all burden, with enjoyment for three generations—the Savati khanḍa plain of the thala-uritti of the royal city of Balipura.

The boundaries of that tract—west, the weir of the Bengere tank and the Heggatā halla; north, the Arasakatte and Indragere; east, the boundary of Govindapura; south, Baligada and the west of the Sarasvati garden. (Some illegible.)

And near the Heggaṭā halla, for the daily oblation to the god, for the worship, the repetition of the service, a procession in Chaitra and for repairs of the temple, granted 8 mattas, 4 flower gardens, 4 oil mills, 4 shops, 4 betel and mango gardens, the carriers of loads (hejunka) being freed from vaddha dana, and talara sunka.

Whoso preserves this gift is as if he had made it himself: whoso destroys this gift incurs the guilt of slaying cows and Brahmans. Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants. (Rest illegible.)

* See note p. 79. Varddhā dana would appear to mean gift on promotion or increase; talara sunka, local customs duties levied by the watchmen.
Sila S'asana at Balagami, date A. D. 1195.

Siva ft. 4 6' x ft. 2.—Holy Kannada Characters.

Om. Adored be S'ambhu beauteous with the ch'amara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the ocean of goodness, the jewel of deliverance from domestic troubles, the giver of treasures to Kubera, the adorned with all good qualities, the remover of sin, the husband of Gauri—grant the desires of his worshippers.

May it be well.—May that illustrious one, the remover of all fear, worshipped by the assemblies of gods and rakshasas, . . . . a jewel to the race of all kings, possessed of all titles . . . . an ocean of good qualities, the mighty king of the earth—be victorious as long as sun, moon, and stars endure.

The greatest of all is the line of the Y'dava dynasty.

(A considerable portion of the s'asana in this place is almost entirely illegible—the name occurs of Vira Ballardha bhupam).

May it be well—A lord of all the lands belonging to the Kshatriyas living in Siddha-kshetra, an abode of the pleasure of Sarasvati, a new moon to the lotuses his enemies, causing pleasure to the lotus hearts of those who serve Siddh'esvara adorned with the half moon, whose image is in the chief city that shines surrounded with pleasure gardens and the shelter of young creepers, skilled in making all kinds of gifts, holding a couch in his hand—many kings were the servants of his feet.

From the great sage Vasishtha did his race originate.

. . . . and Krtana a son was born, speaking pleasantly to all people,—a light to the race of the Brahmas, was that great commander. To that Krtana by favor was born Kumara.

He in the S'aka year 1117*, the year Ananda, the month Margs'ira, the day of new moon, first of the moon’s increase, Monday, at the vyatipata,—for the pleasure and every kind of service of the god Siddhesvara, gave to the greatly renowned Deva S'iva Pancita at that time there, washing his feet and pouring a libation—gave along with the n'idi, nikshepa, jala, taru,

* Saka sripa samva:nharunun draNagya s'atd'hika sahasropari saptu das'ame.
pūshāna—lands belonging to the city and lands belonging to Siddāpura—
gave with affection, the great rāja washing his feet so as to shew the yava (or
lucky marks in the toes)—gave, pouring water in the manner approved by
all.

The gift which he thus privately made, with the pouring of water from a
kalasa, became celebrated among all people and gained him the glory of a
giver of lands. In war like Sibi, good deeds were his distinction, conqueror of
all his foes, to women a Manmatha, was that Kumira. Adorned with all good
qualities, an abode of growing good fortune, of pure extended fame, clothed
with a pure body. With his terrible words the clouds were forced to come
near and the pleasant streams flowed down from the mountains filled with
lusty elephants. Skilled in all the science of weapons, possessed of a splendid
army, he was surrounded in war by neighbouring kings and friends. Having
made images of Soma and Uma he caused the place called Agnes'vra, adorned
with groves and hills, with fruits ripening in their season, and with all holy
actions, to be celebrated among all people.

The boundaries of Prasiddhipura, as determined by the Kshatriyas of
that town, were—east, the cultivated land of the Brahni stream—west, a
hedge of bamboos, namely the hedge of bamboos included between the jāli tree
at the end and the mark of the creepers—south, the enclosure of the Berundés'
vra temple to the mark of the jāli tree of Ballipura and the boundary of the
temple of the god Avimuktés'vra—north, Heggaṭa—these four boundary
pillars extend as far as Kiru Baligāve.

The boundaries of the field—east, the southern waste weir of Hávalgajje
—south, Nidugolla—west, the Baduva tank bund of Obbaddi—north, the
southern arm of the paddy land of the god Indraprastha Varāha, adjoining the
stream.

... a paddy land of one maṭṭa, and under the tank bund of the god
Rames'vra 4 flower gardens and paddy land of one maṭṭa.

Whose preserves this gift will obtain merit. Whose destroys it incurs the
guilt of slaying a thousand Brahmans and a thousand cows. Whose revokes
by violence the land presented either by himself or by another will certainly
be born a worm in ordure for sixty thousand years.

Om.—Praise to Sāiva.

* See note p. 3
90. Virakal at Balagami, date A. D. 1158.

Size ft. 3 11' × ft. 1 10'.—Haie Kannada Characters.

The hero
in the presence.

Linga with Priest.

Sun and Moon.

Mandi.

Om. Praise to Siva.—May it be well—The powerful Kalachurya emperor Biijjala Deya, possessed of all titles in the year Bahudhânya, the month Kârtika—

The hero being borne to heaven by celestial nymphs waving chamaraas.

the last day of the moon's decrease, new moon day, Tuesday—Sivayanapura Kalla Nêyaka fighting with many in the Koji hollow, and beating them, joined the gods.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What fear then of death in war to him who loves the moment of close fight?

The hero, armed with bow and arrow, overcoming two others similarly armed, one of whom is falling at his feet. A row of battle on the left.

91. Virakal at Balagami, date about A. D. 1160.

Size ft. 3 7' × ft. 1 8'.—Haie Kannada Characters.

The hero
in the presence.

Moon.

Linga with Priest.

Sun.

Mandi.

May it be well.—In the victorious kingdom of Biijjana Deya, the emperor powerful by his own might, Malla of the S'anivara Siddhagiri durga, in war like Râma, unequalled hero,—

The hero being borne to heaven by celestial nymphs waving chamaraas.

while Banavase mây was under the government of Kariya Kesimayya, at that time... his servant Nîganna, doing him service,* went to the world of gods.

The hero, armed with shield and sword, fighting two others armed with shields and javelins.

* Sêvaka Nîganna djutana mâyâ sura taka pûptastam. The ambiguous term djutana, meaning both government and the duty of an âlu or servant, is skilfully used to enhance the importance of the person whose death is here commemorated.
92. Virakal (?) at Balagami, date A. D. 1046.

Size ft. 3 6" × ft. 1 11".—Hole Kannada Characters.

Two Naga or semi-serpent forms, male and female, the latter holding the former’s sword.

The faces are very expressive and each is surrounded by nine serpent hoods, an unusual number. Each body terminates in three serpent coils.

May it be well.—While the Mahā Manājelavara, Chāvaṇa Udayarasa was ruling in peace the Banavasa Twelve Thousand,—in the yer 968, the year Vyaya, the month Mārgaśira, the 13th day of the moon’s increase, Friday—Soma Dāsa, the son-in-law of the Setṭi of the royal city of Balligamve, Nāga Deva, . . . Nāgiyabhe stating . . .

93. Virakal at Balagami, date (?) about A. D. 1115.*

Size ft. 3 9" × ft. 2".—Hole Kannada Characters.

Luna with Priest. Moon.

(The inscription in this part all knocked off).

The hero being borne to heaven by celestial nympha waving chamaras.

Who wins in war gains spoil, who falls enjoys the celestial nympha.

What fear then of death in fight to him who must at some moment give up all? When pressing into that square fort (chovahada kote) . . .

The hero on horseback, putting to the sword some others with densely matted locks. One of them with blood flowing from a terrible wound across his body from shoulder to shoulder.

* The lowest bas relief closely resembles that of No. 96.
94. Virakal at Balagami, date A.D. 1183.

Siz ft. 4 3' x ft. 1 1/4.—Hale Kannada Characters.

The hero in the presence.

May it be well.—The 8th year of the era of the powerful Kalachurya emperor, Ahava Malla Deva, great lord of the earth, an abode of all bravery, equal to Nārāyana—the year S'obhakrit, the month Bhādrapada, the 13th day of the moon's decrease, Monday—the commander—

having scared away elephants, crocodiles, and large bodies of monkeys that they should not fall on him, attacking a bear (bhallsaka), and spearing it, cut it in pieces.

What can I say of bravery like Rāma's!

The hero with the aid of dogs destroying some large animal (? a bear).

Two men for women! turning away paralysed with fear.

95. Virakal at Balagami, date A.D. 1180.

Siz ft. 3 9' x ft. 2.—Hale Kannada Characters.

The two heroes in the presence.

May it be well.—In the reign of the Kalachurya emperor, Ahava Malla Deva—the year S'ārvari, the month Kārtika, the 1st day of the moon's decrease, Sunday—when Somana of Māgungi—

besieged the Nāyaka of Hāla holale and slew him, Ketama the son of Hirjey Naīyaka, being behind, killed many and went to the world of gods. The chief of the country inviting the ryots of the city.

(Rest illegible.)

The two heroes under canopies, fighting with horsemen of rank. In the hand which bears his shield, the foremost hero holds by the hair a head of beautiful features, a striking contrast to his own, which are hideous, even in the celestial car.
96. Virakal at Balagami, Date A. D. 1115.

The hero in the presence of the priest, Nandi.

May it be well—While the favorite of the goddess of victory, the powerful emperor, in the 39th year of Chālukya Vikrama, the year Mannatha, the month Bhādrapada, the 14th day of the moon's increase, Monday—

The hero being borne to heaven by celestial nymphs bearing chamara.

when Govindarasa making war upon the southern and burning Kalturu, stationed his army in the fort, the bold Bopaya, son-in-law of paysa Nāyaka, killing many, went to the world of gods.

The hero on horseback, with an attendant bearing his umbrella, putting to the sword a number of others whose bodies exhibit terrible wounds.

97. Virakal at Balagami, Date A. D. 1199.

The hero in the presence of the priest, Nandi.

The following day the king's army was destroyed*

The hero being borne to heaven by celestial nymphs bearing chamara.

May it be well—In the 8th year of the powerful Yādava emperor, Vīra Ballāla Deva, the year Raudri, the month the last day of the moon's decrease, Monday Sirīna the son of Dommeya, killing many went to the world of gods.

The hero on foot, armed with sword and shield, encountering a horseman armed with a spear and riding over prostrate forms.

* This sentence has the appearance of being a more recent addition.
98. Sīla S'asana at Balagami, date about A.D. 680.

Size ft. 3 0' × ft. 1 10'—Pāranda Ḍāla Kanada Characters.

An Elephant.

May it be well—While Vinayādiya, the refuge of kings, favorite of earth and fortune, great king of kings, supreme ruler, great monarch, was ruling the earth.*

Pogilli Sendraka, a subduer of great kings, ruling in Jidugoru, presented for the decoration of (the god) Periyadisa (?), with pouring of water and every ceremony, having informed his rāja, the property of those who die without heirs †—the various authorities giving their consent (namely), the priest of Valligāme Kedāra, the priest of the Auraliya temple, the priest of the Vedevalli temple, Ravichandra the chief of Alaravalli, Sokka gāmunja, Yodeya gāmunja, the great gāmunja and gāvanjīs of Moleya, the gāmiga of Andagi.

Whoso covets this gift incurs the guilt of the five great sins and of killing a thousand cows,

Whoso shall piously maintain it will rise with all his line

Whoso preserves this gift shall enjoy the supreme delight

99. Sīla S'asana at Taldagundi, date A.D. 997.

Size ft. 4 6' × ft. 2 1'.—Holē Kanada Characters.

Linga with Priest.

May it be well—While the victorious kingdom of the illustrious Aharav Malla, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyāsa'raya kula, ornament of the Chalukyas;‡—was continually increasing in prosperity.

The dweller at his lotus feet—May it be well—Bhinmarasa, entitled to the five great drums, a close attendant on Tailapa, possessed of many elephants and forces, a cage of adamant to those who claimed his protection, was ruling the [Banavase] Twelve thousand, the Sāntalige. Thousand, the [eighteen] agrahāras.

* Sesti vi Vinayādiya rājādiya, vi pṛthivī vallakha, mahārājādhikāra, parama'stava, hājāra, pṛthivī rājāṃ khe. Cfr. T. S. 3 and 5.—This part is clear, but owing to the minuteness of the photograph some of the rest is more or less uncertain.

† Apurtaka parahū.

‡ See note p. 14.
The dweller at his lotus feet, receiving tribute from all the kings, shining in the office of a great minister, the Malla Rāja, the suspicious Pāryagā Kāla...
y, in the saka year 919, the year Hevilambi, the month Vaisākha, the 8th day of the moon’s decrease, Sunday,—it being stated that his giving of the control of the forty manneyas (? freehold villages) near the river was false...from not having given the right to all the water, obtained from the hands of Devayana forty gadyānas and gave up the care of the manneya. That this may not fail, the witnesses are the eighteen agrahāras, the seven officials of Jīda, the priests of both sects in the forty manneya of the river, the senabhava Polla...mayya.*

Whoso maintains this gift...a thousand tawny cows in Vārānasi, Gaya, Prayāga.

100. Virakal at Taldagundi, date A.D. 1196.

Sun. 4° 6' x 11. 2' 8"—Haft Kamefo Charactera.

The hero in the presence.

Kings with Priest in a temple.

Moon. 8° 22' x 21° 3' 36"

May it be well—In the reign of the Kalachurya emperor Rāya Mudrāi Sovi—the year Virādhikrit,† the month Asvija, the 8th day of the moon’s decrease, Sunday—the Banavarā nācā Hiraṅge Darjayakara, Chālīkara Kesi-maya, pursuing a band of robbers, in a village of the Sāntalīge nācā—

The hero ascending to heaven in a triumphal chariot, attended by celestial nymphs, some bearing charioteers.

Kūlaya Nāyaka, the son of Mukkandara Sovi Setti, ornament of the Hall-sanda race, cutting in pieces their horse, and killing many, recovered the cows and went to the world of gods.

His sons Sōmaya and Bhammaya, with great faith and humility, set up this stone—(rest illegible).

* Nādhagaya nāvīṇatīraya manneya kāpyamamānā bījaṃ pānī...Mandākā sareva nārāka gāvīkā dāman tānagā kṣajīlīkā Darjagārā kāya nāvīṇatīraya gādōyaṇa peśarī kāri kṣajī. dāmanā dūkā na manneyaṇam bījaṃ kārī mānaśākā nārākāśākā pāmāśākā agrahārāṇam Jīdānā ādīnā dūraya naśīpeya nāvīṇatīraya manneyaṇa nāvīṇatīraya dūrayaṇa emoskāva Pola...mayya ||

† Probably a mistake for Virādhikrit, as Virādhikrit would not fall within Rāya Mudrāi Sovi’s reign.
101. Virakal at Taldagundi, date A. D. 1189.

Size ft. 7 6" x ft. 2 6".—Hoje Kannada Characters.

Dvarapalahā. +
A Jain.
Parasmara. †

May it be well—While the favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, Bhillaha Kedja was ruling the Banavase Nāj in peace and wisdom; in the year of the S'aka king, the year Sa.

Figures very indistinct. Probably the hero being borne to heaven by celestial nymphs.

(The inscription in this part quite illegible.)

The hero in front of a large herd of cattle, and with a drawn sword, encountering a number of archers.

102. S'ila S'asana at Taldagundi, date A. D. 1157.

Size ft. 7 3" x ft. 3 5".—Hoje Kannada Characters.

Cow rump.
Linga with Priest.
Moon.
Sword.

Om. Praise to him who with affection wears the crest of the moon, the giver of wealth, praise to S'ambhi who holds in a perpetual embrace the joyful Uma. May the chiefs of all the gods, by their power lords of the three worlds, Brahma, Is'ana and Jandrama, grant our desires. May S'iva's wife, the womb of the earth, and S'iva in whose loins the creation rests—Pārvatī the mother of the world, and S'iva its lord and father—protect us.

S'iva is first, S'iva middle, and S'iva without a second, the end—being the universal protector he is sovereign of mind and life, and the divine soul in all things. The auspicious god of Kailāsa, first of the deities, lord of the sound Om, embracing earth, moon, sun, Yama, wind, sky, fire, water, and Brahma, without birth, husband of Pārvatī, having the world as his car, the fountain of mercy, known by the twanging sound of his bow, king of the gods, the master of Daksha—into this S'iva my mind enters.

* This is a female figure, and stands a step lower than the other.
† There appears to have been some inscription at the base of this figure, which is too much defaced to be made out.
‡ See note p. 2.
This mother (Párvati), the genitrix of the twice-born (Brahmans), hearing
the glorious order of Mahádeva, first of all the illustrious rishi, lord of the
syllable om, for the unending work of the creation of the three worlds, shown
at his left side obedient to the words, and conceived the desire for the essences
from which was produced the greatness of the world.

From the lotus in the navel of the lotus-eyed (Vishnu) came forth the
generator of the birth of the world, the husband of Sarasvati, with his womb
(síc) of light. From that lotus, by the intent of Vishnu, worthy to be wor-
shipped by the three worlds, that the three worlds should praise him, were
produced the three worlds, filled with gods, animals and men. But as if these
were grown old and not pleasing, Brahma created a land of surpassing merit.

On the globe of the world, which princes sport with, taking in their arms
laden with sounding ornaments, like a Linga placed on its throne (or pedestal)
shone Jambu deípa to the eyes, surrounded with numerous and extensive oceans
—and in that region the most glorious was the Kumára country. In that land
of exalted merit (karma bhúmi), in the dvápara age, the seed of works of
merit produced fruit a hundred crore fold, which shall grow for ever.

After the Kshatriyas who sprang from the arms of Paramesvvara, the
Cháluksya race became renowned.

Of that Cháluksya race, the son Taílapa was a king renowned; his son
was the king Sattiga; whose son was the king Vikramáuka; equal to him was
Jaya Simha his younger brother; whose son was Ahava Malla; whose son was
Nármaذا; whose son was Somu; whose son was Jagadeika Malla; whose son
was the king Taíla.

In this manner the kings of the Cháluksya line having ruled in order, at
that time:

May it be well—Entitled to the five great drums, Mahá Maujáñeśvara,
lord of the chief city Kálanjara, having the ensign of a golden bull, having the
great sounds of the damaruga, tiryá and nirghoshana, a sun to the lotus
the Kalachurya race, able in war, in honor as mount Mén, as a god to the
fighting-men, an elephant goad to the bravest (of his foes), a cage of adamant
to those who claimed his protection, in bravery like Rávana, to strange women
like a brother, the Malla of the Sániwára Siddagiri durga, in war like Ráma, a
lion to the elephant his enemies, Náśánika Malla, possessing these and many
other titles—was the powerful emperor Bijaśa Devarasa, whose greatness
and bravery were as follows—

* See note p. 63.
Considering that the world was in his hand, looking upon all like the pleasant moon, of marvellous splendour in the field of battle, possessing the wealth of all the points of the compass, with teeth like the jasmine, of mild disposition, causing joy to all by his speech, reckoning virtuous qualities as his life although all such qualities were in him, with his body stretched out as far as the elephants at the points of the compass he plucked out their tusks and gained a great fame, the king Bijana.

The dweller at his lotus feet was the mahā pradhāna, the Banavase nāṭ Danḍanāyaka Kesavaṇeva, whose lineage was as follows.—

Bearing the burden of all his line like Girijas, of unequalled bravery, Hoḍala Rāja, increasing in splendour from the glory of king Bijjā, was his father, his mother Duggamāhī, shining with the brightness of the moon—thus was he a glory of the Bharadvāja tribe, a light to the Aravinda nāṭ, no ordinary man. In beauty of person the son of Indra, in good fortune Manmatha, in morals Manu, in understanding Brahma, in helping and protecting others the emperor Śibi, in worth, majesty and profundity Raghu Rāma, thus is he considered and described with great joy by people on both sides of the earth.

The most distinguished of his ministers were—Narasimha Deva, of great wisdom; Mahādārya, an ocean of good qualities; Tikkaraṇa, foremost in gifts, of great dignity, without an equal.

His revenue accountants, some regarding him with affection and some with the obeisance due to a treasury of wisdom, Āditi Rāja governed and protected—(namely) Māltara Danḍanātha of rapidly acquired fame; Potarasa, a treasury of liberality; Chāṇakya, gainer of all lawful profit; Soma, a collection of all fortune. And among those āggaṁ kāranas, of sincere mind and blameless life, were—having embraced the path of Manu, of great liberality, Ebbe Rāja; of inestimable qualities Revana; Soma, unshaken, majestic and pure; Mṛḍiṇa, of shining fame; Nāgopāli Rāja, of a renown worthy of all praise; the skilful Mallappa, a just and good king—all of them experienced in the path of virtue.

While the mahā pradhāna Kesava Danḍanāyaka, surrounded with all these his ministers, royal attendants, chief men, servants, people of the city, and chief accountants, was ruling the Banavase Twelve Thousand, punishing the evil and rewarding the good, residing in the royal city of Ballipura,—one day when in the midst of the assembly, with a few attendants round him, one at his feet watching with great fear to receive his wishes, one who himself received obeisance from others—
From the lotus born (Brahma) was descended a lord of many, Kas'yappa; from him was born Abja who obtaining the great Puritapati (as wife) became renowned. He had (a son) the prudent Soma; from whom a mighty emanation was Chattī Rāja, a protector of all who sought refuge with him. His wife was Mādiakka. To these two was born Rechianna, destined to acquire all merit.

He commenced a discourse (as follows) on merit, which, filled with eloquent words and skilful arguments, pleased the lotus heart of all people as the rays of the sun bring delight to the lines of lotuses.

"Thus adapted to the increase of merit are the greatness of gifts of land, and gifts of villages, the distinction of gifts of food, the glory of gifts of learning. (The advantage of) each one of these may be described as follows:

"Of all gifts a gift of land is the best, this frees from all sin, this obtains svarga. Thus say the learned who are acquainted with the secrets of merit—Those who perform penances, those who perform sacrifices according to the sāstras, the followers of truth, those who know many sciences, those who reverence and love gurus and gods, will not go beyond (to a higher heaven than) donors of land. No gift is equal to gifts of land, no treasure is equal to land, no other gift is so allied to truth, as that untruth no sin is greater.

"From the gift of villages with all the crops and waters belonging to them, free of all burden, if presented from love to Śiva, listen and I will relate the merit one obtains. Shining like a crore of suns, surrounded by crores of celestial nymphs, in a car such as is promised to those who make crores of gifts, filled with all he may desire, accompanied by twenty one generations of his line, shall he come to my world (says Śiva) and there for time without end live in the enjoyment of all delights.

"There is nothing better in the world than food, neither has there been nor will there ever be; food is the cause of the world being what it is, all in the world depends on food, therefore whose makes a gift of food is as if he made a gift of life. It is more meritorious than even a gift of life, therefore he who makes a gift of food obtains the merit of all gifts.

"The Brahmans and others of the four castes, the four religious orders, Brahma and all the gods, are engaged in gifts of learning. Whoso performs incantations and penance, what man over with ability instructs disciples, by these no greater can be bestowed, they have made all gifts. Whoso supplies students with food, applies unguents to their bodies, furnishes them with clothes, gives them alms, to him all his desires will be fulfilled, of this there
is no doubt. Whatever merit arises from pilgrimages to holy bathing places, whatever arises from performing sacrifices according to the śāstrās, a crore-fold greater merit shall he obtain who makes gifts of learning."

Listening to the glory of the various kinds of gifts by which those who are tormented with many sins may free themselves, his mind being filled with piety and prepared, inquiring for a place where such a gift might worthily be made, and coming with Recharasu to a village named Sthānugātha, a gift of the golden-wombbed (Brahma) whose wisdom is full of desire for the creation of all worlds, a place of shelter for 32,000 Brahmans, shining with the images of Pranavēśvara and other gods made by Brahma, purified by the residences of Brahma, Aditya and others created by the four-faced (Brahma) and other gods, surrounded by many shining pleasure groves situated near it—this he decided on as a suitable place for the performance of a work of merit—and as if to increase the love of meritorious works he already had, saying 'I will cause it to be done', rising up from the place of the assembly, he came, along with his accountants, and first performing all manner of worship to the god Pranaves-

cūra of the Sthānugātha village—

And then in the presence of the Vedānti Svayampāki Deva, of the 32,000 mahājanas (Brahmans) of the agrahāra revered by all the nād; the Sthānugātha village,—accomplished in the holy acts, yama, niyama, svādhyā-
ya, dhyāna, dhārana, mauna, anushṭāna, japa, samādhi,* diligent in performing the agnihōtra and other sacrifices, and in serving gurus, Brahmans and gods, versed in tarka, mimāṃsa and many other sciences, devoted to all kinds of merit, diligent in performing the agniśūlluma and seven great sacrifices, of a fame that dazzled like the sun, with bodies purified by the bathings after many sacrifices—and of the Deva the Herggade karanam of the place, of the Nāgara Khaṇḍa worthies, Banonike Savarasa, Nakana, Goidana, Begūra Keta Gāyunda, Megundi Sanka Gavumfa, Malavalli Keta Givunda, Kona-

valli Prithivi Setti, Kiruvalli Masani Setti, these and other the Nāgara Khaṇḍa chiefs and head men, and the Herggades and accountants of that Kampana—

For the pleasure and worship of the god and the daily service, the enthronement, the offerings and oblations, for a procession in Chaitra and attendant sports, and for any fresh ceremonies,—together with four Veda khandikas, two Bhaṭṭa vṛtti, and for learned teachers of Kannaṭa letters† six khandikas for the food, clothing and chatra for the teachers and students—with the consent of Kasapaya Nāyaka his governor.‡

* See note p. 16. † Kannaṭakara stāke ghalipāra—(ghalipāra, accomplished person.) ‡ Cf. note p. 199.
Kes'ara Dans'andiyaka and his accountants, in the Saka year 1079, the year Is'ara, the month Pusya, full moon day, Monday, the day of the sun's entering the northern signs, at the vyati-pāta—pouring water, gave, with enjoyment for three generations—the village of Hiriyā Tagulāṭṭi in the Kampana Nāgaṇa Khaṇḍa Seventy of the Banavase Twelve Thousand, and to the south-west of Thanagundūra, the Konavane plain—purifying the four boundaries according to the ancient custom.

The settlement there made was as follows—to the god Mūlasāthana of Tagulāṭṭi, one matta; for the freehold land of the Ganaṭa two mattas; in the Konavane plain, the Rig-veda khaṇḍika one, the Yajur-veda khaṇḍika one, the Kalpa khaṇḍika one, the Sama-veda khaṇḍika one, for the teachers of language and grammar one khaṇḍika, the Prabhākara-vedānta khaṇḍika one, for the separate heads of the different schools of logic three mattas, for the Vedānti Svayamprakī Śvāmi one matta, for the davaśeṭṭa one matta, for the garland makers of the flower-garden 20 kammas—altogether 5 mattas 20 kammas.

And of the paddy produced on the remaining land, the equivalent of one fourth part, after deducting one year's crop for the daily worship and offerings to the god—and of the residue of the paddy and of the money obtained from Tagulāṭṭi, devoting one (fourth) part to the god—the remaining paddy and money are for daily feeding 30 Brahmins who eat in the god's chaṭtra, the disciples of the 8 khaṇḍikas, reckoning 6 to each, 48 khaṇḍika disciples, the pājāri and mānyaṭara (servants) of the god 2—altogether 80—

For three female cooks (bānasīṭīṭara) 6 gadvāṇa for their keep, and 6 pāṇa for clothes (sīṛge), for 50 disciples 2 pāṇa each for cloths, altogether (?) 10 raḥa at an oil bath once a week, and for feeding 30 extra Brahmins on Mondays 4 gadvāṇas, for daily oblations 5 gadvāṇas, for the teacher of Ganaṭa 5 gadvāṇa, for teachers of the sūtra to boys, for teachers of the purūrana, for those who maintain the sacred fire, for the presenters of akhāṭi and sandal, and of betel and nut (tāmbūla) to the Brahmins who have been fed in the khaṇḍika chaṭtras.

And from half the money obtained in Tagulāṭṭi for the god,—from the gardens which Śīcharasa, Harṣāgara, Bṛjārasa, Mahādera, the agents (kajjangalu) presented—and from the seven vṛtti to the east of Siddahalli given by the faithful, there shall be performed daily paddiga pājė, worship with incense, oblations and the perpetual lamp; and one thousand burnt offerings of gindaṇi seed (tūla homa).

And from month to month, on the two 8th and two 14th days of the moon, on new moon and full moon days, at the vyati-pāta and equinoxes (sunkramana),
—at these auspicious times, first performing all the usual daily services, then the teachers of the s’ástras will recite the S’ántyadhyéya, the 6th of the S’íva-dharma; and according to the rules therein making a man’jala in front of the god, with the proper incantations place on it offerings of food (bali)—and pronounce a blessing on the reigning sovereign (des’avandéva kshattriyánman), on cows and Brahmanas, and the principal director of the ceremonies.

And whenever they happen in the year, on the maháparvas, the two equinoxes and the two solstices, on the eclipses of sun or moon, at the full moon days in Ashádhá, Kárttika, Mágha and Vais’ákha, on which occasions the service performed brings as much merit as worship for six months—at those auspicious times, beginning with a thousand gaddíge púje (worship of the god’s throne), then performing the punyákhá váchane (repeating praises of the day and purifying the assembly by sprinkling), and the s’ástra khandíkas separating the guru-man’jala, vidyú-man’jala and Síva-man’jala—these three man’jalas worshipping, shall recite the s’ánti adhyéya.

And the four veda khandíkas, filling four purified pots with water; and taking perfume drugs, gall of cattle, the five kinds of sprouts (viz., those of the mango, wild fig, banyan, sacred fig, and waved leaf fig), five kinds of bark, the five products of the cow (milk, curds, ghee, urine and dung), cardamoms, sandal-wood, &c; will put these into them, and place them towards the four points of the compass, and repeat the verses in praise of S’íva from the four vedas. The gaddíge púje being thus ended—

Then making before the god eight libations, and anointing him with the pancha gavya (the five products of the cow above mentioned) and the panchamrita (viz., milk, curds, honey, ghee, and cocoanut-milk); will mix the flour of wheat and rice in warm water coloured with turmeric, and then bathe the god with kus’a-water, sandal-water, flower-water, pure-water, gold-water and jewel-water.

After that the vedic priests, taking up those four pots, will approach, repeating the verses of the Rig-veda commencing with the word samudra, and with their arms performing the auspicious bath, will place upon the god the five sweet perfumes (viz., two kinds of civet, scented vermilion powder, superfine camphor, and musk). Then according to the s’ástras, decorating him, and tying on the sacred thread, making the offerings of madhu-parha (a dish of plantains, honey and curds) and áchawaniya (a little water), and worshipping him with flowers, fruits and food, with burning of incense and lights, and waving of lamps,—they will place in four metal plates lamps made of the five
kinds of colored rice, each with three wicks, and wave them three times before him, with hymns of praise, with the sound of all the drums, the conchs and horns.

And at the three seasons (morning, noon and evening) after making an oblation of rice, milk and sugar, of cakes and other eatables; and presenting betel-leaf and areca-nut; they will offer around that oblation balls made of sugar as a bali. Then shall they come and worship all the gods of the village.

And at the uttarāyana (the equinox in which the sun enters the northern signs), anointing the god with 100 palas of ghee, and making a large garland of flowers containing 1008 blossoms of the blue water-lily, they will worship him therewith.

And at the full moon in Māgha they will make an oblation of ghee, and in Chaitra, after performing high service, will seat the god on a high car, and take him to visit the reigning prince, exhibiting the umbrella, the chāmaras, the great banner, the standards, the vessels and the mirrors; sounding all the most auspicious musical instruments, conchs and horns, as well as those in daily use; displaying all the pictures, &c., which daily surround the god. And after making a grand illumination they will return and cause all to be placed in their positions again.

Thus shall the king who rules our nād and his chief accountants and the 32,000 remit the dues in their several places and maintain the gift. Thus will they gain all the regions procured by the merit of reading the Śāma-veda, of making gifts, and of reading the Yajur-veda. Thence enjoying the pleasures of the Rudra-loka, and for endless ages dwelling there in happiness, they will then obtain an eternal, indestructible, undisturbed place in the dwelling of the god Soma-nalīna (Śīva), and there abide in everlasting joy.

Of making a gift or continuing it, the continuing it is the best, for he who makes a gift obtains svarga, but he who continues it obtains final beatitude.

(Some illegible).
103. Sīla Sāsana at Taldagundī, date A. D. 1191.

Size ft. 8 3′ × ft. 3 9′.—Nale Kannada Characters.

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<thead>
<tr>
<th>Sword</th>
<th>Moon</th>
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<tr>
<td>Cow sail.</td>
<td>Dvarapālaka.</td>
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<tr>
<td>king sail.</td>
<td>Lingas under a canopy.</td>
</tr>
<tr>
<td></td>
<td>Dvarapālaka.</td>
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<td></td>
<td>Votary.</td>
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Adored be Hara... Praise to Sīva, the husband of Pārvati, having the crest of the crescent moon, destroyer of the sins of all people, served by rishis, by whom all the world has been adorned, wearing serpents as his ornaments.

May it be well—While the powerful emperor, Vīra Ballāja Devarasa, protector of all the world, favorite of earth and fortune, a sun in the firmament of the Yādava race, a chintāmani to the desire of all, Rāja of the Male Rājas (hill rājas)†—was ruling his kingdom in peace and wisdom—at that time;

In the world great with all good things, and surrounded by the girtle of the sea filled with the high waves of the Ganges, shines Jambu-dvīpa, conspicuous with the rich country of Kuntala. In it, ornamented with pleasure groves, grateful to the minds and eyes of men, with clustering branches and fruit, and with lakes surrounded with lines of lotuses covered with buds and leaves, were the pre-eminent lands of Kedāra, whose king, the chief of many countries, of which Banavase was the first, Mukanna Kājamā, born to confer benefits on the world, rejoicing in gifts, to the Brahmanna race in the south selecting from Ahichchhatra agrahāra 12,000 Brahmans purified by agnihotras, belonging to 32 families, bringing them thence and placing them before him, sought out for them a holy spot, celebrated in the four ages, pure, distinguished by Pranames'vāra and others, by Five Lingas established by Brahma and other gods, and made there an agrahāra named Sthānarudrapura.‡

* Cf. note p. 7.
† See note p. 2.
‡ Sasti pras'asta samasta vastu vistāra Gagotīṣṭha taranga sangatam uparāṉava bahuja jāta valaya vaṣayita varuṇati s'ubha prades'a viṣeha rūpa Jambhāśīpa kānta: Kuntala manḍa-la mandana sukala jana mano nayandikir manuallyāntaka s'āka phala pēga kujmala dala vināla kamaṭa kumalā valīśi sarvarā vara tārāka tāj a kalita kalama keḍāra Keḍāroḍa līna desa agrāvaram Banavase naṭal emisid anekā manjāśvaram Mukanna Kaṭamāṃ jaya'am anugraha vighraha dēna vināśi dakhshīṇa pathakalo vaivra kalama... kayi... deputātā dēpade naṭad Ahichchhatra grahamyam ārādhāśi añākā paśadā panirādāyāgnihotra panitra dētrīma'at vaivra kujondhambam maṇḍiṭça undaḥ chatur yuga prasādaḥ vaivākha chatur dhidhāna Chaturmukha pratisthita Pranames'vāra pramukha vaivākha vaivākha pratisthāta Pancha Lingalingita tīrtha ksetraśacho naśi maṭīla mahāgraḥdvram Sthānarudrapurāda pēvēval aid entes.
To describe it—Filled with the sounds of groups of parrots, with fields of paddy, groups of lotuses, and bowers of spreading creepers, abounding in beautiful gardens, melodious with full grown cuckoos—this place thus glorious, as if, resolved that no other should equal it, had fixed that bound as a charm, lay near the mountains. But as if fearing that surrounded by mountains it would be dark, Indra, the splitter of mountains, had removed the mountains to a little distance from that Tánagundáru.

In its groves were the sandal with its comely leaves, the young red sandal, the coconut palm, the clove tree, the citron, the chaµtaka, the neem tree (marpósæ), the minutas elangi, the asoka, the areca palm, the beawellia thurifera, the fragrant jasmine, and the mango.

In it were professors skilled in medicine, in sorcery (or magic), in logic, in the art of distorting people by incantation, in poetry, in the use of weapons, in sacrificing, and in the art of cookery to prepare the meals.

While its groves put to shame the groves of Nandana, such was the glory of that great agrahára that all the surrounding country prayed to be taught in the four vedás, their six vedángas, the three rival divisions of mimámśa, the tarka and other connected sciences, the eighteen great puránas, the making of numerous verses of praise, the art of architecture, the arts of music and dancing, and in the knowledge of all the four divisions of learning which were possessed by the Brahman of the Sthánagundáru agrahára.

Oblations of food, milk and curds, rich milk, pudding of rice, these all abound in this village, thus did each pair of gods ever sing to each other throughout the night.

To describe the Chakradhára of the learned of that village—Having by the circle of his wisdom relieved the village of great trouble and thereby bestowed a benefit upon it, he had received the honorable name of Chakráya.

Whose race was as follows:—Filling the whole world with his fame as the glory of the 32,000, giving protection to many multitudes of Brahmanas, of great virtue, the essence of piety, diligent in worshipping gods and Brahmanas, was the Brahman lord Múkináya. In virtuous life equal to the sons of Manu, possessing a knowledge of all sciences, true in speech, distinguished in the assembly, of great and secure wealth, born in the race of Erahma, worthy of obeisance from all, for the utterance of whose praise all the learned were unequal, renowned in the Visvámitra gotra, thus illustrious was Míbí Bója. To the assembly of the learned, and to those who were
under his protection, to those who were his friends, and to all who were worthy, like a cluster of fruit he granted all their desires as soon as ever they approached him.

Thus having like as Govinda appeared in the world as a kalpa-vriksha and gained a great name, the learned Māki obtained a son, a possessor of all virtue. And his son obtaining praise from all people, a moon to raise the fortunes of his family, the Brahman Mākinaya rose in the world.

His offspring was as follows—As king Pāndu had five sons, so to him also were born five sons—Vāmana, Trilochana of unequaled greatness, Is'vāra, Dinagopa, and Nrīsinha. That these were benefactors to the world and an ornament to their race, to render them this praise did all the earth love. Among these five the most illustrious, understanding the divine method, was the Brahman named Trilochana—like the tender sprout which the hand has caught, or a kalpa-vriksha, so among his illustrious brothers was he the first.

Of a disposition the praise of all, possessed of virtue, character, worth, a relative of all the good, with a form like the forms of those who were the embodiments of all the vedas and sāstras (the ancient rishis), knowing the glory and the attributes of the two lotus feet of Siva, who could equal thee, Trilochana, adorned with the gem of all good qualities.

Of a piety which consecrated the image of Pranames'vāra shining like a new Brahma, this Trilochana, with an excess of ardour like one possessed had overcome all jealousy between Lakshmi and Sarasvati, and gained the favor of both.—May our minds be thus free from impurity, our dispositions devoted to acts of merit, our desire a birthplace of all good qualities—so did all the Brahmans pray.

His mother's family was also fortunate, descended from Kes'vara, granter of benefits to all, whose son was Būcha, whose son was Vāmana, a light upon the people. Among his daughters and grand-daughters the most renowned was Mābikave. She was the chief wife of Mākinaya, and as to her were born five sons, she is Kunti herself was it said. How great then by fortune was Trilochana. To the goddess Rati in beauty, to Sarasvati in wisdom, to Pārvati in majesty, to Arundhati in chastity, was she equal, and even greater merit had she obtained in the world, this mother Māryāvve.

Thus born of pure descent by his ancestors in both lines, and being the abode of prudence, morality, humility, vaideka (religious devotion), laukika (worldly wisdom), virtue, docility, kindness, liberality and many other qualities
—that Trilochana Deva thus thought within himself, 'I must obtain a pure merit which shall endure as long as moon and stars'—whence Prayaga Paramésvara appearing to him in a dream in unequaled glory, and saying, 'As in former times Nrisimha was in the pillar at the desire of Prahlada, so will I be in this stone' vanished. To the god Mādhava thus established, in the Sāka year 1113, the year Siddhārtha, the 11th day of the moon's increase, Sunday, at the vyatipita, the time of the equinox—Vāmana, Trilochana Deva, Isvāra Deva, Govinda Deva, and Narasimha Deva, these five, worshipping the feet of the chief Brahmas in the 32,000 country and gaining their consent—gave in permanence, free of every burden, for the decoration of the god Mādhava and the temple processions (angabhoga and rangabhoga), from their vritti in the southern plain, namely in the paddy land near the tank, the Maragundi paddy-field of 60 kammass—and from their garden on the northern side 60 kammass.

Whoso preserves this gift will obtain eternal merit; whose thinking evil usurps it, incurs the sin of killing cows and Brahmas in Varanasi and Kurukshetra.

Moreover, for preserving the perpetual lamp before the god Mādhava the Settis who were his worshippers sold to the hands of Trilochana Deva 5 kammass of garden land.

Their glory was as follows—Excelling in all kinds of learning, ignorant of falsehood, passing their time so as not to fail in obtaining a better world. . . .

(Some illegible.)

104. Śīla Sāsana at Taldagundi, date A. D. 1107.

Size f. 4 × f. 2.—Half Kannāja Characters.

Adored be Sambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—While the kingdom of Trīhuvana Maḷa, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyāvara kula, ornament of the Chalukyaś;—was increasing in prosperity to endure as long as sun and moon—

* There is a discrepancy of 8 years between the name and the number of the year, besides which the latter has the appearance of 1173 which would not fall within the reign of Vira Ballāja.

† See note p. 14.
While the servant of his feet, subduer of hostile armies, master of all the treasures in that place, sun to the lotus the race of Brahmans, the mighty Danjanayaka Anantapala was ruling in peace the Two hundred and the Banavase Twelve thousand.

Possessor of the favor of that mahâ pradhâna the Bânas Manâ Verggâde Anantapala, an abode of fortune, and living at his lotus feet:

To the abode of all sound wisdom . . . Râja and his wife Nilabbe was born Dâsi Râja, a sun to the firmament of the Paris'ara gotra, a favorite of all through his fame, a jewel of good qualities. He was the father, and the treasury of all excellence Somimbika his mother. While that jewel of good qualities, protector of the learned, of a resplendent fame illuminating the water-lily the earth, the Ranaranga Bhairava, like Vatsa to poison, a kalpa-vriksha to poets, the powerful Danjanayaka Govinda Râja, was protecting the Banavase Twelve thousand, the vastra râvula, the perijunka, and the two bikkâge*, in the enjoyment of peace and wisdom†.

A dweller at his lotus feet, whose native place was the Vedala village given by Râma in the Antarvedi, containing eight thousand inhabitants, whose father was Muddhava Bhatta, his mother Jânaki, his gotra the Vatsa, his sister Irabba, his younger brother Soddela, cousin to the Danjanayaka Goydavasa,—the landholder Tribali Bhatta, having come to greatness in the most excellent Tanaugundâru, in consequence of a discourse on merit, made request of the 32,000, saying ‘Grant me some land that I may construct a tank here’.‡ They agreeing thereto, and giving him land near the northern road of the village, he in the 32nd year of Châlukya Vikrama, the year Sarvajit, the month Chaitra, the 3rd day of the moon's increase, Thursday—having excavated a tank and obtained therein abundance of water, built there a temple, and for erecting a watershed and presenting (passengers) with gruel (ambali), and for men for letting out the water from the tank and for men to examine the tank,—gave to the hands of Maduki 50 kammas below the tank according to the kacchavi pole, and also to the hands of Madu Deva for a garden 13 kammas—alltogether 63 kammas—performing all the rites of worship to the 32,000.

This gift may the 32,000 maintain and the Herggalees protect.

* See notes p. 79 and 80.
† See note p. 2.
‡ Mahâ vaddha prânapam Tanaugundâralu pergglanam goyddam śrdu dharuma prasangadhi keregam agnijisu bhûmiyam kusivendu mûtrirchhhalarakkâ tinnapam gëya prasanna citta-râgô.
Whoso maintains this gift will derive the merit of presenting tawny cows to Brahmans. He who alienates it incurs the guilt of killing Brahmans and cows. Whoso usurps the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Jánaki being the mother who bore him, the celebrated Mādhava Bhaṭṭa his father, the hero, the home of wisdom, the lord Goyda Rāja his cousin, he was as if Brahma had created him to obtain for the Vatsa gotra the reverence of all the other gotras. How illustrious then was he by nature.

Whoso thinks to rob Pranames'vāra will fall into the great sin.

105. Śīla Śasana at Taldagundi, date A. D. 1028.

Size ft. 3 4" x ft. 0 1/16. — Haṭe Kannāja Characters.

A figure holding an umbrella in one hand, and a club in the other.

Cow and king coffin.

May it be well.—While the kingdom of Jayasimha Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyás'raya kula, ornament of the Chālukyas, Jagadeka Malla, was increasing in greatness and splendour—

In the Saka year 950, the year Vībhava, the month Pusya, the 5th day of the moon’s increase, Sunday, the day of the sun’s entering the northern signs,—with the approval of all the 32,000 of the immemorial (anādi) agrahāra of Sīthānakundīrā, a grant was made of 12 márus by the measure of the gadimba pole of the god Pranames'vāra, to continue as long as sun, moon, and stars.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to a thousand Brahmans in Vāranāsi and Kurukshetra.

May it be well.—While the victorious kingdom of the illustrious Trikunavanka Malwa Deva, protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyaśraya kula, ornament of the Chalukyas, was continually increasing in prosperity, to endure as long as sun, moon and stars—

May it be well.—The chiefs of the great agrahāra which is the residence of Pranamesvara, the lord of the three worlds, set up by Brahma, praised by all worlds, the father of all, the golden womb,—having come from Abichchhātra 32,000 in number surrounded by 12,000 agnihotras, distinguished for the holy acts yama and niyama, and for bodies purified by plunging into the waters of the sacred bathing place made holy by the presence of the five Lingas consecrated by Brahma, Indra, Rudra, Yama and Agni; vessels filled with merit, intent upon the continual performance of works of merit, possessors of 144 villages in the south, deciders of disputed points in dharma, freed from all sin by the purifying final ablation after many sacrifices, obstructors of the reagents at the points of the compass, a refuge to the brave, with lotus feet worthy to be honored with gifts in assemblies of the learned, of Brahmans and kings: a joy to the hearts of all their dependents, lions to the elephants the trembling kings, suns to the lotus of the vedānga, upānga, mimāṃsa and other sciences; suns to the spreading lotuses the subjects of jurisprudence, the purāṇas, poetry, and dramas; mooses unfolding the water-lily buds the hearts of the people; preservers of the glory of their race; giving no place to anger, avarice, pride or enmity; far from sin; a refuge to learned men of distinction; embodied gems of virtue; an asylum for the foremost professors of science; shining with a fame equal in purity to Kailāsa or the moon; a circle of the jewels of wisdom; like Himālaya in justice, courtesy, bravery, dignity, virtue, purity, rectitude, fortitude, and valour; like Lakshmi to the lotus of the Brahman race, an immortal diadem for the fair lady the Kumāra country, performers of the six holy acts, protectors of all in distress, destroyers of all their enemies, a succour to all the destitute, a cage of adamant to all who claimed their protection; powerful to curse or to bless; accomplished in all the holy acts śvādyāya, dhyāna, dāhara, maṇḍa,
annushchana, japa, samadhi, the 32,000 of the auspicious great and famous village of Tanagunduru.

†—in the 16th year of the Chalukya Vikrama era, the year Prajopati, at the time of the sun’s entering the northern sign, Sunday—at the request of Tiomala Vasudeva—for the daily service of the god Yamesvara—presented below the rising ground near the stream which descends from Kanagili ghata, in Kaṭachanahalli—obtaining it from the hand of Biliya Kesara—three mattas according to the keyiguni account (?), in figures 3. matta.

Whoso maintains this gift will derive the merit of presenting a thousand tawny cows to Brahmana in Varanasi. Whoso usurps this gift incurs the guilt of killing a thousand cows. Whoso by violence takes away the land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

May it be well.—The 5 kammras for the god Yamesvara given to the hands of Chandresvara Deva, to the south under the Indra tank of Mojayuru, let none encroach upon.

Whoso usurps this gift incurs the guilt of killing a thousand cows.

107. Virakal at Taldagundi, date about A.D. 1100.

Size ft. 5 7 x ft. 2 10.—Haj’s Kamoḷa Characters.

The hero in the present.

(The whole of the inscription down one side of the stone being defaced.

nothing continuous of any importance has been made out.)

The hero, in front of a herd of cattle, receiving a flight of arrows on his shield, and withstanding, sword in hand, a large number of assailants.

* See note p. 18.
† Sriman sekhi sambe grannu Tanagundura sandattirichakkadavum.
I adore the god Vinayaka, who speedily removes all the difficulties of his worshippers.

May it be well—While the victorious kingdom of the illustrious Trailokyamalla Deva, protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Suryas' raya lata, ornament of the Chalukyas, was continually increasing in prosperity, to endure as long as sun, moon and stars—

While the dweller at his lotus feet—May it be well—entitled to the five great drums, chief of all the tributaries, like Vishnu a lord over many great kings, an abode of fortune, a Badabána la to the ocean of his enemies, a lion to the elephant his foes, granter of their desires to all who came to him, a deity incarnate in supplying all the wants of rishis, a mine of liberality and kindness, a cage of adamant to those who claimed his protection, a safe asylum to the learned—obtaining the reverence of all, a thunderbolt weapon to the race of hostile kings, to young women a Mannathapossessed of all learning, to strange women as their son, brave as Indra, a benefactor to all his dependents, fierce to proud enemies—the auspicious Mahá Manilas'vara Singana Devarasa was ruling in peace and wisdom—the Rishikondha Seventy mandala, the Banarasa Twelve thousand, and the Sántalige Thousand, punishing the evil and protecting the good as far as the Western Ocean.

At that time, in the year Párvithá, the month Pushya, the 9th day of the moon's increase, Sunday, it being the day of the sun's entering the northern signs—to provide for worship and daily service in the temple of Bhagavati Balloiyabbe Devi, set up near Balligéce—gave a thala-vritti of 18 mattás according to the katsavi pole, and for the distribution of food, a flower garden of 6 mattás to the west of the street of that goddess.

Moreover for the ablutions, the daily offering, for feeding the attendant priests, and for repairs of the temple, gave up, on the east of the Nágarabhávi street, kammás 18—washing the feet of the priest of that place, Lakshumanes'vara Síva Pandita, accomplished in the holy acts yama, niyama, svádhya, dhyána, dhárana, mauna, and amush'hasa, with pouring of water and every ceremony, free of all burdens.

* See note p. 14.  † See note p. 2.  ‡ See note p. 16.
The eastern boundary of that thala-vritti is the small stream flowing east and south from the west of the Ara tank. The southern boundary the stream from the south side of the Ara tank flowing west. The western boundary the east bank of the thalavritti of the god Rāmesvara irrigated from the south. The northern boundary the drain which runs to the fields. The western boundary of the flower-garden is the small stream north-east of the Kabbina pond. Thence the eastern boundary is to the south of the tank of the god Bālavindya Tejomārtanda.

The northern boundary of the street of the Devipura is the northern well of the goddess. Thence the eastern boundary is the eastern limit of the land belonging to the god Tejomārtanda. The southern boundary is the nirgundi tree to the south of the pond at the south east angle of the Devipura.

The eastern boundary of Nāgarabhāvi street is that well itself. The southern boundary is the path running north from the south-east angle of the street. The western boundary is the path running in that direction. The northern boundary is the large rugged rock at the north side of the street.

Whoso maintains this gift will obtain the merit of presenting a thousand tawny cows to a thousand Brahmanas versed in the Vedas, and of presenting double headed (i.e., parturient) cows, decked with the five precious stones, at the holy bathing places of Ganges, Banarasi, Kurukshetra, Prayaga and Agratirtha. Whoso usurps it incurs the guilt of the five great sins, and of killing in those places with his own hand a thousand Brahmanas and a thousand cows.

Poison is no poison. The property of the gods that is the real poison. For poison kills one man, but a gift to the gods (if usurped) kills a man with his son and descendants. Whoso by violence takes away a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagaras and many other kings, whose reward was in proportion to their (gifts of) land. The bridge of merit deserves your support O kings of the earth. Thus from age to age cries Rāmachandra to the kings who come after him.

Whoso being able to perform it withholds his hand from a work of merit, incurs the guilt of slaughtering a thousand cows. Whoso entirely alienates a gift when made, incurs the guilt of killing a crore of cows.
109. Virakal at Sorab, date A.D. 1193.

Size ft. 4 x ft. 1 9".—Hole Kannada Characters.

The hero
in the presence.

San.

Lingga with Priest.

Moon.

Nandi.

While the victor over all kings, shining with wealth, filling with delight, the apsara nymphs, first in the army of heroes, subduer of the base-born, brave in war, a collection of fortune, the auspicious Dehkalakasa (?) was ruling the kingdom of the earth—receiving orders from Vira Ballaaja Deva for war—

The hero being borne to heaven by celestial nymphs wearing chamaras, in the month Bhadrapada, the 8th day of the moon’s increase, Sunday, of the Saka year 1116, the year Pramadi,—when Devana Nigoka, the guard of the village of Hoya Sakuti in the Jiddulige Society, slaying Hadavala Majaya, seized his cows, and Hulali Bira Gauja, and Kala Gauja’s servant, the son of Varala Jasadoja, recovered the cows,

The hero, in front of a herd of cattle, putting to the sword a harivamana. Two others standing in the background, one armed with bow and arrow, the other with sword and shield, he killing many, pierced the horse, slew its master, and went to the world of gods. For his distinguished bravery was granted 15 kammas.

110. Virakal at Sorab, date (?) about A.D. 1100.

Size ft. 5 3/" x ft. 1 9/".—Hole Kannada Characters.

The hero
in the presence.

San.

Lingga with Priest.

Moon.

Nandi.

The whole in a temple.

Adored be Sambhu, beauteous with the chamaralike crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—While the victorious kingdom of protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, glory of the Satyds’raya kula, ornament of the Chaliyagatas by order of the Mandales’vara.

The hero ascending to heaven in a car, attended by celestial nymphs bearing chamaras.

* This is apparently an error for Pramadida, which corresponds with A.S. 1118, while Pramadidi falls 34 years earlier.

† See note p. 14.
Vikramādiyavarasa... killing many, went to the world of gods.
For his bravery... gave 50 kammass of paddy land.

The hero, with insignia of rank and a shield-bearer behind, discharging
an arrow at a horseman of rank who is supported by other distinguished
persons. A Kramasa, also of rank, galloping on to the field, on the left.

Whoso maintains this gift derives the merit of presenting a thousand cows
to a thousand Brahmans in Vāramāsi, Gaya and Kurukshetra. Whoso usurps
it is guilty of the five great sins.

Who wins in war gains spoil, who falls enjoys the celestial nymphs. What
fear then of death in war to him who must at some moment give up all. He
who is killed in war becomes like very Indra himself, will rise to Svarga with
the pomp of a mighty king, and in the groves of Nandana enjoy all delights
with the apsara nymphs. May it be well.

III. Virakal at Sorab, date A. D. 1283.

Size 4t. 5½ x 4t. 2½. — Hale Kannaja Characters.

Moon. King.
Luna with Priest
in a Temple.

Sun. Moonit named by
an attendant.

Adored be Sāmbhu, beauteous with the chāmara-like crescent moon
kissing his lofty head; the original foundation-pillar of the city of the three
worlds.

Celestial musings.

May it be well—From the beginning of the reign of the mighty emperor
Rāmaśandha Dēva, a Nārāyana to the Yādava race, powerful by his own
strength,

The hero ascending to heaven in a car, attend-
ed by celestial nymphs bearing chariots.

the 12th year, the year Svabhām, the month Phalguna, the 6th day of the
moon's increase, Monday—while the nod officers Sojī Dēva, and Govinda
Dēva were watching Kuppaiya engaged in a hand-to-hand fight, and seeing
how skilfully he had been trained were greatly astonished at his prowess—
Sūmanta, the son of Hiriya Sakuna Dēla Gauja, fighting bravely in the
distance with Jagaśa Kala Gauja and distinguishing himself, stabbed him
and went to heaven.

A warrior (Kuppiya) on foot, in front of a number of
horsemen, one of whom is a person of rank; having a
trumpeter on one side and an umbrella-bearer on the
other, killing a man on horseback armed with a lance.
Who wins in war gains spoil, who falls enjoys the celestial nympha, what
fear then of death in war to him who must at some moment give up all. The
slain obtains svarga, the victor obtains the earth. Great prosperity, Fortune.

The hero, at the head of a band of spearmen,
 killings another leading a similar band.

112. Rock Inscription at Tekal, Date A.D. 1512 (?)

Size not given. Kannada Characters.

<table>
<thead>
<tr>
<th>Two</th>
<th>Sun</th>
<th>Vishnu’s</th>
<th>Moon</th>
<th>Lotus</th>
<th>Bear</th>
</tr>
</thead>
</table>
| Past prime | | Ekavam and Gunah. | | bud. | |}

May it be well.—In the year 1434 of the victorious increasing era, the
year Pramadicha, the month Phalguna, the 1st day of the moon’s increase,—
When by order of Deva Rāya Mahādeva, to Gopa Rāja, mahā manjalesvāra,
ornament of the earth and of fortune, a pestle for pounding (?) Ere śāmanta, the
conqueror of Baṣracara, the setter up of Gaṅga Hala Sambh Rāya, ruler of (?)
Paṭasa, son of Śāhīva Tippa Rāja Voṣayyār—Ākhana Voṣayyar and Madana
Voṣayyar gave Tekal to that Śāhīva Gopa Rāja—

Malappa Daṇḍāya and Singa Daṇḍāya, the ministers (pradhāna) of
Buddhā Rāja, being angry that the arrangements formerly made by them
were altered, by order of Varada Rāja, Gopa Rāja went to them desiring to
make peace again. On which, that minister Singa Rāja, having
both the inner and outer forts, made them over before the face of Varada
Rāja.

On building the bastion (kottā/a) called Rāja Gambhirā, that Gopa Rāja
and his son Tippaiya, causing a tiger to be seized and brought forth, hunted it.
Great good fortune be to the bastion where it died.

**Inscription to the right of the above.**

A Dog holding a Tiger by the throat.

This hound called Sampige, seizing and tearing open the skin of the neck
of the tiger, wandered about in various places. To toli Tirumala who restored
it, by order of Varada Rāja, 3 ? of paddy land, 3 ? of field, and a flower gar-
den were presented. This paddy land and field may be held under the written
order of Varada Rāja. May it be well.

* From the great discrepancy between 1434 and Pramadicha it may be conjectured that the
latter should be Pramodīta which would very nearly correspond. Some parts of the translation are
doubtful.
May it be well.—While the auspicious Ereyapparasa, brilliant as lightning descending among the stars in the clear firmament of the world-renowned Ganga race, protector of the mighty kings of Vajala and Mekhala, the chosen lord and possessor of the fortune of the auspicious Tosi's dominion, adorned with the ornaments of a cluster of innumerable good qualities, of superhuman power, having despoiled all his enemies of their territories, was ruling the Ganga-vadi Ninety-six Thousand under the shadow of his single umbrella—

Desiring to fight with Bira Mahendra, Ayyapa Devasa with his tributaries came against the whole Nágatta army and fought with all his footmen.

When the slaughter of the battle became very great, taking to the elephant for refuge, he was pierced and died. Ereyappa hearing it, rejoiced, and fixing a tribute for Iru Ganga Nágatta, set up a great s'assa to be in Bempúru, and gave him Ankal nåd (or Kal nåd). What that was I will describe;—Bempúru, Távagúru, Píchaka, Pullinangala, Rántañá, Nallúru, . . . Peramúru, Kádala. Thus much, with the fields and boundaries, did Ereyappa give to . . .

Nágara. Great prosperity! Fortune.

(? Witnesses) Nallúru Káma Gauḍa, Rájyanna, Igdalara, . . .

Malliga .

The bas-relief, unless meant for the fight itself, seems to represent the massacre of prisoners taken in the battle, by throwing them before an elephant, probably the one captured from the enemy, as indicated by the arrows still sticking in his fore-

* This elaborately sculptured stone (see frontispiece) is now in the Mysore Government Museum at Bangalore. The following is the text of the inscription.

Svasti || Somasta Manama vinata Ganga šula, gogana, manvana tārāpati šila miskhaja cipyā Vajala Mečhārila šila śri Tāvagūra Mečhārila Lakshmisvānum eša yati tālā rajasā goga goga vihāhāja vihāhāja vihāhāja Śrimāl Ereyapparasor gosav or aman nikshatram mādi Gangaši tumbattāru, nārimumum eša ekhatra ekhatra ekhatra ekhatra ekhatra ekhatra ekhatra ekhatra ekhatra ekhatra ekhatra
head. Those who escape destruction from the elephant are led up to be despatched by the king himself, or are speared by some of his attendants, two of whom are seated on the elephant.

The victorious king is seen on horseback, sword in hand, with mangled bodies of the slain at his side, which the crows are pecking at. He is accompanied by two horsemen, and his umbrellas (the insignia of rank) are a triple one, are borne along with him. A herald preceding him proclaims the victory through a long trumpet, while Adiva, the god of the wind and regent of the north-west point of the compass, rides forth on his swift antelope to spread the news abroad.

Other celestial beings take a part in the scene. On the right, the terrible figure of the three-eyed Bhairava appears, borne by two attendants. He wears a garland of skulls, is half riding on one dead body and has a headless trunk of another at his feet. In his left hand he holds a human head, and with his right is gorging himself with the flesh of the victims, a portion being handed to him by a boy seated on the back of the elephant. Above this horrid figure is one of Kāli or a female rākshasi holding aloft a victim whom she is about to dash before the elephant.

On the upper part of the picture appear the Apsaras or nymphs of Indra's paradise, who according to the Vīra Sūtra doctrines are the portion of brave warriors and bear them in their arms or in triumphal cars direct from the field of battle to paradise. The queen of the Apsaras appears seated on a throne (1), her feet resting on a footstool grotesquely carved like a man on all fours. She is attended by a female on each side holding a chahāra, an indication of rank. On the forefinger of her left hand, she holds a bird (what bird is doubtful, it does not look like a parrot), which another female behind is trying to entice into a cage. On the right of this part of the sculpture is the only one of the celestial nymphs who exhibits an interest in the proceedings. A warrior at her side is leading a jinjal, but for what purpose is not clear, unless to shoot at the bird before mentioned.

On the left, immediately over the king, stands a female figure under a dārjaja stāmbha or flag-staff, holding something (perhaps a bag of money denoting wealth) in her left hand. The other hand appears bound to the flag-staff, and the sculptor may have intended to represent thereby the goddess of victory or fortune as forced to attend upon and inequably attached to the standard of the king, a common metaphor in inscriptions.
May the right tusk of the Boar form of Vishnu like a sceptre protect us, on which forming a small canopy rested the earth, surmounted by the golden peak of Meru.

May it be well.—In the year 1619 of the victorious increasing Sālivāhana era, the year Isvara, the month Māgha, the 15th day of the moon's increase, Saturday, at an auspicious moment—Gopāla Gauḍa, son of Kempumma the lawfyl wife of Immaṭi Sanna Baire Gauḍa, and grandson of Mudul Baire Gauḍa, lord of the A'cadi nāl—presented for the worship of the god Madana Gopālasvāmi ¹ together with Rukmini and Sāyabhāma ² of the city of Devanapura, which is nourished by the lotus feet of Venkatesvara ³ and Atamalūpānga ⁴—for the daily service and processions, for the fortnightly processions, for the monthly processions and the annual processions, for the daily oblations, and illuminations, and for the distribution of food to all the officiating priests and other servants—the villages of Mahāru and Madalāru in the Vaḷagenhalli hōbbī, the villages of Chetohallī and Soṇahallī in the Nallāru hōbbī, a new tank near Savakanahallī, a new garden and Chomma Viramma's garden.

Oil for the sacred lamps will be provided for separately, from the palace revenue.

Moreover we have given all the dues of the following villages,—for the palanquin bearers of the god and the fanning with chāmaras, the two villages belonging to Baichapura and Bairapura—for the resident priests the two villages attached to Averahalli.

If any of these attendants absents himself his place shall be filled up, and the worship of the god be duly performed.

From whatever surplus of money or grain may remain after the performance of all the appointed services and the distribution of food to attendants, ornaments shall be made for the god. If the money should fall short for the carrying on of all the appointed services and the distribution of food to attendants, what is required shall be given from the palace, and the worship as appointed be performed.

¹ Krishna. ² His wife. ³ Vishnu. ⁴ Lakshmi.
To all who are present at the time of the daily illumination of the god, a distribution of food (anna prasāda) shall be made.

At the time of the car procession 40 khandis shall be given from the palace for the feast to the Brahmana.

Whatever other ceremonies have been appointed in the former records of the temple shall also be duly performed. Whatever other ceremonies have been appointed in the former records of the palace they too shall be duly performed.

All cooking shall be done in the cook-room in which the daily offering is prepared. Whoever of the four castes of Brahmins, Kshatriyas, Vaisyas and Śudras violates this order, shall be excommunicated according to the rules of his caste.

May all who come to rule the land, whether kings of my own line or of any other, maintain this gift. To them do I prostrate myself. Land given by one's self is a daughter, that given by one's father is a sister, that given by another is a mother. Whoso protects either of these increases his own prosperity.

115. Śila Śasana at Bhoga Nandi, date (?) about A. D. 750.

Size ft. 4 ½ x ft. 2 ½—Pāṇini Hoje Kannāja Characters.

May it be well—While, entitled to the five great drums, the descendant of the Pallavaus, favorite of earth and fortune, ornament of the Pallava dynasty, Srimat Nolambadhiriṣṭa was ruling the kingdom of the earth—

The auspicious Dharmma Sakti Pandita . Rāmayya Gāmunda
five hundred śahāris
Hajiyanna . . . the enclosure of Nandi

* Except at the beginning the inscription is very indistinct. The following is the text of the opening portion—

Śraddhā caturtha-puṇca-mahā-pahāda Pāllavānāyā sri-prithivi-vallabha Pāllava-kulatilaka Srimat Nolambadhiriṣṭa prithvi yāyam geyuttam āh.
116. Sīla Sāsana at Mulbagalu, date A. D. 1431.

Size ft. 5 × ft. 1.—Kannada Characters.

May it prosper—May it be well.—In the year 1353 of the victorious increasing era, the year Śādhāraṇa, the month Phālguṇa, the 10th day of the moon's increase—a temple for this god Prasanna Virupākṣa, the wall of enclosure, the towers (gopara), the gilding of the pinacles, the sacred tank in front, the funds for the decorations and processions, the agrahāras, the mantapa, the matha for mendicant priests, these and all the other gifts,—through the merit of Gaja Bedakara Devardya Mahārāja, the son of Vijaya Bāya Mahārāja,—such was the service paid to this god Prasanna Virupākṣa by the Heggade Devas of the Vishnu Vardhāna gotra, Akhanna Dānnāyaka and Mūdana, the sons of Vommayamana.

117. Sīla Sāsana at Halebid, date about A. D. 1117.

Size ft. 8 × ft. 4.—Hale Kannada Characters.

May the doctrine of Tīrū;kṛṣṇa Nātha, the supreme profound śyād vāda prevail; the Jain doctrine which is a token of unfailing success. May the sign of the moon-rise of knowledge be supreme in the world. May wealth arise from the lotus lake of Jain yogia. May the sun whose attributes are learning, wisdom and goodness, the friend of his worshippers, shine forth. May Vijaya Pārśva Tīrūtesvara, lord of the three worlds, who cannot be reached by the efforts of pride, whose three white umbrellas illuminate the city of the world, possessor of all riches, the luminous expounder of wisdom, prevail. Eternally adored be Om! Reverence to Vijaya Pārśva Jinesvara, whose feet are illuminated by the rows of jewels in the crowns of illustrious kings prostrate before him, the teacher of merit to the three worlds, the enemy of lust, superior to birth, growth and destruction.

Prosperity to the kings of the Hoysala race, a destroying sword to hostile kings, a thunderbolt-weapon to the fiercest.

The manner of its incarnation was as follows—From the celebrated Brahma sprung Atri, and from him Soma. The son of Soma was Pururava, a king
of the earth praised by all the world. From him came the great king Ayu, then the beautiful Nahusha, then Yayati and Yadu. In this line was born the celebrated Sala, surrounded by prostrate kings, a sea of all good qualities.*

The increase of the kingdom of that king Sala was brought about on this wise.—

When with joy a Jain ascetic praised by Indra, possessed of the worship of Jains, an adept in all the science of incantations, was performing sacrifice to bring into his power the goddess Padmavati of S'as'akapuru, a tiger bounding forth, on the yogi saying 'Pierce it with the rod of the bow; drive it away Sala (poy Sala),’ he removed that danger, whence the name of Poya Sala became celebrated as the title of the Yadu kings—and from Sala the s'ardhula (tiger) became their sign (or crest).†

When this tiger crest had become theirs could the fortune of courage escape their hands? Henceforth did the Yaddava kings under the title of Poya Sala greatly increase impower.

In that line, like the moon among the stars, or as the loftiest peak in a chain of mountains, so arose Vinayagādhyā, a conqueror over all his enemies, with a body brilliant as the sun. His son was Ereyanga Bhūpa, of a form like that of Manmatha, who had broken the pride of arm of hostile kings, a giver of benefits to the assembly of the learned, an abode of increasing greatness. Before the dread sword of Ereyanga even touched those his enemies whose bodies had not been prostrated in submission at his feet, their heads rolled off (a play on his name), and a warm stream was formed of the blood gushing from their bodies.

While all the world was filled with his praise, to Achala Devi and the king Ereyanga were born, like the Trimūrti, the king Ballāla, the king Vishnu, and Udāgadhyāya.

Among these the great king Vishnu becoming separately glorious, winning from his own family great affection as having brought them to fame with himself, his career was like that of Nala, Nahusha and Bharata.
When this king Vishnu Varidhama had securely seated himself on the throne, he speedily possessed himself of the glory of all the kings as far as the ocean. Without stirring he acquired the whole of Male and all the Tulu country. On merely preparing to march, Kumara-nâja and Talakkâj came into his hands. On placing one foot forward Kanchi came under his command. Before he had once flourished his sword the Kongo kings gave up their elephants. What valour was his!

Who can depict the bravery of this king Vishnu, destroyer of the pride of arm of the Chola king, the Pândya king, and the Kerala king; a lion to the male elephant the A'ndhra king; a gale to the clouds the Lâta and Vârada kings; a consuming fire to the grove the warlike Kadamba kings; a mine of unequalled bravery.

While the mahâ mandales'vara, lord of the great city of Dvârâvati, a sun to the firmament of the Yâdava race, a head jewel among all princes, having obtained a boon from the goddess Vâsantikâ of S'as'akapuri, with a gently smiling countenance, enjoying the beautiful pure moonlight of his fame which laughed at the splendour of the autumnal moon or the brightness of Is'vara's smile, shining with the enlightenment of unsurpassed wisdom, the light of the jewels in whose feet was overpowered by the brilliance of the new jewels in the diadems of kings prostrate before him, having made war as far as the four oceans, having caused the points of the compass to move with the dazzling rays of his dreadful sword, like a jewelled crown to the goddess of courage, having performed the great sacrifices of the hiranya garbha, the tuld purushâ†, and as'â na melha, a marvellous kalpa-vriksha, a lover of the mistress royal policy, always causing the waves to swell (like the tide) in the oceans of Yâdava and Vishnu, a cage of adamant to all who claimed his protection, having a front brilliant with rows of pearls as large as myrobolam, a kalpa-vriksha to all the learned, having destroyed all his proud enemies with his victory-producing elephants, his immense armies and flights of arrows; of continually increasing wealth; his destruction of all his enemies was like the breaking up of the great floods, the couriers of the sun being borne away in the

* Pa'avarale sa'dhyam dyptu Male yullamum â Tulu des'evalamum nageye Kumara nãja Tula'â-jagalemb tru kayga saridewal a'hi ise munchi' Kanchi besak移交du Vishnu nrisam kripânam jate jale muvne Konga nrisar itar ibhanagolam èm pratipiyi ' Chola nrisâ Pândya nrisa Kerala bhâga dhu'jâme paleu . . . . A'ndhra gua'ja gua'ja kesari Lâta Vârada ëhkârini pada ghani itan kadama s'ârâm Kadamba vaudgui Vishnu dhu'pâlanu driga s'aurgja nidiy âlana s'aurgyyamam âr intettipar II

† Hiranya garbha—having a golden cow made large enough to admit of his crawling through it, and after that ceremony breaking it up and distributing the precious metal to the Brahmins. Tuld purusha—weighing himself against gold and disposing of it in the same way.
deluge and all the points of the compass filled with the sounds of their neigh-
ing; a collection of expanded merit, an unfading collection of good qualities
bright as the moon or Ganges, lord of Ganjaigiri, an elephant-fever (pākalam)
to the herd of elephants the Pāṇḍya kings, disturbing all the world with the
noise of his armies, a destroyer of all the envious malignants who seek to raise
themselves on the ruin of others, a Vishnu to the rākshasas the boasting kings,
a Kumārasvāmi to Tārakāśura the evil kings, a follower of Brahma the good,
of a body bedewed with the pure waters of mercy . . .
a fire to the grove the Kadambas, to the Vengiri forces the final deluge, a gale
to the cloud Jaya Kesi,—while with these and all other titles, the illustrious
Trihuvana Malla Bhuja Bāla Vīra Ganga Hyaśa Deva, ruling Tālavādu,
Kongu, Nangali, Gangavādi, Nojambarodhi, Māraivadi, Huligere, Holasinge,
Banavase, Hīmangalū, Niṣṭugonja, the illustrious and unequaled Vishnu
Bhūbhujya was holding in his arms both the lady Earth—adorned with beauti-
ful Kuntalai1, with the admired Madhya2, and charming Kāñchi3—and
Sarasvati:—

The dweller at his lotus feet—shining among the Jain kings as the ancient
Indra, in firmness like Mandara, of pure descent in the Kaundinya götra, the
beloved son of Ebi Rāja, a moon to the sea the womb of Pompombika (i.e.,
she was his mother), a great refuge for all the world, equal to Karna, in war
like Indra, with splendid beautiful shoulders, with a fame shining like jasmine
buds or still better like the moon or the Ganges, a place of recreation for the
science of incantations, a chakora bird to the moonlight of female faces, of a
body which was as a stage for the goddess of courage to dance on, one for whose
possession virtue and liberality contended, a jewel among ministers, a protector
of the Jain doctrines, a head-jewel among the gods the good men, promoter of
the increase of Vishnu Yarładhana’s kingdom, a sun to all the circle of the world,
rejoicing greatly in making gifts, having obtained a boon from the goddess
Padmāvatī, a ruler of the earth wed to the goddess of victory, a golden plate
(or champion’s medal) on the brow the brave warriors, the Hiriya Danṣanāyaka
of unequaled glory, was Ganga Rāja,

Sukets six Thousand . . . To that Ganga chamūpayati and to Nāga
Devi was born . . . Boppa chamūpa

(All the rest of this fine and important inscription is illegible owing to
shade upon the photograph.)

1 The Kuntala country, otherwise bowing locks.
2 The Middle region, otherwise waist.
3 The Kāñchi country, otherwise zone or girdle.
118. Sīla S'asana at Halebid, date A. D. 1196.

Size 3 ft. 3 in. x 3 ft. 2 in.—Horse Kannada Characters.

Gow amuk-ling sait.

May the doctrine of Trñōkya Nātha, the supreme profound syaā vāda prevail; the Jain doctrine which is a token of unfailing success. May he be supreme who is the full moon to the ocean of the Jain doctrine.

May it be well.—While the emperor powerful by his own might, a Nārāyana to the Yāduva race, Vīra Balāja Devarasa, was ruling the kingdom in peace and wisdom—In the year Nālā, the month Kārtika, the 1st day of the moon's increase, Sunday—of the villages belonging to the banādi which Siddiyava, the wife of the mahā vaḍḍha byavahārī Kavaḷamayya, had built for the god Sāntinātha, Appayya, Gopayya and Balayya, the sons of Mallarasaya the doctor (vāḍḍigeyya)—for the worship of the god Mallinīthṣa vāra of the seminary (maṭṭasāde) which they had enclosed within the precincts of the banādi of that god Sāntinātha, for repairs of his temple, for enlarging or improving it, for the gifts to be made therein, and for the performance of the fortnightly and daily ceremonies—giving to Rāmachandra Deva, the disciple of the mahā manjālaya Vādhvāya Balachandra Siddihanta Deva, 60 gadyānas of gold, purchased Kāṭuhalī of Kārajukere and Bāmmatigaṛṭa of Māchīyallī.

The boundaries of that Bāmmatigaṛṭa are as follows:—east, the stone of the Hūḍi well; south, west, the Yelcha hollow: north, the tank bund.

Also they gave 20 hommu and built with stones the north side of that tank from the south weir of the tank to the stone at the east well.

(The provision) for the daily worship of the god shall be as follows:—For cooking the bali (offering of food), 5 bali of rice, 1 maṇa of cakes, 2 solige of ghee; for the lamps 5 maṇa of oil; for betel-leaf 2 fanams, for incense 3 fanams, for sandal-wood powder 3 fanams, the fee of the officiating priest 1 fanam.

(Moreover) to provide daily for the garland-makers 6 bālla of rice (they presented) 1 gadyāna. For the food of one or two (persons) to remain at the maṭṭha sāle to keep watch, 3 gadyānas. For the three Nandis'vāra (sacred bulls or images of bulls) 1 gadyāna. For the dancing-girls who come to pre-
sent the offering of flowers, also for the swing, the fortightly illumination, the ceremonies at the times of eclipses and of equinoxes, for the procession with lights, and for all other ceremonies that are required, for the dâna sâle (hall of gifts or distribution of food), for feeding the poor in the old temple (basti) within the town, and for the cook-house all free of every burden.

The priest of the god S'antindâha, the farmers (gautas) of Kâradu-halli, will attend to the maintenance of this gift.

Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

119. Sîla S'asana at Halebid, date A. D. 1637.

Skt st. 5 x ft. 2.—Kannâja Characters.

Sun. Moon.

May the doctrine of Trailokyâ Nîtha, the supreme profound syud vîda prevail; the Jain doctrine which is a token of unfailing success.

Adored be S'amblu, beauteous with the châmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the dance of Siva on the spot watered by the daughter of Brahma (the celestial Ganges) be your protection, exhausted by which the hoods of his many serpents being expanded and their mouths gaping they see in the sun's rays a mirage of water provided for their refreshment abounding with flocks of the chakravîka bird,

May it be well—In the year 1560 of the victorious increasing S'âlivâhana era, the year Is'vara being then current, in the month Phâlguna, the 5th day of the moon's increase, Thursday—while Venkaṭādri Nâyaka Ayya, the eighth emperor in the Kali-yuga, (son) of Krishnappa Nâyaka Ayya, resting like a royal swan at the two lotus feet of the god Channa Vira Venkates'a of Velapuri, born like a full moon from the ocean of nectar the Vaishnava mata, a protector of his subjects, a protector of divine images, a protector of his own dignity, a protector of his race, possessed of tributaries and all the seven royal qualities, punisher of kings who fall in their given word, the punisher of the evil, the protector of the worthy, shunning with friendship and all the other modes of policy, associated with ministers characterized by all the
five divisions of good council, a ganapā bherunā to hostile kings, a head-jewel of brave Kshatriyas, a cage of adamant to those who claimed his protection, a Govinda in an ocean of victory, in war a Bhima, lord of the great city Mahisāgara, a destroyer of the seven royal powers of hostile kings, conspicuous with these and all other titles, was ruling with justice the kingdom of Belur—

Bayappa Nāyaka, removing the sign of the linga which Huchchappa Deva had affixed to the pillars of the temple of the god Viṣṇu Pārśvanātha of Halebidū, set up the image of Nandikesvara, carved out of beautiful shining stone.

(Rest illegible owing to the photograph being greatly reduced and parts in shade.)

120. Sīla Sāsana at Halebid, date A.D. 1274.

Size 3 ft. 3 in. ft. 4 in.—Huge Kāmaśa Characters.

A Jain Yati seated in a temple, with certain religious vessels on either side.

May it be well—The favorite disciple of Mahānandī Bhatakraka Deva, of the Śrī Mūla sangha, the Desāya garpa, the Pustaka gachchha, the Komākundānāvaya, the Dīgaleśvara baliya and the Śrī samudāya; the auspicious Nemichandra Bhatakraka Deva and Abhayachandra Siddhānta chakravarti being his dikṣā guru and srauta guru;—Yāla Chandra Panḍita Deva, celebrated in the world for his teachings on penance (tapā sṛutangalim), having announced in the Saka year 1197, the year Bhāva, the mouth Bhādrapada, the 12th day of the moon's increase, Wednesday, at the time of noon that he would enter the tomb, addressing the four castes, and saying "Know ye not that ye will all acquire great merit? Obtain God. Om."—completing all the rites of a sānyāsi, and seated on the palya,ka, praising the forms of the pancha parameshṭi.

* Mahāśrīma kanākā samāka samākā viśnuvaḥ vacchām viṣṇavagāl aśītya nātāvānum śādram- niḥār api prakāśa nāyami. Om idam om eva samāsana pārtiṣča mūlaḥ śrīśīyūm madāśi pālākāṃśāikal śrīlā pānchāparamēṣṭīgaḻa aṣṭāvāpanam dhārayācita sa.
May it prosper. Adored be S'ambhu, beauteous with the châmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May Kes'ava ever protect you, the giver of happiness, with ruddy soles like the brilliant eye of the red waterlily, the giver of their desires to the chiefs of men and to the gods, worshipped by the great rishis, resplendent as a crore of suns.

May it be well—The year 1500 of the victorious increasing S'âlivâhana era having passed, and the year Bahudhânya being current, in the month S'râvana, the 8th day of the moon's decrease, Saturday—while the great king of kings, the supreme lord and king, hero of valour, S'ri Ranga Râya Mahârâja was ruling his secure kingdom of the world*

The following was the grant made by Krishnappa Nâyaka, a chief among kings, worshipper of the feet of the god Chenniga Râya of Vellâpura the southern Vâranâsi. In order that (his father) Venka'âdri Nâyaka might obtain merit (dharma), and that the mother who bore him might obtain happiness (pueya), and that his brothers might obtain favour (anugraha).

Krishnappa Nâyaka, a bee at the lotus feet of S'ri Ranga Râya,

(Rest illegible owing to reduction of the photograph).

* S'risam mahârajâdhirâja râja paramas'vâra s'ri vira pratâpa S'ri Ranga Râya Mahârâja prithi kshira râjyam pûrṇam guṇatirpallâ.
122. Śīla Śasana at Belur, date A.D. 1625.

Size ft. 4 8' x ft. 1 8'.—Kannadi Characters.

Sun. The Vaishnava Symbols


May it prosper. Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 15(4)7 of the victorious increasing S'ālīvāhana era, the year Kródhanā, the month Māgha, the 8th day of the moon's decrease, Monday—the service of a verandah to the temple of Chennai Rāyavāmi of Velapura.

We, Krishnappa Nāyaka, Venkateshā Nāyaka, Ulīga Mūrtiappada Nāyaka, and Marina Nāyaka, in order that our grandfather Yarama Nāyaka, our father Peddi Nāyaka, and our mother Betamma may obtain merit, have built a verandah of 26 ankanas, and devoted it at the lotus feet of Chennai Rāyavāmi.

123. Śīla Śasana at Belur, date about A.D. 1600.

Size ft. 4 8' x ft. 1 8'.—Kannadi Characters.


(The inscription is illegible.)

124. Śīla Śasana at Belur, date about 1650.

Size ft. 3 x ft. 1 6'.—Kannadi Characters.


Money devoted to God. Prosperity.

A command of the authorities of Belur to the washermen caste of the fifty-six countries, residing in the Belur country.

The following tax shall be collected from all your caste.—For a girl or woman a varaha, for a widow four varaha.

(Rest not clear the language being very corrupt.)

Śrī sālevat aṣa māṅgaḷam Belāra sthānādvara Belāra śivar aruṣatt duṛ duśaṅkara jaṭāgan akīda śāsana nīmna jaṭigavāla u kānne venuṇa varahā gauṣa sattavāja nādu varāki . . . .
125. Sīla Sāsana at Belur, date about A.D. 1380.*

Size 4 x 6. He is Kannada Character.

(The inscription very much reduced in photographing.
The beginning is not given.)

Having subdued the Kērala, Taulava and Andhra kings can you fail in accumulating mighty spoils.

That you and your enemy meet on the same battle-field is the only similarity between you, for as even the young of a swan separates the milk from the water with which it is mixed, so do all people discern in you (two) the distinction between good and evil.

When Gunaḍappa Danḍinātha goes forth to battle who can withstand him and live?—the possessor of forces and of all the eight royal requisites, a place of destruction for thousands

Whatever ministers refused to help him in war, reckoning that a man who refuses to assist another is as bad as a drunkard, he punished them according to his superior wisdom and thus ruled the earth.

Having encountered in battle and overcome the kings of Anga, Ganga, Kalinga, Kaśhara, Kamboja, Sīmhāla, Magadha, Mālava, Kērala, Jīdiya, China, Joniga, Chola, Pāṇḍya, Vidarbha, Saurāshtra, Kuru, Maru, Pancha, Pāṇḍaḷa, Telunga, and as far as Pārasika, he set up pillars of victory in Kolahana, Kāsima, Mahābota, Kikamukha, Ekapāda, Gholāmukha and in all these regions caused his name to be greatly renowned this Gunaḍa Danḍinātha.

By order of the auspicious great king of kings, the supreme ruler of kings, Śrī Vīra Harihara Mahārāya,—seeing that the grants to the god Chenna Keśavanātha,—favourite deity of the great king of kings Viṣṇu Varidhana, possessor of the auspicious Vēlur which is as a new Vaikuntha of the lower world, gratifier of every human desire among the crowds of worshipers who adore him, who incarnate in a body presents himself to the sight of his followers in the midst of his splendid pile—which (grants) the ancient king Viṣṇu Varidhana Bitti Deva had made for the decorations, processions, and other holy ceremonies, had through lapse of time become diminished—

He restored them, and made a decree to perpetuate as long as sun, moon and stars endure, the orders for the recital of the Veda— which that Bitti Deva

* Compare with No. 123.
had given, for the daily worship according to the Pancha Ratra ritual and the Mantra Siddhanta, the worship of the throne, the enthronement for the bath, the enthronement for decorations, the enthronement for processions, the enthronement for offerings of food, the enthronement for retiring to rest, for the display of the sacred emblems, the ceremonial contact, for the sixty four festivals of rejoicing, for the worship with flowers, the daily oblation, the daily procession, the fortnightly festival, the monthly festival, the yearly festival, the festival of purifications, the festival of remaining at home, the festival of the engine (or disc), the festival of invoking Rama and Krishna, the festival of worship with lotuses, the swing festival, the festival of illumination, the festival in Margasira, the festival in Pushya, the festival in Chaitra, the decoration with the nine gems, the decoration with new clothes and jewels, the burning of sandal perfume, the congratulation, the presentation of fruit and delicacies, the presentation of a bull, the offering of honey, the offering of seeds the display of the four divisions of the army, the exhibition of the mirror and of garlands, the exhibition of dancing, the procession to the treasury, the bathing at equinoxes, at solstices, and at the time of the sun's entering a new sign, the waving of lights, the penance for defects (or omissions) in the daily service, and the penance for accidental interruptions, the peace offering, the festival of bringing the god home from a distance, for these and all other festivals and ceremonies.

Moreover, at the gate which Gana Sodar (?) the Turk of Kalubarine coming, broke open and burnt, he built a gopura and 107 chambers.

In height that tower was equal to one foot of Purodbhava (Brahma), or to one of Sravangina (Vishnu). It resembled the mountains Meru, Himavan, Ramanav, Malaya, or the highest peak of Mandara. The pinnacles on the spire shot up as far as Svarga, and were marked with prints of the lotus-feet, decked with golden anklets, of hosts of siddhas and other celestial beings.
May it prosper—Adored be S'amhbu, beauteous with the châmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well—The year 1470 of the victorious increasing Śālivāhana era having passed, the year Kilaka being then current, in the month Ashūdra, the 11th day of the moon’s decrease, Monday,—while the auspicious great king of kings, supreme ruler of kings, hero of valour, Śrī Vīra Sadāś'iva Deva Mahārāya was in his residence of Hampe Hastimāvati, ruling the kingdom of the world—

The grant of land which Chikka Singappa Nāyaka, the son of Hiriya Singappa Nāyaka, receiving it from the hands of Krishnappa Nāyaka, the son of Hadapada Bavyappa Nāyaka, presented to the favourite god of all the line of the kings of kings, the god Channa Kes'ava of Veda pura, the Vārṇaśi of the south, the new Vaikunṭha of the lower world, was as follows—

For the Śiva-nātri car festival of the god Channa Kes'ava, he gave in the Hsana-s'īne one village Chikka Gaddahalli and one village Gevindanahalli.

And within the limits of these two villages all the paddy land, and the dry cultivation land, together with all the rents* therefrom, the profits of land given out on half share cultivation†, and the ashğa-bhoga-tōjas-svāmya rights of niḍha, niṣśeṣa, jala, taru, pāśāna, akṣhina, ādámi, sūdha, and sūdhyā.† With the pouring of water and presentation of a coin § were they given.

May prosperity attend the gift thus made.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains swarga, but he who perpetuates one obtains final beatitude.

* Sumānavāyu. † Vārdāyu ‡ See note p. 3. § Hiranyādaka dānā dhāru.
127. Sīla Sāsana at Belur, date A. D. 1554.

Site ft. 6 4' x ft. 1 5'.—Kannada Characters.

HANUMAN.

* May prosperity attend it—In the year 1477 of the victorious increasing Sālivāhana era, the year Rākshasa being then current, in the month Māgha, the 5th day of the moon’s increase.—While the great king of kings, supreme ruler of kings, hero of valour, Vira Sadasīva Mahādāya, seated on his jewel throne, was in Vidyānagara, ruling the kingdom of the world—

Seeing that disputes would arise between the cultivators (kalagaru) and the artificers (pūchālāru) in the presence of (the god) Channagi Rāya of Belūru, Rāma Rājaya, in the presence of Tirumala Rājaya, inquiring into the former rights of the artificers, Rāma Rājaya and Tirumala Bājaya decreed to the artificers the southern street of Belūru, and to the cultivators only the back row for dwellings, from the Vira Bhadra temple in the east to the southern fort on the west; and added some houses and waste lands on the south, saying, There perform your ceremonies, and build houses. The land lying between these grants.

The kings who shall arise in Vidyānagara, in devotion to that Channaga Rāya may not refuse to grant the contributions to the artificers for the car and other festivals, without incurring the wrath whereby he destroys his enemies.

All of us most honorable citizens, Rāma Rājaya, Bānudarasa agent for the affairs of Tirumala Rāja, and Hūsana Bāseṭṭi agent for the affairs of Rāmappaya, have made the devotion to the god Channa Kesāra according to the decree of Rāma Rājaya and Tirumala Rājaya.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude.

Whoso violates this decree given to the artificers forfeits the favor of Chenniga Rāya.

* The inscription is not free from obscurities.
Adored be Narasimha. The command of the god Kes'ava, enriched as
with a garland by a line of adoring gods and rákahasa chiefs, lord of Velapura,
the city of delights. May that god Kes'ava protect us, who dwells in the
ulterior part (parárdha) of Jambu-dvīpa, shining with the combination of all
good qualities, creator of all worlds, praised and worshipped by Brahma, Is'ána
(Siva) and the nava Brahma, of a form of glory, lord of the three vedas,
with eyes resembling the crimson water-lily, bearer of the discus, the holy, the
god who enables his devoted worshipper to win heaven.

Whomever the Vedántins in their hearts adore under the name of Brahma
or of Siva, or the Bauddhas under the name of Buddha, whomso the
Naiyyáyikas skilled in the sacred scriptures (adore) under the name of A'tma (soul), whomso the Jainaka understand by Tana (body), whomso the
Mimámsaka call Karma (action), that god Kes'ava ever grant your desires.

That god Kes'ava preserve us from all calamity, who laughs till the final
deluge (prálaya) at the consuming flames from Siva's central eye, who is in
the form of the kalpa-vriksha, in mercy like a great cloud, glancing like lightning
over the garment that covers the breasts swelling like mountains of Lakshmi, lord of all the chiefs of the gods.

That god Kes'ava grant us happiness, who in the time of the illustrious
Hoiśana kings, adorned with the collection of all good qualities, conspicuous
for bodily strength,—as if the divine Vishnu sought how to obtain similar fortune, took upon himself the plan of the protection of all the world in Veḷa-
nagara, the city of his servant.

The god Kes'ava of Velapura, giver of sight to the blind, who raises up
the poor to royal dignity, who causes the lame to be the swiftest of the swift,
makes the dumb as eloquent as Brihaspati, the barren to be crowded with
offspring, the granter of all desires, alike to the residents of that country and
to foreigners from abroad—protect us. The great god Kes'ava protect us,
the god whom the wise Nárada hymned as follows; 'O destroyer of sin, god of
gods, the supreme, remover of all sorrow, the merciful'; who dwells, the first
original body of the god, in the city of Velapura, which is a shore to check the
rising waters of pride.

In the three worlds which came into being from an essence (tātāvra) incom-
prehensible and indescribable, which are wonderful with the varieties of un-
created illusions (máya), did Brahma create many distinguished kings, among
whom, during the Kali yuga, in order to purify the sins of the age, Sangama came into being.

From the union of Sangama, descendant of a beautiful race, with S'arada sprung five children, resembling five kuipa-vrikshas. The... of them was Haripatta whose... was Bhuika Nripati, bearing the burden of all the world. From him sprung Hariharā, lord of the Lakshmi of worldly fortune.

In presenting gifts of gold to Brahmins, like Karna the son of Sārya; in making gifts of lands and gifts of cows, the real Paras'ū Rāma; in satisfying the desires of all, without any parallel,—thus meritorious, Hariharā prospered.

While S'ri Vīra Vījaya Hariharā Mahārāja, great king of kings, supreme monarch, chief jewel among the ornaments of the race of kings, the Hindu raja who was paramount sovereign of the eastern, western, southern, and northern oceans, protector of the brave, a destroying serpent to kings who break their word, conqueror of the most powerful heroes; in his new capital and the chief of cities Vījayanagara, which shines on the banks of the Pampa river, amid the society of persons ever devoted to works of merit, was ruling in peace and wisdom the kingdom of the world—

The servant living with affection at his lotus feet, an all-subjecting incantation in bringing into his power the Lakshmi of victory over hostile kings, was Vījaya Gunḍa Danḍānātha.

To describe his glory.—As in former times to king Das'aratha was an excellent minister Samantra, even so to Hariharā was Gunḍa Danḍā, the master over his enemies. Great was the fame that Gunḍa Danḍa had gained in the world, into the tongues of the flames of the might of whose sceptre-like arms the Yavana, Turushka, Andhra and other kings had fallen like moths, a chief of ministers, whose policy was an all pervading energy strengthened by the brightness of wisdom. Having in battle subdued all hostile kings and set their wives free, ruling the earth with justice, his ministers and gurus executing his orders, Gunḍa Danḍānātha, by himself grew prosperous, shining in his independence as a great light among other kings.

†While merely in his mind forming the intention of war, the king of Anga lost all his limbs, the king of Kalinga went out of his senses, the king of Gurjarā was seized with a fever of anguish, the king of Panchala rushed into death, the king of Sindhu with his mighty forces threw himself into the sea, the Andhra king went blind and was as if bound though not caught in a snare, while the Chola king was turned into a hog.

* See note p. 2.
† In this and the following verse the fate of each king is described in a play of words upon his name.
Anga was beaten on the field of battle, Kalinga bolted from the field, Andhra hid himself in a cave of the mountains, Gurjara bellowed with cries, Konkana was put in a corner, Chola took refuge in the hills; when the victorious Gunja was made a commander of the forces.

Renowned as the first of great ministers, a globe on which might daily grow surpassing valour, profoundest prudence, lavish liberality, highest courage, untiring energy, wealth and fame; a benefactor and skilful administrator to the Brahmans, protector of the good, punisher of the evil; may it be well with him. Who exceeds him in merit, in prowess, and in the strength of his forces?

(The sāsana ends here and is evidently incomplete).

129. Śīla Sāsana at Hassan, date A. D. 1561.

See fl. 6 x fl. 2.—Kanāśa Characters.


May it be well. I bow to the commands of the supreme Virupākṣa, commands which without a beginning are fixed and eternal as the Siddas. Even as the furious Rudra when with the weapon of his energy he conquered and put to death the hosts of evil spirits and subdued the gods, thus victorious does Vīra Bhadra shine. Adored be Sāmhyu, beauteous with the chāmara-like crescent moon kissing his lofty head, the original foundation-pillar of the city of the three worlds.

May it be well. The year 1482 of the victorious increasing Sālivāhana era having passed, the year Rudhirādghāri being then current, in the month Sāvāna, the 10th day of the moon’s decrease, Monday, at an auspicious time, the ruler of the kingdom, Sadasiva Mahārāja, son of the mahā manjales-vāra, great king of kings, supreme ruler, Vīra Pratāpa Aghuta Rāya Mahārāja, being in the city of Hastināvati Vidyānagara, ruling the kingdom in peace and wisdom,—presented to the god Virupākṣa of Hāsana, the village of Sattihalli, situated within the district governed by Rāma Rājāiya the agent for his affairs, and within the Hāsana country, which by right of the Nāyak-ship was ruled by Krisnappa Nāyaka, the son of Singappa Nāyaka.

Moreover, many people having represented to Krisnappa Nāyaka, the son of Bayappa Nāyaka, with all humility, that he should secure the merit of

* See note p. 2.
festive processions, he presented to the god Virupāksha of Hāsana, the paddy land, the fields, the great watercourse, the dam with the land under it, and arable ground belonging to the village of Sattahalli in the Hāsana country which (land) Tammappa Nāyaka's brother Bukkanna Nāyaka had leased to him, having freed them from the imposition of kānikē, kappa, jōti, beṣige, tajavārike, aicù, anuyāya, sawaya, sandhya, bīdōna, sunka, and sandige.

In order that the power and merit and glory in success of great kings might accrue to Krishnappa Nāyaka the son of Bayappa Nāyaka, Bukkanna Nāyaka, the son of S'andāvara Krishnappa Nāyaka and younger brother of Tammappa Nāyaka, presented the village of Sattahalli for the car festival of the god Virupāksha, erecting a sāsana of the gift.

And the villages of Biramahalli, Aaruvalli, Rājaghatta, Mandigennahalli, Gudhanahalli, and Yereganagū, belonging to the temple of Virupāksha—Hallamahalli belonging to the god Holada Rames'vara for the anointing and the daily offerings—Hommahalli belonging to the god Vighnesh'vara,—and the paddy land and fields under the Hāsana tanks . . . presented, with freedom from the imposts of jōti, beṣige, kānikē, birēca, hūtu, hummi and bija-varī, to the god Virupāksha—they erected a sāsana and bestowed upon the gods Virupāksha, Holada Rames'vara and Vighnes'vara.

Whosoever among the kings of the Hāsana country, its chiefs, senabhoras (accountants), gundas (farmers), subjects or officers, now consenting to consecrate these villages to the service of the god Virupāksha, shall at any time unjustly resume them—will incur the guilt of slaughtering cows and Brahmans in the holy city of Kāśi in the presence of the Vīs'vanātha Līnga on the Manikarnika bank; of incest with his mother, of killing women, and of murdering gurus. In the mahā Narakas shall he remain, enduring through many Brahma kalpas and maravatnas the tortures inflicted by the servants of Yama.

Whoso protects this gift, shall derive the merit of a crore of as'vamēdhas, together with the supreme merit of those who present a thousand cows with all

* Kānikē, offerings or gifts; kappa, tribute; jōti, a favourable gift-rent; beṣige, begging; tajavārike, village watchman's dues; aicù, waste or ruin; anuyāya, injustice; sawaya, measure or proper time; sandhya, enumeration; bīdōna, transit duties, or else fellow land; sunka, customs; sandige, fire-wood.

† The foregoing note explains some of these terms: the others are—birēca, appointing, that is, of any extra fine or assessment upon a village amongst the individuals; hūtu, flour or pudding, that is for feeding government troops when passing through a village on duty; Aumari, hill meon; bijumari, the amount of seed required for a portion of land.
their adornments. For a hundred of celestial years shall they receive honor from the king of the world of gods, thence rising to the service of Mahes'vara in Kailása, they shall become one with the supreme spirit.

Of making or continuing a gift, the continuing it is the best, for he who makes a gift obtains svarga, but he who continues it obtains final beatitude. To lay a tax on land which has been freed is to incur the guilt of slaughtering a thousand cows. To remove the burden laid on the land is to secure residence for ages in heavenly bliss.

By Krishna Nanjappa, the son of the teacher Hásana Nanjappaiya, well versed in the Yajur veda, was this s'ásana composed, on the 4th of Asháda. Kálachandra corrected it, and Timmalachári, a dependent of Lakhanachárya of the Kás'yapa gótra, engraved it.
II.

TA’MRA S’A’SANAS,

OR

INSCRIPTIONS ON COPPER PLATES.
130(i). Tamra S'asana at Anantapur*, Professed date B.C. 3066.

3 Plates, 4 sides.—Nandi Naga Characters.

(First line partially broken off. Contained the following verse.)

May it be well.—Supreme is the bear form of the resplendent Vishnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

While the protector of all lands, favorite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of Hastinopura, the bestower of widowhood on the wives of the riding Bhagadatta kings, a sun to the lotus of the Pāṇḍava kula, terrible in war, an unspiring bow to Kalinga, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgrace of Asvapati Rāya, slayer of Gujapati Rāya, smiter on the head of Narapati Rāya, a Rāvana among skilled horsemen, tanner of the deers his neighbour kings, the daily terror of the four quarters of Konkanya, to the wives of others as a son, possessed of a flag bearing the device of a golden boar, adorned with the glory of all lines of kings, born in the Soma vamsa, son of the emperor Purikshī, the emperor Janamejaya, was in Hastinopura, ruling in peace and wisdom—

On the occasion of his coming to the south on an expedition of victory, halting the army at the confluence of the rivers Tungabhadra and Haridra, in the presence of the god Haribara, in the month Chaitra, the dark fortnight (part of the plate broken off) the time of the sun's going north (part of the plate broken off) at the vyati pāta, at the auspicious time of an eclipse of the sun, when it was a half obscured, at the conclusion of the sarpa yāga (serpent sacrifice)—to the Brahmanas from Gautama-grūma, situated within the Khampya Saṅtaliga.

* This is known as the Gauj agrahāra v'asana. The following is the text of the first part.

Vrata samadis tadagnāsvaro jātvī prīthvī-vallabha mahāvṛddhikalirajā paramevvaro para-

ma-dhātri drukā Hastinopura-adhilisvara dhokhal-Bhagadatta-viṣu-rāya-kālā-datta-svarit-

vairadhamya. Pāṇḍava-kula-kamala-mārtanda kādama-prachanda Kalinga-kadandja gandā-mārt-

anda ekāgata-virā vaṇa-vanag-dhāra Asvapati-Rāya-disāpoṣa Gaṇapati-Rāya-vaṃsādikāra

Narapati-Rāya-masta-bala-prahāri hayagreuṣha-prakāra-vekah Rāvana jāmanta-veṇīga-

chandra Konkanā-chātra-dīsa-bhavakara-nityakara varṇānand-patra svārtya-vaṇahāla-

dhāmuja samāstavārjval-eṣvājita-samālakritā vāji-Soma-vaṃśadhamva vāji-Purikshī-cha-

kāvraritä tāsva padra Janamejaya-chakrāvarvita Hastinopura saṅkha-veṇīga-viṅgāna-riyama

kartic dayahāna-dīsāvarī digayāya-gātraya bājaṇav karomi Tungabhadrā-Hārāndrā-saṅgama

vāji-Hārānava-Dema-sammahou kākānum utkalita Chaitra-māsa kṛṣṇa .. .. karṣay-uttar-

rāhya-sam .. .. vāji-pāta-nimittā svārtya-parbhāṣa-arkha-grāha-grāha-samāi sarpa-

yāgaṁ karomi Bānakā-vatīkāḥkāva-mahāya Kham пря-saṅtālīga-sāhasra-śāhasra-gauta-

ma-grūma Bhākhayā sva.
Thousand in the middle of the Banavase Twelve Thousand—namely to Govinda Pāṭṭavardhana of the Kannaḍa shākhē and Gautama gotra, to Vāmana Pāṭṭavardhana of the Kannaḍa shākhē and Vasishtha gotra, to Keshara Yajnaṛdikshita of the Kannaḍa shākhē and Bhāradvāja gotra, to Nārayanadikshita of the Kannaḍa shākhē and Śrīvatsa gotra, and the thirty two thousand Brahmans of many gotras sprung from the fourfaced (Brahma), coadjudators in the sacrifice—when the final offerings for the consummation of the sacrifice were being made, the Emperor being rejoiced, presented five manner of gifts, umbrellas, palanquins, a throne with guards, with Nāyaballi, Bādaballi, Chikka Ḥūrika, Devāūrū, Tolangere, Sulligoṇu, Ṣāgara, Gauja, Sādūru, Bāchevahalliballi, Čampāgōṇu and Hariyamāṇaṇaḥ, three twelve villages situated in Gautama grāma, together with the (imposts) ankā, dana, khanḍa, nāḍū, bīṭī, gāluṣa, suṇka, and the aṣṭha-bhoga-tējas-svāṃga rights—(presented these) with every ceremony and with pouring of water.*

The boundaries of those grāma:—On the north-east the stream at the junction of the boundaries of Gautamagrāma, Pānīśūr and Sāliyūr; then turning south, the joint boundaries of Gautamagrāma and Sāliyūr as far as Aṃbaligāla; thus west, the stream which forms the boundaries of Gautamagrāma and Sāliyūr; thus south, the joint boundaries of Gautamagrāma and Sāliyūr to the pond on the Uyagaṇja (mound); thus south, the joint boundaries of Gautamagrāma and Sāliyūr as far as a stream. Thence the southern villages:—On the south-east, the joint boundaries of Gautamagrāma, Sāliyūr and Kāṇvapura, to the beginning of the evāghra trees between the two hills; then looking west, the joint boundaries of Gautamagrāma and Kāṇvapura as far as the Kaduvāṭa stream; thus west, a watercourse which meets the joint boundaries of Gautamagrāma and Kāṇvapura; thus west, the junction of the boundaries of Gautamagrāma, Kāṇvapura and Māliya-ūrū at the Katakī mound; thus west, the joint boundaries of Gautamagrāma and Māliya-ūrū to the group of red stones; thus west, the salma stream at the junction of the boundaries of Gautamagrāma, Māliya-ūrū and Andhāsara. Thence the western villages:—the salt river at the junction of the boundaries of Gautamagrāma, Andhāsara and Hosagunda, where it is unfordable; then looking north, the joint boundaries of Gautamagrāma and Hosagunda as far as a stream; thus north, the joint boundaries of Gautamagrāma, Hosagunda and Bādirugunjī.

* Chatur-mukha-ṇand-gotrebhyo deśatriṣṭu-sahāra-Brahmāya caryya-yogā-paṇḍuhuti-
lokamānam māntreṇa-prāṇiṇām karoti chakrawatī mohiḥ panchōṇa paśupā ṣuddha
sūkhaṁma bheda gaddīya anita danda kārṇīga niḍu bīṭī gāluṣa suṇka aṣṭa-bhoga-tejas-svā-
ṁga (see note, p. 3). Gautama-grāma tēma māliya prāvijita (here follow the names of the vil-
lages) eka doddha grāmatu sāra nasmaga dhārāpatikbahaka sattā.

57
thus north, the joint boundaries of Gautamagrāma and Bidaragunji to the Khīra kola (milky stream); thus north, the stream at the junction of the boundaries of Gautamagrāma, Bidaragunji and Trigadhapolā. Thence the northern villages:—on the north-west, the second junction of the boundaries of Gautamagrāma and Trigadhapolā at the Uriya stream; then looking east, the joint boundaries of Gautamagrāma and Trigadhapolā to the Ketaki mound and white mālli trees; thus east, the joint boundaries of Gautamagrāma and Trigadhapolā to the red stone; thus east, the joint boundaries of Gautamagrāma, Trigadhapolā and Biliyūru to Kamsagajde; thus east, the joint boundaries of Gautamagrāma, Biliyuru and Madaba to the Sura kola north of the hill; thus east, the joint boundaries of Gautamagrāma, Madaba and Banimāru to the bāmbu trees; thus east, the joint boundaries of Gautamagrāma and Bammidru as far as the Sanchari stream east of the mound. Thus it ends at the eastern boundary on the north east.

Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmāchandra beseech the kings who come after him.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains sarga, but he who perpetuates one obtains final beatitude.

(One line broken off.)

131 (ii). Tamra Sāsana at Harihara, date A. D. 1354.

3 Plates, 4 siden.—Nādi Nāgari Characters.

Adored be Sambu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May the elephant-faced Vināyaka, that benevolent one to whom the seven great oceans are as elephant-ponds for him to sport in—protect the world. May the right tusk of the Boar form of Vishnu, like a sceptre protect us, on which forming a small canopy rested the earth surmounted by the golden peak of Meru.

May the Varaha protect us.

There was born a king perfect in his line as a pearl, the brightness of whose fame spread to all the points of the compass, a jewel in the eyes of the most beautiful women. Sāngha by name, worthy of being surrounded by an assembly of all the great, (a play on the name.)
From him sprung the illustrious Bubha Rāja, a conqueror over mighty kings, king of kings, with a face illuminated by the knowledge of the sciences, of astrology, astronomy, and the vedas; glorious as Vyāsa, conspicuous with all splendour.

May it be well.—In the year 1276* of the victorious increasing Śālavihāra era, the year Vijaya, the month Māgha, the 15th day of the moon's increase, Monday, at the auspicious time of an eclipse of the moon;—we, Bubha Rāja Mahārāja, great king of kings, supreme ruler, the embodiment of justice,† have given to Rāmaśa Joyisa (astrologer), son of the eminent astrologer Mādhava Joyisa, of the Kasyapa gotra, Badavana sūtra, and Yajus sūkha, the town astrologer of the city of the god Harihara‡, the village of Miṭṭaligana Katte, which by an order to Miṭṭali Golla we caused to be built on the four . . . land situated in Harihara-Devara-pura, attached to Koppuru chāvaṭi in the Uchchangri venṭhe.§ and with it the nidhi, nikhopa, jata, pādaṇa, akshina, āgni, skīha, sādhya, hechhārikē, etc., as well as the whole of the ashta-bhoga-tejas-swāmy rights ¶, in sole possession (eka bhoga), with presentation of a coin and water.

The description of the boundaries of the said village of Miṭṭali Golla Katte:—East of the village, a black stone erected in the middle of the Panda va rocks at the side of the village of Nāgenūru: South of the village, two white stones near the white rocks of the village of Mudhahadada Yantra: West of the village, three black stones erected on the mound of small stones at the village of Salukatte: North the row of stones, namely white stones and others, erected at the bottom of the mound of white rock belonging to Kundavāḍi.

May the nāma of the meritorious gift from the east onwards thus presented without reserve in the presence of Virupāksha, be enjoyed by father, son and posterity as long as sun and moon endure.

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Land, presented to Brahmans is to kings as an only sister, neither may she be enjoyed nor ravished away (otherwise, nor subjected to taxation).

Sṛti Virupāksha (in Kanna characters).

* These figures are Kannada.
† Sivaśa-vihaśiśālīśiśā vijaya-parameśvara dharmasūrti.
‡ Harihara-Devara-pura śhakada devaśātika.
§ Koppuru chāvaṭi sitaṇa Uchchangri venṭakelagana Harihara Devara puraṇa trana bhṛga doha chaṇa vijayaśa bhāma madhyadya sata Miṭṭali Gollaṇa naśagāna katiṇa śhriṇa gula Miṭṭaligana katiṇaśaṇa nāmadheyabhojada grāmoṇna, etc.
¶ See note p. 3.
May it be well.—Supreme is the Boar form of the resplendent Vahnu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the illustrious Mānavaṇa gotra praised in all the world, sons of Hārīti, nourished by seven mothers resembling the seven worlds, through the protection of Kārttikeya having obtained a succession of good fortune (or the succession to Kalyāṇa), having in a moment brought all kings into their subjection at one glimpse of the boar ensign obtained from the favour of the adorable Nārāyaṇa, were the kings of the Chalukya race.—

To which (race) being, an ornament, with a body purified by the final abstinences on the consummation of the as'vamedha sacrifice, was Śrī Pulakesi Vallabha Mahārāja.—Whose son, with a pure fame gained from the conquest of the groups of the Yanardasa and other hostile kings, was Kārtti Varmma Prithivi Vallabha Mahārāja.

His son, who having encountered in battle and defeated Śrī Harsha Vardhāna the king of all the north, had acquired the additional title of Paramesvara, was Sattyaśraya Śrī Prithivi Vallabha Mahārājādhirāja Paramesvara.

His dear son, by whose counsel and help alone had been obtained the abundance of royal spoils from hostile kings, was Vikramādiya Bhaṭṭāraka Paramesvara, by the flag of whose fame gained by victory over hostile kings who made war upon him associated with valiant warriors roaring with many different sounds (or in many different languages) all the points of the compass were illuminated; who after conquering the Pallava king whose insults threaten...
ed destruction to the dynasty resembling in purity the rays of the moon, had become possessor of Kānchipuram; by the thunderbolt of whose prowess the peak of pride of the Chola, Pandy, and Kerala kings was split; the lotuses of whose feet were bathed with waters distilled from the jewels in the crown of the king of Kānchi who never had bowed to any man; lord of all the lands between the three oceans.

His son, who like as the heavenly general (Kumāranavāmi) of Bālendu S'ekhara (Śiva) smote down the excessively grown might of the Daityus, so destroyed the power (or forces) of Traivikyga Pallava; the beloved of all nations for bringing them the security which follows on victory; in his great affection for his people like Yudhisthira; in the possession of the Lahumī of fortune like Vāsudeva; in his driving many kings with an elephant-goad like Parashu Ramā; in being an asylum to many kings like Bharata; who had reduced to subjection Pallava, Kalabhrā, Kera, Haidūra, Ṭīla, Malavā, Chola, Pandy, (?) A'huva Gangā, and others—Vinayakāya Satyāraya S'ri Pithīvī Vallabha Mahārajaśthārī S'ri A'huva Rāja, and others—Vinayakāya Satyāraya S'ri Pithīvī Vallabha Mahārajaśthārī Paramesvāra Bhaṭṭāraka, thus commands all people.

Be it known to you all, that the S'aka year 616 having past, and the 14th year of our victorious reign being now current, our victorious army being in Karanāya-patra-grāma near to Harishāpura, on the full moon day of Kārttika, the bright fortnight, in accordance with the application of Srimad A'huva Rāja—the village named Kīrū Kāgasā, in the E'chordal bhāga of Vanaāsvāsi mandala, has been granted in sole possession, free of all imposts, to Isāna S'armmanā, son of Māra S'armmanā and grandson of S'ri S'armmanā Soma-yāji, completely versed in all the veda and vedāṅga.

The chastra at the Kulaśri keśthra to the west side of Pega-Gōgamāsi is the limit of this beautiful keśthra; on the north east Pulivendu at the boundary of the village of Sirigoju; thence going onwards, Karve Surigoddu; then Perbatu; then...
Then Karayu Kere; then to the south, Halepura.

Therefore let all future kings, whether of this or of foreign countries, considering that the glory of their life and wealth will rapidly decay, place no regard upon them; but knowing that the earth will endure as long as sun and moon, protect this land as their only daughter.

Thus hath it been said by the adorable Vyása who arranged (or separated) the Vedas.—The earth has been enjoyed by Sagara and many kings. In proportions to their (gifts of) land so was their reward. Whoso makes a gift has an easy task, the maintenance of it is arduous. But then making a gift the maintenance of one is more meritorious, for the making a gift procures Svarga, but the maintaining of one secures final beatitude. Whoso by violence takes away land presented by himself or by another shall be assuredly be born a worm in ordure for sixty thousand years.

This sásana was written by the minister for peace and war, S'rí Rāma Pünya Vallabha.


3 Plates, 4 Sides.—Nandi Nágari Characters.

May it be well—Supreme is the boar form of the resplendent Viṣṇu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of Hastinapura, the bestower of widowhood on the wives of the riding Bhagadatta kings, a sun to the lotus of the Páñjara kula, terrible in war, an unspiring bow to Kalinga, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgracer of As'vapati Ráya, slayer of Gajapati Ráya, smiter on the head of Narapati Ráya, a Revanta among skilled horsemen, tamer of the deers his neighbour kings, the daily terror of the four quarters of Konkāga,† like a bee to the nectar issuing from the mouth of Is'vār, skilled in the

* Compare with No. 130.
science of music and dancing, learned in many sciences, celebrated among those
who had gained their ends from the use of the Korantaka, Byali, Nāgarjuna
and other incantations, whose lotus feet are the source of an ever increasing
greatness, like the fires of judgment in daily destroying the races of hostile
kings, to strange women as their son, having the ensign of a golden bear,
adorned with the glory of all lines of kings, born in the Soma vamsa, son
of the emperor Parikshit, the emperor Janamejaya, was in Hastinapura,
ruled the kingdom in peace and wisdom.

On the occasion of his coming to the south on an expedition of victory,
halting the army at the confluence of the rivers Tungabhadra and Haridra,
in the presence of the god Harihara—the month Chaitra, the dark fortnight,
Monday, in Bharani mahā nakshatra, sankrānti, at the moment of vyati pāta on
the conclusion of the sarpa yāga—to the Brahman from Pushpagadā grāma,
situated within the khampaṇa Eśe-mād Seventy, in the middle of the
Banavide Twelve thousand†—namely to Mādhava Pratjavaradhana of the
Kamade shākhe and Atreyana gotra, Visvesvāra Ghatīla of the Kamade shākhe
and Vasishṭa gotra, Yogisvāra Pratjavardhana of the Kamade shākhe and
Srīvatasa gotra, Vishnu Dikshita of the Kamade shākhe and Visvāmitra gotra,
and to two thousand Brahman of many gotras, when the final rite of consump-
tion of the sarpa yāga (serpent sacrifice) was being performed, after the
benediction, the Emperor being rejoiced, presented five manner of gifts, umbrel-
las, palanquins, a throne with guards, with Banmanakalli, Nītakki, Nechhe,
Korakoti, Amagadhe, Kodalikere, Ura, Gendana, Kulavalli, and Kaideyahalli,
these ten villages, situated in Pushpagadā grāma, together with the
(imposts) anka, danda, khanaṇa, and the asta-bhoga-tejas-svāmiya rights—
(presented these) with every ceremony and with pouring of water.†

The boundaries of these grāma:—On the north east, the confluence of
streams at the junction of the boundaries of Pushpagadhe, Kāntāpura and Haya;
thus looking south, the stream at the joint boundaries of Pushpagadhe and
Haya; thus south, the rapids at the junction of the boundaries of Pushpagadhe,
Haya and Uddare. Then the southern villages:—south east, the gorge formed
by the waterfall at the junction of the boundaries of Pushpagadhe, Uddare, and

* Chaitra-māsa kṛṣṇa-paksha Soma-dine Bharavi-mahā-nakshatra sankranti-yati-patā
ninitte sarpa-yāga-karanti Banavide-paṇicchhāvara-mālāya khampaṇa-Eśe-mād-Eypatara
lata mālāya Puspagadhe-grāma Brāhmaṇa ṛc.
† Chātra-māsa nārī-gotrakā sakhra-dvaya-Bṛhadana sarpa-yāga-purāndhi-samā
devadāī-purākāma chātra-svārātī māṇi karma paṇya ekhatra suhkhastena bhala pādāya
anda danda khamāṇa. asta-bhoga-tejas-svāmiya (see note p. 8.) saha-namamayvāgipī Puspagadhe-
grāma tānu mālāya praviṣṭa (here follow the names of the villages) evam dava grāmātā
dhāṅgārākāma datta.
Kūḍali; thus looking west, the Mātriyā kola at the joint boundaries of Pushpagaḍḍe, and Kūḍali; thus west the Bālaya kola at the junction of the boundaries of Pushpagaḍḍe, Kūḍali and Tavanidhi; thus west, the Labada Katō at the joint boundaries of Pushpagaḍḍe and Tavanidhi. Then the western villages:—south west, the Moliya Moraji at the junction of the boundaries of Pushpagaḍḍe, Tavanidhi and Tekhāra; thus looking north, Srāippo Ratavallī (?) at the joint boundaries of Pushpagaḍḍe and Tekhāra; thus north, Māgero at the junction of the boundaries of Pushpagaḍḍe, Tekhāra, and Kulaga; thus north, Uyangudde at the joint boundaries of Pushpagaḍḍe and Kulaga. Then the northern villages:—north west, the stream at the junction of the boundaries of Pushpagaḍḍe, Kulaga and Basā-āru; thus looking east the stream at the joint boundaries of Pushpagaḍḍe and Basā-āru; thus east, the Pān-gola at the junction of boundaries of Pushpagaḍḍe, Basā-āru and Tanaguppe; thus east, the bend of the stream at the joint boundaries of Pushpagaḍḍe and Tanaguppe; thus east, the stream at the joint boundaries of Pushpagaḍḍe and Tanaguppe; thus east, the stream at the junction of the boundaries of Pushpagaḍḍe, Tanaguppe and Kuntapura. Thus ends the boundary eastwards at the north east.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth: thus does Rāmāchandra beseech the kings who come after him. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Poison is no poison, the property of the gods that is the real poison: for poison kills one man but the property of the gods (if usurped) destroys sons and descendants.

134* (v). Tamra Sʿasana at Soraba, date A.D. 692.

3 Plates, 4 sides.—Pārvada Hala Kannada Characters.

May it be well—Supreme is the bear form of the resplendent Vaiṣṇu, which dispersed the waters of the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the illustrious Mānavyasa gotra praised in all the world, sons of Hārīti, nourished by seven mothers resembling the seven worlds, through the protection of Kārttikeya, having obtained a succession of good fortune (or the succession to Kalyāṇa), having in a moment brought all kings into their subjection at one glimpse of the bear ensign obtained from the favor of the adorable Nārāyana, were the kings of the Chaṇḍikya race.—

* Compare with No. 132.
To which (race) being an ornament, with a body purified by the final ablutions on the consummation of the asvamedha sacrifice, was Sri Pulakes'i Vallabha Mahārāja.—Whose son, with a pure fame gained from the conquest of the groups of the Vanaśodasi and other hostile kings, was Kiriti Varma Prithivi Vallabha Mahārāja.

His son, who having encountered in battle and defeated Sri Harsha Varadhana the king of all the north, had acquired the additional title of Paramesvara, was Vīramādilīya Paramesvarā Bhaṭṭāraka, by whose counsel and help alone had obtained the abundance of royal spoils, by the flag of whose fame gained by victory over hostile kings who made war upon him associated with valiant warriors roaring with many different sounds (or in many different languages) all the points of the compass were illuminated; who after conquering the Pūlava king whose insults threatened destruction to the dynasty resembling in purity the rays of the moon, had become possessor of Kānchipuram; by the thunderbolt of whose prowess the peak of pride of the Chola, Pāṇḍya, and Keraḷa kings was split; the lotuses of whose feet were bathed with waters distilled from the jewels in the crown of the king of Kānchi who never had bowed to any man; lord of all the lands between the three oceans.

His son, who like as the heavenly general (Kumāraswāmī) of Dālendu Sekhara (Sīva) smote down the excessively grown might of the Daityas, so destroyed the power (or forces) of Trūrājya Pūlava; the beloved of all nations for bringing them the security which follows on victory; in his great affection for his great people like Yuddhīshṭhira; in the possession of the Lakṣhami of fortune like Vāsudeva; in his driving many kings with an elephant-good like Parasu Rama; in being an asylum to many kings like Bharata; Vīmādilīya Satyapārana Sri Prithivi Vallabha Mahārājādhirāja Paramesvāravar thus commands all people:

Be it known to you all, that the Saka year 614 being past, and the (?) 12th year of our victorious reign being current, our victorious army being in the village of (?) Chitrāṇḍa in the Toramara country, the adorabe sun being about to turn on his southward course, in the Rāhini maṅgahāra, Saturday—on the representation of Chitrāṇḍha Mahārāja, son of the ocean of good qualities Upanātra, the village named Salesvagha in the country of (?) Ede.

* On comparing this with the corresponding passage in No. 108 it seems evident that the engraver has omitted the name and title of Satyapartha, which should have come here.
† Chitrāndhāsatara-satḥchalakhu sāka-carasāhaka atitakhu pravārakhamutu-vigaya-vijaya-vijayavamsamantara udakhāna (?) sarvadāna Toramara-vigaya Chitrāṇḍha (?) pravārakhamutu-vigaya-śaṅkhāthādatri daksādya-devamuktika bhagavati-bhakṣiha daksādya-bakṣiha Sūnu vāsā vādē gaṇa-sāgara Upanātrānāja Sāri Chitrāṇḍha (?) mahārāja vigayopati.
to the north east of Vaijayantipura, has been presented to Divākara Sarmanasa, son of Sankara Sarmanasa and grandson of Nāga Sarmanasa of the Devadāta Kaushikasa gotra, a follower of the Rigveda—(presented) with pouring of water and presentation of a coin, with freedom from all imposts on account of taxes or from entry of evil persons of other sects.

Therefore let all future kings, whether of this or of foreign countries, considering that the glory of their life and wealth will rapidly decay, place no regard upon them; but knowing that the earth will endure as long as sun and moon, protect this land as their only daughter.

Thus hath it been said by the adorabele Vyāsa who arranged (or separated) the vedas:—The earth has been enjoyed by Sāgara and many kings; in proportion to their (gifts of) land so was their reward.

Whoso makes a gift has an easy task, the maintenance of one is arduous. But than making a gift the maintenance of one is more meritorious, for the making a gift procures svarga, but the maintaining of one secures final beatitude. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. This Sāsana was written by the minister for peace and war Śrī Rāma Punya Vallabha.

(Here follow two lines of a rudely engraved inscription very indistinct, in which apparently some official of the Banarasi country claims merit for perpetuating the gift.)

135 (vi). Tamra Sāsana at Shimoga, date A. D. 1522.

7 Plates, 12 sides.—Nandi Nāgari Characters.

Adored be Śrī Gaudādhipati. Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the right task of the Boar form of Viṣṇu, like a sceptre protect us, on which forming a small canopy rested the earth surmounted by the golden peak of Meru. May the bright form which disperses the dark clouds of all obstacles (Ganes'a) be favorable to us, which though in body like an elephant was not born of an elephant, but is the offspring of Agaja (Pārvati) and honored by Viṣṇu.

Born like shivering butter from the churning by the gods of the great milk sea is there a glorious one (Chandra) who drove away the darkness. From him sprung Budha, who by unparalleled penance obtained a lasting name. His
son was Pururavas, a combination of all merit. He had a son Ayus, who by the might of his shoulders destroyed all his enemies. From him came Náhuska, whose son was Yayati, dreadful in war, renowned in all the world. His son was Tarunasa, the equal of the Vasus, born to her husband by Devayáni.

*In that race shone Timma Bhāpata, whose wife was Devaki. Of great fame among the Tāvura kings, of the Tadu line, of the family of Krishna Rava, was the victorious ruler Sēkhāra, whose wife was Buhārā. From this glorious one sprang the king Narassa, to other kings a head jewel without any flaw of weakness, as Mannathā the joy of Devaki was born from Krishna.

Which king, quickly damming (balīca) the swollen stream of the Kāveri, crossed over it, and through the power of his might in war, taking his enemy prisoner alive, subdued his country, and here building for himself a residence in the city before named Sīranga, planted in the three worlds the pillar of his fame as a donor unequalled for his gifts. Who had conquered the kings of Chera, Chola, Pāniya, the dishonored (madābrashā) ruler of Madhura, the powerful Turiška, the Gajapati king, and other kings besides these; who had bound his orders like garlands upon the heads of all the kings as far as the Ganges, and from the eastern to the western mountains; who had from time to time bestowed with great joy, in strict accordance with the scriptures, numerous charities in Rāmaśvara and many other holy places; who, surrounded with assemblies of the learned, had made the sixteen great gifts in the world; who continued to multiply deeds of fame which were hymned by all the inhabitants of the three worlds.

By Tippulikshī and Nāgāli Devī this king Nrisimha had two sons,—as by Kauśālya and Śrī Sumitra had Daṇāratha,—(namely) Vīra Nrisimhendra and Krishna Rīṣa Mahipati, who excelled in bravery and modesty like Rāma and Lakṣmana.

Vīra Śrī Narasimha, seated on the jewel-throne in Vījayanagara, by his fame and policy putting to shame Nriga, Nala, Nāhusa and all existing kings; having drawn to himself the hearts of all people and praised by all the Brah-

* Tod mahe Devalī jata diyiya rauma Dwāpatah | ya'ana TāvuraMETA Vālī Kri-in- ya Ramānaya | kato bhūt Buhārā jhā Sēkhāra kāhalīpālahā apātī satyaSatīramītī jatasbhami narasi maṇīya dālāna maṇiya dālāna | Devalī naññam kāma Devalī nāla dāla | Kāverī da'a buta vahuti jala pātāhā ya viññātāma sūtra | jīva grāham grāhītā smaṇī kāla kāhalīpāla vajyam kariyam | bhātī Sīranga pātām tad api nijānāme patāyam yon yon | kāti samāham niññom trahom trahom trahom trahom | Charmu Chalan ci Pāniyam tad api ci Madhura vallibhām manābārakām | vījayanāma Turiškam Gujapati nijātām chāpi jātri kalādā | ć Gāŋqa ārām anukā pratisyana namom Snībātī apūtā nirādhiyantā kalyāṇapati dāna māra sa'vādā sādanām ya vajācit
mans; ruled all kingdoms from the Bridge to mount Mēru, and from the eastern to the western mountains.

Every variety of gift had he made in Kanaka Sadasi, in the temple of S'rei Virupaksha (at Hampe), in the city of Kālahasti, in the hill of Venkata (Tṛipati), in Kanchi, in S'rei S'aila, in Sona S'aila, in the excellent Harichara, in Ahobala, in Sangama, in S'rei Ranga, in the holy Kumbhalkona, in the sin destroying tirtha of Mahā Nandi, in Gokarna, in Rāma Setu (Rāmesvara), and all the holy places in the world, so that they were flooded with streams of the water poured out in making his gifts. The dust raised by the hoofs of the prancing horses which accompanied him covered up the ocean.

who having made the tāla purusha, the go sahasra, the hemaśra, the hema garbham, the kanaka kari ratham, the pancha langali* and bestowed them all in gifts; who without leaving a single obstacle had protected all manner of kingdoms and of charitable donations.

At the time when this glorious king went to the abode of Indra (i.e. died), then Vīra S'rei Krishna Rāya Mahipati obtained the wealth of the kingdom, and this mighty lord of heroes put on the jewelled epaulettes (keśaṇa).†

Whereupon, thinking that by the spread on all sides of this king's fame the whole universe would be absorbed, S'iva (to preserve his distinction) made an eye in his forehead; Vishnu took four hands, Brahma took four faces, Kāli took an immense sword in one hand and a lotus in the other, Sarasvati held the lute. Who as if in anger lest his enemies should find a refuge on the seas, covered up the seven oceans with the dust from the broken clouds thrown up by the prancing of the horses in the host of his army; but the water poured out in the presentation of whose numerous gifts of gold, as immeasurable as the Brahmapāṇja or mount Mēru, formed other groups of oceans in their stead. Who in order that his gifts to the poor might not be interrupted, as if to ascend to the world of gods in his bodily form seated in the chariot of the sun, had planted his cloud-reaching pillars of victory in every point of the compass, marking his conquest over all hostile kings. Who had made every kind of gift in Kanchi, in S'rei S'aila, in Sona S'aila, in Kanaka Sabha, in Venkatādri, and in other meritorious places, having gone round them many times for the sake of good fortune; who had in many temples and sacred bathing places presented

* These are in order:—His own weight in gold, a thousand golden cars, a golden horse, a golden wheel, a golden elephant and car, five ploughs of gold.

† Tvasmin gacena vihada kahiter Indra dīvana gata | tataugantarī Vīra S'rei Krishna Rāya mahipatī | bhārati maṇi keśara naśīraka mahābhujya |
every variety of offering such as the _kanaka dána_, the _tula purusha_, &c. according to the ancient rites.

Who was an impleasable subduer of hostile kings, powerful in protecting the globe placed on the head of A’diseha, the punisher of kings who break their word, the rejoicer of the hearts of the destitute, fierce in war, the king of kings, the supreme ruler, champion over the three kings, a terror to hostile kings, to Hindu rájás a god-like protector, the slayer of the tigers the evil, the champion of heroes, having these and many other titles, _Krishna Ráya Kshiti-pati_, served by the kings of Anga, Vanga, Kaléga, and many other countries, who humbly address him thus ‘O great king, look on us! may you conquer! may you live long!*—being seated on his jewelled throne in _Vijayanagara_; surpassing Nérga and many other kings in his glory, his liberality, his wisdom and policy; who having acquired the wealth of all the lands from the eastern to the western mountains, and from Himavat to the Bridge had multiplied it by bestowal on the indigent and thus built up his fame:

In the year 1444 of the Sálivánaka era, the year Svabhámu, the month Pushya, at the time of the Makara sánkramaṇa, and the Hastia nakabhatra, Tuesday, presented on the banks of the holy Krishna, to a Brahman named _Tryambaka_, of the Ast’valáyana sástra, an ornament of the Vasish’ta vams’a, a follower of the Rik s’ákha, versed in all the vedas, vedánta and ágama; whose nature it was to make all happy, of a form beloved by all, a full moon to the Pushya nakabhatra, his heart filled with the praises of Vishnu, having overcome all his enemies (or passions), a chief over all, distinguished by the protection (or embraces) of Párñati;

Presented those ornaments of the great Ránga Ráyá, of the Gájamúr country and of the Ganga Mandála náḍ, celebrated in the world, of great extent, situated to the south of Sálebáliu on the Tungabhádra, west of Sogana gráma and Ramánítálaya, west also of Kusukuru, north of Honnahalli; (namely) the villages famous by the names of Grámatika, Kadábháru together with its boundaries, and _Máttur_ close to Danayaka Honnahalli, having also obtained the name of Krishnáryapura, always filled with crops of grain; together with its four boundaries, free of all imposts; with the rights moreover of nídhí, níkshépa, páddána, südkha, sádhya, and jala; with the akśhina and ápámi also †; to be held in sole possession, with all the trees, the _tanká_, the

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† See note p. 3

60
draw wells, ponds, springs, and marsh lands; to be enjoyed by his sons and
descendants in regular succession as long as sun and moon endure—with power
moreover to bestow it on another, to mortgage or to sell it.∗

This he bestowed, surrounded, by his purohitas and numerous wise men
famous for their knowledge of the sciences, and of great authority in speech;
Krishna Deva Mahârâja, worthy of reverence from the great, bestowed with
great joy, accompanied with the presentation of a gold coin and the pouring of
water.

And the same Tryambaka, the sacrificer, the head over the chiefs, in the
same year and month, and at the same time, bestowed the villages of Grâma-
tika and Kadabûru on the learned Hariharârâdhyâ, the most wealthy of the
Kotis'a family, who had reached the farthest shore of the six sciences, excel-
 lent in all his qualities, a moon to the sea of Madhavârâdhyâ (i. e. his son), of
the Aapastambha sûtra, the Yajus s'âkha and the Harita gôtra.

Furthermore to Aubbala, the son of Dandobhala, of the As'valâyana sûtra
the Kas'yanâ gÔtra, and Rik s'âkha, versed in the vedas, a man of high char-
acter, he presented Hosahalli, Arekatte, and Sangalapura.

Moreover to the 30 vriśīs pertaining to Mattûr adding 30 more, he pre-
sented them to Brahmins learned in the vedas, whose names are here writ-
ten:—(Here follow the names, tribes and families of 150 shareholders).

Its boundaries in the local vernacular:—(des'a bhâdhyâ).

[Some illegible]

north east, the resting stones at the group of tagù trees; east, by the eastern
hill; east, the boundary stone of Kadabûru; south east, the image stones at the
Sogani village; also south east, Kâchina katte, the new mound near Keritaballi
and Alagere; south, the . . . banyan tree of Kâchina katte; south
west, the stream at the boundary of Kusukûru; north west, the Arkéshvara
temple at the banyan tree of Yeraka; north, the tamarind tree near the village
hedge of Síkharapura; north east, the grazing lands belonging to the fields
of the small tank near Síkharapura; east, the young pipal tree at Harigi;

This s'âsana was composed with elegant expressions by the poet Sabha-
pati, at the request of the great king Krishna Deva Râya. And Virandhâ-
rya, son of Nallanna, with great joy engraved it.

Of making a gift or perpetuating one, the perpetuating one is the best.
He who makes a gift obtains svarga, but he who perpetuates one obtains final

∗ Dinaśya dhavanamagīpi vikrasya dipicchitam.
beatitude. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings. This from age to age deserves your support, O kings of the earth. Thus does Rāmacandra beseech the kings who came after him.

S'ri Virupākṣa [in Kannarese letters.]

136 (vii). Tamra S'asana at Shimoga, date A. D. 1622.

3 Plates, 4 sides.—Nandi Nāgari Characters.

Prosperity. Adored be S'ambhā, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May Ganesa, honoured by Indra and all the gods, the all-pervading, continue the protector of the worlds.

While seated on the jewel throne, the king of kings, the glorious, the supreme ruler, a lion in striking down with the powerful strength of his shoulders the groups of hostile kings, Rāma Deva Mahārāja, a proficient in all learning, was ruling this whole world:—*

Many were the kings who dwelt under his protection, obedient to his commands and eager to promote his greatness. Among whom was a king named Kenga, a conqueror over all the kings who were his enemies, with the tears of whose widowed queens the earth was wet. He had a son Hanumān, of the highest qualities.

That king having been a donor of all manner of gifts, on a certain occasion, on a lucky day, the thought entered his mind that he would make a gift of land that should bring him good fortune. Accordingly, on the day of his son's marriage, he made a donation with pouring of water, of a village, an ornament to the earth, to the learned Putta of Vijayā Bulige.

Devoted was he to the worship of the lotus feet of S'iva, purified in mind by researches in the vedānta, having performed pilgrimages to many holy bathing places; of great liberality so excessive that Karna fled away, of such profundity that even the ocean did not seem to equal him, of the Vis'vanittra gotra the Bodhāyana sutra, a follower of the Yajur veda, a chief among the learned, the son of Gaṅgādhara.

* Eṣa'ya-saṅkhāra-dhivas chanda-parākramah viśākhājjas tvajāyu ge viṣā-parā- mās'varah vaiśi-mandala-dordamā-chanda-biṣaṇu-keśāt Rāma Devo mahārājasa sarva-va'stra-viśākhaḥ tamān s'āsati bhārāmadhavanām saktām śīvām jiva'aḥ. 

* Eṣa'ya-saṅkhāra-dhivas chanda-parākramah viśākhājjas tvajāyu ge viṣā-parā- mās'varah vaiśi-mandala-dordamā-chanda-biṣaṇu-keśāt Rāma Devo mahārājasa sarva-va'stra-viśākhaḥ tamān s'āsati bhārāmadhavanām saktām śīvām jiva'aḥ.
And in the S'aka year which may be reckoned as vēda, ambudhi, s'ara and drōni (i.e. c. 1544) the year Durmati, the month Vais'ākha, the third day of the moon’s increase, a lucky Saturday,—the Brahman Pūtappana, a head-jewel to the learned . . . . . .

that large village which he had obtained from the great king, situated in the Sāraga venthya, within the limits of Gājāmūr, in the Ganga Mandala Nāḍī, on the banks of the Tungabhādra, whose name was Pargaba, worthy of respect from all the learned, whose god was Mallesa Deva, which had another name Turānkara, together with its suburb named . . . . . .

free of all imposts together with its four boundaries, containing many houses and gardens; with the rights of nidhi, nǐskēpa, pishnna, siddha, śādhya, and jūla; with the akshina and āgāmi also; with the beautiful trees, the tanks, the draw wells and ponds; to be enjoyed by sons and descendants in regular succession, as long as their posterity, or sun and moon should endure; with power to bestow on another, to mortgage, sell or exchange; this the Brahman Putta, worthy of reverence from the learned, gave, with presentation of a gold coin and pouring of water, to ten Brahmins, having divided it into portions and making ten vritis. (Here follow the names, tribes and families of the ten Brahmanas.)

Its boundaries in the language of the country:—east from the bank of Koraluvalli belonging to Lakkena Koppa; west, from the sluice of the Kusankuru tank; south, from the high mound of Kali Koppa; north, the boundary of Honnahalli. Such is the description of the four boundaries.

To this let the sun, moon and other gods be written as witnesses. For a man’s character is known to the sun and to the moon, to the fire and to the wind, to the earth and to the sky, to his own mind (or conscience) and to Yama, to day and to night, to morning and to evening, and to justice (dharma).

Land presented to Brahmins is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. Whoso makes a gift has an easy task, the maintenance of another’s gift is arduous: but the maintenance of a gift made by another is twice as meritorious as the making a gift oneself: and by the resumption of another’s gift all the virtue of one’s own donations is destroyed. Merit is a common bridge for kings: this from age to age deserves your support, 0 kings of the earth. Thus does Rāmchandra beseech the kings who come after him.

S’rī Rāma (in Kamarese letters).

* See note p. 3.
† See note p. 246.
May it be well,—In the year 1594 of the glorious increasing S'Aváhava era, the year Virodhikrit, the month Sravana, the 15th day of the moon's increase, the day of full moon,—S'Rimát Keladi Somás'ekhara Náyaka caused the following copper s'ásana to be engraved and given to Mudda Linga, the Tungabhadrá ferryman (harugolu) and other boatmen (ambígaru) at Simoge.

You having made a request for some rent-free land (umbuli); on condition of your keeping a harugolu and carrying across the passengers who come daily by the government house (haveli) in the Simode fort, taking from them a fee; and on condition of your providing extra harugolu and rendering service to the palace whenever required by the government; we have bestowed upon you 24 pagodas of rent-free land, according to measurement with a line (rekha pramāña), in the village of Kallahali, situated in Gújanur.

Whatever rights belong to this land, within the boundary stones set up at the four boundaries thereof, may be enjoyed by you, in accordance with the ancient customs of the country, and the land be held in possession by you and your descendants.

But according to the mirápa formerly written and given by the Karta S'itappa Náyakayya, to Ranga Boya Timma, Sanna Mariya, and Mudda, and to the three persons Dugga Kúja, Mogge Timma, and Doddá Channa, who we have granted harugolu * and teppa †

Such is the copper s'ásana written and given, and thus much may you enjoy, rendering service to the palace.

S'ri Sadás'iva.

* Harugolu—a round basket boat covered with hides.  † Teppa—a raft of bamboos.
Adored be Sambhu, beauteous with the chámara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well.—In the year 1636 of the glorious increasing Sáliváhana era, the year Vijaya being then current, in the month Chaitra, the 15th day of the moon's increase, the day of full moon, the Badaba Murúri koṭi koḷāhala (?), the establisher from beginning to end of the nishiddha (? forbidden !) veda, devoted to the service of Siva and his gurus, descendant of Srimat Keladi Sadásiva Náyaka, great grandson of Siddápa Náyaka, grandson of Stvappa Náyaka, son of Somas'ekhara Náyaka's meritorious wife Channammóji—Srimat Basavappa Náyaka, made a gift of land to Támmanna, of the Kaundinya gotra, the Apastambha sútra and the Yajus shákha; great grandson of Komanna, grandson of Yellanna, son of Bávanna, and younger brother of Yellanna; and caused a dharma sásana to be written as follows:—

The land assigned for the expenses of the god Hanumanta which we had set up, and for which we had built a temple in the agrahára established in the name of Mariyappa, in the Gájanúr country, in the village of Gájanúr, on the banks of the Tungabhadrá.

For every 1¼ khandi and 3 mana in the country of Gájanúr and the village of Gájanúr 10 pagodas and 5½ fanama; for 1 pagoda and 2 fanama; from Dasahalli 3 bága; altogether 12 pagodas, (and so on, through very minute and tedious details.)

The balance, amounting altogether to 153 pagodas 7 fanama and 1 viss, have we given to the god; and within the boundary stones stamped with the Vámana mudre, the ashia-bhoga-téjas-swámya rights of nídhi, &c., the crops and trees; and whatever may thereon be cultivated, may you and your descendants enjoy, and as long as sun and moon endure carry on the rites of the agrahára temple. Such is the dharma sásana of the gift of land.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and to the wind, to the earth and to the sky, to his own mind (or conscience) and to Yama, to day and to night, to morning and evening, and to justice (dharma.)

Of making a gift or perpetuating one, the perpetuating one is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final

* See note p. 3.
beatitude. Land given by oneself should be regarded as a daughter, that given by one's father as a sister, that given by another as a mother; these it is unlawful to take for oneself.

Wheresoever a great yogi abides and devotes himself to the service of Śiva Lānga, that spot is equal to all the holy bathing places, there is a man's guru.

S'ri Sādāśīva.

139 (x). Tamra S'asana at Tirthahalli, Professed date B.C. 3012.

3 Plates. 4 sides. Devanāgarī Characters.

Adored be S'ri Ganāḍhipati. May the four arms of Viṣṇu protect you, which are as dark as the raincloud; which are hardened with the use of the bow S'āranga and the blows of its bow-string; which are like the pillars of the man'apa of the three worlds.

May it be well.—In the year 89 of the glorious increasing Yuddhishtibra era, the year Plavanga, in the month Sahasya (Margashīra), on the day of new moon, Wednesday,—S'ri Janamejaya Bhāṣya, the great king of kings, the supreme ruler, the valiant among heroes, born in the Kuru kula, in the Vaiyagrapāḍa gotra,—from his throne in Khishkindha-nagara, protecting the various orders and religious ceremonies of all castes, made this gift of land for the worship of Śīla Rāma adored by Kāvalyanātha, disciple of Guruḍāvāhana Tīrtha of the Muniṅbrinda māṭha, situated in the Vrikodara kahetra, in Sitapura, in the west country.

The four boundaries of the Muniṅbrinda kahetra, in which my great grandfather Yuddhishtibra rested, are the following:—on the east, the western bank of the Tungabhadra flowing north; on the south, north of the confluence of streams at Agāṣṭya āś'rama; on the west, the eastern bank of the Pāśāna river; on the north, the south bank of the Iḥmma river.

The Munibinda kshetra, situated within these four boundaries, do I give of my own free will, in order that my father and mother may attain to the Vishnu-loka, to be enjoyed by you and your disciples in regular succession, as long as sun and moon endure, along with the tejas-prānyā rights of nidhi, nīkṣhapa, jala, pānāsana, ukṣhina, dasini, siddhi and siddhyā. And this Munibinda kshetra have I placed in the hands of the Yati, with presentation of a gold coin and pouring of water from the Tungabhadra, in the presence of the god Haribara, at the time of the eclipse (?).†

The witnesses to the confirmation of this nāsana are sun and moon, wind and fire, sky, earth and water, conscience and mind, day and night, and the two (morning and evening) twilights; these have knowledge of every man's religious gifts.

S'ri Vāraha (in Kannada letters.)

Of making a gift or perpetuating one, the perpetuating is the best. He who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. To protect a gift made by another is twice as meritorious as to make a gift oneself. Land given by oneself is as a daughter, that given by one's father is as a sister, that given by another is as a mother; therefore a gift of land must never be resumed. Dogs will eat what is vomited by any other creature, but not what is vomited by their own species: how much lesser is he who resumes a gift himself has made. What by violence takes away a Brahman's vritti, whether presented by himself or by another, shall assuredly be born a worm in ordure for sixty thousand years.

140 (xi). Tamra S'asana at Devanhalli, date A. D. 1584.

5 Plates, 8 sides. — Nandi Nāgarī Characters.

Adored be S'ri Gandhārapati. Adored be S'ambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. May the right tuk of the Bear form of Viṣṇu like a sceptre protect us, on which forming a small canopy rested the earth, surmounted by the golden peak of Meru. May that glory (Ganes'a) be favourable to you, which dissipates the darkness of difficulties, which though in the form of an elephant was not born of an elephant, but is the offspring of Pārvatī, worshiped by the lion and by Viṣṇu.

* See note p. 3
† Uparāgu samaya.
May that glorious one (Chandra) prevail, who was born from the ocean of milk, an abode of all pleasant things, the pure and excellent. His son was Badha, and his grandson Pururavas; whose son was Ayu, whose son was Nahusha, whose son was Yayati, whose son was Puru. From his line sprung Bharata, from whom descended S'antaum, in whose line was born the great Arjuna. His son was Abhimanyu, from whom sprung Parikshit.

From him the eighth in descent was Nanda, from whom the ninth was Chalikya. From him the seventh S'ripati. Then came Bhaira, an equal of kings; from whom sprung Brijalendra. The tenth in succession from him was Vira Hammalti Raja, from whom the third was Mahapuriha.*

\[S'ini Deva nripati\]
\[Sri Ponnamata nripa\]

was an ornament among kings, a kalpa-vriksha to the learned, the beauty of his body was such as to draw down the Apsaras from heaven. He took to wife Badalika, in whom all virtues were bound up.

To him was born a son Rama Raja whose crowned queen was Lakshambika.

He had a son named S'ri Rama Raja, who in penance surpassed his father. He obtained as wife the beautiful and virtuous Tirthalambika, in the same manner as Chandra obtained Rohini.

By Tirthalala Devi were born to that king three wonderful sons.

The brave Rama Raja, who destroying all the hostile kings throughout the world, was ruling the whole globe after the manner of the primeval kings Bharata, Mann, Bhagirathi and others.

At sight of his liberality the kalpavriksha itself sunk down.

Tirthalala Raja, who was of great valour, the subduer of many hostile kings, then ruled the world.

He was a chief among the famous, who offering up the fried rice of the fame of his enemies as an oblation in the flames of his own fame, shone forth as the regent of all the points of the compass; who filling the seven worlds with his fame raised it above the peak of Meru and caused it still to grow; who obtained the throne amid the blessings of Brahmans, and ruled all lands.

From whom even the kalpa-vrikshaes receiving gifts, and unable to keep pace with the fame of his liberality, retired to do penance on the banks of the heavenly Ganges; who for the sake of merit had made every variety of gift in Kanchi, in S'ri Ranga, in Seshachala, in Kanaka Sabha, in Ahobala and other

* All this is very doubtful, as well as some other passages, the inscription being too in distinct,
holy places, as well as in many temples and sacred bathing places, the gifts namely of kanaka dīnu, tuṣa parvada and others, according to the śastras.

His son was Vīśābhī, of great fame and glory, receiving the benefit of the meritorious works performed during a long period by Vengatāmbo, possessing power through the patronage of Śrī Ranga Rāya.

He had two wives, Tīrūmala Devī and Kalamba, who alone forth like Lakshmi and Bhūmi the consorts of Viṣṇu, or as Bhūmi and Chitra Devī the consorts of Chandra.

The stream of his fame, which took its rise in the liberality of his hands, resembling the beautiful rain-cloud, on the day of his coronation by holy Brahmins according to the sacred rites, flowed into the ten points of the compass; and by it was quenched the fire of the thirst of poverty experienced by the indigent.

Śrī Ranga Rāya

a protector alike of his own and the enemy’s army, for he granted the latter assurance of peace as soon as they besought it, his fame was in all lands, and by all people he was praised as a great politician. Glorious through the favor of the Lakshmi of heruisma, lord of Arantipura, master of all the world resting in the arms of Adivasa. A chief among kings, as celebrated in the field of battle as Rāmaṇādāra, possessed of many lofty titles, enjoying the benefit of the rites and ceremonies of many classes, foremost among the kings born in the Atraya gotra, of immeasurable fame. Possessed of immense forces of well-trained cavalry, reverenced for his learning, receiving obesiances from the Rāja and Magadha kings, like Dharma Rāya a master of politics, lord of Kaḷīkasaṇu, a Chikīya emperor, adorned with a crown that was brilliant with rubies. To the (?) Yelastur king like an elephant driver, to courtiers an only lover, possessed of many fortunate titles, of a pleasing fame

. a Mannatha overcome with pleasure-yielding beauty, punisher of kings who break their word, extending his protection over the nine continents. A great king over kings, king of fortune, supreme paramount king, subduer of the three kings, of a fame which towered above Meru, whose eyes were averted from others’ wives, a terror to hostile kings, a slayer of the tigers those who asperse others, a gaṇḍa bherunda to the elephants the hostile kings, a moon to the devout,

. praised with folded hands by the Kāṁbhoja, Bhoja, Kalinga, Karahata and other kings, who salute him saying “May you conquer, may you live long”

This Śrī Ranga Rāya, a chief among kings, ruling the kingdom seated on his jewel throne; by his fame and policy putting to shame Nṛga, Nala-
Nahusha and many other celebrated kings; praised by all the Brahmanas from the Bridge (seta) to mount Meru; having won the hearts of all from the eastern to the western mountains:—

In the Saka year reckoned as ānga, ambara, ṛṣya, inda (1506), the year Tārana, the month Kārtikā, the bright fortnight, on the auspicious day of full moon, during a lunar eclipse;—presented on the banks of the river Pampa, in the presence of the god Śri Rāma, an abode of all good fortune, to Brahmanas of many various names, sākhhas, gotras and sūtras, famous for their knowledge of the vedas; the village of Pūshpitodapura, having another name Bāichapura, situated in Yelahanka nāḍī belonging to the Siruna-samudra country.

It lies east from the worthy village of Marasa-mudra, south east of Bisa
dlahalli, south of Varadhanapalli, south west of Dukkhanapalli, west of Alika, north west of Bettenahalli, north of Surabhisapura, and north east of Kadatan
amala grāma.

This fertile region, having watchmen and customs tolls, together with its four boundaries, is presented free of all imposts, together with the rights of nālī, nīkīhepa, pūskha, sidha, sūkha, and jala; with the akshina and āgama also; and along with numerous trees, ponds, draw wells, tanks, springs and gardens; to be enjoyed by many, descending from generation to generation in regular succession, as long as sun and moon endure; with power moreover to give away, sell or exchange.

This, on the application of the famous Bhairavendra—great grandson of Sonna Baiṣa, who was like Indra a vanquisher of all his enemies, celebrat
ed for his justice, a chief in the fourth race (Śūdra), a follower of the fourth sākha (!); grandson of the king named Bhairava, to whom all his enemies were subject; son of Bāichappa, an ocean of good qualities; the creator of joy to the eyes of Nāchāmba—did the king worthy of reverence from the learned, Śri Ranga Rāja, surrounded by his purohitas and other holy persons his friends, and by many learned men travellers through all the veda and vedānta; give, with presentation of a gold coin and pouring of water.

And moreover he divided the village into forty vrittis, which Bhairavendra and the king Bāichīya received and distributed in order, to those Brahmanas of many sākhhas, names, gotras and sūtras, learned in all the vedas, whose names are here written:—(Here follow the names, &c., of the 40 Brahmanas).

The verses in this sāsanas of the famous Śri Ranga Rāja, skilful in policy, a master of peaceful qualities, were by his order composed by the son of Sabhā-
pati, a Brahma to poets and their poems. Ganappayāchārī, son of Viranna, engraved it on copper, by order of the king.

Of making a gift or perpetuating one is the best: he who makes a gift obtains svarga but he who perpetuates one obtains final beatitude. To maintain a gift made by another is twice as meritorious as to make a gift oneself: to resume a gift made by another is to lose the merit of all one's own gifts. Whoso by violence takes away land presented by himself by or another shall assuredly be born a worm in ordure for sixty thousand years. Land given to Brahmans is to kings as an only sister, neither may she be enjoyed nor ravished away (otherwise, nor subjected to taxation.) Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

S'ri Virūpākṣa (in Kannāda letters.)

142 (xii). Tamra S'asana at Devanhalli, date A. D. 1697.

3 Plates, 4 sides.—Kannāḍa Characters.

(The same as S'īda S'āsana No. 114, which see.)
May Mallikárjuna Svámi of Guru Parvata be favorable to us.


In the year 1683 of the glorious increasing Sáliváhana era, the year Vishu, the month Chaitra, the 1st day of the moon's increase, Monday:

May it be well.—Chikláppa S'étti of Dvávaránagapáta in Béngalárú, Kalasoppa S'étti of Áralé-pyáte in Ámrita Ságara, Víra S'étti of Mánúli-pyáte, Kágamma S'étti of Dánjina-pyáte (cantonment bázár), with other Des'adacaru (Língayetas), both residents and strangers from the highways of the 56 countries; caused the following dána sásana (deed of gift) to be written and given to Gíri S'étti, son of Malli S'étti of Kátjúra parrvata in the Kóla country; for the benefit of the people of the 56 countries:

For the grains which are carried to and from Lóla-pyáte and other places, through the Kóla country by way of Bkligúnta, for each load going either way by the high road and stopping at the aránami kátte (palace custom house), we agree to give 1 byále, one byále in words. And this with sincere mind and soul and body, three times repeated with sincere voice, permanently and everlastingingly,† to your sons, grandsons and descendants, as long as sun and moon endure, we agree to continue paying. After this manner may you enjoy and remain in comfort; in token of consent and agreement to which, we have written and given you this dána sásana.

To this let the sun, moon and other gods be written as witnesses. For a man's character is known to the sun and to the moon, to the fire and the wind, to the earth and the sky, to his own mind (or conscience) and to Yama, to day and night, to morning and evening, and to justice (dharma).

To protect a gift made by another is twice as meritorious as to make a gift oneself. To seize upon another's gift is to lose all the merit of one's own. Land given by oneself is as a daughter, that given by one's father as a sister, that given by another as a mother; these it is unlawful to take for oneself.
Such is the copper ārāṇa sāsana, written by the son of the Doča Pyāṭe Shānhbhog Gopālaṇya.

The signatures of the parties to this gift here follow in token of consent (upāṇa):

44 signatures in Kanīṇḍa.
2 signatures in Mahrati.

144 (xiv).—Tamra Sāsana at Kolar, date A. D. 1698.

Sun.
Līṅga.

Moon.
Ganēśa.
Nandī.

May it be well.—In the year 1620 of the victorious increasing Sālivāhana era, the year Bahūdhāṇya, the month Jēṣṭha, the 7th day of the moon's increase:

Pṛithvi Sāṭṭi, and the royal minister Bhūḍkara, possessors of garland-like strings of titles made illustrious by the name of each, worshippers of the lotus feet of Ganeśvara and Gaurispāra (Siva), ever striving to subdue the modern sins of Ādvatavipa, abodes of fortune and wealth; together with other chief ayyāvali and all the sālamāla, and those of the 56 countries, both residents and strangers, from the four points of the compass; namely, from Gālārā, Ḫiddāru, Tamikāru, Kāṭāru, Kāṭāpuṇam, Chitaniṇḍa, Hūkikālu, Māgaṭi, Gulumāvaṇipāli, Solāru, Tyāṃgonaṇḍa, Bengālāru, Pedda Balāpuram, Chinna Balāpuram, Galāpālya, Jiṇḍipāli, Guṣṭāṇḍa, Chilagāṭa, Kādippalār, Nāgasiṇipāli, Birangikottakota, Madalāpall, Kōlā, Malavāi, Koṭakōṭa, Mūrthi, Bāgalāru, Kangoni, Penganāru, Madalāpalle, Gundugātu, Shivaṇagol, Māgusviniṇākota, Penagāṇḍa, VARA. Kottapalle, Kandigare, Chikaniṇipalle, Huleri, Harati, Hirvdāru, Ayanāgola, Mattejewu, Bāṃvaram, Matēvaram, Basavanaṇhali, Hale Jāvani, Hosa Jāvani, Galakuru, Upuḥali, Nīgāmangala, Sunttāsvira, Kurudāri, Nallāru, Māḷarājjąm, Kanchi and other places; gave the following general sāsana to the Desa, Mudra Virappa of Kolāla.

Whereas it was formerly agreed between you and us, that for all loads carried by bullocks or other animals of burthen, coming to Kolāla either from the east or the west, we should pay you for grains, areca nut, chillies, spices, cotton cloths, blankets, ghee, oil, sugar and other such articles, at the rate of
4 pagodas for 100 loads according to the Government account; and for salt, or split grains, 2 pagodas for 100 loads according to the same account; and for loads brought by the Korachars, either east or west, 3 sanams 1 bylale for 100 loads according to the same account; and for loads of other miscellaneous articles, 1 viss for each load: and you having enjoyed the same:

And whereas now the Des'adaru from the four quarters assembled at the Yadeppalli custom house, have agreed to sell their goods wholesale (or in the lot) while the counting is going on; we therefore authorize you either there or at your own place in Kodála to take a certain quantity (indelinite !), which may you enjoy, and be in comfort, you, your sons, grandsons and descendants, in regular succession, as long as sun, moon and stars endure, bringing fame to this country. Such is the general sásana given to you.

To maintain a gift made by another is twice as meritorious as to make a gift oneself. To resume a gift made by another is to lose all the merit of one's own.

Here follow 24 signatures in Telugu.

145 (xv). Tamra Sásana at Mulbagalu,† date A. D. 1431.

S'ri Prasanna Virúpáksa.

Prosperity. May it be well. In the year 1353 of the victorious increasing S'álliváhana era, the year Sadarana, the month Phálguna, the 10th day of the moon's increase; gifts having been made to this god Prasanna Virúpáksa of a temple, a wall of enclosure, towers, gilded pinnacles, a Mammatha tank, funds for the decoration, procession and display, agrahára villages, mantapa, a mahja for mendicant priests, and for all other sacred purposes; by merit of Gaja Bejékára Deva Rayá Maháráya, son of Vijaya Rayá Maháráya: the Heggaçe Devas of the Vashnu Vardhana goten, the sons of Vammanyama, Akhana Danýaka and Mándana Danýaka, in order to obtain the merit of making gifts and all other kinds of merit, gave to the god S'ri Prasanna Virúpáksa, to

* Yi prákáram appaú tichhinuníti gamaka à prákáram anulhavista vanúri sorrí sorrí, yigu sha chatur dáhula Des'árala Yadeppañe káhal ko ki likhu honghafam awna gofalo gílláru-pupamóma ni ko sari joma statamandú aíni sari nirojála statamandú aínd sari yi prákáram magamanyatu koni śc.

† Compare with Sila Sásana No. 116.
provide for the distribution of food, for illuminations, for daily processions, for fortnightly processions, for monthly processions, for a car festival, and for all other decorations, processions and displays necessary to be performed, the following villages, with pouring of water:—

In the Malavai country, Virupakshapura 1, Gudeshalli 1, Suraderihalli 1, Mahadevanahalli 1, Kudervanahalli 1, together with the Kunchibande well 1. These last we give, alone, with the divya bhoga svāmya rights, within the four boundaries of these villages, namely, the nakha, nikhopa, jala, taru, pāśha- na, akshina, agāmi, siddha, sādhyā; with also all the dues payable in money and all the dues payable in kind.

Such was the meritorious gift offered to the god Sṛi Prasanna Virupaksha, by Akhana Danâyaka and Madana Danâyaka, the sons of Vommayamna.

To maintain a gift made by another is twice as meritorious as to make a gift one's self. Whoso by violence takes away land presented by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

146 (xvi). Tamra Sāsana at Belur, date A. D. 1117.

7 Plates, 12 sides.—Hale Kannadig Chāracteres.

Ever adored be Kesāva and Śiva, the givers of rewards, the witnesses of the deeds of men, worshipped by the three worlds.

From Brahma, who sprung from the lotus the navel of Vishnu, was born Atri; from Atri was born Chandra; his son was Budha; his son was Purūravas; from Purūravas sprung Ayu, from him Nahuha, from Nahuha Yayati, from Yayati Yadu. In the Yadu line were born many kings.

In this celebrated line there arose a famous king S'ala, who in a certain forest being addressed on account of a terrible tiger by a great muni thus: Poy Sala (strike, Sala!), from that speech of the muni's obtained his royal name.

Among the Poyosalas, lords of Dwārāvati, possessors of the tiger banner, born in S'as'opura, was Vinayāditya Bhūpati. Depriving all his enemies and their forces of their living, he caused them to scream out with the blows of the

* See note p. 3.
† Khyatodeha tehu nṛjñaktah kahitaḥ kaśḍhit kavaddhi vama manivāraṇa Sataḥ karṣan dārdāvānam grthah Poy Sala śâyato bhūt tasyaḥ kahitāḥ muni vacho chañḍera laksānam jato Dwārāvati ndāihat Poyosalā dvipī lānchandah jātoḥ S'as'opurā tehu Vinayāditya bhūpatih}
blade of his sword. In giving joy to all the world he was like the moon, in causing all to fear him by his punishments like Yama, in help to the virtuous and in benefit to the world like Krishna, illuminating the circle of the world with the brightness of his fame.

who causing the Lakshmi of victory to settle on the lotus of his white canopy, and the Lakshmi of valour to dance on his powerful arms skilled in slaying down his enemies, made the fame of the king who had punished all his enemies to shine into all the points of the compass.

The Konkaśiṣṭa (people of Konkaśa) he caused to lament and flee, saying "Is this man's sword vowed to the destruction of us all?" thus did he fearlessly ravage them, Vinayāḍītiya.*

More beautiful than the rays of the moon, the splendour of the milk ocean, or the brightness of Meru, Keliyāda was the object of his love.

As the junction of Ganges with the ocean produces merit to all, so the union of these two brought joy to all, for to them was born a son Eregana, celebrated as the crowning-point of those who were embodiments of all good qualities.

When he entered upon the conquest of the northern regions, he first took into his hands the kingdom formerly conquered by Bhoja Rāya, chief among the Mūlava kings mighty of arm, as if taking the ḍapā'sana (or sip of water) preliminary to a feast. † By the fire of his anger all the country was first scorched and then consumed, which brought to mind the way in which the agniyāstra of Rāma caused the ocean to burn. †

Achala Devī, calmer than the sea, and celebrated throughout the world for her virtues, became his queen.

To this queen, pure in descent in both lines, possessed of all the lucky marks, and to this king of virtuous life were born three fortunate sons, Bāllīla, Vishnu and Udayādiya.

Among those who observe the rules appointed by the śāstras, among those who understand the pure science of the mind, among the learned and the meritorious, they gained the praise of being the foremost, and worthy of the kingdom.

Supreme is Vishnu Deva, the favourite of the Lakshmi of great victories, joyfully inclined to the cultivation of dancing and other sciences, delighting in

* Konkaśiṣṭa śrava bhūgocara konkaśa śrava mahākāmaśvam avastum bhāsaka ke-
daruvīnam niśśākhaṃ purīṣṭhān alle Vinayādiyaṃ.

† Dhārārāhakho bhūjakalakṣati Mālakatiśvārdhakah Bhājaso vrīḍhita virayākṣeruddhati ga-
pratidhām orbhāḥ ḍapā'sana mahāta Na bhājoṃ gṛivaṃ śūrvam Kausīrīśa virayā samaya var-
nyāte kim ka virah.}
deep conversation in the assembly of those noted for their wisdom, possessor of self-acquired fame which was an ornament to the world. An abode of deep and secret counsels, of so great power, that the tortoise which supports the world unable to bear its burden bent down in impotence leaving the earth to be borne up by the sword wielded by his powerful shoulders. The smoke of his sacrifices ascended in such clouds to heaven that Indra, fearing a rival, made him monarch of the lower world. Devoted to the worship of Vishnu, kind to all, in making gifts and bestowing rewards his hands were an astonishing picture, but in punishing his enemies severe, in all other deeds deserving of reverence from the whole world.

Having by the might of his arms first acquired the wealth of the Hoysala kingdom, taking up the circle of the points of the compass, he gained possession of Talakadu and of Ganga Rāja, being the first to rule them, this Vishnu Bhūpāla, the raiser of the fortunes of the Yadu race.

The Lakshmi of victories gaining great increase by the power of his arms, he burnt the capital city of the Gangas, this powerful king Vishnu called Bhujabala Ganga. *

May it be well.—Entitled to the five great drums, mahā mandalesvara, lord of the city of Devarakati, the gilder of the pinnacle of the Yadu race, the foundation-pillar of the lofty mansion of Lakshmi, the unconquered hero, the source of inconceivable victories, having obtained a boon from the goddess Vāsantika, devoted to the shining lotus feet of Vishnu, his breast covered with the tokens of unsurpassed fortune and glory, engaged in daily increasing works of merit, whose footstool creaked with the weight of the lotus feet on which rested the faces of numerous vassal kings making obeisance before his throne, whose kingdom was cooled by the rays of his white canopy, fanned by groups of chāmaras which looked like a cluster of favours from Lakshmi, pleased to horrification at the recital of the valor and refined tastes of the Sauvira kings,† his cheeks bright with the rays from his large earrings set with all manner of gems won in victory over his enemies, by his wealth drawing down the divine Indra to gaze upon such glory, his breast adorned with rows of pearls whose radiance spread to his armlets (or epaulettes), given up to the acquisition of

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† Sauvira sarusu vira kathā karuyan ottirungu harsha palaka santānānum |
fame. Filled with benevolence, by the victory obtained in many wars his powerful arms were like the bands of the casket enclosing his world-renowned valour, and his waving sword was as a fetter binding the Lakshmi of victory to himself. His palace resounded with the humming of the bees flocking to the flowers of varied hue bound in the hair of the lovely ones who waited on him. His mind was as peaceful as that of the lady royal policy, like a stage was it for the display of the Lakshmi of valour, or a pleasure garden for her to rest in. Considerate of the welfare of the kings who sought refuge with him, skilled in the art of dancing and in the various modes of music, fond of engaging in argument according to the rules of logic, well trained in the rules of grammar, skillful in examination of the wisdom of the vedas, he was a casket for the gem of his mind, which was honoured by all the puranas. The world being trodden to dust with the troops of his Kamdhajá horses, having filled space with the groups of his victorious standards, an unequalled thunderbolt weapon in splitting the great rock the Páníya king, an adept at the game of war in overthrowing the Tula kings, a Bhairava in destroying the armies of Jagat Deva, like Yama in stringing his bow, Váyu in uprooting the brahma tree, the king Narasimha, the favourite of the yoginis for satisfying the thirst of their lips with the blood from the heads of the Kála kings, a garuda in destroying with his sword the serpent the Vengiri king, master over Mala Bája, a young elephant in breaking through the plantain grove the two armed Kúnta.

Possessor of the city of Talatana acquired by his own might, subduer of the Konkonga country, having easily overcome Nșambavaḍé, having gained possession of Kaḷálapura, having uprooted Kováṭáru, having terrified Tereyávu, having passed beyond Valláru, and caused Kanchipura to tremble; erector of numerous lofty temples, richly decorated, for Víjaya Nábhyana out of the wealth acquired by his powerful arms, having filled the whole Brahmandha with his fame, punisher of the Malapas, making war accompanied only by veteran troops . . . . . . conspicuous in valour, Súrañá Triñahvara Malla Bhujabalá Víra Guna Vishnu Vairdhana Póysala Deva, protecting in the shelter of his mighty arms all the region lying between the pādiya (lower) ghat of Nangali on the east; Kongu, Cheram, Anamale on the south; the Bhrákanur ghat road of Konkaya on the west; and Sátimale in the north: —

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*Kamdhajá vṛjī vṛjī vandharaya vāraḍa dharasya nalayamun | vijnaya kaḷálapa kaḷamka ohumbhih vijayā nalayamun | Pāṇíya gandha s aila nirabhendandhjodhambhjip | Tula nripāja hṛdīya vilalāna prakāsata rāga keśiparn | Jagat Devac bala vilayā bhairanman | vilayana daṇḍa lepa rāpṣa lepa nipuṣa odhamun | Narasimha brahma bhūja bhajan prabhajamun | Kalapā
While—along with his queen;—May it be well. Beautified with all the marks indicative of fortune, a collection of all grace, a Lakshmi sprung from the milk ocean of Balipurā, pure with an unspotted life, like the rays of the moon in raising the tide of love in Viṣṇu Vārdhāna's breast, like a bough of the kalīa vriksha to the learned men and others attendant on her, of a beautiful lotus face from which issued the nectar of excellent, pure, pleasing and seasonable words, having great joy in worshipping the lotus feet of Pārvati, her mind stored with knowledge as the womb of the earth is with gems, whose sidelong glances resembled the playful waves of the salt ocean, a crowning ornament of finished dancers, an anumāl (or talisman) in preserving domestic order, to her fellow queens as a raging elephant, distinguished by these and many other titles: S'rimat Pīrī Arasi (chief queen), Paṭṭa Mahādevi (crowned queen) S'antuś Devi—Viṣṇu Vārdhāna Pōṣāla Deva, from his palace in the great city of Veliyāra, was ruling the kingdom in peace and wisdom:

In a lofty pile,* adorned with all the signs of fortune, resembling the science of grammar for it too was based upon sūtras (otherwise lines); resembling the vedas for the number of feet in each line was fixed; resembling the wearer of the moon (Siva) in being adorned by Pārvati (otherwise rare and large stones); resembling the Tri Vīkrama avatāra in prevailing by great strides (otherwise rising up directed by skill); resembling the four-faced (Brahma) who sprang from the lotus (this was an abode of Lakshmi who loves the lotus); resembling Devendra (who has a thousand eyes) in dazzling the sight; resembling the great chains of mountains built up from the beginning on a firm foundation; resembling a lake shining with water-lilies; resembling Kailāsa in being marked with the footprints of Siva's bull (otherwise spots favorable to works of merit); in being free from the quality of tāmas (otherwise darkness); in being filled with pillars; in being free from the quality of rajas (otherwise dust); in being of great reputation; in being free from the

lakṣa pālaka. ka s'omātipālakānātha yogīṁ manomuṣṭīyam | Bengīri dhūjanga bhanga kura khaśja khaga viśāman | Mala Bāja rājanam | trimul kunta kañcāl vana viḍālama kavita s'amālaṁ | aṅgaṅkīta Taṭāmānapuramam | aṅgaṅkīta Kona Kona viṣṇuṇamam | maulahīta Noṣāmabodhyam | aṅgaṅkīta Kaḷāiapuramam | maulahīta Kaẏatāramam | uttarāṅga Taṅgiyāramam | aṅgaṅkīta Kūṭācchapuramam | dhūjanga dhūjanga dhūjanthā vittel viśāhita viśāhita viṣṇa nārīgātātambaḥ bhamanam | yas'ah pravara pravirāya pavanajñānana | Maṇḍapaṇi pūṣānanam | subhāta samaradhiṭṭih | . . . māmārāmaṁ s'omārāya Mapaṛaṇam manaśa s'omārāya Trībhūvaṇa Malla Bhūjaśaṇa Vīra Ganga Viṣṇu Vārdhāna Pōṣāla Devara maṇḍala Nāgaliya paṇḍiya gaḷṣa | tenaṇau Kona Cheraṁ Anuṇu | pāṇḍita Kīrmānāya Bāraṁaṅira gaḷṣa vāli | baṇjagali Śāri maṇi gītaragabha bhāmāyam bhūjaḥkaleshanadhiṭṭhī mahaṭṭhā pravāpāsattanam.

* All the similes in this passage involve a play upon the words,
quality of satva (otherwise?) in being filled with lions and elephants (among the decorations): in being easy of access; resembling the sea in its deep and peaceful interior; resembling Mount Meru the resting place of Dhruva Rāya (having large chambers); resembling the circle of the moon in being filled with nectar (otherwise mortar); resembling the sun . . . ; resembling the sky adorned with stars (otherwise gems); adorned with numerous gilded pinnacles, towering up in innumerable storeys:

Having with pious faith set up the god Vijaya Nārāyana, from the white lotus of whose navel sprang Brahma the creator of the worlds, the brother to Balabhadra whose power was exhibited in the flood of the river Yamuna turned back by the plough-share held in his mighty hands, whose breast covered with the round shining drops which fell upon it when the amrita was churned out resembled the sky adorned with stars, who in his bear form separated the waters of the ocean with a kick of his toe-nail and danced on the muddy floor of Pātāla, who was the ally of the Pūrṇa in releasing the world from its burden of giants, who as Tri Viśnuna compassed the earth in a stride going up the running creeper which sprang up from the presentation water poured out by Dālī, who as Devendra by various means destroyed the race of cruel rākshasas, who in the form of a tortoise took up the Mandara mountain which the world was unable to bear up when the gods and goddesses were churning, in whose spacious interior are enclosed all living things, glorious though his form is unknown, near and yet distant, absent yet ever present, deep and yet lofty, minute and yet immense, easy of approach, ever profoundly peaceful, limited and yet infinite, in the form of Param Brahma:

Vishnu Varadhaṃ Poṣula Deva, in the Śaka year 1039, the year Hevilambi, the month Čaitra, the 5th day of the moon’s increase, Monday; in order to provide for the daily service, the divine decoration, and the ceremonies of the three watches of the gods Śri Viśvā Nārāyana, Śri Kṛṣṇa Kesava and Śri Lakṣṇa Nārāyana; for the support of Śri Viśnunā, of Brahmans, of learned men to write the prayers and songs, of garland makers, of dancing girls for illumination, and of all kinds of temple servants; presented with all due rites, the kirukula, together with the temple dues of god and goddess, and the customs and tolls within the four boundaries of the vrittis (or shares) he had made and presented with pouring of water at the

* Devī devana kṛṣṇa sahita | sīrī gītakāli dārā pūrṇaṃ madādā sūrī Viśvā pūrado beha chatus sima snaka pumāya sahita |
sacred feet from the waste land of Velapura; 12 dwelling houses (?) in Devaliye nāḍi; Basavanahalli in that nāḍi; in Kodgi nāḍi 12 bārasī (?); Nīituṛnāḍi with its villages; in Abūdore Tagore nāḍi 2 āsādeguḷu (?), with villages; in Balavi nāḍi

\[ Agalurru \]

; in Yamana nāḍi 12 morussu (?); in Bevu nāḍi, Kosekad with its villages; in Vyasanna nāḍi, Bodagere and Banteyyanahalli; in those two nāḍis united, Devamuru with its four boundaries; in Hiriya Muguli 5 vṛttis; these, with all the taxes, he presented with all obeisance at the holy lotus feet of him who performed the Tri-Vikrama avatar. And also certain monies and the offerings of the pious, he assigned for repairs of any cracks or injuries to the temple.

Moreover, besides these, Sri Vishnu Varidhana Poyaḷa Deva, reckoned as the eleventh incarnation, in order to perpetuate his government and extend his dominion, presented the following lands, with observance of all due rites, in the presence of the god Sri Vījaya Nārāyana, to 120 Bhaṭṭas who should perform the great sacrifices, the oblations and offerings, Hiriya Muguli with Bikanahalli; to 21 Bhaṭṭas Bencyūruru and Arevahalli with Kekyabeḷhalli; to 32 Sri Vaishnavas Nīṭuru in Tagere nāḍi.

Adored be Nārāyana.

(The following appears to be a different grant, made subsequently).

His son, the chief king of the Yadu race, of great fame, his valour his wealth, a lion in destroying the elephants the kings who forecast works of merit and walk in their own ways, was Narasimha.

From him, by his crowned queen (pāṭāla mahādevi) Achala Devī, was born the great king Ballāla. He was a great hero, dispersing the darkness which had covered up works of merit he caused them to shine forth, delighting in the nectar which issued from the lotus feet of the god Kesaṇa. Like as Śiva set up Kaśiśā, which Das'amukha was in the act of bearing away on his shoulders, so establishing many works of merit which had been swept away in the rapid stream of the Kali yuga. Chief of the wrestlers in the field of battle is Vīra Ballāla Bhāya. May the king Ballāla prevail, the protector of the whole world, to the white lotus of whose fame the world was as the ovary (!) shining as the enchanter of enchanters, his doors securely fastened, his lodges filled with guards and archers, his ramparts high, surrounded with a moat—the lake named Vāsudeva tirtha. Being the favourite of Vījaya Nārāyana, he gained the empire of the south; the champion who took Ucchelingi, which in length and breadth can be compared within the limits of the lower world to a second sky alone, and was celebrated in the three worlds; and afterwards, when Pāṇḍu cast himself on his protection, restored him his kingdom; thus
both in destroying and in protecting was he greatly celebrated this Vira Bāllāḍa Deva.9

To maintain a gift made by another is twice as meritorious as to make a gift one-self: he who makes a gift procures svarga, but he who maintains one secures final beatitude. Merit is a common bridge for kings: this from age to age deserves your support, 0 kings of the earth. Thus does Rāmacandra beseech the kings who come after him.

The writing of Baravamārākhyā Sūrya.

Adored be Nārīyam. Great prosperity. Fortune.

Vira Bāllāḍa Deva, the chief among the Malapas,

Kadala with its villages.

(Another grant, made in (?), A. D. 1335.)

In the year Ananda, the month Chaitra, the 5th day of the moon’s increase, Sunday, Nārīsāgina Deva, the son of Sṛi Vira Pratāpa chakravarti Sṛi Vira Somesvara Deva, presented to the god Channa Kesava of Belūru, the village of Chikka Go situated in Nekku mālu, with pouring of water.

Great prosperity.

The chief among the Malapas, Sṛi Vira Somesvara (? signature).

146 (xvii). Tamra Sāsana at Belur; date A. D. 1382.

5 Plaques, 8 sides.—Devanāgarī Characters.

The sāsana of the dues to be given to the god Kesava of Velur the great minister Mudaya Durjanyaka.

May it prosper. Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pilar of the city of the three worlds. When Vināyaka seized on the disk of the rising sun, taking it for a red gourd, his proboscis, resembling the stem of an opening lotus, was as brilliant as the rays of the sun.

May the lord Kesava be favorable to your prosperity, the lord of Belanagara, adorned with splendid garments, the chief jewel in the crown of the Hoysala kingdom. Sṛi Hari. Om.

* Sṛi vijayini s'ahda vīṣāna Nārīyaśaṅg odu kalavadhi teṇeṇa chakra mālīśadai i Bāllāḍa bhāgallaham uttamī prānāmśaṃ jnanasthitum ātman sthānām sthānām lokaṃ prāgāyata galū perekehi mūraṃ khaṣamadāj eca Uchhāngyaṃ kenpa gandha mahalohum Pūṇyaṃ s'arai tokkeṇa kariṇi tath vijayam kotta mūraṃ jagadaṇaṇa sakkhi pari kariṇa bhavaradhi Vira Bāllāḍa Devam |
Chandra was a sovereign whose orders were worn by all kings as their crowns. From the ocean of that Soma vamsa sprang Bukka Mahipati. Under the rule of Nala, Nahusha and other kings the earth was rājavedī (tending towards a good king), but when Bukka reigned it became rājavanī (possessed of a good king).

To this Bukka Rāya, whose fame was like a pure lotus of unequaled fragrance and filled with nectar which opened to all the points of the compass, and on which the sky rested like a bee, was born a son, Harihara, the raiser of the fortunes of his house, resembling in ability Kumāra, the son of Śiva. An ocean of morality, his dictates none were able to transgress, and the regions under his rule none were able to trespass upon.

He conquered Ochola, Kerala and Pāṇḍya, obtaining a fame in the South, which was a mirror to his lotus face. His victorious expeditions, though made when the sun is brightest, caused the days to appear ever cloudy to the Yavanis (the wives of Muhammadana) through their blinding tears. O wonder! Even the kalpa and other bountiful trees did not obtain so great a praise from people, for he excelled the kalpa vriksha, the Earth and mount Meru, each in its chief characteristic.

As Rāma had Sumantra, so he had a minister Muda Dandeśa, who had been his father's adviser, and had with ease subjected all his enemies. He put to shame Yugandha in obtaining for his master the decoration of numerous chairs of precious stones; and invading the territories of many powerful kings, stopped them in their haste to get away, and seized them alive (as a snake charmer does a snake). The agrahāras he had presented were as ornaments on the face of the ladies the points of the compass, and like garlands of perfect pearls the Brahmans in them. The little lakes of the fears of those against whom he marched were absorbed in the dust thrown up by his armies, and they lost themselves in the great ocean of his fame.

To him, thus upholding the laws broken through by other kings, and protecting his subjects as his children, all the cultivators and merchants, with great joy, agreed to pay taxes as in the days of Bharata.

That all may understand, the particulars of these are here written in the Kārpāṭa language.

In the Saka year 1304, the year Dundabhi, the month Kārtika, the 10th day of the moon's decrease, Sunday; May it be well .. .. praised throughout the world, chief of men, .. .. as Devendra to all the points of the compass, five hundred viśva sūdāna distinguished by all good qualities, beautiful with a virtuous life,
incarnations of heroism, possessed of justice, humility and wisdom, protectors of the Banajigas of the four quarters
promoters of fruitful works of merit, greatly revered, of strong patience, favorites of the mistress fame, exalted by the fortune of being distinguished descendants in the line of Baladeva and Vasudeva in the race of the moon, lords of Abichhatra, men of virtue, men of prudence and discrimination, first of heroes, revered by all, superintendents of all the works of merit and demerit in the southern Varanasi, abodes of all virtues, a capital for great kings, the birth place of many people, the fragrance of the jasmin, with these and other titles, worshippers at the lotus feet of the gods Gauesvara and Gauresvara: from Vijayapagiri, Hastinavati, Dorasamudra, Gutli, Penagundi, Adabani, Udayagiri, Chandragiri, Malavidi, Kanchi, Padaviada, Chadurangapajna, Mangaluru, Borkuru, Honnavara, Chunshavara, Araga, Chandragutt, Arsihere, Haligere, Nilugallu, Chinmanakallu, Tarigekallu, Janani, Savikatte, Titalakalami, Singapattana, and other places, the pettas under their control; all the cultivators (kalaru), the companies of merchants, the mummuri dana, and all the receivers of village dues (the village servants)

having assembled in the presence of the two lotus feet of the god Virupaksha, and set up the diamond chamara, having seated themselves and come to a common agreement:—To Mulaga Danjanayaka, the mahâ pradhâna, the promoter of merit in the Kali yuga, the upholder of justice, the doer of virtue, being appointed for the management of the affairs of the 56 countries, we have with great joy presented the Prithvi Shetti-ship (mayoralty of the kingdom) and the Dandu svimya (the dues payable by each class).

The annual dues are as follows: Immovable property: for light assessment villages 1 byâle per gadyâna, for villages cultivated on half share, 1 byâle per gadyâna according to the rent payable in money; for rice and grain 2 bala per khandûga for government and private shares united. Particulars of the dues payable on grain carried by pack bullocks: for the navu ratna (7 kinds of grain) 2 fanams per gadyâna reckoned on the price. Perfumes: fresh camphor 1 hâga per kuruj; yanne (?) 1 byâle per kuruj; musk 1 byâle per tola; the red flower crocus sativa, 1 hâga each; dark sandal chips 1 adśa per tola; sandalwood 1 hâga per tola; wedding cloths 1 visâ; white cloths 80 pieces to a malavi, 1 adśa; silk cloths 1 adśa per . . . raw silk, 1 hâga per tola; spun cotton 1 adśa per malavi; cotton 1 hâga per malavi; wool, 1 hâga per malavi; sack cloth 1 visâ per piece (patte): rugs and carpets 1 hâga per malavi; pal-
myra leaves (for writing upon) 1 hāga per malavi; góni 1 hāga per malavi of pieces. Grains: for these six kinds, nellu, jola, rági, nacane, bāruṇi and sāve, 1 bydle per load. Split grains: godhi, koute, ellagase, kusabe, hesaru, udhu, togar, hurrumati and other pulses, 1 hāga per load. A load of rice 1 bydle; a bullock load of untaxed grain from other countries 1 hāga; a load of buffaloes ghee 1 aṛğa; a load of salt 1 bydle; a load of jaggery 1 hāga; a load of sugar 1 aṛğa; a load of areca nut 1 hāga; a load of betel leaves for chewing 1 hāga; a load of chillies 1 aṛga; turmeric, garlic, cummin seed, fenu greek, mustard 1 hāga.

1 hāga per cartload; green ginger per load; dye seeds 1 hāga a load; all other kinds of seed 1 hāga a load;

Betel vines 1 leaf daily per row; areca nut trees 1 nut daily for each line; timber 1 bydle a cart load; straw and firewood 1 bydle a cart load;

Country bred horses 1 bydle a gadyaṇa; elephants 1 hāga per gadyaṇa; camels 1 bydle a gadyaṇa; female servants 1 bydle per gadyaṇa; carts 1 bydle per gadyaṇa; bullocks 1 bydle a head; buffaloes 1 hāga a head; goats, sheep and other such cattle 1 visa according to the excise rate; servants 1 hāga a year for each person; chargers of the troopers 5 pana a year for each horse; great officials, from 10 up to 100 honnu; field slaves (jilgara) 1 pana a year for each;

These various dues whose desires happiness will pay. Whose opposes and refuses baser than the lowest menials.

Virtue is of more merit than a thousand horse sacrifices.
(Signatures in Kannada characters.)
Śīlī Mālmajavaru.
Śī Ganesēvara Nāvavēvara Dēvaru.

147 (xviii). Tamra S'asana at Belur, date A. D. 1262.

5 Plates, 8 sides.—Devaṇāgari Characters.

May the boar form of Vishnu protect, who smiling beheld Lakshmi mount upon the world, taking it for a budding lotus, when, supported on his long tusk resembling the stem of a lotus in the lake, it sparkled with the play of its ocean waves.
From the lotus navel of Vishnu, whose locks were illumined by the rays of the jewels in the thousand heads of the serpent on which he reclines, issued Brahma, the creator of all things movable and immovable, on whose countenance Sarasvati dwells, a female swan in a group of lotuses. Then was born the possessor of the bow and arrows composed of flowers (Manmatha), adored by all the groups of deities. From Brahma’s mind came forth a son Atri, resembling Siva save in his three eyes, of great wisdom. From him sprang Chandra, a friend to the ocean in raising its tides, a crest jewel to Siva the enemy of the three cities (of the rakshasas) and the guru of the world. Since Buddha was born to Chandra, Manmatha wanders over the world discharging his arrows at random.

In this fortunate race was born Yadu, chief of the mighty, illuminating all the points of the compass with the increase of his fame. Then was born the king Sala, who purified all the points of the compass, washing them clean with the great ocean of his fame.

He, once on a time, being in S’as’apyu-a, going to pay adoration to Va santika the goddess of his family, drew near to a rishi abstracted in penance, when a tiger appeared. Enraged at seeing them, its eyes glaring forth like flames, its waving tail lashing all the points of the compass, its claws as sharp and long as razors, it roared upon the muni. On this, the muni saying in the Karga’a language ‘Hoy Sala’, gave him an iron rod, with which he quickly slew the tiger. Afterwards, the tiger having obtained svarga (!), its eyes being closed in rage, it became the sign on the banner of all the kings of that race. All his descendants also from that saying were called Hoysalas, just as from Yadu they were formerly called Yadavas.

In that race was born Vinayaditya, who with his hands caused the lotus of the world to open. From him was born the king Eyeyanga, flooding the earth with the water dropping from the temples of his towering lusty elephants, a great victor in the field of battle. From him was born Vishnu, who seemed as if his own original (or a divine incarnation), protector of all the world, surpassing by his valour the fame of Indra’s conquest of the points of the compass. From him was born Narasimha, who reduced all his enemies to servitude with the unsparing edge of his sword, and fulfilled the desires of all who sought his bounty.

His son was Ballaja, whose enemies are even to this day thrown into a fever on hearing his name whispered in their ears, whom his subjects have not yet forgotten as the granter of all their desires, with whose fame the heavenly Ganges still contends for the superiority, renowned for his destruction of the Mallas of the hill forts (giri durga).
From him was born Nrisimha, possessor of no less fortune than his father, an abode of all good qualities, honored beyond even his own desires, a lion skilled in striking down the elephants his enemies. When he became king, the earth brought forth on all sides without sowing, not forced by labor but through love of his goodness. His sword, which was stained with the brains of mighty and powerful kings beheaded by him, he cleansed in the river of the blood of elephants, camels, and by bringing forth the Chola king who had been overwhelmed under the clouds of dust raised by the march of hosts of enemies, and setting him up again in power, gained great renown, as the setter up of the Chola king, the overthrower of the Pândya king. The whole region in front of his fields of battle was strown with elephants, horses, and footmen.

His son was Soma, who churned the ocean of his enemies with the Mandarn mountain of his right arm, whose valour laughed at that of gods and Daityas. Through fear of him all kings left their thrones—terrified by the trampling of the troops of his lines of horse, by the twanging of his powerfully drawn bows, by the war cries of his hosts, by the dreadful sound of his great drums which burst open the doors of the hearts of his enemies—and concealed themselves in forests, living in huts made of branches, or in the hollows of trees. His chief queen was Bījolti, an abode of all pleasure, adorned with all rare qualities, a jewel among women, an ornament to the world, to move in the neighbourhood of the brightness of whose toe-calls made the wives of other kings honorable (1); she shone like the moon in the rays of her moonlight fame.

To her was born the king Nrisimha, whose gifts put to shame the kalpa-vriksha, whose possessions put to shame Devendra, whose fame put to shame the heavenly Ganges, whose increasing wisdom put to shame Brihaspati the guru of the gods, whose power put to shame Sīva with the bull for his vehicle, an eye in his forehead and terror in his decrees, an abode of all good qualities. Which king Narasimha was as a banner of victory to the three worlds; when his heart was set upon war with mighty enemies, the courtesans of swarga at once decked themselves for the crowd of kings who would fall before him. Which king in the field of battle bursts through and through the lines of elephants, cutting in pieces horses and horsemen, breaking into fragments the groups of chariots on which are mounted valiant warriors, whose heads he smites off. Who with great joy fulfills the desires of all, whose sharp sword-edge is a creeper spreading into all the world, this Narasimha is supreme ruler of all the earth, a lion to the herds of elephants his enemies.
Of a pure and marvellous career, entitled to all honors in the highest degree, like the rays of the sun in dispersing the darkness his enemies, Narasimha Mahipāla, whose dominion was like the earth surrounded by the ocean, whose pair of lotus feet were brightened as in an illumination by the rays from the thick set jewels on the crowns of his tributary kings, dwelling in his own Hoysala country, in the royal city of Dorasamudra, an abode of all fortune, in the kingdom bestowed upon him with affection by his father and filled with all royal wealth:

In the S'aka year 1184, the year Durmati, the month Chaîtra, the 12th day of the moon's increase, Monday, gave, at the time of making various gifts, the village named Bellūru, belonging to the Kalkuni country, together with its well known boundaries, and the associated villages, and with the asha-bhoga-tejas-svāmya rights of niśthi, nikṣepa, tāṭāka, ārāma† and all other rights.

There was a valiant commander Vīshnū, an ocean to the gems of fortune and fame, related to the friend of the ocean (Chandra, i.e., he was of the lunar race). He had a wife La... an abode of all good qualities, as devoted to him as moonlight to the moon, skilled in drawing to her the hearts of all. From him was born the commander Perumāla, a Yama to the groups of proud enemies, by his liberality outvying the emperor Bali, in justice Dharma Rāya himself, whitening the world with the brightness of his pure unequalled fame. His form, pure as the rays of the moon, gave joy to all, his fame purified the three worlds like the stream of the heavenly Ganges, his speech was as the breeze from the Maleya mountains rejoicing the hearts of the weary, a chintāmani to all who sought his bounty.

To this Perumāla, an abode for the love of Rāma and Krishna, in the constant enjoyment of Lakshmi, born in the Atrivamsa, a great favorite with his sovereign, Narasimha Mahipāla presented the village of Bellūru for the purpose of making it an agrāhara.

And that Perumāla Damjanātha, naming that village Hoysala Narasimhapura, and forming it into 86 vritis, gave it with pouring of water to Brahmins of many gotras, versed in the Rig, Yajus, Sama and Atharva vedas with the vedangas, and pandits in all branches of learning.

The particulars of this, to the same effect, are given in the Karpāṭa language, that all may understand.

May it be well.—The protector of all lands, praised by all the learned, the abode of all good qualities, the favorite of earth and fortune, impossible to be possessed by fear or avarice, the king of kings, the supreme ruler, lord of

* See note p. 3.  
† Tāṭīka: pens; ārāma: groves.
the city of Dvaravati, the sun in the sky of the Yuddha race, a crowning ornament to the wisest, king over the Male rajas, remover of the distresses of those who take refuge with him, of a brilliant fame resembling the dazzling thunderbolt, a ganja bherunja to the chief of the Maleyas, the invincible hero, a sun to the darkness his enemies, the sole champion of the world, the hero of the field of battle, obtainer of fortune on Sanivara (?), wise as Brihaspati, Malla (wrestler) of the hill forts, splitter open of the hearts of his enemies, in war a Rama, in conflict a Bhima, a lion to the elephants his enemies, opener of the waterfyl of the Yuddha race by the moonlight of his bounty, destroyer of the Magara kingdom, setter up of the Chola kingdom, overthrower of the Pandyga kingdom, Nissanka Pratapa Chakravarti Hoysala Bhuja Bala S'ri Vira Narasimha Devarasa:

In the S'aka year 1184, the year Durnati, the month Chaitra, the 12th day of the moon's increase, Monday; presented the vritti Belluru of Belluru in Kolukuni nad, and the villages on that channel, Halehallu, Madinakere, Godiyahalli, Honakodanahalli, Aryanahalli, Kavunakote, Netigere, Devahalli, Koppa, Genasamudra, Niyakittiyahalli, Kaliveya Sitavareykere, Bommakkana Maligahalli, Chakkana Koyiyahalli, Yeriyahalli, Kasavanakatte, Dasanahalli, Kereyhalli, Nerilakere, Duggudodanahalli, Yelapuratigere, Kariyajyanahalli, Belakalli, and Migoyahalli, these being the principal, together with the well known boundaries, and (here follow a number of detailed measurements and dues thereon payable from the above) (presented) to his dear friend (manomitra) Perumala Dandandaya, with pouring of water, for the purpose of making an agrahara, together with the ashta-bhoga-tejas-varamya rights of nidi, nikshapa, tatuka, orama and all other rights.

May the gift made by the king Narasimha endure as long as the earth and mountains, as the sun and moon.

To tax a rent-free village is to incur the guilt of slaughtering a crore of cows: removing the taxes laid on a village will procure the highest heaven. Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains varga, but he who perpetuates one obtains final beatitude. Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Ramachandra beseech the kings who come after him.

Great prosperity attend it. Fortune.

S'ri Vira Narasimha Devasy.

* See note p. 273.
May the boar form of Vishnu protect, who smiling beheld Lakshmi mount upon the world, taking it for a budding lotus, when, supported on his long tusk resembling the stem of a lotus in the lake, it sparkled with the play of its ocean waves.

From the lotus navel of Vishnu, whose locks were illuminated by the rays of the jewels in the thousand heads of the serpent on which he reclines, issued Brahma, the creator of all things movable and immovable, on whose countenance Sarasvati dwells like a female swan in a group of lotuses. Then was born the possessor of the bow and arrows composed of flowers (Mannathua), adored by all the groups of deities. From Brahma's mind came forth a son Atri, resembling Siva save in his three eyes, of great wisdom. Afterwards from the eyes of Atri issued Chandra, in whose line was born Yadu, chief among the mighty.

Afterwards was born Sala, an ornament to all the line. He being in S'a's'ipura, was doing obeisance to the rishi in the temple of the goddess Vasantika in the forest, when a tiger came forth filled with rage; which that king, who was as brave as a lion, speedily slew, the rishi having said to him in the Kuru language "Hoy Sala", and given him an iron rod.

The tiger then obtained svarga, its eyes still open with rage. And it became the sign on the banner of all that line.

In that race was born Vinayaditya, a great king, who with his arms caused the lotus of the world to open.

Then was born Eryanga, flooding the earth with the water dropping from the temples of his towering lusty elephants, a great victor in the field of battle. From him was born Vishnu, a protector of all the world, an abode of all justice, who speedily subdued all inferior enemies and seized their kingdoms. From him was born Narasimha, from whom was born Vira Ballôja, reverenced throughout the world. From him was born Narasimha, who set up the Chola king, and thereby gained great renown.

From him was born Soma, whose power laughed at the gods and rakshasas, who had churned the ocean of his most powerful enemies with the Mandara mountain of his right arm. His chief queen was Bijaâli, an abode of all pleasure, adorned with all rare qualities, a jewel among women, an ornament to the world, to move in the neighbourhood of the brightness of whose toe-nails
made the wives of other kings honorable (!); she shone like the moon in the rays of her moonlight fame.

She bore the king Nрисимха, whose gifts put to shame the kalpa-vriksha, whose possessions put to shame Devendra, whose fame put to shame the heavenly Ganges, whose increasing wisdom put to shame Brihaspati the guru of the gods, whose power put to shame Śiva with the bull for his vehicle, an eye in his forehead and terror in his decrees, an abode of all good qualities. Supreme is Narasimha, the ruler of the world, a lion to the herds of elephants his enemies.

Narasimha Mahipála, possessed of all the highest titles, dwelling in his own Hoysala country, in the royal city of Doraśamudra, an abode of all fortune, in the kingdom bestowed upon with affection by his father and filled with all royal wealth*:- In the S’aka year 1200, the year Bahudhánaya, the month Mágha, the 14th day of the moon’s decrease, Monday; in the course of making various other gifts; the village named Hebbálá in the Konga nād, together with its associated villages, assessed at a rental of 648 pagodas; in order to provide for the taxes which the Karṇája people resident in Kásī had to pay; for the alms and chatra expenses; for the distribution of food and other religious works; Narasimha Deva, who was the security for maintaining the worship of the god, presented to the god Vis'vēśvara and to those dwellers in Kásī, with pouring of water.

To the same effect in the Karṇāja language, that all may understand.

May it be well—The protector of all lands, the favorite of earth and fortune, the king of kings, the supreme ruler, the lord of Dwáraśati, the sun in the sky of the Yódhava race, a precious jewel protecting all, king over the Mañe rajas, ganá bherumá of the Mañe chiefs, the unshaken hero, the sole champion of the world, the unsustained hero, Malla of the Śanjává Sidgirí-durga, in war a Ráma, a lion to the elephants his enemies, utter destroyer of the Magara kingdom, setter up of the Chóla kingdom, overthrower of the Páñjya kingdom; Nissanka Pratápa Chakravarti Hoysala Bhaja Bala S’ri Víra Nara-
simha Decvarasa.

In the S’aka year 1200, the year Bahudhánaya, the month Mágha, the 14th day of the moon’s decrease, Monday, having settled the Hebbálá vritti, bestowed Hebbálá in Konga nād, with the villages on that channel, according to the rules for giving śámasas, with enjoyment for three generations, yielding 232 pagodas, (and, particulars of the rents,) altogether 648 pagodas; to

* Saça samasta-pratisthāsakta Narasimho mahipalō vaśakya-Hoysalā-vandāle nakkhal-
lakhshed śivasapakte samjñātas-pratishthá kshiptā prakṣja-rájyaamunyagadom-Dvarasamud-
rañchyun níja-rájajñhánim adhíman. 
provide for the taxes which the residents from all parts in Vāranasī must pay to the Turakhas (Muhammadans); for the daily offering to the god Vis'vēs-vara, for the chastra, the distribution of food and all other religious works.

That Narasimha Devaīla having divided it into vrittis, remitted the taxes and gopindalana (?), and freed it from all imposts, presented the village named Hebbala, within the Konga nad, assessed at an annual rental of 646 pagodas; for the residents from all parts in Vāranasī, and for the daily offering to the god Vis'vēs-vara and for all other religious works; to endure as long as sun, moon, stars and sky.

(Some illegible.)

S'ri Vīra Narasimha Devaśa.

149 (xx). Tamra S'asana at Hassan, date A. D. 1335 (?)

3 Plates, 4 sides.—Nādi Nāgari Characters.

(The plates are cracked and very indistinct.)

May Ganaṇapati grant protection, the son of Hara, having the face of an elephant, a sun in dispersing the darkness of difficulties. May the adorable original Roar form of Viśnu grant prosperity, by whom being embraced the Earth greatly rejoiced.

From the ocean of milk was born Chandra, the younger brother of Laṅkāhuni. In his line was born Yadv, by whom, worthy to rule, the world was blessed as the ground is blessed by the rainy season.

Afterwards in that race was born the king Sangama; freed from the heap of sins. His sons were Harīhāra, Kampa Rāya, Bukka Naḥipati, Maṇhappa and Muṇḍapa.

(Some illegible.)

valliant as Arjuna among the Pāndavaśa, he mounted one of the regent elephants at the points of the compass and set out on an expedition of victory: dreadful as Yama, many kings fell before him as he thus marched forth; the Kuntana king suffered great disgrace; the Ghurjaras were seized with trembling; the Kāmbhujas, Andhras and Kalingas were defeated.

king of kings, supreme ruler, victorious in battle with many kings, possessed of all titles, chief over mighty kings, a terror to hostile rulers, a godlike protector of the Hindu rajas, adorned with all royal wealth.
His capital city was Vijayamagara.

His chief queen was Gaurimbika, adorned with all good qualities, her heart fixed on the lotus her husband, resembling Sachi the consort of Indra, or Savitri or Chhaya

in song and music excelling the apsaras

By her he had a son, a punisher of the evil and protector of the good, in the form of Hariharan.

In the Saka year computed as chandra, the year Yuva, the month Margashira, the 7th day of the moon’s increase, an auspicious day, the mahā parvani; on the banks of the Tungabhadra, in presence of the good Virūpāksha, the giver of happiness; the beautiful village of Kankuvalli, fertile with crops, having acquired the name of Hariharapura, situated in Kunichabadu, a place of merit, within the limits of Narasingapur, west of the celebrated Hebbuhalli east of the Shaila peak, near Madvachala, on the north side and near to Dodda Betta; together with its associated villages Hosahalli, Shigurahalli, Bairakalli, and Kachanahalli; has been presented to son of a Brahman of the Yajus s'akha.

The king Hariharan, excelling Brihaspati in wisdom, made this gift on a 7th day, a sankramana, to endure as long as sun, moon and stars, with presentation of a gold coin and pouring of water; together with the nīlūhi and nīkhepa, as long as sun and moon endure.

The four limits of that excellent agrahāra are for the general benefit here written in the Karṇāt'ā language.

(Much illegible.)

Of making a gift or perpetuating one, the perpetuating one is the best: he who makes a gift obtains svarga, but he who perpetuates one obtains final beatitude. I and presented to Brahmans is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmachandra beseech the kings who come after him.

S'rī Virūpāksha (in Kannada letters).
Adored be Śambhu, beauteous with the chāmara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds. Supreme is the bee that buzzes around the temples of Vināyaka, which resembles a heavenly drum sounding for the removal of difficulties. Adored be the Bear, which as in sport tossed up the earth, bristling with its plants and trees as if pleased to horrification with the game.

There was a king named Sanguna, a cluster of good qualities, a moon in raising the tide of the ocean of happiness.

His son was Bukha Raya, in whom the world became possessed of a good king, who by his excellence obtained the title of Rājendra.

To the great king Bukha Raya was born a son Harishana, as to Śiva was born a son Mahasena from Gauri. He having acquired the city named Vijaya, became the sovereign of all the lands surrounded by the ocean.

(Some illegible)

His son was Dēva Rāya, devoted to the protection of his subjects, under whose orders were all hostile kings reduced. While this king Dēva Rāya was ruling the world, the creeper of his fame spread through all the earth, and rising to svarga, derided Devendrā and the groups of deities.

Dēva Rāya shines forth as ruler of the undivided world, having smitten down all his enemies with his might, and having adorned the Brahmans. Of a mighty command emulating that of Indra and the other regents of the world, his wealth and power surpassed theirs.

This great victor in battle and slayer of his enemies, at the time of his coronation, having distinguished a village with his own name, presented it to some chief Brahmans, celebrated throughout the world for their learning, having forms like deities, versed in the vedas and sāstras, devoted to the performance of the six great rites, having overcome their passions, and continually-praising God in their minds.

May it be well.—The year 132(78) of the victorious increasing era being current, in the year Vyaya, the month Kartikā, the 10th day of the moon's decrease, Monday, the Bhadraṇa (nakṣattra), the Prīti yoga and Rava karana; at the conjunction of all these auspicious signs, S'rīman Mahārājādhirājā Paramesvara S'rī Vīra Pratāpa Dēva Rāya Mahārājā, at the time of his
coronation.* made a gift of an aghrapura, containing vṛṣṭis, distinguished by his own name as Pratápa-Deva-Ráyapura, in the Bhadraka khêtra, on the banks of the Tungabhadrá, in the Hemakúta (mountain), in the presence of the god Síri Virúpáksa, to Brahmans versed in the vedas and sústras, with presentation of a gold coin and pouring of water, to endure as long as sun and moon.

The names of the Brahmans who received vṛṣṭis are here written. (The names, trîbes, &c., of 38 Brahmans follow). Of this newly acquired aghrapura of Pratápa-Deva-Ráyapura are these Brahmans the light, the great yogis who have been separately described above.

The description of the four boundaries of the aghrapura given by us is here written in the language of the country that all may understand.

Description of the four boundaries of of Handigunanahalli, the coronation aghrapura of Síri Vîra Prawdka Devarāyapura:—The large rock standing at the level of the water in the middle of the head of the Handiga tank; thence east, the stone planted in the middle of the pond at foot of the western hill; thence east, the line of stones set up south of Hâlvinahalli, and the stone inscribed with a linga and a crocodile; thence east, the large watercourse running north-east from the southern bank of the stream in the great forest; thence east, the buffalo swamp west of the stream at the north-east gate; thence north (and so on the details being very tedious).

Such is the dharma sásana of the coronation aghrapura Pratápa Devarāyapura, within the four limits of Handigana-kere; presented with the ashtabhagata-jahas-sadunya rights of nidhi, nīkṣhepa, jala, pâshauna, akshina, jhadā, satdhi and sadhyat; with freedom from customs duties, money taxes, and all other imposts; at the auspicious time of coronation, in the Pampa khêtra, in presence of the god Síri Virúpáksa, with presentation of a gold coin and pouring of water.

Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rámachandra beseech the kings who come after him. Land presented to Brahmans is to kings as an only sister, neither may she be enjoyed nor ravished away, (otherwise, nor subjected to taxation). Whoso usurps a gift made by himself or by another shall assuredly be born a worm in ordure for sixty thousand years.

Síri Virúpáksa (in Kannada letters).

* To be added: khaikha aenumerate.
† See note p. 2.
III.

VARIOUS INSCRIPTIONS,

From Original Sources.
May it be well.—Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the Jāhnavi (or Ganga) kula, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his enemies, of the Kanvāya gotra, was Srimān Konganī Mahādhīrōja.

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only through his excellent government of his subjects, a touchstone for (testing) gold the learned and poets, skilled both in expounding and practising the science of politics, the author of a treatise on the law of adoption, was Srimān Madhava Mahādhīrōja. His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was Srimad Hari Varma Mahādhīrōja. His son, devoted to the worship of Brahmans, gurus and gods, having humbled himself at the feet of Nārâyana, was Srimad Vishnu Gopa Mahādhīrōja. His son, with a head purified by the pollen from the lotuses the feet of Tryambaka, having purchased his kingdom by personal strength and valour, daily eager to extricate merit from the thick mūr of the Kali yuga in which it had sunk, was Srimān Madhava Mahādhīrōja. His son, the beloved sister’s son of Krishna Varman Mahādhīrōja,—who was the sun to the firmament of the auspicious Kadamba kula,—having a mind illuminated with the increase of learning and modesty, of indomitable bravery in war, reckoned the first of the learned, was Srimān Konganī Mahādhīrōja.

To Vandaqandi Bhaṭāra, the disciple of Guṇacandī Bhaṭāra, who was the disciple of Janācandī Bhaṭāra, who was the disciple of Śilabhadra Bhaṭāra, who was the disciple of Abhānanda Bhaṭāra, who was the disciple of Guṇacandra Bhaṭāra, of the Kanjakundānvaya, the line of gurus to the Datta

For see ante see Indian Antiquity, I, 392.
† Sva-khaḍgōyaka-prahārā-khaṇḍīta-mahi-bhī-stambha-lakṣhmi-balī-parīkramadāṅga.
+ Dattako-kutāra-śrītira-prajātā.
‡ Srimān-kadamba-kula-pagana-gubhānti-milīna-Krishna-Varman-mahādhīrōjasya priya-khadgīneya.
(adopted son) named Avinīta; in the year 388, the month Māgha, Monday, the nakshatra being Śvāti, the fifth day of the bright fortnight; (the village) named Bādageppa, situated in the middle of the Ekanādī Sevenā, in the Pūndārī Ten Thousand, being obtained by Avinīta Mahādhīraṇī Bhadatta, minister of the sovereign of all the continents, for the Śrī Vijaya Jitālaya of Talavana-purā, assigning twelve kandugas in each of the six associated villages, ambali and the tala vṛitti of Talavana-purā, twelve kandugas in Pogarigere, and twelve kandugas with the enjoyment of royal rights in Pirikere—

he presented the charming (village).†

The boundaries of the village of Bādageppa:—east, a red stone, Gaja-sle, the Sattī post at the junction of the three paths of Ekravalli, Koṭṭagura and Bādageppa; south-east, a bank covered with bandhuka bushes. Then the southern boundaries, a thicket of milk-hedge, a kalkani tree; again, a line of many medical plants, then the pond at the junction of the three paths of Bādageppa, Koṭṭagura and Multagi, then Chaujīgala: as far as a clearing-nut tree at the south west. Then the western boundaries, a [pedulkel] tree, a [sintareti] banyan tree, thence the bed of the stream: again to the north, a line of many medical plants, and a bank covered with the rose-apple: again north-west, the temple tamarind tree. Thence the group of tegguh at the junction of the three paths of Bādageppa [multagi], Kalayanā and Dāsānūru, [niduvelanga]: thence the hill which protects the north of the village of Gajasle and the descent to the large stone; again east, a line of many medical plants, then a [kadapaltēgāla] banyan tree; again north east, the bank at the junction of the three paths of Bādageppa, Dāsānūru and Polmada, the [kodigaṭt] tamarind tree, and so the mound of [kataramba] which joins the eastern boundary.

Witnesses thereto:—Perbbā Kavaḵa, the man who is a friend in all things to the line of the Ganga Rājā; Mara Gareya Sendrika, Ganjenād Nirggunja Maṇiyugureya, servants § of Nandula Simbāładapa.

† Avinīta-udanathēya-Dattēya-desiṣa-gaṇam.


† Tadākh, which would mean 'for the Jain wat' (dia), is probably a mistake for Juntālaya 'for the Jain temple.'

† Ganga-rājā-akāla-salākādhīthikā purṣuka.

§ Bhīṣṭya-dān.
Country witnesses *:—Tagadāru Kulugova, Gaṇīganūru Tagada, Algoṭate Nandaka, Unmatāru Brāhmaṇa Alagaṇa, Badaṇeguppe Brāhmaṇa Deggiyya.

(Signature (?) of three letters).

Whoso by violence takes away land presented by himself or by another shall be born a worm in ordure for sixty thousand years. The earth has been enjoyed by Sagara and other kings: according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods that is the real poison: for poison kills a single man, but a gift to the gods (if usurped) destroys sons and descendants. Merit is a common bridge for kings: this from age to age deserves your support, O kings of the earth. Thus does Rāmakṛṣṇa beseech the kings who come after him. Written by Ṣivakarma.

152. Tamra Sūsana at Hosur†, date A.D. 762.

* Five lines, 8 in. × 3 in. Seal, an Elephant—false Kannada Characters.

May it be well.—Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the Jāhnavi (or Ganga) kula, distinguished for the strength and valour attested by the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of the wound received in cutting down the hosts of his cruel enemies, of the Kanvāyana gotra, was Srimati Kongagi Varmaṇa Dharmma Mahādhīraṇḍā. His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, the author of a treatise on the law of adoption, was Srimān Madhava Mahādhīraṇḍā. His son possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was Srimad Hari Varmaṇa Mahādhīraṇḍā.

His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nārāyana, was Srimān Vishnu Gopa Mahādhīraṇḍā. His son, with a head purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate

the ox of merit from the thick mire of the Kali yuga in which it had sunk, was Srijan Mahâvâra Mahâdhîrâja. His son, the beloved sister's son of Kriśna Varmma Mahâdhîrâja,—who was the sun to the firmament of the auspicious Kâdamba kula,—having a mind illuminated with the increase of learning and modesty, of indomitable bravery in war, reckoned the first of the learned, was Srijan Kongasî Mahâdhîrâja. His son, named Arunâ, possessed of the three powers of increase, which had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Ałatârun, Paurulâk, Penmayarâ and other places, author of a commentary on fifteen sargas of the Kirishârjuniya,† was called Duvinita.

His son, the lotuses of whose feet were dyed with the balls of honey shaken from the limes of bumbling bees, the clustering savages, rubbing against one another, was named Musthâra. His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, bore the celebrated name of Sri Vîbras. His son, whose broad chest bore on itself the emblems of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the quintessence of all the sciences, having gained the three objects of worldly pursuit, the glory of whose virtuous life each day augmented, was Bhû Vîbras by name.

Moreover, he who had defeated in Bhûmeśa grâma the Pallewânâ Na- runâti trodden to powder by the feet of a hundred elephants maddened with the stream of blood issuing from the door of the breast of the Bhâtârâ (or warriors) forced open by his numerous weapons, was named Vilanda Râja, called Sri Vallabha, in the enjoyment of fortune obtained by victory in a hundred fights. His younger brother, whose lotus-feet were irradiated with the brilliancy of the jewels in the crowns of numerous prostrate kings, who was to fortune as a husband chosen by herself, was named Nava Kûma, beloved of the good, his fame in destroying hostile kings the theme of song. Of which Kongasî Mahârâja, whose other name was Sriamrâ, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the jewels set in the bands of the crowns of prostrate kings, who had fixed his faith on Nârâyana, raging with fury in the front of war horrid with the assault

* See note p. 381. † Kirishârjuniya-pramchalâ-sargas-Vîshâla.
‡ Apichârindhâla prabhâ-prathôgrastâ iti vâra-kâratalitê-arighhadrâ-vâmicamattâ-drispa-dvâ-charaşčchâra-sam mardhâma Bhûmeśa-grâma-Pallewândâ-râgam-a-jayant go.
of heroes, horses, men, and elephants, was Bhima Kopa. No less a captivator of the glances of young women the most skilled in the joyful art of love than a slayer of the world, laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, was Raja Kesuvi.

Moreover, a sun greatly illuminising the clear firmament of the Ganga kula, a terror to hostile kings, a protector of the fortunate ways of good men, who having obtained the name of a good king shone like a sun over all kingdoms, lord over kings who were wed to fortune, a shining head-jewel to the brow of kings, with his bow resembling Rama or Rama the son of Dasaratha, in bravery a Parasa'nu Rama, in great heroism Balari, in great splendour Ravi, in government Dhanes, of a mighty and splendid energy, the most glorious all-in-all, to all things living Brahma himself, the king whom all the poets in the world daily praise as the creator Brahma, the middle of whose palace continually echoed the sounds of the holy ceremonies which accompanied his daily rich gifts, among the favourites of fortune named the first, was Prithivi Kongurü Mahäräja.

By whom, considering that all things in this world are as transient as a bubble, the Saka year 634 having passed, residing in Mångapura, from his victorious camp, in the month Vais'äkha, during an eclipse of the moon in the constellation Vis'äkha, on Friday, to Mådhava Sarmma, a resident of Tåthur, son of Måra Sarmma, of the Kåsyapa gotra, follower of the Våjåsaneya vedas, was given in the Gidådåir in the 14 villages of Sripura, 12 khanjikas in each village, with the seed for sowing, of land fit for the cultivation of rice and other grain; a store-house for seed-grain only, with (power of) three mortgages; 2 khanjikas of garden land, with seed for sowing; together with 30 khanjikas of forest land fit for the cultivation of drugs (or pepper) &c., with seed for sowing, The whole of this, freed from all imposts, was given with pouring of water.

Witnesses to this gift: the existing chiefs of the Ninety-six Thousand country.

* Sripura-sa-prathama-rasamahöpya.
Moreover thus is the sloka delivered by Manu:—Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. To make a gift oneself is easy, to maintain another's difficult; but of giving or of maintaining a gift, the maintaining a gift is the best. The earth has been enjoyed by Sagara and many kings; according to their (gifts of) land so was their reward. Poison is no poison, a gift to the gods that is a dreadful poison: for poison kills one man, but a gift to the gods (if usurped) kills sons and descendants. Whoso protects it will derive the merit thereof.

Written by Visvākarma.

153. Tamra Sāasana at Nagamangala,* date A.D. 777.

6 Plates, 10 sides. Seal, an Elephant.—Hora Kannada Characters.

The whole genealogical portion, down to Prithuci Kangavya Mahārāja, is word for word the same as No. 152. Thence the continuation is as follows:—

By whom, the Saka year 698 having passed, and the 50th year of his glorious and powerful reign being then current, residing in Müsapura, from his victorious camp:—†

Praised as the chief protection of the Śrī Mūla (the Jains), of the Nandi Sanghānavaya, the Eregittur gana, and the Mūlikal gachcha, rejoicing all the world with his combination of the rays of auspicious good qualities, resembling another chandra (or moon), was there a guru named Chandira Nandi. His disciple, whose ability was worthy of protecting the assembly of the learned, a second Kumira worthy to rejoice the heart of Paramesvara (otherwise the greatest sages) was the munipati named Kumira Nandi. His disciple, who understood the essence of all sciences, who had acquired the fame of possessing wealth but for the assembly of the learned, was the great muni Kṛiti Nandīchārya. His dear disciple, the beloved of the lotus-lake of the disciples, a sun in illumining the sky of the virtuous actions of good men daily praised for their great learning, was Vināla Chandīchārya.

Through the instructions in law of this great jishi, having become the confounder of Śrīmad Bāṣa, (or the Bāṣa kula),† in sweeping away all cause

* For reference see Ind. Ant. II, 120.
† Ashīla-narāja-nitārāja (rāja)citaregāva Saka-vāsahāvā sāveteva chanda-granwddha-
mānā vijayaisvajya-amostane gacchha-salama pratidammadār Māyapuruva-adhuyasti,
vijayan-abandhādehe.
‡ Śrīmad Bāṣa kañcakalan or kula kalan.
of fear like the flood of a great river, who with the sceptre in his hands had broken down the groups of trees his enemies, was Dunnó, first of the name, the Nirguna Yuru Rája. His beloved son, who through his knowledge of politics had destroyed without exception the groups of his enemies, a friend to all the world, of a life pleasant to be heard of, making good use of thought, word, and deed, was Parama Gála, first of the name, the S'ri Prithivi Nirguna Rája.

His wife, born of the beloved daughter of Pallavandhirája by Maru Varman, an ornament of the Ságara kula, was Kundavei by name. In her husband's house did she grow up, daily promoting works of merit; and she erected a Jain temple, an ornament to the north of S’rípura, a glory to all the world.

For the repairs of any cracks or defects in which, for erecting any new portions, for the worship of the god, and for the gifts and charities—on the representation of that Prithivi Nirguna Rája—the Maharanýádhirája Paramevára, united with (his queen) S’ríja superior to Lakshmi, made a grant of the village of Ponamál, belonging to Nirguna, with freedom from all imposts. Its boundaries:—on the east, the white stone rock of Nolléla; on the south-east, Páswangara; on the south, the bank of the water course of the Belgallí-tank and the Dilla-tank; on the south-west, the rocky ground of white stone at Jaidarlá; on the west, the tank of the Henbody weavers; on the north-west, the piles of stones at Púgusa and Guptágála; on the north, the great bend of the water course of the Sídma-tank; on the north-east, the Karambetti hill.

And he further gave other land on the north-east, (viz) in the plain of the Dunnó Samudra a small garden of 12 kánduga; in the share of Nallu Rája, the chief of Mannampale, 2 kándugas; on the west of the tápa of the Dunnó chief, one tápa; in Kammargattí, in the plain of S’rívura, 2 kándugas; under the Kallí large tank 6 kándugas; in the pasture-land of the Erepúli tank 20 kándunga—this is dry-cultivation land; and in the north-west corner of S’rívura, in the middle of Devangari, a site for 50 separate houses.

Witnesses to this gift: The 18 existing chiefs.

Witnesses to this gift: The existing chiefs of the Ninety-six Thousand country.

Whoso through avarice seeks to resume this gift, incurs the guilt of the five great sins: whoso maintains it acquires all merit. Moreover by Manu

† Aesa dina siksháhah ahdálahar prakrityayah. Aesa dinánya síksháhak Shrammánti-sahára vishaya prakrityayah.
hath it been said: where by violence takes away land presented by himself or by another shall be born a worm in ordure for sixty thousand years. He who makes a gift has an easy task; the maintenance of another's gift is arduous: but to maintain a gift is more meritorious than to make one. The earth has been enjoyed by Sāpara and other kings: according to their (gifts of) land so was their reward. Poison is no poison, the property of the gods that is the real poison: for poison kills a single man, but a gift to the gods (if unstirped) destroys sons and descendants.

By Visvakarmādhārya, an abode of all learning, skilled in painting pictures, was this sāsana written.

Though it be but four kaṇṭuka of rice seed, or two kaṇṭuka of waste land, it should be protected in the same manner as a gift to a Brahman.

154. Tamra Sāsana at Mallohalli,† date A. D. 454.

May it be well.—Success through the adorable Padmanātha, resembling (in colour) the cloudy sky.

A sun illuminating the clear firmament of the Jāhnavi (or Ganga) kula, possessed of the wealth of the glory of the kingdom conquered by the might of his own arm, of distinguished fame through striking down the Anila (or nila) stambha, a wild fire in consuming (?) Base the stubble of the forest, was Srimat Kṛṣṇa Varma Dharmma Mahādhīrāja.

His son, inheriting the qualities of his father, author of a treatise on the law of adoption, adorned with the wound acquired by entering into many wars, of a wealth and glory protected by Bhagavat, was Srimat Madhava Aḍhīrāja.

His son, whose fame acquired by (his) many elephants had tasted the waters of the four oceans, skilled in riding on the best elephants and the best horses, the destroyer of hosts of enemies, was Srimat Hari Varma Mūrāja.

His son, endowed with the group of qualities inherited from his father and grandfather, in kingly policy the equal of Bīhaspati, his mental energy unimpaired to the end of life, of a valour equal to that of S'akra (Indra), was Srimad Vishnu Gopa Rāja.

* Chitrakāldhākī mena.
† For fac simile see Ind. Ant. V. 136.
‡ Bamanī-gahana-kaksha-prākha-dvāigni.
§ See note p. 292.
His son, like Kubera in the merit of smiting his enemies in great wars, a young (or rising) sun, his favour and his anger like nectar and like poison, his sins destroyed by religious rites and numerous gifts of cows, gold, lands, and other things; of widespread fame for his renewal of Brahman endowments long since destroyed; as performing the sacrifice of many wars, the sole sacrificer (in the world); like Indra of valour invincible, like Kubera wonderful in the possession of heaps of treasure inexhaustible, like Yama in his arrows which destroyed the battlements of the neighbouring chiefs, of mighty victorious valour, was Madhava Raja.

By his son Kongani Raja was given to Kada Svamiva, a Taittirya Brahman, chief of the Hiraiva-keśi sutra, to Tippura Kada Svami was given, in the manner of a Brahman endowment, 10 kanjuga of paddy land below Malur tank, freed from all dues of the eighteen kinds, and formed into a Brahman vritti with pouring of water; for the increase of merit and health was it given.

In pursuance of which, in the year Jaya, the 29th of the wealth of the great victories increased by himself, (namely by) Sríman Kongani Mahárajá, of the Kânvâya gotra,—of a might invincible by any in the world, chief in affection for the Brahmanas, devoted to the worship of the lotus feet of Harâ (Siva),—the moon being in the Sátya nakshatra, to Kada Svamiva of the Mâdala gotra.

Let this land be continued without hindrance to Kada Svami, the beloved of the Madala (gotra): such is our command, which whosoever transgresses is a sinner worthy of corporal punishment.

Moreover thus is the sléka delivered:—Whoso seizes upon land presented by himself or by another, will incur the guilt of slaughtering a hundred thousand cows. To give much oneself is easy, to maintain another's gift is difficult; but of giving or maintaining (another's gift) the maintenance (of another's) is more meritorious. The earth has been enjoyed by Sagara and many kings; according to their (gifts of) land so was their reward.

Whoso is a follower of the Mahárajá 12 kanjuga; this all should respect and preserve;

those famed for their adherence to virtue.

* Chirasrâta brahmanda-prakrta-prabuddha-yus'tah.
† Aschiddha-nâditiha-sveka-purushdrukhah.
‡ Ait. smadhânâm an akramet sa páyuh s'arum drṣṭam urâhah.
155. Tamra Sásana at Mallohalli, date A. D. 513.

Success through the adorable Padmanābha, resembling (in colour) the cloundless sky.

A sun illumining the clear firmament of the Jāhravi (or Ganga) kula distinguished for the strength, fortune and valour acquired by the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in battle while cutting down the hosts of his terrible enemies, of the Kānvāya gotra, was Srimat Kongaśi Varmanas Dharmasa Mahādhiraṇa.

His son, inheriting all the qualities of his father, with a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, of great understanding improved by acquaintance with the best principles of the substance of various sciences, a touchstone for (testing) gold the learned, skilled among those who thoroughly expound and practise the science of politics, maintaining a due distinction between friends and servants, the author of a treatise on the law of adoption, was Srimán Madhava Mahādhiraṇa.

His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of widespread renown sprung from his riding on lusty elephants and horses, of great wealth acquired by the use of the bow, was Srimad Hari Varmanas Mahādhiraṇa.

His son, devoted to the worship of gurus, cows, and Brahmins, praising the feet of Narāyana, was Srimad Vishnu Gopa Mahādhiraṇa.

His son, with a head purified by the pollen from the lotuses the feet of Tryambaka, with two arms grown stout and hard with athletic exercise, having purchased his kingdom by his personal strength and valour, bearer of a sharp loved by rākshasas whose lips were black with hunger, a reviver of the custom of donations for long-ceased festivals of the gods and Brahman endowments, daily eager to extricate the ox of merit from the thick mire of the Kali yuga in which it had sunk, was Sriman Madhava Mahādhiraṇa.

His son,—the beloved sister's son of S'ri Kṛṣṇa Vamanas, the sun in the firmament of the auspicious Kadamba kula, and anointed with the final ablue-
tions of continual asramedhas—who received his royal (or coronation) anointing on the couch of the lap of his divine mother,* possessed of the three powers of increase, enjoying the essence of the three objects of worldly desire without one interfering with the other, fearless though surrounded with all the bands of tributary chiefs whom he had subjected, having parties of councillors attached to him by continual affection and gifts, having a mind purified with the increase of learning and modesty, follower of the lives of the kings of the Krita yuga, his wide-spread fame acquired by victory in many wars covering the three worlds like the unbroken expanse of a milk ocean, bold to give without stint, his inviolable commands placed upon the heads of foreign kings subdued by his invincible might, surpassing Kubera in the growth of his wealth increased in many ways, a mine of many glorious qualities, reckoned the first of the learned, the joy of the hearts of his beloved ones, in not transgressing the bounds of respect resembling the ocean adorned with gems, like Yama in punishing according to desert, like the sun in the greatness of his glory, like Vaivasvata Manu devoted to protecting the South in the maintenance of castes and religious orders, the friend of all, of high birth, was Srīmat Kongani Mahādhīraja.

By his son named Avinita, whose broad chest was embraced by the beloved daughter of Ślānta Varma, the Punnādi Rāja who herself had chosen him though from her birth assigned by her father, according to the advice of his own guru, to the son of another; having by the growth of the three powers of increase brought into subjection all the bands of tributary chiefs; having brought anxiety to the face of Yama on account of the smallness of the residue left from the animals offered up by him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Alantār, Puruvatig, Pernagara, and other places;—by (this) Srīmat Kongan-i Vṛddhi Rāja, having the name of Duryāna, the ruler of the whole of Punnādi (? Pākhād) and Punnād, like Vaivasvata Manu able for the protection of the castes and religious orders which prevailed in the South, the friend of all, of high birth:—the year Vijaya being current, the 35th of the victories and wealth increased by himself; was given,—to Srīmad Deva Sarma of the Kāyana ātreya and follower of the Vājasaneyi, (also) called Mahādeva, promoter of the race of that sun of the world named Srīmat Valmiki,—Bempuriśvara-śtana named Ācāra, with pouring of water.

(Moreover) in the north-east, wet land, 4 khānjis; of the wet land of the Krishna pond, above—3 khānjis, below—6 khānjis; of the land east of the

* Janani-devatāpana-paryānaka-vṛddhipayata-rājaśīlokhaṇya.
Penna river 15 khandjik, (bounded) on the south by a big tree, south-west by an as'vatta (tree), north-east by a jambhu tree, further north-east by the Nakula pond; of the land on the west 12 khandjik; on the north-west of the wet land of the big pond 7 khandjik; thus much did he piously give to Mahâdeva.

Moreover by Mann hath the s'loka been delivered: Whoso seize upon land presented by himself or by another shall be cast into terrible darkness for sixty thousand years. The earth has been enjoyed by Sagarâ and many other kings: according to their (gifts of) land so was their reward. To make a gift oneself is easy, to maintain a gift made by another is difficult; but of giving or maintaining (another's gift) the maintenance (of another's gift) is more meritorious. A gift made with pouring of water, one enjoyed for three generations, one maintained for six generations, such may not be resumed; neither the gifts of former kings.

156. Tamra S'asana at Harihara,* date (?) A.D. 350.

May it be well—Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illuminating the clear firmament of the Jâhnâvi (or Gangâ) kula, of mighty valour acquired by the pillar of stone divided with a single stroke of his sword, resplendent as a jewel on the forehead, was Srimân Konguli Varmma Dharmma Mâhâdhîrîja.

His son, was Vishnu Gopa Mahâdhîrîja.

His son, the lord of Kolâjapura, a sun to the Ganga kula, having the sign (or crest) of a lusty elephant, having received a boon from the goddess Padmâvati,—in the middle of the excellent Talavana-pura which he was then ruling,† in the (?) S'aga year . . . the year Sâdhana the month Phâlguna, full moon day, being Sunday,—within Devanâtir in Kârê, nâj,—Râma Deva, the good son of Madhi Gavujo of the Yarakula (caste), having slain He . . . and with great devotion conducted Râja Malla's wife and guards thither, (he) being pleased thereat, bestowed the following land:‡

* For fac-simile see Ind. Ant., VII. 172.
† Tadangâlîkka parama Talavana-pura vaâdya.
‡ Kârânâna Dheeraumumulâge Yarakulâkha Mathi gavaujana s'nu putta Râma Dheerama
He . . . van iridha Raja Mullana bhøtas thantar evam kal vâltam evâjirâ nîliga
mælehu gøtta thûmi.
The eastern boundary runs along a field of black soil, a tamarind tree and a pond, to the banyan tree at the common boundary of the guard house and Devanur; the southern boundary runs by the tamarind tree of the shining pond and the old water course to the wood-apple tree at the common boundary of Kalkunte and Devanur; the western boundary runs by a tamarind tree to the tamarind tree at the common boundary of Radanavalas and Devanur; the northern boundary runs by a tamarind tree and field of black soil to the common boundary of Aanivanchi and Devanur, and thus ends on the north east.

Witnesses:—He of the Eden) Seventy, witness.

157. Tamra S'asana at Bangalore,† date A. D. 481.

5 Plates, 7½ in. x 2½ in., 8 sides—8 al gana—F'xiradha Hoje Kannada Characters.

May it be well.—Success through the adorable Padmanabha, resembling (in colour) the cloudless sky.

A sun illuminating the clear gem of the Jalavadi (or Ganga) kula, master of countries born from the rapidity of his own victories, adorned with the ornament of a wound obtained in war with hosts of terrible enemies, of the Kavnayana gotra, was S'rimat Kongani Varma Dharma Mahdhirida.

His son, inheriting all the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who thoroughly expound and practise the science of politics in all its branches, preserving due distinction between friends and servants, author of a treatise on the law of adoption was S'rimat Madhava Mahdhirida.

His son, possessed of all the qualities inherited from his father and grandfather, having entered into war with many elephants so that his fame had tasted the waters of the four oceans, of a glory acquired from the equal skill with which he rode on elephants and horses, of enormous wealth acquired by the practice of the four modes of policy, was S'rimad Hari Varma Mahdhirida.

His son, devoted to the worship of gurus, cows and Brahmans, praising the feet of Navayana, was S'rimad Vishnu Gopa Mahdhirida.

* See note p. 287.
His head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having purchased the kingdom with his personal strength and valour, the reviver of many thousands of long-ceased donations for the festivals of the gods and endowment of Brahmans, performer of the offering of first fruits (āgraṇa),* both his arms shining with the gems of hard knobs produced by the drawing of his bow for the destruction (or against the deer) the fear of the enemy, his face illuminated by his great and wide-spread glory, was Śrīmat Mādhava Mahādhirāja.

The beloved sister's son of Śrī Kirshna Varunna Mahādhirāja—who, being anointed with the final ablutions of a completed as'vameecha, was the sun to the firmament of the auspicious Kadambā kūla—having obtained his royal (or coronation) anointing on the couch of the lap of his divine mother,† enjoying the essence of the three objects of worldly desire without one interfering with the other, of a mind purified by the acquisition of learning and modesty, his fame acquired by the conquest of many mighty kings surrounding the three worlds like the unbroken expanse of the milk ocean, a lake to the lotus of compassion for the best the eyes of fair women disturbed by the shower of Kāma's arrows, reckoned the highest theme of poets, the ablest among the most able, was Śrīmat Kongani Mahādhirāja.

By his son, successor to the qualities of his father, his broad chest embraced by the arms of one who desired him though assigned by her father to the son of another,‡ surrounded by bands of feudatories from all sides subjected by the growth of the three powers of increase, having parties of counsellors attached to him by constant affection and gifts, having with the sharp sword in his hand cut down the hosts of his enemies and with his arms plucked them up by the root, of a form glorious with virtue and set with the gems of the daily improving qualities of the best of men, though not matured in age yet possessed of ripe virtue, a mine of clusters of distinguished qualities, in punishing according to desert the superior of Vaivasvata, able in protecting the castes and religious orders which prevailed in the South,† a friend to all, of good descent, of the highest religious merit, praising the feet of the adorble Vishnu,—what more? the Yadhiadhira of the Kali yuga, Śrīmat Kongani Mahādhirāja, in the third year of the great wealth increased by himself,§ the month Śrāvanam, to the Somayāj Vāsa Sarman, a resident of Mahāsena-praṇa

(Rest illegible; last plate wanting).

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* Ākara-pranasiːka-daːka-brhaː braːho, meːnako ahaːravaciːr pagiːgranaː
† śavīmaː
‡ Varanadu varadhilakshana-dakshinā-śiː kīgipram-pariprasheruvaːluid.
§ Aːmanas praːmarakahyanam-cupulais vāryav tiːgya svatamore.
Adored be S’ambhú, adorned with rays of the moon’s digits, a mighty tree of bounty.

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme ruler, first of monarchs, lord of Kalyāṇapura, bestower of widowhood on the wives of the elephant-riding Bhagadatta kings, a sun to the lotus of the Chālukya kula, terrible in war, a bow to Kălinga, a sun among males, unsurpassed hero, invincible champion on the field of battle, disgrace of As’vapati Rāya, slayer of Gajapati Rāya, smiter on the head of Narapati Rāya, tanner of the deers his neighbour kings, the daily terror of the four quarters of Kōṅkāya, to the wives of others as a son, having a flag with the device of a golden boar, adorned with the glory of all lines of kings, born in the Soma vams’a,—S’ri Vīra Nōṃamba chakravartī, was in Kalyāṇapura ruling the kingdom in peace and wisdom:

On coming to the south on an expedition of victory, halting the army at Henjaru-grāma,† in the Saṅka year 366, the year Tārāṇa, the month Phālguṇa, the dark fortnight, Wednesday, at the time of new moon,—the chief (mulika) Gangoḍakīkīra, the vajra byasahārī of the Chālukyas, Mora Sattī, of Haluhā-ji-grāma, situated in the khampaṇa Kundu-nāl, Seventy, in the Gangaśāhī Ninety-six thousand—having in the Henjaru battle pierced the horse and brought down Kīva Rāya—presented five manner of gifts, an umbrella, a palanquin, an escort, a throne, and, together with the (imposts) anku, dana, khandane, and the ashta-bhoga-teja-sāmya rights, with every ceremony, the following land;—4,000 salage of rice land, according to the Mūlas-hāna Deva land 500 salage of rice land, Bhalāri land 500 of rice land, the goldsmith’s land 200, the carpenter’s land 200, the barber’s land 100, the door-keeper’s land 100, the land 100.

The boundaries from the north east are as follows,—the Kambharā stream at the joint boundaries of Beluhūra and Haluhā; thence south, the banyan

* In the Museum. For fac-simile see Ind. Ant. Compare with Nos. 130 and 133.
† Henjaru-prabhā kāta-khāna uruñātān.
trees at the joint boundary of Beluhura and Haluhádi; thence south, the white pond at the common boundary of Beluhura, Kadilavágila and Haluhádi; thence south, the deep pond at the joint boundary of Kadilavágila and Haluhádi; thence south, the Chenchari stream at the joint boundary; thence south as far as the Parala mound at the joint boundary of Kadilavágila and Haluhádi. Thence the southern boundaries:—on the south east, the stones of the Svayambhu vritti at the common boundary of Kadilavágila, Karavádi and Haluhádi; thence west, as far as the Chanchari stream at the joint boundary of Karavádi and Haluhádi; thence west, the new stones at the joint boundary. Thence the western boundaries:—on the south-west, the Parala tank at the common boundaries of Kerevádi, Mangalúr and Haluhádi; thence north, as far as the Chanchari (stream) at the joint boundary of Mangalúr and Haluhádi; thence north, the Kajaka river at the common boundary of Mangalúr, Hanamavádi and Haluhádi; thence north, the group of mixed rocks at the joint boundary of Hanamavádi and Haluhádi. Thence the northern boundaries:—on the north-west, the banyan tree and stream at the common boundary of Hanamavádi, Bellúr and Haluhádi; thence east, as far as the mound at the joint boundary of Bellúr and Haluhádi; thence east, the white pond at the joint boundary; thence east as far as the . . . . at the joint boundary of Bellúr and Haluhádi; thence east, the Kembaré mound at the common boundary of Bellúr, Balamhára and Haluhádi; thence east, the kalpa tree at the joint boundary of Beluhára and Haluhádi; thence east it ends at the north east.

Witneses:—Talakád Hanuvanu, Mangalúr Negavanu, Bellúr Kachchuvanu, Kadilavágila Vasyara.

The writing of the skilful Odváchári.

Whoso usurps a . . . . or an inch of land shall go to Naraka and there remain till the final deluge.

Approved (oppe)—Ari-Ráya-mastaka-tala-prahári (emitter on the heads of hostile kings).
May it be well. Of the Mánavya gotra, sons of Hárítí, brought up by the group of mothers, worshippers of the feet of Svámi Maháseera, were the Cholukyas.

To whose completed kingdom the successor, an ornament of his race, his body purified by the final ablutions of the horse sacrifice, was the celebrated Pañakes'i, whose second name was Raja Vikrama.

After him was Satyaisraya, the conqueror of Harsha Varádhana.

By his own dear son, in his own language (sva bháshayá) called Ambora, it is thus commanded:—On the full moon of Mahá Mágha, at the sangama tirtha, during the eclipse of the moon, with presentation of golden coin and pouring of water,—to thirteen of the A'treya gotra, five of the Kauśika gotra, three of the Kák'ya gotra, three of the Kaumúina gotra, three of the Kauśika gotra, two of the Sávānaka gotra, one of the Bháradvája gotra, one of the S'aunaka gotra—to these great Brahmans, learned in all the vedas, constant performers of the six rites, altogether thirty-one Brahmans, is given in the Kosikul district, the village called in its (or his) own language Periyal'a.

The sloka delivered by Manu is an example:—The earth has been enjoyed by Ságara and many kings: according to their (gifts of) land so was their reward. Whose takes away land given by himself or by another shall be born a worm in ordure for sixty thousand years.

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* For the same see Ind. Ant. VII.
† Svá-bháshayá Amsály Aújia'píta sm.
May it be well. Supreme is the Boar form of the resplendent Vishnu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of his strong right tusk.

Of the Mánava gotra praised in all the world, son of Háriti, nourished by the seven mothers the mothers of the seven worlds, through the protection of Karttikeya having acquired a succession of good fortune (or the succession to Kālīyāna), having in a moment brought all kings into their subjection at one glimpse of the boar ensign obtained from the favour of the adorable Nārāyaṇa, were (the kings of) the auspicious Chaulukya race.

To which (race) an ornament, his body purified by the final ablutions of the horse-sacrifice, was Śrī Paulakesi Vallabha Mahārāja.

Whose son, with unsullied fame gained by the conquest of the groups of the Vānavāsi and other hostile kings, was Śrī Kārtti Varma, favourite of the earth, great king.

His son, who encountering in battle Śrī Harsha Vardāhana the lord of all the north, by defeating him acquired the title of Paramesvara, was Satyasrāya, favourite of earth and fortune, great king of kings, supreme lord.

His dear son, perfect in wisdom and reverence, his sword his only aid; making his own the wealth which his father, alone, mounted simply on his splendid horse Chitrakanṭha and desiring to conquer all regions, had won, together with that inherited from three generations; rejoicing in splitting with the thunderbolt of his valour the mountains the Pāndya, Choṭa, Keraḷa, Kaḷabha and other kings from the sky to their base; whose lotus feet were kissed by the crown of the king of Kānchi who had never bowed to any other man; was Vikramaditya Satyasrāya, favourite of earth and fortune, great king of kings, supreme lord and sovereign.

His dear son, who as Tārakārāti (Kumārasvāmi) the son of Bālendu Sekhara (Śiva) to the forces of the Daityas, so captured the proud army of Traidūya the king of Kānchi; levier of tribute from the rulers of Kaḷera, Pāraśuka, Simhala and other islands; possessed of the Pāṭi dveṣaṇa and all other marks of supreme wealth, which by churning all the kings of the north

* For facsimile see Ind. Ant. VIII.
he had won and increased;* was Vinayaditya Satyās'raja, favourite of earth and fortune, great king of kings, supreme lord and sovereign.

His dear son, having in youth acquired the use of all the weapons and accomplishments of a great king; uppermost of the clumps of thorns (springing up) among the kings of the south of whom his grandfather was the conqueror; exceeding in valour in the business of war his father who desired to conquer the north, he surrounded his enemies and with his arrows destroyed their elephant forces;† war his chief policy; with his glad sword causing the hosts of his enemies to turn their backs; in the same manner as his father attacking and putting to flight the hostile kings and capturing from them the Gangō, Yamūna and Pāli flags, the emblems of the great śhākka drum, rubies and lusty elephants; with difficulty stopped by destiny; by his valour exciting the country; ‡ in removing kings who cherished evil designs, like Vatśa Rāja; desiring not the assistance of another; in setting out and with his own arm conquering and subjecting the whole world, a lord like Indra; by the three modes of policy, by breaking the pride of his enemies, by generosity, and by his invincibility, having become the refuge of the world; having acquired a kingdom resplendent with the Pāli dhvaja and all other tokens of supreme wealth; was Viñayaditya Satyās'raja, favourite of earth and fortune, great king of kings, supreme lord and sovereign.

His dear son, who upon being anointed as the self-chosen of the Laksñhmi of the dominion of the whole world obtained great energy; who, determined to root out the Pālava, the obscurers of the splendour of the former kings of his line, and by nature hostile, going with great speed into the Udāka province, slew in battle the Pālava named Nāndi Pota Varmma who came against him, captured his defiant lotus-mouthed trumpet, his drum called Roar of the Sea, his chariot, his standard, immense and celebrated elephants, clusters of rubies which by their own radiance dispelled all darkness,§ and entering with-

* Karadikṛita-Kanora-Pāla-Śimhakāla - deśādhipathyena samakōlābha-patha-adhikā-makha
napūrīṣhtarajā-pāli-śhakka-samasta-pāramarcheyya-sīnhanāyya.
† Dākshineśā-vijayin-pālānahe-samamaliṣṭa-akhrula-dhārya-saṁhatir uttara-pālā-vijaya-
shor-gurugrahabhavatā vajyādha-mamam-kārāṇa-narati-nāya - pālā - pālama-vai-mayandva-kripayan
dāna.
‡ Gangō-Yamūna-pāli-dhaṇaṃ-bhala-bhala-bhala-chhinā-bhila - matsyagaj-fiṣṭi-fiṣṭi-fiṣṭi-
āk-hrvam parath-pälvanūna-dakṣaṇa kathamajiviti-madā apāta jhala-pāta eva tiṣyate-
pradāpayya.
§ Aśa-carmāṇa-pāra-amriti-śhakka-svālānāk prákṛity-amritya (A) Pālavaṇṇa
svādākhaka-brāhmaṇe svātāntar ati-taunāyāt Udāka-śvāmāṇa-pripātāsāmukhiṣṭhaṇa Nāndi-Pota-
Varmma-hūsman-Pālavaṇṇa-pāra-marbha-amprabṛitya prapāthya-kathamāla-mādā-samud-
ugra-adhuśhaka-dhala-nāgha-chinā-hēna kāṇhaya-dhava-prabāda - prabādaya-kasti-vardhā
svā-kā-
na-pāra-śhakka-śhakka-timiro-mūṃkya-śhūlā kāṭekāraya.
out destruction Kāṇchi, the zone (kāṇchi) as it were of the lady the region of Agastya's abode (i.e. the south), acquired the great merit of covering with gold Rāja Simhesvara and other deva kula sculptured in stone, which Nara- śinha Pota Varman—a protector of poor and indigent Brahmans rejoiced by the bestowal of continual gifts—had made (or created); the sovereign who by his invincible valour having withered up Pañciya, Chōla, Kera, Kadābhra and other kings, was residing in Jayamānbha, the embodiment of a fame as brilliant as the pure light of the autumn moon, situated on the shore of the southern ocean called the Rolling Ocean, whose shores were strewed over and glittering with marine heaps composed of clusters of pearls scattered from their shells by blows from the mouts of crocodiles resembling mighty elephants; was Viśramāditya Sutapāṇca, favourite of earth and fortune, great king of kings, supreme lord and sovereign.

His dear son, in youth well instructed in the use of arms, perfect in subduing the six kinds of passions; who, through the joy which his father felt on account of his good qualities, having obtained the rank of Yuvra Rāja, prayed for an order, saying 'Send me to subdue the king of Kāṇchi, the enemy of our race', and immediately on obtaining it, marched forth and going against him, broke the power of Pallava—who unable to make war on a large scale took refuge in a hill-fort—and capturing his lusty elephants, his rubies, and treasury of gold, delivered them to his father; thus in due time having obtained the title of Sērvpa bhumma, the lotus of his feet covered with the pollen the gold dust from the crown of lines of kings prostrate before him through reverence or fear; Kirthi Varman, favourite of earth and fortune, great king of kings, supreme lord and sovereign, thus commands all people:

Be it known to you from us, that the 678th saka year having passed, and the 11th year of the increase of our victorious reign being current;† from our

† Sāvya-gna-kalāthukṣa-dānwita-vratasyaghnita sama-pratika-pratipata-nirupati prakārata pratisthita nivāraṇa viśramāditya Sutapāṇca Varmanānam, sūrdābhava-sūrdābhava-kāśa-pratikṣa-pratipata-nirupatikṣa-pratisthita nivāraṇa viśramāditya Sutapāṇca Varmanānam...
victorious camp stationed at the village of Gaviṭage, on the northern bank of the Bhimarathi river, on the full-moon day of Bhādra-pada, on the application of Sri Dosi Rāja, is given to Mādhava Sarmacma, the son of Krishna Sarmacma, and grandson of Sri Vishnu Sarmacma, of the Kāmakāyana gotra, versed in the Rig and Yajur vedas, together with Nengiyūr and Nandi, the village named Suṭṭigur, situated in the Pāmungal district, on the southern bank of the Apadore river, in the midst of the villages of Tāmaramūge, Pāmungal, Kirmvallik and Bālavúru.

This let future kings, whether of our own or of any other race, reflecting that life and wealth are fleeting, preserve as long as sun, moon, earth and ocean endure, as if a gift made by themselves and thus perpetuate their glory. And by the adorable Vyāsa, arranger of the vedas, hath it been said: The earth has been enjoyed by Sagara and many kings: according to their (gifts of) land so was their reward. To make a gift oneself is easy; to maintain another’s that is the difficulty: but of making a gift or maintaining one, the maintaining a gift is the best. Whose resumes a gift made by himself or by another shall assuredly to born a worm in ordure for sixty thousand years.

By the great minister for peace and war, Srimala Anivirīla Dhonanjaya Puṣya Vālabbha was this sāsana written.

161. Rock Inscription at Sravana Belgola, date (?) about 100 B.C.

Pāṇḍita Ittle Kannada Characters.

May it be well. Success through the adorable Varāhamūna, a tīrthāṅkara by his own merit, an embodiment of the nectar of the peace of acquired siddhi (the fruit of penance); refuge of both the upper and lower worlds, himself all things movable and immovable, by his own energy pervading the worlds of both mind and matter; having obtained inconceivable greatness and supreme honor throughout the world, having acquired the great arhāntya in the group of worthies who have become tīrthāṅkaras: moreover whose undisputed (and indisputable) doctrine, overcoming those of the other disputing sects, is supreme in Sri Vīḍāla, and a security to the world.*

* Tālāma Sri Vīḍāla jaya-jayatmaka jagadhitam tātāma sāmacam anyijan pradhi mata sāmacam
After the great sun Mahávéra had gone down,—an abode of glorious qualities which illuminated all worlds, a great orb of a thousand brilliant rays, which, dispersing the darkness, caused to unfold the lotus of the faithful multiplying in the lake of the supreme Jain faith:—(there arose) the adorable great rishi Gautama gáyahára, his personal disciple Lohárya, Jambu, Víchuna Deva, Aparajita, Govardhana, Bhadra Bāhu, Visákhá, Prabháka, Kshatri-kárya, Jayánáma, Siddhárra, Dhvítishena, Buddhála and other gurus.

Bhadra Bāhu Śvámí, of the illustrious line and direct descent of these great men, who by virtue of his severe penance had acquired the essence of knowledge; having, by his power of discovering the past, present and future, foretold in Ujja>yini a period of twelve years of dire calamity (or famine), all classes of the people leaving the northern regions took their way to the south under the rishi’s direction.

And in the countries they traversed might be counted many hundreds of villages filled with ruins, among which appeared remains of human bodies, money, gold, grain, cows, buffaloes and goats. But when they had reached a mountain with lofty peaks, whose name was Kárapurpa—an ornament to the earth; the ground around which was variegated with the brilliant hue of the clusters of gay flowers fallen from the beautiful trees; the rocks on which were as dark as the great rain-clouds filled with water; abounding with wild bears, panthers, tigers, bears, hyenas, serpents and deer; filled with caves, caverns, large ravines and forests;—that moon among the deháris, perceiving that but little time remained for him to live, and fearing on account of his present mode of life, announced to the people his desire to do the penance before death, and dismissed them so that none were left. Then, with one single disciple, performing the sanyasana on stones covered with grass, by degrees he quitted his body and attained to the state of the seven hundred rishis.

May it prosper, this Jina sásana.

* Mahávéra samitavé purvärye bhagavat paramarshá Gautama gáyahára nákkalabhair- 
kárya Lohárya Jambu Víchuna Deva Aparajita Govardhana Bhadra Bāhu Visákhá Prabháka, 
Kshatri-kárya Jayánáma Siddhárra Dhvítishena Buddhála gurú paramaparva kamakhyá-
gáta nákkalabhair-sambhávat saññávat saññávatikásiyána Bhadra Bāhu vaismínde Ujja>yináno asá- 
daga naná nímañá tátvajosvá tákaho-darśina-nímeñána dvidha-a-samácvéna káli-cálasanaam, 
upalíhina káti sevá-sméghak utáro-pañché dákshíno-pañché prástháno prástháno dinka

† Atah dehárya . 


gillustrá-sáman alapati-kalama nákkalabhídhéllenaah 
sualákháññat tásam-sámdhíno áddháyñhúndúpáapáikáyá nañáueñáñá 
mangáññam várjáññam sábáññat prithádákáññatáña yáññu 

ésáman suñnátem sanyasárdháhávána kramena sápya-sánam 
sáliññam arádité m aññáat.
162. Rock Inscription at Sravana Belgola,*

date (?) about A. D. 200.

Pārśvaṇa Hoja Kāmania Characters.

Rapidly scattering like the rainbow, like clustering flashes of lightning, or like a dewy cloud; to whom are the treasures of beauty, pleasure, wealth and power secure? Should I who love the chief good, remain attached to this world? Thus saying, he assumed the state of a saṃyāsa, and by his virtue the eminent munī Sena Pravāra reached the world of gods.†

163. Sīla S'asana at Gulganpode, date (?) about A. D. 300.

Size 4½ ft. x 4½ ft.—Pārśvaṇa Hoja Kāmania Characters.

May it be well. While Śrī Mahāvali Basarasa,—born in the Mahāvali kula, (?) doorkeepers to Paramesṭvara the lord over gods and demons, praised by all three worlds,—was ruling the kingdom of the world:—

A brave heart dying has merit in a son, his lord has merit in the enterprise which showed his valour. Thus, like a brave man, Viṣṇu Viṣṇuḥara, at the command of the great lord who ruled him, pursuing that Maṅgirīra, pierced him; then there being no footing for the horse, dismounting from the horse, he went down walking, and joining fight, fell. To him is given for a livelihood Kula Nallār free of all imposts.‡

Whose usurpa a gift made by himself or by another shall be born a worm in ordure for sixty thousand years.

* For facsimile see Int. Ant. II, 200.
† Sura chāpaṃ bōla vījyañ latopāsa tera vil manju vil tāra bege bārīlūho śrī vījyañ Bibhana vilivana ushak vījyañ nilasa drog pekomatthina manheho añ ṣa ḍharaneyya ; sena evaṃ ācharaya upeyha pācchanaya pārśvaṇa pravāra sena sāvatthiyā ācchha senheho.
‡ Sena nākra-jagat traijīvikovindita-sukhdabāhena-Paramesṛvura — prātrida-śrīcita-Mahāvalikulakhana Śrī Mahāvali Basarasa prathēla vījyaṃ gope ; manaṃ uke aṣṭa kaghe upagane prahū prago tāke gata sanjaṃ ; goke phalila vaya Viṣṇu Viṣṇuḥara laman ākṣet prathēla-śrūna bhūkṣa Śrī Marījana oṣṭa śrīsta kulaheja pahā ; olla dge kulaheja-ṣe oṣṭa mādala ṣe oṣṭa ākṣeta pahā sanja-vayga bēpānā samudāya-Kula Nallār savas paryānā.
May it be well. While S'ri Mahâvali Bâgarasa—a great king Vikramâditya, who as a mount Meru of victory received from other kings the celebrated name of Bâya Vijyâdhara—was ruling the kingdom of the world:

Pebkiri Voradoga Râja, of great beauty, of the highest valour, a mount Meru of bravery, by command of the great lord who ruled him, fighting in Manchindi-âru and causing the whole of the besieging force to retreat; his army being weary, he, unshaken as a mountain, marched on, and coming up with the chiefs, pierced and drove them off and fell. His army, putting off their arms in the town near which they had come, raised a lamentation and made a gift to yield an annual income for him.

Whoso through avarice, covetousness or envy usurps it and lets that waste be uncultivated, shall incur the guilt of the five great sins.

To him in whose name this gift stands, to him shall be given five ploughs, with release from fighting.

May it prosper.—While the victorious kingdom of the protector of all lands, favourite of earth and fortune, great king of kings supreme lord, first of monarchs, glory of the Satýas'raya kula, ornament of the Châñkya; S'rimat Trîhuvana Malla Deva, was increasing in prosperity to endure as long as sun, moon, stars and sky; and he was in his residence at Kâlgadâ, ruling the kingdom in the enjoyment of peace and wisdom: —


† See note p. 2.
And his younger brother, praised in all the world, prince of the world-renowned Pallava race, supreme lord and valiant sovereign of the Yuga rāja, an ornament to Vikrama, lover of the Lakshmi of victory, head jewel of the Chālukyas, in war the three-eyed, of pure Kshatriya descent, powerful as a rutting elephant, master of patience, to the forces of hostile kings.

Srimat Trayalokya Malla Vira Nolamba Pallava Permmanadi Jaya Singha Deva, was ruling the Basavese Twelve Thousand in the enjoyment of wisdom. — *

The dweller at his lotus feet, entitled to the five great drums, master over great feudatories, great and fierce Danjaṇāyaka, benefactor to the learned, purifier of his race, the sole friend of the world, a jewel of truth, in prudence Brihaspati, vowed to prosperity, to others’ wives as a son, the abode of all good qualities, the joy of both kings, worshipper of the feet of Srimat Trayalokya Malla Vira Nolamba Pallava Permmanadā Jaya Singha Deva, subduer of hostile forces, possessed of these and all other titles, the mahā pradhāma, the senior Danjaṇāyaka for peace and war; Tambarasa, ruling the Saṅtalīge Thousand and the agraḥāras, punishing the evil and protecting the good: —

The royal agent for that nāḍi having favoured his commands to Māchī Rāja: — §

A blossom to all the world was Simacāḍi — and among its agrahāras the most charming was Kambagāla Beḷgāli, a jewel to which ornament of the earth, born in the Atreya gotra, of great fame, was the lord Māchī. That mahā parusha, born to Somanāthayya and Abbakabbe, possessor of all good qualities, purifier of his gotra, friend of the wise, Māchī Rāja, acting according to the orders of the royal agent, set up on the north-east side of the tirtha in the north-east of the royal city Anuḍīṣura — the god Mācheśvara, the god Arvītya, and the god Vishnu, in the 3rd year of Chālukya Vikrama, the year Śiddarī, at the time of uttarāyana sankrānti; and washing the feet of Ananta Śiva Paṇḍita, perfect in yama, niyama, śuddhyāya, &c., (rest not copied).

† Viśnusāra-viṣṇu-saṅkramaṇam.
§ A’ nāda viṣṇukālahya beṣaṃ Māchī Rājaṇge deva paṇḍita kupe! ↑ Hiri-śrutī-viṣṇu-danāyikam.
↑ See note p. 16.
166. Sīla Sāsana at Nirgunda, date about A. D. 1250.

Hala Karnaḍa Characters.

Fortune. Adored be Sāmbhū, beauteous with the chamara-like crescent moon kissing his lofty head; the original foundation-pillar of the city of the three worlds.

May it be well. While, entitled to the five great drums, the Mahā Maṇḍales'vra, lord of Devānati-pura, a sun to the firmament of the Yādava race, a head jewel among all princes, champion among the Maḷparu, adorned with the name of Poyasera and many other splendid titles, Srimat Trībhuvāna Malla Vīra Ganga Hūgana Deva, was growing in prosperity to endure as long as sun, moon, stars and sky; and he was ruling the Gangaśēṣṭi Ninety-six Thousand, punishing the evil and protecting the good, in the enjoyment of peace and wisdom.*

In the Sāka year 287, the year Nala, the month Pusya, the 5th day of the moon’s increase, Thursday, the time of the sun’s entering the northern signs:—While the offspring of the Ganga race celebrated in all the world, Kongulī Vārma Mahā Dharma Mahārājādhirāja, a tree of bounty to his dependents, lord of Kajāla-pura, valiant prince, having the crest of a lusty elephant, distributor of gold, having obtained a boon from Padmāvati Devi, the Ganga Cupid, a Ganga of truth, promoter of victory, sun to the lotus of the Ganga ēka, the Ganga Bhāshina, . . . . . . worshipper of the feet of Śiva, slayer of hostile forces, a bow to the proudest, scatterer of his enemies, the sole hero, . . . . . . a cage of adamant to his dependents, a lion to the elephants his enemies, in war a close fighter, a vow to his enemies, to others’ wives a brother, . . . . . . adorned with all titles, Srimul Mahā Maṇḍales’vra Gangaśēṣṭi was ruling the Arabala Seventy, and the Mādīa maṇḍėga, punishing the evil and protecting the good:—

* See note p. 9.

The capturer of Nangali, Kongu, Singha-male, Rāyapura, and Talakādu; living in Bengiri; displaying the greatness of his might in Kollagiri, Balare, Valīru, Chakragotta, Uchangi, Virāṭa, Paḷalu, Bankapura, Bana Grove and Koyattir, he reached the highest standard of valour—Vishnu Vardhāna.*

His eldest son was Narasinha Bhūpalaka. His standards reaching as far as the peaks of Devagiri, his valour displayed as far as (?) Vahnichala may he prevail in the earth, S'rī Narasimha Bhūpati. In autumn the disturber of other kings, in happiness like Bālachandra, dwelling in pleasure like Indra, ornament of the Yadu kula, delighting in war with his enemies, of secure and growing glory, exalted by his own victories, lord of the world, was Narasinha Bhūmapala, the established favourite of Lakshmi, the Hakkasala (?) Hoysala lord.

His son, the power of whose arms was as follows: — The favourite of victory, his two feet planted on the heads of all kings, mighty to subdue enemies unmoved by others was Ballīja Bhūpalaka. Ballīja nripāla.

While, thus celebrated, the Mahā Manjalesvar, of Talakādu, Gangavati, Nāyambandi, Banavase, and Hāmungalu, Bhujabalana Vīra Ganga, unassisted hero, Malla of the Sanivāra Siddigiri-durga, in bravery like Rāma, of unshaken valour, Hoysala Vīra Balāja Deva, punishing the evil and protecting the good in the Gangavatī Ninety-six Thousand, was in his residence at Dorasamudra, ruling the kingdom in the enjoyment of peace and wisdom†:

May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, the sun in the firmament of the Yādava race, the head ornament of all princes Malla of the Male Rājasa champion among the Mallapases, ganiṣṭa bherunda, immovable warrior, unassisted hero, sole hero of the earth, Malla of the Sanivāra Siddigiri-durga, in bravery like Rāma, a lion to the elephants the hostile kings, the uprooter of the Magada kingdom, the disgracer of the Pāṇḍya kingdom, the setter up of the Chola kingdom, the emperor of unshaken valour, Hoysala Bhujabalana Vīra Somesvarava Deva was ruling the kingdom in the enjoyment of peace and wisdom†:

* Nangali Kongu Singhamale Rāya-pura Talakādu konjamai Bengirinatari Kollagiri Balare Valīru Chakragotta Uchangi Virāṭanam Paḷalu Bankapuraam Banavase Koyattir bunga parākrama nagaḷa vihrama nihole Vishnu Vardhānam
† See note p. 2.
‡ See note p. 7.
The servant of his feet, was Vijaya Nāyaka of Nirugunda, whose great-
ness was as follows:—

... of great fierceness to the enemy's army ...

was Bātṛaya Nāyaka, the chief support of his lord in the field of battle. The
servant of his feet:—In wealth like Kubera, having no equal in the world, was
(?) Devāṅka Setti, devoted to him with affection. To that Desā Setti and
the jewel of women Chandalāṅgara, like a young rising sun, was born a
son ...

To describe the greatness of his qualities:—

... in liberality a kalpa vriksha, in brightness the sun, in
greatness mount Meru, ...

... was the lord Nala Setti.

Like as the river Ganges in wrath descended on the head of Siva and spread
over the world, so did the creeper of the fame of Ballāḷa Setti fill the world.
He, restoring without any stint the ruined places and bestowing them on Brah-
manas, obtained the name of Badigore Mala in the world. As Lakṣmi to
Vishnu, so to him was Deva the wife. To whom, in consequence of their
vows, was born their eldest son Nāli Setti. A light to his race, in the form of
justice, of immeasurable greatness, he was as a pure shining mirror, Nāli
Setti ...

for the decoration and processions of the god Siddhāṅgha Deva, for the bath-
ing and daily offering, for the procession in Chaitra, and for repairs of his
temple, presented, below the Hiriya kere (rest not copied).

167. Tamra Sāsana at Karigatta, date A. D. 1680.

9 Plates, 4 sides.—Devanāgari Characters,

May the Boar protect us, on whose right tusk the earth rested with joy,
surmounted by the peak of Hemādri like a canopy.

From the lotus ravel of Vishnu, filled with all auspicious qualities, the
husband of Lakṣmi, was born the progenitor of the world (Brahma). From
him Atri, from Atri Chandra, from Chandra Budha, from Budha Puru, from
Puru Ayu, from Ayu Nahuha, from Nahuha Yāyati, from Yāyati Yada
Bhūpati, whose descendants grew to power in the region around Īdvīkṣa-
nagāra.

Certain of those born in this race, coming to the Karṇāṭka country to
visit Ramāramāya, the god of their race, who is the glory of the height of
Yadugiri; seeing the beauty of the country, they settled with great desire in Mahishāra-pura for the protection of the people.*

From them, of famous character, imposing his commands on the heads of tributary kings, sprang Deva Rāja Mahipati. As to Dasanatha, so to him were born four sons. The first of them was Dodda Deva Rāja, like Rāma himself in receiving daily service from his brothers, like Indra himself in daily protecting the vidita (deities, otherwise the learned), the refuge of highest merit, of great valour in destroying the forces of the proudest enemies, perfect in the science of overcoming hostile kings, thus was he rightly called Deva Rāja (i.e. Indra). His virtuous wife Amritamba, as Sita bore Kuśa and Lava, so bare Chikka Devendra and Kanhiyara Mahipati.

Placing his feet on the heads of all kings, filling all regions with his wealth, and thus protecting all his subjects, displaying the path of virtue, ever creating happiness in the world, Chikka Devendra was without doubt like Chandra (the moon) himself. In the east, defeating in war the Pándya Chikka Bhūya, he captured the great Tripura which was in his possession, and also Anantapuri. In the west, overthrowing the Kejali kings, who were under the power of the Yavanas, he took Sakalesapura and Arakalpūru. In the north, defeating Rasadalī Khan, he seized Ketasamudra, Kanadikere, Hambalagere, Gubhur, Tumakuru, and Homnarali. Overcoming Mushtika, who was supported by the Murasas and Kirattas, he captured Jādakanadurga, and gave it the name of Chikka Devardīyadurga. From Srīmushna he removed the original vartha, which had been thrown down by the Yavanas, and took it to Srīrangapātī through devotion to Vishnu. Defeating Tinnappā Gauḍa and Rāmayya Gauḍa, he captured Mahishāra, Miṣages', Bījavarā and Channāvādurga.

He, while seated on the jewel throne in the Puriousa Ranga nāgaras, governing the kingdom with reverence for gods and Brahmanas, the Sāha year reckoned as inā, bindu, anga and chandra (1601) having passed, and the year Siddhārthi being current, in the month Saha (Kartika), on the 2nd day of the month's decrease, the anniversary of his father's death, in the presence of Venkagesa, god of gods, dwelling in Nilāchala on the northern branch of the Kiverī,—for the purpose of providing for the performance to him of all manner of ceremonies and worship, presented to four chief Vaishnavas four freeholds, namely, (here follow their names, &c.)

To these has this tāmra sāsana been given. And the details of the grant are here written in the language of the country. (Rest not copied).
Reverence to S’ri Rdmimjua. May the Boar be ever the protection of the three worlds, which raised up the earth from the ocean, supporting on the tip of his tusk the tortoise on which rests Adisesha, and on him the elephants at the points of the compass, on them mount Meru, and on it the earth resembling a flower, overspread by the sky. May the primeval Boar be your protection, which raised up from the ocean the earth whose forests stood up as if she were harripulated with joy at being lifted by her lover. May the tusk of the boar form of Vishnu protect you, on which rests the earth covered with ranges of snowy mountains resembling canopies.

On the leaf of the banyan was he (Vishnu) reposing, the creator, preserver and destroyer of the universe, the birthplace of all fortune, the subduer of all evil, that one supreme, whose assistants are Brahma and Lakshmi. From the lotus of his navel sprang the golden wombed (Brahma); from whom, of celebrated character, sprang Atri, to whom were obedient Vishnu, Brahma and Siva. From his eyes was born Chandra, who dwells on the head of the three-eyed (Siva) garlanded with the constellations, the original of the Ksatriya race. From him sprang Budha, from him Pururava, from him Ayus, from Ayus Nahusha, from Nahusha Yayati, from Yayati Yadu Bhupati, whose descendants occupied the city of Dwiraka.

Of that race some came to the Kaurnya country to visit Ramarama their kula devo, the glory of the height of Yadugiri. Seeing the beauty of the country and desiring to dwell there, they settled in Mahishvarda.pura.*

From them sprang Betta Ghima Rata, a mill for grinding the wheat his enemies, who gained the new title of Ambara Ganga. To him were born three sons—first, Timuna Raja Mahipati; second, his brother Krishna Bhupati; the last, his brother Ghima sripa, possessed of all good qualities, the victor in battle over Timati Venkata the general of Rama Raja.

He (the last) had four sons, who though unequalled by any others in the world were equal among themselves, prometers of victory as if the embodiment of the four modes of royal policy. The first of them, Raja Raja Raja, thrashed the proud lord of Kirugahali on the field of battle with his riding whip, and conquering Taramala Raja took Sirangapatna, and seating him self on its throne acquired the dominion of a Sarvabhauma. His younger brother was Bhuta Ghima Raja, who with the fire of his valour consumed...

* See note p. 310.
all the hostile kings, who slew immense numbers on the field of battle with wounds resembling the sacred thread. His younger brother was Deva Rājendra, to whom, as Jishnu to Vishnu, the younger brother was Chikka Rāja.

To Deva Rājendra were born four sons, as to Dasa'ratha. The first of them was Doorja Deva Rāja, a very Rama himself, whom all his brothers daily served through devotion, pure, of good character, full of merit, grateful, performer of his vows, giver of gifts, benevolent, of great bravery, celebrated for merit and fame. The second was Chikka Deva Rājendra, who, in mind, speech, and life resembling Lakshmana, was devoted to his brother. The third was Deva Rāja, second to none in his good qualities, a kalpa vriksha to his dependents. His younger brother Mariya Deva, of great virtue, performer of good actions, was of great devotion to his elder brother,—who, being generous, an ocean of mercy, heroic, a sea of friendship, brave, while he ruled the world its happiness was like that under the government of Rāma.

To the elder brother Doorja Deva Rāja the celebrated Aṃritāmba was wife, who, as Sīta bore Kus'a and Lava to Rama, so to this king bore Chikka Decendra and Kanthīrau Mahipati. Of them the elder, Chikka Decendra, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upendra. By him was the Chandra vams'a greatly exalted, more than by Yayati, Vikrama, or any of the kings of old. To him was wedded the Lakshmi of victory, a sea of all good qualities, the self-chosen lord of fame.

In the world were none greater than Chikka Deva; if there were, none were more worthy; if there were, none could stand before him in battle; if there were such, none were more ready to forgive a fault. At mere sight of this punisher of the evil and protector of the good, his enemies became motionless with fear; on account of whom Vishnu through love for the earth became the sword in his hand, with which cutting down the forces of his enemies he drew out their entrails, and smiting down proud kings, protecting others, conquering the lord of Madhura, imitated the sports of Krishna. Entering the field of battle and knocking off the crowns of the hostile kings, his sword danced about, while the Lakshmi of the victory of his arms sang. As if he were wedding the Lakshmi of victory, the jewels fallen from the crowns of kings were gems for her, the varied shreds of their gay dresses were as decorations for her.

his sword dropping blood was as a female bestowing the Kashmir arati, a support to the vine of victory, the destroyer of proud hostile kings, a joy to his dependents. In a dream was this sword given to him by Vishnu, by which he slew thousands of kings. Terrible as Māya, or Sambara, or Indrajit, or Mārīcha, he went forth
and conquered many districts about (? Dili and Bhaganagara and obtained the name of unequalled hero.

S’anbhū lost his valour, Kutūpu Shāh lost all hope, Ikheri Basara trembled, Ekāji ascended alone, Dākāji when Chikka Deva nṛpati came forth to war. The . . . in one direction, the Turukus on one side, the Marasas in the middle, the group of Arayus in another place, the Tīgulas all round, the Katakas in one part, the Malegos in one quarter,—thus did he make offerings of these to all the points of the compass, and acquire a lofty fame; and speedily destroying all the groups of kings, and taking tribute from Kutūpu Shāh, obtained great glory in the world. As the animals in the forest flees at sight of the lion, as the dove flees at sight of the hawk, as the hare flees at sight of the tiger, as the snake flees at sight of the kite, thus did all the kings flee at sight of Chikka Deva as if a new created Narasimha.

Male of males, champion over the sons of boasters, champion over those who oppose with arms, punisher of kings who break their word, champion over the bravest in war, possessed of these and many other titles, was Chikka Deva Rāja.

Bala chakravarti gave to Vishnu, but one world, which had belonged to many; Narayana gave to the Brahmans but a few sayings of those from his lips; the sun gives but a few rays to the earth for which he takes a return: but Chikka Deva Rāja gives without stint and takes nothing back. The moon gives away one less than 16 digits one by one till nothing is left him, but Chikka Deva Rāja gives away the 16 shades (or standards of gold) and yet is as rich as before. For the worthy among his dependants he provided permanent abodes in Sriranga, the Yadi hills, Anjanagiri, Kanchi, Vikshavana, Setu, Sankhamukha, Darbhsagana, Kumbhakona, Kīs‘i, Dwārakati pura, Jagannātha, and Prayāga. The story of Priyū in face of him became vain, Nala lost his name, Raghu’s fame was diminished, what mention then of Kārtavirya? When Chikka Deva Rāja ruled the world where was the glory of Dīlīpa?

Among the worthiest of women, beloved as Lakshmi by Vishnu, so to him was his wife S‘rī Devamamba. In devotion to her husband S‘rī Devamamba was the first of all women, her good qualities eclipsed those of Sudakshina, like the embodiment of the energy of Vishnu, or none else than the incarnation of his mercy, born to protect the world. To describe her virtues even the many tongues of Idiṣeṣha would fail, how then can one tongue suffice? While along with her, this famous king Chikka Deva nṛpati was ruling the world for a long time, having conquered all the neighbouring kings, pro-
tecting Brahmans, gods, friends, the learned and his dependents—he was to the world like the lord of Lakshmi.

To that king Chikka Deva by his wife Devamāmba was born, as if an emanation from Vishnu, a son Rāja Kanṭhiraṅgandra. He was in virtue Ramaṇchandra himself, in uprooting the groups of hostile kings like an elephant, in keeping to rules like a perfect poet, in good qualities Vishnu himself. From Kausalya was born Rāma with the face of the moon, from Devaki was born Krishna with a face like a jewelled mirror, but as if Narasimha reflecting that he was born from a pillar with a face of terror had again been born from this Devamāmba, so was Rāja Kanṭhiraṅgandra. Lakshmi dwelt in his side glance, Saraswati in his face, faith in the lotus feet of Vishnu in his mind, the earth in his arms, the Lakshmi of liberality in his hands, the radiance of the gems in the crowns of kings in his feet, the learned in his house, his fame in the three worlds.

Having divided the whole of his kingdom into four parts, the first he gave to Brahmans, the second to the gods, the third as gifts of merit, the fourth retaining for himself, he ruled the world. In his reign good food was distributed in every village, so also in every village were there temples in which daily there were processions, in every road were groves and watersheds. Having great joy in all learning, like Yama in devoting to the flames all hostile kings, filled with all good qualities. A moon to the ocean of the royal race, brave, having the title Dharani Varaha, the unmoved in the field of battle, in the assemblies of women a Manmatha, the son of Chikka Deva Rāja.

The wife of Kanṭhiraṅgandra was Chetāvijandibha, celebrated in the world as in devotion to her husband like Sita to Rama. In qualities, name, patience, character, merit, beauty, faith in Vishnu, she eclipsed all the world.

To her by Kanṭhiraṅgandra, as from Devaki was born Krishna to protect the world, so was born Krishna Rāja. At the time of his birth, Chikka Devendra obtained a higher name as a conqueror, in his hands were the signs of the chakra, s'ankha and kamala—showing him to be Krishna himself; his fame increased from day to day as the moon fills up her digits; while an infant all kings prostrated themselves at his feet as the great mountains place the rays of the sun on their heads as soon as he rises; as Krishna when an infant taking two or three steps carried the world in his hand, so as soon as he began to walk about the house all kings hastened to bring their tribute and fall at his feet.

Sovereign of the throne of the western Rangarāja-nagara, his mind placed at the lotus feet of Nārāyana, his feet reverenced by the crowns of hostile
kings, making the protection of gods and Brahmans his chief duty, displaying all the qualities of Chilka Deva Bhóraja, namely nobility, respect, wisdom, gentle speech, power, kindness, valour, skill, generosity,—through faith in whom, and keeping his sign in his hand, by the favour of Krishna, this grandson was born to Chilka Deva; thence was Krishna rightly his name, and had he Rukmini and Balabhadrā he would have been Krishna himself.

By daily processions having obtained the favour of the god of Pashchima Ranga, and by protecting the families of all his friends, and by terrifying all hostile kings, this Krishna Rāja became as it were the Vibhisana of the world.

Daily rising at dawn, praising the lotus feet of Vishnu, repeating without omission his thousand names, daily performing the agni hotra, daily bestowing a cow and money on Brahmans, he then listened to the itihasa and kathā. Thus filled from the streams of water poured out with his daily offerings, the Kaveri ran with gold and carried his fame to every land.

For the lord of the Yādava mountain, the protector of his race (ānata nāyaka) he caused to be made a crown, set with the nine gems—and for Sampatkumāra, his processional image, he caused to be made a jewelled coat.

A'diseha is the lord of Pātala, but his subjects the Bhogis have nothing to eat but wind; Indra is the lord of svarga, but the gods there have to watch for an offering by some one before they can obtain nourishment: but while Krishna Rāja rules the world, all his subjects receive good food, handsome raiment, perfumed scents, gold and jewels, and chāmaras. To obtain even in suraloka the kalpa vriksha, the chintamani and the cow of plenty is very difficult; but here to all who require them are given jewels, cows and trees. Is there then in all the world so great a lord as Krishna Rāja?

His gifts putting to shame the kalpa vriksha, his wealth putting to shame Indra, his fame putting to shame the divine Ganges, his wisdom putting to shame Brihaspati, his valour putting to shame the flame of Siva's central eye, thus of true greatness is Krishna Rāja.

* Srinivásā yati, of the Sīrī Vaishnava mata was his guru.

His patta mahāshi was Devdhamma, besides whom he had eight wives, in whose several names he caused to be made eight sarasu (tanks) in the eight tirtha of the Yadh mountain. And he not only established agrahāras in his own name, but one in the name of his mother Chetvājamāmba, and repairing the temple of Vishnu established an agrahāra in the name of his grandmother Devirāmman.

* From this point an abstract only is given, as the verses continue in the same strain.
* After inquiring after all the best and most fertile spots in his own kingdom of Karadțaka, he discovered that the most suitable residence for Vaishnavas was the region half a yojana south of Yadugiri, north of the Kāvēri, northwest of Nilādri, east of the hill at the (?). Lakshmantirtha (Rāmānujaéghri s'ri tīrtha tajākādri)—the residence of Lakshmi Nārāyana, beautiful, of genial climate, having the name Hoysala Des'a.

In it is the city of Yādava purī, protected by Vishnu Varādhana, purified by the pollen the dust from the lotuses the feet of S'ri Rāmānuja, its god Lakshmi Nārāyana the benefactor of the faithful, to the east of whose temple is the temple of S'ri Yādava Nārāyana Vasanta Gopāla Deva.

Considering that between these two temples he should establish agrahāras, he made two agrahāras, each consisting of four streets, each filled with rows of houses. And in order that the ceremonies and processions of both gods might be duly performed, he invited Brahmins from many countries to come and take up their residence there; namely, such as were patient, of good character, versed in the vedas and vedānta, professors of the Rik, Yajur and Sāma vedas, professors of the s'āstras, acquainted with the s'rauta and Smārta ceremonies, performers of the agni hotra, free from anger and other evil passions, of good descent, family men, acquainted with the essence of both vedānta, acquainted with the Drāviḍa prabandha, S'ri Vaishnavas, Mādhva Brahmins and Advaita Brahmins.

For the residence of whom, and support of their families, he formed vrittis attached to each house, to endure as long as sun and moon, and marked out the boundaries.

Which, in order to have written down in a tāmra s'āsana, signed by his own hand and sealed with the varāha mudra, he sent for Rāmāyana Tirumałārya, a Vaishnava of the Kraundinya gotra and a poet, and directed him to compose a s'āsana grantha. In accordance with which order, the following s'āsana, approved of by both donor and donees, was written by him.

The Sālivāhana S'aka year reckoned as veda, arnava, rita, kshiti (1644) having passed, the year Shubhakrit being current, in the month Margahira, full moon, Tuesday, Brahma yoga, A'rdra nakshatra, Bālava karaya—on this auspicious day, the chief of the Vaishnava kings, the moon being eclipsed in the constellation under which Rāmānuja was born, in order to increase the Brahmins in Yādava nagari which had been the residence of that yati, already the resort of many Brahmins versed in the veda and vedānta:—

* Here the translation is resumed,
Among the Yadava kings who came from Dwârâvâti nagara the embodiment of the fruit of merit, the kalpa vriksha to his dependents, a thunderbolt weapon in cutting off the wings of the mountains: his enemies, punisher of those who claim to have a title, a gana bherumâja to the elephants the hostile kings, an elephant to the plantain garden his opponents, a sun in dispersing the clouds of his enemies' forces, placing his commands on the heads of tributary kings, a gale to the clouds the Mahârâshi kings, a wild fire to the withered forest the Turushkas, skilled in punishing the mighty Pâtiyâ, a lion to the herds of elephants Chola and Kerala, a pleasure giving rain-cloud to the chakora birds his dependents, Srimad Râjâdhirâja Sri Bhûpâla Paramesâvara Pranâtha Pratâpa Vira Narapati, of the A'treya gotra, an ocean of good qualities, of the Asavalâyana sûtra, chief of the Kshatriyas, of the Rik shûka, grandson of Chikka Deva Râja, son of Kanhirâva kshitindra, the unequaled Krishna Râja, a kalpa vriksha in continual gifts: assigned to Brahamans (described as before), making vrittas, with houses and groves, certain villages:-

In the Hoyesala Deśa, the Kuruvanka nâî is the most charming: in which, of the agrahâras he made, the first was Yâdava-purî, known to all people as Tonâlurî, in which is the great Chelvadevâmbudhi (lake); [the second] Aikauppe, both large and populous villages—with their hamlets Honnehalli, Maralahalli, Samonjavanahalli, Herinhalli, Harikalale, Ichannahalli, Nâkuboyanahalli, Hemamalli, Hanumanachaitte, Chikkavanahalli, Chikka Hosahalli, Tegnahalli, Kanchinaker, Murukanahalli and its koppalu, Hakkimanchanahalli, Ganganahalli, altogether 17 subordinate villages, or with their two chief villages 19 villages, fertile, populous, having bridges and tanks, yielding double crops, all-bearing sugar cane, of good soil, filled with groves and hamlets. These, forming into 112 vrittas for Brahamans, he distributed them to each one so that each had an equal share of best, middling and inferior soil. Also, having 112 houses securely built by masons, he filled them with furniture and grain, &c., for one year; provided one milch cow in milk with its calf for each house; and for the decoration of the children of the vritti-holders, gave to each, silk cloths, shawls, sets of ear-rings, finger rings, &c., to the number of 20 of each, and bestowed them on the residents of the agrahâra of Yâdava-purî. In the fort of Srîrangapatna, whose walls are purified by the washing of the waves of the holy Kâvâri, the residence of Paschima Ranga, the Gantama kshetra, in the presence of Ramârama (Vișnu) reposing with Srî Devi and Bhû Devi on his couch the serpent A'disessa, making a vow that he

* Bûrûsintembara ganâja.
presented this pious gift to Brahmans in order to gain the favour of the lotus feet of Lakshmi Nārāyana, calling the Brahmans separately; he presented them with the vrittis, with pouring of water and presentation of a coin, repeating they are no longer mine (nā mana ni mana).

The names and particulars of these Brahmans for three generations are here written (here follow the names, &c., with a repetition of the grant. Then usual dharma s'lokas).

By the poet Tirumal'īgya, daily reader of the Ramāyana and Bhārata, a composer of poetry in Kṛṣṇa, Saṁskṛita and A'nabha, skilled in singing (gāndhārva), was this s'asana composed so as to gratify all people.

S'rī Khṛṣṇa Rājāh.

169. Tamra S'asana at Melkote, date A.D. 1724.

5 Plates, 8 sides.—Devānādīri Characters.

(The whole of the first part down to the date corresponds with No. 168. Hence the continuation is as follows):

May it be well. In the 2nd aparāḍha of Brahma who was born from the lotus navel of Viṣṇu, in the first part of his day, in the varaḥa kalpa, the 7th manvantara, the 28th yuga, the beginning of the Kali yuga, the S'ālivahana s'aka, the year reckoned as bhūla, arga, ango, and ks'īti (1645) having passed, and the year Krodha being current, in the month Pusya, the 12th day of the moon's decrease, Wednesday, under the constellation Aṣvinā, the vṛiddhi yoga, the bālava karaṇa, the uttarāṣṭraṇa, the sun being in Makara,—on this auspicious day, in the morning, the chief of the S'rī Vaishnava kings, the receiver of merit among the Yādava kings who came from Dvārāvatī-nagara, a kalpa vriksha of his dependents, a thunderbolt weapon to the wings of the mountains the hostile kings, champion over those who claim to have a title,* a gana bherum'ja to the elephants the hostile kings, an elephant to the plantain, garden his enemies, a sun in dispersing the dark clouds his enemies' forces, placing his commands on the heads of tributary kings, a gale to the clouds the Mahārāṣṭra kings, a wild fire to the withered forest the Parvata, skilled in overthrowing the powerful Pāṇaṅga, a lion to the elephants the Chola and Keralu kings, a whirlwind to the clouds the Kedale kings, S'rīmad Rājādhirāja S'rī Bhūpala Parameś'vara Pratāpa Pratāpa Vira Narapati, born in the

* see note p. 317.
A' treya gotra, an ocean of good qualities, of the As'valāyana sūtra, chief among the Kṣattriyas, of the Bīk s'ākha, grandson of Chikka Deva Rāja, son of Kanṭhārava Kshitiṅdra, the unequaled Kṛśna Rāja, a divine kalā pāriftakān in daily bestowing gifts:—

For the purpose of having all the ceremonies of the three seasons performed for the lord of Hastagiri, in order to provide the necessary funds, articles and persons thereof; and in order to provide for the ceremonies of the daily offering to Varada Rājasvāmi, and a mantapa, a grove and a pond for the procession in Vais'ākha in the name of his mother Chelavājama and his father's mother Deviramma;—inquiring after twelve villages which were populous and provided with a tank, within his own territories, near to Kānci, and having found such according to his wishes on the banks of the river in the Kārimangala-nād belonging to Virabhadra Durga, namely, in the Pemir-kola hobli, the villages of Pōparpaṭṭi, with its tank, Yattīgamanahalī, A'cāra-dahali, Kamalamāyakanahalī, Gollappamīyakanahalī, Mādelalī, Balada, Parutīlali, Belachānahaṭṭi, Sajjaṭahaṭṭi, Vepalahaṭṭi, Nallappamīyakanahalī; in order that these 12 fertile villages might be devoted to him who eternally resides in Kānci to remove the troubles of the faithful, Appatina Kṛṣṇa Rājendra Chandra; in the fort of S'rīranga-patva, whose walls are purified by the waves of the holy Kāverī, the residence of Pas'chima Ranga, the Gautama kṣethra; in the presence of Rāmanāramma who reposes with S'rī Devi and Bhū Devi in happiness on the serpent Sēsha; sending for Rāmd-nuja Yallīśvara, the son-in-law of Saumya, and saying "You, your disciples, and their descendants, daily perform without break all the ceremonies which we have stated for Varada, taking for the purpose the profit arising from these villages," presented these villages, with pouring of water and presentation of a coin, repeating they are no longer mine (nā mana, nā mana).

The boundaries and description of the villages presented by Kṛṣṇa Rāja for the ceremonies at Kānci, are here written in the Karnātaka language.

(After repetition of much of the above, continues thus):—also within the four boundary stones of these villages marked with the s'ākha and chakra, the rice land and dry fields, the gardens and store houses, the dams and embankments, the dry cultivation and the wet cultivation, the poor rent-free land and the waste, half the quit rent due to the Virabhadra Durga revenue authorities from the dancing girls of the north temple, the tax on blacksmith's houses, the tax for . . . of the hill, the tax of the pālīpu caste, the tax for child birth, the tax on naming a child, the fees due to Gopālaavāmi; and of the customs, the money remaining after deducting the duty on laden bullocks;
with the jilagara (slaves), the salary of the kambl makers, the internal transit duties, the duty on all crops, the duty on the profits of cloth sales, the duty on iron, the duty on tobacco, and all other rights.

And in that Paparpattihali, the rents from the market, the customs dues, and the fees from the Thursday fair; with all similar rights in the 12 villages. Also the old freehold in Anantagiri in Atti-nad, namely the village of Vepapunji, with the duties levied therein on the crops, &c. &c., (concludes in the usual manner).

170. Sila Sasanat at Banavasi, date A. D. 1038.

Holo Kannada Characters.

May it be well. While the favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, ornament of the Chalukyas, Srimat Trailokyam Mallu Deva was ruling the kingdom of the world:—

May it be well. While, the power and glory of his race being established as far as the peaks and caves of Himavat the emperor of all mountain ranges, a blazing sun in the sky of the celebrated Kudambara kula, his two lotus feet surrounded with the crowns of foreign kings, the lord of Banavasi-pura, having the monkey flag and the lion signet, the five great drums and the five great decorations, the ruler of eighty four cities, having an eye in his forehead, descendant of a race consecrated by the performance of eighteen avamadhas in strict accordance to the rules, a mine of virtue, having obtained a boon from . . . Devi, in the enjoyment of happiness, having obtained the promise of . . .

* Yi grantha jatagata sakkha chakrideshita pratishtapitamigrama chatus sine yata ghatagata vastrapitam gatta bhadra ta'a tusika yae ahoohukata jakahina vibhavanka kiihi bejiga Vinushatra durgaha attavasige thuru baha demathinaka ara dasi vilaga manasa kannakura ta'ti teriga baffecta pothra teriga palliga jati teriga billa teriga atta ghatiga Gopikinni varthana sahajahal salamu puti sala yeru manka teqada bikila haga jilagara bhakaresha dalaka sannaka gajapiti sahmaka sahajahal salamu e sakala prinu pomagi sahja vasavami tiyamahaka pomusa kaalinda pomusa hagegoppina pomusa mantada e sakala salamu yi Pahrapatru grama pate murmaddaga manka pomuna yi po yadali kattusa. Bhatapantara sahah kattusa sakha yi 12 grama e sakala salamu Atti-adi Anantagiri atkshakalala pauru datthagali sarvaadaye possess akila karuna Vepapunji grama yi yatharadhi attavasige salama pauru sakha pomusa demathinaka gata maha pauru dattawayishaya sahajahal salamu rujadi gata kinaada muktiddakka salamu pairupatu sakha.

† See note p. 14.
maha having the name victor in war, and other titles, Sriman Mahā Maniņṭhe vara Kirtti Varma Deva was ruling the Banavasi Twelve Thousand.

In the Saka year 900, the year Kila, the month Chaitra, the 1st day of the moon’s increase (rest not copied).

171. Tamra Sasana at Bangalore,† date A. D. 1253.

5 Plates, 1 1/2 in. × 9 1/2 in., 8 sides.—Nagarī Characters.
 Seal, 4 in. diameter, a Wounded Tiger, 1/2 in. relief, with (?) a Buddha; moon above, sun below.

Omit. Obeisance to Śiva. May the original Beor be your protection, on whose tusk rests the earth, lifted up as if a fruit plucked from the tree. O tongue, thee do I reverence, aid me in worthily proclaiming the glory of the royal line.

From the lake the navel of Vishnu, powerful to create the universe and devoted to the protection of the three worlds, sprang a lotus on which Lakshmi rests with great joy. Thence was born Brahma, sporting on the waves of the sea of the vedas, by means of Sarasvati having come to the married state and become a house holder. From whose mind, discerning the modes of all rites whether plain or obscure, the cause of the creation of the world, was born Atri of supreme excellence. From whom was born Chandra, giving joy to all the world with his rays filled with nectar. From him many lines of kings take their rise.

Of whom the kings of the Yadu race are celebrated in the purāṇas, the possessors of many countries acquired by their valour, skilled in all royal accomplishments and methods of government, through the merit of their great sacrifices and penance entitled to a throne in svarga.

Of the kings of this race who in regular descent were ruling the world, a mighty king named Sula arose.

  akṣi-chandra-dūṣṭam, sinham-tanakhamanam, vammi-punta-patna-sahasranam, vammi-punta-thāla
  shasanam, chatvā-sūtra-nagarādhīkṣātām, lalita-līkhanam, jagad-vidhita-asjad-saśvadha, dikṣita-kula-prasādam. småta-natvāraṁ

† In the Museum.
He once on a time went into the forest near *Sas'apura* in order to visit Vásanti, the goddess worshipped by all the kings of his family. Seeing there the great muni, doing reverence to him, he sat down a moment. Then, while unarmed he was engaged in the worship of the goddess and reverence of the muni, a cry of wild beasts arose, and a fearful tiger bounded forth, its claws powerful enough to tear up mountains, its long tongue swinging about with desire to swallow some one, the fiery sparks from its eyes burning up its eye-lashes.

That muni, exclaiming in the language of his country *Hoy Sala t* (strike, Sala!) gave him a saláhi, with which he slew it. From that the name of *Hosala* came to all the kings of his line; and the tiger going to svarga, was adopted as the sign on the flag of all that line, who being ever ready for war, able in stringing and discharging their bows, at very thought of them all their enemies trembled.

(The genealogy is continued as in other inscriptions down to *Soma*, and continues:)

In the Dháradhva jákula, descendant of the Soma vamsa, was born *Vítarasu*, possessed of all good qualities, a great warrior. To him the celebrated *Budhanáchi* was wife. From whom was born a daughter *Somála*, in beauty superior to Rati, in removing the troubles of her dependents equal to Lákhámi. She became the crowned queen of *Soma Mahipati*; being filled with devotion, by her gifts putting to shame the kalpa vriksha, her fame ascended up to heaven along with that of *Soma Mahipati*.

That king thus fortunate, whose glorious career was known in all countries, *Sri Somesvara Bhúmiyapa*, residing in the prosperous royal city *Vikrama-pura*, which he had established for his own pleasure in the Chola *Mándala* conquered by the power of his own arm; in the year Paridhávi, the month Phálguna, new moon day, during an eclipse of the sun; in consequence of a discourse on the gifts proper to be made on that day, giving to the village of *Madanampalli* together with *Mattikappa*, situated in the *Kálukari-nád* another name *Somalópara* in honour of his páta maháshi Somála Devi, and forming there 70 *vritti* at a rent of 140 *nishkas* (pagodas), presented them for the performance of the ceremonies of the god he had set up in that town, to Brahmins of various gotras, with pouring of water.

This matter, in order to be clearly understood, is here written in detail in the Karnáta language.

(After repetition of all the titles and epithets) *Hosala Bhújaśala Víra Sames'vara Devarasa*, in the Sāka year 1175, the year Paridhávi, the month
Phalguna, new moon's day, during an eclipse of the sun (made the grant as given in the original at foot, *many of the terms being unknown).

May this gift of Somes'vara kalmâyati endure for many yugas and kalpas, as long as the sun rides in his chariot, as long as the sea rolls with waves, as long as male and female rivers and lakes and ponds flow, as long as the earth stands firm, as long as the sky with its constellations lasts, as long as Setu and Meru continue.

Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. Merit is a common bridge for kings, this deserves your support from age to age: thus does Râmacandra beseech the kings who come after him.

S'rî Vîra Somes'varanyâ.

172. S'îla S'asana at Somnathpur, date A. D. 1270.

Hale Kamala Characters.

May the supreme male be your protection, who in the form of the Boar raised up the earth from its humbled condition, buffeted by the waves of the sea, and tossed it up as in sport on the tip of his strong right tusk. May the Boar form of Hari be your protection, which smiled at Lakshmi wandering among the lotuses springing from the lakes on the bosom of the earth supported on his right tusk.

From the lotus navel of Vishnu sprang Brahma, the creator of the worlds. From him sprang Atri, fearful in penance. From his eyes sprang the moon-
like glory Chandra. From him many lines of kings took their rise: among whom of glorious qualities and celebrated career was Yadu.

From him innumerable kings descended: among whom was born S’ala, of great glory, by the might of his arms possessed of all the earth. He once on a time, being in his own S’as’tapuri, went forth to do reverence to Va’as’santi, his kula devat, and to the siddha who dwelt by her side, when a powerful tiger rushed out desiring to devour him. But on the siddha saying in the Karpata language ‘Hoy S’ala’ he slew it, and from that time all the kings of his race obtained that name.

In that race arose Eryanya, who by his gifts put to shame Karna. His son was Visheu, acquainted with all the rites prescribed in the vedas. His son was Narasimha Bhupati; to whom was born Ballouja Mahivallabha, praised as the bestower of every gift on his dependents. To him Nrisimha Bhupati was son, the setter up of Cho’a, by his great power and wisdom in government protecting Pundya.

From him was born Soma, like another soma (or moon), the lord of all things moveable and immovable on the earth, the subector of all his enemies, whom all the sciences had made their resort. To that Soma, as Ganga to the ocean, so Bijala was wife. To these two was born Narasimha, resembling a kalpa vriksha, slaying all his enemies with his terrible sword, his fame having filled all the points of the compass and gone to the utmost limits of the ocean, at sight of whose gifts the kalpa vriksha trembled, Karna lost his name, and the kamadhenu was covered with shame.

Once on a time, when dwelling in the city of Derasamudra, the lion of kings Narasimha was seated in the council, there began a discourse on gifts of merit; when the head among the many learned men present, the friend of the tributary kings, the chief adviser of Narasimha Bhupati, the minister Soma, rose up from his seat. To Malli Deva, an officer in the army, the subduer of the flames of the enemy’s power, (he desired to give) his daughter in the first bloom of her youth; and also (another) to Chulka Ketaya, able in war, whose might none could withstand: these Narasimha Bhupati cherished like sons. On that minister Soma, the son of his elder sister, coming and doing obeisance, that moon of the Yadu race (the king), discerning all that was in his mind, gave him his desire. And moreover, to provide for the worship of the gods he had set up in the agrahara he had established, presented to him 3000 . . . . which that Soma Danjes a taking, made there with all the necessary arrangements; the particulars of which are here published in the Karpata language.
May it be well. While the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, lord of Devirātī-pura, sun to the lotus of the Yaśoda kula, head ornament of the wise, king over the Male Rājas, champion among the Malepasa, ganḍa bherumā, unshaken warrior, sole hero, terrible in the field of battle, Malla of the Śanivāra Siddigiri durga, in bravery a Rama, a lion to the elephants his enemies, a rare embodied Māmmatha, the setter up of Choḍa kīyā, the protector of the Pāṇḍya kingdom, the exterminator of the Magara kingdom, the setter up of columns of victory from Seta to Vindhyā, unequalled for valour, Śri Vishnu Varadhana Pratāpa Chakravarti Hoysalā Bhujabala Śrī Vira Narasimha Devarasa was his residence at Dorasanamadra, ruling the kingdom of the world in the enjoyment of peace and wisdom:—

His dear son Some Dhammadāka (made provision) for the offerings and decorations, the daily processions, the processions on holy days, for repairs of the temple and the food of the rishi who resort thither, of Kesāva Deva and the other gods he had set up in the Vaishnava quarter of the great agrahāra he had established in his own name. And the dues of the places which that Narasimha Deva Arasa in the Saka year 1192, the year S'ukla, the month Ashā'a, the 12th day of the moon's increase, Wednesday, had given with pouring of water; — and the dues of the places which the great minister, gāyī gopāla, ganḍa penḍāra mantalika, a champion over the (?) Jūha great mantalika, a Devendra of Damanāthas, in the use of the sword Svayambhu a Trinetra of the sword, a Rekhā Revanta in riding the most unmanageable horses, subduer of the enemies' forces, (?) born to be an adopted son; * delighting in gifts of food, distinguished for gifts of gold, the senior Damanātha, a sun upon the eastern mountain, a blossom on the boon-giving creeper of the gods, Someya Dhammadāka had given within those limits with pouring of water: — the sons-in-law of that Dammāyaka, Mollī Deva Dhammadāka and Chikka Ketana Dhammadāka, distributed for the offerings of those gods, for extra expenses, and for the living of the temple Brahmas, in the following manner:—

May it be well. In the year Dhātu, the month As'viyua, the 3rd day of the moon's increase, Sunday, for the gods in the great agrahāra reverenced by all, a treasury of learning, Somāntīhapura, (namely), the gods Prasanna Kesāva, Gandha Penḍāra Gopāla, Varada Janārāhana, and within the precincts (prākāra) the six Brahma &c., twelve Kesāva &c., twelve Hamsa Nārāyana &c., ten Matya &c., twelve Senkarshaṇa &c., twelve Krishna avatāra; and on the bank of the Kāvéri, the gods Lakshmi Narasimha, Yoga Nārāyana; and

* Saṅkarṣaṇādṛaka.
the god Sārangapāṇi of Malavalli: the rent of the places belonging to the endowments of all these gods are confirmed to that Somanāthapura, (namely) a land rent of 210 gādāyas. And of the 21 vrittis which the Banniyaka gave, together with the dues of the bandūra of that town, deducting the half vritti of the garden, with the rice field and dry land to the east of the sluice, which is under and belongs to the Bannasamudra Bagilīr channel—the remaining 20½ vrittis are for all the teachers of science (śastrasūtra upādhyāyārige). Or, including the half vritti which all those men of science (śastradāvāra) obtained in exchange from Maniğeya Kāvanna, altogether 21 vrittis—of which, 7 being for the Sāiva quarter, the remaining 14 vrittis (rest not copied).

173. Sīla Sāsana at Heggere, date (?) A. D. 1034.

Hage Kauṇaṭa: Characters.


May the doctrine of Trailokyā Nātha, the supreme profound sāyād vādā prevail; the Jain doctrine which is a token of unfailling success. May it be well. The doctrine of Śṛi Varāhamāṇa . . . . . . the Kauṇaṭaundānayya.

Of which a servant,—may it be well—the protector of all lands, favourite of earth and fortune, great king of kings, supreme lord, first of monarchs, glory of the Satyās'raya kula, ornament of the Chāḷukyas, Śrimad Bhūvallabha Rāya Permmādi Deva, while in his residence at Kalyāna, punishing the evil and protecting the good in the seven and a half lakh country, was ruling in the enjoyment of peace and wisdom:—

The dweller at his lotus feet:—the fire of whose anger raging dhaṅgil, dhaṅgil, dhaṅgil, in the city of his enemies; blazing garil, garil, garil on the heads of his enemies; burning chimil, chimil, chimil in their bowels; who could war against the Rāja of the Male Rājas? His son, causing the badhabānala fire of the ocean to tremble, eclipsing the fire of Śiva's frontal eye, deriding even Śiva who burnt Kāma and swallowed the poison, a consuming fire of valour, was Viṣṇu Bhūpālaka.

May it be well. While the Hoysala kingdom of—entitled to the five great drums, Mahā Mandaḷesvara, lord of the city of Devāvatī, sun to the lotus of the Yādava kula, ornament of great kings, champion among the Malepas—
the hero who took Talakāju, Bhujabala Vishnu Varddhana, was increasing in prosperity to endure as long as sun, moon, stars and sky:—

His son, whose greatness was as follows:—like a god enjoying the pleasure of the gods, the complete lord of Lakshmi, of glory exceeding that of the elephant kings (Arupa rāja), a lion to the elephants the hostile kings,—was Sīri Narasimha Bhūpa, the of victory.

The servant of his feet:—a bee with its mind fixed on the perfume of the golden lotus the feet of Jina—which are ruddy with the light of the jewels set in the crowns of the residents of svaraga, an ocean of whose eyebrows are black with the smoke of the offerings made in his worship—a sun to the lotus the worthy and his friends, as the foam on the waves of the Ganges rises up at the sight of the moon so his fame ascending into all the regions of space, terrible in war, of unequalled bravery, &c., &c.) lord of the city of Hulyara, a moveable kalpa vriksha born from the ocean of the womb of Sāntala Devi, the son of Sāmanta Bhaṭṭa, (after a great number of praises of his valour, continues) the remover of the kunkuma from the foreheads of the Maḷaya women, the remover of the kasturi of the Chōlika women, a belt to the Lāṭa women, a garland between the shining breasts of the Aṃhira women, a jewelled armlet to the Gūrjara women, a bee kissing the lotuses the faces of the haughty Gaṇa women of true virtue worthy of all praise, a jewelled mirror to the moonlike faces of the Kārṇākaka women: a terror to his fellow kings, smiter on the head of those who claim to be champions (gaṇḍaka tala praḥārī), slayer of those who oppose him, knocker down of those who call themselves great, shaker of the world, champion over the wrathful, a bherunda to the sharabha the hostile kings, the pounder of the tributaries, a chintāmani to the learned, the subduer of the pride of the rutting elephant Agyana (?), lord over all the world, long live Sīri Bhaṭṭa Deva Sāmanta.

(Much more in the same strain, calling him Kali Bīṭṭī Deva).

To describe his descent:—The chief queen (agra mahiṣī) of Sthira Gumbhirā Nalamba was Sīri Devi. From his destroying at one blow the confederation of his enemies so that they should not unite together, he obtained the title of Vīra-tala-prahārī. Having displayed in the army of the Chālukya king Aḥava Malla the valour of the great, he received thence the title of great.*

*Intemēt usāpā Bīṭṭī Devāvapadīmudole] Sthīra Gumbhirā Nalamba agra mahiṣī Sīri Devi gaṇi taṇ epaṭhaṛavam bhagā bandu bandēppala tāt vāri sanandānam hantarī depāḷī praḥārābhī bandānd iṭitam a bhagābandē vīra-tala-prahārī cennaram dhātī talam baṇṭhīlal | Chālukya-Aḥava Malla niṇṭhāna kṣaṭkadej doḍṇakammamnam hīyoe pāṭhaṇ adhaṇam pōṭeṭi dōḍṇaka keṭīvamimbūt dhāranam||
To his son *Ahu Malla* and *Honnave* was born *Sämanta Bhiına*; to describe whom:—When *Vishnu Bhäpati* with a large force of horses and elephants stood ready for battle and was sounding the instruments, being in his army, he slew *Sítagara Gandra* by his valour, and thence received from the king the title of *Sítagara Gandra* in the world, this Kali Bhiına.†

To him was born a younger brother *Sämanta Malla*, of good character, possessed of all the qualities described as belonging to the *Jina márga*, beloved by *Govi Deva*, of great bravery. As if Yama, having swallowed all his victims, unable to digest them, had vomited them forth again, such was the condition of the enemies slain in battle by *Hüyahara Bhattra*. Slaughtering the elephants of the hostile kings, and satisfing the furies with the blood flowing from the headless corpses of those slain by him on the field of battle, thus greatly excited was the wrath of *Sämanta Bhattra*. His younger brother was *Govi Deva*, the creeper of whose fame spread into all the world (००, ००.)

To describe the wife (sati) of *Sämanta Bhattra*:—The colour of her body like that of the emerald and the diamond mixed (०), the locks of her hair like the blue sapphire (०), she was as if all the jewels had been born in the form of *Sántale*. Whatever virtues are united in the *Mahesvarágama*, the *Jina-sri-dharmma*, the *Sad-Vaishnavágama*, and the *Baudhágama*, in the possession of all these she had no equal.

*Narasimha Deva Mahipa* governs with the aid of *Sämanta Govinda*, *Hiriyamkhatra*, his own mother the celebrated *Sátavre*, *Mandaradaiya*, *Bhú-mách Deva*, and *Hirayya Muttayya Bhiına*, but who is greater than *Vishnu Sämanta*, says all the world.

To this *Bitti Deva*, whose glory was equal to that of Kailás, this *Bhujabala Narasimha Mahipa*, gave *Hennegere*, for the support of the elephants (गो ब्रयक इनु).

Which, Sríman Mahá *Sämanta Govi Deva*, of the Srí Múla sangha, *Deśiya gaña*, *Pustuka gachcha*, and *Konjukundánvaya*; of the Bhádráyana hill; in order that his wife *Mahádevi Niyokiti* might obtain eternal happiness, washing the feet of Srí Mánika Nandi Siddánta Deva, the disciple of *Guruchandra Siddánta Deva*, gave for the eight manner of ceremonies of the *basadi* of Jina Pársya Deva of *Heegere*, and for the food of the rishis.

And *Sämanta Bitti Deva*, the good son of *Sántala Devi*, that he might obtain eternal happiness; in the (? ००) 16th year of Chálukya Vikrama, the mouth

† *Sri vaśishto sūrya gha-a nīgātakā nairgādena Vishnu bhūpaṇga runakhe raga vaṇvati śrī śrīnā bājimālā bājaśi samayana gandhān aśi yuddhaṃ kundalakṣaṇaṃ parādha kundalakṣaṇam mahājanam śiṣṭapara gaṇṣak eka tirukku Kali Bhiına nādādāgadālo|
Jeshṭa, the 5th day of the moon’s increase Monday, at the Sankramana; gave to the hamsi Sansanagore. Whose boundaries (etc.).

And Heggade Jakkanna, in order that his mother-in-law Mahādevi Nāyakiti might obtain eternal happiness (another gift).

174. Śīla S'asana at Sindigore, date A. D. 1133.

May the doctrine of Traśokya nātha, the supreme profound svaśuddha, a token of unfailing success, the Jain doctrine prevail.

May it be well. While the victorious kingdom of the protector of all jandas, favourite of earth and fortune, great king of kings supreme lord, first of monarchs, glory of the Satyāraya kula, ornament of the Chālukyas, S'rimat Tribhuvana Malla Deva, was increasing in prosperity, to endure as long as sun, moon and stars:

The dweller at his lotus feet:—May it be well. Entitled to the five great drums, Mahā Manjalesvara, lord of Dwāravati-pura, sun in the sky of the Yudava kula, head ornament of kings, champion among the Malapas, adorned with these and many other titles, S'rimat Tribhuvana Malla Vinayāditya Poisala was governing all the territory included between Konkāṣa, Bhaṣada-rayal-nāde, Talakāḥu and Śāvi-male, punishing the evil and protecting the good. In the breasts and the brains of the Malapar did the fear of him spread, when he lifted his hands to smite the heads of the Malapar.

The beloved of the mind and eyes of that Manjalesvara, to strangers and to the citizens like herself the embodiment of eternal merit, thus praised in the world, that Keleyāvarīṇī was the protection of the people, the kingdom and the king.

While these two, in the enjoyment of peace and wisdom, were in their residence at (?) S'asuna, ruling the kingdom, Kelayala Devi, cherishing Mariyāṇe Danṣanāyaka as her younger brother, Vinayāditya Poisāla Deva being also present, gave in marriage to Mariyāṇe Danṣanāyaka, Adhikave Danṣanāyakiti, conferring on him also the lordship of S'indigore in Aśandi niṣṭ, in the Saka year 961, the year Sarvajit, the month Phālguna, the 3rd day of the moon’s increase, Monday.

Thus having made the gift of a virgin and the gift of land, with pouring of water, while maintaining them with merit; to the world-renowned Poisala king and the lotus-like Keleyabhariśī, was born and grew celebrated in the world Vira Ganga Ereyanga nripa. Of unequalled merit, a third Márutti, a fourth Ugra-vahini, a fifth Samudra, a sixth Págape, a seventh Ulradesa, an eighth Kuládi, a ninth Hasti of unparalleled liberality, a tenth Nidhi-prabandha, who can utter the praises of Ereyanga Deva?

(To him and) to Achala Devi, praised as the Aḍi Bhoga, were born the heroes Ballāja kañoni-vallabha, Vishnu dharitri-vallabha, and the chief of warriors Udayāditya.

While Ballāja nripa by the speed with which he defeated the combination of proud enemies having obtained the title of (?) Bāgihalu Deva, was in the enjoyment of peace and wisdom in the royal city Belupura, governing the kingdom to Mariyāna Dānanāyaka and Chāmave Daṇḍanāyakī, who resembled a second Lakshmi, were born Pañcama Devi, Chāvele Devi and Boppa Devi. These three becoming highly accomplished in sciences, in singing and dancing; and of a fame which made them worthy of three kings; Ballāja Deva married the three virgins on the same day in the same marriage hall; and in the Saka year 1025, the year Svabhānu, the month Kartika, the 10th day of the moon’s increase, Thursday, as a marriage gift, having again conferred on Mariyāna Dānanāyaka of the second generation, Sīndigere, together with the lordship thereof, with pouring of water, was maintaining the same:

As Vishnu, with eyes like the blue waterlily, a face like the lotus, and a gently smiling countenance, displaying the power of his arms in the bright moonlight of his fame which filled the three worlds, delighting in the overthrew of those who have forsaken the paths of justice, S’ri Vishnu Bhīṣṣa was shining like a sun in the world. When anger makes him frown all kings are destroyed; in the spurt of his victorious expeditions what countries he overran! what lands resounded with his praise! what kings he overcame! even as far as the shores of the ocean; thus gaining possession of all the world—Vishnu kṣītis’a.

May it be well. Entitled to the five great drums, Mahā Manjales’vara, lord of Devāvati-pura, born in the Yuddha kula, a head jewel among the jewels the Chālikya mandalika,* through worship of the feet of Achyuta (Vishnu) having obtained the glory of Jishnu, by nature of a valour which went be-

* Yuddha-kulodaya Chālikya-manci-mandalika-chālikayō.
yond the regents of the points of the compass; causing the wives of hostile kings to miscarry at the sound of his victorious conch; having obtained a boon from Vásantiká Devi; the daily bestower of gifts; by the performance of unequalled hiranya garbha and tala purusha * and a thousand sacrifices having satisfied the manes of his ancestors, the gods, gurus and Brahmins; on account of his valour being without any opponent and thus having acquired the title of Adhiraśa Vishnu; sprung from the sea of the Yádava kula, the line of Vijaya Náráyana; like Brahma in re-creating the world out of chaos; like Kumáraswámi among the learned; 

to others' wives a son; daily receiving the blessings of all people for his justice and thus increasing in prosperity; unequalled in war; having by the power of his arms subdued Asvatpati, Gajapati and other kings and obtained numerous horses, elephants, and jewels, and thus being in the enjoyment of the Lakshmi of an heroic kingdom; the abode of Sarasvatí; a Bhairava of the final deluge to the Góla kula; a lion to the elephant Kérala; a Bajabána to the ocean the Pánya kula; a wild-fire to the sprouts of the creeper the fame of Pallava; a sárabha to the lion Narasimha Varmma; his unshaken valour a well into which fell the deer of (? Kálapála and other kings; a terrible bow of victory in cutting off the Kálapála; an ornament of victory born for the destruction of the lines of proud boasting kings; glorious in the possession of Kánchipurá in which he had sounded his terrible dháma (drum); shaking down the houses in the cities of many kings by the thundering sound of his bherí (drum); squeezing as if in his hand Dákhina Madhura-pura; having by his general burnt Janañthá-pura; with a look of his eyes removing the poverty of the world; the manifest Vishnu; lord over all the world as far as the ocean; free from fear as from avarice; while, possessed of these and other titles, Srimát Kamlígamá† Vi-krama Ganga Vishnu Vardhama Deva, punishing the evil and protecting the good in the Gangamá Ninety-six Thousand, the Nála-bánda Thirty-two Thousand and the Banavási Twelve Thousand, was ruling the kingdom in the enjoyment of peace and wisdom:—

The dwellers at his lotus feet:—seeds on the noble tree the office of chief ministers of this whole kingdom; bees at the lotus feet of Arhat Paramesvára; adorned with the gems, quietness, self-control, meekness, humility, heroism, skill and other good qualities; like half moons in possession of the flag embellished with the title of Mahá-prachanda-Dañcánayaka obtained from

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* See note p. 215.
† Perhaps this should be Kanche gana, the capturer of Kanche.
the race of Kambigonda Vikrama Vishnu Vardhana Deva; decorated with the earrings the Lakshmi of the syata vedā; of great happiness arising from the daily anointings of the Jina pūja; delighting in gifts of the four vedas; resembling the eyes of the Lakshmi of pure wisdom; mutual friends; were the mahā prādhāna Mariyāne Danjanāyaka, and, reckoned the first lord of Bharata, Bharates'vara Danjanāyaka. These, without any difference in opinion, as if the embodiments of goodness, like Bhima and Arjuna, or Lava and Kuśa, though two were as if of one form.

[Their praises continue at great length, comparing Mariyāne to a young elephant (mari dne), &c., &c. The following is an abstract of important particulars].

The wife of Mariyāne was Jakkanavva. Their son was Mariyāne Danjanāyaka, whose wife was Yakkanī.

Bharata surpassed Chālikaya as a minister, his god was Trailokya-nātha Parmama Jina, his guru Māghanuṇdi Bratipati.

The following was the genealogy of Bharata Danjanāyaka and of his elder brother Mariyāne Danjanāyaka:—Descended from the Bhāratiya gotra, was Kākaraṇa Danjanātha, sole lord of the Ganga kingdom and the Pois'ala kingdom. His wife was Ambi. His sons were Nākarāṇa chamūpa and Mariyāne, (?) born to give the Ganga kingdom to the Pois'ala king. His daughter Dan anayakitti Dekavve had two sons, the dharmabharma Dhākārāsa and Mākhana Danjanāyaka. Dhākārana's wife was Hammāle. Their sons were Mariyāne vībhu and (?) Dhakarāji chamūpati. Mākhini Rājya's daughter became the wife of Bharates'vara Danjanāyaka, the younger brother of Mariyāne. To her, Chāvalavve Danjanāyakitti, were born the Danjanātha Ereyanga and the Chamūpati Ballu. Ballu's wife was Padma Devi, and he also had Chavala Devi and Boppale.

Thus Mariyāne Danjanāyaka and Bharataśa were grandsons of the sons of Balluva, the son of Yareyanga, the son of Naman, the son of Dhākaraṇa, the son of Mākhana Danjanāyaka, the son of the senior Mariyāne Danjanāyaka; and of the daughters of Boppala Devi and others up to Padmala Devi.

* While, with the descendants of this long and honoured line connected with the kings of his race, Sūrī Kambigonda Vikrama Ganga Vishnu Vardhana Pois'ala Deva, having Mariyāne Danjanāyaka and Bharataśa Danjanāyaka as judges (satyādhikārīgala), treasurers, and chief advisers,

* The foregoing genealogy is far from clear. From this point the translation is resumed.
was dwelling in happiness in the royal residence at Dorasamudra, and governing the kingdom:—in the Saka year 1060, the year Paingala, the month Pushya, the 10th day of the moon’s increase, Sunday, uttarayana sankranti—among the great gifts of the tudi purusha, in the presence of Bharatanmaiga Danjanayaka, approving of the name of Bittiyave, (he) depositing 500 hemu at the feet of the Deva, and receiving the wardship of Dalliganakere Baggavali; erected a basadi in Sindigere, the inheritance from their ancestors, which Mariyane Danjanayaka and Bharata Sa Danjanayaka had received with pouring of water, (for which basadi), among the great gifts, Vishnu Varadhana Deva, pouring water with his own hands presented to Madhuchandra Deva, the junior mantravadi of Ganga Vinukta Siddhanta Deva, schari of the Sri mula sangha, the Desiga gana, the Pustuka gachcha, and Konjukundavaya,—the following land:—under the old tank four kanjuga of rice land, under Tavare gatta a garden sufficient for 20,000 betel vines, in the village of Maninakere two oil mills, with the dung heaps and customs dues, to endure as long as sun, moon, stars and sky. (Imprecatory verses).

(Here follows another gift made at the same time, in which, being under the Chalukya king Tribhuvana Malla Deva)—Srimat Tribhuvana Malla, the capturer (gonda) of Talakadu, Kongu, Nangali, Ganganvadi, Nalambavadi, Banavadi, Hanungalu, and Halasige, Bhujabala Vira Ganga Poin’ala Deva, being in the royal residence at Dorasamudra, ruling the kingdom of the world in the enjoyment of peace and wisdom:—the mahã pradihana, senior treasurer, Mariyane Danjanayaka,—son-in-law of Svarasa Da, the son of Bavara Sa Da, and son of Dhakarasa Da, the son of the senior Mariyane Da,—united with the mahã pradihana Danjanayaka Bharata, obtains for the basadi of Sindigere, the place of their inheritance, with pouring of water from the hands of Sri Vishnu Varadhana Hayalesa Deva, the village of Svarasan-gihali. (Concludes with its boundaries, and imprecations).

175. Síla Sásana at Yelandur, date A.D. 1654.

May the lord of Gauri, whose chest is marked with the kunâna from the bosom of Gauri, the ocean of mercy, joyfully give happiness to Mudda Ílhâmpa.
To the south of Himáchala is Nídagíiri. There, while Kapila rishi was performing penance, with the water of the Deva Ganga in his vessel, Nandíśvára appearing, said, "O great muni, pour forth the water in your vessel towards the north, and it shall become a river of merit, bestowing on all people present and eternal happiness." At this command, saying, "I will do it," he poured forth the water of his vessel to the north, and gave it the name of Suvarṇásávatí.

On the banks of that stream is a city, whose glory is as follows:—Brahma desiring to create a place free from all the evil passions, it became so filled with brightness, that he gave this rare city the name of Eleýindíru (city of the young moon) in the world.

And the eight petals of the lotus that city, were—on the east, Svetásáládri, the abode of Gangádhara; on the south east, the Málindítha mountain near Táripura; on the south, the Súraúí hill, bright with the residence of ; on the south west, the Sánkáresvára mountain, the abode of ; on the west, the mountain adorned by Máltíkárjuna near Bánñúr; on the north west, the Sambhúdina mountain; on the north, Prathama Súrísúi, glorious on account of Malésvára; on the north east, the Nírmílala mountain, the abode of Nílakantha. These eight mountains being its eight petals, that city was in the middle of them like the eye of the lotus.

Thither Paramésvára coming, and saying "I will protect it," in each of the four yugas was worshiped under a different name and different colour, as follows:—in the Krita yuga as Tripúrántaka, white as crystal, he was worshiped by Jámadagní; in the Treta yuga as Nílakantha, of a tawny colour, he was worshiped by Rághuúsátha; in the Dwápara yuga as Lokesvára he was worshiped by the sons of Páníta; in the Kali yuga as Gauresvára, of the colour of sapphire, he was worshiped by the kings of Pádi-náḍ.

For Singha Deva Bhipa, not only built his temple and worshipped there, but while with the glory of the lord of Lakshmi, in the form of Manmatha, like the son of Devendra and the king Ráma, an ornament to the race of kings, filled with all learning—ruling over the Ten Náds (Pádi náḍyugá/fu), in the Sáka year 1490, the year Víbhava, knowing the glory of Gauris’á the mine of goodness, that king presented for (the support of) his worship the celebrated town of Ganagáníru, without any estimation of its value, so great a donor was he in the world.

His younger brother, praised by all the world for his spotless fame, was Cháma nirápla, a new Manmatha: whose famous sons were Nanja Rója and Tírúmala Rója.
And that Nanja Rāja's elder brother Tirumala Rāja presented Vadeyarpura, and near to it Senagundala; and with great joy that excellent king also gave to Gaurisvara Chinchanapura.

That king's son, a mine of virtue, ever filled with merit, governing with great skill the portion of the world called Padinādu, like a bee at the feet of Siva, the refuge of beggars, how did he shine in the world among kings, Muddendra Bhupālaka.

And in the Saka year 1576, the year Jaya, that Mudda Bhupati, with joy obtaining gardens, rice fields and tanks, presented them to the joy of Gauri, the lord of Kantugiri; how was he celebrated for liberality in the world. And this ornament of kings built for Gaurisvarī a gopūra, several temples, and a mantapa; and set up the Pancha Līnga to Gaurinātha with great splendour. And for this his faith he obtained family, kingdom and fame from Siva.

Rasika Pandita, the son of Bommanna Pandita, wrote this for Mudda Bhupā so as to please him. May Siva grant to Mudda Rāja sons, grandsons and great grandsons; elephants, chariots and horses; gold and jewels and splendid treasures; with virtuous and liberal wives; free him from all troubles and diseases; impart to him wisdom, health and strength, learning and for ever.

Then making a gift oneself, to maintain another's is twice as meritorious: whose resumes a gift made by another loses all the benefit of his own. Whoso usurps a gift made by himself or by another shall be born a worm in ordure for sixty thousand years. Of making a gift or preserving another's, the maintaining another's is the best: making a gift procures svarga, but preserving another's gives eternal happiness.

Description of the lands and rights presented by Mudda Ṛṣaia for the enjoyment of the god Gauripati:—In the rice fields of Yelandūru,—to the (7) mirror holders (darpṇādavarīge) 1 to the presenters of the wave offering of rice and turmeric (pasārīyavarīge) 1 , to the presenters of the wave offering of lights (gumūḥīrtigavīvare) 1 to the illuminators (mangala dipādavarīge) one, to the lamp wavers (mangalārātiyavarīge) two khandiga, to the dancers one khandiga. In the rice fields of Yariyūru—to the headman of (seča sēruvegārīvare) one khandiga, to the chāmara holders one khandiga, to the (1) bricklayers one khandiga, to the garland maker one khandiga, also a garden; for the special offerings on Mondays, Fridays and Dhanurmāsa, two khandiga, for the offering to Amma one khandiga. In Hosahalli agrahāra—to the cymbal beaters 100 bhūmna, to
the beaters of the maddale drum, 100 bhūmma. In Gandahalli—to the
singers 100 bhūmma, to the dancers 100 bhūmma.

In Yalandāru, Yariyuru, Maddāru, Gumbali, Amināfe, Homma, Hon-
āru, Kosavattiru, Agara—in these villages, a svāmya of one kolaga per
khandi, and one kolaga per 100 bhūmma, of rice land; one bundle of cotton per
100 bhūmma of black soil; two bālla per 100 bhūmma of rasabhanḍa; ten
balls of jaggory per 1,000. Whoso resumes the villages, gardens, rice lands
or dues granted by the Padināku kings, will incur the guilt of slaughtering
cows in Kāśî, of incest with his mother, of drinking spirits, and other such
sins.

Obeisance to Sṛi Gauris’a. May it endure.
INDEX.

The figures within brackets refer to the Introduction.

Abhase, 100.
Abhananda Bhafara, 282.
Abhayachandra, 147.
Abhayachandra Siddhanta, 219.
abha ya hasta, (27).
Abhinanyu, 253.
Abhinava Somesvara Deva, 122.
Abhira, 176.
Abja, 191.
Achala Devi, (76, 78), 214, 261, 266
580.
Achamaniiya, 194.
Achana Nayaka, 93.
Acharadaballi, 319.
Achchupa Nayaka, (67), 18.
Achyugi Deva, (60).
Achyuta, 30, 37.
Achyuta Deva Raya, (83), 29, 38, 38,
43, 223.
Achyuta Malappanna Nripati, 37.
Achyuta Rajendra Mallapura, 38.
Achyutarayasipura, 38.
Adabani, 269.
Adekkavve Dandanayakitti, 329.
adya yana, 159.
adyapana, 159.
Adhikari Vithapa, 12.
Adisesha, 67, 88, 152, 163, 311, 315.
Aditya Deva, 69.
Aditya Varman, (37, 61).
advaita, 50, 145.
Agaluru, 236.
agama, 50.
agami, 3, 5, 10, 12, 224, 235, 245,
248, 252, 280.
Agara, 336.
Agastya, 27, 50, 62, 72, 103, 251.
Aguesvara, 181.
Agni, (31).
Agritirtha, 164, 205.

Ahava Malla, (58, 61, 64, 65, 73, 74),
10, 57, 68, 87, 116, 117, 121, 122,
133, 138, 153, 176, 184, 186, 189,
327.
Ahichchhatra, (88), 196, 202, 269.
Ahmednagar, (84).
Ahebala, 244, 253.
Ahu Malla, (58), 528.
Airanyu, 96.
Airavata, 63, 117.
Airy Sir G. B., (70, 71).
Akalanka Daiva, (56), 132.
Akhanna Damayaka, (83), 213, 259.
Akhanna Vodayar, 208.
Akrura, 90, 95.
akshina, 3, 5, 10, 224, 235, 245, 248,
252, 280.
Alagere, 246.
Alakapuri, 89.
Alantur, 292.
Alaruvalli, 186.
Alattur, (43), 285.
Ala ud Din, (79, 80).
Alika, 255.
alinu, 3, 5, 12, 229.
Aliya Macheya Damayaka, (79), 7.
Aliya Sai Nayaka, 2, 3, 5.
Aliya Singey Damayaka, 7.
Aluva Gaiga, (42, 44, 61).
Aluva Raja, 237.
Amara, (61).
Amara Gunda, 3, 5.
Amara Nayak, 38, 48.
Amaravati, (51, 54), 5, 89.
Ambaligala, 233.
Ambars, (61), 293.
Ambi, 332.
Ambika Devi, (64).
Ammale, 366.
Amritamba, 310, 312.
Bali Raja, 140.
Bacha, 198.
Bachanna, 12.
Bachayana Nayaka, 169.
Bachayya, 217.
Bacheyanaballi, 233.
Bachaballi, 233.
Bachamala, 146, 331.
Bachami, (60).
Bachaneguppe, 253.
Bachanewalu, 294.
Bagele Devi, 84.
Bagaluru, 258.
Bahanani, (53).
Bahur, (28).
Boschapur, 211, 255.
Bakalakali, 278.
Bairnapura, 211.
Bala Bettur, 19.
Balabhadra, 265, 315.
Balachandra Siddhanta Deva, 217.
Balagami, (46).
Balamma, 55, 65, 118.
Balare, 208.
Balari, 286.
Balavuru, 302.
Bali, (49, 50), 66, 119, 152, 276, 313.
Bali, 106.
Baliguda, 179.
Balika Gauda, 12.
Ballala Deva Hoysana Raya, 7.
Ballala Raya, 32, 34, 104, 208.
Ballalika, 283.
Ballapura, 38.
Ballave, 134.
Balligavo, Balligavme, (32, 40, 67, 71, 73, 88, 89.,) 72, 81, 85, 86, 89, 90, 95, 98, 106, 111, 114, 130, 131, 141, 143, 144, 145, 147, 162, 165, 204, 223.
Ballipura, 85, 102, 106, 112, 187, 190.
Ballu chamupati, 332.
Baluma agrathara, 22.
Baluru, 319.
Bamayya, 118.
Bamma Devarasa, 108.
Bamma Gauda, 12.
Bammarasa, 99.
Bammattigutta, 217.
Bammanaballi, 239.
Bammaya, 187.
Bama, (42, 51,), 287, 289.
Bamadarasa, 225.
Bamajiga, (90).
Banarasi, 20, 132, 205.
Banasura, (50,), 203.
Banasa Verggade Dandasmayaka, 18.
Banavalli, 36.
Banavaram, 258.
Banavasi, 53, 54, 58, 150, 320, 331, 333.
Bana Vijyanadara, 305.
Bandalkhand, (66, 72, 73).
Bandanike, 96, 161, 192.
Bandava, 141.
bondura, 323.
Bangala, 120.
Banisur, 253.
Bankipura, (77, 78,) 144, 151, 164.
Bankasamudra, 326.
Bannuru, 234, 334.
Banteyanaballi, 266.
Bappa, (46).
Barada Gauda, 12.
Barraka-koti, 136.
Barakanur, 263, 269.
Barasoi, 28.
Barbarn, 70.
Bardes, (87).
Barige Jakka Gavunda, 126.
Barkanur, (77).
Baruma, Barumma Deva, (37, 40, 67, 73,) 59, 106, 130, 131, 163.
Barmarama, 18, 64, 66, 67, 93.
Barmma Setti, 85.
Barduna Raja, 154.
Barvar, 123.
Basa-uru, 240.
Barua, (74, 90,) 140, 148.
Basavarahalli, 258, 266.
Basavappa Nayaka, 250.
Basu Kalpana, 96.
Bati, 37.
Bavaya Nayaka, 309.
Battenahalli, 255.
Battiga, (53).
Battila Daivi, 98.
Bavdhya, 94.
Bavanna, 250.
Bavarasa, 333.
Baveja, 78.
Bayappa Nayaka, 25, 26, 219, 228, 229.
Bayila Dwi, 66.
Bedara Vikharasa, 173.
Besige, 229.
Bedur, (91).
Begur, Beur, (44, 45, 63, 70).
Behestan, (87).
Bekurnad, 266.
Belacharamahalli, 319.
Belalur, 296, 297.
Belakalli, 274, 288.
Belanagara, 267.
Belapur, (76), 330.
Bellary, (63, 73, 78).
Bellitige, 82.
Beluru, 273, 274, 297.
Belur, (79, 82, 89,) 219, 221, 225.
Beluvadi, 26, 28, 43.
Belvani, 158, 159, 160.
Bemmattan-kallu, 3, 5, 7, 10.
Bemmattanuru, (80), 9, 11, 12.
Bempuru, 209.
Beraka Ganda, 12, 13.
Bendi Setti, 162.
Bendeyuru, 266.
Benggaluru, 257, 258.
Bengere, 179.
Bengiri, 308.
Benu-sani, 12.
Betmangala, (53, 57, 58).
Beṭṭamma, 221.
Beṭṭa Chāma Raja, 311.
Bettada kote, (77).
Beṭṭa Ganda, 48.
Bettarasa, 62.
Bettūr, (80), 22.
Bhadada-vaṇal-nāḍ, 329.
Bhadra, 50.
Bhadrabāhu, (86, 87), 303.
Bhagadatta, 232, 238, 296.
Bhagananagara, 313.
Bhagavati, (64), 123, 125.
Bhagiratha, 55, 68, 122, 153.
Bhaira, 253.
Bhairava, 51, 79, 140, 259, 263, 331.
Bhajavendra, 255.
Bhaktadara Bhāṭṭa, 57.
Bhalluni, 120.
Bhanu Varma, (37, 39).
Bharadvāja, 154, 190.
bharaṭa, 74, 111.
Bharata ārūḍhyā, 29.
Bharatana, (78).
Bharatavara Dandanayaka, 332.
Bhārati, 80, 88, 155.
bhārīnga, (27).
Bhāskara, 51, 258, 280.
Bhāṭṭa Deva Śāṃanta, 827.
Bhattacharya Varma, (37).
Bhavani, 90, 95, 101.
Bherundesvara, 162.
Bhima, (45, 61, 63,) 9, 32, 40, 104, 219, 332.
Bhima Darayak, (77).
Bhimarasa, 186.
Bhima Kopa, (42,) 286.
Bhimankatte, (70).
Bhimasena, 63, 124.
Bhimesa grama, (43, 55,) 285.
Bhishma, 8, 59, 76, 84.
Bhogabe, 130.
Bhogavati, 89.
Bhogbhūshana-pura, 15.
Bhogis, 315.
Bhoja, Bhoja Raja, (63,) 27, 40, 69, 254, 261.
Bhrigu, 118.
Bhūjabala Ganga, 262.
Bhūja Bali, (87).
Bholoka Malla, (68), 16, 58, 68, 88, 134, 153.
Bhu-machā Deva, 328.
Bhūvahamchārya, 76, 111.
Bhūvanaka Setti, 85.
Bhūvikrama, (42), 185.
Bhī Raja, 118, 154.
Bidanur, (53).
Bidar, (84).
Bidiringeri, 144.
Bidarugunji, 233, 234.
bijāvar, 229.
Bijanagar, (81).
Bijapur, (83, 84).
Bijaya Nayaka, 174.
Bijalā, Bijalā Deva, (40, 46, 69, 72, 73, 74, 90), 58, 61, 64, 67, 76, 92, 93, 94, 95, 100, 101, 110, 116, 153.
Bijana, Bijana Devarasa, 154, 169, 182, 189, 190.
Bijalā Devi, Bijalā Rāni, 7, 11, 97, 324.
Bijjali, (79), 272, 275.
Bijjavara, 310.
Bikanahalli, 266.
bīlāna, 229.
Bilīyuru, 234.
būkode, bilkonde, 60, 81, 102, 200.
Billa Raja, 188.
Billama, 44.
Bilīya Kesavaya, 203.
Bilvar, (33, 34).
bīlīgō, 229.
Bīra Mahendra, (45, 63), 209.
Bīra Nolamba, (45, 53, 67).
Bīrangottakotta, 258.
Bīranahalli, 229.
Bīra Trinetra, (57).
Bīsaḍoja, 78.
Bīsalahalli, 255.
Bīsala ghat (77).
Bįsagār, (81).
bītā, 3, 5, 208.
Bītīga, Bītī Deva, (76), 31, 32, 222, 302, 333.
Bivanayya, (67), 108.
Bodādāya, (63).
Bodagere, 200.
Bodarasa, 193.
Bomma Gyāra, 12.
Bomma Nayaka, 15.
Bomma Sētti, 12.
Bommāyi, 168.
Bommeya, 185.
Bopaya, 185.
Boppa Deva, (37), 40, 59, 216.
Boppa Devī, 330.
Boppa Gauda, 12.
Boppale, 332.
boru kal, (16).
Brahma, 31, 33, 34, 44, 48, 57, 68, 69, 79, 86, 87, 97, 103, 147, 152, 175, 190, 213, 244, 260, 271, 275, 286, 309, 311, 321, 328, 331, 334.
Brahmaṇapuri, 12, 109, 159, 160.
Brahmaṇa, (68).
Brahmanala Dakhinagarasa, 162.
Brahma Sīva Deva, 16.
Brihāpati, 124, 136, 226, 289, 315.
Buchala Devi, 63.
Budamichhi, 329.
Buddhā, 303.
BuddhaVarman, (60).
Buddhists, (86).
Būdīgunte, 257.
Bukkama, (83), 243.
Bukka Raya, (51, 82), 2, 4, 27, 39, 55, 56, 227, 235, 268, 277, 279.
Bukkamma Nayaka, 229.
Bukkaraṇa, 40.
Byalike Kesinayya, (74).
Byāvana, 134, 135.
Cambyses, (34, 35, 88).
Canara, (33, 75, 87).
Ceded Districts, (30).
Ceylon, (29, 56).
Chaddimaya Nayaka, 93.
Chaduparala Kondama Raja, 42.
Chadurangapata, 299.
Chaitanya, (48).
Chakragotia, 308.
Chakravaya, 197.
Chaldeans, (30).
Challilya, 283, 332.
Chalukya, (17, 23, 36, 40, 46, 47, 52, 55, 59, 61-5, 63, 72, 73, 74, 76, 78, 80), 8, 14, 16, 17, 19, 58, 68, 73, 81, 83, 100, 107, 114, 121, 129, 134, 135, 139, 146, 149, 151, 163, 164, 166, 170, 186, 199, 201, 204, 206, 289, 306, 320, 326, 329.
Eastern, list of, (61).
Western, (64).
Chama Raja, (82) 40, 41, 311, 312, 334.
Chamavve, 330.
Chamaya, 12.
Chamira, 47.
Chamunda, 150.
Champaodru, 233.
Chamshavura, 290.
Chamaya, 52, 101, 118, 190.
Chanda, (29).
Chanda Danda, (59, 54).
Chandala, (39).
Chandala Devi, (66).
Chandangi Deva, 76.
Chanda Varma, (37, 38, 53, 54).
Chandigala, 283.
Chandra Bhushana Pandita, 165.
Chandragnada, (37, 39).
Chandragiri, 269.
Chandra Gupta, (66, 87).
Chandragnutti, (38, 82), 269.
Chandrabhasa, (37).
Chandralekha, (66).
Chandra Nandi, 287.
Chandrapur, (23).
Chandra Sena, (39).
Chandra Varma, (37, 38).
Chandresvara Deva, 203.
Chandugi Deva, (74), 96, 117, 118.
Changaru Mattiballi, 96.
Chamamurasa, 186.
Channamajaj, 250.
Channapatna, (44, 49).
Chamarayadurga, 310.
Chatta Raja, 21, 24, 140, 156, 157, 190, 191.
Chattana, 119.
Chatiga, (53).
Chatursanana Pandita, 109.
Chaturbhujana Kanara Deva, (41).
Chatus-samaya, 124.
Chaulika, 116, 122.
Chavallave, 332.
Chavali Devi, 330, 332.
Chavalli, 96.
Chavunda, (87, 88), 170, 171.
Chavunda Hayarasa, 114, 189.
Chavundamayya, 132.
Chayannahari, 29.
Cheddimurasas, 101.
Chedi, (40, 68, 72), 14, 69.
Chelvadevamballi, 317.
Chelvajambala, 314, 315, 319.
Chenuara, (54).
Chera, (40, 46, 77), 70, 123, 143, 150, 243, 263.
Chetohalli, 211.
ChiGda, 171, 172.
Ch TIMayya, 109.
Chikanayanipalle, 258.
Chikka Deva Raja, 310, 312, 313, 314.
Chikka Gaddahalli, 224.
Chikka Harika, 283.
Chikka Kangiya, 96.
Chikka Karangk, 111.
Chikka Ketaya, 324, 325.
Chikkanna Setti, 257.
Chikkapura, 3.
Chikka Singappa Nayaka, 224.
Chikkavanhalli, 317.
Chikkanave, 108.
Chikka Vittarasa, 118.
Chikmagalur, (72).
Chillagata, 258.
Chimutasallu, 269.
China, 222.
Chinchansapura, 335.
Chinna Ballapuram, 258.
Chitaldroog, (53, 56, 58).
Chitamalle, 258.
Chitüi Māra Kāla Gayunda, 125.
Chitra Bhupati, 21.
Chitraneru, 241.
Chitravāhā Maharaja, 241.
Chedadaaya, (63).
Chokka Bhupa, 310.
Chola Guru, 12.
Cholika, 527.
Chor Ganga, Churnanga, (47).
Cochinatore, (41, 77, 78).
Cōlbrooke, (70, 71).
Coorg, (33, 38, 41, 45, 77).
Cuttack, (83).
Dadichil, 156.
Dadaginakerere Bagavalli, 333.
Dādοji, 313.
Dahala mandala, (72), 64.
Daiya Raja, 27.
Dakshinā Madhura-pura, 331.
Dampala, 69.
dāna, 159.
danda, 233, 239, 296.
Dandannathā-pura, 57.
Dāranātha, 129.
Darbhās'ayana, 318.
Dusmanahallī, 274.
Dasasapura, (54).
Dāsanuṟu, 333.
Dasappa, 26.
dasapūrai (86).
Das'arathā, 27, 227, 286.
Dasa Varma, (64), 87.
Dāsi Raja, 80, 140, 178, 200.
Dāsi Setti, 174.
Daulatabad (67, 80).
Davangere, 16.
Davasī botta, (77).
dāya, 77, 155, 160, 161.
Dekhavve, 332.
Dekkalarasa, 206.
Delhi, (79, 80).
Devagiri, (69, 78, 80), 308.
Devahalli, 274.
Devājamma, 315.
Devaki 243, 314.
Devalinge nad, 266.
Devanasridha, 313, 314.
Devambika, (56).
Devana Nayaka, 206.
Devapuram, 211.
Devā, Devarasa, 63, 63.
Devangiri, 288.
Devanka Setti, 309.
Devanuru, 266, 293.
Devaru makkalu, (33).
Devā Raja, 310, 312.
Devā Raya Maharāyana, 28, 39, 40, 208, 259, 279.
Devā S'armma, 292.
Devā Siva Pandita, 180.
Devā Varma, (37, 39).
Devāya Nayaka, 108.
Devā Raya, (82, 83).
Devayānī, 243.
Devendra Varma, (53, 54).
Devipura, 205.
Devirāmma, 315, 319.
Dhakaras, 332, 333.
Dhakarajī, 332.
Dhammana, 12.
Dhanushtra, 123.
Dharani Varāhā, 314.
Dharunikota, (53).
dharaṇa, 74, 81, 86, 102, 104, 150, 159, 160, 165, 178, 178, 292, 204.
dharma, 16.
Dharma Raya, 35, 63, 66, 117, 273.
Dharma Siva Deva, 119, 126.
Dharmma Sakti Pandita, 212.
Dharwar, (30, 78).
Dhritasheca, 303.
dhyāna, 16, 74, 81, 86, 100, 104, 150, 159, 163, 165, 173, 178, 202, 204.
Dhrubarva, (44, 56).
Dilipa, 35, 122, 313.
Dilili, 313.
Dinagopa, 198.
Divakara Saruna, 242.
Dobha chamupati, 66.
Dodda Chama, 249.
Dodda Devaraja, 310, 312.
Doddanka, (53, 58).
Dodurura, 233.
Dorabarasi, 62.
Dorasamudra, (69, 76, 79, 80,) 7, 11, 33, 47, 269, 273, 276, 308, 324, 325, 333.
Dosi Raja, 302.
Dravida, (43, 45).
Drupada, 70.
Duggadodanaaballi, 274.
Dugga Kala, 249.
Dugganabbe, 190.
Dukkanapalli, 255.
Dunju, (51,) 258.
Durga Dandamatha, 54.
Durga Devi, 155.
Durga Raya, (74).
Durgamukha, 117.
Durgi, 51.
Durvinita, 292.
Duryodhana, 36, 124.
Dushabuddhi, (39).
Duvinita, (42,) 255.
Dvaraka, (60,) 5, 55, 311.
Dyavarayaputra, 257.
Ebbe Raja, 190.
Ehi Raja, 216.
Ede rad, 125, 239, 283, 294.
Ekajataka Deva, (47).
Ekapada, 123, 222.
Ekalarasa, (46,) 125, 158.
Ekoji, 313.
Elamballi Keta gavula, 125.
Elasa agrahara, 126.
Elephantine, (34).
Eleyinduru, 334.
Eraga, (78,) 104, 106.
Erahamasa, (46, 63,) 119.
Eriya, 104.
Erepilli, 288.
Ero Samanta, 208.
Erevu Nelaunto, (53, 57).
Ereyama, 104.
Ereyanga, (46, 76,) 214, 261, 271, 275, 324, 350, 332.
Ereyappa, Ereyapparasa, (44, 45, 63), 209.
Ethiopians (34, 35).
Euphrates, (60).
Ferishta, (83).
Firon Shah, (83).
Gabaluru, 258.
gaddige puje, 194.
Gagana Chukki, (48, 49).
Gaja Bedekara Deva Raya Maharaya, 213.
Gajalhatti, (41).
Gajanur, 245, 248, 249, 250.
Gajapati Raya, (47, 77,) 232, 238, 243, 296, 331.
Gala-palya, 258.
gaiya, 233.
Gam Saller, 228.
ganda bherunda, 7, 33, 114, 129, 204, 206, 317, 325.
Gandagiri, 61, 216.
Gandahalli, 236.
Ganda Deva, (42, 45, 57).
gangana kast, (27).
Ganda Pendara, 49.
Ganda Vimuktaka Siddhwanta Deva, 333.
... kings, list of, (42).
Gangadharar, 49, 247.
Ganga Devi, 70.
Ganga Hale Samba Raya, 208.
Gangakunda, (66).
Ganga mandala, 245, 248, 262.
Gangamma, (58).
Ganganahalli, 317.
Ganganarasayya, 23.
Ganganarasri, 42, 43.
Gangamuru, 334.
Gangarama, (46), 307.
Ganga Raja, 216.
Gangavadiyakara, 296.
Ganges, 26, 84, 69, 128, 141, 147, 208, 206, 243, 261, 115.
Garuda, (17), 57, 121, 130, 147.
Garudavahana Thirtha, 251.
Ganja, (70, 71), 233.
Gaula Pandita Deva, 109.
Gaurambika, (82), 278.
Gauri, 47, 50, 333.
Gautama-kshetra, (71), 317, 319.
Gautama Pandita Deva, 99.
Gavaturu, 155.
Gavita, 302.
Gaya, (24), 42, 47, 54, 82, 126, 135, 141, 143, 162, 164, 207.
Gemaamudra, 274.
Gena, 239.
Gholamukha, 123, 222.
gondi, (37).
Giri durga Malla, 32, 65, 93.
Girija, 121.
Giri Setti, 257.
Givindanahalli, 100.
Gou, (36, 39, 40, 69).
Goda, 134.
Godavari, (52, 53), 47, 91.
Goidana, 192.
Gokarna, 84, 244.
Golkonda, (83).
Gella, 123, 176.
Gomatesvara, (87, 88).
Goudamanahalli, 5.
Gondu, (29).
Gopala, 49, 51.
Gopala Deva Dandanayaka, 17.
Gopala Ganda, 211.
Gopa Raja, 208.
Gopalswami hill, (77).
Gopati Nayaka, 128.
Gopayya, 217.
Goribudur, (46, 53, 57, 63).
gosahasra, 244.
Gotagala, 288.
Govardhana, 103, 303.
Govi Deva, 328.
Govinda, Govinda Deva, (41, 42, 44, 56, 63, 67), 42, 79, 80, 81, 85, 121, 157, 199, 297, 219, 324.
Govindamayya, 178.
Govindanahalli, 224.
Govindapura, 179.
Govinda Raja, 140, 141, 175, 177, 178, 200.
Govinda Patavaradhama, 233.
Govindarama, 80, 81, 127, 166, 185.
Govdara, 200, 201.
Grumati, 245, 246.
Gudalur, (46), 286.
Gudenhalli, 229.
Gudehalli, 260.
Gudemarnipalli, 258.
Gudibanda, 258.
Guba, (31).
Guhalla Deva, (37).
Guhapura, 25.
Guharanya, 25, 31, 36, 41, 47.
Guhasura, 25, 41, 47.
Gujarat, (63, 66).
Gulganpode, (86).
Guluru, 236, 310.
Gumbali, 336.
Gunabhadra, 130.
Gunachandra Bhatara, 252.
Gunagalla Yogi, 144, 145.
Gunamandi Bhatara, 282.
Gunda, (82).
Gunda Danda, 227, 228.
Gundappa Dandinatha, 222.
Gundamaras, (67), 135.
Gundugallu, 258.
Guntur, (54).
Gupla, 161.
Gunachandra Siddanta Deva, 328.
Gurjara, Gururaja, 14, 15, 20, 46, 70, 72, 176, 227, 228, 277, 327.
Guttara Ganda, 22.
Gutta Chaladanka lama Setti, 12.
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>hejunka</td>
<td>78, 101, 102, 125, 179.</td>
</tr>
<tr>
<td>hema garhiham</td>
<td>244.</td>
</tr>
<tr>
<td>Hemakura</td>
<td>(51.) 65.</td>
</tr>
<tr>
<td>Hemanta guhe</td>
<td>(38).</td>
</tr>
<tr>
<td>Hemavalli</td>
<td>317.</td>
</tr>
<tr>
<td>Hemasitala</td>
<td>(55, 56).</td>
</tr>
<tr>
<td>Hemmaya Nayaka</td>
<td>(60.) 72, 73.</td>
</tr>
<tr>
<td>hemas'eo</td>
<td>244.</td>
</tr>
<tr>
<td>Hemraj</td>
<td>(83).</td>
</tr>
<tr>
<td>Henjaru</td>
<td>296.</td>
</tr>
<tr>
<td>Hennegere</td>
<td>329.</td>
</tr>
<tr>
<td>Hermmaci</td>
<td>35.</td>
</tr>
<tr>
<td>Herrdottis</td>
<td>(84).</td>
</tr>
<tr>
<td>Heruballi</td>
<td>317.</td>
</tr>
<tr>
<td>Hiddeya Nayaka</td>
<td>184.</td>
</tr>
<tr>
<td>Hidimbikasura</td>
<td>10.</td>
</tr>
<tr>
<td>Hidumba vara</td>
<td>9.</td>
</tr>
<tr>
<td>Himachala</td>
<td>69.</td>
</tr>
<tr>
<td>Himagiri</td>
<td>47.</td>
</tr>
<tr>
<td>Himalaya</td>
<td>202, 223.</td>
</tr>
<tr>
<td>Hionen Thang</td>
<td>(88).</td>
</tr>
<tr>
<td>hiranya garha</td>
<td>215, 321.</td>
</tr>
<tr>
<td>Hiranyakasipu</td>
<td>90, 95.</td>
</tr>
<tr>
<td>Hirinmagalur</td>
<td>(72).</td>
</tr>
<tr>
<td>Hirevuru</td>
<td>258.</td>
</tr>
<tr>
<td>Hiriyaya Mutthaya Bhuma</td>
<td>329.</td>
</tr>
<tr>
<td>Hiriyabetauru</td>
<td>23.</td>
</tr>
<tr>
<td>Hiriyamhantita</td>
<td>328.</td>
</tr>
<tr>
<td>Hiriyamuguli</td>
<td>266.</td>
</tr>
<tr>
<td>Hiriyamiddana</td>
<td>3, 5.</td>
</tr>
<tr>
<td>Hiriyasangappa Nayaka</td>
<td>224.</td>
</tr>
<tr>
<td>Hiriyatagulatt</td>
<td>193.</td>
</tr>
<tr>
<td>Hiriya Vittarasa</td>
<td>118.</td>
</tr>
<tr>
<td>hittu</td>
<td>229.</td>
</tr>
<tr>
<td>hodike</td>
<td>3, 5, 15.</td>
</tr>
<tr>
<td>Holalamada</td>
<td>117, 155.</td>
</tr>
<tr>
<td>Holala Raj</td>
<td>190.</td>
</tr>
<tr>
<td>Holehalu</td>
<td>36.</td>
</tr>
<tr>
<td>Holaya Nayaka</td>
<td>174.</td>
</tr>
<tr>
<td>Holli Setti</td>
<td>120.</td>
</tr>
<tr>
<td>Hombucha</td>
<td>(40, 68, 75).</td>
</tr>
<tr>
<td>Homna</td>
<td>336.</td>
</tr>
<tr>
<td>Hommarasna</td>
<td>15.</td>
</tr>
<tr>
<td>Homkodanahalli</td>
<td>274.</td>
</tr>
<tr>
<td>Homnaballi</td>
<td>245, 248.</td>
</tr>
<tr>
<td>Homnavalli</td>
<td>310.</td>
</tr>
<tr>
<td>Homnavara</td>
<td>(30,) 269.</td>
</tr>
<tr>
<td>Homnavve</td>
<td>328.</td>
</tr>
<tr>
<td>Hommedhalli</td>
<td>229, 317.</td>
</tr>
<tr>
<td>Homunu</td>
<td>336.</td>
</tr>
<tr>
<td>Homagunda</td>
<td>263.</td>
</tr>
<tr>
<td>Homahalli</td>
<td>246, 335.</td>
</tr>
<tr>
<td>Hona Jahan</td>
<td>258.</td>
</tr>
<tr>
<td>Hona-pattana</td>
<td>2, 4.</td>
</tr>
<tr>
<td>Honsavalli</td>
<td>100.</td>
</tr>
<tr>
<td>Hora Valiyur Savinaya</td>
<td>126.</td>
</tr>
<tr>
<td>Hoya Sakuti</td>
<td>206.</td>
</tr>
<tr>
<td>Hoyamala</td>
<td>31.</td>
</tr>
<tr>
<td>&quot; kings list of</td>
<td>(75).</td>
</tr>
<tr>
<td>Hubasiga</td>
<td>(39).</td>
</tr>
<tr>
<td>Huchangi</td>
<td>17, 28.</td>
</tr>
<tr>
<td>Huchchapp Deva</td>
<td>219.</td>
</tr>
<tr>
<td>Huhali Bira Ganda</td>
<td>206.</td>
</tr>
<tr>
<td>Hulerru</td>
<td>258.</td>
</tr>
<tr>
<td>Huligere</td>
<td>(78,) 216, 269.</td>
</tr>
<tr>
<td>Hulkahlu</td>
<td>258.</td>
</tr>
<tr>
<td>Hulyara Bhatta</td>
<td>328.</td>
</tr>
<tr>
<td>Huluni</td>
<td>89.</td>
</tr>
<tr>
<td>Hulyara</td>
<td>327.</td>
</tr>
<tr>
<td>Humchha</td>
<td>(87).</td>
</tr>
<tr>
<td>Humseaballi</td>
<td>23.</td>
</tr>
<tr>
<td>hummi</td>
<td>229.</td>
</tr>
<tr>
<td>Ichanaahalli</td>
<td>317.</td>
</tr>
<tr>
<td>Ichthyophagi</td>
<td>(34, 35).</td>
</tr>
<tr>
<td>Idiga</td>
<td>(33).</td>
</tr>
<tr>
<td>Ikkeri</td>
<td>(91).</td>
</tr>
<tr>
<td>Ikkeri Basava</td>
<td>313.</td>
</tr>
<tr>
<td>Immadi Sanna</td>
<td>Baire Ganda, 211.</td>
</tr>
<tr>
<td>Indra</td>
<td>5, 7, 49, 54, 61, 69, 70, 103, 117, 124, 149, 175, 190, 204, 207, 216, 262, 290, 315.</td>
</tr>
<tr>
<td>Indragere</td>
<td>179.</td>
</tr>
<tr>
<td>Indrajit</td>
<td>312.</td>
</tr>
<tr>
<td>Irabba</td>
<td>200.</td>
</tr>
<tr>
<td>Iriva Bidanga Deva</td>
<td>150.</td>
</tr>
<tr>
<td>Irivi Bhujanga</td>
<td>(61).</td>
</tr>
<tr>
<td>Iru Ganga Nagatia</td>
<td>(63,) 209.</td>
</tr>
<tr>
<td>Frunganga Nayaka</td>
<td>8</td>
</tr>
<tr>
<td>Is'ana Simanna</td>
<td>237.</td>
</tr>
<tr>
<td>Pavara, Pavara Deva</td>
<td>63, 140, 198, 199.</td>
</tr>
<tr>
<td>Isvara Nayaka</td>
<td>140.</td>
</tr>
</tbody>
</table>
Jadakannadurga, 310.
Jadayyakanajja, 4, 6.
Jagajjula Kala Gauda, 207.
Jagadeka Dami, 114.
Jagadeka Malla, (58, 61, 64, 68, 74), 8, 58, 61, 69, 70, 146, 153, 166, 189, 201.
Jagadeka Vira, 33.
Jagamatha, (49, 49, 513).
Jaydarake, 288.
Jains, (75, 86, 88).
Jakkabbe, (64), 130.
Jakkamavve, 332.
jola, 3, 5, 10, 38, 180, 224, 135, 245, 245, 252, 258.
Jamadagni, (28), 63, 234.
Jambo, 203.
Jamudvidpa, 10, 60, 153, 389, 196, 256.
Jambaru, 137.
Janaki, 200, 201.
Janamejava, (28, 70), 232, 239, 251.
Janamandi Bhadra, 282.
Jananathapura, 331.
Janani, 269.
Janardana, 19, 33, 49, 51.
japa, 16, 74, 81, 86, 102, 105, 150, 159, 160, 165, 178, 178, 203.
Jayadevarasa, 161.
Jaya Kesri, (37, 39, 40, 66, 77), 98, 216.
Jayanemamba, (69), 301.
Jaynana, 303.
Jaya Simha, Jaya Singh, (39, 46, 54, 58, 60, 61, 63, 64, 66, 67, 72), 57, 68, 87, 130, 142, 146, 349, 150, 153, 163, 176, 189, 201, 306.
Jayanta, (33, 37).
Jayapipura, (38).
Javanikey Narayana, 11.
Jayasiva, (37).
Jayateesvara Pota Raja, (50, 53, 55).
Jayatugi Deva, (78), 44.
Java Varmma, (37).
Jiddiya, 222.
Jiddolige, 77, 91, 126, 144, 206.
Jidipalle, 253.
Jiduguru, 186.
Jimuta Vahana, (30).
Jishnu, 312, 330.
Juana Mahinda, 147.
Juana Sakti Deva, 119, 123, 159.
Juana Siva Deva, 123.
Jodi, 229.
Jogarasa, 108.
Jogamu, (72), 65.
Joniga, 222.
Kachanahalli, 278.
Kachirakatte, 246.
Kadachamahalli, 205.
Kadaburu, 215, 246.
Kadala, 209, 267.
Kings, list of, (27).
Kadapam, 268.
Kada Swami, 290.
Kadatamala, 255.
Kadava Raya, (78, 79), 38.
Kaddaya, 3, 5.
Kadilavagilu, 297.
Kadirapanyanipalya, 258.
Kafir, (79).
Kaideyahalli, 239.
Kajtabba, 33.
Kailvalya Lakshmi, 50.
Kakamouka, 223.
Kakarama, 332.
Kakkala, (63).
Kakustha Varmma, (37, 39).
Kala, 263.
Kalabira, (61, 63), 237, 299, 301.
Kalachandra, 280.
Kalachurya, (17, 59, 61, 69, 72, 74, 75, 89, 90), 60, 75, 92, 100, 109, 116, 154, 174, 184, 189.
Kings, list of, (73).
Kalahaasti, 244.
Kalaha Devi, 59.
Kalambetti, 288.
Kalamukha Chakravarti, 172.
Kālanjara, (66, 72, 73), 64, 66, 75, 92, 100, 109, 154, 189.
Kalapāla, 331.
Kalasampta Setti, 257.
Kalaya Nayaka, 138, 187.
Kali, 244.
Kalidasa, (67), 170.
Kalikāla Karnā, 60.
Kalikamba, (87).
Kali kopa, 248.
Kali Vallabha Baya, (41).
Kali Vikrama, (61).
Kalkuni, 273, 274.
Kalkouta, 294.
Kalla Nayaka, 182.
Kallappā Nayaka, 42.
Kallā Rāja, 29.
Kallukaniti-nad, 322.
Kalluru, 185.
Kalubari, 197.
Kalubharige, 233.
Kalubhilli, 217.
Kalyana, (59, 61, 64, 66, 69), 48, 60, 81, 83, 139, 176, 305, 326.
Kalyanapura, (38), 254, 296.
Kama Bhava, 12.
Kama Deva, 70, 84, 96, 97.
Kamadhenu, 66.
Kama Gauda, 12.
Kamalanyakanahalli, 319.
Kamambika, (82).
Kama Rāja, (53, 55, 67, 73).
Kamara, 97.
Kamarāsa, 8, 26, 126, 156.
Kamayā Nayaka, 9, 165.
Kambagala Relagali, 306.
Kambhoja, (77), 123, 222, 254, 263, 277.
Kammakula, 170.
Kammala Devi, 83.
Kammargatti, 288.
Kamptta Baya, (81, 82), 277.
Kanaka kari ratham, 244.
Kanaka Sabha, 244, 255.
Kanakabbe, 53.
Kanakavati, (39).
Kanarak, (48).
Kanchinakere, 317.
Kanchipurā, 8, 15, 23, 52, 237, 241, 263, 313, 331.
Kanda uripa, 20.
Kandara Deva, 45.
Kandaṛpa Bhushana, (38).
Kandikere, 258, 310.
Kandu, 28.
Kandy, (56).
Kangodi, 258.
Kanigalughatta, 203.
Kaniya Reva Nayaka, 166.
Kankuvalli, 278.
Kankada, (73), 15.
Kannama Deva, (72), 64.
Kannama, 158.
Kamarn, (72), 65.
Kanu, (61).
Kānapura, 239.
Kanthirava Raja, 320, 312, 314.
Kanaapura, 233.
Kanyā kutika, (66).
Kapi dhvaja, (32).
Kapi, 118, 334.
kappa, 229.
Kāraudhuhalli, 218.
Karahāta, (66, 73), 14, 62, 254.
Karanjapatra, 237.
Karappu kec, 238.
Karavidi, 297.
Kārenad, 293.
Kareyaballi, 274.
Kariyala, (76).
Kārimangala, 319.
Karimukha, 39, 41.
Karina, 15.
Karivalli, 283.
Kariya Keśimayya, 182.
Karkala, (87).
Karna, (37, 40), 47, 49, 53, 59, 62, 63, 117, 156, 216, 247, 327.
Karnatakha, Karnāta, (15, 41, 44, 57,
59, 72, 120, 309, 311, 316, 327.
Kārīkeya, 236, 240.
Kārtавiryājuna, (28), 25, 313.
Kārugabhāli, 311.
Kasapayya Nayaka, (73), 150, 192.
Kasavankatte, 274.
Kasavayya Nayaka, 58, 66, 93, 95.
Kāśmīra, 14, 120, 223.
Kāś'mīra Deva, 172.
Kāsā, 42, 47, 276, 314, 336.
Kavaypa, 157, 191.
Kātaka, 12, 313.
Kātkārīta Kshetra, 237.
Kattamb, 264.
Katapayadi sanskṛtya, (22).
Kathira, 222.
Katavapra, 303.
Kausalya, 514.
Kavaḍāmaya, 217.
Kavanayya Danjanayaka, 76, 117.
Kaveri, (61).
Kāvunakote, 274.
Kavela nirpāla, 69.
Kavayya, 74, 76, 94, 111.
Kavayya, 49.
Kedāra, (90), 82, 90, 94, 102, 105, 111, 174, 196.
Kedāra Sakti Pandita, 74, 80, 91.
Keladi, (91), 249, 250.
Kelali, 310, 318.
Kelayakkabbe, 170.
Kelayala Devi, 329.
Kelaya Nayaka, 174.
Kelayatēhalli, 266.
Keleiyasvarasi, 329.
Keleiyabbe, (76), 261.
Kempanna, 211.
Kemchikere, 19.
Kega, 247.
Keritahalli, 246.
Kesakadi, 266.
Kesava Dandanayaka, 198, 220.
Kesava, Kesava Deva, 49, 61, 111, 117, 118, 152, 154, 155, 156, 157, 190, 193.
Kesavatturu, 336.
Kesava Nandi, 114.
Kesavapura, 158, 159.
Kesava Itaja, 155.
Kesava Yandikshita, 233.
Kesi Raja, (73, 74), 80, 116, 140, 154, 161.
Keta Ganda, 12, 192.
Ketama, 184.
Ketara, (37), 52, 53.
Ketasanudra, 310.
Ketu, 134.
Khacara paryata, 90.
Khandana, 233, 239, 296.
Khasa, 70.
Khilji, (79).
Kilmale, (48).
Kilva Raya, (72), 296.
Kilvog eṣayaram, 23.
Kiratlas, 310.
Kiravall, 302.
Kirtti Nandāchārya, 287.
Kirtti Setti, 122, 125, 135, 159.
Kirtti Varmma, (37, 40, 66, 57, 60, 61, 62), 236, 241, 299, 301, 321.
Kirugere, 96.
Kirukagamasā, 237.
kirukkula, 18, 73, 76, 158, 160, 161.
Kiruvadā Masani Setti, 192.
Kishkindha-magura, (29, 30, 31, 32, 81), 261.
Kodali kere, 259.
Kodenad, 99, 100.
Kodavāra, 25.
Kodi dud, 266.
Koga, 70.
Kogalimad, 18, 145.
Kolah, 257, 258.
Kollagiri, 308.
kollu kal, (16).
Konnana, 250.
Konavattti Prithivi Setti, 125, 192.
Konda, 33.
Kondakundanavaya, 326.
Kondamammas, 26.
Kongana, 70.
Kongani Varman Mahadhiraja, (42), 284, 289, 291, 294.
Kongani Vriddha Raja, (42), 292.
Konguli Varman Mahadhiraja, 293, 307.
Konikal, 298.
Konkana, (67, 69, 74, 76, 77), 20, 32, 45, 70, 83, 84, 98, 104, 228, 282, 288, 291, 297, 296, 329.
Konkanayurta, (88).
Koppa, 274.
Korakodi, 239.
Kovalahalli, 248, 249.
Kosala, Kausala, 70, 123.
Kottagara, 283.
Kottakota, 258.
kottana, 3, 5.
Kottaru, 56.
Kovalalapura, (45, 46, 77).
Kovaturu, (77), 263.
Koyaturu, 82, 308.
Koyuru, 235.
Kratana, 180.
Krisna, (60, 52, 60, 66, 72) 5, 38, 44, 51, 55, 63, 64, 156, 223, 261, 312, 314.
Krisna Deva Maharaya, (83), 246.
Krisna Kesava Deva, (74), 117, 118.
Krisna Mallacharya, 29.
Krisnnapka Naya, 25, 42, 218, 220, 221, 224, 228, 229.
Krisna Raya, (41, 63), 243, 245.
Krisna Raya, 243.
Krisnaramyapura, 245.
Krisna Varma, (37, 39, 43), 262, 265, 291, 295.
Krisna veini, 32.
Kritisvarya, 83.
Kriya Sakti, 27, 85.
KsheFiyas, (28).
Ksetra Varma, (37, 39).
Keshon Sridha, 61.
Kubattur, (37).
Kubera, 27, 39, 124, 180, 290.
Kubja, (61).
Kucharasa, 24.
Kudali, 240.
Kudalaru, (89), 25, 30, 41, 54, 71.
Kuji raja, 21, 22.
Kulakatana, (53).
Kulavalli, 299.
Kulbarga, (83).
Kuninda, (38).
Kulottunga Chola, (65).
Kumara, 180, 181.
Kumara pad, 215.
Kumara Nandi, 287.
Kumara paka, (33).
Kumaraaswami, 331.
Kumbhakona, 244, 314.
Kunchitande, 260.
Kunchignaballi, 10.
Kundamarasa, 150.
Kundangi, 96.
Kundarapi, 258.
Kundavatla, 37, 235.
Kundavige, 143.
Kundavi, 288.
Kundavad, 296.
Kunduru, 99.
Kuntapura, 240.
Kupagede, (70, 71), 126.
Kuppa, 169, 207.
Kur, 32, 47, 70, 222.
Kurugodu, (47), 32.
Kuruvaoka, 317.
Kusa, 382.
Kushmandaranya, (87).
Kusukuru, 245, 246.
kula sasanas, (24).
Kuvalalapura, 148.
Kutupu Shah, 313.
Lakhanacharya, 230.
Lakmi Setti, 126.
Lakshmara, 21, 63, 171, 312.
Lakshmarna Dandees, 117.
Lokshmaantirtha, 316.
Lokshmanesvara Siva Pandita, 204.
Lokshmeswar (47, 64).
Lakshmi, (18), 7, 11, 14, 19, 21, 22,
25, 31, 33, 36, 38, 41, 42, 47, 48,
55, 57, 62, 63, 68, 72, 78, 79, 84,
87, 88, 93, 103, 123, 148, 155,
156, 177, 178, 198, 202, 227, 237,
241, 261, 262, 263, 309, 311, 312,
313, 314, 321, 381.
Lakshmi Deva, 76.
Lakulisesvara, 111.
Lakuna Debi, (78), 32.
Lala Pyate, 257.
Lala, (67, 74), 45, 76, 104, 120, 123,
129, 170, 176.
Lambakrama, 123.
Languliya Narasimha Deva, (47).
Lanka, (29, 30), 20, 36, 92, 100, 109,
Lata, 14, 20, 58, 61, 70, 79, 153,
215, 327.
Lava, 332.
Lingayet, (74, 90).
lipi kalpa, (15).
Lohaya, (79), 303.
Lokahbhrasa Pandita, 16.
Lokaditya, (39).
Loka Mahadevi, (56).
Lokambika, (79), 223.
Lokarasa, 103, 109.
Lokkigundi, (78), 106.
Mábhana, 332.
Mábkave, 198.
Mácharasa, 22, 24, 53.
Machi Raja, 306.
Machi Setti, 109, 120.
Madaba, 234.
Madalapalli, 258.
Madaluru, 211.
Madana Danayaka, (47), 213, 259.
Madana kai, (26, 27).
Madanamallari, 322.
Madana Vodayar, (83), 208.
Maddagiri, 310.
Madduru, (48), 336.
Madchalli, 319.
Mádhava, (39, 42, 43, 53, 81), 282,
Mádhava Pattavardhama, 239.
Mádhava Raja, 290.
Mádhava Sarmanu, 286, 302.
Madhuchandra Deva, 333.
Madhukesa Pandita Deva, (37),
123, 126, 159, 162.
madhu-parka, 194.
Madhura, (87, 88), 243, 32.
Madhusesa Yogi, 21.
Madhusudana Deva, 69.
Madhya Bhatta, 147, 200, 20.
Madhya Desa, 216.
Madiyallali, 274.
Mádiyakka, 157, 191.
Maduki, 200.
Magadi, 253.
Magadha, (67), 15, 76, 79, 104,
121, 123, 129, 170, 222, 308.
Magara, 7, 274, 276, 325.
Máguere, 240.
Magha, 76.
Maghanandi, 332.
Magian, (87).
Magundi, 184, 199.
Makara, 33.
Mahaballipura, (49—52, 55).
Mahábota, 222.
Mahádarya, 190.
Mahadeva, (33, 80), 45, 46, 47, 158,
193, 292.
Mahadevanahalli, 260.
Maha Devarasa, 101.
Maha Deva Raja, 20, 22, 24, 45, 47,
48.
Mahadevi Nayakiti, 328, 329.
Maha Devi Setti, 120, 123, 126.
Maharashtra, (44), 317, 318.
Mahasena, 132.
Mahasempura, 295.
Mahavali Bana, 304, 305.
Mahavalis, (33, 49, 51, 58).
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mahavira</td>
<td>303</td>
</tr>
<tr>
<td>Mahisha mandala</td>
<td>33</td>
</tr>
<tr>
<td>Mahishamati</td>
<td>28, 29, 31</td>
</tr>
<tr>
<td>Mahishur-pura</td>
<td>310, 311</td>
</tr>
<tr>
<td>Mahrattas</td>
<td>28, 29</td>
</tr>
<tr>
<td>Maitila</td>
<td>40</td>
</tr>
<tr>
<td>Mailari Dasdanatha</td>
<td>190</td>
</tr>
<tr>
<td>Mailaya</td>
<td>46</td>
</tr>
<tr>
<td>Mailu Bai</td>
<td>24</td>
</tr>
<tr>
<td>Mainaka</td>
<td>89</td>
</tr>
<tr>
<td>Makara</td>
<td>79</td>
</tr>
<tr>
<td>makimaya</td>
<td>197, 198</td>
</tr>
<tr>
<td>Malabar</td>
<td>33, 41, 78</td>
</tr>
<tr>
<td>Malaa Gamunda</td>
<td>19</td>
</tr>
<tr>
<td>Malaa Guru</td>
<td>12</td>
</tr>
<tr>
<td>Malapasa</td>
<td>76, 77</td>
</tr>
<tr>
<td>Malaya</td>
<td>66, 14, 20, 45 46, 58, 61, 72, 88, 104, 116, 121, 153, 222</td>
</tr>
<tr>
<td>Malaya</td>
<td>76, 123, 223, 327</td>
</tr>
<tr>
<td>Malaya</td>
<td>41</td>
</tr>
<tr>
<td>Maladi Devi</td>
<td>73</td>
</tr>
<tr>
<td>Malaya</td>
<td>66, 14, 20, 45 46, 58, 61, 72, 88, 104, 116, 121, 153, 222</td>
</tr>
<tr>
<td>Malaya</td>
<td>76, 123, 223, 327</td>
</tr>
<tr>
<td>Malegas</td>
<td>31, 61, 62</td>
</tr>
<tr>
<td>Malegas</td>
<td>33, 119, 263, 267, 325, 329</td>
</tr>
<tr>
<td>Malek Raja</td>
<td>77, 33, 196, 216, 325</td>
</tr>
<tr>
<td>Malegas</td>
<td>313</td>
</tr>
<tr>
<td>Maleya-uru</td>
<td>12</td>
</tr>
<tr>
<td>Maliya-uru</td>
<td>233</td>
</tr>
<tr>
<td>Mallola Deva</td>
<td>42, 45</td>
</tr>
<tr>
<td>Mallola Gauda</td>
<td>12</td>
</tr>
<tr>
<td>Mallola Kulesvara Pandita</td>
<td>146</td>
</tr>
<tr>
<td>Mallombika</td>
<td>21</td>
</tr>
<tr>
<td>Mallanaradhyar</td>
<td>38</td>
</tr>
<tr>
<td>Mallappa</td>
<td>190, 208</td>
</tr>
<tr>
<td>Mallapura</td>
<td>10</td>
</tr>
<tr>
<td>Mallara Bhima</td>
<td>24</td>
</tr>
<tr>
<td>Mallar Rajarya</td>
<td>217</td>
</tr>
<tr>
<td>Mallayavve</td>
<td>82, 10</td>
</tr>
<tr>
<td>Malleyama Nayaka</td>
<td>94</td>
</tr>
<tr>
<td>Malli Deva</td>
<td>49, 63, 82, 324, 325</td>
</tr>
<tr>
<td>Mallikajranga</td>
<td>82</td>
</tr>
<tr>
<td>Mallikajranga Bhatta</td>
<td>82</td>
</tr>
<tr>
<td>Mallimadhaya Parvata</td>
<td>234</td>
</tr>
<tr>
<td>Mal'Imatha Wodeyar</td>
<td>37, 2, 3, 5</td>
</tr>
<tr>
<td>Malli Settt</td>
<td>119, 120</td>
</tr>
<tr>
<td>Mallimaipura</td>
<td>50</td>
</tr>
<tr>
<td>Manale</td>
<td>12</td>
</tr>
<tr>
<td>Mancha Darayak</td>
<td>77</td>
</tr>
<tr>
<td>Manshara Pandita</td>
<td>19</td>
</tr>
<tr>
<td>Manchhindu-uru</td>
<td>305</td>
</tr>
<tr>
<td>Mandali</td>
<td>46, 142</td>
</tr>
<tr>
<td>Mandara</td>
<td>33, 33, 60, 90, 93, 95, 108, 140, 171, 216, 223</td>
</tr>
<tr>
<td>Mandaradaya</td>
<td>328</td>
</tr>
<tr>
<td>Mandiganahalli</td>
<td>229</td>
</tr>
<tr>
<td>Mandia</td>
<td>29</td>
</tr>
<tr>
<td>Manevane</td>
<td>32</td>
</tr>
<tr>
<td>Mangalesa</td>
<td>60</td>
</tr>
<tr>
<td>Mangaluru</td>
<td>269, 297</td>
</tr>
<tr>
<td>Manika Setti</td>
<td>190</td>
</tr>
<tr>
<td>Manika Nandi Siddanta Deva</td>
<td>328</td>
</tr>
<tr>
<td>Maninagapura</td>
<td>25, 42, 219</td>
</tr>
<tr>
<td>Manipur</td>
<td>29</td>
</tr>
<tr>
<td>Manjarabati</td>
<td>33</td>
</tr>
<tr>
<td>Manjasta</td>
<td>38</td>
</tr>
<tr>
<td>Mankunda</td>
<td>44</td>
</tr>
<tr>
<td>munnaya</td>
<td>75, 77, 108, 160, 161</td>
</tr>
<tr>
<td>Mawneya Setti</td>
<td>22</td>
</tr>
<tr>
<td>Manna</td>
<td>19, 21, 22, 27, 30, 32, 34, 36, 46, 41, 46, 59, 66, 96, 97, 100, 104, 154, 156, 161, 190, 204, 271, 314</td>
</tr>
<tr>
<td>mantra</td>
<td>35, 50</td>
</tr>
<tr>
<td>Manu</td>
<td>39, 118, 119, 154, 190, 253, 287, 298, 293</td>
</tr>
<tr>
<td>Maniaryapura</td>
<td>286, 287</td>
</tr>
<tr>
<td>Marahalli</td>
<td>317</td>
</tr>
<tr>
<td>Maraimaya</td>
<td>106</td>
</tr>
<tr>
<td>Maraya</td>
<td>82, 277, 154</td>
</tr>
<tr>
<td>Marassa</td>
<td>313</td>
</tr>
<tr>
<td>Marasamudra</td>
<td>255</td>
</tr>
<tr>
<td>Mara Sarma</td>
<td>207, 286</td>
</tr>
<tr>
<td>Marara</td>
<td>20</td>
</tr>
<tr>
<td>Maravadi</td>
<td>78, 216</td>
</tr>
<tr>
<td>Mariyane</td>
<td>76, 78</td>
</tr>
<tr>
<td>Marbyavve</td>
<td>198</td>
</tr>
<tr>
<td>Mardangi Deva</td>
<td>21</td>
</tr>
<tr>
<td>Margasahaya Nayaka</td>
<td>42</td>
</tr>
<tr>
<td>Mayo</td>
<td>72, 124</td>
</tr>
<tr>
<td>Maricha</td>
<td>312</td>
</tr>
<tr>
<td>Marichi</td>
<td>157</td>
</tr>
<tr>
<td>Marikandeya</td>
<td>25, 41</td>
</tr>
<tr>
<td>Marigara</td>
<td>304</td>
</tr>
<tr>
<td>Marima Nayaka</td>
<td>221</td>
</tr>
<tr>
<td>Maro</td>
<td>72, 113, 120</td>
</tr>
<tr>
<td>Mariva Deva</td>
<td>312</td>
</tr>
<tr>
<td>Mariyane Daqjanayaka</td>
<td>329, 330, 332, 335</td>
</tr>
</tbody>
</table>
Mudagere, 20.
Mudaya Danda Nayaka, 267.
Mudda, (22), 249, 277.
Mudda Dhumipa, 333, 335.
Mudda Dandesha, 56.
Muddendra Bhopalaka, 335.
Muddi Akka, 154.
Mudra Virappa, 258.
Muddu Baire Gauda, 211.
Muduvalalu, 100.
Muganayankota, 258.
Muganda Rama, (44),
Muhammad III, (79).
Mukkanna Kadamba, (37, 39), 196.
Mukunti Pallava, (53, 54, 55).
Mulavai, 258, 260, 269.
Mulbagal, (39).
Muliga Siva Sakti Pandita, 150.
Muttagi, 283.
Mumurur danda, 74, 75, 120, 126, 269.
Munjala Deva, 66.
Muni Brinda Kshetra, 251, 252.
Munipanda Sena, 21.
Mura, 29, 37.
Murabara, 49.
Muriganhalli, 96.
Murukanhalli, 317.
Mushkara, (42), 285.
Musaftika, 310.
Mutturu, 145.
Mysore, (15, 16, 26, 27, 30—4, 41,
48, 53, 58, 59, 64, 66, 68).
Nachamma, 255.
Nachhi, 157.
Nadalallli, 233.
Nadeegondla Malla, 2, 5.
nudu, 233.
Naduboyanahalli, 317.
Naga Deva, (64).
Naga Devi, 216.
Naga Gauda, 12.
Nagala Devi, (46), 106, 213.
Nagamangala, (51), 258.
Nagambike, 140.
Naga Nandi, (41).
Naganna Dhammaya, (82), 39, 40, 182.
Nagara, (33, 40, 59, 68), 19, 58, 59, 96, 125, 161, 192.
Nagarasa, 62.
Nagareru sime, 12.
Nagareshvara, 90.
Nagari arasa, 19.
Naga Sarma, 212.
Naga Setti, 74, 109.
Nagati Arasa, (37, 40), 53.
Naga Tirtha, 9.
Naga Varma, (37), 115, 170, 171.
Nagas, (39).
Nagenuru, 235.
Nagiyakha, 109, 170, 171, 172.
Nagoydi Raja, 190.
Nakanda, 141, 192.
Nakulesvara, 78, 77.
Nala, 122, 163, 214, 243, 255, 313.
Nallu Setti, 309.
Nalu Raja, 228.
Naluru, 209, 211, 258, 304.
Nam Setti, 109.
Namrta Bhupa Permadi, (37).
Naunmugi, (72), 65.
Nanda, 258.
Nanda Bhatta, 101.
Nandagiri, (45, 46), 142, 148.
Nandana vana, 197, 207.
Nandavami Saakaru, 74.
Nandi, (17, 53, 56), 212, 244, 302.
Nandi Pota Varma, (53, 56, 62), 300.
Nandi Raja, (49).
Nandi Varma, (42).
Nanesvara, 168.
Nanjia Raja, 334.
Nanjangud, (77).
Nanokara, 332.
Narada, 31, 124, 226.
Naranjana Dikshita, 233.
Naranapura, 34.
Narapati Raja, 232, 239, 296.
Naras, (83), 243.
Narasimha, (43, 48, 53, 58, 77, 78, 79) 7, 11, 26, 31, 32, 33, 34, 36,
Narasimha Deva, 11, 33, 191.
Narasimha Pota Varma, (43, 53, 55), 301, 331.
Naraslinga, 209, 257, 308.
Narasimha Nayaka, 156.
Narayana, 47, 101, 124, 152, 215, 313.
Narayana Deva, 88.
Narigonda, 141.
Narmada, (28, 43, 45, 59, 66).
natuku, 74, 76, 94.
Nava Danayak (77).
Nava Kama, (42), 265.
Nariladevakhakka, 34.
Nayakitta a halli, 274.
Neshbe, 239.
Neelgore, 274.
Nemichandra Bhattarakha, 219.
Nengiyer, 302.
Nepala, (67), 20, 58, 104, 122, 123, 170.
Nerilakere, 274.
Nidugallu, 269.
Nidugunda, 266.
Nigalanka Malla Kama nripala, (37), 61, 84.
Nijagali Kataku Rayala, 2, 4.
Nilabbe, 80, 200.
Nilachala, 310.
Niladri, 316.
Nila Dhvap, (29).
Nilagiri, (33, 34, 41, 45, 77), 334.
Nilakantha, (53), 50, 334.
Nilakantha Pandita, 13.
Nila Raja, (31, 32).
Nilarbe, 140.
Nimba Deva, 21.
Nirgunda, (51, 56), 265, 309.
Nirmalaka parvata, 334.
Nirupama, (44, 56).
Nissanka Malla, (73), 56, 75, 92, 100, 110, 116.
niti, 49, 76, 111.
Nittura, 266.
niyama, 16, 74, 81, 86, 102, 105, 150, 159, 160, 165, 173, 178, 204, Nolambadhikura, (53, 56), 212.
Nrigu, 69, 243, 254.
Nrisimha, 109, 198, 199, 243, 272, 276, 279.
Nurumbada, Taila, (61, 69) 68, 149, 153, 189.
Nurumbada, 96.
yaya, 81, 92, 94.
Oudh, (30).
Orissa, (47).
Pabasa, 208.
Padavida, 269.
Padimad, (43) 334, 335.
Padmala Devi, (78) 52, 330, 331.
Padmanabha, 31, 282, 284, 289, 291, 293, 294.
Padmanabhaya, (67) 108.
Padmarasa, 101, 169.
Padma Seka, 21, 22, 49.
Padma Sena Bhuttaraka, 22.
Padma Setti, 74, 120.
Padmavati, (90) 98, 214.
Padmavye, 138.
Pallava, (51).
Pakhad, (43).
Pakkalayuru, 141.
Pakakkad, (54).
palas, (33).
Palar, (60, 60).
Palkiska, (39).
Pallavachiraj, 288.
Pallavendra, 285.
Pampa, (30, 81), 227.
Pampa Devi, 164.
Pampa Kata, 250.
Pampambika, 117.
Panasappa Aresu, 137.
pancha gavya, 194.
Panchala, (67) 121, 129, 170, 222, 237.
pancha langali, 244.
panchamrita, 194.
Pandava, (28, 31, 32), 109, 146, 158, 265.
Pandu, 10, 334.
Pandya Raya, 7, 15, 69.
Pannini, 76, 111.
Ponnad, 292.
Ponnanappu, (78).
pannaya, 140, 178.
Ponnirkola, 319.
Ponungal, (36), 302.
Panyangere, 288.
Paparpatti, 319, 320.
Paragaha, 248.
Parangala, 288.
Parasa, 70, 125.
Parasara, 80, 178, 200.
Parasika, (61) 222, 299.
Parasu Rama, (28), 4, 52, 83, 118, 237, 241, 266.
Paritapati, 191.
Parvathama, (88), 22.
Parvati, (8, 35) 10, 25, 26, 36, 37, 41, 44, 55, 57, 62, 63, 72, 78, 97, 103, 115, 148, 155, 156, 198, 264.
Paschima Ranga naga, 310, 315.
pasana, 3, 5, 10, 38, 181, 224, 235, 245, 248, 252, 280.
Pattakkal, (56).
Patala, 41, 60, 315.
Pathan, (79).
Pattakeri Kala Setti, 74.
Pauhakesi, 298, 299.
Paundera, (68).
Paurula, (43) 285, 292.
Pavitra Raja Pavilata, 164.
Pedda Balapuram, 258.
Peddi Nayaka, 221.
Peekkiri Voradoga Raja, 305.
Penagonda, 256, 269.
Penagaram, (43) 255, 292.
Penma river, 293.
Peramuru, 209.
Perayanga, (76).
Perbatu, 237.
Perigade Devappa, 19.
Periyala, 298.
Peelipu, 79, 80, 81, 200.
Perumadi, Perumadi Deva, (37, 61, 64, 72) 52, 54, 65, 87, 88, 178, 326.
Perummanadi, (42), 153.
Peruma Nrija, 68.
Perumala, Perumala Deva, (77, 79), 11, 12, 13, 273, 274.
Perumalapura, 12, 13.
Perumala samudra, 13.
Pinakini, 255.
pinda dana, 107.
Piria Bettarasa, 62.
Pirikere, 283.
Pogarigere, 283.
Pogilli Sendraka, 186.
Pokarasra, 19.
Pola, (77), 308.
Polaiva, Polaiva Deva, (79), 33, 34, 35, 36.
Pollaru, 283.
Pombacheha-pura, 98.
Pompanbika, 216.
Pomalli, 288.
Ponnama Nrija, 253.
Ponnaya Jaya, 85.
Potarasa, 101, 156, 190.
Pottakakere, 146.
Poyalska, 214, 260, 332.
Prabhuta Yarsa (56).
Prabhadra, 66, 199.
pravaga, 74, 150.
Prasiddhipura, 181.
Pratapa Deva Raya, 280.
Pratapa Rudra, (48).
Prathama Srisaila, 334.
pratigraha, 159.
Prathista, 156.
Pratikantha Singa, 131.
Pratikantha Kama Raja, 145.
pratyahara, 74, 150.
Prandha Pratapa Chakravarti, (82).
Pravaga, (24) 42, 54, 109, 123, 147, 164, 165, 173, 205, 313.
Prithu, 35, 76, 110, 313.
Prithuvi Konguni Maharaja, (42, 44), 286.
Prithvi Setti, 258.
Proli, (44, 45, 63).
Proshithila, 303.
Pseudo Bardes, (87).
Puchika, 209.
Pujyapada, 132.
Pulakeru, 296, 241.
Puligere, 139.
Pulikara, (64) 172.
Pulikesi, (60, 61).
Pulluvta, 327.
Puliyarpina, (64).
Pullimangala, 209.
Pulva, Purvala, 139.
Pun-nad, (43), 283.
Pundra, 70.
Punganuru, 258.
Punnad, 292.
Punuse, 288.
pupushaka vachane, 194.
Purandara, (37).
prabava, 3, 5.
Purige Deva, 85.
Purna Nandi Bhattaraka, 143.
Purohavasa, 223.
Puru, 553.
Purukutua, 76, 116, 122.
Purusottama, (48).
Pushpagadde, 239.
Pushpitodupura, 255.
Putappa, 247, 248.
Racha Malla, (42, 45).
Raghu, 313.
Rahu, 8, 124.
Rahutas, 28.
Rajadharadhiraja, 311.
Rajaghatta, 229.
Rāja Kenari, (42), 286.
Rāja Malla, (42, 43, 44, 55, 87), 293.
Rajamahendri, (61).
Rajarsa Chola, (64, 65).
Rajarsavera Deva, (47).
Raja Simha, (54, 66, 69).
Raja Vallabha, (38).
Rajendra Chola, (64, 65.), 149.
Rajendra Varman, (63, 54).
Rājiga Chola, (58, 65, 68, 74), 8, 52.
Raksha Malla, (47).
Rakshasa, (29, 30).
Rakshita, (33).
Rama (28, 30, 31, 80, 83, 84), 7, 21, 27, 33, 44, 55, 56, 63, 66, 92, 100, 104, 116, 146, 171, 182, 200, 223, 256, 312, 314.
Rāmachandra Arādhya, 38.
Rāmachandra Deva, (20, 45, 46, 113), 137, 169, 207, 217.
Rama Deva, 247, 293.
Rama Gauḍa, 22.
Ramaghaṭalapala, 245.
Ramanna Jyotisa, 235.
Ramānuja, (76, 80), 311, 316, 319.
Ramappa Gauḍa, 310.
Rama Raja 46, 253, 311.
Rāma Sena Pandita, 132.
Rama Gauḍa, 212.
Ramesvara, 243, 244.
Ranadu Khan, 310.
Rana Jaya, (53, 55).
Rana Raga, (60).
Ranaranga Bhairava, 79, 80, 85, 140, 200.
Rama Vikrama, (60), 298.
Rana bhoga, 199.
Rangaraja-sagara, 314.
Ranga Kāyya, 245.
Ranga Boya Timma, 249.
Rāṣṭra kuta, 57.
Rasika Pandita, 335.
Rātsalin, 209.
Ratnapur, (28, 29, 30, 77).
Rate, 155.
Rāti, 68, 84, 97, 155, 198, 322.
Rattapala, (79), 11.
Rattapalli, 32.
Rātu, (59, 62, 63, 88), 149, 156, 174.
" kings, list of, (62).
Rānta, (79), 11.
Ravana, (30, 31), 66, 75, 124, 154, 189.
Ravindra, 186.
Ravi Deva, 94.
Ravi Varma, (37, 39, 54).
Rāya Murari Sovi, (73, 74), 76, 110, 111, 116, 174, 187.
Raviyana Setti, 257.
Rayapura, 308.
Rayarasa, 63, 171, 172.
Rechamma, 157, 191, 117, 118.
Rechamayya Pandanayaka, 76, 118.
Recharasa, 156, 157, 192.
Renuki, 83.
Revalalai, 49.
Revana, 157, 190.
Revanta, 46, 139, 232, 231, 325.
Risunkenda, 204.
Rohini, 84, 233.
Rudra, 48, 52, 72, 146, 226.
Rudra Deva, (44, 45, 47, 65).
Rudramayya, 141.
Rudra Sakti Deva, 16, 119.
Rukmangha, 66.
Rukmini, 211, 315.
s'obda, 49, 111, 152.
Sahapati, 246, 255.
Sadasiva Raya, (83, 84), 25, 41, 42, 224, 225, 228.
Sadasiva Nayaka, 250.
Sīdaraballī, 12.
sādhyya, 3, 5, 10, 38, 224, 235, 245, 248, 252, 250.
Sagalunga, 9.
Sāgavade Baya Gauḍa, 125.
Sahadeva, (31).
sahagamana, (16).
sahitya, 74, 81.
Sailanka Natha, (81).
Saiva Deva Setti, 15, 16.
Sajalaballali, 319.
Sakas, (57).
Sakalesapura, 310.
Sakalatuk, 118.
Sakapura, 23, 55.
Sakti Pandita, 85.
Sala, (75, 76), 6, 31, 214, 260, 271, 276, 321, 324.
Saligat, 37.
Saleem, (41, 43, 78).
Sahyuru, 174, 233.
Salevoge, 241.
Sallivahanas, (20, 52, 53, 65).
salekya, (17).
Saleotte, (93).
Salivatte, 265.
salivatara, 258.
Sala, 253.
Saharasiva Gopa Raja, 208.
Sahrub Yakkha Deva, (80), 46, 47.
Sahruva Tippa Raja Vodayar, 208.
Samagondanahalli, 217.
Samanta, 207.
Samanta Bhadra, 132.
Samanta Bhatta, (89), 327, 328.
Samanta Bhima, 328.
Samanta Gunda, 22.
Samanta Mall, 328.
samaya, 229.
Samavalalu, 78.
Sambhu, (18), 2, 4, 6, 8, 11, 14, 17, 19, 23, 25, 26, 27, 29, 30, 36, 38, 39, 41, 42, 44, 48, 51, 56, 72, 73, 75, 78, 92, 100, 107, 109, 115, 121, 134, 166, 170, 173, 175, 180, 188, 199, 206, 207, 218, 220, 224, 228, 242, 247, 250, 252, 296, 307, 312.
Sami Deva nripti, 253.
samitya, (17).
Sampakara, 161.
Sampatkumara, 315.
Sampige, 208.
Samudra Guptha, (31, 32).
Sama Baja, (72), 64.
Sivabika, Sivachar, (90).
Siv chitta, (37).
Siv Kalvina Nambi, 23.
Sivamara, (42), 285.
Sivana-samudra, (48, 49), 255.
Sivappa Nalakya, 249, 250.
Sivaki Pandita, 150.
Sivaprasa, (41).
Sivaprasa, (41).
Sivaprasa, (41).
Skanda, 77, 111.
Skandapura, (41).
Skanda Varma, (43, 53), 292.
Sodda, 200.
Sogarshalali, 211.
Sogaine, 245, 246.
Sokampana Agrahara, 156.
Soturu, 258.
Soma, Soma, Deva, (37, 40, 47, 61, 65, 78, 79, 44, 49, 50, 57, 59, 65, 76, 80, 83, 103, 110, 130, 157, 183, 189, 190, 191, 213, 272, 275, 322, 324, 325.
Somala Deva, (79), 175, 322.
Somalapura, 322.
Somambika, 80, 140, 200.
Somana, 32, 184.
Somanatha Pandita Deva, 8.
Somanathapura, (79), 49, 50, 51, 325.
Somapuri, 49.
Somasekhara Nalaka, 249.
Somavara, Somavara Deva, (37, 40, 61, 63, 78, 79, 17, 40, 68, 82, 66, 88, 89, 153, 172, 305, 322, 323.
Somavara chakri, 7, 11.
Somavara Surya, 31.
Somavara Pandita, 74, 81, 84, 86, 165.
Somavaraarya, 91.
Somangi Deva, 19.
Sona sula, 244.
Sonika Bairu, 255.
Soraha, (83, 33).
Srimba Kalla Gavunda, 126.
Soranaitya Dandaraya, 76.
Sosale, 152.
Sosulya, 329.

Sovala Devi, 84.
Sovanma, 3, 5.
Sovanara, 101, 122, 333.
Sovana Pranamara, 126.
Sovaturu, 32.
Sovi Deva, (37, 61), 119, 125, 171.
172.
Sovigere, 17.
Sovi Setti, 120, 122.
Soyana, (79), 7, 158.
Soyi Deva, 60, 207.
Soyimarada, 159.
Srvana Belgola, (56, 66, 87).
Srvanalinghali, 333.
Sri, 50, 120.
Sri Deva, 317, 319, 327.
Sridhara Nalaka, 67, 93.
Srija, (43).
Sri Kanta Deva, 72, 80, 85, 86, 90.
Srikanta Pandita, 74, 109.
Srinathra, 310.
Srinaka, 47.
Sringeri, (81, 89).
Srinivasapura, (50, 53, 56).
Srinivasaka yati, 315.
Sri Parvata, 20, 111.
Sriji, (43).
Sriangapadu, 310, 411, 317, 319.
Sri Ranga Raya, (49), 220, 254, 255.
Sri sula, 244.
Sri Sarmmara Somayaji, 337.
Sri Vallabha, (42, 43, 56, 56), 285.
Sri Vikrama (41, 42).
Srota kevala, (86).
Uthanaguduru, (59), 197, 201.
Sthararudrapura, 196.
Sthanagudha, 192.
Sthira Gambhira Nalanka, (53, 58), 327.
Striraja, 123.
Subandha, 111.
Sudhyamatra, (28).
Sudakshina, 313.
Sugriva, (90).
Suka rishi, 131.
Sulbali, 245.
Sulekere, (82).
Suliyama Bomma Nalaka, 19.
Toyada Vahana, (30).
Trailokyamalla, (40, 61, 64, 69, 72.)
19, 68, 100, 121, 133, 142, 136,
70, 204, 320.
Trailokyamalla Natha, (18.) 20, 115, 129,
215, 217, 218, 326, 329.
Trailajaya Pallava, (53, 56, 61.) 237,
243.
Trihuvana Malla, (40, 61, 68, 73,
76), 14, 15, 17, 73, 81, 83, 85, 107,
108, 129, 130, 131, 135, 139, 163,
166, 170, 178, 199, 202, 305, 329,
333.
Trilochana, (33, 37, 39.) 198, 199.
Trilochana Nambatra, 172.
Trinetra, (53, 54, 60.) 70, 325.
Tripura, (33, 39.) 79, 138, 310.
Tripurantaka, 172, 334.
Trivali Ishtha, 200.
Trivitt, 11.
Tryambaka, 9, 47, 245, 246, 252,
284, 291, 295.
Trdya parusha, 215, 244, 331, 333.
Tulu, Tulva, (33, 39, 77, 83.) 215,
222, 243, 263.
Tumbigere, 145.
Tumkur, 288, 310.
Tungabhadra, (29, 30, 47, 65, 66, 73,
79, 81, 82, 89.) 25, 37, 41, 55, 66,
232, 239, 245, 248, 249, 251,
280.
Turuvase, 243.
Turukas, 313.
Turushka, 14, 20, 70, 76, 88, 227,
243, 317, 318.
Turuvukere, (79.)
Turugonda, 258.
Uchchangi, (40, 58, 68, 77, 78.) 8, 16,
53, 56, 265, 308.
Uchchangi-venthe, 37, 38, 48, 255.
Udana, (56, 62.) 300.
Udanna, 166.
Udayaditya, (46, 58, 65, 76.) 31, 134,
142, 144, 164, 165, 214, 261, 330.
Udayaditya Nayaka, 819.
Udayagiri, 269.
Uddare, 239.
Ugra Shonila, 70.
Ugras, (38).
Ugra Sena, (32).
Ujjayiti, (36.) 303.
Uliga Murtiyapra Nayaka, 231.
Upamanyu, 72.
Upendra, 70, 241.
Upvalli, 258.
Ura, 239.
Uttala, 45.
Uyagadde, 253.
Vadagenhalli, 211.
Vadanasodi Ishtha, 262.
vadda vañña 79, 80, 81, 101, 102,
15, 140, 178, 179, 200.
Vadeyavapura, 335.
Vādi-iludra Gana, 147.
Vādi Vidyadhara Pradita Deva, 99.
Vaijayantipura, (33, 39.) 242.
Vaikuntha, 50, 222.
vaikesiaka, 81, 94.
Valala, (44,) 209.
Valli, (30.)
Vallabha, 14.
Vallmiki, 202.
Valligrane, 172, 184.
Valthuru, (77.) 263, 308.
Vāra Deva, 154.
Vāmana, 198.
Vāmana Pattavardhana, 233.
Vāma Sakti, 72, 73, 77, 91, 92, 95,
106, 111.
Vāma Sakti Pandita Deva, 95, 96,
Vāmaya, 1189.
Vanara Dhvaja, (29.)
Vāmavasapura, 89.
Vānavasi, 58, 85, 140, 141, 236,
241, 299.
Vanga, 14, 15, 20, 70, 88, 104, 129.
Vani, 121.
Vārada Raja, 206.
Vāradasamapi, 235.
Vārāla, 20.
Vāranasi, (24.) 18, 35, 36, 47, 54, 73,
75, 77, 96, 100, 109, 111, 112,
126, 128, 135, 141, 143, 147, 161,
162, 164, 165, 173, 199, 207, 220,
277.
Varani Kottapalle, 258.
Varita, 14, 20, 70, 215.

Varddhī dārvā, 179.
Vardhamāna, (86.), 302.
Vārāvarva Deva, 172, 173.
Varuṇa, 124.
Vāsantika, (75.), 31, 215, 271, 275, 322, 324.
Vasa Šarma, 205.
Vasishtha, 140, 150.
Vasudeva, 90, 95, 123, 237, 241.
Vasudeva Nayaka, 161.
Vatapi nagara, (60).
Vat̮i gna, (53, 57).
Vata Raja, 69, 80, 140, 200.
Vāyū, 263.
Vedana, 200.
Vedavalli, 186.
Vedanti Svayampāki Deva, 192, 193.
Vēlāpura, 218, 220, 221, 226, 264, 266.
Velur, 222, 267.
Vembha, 71.
Vengalāmaksi, 254.
Vengana Nayaka, 67.
Veṇgi (61, 62, 54, 55, 58, 59, 61, 64, 65, 77.) 19.
Venigiri, 216, 262.
Venkatadri, 244.
Venkatadri Nayaka, 218, 220, 221.
Vennumarasa, 159.
Vepalavall, 319.
Vepapandu, 320.
Vibhāraṇa, 174.
Vibhīsana, 315.
Vibhu Vikrama, (61).
Vidariha, (58.) 222.
Vidēnur, (55, 58).
Vidyābharana, 87, 91.
Vidyādvara, (29, 30).
Vidyānagara, 25, 41, 43, 225.
Vidyaraṇa, (81).
Vijaya, 55.
Vijaya Buddhā Varman, (53, 54).
Vijaya Levi, 70.
Vijāyāditya (37, 39, 54, 55, 60—2, 64, 65.) 19, 98, 117, 119.
Vijayanagara, (17, 29, 36, 47, 70, 81, 82, 83, 84.) 227, 243, 245, 269, 270.
Vijayanagara kings, list of, (81).
Vijaya Nandī Varman, (53, 54).
Vijaya Nayaka, 309.
Vijaya Narayana, 331.
Vijaya Narasimha, (78).
Vijaya Pandya Deva, (68, 69, 73, 74.) 8, 23, 52, 61, 71.
Vijaya Permadi, (74).
Vijaya Raya Maharaya, 213, 259.
Vijaya Varmana, (37, 60).
Vikrama, (20, 39, 64—7, 76.) 14, 15, 57, 58, 68, 87, 88, 153, 175, 178 285, 305, 312.
Vikramaditya Satyārāya, 299, 301.
Vikramanka, (61,) 67, 68, 189.
Vikramapāla 38.
Vikramapura, (73, 322).
Vikramarka, (67, 58, 58).
Vikshavanā, 313.
Vila, 237.
Vilanda Raja, (42, 43.) 285.
Vimalachandrarāchara, 287.
Vimaladitya, (64).
Vīnayāditya Satyārāya, 237, 241, 300.
Vira Bavanju, (90).
Vira Ballala Deva, (75, 78, 80.) 82, 105, 104, 128, 187, 162, 185, 196, 206, 217, 269, 267, 275.
Vira bhūdra 228.
Vira Bhūdac Durga, 319.
Vira Deva Chola, (65).
Vira Hammali Raya, 258.
Vira Ganga Poisala Deva, 233.
Vīrāvalo[,] 16 24—6.
Virakeshava, 158.
Virala, 308.
Viramaya Deva, 169.
Vira Mallama (37, 82,) 9, 10.
Viranāchārya, 246.
Visvesvara Ghallila, 239.
Vittaraas, 322.
Viyala Vijyadhara, 304.
Vodeya Pille Setti, 12.
Vokkalaya, 12.
vokkala tere, 73.
Volyali Holeyaya Nayaka, 174.
Vommayamma, 213, 259.
Vrikodara, 10.
Vrikodara Kesetra, 251.
Vrishabha, 57.
vrikaraana, 74.
Vyasa, 37, 235, 242, 302.
Wainad, (45).
Warangal, (44, 83).
Yadavas, (69, 74, 78, 80, 81), 46, 52, 69, 103.
... kings, list of, (80).
Yadave-puri, 316, 317.
Yadehalli, 259.
Yadugiri, 310, 311, 313, 315, 316.
yapna, 49.
yojana, 159.
yojana, 159.
Yakkalaraasa, 160.
Yakkani, 332.
Yala Chandra Pandita Deva, 209.
yama, 16, 74, 81, 86, 102, 105, 150, 159, 160, 165, 173, 178, 204.
Yama, 19, 32, 36, 40, 55, 64, 79, 88, 99, 261, 263, 273, 290, 314, 328.
Yamuna, 86, 107, 265.
Yarana Nayaka, 231.
Yariyuru, 335, 336.
Yaro Deva, 21.
Yattignahalli, 319.
Yavanas, (51), 227, 310.
Yavanis, (82).
Yayati, 31, 122, 214, 243, 253, 260, 309, 311, 312.
Yededore, (74), 119.
Yedeya, Gamunda, 186.
Yeladur, 254.
Yelahanka nad, 255.
Yelanchi Kampana, 111.
Yelandura, 335, 336.
Yelaparadigere, 274.
Yeliamma, 250.
Yeke Nāyaka, 9.
Yennur, (87).
Yeragunta, 37.
Yerabara, 77, 160.

Yeregunigalu, 229.
Yereyanga Deva, 7, 11, 31.
Yereyanna, 106.
Yerichalli, 274.
Yega Ganda, 22.
Yogesvara Pattavardhana, 239.

Cat. 15/4/76