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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1938.

PART I—ADMINISTRATIVE.

Dr. M. H. Krishna, M.A., D.LIT. (Loud.), continued to be the Director of
Staff.
Archaeology in addition to his professorial duties at the
University and there was no change in the staff.

The Director toured in the taluks of Pāvagaḍa, Madhupiri, Koratagere,
Kunigal, Maddur, Yeḷandūr, T.-Narsipur, Majavalli and
Tours.
Kāṅkānhalī for the purpose of collecting inscriptions and
information about architecture and also for inspecting the
monuments for conservation purposes. The Assistant to the Director toured in
parts of Shimoga, Hassan and Mysore Districts for copying inscriptions.

Among the ancient sites and monuments studied, were those at Pāvagaḍa,
Nidugal, Mīḍigeśi, Koratagere, Huliyūrdurga, Mēkēḍāṭ
Exploration.
Kabbāḷdurga and also those at Yeḷandūr, Agara,
Mūgūr, T.-Narsipur, Tīrūnakūḍala, Āḷagōḍu, Māḷingi,
Talkāḍ, Śivasamudram, Mārēhalī, Malavalli, Kāṅkānhalī and Mōḷagāḷu. Among
the discoveries were a number of Chōḷa and Hoysaḷa monuments constructed in
the Dravidian style, one of the earliest of them being the Janārdana Temple at
Māḷingi, which is a Viṣṇu temple that was managed by a Śrī-Vaishnava board of
trustees before the days of Śrī Rāmānujāchārya. A number of fine images
were also discovered and the links between the Chōḷa and the Hoysaḷa schools of
architecture were noted. A special study was made of a number of forts.

Considerable attention was paid to the conservation of monuments. The
Conservation.
renovation work in the temples of Bēlūr and Hāḷebedīd
progressed very greatly with the co-operation of the
Department of Public Works and the Bēlūr and Hāḷebedīd
Temples' Renovation Committee. At the suggestion of several Jain bodies who
expressed their anxiety about the safety of the Gōmaṭa statue at Śravanabelgola,
the Director of Archaeology studied the image with the kind co-operation of the
Deputy Commissioner, Hassan District, the Executive Engineer, Hassan Division,
the Director of Geology and the University Professor of Botany. Enquiries were set on foot as to the measures to be taken to prevent decay. Government appointed a committee to revise the rules for classifying the ancient monuments, with the Director as convenor, and the Muzrai Commissioner and the Chief Engineer of Mysore as members.

The total number of inscriptions and old documents copied during the year is nearly 120 in addition to the writing on the walls of the top floor of the Jagannath Mohan Palace connected with the wall paintings. One of the important finds is a copper plate grant of the Gaṅga king Avānītā which bears witness to the close relationship between the Pallava and the Gaṅga dynasties. The Assistant Mr. R. Rama Rao has, as usual, edited the bulk of the inscriptions with the Director's guidance and the help of the Pandits.

A detailed study was made of the paintings on the walls of the top floor of the Jagannath Mohan Palace at Mysore and many interesting historical points and portraits useful for a study of Mysore in the 19th century were noted.

Wall paintings.

One copper plate grant of the Gaṅga king Avānītā and 84 new coins were acquired for the Museum and an interesting collection of punch-marked and other coins received from two private collectors in the Dharwar District was studied. The Director who is a member of the Government Museum Committee commenced the re-arrangement of the Archaeology and Ethnology sections with the assistance of the Curator of the Museum.

The Annual Report for 1936 and the Guide books for Seringapatam and Belur were published, while the Report for 1937 and the Guide for Halebid and the additional matter required to complete the Mysore Supplement of the Epigraphia Carnatica were sent to the press.

About eighty new publications were acquired for the library (vide Appendix D).

Library.

The receipts and expenditure of the department under budget heads amounted to Rs. 15,652-2-3 and Rs. 15,652-2-3, respectively (vide Appendix E). A sum of Rs. 241-6-0 was realised by the sale of the departmental publications and photographs during the year.

The success of the work of the department was rendered possible by the sincere co-operation of the office staff.
PART II—STUDY OF ANCIENT MONUMENTS.

TUMKUR DISTRICT.

PAVAGADA.

(Pl. II, 1).

A note on the Hill Fort at Pāvagada has appeared in the Mysore Archaeological Report for 1918 (pp. 8-9). The steps leading up the hill are constructed corresponding to the concave part of the hill and between the two projections on the south-east.

The following objects are noticeable on the way up. The serial numbers below correspond to those given in the accompanying sketch map (Pl. II, 2).

1. Iśvara temple.
2. Hill fort gate No. 1.—This is made of irregularly hewn boulders cemented with mortar and provided with a parapet wall having numerous musket holes. Some of the round bastions have cannon platforms, which might be the structures of the days of Hyder and Tipu who improved the old Hindu wall. The gate has the sun, the moon and other usual Hindu carvings.

3. Guard house and powder magazine.
5. Hindu fort gate—No. 3.
6. Hindu fort gate—No. 4.
7. Just behind the above is a boulder on which a colossal Ānjanēya is carved in relief in the striking attitude treading over the fallen figure of Akshaya-kumāra. In front of the image and to its left a monkey is eating fruit.

The bricks of the battlements measure 10" × 7" × 3".

8. Guard room with disappeared roof.
10. Hindu fort gate No. 5
11. Hindu fort gate No. 6
12. Hindu fort gate No. 7
13. Hindu fort gate No. 8
14. Manṭapa—formerly used as Taluk Kacheri
15. Kalyāṇi pond
16. Magazine and guard room
17. Tuppada kaṇaḷa—A very fine view is obtained of Nidugal on the west and of Kāmandurga on the north.
18. Nāga stones
19. Nāgara doṇe
20. Hindu fort gate No. 9 (without mortar and stone work).
22. Two guard houses
23. Bastion with a gun—bore, 4½" in diameter
24. Door with a guard room
25. Akkaṇṇana doṇe. It is said that it never goes dry.
26. Maṇṭapa and doṇe
27. Powder magazine
28. Masjid. The site appears to be that of an old temple.
29. Temple gateway
30. Store room
31. Thieves' Drop—a precipice facing due North 30° E with a guard room on the north.
32. Three granaries and a small gate leading to Bhirama doṇe. Near the fort an inscription stone which is said to have been imbedded in the rock has been removed.
33. Bhirama doṇe
34. Powder magazine built by Tipu. Its roof is built on low rocks and the roof is vaulted.
35. Sultan Battery. This is a roundish battery built on the highest part of the hill which has been converted into a platform about 100 feet in diameter. It has a high flagstaff with a small stepped pond to its south-west and a small guard room at each of the four points of the compass. The battery has accommodation for fourteen pieces of cannon and the terrace is well paved with stones. This commands a good view of the country around.
36. & 37. To the south-west of the above on a lesser eminence of the hill and further south-west on a still lower peak are two other smaller batteries.

NIDUGAL.

(Pl. III, 1).

The fort on the hill at Nidugal was last visited in 1918 and an account of it was published in the Annual report of this department for that year. Here a sketch map is published and the points of interest are described. The numbers refer to those given in the map (Pl. IV, 1).

1. Sāravādeśvara temple.—This temple faces east and is said to have been built by the chief Hoṭṭāṇa Nāyaka III of the Harati dynasty, in memory of Sāravāḍ
in the Bijapur District wherefrom his family claims to have come. The back wall of its maṇṭapa has two sets of carvings showing four couples, evidently the builder and his relations or ancestors. The pillars also contain similar votive figures rudely carved.

About 50 yards to its east is a stone built tank now used for irrigation purposes.

2. Gaḍḍadaiyana Maṭha.—This is evidently a Śiva temple of the Nāyak period, the līnga of which has disappeared.

3. Kāḷamad temple.—A half-built structure containing a seated image of Kāpālikā Durgā evidently brought from the temple No. 27 on the hill.

4. Kāśi Īśvara temple.—This is a well-built stone structure of the Pāḷḷegār days with three cells, the central one having a līṅga, the right, Gaṇeśa and the left, a fine seated image of Annapūrṇā with a ladle resting on both hands (Pl. V, 1).

5. Hanumān temple.—This is of the Pāḷḷegār period. Its garbhagriha contains a relievo image of Hanumān. By its side stands the figure of a Brahmarishi holding a rosary in his right hand resting on a stick, and a book in his left hand. It is probably Vyāsa. From his left shoulder hangs a bag containing all his belongings.

6. Mirza Hussain Vali Darga.—Near the darga of Hussainsah Vali is a small mosque behind which is a well whose pulley is supported on two black stone pillars, finely carved with bulls on top. These appear to have belonged to the palace well, above the hill.

7. Śrī Rāma temple.—(Pl. III, 2). This is one of the best preserved in the lowest level of the town, known as the Sante Bazaar. It has a long garbhagriha behind the mukhamanṭapā. In the former are engraved on a large boulder some interesting groups, of which the central one consists of Kōḍanda Rāma with Lakṣmīnāra, Hanumān and another monkey to the right, and Sītā, Jāmbavān and Garuḍa to the left. Aṭišēṣa and another cobra are carved below a long panel consisting of the Vāḍagalai caste mark supported by śankha, while above there are chakra, the Sun and Moon, and Nārada and Tumburu playing on vinaśa. A rishi blesses a child, while another rishi is in yōga. A warrior stands with folded hands. To the west of the Rāma group is a large Anjanēya in the sitting attitude.

Near the foot of Rāma is kept on the ground a seated bhaktavigraha with joined hands. The date of the sculpture is about the second half of the 16th century.

8. Koṭṭūrappana Maṭha.—This is a stone built maṇṭapa which is more recently used as a gymnasium. It has an earthen platform against its back wall, which is perhaps used as a cot.

9. Stone paved way up the hill.

10. Natural stream.

11. Ruined stone maṇṭapa.
12. The first fort gateway. The wall is rudely constructed of rough hewn stones and is only about 8 feet high. The gateway is a modest Hindu construction and is called Madhyaramgadabāgilu.


14. Spring well.

15. Hanumān temple.

16. Śulada Viramma’s pits in rocks.—These are natural pits about one half foot deep and almost 1’ 9” wide.

17. Second fort gateway called the Vajrada Bāgilu, with a large kirtimukha of earth covered over with plaster. It is a 17th century construction. The gateway is well constructed with a number of relievo carvings. On the faces of the side platforms (iagali) are carved several figures. Some of them are elephants, horse-drawn chariots, tiger fighting yāli, kūrma, matsya and obscene figures.

18. Path leading to the old town.

19. Path leading to the peak.

20. Gateway of Viramma’s kōṭe.

21. Iśvara temple of the Pāḷlegār days (about 1600 A.D.). The Linga is absent from its pedestal. A small Nandi is kept in the vestibule.

22. Basavaṇṇa’s shrine.—The bull is absent. In its back wall is a rudely carved panel of a devotee worshipping a linga. The shrine is of the Pāḷlegār days.

23. Virabhadrā Shrine.—This is a stone structure facing north with a garbhagriha containing an image of Virabhadrā of black stone belonging to the Pāḷlegār days (Pl V, 2). The building contains a closed vestibule an open vestibule enshrining two Garuḍaś and two bulls, and a navaraṇa of four pillars, on the back wall of which are dvārapālas of brick and mortar. There is no mukhamanṭapa, but in the yard in front, there stand a granite linga, a broken lamp pillar, an iron lamp pillar, etc., of the Pāḷlegār days. In front of the temple are also placed a large group of nāga stones. By the side of the east door of the navaraṇa stands a relievo group of Śūla-Brahma showing two heroes worshipping the pikes before being impaled. The sculpture is said to have been originally housed in the manṭapa opposite the east door. It is of dark trap stone and may hail from even the 14th century.

24. Pāṛśvanātha Basti.—This is an old late Hoysala-Dravidian structure of about 1232 A. D. (Irungola II’s time). It has a garbhagriha with a black stone image of Pāṛśvanātha standing under a multi-hooded cobra with an inscription on the pedestal (E.C. XII No. Pg. 51). The vestibule doorway has rudely carved perforated screens supporting the jambs, while outside the garbhagriha the walls seem to be made of huge slabs (some times 8 x 5 feet) placed one on another without mortar. The navaraṇa of 9 pillars, the mukhamanṭapa of 4 pillars and the pāṭalāṅkana of 4 pillars, show workmanship of the Pāḷlegār period. Evidently these
portions were rebuilt in about 1600 A.D. The Pādmāvati image of the west cell with an inscription on its pedestal and the image of Brahma on horseback which were both noticed by the Director of Archeology in 1919 have disappeared. These are said to have been taken to Amarapura in the Madakasira taluk by Jain devotees. Removal of an image and, more particularly, of a recorded inscription ought to have been made with permission. It may be ascertained whether permission was obtained. The granite mānastambha, about 30 feet high, stands in front of the temple and is interesting because of the small towered niche constructed above it. This niche is now empty.

25. Vīramma's well. This is a large stone-built pond.

26. Śīge Bhāvi.

27. Durgā shrine.—This is a small structure which enshrines a seated image of Durgā with all the four arms broken.

28. Ādinārāyaṇa shrine.—Facing north, near the east gateway, stands the one roomed shrine of Nārāyaṇa. In it on a Garuda pedestal stands a fine Hoysaḷa image of Nārāyaṇa made of black stone, about 6 feet high including the pedestal. Its workmanship is simpler than in the usual Hoysaḷa images and the god holds in his four hands śankha, padma, gadā and cakra. On the jambs are carved the God’s two consorts. The god wears a four-stepped tiara of evidently Hoysaḷa workmanship.

29. Tippe Rudra temple.

30. East gateway called the Pāvagaḍa gateway.

31. Tirumaladēvara-kaṭṭe.—This is a small tank to the east of the Pāvagaḍa gateway.

32. Lakshmīnārasimha temple.—This is the largest structure on the hill and is of the Hoysaḷa-Dravidian type. Its garbhagriha houses a Lakshmīnārasimha group, on the toraṇa of which appear the ten avatāras. In the vestibule are also a small image of Kēśava and a nāga. In the navaraṅga are kept a Sūrya image and a sculptured panel depicting Rāma’s coronation. The rebuilding of the navaraṅga and the construction of the mukhamanṭapa appear to have been done in the Pāḷḷagār period.

33. Next to the above on the west stands the Nagarēvana temple in whose compound, against the west wall, are kept some inscriptions. There is another inscription on a black stone slab in the navaraṅga, which is dated 1171 Śaka corresponding to 1249 A.D. In the west garbhagriha and the north cell are two images. In the navaraṅga are kept:

(1) Saptamātṛikas
(2) Nāga stones
(3) A Nandi
(4) Mahishāsura-mardini of Hoysaḷa workmanship, and
(5) Kēśava.

34. Sōmeśvara temple:—

This structure which bears on its navarāṅga doorway the date 1280 A.D. evidently belongs to the reign of Narasimha III. It has been well described by Mr. R. Narasimhacharya. Its navarāṅga doorway is elegantly carved. In one of the navarāṅga cells is a good image of Mahishāsuramardini, while the female figure holding a child is kept in the vestibule. An inscription in the navarāṅga refers to a grant made about the year 1370 A.D.

35. Ruined masjid of Aramane Bābayya with tombs and tank.
36. Cavalier.
37. Kurubara Haṭṭi with about 15 houses.
38. Shrine of Mahishāsuramardini with a reliquary figure called Durgā of the Nāyak days. The temple was rebuilt about two years ago. Behind it, is a small towered structure said to be the tomb of a yāgī.
39. Gateway of the outer fort around the palace.
40. Gateway of the inner fort around the palace.

At the upper end of the inner gateway, facing south, near a ruined shrine is a seated image of soapstone beautifully carved in the Chālukyan style. The deity is Bhairava treading on the body of a beheaded demon. Skeleton-bodied Bhetālas dance around him. He is eight-handed holding: sword (broken), snake, mace or axe (broken), trident, ḍamuruga, broken, bowl with demon's head and bow. The tōrāṇa, 4' high, is of a flower-laden creeper with a fine lion's head.

To the south of the same gateway stands a soapstone image of Gaṅgāsa, 3' high, simple in form and not ornamented like the typical Hoysaḷa work.

41. Foundations of numerous buildings.

42. Chennakēśava temple.—This is a temple built of granite, with a brick tower of the Nāyak days and an interesting secret storey in the double roof. The image is now said to be in the village of Bellibatlu to the east of the hill.

43. A deep semi-circular tank with stone steps leading down. This appears to have been the chief source of water-supply to the town.

44. Iśvara temple.—On the platform to the north of the tank stands a small but fine granite temple which is mentioned as having been built by Jagadeka-malladeva, son of Irungola I (circa 1150 A.D.). The temple has a garbhagriha with the linga disappeared and the pitha disturbed. The vestibule is open and the navarāṅga has four octagonal bell-shaped granite pillars. There is a lotus in the centra ceiling. Against the walls are ten little cells the deities of which have disappeared. The middle one in the south contains the Saptamātrikā panel having only these seven figures:—Indrāṇi, Brāhmaṇī, Māheśvarī, Kaumārī, Vaishñavī, Vārāhī and Chāmuṇḍā.
(Durgā). Gaṇeśa and Vīrabhadra are absent. Opposite to the temple stands a small maṇṭapa with a soapstone bull.

45. First fort gateway of hill top.—In this area (which is back of the hills) stand the high walls of what was once the palace of the Pāḷḷegārs (Pl. IV, 2). The building is entered by an arched gateway between two high balconies and is divided into several compartments. The walls are of rough size stones to about 4 feet and then built of sundried biscuit-shaped bricks. The building very much resembles the palace of the Nāyaks on the Chitaldrug hills. The walls are 5 feet broad at bottom and taper upwards.

46. Durbār Hall.—Behind the palace on a rock stands a high stone structure. There must have formerly stood a hall or room here, probably used for a safe retreat. It is said to have been the durbār hall of the Pāḷḷegārs. Through an arch under a boulder are entered the apartments consisting of the kitchen, the guards’ room, etc.

47. On a boulder stands the figure of a prince with folded hands before a līṅga and a bull. Behind the boulder is a pool from which a drain leads water to the tank near the palace.

48. Second fort gateway of hill top.

49. Cave serving as horse stables.

50. Under a rock shelter is a shrine which appears to have contained a dark stone image of Bhairava. This has now disappeared and is represented by a fragment consisting of his feet, the dog and a Bhātāla. The shrine is popularly known as that of Guligaṇjamma.

51. Guard rooms and powder magazine, with a pond formed by cutting out rocks around a natural pool.

52. Kāḷahastīśa temple.—To the north of the above there is a temple of Kāḷahastīśa of the Pāḷḷegār times, having a garbhagriha containing a low natural līṅga, an open vestibule with a small Nandi, a navaṇāga of four pillars of very ordinary workmanship, and a porch of three ankaṇas. In the porch is a black stone slab which has an inscription of the Harati chief Hottaṇa Nāyaka (E. C. XII, Pg. 46). By the side of the northern pillar of the garbhagriha there is a fragmentary inscription of 3 lines.

To the east of the Kāḷahastīśa temple and other buildings on the fort walls and bastions are found about 3 or 4 pieces of cannons made by welding iron bars and rings, as in the cannon placed to the right of the Government Museum at Bangalore.

53. Wicket gate leading north-east down the hill. To its west on a bastion lies a huge cannon in two pieces, which together give it a length of 19 feet (Pl. IV, 3). The diameter of the hole is one foot. To its west lies a large natural pool of water.

54. Third fort gate of hill top.
55. Fourth fort gate of hill top.
56. A rock shelter cave said to have been a powder magazine. It is more probably a temple.
57. A steep zig zag climb on the north-east face of the topmost hill brings us to a large boulder which forms the peak of the hill and is 3,772 feet above the sea level. Here stood an old temple of Nandi. It was constructed by Hoṭṭaṇa Nāyaka in about 1700 A.D. The ruined temple and the image of the bull were rebuilt by public subscription in 1928, in memory of which an old Hoysaḷa inscription was rubbed off its slab and a new one inscribed. This inscription and the one on the bell opposite the temple were copied. The lamp pillar of the temple appears to date from the Pāḷlegār days. From the top a good view is obtained of the various inhabited terraces of the hill and of the country around.

MIDIGESI.

(Pl. VII, 1).

Miḍigesi was last visited in 1918 and an account of the hill fort of the place has appeared in the report for that year (p. 8.). The following are the several points of interest:—

(1) Fort wall.
(2) Veṅkaṭarāmaṇa temple.
(3) Old palace site. It has high rubble walls surmounted by earthen ones now in ruins. To the south of the palace is a pond called Vokkarāṇe which supplied water to the palace.
(4) Hill fort wall and gateway No. 1—Old Hindu structure.
(5) Hill fort wall and gateway No. 2—Old Hindu structure.
(6) Maṅṭapa in ruins—Perhaps a guard house.
(7) Hill fort wall and gateway No. 3.
(8) Hill fort wall and gateway No. 4.

The steps here run through a natural cleft between two vertical faced boulders about 5½ feet apart (Pl. V, 3). The fort walls near by have masonry parapets provided with musket holes and cannon platforms and built with flat thin bricks of the second half of the 18th century. Probably they belong to the days of Hyder.

(9) Hill fort wall and gateway No. 5.—This gateway the stone work of which bears lotuses, fish, etc., is an old structure improved by Hyder or Tipu and provided with pointed arches and vaulted roofs.
(10) Musare-Đone.—This is mostly built of brick and most probably belongs
1. ANNA-PURNA, KASI-ISVARA TEMPLE, NIDUGAL (p. 5).

2. VIRA-BHADRA, NIDUGAL (p. 6).

3. ROCK-CUT ENTRANCE, HILL FORT, MIDIGESI (p. 10).

4. MAHISHASURAMARDINI, SOMESVARA TEMPLE, KUNIGAL (p. 16).
to Hyder's days. At its west end is a platform for drawing water with a rope.

(11) Powder magazine or secret dungeon close to a watch tower. It is concealed by stone works. It is in a pit and has a passage and two rooms (measuring 20' x 15') and is in a good state of preservation. The trees around it may be cleared and a flight of steps of size stone may be built to lead the visitors to it.

(12) Masjid.—This is a structure of brick and mortar with a hall of about 35' x 20' and with two minarets and a brick and mortar parapet with the wall worked in the shape of lattice work. (Pl. VII, 2).

(13) To the south-west of the above stand the ruins of a building built of rubble walls. It was perhaps the house of the Khazi.

(14) Granaries.

(15) Áñjanéya temple.—This is a small structure of the Pāḷḷēgaṛ days with a relieve of Hanumān in it.

(16) A brick built tank improved in the Muslim days.

(17) Citadel of Palace.—This has two courts, the outer one of which contains granaries. The inner one probably had living rooms. A plaster relieve of Garuḍa in the south wall of the granary suggests that it is a Hindu structure. The destruction of the head and shoulders of the figure might have occurred after some conquest. The outer part is entered by a stone gateway with guard rooms on both sides. The court has a back door leading towards the granaries and the peak. In front of it on the north-west stands an open structure with a verandah which was probably used as the durbar hall.

(18) Store rooms for oil and ghee (?)

(19) Granary.—Rice husk, etc., are still found in six pits. To the north-west of the granary is the trigonometrical station.

(20) Kanyarammana Doṇe.—This is a natural pool on the north-west. It is the chief source of water-supply to the hill top. Near it, facing west, is a small cave of Kanyaramma, and here the goddess is worshipped in the form of a līṅga-like stone.

The temple which overlooks the town to its east is built on the lower slopes of a high terrace. Its dvārāmanṭapa which has a tall Venkataramanasvami Dravidian brick tower and lion-bracket pillars, has a Gaṅēśa in a small cell on the south and Bhairava on the north. Its mukhamanṭapa has a set of fine pillars with ribbed brackets. The garbhagriha appears to be a late Hoysala structure.

The Mallēśvara temple is also of the Pāḷḷēgaṛ times. Both are kept well and Mallesvara Temple. in a good state of repair.
KORATIGERE.

(Pl. VII, 3).

A note on the hill fort at Koratigere has appeared in the Mysore Archaeological Report for 1918 (P. 3 ff). The several points of interest that we come across as we climb up the hill, are the following:—

1. Fort wall No. 1.
   Between the 1st and the 2nd fort gates the path passes over a ground which emits a hollow sound. It is said to be the mint.
2. Fort wall and gateway No. 2.
3. Guard house.
4. Fort wall and gateway No. 3.
   Here a branch path leading to the left takes us to an old cave temple of Gavi Timmaiya. It is a large rock shelter cave facing south. In its garbhagriha stood formerly an image of Timmaiya or Śrīnivāsa. Some conical stones are set up there and an image of Tirumangai Alvar is found. There is a cave chamber to the east, which is vacant. Possibly another to its west which is said to contain a linga and a pitha is now walled up. The doorway of the vestibule with its Vaishnava dvārapālas, the pillars of the raṅgamaṇḍapa with the relievo carvings of Hanumān, and Garuḍa, the votive images of the Pāḷlegāra, etc., show that the structure is of the Pāḷlegāra period.
5. Fort wall and gateway No. 4. Just behind is a pond of water.
6. A building used as a reading room built about 30 years ago, now in disuse.
7. Gaṅgādharaśvara temple.—From a fissure in the rock above Gaṅgādharaśvara water drips down on the linga which is placed in a pit of the lower rock. The temple is a cave shrine as at Śivaganga. It is said that another linga called Jyotirmahēśvara has been covered up by the wall which is behind Gaṅgādharaśvara and the former’s consort is similarly covered up by the wall behind Pārvati. It is said that 30 years ago the images of Śrīnivāsa and his consorts were set up along with those of the Navagrahās. Two unnoticed images kept in the temple are of interest. One appears to be of Nammālvār with a vīra-rēkhā on his forehead. The other sits in padmāsana and has the hands joined. The reading room building covers the front view of the temple: the sooner it is removed, the better.

KUNIGAL.

GANESHA TEMPLE.

The Gaṇeśa temple contains an old image of Gaṇapati on a mūshaka-pītha. It appears to have been built during the Vijayanagar days in a part of the fortgate
1. PARVATI, SOMESVARA TEMPLE, KUNIGAL (p. 15).

2. SARASVATI, SOMESVARA TEMPLE, KUNIGAL (p. 15).

3. HULIVURDURGA (p. 16).
which is now partly existing. A new inscription of the Hoysaḷa period was copied here on a stone lying adjacent to the Hanumān temple.

**NARASIMHA TEMPLE.**

The Narasimha temple appears to have been built in two or three stages:

The original temple with its garbhagriha, vestibule and navaraṇga is of the Hoysaḷa period. The navaraṇga built of granite with a now disappeared porch is a structure of the late Hoysaḷa period. The garbhagriha contains an image of Janārdana with the ten avātāras on the prabhāvali. The vestibule doorway is finely ornamented with creeper scrolls. The navaraṇga which has Bālakrishṇa on the lintel of the doorway and four cylindrical granite pillars as in the Paṇḍalīṅgēśvara temple at Sōmanāthapur has a shallow dome with a pendant. As in many other temples of this period like the Vaidyēśvara temple at Tarkāḷ, the navaraṇga has a door to the south. Two cylindrical pillars of the original porch are now found in the later structure in the north-east corner of the temple. The outer view of the main temple is plain except for its characteristic octagonal cornice and the series of right angled pilasters with biscuit-shaped capitals.

To this original temple a mahādāvāra was provided on the east. The southern porch of the main building which is now closed in has sixteen-fluted granite pillars.

In the late Vijayanagar days alterations appear to have been made, viz., the addition of a mukhamanṭapa of three aṅkānas with pillars of cubical mouldings bearing rudely carved sculptures, the addition, in place of the porch of a pātālāṅkaṇa of four pillars, another mahādāvāra, and the construction of two rows of cells facing each other between the two mahādāvāras.

The Narasimha temple is so called since the original image appears to have been Narasimha, which was lost in subsequent days. The present Janārdana figure was brought from Huliyūrdurga and installed here.

The Garuḍa facing the main image is peculiar since it has four arms holding kalaśa, chakra, śankha and sarpa. The figure is interesting, though rudely carved in granite in the late Vijayanagar days. It bears moustaches and tenkalai caste mark.

In the outer set of cells facing east, there are a Kōdaṇḍārāma group and a Vishvakāśīna placed in front of a stone brindāvana. The significance of the latter is not known.

The temple may be declared 'Protected' and put under Class III.

**Conservation.**
PADMESHVARA TEMPLE.

The disposition of the several buildings shows that Kunigal was an agrahara town granted in the late Hoysala days, probably about 1250 A.D. In the centre stood the Narasimha temple, while to its north-east, about 150 yards away, was built the Padminesvara temple, an ornate granite structure in the typical Hoysala style.

History.

The garbhagriha of the temple has a medium-seized linga on a fine pedestal. The vestibule is divided into three compartments, of which the north one contained Parvati, now disappeared, and the south one, Ganapati, also disappeared but substituted by a modern one. The navaraenga has four pillars of granite having cubical mouldings and connected by sixteen-fluted shafts with wheel moulding above. The ceilings contain mostly padma domes with pendants. The east door of the navaraenga has no porch, while the south one appears to have had a porch.

The Narasimha and Padminesvara temples, though not of extraordinary beauty, still deserve to be preserved. Both of them are in a decaying condition, and particularly the latter, the foundation having sunk at the west end of the navaraenga and the roof become leaky throughout. The Padminesvara temple is said to have about Rs. 500 at its credit. This may be very well utilised for the preservation of the temple.

The old fort wall separates the area of the temple from the large tank on the north-east.

SIVARAMESVARA TEMPLE.

The Sivaramesvara temple is a modern structure of little archaeological importance, except for the figure of Mahishasuramardini. This image which is said to have been brought from the ruined Koteshvara temple at Kotdegere is in the typical Ganga style. It is a relieve carved on a granite slab. The goddess holds a snake, prayoga-chakra, a couch and a trident, and stands on her left foot, treading on the buffalo with the right one. She wears a breast-band, shorts and waist band (dafti). The figure is interesting.

TANK.

- About 50 yards to the north-east of the Padminesvara temple and over the relics of a fort wall of the Vijayanagar period stand the remains of the water-gate with a Hanuman shrine. On the pillars of the gate and on their cubical mouldings are found, among others, the following sculptures:

  Camel with a rider; anthropoid gandabherunda standing with lions in its beaks and elephants in its hands; wheeling acrobats; and

Sculptures on first gate. musicians playing on Sarasvati vina.
1. Hill Fort, Midigesi (p. 10).

2. Masjid, Hill Fort, Midigesi (p. 11).

3. Hill, Koratigere (p. 12).

4. Hiligiri Hills (p. 24.)

Mysore Archaeological Survey.
The lower portions of the tank bund are made up of largish round boulders and are evidently of Hoysala days.

**Tank Bund.**

Another water gate leads to the steps of the tank. It is well constructed with numerous carvings on the cubical mouldings of its pillars. Among these may be noticed: Bhairava, Virabhadra wearing long coat and tiny beard, Janāgama-guru holding kamandalu and staff, Dakshināmūrti, Brahma on swan, Kāla-Bhairava and the image of the builder. This person who is dressed like the image of Kempe Gauḍa at Śivagaṅga has no sacred thread. He wears loin cloth, necklets, moustaches, ear-rings and round-topped cap. To his left stands an attendant bearing his sword and betel bag (hadapa).

A pillar in front of the chief is cracked and a timely prop would save the structure from decay.

**SOMÉŚVARA TEMPLE.**

The Sōmēśvara temple contains a number of buildings built in different times, dating from the Hoysala to the Pāleṛgaṛ days. It is a granite structure with the original temple having a peculiar plan. The latter contains a garbhagriha with a multi-corniced basement. A pilastered outer wall is now bent to the north and is out of plumb, the basement having sunk.

The Sōmēśvara linga which is a naturally rounded stone on a low pedestal appears to date from about the 13th century or earlier.

**Linga.**

In front of the vestibule stands a navaraṅga with plain ceilings and four cylindrical granite pillars. In the navaraṅga is kept a fine Hoysala image of Śūrya. This image stands on a pedestal carved with Aruna. His horses are supported by the Sun’s consorts holding bows and arrows. He holds a padma in each of his two hands and is surrounded by a tōrāṇa having yaksha-like figures in the convolutions of the creeper scroll, identified as the nine Grahas or planets.

In addition to the eastern doorway which must have led to the tank, the navaraṅga had a porch on the south with eight cylindrical pillars and a similar one on the north. The north porch appears to have been dismantled in later days to provide accommodation for the shrines of two images. Of these images, one is Parvati, (Pl. VI, 1) a slim figure, about three feet in height, of the late Hoysala or early Vijayanagar period as seen from the serpentine tōrāṇa and the full length of the sari. The other image is of Sarasvati (Pl. VI, 2) which is, however, of Hoysala workmanship and is seated in padmāsana, holding rosary, goad, śakti-pāśa and pustaka. Its damaged face has been provided with an ugly nose by some inexperienced modern artist.
At the west end of the southern porch a small shrine was added later, perhaps in the Vijayanagar days, for installing a relievo image of Mahishāsuramardini (Pl. VI, 3). This image is most interesting. It appears to belong to the Gaṅga days even (C. 800 A.D.) On the head of the buffalo whose tongue is protruding from its mouth, the goddess stands with her left leg crossed behind her right. Her body is bent in tribhāṅga and her four hands hold a sword, a discus, a conch and a bow in order. She wears a jewelled kīrtī, necklets, sacred thread, breast-bands, nāgamuri, kammarband, and shorts, anklets, and bracelets. To her left stands a straight-horned antelope. The image at once reminds us of the Mahishāsuramardini at Nandi and evidently belongs to the same age. Traditionally it is said to have been installed by Śaṅkarāchārya, though the shrine itself appears to be an accretional structure of the Vijayanagar period.

The outer southern porch with its roughly sculptured granite pillar, the vacant Śiva temple in the south of the compound and the Pañchalinga temple on the west of the mahādvāra are all structures of later days.

**HULIYURDURGA.**

(Pl. VI, 3).

Huliyūrdura was last visited in 1919 by this Department and a note was published in the Annual Report for that year (para 35, page 16). The fort on the hill must have been formidable during the latter part of the 18th century owing to the great natural advantages. The hill is a solid mass of rock, cup-like in shape and difficult of ascent. The several points of interest to be noted are the following:—

1. North gateway of the town fort wall with Gaṇeśa and Aṉjaneyā temples.
2. Hill fort wall and gateway No. 1 (Pāḷlegār structure without mortar).

To its south is a platform lined with stones, where the taluk kacheri is said to have once stood.

3. Gopālakṛishṇa temple.—This temple which faces east is situated directly to the west and close to the hill.

It appears to have been built either by Kempe Gaṅḍa or by his conqueror Chikka Dēvārāja Vādēyar as can be inferred from a stone of the brindāvana lying in the compound which has a Kālingamardana between Śankha and Chakra.

**History.**

The temple has a garbhagriha, a vestibule, a navaraṅga of four pillars, a manṭapa of three anāṅgas, a pāṭālāṅkaṇa of six anāṅgas and a front porch of one anāṅga.

**General Description.**

The navaraṅga pillars of granite are well worked having sixteen-fluted shafts with pot and wheel mouldings above them. On the lower parts of the pillars which are square are carved the figures
of dancers and musicians. The navaranga has two smaller cells on the north and south. These are also vacant.

The original image of Vēnugopaśa belonging to the temple was broken into pieces and the fragments now lie to the north of the temple.

**Main Image.**

To the south of the temple is a smaller shrine of Lakṣmī, a fine figure seated in padmāsana, which is also smashed into pieces. The portion from the waist downwards is yet found in the navaranga and does credit to the sculptural work of the time.

1. Second hill fort wall and gateway.
2. Ruined buildings.
3. Third hill fort wall and ruined gate.
4. Fourth hill fort wall and gate with Gaṇeśa. The pathway lies on a steep rock.
5. Fifth hill fort gate with some dones (water pools).
6. Sixth hill fort gate.
7. Granary and grinding stones with done.
8. Ruins of old buildings, built of bricks (11" × 7" × 2") evidently during the Pāḷlegār period.
9. Ruins of observation tower with done and brick platform, said to be Kempe Gauḍa's observation tower.
10. Jyotirmayāśvara temple.—This temple in the old town, is also a structure of the Pāḷlegār days. Its maṭṭapa and pāṭālāṅkaṇa have been walled up and used as a Rāma-mandir. The only objects of interest in the temple are the images of Vēnugopaśa and his consorts which are fine. The god is about 16" high and is really a Janārdana image with padma, abhaya, chakra, śankha and gadā—a form generally known as Varadarāja.

**HASSAN DISTRICT.**

**SRAVANABELAGOLA.**

**POINTS FOR CONSERVATION.**

**KALYANI.**

The Kalyāni pond is finely built. Its steps are intact and no resetting is required. The inlet and outlet are closed. The water must be pumped out and the inlet and outlet opened and provided with shutters. The gopuras and maṭṭaps may be cement pointed.
DODĐABETṬA.

The Brahmādeva shrine is a new building, good and intact. The inscription of Rangaiya at its back must be released to the view.

The damaged corners of the second gateway may be covered up. The lichens must be removed by a careful chemical wash.

The third gateway has no special character. The cuttings at the base of the pillars may be cement-pointed.

A part of the fort wall at the fourth gate is out of plumb. It may be reset and the neighbourhood cement pointed. The leaks of the gate may be cemented and the mud walls removed and opened out as far as possible.

The north and east faces of the platform at the Odegal basti are out of plumb and should be rebuilt with concrete filling.

The roof of the maṇṭapa enshrining the Brahmadeva pillar must be reset. The lichens should be removed and the whole pillar cleaned.

The two trees near Siddha's rock at the fifth gateway may be removed and the flooring reset.

The sixth gateway is probably a construction of the Mysore dynasty. One jamb is out of plumb. The upper brick work may be removed and a separate light parapet put in.

The seventh or last gate is intact.

The flooring of the pradakśiṇā is irregularly settled. A concrete bed would perhaps be the best. All the slabs require resetting and pointing. Outlets for rain water should be given in the walls.

The ugly walls covering the small doorways on the west may be removed and battened wooden doors provided.

The Chāmarāja maṇṭapa should be rebuilt with the old materials.

The dressed stone pillars of the Guḷḍākāyaḷī maṇṭapa, etc., should not be covered with white-wash or paint. The pillars are out of plumb and should be reset.

The tree in the parapet of the Siddhara basti should be removed with its root and the cracked ceiling slab near S. B. No. 36 may be supported by a pilaster.

Electric lighting may be brought from Holenarsipur which is only 16 miles away.

The pillar at the Vardhamāna basti has a brick top with a cactus tree. The latter should be removed and the brick work rebuilt.

The south wall of the Akkana Basti is out of plumb and should be rebuilt with great care. The east pillars of the porch which are out of plumb should be watched for further bending. All white-wash should be removed.

GOMATĪŚVARA IMAGE.

*Left foot.*—Portions are peeling off. It is much worse than the upper part of the body, perhaps because abhisheka is performed.
PLATE IX.

1. BILIGIRI HILLS (p. 24).

2. DURGA, AGARA (p. 26).

3. BULL MANTAPA, DESESVARA TEMPLE, MADDUR (p. 28).

Mysore Archaeological Survey.
Left leg.—This is pitted in front and a reddish hue appears on the west. Black spots appear on the creeper. They are to be examined.

Left thigh and chest.—Here patches appear. Just outside the right leg is a long vertical crack, about 10 feet long, which should be covered up with some adhesive silicate.

Right hand.—A crack, about a foot long, appears just above the small finger.

Hips.—A very thin crack is developing between the hips.

Left back and right shoulder and arm.—Large patches appear owing to the stone surface having peeled off. No lichens or plants are visible. A microscopic examination may reveal some tiny plants whose roots dislodge the crystal.

Chin and neck.—These are getting covered by dark lichens.

Face.—A crack starting from the right eye is spreading towards the right nostril.

CHIKKABEṬṬA.

Inscription rock.—The area of inscriptions should be protected by circumscribing rock-cut channels in the form of arcs on the east and west.

Pārśvanātha Basti.—The granite cornices of the south wall are disintegrating. Preservatives may be tried here before being applied to the big image.

Mahānāvami Maṇṭapa.—The brick tops need replastering. The inscription pillar which is out of plumb may be observed for further settling.

Śaṇṭinātha Basti.—The roof has been repaired with cement. Corners may be pointed with cement.

Bharatēśvara image.—This should be railed off and hitting the image with stones should not be permitted.

Śupārśvanātha Shrine.—The south beam has cracked and has been propped up by a pillar. This is all that is needed now.

Chandra-prabha Basti.—Two cracked brackets have been propped up. The crack is widening. The load on the roof may be lightened.

Pārśvanātha Basti.—Recently repaired.

Kattale Basti.—The north and south walls of the navaraṅga are re-built of size stones with pierced stone windows. The floor of the pradakshina requires to be paved. The brick walls are to be rebuilt with size stones and the roof is to be completely remade. The old framework should not be disturbed.

Chandra-gupta Basti.—The barred windows on the east are out of place. On the fifth window spaces are too wide. Expanded metal could be inserted at the back of the windows, if possible.

Aṇaṭanāthā Basti.—This is small and intact.

Aḍīśvara Basti.—This is recently well repaired. The garbhāṅkaṇa has to be plastered. Supporting pillars are upside down.
Chamaṇḍarāya Basti.—The walls of granite are peeling off. The navaranga is leaking. The image upstairs is smeared with red lead. This should not be done.

North Ādiśvara Basti.—Props are needed for the western pillars.

Śasana maṇṭapa.—The north beam should be replaced and the ugly wall removed.

North Śaṅtiśvara Basti.—The roof is to be replaced.

Maṇṭapas near done.—The damaged ones may be removed.

**Jinanathapura.**

**Śaṅtināṭha Basti.**

The Śaṅtināṭha Basti is a beautiful building. An approach road may be made. The neighbourhood may be cleared. A compound wall may be put up. The platform should be dug up and reset. The south wall which is out of plumb should be rebuilt carefully as at Hālebidū. The plants in the north wall may be removed. The prop stone against the north wall should be replaced.

**Minor Basti.**

The plants should be removed. The basti is intact. It is a Hoysala building with granite pillars.

**Conservation.**

**Mysore District.**

**Seringapatam.**

**Pūrṇiah's Bungalow.**

Pūrṇiah's house is a large building in the European style built probably in 1799 for General Harris. It is situated on the north bank of the south branch of the Kāverī directly to the south of the Mysore gate. It is surrounded by a large and fine garden.

It was occupied by General Harris for a short time immediately after the fall of Seringapatam and later on by the Officer Commanding, and in 1811 it was given over to Dewan Pūrṇiah for his dwelling. Since then it has been, along with the garden, in the possession of the Jahgīrdar of Yelandūr.

The stone inscription reads: “This house was the residence of Lt. Gen. George Harris, afterwards Lord Harris, and subsequently of Pūrṇiah, Dewan to the Maharaja of Mysore, 1799-1811.”
1. Narasimha Temple (North-East View), Agara (p. 25).

2. Ground Plan (p. 25).

The building is finely built with commodious halls and large rooms, to construct which at modern rates not less than Rs. 50,000 would be needed. It is entirely bereft of furniture and is very badly looked after. The garden has been leased to a retired peon for Rs. 400 a year and this man is expected to look after the building according to the lease terms. The man has no interest and cannot look after it. He says that the Jahgirdar visits the place about once in a year. But no attempt has been made to repair the building.

The building is generally intact. But its walls have sprung numerous cracks. The south-east room especially has large cracks in its walls and the terrace is so damaged that it leaks in many places. The building is very strong and can be repaired with about three or four thousand rupees and the neighbourhood could also be dressed up with a total expenditure of about Rs. 5,000. It is fully worthy of such expenditure and could be used as an office building, Magistrate’s Court, etc. The Jahgirdar is bound under the Rules of the Ancient Monuments Preservation Regulation to spend the money. Otherwise Government may acquire the building. Thousands of monkeys live here. The building may be examined by the Public Works Department and an estimate prepared.

YELANDUR.

In the Annual Report of this department for the year 1917 the derivation of the name of Yelandur and the history of the place are explained. Here a detailed study of the temples has been made.

VARĀHASVĀMI TEMPLE

There are four shrines in the Varāhasvāmi temple. The central one contains the image of Lakshmi-Varāha (Pl. VIII, 2). The god has an anthropoid body and a boar’s head and is seated in sukhāsana with Lakshmi on his left lap. His four hands are thus disposed: abhaya, chakra, śankha and around Lakshmi’s waist. This group which is generally rare is a fine one. Its well worked drapery, slimness of the body and the tapering kirta remind us of the work of the Chōla period. The tōrāṇa which is in the Dravidian style appears also to be carved out of the same stone.

By the side of the south prākāra wall is enshrined an image of Kesava or Chennigarāya in standing posture. His hands hold abhaya and padma, śankha, chakra and gadā. It is an image brought from elsewhere and probably belongs, like the Varāha image, to the Chōla period.

The goddess’ shrine on the north contains an image of seated Lakshmi with her hands in abhaya and dāna. It is an image of the Vijayanagar period.
The only object that deserves special care and attention in the temple is the Varāha group. The temple needs the attention of the Conservation. Jahgirdār. The Varāhasvāmi temple which is not a protected monument is architecturally important. It is also in much need of repair, the flooring of the pradakshinā, the parapet walls of the dvāramaṇtapa, etc., being out of repair. Near its north gate lie two jamb pieces bearing very finely worked vertical scroll and other bands rising up from the bands of the river goddesses Gaṅgā and Yamunā standing on makaras and attended by female chaṇḍri bearers. The workmanship is very similar to that in the mahādvāra of the Gaurīśvara temple at the place. These pieces may be removed to a safer spot.

THE GAURĪŚVARA TEMPLE.

The Gaurīśvara temple comprises now of six buildings situated in front of the Jahgirdār's bungalow.

The most ornate and interesting of them all is the mahādvāra which resembles similar parts of the temple at Tādapatri (Pl. VIII, 1).

Mahādvāra. About four feet of its lower part are now imbedded in the earth so that only the torsos of Gaṅgā and Yamunā are visible. The eastern jambs contain images of dancers, musicians, a monkey eating fruit, etc. There is the figure of Umāmahēśvara on the lintel attended by Īśāna and Vishnu.

Wall Sculptures. The outer walls have rows of sculptured figures thus—

South East—
Bhairāva attended by dancing dwarfs and half-naked women.

South—
(a) Sadāśiva standing, attended by rishis, Nandikēśvara, etc., under a relievo-turret of the Dravidian style supported on either side by ornamental pilasters.
(b) Veṇkaṭēśa standing with worshippers and attendants.

West—
(a) Vīrabhadra attended by goat-headed Dakshabrahma and sages with Ardhanārīśvara to the left and Rati and Manmatha to the right.
(b) Vēṇugōpāla attended by the Gōpīs.

North—
(a) Śiva seated with Nandikēśvara singing and Gaṇēśa dancing.
(b) Gōpīvastrāpaharaṇa with Krishna on a tree and the naked girls begging for their clothes.
1. KALABHAIRAVA, DESESVARA TEMPLE, MUGUR (p. 30).

2. SUGAR CANE MILL, DESESVARA TEMPLE, MUGUR (p. 29).

3. CONFLUENCE, TIRUMAKUDALU-NARASIPURA (p. 31).

Mysore Archaeological Survey.
North-east—Śrī Rāma attended by his brothers and with Sugrīva and Hanumān near his feet, Sītā to his left and Vāsishṭha to his right.

Around the building run the highly ornate eaves bearing images of dancing gods, etc., under the kirtimukhas and monkeys in various attitudes.

**Eaves.**

The parapet has rows of amazons riding on lions, while from the corners of the eaves hang stone chains some of which have four links with a pendant hanging from a cobra. The eastern kirtimukha contains a very interesting figure of Yógānarasimha in pensive pose with his head supported by the left hand.

The west lintel shows Śiva fighting the Rākshasas with bow and arrow and a trident in his hands.

Inside the mahādvāra stand four pillars bearing interesting sculptures. Some of these are Vali and Sugrīva fighting, Śiva slaying the elephant demon, Narasimha in different poses and about ten panels containing well-executed relief images of the Pāllegārs of Hadinād and their families. One of them, probably the single man facing south, is the builder of the structure named Mudda Bhūpāla and there appear to be three other groups, probably those of his ancestors.

The dome has eight turrets with dancing figures and a central padma pendant.

The inner part of the mahādvāra has, facing south, a Mahishāsuramardini group and, facing north, two interesting groups:

(a) Rāma embracing Hanumān

(b) A huntress getting a thorn removed by a boy.

**Date.**

The date of the structure appears to be similar to that of the Gaṅgādhārēśvara temple at Seringapatam and the Tādapatra temple, i.e. c. 1600.

The shrine of Gaurīśvara has been so completely rebuilt about 40 years ago that it has not much architectural value. However many of its pillars appear to have come from the old temple of the 16th century, excepting only four which contain cylindrical shafts and thus raise a doubt about their origin. They bear inscriptions in Nāgari and Kannada and perhaps come from the dismantled temple of Mūlasthānēśvara which is about two miles away. The linga is at present more than four feet below the ground level which perhaps is due to the fact that the debris of the old town have raised the level of the new town. Inside the present navaraṅga there are about a dozen images of stone mostly connected with Śiva Pañchāyatana and carved in comparatively recent times. But the most beautiful of these is a seated Ganeśa close to the door, which is unmistakably a beautiful piece of Hoysala
workmanship. Behind the main temple is a Pañchalingēśvara shrine whose pillars are somewhat interesting.

The Gaurī shrine is similar in character to the main shrine. The image of the goddess is of the Vijayanagar period.

The other two buildings are the ratha-maṇṭapa which is in a dilapidated condition and the śāsana-maṇṭapa.

THE BILIGIRI HILLS.

(Plates VII, i; and IX, i).

THE BIG SAMPIGE TREE.

About 7 miles from the south-west of the Rāganātha temple on the Biligiri-rāṅga Hills, two miles east of the motor road to Chāmarājanagar, and about 3 furlongs beyond the Mysore border up to which access is available by a temporary motor road, there is a deep valley through which a pathway leads us to the Attikhan estate where flows a large stream named Bhārgavi. Round about, there are large numbers of sampige or champaka trees along with others and the area is darkened by a dense covering of trees. By the side of a rivulet, on its east bank, stands a gigantic champaka tree which is one of the wonders of the Biligiri-rāṅga Hills. Since flood water has washed out the earth over its roots, the latter visibly form a platform close by the side of the water, the length of which is about 70 feet north to south. Above it, the gnarled mixture of trunk and roots of huge dimensions measures about 85 feet in circumference and forms the second platform out of which arises the trunk of the tree which roughly measures about 65 feet. The great branches some of which are 5 feet in diameter emerge at about 5 feet from the ground. But the height is about 130 feet. The tree bears flowers of the usual size and even smaller ones, of both the reddish and yellow types in the jātra season, i.e., in the month of April. On the east side of the tree on the platform there are more than a hundred round-headed or cone-headed smooth stones which are worshipped as liṅgas. One or two of them are chiselled ones and the largest of them is about 16” in breadth.

On the north-east corner of the roots of the great tree there is a large entrance into the cave inside the roots of the tree. The entrance measures 4½’ by 1½’. It has an outer chamber with an inner one and is said to be the abode of cobras. The tree appears to be several hundreds of years old and is said to be connected with the sage Bhārgava.

1. The image of Rāganātha on the Biligiri hills is not in a reclining posture as at Śivasamudram or Seringapatam. It is standing in samabhāṅga with the lower left hand on Kaṭi like Śrīnivāsa. (Pl. VIII, 3).

2. Vishnu Dancing, Agastyeswara Temple, Tirumakudalu (p. 34).

3. Linga, Agastyeswara Temple, Tirumakudalu (p. 33).

4. Dakshinamurti, Agastyeswara Temple, Tirumakudalu (p. 34).

Mysore Archaeological Survey.
The whole spot is a lovely one full of the beauty of virgin nature. On any early morning the road and pathway leading to the tree would offer the most interesting study for trackers. The road is full of the foot-prints of the denizens of the forest passing through it during the night, including (as was actually observed) elephants, both herds and rogues, bison in herds and single ones, sambar, deer, jungle sheep, wild swan, bears, leopards, jungle fowl, porcupine, wild dog, pythons and cobras. Varied birds perch on the tree tops. But fruit trees, monkeys and crows are rare. The insects have a world of their own. As for the trees, it is their home.

Mr. Morris of Attikhan estate has a permanent makan put up in the large clearing with a pool in its centre about half a mile inside the Mysore border.

**AGARA.**

**NARASIMHA TEMPLE.**

*(Pl. X, 1).*

Agara is a small village in the north-east of Yejandur Taluk. It has three chief temples of which the most important is that of Yoganasimha. It is situated to the west of Agara.

_Situation._

Curiously it faces west direct; while its mahadvara faces north. The mahadvara consists of three arikas with an inner and outer porch, the inner pillars being of the round cylindrical type, while the cubical bases have the naga heads in the corners. The porch pillars, however, have sixteen-sided shafts.

The main building consists of a garbhagriha and a vestibule, both of which appear to belong to the Chola days. The garbhagriha has a most unusual shape, being round as in the temples of modern Travancore *(Pl. X, 2)*. It has nothing ornamental.

_Garbhagriha._

The navaranga has a western and a northern porch and appears to have been rebuilt about 40 years ago with old materials. Its four pillars are sixteen-sided and bear sculptures on the cubical bases.

The central ceiling has three sets of corner stones with a fine pendant lotus hanging at the top.

_The image of Yoganasimha in the garbhagriha is very beautiful *(Pl. X, 3).* It is seated with its legs tied by a band in the yoga posture. The two front hands are freely hanging down while resting on the knees. The two back hands hold a fine chakra and a sankha, and the torana over the head is formed of a row of_
creepers. The image, though open mouthed and showing the tongue and fangs, is in a peaceful mood. It has also a small Lakshmi image on its right breast. It has the third eye on its forehead. Narada is playing on the vina on the left and Prahlada stands to the right. The pedestal has a Garuda seated in padmasana.

The image needs to be firmly fixed with ashtabandhana. The leaking roof needs repair. The stone flooring should be cement-pointed. It is highly desirable to give the temple a compound wall.

The Lakshmi shrine is below the ground level and is in a bad state of preservation. The image is in a good condition but smeared over with oil and coated with wax. The shrine requires to be rebuilt similar to the Narasimha shrine, though it is smaller in dimensions.

It is understood that the temple has large funds at its credit.

THE DURGA TEMPLE.

The temple of Durga is one of the oldest and most interesting buildings in the village. It bears all the marks of a Chola temple of the time of Rajaraja the Great.

Its outer wall which is right-angled like the great temple of Tanjore has a large round cornice above which runs a frieze of horned lions with makara heads in the corners. The upper part of the walls have the usual pilasters and niches, while the octagonal tower has ornamental horse-shoe arches.

The navaranga of the temple has cylindrical granite pillars.

Navaranga.

The image in the garbhagriha represents Durga standing in samabhanga as Vaishnavi with a lion behind her legs and an elephant head on the pedestal. The image is a fine one with thickish lower lip, a narrow waist, and large rounded breasts tied by a breast-band (Pl. IX, 2).

Main Image.

The temple tower is in a precarious condition. The whole structure deserves to be carefully rebuilt in view of its antiquity and its inscriptions which almost cover up its walls.

Conservation.

RAMESVARA TEMPLE.

The Ramesvara temple, as usual, is to the north-east of the village. It is an old structure of the Chola times, to which additions seem to have been made by the Hoysalas.

Age of the Temple.

The chief figure of interest here is Parvati who stands in a small shrine to the left of the main shrine. She is in samabhanga with her hands thus disposed: abhaya and rosary, ankuṣa,
2. DURGA, AGASTYESVARA TEMPLE, TIRUMAKUDALU (p. 33).

3. LADY PLAYING ON FIDDLER, AGASTYESVARA TEMPLE, TIRUMAKUDALU (p. 34).
1. KUMARASVAMI, AGASTYESVARA TEMPLE, TIRUMANUDALU (p. 34).
padma and dāna. She has no breast bands but wears a lower cloth in the Chōja style.

The temple is badly out of repair. Perhaps it would be safer to put out of danger such parts of its walls as are out of plumb.

**Conservation.**

In the place of the mahādvāra stand four granite jambs.

Evidently it would be difficult to find funds for repairing all the temples of the town. But something may be done to save them from ruin.

**MADDUR.**

**CHAKRAPĀṆI TEMPLE.**

About two furlongs to the west of the village stands a granite temple of Chakrapāṇi whose garbhagriha, vestibule and navaraṅga with its four cylindrical pillars are clearly the work of the middle of the 13th century as seen by the inscriptions.

A new Tamil inscription was discovered on the octagonal cornice of the outer wall of the vestibule.

On the outer walls of this portion are found the ornamental pilasters and niches. The front hall called the pāṭālāṅkaṇa in the previous reports has six fluted pillars of granite with serpent-headed corners, sixteen-fluted shafts and imitation ribbed brackets. On the west wall of the hall is a long Kannāḍa inscription of Vīra Bakkaraṇa dated Śaka 1292 (1870 A. D.). In front of the hall is a porch whose pillars have on their cubical mouldings rough relievos of gods and dancers.

The original image of the temple appears to have disappeared. It has been substituted by a much smaller one of Vīṣṇu, called Nambi-Nārāyanā.

**Main Image.**

The temple is in a very dilapidated condition. Many portions of the outer wall have come down; while the inner wall on the north side is partly out of plumb.

**Conservation.**

**OLD DEŚĒŚVARA TEMPLE.**

At the eastern extremity of the village of Maddūr stands the old temple of Deśēśvara which, according to Yelandūr 41 now kept behind the Virabhadra shrine, was constructed in Śaka 904 or 982 A.D., evidently in the Gāṛga period. All traces of the Gāṛga times have now disappeared except the linga stone in whose damaged spherical top are identified Ganapatī, Śiva and Pārvati.
The navaraṅga has four pillars of the round cylindrical type which bear Tamil inscriptions. It has a porch on the south, perhaps of the Pāḷḷegār times. The navaraṅga ceiling is an old piece consisting of a flat slab divided into nine panels with Tāṇḍavēśvara in the centre and the Dikpāḷakas around, and dancing Yakshas on the corner stones.

Navaranga.

The most interesting architectural portion of the temple is the small bull mantapa facing the navaraṅga (Pl. IX, 3). It has four short pillars of which the south-east one bears a Tamil inscription. The pillars are from the bottom to the top cubical, octagonal with flower petals, and cylindrical with beaded hangings having interesting sculptures in the inter-spaces. Above a floral band is a vase-shaped moulding with real ribbed brackets as in the Chōṇḍa period. This appears to be probably a Chōṇḍa contribution.

Bull Mantapa.

A new inscription was discovered on the octagonal cornice of the temple to its north. It is about 30' long and is in late Hoysala Kannada characters.

Inscription.

The temple was rebuilt with soapstone walls about six years ago. It has a good fund at its disposal. The Dēśēśvara shrine is leaky and water collects inside, since its sōnasūtrais choked up. The flooring and the roof all need to be repaired. The flooring of the prākāra is also out of repair. The towers and walls have a large number of plants growing up. These need to be removed.

Conservation.

MUGUR.

Mūgūr contains about half a dozen temples of which three appear to be of importance, namely:

1. Dēśēśvara.
2. Tripuraṁbā.
3. Nārāyanā.

DĒŚĒŚVARA TEMPLE.

As usual this temple is situated at the north-eastern end of the town and has now a large enclosure.

History.

It appears to have been constructed in four different stages. The original shrine of Dēśēśvara appears to have been a small architecturally insignificant building of one āṅkaṇa built over the low natural linga of Dēśēśvara in the Chōṇḍa times.
In the late Hoysala period, perhaps during the days of Narasimha III, the whole town must have been converted into a big agrahāra with the Deśēśvara temple improved and enlarged by the addition of a large granite structure of Śaṅkarēśvara built in close proximity to Deśēśvara, which in later times was given a doorway connecting it with the navaraṅga of Śaṅkarēśvara.

The Śaṅkarēśvara shrine which bears on its octagonal cornice a long Kannāḍa inscription of Hoysala Narasimha III has on the outer wall the usual right angled pilasters with the vase and loaf-shaped mouldings and the beaded hangings with the three usual niches surmounted by boat-shaped śikharas. In the shrine stands a large linga about one foot in diameter which is called Śaṅkarēśvara. The navaraṅga contains several unimportant images, among which are Śūrya, Vishṇu, Saptamātrīkās, etc. The navaraṅga pillars are of the cylindrical type and an additional ankāna has been added in later times on the north side.

In the Vijayanagar period during the times of Krishṇarāya and Achyutarāya large improvements appear to have been made by the

Later Improvements. Hadināḍ Pāḷḷegārs and their subordinates. Among these improvements are the following:

1. The construction of the prākāra wall, the donor’s image being carved on the south wall opposite to the south porch of the main temple.
2. The gopura with its mahādvāra showing about four portrait statues of local chieftains.
3. The Garudagamta, etc.
4. The paṃchalīṅga shrine with its finely carved pilasters and jambs ornamented with scroll work.
5. The Pārvatī shrine with its standing image of Pārvatī (abhaya, padma, padma, dāna).

The oldest objects in the compound are six pillars, two near the Hanumān shrine and four in front of the kitchen. These are Chōla pieces with the following parts: cubical base, sixteen-fluted shaft, octagonal shaft and vase-shaped moulding. Probably these belonged to the original Deśēśvara shrine and the maṇṭapa in front of it.

Against the outer wall on the south side of the shrine there is a stone sugar-cane mill (Pl. XI, 2).

The front porch of Śaṅkarēśvara has been, probably in later times, extended by two ankānas so as to include the bull maṇṭapa.

Porch.

The wooden doorways of the yāgaśālā and paṃchalīṅga shrines are finely carved pieces of the Vijayanagar period bearing various Śiva līlās.

Wooden Doorways.
Behind the compound in a smaller enclosure stands a small shrine containing a beautiful image of Kāla-Bhairava (Pl. XI, 1). It has a fine floral tōraṇa. The image which is about three feet high is one of the most elaborately carved in the place. It represents the god standing naked in a graceful tribhāṅga with a cobra girdle. His hands hold: broken sword, drum, trident and broken kapāla. The Gaṇas surround him, four on each side. There is a finely carved bound in the group. The latā tōraṇa with Yakshas in the convolutions has a lion face on top and is supported on brackets having elephants, men, yālis and makaras.

TRIPURĀMBĀ TEMPLE.

About a hundred yards to the north of the Deśēśvara temple stands the temple of Tripura-sundārī, which must have originally consisted of the garbhagriha and its appurtenant portions built in the later Hoysaḷa days.

The navaraṇa, the mukhamanṭapa, the mahādvāra with its Pāḷlegār images and the prakāra are mostly of the Vijayanagara period, rebuilt and repaired probably early in the 19th century. The gopura has disappeared.

The main image is a standing figure of Vaishṇavī (abhaya, chakra, śankha and dāna), with the prabhāvaḷī carved in the same stone.

Main Image.

This temple, the worship of which is in the hands of Viṣṇaśivas, is exceedingly popular with the non-Brahmin communities and particular girls to this temple so that it is an important source for the supply of dancing girls.

Opposite to the mahādvāra is built a swing manṭapa of brick and mortar which is a structure of the 19th century in the European style.

Early in the 19th century the inner parapet walls of the temple were decorated with more than a hundred turrets bearing stucco images of various deities which have been described by Mr. R. Narasimhačar.1. These deserve close examination from the point of view of iconography and restoration like those at Nāṇjangūḍ.

NĀRĀYANASVĀMI TEMPLE.

The temple of Nāṇyaṇa stands to the west of the town.

It has a garbhagriha with pilastered outer walls, outer niches bearing tree-shaped towers, a very broad and short vestibule, and a navaraṇa of four pillars with a onca-āṅkaṇa porch in front. All the pillars are mostly of granite and are cylindrical.

PLATE XV.

1 JANARDANA TEMPLE (NORTH-EAST VIEW), MALINGI (p. 36.)
2. GROUND PLAN (p. 36.)

3. JANARDANA, JANARDANA TEMPLE, MALINGI (p. 36.)

Mysore Archaeological Survey.
There is nothing extraordinary in this temple; but the plan is typical of the late Hoysala period.

The roof is leaky and the prākāra walls of brick and mortar have cracked in many places.

**Conservation.**

**JAIN TEMPLES.**

About a hundred yards to the south of the Tripurāntēśvarī shrine stand two ruined Jain temples dedicated to Ādinātha and Pārśvanātha.

Pārśvanātha is a fine standing image, about 4' high, with a seven-hooded cobra over his head. On his pedestal a new Kannāḍa inscription of early Hoysala times was discovered.

The Ādinātha image is also about 4' high and is seated cross-legged. On its pedestal also a new inscription was discovered.

**Adinatha.**

The pillars of both the temples are of the Narasamangala variety with a cubical base and over it an octagon, a roughly shaped bell, a vase and a loaf, all in granite. Such pillars may be of the very early Hoysala period or even earlier.

**Old Pillars.**

To the south of Mūgūr on the Sante-Marshali road between the 7th milestone and the Adhahalla crossing the road stands a viraga facing east with the top Kailāsa panel visible. Above it there is a five-line Kannāḍa inscription, about 15 inches in width and 3 feet in length. The language and letters are of about the 14th century.

Another Kannāḍa inscription of the same Hoysala period was discovered on two pieces of a rough stone slab lying in the south-east revetment at the corner of the road and the bridge. It contains 26 lines. The stone slab measures about 5' × 1½'.

Two other slabs in the revetment are said to contain inscriptions on their lower faces. Inscription stones are valuable and should not be thus misused.

**T.-NARSIJPUR.**

(Pl. XI, 3.)

**MULASTHĀNĒŚVARA TEMPLE.**

The Mūlasthānēśvara temple is a structure of about 1300 A.D. rebuilt with old materials in the 19th century.
The only interesting architectural pieces in the temple are four of the eight pillars of the navaraṅga, which have interesting shafts connecting their cubical mouldings. These shafts bear various shapes: 1 (a) tooth wheel shape and thirty-two pointed (b) tooth wheel shape and sixteen pointed. 2. Thirty-two fluted with a band. 3. Thirty-two fluted with a rope band and independent connecting drops at the corners. 4. Sixteen-sided with minor pillars at the corners.

The temple is in a good state of preservation but owing to its weak foundation some of the pillars appear to have sunk. They require to be watched for further sinking. One beam of the mukhamanaṭa is cracked and is supported by a wooden prop.

GUṆṆṆA-NARASIMHA TEMPLE.

The temple of Guṇḍa-Narasimha is a structure of about the middle Vijayanagar period, the earliest inscription being of the days of Krishṇarāya. It has been added to by the Mūgūr Arasus and by Krishṇarāja III.

The main image is a small one of Lakṣmīnarasimha and not extraordinary in workmanship.

Main Image.

The temple is in a bad state of repair. The floods of 1924 have shaken it greatly; particularly the prakāra walls and the kaisale verandah including the Āṇḍāl shrine, are in a dangerous condition, being much out of plumb. The brick parapet is heavy as at Naṅjangūḍ. The flooring inside the temple needs to be completely remade.

The building is not an ancient monument, but since it is an important place of worship, it deserves the attention of the Muzrai authorities, particularly because of the danger of its collapse.

ALAGODU.

Alagoḍu is a village about a mile to the south of T.-Narsipur. It has two temples which have both been rebuilt in the Pāḷlegār days with the materials of older temples and contain fragmentary inscriptions misplaced by the renovators.

SIDDHEŚVARA TEMPLE.

The Siddheśvara temple which faces south has an image of Bhairava which has taken the place of the damaged old linga and another of Kāli, both of the Pāḷlegār days. But one of the Gaṇeṣas at least and probably also Mahishāṣuramārdini and
the four round pillars of chiselled granite with rows of hanging garlands, all belong to the Hoysala times.

Near the Durgā shrine doorway there are two inscriptions in Kannada. One of them which is of the time of Śripurusha Gaṅga has been read by Mr. R. Narasimha- char. A new Kannada inscription was discovered on the basement of the east wall and another of the Gaṅga times, in the ceiling of the south-east of the hall.

The temple is in a bad condition.

CHENNIGARĀYA TEMPLE.

The Chennigarāya temple which faces east is also a rebuilt one as seen by the misplaced pieces of a long Kannada inscription on the basement cornice.

The navaraṅga and the small mukhamanṭapa have lathe-turned pillars whose bell shaped moulding has not yet fully developed. The image of Kēśava is of the usual Hoysala type and stands about 5 feet high (Pl. XII, 1).

The walls of the temple are falling fast. Both the temples are leaking and are in a bad condition.

TIRUMAKUDLU.

AGASTYĒŚVARA TEMPLE.

The Agastyēśvara temple is perhaps the oldest temple in the neighbourhood of Tirumakudlū. The chief object of worship is a linga said to have been consecrated by sage Agastya. It is of sandstone with its front face much worn out by water oozing up to its head and trickling down its face (Pl. XII, 3). This has now created three cup-like depressions in which water collects and overflows.

The temple has been built in at least three stages: The garbhagriha, the vestibule and the inner navaraṅga form the original temple.

History of Temple.

Their outer walls have the octagonal cornices, and the right angled pilasters with beaded hangings. The inner navaraṅga pillars are round and are of the Narasamangala type. The building is very probably of the Chōla times.

Main Temple.

To this building the outer navaraṅga hall appears to have been added with its outer wall similar to the original walls and its square planned Dravidian pillars bearing many interesting sculptures. Among these may be mentioned the following:

Outer Navaranga.

Durgā holding trident and kalaśa, wearing long coat, and dancing, (Pl. XIII, 2) accompanied by a moustached drummer wearing shorts and long braid.
Women dancing and playing on musical instruments like the rudra-vīnā. One lady is playing on the south Indian fiddle with a bow (Pl. XIII, 8). With this we may compare the figure of a violinist noticed at the Arkēśvara temple in Hale-Ālur. This discovery of the Indian fiddle is highly important to the history of Indian musical instruments.

Arjuna shooting at the fish, etc.

On a platform to the west of the hall which appears to have been built in the Vijayanagar period are kept the following images:

Kumārasvāmī seated on a fine peacock with a peculiar design on the pedestal (Pl. XIII, 1).

Gaṇēśa with a broken trunk.

Two large dvārapālas—moustaches and muscles of the belly showing as at the Vaidyēśvara temple at Tālkād.

Mahishāsuramardini—a fine Hoysaḷa group.

A similar Mahishāsuramardini of the Chōḷa or even of the Gaṅga period.Śūrya of rude workmanship.

A special room to the north of this hall contains the utsavamūrti. On the floor of this room a new inscription of 1399 Śaka or 1477 A.D. was discovered.

To the north-west of the main temple stands the shrine of Pārvatī. This and the other structures surrounding the main temple including the mahādvāra, belong to the Pāḷlegār period or the Mysore dynasty as indicated by the tall sixteen-fluted pillars. In this outer pradakṣinā are kept a number of images:

Nandi and Bali pīṭha opposite to the east door. On the octagonal cornices of the pedestal were discovered two new Tamil inscriptions of the time of Hoysaḷa Viranarasimha.

In the south prakāra—

Vishnu dancing with eight arms—abhaya (thumb broken), daṇḍa, gadā, śaṅkha, chakra, padma, daṇḍa (?), lamba-hasta (Pl. XIII, 2). There is a drummer on each side. The image is Hoysaḷa.

Dakshināmūrti, seated against the south wall of the main temple, in yōgāsana with the knees tied together (Pl. XII, 4). The workmanship seems to be of the early part of the 19th century.

Gaṇapati with trunk to right.

Chaṇḍikēśvara.

Kāmākṣī—stone image.

Manōṅmaṇḍipīḍāvi—a copper image, two feet high, presented by Dalvoy Kalale Naṅjarājī. Vishṇu standing: abhaya, chakra, śaṅkha, dāna. (Poor work.)

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1 M. A. R. 1937, p. 46, pl. XIV, 2.
1. SARANGAPANI, SARANGAPANI TEMPLE, MALAVALLI (p. 39).

2. LAKSHMINARASIMA, LAKSHMINARASIMA TEMPLE, MAREHALLI (p. 40).

Mysore Archaeological Survey.
A small Gaṇeśa—fine Hoysala work.

The north mahādvāra is a large structure with a dvāramanṭapa sheltering a large bull and a Hoysala Gaṇeśa. In front of the dvāramanṭapa is a large tōraṇa or arch and a lamp pillar. A new inscription has been set up in the verandah of this manṭapa to commemorate the founding of a Śivakūṭa by Mr. Hāsige Sūrappa of Talkāḍ in the year Prabhava which is wrongly shown as Śaka 1949 instead of 1849. The stone was laid by Sir Mirza Ismail.

This temple is an ancient structure with a famous linga and a number of valuable sculptures. It deserves to be declared an ancient monument, protected and put under Class III.

Conservation.

The walls have been covered over with thick coatings of chunām which should be removed. The question of lighting up the temple with electricity may be considered.

OTHER INTERESTING OBJECTS.

Directly opposite to the Agastyēsvara temple on the left bank of the Kāvēri is a fine flight of steps leading up to a small temple of Bhikshēsvara.

Flight of Steps.

The confluence of the Kāvēri and the Kāpilā is one of the most beautiful spots in the State with the temples at the three angles, the bridges spanning, and the broad river and the sand banks in between. The flights of steps all around may be reset and the revetment extended as far as possible.

Confluence.

In the verandah of the Gaṇeśa shrine to the north of the old peepul tree or Asvatthanārāyaṇa-vṛksa and above inscription No. 66 (revised) there is an interesting row of sculptured objects including sceptre with spiral top, bow, arrow, bent sword, buckler, straight sword or goad, flywhisk, umbrella over trident-like object, trident, a sword, fly-whisk, lamp stand.

Interesting Sculptures.

The Vyāsarāya mutt contains three brindāvanas or tombs of Raghunātha Tirtha (about 250 years old), Śrīnātha Tirtha and Vidyāvallabhasvāmi.

Vyasarāya Mutt.

In the pākaśālā is a stone group of Agni with his consort riding on a ram and a fine creeper tōraṇa with flowers overhead.

TALKAD.

The temples at Talkāḍ have been noticed in detail in the Annual Report of this Department for the year 1932 (pp. 3-16). The beautiful Hoysala image of
Kirtinārāyanā and the processional image of the same god are both illustrated in this Report (Pl. XIV, 1 and 2).

MALINGI.

JANĀRDANA TEMPLE.

(Pl. XV, 1).

Mālingi appears to have been a Chōla agrahāra (C. 1004 A.D.). The Janārdana temple seems to have been built in two stages (Pl. XV, 2).

The original Chōla temple consists of a garbhagriha, an open vestibule and a navarāṅga of four octagonal pillars. The outer walls have octagonal cornices and pilasters with hangings and niches with non-Hoysala arches. One has a kalaśa supported by two lampstands. By the right side of the navarāṅga doorway stands an elephant.

The tower is all of granite stone and has a kirtimukha with a tall neck and a flat square-shaped stone kalaśa.

The main image is that of Janardana with no consorts, with drapery showing and conical kirtīṭa. His hands hold: abhaya, prayōga-chakra, thin tall sāṅkha and gadā (Pl. XV, 3). In the same stone is carved the tōrana bearing a creeper scroll without figures.

Outside the temple and connected with it have been put up, later on, probably by Perumāla Daṇḍayaka, a maṅtapa with one aṅkana all round and two on the east. The sides are open except on the east.

Later Structures.

This temple is a genuine Chōla monument dedicated to Viṣṇu before the Hoysala days. It could be put into form with very little expenditure. The villagers are willing to subscribe. The temple deserves to be preserved since it is a monument of the time of Rāja Rāja Chōla. It is a pity that no pūjā is offered. The inscriptions prove the existence of Śrīvaishṇavas in the place long before Śrī Rāmānuja’s time.

MAHĀLIŅGA TEMPLE.

This temple is badly damaged and almost impossible to repair.

MALLIKĀRJUNA TEMPLE.

The temple of Mallikārjuna is a Chōla structure originally of one aṅkana only with a large līṅga. Additions to the temple have been made in a later, probably Hoysala, period.
LAKSHMINARASIMHA TEMPLE
MAREHALLI

GROUND PLAN (p. 39).
The Talkad sabukar Mr. T. S. Sadasiva Murthi is in occupation of the temple and its surroundings. He may vacate them and put them into repair.

VIJAPUR.

ARKESVARA TEMPLE.

About three miles east of Talkad is a small village called Vijapur near which is an old mud fort. Here, close to the road, stands the temple of Arkeshvara. It contains a large natural linga (15” in diameter) which is one of the five sacred lingas visited during the Pauchalinga festival. The original temple appears to have belonged to the Chola period.

Two pillars of the time, which are of black stone, stand near the Surya shrine which is constructed of inscription stones collected from the neighbourhood and one Hoysala bell-shaped pillar. The image of Surya is about 2 feet high and is carved along with low relief prabhavali of one stone.

Behind the Surya shrine and facing the main temple is a row of four modern shrines containing four lingas of different sizes.

The main temple is a rebuilt structure of all manner of worked stones including a Ganga inscription in the back wall. The pillars of the navarastra are plain and octagonal and the small bull in the vestibule is without ornamentation except for one necklet.

The temple has lost its archaeological character except for its inscriptions.

SIVASAMUDRAM.

The island of Sivasamudram has since about 1805 been under the administration of the Jahagirdar of the place. It contains two important temples, namely, the Ranganatha temple to the west of the old town and the Somesvara temple to the north-east.

SOMESVARA TEMPLE.

On the octagonal cornice of the basement of the Somesvara temple is a long Tamil inscription of the days of Ballala II.

The Somesvara temple contains a large compound enclosed by a high wall with an eastern walled up mahadvara and a western one which is in use. The latter is more elaborately worked and resembles in workmanship the great mahadvaras of
Chidambaram and elsewhere with their round and fluted pilasters, their ornamented niches and the vertical stone bands rising up above multi-storied turrets. Neither mahādvāra has the brick tower, but has, instead, a couchant bull on top which is, of course, a 19th century work.

Main Shrine Rebuilt.

The shrine of the god has been completely rebuilt in later times so that the basement inscription on the octagonal cornice is greatly disturbed, while the walls of the navaraṅga, particularly, are built of brick and mortar.

General Description.

The building contains a garbhagriha with a large linga, a vestibule with a short horned bull, a navaraṅga of Dravidian pillars and a porch of one ankaṇa in breadth and three ankaṇas in length with Dravidian pillars.

Images.

There are kept the images of Sūrya and Chandra, a beautiful figure of Gaṅeśa (Pl. XVI, 2) of the Hoysaḷa period, and some other images including a fine stone image of Bālasubrahmaṇya as Dāndāyudhapāṇi (Pl. XVI, 1).

Porch.

The flight of steps to the porch in front is supported by two lion heads from which gigantic creepers are emerging.

Minakshi Shrine.

A well preserved original structure is the temple of Minakshi (Pl. XVI, 3) whose walls have round and other cornices of the Chōḷa type and ornamental pilasters and niches.

Mantapas.

On the way from the Śōmeśvara temple to that of Raṅganātha there are two mantapas one of which is octagonal and the other, square. The former could be restored with little cost.

RAṅGANĀTHA TEMPLE.

History.

The Raṅganātha temple which must also have been built in the days of the Hoysaḷas is a disappointing structure which appears to have been almost completely rebuilt in the 18th or 19th century.

Rāgaṇaṁthā.

The Raṅganātha image which is about eight feet long is reclining in the sleeping pose on a conventionalised Ananta figure with seven hoods and has a small image of Kāveri near his feet. The god's image is a good one, though not as good as that at Seringapatam. (Pl. I Frontispiece)

Other Images.

The other images in the navaraṅga are Takshaka, the serpent king, a Rāma group, the Ājvārs, Rāmānujāchārya, etc. In the compound of the Raṅganātha temple are kept the images of the first jahagirdār and his lady, two portrait
1. LAKSHMINARASIMHA SHRINE (OUTER WALL).
LAKSHMINARASIMHA TEMPLE, MAREHALLI (p. 40).

2. KAVERI, MEKEDAT (p. 41.)

Mysore Archaeological Survey.
images which do not do credit to the artist who executed them. To the southeast of the Rānganāthā temple stands a large stone relief image pointed out as Sugrīva, while to its south is an image of Hanumān.

The temple is in a bad state of repair. A beam above the garbhagriha doorway and one above the vestibule doorway are cracked. Conservation. The latter needs immediate support. The walls are mostly of brick and it is difficult to surmise where the old stone walls have gone. Both the maṇḍapas in front are damaged and could be set right with little cost. The flooring is being repaired.

It is understood that the Government of Mysore have donated three villages viz., Pūrigāli, Kaggalipura and Honagāli and that the accumulated funds of the temples are said to amount to a lakh of rupees. With this amount available for permanent improvements and the large income for annual expenditure, both the temples and the whole neighbourhood could be greatly improved and the place made fit for the visits of the pious public.

MALAVALLI.

Śārṅgapāṇi Temple.

In the fort of Malavalli town stands the temple of Śārṅgapāṇi, an old Hoysal structure of which only the inner walls of the garbhagriha and the vestibule remain. All else is rude work of the Vijayanagar period.

Situation and History. Over the lintel of the vestibule doorway is a Paṭṭābhirāma group in stucco. The chief image (5 feet high) is a fine one in samabhanga and holds: conch, arrow, unstrung bow and chakra. Śrī and Bhū stand on either side of him. Over his head is a serpentine tōraṇa with the ten avatāra around. (Pl. XVII, 1)

Main Image. In the navaraṅga are kept the images of Nammāḻvār and Śrī Rāmānuja. In the north cell are several metallic images one of which is Varadarāja, the utsavamūrti of the Narasimha temple at Mārehallī.

Other Images.

MAREHALLI.

Mārehallī appears to have been an old agrahāra town built in the days of Rāja Rāja Chōla and subsequently endowed by Hoysaḷa and Vijayanagar rulers.

LAKSHMĪNARASIMHA TEMPLE.

The original temple appears to have consisted of a garbhagriha, an open shallow vestibule a four-pillard navaraṅga, a narrow passage with flights of steps to north and south and a mukhamanṭapa. (Pl. XVIII)
The basements of these structures contain inscriptions referring to Rājāśraya identified by Mr. R. Narasimhachar with Rāja Rāja.

History.

An endowment made by Vishnuvardhana Hoysala is recorded on the round cornice. The outer wall has a large round cornice as at the Rājarājēśvara temple at Tanjore, garlandless pilasters and a cornice bearing lions (Pl. XIX, 1). The original short Chōla pillars are still found in the vestibule. Others of their set have been used for the small Śiva temple.

The present navaraṇa and mukhamanṭapa with their cylindrical pillars as also the pāṭalāṅkana with its more than twenty similar pillars and the old navaraṇa porch appear to belong to the late Hoysala days. This Hoysala restoration corresponds with the construction of the Amṛīṭēśvara temple.

To this Hoysala structure was added the prākāra and mahādvāra by Vijaya Bukka Rāya (II) of Vijayanagar and in the later Vijayanagar days the other structures round about were built, including perhaps the pond, etc. The small linga shrine to the north of the tank, however, contains early Chālukyan pillars.

The main image of Lakshmīnarasimha is a beautiful figure (Pl. XVII, 2). The tōraṇa and image are both of one stone and the former is of the serpentine type with the ten avatārs of Vishnu on the edge. The image is seated in sukhāsana with Lakshmi on his lap. Though the mouth is open, the face is peaceful. The god’s hands are thus disposed: abhaya, chakra, śankha and holding Lakshmi’s left arm. Only short drapery is worn by both. Lakshmi holds a lotus in her left hand and a kalaśa is placed near her foot which rests on a padma. The god has a small knob on his forehead, which perhaps represents the phālāksha. It is not certain if this image could be a Chōla piece. If it is not, what happened to the Chōla image? If it is, then the Hoysala sculptors inherited their traditions largely from the Chōlas.

This temple is a large and old one fit to be included as a protected monument and put into Class III for conservation. The roof and floor are in need of renewal. Electric lighting may also be installed and the approach improved. Many of the votaries are said to be rich and may be able to contribute towards the restoration.

AMRĪṬĒŚVARA TEMPLE.

The Amṛīṭēśvara temple which stands close to the main road appears to be a Hoysala-Dravīdian structure of granite.

Situation.

It has a garbha griha with a medium sized linga, a vestibule, and a navaraṇa of four cylindrical granite pillars. There is a Sūrya image in the navaraṇa. There is a doorway to the south.

Description.
The outer walls have the octagonal cornice, the garlandless square pilasters and the niches with lotuses in the canopies above them.

**Outer Wall.**

**MEKEDAT.**

About 15½ miles to the south of Sātanūr in the hilly country bordering on the Salem District, the Arkāvati and the Kāvēri have their confluence or saṅgam. The Arkāvati with its sandy bed offers a contrast to the rocky bed of the Kāvēri and looks tiny by its side. There is a Third Class Travellers' Bungalow with a vegetarian kitchen. To the south of the kitchen stands a small temple of Śiva built of flat thin bricks of the 18th century over a smallish liṅga. There is nothing archaeologically remarkable about the temple. In front of it near a headless bull stand a number of liṅgas and other images like Sūrya, etc.

A pathway leads from the saṅgam across the Arkāvati and by the left bank of the Kāvēri east and then south to Mēkedat which is about three miles away. Here the Kāvēri (Pl. XIX, 2) has cut for herself a way through a hard rocky basin (Pl. XX, 1 and 2). In the middle of the basin a long natural canal has been cut which is between 25 and 40 feet wide and perhaps more than 50 feet deep in many places. In one place a rock projects over the stream almost to its middle from the left bank. It is said that on the opposite bank too there was, some years ago, another projecting rock and that even goats could leap across. Hence the name Mēkedat. Now only one half of this wonderful sight remains.

It is also remarkable that the water flowing fast has drilled by means of pebbles pits in the hard rocky bed by scores and even to the depth of 15 or 20 feet. Sometimes the rushing water has found an outlet through a side wall giving the pit the appearance of a kaṇāja. From the overhanging rocks bee-hives hang, while pigeons and larks have their nests in the clefts. This is a very interesting natural scene and would come as a surprise to many who see the Kāvēri as a slow flowing stream in the Madras Presidency. The overhanging rock and the boulders to its north are reached with some difficulty. It is advisable that sure footed people only should attempt the descent to the basin.

**KABBAL.**

**THE HILL FORT.**

(Pl. XXI, 1).

The numbers given below refer to the points of interest that we come across as we climb up the hill of Kabbāldurga (Pl. XXI, 2).

1. Path from Kabbāl village.
2. Kōṭśivara temple—This is an old Chōla building, greatly dilapidated, the outer wall having almost fallen out. A round lamp pillar stands in front.

3. First fort wall and gate. The wall is made up of size stones and rubble with no masonry. The bastions are right-angled. The earthen parapet walls still stand in a few places. The first gateway is a small one with only two pillars and a lintel piece.

4. Ruins of the second fort wall. The gateway has now disappeared. It appears to have been of bricks measuring 9" × 5" × 2". The pathway here is paved with irregular stones.

5. Third fort wall—Nearby are about a dozen steps cut in a single rock.

6. Water tank—It is now dried up. The inner face of the tank is of bricks and the outer face is of stone.

7. About 200 roughly cut steps lead up the side of the south-eastern tail. The steps are fit to be negotiated with only bare of rubber-soled feet.

8. Fourth fort wall—This has a small diddi-gate or sally port supported by a wall on either side. Just behind it is a hollow in the rock for collecting the water.

9. The pathway leads up the bare stepless face of a rock at an incline of about 45°. It is a wonder that in the days past even royal prisoners and their families who were intended for imprisonment on the hill were led up this rock.

10. Fifth fort wall and gate.

11. Toṭṭalu meṭṭalu—This is a flight of about 30 large steps cut out of solid rock, perhaps for the use of the dōli-bearers.

12. Sixth fort wall made up of thin bricks and mortar.

13. Granary—This is a building constructed of flat broad bricks (9" × 6" × 1\frac{1}{2}""). The walls about 60' long and 50' broad are plastered and the roofs have fallen in. The building was the granary for storing in rāgī. By its side is another similar building with troughs for storing in ghee and oil. Near it is a natural pool of water between the rocks.

14. About 50 yards to the west of the granary is an underground cleft covered over with stone slabs and converted into a narrow and high drain which overlooks a precipice more than about 600' in height. It is said that in the rude old days a yāṭa or swing board or see-saw was kept here from the end of which prisoners and corpses were hurled down the precipice.

15. On the way to the temple on the left stands an old magazine built of flat broad bricks whose vaulted roof is supported by four arches.
1. THE KABBAL HILL (p. 41).

2. SKETCH MAP (p. 41).

Mysore Archaeological Survey.
The building was perhaps also a guard room. It was probably built during Hyder's days.

17. To the west of the above extends a stone fort wall (seventh) across a small valley, perhaps built for guarding access to the top from the west.

18. To the south of the temple and close to it is a large compound (about 200×100 yards), the lower part of its wall being of rubble and the upper part, of earth. In its centre are the ruins of a structure which must have been the palace.

19. At the peak of the hill stands a small and architecturally insignificant temple of Bhimesvara. The old structure of granite slabs and pillars consisted of a garbhagriha containing an oval-topped broken linga and two later images of Ganesh and a navaraanga of four roughly chiselled octagonal pillars whose rudely executed ribbed brackets suggest the late Vijayanagar days. In later days, perhaps in the 18th century, the walls were repaired with flat broad bricks and the west anka of the navaraanga was walled in to make a vestibule whose doorway was adorned with a lion-faced arch bearing a virarekha and a pair of plaster dvapalas. A cylindrical lamp pillar lies in front of the temple. It perhaps belongs to the temple porch.

20. Close to the temple to the north-east is a small rocky trough which was the source of water supply to the temple. To its east is a large rocky pond about 40 yards in diameter which was the chief source of water supply to the hill.

By the side of the brick wall on the way to the right, is a large cave full of the bones of cattle and buffaloes. Probably all waste bones were thrown here in the Muslim days. A large quantity of these bones are said to have been removed by a party of Tamilians about 7 or 8 years ago.

KABBALAMMA TEMPLE.

By the roadside near the village of Kabbal and just behind the Village Panchayet hall stands the temple of Kabbalamma mentioned in the inscriptions as Kali kadévi.

It is a stone structure of the Pallegar days, the last addition being the stone door-frame of the garbhagriha which bears the date 1939 A.D.

The image of Kali is a modern one, holding a sword in one of the hands. To its left, facing south, is a rude stone image of the same goddess which appears to be the older one.

Directly behind the temple and also to its west stand a number of viragals some of which bear inscriptions.
KANKANHALI.

RAṆGANĀTHA TEMPLE.

The temple of Raṅganātha is a structure of medium size and of the time of Jagadēvarāya with a garbhagriha (without pradakshinā), a vestibule, an additional ankaṇa in front of it and a four-pillared navaraṇga.

**Description.**

On the cubical mouldings of its octagonal pillars, in the navaraṇga, are to be found carvings of Narasimha, Vālī, Sugrīva, Krishna, etc. The stone images of Vishvaksena and the Ālvārs and a metallic set of Kōdaṇḍarāma, Lakṣmaṇa and Sītā are kept in the navaraṇga. The mukhamanaṭapa has pillars of almost the same character.

To the right of the main shrine is a small independent shrine which contains a poorly worked image of Padmanābha called Raṅganātha which was prepared by Venkatappa of Dēvanahalli about 30 years ago. In the shrine on the left is the image of Lakṣmaṇī which is in a seated posture. The workmanship of this image is also poor. The main image in the Raṅganātha temple is a poorly carved figure of Śrīnivāsa. The pedestal is a long one indicating that there was originally an actual Raṅganātha image. Evidently it has disappeared.

**Minor Shrines.**

There are a number of metallic images consisting of a Śrīnivāsa group, a Varadarāja group (Janardana) and a Kōdaṇḍarāma group.

There is nothing of archaeological importance in the temple.

MOLAGALU.

MAHADĒVĒŚVARA TEMPLE.

Directly to the east-north-east of Kāṅkānhalli on the left bank of the river stands the little village of Molagālu in which is built the temple of Mahadēvēśvara.

**Situation.**

The structure contains a garbhagriha, a closed vestibule, an open vestibule and a navaraṇga of square-planned plain pillars and a narrow mukhamanaṭapa.

**General Description.**

Evidently the temple belongs to the 14th century as suggested by an inscription of about 1360 A.D. standing opposite to the temple.

**History.**
In the garbhagriha is an oval topped linga of medium size which is out of position. It needs to be reset. Here also are kept the images of Tāndavēśvara, Chandraśekhara and Pārvatī. The last is an image of the late Vijayanagar period in a standing posture and holding: abbaya, padma, padma and dāna.

This is the only Śiva temple in Kānkānhalli. There is nothing archaeologically noteworthy except the two inscriptions standing in front of the temple.
MYSORE CITY.

MURAL PAINTINGS AT THE JAGANMOHAN PALACE.

The western wing of the second floor of the Jagannathan Palace, Mysore, consists of a large central hall measuring about 45' x 25' and two rather narrow rooms, one to the north and the other to the south, each measuring about 25' x 10'. The eastern walls of the two side rooms and all the four walls of the main hall have paintings of varied description and evidently belonging to about 1861 A.D. when the palace was constructed by His Highness Krishnaraja Wadasayar III.

The middle panel of the western wall of the hall has the painting of the Santanambuja or Lotus Progeny which details in an artistic device the genealogy of the Mysore dynasty of kings. To the right and left of this panel are painted the portraits of Indian and foreign rulers, contemporary and otherwise, as also those of the nearest relatives and some of the notable officers under the employ of the Maharaja Krishnaraja Wadasayar III, with descriptive legends in Kannada. The upper sections of the north, east and south walls represent in a long frieze the Jambasavari procession of the Vijayadasami festival. The lower extreme sections of the east wall have paintings of the sacred cows of the state and of two well-decked damsels of whom the one on the north is called Sarvachittarajini and the other on the south Sarvaangasundari. The lower middle section of the same wall has some hunting scenes painted on it. The lower sections of the south and north walls contain besides a few portraits of Mysore officers, several illustrations of the Indian chess puzzles with appropriate labels in each case. The eastern wall of the northern room details in a ‘Kalpadruma’ or ‘Tree of Plenty’ device the large family of the Maharaja, while the corresponding wall of the southern room depicts a highly interesting Vasantotsava or colour splashing festival.

THE PAINTINGS.

The Lotus Progeny.

At the bottom of the middle panel of the west wall is painted a two-handled kalasa or nectar vase which has a crescent-shaped mouth significant of the Lunar race from out of which the Mysore dynasty is shown as springing in the form of a highly variegated and single-leaved lotus plant full of filigree decoration and arabesque against a blue background and consisting of as many buds as the number
of the rulers, the buds being linked one to another by brown leafy indicators in the order of the succession of the kings. Where the leaf terminates three horizontally running circular panels are drawn representing Chāmunda, the patron deity of the dynasty, in the middle panel, flanked on the right by a human-faced linga and on the left by the god Krishna as a baby on a banana leaf afloat on the 'Milky Ocean.' In the right upper field is Sūrya and in the left one, Chandra; while on either side are Gandharvas either playing on musical instruments or showering flowers on the Lotus Progeny.

The wall is pierced by four windows, a pair on each side of the Santānāmbuja. The space between each pair has paintings of standing figures of the soldiers consisting of swordsmen and musketeers in different costumes. On either side of the kalaśa are groups of heralds and bearers of the Mysore royal insignia symmetrically arranged as follows:

Boar, Garudadhvaja, Hanumadhvaja, Matsya, Vyāla (trunked lion), Makara, Gandabhērunda, Sālva, Parasu, Sūryadhvaja, Sūryapâne, Lion, Ankuśa, Chakra on the right and Śankha on the left, Chatra, Chamara, and a pair of Eśupāyade.

On the right lower end is the third royal elephant Vijayadhvaja (विजयद्वाज) and on the left lower end is the sixth royal horse Jayamārtanda (जयमार्तन्द) each standing under a white royal umbrella.

The heralds hold two kinds of staves: (1) Long, with knobbled head like the Mayā's staff (2) Short with bent head like the hockey bat. The latter is called kattige. All the figures are dressed in the Moghul fashion with differently coloured long coats, āvali, kamarband and pāgu. Some of the figures are in reverential attitude with crossed hands.

The crescent mouth of the kalaśa has the following inscription in Kannada characters and Sanskrit language:

1. ವಿಶ್ವದೇವುಪ್ರಾರ್ಥನೆ | ಶಿವರೂಪ ಪ್ರಾರ್ಥನೆ | ತಮ್ಮ ಪ್ರಾರ್ಥನೆ | 
2. ಸಾಮರಕ ಪ್ರಾರ್ಥನೆ | ತಮ್ಮ ಪ್ರಾರ್ಥನೆ | 
3. ಸಿದ್ದಾಲುಜು | ಸಾಮರಕ ಪ್ರಾರ್ಥನೆ | ತಮ್ಮ ಪ್ರಾರ್ಥನೆ | 
4. ಸಮರಕ ಪ್ರಾರ್ಥನೆ | ತಮ್ಮ ಪ್ರಾರ್ಥನೆ | 

Among the portraits on the Santānāmbuja the conspicuous one depicting Krishnaraṇa Wådeyar III is singularly drawn and unlike others, in an ornamental square the frame whereof is worked with leaf decoration interspersed with pellets at the corners and rosettes in the middle of the sides.

All the other portraits are worked in more or less the same way with Kannada legend in each case. There are 42 portraits in all painted, of which No. 55 depicting Vasudeva is the earliest. The right half of the progeny lotus contains figures of the Paurānic rulers of the dynasty up to No. 74 which is the figure of
Rājadēvarāya. Number 75 Ādi-Yadurāya begins the list of historical personages in the middle of the lowermost row of the lotus buds. The succeeding rows are arranged in boustrophedonic rows proceeding from the bottom upwards. Descriptive legends in Kannāda regarding the figures are given in the fields opposite the seated king and below.

The posture represented is the same for all the figures excepting only for No. 56 which depicts Lord Krishna sitting on his throne embracing his two queens. When we look at these figures, we are reminded of Mughal paintings. Most of the kings sit with rose in one of their hands, the other hand resting either on the couch or on the cushion. Numbers 75, 83 and 86 are seated with swords in their right hands, perhaps to indicate that they were the real founders of the kingdom. The chāmara-bearers, two in each portrait, invariably stand behind the throne, attending upon the kings. The head-dress of the kings from No. 90 onwards is different from that used for the earlier kings. The latter terminates in a knot at the back of the head. All the kings are dressed alike with spotted long coats and decked with the same ornaments in the conventional way. Only the whiskers they wear are, here and there, introduced with some variety.

The list of the rulers immediately connected with the Mysore dynasty as given here from No. 55 to 74 closely follows the traditional genealogy given in the Bhāgavata and is as follows commencing from the right hand top.

55. Vasudeva.
56. Dark-complexioned Krishna.
57. Pradyumna.
58. Aniruddha.
59. Vajra.
60. Pratibāhu Rāja.
61. Subāhu.
62. Ugrasēna.
63. Śrutasena.
64. Yaduvirā.
65. Bhadrasēna.
66. Sahasrajītu.
67. Brihatsēna.
68. Brihadbhānu.
69. Aparājit.
70. Pradyotanarāja.
71. Sumitrarāja.
72. Vasumitrarāja.
73. Bhadrāsyarāya.
74. Rājadēvarāya.
75. This begins the list of historical rulers. 
King Ādi-Yadurāya is seated in virāsana to right.

Kannada legend—Right field:
1. ಗಳು ಯಾವ |
2. ಸ್ರೋತಾದಿಯಾಸ ||
3. ಸಾಮಾನ್ಯ ಸಮಾ
4. ಸಾಮಾನ್ಯ ಸಮಾ || ರಾತ್ರಿ
5. ಸಾಮಾನ್ಯ ಸಮಾ ಸಮಾನ್ಯ
6. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ
7. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ
8. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ
9. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ
10. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ

Lower field:
11. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ
12. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ
13. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ
14. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ
15. ಸಾಮಾನ್ಯ ಸಮಾಪ್ಪಗ

Note.—Only one queen and two sons are mentioned in the Annals of the Mysore Royal Family.

76. King Hiri Beṭṭa Chāmarāja Vaḍeyar seated to left.

Kannada legend—Left field:
1. ಸಾಮಾನ್ಯ ಸಮಾ
2. ಸಾಮಾನ್ಯ
3. ಸಾಮಾನ್ಯ
4. ಸಾಮಾನ್ಯ ಸಮಾ
5. ಸಾಮಾನ್ಯ
6. ಸಾಮಾನ್ಯ
7. ಸಾಮಾನ್ಯ

Lower field:
8. ಸಾಮಾನ್ಯ
9. ಸಾಮಾನ್ಯ
10. ಸಾಮಾನ್ಯ

Note.—Only one queen and one son are mentioned in the Annals of the Mysore Royal Family. The term Vaḍeyar is affixed to the names from this number.

77. King Thimmapparāja Vodeyar I.
Kannada legend—Right field:—

1. ಬೆಂಬಲ ಕಬ್ಬ
2. ವ್ಯಾಜ ತೂರುಗುರು
3. ಬೆಂಬಲ ಬಜಿ
4. ಬೆಂಬಲ ಬಜಿ
5. ಬೆಂಬಲ ಬಜಿ
6. ಬೆಂಬಲ ಬಜಿ

Lower field:
7. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ
8. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ
9. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ

Note.—Only one queen and one son are mentioned in the Annals.

78. King Hiri Chamarajarasa Vadeyar seated to left.

Kannada legend—Left field:—

1. ಬೆಂಬಲ ಕಬ್ಬ
2. ಬೆಂಬಲ ಕಬ್ಬ
3. ಬೆಂಬಲ ಕಬ್ಬ
4. ಬೆಂಬಲ ಕಬ್ಬ
5. ಬೆಂಬಲ ಕಬ್ಬ
6. ಬೆಂಬಲ ಕಬ್ಬ

Lower field:
7. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ
8. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ
9. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ

Note.—The number of queens mentioned in the Annals is one only.

79. King Hiri Beṭṭachamaraja Vadeyar seated to left.

Kannada legend—Left field:—

1. ಬೆಂಬಲ ಕಬ್ಬ
2. ಬೆಂಬಲ ಕಬ್ಬ
3. ಬೆಂಬಲ ಕಬ್ಬ
4. ಬೆಂಬಲ ಕಬ್ಬ
5. ಬೆಂಬಲ ಕಬ್ಬ
6. ಬೆಂಬಲ ಕಬ್ಬ

Lower field:
7. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ
8. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ
9. ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ ರಾಜರ ಒದಗ

Note.—In the Annals of the Mysore Royal Family only three sons and three daughters are mentioned.
PORTAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE.

1. DEWAN RAMA RAO (p. 59).

2. MAHALAT-KACHERI BABU RAO (p. 59).

3. SALAB JUNG OF HYDERABAD (p. 60).

4. CHANDU LAL AND BALA PRASAD OF HYDERABAD (p. 60).

Mysore Archaeological Survey.
80. King Thimmapparāja Vaḍeyar II seated to right.

Kannada legend—Right field:—
1. ಸ್ಟು ನೀಕ ಇದ್ದ
2. ಸುಬ್ಧ ಴ಾತನ ಕುಕಿ
3. ಸೇಷ ಕುತ್ತಿತ
4. ಸುಬ್ಧ ಧೇನೂರಿನೊಚ್ಚ
5. ಸೇಷಲು ನೀಲಾಕಾಲಸನ
6. ಸುಬ್ಧ ನೀಲಾಕಾಲಸನ

Lower field:—
7. ಸ್ಟು ನೀಕ ಇದ್ದ ನೀಕನೊಚ್ಚ ಸೇಷ ತುಂಬಿ ಕುತ್ತಿತ ನೀಕರ ನೀಕನೊಚ್ಚ
8. ಸ್ಟು ನೀಕ ಇದ್ದ ನೀಕನೊಚ್ಚ ಸೇಷ ತುಂಬಿ ಕುತ್ತಿತ ನೀಕರ ನೀಕನೊಚ್ಚ
9. ಸ್ಟು ನೀಕ ಇದ್ದ ನೀಕನೊಚ್ಚ

81. King Bölachāmarāja Vaḍeyar seated to left.

Kannada legend—Left field:—
1. ಸ್ಟು ನೀಕ ಇದ್ದ
2. ಸೇಷ ಕುತ್ತಿತ
3. ಸೇಷ ಠಾಟ್ರಿ ಇದ್ದ
4. ಸೇಷಲು ನೀಲಾಕಾಲಸನ
5. ಸೇಷಲು ನೀಲಾಕಾಲಸನ
6. ಸೇಷಲು ನೀಕ ಇದ್ದ

Lower field:—
7. ಸೇಷ ಠಾಟ್ರಿ ಇದ್ದ ನೀಲಾಕಾಲಸನ ಸೇಷ ತುಂಬಿ ಕುತ್ತಿತ ನೀಕರ ನೀಕನೊಚ್ಚ
8. ಸೇಷ ಠಾಟ್ರಿ ಇದ್ದ ನೀಲಾಕಾಲಸನ ಸೇಷ ತುಂಬಿ ಕುತ್ತಿತ ನೀಕರ ನೀಕನೊಚ್ಚ
9. ಸೇಷ ಠಾಟ್ರಿ ಇದ್ದ ನೀಕರ ನೀಕನೊಚ್ಚ

Note.—Only two queens and three daughters are mentioned in the Annals.

82. King Bölachāmarāja Vaḍeyar seated to right.

Kannada legend—Right field:—
1. ಸ್ಟು ನೀಕ ಇದ್ದ
2. ಸೇಷ ಕುತ್ತಿತ
3. ಸೇಷ ಠಾಟ್ರಿ ಇದ್ದ
4. ಸೇಷಲು ನೀಲಾಕಾಲಸನ
5. ಸೇಷಲು ನೀಕ ಇದ್ದ
6. ಸೇಷಲು ನೀಕ ಇದ್ದ

Lower field:—
7. ಸೇಷ ಠಾಟ್ರಿ ಇದ್ದ ನೀಕನೊಚ್ಚ ಸೇಷ ತುಂಬಿ ಕುತ್ತಿತ ನೀಕರ ನೀಕನೊಚ್ಚ
8. ಸೇಷ ಠಾಟ್ರಿ ಇದ್ದ ನೀಕನೊಚ್ಚ ಸೇಷ ತುಂಬಿ ಕುತ್ತಿತ ನೀಕರ ನೀಕನೊಚ್ಚ
9. ಸೇಷ ಠಾಟ್ರಿ ಇದ್ದ ನೀಕರ ನೀಕನೊಚ್ಚ

Note.—Only five queens, two sons and one daughter are mentioned in the Annals.
83. King Rājādhīrāja Vaḍeyar seated to left.

Kannada legend—Left field:

1. ಜೆ. ಜೆ. ಜೆ. ಜೆ. ಜೆ. ಜೆ.
2. ಪು. ಪು. ಪು. ಪು. ಪು. ಪು. ಪು.
3. ಪಾತ್ರಳಾಯ ಅಂತರ ತಂ.
4. ಪಾತ್ರಳಾಯ ಸತ್ತಾದಾಯ.
5. ಸು. ಸು. ಸು. ಸು. ಸು. ಸು. ಸು.
7. ಸು. ಸು. ಸು.
8. ಸು. ಸು. ಸು.
9. ಸು. ಸು. ಸು.
10. ಸು. ಸು. ಸು.
11. ಸು. ಸು. ಸು.

Lower field:

12. ಸು. ಸು. ಸು. ಸು. ಸು. ಸು. ಸು.
15. ಸು. ಸು. ಸು. ಸು. ಸು. ಸು. ಸು.
16. ಸು. ಸು. ಸು.

Note.—The date of the annexation of Seringapatam as given in the Annals of the Royal Family is Saamya sam. Māgha ba. 10 Thursday. Five queens, six sons and one daughter are mentioned.

84. King Chāmarāja Vaḍeyar seated to right.

Kannada legend—Right field:

1. ಜೆ. ಜೆ. ಜೆ.
2. ಜೆ. ಜೆ. ಜೆ.
3. ಜೆ. ಜೆ.
4. ಜೆ.
5. ಜೆ.
6. ಜೆ. [ಆರೂರು ತಂ]

Lower field:

7. ಜೆ. ಜೆ. ಜೆ. ಜೆ. ಜೆ. ಜೆ. ಜೆ.
8. ಜೆ. ಜೆ. ಜೆ. ಜೆ.
9. ಜೆ.

Note.—Here the cyclic year of the installation is omitted. Only five queens are mentioned in the Annals.
85. King Raja Vaḍeyar II seated to left.
Kannada legend—Left field:—
1. ಸಣ್ಣಪ್ಪ ಸುಮಾರು
2. ವಿಪಚಾಲಿಸಿ
3. ಸುಖದ ಸ
4. ಶಾಸನದ ಸುಮಾರು
5. ಸುಖದ ಸುಮಾರು
6. ಸುಖದ ಸುಮಾರು
Lower field:—
7. ಸುಖದ ಸುಮಾರು ಸುಖದ ಸುಮಾರು ಸುಖದ ಸುಮಾರು ಸುಖದ ಸುಮಾರು ಸುಮಾರು
8. ಸುಖದ ಸುಮಾರು ಸುಖದ ಸುಮಾರು ಸುಖದ ಸುಮಾರು ಸುಮಾರು
9. ಸುಖದ ಸುಮಾರು ಸುಖದ ಸುಮಾರು ಸುಮಾರು

Note.—Only 2 queens are mentioned in the Annals.

86. King Raṇadhīra Kanṭhīrava Narasimharāja Vaḍeyar seated to right.
Kannada legend—Right field:—
1. ಸಣ್ಣಪ್ಪ ಸುಮಾರು
2. ವಿಪಚಾಲಿಸಿ ಸುಮಾರು
3. ಸುಖದ ಸುಮಾರು ಸುಮಾರು
4. ಶಾಸನದ ಸುಮಾರು ಸುಮಾರು
5. ಶಾಸನದ ಸುಮಾರು ಸುಮಾರು
6. ಶಾಸನದ ಸುಮಾರು ಸುಮಾರು
7. ಶಾಸನದ ಸುಮಾರು

Lower field:—
8. ಸುಖದ ಸುಮಾರು ಸುಖದ ಸುಮಾರು ಸುಖದ ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು
9. ಸುಖದ ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು
10. ಸುಖದ ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು
11. ಸುಖದ ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು ಸುಮಾರು

Note.—Kanṭhīrava Narasarāja Vaḍeyar was the elder cousin of Rāja Vaḍeyar II, not his son as stated here. In the Annals of the Mysore Royal Family he is stated to have had 10 queens, one son who predeceased him and one adopted son.

87. King Doḍḍadēvarāja Vaḍeyar seated to left.
Kannada legend—Left field:—
1. ಸಣ್ಣಪ್ಪ ಸುಮಾರು
2. ವಿಪಚಾಲಿಸಿ
3. ಸುಖದ ಸುಮಾರು
4. ಶಾಸನದ ಸುಮಾರು
5. ಶಾಸನದ ಸುಮಾರು
6. ಶಾಸನದ ಸುಮಾರು
7. ಶಾಸನದ ಸುಮಾರು
Upper field:

8. ... and the valley were quite barren.

9. 

10. 

Note. — The king is said in the Annals to have had only 3 queens, 2 sons and two daughters.

While the thrones from No. 55 to 82 appear to be hexagonal in shape without the lion ornamentation which would entitle them to be called 'simhāsana,' those from 83 onwards are rectangular or square in form, No. 84 and the rest, having the lion ornamentation on either side of the throne. We may therefore well surmise that this was because the kingdom came to be really recognised from the time of Rāja Vaḍeyar who was the real founder of the enlarged kingdom. Thrones No. 84 onwards have also other ornamentations besides that of the lion motif, viz., the galloping horse and salva motifs at the lower corners.

88. Chikkadēvarāja Vaḍeyar seated to left bearded. There is a short green coloured object held up in the left hand. It must be noted that the genealogy, as represented here, does not mention Dēvarāja Vaḍeyar who immediately preceded Chikkadēvarāja.

Kannada legend — Left field:

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

Lower field:

10. 
11. 
12. 

Note. — In the Annals of the Mysore Royal Family only ten queens, one son and one daughter are mentioned.

89. King Kauṣṭhirava Mahārāja Vaḍeyar seated to right.
Kannada legend—Right field:—

1. ಸೋದ್ರೆ ಸಾಮರಿ
2. ಾರಾಧ್ಯರಮ
3. ಶುಬ್ದಾದುರಕ
4. ಸುಭದ್ರಾ ಶ
5. ಮರುಳು ಸಂತ

Lower field:—

6. ಕಲ್ಲ ನಡಕಾರ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕರಣ ಮತ್ತು
7. ಪುಷ್ಪಾದುರಕ ನಡಕಾರ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕರಣ ಮತ್ತು
8. ಸುಭದ್ರಾ ತನ್ನ ಸಾಮರಿ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕರಣ ಮತ್ತು

Note.—Only two queens and two sons are mentioned in the Annals.

90. King Doḍa Krishnarāja Vādēyar I seated to left.

Kannada legend—Left field:—

1. ಸೋದ್ರೆ ಸಾಮರಿ
2. ಾರಾಧ್ಯರಮ
3. ಶುಬ್ದಾದುರಕ
4. ಸುಭದ್ರಾ ಶ
5. ಮರುಳು ಸಂತ
6. ಮರುಳು ಸಂತ

Lower field:—

7. ಕಲ್ಲ ನಡಕಾರ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕರಣ ಮತ್ತು
8. ಪುಷ್ಪಾದುರಕ ನಡಕಾರ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕರಣ ಮತ್ತು
9. ಸುಭದ್ರಾ ತನ್ನ ಸಾಮರಿ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕರಣ ಮತ್ತು

Note.—Nine queens and three sons are mentioned in the Annals.

91. King Chāmarāja Vādēyar seated to right.

Kannada legend—Right field:—

1. ಸೋದ್ರೆ ಸಾಮರಿ
2. ಾರಾಧ್ಯರಮ
3. ಶುಬ್ದಾದುರಕ
4. ಸುಭದ್ರಾ ಶ
5. ಮರುಳು ಸಂತ
6. ಮರುಳು ಸಂತ

Lower field:—

7. ಕಲ್ಲ ನಡಕಾರ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕಡಿಮೆ ಕಂಡು ಎಳೆದ ಕರಣ ಮತ್ತು

Note.
8. वर्षमित्र मातृनामेत सन्निधानेत
9. वर्षम ६ सोडने सर्व पूजने

Note.—No date of birth is given. From the Annals we learn that the king was born in Śaka 1627, Tārana.

92. King Krishnarāja Vaḍeyar II seated to right.

Kannada legend—Right field :
1. नस्तिः श्री
2. जन्म श्री
3. नवम्बराजस्वरूप
4. सुव्याहती
5. शतसागर वाहिनी
6. खुलीरूढ़िनाथस्वरूप

Lower field:
7. म वस्त्रभर्जयं श्री गोपङ्करस मधसवरः सोऽसाहाय
8. मन्त्रियां वाहि श्रीणिवासम्
9. श्री जयेन्द्र देव

Note.—The Annals mention that the king was born in Ś 1651, Kīlaka and was adopted by the queen of Krishnarāja Vaḍeyar on the date given above, viz., Ś 1654, Virāñjikrit, Āsvayuja ba. 4. We also learn that the king had three wives, three sons and three daughters.

93. King Naṉjarāja Vaḍeyar seated to left.

Kannada legend—Left field :
1. नश्य तुष्य
2. मन्त्रियां वाहि
3. नवम्बराजस्वरूप
4. सुव्याहती
5. शतसागर वाहिनी
6. खुलीरूढ़िनाथस्वरूप

Lower field:
7. नवम्बराजस्वरूपम् यथार्थम् श्रीमपस्वरूपम्
8. मन्त्रियां वाहि श्रीणिवासम्
9. श्री जयेन्द्र देव

94. King Beṭṭachāmarāja Vaḍeyar II seated to left.

Kannada legend—Left field :
1. नश्य तुष्य
2. 
3. 
4. 
5. 

Lower field:

6. 
7. 
8. 

95. At the termination of the lotus leaf, King Chāmarāja Vaḍeyar III seated as above.

Kannada legend—Left field:

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

Lower field:

10. 
11. 
12. 
13. 

Note.—In the Annals, seven queens and four sons are mentioned.

96. Below No. 95 in an ornamental panel a bigger and more elaborate throne is painted. In addition to the usual chāmara-bearing attendants, two princes are represented as standing beside the throne, one on the left and the other on the right.

Kannada legend—Right field:

1. 
2. 
3. 
4. 
5. 
6.
Left field:—

Below the panel, on a rectangular band:—

OTHER PORTRAIT PAINTINGS ON THE WESTERN WALL.

The upper section of the western wall on either side of the Santanambuja contains, as already stated, the portraits of Indian rulers, not always contemporary, and some of the notables of the Mysore State. These portraits are arranged on either side in two groups, the groups being divided, one from the other, by a floral and scroll design. The outer group on the right side has 50 portraits of Muhammadan rulers and that on the left has the same number of Hindu rulers. These portraits are perhaps copies from originals. They are thus valuable from a historic as well as the artistic point of view. The inner groups on either side contain each
15 portraits of the chief personages connected with the royal household and the several departments of government.

All the portraits are drawn in profile facing the Santânâmbuja; those on the left are turned to right and those on the right to left.

The inner group on the right side contains the following portraits arranged in this order:

<table>
<thead>
<tr>
<th>\text{Title}</th>
<th>\text{Surname}</th>
<th>\text{Title}</th>
<th>\text{Surname}</th>
</tr>
</thead>
<tbody>
<tr>
<td>\text{Yajñavalkya}</td>
<td>\text{Sundara}</td>
<td>\text{Vishvamitra}</td>
<td>\text{Sundara}</td>
</tr>
<tr>
<td>\text{Vishvamitra}</td>
<td>\text{Sundara}</td>
<td>\text{Yajñavalkya}</td>
<td>\text{Sundara}</td>
</tr>
<tr>
<td>\text{Yajñavalkya}</td>
<td>\text{Sundara}</td>
<td>\text{Vishvamitra}</td>
<td>\text{Sundara}</td>
</tr>
<tr>
<td>\text{Indra}</td>
<td>\text{Sundara}</td>
<td>\text{Indra}</td>
<td>\text{Sundara}</td>
</tr>
<tr>
<td>\text{Indra}</td>
<td>\text{Sundara}</td>
<td>\text{Indra}</td>
<td>\text{Sundara}</td>
</tr>
</tbody>
</table>

The persons mentioned here sit in padmâsana against pillows, with their palms crossed downwards on laps. The officials sit on their bent knees with their hands disposed in the same way but with no pillows.

The portraits of the Muhammadan rulers, contemporary and otherwise, are arranged in the following order with a descriptive legend at the head of each portrait:

<table>
<thead>
<tr>
<th>\text{Title}</th>
<th>\text{Surname}</th>
<th>\text{Title}</th>
<th>\text{Surname}</th>
</tr>
</thead>
<tbody>
<tr>
<td>\text{Yajñavalkya}</td>
<td>\text{Sundara}</td>
<td>\text{Vishvamitra}</td>
<td>\text{Sundara}</td>
</tr>
<tr>
<td>\text{Vishvamitra}</td>
<td>\text{Sundara}</td>
<td>\text{Yajñavalkya}</td>
<td>\text{Sundara}</td>
</tr>
<tr>
<td>\text{Yajñavalkya}</td>
<td>\text{Sundara}</td>
<td>\text{Vishvamitra}</td>
<td>\text{Sundara}</td>
</tr>
<tr>
<td>\text{Indra}</td>
<td>\text{Sundara}</td>
<td>\text{Indra}</td>
<td>\text{Sundara}</td>
</tr>
<tr>
<td>\text{Indra}</td>
<td>\text{Sundara}</td>
<td>\text{Indra}</td>
<td>\text{Sundara}</td>
</tr>
</tbody>
</table>

8*
<table>
<thead>
<tr>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
<th>ದೇವರು</th>
<th>ಮುಂದುವರಿ</th>
<th>ಜಿ.ಎಲ.</th>
<th>ಮುಂದುವರಿ</th>
<th>ಮುಂದುವರಿ</th>
<th>ಮುಂದುವರಿ</th>
<th>ಮುಂದುವರಿ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಮುಂದುವರಿ ಮುಂದುವರಿ</td>
<td>ಮುಂದುವರಿ</td>
<td>ಮುಂದುವರಿ</td>
<td>ಮುಂದುವರಿ</td>
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<td>ಮುಂದುವರಿ</td>
<td>ಮುಂದುವರಿ</td>
<td>ಮುಂದುವರಿ</td>
</tr>
<tr>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
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<tr>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
</tr>
</tbody>
</table>

Portraits on the inner left group:

<table>
<thead>
<tr>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
<th>ಮೊದಲು ಮುಂದುವರಿ</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
<td>ಮೊದಲು ಮುಂದುವರಿ</td>
</tr>
</tbody>
</table>
PLATE XXVIII.

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE.

1. Ranjit Singh of Lahore (p. 61).

2. Viraraje Urs of Coorg (p. 61).

3. Narasappa, Khajana Bhakshi (p. 61).

4. Dewan Venkate Urs (p. 66).

Mysore Archaeological Survey.
Portraits on the outer left group:

<table>
<thead>
<tr>
<th>Portrait 1</th>
<th>Portrait 2</th>
<th>Portrait 3</th>
<th>Portrait 4</th>
<th>Portrait 5</th>
</tr>
</thead>
<tbody>
<tr>
<td>Description 1</td>
<td>Description 2</td>
<td>Description 3</td>
<td>Description 4</td>
<td>Description 5</td>
</tr>
<tr>
<td>Description 6</td>
<td>Description 7</td>
<td>Description 8</td>
<td>Description 9</td>
<td>Description 10</td>
</tr>
<tr>
<td>Description 11</td>
<td>Description 12</td>
<td>Description 13</td>
<td>Description 14</td>
<td>Description 15</td>
</tr>
<tr>
<td>Description 16</td>
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The extreme sides of the lower section of the west wall have the plantain tree decoration with a deer painted in the pose of rearing against it.

**THE JAMBUSAVĀRI PROCESSION.**

The Jambu-savāri or procession of the Mahārāja Kṛishṇarāja Waḍeyar III on the Vijayadasami day of the Navarātri festival is painted in a long frieze running, as already stated, along the upper sections of the north, east and south walls of the hall. At the western end of the upper section of the north wall two symmetrically drawn elephants, one with the Mahārāja’s flag marked ‘இ’, and the other with the Sūryadhvaja, are represented as leading the procession. Just behind the elephants four ridden camels follow. The riders have muskets, bows and quivers containing arrows. Following behind are a pair of Khaṇjari (?) players on each side, between whom are painted four horn blowers in action, facing the procession. Next we see marching in single file, on either side, a troop of musketeers with green-coloured drapery and head-dress. Between them proceed three rows of horse, one behind the other, with riders. The front row has a set of bandmen. The second row depicts riders with black trousers, red military coats and black elongated caps. They have all their swords drawn. The third row represents again a band of musicians.

The musketeers with green coats are followed by foot-soldiers bearing javelins in their left hands and twisted rods in their right. These rods are sometimes so curved as to resemble cobras held up. In one or two places a mace or a sword is carried instead of the rod. At the termination of the rows of javelin bearers march, the bearers of the Mysore royal birudas which, being in duplicates, are arranged on the two sides more or less symmetrically. The birudas are as follows, from the front backwards:—Garudadhvaja, Hanumadhvaja, Chatra, Sūryadhvaja, Lion, a pair of fan-like dhvajas with the figure of Aṅjaneya in striking attitude drawn in centre, Varāha, Gaṇḍabhērunda, Vyāla, Sājva, Matsya, Makara, Paraśu, Ankuśa, Śaṅkha and Chakra. The bearers of āṭupāvāde, three on each side, are arranged on the inside where the birudas end.

Between the two rows of the javelin-bearers on the north wall and led by the three rows of horse riders already described as consisting of bandmen, a tusker elephant mounted by howdah proceeds, being followed in succession by:

1. One row of khaṇjari (?) and drum players.
2. Two rows of green flag bearers.
JAMBUVÄRAI PROCESSION OF KRISHNARAJA VODEYAR III (p. 62)

Mysore Archaeological Survey.
3. Three rows of bandsmen.
4. Four rows of musketeers on foot.
5. Four rows of similar musketeers, but differently dressed.
6. An elephant mounted by a howdah.
7. On either side of the musketeers and the howdah a row of four unridden horses.
8. Immediately behind the horsemen, palace pipers and drummers.
9. Dancing girls with the himmāla or accompaniment behind them consisting of violinists and mridanga and viṇā players.
10. Between the bearers of the birudas two horn-blowers proceed towards the state carriage in which the Mahārāja is seated.

The state carriage of the Mahārāja is drawn by three pairs of elephants in front of which stand four persons with baskets of plantains for presentation to the Mahārāja. To the right of the state carriage and facing it are two groups of heralds with their right hands raised in the attitude of proclaiming the Mahārāja’s titles. Behind the carriage is a group of chāmara (discs) and chatra bearers followed by a company of spearmen.

The Mahārāja is the central figure in the procession. He is represented as sitting in state inside the state carriage which is surmounted at the top by five kalaśas and the state flag with the letter ‘iards’ inside the disc of the sun. He is seated well adorned on a chair in the middle of the carriage, while his chief courtiers and relations either squat or stand around him.

On the right wing of the celebrations the subjects of the Mahārāja stand in respect. They are all depicted as being loyal and quite eager about the procession. On the terraces of the buildings in the background are groups of females admiring the festivities and partaking of the gaiety.

The procession of the cavalry is painted behind the state carriage. On the southern wall can be seen in order the state vehicles, like the paṇḍha-kalaśa carriage drawn by four pairs of horses, the open and square palanquins, elephants mounted by the nagāri drummers and differently shaped carriages drawn by either bullocks or horse.

The buildings painted in the background offer a variety of design. In the vacant spaces between them are painted cocoanut and other trees.

**Paintings on the Lower Section of the East Wall.**

The lower section of the eastern wall of the hall is pierced by two windows and two doors, the latter in between the former. The wall on all the four sides of the windows and between the doors is divided into several panels of painting.
(1) *East Wall-North Side.*—To the north of the window the narrow panel is painted with a plantain tree against which a deer rears.

Above the window there are four small panels painted with the portraits of the state cows with Kannada legends above them:

(1) *Prasanna Pārvati.*  
(2) *Duradundhi.*  
(3) *Sarvamaṅgalā.*  
(4) *Jagadamba.*

The wall south of the window has been divided into three rows of vertical panels. The larger central panel consists of the principal figure of the whole group of paintings which is called Sarvachittaranjini (*ಸರ್ವಚಿತ್ತರಾಜಿಣಿ*).

*East Wall-South Side.*—The paintings on the four sides of the window on this side, are similar to those on the north side. Above the window are four panels painted with the figures of state cows. From right to left the names written over the figures of these cows are as follows:

1. ओळी दुबे नस्माचू  
2. ओळी दुबे नस्माचू

To the north of the window, as on the north side of the wall, similar vertical rows of panels, three in number, are drawn with figures of admiring visitors of either sex in different attitudes and with floral decorations on alternate panels. The larger central panel of the group has the figure of Sarvāṅgasundarī (*ಸರ್ವಾಂಗಸುಂದರಿ*).

*East wall-middle.*—The central portion of the lower section of the east wall, that is, between the two doors, is painted with scenes of the royal hunt in illustration of the Maharājā's love of chase. The wall here is divided into five panels. Each panel depicts a hunting scene in a particular and noted forest of the state, and each scene is labelled.

1. *Left side-Upper.*—Tiger hunt near Kittur. (*ಕಿಟ್ಟೂರ್ ಹೋಕ್ಕೆ ಹೆಚ್ಚು.*)
2. *Left side-Lower.*—Hunting scene is near Chattnahalli. (*ಚಟ್ಟಣವಹಕ್ ಹೆಚ್ಚು.*)

3. *Right side-Upper.*—Hunt of tiger and wild buffalo and boars in the forests of Kottāgala (*ಕೋಟ್ಟಾಗಲಾ ಹೆಚ್ಚು ಹೆಚ್ಚು.*)
4. *Right side-Lower.*—The capture of the State elephant Kempanaṅjiah in the forests of Chāmarājanagar (*ಕೇಮಪಾಂಜಿಯ್ ಚಾಮರಾಜಾಣಗಾರ ಹೆಚ್ಚು.*)
5. The central panel is named *ಸರ್ವಚಿತ್ತರಾಜಿಣಿ.* Two successive wide rings or enclosures are formed, one of high palisade work and the other of double columns of trees. Into the latter enclosure the gateway of the former protrudes half way, gradually widening outwards. Paths lead from various directions into the outer enclosure of
the trees. At close intervals on the outside of the two rings people stand on guard with their weapons mostly consisting of muskets. Along the various paths the elephants have been driven and thus on to the outer enclosure of the trees in the first instance, and thence into the circular area, through the passage which gradually narrows inwards. On either side of the passage and behind the projecting arms of the gateway stand people to prevent the elephants from straying away from the passage.

The Mahārāja sits on a chair under a tree in proximity to his tent. He is waited upon by his retinue, one of whom reports to him with folded hands the progress of the operations. On the other side an officer labelled is engaged in instructing the people with a view to prevent the already inveigled elephants from escaping. The musketeers are firing through the outer enclosure evidently to put the beasts to confusion and thereby precipitate their entering the inner enclosure through the passage. Some others mounted on tamed elephants are in the attitude of signalling the entry of the elephants into the enclosures. The outer ring of the inner enclosure is also guarded, here and there, by people, well armed with muskets and spears.

The confused and desperate situation of the elephants is well worked in the panel. In the outer enclosure a tusker trumpets in despair of having been trapped. Several others in the middle of the passage are shown as dashing into the inner enclosure in the fond hope of finding some outlet for freedom there. But inside of the latter are already as much confused elephants some of whom have formed to the right a phalanx. Just near the gateway a baby is being tossed to and fro, as if in cradle, by his parents who have taken him up into the air on their interlocked trunks.

**Paintings on the Lower Sections of the North and South Walls.**

The lower sections of the north and south walls, on either side of the doorways which are pierced through them, have been painted mostly by geometrical designs and animal and bird figures, drawn on the principle of 'Aśvagati' across the squares of two kinds of the Indian chess board consisting respectively of 144 and 64 houses. The squares occupied by the designs, are all numbered. The starting square numbered 1 is different in each case and has depended on the design intended to be represented. Krishnārāja Wodeyar III is well known as an expert in the game. His love of the chess was no less than his love of the chase. He has even invented several games. It is understood that the various chess puzzles depicted in the paintings on the walls, etc., have their keys at the Jagan Mohan Palace.
We may group these chess puzzles under four classes—two on the north wall and two on the south. Each class occurring to one side of the doorway, is worked into panels on the same principle, though consisting of different designs.

The rectangle in the centre has an oval panel inside it, which is painted with the picture of a galloping horse called by the name written above it.

On the four sides of the central panel, 12 smaller panels are arranged, four on each side, which consist of geometric designs on the sides and animal or bird designs at the corners of the central panel, there occurring thus eight geometric designs, two on each side and four animal or bird designs, one at each corner of the central panel.

On either side of this outer enclosure panels are painted eight panels of the same size, four on either side, representing in their inner oval panels the portraits of the Mysore Officers with descriptive legends in Kannada in the upper two corners.

On the four outer sides of the aggregate group of panels abovementioned, are drawn 18 bigger panels, 6 on the upper and lower rows and 5 each on the two other sides. The corner panels represent couples. The central panels on the sides, 2 each in the upper and lower ones and one each on the left and right, consist of animal or bird designs.

There are also the Kalpavriksha tree and the Pushpaka chariot. In the eastern section of the north wall there is the vyūha.

The rest of the panels consist of geometrical and floral designs, varṇamālas, or some instructive sayings. Only in one case, that is, in the western section of the north wall, there is a sarpa.

The names of the horses and portraits in these paintings are as under:

**North wall, western section.**

**Horse—**

Portraits—Left side:
1. ರಾಮನಾದ ಬಸ್ತೀಶಾಸ್ತಿಯನ
2. ಸೇಳಿಪರಾಂತ ಸಾಂಪತ್ತಿಕಸಂದೇಶ
3. ಅರ್ಜುನ ರುಭಾ ಮೃದುಳೆ ನಾಗಸಂದೇಶ
4. ಕತೈ ಸರ್ವನಾಮ

Right side:
5. ರಾಮನಾದ ಹಾಗು ಸಾಂಪತ್ತಿಕಸಂದೇಶ
6. ರಾಮನಾದ ಹಾಗು ನಾಗಸಂದೇಶ
7. ಅರ್ಜುನ ರುಭಾ ಮೃದುಳೆ ನಾಗಸಂದೇಶ
8. ಕತೈ ಸರ್ವನಾಮ

**North wall, eastern section.**

**Horse—**

Portraits—Left side:
1. ಅರ್ಜುನ ರುಭಾ ಮೃದುಳೆ ನಾಗಸಂದೇಶ
2. ಸೇಳಿಪರಾಂತ ಸಾಂಪತ್ತಿಕಸಂದೇಶ
3. ಕತೈ ಸರ್ವನಾಮ
4. ರಾಮನಾದ ಹಾಗು ನಾಗಸಂದೇಶ

Right side:
5. ಅರ್ಜುನ ರುಭಾ ಮೃದುಳೆ ನಾಗಸಂದೇಶ
6. ಸೇಳಿಪರಾಂತ ಸಾಂಪತ್ತಿಕಸಂದೇಶ
7. ಕತೈ ಸರ್ವನಾಮ
8. ರಾಮನಾದ ಹಾಗು ನಾಗಸಂದೇಶ
South wall, eastern section.—

Horse—कृष्णम

Portraits—Left side:
1. गुणवत्तानां यमुना रथें नाना रथें
2. अभिनवं रथोऽन्तराण
3. ऋषभं अन्धकारम्
4. श्रृंगारं सरस्वतीं नाना रथें

Right side:
5. कृष्णम समु रथें नाना रथें
6. रथोऽन्तराण
7. ऋषभं अन्धकारम्
8. श्रृंगारं सरस्वतीं नाना रथें

South wall, western section.—

Horse—कृष्णम

Portraits—Left side:
1. गुणवत्तानां यमुना रथें नाना रथें
2. अभिनवं रथोऽन्तराण
3. ऋषभं अन्धकारम्
4. श्रृंगारं दीर्घोऽ

Right side:
5. कृष्णम समु रथें नाना रथें
6. रथोऽन्तराण
7. ऋषभं अन्धकारम्
8. श्रृंगारं दीर्घोऽ

East Wall of the Northern Room.

Here is painted in a highly pleasing colour complex and with admirable skill a kalpa vriksha representation of all the members of the family of Krishnaraja Wadleyar III, with legends in Kannada giving their names and relationship. On either side below is painted a well laid out garden planted with trees on the four sides of a pond represented as being full of lotus buds. Between the gardens is laid the light blue kalaśa on an oval silvery base, with a crescent mouth significant of the moon-race, out of which the Kalpadruma issues forth with a stem shaped like a palm and painted red.

At the top are two oblong panels, the first of which has the inscription, श्रृंगारं रथें यमुना रथें नाना रथें नाना रथें। सरस्वतीं रथें रथें नाना रथें नाना रथें। गुणवत्तानां रथें तालुका रथें नाना रथें। गुणवत्तानां रथें तालुका रथें नाना रथें। गुणवत्तानां रथें तालुका रथें नाना रथें।

The Vamsāvataraṇa Vaibhava, that is, the glory of the descent of the Mahārāja, is given in verse and prose in the vacant spaces at the four corners of the panel, while the Kalpavriksha representation has been designed for making known the names of all those who constituted the large family of the Mahārāja.

At the termination of the stem a circular panel is painted with edges of seeds and petals, resembling those of an open lotus. The petals are as many as the words composing the following sloka:

कृष्णम समु रथें नाना रथें। अभिनवं रथोऽन्तराण। श्रृंगारं दीर्घोऽ।

9.
The 60 letters of the śloka are written at one on each of the 60 petals of the lotus. In the centre of the open flower the subject of the śloka, that is, the Mahārāja himself, sits in state on his bejewelled golden throne to left. The ladies of his harem are in attendance upon him, two standing with fly-whisks behind him and four to his front, each in a different attitude. While the one to the extreme left fans him with peacock feather fan, another to her front offers him the folded betel, a third has her palms disposed in the attitude of requesting, and the fourth holds in her right hand a damaru-ga-shaped golden vase (pip-dān), perhaps to receive in it the chewed betel. In the left upper field runs the legend in Kannada:—

1. ಕ್ರಿಷ್ಣರಾಜ ವಾಜೆಯರ
2. ತೆಳು ಶುಭಾಚರಿಯರ
3. ಮೇಲೆ ತೆಳು ಶುಭಾಚರಿಯರ
4. ಸುಂದರ ಸಾಮಾನ್ಯವಾಗಿ
5. ಸುಂದರ

On either side of the central lotus design spring forth the red-coloured ramifications amidst the green foliage supplied by the leaves. Further off-shoots are carried all round the central figure, so that with the different designs adopted to represent a wife, or a son, or a daughter, or a son's wives, sons or daughters, or grand-daughters-in-law or daughter's sons or daughters, the Kalpavriksha seems to have been wrought with an unusual technique and unparalleled skill.

Krishnaraṇa Wadeyar's queens are represented by elongated and highly curved leafy designs; his sons, like himself, but in a smaller circular design of the lotus edged by petals; and his daughters by small mango-shaped leafy designs. The grandsons and grand daughters are similarly represented, that is, the males being indicated by circular designs and the females by leafy designs; but in the case of the circles we must note that the more they are removed from the Mahārāja in relationship the lesser would be their diameter. The Mahārāja's daughters-in-law are represented by short trefoil leaves without stalk; but the grand daughters-in-law by longer trefoil leaves with stalks. The purpose of these stalks, which are invariably painted in red, is to indicate relationship. Krishnaraṇa Wadeyar had 20 queens and though they are arranged 11 on the left and 9 on the right, the arrangement is yet not disturbing symmetry, because one of the queens mentioned on the right i.e., No. 12 had the greatest number of daughters, each of whom had also a good number of female issues. Similarly, the fact that from the queens Nos. 9 and 10 were born sons and daughters through whom the relations multiplied in the form of their wives, sons, son's wives, grandsons and grand daughters, gave the artist material enough to fill in the spaces at the upper field with designs.
Each leaf and each lotus is numbered and labelled with the help of which it has been possible to prepare the following table:

1. समुद्रालङ्करण मूर्तिगण (No issue).
2. इष्टीलाब संस्कृती (do).
3. धर्मशास्त्रालक मूर्तिगण
daughter सन्तानदीर्घातः
4. लक्ष्मीराज मूर्तिगण.
5. धर्मशास्त्रालक मूर्तिगण
6. विश्वासराज मूर्तिगण.
7. अपने सापेक्ष मूर्तिगण

Son 1 (No name).
8. साधुसंतान सन्तानम् मूर्तिगण.
9. साधुसंतान सन्तानम् मूर्तिगण
daughter सन्तानदीर्घातः
Son Son Son Son

Daughter सन्तानदीर्घातः
Wife 1: — सन्तानदीर्घातः 2 Sons—सन्तानदीर्घातः and डाटारतातः
(Born S' 1756 Vijaya)
Wives 2, sons 4, daughters 7
Wife 1: —सन्तानदीर्घातः—Sons डाटारतातः, डाटारतातः, and 6 others.
Wife 2: —सन्तानदीर्घातः—Son डाटारतातः, daughters 2.
Wife 3: —सन्तानदीर्घातः—daughter डाटारतातः.
Wife 4: —सन्तानदीर्घातः—Son डाटारतातः, daughters 5.

Born S' 1757 Jaya. Wives 2—daughters 2.
Wife 1: —सन्तानदीर्घातः—daughter डाटारतातः.
Wife 2: —सन्तानदीर्घातः—daughter डाटारतातः.

Wife 4: —सन्तानदीर्घातः—Son डाटारतातः, daughters 8.
Wife 5: —सन्तानदीर्घातः

Born S’ 1743 Vikrama.
Wives 5, Sons 2, daughters 8.
Wife 1: —सन्तानदीर्घातः—daughter 1.
Wife 2: —सन्तानदीर्घातः—daughters 2.
Wife 3: —सन्तानदीर्घातः—daughter
Wife 4: —सन्तानदीर्घातः—daughter
Wife 5: —सन्तानदीर्घातः
East Wall of the Southern Room.

Here is painted a highly interesting Vasantotsava celebration which, traditionally, marks the end of festivities in temples or in marriages. In the background is the palace. Some of the queens stand on the terrace. In the upper storey of the building the rest wait upon the Mahārāja who is shown as sitting on his swan couch.

Along the pathway edging the two ponds in the foreground stand in two groups the lady musicians singing to the accompaniment of several instruments consisting of the mridanga, the śruti shaped like a bagpipe, the violin, the cymbals and the tambūra, on the left and of the mridanga, the cymbals, the maurching, the tambūra and the viṇā on the right. Moved to great action and excitement by this music the damsels carry vasanta in quick succession, to store which huge vessels are kept here and there in the courtyard where the game is already in good progress. The Mahārāja stands in the middle of the courtyard under the royal umbrella held by a maid servant. While one offers him the betel from behind, another stands with
pipedan in front. A maid stands before him with a pot of vasanta. The filled piston is directed towards one of his queens who stands in the verandah of the ground floor on the left, while she, in her turn, syringes in his direction. The other queens standing in the different parts of the verandah are also similarly engaged. Some of those around him in the courtyard turn out pots full of vasanta on their comrades here and there. While the maids run for supply, their mistresses shout out to hurry them up. Some are engaged in directing the course of the vasanta. The whole is a scene of gaiety and movement, and seems to be in tune with the ordered concert that heightens the effect of the mirth of the Vasantôtsava.
PART III.—NUMISMATICS.

During the year under report about 137 coins in all were studied. Of these 84 were acquired for the Archaeological Museum, while the remaining 52 coins were received for study from private collectors.

Among the 84 coins acquired for the Museum there are three silver coins of Aurangzeb, which were obtained gratis by the Mysore Government from the Bombay Branch of the Royal Asiatic Society, Bombay. They are as under:


Five coins were purchased from the Central Museum, Lahore, of which one is silver and the others are billons. The silver coin is an issue of Alamgir II and is published in I. M. C. Vol. III as No. 2351. It bears the date of which the first two digits only are clear: 11 . . . The billons are as follows:

3. Nasiru-d-Din Qubācha (c. 1225) cp. Ibid p. 184, Nos. 5, 6, and 7.
4. A coin said to be of Nasiru-d-Din Qarlagh who reigned in Sind from A.D. 1249 and whose date of death is not certain. The type, however, seems to be different from those published in I.M.C. Vol. II.

A collection of 75 coins (including specimens of copper and silver, and 5 medals) was purchased from a private person. These are being studied.

About 40 copper coins and one of silver were received from a private collector at Haveri for study. The silver coin is an issue of the Bijapur Sultanate. About 10 copper coins are the issues of Tipu. All of them are published in Henderson’s Catalogue, excepting only one which appears to be a new specimen so far as the Persian legend on the reverse is concerned, though it belongs to the well known Elephant type. Four copper coins are of the Gaṇḍabhārunda type issued by the Vijayanagar dynasty and four others of the Garuda type of the same dynasty. Of the latter, however, two specimens have not been well known till now. They have the standing figure of a Gaṇḍa with folded hands on the obverse. The reverse of one of them has the legend ‘Pratāpa Krishṇarāyana,’ while that of the other appears
to have the legend 'Pratāpa Sadāśivarāya.' One copper coin of the collection is of the East India Company. The remaining 20 copper coins belong to the mediæval Mussalman series, most of them being the issues of the Bijapur dynasty.

Eleven punch-marked coins of silver were received from Dharwar. Most of them are roughly rectangular in shape, only two being irregularly circular. The greatest weight among these specimens is 50'2 grains, while the lowest is 46'5. We may therefore take the coins to be specimens of the Puranas, though their weight is not uniform and cannot come up to the full normal weight of 58 grains suggested by Smith¹ and other numismatists. Perhaps this inequality of weight is due to the different proportions of silver that these coins contain. It is also possible that no definite rule was followed in regard to their weight.

Almost all the coins bear marks both on the obverse and the reverse. While the marks on the obverse are deep and bold, those on the reverse are smaller and faint. The obverse contains generally five or more symbols. But the reverse has fewer marks, though in the case of 5 only, the reverse has as many as six marks. Among the most common symbols appearing on the coins may be mentioned the hill, the sun and the bull marks as also a circle with pellet in centre and arrow-heads and taurine symbols around. The solar mark and the taurine symbol appear on all the issues. Among the animals figured on the coins the bull has been mentioned above. The elephant appears on coins Nos. 5 and 10. The jackal surmounts the hill on coins Nos. 1, 6, 7, and 9, while it appears independently on coin No. 11. A frog appears on coin No. 6. The river mark appearing on coin No. 4 may be compared with that appearing on the obverse of No. 2 plate XXI, M.A.R. 1936. It is possible that it perhaps refers, like the hill and fortress marks, to the localities where they were issued.

The specimens are described below:—

1. Ag. Shape: Irregularly circular. Size: 1'9 × 1'68 × 1'34 cms. Weight 48'6 grs.

Obverse:

(a) Mountain with dog or jackal on top².
(b) Solar symbol.
(c) Uncertain mark in an oval (cp. pl. I, 27—Allan's Catalogue of Ancient Indian coins).

². 19 punch-marked coins were published with description in the Mysore Archaeological Report for 1936. Since that time Mr. J. Allan's 'Catalogue of the Coins of Ancient India' has been received. Since it is a classic on the subject, the terminology for various symbols accepted in that book has been adopted here, the older terms like the 'Troy' mark, Chaitya, etc., being given up wherever possible.
(d) A circle with a pellet in the centre and arrow-heads around.
(e) Head of bull.
(f) Circle with pellet in centre and an uncertain fragmentary symbol by its side (? taurine).

Reverse:

(a) Solar symbol.
(b) Two umbrellas, one above the other. (This symbol is not to be found in Allan’s Catalogue).
(c) Tree or branch.
(d) An arc. (Perhaps a crescent).
(e) A square with four dots. (Not a common symbol according to J. Allan. Catalogue of the cions of Ancient India Intro. XXXIV).

2. Ag. Shape: irregularly square. Size: 1’31 x 1’22 x 1’270 cems. Weight 49’9 grs. The specimen requires cleaning. Among the symbols only the solar mark on the obverse is distinctly visible.

3. Ag. Shape: Oblong. Size: 2’5 x 1’52 x 1’26 cems. Weight 48’8 grs.

Obverse:

(a) Solar symbol.
(b) Bull (?)
(c) Circle with 3 arrow-heads and 3 taurine symbols in ovals around, of which 2 taurine symbols and one arrow-head are visible and 2 arrow-heads are partly visible.
(d) A group consisting of taurine symbols arranged round two circles placed one above the other.
(e) A post (?) with a taurine symbol on either side below. (Prinsep calls it jayadhvaja. See Allan’s Catalogue, pp. XXXIII and XXXIV, Intro.)

Reverse:

(a) Tree or branch mark.
(b) A pellet surrounded by four semicircles (Cp. Allan’s Catalogue, Intro. p. XXXVIII).

4. Ag. Shape: Oblong. Size: 1’85 x 1’38 x 1’47 cems.

Weight 46’5 grs.

Obverse:

(a) Solar symbol with 2 taurine symbols to right.
(b) A circle with pellet in centre and perhaps three arrow-heads and three taurine symbols around. But the marks are not distinctly visible.
(c) Bull (?)
(d) River mark or cobra (?) see Allan p. XXIX).
Reverse:—

Bears five marks of which the following three only are distinctly visible:—

(a) Hill mark with crescent on top.
(b) Tree or branch mark.
(c) Solar mark.
(d) There appears to be also a railing surmounted by a taurine symbol.

5. Ag. Shape: Roughly circular. Size: 1.89 x 1.71 x 1.134 cms.
   Weight 47.5 grs.

Obverse:—

(a) Tusker to right.
(b) A post, as in 3 obverse above, with a pair of taurine symbols on either side.
(c) A circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
(d) Solar symbol.
(e) Indistinct—Hill mark (?)
(f) Indistinct—two horns are visible.

Reverse:—

(a) Taurine in a circle.
(b) Indistinct. Nandipada (?)
(c) A pellet.
(d) A svastika.
(e) A circle with a pellet inside and a taurine symbol to its left.
(f) A curious bird or horse doubtfully.

6. Ag. Shape: Irregularly oblong. Size: 1.78 x 1.73 x 1.139 cms.
   Weight 47.35 grs.

Obverse:—

(a) Solar mark.
(b) Mountain with jackal on top as on 1 obverse.
(c) A group of four taurine symbols arranged round a pellet.
(d) Circle with pellet in centre and three arrow-heads and three taurine symbols around.
(e) A frog (see Allan’s Catalogue of the Coins of Ancient India, p. XXX Intro.)

Reverse:—

Has only one mark which is indistinct.
   Obverse:
   (a) Circle with pellet in centre and arrow-heads and taurine symbols in ovals around.
   (b) Mountain with jackal on top.
   (c) Solar mark.
   (d) Tree mark. (?)—It looks more like a lizard.
   (e) Bull.

   The reverse has a tree mark and doubtfully a crescent mark.

8. Ag. Shape: Oblong. Size: 1.37 x 0.98 x 0.39 cms. Weight 50.2 grs. The obverse has two or three marks which are not distinctly visible.

9. Ag. Shape: Oblong. Size: 1.7 x 1.85 x 1.77 cms. Wt. 50 grs.
   Obverse:—(a) Solar mark.
   (b) Bull.
   (c) A pair of fish arranged side by side.
   (d) Mountain with jackal on top as in 7 obverse.
   (e) Indistinct with a pair of fish to the right.
   (f) Part of a circle with pellet in the centre and arrow-heads and taurine symbols around.

   Reverse:—Has two or three marks of which the solar symbol only is clearly visible.

10. Ag. Shape: Roughly oblong. Size: 1.73 x 1.44 x 1.61 cms. Wt. 49.2 grs.
   Obverse:—(a) Part of a circle with taurine symbols and arrow-heads around.
   (b) Pellet with arrow-heads (?) around.
   (c) A post, as in 3 obverse, with taurine symbols on either side.
   (d) Solar mark.
   (e) Elephant.

   Reverse:—Has an indistinct mark.

11. Ag. Shape: Oblong. Size 2 x 1.45 x 1.29 cms. Wt. 48.2 grs.
   Obverse:—(a) Solar mark.
   (b) Bull.
   (c) A pellet with a taurine symbol by its side.
   (d) Jackal.
   (e) Part of a circle with arrow-heads and ovals around.

   Reverse:—(a) Circle with pellet in centre and a taurine symbol to the right.
   (b) Five dots and two arcs.
PART IV.—MANUSCRIPTS.

SACHCHHŪDRĀCHĀRA-NIRṆAYAM.

The transcript of this work which is in Sanskrit verse and prose, was prepared by this Department and sent to the Government Oriental Library as early as 1910. It was also mentioned among the other works of Chikka Devaraja Vodeyar in para 101.


The manuscript contains 14 chapters with a prefatory extract from the 12th chapter of Śivamāhātmya-khaṇḍa, which dwells on the determination of castes by birth and by the various modes of inter-relationship among the castes by matrimony and otherwise. The work is written on the basis of the Śāstras. Passages from Viṣṇupurāṇa, the Bhagavadgītā and the tenets of Manu are freely drawn upon with a view, mainly, to determine the rights and the privileges as also the limitations and, generally, the status of the Śūdras who are said to have originated from out of the feet of the Lord, the Creator.

The colophon at the end of every chapter gives us the information that the author of the work is Chikkadēvaraja Vodeyar, the Mysore king (1673–1704 A.D.). Though the Annals of the Mysore Royal Family do not mention anything about the king’s high accomplishments as a scholar as much as he was a great patron of learning, we know from other sources that he was the author of several Sanskrit and Kannada works known for their high standard of literary merit. The king was too eager to inaugurate in his kingdom an organised system of administration which could secure a consolidation not merely in the political but also in the social sphere. Such a desire must have prompted him to define and determine the rights of the fourth caste at a time, perhaps, when he also laid upon himself the task of introducing various social reforms in the Arasu community to which he himself belonged. It would appear that he was very keen in observing the institution of caste in the society of his days.

The present manuscript is thus valuable from the standpoint of the social history of the times, while it gives us also some idea about the king’s literary talents in Sanskrit. The introductory chapter particularly is interesting from the point of view of political history. It gives a succinct account of the early kings of Mysore. While several of the passages occurring in the chapter are, with some minor differences, drawn from early inscriptions like Kg. 37 of 1662 and Tn. 23 of 1663,
such of them as pertain to the reign of Chikkadēvarāja are to be found also in his other inscriptions: for instance, Sr. 14 of 1686. Later inscriptions like Sr. 64 of 1729 contain also the same passages and thus most of them may be found translated in the Epigraphia Carnatica series and elsewhere.

A point of great importance to note is that Doḍḍadēvarāja seems to have been succeeded on the throne by his younger brother Dēvarāja and not directly by Chikkadēvarāja Vodeyar, his eldest son. Dēvarāja and the latter are known to have been both about 32 years of age at the time when Doḍḍadēvarāja is said, in the Chikkadēvarāja Vamśāvaḷī, to have placed Dēvarāja on the throne, making his own son the Crown Prince (Yuvarāja). Facts seem to indicate that Chikkadēvarāja was in disfavour with his father for a time and that the latter selected his brother as his immediate successor. The fact of Chikkadēvarāja’s confinement at Hangala was also, perhaps, due to this. Thus it appears that Dēvarāja, younger brother of Doḍḍadēvarāja, ruled for a time before Chikkadēvarāja came to the throne in 1673 A.D. But his rule has not been mentioned in the Annals of the Mysore Royal Family. Nor has Wilks or Rice mentioned the rule of this Dēvarāja. The evidence of Chikkadēvarāja himself is enough however to show that he succeeded his uncle Dēvarāja (See Sr. 14 of 1689). The Chikkadēvarāja Vamśāvaḷī greatly supports that evidence. The manuscript under review confirms the information collected from the inscriptions and the Vamśāvaḷī. It contains, like Sr. 14 of 1686, passages describing the conquests of Dēvarāja and then says:

Asyāgājanāmanō Doḍḍadēvarāja mahibhirat

Dharmapatiy-anurūpāsid Amritāmbā yaśasvini etc.

Next follow the lines describing the birth of Chikkadēvarāja and Kanṭhirava to King Doḍḍadēvarāja. The subsequent passages eulogise the person of Chikkadēvarāja and his exploits. There is a great similarity between the manuscript under review and Sr. 14 which is an inscription of Chikkadēvarāja. Sr. 64 of 1729 quotes freely passages from the manuscript and Sr. 14.

Contents of the work.

Chapters 2 to 14 deal with the subject proper in the following order:

CHAPTER 2. Śūḍrācchāra—The customs and usages of the Śūdras.
CHAPTER 3. Śāstra-Vaṣyatvaṁ—The applicability of the Śāstras to the Śūdras.
CHAPTER 4. Vidyādhiḥkāraṇadhiḥkāraḥ—The right and restriction in respect of education.
CHAPTER 5. Śuḍra-Dharmāḥ—The duties of the Śūdras.
CHAPTER 6. Āpaddharmāḥ—The laws of exigency.
CHAPTER 7. Nishékādikarmasu-adhikāranadhikāraḥ.—The right and restric-
tion in respect of customs relating to marriage, etc.
CHAPTER 8. Dīkṣādīshu-adhikāraḥ.—The right pertaining to initiation.
CHAPTER 9. Brahmajñānadhikāraḥ.—The right of attaining spiritual know-
ledge.
CHAPTER 10. Sandhyakarmānadhikāraḥ.—The limitation in respect of
performing sandhyās.
CHAPTER 11. Sāchchhūdra-bhēda.—The several classes among the Śūdras.
CHAPTER 12. Āhnikabhēda.—Differences in the daily ceremonies.
CHAPTER 13. Āśaucha.—The period of pollution.

At the end the manuscript contains a colophon which details the accomplish-
ments of Chikkadēvārāja and gives a list of his conquests
among which are mentioned the following places: Cheda-
maṅgala, Maḷalī, Paramati, Salem, Kongu, Dhārāpura,
Māvajī, Dharmapuri, Kengēri, Vāmalūru, Bēvuḥallī, Kunnattūru, Kējādi, Kandikere,
Chikanāyakanahallī, Honnavallī, Sāratavallī, Turugere, Jāḍakadurgā, Bijjāvāra,
Maddagiri, Chennarāyadurgā, Viraṇadurgā, and Bengaḷūru.
PART V—INScriptions.

BANGALORE DISTRICT.

HOSKOTE TALUK.

Hosakote Plates of the 12th year of the reign of the Ganga King Konganyadhiraja (Avinta) received from Madhvachar, school master, Hosakote town. [Plate XXXIII—XXXIV.]

5 Plates with Elephant seal.
Size 6 7/10" × 2 1/5".

Sanskrit language and Old Kannada characters.

1. 
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3. 
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HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA).

Mysore Archaeological Survey.
16. ಷೇರು ಶ್ರೀಲ್ಲು ಸಮರ್ಪಿಸಿದ ವಿಚಿತ್ರ ಕಥೆಗಳು ಗಾಯಾಳ ಹಾನಿಗೆ ಮತ್ತು ಮನಸ್ಸಾಕಾರ ಸಾಧನ
17. ಮಹಾದೇವರ ಸಹಾಯಕರು ರತ್ನಸಂಪತ್ತಿಯ ಹೊಸ ಚಿಕ್ಕತಿಲ್ಲದ ಬಾರಿ
18. ಆತನ್ನು ಅಧ್ಯಯನ ಪ್ರಾರುಣವಾಗಿ ಎಲ್ಲಾ ಸಮಯದಲ್ಲಿ ಇಂದಿನ ವಿವಿಧ ಕೆಳಗೆಗೆ
19. ಉಲ್ಲೇಖಿಸುವಾಗ ಕನ್ನಡ ಸಂಸ್ಥೆಗಳು ನೀಡಿದಾಗ ಮುಖ್ಯ ಮನಸ್ಸಾಕಾರ
20. ನಾಣ್ಯನೆನೆನೆನೆನೆನೆನೆನೆನೆಂದು ಪಾತಿಸಾಗಿದ ಕವಿತೆಗಳು ಹಾಗೇ ವಿನ್ಯಾಸವಾಗಿ
   ಅನುರಾಥಪಿತ.

21. ನಾಣ್ಯ ಲಾಲ ಸಮರ್ಪಿಸಿದ ವಿಚಿತ್ರ ಕಥೆಗಳು ಸಂಗೀತ ರಹಸ್ಯವಿರುವ ಸ್ವಿಟ್ಚ್ ಪಿಯೋನೆಸ್ ವಿಶ್ವಾಸಕ್ಕೆ
22. ಇದು ವಿದ್ಯಾಶಾಸ್ತ್ರ ನಾಣ್ಯ ಶಿಕ್ಷಣ ಮತ್ತು ವಿದ್ಯಾಭ್ಯಾಸ ಹಿಂದೆ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಮಾತ್ರ
23. ಅನುಭವಿಸಿದ ಕಾಬ್ಲೆ ರಹಸ್ಯವಿರುವ ಸುತ್ತಲು ಮಾತ್ರ ಆರೋಗ್ಯ ಅವಳಿಕಾಗಿ
24. ಸುತ್ತಲು ತನ್ನ ಸಂಸ್ಥೆಯನ್ನು ವಿದ್ಯಾಭ್ಯಾಸ ವಿದ್ಯಾಭ್ಯಾಸ ಹಿಂದೆ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
25. ಕನ್ನಡ ಸಂಸ್ಥೆಗಳು ಅನುರಾಥಪಿತವಾಗಿ ಅನುರಾಥಪಿತ ಸಂಶೋಧನೆಗಳು ನಂತರ ಪ್ರಸಿದ್ಧಗೀತೆಗಳಿಗೆ

26. ಸುತ್ತಲು ತನ್ನ ಸಂಸ್ಥೆಯನ್ನು ವಿದ್ಯಾಭ್ಯಾಸ ಹಿಂದೆ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
27. ಮುಂದುವರಿಸಿದ ಸುತ್ತಲು ಮಾತ್ರ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
28. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ ಹಿಂದೆ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
29. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
30. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ

31. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ವಿದ್ಯಾಭ್ಯಾಸ ಹಿಂದೆ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
32. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
33. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
34. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
35. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ

36. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
37. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
38. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ
39. ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ ಕಾರ್ಯಾಚರಣೆಯಲ್ಲಿ

I Plate back side—

1. ಸ್ವತ್ತ ಜಿಲ್ಲಾಧಿಕಾರಿ ಅಭಿಪ್ರಾಯ ಪಾತ್ರಕುಂಠ ಪ್ರಭಾವಹಿತ ಶೈಲಿಶಾಲೀಯ ಆಭಿಭಾವಕ ಸಂಗೀತ
2. ಮಹಾಭಾರತ ಪವಿತ್ರ ವೈಯಕ್ತಿಕ ವಿಧಾನದ ವಿಶೇಷಧರ್ಮ ವಿಭಾಗ ಸಂಗೀತ
3. ವಿಜ್ಞಾನ ಪ್ರಕಟಣೆ ವೈದ್ಯಿಕ ವಿಭಾಗ ಪ್ರಯೋಗ ವಿಭಾಗ ಶಿಕ್ಷಣ
4. ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳು ಹಾಗೂ ಕನ್ನಡ ಸಂಸ್ಥೆಗಳು ಸಂಸ್ಥೆಗಳು ರಸಾಯನಶಿಲ್ಪ ಶಿಕ್ಷಣ
5. ಶಿಕ್ಷಣ ಸಂಸ್ಥೆಗಳು ಸಂಸ್ಥೆಗಳು ಸಂಸ್ಥೆಗಳು ರಸಾಯನಶಿಲ್ಪ ಶಿಕ್ಷಣ

11
II Plate front side—
6 विद्वानकविकारविनिर्माणकपोषणमोयिन्यघटनात्मक स्वच्छता व्यवस्था नीतिशाखाकृति चक्र
7 योजनाबद्धक धातुमिति विस्फोटकस्तनक महाकाव्य दर्दकूलतंत्र: प्रभुषार्थ: श्रीमद्विवर्धमाम
8 हार्दिक भवन पुज्यम हरिद्रायुक्त योजनाम् अनेककुटिल नियुक्तिः
9 करुणाकाॅंग्रेनुहाराज्य: समाजविकार विश्वासारूढ़ आदर्शतंत्रविषयक प्रसंग
10 भियोगजनितसम्मानितसम्प्रगनेयस्य श्रीमद्विवर्धमामहाराज्य पुज्यस्य

II Plate back side—
11 गीता गद्य प्रशस्ताय नारायणवर्णोपधाराश्च श्रीमद्विवर्धमामहाराजः
12 राजस्थान पुज्यस्य व्यवस्थानन्दोपदेशाय व्यायामप्रतिवाची चपुनाम
13 कठिनाइयोगस्वरुप कविताभिधानस्त्राय: विराजमानगुणारूढ़ प्रवचनम्
14 यथेष्ठमेहविषयसंदर्भकविताः सुदुर्गामिनिविकारणप्रतिवाचितचा
15 राश्र: कठिनाइयोगमालकाव्य द्रम्यभ्रमम् पुराणविनिर्देशकप्रज्ञातस्य महावर्धमामहाराज

III Plate front side—
16 स्य पुज्य जननिविवादत्वकर्यकर्तव्यकर्तव्यसम्बंधभाषण: निजप्रमाणित
17 रिपुमुक्तवर्णनालकारकंविद्विषाणविशिष्टविविधविविवरण किरुद्रगवरणारंभोजीयैः
18 वजनितमुनिविविवरण स्वदानकुमुदगीतारुप्तसंगमनारंगतनारंभ
19 तदरुपकुमुदकमुदवे वराजनमालकाव्याविश्वासविश्वासविश्वास
20 जैतिकासिन्धुपरिवर्तनप्ररूपविश्वासपरिणामायुगितापरिणामतत्वात सार्वतः प्रम

III Plate back side—
21 धार्मिकश्रृंखला श्रीमद्विवर्धमामहाराजानामः प्रवक्तामानिविवादः व्यतीतो लंबताः
22 रे कविताक सितकुमारक तिथियो पोषणामानुराम्य शायनाचिन्तम शक्तिसलिलावतारः
23 तस्म मध्यमानिविवादात्मानिविवादकुलदुःि सिद्धिमण्डलप्राचीनराज्यस्य
24 जननवा महाशकुमारीचितरेन अार्यशासन श्रमंद्रवर्णनारथ्यं प्रतिवर्तिताय अहेदे
25 वतापतनहाय वाविकसंप्रतिश्चिताय के संकुलमाणा पुनःजुरारामाम

IV Plate front side—
26 महाभाषारसिष्टात् मूलाभाषाः भाषणकिरुतरसिद्धिममुकृतिप्रकाशमाने
27 श्रीमान भाषणमन्त्रोपविशेषतः श्रीमद्विवर्धमामहाराजः
28 श्रीमान महाभाषारसिद्धिममुकृतिप्रकाशमाने
29 दुर्गृहकु मुदकविकारसारण्यकृतां देवात्मानमोक्षालैः प्रकृतिस्तरिताय अहेदे
30 प्रतिवर्तिताय संवर्तिताय परिवर्तिताय पार्श्वकृताय पुनर्वर्तिताय वायस्य

IV Plate back side—
31 दौरानाथाभिप्रेति हर्षाद्वारा भविष्यवाद: अधिक वासिकां
32 तथा मनुष्यव्याख्यातादेशस्तनकम् स्वारत्मस्तमस्त्य: यो हर्षाद्वारा
33 परिवर्तिताय घोरे नामस्तू वर्तवे: सुभिन्नार्थावतां
34 न भृतार्थाविवश्य: तस्मात् हर्षाद्वारा प्रभृत्तिर्महिममायिति अविवश्य: वायुधिनिमातां
35 सा राजस्थ: संकारास्: वशीष्यवशीष्यम् प्रभृत्तिर्महिममायिति तस्य तस्य तस्य तस्य फलम्
Transliteration.

1. svasti jītām bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmāj- 
   jāhnavāya-kulāmala-vyō-
2. māvabhāsana-bhāskarasya sva-bhuja-java-jaya-janita-sujana- 
   janapadasya 
   dārunārīgana-
3. vidārana-raṇopalabdha-vraṇa-vibhūshaṇa-bhūshitaśya Kānvāyana- 
   saṅr-
   trasya śrī-
4. mat-Kongaśivarmma-dharma-mahādhirājasya putrasya pitur-anvāga 
   guṇa-yuktasya 
5. vidyā-vihita-vinayasya samyak-prajāpālanā-mātrakāyita-rājya-prayō 
   janasya

II Plate back

6. vidvat-kavi-kāñchana-nikashopala-bhūtasya viśeshatō pyanavaśe 
   hasyāya 
   nīti-śāstrasya vaktri-pra-
7. yōktri-kuśalasya su-vibhakta-bhakta-bhritya-janasya Dattaka-sūtra 
   vrītteh pranētuh śrīman Mādhava-varṣāvma-
8. hādhirājasya putrasya pitrī-pitāmaha-guna-yuktasya anēka-chatur-
   dantayuddhāvā-
9. pta-chaturuddhadi-saliā-svādita-yaśasah samada-dvirada-turagā- 
   rōhanā 
   tiśayotpanna-tejasō dhanur-a-
10. bhiyōga-janita-sampādita-sampad-viśeśhasya śrīmadd Harivar 
    maḥādhirājasya putrasya

II Plate back

11. guru-gō-Brāhmaṇa-pujakasya Nārāyana-charanānu-ddhyātasya śrīmad- 
    Vīṣṇugōpa-mahādhi-
12. rājasya putrasya Tryambaka-charanāṃbhūruha-rujaḥ-pavitrikritottamā-
    āngasya vyāyāmōd-vṛttapīnā-
13. kaṭhina-bhuja-dvayasya sva-bhuja-bala-parakrama-kraya-krita-rājasya 
    chira-pranashṭa-brahma-dē-
14. ya-bahu-sahasra-visargā-grayana-kārīnā kshut-kṣhāmōṣṭhā-piśitašana-
    pritikara-niṣita-dhā-
15. rāsēḥ Kaliyuga-mala-paṁkāvasana-dharma-vrishōddhana-ṇitya- 
    saṇnaddhasya śrī-Mādhava-mahādhirāja-

III Plate front
16. sya putrēṇa janaṇī-dēvatāmka-paraṃk-tala-samadhigata-rājyēṇa nija- 
    prabhāva-khandita-
17. ripu-nripati maṇḍalēn Ākhaṇḍalavījamvīvhabha-vikramēṇa kari-tunga- 
    varārohana-sanshṭha-
18. va-janita-guṇa-viśēshēṇa sva-dāna-kusuma-manjari-surabhita-samastā- 
    digantarābhīga-
19. ta-buddha-madhukara-samudayēṇa varāganā-pāṅga-śaṇa-vikṣēpā- 
    lakshāṅgēna prajā-pariraksha-
20. naika-dīkṣā-kshapita-kalmashēṇa-parinatā-vayasāpi parinatā-mati- 
    satva-sampadā paraṃ-

III Plate back
21. dhārmikēṇa śrīmatā Konganyadhīrājēn [aj] ātmaneḥ pravardhamāna- 
    vijayaiśvarīyyē dvādaśē samvatsa-
22. re Kārttiķī māśē śukla-pakṣē tīthau paurenṇamāṣyām śāsanādhiṅkṛtaṃ 
    sakalā-maṇtra-tantrāntargga-
23. tasya vividhāgama-jala-prakshālita-viśuddha-buddhēḥ Simhavishnu- 
    Pallavādhirājasya
24. jananyā bhartri-kula-kṛtti-janyārṭthāṇaḥ, aj ātmaneḥ pravṛddhanārṭthāṇaḥ pratishtāpitāya Arhad-dē—
25. vatayatanāya Yāvanika-samghānusūṭhitāya Korikunda-bhāgē Pulli- 
    ūrannāma grāme

IV Plate front
26. mahā-tatākasyādhaṣṭā: mūlabhyāṣe śrāmaṇa-kodāra-sahita-saptaka- 
    kaṇḍukā-vāpa-mātram
27. kṣētram madhya-bhāge paṃcha-kaṇḍukā-vāpa-mātram kṣētram iksnu- 
    nishpādana-kshamam ē-
28. kaṇ-toṭṭa-kṣētram grāman dakhinēna kaṇḍukāvāpa-mātram padram 
    uttarēṇa cha dvā-
29. daśa-kaṇḍukāvāpa-mātram āraṇya-kṣēṭraṇaḥ deśayatana-sannikriṣṭam 
    ēkaṃ vēṣma cha
30. ētāt sarvaṃ sarvām parihāra-parigrihitam pāṇīya-pāta-purassaran dattam 
    yōṣya

IV Plate back
31. lōbhāt pramādād vāpi hartinā sa paṃcha-mahāpātaka-samyuktō 
    bhavati apichāsminna-
32. rtthē manu-gītā-slokān udāharanti | sva-dattām para-dattāṁ vā yō harēta vasundhārāṁ
33. shashṭi-varsha-sahasrāṇi ghōre tānasi varttatēbhūmidānāt paran dānam
34. na bhūtan na bhavishyatī tasyaiva hananāt pāpan na bhūtan na bhav-

V Plate front

36. dēvasvantu vishaṇi ghōran na vishaṇ vishaṇ uchhyate vishaṇ ekāki-

37. svan dātum sumahachchhakyaṇi dumkham anyārttha-pālanam dānam
vā pālanam vēti dānā chehhrēyōnupālanam

38. adbhir ddatām tribhir bhuktāṁ sadbhīṣcha paripālita étāni na nivartantē
pūrva-rāja-kritāṁ cha Pittaka
datām paṭṭikā|| śivam astu]]

39. Kuvalāla-tvashṭakārasya ājamaṭuvasya putraṇa Pererannāma likhitāṁ

Translation.

Hail! Victorious is the adorable Padmanābha resembling the cloudless sky.

A sun in illuminating the clear firmament of the illustrious Ganga family, possessed of a kingdom inhabited by righteous people and conquered by the force of his victorious arms, adorned with the wounds received during battles in which hosts of cruel enemies were cut down and belonging to the Kāṇvāyaṇa-gōtra: the illustrious Konganvarma-dharmma-mahādhīrāja:—

His son.—Inheritor of the good qualities of his father, possessor of polite behaviour due to his learning, obtainer of sovereignty only for the sake of the good government of his subjects, a touchstone for testing the gold the learned and poets, specially skilled among those who expound and practise the science of polity in all its branches, possessed of well-distributed faithful servants, author of a commentary on Dattaka’s aphorisms: the illustrious Mādhava-varma-mahādhīrāja:—

His son.—Endowed with the good qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans, and acquired in many battles with elephants; possessed of lustre acquired from riding rutting elephants and horses; distinguished for the wealth gained by the use of the bow: the illustrious Harivarma-mahādhīrāja.

His son—Worshipper of gurus, cows and Brahmans, meditating on the feet of Nārāyaṇa: the illustrious Vishṇugōpa-mahādhīrāja.
His son.—With his head purified by the pollen from the lotuses the feet of Tryambaka, possessed of arms grown stout and hard with athletic exercises, purchaser of the kingdom with the price of his strength of arm and valour, reviver of thousands of Brahman endowments long stopped, and of sacrifices, with his sharp-edged sword dear to the demons whose lips were shrivelled with hunger: ever ready to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk: the illustrious Mādhava-mahādhīrāja.

His son.—Obtainer of the sovereignty while on the lap of his divine mother, the vanquisher of the group of hostile kings by the brilliance of his valour, an equal of Indra in wealth and valour, unrivalled in the skill in riding good elephants and horses, maker of gifts which like chaplets of flowers spread perfume to all the quarters and which attract hosts of bees the learned men, possessed of a body which is the target for the arrows of glances of fine women, freed from all sins by his sole dedication of himself to the protection of his subjects, possessed of ripe intelligence and great prowess though young in age, highly virtuous: the illustrious Kongany-adohirāja:—

By him (Konganyadhirāja), in the 12th year of his ever increasing victory and prosperity, in the month Kārttika in the bright fortnight, on the full moon day:— for the temple of the god Arhat, presided over by the Yavana-sangha, set up for the glory to her husband's family, for the increase of her merit, by the mother of Simhavishnu-Pallavādhirāja engaged in ruling (his subjects), skilled in all counsel and state-craft and possessed of intellect purified by being washed in the water of the different Āgamas:—in the division of Koriukunda, in the village named Pulilāra, below the great tank, wet fields of the sowing capacity of only seven kaṇḍukas (of grain) including the field of the Śrāmanas (Śrāmaṇa-kedāra-sahītām) near the head of the tank (bund): in the middle, wet land with the sowing capacity of only 5 kaṇḍukas: a toṭṭa-kṣetra (garden land ?) in which sugarcane can be grown: to the south of the village, (padram ?) land of the sowing capacity of one kaṇḍuka: to the north, land in the forest of the sowing capacity of 10 kaṇḍukas: and a house situated near the temple:—all these have been given free from all imposts and with pouring of water.

He who seizes this out of greed or error will incur the five great sins. Also in this matter are recited the verses sung by Manu:—

He who seizes land given by himself or by others will remain for sixty thousand years in terrible darkness (hell): there is no gift higher than the gift of land: no higher gift existed before or will remain in future. No sin higher than the seizing of land existed before, exists now or will exist hereafter.

By several kings beginning with Sagara land has been given. To whomsoever the land belongs at the time, accrues the fruit thereof (of the gift of land).
The land belonging to the gods is a terrible poison. Poison is no poison (when compared with that); poison kills singly; the property of the gods kills even the sons and grandsons (of the person who confiscates it). With great difficulty one can make a gift one-self and maintenance of others' gifts is also difficult. Between making a gift and maintaining a gift, maintenance is more meritorious.

That which is given with water, that which is enjoyed by three, that which is protected by the righteous people, all these as well as grants made by previous rulers will never cease.

This plate is written (engraved) by a person named Perera, son of Iļampaṭuva, tvashtaśakāra (engraver) of Kuvalāla (Kōlār). Be it well.

Note.

This copper plate grant with an elephant seal consists of five plates each measuring 6½ inches long and 2 inches broad; the first plate is engraved on the back only, and the last plate on the front side, while the remaining three plates have writing on both sides. The characters are old Kannada and the language is Sanskrit. The plates were in the possession of Madhvāchārā, a school master at Hoskote and they were purchased and deposited in the Archaeological Office Museum at Mysore.

The grant contains the usual Ganga genealogy recounting the achievements of Kongaṇivarma, Madhavavarma, Harivarma, Vishnuṭopa, Madhava II and Avinīta. Avinīta is not named as such but the epithet describing the son of Madhava as having become king while on the lap of his mother (line 16) is a sure indication of his identity with Avinīta. He is called Kongaṇyadhirāja in the grant.

The present sasana belongs to the 12th year of the reign of Avinīta and the only other details of dating given are the lunar month Kartika and the tithi the full moon day which do not help us to fix the date. The king is described as having granted some plots of land and a house at the village Pullūr in the division of Korkunda for a Jaina temple (of Yāvanika-sanga). This temple is stated to have been set up by the mother of the Pallava king Simhavishṇu for the glory of her husband and merit of herself. The epithets used for the king Simhavishṇu, such as engaged in the government of the kingdom, etc., would indicate that he was contemporary with Avinīta.

The usual imprecatory stanzas are found at the end of the grant. The engraver has the strange name Perera, son of Iļampaṭuva, engraver of Kuvalāla or Kōlār.

Date.

The importance of this inscription chiefly consists in furnishing the contemporaneity of the Pallava and the Ganga kings Simhavishṇu and Avinīta respectively.
The late Rao Bahadur R. Narasimhachar while writing a short note on the Avanti Sundari kathā discovered by the Madras Oriental Manuscripts Library (M. A. R. 1920, p. 48) has indicated the contemporaneity of Avinita’s son Durvinita with the Pallava king Simhavishnu. The same note also indicates their contemporaneity with Kubja Vishnu Vardhana and Bharavi. This fact of contemporaneity mentioned only in the literary record, has been for the first time epigraphically substantiated by this Hoskote inscription.

Vishnuvardhana’s court was established only after the conquest of Vengi in about 615 A.D. It may therefore be mentioned that Bharavi came to this court in about 620 A.D.

Bharavi is said to have passed from the court of Durvinita to the court of Vishnuvardhana. And hence it may be presumed that Bharavi lived in the court of Durvinita in about 610 A.D.

It is very probable that Durvinita ascended the throne in 605 A.D. as suggested by Dubrenil (Ancient History of Deccan, p. 107), R. Narasimhachar and others. Durvinita ruled at least for 40 years since there is a grant made by him in the 40th year of his reign (M.A.R. 1912., p. 35).

Avinita, the father of Durvinita, must have, therefore, ruled before 605 A.D. Avinita obtained sovereignty while he was still on the lap of his mother and this is sufficient to support the view that Avinita must have ruled for a long time. A grant is made in the 25th year of his reign (M. A. R. 1911, p. 36). Assuming that Avinita ruled for about fifty years, the date of his accession would be about 555 A.D.

The present sasana belongs to the 12th year of the reign of Avinita and so the date of this inscription would be about 567 A.D. or roughly about 570 A.D.

To mention the chronology of the Gangas, about 25 years may be assigned to the reign of Madhava, father of Avinita. This king Madhava married the sister of Kadamba Krishnavarman who appears to be the second of that name and not the first. The date that is assigned to Krishnavarman II’s reign is circa 550-565 (Ancient History of the Deccan, p. 95) and the date given to Madhava II would be 530-555, assuming the usual 25 years of reign assigned to kings of doubtful chronology. Presuming the same approximate duration, Madhava’s father Vishnu-gopa might have ruled from about 505 to 530 A.D. and his father Harivarman from 480 to 505 A.D. 480 A.D. is also the suggested date of Aryavarman’s accession (ibid. p. 107) and therefore it has been inferred by some scholars that the two kings were identical.

While dealing with the genealogy of the Gangas we have mentioned that Aryavarman belonged to the Paruvi dynasty and that he was crowned by the Pallava king Simhavarman (M. A. R. 1933, pp. 122, 264). This division of the Ganga kingdom might have occurred about 480 A.D. and probably both Aryavarman and Harivarman might have ascended the throne simultaneously.
Genealogy of the Gangas.

Most of the inscriptions containing the genealogy of the Gangas mention the names of the rulers of this dynasty beginning with Kongaivarman and continued by Mādhava, Harivarman, Vishnugopa and so on (Konganir Mādhavas'chaiva, etc., M. A. R. 1930, p. 176). A second set of inscriptions, which furnish a different chronology from the one given above, mentions also a Mādhava whose father is Āryavarman whose father again was Mādhava.

The inscriptions giving the latter genealogical list are the Penukoṇḍa and the Benjigānhalī plates mentioned by Dubreuil. The Niṭṭur plates also may be classed with these two inscriptions (M. A. R. 1930, p. 259). In these three plates king Mādhava definitely names his father as Āryavarman and certainly these inscriptions are not spurious.

In the other genealogical list, king Mādhava who is also known as Mādhava Taḍangāla has definitely mentioned the names of his father and grandfather as Vishnugopa and Harivarman respectively.

It may be possible to identify Āryavarman or Ayyavarman with Harivarman. But the two Mādhavas cannot be taken to be the same king since one of them recognises Āryavarman as his father and the other's father is Vishnugopa. Mistakes can never appear when kings definitely mention the names of their own fathers.

The genealogical list mentioned in the Śringāeri, Gummareḍḍippura, Kūḍlūr, Keregālūr and other inscriptions of the type mentioned above refers to the Ganga kings of Talkāḍ. The other set is found in the Tumkur District, and round about and refers to the Paruvi kingdom.

Dubreuil has suggested that there were two dynasties, the first being the Gangas of Talkāḍ and the other the Gangas of Paruvi (Early History of the Deccan, p. 105). The division of the Ganga kings into two dynasties is inevitable, since all the kings mentioned in the several inscriptions as belonging to the Ganga or Jānḥavēya dynasty cannot be grouped under one single dynasty.

The Ganga kings Āryavarman and Mādhava mentioned in the Penukoṇḍa and other plates have been successively crowned by the Pallava kings Simhavarman and Skandavarman respectively.

The Sanskrit work Lōkavibhāga has enabled us to fix the date of the Pallava king Simhavarman whose 22nd year of reign was S' 380 or A. D. 458. So this king Simhavarman ascended the throne in 437 A. D. (M. A. R. 1910, p. 46.)

About 480 A. D. the Pallavas aided the Gangas in their fight with the Kadambas (Halsi plates, Ind. Ant. Vol VI, page 25). As suggested by Dubreuil it is highly probable that Āryavarman was crowned king after the war with the Kadambas. It is also possible that Āryavarman was the son-in-law of Simhavarman, since Simhavarman had so much of interest in him as to give him a kingdom. By about 480 A. D., the date which is suggested to be the date of Āryavarman's accession, the
Pallava king Simhavarman had ruled for over forty-two years. Mādhava, son of Āryavarman, is also called Simhavarman, probably after his maternal grandfather, the Pallava king of the same name and perhaps also be in recognition of the meritorious service rendered by the Pallava king Simhavarman who assisted the Gangas in their fight with the Kadambas and also in crowning Āryavarman.

In view of these facts the genealogical list suggested by Dubreuil in his Ancient History of the Deccan (page 107) may be accepted as the most approximate genealogy of the different Ganga kings.

_Pallava Queen Mother._

Another point to be noted in the inscription is the consecration of a Jaina temple by the mother of the Pallava king Simhavishnū for which temple a grant has been given by the Ganga king Avinīta. The inscription only mentions her relationship with the Pallava king Simhavishnū as his JANĀT (mother). No relationship has been mentioned between the Ganga king Avinīta and the mother of Simhavishnū though he makes a grant for the temple caused to be built by her. The place where the temple was constructed is not definitely stated in the inscription. But the only thing definitely known is the grant of some lands in the village Pullīṭra or Pulliyūr for the temple in the Korikundabhāga. The description of a house in line 29 given also to the donee near the temple (dēvāyatana) makes it very probable that the Jaina temple was situated in Pulliyūr.

Korikunda is also mentioned in the Nṇamangala plates of Avinīta where he is stated to have made a gift of land to Jaina temples on the advice of his Jaina preceptor (E. C. 10 Malur 72). The Jaina temple caused to be built by the mother of Simhavishnū must have been situated in the above village Pulliyūr which certainly was in the Ganga territory. If the temple was constructed in the Ganga territory in the village Pulliyūr, a question arises as to the intention of Simhavishnū’s mother in building the temple in a place belonging to a different dynasty and not within the territory belonging to her own Pallava family. It is a little out of the way for kings or other members of a royal family to build structures outside their own territory. Hence it is probable that the mother of Simhavishnū was a native of the Ganga territory near about Pulliyūr. She is said to have built the temple for the glory of her husband’s family as well as for her own merit. She was evidently a Jaina. The Pallava kings seem to have been generally the devotees of Vishnū or Śiva. We know that Avinīta made grants to Jaina temples under the advice of his Jaina teachers. It is possible to infer that Simhavishnū’s mother was related to the Ganga family though it is difficult to understand why the Ganga king does not mention any relationship with her.
2

HAJJAN DISTRICT.

Arsikere Taluk.

At the village Kittankere in the hobre of KaniKatte, on a stone lying before
the ruined Siva temple.

Size 6' x 3'.

Kannada Language and characters.

\[\text{Text in Kannada}\]

\[\text{Size 6' x 3'}\]

1. \[\text{Text in Kannada}\]
2. \[\text{Text in Kannada}\]
3. \[\text{Text in Kannada}\]
4. \[\text{Text in Kannada}\]
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14. \[\text{Text in Kannada}\]
15. \[\text{Text in Kannada}\]
16. \[\text{Text in Kannada}\]
17. \[\text{Text in Kannada}\]
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19. \[\text{Text in Kannada}\]
20. \[\text{Text in Kannada}\]
21. \[\text{Text in Kannada}\]
22. \[\text{Text in Kannada}\]
23. \[\text{Text in Kannada}\]
24. \[\text{Text in Kannada}\]
25. \[\text{Text in Kannada}\]
26. \[\text{Text in Kannada}\]
27. \[\text{Text in Kannada}\]

12*
28. ಜಗ್ಗ್ನಾಯತಿತು, ಪುರುಷರಾದ ಸಾಮುದ್ರ್ಯ ರಚಿಣ ಪುಣ್ಯ ತರಿಕೆ
29. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
30. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
31. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
32. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
33. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
34. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
35. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
36. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
37. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
38. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
39. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು
40. ತುಂಡುತ್ತು ಕರ್ಣನ್ನು ಸುತ್ತಿರುವ ಈ, ಕರ್ಣನ ಪ್ರತಿಹಾರರಾರು

Transliteration.

1. namas tunga-sirash-chumbi-chandra-chāmara-chārave trāilōkya-nagarām-
2. bha-mūla-stambhāya Śambhave Śaṅkarasya katitā kathārasam
3. [Champ] draśēkha-guṇānurkṣitam Nilakamtha tava pāda-sēvanam
4. svasti samasta-bhuvānāśrayaṁ īrī-prithvi-vallabhaṁ mahārājādhirāja
5. śvaraṁ paramabhaṭṭārakaṁ Satyāśrayakulatilakam Chālukyābharaṇam
6. matu Bhūlokaṁalla Sōmesvaradēvaru vijayarājyaṁ uttaroṭtarabhi-
7. vriddhi pravardhānānām ā-chamdrārkka tārambaram salisuttamire
8. svasti samadhigata-paṇcha mahāsabdabha mahāmanḍāḷēsvara Trihubva-
9. namalla Yerēyanga Poyisaladēvargam Ėchadēvīyarggam mūditō-
10. dītamāgalu puṭidaru Ballālu-voysaladēvanu Biṭṭidēvanu Udaya-
11. dityadēvanum a Vishnuradhdhama-dēvana pratāpamentendade svasti
12. samadhi-
13. gata panchehabhāsabha mahāmanḍāḷēsvaram Dvāravatī-pura-vā-
14. rādhisvaram Yādavakulāmbara-dyumāni samyaktachudāmaṇi Male-
15. parolgaṇḍyanēka-nīmetaivall-samētanappē śrīman mahāmam-
16. āḷēsvaram Tribhuvanamalla Tājakāḍu-gōnda bhujabala Viraganga-hoya-
17. lā dévaru Gaggavāḍi-tombhāṭṭaśī-sāsiramaṇam dushta nigrāha śīṣṭa pra-
18. tipālabhaṁ mādi sukha-sanpāṭha-vinōdadiṁ rājyaṁ geyvuttamirpalli
19. svasti śrīna-

- "ಇನ್ನು ಅಭಿಪ್ರಾಯ ಬೇರೆ ಮತ್ತು ಪರಿಸ್ಥಿತಿಗಳು"
18. mahrāśaṃánta Cheḷiyareyaṭṭgaṃ Sāvave-nāyakitiyyarggaṃ puṭṭida suputram
19. sāṃanta Benavayyaṃ Sāntave [nāyakiti] yarggaṃ
20. muditōṭiṭamāgalu puṭṭidaru sāṃanta Māchayyanu
21. sāṃanta Chōlāyyanu sāṃanta Hūlāyyanum ā śrīmanu mahāśaṃanta Chōlē-
22. yana pratāpam emteṇḍaṇesvasti samadhigata-pancha-maha-sabda ma . . . . virala-
23. kṣmikāntam turuka-Rēvamta parabala-kritāntam ganda rēva . . . . ra ganda go-
24. trapavitra parāngapāputra dayiga-murāri yāda . . . . durillabham dā-
25. yiga duṭṭaraganda Iḍugāra-dēvi-labdhā-vara-prasāda kuḷavana-vikāsa-
26. chandra sadānanda bhōga-Nāgēndra ga . . . . dya . . . . . . . tappe tappuva e-
27. ntumoppuvaṃ vairi-manōbhanga Aiyyanadēva-pādārādhakam nāmāva-
28. ī. samētarappa śrīmanu mahāśaṃanta Chōlāyyaṃ . . . galūru Bāṇavuraṃ So-
29. ralamāvu Henneyagere Handarahālu Kittanakere bidikeyāgi sukha-
samkhā-
30. thā-vinōdadi nādeyuttamire Chālukyavikrama-kālada Paribhāvi-sam-
vatsarada Jēṣṭā-
31. damavāse Sōmavāradandu tanmmanā Mācheyanāyakamge paroksha-
vinayamāṃ
32. māḍi sivāleyaman ettisi Māḍēvara snāna nivēdyakam nampādivigegam biṭṭa gadde dēvāyadīm
33. paḍuva tōṭaṇaṃ tenka kha 3 ko 10 Kanakēsvarāvēvarā snāna nivēdyakam nampādivigegam biṭṭa gadde
34. kha 1 ko 10 Mūlasthāna* dēvarā snāna nivēdyakam biṭṭa gadde kha 1 beddāle uṛin mūḍaṇa āluva
35. Bāṇaurada dēvarige gadde alli kha 3 Henneyagereya dēvarige alli gadde kha 2 Soṛalamāvinā dē-
36. varige alli gadde kha 2 inti dharmmamān ārorvvaru tappade pratipāli-
suvar appāde Gange Vāranāsi
37. Kurukshetra Prayāgeyalu sāyira kavileya kōḍu kolaga ponnalu kaṭṭisi chaturvveda-pā-
38. raggerappa Brāhmaṇarige dāna māḍida phalamakkā i dharmmamān ārorvvar alīdar appāde ā ti-

*These words have been crossed over.
39. rtthadal ã kavileyuman ã Brâhmañnarumâm konda pâtakan akku svadatta [m] vâ
40. yô harêta vasundharâm shashtîr-vvarisha-sahasrâni ishtâyâ jâyate

Translation.

Praise of Śambhu.—

May I have in every birth the pleasure of listening to the stories of Śankara, of praising the good qualities of Chandraśêkhara and of devotion to you, O Nilakantha.

Be it well. The refuge for the whole universe, favourite of the goddess of prosperity and of earth, king of kings, supreme lord, the supreme bhaṭṭāraka, ornament to Satyārāma family, a jewel among the Chāluṅgas, Bhālūkamalla Śomēśvara-deva’s victorious kingdom was ever increasingly prospering to last for as long as the sun, moon and stars endure:—

Be it well. To the increasing prosperity of the obtainor of the five great sounds, mahâmaṇḍalēśvara Tribhuvanamalla Ėreyagam Hoysalâdēva and Ėchalađēvīt were born Ballâjī Hoysalâdēva, Biṭṭidēva and Udayâdityadēva.

The prowess of that Vishnuvardhanadēva is as follows:—Be it well. The obtainer of the five great sounds, mahâmaṇḍalēśvara, lord of the excellent city of Dvârâvatîpura, a sun in the firmament the Yâdava race, crest jewel of righteousness, lord over Malepas—possessed of these and many other titles, the mahâmaṇḍalēśvara Tribhuvanamalla, capturer of Taḷâkâṇḍu, Bhujabâla Viraganga Hoysalâdēvar was ruling the Gangâvâdi ninety-six thousand punishing the wicked and protecting the righteous in peace and comfort:—

Be it well. Sâmanta Benavayya was the son of the mahâ-sâmanta Cheliyareya and Sôvave Nâyakiti. That Sâmanta Benavayya had by his wife Sântave Nâyakiti, three sons:—Sâmanta Mâchayya, Sâmanta Chôlâyya and Sâmanta Hullayya.

The greatness of Mahâsâmanta Chôleya:—Be it well. The obtainer of the band of five great musical instruments, lord of the goddess of valour, a Rêvanta to horses, a Yama to enemy troops, the purifier of his gôtra, son to others’ wives, a Murâri to dâyîgas (rivals) punisher of wicked dâyîgas (rivals), obtainer of the favour of the goddess of Iḍugür, a moon in causing to expand the lilies, ever cheerful, a Nâgêndra (Śesha) in enjoyment of pleasures, punisher of those who go wrong, ever righteous, bringer of unhappiness to the minds of enemies, worshipper of the feet of Ayyana-deva:—possessed of these and other attributes, mahâsâmanta Chôleya was ruling in
peace and wisdom the places given to him to rule, viz ... Bāṇavara, Sōrīlamāvū, Henneyagere, Handarahāḷu, and Kittanakere:

During the period of Chālukya Vikrama, in the year Paridhāvi, on the new moon day of Jyēṣṭha, on Monday:—(Chōleyanāyaka) built a Śiva temple in memory of his deceased elder brother Māchayanāyaka and for the daily baths and food offering to the above god and for perpetual lamps he granted a rice land of the sowing capacity of 3 khandugas and 10 kolagas to the south of the garden to the west of the temple. For the baths and food offerings of the god Kanakēśvara he gave a rice land of the sowing capacity of 1 khanduga and 10 kolagas. For the baths and food offerings of the god Mūlasthānādevāru rice land of the sowing capacity of 1 khanduga and dry land in the forest? (hāḷuva) to the east of the village. For the god of Bāṇavura, wet land of the sowing capacity of 3 khandugas therein (in that village). For the god of Henneyagere, wet land of the sowing capacity of 2 khandugas therein. For the god of Sōrīlamāvū, wet land of the sowing capacity of 2 khandugas.

Those who unfailingly maintain this charity will get the merit of giving away in Gange, Vāraṇāsi, Kurukshetra and Prayāge a thousand cows with their horns and hoofs covered with gold to the Brahmans well versed in the four vēdas. Those who destroy this charity will incur the sin of slaying in those sacred places those Brahmans.

He who seizes land given away by himself or by others will be born for sixty thousand years in ordure.

Note.

This record is of one of the instances of inscriptions in which the Hoysaḷa kings acknowledge the suzerainty of the Chālukya kings.

It belongs to the reign of the Hoysaḷa king Vishnuvardhana and is dated in the year Paridhāvi in Chālukya Vikrama Era, in the new moon day in the month of Jyēṣṭha with a Monday. The only Paridhāvi occurring in the reign of Vishnuraghana is Ā 1054 and taking this year the date becomes equivalent to June 15, 1132 A.D. which however is a Wednesday and not Monday. In case the new moon day at the beginning of the month of Jyēṣṭha is taken the date corresponds to 16th May 1132 which is a Monday as stated in the grant. The overlord of the Hoysaḷa king is named as Bhūlōkamalla Śomēśvara, the Western Chalukya king who ruled between 1126 and 1138.

The record relates to the grant of some lands to a few Śiva temples at the villages Bāṇavura (same as the present Bāṇavār near Arskere), Sōrīlamāvū, Henneyagere and Kittanakere (where the inscription is found). The donor is named Mahāsāmanta Chōleya, son of Mahāsāmanta Benavaya. This Chōleya seems to be referred to in a record at Šankaranahāḷī. [Arskere 56.]

The usual imprecations are found at the end.
At the village Śankaranahalli in the hobli of Kanikatte on the 1st vīragal near the Īśvara temple.

Size 3' × 2'—6''.

Kannada language and characters.

Transliteration.

1. Śrī Vikāri-samvatsarada Chaitra su 5 Ā śrīmanu mahāvaḍda-byavahāri Dēsi-
2. Maleyāḷa Samkharaseṭṭiyar-āliya Samkhar-Chchapanikaraṁ Jagechchanā-
3. yaruṁ Huliyaḷalu
4. Kesaveya Bommana koluvalli Ma-
5. gareṇādu halī degedu bandu Samkha-
6. raseṭṭiyahalīyalu bandidalli Maleyanā-
7. yaka mukhyavāda hadninētu koṭṭadalu bām-
8. du Samkharaseṭṭiyahalīya tūruva tā-
9. gidallī a-Samkhar-Chchapanikaraṁ Jakachchanārum kādi halaba-
10. roḍane tāḷuṭiridu hattippatta kōndū tūru-
11. vaṁ magulchi svarggastar ādaru ōṁ nama Sivāya
12. avarige Uṇnikoriseṭṭi nilsida vīragalu.
Translation.

On Sunday the 5th lunar day of the bright half of Chaitra in the auspicious year Vikāri:—

On Sankhara Chchapanikar, aliya (son-in-law or nephew) of the maha-vadja-vyavahāri (chief of merchants) dīki-Malayila Sankharaseṭṭi and Jagachchanāyar slaying Kesaveya Bomma at Huliyår and on the Magarenâdu (inhabitants) leaving their villages and occupying Sankharaseṭṭiyahalli and on the warriors (ālu) of the eighteen kottas (divisions) with Malayananâya as their head coming and attacking the cattle of Sankharaseṭṭiyahalli:—

The above Sankhara Chchapanikar and Jagachchanâr fought, encountered several, pierced, killed ten to twenty (of their opponents), recovered the cows and attained heaven.

Om nama Śivāya (salutation to Śiva).

For them Unnikorisetṭi set up this viragal.

Note.

This is a viragal record of the village Sankharaseṭṭiyahalli now called Sankaranahalli. It recounts the exploits of two persons one of whom seems to have been related to the chief of Malayâla merchants. Both the names of the persons Sankhara Chchapanikar and Jagachchanāyar indicate their foreign descent.

No king is named. The date is not expressed in terms of Śaka era. The details given are Vikāri sam. Chaitra śu 5 Ādivâra. The characters seem to indicate the close of the 13th century. Taking Ś 1221 Vikāri as the year of the record, the date corresponds to 8th March 1299 A. D. a Sunday as stated in the record. No king is named but the record seems to belong to the Hoysala times.

Nothing is known about Kesaveya Bomma who is said to have been slain at Huliyår by the above warriors. Huliyår is a village in the Chikkkanâyakanahalli Taluk, Tumkur District.

4

At the same place on a 2nd viragal.

Size 2'—6 x 2'—0''

Kannâḍa language and characters.

1. mān cru irān māmāru
2. t'ii hī mān māmāru nī
Note.

This and the succeeding viragals inscriptions are similar to the previous record and are found at the same place and seem to belong to the same period.

The present record gives the exploits of two persons Mâdeya and Harihara, sons of Chīnachīghaṇḍa. The first of these, namely, Mâdeya is said to have fought and died during an attack on the cattle of the village Sankarasettiyahaḷḷi, the present Sankaranahaḷḷi. The second, viz., Harihara is stated to have fought with robbers on the road to Tippagađana-haḷḷi and died.

The present viragal is stated to have been set up by Chinaya, son of Harihara. There is some confusion in the wording of the inscription.

The date of the record is given as Vikrutu sam. Phālguṇa śu. 5 Ā. Taking the year Ś 1212 Vikrutu as the year meant, the date would correspond to 4th February 1291 A.D., a Sunday.

At the same place, on a 3rd viragal.

Size 3′×2′—6″.

Kannada language and characters.

1. 
2.  
3.  
4.  
5.  
6.  [cb]
Note.

This belongs to the reign of Vira Ballaladeva. It contains the usual verse in praise of Sambhu and states that a warrior named Kamnaya NAYAKA fought against a man named Dasimaya and died in the fight. The brother of the deceased named Kariya Mayi NAYAKA is stated to have set up the viragal.

The titles given to Kariya Mayi NAYAKA are punisher of those who love other men's wives, punisher of the chiefs who do not get wounds in fighting with their opponents, ruin to Madigideva (Madigideva baghatu).

No date is given. The characters seem to belong to the latter part of the 13th century.

At the same place, on a 4th viragal.

Size 2' - 6" x 2'.

Kannada language and characters.

1. ನಾಗ

2. ಅರಳೆ ತೆ   ಕ್ರಿಯೆಗಳಿಗೆ ಸಂಬಂಧವಾದ ವಿಗತ (೧)

3. ... ಕೃಷ್ಣಾ ಕ್ರಿಯೆಗಳಿಗೆ ಸಂಬಂಧವಾದ ವಿಗತ (೧)

4. ದುರ್ಗೆ ಸ್ವಭಾವಕರ್ ಕೃಷ್ಣಾ ಕ್ರಿಯೆಗಳಿಗೆ ಸಂಬಂಧವಾದ ವಿಗತ (೧)

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13°
Note.

This is full of lacunae. It records the march of an army and a fight in which Kamṇayanāyaka (probably the same warrior referred to in the previous record) acted as leader. During the battle, Chāykaṇa Nāyaka of the shepherd community (Kūruba) is said to have fought hard and attained Vaikūṇṭha (the heaven of the Vaishnava sect). A son of the dead warrior named Baira is said to have set up the viragal.

No date is given. The present record seems to belong like the previous one to the latter part of the 13th century.

7

At the same place, on a 5th viragal.

Size 3' x 2'.

Kannāḍa language and characters.

\[
\begin{align*}
\text{1. } & \text{\text{\textit{R}}\text{\textit{AV\text{\textit{A}}}}} \\
\text{2. } & \text{\text{\textit{V}}\text{\textit{A}}} \\
\text{3. } & \text{\text{\textit{A}}} \text{\textit{K}} \text{\textit{A}}
\end{align*}
\]

Note.

This is even more fragmentary than the previous viragal records. It contains a date and refers to a battle in which cavalry took part. The date is given as Krōdhana samvatsara Kārtika śu. 1 Sunday. The characters seem to belong to the latter part of the 13th century. Krōdhana may be taken as Ś 1187 Krōdhana and the whole date would then be equivalent to 11th October 1265 A.D. a Sunday as stated in the record.

8

At the same place, on a pillar behind the viragals.

Size 4' x 1'.

Kannāḍa language and characters.

\[
\begin{align*}
\text{1. } & \text{\text{\textit{A}}} \text{\textit{R}} \text{\textit{A}} \text{\textit{V}}} \\
\text{2. } & \text{\text{\textit{A}}} \text{\textit{R}} \text{\textit{A}} \text{\textit{V}} \\
\end{align*}
\]
3. ಹೊಸಾಯ ತೆಕ್ಕರ ಮರುವ
4. ಸರ್ಕಾರು ಹೋಣ ಮರುವ
5. ಸರ್ಕಾರು

**Note.**

This is a pillar inscription recording the death as *sati*, of a female named Chiyaka, daughter of Surigeya Nayacha, on the funeral pyre of her husband Virappa, son of Säyianäyaka.

No date is given. The record may also belong to the same date as the previous number, namely, the latter part of the 13th century A.D.

**BELUR TALUK.**

At Bë lur, in the Chennakësava temple, on a cross beam in the *vähana-mantapa*.

Size 6' × 3'.

Kannada language and characters.

Translation.

1. Saka-varushya 1175 neya Paridhâvi-samvatsarada Bhâdrapa su 4 Â Dörasamudrada Araiya Vinâykadêvara amritapâdige Sövamâna Haridëvanâyakara maga Mâdhavadêva Sövaladêviya
2. Muddamâmpgalu Mañaligenâdolagana Chikakamâmpgâla kâluvalî tamma Chikkisesâtiyâlîya kođagiya bhûmiyo-
3. læge Araliya Kereya kešagaṇa modalēriya gaddeyolage Sōvaṃa gadde salage 1 Haridēva-nāykara maga Mādhavadeva gadde salage 4 sarvva-nammassivayavāgi sarvva-bādhī-paraḥāravāgi a Vinayaka-
4. læge 2 Sōvaladeviya Sēnabōva Muddanma gadde salage 1 antu gadde salage 4 sarvva-nammassivayavāgi sarvva-bādhī-paraḥāravāgi a Vinayaka-
5. dévara Singajaīyamge ā-chandra-tārambaram saluvantāgi dhārāpūravvakam mādi koṭṭaru.

Translation.

On Sunday, 4th lunar day of the bright half of Bhādrapada in the Šaka year 1175, the year Paridhāvi:

For the food offerings of Araliya Vinayakadevaru of Dōrasamudra, Sōvaṃa, Mādhavadeva, son of Haridēvanayaka, Muddanma (son?) of Sōvaladevi granted from the Kodagī lands belonging to them in the village Chikkiseṭṭiyahalli, a hamlet of Chikka Kaṇṇamgāla in Manalige-nāḍ.

Sōvaṃa granted 1 salage of wet lands in the rice field situated under the first bund of the Araliyakere tank: Haridēvanayaka’s son Mādhavadeva gave 2 salages of wet land; Muddanma, sēnabōva of Sōvaladevi gave 1 salage of wet land; all together 4 salages of wet land were given away with pouring of water to be respected by all and free from all impost to last for as long as the sun, moon and stars endure to Singajaīya, (trustee) of the god Vinayakadevaru.

Note.

This records the grant of some wet lands for services in the temple of the god Araliya Vinayakadevaru at Halebid by Sōvaṃa and others and made over to the priest Singajaīya. The date is given as S’ 1175 Paridhāvi sam. Bhā, śu, 4 Ā and corresponds to 10th August 1252 A. D., a Saturday taking S’ 1176 Paridhāvi.

10

In the same Chennakēsava temple at Belūr, on a slab, originally fixed in the roof of the main shrine and now set up in the maṇṭapa to the north.

Size 3’ × 3’.

Kannada language and characters with a few Sanskrit verses.

कन्नाद: नाक्षितः नागनेत्रानं वेदनेतरस्तु वदेतरस्तु एकवीर्य

नुम्बर 3’ × 3’.

1. नामः यस्वीययायः सन्तानाः || अनुमासपोषणान्तः वल्लक्ष्मीनामः
2. नमस्ते नवनिन्दकामोऽरुप्यवे लक्षमीनामोऽरुप्यवे लक्षमीनामोऽरुप्यवे [समार्थना य]
3. महेस्वर रोहिणिणि देवीवंशी वसवीवरवी देवीवंशी वसवीवरवी वाचम [समार्थना]
4. ಸ್ವಾರೂಪ ವೈವಿಧ್ಯದಲ್ಲಿ ಸೇರಿದ ಕ್ಷೇತ್ರದಲ್ಲಿ ಸೋಸ್ಯವನ್ನು ಸೇರಿದ ಇತಿಹಾಸ
5. ಅದರಿಂದ ಸಾಮಾಜಿಕ ವೈವಿಧ್ಯದಲ್ಲಿ ಸೋಸ್ಯ ಮತ್ತು ಸಾಮಾಜಿಕ ವೈವಿಧ್ಯದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
6. [ನೂ] ಇಂದೂ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಹೊಸ ಮತ್ತು ಸಾಮಾಜಿಕ ವೈವಿಧ್ಯದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
7. ಅವು ಕೃಷ್ಣದ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
8. ಸಾಮಾಜಿಕ ವೈವಿಧ್ಯದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
9. ಅವು ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
10. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
11. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
12. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
13. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
14. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
15. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
16. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
17. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
18. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
19. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
20. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
21. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
22. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
23. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
24. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
25. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
26. ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭದಲ್ಲಿ ಸೇರಿದ ಸಂದರ್ಭ
27. తమమత్రం వందమే తయా | రావిడాడనన్న శరము కటోడాడు | మాటంపడితున్నది
భాగస్పాడమే
28. రావిడాడనన్న శరము వందమే తయా | తమమత్రం వందమే
నయాందాడనన్న తుమమత్రం వందమే
29. నయాందాడనన్న తుమమత్రం వందమే తయా | నయాందాడనన్న తుమమత్రం వందమే
రావిడాడనన్న శరము కటోడమే
30. నయాందాడనన్న తుమమత్రం వందమే తయా | నయాందాడనన్న తుమమత్రం వందమే
రావిడాడనన్న శరము కటోడమే
31. నయాందాడనన్న తుమమత్రం వందమే తయా | నయాందాడనన్న తుమమత్రం వందమే
రావిడాడనన్న శరము కటోడమే
32. నయాందాడనన్న తుమమత్రం వందమే తయా | నయాందాడనన్న తుమమత్రం వందమే
రావిడాడనన్న శరము కటోడమే
33. నయాందాడనన్న తుమమత్రం వందమే తయా | నయాందాడనన్న తుమమత్రం వందమే
రావిడాడనన్న శరము కటోడమే
34. నయాందాడనన్న తుమమత్రం వందమే తయా | నయాందాడనన్న తుమమత్రం వందమే
రావిడాడనన్న శరము కటోడమే
35. నయాందాడనన్న తుమమత్రం వందమే తయా | నయాందాడనన్న తుమమత్రం వందమే
రావిడాడనన్న శరము కటోడమే

Transliteration.
1. niśśēśa-śāstra-vārāṣi-pāragaih | ārī-Varddhāmaṇaśvāmiṭṭa dharmma-
tirtha pra
2. Bhadrabāhu-bhaṭṭārakāriṃdam | Bhūtabalī Pushpadanta-svāmigalīṃdam | Ėkāsāndhi Su-[matigalīṃdam A-]
3. kālamkāḍēvarīṃdam | Vakragṛtvāchārya-riṃdam | Vajraṇāmḍi-Bhaṭṭā-
rakārīṃdam Śīmaṇa [ndi Kanaka-]
4. sēna Vādirāja-dēvarīṃdam | Śrivijaya-dēvarīṃdam |
Śāṃti-dēvarīṃdam Pushpaśena [dēvarīnda-]
5. māJitāsēna-Paṃḍitadēvarīṃdam | Kumārasēnadēvarīṃdam | Mallīśēṇa
Maladhārī de [varīndam].
6. [Śru | ta-kṛtī Śrideṅgām varāvāni-sripāḷam biruda-vādi-mādavisphālam | tamage
7. [a] mardetti dharegeyde taṃpu mukhado śaṭṭārāvārāvāri-vibhramam
   āpō
8. rumāṃ kilpaḍisittu pepmin esakam Śrideṅgām yōgīndraraḷāvana vishāya-
mo
9. [ga] dyā-padya-vachō-vinyāsāṃ nisargga-vijaya-vilāsam|kaśchitī vāda-
vināda-kōvīda
10. dakṣaḥ kaśchana kaṣchanāpi gamakō vāgni pariḥ kaśchana|paṃḍitīyē
    su-chātuvvīdhē pē nipunāḥ Śrideṅgām devaḥ punas tarka-vyākaranā-
gama.
11. pravana-dhīs Traividya-vidyānīdhīhāvāra sadharunmar|vargga-tyāgada
    sūchita-mārggo-panyāsadaḷama mārnūṇyalk ā-Bharggaṃgev arijē
12. nalke nirṛggalāmadatt Anantāvṛtya-braṃyolā Śrideṅgām Traividya-dēvāra
    śishyarārmaṭ Traividya-vidyāpati-pada-kamaḷā-raā.
13. dhanā-labdha-buddhiḥ siddhāntaṃ bhūnāhi-nidhāna-pravisarad-āmṛtā- 
svāda-puṣṭha-pramōdaḥ । dīkṣāḥ-sīkṣāḥ-surakṣāḥ-krama-kriyānipu- 
14. naḥ samtaṃ bhaavya-śevyāḥ sūyāṃ dākshinyāṃ-mūrtītīr jagati vijayaṭe 
Vāsu-puṣyā-vratindraḥśatya-saṃcha-karaṃ-gunoṃ-karaṇa tya- 
15. kta-lōbha-māda-māna rūṣhna-vaśa-vṛitti-yuta-bōloha-darṣanaīr 
Vādirāja muniṛāja rāj uṣaḥ śripāla-traśividya-śripada-pa- 
16. dmāntaraṅga-sangata-bhṛigaṃ śriparipūrṇa Ṣoṣyalaḥbhūpaḥlaka-mantri 
Māchadandaḥdhiṣaṃ lījinā āptam poredaṃ śripāla-tilakam śri 
17. Viṣṇu [bhūpā] laken janakaṃ saṃl Āraja-veggade jagad-vikhyāte 
Rājavva tay tanagīn Im naḍi-dam ṣaṇayaṇē tāṃ māvaṃ māhāmantri 
yen denālā Māchīna-dādanāṭhānē valaṃ dhanyāṃ pēram dhanyāṃ l 
Suraguru mantra-krama-dol dhuradol śimhapatāp apra- 
18. tima tējaṃ Suratara vitarana-guṇaṃ liṃ Nārasimha-mahiṣa-mantri Mācha- 
chamāpaṃ śvasti samasta-prāṣṭaṃ-sahitam śri 
19. man māhāpradhānāṃ Māchīyaṇa-dādanāyakaṃ tanage vrataṣurugaḷuṃ 
ṣruta-gurugaḷuṃ enisida paravādimala 
20. vādibhaśimha māhāmāṇḍaḷaḥaṇya śripāla-traśividya-duvar maḍisid 
Āḍidēvaṃ basadiya kelasa koṛtegam duvar-
21. ḍhātavidhābharchaneṇaṃ rishiyar-āhāra-dānakkavāgi śakavarshaṃ 1076 
neya śrīmukha-samvatsarad uttarāyana-saṃkramaṇa- 
22. dandu māhādānmaḷaṃ māṇḍu tirppa saṃayadole Māchīna-dādan- 
nayakaṃ binnaṃ geyyal Ṣoṣyala śri Nārasim- 
23. ha-duvat Kabbbhunāḍa Nāgarahāḷaṃ saṛvva-bāḍha-parihāravāgī Ṣād- 
dēvarge dhārāpurvvaṃ maḍi koṭṭa datti yaṃ- 
24. tu dēvatānāvāḍa Nāgarahāḷaḥ chaṭuḥ-stmyappudu mūḍalu kalla done 
sancharivaḷaḷa ṣaṅghyaḍālu kāḍavada ko- 
25. lāda horeyaṃ bhāgavāgi bandha hebbatto ṭenkal Jāladaḥalaḷa vallīm 
haḍuvalu Kendaḷirahallaḷa nairṛtyadalu Ṣuḷiyaka- 
26. llāla haḍuvalu Ṣuḷiyabaḷa vāyavyadalu sūlada Hiriyaṇakī bāḍγala 
Bhāgeḍge hoḥa heddāriya ba- 
27. ḍaṅa maṛaḍī ṭiṃyadol koṛeyalavallīm tenkalu naṭṭa kallu ṭiṃt 
chaṭuḥ-stmē versau Nāgarahāḷaṃ Ballajina ṣa- 
28. kke saṛvva-namasyavāgi paḍisalisuvavargge Gangeya taḍiyal saśīra 
kavileyaṃ koḍum kolajumṃ hoṇalu kaṭṭisa chaṭu- 
29. ṭe ṣvāṛ gṛtānā-saṃkramaṇa grahaṇa vyatipatadandu 
dānaṃ maḍida phalav l diarmmaṇaṃ ki- 
30. ṣvāṛ gṛtānā-saṃkramaṇa grahaṇa vyatipatadandu 
dānaṃ maḍida phalav l diarmmaṇaṃ ki- 
31. ṣvāṛ gṛtānā-saṃkramaṇa grahaṇa vyatipatadandu 
dānaṃ maḍida phalav l diarmmaṇaṃ ki- 
32. ṣvāṛ gṛtānā-saṃkramaṇa grahaṇa vyatipatadandu 
dānaṃ maḍida phalav l diarmmaṇaṃ ki- 
33. ṣvāṛ gṛtānā-saṃkramaṇa grahaṇa vyatipatadandu 
dānaṃ maḍida phalav l diarmmaṇaṃ ki-
34. já-lólam viṣada-yaśólalām Gunaśēnapaṇḍitam budha ni.
35. purandaram Gunaśēnapaṇḍita...

Translation.

Lines 1-6—

With saints who have mastered all the śastras ... Śri Vardhamāna-svāmi... after Bhadrabāhubhattāraka; after Bhūtabali Pushpadanta-svāmi: after Ėkasandhi [Sumati]; after Akālankadēvar: after Vakragrīvāchārya: after Vajrāṇandibhaṭṭāraka; after Simhaṇandī, Kanaṅkāsēna, Vādirāja, Śrīvijayadēva, Śānti-dēva, Pushpasēna, Ajitāsēna Paṇḍitadēva, Kumārasēna, Mallīshēna Maladhiāri, [came] Śrutaṅkūtī-Śripāla, possessed of fine speech and a destroyer of the pride of the titled disputants.

Lines 7-11—

The greatness of the fame of Śripāladēva excelled ... in his mouth, the movement of the sea of six tarkas ... the skill in his composition of prose or poetry or speech was ever a success by its very nature ... . . . Some are skilled in disputation, some in recitation and some in eloquence. But Śripāladēva is an adept in all the four kinds of learning. He is skilled in logic, grammar and āgamas and is a treasure of learning in the knowledge of the three.

Lines 11-12—

His colleagues (sadharmar):—Anantavīrya-brati had unceasing flow of eloquence. Even Bhargya could not find fault with his discourses in which he spoke about the renunciation of the vargas (objects of human desire).


The disciples of that Śripāla Traividyadēva:—Victorious is the lord of ascetics Vāsupūjya who obtained wisdom from the worship of the lotus feet of Traividyavidyāpati (Śripāla-Traividyā), whose joy was increased by the tasting of the nectar issuing from the ocean of Siddhānta, who was deeply versed in the art of initiation (dikṣā), teaching (sikṣā), and protection, who is ever served by true devotees (bhavya) and who is an embodiment of uprightness (dākshīṇa).

Lines 14-15—

O king of saints, Vādirāja: you are shining with the assemblage of qualities of honesty, purity and humanity and are free from greed, pride, conceit and anger and are possessed of pure conduct, and knowledge of śastras.

Lines 15-19—

A bee at the holy lotus feet of Śripāla-traividyā and a minister of the auspicious Hoysāla king is Mācha-daṇḍādhīsa. Jīna is his support, king Vishnu, the orna-
ment of kings is his protector, the famous Ereyanga-veggađe is his father, the world-famous Rājavve is his mother, Imunađi dāndanāyaka is his uncle:-blessed indeed is the great minister Māchirandamānātha:-who else is so blessed? Mācha-
chamūpa, the minister of king Narasimha, is a Brihaspati in his power of counsel,
a lion in battle, possessor of unrivalled brilliance and a kalpa tree in liberality.

Lines 19-35——

Be it well. Possessed of all the good attributes, the illustrious mahāpradhāna Māchirandrānāyaka, for the repairs of the basadi of Ādidevar built by Śripālatrāvidyādeva, champion to hostile disputants, a lion to the elephants the disputants, mahāmāndalāchārya, who was his guru in the vrata (performance of special rites of worship) and the teacher of śastras (śrutaguru) and for the eight-fold worship of the said god and the feeding of ascetics made a request to the king at the time of his making great gifts during the uttarāyana-sankramaṇa in the year Śrīmukha, the Śaka year 1076.

Thereupon Hōysala Śrī Nārasimhadeva granted the village Nāgarahāḷu in Kabbhanaḍu free of taxes with pouring of water for the god Ādidevar.

The four boundaries of the above dēvādana village (granted for the worship of gods) Nāgarahāḷu are:—to the east Kalladopē Sancharivallā: to the south-east the high road branching off from a side of the Kaḷavadaḷoṇa pond; to the south Jālada-
halḷa and to its west Kendāḷirahallā: to the south-west Huliyaḷa Āḷa (baniyan tree): to the west Huliyaḷaḷa: to the north-west Śulada-hiriya-kani (the big stone of impalement): to the north the hillock to the north of the big road leading to Bhāgeḍe (village): to the north-east Kodāḷaḷa: to its south a stone set up.

To those who carry on the gift (or who make food offerings) to the temple of Ballajināḷa of the village Nāgarahāḷu situated within the above four boundaries, to be respected by all, accrues the merit of giving away a thousand cows on the banks of the Ganges with their horns and hoofs bound in gold (to Brahmans versed in the four vedas) on the occasions of uttarāyana-sankramaṇa, eclipse and vyatipāta. He who destroys it will incur the sin of killing those cows and Brahmans on those occasions ... This charity should be maintained. He who takes away the land given by himself or others will be born as worm ... Good fortune ... Gunasēva-paṇḍita, possessed of great fame, a Purandara.

Note.

This slab was dressed and fixed in the roof of the Chennakēśava temple. It was recently taken down and kept in the manṭapa in the prakāra.

The top of this slab is missing and several letters are lost at the beginning and end of lines 1 to 9 and 30 to 35.
It is a Jaina grant and gives the genealogy of Jaina gurus from Vardhamâna to Śrîpâla Traividyadêvar. This genealogy is similar to that given in Śravana Belgola inscription 67, Chennarâyapatna 149, and Kadur Taluk 69.

Mâchâna-daṇḍâniyaka, a general under the Hûysala king, Narasimha I and son of Egeyanga-veggade and Iâjavve and disciple of the Jaina teacher Śrîpâla-traividyya is stated to have given away the revenues of the village Nâgarahâl in Kabbhunâd free of tax for the completion or repairs of the basadi of Âlidêva and for the daily services therein. The donor is said to have obtained the above village Nâgarahâl from the king Narasimha while he was engaged in the performance of various gifts.

The boundaries of the village are next given as also the usual imprecations.

The date of the grant is given as Ś 1076 Śrîmukha-samvatsara Uttarâyanasankramaṇa and corresponds to December 25, 1153 A.D.

It is difficult to identify Mâchana-daṇḍâniyaka referred to in the above grant. He is said to have been brought up under the protection of king Vîshnuvardhâna though he was at the time of the grant mahâpradâhana daṇḍâniyaka under Narasimha I. His father in law or uncle (mâva) is named as Immaṭâ-daṇḍâniyaka. A general of Vîshnuvardhâna named Vîshnu-daṇḍâhtiya is also styled as Immaṭâ-daṇḍâniyaka in a record at Bêlur (E. C. V. Belur 17). He is also therein stated to be a disciple of the Jaina guru Śrîpâla-traividyya. It is probable that the donor of the present grant Mâchana-daṇḍâniyaka was the nephew or son-in-law of the above Vîshnu-daṇḍâhtiya.

On another stone at the same place.

Kannâda language and characters.

अनूदी नूदी सनक्रमाण सन [सनक्रमाण सन].

1. नूदी नूदी सनक्रमाण सन सन नूदी सनक्रमाण सन

Note.

This short inscription found on a slab in the fort wall at Bêlur and now kept in the manâapa of the temple, records that a person named Michikiseṭṭi renovated the western wall. To which institution this wall belonged cannot be determined. Probably it was some temple.

No date is given. The characters seem to belong to the 16th century A.D.
At the same place on another slab.

Kannada language and characters.

1. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ಸ್ವತಂತ್ರ ನಾಮ
2. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ನಾಮ
3. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ನಾಮ
4. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ನಾಮ
5. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ನಾಮ

Note.

This slab lay buried below the dhvajastambha in the Kesava temple. It records the paving of the yard, near the dhvajastambha in the Kesava temple at Belur made under the orders of Dunandiru Raghupatiraja Vodiyar.

No date is given. The characters belong to the early part of the 16th century. A mahamandaleswara Raghupatiraja Vodiyar, son-in-law (aliya) of Tirumalarajayadева and a subordinate of the Vijayanagar king Achyutaraya, is referred to as a chief of Hassan in two records dated S 1457 and S 1460 (E. C. V. Belur, 223 and E.C. VI, Chikmagalur, 127).

The title Dunandiru is applied to Raghupatiraja Vodiyar. Its meaning is not clear. The title Manandi is applied in a record of Belur Taluk (Belur 223) to the same chief.

The date of this record may be taken as about S 1460 or 1538 A.D.

At the village Halabid in the hobli of Halabid, on a vragal in the land of Virabhadragauda.

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

Kannada language and characters.

1. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ನಾಮ
2. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ನಾಮ
3. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ನಾಮ
4. ಸನ್ನದೀಪಿಸಬಹುದಾಯಿತ ನಾಮ
Note.

This viragala record begins with the usual verse in praise of Śambhu. It describes a battle between Nārasingadēva (probably the Hoysala king Narasimha II) and the king of Magara in which the Angharekas of Ayidumotta were ordered to besiege the village Yeleganūr. In this battle a warrior named Arusāle Eraghaga Cheleya is stated to have fought, killed the enemy troops and departed to heaven. The present viragala is said to have been set up by his younger brothers Ayyaṇa and Lehaya.

The date is given as Tāraṇa sam. Mārgaśīra śu. 13 Monday. No āśaka year is given. The characters seem to belong to 13th century and it is probable that Tāraṇa of this record might be identical with S' 1146 Tāraṇa. The whole date would then be equivalent to Monday, 25th November 1224, when Narasimha II was the king of the Hoysala kingdom. It is also known that Narasimha II took the title Magara-rāja-nirmūla, uprooter of the Magara kingdom and he is said to have defeated Magara king and captured his elephants (E. C. VII, Channagiri Taluk, 72).

On another stone in the same field.

Kannada language and characters.

(ಕನ್ನಡ ಪದ್ಭಾವಿಕರಿಗಾರಾಂ)

1. ಕನ್ನಡ ವರಣತು
2. ಕನ್ನಡ ವರಣತು
3. ಕನ್ನಡ ವರಣತು
4. ಕನ್ನಡ ವರಣತು
5. ಕನ್ನಡ ವರಣತು
6. ಕನ್ನಡ ವರಣತು
7. ಕನ್ನಡ ವರಣತು
8. ಕನ್ನಡ ವರಣತು
9. ಕನ್ನಡ ವರಣತು
10. ಕನ್ನಡ ವರಣತು
Transliteration.

1. múla . . . nnum . . . srmnmu ma-
2. há-mandalésvaram Tribuvanamalla
3. Talakadu Kongu Nangali Gampavá-
4. di Nonoambavádi Banavase Hánūmgallu-gom-
5. da Bhujabal Viraganga śri Nārasimha-
6. hoysana-dēvaru śrīmad rājadhānī Dō-
7. rasamudrada nilevidinolū sukha-sam-
8. kathā-vinōdadim rājyaṁ geyyuttam ire
9. saka-varshada 1093 neya Khara-samvatsara-
10. da Śrāvaṇa suddha panchami Budhavāra-dandu
11. Halamāreyanāyaka Nārasimha-dē-
12. vara prathamāryaṇḍu dhāra-pū-
13. rvvakaṁ māḍi Māreśvara-dēvarige koṭṭa da-
14. tti keṛeya kelagaḷa gadde ā-keṛe-va-
15. laġagī dēva-dānakam koṭṭudu baḍaga dāri
16. mēre tempkalu moraṭi mēre múḍal i-
17. śāṃmyada koṇana āla mēre haḍavalu
18. keṛe mēre dēgulada muṁḍanadu hūḍōṭa-
19. da stne baḍagalu Sādaveggājeyavēla mēre mú-
20. jalu bidira hım lala mēre tenkalu dāri mēre stāna-
21. kkāchārryam Chāmajiyaṅge dāre yeṛadu koṭṭaru
22. Māreyanāyaka i dharummaṇāṁ ārāṇu pratipālisada-
23. varu sahasra-kavileyaṁ sahasra-Brāhmaṇaṁrṇvaṁ Vā-
24. rāṇasiyalu koṇda dōshamā sārgge
Translation.

While the illustrious mahāmanḍalēśvara, Tribhuvanamalla, conqueror of Taḷakāḍu, Kongu, Nangali, Gangavāḍi, Nonambavāḍi, Banavase and Hānungal, Bhujabalav-traganga Śrī Nārāsimha Hoysaṇadēvar was ruling the kingdom in peace and wisdom at the capital Dōrasamudra:

On Wednesday, 5th lunar day of the light half of Śrāvana in the year Khara, the Śaka year 1093:

Halamāreyanāyaka granted to the god Mārēśvara with pouring of water in the prathamarājya (lit. first kingdom) of Nārāsimhadēvar:

A rice land behind the tank is given away along with the tank for dēvadāna (gift to temples). Its boundaries are to the north, the road, to the south, hillock, to the east and north-east the banyan tree, to the west the tank. Also a flower garden in front of the temple is given away for the god. Its boundaries are to the north Sādavēggyayavela, to the east the bamboo and to the south the road.

The land and the flower garden are given away with pouring of water to Chāmājīya the ochārya (priest) of the sīhāna (temple), by Māreyanāyaka. Those who do not protect this charity will incur the sin of slaying thousand cows and thousand Brahmans.

Note.

This records the gift of some lands for a Śiva temple by a person named Hala Māreyanāyaka during the reign of the Hoysala king Nārāsimha I in the year Ś 1093 Khara ṣām. Śrāvana śu 5 Budhavāra. The date corresponds to July 9, 1171 A. D. a Friday and not Wednesday as stated in the grant.

The phrase Prathamarājyaadādu used in connection with Nārāsimhadēvar in line 11 cannot be clearly made out. Prathamarājya literally means the first kingdom. Even taking it to mean the first year of the kingdom of Nārāsimhadēvar the year Ś 1093 or 1171 A. D. will not suit the period as Nārāsimha II came to the throne at about 1141 A. D.—30 years before.

The usual imprecation occurs at the end of the grant.
MYSORE DISTRICT.

MYSORE TALUK.

A paper sannad of the Mysore King Kanchirava Narasaraja Vaideyar in the possession of the Parakala Matt at Mysore.

Kannada language and characters.

1. ಹಾಗ್ಯ ಮಾಸ ಟಿಮ್ಮ ಅಂದಿಸಿದ್ದು ಮನೆಯ ನಿರ್ಧಾರಣೆ ಇತ್ತೀಚಿತ್ತು. ಅದೇ ನಾಮ ನಿಯಂತ್ರೀಸಿದ್ದ ಮೂಲ ವೈಕೆನ್.
2. ಹಾಗ್ಯ ಮಾಸ ಟಿಮ್ಮ ಅಂದಿಸಿದ್ದು ಮನೆಯ ನಿರ್ಧಾರಣೆ ಇತ್ತೀಚಿತ್ತು.
3. ಹಾಗ್ಯ ಮಾಸ ಟಿಮ್ಮ ಅಂದಿಸಿದ್ದು ಮನೆಯ ನಿರ್ಧಾರಣೆ ಇತ್ತೀಚಿತ್ತು.
4. ಹಾಗ್ಯ ಮಾಸ ಟಿಮ್ಮ ಅಂದಿಸಿದ್ದು ಮನೆಯ ನಿರ್ಧಾರಣೆ ಇತ್ತೀಚಿತ್ತು.
5. ಹಾಗ್ಯ ಮಾಸ ಟಿಮ್ಮ ಅಂದಿಸಿದ್ದು ಮನೆಯ ನಿರ್ಧಾರಣೆ ಇತ್ತೀಚಿತ್ತು.
6. ಹಾಗ್ಯ ಮಾಸ ಟಿಮ್ಮ ಅಂದಿಸಿದ್ದು ಮನೆಯ ನಿರ್ಧಾರಣೆ ಇತ್ತೀಚಿತ್ತು.
7. ಹಾಗ್ಯ ಮಾಸ ಟಿಮ್ಮ ಅಂದಿಸಿದ್ದು ಮನೆಯ ನಿರ್ಧಾರಣೆ ಇತ್ತೀಚಿತ್ತು.

(ಸಾಮರ್ಥಾನ್ಯ "ಪ್ರತಿ", ಎರಡು ಮೂಲಾಂಕ.)

Transliteration.

Kanchirava-Narasaraja-vaideyaravaru.

   nadavāga Rājava-
4. deyyaraiyanavara ārabhya nāṃnma kartaraiyanavara divasada varegu
   Rāmānuja daya-
5. pātra taniyanu āva-rittige nadadu bantu yīgalū ade rittige Rāmānua-daya-
6. pātra-taniyanu nadesikomdu barruvadu nirūpada prattiyanmu śyanabāgara
7. kadittake barreesi Rāmānujačāryara samnindhiyalli kaṭisuvadu

Śri (Seal).

Note.

A number of sannads written on old paper and belonging mostly to the 18th and 19th century were found in the possession of the Parakala Matt at Mysore. They were obtained on loan by the kind permission of the present Head of the Matt and have been copied and edited in this report.
The sannad which is noticed here is the earliest of them and belongs to the reign of Kaṇṭhīrava Narasarāja Voḍeyar but it does not refer to the Parakāla Matt. The first sannad that refers to the Parakāla Matt belongs to the time of Hyder Ali and is dated in the year Chitrabhānu sam. Mārgaśira śu. 14 which probably corresponds to November 30, 1762 A.D. Next comes the sannad of the Bēḷūr Chief, Krishṇappā Nāyaka Ś 1696 Jaya sam. Phāl śu. 15 corresponding to 17th March 1775 A.D. It records the gift of a village to Rāmānuja Parakālasvāmi disciple of Vēdānta Parakālasvāmi who was a disciple of Śrīnīvāsa Parakālasvāmi himself a disciple of Parakālasvāmi.

A copper plate grant at Seringapatam, E. C. III Seringapatam 64 of 1722 A.D. of the king of Mysore, Krishnarāja Voḍeyar I, son of Kaṇṭhīrava Narasarāja Voḍeyar II, refers to an ascetic named Śrīnīvāsa-yati. In lines 162-63 of the grant we find the verse

"Śrīnīvāsa-yatindrasya kṛipayā pariṇāśaya
Śrīvaishṇava-śriyā Krishnarājendrōti virājate ".

Also in lines 694-5 of the same grant we find the king Krishnarāja Voḍeyar the first calling himself Śrīnīvāsa-Paramahamsa-parivrājaka-pravarāṅghri-sarasthūra-sāndra-makaraṇa-rāṣṭrvāda-sampvardhitā-bhringa-rājanum. Thus the king recognises Śrīnīvāsa-yati as his guru and as his preceptor in Śrīvaishṇavism.

According to the Annals of the Mysore Royal Family, Part I, p. 163, the priest who came from Tīrūpāti as the above king's guru is Doḍḍa Parakālasvāmi. The matt tradition identifies him with Śrīnīvāsa-yati of the above copper plate and with Parakālasvāmi, guru of Śrīnīvāsa Parakālasvāmi in the Belur sannad.

A nirūp dated 1811 of the king Krishnarāja Voḍeyar III, calls the head of the Parakālasvāmi Matt as the Rājaguru and directs that special honours including the First Tirtha, Tirumālē, etc. should be offered in all Vishnu temples situated within the Mysore State to Parakālasvāmi or his agents. These honours are observed to this day. It is also to be remembered that in the sannad of the Bēḷūr Chief, Krishṇappā Nāyaka dated in 1775 A.D. the Chief calls the Parakālasvāmi as his special guru "Asmad asādharanā Svāmi."

The present record belongs to the reign of the Mysore king Kaṇṭhīrava Narasarāja Voḍeyar and is dated the 13th lunar day of the dark half of Jyeṣṭha in the cyclic year Vīrōḍhi. It is not dated in the Śaka era and there were two kings at Mysore of the name of Kaṇṭhīrava Narasarāja Voḍeyar, the first ruling from 1638 to 1659 and the second ruling from 1704 to 1713 and as the cyclic year Vīrōḍhi occurred in both the reigns in 1649 and 1709 it is not easy to definitely fix the date. But the nature of the paper on which the grant is written and the language and contents make the latter date more probable for the record. Taking this year the date becomes equivalent to 24th June 1709 A.D.
The sannad is not addressed to the Parakāla Matt but it is addressed to a certain person named Melugōte Chāmāiya. The word Śrīmatu used before his name indicates his high position. The sannad is issued in the name of the king Kāṇṭhiraṇa Narasārāja Voḍeyar and on the date, mentioned in the previous para. The sannad records an order of the king that the practice of using the tanian (invocatory verse) of Rāmanūja Dayāpatra in sacred places like the Tirunārāyanāsvāmi temple at Mēlukōte on the occasions of reciting Prabandhas (Tamil hymns) which was in vogue from the time of Rājavodeyar, king of Mysore up to the reign of Kāṇṭhiraṇa Narasārāja Voḍeyar should continue in the future also in the same manner as previously. A copy of this was ordered to be written in the records of the shanbhog (accountant) and the original itself was directed to be fixed in the Sannidhi (shrine) of Rāmānujāchārya (at Mēlukōte).

This sannad is not directly connected with the Parakāla Matt but contains an order laying down the use of the invocatory verse commencing with the words Rāmānuja Dayāpatram in Śrīvaishnavas temples at Mēlukōte, etc. This invocatory verse is used by the Vaḍagale sect of the Śrīvaishnavas at the time of reciting prabhandas in the temples. Rāmānuja-dayāpatram jnāna-vairāgya-bhūshaṇam śrīmad Venkataśāntahāryam vande Vēdāntadēśikam. This invocatory Sanskrit verse commencing with Rāmānuja-dayāpatram is stated in a work called Guru-paramparaprabhāvam (of the Vaḍagalai school) to have been composed by Brahmātantrasvāmi, disciple of Vēdāntadēśika and the reputed founder of the Parakāla Matt in the Kali year 4440 Bahudhānya sam. Āvaṇi-māsam su 2 Hasta-nakshatra which is equivalent to 18th August 1338 A.D. at Mēlukōte and sanctioned by Vēdāntadēśika for use in the recitation and study of the Tamil Prabandhas. It is said to have received further support from the approval of the God Ranganātha at Srīrangam in the year Sarvadhāri. The Parakāla Matt follows the Vaḍagale usage and it is only natural that the original order advocating the use of the above tanian should have been secured and preserved by the Parakāla Matt at Mysore.

The sannad has a seal on the top containing the name Narasārāja in Nāgari characters and the signature Śrī below.

A sannad of Krishnārāja Voḍeyar I of Mysore in the possession of the Parakāla Matt at Mysore.

Kannada language and characters.

ಮುಂಬಾರಾದ ಧರ್ಮಶಾಸ್ತ್ರದಲ್ಲಿ ಯುಕ್ತ ಜ್ಯೋತಿಃಸ್ವತಂತ್ರವಾತ್ಯತೆಯುದ್ದೆಯ ಸೈಂತಲ ಜನಾಂಗ.
ಸ್ವತಂತ್ರ ಭಕ್ತಿಯುದ್ದೆಯು ನೈವಾಂತೆ ಅನಿಲ.

15*
Transliteration.

Sri
Krishna

Anupanavaru
Krishnaraja Vadeyaravaru.
1. Chitrabhānu-sampvatsarada Mārgaśīra śu 14 llū śrīmatu " Haidarah-
2. lliṅkānā-bahadurīge barasi kaḻuhida nirūpa ādāgi Vēḍanta Parakāla-
3. svāmīgaḷa maṭhādallī nityagaṭleyallū nāḍavāṁtā Brāhmāṇara samā-
rādhane
4. munṭṭāda dharmakke Andūru-sthalada Attāni Navalūr Mūṅgipatṭi
5. yamba grāmagaḷamnnu Mātru-śri namma " amma] navara pāḍāra-
vinḍangalaḷi appane-
6. kodisi yī grāmagaḷamnnu nirupādhi-sarvamāṇyavāgi yī maṭhāda ha-
vālige nāḍaisikondū baruva ṛṭige mōdala sthalakke nirūpavāṁnnu
kaḷuhihi
7. yiruva mērege sarvamāṇyavāgi nāḍaḍu baruvali yichege sthaladalli
badu-
8. ku māduvanu yī grāmagaḷināda maṭhāda havālige baruva haṇava-
nnu sthalakke koḍahēli upadrapadisi grāmagaḷamnnu amkke māṭikondo
ma-
9. ttu nāṅaṅghage kirukula upadragala nāḍasuvādāgi kēḷapattu yidhitu
10. Vēḍāṁitta-parakāla-svāmīgaḷa maṭhādallī nāḍavāṁtthā samārādhane
munṭṭā-
11. da dharmakke Mātruṇṛ śi namma " amma] navaru dhārāgraḥitaṅvāgi
yi-maṭhāda dharma-
12. kke dhāreneradu koṭṭu yiruva prakārakke nirupādhi-sarvamāṇyavāgi
13. maṭhāda havālige nāḍaḍu baruvali adē mērege mattu suruchi gūḍi
nāḍaṅ-
14. koṇḍu baratakkā kāryadalli sthaladalli baduku māduvanu yī ṛṭige nāḍa-
vādu yuktavallavāda kāranā yī grāma-gaḷallī yiduvarege tegadu
15. koṇḍu yiruva hanavāmnnu punah kodisi biṭṭu nirūpa kaṭle prakārakke
16. maṭhāda havālige grāmagaḷamnnu nirupādhi-sarvamāṇyavāgi nāḍaṅ-
kom-
17. du barutṭa munḍe ārādarā kirukula upahati nāḍasadamṭte sthaladalli
ba-
18. duku māduvanige tākītyaṁnnu baresi koṭṭu saragavāgi nāḍaṅ
koṇḍu
19. baruvaḍu Śri

Note.

This sannad has a small seal with the letters Śri Krishna in Nāgari characters on the top. Below are two small lines, the upper one containing the name Ammanavaru and the lower one the name Krishnapājāvadeyaravaru. Below these is the main body of the sannad consisting of 22 lines and in the last of these is the letter śri standing for the royal signature,
The sanad records a grant made by the Mysore king Krishnaraja Wodeyar (II) and his mother (Ammanavaru). It is addressed to Haidar Ali-Khanabahadur or Hyder who was the ruler of the Mysore State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Margaśira in the year Chitrabhānu. No Šaka year is given but the only year Chitrabhānu in which Hyder was ruling is 81684 and the whole date is equivalent to November 30, 1762 A.D. Krishnaraja Wodeyar II was the king of Mysore from 1734 to 1766, and Hyder was ruling under him as sarvādhikāri. Dēvajamnaṁi was the king's adoptive mother.

The sanad begins with a statement that the villages Attāni, Navaluru and Mungipatli situated in Anduru-sthala were given away as ordered by the king's mother, free of taxes to the Matt of Vēdānta Parakālasvāmi for carrying on the charities like the feeding of Brahmins every day.

It is next stated in the sanad that some time after the above villages came into the possession of the Matt, a local agent (sthuladāli badukumādguvanu) was demanding for himself the rent due to the Matt and brought the villages under his authority and in various ways caused trouble.

The sanad concludes with an order that as the said villages were granted for the feeding of Brahmins in the Matt of Vēdānta Parakālasvāmi, the local agent had no right to interfere in the above manner and he was to be ordered to make over the money exacted till then to the Matt and to allow the Matt to enjoy in peace the said villages and to prevent any molestation or obstruction to the Matt in the enjoyment of the villages.

A sanad of the Bēlur Chief Krishnappa Nayaka, dated 81696 in the possession of the Parakāla Matt, Mysore.

Kannada language and characters.
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back

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34. 
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36. 
37. 
38.
Transliteration.

Seal.

Śrī Chamnarāyā.

1. śubham astu
   namas tunga-śiraś-chumbi-chandra-chāmara-chārave
   trailōkya-nagarā-rāmbha-
2. mūla-śanbhāya Śaṃbhāvē Harēr litā-āraḥ-ścha daushṭrā-daṅḍas sa
   pātva vaḥludhṛita
3. médinī yēna kajamkam iva yatra sālāsvasti śrī vijayā-bhyudaya Śālivāhana
   sāka
4. varuṣa 1696 ne vartamānakke saluva Jayanāma-saṃvatsarāda Phālguna
   śu 15
5. lū śrimad vēda-mārga-pratishtāpanāchāryābhaya-vēdānta-pravṛta-
   karāda
6. śānta-śama-damādyanaṁtą-kalyāṇa-guṇagāṇa-pari-pūrṇarāda\′asmad-
   asādhā
7. raṇa-svāmīgalā\′ā śrīmat Kavi-kathaka-kamāṭhāra-Charaha-nalina-
   yugala-vinyasta-sa-
8.mastātma-bharāraṇa śrīmat-paramahamsa-parivrājakacāryarāḍa Parakāla-
   vāmi-
9. gaḷavara sayyamśīndra-kripā-kāṭaksha-labdhāra\′āśrīnivāsa- Parakāla-
   svāmīgalava-
10. ra karuṇā-mṛta-pātrarāda\′Vēdānta-parakāla-svāmīgalavara kara-kamala
    samjātāra-
11. danta\′ā Rāmānuja-parakāla-svāmīgalavara maṭṭhada sēve\′ā Kāśyapa-
    gōtrada A.
121

12 pastambha-sūtrāda Bēlūra, Venkaṭādri-nāyakara, prapaturādā/Krishnapanāyaka-
13. ra paurānādā/Venkaṭādrināyakara putrānādā/Krishnapanāyakarū
tara ko-
14. tta bhūdāna-grāma-śasana-kramavendra pūrvadalli śritmad rājādhirāja
15. rājaparamśvara pradhapatpāpan apratima īrt viranarapati Krishnaparājāmahāra-
16. yaraiyana-vānu namma vṛidha-prapitāmahārāda śrimat śīṃdhugovinda
17. hindu
18. karaganda dhavaḷāṃka-bhitma barida-saptāngaharaṇa/turagadala-vibhā-
da Ma-
18. ṇīnāgapura-varādhiśvarar ādantā Yaraṇkrishnapanāyakaravari pālla
19. Bēlūra rājya kalva sutuva Aīgāra śīma-valitavaṇ ādā kasabē-sthalāda Yasaḷū-
20. ru-mande kūḍida/Bayalahanī-grāmaka pūrvavāda/Kyāte-grāmaka
dakshi-
21. navada/Urāguttirgrāmaka paschimavāda Channāpurakke uttaravāda
22. yī chaturgadi-madhya vada Hulugala-grāmakka sutuva kampdāyā 73 212
23. kke dēvavāyā ga 10 Brahmadvāya ga 33 0 bīdu mānya ga 60 āmṛtu ga
35 0
24. nuṇidu śudhanimta kampāya ga 38 2 6 mūvattentu yaraṇu hana vadda
bhū-
25. miyaṃnnu namma mātā-pitrīgalīge punyalokavagabēkendu/ Parakāla-
svāmi-
26. gaḷakripā-kaṭākshā-labdharāda Śrīnivāsa/Parakālasvāmigalavara/karunāṃ-
rita-pātra-

Back
27. rāda/ Vēdāṁpta/Parakāla-svāmigalavara karakamala-saṃjātar āda/Rāmā-
nuja-Pa-
28. rakālasvāmigalavara maṭhāda sēvege/Kācyapa-gōtrada Āpastambha-
sūtrada Bē-
29. lūra Venkaṭādrināyakara prapaturādā/Krishnapa-nāyakara pautrānādā/Venka-
30. tādrināyakara putrānādā/Krishnapanāyakarū/Hulugala-grāmadalli
niṃ-
31. tta kampdāyā 38 240 da bhūmiyāṃnnu yī-tithiyallyu Mēlugōṭte Yā-
davagiri Kshētra Kalyāṇi-tiradallū sahiranyødaka-dāna-dhāra-pūrvaka-
vāgi Kri-
32. ishūrpaṇavāgi koṭṭevāgi/yī bhūmige sutuva nīdhi nīkṣhēpa akshtī
gāmi
34. jala-taru pâshâna sidha-sâdhyamgañmba ashta-bhûga têjasvâmya griha râma kshetramum-
35. ttâgi yidda sarva-svâmmya-vâmnmu âgu-mâdkondu dânâdhî-vininaya-vikrâya-
36. mgâlîge yôgyavâgi sarvamânyavâgi nîmâma sîsbya-pârpamaryavâgi A-
37. chandráka-
38. sthâyigâgi anubhavisokondu bâhadendu Parakâlasvâmigalavara kripâ-
39. kaâksha-labdharâdal Srrînivâsa-parakâlasvâmigalavara karunâmrita-pâtrar åda-
40. Vêdânttâparakâla-svâmigalavara kara-kamala-sanjâtar åda Râmânuja-
41. para-
42. kâla-svâmigalavara maâtha sêvege Kâsyapagôtrada Āpastambha-sûtrada Bâl-
43. ra Venkaâdrinâyakara prapautrarâda Krrishnappanâyakara pautrarâda Vem-
44. kaâdrinâyakara putrarâda Krrishnappanâyakaru barasi koâtra bhû-dânâ-
45. sasana'yidakke sâkshîgâju Aîdityachandráv anilô nalaâcha dyaur bhûmi-
46. r ápó hridayam yamaâ cha ahaâ cha râtriâ cha ubhê cha samdhyâ dharmasya jânâ-
47. ti narasya vrittam'dâna-pálannayôr madhye dânâcch cbrêyônu-pálânam'dânà-
48. t svargam avâpnoti pálânâd achchutam padam'sva-dattâd dvigunam
49. puînnyam parada-
50. ttâu-n-pálânam'paradattâpahârêna sva-dattam nishphalam bhavêt'mad-
51. vâmśajâh
52. para-mahîpati-vâmśajâ vá yê bhûmipâs satatam ujvala-dharma-chitta'madha-
53. rmâmêva satatam paripâlayantî tvat-pâda-padma-yugañlam âirasâ namâ-
54. mî

Sri Channarâyâ.

(In Nâgârî characters.)

Note.

This record has the word Sri Râma and a seal containing the writing Sri Channarâyâ in Dévanâgiri characters above the main text. Below the text is also found a similar seal.

The sannad has two verses one addressed to Sambhu and the other addressed to Varaha in the beginning.

The object of the sannad is to record the gift of the village Hulugârale situated in Bêlûr kingdom, in Aigur siime, Yasañîru-mande to the east of Bayalaballi, south
of Kyāte, west of Ürugutti and north of Channāpura by the chief of Bēlūr named Kṛṣṇapāpako Nāyaka son of Venkaṭādri Nāyaka, grandson of Kṛṣṇapāpako Nāyaka and great grandson of Venkaṭādri Nāyaka to the guru of the Parakāla Matt named Rāmaṇuja Parakālāsvāmi disciple of Vēdānta Parakālāsvāmi who was a disciple of Śrīnivāsa Parakālāsvāmi who was a disciple of Parakālāsvāmi. The usual verses regarding witnesses to a man's conduct and imprecations against confiscators of property given away and the praise of kings who carry on grants made by others are next given.

The donee Rāmaṇuja Parakālāsvāmi is praised as the establisher of the path of the Vēdas, teacher of the two Vēdāntas (Sanskrit Upanishads and the Tamil Prābandhas), full of the good qualities of peacefulness, calmness and restraint, devoted to the feet of Vēdānta Dēśikāchārya, and paramahamsa-parivrājakāchārya. The guru is addressed as asmād-udādhraṇa-svāmī (our special guru or master) by the donee.

The donor Kṛṣṇapāpako Nāyaka is described as belonging to Kāśypagōtra and Āpastambha-sūtra and ruler of Bēlūr kingdom which was bestowed on his ancestor (vṛddha-prapitāmaha or great-great-grandfather) Yerakrṣṇapāpako Nāyaka by the king Kṛṣṣhṇārya (of Vijayanagar). The titles of the Bēlūr chief given here are:—Sindhu-Gōvīndara, Himakara-gāndā, dhavaḷāṃka-bhīma, seizer of the seven elements of sovereignty of Barida, destroyer of horse troops and lord of the excellent city of Maṇināgapura.

The net income of the village granted, viz., Hulugāle is said to be 38 varahas two and half haṇas, the gross income per annum being 73 varahas and 2½ haṇas from which 1½ varahas were to be deducted for dēvādāya (grants to temples), 33 varahas for Brahmādāya (grants to Brahmans) and ½ varaha for Biḍīmānaya (?). The grant was to be enjoyed in the succession of disciples free of taxes and with all the rights of possession. The place of grant is stated to be the bank of the Kalyāṇi (pond) at Mēługōṭe or Yādavagirikshētra.

The date of the grant is given as Ś 1696 Jaya sam. Phāl śū 15 and corresponds to 17th March 1775 A. D. There is a Kṛṣṇapāpako-Nāyaka, chief of Bēlūr, ruling from 1755 to 1794. He is evidently the donor of this grant.

Śrīnivāsa Parakālāsvāmi disciple of Parakālāsvāmi is the author of a work named Nyāsavidyā-prakāśa-vivṛti. (Madras Oriental Mss. Cat. P. 10217 Vol. XXVII Supple.)

A sannād of Tippu Sultan of Mysore in the possession of the Parakāla Matt at Mysore.

Kannāḍa language and characters.
1. ಪುರ್ವಕೋಣದ ಸಿಂಹಾಸನದ ರವಿ ಪೂರ್ವಕೋಣದ ಸಿಂಹಾಸನದ ಸ್ಮರಿತ.
2. ಲಿರಿವಿಗೆ, ಗೌರವ ಮಾರುತ ತುದು ಮಾತಾ.
3. ಏಳಿ ಸರ್ಕಾರದ ರಾತ್ರಿ ಸಿಂಹಾಸನದ ಸಮಯ ಕಾಲ.
4. ದೇವರಾಯ ದೇವರಾಯ ದೇವರಾಯ ದೇವರಾಯ ದೇವರಾಯ ದೇವರಾಯ.
5. ಈ ಸುತ್ತೆದ ನಂತರ ಈ ಸುತ್ತೆದ ನಂತರ ಈ ಸುತ್ತೆದ ನಂತರ ಈ ಸುತ್ತೆದ ನಂತರ.
6. ಗ್ರಾಮಾಣಯ ಸಮುದಾಯದ ಮೇಲೆ ಈ ಸುತ್ತೆದ ನಂತರ.
7. ನಂತರದ ಸಮಯದಲ್ಲಿ ಈ ಸುತ್ತೆದ ನಂತರ.
8. ಜೊತೆ, ಸಿಂಹಾಸನದ ಸಮಯ ಈ ಸುತ್ತೆದ ನಂತರ.
9. ಈ ಸುತ್ತೆದ ನಂತರ ಈ ಸುತ್ತೆದ ನಂತರ.
10. ಈ ಸುತ್ತೆದ ನಂತರ ಈ ಸುತ್ತೆದ ನಂತರ.
11. ಈ ಸುತ್ತೆದ ನಂತರ ಈ ಸುತ್ತೆದ ನಂತರ.
12. ಈ ಸುತ್ತೆದ ನಂತರ.
13. ಈ ಸುತ್ತೆದ ನಂತರ.
14. ಈ ಸುತ್ತೆದ ನಂತರ.
15. ಈ ಸುತ್ತೆದ ನಂತರ.

**Transliteration.**
1. Navabá Tipúsulatán bahadaravaru
2. Šobhakriśa sám | Bhádrapada ba 5 lu śīmatu | dēvasthānada-sī-
3. me-pārupatyagāra Kupaiyyanige barasi kaluhida nirūpa adāgi
4. Mēlugu-te-dēvasthānadalli pūrvā-rabhya nāḍadu baruttā yiddadda-
5. nnu Anche Šāmaiyanu aḍdi-māḍi yidhānāmtte pūrvā-pra-
6. kārakke Rāmānuja-dayā-pātra Śrīsailadaya-pātra saha
7. nāḍadu baruva hāge nēmāka māḍisi kaluhisi-yidhītu prā-
8. kārabhya nāḍadu bandu yiruva prakārakke Vāḍagale Temka-
9. le ubhaya-pakshavāmma sariyāgi nāḍasi-koṇdu baru-
10. ttā nūtanaavāgi tāndu yiruva Pulalokāchāramma moda-
11. lu yidda balīje kaluhisi tirunakshatrakke Kēsavasvāmi
12. mumttāda mamṭapagalige dēvaramma bija-māḍisi tirtha-pra-
13. sāda saha praku mērege koṇisuttā svāmi-śeveyamma sa-
14. mbhramadalli āgumādisuvedu nirūpa prati Šānabhagara lekha-
15. kke barasi Parakāla-Jiyara maṭhadalli kaṭṭīsuvudu

**Note.**
This nirūp was issued by Navába Tipú Sultan Bahadaravaru. It has a seal above in Persian characters with the name Tipu Sultan and the date 1186. But the reading of the date however is doubtful and the details of dating according to Hindu system given in line 2 of the record, Šobhakriś sam. Bhádrapada ba 5 would
correspond to 15th September 1783 A. D. the only year Šōbhakrit occurring in the reign of Tipu Sultan corresponding to 1783.

The nirūp is addressed to Kuppaiya, dēvasthānada-sīne-pārupatyāgār or manager of the department of temples in the State and relates to the system of reciting invocatory verses in the temple at Mēlukōte (See number 15). It is stated in this nirūp that Anche Śāmāiyya (an officer under Tipu) was violating the old usage in the temple at Mēlukōte regarding the use of invocatory verses and it was now ordained that both forms of invocation which begin with Rāmānuja-dayāpātra and Śrīśaila-dayāpātra might be used. Further the pārupatyāgār was ordered to be fair to both the sects of Vaḍagalai and Tenkalai (which used the above invocations) and to remove the image of Pillai Lōkāchār (a saint of the Tenkalai sect) to its original place at Mēlukōte and to take the god in procession to Kēśavsvāmī maṅṭapa and other maṅṭapas and distribute tīrtha (sacred water) and prasāda (consecrated food offered to god) during the time of Tirunakshatra and conduct the services with zeal in the usual manner.

Directions are next given that a copy of the nirūp should be preserved in the register of the accountant (śānabhōga) and the nirūp itself should be preserved in the matt of the Parakāla Jiyar (head of the Parakāla Matt).

It is interesting to note that while a previous sannad issued in the reign of Kaṇṭhirava Narasarāja Vodeyar lays down the rule that only the Vaḍagalai invocation (beginning with Rāmānuja-dayāpātra) should be used in temples the present sannad orders the use of invocations of both the Vaḍagalai and Tenkalai sects and that both the sannads claim old usage for the invocations laid down in them. The Tenkalai school uses the following invocatory verse during the recitation and study of Prabandhas:—Śrīśailēśa-dayāpātraṃ dhiḥhaktyādi-guṇārṇavam yatindra-pranāvam vande Ramyajāmātaram muniṃ. This verse is said to have been miraculously revealed by God to the disciples of Maṇavāja-mahāmuni while they were engaged in the study of the Prabandhas under their guru.

19

A sannad of Krishṇarāja Vodeyar III, king of Mysore, dated 1811 A. D. in the possession of the same Parakāla Matt at Mysore.

Kannada language and characters.

1. ಕನ್ನಡ ವ್ಯಕ್ತಿಗಳು ಸ್ಥಾನಾತ್ಮಕ ಮೂಲಕ ಸ್ವೀಪ ಮಾಡುವುದು.

2. ಕನ್ನಡ ವ್ಯಕ್ತಿಗಳು ಸ್ಥಾನಾತ್ಮಕ ಮೂಲಕ ಸ್ವೀಪ ಮಾಡುವುದು.


Transliteration.

(Krishṇarāja-vadeyar’s seal.)

with the letters

(Śri Chāmarāja-vadera tanuja Krishṇarājavadearu)

Krishṇarāja-vadeyaravaru.

1. Prajōtpatti-samvatsarada Vaisākha ba 13 Sōmavāradalū
2. śrīmatu ́ ayamane śime gadigala āmi-
3. lāne vakiledārāne va dēvasthāna pārupatya gārāne hāla yī-
4. stakabāla yilākhe mulaka Maisūra barsakaluhista
5. nirūpa adāgi niṃma niṃma gadigalali yiruva Vishnudeva-
6. sthānagajalalu Vēda-mārga yityādi rājagurugalāda ́ ́
7. śri Ghaṇṭāvatāra Parakālasvāmigalavari ge modalu ttrtha ti-
8. rumāle varaśe vinīyōga śri Śaṭagōpa muntāda sakalamari-
9. yādegalamnmu prathamatā kođuvame appane kođsi yidhatagi
10. avara kađeyimdā ājñā-dhārakarāgi yiruva mathada Brāhma-
11. ruge madalu va [rase] || tirtha tōn̄ča modālāda sakala marīyā-
12. degalāmu naḍasuvadu yiddalle śrī svāmigalavaru dēvästhā-
13. nagalīge dayamāduvalli śrī Śaṭṭagōpa tāḷa myāḷa saha ya-
14. darāgi padhati prakārā yadarugomdu karadukōṇdu hōgi

Back
15. tirtha tirumāle myāle barada prakārā marīyāde saha naḍasu-
16. vadu śrī svāmigalavaru yāva Vishnu-sthalake bāndu yiddagyū
17. śrī svāmigalavaru hēḻida prakārā naḍadukōṇdu mūndala gadi-
18. ge marīyādegūḍi kaḷuhiṣi koḍuvadu yi sammadina nakalam-
19. nnu nimma nimma gaḍigala Śrīrāṭēdārara lekhake barse devilānagala
20. Śānubhāgara lekhake barse asalu samnaddamunu yivara vaśake him-
21. dake koḍuvadu ba tārīku 20 ne māhe May san 1811 ne yi-
22. sāviyallū

Śrī Krishṇa

Note.

This is the earliest of the sannads issued by the Mysore king, Krishṇarāja Vaḍeyar III. It is dated in the English or Christian Era and the cyclic year and month and tithi are also given. The date given is 20th May 1811 and Prajōṭpatti-saṁvatsara Vaisākha ba 13 Monday.

It is a nirūp addressed to the Amils, killedārs (officers in charge of forts), pārupatyāgārs (managers) of temples, etc. in the kingdom of Mysore. The nirūp records an order of the king that certain honours in all the temples of the god Vishnu situated within their jurisdictions should be offered first to the Rājaguru (royal preceptor) Śrī Ghaṇṭāvatārara Parakālaśvāmi. These honours are said to consist of the distribution of tirtha (sacred water used in bathing the god), offer of garlands (tirumāle), varaśe (giving of consecrated food only to select holy personages viniyōga, (distribution of consecrated food to all), placing of Šaṭṭagōpa on the head (Śaṭṭagōpa consisting of a metallic cup-like vessel on which the feet of Vishnu are imprinted). These were ordered to be offered before all others to the above svāmi.

It was further ordained that the first tirtha, garlands, etc. in the temples of Vishnu should be given to the Brahmans of the above Matt authorised by the Matt (in the absence of the svāmi). When the svāmis (heads of the Parakāla matt) visited the above temples, the temple authorities were required to meet the svāmi with the usual honours of Šaṭṭagōpa, musical band (tāḷa myāḷa) etc. and take him to the temple and offer him tirtha and garlands and the honours as stated before. In all the Vishnu temples visited by the above svāmis the temple authorities were further required to carry out the instructions of the svāmi and conduct him with honours to the next gadi (village boundary).
A copy of this sannad was ordered to be entered into the registers of the accountants (sānubhāga) of the above temples and the original itself was to be returned to the Parakāla Matt.

It may be of interest to note that the honours recounted in the above sannad are even now offered to the gurus and representatives of the Parakāla Matt.

20

A sannad of Krishṇarāja Vaḍeyar III of Mysore, dated 1816 in the possession of the Parakāla Maṭha, Mysore.

Kannada language and characters.

(Seal in the Devanāgari characters.)

Transliteration.

Sri Chāmarāja vaḍeṇa tanuja Krishṇarājavādeṇu.
Note.

This nirūp also belongs to the reign of Krishnarāja Vaḍeyar III, King of Mysore and is dated 25th January 1816 A.D. corresponding to Yuva-samvatsara Pushya ba 11.

It contains a seal above with the words Śri Chāmarājavadēra tanuja Krishnarājaravođeru inscribed in Dévanāgari characters inside. Below the nirūp is the king’s signature Śri Krishna.

The nirūp is addressed by the king Krishnarāja Vaḍeyar III to the amils (heads of the taluks), kiledārs (heads of fortresses), sunkada-maņegārs (customs officers) of the villages in Aramanesime (Palace department) and exempts the bags of rice brought from the village Hulugalale in Manjarābād Taluk to the Matt of Parakālasvāmi (at Mysore) from customs duties on production of a letter of authority from the pārapatyegār (manager) of the Matt. But it was directed that customs duties at the usual rates should be collected on bags of rice belonging to the Matt sold on the way.

The name of the writer of the nirūp is given as Appāji Rāv, Munshi Hajūra Puranūr (illustrious).

The village Hulugalale was presented to the Parakāla Matt, Mysore, by the Bēlūr Chief Krishoappa Nāyaka (See No. 17.)

21

A sannad of Krishnarāja Vaḍeyar III of Mysore dated November 1817 A.D. in the possession of the Parakālasvāmi Matt, Mysore.

Kannada language and characters.

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ನೂಡು ಕೇಳಬಡುವುದಾಗಿ ಕೆಲಸುತ್ತಿತ್ತು ಸಂತಸು ಶರಿ.

ಕಂಬ ಕೆರೆ ಕಾಯನ.
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1. ನಿಸರ್ಗದ ನೃತ್ತಿ ಕಾರಣ ತೆರೆದ ಅನುಕ್ರಮದಲ್ಲಿ ನೂಡಲ್ಲಿ ಪ್ರಸರಿಸಲು.
2. ಸಾಮಾಜಿಕ ನಿಸರ್ಗದ ಅನುಕ್ರಮದಲ್ಲಿ ಪ್ರಕಟಿಸಲು ಆರಾರಿ ಆರಾರಿ ಆರಾರಿ.
3. ಕೇಳಬಡರು ನಿಸರ್ಗದ ನೃತ್ತಿ ಕಾರಣ ಪ್ರಸರಿಸುವುದಾಗಿ ನೂಡಲ್ಲಿ ಪ್ರಸರಿಸಲು.
4. ಶಾಸನಕ್ಕೆ ಪ್ರಸರ್ಪಿಸಲು ಪ್ರಕಟಿಸಲು ಆರಾರಿ ಆರಾರಿ ಆರಾರಿ.
5. ಸಾಮಾಜಿಕ ನಿಸರ್ಗದ ನೃತ್ತಿ ಕಾರಣ ಪ್ರಸರಿಸಲು ಆರಾರಿ ಆರಾರಿ ಆರಾರಿ.
6. ಕೆರೆ ನೂಡಲ್ಲಿ ಪ್ರಸರ್ಪಿಸಲು ಪ್ರಕಟಿಸಲು ಆರಾರಿ ಆರಾರಿ ಆರಾರಿ.
7. ಅನುಕ್ರಮದಲ್ಲಿ ಪ್ರಕಟಿಸಲು ಆರಾರಿ ಆರಾರಿ ಆರಾರಿ.
8. ಕೆರೆ ನೂಡಲ್ಲಿ ಪ್ರಸರ್ಪಿಸಲು ಪ್ರಕಟಿಸಲು ಆರಾರಿ ಆರಾರಿ ಆರಾರಿ.
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Transliteration.

(Seal in Devanagari Characters.)

Chamaraja Vaidra tanuja Krishnaraja Vaidru.

1. Isvarasamvatsarada Kartika sudha 15 Bhannuvadallu srilatu
2. Buknake Amila Chanegaudage barasi jahissida nirupa adagi Ma-

**A**
3. hisāru-samsthānada parama-gurugaḷāda śrimad Brahmataṇtra-ghanṭā- 
vatā.-
4. ra Parakālasvāmigalavara maṭhadalli Śri Hayagriva Lakṣmiṇārayaṇa-
dē.-
5. vara kaṁkaryada bagye yē tāloku paiki Varāhanāthkallahali-grāma
6. sarvamānyā appaṇe koṭiruvadara samipadalli yiruva grāmā yē-
7. ga maṭhake sarvamānyā appaṇe koṭiruvadu asali grāma 7 dākhale grā-
ma 4 ke saha bērjiyināmattī hortu kaṃ gu 548. 21, 1/16. paiki aśi-
9. dā-sāguvali āgataka lukasānu gu 17:9 1/16 jātā bāje-bābu sudā
10. Dhātu-saṃvatsaraṅke sāguvali gu 530'34 ke grāmagaḷā vivarā
11. 55½ Bukahaḷi 1 ke bērjiy 58'7½ 1/16 ke lukasānu 3:2½ 1/16 jātā sāgu
12. 68 Yagachikuppe bērja-mēre sāguvali
13. 51½ Kāṭṭhaḷi bērjiy 56'9¼ 1/16 ke lukasānu 5. 44, 1/16 jātā sāgu
14. 15'1¼ Saṁkanahalli bērjiy 16 ke lukasānu. 8½ jātā sāgu.
15. 138'6¼ Ganjigere asali 1 dākhale 3 ke saha bērjiy mēre sāguvali
16. 87 Aṃbigara-grāma asali 1 dākhale 1 bērjiy mēre sāguvali
17. 34½ Purada grāma bērjiy 37'8¼ 3/16 ke lukasānu 3'8 3/16 jātā sāgu-
18. 80'4½ bāje bābu 67'6½ sunīka bērjiy 72'2. lukasānu 4'5½ jātā sāgu 12'8
    chilarā bāje bābu bērjiy mēre sāguvali 530'34 asali 7 dākhale 4 bērjiy
    548'2½ 1/16 lukasānu 17'9. 1/16
19. vubhayaṃ asali grāma yēḷu dākhale grāma nālkake saha bērjiy kaṃ-
20. tīrāyi aṁūra nāluvattu yamṭu varahavū yaraṇḍu-haṇa hāgu vi-
21. sa paiki lukasānu kaṇṭirāyi hadinēḷu varahavū vambhatu haṇa viṣa
22. jātā sāguvali kaṇṭirāyi aṁūra mūvattu varahavū mūrū-
23. haṇa hāgu viṣa saha sarvamānyā appaṇe koṭiruvadaramīda sa-
24. dari asali dākhali grāmagaḷāmīnu śri maṭhada havāla māḍikōṭṭu Ī-
25. śvara-saṃvatsara-dārabhāya varashamprati tājā saṃnada vujūra māḍade-sa-
26. rvamānyā nāḍaśikondū baruvadu yē saṃnada nakalu tāloku Śirastā-
27. ra daptarake bare [si] asala saṃnada śri maṭhada havalige vāpasu
    kōḍuvadu tā-
28. riku 23 ne māhe Navambara san 1317 ne yisavi khatta Prasannaiyya
    munashi
29. hujūru
    asali yēḷu dākhali nālkukke saha bērjiy kaṇṭirāyi aṁūru nālvaṭeṇṭu
    varahau�araṇḍu haṇa hāgu viṣa sarvamānya appaṇe koṭu yirumērige
    nāḍaśikondū baruvadu.

Śri Krishṇā.

Note,

This nirūp contains the same seal and signature of Krishnarāja Vaḍeyar III
as the previous number.
It is dated 23rd November 1817 corresponding to Ḵāvara sam. Kartika śu 15 
Sunday and is addressed by the king to Channegauḍa, who was the āmīl of Būkina-
kere. It records the gift by the king of 7 asali villages (principal villages) and 4 
dākhale villages (hamlets) situated near the village Varāhanātha Kallahalḷi in the 
above Taluk which was previously granted as sarvamānyo to the Parakālasvāmi Matt 
The donee is named Brahmatantra Ghanṭāvatāra Parakālasvāmi, the paramaguru 
(chief teacher) of Mahisūrusamsthana. The object of the grant is said to be to 
provide for services of Śrī Hayagriva Lakshminārāyaṇa-dēvaru (gods) in the matt 
of the above guru.

Details of the income of the villages granted are next given: Būkahanalḷi village: 
gross income for the year Dhātu 58 varahas 7½ haṇas and 1 visa: deducting out 
of this for lūksānu (loss) a sum of 3 varahas 2½ haṇas and 1 visa, the net income 
comes to 55½ varahas (10 haṇas = 1 varaha).

Yagachikuppe: net revenue 68 varahas.

Kaṭeṣalḷi: gross income 56 varahas 9½ haṇas and 1 visa: deduct for lūksānu 5 
varahas 4½ haṇas and 1 visa: net revenue 51½ varahas.

Sankanahalḷi: gross income 16 varahas: deduct for lūksānu 8¼ haṇas: net 
revenue 15 varahas and 1½ haṇas.

Ganjigere: including 1 asali and 3 dākhale villages: net revenue 138 varahas 
and 6½ haṇas.

Ambigaragrama: including 1 asali and 3 dākhale villages: net revenue 87 
varahas.

Puradagrama: gross income 37 varahas 8½ haṇas and 3 visas: deduct 
for lūksānu 3 varahas 8 haṇas and 3 visas: net revenue 34 varahas and ½ 
haṇa.

Income from Bāje bābu (miscellaneous receipts) is 80 varahas and 4¼ haṇas. 
Details for this item: customs (sunka) gross income 72 varahas 2 haṇas: deduct 
for lūksānu 4½ varahas and ½ haṇa: net income from customs 67½ varahas and 
1½ haṇa: add to this 12 varahas and 8 haṇas from Chillara-bājebābu (minor 
miscellaneous receipts): total comes to 80 varahas and 4½ haṇas.

Total gross income for the year Dhātu for 7 principal and 4 minor villages 
(hamlets)—548 varahas 2½ haṇas and 1 visa: Deduct for lūksānu 17 varahas, 9 
haṇas and 1 visa: net income is equivalent to 530 varahas 3½ haṇas and 1 visa 
[The visa in the net income is a mistake].

These villages with the above gross and net income were to be made over 
to the above Matt free of taxes from the year Ḵāvara by the Āmīl without demanding 
a fresh sannad every year. A copy of this sannad was to be entered into the 
ḍaptaṛs (registers) of the śirastedār of the Taluk and the original sannad was to be 
handed over to the possession of the Matt.

The writer of the sannad is named Prasannaiya, munshi bujūru.
Below these lines written by the above Prasannaiya is a postscript in the king's own handwriting stating that 7 major (asali) and 4 minor (dākhale) villages of the gross revenue of Kaṇṭhiriyi 548 varhaas, 2 haṇas, 1 hāga 1 visā were granted as sarvamānya and that this grant should be carried on.

22

A sannad of Krishnarāja Vādēyar III, King of Mysore dated January 1817 in the possession of the Parakāḷa Matt, Mysore.

Kannada characters and language except lines 1 to 33 and 145 to 152 which are in Sanskrit.

1. 22

(Translation:)

(Translation:)

10. 22

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28. ತುಂಡು, ಭಕ್ತಿ ವಸ್ತ್ರ ಮಾಡಿದ್ದರು, ವಿನಾಶವಾದ ವಿಷಯ
29. ಮಹಾನಂತರ ನಂತರ ಶಾಸನ ರಚನೆ
30. ಹುಲ್ಲು ಪರಿವಾರವನ್ನು ರಚಿಸುತ್ತಿದ್ದರು.
31. ಭೀಮ ಬಾಲ ಭಕ್ತಿ ವಸ್ತ್ರವನ್ನು.
32. ಜೀವನದ ದೀಪ ಭಕ್ತಿ ವಸ್ತ್ರ ತಾಪ.
33. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
34. ಧರ್ಮಕಾರಿಯ ನಂತರ
35. ಕಾಲ್ಲು ಪರಿವಾರವನ್ನು ಮಾಡಿದ್ದು, ಭಕ್ತಿಯ ವಸ್ತ್ರವನ್ನು.
36. ಸೂಕ್ಷ್ಣ ಪಾಲನ ವಸ್ತ್ರವನ್ನು.
37. ಭೀಮ ಬಾಲ ಭಕ್ತಿ ವಸ್ತ್ರವನ್ನು.
38. ಕಾಲ್ಲು ಪರಿವಾರವನ್ನು ಮಾಡಿದ್ದು, ಭಕ್ತಿಯ ವಸ್ತ್ರವನ್ನು.
39. ಕಾಲ್ಲು ಪರಿವಾರವನ್ನು ಮಾಡಿದ್ದು, ಭಕ್ತಿಯ ವಸ್ತ್ರವನ್ನು.
40. ಭೀಮ ಬಾಲ ಭಕ್ತಿ ವಸ್ತ್ರವನ್ನು.
41. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
42. ಧರ್ಮಕಾರಿಯ ನಂತರ
43. ಭೀಮ ಬಾಲ ಭಕ್ತಿ ವಸ್ತ್ರವನ್ನು.
44. ಭೀಮ ಬಾಲ ಭಕ್ತಿ ವಸ್ತ್ರವನ್ನು.
45. ಧರ್ಮಕಾರಿಯ ನಂತರ
46. ಭೀಮ ಬಾಲ ಭಕ್ತಿ ವಸ್ತ್ರವನ್ನು.
47. ಧರ್ಮಕಾರಿಯ ನಂತರ
48. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
49. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
50. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
51. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
52. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
53. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
54. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
55. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
56. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
57. ಸಿದ್ಧಡು ವತ್ತಿ ಬೀದರೆಯ ಪ್ರಮಾಣ.
58. ಭೂಪತ್ರಣದ ಕೈಗಾರಿಕೆ, ಸಿಂಪಿಕೆ ರಾಷ್ಟ್ರೀಯ ಕೇಂದ್ರದ ಭೂಪತ್ರಣ ಅಸ್ಮೃತಪ್ರದೇಶಗಳ ತಿನ್ನುವ ವಿಧಾನ.

59. ವೃತ್ತಿ ಸಂದರ್ಭದಲ್ಲಿ ರಾಷ್ಟ್ರೀಯ ವೈವಿಧ್ಯದ ಉಪಯೋಗವನ್ನು ತಿನ್ನುವ ವಿಧಾನ.

60. ಬಿಂದುವಾರು ವೃತ್ತಿ ಸಂದರ್ಭದಲ್ಲಿ ನೂತನ ಜಾತಿಯ ಹೊಸ ಕೈಗಾರಿಕೆಗಳನ್ನು ತಿನ್ನುವ ವಿಧಾನ.

61. ಹೊಸ ಬಿಂದುವಾರು ವೃತ್ತಿ ಸಂದರ್ಭದಲ್ಲಿ ಹೊಸ ಜಾತಿಯ ಕೈಗಾರಿಕೆಗಳನ್ನು ತಿನ್ನುವ ವಿಧಾನ.

62. ಹೊಸ ಸಂದರ್ಭದಲ್ಲಿ ಒದಗಿಸುವ ವೃತ್ತಿ ಸಂದರ್ಭದಲ್ಲಿ ಹೊಸ ಜಾತಿಯ ಬಿಂದುವಾರು ಮತ್ತು ವೃತ್ತಿಯ ಸಂದರ್ಭದಲ್ಲಿ ಹೊಸ ಕೈಗಾರಿಕೆಗಳನ್ನು ತಿನ್ನುವ ವಿಧಾನ.

63. ಹೊಸ ಸಂದರ್ಭದಲ್ಲಿ ಹೊಸ ಜಾತಿಯ ಕೈಗಾರಿಕೆಗಳನ್ನು ತಿನ್ನುವ ವಿಧಾನ.

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78. ಹೊಸ ಸಂದರ್ಭದಲ್ಲಿ ಹೊಸ ಜಾತಿಯ ಕೈಗಾರಿಕೆಗಳನ್ನು ತಿನ್ನುವ ವಿಧಾನ.
79. ಗಳು ಮಾಡಬರುವ ಪ್ರಕಟಪಡಿಸುವ ಅನುಮೋದನೆ

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90. ಗಳು ಮಾಡಬರುವ ಪ್ರಕಟಪಡಿಸುವ ಅನುಮೋದನೆ

91. ಗಳು ಮಾಡಬರುವ ಪ್ರಕಟಪಡಿಸುವ ಅನುಮೋದನೆ

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99. ಗಳು ಮಾಡಬರುವ ಪ್ರಕಟಪಡಿಸುವ ಅನುಮೋದನೆ

* ಎಂದು ಪ್ರಕಟಪಡಿಸಲು ವಿವರಗಳು ವಿವರಗಳು ವಿವರಗಳು ವಿವರಗಳು.

+ ಎಂದು ಪ್ರಕಟಪಡಿಸಲು ವಿವರಗಳು ವಿವರಗಳು ವಿವರಗಳು ವಿವರಗಳು.
100. ಕೊಟ್ಟುಮರು ಹೊಂದಿಕೊಂಡಿರುವ ಅವಳ ಕೊಂಡಿರುವ ನೀವಿನ ಹಾಳ

101. ಕೊಡಿಯು ಇಂದಿನ ಕಾಲದಲ್ಲಿ ಮಹಾಪಾಠದ ಶರಿಯಾದವರೆಗೆ ಕೆಲವು ಸಾಮಾನ್ಯ

102. ಹಾಳ ಹೊಂದಿರುವ ಕ್ರಮವೊಂದಿಗೆ ಅವಳನ ಹಾಳನ ಮಾತ್ರ ಕೊಳ್ಳುವ

103. ನಂತರ ಅವಳನ ಹಾಳನ್ನು ಮಾತ್ರ ಅವಳನ ಹಾಳನ್ನು ಸೂಚಿಸಿ ಎಂದರೆ ನಂತರ

104. ಮಾತ್ರ ಅವಳನ ಹಾಳನ್ನು ಸೂಚಿಸಿ ಎಂದರೆ ಅವಳನ ಹಾಳನ್ನು ಸೂಚಿಸಿಕೊಳ್ಳುವ

105. ಕೋಟ್ಟು ವೇಳೆಗೆ ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಸೂಚಿಸಿಕೊಳ್ಳುವ

106. ಬಡಮೋ ವೇಳೆಗೆ ದೃಢವಾಗಿ ಮಾತ್ರ ಅವಳನ ಹಾಳನ್ನು ಸೂಚಿಸಿಕೊಳ್ಳುವ

107. ಮಾತ್ರ ಅವಳನ ಹಾಳನ್ನು ಸೂಚಿಸಿ ಎಂದರೆ ಅವಳನ ಹಾಳನ್ನು ಸೂಚಿಸಿಕೊಳ್ಳುವ

108. ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಸೂಚಿಸಿಕೊಳ್ಳುವ ಅವಳನ ಹಾಳನ್ನು ಸೂಚಿಸಿಕೊಳ್ಳುವ

109. ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಸೂಚಿಸಿಕೊಳ್ಳುವ ಅವಳನ ಹಾಳನ್ನು

110. ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಸೂಚಿಸಿಕೊಳ್ಳುವ ಅವಳನ ಹಾಳನ್ನು

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113. ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಸೂಚಿಸಿಕೊಳ್ಳುವ ಅವಳನ ಹಾಳನ್ನು

114. ಕೊಡಿದಾದ ಕೊಡಿದಾದ ಸೂಚಿಸಿಕೊಳ್ಳುವ ಅವಳನ ಹಾಳನ್ನು

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*131. ಹೊಂದಿರುವ ಕೊಡಿದಾದ ಸೂಚಿಸಿಕೊಳ್ಳುವ ಅವಳನ ಹಾಳನ್ನು.
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Transliteration.
1. subham astu  visu [d] dha-vijana-ghana-svarupaṃ vi-
2. guṇa-viśrutana-baddha-dikṣam [ ] dayānīḍhaṃ deha-
3. bhṛtām saranyam dévaṃ Hayagrīvam ahaṃ pra-
4. padye Lakṣmīnārāyaṇā śrīmān Śrīyam āvī-
5. gya vakshaśi niṣṭayaśarya-pradātāham ityayaṃ tvā-
6. bhaya-pradaḥ śrīmat-Kāntimatēyāya Kām-
7. chtpūrṇa-manasvīṇe śrīmat-Kūrāṇga-pūrṇa-Sri-
8. bhāṣhyādāya namō namāḥ śrīmatē sarva-taṃ-
9. trēśu svatantrāya sudhīmatēkavi-tārīkā-
10. śimhāya Vēdānta-guravē namah āhūri-
11. tapō-labhyaū narakārtī-nivārakau Parakāla-
12. yatindrasya charaṇau śaraṇau vraje"
13. śrīmad akhilāṃḍakoti-brahmamāṇaṃ-
14. āñanaṃ avānmanasa-gōchā-
15. rāyuṭāditya-vidyāditaprākīta-sarva-sam-
16. pat-samrūddha-āri-Vaiṅkūṭṭhānagara-nayanāyalā-
17. nānāṃdānaya-divya-ratna-maṇḍapa-mādhya-vila-
18. sat-phanāmaṇi-sahasra-maṇḍit-ānanta-śe-
19. shaptṛṭṭhā-mahārāja-mudrā-virājamanā śri
20. Vaiṅkūṭṭhā-vallabha-divyājñā-vatirna-durvādi-garva-

* ಕುಡು ಭೂಮಿಯ ಸುಂದರಮಾಣೇ ಸರಾಣಾರು

18°
21. nirvāpana-nipuṇa śrīmaś-Chhādraika-mahābhā-
22. shya-rachana-chāturi-dhūrīṇa śrīmad-Rāmānujā-
23. chārya-yatīvarānugraha-labdhha-chatus-saptati-sami-
24. khyā-nishqāta-Vaishnavakula-bhadrasana-samullasa-
25. a chhrimad vēdamārga-pratishthāpanā-chhārya paramaham-
26. sa-parivrājakāchhārya sarva-tranta-svatantrābha-
27. ya-nigamāmātacchārya-śrīmat-KaviKathaka-kam-
28. thirava-charaṇa-nalina-yugala-vimnnyastha-samstātma-
29. bhara śrīmad Rāmānuja Parakāla-sampyāmīmp
30. dra-kripānugrahita śrīmad Bramhataṃtra Ghān-
31. tāvatāra Parakāla-guruvara-samādhdhita śrī-
32. mad akhilāndakotī-bramhāṃḍanāyaka śrī-
33. man-mattha-samśhitha śrī Hayagrīva Lakṣmī-nārāya-
34. u-svāmīvyavāra samāṇidhige
35. Harēr Lilāvarāhasya daushṭrā-daṇḍas sa pātu naḥ! Hēmādri-kalasa
yatā
36. dhātrī chhatra-śriyam dadhaunam ūnāst Varahāya līlayōddharatē
37. mahākhura-madhhyagatō yasya Mēruḥ kkaṇa-kaṇyāyateīpātū
taṇi jaganti samātām akūpaṛā ṅhāraṁ uddharan kṛḍā-kṛḍā-kaḷe-
38. baras sa bhagavān yesyaika-daushṭrāṃkure Kūrmāḥ kkaṇdāti nālāti
dvārasanō
patraṃti digdantinaḥ Mēruḥ kōṣati mēdint jalajati vyōmāpi rō-
39. lambati/svasti śrī vijayābhyudaya Śālivāhana-saka-varsha-ga-
40. jū 1738 ne sanda vartamānavāda Dhāttunāma-samvatsarada Mā-
41. gha śudha 10 Sōmavāradallū Ātreyasagōtra Āśvalaya-
42. na-sōtra Rukṣākāhā-vartigalāda Krīṣṇarājavadayavara putra-
43. rāda Chāmarājavadayavara putrarāda śrīmad rājadhi-
44. rāja rājaparamēśvara prauṇḍha-pratapā-pratima-viranarapati biru-
45. daṇṭembara-gānda lōkaika-vīra Yadukula-payaḥ-paaravāra-
46. kaḷāṇidhi śaṃkha chakrāṃkuṣa makara machchhya śarabha sālva
gandabherum-
47. ḍa dharaṇt-varāha Hanumad Garuda kūṭhāra Krāṭhīravādyanēka-
biru-
48. dāṃkita Mahāśūra Krīṣṇarājavadayavaravu sāśtāmāggavāgi na-
49. maskariśi bareśi vappāśa bhūdāna-sādhana adāgilasam-guru-pa-
50. rāmparā-prāptavāda yī-matḥadalli yiruva Śrī Hayagrīva Lakṣmīnā-
51. rāyaṇa-dēvara pūjā-vutsavādi-kāmikaryagarīgiskaravāgi Kārti-
52. ka ba 30 Mangalavāra Śūryōparāga parvani- punya-kāḍadalā
53. sahiranyōdaka-dāna-dhāra-pūrvakavāgi dhāreneradu koṭiru-
54. va bhūdānada bagye nēmaṭa mādi koṭṭiruva grāmagaḷa-vivarrā Paṭa-
97. vû yêlu hana hâgu mûru visada grâma 1 Nâgamangala tâlô-
98. ku Śrînâmahali hóbai valîtavâda Kalladâvanahali asali vamdu
99. dâkhali nûku kate vandake saha yinâmatti vuttârannulída bêrritu
100. kañtirâyi yimnûra âru varahavû yaradu hâna paiki luka-
101. sañu bêrrijge vajâ hattu varaha jâtâ Śrîmukha-samañvatsarada sâguva-
102. li mère niñta bêrriju nûra tombhattu âru varahavû yaradu hâna-
103. da grâma vamdu añtu tâlôku ârarallû asali grâma yam-
104. tû dâkhale hâdimûru kere âidu kate vamdu âne vamdu
105. kâlve vandake saha yinâmattinulida bêrjitu yaradu sâvirada
106. yamñanûra yamphatu nûku varahavû vamhbatu hâna hâgâ
107. paiki lukasânu bêrrijige vajâ âranûra náluvattu yaradu vara-
108. havû aâda jâtâ sadara mère niñta sâguvali mèrege bêrriju yar-
109. radu sâvirada yimnûra náluvatu yaradu varahavû yamtu
110. hâna muppâgada yi grâmagañamnnu Ātreyâ-gôtra Āsvalâ-
111. yana-sûtra Rûksâkhânuvartigâlada Krîṣṇarâja-vadâyavarâva
112. pautrarâda Châmârajâ-vadâyavarâva putrarâda śrîmad râ-
113. jādhirâja râjaparamâsvara praunḍha-pratápâ-pratima viranrapati
114. birudântembara-gânḍa lôkaikavira Yadukula-payâhppâ-
115. râvâra-kaññidhi amâkhya chakrâmpkuśa-makara machebhya śarabha sâ-
116. lva gânḍabherunda dharañt-varâha Hanumad Garuda kuññâra
117. kaññhiravâdyanâkâ birudâmtikâ Mahîṣûra-Krîṣṇarâja-vadâ-
118. yaravaru dhârâ-dattavaâ sarvamânya koṭṭuyiruva yl
119. grâmagañamnnu śrîmañtâda havâlu mâdakata bagye âyu tâlô-
120. kada Amâludârrige nirûpagañamnnu barakoṭṭu yiruva mèrege
121. yl grâmagañamnnu śrîmañtâda havâlu mâdikondu yl grâ-
122. mañga yalle chatusûme vâlagana kâdârama nîrârama to-
123. ta tuñke aâne achenkutû maqga manevana jâtikûta samayâ-
124. chaâa yîchala-paired gûdagâvalu sumka pomnu mûntâda
125. â sakala-svâmmavyavamnu rûharisî rîkhe mâdikondu śrî-dé-
126. vara kaîmpkaryagañige vappishikouvadu yillindâ munôde yl grâ-
127. magalolagana niñda niñshêpa jala taru pâshâna akshîna âgâ-
128. mi sidha sâdhyaûgamelba ashtabhôga-téja-svâmmvyagalû yl śrî-
129. mañthake saluvaddu yillindâ munde mâduva dànàdâ-veyehâra-
130. chatushtayaku śrîgalavare bâdhyarâda kâraña śrî 8Śrîga-
131. lâvura śrî Hayagriva Lakshminârâyana dévara pujârâdhana
132. kaîmpkarya tapônushtânâdi sârâkâladallu â-chandrárâkkâvâ
133. napûna sanâtâti pâranûparyâv âda śrîyôbhîvîdîgôskâra anu-
134. grâbâ mâdutâ nirupadhika-sarvamânyavâgi â-chandrárâkkâvâ
135. anubhavisîkôndu barabêkendu Ātreyasa-gôtra Ásva-
136. lâyana-sûtrâda Rûksâkhânuvartigâlada Krîṣṇarâja-vadâ-
In separate handwriting in the same sannad below.

1. apače kodisiruva tālku āruralli
2. grāma yamtu dakhali hadimuru
3. kere aidu 5 kate vamdu 1 ane vam-
4. du 1 kālve vamdu 1 kke saha kkullu berr-
5. ju yarudu såvirada yamtu nnuru
6. yambhatanālkul varahāvu vombhatu haņa
7. hāgadalī lukasānnu berrījge vajā kanti-
8. rāyi ārru nnuru nālvata yarudu
9. varahāvu aḍu jāta bākki nimtā berr-
10. ju kāntirāyi yaruru-sāvirada
11. yinnuru nālvata yaraḍu varahā yam-
12. tu haŋa mupāgāda sadarri apame
13. kodisi yiruva āru tālkuna-
14. lī grāma yamtu dakhale kere kate
15. ane kālve saha ā-chandrārkavā-
16. gi šrī Hayagrīva Lakṣmīnārāya-
17. na-svāmīyavara nitya-tadi-
18. yārādhane kaḵḵyarya bagye sa-
19. rruvaṁāṃvyāvāi samarpisi yi-
20. ruvdarindu śrīmaḍ Bramha-tan-
21. tra Ghaṇṭāvatāra sarvatāntara
22. svatāntarād̄a Maihiśiṣurra sam-
23. sthānāda parama-gurugalāda
24. ārī Parakālasvāṁigaḷavarama ma-
25. ṭha pāramāryavāgi anubha-
26. vaśī koṇṇu śrī-samnīdhiyalla
27. namma samtati sārōdhavāgi
28. paramanugraha purvaka pu-
29. rṇavāda āmōgha āśirvā-
30. dāgālamṇu mādutā bare-bē-
31. kembadāga trikālaḍallu sira-
32. sāṣṭhāṅgavāgi namaskariśi
33. bārada vapiśīda bhūdānada
34. āśāna sahi tārikhu sadara

ruju Śrīkrishṇa

Seal

Māhārājā

Maisuru Krishnāraja

Vādēyaravaru

Note.

This is another of the grants of Krishnāraja Vādēyar III and is written on several sheets of paper all of which are now mounted on cloth and this is the longest of all the records in the Parakāla Matt published here.

Above the sannad is the signature of the king (?) in Mahārāṭhī characters and a seal with Persian characters containing the name of the king. On each side of the seal are later signatures or initials in English dated 20th May 1879 and 27th July 79 of the "Superintendent" and his assistant, etc., who examined the above nirūp in later times.

At the beginning of each page is a seal to the left in the Nāgari characters with the legend Śrī Chāmarāja Vāda ra tanuja Krishnāraja Vāde ru. The sannad begins with 5 invocatory verses:

I seek refuge in the god Hayagrīva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings. The glorious Lakṣmīnārāyana embracing Lakṣmī on his breast renders protection to all proclaiming that he is the bestower of eternal wealth. Salutation to (Rāmānuja) whose mother was Kántimati and
who had Kāṇchipūrpa always in mind and who gave Śrībhāshya to Kurangapūrṇa. Salutation to the wise guru Vēdānta who is a master of all tantras, who is a lion to poets and logicians. I take refuge in the feet of Parakāla-Yatindra, which can only be attained by long austerities and which remove all torments of hell.

(2) Then the donees are named as the gods Hayagriva and Lakshminārāyaṇa in the matt of Parakālasvāmi. The gods are praised as the masters of the myriads of worlds and worshipped by the great guru Brahma tantra Ghanṭāvatāra Parakāla. The prose passage in praise of the above guru may be translated as follows:—

Adorer of the throne of the 74 families of Vaishnavas set up by the favour of the great ascetic Rāmānnujāchārya who is born in the earth under the orders of the lord of Vaikuṇṭha (Nārāyaṇa) shining with royal grace on the seat formed by Ananta Śēsha adorned with thousand jewelled hoods in a divine jewelled pavilion which is the eye of the city of Vaikuṇṭha rich with supernatural wealth and brilliant with the lustre of ten thousand suns, impossible to be fully perceived by mind or speech by Brahma and others and situated above in the Brahmāṇḍa (universe) comprising several millions of worlds: and who is skilled in dispelling the pride of the wicked disputants and in the composition of the sacred commentary on the Śāṅkara Sūtras.

The above guru of the Parakāla Matt is also praised as the establisher of the Vedic religion, paramahamsa-parivrājakāchārya, well-versed in all the tantras, a teacher of both the Vēdāntas (Sanskrit and Tamil), a dependant on the lotus feet of Vēdāntadēśika (Kavi-kathaka-kaṇṭhīrava, a lion to poets and logicians) and a disciple of the great ascetic Rāmānnuja Parakāla.

We have next three invocatory verses in praise of the Boar Incarnation (See M. A. R. 1933, P. 141, 186 for a translation of these stanzas).

The nirūp next gives the date of the grant as Ś 1738 Dhātu sam. Māgha śu 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A. D. its English equivalent.

The donor is named Mahīśāra Krishnarāja Vaḍeyar (III) son of Chāmarāja Vaḍeyar and grandson of Krishnarāja Vaḍeyar (II). The usual titles are applied to him. See M. A. R. 1935, P. 167.

Details of the gift:—The nirūp states that after doing obeisance to the guru of the Parakāla Matt which is praised as the matt of the succession of his gurus (asmad-guru-paramparā-prāptavāda) the king had made a gift of lands for services of the gods Hayagriva and Lakshminārāyaṇa in the matt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kārtika (19th November 1816 A. D.) and the details of the villages comprising the gift are given herein.

Details of the villages given:—(1) The village Chimnālī and its 4 hamlets and 1 tank in the Bēvinahalli hobli of Pāṭṭana Ashtagrāma taluk. Gross income of
the village excluding inam lands is 357 varahas and 1½ hañas. Deducting out of this 121 varahas, and 9½ hañas and 1 visa for luksānu (loss) net income for the year Yuva is 235 Kanṭārāya varahas, 1½ hañas and 3 visas.

(2) The village Doḍegana Koppalu with 1 hamlet in the Kyātanaṭṭi hobli: gross income excluding inam lands: 592 varahas 7½ hañas 3 visas. Deducting 43 varahas, 7½ hañas and 2 visas for luksānu, net income amounts for the year Yuva to 549 varahas, 1 hağa and 1 visa.

(3) The village Sārangī with 1 tank in the Jāganakere hobli in Attikuppe taluk: Gross income excluding inam lands, 361 varahas 5 hañas: deduct for luksānu 89 varahas 1 hağa and 3 visas: net income for the year Śrimukha: 272 varahas 4½ hañas and 1 visa.

(4) The village Gauḍigere in Keregōḍ hobli, Maṇḍya Taluk with 1 hamlet and 2 tanks: Gross income excluding inam lands 585 varahas 4½ hañas: deduct for luksānu 285 varahas 4½ hañas: net income for the year Bhāva, 300 varahas.

(5) The village Kōḍihallī in the above hobli with 1 tank. Gross income excluding inam, 121 varahas 7½ hañas and 2 visas. Deduct for luksānu 56 varahas 7½ hañas and 2 visas. Net income is 65 varahas.

(6) The village Karagahallī in Sōsale taluk with 2 hamlets: Gross income excluding inam—203 varahas 2 hañas and 3 visas: Deducting for luksānu 9 varahas 9½ hañas and 3 visas, net income for the year Bhāva amounts to 193 varahas and 2½ hañas.

(7) The village Kallahallī in Būkinakere Taluk with 1 hamlet, 1 dam 1 channel: Gross income excluding inam—456 varahas, 8 hañas. Deduct for luksānu 25 varahas 1 aḍḍa and 1 visa: Net income for the year Śrimukha—431 varahas 7 hañas, 1 hağa, 3 visas.

(8) The village Kalladēvanahallī in Śrīrāmanahallī hobli in Nāgamangala taluk with 4 hamlets and 1 embankment: Gross income 206 varahas and 2 hañas: Deducting for luksānu 10 varahas, net income for the year Śrimukha amounts to 196 varahas and 2 hañas.

Total number of villages 8 in 6 taluks with 13 hamlets, 5 tanks, 1 embankment, 1 dam and 1 channel: total gross revenue of these is 2384 varahas, 9 hañas and 1 hağa: Deducting 642 varahas and one aḍḍa for luksānu net income is 2242 varahas 8 hañas and 3 hağas.

The king's titles are repeated again and instructions are given to the amildars of the taluks concerned to make over the said villages to the Parakālasvāmi Matt. All the rights, powers and possessions in the said villages including taxes on lands depending on rain or irrigation, gardens big or small, embankments, achkat, loom tax, house tax, caste tax, religion tax, tax on wild date trees, tax on forests, pasture tax, customs duties, etc., were to be enjoyed by the matt and utilised for the services of the gods. The guru of the Matt was asked to pray for the prosperity
of the king and his descendants at all times during the performance of the services
to the gods and while engaged in austerities. The guru had the four rights of sale,
gift, etc., of the said villages:—

The usual imprecatory verses come next. The scribe who wrote this is named
Prasannaiya, hajur munshi.

At the end of the record the substance of the grant is written in the king's
own handwriting testifying to the king's sanction of the grant. It may be
translated as follows:—

In the 6 taluks as per order, for the 8 villages, 13 hamlets, 5 tanks, 1 katte,
1 ase (dam), and 1 canal gross income is 2884 varahas, 9 haṇas and 1 haṇa. Of this
must be deducted for lukṣaṇu (loss) 642 varahas and 1 adda. The balance or net
income is 2242 varahas 8 haṇas, 3 haṇgas. The above eight villages, hamlets, tanks,
kattees, aṣes and canals in the 6 taluks have been granted perpetually for the daily
tadiyārādhana (worship or the feeding of the devotees) and services of the gods
Hayagriva and Lakṣmīnārāyaṇa free of all imposts. Accordingly the illustrious
Ghaṇṭāvatāra, sarva-tantra-svatantra Parakālasvāmi who is the parama-guru (chief
preceptor) of the Mysore State might enjoy the same in spiritual succession to
the Matt and might give his valuable blessings full of grace to us and our
descendants. With the above request we offer our salutations with the eight
elements (sāṣṭāngam) of obeisance bowing our head three times a day and grant this
charter of the gift of land. Signature to the above. Date given above.

Signature Śri Krishṇa. Seal of Krishnarāja Vaḍeyar in Kannada
characters.

23

A sannad of Krishnarāja Vaḍeyar III dated 1819 A. D. in the possession of
the Parakālasvāmi Matt, Mysore.

Kannada language and characters.

ಬ್ರಹ್ಮಭೂದರ ಬೆಳೆಯದ ವರ್ಷದ ಸಂಖ್ಯೆ ರಾಜ್ಯ.
ಸ್ಥಳದ ಸಮಾನವೇಳೆ.

1. ಸ್ಪಷ್ಟವಾಗಿ ಸ್ವರೂಪದಲ್ಲಿ ಅದಾನಾದ ಕೇಂದ್ರ ಸ್ವಾಯಂ ಪರಿಹಾರಗೊಳ್ಳಲೇ.

2. ಸ್ಪಷ್ಟವಾಗಿ ಸ್ವರೂಪದಲ್ಲಿ ಅದಾನಾದ ಕೇಂದ್ರ ಸ್ವಾಯಂ ಪರಿಹಾರಗೊಳ್ಳಲೇ.

3. ಸ್ಪಷ್ಟವಾಗಿ ಸ್ವರೂಪದಲ್ಲಿ ಅದಾನಾದ ಕೇಂದ್ರ ಸ್ವಾಯಂ ಪರಿಹಾರಗೊಳ್ಳಲೇ.
1. ವರ್ಣಾಂಕನ ಮಾರು ರಚನೆ
2. ಹೂಗಳಿಗೆ ಕಾಣುವ ರಚನೆ
3. ನಾಡು ತಾಳ ಬೆಳಕಿರುವ ರಚನೆ
4. ಸಹಜವಾದ ರಚನಾ ಮಾರು ಕ್ರಮ
Transliteration.
(There is a Persian seal at the top of the sannad.)
1. svasti śrt vijayabhbyundaya Śālivāhana śeke varushamgalu 1740
2. sāvirada yēlanūra nālvateṇe Bahudhāmnya-nāma-saṁvatsarada Pushya
3. ba 10 Guruvaradallu Mahišūra saṁsthānada paramaguru-
4. galāda śrīmad Brahmāntrā-Ghaṃṭāvatāra-Parakāla-svā-
5. migalavara maṭhada śriyavara saṁmūdhige Ātreyasa gōtra
6. Āśvalāyana sūtra Ruk-sākhānuvarttigalāda Krishṇarājavadaya-
7. ravara paurarāda Chāmarājavādayaravara purrarāda śrīmad
8. rājādhīraja rājaparamēsvara praudha-pratāpā-pratīma vira-
9. narapati biradantembara gaṇḍa lōkaika-vīrā Yadukula–
10. payāḥ-pārāvāra-kalānīdhī satkha-chaṅkramkuśa kuṭṭāra
11. makara-matsya-śrēbah-sālva-ganḍabhērumḍa dharaṇī-varāha-hanumad ga-
12. ruda kanṭhiraṇḍvayanēka biradāṃkita Mahišūra Śrīkṛṣṇa-
13. rājavādayaravaru baraśi koṭa dāna-sāsana krama veṃteṃdare
14. adāgi śrīmaṭhāda Śrī Hayagriva Lakshmiṇārayanā-dēvara pūjā-
15. rādhane kaṅkaryā brāhmaṇa-saṁtarpane utsavādīgaḷu mūntādakke
16. dāra maha kanṭhīrayi ga 1050 । sāvirada aivattu varahāda mērige
17. sāliyāna kanṭhīrayi hamneraḍu sāvirada āranūru varahā
18. nēmaka māḍi tālkagālīge saṁmnadu appeṇe koḍsi yiru vivarā
19. 8000 । ubheya Asṭagramā tālkudimā tingalū 1 kke ga 250 । llu
20. 1500 । Māyārūru Asṭagramāmṛinda ga 125 । llu
21. 1500 । Paṭaṇa Asṭagramāmṛinda ga 125 । llu 3000 ।
22. 3000 | Attikuppe tālukadimā ttiṁgaḷu 1 kke ga 250 | llu
23. 3000 | Chaṁnarāyapaṭṭa tālukadimā ttiṁgaḷu 1 kke ga 250 | llu
24. 3000 | Kikkēri tālukadimā ttiṁgaḷu 1 kke ga 250 | llu
25. 600 | Bukkanakare tālukadimā ttiṁgaḷu 1 kke ga 50 | llu
26. 12600 | ubhayam kaṇṭirāyi hanneraṇu sāvirada āraṇūru
27. varahā śrīmaṭhake koḍuvamte tālukagaligē sammnadu appane koḍsiyit-
28. dhītu śrīmaṭhada dāna-sāsana appane koṭa prakāra Bahudhāṃnya-sam-
29. vatsarada Pushya śudha 5 Śukravāra gurre Janavari ārabhyā yimgare-
30. ji ttiṁgaḷa kāyade mērige barataka aivajamānu taraśi koḷuttā
31. śrī maṭhada śri Hayagrīva Lakshminārāyaṇa dēvara pūjarādhane kaim-
32. karya Brāhmaṇa-samtarpane muṁttāda vutsavādigālaṃmnu sakala
33. sambhramadimā naḍsuttā sarakāradara śreyaḥ prarthanē māḍikom-
34. ḍu tapōnīṣṭha paraṁparyevāgi yirabekemdu barasi koṭa dāna-sāsana
35. Ādityachandrāv Anīlo naḷaṣcha daur bhāmīr āpo hṛdayaṃ ya-
36. maṣcha ahaṣcha rātriṣcha vubhē cha sandhe dharmasya jānātti narasya
37. vritam 1
38. ba ttārīkha 21 ne māhe Janavari san 1819 ne yisavi khatta Apāji
39. rāva munashi hājūru

(In a different handwriting)

1. sadari mērige sāliyā-
2. nā kaṇṭirāyi haneradu sāvirada Āru
3. nuṛu varahāda nēmaka prakāra śrī dē-
4. vatārādhane samtarpane muṁttāda
5. sakala-utsavamānu niramṭarāyadalli
6. tapō-nishṭheyaṃdali maṭḍa pāram-
7. paryavāgi annubhaviṣkondu baru-
8. vaḍu rruṭu Śrīkrishna

On the left side of the sannad (Seal)

Śrī Chāmarāja vaḍera ānanu
Krishnārāja vaḍēru

Below.

(Seal)

Māhārāja
Maisura Krishnārāja
Vadayaravaru
This is another of the sannads of Krishnapāja Vaḍeyar III issued for the benefit of the Parakāla Matt at Mysore. It is dated Ś 1740 Bahudhānya sam. Pushya ba 10 Thursday and the equivalent English date is also given viz., 21st January 1819.

The donee is named Brahmātantra Ghaṇṭāvatāra Parakālasvāmi, the paramaguru (chief preceptor) of Mahiṣūra-samsthāna (Mysore State). The king who is the donor, viz., Śri Krishnapāja Vaḍeyar of Mahiṣūr is given the usual titles.

The object in issuing the sannad is said to record the grant made by the king for the expenses of the services of the gods Hayagriva and Lakshmiṇārāyaṇa in the above Matt, the feeding of Brahmans in the Matt and conducting of special festivals, etc. The grant consisted of the payment of a sum of 1050 varahas per month or 12600 varahas of the Kaṇṭhīrāyi type per year to the above Matt from the income of certain taluks.

The details of payment ordered from various taluks are: 250 varahas per month from ubhaya Ashṭagrāma Taluk: (125 from Maisūr Ashṭagrāma; 125 from Paṭṭa Ashṭagrāma); 250 varahas per month from Attikuppe Taluk; 250 varahas per month from Channarāyaṇapāṭṭa Taluk; 250 varahas per month from Kikkēri Taluk: 50 varahas per month from Bukkanakere Taluk: Total 1050 varahas per month or 12600 varahas per year.

Necessary orders are said to have been issued to the Taluk authorities to pay up the above amounts every English month beginning from January 1st corresponding to Bahudhānya sam. Pushya śu 5 Friday. The guru of the Parakāla Matt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagriva and Lakshmiṇārāyaṇa in the Matt, the feeding of Brahmans etc., and pray for the prosperity of the sarakār (government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man’s action are the sun, moon, wind, fire, sky, earth, water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the sannad is named Appāji Rāv.

Next come 8 lines in the king’s handwriting recording the gift of 12600 varahas per year to the Matt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Matt and the performance of the austerities (tapōnishṭha).

There is a seal in Persian characters above the sannad and a seal to the left containing the usual name of Krishnapāja Vaḍeru, son of Chāmarāja Vaḍeru in Nāgari characters. At the end of the sannad is the signature Śri Krishna and below is a seal containing the words Māhārāja Maisūru Krishnapāja Vaḍeyaravaru in Kannaḍa characters. The Persian characters in the seal are not legible and above the seal is the King’s signature n Mahratti.
A sannad of Krishnaraja Vaḍeyar III of Mysore dated 1820 in the possession of the Parakāla mātī, Mysore.

Kannaḍa language and characters.

Transliteration.

Seal in Nāgari Characters.

   Krishmaige ba-
2. rasi kalubida nirūpa adāgi! Vēdānta-Parakāla-svāmīgaḷa maṭhadallu
   nāḍava Brām-
3. hmaṇa-samārādhane Chāturnāṣya-saṃkalpa l Śrīnivāsa-Parakālasvāmi
gala tirunaksha-
4. tra Parakālasvāmigala tiruvadhyayana Ālvāra-tirunagari Vēdāntāchārya-
ranityā-
5. ṛādhane bagye saha nimna hāvālu ayakaṭṭina chāvaḍi-yīndallu doḍḍa-
ugraṇa
6. chikka-ugrāṇa vichāradachāvāḍi dēvasthānada-chāvaḍiyimnda saha kamgu
500% vara-
7. ha varuṇa-pratiyallu koṭṭu baru vadu sariyashṭē l yī-hanāvige uttāravāgi
nim-
8. na hāvālu ayakaṭṭina chāvaḍi valitada Aṃḍūrasthaladalli kāṁṭhirva
gulige ai-
9. nūru varahada huṭṭuvali grāmavāṃnnum Vēdānta Parakāla-svāmigala
maṭhakke dhā-
10. reyanaṭṭu koṭṭu yidhēveyyāda kāraṇa yī bagye Aṃḍūra-sthalada Attāni
grā-
11. ma 1 kke huṭṭuvali Gōpāla ga 900% Mūṅgipāṭṭigrāma 1 kke huṭṭuvali Gō-
pāla ga 100% Naulūra grāma 1 kke huṭṭuvali Gōpāla ga 250% āṃtu
12. grāma 3 kke suvannāḍaya dāvasādāya sunkā pommu jātiṅgūṭa sama-
13. yātchāra kūriderige bāladerige hulluhana hunuse-guttige muntāda huṭṭu-
14. vali Gōpāla ga 1250% kke sale kamgu 500% ainūruvarahada huṭṭu-
15. vali yī bagye grāmagaḷamnum vingadaṣi koḍisi nirupāṇḍika-sarvamāṃnya-
vāgi
16. nadasi-konḍu baruva hāge kaṭṭle madisi yiddhitu 1-prākārakke Vēdānta
Para-
17. kālasvāmigala maṭhada hāvālige ayakaṭṭina chāvaḍi-valitada Aṃḍūra
sthala-
18. da Attāni-grāma Mūṅgipāṭṭi Naūlūru saha grāma 3 kke kamgu 500
19. ainūru-varahada huṭṭuvalige sariyāgi vingadaṣi nirupāṇḍika-sarva-
20. māṇyavāgi sāsvatavāgi nadasi konḍu baru vadu yī grāmagaḷa yelle chatu-
21. sīmdegū śīlā-pratishṭhe madisi koḍuvadu yī-nirūpavāṃnnum chāvaḍi
karanika-
22. ra kaṭṭitakke baresi tirigi koḍuvadu

(Śrī) Sēal.

Note.
This is a nirūp addressed by the king Krishnāraṇājaya Vaḍeyar III of Mysore to
Krishnaiya of the Ayakat department (a department organised by Chikka Dāva
Rājā Vaḍeyar for looking after the revenues and expenditure of the 84 districts of
Mysore, accounts of the military department and stores, personal receipts and
20
expenditure of the king) and is dated Vikrama sam. Mārgaśira šu 15 corresponding to 19th December 1820 A.D., the only year Vikrama in the reign of Krishnārāja Vaḍeyar III being equivalent to 1820-1821 A.D.

The object of the record is to register the king's decree that the revenue of certain villages amounting to 500 varahas kaṇṭhārāyī per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmans, chātur-māsya-sankalpa (maintenance of the svāmī and establishment for four months when the svāmī had to remain at headquarters for the rainy season), the birth-day feast of Śrīnivāsa Parakālasvāmī, and the anniversary of the day of death of Parakālasvāmī, and the daily worship of Vēdāntāchārya in Ajvār Tirunagari.

It is stated that this sum of 500 varahas was being met from various items of revenue belonging to Āyakaṭṭina-chāvaḍi, the big stores and the small stores, the departments of Vichāra-chāvaḍi and Dēvasthāna-chāvaḍi. The present order substituted for this the income of the villages Attāṇi, etc., belonging to Andāru-sthala belonging to Āyakaṭṭina-chāvaḍi.

The details of the revenue of the villages assigned are: Annual income of the village Attāṇi; 900 Gōpāla gadyāṇas; income of the village Mūṅgipāṭṭi 100 Gōpāla gadyāṇas; income of the village Naulūr 250 Gōpāla gadyāṇas; total income of the three villages per year including gain from gold, gain from produce, customs due, tolls, taxes on caste meetings, taxes on adjudications of disputes regarding religion, taxes on sheep, taxes on tails (of animals slaughtered?), taxes on fodder, rent from tamarind trees, etc., amounted to 1250 Gōpāla gadyāṇas or 500 Kaṇṭhārāyī varahas.

The income of the three villages amounting to 500 varahas was ordered to be assigned to the matt of the Vēdānta Parakālasvāmī and the villages were to be made over to the Matt free from taxes and boundary stones were to be set up for the villages.

The nirūp was to be copied by the clerk (karaṇika) of the Chāvaḍi (department) and to be then sent to the Matt.

25

A sannad of Krishnārāja Voḍeyar III of Mysore, dated 1826 in the possession of the Parakālasvāmī Matt in Mysore.

Kannaḍa language and characters.

Kaṇṇaḍa sampradāya kaṇṇaḍa śabdāha saṁśayena kaṇṇaḍa pádaṁ.

1.

Kaṇṇaḍa sampradāya kaṇṇaḍa śabdāha saṁśayena kaṇṇaḍa pádaṁ.
2. ಎಲ್ಲಕ್ಕೆ ಇದ್ದನಾರಾಗು
3. ಅನುವಾದವು ಸುಸ್ವತಿಯ ವಿಭಿಡಿಸುತ್ತದೆ
4. ಅನುವಾದವು ಸುಕ್ತಿ ಸಾಹಿತ್ಯ ಅನುವಾದಿಗಳ ಸ್ಥಾನ
5. ಅನುವಾದವು ಸುಸ್ವತಿಯ ವಿಭಿಡಿಸುತ್ತದೆ
6. ಅನುವಾದವು ಸುಸ್ವತಿಯ ವಿಭಿಡಿಸುತ್ತದೆ
7. ಅನುವಾದವು ಸುಸ್ವತಿಯ ವಿಭಿಡಿಸುತ್ತದೆ
8. ಅನುವಾದವು ಸುಸ್ವತಿಯ ವಿಭಿಡಿಸುತ್ತದೆ
9. ಅನುವಾದವು ಸುಸ್ವತಿಯ ವಿಭಿಡಿಸುತ್ತದೆ

Transliteration.

Dēvanāgari seal on the top of the sannad.

Śrī
Chāmarāja
Vadera tanuja
Krishnarāja
Vadera

Krishnarājavādayaravaru.
1. Pārthiva-samvatsarada Phālguna śu 1 Guruvāradalū
2. śrīmunā || aramane-śīne-gadigala
3. Āmila Kiledārā sayira-yīlākheyavarige saha
4. barāsi kaḷuhida nirrupā adāgi śrīmad-Brahmatantra
5. Ghamṭāvatara Śrī Parakālasvāmigalavara maṭhakke
6. akki muṃtāda māphī jinasu tuppamuṃtāda vajā-
7. ni jinasu sahā nimma nimma tālkudallī kharidi mādi maṭha-
8. da kaḍeyavarrū tegadū kondu bārurvamṭtādake śrīmaṭha-
9. da kāryakartugala yādāstuna dākhale mērige tegedu-

Back side

10. kondu bārurvamṭtā jinasīge sunkkā kēḷadde varrusham
11. prattiylū bīduṭṭā bārurvadu ba tārriku 9 ne mā-
12. he Mārchi san 1826 ne yisavi khata Venkaṭēsaiya
13. munashi hajūrru Śrīkrishṇa.
Note.

This sannad of the Parakālāsvāmi Matt, Mysore, is addressed to the Āmils (amildars), Kīlēddārs (officers in charge of fortresses), customs officers, etc., of the villages under the control of the Palace (Aramane-stme-gadigāḷu) in the reign of the Mysore king, Krishnarāja Vaḍeyar III. The object of the sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghaṇṭāvatāra Parakālāsvāmi Matt on the production of a letter signed by the Agent of the Matt.

The document contains the usual signature of the king Śri Krishna and the name of the royal scribe (hajūru-munshi) Venkaṭesaiya. It is dated 9th March 1826 and Pārthiva sam. Phāgūna šu 1 Thursday. The English date agrees with the Indian date both in the cyclic year and the week-day.

The record also has the usual seal of the king with the legend in the Dēvanāgari characters, giving the name of Krishnarāja Vaḍeyar, son of Chāmarāja Vaḍeyar.

26

A sannad of Krishnarāja Vaḍeyar III of Mysore, dated 1830 A.D. in the possession of the Parakālāsvāmi Matt, Mysore.

Kannada language and characters.

1. ಕಾಂತಕೀಲಕೀಂಪಾವರಾಯನ ಕರವರ್ತಿ ಕೃಷ್ಣರಾಜ ಮೈಸೂರಿ ಮಂತ್ರಿ.
2. ಕಂದುಂಡಾ ದುರ್ಬಲ ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
3. ಮತ್ತು ಸಂಪನ್ನ ಉತ್ತರಾಧರ ನನ್ನು ಕಪ್ಪಿ ಪ್ರಮಾಣ ಮತ್ತು ಚದುರು ದುರ್ಬಲ.
4. ಜನ್ಮನ್ನು ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
5. ಮತ್ತು ಸಂಪನ್ನ ಉತ್ತರಾಧರ ನನ್ನು ಕಪ್ಪಿ ಪ್ರಮಾಣ ಮತ್ತು ಚದುರು ದುರ್ಬಲ.
6. ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
7. ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
8. ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
9. ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
10. ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
11. ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
12. ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
13. ಸ್ವಾಮಿಯ ಅನುಮೋದನೆಯಡು ಹೂದು ಕಪ್ಪಿ ಪ್ರಮಾಣ ನಂತರ ಮೂಲ ಮಂದಿರ.
14. សូ្លេដ្ឋៀលបាត់ដោយ នឹង ២០០០ សម្រាប់ការអនុវត្តន៍ជាច្រើនបំផុត បាល់ក្នុងការទទួលបញ្ចប់។
15. ដោយ ចាំបាច់ដោយ សារៈមួយស្រុតស្រុក នឹង ២០០០ សម្រាប់ការអនុវត្តន៍ជាច្រើនបំផុត បាល់ក្នុងការទទួលបញ្ចប់។
16. បង្ហាញពីការឲ្យដំណើរ ២០០០ សម្រាប់ការអនុវត្តន៍ជាច្រើនបំផុត បាល់ក្នុងការទទួលបញ្ចប់។
17. ចាក់ចាំបាច់ ស្រុកស្រុតស្រុក នឹង ២០០០ សម្រាប់ការអនុវត្តន៍ជាច្រើនបំផុត បាល់ក្នុងការទទួលបញ្ចប់។
18. បង្ហាញពីការឲ្យដំណើរ ២០០០ សម្រាប់ការអនុវត្តន៍ជាច្រើនបំផុត បាល់ក្នុងការទទួលបញ្ចប់។
19. បង្ហាញពីការឲ្យដំណើរ ២០០០ សម្រាប់ការអនុវត្តន៍ជាច្រើនបំផុត បាល់ក្នុងការទទួលបញ្ចប់។

20. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
21. ការទទួលបញ្ចប់។
22. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
23. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
24. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
25. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
26. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
27. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
28. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។

(នាមៈ ១២-១៣ គំនិតចំណាត់ថ្នាក់ អនុញ្ញាតូវ។)

29. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
30. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។
31. ការប្រឈមប្រារព័ត៌មានសម្រាប់សម្រាប់ការប្រការចិញ្ចឹម។

Transliteration

(Shri Chamaraja -vadera tanuja Krishnarajavaderu in a seal.)

Krishnaraja-vaḍayaravarru.

1. Vikṛiti-samvatsarada Bhādrapada śuḍha 7 Budhavāradallu śrimattu ❴Betamangala Bu-
2. dikote talku bala amila Bathyraya yista-kabala amilarrige saha barasi kāluhīda
3. nirupā adāgi śrī-Tīrāpatiɡirirī-merē āgataka brāhmaṇa-sanṭarpāna-bagye tanakhe appaṇe koṭa vīvarāl
4. 419 ≤ 4 10/16 śrī Tīrāpaliyalli śrimad Brāhma-tantra Ghaṇṭāvātāra-śrī Parakālasvāṁigaḷa-
5. vara maṭhaddalli yirruva śrī Hayagrīvadēvaru Deśikara saṃmnidhiyalli sahā nitya-
6. gatle āgataka Brāhmaṇa-sanṭarpāṇa dīna vamdakke 62 aravattheradu janakke śrī-
7. girvi mēle sarakārada satradimda samda jināsi krayada mērrige varrussa 1 kke
8. ga 419 4 = nānūra hattombattu varahāvu nālku hana adu byāle-yam-
9. nnu chtatra dotasotikina aivajinalli sri mat°hakke sallutta yidadampnu nava-kuph
10. maddi yi bage 419°4 10/16 yamnnu tdlku majakurrina aivajinalli sri mat°ha-
11. kke kolvamante appane ko°tu yidhittu yi nirrupa stalake talapida t®rrikhi.
12. narabhyà s®lliyana yeradu khistina m®rrige baramaheba- jinsa kodakadum
13. 34°11°10 sri Tirapatti-giri-mêle Brahmostsavaddali sadari mat°hada marri-
phattu àgataka Brà-
14. hma®-samtarpa® jana 1000 sàvirakke avval lav®jane m®rrige srîgi-
15. rri m®le sarakàradà satradimdà appane prak®ra koduttidda pad®rthada
16. kraya saha yi 34°11°10 mvattu n°lku varahàvu ârru ha®pà adda—
17. yamnnu satradimdà kolvudada nava-kuph maddi tdlku majakurrininmdà
18. sritmahakke sadari aivaju kolvamantte appane ko°tu yidhittu yi bage
19. aivaju
20. Brahmostsavakke munchipatavàgiba- jinsa ka°tirÌyi yi nirrupà stalake

Back side

20. talapidamèlé sàlliyàna va°ndaralu kodakadum
21. 454°1—
22. ka°tirÌyi n°nurru aivattu n°lku varahàvu ha® ha°leyamunu sadarri
appane
23. kodasiruva m®rrige ha°navina bagye s°ri màthada s°rgalavara k®leyimdà
s°rmukha tanda-
24. vara jimmege ha® ko°tu sam°dakkake ra°di tegedukoljutta b&ruvadu
yi-bagye
25. harasàla t°jà sam°nadu vujurüva mà°dade sadari appane kodasiruva m®rrige
nadadu
26. kolvadu yi nirùpada nakalu tdlku majakùru s°riastëdarara lekkakke
barasí asalu
27. nirùpà s°ri màthakkke vaspu kolvudadu ttàrikha 25 ne m®he Àgash 3 san
1830 ne
28. yisvi khatta AppàjirÌva munashi hajurru (After this in the hand-writing
of the king) sàlliyàna ka°m-
29. ti°rayà nànnurru aivata n°lku
30. varahàvu ha® b°ale m®rrige k°du-
31. tà b&ruvadu S°rikrÌshna

Note.

This is a nirùp of Krishnaraja Va°eyar III and is addressed to BachyàrÌya,
then Àmil (head of the Taluk) of Bettamangala Budiko®te (Bêtamangala and
Budikot®e are now in Bowringpet Taluk, Kolar District) and succeeding Àmils.
The king is stated herein to have ordered a grant of 454 varahas, 1 haña and 1 bēle from the treasury of the above Taluk to the matt of Brahmatantra Ghanṭāvatāra Parakālasvāmi situated at Tirupati for the feeding of Brahmans on the Tirupati hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrīva and Dēśikar within the Matt and also for the feeding of 1000 Brahmans at the Matt on the Tirupati hill during the Brahmōtsava festival (car-festival). Previous to this, it is stated in the nirūp, a sum of 419 varahas, 4½ hañas and 1 bēle was being paid to the Parakāla Matt at Tirupati from out of the funds of the chaultry of the King at Tirupati for the daily feeding of 62 Brahmans by the Matt at Tirupati. This payment of the sum from the Chaultry funds was now cancelled and in its place a sum of 419 varahas, 4 hañas, 1 adça and 1 bēle was ordered to be paid in two equal instalments every year from the Būdikōṭe Taluk Treasury to the Matt for the above object.

Another sum of 34½ varahas 1½ hañas which was being paid from the Chaultry at Tirupati for the special feeding of 1000 Brahmans at the time of the annual car-festival (Brahmōtsava) on the Tirupati hill under the management of the Parakāla Matt was now ordered to be paid to the Matt in full just before the car-festival from the Taluk Treasury at Būdikōṭe.

All together a sum of 454 varahas, 1 haña and 1 bēle was ordered to be paid by the taluk authorities of Būdikōṭe to the agents of the Parakāla Matt bringing the necessary letters of authority. The taluk authorities were ordered not to ask every year for fresh nirūp on the subject but were to carry out the instructions under this nirūp. A copy of the nirūp was ordered to be entered into the Sirastedar's registers and the original nirūp itself was directed to be handed over to the Matt.

The writer's name is given as Appāji Rāv, Munshi Hajur.

Below the above name is an order in the king's handwriting to the effect that payment should be made every year at the rate of 454 varahas, 1 haña and 1 bēle. Then comes the signature of the king as Śrīkrishṇa.

The usual seal of the king in Devanagari characters is found on the top of the sannad.

The date of the record is given as Vikṛiti sam. Bhāḍrapada 7 Budhavara or 25th August 1830 A. D.
This golden cradle set with rubies, sapphires and diamonds, etc., and used for rocking certain metallic images on festive occasions in the Parakālasvāmi Matt at Mysore has an inscription engraved on its four sides. The inscription is dated Kali 4917 and Šālivahana year 1738 and Dhātu sam. Mārgaśira ba 10 Sthiravāra corresponding to 14th December 1816. It records the gift of the jewelled cradle for *dolottava* (rocking festival) of the gods Hayagriva and Lakṣhmīnārayana to the matha of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi by the rājādhirāja rājaparamāśvara Krishnaraṇa Vadeyar, son of Chāmarajamahipāla by his queen Kempinanjanamāmā and born from the favour of the goddess Chāmunḍāmāmā. This king is Krishnaraṇa Vadeyar III of Mysore who has also made several other grants and gifts to the Parakālasvāmi Matt. The titles of the king are given in full.

On a golden cradle in the same Matt.

Kannada language and characters.

1. ನಾಳದ ಕುತ್ತದೊಗೊ / ನಾಲು ಕುಂದೊ ಕನ್ನಡದ ಎಕರೆ / ನಾಳದ /
Note.

This records the gift of the golden cradle to the above Matt by Krishnavilása-sada Ammaniyavar. The donor was a queen of Krishnaraja Vađeyar III and was named Lingājammanṇi (See E. C. III, Mysore Taluk 2 of 1822 A.D.)

29

On the first gold cup in the same Matt at Mysore.

Kannada language and characters.

1. ಭೀಮನ ವೀರದ್ವರ ಸತ್ಯಾಗರಿ ಸನ್ನದ್ದು ದೃಢರೂಪ.

Note.

This records the gift of the above golden cup to the head of the Parakāla Matt at Mysore named Śrīnivāsa Brahmatantra Parakālasvāmi by Krishnarāja Vađeyar (III), king of Mysore. The weight is given as 109 vārahās and 7 haṇas. No date is given. The above guru is said to have been pontiff from about 1828 to 1852.

30

On a second golden cup in the same Matt.

Telugu characters and Kannada language.

Note.

This records the gift of a golden cup weighing 30 rupees 10 annas for the service of the god Hayagrīva in the Parakālasvāmi Matt at Mysore by Krishṇa Brahmatantra Parakālasvāmi, who was the head of the above matt from 1885 to 1911.
On a third golden cup in the same Matt.

Kannada language and characters.

Note.

This is a third golden cup in the same Parakālasāvāmi Matt and weighs 39 tolas and 2½ annas. It was presented according to this inscription to the guru Krishṇa Brahmataṇtra Parakālasāvāmi by his disciple who was the mother of Kāntarāja Arsu (Kāntaiyārasu) of Kālale on the occasion of her completing 60 years of age. Kāntarāja Arsu was the brother-in-law of Śrī Chāmarāja Vaḷeyar, king of Mysore (1881-1894) and later became Dewan of the State of Mysore. He belonged to the family of Kālale chiefs who were for some time the dālavāys (generals) of Mysore. This gift is said to have been made in the year 1908 A.D.

On a fourth gold cup in the same Matt.

Telugu characters and Kannada language.

Note.

This cup is stated to have been presented to the above guru Krishṇabrahma-
tantra Parakālasāvāmi by his disciple Kāntaiyārasu (same as Kāntaiyārasu of the previous record) on the occasion of his mother's completing the age of 60. No date is given. The record is of the same date as the previous one. The weight of the cup is given as 29½ tolas.
33

On a fifth golden cup in the same matt.

Kannada language and characters.

Note.

This records the gift of the above cup weighing 30 tolas to the guru Krishna Brahmatantra Parakalasvami by the queen of Mysore, Sri Vanivilasa Sri maharanii (queen of Chamaraja Vadeyar) on the occasion of her getting chakrankana (marking the arms with red-hot discus and conch as a symbol of devotion to the God Vishnu).

No date is given. According to the Matt records the date of this is Vikari Jyeshtha ba 5 equivalent to 28th June 1899.

34

On a silver tripod in the same matt.

Kannada language and characters.

Note.

This records the gift of the above silver tripod for the services of the god Hayagriva in the Parakalasvami Matt by Sri Krishnaraja Vadeyar, (same as the king Krishnaraja Vadeyar III of Mysore).

No date is given.

35

On a jewelled sathaagopa in the same matt.

Telugu characters and Kannada language.

Note.
Note.

This records the gift of the above jewelled Šaṭhagōpa (which is shaped some what like a cap with the feet of Vishṇu marked thereon) to the matt of Ghaṇṭāva-
tāra Parakālaśāvāmi by Krishṇarāja Vadeyar (III), son of Chāmarāja Vadeyar, king of Mahiśāra-samsthāna (Mysore State) in the Śaka year 1738 or 1816 A. D.

At the village Hadajana, in Varaṇa Hobli, on a stone set up at the entrance of the Lakshmiśākta temple.

Size 1'-6" x 1'-8".

Kannada language and characters.

Note.

This records the death of a Jaina lady named Māradēvi, elder sister (akka) of Kēśavadevi disciple of rāyāraguru, māṇḍalāchārya, emperor of all learned men (sakala-vidvaj-jana-chakravartī) Saidhāntidēva. A nisidige (tomb-stone) is stated to have been set up for her by Hiriya Mādānna, son of Bannayya of Tanḍeyara-
kula of Hadadana in Maisunād and for the worship of the nisidige, a wet land with the sowing capacity of ten khandugas to the south of the Jaina temple (basadi) in the village is said to have been granted by the same Hiriya Mādānna.

The date of the grant is not clear, the name of the cyclic year and the last figure of the Śaka year being lost. As it is, it gives the date as 8 130, and the details of the week-day and tithi are given as Sunday, the 1st lunar day of the dark half of Jyeṣṭha. The Jaina guru referred to in the grant is named Saidhānti-dēva. He is called rāya-rājaguru (royal preceptor) and māṇḍalāchārya (preceptor of the
The year of the present record may be taken as about S' 1306 or 1384 A.D. and the whole date as equivalent to 5th June 1384 A.D. Sunday. It is possible to interpret that Kesavadevi also died at the same date.

Regarding the donor Hiriya Madanma it is not known how he was connected with the lady in whose memory he built up a monument. Probably he was a relative of hers. Haḍadana is the same as the present village Haḍajana and Maisunāḍ is the district around Mysore.

The record contains no invocation and imprecation.

At the village Kumārabidū in the hobli of Ilvāla, on a slab lying in the field of Iranagere Subbanayaka to the north.

Size 2'—6" × 2'.

Kannada language and characters.

\[
\text{Note.}
\]

This record is full of lacunae, the letters being much worn out and hence illegible.

It registers the grant of a garden as koḍagi (rent-free land granted for services rendered) to a gaṇḍa in the village Kumāranabidū or Kumārabidū.

The donors are named mahāpradhāna sarvāṇi kārā daṇḍanāyaka Biṭṭiyagāvunḍa and Bangāyanāyaka. Biṭṭiyagāvunḍa is probably the same as daṇḍanāyaka Biṭṭimayya (see the numbers 41 and 42). The date is given as Jaya sam. Kār. śu. 8 Sōmavāra and no saka year is found. From the reference to Biṭṭimayya, Jaya may be taken to stand for S' 1096 and the whole date may be taken as equivalent to 5th October 1174 which is a Saturday. But if we take the corresponding solar
month, the date becomes equivalent to 4th November 1174 a Monday. This is probably the date intended.

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

38

At the same village Kumārabidēḍu on an inscription slab set up in the koḍige field belonging to the Iśvara temple.

Size 5' × 2'—6" Kannada language and characters.

Transliteration.

1. śrīmat-parama-gambhīra-syādvāda-mōgha-lāmpchhanam jīyā-
   t trālōkya-nāthasya sāsanaṁ Jina-sāsanaṁ svasti samadhiga [ta] - pancha-
2. maha-sābda mahāmaṇḍa [ēsvaraṁ Kulōtungachōla bhujaba-
3. la Viraganga-Hoysala-dēvaru Gangavādi tombhataru-
Victorious is Jinaśāsana, which is the sāsana of the lord of the three worlds and is characterised by the highly profound sāyaśvāda.

Be it well. While the obtainer of the five great sounds, mahāmaṇḍalēśvara, Kulottungachōla bhujabala Viraganga Hoysaladēva was ruling in peace and wisdom under one umbrella the Gangavādi 96000 at Taḷakāḍ:-

On Monday, 5th lunar day of the bright half of Mārgasira in the year Plava being the Saka year 1044, mahāpradhāna daṇḍanāyaka Gangapayya made the following grant for the basadi at Hādarivāgiliu erected by him in memory of his deceased younger brother? Sōvaṇā-daṇḍanāyaka :-Chandavanahalli in Maisenāḍ, 30 salages of wet land of the tank Kammādīyakere to the east, 2 belis of dry land near the northern bund of the tank, 500 gulis of garden land below the western embankment of the said tank,—also the oil in the two oil mills of Bīḍu (Hādaravāgīlabīḍu) will be utilised for the lamps (of the temples).

To those who lovingly carry on this charity granted for the basadi will accrue merit. Those who out of dislike destroy this grant will be guilty of the slaying of cows and Brahmins. He who confiscates land given by himself or others will be born as a worm in ordure for sixty thousand years.

Note.

This record is of interest as it applies the title Kulottungachōla Bhujabala Viraganga Hoysaladēvaru to the Hoysala king Vishnuvardhana who was the ruler
of Talkāḍ at the time of the grant viz., Ś 1044. The kingdom of Taḷakaḍ was conquered by Vishṇuvardhana from Kulottungachōla, the Chōla king whose vice-royos previously ruled over it. The donor of the present grant mahāpradhāna daṇḍanāyaka Gangapayya is evidently the same as the famous general Gangaṛāja who subdued Taḷakaḍ under orders of the king Vishṇuvardhana (E. C. II, Śravanabelagola Inscriptions, Revised No. 368 and No. 388). He was a Jaina and is credited with the renovation of several Jaina bastis in Gangavāḍi. The present record tells us that he built and endowed a Jaina basti at Hādaravāgilu in memory of his brother or dependant Sāvana-daṇḍanāyaka.

The date of the grant is given as Ś 1044 Plava Margaśira śu 5, Śo. and corresponds to November 16, 1121 taking Ś 1043 Plava as the year meant, but the week day is Wednesday and not Monday as stated in the grant.

39

On a viragal in the same field.

Kānśād language and characters.

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

\[ \text{Note.} \]

This contains the usual verse in praise of Jina-śāsana (see the previous number) and also another stanza eulogising the Jaina sastras. The latter is however full of lacunae [See Arskikere 1] The rest of the grant gives the usual titles of the Hoysala kings, obtainer of the five musical sounds, lord of the excellent city of Dvāravatī, sun in the firmament that is the Yāduva race, crest-jewel of righteousness, lord over Male chiefs, conqueror of Malepas, tribhuvanamalla (conqueror of) Taḷekāḍu, Kongu, Nangali, Gangavāḍi, Nolambavāḍi and Banavase. The characters and the titles would indicate that the record belongs to the reign of the Hoysala king Vishṇuvardhana.
The record stops here abruptly and there is no further writing. The stone on which this is engraved is a viragal with the Jina figure, chauri-bearers and a devotee in the first panel and celestial beings with vimāna in the second panel. Remnants of five stone pillars are found near by which are believed to have belonged to a Jaina basti that is now lost.

At the same village, on a 1st viragal to the south of the Isvara temple.

Size 2'—6" × 2'

Kannada language and characters.

1. [Text in Kannada]
2. [Text in Kannada]
3. [Text in Kannada]
4. [Text in Kannada]
5. [Text in Kannada]

Note.

This viragal describes the exploits and death of a warrior named Dépayayanāyaka, son of Koṭṭigeya Māranāyaka of the village Komāranabidū in the battle of Bayanaḍ during the invasion? (Bavaṇe) of the mahāprachanda dandaṇāyaka, chief of bāhattara-niyowga, parama-viśvāsi, Bilavola-danṇāyaka in the reign of the Hoysala king Nārasimha II.

It is dated Ś 1145 Svabhānu corresponding to 1223. The names of the lunar month and tithi are lost.

The sister (oḍavaṭṭi) of the deceased warrior named Kalavve is stated to have set up the viragal in his memory.
41

On a second viragal at the same place.
Size 2' - 6" × 2' - 0''.

Kannada language and characters.

\begin{align*}
\text{On a second viragal at the same place.} \\
\text{Kannada language and characters.}
\end{align*}

Note.

This viragal record belongs to the reign of the Hoysala king Narasimha I and is dated Ś 1089 Sarvajit corresponding to 1167 A.D. Mahāpradhāna Sarvādhiṣṭhāri Bīḍṭimayya, his minister is also referred to. The record is full of lacunae and mentions the death of some warrior in a battle and the setting up of the viragal in his memory by his younger brother Halagaya and his brother-in-law (mayduna).

42

At the same village Kumārabidū, on a slab north of the Iśvara temple.
Size 3' × 1' - 6''

Kannada language and characters.

\begin{align*}
\text{At the same village Kumārabidū, on a slab north of the Iśvara temple.}
\end{align*}
This belongs to the reign of the Hoysala king Ballāla II and records the remission of certain taxes on the décadāna lands (lands given for temples) granted previously for the god Bembēsvara of the village Kumāranabīḍu. The grant is said to have been made in the presence of the officer Daṇḍanāyaka Bitṭimayya. This officer is also referred to in a record of a neighbouring village Hemmanabhalli dated Ś 1097 and is styled as mahāpradhāna sarvādhiśāri (E. C. III, Mysore Taluk 8—See also E. C. IV, Yelandur 44 and Chāmarājñagar 98, for Bitṭimayya called also Bitṭiyanṇa).

The donors in the present record are certain Prabhun-gaṇḍuṁ of Maisuṇḍ named Kēsidēva of Marivise, maṇḍalika of Haḍadana, Bātagauṇḍa of Henara, Haradagauṇḍa of Benaganabhalli, Seṭṭigauṇḍa of Ōrekōḍu, Boppagauṇḍa of Ōjamangala, Hoysalagaṇḍa of Maisūr, Kumbagaṇḍa also of Maisūr, Hulla-gauṇḍa and Kereyagaṇḍa of Huttūr, Bitiyāṇḍe and Kentalegaṇḍa and Sāmigaṇḍa of Nokkiyūr, Hoysalagaṇḍa and Kētagauṇḍa of Dēmagamballī and Boppaseṭṭi of Pura. Of these Maisūr is the modern Mysore city and the rest of the villages are situated near Mysore. Some of these donors are also named in the above record referred to (Mysore 8).

The remission granted consisted of the following taxes of the village Kengūrū, Māravangala:—hadika, sambaḷa, uḷuvari (plough-tax ?), maḍuvana (marriage tax) mara (tree tax), melakke (sluice tax ?). The donors swear by the king Ballāla to remit the taxes. The usual imprecation for those who transgress the order is given at the end.

The titles given for the king Ballāla are: mahāmaṇḍalēśvara, tribhuvana-malla, conqueror of Talakāḍu, Kongu, Nangali, Gangavaḍi, Nōṇambavaḍi, Bana-vase, Hanungal and Belvala. He is called Pratāpa Hoysala Virabhājādēva. No date is given, but the reference to Bitṭimayya-daṇṇāyaka for whom the date Ś 1097 is found in another grant indicates that the present record also belongs to about the same date viz. 1175 A. D. and the king named in this epigraph is evidently Ballāla II.
Nanjangud Taluk.

At the village Elachigere in the hobil of Nanjangud, on a slab to the north-east.

Size 3'-6" × 3'-6"

Kannada language and characters.

Note.

This record belongs to the reign of the Hoysala king Narasingadévaru (or Narasimha II) and is dated Ś 1144 Chitrábhānu Bhádrapáda śu 2, Budhavāra corresponding to 10th August 1222 A.D., a Wednesday.

It registers the construction of a temple (of Śiva) by Viragavunḍa son of Chandagavunḍa who was the son of Enagaṇa Bīṭiyagavunḍa, of the village Elachigere in Kāranad and the grant of 1600 manuṣ of land for the temple by Viragavunḍa and Īsaramgavunḍa into the hands of the trustee Chākatammaḍi, son of Haradatammaḍi, who was the son of Chākatammaḍi.

The usual imprecation occurs at the end of the grant.

Enagaṇa which seems to be the name of a family or community is referred to in an inscription of Nanjangud Taluk (E. C. III, Nanjangud 134 of Ś 943).
At the village Tagadur in the hobli of Bilgere, on a slab lying in the road near the Mulaštāṃsēvara temple.

**Size 2' × 1'**

Kannada language and characters.

1. [[:at]] यस्ते वाचित्तम्
2. [[:at]] यस्ते वाचित्तम्
3. [[:at]] यस्ते वाचित्तम्
4. नावजीतव्रेण
5. [[:at]] यस्ते वाचित्तम्
6. [[:at]] यस्ते वाचित्तम्
7. [[:at]] यस्ते वाचित्तम्
8. [[:at]] यस्ते वाचित्तम्

**Note.**

This records the death of a Jaina female ascetic named: ... Yillekantiyar by the rite of sanyasana. She is said to have been a disciple of Nandibhaṭṭāraka who was a disciple of Nāganaṇḍi-Anantabhāṭṭāraka, a Jaina guru who belonged to Koṇḍakunda lineage and Māla-sangha. No date is given. At the beginning of each line a few letters are lost due to the inscription slab being broken. The characters seem to belong to the 14th century.

**45**

At the same village Tagadur, on a stone set up near the southern entrance of Ankanāṭhaśēvara temple (Nanjangud Taluk, 120 revised).

**Size 2' × 1'**

Kannada language and characters.

1. कन्यकले कृषि
2. कन्यकले कृषि
3. कन्यकले कृषि
4. कन्यकले कृषि
5. कन्यकले कृषि
6. कन्यकले कृषि
7. कन्यकले कृषि
8. कन्यकले कृषि
9. कन्यकले कृषि
10. कन्यकले कृषि
11. कन्यकले कृषि
12. कन्यकले कृषि
13. कन्यकले कृषि
14. कन्यकले कृषि
This contains the revised version of the inscription No. 120 of Nanjangud Taluk, published in E. C. Vol. III.

It records the grant of some land, 300 manus in extent forming part of a field called Hiriya-hola in the village Tagadura as nettaru-gođage (rent-free land bestowed for the services of a warrior) to Kubaguvunda, son of Madagavunda belonging to the family or community of Kommeyar by all the Kommeyar of Mogur (same as the present village Mogur in T.-Narsipur Taluk) assembled together.

There seems to be a mistake in regard to the donee, the word Kubaguvundanana being used probably for the dative form Kubaguvundanie in line 8.

The date of the record is given as S' 1110 Ktlaka sam. Chaitra su 5 Vaddavara and corresponds to Saturday the 5th March 1188 A. D.

At the same village Tagadura, on a stone lying near the Ganapati temple.

Size 4' x 1'- 6'

Kannaḍa language and characters.

Note.

This grant records the gift of the village Kimihalli in Tagadur-sthala by the chief mahâmaṇḍalesvara Vtra Dévaraja Voḍeyar to Kereya Nanjayadēvar who was
probably a Viraśaiva priest for his maintenance (umbali). The grant was made free of taxes and as śrotāvritī. The date of the grant is given as Ś 1465 Śobhakrit sam. Nīja Śrāvaṇa śu, 10 and corresponds to 9th August 1543. The grant ends with the signature of the chief Śrī Śomēśvara.

47

At the village Tagaḍūr in the hobli of Bilgere, on the 1st pillar in the navaranga maṇṭapa of the Lakshmikānta temple.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrī Tagaḍūr śrī   5. Periya Kavila[n]dai A-
2. Lakshumi Nārāya-  6. mattar Māragāmuṇḍa-
3. ṇap Perumāl-ti-  7. n magan Śetṭagāmuṇḍa-
4. ru-maṇṭapattukku p  8. n śeyvitta kambaṅ ga

Translation.

Be it well. For the holy maṇṭapa of the god Lakṣāmi-Nārāyaṇa Perumāl of Tagaḍūr, Śetṭagāvūndan, son of Amattar Māragāvūndan of Periya Kavilandai got the pillar constructed: (at a cost of) 1 gadyāṇa.

Note.

This records the setting up of the above pillar by a person named Śetṭagāvūndan at a cost of a gadyāṇa. Periya Kavilandai is the same as the present Daḍda Kavilandæ village. No date is given. The characters seem to belong to the 15th century.

48

On a 2nd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrī Tagaḍūr   6. Māragāmuṇḍa-magan
2. śrī Lakshuminārā-  7. Sambuva-gāmuṇḍan
3. yāṇa-pperumāl-  8. śeyvitta kambaṅ
4. tiru-maṇṭapattu-  9. pon"
Translation.

Be it well. For the holy maṇṭapa of the god Lakṣmid-Nārāyaṇa of Tagadūr, Pergavaram Māragāmunda's son Sambuva-gāmunda set up the pillar: pon 1

Note.

This records the setting up of another pillar in the same maṇṭapa by another person named Māragāmunda together with Sambuva-gāmunda for 1 pon.

49

On a 3rd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrī Tagaduri-
2. 1 śrī Lakshmi Nārā-
3. yaṇa-perumāl-
4. tiru-maṇṭapattukku
5. [Tiruvi] seyūr Kādai
6. . . . tai seyvitta
7. kambam ga

Translation.

Be it well. For the holy maṇṭapa of the god Lakṣmidnārāyaṇappaperumāl of Tagadūr, Kādai . . . tai of [Tiruvi] seyūr set up the pillar: ga

Note.

This also records the setting up of a pillar in the same maṇṭapa by a third person named above for 1 gadyāṇa.

50

On 4th pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrī Tagadūr
2. śrī Lakshminārāya-
3. na-perumāl-ti-
4. ru-maṇṭapattu-
5. ku Kārāyappa-
6. śi Śingan Manna-
7. n seyvitta kam-
8. baṁ ga

Translation.

Be it well. For the holy maṇṭapa of the god Lakṣminārāyaṇa, Kārāyappalli Śingan Mannan got the pillar made: 1 ga
This also records the setting up of a pillar in the same maṇṭapa by a fourth person named above at the cost of one gadyāṇa.

51

On a fragmentary stone on the bund of the Kommekere tank at the same village Tagadūr.

Kannāḍa language and characters.

| 1. ಸಿಮ್ಮಪಣಿ | 2. ಒಡನಿ | 3. ಪ್ರತ್ಯಪಿ | 4. ಅದುಹುಂಕಾರ | 5. ಅನುಕ್ರಮವಾಳು | 6. ಅಭಯಾಧಿಕಾರ | 7. ಶಾಸ್ತ್ರ ವೈದ್ಯ
|---------------------------------------------|
| 1. ಸಿಮ್ಮಪಣಿ | 2. ಒಡನಿ | 3. ಪ್ರತ್ಯಪಿ | 4. ಅದುಹುಂಕಾರ | 5. ಅನುಕ್ರಮವಾಳು | 6. ಅಭಯಾಧಿಕಾರ | 7. ಶಾಸ್ತ್ರ ವೈದ್ಯ

Note.

This inscription is very fragmentary as the inscription stone is broken and a portion of it is lost. It belongs to the reign of the Hoysala king Vtra Ballāḷadēvar and records some grant by the prabhu-gavundus of Tagadūr. An imprecation is contained against those who violate it.

The characters seem to be of the 13th century and the king referred to in the grant is probably Ballāḷa II.

52

Krishṇarājanagar (or Yedatore) Taluk.

At the village Degganahalli in the hobli of Tippūr, on a stone standing near the Basavēṣvara temple.

Size 5' × 2'—6''

Kannāḍa language and characters.

| 1. ಮುಂದುಪ್ರಾರ್ಧ | 2. ಸಿಗ್ಗಾಲಿಸಿದೆ | 3. ಅ೦ ಆಲಿಯು ಪ್ರತ್ಯಾಮಾದಿ | 4. ದುಂಡಕಾರ ಆಜಿ
|---------------------------------------------|
| 1. ಮುಂದುಪ್ರಾರ್ಧ | 2. ಸಿಗ್ಗಾಲಿಸಿದೆ | 3. ಅ೦ ಆಲಿಯು ಪ್ರತ್ಯಾಮಾದಿ | 4. ದುಂಡಕಾರ ಆಜಿ

Note.
While the illustrious pratâpa-chakravartti Vishnuvardhana Hoysala Vira Narasimha-devvarasar was ruling the earth at Dörasamudra:—

On Thursday, 14th lunar day of the dark half of Magha in the year Kâlayukta, Saka year 1181, the village Gegganañâl was granted as a hamlet (kâluññâl) with pouring of water to the mahâjanas of Nibbayal. The sidâya of the village amounting to 40 gadyânas . . . .

Note.

This records the gift of a village Gegganañâl (now called Degganahali), a hamlet of Nibbayal to the mahâjanas of Nibbayal. The sidhâya (fixed income) of the village seems to have been remitted. The last two lines are quite worn out and cannot be made out.

The donor is not named. Probably the king himself seems to have been the donor. The date of the grant corresponds to Thursday, 23rd January 1259 A. D. and the king in whose reign the grant was made is evidently Narasimha III.

No invocation or imprecation is contained in the record.
Kannada language and characters.

1. ರುವ ಅನುಕಟ್ಟು ಕಲ್ಲೆನೆ ನೋಟು ನಂತರ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ
2. ಅರುವ ಅನುಕಟ್ಟು ಕಲ್ಲೆನೆ ನೋಟು ನಂತರ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ
3. ಅರುವ ಅನುಕಟ್ಟು ಕಲ್ಲೆನೆ ನೋಟು ನಂತರ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ
4. ಅರುವ ಅನುಕಟ್ಟು ಕಲ್ಲೆನೆ ನೋಟು ನಂತರ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ
5. ಅರುವ ಅನುಕಟ್ಟು ಕಲ್ಲೆನೆ ನೋಟು ನಂತರ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ ತಮ್ಮ ನೆಲದ ಸಮಯದಲ್ಲಿ

Transliteration.

wax seal.

Nijapûrṇa sukha śrī Lakṣmīnirṣimha

1. śrîmattu Pūrṇâiyana varu Sôsale Amala-
2. dâra Venkâśamanâyage âśtrvâda adâgi kaluyiša
dâra Venkâśamanâyage âśtrvâda adâgi kaluyiša
dâra Venkâśamanâyage âśtrvâda adâgi kaluyiša
dâra Venkâśamanâyage âśtrvâda adâgi kaluyiša
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dâra Venkâśamanâyage âśtrvâda adâgi kaluyiša
dâra Venkâśamanâyage âśtrvâda adâgi kaluyiša
3. arjiyindâ vivara yâvattu śrutavâyittu Talakâ-
4. du'Talakâdinali Venkâtraṇa śâstrīgaluge yidadake
5. yida hâge nâlu taḍave pravarti âgi-târi hō
dadrimda avara kutumba sahagamana mâda-
dadrimda avara kutumba sahagamana mâda-
dadrimda avara kutumba sahagamana mâda-
dadrimda avara kutumba sahagamana mâda-
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dadrimda avara kutumba sahagamana mâda-
6. dadrimda avara kutumba sahagamana mâda-
dadrimda avara kutumba sahagamana mâda-
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dadrimda avara kutumba sahagamana mâda-
dadrimda avara kutumba sahagamana mâda-
dadrimda avara kutumba sahagamana mâda-
7. badâgi yâru hējāgyu kēlade mushakara-
8. mādikondu appaṇe kodai bēkembadagi yi-
9. dāremba vivaragalagi baradu sariyashte
10. a bagye avaru doḍabramharu avaru yi-
11. dadukke yike i-merege maddabaradu
12. bejaevbada gi helidaa kelada mele
13. ake helida merege naadu kolvame
14. appane koottu biduvadu Raktakshi samva
15. isaraa Palguna ba 6 lu ruju Sri

At the end of the sannad
(cross lines)
pai vastigi Palguna ba 9 lu sagramana maduva hengasige appane

Translation.
srimat (auspicious) Purnaayya:—blessings to Venkataramanaiya, amaladar of Sosale:—

All the details in your petition have been heard. You have written to me about the death of Venkataramasastri at Talakad suddenly after four motions. You also state therein that on his death, his wife has obstinately determined to undergo sahagamana without listening to any advice to the contrary and is asking for permission for the same.

With regard to this, (it has to be observed that) he is a great Brahman and seeing the condition of his life she should not have done so but as although she is advised not to undergo sahagamana she does not listen to it, orders may be given to carry out her wishes.

The 6th day of the dark half of Phalguna in the year Raktakshi—signature: Sri.

(At the end of the sannad)
Permission for a woman for sahagamana: 9th lunar day of the dark half of Phalguna.

Note.

This records the grant of permission by the Dewan Purnaayya for sahagamana (sati) of a Brahman woman at Talakad. It was issued on Raktakshi Phal ba. 9 and as the only Raktakshi during the administration of Mysore by Purnaayya coincided with A. D. 1804 the date may be taken as equivalent to March 24, 1805 A. D.

The sannad contains at the top a seal with the legend Nija-Purnasukha Sri Lakshminrisimha in Nagari characters and the short signature ‘Sri’ at the end. Both the above seal and signature are common in documents issued by Purnaayya.

It is seen that Sati was a voluntary act and the woman who chose immolation by fire on the death of her husband did so in spite of advice to contrary by kindly relatives and that the permission of the king or his chief officer in charge of the administration was necessary for sahagamana. It is also necessary to note that according to smritis Brahman women are forbidden to
perform sati after the cremation of the dead bodies of their husbands. In this case it is difficult to say whether the orders of the Dewan for sahagamana of the lady could have been received before the cremation of her husband.

54

At Tirumakudlu in the hobli of T.-Narsipur, on the balipttha in the temple of Agastyesvara.

Tamil and Grantha characters.

Tamil language.

Transliteration.

West face—1. svasti sri Tiruv Agattisvaramudaiyar
South face—2. Jayaassamanantar Gangamanadalapillaiyar-
East face—3. na Vira Narasimhapillai-dannayakkar
North face—4. seyvitta balipitham sivam astu

Translation.

Be it well. Jayaassamanantar Gangamanadalapillaiyar alias Vira Narasimhapillai-
dannayakkar got this balipitham constructed for the god (?) Tiruvagattisvaramu-
daiyar. Good fortune.

Note.

This records the construction of the balipitham (stone pedestal on which boiled rice, etc., are offered every day in temples) in the Agastyesvara temple at Tirumakudlu by the person abovenamed. No date is given and no ruler is named. The characters seem to belong to 13th century and the next record shows that it may be assigned to the reign of the Hoysala king Narasimha (III).

55

At the same village Tirumakudlu, on the pedestal of the sacred bull in the same temple of Agastyesvara.

Tamil and Grantha characters.

Transliteration.

1. svasti sri Vira Narasimhadavan prithivirajyam panni yarulaniyka Tiruvagattiwaram-udaiyar Jayaassamanantar Gangamanadalapillaiyana Vira Narasimhapillai-
dannayakkar—

2. yakkar seyvitta Vrishabhadhevarum Vrishabhadhevar-mantapamum.
Translation.

Be it well. While the illustrious Vira Nārasimhadēva was ruling the earth, Jayasāmanantan Gangamanadalapillai alias Vira Narasimhapillai dāṇṇayakkar got the Bull-god (Vrishabha-dēvar) and the mantapa of the Bull-god made.

Note.

This records the setting up of the Bull-god and the construction of the mantapa therefor by Vira Narasimhapillai-dāṇṇayakkar, referred to in the previous grant during the reign of Vira-Nārasimhadēva. The characters seem to belong to the end of 13th or beginning of the 14th century and the king to whose reign this record belongs is probably the Hoysala king Narasimha III.

At the same village Tirumakūḍlu, on a brass tub in the Agastyeśvara temple.
Kannada language and characters.

Note.

This records the gift of the above vessel for keeping coloured water for the Vasantōtsava festival by Dēvirammaṇi, lawful wife of Hampe Arasu.

The characters are of the 19th century.

At Mūgūr in the hobli of Mūgūr, on the pedestal of the Pārśvanāthasvāmī image in the Pārśvanātha Basti.
Kannada language and characters.

Note.
Note.

This record has several lacunae in lines 2-4 owing to the letters being worn out. It is stated in this epigraph that all the gāvundus of Mūgūr being disciples of a Jaina guru Kāna...nandi who was a disciple of Bhānukirtināṇḍita of Mūla-sangha, Dēsī-gaṇa, Pustaka-gachchha, Koṇḍakundānvaya and Ingaṇēṣvara-sangha, renovated a Jaina basti in Mūgūr named Koḍeyara-basadi and set up the god (Pārvatanātha apparently) therein.

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

58

At the same village Mūgūr, on the pedestal of the Ādinātha image in the Ādinātha-basti.

Kannāḍa language and characters.

1. ಉಪೇಶನುಂಬು ಕುರಿತ ತೊಂಬತು ದಿಗೊಂಟಿನ ಹಾಸಕಾರಿಗೆ ವ್ಯವಹಾರ
2. ಅಯ್ಯ ತಾಯಿ ವೃತ್ತಿಯಲ್ಲಿ ಸತ್ಯತ್ತು
3. ಹಾ ಅತ್ಸರ ಕುರಿತ ದಿಗೊಂಟಿನ ಹಾಸಕಾರಿಗೆ ವ್ಯವಹಾರ
4. ನಾವು ಹಾ ನಾವು

Note.

The last line of this record is mostly worn out and hence the inscription is incomplete.

It seems to record the construction of the above Ādinātha-basti by a woman (name lost) who was the daughter ofJakkiyabbe for the Jaina guru Bharatapanāḍita in Ka...hagareyatiratha belonging to Mūla-sangha, Dēsiyagaṇa, Pustaka-gachchha and Koṇḍakundānvaya.

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

59

On a slab lying near Mūgūruhallā near Mūgūr.

Size 5' × 1½'

Kannāḍa language and characters.

1. ನೆನ್ನಿನ ತರಕಾರಿಯ ಆದುಗಳು ಶಿಖರದಲ್ಲಿ ತಿನ್ನುವಿಕೆಯಲ್ಲಿ ಹೊಂದಿದ್ದಿದ್ದು ವಿನಂತಿಗೆ ಅನುಭವಿಸಿದ್ದು
2. ತೀರಿಕೆಯ ತರಕಾರಿಯ ಆದುಗಳು ಶಿಖರದಲ್ಲಿ ತಿನ್ನುವಿಕೆಯಲ್ಲಿ ಹೊಂದಿದ್ದಿದ್ದು ವಿನಂತಿಗೆ ಅನುಭವಿಸಿದ್ದು
3. ನೆನ್ನಿನ ತರಕಾರಿಯ ಆದುಗಳು ಶಿಖರದಲ್ಲಿ ತಿನ್ನುವಿಕೆಯಲ್ಲಿ ಹೊಂದಿದ್ದಿದ್ದು ವಿನಂತಿಗೆ ಅನುಭವಿಸಿದ್ದು
4. ತೀರಿಕೆಯ ತರಕಾರಿಯ ಆದುಗಳು ಶಿಖರದಲ್ಲಿ ತಿನ್ನುವಿಕೆಯಲ್ಲಿ ಹೊಂದಿದ್ದಿದ್ದು ವಿನಂತಿಗೆ ಅನುಭವಿಸಿದ್ದು
5. ಕಾಯಗುಳಿ ಕುಁಳಕು
6. ಕುಸುಮಿಸುವಿಕೆ ಕುಳಿ
7. ಪುರುಷಾಸ್ತಿ ಕುಳಿ

Note.

This inscription is very incomplete, the lines below 10 being much worn out and illegible. It belongs to the reign of the Vijayanagar king Bukkaṇḍodeyar (Bukka I) who is given the titles of mahāmaṇḍalēśvara, champion over enemy kings, punisher of kings who break their word and seems to record an act of charity by Rāghavadevarasa, officer under the mahāpradhāna Basava-daṇṇāyaka. Basavayya-daṇṇāyaka was a Brahman minister of Bukka I (See E. C. IV, Chamarajanagar, 113).

The date is given as Ṣ 1288 Parābhava sam. Phālguna ba. 10 and corresponds to 24th February 1367 A.D.

60

On a viragal near the 7th mile in the road from Mūgūr to Santemarahalli.

Size 3’—6” x 2’—6”

Kannada language and characters.

Transliteration.

1. śrīmatu Hiriyanāḍa mahāprahbu Mūgūra Mādannanava-ra maga Mādappanū Talemalege hōguttiddalli Handiganahalliya ghaṭṭa-dalli
2. kaḷarū nālvattu vattu āḷu bandu tāgiddalli taṁnnodeyana
3. gi haga kūde kādi yibbaru kaḷḷaranu kedahī taṁ-
4. noḍeyana prāṇavanu kāḍu tānu baḍeda viṛasvargga
Translation.

While Mādappa, son of Mādappa of Mūgūr, mahāprabhu of Hiriyanāḍ was going to Talemale and forty thieves came and fell upon him in the hilly slopes of Handiganabhālli he fought on behalf of his master, killed two thieves and protecting his master's life attained *virasvarga*.

Note.

This records the exploits and death of a person (whose name is lost) in meeting bravely an attack by forty robbers on his master, Mādappa, while he was on a journey to Talemale.

No date is given. The characters seem to belong to the 14th century. Mādappa of Mūgūr, father of Mādappa, is described as the mahāprabhu of Hiriyanāḍ. Hiriyanāḍ is the district round Mūgūr and part of Padināḍ as stated in several inscriptions (E. C. III, T.-Narsipur 78, E. C. IV Chamarajanagar 203, etc.)

61

On a slab lying below a tamarind tree in the backyard of the residence of Gangādharsvāmi belonging to the matt of Voḷage in the hobli of Mūgūr.

Size 2' × 1'6"

Kannada language and characters.

1. ಸೇಂಬೇಳ ಕದ್ದಳಲಿ ಹಸ್ತಾಕಾರ ಶಿಲ್ಪ ರೇಖೆ ರೀತಿಯಂತೆ ಅದ್ಭುತವಾದ ಲಕ್ಷೆಗಳಿಗೆ
2. ಸುಂದರದ ಸತ್ಯದ ನಿದರ್ಶನ
3. ಇತರ ವಿಶೇಷಣೆಗಳು ಮಾಡಿದೆ

Note.

This records the gift of some land as *kodage* (rent-free land granted for the livelihood of a person who has rendered some service) free of taxes to Sēnabōva Alaganna by Sinanapa on the 10th lunar day of the dark half of Bhāḍrapada in the year Sukla.

The date is not given in Śaka era. The only elements of dating given are the cyclic year Sukla and the tithi 10th lunar day of the dark half of Bhāḍrapada.

The characters seem to belong to the 17th century.

The present record is an instance of the grant of lands rent-free for the services of the village accountants (Sēnabōva).
At the village Vāṭalu in the hobli of Mūgūr, on a pillar in the temple of Durgamma.

Kannada language and characters.

Note.

This records the construction of the above temple by Kottadampandita, sthanapati (officer in charge of temples) of the village Oṭahāḷu.

The characters belong to the 14th century.

At the same village, on a slab lying in a field opposite to the above temple.

Size 1'-6" × 1'.

Kannada language and characters.

Note.

This is a viragal record describing the death of a person named Bāvāchāri belonging to the family of Butikāra Sānkapāḷa of the village Vāṭahāḷu situated in Hiriyanāḍu in a dispute regarding the boundaries of the ndāḷ (district). The date is given as Ś 1118 Jyēṣṭha śu 7 Monday and is equivalent to Monday the 6th May 1196 A.D. Some letters are lost at the end of a few lines as a side of the inscription slab is broken. The top is also lost.
At the same village Vatālu, on a slab set up in the field of Mahādevappa. Size 2' x 1' 3".

Kannada language and characters.

1. ಕಪ್ಪಿನ ರಾಮೇಶ್ರ
2. ಗೊತ್ತೆ ಗೋಧಾರಿಸಿ
3. ತುಂಬು ನೂರು ನಡುತ್ತಿದೆ
4. ಕೊಳ್ಳು ಮಂಡಲಿಸಿ ಹೊಯಸಳ
5. ನಿಮ್ಮ ಕಾಂಡಗಳು ಮನೆ
6. ಗುಡ್ಡದಲಿ ಸ್ವಯಂಭರಾದ ಪ್ರತಿತ್ತಸಾರ
7. ಪ್ರಹಿತ ಕೇವಳ
8. ಭೂಮಿ ಕೇವಳ ಕೂಡಿದೆ

Note.

This records the grant of a wet-land as gavudu-goddage (rent-free land granted for the livelihood of village headmen) made to the gaudas of the three shares (bhdage) of the village Otehalu. The land granted is said to have a sowing capacity of 6 khandugas. The donor is named as Kesavanaththa-Arasaru, senabova under Jakkanna-nyaaka. An imprecation is given that those who violate the above grant will incur the sin of killing brown coloured cows.

No date is given. The characters seem to be of the 15th century.
This is an instance of grants of land to gaudas or village headmen.

At the same village Vatālu, on fragments of stones lying together in front of the Kannanna shrine.

Kannada language and characters.

1. ಕಪ್ಪಿನ ರಾಮೇಶ್ರ
2. ಗೊತ್ತೆ ಗೋಧಾರಿಸಿ
3. ತುಂಬು ನೂರು ನಡುತ್ತಿದೆ
4. ಕೊಳ್ಳು ಮಂಡಲಿಸಿ ಹೊಯಸಳ
5. ನಿಮ್ಮ ಕಾಂಡಗಳು ಮನೆ
6. ಗುಡ್ಡದಲಿ ಸ್ವಯಂಭರಾದ ಪ್ರತಿತ್ತಸಾರ
7. ಪ್ರಹಿತ ಕೇವಳ
8. ಭೂಮಿ ಕೇವಳ ಕೂಡಿದೆ
9. ಗುಡ್ಡದಲಿ ಸ್ವಯಂಭರಾದ ಪ್ರತಿತ್ತಸಾರ
10. ಪ್ರಹಿತ ಕೇವಳ
11. ಪ್ರಹಿತ ಕೇವಳ
12. ಪ್ರಹಿತ ಕೇವಳ
13. ಪ್ರಹಿತ ಕೇವಳ
14. ಪ್ರಹಿತ ಕೇವಳ
15. ಪ್ರಹಿತ ಕೇವಳ

24
Note.

These fragmentary inscriptions seem to refer to a single viragal record, the slab being broken and some pieces of it being lost. A gauḍa (village headman) named Nāgagaṇḍa is stated to have fought bravely in a boundary dispute and attained the region of Śiva (died). The name of a female named Dorabbe, wife of Dōrajya, is next given. It is probable that she might have set up the viragal. The date is given as Ś 1121 (or 1199 A. D.).

66

At the village Pura a hamlet of Vāṭālu, on a slab set up in the field of Yajamaṇa Basappa.

Size 3' × 1'

Kannada language and characters.

\begin{tabular}{ll}
1. & \text{...
2. & \text{...
3. & \text{...
4. & \text{...
5. & \text{...
\end{tabular}

Note.

This gives the name of Basavapa of Pura, officer (adhikāraṇa) of mēlāya (surcharges or special taxes) and the date 5th lunar day of the bright half of Vaiśākha in the year Khara. The record stops at the name of Basavapa in line 5. Apparently the record denotes the grant of some land to the above officer Basavapa for his maintenance.

No date is given. The characters belong to the 17th century.

67

At the village Basavanahalli in the hobli of Bannūr, on a slab standing in the land of Kempegaṇḍa to the east. [Plate XXXV.]

Size 6' × 3'6"
PLATE XXXV.

BASAVANAHALLI STONE INSCRIPTION OR THE GANGA KING
SATYAVAKYA PERMANADI.

(p. 188)
| 1. | svasti śrī Satyavākya-pe- |
| 2. | rmmanādigala paṭṭan-gaṭṭid āpāneya |
| 3. | varishada Vibhava-saṃvatsarada Kā- |
| 4. | rttikā-māsam ādiyāge ārimat |
| 5. | Śrīkaṇṭha-paṇḍita-bhaṭārara kayyo- |
| 6. | le Ereyamman konḍu Ereyaṅgē- |
| 7. | śvarakke biṭta mannu ir-khhkhanduga ni- |
| 8. | rmmannu ir-khhkhanduga maḍuvina ma- |
| 9. | ṇnumaṇ konḍu koṭṭar idakke suṇna- |
| 10. | kke sotegam allad undāta Vāraṇā- |
| 11. | siyum kavileyan aḷida kereya bi- |
| 12. | ttuvāṭamam kerege koḍad undamanu- |
| 13. | m ante Ereyangēśvarada sthānika i-|
| 14. | kha baredōm Śrīkaṇṭha-panḍita-bhaṭārara śi-|
| 15. | shyar Lakulisvara-bhaṭārar manīgaḷa |

**Transliteration.**

1. svasti śrī Satyavākya-pe-
2. rmmanādigala paṭṭan-gaṭṭid āpāneya
3. varishada Vibhava-saṃvatsarada Kā-
4. rttikā-māsam ādiyāge ārimat
5. Śrīkaṇṭha-panḍita-bhaṭārara kayyo-
6. le Ereyamman konḍu Ereyaṅgē-
7. śvarakke biṭta mannu ir-khhkhanduga ni-
8. rmmannu ir-khhkhanduga maḍuvina ma- 
9. ṇnumaṇ konḍu koṭṭar idakke suṇna-
10. kke sotegam allad undāta Vāraṇā-
11. siyum kavileyan aḷida kereya bi-
12. ttuvāṭamam kerege koḍad undamanu-
13. m ante Ereyangēśvarada sthānika i- 
14. kha baredōm Śrīkaṇṭha-panḍita-bhaṭārara śi-
15. shyar Lakulisvara-bhaṭārar manīgaḷa

**Translation.**

Be it well. In the year Vibhava being the 6th year of the installation as king of Śrī Satyavākya-permrmmanādigal, commencing from the month Kārtika, Ereyamma obtained (purchased) from the hands of Śrīkaṇṭha-panḍita-bhaṭārar and gave away to Ereyaṅgēśvara the lands (specified):—two khaṅḍugas of nṛmmanu (lands getting water from rain, etc.) and two khaṅḍugas of maḍuvina-maṇṇu (lands which have a definite supply of water from wells, tanks, etc.) This land was purchased and given.
He who enjoys the income of the same except for defraying expenses of whitewashing (sūṇakkām) and mortar-pointing? (sotegam) has destroyed Vārāṇasi and brown cows. So also those who do not grant bittuvāta for the tank but enjoy the income. The writer of this document (lēkha) is Lakulīśvara-bhaṭārā, disciple of Śrīkanṭhapaṇḍita and the sthānīka (temple trustee) of Ereyangēśvara. Good fortune.

Note.

This record belongs to the 6th year of the reign of the Ganga king named Satyavākya-pernānaḍīgal. The cyclic year Vibhava and the lunar month Kārtika are the only other items of dating given.

A certain person named Ereyanuma is stated to have purchased some land from Śrīkanṭhapaṇḍita-bhaṭārā the sthānīka (trustee or manager) of a Śiva temple named Ereyangēśvara and granted it to the temple for the expenses of whitewashing and sote? (sūṇakke sotegam.) Imprecations are given against those who misappropriate the same. The writer of the grant is named Lakulīśvara-bhaṭārā, disciple of Śrīkanṭha-paṇḍita.

Since several Ganga kings took the title of Satyavākya it is difficult to identify the Ganga king to whose reign this record belongs. The characters seem to belong to the end of 9th or beginning of 10th century A. D. As the cyclic year Vibhava is also given the dates might be 848 or 908 A. D. Taking the latter year the grant probably belongs to the reign of the Ganga king Rajamalla Satyavākya II (See E.C. X Kolar 90 of 8 824).

68

At Talakāḍ in Talkāḍ hobli, writing in the north-east corner of the Vaidyēśvara temple.

Nandi Nagari characters and Sanskrit language.

<table>
<thead>
<tr>
<th>1.</th>
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<tbody>
<tr>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
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<tr>
<td>4.</td>
</tr>
</tbody>
</table>

Transliteration.

1. Vaidyalim-
2. gāya na-
3. mah
4. Mādhava

Translation.

Salutation to Vaidyalinga, Mādhava

Note.

The name of Mādhava, a devotee of Vaidyalinga or god Vaidyēśvara is given herein. The characters seem to belong to the 14th century and Mādhava is pro-
bably identical with Mádhav amantrin who ruled as a minister of Prince Mārapa, brother of Harihara I, the Vijayanagar king, in the kingdom of Áraga in the present Shimoga District. He was a native of Talakāḍ and is credited with the construction of a dam across the Kāvēri river near Talkāḍ (See Mysore Archaeological Report for 1929, P. 171 for Mádhavamantrin).

69

At the same village Talakāḍ, on a slab in the platform at the main entrance of the Maralēsvara temple.

Kannada language and characters.

1. माधव अमान्त्रिन् कावेरी तकाड़ मरलेश्वार ग्रामम्
2. कावेरी मरलेश्वार तकाड़ माधव अमान्त्रिन्
3. माधव अमान्त्रिन् कावेरी तकाड़ मरलेश्वार
4. कावेरी मरलेश्वार तकाड़ माधव अमान्त्रिन्

Note.

This fragmentary record registers the gift of two oil-mills for the supply of oil for lamps in the Saileśvara (the present Maralēsvara) and Vēlekārēsvara temples at Talkāḍ. The gift is said to be free of taxes. An imprecation is given at the end. The date is lost except the elements the lunar month Vaiśākha and bright fortnight and 1st lunar day and Thursday.

The characters seem to belong to the 14th century.

70

At the same village Talakāḍ, on a slab in the southern wall of the Maralēsvara temple.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. Vaijanātīśuṟam-udaiyār-kōyilil stāṇāpati
2. samara-mum-kaḷutti aparā-paṅkṣattu chchaturddiśiyum........
3. uṇu in-nāyinārku siddāyam kaṭṭuguttagai māṇ
4. puvāṟkuṟuṇ īppāṭiyakkum i.pattu iḍuṅku eppe
5. ṃ Āṭamāṇṇanuku īppāṭikku Vaijāyupē
6. īppāṭikku nān Yōva Nārāyaṇan eluttu
Translation.

The sthānāpati of the Vaijanātiṣuram-udaiyar temple......in the dark fortnight on the 14th lunar day (I grant) for this god siddāyam and kaṭṭukuttakai . . . . To this (I) Vaijappe . . . . To this I Yova Nārāyanān affix my signature.

Note.

This inscription is fragmentary as several letters at the end of each line are lost. It seems to record the payment of siddāyam (fixed income) and kaṭṭukuttakai (stipulated rent) for the lands belonging to the god Vaidyanāṭēśvara at Talakād by certain persons in the presence of the sthānāpati of the temple. The characters seem to belong to the 11th century when the Chōlas were masters of Talakād.

71

Yeḻandur Taluk.

At the village Yerayur in the hobli of Yeḻandur, on a stone lying in the middle of the village.

Size 4' × 3'

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrīmanu mahā-maṇḍa-
2. leśvara tribhuvanamalla Nīlagiri-puravaradīśva-
3. ra sīṣṭāḷokāśriya prabala-krama
4. Vallāḷudēva prithvī-raiyam
5. uttarottaram abhyudaya-tushṭa-ni-
6. grahaṁ sīṣṭar-paripālintu śena?%
7. nirka Muḍikonda Śoḷamanḍalattu
8. Kamkai-konda-śoḷavanāṭṭu Padinā-
9. tṭu Maraiyūrāṇa Uttamaśoḷanallūr Na-
10. āsamvatsarātattu vallāḷi-śvāme-
11. m appittān Vallāḷudēvan Vallā-
12. jūdēvartāga i-ttiruppani kkaikon-
13. ḍu śelutta-kaḍavān Kandaiyāmānan

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara, tribhuvanamalla, lord of the excellent city of Nīlagiri, refuge of the world of righteous people, powerful ruler
(prabala-krama) Vallaludévan was pleased to rule the earth in ever-increasing prosperity punishing the wicked and protecting the righteous:—

In Mudikonda Sthalamandalam in Gangaikonda Sthalavanâtha, in Padinâd, in the village Maraiyur alias Uttamaśôla Nallur:—

In the year Nâla, (king) Vallaludéva granted the enjoyment of Vallalu-svâmyam for (the god) Vallalu-deva. Kandaiyâmanan was to take up this sacred service (tiruppani) and continue it.

Note.

This record belongs to the reign of the Hoysala king Vallaludévan and is dated in the year Nâla. It registers some grant called Vallalu-svâmam made by the king for Vallalu-deva and made over to a person Kandaiyâmanan who was entrusted with the duty of carrying on the sacred services apparently in the temple of the god Vallalu-deva belonging to the village Maraiyur (same as the present Yereyur) in Padinâd. Vallalu-svâmam or Vallalu-svâmyam probably meant the king's revenues in the village. The above person named Kandaiyâmanan was to enjoy the above income and carry on the worship and other duties in the temple. Traces of a Siva temple are found near the inscription slab.

The characters seem to belong to the end of the 12th or beginning of the 13th century and Nâla may correspond to 1196 A. D. in the reign of the Hoysala king Ballâla II.

72

On the Biligiri Ranganabettta, in the holl of Yelandûr, on a stone lying in the boulder called Sravana Ané

Kannada language and characters.

| 1. ಕಂಡುಪು ಕಂಡಾಡುಕು | 6. ಜಿಲ್ಲು ಜುಗಳಲು ಗುಡಕು 
| 2. ಕಂಡಾಡುಕು ಕಂಡುಪುಕು | 7. ಜುಗಳಲು ಜಿಲ್ಲು ಗುಡಕು 
| 3. ಸುಖುಗು ಸುಖುಗು ಸುಖುಗು | 8. ಗುಡಕು(೨) ಸುಖುಗು ಸುಖುಗು 
| 4. ಸುಖುಗು ಸುಖುಗು ಸುಖುಗು | 9. ಸುಖುಗು ಸುಖುಗು 
| 5. ಸುಖುಗು ಸುಖುಗು ಸುಖುಗು | 10. . . . .

Note.

This record is incomplete as it stops abruptly at line 10. It is found in the midst of a forest about 3 miles to the north of the Biligiri Rangasvami temple. The usual stanza in praise of the Jinaśasana is found at the beginning of the record. Then comes the name of the king Pratâpa-chakravarti Hoyisala Śrî Vitraballâla-deva-rasar and the date Ś 1112 Sâdhâraṇa sam. Vaisâkha śu 5, Brihavâra. The
figures of the date are not quite clear and the reading is tentative. Taking this year the date corresponds to 11th April 1190 A.D. a Wednesday and not Thursday as stated in the record. The king named in the record is the Hoysala ruler Ballala II (1173-1220).

The invocation to Jina-sasana in the beginning of the record indicates that the inscription was probably meant to register some grant to a Jaina temple or it might have been an epitaph in memory of a Jaina saint.

73

At the village Maddur in the hobili of Agara, on the basement of the Desasvara temple.

Kannada language and characters.

Note.

This record registers a grant by the mahajanas of Upendrapura alias Maddur and other citizens of the place including Maysissetti and Ketamallisetti and all the gauduprajies for certain services in the Desinatha temple at Maddur, including the recitation of Purana, daily homas, recitation of the Vedas, tiru-pattu (sacred songs
in praise of the god Śiva.) The grant consisted of certain customs dues on arecaunt, etc., the details of which cannot be clearly made out. The payment of customs dues in favour of Kalumānikadēvāra seems to have been continued. The charity was to continue permanently as long as the sun and moon continue and the usual imprecatory stanza describing punishments to the violators of grants is also given.

The record is dated Śaka 1302 Randri sam. Māgha 11, Rōhiṇī nakshatra corresponding to January 7, 1381 and the date is fully regular. The king in whose reign the grant was made is named Vira Hariyappodeyar, with the titles mahāmanḍalēśvara, punisher of enemy kings, punisher of kings who break their word, lord over four seas. This king is evidently the Vijayanagar king Harihara II (1377-1404).

74

Malavalli Taluk.

At the village Marehalli in the hobli of Malavalli, on a pillar to the south of the main entrance of the Narasimha temple.

Kannada language and characters.

<table>
<thead>
<tr>
<th>Kannada Characters</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಮಾರುಕೆಹಳ್ಳಿ</td>
<td>Mārehalli</td>
</tr>
<tr>
<td>ಮಾಲವಳಿ</td>
<td>Malavalli</td>
</tr>
</tbody>
</table>

Note.

This records the setting up of the above pillar as an act of charity by Kāchiya Nāyka of Ešēvūr. The characters seem to belong to the 15th century.

75

Gundlupet Taluk.

At Gundulupēt, on the doorway of the south wall of the Rāmēśvara temple.

Size 2'6" × 4'

Kannada language and characters.

<table>
<thead>
<tr>
<th>Kannada Characters</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>ಗುಂಡುಲುಪೇಟ್</td>
<td>Gundulupēt</td>
</tr>
<tr>
<td>ರಾಮೇಶ್ವರ</td>
<td>Rāmēśvara</td>
</tr>
</tbody>
</table>

Note.

This records the setting up of the above pillar as an act of charity by Kāchiya Nāyka of Ešēvūr. The characters seem to belong to the 15th century.
Note.

The name Changove Nāgāndēva is found engraved on the doorway. Probably he must have set up the above doorway. The characters seem to belong to the 14th century A.D.

76

On the Huliganamardibēṭṭa in the hobli of Terakanāmbi, on a boulder to the west of the pond Dhanushkōṭi.

Kannāḍa language and characters.

1. ನಾಗೇಶ್ವರ
2. ನಾಗೇಶ್ವರ

Note.

Two names Nanjapparāje Arasu and Rāyasa Narasaṇa are engraved on this boulder. They seem to be the names of two devotees that visited the place. The characters seem to be of the 19th century A.D.

77

At the village Hangala, in the hobli of Hangala on the basement of the north wall of the Varadarājavāmi temple.

Kannāḍa language and characters.

1. ವರದರಜವಾರ್ಮಿ

Note.

This short inscription records that the śikhara (tower) of the temple was constructed on the 12th lunar day of the bright half of Vaiśākha in the year Šukla. No śaka year is given. The letters seem to belong to the 17th century A.D. and the date may correspond to 1629 (?)

78

At the village Rāghavāpura in the hobli of Bēgūr on a stone set up near the Rāmesvāra temple.

Size 4'-6" × 3"

Kannāḍa language and characters.


Transliteration.

1. svasti śrī jayābhyudayā Śālivāhana śaka-varuṣa 1429 sam-
2. da vartamāna Prabhava-sampvatsara Veyasākha su 5 Sa [ni] vā-
3. ra śrī mahādevadēvottama śrī Nanjundēsvara-dēvara amrītapadīge śrī
4. Vitrachikkarāya-vodēyaru samarpisida Rāghapura Hompura? yiva-
   rolagāda
5. chattussime volagullō gadde beddalu tōta tudiike suṃka volavāru horavāru
6. kammaradege kumbwāradere gaṅavārike kavali bōgārīke mārārīke
   muṅtāda Ṇu-
7. lōa sakhal-svāmyavanu agumadi Nanjundēsvara-dēvara bandārakke sali-
   svaṃte sarvaṃnyada dharma-
8. sādana idanu alupidanu Rāmēsvara-dēvara Kāsiyali gō ū Brāhmaraṇu
   konda pāpake hō-
9. harū

Translation.

Be it well. In the year 1429 of the prosperous Śālivāhana era:—the year
Prabhava, on Saturday 5th lunar day of the bright half of Vaisākha:—

For the food offerings of the god Śrī Nanjundēsvara, the highest of the gods,
the illustrious Vira Chikkarāya Vodēyar granted within the four boundaries
of Rāgha(va)purā and Hompura (?) wet lands, dry lands, gardens, tudike, customs
dues, import duties, export duties, smith-tax, potter-tax, tax on gaṇas (Lingayat
priests?), canal dues, brazier tax, basket weavers' tax, and all other rights of
possession and granted this dharma-sādhanā that the above income should be paid
to the treasury of the god Nanjundēsvara free of all imposts. He who violates
this will incur the sin of killing cows and Brāhmans before the God Rāmēsvara and
in Kāsi.
Note.

This records the gift of the village Rāghavāpura and its hamlet (?) Hompura (?) with all rights for the food offerings of the god Nanjundēsvara at Nanjangūḍ to the treasury of the above god. The donor is named Vira Chikkarāya Vodeyar. He was a local chief subordinate to the Vijayanagar kings in the beginning of the 16th century. (See E.C. IV, Guntlupet 67).

The date of the grant śaka 1429 Prabhava Vaisākha śu 5 corresponds to Saturday 17th April 1507 A.D.

Chāmarājanagar Taluk.

Copy of a sannad of the Mysore king Krishnarāja Vodeyar dated in the year Saumya found in the Village Venkaṭaiyanachhatra in the hobli of Haradanahalli.

Kannada language and characters.

चामराजनगर तालук.

कृष्णराज वोडेयर के संनाद की कपड़ी वेनकाटयानाच्छत्रा गांव के होब्ली हरदानाहलिके हिस्से में मिली है।

कन्नड भाषा और लिपि।

1. भासुमारा भृगुराम सुभाषाका मान्यता प्राप्त दिन, तिथि प्राप्त दिन, साल 1429 प्रभावा वैशाखा शुद्र 5.
2. साल 1507 एडोलियर दिन, पुरुषार्थ के दिन, शुक्रवार 17 अप्रैल।
3. वेनकाटयानाच्छत्रा गांव के होब्ली हरदानाहलिके हिस्से में मिली है।
4. कन्नड भाषा और लिपि।
5. आधुनिक लिपि में लिखा हुआ है।
6. साल 1507 एडोलियर दिन, पुरुषार्थ के दिन, शुक्रवार 17 अप्रैल।
1. Saumya-samvatsarada Jyēshṭha bahula 8 llū śrīmatu1 Mahiśūra-
nagarada hōbaḷī śīme-
2. vichārada Gopālarājaige barasi kaluhidanirūpa adāgi Hariḍanaḥalṭi
hōbaḷī Changū-
3. ra tōpina baliyallū Venkaṭainū agrahāra devaṁsthāṇa koḷa Rāmānuja-
kuṭṭa saha ā-
4. gu-mādisuva kāryakke yā baliyana bhūmiyalli svalpavāgni devaṁsthāṇada
bhūmiyā
5. kelaṭi atṭavanege sērrida bhūmiyā yiruvudarimda yā bhūmiyāṁṇā
appane kōdi-
6. stare yā bhūmiya hūṭuvalige sarriyāgi badalū bhūmiyāṁṇā Venkaṭainū
tam-
7. na śvāṣṭhyada bhūmiyalli vappiṣṇu yanḍa hēlikonḍan adakāraṇa adē
mērige ka-
8. tle mādisi yiddhitu ā-prakārakko Hariḍanaḥalṭi hōbaḷī Changūra tōpina
balīya Ven-
9. kātānū kātisuvu agraḥāra dēvasthāna koḷa Rāmānujakūṭṭa Brāhmaṇa-
nivēsana
10. Śūdra-nivēsana aṅgaḍī mane mumṭāddakke ā-balīyaṇa aṭhavaṇe hōbali-
    bhūmiyam-
11. nū dēvasthānada vaḷītada bhūmiyamṇū vingaḍisi koḍiśi yē bhūmiya
    chatussime-
12. gū sīlā-pratishtēyamṇū mādisikoṭṭu yē bage vingaḍisi koṭṭu dēvasthā-
    nada hōbali
13. bhūmiya hūṭṭuvaḷīge sarriyāgi dēvasthānada hōbaliḷe badalu bhūmi-
    yamṇū
14. aṭhavaṇe-bhūmiyalli vingaḍisikoṭṭu bhūmiya hūṭṭuvaḷīge sarriyāgi
    aṭhavaṇe
15. hōbaliḷe badalu bhūmiyamṇū saha yē Venkāṭaiṇa svāsthyada bhūmi-
    yalli vim-
16. gaḍisi tegedukomdu ayā hōbaliḷe hōmpādi biḍuvaṇu-nirūpa prati . . .
17. Vichārada-chāvaḍi karāṇikara kadītakke baresi tirrigi koḍisuvadu!

Translation.

Krishnārāja Odeyaravaru

On the 8th lunar day of the dark half of Jyēshṭha in the year Saumya, the
following nirūpa has been addressed and sent to Gōpālarājaiya of the Mahisūra
Nagarada hōbali sīme Vichāra department:

As Venkāṭaiṇa wants to set up near the grove of Changūr in Haradanahallī
hōbli an agraḥāra, temple, pond and free boarding house for the followers of Rāmānuja
(Rāmānuja-kūṭa), Brāhmaṇa-nivēsana (the dwellings of Brahmans), Śūdranivēsana (dwellings of the Śūdras), shops, houses, etc. which
Venkāṭaiṇa is building near the grove (tōp) of Changūr in Hardanahallī Hōbli. You
have set up boundary stones to mark the four boundaries of the lands now made
over. You have also to take up from among Aṭhavaṇe lands, a plot of land of
equal revenue as the temple land now made over and add it to temple property
(dēvasthānada hōbali bhūmi). For the lands taken up from the Aṭhavaṇe property
you must take up in exchange lands of equal revenue from the property of
Venkāṭaiṇa and add them to the Aṭhavaṇe hōbali.
A copy of this nirūp should be entered in the Kadita (register) of the karanikar (clerks) of the Vichārādha (department) and the original should be returned. Śri

Note.

This records the grant of some land to Venkaṭāiya for the purpose of erecting thereon a temple, agrahāra, pond and Rāmānujakūṭa (a house for the free feeding of visitors to the temple who belong to the sect of Rāmānujakārtya) near Changūr in Haradanahalli hobli. This land belonged partly to temple property and partly to Government property (Aṭhavaṇa). In return for this Venkaṭāiya was to give lands belonging to himself of equal revenue.

The grant is issued with the seal and in the name of Krishṇarāja Oḍeyar and has the signature Śri at the end. The date is not given in terms of the Śaka era. Only the cyclic year Saumya and the month Jyeṣṭha and the tithi bahula ashtaṇi are given.

The donor is probably Krishṇarāja Vaḍeyar III, king of Mysore and the date may correspond to 14th June 1849.

Heggadaḍēvānakanōṭe Taluk.

At the village Saragūr in the hobli of Saragūr writing on the sides of the doorway of the sukhanāsi of the Lakshmīnārayana temple, where an Anjanéya image is set up.

Size 1' × 6''.

Kannada language and characters.

| 1. ಸರಾಂಜ | 4. ಬಾಳಲು  |
| 2. ಸರಾಂಜಾರ | 5. ಅರ್ತುಳುಂಧು  |
| 3. ಬಾಳಲುಂಧು  | 6. ಬಳಿಯಾಳ (ಸರಾಂಜ)  |

26
Note.
This short epigraph records the setting up of the Hanuman image (near the sukhanāsa door) by Śrīrāma, grandson of Vyāsārāya and chief (yajamāna) of the village Yirangere belonging to the Mysore City.
No date is given. The characters belong to the 19th century.

81

SHIMOGA DISTRICT INSCRIPTIONS.

Shimoga Taluk.

At the village Kūḍli in Horalur hobli, on a viragal fallen into the river near the steps leading from the Anjaneya temple.

Size 4′ x 1′.

Kannāḍa language and characters.

Note.
This viragal record is fragmentary as the viragal stone is broken on both sides and portions of the stone are lost.

It seems to record the death of a warrior Binduvata, son of Singeyadaṇṇāyaka, who was a son of a Daṇṇāyaka (whose name is lost) and who has various titles indicating his high rank—protector of mandalika heroes, punisher of hostile chiefs, etc. The warrior seems to have fought in defence of his village or settlement (haṭṭi) and died in the fight. The characters are of the Hoysala type and seem to belong to the 13th century.
Sagar Taluk.

A copper plate grant of the Keladi queen Chennammaji dated 8 1596 in the possession of Garudachar and belonging to the Lökacharya-maṭha.

Size 9" x 6"

Kannada language and characters.

1. ಮನೋರಂಭ ಗೋಲಾಕಂಬದ ಬೆಳ್ಳು ಕಂಡ ಸಂಸ್ಕೃತನಾಯ್ಕ ವಿಕ್ರಮಸಿಂಹದ ಕರ್ತೆ
2. ಕೊಂಡ ಕೃಷ್ಣ ಗೋಲಾಕಂಬದ ಬೆಳ್ಳು ಕಂಡ ಸಂಸ್ಕೃತನಾಯ್ಕ ವಿಕ್ರಮಸಿಂಹದ ಕರ್ತೆ
3. ನಾಳು ಕಾಚ್ಚುಲು ಕರ್ತೆ ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕರ್ತೆ
4. ೧ ಸಂಖ್ಯೆಯ ಸಂಖ್ಯೆಯ ಸಂಖ್ಯೆಯ ಸಂಖ್ಯೆಯ ರುಣಾಂತರದ ಕರ್ತೆ
5. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
6. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
7. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
8. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
9. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
10. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
11. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
12. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
13. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
14. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
15. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
16. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
17. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
18. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
19. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
20. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು

ಕೃಷ್ಣರ
21. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
22. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
23. ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು ಕಾಚ್ಚುಲು
Note.

This record belongs to the reign of Chennammâji, queen of Kēlādi and wife of Somâśekhara Nâyaka, who was the son of Sivappa Nâyaka, grandson of Sivappa Nâyaka and great-grandson of Sankaṇna Nâyaka, possessed of the titles Edava-Murâri, Kōte-kōlāhala, establisher of the doctrine of Viṣuddha Vaidikādvaita-siddhânta and a devotee of Śiva and gurus.

This registers a gift of land made in favour of the charities of the Râmâji-kûtada-mathâ in the village Kōtipura belonging to Amâtekoppada-sîme and is dated the 15th lunar day of the bright half of Nija Bhâdrapada in the year Pramâdi, being the year 1596 of the Śâlivâhana era corresponding to September 16, 1673 A.D.

The details of the grant are as follows:—On the representation of a person named Yelliseṭi that he wanted to build a matt and carry on charities therein if he was granted certain lands previously endowed, the king granted lands of the annual revenue of 15 varahas and 3 haṇas in the village Kōtipura in Amâtekoppada-sîme with all rights and enjoyments free of taxes for the above purpose.

The usual imprecatory verses occur at the end of the grant.

This grant is an example of the catholicity of the Kēlādi chiefs who were devout Viṣṇuvaivas by faith but gave grants for Brahmaṇa agrahâras and Viṣṇu temples and matts of the Vaishnava sect also.

The matt which enjoys the above endowment known as Lâkâchârya Matt with headquarters at Sagar belongs to a priest of the Śrīvaishnava sect and has several disciples in the neighbouring Malnad parts.
I. band.
1. ನಂತರದ ಇಂದರ ತರಣ ಕೃಷ್ಣ ದೇವನ ಕ್ಮಾದು ರಾಜ್ಯದ ಕರ್ಮಚಾರಿ ಮಾತ್ರ
2. ಕ್ರಿಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ
3. ಅತ್ಯಂತ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ
4. ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ

II. band.
5. ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ
6. ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ
7. ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ
8. ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ ಇಲ್ಲಿ

III. band.
9. ಅತ್ಯಂತ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ
10. ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ
11. ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ ಕೃಷ್ಣ
12. ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ

IV.
13. ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ
14. ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ
15. ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ ಹೊಸಗುಂಡ

Note.

Only four lines of this inscription have been published in Epigraphia Carnatica, Vol. VIII under Sagar Taluk No. 33. The record has now been read as completely as possible. Several letters have become quite worn out and are illegible.

The record belongs to the reign of Bommarasa, son of Birarasa and king of Hosagunda. There are several kings of this name and it is difficult to fix the date of the particular Bommarasa referred to in the present record. But in the village Kamblikoppa where the present record is found there is another viragal inscription in the neighbourhood with characters of similar period referring to Bommarasa. The record (Sagar 29) is dated S' 1192, Śukla or 1269 A. D. A record at Hosagunda (Sagar 140) names him as the lord of Śantālīge 1000 and ruler of Hosagunda and describes a fight between his followers and the followers of the Hoysala king Narasimha. It is dated S' 1186 Krōdhana sam. Chai. 10 Bri. corresponding to 28th March 1265, a Saturday and not Thursday. Two other records of 1269 and 1275 give similar titles to Bommarasa (Sagar 128 and 134). We may therefore equate Bommarasa of this record with the above Bommarasa.
The date of this record is given as Krodhana sam. Måśu 7 Brihavāra. The nearest Krodhana is equivalent to S1187 or A. D. 1265. The whole date would then correspond to 16th November 1265, a Monday and not Thursday stated in the inscription. This as stated to be his is 51st regual year in the record.

The epigraph records the exploits and death of a warrior named Mācheya Nāyaka of Hedase, ‘aliya (son-in-law) of Dēmagaunda son of Bijjagaunda of Hedase in defending the fort of Bharangi during its attack by a warrior named Kantivegade. The titles—a tiger to the royal nāyakas, agulī tolagada kamba, protector of the heads of horses (tattina taleya kāva) and world champion (jagajetṭi) are applied to him. It is further stated that a gift of land of the annual value of 10 gadyānas was made for him by his elder brother Sōvagaunda, his wife Arasasave and son Bommaya.

At the village Varadāmulā Tirthha near the village Elagalale in the hobli of Sāgar, on the pedestal of the Sūrya figure in a shrine in the enclosure of the Varadamma temple.

Kannada Language and Characters.

Note.

1. ప్రభుత్తెత్తు సూర్య ప్రభుత్తెత్తు సూర్య ప్రభుత్తెత్తు సూర్య ప్రభుత్తెత్తు సూర్య ప్రభుత్తెత్తు
2. మాండి

Note.

This short inscription on the pedestal of the Sūrya figure records that an engraver named Chāuvondōja prepared the above image for a person named Muddaseṭṭi. No further information is given regarding the above persons.

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

At the same village Varadāṭirtha, on a slab standing near the wall on the platform in front of the outer enclosure of the Varadamma Temple. [Plate XXXVI]

Kannada Language and Characters.

Note.

1. ప్రభుత్తెత్తు సూర్య ప్రభుత్తెత్తు సూర్య ప్రభుత్తెత్తు సూర్య ప్రభుత్తెత్తు
2. మాండి
Transliteration.

1. svasti śrī sakavarisa sahasramulīye ārimach
2. Chāluksya vikrama varisha 8 neya Krōdhana-samvatsarada Srāva-
   ṇad amāvāse Sōma-vāradandu Sōvarāsi-paṇḍita
3. Kanda ī ārimad Elagaṇāliya pempa grāmadesantalli puṭṭi
4. Varadēśvariya nimabhāge tirthamādudu Sōma-pitāma-
   hana vanite vasudhātaladoḷu ī Elagaṇāliyinde tenkalu
5. Jalarhasuta-lalane Varadātīrthham nadi tām jalam udita-Tum-
   gabhadreyol olavinolā Keḷadiyolu neganmnegevarida ī kandam ī
6. janaŋke Mūḍamaṃ janani Bhāganakabbeye māva Barumanaṃ
7. jananige sōdaraṃ negaḷḍa Gangaṇan anmn enalke Nākananm avan-
   nītala-pūjyan ī Varadātīrthadoppuva Vāgdēviyam manamo
8. nesaṟullinaṃ ī Tarala ī

Translation.

Be it well. After the expiry of 1000 Śaka years—in the Chāluksya Vikrama year eight, the year Krōdhana, on the new moon day of Srāvaṇa, on Monday; Sōvarāśipāṇḍita:

Kanda verse:—The wife of Pitāmaha (Brahma) [or Sōma-pitāmaha, grandfather of moon or Brahna] became a holy water reservoir (tirtha) on earth taking its rise in the famous village Elagaṇāli below the Varadēśvari shrine. The wife of Brahna becoming the river of the Varadā-tīrtha, had leaps near Keḷadi out of her joy and love for Tungabhadre.

Kanda verse:

His father being Mūḍama, his mother Bhāganakabbbe, father-in-law (māva) Barumana, mother's brother being Gangaṇa and elder brother Nākaṇa . . . set up this temple of Vāgdēvi to last for as long as the sun and moon endure.
Note.

This record is found near a reservoir in front of the temple of Varadā or Gayatri, wife of Brahma. It is dated in the year 8 of the Chalukya Vikrama, the Krōdhana sam. Śrāvana Bahula 30. The date corresponds to 23rd August 1085 A. D. a Saturday and not Monday as stated in the record. The origin of the river Varadā which joins the Tungabhadrā river is here given and the construction of a temple dedicated to the wife of Brahma by Śoṣrāsipaṇḍita or his disciple not named on the above date is also referred to. His parents and relations are named next. It is difficult to identify any of these.

It is interesting to note that so early as A. D. 1085, a temple was built in a part of the Shimoga District for the goddess Gayatri, wife of Brahma, named here as Varadēvari. (The goddess enshrined in this temple is seated on a swan and has four hands with a rosary, lotus, bijāpūra and abhaya pose in them).

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On the lintel of the doorway of the Rāmeśvara temple within the enclosure of the same Varadamma temple.

Dēvanāgari characters and Kannada language.

1. रामेश्वराये विद्यायेन्द्रयाने विजयायेन्द्रयाने विरुद्धायेन्द्रयाने विशद्धायेन्द्रयाने विद्यायेन्द्रयाने
    विजयायेन्द्रयाने विरुद्धायेन्द्रयाने विशद्धायेन्द्रयाने

2. देवानं रामेश्वरायेन्द्रयाने देवानं रामेश्वरायेन्द्रयाने देवानं रामेश्वरायेन्द्रयाने
    देवानं रामेश्वरायेन्द्रयाने देवानं रामेश्वरायेन्द्रयाने

3. रामेश्वरायेन्द्रयाने देवानं रामेश्वरायेन्द्रयाने देवानं रामेश्वरायेन्द्रयाने
    देवानं रामेश्वरायेन्द्रयाने देवानं रामेश्वरायेन्द्रयाने

Note.

This records the renovation of the temple of Rāmeśvara by the chief Venkaṭappa Nāyaka, son of Immaḍi Sadāśivarāya Nāyaka and grandson of Sadāśivarāya Nāyaka, king of Keḷadi and possessed of the titles—establisher of the Viśuddha Vaidikādvaita Siddhānta, Yaḍava Murāri, Kōte-kōlāhala and devoted to Śiva.

The date of the renovation is given as Sunday 15th lunar day of the bright half of Vaiśākha in the year Siddhārthi, 1542nd year of the Śālivāhana era. This date corresponds to Sunday, 18th April 1619 A. D.
On the steps of the Sadāśiva temple in the enclosure of the same Varadamma temple.

Kannada Characters and Language.

1. நாயனர் காவல் வரத

Note.

This merely gives the name of a devotee of the above temple. He is named Joyisara (astrologer) Timmaṇa. Local tradition states that he lived two hundred years ago, viz., about 1750. The characters also seem to belong to the 18th century A. D.

On a slab in the pavement in front of the Gopālakrishṇa temple to the east of the Varadamma temple.

Kannada language and characters.

1. நாயனர் காவல் வரத

Note.

This is an exact replica of the inscription in front of the Rāmēsvara temple and gives the name of the same person named Joyisara Timmaṇa.

On the door-frame of the Chayana Gaṇapati temple to the north of the Varadamma temple at the same village.

Nāgari characters and Kannada language.

1. நாயனர் காவல் வரத

2. நாயனர் காவல் வரத

3. நாயனர் காவல் வரத
4. ಎ ಇಂದಿಗೆ ರಾಯಿಸುವವು ಉಂಟಾಲಿಕೆ ಇರುತ್ತದೆ ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ

Note.

This records the construction of the above Gopanapati temple on Sunday 8 1745 Taranam sam. Karthika su 14 by a Brahman named Lakshmipati Varadēsvara Dikshitar, son of Sambhukavi, belonging to Viśuddha Vaidikādvaita sect and a devotee of Varadāmbara. The above Lakshmipati Varadēsvara Dikshitar is stated to have performed several sacrifices named Agnishṭōma, Agnīśṭōma with Agnichit, Āvisḥṭōma with Agnichit, and Vajapēya with Agnichit.

8 1746 is Taranam. Karthika su 14 of this year is equivalent to 5th November 1824, a Friday and not Sunday as stated in the record. Taking the Tamil month Karigai corresponding to Karthika the date su 14 is equivalent to 5th December 1824, a Sunday as stated in the record. This is therefore the date meant in the record.

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At the village Nādakappige in the hobli of Karur, on a viragal outside the village.

Size 8' x 3'

Kannada Language and Characters.

ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡುಗಳಲ್ಲಿ ನಾಡಿರಾನೆ.

ನೆಲೆ 8' x 3'.

ಕಿತ್ತಾರೆ ಕಾಲೆ 6.5.

1ನೆಲೆ ಆರು ಮಾದ.

1. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.
2. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.
3. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡುಗಳಲ್ಲಿ ನಾಡಿರಾನೆ.

2ನೆಲೆ ಆರು ಮಾದ.

4. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.
5. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.
6. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.

3ನೆಲೆ ಆರು ಮಾದ.

7. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.
8. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.
9. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.
10. ಜನಾಟಕ ಕರಡುವ ಪ್ರತಿಯೊಂದು ನೋಡುವ ನಾಡು ಮತ್ತು ದರ್ಶನ ಕುರುಣ್ಣಿಸುವ ಆಕರ್ಷಣೆ ಆಯುಧನಾಗಿ ನಾಡಿರಾನೆ.
This viragal begins with the usual verse in praise of the god Sambhu.

It mentions a king named Vira Kumāra Sōyidēvarasa who is said to be ruling with the titles mahāmanḍalēvara, a lion to the elephants, the enemy kings.

It is next stated that the mahāmanḍalēvara Viradēva, with Gōpaya and Chaṭeeya marched with an army and camped at Gutti (same as Chandra Gutti in Sorab Taluk). Thereupon Sōyidēvarasa and Bommarasa are said to have encamped at Heddase, a village in Sorab Taluk, and ordered mahāpradhāna Mūkarasa to fall upon the enemy and piece the army. Mūkarasa accordingly obeyed the order and encountered the enemy and killed the opponents as if he were a Yama. In this battle Mūkarasa’s māva (father-in-law or uncle) Tayalapa of the village Keppage (same as Nāḍakeppage) is said to have fought and attained heaven and the king Sōyidēvarasa, pleased with his bravery is said to have made a grant of land to his relations in his memory.

The usual imprecation against violators of grants comes next.

The scribe of the record is named Maya. The date of the record is given as 81189 Prabhava sam. Jyēṣṭha śū 5 Guruvāra. 81189, corresponds to Prabhava. In this year there were two Jyēṣṭhas, the adhika (intercalary) month and the nīja month. Taking Adhika Jyēṣṭha, the tithi corresponds to April 30, 1267, a Saturday and not Thursday as stated in the record. Taking the Nīja Jyēṣṭha, the tithi corresponds to 29th May 1267, Sunday. In neither case does the week-day correspond to the tithi given.

Sōyidēvarasa of this record was a chief of the Vāne family. (E. C. VIII Sorab 270-273.)

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On a stone at the village Divige, a hamlet of Herasalage, in the hobli of Karūr, in a deserted village site.

Size 5’x2’-6”.

Kannada Language and Characters.

1. 

2. 

27*
Many letters in this inscription are quite worn out and cannot be made out. It seems to record the grant of some lands (sitalanga) in Choraveyadase by the mahapradhana Santarasa's son (?) while encamped in Kammaranabayalu under the orders of his master, Immadi Soidewara, possessed of the titles mahamanadalasvara, a lion to the elephants the enemy kings, destroyer of mighty heroes among kings.

After this the remaining lines 9 to 17 are full of lacunae. There is a reference to mahanayaka Kotiwasara and six kolasas and the tank at Shimoga (Simogeya-kere). It is probable that some lands were given to Brahmans by a chief named Kotiwasara. Some lands situated near the tank at Shimoga may also have been part of the grant made to Brahmans.

The date is given as 8 1216 Vijaya sam. Sraavana siddha 5 Brihaspativara and corresponds to Thursday 9th July 1293 A.D.

Immadi Soidewa in this record was apparently a chief of the Vane family (E.C. VIII, Sorab, 270-273. See also the previous number).

TUMKUR DISTRICT.

PAVAGADA TALUK.

At the village Mangalavada in the hobli of Nijugal, on a slab in the Isvara temple on the bund of the tank.
### Kannada Language and Characters

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Transliteration.

1. Śrī nāmas tunga-siras-tumbhi
2. ta chandra-chāmara-chāra-
3. ve trailōkya-nagarā-ramha-mula-stambhā-
4. ya Sambhavē svasti samadhigata-pancha-
5. mahā-sabda mahāmaṇḍalēsvaram Voṛē-
6. vūra puravārhīvararumappa Rodda-
7. da gōva khalga-Sahādeva nigaṇka-malla
8. aruvattaru-maṇḍalikara-talegōnda
9. gānda gāṇḍabherunda baṇṭara bāva mare-u-
10. ge kāva Hara-pādārhaka paraṇala-
11. sādhaka nija-nayā nija-bhuja-jāta para-
12. nāri-sahōdarumappa šrīman māha-
13. maṇḍalēsvaram Bōgadēvarasara su-putra Bom-
14. midēvasara maga dānavamurāri Yi-
15. rungōṇa-dēva-Chōla-mahārājara Niḍu-
16. galla nelev̄đinołu suka-saṃkathā-viṇō-
17. dādim rājyaṃ geyuttamire ḍ shaka-varu-
18. shada 1182 nayā Siddhārti-saṃvatsara-
19. da Chaitra sudha 15 Sōmavāra uttarā-
20. yāna sankrānti Sīvēyogadalli Mangalā-
21. vāḍada Sōmanātha-dēvara sthāna Voṛē-
22. ra Noṇambēsvara-dēvarasthānamgāla

On the right side

23. tapōdhana Sōmajīya
24. Mādajīyanā hemūnī saṃtati
25. makkalu Mādaveya gaṇḍa Mā-
26. dajiya Rajaveya gaṇḍa Mā-
27. rajṭya Devaveya gaṇḍa Bāska-jī-
28. yamgalige Sīvēyōgi Kāraya
29. Dēvayagalū Kumāra Peru-
30. maṇḍeśvāna mūṇḍiṭṭu Yirum-
31. goṇadēva Chōla mahārā-
32. jaru tamma śrī-bastadīm dhārā-
33. pūrīvakaḥ māḍi a-chandarákka-tāram-
34. baraṃ saḷuvantarā koṭṭa datti ||
35. Mangalavāḍada Sōmanātha-dēva-
36. rige keṛeya tumbīna himdāṇa ga-
37. de kham' Bommadēvāna gudalu
38. koḷa pūḍoṇṭa keṭeya o-
39. laṇaḷa koṇi yālada keyi ko
40. 10 .Delaya kūḍiya laṇaḷa teva-
41. ra kengoda keyi ko 10 muḍana a-
42. keṭeya kengoda keyi ko 5 a keya
43. muḍalū dēvakuḍiya keyi
44. ko 15 guyyalugalalā ondondo gu-
45. dālu dēvagolaga dammagolaga māḍi
46. koṭadu dāre yempne imtinituva sa-
47. ha namassivāyavāgi dēvāra śri-
48. kāryavam māḍi sakhadim bāḻvaru l
49. Māṇikyā-dēviyaru Sivayōgi Ka-
50. raya Dēvayyagalige dhara-pūrvvakam
51. māḍi koṭa gade ko 10 dēvagadeya
52. pāduvalu l i dharmmavaru uddharsi-

Back side.
53. dāvaru śrī-Vāraṇāsiya
54. Gangaḍevi saṁnidhanadi Vēda-
55. pāraganaḥa Brāhmaṇarigive sah-
56. sra-kavileya dāna māḍida phala
57. sva-dattam para-dattam và yō
58. harēti Vasumāḥara śrī saṣṭhī-varu-
59. sa-sahasrāni mishtāyām
60. jāyatē krimi l mangala mahā
61. śrī śrī śrī oppa Chemnaśrī Sa-
62. dāsīva l

Translation.

Praise of Śambhu. Be it well. While the obtainer of the band of five musical instruments, mahāmanḍalēśvara, lord of the excellent city of Voṛevūr, protector (gōva) of Rodda, a Sahādeva in sword, nigālanka malla, warrior that cut off the heads of the sixty-six manḍalikas, ganḍabhēruṇḍa, chief of warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, full of wisdom and prowess, and brother of other men's wives—the mahā-
manḍalēśvara Irungonadēva Chōla-mahārāja, a Murāri to demons, son of Bommi-
dēvarasa, who was the good son of Bōgadēvarasa was ruling in peace and wisdom at the capital Nīḍuḷa:

On Monday, the uttarāyaṇa-sankrānti day with Śivayōga being the 15th lunar
day of the bright half of Chaitra in the year Siddhārthī, Śaka year 1182.—
Śivayōgi Karayadēva made the following grant after placing the same before
Kumāra Perumāḷadēva to Mādajiya, husband of Mādave, Mārajīya, husband of
Rājave, and Bāskajiya, husband of Dēvave, children of the female line of Sōmajya Mādajya, the ascetic in charge of the Sōmanātha temple at Mangalavāda and Nōpambēsvara temple at Vorevūr.

And the king Iruṅgaṇadēva Chōlamahārāja bestowed the gift with pouring of water from his own gracious hands, to last for as long as the sun, moon and stars endure.

For the god Sōmanātha of Mangalavāda, of 1 khandūga below the sluice of the tank, wet land with the sowing capacity of 4 Bommadēvana-kuḍalu, pond and one flower garden, 1 kunī of land in the bed of the tank, Āladakeyi field of the sowing capacity of 10 kolagas, Kēngodakeyi field near the southern weir, of the sowing capacity of 10 kolagas; Kēngodakeyi field of the Eastern Rock of the sowing capacity of 5 Kolagas and Dēvakudi land of the sowing capacity of 15 kolagas to the east of the above field,—one kuḍalu of devagolaga and dammabolaga in each goyyulu and one dāre of oil (meaning of this passage is not clear).

The donees will use all these for services to the god, free of taxes and live happily:—

Land granted by Māṇikyādēvi with pouring of water to Śivayōgi Karaya Dēvaya of the sowing capacity of 10 kolagas to the west of dēvagadę (rice fields of the god).

Those who maintain this charity will get the merit of giving away a thousand cows to Brahmans versed in the Vedas in the presence of Gangādēvi in Varanasi. He who takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Good Fortune.—Signature. Chennaśrī Sadāsiva.

Note.

This records the gift of some lands to the Śiva temple at Mangalavāda by Śivayōgi Kāreyaḍēva during the reign of the Chōla chief of Nīḍugal named Iruṅgaṇadēva Chōlamahārāja. The donor got the grant actually given away by the king himself. He is also said to have obtained the approval of Kumāra Perumāḷadēva previously. This Kumāra Perumāḷadēva was probably the king's son who was entrusted with the government of the district.

Some of the details of the grant made cannot be clearly understood.

The date of this record is given as Monday 15th lunar day of the bright half of Chaitra in the year Siddharthi, Śaka year 1182 and corresponds to Monday, 10th March 1259 A.D. There is however no Uttarāyaṇa sankrānti on that day.

At the village Jangamarahalli in the hobli of Nīḍugal on a stone set up in front of the Iśvara temple.
Kannada Language and Characters.

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14. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
15. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
16. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
17. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
18. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು

ಹಾಗೆಯೇ.

19. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
20. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
21. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
22. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
23. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
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25. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
26. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
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30. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
31. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
32. ಕರಾರುಗಳು ಪ್ರತಿನಿಧಿಯ ಕೊನೆಗೆ ಪಡೆದುಕೊಳ್ಳಲು
Praise of Šambhu.

Be it well. While the obtainer of the band of the five great instruments, lord of the excellent city of Vōṛur, protector of Rodda, a Sahadēva in sword, nīgalanka-malla, the hero that cut off the heads of 66 maṇḍalikas, Gaṇḍabherunda, lord over warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, conqueror by diplomacy and prowess, brother to other men’s wives, the mahāmaṇḍalēvara Bōgadevarasa’s son Bommiḍēvarasa’s son, dānava-Murāri (Vishnu to wicked men), Irungonaḍēva-chōla-mahāraja was ruling in peace and wisdom at the capital Niḍugal:

On Monday 15th lunar day of the bright half of Chaitra in the year Siddhārthi, Śaka year 1182, on the occasion of Uttarāyana-sankrānti with Sivayōga:

To Mādajiya, husband of Mādave, Mallajiya, husband of Rājave, Bāskara-jīya husband of Dēvave—the three daughters descended from the female off-spring of Mādajiya, son of Sōmajyi, sthānapati of the temples of Sōmanathadēvaru, of Mangalavāda and Noṇambēśvara of Vōṛur:

Sivayōgi Kāreyadēvayya placed before Kūnāra Perumāḷadēva and Irungonaḍēva Chōlamahārāja, a Murāri to wicked men, made the following grant of income (vṛiddhi) for the two sthānas and the king granted it with his own auspicious hand and with pouring of water to last for as long as the sun, moon and stars endure:

For the god Noṇambēśvara of Vōṛur, rice land of the sowing capacity of 1 khaṇḍuga in the first bund behind the tank in front of the village: also rice land of the sowing capacity of 3 kōlagas adjacent to the above rice land: a flower garden to the west of the above land: also land of the sowing capacity of 2 khaṇḍugas near Bommadēvarā-betṭatu to the north including the temple area: to the west of this Asiyahasalabhūmi of the sowing capacity of 4 kōlagas for the god Bhairava: pond guyyalu: devagōlagā, 7 dāre of oil and dharmagōlagā and bamboo grove.
They (donees) will recite prayers and conduct services in the temple and enjoy in peace the revenues granted.

Those who maintain this grant will have made (get the merit of) a gift of thousand cows in the presence of Vāraṇāsī and Gangādevi to Brahmans versed in the vedas. He who takes away a gift of land made by himself or by others will be born as worm in ordure for sixty thousand years. Good fortune:

Śrī Chenna Sadāśiva:

Note.

This is similar to the record previously noticed and was issued on the same date (S 1182 Siddhārthi Chaitra śu 15 Monday, Uttarāyana-sankrānti with Śivāyoga) and corresponds to Monday 10th March 1259 A.D. This registers the gift of some lands for services in the temple of Nōnambēśvara in Vorevur made by Śivāyoga Kāreydēvayya. This gift was also got approved by the prince Kumāra Perumālādēva and was formally made over to the donee by the king Irungonadēva Chōlamahārāja chief of Niḍugal. The donees are Mādajīya, Mallaṇāya and Bhāskaraṇāya, who had married the descendents through female line of Mādajīya, son of Sōmanāya, sthānapati (manager) of the temple of Śomanātha at Mangalavāda and Nōnambēśvara at Vorevur.

Some of the terms used while describing the gift of lands cannot be clearly made out.

At the village Niḍugal, in the hobli of Niḍugal on a stone standing below the Basari tree to the east of Mīrsāsāb's mosque.

Size 5 × 2½

Kannada Language and Characters.

| 1. ಝ | 11. ಜುಪುರುಹಾದುರು ಜುಪುರುಹಾದುರು |
| 2. ಝೊ | 12. ಜುಪುರುಹಾದುರು ಜುಪುರುಹಾದುರು |
| 3. ಜೊಳ್ಳೊಹ್ ಜೊಳ್ಳೊಹ್ | 13. ರುಣುಹಾದುರು ಜೊಳ್ಳೊಹ್ ರುಣುಹಾದುರು |
| 4. ಜೊಳ್ಳೊಹ್ ಜೊಳ್ಳೊಹ್ | 14. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು |
| 5. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು | 15. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು |
| 6. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು | 16. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು |
| 7. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು | 17. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು |
| 8. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು | 18. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು |
| 9. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು | 19. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು |
| 10. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು | 20. ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು ಜೊಲುಹಾದುರು |
Translation.

Srl Rama. Om Namaś Śivāya.

Be it well. On Thursday, 6th lunar day of the bright half of Mārgaśira in the year Vikrama, 1622nd year of Śalivāhana era:—

The beloved devotee of Rangayōgi, engaged in eight-fold yōga, mahānāyaka-hārya, punisher of those nāyakas who break their word, protector of those who take refuge, slayer of opponents, champion over those who are skilled in the use of daggers (kaṭhāri-chaluvaragaṇḍa), user of musk, a Bhairava to enemy’s troops, punisher of those who hate people whom they have liked before, cutter off of the head of Masa, worthy of worship by both the armies (his own troops and the enemy’s), subduer of the army of Lingavādeya, subduer of the seven constituents of sovereignty of Badura Maluka, possessor of herds of buffaloes? (yenumula-manda), champion over kings, a moon to the ocean that is the Harati family— Mummadi Hoṭṭṭāṇa Nāyaka got this śāsana made:—

Harati Tipparāja’s son was named Kāma-mahtpati whose son was Bommabhūpati whose son was Ādisurēndra. His son was Hiriyodeya whose son was Chikanripa whose son was Hoṭṭāṇripāla whose son was Nandibhūpa praised by men. His son . . .

Note.

This inscription is incomplete as it stops in the middle of the royal pedigree.

It belongs to the reign of the chief Hoṭṭṭāṇa-nāyaka, chief of Harati whose genealogy is given in the record. He is said to be a disciple of Rangayōgi.

The date is given as S’ 1622 Vikrama Mārgaśira su 6 Thursday and corresponds to 5th December 1700 A.D.

For Hoṭṭṭāṇa-nāyaka we have an inscription dated 1681 (E.C.XII, Pāvugada 59) at Niḍugal. The genealogy and titles of the Niḍugal chiefs are also found in another inscription at Niḍugal (E.C. XII, Pāvugada 42).

95

At the same village Niḍugal, on a viragal to the left of the Sōmanātha temple.

Size 6’ × 3’

Kannada Language and Characters.
Note.

This record is full of lacunae. It is stated therein that one Bommayanayaka died in the battle of Koravada-kôte on a Saturday. The characters seem to belong to the 16th century.

96

On the same Nidugal hill, on a bell in front of the Durga temple.
Kannada language and characters.

Note.

This records the presentation of the bell by Oragallu Râmakrishnaiya of Nidugal-durga for the goddess Durgamma on the 5th lunar day of the bright half of Kárтика in the year Vîsvâvasu.

The characters seem to belong to the 17th century and the date may correspond to 2nd November 1665 A.D.

97

On a 2nd bell at the same place.
Kannada language and characters.

Note.

This records the gift of a bell by Narasanna, son of Šivanappa, belonging to the community of the Kurubas (shepherds) on the 1st lunar day of the bright half of Vaisākha in the year Subhakritu.

The characters seem to belong to the 18th century and the date may correspond to 13th April 1782 A.D. The word akki used before gaṇthe in the inscription may be a mistake for ikkida.
Koratagere Taluk.

At the town of Koratagere, on a stone standing in the land of Gare Naraappa in the southern bank of the Jayamangali river.

Size 4' x 1' - 6"

Kannada Language and Characters.

Note.

This records the death of a female named Yellakka, daughter of Vengaatreddi Yellareddi while performing some acrobatic feats on a pole set up by the dombars (a caste of circus players). She is said to have died on the spot indicated by the inscription in the days of the Pulegars or local chiefs who ruled at Koratagere. No date is given. The characters seem to belong to the 17th century.

Kunigal Taluk.

At the town of Kunigal, on the basement stone lying broken to the north of the Ganesa temple.

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

Note.
Note.

This inscription is very incomplete as a portion of the stone is broken on both sides and the broken pieces are lost. It seems to record the grant of some land with the sowing capacity of 3 khandugas and 10 kojagas in Kallandu (village?) for a person whose name begins with Piļe.

No date is given. The characters seem to belong to the 14th century A.D.

On a slab lying near the Basavana Maṇṭapa in the old pete of Huliyārdurga in the hobli of Huliyūr

Size 4' x 1'.

Kannada Language and Characters.

This records that the above Basavana-maṇṭapa (pavilion of the Bull) was erected by Śringāramaṇa of Paṭṭada Nāṭakaśāle (royal dancing hall) of Immaḍi Hirikempayagaṇḍa, chief of Yelahankaṇaḍ (C 1621-1633)
TAMIL SUPPLEMENT,

47
At the village Tagadur, in the hobli of Bilgere, on the first pillar in the Navaranga Maṇṭapa of the Lakshmikânta Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. எனக்கு நூத்தில் அர்த்தம்
2. வாம்பை நாறு
3. அமர்வை நாறு
4. வெட்டிய வந்துக்கு
5. அரியல் ஆலா செய்
6. தயார் நாற்கு
7. நர் நாற்கு நாற்கு
8. நூத்தில் அர்த்தம்

48
On a second pillar in the same Rangamaṇṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. எனக்கு நூத்தில்
2. வாம்பை நாறு
3. அமர்வை நாறு
4. வெட்டிய வந்துக்கு
5. குண்டலின்
6. நால்பெய்ச்சன் நல்லூர்
7. பொன்று செய்யானோ
8. பொன்று செய்யானோ
9. செய்யானோ

49
On a third pillar in the same Rangamaṇṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. எனக்கு நூத்தில்
2. வாம்பை நாறு
3. அமர்வை நாறு
4. வெட்டிய வந்துக்கு
5. .. உருவ செய்ய
6. .. .. .. .. .. .. .. அர்த்தம்
7. அங்கைத	
50

On a fourth pillar in the same Rangamantapa.

Tamil and Grantha Characters.

Tamil Language.

Text.

1. சூடி மை நைதிக
2. மை வெளி நைறவ
3. ஆன ஓய்வியமை
4. தோ கொண்டாம்
5. காള நைறவும
6. திர்காள என்க
7. நா கூறியிருமை
8. நைதிக

54

At Tirumakudlu in the hobli of T. Narsipur, on the balipitha in the temple of Agastyesvara.

Tamil and Grantha Characters.

Tamil Language.

Text.

West face—1. சூடி மை விதங்குறுத்து புனமர
South face—2. தோக்க சாள்மர் காள்க வெளியிட்டும
East face—3. நா கூறியிருமை விதங்குறுத்து
North face—4. நைதிக என்கூறி புன த்தூக்கை

55

At the same temple on the pedestal of the sacred bull in the temple of Agastyesvara.

Tamil and Grantha Characters.

Tamil Language.

Text.

West face—1. சூடி மை விதங்குறுத்து புனமர கூறியிருமை புனமர புனமர விதங்குறுத்து புனமர காள்க வெளியிட்டும புனமர காள்க வெளியிட்டும பு

South face—2. தோக்க சாள்மர் காள்க வெளியிட்டும

East face—3. நா கூறியிருமை விதங்குறுத்து

North face—4. நைதிக என்கூறி புன த்தூக்கை
70

At the village Talakad, on a slab in the southern wall of the Maralśvara Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. குலசாரசன் கொனையார் தன்னை கென்று முடம்
2. வல்லும் குலம் அஸ்ர பாத்து சிற்றிருப்பர்
3. அன்று தப்பக்கர்கள் ஆக்க வகை என்வர்
4. புகள்வகரும் யூக்கமைத்து கடக்கு வரப்போனோ
5. அ சுகை பெள்ளாக்கும் இம்மக்கு மலை உயிர்
6. ம் பாலகு வரும் வேண்டிபற்றிய சுற்றுதோ

71

At the village Yereyur in the hobli of Yeelandur, on a stone lying in the middle of the village.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. உரை காட்சியான பரம்பொருள்
2. என்று காத்ரு இலையுள்ள சில்தின் பருந்து
3. என்று என்று இறப்பது பலவேளியோ
4. மலைவாசனம் புது செய்து வந்தோ
5. என்று இர் கொட்டு வந்திருந்தோ
6. என் வந்தோ இது பறைவுக்கு வரும் என்றோ
7. புது புத்தான் இறக்கும் வங்கமைக்கு
8. சூட்டு சோதனை சுற்றிக்கு வந்தோ
9. என் ஏனைய கொட்டை வந்து செய்தோ
10. அன்று கையெழுத்து மண்டு கைப்படை
11. சத்தியமான செய்தலில் தீவியாக்கு
12. அ தரமான இது பறைவுக்கு வரும் என்றோ
13. அ தரமான இது பறைவுக்கு வரும் என்றோ
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<td>Ś 1182 Siddhārthī Chaitra śu 15, Monday, Uttarāyana-Sankrānti Śiva yōga—Monday, March 10, 1259 A.D.</td>
<td>Nidugal Chōlas.</td>
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<td>216</td>
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<td>Do</td>
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Records the grant by the king of some lands and a house in Pulliūr in the division of Korikunda for a Jaina temple of the Yāvanika Sangha, set up by the mother of the Pallava King Simhavishnu. The engraver is named Perera son of Ḫampaṭuva of Kuvalāla. The contemporaneity of the Pallava King Simhavishnu and the Ganga King Avīṇīṭa furnished by the inscription is of importance for Ganga chronology.

Records the grant of some lands to Ereyangēśvara by Ereyamma for whitewashing (sunna) and plastering (sothe). The lands are said to have been purchased from Srikanṭha-bhaṭṭār. The composer is named Lakuliśvara-bhaṭṭār.

Viragal giving the exploits of Māchéyanāyaka of Hedase in defending the fort of Bhārangī.

Viragal describing a battle in which Mahāpradhāna Mukarasa is said to have taken part and his māva Tayalapa of Keppage is said to have fought and died. Mahāmaṇḍa-leśvara Viradhēva with Gopaya and Chaṭeya as also Sōyidēvarasa and Bomamarinasa are referred to in the record.

Records a grant of lands in Choraveyadase by the Mahāpradhāna Sāntarasa's son (not named) encamped in Kammāranabayalu under the orders of the King to Brahmans.

Gift of some lands for the God Sōmanāṭha of Mangalavāḍa by Śivayōgi Kāreyadēva with the approval of Kumāra Perumāḷadēva and the king into the hands of Mādajiya, etc., the sthānapatis of the temple.

Gift of some lands for the God Noṇambēśvara of Voḷevur by the same donor as above.
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<td>38</td>
<td>Š 1044 Plava Mār. śu 5, Sō= November 16, 1121 A. D. Wednesday. ?</td>
<td>Kulottungacholā Bhujaśaśa Viraganga Hoysaladēva (Vishnuvardhana).</td>
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<td>Š 1076 Śrīmukha sam. Uttarāyana sankramaṇa (December 25, 1153 A. D.).</td>
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<td>Š 1093 Khara Śrāv. śu 5 Bu (July 9, 1171, Friday ?)</td>
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<td>165</td>
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<td>Jaya Kār śu 8 Sō. (4th November 1174 ?).</td>
<td>........................</td>
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<td>170</td>
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<td>Nala (1196 A.D.)</td>
<td>Ballāla II ........................</td>
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<td>172</td>
<td>43</td>
<td>Š 1144, Chitrabhānu Bhā śu 2 Bu =10th August 1222 A.D.</td>
<td>Narasimha II ........................</td>
</tr>
</tbody>
</table>
Gift of some lands at Chandavanahalli and Kumārabīḍu in Maisenāḍ by Mahāpradhāna Daṇḍanāyaka Gangapayya for a basadi built at Hādaravāgil in memory of Sōvānadaṇḍanāyaka.

Grants of lands by Mahāsāmanta Chōlayya, son of Benavayya, to Śiva temples at Bānavura, Sōralamāvu, Henneyagere and Kittanakere. The Chālukya King Bhūloka-malla Sōmēśvara is named at the beginning of the grant to show his overlordship.

Praise of Jinaśasana and the titles of the Hoysaḷa king are given in this fragmentary record.

Grant of the village Nāgarahāḷ after obtaining the same from the king by Mācha-daṇḍādhīṣa, disciple of the Jaina teacher Śripāla-traśvidya for the basadi of Ādideva. The spiritual descent of Śripāla-traśvidya is given.

Viragāl record mentions mahāpradhāna sarvādhikāri-daṇḍanāyaka Bitṭimayya.

Grant of some lands by Halamāreyanāyaka for the god Māreśvara to the priest Chāmajiya.

Records the grant of a koḍagi by Mahāpradhāna Bitṭiyagāvunda as Gaundukodage.

Grant of the remission of certain taxes on the dēvadāna lands of Kengūru Māra-vangala by certain prabhu-gāvundus of Maisunāḍ including Hoysaḷa-gaund of Maisūr for the god Bembēśvara of Kumāranabīḍu. The grant was made in the presence of Daṇḍanāyaka Bitṭimayya.

Fragmentary: merely gives the praise of Jinaśasana.

Fragmentary: mentions a grant by Tagādur prabhu-gāvundas.

Viragāl: describing the heroism of a warrior named Kaṇnayanāyaka.

Grant of Vatālusvāmyam of the village Maraiyūr by the king.

Records the construction of a temple by Viragāvunda of the village Elachigere in Kāranāḍ.
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<td>Narasimha II</td>
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<td>13</td>
<td>Tārana Mār śu 13 Sō—25th November 1224 Monday.</td>
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<td>Š 1181 Kālayukta Māgha ba 14 Bri—23rd January 1259 Thursday.</td>
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<td>Nārasimha dēvan (Narasimha III ?).</td>
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<td>......</td>
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<td>Š 1288 Parābhava phāl ba 10—24th February 1367.</td>
<td>Bukaṇoḍeyar (Bukka I)</td>
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<td>Š 1302 Raudri Māgha śu 11 Sō Rōhini—January 7, 1381.</td>
<td>Vira Haryappleśyar (Haribara II).</td>
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<td>118</td>
<td>27</td>
<td>Š 1696 Jaya phāl śu 15—17th March 1775 A.D.</td>
<td>Kishnappa Nāyaka, son of Venkaṭādri Nāyaka.</td>
</tr>
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<td>208</td>
<td>86</td>
<td>Š 1542 Siddhārthi Vai śu 15 Ā. =18th April (1619 A.D.)</td>
<td>Venkaṭappa Nāyaka</td>
</tr>
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</table>
Viragal: describes the exploits of a warrior named Dépayaya-nāyaka of Komārana-bīḍu during the invasion? (bavaṇe) of the mahāprachanda-daṇḍanāyaka Bilavoladaṇṇāyaka.

Viragal: siege of Yeleganṭur in a war between Nārasingadēva and the king of Magara.

Records the gift of the village Gegganahāḷ (now called Deggenahalji), a hamlet, to the mahājana of Nibbayaḷ.

Records the setting up of the Bull-God in a maṭṭāpā in the temple of Agastyeśvara at Tirumakudālu by Vīra Narasimhapillai-daṇṇāyakkar.

Construction of a balipīṭham in the above temple of Agattisvaramuḍaiyār by Vīra Narasimhapillai-daṇṇāyakkar.

The record is incomplete. The names of the king and mahāpradhāna Basavadāṇṇāyaka and an officer (adhiṇāri) Rāghavadēvarasa are given.

The name of Mādhava as a devotee of Vaidyalinga is inscribed on a wall in the Vaidyēśvara temple at Talkā. It probably denotes Mādhava-mantrin, minister of Princē Mārapa.

Registers a grant by the mahājana of Upēndrapura alias Māddūr for certain services in the Dēsimāṭha temple at Māddūr including the recitation of the Vēdas and Tiru-pāṭṭu.

Registers the gift of the village Hulugalje to the aśectic Rāmānuja Parakālasvāmi, disciple of Vēdānta Parakāla-svāmi (of the Parakāla Matt at Mysore) who is called asamad-sādhārana-svāmi by the donor. The grant was made on the bank of the Kalyāṇi at Mēługōte or Yādavagiri-kshetra.

Incomplete. Gives the titles and genealogy of the chief.

Records the renovation of the temple of Rāmēśvara at Varadāmula-tīrtha by the chief.
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<td>........</td>
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<td>Chiefs (Miscellaneous)</td>
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<td>Š 1465 Śobhakrit Nīja Śrāv śu 10—(9th August 1643).</td>
<td>Dunandiru Raghuṭi-ṛāja Voḍeyar.</td>
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<td>113</td>
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<td>Virodhi Jyeṣṭha ba 1—(24th June 1709?).</td>
<td>Vira Devarāja Voḍeyar</td>
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<td>Tippu Sultan</td>
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<td>125</td>
<td>19</td>
<td>Prajotpatti Vaiś. ba. 15 So—20th May 1811.</td>
<td>Krishnarāja Vaḍeyar III</td>
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<td>Yuva Pushya ba. 11—25th January 1816.</td>
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<td>Š 1738—1816</td>
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Records the grant of some land for the construction of a building for the Rāmāji-kūṭada-maṭha at Kötipura, at present known as the Lökāchārya Maṭha at Sāgar.

Records the construction of a Basavana-maṭṭapa (at Huliyūrdurga) by Śringāramma of the Paṭṭada nāṭakaśāle.

Records the paving of the yard near the dhvaja-stambha in the Kēśava temple at Bēlūr under the orders of the chief.

Registers the grant of the village Kimīhalji in Tagaḍūr-sthala as umbali to the priest Kereya Nanjayaḍēvaru of Tagaḍūr. The signature of the chief is given as Sōmēśvara.

A nirūp of the king addressed to Mēlukōṭe Chāmaiya directing that the tanian of Rāmānuja-dayāpātra should continue to be used in Melkōṭe and elsewhere during the recitation of prabhandhams in temples.

A nirūp addressed by the King to Haidar Ali Khāna Bahadur directing that impediments in the realisation by the Parakāla Matt of the revenues of the village Atṭāni, Nawalūr and Muniṃaṭṭi granted by the King's mother should be removed and that Vēdānta Parakālasvāmi, the guru of the Matt should be enabled to use the revenues for samārādhana, etc., in the Matt.

A nirūp directing the use of both the taniyans Rāmānujadāyāpātra and Śrīśailadayāpātra at Mēlūgōṭe temple.

A nirūp recording an order of the King that certain honours in all the Vīṣṇu temples within the State including modal-tīrtha should be offered to the rāja-guru Ghaṇṭāvatāra Parakālasvāmi and his representatives.

Nirūp granting exemption to the Parakālasvāmi Matt from the payment of customs dues on bags of rice brought from Hula-galale.

Records the gift by the King of a jewelled cradle for dölōtsava of the Gods Hayagrīva and Lakṣhmi-Nārāyaṇa in the Matt of Brahmastantra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a jewelled saṭhagōpa by the King to the Matt of Ghaṇṭāvatāra Parakāla.
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| 133                | 22                               | Ś 1738 Dhātu Magha śu, 10 Sō—27th January 1817. | Krishṇarāja Vaḍeyar III |...
| 129                | 21                               | Īśvara Kār śu. 15 Bhā.—23rd November 1817. | Do |...
| 147                | 23                               | Ś 1740 Bahudhānya Pushya ba. 10 Gu.—21st January 1819. | Krishṇarāja Vaḍeyar III |...
| 152                | 24                               | Vikrama Mār. śu. 15—19th December 1820. | Do |...
| 154                | 25                               | Pārthiva Phāl. śu. 1 Gu.—9th March 1826. | Do |...
| 156                | 26                               | Vikriti Bhādra. śu. 7 Bu.—25th August 1830. | Do |...
| 160                | 28                               | ......... | Do |...
| 161                | 29                               | ......... | Do |...
| 163                | 34                               | ......... | Do |...
| 198                | 79                               | Saunlya Jyēsh. ba. 8—14th June 1849. | Do |...
| J63                | 33                               | ......... | Chāmarāja Voḍeyar IX, son of Krishṇarāja Voḍeyar III. |
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Nirūp recording the gift by the King of the villages Chinmali, Doḍegaudanakoppalu, etc., to Brahmatantra Ghaṇṭāvatāra Parakālasvāmī, the parama-guru of Maisūra-samasthāna for the tadiyārādhana and the worship of the Gods Hayagrīva and Lakshmīnārayana in his Matt.

Nirūp recording the gift by the above King to the above Guru of certain villages Būkahali, etc., for services of the Gods Hayagrīva and Lakshmīnārayana in his Matt.

Nirūp recording annual grant by the same King to the same Guru Brahmatantra Ghaṇṭāvatāra Parakālasvāmī of the sum of 12,000 varaṭhas for the services of the Gods Hayagrīva and Lakshmīnārayana in the Matt and for feeding Brahmans.

Nirūp recording the grant of the villages Attāni, etc., in Andūra-sthala in place of the previous money grant to the Guru Vēdānta Parakālasvāmī for the expenses of feeding the Brahmans, Chāturmasya-sankalpa, tiru-nakshatra of Śrīnivāsa Parakālasvāmī, and worship of Vēdāntāchārya at Alvār Tirunagari (Tinnevelļi District).

Grant of exemption from customs dues made to the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmī for articles like rice, ghee, etc., purchased for the Matt.

Nirūp recording an annual money grant for the feeding of Brahmans at the Tirupati Hill conducted by the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmī.

Records the gift of a golden cradle to the Parakālasvāmī Matt (Hayagrīva-sannidhi) by Krishṇavilāsada Ammanṉiyavaru (Queen of Krishṇarāja Vodēyar III).

Records the gift of a golden cup to Śrīnivāsa Brahmatantra Parakālasvāmī by the king.

Records the gift of a silver tripod for the above Matt (Hayagrīva-sannidhi) by the king.

Grant by the king of some land to Venkaṭaiya for the building of a temple and establishment of an agrahāra, Rāmānuja-kūṭam, etc., near Changūr in Haradanahalli hobāli.

Records a gift by the Queen named Vāṇivilāsa Mahārāṇiyavaru of a golden cup to Krishṇa Brahmatantra Parakālasvāmī on the occasion of her getting chakrāṅkana.
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<tr>
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<td>31</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>162</td>
<td>32</td>
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The rest of the records do not refer.
arranged according to dynasties and dates.—concld.

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(Not included in the above records).

Records the gift of a golden cup for the services of the God Hayagrīva-sannidhi (in his mātt).

Records the gift of a golden cup to the Guru by his disciple, the mother of Kāntaiyarasu on her completing the age of sixty.

Records the gift of a golden cup to the Guru by Kāntaiyarasu on the above occasion.

to any specific dynasties.
APPENDIX 'A'.

CONSERVATION OF MONUMENTS.

During the year 1937-38.

(Based on the Annual Report of the Government Architect, Bangalore.)

About 32 monuments were inspected during the year under Report.

Inspection reports from the Revenue Sub-Division Officers were not received regularly in spite of repeated requests. It is very necessary to impress upon the local officers that they should take personal interest in the up-keep of these relics of ancient art and see that they are protected against damage and decay.

The renovation work of Sri Chennakesava temple at Bellur was completed according to the programme originally sanctioned. Government ordered that the renovation of the subsidiary temples in the enclosure might be carried out. These are being attended to.

Proposals for the renovation of Sri Ranganathaswami temple at Seringapatam were received and recommendations as to how it could be done were forwarded to the local officers concerned.

No fresh monuments were declared protected during the year.

With regard to the reclassification of Ancient Monuments, the Committee appointed to go into the question could not meet during 1936-37 as already reported. The Committee, however, met during the year under report and definite recommendations on the points raised were forwarded to Government.

The following is the statement of expenditure incurred during the year for the maintenance and repair of Ancient Monuments in the State.

Expenditure on Conservation.
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<th>Description</th>
<th>Amount spent</th>
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<td></td>
</tr>
<tr>
<td>Seringapatam</td>
<td>Śrī Rānganāthasvāmi temple</td>
<td>850</td>
</tr>
<tr>
<td>Mēlkōte</td>
<td>Gumbaz</td>
<td>1,032</td>
</tr>
<tr>
<td>Nanjangud</td>
<td>Śrī Nārāyanasvāmi temple</td>
<td>1,208</td>
</tr>
<tr>
<td>Talkād</td>
<td>Śrī Śrīkanṭhēsvāra temple</td>
<td>2,902</td>
</tr>
<tr>
<td></td>
<td>Śrī Vaidyēsvāra temple and other temples at the place (Special repairs done for the Pañchalinga jātra.)</td>
<td>7,000</td>
</tr>
<tr>
<td><strong>MANDYA DISTRICT.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nāgamangala</td>
<td>Saumya Rēśava temple</td>
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<td>Hasaholalu</td>
<td>Lakshmi-Nārāyana temple</td>
<td>3,844</td>
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<td><strong>HASSEY DISTRICT.</strong></td>
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<td>Hārnahallī</td>
<td>Śrī Śrīmānśvāra temple</td>
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<tr>
<td>Sravānabelgola</td>
<td>Akkana Basti</td>
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<td>Chandragupta Basti</td>
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<td>Śrī Chennakēśava temple</td>
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</tr>
<tr>
<td></td>
<td></td>
<td>19,900</td>
</tr>
<tr>
<td></td>
<td>Temples and Basti</td>
<td>2,400</td>
</tr>
<tr>
<td></td>
<td>Yēgānaśimha Temple</td>
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<tr>
<td>Alambgiri</td>
<td>Śrī Venkatarāmanasvāmi</td>
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<td>Śrī Vinayaka temple</td>
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<td>Temples</td>
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<td>Dēvagāngā Ponds</td>
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<td><strong>CHITALDRUG DISTRICT.</strong></td>
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</tr>
<tr>
<td>Challakere</td>
<td>Monuments in the Taluk</td>
<td>170</td>
</tr>
<tr>
<td>Molakālāmūru</td>
<td>Aśoka's Inscriptions</td>
<td>45</td>
</tr>
<tr>
<td>Heggere</td>
<td>Jain Basti</td>
<td>20</td>
</tr>
</tbody>
</table>
MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF ARCHAEOLOGY AND HIS ASSISTANTS

During the year 1937-38.

(Asterisk denotes Protected Monuments.)

MYSORE DISTRICT.

<table>
<thead>
<tr>
<th>Place</th>
<th>Monuments, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mysore</td>
<td>Jagannath Palace</td>
</tr>
<tr>
<td>Seringapatam</td>
<td>Purush's Bungalow</td>
</tr>
<tr>
<td>Yeändür</td>
<td>Varahavami Temple</td>
</tr>
<tr>
<td>Bilgiri Hills</td>
<td>*Gaurishvara Temple</td>
</tr>
<tr>
<td>Agara</td>
<td>Raiganatha Temple</td>
</tr>
<tr>
<td>Maddur</td>
<td>Narasimha Temple</td>
</tr>
<tr>
<td>Mūgūr</td>
<td>Durgā temple</td>
</tr>
<tr>
<td></td>
<td>Rāmēśvara temple</td>
</tr>
<tr>
<td></td>
<td>Chakrapāñi temple</td>
</tr>
<tr>
<td>T-Narsipur</td>
<td>Old Dēśēśvara temple</td>
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<tr>
<td>Alagodu</td>
<td>Dēśēśvara temple</td>
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<tr>
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<td>Tripurāmbā temple</td>
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<tr>
<td>Tirumakūḍlu</td>
<td>Nārāyaṇaśvāmi temple</td>
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<td>Talkāḍ</td>
<td>Jain temples</td>
</tr>
<tr>
<td>Mālingi</td>
<td>Mālawānēśvara temple</td>
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<tr>
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<td>Guhījā-Narasimha temple</td>
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<tr>
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<td>Śilāhēśvara temple</td>
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<tr>
<td></td>
<td>Āgastēśvara temple</td>
</tr>
<tr>
<td></td>
<td>Vyāsaśrāya mutt and old sculptures</td>
</tr>
<tr>
<td>Vijāpur</td>
<td>Kirtinārāyaṇa temple</td>
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<tr>
<td>Śivasamudram</td>
<td>Janārđana temple</td>
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<tr>
<td>Malavalli</td>
<td>Mahalīṅga temple</td>
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<tr>
<td>Māρhaḷḷi</td>
<td>Mallaṅkāṛjuna temple</td>
</tr>
<tr>
<td>Mēkedāṭ</td>
<td>Arkēśvara temple</td>
</tr>
<tr>
<td>Kabbāl</td>
<td>Sōmēśvara temple</td>
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<tr>
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<td>Raiganatha temple</td>
</tr>
<tr>
<td></td>
<td>Śāṅgāpaṃi temple</td>
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<tr>
<td></td>
<td>Lakṣmīnārāśimha temple</td>
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<tr>
<td>Mēkedāṭ</td>
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<td>Śiva temple</td>
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<tr>
<td></td>
<td>Hill Fort, etc.</td>
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<td>Kāṅkānhaḷḷi</td>
<td>Kōḷēśvara temple</td>
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<td>Moḷagāḷu</td>
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<td>Kabbāḷammē temple</td>
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<td>Raiganatha temple</td>
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<tr>
<td></td>
<td>Mahādēvēśvara temple</td>
</tr>
<tr>
<td>Location</td>
<td>Highlights</td>
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<tr>
<td>---------------</td>
<td>---------------------------------------------------------------------------</td>
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<tr>
<td>Pavagada</td>
<td>Hill Fort, etc.</td>
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<tr>
<td></td>
<td>Iśvara temple</td>
</tr>
<tr>
<td></td>
<td>Masjid</td>
</tr>
<tr>
<td>Nidugal</td>
<td>Hill Fort, etc.</td>
</tr>
<tr>
<td></td>
<td>Sārvāḍēśvara temple</td>
</tr>
<tr>
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<td>Kālamā temple</td>
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<tr>
<td></td>
<td>Kāśi Iśvara temple</td>
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<td></td>
<td>Hanumān temple</td>
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<tr>
<td></td>
<td>Mirza Hussain Vali Darga</td>
</tr>
<tr>
<td></td>
<td>Śrī Rāma temple</td>
</tr>
<tr>
<td></td>
<td>Iśvara temple</td>
</tr>
<tr>
<td></td>
<td>Virabhadra Shrine</td>
</tr>
<tr>
<td></td>
<td>Pārśvanātha Basti</td>
</tr>
<tr>
<td></td>
<td>Durgā Shrine</td>
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<tr>
<td></td>
<td>Ādinārāyaṇa Shrine</td>
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<tr>
<td></td>
<td>Tippe Rādra temple</td>
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<tr>
<td></td>
<td>Lakshminarasimha temple</td>
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<td></td>
<td>Nagarēśvara temple</td>
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<tr>
<td></td>
<td>Sōmēśvara temple</td>
</tr>
<tr>
<td></td>
<td>Ruined Masjid</td>
</tr>
<tr>
<td></td>
<td>Mahishāsuramardini Shrine</td>
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<tr>
<td>Midigēsi</td>
<td>Hill Fort, etc.</td>
</tr>
<tr>
<td></td>
<td>*Venkataramaṇa temple</td>
</tr>
<tr>
<td></td>
<td>Old Palace site</td>
</tr>
<tr>
<td></td>
<td>Masjid</td>
</tr>
<tr>
<td></td>
<td>Anjānēya temple</td>
</tr>
<tr>
<td></td>
<td>*Mallēśvara temple</td>
</tr>
<tr>
<td>Koravagere</td>
<td>Hill Fort, etc.</td>
</tr>
<tr>
<td></td>
<td>Gavi Timmāiyā's cave temple</td>
</tr>
<tr>
<td></td>
<td>Gaṅgādharaśvara temple</td>
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<tr>
<td>Kupigal</td>
<td>Gaṇēśa temple</td>
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<td></td>
<td>Narasimha temple</td>
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<td></td>
<td>Padmēśvara temple</td>
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<td></td>
<td>Śivarāmeśvara temple</td>
</tr>
<tr>
<td></td>
<td>Sculptures on watergates</td>
</tr>
<tr>
<td>Huliyurduresa</td>
<td>Hill Fort, etc.</td>
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<tr>
<td></td>
<td>Gōpālakrishna temple</td>
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<td></td>
<td>Jyōśīrnamayēśvara temple</td>
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</tbody>
</table>
HAZAN DISTRICT.

Sravanabelgola  ...  "Monuments on the Doḍḍabêṭṭa and Chikkabêṭṭa."
Jinanathapura  ...  *Śāntinātha Basti
               Minor Bastias
### APPENDIX 'B'.

List of Photographs taken during the year 1937-38.

<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Size</th>
<th>Description</th>
<th>View</th>
<th>Village</th>
<th>District</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>12&quot;x10&quot;</td>
<td>Jagannahan Palace Chirrasalā.</td>
<td>Santānāmbuja</td>
<td>Mysore</td>
<td>Mysore</td>
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<tr>
<td>2</td>
<td>Do</td>
<td>Do</td>
<td>South-west wall</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>Do</td>
<td>South-east wall</td>
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<td>4</td>
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<td>North-east wall</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>Do</td>
<td>North-west wall</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>Do</td>
<td>Dasara procession of Krishnarāja Wodeyar III.</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>7</td>
<td>Do</td>
<td>Do</td>
<td>Kedda operations</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>8</td>
<td>Do</td>
<td>Do</td>
<td>South wall</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>9</td>
<td>Do</td>
<td>Do</td>
<td>North wall</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>10</td>
<td>Do</td>
<td>Do</td>
<td>Vamśavatara Vaibhava</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>11</td>
<td>Do</td>
<td>Do</td>
<td>Vasantōtsava</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>12-15</td>
<td>6½&quot;x4½&quot;</td>
<td>Do</td>
<td>Portraits of historical personages—groups.</td>
<td>Do</td>
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</tr>
<tr>
<td>16-22</td>
<td>6½&quot;x4½&quot;</td>
<td>Do</td>
<td>Portraits of historical personages—Individuals</td>
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<td>do</td>
</tr>
<tr>
<td>23</td>
<td>Do</td>
<td>Dewan Pūrṇiṣa's Bungalow.</td>
<td>North-west view</td>
<td>Serinkapataram.</td>
<td>Mandya</td>
</tr>
<tr>
<td>24</td>
<td>Do</td>
<td>Do</td>
<td>South-west view</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>25</td>
<td>Do</td>
<td>Do</td>
<td>View of sāpāna with the Kāveri river.</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>26</td>
<td>Do</td>
<td>Garrison Cemetery</td>
<td>View from east</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>27</td>
<td>8½&quot;x6½&quot;</td>
<td>Hill</td>
<td>View from a distance</td>
<td>Pāvagaḍa</td>
<td>Tumkur</td>
</tr>
<tr>
<td>28</td>
<td>Do</td>
<td>Do</td>
<td>View from front wall</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>29</td>
<td>6½&quot;x4½&quot;</td>
<td>Do</td>
<td>View of Nidugalurga</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>30</td>
<td>Do</td>
<td>Do</td>
<td>View of Kammandurga</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>31</td>
<td>Do</td>
<td>Do</td>
<td>View of Pāvagaḍa town.</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>32</td>
<td>8½&quot;x6½&quot;</td>
<td>Nidugal durga</td>
<td>View from a distance</td>
<td>Nidugal</td>
<td>do</td>
</tr>
<tr>
<td>33</td>
<td>Do</td>
<td>Do</td>
<td>Nearer view</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>34</td>
<td>Do</td>
<td>Sōmeśvara temple</td>
<td>Doorway</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>35</td>
<td>6½&quot;x4½&quot;</td>
<td>Nidugal durga</td>
<td>View of the town from hill.</td>
<td>Do</td>
<td>do</td>
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<tr>
<td>36</td>
<td>Do</td>
<td>Do</td>
<td>Huge cannon</td>
<td>Do</td>
<td>do</td>
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<tr>
<td>37</td>
<td>Do</td>
<td>Do</td>
<td>Front view of Palace</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>38</td>
<td>Do</td>
<td>Do</td>
<td>Virāhādra</td>
<td>Do</td>
<td>do</td>
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<tr>
<td>39</td>
<td>Do</td>
<td>Do</td>
<td>Bull mantap on the top</td>
<td>Nārīyanā</td>
<td>do</td>
</tr>
<tr>
<td>40</td>
<td>Do</td>
<td>Do</td>
<td>Annapūrṇā</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>41</td>
<td>Do</td>
<td>Do</td>
<td>Gateway</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>42</td>
<td>Do</td>
<td>Do</td>
<td>Gateway</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>43</td>
<td>6½&quot;x4½&quot;</td>
<td>Midigesi Hill</td>
<td>View of the building on the top.</td>
<td>Midigesi</td>
<td>do</td>
</tr>
<tr>
<td>44</td>
<td>Do</td>
<td>Do</td>
<td>View of the Masjid</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>45-47</td>
<td>Do</td>
<td>Do</td>
<td>Rock-cut doorway</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>48</td>
<td>Do</td>
<td>Do</td>
<td>View of Rampart</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>49</td>
<td>Do</td>
<td>Korätigere Hill</td>
<td>View from near</td>
<td>Korätigere.</td>
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<tr>
<td>50</td>
<td>Do</td>
<td>Do</td>
<td>View from a distance</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>51</td>
<td>Do</td>
<td>Do</td>
<td>Viraṇagudi</td>
<td>Do</td>
<td>do</td>
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<td>Venkatarāmasvāmi temple.</td>
<td>Garuḍa</td>
<td>Kunigal</td>
<td>do</td>
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*31*
<table>
<thead>
<tr>
<th>Serial No.</th>
<th>Size</th>
<th>Description</th>
<th>View</th>
<th>Village</th>
<th>District</th>
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</thead>
<tbody>
<tr>
<td>58</td>
<td>6½ x 4½</td>
<td>Isvara temple</td>
<td>South-east</td>
<td>Kunigal</td>
<td>Tumkur</td>
</tr>
<tr>
<td>54</td>
<td>Do</td>
<td>Durgā temple</td>
<td>Mahishāsuramardini</td>
<td>Do</td>
<td>do</td>
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<tr>
<td>55</td>
<td>Do</td>
<td>Somēṣvara temple</td>
<td>Sarasvati</td>
<td>Do</td>
<td>do</td>
</tr>
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<td>56</td>
<td>Do</td>
<td>Do</td>
<td>Pārvati</td>
<td>Do</td>
<td>do</td>
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<tr>
<td>57</td>
<td>8½ x 6½</td>
<td>Do</td>
<td>Mahishāsuramardini</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>58-59</td>
<td>Do</td>
<td>Isvara temple</td>
<td>North-east view of Gandhābhēruṇḍa image</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>60</td>
<td>6½ x 4½</td>
<td>Huliyūr+durga</td>
<td>View from north-west</td>
<td>Huliyūr+durga</td>
<td>do</td>
</tr>
<tr>
<td>61</td>
<td>Do</td>
<td>Do</td>
<td>View from north-east</td>
<td>Harihar</td>
<td>Chitaldrug</td>
</tr>
<tr>
<td>62</td>
<td>8½ x 6½</td>
<td>Hariharēśvara temple</td>
<td>Ground plan</td>
<td>Halebid</td>
<td>Hassan</td>
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<tr>
<td>63</td>
<td>Do</td>
<td>Stone inscription of Vishnuvarthiṇa</td>
<td>Narasamangala.</td>
<td>Do</td>
<td>Mysore</td>
</tr>
<tr>
<td>64</td>
<td>Do</td>
<td>Stone inscription of Perumāḷ Daṇāyaka, front.</td>
<td>Narasamangala.</td>
<td>Do</td>
<td>Mysore</td>
</tr>
<tr>
<td>65</td>
<td>Do</td>
<td>Stone inscription of Perumāḷ Daṇāyaka, back.</td>
<td>Narasamangala.</td>
<td>Do</td>
<td>Mysore</td>
</tr>
<tr>
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<td>Do</td>
<td>Pāṇḍya Coins</td>
<td>Specimen page of the &quot;Memoirs of Hyder Ally&quot; by Peixoto.</td>
<td>Ummattur</td>
<td>Mysore</td>
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<td>67</td>
<td>Do</td>
<td>Do</td>
<td>Specimen page of the &quot;Memoirs of Hyder Ally&quot; by Peixoto.</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>68</td>
<td>6½ x 4½</td>
<td>Isvara temple</td>
<td>Figure on Dīpāstambha</td>
<td>Ummattur</td>
<td>Mysore</td>
</tr>
<tr>
<td>69</td>
<td>8½ x 6½</td>
<td>Gaurīśankara temple</td>
<td>North view of Mahādvāra</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>70</td>
<td>Do</td>
<td>Lakṣmīvarāha temple</td>
<td>Lakṣmīvarāhasvāmi</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>71</td>
<td>Do</td>
<td>Biligirirangan hills</td>
<td>View of the precipice</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>72</td>
<td>Do</td>
<td>Do</td>
<td>Another view do</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>73</td>
<td>6½ x 4½</td>
<td>Do</td>
<td>Doddasampige-mara view</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>74</td>
<td>Do</td>
<td>Do</td>
<td>Doddasampige-mara view (another).</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>75</td>
<td>Do</td>
<td>Do</td>
<td>A group of Todas (full figure)</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>76</td>
<td>Do</td>
<td>Do</td>
<td>A group of Todas (busa).</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>77</td>
<td>Do</td>
<td>Do</td>
<td>View of Biligiri Hills (from midway).</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>78</td>
<td>8½ x 6½</td>
<td>Do</td>
<td>Do (from a distance)</td>
<td>Yejandur</td>
<td>do</td>
</tr>
<tr>
<td>79</td>
<td>6½ x 4½</td>
<td>Deśēśvara temple</td>
<td>Bull maṇṭapa</td>
<td>Maddūr</td>
<td>do</td>
</tr>
<tr>
<td>80</td>
<td>8½ x 6½</td>
<td>Narasimhā temple</td>
<td>Narasimhā</td>
<td>Agara</td>
<td>do</td>
</tr>
<tr>
<td>81</td>
<td>Do</td>
<td>Do</td>
<td>North-west view</td>
<td>Agara</td>
<td>do</td>
</tr>
<tr>
<td>82</td>
<td>Do</td>
<td>Do</td>
<td>North-east view</td>
<td>Agara</td>
<td>do</td>
</tr>
<tr>
<td>83</td>
<td>Do</td>
<td>Durgā temple</td>
<td>Durgā</td>
<td>Agara</td>
<td>do</td>
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<tr>
<td>84</td>
<td>Do</td>
<td>Deśēśvara temple</td>
<td>Kālahairava</td>
<td>Agara</td>
<td>do</td>
</tr>
<tr>
<td>85</td>
<td>6½ x 4½</td>
<td>Do</td>
<td>Sugar cane mill of granite</td>
<td>Agara</td>
<td>do</td>
</tr>
<tr>
<td>86</td>
<td>Do</td>
<td>Agastāyēśvara temple</td>
<td>Dancing Vīṣṇu</td>
<td>Tirumakūḍa</td>
<td>do</td>
</tr>
<tr>
<td>87</td>
<td>Do</td>
<td>Do</td>
<td>Subrahmaṇya</td>
<td>Tirumakūḍa</td>
<td>do</td>
</tr>
<tr>
<td>88</td>
<td>Do</td>
<td>Do</td>
<td>Dakšiṇāmūrti</td>
<td>Tirumakūḍa</td>
<td>do</td>
</tr>
<tr>
<td>89</td>
<td>8½ x 6½</td>
<td>Do</td>
<td>Lady with a fiddle</td>
<td>Tirumakūḍa</td>
<td>do</td>
</tr>
<tr>
<td>90</td>
<td>Do</td>
<td>Do</td>
<td>Lady dancing</td>
<td>Tirumakūḍa</td>
<td>do</td>
</tr>
<tr>
<td>91</td>
<td>12 x 10</td>
<td>Do</td>
<td>View of Kaveri and Kapini rivers with Tirumakūḍa.</td>
<td>Tirumakūḍa</td>
<td>do</td>
</tr>
<tr>
<td>Serial No.</td>
<td>Size</td>
<td>Description</td>
<td>View</td>
<td>Village</td>
<td>District</td>
</tr>
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<td>------------</td>
<td>------------------------------------</td>
<td>-----------------------------</td>
<td>-----------</td>
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<tr>
<td>92</td>
<td>6½&quot; × 4½&quot;</td>
<td>Kēśava temple</td>
<td>Kēśava</td>
<td>Ālagodu</td>
<td>Mysore</td>
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<tr>
<td>93</td>
<td>12&quot; × 10&quot;</td>
<td>Kirtinārāyaṇa temple</td>
<td>Kirtinārāyaṇa</td>
<td>Talakād</td>
<td>do</td>
</tr>
<tr>
<td>94</td>
<td>6½&quot; × 6½&quot;</td>
<td>Do</td>
<td>Metallic image</td>
<td>Do</td>
<td>do</td>
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<tr>
<td>95</td>
<td>6½&quot; × 4½&quot;</td>
<td>Janārāda temple</td>
<td>North-east view</td>
<td>Mālingi</td>
<td>do</td>
</tr>
<tr>
<td>96</td>
<td>Do</td>
<td>Janārāda</td>
<td>Do</td>
<td>do</td>
<td>do</td>
</tr>
<tr>
<td>97</td>
<td>12&quot; × 10&quot;</td>
<td>Raṅganātha temple</td>
<td>Raṅganātha</td>
<td>Sivasamudra</td>
<td>do</td>
</tr>
<tr>
<td>98</td>
<td>10&quot; × 8&quot;</td>
<td>Do</td>
<td>South-east view</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>99</td>
<td>6½&quot; × 4½&quot;</td>
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<td>South-west view of Goddess' shrine.</td>
<td>Do</td>
<td>do</td>
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<td>100</td>
<td>Do</td>
<td>Do</td>
<td>Gaṇeśa in navaraṇga</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>101</td>
<td>Do</td>
<td>Do</td>
<td>Bālasubrahmanya</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>102</td>
<td>12&quot; × 10&quot;</td>
<td>Do</td>
<td>View of Gaganachikki falls, from east.</td>
<td>Do</td>
<td>do</td>
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<td>103</td>
<td>Do</td>
<td>Do</td>
<td>View of generating house and valley.</td>
<td>Narasimha</td>
<td>Mārehalli</td>
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<td>104</td>
<td>10&quot; × 8&quot;</td>
<td>Narasimha temple</td>
<td>Narasimha</td>
<td>Mārehalli</td>
<td>do</td>
</tr>
<tr>
<td>105</td>
<td>6½&quot; × 4½&quot;</td>
<td>Do</td>
<td>Side view of Garbhagriha</td>
<td>Do</td>
<td>Mārehalli</td>
</tr>
<tr>
<td>106</td>
<td>10&quot; × 8&quot;</td>
<td>Sārgapāṇi temple</td>
<td>Sārgapāṇi</td>
<td>Mālavaṇi</td>
<td>do</td>
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<tr>
<td>107</td>
<td>6½&quot; × 4½&quot;</td>
<td>Kabbal durga</td>
<td>View from Sātanūr</td>
<td>Kabbal</td>
<td>do</td>
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<tr>
<td>108—112</td>
<td>8½&quot; × 6½&quot;</td>
<td>Do</td>
<td>View of Kāveri river—Mekedāṭu.</td>
<td>Do</td>
<td>do</td>
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<tr>
<td>113</td>
<td>Do</td>
<td>Do</td>
<td>View of Saṅgama with Saṅgamēśvara temple.</td>
<td>Do</td>
<td>do</td>
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<td>114</td>
<td>Do</td>
<td>Do</td>
<td>Views of Kabbaldurga</td>
<td>Kabbaldurga.</td>
<td>do</td>
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<tr>
<td>115—116</td>
<td>Do</td>
<td>Do</td>
<td>North-east view</td>
<td>Do</td>
<td>Mēbuṇṭur</td>
</tr>
<tr>
<td>117</td>
<td>6½&quot; × 4½&quot;</td>
<td>Bholeśvara temple</td>
<td>Fort wall and granery</td>
<td>Do</td>
<td>Mēbuṇṭur</td>
</tr>
<tr>
<td>118</td>
<td>Do</td>
<td>Do</td>
<td>Ground plan and elevation (drawing).</td>
<td>Do</td>
<td>do</td>
</tr>
<tr>
<td>120</td>
<td>10&quot; × 8&quot;</td>
<td>Gōmaṭa</td>
<td>Front view</td>
<td>Sravanaṇabel-gola.</td>
<td>Hässan</td>
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<tr>
<td>121</td>
<td>Do</td>
<td>Do</td>
<td>Back view</td>
<td>Do</td>
<td>do</td>
</tr>
</tbody>
</table>

**APPENDIX 'C'.**

List of Drawings prepared during the year 1937-38.

1. Narasamaṇgala     ... Rāmeśvara temple   ... Ground plan.
2. Āṭūr               ... Arkēśvara temple  ... Do
3. Rāghavāpura        ... Lakṣmi-Nārāyaṇa temple ... Do
4. Harihar            ... Hariharēśvara temple ... Do
5. Tirumakōḍuḷu       ... Agastīyēśvara temple ... Sketch of Agastīyēśvara linga.
6. Pāvasaḍa           ... Hill fort        ... Guide map.
7. Niḍugal            ... Hill fort        ... Do
8. Tadimalāṅgi        ... Janārāda temple  ... Ground plan.
9. Mārehalli          ... Lakṣmi-Narasimha temple ... Do
### APPENDIX 'D'—continued.

<table>
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<tr>
<th>Sl. No.</th>
<th>Title of the book</th>
<th>Remarks</th>
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<tbody>
<tr>
<td>56</td>
<td>Bhawalpur State Treasury list</td>
<td>Do</td>
</tr>
<tr>
<td>57</td>
<td>'Sri Gomateswara' by G. P. Rajaratnam</td>
<td>Presented by the author.</td>
</tr>
<tr>
<td>58</td>
<td>Epigraphia Indo-Moslemica, 1933-34 (Supplement.)</td>
<td>Received from the Manager of Publications, Delhi.</td>
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<tr>
<td>59</td>
<td>Epigraphia-Indica, Vol. XXIII, Part III, July 1935</td>
<td>Do</td>
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<tr>
<td>60</td>
<td>Do Part IV, October 1935.</td>
<td>Do</td>
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<tr>
<td>61</td>
<td>Scium Bhagavata condensed in the poet's own words by Pandit A. M. Srinivasachar.</td>
<td>Do</td>
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<tr>
<td>62</td>
<td>Memoirs of the Archeological Survey of India, No. 56, the Ananda Temple at Pagan by Charles Duroiselle.</td>
<td>Received from the Manager of Publications, Delhi.</td>
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<tr>
<td>63</td>
<td>Mysore University Calendar for the year 1936-37, Vol. II.</td>
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<td>64</td>
<td>Mysore University Calendar for the year 1937-38, Vol. I.</td>
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<td>65</td>
<td>English-Kannada Dictionary, Part I, (A. to Billow)</td>
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<tr>
<td>66</td>
<td>English-Kannada Dictionary, Part II, (Billy to Clout.)</td>
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<td>67</td>
<td>English-Kannada Dictionary, Part III, (Clove to Desk.)</td>
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<td>68</td>
<td>Studies in Chinese Art and some Indian influences by J. Hackin.</td>
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<td>71</td>
<td>Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.</td>
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<tr>
<td>72</td>
<td>Yogamakara and K. Krishnamacharya</td>
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<tr>
<td>73</td>
<td>Mysore Mysiri by T. Srinivasacharangachar</td>
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<tr>
<td>74</td>
<td>Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.</td>
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<tr>
<td>76</td>
<td>The Travancore Archeological Series, Vol. VIII, Text of Inscriptions.</td>
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<tr>
<td>77</td>
<td>Annual Bibliography of Indian Archeology, Vol. XI, for 1936.</td>
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<tr>
<td>79</td>
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</table>
APPENDIX 'E'

Expenditure on the Archaeological Department, Mysore, during the year 1937-38.

<table>
<thead>
<tr>
<th>Description</th>
<th>Rs.</th>
<th>a.</th>
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<td>I. Salaries</td>
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<tr>
<td>Director's Allowance (Rs. 50 per month)</td>
<td>600</td>
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<td>0</td>
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<tr>
<td>Assistant to the Director (Rs. 200—20—300)</td>
<td>3,600</td>
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<td>0</td>
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<tr>
<td>Architectural Assistant (Rs. 200—20—300 half)</td>
<td>1,800</td>
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<td>0</td>
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<tr>
<td>Establishment</td>
<td>5,710</td>
<td>13</td>
<td>0</td>
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<tr>
<td>Watchman for excavation area, (allowance)</td>
<td>60</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td></td>
<td>11,770</td>
<td>13</td>
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<tr>
<td>II. Travelling Allowance</td>
<td>855</td>
<td>14</td>
<td>0</td>
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<tr>
<td>III. Office Expenses</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>(1) Contingencies</td>
<td>901</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>(2) Museum</td>
<td>99</td>
<td>9</td>
<td>0</td>
</tr>
<tr>
<td>(3) Printing charges</td>
<td>2,287</td>
<td>5</td>
<td>9</td>
</tr>
<tr>
<td>(4) Clothing to menials</td>
<td>42</td>
<td>11</td>
<td>0</td>
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<tr>
<td>(5) Furniture</td>
<td>61</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>(6) Photographs (for sale)</td>
<td>233</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>IV. Library</td>
<td>99</td>
<td>14</td>
<td>6</td>
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<tr>
<td></td>
<td>16,352</td>
<td>2</td>
<td>3</td>
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<tr>
<td>Add—Receipts remitted to the Treasury—</td>
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<td></td>
<td></td>
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<tr>
<td>(Being the sale proceeds of publications and photographs)</td>
<td>241</td>
<td>6</td>
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<tr>
<td>Total</td>
<td>16,593</td>
<td>8</td>
<td>3</td>
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</table>
ANNUAL REPORT FOR 1938.

ERRATA.

Page 2 line 24 read the for the the

Page 6 line 23 delete Pl. V. 2

Plate V. 2 read Bhairava, Nidugal, p. 8 Virabhadra, Nidugal, p. 6

Page 16 line 3 " Pl. V. 4 Pl. VI, 3

Page 31 line 18 " Viragai Viraga

Page 34 line 29 " Pl. XII. 2 Pl. XIII, 2 of

Page 63 line 35 " ladies damsels

Page 70 line 29 " syringe piston

Page 71 line 3 delete be

Page 90 line 3 of between is and one

Page 113 line 33 read centuries for century

Page 115 line 34 " II " I

Page 145 line 2 " salutation " saluation

Page 151 line 41 " in " n

Page 156 line 11 " name " same

Page 160 line 22 " inscription " inscription

Page 191 line 1 " Mādhavamantra Mādhavamantra

Page 195 line 1 " arecanut " arecaunt

Page 205 line 38 " Bommarasa Bommarrsa

Page 206 line 11 " Arasave Arasasave

Page 208 line 6 " river rive

Page 211 line 16 " pierce piece

Page 220 line 11 " chārya hārya
## INDEX

### A

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<th>Item</th>
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<td>107, 108</td>
<td>Andhùru-sthala, division</td>
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<td>Aniruddha, grandson of Śrī Krishna</td>
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<td>19</td>
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<td>Ananta Śēsha, serpent god</td>
<td>145</td>
<td>Avanti Sundari Kathā, work</td>
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