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PART I—ADMINISTRATIVE.

The only change in the staff was the retirement of Mr. M. C. Srinivasa Iyengar, Pandit of this Department, in January 1934.

Staff.

The Director toured in all the Districts of the State except Shimoga and Chitaldrug for inspecting ancient monuments and for collecting epigraphical and archaeological data about important artistic and historical structures. The Assistant to the Director made a long tour in the Hassan, Kadur and Shimoga Districts for collecting new inscriptions. The Architectural Assistant who was transferred to Mysore, temporarily, worked mostly at the Head-quarters.

Some of the ancient sites explored by the Director were Būdihāl, Nelamangala and Sāvandurga. A detailed study was made of some of the most important hill forts in the Bangalore and Tumkur Districts.

Tours for studying the Chālukyan monuments in the State were concluded and the work of preparing the drawings and photographs required for illustrating the monograph on Chālukyan Architecture in Mysore was continued at Head-quarters.

Monuments.

The number of new inscriptions collected during the year is about 80. They belong mostly to the Vijayanagar period and some of them relate to the Sringeri and the Tirthahalli Matts. An interesting inscription on stone found near Sringeri consists of a grant by Vidyāranya Svāmi in 1386 A. D. The copper plates of the Sringeri Matt were re-examined and some of the inscriptions found in the Kadītas and palm-leaf manuscripts were copied. The succession list of the Bhāgavata Sampradāya Matt at Mulbāgal, Tirthahalli Taluk, was secured. Mr. R. Rama Rao, B.A., Assistant to the Director, did the bulk of the Epigraphical work of the year.
Several important manuscripts and some coin collections were studied. During the year the detailed report of this department for 1930 was printed and that for 1931 was sent to the Press. The manuscript of the Report for 1932 was completed. The work of printing and binding the Index Volume I of the Epigraphia Carnatica was completed and the copies were received from the Government Press, Bangalore.

Select views of the architectural monuments and certain publications of this department were exhibited at the Karnataka Sahitya Parishat in May 1934.

The Director was deputed by the University to the 7th All-India Oriental Conference held at Baroda in December 1933 and as instructed by the Vice-Chancellor invited the Conference to hold its next Session in Mysore.

Excavation work was not resumed for want of funds. Consequently the monograph on the Chandravalli Excavation could not be completed and published.

The notes made by the Director about the repairs and conservation needs of the monuments studied by him are published in the body of this Report. Notes received from the Office of the Government Architect regarding the work done by that office for the conservation of monuments, are embodied in Appendix “A.” The monuments inspected by the Director of Archaeology in Mysore and his assistants are also named under Appendix “A.”

The staff of the Department worked very hard particularly in connection with the survey of monuments and deserve to be thanked for the zealous work they did during the year. Thanks are also due to the Superintendent, Government Printing, Bangalore, and Messrs. The Indian Photo-Engraving Co., Calcutta, for their co-operation in bringing out the publication.
PART II—STUDY OF ANCIENT MONUMENTS.

BINNAMANGALA.

MUKTINĀTHESVĀRA TEMPLE.

The temple of Muktināṭhesvara is situated about two furlongs to the south-east of the roadside village of Binnamangala which is one mile to the south of Nelamangala on the Bangalore road. The temple is a furlong to the east of the road and access to it is rather difficult since channels and rice fields now surround it.

About 8 feet to its north-east, half-buried in the earth, stands a large granite slab of which only 3' × 4' is visible. It bears a long Tamil inscription stating that in the Śaka year 1032 corresponding to A. D. 1110 during the reign of Kulottuṅga Chōḷa a grant of lands was made by a Chōḷa official to the god Muttīśvaran. Though the Vaidyēśvara temple at Talkāḍ and this Muttīśvara temple have both some amount of similarity, like the poor standard of sculptures, the use of granite, prominent Dravidian features, etc., yet the differences between them are also many and so definite and sufficient that it is not impossible to ascribe them to different periods. The only addition of later times at Binnamangala appears to be the front porch which perhaps dates from C. 1400 A. D. The rest of the building is homogeneous and consistent with the Chōḷa school. No other inscription has been found. The friezes of lions and Yakshas and the roundish cornice, the prevalence of rearing tiger brackets and the presence of the inscription lead us to ascribe the temple to the Chōḷa times.

The whole structure is of granite except the brick roofing and tower. (Plate IV, 1.) The building stands in the open without a prākāra or other appertinent buildings and has a four-pillared garbhagriha, a narrow sukhanāśi, a four-pillared navarāṅga and a small porch of one ankaṇa. (Plate II, 1.) A stone lamp pillar, about 30 feet high, stands about 20 yards to the east. It is probably a work of about the 17th century. A small stone-built tank lies about 20 feet to the north-east of the building.

The temple does not stand on a platform but the basement has four distinct cornices. The lowest has elephant heads at the corners; the second from the bottom is rounded with a number of narrow shallow horizontal flutings; the third is a row of

1. Epigraphia Carnatica, Vol. IX, Nelamangala Taluk, No. 3.
eaves ornamented with a frieze of leaves interspersed with lion faces, and below the eaves is the fourth row of long-eared short-maned lions (or tigers), prospectant, retrospectant or regardant, with the corners occupied by two-footed tailed makaras. The fourth cornice has also a row of leaves on the lower surface.

The walls are formed of well dressed granite blocks skilfully placed one above the other, the outer faces being smoothly planed except where the pilasters or the sculptured figures intervene. The pilasters like the whole building are right angled and have right angled cāmaruka-shaped mouldings below the abacus while the capitals are borne on the heads of dwarf Yakshas and supported by brackets of roaring tigers.

The sculptured figures on the walls are not very fine, being sometimes too heavy at the ankles and feet. They are definitely inferior to Bēlūr work or to Nāndi work but better than that met with in the Vaidyēśvara temple at Talkād. The figures generally wear highly ornamented kirīṭas of the Chōḷa type and not the plain cone-shaped ones of the Vijayanagar type. A few wear kirīṭas having several tiers as in early Hoysala images. But though the images lack gracefulness they are generally in attitudes which are familiar in Chōḷa sculptures. The chief images are, from the south of the east door:—

East Wall.—

1. Sūrya with lady attendants.

South Wall.—

2. Dakṣiṇāmūrtī, two-handed, wearing long cylindrical jaṭā on head, yatotpāvita and holding rosary in the right hand. A lady on each side.

3. Tāndavēśvara as Āndhakāsaṃkara.

4. Two-handed goddess (Uma?) standing with lotus in the right hand. The feet are large and ugly and the folds of the sari very conventional. A lady stands on each side.

5. Gaṅeśa seated on mouse. Attendants on each side. Lady to the right and male to the left, each holding lotus in the right hand.

6. Three-eyed Sadāśiva standing (abhaya, pāśa, deer (?) and dāna) with several ladies on either side and a fine creeper tōraṇa above with Gaṅeśa seated. (Plate III, 2). Further up there are soldiers and makaras.

West Wall.—

7. With lady attendants on either side in the centre stands under a canopy Venkaṭēśa (abhaya, chakra, śankha and katihaṭa). He wears jaṭāmakuṭa, makarakundaḷas, yatotpāvita, but no sarpas. His forehead
has however the third eye which is peculiar. The presence of 
Veṅkaṭeśa with the third eye in Chōla sculpture is remarkable. 
(Plate III, 3). Above, under a kīrtimukha is a linga whose presence 
is also significant. Veṅkaṭeśa is perhaps a form of Harihara; but 
the god of Tirupati has dānahasta instead ofabhaya.

North Wall.—

8. Three-headed Brahma standing clean-shaven, with jaṭāmakuṭa and four 
hands: abhaya, rosary, gadā and dāna. (Pl. III, 4). On the tower 
is Gajalakṣmī.

9. On the wall are a Rishi or Dakšināmūrti to the left, and 
10. Śaṭṭhī on an elephant to the right with male and female attendants.

11. Bhairava with snakes and dog.

12. Chāmuṇḍā (Vaishṇavī) standing to front on buffalo’s head as in the 
Bhōganganḍi temple window at Nandi but ruder. Her four hands have 
(abhaya, chakra, śaṅkha, kāṭhīhasta). Lady attendants. She wears 
breast band and the drapery folding is conventional.

13 and 14. Kālingamardana, four-handed and dancing (chakra, tail of snake, 
śaṅkha, lamba-hasta). The snake’s head is flat and is trodden under 
Kṛishṇa’s feet. (Plate III, 1.) He wears a smile. A devotee with 
folded hands to the left.

15. Vāṇugopāla—rude.

East Wall.—


Though the larger wall images have a definitely Chōla look, it must be 
confessed that the smaller attendant figures resemble those in the Vaidyēśvara 
temple.

Below the eaves is a row of Yakshas dancing or otherwise enjoying life, interspersed with monkeys, Kinnaras, etc. The eaves shaped 
like a sharp ‘S,’ (as in the Chāvuṇḍa-Rāya-Basadi at 
Śravaṇabelgoḷa), are ornamented with kīrtimukhas. The 
brick roof is a restoration work carried out in the 17th century. But the brick tower, 
about three feet high, is plain and resembles that of the Gandhavāraṇa Basadi of 
Śravaṇabelgoḷa and may be of about the same age. The bulls and arches above 
are of the 17th century.

The porch is a four-pillared structure, perhaps of Vijayanagar times, with the 
two front pillars bearing effigies of the builder and his wife. The male figure has long hair and a long beard.
The jambs of the navaranga doorway have ornamented floral bands supported by vertical bands of kubjas and musicians with a large saṅkha or conch hanging on each outlying pilaster. The lintel has Gajalakshmi between two two-footed makaras which are swallowing maneless lions.

Navaranga Doorway.

The navaraṅga (14' x 14') has four fine square pillars each of which is well ornamented. (Plate II, 2.) On a square-shaped base with indented angles rises a square shaft on each face of which above a row of lions and śarabhas are small sculptured figures among which are Kājingamardana, standing Śiva and Viṣṇu, Brahma and Gaṇeśa, Tāṇḍavēśvara and the consorts of the first three. Above is a row of lion heads and the abacus has Yaksha musicians and dancers above it.

Eight of the nine ceiling squares are plain but the central one which is flat and similar to the ceiling in the Yōganaṃdiśvara temple on the Nandi hill has nine panels with Umāmahēśvara in the centre and the Dikpālas around.

The images kept in the navaranga are: Dakshiṇāmūrti, Gaṇeśa, a seated devotee and Mahishāsuramardini of the standing Marāṣe type being exaggeratedly slim and tall. The last image has a breast band.

The doorways of the sukhanāsi and garbhagriha are both plain and there are no dvārapālas anywhere in the temple. The sukhanāsi has three pilasters and the garbhagriha four pillars, all of the plain square type, which may have been put in as late as the seventeenth century along with the porch. The Muktināthēśvara linga is an old and worn out specimen, split vertically in twain and fixed into a fine pīṭha of the indented square shape. There is a small rude Naṇḍi in the sukhanāsi.

Opposite the temple between the porch and the pillar are two sculptured slabs. One has a standing ruler with a large pot-like head-dress holding a rosary in his hand. Perhaps he is the restorer of the temple. The other slab has a king and his two queens with an attendant. Very probably these are all bhakta figures. The king has the archaic smiling lips of the Vijayanagar type. The dating, however, is doubtful.

1. Though the temple is not of first rate importance for art, it is one of the few genuine Chōla monuments in Mysore and should be protected under class II.

2. A pathway should be made to give access to it from the road which is only a furlong away.

3. The temple roof is very much damaged by the growth of a peepul tree.
and the brick tower is partly destroyed. Its lost portion may be built in again with brick and the whole covered with cement. The roof may be remade with concrete.

4. Owing to the interference of thieves with the central navaraṅga slab, the navaraṅga floor has subsided by five inches leaving a horizontal rent in the walls. These should be immediately supported with hard stone slabs and cement and the navaraṅga floor levelled.

5. Some of the beams have cracked and may be examined.

6. A battened wooden doorway may be provided.

7. The platform around the lamp pillar should be rebuilt lest the pillar should fall.

8. The inscription stone should be dug up and reset as also the stones of the pond.

9. A compound wall enclosing the pond and the lamp pillar may be built with a door to the east.

ŚIVAGAṆGA.

Brief notices of the several places of interest and of the temples on the hill at Śivagāṅga have already appeared in the Mysore Archeological Report for 1915. Here, the temples are studied with reference to their architectural history and the points of interest are noted either because of their dates or because of their architectural merit. Since the temples are the most important monuments on the hill, they are dealt with first.

GANGĀDHARĒŚVARA TEMPLE.

A large prākāra wall encloses the Gaṅgādhareśvara temple area; but its original gateway belonging to about the Hoysaḷa period appears to have been on the east. The latter has cylindrical granite pillars (as in the Pañchaliṅga temple at Soma-nāthapur). But to its east and also to the north of the prākāra additional mahādvāras with brick towers have been built probably in the Vijayanagar days.

Just inside the Hoysaḷa or, more probably, the 14th century mahādvāra stand two small stone shrines belonging to about the Hoysaḷa period. The stone śikharas of one of them dating perhaps from the 14th century is now deposited on the ground.

To the west is a large stone Girijakalyāṇa-maṇṭapa giving admission to the east doorway of the navaraṅga hall. It has large well carved granite pillars with
brackets and some armoured riders as in Kempe Gauḍa’s pavilion. The cubical mouldings of the pillars and the stone walls are ornamented with varied sculptures of Vishṇu, Śiva, Vāmana, etc., and the two inner pillars near the doorway bear in high relief the images of a king and queen, evidently those who built the pavilion. They may be Kempe Gauḍa and his queen or Venkaṭapatirāya and his queen. On the walls appear the seven Holy Mothers, Girijākalyāṇa and Umāmahēśvara with the Rīshis and Dīkpālas. The structure is strong and enduring.

The present navaraṅga hall is really an old open courtyard covered over and enclosed during Kempe Gauḍa’s time. It contains several maṇṭapas now connected by a common roof. Three of these are worthy of notice. The old Kalyāṇa maṇṭapa has four beautifully polished black stone pillars whose sixteen-pointed, cubical and wheel-shaped mouldings and chain ornamentation refer them to the Hoysaḷa period.

The Naṇḍi maṇṭapa is borne on four fine bell-shaped Hoysaḷa pillars, the inscriptions upon whose bases record a grant in 1196 A. D. for the god Śivagaṇga-nātha.

A little to the west there is a small pavilion supporting a huge bronze bell called Omkāra-ghanṭe an inscription on which records that it was a gift by Kempe Gauḍa I.

To the south of this navaraṅga hall a great rock overhangs a cave, the entrance to which is now provided with a well-worked granite doorway supported by moustached Śaiva dvārapālas of life size. The lintel has Gajalakshmi supported on each side by Vidyādharas while the jambs are formed by three sets of sculptured blocks bearing ornamental rudraksha, scroll bands, etc. The small dvārapālas are supported by makara-treading damsels and on the outer side on the right stands the votive image of a prince and on the left, stand those of his queen and perhaps her son. Who these personages are is difficult to state. Possibly they are Kempe Gauḍa I and his family.

The doorway leads to a large cave about 40' long and 30' broad which is now converted into a navaraṅga hall and two garbhagrihas. In the cave hall there are now kept a large number of stone and metal images which may be noticed in order from the door running clockwise:

2. Tāṇḍava Gaṇeśa—Stone image of the Vijayanagar period.
3. Durgā—Rude stone image.
4. Lamp bearing metal image of either the father or the brother of Kempe Gauḍa.
5. Kempe Gauḍa—image with inscription.
7. Behind No. 6, stone images of a prince and a princess, both devotees; two Nañdi bulls.
8. Tāṇḍavēśvara.
9. A cave used as a store house in which are two fine bronze images of goddesses.
10. Tāṇḍavēśvara—fine image; perhaps of Andhakāsura as generally called. It has several inset rubies. The ten hands of the image are thus disposed: dagger, abhaya, parasu, triśūla, damaruga, agni, ghañṭā, padma, vīṇā, lamba-hasta. Flames are darting forth from the halo of the god and the image has a graceful pose. It is definitely a Vijayanagar specimen; but shows that the art of metal casting was still in good condition.
11. Four-headed Chaṇḍikēśvara.
12. Tāṇḍava Gaṇapaṭi—Babyish god in a fine dancing pose.
14. Chandrasēkharā with Gaṅgā and Gaurī. He is the utsavamūrti of the main temple. The loose triśūla in front needs a pitha.
15. and 16. Sōmaskandamūrti of Umā and Māheśa—The central image of Skanda is missing and needs to be replaced.
17. and 18. Kalyāṇa-Sundara with consort. Old and fine—The noses, etc. of 16 and 17 are all rubbed off—The image of the consort has to be soldered on to the pitha.
19. Umāmahēśvara.
20. Gaṇēśa—a small Hoysaḷa image—relic of the older days.
21. Saptamātrikā panel—rude and worn out.
22. Virabhadrā—rude.
23. Gaṇēśa on the living rock.
25 and 26. Harihara—on the living rock. This is a 17th century work with the metallic image of a Pālleghär (named Enne-Gaṅgaṇṇa) depicted as lamp bearer.
27. Gaṇēśa on the living rock.
28. Bhairava—perhaps late Hoysaḷa work.

There are plenty of metal bells in the hall. But just in front of the sukhanāsi doorway is a small pavilion with two cast bronze pillars of fine design. Chain ornamentation and rounded wheel-shaped mouldings are also prominent. They are either 14th century work or their imitation in the time of Kempe Gauḍa.
A small sukhanasi leads through a comparatively plain doorway to the garbhagriha in which on a low pitha is a large natural linga rising to about 3' from the ground. It may belong to the Hoysala or even to the Pallava days. A chamber in the cave on the east is pointed out as the treasury of Kempe Gauḍa when the temple was being built. The bull opposite Gaṅgadharăśvara is a well ornamented piece and has the look of Hoysala workmanship. The height of the cave hall is about 5' to 8'. To the north-east of the cave hall is a small hole in the wall through which water rushes in during the rains. The hole above must be cement-pointed and the broken images repaired.

To the north of the Gaṅgadhară shrine, a small sukhanasi leads to the shrine of Pārvatī, an insignificant image of perhaps the 17th century. The wooden cot in the bed chamber needs to be repaired.

**Honnādēvī Temple.**

The rock which overhangs the cave shrines is a very large one and in the cave on the east is the Gaṅgadharăśvara shrine. There is a smaller cave on the north in which is housed the goddess Honnādēvī. The latter shrine also has a large front hall from which a small doorway leads to the cave hall which is about 40' square and 6' to 10' high. The image of Honnādēvī is a large one, about 5' high, of Durgā with eight hands (sword, short sword, battle-axe, chinmudrā, svarga-hasta, ghanṭa, buckler and kapāla). She is treading upon the Rākshasa Raktabījāsura and killing several of the Rākshasas while dogs and goblins dance about.

In a niche on her left is a standing Bhairāvī, called Kāmākṣī, 5' high, of Hoysala workmanship. In the niche on the right are housed the old and new metal images of Honnādēvī. The old one is a particularly fine image. (Plate IV, 2.) In a cave chamber on the east there is another stone image of Bhairāvī, a fine piece of Hoysala workmanship. (Plate IV, 3.) It is said that 40 years ago these images of Bhairāvī flanked Honnādēvī in the garbhagriha and that one of them was damaged while the temple was being repaired. Neither of them is worshipped now. In the south-west corner of the cave hall rain water rushes in during the rains. The drain in front of Honnādēvī and the wall require repairs.

To the west of the navaraṅga of the Honnādēvī temple is the Honnamanagavi-maṭha with a Virabhadra shrine in it.

**Other Points of Interest on the Hill.**

About 50 yards to the west of the Honnādēvī temple is a flight of steps leading to a large pool of cool sweet water in a cave. This is known as the Pāṭalā Gaṅgā. On a rock near it is a colossal relievo image of Virabhadra.
The pillars of the fine tower met with near a huge Gaṇapati as we ascend the flight of steps leading up the hill, have round shafts and the pot and wheel-shaped mouldings. Though they are of granite, it is not impossible that they may hail from Hoysala or even Chōla times. But the brick tower above is of about the 17th century.

**Subrahmanya.**

The Subrahmanya figure is a well-worked and impressive one, though its face is not handsome. In its 12 hands it holds abhaya, triśūla, arrow, sword, goad, mace; triśūla, lotus, pāśa, bow, sword (short), dāna. It may be attributed to the middle Vijayānagar period, i.e., to about 1500 A.D.

**Emme-Basava.**

Emme-Basava is about 15' long and 8' high. It is much broader and has a larger face than the proportion would require. It is of granite. It is similar to the Basava image of Arasinakere.

The inscription in the cave is evidently ancient and in the characters of about the 8th century, possibly of the Gaṅga times.

The top panel has a linga under a canopy, an orb combining the Sun and the Moon, and a Svastika in between.

Gaṇji Virabhadra is a bas-relief figure about 5' high on a living rock, with sword, arrow, bow and shield. Two of the steps in front of the Ganji Virabhadra. Virabhadra temple are the two halves of a large viragal showing a spirited battle between cavalry men with swords and spears and a hero with a curved sword on foot. The slab bears no inscription. From its size and the curved two-fronged sword held in the right hand of the hero, it may even be attributed to the Gaṅga times.

Near Kempe Gauḍa's Hajāra, facing east, is the east mahādvāra of the Gaṅgādharaśvara temple whose brick tower has now partly disappeared. Just in front of it is a Kannada inscription of seven lines stating that in S' 1288 (1866 A.D.) Māradāsa, son of Balaradāsa of Hōgunda got a lamp pillar put up in the pit by its side. The pillar has now disappeared.

The man riding the lion bracket of the west end pillar in Kempe Gauḍa's Hajāra wears a peculiar dress which probably represents a coat of mail.

About 20 rock-cut steps above Kempe Gauḍa's Hajāra, there are several votive inscriptions among which is one in Nāgarī characters. Near the steps closeby the Linga shrine, there is a large number of Kannada and Nāgarī votive inscriptions which deserve examination.

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1 See M. A. R, 1931, page 68.
Further up, the Chigatana-gavi contains five portrait statues: two are of bearded chiefs and two of their consorts and the fifth is of a standing prince. Very probably Kempe Gauḍa, his brother, and the rest of his family are represented. An inscription of five lines to the right of Chigatana-gavi on a rock mentions a certain Chikkā Kāma Nāyaka, son of Bairappa Nāyaka, as being the person who got the steps on the rock cut, evidently for the convenience of devotees climbing up the hill. Another similar inscription of one line mentions the name of Japa Guru Gauḍa.

Another huge roughly carved bull, of workmanship similar to that of Emmeg-Basava, but slightly larger, is found a little further up.

Colossal Bull. Probably it is also of the same period.

Onake-kindi is about 200 steps above Doddā Basava but lower than Kallubāgilu and near the inscription of Krishnarāja Wodeyar IV.

Onake-kindi. A modern Telugu inscription was copied on the rock below it. Another inscription of two lines on the rock surface about 20' inside of Onake-kindi (close to Nelamangala 129) mentions a certain Kencha Sōma Naṅjiah.

Above the well with Shāji's inscription of 1652 A.D. (Ś 1574) is a small pavilion with a small shrine in front. These belong to the Pāḷlegār days.

Kōḍugallu-Basava was carved in 1388 A.D. according to the inscription below it. To this date must now be ascribed the other megalithic bulls of the hill, which are all of practically the same workmanship. A small pavilion of four pillars originally stood over this bull as over the others. Perhaps this explains the roundness of the pillars of the fourteenth century since there is imitation of Hoysala work yet lingering.

On the south we overlook a hilly country between which and the Śivagāṅga hill is Vīrāji Kaṇive and its Kapila tirtha. Here Kempe Gauḍa is said to have found a treasure trove and Sarajappa Nāyaka is stated to have passed through the place to Sāvandurga. In the valley is said to be found a large amount of old pottery and the place has to be surveyed for cromlechs and other antiquities. To the south-south-east appears Māgaḍi with Sāvandurga beyond; to the south-south-west is Bhairavandurga. On the east Bangalore is said to be visible on a clear day or night, while on the west is Mikkarājana are containing buried antiquities. Beyond it there is plain country. To the north-north-west is Tumkur, while to direct north appear Siddhagāṅga and Dévarāyanadurga, with Kengalguḍa in the foreground and Śivagāṅga town at the foot of the hill. On the top of the hill there are a small Vīrbhadra temple and a Linga shrine. Both of them are insignificant. By their
1. View from the Top of the Hill (p. 13).


Mysore Archaeological Survey.
side on the south-west is a rockly pool wherein water collects during the rainy season.

The Tirthadakamba is a heavy granite pillar, $2\frac{1}{2}'$ square at the bottom and about 15' high. It rises with an octagonal shaft on a square base and has a round moulding just below the square capital. (Plate V, 1). The inscription repeated on the four sides of its base, belongs to the days of Narasimha Hoysala. There is a small chiselcut hollow $15'' \times 12''$ and 4'' deep to the north of the pillar in which it is said that a cupful of water collects during the makarasankranti day at the time of Uttarayana punyakala. This is called the Gangọtpatti place. A number of votive inscriptions are found near it.

An iron rod bent over the edge of the cliff overlooking the precipice with a bell dangling from its free end was put up by Gurumūrti-Achāri of Kyātasandra in 1933 as a son was born to him.

**Votive Bell.**

The Kālyāṇi, (Plate V, 2) also called Kamala Tirtha, is a large stone built pond of about 200' to 200' with well built stone steps from bottom to top. Around its top runs a high jagati platform with parapet and on the face of the platform between the cornices, hundreds of sculptured panels appear. Commencing from the east and running clockwise may be noticed some interesting groups:—

**South-east corner.**—

Dharmāṅgada fetching water for his parents whom he has seated in two cradles hung on a pole.

A man (perhaps Daśaratha) hiding behind a tree slays a person fetching water from a crescent-shaped pond.

Krishna loots butter and is tied to the Yamaḷa trees. He plunders butter when it is being churned. He hides on a tree top with the clothes of the bathing girls.

**South side.**—

He plays on flute, wrestles, and kills Kālinga. Two ladies, one of whom is mounted on a parrot, shoot at a man seated on a tree.

**South-west corner.**—

The Dikpālas led by Śanmukha and the rishis wait upon Śiva. Naṇḍikēśvara (or is it stag-headed Ṛṣhyaśringa?) plays with girls. In this corner is now kept a fine but damaged Hoysala image of Gaṇeśa which was originally in the Sāntiśvara temple. It should be returned to the temple and preserved.
West face.—

Birth of Rāma and his brothers. The princes follow Viśvāmitra, slay Tāṭakā, and defeat her sons. Sītā marries Rāma; the marriage of Rāma's brothers is also celebrated and the bridal parties go in procession.

IMPORTANT STRUCTURES IN ŚIVAGANGA VILLAGE.

Just opposite the gateway leading up to the hill, there is a fine stone built pond with a cloistered verandah running around it. The latter has its inner anākaṇa walled off and converted into several large chambers possessing 108 lingas. Of these the middle one on the east which faces west is called Agastyēśvara linga and is considered to have been installed by Agastya. The building is, for the most part, of about the Magadi-Pāḷḷēgar's time but repairs have also been made recently as is seen from two small modern Kannada inscriptions in the north-west corner.

The steps of the ponds are finely adorned with the figures of lions, elephants, swans, snakes, etc. To the south-west of the pond is a large storehouse of the old type known as Hājimaṭha, evidently the old building of the Śivagaṅga mātt. Among the images in it, one of (Viṭṭhala) Pāṇḍurāṅga with two hands akimbo holding snake and chakra may be noted.

On a pillar stored in the compound there is an inscription of ten lines in Kannada characters, which is dated 1528 A.D. (Ś 1450) Sarvadhāri.

North-side.—

Rāma defeats Khara, and his brother Lakṣmanā disfigures Śūrpanākhi. The golden deer appears; Mārīcha is slain. Fight between Hanumān and Garudā. Monkeys approach Rāma. Rāma slays Vāli, Sugriva and Tārā.

North-east side.—


The Śāntisvāra temple is, as stated by R. Narasimhachar, an old structure, perhaps the oldest in Śivagaṅga. Its outer walls are ornamented with pilasters bearing beaded hangings as in the Aruṇāchaleśvara shrine at Naṅdi. The granite pillars of the open mukhamāṇṭaṇa are plain but cylindrical and have wheel-shaped round mouldings on the top. The navaraṇga has four pillars of granite with sixteen-sided fluted shafts, bell and wheel-shaped mouldings and cannot be assigned to a date later than the fourteenth century. The beautiful pot-stone Gāṇeśa of the navaraṇga now lies mutilated at the tank and the Bhairava image of the temple has
disappeared. In their places are now a small Ganesha and a goddess of recent make. The Linga is a round topped, fine black thing about three feet high and is certainly older than the fourteenth century. It is not impossible that the temple was constructed for the merit of Santaladewi, queen of Vishnuvardhana, who is said to have died here; but one wonders whether such inartistic structure of granite of this kind would ever be put up in the name of the great queen of Vishnuvardhana. It is more probable that the structure may belong to the 14th century. The question however has to be left open at this stage.

In front of the temple there is a fine large dipastambha, nearly 40 feet high, which is probably a work of the seventeenth century. An inscription on a rock near it reads: Rangarajana seve.

SAVANDURGA.

About seven miles south-east of Magadi is the hill fortress of Savandurga, a third class Protected Monument, rising to a height of about 4,024 feet from the level of the sea. Mr. R. Narasimhachar visited the place in 1915; but he did not climb up the Kari-gudda or Black Hill. Hence the description in the Mysore Archaeological Report for 1915 is mainly confined to the Bili-gudda or White Hill. The place was visited again in 1925 and brief notices are published in the annual report of the department for that year. The ascent to the Black gudda is dangerous inasmuch as we have to crawl on fours on the face of the steep rock many a time. There are no steps whatsoever leading up. The stronghold must have been very formidable formerly. What strikes us at the outset is the continuous chain of the fortifications running all round the hills including the Black hill, the White hill, the valley connecting the two, Basavandurga and the extensive area in between.

The numbers below refer to those given in the accompanying map and pertain mostly to the places of interest on the Black Hill. (Plate VI, 1.)

1. South fort gate—Entrance.
2. Inside the south fort gate which is the first we come across on our way to Nelapattana from the forest lodge, is a pair of artificial pits called the Bailu-Basappaswami-pada cut in the rock.
3. At a distance of about 30' from the above there are a small rude stone Basava and a head less Gaṇapati in front of it.
4. Three viragals and possibly another a few feet above the Nelamālgie a little to the south of the above. Perhaps there was a Bhairava shrine nearby.
5. Nelamālgie of possibly the Nāyak period as is evident from the thin bricks, Probably it was used as a guard room or magazine. It has got an outer chamber and a small inner niche. The roof is formed of one slab, about 15' in diameter.
6. Bidirakaṭṭe a few yards above, to the left of the pathway leading up to the temple of Ojēśvara.

7. The temple of Ojēśvara is just on the right side of the roadway. It has a ruined brick tower of the Nāyak period, a garbhagriha, a hall in front of it and a mukhamantapa, all built in the Dravidian style. There is no liṅga in the adytum. The material used is granite and the workmanship plain but for some creeper scroll and floral ornamentations on the jambs. There is a kirtimukha on the lintel. The creeper scroll issues out of the mouths of yālis on either side of the jamb. The garbhagriha ceiling is formed of two squares, one placed on another cornerwise with padma medallions here and there. The building is unimportant.

8. A few yards west of the Ojēśvara temple on a granite stone slab, 6' × 4', there is a three-panelled viragāl without inscription, on the lower part of which a royal personage rides forth to battle on a horse. Above him is held an umbrella.

9. The road leads along the side of the second fort wall of simple construction (of mud and rubbles) through the Palace gate.

10. Fort gate immediately to the west of Nelapaṭṭana. On the granite pillars of this fort gate there are several devices of birds carved with bull heads, human heads and ram heads. Figures of tigers, lions, rishis, elephants, etc., are also carved.

11. A few yards south-west of the above fort gate is the Viṣvēśvara temple.

   It is a ruined granite temple with masons' marks 1, 2, 3 etc., on the stones. It consists of a garbhagriha without liṅga, a sukhanāśi with a flat padma ceiling and a collapsed navaraṅga having square pillars with single figures carved on the sides. The jambs of the garbhagriha doorway have creeper scroll ornamentation issuing out of kalaśas, besides other floral designs. On the lintel there is a liṅga flanked by elephants on either side. The tower is of brick belonging to the Nāyak period.

12. Second gate of the Palace. A flight of steps leads up to it. Musket holes can be seen in the parapet of brick construction.

13. The Palace site with stone basement and stone walls on which appear two or three ornamental niches.

14. Kalyāṇi-pond immediately to the north of Nelapaṭṭana. Area of top is about 50' square. There are sculptures all round the railing on the inside. There are a small rudely carved Basava and a Basava temple on the south.

15. A few feet north-west of the pond on a boulder is a bas-relief figure of Hanumān with a dhvaja on each side surmounted by chakra on the right and śankha on the left. The god has a dagger in his girdle. A pentafoil arch is rudely carved above. The left hand is in the striking attitude.
16. The Virabhadra temple has a manṭapa on the left. At the north-west corner of the temple is a pair of stone feet.

17. Narasimha and Kālamma temples. These are situated about two furlongs east-north-east of Nelapaṭṭana.

18. Cave prison.

19. The fort wall of the east hill on the way up the Black Hill is a Hindu construction built, without mortar, of undressed blocks of stone in the cyclopean way and provided with projecting bastions. The pathway leads up through a breach in the fortwall by the side of one of the eastern bastions.

20. Fort-line with a guard room. This appears to have been built by Tippu, because the well-dressed stones are jointed by mortar.

21. Further up, there is the defence tower of rubble masonry overlooking the pathway on the ridge and commanding the eastern approach.

22. Magazine—40' × 20'—with a dome immediately to its south-east.

23. Top-most peak of the Black Hill with a tower manṭapa of stone enshrining a rudely carved bull with a slightly exaggerated neck. Trigonometrical survey bench mark.

24. Fort line in the valley connecting the two hills. The abyss is now impassable.

25. There is a pathway leading up from the Virabhadra temple. The branch leading up from Kempe Gauḍa’s Palace is now overgrown with jungle.

26. A flight of stone steps leading up to a gateway in the fortwall.

27. Second fort wall of Bīḷi-guḍḍa.

28. Guard room.

29. Court hall.

30. Line of fortifications—Mud and rubble on the White Hill.

31. Basavanadurga is a connected strong hold with a small fortress having bastions at the four corners. To the south of the durga on the inside there is a depression which is perhaps the foundation for a guard room.

View of the surrounding country from the Blackguḍḍa:

East—Bangalore and Nandi.

North-east—Tippagonḍanahalli.

North—Śivaganga.

West—Māgaḍi and Huttari Durga.

South-west—Broken hilly country with the road leading to Closepet.

South—Road to Closepet and range of large and small hills. The country is very hilly on this side.
DEVARAYNADURGA.
(Pl. VII, 1.)

The temple of Īśvara called also Vaidyēśvara is of granite with a stepped pyramid, a garbhāgriha, a sukhanāsi, a porch, a navarāṅga of nine ankaṇas and another porch in front with stone benches on either side and no railing. There is a plain square padma ceiling in the porch in front. The navarāṅga ceiling is formed of two squares placed crosswise and has simple padma ornamentation in the centre. The pilasters on the outer walls are simple and square as in the case of the Bhōga-Naṅdiśvara temple at Nandi. The śikhara is also like the one in that temple. But the pillars in the navarāṅga are square and have octagonal cutting on the shaft and round mouldings at the abacus. The structure may belong either to the 14th or the 11th century. There is a plain Basti behind it.

The first fort wall is formed of undressed stones mostly. To the right of the Pennugonda gate in the second fort wall there is the figure of the musician Virūpaṇa with a published inscription.

Near Āne-done there is an inscription of the time of Hariharā on a boulder. A stone gateway and the Palace site are nearby. A few yards further up to the east is the Kaṅṇappana-done.

In the third fort wall the gateway has recently been reduced in size.

The parapet above the fourth fort wall and gateway is of mud and has musket holes. In a cave is enshrined a small Āñjanēya called Nilāñjanēya. At the doorway are the bricks of the Pāḷḷegār period. The parapet too is of this time. On the inner side of the fifth gateway is a shrine containing two figures—one of Garuḍa and another of Āñjānēya, both fighting carved in relief on a big boulder. There is the figure of Kōḍaṅḍa Rāma between them, perhaps to bring about reconciliation. The gateway of the sixth fort wall has granite pillars with square pot-shaped mouldings above. Near the seventh gateway with Vāyutirtha, now dried up, is the figure of Hanumān on a boulder.

The Pāda Tīrtha in a cave is reached past the eighth gateway and fort wall. There is a maṇṭapa in front. Figures of Garuḍa and Hanumān with folded hands are on either side of the cave. The temple adjoining is that of Saṅjīvarāya, while that situated behind is of Laksmi-Narasimha. Going further up we come across a pond and a Pirangibaterī. The gateway of the ninth fort wall (Pl. VII, 2) has a figure of Hanumān on the left side. The magazine with two chambers and brick terrace is of the 17th century. The Garuḍa shrine with no Garuḍa is on the summit to the east of the Laksmi-Narasimha temple. Here may be seen the fort line with gate (continuation of No. 2) on the east. The Danuṣ-Tīrtha measures 100' × 10'-12" and is a little to the west of the above, while the Rāma Tīrtha is slightly west of the above.

2. View of the Fortress and the Hill (p. 18).

Mysore Archaeological Survey.
Further up is the cave temple of Kōdaṇḍa-Rāma with Lakshmaṇa and Sītā, perhaps of late Vijayanagar days.

The small figure in the Rāmānuja shrine is about 9" high, and called Kaṇṇappa devaru locally.

The Lakṣmi-Narasimha and Hanumān temples are on the lowest elevation. The pond known as Jayamaṅgali has its source near a rock on the north side.

The Nāmada chilume is near the Forest Lodge.

**MADHUGIRI.**

Madhugiri is a high and precipitous hill with a strong fort famous in the History of Mysore (frontispiece). A detailed description is given below and the numbers refer to those in the sketch map (Pl. VI 2).

1. First fort wall and gateway—Behind it there is another doorway of Hindu workmanship having cyclopean masonry. The parapet, however, is of Hyder's time. The bastions are provided with doorways, musket holes and, here and there, cannon openings.

2. Rama's temple.


4. Guards' station (?) A Moslem structure of brick and mortar, provided with cannon openings, musket holes and a platform in the middle.

5. Third gateway in the second fort wall belonging to the Pāḷḷegārs' time and renovated by Hyder. The battlements are provided with musket holes and cannon platforms.

6. Third fort wall having two gateways—The front one is Moslem with a parapet wall by the side of a brick flooring. A new inscription of Chikkadevarāja was found on the boulder to the left.

7. Fourth fort wall with gateway. This is definitely a Hindu structure, perhaps of Chikkadevarāja's time, having Hanumān on one of the pillars. The parapet is provided with musket holes and cannon openings. There is a batēri to the right.

8. Iṭṭige-donē—Brick structure of Pāḷḷegārs' times. Below there are flat bricks. Another building to its right is pointed out as the granary. A cistern-like structure is attached to it. An ornamental brick structure which is perhaps a fountain exists in front of it.

It is probable that in this area were situated the habitations of the chief personages since there was plentiful water supply. The cistern-like structure suggests that there was a syphon adjoining the Iṭṭige-donē.

9. Fifth fort wall with gateway—Hanumān temple and 'Dabbigadiges' are to the right. The latter are granaries.
10. Sixth fort wall—A small one with passage.

11. Seventh fort wall with gateway—Evidently a Hindu structure perhaps of Chikkadevaraja's time. The parapet above is provided with musket holes. Round bastions also exist. There is a cross wall running from this fort wall to the guard house higher up.


13. Guard House—Stone and rock structures adjoining the done.

14. Eighth fort wall and passage—The brick parapet above is provided with musket holes.

15. Ninth fort wall with a small doorway. The similar parapet is provided with musket holes and cannon platforms.

16. Low stone wall about 6' high, with entrance-passage leading up the hill. A few yards above is a small done (with no water now).

17. Tenth fort wall with a small doorway of the Moslem period. There is a guard house nearby with its roof fallen; the holes for the beam can be seen.

18. Vishnu temple on the peak with a small fort wall serving as prakara and having musket holes. The temple is a simple granite structure with a small square garbhagriha having no image and a mukhamantapa with Dravidian octagonal pillars. The Garuda pillar in front is of granite.

There are several granaries and living rooms on the south-west and north of the temple building. The prakara has a western entrance leading to terraced rooms and granaries built of stone, brick and mortar. Flat bricks of the Pallagarr period are used. On the lintel of the granary room in the south-east corner of the prakara there is a Kannada inscription of two lines mentioning Chikkadevaraja Vodeyar.

19. A few yards to the south-west of the temple there is the Navil-done with brick work below. There is no water here now.

20. Bhimana-done. This is said to have water always. By the side of the Hanumán figure nearby there is an inscription which mentions the name of Chikka-Gauḍa III.

On the south-east side of the hill a pathway leads down from the Mysore gate through the valley between the tank Chitrakatte and the Āñjaneya temple (facing west) south-westwards towards Mysore. A full view is obtained from Bhimana-done.

21. Mysore gate. This was constructed by Hyder as stated in the inscriptions (Persian and Kannada) on the lintel.

SIRA.

To the south-west of the Travellers' Bungalow there are two caves in which a Mohamedan saint is said to have lived.
Nearby is the Idga which is a large structure, about 70' long, with seven large pointed niches and a parapet wall of the typical Bijāpur style. The two large minārets at the terminations have octagonal tapering shafts and are about 40' high. They have a typical Bijāpur look.

The graveyard some distance from the above contains several tombs and masjids of which the important one is the tomb of Sayid Abdul Khader. The graveyard is surrounded by a compound wall and there are two tombs which have Persian inscriptions on the head stones.

On a stone Brindavana in front of the Middle school there is an inscription of seven lines which is comparatively modern, though the grave itself is perhaps older.

The pillars in the navaranga of the Durgamma temple are imitations of Hoysala pillars. A modern stone screen is used at the threshold of the mahādvāra.

The Malik Rihan Darga has a verandah running all round with pointed arches. The eaves are supported by Hindu brackets with drops. The parapets have the trefoil (fleur-de-lis) design. The small supporting minarets have octagonal shafts ornamented with two storeys of pointed arches. The main dome has a broad base and rises on a padma. The building, though small being only 40' high, is elegantly designed and combines dignity with grace. For what reason Malik Rihan of all the governers of the place deserved this memorial, is not clear. However, the building is definitely of the Bijāpur style. The whole building except the main dome is of stone.

The compound wall should be repaired. All living quarters should be removed from the area. The joints of the stones have to be cement pointed. The yard should be cleared of all vegetation. The darga, though endowed with Inam lands is not well looked after. The steps leading up to the darga must properly be rebuilt. The votaries are Hindus and the tradition is that these Hindus are better privileged than the Mohammadans in respect of this building.

On the tomb of Aurangazib's daughter nearby there is an inscription which gives the date 1104 besides mentioning Allah and Muhammad.

The Begumbi Masjid is dilapidated.

Nearby stand the Chōti Masjid and Shāh Sherif Darga.

The Mihrab Jumma in the Masjid is of black stone (Turuvekere Kallu) and has the following motifs very familiar in Hindu sculpture: the mango drop, creeper scroll, pendant drop ornamentation, brackets, etc. The revolving pillars have 16 fluted sides. There is a black stone chain of eleven links with a large jingle pendant. The doorway of the Masjid is also of black stone and has the kalaśa and floral ornamentations met with in Hindu temples.

The fort is surrounded by a moat on the outside. The first gateway of the Pāḷlegār period has fallen on the north side. The second gateway called the Dīḍḍi
bāgulu was also without doubt Hindu originally as can be observed from the octagonal and sixteen-fluted shafts of the black-stone pillars and the wheel moulding at the top. On the inside of the doorway the jamb on the left side has the creeper scroll ornamentation issuing out of the mouth of the yāli. Some of the pillars create a suspicion that they might be imitations of Hosyāla work. The brick and masonry battlements with musket holes and cannon openings appear to have been added in the days of Hyder and Tipu. The third gateway is also Hindu in construction with Dravidian pillars and scroll ornamentation on the jambs. The figures on the pillars are: Gañēśa, Bull, Ānjanēya, Guruḍa, etc. The pillars have heavy bottoms and are of the early eighteenth century workmanship and of the Pāḷlegār period mostly. The old building used as the Taluk Kachērī until 40 years ago is of stone and brick with a lily flower parapet in the Bijapur style. Two walls only are standing to a height of about 20'. The neighbouring mounds contained to the north-east the treasury and office rooms, to the south a brick-built pond, to the south-east a Hanumān temple and to the west dwelling houses, all of which are now ruined. To the south-east there is a brick building with a dome and contained originally open entrances, to the south, east and north and appears to have been originally a mosque with the mihrab on the west, but converted later on into a Hanumān temple. The image is now kept in the new town. In the building plenty of black stone has been used for the corner steps on the interior. At the south-east corner there is a well with arrangements for lifting water which is sent through pipes to the various parts of the fortress. It is said that elephants were being used for drawing water. Nearby are a broken image of (?) Lakshmī-Nārāyaṇa in sukhāsana and the capital of a pillar, both of which are of granite and suggest the existence of a temple.

On the south-west are two European tombs one of which has an inscription of four lines in English:

1. Here lies
2. T. T. Temple
3. Leu Reg No.
4. Died March 1800.

Through a postern gate in the south fort wall we come to the Palace site which originally was protected by a wide and deep moat and had a well in the south-west corner. Outside this moat is the first fort wall with its own outer moat. The Inscription No. 73 on the bateri, dated S' 1463 in Achyutarāya’s time has recently been cut into several pieces.

Outside the fort on the north is the site of Chikpet. There were here a Vyāsarāya Matt of stone and brick construction and a temple of Gōpālakrishṇa.
The latter is a simple Dravidian structure of stone and brick parapet and sikhiara. The parapet has battlements in the Bijapur style. There are only a garbhagriha and a mukhamantapa having broad-based Dravidian pillars of the Pallegar period. In the garbhagriha is now kept an Aṃjaneyā figure, the original image having been removed to the Nārāyaṇa temple inside the town. There is nothing extraordinary either about the temple or the Hanumān image, called Rāchōti Aṃjaneyasvāmi. A large tank called Doḍḍakere immediately to the south was perhaps the source of water supply even in those days.

Further up on the east is a ruined Nārāyaṇa temple of simple workmanship. An old mutilated Hoysala image of Nārāyaṇa with the ten avatāras on the arch and the two front hands broken stands to the north of the pond and to the north-east of the temple. The image must be removed and kept in the maṇṭapa of the Aṃjaneyā temple. There is a broken image of Kālī lying in the pathway leading through the old Sira site. Only the pedestal and the two legs of Kālī are remaining.

The old town had outer mud fortifications now ruined, and was surrounded by a moat. There is another tank called Chikkere between which and the Doḍḍakere the old town existed.

Further north passing through a Moslem grave yard with enclosures, we come to the Chinnada-gōri of Farīd Ullah Shah, which is in the same style as the Malik Rihān Darga but has no verandah. The minarets, however, are of brick and mortar and the finial is gold plated. There is no further ornamentation in it as in the case of Malik Rihān Darga. Farīd Ullah Shah and Masim Shah (father-in-law and son-in-law) are laid in the tomb, and worshipped by the Hindus also. There is a pond to the south-west of the tomb.

The Bhavānī temple is of rude workmanship, probably belonging to the Mahratta times. It consists of a garbhagriha, a sukhanāsi and a mukhamantapa. The pillars are all plain. A cloistered verandah runs all round. The structure is of granite and the parapet of brick and mortar. The prākāra is of stone, brick and mortar.

The Baraki Mosque was originally meant for two tombs. But one has been left vacant. The inscription to the right of the mihrab has been published. The tomb has trefoil arches and Hindu bracket motifs. Above there are two domes of similar design. The domes and the parapet are of brick and mortar.

The building, Ibrahim Rauza, is an interesting example of the employment of Hindu motifs as can be seen in the cornices. (Plate XVII, 4.) If we remove the minarets at the corners, one would take the building for a Hindu one. The doorways, the multiple Dravidian pillars and the disc-like parapet mouldings are all Hindu. Could the building have come from Vijayanagar days? There are a number of tombs inside the yard.
SETTIKERE.

SettiKere is a prosperous village about five miles to the south-west of Chikkanayakanahalli. Here is a large old tank to the south-west of which stands the village which appears to have been originally an agrahāra of the usual type founded in the Hoysala period with a Vishnu temple on the west and a Śiva temple on the north-east.

THE YOGA-MĀDHAVA TEMPLE.

The Yoga-Mādhava temple, as it now stands, is evidently the result of two different instalments of construction, the first one being of fine Hoysala workmanship and the second of the Vijayanagar days. (Plate VIII). As it now is, the temple has three cells or garbhagrihas of which only the one on the west has a stone tower and a sukhanāsī. There is an inner navaraṅga of nine squares and an outer one, while the whole temple is situated on a platform, about 3' high. A plain mahādvāra without a gopura stands in front of the temple with the ruins of a rude compound wall around the whole courtyard.

An inscription (Ε. C. Tumkur Cn. 2) now kept in the south-east corner of the inner navaraṅga states that the temple was constructed in the year 1261 A.D. (S' 1194 Durmati) during the reign of Vīra Narasimha III Hoysala, by Gopāla Daṇāyaka who established the agrahāra. From a study of the structure it is clear that the original Hoysala building consisted of the three garbhagrihas, the western sukhanāsī, the inner navaraṅga and a small porch of one ankaṇa on the east with stone benches and possibly also railings. At some subsequent time, when yet soapstone was being used for structural purposes, though often indiscriminately with granite, the front porch was deprived of its benches and was expanded into an outer navaraṅga with a small cell on the south and a doorway each on the east and north. The mahādvāra and, possibly, the tall Garuḍa pillar which stands in front of the temple, belong to this period.

As mentioned above, a plinth or platform, about 3' in height and ornamented with five cornices, runs around the temple following its contour, old as well as new. The general shape of the navaraṅga on its outside is square while the garbhagriha has a mixed square and star-shaped outline. On the plinth or platform rises the basement which consists of five cornices, as usual, with their faces carved into dentil and other mouldings but left unworked. The walls of the original building are decorated with indented square-shaped bell pilasters and canopies surmounted by
towers of varied shapes like the stepped-pyramid with a tapering vertical band, the multiple-turreted tower, the star-shaped curvilinear tower, etc. The garbhagriha is star-shaped in outline with square fronts on the south, west and north. The eaves have dentil mouldings and above them the parapet is formed of a series of half-worked turrets. The stone tower or vimāna of the temple is formed of four tiers of turrets with a stone sikhara and a stone kalāśa. The detailed carvings are all absent.

The outer navarāṅga takes the place of the mukhamanṭapa. It is built of soapstone pieces brought from some ruined Hoysala temple and mixed with granite blocks. Its northern doorway is now blocked. Its eastern doorway is comparatively plain. In a rough cell in the south-west corner of this outer navarāṅga is now kept a fine Hoysala image of a goddess seated in sukhāsana with four hands (abhaya, padma, padma and dāna). On the tōraṇa is the serpentine design. The pedestal has the image of a lion. Though the image is now worshipped as the consort of Yōga-Mādhava, it seems that the deity is Pārvatī. Very probably she was brought over here from the ruined temple of Śiva which is said to have existed on the north-east of the village. The drapery of the goddess with its foldings shows that it is a late Hoysala image. The two inner pillars of this outer navarāṅga are the usual bell-shaped soapstone ones belonging to the earlier porch. The ceiling of this porch has a small dome with a padma design and the petals on the flower and its large bud are coloured. But no images have been carved on the corner stones.

A well carved doorway of the usual Hoysala type with the lintels uncarved leads into the original navarāṅga of nine squares. Against the western wall are kept the usual images of Gaṇeśa and Mahishāsuramardini, both being Hoysala pieces. The second figure is a spirited one showing the goddess standing on one leg and treading on the buffalo with the other.

The four pillars of the navarāṅga are of the characteristic Hoysala bell-shaped type, while the ceilings which are all dome-shaped, though carved out of a single stone, have varied lotus designs. The corner stones have almost no carvings.

The south cell is supported by two Vaishnava dvārapālas and has unfinished lintels. In it is enshrined a fine image of Vēṇugopāla, about 5' high, in the usual attitude; but the figure is slim and well worked and has a fine expression. It is not mutilated. But its tōraṇa which has the ten avatāras is covered over with dirt and needs cleaning.
The north cell which is similar to the south one houses a Lakshmi-Nārāyaṇa group. The god sits in sukhasana with the goddess on the left lap. In his four hands he holds śankha, padma, gadā and chakra. As usual, the ten avatāras are carved on the arch. The image needs cleaning.

The North Cell.

A well worked doorway with the jambs bearing single rows of cross-shaped perforations and the lintels unworked, leads into the sukhanāsi in which are now kept an image of Rāmānuja-chārya and another of Nammālvār. The garbhagriha doorway which has unworked dvārapālas and lintel panels, has five turrets on the upper lintel above the cornice. In the cell is installed on a Garuda pedestal the main image of Yōga-Mādhava. The image is about 9' high above the pedestal and represents Vishṇu seated in yōgāsana, i.e., in a squatting posture with the feet placed one upon another and the right hand resting on the palm of the left as in the images of Jaina and Buddhist saints. The back hands hold chakra (right) and śankha (left). The serpentine arch which has on its outer edge the ten avatāras and a lion face on top supports the seated figure. The god wears a fine kirīṭa, necklets, necklaces and garlands, armlets, bracelets and anklets and rings upon the fingers and toes. The eyes of the figure however are wide open and looking forward. The lips appear to wear a mild smile. The image on the whole is a finely worked piece. Since the image of Yōga-Mādhava is rare, it is of very great value.

The temple deserves to be preserved at least for the sake of its beautiful images. The main image of Yōga-Mādhava requires thorough petrol cleaning. The brick roofing is greatly damaged so that rain pours in. It needs repairs. The walls which are slightly out of plumb in some places require to be examined. The courtyard should be given a compound wall and kept neat and clean.

Conservation.

The mahādvāra is a plainish structure mostly of soapstone. Since its pillars are rude octagonal ones, its date is the same as that of the outer navarānga. Outside the mahādvāra is a large granite Garuḍagamba, about 35' high. It shows nothing remarkable in its workmanship.

Mahādvāra.

OTHER BUILDINGS.

The other temples in the village, viz., of Īśvara, Raṅganātha, and Hanumān are all later structures as is evidenced from the characteristic pillars and bricks used in those buildings. The Bhairava and Kēśava images in the navarānga of the Īśvara temple are however of an earlier period. The images in the Raṅganātha
temple are of very rude workmanship and belong possibly to the late Vijayanagar period.

**Turuvekere.**

Turuvekere is a large prosperous village about eight miles south of Bānasandra. On its north it has a large tank from which it derives its name. The tank appears to have been in existence in 1263 A. D. when Sōvaṇa or Sōmēśvara, the Hoysaḷa Governor and builder of the Sōmanāṭhapur temple made the grant of a vṛtti to Brahmans, etc. It is highly probable that the temple of Chennigarāya and that of Śankarēśvara were both built a little previously, though the inscription does not mention the construction of the temple.

**CHENNIGARĀYA TEMPLE.**

The Chennigarāya temple is, like the one at Seṭṭikere, a simple but typical Hoysaḷa structure. It is throughout of soapstone and has the usual garbhagriha, a closed sukhanāsi, a navaraṅga of nine anāthaṇaś and an entrance porch. The temple stands on a plinth, 3' high, which is ornamented with the usual cornices and follows the contour of the temple.

The basement has also the five cornices whose details are unworked. The walls are decorated, as at Seṭṭikere, with pond-shaped pilasters and turreted canopies. The shape of the navaraṅga is square whereas that of the garbhagriha is a mixture of the star and square plans.

The temple has the usual eaves, parapet, and a tower of five tiers of turrets with a stone finial at the top. The entrance porch with its stone benches and unworked railings is intact as also its bell-shaped pillars and domed padma ceiling.

The navaraṅga doorway which is supported by two Vaishnava dvārapālas has on the lintel a Vēṇugopāla group. The pilasters supporting it on either side show a modification of the sixteen-pointed star shape which is also used for the garbhagriha.

The navaraṅga has four pillars of the usual bell-shaped kind. Eight of the nine ceilings are similar to that in the porch, having shallow padma domes. The ceiling nearest the sukhanāsi, however, is flat and has nine squares with rosettes.

The sukhanāsi doorway whose lintel and dvārapāla panels are uncarved, has a single row of cross shaped perforations on the jambs.

**Sukhanasi and Garbhagriha.** There is nothing remarkable in the sukhanāsi or garbhagriha. The image of Channakēśava which is about 5"
high from the floor has the usual attributes and the daśāvatāra arch. But unlike the usual Hoysala images, it is shortish and broad in the abdomen. It appears to be a comparatively poor specimen of Hoysala sculpture.

ŚAṆKARĒŚVARA TEMPLE.

The Śaṅkarēśvara (called Mule-Śaṅkarēśvara) temple is similar in most respects to the Chennigarāya temple. (Plate IX). Only the differences are here noted:——

1. No platform is visible around the temple.
2. The tower has a peculiar shape resembling that of the Sōmēśvara temple at Nuggihalli. On a star-shaped base it rises with four tiers of stepped pyramid-shaped turrets, even the original parapet being formed of turrets of this shape. These turrets as also the main tower have a tapering vertical band rising up to the śikhara.
3. The pilasters supporting the navaraṅga doorway are sixteen-petalled padmas in plan. (Cp. Pillars at Ānekonda temple).
4. At the eastern end of the navaraṅga is placed a small Naṅdi. In the navaraṅga are now kept a number of images which are in order from the south-west clockwise:——
   (1) Saptamātrikā panel. The images are well worked as also their vehicles.
   (2) Gaṇeśa kept on a pedestal which belonged originally to Sūrya.
   (3) A smaller Gaṇeśa.
   (4) Bhairava.
   (5) On a scorpion pedestal a small Vīrabhadra.
   (6) Bhairava seated in sukhāsana holding demon’s head. All the four hands are broken. The image is a fine one.
   (7) Shaṅmukha—mutilated.
   (8) Nandi-bull facing the Liṅga.
5. The dvārapāla and lintel panels of the navaraṅga, sukhanāsi and garbhagriha doorways are all unworked.
6. The liṅga is of polished black stone and about 4' high from the ground.

Conservation.

Cement pointing and repairs to the roof are necessary. The navaraṅga stones have mostly split and cracked due, of course, to some big fire lit up there. Granite supports have been given on all the four sides so that the building is now intact.

GAŃGĀDHAREŚVARA TEMPLE.

In the Gaṅgādhareśvara temple, which is perhaps an early eighteenth century structure, three points are noteworthy.—

1. The colossal bull of black stone is a finely worked piece of sculpture, well ornamented. It reminds us of the large bull on the Chāmuṇḍi Hill, though it is much smaller in size. The bull is made of hard black stone known generally as the Turuvekere Kallu quarried from Kaḍehalli-gudda, about seven miles south of Turuvekere.

2. The navaraṅga has a porch on the south as in the temple at Kaḷale. Its two pillars have sixteen-sided fluted shafts and three sets of cubical mouldings. The latter are full of sculptures. On the east face the pillars have the usual type of lion brackets with riders above, and elephants below. The chief object of interest in this porch is a huge soap-stone bell whose diameter at the bottom is about 4'. It is about 4½' high. It must have been in regular use once upon a time, since its walls are cracked.

3. The liṅga of the temple is also peculiar. On its black head rises at the back an arch-like jaṭā under which is seated, in padmāsana, the goddess Gaṅgā.

4. Ādhāra-Śakti—Though the image is of about the seventeenth century, it is of considerable interest and holds abhaya with rings, goad, pāśa and dāna with padma. Such images are common on the walls of Haḷebīḍ.

BĒṬERĀYA TEMPLE.

In the Bēṭerāya temple there are there points to note:—

1. On the northern jamb inside the mahādvāra is a fine votive image of a Vijayanagar officer wearing tall kirīṭa and long coat. He is identified as Chauḍappayya, afterwards known as Varada Bēṭerāya who is said to have erected the temple.

2. The main image in the temple is Janārdana with the right front hand in the dāna pose. It is of Hoysaḷa times.

3. Old wooden cot.

NITTUR.

ŚĀNTIŚVARA BASTI.

The Śantiśvara basti is a fine ornate structure facing the road. Originally it had a garbhagriha, a sukhanāśi and a navaraṅga of nine squares. Later on a small shrine for Padmāvatī was built about ten feet to the north-east of the temple and between
the two was put up an open mukhamanṭapa with a small porch. All this was
done in the Hoysala days. Since the walls of the garbhagriha were out of plumb
and the mud walls of the mukhamanṭapa were ugly, a sum of about Rs. 3,000 was
collected locally and Government contributed Rs. 3,500; and repairs are being made.
Nine buttress walls of size stones, three on each of the south, west and north sides
have been added, the mukhamanṭapa has been walled in, and a small room has been
constructed on the south of the mukhamanṭapa for Brahmadeva corresponding to
Padmavati. A modern stone mukhamanṭapa has also been added. The mahādvāra,
too, is modern-looking.

The temple has no platform. But its five-corniced basement is unworked in
its details. The upper walls have ornamented niches on
the south and north of the navaraṇga and four petalled
rosettes and turreted canopies of elegant design. The wall
pilasters are however plainish. The mutilated figures under the cornices are now
covered by the buttress walls. The general plan of the temple and its garbhagriha
is squarish. It has two sets of eaves but the parapet is very recent and the
brick and mortar tower is probably only a hundred years old. Nothing remains of the
original tower. The ornamental niches outside the navaraṇga have their towers
formed of three tiers of stepped-pyramid-shaped turrets supported by pilasters, thirty-
two petalled in plan. Outside the navaraṇga on the north stands a Jain inscription
mentioning a person whose title appears to have been ‘Dharmāmbunidhi’ and who
was a śishya of Chandra Siddhānti Chakravarti, and stating that it is the ‘nisidi’
of Mālabbe and Chauḍiyakka.

The pillars of the inner mukhamanṭapa are of varied designs, viz., bell-shaped,
sixteen-petalled lotus, eight-petalled lotus with intervening star points, thirty-two-
petalled lotus, six-pointed star, thirty-two-pointed star,
etc. They are all crusted with chūnām coating which
should be removed.

There is a potstone slab (1½’×5’ with a long inscription of about 50 lines in
Hoysala Kannada characters mentioning Mulasangha and Desigaṇa. The navaraṇga
doorway is well carved with wide jambs. There is a Jain figure on the lintel
with an inscription on the eaves-like cornice, in Kannada (3’×15’) which mentions
the sculptor, Mālopiya Mallaya.

The inner navaraṇga has beautifully ornamented and dome-shaped ceilings of
varied designs. These could not be studied because
an image has been installed in the navaraṇga and
the latter could not be entered. The two necessary
anaṇas may be provided with a wooden railing and the other parts allowed
for study.

The original image of Sāntinātha in the main cell is in darkness.
KADABA.

KAILASESVARA TEMPLE.

The Kailaseśvara temple is a small unornamental structure at the north-east corner of the village, close by the tank and the Šhimsha river. The navaraṅga pillars are round and roughly bell-shaped but are of granite. Neither Pārvatī nor Hounādevi is of any sculptural value nor of Hoysaḷa workmanship. The linga has nothing special. The walls of the temple are plain and the vimāna of brick dates from the Pāḷlegār period.

On the back the three outer sides of the garbhagriha have several niches. The walls are of granite. There are Grantha inscriptions on the west and north walls outside the garbhagriha. The walls on the north need buttresses and the roof needs repairs. The temple is leaking. The lamp pillar which is large and fine is leaning to west and is in danger of falling.

ŚRĪ RĀMA TEMPLE.

The Rāma temple is a good but plain building of the Pāḷlegār period. The images of Gōpāla and Janārdana are of the same time, probably; but Yōgānasimha is a small image of Hoysaḷa times. The original temple evidently was destroyed and the new one was erected in the Pāḷlegār times, the main image having to be remade.

The compound wall and yāgaśāla are to be repaired. The building was repaired about ten years ago. The sukhanāsi and the south verandah need re-flooring.

NAGAMANGALA.

SAUMYAKESAVA TEMPLE.

Nāgamangala is situated about 24 miles to the east north-east of Frenchrocks Railway station and appears to have been a place of considerable importance from even the early Hoysaḷa days. The most important temple in the place is that of Saumyakēśava.

Situation.

The temple is a large structure which appears to have been constructed in at least two instalments. The earlier part consists of the main cell and the sukhanāsi, the other two cells and the navaraṅga. In front of the navaraṅga doorway there is a porch of three aṅkanaśas which appears to have been added to the original temple. All this part of the temple stands on a platform about 4' high. In front of this
porch is a large later addition in the shape of a mukhamantapa of the pāṭālāṅkāna kind. At the north and south ends of this mukhamantapa there are smaller shrines and to its east is the mahādvāra with a tall tower upon it. On either side of the mahādvāra extends a cloistered prakāra in the four corners of which are rooms. In front of the mahādvāra is a tall Garuḍa pillar.

From the inscription No. 1 (Nāgamangala) we learn that in about 1171 A.D. Vīraballalā I made a grant for the God Chennakēśava of the place, so that we know that the temple was existing at this date. Since Nāgamangala is an old agrahāra town with the Vishnu temple in its centre and the Śaṅkara-Nārāyaṇa shine (called Bhuvanēsvara) in the north-east and also a tank in this direction, the agrahāra and the temples must have come into existence at about the same period. The inscription No. 2 (Nāgamangala) on the south-west of the Bhuvanēsvara temple states that that temple was renovated by Bammaladēvi, queen of Vishnuvardhāna Hoysala, in 1135 A.D. This fact leads us to believe that the Kēśava temple came into existence on about this date also, probably, with its agrahāra. Unfortunately the main inscription connected with this temple is missing. To this original Hoysala temple additions commenced to be made in the shape of the porch. It is possible that the porch belongs to a period earlier than the outer part of the temple. An inscription set up on the south outside the mahādvāra states that during the time of Sadāśivařāya of Vijayanagar in 1544 A.D. some of his officers made certain grants perhaps connected with the temple and the agrahāra. It is highly probable that the mahādvāra, the prakāra and the pāṭālāṅkāna belong to about this period. The Garuḍa pillar, however, is stated by local tradition to have been put up by Jagadēvarāya, an officer of Vijayanagar, who later on set up as the Pāḷlegār of Channapaṭaṇa.

The temple stands on a platform which is about 44' high and had the usual five basement cornices. The plinth originally followed the

Main Temple—Platform. contour of the main temple but was later on rebuilt in a somewhat haphazard fashion probably when the porch was put up. The navaraṅga is square on the outside, while the garbhagriha is star-shaped with flattened sides on the south, west and north.

The basement has an unusually large number of cornices about eight in all, which is a record number even in Hoysala temples. (Plate X, 1.) But it has no ornamentations except dentil cornices and square or oblong mouldings meant to receive makara faces and other designs. The upper portion of the walls has very few figure sculptures and is mostly ornamented with cross-shaped and turreted pilasters. Only on the south side of the main garbhagriha there appears a relievo of Ugranarasimha for whom a special small and ugly shrine has in later days been constructed. This should be immediately removed.
The eaves are small and well shaped with the rafter design on the under-surface appearing only on the western side. The original parapet appears to have been composed of a row of stone turrets without any ornamentation. But only the lower part of it remains now, the upper portion being a brick and mortar parapet of recent construction. The tower is a brick and mortar structure of the Vijayanagar days. Probably the original stone tower disappeared and was replaced during Sadāsivaraṇāya's time.

The porch appears to be a structure of the middle Vijayanagar days. Its sixteen-fluted pillars have large squarish tapering mouldings below and rough pot-shaped and wheel-shaped mouldings above and the ceilings are shallow padma domes. On the lower cubical mouldings of the pillars some images have been carved as is common in middle Vijayanagar work. The eaves which are complete for the porch are straight with no work on the under-surface.

The navarāṅga is entered by a comparatively large doorway which has Vaishnava dvārapālas and cross-shaped and eight-petalled lotus-shaped pillars on the jambs and only a single padma with no Gaja-Lakṣmī on the lintel. The navarāṅga is a largish oblong hall of twelve aṅkāṇas, the longer side being east to west. Whether the corner aṅkāṇas on the north-east and the south-east with their granite pillars and beams were added in the Vijayanagar days is difficult to be sure about; but these two aṅkāṇas appear to have been partly at least rebuilt at the time the porch was constructed and the two large Hoysāla dvārapālas were set up to guard the sukhanāsi doorway. In the south-west corner of the navarāṅga are two images of the five-hooded cobra Aḍiśēha whose body is coiled and the hood raised above it. In a small niche in the north wall is a rude image of Vīśvvaṃśaṇa. The rest of the navarāṅga is of Hoysāla construction definitely.

The Hoysāla pillars in the navarāṅga are variedly designed making the hall attractive. The four central pillars which are stout and tall belong to the bell-shaped variety. Among the others may be noted the following: thirty-two fluted, sixteen fluted, thirty-two pointed star with the alternate points long and short, and thirty-two pointed star with the alternate long points shaped like padma petals.

Of the twelve ceilings the four corner ones have now been removed and provided with ventilating towers, probably at the suggestion of Mr. Arcot Srinivasachar, formerly Muzrai Commissioner. The other ceilings are all beautifully ornamented in the Hoysāla style. They have, commencing from the east and running clockwise:—

(1) a circle with inset padma;
(2) an octagon with inset padma;
(3) a thirty-two pointed star with inset padma;
(4) eight-pointed star;
(5) flat ceiling with nine rosettes, near the sukhanasi;
(6) (north) cross-shaped gallery with inset padma;
(7) square with inset padma;
(8) (centre)—over a set of well ornamented corner stones having lion faces on the under surface and the Dikpālas on the inner side runs a circular gallery over which rises the dome with its ribs connected by three concentric circles of rafters. The ground between them is ornamented with conches and other designs. In the centre from a lotus hangs a large bud round which a hooded snake has wound itself.

The doorway of the south cell is rather plain having unworked dvārapāla and lintel panels. Above the lintel cornice is a row of nine towers. In the cell which has a flat roof of nine rosettes on a rough large Garuḍa pedestal of granite stands the image of Vēṇugopāla with one consort. (Plate X, 2.) There is no tōrāṇa and the image is of fine workmanship and appears to date from the Vijayanagar times. It wears a tapering kiriṭa and is ornamented very much like the Hoysala images. But its face is longish, its nose smallish, and its general appearance, though good, is different from that of Hoysala images. The image of the goddess standing by its side is of no extraordinary workmanship or beauty.

In the north cell whose doorways are also unworked and whose ceiling has a flat square with four padmas is seated, on a Garuḍa pedestal, an image of Lakshmi-Narasimha. It appears to belong to about the same age as Vēṇugopāla and particularly his consort.

Two large Vijayanagar type dvārapālas of granite flank the rather unworked sukhanasi doorway. The sukhanasi has an octagonal ceiling with inset padma, below which the corner stones are similar to those of the navaraṅga ceilings. The garbhagriha doorway whose dvārapāla and lintel panels are also unworked leads into the sanctum which is a room about 10' square. In it on a Garuḍa pedestal stands an image of Kēśava whose top from the ground is about 8' high, the image itself being nearly 6' high. The image is a fine one of the usual Hoysala type and has his consorts on either side and a serpentine tōrāṇa on the edge of which are the ten avatāras. The benign look of the image has earned for it the name of Saummyakēśava.
There is nothing remarkable about the workmanship of the mukhamantapa or its plain pillars except that its ceiling is about 17' from the ground and the mantapa itself is about 100' x 35'.

The prakara which runs round the temple is also plain and in its corners are the following shrines:

1. South-east—The kitchen with a deep old well connecting which is an underground cave stream.
2. Small Lakshmi, known as Madapallinachar.
4. South-west corner—Sudarshanavir.
5. Hanuman.

The west wall has no verandah but has a walled-up doorway in the middle.

6. North-west—Goddess Lakshmi's shrine: the verandah in front of it appears to be a construction of the Pallavagars days.
7. North-east—Ramanaucharya's shrine: the outer walls have a few paintings.
8. Pillailokacharya's shrine, yagasala and the shrine of Manavala-mahamuni.

The mantapa in front of Ramanaucharya's shrine appears to date from about the same time as the porch of the main temple, i.e., perhaps the middle Vijayanagar period or even later.

The mahadvara is a large and imposing structure of Vijayanagar times, though comparatively plain. It has a doorway, about 16' high and 10' wide. Over it rises a large brick tower of six storeys and a boat-shaped shikhara surmounted by masonry kalaasas. It is one of the largest Dravidian towers in the State.

Opposite to the mahadvara of the temple and springing from a large stone platform with well-worked cornices stands a tall granite pillar with a square base and a tapering octagonal shaft, the alternate faces of which have serpentine scroll bands springing from the mouths of yalis and running up to the round capital. The abacus is a large square slab on which is an iron frame work. On the square bottom of the pillar which is 3' wide are found the following relieves from the west in order clockwise:
1. West—Garuda.
2. North—Hanuman with folded hands.
3. East—The tripondra between sankha and chakra.
4. South—Lion sitting to front on its haunches.
The temple is in a fairly good state of preservation. Its prakāra and verandah need reflooring. The mukhamantapa floor should be reset and cement pointed. The inner platform floor should also be reset and cement pointed, all the plants being completely removed. A flower garden may be planted in the vacant grounds to the north of the temple, if necessary.

**BASRAL.**

**ŚRĪ MALLIKĀRJUNASVĀMI TEMPLE.**

Basrāl is a large prosperous village, 15 miles north of Mandya, in the northeast corner of which is a fine Śiva temple of the Hoysala type. It has a large upparige with an outer porch on the south, beyond which is the modern street which is perhaps about 4 feet above the original street level. In the north-east of the courtyard is a small Bhairava shrine, while in the centre is the large main temple of Mallikārjuna. The latter structure is a smallish building of the highly ornate 13th century Hoysala type and resembles in many respects the Būḍēsvara temple at Kōravangala, Hassan taluk. It is all of soap-stone and pot-stone and its inside is small, the roof being rather low and the doorways narrow. Its plan (Plate XI) is noteworthy because it is a three-celled structure or trikūṭāchala with only the western cell having a tower as in the Kēdārēsvara temple, the Hosaholalu temple, etc. To the east of the navaraṅga directly opposite to the linga is a Nandi shrine, the entrances being only from south and north as in the Būḍēsvara temple of Kōravangala, where there is a Sūrya shrine similarly situated. In all, the temple contains three garbhagrihas, one sukhanāsi on the west, one navaraṅga with an eastern extension, a small porch, and a Nandi shrine.

The Mallikārjuna temple (Pl. XII, 1) was built in the year 1234 A.D. by Harihara Daṇāyaka, an officer of the Hoysala Emperor Narasimha II, who claims to have fought with valour and defeated the Sāvunā armies. Harihara constructed the village tank in the name of his mother while the linga of the temple was set up after the name of his father, who very probably belonged to this village of Basurivala. The Emperor Narasimha provided the temple with lands, etc., for its maintenance in 1234, Vīra Sōmēśvara in 1237, Narasimha III in 1269 and Kempa Bairarasa Nāyaka, the Pāḷlegār, in the year Kshaya which perhaps corresponds to 1625 A.D. (?)

The level of the present courtyard is about 4 feet above the original level so that only the top of the original stone platform is now visible. This platform which follows the contour of the temple is intact though sunken in some places and could be removed by excavation. It has two flights of steps, one

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**Conservation.**

**General Description.**

**History.**

**Platform and Niched Towers.**
MALLIKÄRJUNA TEMPLE
BASRÁL
(P. 36.)
on the north and the other on the south, each of which is flanked by a small niched stone tower as at Halebid. The niches are mostly filled up with earth and no images are visible inside them. Each tower is shaped differently with the squarish plan. Near the south-east niche lies a broken image of Shāṃukha on a peacock. It is doubtful if it was originally in the niche.

The basement of the main wall has on it six friezes of sculptures as at Kōravaṅgala, Hosaholalu and elsewhere, the lowest one bearing a row of elephants which have tiny riders and are mostly war animals on the march with a horseman interspersed in between, here and there. Most of the animals have their trunks hanging down from their lifted heads, while a small number are in frolicking or fighting attitudes. Some of the corners are adorned with two elephant bodies having a single head.

The horsemen are also of the usual type, cantering forth to charge, sword in hand. Some riders hold spears or banners, while others hold bugles. Near the south-west corner of the main shrine are a number of princes with attendants, holding umbrellas over their heads, while on the north-east corner of the navamangala several horsemen are attacking a footman, and another horseman is coming to the rescue. This last scene is positively connected with Haribhara Daññayaka's heroism against the Śēvuṇa cavalry.

The frieze next above has a row of lions with a Saḷa group or a gryphon put in occasionally. On the south-east is a row of gryphons with a man fighting them.

The Purānic frieze of this temple is one of the best preserved among similar ones in Hoysala sculpture and contains illustrations for all the great mythological works. From near the south door begins the Rāmāyaṇa which ends right at the back of the main shrine where the Mahābhārata begins and proceeds to nearly the north doorway; thenceforward it is the Bhāgavata, while on the east part of the temple other Purānic episodes like Samudra-mathana, etc., are carved. The scenes are here described commencing from the middle of the east wall and running clockwise. It is a pity that some of the important scenes are hidden by the eight buttress walls which are now holding the walls of the temple together.

**East Wall:**

1. Samudra-mathana.
2. Episode of Vāmana (?). Partly hidden.
3. South of Nandi shrine: The legend of Dharma Vyādha, the virtuous hunter—(a) carries about his maimed parents, feeds them, and defends them (?)
(b) He is tested by God; (c) He cremates his parents and is driven in a chariot to Kailāsa where he worships Śiva-Linga (?)

**South door.—South-east of Navaraṇga:**

1. Children, perhaps Rāma and his brothers are being carried in hammocks by attendants.
2. Rāma and Lakshmana (?) go hunting, the bag of deer being carried.
3. Viśvāmitra takes Rāma and Lakshmana from Daśaratha. They slay Tāṭakā and defend the yajña of the rishis, and slay two birds (perhaps Mārīcha and Subāhu) which attack them.

**South of South Cell:**

(a) Rāma defeats Paraśurāma.
(b) Daśaratha receives the newly married couples.
(c) The attempted coronation of Rāma begins.

**South-West of South-Cell:**

(a) Lakshmana defends Rāma and Sītā by slaying Virādha.
(b) Lakshmana cuts off Śurpanakhī's nose.
(c) The brothers defeat Khara, Dūshaṇa and Trīśims.

**South-West of Navaraṇga:**

(a) Rāma goes after the golden deer while Rāvana abducts Sītā.
(b) Jaṭāyu is mortally wounded as also the golden deer.
(c) Rāma and Lakshmana find their camp empty and going forth make alliance with the monkeys.

**South of Main Cell:**

(a) Rāma allies with Sugrīva and his hosts.
(b) Rāma shoots through the seven palms and hits Vali.
(c) Dying Vali rebukes Rāma, while Rāma relents, and Tārā laments.
(d) Rāma sends Hanumān in quest of Sītā, who crosses the ocean.
(e) Hanumān fights Laṅkini and other demons and discovers Sītā under the Asōka tree.
(f) Hanumān rebukes Rāvana in his court and burns Lankā.
(g) The monkeys bridge the ocean and Hanumān fights the Rākshasas.
(h) Rāma and Lakshmana are carried on Hanumān's shoulders.

**Back of the Main Shrine:**

(a) Rāma kills Rāvana. Coronation of Rāma and Sītā is celebrated.

**Mahabharata begins:**

Bhīma shakes the Kauravas off their tree perch.
1. MALLIKARJUNA TEMPLE, BASRAL, NORTH VIEW (p. 36).

2. MALLIKARJUNA TEMPLE, BASRAL, PILLARS OF THE PORCH (p. 46).

VIRAGAL, BASRAL (p. 47).

Mysore Archaeological Survey.
North of Main Shrine:—
Kuntī with her five sons, all seated, invited by Virāchana.
Bhīma slays Hiḍimba and marries his sister.
Arjuna shoots the fish target before the assembly and Draupadī is married.

North-West of Navaraṅga:—
Vishṇu appears from the sacrificial fire of Drupada, and Draupadī and her brother are born. The five brothers and their queen wander in the forests.
Arjuna performs penance on the Indrakīla hill, shoots the boar, fights Śiva, obtains the Pāṣupatāstra and deposits it on the Śemī tree.

West of North Cell:—
Arjuna rescues the cattle.
Here the cattle raid battle is confused with the great war and Bhīma fights Bhagadatta’s elephant.

East of North Cell —
The Chakravayaḥ and the death of Drōṇa at the hands of Dhrishṭadyumna.
The great war continues.

North-East of Navaraṅga:—
Bhīma mortally injures Duryōdhana.
The heads of the Upa-Pāṇḍavas.
The Mahābhārata ends here and the Bhāgavata begins with the story of Prahlāda running from left to right.
Hiranyakāśipu in durbar.
Prahlāda’s persecution with lions, water, fire, snakes, elephants, etc.
Narasimha slays Hiranyakāśipu.

North Door:—
Story of Krishna:—
Krishṇa is swung in a cradle.
Krishṇa slays the tiger, Pūtani, Śakaṭāsura and Bakāsura.
Krishṇa plays in water, overcomes the Kāliṅga serpent.
Śiva seated in the midst of his Gaṇas, drinks the poison Halāhala.
The makaras are riderless and have, here and there, an interspersed ornamenta

Makara Frieze. lion’s face.

Swans Frieze. characteristic attitudes [like pecking, fighting, beaking, feeding the young, etc.]

The swans frieze has greater life in it and the bird is shown in its various
Around the Nandi mantapa originally ran a row of slanting railings, only one slab of which is now remaining. It has a row of turrets below, serpentine creeper on top and obscene figures in the panels. Above the railings the wall is made up of a number of pierced stone windows.

Front Railings.

On the main wall above the basement is a row of large images about 2 1/4 feet high representing the great gods and heroes. The bases are comparatively plain and the latā tōraṇas not very elaborate. The images, though finely worked, are of the shortish type resembling the Sōmnāthapur images. Coming from the east of the south cell they are as follows in order, clockwise:—

(1) Yōgānarasimha.
(2) Śiva standing.
(3) Tripurāntaka—the group shows Śiva shooting at, and burning the tower of the three cities above the clouds.
(4) Two-handed god—abhaya and dāna—(identity uncertain).
(5) Pārvati standing.
(6) Vishnū standing as Padmanābha (chakra, padma, śankha, gada).

South of South Cell:—

(1 to 3) Sītā, Rāma and Lakshmana standing.
(4-6) Umāmahēśvara with Kumāra to left and Gaṇēśa to right.
(7) Śiva standing with four hands (trident, three-hooded snake, a fan and a battle axe).
(8) Mōhinī.
(9) Goddess standing—hidden partly.

West of South Cell:—

(1) Narasimha seated peacefully (abhaya, chakra, śankha, and dāna) surrounded by consorts, Garuḍa and Prahlāda.
(2-3) Goddess (padma, goad, pāśa, kalaśa) with attendant standing.
(4) Goddess standing—rosary, goad, pāśa and phala.
(5) Kāliṅgamardana.

South-West of Navaraṇga:—

(1) Bhairava.
(2) Halāyudha.
(3 and 4) Manmatha and Rati.
(5) Goddesses dancing with a string of flowers.
(6) Durgā dancing with twenty-two arms (abhaya, broken, sword, snake, broken, vajra, battle-axe, rosary, goad, fire, svargahasta, pāśa, padma, ḍamaruṇga,
buckler, uncertain, phala, spear, mace, bowl, lambhasta, dāna). The figure is well executed.

(6) Sixteen-handed Śiva dancing on Andhakāśura’s head.
(7) Lady holding a bunch of flowers.
(8 and 9) Two monkeys fighting for jack fruit.
(10) Gōvardhanadhāri.
(11) Pārvatī standing.
(12) Garuḍa.

South of Main Cell:
1. Pārvatī.
2. Bhairava.
3. Lady attendant.
4. Rāvaṇa lifting the Kailāsa.
7. Vaishṇavi.
8. Kaumārī?
9. Dancing Sarasvatī—beautiful image damaged; the pose is very fine.
11. Śiva standing (flowers, battle axe, deer and abhaya).
12. Vāmana.

Back of Main Cell:
1. Mōhinī.
2. Paraśurāma.
4. Śiva on throne with Nandi below.
5. Vaishṇavi.
6. Śiva standing (abhaya, trident, ďamaruga and dāna).
7 & 8. Lady attendants.

North of Main Cell:
1. Pārvatī dancing.
2. Drummer.
3. Lady attendant.
4. Pārvatī.
5. Śiva dancing.
7. Śiva dancing.
8. Bhairava.

9 & 10. Mōhinī dancing.

11. Sixteen-armed Durgā dancing on the headless body of her foe.

12 & 13. Reverent monkey and Mōhinī.


15. Goddess standing.

16 & 17. Two monkeys and jack fruit.

**North-West of Navarāṇa:**

1. Goddess standing.

2. Arjuna shooting the fish target (good sculpture).  (Plate XIII. 1.)

3. Draupadī rushing forth with garland.

4. Lady figure.

5. Pārvatī standing.

6. Śiva dancing on Andhakāśura.


8. Lady attendant.


11. Trivikrama.

12. Vishṇu standing (sāṅkha, padma, gadā and chakra).

13. Harihara standing (rosary, trident, chakra, sāṅkha).


15&16. Lady attendants.

17. Gajāsuramardana (fine figure).  (Plate XIII. 2.)

**North of North Cell:**

1 & 2. Lady attendants.

3. Sūryanārāyaṇa (?). Two of the symbols may be padmas or maces.

4. Viṭṭhala.

5. Lakshmiṇārāyaṇa.


7. Varāha standing.

8 & 9. Lady attendants.

**East of North Cell:**

1. Nandi-vāhana.

2. Pārvatī standing.

3. Lady attendant.

4. Vishṇu standing, two symbols broken, perhaps Janārdana.

5. Kālingamardana.

1. ARJUNA SHOOTING AT THE FISH (p. 42).

2. GAJASURA MARDANA (p. 42).

3. DVARAPALA (p. 44).

4. GANAPATI NICHTE (p. 44).

Mysore Archaeological Survey.
Above the row of large images is an eaves-shaped cornice dividing the wall into its upper and lower parts. In the upper part is a row of turrets borne on single or double pilasters. The turrets are of varied shape; square, star-shaped, pyramidal, storied, etc. The eaves above this row have the usual dentil projections and beaded pendants. The parapet of the Basrāl temple is one of the best preserved of all Hoysaḷa shrines though the sculptures have now been built into a masonry wall. It has the usual row of turrets, with a frieze of makara mouths and another of arches and kīrtimukhas. Under these arches are placed several sculptural groups, the important ones being, commencing from the east and running clockwise:—

1. Gaṇeṣa.
2. Sarasvatī.
3. Dancing Śiva.
4. Vishṇu dancing, eight-armed (abhaya, gadā, śaṅkha, svarga, chakra, padma, lamba and dāna).
5. Brahma and Sarasvatī in sukhāsana.
7. Tāṇḍavēśvara.
10. Lakshmi.

The stone tower is squarish in plan and well executed, the creeper arches and the stone kalaśa being particularly fine. Its front projection has on its eastern face a fine Tāṇḍavēśvara group under an ornamental arch. Above it, in its usual position, is a Sala group, which is one of the best preserved. The figures are life-like and the hero's pose is admirable.

Admission into the temple is through its small porch which has two doorways, in the north and the south respectively. The doorways are flanked each by two fine elephants, (Plate XVII. 3). whose uplifted heads and moving limbs, jingles and bells give them an animated appearance. Each animal is supported by horsemen and footmen and is riderless. Of course, the hind parts are too broad and the legs are set too far apart to be true to nature.

The panels meant for the dvārapālas on the north doorway jambs are uncarved, while only one dvārapāla now guards the south doorway. The porch is a narrow structure about five feet wide and ten feet long into which on the west opens the navaraṅga doorway and to the east of which is the Nandi shrine. The porch ceiling is domed and has three concentric circles.
The Nandi shrine which is also a low structure like the other temple is supported by four round lathe-turned pillars with a bench running round the north, east and south sides. Its domed ceiling is well worked with deep ribs and a circle set inside a ten pointed star.

The Nandi Bull which is about 4 feet high and 5 feet long has beautiful ornamentation. Its right horns and both ears are missing. Still the animal is life-like and appears as if it is about to get up.

The doorway of the navaranga which has a Tânda group above its lintel is supported by two beautifully carved and well-shaped Śaiva dvârapâlas, the left one of which has lost two arms. (Plate XIII, 3). On the outside of each dvârapâla is a perforated screen with a simple cross-shaped design.

The navarânga is a small low structure of the usual nine aâkaṇas with an extra aâkaṇa on the east flanked by stone benches. The facings of the benches are ornamented with pilasters and rosettes but the real breadth of these benches is concealed by brick walls. In the western part of the navarânga are five towered wall niches each with its own interesting design. (Plate XIII 4). Two are squared, while the other two are star-shaped as at the Sûmëśvara temple at Hârnanâlli. They contain, in order, the following images commencing from the south:

1. Sarasvatî.
2. Gaṇêsa.
3. Mahishãsuramardini.
4. A smaller Sarasvatî, perhaps not the original image of the niche.

In front of the Gaṇêsa shrine is a fine Saptamâtrîkâ panel where the deities with their respective vâhanas are placed in an unusual order: Brâhma, Mâheśvarî Kaumârî, Vaishnavî, Indrâni, Vârâhi, Bhairavi (?) indicated by the scorpion vehicle, Châmûndâ in the shape of Durgâ with a jackal on the pedestal, and Gaṇêsa.

The four central pillars and the two eastern-most ones are of the usual round shape, though short and squattish. Outside each of these pillars is a similarly shaped, lathe-turned, round support brought at a later date evidently from some other temple, probably, the Chennigarâya temple. But the most interesting pillars are the four on the eastern side of the navarânga square. They are roughly star-shaped but the monotony of the star is broken by a treble, indented, square-shaped projection which follows every three star-points. Of these also, the inner ones have acute-angled points, while the outer ones have obtuse angles.

The navarânga has in all ten squares each of which had originally a domed ceiling of the following description commencing from the east and running clockwise:
1. Near doorway:—
   Octagon set in two squares with serpentine band.
2. Concentric circles.
3. " octagons.
4. " circles.
5. " eight pointed stars.
6. " circles.
7. " squares.
8. " circles.
10. Central—This is said to have been the most beautiful of the domes but was
    removed a generation ago to accommodate a ventilating tower.

   A modest doorway supported by Vaishnava dvārapālas leads into the small
   south shrine which has a domed ceiling with concentric circles. The original image was probably Venukopāla or
   some other form of Vishnu. Its pedestal has however disappeared and against the wall is now kept a smaller Sūrya figure of Hoysala
   workmanship with its own seven horse pedestal. It must have been imported from
   some other temple. It is however a fine piece by itself with two hands only and a
   Chhāyā on either side.

   The north cell whose doorway, ceiling, etc., are similar to those of the south
   retains its original Garuḍa pedestal. But the image, perhaps
   Amaranārāyaṇa or some other form of Vishnu, disappeared.
   About five years ago a Nāga and Nāginī group which
   had been lying in the navaranga was installed here. The group also is of Hoysala
   workmanship, fine and interesting. The male figure holds a sword while his
   consort has a kalaśa and a padma. Above the male figure is a five-headed cobra
   and above the female, a three-headed cobra.

   A finely carved, though small, doorway with Śaiva dvārapālas on the jambs
   leads into the only sukanasi of the temple which has a
   domed ceiling of concentric circles.

Main Sukhanasi and
Garbhagriha.

   The garbhagriha doorway is much like that of the sukanasi while its ceiling
   has two sets of corner stones surmounted by a shallow padma. The main deity of
   the temple is a small natural liṅga, about 9" high, placed on a well polished low
   pedestal.

   The upparige or mahādvāra which is south of the temple is a fine longish
   structure with a high roof. Its real height is now concealed

South Upparige:
   since the ground level has risen by nearly 3 feet. A large
   doorway divides it into the inner and outer sections; the
inner one is a maṇṭapa borne on tall, lathe-turned, round pillars with a large flat ceiling about 9' x 9' bearing on its nine panels Tāṇḍavēśvara surrounded by the eight Dīkpālakas. On the east is an open līṅga shrine, while on the west a doorway leads into a shrine in which is placed a damaged image of Gaṇeśa.

The outer part of the structure is a porch, now supported by two varieties of pillars, viz: thin, lathe-turned, round pillars and cross shaped, highly ornate pillars, the latter of which are ornamented by four rows of turreted pilasters. (Plate XII, 2.)

To the east of the temple is a large round pillar, about 12 feet high, over the capital of which stands a man followed by a woman. The man is about to jump down perhaps on spear points as mentioned in the Belgāmi inscription and the woman, his wife, follows her husband. It is not known who the tragic couple were but it is probable that the event must have occurred at the death of Narasimha II or Vīra Somēśvara.

To the north-east of the temple is a small soap-stone structure of the Hoysaḷa period containing a Bhairava image.

Near the south doorway is a fine large slab containing the well preserved inscription of Harihara which records the construction of the temple.

Basrāl was originally an agrahāra village constructed in the regular Hoysala pattern. Its tank lay to the north-east next to the Malli...

**Chennigaraya Temple:** kārjuna temple and between the two ran the fort wall and the moat. The fort yard was about 1 1/2 x 2 furlongs in area and through its centre from east to west must have run the rājaśīri or main agrahāra road. At nearly the western end of the road and to the south-west of the Mallikārjuna temple was constructed the customary Vīṣṇu shrine. Vīṣṇu was not to be neglected, but his temple was much smaller and less elaborate than the Mallikārjuna temple. Its ruins now stand on the top of the raising ground about a hundred yards to the west of the village. It is a soap-stone structure to which in later times was added an outer brick wall, the stone outer wall and the upper roof having perhaps disappeared. The soap-stone slabs which outlined the platform on which the temple was reared are even now visible as also part of the stone stairway leading up to it from the ground. The temple contains a garbhagriha, a sukhanāśi and a four-pillared navaraṅga and by its size and ruined condition reminds us of the Nāmasimha temple at Somanāthapur. The navaraṅga doorway is comparatively plain with a Gajalakshmi lintel and an uncarved dvārapāla panel. The four pillars of the navaraṅga are all lathe-turned and round with the usual Hoysaḷa mouldings, though of a smaller size than usual. The ceilings are mostly flat except one or two in the middle line which contain small domes hollowed out of single slabs. In the garbhagriha is a Garuḍa pitha on which stood the original Vīṣṇu image, possibly Kēśava or Chennigarāya. But the image must have disappeared in
times of trouble and a smaller and ruder image of Janārdana was made and set up very probably in the Pāllegār days. The workmanship of the image resembles that of the Lakṣmīnārāyaṇa image in the recent temple to the south of the village.

Though the Chennigarāya temple is not of much artistic value, still it proves the view that nearly every Hoysala agrahāra had a Viṣṇu temple in the centre and a Śiva temple near the north-east.

This temple is said to possess about 6 acres of dry land to the north-east of the village. The village Panchāyet who are anxious to take charge of the Mallikārjuna temple may be encouraged to repair and look after the Chennigarāya and Lakṣmīnārāyaṇa temples instead.

Some repairs were done to the building about 20 years ago when the supporting buttresses were put up. A note was sent in 1929 but little action has been taken.

**Conservation Note:**

1. The ceiling which is leaking in two places should be repaired.
2. About 10 or 15 feet of ground to the east of the lamp-pillar should be acquired and included in the temple compound. The owners are willing to give away the land.
3. The ground between the road and the south wall of the temple should also be acquired and included.
4. The road to the south of the temple should be continued eastward and connected with the Nagamangala Road.
5. The ground to the east of the temple should be kept clean.
6. The Pujārī who gets a salary of Rs. 1-3-0 a month may be given a decent promotion and be made responsible for keeping the temple and its premises clean.

Near the Nagamangala Road on the east of the village are a number of viragals, two of which are remarkable: one shows a hero in the act of offering his head, while the other depicts his consort seated with folded hands preparing to die; another shows the couple arm in arm. Other viragals depict battle scenes. (Plate XII, 3.)

**Viragals:**

To the south of the Mallikārjuna temple near the road is a temple of Īṣvara with a garbhagriha, an open sukhanāsi and a navaraṅga with four round pillars and nine domes. Since the concrete roof is washed out the tops of the domes reveal the mode of their construction. The inner wall is intact but only a portion of the outer wall remains. The temple is a small one and plain, and does not deserve attention.

**Īṣvara Temple:**
BUDNUR.

Hosa-Būdnūr is a village about 4½ miles to the east of Mandya. It appears to have been converted into an agrahāra village with a tank a Śiva temple and a Vishnu temple, about the year 1276 A. D. in the days of Narasimha III. Possibly Vira Ballāla III was Yuvarāja, since his own name appears in the inscription as Śrī Mallikārjuna. This event must have occurred when Guttal, a neighbouring village, was a Hoysala garrison town with numerous Tamil officers.

Both the temples appear to have been constructed simultaneously and they are more or less similar in plan and general construction. Each had originally a garbhagriha, a sukhanāsi, a navaraṅga and a porch and there is definite evidence that the Śiva temple had a prākāra with a mahādvāra on the south-east. Neither temple has figure sculptures on the outer walls, though the architectural members are handsome.

SRI KĀSI VISVĒŚVARASVĀMI TEMPLE.

The Śiva temple which is the more ornate of the two is now in a condition of advanced ruin. Its tower has disappeared as also its upper roof and a good part of its outer walls. What remains of the latter has a comparatively simple design. The platform, though visible, is now buried in the earth almost to its top. The basement has seven cornices instead of the usual five, three of them having dentil mouldings. The wall has the usual horizontal eaves-like cornice, the portion below having no ornamentation except plain and insignificant pilasters, while the portion above has a row of turreted canopies mounted on single or double pilasters. The eaves show imitation metal work and the parapet and tower have now disappeared. The last must have been of the usual squarish shape following the plan of the garbhagriha.

The stone porch in front of the temple had originally railings ornamented with turreted pilasters. The stone benches on which they stood are, however, there and the heavy ceiling is borne on two thick-set, bell-shaped soap-stone pillars. The best work in the porch is found in its ceiling which has two rows of galleries with ornamental star-shaped eaves and a dome which has a mixture of flower petals and concentric twelve pointed stars. The pendant is a fine and interesting imitation of a bunch of plantains.

The navaraṅga doorway which has a Tāṇḍavēśvara lintel and no dvārapālas, bears on its jambs the outline engravings of ornamental designs which were meant to be carved in relief at a later date. The navaraṅga is a medium-sized structure of only
nine squares with a fine large Nandi or bull near the centre. The animal's face is beautiful and it is proposed to remove it to the front of the Town Hall at Mandya. In the western part of the navarāṇga are five towered niches which originally contained the Pañcāyatana images, a Gaṇeśa, a Kumāra and a Saptamātrika panel originally belonging to this temple, but are now preserved in a small new shrine about 30 yards to the east. The images are fine and prove that Hoysala sculptural work was still in a very good condition even in the last quarter of the 13th century. The four pillars of the navarāṇga are all thick and bell-shaped. Of the nine navarāṇga ceilings, the central one is the finest. Its design is similar to that of the porch ceiling but it is more airy and wider at the base and its lower gallery has the Dīkṣālakas.

The sukhanāsi doorway bears only the outline of the design meant to be carved upon it and it has now only the right Saiva dvārapāla, the left one having disappeared. The sukhanāsi and the garbhagriha have flat ceilings of nine rosetted squares and the garbhagriha has three wall niches. In its centre lies a large soapstone pīṭha but its Kāsi Viśvēśvara linga has now disappeared.

It is doubtful if this building could even be restored. It would be wiser to remove its Nandi and dvārapāla to a safer place, so that they might not be destroyed by the roof when it collapses, as it must in course of time. If possible, the two fine ceilings and the structures bearing them up may be removed and reconstructed elsewhere.

To the east of the Śiva temple in the same courtyard appears to have been formerly a Bhairava shrine which has now disappeared. The image was seen by Rao Bahadur R. Narasimhachar when he inspected the temple, but it has now disappeared and only the scorpion pedestal remains.

The mahādvāra on the south-east is a plain structure, though four of its pillars have a round cylindrical shape, perhaps of Hoysala workmanship.

ŚRĪ ANANTAPADMANĀBHASVĀMI TEMPLE.

(Plate XIV. 1.)

To the west of the village on a high ground is the old Hoysala temple of Vishnu known popularly as Anantapadmanābha. (Plate XIV 2). This temple is very similar in design and construction to that of the Kāsi Viśvēśvarasvāmi temple which it resembles very closely. It is also in ruins, its porch having completely collapsed as also the front part of its outer walls.

An excavation to its west reveals the heavy foundation of large rough stones on which the temple was reared up by Hoysala engineers. The old prākāra and the platform are also visible here and there. The walls are similar to those of the Kāsi
Visvēṣvarasvāmi temple except that the basement has five comices instead of six. The well proportioned tower shows that the detailed ornamentation had not been completed when further progress was interrupted. Near the porch are now lying its round pillars and parts of its domed ceiling and other pieces, while the turrets crowning the pilasters of its railings are now adorning the small recent structure about 10 yards to the east.

The navaraṅga doorway bears outline sketches as in the Śiva temple. The navaraṅga which is also of nine squares only has its heavy bell-shaped pillars and its two towered niches. These latter, probably, housed an image of Vishṇu now broken and placed near the door, and another uncertain figure. The central ceiling has an interesting umbrella-shaped design imbedded in a dome. In the south-east corner of the navaraṅga stands a stone slab bearing an inscription of Narasimha III dated Śaka 1191 (1267 A. D.).

The sukhanāsi doorway is an elaborately carved piece. Two dvārapālas are now lying on the ground outside the temple. The ceiling of the sukhanāsi itself and that of the garbhagriha are both flat.

The garbhagriha doorway has Lakṣmī on the lintel but inside the garbhagriha there is nothing remarkable. The main image was removed and housed safely in a small building about 15 yards to the east of the temple.

The main image is about 6 feet high along with the pedestal and is a figure of Vishṇu as Padmanābha (śākha, padma, chakra, gadā). The tōraṇa has on its outside the usual 10 avatāras while below the image is its Garuda pīṭha.

It is impossible to preserve the porch and the outer walls of the navaraṅga.

Conservation Note:

The trees should be removed. If the collapsed roof stones are removed and the roof covered over with concrete it is possible to save the rest of the building including the tower. In that case the main image may be installed once again in the temple.

The Anantapadmanābha temple can be seen very clearly from the railway line which passes about 300 yards to its north. Būdnūr is now a Railway Flag Station.

Among the images may be mentioned one of seated Vishṇu in padmāsana, perhaps Dhanvantari, which is now kept in front of the new structure housing the new image.

**Gundlupet.**

Gundlupet is a small town on the left bank of the Gundlū river which is only about 20 feet wide here. It consists of a fort or kōṭe with the Vijayanārāyaṇa temple in the middle and a pēṭe with a small new Rāmēśvara temple. One mile to its east is the site of an old town with four temples still preserved. Local tradition states
that the temple of Vijayanārāyaṇa was one of the five temples built by Vishnuvardhana Hoysala.

**Rāmēśvara Temple.**

The earliest of the temples and the only one with dateable inscriptions is the Rāmēśvara temple which faces east. In size and plan it resembles the Vaidyēśvara temple at Talakād and the inscriptions show that it was built (?) and endowed by Kumāra Kampanṇa (II) in 1367 A.D. The plan is squarish, showing a garbhagriha, a sukhanāsi and a four-pillared navaraṇa with an entrance porch to the east and one to the south. The tower is of brick and the rest of the building of granite. The pillars of the porches and of the navaraṇga are square at the bottom, the shaft of each being firstly octagonal, then sixteen-sided with flutings and lastly thirty-two sided. A broken image of Virabhadra is placed in the navaraṇga. The original linga is now in the Rāmēśvara temple in the pēte while the Nandi is in Pātālādamma's temple near the Taluk Office. The sculptures on the pillars mostly represent dancers, drummers and musicians and acrobats. The dimensions of the building are generous and around the garbhagriha on the cornice are several Kannada inscriptions. Rāmēśvara was the grāmadēvatha in the old days of Kumāra Kampanṇa. A leopard lives in the garbhagriha now.

**Pārvatī Temple.**

To the left of the Rāmēśvara temple is a smaller Pārvatī temple of about the same type but somewhat of inferior workmanship. The Pārvatī image has been removed inside the town.

The roof of the temple is in a very bad condition and leaking and several beams are cracked. But it could be restored with expenditure and effort.

**Paravāsudēva Temple.**

About 50 yards to the south-west of the Rāmēśvara temple and facing west are the temples of Paravāsudēva and his consort. The Paravāsudēva temple is a fairly large structure of granite with a garbhagriha, a sukhanāsi, and a spacious indented square-shaped navaraṇga with a cell to its north and one to its south. The structure of the building, its ornamented sukhanāsi doorway and the sculptures on its pillars indicate that it was built some time during the early Mysore period. In front of the temple was originally a large porch which was seen by Mr. R. Narasimhachar in 1916. This was later on removed and rebuilt in front of the Vijayanārāyaṇa temple.
The temple has a garbhagriha, a sukhānāsi, a covered pradakṣiṇa, a cross-shaped, large navaraṅga with north and south niches and a porch, which has now disappeared. The walls around the garbhagriha are ornamented with the usual crude long plain pilasters with, here and there, a turreted arch, and the whole temple is raised on a narrow stone platform resembling the one of the Vaiḍyēśvara temple at Tālkāḍ.

The pillars of the navaraṅga are shortish and have three cubical mouldings connected by sixteen-sided cubical shafts. On each side of each moulding of the thirteen pillars is a carved image in relief, the subject being the ten avatāras, Hanumān, Nandi, Lions, Gaṇeśa, Rāma, Ṛishi, etc. On the inner face of the second pillar to the south-west of the sukhānāsi doorway the image of a prince seated amidst his standing courtiers is interesting. He is evidently Chikkadevarāja Odeyar, who is definitely stated in the Kannada Annals of Mysore to have built and endowed the temple for the merit of his father Doḍḍadevarāja. This statement is fully supported by a set of copper plates issued by Chikkadevarāja himself in 1674 A.D. This unpublished inscription says:—

"Thus the king Chikkadeva—a stage-manager in the beautiful drama played by the actress, that is his command, dancing over the jewelled crowns of all kings—while engaged in performing all the acts of dharma, desired to construct an agrahāra. After investigating the places in his kingdom of the Karṇaṭaka, which were attractive, delightful, enjoyable and holy, he fixed upon one which was the best of all and suited for his act of charity. The selected spot was Madalānāḍa, an ornament to the earth, agreeable and delightful, situated two yojanas to the south of the Kapilā river, to the north of the Nilāchala (the Nilagiri Hills) to the northeast of the Kaṇjaḷī (the Gopālasvāmi-beṭṭa), half a yojana to the west of Trikaṭamānagari (Terakānāmbi) and adorned by the river Kaṇḍinī. There, on the sacred west bank of the river Kaṇḍinī, the king, desirous of making an everlasting good act dharma, in order that his father King Doḍḍa-Dēvarāja might attain the region of Vaikuṇṭha, constructed a spacious temple, according to the sāstras, complete with a vimāna, manṭapa, high compound wall and tower, dedicated to Vāsudeva, the god of gods and the wielder of the bow Śarṅga, dwelling with joy on the couch formed by the coils of Ananta and surrounded by Śri, Bhū and Nīḷā. And for the performance of the daily worship and other services in the temple, he brought from different parts Śrīvaishṇavas, Madhva Brahmans and Advaiti Brahmans, possessed of gentle disposition and good character, proficient in the Vēdas and Sāstras, versed in the secrets of both the systems of Vēdānta (Sanskrit and Drāviḍā), deep in the knowledge of Tamil scriptures, ever peaceful, free from anger and other passions, possessed of large families, versed in the Śrāuta and Smārta ritual and engaged in tending the sacred fire; and for their habitation
1. PARAVASUDEVA TEMPLE, GUNDLUPET, PARAVASUDEVA (p. 53).

2. PARAVASUDEVA TEMPLE, GUNDLUPET, SUKEANASI DOORWAY (p. 53).

3. PARAVASUDEVA TEMPLE, GUNDLUPET, PROCESSIONAL IMAGE (p. 53).

4. ITTIGE MALIGAMMA TEMPLE, KALAILE, CARVED DOOR OF SANDALWOOD (p. 57).

Mysore Archaeological Survey.
and maintenance of their families he made an agrahāra endowed with excellent vṛttis of lands."

The doorways are all good, that of the sukhanāsī being the best of the lot (Pl. XV, 2). The latter resembles the doorway of the Vaidyēśvara temple at Talkād, though simpler. On each jamb stands a group consisting of a chāmaradharinī and a man standing on a yālı. A dvārapāla and a storied turret supports each jamb. On the lintel is Gajalakṣmī.

The large porch, as already stated, is now in the town. The north and south cells of the navaraṇga appear to have contained the images of the goddesses Śrī and Bhū.

To the left or south of the Paravāsudēva temple is a smaller temple of Kama-lavallī, his consort, perhaps of the 17th century.

The images are all kept now in the eastern extension of the Vijayanārāyaṇa temple.

The chief image of Paravāsudēva, about 5' high along with its double pedestal, (Pl. XV, 1) is seated on the coils of Ananta and under his spreading hood. The god is in sukhāsāna, his hands being thus disposed: the first resting on raised knee, the second holding chakra, the third śāṅkha and the fourth resting on Ananta. This image and that of the goddesses show rough outlines, longish, pointed, but flat noses, lips arched like crescents, abnormally large eyes, abdominal muscles and shallow carvings.

The left hand of the old Doḍḍadevarāj utsava-vigraha (Pl. XV, 3) is now repaired. The right front hand of the new Apratima vigraha is only in the dāna pose, though the fingers are raised. The other images kept in this navaraṇga are: Śrī, Bhū along with the god, Kamalavallī, Āṇḍāl, etc. None of these has a tōraṇa or prabhāvalī.

The original porch of the Paravāsudēva temple which is now in front of the Vijayanārāyaṇa temple is a decent structure about 24' x 20' borne on 12 pillars, the four front ones being well sculptured and ornamented. They have in front brackets of warriors riding on lions which are rearing upon the backs of elephants. The three cubical mouldings are well sculptured with relievos. One of these is a king seated stylishly on a high bench or throne and reclining on a round pillow. He wears a long knot over his head. His right hand holds what looks like a flower while his left rests on his raised knee. The figure has been identified as that of Chikka Dēva Rāja by tradition.

VIJAYANĀRĀYAṆA TEMPLE.

The Vijayanārāyaṇa temple which is situated in the old fort or kōṭe close to the Mysore-Nilgiri road appears to have been built in stages at three different times. Of these the last is the maṇṭapa or porch already described in connection with
the Paravāsudēva temple. The second is the navaraṅga with four fluted pillars with three cubical mouldings each sculptured in relief. The ceiling is of the usual Vijayanagar type with flat granite slab and a single relief padma in the centre. The south part of this navaraṅga is now converted into three shrines housing Paravāsudēva and his consorts. Opposite to them are the Āḷvārs.

The most interesting part of the building, however, is the main shrine of Vijayanārāyaṇa. This is a small granite structure of the Vaidyēśvara type with a garbhagriha and a sukhānāsi only, which have been later on covered over with a pillared enclosed pradaksinā as at Toṇnūr and Seringapatam. The garbhagriha wall has no inscription but its storied turrets and prominent pillar bearing kalaṇas, declare it as a work of the 13th or 14th century. The turrets have square and boat-shaped śikharas. The sukhānāsi houses the utsavamūrti or Janārdana withabhaya pose and with consorts.

The garbhagriha doorway is a modest piece resembling the Paravāsudēva doorway in style.

The main image of Vijayanārāyaṇa is really Janārdana with the front right hand giving abhaya and also holding lotus. There is a tōrana behind having the ten avatāras and imitating Hoysala designs. The image which, along with the pedestal, is about six feet high is fine and imposing though it also shows the characteristics of the 14th century workmanship. It is difficult to agree that it belongs to the early Hoysala days as asserted by tradition which ascribes the monument to Vishnuvardhana. Even the stone used is harder than the Hoysala soap-stone. It may be attributed to the early Vijayanagar days.

All the three temples are old ones and thus may be declared Protected Monuments and assigned to Class I for conservation purposes. The Paravāsudēva temple is a large one with well carved pillars and doorways. If restored, it would be a fairly good specimen of early Mysorean architecture. The images of Chikka Dēvarāja Odeyar may be well cleaned and preserved, the name being painted under both the relieve sculptures. If funds are available, the Paravāsudēva temple may be fully restored.

**KALALE.**

About five miles to the south-west of Nanjanguḍ the village of Kaḷale situated in a fertile plain has an old fort-wall, the east gate of which was near the Aṇjanēya temple. Mr. Rangaswami Iyengar of the place has an old paper manuscript which gives the history of the place and of the Dalvoy family. After Krishṇadēvarāya conquered the Ummattūr chief, two of the emperor's officers named Kánta and Krishṇa settled down at Kaḷale and their descendants are said to have ruled here for twelve generations.
The temple appears to have been constructed in at least three stages, in about 1300, about 1500, and about 1700 A.D.

The main shrine, its sukhanāsī, the cylindrical pillars of its navaraṅga and its outer walls decorated with a row of pilasters and a dentil cornice in the middle, belong to the late Hoysaḷa times. This portion is not at all ornate and must have been a small minor temple of the Hoysaḷa period or of the very early days of the Vijayanagara Empire. The image of Nārāyaṇa, three feet high, has Hoysaḷa look though the absence of the ten avatāras from the stone prabhāvalī and the straight-sided conical kiriṭā would suggest the date 1350 or 1360 A.D. The brick tower and parapet, however, are much later structures.

The older navaraṅga was probably ruined and about 1500, the navaraṅga of nine aṅkaṇas was rebuilt by Kāntaiya, the old pillars being used and the roof and the walls being reconstructed, with a vāḍagalai-nāma between chakra and śaṅkha on the navaraṅga doorway. In the western part of this navaraṅga are now kept two Āḻvār images (both seated with chinmudrā like Nāmāḻvār, though one of them is called Bhāshyagār). In the next aṅkaṇas are also kept several metallic images among which the best is a fine Rāma group (Kōḍaṇḍarāma, Lakshmana, Śitā and Hanumān). (Plate XVI, 2.) The prabhāvalī or tōraṇa is well designed and has the ten avatāras in the latā-tōraṇa with a high Simhalalāṭa. At the same time as the reconstruction of the navaraṅga, and along with it, were built the outer navaraṅga of twelve aṅkaṇas with its square pillars having sixteen-sided fluted shafts, and its two porches, one of three aṅkaṇas on the east and another of one aṅkaṇa only on the south. In the centre of this navaraṅga is now kept a metallic image of Nambinārāyaṇa with consorts, said to have been brought from Vijayanagar by Kānta and Krishṇa. (Plate XVI, 1.) The images show a good sense of proportion and are fine, like the metallic image of Kṛtinārāyaṇa at Tālkāḍ, which is of the same period and of Vijayanagar workmanship. The other images in this navaraṅga are Hanumān and Vishvaksēna and a metallic Garuḍa-vāhana repaired by Sardār Kāntaraḷ Urs.

The east doorway is flanked by two moustached dvārapālas and its short pillars, whose shafts have thirty-two fluted sides, show on the cubical mouldings images of devotees, wrestlers, musicians, etc., in relief. The roof has projecting granite eaves above which on the parapet are several stucco niches finely designed and having Vaishṇava stucco images, the central one being Ranganātha attended by two bearded figures pointed out as the Dalvoys, and another figure of a female, evidently the wife of one of them.

The south porch which has pillars with sixteen-sided tapering shafts, is probably a later addition of about 1700 A.D. about which year the Dalvoy Sarvādhikāri Cheluve Urs is said to have built the rest of the temple consisting of the brick gōpura over the mahādvāra, the huge mukhamanḍapa of about fifty
plainish tall pillars (20 feet high), the prākāra with its verandahs and rows of niches, the shrines of Dēśika and Jiyar and the yāgaśālā and pākaśālā. There is nothing architecturally remarkable about this portion. The images in the prākāra niches are in order from the south-east clockwise from Hanumān:

1. Jiyar.
2. Twelve Ālvārs and a Paravāsuḍēva group with the god, Śrī, Bhū and Nilā, the latter holding flowers.
3. Āṇḍāl shrine with sanctum, sukhanāsi and bed-chamber and mukhamanṭapa and pāṭāḷāṅkāṇa.
4. Paṭṭābhirāma group.
5. Four-armed Vēṇugōpāḷa—not very beautiful, but famous because the royal poet Virarāja has sung his praises in his Telugu work, the Mahābhārata.
7. Janārdana, called Varadarāja, and said to have been brought by Mr. Arcot Srinivasasachar from the Somēśvara temple.
8. Kēśava with consorts.
9. Rājamannār Krishṇa with consorts. The god is two-handed and holds a flower in the right hand while he reclines on a stick held in the left. (Plate XVII, 1).
10. Śrīnivāsa with consorts.
13. Lakshmī shrine similar to Āṇḍāl’s; but the goddess is four-handed and seated without elephants,
15. Kūrtattālār.
16. Dēśikar: The shrine was originally of one ankaṇa and about 1800 A. D. was enlarged into two by Tenginamarada Narasimhachar. The metallic image is standing, wearing large pot-like kiriṭa and holding abhaya and pustaka.

The series ends with Garuḍa.

Front:
On either side of the mahādvāra on the east side of the prākāra wall is a verandah having four elegant sixteen-sided pillars. In the field in front are three large māṇṭapas:—

1. Navarātri-māṇṭapa with towered cell, platform and large mukhamanṭapa of huge pillars, three feet square and 20 feet high (on the north).
2. Opposite to it facing north a similar Kritiksāva-māṇṭapa;
3. In front stands a small Vasanta-māṇṭapa.
The temple has a number of the birudas of the Mysore Rājas, like Śaṅkha, Chakra, Śarabha, etc., with the inscriptions of Nanjārajayya, Cheluve Urs and others. Among the silver vessels of the temple are six, a silver plate, four large bowls and a cup on a stand, (Pl. XVII, 2) bearing the inscription “Śrī Ma—Su la tā na—Pā da śā ha ra—dhar ma.” It is said that the uṣāva-martiki was carried away by Tipu to Seringapatam and was returned with the vessels after one of his sons died.

Mr. Rangaswami Iyengar has with him the temple kaṭīta which commences on the 1st page with the accounts of Ś. 1595, Vijaya, i.e., A. D. 1673. It is a good example of a kaṭīta with its long sheet folded into pages as in a map.

About 50 yards to the east is a shrine called Iṭṭige Malagamma which commemorates the self-immolation or sati of a lady of the Dalvoy family perhaps Lingājammanṭi, wife of Lakshmi Kanta Vodeyar. The sandalwood door has a fine sati group of the lady kissing her husband in heaven. (Plate XV, 4). The figures are five feet high. They may be preserved with varnish. The roof is damaged and needs repair.

The monument, though not of high artistic merit, is intimately connected with the Dalvoy family from which have come so many of the queens of Mysore and which played a great part in the past history of Mysore. On these grounds the temple and its maṇḍapas deserve to be protected and set under Class II for conservation. The roof of the goddesses’ shrine and near the gopura and kitchen is leaking. These need repair. The temple is not kept clean. It has a large number of poorly paid servants. The establishment is Rs. 33-12-0 and paḍitaru Rs. 12-0-0. One more watchman may be appointed and the premises kept cleaner.

About 100 yards to the north-east, is situated the Sōmesvara temple which appears to be a structure of C. 1500 A.D. It has the main temple having a garbhagriha, a closed sukhanaṣi, an open sukhanaṣi, an open navarūga and a three-ankaṣa porch to the east and another to the south. There is no ornamentation. The Amman shrine (much ruined) has a good image of Amritāvāri (named after Amritamma, mother of Chikka Dēva Rāja).

The Pāṇchalinga shrine behind has ornate square short pillars. It would cost much to repair the temple. But urgent attention is needed to prevent danger to life. On a front pillar is an image of the builder, perhaps a Dalvoy.

Panchalinga Shrine.

Cheluvāmba Talab is a large tank supplying water to about 1,000 acres of wet land and built by the queen of Doddā Dēvarāja Odeyar.

Cheluvamba Talab.

It is 15 feet above the level of the town, and to its south. On the way to it by the roadside is a stone inscription of the days of the Mysore Rājas.
PART—III NUMISMATICS.

THE CHÔLAS.

(Plates XVIII.)

UTTAMA CHÔLA.

We have no definite data to assign any coins to the Chôlas before 967 A. D. The first Chôla sovereign whose coins are known is Uttama Chôla Parakâsari, who became co-regent with Parântaka II in 969 A. D. and was senior sovereign from 970 to 985 A. D.

TYPE A:—Tiger and Fish.

1. Ar. 7 Wt. 62'7 Impure Silver

Obverse:—In ring of dots, under a royal umbrella flanked by two fly-whisks, is a row of figures ranged on a broad line representing the ground. The figures are from left to right:—(1) Upright lampstand (2) a strung bow (3) a tiger seated on its haunches facing to right with tail near the forepaws like a cat (4) a line representing a dagger or only a mark separating the panels (5) two upright fish (6) a lampstand.

Reverse:—In ring of dots two line Nagari legend:

Uttama ma
Chôla h

2. Ar. 75 Wt. 62'6

Similar to No. 1, but from a different set of dies; the characters assume slightly different shapes.

The make and type of Uttama Chôla's coins indicate earlier issues, perhaps Chôla, which have not yet been known. No corresponding gold coins of Uttama have been found; but Elliot mentions a copper coin of similar type. The shape of the characters, especially 'tta' and 'cha' are noteworthy as they lead on to the later forms of Nandinâgari. The use of silver is interesting as that metal fell out of general use after the 11th century. The presence of die-striking contrasts favourably with the punch marking method prevalent in upper Dakhân. It is probable that the traditions of the Pallavas passed on to the Pândyas in the 9th century and from them to the Chôlas in the 10th century. How far the Râshtrakûta coinage influenced the Chôlas is unknown as no coins have till now been definitely assigned to the former.

2. Ibid.
Of the emblems, the umbrella flanked by 'Chāmaras' or flywhisks stands for sovereignty or overlordship and the lampstands show the sanctity of the Empire. The bow indicates Chera, the Tiger, Chōla and the Fish, Pāṇḍya and the group shows that Uttama Chōla claimed sovereignty over the whole Tamil country and Kāraļa and that Rāja-rāja succeeded (in 985 A. D.) to a well-established empire. The use of the Nāgarī alphabet and of Sanskrit is interesting showing perhaps that the Chōlas who represented the north Tamil country stood more for Sanskrit than for Tamil.

(Most of these Chōla coins are figured in E. C. S. I)

**Type B:** — **Tiger, Fish and Grantha legend.**

3. Gold—wt. 50—60 grains. Facsimile in wood cut.¹

Obverse:—In circle of dots, fish on left and seated tiger on right facing left with Grantha legend around:

\[ U \text{tta mā sō la } n \]

Reverse:—Similar to obverse.

Elliot reads the legend as 'Rāchō Koṇu Chōla,' which cannot be accepted.

4. Ai. '6

Similar to No. 3—but the legend reads: Chaṁ(m)tra chā nta' i.e., 'Chandra-sānta' which is either a new name or a title. The '8'-like figure which has been read as 'ṁ' is Grantha. With some doubt the legend may also be read as Chaṁ (8) ta Cho la n. Raja raja I had the title 'Chanda Parākrama' the first word of which may possibly be the same as the first word of the legend. But the device of Tiger and one fish only and the Tamil legend may indicate a different person as also the '8'-like figure. The meaning of the latter is in this case doubtful. It may be a modification of the Telugu figure 4.

**RAJA RAJA I.**

**Type A.—Tiger and Fish and King Seated.**

5. Ar. Wt. 51½ grs.

Obverse:—Similar to No. 1, but Nāgarī legend below the row of figures:—

\[ Śrī Rā ja Rā ja \]

Reverse:—The King, wearing 'dhōti' (loin cloth) and a large knot of hair (or crown?) behind his head, is seated at ease with one knee folded and

¹ E. C. S. I. P. 152 G. No. 151.
resting on his seat and the other folded and raised with foot on seat. The right arm rests freely on the right knee, while the left hand holds a conch near his face which is turned to right, the wrong end of the conch being nearer his mouth. In right field, between two lamp stands and under an umbrella is a tiger seated on its haunches and facing the king.

This type is important as it links up the coins of Rājendrā with those of Uttama Chōla. The numerous other types of Rāja Rāja were perhaps his innovations, while this type is the imperial type inherited by him. The poor quality of the metal in the Chōla silver and gold issues is perhaps due to the constant wars waged by the imperial Chōlas.

**TYPE B:** — **King standing and also seated.**

6. Ai '75 Poor gold with much silver.

Obverse:—In circle of dots, king standing wearing an upper and a lower ‘dhōti’ shown by two lines near the trunk and three lines parallel to the legs, a large knot of hair (or crown) behind his head. His left hand holds a lotus near his face, and the right hand is stretched out and appears to hold in its crudely represented fingers a sceptre set with three hooks. Nearby is what looks like a small lamp stand. Under the king’s feet is a lotus creeper with a conch on the left end (and sometimes on the right end) with a flower opening in front of the king’s feet. Above the lotus and in right field are four dots each set in a small circle, the whole forming a square. Above these is a large pellet perhaps standing for the sun. On most silver and copper specimens a crescent moon takes the sun’s place.

Reverse:—In ring of dots king seated similar to No. 5; seat indicated by a mat.

In right field three line Nāgari legend:—

Sri
Rā ja
Rā ja

7. Ag. Silver.

Similar to No. 6, but crescent in place of sun on obverse.

8. '75 Copper large.

Similar to 7, very common.

9. Ae. Copper, half size.

Similar to No. 6

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2. E.C.S.I. 133.
10. Copper: Quarter size.
   Similar to No. 6.

   Similar to No. 6, Figures rude.

This type, found in gold, silver and copper is clearly that of Rāja Rāja I who became king in 985 A. D. The figures have sometimes been described as those of Hanumān or some monkey and all coins bearing this kind of figure were once termed Ceylon type coins. It is possible that Ceylon had this type before the day of Rāja Rāja. The crude and conventionalised form in which it appears on Rāja Rāja's coins indicates that similar types preceded it. There cannot be much doubt that the ultimate originals of the figures are the coins of Chandragupta II, Vikramāditya. The obverse is a modification of the standing king on the obverse of the archer type; and the reverse of the obverse of the conch type. Codrington argues that the wedge shape of the top line on the heads of the letters of the Lankēśvara coins makes them about half a century earlier than Rāja Rāja. However it is interesting to note that the Gupta types lurked somewhere for nearly five centuries and reappeared in a modified form on the coins of Rāja Rāja. Gupta coins are very rarely found in the Dakhan and the places where their finds are known are in Upper Dakhan. It is likely that either in Ceylon or in the Chōla or Pāṇḍya country the Gupta type continued to appear at intervals.

The reappearance of gold in the currency and the varied denominations of the copper coins are also noteworthy.

**Type C:—'Lankavira'.**

12. Ai
   Wt. 68.5.
   The proportion of silver and gold varies in different specimens. In some it is merely a rush of gold.
   Obverse:—Similar to No. 6.
   Reverse:—Similar to No. 6, but legend reads:

   Śrī
   Lām kā
   VI ra
   Half size.

13. Aī
   Metal inferior.

1. Allan: Gupta Coins p1. VI, Nos. 11 and 9; also ibid last Plate Nos. 18 and 19.
2. *ibid* P: C.XXX
4. For specific gravity see Codrington Ceylon coins, p. 73.
Obverse:—Similar to No. 6, but with no sun; and a full bloom lotus on hand showing to front. The figures are more ornamental.

Reverse:—Similar to No. 6, but legend:

Śri

Lam kā (ki)

vī ra

As Rāja Rāja assumed the title ‘Lankēśvara,’ it is generally thought that he issued some of the above coins in imitation of the Ceylon kings. That the characters on these coins are slightly different from those appearing on the coins with the legend ‘Rāja Rāja’ is clearly seen. It is very likely that the Lankēśvara type was originally Ceylonese and that Rāja Rāja adopted it after conquering that country, and for his Indian coins changed only the legend. Prinsep reads the legend as ‘Śri Lankēśva-ra’; Krishna Sastri as ‘Śri Lanka-simha’; Codrington as ‘Śri Lanka Vishnu’ and Thomas ‘Śri Lanka Veha’. The Gupta characters of the 5th century would help us to read the legend on No. 11 which appears to be more ancient than No. 10 as ‘Śri Lankā vī ra’. Codrington makes a detailed comparison of the figures on the three varieties of the Lankāvīra type and concludes that the earliest of them dates from C. 900 A.D. while Rāja Rāja’s issues are copied from Type III C. which dates from C. 1000 A.D. Thus it would be possible to suggest that Rāja Rāja’s Tiger and Fish type was the earlier one issued perhaps before the conquest of Ceylon, while after that event he adopted the Ceylon type for his coins.

**Type D:—Boar and Tamil legend.**

**14.** Ae '65

Obverse:—In circle of dots, boar to left with ‘Tamil legend, one line above and one line below:—

vī ra pa(?)
Pāṇ dya (?)

Reverse:—Similar to No. 6, seated king and Nāgārī legend ‘Śri Rāja Rāja.’

This coin appears to have been issued by the Pāṇḍya prince Vīra Pāṇḍya who acknowledged the suzerainty of Rāja Rāja Chōla. The place of the Pāṇḍya fish is taken by the Chālukyan boar. How the latter came to the Pāṇḍya country has not been explained. It is probable that the Eastern Chālukyas under Chālukya Bhīma conquered the extreme south so that the Boar crest remained there after their withdrawal, or Rāja Rāja might have introduced the boar after his conquest.
of the East Chālukyas. It is interesting to note that the name of the northern
king is in Nāgari while that of his southern subordinate is in Tamil, showing the
Sanskritic and Tamil inclinations of the two localities.

**TYPE E** — *Boar with Umbrella.*

15. Ae

Obverse: — Standing king with moon similar to No. 7.
Reverse: — In circle of dots under one umbrella flanked by chāmaras of fly-whisks
and under small sun and moon, Boar moving to right with a high
lamp-post in front. Floral design in exergue.

It is difficult to decide whether this coin shows Chōla supremacy over the East
Chālukyas or East Chālukya supremacy over the Chōlas. The imperial boar is
identical with the device on the East Chālukya punch-marked gold pieces. It may
be an East Chālukya coin of Śaktivarman who was a feudatory under Rāja Rāja
and whose son Vimalāditya married Rāja Rāja's only daughter.

**TYPE F** — *Muralidhara Krishna.*

16. Ae

Obverse: — Young cowherd Kṛśna standing cross-legged in Muralidhara or
Vēnugopāla posture playing on a flute and wearing a crown perhaps
ornamented with peacock feathers. His waist cloth is flying about
and he leans against a large cow whose profile head, drooping ears
and curved horn are clear in the background. To right under moon,
Tamil letter ‘Vi’ or ‘Va’ perhaps standing for Vīrapāṇḍya.
Reverse: — Similar to No. 6, but rude.

The coin among others shows that Rāja Rāja's subordinate kings issued their
own coins acknowledging his suzerainty. No. 16 appears to be connected with
No. 12 in Elliot's coins of Southern India, which is perhaps a Chālukya coin of
C. 1100 A.D.

**TYPE G (a) : Horsemen.*

17. Ae

Obverse: — In circle of dots two horsemen moving to right; sword in hand on
charging horses.
Reverse: — As on No. 6, rude.

This can well compare with the Dioscouri type of Eukratides.

1. E.C.S.I. No. 164, is a very clear specimen.
2. *Ibid* No. 163.
Rāja Rāja perhaps organised a good cavalry which may have figured prominently in some important campaign. An umbrella appears over the head of the horse indicating a royal horseman, perhaps Rāja Rāja. The 1/8th size indicates the existence of varied denominations.

18. Similar to 17; but with one horseman only on the obverse.

**Type (b):—Prancing Horse and Nagari legend.**

19. Ae. Thick.
Obverse:—In plain field, caparisoned horse prancing to right.
Reverse:—Two line Nagari legend clear on one specimen:—
\[ Rāja \\
Rāja \]

The figure of the horse and the legend are both degenerate.

This Rāja Rāja is probably Rāja Rāja III (1146-1178) in whose reign the Chōla country became the scene of conflict between the Hoysalas and the Pāṇḍyas.

**Type H. — King and God’s foot.**

(From the Mysore collection)

20. Ae
Obverse:—Standing king as on No. 6, with large single foot to right in place of legend.
Reverse:—Seated king.

A pair of feet appear on one variety of the Pāṇḍya Kōlāhala type, and they perhaps stand for some important deity near the port Kāyal (possibly Śiva or Rāma of Rāmeśvaram) worshipped at first by the Pāṇḍyas in the ninth century and then by Rāja Rāja in the 10th century after he conquered the Pāṇḍyas. The absence of the legend makes the attribution to Rāja Rāja doubtful. It is quite possible that some Pāṇḍya prince previous to the day of Rāja Rāja might have copied the Ceylon figure which was adopted by Rāja Rāja later. Rāja Rāja had also the title Śivapāda Sēkhara and the coin may show Śiva’s foot.

21. Copper
Obverse:—Standing figure.
Reverse:—Seated figure and sceptre between two fish.

**Type I. — Seated King on both sides.**

22. Ae. '5
Seated king with legend ‘Rāja Rāja’ both on obverse and on reverse.

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1. E. C. S. I. Pl. IV No. 146.
RAJEŃDRA I.

TYPE A.—Tiger, Fish and 'Rajendra.'

23. Ar. '8 Wt. 66.
Obverse:—In circle of dots, on top, umbrella with a chāmara on each side; in the middle a row of figures: lampstand, strung bow, seated tiger to right, division line, two upright fish, lampstand. Below Nāgari legend:

Śrī Rā Jēndraḥ

Reverse:—Similar to obverse.
Most of Rājendra's coins have the same design for both the obverse and reverse.

24. Ar. '75 Wt. 52' 2.
Similar to No 23, except in weight.

TYPE B.—Tiger, Fish and 'Gangai-Konda.'

25. Ar. '75 Wt. 62' 2. Another specimen Wt. 62.
Similar to No. 23, with two line Nāgari legend.
Gaṅ gai ko (ŋ) ḍa
Chō ḍa ḍa

Gangai-konda was a special title of Rājendra I.

TYPE C.—Tiger, Fish, and 'Yuddhamalla.'

26. Ai. '4 Wt. 9 grs. Poor gold.
Obverse:—Row of figures as on No. 23, without legend.
Reverse:—In circle of dots fine two line Nāgari legend:
Yu ddha
ma lla

Yuddhamalla was a title of Vinayāditya' Chālukya. (C 680). The date is too early. But it is doubtful whether Rājendra I or any other Chōla prince had the title. The word 'Malla' suggests Chālukya connections. The fact that the reverse is different from the obverse would indicate the time of Uttama Chōla.

TYPE D.—Tiger and Fish.

27. Ai. '3 Wt. 68.
Obverse:—Fish and tiger as on No. 23, with crescent above.
Reverse:—An unexplained figure with another below. The latter may be Telugu figure 34, the year of the king's reign or more probably Telugu 'Vi ra.'

The design on the reverse may be a balance commemorative of some Tulā-bhāra ceremony. But the legend is doubtful. If it be taken as 34, it would perhaps

2. Fleet, p. 368.
mean the 34th year of Rājādhīrāja's reign as he reigned for 48 years; but his coins have the Ceylon type figures. The legend may be 'Vīra' which may indicate 'Vīra Chōla,' the king or more probably Vīra Chōla, the prince, who was Viceroy of Vengi and thus used Telugu characters. The uncertain design on the reverse is found in a conventionalised form on the coins of the Telugu Chōlas of Nellore. It is possible that this uncertain mark may have for its original the Chēra 'drum' design.

28. Ai. '3 Wt. 6' 7.
   Similar to No. 27, but legend below mark may be 85 (or 135 ?).

29. Ai. '15. Wt. 6' 9.
   Similar to 27, with Ja ya (Jayangonda?).


Obverse:—Tiger only to left.
Reverse:—Uncertain symbol above with a figure (31 ?) below.

The disappearance of silver and the adoption of a gold standard with varahas and fanams may indicate the date C. 1100 A. D.

KULOTTUNGA I.

Type—Standing and seated king with Tamil legend.

31. Ae. '85.

Obverse:—Similar to No. 6 with moon; but the dots on the ring form part of a bordering circle in some places.
Reverse:—Similar to No. 6 but with legend in mixed Tamil and Nāgari:

Sri
Ku l t
(g
(Śrī Kulottunga)

Kulottunga issued punch-marked gold coins also for his Vengi province.

32. Ae. 38'5 grns.

Obverse:—Standing figure with dots in front.
Reverse:—Seated figure with legend, to right, reading perhaps 'Vīra'.

33. Ae. 30'4 grns.

Obverse:—Similar to 32.
Reverse:—Similar to 32, but with the legend reading 'Cha'.

34. Ae. '7. Rude.
Obverse:—Rude standing king. In front of him to right a large lozenge with central pellet.

Reverse:—Seated king with, to right, Tamil letter ‘Cha’ above, and fine battle axe below.

A common type usually attributed to Rājendra Chōla. It appears to be considerably later, i.e., of C. 1120 and may be connected with the Travancore area. The battle axe may be the axe of Parasurāma who is said to have recovered Travancore and the Konkan from the ocean. The moon of some Chōla types gradually assumes the form of Tamil ‘Cha’ which may stand for ‘Chera’ the old Tamil spelling of Kerala.

35. Rude.
Obverse:—Similar to 31.
Reverse:—Seated king with what looks like a standard.

In the twelfth century there appears a change in the types and make of the Chōla coins possibly due to the influence of the Hoysalas. From the familiar Chōla types arise the Vijayanagar types with the standing figure and bull as the connecting links. The coins are here arranged in what looks like their order of development, and where possible the names of the kings are suggested.

VIKRAMA CHŌLA.

TYPE A.—Standing Bull and ‘Vi.’

36. Ae. 7 (another specimen 6.)
Obverse:—In circle of dots, standing bull to right with crescent above and Nāgari (Vi) in front. (Vira or Vikrama?) or it may stand for Vira Chōla.
Reverse:—In circle of dots, standing king as on coins of Rāja Rāja with a hooked rod or lamp near right hand.

On one specimen the king’s figure is similar to the one on the coins of Rāja Rāja, though ruder. Gradually the figure degenerates and becomes so meaningless that a trident takes its place. The obverse bull and dagger are revived and the reverse entirely changed by Kulöttunga III (Koneri Rāja). So the bull and standing figure types may be placed between about 1118 and 1178. Thus the ‘Vi’ type may be attributed to Vikrama Chōla the dagger type to Kulöttunga II, the rude conch type to the worst days of the Chōlas under Rāja Rāja II and Rājādhirāja II. The letter ‘Vi’ is long and suggests ‘Vira’ Chōla more than ‘Vikrama’ Chōla. It is uncertain if Vikrama or Kulöttunga II had the title ‘Vira.’
KULOTTUNGA II (?)

**Type—Bull and Dagger.**

37. Ae. '6.

Similar to No. 36 with dagger in place of 'Vi.' This bull and dagger type is revived by Koneri Rāya and the Vijayanagar kings.

RĀJA RĀJA II.
and
RĀJADHIRĀJA II.

**Type—Bull and Conch.**

38. Similar to No. 36 but ruder; a conch in place of letter 'Vi' and the king's figure very rude and looking like a five pronged weapon. The bull may be to right or left.

39. Similar to 35 but with Kannāda 'ha' in place of the crescent on the reverse.

CHOLĀ ARAKAN PROVINCE.

**Type—Bull and Trident.**

40. Obverse:—Similar standing bull to right with sun and moon above. No symbol in front.

Reverse:—In ring of dots, trident, rude on some coins, fine on others.

This type is said to come from Arakan', where the Chōlas had an overseas province. The form of the bull would relate it to the 'Vi' type of C. 1120. On some specimens the trident on the reverse assumes the form of two brackets with a lamp in the middle. The provenance of this later type is uncertain.

KULOTTTUNGA III.

**Type—Standing Bull and Dagger.**

41. Ae. '65.

Obverse:—In linear circle with ring of dots outside, fine bull with exaggerated hump (as on late Āndhra coins) standing to left with dagger (or sword) in front and crescent above on some specimens.

Reverse:—In linear circle with dots around, three line Tamil legend:

\[
\begin{align*}
\text{Ko} \\
\text{ne ri} \\
\text{Rā yān}
\end{align*}
\]
42.
Obverse:—Similar to No. 41, but bull caparisoned bearing on its back an umbrella; in front something indistinct.
Reverse:—Similar to 36, but with a dagger running through the middle of the lines.
Kulōttunga III revived the Chōla power for the last time and assumed the title ‘Koneri Maikōṇḍān’ which has been translated by Dr. S. K. Aiyangar as ‘The king without any equal.’

RAJENDRA III.

43. Ae. Thick.
Similar to No. 19 but the legend on the reverse is uncertain.
On many coins of the prancing horse type the legend is reversed, barbarous, uncertain or reduced to a chequered pattern as on late Vijayanagar coins. Rangachari and Desikachari read the legend ‘Uttama Rāya’ on some of them and attribute the type to Achyuta Rāya of Vijayanagar. But on No. 18, which is in the British Museum the legend clearly reads Rāja Rāja so that the prancing horse type is shown to be a late Chōla one. Some of the chequered reverse coins of the horse type are closely like the provincial coins of Vijayanagar. It is difficult to say which of the Vijayanagar emperors revived this type as the legends are uncertain except on one coin where it reads Rāja Rāja.

FEUDATORIES OF THE CHOLAS.

KERALA.²

VIRA KERALA VARMAN.

Type:—Crocodile and Nagari legend—Double die.

44. Ar. .75. Wt. 36.2 Thin.
Obverse: In circle of dots, two line Nāgari legend:
Śrī Vi ra
Kē ra la sya

Between the lines a crocodile to left with open mouth
Reverse:
Śrī Ga ja
ku ša sya

Beetle instead of crocodile.

1. Ind. Ant-
2. See Rapson. Ind. Coins, P. 36.
P. Sundaram Pillay in his ‘Some Early Sovereigns of Travancore’ mentions two kings of the name of Vīrakēra-la-varman. The first of them ruled in C. 1125, and the second probably in C. 1193. Later epigraphs of the famous Rāvivarman Kulaśekhara have the Kēra-la elephant goad, which perhaps relates to the old Kēra-la title ‘Gajākuśa,’ ‘a goad to the elephants,’ the latter being perhaps the Gaṅgas. On a card with the coin in the British Museum, Fleet appears to have read the reverse legend as Śrī Gandanuśasya. The last letter of the first line appears to be ‘ja,’ approaching the Tamil form of the letter and the legend reads ‘Gajā (n) kuśasya,’ which is more appropriate than ‘Gandanuśasya.’

The words Kēra-la and Chēra are different forms of the same word and refer to the Malayālam speaking country.

45. Ae. .7

Obverse:—In circle of dots rude standing figure with elephant goad to left and lamp to right.
Reverse:—In ring of dots three lines:

1. (Tam) Che and a (six-footed) beetle
2. A crocodile to left with two pellets below.
3. Two fish facing each other.

The crocodile connects this coin with the silver coin of Vīra Kēralavarman while the fish show the Pāṇḍya country. The letter ‘Che’ stands for ‘Chēra,’ but the significance of the beetle is not clear. This insect does not appear to have been an object of worship in India as it was in ancient Egypt. The goad on the obverse may be symbolic of the ‘Ankuṣa’ in ‘Gajākuṇḍasya.’ The coin would thus appear to belong to the first half of the twelfth century.

46. Ae. .65

Obverse:—In ring of dots, rude standing figure. In right field, crescent above and a crozier with a fish on each side below.
Reverse:—In ring of dots, rude seated king with Tamil legend:

Pa ra su ra ma (n)

This is a Kēra-la coin connected with the Pāṇḍyas. It may belong to the earlier half of the thirteenth century when the Pāṇḍyas revived their empire. It is earlier than the able Māravarman Kulaśekhara who played an important part in the history of the revived Pāṇḍyas.

47. Ae. .65

Obverse:—In ring of dots rude seated king with battle axe, floral figure of five pellets and Tamil ‘Cha’ (rudimentary).

2. Ind. Ant. 1895, P. 254 and 253.
Reverse:—In ring of dots under moon, strung bow with arrow to right, and an uncertain article perhaps a dagger to left.

Probably this coin indicates the conquest by Kērala of North Chēra or North Malabar.

**RAVIVARMAN KULASEKHARA.**

**TYPE:**—Seated king and Garuda.

48. Ae. Irregular.

Obverse:—In rude circle of dots, rude seated king of the Chōla type with conch (?) to left, and five dots (discus ?) to right and a battle axe (?) in right field.

Reverse:—In circle of dots, rude anthropoid Garuda flying to right with hands joined in front, wings open, and conch and discus near head.

The rude seated king and axe may connect this coin with Kērala, and the Garuda with the Pāṇḍya country. The coin may belong to Ravivarman Kulaśekhara who in 1313 A.D. conquered the Pāṇḍya and Chōla countries as far as Nellore.

**TYPE:**—Deity seated on fish.

49. Ae. '5.

Obverse.—Deity wearing crown, anklets and bracelets seated at ease on a fish moving to left.

Reverse:—A four-petalled flower with perhaps a letter in each petal; one letter appears to be Kannada.

(1) Ra (2) va (3) (4) .

Perhaps Ravivarma, very doubtful.

**SETUPATI.**

(Śivagaṅga and Rāmnāj)

**TYPE:**—Couchant Bull and Chola type king.

50. Ae. '75.

Obverse:—Standing king as on Chōla No. 6.

Reverse:—Seated king as on Chōla No. 6, with Tamil legend:

Se t . . (Sē tu pa ti)

51. Ae. '5

Obverse:—In linear circle, rude deity (Śiva ?) with uplifted hands, seated on couchant bull.

Reverse:—In rude circle of dots Tamil legend:

Sē tu pa .

52. Ae '85.
Obverse:—Standing king of the Chōla type with trident and spear or arrow to right and sceptre to left shaped like border of two linear circles with dotted line between them.

Reverse:—In linear circle between two lines of dots: Couchant bull about to get up, with sun and moon above, and Tamil ‘Sētu’ below.

No. 50 resembles the types of Rāja Rāja I (1000), No. 51 of Kulōttunga (1100) and No. 52 has, as its nearest, the bull types of about 1200. This shows that the Sētupatis had considerable local independence during the eleventh and twelfth centuries, though they were subordinate to the Chōlas.

**Type:** —Couchant Bull and Fish.

53. Ae. In three sizes.

Obverse:—Between two lampstands, couchant bull to right, with crescent above.

Reverse:—In ring of dots, between two lampstands and under crescent, two horizontal fish moving in opposite directions.

These coins are in varying sizes and the linear and dotted circles indicate different dates. They appear to be a continuation under the Pāṇḍyas of the couchant bull types issued under the Chōlas. They probably belong to the little principality of Śivaganga which owed allegiance at first to the Chōlas and then to the Pāṇḍyas.
PART IV—MANUSCRIPTS.

THE STORY OF THE GURUS OF THE BHANĐIGAĐE MATT,
KOPPA TALUK, KADUR DISTRICT.

Bhanḍigaḍe is a small village situated at a distance of about 6 miles from Hariharpur or about 15 miles from Koppa. In this village is a small matt, now almost completely in ruins, in which dwells an old svāmi of the Smārta sect. He has several disciples in the neighbourhood. When asked for a history of his matt he gave a proof copy taken from some press of the history of his matt in the Sanskrit language and Dēvanāgari characters and said that it embodied the genuine tradition of the matt and that it could not be printed and published for want of funds.

A summary of this narrative called therein as Satyānanda-tīrtha-āmnāya is given below:—

Śankarāchārya established four matts in the four corners of India at Dvārakā, at Pūri, at Badari and Śrīngēri (The details given for them here tally with those given in the Maṭhāmnāyastōtra: See M. A. R. 1916, pp. 11 and 61). Of these the matt at Dvārakā was the earliest to be established and was presided over by Viśvarūpa, disciple of Śankarāchārya. In the succession of the gurus to that matt arose an ascetic named Satyātīrtha. He went on pilgrimage to Badari, Śiddhāśrama, and Naimishāranya and at Siddhāśrama he got a linga which he worshipped. At Naimishāranya he was directed in a dream to go to the river Tungā where he would come across an image of Vishnu which he was asked to set up and worship. He accordingly turned south and went to Kalaśa (a village in the present Mūdagere Taluk, Kadur District) where he lived in a matt as Rudrapāda-tīrtha. He next performed tapas near the Vasishṭha-tīrtha where a sage named Śakaṭa had attained mukti. One day while bathing in the river he saw an image of Lakshmīpātī which he set up in a temple at the spot and worshipped.

Once the king Bukka of Vijayanagar was suffering from the visitations of an evil spirit and after trying various remedies without avail was directed in a dream to go to the ascetic Satyātīrtha. The king did so and the ascetic took him to Kāśi and freed him from the evil spirit. Pleased with this the king presented him with various regalia viz: fly-whisks (chāmaras) with golden handle, white umbrella, makara-tōraṇa, jewelled crown, etc. and also bestowed several villages for the service of the god Vishnu and sent him back in a gold palanquin to his hermitage. In due course Satyātīrtha died installing as his successor Vaikunṭhatīrtha. Vaikunṭhatīrtha had two disciples, Gopālatisrtha whom he installed as his successor and Vīṣveśvara-
tīrtha who was merely his disciple without power (virakta-sanyāsi). Gopālatisrtha

10
went to Kāśi leaving Bhāskarātīrtha to look after the matt and taking Nārāṇḍra-tīrtha as his disciple. In the meanwhile, Viśvēśvarātīrtha had come to the matt and was given some money by Gopālatīrtha on his return but Gopālatīrtha named Amarāṇḍra-tīrtha as his successor. Some quarrel arose between Amarāṇḍra and Viśvēśvara and the king decided in favour of the former and the two lived in peace thereafter. Viśvēśvara was given some villages for his maintenance. Amarāṇḍra took as his disciple Rāmachandra-tīrtha. The latter was good at accounts and the administration of the matt property. But he was accused unjustly of some scandal and there was considerable dissension between him and his guru. He was therefore given a village and asked to live in a separate matt. Meanwhile, Viśvēśvarātīrtha took Purushottamātīrtha as his disciple out of spite against Amarāṇḍra and went to Benares. Amarāṇḍra placed Bhāskarātīrtha in charge of the matt and died. In the meanwhile, Viśvēśvara-tīrtha returned from Benares with his disciples and was given some villages for his maintenance. Bhāskara repaired to the king Dēvarāya at Vijayanagar and representing to him that there were now four yatis as the successors of Satyatīrtha patronised formerly by Bukka, obtained some villages from the king. Viśvēśvarātīrtha lived for some time in the court of the king and died leaving his disciples Raghunandana and Yādavendra. Bhāskara left two disciples Dēvendrātīrtha and Purushottama alias Amarāṇḍra. Of these Amarāṇḍra was respected by all the other three ascetics. Once Raghunandana fell ill and while ill gave sanyāsa to one Rāmendra of unknown parentage. On his recovery he interrogated the new ascetic about his caste and the latter said that his native place was Nāgūr near the Sahya mountain and that his community was called Nāgūra-bhāshā and owed its origin to Parasurāma having recovered land from sea and converting the fishermen (dāśa) there into Brahmans by giving them sacred threads of śanásūtra (hempen cord). Hearing this the guru cursed his community to become vrātyas of uncouth form and outcasted by all varṇas and asked his disciple to go to Kāśi and expiate for his sins and sent him away. The disciple went to the king in appeal but could get no redress and therefore repaired to Kāśi.

Raghunandana died soon and all his property was seized by Amarāṇḍra by the permission of the king and the people. In time Rāmendra returned from Kāśi full of wealth and became a friend of Amarāṇḍra and Yādavendra. Once the last two yatis went to Benares leaving Rāmendra in charge of the matt. In due course Amarāṇḍra (or Dēvendrā) died and Rāmendra seized the whole property and took as his disciple a person of his own community.

Here the proof ends. The narrative is incomplete. The name of the village Bhandīgade where the matt is situated is shown to be derived from the sage Śakaṭa who is said to have performed tapas there and here the image of Nārāyaṇa (Gopālakṛishṇa) was obtained by Satyatīrtha and set up in a temple that is still found close to the matt. The allegations against the community of Nāgūr Brahmans
found herein are believed to be true by the Śmaṛta Brahmans of the neighbourhood who do not interdine or intermarry with them.

Regarding these gurus of the Bhandigaḍe Matt, we have the following inscriptions at Bhandigaḍe: E. C. VI, Koppa 31, of 1381 recording a grant of Prince Chikkarāya to Satyātīrtha; Koppa 28 of 1388 recording a gift by the heggaḍes of Nēnangī-nāḍ to Satyātīrtha-śripāda of the Munīyūr-maṭhā and his disciple Vaikuṇṭha-tīrtha; Koppa 29 of 1393 recording a gift for the food offerings to the god Lākṣaṁnārāyana of Munīyūr-maṭhā to Vaikuṇṭha-tīrtha; Koppa 27 of 1427 recording a gift of land to Amāreśvara-tīrtha-śripāda by Hāriyaka-nāyakiti and both Purushottamātīrtha of Munīyūr-maṭhā and Dēvendra-tīrtha are named as witnesses to the gift; Koppa 32 of 1448 recording a gift of land by Kōṭyappa-heggaḍe to Raghunandana-tīrtha of Munivūra-melumāṭhā.
PART V.
INSCRIPTIONS.

HASSAN DISTRICT
Bèlùr Taluk.

I.
At Bèlùr, on a stone imbedded in the western wall of the Álvār shrine in the Kēśava temple.

Size 4′ × 2′—6″.

Kannada language and characters.

1. ಸೂಪ್ರಾಂಸಾಯಕಾ ಸೌರಾಂಶರ ಯುಗಾದಿಯ ಕೇಂದ್ರ ಪ್ರವೇಶ ಸಮಯ ಶುದ್ಧ ಕಂಪು ವಾಸಿಸುತ್ತಿತ್ತು, ಹೇಳಿದ ಇದೆ.
2. ಸತ್ಯನಾಥ ಜನಪ್ರಿಯ, ಸಹಸ್ರದಾಳಿದ ವಿಜ್ಞಾನಿಯರು ಅನುಸರಿಸಿದ ಕಾಧು ಅದು ನಂತರ ಜುಡಿತು.
3. ಗೋವಿರೂಪಿಯ ಪ್ರಧಾನ ಸ್ಥಾನದಲ್ಲಿ ಸಹಾಯವಾದ ಪ್ರವೇಶದ ವಾರಾಂಶವನ್ನು ಅಧ್ಯಯನಮಾಡಿದ ಜನರು ಕಂದುತ್ತಿತ್ತು.
4. ಪ್ರವಾಸಿಗಳು ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
5. ಜನನಿಯಾದ ಜ್ಯೋತಿರ್ಲಿಂಗ ಸ್ಥಾನದಲ್ಲಿ ಸಹಾಯವಾದ ಪ್ರವೇಶದ ವಾರಾಂಶದ ಸಹಾಯವನ್ನು ಅಧ್ಯಯನಮಾಡಿದ ಜನರು ಕಂದುತ್ತಿತ್ತು.
6. ಸ್ವತ್ತನೆ ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
7. ಅತ್ಯಂತ ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
8. ಅತ್ಯಂತ ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
9. ಅತ್ಯಂತ ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
10. ಅತ್ಯಂತ ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.

11. ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
12. ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
13. ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
14. ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
15. ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
16. ಸುಂದರವಾದ ವಿಜ್ಞಾನದ ಸಂಶೋಧನೆಗಾಗಿ ಮನೆಯಲ್ಲದ ವರ್ಣ ಕಂದುತ್ತಿತ್ತು.
17. 
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Transliteration.

1. tatō Dvāravati-nāthāḥ Poysala dvīpīlāmchhanā jātāḥ Śaśpurē tēshu Vinayāditya-bhūpatiḥ ḫ a
2. Vinayādityamgaṃ pāvanacharitre Keśyabarasisgav akhilōrvvīvaran udayam-geydaṃ Śrī Vishnupa-pada-bhrim-
3. gan Ereyamgaṃripaṃ ḫ a narapatiḥ ambhōdhaḥ anūnag abhirtrayeye samanisip-pamtire san mānini Yēchaladēvi ma-
4. no-nayana-ppriti samanisire samanisidaḥ ḫ a negalā yirvvaṛgam janiyisidar ssutu onegalā Ballā-
5. la-Vishnupa-nirpāla kan Udayādityanemaḥ mūvarum uḍarar ahava-dhītra ḫ vṛitta ḫ avaroju madhyama-
6. nāgiyuṃ dharaṇiṃ pūrvaparāṃbhodhī ye [yduvinam] kūde nimirchun-vomdu nīja-nih-pratyaya-vikrāṃ-
7. tadudbhavadiṃd uttamanāṇānān uṛtama-guṇa-bhrājishṇu Lakshmt-vadhū-
8. dhavanudvṛtta-viroḍhi-daiya-mathanam Śrī Vi-
9. shnubhūpālakajayati dharamièkōttam-sitātiṃya-pādāḥ chatura-vibu-
10. dhagōśthi-praudhavā-
11. nīvinōdah ḫ sakala-Bharata-vidyāhidyā-gambhṛrabhāvah vipula-vijaya-
12. lakṣmī-vallabhō Vishṇudēvah ḫ Dhanadam
13. dakṣināvāya vēke tadadattō tīditilimmu vembinegam vairi-karotī-koṭi-
14. mukha-nāśa-randhradolu mammad-ni-
15. svanam anīmal maleyā-nilam suṇiḍu kālakshēpam Vīṣṇusbhūpāna jaitrōrvvareyali madūvadu Kā-
16. vēri-nāditiradol ḫ kāmda ḫ a Vīṣnunvar dhanaṃgam bhāvōdhave yenisi negalā pompina Lakṣmī-devige sutan udayi-
17. sidam bhū-vidita-yasōvilāsi Narasimha-nirupam ḫ vṛitta ḫ paṃdemāṃ bāndu kāmḍam anirrita-jaḷadhi tām garvaṃd
18. gamdavatam nuḍivaṃnagēnān embai pralēya-sayayadol mēreyam mtri-
19. barppā kaḍālānam Kālanānam mu-
20. līda Kulikanānam yugāntāgniṇṇam sidilānam singadānam Puraharān-urīgaṇṇānam ḫ Narasimhā ḫ ari-daiyādhi-
21. pa-vakṣamāṃ khara-nakhānīkamgalolu balugarulaṃ tōḍida Narasimhan enalakkuṃ vairi-virāvantśvara-vakshasthāla-
17. manā svākhalga-nakhara-vyāghātadīnaḥ pōldu balgarūlam tōḍuva Narasimha
hanripanam samgrāma ramgāgradol
18. tarāla-viñcchānacchālaka kemminiṭum bare bakku vāgalīnt ari-narapāla
samkulaḍa pāndale kaige turangarāgi mamdu-
19. kke gajāli sālege dhanaṁ nija-kōsa-grihaṁtarakke tad-dhare kaḍītakke
vunṭigege vōlagav ṣ Narasimha-dévāna || ka ॥
20. ātana taneyan aṭi-prakhyātan udāraṁ samasta-lōkādharāṁ nttīvīdan
emdo upamātītam Ballāla-bhūpa-
21. samarāṭopan || vrīta || sāhasadolu dharādharā-dharāṁ bhuja-viryya-nija-
pratāpado Arjjunam bala-
22. virōḍhi-nripāla-samasta-sainika-vyūḥaman āvagam tavipa chaṃḍa-parā-
kramanemdoḍe raṅośaḥājaya-
23. ṭhganā-ramanā Ballu-nripālano ṣr idirchchuvar || uragēṁdram dhātriyaṁ
dhāriṇī [himāgiriyaṁ hanṛmyasailaṁ kubhirjā ]
24. varanamā Gautvram chaṁḍraman amaḷinachandram kalāstōmamam
nirbhābaradīdam tā [duvant appra] tīma Yadu-
25. [kuḷōḍhā] ta-saṃrājyaalakshmi-bharaman hēla susādhyam tanagene
taledam Vīra Ballāla-bhūpaṁ || pralayāṇi
26. ...... va kulagiriyam Mamdarāḍī mamthanadīdam ehaṁvisidu dudhda-
vārāsī...... sugu Ballāna
27. ...... dhāra svasti samadhi-gata-paṇcha-mahā-sabda mahāmaṇḍalaśvaram
Dvāravati-puravardhiśvaram sa-
28. ...... sa Vāsantikādevīt labha-vara-prasāda śrīman Mukūṃdarā-dhara-
vimda [vinō]. ...... da iatibha-
Thus arose the Poysalas, lords of Dvārāvati, having the tigercrest, in Śaśapura. Among them was the king Vinayāditya. To him and Keleyabbe of pure conduct was born Ereyanga, lord of the whole earth and a bee at the feet of the god Vishṛu. His wife was the excellent woman Ėchaladēvi, whose love to him (shining) in her mind and eyes was like the great depth of the ocean. To those two noble beings were born three sons Ballalā, Vishṛu-nripālaka and Udayāditya possessed of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth to the eastern and western oceans was the king Vishṛu, shining from his excellent qualities, lord of the damsel Lakṣmī (goddess and the queen so named), destroyer of the powerful demons, his enemies. Victorious is Vishṛudēva, favourite of the Goddess of Victory, whose feet are borne over the heads of all the people in the universe, delighter in skilful talks in the assemblies of the learned men and deeply versed in the mysteries of the Bharatāvidyās (dancing, dramaturgy, etc.). Kubērā asks: why is the south wind delayed? Why has it not set in yet? Because the breeze from Malaya is impeded by blowing into the nostrils of the myriad skulls of his enemies slain in king Vishṛu’s expeditions along the banks of the Kāvēri. To that Vishnuvardhana and the famous Lakshmādēvi skilled in arts (bhāvōdbhave)
was born king Narasimha, possessed of fame extending over the whole earth. What more need be said? To one who comes to him and sees him he is a sea of nectar. To him who speaks rough words with pride what shall I say? This Narasimha is (to such persons) like the Ocean moving beyond its limits in the time of the Deluge (Prařaya), like Death, like an angry serpent, like the fire appearing at the dissolution of the universe, like the lightning, like the lion and like the fiery eye of Śiva: One should call king Narasimha who, in the field of battle, cuts through the breasts of powerful enemy kings by the play of his sharp sword and pierces through their entrails as (the god) Narasimha who with his sharp fingernails rent asunder the breast and took out the entrails of the king of the demons (Hiranyakasipu), his enemy. The court (völaga) of this Narasimhadeva is such that as soon as a slight redness comes to his tremulous eyes (when he gets angry), immediately the lifeless heads of the hostile kings come to his hands, their horses come to his horse-stables, their elephants to his elephant-stables, their money to his treasure-house, their kingdoms to his registers (kadita) and seal.

His son was the matchless king Ballalāja, very famous and charitable, versed in politi, brave in battle and a support to the universe. In courage, he is a Narāyaṇa (lit.: one who holds a mountain), in the prowess of his arms and glory an Arjuna, and possesses terrible strength with which he is able to destroy at all times the battle-arrays of soldiers belonging to enemy kings. When this is said, who would face king Ballu the consort of the goddess of Victory and zealous in battle? Just as the Lord of serpents (Śesha) supports firmly the earth, the earth supports the Himalaya mountain, Mērū supports Śiva, Śiva bears Chandra and Chandra bears the assemblage of digits (kalāstoma), king Vīraballāja bore as if in ease, the burden of the kingdom of the Yadu race ...

Be it well. While the obtainer of the five musical sounds, mahāmaṇḍalēśvara, lord of the excellent city of Dwāravati, obtainer of boons from the goddess Vasanti, delighter in worshipping the lotus feet of god Mukunda, a Vidyādhar with a terrible bow slaying the hostile kings, a mountain in courage, ... ... ... king of kings, a sun to the lotus, that is the Yādava race, terrible in battle, ... ... ... a Cupid in beauty, conqueror of Talakādu, Gangavādi, Noṇambavādi, Banavase, Hānungal and Belvala, bhujabala-Vīraganga, unassisted warrior, of undoubted valour, Hoysalā Ballaladēvar was ruling the earth in his capital Dōrasamudra:

Listen: The shadow of Vīraballāja's arms and sword which is the cool shadow of the young mango tree in spring to the dependants, and the shadow of the assemblage of hoods of the terrible serpent of the Universal Destruction, and the shadow of the fully-blown white lotus to the Goddess of Victory became an adamantine cage to the earth ... ... ...

The lineage of Biṣṭibōva, a dependant on his lotus feet:—To the famous Hoysalabōva and the pure Mahādēvi was born Biṣṭibōva ..., of firm character, an
abode of good qualities, and a friend of the wise. Thus famous Biṣṭibōva set up Biṣṭeśvara within the enclosure of the mansion containing numerous pinnacles in the town of Belupura. For the repairs and renovations of this Biṣṭeśvara, and of Jagatēśvara and for the feeding of the Brahmins and ascetics, and for the offering of daily and special worship, Ballālādēva bestowed Köṇērīl in Tagaraenād, with pouring of water, to be respected by all, on the Nālaparva festival day, on Wednesday the 11th lunar day of the bright half of Āshāda in the cyclic year Jaya being the 1097th Śaka year. Be it well. To Tējōnidhi-pāṇḍita possessed of the attributes of yama (restraint), niyama (penance), svādyāya (vedic study), dhyāna (meditation), āhāraṇa (concentration), mauna (silence), anuskhāna (religious ceremonies), japa (silent prayers), samādhi (absorption of mind in God), and śīla (piety), Biṣṭibōva granted this sthāna (trusteeship) with pouring of water.

This bridge of virtue is common to all kings ......... .......

Note.

This record, after recounting the virtues of the Hoysāla kings from Ereyanga to Vīra Ballāla (Ballāla II) tells us that a village called Köṇērīl situated in Tagaraenād was granted for the expenses of worship etc., in the shrine of Biṣṭeśvara set up by Biṣṭibōva within the court of the Kēśava temple at Bēlūr and also in the shrine of Jagatēśvara, by the king Ballāla II and that Biṣṭibōva granted the trusteeship of the shrines to a Śaiva priest named Tējōnidhipāṇḍita. The date of the grant is given as S’ 1097 Jaya sam. Āshāda śu 11, Buddhāvāra which corresponds to Wednesday, June 12, 1174 A.D. The day on which the grant was made is called nālaparva in the grant and means the festival of threads. It corresponds to Pavitrārvana or Pavitrārpana or offering of sacred threads woven by matrons to gods. It is usually done on the 8th or 12th day of the śukla paksha of the Śrāvana or Karkaṭaka month. But we find this pavitrārpana performed on Āshāda śu 11 also in inscriptions (E. C. V. Belur 176 of S’ 1039).

The temple of Kēśava is described as bahu-kūṭa-kōṭi-gaṭha-kalasā-vilasitam in another inscription (E. C. V. Belur 71 of S’ 1184).

No Biṣṭeśvara shrine or any other Śaiva shrine is now found in the Bēlūr Kēśava temple premises. But in the direction of the pond within the temple court and a little away from the compound wall are the remains of a Śiva temple. Some of the stones of this temple might have probably been used in building the present Ammanavarān shri in the Kēśava temple since the Śaivite sculptures therein indicate that they were brought from some Śiva temple elsewhere. The temple of Vishnuśvara, the Sanskrit form of Biṣṭeśvara is referred to along with Vijaya-Nārāyaṇa and Kēśava in an inscription of the Kappe-Chennigarāya shrine at Belūr (E. C. V. Belur 15). Biṣṭeśvara is said in the inscription to have been set
up by Bitṭībōva; the ending of the name with bōva suggests that he may have been apparently a member of the vadda caste which is employed in constructing walls of houses, wells, tanks, etc.

Regarding the other shrine Jagatēśvara, it is not easy from the context to decide whether it was situated in Bēlūr or elsewhere. A Jagatēśvara temple at Kaḷikatā (called Kaṇikaṭatē) is said to have been built by the jagatis of Arasiyākere who are said to have been engaged in building tanks and temples, and certain grants of land are said to have been made by Bitṭībōva, Mārābōva and other jagatis in an inscription of S' 1051 (E. C. V. Arsikere, 48). Whether another Śiva temple was also built near the Bitṭēśvara shrine in Bēlūr by Bitṭībōva or other members of the Jagati community, it is not possible to determine definitely. We may also note here that Bitṭībōva is also referred to in an inscription at Kyātalapura (E.C.V. Belur 176 of S' 1084, as having made a grant to a Śiva temple, and in another inscription at Kaṇikaṭatē of S' 1075 (E. C. V. Arsikere 46).

The donee Tejōṇidhi-paṇḍita is a Śaiva guru referred to in two inscriptions of 1159 A. D. (E. C. V. Arsikere 119), 1161 A. D. (E. C. XI, Dāvanagere 84) and 1177 A. D. (Dāvanagere 86).

The granted village Kōneril is the same as Koniral found in the Taluk maps and situated about 3 miles to the south-west of Bēlūr town. Konerlu in Tāgarenādu is also referred to in an inscription of S' 1582 (E. C. V, Belur 81). Tāgarenādu which included parts of the Belur Taluk also is the district around Tāgare, a village now found in the Chikmagalur Taluk.

2

In the same Kēśava temple, on the capital of the pillar to the south of Nāganāyaka's maṇṭapa.

Kannada language and characters.

1. "केशव, नागनायक, चामुपानेम, वंशस्त्री, तृतीय" के नामाकारणार्थ अध्ययनानिर्देश
2. "केशव, नागनायक, चामुपानेम, वंशस्त्री, तृतीय" के नामाकारणार्थ अध्ययनानिर्देश

Transliteration.

1. Punisa-chamupa-nambesewa sasana-vachaka-chakravartig intenisa-lodam pogartte tanagaire puotpida Chamaraaja Nakaṇa Kumarayyanemba ratna-traya-mu
2. Rttige putran oppida Punisama-danda-naththan uditodita-Chama-chamupa-sambhavam nama Siddhebhyah
Translation.

To Puṇīsa-chamūpa who was eulogised as sāsana-vāchaka-chakravarti (emperor of those who read or interpret the king's orders or grants) were born three jewels of sons named Chāmarāja, Nākaṇa and Kumārayya. Of these the famous Chāma-chamūpa's son was Puṇīsama-dandaṇātha. Salutation to the Siddhas.

Note.

The stone bearing this inscription is now broken and removed elsewhere in the temple premises near the Anḍāḷ shrine. Another inscription exactly similar was also found on another pillar of the same Nāganāyaka's maṇṭapa in front of the main shrine of Kēśava. This maṇṭapa seems to have been built from the materials of some dilapidated Jaina structure somewhere in the neighbourhood, built by the Jaina general Puṇīsa who served under the Hoysala king Vishnuvardhana. It has recently been dismantled in connection with the renovation work of the Kēśava temple.

The stanza found in this inscription is also found in an inscription in the Pārśvanātha Basti at Chāmarājānagar (E. C. IV, Chamrajanagar Taluk, No. 83). There we find the genealogy of Puṇīsa, the general of Vishnuvardhana as follows:—Puṇīsa Chamūpa, descended from a family of ministers and called sakala-sāsana-vāchaka-chakravarti had a wife named Pōchale and three sons, Chāvaṇa, Kōrapa and Nāgadēva called also Chāmarāja, Kumārayya and Nākaṇa, respectively. The eldest of them Chāvaṇa had two sons, Puṇīsamayya by his wife Arasiṇabbe and Biṭṭiga by another wife Chaudale. This Puṇīsamayya was the sandhi-vigrahi, minister for peace and war under the king Vishnuvardhana. Under the orders of the king he seized Nīlāḍri (the Nīlagiri hills), defeated the Maleyālas and became the master of Kēraḷa and Bāyalnāḍ. Like the Gāngas he renovated or improved the basadis of the Gāngavāḍi Ninety-six Thousand. (See also E. C. V. Chennarāya-patna 260.)

An inscription at Bastiḥallī near Hālebidū says that the ruined Jaina temple to the south of the Pārśvanātha temple therein was built by Puṇīsa (M. A. R. 1908, P. 9).

No date is given in the present record at Bēlūr. The characters belong to the 12th century.

On a stone set up to the east of the village Sūrāpura in the hobali of Bēlūr.
Telugu language and characters.

Size $3\frac{1}{4} \times 1$
Srāngarāyalu and Krishṇappa-Nāyaka granted Lakshmipura to the matt of Mulbāgal.

Note.

This inscription is carved below the figure of a chakra or discus. The letters are not well formed. The record seems to register the gift of a village Lakshmipura, apparently a hamlet of Srāppura, by the Vijayanagar king Srāngarāya VI, whose grants are found near Będūr. Krishṇappa Nāyaka was the chief of Będūr (1643-54) who gave refuge to the above Vijayanagar king. The donee is the matt at Muluvāgil, a village situated in the Tirthahalli Taluk. The chief deity worshipped in the above matt is Gopālakrishṇa, a form of Vishṇu and the matt follows the sect of Bhāgavata-sampradāya, a class of Vishṇu-worshippers.

On a slab in the Chennigarāya temple at the village Muttāgannī in the hobli of Będūr.

Size 2' — 6'' × 2'-0''

Kannāda language and characters.
Transliteration.

1. svasti śrī jayādbhuda-
2. ya Śālivāhana saka
3. varuṇa 1404 sandu-varta-
4. māna Śubhakrutu-sanvatsara-
5. da Kārtika śu 12 lu śrī
d. mahāstānam Dakshīṇa-Vāraṇāsī-
7. yāda Vēḷāpuriya śrī Chem-
8. neyana bōnada avasarada ha-
9. rivāṇada nayivēdyate Mutaga-
10. dāhala Maduvarsanāyakara
11. makkalū Unāṇīyaka-
12. ru koṭa Muttagaṇeya
13. grāma yi-dharmmake ta-
14. ppidavaru Kumbhipāka-
15. ke hōharu

Translation.

Be it well. In the prosperous year 1404 of the Śālivāhana era, in the year Śubhakritu, on the 12th lunar day of the bright half of Kārtika, Unāṇīyaka, son of Maduvarsanāyaka of Muttagadahāl granted the village Muttagaṇe for the food-offerings brought up in platters at the time of meals (bōna) for the god Chenneya of Vēḷāpuri which is a holy place and is the Benares of the South (Dakshīṇa-Vāraṇāsī).

He who violates this charity will go to Kumbhipāka.
Note.

This records the gift of the village Muttagâne now called Muttaganni for offering food daily to the god Kēśava in the Kēśava temple at Bēlūr called here Vēlapur and Southern Benares. The donor is named Uṇṇināyaka, son of Madhuvārara-Nāyaka of Muttagadahāl. This Madhuvārara Nāyaka of Muttagadahāl appears to have had another son Lakhaṇṇa-daṇḍanāyaka called also Lakhaṇṇa-dāndanāyaka who seems to have built the yāgasāla of the Kēśava temple at Bēlūr in S' 1406 (See E. C. V. Belur Taluk 11 and 13; See also Belur 231 and 232 for other gifts by the same.)

The name Dakshīṇa-Vāraṇaṇa is applied to several holy places, e.g., Tirumakūḍalu and Talakāṭ in the Mysore District, Kūḍali in the Shimoga District, and Sivaganga in the Bangalore District, etc. (See E. C. III, Mysore 33; T. Narsipur 42; E. C. VII, Shimoga 70; E. C. IX Magadi 49.)

The chief deity in the Bēlūr Kēśava temple is herein called Chenneya. But it has to be remembered that the chief deity in that temple is named Viṭṭayanārayaṇa. An inscription on its pedestal gives the name of Viṭṭayanārayaṇa to the image and other inscriptions on the slabs set up in the temple also have the same name to the image, while the gods in the other two shrines in the enclosure are called Chennakēśava and Lakshminārayaṇa. (See M. A. R. 1911, P. 43; E. C. V. Belur 58 of 1117.) The other two gods are at present called Kappe Chennigaraya and Viṭṭanārayaṇa (See Belur Monograph, P. 15; M. A. R. 1911, P. 11.) The name Viṭṭayanārayaṇa seems to have continued for the principal deity till the time of Ballāla II (See E. C. V. Belur 20 of 1180 A. D., 59 of 1174 A. D.) The name Chennakēśava is applied to the god in 1254 A. D. (Belur 73.) The date of the record corresponds to 23rd October 1482 A. D.

5

At Halebid in the hobali of Halebid, on a slab found near the Gaṇeṣa image to the south of the Hoysalesvara temple.

Size 3' × 2'—6"

Kannada language and characters

\[ \text{Kannada language and characters} \]

\[ \text{Kannada language and characters} \]

\[ \text{Kannada language and characters} \]

1. \[ \text{Kannada language and characters} \]
2. \[ \text{Kannada language and characters} \]
Translation.

L. 1.
(Obeisance to Śambhu).

LL. 2-8.

Be it well. While the nissanka-pratāpa Hōsaṇa Vira Ballāḷadēvar, obtainer of the five musical sounds, mahāmaṇḍalēśvara, lord of the excellent city (of Dvāravatī), obtainer of boons from the goddess Vāsantikā of Śashakapura, conqueror of Tālakādu, Nangali, Gangavādi, Nonambavādi, Banavase, Hānungal and Uchchangi, bhujabala-Vira-Ganga, unassisted (warrior), was ruling in peace and happiness in the capital of Dōrasamudra:—

Can any one equal Ballāḷa, who is a treasure-house of good qualities and discrimination, a lover of Brahmins (Brahmanya), a seeker after complete righteousness, conqueror of enemies on earth, praised by all good people, a Vikramāditya in liberalty and a king of kings?

LL. 8-10.

(Owing to lacunae this stanza cannot be made out fully: Ballāḷa’s kingdom is called Rāma’s kingdom, causer of delight to the minds of all and highly respected).

LL. 11-13.

(This stanza has also several lacunae in it: Ballāḷa is said to be an embodiment of all the lords of cardinal regions:—a Yama, a Niṇīti, a Varuṇa by his depth, and a Vāyu by his protective power, a Viśvēśvara. . . . . He is said to be a Mamu by his character.)

LL. 13—17.

Be it well. The mahāpradhāna Ammaṇa-veggade, holder of the office of the great minister (mahāmaṇṭya) bearing the burden of the kingdom, and possessed of the powers of prabhuṣakti, mantrasakti and utsāhaṣakti (majesty of the king, the power of good counsel, and the power of initiative in the administration), a Mēru mountain in dignity, a devotee at the feet of Pratāpa. Śāntarādēva, a Garuḍa in Pātāla (Pātāla-Garuḍa), . . . . . a scented elephant of his father (ammaṇa-gandhavāraṇam), unassisted hero, favourite of the goddess of Victory, a supporter of the Lady of fame, (a bee) at the feet of Hara, full of valour, delighter in gifts, a brother to the wives of others, a pillar to his followers, adamantine cage to the refugees, adorned with the assemblage of good qualities:—

LL. 17-33.

(Full of lacunae. So far as deciphered, the passage contains a praise of Ammaṇa-veggade who is described as possessing the goddesses of Wealth, Victory
and Fame and as one with whom warriors were afraid to fight and who in battle was like the face of the goddess of Death (Māriyamūri). Some grant of his is next given but nothing can be made out of the lines as only a few letters are now left).

Note.

This inscription is full of lacunae, the last few lines having only a few letters left. The rest of the inscription seems to have peeled off. The record belongs to the reign of the Hoysala king Ballāla (II) and seems to record some grant of a dependant of his named mahāpradhāna Ammanā-veggade. No date is given. Nothing else is known about this Ammanā-veggade. For the word māriya-muri see E. C. III Seringapatam 140.

6

At the village Bastihalli in the hobli of Halebeḍḍ, on a slab found buried in the earth near a fig tree to the west.

Kannada language and characters.

1. नामं स्वराजसम । नामं देवं नामं सर्वमात्र नामं गणेशं मात्रं 
2. भारतकृत्यं श्रीमान्य धृततुर्गांनां ज्ञातवर्ग 
3. 
4. ।
5. ।
6. ।
7. ।
8. ।
9. ।
10. ।
11. ।
12. ।
13. ।
14. ।
15. ।
16. ।
17. ।
18. ।
19. ।
20. [४]हृदयं विवेकानन्दानां विशिष्टं विवेकानन्दानां
Note.

This is an inscription belonging to the reign of the Hoysala king Ballāla I (circa 1100 to 1106 A.D.). Unfortunately the inscription stops abruptly in the middle and is also full of lacunae in each line with the result that it is difficult to make out the sense of the verses which form the body of the inscription.

The record commences with the praise of the Chālukya king Tribhuvanamalla (Vikramaditya VI, 1076-1126) to whom the titles refuge of the whole universe (samasta-bhuvanāśraya), favourite of fortune and earth (śri-prithvi-vallabha), Mahārāja dhīrāja, Paramēśvara and parama-bhattaraka are applied. The name of Ereganga (properly Ereyanga), the Hoysala king of the Yādava race, is next mentioned as his subordinate. His wife, possessed of five lakāras (anukulām vimalamgīm kulajām kuśālam, susila-sampannām) is next referred to but her name is lost. Their son Ballāla is described as truthful and righteous, a kalpa tree (to suppliants). He is compared to Bānasura (in strength). His younger brother Vishnu is said to have obeyed him as the younger brother of Rāma (Lakshmana) served Rāma by destroying the hosts of enemies. We next find it stated that Tribhuvanamalla-Ballāla-Poysaladēvar was ruling Gangavadi-nāḍ, destroying the wicked and protecting the righteous. A merchant is next introduced who lived during his reign. He is given the title mahā-vaddha-vyavahāri and is described as a devotee of Vishnu. As the inscription stops here after giving the date no further information is available either regarding the king or the charities of the merchant.

The dating is very imperfect, only the names of the cyclic year and month, viz., Chitrabhaṇu and Pushya being given. Neither the Saka year nor the tithi is mentioned. The year Chitrabhaṇu occurred only once in the reign of Ballāla I, i.e., in 1102 A.D. and the Pushya of that year corresponds roughly to the month December, 1102 A.D. There are only a few dated inscriptions of Ballāla I: (E.C. V, Belur 141 of S 1024, Vikrama or 1100 A.D., Belur 199 of S 1023 Vishu; or 1101 A.D.; Hassan 161 of Tārana or 1104 A.D., Hassan 169 of S 1028 Vyaya or 1106 A.D. being the most prominent among them.) The title Tribhuvanamalla Poysala or Tribhuvanamalla Ballālapoysāla is applied to him in all these epigraphs and he is said to be ruling Gangavadi 96,000 province in the first and third of these and over Konkana, Álvakhēda, Bayalnāḍ, Talakāḍ, and Sāvimale in the second of the
above inscriptions. It is certain from this that the conquest of Gangavadi was already begun in the reign of Ballala I and was completed in the reign of Vishnuvardhana.

It is important to note that according to this inscription, Ballala I's younger brother had the name Vishnu even in 1102 A.D. when he had not yet become king and the story that when Ramanujacharya visited him as king and converted him to Vaishnavism about 1106 A.D. he changed his name from Bittī or Biṭṭiga to Vishnu or Vishnuvardhana is opposed to the evidence of this record and seems to be a later invention.

The comparison of Ballala I to Banaśura in line 14 of the present record is significant. Banaśura was a devotee of Śiva and it is said that Śiva acted as the door-keeper of Banaśura. Ballala I is described in later inscriptions as a worshipper of Śiva (Paramārādhya Mahēśam is applied to Ballala I in E. C. V, Hassan 65 of S 1071).

7

In the village Tojalu of Archāli hobli on the prabhāvalī of the image Gaṇapati in the coffee estate of Studar Sahib.

Size: 1½ x 1'

Kannada language and characters:

Note.

This short one-lined epigraph is carved above the Gaṇapati image on its prabhāvalī. It gives the name of the stone-carver who made the image. No date is given, nor the king named. The characters are Kannada and seem to belong to the 14th century. The name of the stone-carver or engraver is given as Manne Gangaya, son of Chandraleśvatthi (probably a mistake for Chandraleśvabbe). The image of Gaṇapati has the usual crown and other ornaments and has four hands the right upper holding an elephant-goad, the left upper, a noose, the left lower the trunk of the elephant-face, and the right lower what looks like a fruit. There are also several stone images in the neighbourhood, viz., Bhairava, Nārāyaṇa, Sapta Mātrikas, Gaṇēśa with his consorts Siddhi and Buddhī, etc., all of which seem to indicate the existence of a Gaṇapati or Śiva temple in the neighbourhood at some early date.
KADUR DISTRICT.
KOPPA TALUK.

At the village Kigga in the hobli of Kigga, on a slab set up in the street opposite the Rishyaśringēśvara temple (Koppa Taluk 42 Revised).

Size 4' × 1-6''.
Kannada language and characters.

1. सुरुः सर्वान्याः
2. सर्वान्याः सर्वाच्छाठ
3. सर्वाच्छाठ सर्वाच्छाठ सर्वाच्छाठ
4. सर्वाच्छाठ...
5. मयुषारस्त्रत विधता विधिय घरे
6. ...
7. ...
8. ...
9. ...
10. रसरसरस्त्रे चायु रसरस्त्रे
11. ...
12. ...

Note.

This inscription is much worn out so that several lines are not clearly legible. It records the gift of some land in the village Marakalu as sarvamāṇya (free from imposts) for services to the god Mallikārjuna made on Thursday, the 12th lunar day of the dark half of Phālguna in the year Durmati, 1603rd year of the Śālivāhana era. The name of the donor is lost. Marakalu is the old name of the village Kigga. Mallikārjuna is the name of a linga recently set up in a part of the (Rishya-śringa) Kiggēśvara temple. It is said that it was removed from some temple which stood near the river Tungā to the east.

The date corresponds to Thursday, 23rd February, A.D. 1682.
At the village Kuḍunelli, a hamlet of Hālamuttūr in Hariharpur hobli. Copy of a copper plate in the possession of Gopālakrishnabhatṭa.

Kannada language and characters.

Note.

This purports to be a copy of a nirūpa, the original of which is not found. It is written on palm leaves in Kannada characters of nearly 100 years ago.

The record registers the gift of some land of the annual revenue of 3 varahas, 7 haṇas and 1 añḍa in the village Māḍalabail in Bellārasime and Hōṣāranāḍapalu to one Chennanṇa of the village Bellāre-Kudinelli after taking 50 varahas as the price of the land. This grant was made, free of taxes, as an offering to God Śiva for services in the temple of Gangādharaśvaradēvaru newly set up by the donee in the village Kudinelli, on the bank of the Tungābdhara river. The donor was Chennamājī, queen of Kelādi (1671-1697) and the date given in the grant is Pramōḍūṭa sanvatsara, Mārga. ba. 1 (No Śaka year is given) and is equivalent to 6th December 1690 A.D. taking S’ 1612 Pramōḍūṭa as the year intended, it being the only cyclic year of the name Pramōḍūṭa occurring in her reign.
Full details are given of the land granted, etc. The letter is addressed to Doḍḍa Chennappaya. It is also stated that Chennanna (probably the same as Doḍḍa Channappaya) went in person before the queen and made a representation that his younger brother Īśvara took some land (named CheluṆānu-bhūmi) as property (mūla) from Puṭṭagauda's (son?) Barama Kāḷagauda in the village Mūḍa-labail and that he wanted to give it away to the god Gangādharaśvara set up newly by him at Kuḍinelli and he would pay a fixed price for the land being made free of encumbrances. Thereupon the price amount of 50 varahas was taken from him and credited to the Palace and the necessary charter of gift was issued. The land granted consisted of wet lands and garden. Details are given of the sowing capacity of the lands and their income, etc. The queen is stated to have sent an officer named Śivaga from the palace with directions that he should make over the lands after setting up boundary stones bearing the effigy of Vāmana in the presence of the inhabitants of the four villages around so that no objection might arise in future. The village accountant (Shanbhog) was directed to copy the letter and return the original to the donee.

At the village Bāḷēhaḷi in Bāḷehonnūr hobli, to the right of the inscription published as Koppa 6 in E. C. VI, within the enclosure of the Virabhadra temple.

Kannada characters and Sanskrit language.

Transliteration.

1. Virabhadrō sa-
2. dā bhadrō bha-
3. drañām ni-
4. ja-mandiram
5. Bollu-bhū-
6. pam chiram ji-
7. yatu gaṇa-
8. pam sarvva-si-
9. ddhidah

Translation.

May Virabhadra, who is always auspicious, and a true abode of all good things and conferer of success in every undertaking, make Bollubhūpa, who is a general (gaṇapa, lit: lord of hosts) live prosperously for long.

Note.

This is a short inscription carved on a side of the slab bearing another inscription previously published. It consists of a stanza in Sanskrit added on after the previous inscription invoking blessings on Bollubhūpa (called also Bollarasa). The prayer is addressed to the god Virabhadra, the deity enshrined in a temple in the enclosure of which the inscription slab is set up. The word gaṇapa used as an epithet in praise of Bollubhūpa means a general. The word gaṇa, according to the Mahābhārata, denotes a division of army consisting of 27 elephants, 27 chariots, 81 horses and 135 foot-soldiers.

Bollubhūpa or Bollarasa was a general and a subordinate of Mādarasa who was a governor of the provinces Āraga, Sayiduguta and Konkaṇa under the Vijayanagar king Bukka I (1356-1377 A.D.). Bollarasa was an officer looking after customs under him, 'Bollarasanu Makkivanu maḍuttiddalli' in lines 6 and 7 of Koppa 6. Here makkivanu is probably a mistake for sumākavanu. He is spoken of as kumāra of Mādarasa. But elsewhere (M. A. R. 1929, p. 171) he is spoken of as a subordinate of Madhavanamtri (which is another name of Mādarasa) and the word kumāra probably indicates only the affection shown by Madhavanamtri to him (Thus Sōmadanḍeṣa is spoken of as priya-putra, beloved son of king Narasimha III in E. C. III, T.-Narsipur Taluk, 97, line 21, but he was really the son of Hemmeyandaṇḍanātha as stated in line 25 of the same record).

No date is given in the record. But the inscription on the other side of the slab is dated 1368 A.D. and the present record also may be assigned to the same date.

At the same village Bāḷehallī, on the back side of the slab containing the inscription published as No. 7 of Koppa Taluk, within the same Virabhadra temple enclosure.
Kannada language and characters.

1. ಸನ್ನ ನಾ೦ದ
2. ವರ್ಗ ನಾ೦ದ
3. ಶ್ರೀ ನಾ೦ದ
4. ಖಾಸವು ನಾ೦ದ
5. ಭಾಷಾ ನಾ೦ದ
6. ನಾ೦ದ
7. ದೂರು ಸನ್ನ ರೂಪ
8. ವಿಶ್ವಾಸ ಕೊಡುಕು
9. ಕೃಷ್ಣದೇವರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜರಾಜ�
10. ಮುಂದುವೆಯೇ ಕಾಸಿ]
11. ಸೋಮಾಭಯ ಮಾದು
12. ಸಂಸ್ಕೃತ ಸಂಸ್ಕೃತ
13. ಸಂಸ್ಕೃತ ಮಾದು
14. ಸಂಗಮಾರ್ಗ ಮಾದು
15. ಮಾದು
16. ಹರಣಕಾಯಿ

17. ವಿಚಿತ್ರ
18. ವಿಷಾದಕಾಮ
19. ಮಾತೃಪಾಲಿಕೆ
20. ಮಾತೃಪಾಲಿಕೆ
21. ಮಾತೃಪಾಲಿಕೆ
22. ಮಾತೃಪಾಲಿಕೆ
23. ಮಾತೃಪಾಲಿಕೆ
24. ಮಾತೃಪಾಲಿಕೆ
25. ಮಾತೃಪಾಲಿಕೆ
26. ಮಾತೃಪಾಲಿಕೆ
27. ಮಾತೃಪಾಲಿಕೆ
28. ಮಾತೃಪಾಲಿಕೆ
29. ಮಾತೃಪಾಲಿಕೆ
30. ಮಾತೃಪಾಲಿಕೆ
31. ಮಾತೃಪಾಲಿಕೆ

Note.

This record is engraved on the back side of a slab, on the front side of which is carved an epigraph (Koppa, 7) containing the gift of some land in Bālehalli for the god Virēśvara (Virabhadra) by Bommarasa, household officer (maneya-adlīkāri) of Mallappa-Voḍeyar, minister of Hariyappa Voḍeyar of Araga, who was a son of Mārappa Voḍeyar, brother of Harihara I. It is dated in the year Nandana equivalent probably to 1412 A.D. (See p. 77, Translations of E. C. VI).

The present record is not dated nor does it contain the name of the reigning king. It seems to be a continuation of the previous record. It states that two persons named Eraḍiyankaya, son of Nirāladeva, and Hariyanappa, son of Mahadeva, were entrusted with the administration of the temple of Virēśvara. Further certain persons seem to have given some land in Arasakere for the food offerings of the god Virēśvara. These donors are the mahāprabhu Sātamangalada Hebbāruvar chief of Pālaligeypañḍ (?), Kāḷavegade of Adamaḷi, Nagulavegade of Bāléyahaḷḷi, etc. The usual imprecation that the violators of the charity will incur the sin of slaying cows at Varāṇasi is found at the end of the grant.

Owing to lacunae and poor engraving, several words cannot be clearly made out in this record.
Müdagere Taluk.

At the village Angadi, in the Hobli of Gönibḍ, on a viragal set up in front of the village entrance.

Size 6' × 2½'

Kannada language and characters.

I

1. ಈಗ ತುಮ್ಮು ಹಾಳಿಗೆ ಎಂದರೆ ಆಕಾಶದ ಅಯಕ್ತಿಯ ಮೂಲೂಣೆಯ ಮುಖ ಪೋಷೆಯು  ಈಗ ತುಮ್ಮು ಹಾಳಿಗೆ ಎಂದರೆ ಆಕಾಶದ ಅಯಕ್ತಿಯ ಮೂಲೂಣೆಯ ಮುಖ ಪೋಷೆಯು.

II

4. ಈಗ ತುಮ್ಮು ಹಾಳಿಗೆ ಎಂದರೆ ಆಕಾಶದ ಅಯಕ್ತಿಯ ಮೂಲೂಣೆಯ ಮುಖ ಪೋಷೆಯು.
5. ಈಗ ತುಮ್ಮು ಹಾಳಿಗೆ ಎಂದರೆ ಆಕಾಶದ ಅಯಕ್ತಿಯ ಮೂಲೂಣೆಯ ಮುಖ ಪೋಷೆಯು.
6. ಈಗ ತುಮ್ಮು ಹಾಳಿಗೆ ಎಂದರೆ ಆಕಾಶದ ಅಯಕ್ತಿಯ ಮೂಲೂಣೆಯ ಮುಖ ಪೋಷೆಯು.

III

12. ಈಗ ತುಮ್ಮು ಹಾಳಿಗೆ ಎಂದರೆ ಆಕಾಶದ ಅಯಕ್ತಿಯ ಮೂಲೂಣೆಯ ಮುಖ ಪೋಷೆಯು.

Note.

This is a viragal of the reign of the Hoysala king Vishnuvardhana. He is called here Tribhuvananamalla—Poysala Bittidēva after his overlord Tribhuvananamalla Vikramaditya VI (1076-1136). The titles given to Bittidēva are mahāmaṇḍalēśvara, lord of the excellent city of Dvāravati, a sun to the firmament; that is, the Yadava race and conqueror of the Malapās. His fight with the Chola general Adiyama in the attack on Talakāḍ is recorded here and it is stated that Adiyama fell on the enemy’s elephants and fought. The Hoysala general Bittidēva Hoysala Sāhāni is next named and a warrior named Bāsaya is said to have fought valiantly under his
orders, faithful to the salt he had eaten (jōlavāliyam nerāda) and killing many foot-
soldiers and mounted soldiers, fell in the battle and died. His wife Bikkabe who is
described as an equal of Lakshmi, Earth, Sarasvati, Rukmini, Rati, Rambha,
Sītādevi and Kuntī, seems to have followed him as “Sati” but the passage is not
clear on this point. One Masanója is said to have set up the stone and Mādeyōja
stated to have written or engraved the inscription.

The date of the death of Bāsaya, the hero of this record, is given as S’1039,
Hēmaḷambi sam. Mār. ba. 13 Friday which corresponds to Friday, 23rd November
1117 A.D.

There are a few lacunae in lines 2, 0, 9 and 12. The sculptures on the stones
depict a fight on horseback and elephants and the fall of a warrior in battle and his
transfer first to Svarga and then to Kailāsa.

The siege of Talakāḍ and the defeat of the Chōla general Adiyama by the king
Vishnuvardhana are referred to in several inscriptions of the period. Cp. E. C. III,
Malvalli 31 of S 1039.

The present inscription has been noticed in E. C. VI as Mudgere Taluk
Inscription No. 14. (See p. 244 of the Kannada texts.) But beyond the Saka year
nothing more had been deciphered previously. It was lying buried in the earth but
has been cleared and fully deciphered now.

13

At the village Uggehalli in the hobli of Gōnibid, on a stone lying in the holagēri (quarters of the Adikarnātakas.)

Size 4’ × 3’

Kannada language and characters.


1. 

2. 

3. 

4. 

5. 

6. 

7. 

8. 

13*
This inscription belongs to the reign of the Hoysala king Viraballaladeva. The titles applied to him are conqueror of Talakadu, and possessed of strong arms (bhuja-bala).

The present record registers the gift of a plot of land to the temple of Isvara in the village Uga[li] (same as the present Ugghal[li]) by the mahâjana of Nirgunda. Nirguna or Nirgunanâda is a district around the village Nirguna, situated in the present Hosadurga Taluk, Chitaldrug District. (For Nirgunanâda see E. C. V. Arskere 17 of S'1061).

The inscription is not dated in any era but merely gives the cyclic year, month and tithi, Yuva sam. Pushya śn. 10. From the nature of the characters and the title applied to the king Ballâla, the record seems to belong to the reign of Ballâla II and the cyclic year Yuva occurs only once in his reign, viz., 1215 A.D. Taking this year the date corresponds to 1st January 1216. The engraver of the grant is called Kaniyâchâri. The usual imprecation against the violators of the grant is found in lines 5 and 6 after which there are lacunae due to the characters being quite worn out and thus having become illegible.

14

At Kalasa, in the hobli of Kalasa, in the temple of Kalasésvara, an inscription engraved on the back side of the slab bearing the epigraph No. 39 of Mûdagere Taluk.

Kannada language and characters.

1. ಕನ್ನಡ ಜಾತಿಯಲ್ಲಿ ಗಣಿತ ವಿದ್ಯಾಭ್ಯಾಸ ಪ್ರವೃತ್ತಿಗಳು 39ತೀರು ಜನಸ್ಮಾನ ಮರ್ಮಚರ್ಚೆ ಮಾಡಿತು.
2. ಕನ್ನಡ ಜಾತಿಯಲ್ಲಿ ಗಣಿತ ವಿದ್ಯಾಭ್ಯಾಸ ಪ್ರವೃತ್ತಿಗಳು 39ತೀರು ಜನಸ್ಮಾನ ಮರ್ಮಚರ್ಚೆ ಮಾಡಿತು.
3. ವಿದ್ಯಾಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
4. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
5. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
6. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
7. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
8. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
9. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
10. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
11. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
12. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
13. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
14. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
15. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
16. ಶಾಸ್ತ್ರಗಳು ವಿವಿಧ ಪ್ರವೃತ್ತಿಗಳು 113 ವತ್ತಿಗಳು.
This is engraved on the back of the stone containing inscription No. 39 of Mudaagere Taluk published in the Epigraphia Carnatica Vol. VI and is a sort of continuation of the above record. The previous inscription refers to some grant of lands made by Suraappa-Senabova for the god Kalasaniatha during the reign of Krishnaraya at Vijayanagar and Immanidi-Bhairarasa-Odeyar at Kajasa in 1516 A. D. The present record gives further details of the grant made by the said Suraappa-Senabova:—

A plot of land called Karamagde in the village Amenoghe bringing an annual income in paddy of 20\frac{1}{4} salages was sold by the donor to one Koga, son of Chokthegade and the said Koga agreed in the presence of neighbours (nerayavaru) that for the full possession of the said plot of land with houses, backyards, open grounds, cultivated fields, etc., within it, he would pay siddaha (fixed rent) to the extent of 20\frac{1}{4} salages of paddy every year. For this gadibhata (rent in paddy), a corresponding money rent (hana-guttage) was to be paid every year and out of this, expenses of certain festivals were to be defrayed:—

For the Dhanus-sankramana festival 1 gadyana, \frac{1}{3} hana and 31 pies. After making certain deductions from this for sundry payments mentioned in the other side of the inscription slab the net amount available for the above festival would be 1 gadyana and \frac{1}{3} hana. On the 11th day of the bright half of Kartika, on the occasion of the visit of the goddess (devi bijayam madidaga) 3 hana was spent for decorations (ranga-pujie) and 6\frac{1}{2} hana was devoted for vrushotsarga (dedication of a bull for the temple and leaving it to roam free). Altogether 2 gadyanas would be paid every year for the festivals from the income of the land in Amenoghe.

For the supply of bulls for the vrushotsarga ceremony, Nagaanaheggade of the village Hosaavur had taken the bija-honnu (capital amount) and set apart 4 plots of land of the sowing capacity of 4\frac{1}{2} salages (of paddy) and the lands had been let
out for an annual rent of 7½ hanas and this amount would be expended for the purpose mentioned before.

The management of the special services during the festivals specified before was to be entrusted to the following persons:—

The Dhanurmāsa festival would be looked after by Dēvaramāni Sankaya: for 15 days and by Gangādevikaḷasava for 15 days. The festival in the month Kārtika would be managed by Chennu, son-in-law (āliya) of Kaḷasava.

The usual imprecation occurs at the end of the grant. In lines 7 and 8 while describing the incidental rights connected with the land in the village Ānemoghe sold to the person named Kōja we find the phrase gandige mūla hennige kanyādānavāgi meaning the right of a male to succeed to the property through the gift of a girl. This indicates that the custom of the property descending through female children was in vogue in the neighbourhood of Kaḷasava.

No date is given in the grant. The date given in the inscription on the other side of the slab, viz., S’ 1438 Dhātu-samvatsara-Dvitiya Śrāvana śu 13 Ravivāra corresponding to Sunday 10th August 1516 A.D. is also the date of the present grant.

At the same village Kaḷasava, in the Kaḷasēvara temple, on the backside of the slab containing inscription No. 40 of Mūḍagere Taluk.

Kannada language and characters.
This inscription records a gift made by some one during the reign of Vira-Pândyapa Vōdeyar, son of Chandaladēvi of Kerevase over the kingdom (of Kaḷasa-Kārkalā) both above and below the Western Ghats for certain festivities to be conducted in the temple of Kaḷasanātha at Kaḷasa. It is dated S' 1469 Plavanga sam. Vaiśākha ba. 10 Chandravarāra which is equivalent to May 14, 1547 A.D., a Saturday. Probably the figure 10 is a mistake for 12 and then the date coincides with May 16, 1549, Monday. The king of Vijayanagar at the time named Sadaśivarāya is mentioned as the overlord of the Kaḷasa-Kārkalā chief. The name of the donor is not given. Perhaps the king himself was the donor of the gift recorded. The inscription registers the gift of dry lands to the extent of 160 khanḍugas in the village Niḍavale (?) and of 110 khanḍugas in the village Kalugōḍ, altogether 270 khanḍugas with an income of 27 varāhas to defray the expenses of services for the god Kaḷasanātha at Kaḷasa on every Monday, consisting of bathing with the five ingredients (panchamyaṭa, viz., milk, curds, ghee, honey and sugar), offering of food, ranga-pūje (worshipping with flowers in the temple hall), illuminations, Rudrapūje (worship of the God Rudra with certain mantras), and chhatra (feeding of Brahmans). This charity was placed before the Thousand Villages and Three Prabhus for approval. The object in making this charity is stated to be that in the kingdom of Tulu there was peace and prosperity continuously for the previous 10 years and that Kaḷasanātha being the donor’s family god, the grant was made for services to the said god in the name of the donor with the object of having similar good fortune in the homes and fields.

At the same place, on the backside of the slab bearing inscription No. 41 of Mūḍagere Taluk.

Kannāḍa language and characters.

1.  ಮುಳಂಕುತ್ತನೆ  ಜ್ಞ್ಮಾ ಮೂಲಮ್ಮೆ  ಅಧ್ಯಕ್ಷ  ಮೊದಲಿಗೆ  ಸೂತ್ರಕೃತ  ತಂತ್ರದಯ ಅಸಮಾನವಾದ.
2.  ಮುಳಂಕುತ್ತನೆ  ಜ್ಞ್ಮಾ ಮೂಲಮ್ಮೆ  ಅಧ್ಯಕ್ಷ  ಮೊದಲಿಗೆ  ಸೂತ್ರಕೃತ  ತಂತ್ರದಯ ಅಸಮಾನವಾದ.
3.  ಆಧ್ಯಕ್ಷ  ಮೂಲಮ್ಮೆ  ಅಧ್ಯಕ್ಷ  ಮೊದಲಿಗೆ  ಸೂತ್ರಕೃತ  ತಂತ್ರದಯ ಅಸಮಾನವಾದ.
Note.

On the other side of the slab we find an inscription recording a grant by the Kalasa-Kārakai chief Immaḍi Bāiarasa Oḍeyar in Ś 1438 (1516 A.D.) of certain lands for the repairs of the Kalasaṇātha temple at Kalasa, etc.

The present record registers that in connection with the above charities the donor agreed to provide every year a certain quantity of pepper (13 measures), and sugar to the extent of 3 muḍes for serving at the time of meals for Brahmins, jaggery to the extent of 6 muḍes for sweetening the pāyasa of śṛvage, (vermicelli); and 3 saliges of rave (milled wheat). Of these the pepper was to be obtained from the fixed rent (siddhāya) imposed on the sons of a person named Chennu for the back-yard newly enclosed by them and also the guttage (rent) payable by Dāyādyā Kalasappa. One muḍe of sugar was to be obtained from the income of the forest named Kārakai-male and another muḍe of sugar and 1½ saliges of rave from the income of the forest named Handigundīya-male.

The record may belong to the same date, viz., 1516 A.D. and the same king Immaḍi Bāiarasa Oḍeyar as the inscription on the other side. Yedarugōḍu and Handigundī are villages near Kalasa.

At the same place, on the backside of the slab bearing inscription No. 49 of Mūḍagere Taluk

Kānnaḍa language and characters.

1. कंकडाका कलाम 10
2. सुर कोषसे आयुक्त 20
3. विशं राजकोष 10
4. कोषसे 20
5. विशं राजकोष 10
6. कोषसे 20
7. विशं राजकोष 10
8. कोषसे 20
Note.

This is a very fragmentary inscription. Several letters at the ends of lines 1-4 are quite worn out and lost. On the other face of the inscription stone is found an inscription (Mudagere No. 49) which is also fragmentary and records the grant of some money (7 varahas, 5 hanas) to one Harattama-hebavvar in order that he might in return provide paddy for the daily food offerings in the temple of the god Kalasanatha. No date nor the name of the donor is contained therein.

The present record relates to the purchase of some paddy land below a tank by one Sovanna who agreed to give the produce 30 salages of paddy every year for the food offerings to the god Kalasanatha at the rate of 1 sidda of rice every Monday and 1 sidda of rice on the day of pradosha. The descendants of Sovanna were also bound to continue to provide the same quantity of paddy every year.

At the same place (Kalasanatha temple at Kalasa), on the back of the slab containing inscription No. 50 of Mudagere Taluk.

Kannada language and characters.

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Note.

This record is engraved on the back side of the inscription slab containing Mudagere Taluk No. 50. That inscription is dated S'1416 or 1494 A.D. and was issued during the reign of Immaidi Narasingaraya at Vijayanagar and Bairarasa Odeyar in Kalasa-Karkala kingdom and records a grant of money which was
invested in land from the income of which a Brahman was to be fed during Rudrapūje in the temple of Kalaśanātha. The donor is named Sōvāṇṇa, son of Hariyāṇṇa.

The present record consists of two grants, the first consisting of 5 lines followed by some empty space below which is carved the second inscription of 11 lines. A few letters at the end of line 1 are indistinct.

The first grant records the payment of some money as bijahonnu (capital) by Sōvāṇṇa from the income of which the service of rangapūje (special worship conducted in a hall or pavilion belonging to the temple) during some festival for 3 days connected with the goddess (Pārvatī called Sarvāṅga-sundari) in the Kalaśanāthēsvara temple and also the expenses of feeding some muttaideyaru (married women who are not widows). The money was paid in the presence of the grāma-hebbārwa (chiefs of Brahmans in the village). The amount of money paid by Sōvāṇṇa and the details of expenditure to be incurred are not found in the grant. Probably it was intended to incorporate this below line 5 but for some reason or other some space was left blank. No date is given for this grant.

The second grant is dated Pingalā sam. Māgha śī 10 but no Śaka year is found. Taking the year Pingalā nearest to the year found in the inscription on the other side (S'1416 Pramādīcha), the date corresponds to 2nd February 1498 A.D. It records the gift of some lands (the details of which are not very clear in lines 15-16) made by a woman whose name is not given and who was the wife of Māḷadakali-umbalī Ganaṭathi for the service of offering food to the god Kalāśanātha at the rate of 1 side per day. This grant which existed previously was now probably made permanent. The grant is said to have been made in the presence of the hebbārvakkalu (chiefs of Brahmans) of the village and also the hebbārvar of Hiriyamakkiya Manaki.

At the same place, on the back side of the slab containing Inscription No. 57 of Mūḍagere Taluk.

Kannada language and characters.

1. 
2. 
3. 
4. 
5. 

19
Note.

This is a continuation of inscription No. 57, Muddagere Taluk engraved on the other side. That inscription was issued about 1370 A.D. by Virupanna Vodeyar called also Vedagiri Virupanna Vodeyar, son of Bukka I and records the gift of 13
vṛittis of land to the Brahmans of the Brahmapuri (Brahman settlement) of the God Kaḷaśanātha at Kaḷaśa in order that they might conduct the anointing, prayers and other ceremonies, etc., in the temple.

The present record continues the list of vṛittidars. Four Brahmans named below were to have 1 vṛitti each:—Gōvindaḥattra's son Ḡīvaraḥattra, Chikkaṇṇa's son Manguliḥattra, Ḡīvaraḥattra's son Naraṇaḥattra, Nāgāḥattra's son Ḡīvaraḥattra and Vāmanadēva's son Dāmodaradēva. All together 13 vṛittis were given, 5 to gods and 8 to Brahmans. The income of the 13 vṛittis was 74 hons or varahas. The income of lands belonging to Brahmapuri was 34 hons, that of the temple lands given for the worship of Kṣētradēvaru was 2 hons, that of lands in the hamlet Kalatōda-haravari was 12 hons, that of Tanuvīḍa-haravari was 6 hons, all together the income of the lands of the 13 vṛittis was 74 hons.

These vṛittis are said to have been given with all the rights of possession and of sale, exchange, mortgage, etc., to the Brahmans of Kaḷaśa for taking part in bathing the god, offering prayers, etc., in connection with temple services. The donor is named Viṛupaṇṇa-Voḍeyar and his signature occurs at the end as Viḍāgiri Viṛupaṇṇa Voḍer. The writer of the grant is named Mādarasa.

The usual imprecatory stanzas are found at the end of the grant. The violators of the grant are said to incur the sin of killing 5 Brahmans and 5 tawny cows in Kāśi and Kaḷaṣṭavāde (Kaḷaśa).

Viṛupaṇṇa Voḍeyar of this record was a son of king Bukka I of Vijayanagar. His rule over Āraga and the neighbouring districts is referred to in various inscriptions from 1362 to 1380 (E. C. VI, Koppa 19, 30; E. C. VIII Tirthahalli 16, 20, 37, 114, 116, 125 and 167). He is variously styled Udayagiri Viṛupaṇṇa Voḍeyar (Tirthahalli 125), Yadagiri Viṛupaṇṇa Rāya (Koppa 30) and Viḍāgiri Viṛupa Rāya (Tirthahalli 16). He is said to have made a grant to the Kaḷaśanātha temple at Kaḷaśa in 1370 (Mudagere 52). His queen Mānjādēvi is referred to in a record to have taken svarga by force united with her husband, i.e., to have become a sati (Tirthahalli 16). Mādarasa of the present record is the same as Mādhavamantri. He is spoken of as governing Āraga subject to Viṛupaṇṇa Voḍeyar in 1369 (E. C. VI, Koppa 6).

At the same place, on the back side of the slab containing Inscription Number 58 of the Māḍagere Taluk.

Kannāḍa Language and Characters.
Note.

This is a continuation of the inscription Mādagere 58 engraved on the other side. That inscription records the gift of an income of 170 varahas for services in the temple of Kalasanātha made by one mahāpradhāna (the name is lost) under the rule of Āragada Hariyappa Vodeyar son of Mangarāja, another name for Mārapa, brother of Harihara I, to whom royal titles are applied in the record (See E. C. VI; Intr. P. 22: also M.A.R. 1929, P. 167).

The present epigraph is a continuation of the above inscription and gives details of the expenditure incurred for temple services.

For feeding Brahmans 12 in number every day 3 arehānes (a measure) of rice are to be spent and one perpetual lamp should be offered to the god and 3 arehānes of rice are to be given as food offering to the god. These items cost 5 gadyānas per year. For the dancing girls of Kalasa-agrahāra 7 gadyānas are to be spent, for the illuminations during the five parvas of the god (viz., Full moon day, New Moon day, Sankramaṇa day, bahula-ashtami, and bahula chaturdasi)...........gadyānas, for the band of the five musical sounds........gadyānas; for the food offerings and perpetual lamp of Mādēvi 6 gadyānas are to be devoted; for the maintenance of temple servants of the god Kalasanātha are to be spent 20 gadyānas.
The charity was to be maintained perpetually by the mahājanas of Kalasa and Ėḷumaleyanāḍar, the people of the Seven Male-districts. The usual imprecations follow next. The grant concludes with the statement that the charity is to be under the protection of the god Kalasanātha.

At the same temple of Kalasēvara in the village Kalasa, on a slab standing near the previous inscription slabs

Size 3' × 2'

Kannada language and characters.

(Translation)

1. नामदेवी तिरुस्तरिव तिरु
2. श्रीराम तिरु मे श्रीश्रीरामायणमो
3. श्रीनारायणानि श्रीरामायणमो
4. श्रीदेवी तिरुकुमारिकानि श्रीश्रीरामायणमो
5. श्रीदेवी तिरुकुमारिकानि श्रीश्रीरामायणमो
6. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
7. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
8. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
9. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
10. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
11. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
12. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
13. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
14. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
15. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
16. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
17. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
18. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
19. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
20. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
21. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
22. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
23. अ तिरुकुमारिकानि श्रीश्रीरामायणमो
This inscription is a record of a gift of land made for the offering of rice for the god Kalasēsvara at Kalasa.

It begins with the usual verse in praise of Śambhu and is issued during the reign of Vīra-Pratāpa Dēvarāja-mahārāya viz., Dēvarāya II at Vijayanagar and the rule over Kalasa-Kārkala kingdom of the chief Vīra Pāṇḍyadēvarasa Odayar possessed of the title arirāya-gaṇḍara-dāvana (a cattle rope for the powerful hostile kings). The date is given as S' 1861 Siddhārtthi sam. Pushya śu. 3 Bu. and is equivalent to Wednesday 9th December 1439. This date falls within the reign of Dēvarāya II (1419-1446) and Vīra Pāṇḍyadēvarasa (C. 1440. See E.C. VI, Mūdagere 42).

The purport of the grant is that one Bairappa called also Bairapa-heggade, grandson of Arasa-heggade purchased a paddy land of the sowing capacity of 3 maṇḍes for the price of 6 hon's and received it with pouring of water in the presence of god Kalasanāthadēvaru and (the chief residents of) the thousand villages and the three Prabhūs and the representatives of Śringēri matt. (The word used is Singari-staru and the meaning of it is far from certain.) The land was dedicated to the god Kalasanātha and from its produce 15 maṇḍes of paddy were to be made over to the god in order to provide 1 side (of rice) each day for food offerings. Bairapa-heggade agreed to give the said amount of paddy every year to the god and got this stone charter executed to that effect.

The land made over for the above purpose is stated to have belonged to Bairapa-heggade, younger brother of Bairapa-heggade and called the Kāragade of Koḍāḍiyahēgade's (son?) Malanā Gumma and acquired by him originally through gift (dānamālā). But the meaning of these lines 14-16 containing these details is far from clear.
The usual imprecations, *etc.*, are found at the end of the grant. The word *buddhivantaru* is commonly used in the inscriptions of this area in the sense of the wise men of a village or the advisers of the rulers (See M.A.R. 1932 P. 205.)

The phrase Sāviragrāma Mūvaru-prabhugalu is also found in E.C. VI, Mūdagere 41, 56, 60, *etc.* The presence of the heads of mats in connection with charities is also found in inscriptions (E.C. VI, Mūdagere, 62 *etc.*).

22

At the same temple of Kaḷasanāthēsvara at Kaḷasa, labels above the figures of devotees inscribed in front of the entrance of the main shrine

Kannada language and characters.

Note.

The names of certain devotees who made obeisance to the god Kaḷasēsvara and had their names inscribed within the temple precincts dedicated to the said god are found here: Kariya, son-in-law of Ikāri Keñcha; Golla Bāvaiya of Bēgūr; Bōvi Lingaiya of Galige.

The characters belong to the end of the 18th or the beginning of the 19th century.

23

In the enclosure of the same temple of Kaḷasanātha at Kaḷasa, on the metal covering of the garudagamba facing the main shrine

Kannada language and characters.

1.
2.
3.
4.
5.
6.
7.
8.
9.
10.
113

11. 
12. 
13. 
14. 
15. 

Note.

This records the setting up of the flag-staff of the above temple of Kalasēśvara at Kāḷaśa by the village accountant of Kāḷaśa named Manjapaiya, son of Nilapaiya with the help of Rāmajyās, son of Puṭṭarāmajyās, of the village Rudrapāda on Tuesday, 4th lunar day of the dark half of Jyēṣṭha in Ś 1820 Ḍeṅilambi corresponding to 20th April 1897, the work having been sanctioned graciously by the Maharāja Rāja Šāheb Bahadur Krishnarāja Vaḍeyar, son of Śrī Chāmarājendra Vaḍeyar, king of Mysore. The measurements of the flag-staff are next given: 46 feet and 7 inches, total length: 1 foot and 1 inch square at the bottom: 9 inches square at the top: or 17 kol (sticks of certain length) and 21 angulas long, 10 angulas square below and 7 angulas at the top.

24

ŚRINGĒRI JĀGĪR.

At the village Śringēri, in the hobli of Śringēri, on a slab lying in the mukhamanaṭapa of the Pārśvanātha-basti.

Size 2' × 1'–6''

Kannāḍa language and characters.

Note.

This inscription is very faintly carved, and the letters are not easily legible. It begins with the usual stanza in praise of the Jina-sāsana and gives the date Ś
1071 Pramôdita sam. Vaisâkha șu. 7 which corresponds to 5th April 1150. The name of the class or sect of the Jainas to which the donor belonged is next given as Kâpur-gaṇa, Mâla-sangha and Pustaka-gachchha. Nothing more can be made out of the rest except the letters Hariya . . . . and Mangala.

The inscription together with the existence of the Jaina basti in Śrînârî shows that though the place is to-day the citadel of the Brahman orthodoxy as represented by the Śankarachâryya Matt at Śrînârî, Jainism had considerable influence there in the first half of the 12th century.

25

In the Matt at Śrînârî, copy of an inscription of Harihara II dated Ś 1316 found in a Kadita

Kannada language and characters.

[Text in Kannada script with unique characters and structure]
Note.

(Kailigere grant.)

This and the succeeding numbers were found written in kaḍita books, palm-leaf manuscripts or paper manuscripts. They all purport to be copies of inscriptions on stone or copper. The writing in these is about 100 or 150 years old and it is difficult to say at present on what originals they were based and how far the originals themselves were genuine and reliable. However, as they refer to known kings and the dates given for the kings correspond to those found from other records the present copies of inscriptions are published here especially as it is very probable that the Matt authorities caused them to be copied from records then existing in the Matt.

The Śrīngērī Matt has several kaḍita books. A kaḍita is composed of cloth covered with a composition of charcoal and gum and written on with a piece of pot-stone.

The present record registers the grant of some lands under the orders of Harihara II, king of Vijayanagar to certain Brahmans named Nārāyaṇa-vājapēyi, Narahari-Sōmayāji and Pāṇḍurāṅgadikshita in the presence of Vidyāraṇya-sripāda. The object of the grant has been stated to be to reward the above Brahmans for having brought out commentaries on the four Vedas in the name of the king. (namma hesaralu chaturvēdabhāshyagalu pravartisuva sambandha). The word pravartisuva means to set in motion or action, to carry on, to perform as a business, etc. (see P. 1046, Kittel’s Kannada-English Dictionary). It is difficult to determine what part the three scholars named above took in the composition of the commentaries on the four Vedas attributed to Sāyaṇāchārya. Whether they helped him in interpreting certain difficult passages of the Vedas or whether they helped him in procuring certain manuscripts or previous commentaries on the Vedas or whether they actually edited certain parts of the commentaries, it is not easy to say now. No part of the present commentaries in the name of Sāyaṇa gives the names of the three scholars above as authors or collaborators, nor does Sāyaṇa anywhere acknowledge their help.

The inscription after the usual salutation to Gaṇeśa and Boar, characteristic of early Vijayanagar records, has a stanza praising king Harihara (II) as a moon to the milky ocean Bukka-bhūpati. The latter is described as the worshipper of the lotus feet of Vidyātirthēśa. That Bukka was greatly influenced by the sage Vidyātīrtha, who was the head of the Śrīngērī Matt and the guru of Bhāratītīrtha, Mādhava and Sāyaṇa is attested by several inscriptions (E.C.IV, Yedatore, 46; E.C.V. Chenmarayapatna 256, etc.) Vidyātīrtha is spoken of as the god Mahēśvara in a verse in his praise occurring at the commencement of several parts of Sāyaṇa’s Vedic commentaries.
This verse and the names of the three scholars named above also occur in another inscription called the Inam Office copper plate grant of Śringeri, dated S' 1308 (M. A. R. 1908, P. 14). There also they are spoken of as the pravartakas of the commentary on the four Vedas and patronised by Harihara II for their work in the presence of Vidyārānya.

Harihara II is praised in our present record not only as rājādhirāja and rājaparamēśvara but also as vaidikamārga-pratishthāpaka, establisher of the path of the Vedas, as by this time, the commentaries on the Vedas by Sāyaṇāchārīya were completed under the king’s patronage.

Of the donees, Nārāyaṇa-vājapēyāyāji is also referred to in an inscription (Śringeri 23) as having been granted the village Agasanahālli. Nārāyaṇa Vājapēyāyāji and Naraharidīkshita of Bhāradvāja-gōtra are said to have received some vṛttis of land under the orders of Harihara II in a copper plate grant, dated Ś 1300 (E.C.V. Chennarayapatna 256)—along with Śrīmān Śaṇṭāchārīya. It is also stated in M.A.R. 1916, P. 58, that the descendants of the three scholars received special honours at the Śrīneri Matha and were the owners of the first, second and third houses at Śrīneri town.

The grant of land to the three scholars is stated to have been made in the presence of Vidyārānya-śripada in the name of the king. The epithets applied to Vidyārānya are paramahamsa-parivrajakāchārya, pada-vākya-pramāṇa-pārávārapeśa, yama-niyamādyasthānga-yogā-nirata and nothing is said of his political work. The date of the grant is given as Ś 1316, Bhāva sam. Phāl. śu. 10 Gu. Ś 1316, is Bhāva and Phāl. śu 10. of this year coincides with Monday 1st March 1395 A.D. and not with Thursday as stated in the grant. Moreover the date 1395 is too late for Vidyārānya who died in 1386 A.D. according to the Śrīneri Matt copper sāsana (M.A.R. 1933, P. 144). It is difficult to surmise whether the date is wrongly copied in the kadita from the original copper plate or whether the original itself is of doubtful authenticity.

Regarding the lands granted to the donees there is some confusion in the wording of the grant as found in the kadita. Two haravaris (or areas of land) of the annual revenue of 478 kāṭi gadyāṇas seem to have been granted to the scholars. Of these the direct income of the lands of Nārāyaṇa-vājapēyāyāji was 69 gadyāṇas every year, Naraharismayāji got 59 gadyāṇas and one hāna from land and Pāṇḍurangadīkshita 59 gadyāṇas and one hāna altogether 187 gadyāṇas and two hānas. In addition some income seems to have been realised from the paddy produced by the nāyakas of the Forty nāds bringing 265 gadyāṇas and mēl-āya (extra income). The agrahāra newly created for these scholars was adjacent to, and a continuation of, Vidyārānyapura. The boundaries of the lands are given thus: to the east of the lands of Kōṭēśvara-dēvaru in Kornapālū, to the east of Mārunmandara-agālu (ditch around a fort), north up to Chachamagutti
belonging to Vayikāratṭur, and south of the flowing river (Tungā). All the rights of property in these lands together with wells, tanks, roads and trees were to be enjoyed by the donees. The property was to descend from father to son or daughter at her marriage. To this effect a copper plate with the signature of the king was granted to the donees in the presence of the god Virūpāksha and with pouring of water and gift of gold.

The usual imprecation against the violators of the grant is found at the end.

The name of the agrahāra newly created is not given but it is apparently the same as the present Kailigere as that name occurs at the commencement of the grant.

There are several errors in the orthography of both this and the succeeding copies of grants which sometimes make the meaning very difficult to follow.

Copy of the Vināyakadēvar grant of Harihara II, dated $1825 written in a palm-leaf book in the same Sringēri Matt.

Kannāḍa language and characters.
Note.

This is also found written in a palm leaf book in the Śringeri Matt and purports to be a copy of an inscription, the original of which is, however, not forthcoming.

It records the sale of some land from the income of which the service of food offerings to the god Vighnēśvara was to be conducted. The sale is said to have taken place on Tuesday the 1st lunar day of the dark half of Vaiśākha in S' 1325 Chitrabhānu and corresponds to Tuesday 18th April 1402 (taking S' 1325 as the current year in the Śaka era) during the reign of Hariharamahārāya (Harihara II 1377-1404) at Vidyānagara and the pontificate of the guru Narasimhabhāratī at Śringerī. Nothing is stated about the exact location of the Vighnēśvara shrine referred to. It seems to be the same as the god Vighnēśvara at Śringerī in the Mallikārjuna temple (See E. C. VI, Śringeri 21 of § 1446).

The record states that certain persons named Mādaheggade of Hedase, Mādaṇṇa, son-in-law of Chikka Bommanṇa, Chikka Bommanṇaḍḍa, his younger brother Tammanṇa's son-in-law Bommadēva, Chikka Bomma, and Śiva sold away to one Torvagaluva, son-in-law of Nāgabhaṇḍāri, for value received, viz., 11 vārahas, two plots of wet land, one of which was named Somanābali and had the sowing capacity of $\frac{1}{4}$ khaṇḍugas and belonged to Mādaheggade and the other plot was of the sowing capacity of half khaṇḍuga and belonged to Chika Bommanṇaḍḍa, all to other wet lands of the sowing capacity of two khaṇḍugas situated in Śindegeri. This land is stated to have been given away by the said Torvagaluva as a gift to Vidyānātha-adhikārī, son of Kalli-dēva-adhikārī that he might make over annually 20 khaṇḍugas of paddy to Vishūhbhaṭṭa of Śringerī for services to the god Vighnēśvara. The said Vidyānātha-adhikārī is said to have let out the wet land for cultivation to one Kalanvitayya on condition that he supplied the above paddy every year as rent and to have converted part of the lands into a garden and enjoyed the produce thereof. It was also stipulated that in case Vidyānātha-adhikārī failed to supply some paddy to the linga in Kūgilittī he must make over the whole garden with its produce to the god Vināyaka. The meaning of this is not clear.

An additional plot of land of the sowing capacity of two khaṇḍugas called Yiḍikinahāla below the Sindhegeri tank is also stated to have been sold to the said Torva-galuva by Māda-heggade of Hedase and his son-in-law Mādaṇṇa from their dāna-mūla lands (lands acquired originally by gift). This was also made over by him to Vidyānātha-adhikārī for supplying four khaṇḍugas of paddy (in addition to
the 20 khandugas previously agreed upon) for the food offerings to the god Vighnēśvara.

The witnesses to this grant are:—Honnale Jīna-heggaḍe, Buva-heggaḍe Chinna-heggaḍe of Annūr, etc.

The writer of the grant is named sēnabōva (village accountant) Dēvarapa.

27

Copy of the Andavalli grant of Dēvarāya of Vijayanagar, dated Ś 1852 found in a kadita book in the Śrīnēri Matt.

Kannāḍa language and characters.
Note.

This is a copy of an inscription found in a kādita book in the Śrīnīvās Matt. The original of this record is not available.

The date of this record is given as Ś 1352 Saumya sam. Māgha ba. 14, corresponding to 21st February 1430 (taking the current year Ś 1352). The object of the inscription is to record the gift of the village Andāvalī in Banawase 12000 kingdom to Viśvēśvarāranyāśripāda, guru of the Kallumāṭha of Hampe, by Dēvarāya II, king of Vijayanagar.

The record begins with the usual stanza in praise of Śambhu and states that on the above date, while rājādhirāja rājaparamāvara, vīra-pratāpa-Dēvarāyamahārāya was ruling the earth at Vijayanagari, his dependant Hampeyarāya, son of Arasappa-Voḍeyar, governor of Gōvi-Gutti kingdom granted a copper charter with pouring of water making a gift to Viśvēśvarāranyāśripāda residing in the Kallu-maṭha at Hampe for the food offerings and perpetual lamp of the god Viḍyāśankara and food for ascetics, in the matt of the village Andāvalī situated in Chinamahāliyanāḍ in Chandraguptiya-veṇṭheya renaming it Viśvēśvarāranyapura and after due payment to the nāḍ and the entry into the register of the karanika (accountant) of Gōve-Gutti and after satisfying dāna-mulis (original owners of the land who obtained the said land by gift?). Details are next given of the income of the village which amounted to 47 gadyāṇas and 6 haṇas. It is also stated that the village Andāvalī was originally the mūli of Bommagouda who had certain proprietary rights in it.

Details of income are given as follows:—Original land revenue, two and a half varahas, half haṇa and seven pies: present revenue (nine times the original revenue: meaning of gaṇḍati-kuḷa not clear) 23 varahas ½ + 1/8 haṇa: old custom and paddy-tax brought 1 varaha 1½ haṇa: total income 24 varahas, 2 haṇas and 7 pies. With dāṇḍyaka-svāmya (tax for the dāṇḍyak or governor) it amounted to 24½ varahas and 3 1/8 haṇas. Out of this two varahas and four haṇas were to be deducted for gauḍumbali (dues paid to the gauḍa). The balance was 22 varahas 4½ haṇas, etc. Other details of taxes and income are next given the meaning of which is not clear. The donee was to receive the land with all the rights of possession and free from any imposts or taxes which are enumerated as follows: Chikka-kombali, hommāru (tax on the sale of gold?), kraya (sale), kaddāya (forced labour), bitti (free labour) koṭa (tax on pounding of grain), nallettu (tax on good bullocks), nallemmu (tax on good buffaloes), māvina-bitti, sunka (customs duties), kāruka (artisan tax?), magame (tax on merchandise sold), talavdrike (tax on watchmen), anupu, koḍavisa (tax on
pots of water or horns), handara-hana (pandal tax), haravi-gulu (food in pot?), metu-kolaga (threshing-floor tax on measures), kapileya-paavanjige (tax on steps of a pond?), tattina-bembali (tax on mares?), oruhanneradara-danda (fine of sixes and twelves?), harugolu-hana (tax on basket-shaped boats), bavali (?), bira, future payments of arrears, etc.

The grant ends with the usual imprecatory stanzas.

The donor Hampeya-raya, son of Arasappa-vodyayar is mentioned as the governor of Gova and Chandragutti provinces under Devaraya in an inscription of S' 1353 Sadharaana (E.C. VII Shikarpur 40). Nothing is known about the ascetic Visvesvararanya of the Kallumatha at Hampe nor his relation to the Sringeri Matt nor the image of Vidyasankara at Hampe worshipped by him. The name Visvesvararanya is not met with in the list of the gurus of the Hampe Matt published by the matt.

The village Andavalji is situated in Chandragutti hobli, Sorab Taluk, Shimoga District and is a sarvamanya village belonging to the Sringeri Matt at present.

Copy of the haladi grant of Mallikarjuna of Vijayanagar written in a kadita at the Matt at Sringeri.

Kannada language and characters.

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This is also a record found in a kādita at the Śringerī Matt. It purports to be a copy of a stone śasana, the original of which is however not found.
The object of the inscription is to register the gift of certain villages named Muduvarti, Sabagallu, Kaṭṭakere, Bhāgi Konī, and Kundamangala with an annual income of 1697 kāti gadyāṇas to Śankarabhārati, head of the Śrīngēri Matt (?) by the Vijayanagar king Mallikārjuna and Bukkarāyaru. The usual imperial titles, rājadhīrāja, rāja-paramēśvara, champion over enemy kings, ruler of the eastern and southern oceans, vīra-pratāpa are applied to the king who is called Praṇāha Mallikārjuna Dēvārāja-mahārāyaru and is said to be seated on the throne of Vijayanagari. Who the Bukkarāya of the grant is cannot be determined. There is a Bukka III in 1422 A.D. (E. G. X, Kolar 128) but he may be too early for the present grant.

The date is given as Ś 1261 Pramāthi sam., Śrāvaṇa śu. 13, Bhānuvāra. This date is too early for Mallikārjuna (1446-67). The copyist must have made a mistake in the Śaka year and the proper Śaka year is probably Ś 1381. In this year the date corresponds to August 12, 1459 A.D., a Sunday (Ś 1381 Pramāthin Nīja Śrāvaṇa śu. 13) and is regular in all the details given.

The object of the grant is stated to be that the king wanted that the three-fold worship in the matt of Śankarabhārati-svāmi and the sumptuous feeding of Brahmans daily, worship of Gods, etc., in the matt might be carried on with the help of the king and thereby the king might be ever prosperous and victorious over enemies and his imperial power might endure for ever growing more and more. It is said that king Mallikārjuna and Bukkarāya invited the guru Śankara-bhārati and made this gift with pouring of water and got this inscription engraved on stone to publish the gift.

The details of income of the villages are given next in lines 14-22. The income of Muduvarti was 1260 kāti (hons) originally. Deducting out of this 36 kātis for Kakkunji, 22 for presentation of cloth to Jinnis (?) 11 for Āladali (?), 77 for haravaris (certain areas of cultivated land) the net income would be 1114 kātis. For the village Sabagalu the gross income was 60 kātis. Deducting out of this 3 kātis for Tedali (?) and 2 for presentation of cloth (ūdagaare) the net income would be 55 kātis. For Kaṭṭakere village the gross income was 135 kātis. Deducting 15 kātis for Āladali (?), 3 for presentation of cloth and 83 for haravaris, the net income would be 108 kātis. Bhāgi Koninagrāma had a gross income of 167 kāti varahas and 1/2 haṇa. Out of this 7 kātis were to be deducted for presentation of cloth and the balance would be 160 kāti varahas and 1/2 haṇa. The gross income of the 4 villages amounted to 1622 kāti varahas and 1/2 haṇa. The income of the village Kundamangala after deducting 30 kātis was 75 kāti varahas. The total income of the 5 villages was 1697 kāti hons and 1/2 haṇa. This amount was to be spent for the charities in the Śrīngēri Matt and also for services of offering light, food, etc., to the god Lakshminarasimhasvāmi of Hālāḍi. The grant is stated to have been made with gift of gold and pouring of water, in order that
God Śiva might be pleased with it and cites Sun and Moon, Hari and Hara as witnesses.

The boundaries of the villages are next given: Eastern boundary: to the west of Gōpanakaṭte and Hanjārattaṭte, etc.

The signatures of Mallikārjunadēvarāja-mahārāyar and Śrī Vira Bukkarāyar are next given.

It is also stated that the stone inscription recording this grant is found in the temple at Mudavarti or Mudavari.

Some of the details given about the income and expenditure in the different villages cannot be clearly made out.

Copy of a grant dated Ś 1363 of the time of Purushottamabharati of the Śringeri Matt found in a palm leaf book in the Śringeri Matt.

Kannada language and characters.

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12. [Text in Kannada]

13. [Text in Kannada]

14. [Text in Kannada]

15. [Text in Kannada]

16. [Text in Kannada]

Note.

This record is also found written in a palm-leaf manuscript in the Śrīnārī Matt and purports to be a copy of an inscription, the original of which, however, is not found.

It records some grant made to Purushottama-bhārati-śripāda, head of the Śrīnārī Matt, with the usual titles parama-hamsa-parivrajaka-chārya, versed in pada, vākya and pramāṇa, and engaged in the eight-fold yāga including yama and niyama. The donor is named Lakshmanā, son of Bāchānna Vādeyar of Gōve, who was the son of Bommaras of Rōṇ of Ātreya-gōtra and Rīk-sākhe. After saluting the Śrīnārī guru the donor says in the grant that his ancestor (hiriyar lit. elder) Mādarasa Odeyar and the donor's father Bāchānna Vōdeyar had made grants for services in the temples of Mahābalēvara and Amrutēvara in the sacred place Gōkarna and for the feeding of the Brahmans of various gotras and for the livelihood of ascetics purchased certain villages named Hegaraṇe-haravari, Denakonekoṇa, Helemattikone, Bāvikoram, Mārāṇageriya-bālu, Simbi-sime, etc., from the people of Bannanigeyanaṇḍ, Ankoḷeyanaṇḍ, Daṅgandi-nāḍ in accordance with sāsanas. It is next stated that the pārupatiya (headship or management) of the above lands was vested in the hands of Mādarasa Vōdeyar, Hariyāṇna of Haravu, and Rāmaṇa (who is called Namma Rāmaṇa meaning our Rāmaṇa as he was apparently a relative or close friend of the donor Lakshmanā). The record next states that owing to the damage caused by the bullocks belonging to the household of Asus (the local rulers?) the villages were unable to supply the requisite articles for the daily services in the temples and for other charities. It is further stated that on hearing of this state of things the donor Lakshmanā paid a visit to Śrīnārī and in the presence of the God Vidyāśankara made over to the Śrīnārī guru the management of the Amritēvara temple and the feeding of Brahmans and the administration of the villages granted previously.

The record next proceeds to state that the donor restored or gave to Mādhavāchārya-śripāda the village sold away for liquidating the debts incurred partly for the
livelhood of the ascetic Mādhavāchārya-śripāda who was dwelling in the Matt at Gōkarna and was a disciple of the Śringeri guru (devaśīkyaru) and for the family expenses of Rāmanātha, Hariyānā, Rāmakulli, Nambinātha, Gangaṇa and Narahari, and for the temple services and other charities especially at a time when the income was low and irregular and debts were necessary to meet the demands. The record further states that the revenue of this village was arranged to be utilised for the livelihood of the ascetic Mādhava-bhārati-śripāda (same as Mādhavāchārya-śripāda) and the revenue of other villages was to be expended on the charities made by Bāchaṇa Voḍeyar including feeding of guests (satra-dharma) and Brahmans, and services in the Amṛtēśvara temple. The management of these charities and of the villages granted is stated to have been vested in the gurus of the Śringeri Matt in lineal succession who should superintend them through the ascetic Mādhava-bhārati and maintain all the old rights, etc., of the place.

The usual imprecatory verses āditya-chandrāvanilōmalāscha and dānapalānayōr madhyē are found at the end of the grant.

The date of the inscription is given in line 1 as Ś 1363 Raudri sam. Jyēṣṭha su. 3 Monday. Taking the Śaka year as current the date is equivalent to May 4, 1440 A.D., a Wednesday. Taking the next year Durmati, i.e., Ś 1363 expired, the tithi corresponds to 22nd May 1441, a Monday as stated in the grant, but the cyclic year would be wrong.

No king is named in the record. It belongs to the time of Dēvarāya II at Vijayanagar. Nothing is known about the donor Lakshmanā but his father Bāchaṇa Voḍeyar called also Bāchanarāya was the governor of Goa (Ś 1318-30). High sounding titles have been applied to him and he is said to belong to Ātrēya-gōtra and to have been a kumāra (lit. son but would also apply to a dependant) of Mādhava-maṇtri called also Mādaraśa Voḍeyar who conquered Goa from the Mussalmans in the reign of Harihara II (E.C. VII, Honnali 71; Mad. Ep. Rep. 1927, No. 369, 1930, No. 609). Bāchaṇa Voḍeyar’s father is here named Bommarasa of Rōn, and his gōtra is given as Ātrēya. A grant seems to have been made to the Śringeri guru Narasimhabhārati in Ś 1325 during the governorship of Bāchaṇa Voḍeyar (Mad. Ep. Rep. 1927. No. 369). His younger brother Mallappa Voḍeyar is stated to have been the governor of Gutti in Ś 1341 (E.C. VII Shikarpur 288).

The donee Purushottama-Bhārati was a guru of the Śringeri Matt. The present record shows the respect paid to the Śringeri Matt by the provincial governors under the Vijayanagar Kings.

Mādhavāchārya-śripāda, called also Mādava-bhārati, is stated to have been a guru of the Matt at Gōkarna. The trend of the inscription shows that he was a subordinate of the Śringeri Matt. The present Rāmachandrapur Matt whose headquarters are at Rāmachandrapur in Nagar Taluk, Shimoga District, has also
spiritual jurisdiction in the sacred place Gokarna, a sea-coast town in North Canara District. A copper plate of this Matt dated Š 1371 claims several honours to the Matt as granted by Vidyaranya guru of the Sringeri Matt (E. C. VIII, Nagar 67). The present record invests Madhava Bharati Vodeyar with the management of the Mahaballeswara and Amruteswara temples at Gokarna on behalf of and subordinate to the Sringeri Matt.

The details regarding the sale of lands given in the grant are not very clear.

30

Copy of a grant of the time of King Dëvaraya of Vijayanagar dated Š 1369 found in a palm-leaf ms. in the Sringeri Matt.

Kannada language and characters.
Note.

This also purports to be a copy of an inscription and is found written in a palm-leaf manuscript of the Śringeri Matt.

It belongs to the reign of Dēvarāya II (1419-46) and was issued on Saturday the 10th lunar day of the dark half of Chaitra in the year Kshaya Ś 1369 of the Śālvāhana era, by Mangarasa, governor under mahāpradhāna Rāmachandra-dēvavodeyar, viceroy of Haiva, Tulu and Konkana provinces with Honnāvara as the capital, in favour of the Śringeri guru named Purushottama-bhārati-śripāda, making a gift of a village Harihalli.

The purport of the grant is as follows: —

The king of Vijayanagar named Gajabētēgāra (Elephant-hunter) Dēvarāya-mahārāya had sent a nirup to Mahāpradhāna Rāmachandra-dēvavodeyar directing him to bestow a village in Honnāvara for the services of the morning bath with 5 ingredients (milk, curds, ghee, honey and sugar) to the God Mahābala in Gokarna-kshētra, and of offering of food and of decorations and illuminations to the same God and also for feeding 36 Brahmans freely in the name of Abhōjarāya, deceased son (komāra) of the king. This order of the king had been issued on the holy occasion of Ardhōdaya-puṇyakāla, on Sunday, the 30th lunar day of Pushya in the year Rudirōdērī. In accordance with this order Rāmachandrādeva came to Gokarna and granted the village Harihalli situated in the māgani of Sayavaninahallī for the said charities and appointed Banki-sabhāyita as the manager of the free feeding service (satra-dharma). In course of time Banki-sabhāyita left the place and it was found difficult to conduct the charities and services and hearing of this, Rāmachandrādeva took away the management (pārupatya) from Banki-sabhāyita and ordered that the whole charity of feeding should be handed over to the Guru of the Śringeri Matt (devaru) and a charter executed in his name and that it should be looked after on his behalf by his disciple Mādhavabhārati-śripāda and his spiritual descendants in lineal succession. In accordance with the orders received from Rāmachandrādeva, Mangarasa handed over the lands of the said village and the management of the charities to Mādhava-bhārati-śripāda.

The details of the income of the lands, etc., are next given: 286 tāras from Anehallī amounting to 20½ gadyānas and 4½ haṇas and 7 kāsu, 5020 múdces of paddy of the value of 104 varahas from Haravari: total 124½ gadyānas, 4 haṇas and 7 kāsu, etc. (other details continue of the receipts, etc.)

The date of the grant is given as Ś 1369 Kshaya sam. Chai. ba 10. Sthiravāra and coincides with 22nd March 1446 A.D., a Tuesday and not Saturday as stated in the record. The date of the previous grant referred to corresponds to January 19, 1444 A.D. a Sunday with the constellation Śravaṇa, etc., as stated in the grant.
Copy of the grant of Kangavalli made by Bhānappa of Bārakūr dated S 1376, in a palm-leaf ms. book in the Śrīnāgēri Matt.

Kannāda language and characters.

Note.

This record is said to be a copy of an inscription, the original of which is not forthcoming. It was found in a palm-leaf manuscript work in the Śrīnāgēri Matt and was copied. It is also published in the Selections from the Records of the Śrīnāgēri Matt, Vol. I. 1927, a private publication of the Śrīnāgēri Matt in P. 21, but the date is given as S' 1352 Saumya and there are slight verbal alterations of the text therein.

After the usual invocation to Śambhu, the record states that on Monday, the 1st lunar day of the bright half of Kārtiκa in the Śaka year 1374 Prajātoppatti (its English equivalent being Monday, 25th October 1451, A.D. taking the Prajātoppatti of the current S' year 1374) Bhānappa, son of Chandrasena of Bārakūr made the gift of the village Kangavalli in the kingdom of Bārakūr, with an annual income of 252 varahas to Śankara Bhārati, the head of the Śrīnāgēri Matt, under the orders of the king of Vijayanagar and Daṇḍāyaka Vodeyar. The occasion of the gift was the invitation of the guru to Vijayanagar and the worship of his holy feet (pādārcha-neyannu māṇḍi) by the king on the installation of the guru, in his seat after the
death of his predecessor Purushottama Bhārati. Details of the income in money and paddy are next given. In addition to the money income from the village Kongavalli, a certain quantity of rice from the village was also granted to the guru, as well as some fixed dues of the village Kāḷāvara Kaṭṭungere. Certain rights in the villages named are said to have been vested in two persons Vāsteva-udupa and Anṇa-udupa. The record ends with the signature of Bhānappa.

It has to be noted that the king of Vijayanagar at this time was Mallikārjuna, 1446-1467, but his name is not given in the grant. The name Śankara Bhārati, the head of the Śrīnagari Matt occurs as Śankarānanda (1428-1454) after Purushottama Bhārati (1406-1448 A.D.) in the Śrīnagari Matt list of gurus (See Rice’s Mysore Gazetteer, 1897, Vol. I, P. 474). Inscriptions, however give 1418-1451 to Purushottama Bhārati (see E. C. V. Introduction P. 24, Koppar Taluk 44 of 1351). Grants that relate to Śankara Bhārati are rare. The present record shows that the Vijayanagar kings continued to honour and patronise the Śrīnagari Matt even after Harihara II.

Bārakūr is a village in the South Canara District and the Bārakūr province included parts of South Canara District and the adjacent parts of the Mysore State. Chandrasa, father of Bhānappa, the donor of the present grant, is met with in several inscriptions of S’ 1355, 1356 and 1362, as the governor of Bārakūr. (See S.I.I., Vol. VII, PP. 159 and 236: also Mad. Ep. Rep. 1929, P. 48). Bhānappa is met with as the governor of Bārakūr in an inscription of S’ 1374 under Valabha-Danaṇya (see Mad. Ep. Rep. 1930, P. 55).

32

Copy of a Śāsana of the king Krishnāraya of Vijayanagar in a kādīta in the Śrīnagari Matt.

Kannada language and characters.

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Translation,

On the 30th lunar day of the dark half of Mārgaśira in the year Yuva, the illustrious rājādhirāja rājaparamesvara Krishnāraya-mahāraya granted this nirūpa
to the gaudu-prajes of the villages Baruve and Gavaṭuru in the district (sīme) of Māḷenahalli and the villages Undalī, Harakere, Sivamoghe and Sollebayalu in the district (sīme) of Hoḷehonnur:—

Whereas from times immemorial your villages have belonged to the Śṛṅgēri Matt we have granted them to the vaḍeyar (lit: master or lord; here it means Guru of Śṛṅgēri) and it behoves you to act according to the orders of the said vaḍeyar of Śṛṅgēri.

Śrī Virūpāksha.

Note.

This grant was issued by the Vijayanagar king Krishnarāya (1509-1529) on Yuva sam. Mār. ba. 30 (corresponding to Wednesday 5th December 1515 A.D. taking S' 1437 Yuva which is the only Yuva occurring during the reign of Krishnarāya) and directs the village headmen, etc., of certain villages (named) to obey the Śṛṅgēri Matt Gurus as their masters, as they alone were entitled to those villages from the beginning. Apparently there must have been some dispute about their ownership.

The villages named are Baruve and Gavaṭuru situated in the present Keḍehalli hobli of Nagar taluk, Shimoga District. Māḷenahalli is a village in Hoḷalur hobli of Shimoga taluk. Sivamoghe is the present Shimoga town. Sollebayalu is a village in Koppa taluk, Kadur District. Hoḷehonnur is situated near the confluence of the Tungā and Bhaḍrā rivers in Shimoga taluk.

Copy of a sannad of Ranaḍullākhān found in a palm-leaf ms. in the Matt at Śṛṅgēri Kannada language and characters.

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Transliteration.

1. śrimat-paramahamsa parivrājakācāryarappā śri Śīṅgērī-ма
2. ūda Sachchidānandā-bhārati-svāmi śripādāmgaḷige Raṇadullākhānā-
3. ra salāmu nivu āśirvādana kaluhiṣiyidri ādaraṇabahumā-
4. nadimda vōdiśikēli saṃtushtarādevu nimmā Yellapanna īlāhala-
5. gi sakala-abhiprāyagalu arike āyitu nimmā maṭhakke Sivamo-
6. ge-śīmegala valage mānyada grāmagala umtu ā grāmagala
7. nirbāndhakāvāgi naḍēṣuvahāge tākītī-kāgadava barsi kaluhabē-
8. kēndu baresi kaluhaṣa ritiyallī nimmā Yallappa ēlīkōmāda-
9. lligē tākītīvaḷegaḷa barsi kāgadava barasi kaluhiṣedēve adarimā
10. ārupṭavādhiṭṭāgi nammimā āha prayōjanagaḷigu nimm-
11. ma āśirvādavannu vēleveḷege barasi kaluhiṣutītē bāhāge
12. mādisuvudu ēḷīdamēte baradu śīke maharu ēkī ade.

Translation.

To the holy feet of the illustrious paramahamsa-parivrājakācārya Sachchidā-
nandabhāratīsvāmi of the Śīṅgērī Matt.—

Salutations (salām) of Raṇadullākhān.—

The blessings you sent we got read, and listened to with respect and regard and
were pleased therewith. On further questioning your Yellappa we understood your
ideas fully. As your Yellappa represented that your Matt possesses mānya
(rent-free) lands in Śivamoga-sime and that you want tākītī letters (letters of
direction or command) from us to the effect that the villages should be compelled
to be made over to your matt we have got the necessary tākītī voḷes written and
despached with letters of instruction. This may satisfy you and you may arrange
to despatch letters every now and then as to how far you require help from us, and
convey your blessings.

Written according to instructions and affixed the seals of the signet (śikhe-
moharu) thereto.

Note.

This is a letter issued by the Bijāpur general Raṇadullākhān in response to a
letter of request from the Śīṅgērī Matt directing his officers to enforce obedience to
the orders of the Śīṅgērī Matt in the collection of produce, etc., in their mānya
lands in the Shimoga District.

The letter shows the high regard paid to the gurus of the Śīṅgērī Matt
even by the Mussalman rulers of Bijāpur. This letter of the Bijāpur general
(together with the letters of Haider and Tippu to the Śīṅgērī Matt published before
in M.A.R. 1916, P. 74) would show that the Mussalman rulers far from molesting
the Hindus, showed great reverence to their accredited spiritual leaders and helped them in the discharge of their sacred duties.

No date is given. The guru of the Śrīṅgerī Matt is named Śaṭchidānandabhaṛati. The Śrīṅgerī Matt succession list contains three Śaṭchidānandabhaṛatis 1622-1663, 1705-1741, 1770-1814 besides two Abhinava Śaṭchidānandabhaṛatis 1741-1767, 1814-1817 (Rice's Mysore Gazetteer Vol. I 1897, P. 474). Ranadullākhān, general of Bijapur, invaded in 1637 Bankāpur, Harihar, Basavāpatna and Tarikere up to the woods of Bednur, the whole of which was overrun. The Bednur chief was besieged in Kavale-durga but bought off the enemy. An attempt was next made on Seringapatam but the king of Mysore, Kanṭhīrava-Narasa-Rāja-Vodeyar (1638-1659) succeeded in effectually repelling the invader. With Ranadullākhān was associated the Mahratta general Shāhji, father of the famous Śivāji.

It is thus probable that it was the first guru of the name Śaṭchidānandabhaṛati in the Śrīṅgerī Matt (1622-1663) who sent his agent Yellappa to Ranadullākhān and got help from him. The present record must have been issued about 1640 A.D.

34

Copy of Rannaghaṭa grant, dated Ś1582 of Śrīṅgarāya of Vijayanagar found in a paper manuscript book in the Matt at Śrīṅgerī.

Kannada language and characters.
Transliteration.

Bēlūrū-śūle-valaṅgaṇa śrī Raṇaghaṭāda ṭāṃbra-śāṣaṇa-prati. Śrī Gaṇāḍhpata-ye nāmaḥ
nāmaṃ tunga-śīraḥ-chumbi-chanda-chāṃra-čhāra-čhāreṇa
traṅkṣya-nagara-rāmbha-muḷa-ṭambhāya Śambhaṇe
Hārē līlāvaraḥsa yaṃ damaṣṭrā-danda [s] sa
pātū vaḥ. Hēmāṭrī-kalasā yatra dhātri chhatra-śriyaṃ daṁhan. Krīḍā-vasāna-
śamanantaram antārāle samvēṣitaḥ śiśūtāyā sayane Bhavāṇyā karnānilaiḥ śrama-
vinōdana-karma kurvan kalyāṇam āvahatu me Karirāja-vatrāḥ
asti Kṣirārṇa
dēvair mathyamanāt sudārthibhiḥ haiyango vīna vajjatām nirasta-timirmahā
āsyā śī tanayaḥ tapōbhīr atulār anvarthā-nāmā Buddhā puṇyaḥ asya Pururavā
bhija-balair Āyur dvīṣaṃ nighataḥ
tasya śī Nahuṣho tā tasya paruḥ
yuddha Yāyātiṣh kshitaḥ khyātaḥ (s) tasya tu Turvāsura vasu nibhāḥ Śrī Dēvaṭ
dantēḥ
tasmād Gopālārayāt sakala-jana-ḍrisāṃ sarvādā nandakō yaḥ pātṛbhyo
data-drayā pruthyayaśāi māhān aprameyā damē yaḥ[1]
yuddha śrī Kārṭikēya prathita-guna-ganō Vengamāmba-tanujāḥ
khyātaḥ Śrīraṅgaraṇa-prabhuvaram-
sūmano dhātri-dhamān... nālāṃbu svārṇa-padmapā samāyuktaṃ iti
sumahā-śchālā-
nyāmaṇaṃ cha śrutva yē rājahamsa svaritam upagata lālanāṃ prāpya tasmāṁ
stat-kṛtyā-kramta-gatrāḥ sakala-jagati tad-bhāṣaṇam prāpayanti tasmān
Ghanagirāja rāja-prāpitē hēmapitṭaka śrīmaṇa rājadhirājē tu śrīraṇa-paramēśvare śrī
vīra-pratāpa
Vīra Śrīraṅgaraṇa-ure prādi-vīpa-samāyuktōna mahīṃ śasati
dhamataḥ Sālīvāna-sakē tu dhāraṇyāṃ dvayaṅta-pancha-śası Śarvari-varṣhe
pushya-darśa-raṇīyōga-yutē Śrīraṅgaraṇa-ure patau jayaṭidāṃ bhūmīdānam akarō
[<t] svayam iṣṭham Kṛṣṇa-yōgi-maθa Kṛṣṇa-padaṁbyāṃ śrīmaṇa pārma-
hamsya-yōga-vīhāvā vamāṃ graṇināṇaṁ para Vyāsa Śrīṣuka Gaṇendrāda vilasi-
Gōvinda-nāmāṁ tataḥ Kṣirāḥ-śvāmi-munuḥ śa Pechbhālayatis tasmād yati
Śrīdharō Vishnusvāmi-maṭhē prasiddha-sumahā Mulvāyī-purṛyām abhūt.
translation.

Copy of the copper plate sásana of Rañaghaṭa in Bēlūr-sīme.

Salutation to Gaṇādhripati. Obeisance to Sambhu, beautiful with the fly-flap that is the moon touching his lofty head and the foundation pillar for the construction of the city of the triple world. May the bar-like tusk of Hari who assumed the form of a boar for sport, resting on which the earth with its finial of Mēru appears like an umbrella protect you. May the god with the face of the lord of elephants (Gaṇēsa) who as a baby was taken near Pārvati after her sports and by a breeze caused by the movement of his ears removed her fatigue—do me good.

There is the light (Moon) born like butter from the churning of the Milky ocean by the gods for nectar and a dispeller of darkness. His son born after great austerities was Budha truly so named (budha means learned). To Budha, who was a slayer of his enemies, was born Purūrava by good fortune. His son was Nahusha whose son was the world-famous Yāyāti, fierce in battle. To Yāyāti, husband of Dēvayāni was born a son Turvasu, an equal of the Vasus. From him was descended Gōpālaraṇa, and his son by Vengamāmbā was Srīrāngarāṇa, delighter of the eyes of all
people, bestower of gifts on all the deserving suppliants, possessed of great fame, unfathomable and uncontrollable, a Kārtikēya in battle, son of Vengamāmbā and possessed of glorious qualities. The royal swans hearing that the famous king Śrīranga's kingdom was an abode of Brahma full of learned men and large quantities of water (tanks, etc.) and characterised by golden lotuses (gold flowers or coins) and worthy of great praise went there from Svarga and being well treated by him, and their bodies covered by his glory, publish the news all over the universe.

While the heroic king, rājādhirāja rāja-paramēśvara vira-pratāpa Śrīrangarāja seated on his ancestral golden seat at Ghanagiri was ruling the earth with all its mountains and islands in righteousness, in the year counted by two, eight, five and one (1582), in the cyclic year Śārvāra, in the month Pushya, on the new moon day, the king made a gift of land as follows to the feet of Krishṇa in the Matt of Krishṇa-yōgi.

In the lineage of the great paramahamsas arose Vyāsa, Śuka, Gauḍapāda, Gōvinda and after him Kshirasvāmi, next Pichchhala-yati and after him Śrīdhara-yati in the famous Matt of Vishṇusvāmi in Mulāyī-puri. Among them was the lord of ascetics Agnimūrtha Krishṇānanda, disciple of Saschidānanda, an abode of the Vedas, versed in the meaning of tatvas, protector of the city of Ghanagiri (Penugonda), a devotee of Vishṇu and world-famous. To him, Śrīrangarāja, an ornament of kings, bestower of all things desired by suppliants, son of Rangarāja and Tīmūnādēvi, and grandson of Rangāmbā and Śrīrangarāya and great-grandson of Venkaṭēsa, belonging to Atri-gōtra and Āpastamba-sātra gave away on the occasion of Ardhōdaya two villages in Bēḷur-sime with great devotion and with the gift of gold. Of these one is Raṇaghaṭa, situated in Balaganād district, to the east of the stream Yellachi, to the south of Hāḍlagiri, to the west of Chikka Kolli, to the north of Mallāpura. The other is Kalyāṇī Harōnahalṣi with a hamlet named Singāpēṭha. Both these villages situated within the four boundaries named near Vēḷāpur in an area fit to be enjoyed by gods were given away after setting up boundary stones bearing the figure of Vāmana to the ascetic with all the rights of treasure on the surface and underground, minerals, rights which are ready and which are possible, imperishables, futures, water sources, to be enjoyed by disciples and disciples' disciples in succession, for as long as the moon and stars endure with liberty to give away, exchange or sell. King Śrīrangarāya gave away this land to him with pouring of water on gold, repeating the gift thrice and with his mind, body and speech (tri-karaṇa-pūrvam) acting in unison, and granted joyfully a copper sāsana written accordingly.

Impecatory stanzas: Sva-dattād- dāna-palanayōr madhyē.........
ēkaiavabhagīni......

The vehicles and troops derived from the Brahmans' property perish in times of war like the bridges of sand.

Śrī Rāma.
This record found in a paper manuscript of the Śrīnāgari Matt purports to be a copy of a copper plate Śāsana. The copper plates which formed the original of this are not available in the Matt.

It registers the gift of two villages Ranaghatita and Kalyani Haronahalli near Velapuri (Belur) situated in Balanganad (Baqanganad) by the Vijayanagar king Śrīrangarāya, son of Gopālarāja and Timmādevī to the ascetic Agnimūrdha Krishnānanda of the Mulvāvipuri Matt. The date is given as S' 1582 Śārvati sam. Pushya ba 30. Sunday, a time of Ardhōdaya-puñyakāla and corresponds to Sunday January 20th, 1661 A. D. which has the constellation of Śravaṇa. For Ardhōdaya, a combination of new moon day of Pushya or Māgha with Sunday, Śravaṇa nakshatra and Vyātipāta-yōga is necessary (See M. A. R. 1931, P. 154 and such a combination is found on the date referred to.

The donor is evidently Śrīrangarāya VI, king of Vijayanagar (C. 1648-1664) several of whose grants are found in the Belur Taluk (E. C. V Belur 80 of 1659, 81 and 122 of 1660 A. D., etc.)

One of the two villages granted in the record, i.e., Ranaghatita is the same as the present village Ranaghatita, a village situated about eight miles to the south-east of Belur town in Belur Taluk. A stone inscription has been discovered in that village recording the gift of the village by Śrīrangarāya to Krishnānanda-svāmi of Mulvāgil, the donee of the present grant. The date is also similar except the tithi which is given as bahula 10 and not bahula 30 as in the present grant. [M. A. R. 1926, P. 40] See also M. A. R. 1919, P. 37; M. A. R. 1933, P. 183.

The donee Agnimūrdha Krishnānanda belongs to the sect of the Bhāgavata-sampradāya which has its headquarters at the village Mulbagal in Tirthahalli Taluk, Shimoga District.

It may also be interesting to note that the village, viz., Ranaghatita is now in the possession of the Śrīnāgari Matt.

The other village granted in the present record, viz., Harohalli is about three miles to the south-east of Ranaghatita in the same Belur Taluk.

The signature at the end of the record is Śrī Rāma as in the other copper plate grants of Śrīrangarāya VI (Cp. E. C. V. Belur 81, 82, etc.)

Copy of the grant of Sūrapura, dated S 1532 of the king Śrīrangarāya of Vijayanagar found in a palm-leaf ms. in the Matt at Śrīnāgari.

Kannada characters and Telugu language.

[Text in Kannada and Telugu]

18
Note.

This also purports to be a copy of a copper plate grant and seems like an abbreviated form of the Sūrapura copper plate grant published in the last year's Report, M. A. R. 1938, P. 183.

It is in Telugu language and records the gift of a village Jalagara-mañi Sūrapura to the ascetic Krishnānandasthāvi of the Muḷbāgal Matt (called Muḷuvāyi-simhasana) by the Vijayanagar king Śrīrangarāya-deva-mahārāyalaiyavāru, i.e., Śrīrangarāya VI for the worship of the god Gopālavaṇi, the tutelary deity of the Matt. It is issued on the date S’ 1582 Plava sam. Kā. su. 15 which corresponds to 27th October 1661.

The village Sūrapura, granted in this record is about two miles from Bēḷūr and like Rānagāhatta of the previous record now belongs to the Śrīneri Matt.

36

At the village Pāścimavāhini in the hobli of Mēlupālu on the first stone standing in front of Gōpinātha temple.

Size 4’ × 1’

Kannāḍa language and characters.

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Note.

This inscription is engraved in Kannāḍa characters of the 14th century. Some letters in lines 1 and 2 are not clearly legible as they are not well carved.
PLATE XIX.

PASCHIMAVAHINI STONE INSCRIPTION OF VIDYARANYA.

Mysore Archaeological Survey.

(P. No. 37—p. 139.)
The inscription records the gift of some lands in the village Bālehallī for the expenses of offering food to the god Gopāladevaru (same as the present god Gopinātha) in the village Paschimavāhini. The donor is named Bollarasa. He was a subordinate of the famous minister Madhavamantri or Madaras (See p. 126 of the present report). The village Bālehallī is situated at a distance of two miles from Bālehoṇṇur in Narasimharājapura Sub-Taluk, Kadur District and is the headquarters of a Viraśaiva matt and is situated at a distance of about 20 miles from Sringerī. Paschimavāhini is a village about two miles from Sringeri, and is so called because here the river Tungā flows westwards and not to the east or north or south, its usual directions.

Bollarasa is stated to have purchased the lands for a price with the approval of the local head of the village (adhiyar byesadimā) but the words used are not quite clear. The usual imprecation that those who violate the charity will incur sin is given at the end of the record.

No date is given. From the paleography, and the mention of Bollarasa, the record seems to belong to the end of the 14th century.

37

On a second slab in front of the Gopinātha temple in the same village Paschimavāhini [Plate XIX].

Size 5'—0" × 1'—6"

Nāgari characters, Kannadā language.

Gopinathadhinamukha vibhopakshakudhara...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...no...
Transliteration.

1. śri Gaṇāḍhipatyē
d. namāḥ namas tumga-sīraś-chumbi-chandra-chāmara-chā-
3. rave traślōkyā-nagarārmāmbha-mūla-stāmpbhāya Śambha-
4. ve śvasti śrī jayāhyudaya Śaka-varsha sāvi-
5. rada mānura- yeṣṭānēya Krōdha-samvatsarada Māgha-
6. bahula obaturduśi Sōmavāradalu śrīmat paramahamsa
7. parivrājakācharārurum appa śrī Vidyrāṇya-
8. śrīpādamburgeru yemma śuklapāṭha Śrīngapuraśa
9. Rathitara-gōtra Ayyapana maga Vishṇubhaṭṭa-
10. ge koṭṭa śilā-sāsana kramavenṭemdaśa Bō-
11. llaśaruru Kikumdanāḍa haravaryali nādu-
12. vaṇa-bhāgeyolage kulagaudana kulajva kaddu sa-
13. magravāgi koṭṭa Paśeṁiavāhiniya Gōpāla-śeva-
14. ra amritapadiṣeṣu samarpista ā āru gau [du] gaḷu
15. ā Gōpīnāṭhadēvara ... pahara-modalāda
16. yella ... māḍikoṭṭa ...
17. ... namma ...
18. ... biṭṭa grāmada śilā-sāsana śrī śrī śrī-

Note.
This inscription is of importance as it contains a grant made directly by the famous ascetic Vidyrāṇya, guru of the Śrīnagēri Matt. It is dated S' 1308 Krōdha-sam. Māgha ba. 1 Sōmavāra. This date is regular and corresponds to Monday, January 29, 1386. This is the latest of the inscriptions issued during Vidyrāṇya's pontificate at Śrīnagēri (the only exception being Koppa 19 the date of which i.e., S' 1361 Pingaḷa is irregular). According to the Śrīnagēri Matt copper plate grant published with full text in M. A. R. 1933, P. 138, Vidyrāṇya seems to have died some months later in the same year 1386. The epigraph records the gift of some land situated in Kikumdanāḍ and received from Bollarasa by the ascetic Vidyrāṇya-śripada to Vishṇubhaṭṭa of Śrīngapura, son of Ayyapa, of Rathitara gōtra who was his Śuklapaṭṭa for offering certain services including the offering of food to the god in the temple of Gōpīnāṭha at Paśeṁiavāhini. The details of the land granted and the services entailed on the land are not clear as the letters in the last portion of the epigraph are much jumbled up and not well-carved and are thus not clearly legible.
The village Paśchimavāhini is situated at a bend of the river Tungā turning to the west and considered to be a holy spot where the sage Vaśishṭha is said to have performed tapās. (Cp. E. C. VI Sringeri 12 of S' 1525). The word śukla-pañcita means white band. Its exact significance is not clear. It is used in some inscriptions connected with the Śringeri Matt (E. C. VI, Koppa 30 of S' 1,300 : Śringeri 36 of Ś 1340). It is believed to indicate the probationary stage of grihasthas (householders) when they renounce the world but have not yet become full-fledged sanyāsins somewhat like the novices of the Christian church. Kīkundanaḍ, the district in which certain lands were granted to the god Gopinātha is also found referred to in other records of the Śringeri Jagir (E. C. VI, Śringeri 3 and 14). The previous grant (No. 36) refers to a gift made by Bollārasa for the service of food-offerings to the same god. The present grant does not mention any king as ruling but merely names the head of the Śringeri Matt Vidyāranya. The guru seems to have made over part of the above lands to the donee Vishṇubhattha for looking after the services in the temple of Gopinātha.

A list is given below of all the inscriptions of Vidyāranya published or noticed so far for reference.

**Stone Inscriptions.**

(1) Ulaybeṭṭu stone inscription (Mangalur Taluk, South Canara District) of the reign of Bukka I: refers to some grant to Vidyāgiritirtha who is probably the same as Vidyāranya. Date S' 1298 Rākshasa sam. Āshādhā śu 15 Gu = Thursday June 14, A.D. 1375 taking S' 1297 (expired) Rākshasa. Mad. Ep. Rep. 1929, P. 45.

(2) Kudupu stone inscription (Mangalur Taluk) of the same reign, refers to some grant to Vidyāranya of Śringeri. Date S' 1297 Rākshasa sam. Kar. śu 1, Gu = Thursday 25th October, A.D. 1375, Mad. Ep. Rep. 1939, P. 44.

(3) Bhāndigade Viśvēsvara temple inscription (Koppa Taluk, Kadur District) of the time of Prince Yadugiriya Viruparāya, son of Bukka I, as ruler of Āraga: refers to a grant under the orders of Vidyāranya. Date S' 1300 Kālayukta sam: dvitiya Jyēśṭha śu 15 Śu = Friday 11th June, A.D. 1378: E. C. VI, Koppa 30.

(4) Nāgalāpur stone inscription (same taluk) of the reign of Harihara II refers to a grant in the presence of Vidyāranya: Date S' 1361 Pingala sam. Kar. śu 1 Sō. S' 1361 is too late a date for Harihara II who died in 1404. If we take the previous Pingala S' 1299 (expired), the date falls within the reign of Harihara II and corresponds to Monday, 2nd November, A.D. 1377 taking the solar Kārtika, E. C. VI, Koppa 19.

**Copper Plates.**

(2) Bestarahaḷḷi copper plate copy, Date 1336 A.D., E.C.X., Bagepalli 70.
(3) Mudeyanur Copper plate, Date 1344 A.D. E.C.X., Mulbagal 158.
(4) Hosur copper plate, Date 1370 (?) A.D., E.C.X., Goribidnur 46.
These four plates are dated early and are generally believed to be spurious (see Ind. Ant. 38, PP. 89-91.)
(5) Śṛingeri Matt Kaḍita Śāsana of 1380 of the reign of Hariharā II M. A. R. 1933, P. 211.
(6) Śṛingeri Matt copper plate Śāsana of 1384 of the reign of Hariharā II. M.A.R. 1933, P. 132.
(8) Bangalore Inam Office copper plate grant of Hariharā II of 1386, noticed in M.A.R. 1908, P. 14.
(9) Śṛingeri Matt copper plate grant of Hariharā II of 1386, M.A.R. 1933, P. 138.
This refers to the death of Vidyāranya.

**MYSORE DISTRICT.**

**38**

**MYSORE TALUK.**

Copper plate grant of Chāgi-Permāḍi purchased from Mr. Sāntarājasāstri, Mysore City. Three Plates:—

Size 7½" × 2½"

Old Kannada language and characters.

```plaintext

1. ಕುಣಾವ ಪರ್ಮಾಡಿಯ ವೃತ್ತಿಯನ್ನು ಪ್ರಭಾವಿಸುತ್ತಿದ್ದರು
2. ಪರ್ಮಾಡಿಯಿಗೆ ರಕ್ಷೆಯನ್ನು ನೇರವಾಗಿರುತ್ತಿದ್ದರು
3. ಸಂಕ್ರಾಂತಿಯ ಸಮಯದಲ್ಲಿ ಸುತ್ತಿದ್ದರು (ಎ)
4. ತನ್ನ ಅಧಿಕೃತವೆಂದರೆ ಅದು ಕಡೆಯಿದ್ದರು (ಕ್ಷ)
5. ತನ್ನ ಇನಿಯಲ್ಲಿ ತುಮ್ಮ ವೃತ್ತಿಯನ್ನು ನೇರವಾಗಿರುತ್ತಿದ್ದರು
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These plates were deposited.
6. ಸ್ವಾಸ್ತಿ ಶ್ರೀ ಚಾಗೀಪೈಂದಿ ಕುಳದಾರಿಗೆ ಬಿಟ್ಟ ಕಾಲನಾ-
7. ದಾ ದಾತಿಯನಿಂದ ಅಜಿಂದ ಪಾರ್ವ್ವರಂ ಕವಿ ಲೇನಾ-
8. ರಮೇಯ ಅನಧಿಮೂಲ ಕುಲಳಿರೀಯ ಮಗಮುಂದು ಧರಿಮುತ್ತರೇ ಕ.
9. ಕಡೆಕೋಲಾವಂ ಬೆಂಬಾಮೇಯ ಬಿಡಿತ್ತ್ಬೇ ಕಡೆಕೋಲಾದ ಗಾಮನುಂದದಾ-
10. ಲು ಬೇಸಾ-ಮಕ್ಕಳಂಬು ಧಾರಿ-ಮುತ್ತರಾ ಮಣೆಯುಂದ ಸತ್ತಿ ಬಿಡಿಸಿದಾಂ.

Transliteration.

I. Plate—front side.
1. svasti śri Chāgīpemmaḍī Kulādārīge bitṭa kalnā-
2. da dattiyan alidom appode pārvvarum kavile ke re a-
3. rameyan alidom Kuladhāriya magam Dharimuttaram ka-
4. Kadēkolaśam Bermmaveya biduntildode Kadēkolaśada gāmunḍūga-
5. lū besa-makkaluṁ Dhari-Muttarana maneyōl sattu bidisidām

I Plate—back side.
6. Kadēkolam Khāravuraṁ Paydagaya mukkuḍal tenka-mogade pōgi Kadēko-
7. lam Khāravuraṁ Tanḍeyada mukkuḍu mūḍa-mogade pōgi belmora-
8. di Kadēkolam Pervvedu Tanḍeyada mukkuḍu badagamo-
9. gade pōgi pasaṛe-kalu paḷḷada paduva pōgi ka-
10. lloḍage re Kadēkolam Pervvedu Mariyiseya mukkuḍu

II Plate—front side.
11. badaga alada maram paduva-mogade pōgi kalkuppe-
12. yim badaga-mogade pōgi paḷḷada mūḍa nerile-ba-
13. liyam badaga-mogade pōgi Kadēkolam Mariyise
14. eraḍūra irkkūḍu paduva pōgi keṇeyā tenka kade paduva
15. pōgi Kadāvipadi Kallegere Kadēkolam Mariyise Paṭṭal mū-
II Plate—back.
16. ṭūra mukkūḍu temka pógi kullu? tenka-mogade pógi pa-
17. lāda pāduva sūndil periya beḷūngū tenka pógi
18. Kađekolam Paṭṭal Peydage mukkūḍu muḍa mogade
19. Taṇḍilagadapu tenka-mogade pógi Asagalpa-

III Plate—front.
20. ya kirubēdim Baleyapunuse Kađekolam
21. Paydage Khāravura mūrā mukkūdalallī polasime kūdi-
tum Kađekolam Damānigappomgulam koḍaliyam balla-
23. siya kammaruam Mulḍa-geriyodéyam ódalapóleyam maṅgalam

Translation.

LL. 1—5

Be it well. If any one violates the grant of kalnāḍ made to Kulādāri he will have killed Brahmins and cows and destroyed tanks and gardens.

While the son of Kuladhāri, Dhari Muttara, leaving Kađekola and Berrmave was fleeing, he (Kuladhāri) died in the house of Dhari Muttara and set free, the gāmūndoṣus of Kađekola and their besavakkař (servants).

LL. 6—

Going in the southern direction of the junction of Kađekola, Khāravura and Paydage (three villages), and to the east of the junction of Kađekola, Khāravura and Taṇḍeya and to the north of the white hillock (beḷmoradī), Kađekola, Pervvedu and Taṇḍeya and to the west of the Boulder stream (Pasarekallu-palla)² and to the west of the banyan tree to the north of the junction of Kalloḍagere, Kađekola, Pervvedu, and Mariyise and to the north of the heap of stones (kalkuppe) and to the north from the Nārile tree, to the east of the palla (stream) and to the west of the junction of the two villages Kađekola and Mariyise and to the west of the southern side of the tank and to the south of the junction of the three villages Kadavipadī, Kaḷtegere, Kađekola, Mariyise-paṭṭal and to the south of Kallā and to the west of the stream and to the south of Sūḷdilperiya Beḷūngū and to the east of the junction of Kađekola, Paṭṭal and Peydage and to the south of Taṇḍilagadapu, the boundary (polasime) terminates at the junction of Asagalpa, Kirubēdu, Baleyapunuse, with the three villages Kađekola, Paydage and Khāravura. The earth-worker (mānniga), gold-worker (pongulan), the wood-cutter (koḍaliyan), the swordsmen (ballasiya) and iron-smith (kammaruam) of Kađekola and the lord of Mulḍageri are to read the Ōle (document)⁴.

Good fortune.

1. This may also be reḍad as oḍla poleyam.
2. The meaning of this is far from clear.
3. The boundaries given here cannot be determined properly.
4. The meaning of this is not free from doubt.
Note.

Contents.—This record describes the details of the grant of land given as kalnad by Châgi-Permâdi to a person named Kulâdhâri. Châgipermâdi is a name of Nripakâma, younger brother of the Ganga King Bhûvikrama according to an inscription of Humcha dated S’999 (E.C. VIII, Nagar 35). In that record he is said to have gained the title châgi (which means liberal in gifts) by making a gift of elephants (gaja-dânam arthigittu châgivyemba pesara pâdædan). Bhûvikrama was a son of Srivikrama for whom we have a stone inscription in Kallur, Srinivasapur Taluk, which has been assigned to the middle of the 7th century on paleographical grounds (M.A.R. 1917, P. 38). A Châgimahârâja’s grandson Dayasimha-mahârâja of Kadamba-kula is referred to in an inscription of 1095 A.D. (E.C. V, Manjarabad 18). The characters of the present record seem to belong to 10th or 11th century and Châgi-permâdi of this record may be assigned to the beginning of 11th century and may be the same as Dayasimha’s grandfather.

The villages which are referred to as the boundaries of the land given are Kadakołà, Mariyise, Khâravura, and Paidage. Kadakołà is a village in Mysore Taluk, Mysore District, at a distance of about 10 miles south of Mysore City. Mariyise is the same as Marase 3 miles to the north of Kadakołà. The other two villages must have been situated near Kadakołà but have now disappeared. At any rate they are not shown in the Taluk map or any other map available.

Nothing else is known from inscriptions about the donee Kulâdhâri or his son Dhari Muttara.

The translation of the boundaries given here can only be taken as tentative and is not free from doubt.

39

Hosakôte grant of the reign of the Mysore King Dêvarâja dated Ś 1589 purchased from Śêshabhaṭṭa, Mysore City. [Plate XX].

Size 1' × 8½"

4 Plates with ring and Boar seal: Nâgari characters.
Sanskrit language.

I b. 1. 2. 3. 9
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IIIa. 85.

IIIb. 115.
164. ಕರಾರು ತೂಣು ಅಭಿಪ್ರಾಯ ಮೂಲದಲ್ಲಿ ಮೂಲದಲ್ಲಿ ಮೂಲದಲ್ಲಿ
165. ಸಾಮಾನ್ಯವಾಗಿ ಸಾಮಾನ್ಯವಾಗಿ ಸಾಮಾನ್ಯವಾಗಿ ಸಾಮಾನ್ಯವಾಗಿ
166. ಥೂಣು ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
167. ಆದಿಯಾದಿ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
168. ಅದರಲ್ಲೂ, ಅದರಲ್ಲೂ ಅದರಲ್ಲೂ ಅದರಲ್ಲೂ ಅದರಲ್ಲೂ, ಅದರಲ್ಲೂ
IV 6 169.
170. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
171. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
172. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
173. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
174. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
175. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
176. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
177. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
178. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
179. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
180. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
181. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
182. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
183. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
184. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
185. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
186. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
187. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
188. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
189. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ
190. ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ ಅಭಿಪ್ರಾಯ

Transliteration.

I b.

1. śubham astu । namas tunga-sīraś-chumbi-chandra-chāmara-chāravē
trailōkya-nagarāram-
2. bha-mūla-stanbhāya Šambhavē । Agajānana-padmārkaṁ Gajānana—
3. m ahar-niśam । anēkadam tam bhaktānaṁ Ėkadaṁttam upāśmahe । Harēr
4. līlā-varāhaya dāmpsṛṣa-dāmpḍaḥ sa pātu vah । Hēmādri-kalasā
5. yatra Dhātri chchhatra-sriyāṁ dadhau । asti śrīmān janapadaṁ Karnāṭa iti
6. viṣrutaḥ । nityaṁ pravartate yatra Kārtō dharmaḥ Kalāv api । pattanaṁ
   tatra vi-
7. khyātāṁ Śrīraṅga-pada-sad bitām । dṛṣyate Śvāh-puṁram āva Kāvēyaṁ
8. prati-bimbitām । adhyāste tatra Karnāṭa-simhāsanaṁ adhiśvarāḥ । śrī
9. Dévarája-bhúpálah kalyána-guṇa-ságaraḥ kálye prabudhya
10. Kámalá-ramanáṃghri-yugmam dhyátvā bhípúja niyamena sahasra-ná-
mánāḥ huvàgnim anvatitarāṁ vasu gánam phalāni datvā cha viprá-nivahāya
12. jayatyajasram dātari dayā-samudre dakshe dákshímnya-sévadhau dhtre
13. rakshati dharām amashmin Rághava iva sarvataḥ saukhyam kah súrō
14. Dévarájah su-kávi-súhba-girám kah padam Dévarájah kas tyági Déva-
rájah prati-nípa-vijayā konvayām Dévarájah kah saumyó Dévará-
16. jah śrita-jana-bharaṇe kah kripi Dévarájah bhavya-praśnēshu chēttam prati-
17. vachanatasyā kirtyate Dévarájah Budha iva Puramārēṇa prati-dinam étē-
18. na satkrtō rājīṇā vipra-kula-vārdhi-chāmdraḥ śrīmatañ Dhanñōji-nâ-
19. makō jayati prāktanaṅ prithivī-śalvē Kākusthair iva satkrtiṁ
20. Rāmañ Sumamtrakā iva Dévarājam upāsritaḥ pūrvam Guraḍadēśād ā-
gachchhamāṇa ēva Chāmarājāya datvā karnābharanām lēbbhē yah pārītōshikā-
22. n vividhān dāyam dāyam vichitrām ruchīra-maṇi-ghanaya Dévarāj-
23. ya nityam grāham grāham parār-dhyam vasanam api dhanam grām-
ratnāṁ
24. tushtāḥ vāpyaḥ kāpāṁ statākāṁ api vipula-tarāṁ ālayāṁ dēvatānāṁ
25. ārāmāṁ ānma-satrānāpi drīdha-manasa kārayatyādareṇā śīlē-
26. na vṛttēna dhiyā dhanēna dānēna kirtya dayāyā damēṇa gunai-
27. r aśēhair atulōpi sōyam tulām mahā-dāna-kriyā āru-

II A.
28. roha ājñaptah svapna-dṛśitēṇa sākṣhād ēsha Kapardinā Sapta-kotī-
śvara-sthā-
29. ne sarō mahad akārayat Rāmeśvarē cha-mna-satram Subramhāmye
rathōtsavāṁ
30. Kāṣyāṁ dharmān bahu-vīdhān ēvam ādin akārayat tasyāsya dharm-
patnī
gangā yāsya
31. Paramēśasyēva Pārvati-devi. Atrēr iva Anasūyā śubha-sīlā Rāma-
bhāyāmā bhīmati Draupadivēyām Vaidēhiva dayāvati Gārgī-
33. va sarva-dharmajīva vasudhēva kshamā-parā Dhanōjir ēsha sindhuḥ
34. Rāmabhāyāmā ratnāy upachāyantē yasmdad dadatōpi Dévarājāya
curv agrahāraṁ ēkaṁ vipulaṁ vikhyātāṁ āvayor nāmāṁ iti Rāmabhāyi-
nāmnā daïtam vijñāpayāmāsa prakṛtyā dāna-sūriyam priyāyā
37. chābhhiyāchitaḥ bhakṣhanāyēksu-dāntāsyā pratigrāhiḥ toṣhitah
38. labdhvānūṇjām Dévarājāt agrahāraṁ chakāra saḥ tasya prakhyā-
39. panāyēdam likhyate tāmra-sāsanām śri Śālivahana śake
40. nidhi-vasu-bānēndu-gaṇita-varshēshu yātēshu vartamāṇe Plavapga-
41. varshe Madhau-mase \ pakshe purnendu-samyukte tritiyayam tithau
42. tatthe \ purunya-kale mahamtyasmi [n] divasevara-vasare \ srimadd raa-
43. jadhri-rajendre shri-raja-paramesvare \ chatu [s]-samadra-madhyastra-bhur-
44. mi-valaya-vallabhe \ birudamtembara-gamde dakshhe dharanii-varaha-biru-
dane \ prati-nripati-ratna-makuuti-kusuma-samuhah-rehitamghri-yuge \ sri,
45. Shr-Narayana-pada-pankaja-yuga-nyastakhilatma-sthitau srimat-
46. paschima-Ranganathanagari-simha-sandhishvar \ shure srimati
47. Devaraja-nripatau vatsalya-varaa-nidhan deva-bramhanaka-rakshan-
y prithivi-samrajyam atanvati \ srimato Lambakarnasya mahaa-
50. shura gotra-sambhava \ Asvalayana-sutkotka-karma-charanatatapacha
51. nanjoti-sarananah pautraa Shivojesh tanujas sudhih \ Dhannoji-naa-
makah soyaam dharmapati samanvita \ bhavyam Hoyisala-nadastha-
53. Kannambadi-sthale sthitam \ sri- Kamthirava-bhupalad
54. dana-dhara-purasaram \ mayaa pratigrihitam prak kulya-rama-samanvi-
tam \ Dhannoji-Ramabhayamma-puram prayabhidhanatah
55. Hosur-Kabbitagere-purakhy-grama-yugmatah \ aishita paaschi-
mam aasa mahisura-manoharam \ Sahya-jaya mahaa-nadyah uttaram
56. tiram aishita prag-desham aishita gramaa Gopalapura-namatah \ shri Mave-
nakere-gramaa dakshinam diham aishita \ Hosakota iti khyataa maditaam
57. gramaa uttaram sanga-srutim-manamsa-smriti-vibhynaasranta-karma-ni-
ratabhya \ nanaa-vidha-namabhyo viprebhyo vividhaa-gotra-sutrabhya
58. Shr Devaraja-nripator anujanyadeem Sadasa-prityaa \ sahiranyoda-
ka-dhara-purvaan pradade hyaham na mama \ chatvaramsad-vrittis tripada-
yuktaah
64. subha haa gramaa ha-chandra-tara-bhogyaa mama sapadaika-vrittir iha
65. vrittis-prati-grihiirtmaa itareshham dvijanaman \ gotra-sakhabhidhanaa
66. ni vrittis-samkhyyaa cha likhyate \ srimaa Bharadvaja-kulabodi-chandro-
nityam
67. na-danabhirata yajurvi \ Nanjundabhattamajaa yeaa-vrittis upasnute
Lingga-
68. na-somayaaji \ Kaumudinyajapastambhoyam sutaa pyachhavadhanaa \ Nara-
simhavabhidho yajva vrittima ekam samaa-ssnute \ Ramabhatta-sutaa Rigvid
69. radvaja-sagotraahi \ Nilakamthabhidho yajva vrittima ekam upasnute \ Ki-
70. gvit Tirumalaryaasya sutaah Srtvatsa-gotraahi \ vedanta-vettta Nrihari vri-
71. tima ekam samaa-ssnute \ Naidhrapa-Kasyapa-gotrro Lakshminarayanarya-
72. sam-
73. jāṭah śekāṁ vṛttim bhunte smartā Śeṣhādri-dikshitō hyatra | Tirukāṇaiya-tanā
74. yaḥ Purushottama-nāmakāḥ | Bhāradvājō yajurvedī vṛttim ekām sama-
    snute | sutō
75. Dēvarabhāttasya Subrambmanyā-hivayas sudhīḥ | Vādhūlajō yajurvedī vṛttim ekām
76. samaṁṣnute | Hāritas tu Yajurvedī Venkaṭādṛīh kumārakah | dhīmān Venkaṭa-kṛśnōyam
77. vṛttim ekām samaṁṣnute | Nrisimhavbhaṭṭa-tanayah Bhāradvāja-sagotra-
    jah | Rigvīd Venka-
78. ṭakrīṣhṇōyam vṛttim ekām samaṁṣnute | Appajī-bhāgavataja Śrīvatśa-
    kulābdi-pa-
79. rvika-sudhāṁṣuḥ | bhumīte Yajurvid ekām vṛttim Gopāla-bhāgavataḥ | Hārita-gōtra-sam-
80. jāṭah Āśvalayana-sūtrakān | Giriyappu-sutō dhīmān Lakshmaīyas tvēka-
    vṛtti-bhāk
81. Kamalēyasya tanayah Śrīvatsānvaya-sambhavaḥ | Komāiyākhyō Yajurvedī vṛttim ek-
82. kāṁ samaṁṣnute | Śeṣhādribhaṭṭa-tanayah Venkaṭādṛīśa-nāmakāḥ | Bahūchah Kāśyapaḥ
83. sōyam vṛttim ekām samaṁṣnute | Āśvalayana-gōtrōṭtha śrī-Kātyāyana-
    sūtrakān
84. samaṁṣnute vṛttim ekām Sarvaiya-suta Aubhalah | Gangādharasya
tanayō Rā-

III A. 85. māṭhākara-nāmakāḥ | Rigvedī Gautamas sōyam vṛttim ekām sama-
    snute
86. Gangādharasya tanayō Virāṭhākara-nāmakāḥ | Rigvedī Gautamas sōyam vṛ-
87. vṛttim ekām samaṁṣnute | Gangādharasya tanayō Rigved Vāvajī-nāmakāḥ
88. Gautamā-nvaya-samjātō vṛttim ekām samaṁṣnute | Rigvil Lātapa-go-
89. trōyaṃ Rūpajēs tanaya [s] sudhīḥ | Sadāśivō mahā-prājūṅ vṛttim ekām sama-
90. snute | Viśvanāṭhasya tanayō Rigvit Paulastya-gōtrakāh | dhīmān Bhaga-
91. vati-dasō vṛttim ekām samaṁṣnute | Dēvajēs tanayō Rigvil Lambakarnasya
92. gōtrakāh | Āchchālaiyō vṛttim ekām āchandrārkam upāsnute | Rigvīch chhri-
93. vatsa-gōtrakāṃ Murāri-tanayaḥ sudhīḥ | Viṣnūjī sarva-dharmajūṅ vṛtti-
94. m ekām upāsnute | Rigvedī Lambakarnōyam Imāradāsasutās sudhīḥ | A-
95. chchāla-mahito dhīmān vṛttim ekām upāsnute | Koṇḍu-bhaṭṭasya tanayō
96. Rigvit Kōśika-gōtrajah 1 tri-pāda-vṛttim bhajatē sudhiḥ Sīṃhvādri-nāma-
97. kaḥ 1 Rigvil Lātapa-gōtrāvyaḥ Viśvanātha-sutaḥ sudhiḥ 1 tri-pāda-vṛttim bha-
98. jatē Rūpajī dharma-tatparah 1 Śyāmānāsas tu Rigvēdi Vāsudeva-
99. sya nandananah 1 tri-pāda-vṛttim bhajatē Kṛishnajī vyāsa-dharmavīt 1 
sutō
tō
100. Venkaṭabhaṭṭasya Rigvit Kāsyapa-gōtrajah 1 Śrīnivāsāhavayō vi-
101. dvaṇ ardhavṛttim upāśnutē 1 sutō Venkaṭa-bhaṭṭasya Rigvit Kāsyapa-
102. gōtra-
103. jaḥ 1 ardhavṛttairayam nāthō Vengambhaṭṭā dvijottamaḥ 1 Śrīvatsa 
104. stambōyaṃ Chitṭibhaṭṭa-sutas sudhiḥ 1 ardhavṛttēr ayam nāthō Gōpālaś 
105. cah dvijō-
106. ttamaḥ 1 Gautamānva-sanjātah śri-Bōdhāyana-sūtravān 1 Jannai-
107. nayō dhīmān Najaivas tvardha-vṛitti-bhāk 1 Bhāradvājō Rigviś ēsha 
108. Rāmachandara-
109. sya putrakaḥ 1 nāmnā Lakṣmaṇabhaṭṭo'yam ardhavṛttim upāśnutē 1 
110. Hārita A-
111. pastambōyaṃ Venkaṭādri-sutaḥ sudhiḥ 1 Tīrmaḷarāyabhidhō vidvān 
112. ardha-
113. vṛttim upāśnutē 1 Śrīvatsa Āpastambōyaṃ sutō Abbāvadhnāināh 1 
114. ardha-vri-
115. tēr ayaṃ nāthō śri-Divākara-nāmakāh 1 Bhāradvājō Naraḥari-sutō yā-
116. justas satyavādi dharmā-saktō Hari-guru-pada-dhyāna-sēvā-dhur-
117. ināh 1 dā-
118. kshinēdhyas sapadi Narasihvābbidas tvardha-vṛttim bhunēte soyām 
119. dvija-kula-
120. manir nitya-mrīshṭānna-dāyē 1 Aubhalēśvarabhaṭṭasya sutō Gārgya-
121. sa-gōtrajah
122. yajurvedē Nṛṣimhvōyaṃ ardhavṛttim upāśnutē 1 Śrīvatsā-nvaya-
123. samjātō Ko-
124. ḍaiya-tanayas sudhiḥ 1 ardhavṛttēr ayaṃ nātho Śeshadris Taṅtīrītyakah 1 
125. Vasi-
III B. 115. s̄ṭa Āpastambōyaṃ Rangaiyasya sutas sudhiḥ 1 Kastūrī-nāmakō
to
116. dhīmān ardhavṛttim upāśnutē 1 śrī-Śrīnivāsāsūres tanayō vēdān-
117. tavin Nṛṣimhvāryyaḥ 1 śrī yājushō rādhavṛttim Kauṣīka-gōtrābdhi-Kau-
118. stubhō bhunēte 1 Vādhūla Āpastambōyaṃ Venkaṭārya-sutaḥ sudhiḥ 
119. Varadāryabhidhō vidvān ardhavṛttim upāśnutē 1 Rāmaśastri-sutō 
120. dhīmān Rigvit Kauṣīka-gōtrajah 1 ardhavṛttēr ayaṃ nāthō vidvān Nri-
121. hari-námakaḥ Āpastambhaḥ Kauśikō yam īnmapaiya-sutas su-
dhiḥ ardha-vrittēr ayam nāthah Subramhunayō dvijottamah Kauśikā-
122. nayasa-samjāta Ṛgvit Śāmkarabhaṭṭajah Śrī-Nārāyaṇa-bhaṭṭōtra
hyardha-
123. vrittim upāsnute Yajurvedī Narasiṃhva-bhaṭṭa-nāmannah kumārakah Kā-
124. syapānvaya-samjātō Vengambhaṭṭō' rdha-vṛtti-bhāk Rāmaiyaṃkya-
sya tanayō dhīmāṃ Lōhita-gōtrajah Pāpaitkhyō Yajurved-
dī hyardha-vṛttiṃ upāsnute Śrīvatsa-gōtra-samjātō Yāju-
125. shō' chehana-bhaṭṭajah dhīmāṃ Līkshmanona-bhaṭṭō' tra hyardha-
vṛttiṃ upāsnu-
126. tē pada-vākya-prāmāṇajō Rāmabhadrā-sarasvatī bhikshur bhikshā-
rtham atrārdha-vṛttiṃ brhavad asnutē Rīksākhi Lambakarnō'yaṃ
127. Virabhāṇa-sutas sudhīṃ Prēmajimahtō hyatra ardha-vṛttiṃ upāsnu-
tē Śrīnātha-tanayō dhīmāṇ Ṛgvit Paulastya-gōtrajah Śyāma-
128. ji-davi-nāmāṃ ardha-vṛttiṃ upāsnute Vatsarājasya tanayah
129. Ṛgviḍch-chhrivatsa-gōtrajah Trīkaṃdvēbhiddō vidvān ardha-vṛttiṃ upā-
130. snute Upanishad-gōtra-jācaḥ Sadānandaḥ cha Bahriḥaḥ Āmbādāsa-
sutō dhīmāṃ ardha-vṛttiṃ upāsnute Rāmarchandrasya tanaya Ṛgvi-
chhrivatsa-
131. gōtrajah Kāmākshi-dāsa-nāmāṃardha-vṛttiṃ upāsnute Āpastamb-
boṭha Kauṇḍinyō haṃnayākhyya-sutas sudhīṃ Appāji-nāmako vi-
dvān pada-vṛttiṃ upāsnute tanayō Nilakamṭhasya Kauṇḍinyō
132. Yājusah sudhīṃ Appāji-bhaṭṭa-nāmāṃ pada-vṛttiṃ upāsnute
133. putrastv Appalabhāṭṭasya Vādhūlō Yājushas sudhīṃ prājñas Tirmal-
134. tōyōm pada-vṛttiṃ upāsnute tanaya Śannibhaṭṭasya Vatsa-gōtras tu
135. Yājushah Narasiṃhvaṃbhiddō vidvān pada-vṛttiṃ upāsnute tanayō Rā-
136. mabhaṭṭasya Bhāradvājas tu Yājushah vidvān Kēśava-bhaṭṭōyam pada-
vṛtti-
137. m upāsnute Kēśavaiyasya tanayō Bhāradvājas tu Yājushah pada-
vṛttiō ayam nāthas Tirmalāchhāryya-samjūkāḥ Āpastambhaḥ Kauśikō
138. yam Rāmaiya-tanayah sudhīṃ Amṛnaiya-nāmako vidvān pada-vṛttiṃ upā-
139. shute Achālaiyasya tanayō Lambakarna-sagōtrakah Ṛgvedī Saum-
darastvōyōm pada-vṛttiṃ samaṇute Bhāradvajō Narasiṃhva-Hebbāruva-
kumārakah Tambihebbāruvākhyō pi Yājushah pada-vṛtti-bhāk
151. Kaumändiya-gōtra-sañjātaḥ Śēshā-chāryya-tanūbhavah | Śimgarai-
yō Yajurvedē pāda-vṛttīm upāśnute | Āpastambhāh Kausikōyaṃ
tīranalārīya-sutaḥ sudhīḥ | Venkaṭēsābhidhō vidvān pāda-vṛ-
tītim upāśnute | tāyētē hyata Dhannōji-Rāmahāyī-purābhidhē |
agrahamā vṛttī-ghājāḥ sākalyēnābhī-varnītāḥ | yetēśām a-
 tra vāsārtham asya grāmasya śīmanī | kulyāyāḥ uttarē tīre gri-
hā ramnīyē prakalpītāḥ | panchāsāt-pada-vistṛṇam tathā sata-pa-
dāyatam | sa-dhēnu-dhānya-paryāṃka-pramukhō | paskarānvītam | kū-
pa-nishkūta-saṃyuktam tatraīkam nivēśanām | yēkaikāsya dvijēndra-
sya dattam dhāra-purassaram | kimcha Ballēkerē-haṃṭa-nivishtē suma-
nōharē | nava-drōṇānvītē pancha-haṃṭi-parīmitē varē | Kūṅmada-
vē-haṃṭa-pratipītē prastha-saṃyute prāyē | shōḍaśa-saṃkhyā-drō-
nair ganītē pi cha sarva-sasyādhē | sālumāvina-haṃṭasthē hyē-
ka-haṃṭi-miṭēpi cha | Nōdhanta-sthītē panchadaśa-drōṇāmitē pi 
cha | āḥatyā prastha-saṃyute hyāṣṭa-haṃṭiparīmitē | kramukō-
pavanē Chaittraratha-Nandana-saṃnībhe | yah karshakāṃśas sōpyē-
shēm dattō dhāra-purassaram | adya prabhṛti hyētad-grāma-charūss-
ma-madhya-varttīṇi | nīdhī nikshēpa payō drīṣad akshīnāyāgāmi

IV. B.

169. siddha sādhyāṇi | ramāyśta-bhōga-tēja-svāmānyēshām
170. bhavanti bhōgyāni | grāma-varōyaṃ amībhīr vipra-pravaraḥ ka-
rishyavanānaṃ | yōgyō vyavaha-rānāṃ ādhi-kraya-dā-
nā-vinimāyēkhyānaṃ | imam divasam ārabhya grāma-
mētām amī dvījē | putra-pautra-prapaṭtrādi-kramēnāḥ-chandra-tāra-
kāṃ | subhōttaram nirābādhāṃ sukhanānubhavamṛtvī | śrī-Lanba-
karna-gōṭrēṇa hyāśvalāyana-sūṛinē | Nānōji-nāmmah pau-
trēṇa Śivōji-tanayēna vai | dharmapatni-samēṭēna śrīmad Dhannō-
ji-śarmanā | nānā-vidha-nāmabhāy vipṛēbhēyō vividha-gōtra-sū-
trēbhēyō | subha-charitēbhēya Smārtas-Śrīvaśināvata-Tatvavādībhēyāh
179. sva-hasta- likhitair Dēvarājanāmākshharaśu subhaśī samiṃcāṃ-
tēm Būvārāhā-mudrayā cha virājitam | sarva-lakṣhāna-sampam-
naṃ tāṃmura-sāsanaṃ uttamaṃ | śrī-Dēvarāja-nripatiḥ anujna-
yēdam Sadāśiva-pritai saghīramāyōdaka-dhāra-purvam
183. dattam subhōttaram bhōyēt | yas tōshayē gurūr iva vibu-
dhān vēdārtha-garbha-vāggumphaiḥ | śrī-Dēvarāja-nripatē-
sē sabhmāḥ Sudhaṃma iva dhyāstē tasyāsya Kausikām-
budhi-pūrṇendōr Alaghaśīmarārēsya 1 tanayastu Tirumalā-
ṛyo vyātānti tāṃmura-sāsana-sōkōn | ēkaiva bhaginī lōkē
188. sarvēshāṃ ēva bhūbhujām | na bhōjyā na kara-grāhyā vipra-dattā 

vasundha-
189. rå | dāna-pālanayōr madhye dānāch ohṛtyōnupālanaṁ dānāt svargam a-
190. vāpnōti pālanad ahyutāṁ padam

"Śri Devarāju."

Text in Dévanāgari Characters.

I B. 1

II A.
रामायण | रामायणान्तः यस्माहृ तो देवराजाय।
34 कुञ्जरामकर्मेन्के विपुर्ण विश्वामाह्योयो नौस्थ। इतिराम
भायि।
35 नाः दृष्टे दिशायायामास। प्रक्षणपात्तर्द राधाय।
36 चांधियान्तः। भक्त्यां दुर्विद्य भक्तिमा तोपशातः।
37 लक्ष्मणस्वरूप देवराजारूप अद्वित चकोर सः। तद्य प्रथमः
38 पनां दृष्टे दिशायाय तांत्रधारारतः। श्रीशाक्तिवाहनमासः
39 सिद्धांन्धारणे दुर्विद्यां तथा शरीरमायामासः। यांतुषु वर्तता गानाः
40 वघेण महामायाः। पश्चे पूर्वशूलुके दृष्ट्यायां लिथं।
41 तथा। पुष्पकाले महायस्मी विविश्वचरार्शीः। श्रीमद्भु
42 जाधिराज्येत् श्रीपरारम्येचे। चतुर्विद्यास्रुवधधः पूर्णाः।
43 मन्नवयान्तः। विष्णुदेवारूपे द्वित्र धरणीवाराहरूः।
44 स्वीकृते। धर्मिन्यपतिश्रवानुभूत्य धर्मिन्यत्राप्सिंहस्वारूपे।
45 श्रीरामपाठिं गुणस्तविश्वचरार्शी। श्रीमति।
46 देवराजः नारायणे बलस्याः। विश्वचरार्शी। देवानायुक्तः।
47 य पूर्विचार्यां प्रमात्वात्। श्रीमतो लक्ष्मं भक्तिः।
48 लक्ष्मणस्वरूप भक्तिमात्र नरकेश्वरारूपे। नानातिमात्रः।
49 इति। अभक्तिमात्र नरकेश्वरारूपे। नानातिमात्रः।
50 ततच। ज्ञात्वानंतः। श्रीरामचरित्रम्।
51 दृष्ट्याय ततो बलस्याः। विश्वचरार्शी।
52 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
53 केनावड़स्ये दिशायं। श्रीकृष्णवमुपास्याः।
54 तत् नानातिमात्र विश्वचरार्शी।
55 दृष्ट्याय ततो बलस्याः। च चतुर्विद्यास्रुवधधः।
56 नानातिमात्र बलस्याः। चतुर्विद्यास्रुवधधः।
57 नानातिमात्र बलस्याः। चतुर्विद्यास्रुवधधः।
58 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
59 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
60 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
61 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
62 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
63 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
64 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
65 नानातिमात्र बलस्याः। च चतुर्विद्यास्रुवधधः।
66 नानातिमात्र बलस्याः। च चतुर्विद्याः।
67 नानातिमात्र बलस्याः। च चतुर्विद्याः।
68 नानातिमात्र बलस्याः। च चतुर्विद्याः।
69 नानातिमात्र बलस्याः। च चतुर्विद्याः।
70 नानातिमात्र बलस्याः। च चतुर्विद्याः।
71 नानातिमात्र बलस्याः। च चतुर्विद्याः।
III B.

115 एषाप्रसंस्तिरं बृहस्पति भस्मसर्वं। कस्त्रीनामकः।
116 चैरभन्नित्स्वप्नवासान्तोरािराें। श्रीौरिध्रांिरोक्तरस्त्वनस्त्वकायां।
117 तत्वनुप्रसूतिः। श्रीौरिध्रांिरोक्तरस्त्वनस्त्वकायां।
118 स्वमुख सुते। वार्षिक आपस्तिरं वेकटारयलतः युधिः।
119 वचनीयः स्वादिन्ध्वैतिकाविश्वकृताणी। रामायणान्तो।
120 चैरभन्नित्स्वप्नवासान्तोरािराें। श्रीौरिध्रांिरोक्तरस्त्वनस्त्वकायां।
121 हर्षानमः। आपस्तिरं। कौशिकायां। तिममज्जस्तयस्तु।
122 धी। अर्ध्वस्वतं नाथं। सुप्रहणो। हिजोच्छमाः। कौशिकायां।
123 न्यायसंजय अपविच्छेदकरणः। श्रीौरिध्रांिरोक्तरस्त्वनस्त्वकायां।
124 उत्स्वाद्याय। यजुर्वेदी। नारसिध्यक्यो। कुमारकः। का।
125 ध्यानसंजयं। बृहस्पति भस्मसर्वते। रामायणाय।
126 स्वतं। तन्यन्त। भौमां। लोकितामणः। बृहस्पतियुपासु।
127 शी। वायूस्तण्डे। बृहस्पति भस्मसर्वते। रामायणाय।
128 पायावतः। धायुः।
129 धी। वायूस्तण्डे। बृहस्पति भस्मसर्वते। रामायणाय।
130 धी। कर्त्ताभूतं। अङ्गविद्युस्त।
131 बृहमणस्तुस्मनस्तु। श्रीमतानी। बृहस्पतियुपासु
132 ते | अनन्यतनयो धीमानन्याघरंस्यंकनंगोतजः | धयाम
133 तीनपिपासंपुष्टाः | तस्राजस्य तनयः
134 काव्यजीवास्याः | तवंदवोक्ताः विद्यांवृत्तितिक्षुणा
135 भुतं | उपरित्योजीत| साधारणः वहः | अंकाधासा
136 स्तुता धीमान्यवृत्तिपायुः | रामचंद्रस्य तनयः कवित्वाचणः
137 गोगः | कामाक्षिदासनामयं अध्यक्षितमुपाश्र्ये | आपसं
138 श्रेयः कौटियालहाण्याश्यसंहस्तुः | अपाराज्यामको वि
139 धुमादृत्तिसुमुपाश्र्ये | तनयेणान्तः कौटियालः
140 याजुपः | युधिष्ठिरः | अपाराज्यामको पादुकाध्यपाश्र्ये
141 धृतराष्ट्रस्य पदवेलस्य वालणः | याजुपस्यः | पारारस्तिमक्षः
142 द्रायः पादवृत्तिपाश्र्ये | तनयः विद्यामुद्धरं कवित्वाचणः
143 याजुपः | नरमणिभिः कवित्व न्यायवृत्तिपाश्र्ये | तनयेण रा
144 ममाच्यास्य भार्गवरस्य याजुपः | विद्यामुद्धरं कवित्वाचणः
145 मुपाश्र्ये | केशवस्य तनयेण भार्गवरस्य याजुपः | पारा
146 बुद्धिः माधवमनलाचारसंख्या | आपसं: कौसिकोः
147 ये राममणितः : युधिष्ठिरः | अंगोपानममको विद्यामुद्धरितिक्षुणा
148 भुतं | अद्वैतस्य तनयेण द्वारकामनम्यां | अन्यथेतः सोः
149 नरसम्मते समाप्तः | भार्गवरः नारसम्मतेः चालयः
150 कुमारः | ततविश्वास्यावश्चोपि याजुपः | पादुकाध्यापः
151 कौटियालप्रजातः | शेयाराज्याण्यमभवः | शिराने
152 ये यवजस्वः पादवृत्तिपाश्र्ये | आपसं: कौसिकोः
153 विन्नालाचारसंख्या | वैकटेश्वरमानमको विद्यामुद्धरिति
154 मुपाश्र्ये | तत्रेत तत्र तमानः रामायणमपापायः
155 अंडाराजः वृत्तावाजः सांकेतिकावाछिन्नाः | येरुपः
156 च वायुनाथक्षमाय चाल्याच्यासामनः | कुमारः: उच्चरे तीर्थः
157 हा रंग्या प्रकाशितः | पंचाशस्वपनवित्सिन्न तथा शतप
158 दायतः | संपेश्वरपाप्यवत्मकमुखीमपराविस्तरितः
159 पनिष्टदानिकमेव देवके निन्दाण्याः | येकृत्स्य द्रिज्जेद्र
160 स्य दत्ता धारापुस्तरः | किच वर्जितांतिनविधेयुः
161 नाचरे | नवमोकालिनेवं पञ्चासारीप्रमितते वरे | कुमारण
162 बेहत्र प्राणित्रेण प्रस्थापने प्राप्ये | एककालिकाऽः
163 सैनिकेतिप्न च सत्यस्यायः | सालुमाध्यनहतस्य इति
164 काव्यमितिपः। | नेवदेवेश्वरे च दशरथ्याण्मितिपः
165 च। | आदेव प्रस्थायुः हात्याव्यापीप्रतिपादितः | कुमारः
166 पवेक चार्यनयस्त्यनितः। | च। | कर्मकारायुः
167 यां दत्ता धारापुस्तरः। | अवप्रभृति क्षेत्रमंचस्युः
168 ममच्यास्यलार्याच्यां निमिन्निश्चाप्तायापदरा विद्याम्य

IV B.
169 सिद्धसास्याः। प्रमणाध्याब्येकस्वास्यान्याः
170 भव्यति भोग्याः। आभारोपयमाणियाभिद्रकवरः। क
Translation.

LL. 1-5.

May there be good fortune. Praise of Śambhu. We worship both day and night Gajānana who is a sun to the lotus the Agajānana (the face of Pārvati; that which has not the face of an elephant,) who is an anēkadanta (giver of several boons, who has more than one tusk) and ēkadanta (bearing a single tusk). May the bar-like tusk of Hari who has become Varāha for sport resting on which the earth with its finial the Golden Mountain (Hēmādri) shines like a parasol protect you.

LL. 5-17.

There is a great kingdom known as Karnāṭa in which the dharma (right living) of Krita-yuga is going on always even in Kali-yuga. In that kingdom is a famous city named Śrīraga which looks like the City of Gods (Svah-puram iva) reflected in the river Kāverī. In that city dwells the king Dēvarāja, the ruler of the Karnāṭa throne, and an ocean of good qualities. He rises early in the morning and meditating on the feet of the Lord of Kamalā (Vishṇu) and
worshipping him according to prescribed rules, by the repetition of his thousand names and pouring oblations into fire, makes profuse gifts to several Brahmans of money, cow and fruits. When this king, liberal in gifts, an ocean of mercy, able, a store-house of courtesy and heroic was ruling the earth there was happiness everywhere as during the reign of Rāma. Dēvarāja is thus praised in answers to good questions:—who is brave? It is Dēvarāja. Who is the object of eulogy of good poets? Dēvarāja. Who is generous? Dēvarāja. Who is a conqueror of enemy kings? Dēvarāja. Who is pleasant-looking? Dēvarāja. Who is kind in protecting his dependants? Dēvarāja.

LL. 17-28.

Like Budha honoured by Purandara (Indra) the great Brahman named Dhanñoji, a moon to the ocean, the Brahman race, is honoured daily by this king. Like Sumanotraka honoured by the ancient kings who belonged to the lineage of Kākustha, attending on Rāma, the Brahman named Dhanñoji was a dependant of the king Dēvarāja. Coming originally from the country of Gūrjarā he gave a pair of ear-rings to the king Chāmarāja and in return got numerous presents. Giving several beautiful shining jewels to Dēvarāja and receiving for them costly clothes, money and villages the Brahman got constructed, with a firm and loving mind, ponds, wells, tanks, extensive temples for gods, gardens, and feeding-houses. Though unequalled (atula:) on account of his good conduct, righteous acts, intelligence, wealth, liberality, fame, kindness and self-control and innumerable other good qualities he ascended the weighing-pan for the sake of the great gift (Tulabhāra-dāna).

LL. 28-38.

Directed in a dream by the God Kapardin, he constructed a huge lake in the temple grounds of Saptakotiśvara. He set up a feeding-house in Rāmeśvara and instituted a car festival in Subrahmanya and dispensed numerous charities in Kāsī. His lawful wife was Rāmabhāyāmā like Pārvati to Paramesvara, possessed of excellent conduct like Anasūyā, wife of Atri, intelligent like Draupadi, kind like Vaidēhi, versed in all dharmas like Gārgī and forgiving like the earth. Dhanñoji is the ocean and Rāmabhāyāmā is his Gangā. That is why gems grow although he gives them away to Dēvarāja. Rāmabhāyāi requested her husband “Make an extensive and famous agrahāra in our name.” Thus requested Dhanñoji, who was by nature very liberal was highly pleaded like a person who receives sugar-cane for eating. Receiving permission from Dēvarāja he created an agrahāra and for publishing it is the following copper-sāsana written.

LL. 39-62.

After the years calculated by nihis, vasus and arrows and moon (1589) elapsed in the era of Śālivāhana, in the cyclic year Plavanga, in the month Chaitra in the bright fortnight, on the 3rd lunar day, on Sunday, on this sacred occasion, while
the illustrious rājadhiraśendra, rājaparamēśvara, lord of all land bounded by the four seas, birudantembaraganāḍa (champion over those who claim such and such titles) powerful, possessed of the title Dharani-varāha, with his feet worshipped by the flowers in the jewelled crowns of enemy kings, with his mind wholly devoted to the lotus feet of Nārāyana, lord of the throne of Pāśchima-Ranganāṭha-nagurī (Seringapatam), an ocean of love, heroic king Dēvarāja was ruling the earth for the protection of gods and Brahmans:—

I named Dhannōji, born of the gōtra of the illustrious sage Lambakarna, performer of rites according to Āśvalāyana-sūtra, grandson of Nānōji, son of Śivoji, in conjunction with my wife, give away absolutely, with pouring of water on gold, for the love of the god Sādāśiva, and with the permission of the king Dēvarāja, the village named Hosakōṭe, belonging to me and situated in Kannambādi-sthala of Hoysala-nāḍu, received by me previously from the king Kaṇṭhirava as a gift with pouring of water, full of canals and gardens, and renamed Dhannōji-Rāmaḥāyammapura, pleasing to Brahmans, situated to the west of the two villages Hosūr and Kabbilagere and on the north bank of the great river Kāvēri, to the east of the village named Gopālapura, to the south of the village Māvinakere, to Brahmans of various gotras and sutras, bearing various names and engaged in the performance of the Vedic rites and versed in the Vēdas and their branches, Mimāṃsā and Smṛitis.

LL. 63-155.

In this village are 40½ vṛittis to be enjoyed for as long as the moon and stars endure and of these 14 vṛittis have been retained by me. The names of the gōtras and sākhās of the Brahmans to whom the rest of the vṛittis are given as also the number of vṛittis given are written here:—

Lingana-Sōmayāji, son of Nanjanḍabhaṭṭa, a moon to the ocean, the Bhāradvāja lineage and knower of Yajur-vēda and engaged constantly in giving food to others receives 1 vṛitti: Narasimha-yajvā, son of Achchāvdhāni, of Kaunḍinya-gōtra and Āpastamba-sūtra gets 1 vṛitti: Nilakaṇṭha-yajvā of Rīg-Vēda and Bhāradvāja-sagōtra and son of Rāmaḥaṭṭa gets 1 vṛitti: Nṛhari versed in Vēdānta, son of Tirumalārya, follower of Rīg-vēda and Śrīvatsa-gōtra gets one vṛitti: Sēshādri-dikshita of Naidhropa-Kāśyapa-gōtra and Sāmakēṭha (smārta) son of Lakshmīnārāyaḥsūtra gets one vṛitti: Purushottama of Bhāradvāja-gōtra and Yajuś-sākha and son of Tirukkaiya gets one vṛitti: Subrahmaṇya, son of Dēvarahāṭṭa of Vādhīla-gōtra and Yajuś-sākha gets one vṛitti: Venkaṭa[krishiṇa, son of Venkaṭādri of Hārita-gōtra and Yajur Vēda gets one vṛitti: Vyankaṭakrishṇa, son of Nrisimha-bhaṭṭa of Bhāradvāja-sagōtra and Rīg-Vēda gets one vṛitti: Gopala-bhágavata, son of Appāji Bhágavata, a full moon to the ocean, the Śrīvatsa lineage and a follower of Yajur-Vēda gets one vṛitti: Lakshmīya, son of Giriyappa of Hārita-gōtra and Āśvalāyana-sūtra gets one vṛitti: Kondaiya, son of Kannalaya of Śrīvatsa-gōtra and Yajuś-sākha gets one vṛitti: Venkaṭādriśa, son of Sēshādribhaṭṭa and
of Ṛig Veda and Kāṣyapa-gōtra gets one vṛitti: Aubhala, son of Sarvaiya of Āśvalāyana-gōtra and Kātyāyana-sūtra gets one vṛitti.

Rāma-ṭhākara of Ṛig-Veda and Gautama-gōtra, son of Gangadhara gets 1 vṛitti: Virāṭhākara, son of Gangadhara and of Gautama-gōtra and Ṛig-Veda gets 1 vṛitti: Vāvaji, son of Gangadhara and of Gautama-gōtra and Ṛig-Veda gets 1 vṛitti: Sadaśiva, of Ṛig-Veda and Lātapa-gōtra, son of Rāpaji gets 1 vṛitti: Bhagavatidāsa, of Ṛig-Veda and Paulastya-gōtra and son of Viśvanātha gets 1 vṛitti: Achchālaiya of Ṛig Veda and Lambakarna-gōtra and son of Dēvaji gets 1 vṛitti: Vīshnuji, versed in all dharmas and of Ṛig Veda and Śrvatsa-gōtra, son of Murāri gets 1 vṛitti: Achchālamahita, son of Indradāsa, of Ṛig Veda and Lambakarna-gōtra gets 1 vṛitti: Simhavādī, son of Koṇḍubhaṭṭa, of Ṛig Veda and Kauśika-gōtra gets 1 vṛitti: Rāpaji, engaged in dharma and son of Viśvanātha of Ṛig Veda and Lātapa-gōtra gets 1 vṛitti: Kṛishṇaji, of Śyāmānasa-gōtra and Ṛig Veda, son of Vāsudēva, proficient in Vāsa-dharma gets 1 vṛitti.

Śrīnivāsa, son of Venkaṭabhāṭṭa, of Ṛig Veda and Kāṣyapa-gōtra gets 1 vṛitti: Vengambhaṭṭa, son of Venkaṭabhāṭṭa, of Ṛig Veda and Kāṣyapa-gōtra gets 1 vṛitti: Gopāla, son of Chiṇḍibhaṭṭa of Śrvatsa-gōtra and Āpastamba-sūtra gets 1 vṛitti: Nājaiya, son Jannaiya, of Gautama-gōtra and Bōdhayana-sūtra gets 1 vṛitti: Lakshmanabhāṭṭa, son of Rāmāchandra, of Ṛig Veda and Bhāradvāja-gōtra gets 1 vṛitti: The learned Tirumalārya, son of Venkaṭādri and of Hārita-gōtra and Āpastamba-sūtra gets 1 vṛitti: Divākara, son of Abbāvadhānī of Śrvatsa-gōtra and Āpastamba-sūtra gets 1 vṛitti.

Narasihva, son of Narahari of Bhāradvāja-gōtra and Yajur Veda, truthful, righteous, engaged in devotion to and meditation on the feet of Hari and gurus, and full of dākshiyā (liberality), a jewel to the Brahman race, and giver of sumptuous food every day (to the needy) gets 1 vṛitti: Nṛṣimaḥvra, son of Aubhajēśvarabhāṭṭa, of Gārgya-gōtra and Yajur Veda gets 1 vṛitti: Sēshādri, son of Kodaiya, of Śrvatsa-gōtra and Taṅcritya-sākhā gets 1 vṛitti: Kapśūri, son of Rangaiya, of Vasishtha-gōtra and Āpastamba-sūtra gets 1 vṛitti.

Nṛṣimaḥvra, proficient in Veda-santa, and son of Śrīnivāsa-sūri of Yajur Veda and a Kaustubha jewel to the ocean the Kauśika-gōtra gets 1 vṛitti. The learned Varadārya, son of Venkṭaryya of Vādhuḥa-gōtra and Āpastamba-sūtra gets 1 vṛitti. The learned Nṛihari, son of Rāmaśastri, of Ṛig Veda and Kauśika-gōtra gets 1 vṛitti. The eminent Brahman Subrahmanya, son of Timmapaiya, of Āpastamba-sūtra and Kauśika-gōtra gets 1 vṛitti: Nārāyanabhāṭṭa, son of Sankarabhaṭṭa of Kauśika-gōtra and Ṛig Veda gets 1 vṛitti: Vengambhaṭṭa, son of Nārāsinhva-bhaṭṭa of Kāṣyapa-gōtra and Yajus-sākhā gets 1 vṛitti: Pāpaiya, son of Rāmaiyai of Lōhita-gōtra and Yajur-Veda gets 1 vṛitti: Lakshmanabhāṭṭa, son of Achchana-bhaṭṭa of Śrvatsa-gōtra and Yajus-sākhā gets 1 vṛitti: Rāmahadrasarasvati, an ascetic versed in pada, vākya and pramāṇa (Grammar, Mīmāṃsā and Veda) and a knower of Brahna gets half a vṛitti as his alms (bhikshā).
Prêmaji, son of Vîra Bhâña, of Rîkśâkha and Lambakarna-gôtra gets \(\frac{1}{4}\) vṛtti: Šyâmajjìda, son of Šrînâtha, of Rîk-śâkha and Paulastya-gôtra, gets \(\frac{1}{4}\) vṛtti: the learned Trikandave, son of Vatsarâja, of Rîk-śâkha and Śrivatsa-gôtra gets \(\frac{1}{4}\) vṛtti: Sadânanda, son of Ambâdâsa, of Rîk-śâkha and Upanishad-gôtra gets \(\frac{1}{4}\) vṛtti: Kâmâkshi-dâsa, son of Râmachandra, of Rîk-śâkha and Śrivatsa-gôtra gets \(\frac{1}{4}\) vṛtti.

The learned Appâji, son of Anûnaya of Kaundînya-gôtra and Āpastamba-sûtra gets \(\frac{1}{4}\) vṛtti: Appâjibhaṭṭa, son of Nilakanâtha, of Kaundînya-gôtra and Yajur Vêda gets \(\frac{1}{4}\) vṛtti: Tîrmalabhaṭṭa, son of Appalabhaṭṭa of Vâdhûla-gôtra and Yajur-Vêda gets \(\frac{1}{4}\) vṛtti: The learned Narasimha, son of Channibhaṭṭa, of Vatsa-gôtra and Yajur Vêda gets \(\frac{1}{4}\) vṛtti: The learned Kâśavabhaṭṭa, son of Râmabhaṭṭa, of Bhâradvâjgôtra and Yajur Vêda gets \(\frac{1}{4}\) vṛtti.

Tîrmalâchârya, son of Kâśavaiya, of Bhâradvâja-gôtra and Yajur Vêda gets \(\frac{1}{4}\) vṛtti: The learned Anûnaiya, son of Râmaiya of Kauśika-gôtra and Āpastamba sûtra gets \(\frac{1}{4}\) vṛtti: Saundara, son of Achchâlaiya of Lambakarna-gôtra and Rîg Vêda gets \(\frac{1}{4}\) vṛtti: Tambi Hebbâruva, son of Nârasimha Hebbâruva, of Bhâradvâja gôtra and Yajus-śâkha gets \(\frac{1}{4}\) vṛtti: Singaraiya, son of Seshâchârya, of Kaundînya-gôtra and Yajur Vêda gets \(\frac{1}{4}\) vṛtti: The learned Venâṭeṣa, son of Tîrmalârya, of Kauśika-gôtra and Āpastamba-sûtra gets \(\frac{1}{4}\) vṛtti.

**LL. 154-168.**

These holders of vṛittis in this agrahâra named Dhannôji-Râma-bhâyipura have been described in full.

For the habitation of these Brahmans, beautiful houses have been built on the north bank of the channel (kulyâ). For each Brahma is given with pouring of water a house, 50 paces broad and 100 paces (pada) long with a cow, provisions, bedstead and other necessaries, and each having a well and a back-yard (nishkuṭa). I have also given away to these Brahmans with pouring of water the husbandman's share? (Karshakâṃśa) in the areca groves resembling Chaitraratha and Nandana gardens, in grounds of the area of 5 kârîs and 9 drônas situated near Ballekerehanta, in grounds of the area of 16 drônas and 1 prastha situated near Kûnimaḍavehanta, and covered with different plants, in grounds of the area of one kâri situated near Sûlamâvinnahanta, in grounds of the area of 15 drônas situated near Noderhanta altogether an area of 8 kârîs and 1 prastha. (The meaning of these lines is not clear.)

**LL. 168-187.**

From now onwards all the 8 rights and powers of enjoyment consisting of treasure on the surface or underground, water springs, minerals, imperishables, future income, ready and possible rights within the four boundaries of this village become enjoyable by these Brahmans. This village will be subject to the transactions of mortgage, sale, gift or exchange entered into by these Brahmans from this day onwards. May these Brahmans enjoy this village in happiness, free from obstruc-
tion, in hereditary succession descending to son, grandson, great-grandson and onwards for as long as the moon and stars endure. To this effect is given by me, Dhanñôjîsarma, grandson of Nânôjî, and son of Śivojî, and associated with my lawful wife, to the good Brahmans bearing various names and of different gôtras and sûtras and belonging to Smârta, Sêivaishnava and Tatvavâdi (Mâdhyâ) sects, this fine copper sâsana containing the signature of the King Dêvarâja in his own handwriting and the seal of Bhûvarâha and having all the necessary attributes with the permission of the king Dêvarâja and with pouring of water on gold for the love of the God Sadâsîva. May it be auspicious.

Tirumâlârya, son of Alaghâ Śingarârya, a moon to the ocean, the Kaušikânvaya who presides in the court of Dêvarâja like Bṛihspâti in Sudharmâ, the court of Indra (Dêvarâja) pleasing the vibudhas (Gods, learnedmen) by words full of the import of the Vêdas, composed the verses in the copper sâsana.

LL. 187-190.

To all kings there is only one sister, namely the land given to Brahmans. She is to be neither enjoyed nor taken by hand (taxed, kara-grâhyâ). Between making a gift and protecting a gift, protecting is more meritorious than giving. By making a gift one goes to svarga (heaven) and by protecting, one goes to a region from which there is no fall.

Srl Dêvarâju.

Note.

This copper sâsana is of the reign of the Mysore king Dêvarâja Odeyar (1659-1672), and is dated S’ 1589 Plavaânga sam. Chai. su. 3 Sunday corresponding to Sunday 17th March 1667 A. D. It describes the charities of a Brahman from the kingdom of Gujarât named Dhanñôjî who is said to have been patronised by the Mysore kings Châmârajâ (1617-1637), Kañthîrava and by Dêvarâja. He was a dealer in precious stones and supplied a fine ear-ring to Châmârajâ and various collections of precious stones to Dêvarâja. In return he was rewarded with presents of money, lands and clothes from the king of Mysore. With the money thus obtained he is said to have built numerous ponds, wells, tanks, temples and satras (houses where food is given free to Brahmans). His charities extended all over India. He is said to have made the gift of Tulâdâna, built a huge lake near Saptakôṭîsvara (probably the Śiva temple in Goa said to have been renovated by Mâdhavamantri in the reign of Harihara II) as directed in a dream, and set up a free feeding-house in Râmâsvaram in the south and made several gifts at Kâsî. At the request of his wife named Râmabhâyâmbâ or Râmâbhâyi he is said to have made a gift of a village named Hosakôte in Kannambâdi-sthala converting it into an agrahâra with 401 vrittis to the Brahmans of various gotras. As usual he also provided them with houses, provisions, etc. This village is said to have been
obtained by him from the king Kaṇṭhīravā (Kaṇṭhīravā Narasimharāja Voḍeyar, king of Mysore, 1638-1659.) The village was renamed Dhannōji-Rāmabhāyamma-pura and the donees included Brahmans of Śrāvṇa, Śrīvaiśīnava and Tatvavādī (Mādhva) sects. The village granted is Hoskōte (now submerged in the Kṛishnaraṣasagara reservoir) in Kṛishnaraṣapet Taluk, about five miles to the north-west of the Kannambāḍi village. The king Dēvarāja's permission was obtained for the grant and the king's signature appended at the end of the grant and his seal of Varāha (Boar) affixed to the śākāna. The names of some of the donees such as Rāmāṭhākara and Vāvaji show that they were immigrants from outside Mysore.

It is really interesting to see a rich Gujarāt Brahman settling in Mysore for trade with a number of associates and dependants and making a liberal gift, like kings, of vṛttis of lands, of houses provided with cots, cows, wells, etc., to Brahmans of different sects in Mysore and to his own men.

It may be also noted that the names of some of the gōtras recorded here are peculiar and are not usually met with in grants of this country.

The composer of the grant is Tīrūmalārya, minister of Chikka-Dēvarāja-Voḍeyar and son of Aḷaṅga-sīnagarāya. (See. M. A. R. 1909, P. 26 and E. C. III T.-Narsipur 23.)

GUNDLUPET TALUK.

40

At the village Terakāṉāmbi in the Hobli of Terakāṉāmbi, on the back side of Inscription No. 6, Gundlupet Taluk, in the Varadarāja temple.

Kannāḍa language and characters.

<table>
<thead>
<tr>
<th>No.</th>
<th>Kannāḍa character</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>মা সা মা না শান্ত চান</td>
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<tr>
<td>2.</td>
<td>না মা শান্ত চান</td>
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<td>3.</td>
<td>শান্ত চান</td>
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<td>6.</td>
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<td>7.</td>
<td>শান্ত চান</td>
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<td>8.</td>
<td>চান শান্ত চান</td>
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<td>9.</td>
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<td>10.</td>
<td>চান শান্ত চান</td>
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<td>11.</td>
<td>শান্ত চান</td>
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<td>12.</td>
<td>চান শান্ত চান</td>
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<tr>
<td>13.</td>
<td>শান্ত চান</td>
</tr>
<tr>
<td>14.</td>
<td>চান শান্ত চান</td>
</tr>
<tr>
<td>15.</td>
<td>শান্ত চান</td>
</tr>
</tbody>
</table>
16. \[\text{some text}\]
17. \[\text{some text}\]
18. \[\text{some text}\]
19. \[\text{some text}\]
20. \[\text{some text}\]
21. \[\text{some text}\]
22. \[\text{some text}\]

**Note.**

This was found inscribed on the back side of the slab bearing inscription No. 6 of Gundulpet Taluk. (E. C. IV.)

It is a continuation of the above inscription which records a grant by the chief Nanjaraya Vodeyar of Ummattur in S' 1426 for services in the temple of Allâlanâtha (Varadaraja) in Terakanambi.

The present epigraph gives details of the grant made.—A sum of 25 hons which represents the collections of a tax called têra-kârike (temple-car tax) from the villages in the name of the god Allâlanâtha amounting to 29 hons and after deducting from it 4 hons for the royalty (kartagu) representing probably the pay, etc., of the collecting agents of the tax was to be remitted to the temple treasury. This collection and payment was to be made by all the adhikâris and pârupatyagârs of the Terakanambi-châvaâdi. This was to be done every year for as long as the moon and sun endure. An imprecation is laid against those who violate the grant.

No date or king is mentioned in the present record.

41

At the same village Terakanambi, on the pedestal of Pârsvanâtha image lying near the musafirkhana.

**Kannada language and characters.**

\[\text{some text}\]

1. \[\text{some text}\]
2. \[\text{some text}\]
3. \[\text{some text}\]
4. \[\text{some text}\]
5. \[\text{some text}\]

**Note.**

This is a small inscription engraved on the pedestal of a Jaina image. A few letters both in lines 3 and 5 are quite worn out and illegible. The characters are of the late Hoysala period, probably of the 14th century.
It records the setting up of the above image by or under the orders of Lalitakirtti-bhata đa, Jaina guru of the Mula-sanga, Desiya-gana, Postakagachchha, Kondaṅkundanvaya and Hanasogeya-bali. The titles raja-guru (royal preceptor) and mandalacharya (preceptor of the country) and samayabharaṇa (an ornament to his community) are also applied to him. This guru is found referred to with similar titles in a record at Maleyur, Chamarajanagar Taluk (See E. C. IV, Chamarajanagar 153) dated S’ 1277 Manmatha or 1355 A.D.

Hanasogeya-bali means the Jaina community at Hanasoge. Cp. Ingalesvarada bali found in several inscriptions (E.C. IV, Chamarajanagar 151, etc.) Hanasoge is a centre of the Jainas with an old basti situated in Yeḍatore Taluk, Mysore District.

42

At the same village Terakanambi, on a stone lying in Basappa’s land to the north-east.

Old Kannada language and characters.

Size 3’ × 0’-9”.

1. ಸ್ವಭಾವ
2. ಬಾಟನ
3. ಬ್ರಹ್ಮಾ
4. ಭಟ್ಟ
5. ಶಾಸನ
6. ವಾಳನ
7. ಸುತ್ತರಾ
8. ಹೆಸರ್ನಾ
9. ಹೆಸರ್ಪಾಕ್ರ
10. ಹೆಸರ್ಪಾಲ.

Translation.

Be it well. Ayyadevapar of Srivur gave this todike as an act of charity. He who destroys this will be guilty of the Five Great sins.

Note.

This short inscription is engraved in Old Kannada characters and language which seem to belong to the 9th or 10th century A.D. Sri Ayyadevapar of Srivur is stated herein to have set up a small garden (todike usually written as tudike) as an act of charity. Apparently the garden was intended for the use of the public. Planting of groves, construction of wells and tanks, setting up free feeding houses were all considered as public benefactions in the old days in India.

Regarding the donor, it is difficult to determine who this Ayyadevapar is. He is apparently either some governor or minor chief. There is a Nolamba King
Ayyapa for whom we have the dates 918, 920 and 929. But his inscriptions are found in the Bangalore District, Tumkur District and Kadur District (See Mysore and Coorg from the Inscriptions by Rice, P. 56). The rule of the No lãmbas extended only to the Chitaldrug District and the adjacent parts, north and east of it (Ibid P. 55). There are, however, a few inscriptions of the No lãmbas in Mandya Taluk (E. C. III. Mandya 13, 45) and it is possible that the donor was either the No lãmba king or a local chief belonging to the No lãmba family. Srîvûr is probably the same village as Sirivura referred to in an inscription at Marale, Chikmagalur Taluk, where the No lãmba king Anûgiga fought a battle with Poysala Mûruga and was victorious. Anûgiga was the son of Ayyapa (See M. A. R. 1916, P. 46; M. A. R. 1932, P. 201). The verbal forms alîtor, vîtor and appor used in the record indicate that the inscription is written in old Kannâda language not later than the 10th century A.D.

43

At the same village Terakanambi, on a slab lying in the garden of Dêvappa to the north-east

Size 3' x 2'

Kannâda language and characters.

(Translation)

1.  ತೃತೀಯ ಸಂಖ್ಯೆಗಳನ್ನು ಕೂಡಾ ಕೇರ್ನದು
2.  ಕೇರ್ನದು ಹಂದಿಸಿದೆ ಒಮಾರದು
3.  ತಳು ಕುಲದಾಯು ಶಾಸ್ತ್ರ ತಳು ದಣ್ಣು ತಳು
4.  ತಳು ಕೆಲಸಿದೆ ಅಸ್ತಿತ್ವದು ಆದರದು
5.  ತಳು ಕುಲದಾಯು ಶಾಸ್ತ್ರ ತಳು ದಣ್ಣು ತಳು
6.  ತಳು ಕೆಲಸಿದೆ ಅಸ್ತಿತ್ವದು ಆದರದು
7.  ತಳು ದಣ್ಣು ತಳು ದಣ್ಣು ತಳು
8.  ತಳು ದಣ್ಣು ತಳು ದಣ್ಣು ತಳು ದಣ್ಣು
9.  ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು
10.  ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು
11.  ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು

(Transliteration)

12.  ತೃತೀಯ ಸಂಖ್ಯೆಗಳನ್ನು ಕೂಡಾ ಕೇರ್ನದು
13.  ಕೇರ್ನದು ಹಂದಿಸಿದೆ ಒಮಾರದು
14.  ತಳು ಕುಲದಾಯು ಶಾಸ್ತ್ರ ತಳು ದಣ್ಣು ತಳು
15.  ತಳು ಕೆಲಸಿದೆ ಅಸ್ತಿತ್ವದು ಆದರದು
16.  ತಳು ಕುಲದಾಯು ಶಾಸ್ತ್ರ ತಳು ದಣ್ಣು ತಳು ದಣ್ಣು ತಳು ದಣ್ಣು ದಣ್ಣು ತಳು
17.  ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು ದಣ್ಣು
Note.

This inscription is much worn out so that some letters are not clearly legible. It seems to record the gift of the village Hullâni, for the services of the temple of Allâalanâtha (Varadarâja) by mahâmandalâśvara Viradêva-mahâ-arasu. The temple above is evidently the same as the Varadarâja temple at Terakanâmbi and the village granted, viz., Hullâna is not far from Terakanâmbi, Allâla being the Kannâda form of Arulâla which means Varada in Tamil [M. A. R. 1910, P. 7]. The donor Viradêva-mahâ-arasu was a Changâla king and was the son of Śrikanthârâjaiya. He ruled probably from 1559 to 1580 (E. C. IV, Intr. 17; Hunsur 24). The village is said to have been handed over to some one whose name is lost and who was the son of Nanjeyadêva of Terakanâmbi. Another village also seems to have been given for the same purpose but the name of the village is lost.

The date, so far as can be deciphered, is given as Raudri sam. Pushya śu 15. The characters belong to the 16th century and from the name of the donor it is probable that Raudri is equivalent to S' 1482 and the date given corresponds to 1st January 1561 A.D.

The usual imprecations occur at the end of the grant.

44

At Padugûru, in Terakanâmbi hobli, on a slab in front of the Anjanâya temple.

Size 4' x 5'

Kannâda language and characters.

1. ತಮ್ಮ ರಾತ್ರಿ ಭದ್ರಾಶೀ ತಯಾರಿಯ ಕಲ್ಲಿ ಕೀರ್ತಿಯ ವಿರಾಧ ವಿಜಯ ಸ್ವಾಮಿ
2. ಶ್ರೀ ವಿಜಯಾಸೌರಿ ತುಂಬಾ ಬೆಳವಣಿ ವಿರಾಧ ವಿಜಯ ಸ್ವಾಮಿ
3. ತಮ್ಮ ತನ್ನ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ
4. ತಮ್ಮ ತನ್ನ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ
5. ತಮ್ಮ ತನ್ನ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ
6. ತಮ್ಮ ತನ್ನ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ ಸ್ವಾತಂತ್ರ್ಯದ
Translation.

On the 5th lunar day of the bright half of Śrāvaṇa in the year Sobhānu:—
To the God Hanumantadēvaru in front of the village Paḍuvarū:—

In order that merit might accrue to Saḻuva Gōvindarājaya, six rāvutas consisting of Bōvarāvuta, Mangarāvuta’s (son) Basavarāvuta, Mallaṟāvuta, Dēvarāyarrāvuta, Anṇamayyarrāvuta, and Bayira-rāvuta and others granted this kōdaya, the possession and enjoyment of lands measuring 430 poles situated within the four boundaries marked by the four stones in front of the village—of a field measuring 50 poles in front of the village called ūra-mundana-sārīge-hola, a field measuring 50 poles in the south of the village called tenkala-sārīge-hola, a field measuring 100 poles called Hunaserā:...., a field measuring 100 poles in the boundary of Sampagepurā, a field measuring 100 poles near the tank Bagutarakerē called Bagutara-keṇyā sārīge-hola, and a field measuring 30 poles......

He who does not maintain this kōdaya will incur the sin of slaying cows on the banks of the Ganges and the sin of slaying Brahmans in Vāraṇāsi.

Note.

This inscription records the gift of some land in the village Paḍuvarū (now called Paḍugur) by certain citizens of the place chiefly six rāvutas (soldiers on horseback) for services in the temple of the god Hanumantadēvaru situated therein. The grant is said to have been made for the merit of Saḻuva Gōvindarājā-aya who was a minister under the Vijayanagar king Krishṇarāya (1509-1529) and a governor of Pādinālku-nāḍ including Gundlupet (See M. A. R. 1930, P. 182). The date of the grant is given as Svabhānu sam. Śrāv. śu. 5 which corresponds to 17th July 1523 A.D.

This grant is of interest as it records a gift of land to a temple of the god Hanumān.

45

At the same village Paḍugur, on a stone set up to the north of the Mahalingeśvara temple.

Size 2′—6″ × 1′—6″

Kannada language and characters.
Note.

This is an incomplete sásana as it stops after line 7. The rest of the inscription is now lost as the stone is broken in the middle and the piece of stone containing the remaining portion of the writing is lost.

The record belongs to some Ganga king as the titles Kongunji-varma-dharma-mahâdhârâja, lord of Kuvalâ-pura, ruler of Nandagiri, champion over heroes (jayad-anka-kâra). It is dated S' 907 Pârthiva sam. Mâgha ba 30 Saturday with the solar eclipse. S' 907 is Pârthiva and is equivalent to A.D. 985. Mâgha ba 30 of this year corresponds to 11th February A.D. 986, which is however a Thursday and not Saturday as stated in the grant. Nor is it a day of solar eclipse as we find in the record. If we take the New-moon-day which marks the beginning of Mâgha it corresponds to 22nd January A.D. 986, a day of solar eclipse. The tithi amâvâsya ended this day at about 10 a.m. and the lunar month Mâgha commenced. But the week-day, however, is Wednesday and not Saturday (sthiravâra) as stated in the grant. Probably this is the date intended and the week-day is wrongly engraved as Saturday. The Ganga king at this time was Râchamalla Satya-vâkyya III.

At the village Bandipur in the habli of Hangâla, on a slab lying near the waste-weir of the tank named Tâvarekâtte.

Size 4' × 3'.

Tamil and Grantha characters: Tamil language.
Transliteration.

1. svasti śrī pratāpa-chhakravatti śrī Vīra Śomé-
2. śvara-dèvan prithvi-rājyaṃ pānṇiyaruḷaṁ nirka
3. Śakarasay-yaṇḍu 1170 sena Kilaka-sa-
4. mvasarattu Pushya ba 7 Bṛ ṣrīmat Kuḍugunādu
5. Nanrivāḷḷ j āndaiyari dhammakattan Ko-
6. lla-gamuṇḍan aṁnāru ponnaī yiṭṭu
7. ēriyuṅ kāṭuvittu aramuṅ śeyvittān Mā-
8. műndai-nāṭṭu valiyilē Śattaiṅallā-tāngi-
9. na vidattu Kātiyāṇipillai Tandusēyduṭṭ-
10. ān pūndōṭṭamum ārvaiyum iduvittu inda vira-
11. kkalum śeyvittān yi Kollagamuṇḍa...........
12. dāiyān Māḍhavanāl tan sthānamlabit............

Translation.

Be it well. While the illustrious Pratāpa-chhakravati Śrī Vīra Śomēśvaradēva was pleased to rule the earth:

In the year 1170 of the Śakas, in the (cyclic) year Kilaka on Thursday the 7th lunar day of the dark half of Pushya, Dhammakattan (charitable) Kollakāmuṇḍan belonging to the family of the Āndaiyars in Nanrivāḷḷ belonging to Kuḍugunādu, expended 500 pouns and caused a tank to be constructed and also performed works of charity. He set up on the road to Māmīndaināṭṭu at the place called Śattaiṅallā-tāṅginavīḍa, a flower-garden in a plot of land which originally belonged to Kātiyāṇipillai Tandusēyduṭṭān. He also set up a rest-house ērva. This virakal was also the work of the said Kollagāmuṇḍa........... From Māḍhava he optained his sthāna.............

Note.

The date corresponds to January 7th, 1249 A.D., a Thursday in the reign of the Hoysala king Sōmēśvara.

SHIMOGA DISTRICT.

✓ NAGAR TALUK.

47

In the village Humcha, in the hobli of Humcha, on a stone set up to the south in the enclosure of the Pancha-basti temple.

Size 4’ × 1’—6”

Kannāḍa language and characters.
1. ನೆಲಂಬರಗಳು
   2. ಶಾಸನಗಳು
   3. ಜನಪ್ರಶಸ್ತಿಗಳಿಗೆ
   4. ಸಿಗ್ಗನೀಗಳಿಗೆ
   5. ವಿದ್ಯಮಾನಗಳು
   6. ಸಾಮುದ್ಯಾತಿ
   7. ಪ್ರತಿನಿಧಿಗಳು
   8. ಸಾಮೂಹಿಕ ಮಾರ್ಗಗಳು
   9. ಅಧ್ಯಯನ ಮಾರ್ಗಗಳು
   10. ಒಳಚುರು ಮಾರ್ಗಗಳು
   11. ಪ್ರತಿನಿಧಿ ಮಾರ್ಗಗಳು
   12. ಸಾಮೂಹಿಕ ಮಾರ್ಗಗಳು

| 18. | ಸುಭೇದಾಂಶ ದೇಖೆ ವಿಭಾಗದೊಂದಿಗೆ |
| 14. | ಮನ್ನಕ್ಕೆಯಿಂತ ಮುಂದರೆ ಕೆ |
| 15. | ಮನ್ನಕ್ಕೆಯಿಂತ ಮುಂದರೆ ಮೇಲೆ |
| 16. | ಪಾಲ್ಲಕನ ಮನ್ನಕ್ಕೆಯಾಗಿ |
| 17. | ಪಾಲ್ಲಕನ ಮನ್ನಕ್ಕೆಯಾಗಿ |
| 18. | ಪಾಲ್ಲಕನ ಮನ್ನಕ್ಕೆಯಾಗಿ |
| 19. | ಪಾಲ್ಲಕನ ಮನ್ನಕ್ಕೆಯಾಗಿ |
| 20. | ಪಾಲ್ಲಕನ ಮನ್ನಕ್ಕೆಯಾಗಿ |
| 21. | ಪಾಲ್ಲಕನ ಮನ್ನಕೆಯಾಗಿ |
| 22. | ಪಾಲ್ಲಕನ ಮನ್ನಕೆಯಾಗಿ |
| 23. | ಪಾಲ್ಲಕನ ಮನ್ನಕೆಯಾಗಿ |
| 24. | ಪಾಲ್ಲಕನ ಮನ್ನಕೆಯಾಗಿ |

Note.

This record is an epitaph over the tomb of one Chōkiseṭṭi, son of Biṭiseṭṭi who is described as the beloved disciple of Dharmabhūṣana-bhaṭṭāraka, a bee at the lotus feet of Jīnēḍra, worshipped by the chief of gods, a Chintāmani in dispensing four kinds of gifts and a repairer of dilapidated Jaina temples.

No date in terms of the Śaka era is given. The details of dating found in the record are: the cyclic year Virādhikriyā and Āśvika bahula 10 and Soma va rā. No king is named. But the characters seem to be of the 15th century, and some details are given regarding the spiritual pedigree of Dharmabhūṣana-bhaṭṭāraka the donor's preceptor. He is said to belong to the Mūla-sangha, Balātkāra-gaṇa, to be the senior disciple of Amarakīrti, to be the spiritual descendant of Vādindra, Viśālakīrti................., to be the royal preceptor, maṇḍalācchārya (teacher of the kingdom), etc. The names of some of these Jaina gurus are given in an inscription at Humcha itself (E.C. VIII, Nagar 46). Therein Dharmabhūṣana comes after Vādirāja and he is said to have been revered by the king Dēvarāya. If this Dēvarāya is Dēvarāya I, king of Vijayanagar (1406-1416), Dharmabhūṣana's date would fall in the beginning of the 15th century. Nextly his guru Amarakīrtī also seems to belong to about the same period as an inscription makes him a contemporary of Lakṣhmiśēna, Jaina guru, to whose disciple Mānasēna the date S' 1328 or A.D. 1406 is given in an inscription (See M.A.R. 1927, P. 62).—

The record begins with the usual praise of Jina-sāsana.
48

On the pedestal of the Kṣhētrapāla image in the Pārśvanātha Basti in the same enclosure at Humcha.

Kannāḍa language and characters.

1. ಬೋಮ್ಮಾರಸಾ ಈತರ

Note.

This short label on the pedestal of the image names Bommarasa as the sculptor who carved it. The characters belong to the 16th century A.D. The image bears in its right hand a mace and in its left hand, a roundish object.

49

At the same village Humcha, on a slab near the northern wall in the enclosure of the Padmāvati temple.

Size 2' × 1'—4''.

Kannāḍa language and characters.

1. ಸಾಮಾದಿ ಪದ್ದತಿಯಲ್ಲಿ ಪ್ರತ್ಭ ನಾಯಕನಾಗಿಯೇ ಬಿದ್ದ ಸಾನಿಜ್ಜೀ

Note.

This inscription records the death by samādhi of a person named Bammagavuḍa, disciple of the Jaina guru named Siddhānta-yogindra on S’ 1217 Manmatha sam. Chai. su. 1 Thursday corresponding to 17th March A.D. 1295. The usual stanza in praise of the Jina-sāsana is given at the commencement of the record.
The last four lines are not deeply carved and some of the letters are not clearly legible. The name of Gunasena-muni, an ornament to the order of Dravidänvaya is named in these lines. What connection he had with Bammagauḍa is not stated. Probably he was a Jaina guru who was a teacher of Bammagauḍa. No king is named in the record.

50

**Tirthahalli Taluk.**

At Tirthahalli, on a stone set up to the left of the entrance to the Rāmachandrāpur Matt.

*Size 4’ × 2’*

Kannada language and characters

1. ಕಟಲ್ಲಿಗೆ ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
2. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
3. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
4. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
5. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
6. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
7. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
8. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
9. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
10. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
11. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
12. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
13. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
14. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
15. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
16. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
17. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
18. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
19. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
20. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
21. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
22. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
23. ಸುಂದರ ಮುಂದೆಗೆ ಪ್ರಮಾಣಪಾತ ಹಾಗೆ ಕೆಲಸಂಗಡಿಸಿದ ಮುಂದೆಗೆ
Note.

This record which commences with the usual obeisance to the gods Gañādhripati and Śambhu registers the grant of a plot of land with the sowing capacity of 10 salages by the pontiff of the matt at Tirthahalli, Amarēndrapurisripāda, disciple of Gaṅādhrapurisripāda to a person named Viṭhappa, son of Bobbiya Śankarānārāyaṇa of Rīk-sākhā and Bhāradvāja-gōtra. The land is said to have been situated in the village Heggeya-bayalu bestowed as a gift by Dēvarāya, son of Rāyarasa on the donor. The boundaries are defined, being mostly stones set up except in the north where the land is said to be situated to the south of the village Harisahalli. The gift was made as an act of devotion to the god Narasimha and on a Śivarātri day. The usual rights and powers of possession are also stated to have been conferred on the donee except for the stipulation that the land would not be liable to be sold, etc., for the debts of the donee's kinsmen (dāyādyā). The witnesses to the grant are named Dēvarāya, Nāraṇabhata Upādhya, Linganṇa and Manchibhaṭṭa. The signatures of the donor and witnesses and the usual imprecatory stanzas conclude the grant.

The date of the record is given as S' 1378 Dātu sam. Chai. śu 10 Bhau.: It corresponds to 16th March 1456 A.D., a Tuesday (Bhaumavāra).

The donor belonged to the Śmarṭa matt at Tirthahalli which had Narasimha or Lakshmi Narasimha as the principal deity of worship. At present there is no guru in the Matt. For the guru Amarēndrapurisripāda see E. C. VIII, Tirthahalli 171, 172, 206 and 213. The writer of this grant is named Narahari of Kesaño.

51

A copper plate grant dated Ś 1562 in the possession of the Bhāgavata Sampradāya Matt at Mulabāgil in Tirthahalli hobli.

Size 8' × 1'

Kannāda characters and language.
180

อก್ರಾಮದ ಉದಯ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ

ಲಬಗಳ, ವೈಜ್ಞಾನಿಕ

ನಂಬಣೆ 8" × 12"

ಲಭ್ಯತೆಯ ಕಾರ್ಯಗಳು:

1. ಗ್ರಾಮದ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
2. ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
3. ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
4. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
5. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
6. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
7. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
8. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
9. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
10. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
11. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
12. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
13. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
14. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
15. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
16. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
17. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
18. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
19. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
20. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
21. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
22. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
23. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
24. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
25. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
26. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
27. ತಾಜು ಕಾರ್ಯಗಳು ಲಬಗಳ ವೈಜ್ಞಾನಿಕ ಅಧ್ಯಯನದ ಮೇಲೆ ತಾಜು ಕಾರ್ಯ
This record registers the gift of certain lands in the villages Nampe and Arlakoḍage by the Śrīṅgērī Matt guru Sachchidānandabhārātī, disciple of Abhinava-Nṛsimhabhārati who was a disciple of Vidyā-Nṛsimha-bhārati, a spiritual descendant of Śankarabhārati, to a person named Rāmakrishṇapparasa, son of Purushottamarasa, who was a son of Chinnabhandārada Rāmakrishṇapparasa of Vasishṭha-gōtra and Āsvālayanasūtra. The date of the grant is given as S' 1562 Vikrama sam. Āsvijabā 7 Ādīvārā equivalent to Sunday, September 27, 1640 A.D.

The details of the lands granted are as follows:—(1) A garden in the village Nampe in Mutṭūr-sime belonging to the Matt and containing 2,000 (ripe) arecanut trees and 170 newly planted young arecanut trees given away with all the rights and powers of possession and free of taxes; (2) A plot of land below the above garden also belonging to the Śrīṅgērī Matt and having the sowing capacity of 21 khaṇḍugas of which land with the sowing capacity of one khaṇḍuga was to be set apart for the service of god Brahma in the village. This land was given away in lieu of the annual payment (varṣāṅsana) of 24 varahas granted by the donor’s paramaguru (guru’s guru) on the 7th lunar day of the dark half of Chaitra in the year Dhātu to the donee’s father Purushottamarasa for the services of food offerings of the god Sachchidānandēsvara he had set up in Tīrtharājapura (Tīrthahalī); (3) A garden containing 900 arecanut trees belonging to the matt and situated in Arlakoḍage in Honnaholenāḍ in Kellanāḍ in Śrīṅgērī-sime and paying a quit-rent of one varaha and 2½ haṅgas.

The witnesses to this copper sāsana of the gift of land are said to be sun, moon, wind, fire, etc. The usual imprecatory verses follow:—

The signature of the donor is given as Śrī Vidyāśankara, which is the name of the principal deity worshipped at Śrīṅgērī.
The record commences with obeisance to the god Gaṇadhipati and two invocatory stanzas in praise of the gods Śambhu and Varāha. The second of these may be translated thus: Victory to the Boar, the form of which was assumed out of free will and who bore the lotus the earth with the stalk his tusk.

The titles applied in the present grant to the head of the Śringeri Matt are: the foremost of the paramahamsa-parivrājakas (ascetics), the crosser of the ocean of pada, vākya and pramāṇa, engaged in the eight-fold yōga consisting of yama, niyama, etc., establisher of the pure Vedic Advaita religion (viśudha-vaidikādvaita-śiddhānta-pratishṭhāpanāchārya), whose lotus feet are worshipped by great kings. The last of these titles, it has to be observed, is not found in the earlier grants of the Śringeri Matt (See E. C. VI, Śringeri inscriptions). The present śāsana appears to be the earliest wherein the Śringeri Matt is seen to possess this title. Other grants of this pontiff published in the Kadur District inscriptions of the Epigraphica Carnatica Volume VI are dated from 1652 to 1662 (Śringeri 9, 11, 13, 14, 17 and 24).

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A sannad of Krishnarāja Vaḍeyar III of Mysore dated 1812 in the possession of the Bhāgavata Sampradāya Matt at Muḷbāgal in Tirthahalli hobli.

Kannada language and characters.

1. ಮನೋಹರ
2. ರಾಜ
3. ಸಾಧನ
4. ಪ್ರಾರೂಪ
5. ಪ್ರಾರೂಪ
6. ಕರ್ನಾಟಕದ ಮಹಾಧೇವ
7. ಸಹ್ಯಾದಿತ ಮಹಾದೇವ
8. ಸಸ್ತನಹಃ ಮಹಾದೇವ
9. ಮರಾಠ ಸಸ್ತನಹಃ ಮಹಾದೇವ
10. ಮರಾಠ ಸಸ್ತನಹಃ ಮಹಾದೇವ
11. ಮರಾಠ ಸಸ್ತನಹಃ ಮಹಾದೇವ
Note.

This sannad has been moth-eaten in some places and hence a few letters are lost in the record.

It has a seal of Krishnaraja Va dagger (III), son of Chamaraja Va daggerer, king of Mysore, and is dated 16th January 1812 or the 2nd lunar day of the bright half of Magha of the year Prajopatti.

The object of the record is to register the grant by the king of a money payment of an annual sum of 106 Haidari varahas and three haanas to the Bhagavata Sampadaya Srikrishnaanandasvami Matt at Mulbagal now in Tirthahalli Taluk. The Matt used to get formerly from the revenues of the village Mulabagil a sum of 160 varahas and three haanas. Deducting out of this 1261/2 varahas 13/4 haana for inam lands, the Matt used to realise only a net amount of 331/2 varahas and 13/4 haanas as jodi. It was now represented by the head of the Matt in person before the Maharaja that this sum was quite insufficient for carrying on the charitable work connected with the Matt and hence an increase was asked for and was sanctioned by the king. The king's signature and the decree that the government should pay a sum of 106 varahas and three haanas to the Matt occur at the end of the sannad.

The clerk who wrote the sannad is named Timmappa.

The original sannad was ordered to be given to the donee and a copy directed to be kept in the Shirastedar's files. The village Mulabagil is said to have belonged to Hurali-Sittur magani of the Nagar Taluk in the Mysore State.

At the village Araga in the same hobli of Tirthahalli on a stone lying in front of the Bana Shankari temple.

Size 3'×4'—6''

Kannada language and characters.
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This inscription is much worn out and several letters are either lost or are illegible.

It seems to record the grant of some lands in the village Kabugaṭṭa belonging to Sankuhaḷi in Muduvankanaḍ in Áragada-venṭheya of the annual revenue of 12 varahas and six hanas for the services of food-offerings, sandal-paste, coloured rice, mantra-pushpa (repetition of certain mantras after offering lights to the god), incense, perpetual lamp, etc., to the goddess Banada-dévi (called popularly Banasaṅkari. lit: Forest goddess) in Hiriyangadi (division) of the town of Áraga. The donors are stated to be Bommaṇaheggade, Jakkaṇṇa, etc. One Krishṇabhaṭṭa is mentioned along with the goddess Banada-dévi as the donee and the land given to him is named Srōtriya-guttage. Probably he was entrusted with the management of the temple of Banadadévate in Áraga. We have another grant to the same temple on another slab in the same place dated S' 1326 (E.C.VIII, Tirthahalli 13).

The present inscription is stated to have been issued during the reign of the king Dēvaraya (I), son of Harihara (II), at Vijayanagar and the governorship of the Áraga kingdom by Viṭṭhannọṣeyar son of Râyappā Voḍeyar's (nephew) Bommaṇa Voḍeyar. It is dated S' 1327 Pārthiva sam. dvitiya Āshāḍha śu 11 Bu corresponding to Wednesday 8th July 1405, A.D.

At the village Águmbe, in the hobli of Águmbe in the floor of the mukhamanṭapa of the Goppalakrishna temple.

Kannada language and characters.

1. ನಿನ್ನು ನಾಮ ನಾಮವೇ ನೈಸರ್ಗಿಕವಾಗಿ ತೆಳುಸಿದ್ದುದು ತೆಳುನಾಡಿದ್ದು ಮಗ್ನಾದೇ ಮನೆಯಿತ್ತು.
2. ನಿನ್ನು ನಾಮ ನಾಮವೇ ನೈಸರ್ಗಿಕವಾಗಿ ತೆಳುಸಿದ್ದುದು ತೆಳುನಾಡಿದ್ದು ಮಗ್ನಾದೇ ಮನೆಯಿತ್ತು.
3. ನಿನ್ನು ನಾಮ ನಾಮವೇ ನೈಸರ್ಗಿಕವಾಗಿ ತೆಳುಸಿದ್ದುದು ತೆಳುನಾಡಿದ್ದು ಮಗ್ನಾದೇ ಮನೆಯಿತ್ತು.
4. ನಿನ್ನು ನಾಮ ನಾಮವೇ ನೈಸರ್ಗಿಕವಾಗಿ ತೆಳುಸಿದ್ದುದು ತೆಳುನಾಡಿದ್ದು ಮಗ್ನಾದೇ ಮನೆಯಿತ್ತು.

Note.

This records some repairs to the temple effected by Bommarasaheggade and Duggamma, grand-daughter of Kōtiyana-heggade. It is stated that the mukhamanṭapa had sunk down and that Duggamma rebuilt it, raising the level. The
date given is only the cyclic year Śrīmukha and no other details are found. The characters seem to belong to the 18th century and Śrīmukha may probably be equivalent to 1753 A.D.

55

In the same temple of Gōpālakrishna at Āgumbe, on the cross-beam in the chandrasāle.

Kannada language and characters.

Note.

This records the construction of the porch by Rāmaṇṇa-heggaḍe, aliya (son-in-law) of Sadāyanṇa-heggaḍe on a Sunday in the bright half of Phālguna in the year Durmati. The characters seem to be of the 19th century and Durmati may correspond to A.D. 1861 and Phālguna śuddha of the year may be equivalent to the month of March 1862 A.D.

56

At the same village Āgumbe, on a pillar to the south of the main entrance to the temple of Gōpālakrishna.

Kannada language and characters.

Note.

This records the construction of the main doorway of the temple by a woman named Dēmāyi, grand-daughter of Nāchchā Dēvyevamma belonging to the district of Hechche in the month Śrāvana of the year Śrīmukha.

The characters seem to belong to the end of the 16th century and the date may be equivalent to August 1573. Hechche is a village in the Sorab Taluk, Shimoga District.
On a mástikal near the Tirthahali Road at the village Mēgarvalli in the hobli of Águmbe.

Size 3’—4” × 1’—6”.

Kannada language and characters.

Translation.

Obeaisance to Gaṇâdhịpati. On the 5th lunar day of the bright half of Bhâdra-pada in the year Hêmaâîambi, the 1339th year of Śaka, while the illustrious râjâhṛâja râjaparamêśvara virapratâpa Dêvarâja-mahârâya was ruling in Vijayanagar:—while Râyappa Viśaṭṭha Voṭeyar was ruling the kingdom of Áraga:—

Nâgakka of Mêgarvalli became mahâsati.

Note.

This records the death of a woman named Nâgakka belonging to the village Mêgarvalli by the rite of sati. The date of her death is given as S’ 1339 Hêmaâîambi Bhâdra śu. 5, which corresponds to 17th August 1417 A.D. The king at this time is stated to be Dêvarâya-mahârâya or Dêvarâya I, king of Vijayanagar, and Viśaṭṭha Voṭeyar is named as the governor of the Áraga kingdom. Áraga is a village in the Tirthahali kingdom and the Áraga kingdom included Tirthahali and the surrounding districts. Viśaṭṭha Voṭeyar was the governor of this province from 1403 to 1417.

58

On a slab standing in the garden of Appaṇṇa Heggađe in the village Mêgarvalli, in the hobli of Águmbe.

Size 6’ × 8’

Nâgari characters and Kannada language.
1. ಈ ಗರಿಮಾಪಕಾತಿಗಳು ಪ್ರಮಾಣಿಸಿದ್ದುಂತೆ ಮೇಲಿನ ಕಣಕ್ಕೆ ಅನುಕೂಲ ಮತ್ತು ಅನುಕೂಲ ಪ್ರಾಂಶಗಳನ್ನು ಹೊಂದಿದೆ.
2. ಮೇಲಿನ ಘಟಕಗಳ ಸಮಯದಲ್ಲಿ ಮೇಲಿನ ಕಣಕ್ಕೆ ಅನುಕೂಲವಾಗುತ್ತದೆ ಅಂತಹ ಅಂಕಗಳ ಸಮಯದಲ್ಲಿ ಮೇಲಿನ ಕಣಕ್ಕೆ ಅನುಕೂಲವಾಗುತ್ತದೆ.
3. ಮೇಲಿನ ಘಟಕಗಳ ಸಮಯದಲ್ಲಿ ಮೇಲಿನ ಕಣಕ್ಕೆ ಅನುಕೂಲವಾಗುತ್ತದೆ ಅಂತಹ ಅಂಕಗಳ ಸಮಯದಲ್ಲಿ ಮೇಲಿನ ಕಣಕ್ಕೆ ಅನುಕೂಲವಾಗುತ್ತದೆ.
4. ...
5. ??
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25. ??
26. ಅದರ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ಅಧಿಕಾರಿಗಳು ಅಧಿಕಾರಿಗಳು ಲಾಭ ಪಡೆಯುತ್ತಿದ್ದರೂ ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿರುವುದು ಸಂಬಂಧ
27. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
28. ಯಾರು ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
29. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
30. ದೀರ್ಘದೃಢ ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿ... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
31. ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
32. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
33. ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
34. ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
35. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
36. ದೀರ್ಘದೃಢ ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿ... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
37. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
38. ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
39. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
40. ದೀರ್ಘದೃಢ ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿ... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
41. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
42. ದೀರ್ಘದೃಢ ಸಾಮಾಜಿಕ ಅಭಿವೃದ್ಧಿ... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
43. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
44. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
45. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
46. ಪ್ರತಿಗೆ ಮುಂದು ತೂಕ ಕೊಟ್ಟು... ನಂತರ ಜೊತೆಗೆ ನಿಶ್ಚಿತವಾಗಿ ನಿಯಂತ್ರಣದ ಕೆಲಸ ಹೊಂದಿಕೊಂಡಿರುತ್ತಾರೆ
Note.

This inscription commences with two invocatory verses, one addressed to Śambhu, and another addressed to Hari. “May the four arms of Hari, which are
dark like the clouds and hardened on account of the striking of the bow-string of Sārūga, the pillars of the manṭapa the three worlds, protect you."

The inscription next records that on Monday, the 3rd lunar day of the bright half of Vaiśākha in the year Ānanda, S' 1357, during the reign of Śrī Vīra Immaḍī Dēvarāya-mahāraya in the capital Vijayanagari and during the period of the governorship of the kingdom of Āraga by Siririrīnātha Oḍeyar, son of Rāyappa Oḍeyar of Bhāravadā-gōtra under the suzerainty of that king, certain heggaḍes of Megaravallī village in Madavālīgyanāḍ in Sāntanigayyanāḍ in Āragada-Venṭheya named Baichānna-heggaḍe, Kōṭyappa-heggaḍe, Aliyana-heggaḍe, Nāgappa-heggaḍe, Kāda-heggaḍe, Kōti-heggaḍe, Lakma-heggaḍe, Sankapa-heggaḍe, Siragoṭṭapa-heggaḍe, Jakkarasa-heggaḍe, Nāganna-heggaḍe, Jannaveggaḍe, Lakappa-heggaḍe, Dēvappa-heggaḍe, etc., all unīted, granted the village Megaravallī as srōtra-guttage to a Brahman named Dēvana Ārādhya, son of Mahēśvara-dikṣita and grandson of Vīśvanātha Āchārya of Basrīval, of Harita-gōtra and Rīk-sākhe, a teacher of pure Śaivāgama, an expert in yantra (talismans), mantra and tantra, versed in yajana (performing sacrifices, etc.), yājana (officiating at sacrifices), adhīyayana, adhīyāpana (teaching of Vedas, etc.), dōna (making gifts) and pratīgraha (receiving gifts). The grant was made with all the usual powers and rights of enjoyment and with the permission of the donors' wives, sons, kinsmen, dependants (sāmanta), agnates (dāyāda), sons-in-law, bandhus (relatives), etc., and with pouring of water and gift of gold, to be enjoyed in happiness as a perpetual hereditary grant. The donee was to be free from taxes or imposts except to the extent of a sum of 30 haṇas which was to be paid as sidhāṇya (fixed tax) by the donee to the donors. The witnesses to this are next named: Nāgapa-heggaḍe of Alemāni, Boppa-heggaḍe of Hokuvaḷi, and Tiruma heggaḍe of Anṇanavaḷi. The scribe is named Maṇapa. The signatures of the donors and witnesses are next given as Śrī Mahādēvarau and Śrī Koutidēvi.

The record next contains another grant (LL. 34-68) in its latter half. This grant consists of the gift of some land in the village Anṇapavallī in Madavālīgyanāḍ which had been previously bestowed as kanyāṇa (dowry?) to Nāgammā-heggaḍiti, his daughter-in-law (or sister's daughter) by Tailapa-heggaḍe to Dēvana Ārādhya, referred to before. The donors of this part of the grant are Nāgapa-heggaḍe, son-in-law of Tailapa-heggaḍe of Mekravallī (same as Megaravallī) situated in Kōḍalanaḍ in Sāntanigyanāḍ in Āragada-venṭhheya, his younger brother Jakkanāheggaḍe, Sāvappa-heggaḍe, Bommarasa-heggaḍe, Tiruma-heggaḍe, Tailapa-heggaḍe, Kōṭyappa-heggaḍe, Sānna-Tailapa-heggaḍe and grandsons Mādapa-heggaḍe and Bonmanna-heggaḍe, etc. This grant is stated to have been made on Monday, the 3rd lunar day of the bright-half of Vaiśākha in the year Ānanda, S' 1357 and free from imposts, etc., and with full powers and rights of possession as an act of devotion to the God Vishnu by the donors. The donee was
to enjoy the land as śr̥tra-guttage paying annually beginning with the first lunar
day of Kartika in the cyclic year Ānanda, a sum of six hons and seven haṇas as
guttage (quit-rent) to the said Nāgamma-heggaḍiti's sons Tiruma-heggaḍe and
Tailapa-heggaḍe. The writer of this was Arasapa-heggaḍe referred to before. The
witnesses to this are named Nāgappa-heggaḍe of Ālemāṇi, Baichapa-heggaḍe of
Megavallī, Kōtyappa-heggaḍe and Aliya Arasapa-heggaḍe. The signatures of the
donors are next given as Kōntidēvi, and of witnesses as Kōntidēvi, Mahādēvaru and
Kārtikasvāmi. The usual imprecations conclude the grant.

The date of this record as given in its second part (the first part gives the same
year and month, but the titiḥi cannot be clearly made out,) viz., S' 1357 Ānanda
sam. Vai. śu 3, Sō corresponds to Monday, 12th April 1434 A.D. and falls in the
reign of Dēvarāya II, king of Vijayanagar (1419-1446) called in the inscription as
Immaḍi Dēvarāya. Sirigirināṭha Vaḍeyar was the governor at this time of the
Āraga Province (See E. C. VIII, Tirthahalli 23, 144, 155, 175, 216). He belonged
to the Brahma-kshatriya community and was a Śaiva. The donee too was a Śaiva.
The signatures of the donors are given as Kōntidēvi, Kūnti (called Kōnti in
Kannda), the mother of the famous Pāṇḍava heroes of the Mahābhārata, is called
Kōnti-dēvi (the goddess Kōnti) and is referred to in several inscriptions (E.C. VI
Koppa 27, VII Tirthahalli 144). In parts of the Mysore District she is even now
worshipped every year during the month of Kārtika by the Vokkaliga community
with songs, incense-burning, etc.
TAMIL SUPPLEMENT

No. 46.
Mysore District, Gundlupet Taluk

At the village Bandipur in the hobli of Hangala, on a slab lying near the waste-weir of the tank named Tavarekatte.

Size 4½ x 3½

Tamil and Grantha characters: Tamil language.

(1) இராணியானவர் குலம் குன்றை கைப்பற்றுக்
(2) பார் கோவை மறைவு ரீதியான பணாரங்காக
(3) பேசிக்கும் மொசை வண்ணம் நம்பினால்
(4) ஒரு அசைக்கப் புக்காக செய்து இறையானை
(5) கூரை உருவம் கும்மளிகா பெயர் விளை
(6) ஒரு மகளும் உழவியும் விளையாட்டுக்கீ
(7) அழிமும் கைசின் குடும்பம் வருமதி விளை
(8) பொருள் தூக்கிட்டு என்று கும்மளிகா விளை
(9) என்று என்று கும்மளிகா விளை விளை
(10) ஒரு மகளும் உழவியும் விளையாட்டுக்கீ
(11) ஒரு மகளும் உழவியும் விளையாட்டுக்கீ
(12) அழிமும் கைசின் குடும்பம் வருமதி விளை
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<td>Šaka 1170, Kilaka sam. Pushya ba. 7 Bri.—Thursday, 7th January 1249 A.D.</td>
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</table>
Incomplete record. Merely gives titles. No king is named.

Chagi-Permadhi makes a grant of land, as kalanād, to a person named Kuladhāri. Details of the grant are described.

States that Śrī Ayyadēvapar of Śrīvūr set up a small garden as an act of charity.

Full of lacunae. Merely mentions the king and his lineage and introduces a certain merchant who is given the title of ‘mahā-vaḍda-vaṭavahaṛi’ and described as a devotee of Vishnu.

Records the death of a warrior named Bāsaya in a battle between the Hoysala king and the Chōla general Adiyama.

Gives the genealogy of Pupisa, general of Vishnuvardhana.

States that the king granted on the occasion of nulaparva a village called Kōnēril situated in Tagarenāḍ for the expenses of worship, etc., in the shrine of Bīṭṭēsvara set up by Bīṭṭēbōva within the court of the Kēśava temple at Belūr and also in the shrine of Jagatīśvara and that Bīṭṭēbōva granted the trusteeship of the shrines to Tējōnidhi paṇḍita, a Śaiva priest.

Registers the gift of a plot of land to the temple of Īśvara in the village Ugaḷi by the mahājanas of Nirgunda.

Fragmentary. Seems to record some grant made by Mahāpradhāna Ammaṇa-Veggaḍe, a dependant of the king.

Records certain works of charity made by Dharmmakattan Kolla-gāmūndan.
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*Note: Ruler names are in [square brackets] for clarity.*
See under Āraga.

Do

*Kādita* copy of an inscription registering the grant of some lands under the orders of the king to certain Brahmins as a reward for their having brought out commentaries on the four Vedas in the name of the king. The date of the record is questionable.

Records the sale of some land from the income of which the service of food offerings to the god Vighneshvara, presumably at Śringeri, was to be conducted.

See under Āraga.

See under Āraga.

See under Āraga.

Epitaph over the tomb of one Chökisettti, son of Biṣiṣettti, who is described as the beloved disciple of Dharmabhūshaṇa-bhaṭṭāraka of the Mūla-sangha and Balātkara-ganā.

See under Goa.

See under Āraga.

See under Kaṭasa-Kārkāla.

Purports to be a copy of the grant of a village named Harihalī by Mangarasa, governor under Mahāpradhāna Rāmachandra-deva-voḍeyar, Viceroy of Haiva, Tulu and Konkaṇa provinces with Honnavaṇa as the capital, in favour of the Śringeri guru, Purushottama-bhārati-śripāda.
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Kadita copy of a stone inscription (not traced) registering the gift of certain villages, Muduvarti, Sabagallu etc., with an annual income of 1697 Kāti gadyānas to Śankarbharati, Śringeri pontiff, by the Vijayanagar king Mallikārjuna and Bukkārayu.

See under Kaḷasa-Kārkaḷa.

Record issued by the king, directing the headmen of certain villages (named) to obey the gurus of the Śringeri Matt as their masters.

See under Kaḷasa-Kārkaḷa.

Records the gift of some land in the village Paḍuvarūr (Paḍugūr) by certain citizens for services in the temple of Hanumanta-devaru, for the merit of Sāluva Govindarāja-ayya, minister and governor of Padmināku-nāḍ.

See under Kaḷasa-Kārkaḷa.

Copy of a copper plate inscription registering the gift of two villages Raṇaghaṭṭa and Kalyāṇi Hāronahalli near Velāpurī (Bēlūr) situated in Baḷaganāḍ (Badaganāḍ), by the king to the ascetic Agnīmūrdha Krishṇānanda of the Muḷuvāyipuri matt.

Purports to be a copy of a copper plate grant recording the gift of a village Jalagaramāṇi Sūrāpura to the ascetic Krishṇānanddsavāmi of the Muḷbāgal matt by the king.

Seems to register the gift of a village Lakshmipura, a hamlet of Sūrāpura, by the king to the matt at Muḷuvāgil.

Inscription carved on a side of the slab containing another inscription. Consists of a Sanskrit stanza in praise of Bollubhūpa or Bollara, evidently a general and subordinate of the governor.

Records the gift of some lands in the village Bālehalli for the expenses of offering food to the god Gopāladevaru in the village Paśchinavāhinī, by Bollara, subordinate of the minister Mādhavamāntri or Mādarasa referred to in Inscription No. 10 of this report.
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Records the gift of some land situated in Kikundanād and received from Bollarasa by the ascetic Vidyāranya-sripāda to Vishnubhaṭṭa of Sringapura, for certain services in the temple of Gopinātha at Paśchimavahini.

Continuation of E. C. VI, Mudgere 57 recording the gift of 13 vṛttis of land to the Brahmins of the Brahmapuri at Kaḷasa. The list of the vṛttidārs is continued in the present record. The governor was a son of King Bukka I of Vijayanagar.

Continuation of E. C. VI Mudgere 58 recording the gift of an income of 170 varahas for services in the temple of Kaḷasanātha made by a certain Mahāpradhāna. The ruler's father Mangarāja (Mārāpa) was a brother of Harihara I, Vijayanagar king.

Seems to be a continuation of E. C. VI Kopra, 7. States that two persons (named) were entrusted with the administration of the temple of Vīrēśvara. For the food offerings to the god some land in Arasakere seems to have been granted by Mahāprabhu Sātamaṅgalada Hebbāruvar, chief of Pāḷalīgeyanāḍ, Kālavaggaḍe of Aḍamali, and some others.

Much worn out. Seems to record the grant of some lands in the village Kabughaṭṭa belonging to Śankuhaḷi in Muduvankanāḍ in Áraga-venṭheya of the annual revenue of 12 varahas and 6 haṇas for the services of food-offerings, etc., to the goddess Banadēvi in Hiriyanagadi (division) of the town of Áraga, by Bommaṇa-haggadge, etc. The record was issued during the reign of King Dēvarāya I of Vijayanagar.

Records the death of a woman named Nāgakka belonging to the village Megarāvalḷi by the rite of sati. The Vijayanagar king at the time was Dēvarāya I.

Mentions the Vijayanagar king Dēvarāya II and contains two records. The first states that certain haggadges (named) of Megarāvalḷi, granted the village as śrōtra-guttage to a Brahman named Dēvana Ārādhya. The second refers to the gift of some land in the village Anāpavaḷi in Madavalīgeyanāḍ to the same donee by Nāgapa-haggadge.

Kadita copy of an inscription recording that the Governor under Devarāya II of Vijayanagar granted a copper charter making a gift of the village Andavaḷi to Viśvēśvararanyā Sripada residing in the Kallu-maṭha at Hampe.

Palm-leaf ms. copy of an inscription (original not traced) recording some grant made to Purushottama-bhārati Sripāda, Śringeri pontiff, by the Governor.
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Records the gift of some land made for the offering of rice for the god Kaḷaseśvara at Kaḷasa during the reign of Devarāya II, Vijayanagar king.

Consists of two grants, the first recording the payment of some money as bijahonnu (capital) by Sovanā from the income of which the service of rangapūje during some festival connected with the goddess in the Kaḷasanāthēśvara temple and the feeding of muttaidēyaru were to be conducted; and the second recording the gift of some lands made by a woman for the service of food offering to the god Kaḷasanātha.

Seems to be a continuation of E. C. VI Mudgere 39 recording the grant of some lands by Sūrappa-Sēnabōva for the god Kaḷasanātha during the reign of Krishnarāya of Vijayanagar.

Registers certain details in connection with some charities made by the chief for the repairs of the Kaḷasanātha temple at Kaḷasa referred to in another inscription on the same slab bearing the present record.

Records a gift made by some one for certain festivities to be conducted in the temple of Kaḷasanātha at Kaḷasa. The overlord of the chief was the Vijayanagar king Sadāśivarāya.

Palm-leaf ms. copy of an inscription stating that Bhanappa, son of Chandarasa, Governor of Bārakur, made the gift of the village Kongavalli in the kingdom of Bārakur to Śankara Bhārati, head of the Sringeri Matt, under the orders of the king of Vijayanagar and Daṇḍayaka Voḍeyar.

Continuation of the inscription E. C. IV, Gundlupet 6 recording a grant by the chief for services in the temple of Allājanātha (Varadarāja) in Terakapāmbi.

Seems to record the gift of the village Hullāni for the services of the temple of Allājanātha (Varadarāja) by the Mahāmāṇḍalēśvara.
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Contents and Remarks

Describes the charities of a Brahman named Dhanmōji from the kingdom of Gujarāt and states that he made a gift of a village named Hosakôte in Kannambāḍī-sthāla converting it into an agrahāra and renaming it Dhanmōji-Rāmabhāyaminapura. The donees of the several vr̥ttis were all Brahmans of Śmārta, Śrīvaishṇava and Tatvavādi (Mādhva) sects. The names of some of the gōtrās enumerated in the record are rather peculiar. The composer of the grant is said to be Tirumalārya, minister of Chikkadēvarāja Oḍeyar and son of Aḷaga-Singarārya.

Sannad recording the grant, by the king, of a money payment of an annual sum of 106 Haidari varahas and 3 hanas to the Bhāgavata Sampradāya Śrī Krishṇānandāsvāmi Matt at Mulpāgal.

Records the setting up of the flag-staff of the temple of Kaḷasēṣvara at Kaḷasa by Manjapaiya, the village accountant of Kaḷasa.

A letter issued by the Bijapur general Ranaḍullākhān directing his officers to enforce obedience to the orders of the Sringeri matt in the collection of the produce, etc., in their mānya lands in the Shimoga District.

Palm-leaf ms. copy of a nirūpa registering the gift, free of taxes, of some land in the village Mūḍalabail in Bellarasime and Hosurāṇadapālu to one Chennanṭa of the village Bellare-Kuḍinelli, by the queen, for services in the temple of Gangādhareśvara-dēvaru.

Fragmentary record, mostly illegible. Merely gives the date and mentions that the Jaina donor belonged to Kaṇār-gaña, Mūlasangha and Pustaka-gachchha. The existence of the inscription in Śringeri shows that Jainism had considerable influence in the place during the 12th century.

Records the death, by samādhi, of a person named Bammagavuda, disciple of a Jaina guru, Siddhānta-yogindra by name.
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<tr>
<th>Page in the Report</th>
<th>Inscription number in the Report</th>
<th>Date</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td>92</td>
<td>7</td>
<td>14th Century A.D.</td>
<td>.....</td>
</tr>
<tr>
<td>169</td>
<td>41</td>
<td>Do</td>
<td>.....</td>
</tr>
<tr>
<td>178</td>
<td>50</td>
<td>Š 1378 Dhatu sam. Chai su. 10 Bhau—Tuesday, 16th March 1456 A.D.</td>
<td>.....</td>
</tr>
<tr>
<td>85</td>
<td>4</td>
<td>S 1404 Subhakritu sam. Kartika su. 12—23rd October 1482 A.D.</td>
<td>.....</td>
</tr>
<tr>
<td>187</td>
<td>56</td>
<td>Šrimukha sam. Sravana—August, 1573 A.D. (?)</td>
<td>.....</td>
</tr>
<tr>
<td>179</td>
<td>51</td>
<td>Š 1562 Vikrama sam. Äsvija ba. 7 Ädivāra—Sunday, September 27, 1640 A.D.</td>
<td>.....</td>
</tr>
<tr>
<td>93</td>
<td>8</td>
<td>Š 1603 Durmati sam. Phal. ba. 12 Guruvāra—Thursday, 23rd February 1682 A.D.</td>
<td>.....</td>
</tr>
<tr>
<td>186</td>
<td>54</td>
<td>Šrimukha sam.— (?) 1753 A.D.</td>
<td>.....</td>
</tr>
<tr>
<td>187</td>
<td>55</td>
<td>Durmati sam. Phal. su. Bhā— (?) March 1862 A.D.</td>
<td>.....</td>
</tr>
</tbody>
</table>

The rest of the inscriptions are neither dated, nor can be assigned to any dynasty.
Contents and Remarks

Mentions Manne Gangaya as the sculptor of a Gaṇapati image.

Records the setting up of a Jaina image by, or under the orders of, Lalitakirti bhaṭṭāraka, a Jaina guru.

Registers the grant of a plot of land by the pontiff of the Tirthahalī matt to a person named Viṭhappa as an act of devotion to the god Narasimha and on the Śivarātri day.

Records the gift of the village Muttagāne (Muttaganni) by Uṇnināyaka of Muttagadahāl for offering food daily to the god Kēśava in the Kēśava temple at Bēḷūr (Vēḷapuri).

Records the construction of the main doorway of the Gōpālakṛishṇa temple at Āgumbe by a woman named Dēmāyi.

Registers the gift of certain lands in the villages Nampe and Arlkodage by Sacchidānandabhārati, Śringeri pontiff, to a person named Rāmakṛishṇapararas.

Much worn out. Records the gift of some land in the village Marakalu as sarva-māṇya for services to the god Mallikārjuna.

Records some repairs to the temple (of Gōpālakṛishṇa at Āgumbe), effected by Bommaraša-heggaḍe and Dugganma.

Records the construction of the porch (in the Gōpālakṛishṇa temple at Āgumbe) by Rāmaṇa-heggaḍe.
APPENDIX A.

CONSERVATION OF MONUMENTS.

In the year 1933-34.

(Based on the Annual Report of the Government Architect, Bangalore.)

During the year 40 monuments were inspected both by the Government Architect and the Architectural Assistant and suggestions for their better preservation were forwarded to the Muzrai Commissioner and Executive Engineer concerned. A list of the monuments visited is given at the end of the report.

Inspection Reports received from the Revenue Sub-Division Officers were fewer than in the previous year. A circular was issued to all the District Officers reiterating the necessity of taking increasing interest in the up-keep of the monuments by Local Officers.

Proposals for the Renovation of the following monuments were received and scrutinized:

1. Rāmeśvara temple at Tirthahalli.
2. Kirtinārāyaṇa temple at Talkād.

Orders on the re-classification of monuments are yet awaited. The question of amending the rules as a result of further experience was considered and proposals for fixing a form of agreement to be entered into by private parties who are in charge of Ancient Monuments, were submitted.

The work of erecting additional Notice Boards in front of monuments was not undertaken for want of funds.

Certain suggestions for the improvement of the Bēḷūr Temple premises which were scrutinised from aesthetic and architectural points of view were submitted to Government.

The following monuments were declared "Protected" under the Ancient Monuments Preservation Regulation:

1. Śri Mallikārjunāsvāmi temple at Malleswaram, Bangalore City.
2. Śri Vijaya-Nārāyaṇasvāmi temple at Guṇḍlapet, Mysore District.
3. Śri Rāmeśvara temple  do  do
4. Śri Paravāsudēva temple  do  do

A statement of the monuments dealt with during the year together with the details of expenditure incurred, wherever possible, for the repair and maintenance of monuments is given below:

Mysore District:

<table>
<thead>
<tr>
<th>Temple</th>
<th>Cost (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seringapatam—Raṅganātha temple</td>
<td>346 0 0</td>
</tr>
<tr>
<td>Nanjangud—Śrīkaṇṭhēśvarasvāmi temple</td>
<td>7140 0 0</td>
</tr>
<tr>
<td>Suttūr—Sōmeśvarasvāmi temple</td>
<td>2968 0 0</td>
</tr>
<tr>
<td>Krishnārājanagar—Chandramulēśvara temple</td>
<td>768 0 0</td>
</tr>
<tr>
<td>Melkote—Chaluva-Nārāyaṇa temple</td>
<td>95 0 0</td>
</tr>
</tbody>
</table>

Bangalore District—

<table>
<thead>
<tr>
<th>Temple</th>
<th>Cost (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sivagangā—Gaṅgādharaśvara temple</td>
<td>2361 0 0</td>
</tr>
</tbody>
</table>

Hassan District—

<table>
<thead>
<tr>
<th>Temple</th>
<th>Cost (Rs.)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hārnahalli—Kēśava temple</td>
<td>1326 0 0</td>
</tr>
<tr>
<td>Bēḷūr—Kēśava temple</td>
<td>250 0 0</td>
</tr>
</tbody>
</table>
Kolar District—
Mulbagal—Someshvara temple ... ... Rs. 504 0 0
Siti—Sripati'svara temple ... ... " 2,367 0 0
Ka'dur District—
Khajjya—Makarandeyasvami temple ... ... " 6,200 0 0

List of Ancient Monument visited during 1933-34.—
All the monuments of Bangalore and Channapatna taluks.
Monuments at Kollur, Mulbagal, Mysore, Seringapatam, Belur, Davangere, Harirar and Sravanabelagola.

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF ARCHAEOLOGY AND HIS ASSISTANTS.

During the year 1933-34.

(*Asterisk denotes Protected Monuments).

Kolar District ... Nandi—*Bhogandisvara temple
                    Nandi Hill—*Tipu's Palace
                    *Yoganandisvara temple and other monuments

Bangalore District ... Binnamangala—Mukti Nathesvara temple
                   Sivaganga—*Gangadharesvara temple
                   *Honnadevi temple, and other monuments on the hill;
                             Monuments in the village
                   Marga—*Someshvara temple
                    *Raunganathasvami temple

Savandurga—Hill fortress
                   Ojeshvara temple
                   Visvesvara temple
                   Site of Nelapattana
                   Palace site
                   Narasimha temple
                   Virabhadra temple
                   Kalamma temple

Tumkur District ... Deyaratnandurga—Ishvara temple
                    Hill fortress, etc.
                    *Lakshminarasimha temple
                    *Chennigavaya temple
                    *Ganagadharesvara temple
                    *Hill fortress and temple on the hill
                    *Temples in the village
                    Idga
                    Graveyard
                    Sayyad Abdul Khadar's tomb
                    Durgamma temple
                    *Malik Rihan Darga
                    Begumbi Masjid
                    Choti Masjid
                    *Jumma Masjid
Fort and the monuments inside it
Gopalanakshita temple
Narayana temple
Chinnada-gori of Farid Ullah Shah
Bhavani temple
Baraki Mosque
Ibrahim Rauza

Settiikere—
*Yogamadhava temple
Ishvara temple
Ranganatha temple
Hanuman temple

Turuvekere—
*Chennigaraya temple
Mule-Sankarshvara temple
Gangadharasvara temple
*Nandi in the Gangadharasvara temple
Boteraya temple

Niituru—
Santisvara Basti

Kajaba—
Kailasasvara temple
Sri Rama temple

Mysore District

Nagamangala—
Saumyakeshava temple
Melkote—
Narasimha temple on the hill
Chelupa-Narayana temple

Basral—
*Mallikarjunaswami temple

Chennigaraya temple
Ishvara temple

Budnur—
*Sri Kusi Visvesvaraswami temple
Sri Anantapadmanabhaswami temple

Gujulupet—
*Ramesvara temple

Parvati temple

Vijayanarayana temple

Kalale—
Lakshmikanta temple

Somesvara temple

Paunchalinga shrine

Belur—
*Chennakesava temple

Halebid—
*Hoysalesvara temple

Basti temples

Kadur District

Angadi—
*Temples and Bastis

Kalasa—
*Kalasasvara temple

Sringeri—
*Vidyasankara temple

Kigga—
*Vishyasringesvara temple

Hariharapura—Temples

Shimoga District

Tirthahalli—
Temples

Araga—
Temples

Humcha—
*Bastis and inscriptions
### APPENDIX 'B.'

List of Photographs taken during the year 1933-34.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Size</th>
<th>Description</th>
<th>View</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>8½&quot; × 6½&quot;</td>
<td>Lakshmi kanta temple</td>
<td>Front view of Mahadvara</td>
<td>Kalale</td>
<td>Mysore</td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td>Do</td>
<td>Kalyanamantap</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>Do</td>
<td>Side view of Garbhagriha</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Do</td>
<td>Do</td>
<td>Front view of verandah</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>Do</td>
<td>Main image</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Do</td>
<td>Processional image</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>Do</td>
<td>Do</td>
<td>Metallic image of Rama group.</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>6½&quot; × 4½&quot;</td>
<td>Do</td>
<td>Silver vessels presented by Tipu Sultan.</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>Do</td>
<td>Do</td>
<td>Garuda</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>10</td>
<td>Do</td>
<td>Do</td>
<td>Rajamanmar with consorts</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>11</td>
<td>Do</td>
<td>Do</td>
<td>Carved sandalwood doorway</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>12</td>
<td>Do</td>
<td>Do</td>
<td>Ittigamaligama temple</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>13</td>
<td>12½&quot; × 10&quot;</td>
<td>Specimen of kadita</td>
<td>Ceiling</td>
<td>Nagamangala</td>
<td>Do</td>
</tr>
<tr>
<td>14</td>
<td>Do</td>
<td>Saumya kessa temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>15</td>
<td>10½&quot; × 8&quot;</td>
<td>Do</td>
<td>Venugopala figure</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>16</td>
<td>Do</td>
<td>Do</td>
<td>North-west view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>17</td>
<td>Do</td>
<td>Do</td>
<td>Interior view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>18</td>
<td>8½&quot; × 6½&quot;</td>
<td>Do</td>
<td>Tower with Dipastambha</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>19</td>
<td>Do</td>
<td>Do</td>
<td>Pillar</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>20</td>
<td>Do</td>
<td>Do</td>
<td>Dipastambha</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>21-22</td>
<td>6½&quot; × 4½&quot;</td>
<td>Do</td>
<td>Naga stones</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>23-29</td>
<td>8½&quot; × 6½&quot;</td>
<td>Do</td>
<td>Pillars</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>30</td>
<td>Do</td>
<td>Do</td>
<td>Row of pillars</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>31</td>
<td>Do</td>
<td>View of the hill from East</td>
<td>Ceiling</td>
<td>Nandi</td>
<td>Kolar</td>
</tr>
<tr>
<td>32</td>
<td>12½&quot; × 10&quot;</td>
<td>Bhogananadisvara temple</td>
<td>Chola figure</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>33</td>
<td>Do</td>
<td>Do</td>
<td>Side view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>34</td>
<td>Do</td>
<td>Do</td>
<td>Hill view from Bhogananadisvara temple</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>35</td>
<td>10½&quot; × 8&quot;</td>
<td>Do</td>
<td>Vasanat mantapa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>36</td>
<td>8½&quot; × 6½&quot;</td>
<td>Do</td>
<td>Pillar in Navaranga</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>37</td>
<td>Do</td>
<td>Do</td>
<td>Pillars in Kalyanamantapa</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>38</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>39</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>40</td>
<td>6½&quot; × 4½&quot;</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>41</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
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<td>42</td>
<td>Do</td>
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<td>43</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
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<td>44</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>45</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>46</td>
<td>8½&quot; × 6½&quot;</td>
<td>Aruncachalevara temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>47</td>
<td>Do</td>
<td>Yoganandisvara temple</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>48</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>49</td>
<td>Do</td>
<td>Town view from the hill</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>50</td>
<td>6½&quot; × 4½&quot;</td>
<td>Amrita sarovara</td>
<td>Door view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>51</td>
<td>Do</td>
<td>Nelliikayi Basavanna</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>52</td>
<td>8½&quot; × 6½&quot;</td>
<td>Wellington's Nose</td>
<td>Doorway</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>53</td>
<td>Do</td>
<td>Virabhadravar temple</td>
<td>Doorway</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>54</td>
<td>Do</td>
<td>Cubbon's Bungalow</td>
<td>Doorway</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>55</td>
<td>Do</td>
<td>Tipu Sultan's Palace</td>
<td>Back view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>56</td>
<td>Do</td>
<td>Do</td>
<td>View</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>57</td>
<td>8½&quot; × 6½&quot;</td>
<td>Views of peepul tree</td>
<td>Doorway</td>
<td>Vidurasvatha</td>
<td>Bangalore</td>
</tr>
<tr>
<td>58-59</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>60</td>
<td>Do</td>
<td>Mukthinathavara temple</td>
<td>North-west view</td>
<td>Binnamangala</td>
<td>Do</td>
</tr>
<tr>
<td>61</td>
<td>Do</td>
<td>Doorway</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>62</td>
<td>Do</td>
<td>Interior view</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>63</td>
<td>Do</td>
<td>Figures in front</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>64-70</td>
<td>6½&quot; × 4½&quot;</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>71</td>
<td>Do</td>
<td>Do</td>
<td>Figures on the wall</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>72</td>
<td>Do</td>
<td>Do</td>
<td>Pillars</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>73</td>
<td>Do</td>
<td>Do</td>
<td>Chamundeshvari</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>74</td>
<td>Do</td>
<td>Do</td>
<td>Tower</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>75</td>
<td>8½&quot; × 6½&quot;</td>
<td>Gangadharavar temple</td>
<td>South-west view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>76</td>
<td>6½&quot; × 4½&quot;</td>
<td>Do</td>
<td>Doorway</td>
<td>Sivaganga</td>
<td>Do</td>
</tr>
<tr>
<td>77</td>
<td>Do</td>
<td>Do</td>
<td>Metallic figures</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>78</td>
<td>Do</td>
<td>Do</td>
<td>Pillar in front of the temple</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>79</td>
<td>Do</td>
<td>View of the precipice from the top of the hill</td>
<td>South-east view</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>80</td>
<td>Do</td>
<td>Do</td>
<td>Pillar</td>
<td>Do</td>
<td>Do</td>
</tr>
</tbody>
</table>
## APPENDIX “C”.

List of Drawings prepared during the year 1933-34.

1. Sāvandurga hill ....... Sketch map
2. Madhugiri hill ....... Do
3. Binnamaṅgala ....... Muktināthēśvara temple ....... Ground plan
4. Seṭṭikere ....... Yōgamādhava temple ....... Do
5. Bēlūr ....... Kēśava temple ....... Tracing of ground plan
6. Chitaldrug ....... Siddhēśvara temple ....... Ground plan
ERRATA.

<table>
<thead>
<tr>
<th>Page</th>
<th>Line</th>
<th>For</th>
<th>Read</th>
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