

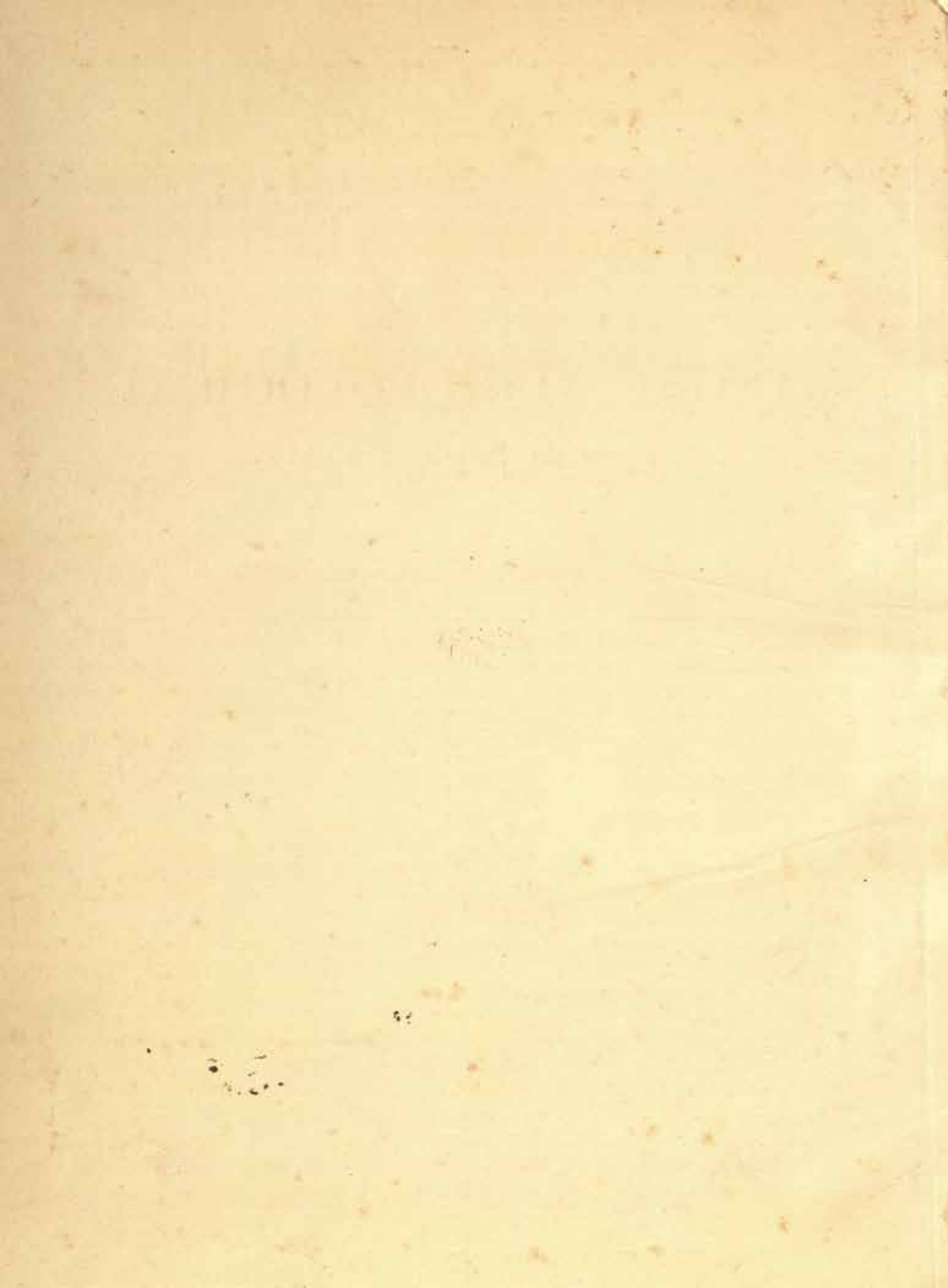
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University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1936

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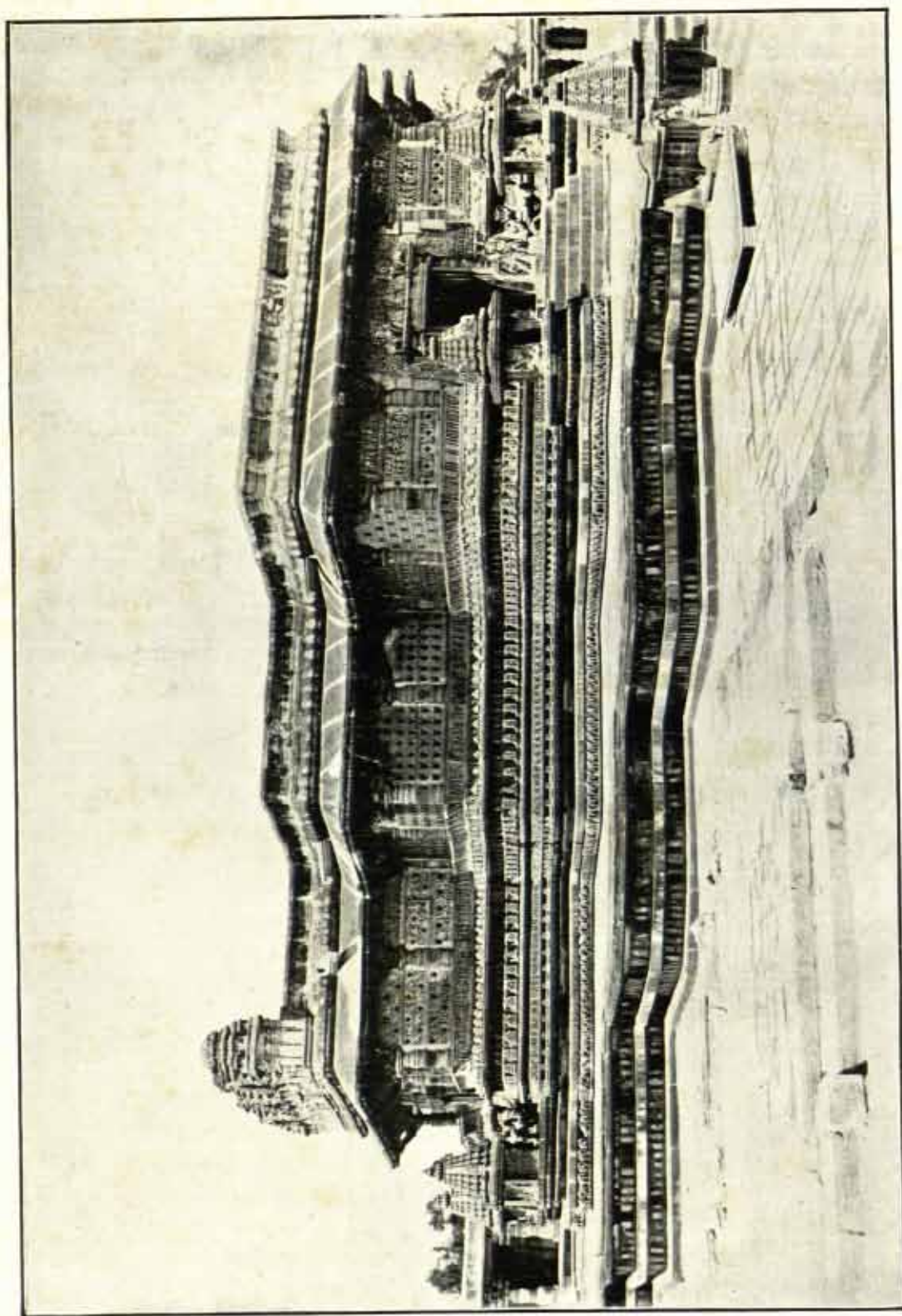
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CHENNAKESAVA TEMPLE, BRIHUPURA—SOUTH-EAST VIEW (p. 18).

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1936.

PART I—ADMINISTRATIVE.

Staff. There was no important change in the staff. Dr. M. H. Krishna, M.A., D. Lit. (Lond.), continued to be the Director of Archaeology in addition to his professorial duties at the University.

Tours. The Director toured in the Yeḍatore taluk of the Mysore District, Arkalgūd, Hāssan, Saklēspur and Bēlūr taluks of the Hāssan District, Mūḍgere, Chikmagalūr and Koppa taluks of the Kaḍūr District and the Tīrthahallī, Nagar and Shimoga taluks of the Shimoga District for the purpose of studying the archæology of the Maḥnāḍ tracts, for collecting epigraphs and information about architecture and for inspecting the monuments for conservation purposes. The Assistant to the Director toured in the Guṇḍlupet and Nanjangūd taluks of the Mysore District, Hāssan and Bēlūr taluks of the Hāssan District, the Maḍhugiri and Kuṇigal taluks of the Tumkur District and the Channapaṭṇa taluk of the Bangalore District mainly for the study and collection of inscriptions.

Exploration and Conservation. Among the ancient sites studied were Manjarābād, Angaḍi, Mēlige and Nagar. The conservation of monuments was attended to and the work of conserving the temples at Bēlūr and Haḷebīḍ was pushed on with the co-operation of the Public Works Department and of the Committee appointed by Government for the renovation of these two temples.

Epigraphy. The total number of inscriptions collected during the year was about seventy. A good number of these have been edited by Mr. R. Rama Rao, the Assistant with the help of the Pandits and under the guidance of the Director. Among the important finds may be mentioned a rare copper plate grant of the ancient Punnāḍ dynasty and an interesting Kadamba inscription (found at Halmiḍi, Bēlūr taluk) of about the middle of the 5th century A. D. in the Kannaḍa language. The latter is the earliest authentic lithic record in Kannaḍa now extant.

An interesting manuscript obtained for study during the year is an English translation of the 'Memoirs of Hyder Ally from the year 1758 to 1770' by Eloy Joze Correa Peripoto, a Portuguese in Hyder's service. The work of copying it has been taken in hand. Another manuscript studied during the year is an account of the early Mysore kings obtained from Tumkur.

Manuscripts.

Numismatics.

Among the coins examined the most interesting are two sets of *purāṇas*, which are the oldest type of coins known in India and are generally considered to be more than 2,000 years old.

Publications.

During the year the annual Reports of the department for the years 1931 and 1932 were published, that for 1933 was submitted to Government for approval, the printing of the report for 1934 was completed and the report for 1935 was prepared and sent to the press. The reports were thus brought up to date. Special acknowledgments are due to the Archæological Office staff and to the Government Central Press, Bangalore, for their co-operation in clearing the arrears. Hereafter it is hoped to publish the report for each official year in the course of the following year.

Exhibition.

An important event for the success of which the Archæological Department contributed its whole-hearted service was the Eighth Session of the All-India Oriental Conference which was held at Mysore during the Christmas of 1935. The department took a prominent part in the Conference and in the exhibition of antiquities connected therewith and the members of the staff worked in various capacities for its success, the Director being the Local Secretary and the Secretary of the Reception Committee.

Visitors.

Among the distinguished visitors to the Exhibition were Amin-ul-Mulk Sir Mirza Ismail, Kt. C.I.E., Dewan of Mysore, Rāja Sēvāsakta Dewan Bahadur Dr. S. Krishnaswamiengar, M.A., Ph.D., Mr. K. P. Jayaswal, M.A., Bar-at-law, and Rao Bahadur K. N. Dikshit, M.A., Deputy Director-General of Archæology in India.

Director-General.

In July 1935, Mr. J. F. Blakiston, the Director-General of Archæology in India, visited Halebīd, Bēlūr, Śravaṇabelagoḷa, Seringapatam and Sōmanāthapur and the Archæological Office at Mysore, and gave many valuable suggestions, particularly about conservation.

PART II—STUDY OF ANCIENT MONUMENTS.

YEDATORE.

ARKĒŚVARA TEMPLE.

An undated inscription, No. 64 of Yeḍatore taluk, Mysore District Supplement, which is in Tamil and Grantha characters and belongs probably to the time of Kulōttuṅga Chōḷa I¹, mentions that a certain Aṅkakkāraṇ, son of Ponnāṇḍān, erected a temple named Aṅkakkārēśvara for the god Nāyaṟukiḷavar, lord of Aiyampolil *alias* Uyyakkonḍa-Śōlapaṭṭaṇam in Turaināḍu and granted lands to it. There is no doubt that Aṅkakkārēśvara is the same as Arkēśvara or the sun god (Nāyaṟukiḷavar) for whom the temple is built in Yeḍatore.

The main shrine of Arkēśvara is very different in character from the surrounding structures. It is a small low roofed temple without a pradakṣhiṇā and with right-angled plain pilasters and octagonal cornices on the outside of its walls. To the south, west, and north of the garbhagṛiha shallow niches break the monotony. The navaraṅga has a porch to the south as in the Talkāḍ Vaidyēśvara temple and elsewhere.

Inside the navaraṅga are kept relieve images of Gaṇapati, Sūrya, Mahishāsuramardini, Janārdana and Bhairava. These, though rude, appear to be of old workmanship. The inside of the temple is very plain. The navaraṅga and its eastern doorway, however, appear to be of the Vijayanagar times.

The līṅga is of natural stone. The metallic image is of Sadāśivamūrti with consort.

In front of the navaraṅga stands a mukhamanṭapa of nine aṅkaṇas borne on tall pillars of the Vijayanagar type. The mahādvāra is high with a tall door, adorned with Gajalakṣmī on the lintel and with vertical scroll bands on the jambs². Around the compound runs a cloistered verandah with niches enshrining līṅgas at the back. To the north there is a shrine of the late Vijayanagar style, for the goddess Mīnākṣī, whose image of the late Vijayanagar type is a fine one with the tōraṇa carved in the same stone.

The shrines of Kalimādhava and Chaṇḍikēśvara are also later structures architecturally unimportant.

To the north of the mahādvāra, on the inside, built into the wall are two small octagonal pillars of good workmanship. The central band of these pillars consists of

1. See M. A. R. 1913, p. 34.

2. Cp. the Gaṅgādhārēśvara temple at Seringapatam, the Tirumalanatha temple at Ālambgiri, etc., and cp. also the tower.

various mouldings (vase, etc.), with ornamentations of rudrāksha. The panels contain figures of Yakshas, lions seated back to back, etc.

The pillars behind the well in the house of Kempu Rāmaṇṇa, one of which is reported¹ to have had the inscription² of Āṅkakkāra who built the original structure of the Arkēśvara temple, are now missing. It is said that the pillars were given away to some persons of Keggere by one Gopalakrishna Sastri, whose house is to the east of the temple at Kṛishṇarājanagara. Since the inscription is an important one and not yet published, it must be secured.

The wooden car of the Arkēśvara temple is of about the 18th century and is full of sculptures some of which are interesting.

Wooden Car.

In recent years the temple appears to have been conserved and the prākāra walls provided with buttresses.

Conservation.

VIGHNĒŚVARA TEMPLE.

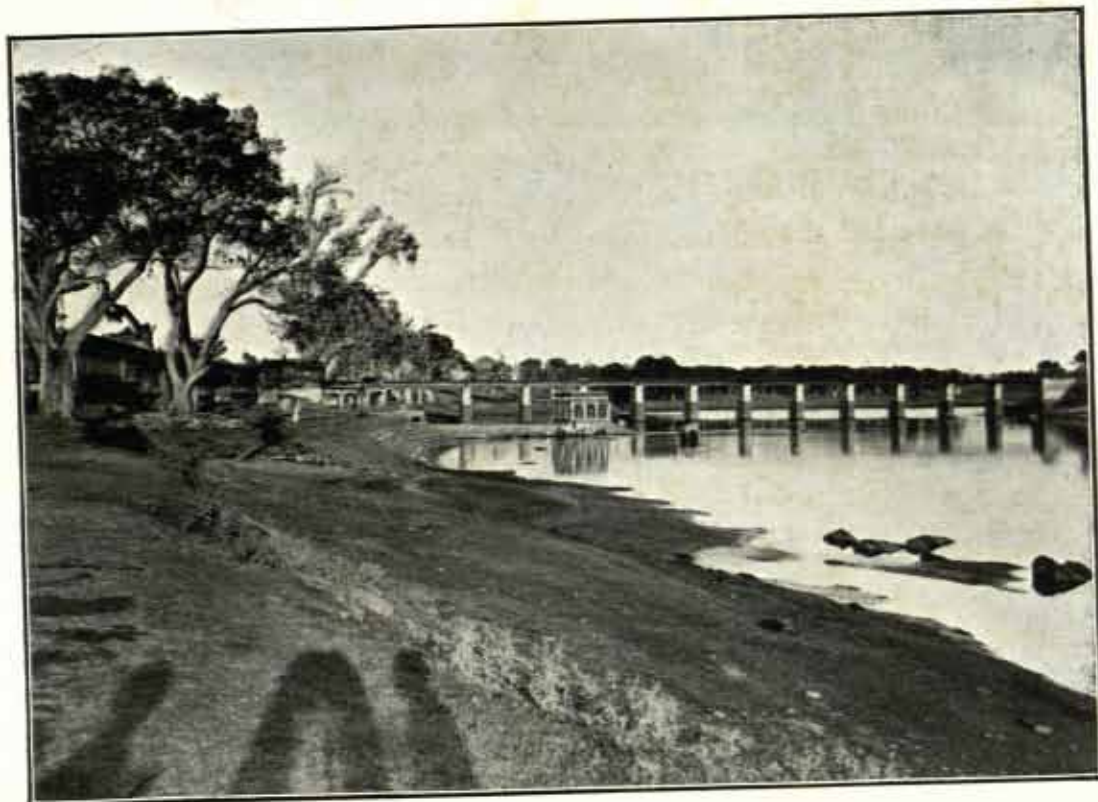
Close to the river (Pl. II, 1) on the platform above the steps is a small shrine of Vighnēśvara now having six āṅkaṇas. It appears to have been washed away during the floods of 1924 and rebuilt carelessly without any consultation of the Archaeological Department. Four of the pillars and the image, however, remain. The pillars are of the cylindrical type with brackets of the ribbed pattern³. The image of Vidyā-Gaṇapati also is perhaps very old. The god is seated holding tusk, goad, conch (?) and bowl of sweets. The details are not visible since they are covered over with sandal paste and dirt.

An inscription⁴ of 1087 A.D. and connected with the Chōlas was engraved on three pillars all of which have now disappeared.

KAISĀLE MAṆṬAPA.

Near the large Aśvattha tree there was formerly a large maṇṭapa of twelve āṅkaṇas of which only a portion now remains. The original maṇṭapa appears to have been damaged by the floods of 1924, and the pillars and other materials were taken away to Kṛishṇarājanagara for constructing the Íśvara and other temples. An inscription of 1715 A. D. recording the construction of this maṇṭapa has now disappeared.

-
1. M. A. R. 1913.
 2. Mys. Dist. Suppt. 64, Epigraphia Carnatica.
 3. Cp. Binnamangala.
 4. Epigraphia Carnatica ; IV, Yeḷatore, 2.



1. VIGHNESVARA TEMPLE AND KAVERI RIVER, YEDATORE (p. 4).



2. LAKSHMIKANTA TEMPLE,
BASAVAPATNA—LAKSHMI-
NARAYANA (p. 9).



3. YOGANARASIMHA TEMPLE,
GORUR—YOGANARASIMHA (p. 15).



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To the north of the remains of this maṭapa is a peninsula edged by well-built steps and adorned at its north end by a stone pavilion of nine aṅkaṣas constructed out of the materials of other ruined maṭapas. This maṭapa is finely situated and is expected to be almost submerged whenever the Kannambāḍi dam water rises above 110 feet.

KRISHNARAJANAGARA.

In Kṛishṇarājanagara or New-Yeḍatore, on the east face of the ridge two modern temples have been built very recently, from materials brought from the temples of the Vijayanagar period in the old town. The two temples are symmetrically placed side by side.

Of these the Chandramaulīśvara temple has a fine metallic processional image of Tāṇḍavēśvara and another of his consort. In the Nārāyaṇa temple the images of Nārāyaṇa (really Janārdana) and

Images.

Lakshmī are of the middle Vijayanagar type of workmanship. In one of the cells is placed the utsavamūrti group of the Śrī Rāma temple of Chunchankatte, consisting of Rāma, Sītā, Lakshmaṇa and Hanumān. They are also of middle Vijayanagar workmanship, and the image of Rāma is beautifully done. These images support the view that in the days, probably, of the Tuluva emperors of Vijayanagar beautiful metallic images were being produced, though workmanship in stone was inferior to that of the earlier periods, particularly of the Hoysala.

SALIGRAMA.

YŌGĀ-NARASIMHA TEMPLE.

The temple of Yŏgā-Narasimha is a complex structure which appears to have been constructed in two or three stages. The main cell

History.

and the sukhānāsi which are both comparatively plain except for the well-worked shallow domes of their ceilings and the inner navaraṅga of nine squares with its granite pillars of cylindrical shafts, wheel-shaped mouldings and Chōla type bracket capitals, are definitely old structures of the Hoysala times at the latest. The central navaraṅga ceiling is also domed with a pendent flower in the centre. On the outside, the basement of the temple has five cornices separated by deep shadowy lines and the walls are ornamented with plainish right-angled pilasters bearing well-worked capitals. The general look is that of a poorly worked granite structure of the Hoysala times.

The outer navaraṅga which is a large one resembles similar structures at Hoḷe-Narsipur and Toṇṇūr and has a large number, about twenty-four, of granite pillars with cylindrical shafts. But this portion of the building and also the small

cloistered courtyard around the back of the temple are of Vijayanagar times, though the pillars themselves are older; while the mahādvāra, the Janārdana shrine and the many images of the Ālvārs, Rāmānujāchārya, Āṇḍāl and Lakshmī kept in the temple are all definitely of the late Vijayanagar period. The image of Kēśava, however, is a Hoysala piece, perhaps brought from some other temple. The main image of Yōgā-Narasimha is at the latest a Hoysala piece, though with unusually light ornamentation, slim body and a natural-looking lion face. Its tōraṇa bears the usual ten avatāras. On its pedestal is a Garuḍa image.

RĀMĀNUJĀCHĀRYA TEMPLE.

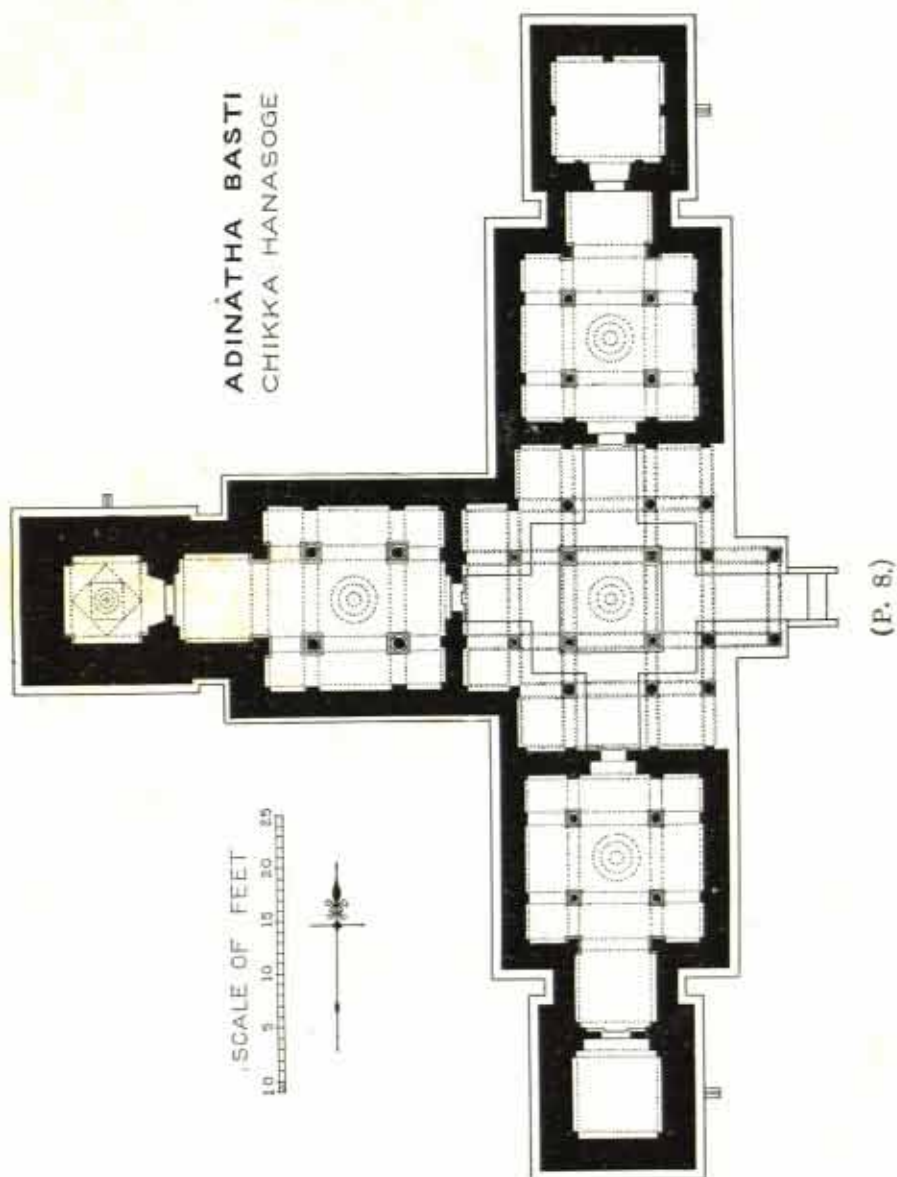
The temple of Rāmānujāchārya is a very plain structure with a garbhagṛīha, a sukhanāsi, and two navaraṅgas of round granite pillars, similar to those in the Narasimha temple. The first three parts appear to be Hoysala, though the outer wall is plain. In the centre of the garbhagṛīha is a pedestal of peculiar form bearing, all round, eight images of the disciples of Rāmānuja, *viz.*, Mudaliyāṇḍān, Vaḍuganambi, Toṇṇūr-Nambi, etc. This reminds us of the pedestal of the double liṅga at Beṭṭadapur. On the pedestal is a panel having two relieve impressions of Rāmānuja's feet. On the back wall is a panel with the Teṅgale Śrī-Vaishṇava caste-mark flanked by śankha and chakra. On the side of the sukhanāsi is an inscription *Vem ka pa* in Telugu characters (perhaps Venkaṭappa Nāyaka of Hoḷe-Narsipur). The most interesting feature of this temple is the prākāra wall having a parapet of round discs as at Amṛitāpura but with plain faces.

The temple is of no architectural importance. Its value consists in its connection with Rāmānuja's name and thus its historical importance. However, since it is a Second Class monument, it ought to be kept in a better condition. The compound should be levelled and kept clean, and the Śrīpāda-tīrtha rid of its plant and properly cement-pointed. A cobra lives here.

JYŌTIRMAYĒŚVARA TEMPLE.

'Jyōtirmayēśvara' is a name more recently given to a fine temple known in the inscriptions as that of Aṅkanāthēśvara and called also Paṇabēśvara or Lord of the Bridge generally. In front of the temple is an inscription on a granite slab which appears to belong to the 14th century.

The main shrine is similar to the Narasimha temple in the look of its outer walls and its inner pillars; but in addition it has nine fine ceilings consisting of shallow domes. Numbers 1 and 9 of them are really beautiful. Further the outer front wall of this navaraṅga has a row of large images like Vīrabhadra, etc. The jambs have finely carved doorkeepers while the lintel has between two makaras



and under a lion tōraṇa the image of Tāṇḍavēśvara attended by Viṣṇu and Brahma. The four pillars of the navaraṅga are all round and lathe-turned ones of potstone and the wheel moulding has flying Yakshas and ṛishis. This temple is the most artistic in Sāligrāma. It may be protected and put under Class II for conservation.

To the north of the temple is a wide valley with a sandy bed which was evidently a river bed. It is possible that a branch of the Kāvērī was flowing here and contributed to the prosperity of old Sāligrāma or Avichārapura; very probably the latter was on the river bank. These features perhaps attracted Rāmānujāchārya to the place where he is said to have stayed for twelve years. Further the name of Paṇabēśvara or Lord of the Bridge shows that this Śiva was considered to have been the guardian of the bridge or the ford across this branch of the river.

Ancient course of the Kaveri.

To the south-west of this temple on the high ground can be collected potsherds and iron slag pieces which indicate the site of the ancient town.

Ancient Site.

CHUNCHANKATTE.

Chunchankatte is a beautiful spot in the midst of a well wooded country. The chief attraction is a series of cascades and a fall in the Kāvērī river about 30 feet high. The river cuts through a mass of bed-rock and the sight is beautiful when there is sufficient water.

RĀMA TEMPLE.

To the south of the falls on the bank is situated the temple of Śrī Rāma, which has sculptured pieces of three different periods. To the south of the eastern gate and in the south-east corner are a doorway, some pillars, two ceilings and the portion of a navaraṅga outer wall, all of soap-stone bearing definitely Hoysala motifs, like the domed ceilings, pyramidical turrets made of dentil cornices, etc. Evidently these belong to some Hoysala temple of the 13th or 14th century and the materials of the ruin were utilised for a later structure. The images of Śrī Rāma, Lakshmaṇa and Sītā are good ones which appear to be of the Vijayanagar times. They were probably set up somewhere about 1550 or 1600 A.D. in a temple consisting of a garbhagriha, sukhanāsi, etc. The dvārapālas with their detailed carvings have a Kannaḍa inscription on the pedestal and appear to hail from the period of the old Mysore dynasty. The brick prākāra wall is a recent one, while the mahadvāra with a Garuḍa-kambha bears an inscription of Krishṇarāja Voḍeyar III.

On the eastern outer wall of the navaraṅga there are two old panels bearing two nāgabandha designs.

CHIKKAHANASOGE.

ĀDINĀTHA BASTI.

Hanasōge or Panasōge appears to have been an important place in the 11th century A. D. and to have played a prominent part in the struggles between the Hoysaḷa and Chōḷa powers at the commencement of the 12th century. In the 11th

History.

century it must have been an important Jaina centre where dwelt an ancient line of Jaina gurus belonging to the Kundakundānvaya, Mūla-Sangha, Dēsiga-Gaṇa and Pustaka-Gachcha. The place was under the rule of the Changāḷvas from the 11th century to about the 16th. Vīra-rājendra Nanni Changāḷva caused to be erected the Ādinātha basadi of the Pustaka-Gachcha,¹ which was called the Rājendra-Chōḷa Jina temple² early in the 11th century. Earlier than this date the tradition of Śrī Rāma had no doubt a strong hold on the neighbourhood of the locality since the inscriptions record that the gods of these temples were worshipped by Rāma himself.³

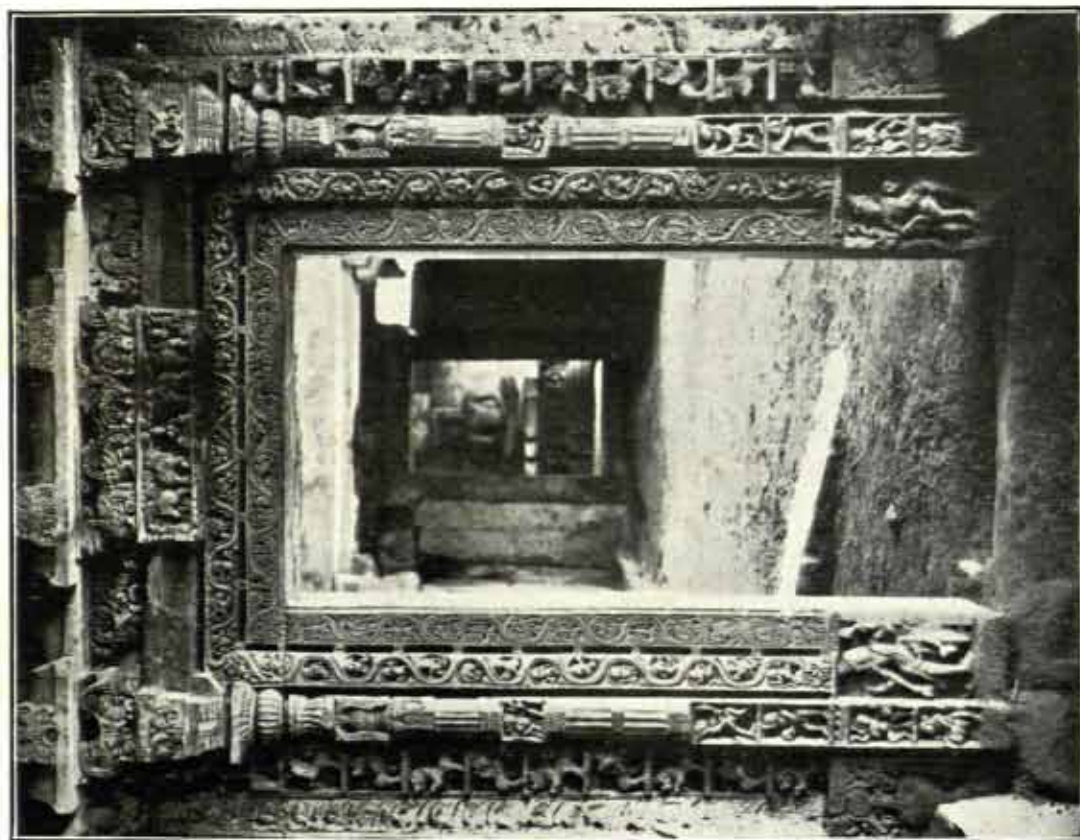
The temple is a three-celled one in the pre-Hoysaḷa Chāḷukya style with the walls, pillars and ceilings of granite and the images and

General Description.

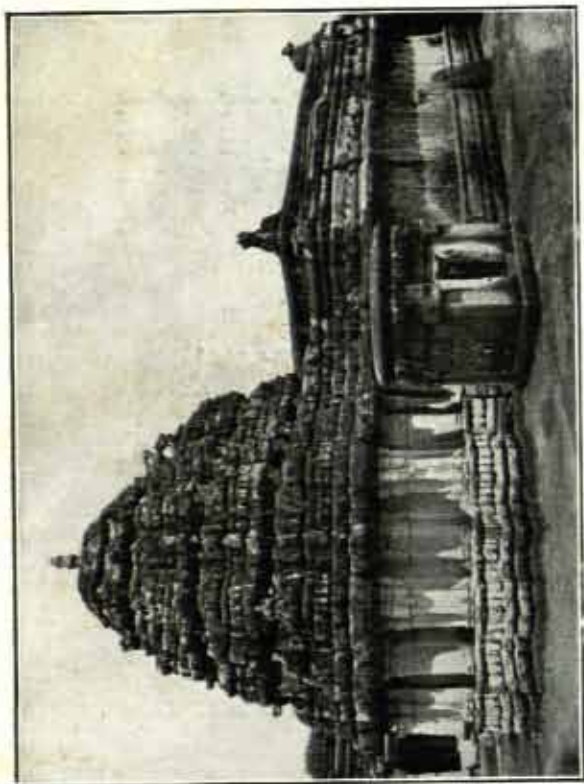
doorways of soapstone. The building is cross-shaped (Pl. III) with the main shrine of Ādinātha on the west and with Śāntinātha in the south shrine and Chandranātha in the north. Its pillars are mostly of the pre-Hoysaḷa type, resembling those of the Maraḷēśvara temple at Talkāḍ. They are of granite and chiselled into round shapes, not lathe-turned, and show the rudiments of the various motifs, like the bell, pot and wheel which become elaborated in Hoysaḷa architecture. A mukhamanṭapa of the indented square pattern leads through three beautifully carved soap-stone doorways into the navaraṅgas of the three shrines. These doorways remind us of those in the Tripurāntēśvara temple at Belgāmi and also, on a smaller scale, of the garbhagṛiha doorway in the Bēlūr temple. The north doorway, *i.e.*, of the shrine of Chandranātha (also called Nēminātha) is the most elaborate and typical of these (Pl. IV, 1). The jambs have the following five vertical bands from inside out : floral scroll, floral scroll with Yakshas, sixteen-fluted round pillar, lions and gryphons, and foliage. On the lintel is a fine Gajalakṣmī group flanked by the lines of a Kannaḍa inscription above which are a row of finely carved swans with aquatic broad beaks, and a cornice ornamented with kīrtimukhas. The other doorways are modifications of this design. The broken images of two chāmara bearers and the Yaksha and Yakshī of Ādinātha are also found in the temple. Of the three Jina images Nēminātha has a broken *mukkoḍe* instead of his

1. Epigraphia Carnatica, IV, Yeḷastore 22.

2. *ibid.* yd. 21.3. *ibid.* yd. 26.



1. ADINATHA BASTI, CHIKKAHANASOGE—DOORWAY OF
CHANDRANATHA SHRINE (p. 8).



2. RAMESVARA TEMPLE, RAMANATHAPURA—SOUTH-WEST VIEW
(p. 10).



3. LAKSHMANANESVARA TEMPLE, MALLARAJAPATNA—WALL PANEL
(p. 11).

original tōraṇa, while Śāntinātha and Ādinātha have elaborate tōraṇas with attendants and simha-pīṭhas as in the Ādinātha temple at Bastihalli near Halebid.

The temple is in ruins and there are no Jainas at the place to conduct worship.

Conservation.

Some Jainas may be encouraged to settle in the village and start worship with Muzrai grant so that the temple may be kept free from its present dirt and filth. Otherwise its seven images and three doorways may well be removed to a museum. Near the Ādinātha image was found kept an extraneous granite relievo of some ruler on horseback going forth to battle, spear in hand. Since it does not belong to the temple and none knows where it came from, it may well be transferred to a museum.

The image at the so-called Chennigarāya temple, which is described by Mr. R. Narasimhachar¹ as Kēśava peculiar and identified as Kēśava is only a dvārapāla figure whose pair has now been found on the inner side of the tank bund and is said to have been recently unearthed out of the debris near a private man's house at the village. The two figures are beautifully carved and Vaiṣṇava in character proving the existence of a Viṣṇu temple at the place at the time to which they belong, namely, about the 13th century.

Three new inscriptions of the 12th century were discovered on the tank bund of the village. They are all vīragals of the Hoysaḷa period, which had been built into the tank bund.

BASAVAPATNA.

Basavāpaṭṇa, on the left bank of the Kāvērī and opposite to Rudrapaṭṇa, is an old place, whose original name is not known. It has the remnants of an old fort with the Viṣṇu and Śiva temples showing that it was very probably an old agrahāra town of the days of Rāmanātha and Narasimha of the later Hoysaḷas. When it was in Rāmanātha's hands an inscription was set up in front of the Śāntīśvara temple. To the north of the Śāntīśvara temple is another Śiva temple now known as the temple of Praṇatārthihārēśvara, probably identical with Āñjanēya-Hanumantēśvara of the inscriptions. It has a stone oil mill to the south-east with an inscription. Against the south-east wall now stands a vīragal of three panels bearing two inscriptions, one recording the death of a hero when Rāmanātha, the Hoysaḷa, was fighting his brother Narasimha III in 1281 A. D., and the other referring to the death of another hero while the Niḍugal fort was being captured by Narasimha III in 1286 A. D.

Corresponding to the Śiva temple there is a Lakshmīkānta temple in the centre of the old town, with Lakshmīnārāyaṇa seated in sukhāsana. The image is a good one of the Hoysaḷa period (Pl. II, 2). Close to the Śāntīśvara temple on the south stands the temple of Shaḍbhāvarahitēśvara with an oval and rather peculiar liṅga;

1. See Mysore Archaeological Report, 1913, p. 18.

and in the centre of the new town is the temple of Sandalēśvara. None of these temples has any ancient vestiges. Except the liṅgas and the Lakshmīnārāyaṇa image and the inscriptions, everything appears to be modern.

A new inscription was found near the dīpastambha of the Shaḍbhāvarahitēśvara temple among the slabs of a stone compound. The figure of a cow is carved in low relief at the bottom, which probably indicates that the inscription is of the Gaṅga period (c. 10th century A. D.).

RAMANATHAPURA.

RĀMĒŚVARA TEMPLE.

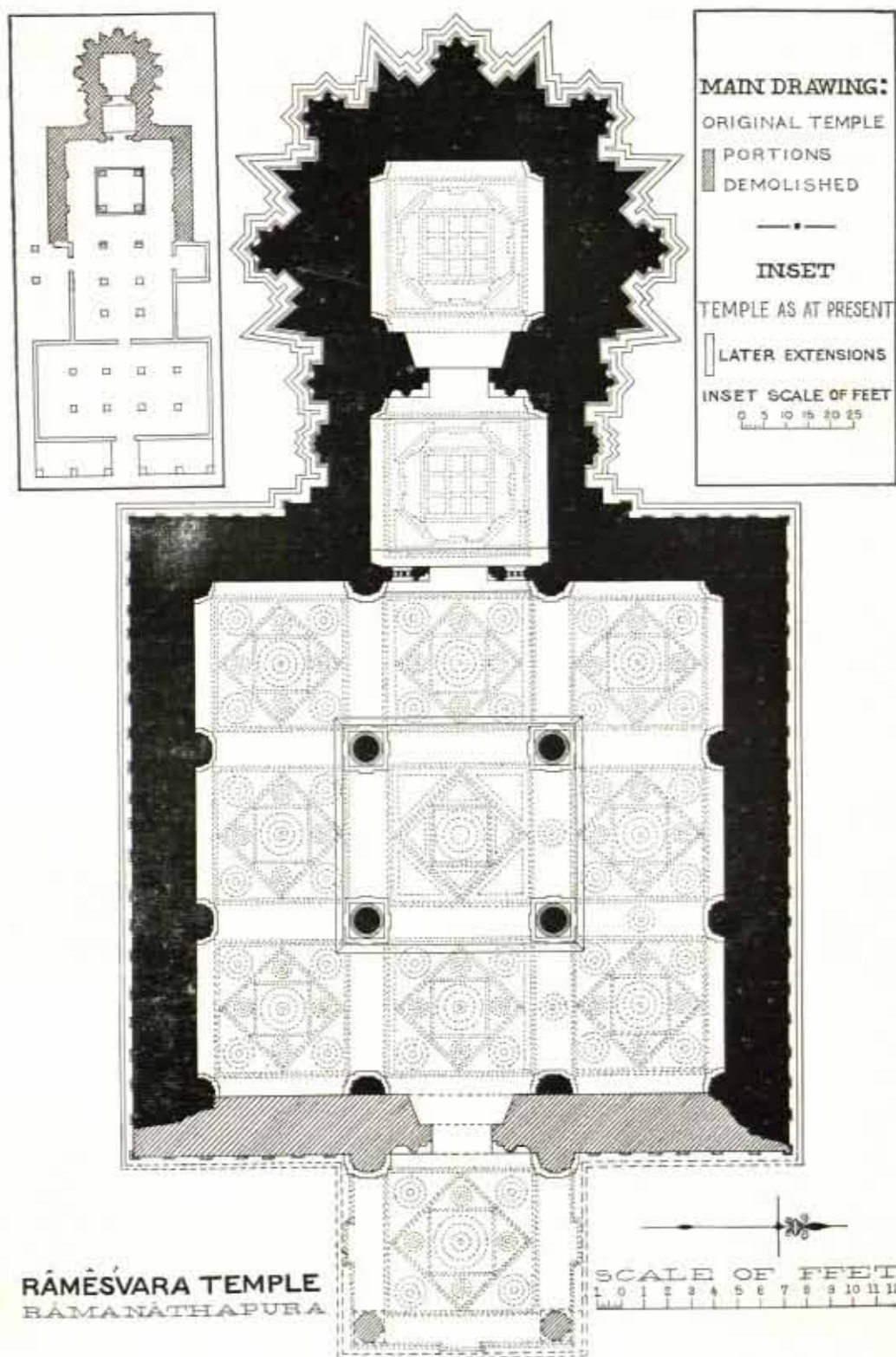
The Rāmēśvara temple (Pl. IV, 2) is the most important structure in Rāmanāthapura. It was evidently an old Hoysala temple to which accretions have been made in the Vijayanagar and Pāllegār periods.

The original temple is a smallish structure completely of soap-stone with a star-shaped garbhagriha, a small sukhānāsi, a navaraṅga of nine squares and a porch (Pl. V). The outer walls are ornamented with the usual right-angled pilasters, and deep-cut cornices appear on the basement. On the south and north walls of the navaraṅga are small niches. The tower which is also of soap-stone is broad-based and low. But it is typical of the Hoysala style and bears on its front projection a fine group of Śaḥa fighting the lion. Of the original porch, only two cylindrical pillars remain, since the original front walls have been knocked down and an extension is made giving the navaraṅga eighteen squares. The pillars of the original navaraṅga are of the round lathe-turned Hoysala type; and the ceilings are all domed with ordinary lotus designs. The sukhānāsi doorway has perforated jambs, Umā-mahēśvara on the lintel and Gaṇēśa supported by makaras on the top panel. The garbhagriha doorway has a Tāṇḍavēśvara group and in the garbhagriha on a low pedestal is placed a small natural liṅga of dark trap stone. In the navaraṅga are kept Gaṇapati, Mahishāsuramardīnī, Bhairava, Kēśava and Sūrya. The Bhairava image with its slim body is a beautiful piece of sculpture. There are also kept metallic images of a Tāṇḍavēśvara group and a Sadāśiva group. •

At a later date a further extension was made and another navaraṅga of nine aṅkaṇas added. In the south-west corner is the temple of Mīnākshī with an image of the late Vijayanagar period. The mahādvāra with its high ornamental granite doorway and its tall brick tower and the cloistered prākāra with the rows of liṅga cells at the back, of course, belong to the late Vijayanagar or early Pāllegār times.

In the south-west corner of the temple is a Vēṇugōpāla group, also of the Hoysala period¹.

1. See *infra*, p. 15.



(P. 10.)

Above the verandah is a very heavy ornamented parapet of brick and mortar of the Pāllegār times with post-Moslem designs and rows of birds, elephants, camels, etc.

The original Hoysaḷa temple is a neat structure, quite intact and deserving of preservation, though it is not ornamental. This structure as also the prākāra cells above which are inscriptions are completely covered over with a thick coat of chunām which should be carefully scraped off. The prākāra parapet is cracked in many places and out of plumb in a few. It should be examined by engineers with a view to its fitness to stand. Its heavy cornices appear to be pulling it forward.

The rocks leading to the Gōgarbha from near the Agastyēśvara temple are carved with numerous inscriptions. Of these many are published in the *Epigraphia Carnatica* or printed in the unpublished Supplement. A few have now been revised and several more collected and published for the first time.

MALLARAJAPATNA.

LAKSHMAṆĒŚVARA TEMPLE.

On the right bank of the river, opposite to the Rāmēśvara temple of Rāmanāthapur, and inside the area of Mallarājapaṭṇa, stands the temple of Lakshmaṇēśvara. Inside a modern prākāra of brick and stone work of the 18th century is a courtyard in the centre of which is an old and dilapidated temple which appears to be a granite version of the Hoysaḷa style of Sōmēśvara's time. But in some respects it appears to be even earlier.

It consists of a garbhagriha enshrining a liṅga of dark natural stone, a sukhanaṣi and a navaraṅga of nine squares and four pillars having cylindrical shafts and wheel-shaped top mouldings. A small porch in front is borne on two cylindrical granite pillars. The roofs are mostly shallow domes. The basement is peculiarly bereft of the usual five cornices; but the outer wall has the thin pilasters and niches. The eaves have a particularly sharp 'S' form and a curious feature of the temple is that on the outer walls and under the small arches adorning the eaves there are a number of carved panels of sculptures in low relief among which may be mentioned the following :—

Cow and calf; Vēṇugōpāla group; Hanumān presenting Rāma, Sītā and Lakshmaṇa with a bunch of plantains (Pl. IV, 3); Dancing Gaṇapati; Vyāghrapāda; man riding on lion; Kirātārjunīya; man riding on tiger; rishi riding on fish; Sītā sending Lakshmaṇa to rescue Rāma at the hunt of Māyāmṛiga; lady worshipping liṅga; elephant slaying man; monkey fighting cobra; ornamental kīrtimukha design

formed by a pair of yālis and a pair of swans, the latter having heads in two positions; monkey acrobatics; ram fight; liṅga worship; wrestlers and spectators; another ornamental niche with two lions heading each other; dancing groups; four lions revolving with a lion face in the middle; Hanumān meeting Rāma and Lakshmaṇa for the first time.

The temple is a good one deserving of preservation. It is badly overgrown with plants and is leaky. The materials are all there and the temple will have to be rebuilt from the basement upwards.

Conservation.

To the north of the Āñjanēya shrine on the rocks, are carved in three panels the following in relief:—

- (1) A liṅga with Basava to its right.
- (2) Standing Dēvī—two-handed; right in abhaya and left holding lotus.
- (3) Four-handed Gaṇapati.

There is a defaced and illegible Nāgari inscription in front of the figures.

The Āñjanēya shrine is of brick and mortar and of recent times. The image is a small relievo in potstone and is placed on a pedestal which has on its front face the figures of two devotees with folded hands.

ARKALGUD.

The three temples at Arkalgūd, namely, those of Lakshmī-Narasimha, Amṛitēśvara and Vīrabhadra, were mentioned in the Annual Report for 1909. They were again inspected in the year 1924 and a descriptive note has appeared in the report of the department for that year. During 1935-36 the temples were again visited, and the following further notes have been made:—

The pillars of the navaraṅga and two of the pillars of the mukhamanṭapa of the Lakshmī-Narasimha temple are of the simple lathe-turned type.

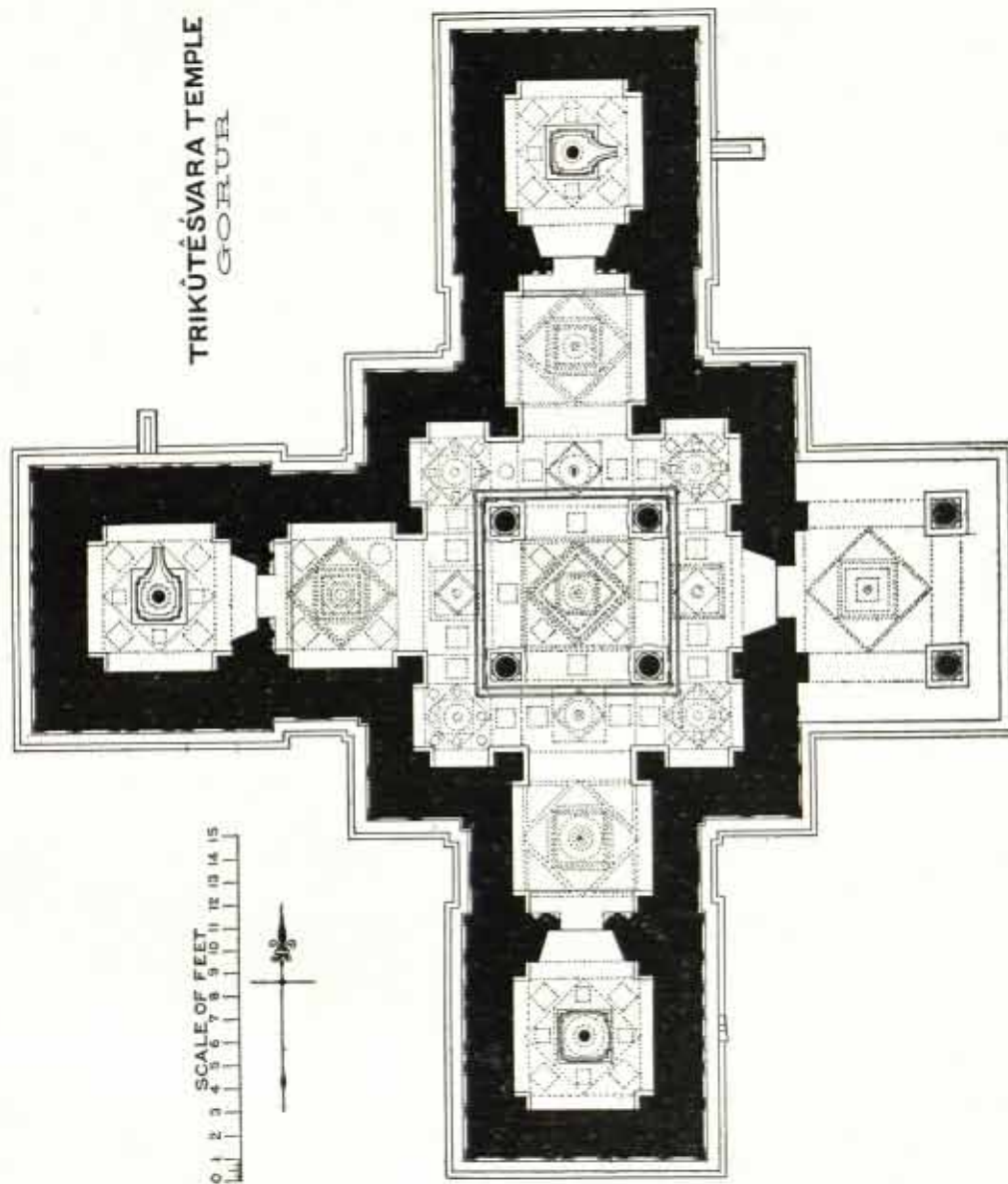
Among the ceilings of this temple a minority only are flat.

It is doubtful if the temple is wholly in the Hoysaḷa style. The tower, and not the temple itself, is after the Doḍḍagaddavaḷḷi type, that is, square and pyramidical with dentil cornices—a type which has been incorrectly attributed by some writers to the Kadambas.

While the garbhagriha, the sukhanāsi, the navaraṅga and the porch are of the Hoysaḷa period, the mukhamanṭapa, the mahādvāra and the prākāra appear to be of the Pāllegār period.

The Amṛitēśvara and Lakshmī-Narasimha temples appear to belong to the same period.

The bull in front of the east entrance of the Śiva temple is much damaged.



(P. 13.)

Mysore Archaeological Survey.]

The image of Vīrabhadra inside the navaraṅga is a good specimen of Hoysaḷa sculpture and is about 3½ feet high.

The Vīrabhadra temple is in a very dilapidated condition.

The original wooden car of the Lakshmī-Narasimha temple was broken about eight years ago. At the request of the people who offered more than Rs. 500, an estimate for about Rs. 1,090 is said to have been sanctioned. It is suggested that the car may be prepared early and the festival revived.

SAMBHUNATHAPURA.

A note on the temple of Svayambhunāthēśvara has appeared in M. A. R. 1924, pp. 3-4. The temple stands by the side of the Hassan road and about 2 miles to the north of Arkalgūḍ. It is a Hoysaḷa structure in the Draviḍian style of a date not later than 1290 A.D. which is the real date of the inscription in front of it. In the *Epigraphia Carnatica*, Vol. VII, and also in M. A. R. 1924, the date has been wrongly read.

The temple has a garbhagriha, a sukhanāsi, a navaraṅga of nine squares and an outer navaraṅga of nine squares also. Its outer walls have plain octagonal cornices and at the back the usual plain pilasters. The tower is a brick structure of the Pāllegār period. The eaves have a sharp 'S' curve and at the back are ornamented with kīrtimukha arches. The outer navaraṅga pillars are round. The inner navaraṅga pillars are also round with pot—and wheel-shaped mouldings.

The outer navaraṅga seems to be a later addition of about the 14th century.

GORUR.

TRIKUṬĒŚVARA TEMPLE.

Gorūr is known in the inscriptions as Goravūr and it is stated that its sacred name was Śatarudrīyapura and that it was named Vijayādityapura by Vijayāditya-Heggade who got the Trikūṭa-līṅga installed in the Trikūṭēśvara temple in the year

History.

Vyaya (1166 A.D.) when Narasimha I Hoysaḷa was ruling.

The structure is a typical Hoysaḷa building with three cells, three open sukhanāsis, a navaraṅga of nine squares and an open porch of

General Description.

one square. (Pl. VI.) The cornices are deeply cut, but not remarkable. The walls are ornamented with right-angled pilasters bearing bell-shaped mouldings, and there are no sculptures on the walls. The three towers which are intact are square in plan and formed of stepped dentil cornices which are otherwise plain. (Pl. VII, 1.) Their frontal projections

have lost their Saṣa groups. The two pillars of the porch are cylindrical with wheel mouldings on top; while the four navaraṅga pillars have cubical mouldings with sixteen-fluted shafts and wheel-shaped mouldings on top. The navaraṅga doorway is guarded by two damaged Śaiva dvārapālas and on the lintel panel Tāṇḍavēśvara dances between two makaras.

The ceilings are either flat or shallow carved domes. Those of the front porch and the three sukhānāsis and the garbhagriha have fine designs, as also the central one. In the navaraṅga are kept images of Gaṇapati and Mahishāsuramardinī and a damaged Sūrya and Saptamātrika panel. The main garbhagriha doorway has Lakshmī on the lintel. The līngas of all the garbhagrihas are round-headed and of natural stone.

The temple is a fine one and deserves preservation. It may be protected and entered into class II of the conservation list. Its roof needs immediate repairs, as it is badly damaged. The flooring slabs may be reset.

Conservation.

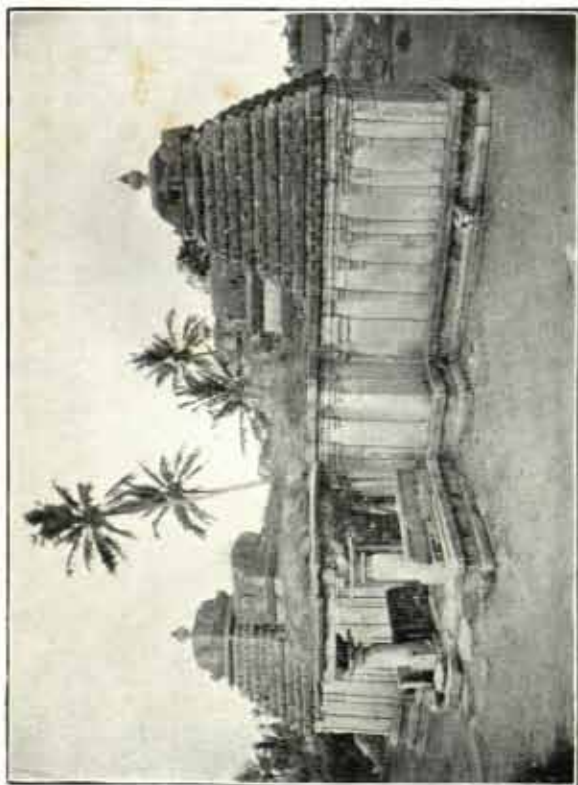
KAILĀSĒŚVARA TEMPLE.

Close to the Trikūṭēśvara temple on the north-east stands the Kailāśēśvara temple, a single-celled structure built probably in the Pāllegār period out of the materials brought from some ruined Hoysaṣa temple, probably that of Narasimha or Vāsudēva. The navaraṅga pillars, the garbhagriha doorway and some of the ceilings are Hoysaṣa and the stones have been built in a confused fashion. In the navaraṅga are kept Umāmahēśvara, Gaṇapati, Pārvatī, Kumārasvāmi and Kēśava some of which are Hoysaṣa pieces. The temple is badly out of repair. It is said that it has Rs. 300 at its credit. The repairs may be undertaken.

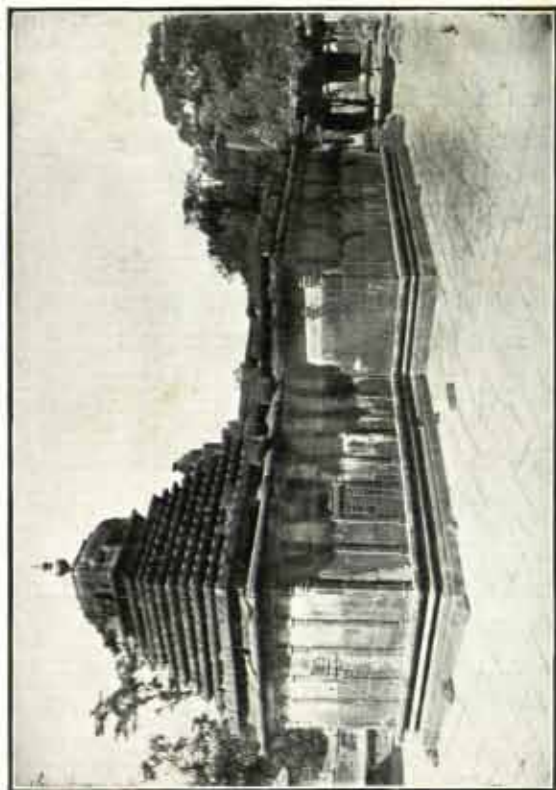
VĀSUDĒVA TEMPLE.

The Vāsudēva temple is a large and popular structure which is mostly of the late Vijayanagar period. The image of Vāsudēva which is covered with a thick coat of wax and whose face is much worn appears to be of Hoysaṣa workmanship though the tōraṇa is plain.

The temple is three-celled; but only the north cell is of soapstone with the Hoysaṣa pilasters on its walls. This part appears to be the only ancient portion of the temple. The rest of the temple appears to have been almost completely reconstructed about the year 1586 A.D. according to an inscription now covering the ceiling of the garbhagriha of the Narasimha temple near the river. The original



1. TRIKUTESVARA TEMPLE, GORUR—NORTH-EAST VIEW (p. 13).



2. RAMESVARA TEMPLE, DEVAVRINDA—SOUTH-WEST VIEW (p. 18).



3. MARKANDESVARA TEMPLE, KHANDYA—ELEPHANT (p. 24).



4. FORT-GATE, MANJARABAD—CEILING (p. 16).

Hoysaḷa temple also was very probably a three-celled structure with right-angled garbhagrihas similar in form to the Trikūṭeśvara temple and probably of the same age. These three old cells perhaps housed the present Vāsudēva image in the main cell, the Yōgānarasimha image of the village in the north cell and the third image was possibly that of Vēṇugōpāla. Could it be that the extraneous Vēṇugōpāla now worshipped in the south-west shrine of the prākāra of the Rāmēśvara temple at Rāmanāthapura¹ originally belonged to the Vāsudēva temple of Gorūr?

NARASIMHA TEMPLE.

The Narasimha temple near the river is situated in a beautiful grove but faces west. The temple was built definitely after about 1586 A.D., since an inscription slab of the Vāsudēva temple now covers the ceiling of the garbhagriha of this temple. The image of Yōgā-Narasimha (Pl. II, 3) is a good one of Hoysaḷa workmanship but is covered with a thick coat of wax.

The inscription just mentioned is a new find. That numbered as Hn. 179 in the Epigraphia Carnatica, Vol. V, was revised. It is included in the Hassan District Supplement as No. 192.

Inscriptions.

Another inscription which is stated to be similar to Hn. 179 and is inscribed on the four pillars of the navaraṅga of the Trikūṭeśvara temple was also revised and some differences in its reading noted.

HALE-BELUR.

About four miles south-west of Saklēśapur is the village of Hāle-Bēlūr, called in the inscription² as Hāruva-Beluhūru. In the village a modern gable-roofed temple of wooden pillars and beams is built enshrining an image of Vāsudēva which originally belonged to a temple of the times of the late Kadambas who were subordinate to the Chālukyas. The doorway of the garbhagriha is of the same period and of potstone and similar to those of the Hoysaḷa period. The image of Vāsudēva (Pl. VIII, 2) is damaged and looks much worn out. It is in a standing posture and holding gadā, śankha, chakra and padma. The tiara over the head reminds us of that over the image of Yōgā-Narasimha in Sāligrāma since the angle of the cone is acute. The floral prabhāvaḷi does not contain the daśāvatāras carved on it.

To the south-west of the temple is the inscription Manjarābād 18 which refers to the original temple. On the top of the inscription slab (Pl. VIII, 1) is a fine kīrtimukha panel with the figure of Kēśava flanked by a two-handed figure to the right standing in *tribhaṅga*, and a cow and its calf to the left.

1. See *supra*, p. 10. 2. Manjarabad 18, Epigraphia Carnatica, Vol. V, Hassan District.

MALALI.

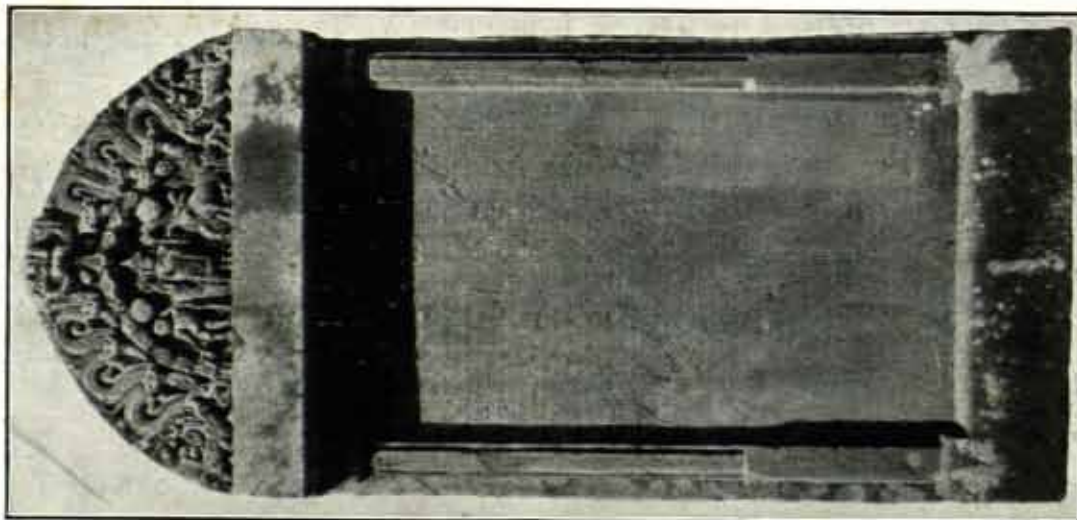
At Malali by the side of the waste weir to the north of the village stand two temples of soapstone, one of which is in a bad state of ruin. The larger one, however, is still standing. It is an ornate structure (Pl. VIII, 3) of about the Hoysala period, perhaps of the thirteenth century, and appears to have had a stepped pyramid tower of dentil cornices, which has now almost disappeared. The temple does not appear to have had a navaraṅga, since there are no signs of it. Two small elephants lead up to the platform and the sukhanāsi doorway with its perforated jambs, Vaishṇava dvārapālas and eight-pointed star-shaped pilasters. On the pillars and lintel are also carvings of Vēṇugōpāla, Kāṭṭamardana, Gōvardhanadhāri and Ugra-Narasimha. The sukhanāsi has a square domed ceiling. The garbhagriha doorway has a Gōpālakṛishṇa lintel. On the Garuḍa pedestal inside now stands a small liṅga with its own pīṭha and in the garbhagriha are also kept images of Gaṇēśa and Vāsudēva which appear to belong to very late Hoysala times. The image of Vāsudēva with its broken head appears to be a late Hoysala piece meant more for the Pañchāyatana of a Śiva temple than for the main image of a Vaishṇava temple.

MANJARABAD.

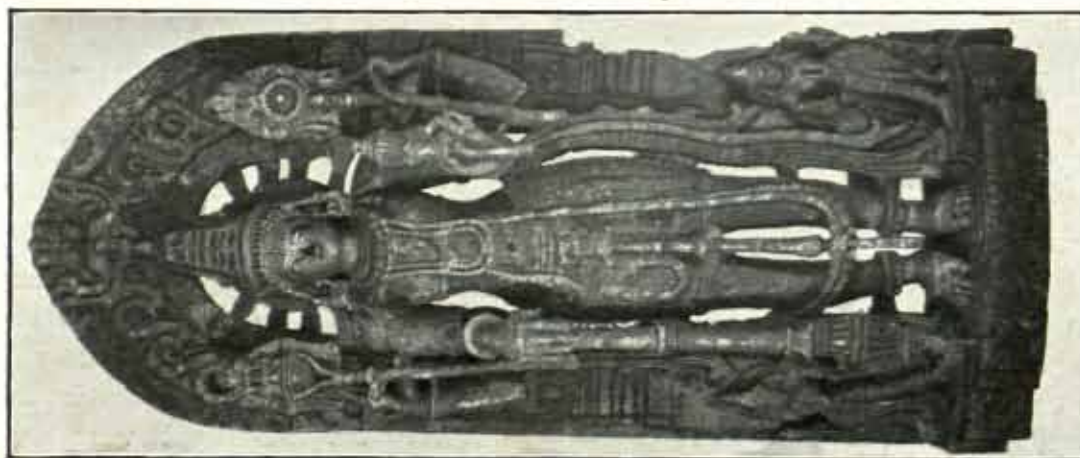
Four miles to the north of Saklēśapur, on a hill commanding the highway leading from Mysore to Mangalore, Tippu built a fortress of a rather fanciful shape which he named Manjirābād. It covers the top of a mud and laterite hill, about 200 feet high, and is very small in dimensions, being about 120 yards in diameter. Its gate is guarded by an outer fort line so that it has an outer, a middle and an inner gateways. A steep ascent leads to the outer gate (Pl. XVII, 2) which has a pointed arch and stone jambs bearing ornamental creeper bands growing out of narrow-necked jugs and bands also of tiger stripes.

In the ceiling of this gateway (Pl. VII, 4) is shown the plan of the fortress with its gates and a round battery in the centre. Probably this proposal was not carried out.

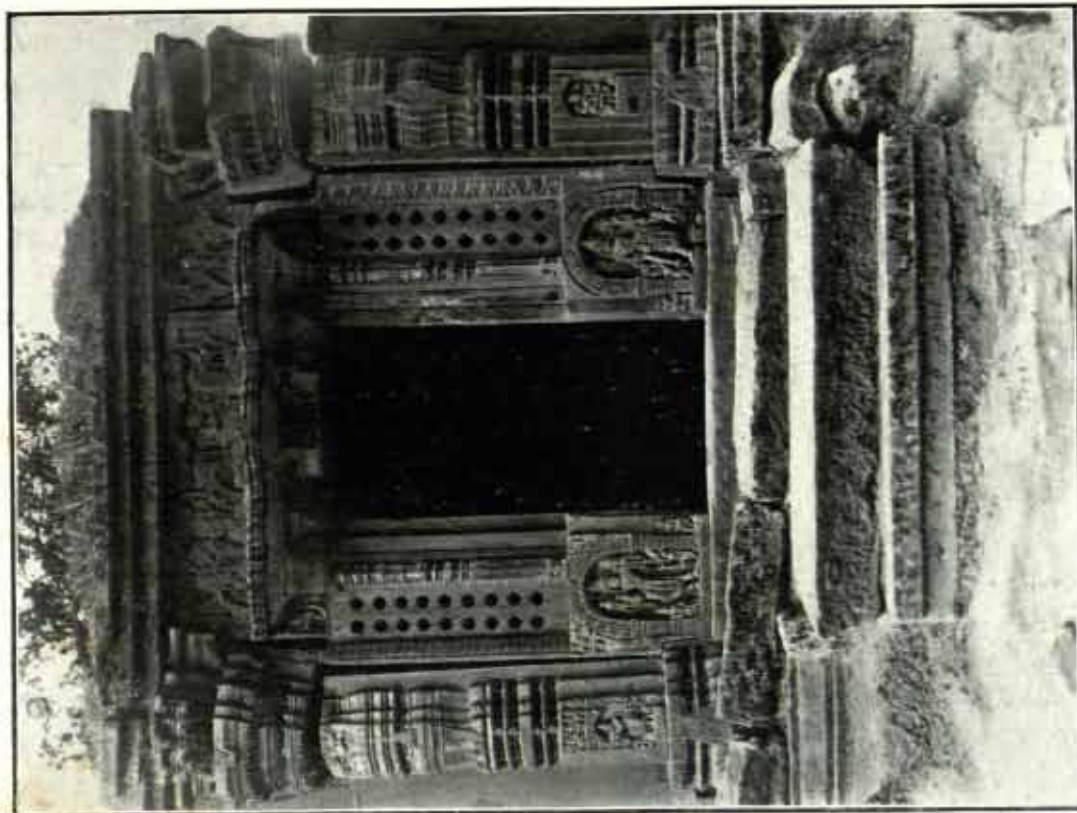
Another foliated gate leads into the fort yard (Pl. IX, 2 and 3) in the centre of which is a cross-shaped tank and two structures of brick and mortar, having steps. In the north-east wall commanding the pathway up the hill are several vaulted guard-rooms equipped with an underground cell and what looks like a latrine. The fort is in the shape of an eight-pointed star (Pl. IX, 1) and the parapet which is thick and about 10 feet wide, is well provided with caannon mouths and musket holes. At the outer corners there are round guard rooms with musket holes. A moat and an outer wall surround the fortifications. The prospect on all sides and, particularly, on the south towards the Kumārasvāmi hills, on the north towards the Bābābuḍan,



1. VASUDEVA TEMPLE, HALEBELUR—
INSCRIPTION STONE (p. 15).



2. VASUDEVA TEMPLE, HALEBELUR—
VASUDEVA (p. 15).



3. VISHNU TEMPLE, MALALI—EAST VIEW (p. 16).

and on the west where the road to Mangalore winds through the dense vegetation of forests and plantations, is most beautiful. To the north, half a mile away, is a higher peak from which a battery could perhaps easily command this fort. Perhaps the range of cannon in Tipu's days was shorter, or it may even be that the fort was built on a hill where water could be stored.

ANGADI.

The temple of Vāsantikā is a very modern structure recently repaired by the villagers and has a roof of Mangalore tiles with inner wood work. In the garbhagriha there is a group of colossal Saptamātrikās in stucco consisting of Vaishṇavī-śakti or the so-called Vāsantikā (Pl. X, 2) as the central figure facing east, and to her right Kaumārī with a small image of Śaṇmukha on the pedestal, Brāhmī with three visible heads to further right facing north, and to her left Vārāhī with a cow's head and to further left facing south Māhēśvarī with four hands, the back hands holding trīśūla and ḍamaruga. Vaishṇavī holds in her back hands chakra and śankha and has a prabhāvalī with a seven-hooded snake rising up over her head. On the pedestal of each of the goddesses is the head of a rākshasa; on each thigh of each, a cobra. The other three goddesses have two hands only and appear to hold a sword handle in the right hand and a bowl in the left. They wear breast bands, tight fitting bodices and skirt-like lower cloth, large ear-rings and kirīṭa or crown of the conical type. These figures remind us of similar images at Kōlār and Śeṭṭigere near Bēlūr and appear to belong to Dravidian workmanship. They are probably of about 1000 A. D., though not of high sculptural beauty. The sanctum walls have been more recently painted as also the west wall of the anti-chamber with the Śaiva dvārapālas. It is said that the goddess declares oracles to one of the local devotees. There is no vestige of a stone building near this temple. Its present dīpastambha pillar evidently belongs to the Kēśava temple.

The identification of Vāsantikā with Vaishṇavī Śakti is noteworthy in view of the widespread belief that this patron-deity of the early Hoysaḷas was a Jain goddess.

The tōraṇa of Nēminātha is well ornamented and resembles that of Ādinātha at Bastihalli near Halēbīd. Behind the two beautiful chāmara bearers, it has the images of the eight Dikpālas.

The pillars of the shrine to the east are of granite with cylindrical shafts and hemispherical mouldings. The Yaksha and Yakshī (Pl. X, 3 and 4) standing in the sukhanāsi are beautiful. The Yakshī holds in her right hand a bunch of flowers, while her left rests on the head of a boy. In the sanctum there are three standing figures. The west shrine has been repaired recently and is now out of danger. The repairs to the east shrine should be taken up immediately.

DEVAVRINDA.

RĀMĒŚVARA TEMPLE.

Dēvavrinda is an important local place of pilgrimage in the south-west corner of the Mūḍgere Taluk, close to the Ghāts, and belongs to the Goṇibīḍu hobli. It appears to have been a place important for the worship of Lakshmī as early as the Gaṅga days.

It has a well-known temple of Rāmēśvara (Pl. VII, 2) whose mahādvāra, prākāra, etc., appear to belong to the Vijayanagar period. The main temple, however, appears to date from the late Hoysaḷa times. It is a granite structure with a garbhagṛiha, a sukhanāsi and an inner navaraṅga with pilasters on the outer walls and a square stepped pyramid tower of dentil cornices, all of which belong to the late Hoysaḷa times. The mukhamanṭapa is now enclosed and the cubical mouldings of the pillars are all ornamented with figure sculptures which appear to belong to the Vijayanagar period. The outer walls have shallow niches also in addition to the pilasters. But for the stepped pyramid tower, the temple has little to distinguish it from the early Vijayanagar structures. The mukhamanṭapa is now approached by a flight of steps which is supported by two yālīs. Among the pillar sculptures are found indecent figures, Kṛishṇa and the Yamaḷārjuna tree, Śiva as Nandivāhana, Kapila-rishi, etc. The canopies over several of the figures in the mukhamanṭapa have chain ornamentation which was very prevalent in the 14th century. In the prākāra are the shrines of Kēśava—a late Hoysaḷa image—Vīrabhadra, Āṇjanēya, a small Vijayanagar period image, and Dēvī. The Vīrabhadra shrine has also a stepped pyramid tower. The Dēvī image (Pl. X, 1) is a good piece of work with a well ornamented crown and a breast band. It has two hands, one of which holds a lotus bud and wears a *sari* tied up in the middle Vijayanagar fashion.

The prākāra of the temple is greatly damaged, the major part having disappeared. It is worth while to repair the temple properly, since it appears to be important from the Muzrai point of view.

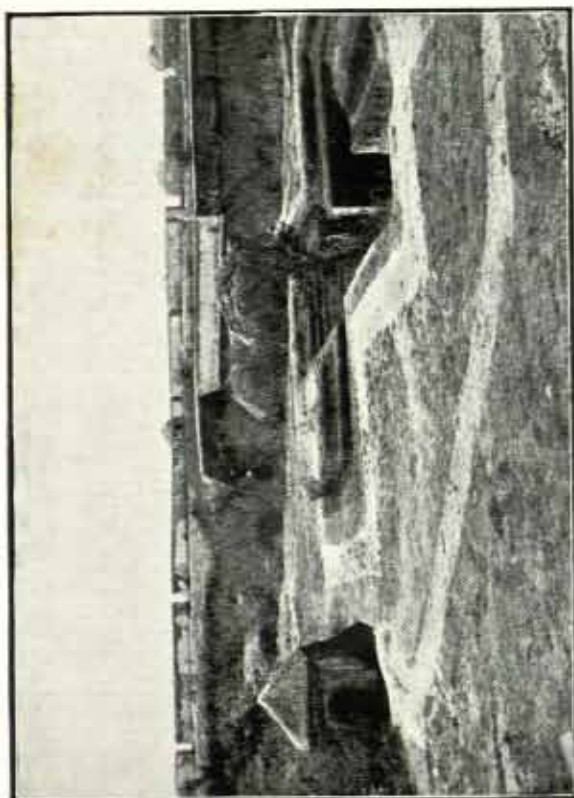
BELUR.

The renovation work at Bēlūr is in good progress. The kalyāṇamanṭapa and the Nāganāyakana-manṭapa which were dilapidated were removed, so that a good view of the Chennakēśava temple is obtained from the south-east (see *frontispiece*).

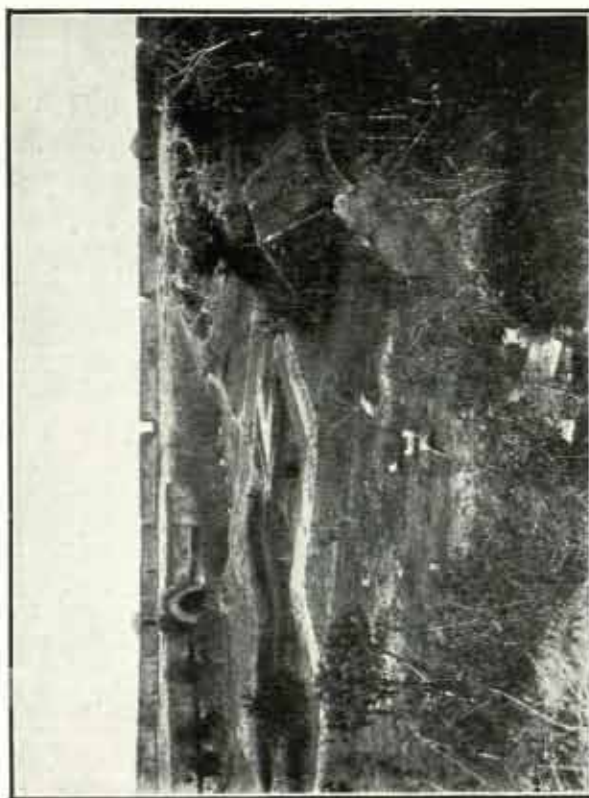
Some new inscriptions have been discovered, and copied.

SETTIGERE.

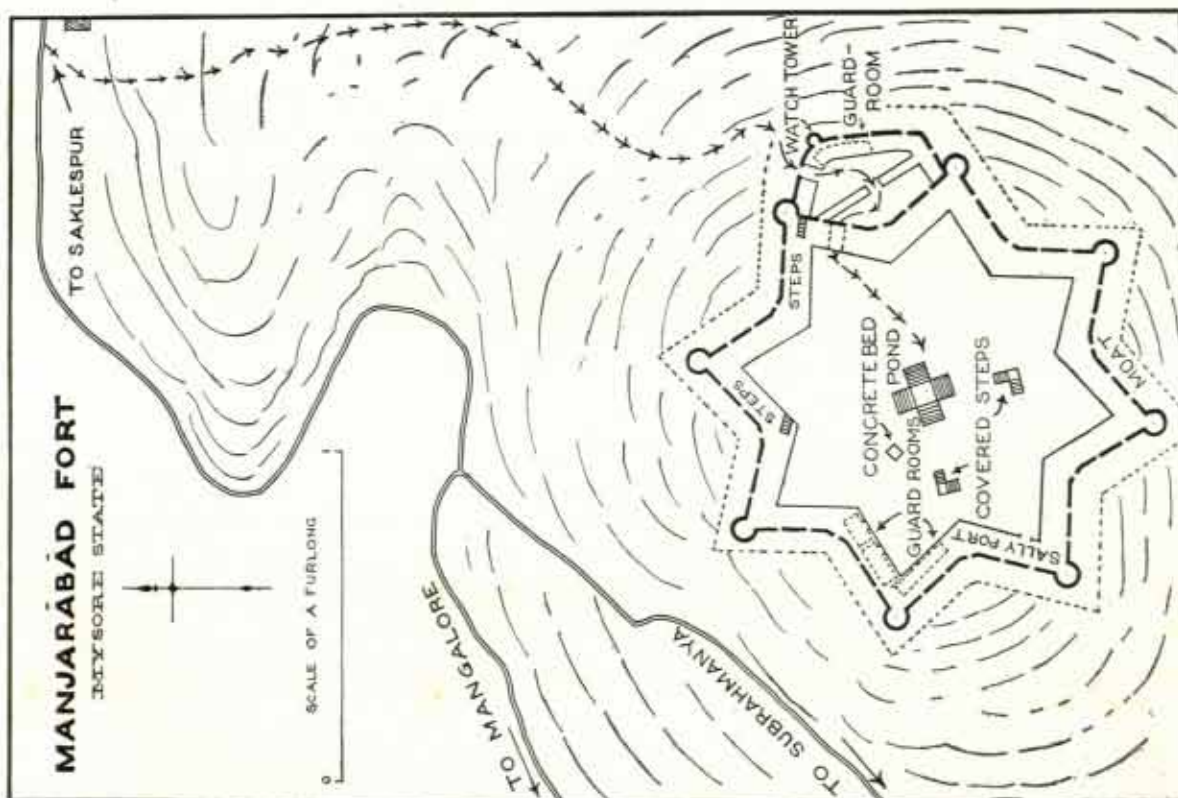
About four miles north of Bēlūr is the village of Śeṭṭigere with two temples situated a little south of the tank by the road side. The bigger building facing east



2. FORT YARD, MANJARABAD—VIEW FROM EAST (p. 16).



3. FORT YARD, MANJARABAD—VIEW FROM WEST (p. 16).



1. (P. 16).

has the stucco image of Durgā called Dēvīramma, which, in certain respects, resembles the Māhēśvarī of the Saptamātrikā group at Aṅgaḍi, though the *tiara* and the folds of the *sari* are different here. The occurrence, however, of the parrot motif on the prabhāvaḷi as also the yālīs is suggestive of the probability that the image might be as old as the parapet of the Subrahmaṇyēśvara temple in Rāmanāthapura which has an inscription of the 17th century. Perhaps stucco images were made even during this late period. The only inscription found in this village is on the lamp pillar, perhaps of the utsavamūrti, inside the village and is dated in Sādhāraṇa corresponding to about 1611 A. D. The goddess sits in sukhāsana holding in her four hands the handle of a sword, triśūla, drum and bowl. There is no figure on the pedestal to indicate what type of Śaktī the image is. The eyes are large, the eyebrows conventional, the nose is aquiline and the face wanting in beauty.

A little to the north-east of the Dēvīramma temple is another smaller structure enshrining in its garbhagriha a small stone image of Mahishāsuramardinī.

Both the shrines are architecturally insignificant.

KARAGADA.

Further north, about two miles from Śeṭṭigere, is the village of Karagaḍa in which is situated a modern building enshrining Āṇjanēya, a relief figure of the Vijayanagar period. In the front aṅkaṇa are kept two inscription slabs and some

Inscriptions.

Nāga stones. One of the inscriptions relates to Mārasinga, the Gaṅga king, and his battle with Rājāditya who besieged Uchchangi in Śaka 893. The inscription has been included in the unpublished Hassan Supplement as No. B1. 308. The top panel contains, in relief, the figure of a tame and caparisoned elephant standing to left before a conch. Below the panel are other relief figures of a crescent, sun and goad. On the other inscription slab below the sun and moon is a panel with a Śrī-Vaiṣṇava tripuṇḍra supported by śankha and chakra. Below the panel there appears to have been an inscription which is now completely effaced.

Images.

Two mutilated images, one of a Śaivaite dvārapāla and the other of Sūrya, are standing close by the Āṇjanēya temple and on either side of what is called the Bhūtadaguḍi. They prove the existence of a Hoysala Śiva temple in the village.

MARALE.

Marale is a village about nine miles to the south-east of Chikmagalūr. It has an old tank on the north-west side, of which on a high ground and in a commanding position stand two temples side by side. The larger or northern one is dedicated to

Kēśava and was, according to epigraphical records, constructed by Rāyaṇa-Daṇḍanātha in 1130 A. D. and visited and endowed with lands, etc., by Viṣṇuvardhana Hoysaḷa. The southern and slightly smaller temple is dedicated to Siddhēśvara according to the inscription No. 141, Chikmagalur Taluk, though in the inscription No. 140 the original name of the liṅga appears to have been Kali-dēva. This temple is also said to have originally been constructed, possibly about the same time, by Rāyaṇadaṇḍanātha in the reign of Narasimha I Ballāḷa. Both the structures are of soap stone and are well ornamented, though the temple of Kēśava is the larger and better executed of the two. In their general appearance they remind us of the twin temples at Moṣaḷe to the south of Hāssan.

KĒŚAVA TEMPLE.

The Kēśava temple has a garbhagriha, a closed sukhanāsi, a navaraṅga of nine squares and a porch of one square. (Pl. XI). The basement is on the outside cut up horizontally into four cornices without ornamental designs (Pl. XII, 1). One of these bears the dentil mouldings meant for the makara faces and the cross designs. The navaraṅga and also the garbhagriha are square in form with projecting centres on the outer sides. The upper portions of the walls are ornamented with a number of ornamental turrets, some being of the stepped pyramid kind with dentil cornices, borne on pilasters of the indented square pattern. The others are of the multi-turreted type borne on tall double pilasters. Some of these have exquisite designs. Those on the north and south sides have standing groups of Viṣṇu (gadā, chakra, śankha, padma) and Kēśava. Their flanking turrets are surrounded by beautiful serpentine bands. The three niches on the outside of the garbhagriha are specially beautiful, the one on the south being perhaps the best. It has a row of lions on the basement, floral reliefs in imitation of perforation on the sides and beaded work hanging from the eaves. Under the north niche is a well carved sōma-sūtra ornamented with makaras. The double eaves have beaded hangings and the old parapet is missing. The present tower is one of brick and mortar constructed in the last century.

The porch is entered between two elephants bearing ornamental trappings including head bands, chains, jingled necklaces, bells and anklets, and offering lotus flowers with their trunks. The two pillars of the porch are of the thirty-two fluted Hoysaḷa type with all the classical mouldings of the disc, the bell, the pot, the wheel, etc. The low stone benches on either side of the porch and their railings have now disappeared. The porch ceiling is a flat one with nine squares, the central one bearing a Lakshmīnārāyaṇa group with the guardians of the points around. On the beams below it are the twenty-four forms of Viṣṇu, etc., and on the corner stories further down are carved groups of dancers. The navaraṅga doorway which



1. RAMESVARA TEMPLE,
DEVAVRINDA—DEVI (p. 18).



2. VASANTIKA TEMPLE, ANGADI—VASANTIKA
(p. 17).



3. BASTI, ANGADI—YAKSHA (p. 17).



4. BASTI, ANGADI—YAKSHI (p. 17).

is comparatively plain has, above the lintel, a panel with Lakshmīnārāyaṇa flanked by elephants and supported by two images of Viṣṇu seated in padmāsana.

The navaraṅga has four fine round pillars bearing beaded work. Above their umbrella mouldings which have flying Yakshas there were formerly bracket images four for each, *i. e.*, sixteen in all. Out of this number five only now remain. They are finely shaped and beautiful with well designed creeper tōraṇas. Probably they come from the same sculptors as carved the bracket images at Bēlūr. Those that now remain are :—

South-East Pillar.—

- (1) Lady with parrot—damaged.
- (2) Boy dancing while playing on flute ; hands broken.

North-West Pillar.—

- (3) Abhinaya or gesture. The lady stands finely poised in *tribhaṅga*. Her face is beautifully moulded, but her expressive hands are broken.

North-East Pillar.—

- (4) The Dance. Both hands and one foot of the lady are missing.
- (5) The Dance begins. The lady has commenced to beat time with her left toe which is slightly raised.

The ceilings are all flat and divided into several panels each. They generally bear relieve flowers with a Dikpāla in the centre. The central ceiling only has a Lakshmīnārāyaṇa group in the centre, surrounded by the Dikpālas, each group being placed in a circle. On the corner stones are sculptured groups of male and female dancers with accompaniments. In the upper band are carved the twenty-four forms of Viṣṇu.

The sukhanāsi doorway which is covered over with a coat of lime-wash has a Lakshmī-Nārāyaṇa group in the centre between two makaras and two Śakti goddesses. On the jambs are carved two fine dvārapālas (slightly mutilated). The sukhanāsi ceiling is elegantly designed with a pendent circle in which is carved a very fine Lakshmīnārāyaṇa group. Above the garbhagṛiha doorway between Nārāyaṇa and Kēśava is an Ugranarasimha group with Garuḍa and Prahlāda. Inside the garbhagṛiha under a flat ceiling finely ornamented with a padma surrounded by knobbed bands is a pedestal bearing a fine image of kneeling Garuḍa with his wings opened, his fangs showing and his hands joined in reverence under a serpentine canopy. On the pedestal stands a well carved image of Kēśava (Pl. XII, 2) of about six feet in height in all excluding the pedestal. Its nose and chin are slightly damaged and mar the beauty of its face. The latter with its chubby cheeks is more like Vijayanārāyaṇa of Bēlūr than Kappe-Chennigarāya. The emblems, however, are finely designed and deeply carved as also the two-handed goddesses. Bhū holds pāśa and kalāśa while Śrī holds kalāśa and padma. The tōraṇa is finely

designed and around its serpentine band, etc., are the ten avatāras of Viṣṇu in good relief. As usual the fish and tortoise are in their natural form; Buddha is seated in yōgāsana; but Kalki appears sword in hand, riding on a spirited horse.

The temple is intact. The whitewash in the interior, particularly that covering the sculptures, should be carefully scraped off by skilled hands. The porch in the north-east corner has been provided with props.

SIDDHESVARA TEMPLE.

The Siddhēśvara temple is in general plan and design similar to the Kēśava temple, being square in form (Pl. XIII). It is slightly smaller and has more of figure sculptures. Its basement is similar, though the turrets of its niches have other and perhaps slightly inferior designs. The figure sculptures on the walls are standing from near the porch and running clockwise:

East Wall—right side.—Vidyā-Gaṇapati; Śrī-Rāma with four hands, an ugly and extraneous piece, perhaps introduced in the late Vijayanagar times.

South Wall.—Mahishāsūramardinī; Sarasvatī dancing with accompaniments; (a viṛagal of 1110 A. D. has been introduced into the wall); Vīrabhadra dancing, bearded Brahma; Rati and Manmatha; Sūrya (8 horses instead of 7 on the pedestal) with a goddess; Bhīravī; Bhairava;

West Wall.—Shaṇmukha on peacock, Tāṇḍavēśvara, Pārvatī (rosary, trident, mirror and fruit);

North Wall.—Brahma, Ugranarasimha, Dharaṇī-Varāha group; Pārvatī; Tāṇḍavēśvara; Viṣṇu (unfinished), Trivikrama (with the right leg broken); Trivikrama (gadā, chakra, śankha and padma); Bali and Vāmana, Gaṇāsūramardana; Gaṇēndramōksha; Viṣṇu (broken); Kēśava (padma, śankha, chakra and gadā).

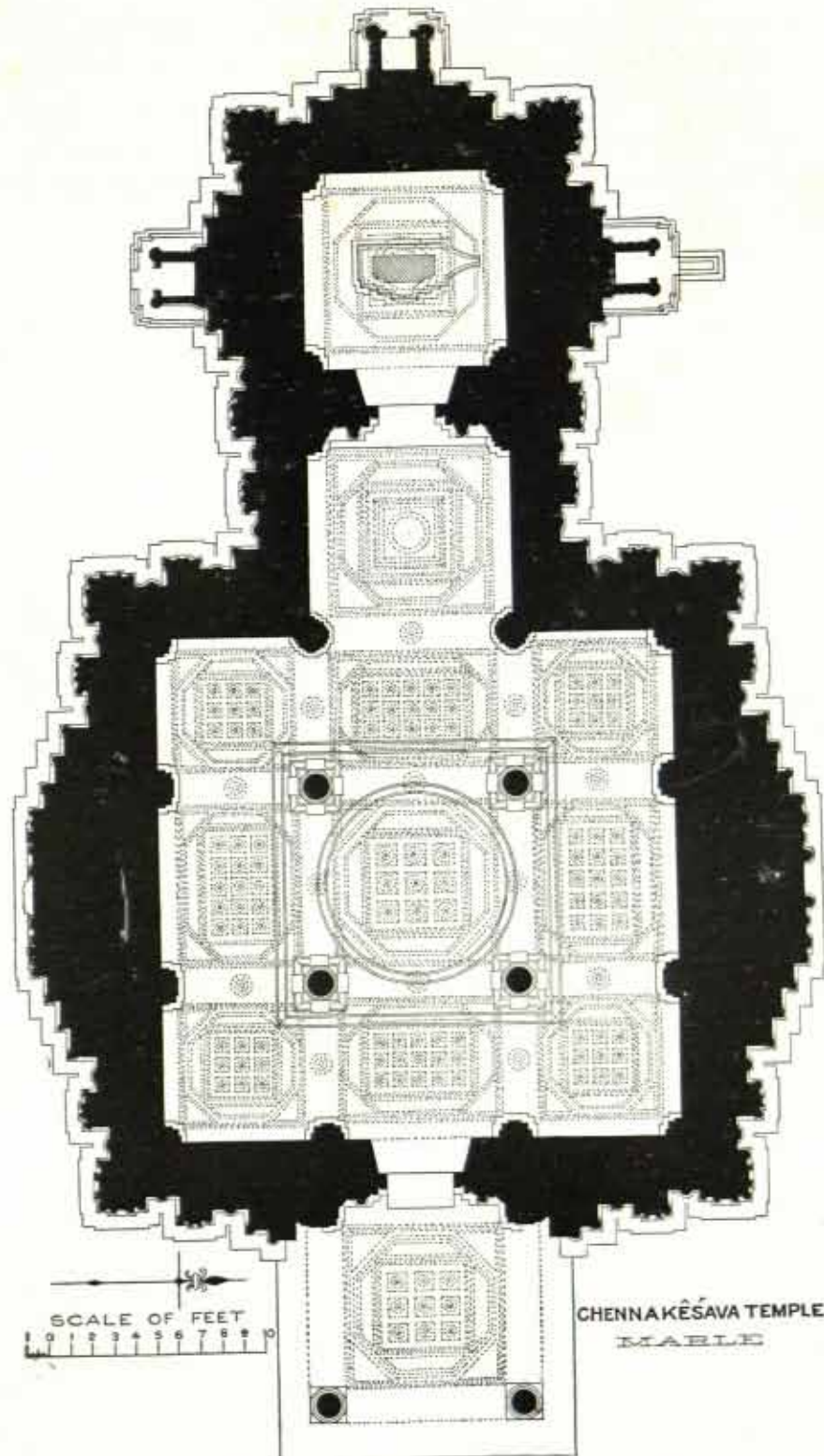
East Wall—left side.—Bhairava and Bhīravī.

The eaves, parapet, etc., are similar to those of the Kēśava temple; but the modern brick tower has been given a very inelegant shape which is out of harmony with the surroundings.

The porch is similar to that of the other temple with Umāmahēśvara flanked by Gaṇēśa and Sarasvatī on the lintel and Tāṇḍavēśvara surrounded by Dīkṣālas in the ceiling.

The navaraṅga pillars are less ornamental than those in the Kēśava temple; and each ceiling except the central one is flat and bears a Dīkṣāla surrounded by eight flowers on a flat slab. The central ceiling is, however, a fine one. The pillars have no bracket images. On the beams and corner stones appear three rows of sculptures:—

Bottom: East—a dancer dancing with drummers and musicians accompanying; one of the dancers has her cloth pulled off by a monkey;



(P. 20).

- South*—(1) the Dēvas and Asuras churn the milky ocean ;
 (2) a king and queen, Emperor Narasimha and his queen perhaps, hold durbar, while wrestlers wrestle and women exhibit acrobatics ;
West—a man and a woman dancing with accompaniments.
North—(1) Umāmahēśvara group ;
 (2) a pot-bellied Yaksha dancing with accompaniments ;
 (3) the story of Śiva as Kirāta fighting Arjuna.

Second band : *East*—Dancing group.

South-East—Dancing Gaṇēśa with accompaniments.

South—Drummers and musicians.

South-West—Goddess dancing.

West—do

North-West—Śiva holding court.

North—Goddess dancing.

North-East—Śiva's attendants like Vīrabhadra, etc.

Top band : Twelve goddesses resembling the Saptamātrikās.

Ceiling slab—On this are nine circular panels with the Dikpālas around and Tāṇḍavēśvara in the centre.

The sukhanāsi is open and now contains an image of Vidyā-Gaṇapati, etc. The sukhanāsi ceiling has Tāṇḍavēśvara surrounded by padmas. The garbhagriha doorway has on the top panel Lakshmī seated between elephants. The garbhagriha ceiling is a shallow dome. The Siddhēśvara liṅga appears to be a much worn natural stone.

The temple is not kept so clean as the other one. Its flooring slabs have been lost and the ceiling appears to be leaking. It deserves these small repairs.

An inscription was found below the figure of Sarasvatī on the south outer wall of the navaraṅga. It mentions a certain Kuḷlayya.

MINOR TEMPLES.

The Kamaṭhēśvara and Bhairava shrines are ruined structures to the north of the village. They are architecturally unimportant with plain square pillars and brick towers plastered over. Inside the navaraṅga of the Kamaṭhēśvara shrine are kept the images of a bull, Viṣṇu, Gaṇapati, Durgā and Sūrya. The Bhairava image in the dilapidated Bhairava temple is ugly and supported by independent images of rude goblins on either side.

There are three vīragals and an uyyāle-kamba in front of the Bhairava temple. Another vīragal stands a little to the south of the Kamaṭhēśvara shrine, while to the west stand two māstikals, one of them showing in relief three hands.

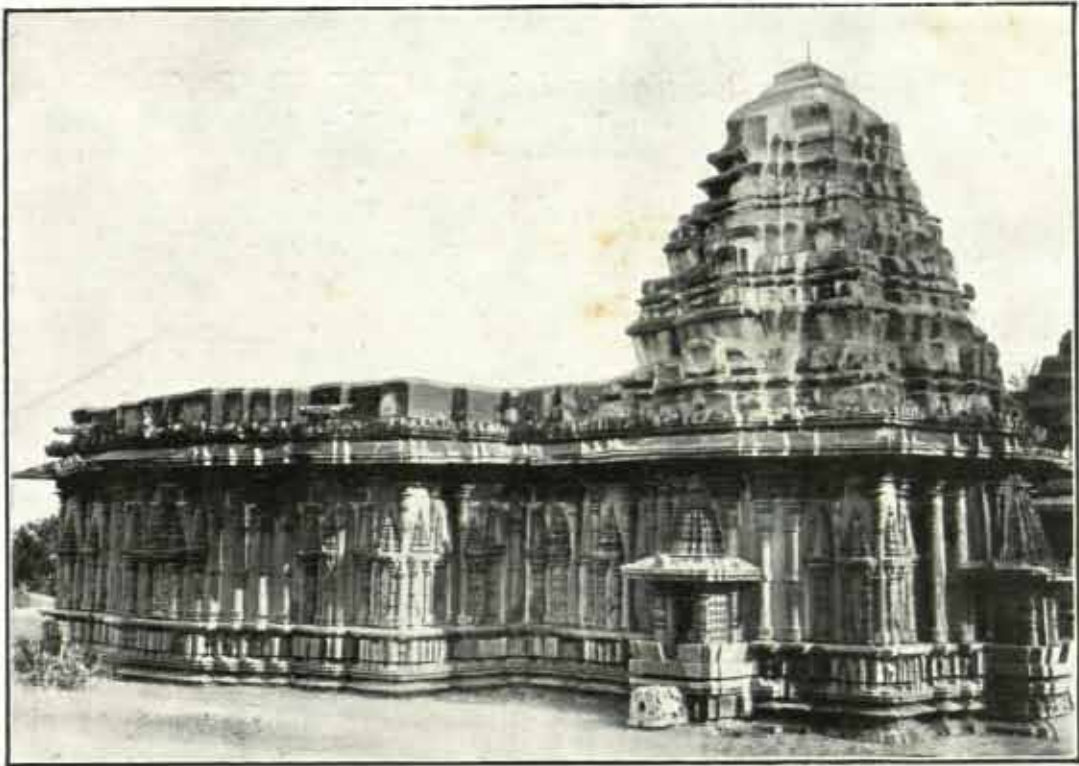
The Kāḷammā temple which is in the heart of the village is a structure of the Pāllegār times and unimportant architecturally. The wooden car is dilapidated and the car festival has, therefore, been suspended since over twenty years.

KHANDYA.

Khāṇḍya is a little village on the right bank of the Bhadrā about two miles to the north of Sangamēśvarpet which is about six miles east of Bālehonnūr. It has been described in brief in the M. A. R. 1929, p. 7.

According to the inscriptions, which are four in this place, there existed in the days of Viraballāla II, three temples, viz., Mārkaṇḍēśvara, Janārdana and Biredēva. The last of these is said to exist in the forest on the other side of the river. Of the first two the only portions that can be ascribed to the Hoysala or any earlier period are the two elephants, one of which has been illustrated in Pl. VII, 3 in front of the Mārkaṇḍēśvara temple and the Janārdana image and a few pieces of soapstone beams, etc., which are now lying behind the Janārdana temple. The rest of the Mārkaṇḍēśvara temple appears clearly to be a simple but homogeneous structure of the Malnāḍ or Keḷadi type belonging to the 16th century A. D. It consists of a garbhagriha enshrining an old and worn out liṅga, and having a padma ceiling, of a sukhanāsi with a pradakṣhiṇā as at Śringeri, Banavāsi and elsewhere, a navaraṅga with four granite pillars of cubical mouldings, octagonal shafts and wheel-shaped tops, and a porch flanked by stone benches provided with round-topped railings. On the navaraṅga pillars are carved Virabhadra, Bhairava, Garuḍa, Hanumān, etc. A common ornamental design is the wheel with curved spokes or padma peculiarly arranged and so prominent at Keḷadi (M. A. R. 1932, pl. XIV, 1). There can be little doubt that the present temple was constructed in the late Vijayanagar period by either Venkaṭapa-nāyaka of Bēlūr or his contemporary of Ikkēri. Temples of a similar type are found at Kaḷasa and elsewhere. The steps leading to the porch and the elephants guarding them are good pieces of Hoysala work.

The Janārdana temple with its garbhagriha, sukhanāsi and long navaraṅga is also a structure of about the Vijayanagar period. The Janārdana image, however, though much mutilated and broken into pieces, is an interesting one. It is really not Janārdana at all; but Venkaṭēśa of the old type seen at Talkāḍ and on the west wall of Binnamaṅgala. It is a standing figure with long conical kirīṭa, the jaṭā falling behind the neck, no phālāksha, a prayōga-chakra in the right back hand and a śankha held between two fingers of the left hand, the left forehand looking as if in kaṭihasta. The right forehand is unfortunately broken, but appears to have been in the dāna-mudrā with the fingers somewhat drawn up. The image may well be attributed to the Chōḷa period or about the 11th century A. D.



1. CHENNAKESAVA TEMPLE, MARLE—NORTH-WEST VIEW (p. 20).



2. CHENNAKESAVA TEMPLE, MARLE—
CHENNAKESAVA (p. 21).



3. GOPALA KRISHNA TEMPLE, AGUMBE—
VENUGOPALA (p. 37).

Around its legs is a stone box and tradition says that it was the sacred box of Agastya from a sāligrāma in which 'Janārdana' manifested himself while the sage was taking a bath in the Bhadrā. The mahādvāra and the prakāra walls are also of the late Vijayanagar period.

The temples were repaired about five years ago at a cost of about Rs. 5,000.

Conservation.

Both the temples are now in a sound condition except for the dilapidated prakāra wall. The Bhaṭṭar complains that his very low emoluments have compelled him to think of voluntary retirement. Since such an event would lead to the neglect of the temple, it may be recommended that the emoluments may be increased, worship being revived in all the four temples in the neighbourhood.

The image of Yōgānarasimha near the river (4 feet high with the Garuḍa pedestal) is a piece of Hoysaḷa workmanship slightly damaged. Nothing of the old temple remains except a large number of worked stones which are lying about and the basement of the old temple. The image is now absolutely in the open air and is at the mercy of any vandal who would mutilate it. It may be removed to the navaraṅga of the Janārdana temple and installed there facing south so that it may be worshipped along with Janārdana. Otherwise it may be removed to a museum.

BALEHONNUR.

From the bridge at Bālehonnūr a grand view of the Bhadrā river is obtained (Pl. XIV, 1).

BALEHALLI.

VIRABHADRA TEMPLE.

The temple of Virabhadra in the village of Bālehalli is a granite structure with a garbhagṛiha, a sukhanāsi, a navaraṅga and a porch. The last, according to the inscription of a pavement stone slab, was constructed in Ś 1454 i.e., 1532 A.D. Inside the garbhagṛiha is an image of Virabhadra mentioned in an inscription dated Śaka 1290 (see M. A. R. 1932, Inscription No. 44). The pillars in the navaraṅga are thick and square with the figures of Basava, etc., in relief on their cubical mouldings. The tower over the garbhagṛiha is a stepped pyramid as that of the Mārkaṇḍēśvara temple at Khāṇḍya. The *kaisāle* around has old wooden pillars in imitation of the stone ones of the period. The temple is architecturally unimportant.

SRINGERI.

VIDYĀŚĀṆKARA TEMPLE.

The Vidyāśāṅkara temple is doubtless the finest architectural structure in Śringeri and one of the best in the Mysore State. It appears to have been constructed to commemorate Vidyāśāṅkarasvāmi who has been identified by

Mr. R. Narasimhachar with Vidyātīrthasvāmi, the famous guru who was living at the time of Bukka's visit to the place in 1356 A. D. and probably died very soon after. Thus the temple may be ascribed to the date circa 1357 or 1358 A. D.

Its situation is one of the most picturesque in the whole state, comparable in some respects with the position of the Taj at Agra. The Tungā rushing down from the hills makes a loop here flowing first towards the west, then towards the north and then turning east. Just where the last turn is taken its left bank is steep and high; and on this ground within 50 yards of the river this beautiful temple has been built facing east and thus parallel to the river. A very fine view is obtained from the opposite bank¹.

Situation.

A general glance at the temple gives the impression that it is somewhat like the famous Hoysala monuments. It is built on a platform, about 4 feet high. The upper portion of its walls has rows of turrets under which stand large sculptured images. Above a set of double eaves rises a tower whose general look is like a stepped pyramid. The temple is built entirely of granite of which there appears to be a quarry near Śringēri.

General Description.

The plan of the temple is extraordinarily interesting and peculiar². Two semi-circles or *apses* form its eastern and western ends; and they are connected by an oblong block so that the whole shape is roughly that of two semi-circles connected by a square.

The building has a garbhagriha, a wide sukhanāsi with which is connected a semi-circular pradakṣhiṇā, and a navaraṅga with a large central square. It reminds us of the Buddhist chaityas, the Viṣṇu temple at Aihole and perhaps of the palaces of the Achaemenian emperors. But there is little doubt that the architect has taken his cue from the round-backed Hoysala temples with numerous importations from the Chōla temples of South India. The result is an attractive and highly interesting composition in which are mixed up several features of the Chālukyan and the Dravidian styles. These details will be noticed later on.

The platform which follows the contour of the main temple is a strongly built structure with a number of cornices one of which bears small kīrtimukhas on its dentil projections. Since the temple has six doorways, the platform has six sets of steps, each of which is flanked by a pair of elephants, each animal holding a large fan-like floral design. The animals have no individuality and are not comparable to Hoysala elephants in similar positions.

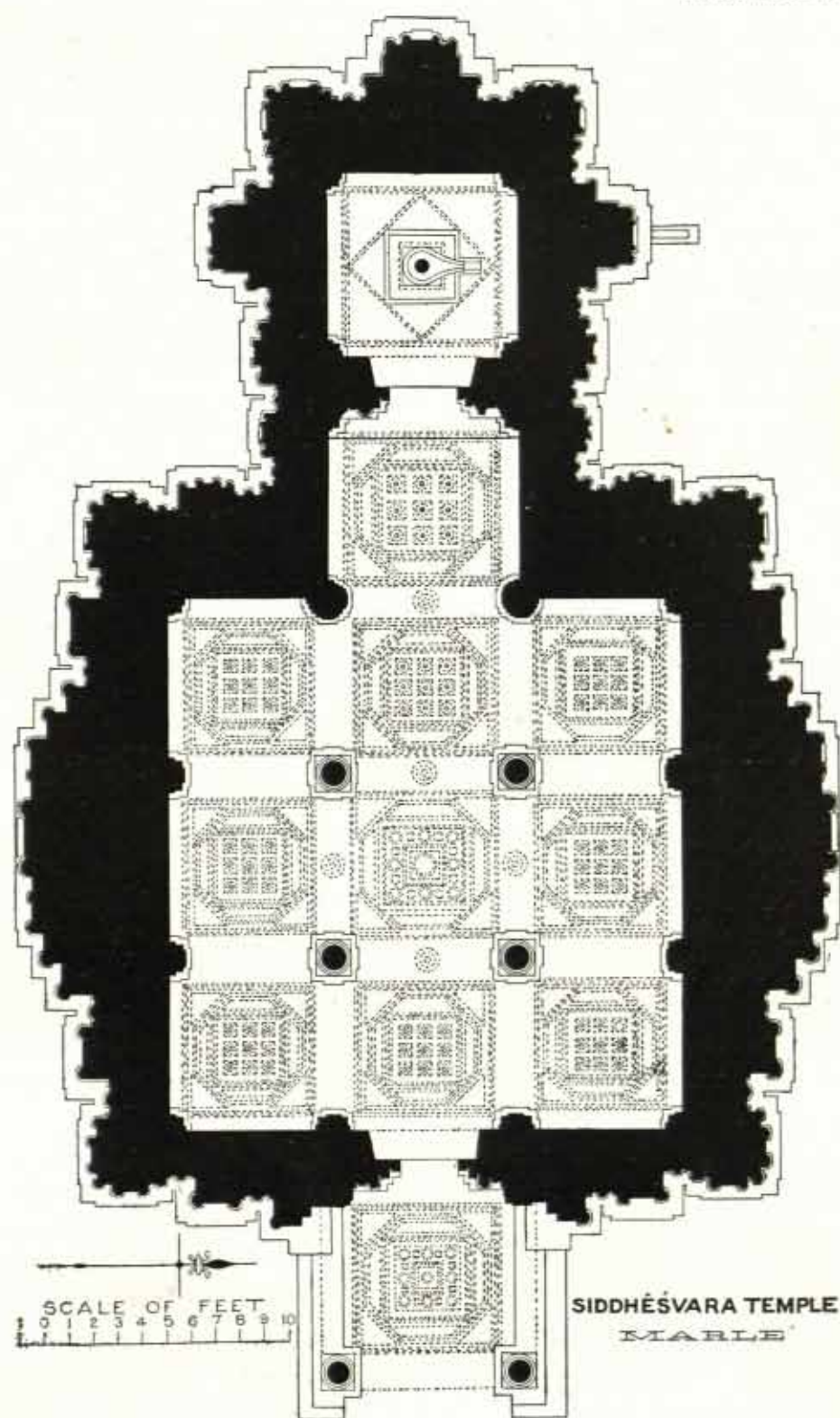
Platform.

The temple is raised upon a basement, more than 5 feet in height, which with another set of cornices, reaches up to a height of about 8 feet. This portion has nearly half a dozen

Basement.

1. See M. A. R. 1931, Plate VII, 1.

2. Ibid 1916, Plate VI.



(P. 22).

cornices and about five sculptured bands making in all nine noticeable rows. The bands and cornices offer a pleasing contrast of light and shade, which is in imitation of similar Hoysala work.

First band—Horse frieze.—At the bottom comes a row of horses with accoutrements and their riders sometimes leading them. Though these animals are often similar, a few of them are in highly spirited postures and have individualities of their

Bands. own: for example, a horse tearing the ground with its hoof—north-side middle. Occasionally we get other animals like hooded cobras with or without charmers, camels, tigers, lions, a herd of deer (north-west corner), etc., while the corners generally have some ornamentations like towers.

Second band—Elephant frieze.—This has a row of elephants accoutred and in various interesting postures. Occasionally a tusker fights a man or another elephant or a lion. Some interesting groups are mentioned below:—

South-East—Elephant slaying man; tusker attacked by lion.

South-West—Two tusked slaying a lion.

North-West—Two rams fighting a led camel.

North—Hunch-back and mate.

North-East—Elephant and bull with a common head; elephant goring a man to death and hurling him; man fighting lion.

Third band.—This is a cornice having a rope design ornamentation with a band of flowers on its face and beads in the valleys.

Fourth band—Lion frieze.—This is a frieze of lions in various postures with an occasional Yaksha, yāli, cobra, monkey or boar (east).

South Wall—Saḷa killing the lion.

North-West wall—Lion-headed peacock, yāli (long trunked), lion with long snout, tiger slaying a deer.

Fifth band.—An eaves-like cornice with drops at bottom and a row of lion-headed kīrtimukhas on its face. Under the kīrtimukhas and the corners are occasionally carved figures of Nāgīṇīs, Yakshas, monkeys, ṛishis in āsanās, frogs, parrot pecking at leaf (north-west), snake-charmer with his group consisting of cobra and monkey (north-west).

Sixth band.—This is perhaps the most interesting of the bands since it contains hundreds of little panels illustrating the Purāṇas, traditions, etc. Local people identify several of them as incidents in the life of Śrī Śaṅkarāchārya. But it looks more like the Aśvamēdha episode of Arjuna. Commencing from the east and moving clockwise, the more interesting of them are studied here:—

South-East.—

(1) An aśvamēdha horse is led forward preceded by spearmen, bowmen, men carrying a gong and varied drums, trumpeteers, conch-blowers, etc., and followed by a

king in a *palanquin* with his umbrella bearer, heralds, etc. A lady on an elephant and a prince royal on horseback are followed by attendants, footmen, horsemen and elephantmen (Identity of the scene to be ascertained).

South Wall—The procession moves on until the royal hero is received by a group consisting of men and women accompanied by lancers and musicians until he is led to a throne and has his feet massaged in the open court. The hero who has laid aside his bow and arrow prays to a three-headed god (Agni or Brahma) who is attended by a group looking like the eight Dikpālas, one of whom is leading an animal resembling a buffalo. The hero prostrates before Brahma and Sarasvatī who are attended by a number of their ṛishi pupils. A lady pleases Brahma and receives a gift, to celebrate which event she plays on a *rudra-viṇā*. The hero follows the sacrificial horse which mounts a hill. The defeated hero is restored by a drink offered by the lady who was erstwhile playing on the viṇā in worship of a liṅga. The hero and heroine are married.

South-West—Receiving *prasāda* of the liṅga, they ride on the same horse and proceed to meet a lady with a mongoose, probably Pārvatī. They ride forward and are reverently received by a king who prostrates himself before them and takes them in procession in a *palanquin* to his palace.

North-West—There they are received by the king and queen who bless them. The couple are saved from the sword of an enemy by the intervention of Viṣṇu.

(2) Arjuna performs penance among the ṛishis of the Indrakīla. Śiva pursues a boar and a fight ensues. The fight is carried on with bows, swords and boulders.

North Wall—The opponents box and wrestle, while Pārvatī looks on.

Arjuna is worsted and worships the liṅga in order to come back again to the fight. The identity of the hunter and huntress is known to him and he prostrates before them.

Śiva and Pārvatī, seated in state and attended by the Gaṇas, bestow Pāśu-patāstra on Arjuna.

(3) Śrī Śaṅkarāchārya is teaching his pupils. He is seated on a raised seat wearing a necklace and a conical kirīṭa, with his right hand in chinmudrā and his left holding a book. His sanyāsi disciples sit by him, two on each side; eleven other disciples are seated to his left, and five in the other panels to his right. A grihastha scholar is teaching while royal personages are listening or are prostrating.

(4) The presentation of a palm-leaf manuscript is being made.

(5) Yōgis performing yōga in various attitudes, (north-east) sometimes riding on fish, tortoise, scorpion, etc.

Seventh band.—Next above is a cornice with drops below and a floral band on its face. Near the doorways this cornice has varied patterns of Śrī-chakra. This cornice marks the level of the floor inside the building.

Eighth band.—Next above is a band depicting groups of Yakshas and dancers in various dancing postures accompanied by drums, pipes, etc.

Large Wall Images.

South-East—

- (1) Indra (abhaya, dagger, javelin, dāna), elephant on pedestal.
- (2) Four-handed male figure (rosary, not carved, kalaśa, open palm on the left thigh).
- (3) Śrī Rāma with arrow and bow.
- (4) Two-handed male figure (chinmudrā and kaṭihasta) with a conical kirīṭa on head, generally identified as Vyāsa.
- (5) Śiva standing (abhaya, battle-axe, deer, dāna), with bull on pedestal.
- (6) Bhairava, naked and wearing serpents, holding rod and bowl in his two hands. Scorpion on pedestal.
- (7) One-headed Brahma or Prajāpati with four hands (abhaya, sruk, sruva, dāna). Dancing Gaṇeśa to right and a chāmaradhārī to left. Pedestal vacant.
- (8) Durgā seated on lion with four hands (trident, chakra, śankha, tarjanī-mudrā) wearing breast band and kirīṭa.
- (9) Two-handed figure, perhaps Rāma worshipping liṅga with a smaller figure behind.
- (10) Naked male figure standing with four hands (trident, arrow, bow and dāna). Wears conical kirīṭa and is said to be Śani. Pedestal vacant.
- (11) Two-handed god with a garland having a five-hooded snake at each end. Said to be Mṛityudēva.
- (12) Śiva standing, holding in his four hands sword, trident, pāśa and dāna. Padma on pedestal.
- (13) Two-handed god wearing kirīṭa and yajñōpavīta and holding stylus and palm-leaf book—Chitrāgupta(?)
- (14) Four-handed Yama with abhaya, mace, sarpa and dāna.
A dog (Dharma) and Mṛityu on each side. Buffalo-bull on pedestal.

First Sotuh Doorway—

South Wall—

- (15) Two-handed Mṛityu standing. The cobras are seven-hooded. (Pl. XVII, 1).
- (16) Lakshmīnarasimha group with the god in the centre and a dvārapāla, Umāmahēśvara (bull on pedestal) and Hanumān on the right; and a dvārapāla, bearded Brāhma with Sarasvatī (swan on pedestal) and Garuḍa. The major gods are seated in niches with relievo turrets.
- (17) Dakṣiṇāmūrti group with the god seated in sukhāsana, crosslegged and four-handed (chinmudrā, rosary and padma, kalaśa, book), treading

on demon. On either side of him are seated the gods with books and stylus rods. Rishis on pedestal.

- (18) Goddess Sāvitṛī seated in padmāsana in a circular maṇḍala with four heads and ten hands holding abhaya, aṅkuśa, trisūla, chakra, padma, padma, śaṅkha, bowl, cobra and dāna and seated on a chariot drawn by two lions. (Pl. XVI, 1). On each side is a dvārapāla and a two-handed god offering *arghya*. To extreme right are two four-handed Brahma figures with peacock on pedestal; and to extreme left a two-handed god, with lion on pedestal. Of the four heads of the goddess three are in one row and the last in the upper row. Such a representation of multiple heads is almost unknown to Hoysaḷa sculpture; but it exists in the relievos of Aṅkor Vāt where a god with similar heads has his chariot drawn by lions. At Mosale in the Hassan taluk, there is a wall image of god Śiva with the heads similarly shown. (*Vide* Ann. Report for 1933, Pl. IX, 3).

Second South Doorway—

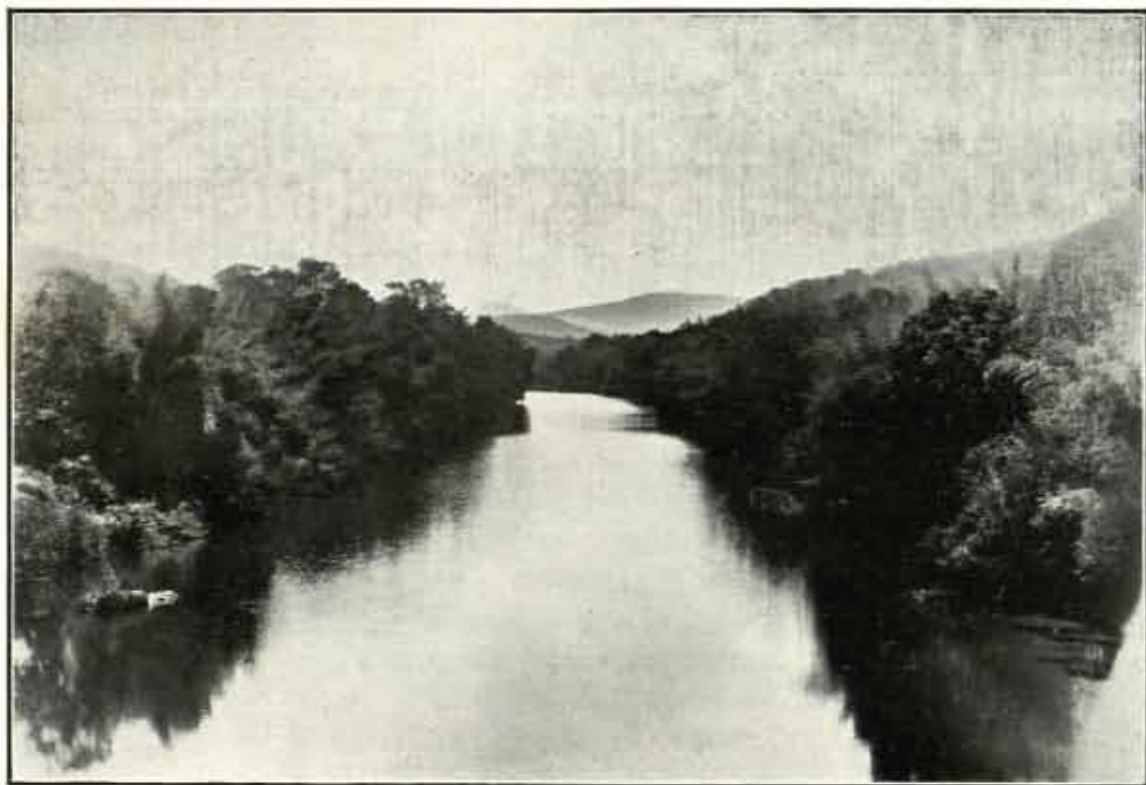
South-West corner.—The seven Prajāpatīs.

West—

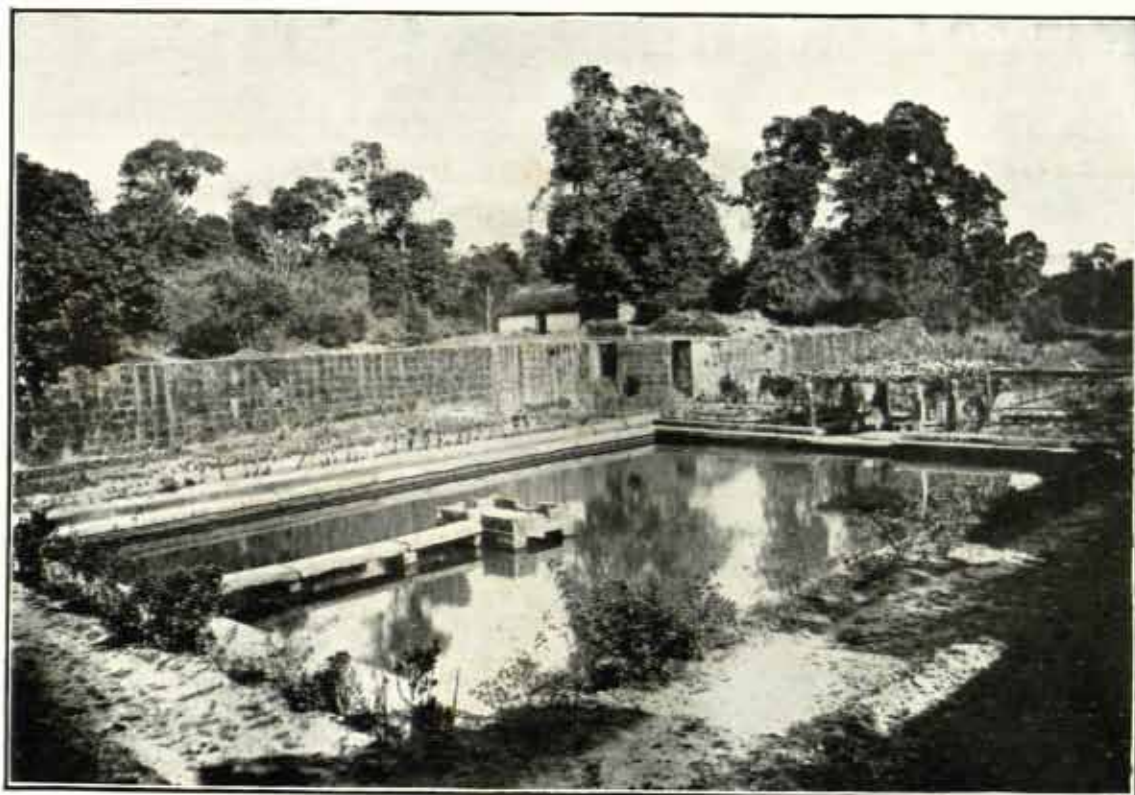
- (20) Kalki—Two-handed, holding sword and bridle, and riding an accoutred horse with a warrior on pedestal.
- (21) Buddha—A nude figure standing like a Jaina image with four others on the pedestal. This is the mediæval Brahmanical representation of the Buddha.
- (22) Śrī-Kṛishṇa as Vēṇugōpāla with a consort on each side and kneeling Garuḍa, and listening cattle on the pedestal.
- (23) Balarāma—two-handed with mace and plough in his two hands, and swordsmen on the pedestal. Rishi with padma to right.
- (24) Śrī-Rāma as Kōḍaṇḍarāma with arrow and bow in his two hands, Sītā to his left and Lakshmana with arrow and bow to his right; numerous monkeys and bears on the pedestal.
- (25) Paraśurāma with a battle axe in the right hand and bow and arrow in the left; Garuḍa and snakes on the pedestal.

West Doorway—

- (26) Vāmana group—Bali bestowing gift to Vāmana who holds an umbrella.
- (27) Narasimha group—Anthropoid Narasimha rushing forth to destroy Hiranyakaśipu. (Pl. XV, 1). Four-handed Lakshmī to the left and Prahlāda with folded hands to the right. Fighting rākshasa on the pedestal.



1. VIEW OF THE BHADRA RIVER AT BALEHONNUR (p. 25).



2. VIEW OF THE DEVAGANGA POND NEAR NAGAR (p. 41).

- (28) Dharaṇīvarāha—Anthropoid boar standing with Lakshmī on his hips and having four hands (abhaya, chakra, śankha, holding Lakshmī). Fallen rākshasa (Hiraṇyāksha) on pedestal.

North-West—

- (29) Kūrma or Tortoise Incarnation. Life-like, with demon on pedestal.
 (30) Matsya or Fish incarnation with Garuḍa on pedestal.
 (31) Śiva as Andhakāri. Four hands (abhaya, triśūla, chakra, parrot.)
 (32) Mārkaṇḍēśvara—Four-handed Śiva spearing with trident Yama who is dragging Mārkaṇḍēya with his pāśa. (Pl. XV, 3).
 (33) Sōmāskandamūrti—Śiva and Pārvatī standing with Shaṣṭmukha between them. Bull and peacock on pedestal.
 (34) Ardhanārīśvara—Four-handed (abhaya, triśūla, sarpa and dāna.)
 (35) Śiva as Tripurāri. Four-handed. Shooting arrow with Buddha at the tip and Viṣṇu in the centre, at the tower-like cities of the demons. He is supported by Pārvatī and Brahma.
 (36) Śiva as Chandraśekhara—abhaya, paraśu, mṛiga and dāna.
 (37) Śiva as Kāmadahana—two-handed. Seated in sukhāsana with the right hand in chinmudrā looking fiercely at Cupid who is shooting floral arrows with his sugarcane bow.

First North Doorway—

North Wall:—

- (38) Śiva as Andhakāri. Usual Naṭarāja pose.
 (39) Srīkaṇṭha or Viṣhakaṇṭha—Four-handed. Flame of the poison, trident, drum, dāna. Front right hand holding poison up near the throat.
 (40) Vīrabhadra (?) with four hands (sword, trident, mace and spear) with Hanumān to right. Demons on pedestal.
 (41) Chandramaṇḍala group—Under an ornamental canopy in a circle is seated in padmāsana, a male god with ten hands—kalaśa, kalaśa, rosary, kalaśa, bell, bell, kalaśa, book, kalaśa, kalaśa. The god is seated in a ratha drawn by horses; two gods with kalaśas on each side. (Pl. XVI, 2).
 (42) Śiva standing, four hands—abhaya, paraśu, ḍamaruga and dāna.
 (43) Gajāsuramardana.
 (44) Hayagrīva group. (Pl. XV, 2). The four-handed god (rosary, chakra, śankha, book) is seated in padmāsana under a canopy with Vaishṇava dvārapāla and a pair of godly disciples on each side.
 (45) Annapūrṇā—two-handed with ladle and kalaśa.
 (46) Pārvatī group. Pārvatī in the centre with a Śaktidvārapālikā and Lakshmī on the right and another dvārapālikā and Sarasvatī on the left. Near Sarasvatī is a mother carrying child on her hip.

- (47) Lakshmī standing (abhaya, chakra, śankha and dāna).
 (48) Śiva as Kāpālika (?)—four-handed with sword, trident, drum and bowl.

Second North Door—

North-East Wall—

- (49) Kubēra—four-handed—abhaya, mace, kalaśa, dāna. Horse on pedestal.
 (50) Īśvara—four-handed, holding sword, trident, drum and kapāla with severed head. Bull on the pedestal and consort to left holding trident and bowl. Both the gods wear garlands of skulls.
 (51) Bhṛīṅgi—three-legged and skeleton-bodied, dancing with rod in hand. (Pl. XV, 4).
 (52) Bhairava—four-handed, with scorpion on pedestal.
 (53) Vīrabhadra—four-handed, with Dakshabrahma to the right and Nandi on pedestal.
 (54) Śiva standing—four hands—abhaya, trident, drum and dāna. Nandi on pedestal.
 (55) Śiva standing—abhaya, goad, drum, dāna—with consort to left and bull on pedestal.
 (56) Veṅkaṭeśa—four-handed—dāna, chakra, śankha, kaṭihasta. Lakshmī to right and Garuḍa on pedestal.
 (57) Vyāsa (?)—two-handed with chinmudrā and kaṭihasta, wearing conical kirīṭa and *yajñōpavīta* and short *dhōṭi*.
 (58) Śaṅkarācārya—two-handed (right, dāna-mudrā (?); left, palm-leaf book). The head is clean shaven.
 (59) Vīrabhadra—two-handed, holding vīṇā in left hand and asking for something in the right. To his left stands a two-handed god with chinmudrā and kaṭihasta—perhaps Śiva teaching vīṇā to Vīrabhadra.
 (60) Dancing Gaṇeśa with mouse on pedestal.
 (61) Shaṇmukha standing—abhaya, spear, parrot and dāna. Plain pedestal.

These large figures are generally under some kind of tōraṇa, but the more important of them are enshrined in niches whose ornamental towers are borne on square or indented square pilasters. Indented square pilasters also ornament the upper portions of these walls whose chief feature is their indented corners.

The eaves which are double as in the Hoysala temples have knoblike drops at their fringes and chains of stone at some of the corners.

Eaves.

One of these has six links. The eaves have the apologies for ribs on the inside. The roof is of stone sloping down



1. NARASIMHA KILLING HIRANYAKASIPU (p. 30).



2. HAYAGRIVA (p. 31).



3. MARKANDEYA PRASANNAMURTI (p. 31).



4. BHRINGI (p. 32).

by stages and well jointed so as to prevent leakage of water. Stone conduits are also provided.

The tower is a remarkable architectural piece combining the features of the Chālukyan, Draviḍian and the North Indian styles. It is made up of three sets of cornices rising in a step pyramid fashion. Each cornice has ornamental drops on its fringes and the topmost one has small stone bulls facing the cardinal points. The pyramid is broken by three storeys of the Draviḍian type. The śikhara on top and its *grīva* are too small according to Chālukyan proportions. There is a suggestion of a curvilinear outline with North Indian parallels. The finial is a large golden *kalaśa* with four smaller ones around unlike the stone ones of the Chālukyan period. The tower has a large frontal projection in front with a *kirtimukha* having an image of Śiva standing as *Sadāśīva* (*abhaya*, *paraśu*, *mṛiga*, *dāna*).

The building has six doorways, symmetrically placed, three in the east half and three in the west half or one each in the east and west and two each in the south and north. Each door is approached by a flight of seven steps supported on either side by a lion or a lion with a creeper emerging from its mouth. Each door is supported by a *dvārapāla* and the jambs have vertical scroll and floral bands. Compared with the rest of the temple, their designs are not striking. On each jamb is a river goddess on a *makara* and on the lintel is carved *Gajalakṣmī*. The three back doors lead into the *pradakṣiṇā* while the three front ones give access to the *navaraṅga* hall. Each door has supporting *dvārapālakas* two of which are Śaiva, two Śākta and two Vaiṣṇava.

The building is peculiar in not having either a *mukhamanṭapa* or a porch.

The *navaraṅga* is a structure having twelve highly ornate pillars of the Draviḍian type. Each pillar has an ornate base, a square shaft with numerous carvings on the cubical mouldings and mango drop pendent brackets on the back sides and a large bracket group on the front side. Each of these groups has smaller groups like an elephant with upraised trunk at bottom, a large rearing lion with a heroic rider in the middle and a heavy projecting bracket of elephants, lions and śarabhas above. The whole pillar is generally a highly ornate piece, perhaps too heavy in its brackets. On the back sides each pillar has an ornamental pilaster rising out of a *kalaśa*; and each bears the image of a sign of the Zodiac after which it is called. It is said that sun light falls in the early mornings upon the Ram pillar during the month of Ares and on the Bull pillar in the next month and so on. Numerous minor points call for remarks. The elephants have chain accoutrements. The lions have large stone balls in their mouths and these can be rolled, though they cannot be taken out. The bridles of the lions are held by riders wearing conical

kirīṭas or round-shaped turbans and holding either weapons or flowers or with upraised hands.

The central ceiling of the navaraṅga is more than sixteen feet high and this result is achieved by a corbelled construction, the weight being poised upon the very heavy brackets. The central ceiling has a fine design with a padma in its dome and a large pendant, the chief ornamentation of which are birds pecking at the bud in an upside down posture.

At the back of the navaraṅga there are three doors leading into the pradakṣhiṇa, the main door having two Śaiva dvārapālas. The pradakṣhiṇa is a narrow passage, about 4½ feet wide, which goes round the sukhānāsī and garbhagriha. In this pradakṣhiṇa, facing south, west and north are three niches having respectively Brahma, Viṣṇu and Mahēśvara. The sukhānāsī doorway leads into the sukhānāsī which leads on to the garbhagriha. In here is a large pedestal with a high liṅga known as the Vidyāśaṅkara liṅga. The five gods of the five cells around the garbhagriha are, from the south-east, in order, Vidyā-Gaṇapati, Brahma, Viṣṇu, Mahēśvara and Durgā. The sukhānāsī doorway is supported by Nandikēśvara on the south and Bhṛīṅgi on the north. The former has four hands (abhaya, triśūla, ḍamaruga, and gadā with a serpent mounted on it). The face is that of a monkey with phālāksha.

The image of Vidyā-Gaṇapati very much resembles a Hoysala one, but appears to be of granite.

Brahma is four-headed, the three front ones being beardless and the back head being bearded. Sarasvatī is on his thigh with rosary, padma padma, and dāna in her hands, and swan on pedestal.

Lakṣmīnārāyaṇa with four hands: abhaya, chakra, śaṅkha and round Lakṣmī. On the pedestal is Garuḍa. There are no avatāras carved on the tōraṇa.

Umā-Mahēśvara with four hands: abhaya, paraśu, mṛiga, and round consort Bull on pedestal.

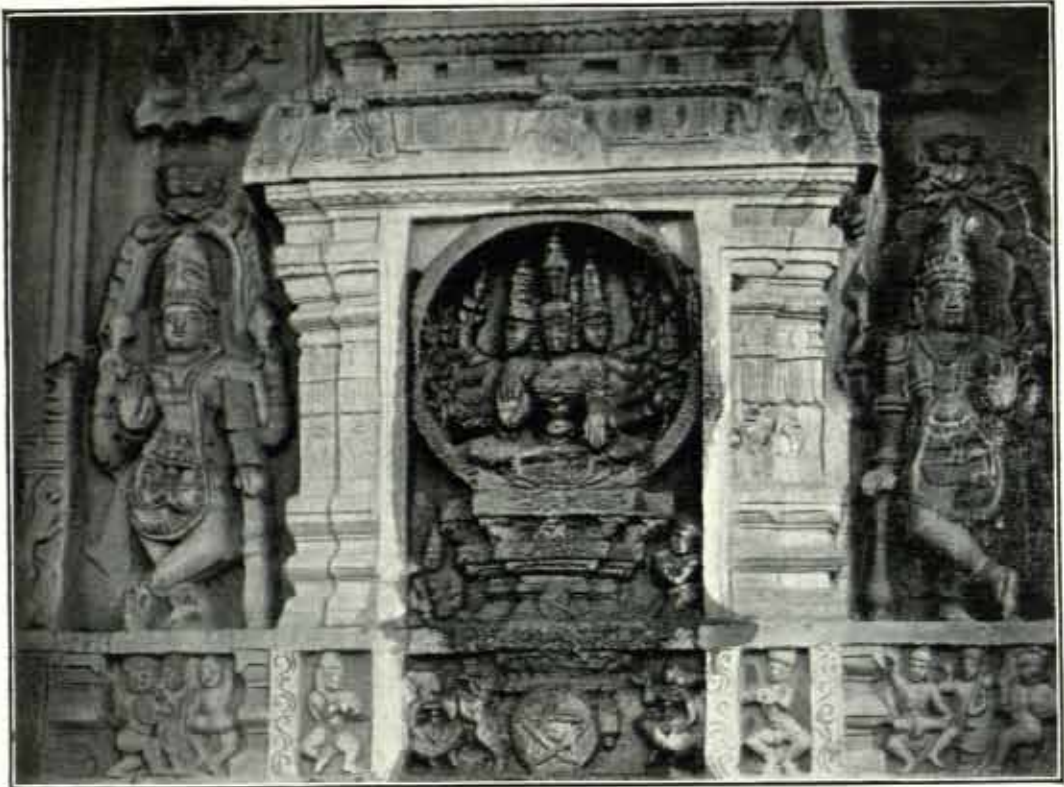
Eight-handed Durgā as Mahishāsuramardinī on lion pedestal.

The figure of Kāla-Bhairava is also in the same cell. Both are small images.

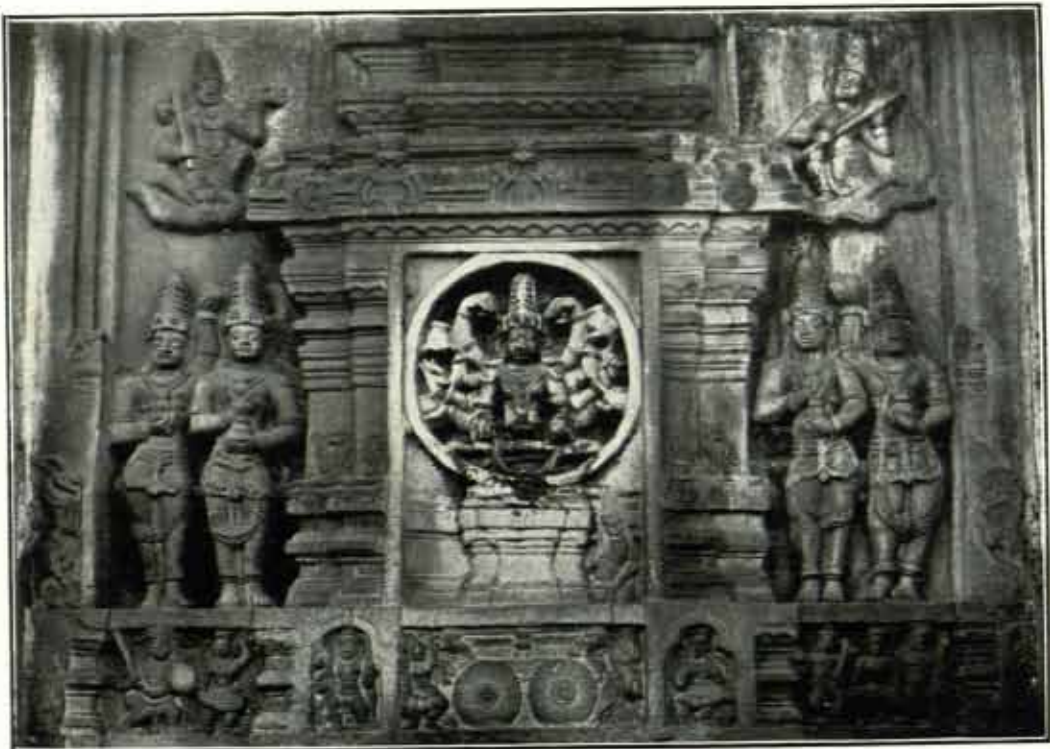
Chālukyan.—The apsidal ends, the indented corners, the absence of mukha-maṇṭapa, the plinth or platform for pradakṣhiṇā, the friezes of horses, elephants, lions, etc., carved on the basement, the pilasters, niches and large images of the upper wall, the double roof, the stone tower of the stepped pyramid type with its frontal projection and the general impression of the whole structure are Chālukyan features.

Chalukyan, Dravidian and Indo-Aryan elements in the Vidyasankara temple.

Dravidian.—The inner pradakṣhiṇā around the garbhagriha, the designs of the balustrades supporting the steps, the rope-shaped cornice, the three storeys of the main tower, the metallic finials on the top, the drapery of the dvārapālas and other



1. GODDESS SAVITRI (p. 30).



2. CHANDRAMANDALA (p. 31).

images, the breast bands of the female images, the great pillars of the navaraṅga with their heavy brackets of elephants trodden upon by rearing and ridden lions, the use of granite instead of soapstone and the general absence of round pillars, pilasters, etc., are Draviḍian features.

Indo-Āryan.—The tower with its curvilinear suggestion and the doorway reached by high flights of steps and the low pyramidal top of the navaraṅga are suggestive of Indo-Āryan features.

There is an intentional mixture of styles. But the external aspect of the building is more Chālukyan and the internal aspect more Draviḍian.

JANĀRDANA TEMPLE.

The small temple of Janārdana directly to the north of the Vidyāśankara temple appears to have been constructed in the reign of Bukka or Harihara before 1386 A.D. It has a garbhagriha, a sukhanāsi, a small navaraṅga and porch flanked by a Garuḍa shrine on the north and Hanumān shrine on the south. The pillars have sixteen-fluted shafts connecting two cubical mouldings with wheel-shaped top moulding. The roof is peculiar in that its side aṅkaṣas are sloping out as in the Pārśvanātha basti at Halebīḍ. There is nothing architecturally remarkable about the temple. The frontal porch is of three aṅkaṣas.

Behind the Vidyāśankara temple are seven other smaller temples in which are enshrined liṅgas in commemoration of the earlier gurus of the Śringeri matt. They are not architecturally important and their pillars are imitations of those of the Janārdana temple. They are mostly of the 16th and 17th centuries. Their towers are often of the stepped pyramid kind with projections over the sukhanāsi.

Other temples.

ŚĀRADĀ TEMPLE.

The chief deity worshipped in Śringeri is Śāradā, the goddess of learning. There was a small temple for her to the north of the Vidyāśankara temple. This was replaced in recent years by a large stone structure which was commenced in 1906 and completed in 1915. Since the Mysore Palace was being finished, its sculptors and architects were brought over to Śringeri to work at this building. Many of them were Tanjore men trained in the Madras School of Arts and a few were from Bombay and Rajaputana.

The plan is an adaptation of a Draviḍian temple, the main changes being the covering of the prākāra courtyard and an open raṅgamaṇṭapa. The temple now has a small shrine of polished black basalt or *Turuvekere-kallu* similar to the material

of the pillars of Hyder Ali's tomb at Seringapatam. The rest of the structure is of fine grained granite (obtained from a quarry a few miles away from Śringeri). There is a narrow open pradakṣhiṇā around the main shrine which is extended eastward to form the raṅgamaṇṭapa (Pl. XVII, 3). Outside this maṇṭapa is the prākāra courtyard surrounded by a pillared verandah which develops in the east to a mukhamaṇṭapa with a pātālāṅkaṇa near the doorway. The width of the central aisle is about 20 feet and is very impressive. To the east of the main doorway is a small porch.

This porch is a Draviḍian structure and the mukhamaṇṭapa is also similar in character. It consists of composite Draviḍian pillars with three sets of brackets, the lowest being floral of the Greek pattern, the second a lion bracket, and the third one, a makara with pendent mango buds. Some of these have pecking parrots in an upside down posture. The pillars are interestingly designed, the brackets being generally in imitation of those of the navaraṅga of the Vidyāśaṅkara temple.

The pillars of the prākāra verandahs are Draviḍian and less ornate.

But all the skill of the modern sculptor has been lavished upon eight of the ten pillars of the raṅgamaṇṭapa, the easternmost pair of these having relievo sculptures, nearly six feet high, of Pārvatī (south—abhaya, deer, damaruga with cobra and dāna) and a goddess (abhaya, mounted rosary, padma and dāna on the north). The westernmost pillars have female dvārapālikās. On the pair next to them on the east are rearing lion brackets. But of the second pair from the east, expected to be the finest, the north pillar has a figure of Mahishāsuramardinī with the head of a buffalo on the pedestal and the figure of a lion behind the standing goddess. The goddess herself has eight hands (abhaya, dagger, arrow, chakra, śankha, bow, buckler and kaṭihasta). The details are carefully carved but the image is sadly lacking in proportion, the body being too broad, the head too large and the legs too short for the size. The grandest sculpture is that of Rājārājēśvarī on the corresponding pillar to the south. She is seated in sukhāsana, wears a crescent-bearing crown and several garments some of which have rose flowers. Her four hands have spear (?), combined goad and mace, sugarcane stalk and a modern adaptation of the pāśa. Over her head is a Gandharva lady whose face, limbs and wings, bare breasts, loose nipples and the laurel leaves and flowers held in her hand declare her to be a European intruder in what is expected to be an atmosphere of Indian spiritualism. The goddess below her right elbow has an imitation of a gorgon's head.

The main shrine is comparatively less ornamental. Its wall has octagonal pilasters with occasional round pilasters and mango drop brackets. The surface is well polished and on the basement cornices are uncarved outlines of imitation kirtimukhas.

For a description of the main image see Mysore Archæological Report for 1916, page 15.



1. VIDYASANKARA TEMPLE, SRINGERI—MRITYU
(p. 29).



2. FORT, MANJARABAD—GATE (p. 16).



3. SARADA TEMPLE, SRINGERI—INTERIOR VIEW (p. 36).

On the whole this temple is a curious mixture of European elements with what are expected to be Dravidian architecture and sculpture. For the lay public it has a great impressiveness. But the artist and especially a student of sculpture cannot help feeling disappointed. Few of the imitations of ancient sculptures here have risen to the standard of the grace and the loveliness of a single Hoysaḷa image. The Indian form is there often; but the spirit of the Indian art is conspicuously absent.

AGUMBE.

GÖPĀLAKṚISHṆA TEMPLE.

The temple of Gōpālakṛishṇa which has two modern courtyards, is one of granite with a garbhagriha, a pradakṣiṇā, and a navaraṅga of four pillars. The porch is a recent addition of inferior quality. Excluding the porch, the general plan of the building is a perfect oblong, the length being twice the breadth. A sloping set of slabs forms the eaves, while the tower is of the stepped pyramid kind. A flight of four steps flanked by lion heads leads up to the main door which is guarded by two Vaishṇava dvārapālas with cobras entwining the maces and wearing tiaras of the stepped kind. A Gajalakṣmī is found on the panel above the lintel and further, on the beam, is a monkey in an obscene attitude.

The navaraṅga has a large central square. The pillars are square in shape with sixteen-fluted shafts and cubical mouldings wearing human, bird and other ornamental designs with a wheel-shaped moulding near the top. The central ceiling is flat and has a fine relieve padma. There is nothing remarkable in the pradakṣiṇā which is about two feet wide only.

The chief object of interest in the temple is the fine image of Vēṇugōpāla of dark stone carved in imitation of Hoysaḷa sculpture (Pl. XII, 3). The god is four-handed holding chakra and śankha in the back hands and playing on a flute with the front hands. He wears a variety of garlands and other ornaments, a stepped tiara, waist bands with hangings, anklets, wristlets, etc. Behind him a seven-hooded cobra raises its hoods, each head bearing a vīrarēkhā and a crest jewel, and above it there is a lion head under a conventionalised but finely designed tamāla tree. The god wears shorts and a cloth girdle also. On both sides of him and intently listening, stand groups of animals among which may be distinguished cows, deer, buffaloes, stags, lions, tigers, elephants, cobras and cowherds. To his right and left stand his two-handed consorts, wearing breast bands, kirīṭas, etc. Two pilasters of the indented square kind support the tōraṇa arch whose creeper scroll has in the convolutions the ten avatāras, viz., anthropoid Matsya, anthropoid Kūrma, animal Varāha, seated Narasimha, seated Vāmana, seated Paraśurāma, seated Śrī Rāma, seated Halāyudha, baby Kṛishṇa on all fours, and seated Kalki with the head

of a horse. On the outer edges of the arch are two pecking birds with straight beaks and longish tails—not parrots. The whole is of a single piece of stone about $5\frac{1}{2}$ feet high and is placed upon a granite Garuḍa pedestal. The face has a pointed nose and an archaic smile, conventionalised eyebrows, large prominent eyes and vīra-rēkhā. Though the face does not have the characteristic beauty of Hoysaḷa images, the piece is worked up in every detail including the finger nails and is a very faithful imitation of Hoysaḷa work. It may perhaps be safely attributed to the earlier part of the Vijayanagar period when Hoysaḷa art was yet living, though in a declining condition. The figure is well proportioned and is a remarkable piece when we consider that it was produced in the Vijayanagar period.

MELIGE.

ANANTANĀTHA BASTI.¹

Mēlige is now an insignificant village six miles to the south-east of Tīrthahallī. It has a temple of Venkaṭaramaṇa and a Jain Basti dedicated to Anantanāthasvāmi. According to the inscription in its mukhamanṭapa, the latter was rebuilt in stone about 1608 A.D., so that we are definite about the date of its architectural features. This fact would help us to date the style generally prevalent in the Malnāḍ and assign it to the Keladi period.

The basti is entered by the side of a mānastambha through an upperige or *dvāramanṭapa* and the main structure consists of a straight-sided oblong structure with a wide garbhagṛiha, a wide sukhānāsi, a navaraṅga of nine squares, and an open mukhamanṭapa, also of nine squares. To this has been added a porch of four pillars, which is reached by a flight of steps flanked by spiral design.

General description.

Pillars.

The pillars of the temple are generally square bottomed and tapering with sixteen flutings, those of the porch having straight-sided shafts and the others with the pot and other mouldings. All of them have the wheel moulding and the front pillars of the mukhamanṭapa have brackets of rearing lions treading on elephants. The mukhamanṭapa pillars have varied relieve carvings like trunked horse-headed swans, seated deities, etc.

The ceilings are shallow domes of the lotus design. The bud of the mukhamanṭapa ceiling has transversely carved lines meeting at the point. A doorway defended by two dvārapālas and having a Jaina figure on the lintel leads into a comparatively plain navaraṅga.

The sukhānāsi and garbhagṛiha are almost bare and on a vacant pedestal in the latter once sat the image of Anantanātha, which has now disappeared.

¹ Briefly described in M. A. R. 1929, p. 5

Among the ornamental designs used in the temple, particularly for rosettes, are varied śrī-chakra designs and wheel-form lotuses.

The eaves are formed of very large flat slabs placed slopingly, the joints being guarded by tile-shaped protectors of stone.

The tower is a stepped pyramid of dentil cornices with the usual tall neck and small head of stone on which is a stone kalāṣa.

The dvāramanṭapa has a verandah inside and a porch outside. But this mahādvāra which is a comparatively small one has a pointed mihrab-like arch showing Moslem influence. In the cubical base of either of the pillars of the front porch leading to the mahādvāra are carved *nāgabandhas* as at Chunchankatte. The parapet walls above the mahādvāra have corner minarets and trefoil battlements as in Moslem mosques.

At the south-west end of the courtyard behind the temple stands a small manṭapa housing a two-handed god (abhaya and gadā). A similar pavilion on the north-west has a finely worked four-handed image of Indra standing on an elephant joining his front hands and holding up in his back hands a large padma.

The finest architectural piece in the temple is the mānastambha in front. It stands on a platform formed of four different tiers, which together rise to a height of about nine feet; and it has a square base developing into an octagon, all the faces of which are carved over with rilievo figures and designs. From the octagon rises a long sixteen-sided shaft bearing a pot-shaped moulding covered by finely ornamented wheel-bearing lion brackets which are upholding a padma whose fringes have knot drops. On the padma is a platform above which there is a miniature shrine with pointed arch doorways, step pyramid tower and a square stone śikhara. At each corner of the platform is a miniature niche with a similar doorway, tower, head and finial. This little shrine is magnificently worked and beautifully poised on the top of the pillar which itself rises grandly out of its majestic platform. Under each of the four arches of the tower stands a naked Jaina image. This pillar is perhaps the best old pillar in the Mysore State, surpassing in design even the famous pillar standing on the Chandragiri hill of Śravaṇabelagola. This pillar has been copied with modifications in the memorial pillar set up recently at Kṛṣṇarājanagar or New Yedatore.

The building needs to be kept clean and the compound cleared of creepers. A small allowance of Rs. 2 may be given to some person definitely entrusted with this task, or a Jain deity may be installed and a family entrusted with the maintenance of the temple. A better view of the mānastambha can be obtained if the compound is extended by 20 yards more or lowered by about three feet.

VENKATARAMANA TEMPLE.

The Venkataramana temple in the heart of the village of Mēlige is a structure of the 17th century and of granite having a garbhagriha, a navaraṅga and a front porch with pillars as in the Basti. The tower is a stepped pyramid as in the other temple. The image of Venkaṭēśa is of black stone as at Āgumbe, and the same style is continued here.

CHAUKI-HONḌA.

The Chauki-honḍa pond, also called Dēvagaṅgā, is very well supplied with water by five wells, of which three are visible and two buried. Near the pond was secured a small Jaina image of pot-stone, which, presumably, belongs to the Basti of the village.

HUMCHA.

THE BASTIS.

In the compound of the Pārśvanātha Basti is also the Padmāvatī Basti. Both of these appear to have been rebuilt of granite in the Keḷadi style, a few materials of older Hoysaḷa and Chālukyan temples, particularly pillars and a fine tōraṇa doorway being used. The four-pillared pavilion in front of the Pārśvanātha Basti is the oldest structure in the place. In front of it is the tōraṇa with a fine lintel.

In the compound are numerous images of which three—a pair of dvārapālas and a lion—date from the 11th century or even earlier.

The Pañchakūṭa Basti is an important Jain temple constructed in the Chālukyan style in the 10th or 11th century A.D. Of this old Basti now remain the fine Mānastambha, the tōraṇa doorway, the colossal dvārapālas and a few of the sacred images. To the Hoysaḷa period appear to belong the porch-maṇṭapa, a large number of the mukhamanṭapa pillars and some of the images, particularly the Yakshīs, Padmāvatī and Kūshmāṇḍinī. The rest of the temple appears to have been rebuilt of granite about 25 years ago. This new work is plain. But the older pieces are very artistic.

The pillar, the porch-maṇṭapa, the Chālukyan tōraṇa and the images inside deserve protection and conservation.

NAGAR.

DĒVAGAṄGĀ PONDS.

Nagar or Bednore was the last capital of the Keladi dynasty and was a very prosperous place in the 18th century until it was captured by Hyder in 1763 A.D. The chiefs appear to have lived in considerable comfort and luxury and one of their achievements in this direction was the selection of a little natural stream flowing down from the horse-shoe-shaped valley about a mile to the north of Bednore and a construction of a number of tanks and wells in a large courtyard of about 285' × 98' to which flights of steps lead down from the east and from the west. At the north end of the court is the largest of the tanks (Pl. XIV, 2) which is about 83' × 58'. It is only about 5' deep, the water being about 10' only, the sides being stone built and the bottom paved with stones. From the north end a narrow bridge leads to a low platform which offers a fine seat during the cool hours and perhaps a jumping platform when the sun is warm. The tank has plenty of fish of various kinds. A stone drain leads the water southward to a second tank which has a square bottom. This and the other tanks of the place are all small ones. Between the first and the second tanks are stone pillars which were perhaps meant to receive covering of cloth or of green leaves. Including the largest there are seven of these tanks, two of which have peculiarly shaped bottoms, one having the padma shape and the other a star shape. At the south end is a bathing place paved with stones.

The western flight of steps leads up from the courtyard to a small liṅga shrine round which there is an oblong basement of what must have been a building with an open inner yard. Probably here were the living rooms or the kitchen, etc.

The Dēvagaṅgā ponds are situated in a charming locality and were once the sporting ground of royal families. They are now preserved by the Mysore Government as Protected Monuments.

Near the south-west corner there is a small square depression in the masonry from which a concealed drain leads the water out of the courtyard. The inlet and outlet are both to be repaired.

Conservation.

The Mysore Palace are paying the caretaker Rs. 7 a month through the Revenue authorities. He is keeping the place neat and clean with a small flower garden. The whole area may be cement-pointed. The water should be drained off and the place cleaned. Worship may be arranged at the temple. The fountain should be examined by the P.W.D.

FORT.

(Pl. XVIII, 1)

The Fort of Śivappanāyaka is entered by a gateway (Pl. XVIII, 2) supported by two round bastions and having a sally port on the left side. By the side of the

sally port is the design of a Dravidian tower with seven kalāṣas. Opposite to the tower is a niche.

On the inside, one of the pillars of the high jagalis on either side contains, in high relief, the figure of Hanumān sitting on his tail with his right fore-finger lifted up as if in warning.

The courtyard inside shows signs of a former guard room with another short wall inside. The path passes through another wall just on the east taking a 'Z' shape.

The outer wall is well supplied with a high parapet of laterite blocks having musket holes and cannon mouths at the corners.

A little further up is a very large well divided into compartments provided with flights of laterite steps. There appears to have been formerly a water lift perhaps for storing water further up and supplying it through a drain. The arrangement resembles that in the old fort at Ikkēri.

The third inner wall is now entered by a breach. At some distance is lying a mutilated stone elephant, well caparisoned.

Inside the third wall is a large open court, facing which is a terrace overlooking the west. Here appears to have stood the fort palace or citadel of Śivappanāyaka with an octagonal well (3 feet in width) a little distance from it. There are two stone tablets set up here. The smaller one has the words :

" This tablet
Marks the site
of the Palace
of
Sivappa Naik
Chief of Bednur
1648-1660."

The larger one which evidently has been set up recently bears the words :

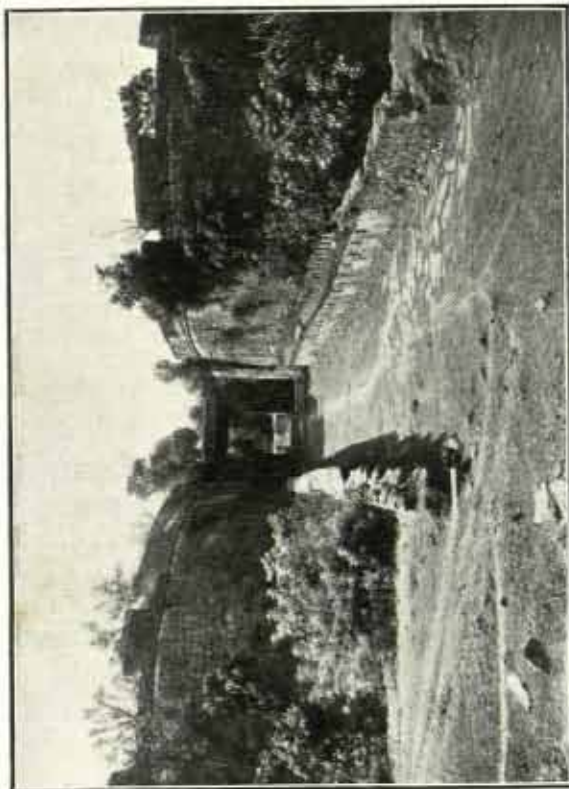
" This is the site of Durbar Hall
of Sivappa and his successors 1649-1763."

This tablet is in the wrong position. It ought to be removed and set up on the Palace site to the north of the fort.

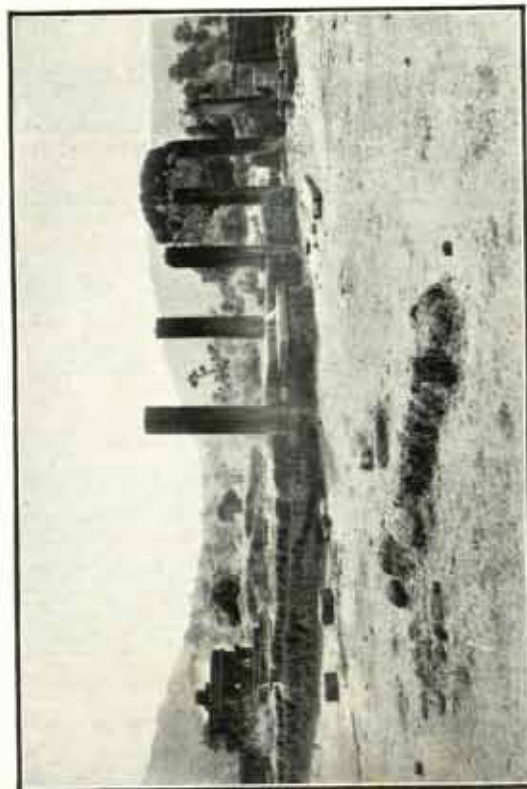
Between the first wall and the second on the south-west side is a powder magazine, with the roof and walls ruined. Some distance from it is another round bastion in the first wall.

Following up the line of this wall we ascend a flight of steps and reach another bastion to the north of which is the batēri which served the purpose also of an observatory. A broken cannon is lying on the top of the batēri.

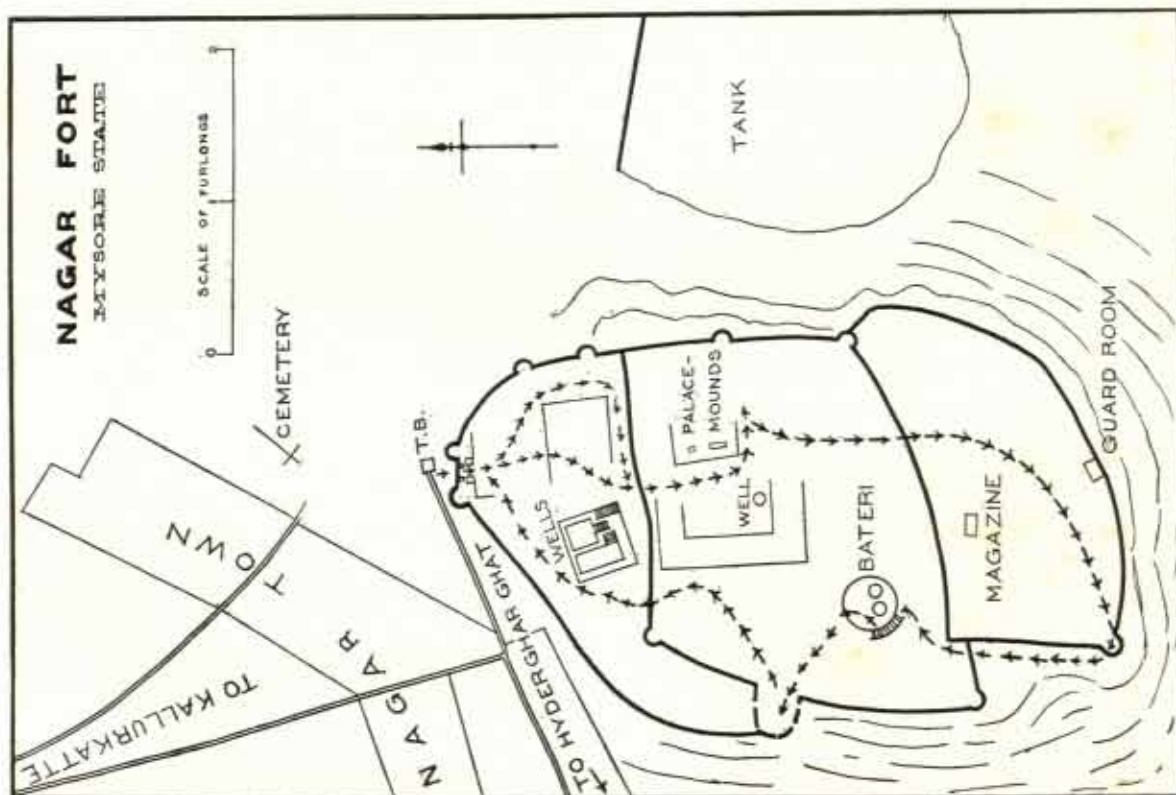
On the north-west are two more bastions provided with bay windows on all the sides, some of them having pillars with lion brackets. The middle bay window of



2. FORT, NAGAR—GATEWAY (p. 41).



3. PALACE OF SIVAPPA NAIK, NAGAR (p. 43).



1. (p. 41).

the first bastion on this side is directly opposite the Nīlakaṇṭhēśvara temple so that it was possible for the inmates of the palace to obtain a good view of the procession of the image.

Further up on the extreme north-west of the fort wall is carved the relief figure of Hanumān with lifted tail.

On the whole there are about nine bastions, and a moat runs all round.

THE TEMPLES.

There are about four temples in Nagar which are all of the Nāyak period and subsequent times. The Nīlakaṇṭhēśvara temple is typical **Nilakanthesvara Temple.** of Malnāḍ architecture in that it has two high jagalis in front and has a garbhagṛiha, a wide sukhanāsi and a wide navaraṅga. The garbhagṛiha only is of stone and the tower is quite like a Moslem dome, the only difference being that in the place of the minarets at the four corners are kalaśas. The ceiling of the garbhagṛiha is square with a padma medallion.

There is a black stone (*Turuvekere-kallu*) bull in the navaraṅga, well-carved, though out of proportions.

The goddess' shrine has an image of Pārvatī rudely executed and reminds us of the Apīta-Kuchāmbā and Girijāmbā images at Nandi.

The Āṇjanēya temple is now almost gone excepting for the existence of the high platform and the two stone elephants which flank either side of the flight of steps. These latter are of good workmanship.

The Guḍḍe-Veṅkaṭaramaṇa temple is typically a structure of the Keḷadi type and consists of a garbhagṛiha and mukhamanṭapa only. **Guḍḍe-Venkataramana Temple.** The outer walls and basement cornices have, here and there, figure sculptures, while the garbhagṛiha outer wall has a horizontal band as at Dēvavṛinda and elsewhere.

The garbhagṛiha doorway, however, is old and of the Hoysala type. Very likely, it has been brought from elsewhere. There are two big metallic bells, one of which is from Amsterdam (1713 A.D.) and originally belonged to a Roman Catholic Church of the place.

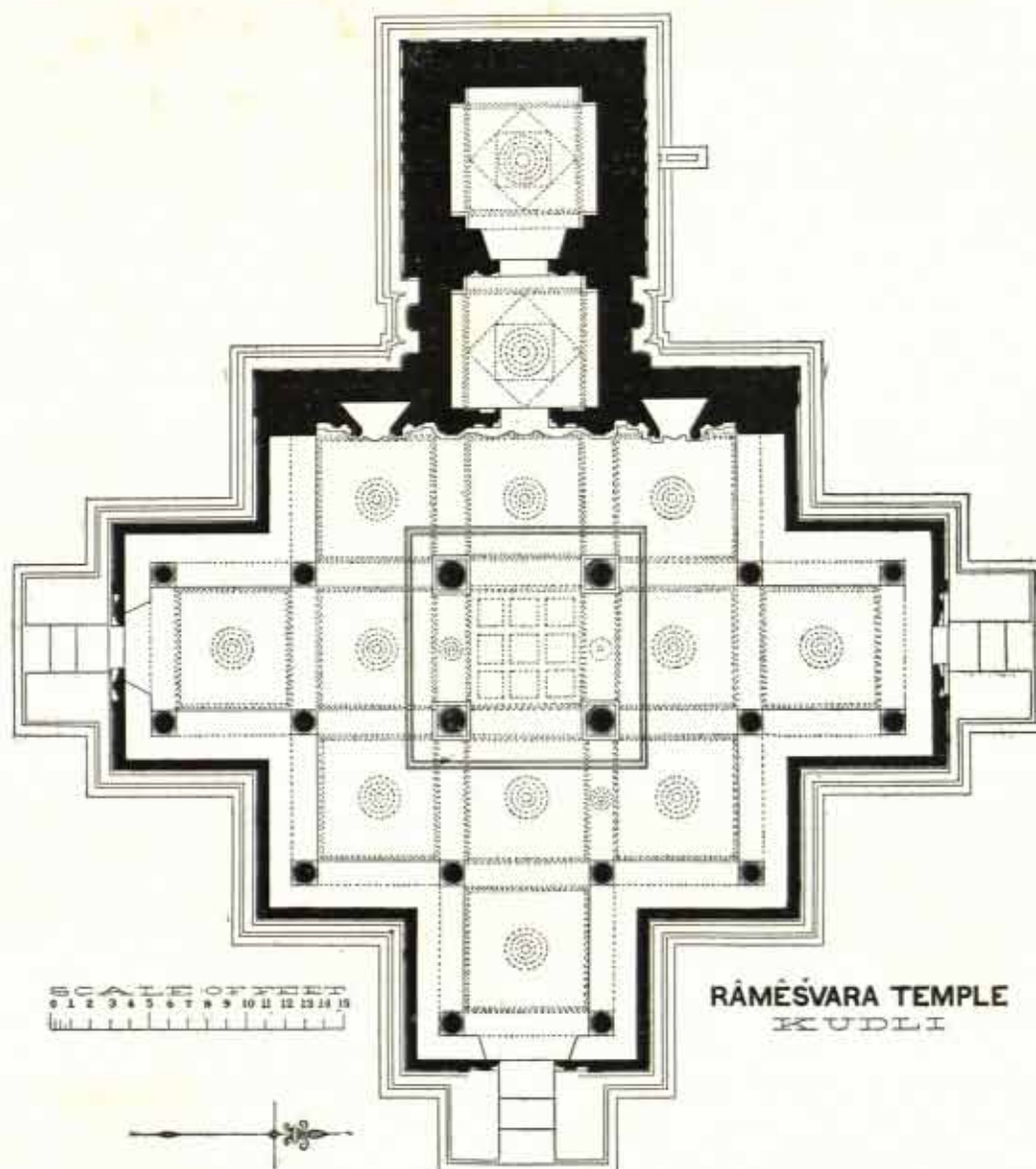
A look at these temples shows that the Keḷadi style of architecture was greatly influenced by Moslem designs.

PALACE OF ŚIVAPPANĀYAKA.

(Pl. XVIII, 3)

Directly to the north of the fort, facing south-west is a large compound in which stand the ruins of the Palace of Śivappanāyaka and his successors.

It appears to have been in a good enough condition at the commencement of the 19th century when the English garrison stationed in the place commenced to use its central hall as a Catholic Church, arranging in the form of an altar some of the slabs and pillar bases collected from the neighbourhood. The church was in use for a few years until the garrison was removed. Some of the soldiers and others who died during this period were buried at the back of the compound where the kitchen, etc., probably stood. In course of time the church also fell into disuse and became ruined completely. For the spiritual needs of about ten Catholic families of the place and of a total of about thirty Catholic families in the whole neighbourhood, a thatched hut was put up in the south-west corner. In 1924 the question of conserving Śivappanāyaka's Palace site was moved by the Revenue authorities and in 1926 the Director of Archaeology inspected the place and made a report proposing that the thatched hut serving as a church should be removed from the compound, etc. This was supported by subsequent officers but opposed by the Lord Bishop of Mysore who declined to remove the thatched church. Thereupon, in 1928, the Director of Archaeology proposed that the portion forming the thatched church should be walled off, that a separate access from the north be given to the cemetery, that further burials therein should be stopped, that the rest of the ruins should be taken over by Government, that a tablet be put up and that the question of a future excavation of the place be considered. Government Orders on the subject were issued in 1934 by which time the church authorities replaced the thatched hut with a masonry building covered by Mangalore tiles and removed most of the walls and a large number of pillars, paving slabs, etc., in an attempt to destroy the evidence of the existence of the old Palace and to collect materials for constructing a large church exactly on the site of Śivappanāyaka's Durbar hall. Further in putting up the new tablet which cost Government Rs. 150, the overseer appears to have been frightened by the church authorities and to have put it up as a duplicate tablet on the palace site on the hill fort instead of in the larger palace site where it was intended to be put up. The Catholic authorities have attempted to create a *fait accompli* and to remove all traces of the famous palace, and they have excavated the ground in numerous places ostensibly for collecting building materials, but really thereby to destroy what remained of the ruins. Since at present there is no church except in the south-west corner, the Church authorities should be definitely prevented from all interference with the ruins. The portion containing the gabled church should be walled off with a separate entrance from the road. The portion where the cemeteries exist may be given a separate entrance from the east. The church authorities have disregarded the Government Order about the stoppage of burials in the place, the last burial being in December 1935. The tablet should be removed from the hill and set up in the raised floor of the central hall of the palace ruins. The church authorities may be forbidden from using the materials belonging



(P. 45.)

to the palace, old or newly excavated. The question of excavating the area may be considered. Since Bednore was the richest city of the Deccan in its time, it is a place likely to yield treasure trove even. Immediate action is necessary since the church authorities are slyly active.

KUDLI.

Nine miles to the north-east of Shimoga, at the confluence of the rivers Tungā and Bhadrā on the narrow tongue of land and its north end, is the village of Kūḍli. At the north end of this village stand two old temples of the Hoysala period, the Rāmēśvara and the Narasimha.

RĀMĒŚVARA TEMPLE.

The Rāmēśvara temple has been disturbed by repairers. It has a garbhagṛiha, a sukhanāsi, a navaraṅga of nine aṅkaṇas with extension aṅkaṇas on the east, north and south, and three doorways (Pl. XIX). There is no other porch or maṇṭapa. The outside of the temple is rather plain, neither the basement cornices, nor the pilasters outside the walls having any sculptures (Pl. XX, 3). The stone tower has a round stone finial and a frontal projection with a well preserved Saḷa group.

There is no platform or plinth below the basement. By the side of each navaraṅga doorway formerly appears to have stood supporting elephants of which only the eastern door has its pair.

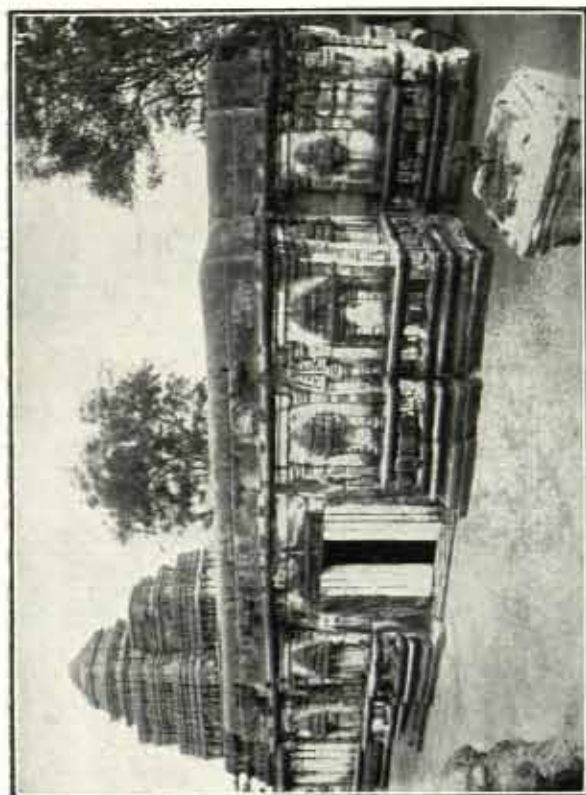
Inside the navaraṅga, which is closed, a stone bench runs on all sides. Of the 18 pillars, 16 are of the round lathe-turned type, while two only are cylindrical and sixteen-fluted. The ceilings are also plain and each square has a padma rosette, while the central ceiling which is flat has in its nine panels Gajāsuramardana surrounded by the Dikpālakas. At the back of the navaraṅga are two niches for Gaṇeśa and Mahishāsūramardīnī with two other finely designed niches now covered with a thick coat of chunām. In the navaraṅga are also kept a Basava and a Vīrabhadra and Bhairava which are not remarkable. The perforated screen jambs of some other temple are also used in front of the image of Mahishāsūramardīnī.

The sukhanāsi doorway is supported by perforated screens and a Gajalakshmī lintel. Another doorway with also Gajalakshmī on the lintel has on a pīṭha a small liṅga known as the Rāmēśvara-liṅga.

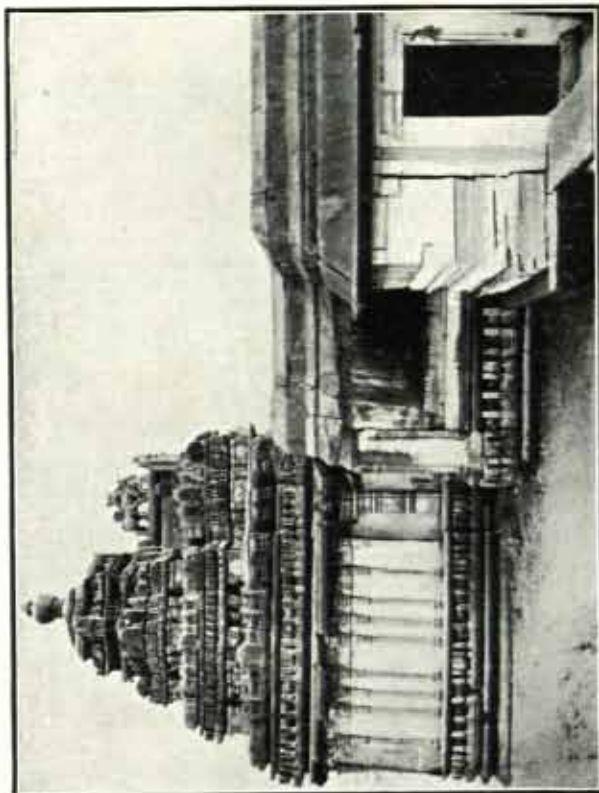
The roof of the temple is cracked and the slabs of the walls have crevices. The roof needs to be remade and the walls and floor cement-pointed. A door may be provided for the north doorway and the payless priest may be given back his salary and emoluments.

NARASIMHA TEMPLE.

The Narasimha temple (Pl. XX, 2) which is only about 20 feet away to the south-west is also about the same dimensions and plan with no doorway to the north. Its walls and pillars are more ornate, the former having turrets and *tōraṇas* and the latter beaded pendants. But since in the late Vijayanagar period the structure appears to have been carelessly rebuilt, the stones are in a few places irregular. The ceilings are plain except the central one which bears a fine large *padma*. The perforated screen doorways of the *navaraṅga* and the *garbhagriha* have nothing remarkable about them. Only the image is noteworthy (Pl. XX, 1). It is a wax-covered stone image (about 3' in height) of Chintāmaṇi-Narasimha, the god sitting in *virasana* and holding in his right hand a small bowl. He has two hands thus disposed: the right one holding *chintāmaṇi* and the left one placed on thigh. The image is a rare icon and appears to date from a period much earlier than the Hoysalas. On the god's head is the mark of Prahlāda's hand. The *utsavamūrti* is Venkaṭeśa (*abhaya*, *chakra*, *śankha*, *kaṭihasta*).



2. NARASIMHA TEMPLE, KUDLI—SOUTH-EAST VIEW (p. 46).



3. RAMESVARA TEMPLE, KUDLI—SOUTH VIEW (p. 45).



1. NARASIMHA TEMPLE, KUDLI—CHINTAMANI NARASIMHA (p. 46).

PART III—NUMISMATICS.

PUNCH MARKED COINS.

(Pl. XXI.)

In the collection of the Mysore Government, there are 14 coins of the punch marked class to which are added five coins presented recently to the Archæological Department by Messrs. Rao's Circars' Trading Company of Madras.

Among the former many are either rectangular or almost square, only three being of round shape. They are all of silver and though, according to Smith¹ and other numismatists, the full normal weight of the punch marked coins has been said to be about 58 grains or 32 *ratīs*, the lowest weight among these specimens of what we may suggest as one Purana is about 43 grains, while the greatest weight is about 52 grains. There is only one specimen weighing about 28·4 grains which is tentatively taken to be a half-purana. Similarly only one specimen weighing about 12 grains is taken to be a quarter-purana. But one thing may be noticed regarding the weight of these coins, *i.e.*, they are not uniform—which may be due to the fact that some of them are very much worn out or that no hard and fast rule was followed in this respect. Or it may even be that the metal itself contains in each case different proportions of silver.

Three out of these fourteen coins have blank reverse; five have only one mark each on the reverse and the others, two or more. Coin No. 4 has as many as seven marks on the reverse. All the coins have on the obverse several marks ranging from 4 to 7. The same mark appears twice or thrice in two or three cases. The Sun, Chaitya, Bull and Troy marks are very common; particularly the Sun mark appears on every coin invariably. Among the animals figured on the coins, the Bull is very common. Other animals are the Elephant unmistakably and the Lion and Horse somewhat doubtfully. The fish, whale and centipede are also doubtful but the Cobra with the raised hood cannot be mistaken. The peacock mark is very significant and another mark identified as centaur on coin No. 4 is, however, doubtful. Floral and geometric designs are usual on the punch marked coins, as are the Caduceus and the Taurine symbols. The Hill, River and Fortress marks perhaps refer to localities in which the coins were issued.

On coin No. 13 the legend read, with hesitation, as *Sa ga pu* is, however, very important. It is in Brāhmi characters and suggests a very ancient date for these coins. Some of the coins bear peacock marks; can these be the issues of the Mauryas? The blank reverse of some of the coins indicates earlier date typologically; but it is possible that the round coins are later in date than the rectangular or square ones.

1. Catalogue of the Coins in the Indian Museum, Vol. I, p. 134.

But the five coins recently acquired for the department bear punch marks with either dotted borders or dots sparsely distributed around the symbols. They are all thin and broad, two of them being oval and round and two square. Their thinness makes them easily distinguishable as belonging to a series different from the usual punch marked coins. Three of them have blank reverse while the reverse of each of the remaining two bears four marks, the maximum number of symbols appearing on the obverse of the whole set being also four. The type to which these finds belong has been described by Mr. T. G. Aravamuthan of the Madras Government Museum¹. Though, at this stage, it would be futile to date these issues, it is suggested, and said to have been agreed to by some of the numismatists, that they are possibly pre-Mauryan². But the thinness of the coins, the degenerate art of the symbols, etc., and some of the highly conventionalised marks appearing on them create a suspicion that they may not be so old as they are thought to be. They have some points in common with the punch marked issues of the Chālukyas and may possibly be intermediate in time between the old puranas and the Chālukyan punch marked coins.

All the nineteen specimens now in the possession of the Archæological Department are described below :—

1. Ag. Shape: Nearly oblong and thick; size: $1.58 \times 1.27 \times .227$ cms.
Wt. 47.8 grains³.

Obverse :—(a) Troy mark. Sphere supporting three arrows crossing behind it, or three Taurine symbols.

(b) Chaitya or Hill mark with a peacock on top.

(c) Sun mark.

(d) Another Chaitya mark; but hill only partially visible, top not clear.

(e) Peculiar mark—Crozier (?)

Reverse :—Not clear. There appears to be a small flower of six petals superimposed on some other mark.

The existence of two 'Hill' marks is noteworthy. If, as Walsh says, the hill with peacock is the symbol of a particular place, why should there be another 'hill' mark without a peacock? Mark (e) on the obverse, if it is a sceptre, may establish the view that punch marked coins were issued by states and not by local bodies.

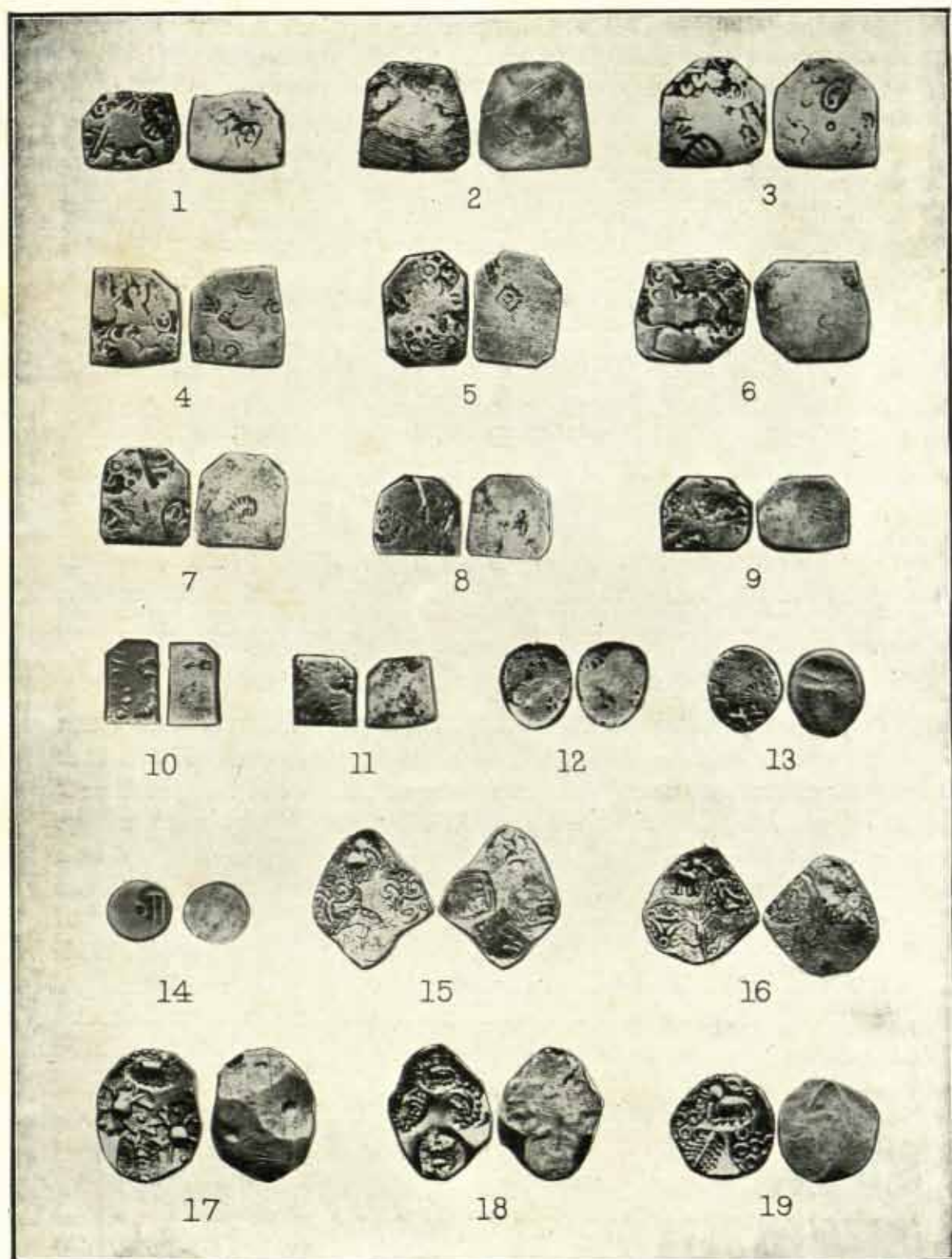
2. Bad Ag. (?) Shape: Trapezium, meant to be square; size: $1.8 \times 1.77 \times .11$ cms.

Wt. 28.4 grains. Half purana (?)

1. A new type of Purana Coins by T. G. Aravamuthan.

2. *Ibid*, Footnote 11.

3. J. B. O. R. S. 1919; S. I. M. C., p. 132.



PUNCH MARKED COINS (p. 47).

Obverse :—(a) Humped bull to right.

(b) Chaitya mark.

(c) Troy mark (?) partially visible.

(d) On top of Chaitya part of some mark, not clear; perhaps recumbent bull.

(e) River mark.

Reverse :—(a) One square within another—Fort.

(b) Head and humped back of bull or cow, only upper part visible.

Square within square may stand for a fortress. The metal is impure as can be seen by the broken edges of the two fragments glued together with paper.

3. Ag. Shape : Nearly square and thin ; Size : $1.77 \times 1.62 \times .133$ cms.

Wt. 46.4 grains. One Purana.

Obverse :—(a) Cross with four Taurine symbols ;

(b) Troy mark ;

(c) Chaitya with elephant to right on top ;

(d) Sun mark ;

(e) Elephant to right.

Reverse :—(a) Sun mark ;

(b) Pellet ;

(c) Svastika ;

(d) Scroll (?)

(e) Horse (?)

This specimen and coins Nos. 4 to 10 of this series were found by Dr. Edgar Thurston, Superintendent of the Madras Government Museum, in Bimlipatam Taluk, Vizagapatam District. The elephant and horse are symbols of the Hindu army, and the bull is that of Śaivism.

4. Ag. Shape : Nearly square and thin. Size : $1.65 \times 1.56 \times .163$ cms.

Wt. 50.6 grains. One Purana.

Obverse :—(a) Sun mark ;

(b) Bull's head to right ;

(c) Troy mark ;

(d) Peculiar figure resembling centaur (?)

(e) Head of fish or whale ;

(f) Another whale (?) doubtfully.

Reverse :—(a) Circle with pellet in centre ;

(b) Arc or curved line, possibly part of some big figure—effaced ;

(c) Another circle with pellet ;

(d) Yet another circle ;

(e) Taurine symbol between two horns curved like horse-shoes ;

(f) Part of some uncertain mark of which only the crescent or arch is clear;

(g) Another mark—uncertain.

5. Ag. Shape : Nearly square ; Size : $1.83 \times 1.43 \times .178$ cms.

Wt. 51.5 grains. One Purana.

Obverse :—(a) Sun mark ;

(b) Chaitya with couchant bull on top ;

(c) Troy mark ;

(d) Standing bull to right ;

(e) Rude elephant (?)

Reverse :—Part of some mark effaced.

6. Ag. Shape : Oblong ; Size : $1.78 \times 1.67 \times .131$ cms.

Wt. 47.6 grains.

Obverse :—(a) Sun mark ;

(b) Uncertain mark ;

(c) Troy mark ;

(d) Appears to be similar to (c) of coin No. 7 which is identified as a Chaitya ;

(e) Caduceus (?)

Reverse :—Fortress.

7. Ag. Shape : Square ; Size : $1.55 \times 1.49 \times .185$ cms.

Wt. 52.6 grains.

Obverse :—(a) Sun mark ;

(b) Appears to be a crawling cobra with raised hood.

(c) Chaitya (?) with three tall arches ;

(d) Troy mark ;

(e) Lion (?) or horse.

Reverse :—Mark like a centipede (?) or like the tree mark appearing on the coins (Nos. 15 to 19 of this series) newly received from Madras.

8. Ag. Shape : Square ; Size : $1.38 \times 1.34 \times .213$ cms.

Wt. 49.3 grains.

Obverse :—(a) Sun mark ;

(b) Troy mark ;

(c) Tree with railing ;

(d) Chaitya.

Reverse :—Uncertain mark.

9. Ag. Shape : Nearly oblong ; Size : $1.52 \times 1.26 \times .210$ cms.

Wt. 48.4 grains.

Obverse:—(a) Sun mark;
 (b) Flower with six large petals;
 (c) Flower with six small petals;
 (d) Troy mark;
 (e) Bull;
 (f) Caduceus (?)

Reverse:—Mark looking like the Arabic numeral '3'.

10. Ag. Shape: Rectangular and thick; Size: $1.42 \times .91 \times .37$ cms.
 Wt. 49.4 grains.

Obverse:—(a) Sun mark;
 (b) Chaitya;
 (c) Troy mark;
 (d) Bull to right;
 (e) Chaitya (?)

Reverse:—(a) Elephant (?)
 (b) Flower.

11. Ag. Shape: Square and thick; Size: $1.2 \times 1.16 \times .265$ cms.
 Wt. 44.3 grains.

Obverse:—(a), (b) and (c) Sun marks;
 (d) Troy mark;
 (e) Indistinct.

Reverse:—Blank.

12. Ag. Shape: Round and thick; Size: $1.4 \times 1.2 \times .239$ cms.
 Wt. 43.4 grains.

Obverse:—(a) Sun mark;
 (b), (c) and (d) Parts of uncertain marks.

Reverse:—(a) Part of Troy (?) mark;
 (b) Chaitya;
 (c) Uncertain.

13. Ag. Shape: Nearly round and thick; Size: $1.43 \times 1.28 \times .239$ cms.
 Wt. 50.2 grains.

Obverse:—(a) Lion (?)
 (b) Sun mark;
 (c) Caduceus (?)
 (d) Uncertain, this appears to be a legend of 3 letters reading *Sa ga pu*.

Reverse:—Blank.

14. Ag. Shape: Nearly round; Size: $1.8 \times 1.2 \times .18$ cms.
 Wt. 12 grains; Quarter purana (?)

Obverse:—Indistinct and partly effaced—A figure resembling the gateway of a stūpa.
Reverse:—Blank.

15. Ag. Shape: Nearly square. Size: $1.85 \times 1.73 \times .078$ cms.
Wt. 25.2 grains.

Obverse:—(a) Geometrical design formed of three spiral hooks with small circles in the interspaces;
(b) Elephant to right;
(c) Similar to (a);
(d) Uncertain figure (wheel?) in dotted border.

Reverse:—(a) Troy mark;
(b) Square divided into 4 compartments with a dot in each;
(c) Rude elephant to left with sun and moon above;
(d) Similar to (b).

16. Ag. Shape: Nearly square; Size $1.74 \times 1.7 \times .075$ cms.
Wt. 23.8 grains.

Obverse:—(a) Lizard;
(b) Three pellets linked by curved lines in dotted border;
(c) Rude Tusker elephant to right with 2 pellets above;
(d) Similar to (b).

Reverse:—(a) Tusker elephant to right;
(b) Similar to (b) on the obverse;
(c) A crab-like figure;
(d) Similar to (b).

17. Ag. Shape: Nearly oval; Size $2.16 \times 1.66 \times .076$ cms.
Wt. 26.6 grains.

Obverse:—(a) Tree;
(b) Conventionalised Troy mark;
(c) Tusker elephant standing to right;
(d) as (b).

Reverse:—Blank.

18. Ag. Shape: Nearly oval; Size $2.17 \times 1.72 \times .055$ cms.
Wt. 17.6 grains.

Obverse:—(a) A plough drawn by 2 bullocks; one bull clear, the other doubtful;
(b) Elephant to left (?) with dots;
(c) Tusker elephant to left with sun and moon above;
(d) Indistinct with numerous dots and dotted border. An oval figure surrounded by dots between two crescents, the whole being surrounded by another line of dots. This corresponds with (e) on the reverse of 4.

Reverse:—Blank.

19. Ag. Shape: Almost round; Size: $1.68 \times 1.65 \times .092$ cms.

Wt. 26.7 grains.

Obverse:—(a) Geometrical pattern formed of six circles with the 7th in the centre :
perhaps lotus ;

(b) Tree ;

(c) Similar to (a) ;

(d) Tusker elephant to left in dotted border with Sun and Moon above.

Reverse:—Blank.

PART IV—MANUSCRIPTS.

MAHIŚŪRU SAMSTHĀNADA DOREGAḶA-PĀRAMPARE
KAIPHĪYATTU.

This is one of the manuscripts obtained from Ināmdār Karṇik Lakshmīnārasiah of Tumkur, whose ancestor Nallappa is said to have been serving in the Mysore Court during the days of Kṛishṇarāja Wodeyar III. There is no indication in the manuscript itself as to when or by whom it was written; but judging from the fact that it stops short with the accession of Kṛishṇarāja Wodeyar III in 1799, we may ascribe it to about 1800 A.D.

While it has its value as a chronicle, like those already known, it has to be observed that it is too short and scrappy and cannot therefore be much relied upon. In a way it follows the order of narration in the Annals of the Mysore Royal Family published by the late B. Ramakrishna Rao twenty years ago. But it is not so exhaustive; nor is the chronological order of events correctly given: the Śaka year mentioned is, in many places, behind the given cyclic year by about two years. The cyclic year is generally correct while its other details are often different from those given in the Mysore Annals. A few points of historical matter, however, appear to be new; but these are of minor importance only and require, moreover, corroboration in several cases. The manuscript is little more than a mere list of the Mysore rulers and of their conquests and is lacking in chronological precision and historical detail.

At the beginning is given a very brief account of Lord Kṛishṇa's appointment of His sister, the goddess Chāmuṇḍā as the patron deity of the Mysore Branch of the royal family of the Yādavas. Yadurāja is simply mentioned as one of the dynasty, no reference being made either to his migration to Mysore from the distant north nor to his exploits, military and romantic, in the south. His brother Kṛishṇarāja is not at all mentioned. It is stated that the king was a devotee of the god of Nārāyaṇagiri and that, therefore, the hill came to be known as the Yādavagiri and Melukōṭe (supreme fort or the fort on the hill).

Hiri-Chāmarasa Vadeyar, the fourth king, had six fingers—a fact not stated in the Annals but known from other sources¹.

The sixth king Timmarāja Vodeyar who gained the title of Antembaragaṇḍa, bought Tippūr from the temple authorities at Kañchi and gave it away to the Melukōṭe temple. This fact is not stated elsewhere.

Kṛishṇarāja Vodeyar, a son of Hiri-Bettada Chāmarāja Vodeyar, the fifth king, is stated to have succeeded his brother Timmarāja Vodeyar, the sixth king, on

(1) See Wilks' History of Mysore, Vol. I—p. 21.

the throne and won the title of Śringārahāra while he was king. The Annals state that he did not rule, but that he won this title during his father's regime. It is, however, possible to explain away this discrepancy of detail, for the Annals state that all the three sons of Hiri-Bettāda Chāmarāja received territories and the author of the present manuscript may have committed the mistake of referring to a mere administrator as a ruler. Wilks says that a partition was actually effected among the three sons ¹. The Annals assert that Timmarāja Voḍeyar was crowned king during his father's life time and that his brother Bōḷa Chāmarāja Voḍeyar was further nominated as his successor ².

Rāja Voḍeyar, the ninth king, is stated to have been the eldest son of Bōḷa-Chāmarāja and to have succeeded his brother Bettāda Chāmarasa as the latter proved himself incompetent to rule. The Annals state that he was the second son ³ by the eldest queen and that he succeeded his brother Bettāda-chāmarāja who abdicated the throne in his favour ⁴. Some facts relating to the misunderstanding and the consequential quarrels between the brothers are given in the manuscript and confirm the account given by Wilks ⁵. There appears to have been some trouble connected with the financial resources of the country and the compulsory retirement of Bettāda Chāmarasa was perhaps inevitable circumstantially. The dethroned king seems to have reconciled himself to what was done and to have settled in Raṅgasamudra later on since the son of Rāja Voḍeyar was hostile to him and had even attempted to put out his eyes.

While describing how Rāja Voḍeyar came to acquire Seringapatam from a vassal of the Vijayanagar Empire, the manuscript gives an account of the installation of the god Raṅganātha on the island through the austerities of the sage Gautama and of the subsequent neglect and the consequent dilapidation of the shrine until the image was discovered by a dancing girl (through her cow). She built for the god a new temple where, before long, a Brāhman, as directed by providence, arrived for worship, completed the building of the temple, put up a new shrine for the god Tirumaladēva to the west of the Raṅganātha temple, changed the course of the Kāvēri westwards in Ś 816 Ānanda, corresponding to 894 A.D. and built the fort which he named Śrirāṅapura. A line of Daṇāyakas called elsewhere the nava-dhaṇāyakas ⁶ ruled the place subsequently, whose names are mentioned as follow:—

1. Timmaṇṇa Dhaṇāyaka.

(1) *Ibid.*

(2) Annals of the Mysore Royal Family p. 15.

(3) *Ibid.*, p. 16; see also Mysore and Coorg from the Inscriptions, p. 126.

(4) Annals of the Mysore Royal Family, p. 16.

(5) Wilks' History of Mysore, Vol. I, pp. 23 ff.

(6) Another Mss. entitled Maisūru Doregaḷa Vamśābhyudaya See No. K. A. 273 Catalogue of the Mysore Government Oriental Library.

2. Māraṇṇa Dhaṇāyaka.
3. Sōmaṇṇa Dhaṇāyaka.
4. Raṅgarāja Dhaṇāyaka.
5. Timappa Dhaṇāyaka.
6. Patri Dhaṇāyaka.
7. Sutrāma Dhaṇāyaka.
8. Tirumala Dhaṇāyaka.
9. Gōvinda Dhaṇāyaka.

Later Śrirangarāja, Rāmarājayya and the Ummattūr chiefs came to rule the place until the Mohamedan incursions set in. During the time of Gaṅgarāja Voḍeyar, son of Dyāvarāja Voḍeyar, Kṛishṇarāya of Vijayanagar captured the place along with Śivasamudram from the Ummattūr chiefs. Subsequently a certain Chikka was in occupation of the fort, from whom Śrī Raṅgarāja of Vijayanagar conquered it.

The manuscript refers to an agreement between Rāja Voḍeyar and the Kaḷale Arsu Family to the effect that so long as the descendants of Rāja Voḍeyar rule as kings, those of the Kaḷale Family should hold sway as Daḷvoys. A list of the Daḷvoys upto the time of Rāja Voḍeyar is given as follows :—

Māranāyaka	...	2 years.	Līṅgaṇa	....	4 years.
Beṭṭapa	....	4 "	Vikramarāya	....	8 "
Basavaliṅgaṇa	....	4 "	Nanjarājiah	....	6 "
Timmapā	....	2 "	Kempiah	...	1 year
Līṅgarājiah	....	1½ "	Hampeya	....	1 "
Dāsarājiah	....	2 "	Līṅge gauḍa	....	1½ years.
Hampeya	....	5 "			

Nandināthayya, son of Mallarājiah of Kaḷale, was appointed as the Daḷvoy by Rāja Voḍeyar. With one or two omissions and in a different order the same list is given in the Annals of the Mysore Royal Family for the reign of Narasarāja¹.

Rāja Voḍeyar is stated to have had six sons born to his eldest queen. Their names are given as (1) Narasarāja Voḍeyar, (2) Beṭṭada Voḍeyar, (3) Doḍḍabeṭṭada Rāja Voḍeyar, (4) Chikkabeṭṭada Rāja Voḍeyar, (5) Chāmarāja Voḍeyar and (6) Timmarāja Voḍeyar. The Annals give a different account thus :—

1. By the eldest queen Virājammaṇṇi—
 - (1) Narasarāja Voḍeyar,
 - (2) Beṭṭada Voḍeyar, and
 - (3) Naṅjarāja Voḍeyar.
2. By Yeḍavanahallī Timmājammaṇṇi—
 - Immaḍi Rāja Voḍeyar.

3. By Bīlikere Dēvīrammaṇṇi—
Chāmarāja Voḍeyar.

The second queen Timmājammaṇṇi is stated to have adopted Kanṭhīrava Narasarāja Voḍeyar.

While several of the conquests, and some of them important ones, effected by Chāmarāja Voḍeyar, the tenth king, are omitted in the manuscript, those of Koggaḍadyāvanakuṇṭe in Krōdhana, Āshāḍha śu 10 and of Kaṭṭemaḷalavāḍi in Akshaya, Āshha, do not find mention in the Annals. Wilks, however, mentions the conquest of Kaṭṭemaḷalvāḍi ¹.

The manuscript states that Nandināthayya was the Daḷvoy during the time of Immaḍi Rāja Voḍeyar and that when he died during the reign of Narasarāja, his brother Komārayya Ars succeeded him. From the Annals it is known that Vikramarāja who was the Daḷvoy during the time of Rāja Voḍeyar II, was sentenced to life-long imprisonment by Narasarāja, for having poisoned the late king Immaḍi Rāja Voḍeyar. Timmapa Nāyaka is said to have been appointed the Daḷvoy in his stead ².

A reference is made in the manuscript to the hostile relations between Narasarāja Voḍeyar and Māgaḍi Kempe-gauḍa. The Mysore king is stated to have looted the army of the Māgaḍi chief near Yelahanka.

The manuscript says that Chikka-Dēvarāja was the younger brother of Dodḍa Dēvarāja, while we know from the Annals that he was the son ³.

In the list of Chikkadēvarāja's conquests the following are not mentioned in the Annals:—Channarāyadurga, Kōlār, Miḍagēsi, Gūḍumaḍi, Buttipura, Āvaṇi, Perūr, Araśidāvaṇi and Hosakōṭe.

Tirumala Ayyangar is stated to have been the guru and minister of Chikka-dēvarāja and to have built a choultry in his name and a Venkaṭēśvara temple ⁴ to the northwest of Seringapatam. A list of the contemporaries, about 50 in number, of Chikka Dēvarāja is given and they are said to have been either subdued or conquered by the Mysore king. Their names are stated below.—

Lakshmappa Nāyaka of Narasipur, Ībhadreya, Phālālōchana Nāyaka of Mūgūr, Malla Nāyaka of Ummattūr, Chokkappa Nāyaka of Madura, Viṭaṇṇa of Maddūr, Baira Nāyaka of Channapaṭṇa, Hanuma Nāyaka, Kṛishṇappa Nāyaka of Arkalgūḍ, Gammata Rangappa Nāyaka of Ratnagiri, Keḷadi Śivappa Nāyaka of Nagar, Chikkappa Gauḍa of Maddagiri, Jayaji Ghōṭake, Adādhirāma of Arakere, Kṛishṇappa Nāyaka of Bēlur, Vitarājayya of Grāma, Immaḍi Rāmarāju of Yelan-dūr, Karāchūri Nanjarājayya of Ālambāḍi, Vijayarāju of Kāragali, Kempe Gauḍa

(1) History of Mysore, Vol. I, p. 29.

(2) Annals of the Mysore Royal Family, p. 68.

(3) *Ibid.*, p. 95; but see Wilks' History of Mysore, Vol. I, p. 35.

(4) This temple has been recently transferred to Mysore and rebuilt in the Vāni Vilās or Vontikoppal Extension, Mysore.

of Māgaḍi, the son of Jagadēvarāya, Virappa Nāyaka of Madura, Nanjunḍarasu of Piripaṭṇa, Śrīraṅgarāya, Sāla Nāyaka of Hāgalavāḍi, Maliyappa Nāyaka, Chennamma Nāyaka of Śālya, Nimbāji Ghōṭake, Mallarājaya of Naraneli, Prabhu Hebārava of Kannambāḍi, Śrīkaṇṭha Vaḍeyar of Saragūr, Chennarājiah of Arekoṭhāra, Prabhu devaru of Tagaḍūr, Ghaṭi Modalāri, Bhairava Nāyaka of Kaḍaba, Venkātādri Nāyaka of Satyamaṅgala, Narasavaḍēru of Dēvarāyanadurga, Bhujaṅga Vaḍēru of Toranāḍ, Khāsim Khan of Tumakkūr, Kṛishṇappa Nāyaka of Aigūr, (Lakshmappa Nāyaka of Narasipur—a repetition), Nañjarājiah of Sōsale and Talakāḍ, Tirumalarājayya of Paṭṇa, Śyāma Dhanāyaka of Hosaholalu, Channadyāvayya of Hegaṇadyānakōṭe, Pratāpa Nāyaka of Kallūr, Yakabāla Rao, Chandraśēkhara Nāyaka of Hosūr, Jahagīrakhāna of Honnavalli, Husain Khān of Bammāsandra, and the people on the side of Yankōji.

The reign of Kṛishṇarāja II is not completely dealt with and the account stops abruptly. The rest of the manuscript gives merely a list of the Mysore rulers up to Kṛishṇarāja Wodeyar III, together with the dates of their accession and their period of rule. These, as already stated, are not always correct.

PART V.—NEW INSCRIPTIONS FOR THE YEAR 1936.

HASSAN DISTRICT.

HASSAN TALUK.

1.

At the village Malligavālu in Kattāya Hobli, on the 1st viragal near the Bhairava shrine.

Size 3' × 2'.

Kannada language and characters.

ಹಾಸನದ ತಾಲ್ಲೂಕು ಕಟ್ಟಾಯ ಹೋಬಳಿ ಮಲ್ಲಿಗವಾಳು ಗ್ರಾಮದ ಭೈರವ ದೇವಸ್ಥಾನದ ಮುಂದೆ
ನಿಂತಿರುವ ೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ ೩'×೨'.

೧ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸೃಷ್ಟಿ ಸಮಸ್ತಭುವನಾ ತ್ರ [ಯ] ಪ್ರ [ಥಿ] ವಿವಿಧ ರಾಜಾಧಿರಾಜ ಸನಿ
2. ವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗ್ಗ [ಮಲ್ಲ] ಮರೆಪರೊಳುಗಂಡ ಕದ [ನ] ಪ್ರಚಂಡ ಪ್ರತಾ
3. ಪಹೊಯಿಸಳ ವಿರನಾರಸಿಂಗದೇವನು ಪ್ರತಿಪ್ರಾಪ್ಯಂಗೆ

೨ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ಯುತ ಮಿದ್‌ಫಲ್ಲ ಜಯ ಸಂವತ್ಸರದ
5. ಪನ್ನಾಮಿ ಬ್ರಹ್ಮವಾರ
6. ದ ಮರಿಗವಾಳದ

Note.

This viragal has the usual sculptures of Kailāsa, etc., below which the inscription is engraved. As the slab is broken on a side, the lines 5 and 6 are cut off in the middle and a portion of the inscription is lost.

The record belongs to the reign of the Hoysala king Viranārasingadēva, praised as the refuge of the universe, Śanivārasiddhi, Giridurgamalla, defeater of Malepas. The date is given as Thursday 5th lunar day in the cyclic year Jaya. It is not dated in the Śaka era. The names of the month and of the fortnight are lost. There are three kings of the name Narasimha in the Hoysala lineage. The year Jaya occurred in the reign of Narasimha II only and corresponded to 1234 A.D. The titles Śanivārasiddhi, etc., in the grant were possessed by him and the characters of the record also seem to belong to this period.

The inscription seems to record the death of a warrior belonging to the village Marigavāla probably the same as Malligavālu in which the viragal is found.

2.

On a 2nd viragal at the same place in the same village Malligavâlu.

Size 2'—6" × 1'—6"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲನ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'—6" × 1'—6"

ಮೊದಲನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ [ಕಲ್ಲು ಒಡೆದಿದೆ]
2. ಮಲೆರಾಜ ರಾಜ
3. ಪ್ರಚಂಡ ಸನಿವಾರಸಿಧಿ ಗಿರಿದುರ್ಗ

ಎರಡನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ಲದಂಕರಾಮ ನಿತ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸ [೪] ವೀರ [೬]
5. [ರಾ] ೪ ದೇವರು ಮಹ (೧) ವಳಯ ದುರ್ಗದಲು (೧) ಸುಖ
6. ದಿ ರಾಜ್ಯಂಗೈಯುತ್ತವಿರಲು ಶ್ರೀಮತ್ತಿರಿಯರಸಿಯ ಬ [ಮೈಲದೇವಿ] ಸಂಕಥಾ ವಿನೋದ

Note.

A part of the upper portion of the viragal is broken and lost. Some lines in the bottom portion are also lost. Thus the record is very incomplete.

It belongs to the reign of the Hoysala king Vira Ballâla II. The king is stated to have been residing at Mahavaleya-durga with the senior queen (*piriyarasi*) Bammaladêvi. Beyond this nothing more can be made out.

The characters seem to belong to the end of the 12th or beginning of the 13th century A.D. Bammaladêvi, the senior queen of Ballâla II was the daughter of Mokhari Lakhayya. She was well versed in the arts of music and dancing. [See E. C. V. Chennarâyapatna, 254].

3.

On a 3rd viragal at the same place in the same village Malligavâlu.

Size 2' × 1'—6".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ವೀರಗಲ್ಲನ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'—0" × 1'—6"

1. ಅದೂರ ಕಮಣನೂ ಇಜುದುಡಿ
2. ಗಣಲು

Note.

This viragal inscription records the death of one Kamana of Adur while fighting in a battle. The characters belong to the 14th century.

At the village Bilgunda in the same hobli of Kattāya, on a slab standing below a Fig tree.

Size 3' × 1'—6".

Kannada language and characters.

ಅದೇ ಹೋಬಳಿ ಬಿಲ್ಗುಂದ ಗ್ರಾಮದ ಅರಳಿಕಟ್ಟೆಯ ಕೆಳಗೆ ನಿಂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1'—6"

- | | |
|---------------------------|-----------------------------|
| 1. ಕಂ ಪ್ರವೇಶ ಲ್ಲಾ ಸರು | 5. ಹಾಸನದ ಸಿದ್ಧೇಶ್ವರ ದೇವರಿಗೆ |
| 2. ಜಿತು ಸಂವರದ ಜ್ಯೇಷ್ಠ ಶುಂ | 6. ಬಿಲ್ಗುಂದದ ಗ್ರಾಮವನು |
| 3. ಕೃಷ್ಣಪ್ಪನಾಯಕರಿಗೆ ಪುಣ್ಯ | 7. ಮಾನ್ಯವ ಕೊಟ್ಟನು |
| 4. ವಾಗದೇಕೆಂದು ಬುಕಣನಾಯಕರು | |

Note.

This inscription records the gift of the village Bilugunda for the services of the god Siddhēśvara in Hāsana (Hassan) by Bukāṇanāyaka, for the merit of Kṛishṇappa Nāyaka in the Kali year 4627 Sarvajit sam. Jyēshṭha śu 10 corresponding to 11th May 1527. Kṛishṇappa Nāyaka of the record is the same as the chief of Bēlūr named Era Kṛishṇappa Nāyaka who ruled from about 1524 to 1566 (E. C. V. Hassan Volume Intr. P. 33). Bukāṇa Nāyaka called also Bukkapa Nāyaka was a subordinate of Kṛishṇappa Nāyaka and has made numerous gifts of lands for temples for the merit of his master (see E. C. V. Hassan 2 of S' 1485, 15 of S' 1483, 22 of S' 1488).

The temple of Siddhēśvara referred to here is situated at Hassan near the Hāsanaṁbā temple.

5

At the village Gorūru in the same Kattāya Hobli on a slab in the ceiling of the garbhagriha in the Yōgamādhava temple.

Size 3' × 3'.

Kannada language and characters.

ಗೊರೂರು ಗ್ರಾಮದ ಯೋಗಾನರಸಿಂಹ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಮೇಲ್ಛಾವಣಿಯ ಹಾಸುಗಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3' × 3'

1. ವೈಯ ಸಂತ್ಸರ ವೈಶಾಖ ಶುಂ ಗೊರೂರು ಶ್ರೀಮದೇಶ್ವರ ಮಹಾಜನಂಗ
2. ಉ ಬಗವಾಡಿ ತಳುವಾರ ನಾರಸಿಂಗಣಗಲಿಗೆ ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ನಮ ಗೊ
3. ರೂರು ಗ್ರಾಮಲು ಜಿರ್ನವಾಗಿ ಯದಲ ತಿಮ್ಮಣದೇವನಾಯಕರಿಗೆ
4. ಬನ್ನಕಂ ಮಾಡಿ ಅರಮನೆಯಿಂದ ಧರ್ಮ ಸಾಹಯವಾಗಿ ಭಂಡಾರದಿಂದ
5. ಕೊಡಿಸಿದ ವೇದಸನದ ಗ್ರಾಮದಿಂದ ಗ ೧೨೫ ಗಾವುಂಡನ ಸತಿಯಂದೆ ನಿಮ
6. ಕೈಯಲು ಹಗ್ಗದೆ ದಿಂದ ಯಳವ ಗ ೫೦

7. ವಾಸು ಯನು ಮಾಡಿಸಿ ಜಿನ್ನ ಉಧಾರವ ಮಾಡಿ
8. ದರಾಗಿ ಮಹಾಜನಂಗಳು ಸರ್ವೈಕ ಮಾನ್ಯವಾಗಿ ನಲು ನಿಮಗೆ
9. ಮಾಡಿದ ಹೊಸ ದೇವಾಲಯದಲ್ಲ ಹಳೆಯ ವಾಸುದೇವರೊಳಗೆ ನಿಮ್ಮ ಹೆ
10. ಸರಹರಕೆಯನು ಸಾಧಿಸಿ ಹೊಳೆಯ ಕೆಳಗಣಹಳೆ ನೀವು ಕೊಂ . . .
11. ಹಿರಿಯ ಗೋ ಕೊಂಡ ಕುಲಸ್ತಾನದ ಕಡಹು ನಿಮ್ಮತಾಯ
12. . . . ದ ಯನು ಕೊಟ್ಟ ಸಿರೆ ಮರದ ಅಜುಗ
13. ಗಾದೆ? ಕೊಟ್ಟ ಗದೆ ವನು ಸಹರ
14. ಜೋದಕ ಧಾರಾ ಪೂರ್ವಕವಾಗಿ ಮಹಾಜನಂಗಳು ಸರ್ವೈಕ ಮಾನ್ಯವಾಗಿ ವಾಮನಮುದ್ರೆ
15. ಯಂ ಗೈದು ಕೊಟ್ಟ ವಾಸುದೇವರ ಹಿಂದೆ ನಿಲಿಸಿದ ಧರ್ಮಶಾಸನ
16. ಮಹಾಜನಂಗಳ ಪೊಪ್ಪ ಶ್ರೀ ವಾಸುದೇವರು ಸ್ವದತ್ತಂ
17. ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾಂ ಪಪ್ಪಿ ವರುಷ ನಹಸ್ತಾ
18. ಣಿ ವಿಪ್ರಾಯಾಂ ಜಾಯತೇಶ್ರಮಿಃ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Transliteration.

1. Vyaya-samtsara Vaiśākha śu 1 lū Goraura śrīmad aśēsha-mahājanamga—
2. lu Bagavādi taluvāra Nārasīṅgaṇagaḷige koṭṭa dharmma-śāsana namma Go—
3. raūra grāmaū jirnavāgi yidali Tirpmaṇa-danāyakarige
4. binnaham mādi kramaneyimda dhamma-sābhayavāgi bhamdāradimda
5. koḍisida Vōsanada grāmadimda ga 125 gāvuṇḍana satiyimda nimma
6. kaiyalu Heggade diṇda yiliva ga 50
7. Vāsu yanu māḍisi jirṇna-udhārava māḍi-
8. darāgi mahājanamgaḷu sarvaikamānyavāgi navu nimage
9. māḍida hosa-dēvālayadalli haḷeya-Vāsudēvarolage nimma he -
10. sara harakeyanu sādhisi hoḷeya keḷagaṇa haḷi nīvu koṇ . .
11. hiriya gō koṇḍa kulastānada kaḍahu nimma tāya
12. . . . reyanu koṭṭa sile marada Aruga
13. gāde? koṭṭa gade vanu sa-hira-
14. ṇyōdaka-dhārā-pūrvakavāgi mahājanamgaḷu sarvaika-mānyavāgi vāmana-mudre—
15. yaṇ gaidu koṭṭu Vāsudēvara himde nilisida dhammaśāsana
16. mahā-janamgaḷa voppa śrī Vāsudēvaru sva-dattam
17. para-dattam vā yō harēta vasuṇḍharāṇ shashṭhi-varusha-sahasrā—
18. ṇi viṣṭāyāṇ jāyatē krimiḥ śrī śrī śrī śrī.

Note.

This inscription being set up in a slab in the ceiling of the garbhagriha cannot be easily read and hence there are several lacunæ in the record.

It seems to state that the old village of Goraūr (same as Gorūr) was in ruins and a new village was set up and the god Vāsudēva in the village was transferred

to a temple erected in the new village. The funds necessary for the purpose were raised partly from a grant of 125 gadyâṇas from the Palace Treasury at the village Vosana (Hassan ?) and 50 gadyâṇas gifted by the gauḍa's wife paid through the watchman (*taḷuvāra*) named Nārasingana of the village Bagavāḍi. The grant of funds from the Government was obtained by appealing to Timmaṇa-daṇāyaka for help. This Timmaṇa-daṇāyaka is probably the same as the chief referred to in E. C. III, Seringapatam 86 of 1471. Ōsana or Vasana is the name of a village in Chitaldrug District (See E. C. XI Davangere 113). But it is far off from Gorūr.

For the services rendered by the watchman in collecting the funds for the purpose and in building the new village and temple the mahājanas of the village Gorūr are next stated to have assembled in their temple and prayed for his welfare and granted him some wet land on the bank of the river (Yagachi) in their village. (The details of the boundaries of the land given cannot be clearly made out on account of lacunæ). A stone with the effigy of Vāmana carved thereon was set up behind the god Vāsudēva recording the above grant of land made free of taxes by the mahājanas. The signature of the mahājanas was set up at the end of the grant as Śrī Vāsudēvaru.

The usual stanza which threatens one with birth as a worm in ordure for 60,000 years if he confiscate gifts made by himself or others is given at the end of the record.

No king is named in the record. The date is given as Vyaya sam. Vaiś. śu 1. From the mention of Timmaṇa-daṇāyaka and the nature of the characters it is possible to infer that Vyaya here corresponds to 1466 A. D. and the date given is equivalent to April 15, 1466.

6.

On a slab in the pavement of the navaranga in the same Yôgānārasimha temple at Gorūr.

Size 3' × 1'.

Kannada language and characters.

ಅದೇ ಯೋಗಾನರಸಿಂಹದೇವಾಲಯದ ನವರಂಗದ ಹಾಸುಗಲ್ಲಿನ ಮೇಲೆ.

ಪ್ರಮಾಣ 3' × 1'.

1. ನಾರಸಿಂಗೆ ಕೊಳೆಯಂಮನಸೇವೆ
2.

3. ನರಸಿಂಹಾಯನಮಃ

Note.

This records the salutations of some devotees to the god Narasimha (called Nārāsa). One of the devotees is named Hoḷeyamma. The characters belong to the 18th century A.D.

ARKALGUD TALUK.

At the village Basavâpatna in the Hobli of Basavâpatna, on a slab near the lamp-pillar of the Shadhbhâva-rahitéśvara temple.

Kannada language and characters.

ಅರಕಲಗೂಡು ತಾಲ್ಲೂಕು ಬಸವಾಪಟ್ಟಣದ ಹೋಬಳಿ ಕಸಬಾ ಗ್ರಾಮದಲ್ಲಿರುವ ಪಡ್ತಾವರಹಿತೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ಇರುವ ದೀಪಸ್ತಂಭದ ಕಲ್ಲುಗೋಡೆಯ ಚವ್ವಡಿಯಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

- | | |
|---------------------------------------|-------------------------|
| 1. ಸ್ವಸ್ತಿಆಳುರಾದಿ : ಮಾಚಯ್ಯ ಈಕೊಗಾಡಿ | 5. ಕಾಯುವಂ ಕವಿರೆಯ [ಕೊಂದ] |
| 2. ಬಿತ್ತುವಟ್ಟವಂಕೊಟ್ಟ ಪೊನ್ನಯ್ಯ ಮೂ | 6. ಪಾಪ \|\| |
| 3. ಕಯ್ಯನುಂ ಮಾಡಿದಸ್ತಿತಿಕ್ರಮ | 7. ಮಂಗಳಮಹಾ |
| 4. ಬಿತ್ತುವಟ್ಟವಂ ಕೊಟ್ಟುದು ಮೂವ್ವ [ತ್ತು] | |

Note.

The meaning of this record incised in characters of the 10th century A. D. cannot be clearly made out. It seems to record the grant of *bittuvatta* by two persons Alurâdi (?) Mâchayya and Ponnayya Mûkayya. The first is said to have granted *bittuvatta* in the village (?) Kogâdi. The second is said to have granted 30 (units of land) as *bittuvatta*. He who violates this is threatened with the sin of killing cows. *Bittuvatta* seems to mean the grant of some land or a portion of the income of the lands given to a person for some work of public utility made by him.

8.

At the village Râmanâthapur in the same hobli, inscriptions on rocks leading to the Gôgarbha from near the Agastyêśvara temple.

ಅದೇ ಹೋಬಳಿ ರಾಮನಾಥಪುರದ ಅಗಸ್ತ್ಯೇಶ್ವರ ದೇವಾಲಯದಿಂದ ಗೋಗರ್ಭಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ನದೀ ಬಂಡೆಗಳ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

- | | |
|----------------------------|-------------------|
| I. ನಾಗರಾಕ್ಷರ : ಮರಾಟೀಭಾಷೆ. | 2. ವೈಕುಣ್ಣೇಶ್ ಕುಳ |
| 1. ಸದಾಶಿವಪ್ರಾಚೀ | |
| 3. ಕರ್ಣೇ ಗಾಥೋ | |
| II. ನಾಗರಾಕ್ಷರ : ಮರಾಟೀಭಾಷೆ. | |
| 1. ಪೊಡೈಹಾರೇವಾ \| ನರಸ್ಯ | |
| III. ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ. | |
| 1. ಶ್ರೀ ಗಾಯತ್ರಿಯ ಸೆರೆಯಲಿ | 4. ಪದ ಪಲ ಶ್ರೀರಾಮ |
| 2. ಪೊಂದು ಗಾಯತ್ರಿಯ ಮಾಡಿದಡ | 5. ಶರಣ |
| 3. ಹನ್ನೆರಡು ಸಾವಿರ ಗಾಯತ್ರಿಯ | |
| IV. ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಭಾಷೆ. | |
| 1. ದೊಣ್ಣೆನೀನ \| ಲಕ್ಕಿಚಟ್ಟ | |

- V. ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಛಾಪೆ.
- | | |
|-----------------------|----------------|
| 1. ಶ್ರೀಮತು ಉಡಾಚಲ ನಿವಾ | 4. ಶರಣಾಚ . . . |
| 2. ಸಿಯರಾದ ಕೊಲ್ಲುರ ಮಂಗ | 5. |
| 3. ಛಾಂಬಿಕೆ ಅಮ್ಮನವರ | |
- VI. ಮೈಸೂರ ಚಾಮರಾಜ | ನಂಜಪ್ಪ | ಆದೇಣ | ನಿಂಗಪ್ಪ
- VII. ದಳವಾಯಿ | ಯಕ್ಕೇರಿ | ಸಿದ್ಧಲಿಂಗಂಣ
- ಲಿಂಗಣ್ಣ | ನಾಗಪ | ನಾಗಪ್ಪ
- VIII. 1. ಅಘೋರೇಶ್ವರ ನಿಂಗಪ್ಪ
2. ತಾಯಣ
- IX. 1. ಆದವಾನಿ ಲಿಂಗದ
2. ಸಯನಮಗ ವೀರ
3. ದಾಸಂಣ ಹರಿಪಲ್ಲೆ
4. ವಿರುಪಂ
5. ಣಸೇವೆ
- X. ಪುಷ್ಪಾಭಿರಾಮದೇವರ ಚಿತ್ರದ ಕೆಳಗೆ
1. ಕಾನಕದಸೈಯ್ಯಮಗ
2. ರಂಗದಸೈಯ್ಯ

Note.

These small epigraphs with the exception of one (No. III) have been engraved at various times to denote the names of devotees who visited the place and paid their obeisance to the God Rāmanātha. The exception is No. III which states that those who repeat Gāyatri even once at the place with devotion will gain the reward of repeating Gāyatri twelve-thousand times. The record ends with obeisance to the God Rāma.

The first epigraph gives the name of Sadāśiva Pyāpāji Paikagā, dēs-kulakarṇi, Gāḍhol. He was a Mahratta gentleman. The characters seem to belong to about the middle of the 18th century.

The second gives the name of Voḍaijā Rēvā Narasya. He seems to have been a Mahratta. The characters seem to be similar to those of the previous number and of the same date.

Epigraph No. IV is in Kannaḍa characters of the 19th century and contains the names of Doṇṇe Sina and Lakki Jetga.

Epigraph No. V is in Kannaḍa characters of the 17th century A.D. and denotes some person who was a devotee of Mangaḷāmbikā-ammanavarū of Kollūr seated on the hill Uchāchala?

Epigraph No. VI is important as it contains the name of Maisūra Chāmarāja. The characters seem to belong to the end of the 17th or the beginning of the 18th century. The king Chāmarāja of this record is probably the same as king Chāmarāja Voḍeyar VII of Mysore who ruled from 1732 to 1734.

The other names contained in this record are Nanjappa, Āḍeṇṇa and Ningappa who were probably the king's attendants or officers.

Epigraph No. VII gives the names of Daḷavâyi Lingaṇṇa, Ikkêri Nâgapa, Siddalingaṇṇa Nâgappa in the 17th century Kannaḍa characters. Daḷavâyi Lingaṇṇa known also as Daḷavâyi Bannûru Lingaṇṇa was the Commander-in-chief of the Mysore troops under the king Châmarâja Voḍeyar VII. He seems to have conquered Arikutthâra (Châmarâjanagar) and besieged Channapatṇa. The other names indicate his followers, one of whom Ikkêri Nâgapa seems to have been a native of Ikkêri or Nagar.

The next number VIII contains the names of Aghôrêśvara Ningapa and Tâyaṇa in the characters of the 17th century. Aghôrêśvara is the name of the Śiva temple at Ikkêri and probably Ningappa was a native of Ikkêri.

The next number IX contains the names of Viradâsaṇṇa, son of Lingadâsaya of Âdavâni and Haripalli Virupaṇṇa. It is engraved in the Kannaḍa characters of the 17th century. It is interesting to note that among the devotees that visited the temple of Agastyêśvara at Râmanâthapura were the natives of the distant Âdavâni or Âdoni, in Bellâri District.

The last number X is inscribed below a relievo figure of the God Paṭṭâbhirâma. It contains the name of Rangadâsaiya, son of Kanakadâsaiya in Kannaḍa characters of the 16th century. Kanakadâsa was a famous devotee of Viṣṇu and flourished in the early part of the 16th century A.D. It is difficult to say whether the Kanakadâsa of the record is identical with him.

9

BELUR TALUK.

At the town Belur in Belur Hobli, on a slab now set up in the north mantapa in the enclosure of the Chennakêśava temple. (This is said to have been brought from the south-west wall of the Fort at Bêlûr.)

Size 3' × 2'.

Kannaḍa language and characters.

ಬೇಲೂರು ಚನ್ನ ಕೇಶವ ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಪ್ರಾಕಾರದ ಸಾಲುಮಂಟಪದಲ್ಲರಿಸಿರುವ ಕಲ್ಲು.

ಇದು ಹಿಂದೆ ಕೋಟೆಯ ನೈರುತ್ಯಮೂಲೆಯ ಗೋಡೆಯಲ್ಲಿ ಸೇರಿದ್ದಿತು.

ಪ್ರಮಾಣ 3' × 2'.

1. ಬಿಡೆ ಬ . ದದ
2. ಸುವೆಂ ಪ್ರತಾಪರಾವಂ ಶ್ರೀ ರಾಜಮಾನ್ಯಾತನ
3. ಕೈಶ್ವರಪ್ಪ ಮೈ ಡೆಯೊಳುಬದಮಾಹಾಂತರ
4. ಕ್ರಿಸ್ತಮುದ್ರಂಸಾಕ್ಷಯಾಗಲು ಕಡಿಸಿದ
5. ಜಪಳತ್ತರೆಂಬ ಮಾನವತೆಗಳುಕದೇರಳ್ಳಿ
6. ಜವನುಂಡುಕಾಣುದನೆವೊಲಳುದ್ದಿಕ್ಕಿದಂ ನಿಮಿಷಮಾತ್ರದೊಳಾ

7. . ದನರಪಮಕುಟಪಾಟ ತಚರಣಂ ಮನ್ನುನಿಚರಿತಂ ವಿದ್ವಜ . . .
8. . [ಜೀವಿ] ತಾತ್ಪರ್ಯದನಾತ್ಪರ್ಯಗೃಹಾಂತರದೇಕದೇವಯುಂಗ ಭುಧನವಹ . . .
9. . . ಬ್ಧಿಯಂ ಪೀರ್ಥ್ಯಧುರ್ದೃತಶರ್ವೃ ತದ್ವಾಡಪೋಗ್ರಾನ್ವಿಯೊ ಮೇಣಿದು . . .
10. . . ಣಿದು ರುದ್ರಾಭೀಳ ಬಾಳಾಂಟಕಹುತವಹವಿಕೃತ್ತಮೋಪೇಳಿ . . .
11. . . ಳ ಪ್ರತಾಪಾಗ್ನಿಗತ್ತಂ || ನೆಲನಂ ತೊಪ್ಪೆನೆಪ್ಪೆಯು ಪರೊರೆದ ಮಂಡ . . .
12. . . ಪುಟಾಪುಂಟಾರವಂ ವಾಚಿಸಂಕುಳಹೇಷಾನಿನದಂ ಮಹಾನುಭೂತುಂಕಾರ . . .
13. . . ಬಲಮಂ ಭೂವಾಳ ಕಂಜಾನನಂ || ವಲ್ಲೂರೊಳು ತತ್ತಿಭುವನಮು [ಲ್ಲ] . . .
14. . . ಹೋಳನಬಲ್ಲಣೆಯೊಳಿ ಪೊಣದ್ದ ನೆಜಗಪೊಯ್ಯಳ ಭೂ . . .
15. . . ಮಂಸುಟ್ಟು ಬಳತ್ತಾರಿರಣದ ಪದದಿ ಜಯಶ್ರೀರಮಣೇ . . .
16. . . ಂದುಪುವಂದಪೆಯುಟ್ಟು ಬಳಯಪಟ್ಟಣಮಂ ಕೊಣ್ಣತಿ . . .
17. . . ಟದ್ರಿಗಳುಂ || ಆ ಭೂವಲ್ಲಧನಗ್ರಾನ್ವನುಭವನಂಗಜನವಾನ . . .
18. . . ಮಹತಮೂಕಕೊಯೆ . . . ರಂ || ವಾರಿಧಿವೇಷ್ವಿತಾವನಿಯೊ . . .
19. . . ಸತ್ಯದಬೀಚದಾಳ್ಪುಟದ್ಗಾರೆ ಯೀ ಬಲ್ಲುಧೂಪತಿಗವನೀ . . .
20. . . ಬೆಟ್ಟುಗಳುದ್ಧಮಪ್ಪುವೇ || ಎತ್ತನೆರಯುನೆತ್ತಡವರಾಬ್ಬರದಿ . . .
21. . . ಮತ್ತ ಗಜಂಗಳುಂ . . . ದರಾಪ್ಪೇಳ . . .
22. . . ಳ್ಲಿಯೊ || ಬರಾಳಪೊಯ್ಯಳೇಶಂ ಬಲ್ಲಹನಂ ಕಣ್ಣು ಕಟಕ . . .
23. . . ನಾದ್ದುರ್ಗೊ ನಶ್ರಮದಿಂದಂ | ಮಣಿಯದೆಪುಣ್ಣು ಚಕ್ರೇ . . .
24. . . ರದತಿವಡೆದಳವಂಗೊಪಬಳಂ ಭಯದೋಡು . . .
25. . . ಧೈಯದಿಂದಮೋಡಿದಂ || ಸಾಕಣಿಸಿ . . .
26. . . ಸಮುದ್ರದಲ್ಲ ತತ್ತಾಹವವಂ ? ತಹುಂದೊರೆ ಸಂಗರ ? . . .
27. . . ದೋಹಳಂ || ಜಗದೇವಂ ಕಡಿಯಂಕಜುತ್ತುಣ . . .
28. . . . ಗಿರೆಂದುಣ್ಣು ವನೆತ್ತರಿಂಗಗಿದೊಹೊಹೋ . . .
29. ನೋಟಂ . . .

Note.

This record is of great interest as it belongs to the reign of Ballâla I, but is full of lacunæ on account of the inscription stone having been cut on each side while being put into the fort wall at Belûr. Thus letters are lost both at the beginning and end of each line and the record consists only of the middle portion of an inscription.

As it is, the inscription describes a battle in which Ballâla I, fought with Jagadêva. The first half of the record (up to line 17) gives the exploits of his father Ereyanga who is praised as *râjamândhâta*, whose feet come into contact with the crowns of kings, whose character resembles that of Manu and rishis, who removes the afflictions of the learned and of people who seek protection of life or beg for money. The fire of his valour is compared to the submarine fire which swallows up the ocean waters and the fire issuing from the middle eye of Rudra. His battle on the side of his overlord Tribhuvanamalla Vikramâditya against the Chôlas at Vallûr in which hundreds of elephants, horses and foot-soldiers took part and his conquest of Baḷeya-paṭṭaṇa are next mentioned.

The record next describes the greatness of Ballāla I, Ereyanga's son. He (Ballubhūpati) is described as the eldest son of his father (agratanūbhavan) and a Manmatha in beauty and in his truthfulness is said to be greater than mountains. It is stated that when he ordered a march for battle no one could stop the march. Ballāla-Poysaṣeṣa (Ballāla I) is said to have seen his lord (ballaha viz., the Chalukya emperor) and at his command won a battle without much effort. Another battle is described at some place ending with *samudra* probably Dōrasamudra. Next is described a bloody conflict with Jagadēva; who this Jagadēva is whether he was a Śāntara king or Āḷuva king of that name cannot be determined. We have several inscriptions referring to the defeat of Jagadēva at Dōrasamudra by Ballāla I and his brothers (E. C. V. Hassan 116, Belur 58, etc.)

No date is given in the record. The characters of the inscription seem to belong to the end of the 11th and beginning of the 12th century.

Vallūr is also referred to as a place conquered by Viṣṇuvardhana (See E. C. V. Hassan 65 of S' 1071, Belur 16, etc.) The conquest of Baḷeyapaṭṭana by Ereyanga is referred to in Belur 58 of 1117 A. D.

10

At the same northern mantapa in the Chennakēśava temple at Bēlūr, on another slab brought from the northern moat of the fort at Bēlūr.

Size 2' × 1' - 6".

Kannada language and characters.

ಅದೇ ದೇವಾಲಯದ ಉತ್ತರದಿಕ್ಕಿನ ಕೋಟೆ ಕಂದಕದಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಮತ್ತೊಂದು ಕಲ್ಲು. ಇದು ಈಗ ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಉತ್ತರಕಡೆ ಸಾಲಮಂಟಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ 2' × 1½'.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾ
2. ಮರಚಾರವ ತೈರೋಕ್ಕನಗರಾರಂಧಂ ಮೂ
3. ಲಸ್ತಂಭಾಯಸಂಧವೆ|| ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ
4. ಶಕವರುಷ ೧೩೧೯ ಸಂದುವರ್ತಮಾನಯಾಶ್ವರಸಂ
5. ವತ್ಸರದ ಚಯತ್ರ ಸು ೧೦ ಗುರುಲು ಸೂರಿಯ
6. ಉದಯವಾದಪುಳಿಗೆ ಹದಿನಾಲ್ಕಕ್ಕೆ ಕ
7. ಟಕಲಗ್ನದಲಿ ವೀರಧವ್ಯಧೇವರು . . .
8. ವಡೆರು ಶ್ರೀ
9. ದಾನಾಶ್ರೇಯೋನ್ಮುಪಾಲನಂ ದಾನಾತ್ಮಗಮವಾಪ್ನೋ
10. ತಿ ಪಾಲನಾದಟ್ಟು ತಂಪದಂ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ
11. ವಾ ಯೋಹರೇತಿ ವಸುಂಧರಾಂ ಶಪ್ತಿವೈರುಶ
12. ಸಹಸ್ರಾಣಿ ಯಶ್ವಾಯಾಂ ಪಾಯಕೆ ಕ್ರಮಿ || ಈಧರ್ಮ

13. ನಳವೃವರು ವಾರಣಾಸಿಯಲಿ ಕವಿರೆಯ ಕೊಂದ
14. ಪಾಪದಲಿ ಹೋಹರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
15. ಮೆಯೊಳ ದೈರವ ಶ್ರೀ

Note.

This record registers the consecration of the God Virabhadra on Thursday, 10th lunar day of the bright half of Chaitra in the cyclic year Īśvara corresponding to S' 1319 by some chief (Vaḍeru.) The time of the consecration is given as 14 ghaṭikas after sun-rise in Kāṭaka-lagna. The date corresponds to Thursday 8th March 1397 A. D.

The stone is broken just at the place where the name of the chief who set up the god is given. So also the name of the village in which Virabhadra was set up is lost. It must have been somewhere near Bêlûr since the slab has been found in the Bêlûr fort.

The usual verse in praise of Śambhu is given at the beginning of the grant and the usual verses beginning with dānapālanayôr-madhya and svadattām giving the rewards or punishments of making or destroying a grant of land occur at the end of the grant and also the usual imprecatory sentence meaning that the violators of the grant will incur the sin of killing cows in Vâraṇâsi.

The name of the writer or engraver of the grant is given as Meyola Bairava.

11

On a vitral in the fort wall of Bêlûr and now found in the same maṇṭapa to the north.

Size 2'—4" × 1'—8".

Kannaḍa language and characters.

ದೇವಲೂರು ಟೌನ್ ಕೋಟೆಯ ಗೋಡೆಯಲ್ಲಿದ್ದ ವಿರಗಲ್ಲು.
(ಈಗ ಈ ಕಲ್ಲು ಶ್ರೀ ಚನ್ನಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಕೈಸಾರಿಯಲ್ಲಿದೆ.)

ಪ್ರಮಾಣ 2'-4" × 1'-8".

I. ಅಡ್ಡಪಟ್ಟಿ.

1. ಸಾಧಾರಣಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಸು ೧೪ ಆ
2. ಶ್ರೀಮತು ಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊನ್ನನು

II. ಅಡ್ಡಪಟ್ಟಿ.

1. ಜಬಳಶ್ರೀವೀರಬಲ್ಲಾಳ ದೇವರಸರು ರಾಜ್ಯಂ (ಗೆಯ್ಯತ್ತಿ)
2. ದ್ವಲ್ಲ ತುರುಕಾಯಾ ವಾಗಿದಲು ಮಡಿಯ ಬಂಪುಡ
3. ಚಾಕೆಯ ನಾಯಕನಮಗೆ ಮಲಗೊಡನು ಕುದು

I. band—

1. Sādhāraṇa-samvatsarada Phālguna su 14 Ā
2. śrīmatu pratāpa chakravartī Hoisana bu-

II. band—

1. jabaḷa śrī Vira Ballāḷa-dēvarasaru rājyaṃ [geyyutti]
2. rddalli Turukāyāvāgidalu Maḍiya Bampuda
3. Chākeyanāyakaṇa maga Mallagaḍaṇu kudu

Translation.

On Sunday the 14th lunar day of the bright half of Phālguna in the year Sādhāraṇa.

During the reign of the illustrious pratāpa-chakravarti Hoyisaṇa Bhujabaḷa śrī vira Ballāḷadēvarasaru, while the Turukas were attacking the country (Turukāyāvāgidalu), Malagaḍa, son of Maḍiya Bampuda Chākeyanāyaka fought on horse-back (or fought with cavalry.)

Note.

This inscription is incomplete as the viragal recording it is broken below and some lines seem to have been lost.

The characters appear to belong to the end of 13th or beginning of the 14th century A. D.

The importance of the inscription consists in its recording the invasion of the Hoysala country by the Turukas *viz.*, the Mussalman troops belonging to the Sultan of Delhi or his generals.

It is not dated in the Śaka era. But the name of Viraballāḷadēvarasa and the paleography and the reference to Turuka invasion would indicate that the record belongs to the reign of Ballāḷa III or IV and the cyclic year Sādhāraṇa corresponds to A. D. 1310. But the week-day however does not agree. Sādhāraṇa sam. Phāl. śu 14 of that year corresponds to 4th March 1311 A. D., a Thursday whether we take the lunar or solar month Phālguna and not Sunday as given in the record. It is difficult to account for the irregularity of the date.

The inscription states that one Mallagaḍa fought at the time of the Mussalman invasion. The phrase used is *Turukāyāvāgidalu*. Its exact meaning cannot be made out but it may be taken as equivalent to "during the Turuka invasion (of the country.)"

Thus the present record belongs to the series of inscriptions (E. C. V. Hassan 51, Arsikere 31, etc.) which relate to the brave fight which the last Hoysala kings, Ballāḷa III and Ballāḷa IV put up against the Mussalman invasions of the Khilji generals of Delhi.

12

On another slab which was originally in the fort wall at Bēlūr but is now found in the same maṇṭapa to the north of the Chennakēśava temple.

Size 2'—6" × 1'—3"

Kannada language and characters.

ಅದೇ ಕೋಟೆಯ ಗೋಡೆಯಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು.
ಈಗ ಇದು ಕೇಶವದೇವರ ಗುಡಿಯ ನಾಲು ಮಂಟಪದಲ್ಲಿದೆ.

ಪ್ರಮಾಣ 2' × 6" — 1' × 3".

- | | |
|----------------------------------|-------------------------------|
| 1. . . . ತ . . . ರಾಮಂ . . . | 7. ಪುರುಷ ರತ್ನನುಕ್ಷರಾಂಬು . . . |
| 2. ರಾಧುಕೆಗೆ ಭದ್ರನಂದನೆಗೆ ನಾ . . . | 8. ದಮುದೇಗೌಡನ . . . |
| 3. ಮೇಚಲದೇವಿಗೆ ರಾಯರಾ . . . | 9. . . ರನುಮೆ . . . |
| 4. ನಿಪಲಕ್ಷ್ಮಿದೇವಿಯತಾರ್ಕ . . . | 10. . . ದರುಣ . . . |
| 5. ಶ್ರೀಯಂ \|\| ಅಶ್ವತಥನಕಳ್ಳವಿ . . . | 11. ರಿಹ . . . |
| 6. ಲಭಾನ್ನರ ತನಯನಕೇಜಂಕ . . . | 12. ಶ್ರೀ |

Note.

This record is full of lacunæ as only a portion of the inscription stone has been preserved. The rest of the stone is lost and each line is incomplete at the end.

Two persons named Māchaladēvi and Mudēgaḍa are extolled in the record. The first was probably the mother of the second. She is said to have been the daughter of Bhadra and very wealthy. Mudēgaḍa is described as bright like Karna and a jewel of a man and a *kalpa-vriksha* to dependants.

The characters seem to belong to the 13th century A. D.

13

At the foot of the Vishṇu image in the same *sālumaṇṭapa* in the Chennakēśava temple at Bēlūr. (This image was originally standing at the entrance of the upperage in the east side of the main shrine of Chennakēśava.)

Kannaḍa language and characters

ಅದೇ ಕೈನಾರೆಯಲ್ಲಿರುವ ವಿಷ್ಣುವೇವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಕೆತ್ತಿರುವುದು. (ಈ ವಿಗ್ರಹವು ಪೂರ್ವದಲ್ಲಿ ಉಪ್ಪರಿಗೆಯ ಬಾಗಿಲ ಬಳಿ ಇದ್ದಿತೆಂದು ತಿಳಿದು ಬಂದಿದೆ.)

- | | |
|----------------|-----------|
| 1. ಲಕಪನ ಬಿನಾಹಾ | 2. ತಮ್ಮಮಣ |
|----------------|-----------|

Note.

This gives the names of two devotees of the God Vishṇu who had their names inscribed at the foot of the image, Lakapa and Tammaṇa. The characters belong to 15th century A. D.

14

At the same town Bēlūr, in the Chennakēśava temple, an inscription on the north-east cross beam in the old Vāhana-maṇṭapa.

Size 2' — 6" × 2".

Kannaḍa language and characters.

ಅದೇ ಗ್ರಾಮದ ಶ್ರೀಚೆನ್ನಕೇಶವಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಹಳೆಯ ವಾಹನ ಮಂಟಪದ ಈಶಾನ್ಯದಿಕ್ಕಿನ ಕಲ್ಲು
ತೊಲೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಪ್ರಮಾಣ 2'-6" × 2'.

ಮೈರೊಜನ ಮಾಚಯ ಹುಗೆಯ ಕಡಮ ತನ್ನತಂಗಿಯ ಕೊಂಡ

Note.

This short record is in characters of the 12th century A. D. It is stated therein that Mailôja's (son) Mâcheya engraved the slab. The meaning of the rest of the inscription is not clear. It might be interpreted as Mâcheya recovering his younger sister (*tanna-tangeya konḍa*) on engraving the slab. If this meaning be accepted, we have to infer that his younger sister had been left as a surety with the authorities who supervised the construction and ornamentation of the pavilion in which the record is engraved and that Mailôja after completing the engraving work entrusted to him recovered her. It is also possible that his younger sister was under some sort of bondage and that by the funds he obtained from the carving and setting up of the pillar he set her free of bondage or slavery. But the usual meaning of *konḍa* is took or acquired and not recovered or released.

15

In the same Channakêśava temple at Bêlûr, writing on the basement to the west of the southern flight of steps in the main temple.

Size 1' × 2".

ಅದೇ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದ ಕಡೆ ಜಗಲಿಯ ಮೆಟ್ಟಿಲುಗಳ ಪಕ್ಕಮ ಬಲಗಡೆ
ತಳಪಾದಿಯ ಕಲ್ಲಿನಲ್ಲಿ ಕೆತ್ತಿರುವುದು

ಪ್ರಮಾಣ 1' × 2".

ಮಚಣನ ಕಲು

Note.

This short record which seems to belong to 12th century A. D. from its paleography merely states that it is Machaṇa's stone or that the stone work in that portion was done by Machaṇa. Machaṇa here is probably the same as Mâcheya of the previous record.

16

At the village Halmidi, in the same hobli of Bêlûr, on a slab near the Vīrabhadra temple (The inscription slab is now in the office museum of the Archaeological office, Mysore). [Plate [XXII.]

Size 4' × 1'.

Old Kannaḍa language and characters.

HALMIDI STONE INSCRIPTION OF THE KADAMBA KING KAKUSTHA.



(No. 16—p. 72.)

ಅದೇ ದೇವರು ಹೋಬಳಿ ಹಲ್ಮಡಿ ಗ್ರಾಮದಲ್ಲಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ನಟ್ಟಿದ್ದ ಕಲ್ಲು
(ಇದು ಈಗ ಮೈಸೂರಲ್ಲಿ ಶಾಸನದ ಇರಾಬೆಯ ಮ್ಯೂಜಿಯಮ್‌ನಲ್ಲಿದೆ).

ಪ್ರಮಾಣ 2'—6" × 1'. ಹಳಗನ್ನಡಕ್ಕರ

1. ಜಯತಿ ಶ್ರೀ ಪರಿಪ್ಪಳ್ಳಿ ಶಾಸ್ತ್ರಾರ್ಥಿ [ಮ್ಯಾನತಿ] ರುಪ್ಯತಃ ದಾನವಾಕ್ಷೋರ್ಯುಗಾನ್ತಾಗ್ನಿಃ [ಶಿಷ್ಯಾನಾನ್ತು]
ಸುದರ್ಶನಃ
 2. ನಮಃ ಶ್ರೀಮತ್ಕದಂಬಪನ್ನಾಗ್ರಸಂಪನ್ನನ್ಯಲೋಕ [ನಾ] ಆರಿಕ
 3. ಕುಸ್ಥಭಟ್ಟೋರನಾಥನಿರದಾವಿ [ಲೆ] ನಾಡುಳ್ ಮೈಗೇಶನಾ
 4. ಗೇನ್ದ್ರಾಭೀಳಭೃಂಗಪರಪ್ಪೊರ್ ಶ್ರೀಮೈಗೇಶನಾಗಾಹ್ವಯ
 5. ರಿವ್ವರಾಟರಿಕುರಾಮಲಪ್ಪೋಮತಾರಾಧಿನಾಥನ್ನಳಪ
 6. ಗಣಪತುಪತಿ ಮಾದಕ್ಷಿಣಾಪಥಹುತತಹವನಾ
 7. ಹವದು [ಲೆ] ಪಶುಪ್ರದಾನ ಶಾಯ್ಕೋದ್ಯಮಧರಿತೋ [ನ್ದಾನ] ಪ
 8. ಶುಪತಿಯನ್ನು ಪೋಗದಪ್ಪೊಟ್ಟಣಪತುಪತಿ
 9. ನಾಮಧೇಯನಾಸರಕ್ಕಿಲ್ಲಭಿರಿಯಾ ಪ್ರೇಮಾಲಯ
 10. ಸುತನೆ ಸ್ತೇನ್ದ್ರಕಟೋದಯದೇಶದಾ ವೀರಾಪುರುಷ ಸಮಕ್ಷ
 11. ದೇ ಕೇಕಯಪ್ಪವರಂಕಾದೇವುದು ಪೆತ್ತಜಯನಾವಿಜ
 12. ಆರಸನೆ ಬಾಳಬ್ಬ ಪಲ್ಮಡಿಲಿಂಮುಟಿವಳ್ಳಿಲಿಂಕೊ
 13. ಚಾರ್‌ಬಟಾರಿಕುಲದೊನಳುಕದಮ್ಮನ್ನಳ್ಳೋನ್ ಮಹಾಪಾತಕನ್
 14. ಇವ್ವರಂ ಸಬ್ಬಕ್ಕದರ್ ವಿಜಾರಸರಂ ಪಲ್ಮಡಿಗೆ ಕುಟು
 15. ಮ್ಹಿಡಿವಿಚಾರ್ ಆದಾನಳವೊನ್ನೆ ಮಹಾಪಾತಕಮಸ್ತುತಿ
- ಇದೇ ಕಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.
16. ಭಟ್ಟಗ್ಗೀಗದ್ದೆ ಒಡ್ಡಲಿ ಅಪತ್ತೊನ್ನಿವಿಚಾರಕರ

Transliteration.

1. jayati śrī-parishvaṅga Śyāṅga [myānati] r Achyutaḥ dānavākshṇōr-
yugāntāgniḥ [śiṣṭānāntu] Sudarśanaḥ
2. namaḥ śrīmat-Kadambapan tyāgasampannan Kalabhōra [nā]ari Ka
3. kusta-bhaṭṭōraṇāle Naridāvi [le] nāḍuḥ Mṛigēśanā-
4. gendrābhīḷar-Bhūbhāṭaharappor śrī Mṛigēśa-Nāgāhvaya-
5. rirvvarā Baṭari-kulāmala-vyōma-tārādhināthann Aḷapa-
6. gaṇapaśupati māḍakshināpatha-bahuśatahavanā-
7. havadu [l] paśupradāna-śauryyōdyamabharitō [ndāna] pa-
8. śupatiyendu pogale ppoṭṭanapaśupati-
9. nāmadhēyanā-sarakk-Ellabhaṭariyā prēmālaya-
10. sutange Sēndraka Baṇōbhayadēśadā virāpurusha-samaksha-
11. de Kēkaya-Pallavaraiṁ kāḍeridu pettajayanā Vija-
12. arasange bālgaḷchu Palmaḍi ūṁ Mūlivali ūṁ ko-
13. ṭṭār Baṭārikuladon-Aḷu-Kadamban kaḷḍōn mahāpātakan
14. irvvaruṁ Saḷbaṅgadar Vijārasaruṁ Palmaḍige kuru-
15. mbiḍi viṭṭār adān aḷivonge mahāpātakaṁ svasti
16. bhaṭṭarggīgaḷde oḍḍali ā-pattondi viṭṭā rakara

*Translation.***Line 1.**

Victorious is Achyuta who is embraced by Śrī but has the bow Śārṅga bent (ready for use) and who is a fire occurring at the end of the Yugas (cycles of time) to the eyes of the Dānavas (demons) but looks pleasing (is a defensive discus) to good people.

Lines 2-4.

Salutation!—During the reign of king Kakustha, the ruler of the Kadambas, who is devoted to the bestowing of gifts and is the enemy of the Kalabhōra, the governors (?) in the Naridāvilē province were Mṛigēśa and Nāga, who were terrible as the lord of beasts (the lion or Śiva) and the lord of elephants (or serpents—Airāvata or Ananta.)

Lines 4-13.

These two, made a grant for military service of Palmaḍi and Mūjivaḷḷi to the beloved son of Ella-Bhaṭari, Vija-Arasa, who in the presence of the heroic men of the two countries, Sēndraka and Bāṇa, fought the Kēkayas and Pallavas, pierced them and attained victory at the word of the moon to the spotless firmament called Bhaṭarikula, named the great Paśupati who is a Paśupati (or Śiva) to the Gaṇas who are the Aḷapas and who is full of heroism and action in giving away (slaying) cows (sacrificial beasts) in many hundreds of sacrifices which are battles in the great Dakṣiṇāpatha (Southern India) and is praised as the Paśupati (or Śiva) in bestowing gifts.

Line 13.

Aḷu Kadamba of the Bhaṭarikula. He who takes away this grant is guilty of the great sins.

Lines 14-15.

The two and Vija Arasa of Saḷbanga granted Kuṛumbiḍi to Palmaḍi. The destroyer of this grant will incur great sin. Be it well.

Line 16.

In the gross produce of this rice land a revenue of one tenth is granted to the learned Brahmins free of taxes.

Note.

Find spot.—About five miles to the north-west of Belūr, at the northern extremity of the Hassan District, two miles west of the Belūr-Chikmagalur road, on the right bank of the water course which develops into a tributary of the Yagachi stands the little village of Halmiḍi. Its chief temple is a comparatively insignificant modern structure dedicated to Virabhadra. The old mud fort wall of the village has now disappeared. Close to where its west gate stood was discovered five years

ago, buried in the earth, a dwarf stone pillar with some writing on it. The villagers installed it in front of the temple and used to tie cattle to it. Children practiced aiming by hitting it with stones and damaged many of the characters. In this position it was discovered by the Archæological Department who recognised its importance and transferred it to the Archæological Museum.

The pillar is four feet high, one foot broad and nine inches thick. It has three parts—a foot evidently cut with the intention of inserting it in a corresponding hollow in a base slab, a body about eighteen inches high, with two sides well planed and inscribed, and a head ten inches high which is shaped like a horse-shoe arch, with a small projection at the top. In the centre of the head is a circle seven inches in diameter provided with 'S' form spokes. It represents the Sudarśana-chakra of Vishṇu.

The head bears the first line running in a horse-shoe form around the chakra. The face of the body bears 9 lines (2 to 15) and line 16 is written on the right side of the stone running from the top to the bottom. The inscription which is on a variety of soap-stone is in a comparatively good state of preservation except for the fact that the stones thrown by the village boys have damaged the upper lines and caused shallow pits in about a score of places making a correct reading difficult. The total number of lines is 16. Each letter is roughly about $\frac{2}{3}$ inches long and half an inch broad.

The following are a few of the records that may be studied along with this inscription.

Connected Records.

1. The Halsi plates of Kākusthavarman Kadamba (Indian Antiquary Vol. VI, P. 23 ff.)
2. The Tālagunda inscription of Śāntivarman (Epigraphia Indica Vol. VIII, P. 24).
3. The Tālagunda inscription of Kākustha Bhaṭāri (M. A. R. 1911, P. 33.)
4. The Tālagunda inscription of Prabhāvatī and Mrigēśa (M. A. R. 1911, P. 33).
5. The Chandravalli inscription of Mayūraśarman (M. A. R. 1929, P. 50).
6. The Aṇaji inscription of Nāṇakkasa Pallava (Ep. Car. Vol. XI, Davangere 161).
7. The Beṇṇur plates of Vijaya Śiva Kṛishṇavarman (Ep. Car. Vol. V, Belūr, 245).
8. The Uppahalli inscription of Kongaṇivarman (Ep. Car. Vol. VI, Chikmagalur, 42).
9. The Basavanapura inscription of Satyavākya (Ep. Car. Vol. V, Channarayana, 251).
10. The Gaddemane Inscription of Śilāditya (M. A. R. 1923, P. 83).

The writing of the inscription at least in the first fifteen lines is in a very late form of the cave alphabet which has not yet fully developed into the early Kannada of the Châlukyan and Ganga

Paleography.

inscriptions. It is nearest in form to the Anaji stone inscription of Nanakkasa Pallava, the Vastâre stone inscription and the early Kadamba copper plate grants of which the Halsi plates of Kâkusthavarman may be taken as typical.

A few paleographical characteristics may be noted:—

1. The hooks of *ka*, *ra*, and medial *u* are narrow and the tail lifted up straight to about half the height of the long vertical line. The left arms of *ga* and *sa* have their bottom curved inside and raised into a straight tail, *ja* is written with straight strokes while *na* is formed of curved lines. *Cha*, *va*, and *ma* have yet closed mouths but the dent at the bottom is clearly developed; *ma* is yet upright. The lower end of *ta* etc., shows only a very slight tendency to rise and the mouth is wide open. *na* has its left arm either looped or straight. *pa*, *ba* and *ha* are definitely bulged on the left and indented at the bottom. The bottom of *bha* is wide open, though the arms are slightly curved. The left end of *ya* is fully looped while the tail of *la* ends on its left side. The loop of *va* has a closed mouth and a bottom dent. The left stroke of *sa* is hooked while *la* has a hook with a curved bottom stroke.

The serif is straight and short but is occasionally slightly arched also. It is thin and there is no clear evidence of either the nail-head or box-head. The medial *a* is curved and bent slightly down, while *i* is a large prominent overhead loop. The medial *u* is a bottom hook to the left with a straight upright tail but *ra* and *ka* get it in the form of a small curved hook on the left. The medial *ri* is a spiral hook. *e* is a stroke to the left with the end bent down. The anusvâra is a large dot to the right hand top of the serif.

The first line of the inscription contains a Sanskrit verse in the ślôka metre.

Language.

It is finely composed, clearly exhibiting the accepted traits of the kâvya style well known in the works of Kâlidâsa and other great writers. The author has tried to show his mastery of ślêsha and contrast. There appears to be a double meaning attached to the words *vyânati* and *Sudarśana*.

The rest of the inscription, from line 2 to 13 and also lines 14 to 16 is in Kannada of a very early kind. In fact the appearance of Kannada so early as 450 A. D. gives this record a unique importance, since this is the earliest authentic lithic record in that language. As some scholars have doubted whether the language of the 'Oxyrhynchus papyrus' (Mys. Arch. Rep. 1926 p. 11) is Kannada at all and the authenticity of the Tagare plates and other Ganga records is questioned, it may as well be claimed that the Halmiḍi inscription is the earliest undisputed document till now known in Kannada; and it is more than a century earlier than the Badâmi

records of Kirtivarman and Mangalêsa which held that position until very recently. A detailed study of the Halmiḍi record would thus be an important contribution to the history of the Kannaḍa language.

The language of this inscription is what has been called by B. L. Rice and R. Narasimhachar, Primitive Old Kannaḍa or Pūrvada Haḷagannaḍa. But the term 'Primitive' would be inapplicable to the elegant, expressive and polished language which appears in this record and also in the poetical epitaphs of the Śravaṇabelgūla monks. An examination of the Kannaḍa inscriptions belonging to the period previous to Nṛpatunga, suggests the view that while popular Kannaḍa with its large percentage of Dravidian words was used usually for popular records like the viṛagals in moffusil places, wherever courts, maṭhas and learned men flourished, whether they were orthodox Hindus or Jains, a polished, elegant and correct language was employed with both prose and verse compositions. While the viṛagals are generally in Kannaḍa and the royal grants are generally in Sanskrit, as exceptions a considerable number of records are found in a mixed language. To this class belongs the present record. It is a grant made by high state officers, assisted by pandits but set up in a village. Its 16 lines contain only about 16 small Kannaḍa words. It is interesting to note that in this class of Kannaḍa even in the middle of the fifth century A. D., purely Sanskrit words and compounds are freely used with Kannaḍa terminations and in the company of Kannaḍa words as in the high class classical works of later times. As examples, the compounds in lines 5 and 7 may be noted. These show that even at this early date, classical Sanskrit literature had already influenced Kannaḍa and given it a classical characteristic. Surely such language could not be called primitive. The name Early Kannaḍa or Pūrvada Kannaḍa may be suggested as being better suited.

As for the Kannaḍa itself of the inscription, with some exceptions it generally conforms to the description of Early Kannaḍa given by R. Narasimhachar in his History of Kannada Language (pages 128 ff) and possesses the following characteristics :

1. The lengthening of the vowel of the conjugational suffixes of the third person—*kaḷḍōn* (line 13), *aḷivōn* (line 15). *koṭṭār*, (line 12) *viṭṭār* (line 15).
2. Common change of the vowel "a" into "o"—*appōr* (line 4), *bhariton* (line 7).
3. The use of 'uḷ' for the locative suffix—*nāḍuḷ* (line 3) *āhavaduḷ* (line 7).
4. The lengthening of the vowel in the suffixes of the negative mood, not occurring.
5. The use of 'odu' and 'adu' for the neuter suffixes : not occurring.
6. The use of 'n' for the Bindu—*sutange* (line 10), etc.
7. The lengthening of the vowel as of the accusative suffix ; not occurring.
8. The lengthening of 'a' the genitive and adjectival suffix—*bhaṭariyā*.

9. The use of 'ga' or 'ka' as the suffix of the third person of the imperative mood: not occurring.

10. The use of 'v' for 'b'—*vittār* (lines 15 and 16)

11. The use of 'e' for 'i': *exidu* for *ixidu* l. 11)

12. The use of double consonants for single ones—*ppottāṇa* (line 8), *bhbhataha* (line 4), *irvvar* (line 5), *irvvarum* (line 14).

On the whole two features about the language of the inscription appear to be specially noteworthy:—

(1) A free mixture of classical Sanskrit with Kannada showing that the contact between the two languages must have commenced several centuries earlier and that a classical early Kannada style had already become established. The word like *Pettajayan* (line 11) is formed in imitation of Sanskrit.

(2) Even this mixed language is consistently early Kannada with well developed grammatical forms. Obviously it must have had an earlier literary history.

The orthography of the inscription has nothing peculiar except for the duplication of some consonants. It is free from faults. The exceptions are:—

Orthography.

1. *bhbhataha* (line 4), *Vijā-rasa* (line 14).

Other peculiarities are: *myānati* for *vyānati* in line 1; *bhattōran* for *bhattāran* in line 3; *baṭari* for *bhaṭāri* in line 5.

Line thirteen contains the name of the person who has signed the major grant. He calls himself *Aḷu-kadamba* of *Baṭari-kula*.

Authorship.

Presumably *Aḷu-kadamba* indicates a descendant of both the *Aḷupa* and *Kadamba* dynasties who belonged to the *Bhaṭari* family. Lines five and six show that such a person was *Paśupati*, king of the *Aḷupas*. Further light is thrown on the identity of that person by the *Tālagunda* temple doorway inscription in which is mentioned *Paśupati*, famed for his battles in the 'Dakṣiṇa' or South India. Doubtless he is identical with the *Paśupati* of the *Halmiḍi* record; R. Narasimhachar thinks that *Kākustha Bhaṭāri* is identical with *Paśupati*. But it is more reasonable to infer from the text of the *Tālagunda* record and the words "*Paśupati nāmādhēya*" in the present document that they are different persons (M. A. R. 1911, p. 33). *Baṭari Kākustha* of the *Aḷupa* dynasty appears to be the son of the *Aḷupa* king *Paśupati* by a *Kadamba* princess *Lakshmi*. Since *Lakshmi's* son was named *Kākustha* and her husband was the generalissimo of the *Kadamba* forces under *Kākusthavarman Kadamba* and the *Tālagunda* pillar inscription describes *Kākustha* as having given his daughters to the *Gupta* and other royal families, it may be presumed that *Paśupati* was a son-in-law of *Kākusthavarman* and that either *Baṭari Kākustha* who was a son of *Paśupati* and *Lakshmi* and was probably named after

his grandfather, or some brother of his was the Aḷu-Kadamba named in the present inscription. The grantee Vija-arasa is described as the beloved son of Ella-Bhaṭari, perhaps a valiant cousin of the family. He appears to have belonged to Aalḷbanga which may be identical with Savlāṅga, now a village to the north of Shimoga town. The grant was recommended by Paśupati, king of the Aḷupas and generalissimo of the Kadambas. The reigning emperor is undoubtedly Kākusthavarman Kadamba, about whom we already know much from the Halsi and Tālgunda records.

The first minor grant appears to have been made immediately after by Vija-arasa co-operating with Mṛigēśa and Nāgendra. The second minor grant (line 16) which is on the right side of the pillar was perhaps inscribed at a later date by Vija-arasa himself since no other author is mentioned.

The main inscription records the grant of two villages Palmaḍi and Mūlivaḷli to Vija-arasa, son of Ella-Bhaṭari for the highly valiant act of fighting, slaying and defeating the combined armies of the Kēkayas and Pallavas on behalf of the combined forces of the Sēndrakas, Bāṇas and Kadambras in the course of a war made by the Emperor Kākusthavarman.

Purpose.

Geography.

1. *Kalabhōra*.—The name is not clearly visible and the reading of the three middle letters is doubtful. The nearest reading possible is Kalabhōranā which is genitive for the ruler of Kalabhōra which may be identified with Kalabhra a state frequently mentioned in the early Pallava and Ganga inscriptions.

2. *Naridāvilāṇḍu*.—This appears to be identical with Devalige-nāḍu, a district which included the country around the northern part of the Belūr Taluk. It is called Devalige-Elpattu in Chikmagalur 42 and Devalige vishaya in the Keregālur plates of the Gangas. (M. A. R. 1930, p. 119, also see E. C. V. Belur 58, 71, E. C. VI. Chik. 1, 4, 21, etc.)

3. *Aḷupa*.—Aḷa, Aḷu and Aḷupa appear to be names of a kingdom comprising the northern portion of the South Canara district and the western portions of the Shimoga and Kadur districts. (*Vide* Saltore: History of the Alupas.)

4. *Dakshināpatha*.—Southern India to the south of the Vindhyas.

5. *Sēndraka*.—The Sēndraka vishaya appears to have included the western part of the Shimoga district and portions of North Canara. One of the Halsi records refers to the king Bharuśakti who was the glory of the family of Sēndrakas. The Chandravalli inscription mentions that they were conquered by Mayūraśarman (M. A. R. 1929, p. 55-56).

6. *Bāṇa*.—The Bāṇas ruled for many centuries over the country east of the Pālār river including Kolar, Anantapur and the neighbouring districts. The

Tālgunda inscription mentions that Mayūraśarman levied tribute from the Bṛihad Baṇas.

7. *Kékaya*.—Kekaya was originally a country to the north-east of the Dakhan. Very probably the ruling dynasty had extended its sway further south-east so that their territories extended to the north of those of the Pallavas and to the north-east of the Kadamba Empire. In the absence of definite information about the geographical position of the capital of the kingdom it may be presumed that it was identical with the eastern part of the Nizam's dominions. The Kekaya family is mentioned in M. A. R. 1911, p. 33, the Aṇaji inscription (Ep. Car. XI, Dg. 161).

8. *Pallava*.—The Pallava power, as is well known, extended to the south-east of the Kadambas.

9. *Palmaḍi*.—A village about seven miles north-north-west of Belur close to the boundary line of the Belur and Chikmagalur Taluks. It is now known as Halmiḍi.

10. *Mūḷivalli*.—A small village about three miles north-west of Halmiḍi.

As has been explained above, paleographically, this inscription belongs to about the same time as the Halsi plates and the Aṇaji inscription. It states that Kākusthavarma Kadamba was ruling. The date usually assigned to this ruler is the second quarter of the 5th century A. D. Since he is described as having performed sacrifices and a Mṛigēśa, perhaps, his grandson is named therein as the general, we may fairly assign the inscription to the latter half of Kākustha's reign. Circa 450 A. D. would be an approximate date according to the generally accepted chronology of the Kadambas. There are, however, some scholars who give the Kadambas a date earlier by several generations.

Date.

Personages.

1. *Kākusthavarma*.—He was the junior son of Bhagīratha, younger brother of Raghu and father of Śāntivarma, the author of the Tālgunda pillar inscription.

2. *Kalabhōra*.—Kākustha is mentioned as the enemy of the Kalabhōra, whose proper name is not given. Evidently he was the ruler of the Kalabhra State.

3. *Mṛigēśa*.—He is described in the inscription as a Bhaṭaha, which perhaps means a prince or general with a status between that of the emperor and a subordinate king who is a commander-in-chief. The meaning of the last word is not clear. The name Mṛigēśa and his high status at the end of Kākusthavarma's reign strongly suggest that he may be identical with Mṛigēśavarma Kadamba, son and successor of Śāntivarma. As a prince, he was probably holding the position of a governor or other officer of the state.

4. *Nāgendra*.—Since Nāgendra is mentioned as a Bhaṭaha along with Mṛigēśa, he was probably another prince or high personage, about whom no other information is available.

5. *Paśupati*.—The name of Paśupati is mentioned also in the inscription on the right jamb of the doorway in the Pranavēśvara temple at Tālgunda (M. A. R. 1911, p. 33). He appears to have been a king of the Aḷupas, the husband of Lakshmi, a Kadamba princess very probably one of the many daughters of Kākusthavarman who married rulers of foreign dynasties. Paśupati appears to have had a son by the Kadamba princess named Kākustha-baṭāri named after his maternal grand-father. The attribute Poṭṭaṇa means the proud or the Great (*Vide* Pampa Bhārata, I, 12).

6. *Vija-Arasa*.—This hero is stated to have been the son of Ella-baṭāri, probably a cousin of Paśupati and a native of Salvanga now a village to the north of Shimoga.

The present inscription is not only highly important for the history of the Kannaḍa language, but it also throws welcome light on an important political event and on contemporary political conditions. Wars appear to have been frequent between confederacies led by the Pallavas and the Kadambas. In the present record we get information about a war between the Kadambas and their subordinate allies, the Sēndrakas, Bāṇas and Aḷupas on the one side, and the Kēkayas and Pallavas on the other. The Aṇaji inscription mentions the defeat of Kṛishṇavarma Kadamba, probably Mṛigeśa's younger brother, at the hands of Naṇakkasa-Pallava. The present inscription records an earlier battle, in which the Kadambas were victorious. The battle probably took place in the Devalige-vishaya corresponding to the Hassan and Kadur Districts. The name of the Pallava ruler is not mentioned, but since according to the Lokavibhāga (M. A. R. 1909, p. 31) Simhavarman II, Pallava ruled for 22 years from A. D. 436, he was probably the contemporary ruler, who opposed Kākusthavarma. We also learn that Mṛigeśa and Nāgendra were governing Dévaligenāḍu. The leader of the Kadamba armies appears to have been Paśupati Bhaṭāri, king of the Aḷupastand probably son-in-law of Kākusthavarma. The battle was won owing to the valour of Vija-arasa, son of Ella-Bhaṭāri, perhaps a cousin of Paśupati.

An interesting fact which appears in the inscriptions is the importance that appears to have attached to sacrifices. Paśupati and Kākustha are mentioned as taking great interest in the performances of yāgas and in bestowing gifts respectively.

Another point for noting is that the Kadamba family was equally devoted to the worship of Viṣṇu as of Śiva; the invocations of the present record and of the Tālgunda pillar inscription suggest this view.

The existence of a tithe called 'Pattondi' on wet lands, kuṛumbiḍi perhaps some kind of concession to shepherds and of the custom of kings making grants to the brave warriors are noteworthy.

At the village Hagare in the hobli of Madihalli, on a cross-beam
in the Īśvara temple.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಾಲಯದ ತೊಲೆಯ ಮೇಲೆ.

1. ತುಸ್ಸೀಮೆಯನುಳ್ಳ ಭೂಮಿಗೆ ಹಿಂದೆ ವೃಂದಾವರವಾಗಿದ್ದಲ್ಲಿ ಕಟ್ಟಗುತ್ತಗೆಯಾಗಿತೆಹುವ ಸಿದ್ಧಾಯ ಪ 4 ಅಲ್ಲ
ದೇವಾಲಯವ ಮಾಡಿಸಿದದಕ್ಕೆ ಏಣಿಗೆ ತೆಹುವ ಕಟ್ಟಗುತ್ತಗೆ ಸಿದ್ಧಾಯ ಪ
2. ಒಂದಕ್ಕೆ ಕಟ್ಟಗುತ್ತಗೆ ಯಾಗಿ ಪ್ರತಿ ವರ್ಷ ಬೊಟ್ಟೇಶ್ವರ ದೇವರಿಗೆ ಶ್ರೀರಾಮ ಕೃಷ್ಣದೇವರವರು ತೆತ್ತು ತಂದು
ಶ್ರೀರಾಮಕೃಷ್ಣ ದೇವರ ದೇವದಾನ ಅಕ್ಷೀಣ ಆಗಾಮಿ ಕಾಣಿಕೆ ಉಪಹಾರ ಮೊದಲಾಗಿದ್ದ ಸಮಸ್ತ ಆ
3. ರಾಮಕೃಷ್ಣ ದೇವರವರ ಕೊಂಬರು ಎಂಮ ಬೊಟ್ಟೇಶ್ವರ ದೇವರ ಭೂಮಿಯೊಳಗಣ ದೇವಾಲಯವೆಂದು ಅವ
ಸಾಮ್ಯವನು ಬೇಡವೆಂದು ಆ ಶ್ರೀಮದಾರಾಧ್ಯ ಶ್ರೀರಾಮಕೃಷ್ಣ ಪ್ರಭುಗಳ ಮಕ್ಕಳು
4. ಗಳಿಗೆ ಆ ಶ್ರೀಬೊಟ್ಟೇಶ್ವರ ದೇವರ ಸ್ಥಾನಿಕ ಪಾಠಕನಾಯಕರ ಮಕ್ಕಳು ನಾಗಣ್ಣಂಗರು ಸೋಮ ಗುರುಗಳ
ಳಿಯ ಮಾಟ ಗುರುಗಳು ಆ ಸೋಮ ಗುರುಗಳ ಆನಂತಗುರುಗೆ

ಕೆಳಗಿನ ಪುಟ್ಟಿ

5. ತೀಮೂವರುಂ ಚಂದ್ರಾದಿತ್ಯರುಳ್ಳನ್ನ ಬರ ಈ ಮರಿಯಾದೆಯಲು ಒಡಂಬಟ್ಟು ಬರಸಿಕೊಟ್ಟ ಶಿರಾಪತ್ರ ಇಂತಪ್ಪು
ದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಶ್ರೀಮದ್ರಾಜ ಗುರು ರುದ್ರ ಶಕ್ತಿದೇವರು ನಿ
6. ಕ ದೇವರ ಗುಮ್ಮಣ್ಣಂಗರು ಶ್ರೀಮನ್ಮಹಾಪ್ರಸಾದ್ವಯಂ ಆಗಲೆಯ ಪದುಮಣ್ಣನವರು ಅರಳಿಯಕೆಹೆಯ ಮಲ್ಲಣ್ಣಂಗರ
ಮಗ ಲೋಕಜೀಯ ನಿಂದೆಯ ಮಾವಂತನ ಲಕ್ಕಜೀಯ ಅರಳಿಯ
7. ಕಳೆ ನರಸಿಂಹಜೀಯರ ಮಗ ರಣಪಜೀಯ ಮಲೆಯಾಳ ಪಂಡಿತರ ಸಂಗಜೀಯ ಇಂತಿವರುಭಯಾನತದಿಂದ ಬರದ
ರೇಖಕ ಅನಂತದೇವ || ಬೊಟ್ಟೇಶ್ವರ || ಶ್ರೀಬೊಟ್ಟೇಶನಾಥ

Transliteration.

1. tussimeyanulla bhûmige himde vṛindâvaravâgiddalli kaṭṭaguttageyâgi
teruva siddhâya pa 4 alli dēvâlyava mâḍisidadakke ērige teruva kaṭṭu-
guttage siddhâya pa
2. omḍakke kaṭṭuguttageyâgi prativarsha Bochchêśvaradēvarige Śrī Râma-
krishṇadēvaravaru tetṭu tamma śrī Râmakrishṇadēvara dēvadâna akshinî
âgânî kâṇike upahâra modalâgidda samasta â—
3. Râmakrishṇadēvaravare kombaru emma Bochchêśvaradēvara bhûmiyoḷagaṇa
dēvâlayavemdu âva sâmyavanu bēdevemdu â śrīmad Ârâdhya Śrī Râma-
krishṇa-prabhugaḷa makkalu
4. gaḷige â śrī Bochchêśvara-dēvara sthânika pâṭhaka-nâyakara makkalu
Nâgannamgaḷu Sômagurugaḷ-aliya Mâchagurugaḷu â Sômagurugaḷa
Anamtaguruga
5. ti-mûvarum chandrâdityaruḷlannabara t-mariyâdeyalu oḍambaṭṭu barasi
koṭṭa śilâpatra imṭappudakke sâkshigaḷu śrīmad-râjaguru Rudraśakti-
dēvaru ni

6. ka dēvara Gummaṇṇaṅgaḷu śrīman mahāpasāytaṁ Agaleya Padumaṇṇa-
navaru Araḷiyakereya Mallaṇṇaṅgaḷa maga Lōkajiya Nimbeyamā-
vaṇṭana Lakkhajīya Araḷiya
7. kaḷe Narasingajīyara maga Raṇapajīya Maleyāḷa-paṇḍitara Saṃgajīya
iṃṭivar ubhayānatadiṃ barada lōkhaka Anantadēva ṽ Bochchēśvara ṽ
śrī Bochchēśanātha.

Note.

This record is incomplete as the beam on which it is engraved seems to have been part of a bigger beam which contained the full inscription. It is possible that the inscription was continued on another beam in the temple which housed the first beam and has been lost along with the beam on which it was carved. It seems probable that the present beam was brought from some other temple and set up in the present temple.

The record appears to contain a grant of land belonging to Bochchēśvara temple to a Brahman named Rāmakṛishṇa-dēvaru called also Ārādhyā Rāma-kṛishṇa-prabhu on condition of the annual payment of 4 *haṇas* as quit-rent. The land is said to have been previously covered with jungle (*vrindāvana-vāgiddalli*) and was cleared and brought under cultivation by the donee who is also stated to have set up a temple therein. In consideration of these he is stated to have been granted the land.

The document conveying the grant was executed by Nāgaṇṇa, Sōmaguru's son-in-law (*aliya* which also means sister's son) Māchaguru, Sōmaguru's (son) Ananta-guru, who were the sons respectively of the *sthānika* (trustee), *pāṭhaka* (reciter of the hymns in the religious service) and *nāyaka* (master of the temple) in the Bochchēśvara temple. No right was claimed by the donors from the donee on account of his having erected the new temple within the land belonging to the Bochchēśvara temple.

The signatures of the witnesses to the grant next follow:—Rājaguru (royal preceptor) Rudraśaktidēvaru; Sthānika Dēvara Gummaṇṇa; *mahāpasāyta* Padumaṇṇa of Agale; Lōkajiya, son of Mallanna of Araḷiyakere; Nimbeya Māvanta's (son) Lakkhajīya; Narasingajīya's son Raṇapajīya; Sangajīya, a physician or learned man of Maleyāḷa country (Maleyāḷa-paṇḍita).

The writer is named Anantajīya who is said to have composed the document with the approval of the last two donors. The signatures of the above two are given as Bochchēśvara and Śrī Bochchēśanātha.

The characters seem to belong to the 13th century A. D. A rājaguru Rudra-śaktidēva is referred to in an inscription of 1286 A. D. (E. C. V. Arsikere 8). Ārādhyā Rāmakṛishṇaprabhu, the donee is met with in a record of 1299 A. D. (Arsikere 121). See also M. A. R. 1911, P-49.

At the same temple of Išvara at Hagare, on a slab in the ceiling
in the navaranga.

Size 3' × 2'.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಗರೆ ಗ್ರಾಮದ ಈಶ್ವರ ಬೇವಸ್ಥಾನದ
ಮೇಲ್ಭಾಗವಾಗಿ ಹಾಸಿರುವ ವಿರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ ಅಕ್ಷಯಸಂವತ್ಸರದ ಅ
2. ಸ್ವೀಟ ಸುದ್ದಿ ೨ ಅ ಬಲುಗ
3. ಯನಮಗ ಕಲ್ಲಗವೆಂಡನು ತಂ

4. ಮ ಸೋಯಗಂಗೆ ನಿಲ
5. ಸಿದ ದೀರಗಲು ಮಂಗಳ
6. ಮಹಾ

Note.

This is a viragal stated to have been set up by Balugaya's son Kallagavunḍa in memory of his younger brother Sôyiga. The date is given as Akshaya sam. Āśvija śuddha 2 Sunday. It is not expressed in terms of Śaka era. The characters seem to belong to the close of the 13th century A. D. or the beginning of the 14th century. The date may be taken as equivalent to 28th September 1326 A. D., a Sunday (Ś 1248 A kshaya sam. Āśv.śu 2).

No king is named in the record.

At the village Hāltore in the same hobli of Mādiballi, on a viragal lying to the
north of the village.

Size 5' × 2'—6".

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಮಾದಿಹಳ್ಳಿ ಹೋಬಳಿ ಹಾರೊರೆ ಗ್ರಾಮದ
ಉತ್ತರದಿಕ್ಕಿನಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' × 2½'.

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿ ನಮಸ್ತ ದುವನಾತ್ರಯಂ ಶ್ರೀ ಪ್ರಿಥ್ವಿವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
2. ಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರದ್ಯುಮಣಿ ಸರ್ವ
3. ಜ್ಞ ಚೂಡಾಮಣಿ ಮರೀಚರಾಜ ಮಲಪರೊಳು ಗಂಡ ಗಂಡ ಭೇರುಂಡ
4. ಕದವ ಪ್ರಚಂಡನಸಹಾಯ ಶೂರನೇಕಾಂಗವೀರ ಗಿರಿದುರ್ಗಮಲ್ಲಡಲ
5. ದಂಕರಾಮ ಮಗರರಾಜ್ಯ ನಿಮ್ಮೊಳ ಚೋಳರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಪಾಯ್ಕರುಮಪ್ಪ ಶ್ರೀವೀರನಾ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

6. ರ ಸಿಕ್ಕದೇ [ವ] ರು ಹೊರನೂರ ಪಟ್ಟಣದಲೂ ಸುಖಸಂಕಥಾ ವಿನೋ [ದ] ದಿಂ ಪ್ರಿಥ್ವಿರಾಜ್ಯಂಗಯ್ಯ
7. ತ್ತು ಮಿದ್ವರ್ಲ ಹಾಲುಕೊಟುಮ ನಗ್ರಹಾರವಂ ಮಾಡಿದೆವೆಂದು ರಾಜಾಜ್ಞೆ ಮಟ್ಟ ಪ
8. ದಿ ಮಹಾಪ್ರಸಾದವೆಂದು ಗಾಲುಂಡುಗಳಿಲ್ಲರುಂ ಕೈಕೊಂಡು ಮಹಾಜನಂಗ

9. ಇಂ ತಂದು ನಂಮುಖಂ ಮಾಡೆಂದೊಲ್ಲದೆ ಹೋಗಿ ದಾಳಿಯಂ ತಂದು ಉ
10. ರೆಲ್ಲವಂ ನೂಜಿಗೊಂಡು ಉಡೆ ಉಡ್ಡಿ ಹೆಣ್ಣು ಸೇತುಪುನೇಜಿಯಂ ಕಳೆ

III ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

11. ದು ಅಹರಿಮಾರಗೊಡನ ಮಗ ಮಾರಯವೆರೆಯ ಉಗ್ರತೆಯಂದಾಳಿ . . .
12. ಕಾದಿ ಕುದುರೆಯ ಮಾ [ಬೃಹ] ವಂತಾಗಿ ಗತರೋಕ ಪ್ರಾಪ್ತನಾದ ನಕವಂಶ ೧೧೫೨ ವಿಕ್ರತಿ ಸಂವ
13. ತ್ವರದ ಕಾರ್ತಿಕ ಶು ೯ ಬ್ರಹ್ಮವಾರದಂದು ಆ ಮಹಾಜನಂಗಳುಂ ಅನಾಡೆ ಮಹಾವ್ರಜೆ
14. ಗೌಡುಗಳುಂ ನಹ ಕೊಟ್ಟ ಕ್ರಮವೆಂತೆಂದಡೆ ಆ ಗೌಡುಗಳಿಗೆ ಕೊಡಗಿಯಾಗಿ ಹಾ
15. ಲುತೊಪೆಯ ಕೆಹಿಗೆ ಹುಟ್ಟುಂಡಿಯ ದಾರಿಯಂ ಬಡಗಲು ಕಂಡು . . ಭೂಮಿಯು ಆವಂ

Transliteration.

- I 1. svasti samasta-bhuvanāśrayam śrī-prithivīvallabham mahārājādhirāja para-
mē-
2. śvaram Dvārāvati-puravarādhīśvaram Yādava-kuḷāmbara-dyumaṇi sarvva-
3. jña-chūḍāmaṇi Malerājārāja malaparoluganḍa gaṇḍabhêruṇḍa
4. kadana-prachanḍan asahāyaśūran êkāṅgavīra giridurggamalla chala-
5. ḍamka-Rāma Magararājya-nirmūḷa Chōlarājya-pratishṭhāchāryaru-
mappa Śrī Vira-Nā-
- II 6. rasihvadē [va]ru Horanūrapaṭṭanadalū sukha-samkathāvinō [da] dim
prithvirājya-geyyu-
7. ttum irddalli Hālutoṛeyan agrahāravam māḍidevemdu rājājñevattapa-
8. ḍi mahāprasādavemdu gāuṇḍugalellaruṇi kaikomḍu mahājanamga-
9. ḷam tamdu samṇukham māḍemḍadolladehōge dāliyaṇi tamdu ū-
10. rellavam sūregomḍu uḍe urcche heṇnuseṛe turuseṛeyam kale-
- III 11. du ā Hari-Māra-gauḍana maga Mārayapēraya ugrateyim dāli....
12. kāḍi kudureya mā [rbbala] vam tāgi gatalōka prāptanāda Sakavarīśa 1152
Vikritisamva-
13. tsarada Kārttika śu 9 Brihavāradamḍu ā-mahājanamgaḷum ā-nāḍa-mahā-
praje-
14. gauḍugaḷum saha kōṭṭa kramavemtemḍade ā-gauṇḍugalige kōḍagiyāgi
Hā-
15. lutoṛeya keṛege Hulguṇḍiya dāriyim baḍagalu kamḍu . . . bhūmiyu
āvam.....

Translation.

Be it well. While the illustrious refuge of the whole universe, favourite of the goddess of prosperity and earth, mahārājādhirāja-paramēśvaram, lord of the excellent city of Dvārāvati, sun to the firmament the Yādava race, crest-jewel of the all-knowing, king over the Male chiefs, champion over Malepas, gaṇḍabhêruṇḍa, terrible in battle, unassisted warrior, sole hero, giridurggamalla, a Rāma in moving battle,

uprooter of the Magara kingdom, establisher of the Chôla kingdom :—śrī Vīra Narasimha-dēvaru was ruling the earth in peace and happiness at Horanūr-paṭṭana .

When the king issued an order that he had created Hālūtore, an *agrahāra*, all the *gaṇḍus* agreed to it saying “*mahāprasāda*” (great favour) but when they were asked to bring the *mahājanas* to his presence (or to hold a meeting of the *mahājanas*) they refused and went away. Thereupon (the king?) led an expedition against the village, plundered it and unloosed the waists (of women). Then Harimāragauḍa’s son Mārayapēraya freed the women and cattle and with great fierceness opposed the expedition, fell upon the cavalry and died. On Thursday 9th lunar day of the bright half of Kārtika in the cyclic year Vikṛiti, śaka year 1152, the *mahājanas* and the great *praje-gaṇḍus* of the *nāḍ* (district) made a grant as follows :—

A *koḍaḡi* (gift of rent-free land) was given to the said *gaṇḍus* (those who had fought and died in the defence of Hālūtore) of a plot of land of the sowing capacity of one *khaṇḍuga* situated to the north of the road leading to Hulguṇḍi from the tank at Hālūtore.

Note.

This is a *vīragal* inscription recording the heroism of a warrior named Māraya Pēraya of the village Hālūtore in defending the cattle and women of his place against molestation by enemies. It is dated S’ 1152 Vikṛiti sam. Kārtika śu 9 Thursday corresponding to 17th October 1230 A. D. and belongs to the reign of the Hoysala king Narasimha II.

The exact circumstances which led to the plunder of the village cannot be determined. It is stated that the king issued an order stating that he had made the village Hālūtore, an *agrahāra*. To this all the *gaṇḍus* agreed but when they were asked to give effect to it by summoning the Brahmans to the king’s presence they seem to have refused and an army including cavalry is stated to have been collected and marched against the village (Hālūtore) and this army is stated to have plundered the village, attacked the cattle and women thereof. It is difficult to say what made the *gaṇḍus* unwilling to carry out the king’s order. Probably they feared that if the grant of the *agrahāra* to Brahmans became effective they would lose their lands and other property in the village. The next question is who directed an attack on the village whether it was the king or some of the recalcitrant *gaṇḍus*. The context seems to indicate that it was the king’s officers who attacked the village. Anyhow it is stated that some *gaṇḍus* of the village defended it and lost their lives and that grants of land were made for them (to their relations).

The name of the place where the king Nārasimha II was encamped at the time of the record is given as Horanūru. This village cannot be identified.

At the village Mogasāvara in the hobli of Bikkôḍu, on a rock near a tank.

Size 5' x 4'.

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಮೊಗಸಾವರ ಗ್ರಾಮದ
ಕೊಣಕಟ್ಟೆಯಲ್ಲಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 5' x 4'.

1. ಸ್ವಸ್ತಿಶ್ರೀಽಯಾ
2. ಧೃದಯ ಶಾಲಿವಾಹನಶಕ
3. ವರುಷ ೧೪೯೨ನೆ ಸಂದ ವರ್ಷ
4. ಮಾನ ಪ್ರಮೋದೂತ ಸಂವತ್ಸರದ
5. ಧದ್ರಪದ ಶು ೩ ಲೂ ಶ್ರೀಮತು
6. ಎಜಕ್ಕುಪ್ಪ ಪನಾಯಕರ ಸೂರಪನಾಯಕೈ
7. ಯನವರೂ ತಗರೆನಾಡ ಸಮಸ್ತ ಗೌಡುಗಳೂ
8. ಮೊಗಸಾವರ ವಿರಗೊಂಡಗೆ ಕೊಟ ಕೊಡಗಿ ನಿನ್ನ ಕುಳಪಾಲು
9. ೬ ವರಹಗೆ ನಿನ್ನಗೆ ಕೊಡಗಿನ ೨ ವರಹಮುಳಿದು ಶು ೪ ವರಹನ ಮೇರೆ
10. ನಾಡ ಅಪಂದದಲಿ ತೆಪುವಿರಿ ಹರೆಹರೆ

Note.

This registers the grant of a remission of two varahas out of a land-tax of six varahas for his land to one Viragonḍa of the village Mogasāvara by the gaudus of the district Tagare-nāḍ and Era Kṛishṇappa Nāyaka's Sūrapa Nāyakaiya. Era Kṛishṇappa Nāyaka was the chief of Bêlûr from C. 1524 to 1566 and Sūrapa Nāyaka was probably an officer at first working under him and later under his successors.

The date of the grant is Ś 1492 Pramôḍûta sam. Bhā. śu. 3. This corresponds to August 4, 1570 A. D. if the Adhika Bhādrapada month is taken and to September 3, 1570 A. D. if the Nija Bhādrapada month is taken. Probably the latter is the date intended as according to sâstras and usage it is only the Nija-māsa that is to be reckoned for religious ceremonies.

The record ends with the prayer Hare, Hare (O Hari, O Hari) in praise of the god Vishṇu whose devotee the donor probably was.

At the same village Mogasāvara, on a stone pillar at the village entrance.

Size 8' x 1'—6".

Kannada language and characters.

ಅದೇ ಮೊಗವಾವರ ಗ್ರಾಮದ ಅಂಕದ ಬಾಗಿಲಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 8' x 1'-6".

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. ಹಿಂಗಳ ಸಂವ
2. ರದ ಜೇಷ್ಠ ಸುದ
3. ೧ ಲೂ ಸಿಮಂಜಗೆ

4. ಕೊಡಗಿ ಕಲ್ಲನಟ್ಟು
5. ನಡಸಿ ಬಾಹಿರಿ

Note.

This records the gift of a rent-free land to a person named Sivanna. A stone recording the gift was also ordered to be set up. The name of the donor is not given nor the reason for making the gift. As regards the date of the grant, the śaka year is not stated. Only the cyclic year Pingala, the month Jyêshṭha, the bright fortnight and the tithi, the 1st lunar day are given. The characters belong to the 17th century.

22

At the village Inṭitolalu in the hobli of Bikkôḍu, on a viragal standing near the Siddhêśvara temple.

Size 5' x 2'-6".

Kannada language and characters.

ಅದೇ ಬಿಕ್ಕೋಡು ಹೋಬಳಿ ಇಂಟಿತೊಳಲು ಗ್ರಾಮದ ಸಿದ್ಧೇಶ್ವರ
ದೇವಸ್ಥಾನದ ಪಕ್ಕದಲ್ಲಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5' x 2'-6"

I ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

1. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡ ಮಹಾಶಬ್ದ ಮಹಾ ಮಂಡಳೇಶ್ವರ ದ್ವಾರಾವತಿ ಪು
2. ರವರಾಧೀಶ್ವರ ಯಾದವ ಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಂಡಳಿಕ ಚೂಡಾ
3. ಮಣಿ ಮಂಡಳಿಕ ಬೇಂಟಿಕಾಹಿ ಕವಿಜನ ಕಲ್ಪವೃಕ್ಷ ಶ್ರೀ ವಿಷ್ಣು ಭೂಪಾ
4. ಳಕಂ|| ಶ್ರೀ ನಾರಸಿಂಗದೇವ ಪ್ರದ್ವೀರಾಜ್ಯಂಗಯ್ಯುತ್ತಿರಲು| ತುಳುದೇಶಂ
5. ಚಕ್ರಗೊಟ್ಟಂ ತಳವನ ಪುರ ಉಚ್ಚಂಗಿ ಕೊವಳಾಲ ಬೆಳ್ಳಲ ವಲ್ಲೂಕ್ಕಲ

II ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

6. ದ್ವೈಸುವ ಹಡಿಯಗಟ್ಟಂ ಬಯಲು ನಾಡುಂ ನೀಳಾತಳದುರ್ಗಂ|| (ರ) ರಾಯರಾ
7. ಯಾತ್ಯಪುರಿ ತೆರೆಯೂರಂ ಗಂಗವಾಡಿ ಸ್ಥಳಮ ಭೂಭಂಗದಿಂ ಕೊಂಡಂ ಶ್ರೀ
8. ವಿಷ್ಣು ಭೂಪಾಳಕಂ|| ಶ್ರೀ ನಾರಸಿಂಗದೇವನ ಪಟ್ಟದರಸಿ ಬಮ್ಮಲದೇವಿ ಸ್ವರ್ಗಸ್ತೆ
9. ಯಾದಳು|| ಸಿರಿವಳಲ ಚಾಕಗಾಲುಡ ಬೋಳವಾಳಿಗಂ ವಾ (ವೇ) ಳಿ ವಾಳಿಗಂ ಸು
10. ರ ರೋಕ ಪ್ರಾಪ್ತನಾದಾ| ಅತನ ಮಗ ಅಜ್ಜಗಾಲುಡ ಆಯತಗಾಲುಡ
11. ಚಾಗಿಗಾಡುಂ ಇಸ್ತಿ ಇಸಿಧರುಂ ಪರೋಕ್ಷ ವಿ [ನ] ಯಂ ಮಾಡಿಸಿದ ಕಲ್ಲು

Transliteration.

- I 1. svasti samadhigata-pancha-mahâśabda mahâmaṇḍalêśvara Dvârâvati-pu-
2. ravarâdhîśvara Yâdavakuḷâmbara-dyumaṇi maṇḍalika-chûḍa-

3. maṇi maṇḍalika-bēṇṭekāra kavijana-kalpa-vriksha śrī Viṣṇubhūpā-
4. lakam^{||}śrī Nârasingadêva prithvirâjyaṃ geyyuttiralu¹ Tuḷudêṣam
5. Chakragoṭṭam Taḷavanapura Uchchangi Kovaḷāla Beḷvala Vallûrkkala-
- II 6. rbbesuva Haḍiyagaṭṭam Bayalunâḍum Nilâṭaḷadurggam¹ (ra) Râyârâ-
7. yâṭmapuri? Tereyûram Gangavâḍi-sthālama bhrûbhaṅgaḍim koṇḍam śrī-
8. Viṣṇubhūpālakam^{||} śrī Nârasingadêvana paṭṭadarasi Bammaladêvi svarg-
9. gasteyâḍalu^{||} Sirivaḷala Châka-gâuḍa jôḷavâḷigam vâ (vê?) vēvâḷigam su-
10. ra-lôkaprâptanâḍa¹ âtana maga Anṇagâuḍa Âyita-gâuḍa
11. Châgi-gauḍanu inti inibharum parôksha-vi [na] yaṃ māḍisida kallu.

Translation.

Be it well. The obtainer of the five great sounds, mahâmaṇḍalêśvara, lord of the excellent city of Dvârâvatī, a sun to the firmament the Yâdava race, crest-jewel of maṇḍalikas, hunter of maṇḍalikas, a kalpa tree to poets (was) the illustrious king Viṣṇu.

While the illustrious Nârasingadêva was ruling the earth :—King Viṣṇu conquered by the knitting of his eye-brows, Tuḷudêṣa, Chakragoṭṭa, Taḷavanapura, Uchchangi, Kovaḷāla, Beḷvala, Vallûr, Kanchi? the great Haḍiyagaṭṭa, Bayalnâḍ, Nilâchaladurga, Râyârâyâṭmapuri, Tereyûr and Gangavâḍi-sthala.

The anointed queen of Nârasingadêva, Bammaladêvi attained svarga (died). Châkagâuḍa of Sirivaḷala, attained the region of gods for his gratitude for maintaining him (jôḷavâḷi) and on account of his vow (vēvâḷi). His sons Anṇagavauḍa, Âyitagavauḍa and Châgigauḍa—all these three set up the stone in memory of the departed.

Note.

This record gives an instance of a peculiar custom current in the times of the Hoysaḷa kings among warriors who were attached to the king or queen of giving up their lives by some form of suicide on the death of their royal master or mistress. Thus Kuvara Lakshma is stated to have been the general and minister of Ballāḷa II and committed suicide to fulfil some vow for his master (Belur 112).

The present record is not dated and belongs to the reign of Narasimha I (1141-1173 A.D.) son of Viṣṇuvardhana, the Hoysaḷa king. A warrior named Châkagauḍa is herein stated to have given up his life on the death of Bammaladêvi, senior queen of Nârasimha I. The reason given for this self-sacrifice is stated to be that he was maintained by the royal family and that he had taken a vow to that effect. The manner of his death is not given here. The words jôḷavâḷi and vēvâḷi are met with in M. A. R. 1931, P 211 and S. I. I. VII P. 131.

23

At the same village Inṭitoḷalu, on a stone in the wet land of Siddêgauḍa.

Kannāḍa language and characters.

ಅದೇ ಇಂಟಿಕೊಳಲು ಗ್ರಾಮದ ಪಚೇರಾ ಸಿದ್ಧೇಗೌಡನ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು.
ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಅಕ್ಷರ.

1. ಮನ್ನಥ ಸಂವತ್ಸರದ ಮಾಘ ಬ ೭ ಲು
2. ಶ್ರೀಮತು ನುಗ್ಗೆಹಳಿಯ ವೀರರಾಜ ಪಡೆ
3. ರ ಮಕ್ಕಳು ಚಿಕವೀರರಾಜಯನವರು ನ
4. ಮಗೆ ಕೃಷ್ಣಪ್ಪನಾಕಯ್ಯನವರು ಉಂ
5. ಬಳಿಯಾಗಿ ಪಾಲಿಸಿದ ತೊಳಲು ಗ್ರಾ
6. ಮ ದೊಡಯಜಿಯನು ಯೀಕಲಮಾಡಿದಾ ||

Transliteration.

1. Manmatha-samvatsarada Māgha ba 7 lu
2. śrīmatu Nuggehalliya Vīrarāja-vaḍe-
3. ra makkaḷu Chikavīra-rājayanavarū na-
4. mage Krushṇappa-nākayayyanavarū un-
5. baḷiyāgi pālisida Toḷalu grā-
6. ma Doḍayajīyanu yī kala māḍida||

Translation.

On the 7th lunar day of the dark half of Māgha in the year Manmatha, the illustrious Chikavīrarājaya, son of Vīrarāja Vaḍeyar of Nuggehalli:—we have been favoured with the grant of the village Toḷalu as *umbali* by Krushṇappa Nāyaka. Doḍayajīya engraved this stone.

Note.

This records the gift of the village Toḷalu (same as Inṭitolalu) as *umbali* to the chief of Nuggehalli named Chikavīrarājaya, son of Vīrarāja Vaḍer by Krushṇappa Nāyaka. The donor was apparently the chief of Bêlūr so named. The record is said to have been engraved by Doḍayajīya.

The date is not given in terms of any era. The only details given are Manmatha sam. Māgha ba. 7. The characters seem to belong to the end of the 16th or the beginning of the 17th century A.D. It is probable that Manmatha here might correspond to A.D. 1595 (the time of Krushṇappa Nāyaka II C. 1588-1625) and the whole date might be equivalent to 10th February 1596 A.D.

Nuggehalli is a village in Channarayana Taluk, Hassan District, and its chiefs were apparently subordinate to the Bêlūr chiefs.

No imprecation is found at the end of the grant.

24

At the village Chandāpura in the hobli of Arehalli, on a slab set up in the estate of Nāgappaṣetti.

Size 5' × 1'—6".

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳ್ಳಿ ಕೋಟೆ ಬಳಿ ಚಂದಾಪುರದ ಗ್ರಾಮದ ನಾಗಪ್ಪ ಶೆಟ್ಟರ ಕೋಟೆಯಲ್ಲಿ ಕೆರೆಯ ಬಳಿ ಇರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'X1'-6"

- | | |
|------------------------------------|--------------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ | 23. ಲೂರ ಮಲ್ಲನಾಥದೇವರು ಸದಾಚಾರ |
| 2. ಶಕ ವರುಷ ೧೨೮೨ನೆಯ ವಿ | 24. ರಿ ಗಂಭೀರರಪ್ಪ ಕೊಯಿಡೆ ವೊಡೆಯ |
| 3. ಕಾರಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೨ ಗುರ | 25. ರಿಗೆ ಆ ನಾಗಂಣ್ಣ ವೊಡೆಯರು ಧಾನ |
| 4. ವಾರದಲ್ಲಿ ಸ್ವಸ್ತಿ ಶ್ರೀ ಮನ್ಮಹಾಮಂ | 26. ಧಾರಾ ಪೂರ್ವಕಂಮಾಡಿ ಆ ಚಂದ್ರ |
| 5. ಡಳೇಶ್ವರಂ ಅರಿರಾಯ ವಿಭಾಡ ಭಾಷೆ | 27. ತಾರಂಬರಂ ಸರ್ವಮಾಂನೃ ನಡವ |
| 6. ಗೆ ತಪ್ಪುವ ರಾಯರ ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕ | 28. ಂತಾಗಿ ಕೊಟ ಚಂದಿಪುರವನೂ ಮು |
| 7. ಂಣ ವೊಡೆಯರು ತಂಮ ಭುಜಬ | 29. ಂದೆ ಆರಾರು ಅರಸುಗಳು ಯದ |
| 8. ಲದಿ ಪೈರಿರಾಯರಂ ಗೆಲ್ಲು ಕೊಂಡು | 30. ಮ್ಮವ ಪಾಲಸುವಂತಾಗಿ ಕೊಟ್ಟಪುರ |
| 9. ಹೊಯಿಸಣ ರಾಜ್ಯದ ಹರಿಹ | 31. ಮನು ಎಲ್ಲರೂ ಪಾಲ್ವ ನಡೆನು |
| 10. ರ ಪಟ್ಟಣದ ನೆರೆವೀಡಿನಲ್ಲಿ ಸುಖಸಂ | 32. ಉದು ಸ್ವದತ್ತಂಪರದತ್ತಂ |
| 11. ಕಥಾ ವಿನೋದದಿಂದ ಸ್ಥಿರರಾಜ್ಯಂ | 33. ವಾ ಯೋ ಹರೇತ ವನುಂಧ |
| 12. ಗೆಯುತಿದಲ್ಲಿ ತತ್ತಾದ ಪದ್ಮೋಪಜೀ | 34. ರಾ ಪಪ್ಪಿವರುಷ ಸಹಸ್ರಾಣಿ |
| 13. ವಿ ಶ್ರೀಮತು ಬಂತಿಕಾಣ ರಾ | 35. ವಿಷ್ಣಾಯಾಂ ಜಾಯತೆ ಕ್ರಿಮಿ |
| 14. ಯರಗಂಡ ಕೆಪ್ಪದ ನಾಗಂಣ್ಣವೊಡೆಯರು | 36. ಯೀಮಯ್ಯಾದೆಯಲ ಆ ಪು |
| 15. ತಮಗೆ ಉಂಬಳಿ ಆಗರಾಗಿ ಶ್ರೀ ವೀ | 37. ರದ ಮುಂದೆ ಕಲ್ಲನಡಿಸುವಹ |
| 16. ರ ಬುಕಂಣ ವೊಡೆಯರು ಕೊಟ್ಟ ಹೊಯ | 38. ಂಗೆ ನಾಗಂಣ್ಣ ವೊಡೆಯರು ಆ |
| 17. ಸಣ ನಾಡವಳಿತದಲ ತಗರೆ ನಾಡೊ | 39. ಪುರವರ್ಗದ ಧಕ್ಕರಿಗೆ ಕೊಟ ಪ |
| 18. ಳಗಣ ಚೇರಮನಹಳ್ಳಿಗೆ ಕುಳಪ್ರಮಾಂ | 40. ತ್ರಸಾನನ ಆ ನಾಗಂಣ್ಣ |
| 19. ಣು ಒಂದು ಹಣವನು ಕುಳವಕಡಿದು ಸ | 41. ವೊಡೆಯರ ವೊಪ್ಪ |
| 20. ಪ್ಪಮಾಂನೃವಾಗಿಮಾಡಿ ತಂಮ ವೊಡ | 42. ಶ್ರೀ ವೀರಬುಕ್ಕಣ್ಣ |
| 21. ಹುಟ್ಟಿದ ಚಂದಪವೊಡೆಯರ ಹೆ | 43. ವೊಡೆಯರು |
| 22. ಸರಲ ಚಂದಪುರ ವೊಂದುಮಾಡಿ ದೇ | 44. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

Transliteration.

1. svasti śrī jayābhyudaya
2. śaka varusha 1282 neya Vi-
3. kārī-samvatsarada Pushya su 2 Guru-
4. vāradalli svasti śrīman mahā-mam-
5. ḍaḷeśvaram ari-rāya-vibhāḍa bhāshe-
6. ge-tappuva-rāyara-gaṇḍa śrī Virabukam-
7. ṇa-voḍeyaru tamma bhuja-ba-
8. ladi vairi-rāyaram geldukonḍu
9. Hoyisaṇa-rājyada Hariha-
10. ra-paṭṭaṇada nelevīdinalli sukha-sam-
11. kathā-vinōdadim sthira-rājyam
12. geyutidalli tat-pāda-padmaṇḍajī-
13. vi śrīmatu khantikāra-rā-

14. yaragaṇḍa Teppada Nāgaṇṇa Voḍeyaru
15. tamage umbali āgalāgi śrī Vi-
16. rabukaṇṇa-voḍeyaru koṭṭa Hoyi-
17. saṇa-nāḍa valitadali Tagare-nāḍo-
18. laṇa Chêramanahallige kuḷa-pramāṇ-
19. ṇu ondu haṇavanu kuḷava kaḍidu sa-
20. rrvamāṇnyavāgi māḍi tamma voḍa-
21. huṭṭida Chandapa-voḍeyara he-
22. sarali Chendapura vomdu māḍi Bê-
23. lûra Mallinātha-dêvaru sadâchâ-
24. ri gambhîrarappa Koyāḍe-voḍeya-
25. rige ā Nāgaṇṇa-voḍeyaru dāna-
26. dhârâ-pûrvvakam māḍi ā-chamdra-
27. târambaram sarvvamāṇnya naḍava-
28. mṭāgi koṭa Chandipuravanû mu-
29. mde ârâru arasugaḷu yi-dha-
30. mmava pâlisuvamṭāgi koṭṭa pura-
31. vanu ellarû pâlsi naḍesu-
32. ūdu sva-dattam para-dattam
33. vâ yô harêta vasumḍha-
34. râ shasṭi-varusha-sahasrâṇi
35. visṭâyâṇ jâyate krimi
36. yi maryyādeyali ā pu-
37. rada mumde kalla naḍisuvaha-
38. mge Nāgaṇṇa-voḍeyaru ā-
39. pura-varggada bhaktarige koṭa pa-
40. tra-sāsana ā Nāgaṇṇa-
41. voḍeyara voppa
42. śrī vîra-Bukaṇṇa-
43. voḍeyaru
44. śrī śrī śrī

Translation.

Be it well. On Thursday 2nd lunar day of the bright half of Pushya in the auspicious Śaka year 1282, the cyclic year Vikâri.

Be it well.* While the illustrious mahāmaṇḍalêśvara, conqueror of hostile kings, champion over rulers who break their word, Śrī Vîra Bukaṇṇa Voḍeyar defeated the enemy kings by the prowess of his arms and ruled steadily in peace and comfort at his residence in Hariharapaṭṭana in the Hoysana kingdom.

A dependant on his lotus feet : the illustrious champion over Khantikâra kings (khantikâra-râyara-gaṇḍa) Teppada Nāgaṇṇa Voḍeyar granted the village

Chêramanahalli which was situated in Tagare-nâḍ belonging to Hoysana-nâḍu and which had been bestowed on him for maintenance (*umbali*) by the illustrious Vira Bukkaṇṇa Voḍeyar, after fixing the tax of one haṇa? (*kuḷapramāṇu*) and making it free of all imposts and forming a new village out of it called Chendapura in the name of his brother Chandapa Voḍeyar to (the god) Mallinâthadêvaru at Bêlûr, to Kôyaḍe Voḍeyar, deep in righteousness, to last for as long as the moon and stars endure and with pouring of water.

The future kings will maintain this dharma (charity). All will continue this *pura* (hamlet).

He who takes away land given by oneself or others will be born as a worm in ordure for sixty thousand years.

This *patra-śāsana* (inscription recording a document containing a gift or sale) was granted by Nagaṇṇa Voḍeyar to the *bhaktas* (lit. devotees: here Viraśaiva priests) belonging to the *puravarga* (village population) in order that a stone might be set up in front of the village recording a grant to this effect.

The signature of the said Nagaṇṇa Voḍeyar:—

Śrī. Vira Bukkaṇṇa Voḍeyaru. Śrī. Śrī. Śrī.

Note.

This records a grant of a village for the Viraśaiva or Lingāyat priests at Bêlûr by Teppada Nagaṇṇa Voḍeyar during the reign of the Vijayanagar king Vira Bukkaṇṇa Voḍeyar I. The village granted consisted of the lands of the village Chêramanahalli in Tagarenâḍ which belonged to Hoysana-nâḍ. The object of the grant was to perpetuate the name of the donor's brother Chandapa Voḍeyar and the new village was accordingly named as Chendapura.

Who was the donee? We find the names of Mallinâthadêvaru of Bêlûr and Kôyaḍe Voḍeyar as the donees. Whether Mallinâthadêvaru means a priest or a god at Bêlûr cannot be determined. Probably the latter is meant by Mallinâthadêvaru and Kôyaḍe Voḍeyar was the priest of the temple and the grant was made for the services of the god and Kôyaḍe Voḍeyar, its priest, was entrusted with the management and enjoyment of the lands on his performing the necessary services for the god. With him were associated the Bhaktas referred to as donees in line 39.

Nothing is known from inscriptions about a temple at Bêlûr dedicated to the god Mallinâthadêvaru.

Hariharapaṭṭana where Bukkaṇṇa Voḍeyar is stated to be camping is probably the same as Harihara in Chitaldrug District situated at the confluence of the Tungabhadra and Haridra rivers. It has a temple dedicated to the god Harihara, a combination of the gods Vishṇu and Śiva. As a sacred place it is referred to in several inscriptions (E. C. V. Arsikere 108 of Ś 1177, Hassan 6 of Ś 1437;

E. C. XI Davangere 23 of Ś 1332, 26 of 1300 A. D., 36 of Ś 1190, etc.). It is also called Hariharadēvapura in a copper plate grant of Bukka II, dated 1352 A.D. (E. C. XI, Davangere 67). It is called Hariharapura in an inscription at Harihar, dated 1280 A.D. (E.C. XI, Davangere 59).

The donor Teppada Nāganna Voḍeyar with the title Khanti-kāra-rāyara-gaṇḍa (punisher of kings who talk vainly) was a son and subordinate of the Vijayanagar king Bukka I. (See E. C. IX, Hoskote 93, 113; X, Chikballapur 63; V. Hassan 19.) The date of the grant corresponds to 22nd December 1359 a Sunday taking Ś 1281 Vikāri.

KADUR DISTRICT.

NARASIMHARAJAPURA SUB-TALUK.

25

At the village Bālehalli in the hobli of Bālehonnur, on a slab standing in the enclosure of the Virabhadra temple.

Size 2' 6" × 1' 6".

ನರಸಿಂಹರಾಜಪುರ ಸಬ್ ತಾಲ್ಲೂಕು ಬಾಳೆಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೆಹಳ್ಳಿ ವೀರಭದ್ರ ದೇವಸ್ಥಾನದ

ಪ್ರಾಕಾರದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2-6" × 1-6".

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾದ್ವೈತಯ ಶಕವ ೧೨೯೦ನೆಯ ಕೀ
2. ಲಕಸಂವತ್ಸರದ ಫಾಲ್ಗುನ ಬ ೧೦ ಆ ಶ್ರೀಮನ್ಮಹಾ ಮಂ
3. ದೇವೇಂದ್ರರಂ ಅರಿಯಾ ವಿಧಾಡ ಭಾಸೆಗೆ ತಪ್ಪುವ ರಾಯರ
4. ಗಂಡ ಶ್ರೀ ವೀರ ಬುಕಣೊಡೆಯರು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೈಯ್ಯತ್ತಿ
5. ರೆ ಅರಗದ ರಾಜ್ಯವನಾಳುವ ಕುಮಾರ ಪಿರುಪಂಣ
6. ಒಡೆಯರ ಮಹಾಪ್ರಧಾನಿ ಮಾದರಸೊಡೆಯರು
7. ಮಾಡಿದ [ಧ] ಮ್ಮ ಸಾತಳಿಗೆ ನಾಡೊಳಗೆ ಬಾಳಹಳಿಯ ವೀರೇ
8. ಸ್ವರದೇವರಿಗೆ ಅಮೃತಪಡಿಗೆ ಬಾಳಹಳಿಲ ವರ
9. ಹ ೧೦೧ರ ೪೦ ಕುಳವಕಡಿದು ನಾಡುಸಂತೆ
10. ಲಿ ಸಿಗುರವಳಿ ಒಳಗೆ ಧೂಮಿಗ ೧೦೧ || ೦
11. ವೀರಭದ್ರನಿಗೆ
12. ಆ ಮಾದರಸೊಡೆಯರು ನಾಡುಳಿಯಲು
13. ಬ್ರಾಹ್ಮ
14. ಣರಸತ್ಯ ಧರ್ಮವನು ಅರಳಿದೊಡೆ
15. ವಾರಣಾಸಿಯಲು ಸಾವಿರ ಕವಿರೆಯ ಕೊಂಡ
16. ಪಾಪದಲ ಹೋಹರು || ಸ್ವದತ್ತಂ ಪ [ರ] ದತ್ತಂ
17. ವಾ ಯೋ ಹರೇಕಿ ವಸುಂಧರಾ ಪಷ್ಪಿವ
18. ಪ್ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ

Transliteration.

1. svasti śri jayādbudaya śakava 1290 neya Ki-
2. laka-samvatsarada Phālguna ba 10 ā śrīman mahāmaṇ-
3. ḍalēśvaram arirāyavibhāḍa bhāsege-tappuva-rāyara-
4. gaṇḍa śrīvīra-Bukaṇḍeyaru prithvirājyam geyyutti-
5. re Āragada rājyavanāluva Kumāra Virupaṇṇa-
6. ḍeyara mahā-pradhāni Mādarasa-ḍeyaru
7. māḍida [dha] rmma Sātalige-nāḍolage Bālehaḷiya Vīrē-
8. svara-dēvarige amritapaḍige Bālehaḷili vara-
9. ha 101 ra 40 kuḷava kaḍidu Nāḍu-sante-
10. li Siguruvaḷi oḷage bhūmi ga 101⁰
11. Virabhadranige
12. ā Mādarasaḍeyaru Nāḍuḷiyalu
13. Brāhma-
14. ṇara satra-dharmmavanu Aralipidoḍe
15. Vāraṇāsiyalu sāvira-kavileya konda
16. pāpadali hōharu ṽ sva-dattam pa [ra] dattam
17. vā yō harēti vasumḍharā shasṭi-var-
18. sha sahasrāṇi viśṭhāyām jāyatē krimi

Note.

This belongs to the reign of Bukka I (Bukkaṇḍeyar), king of Vijayanagar. He is given the titles mahāmaṇḍalēśvara and ari-rāya-vibhāḍa (conqueror of enemy kings). Under him Kumāra Virupaṇḍeyar is stated to be the ruler of the kingdom of Āraga. This Virupaṇḍeyar was a son of Bukka I and several inscriptions of his are found in this area (See E. C. VI, Koppa 6 of 1369; Mudgere 52 of 1370; VIII, Tirthahalli 16 of 1377). The kingdom of Āraga included parts of the present Koppa, Mūdagere, Tirthahalli and Nagar Taluks.

The present record registers a gift of land in the village Bālehaḷli (the details regarding this land cannot be made out clearly owing to the letters indicating the same being not clear) by Mādarasa-ḍeyar, *mahāpradhāni* (chief minister) of Virupaṇḍeyar for the service of food offerings in the temple of Vīrēśvara (same as Virabhadra) in the village Bālehaḷli situated in Sātalige-nāḍ district. He is stated to have granted certain taxes (details not clear) in Nāḍuḷi (?) for setting up a free boarding house for Brahmans.

Mādarasa Ḍeyar of the grant is the same as Mādhava-mantri who ruled from about 1347 to 1391 the kingdoms of Chandragutti, Āraga and Konkan during the reigns of Harihara I, Bukka I and Harihara II. He was a scholar, general and minister. He was a Śaiva Brahman and disciple of the Kāḷāmukha priest Kriyāśakti (See M. A. R. 1929, p. 171 and Ep. Ind. XXI, p. 18.).

The grant is dated Ś. 1290 Kīlaka sam. Phāla. ba. 10 corresponding to Sunday, March 4, A.D. 1369. The record ends with the usual imprecation.

26

Copper Plate in the possession of the Bālehonūr-maṭha at Bālehalli
in the same Narasimharajpura Sub-Taluk.

Size $12\frac{1}{2}" \times 8\frac{1}{2}"$.

Kannada language and characters.

Single plate only with raised edges. The plate belongs to the Mūḍigere maṭha, which is a branch of the Bālehonūr-maṭha.

ನರಸಿಂಹರಾಜಪುರ ಸದಾ ತಾಲ್ಲೂಕು ಬಾಳೆಹಳ್ಳಿಯ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರ ಶಾಸನ

ಒಂದು ಹಲಗೆ.

ಪ್ರಮಾಣ $12\frac{1}{2}" \times 8\frac{1}{2}"$.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ
2. ನಗರಾರಂಭ ಮೂಲಸ್ತಂಬಾಯ ಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ
3. ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ಮರುಷ ೧೬೩೦ನೆ
4. ಯ ಸರ್ವಜಿತುಸಂವತ್ಸರದ ಮಾಘ ಶು ಕಿಲ್ಲೂ ಶ್ರೀ ಮತ್ಸ
5. ಜ್ಞಾನಶುಭ ಶಿವಾಚಾರ ಸಂಪನ್ನರಾದ ಕುರುವದ ಹಾಲದೇ
6. ವರಿಗೆ ಬೊಕ್ಕನದ್ದ ಸಿದ್ಧ ಬಸವೈಯನು ಕಳನದಲ್ಲೂ ಕಟ್ಟಿಸಿ
7. ಕೊಟ್ಟ ವಿರಕ್ತ ಮಠದ ಧರ್ಮಕ್ಕೆ ಯೆಡವ ಮುರಾರಿ ಕೋಟಿ
8. ಕೋರಾಹಲ ವಿಶುದ್ಧ ಮೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪ
9. ಕ ಸಿವಗುರು ಧಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾ
10. ಯ ನಾಯಕರ ಪಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪ್ಪನಾಯಕರ
11. ಪ್ರಪಾತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪಾತ್ರರು ಸೋಮಶೇಖರನಾ
12. ಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚೆನ್ನಮ್ಮಾಣಿಯವರ
13. ಪುತ್ರರು ಬಸಪ್ಪನಾಯಕರು ಬರಸಿಕೊಟ್ಟ ಭೂದಾನದ
14. ಮಫಶಾಸನದ ಕ್ರಮವೆಂತ್ತೆಂದರೆ ಯೀಮಠದ ಧರ್ಮಕೆ ಉ
15. ತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯಕ್ಕೆ ಶಾಸನವಿಲ್ಲ ಶಾಸನವ ಬರಸಿಕೊಡಬೇಕೆಂ
16. ದು ಮರಿಯಪ್ಪನವರು ಹೇಳಿದ್ದರಿಂದ ಉತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ಥ್ಯ
17. ಗೆ ಬರಸಿಕೊಟ್ಟದು ಯೀಮಠದ ಧರ್ಮಕೆಬಿಟ್ಟ ಸ್ವಾಸ್ಥ್ಯ ಕಳ
18. ಸದಸೀಮೆ ಸಂಸೇಗ್ರಾಮದ ವಳಗಣ ಕೋಣೆಗೋಡಗ್ರಾಮ
19. ಗಕೆ ಪ್ರಾಕುರೇಬಿಸಿದಾಯದಿಂದ ಗ ೪೫೧|| ಬಿರಾಡದಿಲ್ಲ
20. ಗ ೨೫||| ಮಳವರಿಯಿಂದ ಗ ||೧|| = ಅತ್ತುಗ ೬||೪ = ವೊ
21. ಟ್ತನಲ್ಲೂ ಕೂಡಿದ ಕುಳವಿಶೇಷದ ಬಗೆಯಲ್ಲೂ ಯೀಗ್ರಾಮಕೆ
22. ಕೂಡಿದು ಗ ೧||೨| ಉಭಯಂಗ ೮||೧|| = ಸ್ವಾಸ್ಥ್ಯಪಾಲಕೊ
23. ಣೆ ಕೋಡಿಂದ ರೇಖೆ ಪ್ರಮಾಣಿಸುತ್ತ ಗ ೨೫೩|||ಂಕ್ಕೆ ವಿವರ
24. ಹುಟ್ಟುವಳಿಯಿಂದ ತೋಟಮರ ೨೦೦ಕ್ಕೆ ಗ||೩ ಮೆಣಸು

ಹಿಂಭಾಗ

25. ಪಡಿ ಇಕೆ ೧೦|| ಯೇರಿಕಪಡಿ ಓಕೆ ೧೦|| ಅತ್ತುಗ ೧೦೦|| ನಪ್ಪದಿಂ . . ನ್ನ
26. ಇದ ನಪ್ಪದಿಂದ ಮರ ಓಂಕೆ ಗ ೧೯೨|| ಉಭಯಂಗ ೨೯೩|| ಹೊನ್ನಾ
27. ಗಿ ಅಗಾಮಿಮಾಡಿಕೊಂಬ ಹೆಚ್ಚಿಗೆಯಿಂದ ೧೨|| ಉಭಯಂಗ ೨೧೧
28. ಉಭಯಂಗ ೧೧೧೨ = ಹಂನೊಂದು ವರಹಂನು ಯುಷಣಹಾಗೂ
29. ದೇಳೆಯಸ್ವಾಸ್ತಿ ಮಾನ್ಯದ ಯೆತ್ತು ನಡೆ ೨ಯೆರಡು ಯೆತ್ತಿನ ಮಾನ್ಯಸಹಾಶಿ
30. ವಾರ್ಷಿಕವಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯೇಡೂಮಿಗೆನೆಟ್ಟು ಲಂಗಮುದ್ರೆ ಕಲ್ಲನೊಳಗು
31. ಶ್ವನಿಧಿಸಿಕ್ಷೇಪ ಜಲಪಾಶಾಣ ಅಕ್ಷೀಣ ಅಗಾಮಿಸಿದ ಸಾಧ್ಯಂಗೇಂ
32. ಬ ಅಪ್ಪಭೋಗತೇಜ ಸ್ವಾಮ್ಯಂಗರು ಯೇಡೂಮಿಯಲ ಸನ್ಯಾರಾಮ
33. ಮುಂತಾಗಿಯೇನು ಅಧಿಕಪಲವಾಹಂತೆ ಸಹಾ ಅಗುಮಾಡಿಕೊಂ
34. ದು ಮಾನ್ಯದಯೆತ್ತು ನಡೆ ೨ ರಮೇರೆ ಅಡಕೆ ಮೆಣಸು ಝಂಪಟ್ಟಿಕ
35. ವಾಡ ಮುಂತಾದ ಪಡಿಸಿನ ಸರಕು ಹೊರತ್ತಾಗಿ ಹೇರಿಕೊಂಬ ಜಿನಿಸು
36. ಅಕಿಫತರಾಗಿ ಉಪುಹುಳಿದದಳ ಬೂಸ ಯೆಂಣೆ ತ್ತಪ್ಪ ದೇಳೆ ಬೆಲ್ಲ ಕಾ
37. ಯ ಕತ್ತ ಕಾಡು ಬೊಬರಿ ಜವಳಿ ಕಬುನ ಹೊಗೆಸೊಪ್ಪ ಉತ್ತುತೆ ಬಿಜೂ
38. ರ ಯಂಗು ಜೀರಿಗೆ ಮೆಂಥ್ಯ ನೀರುಳಿ ಬೆಳುಳು ಅರಿಸಿನ ಶುಂಟಿ ಮುಂತಾದ ಜಿನಿ
39. ಸನು ಹೇರಿಕೊಂಡು ವೀರಮಾಹೇಶ್ವರ ಪಾರಂಪರ್ಯವಾಗಿ ಅಚಂದ್ರಾಕ್ಷಸ್ಥಾಯಿ
40. ಗಳಾಗಿ ಸುಬದಿಂ ಮಠಧರ್ಮವನಡಸಿಕೊಂಡು ಬಾಹದಂದು ಬರಸಿಕೊಟ್ಟ ಧರ್ಮ
41. ಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನೋನಳಶ್ಚ ದೈರ್ಘ್ಯಮಿರಾಪೋಕ್ಷುದಯ
42. ಂ ಯೆಮಶ್ಚ ಅಹಶ್ಚ ರಾತ್ರಿಶ್ಚ ಉಭೇಚ ಸಂದೈರ್ಧರ್ಮಶ್ಚ ಜಾನಾತ್ತಿ ನರಸ್ಯಉ
43. ತಂ ದಾನಪಾಲನಯೋರ್ಮದೈ ದಾನಾಭೈಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗ
44. ಮವಾಪೋಕ್ಷಿ ಪಾಲನಾದುತುತಂಪದಂ ನ್ನದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂಪರದ
45. ತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ ಪಹಾರೇಣ ಸ್ವದತಂ ನಿಶ್ಚಲಂಧವೇತ್ತು ಯತ್ರಯೋಗೀ
46. ಶ್ವರಃ ಕುರ್ಯಾತ್ತು ಸಿವಲಂಗಾರ್ಥನಂ ಸಕ್ರುತ್ತು ವಸಂತಿ ತತ್ರಾಶೀರ್ಥಾನಿ ಶರ್ವಾ
47. ಣಿ ಸತತಂ ಗುಹಾ ಹರಸ್ಯಪ್ರೀಣನಾರ್ಥಂತ್ತು ಶಿವಧಕ್ಕಾಯ ದೀಯುತೆ ದಾ
48. ನಂತದ್ವಿಮಲಂ ಪೋಕ್ಷಂಕೇವಲಂ ಮೋಕ್ಷನಾರ್ಥನಂ ಶ್ರೀ ಸದಾಶಿ
49. ವ

Translation.

Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1630 of the Śālivāhana era, the cyclic year Sarvajit, on the 5th lunar day of the bright half of Māgha:—

For the charities of the *virakta-maṭha* built at Kaṣa by Bokkasada Sidda-basavaiya for Kuruvada Hāladēvaru possessed of pure and righteous Śivāchāra, the illustrious Basappa Nāyaka, son of Chennammāji, lawful queen of Sōmasēkhara Nāyaka, and grandson of Śivappa Nāyaka and great grandson of Siddappa Nāyaka, descended from Keladi Sadāśivarāya Nāyaka, *Eḍevamurāri*, *kōṭekōlāhala*, establisher of the Viśuddha-vaidikādvaita-siddhānta, and devoted to Śiva and gurus, got executed the following charter of the gift of land:—

As Mariyappa represented that there was no śāsana for the grant of land

made to this matt and that a śāsana should be got written for the same, the following has been executed in writing for the grant of land made:—

The village of Koṇegōḍu belonging to the village Samse in Kaḷasa-sīme has been granted for the charities of this matt. The income of the said village is 4 gadyāṇas and $1\frac{1}{2}$ haṇas from the old *sidhāya* (fixed revenue), 2 gadyāṇas and $\frac{3}{4}$ haṇa from *birāḍa*, $\frac{1}{2}$ gadyāṇa and $1\frac{1}{4}$ haṇa from *maḷavari*; total $6\frac{1}{2}$ gadyāṇas and $4\frac{1}{8}$ haṇas. Additional special taxes added to the income of the village: $1\frac{1}{2}$ gadyāṇas and $2\frac{1}{4}$ haṇas. The total income of this estate is $8\frac{1}{2}$ gadyāṇas and $1\frac{1}{8}$ haṇas. The old income of Pāla Koṇegōḍu is 2 gadyāṇas and $3\frac{1}{4}$ haṇas. Details for this:—For the produce of 200 trees, 8 haṇas, for 5 *paḍis* of pepper $1\frac{1}{2}$ haṇas, for 3 *paḍis* of cardamoms $1\frac{1}{2}$ haṇas; total 1 gadyāṇa and $1\frac{1}{4}$ haṇas. From *nashṭa* and *sthaḷada-nashṭa*, for 300 trees 1 gadyāṇa and $2\frac{1}{2}$ haṇas; total 2 gadyāṇas and $3\frac{1}{4}$ haṇas. Increase of income due to new additions of land, $2\frac{1}{4}$ haṇas. Total 2 gadyāṇas and 6 haṇas. Grand total 11 gadyāṇas and $2\frac{1}{8}$ haṇas.

In addition to this landed estate, a *mānya* for 2 pack bullocks has been granted as an act of devotion to god Śiva.

As the above grant has been made by us, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them, the eight rights and powers of enjoyment including treasure on the surface or underground, water springs, minerals, imperishables, futures, ready income and possibilities and also increase the produce of the land by growing new plants and setting up gardens.

You may also carry on the two pack-bullocks which have been exempted from customs duties articles such as rice, paddy, *rāgi*, salt, tamarind, pulses, *būsa* (chaff on wheat?), oil, ghee, dhall, jaggery, cocoanuts, *kāchu*, dry cocoanut (copra), cloth, iron, tobacco, dates dry or fresh, asafoetida, cumin seed, fenugreek, onions, garlic, turmeric and ginger but you should not carry on them free of duties packages of heavy articles? (*gaḍasina-saraku*) such as arecanut, pepper, lace, etc. You may enjoy this grant in the succession of Śaiva priests (*Vīra-māhēśvara*) for as long as the moon and sun endure and carry on the charities of your matt. Thus is the dharma-śāsana written.

The moon, sun, etc., know men's actions.

Between making a new gift and preserving one already made, preserving is better than making a gift. By taking away what another has given, one's own gift is rendered useless. Where a *yōgiśvara* worships Śiva-linga even once, Pārvati and Śaṇmukha, there all sacred waters (*tīrthāni*) dwell always. Whatever is given to a devotee of Śiva is an act of devotion to Śiva and is free from sin and is an essential aid to salvation.

Śrī Sadāśiva.

Note.

This registers the grant of a charter making a gift of lands to a Viraśaiva matt at Kaḷasa in Mūḍagere Taluk by the Keḷadi king Basappa Nāyaka I (1697-1714)

son of Chennammâji. This matt is stated in the grant to have been constructed by Bokkasada Siddabasavaiya and some lands were made over to the matt apparently by the Keladi king but at the time no śāsana had been given. Now a śāsana was granted by the king at the instance of a person named Mariyappa to the priest of the matt named Hâladêvaru of Kurava.

The lands granted were situated in the hamlets Koṇegôḍu and Pâla Koṇegôḍu belonging to the village Samse in Kalasada-sîme and brought an annual revenue of 11 varahas, 2 haṇas, one hâga and bēle. In addition to the gift of lands the donee was allowed to carry certain articles of merchandise on two bullocks free of customs duties. The usual imprecatory verses and two verses glorifying the reward of making gifts to Śiva and his devotees are found at the end of the grant. The king's signature Śri Sadâśiva concludes the grant.

The date of the grant is given as 5th lunar day of the bright half of Mâgha in the cyclic year Sarvajitu, Śaka year 1630 and is equivalent to January 16, 1708 A. D.

MYSORE DISTRICT.

MYSORE TALUK.

27

A sannad of Kṛishṇarâja Oḍeyar III, dated 1822 A. D. brought by Pandit Nanjunḍârâdhya, Mysore.

Kannada language and characters.

ಮೈಸೂರು ನಿಕೆಯಲ್ಲಿ ಪಂಡಿತ ನಂಜುಂಡಾರಾಧ್ಯರು ಹಾಜರಾದ ಸನ್ನದು.

ದೇವ ನಾಗರಾಕ್ಷರದ ಮೊಹರು.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು.

ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೨ ಮಂಗಳವಾರದಲ್ಲು ಶ್ರೀ
ಮತು || || ಮಹಿಶೂರು ಅಮೀಲ ನಂಜರಾಜ್ಯಕ್ಕೆ ಬರಶಿಕಳುಹಿ
ದ ನಿರೂಪ ಆದಾಗಿ ಮಹಿಶೂರು ತಾರೊಕು ದ್ಯಾವರಾಪುರದ ಮ
ತದ ಗುರುಶಾಂತಪ್ಪನವರಿಗೆ ಕಂಟರಾಯ ಹದಿನೈದು ಹೊದ ಧೂ
ಮಿಯನ್ನು ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸುವ ಬಗ್ಗೆ ಅಪ್ಪಣೆ ಕೊಟ್ಟು ಯ
ಧಿತ್ತು ನಾಗುವಳಿ ಧೂಮಿಯಲ್ಲಿ ಬೆದ್ದಲು ಧೂಮಿಯನ್ನು ಸರಕಾ
ರದ ವಾರದ ಧೂಮಿಯಲ್ಲಿ ಆಗಲ ಯವರು ಮಾಡಿ ಯರುವ ಕಂದಾಯದ ಧೂಮಿಯಲ್ಲಿ ಆಗಲ ಯದರಲ್ಲಿ ಯವರು ಕೇಳಿ
ದ ಬಳಿಯ ಕಂಟರಾಯ ಹದಿನೈದು ಹೊದ ಧೂಮಿಯನ್ನು
ಗೊತ್ತುಮಾಡಿ ಕೊಟ್ಟು ಚಿತ್ರಧಾನು ಸಂವತ್ಸರದ ಆರಭ್ಯಾ ವ
ರುಷಂ ಪ್ರತಿಯಲ್ಲೂ ತಾಜಾಸಂನದ ವುಜುಜು ಮಾಡದೆ ನಿರುಪಾ
ಧಿಕದಲ್ಲಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವುದು ಯೀ
ಧೂಮಿಗೆ ಲಂಗ ಮುದ್ರೆ ಶಿರಾ ಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿಕೊಡುವುದು

ಯೇ ಸಂನದ ನಕಲು ತಾರೊಕದ ಶಿರಸ್ತಾರದಪ್ರಕೆ ಬರಶಿ ಅಸ
 ಲ ಸಂನದು ದ್ಯಾವರಾಪುರದ ಮಲದ ಗುರುಶಾಂತವ್ವನವರ ವಶ
 ಕೆ ಕೊಡುವದು ತಾರಿಕು ೨೬ನೆ ಮಾಕೆ ನವಂಬರ ಸ೯ ೧೮೨೨ನೆ ಯಸ
 ವಿ ಖತ್ತ ಪ್ರಸಂನ್ನೈಯ್ಯಮುನಪಿ ಹುಜೂರು ಕಂಟರಾಯ ಹದಿನೈದುವರ
 ಕಾದ ಧೂಮೀ ಯನಾಮಾಗಿ ನಡತಿ ಕೊಂಡು ಬರುವದು ಶ್ರೀಕೃಷ್ಣ

Note.

This sannad records the gift of lands of the annual revenue of 15 *kanṭhirdya* *hanas* free of taxes made by the Mysore king Kṛishṇarāja Vaḍeyar III to Guru-śāntappa, head of the (Vīraśaiva) matt at Dyāvalāpura village in Mysore Taluk. It is addressed to the Āmil (Amildar) of Mysore (called in the sannad Mahiśūru-Tālōku) named Nanjarājaiya. The donee was permitted to select dry lands of the annual revenue of 15 *hanas* either in the lands cultivated under Government management, or in the lands cultivated by the donee under *kandāyam* basis (*i.e.*, paying a certain rent each year). The grant was to commence from the year Chitrabhānu and in the land was set up a stone marked with linga.

The grant bears the usual Dēvanāgarī seal of Kṛishṇarāja Vaḍeyar III and the signature Śrī Kṛishṇa. It is dated 26th November 1822 A. D., Tuesday 12th lunar day of the bright half of Kārtika in the year Chitrabhānu.

28

In the city of Mysore, in the temple of Śāntiśvara-basti, on the brass-plated pedestal of the image of Sarvāhṇa-yaksha and Kūshmāṇḍi—yakshiṇi.

Kannada language and characters.

ಮೈಸೂರು ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯಲ್ಲಿರುವ ಸರ್ವಾಹ್ನಯಕ್ಷ ಕೂಷ್ಮಾಂಡ ಯಕ್ಷಿಣಿಯರ ಪೀಠದ ಹಿತ್ತಾಳೆ
 ತಗಡಿನಲ್ಲಿರುವ ಶಾಸನ.

1. ಮಹಿಸೂರ ದೇವಸ್ಥಾನದ ಶ್ರೀ ಸರ್ವಾಹ್ನಯಕ್ಷೇಶ್ವರ
2. ಸ್ವಾಮಿಯವರ ಹಿತ ಪ್ರಥಾವಳಿ ದನಕಾರ ಪದ್ಧತಿಯು
3. ನಮಗಮರಿನಾಗೈಯನಶಾವೆ || ೧ ||

Note.

This records the gift of the brass covering of the pedestal of the figure of Sarvāhṇa Yaksha in the above temple at Mahiśūr (Mysore) by a person named Marināgaiya, son of Danikāra Padmaia. The characters belong to the 19th century.

29

On a gong in the same Basti.

Kannada language and characters.

ಅದೇ ಬಸ್ತಿಯಲ್ಲಿರುವ ಹಾಗಜೀಮೇಲೆ.

ಮಾ|| ಶ್ರೀ|| ಶಾ|| ಬೋ|| ಸಿರಸೈಯನ ತಮ್ಮ | ಪುಟ್ಟಯ್ಯನ ಸೇವೆ

Note.

This records the gift of the above gong by Puṭṭaiya, younger brother of Śirasaiya, retired shanbhog.

30

On the pedestal of the bronze image of Ananta-tirthankara in the same Basti.
Kannada characters and Sanskrit language.

ಮೈಸೂರು ಸಂತೇಪೇಟೆ ಶಾಂತೀಶ್ವರ ಬಸ್ತಿಯಲ್ಲಿರುವ ಕಂಚಿನ ಅನಂತಶಿರ್ಧಕರ ಬಿಂಬದ ವಿವರವೇ.

1. ಶ್ರೀಮತ್ಕಸ್ಯಪಗೋತ್ರಜೋ ಜಿನ ಪದಾಂಭೋಜಲಸಂಪ್ಪದಃ ಕ್ಷಾತ್ರಿಯೋತ್ತಮ ದೇವರಾಜನ್ಯಪತಿಃ ಸದ್ಗಮ್ಯ
2. ಪತ್ನಾಸಹ ಕೆಂಪಮ್ಮಜ್ಯಭಿಧಾನಯಾವ್ರತಯುಜಾನ್ಯಗ್ಗೌರ್ವಪರ್ವಪ್ರದಂಕೃತ್ಯಾನಂತವ್ರತಂತದಾ
3. ರಚಿತವಾನ್ ಬಿಂಬಮುದೈತಚ್ಚುಧಂ || ಅಂಬುಧೀಂದ್ರಿಯಶೈಲೇಂದುಪ್ರಮಿತೇಸ್ಥಿನ್ ಶಕಾಬ್ದಕೇ |
4. ನಂದನೇವತ್ಸರೇಭಾದ್ರಮಾಸೇ ಶುಕ್ಲಾಷ್ಟಮೀತಿಥೌ | ಅನಂತನಾಥಬಿಂಬಸ್ತಪ್ರತಿಷ್ಠಾಂ ಜಗ
5. ದುತರಾಂ | ಕಾರಯಾಮಾಸ ಪೂರ್ವೋಕ್ತದೇವರಾಜನ್ಯಪೋತ್ತಮಃ ||

Transliteration.

1. śrīmat-Kasyapa-gôtrajô Jinapadâmbhôje lasaṃ shatpadaḥ kshâtrīyôttama-Dêvarâjanripatiḥ saddharmma-
2. patnyâ saha Kempammanyabhidhanayâ vratayujâ svarggâpavargapradam kṛitvâ namtavratam tadâ
3. rachitavân bimbam mudaitach chhubham || âmbudhîndriya-śailêṃdû pramitêsmin Śakâbdakê |
4. Nandanê-vatsarê Bhâdramâsê suklâshṭami-tithau | Anantanâtha-bimbasya pratishṭhâm jaga-
5. d-utarâm kârayâmâsa pûrvôkta-Dêvarâja-nripôttamaḥ ||

Translation.

King Dêvarâja, the best of the kshatriyas, born of Kâśyapagôtra, a bee shining at the lotus feet of Jina, and his good queen named Kempammaṇṇi, devoted to religious rites (*vratayuj*) performed Ananta-vrata, which leads to heaven and salvation and at the conclusion of the *vrata* caused this auspicious image to be made. In the year Nandana, in the Śaka year counted by seas, organs of sense, mountains and moon (1754), in the month Bhâdrapada, in the 8th day of the bright fortnight, the above king Dêvarâja got this image of Anantanâtha to be consecrated.

Note.

This records the observance of Anantavrata, which consists of the worship of the Jaina Tirthankara named Anantanâtha with suitable fasts, etc., by Dêvarâjanripati and his wife Kempammaṇṇi and the setting up of the metallic image of Anantanâtha in the Śântiśvara-basti by him along with his wife Kempammaṇṇi.

Dēvarāja-nṛipati here referred to was a member of the Arasu community in Mysore. The date of the consecration corresponds to September 2, 1832 A. D., when Kṛishnarāja Vadeyar III was the King of Mysore.

31

On two lamp stands (*dīpasthambha*) in the same basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವಸ್ಥಾನದ ಎರಡು ದೀಪಸ್ತಂಭಗಳಮೇಲೆ.

ಕೇವಲದ್ವಪ್ತಿ ಸಂಪ್ರಾಪ್ತೃ ಶ್ರೀಶಾಂತಿಸ್ವಾಮಿನೇರ್ಪಿತಂ | ಚಾಮರಾಜಮಹಿಷ್ಕೇದಂ ದೇವೀರಮ್ಮಣ್ಣಿ ಸಂಜ್ಞಯಾ | ೧

Note.

This records that the above lamp-stands were presented to Śāntiśvara-basti by Dēvirammāṇṇi, queen of Chāmarāja for the attainment of perfect faith. Chāmarāja here referred to is the Mysore King Chāmarāja Vodeyar IX (1776-1796).

32

On four pots of the same Basti.

Kannada characters and Sanskrit language.

ಅದೇ ದೇವಸ್ಥಾನದ ನಾಲ್ಕು ಚೆಂಬುಗಳಮೇಲೆ.

ಮಹಿಷಾಪುರಶಾಂತೀಶಾಭಿಷೇಕಾಯನಮರ್ಪಿತಂ | ಚಾಮರಾಜಮಹಿಷ್ಕೇದಂ ದೇವೀರಮ್ಮಣ್ಣಿ ಸಂಜ್ಞಯಾ

Note.

This records the gift of the four brass vessels (*chambu*) by the queen Dēvirammāṇṇi of the previous record for the *abhishēka* (bathing) of Śāntiśa of Mahishāpura who is the same as the god Śāntinātha in Mysore.

33

On the brass covering of the Gandhakuṭi panel in the doorway of the garbhagriha in the same basti.

Kannada language and characters.

ಅದೇ ದೇವಸ್ಥಾನದ ಗರ್ಭಗೃಹದ ಬಾಗಲಲ್ಲಿರುವ ಗಂಧಕುಟಿ ಹಿತ್ತಾಳೆ ತಗದಿನಮೇಲೆ.

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೭೩೬ನೆ ಭಾವನಂ | ಅಶ್ವೀಷ ಶ್ವಾ ೧೪೫ ಶ್ರೀ ಶಾಂತೀಶ್ವರ ಸ್ವಾಮಿಯವರ ದೇವಸ್ಥಾನದ ಗಂಧಕುಟಿಯು ಧನಿಕಾರ ಪದ್ವೆಯನ ಪುತ್ರ ನಾಗೈಯನ ಸೇವೆತಗಡು ೩೯ ||

Note.

This records that the brass-covered doorway (*gandhakuṭi*) was the gift of a person named Nāgaiya, son of Dhanikāra Padmaiya. The weight of the metallic

plate is given as 39½ (seers). The date of the gift is given as S' 1736 Bhâva sam. Âśv. śu 1 corresponding to October 14, 1814 A. D.

34

On the brass covered door of the sukhānāsi in the same basti.

Kannāḍa characters and Sanskrit language.

ಅದೇ ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿ ಬಾಗಿಲ ಹಿತ್ತಾಳೆ ತಗಡಿನಮೇಲೆ.

ಶ್ರೀಮಚ್ಚಾಂಚಿನೇಂದ್ರಸ್ಯ ಪಂಡಕರ್ಯಾಣಸಂಪದಃ | ಶ್ರಿಯಾ ಮೇರುಜಿನಾಗಾರಂ ಹನತಶ್ಚೈಕೈವೇಶ್ಯನಃ | ೧ |

ಪರಾರ್ಥ್ಯರಚನೋಪೇತಂ ಕವಾಟಮಿದಮದ್ಭುತಂ | ಕಾರಯಾಮಾಸ ಸದ್ಧ

ಎರಡನೆಯ ಬಾಗಿಲಮೇಲೆ

ಕ್ವಾಶ್ರಾವಕೋಚೈನಮಾರ್ಗತಃ || ೨ || ನಾಗನಾಮಾಖತುಃ ಸ್ವಸ್ಯ ಮರಿನಾಗಾಹ್ವಯಸ್ಯಚ | ಧನಿಕಾರಪದಾಡ್ಯ
ಸ್ಯಸ್ತಮೋಕ್ಷಸುಖಲಬ್ಧಯೇ || ೩ ||

Transliteration.

śrīmach-Chhānti-Jinēndrasya paṁcha-kalyāṇa-sampadaḥ |

śrīyā Mērujinā-gāraṁ hasataśchaikya-vēśinanah | ೧ |

parārdhya-rachanōpētaṁ kavāṭam idam adbhutam |

kārayāmāsa sadbhaktyā Śrāvako Jainamārggataḥ || ೨ ||

Nāga-nāmā pituḥ svasya Marīnāgā-hvayasya cha |

ghanikāra-padārdhya-sya svarmōksha-sukhalabdhayē || ೩ ||

Translation.

A person named Nāga, who is a Śrāvaka, according to the Jaina path, got constructed with righteous devotion, for the attainment of the bliss of *mōksha* (liberation) to his father Nāga called also Marīnāga and holding the position of *ghanikāra* this wonderful doorway excellently prepared for this mansion of Śānti Jinendra who has attained five *kalyāṇas* which laughs at the Mērujināgāra by its beauty.

Note.

This records the construction of the above doorway by Nāga of the previous record. No date is given here but evidently it seems to be of the same date as the previous number *viz.*, 1814.

35

At the Royal palace in the Mysore City, on the umbrella of the throne
(Simhāsana).

Kannāḍa characters and Sanskrit language.

ಮೈಸೂರು ಅರಮನೆಯಲ್ಲಿರುವ ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ನಿಂಹಾಸನದ ಛತ್ರಿಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶ್ರೀ ಚಾಮುಂಡಾ ಕೃಪಾಲಬ್ಧ ಶಾಶ್ವತೈಶ್ವರ್ಯಧಾನ್ಯರ |

ಕರ್ಣಾಟಪೃಥ್ವೀ ಸಾಮ್ರಾಜ್ಯರತ್ನನಿಂಹಾಸನೇಶ್ವರ ||೧||

ಯಾದವಾನ್ವಯದುಗ್ಧಾಬ್ಧಿಶರದ್ರಾಕಾಸುಧಾಕರ |
 ಶ್ರೀಚಾಮರಾಜತನುಜ ಶ್ರೀಕೃಷ್ಣಧರಣೀಶ್ವರ || ೨ ||
 ಕುಲಕ್ರಮಾಗತಂ ರಮ್ಯಂ ಧದ್ರಪೀಲಮುಪೇಯುಷಃ |
 ಕೌತೂಹಲಾನಿ ರೋಕಾನಾಂ ದೋಗ್ಧಿ ಧತ್ರಮಿದಂ ತವ || ೩ ||
 ತ್ವದ್ಯಶೋವಿಮಲೇಂದು ಶ್ರೀಜಾತಾಭಿವಶಂಕಿತಃ |
 ವಿಷ ರಾಕಾಸುಧಾಂಶುಸ್ತ್ವಾಂ ಧತ್ರವ್ಯಾಜೇನ ಸೇವತೇ || ೪ ||
 ತ್ವದಾಶ್ರಯಮಹಿಮಾಸೌ ನೃಕೃತ್ಯ ತಪನಪ್ತಿಷಂ |
 ಸದಾಕುಪಲಯಾನಂದಮಾಧತ್ತೇ ಧತ್ರಚಂದ್ರಮಾಃ || ೫ ||
 ಬ್ರಹ್ಮಾ ವಿಷ್ಣುರ್ಮಹೇಶಶ್ಚ ಸ್ವಸ್ತಶಕ್ತಿಸಮನ್ವಿತಾಃ |
 ರತ್ನಸಿಂಹಾಸನಾರೂಢಂ ರಕ್ಷಂತು ತ್ವಾಮರ್ಹಸಿಶಂ || ೬ ||
 ಪಾಣೇವಾಗ್ನೈಃಖರೀಂ ದದ್ಯಾಲ್ಲಕ್ಷ್ಮೀಸ್ತಂಪದಮೂರ್ಜಿತಾಂ |
 ಮಂಗರಾನಿ ಸದಾ ದದ್ಯಾದ್ಧವತೇ ಸರ್ವಮಂಗಲಾ || ೭ ||
 ತ್ರಯಸ್ತುಂಶತ್ಕೋಟಿಸಂಖ್ಯಾ ಯೇ ದೇವಾಸ್ತದಿವ್ಯಕಸಃ |
 ಧದ್ರಪೀಲೇ ನುಪಾಸೀನಂ ರಕ್ಷಂತು ತ್ವಾಂ ಸಮಂತತಃ || ೮ ||
 ವಿಶ್ವೇದೇವಾಶ್ಚ ಪಸವೋ ರುದ್ರಾದಿತ್ಯಗಣಾಸ್ತಥಾ |
 ಧದ್ರಾಸನೇ ನಮಾಸೀನಮವಂತು ತ್ವಾಮರ್ಹಸಿಶಂ || ೯ ||
 ಪ್ರತಾಪಂ ತವ ಪುಷ್ಪಾತು ರೋಕಚಕ್ಷುರ್ಗಧಸ್ತಿಮಾನ್ |
 ನಿರ್ಮಲಾಂ ಚಂದ್ರಮಾಃ ಕೀರ್ತಿಂ ಮಂಗರಾನಿ ಮಹೀಸುತಃ || ೧೦ ||
 ಸೌಮ್ಯತಾಮಿಂದುಜೋ ದದ್ಯಾತ್ಪಾಜ್ಞತ್ವಂ ಸುರದೇಶಿಕಃ |
 ನುನೀಶಿಂ ಕವಿರಾದದ್ಯಾತ್ಪುಬಂ ಶನಿರನುಶ್ವಮಂ || ೧೧ ||
 ರಾಕುರ್ಬಾಹುಬಲಂ ದದ್ಯಾತ್ಕೇತುಸ್ತವ ಕುರೋನ್ನತಿಂ |
 ಸರ್ವೇಗ್ರಹಾಸ್ಸನಕ್ಷತ್ರಾಃ ಸುಪ್ರಸನ್ನಾ ಧವಂತು ತೇ || ೧೨ ||
 ದುರ್ಗಾದೇವೀ ಗಣೇಶಶ್ಚ ಕ್ಷೇತ್ರಪಾರೋಧಯಂಕರಃ |
 ವಾಸ್ತೋಷ್ಠಿಪತಿಃ ಪ್ರಸನ್ನಾತ್ಮಾ ಸರ್ವೇ ರಕ್ಷಂತು ಸರ್ವತಃ || ೧೩ ||
 ರೋಕಕವಾರಾ ಮಹಾತ್ಮಾನಃ ಸ್ವಾಂಸ್ವಾಂ ದಿಶಮುಪಾಶ್ರಿತಾಃ |
 ರಕ್ಷಂತು ತ್ವಾಂ ಸದಾ ಸರ್ವೇ ಧದ್ರಪೀಲಾಧಿರೋಹಿಣಂ || ೧೪ ||
 ಐರಾವತಂ ಸಮಾಸ್ಥಾಯ ವಜ್ರಹಸ್ತಃ ಪುರಂದರಃ |
 ತನೋತು ಸಂಪದಾಮೃದ್ಧಿಂ ತವ ರಾಜ್ಯಂ ಪ್ರಶಾಸತಃ || ೧೫ ||
 ಮೇಷಾರೂಢಃ ಸಪ್ತಹಸ್ತಃ ಸುಕ್ರವಾದ್ರ್ಯಾಯುಧೋನಲಃ |
 ತೇಜಸ್ವಿತಾಂ ಪ್ರದದ್ಯಾತ್ಕೇ ಸಿಂಹಪೀಲಾಧಿರೋಹಿಣಃ || ೧೬ ||
 ದಂಡಾದಿಕಾಯುಧೋವೇಷೋ ಮಹಿಷೋಪರಿಸಂಸ್ಥಿತಃ |
 ಧರ್ಮರಾಜಃ ಪ್ರಸನ್ನಸ್ತೇ ದದ್ಯಾದ್ಧರ್ಮೇ ಮತಿಂ ಸ್ಥಿರಾಂ || ೧೭ ||
 ನರಾರೂಢೋ ಗದಾಪಾಣರ್ಯಾತುಧಾನಗಣೇಶ್ವರಃ |
 ದುಷ್ಟಗ್ರಹಧಯಂ ಧಂದ್ಯಾತ್ಪವ ಪೃಥ್ವೀಂ ಪ್ರಶಾಸತಃ || ೧೮ ||
 ಪ್ರಚೇತಾ ನಕ್ರಮಾರೂಢಃ ಪಾಶಾದ್ರ್ಯಾಯುಧನಯುತಃ |
 ದದ್ಯಾತ್ಪ್ರಸನ್ನಚಿತ್ತತ್ವಂ ಶ್ರತಿತ್ವಂಚ ಸದಾ ತವ || ೧೯ ||
 ದಿಭ್ರಚ್ಛಿಪ್ತಂ ಮೃಗಾರೂಢಃ ಪ್ರಾಣಾನಾಮಾಶ್ವರೋಮರುತ್ ||
 ಆರೋಗ್ಯಂ ಬಲಸಂಪತ್ತಿಂ ದದ್ಯಾತ್ಪವ ನಿರಂತರಂ || ೨೦ ||
 ಅಶ್ವಾರೂಢಃ ಬಡ್ಧಹಸ್ತೋ ರಾಜರಾಜೋ ಮಹಾಯಶಾಃ ||
 ದದ್ಯಾದ್ಧನರ್ದಿಮಕ್ಷಯ್ಯಾಂ ತ್ಯಾಗೇ ನತ್ಯಪಿ ಧೂರಿತಃ || ೨೧ ||

ತುಂಗಂ ಪುಂಗವಮಾರೋಃ ಶೂರಾದ್ಯಾಯುಧಜಾಲಧೃತ್ ||
 ದೇವದೇವೋ ಮಹೇಶಾನೋ ದದ್ಯಾದಾಯುಷ್ಯಮೂರ್ಛಿತಂ || ೨೨ ||
 ದಿಲೀಪಸ್ವಗ್ರೋ ರಾಜೋ ಹರಿಶ್ಚಂದ್ರೋನಳಸ್ತಥಾ ||
 ಯಂ ಧರ್ಮವಃಸ್ತವರ್ತಂತ ತಂ ಧರ್ಮಮನುವಾಲಯ || ೨೩ ||
 ಭಕ್ತಧಾಯಾಮನೋಹಾರಿ ಭದ್ರಾಸನಮುಪೇಯುಷಃ ||
 ಸಿತ್ಕಂ ತೇ ದೇವವಿಪ್ರಾಣಾಂ ಧಮಂತ್ಯೇತಾ ಮಹಾಶಿಷಃ || ೨೪ ||

Transliteration.

śrī Chāmumḍā-kṛipā-labdha-śāsvataisvarya-bhāsvara |
 Karṇāṭa-prithvī-sāmrājya-ratnasimhāsanēśvara || 1 ||
 Yādavānvaya-dugdhābdhi-śarad-rākāsudhākara |
 śrī Chāmarāja-tanuja Śrī Kṛishṇadharanīśvara || 2 ||
 kulakramāgatam ramyam bhadrapīṭham upēyushah |
 kautūhalāni lōkānām dōgdhi chhatram idam tava || 3 ||
 tvad-yaśō-vimalēmdu-śrī-jātābhibhavaśamkitah |
 ēsha rākāsudhāmsus tvām chhatra-vyājēna sēvatē || 4 ||
 tvad-āśraya-mahimnāsau nyakkṛitya tapana-tvisham |
 sadā kuvalayānamdam ādhattē chhatra-chāmdramāḥ || 5 ||
 Brahmā Viṣṇur Mahēśāścha sva-sva-śakti-samanvitāḥ |
 ratna-simhāsanārūḍham rakshāmtu tvām aharnīsam || 6 ||
 vāṇī vāgvaikharim dadyāt Lakṣmīḥ sampadam ūrjitām |
 māṅgalāni sadā dadyāt bhavatē Sarvamangalā || 7 ||
 trayāstrimśat-kōṭi-samkhyā yē dēvās tri-divaukasah |
 bhadrapīṭhē sukhāśīnam rakshāmtu tvām samamntataḥ || 8 ||
 Viśvēdēvās cha Vasavō Rudrādityagaṇās tathā |
 bhadrāsane samāśīnam avāmtu tvām aharnīsam || 9 ||
 pratāpam tava pushpātū lōkachakṣhur Gabhastimān |
 nirmalām Chāmdramāḥ kīrtim māṅgalāni Mahisutah || 10 ||
 saumyatām Imdujō dadyāt prājñatvam Suradēśikah |
 sunītim Kavir ādadyāt sukham Śaniranuttamam || 11 ||
 Rāhur bahubalam dadyāt Kētus tava kulōnnatim |
 sarvē grahās sanakshatrāḥ suprasannā bhavāmtu tē || 12 ||
 Durgādēvī Gaṇēśāś cha Kshētrapālō bhayaṅkaraḥ |
 vāstōshpatih prasannātmā sarvē rakshāmtu sarvataḥ || 13 ||
 lōkapālā mahātmānaḥ svām svām dīśam upāśritāḥ |
 rakshāmtu tvām sadā sarve bhadrā-pīṭhādhirōhiṇam || 14 ||
 Airāvatam samāsthāya vajrabastah Purāṇdarah |
 tanōtu sampadām riddhim tava rājyam praśāsataḥ || 15 ||
 mēshārūḍhaḥ saptahastah sruk-sruvādya-yudhō nalah |
 tējasvitām pradadyāt tē siṅhapīṭhādhi-rōhiṇah || 16 ||

damḍādikāyudhōpētō mahishōpari sam-sthitah |
 Dharmarājah prasannas te dadyād dharmē matim sthirām || 17 ||
 narārūḍhō gadāpānir yātudhāna-gaṇēsvarah |
 dushṭa-graha-bhayam chhimdyāt tava prithvīm praśāsatah || 18 ||
 Prachētā nakram ārūḍhah pāsādyāyudha-samyutah |
 dadyāt prasanna-chittattvam śuchitvam cha sadā tava || 19 ||
 bibhrachchhūrpaṃ mṛigārūḍhah prāṇānām īśvarō Marut |
 ārōgyam balasampattim dadyāt tava niramtaram || 20 ||
 aśvārūḍhah khaḍga-hastō Rājarājō mahāyaśāh |
 dadyād dhanarddhim akshayyām tyāgē satyapi bhūriśah || 21 ||
 tuṅgam pumgavam ārūḍhah śūlādyāyudha-jāla-bhṛit |
 dēvadēvō Mahēśānō dadyād āyushyam ūrjitam || 22 ||
 Dīptas Sagarō Rāmō Hariścandra Nalās tathā |
 yaṃ dharmam anvavartanta taṃ dharmam anupālāya || 23 ||
 chhatra-chhāyā-manōhāri-bhadrāsanam upēyushah |
 nityam tē dēva viprāṇām bhavam vêtā mahāśishah || 24 ||

Translation.

O king Śrī Kṛishṇa, son of Śrī Chāmarāja shining on account of everlasting wealth obtained by the favour of Śrī Chāmuṇḍā, Lord of the jewelled throne of the kingdom of Karnāṭa, the full moon of the autumn (śarad) to the Milky Ocean of the Yādava family :—

This umbrella of you who own the auspicious seat (throne) which has come down to you in lineal succession and is beautiful, makes the people filled with wonder. Afraid of defeat by the spotless moon of your fame, the moon (of the full moon day) serves you in the guise of an umbrella. Treating with contempt the brilliance of the sun by the power of your support, the moon of your umbrella causes joy at all times to the circle of the earth (otherwise to the lilies). May Brahma, Viṣṇu and Mahēśa together with their *śaktis* protect you day and night seated on the jewelled throne. May Vāṇi give you eloquence, Lakshmī great wealth and Sarvamangalā, good fortune at all times. May the thirty-three crores of gods, the Viśvedēvas, the Vasus, Rudras and the Ādityas protect you day and night seated on the throne. May Sūrya, the eye of the earth, increase your glory, the moon the spotless fame, Mangala good fortune, Budha loveliness (saumyatā), Guru wisdom, Śukra statesmanship, Śani great happiness, Rāhu strength of arm and Kētu eminence in family (kulōnnati). May all the planets and stars be auspicious to you.

May Durgādēvi, Gaṇēśa and the beneficent (*abhayankarah*) Kshētrapāla and the propitious Vāstoshpati protect you on all sides. May all the great protectors of regions (lōkapāla) dwelling in their quarters constantly protect you seated on

the throne. May Indra, seated on Airāvata and bearing the thunderbolt increase the wealth of you that rule over the kingdom. May the seven-handed Agni, seated on the ram and holding *sruk*, *sruva* and other weapons give glory to you seated on the throne. May Dharmarāja seated on the buffalo and possessed of Daṇḍa and other weapons be favourable to you and give you an abiding love of Dharma. May Nairrita, the lord of the Yātudhānas, armed with the mace and seated on a man remove the fear of evil spirits to you who rule the earth. May Varuṇa seated on the crocodile and possessed of the noose and other weapons give you always peace of mind and purity. May Vāyu, seated on the antelope and bearing the winnow grant you health and strength at all times. May the famous Kubēra armed with the sword and seated on the horse give you treasure undiminished in spite of liberal benefactions (tyāga). May the great Īśāna, god of gods, seated on the big Bull and bearing the trident and other weapons, give you long life.

May you maintain the path of *dharma* followed by Dilīpa, Sagara, Rāma, Hariśchandra and Naḷa. May these blessings of gods and Brahmans always attend you seated on the beautiful throne under the shadow of the umbrella.

Note.

This inscription consisting of 24 *anushtubh* verses in Sanskrit invoking blessings on Kṛṣṇarāja Oḍeyar III is engraved on the gold umbrella of His Highness the Maharaja's throne in the Mysore Palace. No date is given. [See M. A. R. 1919, P. 44.]

36

At the temple of Prasanna Venkaṭaramaṣvāmi of Subrāyadāsa,
on a slab above the doorway of the Ānjanēya shrine.

Kannaḍa language and characters.

ಮೈಸೂರು ಕೃಷ್ಣವಿರಾಜ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಸುಬ್ರಾಯದಾಸರ ಶ್ರೀ ಪ್ರಸನ್ನ ವೆಂಕಟರಮಣ ಸ್ವಾಮಿಯವರ
ದೇವಸ್ಥಾನದಲ್ಲಿ ಪ್ರಾಣದೇವರ ಗುಡಿ ಬಾಗಿಲವಾಡದ ಮೇಲ್ಗಡೆ ಗೋಡೆಯಲ್ಲಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

(ಮರಾಠಿ ಮೋಡಿಯಲ್ಲಿ ದೊರೆಗಳ ರಚನೆ)

1. ಅಳಿದ ಮಾಹಾಸ್ವಾಮಿಯವರು || | ರತ್ನಸಿಂಹಾಸನಾರೂಢರಾಗಿ ಸಮಸ್ತ ಬಿರುದಾವಳಿಸಮೇತವಾ
2. ಗಿಪ್ಪುಡ್ಡೀಸಾಮ್ರಾಜ್ಯಂಗೈಯುತ್ತಿರಲು ಶಾಲ್ಯವಾಹನಶಬ್ದವರುಷಂಗಳು ೧೭೫೮ನೆ ಸಂದವರ್ತ
3. ಮಾನವಾದ ದುರ್ಮುಕಿ ಸಂ | ದ ಅಶ್ವಿಜಿತು ೫ ಲು ಸರ್ವವಿಷಯದಲ್ಲಿ ಸಂರಕ್ಷಕರಾದ ಸುಬ್ರಾಯದಾ
4. ಸಪ್ರತಿನಾಮ ಗೋವಾಲದಾಸನ್ನು ಯೀ ಕೃಷ್ಣವಿರಾಜನ ಅಗ್ರಹಾರದಲ್ಲಿ ನಂನ ಹೆಸಗೆ ದಯಮಾಡಿಬದ ವೃತಿ
5. ಮನೆಯಿಂನು ಪ್ರಸನ್ನ ವೆಂಕಟೇಶದೇವರು ದೇವಸ್ಥಾನ ಚಿತ್ರಮಂಟಪ ರಥತಟಾಕತೋಪುದೇವಸ್ಥಾನದ ಯೆದ
ರಿಗೆ ಅಗ್ರಹಾ
6. ರ ತಟಾಕದಮೇರೆ ಪ್ರಾಣದೇವರು ದೇವಸ್ಥಾನ ೧ ಪ್ರಸನ್ನ ಪುಷ್ಕರಣ ಪ್ರಸನ್ನ ಪ್ರಾಣದೇವರು ರಾಮದೇವರು
ದೇವಸ್ಥಾನ
7. ಪುತ್ಸವ ಮಂಟಪ ಸಂಧ್ಯಾಮಂಟಪ ಮುಂತಾದ್ದು ಅಳಿದ ಮಾಹಾಸ್ವಾಮಿಯವರಿಗೆ ಅವರಪುತ್ರಕೃತ್ಯವರವಂ

8. ಶವಾರಂಪರ್ಯಾ ವಿಶಿಷ್ಟಧರ್ಮವೂ ಸೇರದೇಕೆಂದು ನಮು ಅಂಣಂದರ್ಯ ಶಿವಪ್ಪದಾಸರ್ಯ ನಮತಿ ಯಿಂದಾ ಮು
9. ಂದೆ ಪರಲೋಕ ಸಾಧನಾರ್ಥವಾಗಿ ಶ್ರೀ ಕೃಷ್ಣಪೂರ್ಣಪೂರ್ವಕವಾಗಿ ಆಳಿದ ಮಹಾಸ್ವಾಮಿಯವರ್ಯ ಮಾಡಿಸಿದ
10. ಧರ್ಮ ಯವರಸವಿಸ್ತಾರವು ಪ್ರಸನ್ನವೆಂಕಟೇಶದೇವರು ದೇವಸ್ಥಾನದ ಶಿರಾನಾಥನದ್ವಂದ್ವೆ ನೋಡರಾ
11. ಗಿ ತಿಳಿಯಬಂದಿತ್ತು ರುಜು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

1. âlida mahâsvâmiyavaru || ¹ratnasimphâsanârûdharâgi
samasta birudâvali-samêtavâ-
2. gi pruthvisâmmrâjyam gaiyuttiralu Śâllivâhana Śakhavarushaṅgaḷu 1758
ne samda varta-
3. mânavâda Durmuki sam || da Âśvija śu 5 lu sarvavishayadallu samrakshaka-
râda Subarâyadâ-
4. sapratinâma Gôpâlâdâsannu yi Kṛishṇavilâsada agrahâradalli namna
hesarige dayamâdisida vṛiti
5. maneyamnu Prasanna Venkaṭeśadêvarru dēvastâna chitramamṭapa ratha
taṭâka tōpu dēvastanada yedarige agrahâ-
6. ra taṭâkada mēle Prâṇadêvarru dēvastâna 1 Prasanna-pushkarani Prasanna-
Prâṇadêvarru Râmadêvarru dēvastâna
7. vutsava mamṭapa samdhyâmamṭapa mumtâddu âlida mahâsvâmiyavarige
avara putra kaḷatra avara vam-
8. śapârampanyâ viśiṣṭa dharmavû sêrabêkemddu namna amṇamdaru
Śnappadâsarru sammatiyimdâ mum-
9. de paralôkasâdhanâarthavâgi śrî-Kṛishṇarpaṇa-pûrvakavâgi âlida mahâ-
svâmiyavarru mâdisida
10. dharma yivara savistâravu Prasanna Venkaṭeśa-dêvaru dēvastânada silâ-
sâdhanadallidhe nôḍalâ-
11. gi tiliyabamdittu rruju śrî Kṛishṇa

Translation.

While His Highness the king with all his titles is ruling the earth seated on the jewelled throne

On the 5th lunar day of the bright half of Âśvija in the year Durmukhi, 1758th year of the Śâllivâhana era, I, Subrâyadâsa surnamed Gôpaladâsa, protector in all respects (ellâvishayadallu samrakshakarâda) with the approval of my elder brother Snappadâsa made a gift of the following works of charity including the vṛitti and house favoured to me in Kṛishṇa Vilâsa Agrahâra, the Prasanna Venkaṭeśâ image and the temple, the painted hall, the car, the tank, the grove, the agrahâra in front of the Prasanna Venkaṭeśâ temple, the Ânjanêya temple on the tank,

Prasanna-pushkarinī pond, Prasanna-Prāṇadēvaru, Rāmadēvaru temple, festival hall, Sandhyā-maṇṭapa, etc., to god for my spiritual welfare and the merit of the king and his family and descendants. All these charities owe their existence to the king. Details about this are found in the stone śāsana in the Prasanna Venkaṭēśvarasvāmi temple and can be learnt by seeing the same. Śrī Kṛishṇa.

Note.

This records briefly the charities made by Subrāyadāsa, a Mādhva Brahman of Mysore and a dependant of the king Kṛishṇarāja Vāḍeyar III, king of Mysore. The fuller details of these charities are given in another record. The present record is dated S' 1758 Durmukhisam. Āśv. Śu. 5, which is equivalent to October 15, 1836 A.D. [For the life of Subrāyadāsa, See M. A. R. 1919, P. 45.]

37

At the village Ālanahalli in the hobli of Mysore, on the doorway of the Manōranjana Mahal bungalow.

Kannāḍa language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಅಲನಹಳ್ಳಿ ಸಮಾಪದಲ್ಲರವ ಮನೋರಂಜನ ಮಹಾಲ
ದಾಗಿಲ ಮೇಲೆ.

1. ಶ್ರೀರಸ್ತು || ಸ್ವಸ್ತಿ ಶ್ರೀವಿಜಯಾಭ್ಯುದಯ
2. ಶಾಲಿವಾಹನಶಕ ೧೭೮೨ನೆ ಸಿದ್ಧಾರ್ಥ ಸಂವತ್ಸರ
3. ದ ಅಶ್ವಿಜ ಸುದ್ಧ ೧೦ ಗುರುವಾರಕ್ಕೆ ಸರಿಯಾದ
4. ಸನ್ ೧೮೫೯ನೆ ಅಗಟೊಬರು ತಾರೀಕು ಒಲ್ಲೂ ಅಳಿದ
5. ಮಹಾಸ್ವಾಮಿಯವರ ಧರ್ಮಪತ್ನೀರಾದ ಸಮುಖ
6. ತೊಟ್ಟ ಸಂನಿಧಾನದ ಮುದ್ದು ಕೃಷ್ಣಾಜಂಮಣಿ
7. ಯವರು ನಿರ್ಮಾಣ ಮಾಡಿದ ಧರ್ಮಧತ್ತದ ಬ
8. ಇೀ ಯಿರುವ ಪಾಸಾ ಮನೋರಂಜನ ಮಹಲು |

Transliteration.

1. śrīrastu || svasti śrī vijayābhyudaya
2. Śālivāhana śaka 1782 ne Siddhārthi-samvatsara-
3. da Āśvija śuddha 10 Guruvāraḥke sariyāda
4. san 1859 ne Agatōbaru tārtiku 6 llū āḷida
5. mahāsvāmiyavara dharmapatnīrāda Samukha-
6. ttōṭṭi-saṁnidhānada Muddu-Kṛishṇājamṇaṇṇi-
7. yavaru nirmāṇamāḷiśida dharmachhatrada ba-
8. ḷiyiruva Khāsāmanōranjana mahalu |

Translation.

Good fortune. Be it well. In the year 1782 Siddhârthi of the auspicious Śâlivâhana era, on Thursday the 10 lunar day of the bright half of Āśvîja corresponding to 6th October 1859, this Manôranjana Mahal belonging to the Mahârâja (khâsa) was constructed near the choultry (dharma-chhattra) set up by Muddu-krishnâjammanni of Samukhattotti, lawful wife of His Highness the Maharaja (*âlîda mahâsvâmiyavarû*).

Note.

This records the construction of the above royal mansion and a choultry adjacent to it by Muddukrishnâjammanni, queen of Krishnarâja Wodeyar III, king of Mysore. The record is dated 6th October 1859.

38

At the village Lingâmbudhi, in the same hobli of Mysore, on a slab set up in the wall of the *mukhamanṭapa* of the Mahâlingêśvara temple.

Kannaḍa language and characters.

ಮೈಸೂರು ಹೋಬಳಿ ಲಿಂಗಾಂಬುಧಿ ಗ್ರಾಮದ ಮಹಾಲಿಂಗೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮುಖಮಂಟಪದ
ಎಡ ಅಂಕಣದ ಗೋಡೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ಶಾಸನ.

1. ಕೃಷ್ಣ ಭೂಪತಿ
2. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷಂಗೆ
3. ೪೫ ೧೭೫೦ ಸಂದವರ್ತಮಾನವಾದ ಸರ್ವಧಾರಿ ನಾಮಸಂವತ್ಸರ
4. ದ ಚೇಷ್ಟ ಬ ೧೦ ಸ್ಥಿರವಾರ ಯೇ ಶುಭದಿವಸ ಕರ್ಕಾಟಕ ಲಗ್ನದಲ್ಲಿ ಶ್ರೀ
5. ಮನ್ಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ಮಹಾ
6. ರಾಜವೀರನರಪತಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜವಡಯರವರ ಧರ್ಮಪತ್ನಿ
7. ಯರಾದ ಕೃಷ್ಣವಿಳಾಸದ ಲಿಂಗಾಜಂಮಂಣಿ ಯವರು ಶ್ರೀ
8. ಚಾಮಂಡೇಶ್ವರಿ ಪ್ರೀತ್ಯರ್ಥಮಾಗಿ ಪ್ರಾಕಾರಸ್ವರ್ಣಕಲಶಯುಕ್ತ ವಿಮಾ
9. ನಸಹಿತಮಾಗಿ ದೇವಾಲಯವಂ ನಿರ್ಮಿಸಿ ನಂಮ ಹೆಸರಿಸಿಂದ ಲಿಂ
10. ಗಾಂಬಾ ಸಮೇತಮಾದ ಮಹಾಲಿಂಗೇಶ್ವರನೆಂಬ ಯೇಶ್ವರ ಪ್ರತಿ
11. ಪ್ತಿಯೆಂ ನೂಡಿ ಯೇ ದೇವಾಲಯಕ್ಕೆ ದಕ್ಷಿಣ ಭಾಗದಲ್ಲಿ ಲಿಂಗಾಂ
12. ಬುಧಿ ಯೆಂಬ ನೂತನ ಶಿಖಾರವನ್ನು ಆರಾಮ ಸಮೇತಮಾಗಿ ಪ್ರ
13. ತಿಷ್ಠೆಯುಂಗೆಯ್ದು ಯೇ ದೇವರಿಗೆ ನಿತ್ಯಪಡಿತರ ದೀಪಾರಾಧನ ರಘೋತ್ಸ
14. ವಾದಿಗಳಿಗೆ ಯೇ ಕೆರೆ ಕೆಳಗಣ ಸರಕಾರದ ಹಿನ್ನೆ ಭೂಮಿಯ
15. ಲ್ಲಿ ಕಂಠೀರಾಯ ಯೆನ್ನೂರ ಏವತ್ತು ವರಹಾದ ಭೂಮಿಯಂ
16. ನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರುವಂತೆ
17. ಕಸಬಾ ಮಹಿಶೂರು ತಾರೋಕಿಗೆ ನಂಮ ಆಳಿದ ಮಹಾಸ್ವಾಮಿ
18. ಯವರ ಬುದ್ಧಿ ನಿರೂಪ ವಂನು ಆಪ್ತಣಿ ಮಾಡಿಶ ಕೊಟ್ಟುಯಿದೆ ||
19. ಮದ್ದಂಶಹಾ ಪರ ಮಹೀಪತಿ ವಂಶಜಾವಾ ಯೇ ಭೂಮಿಪಾನ್ಯತತ

20. ಮುಚ್ಚುಲದರ್ಮಚಿತ್ತಾಃ | ಮದ್ಧರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತ

21. ತ್ವಾದಪದ್ಧಯುಗಲಂ ಶರಣಾನಮಾಮಿ || ಶ್ರೀ ||

ಶ್ರೀರಾಮಾ

Transliteration.

1. Kṛishṇabhūpati
2. svasti śrī vijayābhyudaya Śālivāhana Śaka varshamga-
3. lu 1750 samda vartamānavāda Sarvadhāri-nāma samvatsara-
4. da Jeshṭha ba 10 Sthiravāra yī śubhadivasa Karkāṭaka-lagnadalli śrī-
5. man Mahīśūrapuravarādhiśa śrīmad rājādhirāja mahā-
6. rāja vira narapati śrī Kṛishṇarājavarādayaravara dharmapatni-
7. yarāda Kṛishṇa Vilāsada Lingājammanī-yavaru śrī-
8. Chāmuṇḍēśvari-prityarthamāgi prākāra svarna-kalaśayukta-vimā-
9. na-sahitamāgi dēvālayavam nirmīsi namma hesarinimda Lim-
10. gāmbāsamētamāda Mahālingēśvaranemba Yīśvara-prati-
11. shṭheyam māḍi yī-dēvālayakke dakshiṇa-bhāgaḍalli Lingām-
12. budhiyamba nūtana-taṭākavannu ārama samētamāgi pra-
13. tishṭheyam gaidu yī-dēvarige nityapaditara dipārādhana rathōtsa-
14. vādigaḷige yī-kera-keḷagaṇa sarakārada hisse bhūmiya-
15. lli Kaṇṭhīrāyi yimnūra aivattu varahāda bhūmiyam-
16. nnu nirupādhika sarvamānyavāgi naḍasikomḍu baruvamte
17. kasabā Mahīśūru tālōkige namma āḷida mahāsvāmi-
18. yavara buddhinirūpavannu appaṇe māḍisi kottuyidhe ||
19. maḍ-vaṃśajāḥ para-mahīpati-vaṃśajā vā yē bhūmipās satata-
20. m ujvala-dharma-chittāḥ ¹ maḍ-dharmam ēva satatam paripālayanti ta-
21. tpāda-padma-yugaḷam śirasā namāmi "śrī"

Śrī Rāmā

Translation.

Kṛishṇabhūpati.

Be it well. On Saturday, the 10th lunar day of the dark half of Jyēshṭha in the year Sarvadhāri being the year 1750 of the Śālivāhana era, during the Karkāṭaka-lagna, on this auspicious day, Lingājamannī of Kṛishṇavilāsa, lawful wife of Śrī Kṛishṇarāja Varādayar, lord of the excellent city of Mahīśūr, king of kings, mahārāja, heroic king, got constructed this temple with golden finial and vimāna and compound wall for the love of the goddess Chāmuṇḍēśvari and set up a linga named Mahālingēśvara with the goddess Lingāmbā named after us, and also constructed a new tank to the south of the temple named Lingāmbudhi with a grove and in order to provide for the daily services, food offerings, and illumination directed the Mahīśūr Taluk (authorities) under the buddhi-nirūpa of our king to grant a plot of land below this tank belonging to the government and of the annual revenue of 250 Kaṇṭhīrāya varahas, free of imposts, to be respected by all. The kings, whether

they be my own descendants or descendants of other kings, who always protect my charities intent on dharma.—I bow to their lotus feet with my head.

Śrī Râma.

Note.

This records the construction of the above temple of Mahalingêśvara with the tank Lingâmbudhi close by and the grant of some land for the services in the temple by Lingâjammanni, a queen of Krishnarâja Wodeyar III, king of Mysore. The record is dated S' 1750 Sarvadhâri Jyêshtha ba 10 Saturday corresponding to 7th June 1828.

39

At the village Chikkahalli in the hobli of Varuṇa, on a stone standing in the land of Kâlaiya.

Size : 3'-6" × 2'-6"

Kannada language and characters.

ಮೈಸೂರು ತಾಲ್ಲೂಕು ವರುಣದ ಹೋಬಳಿ ಚಿಕ್ಕಹಳ್ಳಿಯಲ್ಲಿ ಕುರಿ ಕಾಳಪ್ಪನ ಮಗ ಕಾಳೈಯ್ಯನ
ಹೊಲದ ಬದುವಿನಲ್ಲಿ ದೇಲಿ ಒತ್ತಿನಲ್ಲಿ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾದ್ವಾದಯ ಸಾಲೀವಾಹನಶಕ ವರಿ
2. ಪ ೧೪೫೭ ಸಂದ ವಿಜಯ ಸಂವತ್ಸರದ ಛಾದ್ರಪದ
3. ಬಹುಳ ಒಲ್ಲು ಶ್ರೀಮತು ಮರುಪುರದ ರಂಗಯ . . .
4. ವರು ಚಿಂಗಹೆಬಾರುವರು ಕಾರೆಗನಹಳೆಯ ಶಾಂತಯ [ದೇ]
5. ವರಿಗೆ ಕೊಟ್ಟ ಶೋತ್ತಗುತ್ತಿಗೆಯ ಕಲ್ಲ ಪಟ್ಟಿಯ ಕ್ರಮ . . .
6. ನಂಮ ಮು . . ಪುರದ ಸ್ಥಳಕನಲು ಬೂತಿಗಹಳೆಯ ಗ್ರಾಮದೊಳಗಾ
7. ಗಿ ಸಲುವ ಚಿಕ್ಕಹಳೆಯ ಗ್ರಾಮ ೧ ನೂ ನಿಮಗೆ ಶೋತ್ತ ಗುತ್ತಿಗೆ
8. ಯಾಗಿ ಕಲ್ಲನಟ್ಟು ಕೊಟ ಆ ಗ್ರಾಮದ ಚತುಸ್ಸೀವೆಯೊಳ
9. ಗಾದ ಗದ್ದೆ ದದ್ದಲು ಕೋಟ ತುಡಿಕೆ ಅಣಿ ಅಚುಕಟ್ಟು ಕಾಡಾ
10. ರಂಥ ನೀರಾರಂಥ . . ಹೊಲ ಗೂಡೆ ಗುಯಲು ನಿಧಿ ನಿಕ್ಷೇ
11. ಪ ಜಲವಾಶಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ ಸಿಧ ಸಾಧ್ಯಗಳೊಳಗಾದ ಏನುಂ
12. ಟಾದ ಸಕಲ ಸ್ಯಾಮ್ಯಮನು ಆಗುಮಾಡಿ ಅನುಭವಿಸಿಕೊಂಡು ನೀಲುಕೆ
13. ಟುವ ಶೋತ್ತ ಕಟ್ಟುಗುತ್ತಿಗೆ ಗ ೨೭ ಅಕ್ಷರದಲು ಯಪ್ಪತೇಳು ವರ
14. ಹನು ಮರುಶವಂಥಕೆ ಈ ಕಂದಾಯ ಮಾರ್ಗದಲಿ ಕೆತ್ತು ಬಾಕಿರಿ ಎಂ
15. ದು ನಾಲು ಬೂತಿಗಹಳೆಯ ಮಲ್ಲಯಗೊಡ ಉದಂಡಗೊಡ ಕಲಗೆ
16. ಪಗೊಡ ವೀರಪಗೊಡ ಬಯಗೊಡನಮರು ಸಹವಾಗಿ ನಾಲು ನಂಮ
17. ಸಮಂತಿಯಂದೊಡಂಬಟ್ಟು ಕೊಟ್ಟ ಶೋತ್ತಿಯಕಲ್ಲ ಪಟ್ಟಿಸ [ವರ್]
18. ಮಾನ್ಯ ಪೂರ್ವವಾಗಿ ಯಂತಿ ಯದಕೆ ಅವನೊಬ್ಬ ಅಳುವಿದರೆ
19. ತಂಮ ತಂದೆ ತಾಳ ಗೋಲು ಬ್ರಾಹ್ಮರನು ಗಂಗೆಯ ತಡಿಯಲಿ ಕೊಂಡ ಪಾಪಕೆ
20. ಹೋಹರು

Transliteration.

1. svasti śrī jayādbudaya Śālivāhana śakavari-
2. sha 1457 samda Vijaya-samvatsarada Bhādrapada
3. bahuḷa 7 llu śrīmatu Marupurada Raṅgaya....
4. varu Chinga-hebāruvaru Kāreganahaliya Śāntaya-
5. varige koṭṭa śōttaguttige ya kallapaṭṭiya krama....
6. naṃma Mu....purada-sthalake saluva Būtighahaliya grāmadolagā-
7. gi saluva Chikkahaliyagrāma 1 nū nimage śōtta-guttige-
8. yāgi kalla naṭṭu koṭa ā-grāmada chatussime-yola-
9. gāda gadde beddalu tōṭa tuḍike aṇe achukaṭṭu kāḍā-
10. rambha nīrāmbha - - hola gūdeguyalu nidhi nikshē-
11. pa jalapāsāṇa akshiṇi āgāmi sidha sādhyagaḷolagāda ānum-
12. ṭāda sakala-svāmyavanu āgumāḍi anubhavisikoṇḍu nīvu te-
13. ruva śōtta-kattuguttige ga 27 aksharadalu yippateḷuvara-
14. hanu varuśavandhake ī kandāya-mārgadali tettu bāhiri en-
15. du nāū Būtighahaliya Mallayagaḍa Udaṇḍa-gaḍa Halage-
16. pagaḍa Virapa-gaḍa Baya-gaḍanavaru sahaṇāgi nāū naṃma
17. samantiyimdoḍambattu koṭṭa śōttiya kallapaṭṭi sa [rva]-
18. mānyapūrvavāgi yimti yidake āvanobba alupidare
19. taṃma taṃde tāi gōū brāhmarānu Gaṃgeya taḍiyali koṃda pāpake
20. hōharu

Translation.

Be it well. In the year 1457 of the auspicious Śālivāhana era, in the year Vijaya, on the 7th lunar day of the dark half of Bhādrapada, the illustrious Raṅgaya-varu, of Marupura and Chingahebāruva granted the following *kalla-paṭṭe* (stone charter) of *śrōtra-guttage* given to Śāntaya (dē) varu of Kāreganahalli:—

As we granted the village of Chikkahalli situated within Būtighanahalli village belonging to our Mu purada-sthala as *śrōtra-guttage* after setting up a stone (śāsana) therein, you may enjoy all the rights of possession within the four boundaries of the said village including rice lands, dry lands, gardens, small gardens (tuḍike), embankments, area of land under irrigation by tank (achchukaṭṭu), lands depending on rain, lands artificially irrigated, crops stacked or reaped, treasure hidden or on the surface, water springs, minerals, imperishables, futures, ready rights and possibilities, and pay every year 27 varahas as *śrōtra-guttage* (fixed rent payable for a land granted to a priest) as *kandāyam* every year. To this effect we have granted this *śrōtriya-kalla-paṭṭe-mānya* (stone charter given to a priest) with our full approval and the consent of Mallayagaḍa, Udaṇḍagaḍa, Halagepagaḍa, Virapagaḍa, and Bayagaḍa of Būtighalli. Whoever violates this will be guilty of the sin of killing their parents, cows and Brahmans on the banks of the Ganges.

Note.

This records the grant of the village Chikkahalli, a hamlet of Bûtigahalli, by the gaudas of Bûtigahalli to a person named Sântayadēvaru of Kâraganahalli. The name of the donee indicates that he was a Virāśaiva priest. Kâraganahalli is a deserted village in the Mysore Taluk. Bûtigahalli and Chikkahalli are also villages in the same Taluk. The date corresponds to 10th September 1533 A. D. taking Vijaya S' 1455.

40

At the village Varuṇa in the hobli of Varuṇa on the third viragal (Mysore Taluk No. 43 revised).

ಅದೇ ಮೈಸೂರು ತಾಲ್ಲೂಕು ವರುಣದ ಹೋಬಳಿ ವರುಣದಲ್ಲಿರುವ 3ನೆಯ ವೀರಗಲ್ಲು (ಮೈಸೂರು ತಾಲ್ಲೂಕು ನಂಬರು 43 ತಿದ್ದುಪಾಡು).

- | | |
|-----------------------------------|--|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಗೊಗ್ಗಿಯ ಮನೆ ಮಗತಿ | 3. ದೊಳನಿರೆ ಎದೆವರಿಗೂರ ಮರೆವ [೮] ಸತ್ತಂ ಇಕ್ಕ |
| 2. ದೋಟಗದಮ್ಮ ಸೆಟ್ಟಿಲುತ್ತವಗ್ಗಂಕ್ರ ? | 4. ಣ್ಣು ಗನ್ನೇಮ್ಮ ಣ್ಣು ಮಿನ್ತ ಪುಪುಮಂ ದುಗ್ಗ ಬಿಟ್ಟ |

Translation.

Be it well. Bôchiga Dharmasetṭi, the house servant of Goggi, died when he stood in front of Uttavagaḷḷa and Edevāri attacked the village. Dugga granted 2 kaṇḍugas of wet land ?

Note.

This and the following two numbers contain inscriptions on viragals at Varuṇa. The present record is the revised version of the E. C. III Mysore Taluk No. 43. The word *manevagati* means a house servant (See M.A.R. 1916, P. 47). Goggi, the donor of this record has been given in another record (Mysore Taluk 37) the titles, obtainer of the band of five chief instruments, *mahāsāmanta* and possessor of the Original Boar for his crest. Dugga or Durga has also been given the same titles and also the title, born in the Chālukya family, etc. (Mysore Taluk 36). Apparently those two were Chālukya chiefs. It is difficult to say who Uttamagaḷḷa was. A chief Uttamagaḷḷa is met with in P. 129, M. A. R. 1935 as the ruler of Varahāṭaka and son of Avaniyamma, a Chālukya chief. Edevāri was apparently the name of some warrior who was attached to the Chālukya chief. The period of the Viragals has been fixed at about 900 A. D. on the basis of their paleography (M. A. R. 1916 P. 47).

41

At the village Varuṇa in the hobli of Varuṇa, on the 6th Virakal.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 6ನೆಯ ವೀರಗಲ್ಲು.

1. ಸ್ವಸ್ತಿ 2. ಶ್ರೀಗೊ 3. ಗಿಯ 4. ಮನೆ 5. ಮಗತಿ 6. ಸಂಗ

7. ವಳ್ಳಿಯ 8. ಮೇಗವ 9. ದಸತ್ತಿಗ 10. ನೊಬ 11. ಣ್ಣ
12. 13. 14. ಅದಮಮದಗ್ಗ 15.

Translation.

Be it well. The house-servant of Goggi or some one (Vaḍa Sattiga?) attacking Sangavalli fought and died. Dugga.....

Note.

This records the death of another house-servant of Goggi in battle and some grant made by Dugga in his memory. The village Sangavalli is mentioned as the place attacked (M. A. R. 1916 P. 47).

42

At the same place, on the 7th Virakal.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 7ನೆಯ ವೀರಗಲ್ಲು.

- | | |
|------------------------------|---------------------------|
| 1. ಶ್ರೀಸತ್ಯಯುನಾಳಿ ದಡಿಗವಿಯ | 3. ಸಡೆಯರಾಕನ ಕಾಳಿಗದೊಳಸತ್ತಂ |
| 2. ಮಸಿಕಲ್ಲಗಾವುಂಡನಮಗಂ ಮಟ್ಟಿಗಂ | |

Translation.

When Satyaya was ruling, Maṭṭiga son of Masikalla-gâvunḍa of Daḍigavalli died in the battle of Seḍeyal? Nâka.

Note.

This is also similar to the previous viragal grants. Daḍigavalli also known as Daḍigavâḍi, appears to have been in the west of the Bangalore District and it is mentioned as one of the provinces conquered by the Chôla king Râjarâja. (See also M. A. R. 1916, P. 47.)

NANJANGUD TALUK.

43

At the village Nanjangûḍ in the hobli of Nanjangûḍ on a slab in the ceiling of a maṇṭapa in the Tirthaghaṭṭa (Nanjangûḍ Taluk 19 Revised).

Kannada language and characters.

ನಂಜನಗೂಡಿಗೆ ಉತ್ತರದಲ್ಲಿ ತೀರ್ಥಘಟ್ಟದ ಮಂಟಪದ ಮೇಲ್ಭಾಗದ 2ನೆಯ ಅಂಕಣದ ಕಲ್ಲಿನಲ್ಲಿ
ನಂಜನಗೂಡು 19ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದುಪಡಿ.

1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿ ಚಂ
2. ದ್ರ ಡಾ[ಮರ ಡಾ]ರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂ
3. ಛ ಮೂ[ಲಸ್ತಂಧಾ .]ಯ ಶಂಭವೆ | ಸ್ವಸ್ತಿ ಶ್ರೀ ಚ

4. ಯಾ [ಭೃದಯಶಾಲ] ವಾಹನಶಕ ವರಿಷ ೧೪೩೬
5. ಸಂದ [ಭಾವನಾಮ] ಸಂವತ್ಸರದ ಶ್ರಾವಣ
6. ಶುಭ ಸುತ್ತೂರ ಸಿಂಹಾನನ
7. [ದ ಪಟ್ಟದ ಭ]ಂಡಾರಿ ಬಸವಪ್ಪ
8. ಒಡೆಯ [ರವರು] . . ಸಂಗಮೇಶ್ವರದ
9. ರಿ ತಂ
10. ಯಾ ತಂದರೆ ತಮಕಾರ್ಯ
11. ಕೆ [ಕೊ]ತ್ತಾಗಾಲದ ಸ್ಥಳದಲ್ಲ ತಮ
12. ಗೆ ರೆಕ ಗಿ ಯಾಗಿ ನಡದು ಬಾಹ
13. ಸಿಂಡಿನಳಿ ಗ್ರಾಮ ಅದಕೆ ಸಲುವ ಸರ್ವ ಸ್ವಾಮ್ಯ
14. ಸಹ ಯೆತಿಗ ಮುಳೂರಸ್ಥಳದ ಬೀಲಹಳಿಯ
15. ಲೂ ಸಂಗಮೇಶ್ವರ ದೇವರಲ್ಲ ವಾಸವಾಗಿ ಯಹ
16. ಸಿರಿಗಿರಿ ಒಡೆಯರಿಗೆ ಅರ್ಧಭಾಗ ಕಳದು ಉ
17. ಳದ ಅರ್ಧಭಾಗ ಅದಕೆ ಸಲುವ ಸರ್ವ ಸಾಂ
18. ಮೈಸಹ ಸಂಗಮೇಶ್ವರ ದೇವರ ಬಡ [ಗ]ರಾಗಿಯದ್ದ
19. ಭಾಗಿನ [] ದಿಂಪಡುವರಾಗಿಯದ ಪುಷ್ಪ
20. ದ ತೋಟ ಹಳಲಿ ನಮ [ಗೆ]ನಡದ ಬಾಹಗ
21. ದೆಬರಿ ಸಂಗಮೇಶ್ವರ ದೇವರಿಗೆ ಬಸ
22. ವಪ್ಪ ಸಮರ್ಪಿ [ಸಿ]ದರು ಯೇಗ್ರಾ
23. ಮಗ ನೂ ನಟಲುಗೂಡ ನಂ
24. ದೆರ ಅಗಸ್ತ್ಯನಾಥಗೂ . . .
25. ಂಮ ಕೊಂಡು ಸಂಗಮೇಶ್ವರ
26. ದೇವ ಕಾರ್ಯವನೂ ತಂಮ ಪು
27. ತ್ರಪ ಯಾಗಿ ಹುಡಿದ ಆ
28. ದಕ್ಕೆ ಆಡಂದ್ರಾಕ್ಟವಾಗಿ ಮಾ
29. ಡಿಕೊಂ ಸಂಗಮೇಶ್ವರ ದೇವರ ದೇವಲ್ಯ
30. ಕೆ ಸಿರಿಗಿರಿ ಒಡೆಯರು ಅಲ್ಲದ ಮಹತ್ತು ಕರ್ತರು
31. ಯದಕೆ ತಪದವರು ಗಂಗೆ ತಡಿಯಲ ಕಪಿ
32. ರೆನು ಬ್ರಾಹ್ಮಣನ ಕೊಂದವಾಪಕೆ ಹೋಹರು ||
33. ಸದತಂಪರದತಂವಾಯೋ ಹರತವನುಂಧರಾ
34. ಪಪ್ಪಿರ್ವ ರುಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂಜಾಯಕೆಕ್ರಿಮಿ

Note.

This and the next record have been published in the Epigraphia Carnatica Vol. III as Nanjangūd Taluk Inscriptions No. 19 and 20 and have also been very briefly noticed in page 58 of the Mysore Archaeological Report for the year 1918. But owing to the height of the ceiling of the mantapa in which the inscription slabs are set up and the difficulty of access to them except in hot summer when the water of Kapilā river in which the mantapa stands is very low have prevented a proper reading of the inscriptions or taking of good inked estampages of them.

These difficulties were overcome by setting up a temporary scaffolding during the month of April 1936 and careful readings and estampages were taken. It is also to be noted that some letters in the middle of the slabs are completely worn out and lost and some letters at the end of each line are hidden by mortar pointing. All the same the inscriptions have been deciphered as fully as possible and re-published here.

The present record begins with the usual stanza in praise of the god Śambhu. Next comes the date 1436 of Śālivāhana era, Śrāvaṇa śuddha. The name of the cyclic year (Bhāva) is lost and so also the tithi and week-day. The year S' 1436 is equivalent to A.D. 1514.

The inscription next records a grant made by Bhaṇḍāri Basavappa Oḍeyar, head of the (Viraśaiva) matt at Suttūr (a village in the Nanjangūd Taluk, about 7 miles to the north-east of Nanjangūd) in connection with the temple of Sangamēśvara constructed newly by him. The word Sangamēśvara means the god Śiva set up at the confluence of two rivers. Here the confluence of the Kapilā and Kaundinyā near the present Nanjuḍēśvara temple at Nanjangūd is referred to. Where this Sangamēśvara temple stood cannot be now definitely determined. Probably it must have stood somewhere near the Tirthaghaṭṭa where the inscription stones are now found.

The grant made by Bhaṇḍāri Basavappa Oḍeyar is described as consisting of (1) the village Simḍenahaḷli in Kottāgāla-sthala with all its rights (2) Half the revenues of the village Chilahāḷli in Etiga Muḷūru sthala, the other half going to Sirigiri Oḍeyar residing in the temple of Sangamēśvaradēvaru (3) a flower garden to the north of the temple of Sangamēśvara and west of a part of some land? (4) A wet land of the sowing capacity of 1? khaṇḍuga in the village (the name of which is lost) belonging to the donor.

It is next stated that all these lands were made over for the services of the god Sangamēśvara by the donor Bhaṇḍāri Basavappa Oḍeyar and that their income was to be enjoyed by Agastyanātha, *nambi* (temple priest) at Najalugūd (same as Nanjangūd) who was to perform all the services connected with the god Sangamēśvara and that the above lands were given to him as a hereditary perpetual estate for those services.

It is further stated that the managing authorities or trustees of the temple of Sangamēśvara were Sirigiri Oḍeyar and other *mahattu* (Viraśaiva priests) residing therein.

The usual imprecation that the violators of the grant would be guilty of the sin of killing cows and Brahmans on the banks of the Ganges is next given. After this comes the stanza stating that he who confiscates land given by oneself or others is born as a worm in ordure for sixty thousand years. This concludes the record.

At the same place in Nanjangud, on a second slab in the same ceiling (Nanjangud Taluk 20 revised).

Kannada language and characters.

ನಂಜನಗೂಡಿಗೆ ಉತ್ತರ ತೀರ್ಥಘಟ್ಟದ ಮಂಟಪದ ೨ನೆಯ ಅಂಕದ ಮೇಲ್ಭಾಗದ ಕಲ್ಲಿನಲ್ಲಿ.

ನಂಜನಗೂಡು ೨ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 8' x 2'.

- | | |
|--|--|
| 1. ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗತಿರ ಶ್ವ | 17. ಗಿನಡದು ಬಾಹಗದೆ ಬ ಗಗೊರ ತೆಂಕ |
| 2. ಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರಮೆ ಕೈ | 18. ರಾಗಿಗದೆ ಬ ೨ ಮುಳೂರಲಿಂಗ |
| 3. ರೋಕ್ಕ ನಗರಾರಂಥ ಮೂಲಸ್ತಂಭಾಯ ಶಂ | ಗಿಯಾ |
| 4. ಭವೆ \| ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯದಯ ಶಾಲವಾ | 19. ಗಿನಡದು ಬಾಹ ಭೂಮಿ ಜಂ ಸಂ ತಿಗಿಬ |
| 5. ಹನಶಕವರಪು ಗಳಿಷ್ಠನೆಯಾ[ಸಂದವ] ತ್ರಮಾ | 20. ಡ[ಗ]ರಾಗಿ ತಾಲು ಬಿತ್ತಿದೇದ ತೆಂ |
| 6. ಭಾವನಂವತ್ಪರದ ಶ್ರಾವ [ಜ ಶು] | ಪಡು |
| 7. ಲೂ ಸುತೂರಸಿಂಹಾಸನದ ಪ [ಟ್ರದ] ಭ | 21. ವಲು ಸಂಗಮೇಶ್ವರದೇವರಿಗೆ ಬಿಟದ |
| 8. ಂಡಾರಿ ಬಸವಮುಡೆರೂ ಕಪಿರಾ [ನದಿಯ] | ಡತೆಂ |
| 9. ತೆಂಕಣತಡಿಯಲಿ ತಾಲುನೂ [ತನವಾಗಿ | 22. ಗಿನ ತೋಟ ಯೆತ್ತಗದ ಮುಳರ ಹೆದ ದಟ |
| ಪ್ರತಿಷ್ಠೆ] ಮ | 23. ಲಹಳಯ ಗ್ರಾಮದಲಿ ಸಂಗಮೇಶ್ವ ಯ್ಯ |
| 10. ಡಿದ ಸಂಗಮೇಶ್ವರದೇವರಲಿ ವಾಸವಾಗಿ [ಹಸಿರಿ | 24. ದ್ವಿಭಾಗಿ ಕಳದು ಉಳಿದ ಅರ್ಧ ನು |
| ಗಿರಿವ] ಡೆ | 25. ಸಿರಿಗಿರಿ ಗುಡೆರು ದೇವರಿಗೆ ಭಂಡಾ [ರಿ ಬಸವಪ್ಪ] ಒ |
| 11. ರಿಗೆ ತಮಗೂ ತಂಮ ಕಡೆ ಸಹ [ವಾಸವಾಗಿಹು]ರಿ | 26. ಡೆರೂ ನಮಸ್ಕರಿಸಿದರೂ ಯಿದಕೆ ಗಂ |
| 12. ಯರುಗಳಿಗೂ ನೈವೇದ್ಯ ಮೇಲುಪೆ [ಚ್ಚ] ಗಳಿಗೆ | 27. ಗೆಯ ತಡಿಯಲಿ ಕಪಿರನೂ ಬ್ರಾ ದವಾ |
| 13. ಮೂಡಾಕೋಟೆಯ ಸೀಮೆಯಲ್ಲಿ ತಮ [ಗೆ] ಲಂ | 28. ಕೈ ಹೋಹರು ನದತಾಂಪರದ ತಿವ |
| 14. ಗಮುದ್ರೆ ಶಿರಾಶಾಸನವೇರ್ವಕ [ವಾಗಿಕೊಟ್ಟು] | 29. ಸುಂದರಾ \| ಪಪ್ಪಿವ್ವರುಪ ಸಹರಾ ಜಾ |
| ಯಹ | 30. ಯಕೆ ಕ್ರಿಮಿ \| ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ನು |
| 15. ದೊಪ್ಪನಹಳೆಯ ಗ್ರಾಮ ಅದಕೆ ಯ | 31. ಪಾಲನಂ \| ಪರದತಾವ ಹಾರೇಣ ಲಂ |
| 16. ಸಹ ಹೊಳಲವಾಡಿಯ ಲಂಗಮು ಡಿಯಾ | 32. ಭವೇತ್ \|\| |

Note.

This record is found near the previous record. Its estampages and readings were taken in similar circumstances, the only difference being that only a few letters are lost in each line in the present record.

After the usual stanza in praise of Śambhu the date of the record is given as S' 1436 Bhāva sam. Śrāvaṇa śu (or ba) 1. Taking the fortnight as śuddha the date would coincide with 22nd July 1514 A. D. a Saturday.

The record next registers a grant of lands made by the pontif (paṭṭada) of Suttūr Matt (called here Sūtūra-simhāsana) named Bhaṇḍāri Basavappa Oḍeyar to Sirigiri Vaḍeyar and his associates dwelling in the Sangamēśvara temple newly set up by him in the southern bank of the Kapilā river for the daily food and other expenses.

The grant consisted of (1) the village Boppanhalli and its hamlets situated in the Mūḍaṇa Kōṭe-sime and (2) wet lands of the sowing capacity of 1 khaṇḍuga in the village Hoḷalavāḍi and containing a stone marked with *linga* to indicate boundary (3) and wet lands of the sowing capacity of 2 khaṇḍugas to the south of Gora (vāḍi?) and (4) 500 measures of dry land in Muḷūr (5) and a cocoanut grove planted and nurtured by the priest Sirigiri Voḍeyar to the north and (6) half the village of Chilahalli in Yettagada Muḷūr sthala, the other half going for the services of the god Sangamēśvara. All these lands are said to have been made over by Bhaṇḍāri Basavappa Oḍeyar to Sirigiri-Oḍeru-dēvaru (same as Sirigiri Voḍeyar).

It may be noted that the names of the above two priests are found in the previous grant also. [See also M. A. R. 1913, P. 50.]

The usual imprecations against the violators of the grant are found at the end of the record.

45

At the village Kattavāḍipura in the Hobali of Nanjangūḍ, on a stone set up at the village entrance.

Size 2'—6"×1'—6".

Kannada language and characters.

ನಂಜನಗೂಡು ಕನಕಾ ಹೋಬಳಿ ಕತ್ತವಾಡಿಪುರದ ಅಂಕದ ಬಾಗಿಲಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 1½'.

ಪೂರ್ವಮುಖ	
1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾದ್ವಯ	14.
2. ಶ್ರೀಮತ್ಪಜ್ಜನಕುಠ ಶಿವಾಚಾರ	15. ಗ್ರಾಮದ ಕ್ರಯ
3. ರ ಸಂಪನ್ನರಾದ ದ್ಯಾವಾ ಪುತ್ರ	16. ದಾನದ ಶಿರಾಶಾಸನದ
4. ಮಹಾ ಮಹತ್ತಿರನೊಳಗಾ	17. ಕ್ರಮವೆಂಕೆಂದರೆ
5. ದಾ ಗುರು ರಂಗ ಜಂಗಮಾ ಪ್ರಿ	18. ದೇವಗೇಂದ್ರಕಳೆಯ
6. ಯರಾದ ನಂಜನಾಥ ದೇವರ	19. ಸ್ವರಕ್ಕೆ ಸಲುವ ಪುರ
7. ಮಠದ ಸಿಂಹಾಸನದ ಬಿ	20. ದ ಗ್ರಾಮವ ಕೊಡಗಿಯಾ
8. ಡರದ ನಂಜುಂಡದೇವರ ಸಿ	21. ಗಿ ಕೊಟ್ಟವಾಗಿ ಆ ಗ್ರಾಮ
9. ಶ್ಯರು ಸಿದ್ಧ ರಾಮೇದೇವರ	22. ಕೈ ಸಲುವ
10. ಸಿಕ್ಕರು ಹೊಸ ಮಹ	23.
11. . . ನಾಥ ದೇವರಿಗೆ	24.
12. ಕಳೆಯ ಮಲ್ಲ	25. ಸಕಲಸ್ವಾಮ್ಯ
13. ನಾಥುಡೆರ	26.
ಉತ್ತರ ಮುಖ	ಅರೊಬ್ಬರು

Note.

This records the charter of sale of the village Pura belonging to Kaḷale-sthala, the village being sold rent-free (koḍagi) by Mallinātha Oḍeru of Kaḷale in favour of the Viraśaiva priest Hosamaha.....nāthadēvaru, disciple of Siddharāmadēvaru who was a disciple of Biḍarada Nanjunḍadēvaru belonging to Nanjanāthadēvara-maṭha.

The usual epithets are given for the donee *viz*: possessed of pure and righteous conduct according to Śaiva religion and belonging to the *mahāmahattu* (the great priesthood) in the heaven and earth and devoted to the worship of gurus, linga (Śiva) and Jangama (Śaiva priests).

No date is given. The characters belong to the 16th century.

46

At the village Dēvarasanahalli in the hobli of Nanjangūd, on a stone set up in the rice land of Venkatappa

Size 5'×1'—6".

Kannada language and characters.

ಅದೇ ನಂಜನಗೂಡ ಹೋಬಳಿ ದೇವರಸನಹಳ್ಳಿ ಬಳಿ ಗುಂಡ್ಲುಹೊಳೆ ಬಲಪಾಶ್ವ ಕಪ್ಪೆಗೌಡನ
ವೆಂಕಟಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 5'×1½'.

- | | |
|------------------------|-----------------------|
| 1. ಶ್ರೀಮನ್ ಮಹಾ ಮಂ | 10. ನಾತಾಪುರ ಇಧರ್ಮ |
| 2. ದಳೇಶ್ವರಂ ಶ್ರೀ ವಿರಶಂ | 11. ವ ಪಾಲ್ವವರು ಅಂದಾಳು |
| 3. ಕಂಞ ಒಡೆಯರು | 12. ವರಸು ಕಾರನಾಡ ಮ |
| 4. ಶ್ರೀ ಗುರುವೀರಲಿಂಗ | 13. ಹಾಪ್ರಧುಗಳು ಯ |
| 5. ದೇವೈಯಗಳಿಗೆ ಆ | 14. ಧರ್ಮಕ್ಕೆ ಆರು ಅಳು |
| 6. ಚಂದ್ರಾಕ್ಷ ಸ್ತಾ ಇ ಆ | 15. ಪಿದರು ಗಂಗೆಯ ತ |
| 7. ಗಿ ಧಾರಾಪೂರ್ವಕ ವಾ | 16. ಡಿಲ ಕವಿರೆಯನು ಬ್ರಾ |
| 8. ಗಿ ಸರ್ವ ಮಾನ್ಯ ವಾ | 17. ಹೈರ ಕೊಂದ ದೋಷಕ್ಕೆ |
| 9. ಗಿ ಕೊಟ್ಟ ನಂಜುಂಡ | 18. ಹೋಹರು ಶ್ರೀ |

Translation.

The illustrious mahāmaṇḍalêśvara Śrī Vira Śankanna Oḍeyar granted Nanjunḍanāthapura with pouring of water and free of taxes as a perpetual gift to the illustrious guru Vira Lingadēvaiya. The protectors of this charity are the mahāprabhus ruling for the time over Kāranāḍ. He who violates this grant will incur the sin of killing tawny cows and Brahmans on the banks of the Ganges.

Note.

This records the gift of the village Nanjunḍanāthapura, probably the same as the present Dēvarasanahalli where the grant is found, to a Virāśaiva priest Vira Lingadēvaiya or Guruvira Lingadēvaiya. The donor is named Vira Śankanna Oḍeyar, who was apparently the chief (*mahāprabhu*) of Kāre-nāḍ District in Nanjangūd. No date is given. The characters belong to the 15th century A. D. Nothing more is known about the chief referred to.

47

At the village Uppinahalli in the hobli of Nanjangūd, on the 1st slab set up at the village entrance (Nanjangūd Taluk 55 revised).

Size 7' x 4'.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಉಪ್ಪಿನಹಳ್ಳಿ ಹಳ್ಳಿಗ್ರಾಮ ನಿವೇಶನದ ಮಾರಿಗುಡಿ ಬಳಿ
ಅಂಕದ ಬಾಗಿಲಿನಲ್ಲಿ ನಟ್ಟಿ ೧ನೆಯ ಕಲ್ಲು. ನಂಜನಗೂಡು 55ನೆಯ ನಂಬರಿನ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 7' x 4'.

1. ಶ್ರೀಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೈ
2. ದ್ವೀಪಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪ
3. ರಮೇಸ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ದ್ವಾರಾವತೀಪುರವ ರಾ
4. ಧೀಸ್ವರ ಯಾದವ ಕುರಾಂಬರದ್ಯುಮಣಿ ಸರ್ವಜ್ಞ ಚೂಡಾಮಣಿ ಮ
5. ರೆ ರಾಜ ರಾಜ ಮಲೆಪರೋಕ್ಷಂ ಗಂಡಭೇರುಂಡ ಕದನ
6. ಪ್ರಚಂಡನೇಕಾಂಗ ವೀರ ಶನಿವಾರ ಸಿದ್ಧಿ ಗಿರಿದುರ್ಗ ಮ
7. ಲ್ಲ ಚಲದಂಕ ರಾಮ ವೈರೀಭಕಂಠೀರವ ಮ [ಗ] ರ ರಾಜ್ಯ ನಿಮ್ಮೂಲ ಚೋ
8. ಕರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯನ್ ಶ್ರೀಮನ್ ಮಹಾಮಂಡಲೇಸ್ವರ ಶ್ರೀ ಪ್ರತಾಪ
9. ಚಕ್ರವರ್ತಿ ಹೋನಳ ಶ್ರೀ ವೀರ ನಾರಸಿಂಹ ದೇವರಸರು ಪ್ರಧೀರಾಜ್ಯಂಗ
10. ಯುತಿರೆ ಸಕವರಿಪಂ ೧೨೦೦ ಸಂದ ಬಹುಧಾನ್ಯ ಸಂವತ್ಸರದ
11. ಚೈತ್ರ ಸುದ್ಧ ೧ ಅದಿವಾರ ದಂದು ಶ್ರೀಮನು ಮಹಾಪ್ರಧಾ
12. ನ ಪ್ರಚಂಡದಣ್ಣಾ ಯಕರು ಶ್ರೀ ಮಂಚಾ ದಣಾಯಕರುಂ ಶ್ರೀಮ
13. ತು ಹಿರಿಯನಾಡ ಮಹಾಪ್ರಭು ಚಾವುಂಠಿ ದೇವ ಕೆಜಿಯ ಬಾಟಿಗವುಂ
14. ಡನ ಮಗ ಅಪ್ಪಣಪ್ರಭು ಗವುಂಡನ ಮಗ ಹೊನ್ನಗವುಂಡ ಕೆಜಿ
15. ಯ ಗವುಡ ಕಾಟಿನಾಡ . . . ಮಗ ಮಾದಿ ಗವುಂಡ ನೊಬಗಾದ ಸಕ
16. ಲ . . . ದೇವರಹಳಿ ಯಾದ ನರಸಿ
17. ಂಹ ಪಟ್ಟಣದ ಮರಿಸೆಟ್ಟಿಯ ಮಗ ಪಟ್ಟಣನಾಮಿ ಸಂಕಸೆಟ್ಟಿಯು
18. ಪಟ್ಟಣಸ್ವಾಮಿ ಮಾಟಸೆಟ್ಟಿಯ ಮಗ ಮವುನ ಮಾಣಿಕ್ಕ ಸೆ
19. ಟ್ಟಿ ಕೊಲ್ಲಪ್ಪನ ಮಗ ಮಂಮಲ ಸೆಟ್ಟಿ ಮತ್ಯಲ ಸೆಟ್ಟಿಯ ಮಗ ದೆ
20. ಸಮಾಣಕ ಸೆಟ್ಟಿಯೊಬಗಾದ ಮಣಲಿಯ ನಮಸ್ತನ ಗೆ
21. ರೆಯುಂ ಆ ಪಟ್ಟಣದ ನಮಸ್ತ ನಥವ (?) ಮಾಡಿಸಿ
22. ಕೊಟ್ಟ ಮಂಗಳವಾರದ ಸಂತೆಯ
23. ದು ಯಿರದ ಉವತ್ತ
24. ಆ ಪಟ್ಟಣಸ್ವಾಮಿ ಮೊದಲಾದ ಮಂಡಲ ಸ್ವಾಮಿಪಟ್ಟಿ
25. ಣ ಸ್ವಾಮಿ ಮವುನ ಮಾಣಿಕ್ಕ ದೇಸಮಾಣಿಕ್ಕ ಆಲುವ
26. ರೆಯಮನ್ಯ ಅಂತು
27. ಮಾನ್ಯಯ

Note.

This inscription belongs to the reign of the Hoysala king Narasimha III. He is called mahâmaṇḍalêśvara Pratâpachakravarti Hôsaḷa Śrī Nârasimhadêvarasar and is given the following titles: Refuge of the universe, lord of wealth and earth, king of kings, supreme lord, the great master, lord of the excellent city of Dvârâvatî, a sun in the firmament the Yâdava race, crest-jewel of the all-knowing, lord over Male chiefs, champion over Malapas, gaṇḍabhêruṇḍa, terrible in war, sole hero,

Śanivārasiddhi, giridurgamalla, a Rāma in moving battle, a lion to elephants the enemies, uprooter of the Magara kingdom, establisher of the Chōla kingdom :—

The inscription next records the establishment of a fair (*sante*) to be held on Tuesday at Maṇali by the mahāpradhāna prachandadaṇḍanāyaka Manchaṇa-daṇḍāyaka and Chāvunḍadēva, *mahāprabhu* of Hiriyanāḍ and certain gaudas named Kereya Bāchigavunḍa's son Appanaprabhugavunḍa's son Honnagavunḍa Kereyagavunḍa, Mādigavunḍa of Kārenāḍ and certain *seṭṭis* named Sankaseṭṭi, *pattanaśvāmi* (mayor) of Narasiṃhapattana *alias* Dēvarahaḷli, son of Mariseṭṭi, Mauna Māṇikyaseṭṭi, son of Paṭṭanaśvāmi Māchiseṭṭi, Mammalaseṭṭi, son of Kollappa, Dēsamāṇikyaseṭṭi, son of Matyalaseṭṭi and other *nagare* (merchants) of the village Maṇali. Certain grants seem to have been made in connection with the fair for the paṭṭanaśvāmi and maṇḍalaśvāmi Mauna Māṇikaseṭṭi. But this part of the record consisting of lines 21-27 is worn out and cannot be made out fully.

The grant is dated S' 1200 Bahudhānya sam. Chaitra śu. 1 Ādivāra. The date corresponds to 25th March 1278 A. D. if we take the lunar month Chaitra of the year Bahudhānya S' 1200 it will be a Friday. If we take the solar month Mēsha the date would correspond to 24th April 1278 A.D. a Sunday as stated in the grant. Probably this is the date intended. The date falls within the reign of Narasimha III (1254-1291).

Manchaṇa-daṇḍāyaka who is styled here mahāpradhāna is also met with in several inscriptions of the neighbourhood (See E. C. III, Nanjangūḍ 92 of S' 1214 and 103 of S' 1213, etc.). As regards the places mentioned in the grant, Hiriyanāḍ is referred to in certain records as containing the villages Mūgūr and Tagaḍūr now in the T-Narsipur and Nanjangūḍ Taluks (E. C. III, T.-Narsipur 78 and Nanjangud 118). Maṇali is mentioned in two records E.C. IV, Yedatore 13 and 14.

The record has no invocatory or imprecatory stanzas.

48

At the same place in the village Uppinahaḷli, on a second stone (Nanjangud Taluk 56 revised).

Size 6' × 3'.

Kannada language and characters.

ಅದೇ ಉಪ್ಪಿನಹಳ್ಳಿ ಹಳ್ಳಿ ಗ್ರಾಮನಿವೇಶನದ ಮಾರಿಗುಡಿ ಬಳಿ ೨ನೆಯ ಕಲ್ಲು. ನಂಜನಗೂಡು
56ನೆಯ ನಂಬರು ಶಾಸನದ ತಿದ್ದುಪಡಿ.

ಪ್ರಮಾಣ 6' × 3'.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯ ಮುದೆಯ ಶಾಲವಾಹನ
2. ಶಕ ವರುಷ ೧೫೮೪ ಸಂದ ಶುಭಕೃತು ನಂವತ್ಸರ
3. ದ ಚೈತ್ರ ಶು ಕಲು ಶ್ರೀ ಮಹಾ ಮಂಡರೇಸ್ವರ ಶ್ರೀ
4. ರಂಗಪ್ಪಣ ವಾಳುವ ದೇವರಾಜುವಡೆಯರೈಯ
5. ನವರ ಅಪ್ಪಣಿಯಂದ ನಜಿನಾಥೈಯನವರ

6. ಅನುಮತದಿಂದ ದೇವಾಜಂಮ್ಮನವರು ಮಾಡು
7. ವ ಧರ್ಮ ಸಾಧನದ ಕ್ರಮವೆಂತೆಂದಡೆ ನಂಮ ಅರಶಿನವ
8. ರು ಸೋಗ್‌ಸ್ತರಾಗಲಾಗಿ ಕಳೆಯಲ ಮಠವನು ಕಟ್ಟಿಸಿ
9. ಮಹಾಮಹತ್ತಿನ ಮಠದವರಿಗೆ ಅವರಿಗೆ ಕೊಟ್ಟು
10. ಸ್ವಾಸ್ಥ್ಯ ಕಳರೆ ಸೀಮೆಗೆ ಸಲುವ ಉಪ್ಪಿನ ಹಳೆಯ ಗ್ರಾಮ
11. ವನು ಶಿವಾರ್ಪಿತವಾಗಿ ಲಂಗಮುದ್ರೆಯ ಕಲ್ಲನು ಸ್ತಾ [ಪಿ]
12. ತವನು ಮಾಡಿದ ನಂಬಂಧ ಆ ಗ್ರಾಮದಲಹವಿ
13. ಶಿಶ್ವ ಸರ್ವಸ್ವಾಮ್ಯವನು ಆಡಂದ್ರಾರ್ಕವಾಗಿ ಧರ್ಮವಾ
14. ಗಿ ಧರ್ಮವನು ನಡೆಸುವಿರಿ ಯಂದು ಕೊಟ್ಟ ಗ್ರಾಮ
15. ಮ| ಯ ಧರ್ಮವನು ಅನುಗಾಲ ಯಾಗಿ ನಡೆಸಿದಂಥವರು
16. ನೂಕುಕವಿರೆಯ ಕಲ ಯೀ ಧರ್ಮ
17. ವ ಅವನಾದರು ಅಳುವಿದ ಅಂತ
18. ವರು ಕಾನಿಯಲು ಗೋಸಹಸ್ರವನು ಕೊಂದ ಪಾಪಕೆ ಹೋಹ
19. ರು
20. ಮಾತು ಪಿತ್ತು ಯ ವಧಿಸಿದಂಥ ಪಾತಕಕೆ ಹೋ
21. ಹರು ಅಳುವಿದ ವರ್ಗ ಆ
22. ಪೋರನು? ಇ ದಾನ ಮಾ
23. ನ್ಯ ಹೊಟಿ ಶುಭಮಸ್ತು

Note.

This inscription which was originally published as Nanjangud Taluk No. 56 has now been thoroughly revised. It records the building of a matt at the village Kalale (in the Nanjangud Taluk) for the Virāṣaiva sect of gurus by Dēvajammaṇṇi in memory of the departed Arasinavarū (the king?) and also the gift of the village Uppinahalli in Kalale-stime by her for the expenses of the matt. The village is said to have been granted with all the rights of possession after setting up boundary stones marked with a *lingam*. The usual imprecatory sentences next follow.

The gift is said to have been made on the 5th lunar day of the bright half of Chaitra in the year 1584 Śubhakṛit of the Śālivāhana era during the reign of Dēvarājuvadeyaraīya at Śrīrangapaṭṭaṇa and with the approval of Nanjināthaiya. The date corresponds to 14th March 1662 A. D.

The donor of this grant Dēvajammaṇṇi is also referred to in another record of Nanjangud Taluk which records a grant by her for a Virāṣaiva Matt at Kalale (E. C. III, Nanjangud 81). She was probably the queen of Kaṇṭhīrava Narasaraīja Oḍeyar, king of Mysore, who ruled from 1638 to 1659 A. D. She seems to have been a follower of the Virāṣaiva faith. (See E. C. III Intr. P. 28. Nanjināthaiya, whose approval was obtained for the grant to the matt at Kalale was probably a chief of Kalale). Dēvarājuvadeyaraīya, the king of Śrīrangapaṭṭaṇa at the time of the grant was Dēvarāja Oḍeyar, king of Mysore who ruled from 1659 to 1672 A. D.

At the same place in Uppinahalli on a 3rd slab (Nanjanguḍ 57 revised).

Size 2'-6" × 1'-6".

Kannada language and characters.

ಅದೇ ಉಪ್ಪಿನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ 3ನೆಯ ತುಂಡುಕಲ್ಲು ನಂಜನಗೂಡಾ 57ನೆಯ ನಂಬರಿನ ಶಾಸನದ ಅದ್ಭುತವೆ.

ಪ್ರಮಾಣ 2'-6" × 1'-6".

- | | |
|--------------------------------------|--|
| 1. ಶ್ರೀ ವತ್ಸರದ ಕಾರ್ತಿಕ | 7. [ದೇವ] ಉ ಮೊದಲಾದ ಏನುಳ್ಳನರ್ವ್ವ ಸ್ವಾಮ್ಯಾಲ |
| 2. ಬಿ ಶ್ರೀಮತು ಕಾರೆ ನಾಡ | 8. [ನುಧ] ವಿಸಿ ಕೊಂಡುತೆಜುವ ಕೊಡಗಿದಜು |
| 3. [ಮ] ಹಾ ಪ್ರಭು ಕಾಮುನವರು [ಉ] | 9. [ಗ] ರಿ ಅಂತು . . . ಗ್ರಾಮ ಗುತ್ತಗೆ |
| 4. [ಪ] ಹಳೆಯ ಸ್ತಾನಿಕರಿಗೆ ಕೊಟ್ಟ ಧರ್ಮ ನ | [ಪೂ] |
| 5. . ರ ಮಲ್ಲಕಾರ್ತುನ ದೇವ | 10. [ವರ್ವ] ದ ಮಾರ್ಗದಲ ತೆಜುವಿ ಯಧರ್ಮ |
| 6. . ವೆ ದೇವಿಯಾ ಮೂಜು ಸ್ತಾನಕ್ಕಂ ಸಹ ಗ | 11. . . ನ್ಯಾಯ ಅಪೂರ್ವಾಯ ಏನುಂಟಾ |

Note.

The characters of this inscription are much worn out at the end. In the beginning of each line some letters are lost.

It seems to record the grant of some village, perhaps Uppinahalli with all rights to the authorities (sthānika) of three temples, Mallikārjuna.....vedēvi andfor services. An annual payment of 1 varaha as *koḍagidege* (?) and of some other items was to be paid as fixed rent (*grāma-guttage*) for the enjoyment of the village.

The grant is said to have been made by Kāmaṇa, *mahāprabhu* of Kārenāḍ. It is not dated in any era, and the cyclic year given cannot be clearly made out. The characters seem to belong to the 16th century A. D. Kārenāḍ or Kārenāḍ 70, a district comprising some of the villages around Uppinahalli is also referred to in several inscriptions—E. C. III, Nanjanguḍ 25, 59, 82, 128, 188.

50

At the village Kirugunda in the same hobli, on a fragmentary slab near the Bhôgēśvara temple.

Size 1'-6" × 1'-0".

Tamil and Grantha characters and Tamil language.

Note.

This inscription is full of lacunæ, as a portion of the inscription slab is lost.

It seems to record the gift of some land, 10 kuḷis in extent with the sowing capacity of 10 kuḷagas for the services of worship (*achchanebôgam*) in the temple of Piḷḷaiyâr (Gaṇēśa) in the village Śōḷakuḷāntakan . . . pura made by certain gaudas of the village including Nirupagāmuṇḍa. The management of the grant was vested in a person named Tiyaḡapperumāl.

No date is given. The characters seem to belong to the 12th century A. D.

Tamil Supplement

No. 50.

At the village Kirugunda in the same hobli on a fragmentary slab
near the Bhôgês'vara Temple.

Size 1' 6" x 1'-0.

Tamil and Grantha characters and Tamil language.

அஃ ஹோவஃசிருகூண்ட க்ராமம் ஹோகேர்த்ர டேவஸ்ய நம வஃவீர்த்ருவ
கூண்டுகழ்ந மோலே க்ருந்த மஃகூ அரவக்தர தமிகு ஹஃ.

Front side.

1. தாறு குழிய.....
2. பத்துக்குளக விரையுள் இப்பிள்ளையார்க்
3. குச்சுக்ரஹித்தவரை அஹ்நா பேரகஞ் செல்லெ
4. க்கடவநாககாமுண்டரும்
5. க்ககாமு.....காமுண்டரும் நிருப
6. காமுண்ட.....காமுண்டகனெல்
7. லாம் விட்டோம் இப்பிள்ளையார் கெரயிலிர்
8. காயி சொழ குலாத்தக பரியம் புர்த்து
9. தியாகப் பெருமானுக்கு குடுக்கேதாயில்வனெ
10. ம உடைய பிள்ளையும்
11. மெந்கைக்.....

Back side.

1.
2. ண்டருளர திர்க.....
3. ஸத்து சொழமண்டலத்து. மு.....
4. முபுர்த்து கிழபர்.....க்கு
5. மணலிந.....டையா.....லி.....சி
6. ஸவத.....பெருமானாக
7. டடந.....கிருனி.....
8. குத்தத்தலெ அஸெஷ்ட.....
9. த்து வரிகரை மெலெ.....
10. மத்தர்.....
11. தத.....

At the village Halre in the hobli of Hullahalli on a slab set up to the east of the house of Kaṭṭerāvutaru.

Size 3' x 3'.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಹುಲ್ಲುಹಳ್ಳಿ ಹೋಬಳಿ ಹಲ್ಲರೆ ಗ್ರಾಮದ ಕಟ್ಟೀರಾವುತರ ಮನೆಯ ಪೂರ್ವಕ್ಕೆ ನಟ್ಟಕಲ್ಲು.
ಪ್ರಮಾಣ 3' x 3'.

- | | |
|-----------------------|---------------|
| 1. ಶುಭಮಸ್ತು ಮೈಸು | 4. ಮಹಾಮಹತ್ತಿನ |
| 2. ರ ಅಮೃತಮನವರು | 5. ಮಠದ ಗ್ರಾಮ |
| 3. ಮೈಸುರವಳಗೆ ಕಟ್ಟಿಸಿದ | |

Transliteration.

- | | |
|-----------------------------|------------------|
| 1. śubham astu Maisu- | 4. mahāmahattina |
| 2. ra Amrutammanavaru | 5. maṭhada grāma |
| 3. Maisura vaḷage kaṭṭisida | |

Translation.

Good fortune. This village belongs to the *mahāmahattu* (Vīraśaiva Matt) built by Amṛitamma of Maisūr in Maisūr.

Note.

Amṛitamma was a queen of Dēvarāja Voḍeyar (1659-1672) king of Maisūr and the mother of his famous son and successor Chikkadēvarāja Voḍeyar (1672-1704).

A copper plate grant of Chāmarājanagar gives the following:—

"Doda Dēvarāja-nāmā tēshām ādyō Raghūttamō niyatam . . . dhar-mapatny Amṛitāmbāsyā Sītā Kuśa-Lavāva asūta Chikkadēvēndra-Kaṇṭhirava-mahīpati."

(Epigraphia Carnatica Vol. IV, Chāmarājanagar 92). She was a great patron of the Vīraśaiva sect and her grants of land to the matt built by her in the city of Mysore are often recorded in inscriptions. (Mysore Archaeological Report for 1930, P. 165, Report for 1931, P. 131).

No date is given in the present record, but it may be assigned to about 1668 A. D., the date of the Kētahalli grant published in the Annual Report for 1931.

At the village Basavanapura in the hobli of Chikkayyana-chhatra, on a stone set up in a rice land.

Size 2' x 2'-6".

Kannada language and characters.

ಚಿಕ್ಕಯ್ಯನ ಧತ್ತದ ಹೋಬಳಿ ಬಸವನಪುರದಲ್ಲಿ ನುಬ್ಬಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'×2'-6".

1. ಶುಭಮಸ್ತು ಶ್ರೀಮತು ಸಾಲವಾಹನಶಕ ವರುಷ ೧೪೬೪
2. ನೆಯ ಸಂದರ್ಶಮಾನವ್ವ ವ ಸಂವತ್ಸರದ ಮಾ
3. ಪು ಶು ೧೪ ಸೋಮವಾರ ಹಂಪೆಯಲ್ಲಿ ಶ್ರೀಮ
4. ನ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ
5. ಪ್ರತಾಪ ಅಚ್ಚುತದೇವ ಮಹಾರಾಯರಿಗೆ ಧರ್ಮವಾಗಬೇಕೆಂ
6. ದು ನಂಬುಂಡೇಶ್ವರದೇವರಿಗೆ ಅಮೃತಪಡಿಸುವುದಕ್ಕೆ ಸರ್ವಮಾ
7. ನ್ಯವಾಗಿ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಅಚ್ಚುತರಾಯರು ಅಪ
8. ಯ್ಯನವರು ಕೊಟ ಅಬ್ಬರಗ್ರಾಮ ಯಾಗ್ರಾಮವನೂ
9. ಅಪಹರಿಸಿದವರು ಗಂಗೆಯ ತಡಿಯಲಿ ಬ್ರಾಹ್ಮರು
10. ಗೋಲು ತಂದೆತಾಯನು ಕೊಂದಪಾಪ
11. ಕೈಹೋಹರು || ಶ್ರೀ ನಂಬುಂ [ಡ] ನೇ ಗತಿ

Note.

This records the gift of a village named Abûr for the services of food-offerings to the god Nanjunḍéśvara. The grant is stated to have been made by a person named Achyutarāyaru Apayyanavaruru for the merit of the king of Vijayanagar named Achyutarāya. The donor was apparently an officer under the above king.

The king Achyutarāya is stated in the record to be ruling at Hampe.

The date of the grant is given as S' 1464 Plava sam. Māgha śu. 14 Monday and corresponds to 30th January 1542, a Monday as stated in the grant.

The usual imprecation is found at the end of the grant and also a prayer to Nanjunḍa, who is the presiding deity worshipped in the Śrikanṭhéśvara temple at Nanjangūḍ. The grant is made for the services in that temple.

The village Abûr here probably belonged to Abûra-māgaṇi which is stated to have contained also the villages Hebāḍi, and Bêḍarahallī (Seringapatam Taluk 149) now found in Chandagāla hobli, Seringapatam Taluk.

53

Basavanpur Plates of the Punnād king Skandavarman found in the possession of Channappāji Arasu at the Village Basavanpur. [Plates XXIII and XXIV.]

Size 8 $\frac{3}{4}$ '×2 $\frac{3}{4}$ ' : 5 Plates with seal.

Old Kannāḍa characters: Sanskrit and Kannāḍa language.

ಅದೇ ಬಸವನಪುರದ ಗ್ರಾಮದಲ್ಲಿ ಚೆನ್ನಪ್ಪಾಜಿ ಅರಸಿನವರ ವತದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.





5 ಹಲಗೆಗಳು : ಉಂಗುರ ಮತ್ತು ಮೊಹರು ಸಹಿತ : ಪಳಗನ್ನಡಕ್ಷರ :

ಪ್ರಮಾಣ 8 $\frac{3}{4}$ '×2 $\frac{3}{4}$ '.

I B.

1. ೪ ಸ್ವಸ್ತಿಜಯತ್ಯರ್ಕ್ಕರ ರಾಪುತ ಧಾತ್ಯದೇಮ್ಮರುಹಕ್ಷಣ ಕ್ಷ [ತ್ರ] ಚೂಡಾಮಣಿಮಿ ಕೊಪ್ಪೀ ಕೃಮ್ಯವ
2. ನಾತಲಿ ಕುಯೋನಿ ರಥಪ್ಪಸ್ಯ ಪ್ರಜಾನಾನಾಮ್ರ ಧಾಜನೆ ಪ್ರಾದುರ್ಭೂತಾಕಿತಾಯಾ

COPPER-PLATE GRANT OF THE PUNNATA KING SKANDAVARMA.

I b	<p>  </p>	2
II a	<p>  </p>	6
II b	<p>  </p>	10
III a	<p>  </p>	14
		16

(No. 53—p. 126.)

THE GREAT PLAINES PART OF THE 50 STATES 1890-1900

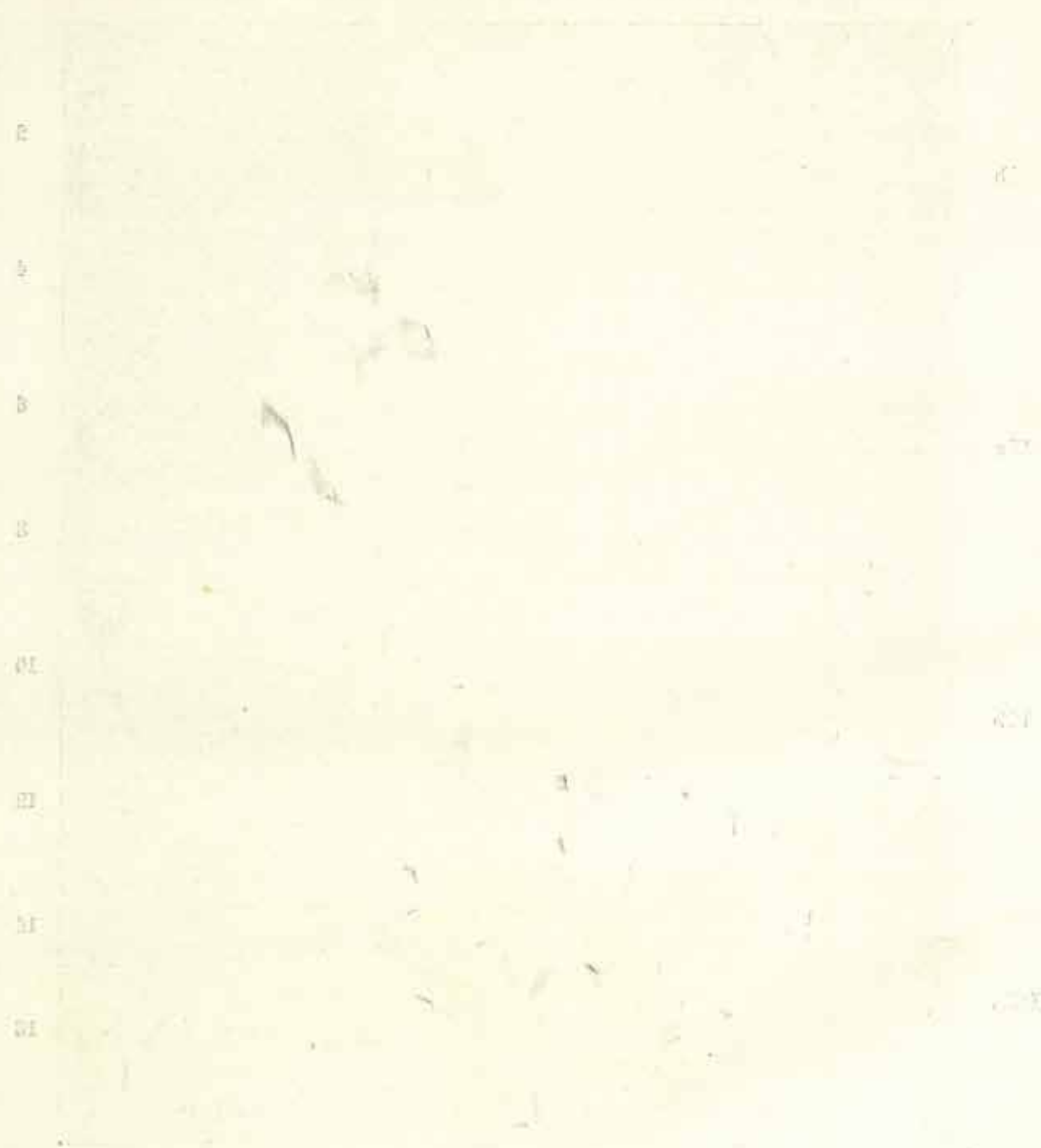


PLATE 12

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COPPER-PLATE GRANT OF THE PUNNATA KING SKANDAVARMA—(concl'd.)

III b	<p>18 19 20 21 22</p>	<p>18 20 22</p>
IV a	<p>23 24 25 26</p>	<p>24 26</p>
IV b	<p>27 28 29 30</p>	<p>28 30</p>
V a	<p>31 32 33 34</p>	<p>32 34</p>

(No. 53--p. 126.)

3. ದೌ ಪ್ರಜಾನಾ ತಾಮ್ರಕಾಶ್ಯಪಃ ಸಹ್ಯೇರಾಟಕಾಸಧರಾ ಸಧಕಾಧರಾಸ್ರಾವಾ
4. ದಿಷ್ಟವಿನ್ಯಾನ್ತೀಶ ಕೋಶಾಕೇಶ ಸಾಸನಃ ಅತಿಮಿತ್ವಾದಿರಾಜೇಷು ರಾಜಾದಿತ್ಯೋ ಹ ರಾಜ

II A.

5. ಸು ಪ್ರಜಾಪಾಲನ ವಿಕ್ಷಾಯಾಜೀಕ್ಷಿನೇಷು ಜಿತಾತನು ತದ್ವಿದ್ಯೇಶ್ವೇಕ ವೀರೇಷು ತಯಾತವ
6. ಸ್ವೇನ್ದ್ರವಾಶ್ವದ ಧೂಮೋರ್ಧುತ್ಯೇ ಸಮುದ್ಯುತ್ಯಾ ಧೂಧುಜಾ ರಾಷ್ಟ್ರವರ್ಷಾಃ ಉದಿತೋ
7. ದಿತಾಗತಾ ದ್ವಂಶಚ್ಚಿದಮ್ನನಾ ಮಹೀಧುಜಾಃ ಜಾತಾಯಾ ಕಿಮವತ್ಪ್ರಸ್ಥಾ ಚಿನ್ದ
8. ತ್ಯಾಮಿವಧೂತಯಾಃ ಪ್ರಜ್ಞಾಲಜ್ಞಾ ಕುರಾರೂಪವಿನಯಾಪ್ರಶ್ರಯಾಮಿವಃ ಶ್ಲಘ

II B

9. ನೀಯೈರ್ಗುಣಃ ಸ್ವೀಣಾಂಪ್ರಾಪಯನ್ತ್ಯ ವಿವಾದಿತಿ ಮಿವಸ್ವಾನೀತ ಮಹೇನ್ದ್ರಾ ಮುದಾಯಾದ್ವಿಶಿ
10. ಧೂಧ್ಯತಃ ಸ್ವಹಾಯಾ ನುಹುತಾದಿಷ್ಟ ಮನೋರಥ ಇವಾನರಾತ್ ಪರ್ಜನ್ಯಾದ್ವಿವಧೂ
11. ಜಪ್ತಸನ್ಯನಮ್ನನ್ಯಹೋದಯಃ ತಸ್ಮಾತ್ಸತ್ಪ್ರಭಾವತ್ಯಾಮಜಾಯತಮು
12. ಹೋದಯಃ ಪ್ರಜಾಪಾಲನ ದೀಕ್ಷಾಯಾಂ ಸಾಕ್ಷದ್ವರ್ಮಾತ್ಯಜಾನ್ಯಯಃ ವಾತ್ಸಸಕ್ಯಸ್ಯಯಾನೀತ್ಯಾ

III A

13. ಮವಜ್ಞಾದ್ಯುಹಸ್ವತಿಃ ಪ್ರಭಾವೋತಹಶಕ್ತಿಭ್ಯಾ ನಾಥಾಗ ಇತಿವನ್ಗತೆ ದ್ವೈರ್ಗುಣಮುದಾಯನಮು
14. ಹೇನ್ದ್ರತ್ಯವಧಿರಿತಿ ಧನಧಾನಧಾನೇನತ [ರ] ಸಾತೇಜಸನ್ನಿಧಿ ಮನೋನಯನ ಸಕರಾಣ್ಯಕಾನ್ತೇನ್ದ್ರಯ್ಯ
15. ನನಿಜ್ಞೀತಾಃ ಆತ್ಮನಃ ಶ್ರುತೇ ಯಸ್ಯವಾಗುಪಾಪಾ ಸಸರಸ್ವತಿ ಯದಿ ವಕ್ಷತ್ರಾಶ್ಚ
16. ತ್ವ ರಾಜ ಶ್ರೀರಸಿರಾಜತೆ ಕಾಶ್ಯಮಯ್ಯುಜ್ಜಿತಾಕಾ ಯಸ್ಯ ದಿಕ್ಷು ಪ್ರತಿಷ್ಠಿತಃ ದಿಮ್ನಯ್ಯೋ
17. ದೀರ್ಘಕಾಡಪಿ ಯಶಿವಾರಿ ಪ್ರಧೂರಿತಃ ತೇನ ಪೂರ್ವಾಭಿಷಿನ್ಯ ಪ್ರಜಾನಾಂ ಹಾರಿಪ್ರಭಾವಿಭಿಃ ಬ

III B.

18. ನೃನಃ ಮತ್ಯುಲೋಕಸ್ಯ ಧೂಧುಜಃ ಸ್ವನ್ದವರ್ಮಾಃ ಪ್ರಾಪ್ತನಾಜ್ಞೇನ ಸಾಮ್ರಾಜ್ಯಸರ್ವರೋಕನಮಸ್ತ್ಯ
19. ಯಃ ಹತಾಕಾರಹರಿತಾಶ್ಚತ್ವತ್ವಜಾವಿಧಿವಿದ್ಯಯತ್| ೧ ಧವಳಪುರಮಧಿವಸತಿ ವಿಜಯ
20. ಸ್ಯನ್ಯಾ ವಾರೇಕಾರ್ಕ್ತಿಕಾಮಾನೇ ಸೂರ್ಯಗ್ರಹಣಿ ಶುಕ್ಲವಾರೇ ಪುನರ್ವಸುನಕ್ಷ
21. ತ್ರೇ ಅಂದಗೋತ್ರಃ ಜೋತಿಷಸಕುನನಿಮಿತ್ತಾದೇಶಕ್ಯಯಾಕುಶಲವಿಶ್ವಸಾ
22. ಸ್ತಪ್ರಯೋಗ ಪರಿಣತದ್ವಿವೇದಿಕೊತ್ತಮ್ನಶರ್ಮಣೇ ಎಡೆತೊಟಿನಾಡುವಿಷಯೇಕ

IV A.

23. ಪುನಿನದಿಸಮೀಪೇ ಪೂರ್ವದಿಸಿಂ ಮುಟ್ಟಲವ್ಯಿಯೂರ್ನಾಮಗ್ರಾಮಂನರ್ವಬಾಧಪರಿಹಾರಂ ಉದಕಪೂಂವ್ವ
24. ನೃತಃ ತಸ್ಯ ನೀಮಾನರಂ ಪೂರ್ವಸ್ಯಾನ್ವಿಶಿ ತಃಪು ರ್ಗಾರೇ ಅನ್ವೆಬನ್ದು ಕಳರಾಬಾಯ್ಯಾಲುಃ
25. ಕೂಡಿಅನ್ವೆಬನ್ದು ನೆಹುರ್ಗಾರೇ ಅನ್ವೆಬನ್ದು ಕೋಣ್ಣೆನ್ದಗಾರೇ ಅನ್ವೆಅಂಕೋಗಾರೇ ಅ
26. ನ್ವೆಬನ್ದು ತೊಟಿಯುಳ್ಕೂಡಿತ್ತು ದಕ್ಷಿಣಾದೇಸಗಲ್ಲಂ ತೊಟಿವ ಅನ್ವೆಬನ್ದು ಪಶ್ಚಿಮಾದೇಶಗೆ

IV B.

27. ಛಂಮತ್ತಂತೊಟಿವ ಅನ್ವೆಬನ್ದು ಉತ್ತರಸ್ಯಾನ್ವಿಶಿ ಕೊಟ್ಟುಗೂಡಲೆ ಅನ್ವೆಬನ್ದು ಮೂಡಾಯಿನ್ನೀಬ್ಬನ್ದ
28. ನೀರಿಟಿವೆ ಅನ್ವೆಬನ್ದು ತೊರೊಟಿವಿವಿವುಪ್ಪೆವ ಅನ್ವೆಬನ್ದು ಕೊನ್ನೆವಡಿವ ಅನ್ವೆಬನ್ದು
29. ಬೆಟ್ಟದಾಮೂಡಾಯ್ಪೂರೇವಿವನ್ದು ತುಟ್ಟಿ ರ್ಗಾರೋಳ್ಯೂಡಿತ್ತು ನೀಮೆ ೧ ಅಸ್ಯದಾನಸ್ಯಸಾ
30. ಕ್ಷಿಣಃಪಣ್ಣಿವತಿ ಸಹಸ್ರವಿಷಯಃ ಪ್ರಕೃತಯಃ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತ

V A

31. ವಶುನ್ದರಾಪ್ತಂವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುಯಾಂಜಾಯತೇಕ್ರಿಮಿಃಸ್ವನ್ದಾತ್ಮಂ ಸುಮಹತ್ಕೃಚ್ಚಂ ದುಃ
32. ಕಃಮನ್ಯಸ್ಯ ಪಾಲನಂ ದಾನಂವಾ ಪಾಲನ ವೇಶಿ ದಾನಾಚ್ಚೈಯೋನುಪಾಲನಾ ಬಹುಭಿರ್ಬ್ರಹ್ಮನುಧಾ ಧು
33. ಕ್ತಾ ರಾಜಭಿಸ್ತಕರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಧೂಮಿ ತಸ್ಯ ತಸ್ಯ ತದಾ ಪಲಂ ಬ್ರಹ್ಮಸ್ತ
34. ನ್ತು ವಿಷಂ ಘೋರಂ ನಭಿಂಪವಿಷಮುಚ್ಯತೆ ವಿಷಪೇಕಾಕಿನಂಹನ್ತಿ ಬ್ರಹ್ಮಸ್ತಂ ಪುತ್ರಪಾತ್ರಿಕಂ|| ಇದಮ್ನು ಕೈಬಕ್ರಬ
35. ಪೋಂಬಾರಣಾಸಿಯುಳ್ ಸಾಸಿರ್ವಪಾವ್ವಾರುಂ ಸಾಸಿಲಂ ಕವಿರಿಯಂ ಕೊನ್ನ ಪಾತಕನಕ್ತಿ ಕುನಾಡಾರಿ ಲಖಿತಂ

(Corrected version.)

- I. B 1 स्वस्ति जयत्यर्ककरापूत भास्वदम्बुरुहेक्षणः क्षत्रचूडामणिर्मौको विक्रान्तव
 2 सुधातलः ॥ कुवलयरतस्यास्य प्रजानान्ताम्रभाजने प्रादुर्भूतो हिताया
 3 दौ प्रजानान्ताम्रकाश्यपः ॥ सहजालोलकलोल धारास्त्रावित
 4 दिक्ते विक्रान्तवसुधाकोशे लीलयाहितशासनः ॥ अतिमीत्वादिराजेषु राजादित्यो
 प्यराजत
- II. A 5 प्रजापालनदीक्षायां अक्षीणेषु जितारिषु ॥ तद्विधेष्वेकवीरेषु यात त्रिदिवकेष्वथ
 6 भूमेर्भूत्यै समुद्रतादृभुजो राप्रवर्मणः ॥ उदितो
 7 दितागते वंशे कदंबानां महीभुजः जातायां हिमवत्प्रस्थाज्जाह्न
 8 व्यामिव भूतये प्रज्ञालज्जाकुलै रूपविनयप्रश्रयादिभिः श्लाघ
- II. B 9 नीयैर्गुणै स्त्रीणां प्रभवत्यामिवादिति ॥ विवस्वानिव माहेन्द्रया मुदयादिशि
 10 भूभृतः स्वाहायां सुहुतादिष्टमनोरथइवानलात् ॥ पर्जन्यादिवभू
 11 देव्यां सस्यसम्यङ्गहोदयः तस्मात्तस्य प्रभावत्यामजायतम
 12 होदयः ॥ प्रजापालनदीक्षायां साक्षाद्धर्मात्मजस्स्वयं मंत्रशक्त्या स्वयं नीत्या
- III. A 13 चावर्जितवृहस्पतिः ॥ प्रभावोत्साहशक्तिभ्यां नाभाग इति वर्ण्यते स्वर्गीयसंपदा
 येन म
 14 हेन्द्रो प्यवधीरितः ॥ धनदोपि निधानेन त [र] सा तेजसां निधिः मनोनयनहारिण्या
 कान्त्येन्दुर्यै
 15 न निर्जितः ॥ आत्मानं श्रन्थते यस्य वाग्गुंफौघात् सरस्वती यस्य वक्षस्थलं श्रित्
 16 सा राजश्रीरपि राजते ॥ काशमानाः पताकाश्च यस्य दिक्षु प्रतिष्ठिताः दिङ्मध्ये
 17 दीर्घिकाश्चापि यस्य वारिप्रपूरिताः ॥ तेन पूर्णाभिषिक्तेन जनाह्लादिप्रभादिभिः व
- III. B 18 न्धुना मर्त्यलोकस्य भूभुजा स्कंदवर्मणा ॥ प्राप्तराज्येन साम्राज्यसर्वलोकनमस्कृ
 19 ता हतचोरा हरित् शश्वत् पूजाविधिरवर्धत ॥ धवळपुरमधिवसति विजय
 20 स्कंधावारे कार्तिकमासे सूर्यग्रहणे शुक्लवारे पुनर्वसुनक्ष
 21 त्रे हारीतगोत्रः ज्येतिषशकुननिमित्तादेशक्रियाकुशल विशिष्टशा
 22 स्त्रप्रयोगपरिणत द्विवेदि कोत्तम्मशर्मणे षडत्तरेनाहुविषये क
- IV. A 23 पुनीनदीसमीपे पूर्वदिशि मुट्टलविव्यूनाम ग्राम स्सर्वबाधपरिहारं उदकपूर्व
 24 न्दत्तः तस्य सीमांतरं पूर्वस्यां दिशि तुळदिलगाले अन्ते वन्दु कळराबाय्कालोळ
 25 कूडि अन्तेवन्दु नेरिल्लगाले अन्तेवन्दु कोर्णिणदगाले अन्ते अंकोलेगाले अ
 26 न्तेवन्दु तोर्युळ कूडित्तु दक्षिणादेशेगलंतोरेण अन्ते वन्दु पश्चिमादेशेगे
- IV. B 27 छं म्मत्तंतोरेण अन्तेवन्दु उत्तरस्यांदिशि कोहुगूडले अन्तेवन्दु मूडायिन्वीळतन्द
 28 नीरिल्लिवे अन्तेवन्दु तोल्मोर्गूडिण कल्कुण्णेण अन्तेवन्दु
 29 वेट्टदामूडाय् हेरेणवन्दु तुळिदल्लगालोळ कूडित्तुसीमे अस्य दानस्य सा
 30 क्षिणः षण्णवतिसहस्रविषयप्रकृतयः स्वदत्तां परदत्तां वा यो हरेत
- V. A 31 वसुन्धरां पष्ठिर्वर्षसहस्राणि विष्टायां जायते क्रिमिः स्वंदातुं सुमहच्छक्यं दुः
 32 क्षमन्यस्य पालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं बहुभिर्वसुधा भु
 33 क्ता राजभिस्सगरादिभिः यस्य यस्य यदा भूमि[स्त]स्य तस्य तदा फलं ब्रह्मस्वं
 34 तु विषं घोरं न विषं विषमुच्यते विषमेकाकिनं हन्ति ब्रह्मस्वं पुत्रपौत्रिकं ॥ इधर्मके
 वक्रव
 35 प्यो वारणासियुळ सासिर्व्व[र] पाव्वरं सासिरं कविलेयं कोन्द पातकनके कुनाचारि-
 लिखितं

Transliteration.

- IB. 1. svasti jayaty arkka-karâpruta-bhâśvad emburuhakshaṇaḥ ksha[tra]
chûdâmaṇim Miko vvikkarmma-va-
2. nâ-telaḥ¹ kulay ônirathasyasya prajānān tāmraabhājane prādurbhûtā
hitâyā-
3. dau prajānā Tāmra-Kāśyapaḥ² Sahya-lêlâṭakâśadharâ-sadhakâ-dharâ-
srâvâ-
4. dishya-vinrântîśa-kôśâ-kêśa-sâsanah³ atimitvâdi-râjêshu Râjâdityô ha
râja-
- IIA. 5. su prajā-pâlana-vikshâyâ jikshinêshu jîtâtasu⁴ tadvidhyêshv êkavîrêshu
tayâtava
6. svêndramâśvada bhûmôr bhutye samudbhutyâ bhûbhujâ Râshṭra-
varmmaṇah⁵ uditô
7. ditâ gatâd vamsâḥ Kadambanâ mahîbhujâḥ jâtayâ Himavat-prasthâ
jinba-
8. tyâm iva bhûtayâḥ⁶ prajñâ-lajjâ-kulâ-rûpa-vinayâ-prâśrayâṁivah
ślagha-
- IIB. 9. nîyair guṇah strîṇâm prâpayantya vivâditi⁷ mivasvânita-Mahêndrâm
udâyâd diśi
10. (r) bhûbhritah Svahâyâ suhutâd ishṭa-manôratha ivânalât⁸ parjjanyâd
viva bhû-
11. javya-sasya-samyan-mahôdayah tasmât tasya Prabhâvatyâm ajâyata
ma-

Note—There are too many errors in the text. The following amendments of the text are suggested as the probable correct readings which the engraver miscopied.

1. Read jayaty arkka-karâpûta-bhâśvad-amburuhêkshaṇaḥ kshatra-chûdâmaṇir Mikô vikrânta-vasudhâtalâh
2. Read kulayôni-ratasyâsya prajānâm tāmra-bhājane prādurbhûtô hitâyâdau prajānâm Tāmra-Kāśyapaḥ
3. Read Sahyâ-lêlâ-kallêlâ-dhârâ-srâvita-diktate vikrânta-vasudhâ-kôśê llayâhita-sâsanah
4. Read atimitvâdirâjêshu Râjâdityô hyarâjata prajā-pâlana-dikshâyâm akshinêshu jîtarishu
5. Read tad-vidhêshvêka-vîrêshu yâta-tridivakêshvatha bhûmôr bhûtyai samudbhûtâd bhûbhujô Râshṭravarmmaṇah
6. Read uditôditâgate vamsê Kadambânâm mahîbhujah jâtâyâm Himavat-prasthâj Jâhnavyâm iva bhûtayê
7. Read prajñâ-lajjâ-kulai rûpa-vinaya-prâśrayâdibhih ślâghant'yair guṇaih strîṇâm prabhavat-yâm ivâditim
8. Read vivasvân iva Mahêndryâm udayâd diśi bhûbhritah Svahâyâm suhutâd ishṭa-manôratha ivânalât

12. hōdayah⁹ prajā-pālana-dikshāyām sākshad Dharmātmajā svayah¹⁰
vātta-sakya-svayā nitya-
- IIIA. 13. mavajvāda-Bṛhaspatih prabhāvōtaha-śaktibhyā Nābhāga iti
vangate¹¹ dvaggaryya-sampadā yana Ma-
14. hēndra tyavadhīr iti Dhanadhānadhānēna ta[ra]sā tējasan nidhi¹²
manō-nayana-saharānya-kāntēndur yya-
15. na nirjītaḥ ātmanah śraghatē yasya vāgupāghāsa Sarasvatī¹³ yadi
vakshaśrah śri-
16. t sa rājaśrīr api rājate kāśyamayyaḥ patākā yasya dikshu pratishṭitah¹⁴
dimmaryō
17. dīrghah kāchapi yaśi vāri prabhūritah tēna pūrvvābhishinna-prajānām
hāri-prabhāvibhiḥ¹⁵ ba-
- IIIB. 18. ndanah¹⁶ ma[r] tya-lōkasya bhūbhujah¹⁷ Skandavarmanah¹⁸ prāpta-
nājyēna¹⁹ sāmrajya-sarvva-lōka-namaskṛi-
19. yah²⁰ hatāchāra-harītā śaśvat-pūjā-vidhi-vivṛiddhayat²¹ Dhavalapuram
adhivasati vijaya-
20. skandhāvārē Kārtthikā-māsē²² sūryyagrahaṇe Śuklavāre Punarvasu-
naksha- [sā-
21. tre Ārida-gōtrah²³ jōtisha-sakuna²⁴ nimittādēśa-kriyā-kuśala-viśiṣṭa-
stra²⁵ -prayōga-parīṇita²⁶ Dvivēdi Kottammaśarmmaṇe Eḍettorenāḍu-
vishayē Ka-
- IVA. 23. ppuni-nadi-samipe pūrvva-disi (m) Mutṭalavviyūr-nnāma-grāmam²⁷
sarvva-bādha-parihāram udaka-pū(m)rvva-

- | | |
|--|-----------------------|
| 9. Read parjanyād iva bhūdevyām sasya-samyān-mahōdayah tasmāt tasya Prabhāvatyām
ajāyata mahōdayah | |
| 10. Read sākshād Dharmātmajas svayam | |
| 11. Read mantra-śaktyā svayam nityam avajūāta-Bṛhaspatih prabhāvōtsāha-śaktibhyām
Nābhāga iti varṇyate | |
| 12. Read svar-ggēya-sampadā yēna Mahēndrōpy avadhīritah Dhanadōpi nidhānēna tarasā
Tējasān-nidhiḥ | |
| 13. Read manō-nayana-hāriṇyā kāntyēndur yyēna nirjītah ātmānam śranthatē yasya vāg-
gumphaughāt Sarasvatī | |
| 14. Read yasya vakshasthalam śrīt sā Rājaśrīr api rājate kāśamānāḥ patākāś cha yasya dikshu
pratishṭitah | |
| 15. Read dīn-madhyē dīrghikāś chāpi yasya vāri-prapūritah tēna pūrvvābhishiktēna prajāhlād
prabhādibhiḥ | |
| 16. Read bandhunā | 22. Read Kārtika-māsē |
| 17. „ bhūbhujā | 23. „ Hārta-gōtrah |
| 18. „ Skandavarmanā | 24. „ jyōtisha-śakuna |
| 19. „ rājyēna sāmrajya | 25. „ śāstra |
| 20. „ namaskṛitā | 26. „ parīṇita |
| 21. „ hata-chōrā harit śaśvat pūjāvidhir
avardhata | 27. „ grāmas |

24. n dattah tasya sîmântaram pûrvvasyân dişi Tuḍilgāle ante bandu
Kāla-rā-bāykaluḥ
25. kūḍi ante bandu Nerilgāle ante bandu Koṇṇindagāle ante Ankolegāle a-
26. nte bandu toreyuḥ kūḍittu dakshiṇa-desegellam toṛe-e ante bandu
paśchimā-deśege-
IVB. 27. llammattam toṛe-e ante bandu uttarasyân dişi Koṭṭugūḍale ante bandu
mūḍāyin bīltanda
28. nir-ilive ante bandu Tolmoṛaḍi-e Kalkuppe-e ante bandu Kondevaḍi-e
ante bandu
29. beṭṭadā mūḍāy pore-e bandu Tuḍilgāloḥ kūḍittu sime asya dānasya
sā-
30. kṣhiṇaḥ śaṇṇavati-sahasra-vishaya(h)-prakṛitayaḥ sva-dattām
paradattām vā yō harēta
VA. 31. vaśundharā²⁸ śhaṣṭīm-varsha-sahasrāṇi viśṭāyām jāyate krimiḥ svan
dāttum sumahach-chhakyam duḥ-
32. ka(h)m²⁹ anyasya pālanam dānam vā pālana[m] vēti dānāch chhrēyō
nupālana³⁰ bahubhir bbasudhā³¹ bhu-
33. ktā rājabbhis Sakarādibhiḥ³² yasya yasya yadā bhūmi [s] tasya tasya
tadā palam³³ brahma-sva-
34. n tu visham ghōram na bhimsha³⁴ visham uchyaṭe visham ēkâkinam
hanti brahmasvam putra-pautrikam³⁵ i-darmmakke³⁵ bakra³⁶ ba-
35. ppoṃ Bāraṇāsiyuḥ sāsirva [r] pārvvarum sāsiram kavileyam konda
pātakan akke Kunāchāri-likhitam

Translation.

Lines 1-2.

Be it well. Victorious is the crest-jewel of the kshatriyas, Mika whose eyes resemble the lotus flowers purified by the sun's rays and shining thereby and who has conquered the earth.

To this king who loved persons of noble birth was born in the early days in a vessel of copper (a son named) Tāmra-Kāśyapa for the welfare of his subjects.

Lines 3-5.

He ruled with ease the land conquered by him in the boundaries of which the waters of the Kāvêri (Sahyajā) with tremulous waves flow. Rājāditya shone surpassing ancient kings who never slackened in their vows to protect their subjects and who conquered their enemies.

28. Read vaśundharām
29. „ duḥkham
30. „ pālanam
31. „ vvaśudhā
32. „ Sagarādibhiḥ

33. Read phalam
34. „ visham
35. „ dharmakke
36. „ vakra

Lines 5-11.

After several such matchless heroes departed to heaven was born to the king Rāshṭravarmaṇ who appeared on earth for its welfare, by (his queen) Prabhāvatī who was descended from the noble Kadamba line of kings and who thus resembled in glory the river Jāhnavī (Ganges) rising from the slopes of the Himavat and who seemed to excel Aditi by praiseworthy womanly qualities such as wisdom, modesty, nobility (*kula*), beauty, courtesy and loyalty, a son highly glorious (*mahōdaya*) like the sun rising in the region of Indra (east) from the Udaya mountain, like desires being obtained from (incantations of) *svāha* during oblations offered to fire (*Anala*), like the great rise (*mahōdaya*) of plants in earth from rain.

Lines 12-17.

This great son of Rāshṭravarmaṇ was a Yudhiṣṭhira (Dharmātmaja) in his determination to protect the subjects, scorned Brihaspati in his power of counsel at all times, was praised as Nābhāga by his brilliance and energy, surpassed even Mahēndra by his splendour deserving to be sung about in heaven (*svah*), overcame Kubēra in wealth and the sun in the quickness of movement, and the moon in his bodily lustre attracting the minds and eyes of people, and made even Sarasvatī feel abashed (or shrink) by the power of his speech. Even the goddess of royalty (*rājaśrī*) becomes brilliant when she dwells in his chest. His bright flags are set up in all cardinal regions and the lakes constructed by him throughout the area of his territory are full of water.

Lines 17-19.

By that king Skandavarmaṇ, who was anointed first (*abhishiktēna*) by the glances of his happy subjects, etc., who was a friend of the world, who obtained the sovereignty of his kingdom and who was honoured by all his subjects, all the quarters of the earth were freed from robbers and the worship of the gods prospered.

Lines 19-23.

While residing in his victorious camp at Dhavaḷapura, in the month of Kārtika on the occasion of a solar eclipse, Friday with the constellation Punarvasu, he granted with pouring of water and free of taxes to Dvivēdi (versed in two *vēdas*) Kottamaśarma of Ārida-gotra (*Hārta-gōtra*), an expert in astrology, omens, prognostics and foretelling and the prescribing of rites to be performed for good luck, and deeply versed in all the *śāstras* and *prayōgas* (performance of religious ceremonies), the village Muṭṭalavviyūr, situated in the territory of Eḍettorenāḍu, near the river Kappuni to the east.

Lines 24-29.

Its boundaries : to the east Tuḷdigālu and proceeding in the same direction Kaḷarā-bāykāl (the channel of thieves), Neṟilgāl, Koṇṇindagāl, Ankolegāl and the river; to the whole of the south, the river; to the west also the river is the boundary : to the north, Koṭṭugūdal; proceeding east comes the

waterfall (nīr-ilīvu): next comes Tolmorāḍi and heap of rocks (kal-kuppe) and Kondevaḍi and proceeding further in the same direction to the east of the mountain, the boundary ends in Tuldilgal.

Lines 29-30.

The witnesses to this gift are the subjects of the Ninety-six Thousand province.

Lines 30-35.

He who confiscates land given by himself or by others will be born as a worm in ordure for sixty thousand years. It is very difficult to give away what belongs to oneself. It is also difficult to maintain another's gift. Between making a gift and protecting a gift, protecting is more meritorious than giving. By numerous kings such as Sakara the earth has been enjoyed. To whomsoever the land belongs at the time, the fruit thereof (of making a gift) accrues. The property of the Brahmans is a terrible poison and poison (ordinary) is no poison. Poison kills only one while the property of Brahmans (when seized) will destroy the sons and grandsons also. He who obstructs this charity will incur the sin of slaying thousand Brahmans and tawny cows at Bārapāsi (Benares).

Line 35.

The writing of Kunāchāri.

NOTE.

These plates were found in April 1936 at Basavanpura, near Nanjangūd in the Nanjangūd Taluk of Mysore District. They were said to have been discovered by a farmer of the village named Channappāji Arasu while digging in the backyard of his house in the above village. They were subsequently purchased from him by the Mysore Archaeological Department.

The plates are of copper and five in number each measuring $8 \frac{5}{8}'' \times 2 \frac{5}{8}'' \times 1/10''$ with a ring and seal. The outer diameter of the ring is about $3 \frac{3}{4}''$ and of the seal $1 \frac{3}{4}''$. There is a circular hole in the left side of the plates for the ring to pass through. The ring was not cut at the time the plates were discovered. The seal is interesting and unique. It has in relief a rudrāksha or a jack-fruit with strung bow to left and an elephant goad to right with a leaf and crescent moon above and a drum below. The plates are covered with writing on both sides except on the front side of the 1st plate and the back of the last plate. Each page contains 4 to 5 lines and each line has about 30 letters.

The language is Sanskrit except the lines describing the boundaries of the land granted and an imprecation which are in Kannaḍa. The first part up to line 19 consists of Sanskrit verses in Anuṣṭup metre and the next four lines in Sanskrit prose. After this come five lines (24-29) describing the boundaries of the land and are in

Kannaḍa prose. Then follow five lines in Sanskrit, one line (30) in prose describing the witnesses and four lines (30-34) in Anuṣṭup verses containing imprecations against the violators of the grant. We have next a line (35) containing an imprecation in Kannaḍa prose and lastly the name of the engraver in Sanskrit in the same line (35).

The Sanskrit verses as engraved are full of errors. There are far more errors in the present plates than in the Kōmaralingam plates of Ravidatta edited by Fleet in Ind. Ant. XVIII, P. 362 and which on that account have been declared spurious by that scholar. As the text stands, the first 19 lines in the present plates do not often give a clear meaning. But these errors seem to have been due to the ignorance and carelessness of the engraver who did not understand the import of the Sanskrit stanzas which he found in some authentic source and transcribed them faultily. The remaining portions in Sanskrit are comparatively free from errors.

The Kannaḍa prose used (lines 24 to 29) seems to belong to the 7th or 8th century A.D. The lengthening of the last vowel in the genitive singular, e.g., kaḷarā bāykaluḷ, beṭṭadā mūḍāy in lines 24 and 29 and the use of uḷ in the locative are indications of an early period. But oḷ is also used for the locative in line 29. The Kannaḍa portion is free from the engraver's errors which shows that the engraver knew Kannaḍa well but was ignorant of Sanskrit.

The grant is said to have been made from the capital Dhavaḷapura. This place cannot be identified. We have the village Kittūr in Heggadadēvankōṭe Taluk, Mysore District, called Kīrtipura in inscriptions which may possibly be equated, with Dhavaḷapura as *kīrti* or fame is often described as *dhavaḷa* or white. But one cannot be certain of this. The witnesses are said to be the subjects of the *Shaṇṇavati-sahasra-vishaya* (96,000 country). This phrase which is also used in other records (e.g. Ālur grant of the Ganga yuvarāja Mārasinga published in p. 72 of M.A.R. 1924) indicates the territory known as Gangavāḍi Ninety-six Thousand which included parts of the present Mysore, Hassan and Kadur Districts. The village granted Muṭṭalavviyūr cannot be identified now. It is said to be situated on the east bank of the Kappuni river which is the same as Kapini or Kapilā river which flows in Heggadadevankōṭe, Nanjangūd and T.-Narsipur Taluks of the Mysore District and joins the Kāvēri river. Eḍettore-nāḍu-vishaya or Eḍettore-nāḍu province in which Muṭṭalavviyūr is stated to be situated is often referred to in inscriptions and seems to include parts of the Nanjangud and neighbouring Taluks. (E.C.III, Mysore 55; Nanjangud 44, 134, etc.). It is to be noted that in this record there is no reference to Punnāḍ or Purnāshṭra of which Rāshṭravarmaṇ was king.

The characters are well-carved and seem to belong to the type of the old Kannāḍa writing of the eighth century A.D. They appear to be later than those of the Māmbaḷli plates which have been assigned to about 550 A.D. by Narasimhachar (M.A.R.

Geography.

Paleography.

1917, P. 41). A few features may be noted: The tails of 'ra' and 'ka' are fully connected with the cross strokes while those of conjunct 'r' and medial 'u' rise fully to the level of the serifs. Medial 'a' often descends lower than the bottom of the letter. Paleographically the plates may be assigned to about 700 A.D. or a little later. The characters are thus definitely different from those of the Māmbaḷli plates and resemble those of the Komaralingam plates assigned by Fleet to the close of the eighth or the beginning of the 9th century.

The present record, *viz.*, the Basavanpur grant of Skandavarman is of great interest as it is the third record so far found relating to the genealogy of the kings of Punnāḍ. The first of these records, in the order of publication is the Komaralingam

Historical Facts. grant of Ravidatta noticed by Rice and published by Fleet (Ind. Antiquary XVIII, P. 362). The Māmbaḷli plates of Prithvipati published by R. Narasimhachar in the Mysore Archæological Report for 1917, p. 41 form the second record of the Punnāḍ kings and the present plates of Skandavarman are a welcome addition to the above two.

No reference however is made to Punnāḍ in the present record of Basavanpur. The Komaralingam plates refer to Punnāṭa-rājya and its capital Kitthipura as the kingdom and royal residence of the lineage of kings described therein. The Māmbaḷli plates describe Rāshṭravarman, the father of the donor Prithvipati as the king of Pūm-rāshṭra. As the present record of Basavanpur plates refers to a grant made by Skandavarman, son of Rāshṭravarman of the Tāmra Kāśyapa lineage described in the Māmbaḷli plates and as the village granted in the Basavanpur plates is said to be situated on the bank of the Kapini river which flows through Punnāḍ, it is certain that the present record is also directly connected with the kingdom of Punnāḍ.

Punnāḍ or Punnāṭa was an ancient kingdom situated in the south-west of Mysore including parts of the Heggadadēvankōṭe Taluk and the surrounding territory. Its capital seems to have been Kittūr called also Kirtipura (see E.C. IV, Heggadadēvankōṭe Taluk 56). The name Punnāṭa corresponds with the Ponnata mentioned by Ptolemy in the 2nd century where he specially states that beryl was found. The Chandravaḷli inscription of Mayūra-śarman, circa 258 A.D. states that the Kadamba king Mayūraśarman defeated the Puṇāṭas (M.A.R. 1929, P. 50). Punnāḍ is described as a Six-thousand province in an inscription of the Ganga king Śivamāra (E.C.III, Nanjangud 26). The Gummareḍḍi plates of Durvinīta (C. 550 published in M.A.R. 1912, p. 30) speak of him as the son of the beloved daughter of the Punnāṭa king Skandavarman and as the ruler of the whole of Pannāḍ and Punnāḍ. Durvinīta's mother is named Jyēsthā in the record. Harishēṇa, the author of Brīhat-kathā-kōṣa, dated in 931 says that the Buddhist sangha went by their guru's direction to the Punnāṭa country, situated in the south. An inscription

in the Dodballâpur Taluk, Bangalore District, refers to one Hoysana Yalâlaparasa as the ruler of the Punnâḍ seventy (E.C. IX, Dodballapur Taluk 38) and two in the Devanahalli Taluk, of the same district refer to a Punnâḍ king, (*ibid* : Devanahalli 41 and 43). But these merely contain references to Punnâḍ kings and no genealogy of the Punnâḍ dynasty. Punnâḍ seems to have no connection with Padinâḍu according to Fleet (Ind. Ant. 18, P. 363), but Dr. Saletore seems to support the old view of Rice that it was a part of Padinâḍ (Indian Culture, October, 1936, P. 304).

The present record, *viz.*, the Basavanpur plates of Skandavarman gives the genealogy of the Punnâḍ king as follows: There was an early king named Mika, the crest-jewel of kings. To him was borne in a vessel of copper a son named Tâmrâ-kâśyapa. He or his son and successor (the relationship of Tâmrâkâśyapa to the next king is not explicit in the record) was Râjâditya. After several kings of the dynasty came Râshṭravarman. His son by the Kadamba princess Prabhâvati was Skandavarman, the royal donor of the village Muṭṭalavviyûr on the banks of the Kappuni river in the Eḍetorenâḍ to a Brahman astrologer named Kot-tammaśarma.

The Komaralingam plates of Ravidatta also contain a genealogy of Punnâḍ kings but the succession of kings therein is thus given:—Râshṭravarman of the Kâśyapa family, his son Nâgadatta, his son Bhujaga who married the daughter of Singavarman, his son Skandavarman, ruler of Punnâṭa-râjya and his son Ravidatta, the donor in the grant whose victorious camp was at Kitthipura.

Comparing the genealogy in the three grants we find the following: None of the grants is dated fully and no cyclic or śaka year is given in any of them. The name Râshṭravarman is common to all the three grants. He is said to be a descendant of Kâśyapa in the Komaralingam plates and of Tâmrâ-Kâśyapa in the Mâmballi and Basavanpur plates. The reason for this epithet Tâmrâ is given in the Basavanpur plates as the birth of the king so-called in a copper vessel for the welfare of the world. Whether his name itself was Tâmrâ-Kâśyapa or whether it was merely his title and his real name was Râjâditya cannot be determined. But since the name Tâmrâ-Kâśyapa is given to the lineage in the Mâmballi plates it is probable that his name was Tâmrâ-Kâśyapa and Râjâditya was his son. Previous to Tâmrâ-Kâśyapa we have a name Mika in the Basavanpur plates who is said to be the father of Tâmrâ-Kâśyapa. The next name is Vishṇudâsa of the Mâmballi plates. He may have been the father of Râshṭravarman, since his name is mentioned immediately before Râshṭravarman in the Mâmballi plates. His name is not found in the Basavanpur plates apparently because there was no necessity to give the names of all the ancestors of Skandavarman, the donor and a statement is made in lines 5 and 6 that after Râjâditya, several great kings of the line ascended to heaven before Râshṭravarman became king and the phrase *tadanu*

is given in the Māmbaḷḷi plates before the verse in praise of Viṣṇudāsa and after the invocatory verse addressed to the god Viṣṇu.

Coming to Rāṣṭravarman we learn that he had three sons and the eldest of these sons was Prithvīpati according to the Māmbaḷḷi plates. The second son was apparently Skandavarman the donor named in the Basavanpur plates. The third son was Nāgadatta of the Komaralingam plates but the relative rank between Skandavarman and Nāgadatta is merely conjectural. The descendants of Nāgadatta are next named in the Komaralingam plates as Bhujaga, his son Skandavarman (apparently so named after his grandfather's brother), and his son Ravidatta.

Regarding Rāṣṭravarman's queen we find her named Prabhāvatī and she is said to be the daughter of a great king of the Kadambas in the Basavanpur plates. Her father however is not named in the grant. In the Māmbaḷḷi plates as published we find Rāṣṭravarman's queen is named Prajāvatī and she is said to be a descendant of the Hārīta lineage (M.A.R. 1917, P. 41). But the facsimile of the record (opposite P. 44 in plate XIII, line 4 of III a) shows the name as Prabhāvatī or Pravāvatī. She is hence identical with the Prabhāvatī, queen of Rāṣṭravarman referred to in the Basavanpur plates. As the Kadamba kings are known as Hārīti-putras in their grants, the statement that she is a descendant of Hārīti found in the Māmbaḷḷi plates partly supports the statement that she was the daughter of a Kadamba king found in the Basavanpur plates. She is praised as a model of feminine virtues both in the Māmbaḷḷi and Basavanpur plates.

As none of the three grants relating to the Punnāḍ kings is dated we find it difficult to definitely determine their dates. Of the three

Date and Authenticity. the earliest so far as genealogy is concerned is the Māmbaḷḷi record belonging to Prithvīpati, the eldest of the three sons of Rāṣṭravarman, and next the Basavanpur plates belonging to another son of Rāṣṭravarman named Skandavarman, and lastly the Komaralingam plates belonging to a Ravidatta, a great-grandson of Nāgadatta, son of Rāṣṭravarman. There is some difficulty about the name Prithvīpati as the Māmbaḷḷi plates stop after describing Prithvīpati and it is possible to take Prithvīpati as an epithet describing some king not named. But as Narasimhachar says (on P. 41 of the M.A.R. 1917) "A doubt may naturally arise as regards Viṣṇudāsa and Prithvīpati being personal names but the context appears to leave no room for such a doubt."

Taking the details of the dating given in the present grant (of Basavanpura) we learn that the gift was made by Skandavarman during Kārtika-māsa, solar eclipse, Śuklavāra, and Punarvasu-nakshatra. Similar details are given (Phālguna-māsa, Ādityavāra, Rēvatīnakshatra, and Sūrya-grahana) in the Komaralingam grant and no date in the Māmbaḷḷi grant. Coming to the Basavanpur grant, the details of dating given do not suffice to determine the date correctly. Further it does not

seem to be possible to find the constellation Punarvasu on the New moon day of Kārtika according to any luni-solar system current now.

If we try to arrive at the date of the Basavanpur plates from the kings named therein, we find that there is only one king, *viz.*, the Punnâḍ king Skandavarman whose name occurs in the grants of the other dynasties of kings of the time known to us. As stated before, Avinīta, the Ganga king is said to have married the daughter of the Punnâḍ king Skandavarman and had a son by her named Durvinīta who became the next Ganga king (M.A.R. 1912, P. 35). Avinīta is generally assigned to the middle of the sixth century and Durvinīta to the next generation. If Skandavarman of the present record is taken to be the same as Skandavarman, grandfather of Durvinīta, his date would be about 50 years earlier than that of Durvinīta. But there is divergence of opinion about the date of Durvinīta himself; Rice, Saletore and others suggesting C. 500 A.D. and Narasimhachar, Dubreuil and others accepting C. 600 A.D. On the basis of the latter date, Skandavarman may be assigned to about 550 A. D. Further Skandavarman is said to be the son of a Kadamba princess. We are told in the Tālgunda inscription that the Kadamba king Kākushtha gave his daughters in marriage to the Gupta and other kings (E. C. VII, Shikarpur 176). But he is assigned to the middle of fifth century (Moraes: Kadamba Kula) and if he could have given his daughter to the Punnâḍ king Rāshṭravarman, the date of Rāshṭravarman would be C 475—500 A. D. Thus Skandavarman's date would be C. 500 or C. 525. But this chronology of the Kadambas is not free from doubt.

But a close examination of the Basavanpur plates raises serious doubts about their authenticity. The incorrect Sanskrit verses and the extremely faulty orthography of the Sanskrit words are unusual in authentic royal plates. The paleography of the record reviewed above and its comparison with the Māmbāḷḷi grant indicate its date as about 700 A. D. while the grantor is alleged to be Skandavarman who lived probably about 525 or 560 A. D. The date given in the record is an impossible one, since the Punarvasu Nakshatra cannot occur on the Amāvāsya day of Kārtika. Thus the present grant deserves to be considered as spurious just as Fleet has condemned the Komaralingam plates (Ind. Ant. Vol. XVIII, P. 362). But it cannot be agreed that they are both useless for history, since it is clear that the person who drafted this grant has copied out, though in clumsy and mutilated Sanskrit, the verses which occur in its lines 1-19 from some authentic original grant of Skandavarman similar to the Māmbāḷḷi plates (which have been assigned to C. 550 on the basis of its paleography, and believed to be genuine, see P. 41. M. A. R. 1917). In any case, the traditional genealogy of the

It may be noted that a monastery for the ascetics of the Viraśaiva sect (*virakta-matha*) has been standing in Mallanamūle since 1669 A. D. (E. C. IV, Gundlupet Taluk 64 and 65).

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To the west of the village Tāndya in the hobli of Chikkayyana-chhatra, on a stone set up to the east of the Sōmēśvara Mādēśvara temple. [Plate XXV]

Size 3'-6" × 3'

Old Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಚಿಕ್ಕಯ್ಯನಛತ್ರದ ಹೋಬಳಿ ತಾಂಡ್ಯ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮ ಸೋಮೇಶ್ವರ ಮಾದೇಶ್ವರ
ದೇವಸ್ಥಾನಕ್ಕೆ ಪೂರ್ವ ನಟ್ಟ ಕಲ್ಲು.
ಹಳಗನ್ನಡಕ್ಕರ ಮತ್ತು ಛಾಪೆ.

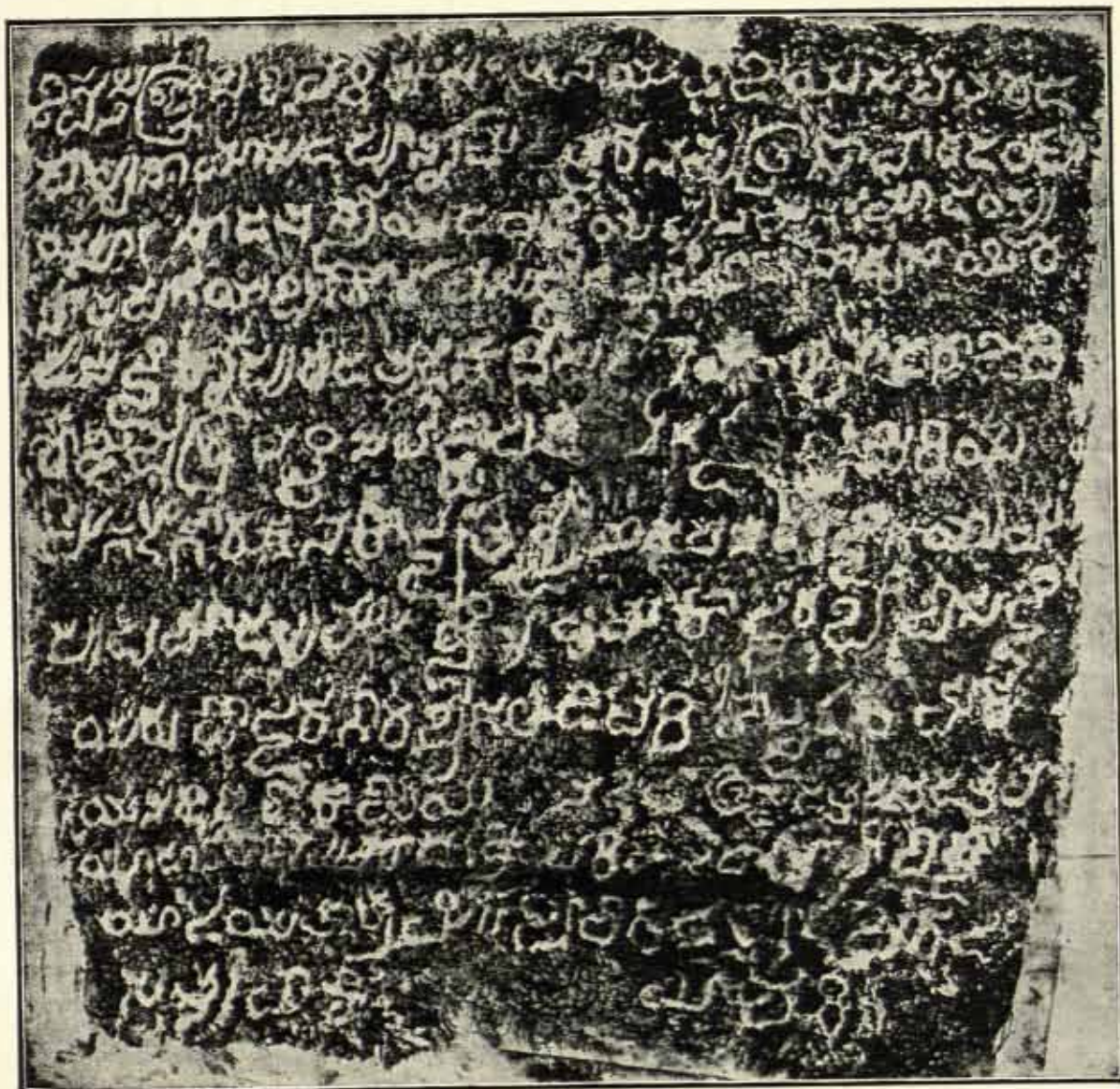
ಪ್ರಮಾಣ 3½' × 3'

1. ಸ್ವಸ್ತಿಶ್ರೀಸಖವರಿಷಂ ೯೭೬ನೆಯ ವಿಜಯ ಸಂವತ್ಸರದ
2. ಪಾಲ್ಗುಣಮಾಸದ ಪೂರ್ಣಿಮೆ ಉತ್ತರನಕ್ಷತ್ರಂ ಸೋ [ಮ] ವಾರದರ್ ಮ
3. ಯೂರ್ನಾಡತಣ್ಣಿಯದ ಎಳ್ಳಿಯಮ್ಮನಮಗಂ ಮಾದಯ್ಯ
4. ನಾಡಪಗೆಯಬಂಕೆ ದೇವಸೆಟ್ಟಿಗೆ ಎಡದೊಪನಾಡುಸಾಯರ
5. ದ ಸೆಟ್ಟಿ ಕಾರಪುರದ ತಳಕ್ಕಧಿಪತಿ ಶ್ರೀಮಯ್ಯನಾಡರಾಜಾಧಿ
6. ರಾಜ ಡಕ್ಕಪ್ಪಿ ಸರ್ವಜ್ಞ ಪದದ ಗಣ್ಯನಾಪಿರಿಯ
7. ಮಗಳ ಗೌರಕ್ಕನಕೊಟ್ಟು ತಣ್ಣಿಯದಪರದವಟ್ಟಿಗೆಯುಮಂ
8. ಪುಳುಮಾದಲು ಮುಟ್ಟವಾಳುಮಂಕೊಟ್ಟರಬಾವಿಸೆಟ್ಟಿ
9. ಯರು ಕೊಟ್ಟರ್ ಗೌರದ್ವಿಗೆ ಅದಿವರಿಕೊಟ್ಟರ್ ಈಮೇರೆ
10. ಯನಳಿದೊರ್ ಕವಿರೆಯನಳಿದೊರ್ ಸ್ವದತ್ತಂ ಪರದತ್ತಂವಾ
11. ಯೋಹರೇತವರುನ್ದರಾ ಪಷ್ಪಿ ಪರಿಷ್ಠ ಸಹಸ್ರಾಣಿವಿಷ್ಣಾ
12. ಯಾಂ ಛಾಯತೆ ಕೃಮಿ || ಬಾವಿಸೆಟ್ಟಿಪೇಳಿ ಬರೆದಂ
13. ಸತ್ಯವಾಕ್ಯ ಯಾಚರಿ

Transliteration.

1. svasti śrī Sakha-varisham 976 neya Vijaya-samvatsarada
2. Pālgūṇa-māsada Pūrṇame Uttare-nakshatram Sō [ma] vāradal Ma-
3. ysūr-nāḍa Taṇḍeyada Elṭiyammāna magam Mādayya
4. nāḍa-pageya-baṁke Dēvasettige Eḍaḍorenāḍu-sāyira-
5. da Setṭi-Kārapurada talakkadhipati śrī Maysunāḍa rājādhi-
6. rāja-chakrava [r] tti sarvajña-padada gaṇḍanā piriya-
7. magal Gaurakkana koṭṭu Taṇḍeyada parada-vaṭṭigeyumam
8. puḷumāḍalu muttīvālumam koṭṭar Bāvisettige-
9. yaru koṭṭar Gaurabbege adivari koṭṭar i mēre-
10. yan alidor kavileyān alidor sva-dattam para-dattam vā
11. yō harēta vasundharā shashṭi-varisha-sahasraṇi viṣṭā-

TANDYA STONE INSCRIPTION OF THE GANGA KING SATYAVAKYA.



(No. 55—p. 140.)

12. yām jāyate kṛimi || Bâvisetti pēle baredam
 13. Satyavākya yāchari

Translation.

Be it well. In the śaka year 976, the year Vijaya, in the month Phālguna, on the full moon day with Uttare constellation and Monday :—

To Dêvasetti, a fire to the enemies of the nâḍ, Mâdayya, son of Eltiyamma of Tanḍeya in Maysûr-nâḍu gave Gaurakka, the eldest daughter of the chief of Setṭikârapura in Eḍedorenâḍu Thousand who was a native of Maysunâḍu and who had obtained the title (of *sarvajña* all-knowing) from Râjâdhirâja chakravatti.

He also gave him the *Paradavattige* of Tanḍeya and the muṭṭivâlu of Puḷumâḍalu.

Bâvisetti gave *adivari* to Gaurabbe. He who destroys this grant (*mēreyan alidor*) will be guilty of the sin of killing cows. He who confiscates land given by oneself or others will be born as a worm in ordure for 60,000 years.

Satyavākya . . . yāchari wrote this to the dictation of Bâvisetti.

Note.

This inscription is dated S' 976 (second digit doubtful) Vijaya sam. Phālguna full moon day, Uttarâ constellation and Monday. S' 975 corresponds to the cyclic year Vijaya and taking this as the year intended the date corresponds to 24th February 1054 A. D. On this date the constellation Uttarâ is found to continue for 21 ghaṭikas after sun-rise but it is a Thursday and not Monday as stated in the grant.

The inscription seems to refer to the Chôla king Râjâdhirâja (Râjâdhirâja-chakravarti). The engraver of the inscription is named Satyavākya . . . yāchâri and his name indicates that he was a dependant of Satyavākya, the Ganga king. The practice of the royal dependants being named after the kings is not uncommon. Satyavākya referred to here was probably one of the last of the Ganga kings and a successor of Nîtimârگا who ruled in S' 935 (M. A. R. 1935, P. 91). If the date is taken as S' 916 the weekday and nakshatra would be correct. But it would be too early for Râjâdhirâja Chôla and the year would be Jaya.

The meaning of the grant is far from clear. Who the father of Gaurabbe was cannot be determined, whether he was Mâdayya or somebody else not named who was the chief of Setṭikârapura and probably a subordinate of Râjâdhirâja. The meaning of the word *adivari* is not clear. It seems to mean a kind of dowry. Similarly the significance of *paradavattige* of Tanḍeya and *muṭṭivâlu* of puḷumâḍalu is not definitely known. Puḷumâḍalu seems to be the name of a village similar

to Hulimavu and Immavu in the Nanjangud Taluk. Paradavattige might be the name of a tax or might mean a band of cloth (pattige) worn by the chief of merchants (*parada*) as a badge of honour.

Muttivālu might mean either a tax or a sword in the clenched hand and used as symbolical of the dignity of the chief of merchants. But one cannot be certain of this.

Regarding the place-names used in the grant we find Maysunāḍ and Maysūr-nāḍ used for the district round the present Mysore city (E. C. III Mysore 16: VI Kadur 9), Tanḍeya is the same as Tāṇḍeya, the village where the present inscription is found. Eḍedorenāḍ or Eḍettorenāḍ is met with in several inscriptions of Mysore and T.-Narsipur taluks in the Mysore District and indicates the region round T.-Narsipur where the Kapilā joins the Kāvēri river (See E. C. III, Mysore 55, T.-Narsipur 100, 106, etc.).

The usual imprecatory stanza is found at the end of the grant.

56

To the south of the Jaina basti in the village Ēchiganahalli in the hobli of Chikkaiyanachhatra on a rock in the middle of the bed of the river Kapilā, below the figures of Rāmadēvaru and Ammanavarū.

Size 3' × 10".

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಏಟಗನಹಳ್ಳಿ ಬಸ್ತಿಯ ದಕ್ಷಿಣಕ್ಕೆ ಹೊಳೆಯ ಮಧ್ಯದಲ್ಲಿ ಬಂಡೆಯ ಮೇಲೆ ದೇವರ
ಮತ್ತು ಅಮನವರ ಪಾದಗಳ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 3' × 10"

1. ನರಸಂತ್ಸದರಿ ಕೊಠೆಯತಲರಿ ದೊಳ ನತ ಅವರ ಅಮ
2. ಅಕಮ ನತ ಕೆತಿವ ಹೆಂಡತಿ ಚಲುಡುದೇವಿ ನತ
3. ಕಾಳಸ್ತಿರಿಂಗ

Note.

This short inscription in characters of the 16th century records that certain persons named Bōla, watchman of Kōthe (same as Beṭṭadakōṭe or the Gōpālasvami hill), his mother Akamma and Kētipa and his wife Chaududēvi all died in the year Naḷa. It seems to be stated that they were all absorbed in the god Kaḷastilinga, the famous holy place in North-Arcot District.

On a stone to the north of the Jaina Basti in the same village Êchigana-halli (Nanjangud 43 Revised.)

Size 2' × 1'—6".

Kannada language and characters.

ಅದೇ ಬಸ್ತಿಯ ಉತ್ತರಭಾಗದಲ್ಲಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು 43ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಾಡು.)

1. ಕೇತಗೊಂಡನಮಗಮ || ಮೇಘಚಂದ್ರದೇ || [ಮಾಣಿಕ್ಯನಂದಿ] ದೇವರು | ಬದ್ಧ : ದೇವರು
2. ದ್ವಗೊಂಡ ಮರು

Note.

Above the inscription published as No. 43 of Nanjangud Taluk are certain sculptures representing Jaina gurus and their disciples seated. There is also a female figure standing. The names of some of these are given in two lines above the inscription. These names are Kêtagoṇḍa's son Maddagoṇḍa, Méghachandradêvaru,dêvaru, Barddadêvaru?—The inscription below speaks of the guru Méghachandradêva having died on Śl 1293 Virôdhikṛitu Mār. śu 15 Â and a *nisidige* (monument for the dead set up by the Jainas) having been prepared by his disciple Mâṇikadêvaru. The date corresponds to Sunday 23rd November 1371 A.D.

GUNDLUPET TALUK.

At the village Manchahalli in Bêgûr hobli, on a fragmentary stone lying in front of the Mallêdêvaru temple.

Size 2'—6" × 2'—0".

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ದೇಗೂರು ಹೋಬಳಿ ಮಂಚಹಳ್ಳಿ ಗ್ರಾಮದ ಮಲ್ಲೇದೇವರ ಗುಡಿಯ
ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡು ಶಾಸನ.

ಪ್ರಮಾಣ 2½' × 2'

- | | |
|------------------------|--------------------------|
| 1. . . . ಬಹರು . . | 6. ಸೀಮೆಯಲುಕೊಟ್ಟರು ಯಥಮ್ಮವ |
| 2. ಕಾಂಚನನದರು ? ಗಂಗೇ | 7. ನು ಅಳಿವಿದರು ಗಂಗೇ |
| 3. ಯತಡಿಯ ಕವಿರಿಯ | 8. ಯ ತಡಿಯಕವಿರಿಯ ಕೊಂಡ |
| 4. ಕೊಂಡ ಪಪಕೆ ಹೋ [ಹ] ರು | 9. (ಪಪಕೆ) ಪಪಕೆ ಹೊಹರು |
| 5. ಅ ಮಚಿ ಹಳೆಯ ಚತು | |

Note.

This inscription is incomplete, the top portion of the inscription slab being lost. It seems to record the gift of the village Machihalli (same as Manchahalli) with all its four boundaries to some one. An imprecation that the violators of the grant will incur the sin of killing cows on the banks of the Ganges is also given.

No date is given nor is the king at the time of the grant named. The characters belong to the 16th century.

TUMKUR DISTRICT INSCRIPTIONS.

KUNIGAL TALUK.

59

At Sante Māvattūr in Kunigal hobli on a slab lying buried in the land to the south of the Narasimhasvāmi temple.

Size 2'—6" × 2'—0".

Kannada language and characters.

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಸಂತೆ ಮಾವತ್ತೂರಿಗೆ ದಕ್ಷಿಣಕ್ಕೆ ನರಸಿಂಹದೇವರ ಇನಾಮತಿ ಗದ್ದೆಯಲ್ಲಿ ಹೂತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

- | | |
|---------------|------------------|
| 1. ಮಾಲುತೂ | 5. ಬನು ಅಳವಿದ |
| 2. ರಾಗಾಡ ಕೊಟ | 6. ಡೆ ಗೋಲುಮಾಲು |
| 3. ಕೊಡಗೆಯಗ | 7. ಸಕ್ಕೆ ಎಜಗಿದಮು |
| 4. ದೈಯನು ಅವನೊ | |

Note.

This records the grant of a rent-free wet land by the gaūḍa of the village Māvuttūr as *koḍagi* probably for services in the temple of Narasimhasvāmi and contains an imprecation that those who violate the grant will be guilty of the sin of eating cow's meat.

The characters are of the 18th century A.D. No king is named nor is any date given.

60

* On a māstikal to the west of the same temple.

Kannada language and characters.

ಅದೇ ನರಸಿಂಹದೇವರ ದೇವಸ್ಥಾನದ ಪಶ್ಚಿಮದಿಕ್ಕಿನಲ್ಲಿ ನಿಂತಿರುವ ಒಕ್ಕೆ ಮಾಸ್ತಿ ಕಲ್ಲು.

- | | |
|-----------------|--------------------|
| 1. ಮಾಲುತೂ ಗಂಗಾ | 3. ತಿಪ್ಪರ ಲೂಡದಲಿ ? |
| 2. ಡನ ಸೊನೆ ಮಗನಿ | 4. ತೋಳುಕೈಗೊಟ್ಟರು |

Note.

This inscription engraved on the right arm of the *māstikal* at Sante Māvattūr records the death of a female named Magasiti (?), daughter-in-law of Gangagaūḍa of Māvattūr during the attack on her village? (*pura-ūḍa*). The meaning of this phrase *pura-ūḍa* is not quite clear. She is said to have given her arm and hand (*tōlu-gai-gottālu*) which indicates that she died as *sati*.

No date is given. The characters seem to belong to the 16th century A.D.

Near the village Arakere, in the hobli of Kunigal, on a boulder to the south of Gavimatha.

Kannada language and characters.

ಅದೇ ಕನಡಾ ಹೋಬಳಿ ಅರಕೆರೆ ಗ್ರಾಮದ ಸಮೀಪದಲ್ಲಿರುವ ಗವಿ ಮಠದ ಬಂಡೆಯ ಮೇಲೆ
ಬರೆದಿರುವುದು.

ಕನ್ನಡದಾಖೆ ಮತ್ತು ಅಕ್ಷರ.

1. ಸಾಮಾನ್ಯವತ್ಸರದ ಆಷಾಡ ಶು|| ೧ ಲಿ ಶ್ರೀಮತು
2. ಹೆರೂರ ಸಿಂಹಾಸನದ ಲಿಂಗಣಿಯರು ದೇವರ ಸಿಷ್ಯರು ಪಟ್ಟದ ಸಿದ್ಧವೀರಣಿಯರು ದೇವರು ಆವರಿಸಿ
3. ಪೃಥ್ವಿಪಟ್ಟದಲಿಂಗಣಿಯರು ದೇವರು ಅರಕೆರೆ ಮುಖದವರು ಚೆನ್ನವೀರಣಿಯರು ದೇವರು ಮೂವರುದೇವ [ರು]
4. ಏಕಸ್ತರಾಗಿ ಮಡಿದವನ [ನ] ದ ಕೃಮವೆಂಕೆಂದರೆ ನಮ ಆರಾಧ್ಯರು ಅಧಿಕಾರದಲಿ ಪೂರದಸಿದ್ಧರಾಮದೇವರ
5. ಗವಿಯನು ಧಕ್ಕಿ ಮಾಡಿದ ವಿವರ ಆಗವಿಗೆ ಸಂಬಂಧಿಸಿದುದು ಗಾಡ ತೋಟಗಾರ ಹೊಲಕೆಪ್ಪೆಯನ್ನು ಧಕ್ಕಿ ಮಾಡಿಕೊ
6. ಟದಕ್ಕಿಯು ಆಡಂದ್ರಾರ್ಕವಾಗಿ ನಡೆಯದೇಕೆಂದು ಬರೆಸಿಕೊಟ್ಟನಾನಂ ||
7. . . . ಗಳ
8. . . . ದೇವರ
9. . . .
10. ಅಳುವಿದರು

Note.

This inscription incised on a rock near a cave containing a *gaddige* (or tomb) of a Virāṣaiva saint popularly known as Phirangisvāmigaḷu of Hire-maṭha records the perpetuation of a grant of lands for services in the cave, including the worship of the tomb. Three Virāṣaiva gurus named Paṭṭada Siddha Viraṇṇodeyaru-dēvaru disciple of Lingaṇṇodeyaru-dēvaru, head of the matt at Herūr, and his disciple Paṭṭada Lingaṇṇodeyaru-dēvaru and Channaviraṇṇodeyaru-dēvaru of the matt at Arakere are said to have assembled and set up this śāsana to perpetuate the gift of the lands made by their *ārdhhyaru* (guru or spiritual ancestor) for the ever-lasting cave of Purada Siddharāmadēvara-gavi. The lands are said to consist of gardens, rice lands and dry fields situated within the four boundaries of the *gavi* (cave). The details about the lands and the imprecations, etc., are lost, the lines below being quite worn out and illegible.

It is said by the people around that there was a matt near the cave and that a considerable portion of the wet lands under the tank at the village Arakere situated near the cave belonged to this matt and that when the matt fell into ruins the villagers occupied the same.

The date is not given in terms of any era, only the cyclic year Saumya and the tithi, Āshāḍha śu 1 are given. The characters seem to belong to the 17th century and Saumya may correspond to 1669 A. D.

MADHUGIRI TALUK.

62

At the village Kadagattûr in Kodigénahalli hobli, in the ceiling of the central portion of the *navaranga* in the Janârdana temple.

Kannada language and characters.

ಮಧುಗಿರಿ ತಾಲ್ಲೂಕು ಕೊಡಗೇನಹಳ್ಳಿ ಹೋಬಳಿ ಕಡಗತ್ತೂರು ಜನಾರ್ದನ ದೇವಸ್ಥಾನದ ನವರಂಗದ
ಮಧ್ಯಭಾಗದ ಮುಚ್ಚಳದಲ್ಲ.

1. ಛಾವನಂವತ್ಪರದ ಚಯತ್ರ ಶು ಶಿರೂ ಕಡಕತೂರ ಸೇನದೋವಗಾಮರಸ
2. ರಮಗಲಖಯನೂ ಜನಾರ್ದನ ದೇವರಿಗೆ ಹೂವಿನ ಕೆಲ್ಲಸಮಾಡಿಸಿದನು
3. ಚಲೂಡರಸರಮಗ ಕೊಂಡರಸನೂ ಜನಾರ್ದನ
4. ಕೃಷ್ಣಗೆ ಸಮಾನಮಸ್ಕರಿಸುತ್ತಾಯಿದಾನು

Note.

The first two lines of this inscription record that Lakhaya, son of Râmarasa) sênabôva of Kadagattûr got the carvings made (hûvina-kelasa mâḍisidaru) in the Janârdana temple.

The second two lines record the obeisance made by Konḍarasa, son of Chaudarasa, at all times to the god Janârdana Kṛishṇa.

The record is not dated in the Śaka or any other era. Only the cyclic year Bhâva and the tithi, Chaitra śu 5 are given. The characters seem to belong to the 18th century and the date may be equivalent to 29th March 1754 A.D., taking the year Bhâva dated Ś 1676.

63

At the same village Kadagattûr, on a pillar in the south wall of the Bhimêśvara temple.

Kannada language and characters.

ಅದೇ ಕಡಗತ್ತೂರು ಭೀಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣದಿಕ್ಕಿನ ಗೋಡೆಯಲ್ಲಿರುವ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|-----------------------|-------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಕಡಕದೂರ | 4. ರಂ ಪ್ರವೃತ್ತಿಸೆ ನನ್ನಾ |
| 2. ಭೀಮೇಶ್ವರ ದೇವರ್ಗೇ | 5. ದೀವಿಗೆಗೆ ಅಜು |
| 3. ಶುಭಕ್ರಿತು ಸಂವತ್ಸ | 6. ರಪಣ್ಣ ಈ ಬೂಮಿ |

Note.

This records the grant of some land by Apanṇa of Ārûr for the service of perpetual lamps for the god Bhimêśvara of Kadakadûr (Kadagattûr) in the year Śubhakṛit.

The characters seem to belong to the 11th century and the Śubhakṛit of the record may be equivalent to 1062 A. D.

MADRAS PRESIDENCY.

KURNOOL DISTRICT.

BANGANAPALLE STATE.

64

At the temple of Yagantēśvara near Banganapalle, on the first inscription slab.

Kannada language and characters.

ಕರ್ನಾಟಕ ದಿವ್ಯಕ್ಕೆ ಬಂಗನಪಲ್ಲ ಸಂಸ್ಥಾನದಲ್ಲ ಬಂಗನಪಲ್ಲಗೆ ೭ ಮೈಲಿದೂರದಲ್ಲರುವ ಯಗಂತೇಶ್ವರ
ದೇವಸ್ಥಾನದಲ್ಲನಟ್ಟ ೧ನೆಯ ಕಲ್ಲು.

1. ಸ್ವಯಶ್ರೀ ಪ್ರತಿವಲ್ಲಭ ಮಹಾರಾ [ಜಾಧಿರಾಜ ಪರಮೇ]
2. ಸ್ವರಂ ಪರಮ ಧೃತ್ವಾರಕಂ ಸತ್ಯಾಸ್ವಯಕು [ಆಶೀಶಂ ಚಾಳು]
3. ಕ್ಯಾಧರಣಂ ಶ್ರೀಮತು ತ್ರಿಧುವನಮ [ಲ್ಲದೇವರವಿಜಯ]
4. ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧ [ಪಾನಮಾಚಂದ್ರಾಕ್ಶ]
5. ತಾರಂಬರಂಸುತಮಿರೆ ಸ್ವಸ್ತಿ [ತತ್ಪಾದಪದ್ಮೋಪಜೀವಿನಯವಿನಯಸಂ]
6. ಪಂನಂನುಡಿದು ಮತ್ತೆ ಪೇಳನಂ ?
7. . ಗ ವಿಕ್ರಮಾದಿತ್ಯಂ ಮದನಾವತಾ [ರಂಶ]
8. ರಣಾಗತ ವಜ್ರಪಂಜರಂ ದಾರಿದ್ರ್ಯತ [ರುಕುತಾರಂ] . .
9. ಸ್ವರ ವೀರಾವತಾರಂ ಸಮನ್ವಜನರೋ [ಚನ ಮನೋಹರಂ]
10. ನಿಧಾನಮಧ್ಯಾನಕಲ್ಪವಿಕ್ಷ . .
11. ತುಟರಾಯರ ಕುತ್ರಿ ದಾನಿಯೆನಿಸಿ ? [ನೇಗೃನಾ]
12. ಮಾದಿಸಮಸ್ತ ಪ್ರಶಸ್ತಿಸಹಿತಂ
13. . ಮಹಿಕರ ? ಕೇತ ಮಲ್ಲನಾಯಕ ಶ್ರೀ [ಚಾಲುಕ್ಯವಿ]
14. ಕ್ರಮಕಾಲ ಖಿನೆಯ ಕರನಂವಚ್ಚರದ
15. ಸಮೇತ್ಯಮಾಗೆ ಊರಿಂದಂಬಡಗಲ
16. ೧೮ ಮರಕಯಂ ಇ [೦] ದ್ರೇಸ್ವರಥಮ್
17. ಕಂ ಪೂಜಾಪುನಕ್ಸರಕ್ಕಂದೆ . . .
18. ರ ರಾಮದೇವಜೀಯಗ್ಗ ಧಾರಾಪೂರ್ವ
19. ಸಾನ ಇಥ [ಮ್] ಮಂ ಇಮ್ಮೊದರಾಚ್ಚ
20. ಸಲಿಸುವರು ? ಇದಕೆ ಆರೊಬ್ಬರನು
21. ದೆ ಪ್ರತಕುಲರದಮರು ವಣರನಿ
22. ಲ್ಲು ಬ್ರಹ್ಮಣರುಮಂ ಕವಿರೆಯುಮನ
23. ಸ್ವದತಪರದತಾಂವಾ ವಿಹರೇತುವನು
24. ಪಷ್ಪಿಪ್ಪರಿಪ್ಪ ಸಹಸ್ರಣಿ ವಿಷ್ವಾಯಾಂಜಾ

Note.

Photo prints of this and the following inscription were received from the Dewan, Banganapalle State (Kurnool District, Madras Presidency), who writes that they were found in the Yagantēśvara temple situated about seven miles from Banganapalle and about 12 miles from Nandavaram, which was the capital of

Nandachakravarti, the ancient ruler of the Banganapalle State according to tradition. The photos are somewhat defective and hence the reading is difficult.

The present inscription has several lacunæ at the end of each line, the inscription stone being cut off on the left side. The characters and the language are in Kannada and belong to the end of the 11th or the beginning of the 12th century.

The record belongs to the reign of Tribhuvanamalla Vikramāditya-dēva (VI), Western Chalukya king at Kalyāṇi who reigned from 1076 to 1126 A.D. The titles given to him are lord of the earth, king of kings, supreme lord, an ornament to the family of Satyaśraya, a jewel to the Chālukyas. A subordinate of the king named Kētamalla Nāyaka is next mentioned with titles, such as one who would never speak against his own word, a Vikramāditya in liberality? an incarnation of Manmatha, an adamant cage for refugees, an axe to the tree of poverty, an incarnation of Vīra (Virabhadra), pleasant to the eyes of all, a kalpa tree in the afternoon?

He is said to have granted a wet land with 18 trees (cocoanut trees?) to the north of the village for services, and charities connected with the god Indrēśvara to Rāmajiya. An imprecation is next given for those who violate the grant.

The date is given as the year Khara, 36th year of Chālukya Vikrama kâla and corresponds to 1111 A.D.

65

At the same place near Banganapalle, on the second inscription slab.

Telugu language and characters.

ಅದೇಸ್ಥಳದಲ್ಲಿ ೨ನೆಯ ಕಲ್ಲು.

ತೆಲುಗುಕರ ಮತ್ತು ಬಾಷೆ.

- | | |
|---|---|
| 1. ಮಟ್ಟಸ್ತುಂನಂ | 12. ಯ್ಯಕುಧಾರಾಪೂರ್ವಕಮು ಸೇನನುಮಂ |
| 2. ಮಂಲಿಖಾರ್ಜುನ ದೇವನ ಸಂದರುಶ | 13. ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
| 3. ತನನಾಟಿ ಶಕವರುಷಂಬುಲು | 14. ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನು |
| 4. ಗುನೇಂಟಿ ರವುದ್ರಿನಂವತ್ಸರ ಕಾರ್ತಿಕ | 15. ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ |
| 5. ನಾಡುಗುತ್ತಿ ರಾಜ್ಯನು ಪಡೆಕಂದ | 16. ನಿಷ್ಪಲಂಭವೇತ್ತು \|\| ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ |
| 6. ನ್ನಂಟಾವಡಿರೋನು ಪ್ರಾತಪಾಡುಯೆಂ | 17. ಯೋಹರೇತುವಸುಂದ್ರರಾಪ್ಪವರಿ |
| 7. ಟಮಲ್ಲಪಾರ್ಜುನ ದೇವುನ ಅಮೃತಪಡ | 18. ಪ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯ |
| 8. ಂನ್ನು ಅಂಗರಂಗ ದೋಗಾಲಕುಂನುನಂ | 19. ತೇಕ್ರಿಮಿ \|\| ಯೀಶಾಸನಂ ವ್ರಾತಿ |
| 9. ಮಂನೃಮುಗಾನು ವಿಜಯಬುಕ್ಕರಾಯ | 20. ನೊಂ ಮೂರಾರಿ ದೇವುನಿಕೇಸವದೆ |
| 10. ರಮನಿ ಆಡಂದ್ರಾಕ್ಯಸಾಯಿಗಾನುಯೆ | 21. ಯೀ ಶಾಸನಂ ಮಲ್ಲತೆನ ಓಟ |
| 11. ಟಿ ಮಲ್ಲಪಾರ್ಜುನದೇವನ ಗುರುದೇವಂ
ಸೋಮ . | 22. ದೇವುರಂಗಣ ಮೋಜುನಗು |

Note.

The first line of this record and several letters at the end of lines 2-10 are cut off and lost. It seems to record the gift of some land in the village Prâtapâdu belonging to Peḍekanda châvaḍi, in the Gutti kingdom for the food offerings and for the illuminations and decorations of the god Mallikârjuna. The donor is not named. He seems to have been a subordinate of Vijaya Bukkarâya and the grant is stated to have been made for his welfare but the meaning of line 9 is not quite clear as some letters are lost after the word Vijaya Bukkarâya. The grant is said to have been made over to Gurudêvam Sômayya dwelling in the temple of Mallikârjuna? It is also stated that the donor made the grant on the occasion of a visit paid by him to the above temple.

The usual imprecatory verses follow next.

The śaśana is said to have been written by Kêṣavadêva, son of Murâ ridêva and engraved by Ranganamôju? son of Malli Chenavôja.

The date is not fully given. The śaka year is lost. Only the cyclic year Raudri is found. The characters seem to belong to 14th century and Vijaya Bukkarâya may be Harihara II's son Bukkarâya of Vijayanagar and the Raudri may correspond to 1380 A.D. But one cannot be certain of this.

66

INSCRIPTIONS IN THE BOMBAY PRESIDENCY.

DHARWAR DISTRICT.

A copper plate grant dated Ś 1622 of the Keladi queen Chennammâji in the possession of Chandraśêkhara śâstrigal, principal, Gangâdhara Sanskrit College, Hubli.

Size 8" × 12½"

Kannada language and characters.

ಧಾರವಾಡ ಡಿ| ಹುಬ್ಬಳ್ಳಿಯ ಚೌನಿನಲ್ಲಿರುವ ಗಂಗಾಧರ ಸಂಸ್ಕೃತ ಕಾಲೇಜಿನ ಅಧ್ಯಕ್ಷರು

ಶ್ರೀಚಂದ್ರಶೇಖರ ಶಾಸ್ತ್ರಿಗಳು ಹಾಜರುಮಾಡಿದ ತಾಮ್ರ ಶಾಸನ.

ಪ್ರಮಾಣ 8" × 12½" (ಮೇಲಿರುವ ಉಂಗುರವೂ ಸೇರಿ).

ಕನ್ನಡಕ್ಕರ ಮತ್ತು ಭಾಷೆ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂ
2. ಲಸ್ತಂಭಾಯಶಂಭವೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ
3. ವರುಷ ೧೬೦೨ನೆಯ ಸಿಧಾರ್ಥ ಸಂವತ್ಸರ ಅಶ್ವಿಜ ಶು ೧೦ ಲು ಕೆಳದಿಸಂಮಸ್ತಾನ
4. ರಾಯ ರಾಜಗುರು ಶ್ರೀಮತ್ಸಜನಶುಭ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ವಾವಾಪ್ತುಧಿ
5. ವಿ ಮಹಾ ಮಹತ್ತಿನ ವಳಗಾದ ಕೆಳದಿ ಕಾಶೀಲದ ಧಟ (ಮಲ) ದ ಶ್ರೀಗುರುಕೆಂಡ
6. ವಿರಸ್ವಾಮಿಗಳ ಶಿಷ್ಯಪ್ರಶಿಷ್ಯ ಪರಂಪರೆಯ ಶ್ರೀಗುರು ಶಿವಲಿಂಗಸ್ವಾಮಿ
7. ಗಳಿಗೆ ಯದವಮುರಾರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುಧ ವೈಧಿಕಾದ್ವೈತ ಸಿಧಾಂತ

8. ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರು ಧೃತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯನಾ
9. ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿದ್ಧಪ್ಪನಾಯಕರ
10. ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಶೇಖರ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯ
11. ರಾದ ಚೆನ್ನನಂಜನಿಯವರೂ ಬರಸಿಕೊಟ್ಟ ಧೂವಾನ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂ
12. ದರೆ ಗುರುಮನೆ ಅರಮನೆವೆಂದಾಗಿ ನಡೆದ ನಂಮ ಪೂರ್ವಜರು ಜನ್ಮಗುರುಗ
13. ಳಾದ ತಂಮ ಗುರುಪರಂಪರೆಗೆ ಬಿದರೂರು ಕೆಳದಿ ಸಾತಗೆರೆ ಕೆರೆಮಠ ಸದಾಶಿ
14. ವ ಸಾಗರ ಅಣಲಕೊಪ್ಪ ಹೊರಗುಡಿಗೆ ಅದ್ದರಿ ಮಾಲದಿ (ಎ ?) ಹಂದಿಗೋಡುಕಾನ್ತ್
15. ಮುಂತಾದ ಗ್ರಾಮಗಳ ಸಂವಸ್ಥಾನ ಶಾಪಾ ಮಠಗಳಿಗೆ ಶಿವಾರ್ಪಿತವಾಗಿ
16. ಬಿಟ್ಟ ಧೂಪಾಸ್ತಗಳಲ್ಲದೆ ಮಠದ ಕಟ್ಟಲೆ ಕಂದಾಚಾರ ಹರಗುರುದ್ದೇವ
17. ಪೂಜಾವಿನಿಯೋಗ ನಡೆಸುಬಗ್ಗೆ ಕೆಳದಿ ಪುರದ ತಾಳವಳ್ಳಿ ಬನದಗದ್ದೆವಳ
18. ಗಣಗದ್ದೆಯಿಂದ ಬಿಬಿ ಜಿಕೆ ಬಿ ೧ರ ಗಂ||೬೩ ಲುಗ F ಬಿ ೨ ಕೆ ಬಿ ೧ರ
19. ಗೆ ೨೬೨ ಲು ಗೆ ೪೬೪ ಉಭಯಂ ಗೆ ೧೩೬೪ ಕೋಟದ ಸ್ತಂಭದಲ್ಲುಧರ

ಹಿಂಥಾಗ

20. ಣ ೬೦ಕೆ ಹೆಕದ ಅಡಕೆ ಮರ ೧೪೫೦೦ ಕೆ ಗೆ ೨೪೦ ಉಭಯಂಗ ೨೫೩ ೬
21. ೪ ಯಿಂನ್ನೂರ ಏವತ್ತು ಮೂರುವರಹಂನು ನಾಲ್ಕು ಹಣವಿನ ಧೂಪಿ
22. ಯಂನು ಯೋಗ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟದ್ದೇವ ಯೋ ಧೂಪಿಗೆ ನೆಟಲಂಗ
23. ಮುದ್ರೆ ಕಲ್ಲಿನೊಳಗುಳ್ಳ ನಿಧಿನಿಕ್ಷೇಪ ಜಲಪಾಷಾಣ ಅಕ್ಷಣಿ ಆಗಾಮಿ
24. ಸಿದ್ಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಧೋಗತೇಷ ಸ್ವಾಮ್ಯವನು ಪೂರ್ವಮರಿ
25. ಯಾದೆಯಲೆ ಆಗುಮಾಡಿಕೊಂಡು ನಿಮಶಿಶ್ಯ ಪರಂಪರೆಯಾಗಿ
26. ಅನುಭೋಗಿನಿ ಮಠದ ಧರ್ಮವನಡಿಸಿ ಬಹಿರಿಯಂದು ಕೊಟ್ಟಧರ್ಮ
27. ಶಾಸನ ಅದಿತ್ಯ ಚಂದ್ರಾವನಿರೋ ನಲಶ್ಚ ದ್ಯೌರ್ಧೂಮಿರಾಪೋಹ್ಯದಯಂ
28. ಯಮಶ್ಚ ಅಪಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇತ ಸಂದ್ಯೋಧರ್ಮಶ್ಚ ಪಾನಾಶಿ ನರಸ್ಯ ಉ
29. ತಂ ದಾನಾಪಾಲನಯೋ ಮುಧ್ಯದಾನಾ ಧೈಯೋನುಪಾಲನಂ ದಾನಾತ್ಸರ್ಗ
30. ಮವಾಪೋಷಿ ಪಾಲನಾದಾಹುತಂ ಪದಂ

ಶ್ರೀಸದಾಶಿವ.

Transliteration.

1. namas tūṅga-sīras-chūmbi-chandra-chāmara-chāraṇa trailōkya-nagarā-rambhā-mū-
2. la-stambhāya Śambhave svasti śrī-jayabhūdaya Śāli-vāhana śaka-
3. varuṣa 1602 neya Sidhārthi-sampvatsara Āśvija śu 10 lu Keḷadi-sampvastāna
4. rāya-rāja-guru śrīmat sajana-śudha-śivāchāra-sampanna dyāvā-pruthi-
5. vi-mahā-mahattina vaḷagāda Keḷadi Kāṣipīṭhāda bhaṭāda śrīguru Kemcha-
6. vira-svāmigaḷa śiśya praśiśya parampareya śrī guru Śivaliṅgasvāmi-
7. gaḷige Yadava-murāri Kōṭekoḷāḷa viśudha-vaidhikādvaita-sidhāntta-
8. pratishṭāpaka Śiva-guru-bhakti-parāyaṇa-rāda Keḷadi Sadāśivarāya-nā-
9. yakara vaṃśōdbhavarāda Saṃkaṃṇa-nāyakara prapauraru Sidappa-nāyakara

10. pautraru Śivappa-nāyakara putraru Sôma-sêkara-nāyakara dharma-patniya-
11. rāda Chemnammâjijavarû barasi koṭa bhû-dâna-sâsanada krama-veṃtem-
12. dare gurumane aramane vamdâgi naḍada namma pûrvajaru janma-guruga-
13. lāda tammaguru-paramparege Bidarûru Keḷadi Sâtagere Keremaṭha Sadâsi-
14. vasâgara Analikoppa Horagudige Adderi Mâlâd (v ?) i Handigoḍu Kânle
15. mumtâda grâmagala samvastâna śâkhâ-maṭha-galige Śivârpitavâgi
16. biṭṭa bhû-svâste-galallade maṭhada kaṭṭale kaṃdâchâra Hara-guru-dêva-
17. pûjâ-viniyoga naḍasubagge Keḷadipurada Tâlavalḷi-banada-gadde vaḷa-
18. gaṇa gaddeyimda bi kha 5 ke kha 1 ra ga 1¹/₂ 3 lu ga 9 kha 2 ke kha 1 ra
19. ga 2¹/₂ 2 lu ga 4¹/₂ 4 ubhayam ga 13¹/₂ 4 tōṭada staḷadallu bhara-

Back

20. na 60 ke hakida aḍake mara 14,500 ke ga 240 ubhayam ga 253 6
21. 4 yimnnûra aivattu mûru varahamnu nâlku haṇavina bhûmi-
22. yamnu yîga Śivârpitavâgi biṭṭidheve yi bhûmige neṭa linga-
23. mudre kallinolaḡuḷḷa nidhi nikshêpa jala pâshâna akshini âgâmi
24. sidha sâdhyamgaḷemba ashta-bhōga tēja-svâmmiyavanu pûrva-mari-
25. yâdeyali âgumâḍikoṇḍu nimma śiṣya-parampareyâgi
26. anubhōgisi maṭhada dharmava naḍisi bahiri yemdu koṭṭa
27. śâsana âditya-chaṃdrâvanilô' nalaś cha dyaur bhûmir âpo hrudayam
28. Yemaś cha abas cha râtriś cha ubhê cha samdhye Dharmaś cha jânâti
narasya ura-
29. tam dâna-pâlanayôr madhye dâna chhrê-yônupâlanam dânat sarga-
30. m avâpnôti pâlanâd achyutam padam

Śrī Sadâśiva.

Translation.

Salutation to Śambhu, beautiful with the fly-flap the moon touching his lofty head and the foundation pillar of the city of the three worlds.

Be it well. In the prosperous year 1622 of the Śalivâhana era, the year Sidhârthi, on the 10th lunar day of the bright half of Âśvîja:—

To the illustrious guru Śivalingasvâmi, the royal preceptor of the kings of the Keḷadi kingdom, possessed of the pure and righteous conduct of Śivâchâra (Vira. śaivas), belonging to the *Mahâmahattu* (the order of gurus), of the heaven and earth and to the succession of priests descended spiritually from the guru Kenchavîrasvâmi of Kâśîpîṭha-maṭha in Keḷadi:—

Chennammâji, lawful wife of Sômaśekhara Nâyaka, who was the great-grandson of Sankanna Nâyaka, grandson of Sidappanâyaka, and son of Śivappanâyaka, descended from Sadâśivarâyanâyaka of Keḷadi, Yaḍava-Murâri, kōṭe-kôlâhala, establisher of Viśuddha-vaidikâ-dvaita-siddhânta and a devotee of Śiva and gurus got executed the following śâsana recording the gift of land.

Our ancestors who looked upon the gurus and palace as one (treated with equal regard) granted various estates of land for propitiating the god Śiva to your line of gurus, who are our ancestral gurus, for the branch matts of the *samsthānam* situated in the villages Bidarūr, Keḷadi, Sātagere, Keremaṭha, Sadāśivasāgara, Aṇalikoppa, Horagudige, Addēri, Mālad (v ?)i, Handigōḍu, Kānle, etc. In addition to the above we have now granted, for carrying on the usual duties of the matt and police and for the expenses to be incurred in connection with the worship of Śiva, gurus and gods (dēvapūjā), lands of the annual revenue of 253 varahas and 4 haṇas consisting of (1) rice-fields in Banada-gadde in Tālavalli belonging to Keḷadipura of the sowing capacity of 5 khaṇḍugas with a revenue of 9 varahas at the rate of $1\frac{1}{2}$ varahas and 3 haṇas for a khaṇḍuga and (2) rice-fields in the above with the sowing capacity of 2 khaṇḍugas with a revenue of 4 varahas and 4 haṇas at the rate of 2 varahas and 2 haṇas for a khaṇḍuga and (3) 60 *bharaṇas* in Tōṭada-stala containing 14,500 areca trees planted therein with an annual revenue of 240 varahas. All these lands we have given away to you to please god Śiva with all the eight rights of possession and enjoyment of treasure above ground or buried, water springs, minerals, imperishables, future rights, ready wealth and possibilities within the boundary stones set up in the land bearing the marks of linga. You may enjoy the same following the old usage, in succession from the guru to the disciple and carry on the duties (dharma) of the matt. Thus have we given the dharma-śāsana. The sun, moon, wind, fire, heaven, earth, water, human heart, Yama, day, night and two twilights, and Dharma know man's deeds. Between making a gift and protecting it, protecting is more meritorious than making the gift. By making a gift one goes to Svarga, by maintaining it he attains a region from which there is no fall.

Śrī Sadāśiva.

Note.

This grant records the gift of some lands in Tālavalli Banadagadde in Keḷadipura made by the queen Chennammāji of Keḷadi to her janma-guru (guru from birth) named Śivalingasvāmi of Kāśipīṭhada-maṭha at Keḷadi. Keḷadi is a village near Sāgar in Sāgar Taluk, Shimoga District and was for some time capital of the Keḷadi Nāyakas who later shifted their capital to Ikkēri and Bidnūr (later called Nagar). The donee was a Viraśaiva guru and belonged to the spiritual lineage of Kenchavīrasvāmi. The donor Chennammāji was the queen of Sōmaśekhara-nāyaka I and ruled from 1671 to 1697 A.D.

The date of the grant is given as S' 1602 Siddhārthi sam. Āśvīja śu 10 corresponding to 4th October 1679 A. D.

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

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			KADAMBA.
72	16	No date (About 450 A.D.) ...	Kakusthavarman
			PUNNATA.
126	53	No date. Kārtika māsa, solar eclipse Śuklavāra and Punarvasu Nakshatra (Spurious).	Skandavarman
			CHALUKYA KINGS.
147	64	Khara, 36th year of Chālukya Vikrama kāla.	Vikramāditya VI
			CHALUKYA CHIEF.
114	40	No date ...	Goggi
114	41	Do ...	do
			GANGA.
140	55	Ś 976 Vijaya, Phâl. śu 15, Uttara Nakshatra, Sôma vāra — 24th February 1054 A. D. Thursday (Weekday wrong).	Satyavākya
			HOYASALAS.
66	9	No date ...	Ballāla I
88	22	Do ...	Narasimha I
60	2	Do	Vira Ballāla II
59	1	Thursday, the 5th lunar day in the cyclic year Jaya.	Vira Narasimha II

ARRANGED ACCORDING TO DYNASTIES AND DATES.

Contents and Remarks

Earliest authentic inscription discovered so far. Describes a battle between the Kadambas led by Vija Arasa and the Kékayas and Pallavas in the presence of the warriors of the Sendrakas and Baṇas. Records the grant of the villages Palmaḍi and Mūlivalli to Vija Arasar by Mṛigeśa and Nāgendra on the advice of the governor Paśupati of the Bhaṭṭari family during the reign of the Kadamba king Kakustha.

Records the grant of the village Muṭṭalavviyūr in Eḍettorenāḍu by the Punnāṭa king Skandavarman of the Tāmraśyapa lineage and son of Raśṭravarman. Important as giving the lineage of Punnāḍ kings, but believed to be spurious.

Records the grant of some land to the god Indrêśvara by Kêtamalla Nâyaka, a subordinate of Vikramāditya (VI).

Records a battle between Bochiga, *mane-vagati* of Goggi and Uttavagaḷḷa.

Records the death of another house-servant (*manevagati*) of Goggi in the attack on the village Sangavaḷḷi.

Records the marriage of Devaseṭṭi with Gaurabbe, daughter of Râjâdhirâja Chakravarti sarvajñapadada-gaṇḍan and the grant of certain honours to Dêvaseṭṭi : engraved by Satyavâkya yâchâri.

Fragmentary inscription : contains the eulogy of Eṇeyanga and Ballâḷa I.

Records the death of the queen Bammaladêvi and the suicide of Châki-gauḍa on her death in connection with some vow.

Fragmentary. States that Viraballâḷa was residing at Mahavaḷeyadurga and refers to the queen Bammaladêvi.

Refers to some battle at Marigavâḷa during the reign of Vira Nârasingadêva.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			HOYSALAS— <i>contd.</i>
84	19	Śaka 1152, Vikriti, Kārtika śu 9, Bṛihavāra (17th October 1230).	Narasimha II
120	47	Śaka 1,200, Bahudhānya sam, Chaitra śu 1, Ādivāra (24th April 1278).	Narasimha III
69	11	Sādhārāṇa sam. Phālgua śu 14, Ā (4th March 1311, Thursday ?)	Ballāḷa III ..
			VIJAYANAGAR.
90	24	Śaka 1282 Vikāri sam., Pushya śu 2, Guruvāra (22nd December 1359, Sunday ?).	Bukkaṇṇa Vodeyar I
94	25	Śaka 1290, Kilaka sam., Phālgua ba 10, Ā. (March 4, 1369).	Do
148	65	No date	Bukkarāya II
125	52	Śaka 1464, Plava sam., Māgha śu 14, Sōmavāra (January 30, 1542).	Achyutadēva
			BELUR CHIEFS.
61	4	Kali 4627, Sarvajit sam., Jyēṣṭha śu 10 (11th May 1527).	Kṛishṇappa Nāyaka
87	20	S' 1492 Pramodūta sam., Bhā. śu 3 (3rd September 1570).	Ere Kṛishṇappa Nāyaka ..
			KELADI CHIEFS.
149	66	Śaka 1602 Sidhārthi sam. Āśvija śu 10 (4th October 1679 A.D.)	Chennammāji
96	26	Śaka 1630 Sarvajitu sam., Māgha śu 5 (January 16, 1708 A. D.)	Basappa Nāyaka ..
			NUGGEHALLI CHIEF.
89	23	No date	Chikka Virarājaya

arranged according to Dynasties and Dates—*contd.*

Contents and Remarks

Viragal describing the exploits of a warrior named Mâraya in defending his village Hâlutore.

Describes the establishment of a fair (sante) by Manchana-dannayaka and Chavunda-deva.

Viragal describing the exploits of a warrior Mallagauda at the time of Mussalman invasion (Turukâya-vâgidalu).

Records the grant of the village Chêramanahalli renamed Chandapura in memory of his brother Chandapa Voḍeyar by Teppada Nagaṇṇa Voḍeyar to Mallinâtha Voḍeyar of Bêlûr and Koyade Voḍeyar. The king is said to have been residing at Hariharapaṭṭana in Hoysananâdu.

Records the gift of some lands at Bâlehalli, etc., by mahâpradhâni Mâdarasa Voḍeyar subordinate of Kumâra Virupaṇṇa Voḍeyar, governor of Âraga for services of the god Virêśvaradevaru at Bâlehalli.

Records the gift of some land in Pratâpaḍu in Peḍekanda Châvaḍi in the Gutti kingdom for services of the god Mallikârjuna.

Registers the gift of the village Âlûr for services of the god Nanjuṇḍeśvara by Achyutarâyarû Apayya for merit to the king Achyutadêva-mahârâyarû at Hampe.

Records the gift of the village Bilugunda for the god Siddheśvara at Hâsana (Hassan) by Bukkaṇa Nâyaka for the merit of Krishṇapa Nâyaka.

Records the grant of a koḍagi to Viragoṇḍa of Mogasâvara by Sûrapanâyakaiya and the gaḍus of Tagarenâḍ.

Records the gift of some lands of the annual revenue of 253 varahas by the queen to her family guru Śivalingasvâmi of Keḷaḍi Kaśipîṭha.

Records the grant of some lands to the matt of the Vîraśaiva priest Hâladevaru of Kuruva by the king.

Records the gift of the village Tolalu as umbali to the Nuggeshalli chief Chika Virarâjaiya, son of Virarâja Vaḍer by Krishṇappa Nâyaka.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
			MYSORE KINGS.
122	48	Śaka 1584, Śubhakrit sam., Chaitra śu 5 (14th March 1662).	Dēvarāja Voḍeyar
124	49	No date	Do
64	8	Do	Chāmarāja Voḍeyar (VII)
102	31	Do	Chāmarāja Voḍeyar (IX)
102	32	Do	Do
109	37	Śaka 1782 Siddhārthi sam., Āsvīja śu 10, Guruvāra (6th October 1859 A. D.)	Kṛishṇarāja Voḍeyar III
103	35	No date	Do
99	27	Chitrabhānu sam., Kārtika śu 12, Mangalavāra (26th November 1822 A. D.)	Do
139	38	Śaka 1750 Sarvadhāri sam., Jyēsthā ba 10, Sthiravāra (7th June 1828).	Do
107	36	Śaka 1758 Durmukhi sam., Āsvīja śu 5 (15th October 1836 A. D.)	Do
139	54	Śaka 1776 Ānanda sam., Kārtika śu 10. Sōmavāra (30th October 1854 A. D.)	Do
			PRIVATE GRANTS.
68	10	Śaka 1319, Iśvara sam., Chaitra śu 10 Guru (8th March 1397).	....
112	39	Śaka 1457, Vijaya sam., Bhādra- pada ba., 7, 10th Sept. 1533) taking Ś 1455 Vijaya.	....
115	43	Śaka 1436 (1514 A. D.)	Bhaṇḍāri Basavappa Voḍeyar
118	44	Śaka 1436, Bhāva sam., Śrāvaṇa śu 1 (22nd July 1514 A. D.)	Do

arranged according to Dynasties and Dates—*concl'd.*

Contents and Remarks

Records the gift of the village Uppinahalli in Kaḷalesime by the queen Dêvâjamma to the Virâṣaiva Matt newly built by her at Kaḷale.

Records the grant of some village by Kâmaṇa, mahâprabhu of Kârenâḍ to the sthânikas of the temples at Uppinahalli.

Contains the names of pilgrims to Râmanâthpur.

Records the gift of two lamp-stands to the Śāntinâtha Basti at Mysore by the queen Dêvirammanni.

Records the gift of some vessels for the abhishêka of the god at the above basti by the queen Dêvirammanni.

Records the construction of the building called Manôranjana Mahalu by the queen Muddu Kṛishnâjammanni.

The record consists of 24 anushtubh verses in Sanskrit invoking blessings on the king.

Records the gift of some land to Gurusântappa of the matt at Dyâvalâpura.

Records the construction of the temple of Mahalingeśvara and the tank of Lingâmbudhi and also the grant of some lands for the above temple by the queen Lingâjammanni.

Records the dedication of the temple of Prasanna Venkaṭêśa and other acts of charity made by Subrâyaḍâsa and his brother to God.

Records the construction of the temple of Basavêśvara at Mallanamûle by Gurikâra Mallayya of Ambâvilâsa, an officer in the king's palace.

Records the consecration of the god Virabhadra by Vaḍer.

Records the grant of the village Chikkahalli in Bûtigahalli by Rangaya of Marupura to Sântayadêvaru of Kâreganahalli as śrôtra-guttage.

Records the grant of Sinḍenahalli, etc., by Bhaṇḍâri Basavappa Voḍeyar of Suttûr Matt to Agastyanâtha, *nambi* (priest) in the temple of Sangamêśvara at Nanjaluguḍ (Nanjangûḍ).

Records the gift of Boppanahalli, etc., by the above donor to Sirigeri Oḍeru at the temple of Sangamêśvara at Nanjangûḍ.

APPENDIX 'A'.

CONSERVATION OF MONUMENTS.

*In the year 1935-36.**(Based on the Annual Report of the Government Architect, Bangalore.)*

During the year, 38 monuments were inspected and suggestions for the proper preservation of those in need of repairs were forwarded to the authorities concerned.

Monuments Visited.

Inspection Reports from the Revenue Sub-Division Officers have become very rare in spite of the Government Order of the 14th September 1920; only about 30 reports have been received during the whole year. It is desirable

Inspection Reports.

that the several officers of the Public Works Department are also made to visit such of the ancient monuments as are within their jurisdiction and send up reports to the Superintending Engineers, the Government Architect and the Director of Archaeology so that timely action may be taken in the matter of preservation without waiting indefinitely for the reports from the Revenue Department. Orders of Government are being sought for on this point.

The renovation work of the temples at Bēlūr and Halebidu has made considerable progress and arrangements are being made to speed up the sanctioned programme of work. Government have, in their Order No. 1783-88—Muz.

Renovation.

238-35-4, dated 27th June 1936, sanctioned Rs. 19,000 for this work out of Chatram Savings Fund.

Proposals for the renovation of the following monuments were also received during the year and were scrutinised.

(1) Narasimhasvāmi temple at Sugganaballi, Māgaḍi Taluk.

(2) Rāmēśvara temple at Kūḍli, Shimoga Taluk.

No fresh monuments were declared "Protected" during the year.

It was reported during last year that the Gaṇḍa-Bhēruṇḍa image on the top of the pillar at Belgāvi was knocked down and broken to pieces and that the pillar itself was gradually getting out of plumb. An estimate for Rs. 2,055 for repairing the pillar and another for Rs. 445 for the

Gandabherunda Pillar.

preparation of a fresh image to be installed in place of the broken one was sanctioned in the Government Order of 22nd November 1935 and the Archaeological Department has undertaken to get the new image made by a reputed sculptor of Mysore.

The total amount of the estimates sanctioned for Ancient Monuments and other Muzrai Institutions during the year is Rs. 1,28,890-15-10. A statement of

Expenditure on Conservation. expenditure incurred during the year for the maintenance and repair of ancient monuments is appended.

STATEMENT OF EXPENDITURE INCURRED DURING THE YEAR
1935-36 FOR THE MAINTENANCE AND REPAIR OF ANCIENT
MONUMENTS.

BANGALORE DISTRICT.				Rs.	a.	p.
Gavipur	...	Gaṅgādharaśvara temple	...	1,453	0	0
Ardesahalli	...	Inscriptions	...	10	0	0
Devanhalli	...	Tippu's Birth place	...	60	0	0
		Fort-wall	...	200	0	0
Kundāna	...	Palace site	...	30	0	0
Channapaṭṇa	...	Palace Building	...	507	0	0
Bangalore	...	Tippu Sultan's Palace	...	828	0	0
		Kempe Gowda's towers	...	51	0	0
		Fort Dungeon	...	43	0	0
		Cenotaph	...	60	0	0
		Basavēśvara temple	...	1,545	11	0
		Venkaṭaramaṇasvāmi temple in Fort	...	400	0	0
Śivagaṅga	...	Gaṅgādharaśvara and Honnādevī temples.	...	2,361	0	0
Magaḍi	...	Sōmēśvara temple	...	385	0	0
KOLAR DISTRICT.						
Kolār	...	Bara Inam Makan	...	580	0	0
		Makbara	...	150	0	0
Nandi	...	Bhōga-Nandiśvara temple	...	737	0	0
		Yōga-Nandiśvara temple	...	821	0	0
TUMKUR DISTRICT.						
Seṭṭikere	...	Yōgamādhava temple	...	965	0	0
MYSORE DISTRICT.						
Somanāthapūr	...	Kēśava temple	...	250	0	0
Seringapatam	...	Darya Daulat	...	75	0	0
		Other monuments	...	115	0	0
HASSAN DISTRICT.						
Javagal	...	Lakshmī-Narasimhasvāmi temple	...	550	0	0
Uṇḍiganāl	...	Chauḍēśvara temple	...	1,100	0	0
Gaṇḍasi	...	Kēśava devaru	...	210	0	0
Arsikere	...	Īśvara temple	...	320	0	0
Mosale	...	Twin temples	...	880	0	0
Manjarābād	...	Fort	...	500	0	0
Halebid	...	Kēdārēśvara temple	...	100	0	0
		Hoysaḷēśvara temple	...	1,997	0	0
Bēlūr	...	Cheṇnakēśava temple	...	6,450	0	0

KADUR DISTRICT.

			Rs.	a.	p.
Amṛitāpura	...	Amṛitēśvara temple ...	...	120	0 0
Marle	...	Siddhēśvara temple ..	...	100	0 0

SHIMOGA DISTRICT.

Belgāvi	...	Gaṇḍabbhēruṇḍa pillar	...	2,500	0 0
Udri	...	Lakshminārāyaṇasvāmi temple	...	1,450	0 0
Kaḍli	...	Rāmēśvara temple ...	...	820	0 0
Ikkeri	...	Aghōrēśvara temple ...	...	516	0 0
Keladi	...	Rāmēśvara temple ...	...	3,200	0 0

CHITALDRUG DISTRICT.

Harihar	...	Hariharēśvara temple ...	...	604	0 0
Molakālmūru	...	Aśoka's inscriptions ...	...	60	0 0
Heggere	...	Basti ...	...	20	0 0

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF
ARCHÆOLOGY AND HIS ASSISTANTS.

During the year 1935-36.

[* Asterisk denotes Protected Monuments.]

Mysore District—

Naragunji-bore near Gaṇaṅgūr	...	Graves
Muddanahalli-maṇṭi	...	do
Seringapatam	...	* De Havilland's Arch
Yedatore	...	Arkēśvara temple
		Vighnēśvara temple
		Kaisāle-maṇṭapa
Krishṇarājanagar (New Yedatore)	...	Chandramaulīśvara and Nārāyaṇa temples
Sāligrāma	...	Yōgā-Narasimha temple
		* Rāmānujāchārya temple
		Jyōtirmayēśvara temple
		Ancient site
		Ancient course of the Kāvērī river
Chunchankatte	...	Rāma temple
Chikkahanasōge	...	* Ādinātha Basti

Hassan District—

Basavāpaṭṭa	...	Śāntīśvara temple
		Prapatārthiharēśvara temple
		Lakshmikānta temple
		Shāḍbhāvarahitēśvara temple
		Sandalēśvara temple
Rāmanāthapura	...	Rāmēśvara temple
		Agastyēśvara temple
		Paṭṭābhīrāma temple
		Gōgarbha and Gāyatri rocks.
Mallārājapaṭṭa	...	Lakshmaṇēśvara temple
Gorūr	...	Trikūṭēśvara temple
		Kailāsēśvara temple
		Vāsudēva temple
		Narasimha temple
Arkalgūḍ	...	Lakshminarasimha temple
		Amṛitēśvara temple
		Virabhadra temple
Śambhunāthapura	...	Svayambhunāthēśvara temple
Bēlūr	...	* Channakēśava temple
Āndale	...	Ancient site

Doddagaddavalli	... *Lakshmidēvi temple
Halebid	... *Hoysalēśvara temple
	*Basti buildings
	*Kēdārēśvara temple
Šettigere	... Dēvīramma temple
	Mahishāsuramardini temple
Karagaḍa	... Āñjanēya temple and inscriptions
Hale-Bēlūr	... Vāsudēva temple
Malali	... Ancient temples
Manjarabad	... *Fort
Kadur District—	
Angaḍi	... Vāsantikā temple
	*Bastis
	*Kēśava, Pātālarudrēśvara and Mallēśvara temples.
Dēvavṛinda	... Rāmēśvara temple
Marle	... *Kēśava temple
	*Siddhēśvara temple
Khaṇḍya	... *Mārkaṇḍēśvara and Janārdana temples
Bālehonnūr	... Virabhadra temple at Bālehalli
Śringēri	... *Vidyāśankara, Janārdana, Śārada and other temples.
Shimoga District—	
Āgumbe	... Gōpālakṛishṇa temple
Mēlige	... *Anantanāthabasti
	Venkaṭaramaṇa temple
	Chauki-Hoṇḍa
Humcha	... *Paśvanātha basti
	*Padmāvati basti
	*Pañchakūṭa basti
Nagar	... *Dēvagaḍgā ponds
	*Fort
	Nilakaṇṭhēśvara,
	Āñjanēya and Guḍḍe-Venkaṭaramaṇa temples.
	*Palace of Śivappa-nāyaka
Kaḍli	... *Rāmēśvara and Narasimha temples.

APPENDIX 'B'.

List of Photographs taken during the year 1935-36.

Serial No.	Size	Description	View	Village	District
1	6½" × 4½"	Vighnēśvara temple ...	Pillar ...	Yeṭatore ...	Mysore
2	Do	...	View of the temple and the Kāvērī river.	Do	do
3	Do	Jyōtirmayēśvara temple.	Doorway ...	Sāligrāma ...	do
4	12" × 10"	...	View of the Kāvērī river.	Chunchan-katte.	do
5	8½" × 6½"	Ādinātha basti ...	Doorway of the north cell	Chikkahana-sōge.	do
6	Do	Do	Interior view ...	Do	do
7	Do	Kēśava temple	Dyārapāla ...	Do	do
8	6½" × 4½"	...	Viragal on the tank bund	Do	do
9	Do	...	Stone inscription on the tank bund.	Do	do
10-12	Do	...	Graves ...	Naragūñji-bōre near Gaṇaṅgūr.	do
13	Do	...	Do	Muddana-halli-maṇṭi	do
14	12" × 10"	Victoria Jubilee Hall	Back view ...	Mysore	do
15	8½" × 6½"	...	View of Krishnaraja Road	Do	do
16	6½" × 4½"	...	Do	Do	do
17	8½" × 6½"	Rāmēśvara temple ...	South-west view ...	Rāmanātha-pur.	Hassan
18-20	6½" × 4½"	Lakshmaṇēśvara temple.	Figures on the wall	Mallarāja-paṭṭa.	do
21	8½" × 6½"	Lakshmikānta temple	Lakshmi-Nārāyaṇa ...	Basavāpaṭṭa	do
22	Do	Trikūṭēśvara temple...	North-east view ...	Gorūr	do
23	Do	Do	North-west view ...	Do	do
24	Do	Narasimha temple	Yōgānarasimha ...	Do	do
25	Do	Vāsudēva temple	Vāsudēva ...	Hāle-Bēlūr.	do
26	Do	Do	Inscription stone	Do	do
27	Do	Vishṇu temple	Front view	Maḷali	do
28	12" × 10"	Fort	Yard	Manjarābad.	do
29	10" × 8"	Do	Do	Do	do
30	Do	Fort gate	Ceiling	Do	do
31	Do	Do	Front view	Do	do
32	12" × 10"	Hoysaḷēśvara temple.	East middle wall	Hālebīd	do
33	6½" × 4½"	Durgā temple	Dēviramma figure	Seṭtigere	dc
34	8½" × 6½"	...	Distant view of the Bābā-buḍan hills.	Karagaḍa	do
35	6½" × 4½"	Āñjanēya temple	Stone inscription	Do	do
36	12" × 10"	Chandragupta basti	Sculptured screen	Śravaṇabēla-gola.	do
37	Do	Do	Do	Do	do
38	10" × 8"	Do	Doorway	Do	do
39	Do	Bhadrabāhu cave	North-west view	Do	do
40	12" × 10"	Vindhyagiri hill	Gōmaṭēśvara figure	Do	do
41	10" × 8"	Do	Do	Do	do
42	6½" × 4½"	Do	Do	Do	do
43-44	10" × 8"	Do	Views of Kalyāṇi and Chandragiri.	Do	do

APPENDIX B—contd.

Serial No.	Size	Description	View	Village	District
45	6½" × 4½"	...	Stone inscription	Halmidi	Hassan
46	Do	Īśvara temple	Front view with the stone inscription.	Do	do
47	8½" × 6½"	Vāsantikā temple	Figure of the goddess	Angadi	Kadur
48	Do	Ādinātha basti	Ādinātha	Do	do
49-50	6½" × 4½"	Śāntinātha basti	Yaksha and Yakshī	Do	do
51	8½" × 6½"	Rāmēśvara temple	South-west view	Dēvavrinda	do
52	Do	Do	Navaraṅga doorway	Do	do
53	6½" × 4½"	Do	Pārvatī figure	Do	do
54	8½" × 6½"	Kēśava temple	Interior view	Marle	do
55	Do	Do	Kēśava figure	Do	do
56	Do	Do	Garuda on Pedestal	Do	do
57	6½" × 4½"	Do	North-east view	Do	do
58	Do	Do	South niche	Do	do
59	Do	Do	West niche	Do	do
60	Do	Do	South-east view	Do	do
61	Do	Siddhēśvara temple	South-west view	Do	do
62	Do	Mārkaṇḍēya temple	Elephant	Khāṇḍya	do
63-64	8½" × 6½"	...	View of the Bhadrā river.	Bālehonnūr.	do
65	6½" × 4½"	Virabhadra temple at the mutt.	South-west view	Bālehalli	do
66-67	8½" × 6½"	Vidyāśankara temple.	Distant views	Sringeri	do
68	Do	Do	North-east view	Do	do
69	Do	Do	North-west view	Do	do
70	Do	Do	South-west view	Do	do
71	Do	Do	South-east view	Do	do
72-81	6½" × 4½"	Do	Wall images	Do	do
82	8½" × 6½"	Śārādā temple	Interior view	Do	do
83-84	Do	Dēvagangā ponds	Views	Nagar	Shimoga
85	12" × 10"	...	Sivappa Nāyaka's Palace ruins.	Do	do
86-87	10" × 8"	...	Do	Do	do
88	8½" × 6½"	...	Do	Do	do
89	Do	Fort gate	View from South	Do	do
90	12" × 10"	Gōpālkrishṇa temple	Gōpālkrishṇa image	Āgumbe	do
91	8½" × 6½"	Narasimha temple	South-east view	Kūḍli	do
92	Do	Do	Narasimha image	Do	do
93	Do	Rāmēśvara temple	South view	Do	do
94	12" × 10"	Kallēśvara temple	Central ceiling	Aralaguppe	Tumkur
95	10" × 8"	Do	Do	Do	do
96	Do	Do	Umamahēśvara image	Do	do
97	8½" × 6½"	Do	Do	Do	do
98	Do	Do	Viragal	Do	do
99	Do	Do	Kēśava image	Do	do
100	Do	Do	Perforated screen	Do	do
101-102	8½" × 6½"	Kēśava temple	Mythological friezes	Do	do
103-114	6½" × 4½"	Do	Wall images	Do	do
115	Do	Nandi hills	View of Glentilt	Nandi	Kolar
116	Do	Do	View of Cubbon's bungalow.	Do	do
117	Do	Do	Hill view	Do	do

APPENDIX B—*concl'd.*

Serial No.	Size	Description
118-120	6½" × 4¾" ...	Copper plate inscription of Dēvarāju and seal.
121-122	Do ...	Do in the mutt at Bālehalli.
123-124	12" × 10" ...	Do of the Punnāḍ king Skandavarma.
125	6½" × 4¾" ...	Do do —seal.
126	10" × 8" ...	Stone inscription of the Gaṅga king Nitimārga.
127	Do ...	Do of the reign of the Hoysala king Viraballāḥa II from Soṇḍūr. (Kumārasvāmi Beṭṭa.)
128	Do ...	Ancient coins from the extreme South of India.

APPENDIX 'C'.

List of Drawings prepared during the year 1935-36.

- | | | | | | |
|-----|--|-----|-----------------------|-----|--------------|
| 1. | Bastihalli, Halebid | ... | Bastis | ... | Ground plan. |
| 2. | Basrāl | ... | Mallikārjuna temple | ... | Do |
| 3. | Kōlār | ... | Sōmēśvara temple | ... | Do |
| 4. | Kaivāra | ... | Amaranārāyaṇa temple | ... | Do |
| 5. | Āvaṇi | ... | Lakshmaṇēśvara temple | ... | Do |
| 6. | Sīti | ... | Bhairava temple | ... | Do |
| 7. | Chikka-Hanasōge | ... | Ādinātha Basti | ... | Do |
| 8. | Seringapatam | ... | ... | ... | Guide map. |
| 9. | Tree of Indian Paleography, in Kannaḍa. | | | | |
| 10. | Symbols met with on the ancient coins from the extreme South of India. | | | | |

ERRATA.

Page	2	line	3	<i>read</i>	Peixoto	<i>for</i>	Peripoto
"	9	"	13	"	' as peculiar '	"	' as Keṣava peculiar '
"	13	"	13	"	V	"	VII
"	57	"	8	"	Āṣhāḍha	"	Āshha
"	61	"	25	"	Yōgānarasimha	"	Yōgamādhava
"	64	"	7	"	ದೀಪಸ್ತಂಭದಬಳಿ ಇರುವ	"	ಬಳಿ ಇರುವ ದೀಪಸ್ತಂಭದ
"	94	"	12	<i>add after 25</i> (See M. A. R. 1932, No. 44—Reading and translation slightly revised, with transliteration).			
"	116	"	36	<i>delete</i>	' owing to '		
"	132	"	25	<i>read</i>	his	<i>for</i>	hir

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