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ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1943.

PART I—ADMINISTRATIVE.

Dr. M. H. Krishna, M.A., D.Lit. (Lond.), continued as the Director of Archæological Researches in addition to his duties as Professor of History in the University. Mr. Rama Rao, B.A., Assistant to the Director went on leave preparatory to retirement from 8th September, 1942, and retired from service with effect from 28th November, 1942. Mr. L. Narasimbachar, M.A., officiated for Mr. Rama Rao during the period of the leave and was confirmed as Assistant to the Director from 28th November, 1942. Mr. R. Chakravarti, Senior Pandit, acted as Junior Technical Assistant from 8th September 1942 to 27th November, 1942. Arrangements are being made to secure the services of a competent scholar for appointment as Junior Technical Assistant. The place of the Architectural Assistant remained vacant this year also; proposals to fill up the post are before Government. Duffedar Syed Ibrahim who was in the department ever since the days of the late Mr. B. L. Rice, retired from service with effect from the afternoon of the 30th June, 1942, after having faithfully served in the department for about 43 years.

Owing to concentration on the work in connection with the monograph on the Chandravalli excavations and considerations of war economy, tours for exploration were undertaken on a limited scale. The Director toured in parts of the Mysore, Bangalore, Kolar and Hassan Districts in connection with the study and inspection of ancient monuments. Mr. L. Narasimbachar, Assistant to the Director, was deputed for a short time during April-May, 1943, to study the improved methods of conservation practised in the Archaeological Survey of India, Western Circle. He studied the monuments at Elephanta, Jōgēshwarī, Bhāja, Kārla and Ambemāth and after his return to Mysore undertook a tour in parts of the Mysore, Hassan and Mandya districts with a view to study the ancient monuments and sites and to collect new inscriptions. The Pandits of the department were sent out to parts of the Hassan and Kadur districts to collect inscriptions. The Senior Pandit was sent to Kukke Subrahmanya to bring from the temple several sets of copper plates and copies of lithic records.
The monuments inside the area of the old Ratanpur fort and at Dharmapura (both in the Hunsur taluk) were studied. In the navaranga of the Mallikārjuna temple on the hill near Bejjadapur in the Periyapatna taluk, there is a beautiful portrait statue of a ruler whose identity is being studied. To the west of Bejjadapur was discovered an extensive field of prehistoric Iron Age cromlechs which continue to be found right up to Ramanathapur in the Arkalgud taluk and as far west as Targalali or even the western borders of the Mysore state in that direction.

Though no excavation was conducted during the year, the work of preparing the monograph on the Chandravalli excavations progressed. About 3,000 typical antiquities have been selected for illustration in the monograph and are being cleaned scientifically. Pen drawings of select pottery specimens are also being made. The catalogue of the antiquities has thoroughly been revised and prepared for publication as also the notes on the individual excavations conducted at Chandravalli during the years 1929-1931 and 1940.

Notes of inspection of the ancient monuments carried out from time to time during the year are being submitted to Government and other departments as usual. Estimates for repairs to the several ancient monuments in the state were scrutinised and returned either with countersignature or for revision from time to time. In accordance with the resolution of the special committee for the preservation of the Gomata Colossus at Sravanabelagola, Government sanctioned the deputation of Mr. L. Narasimhachar, Assistant to the Director of Archaeological Researches in Mysore and Mr. V. M. Krishnaswami Iyer, Surveyor, Belur for studying the improved methods of conservation practised in the Archaeological Survey of India, Western Circle. The report of the Assistant to the Director of Archaeological Researches in regard to the studies made by him has been submitted to Government and the Chief Engineer.

The work of preparing a statue of His late Highness Sri Krishnaraja Wadiyar IV was completed at the Chamarajendra Technical Institute during the year and the statue has been sent to Belur. The text of a suitable Kannada inscription commemorating the conservation work carried out at Belur under His late Highness is being inscribed on stone at the Chamarajendra Technical Institute, Mysore. Both the statue and the inscription will be installed at the Belur temple in due course.

The total number of inscriptions collected during the year is about 87. Among these there is an unusually large number of copper plates, of which nine were obtained from the Kukke Subrahmanya temple and thirteen from the Vira Saiva matha at Kaviledurga. The earliest copper plate grant collected during the year is from Kasipura and belongs to the time of the Kadamba king Ravivarman (C. 500 A.D.). The record
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Conservation Notes of the Director of Archeological Researches on the Monuments inspected during the year 1942-43.

HAZAN DISTRICT.

CHENMARAYAPATNA TALUK.

SRavanabelagola.

(I AND II CLASS MONUMENTS.)

Detailed suggestions for the conservation of the Monuments in Sravanabelagola have been published on pages 17-20 of the annual Report of this Department for 1938. A few only of these points received attention when arrangements were made for the Mahamastakabhishaka of Sri Gomatesvara in 1939. This latter ceremony yielded a large income of nearly Rs. 70,000, while the ceremony itself cost about Rs. 30,000. Very probably there is a balance of between 40 to 50 thousand rupees. This amount appears to have been invested so that from its interest the expenses of the Mastakabhishaka may be met once in 10 or 12 years. This is an excellent arrangement from the Muzrai point of view; but it would not be creditable if we arrange for the continuation of worship only and allow the monuments themselves to decay. For attending to the needs of the Gomatesvara image a special committee has been appointed and experiments are being conducted. But the other points of conservation except two or three are waiting to be implemented. The two suggestions carried out are these:

In Doddha Betta the two trees near Siddha Bande have been removed and the flooring has been reset. Electricity has been brought at considerable cost and the town and the hill have been finely lit up.

But the other points noted on pages 17-20 of the Annual Report of this Department for 1938 require to be attended to. A comprehensive estimate for these may be prepared, the work spread over two or three years according to plan and conservation begun. The funds can easily be found from the balance available from the collections of the Mastakabhishaka which, I believe, have now been designated the Gomatesvara Temple Funds.
Abkalgud Taluk.

Mallarajapatna.

LAKSHMANESVARA TEMPLE.

(Not on the Conservation List.)

None of the conservation measures recommended by this Department in the Annual Report for the year 1936, p. 12, has been given effect to. The temple is a good one deserving of immediate attention. All the vegetation may be cut down and the dislodged walls, etc., rebuilt with the original materials from the basement upwards as recommended.

Ramanathapura.

RAMESVARA TEMPLE.

(Not on the Conservation List.)

The points of conservation mentioned in respect of this temple in the Annual Report of this Department for 1936, p. 11, have not also been carried out. The thick coating of the chunām over the walls, etc., has to be scraped off very carefully. The joints of the wall slabs have to be cement-grouted where they have given way and pointed with suitably coloured mortar so that they may not be distinguishable from the slabs themselves. All the cracked and out-of-plumb portions of the prākāra parapet should be examined by Engineers with a view to determine their fitness to stand and plan out their restoration suitably, or otherwise knock them down if they are found to be unduly heavy. The latter course should, as far as possible, be avoided.

Basavapatna.

JAINA IMAGE.

(Not on the Conservation List.)

In the backyard of the house of a certain Mr. Rāmiah in Basavāpatna, was found a potstone image of Nāminātha, a Jaina Tirthankara, while digging. The image is of good workmanship and belongs to the Hoysala times as indicated by the Kannada inscription which it bears on its pedestal (Pl. V, 3). It may be preserved in a safe place till it is removed to a museum.
is in Sanskrit. The number of lithic records in the year’s collection is over fifty. Among these the following are important:

1. A Gaṅga viragal of the time of Śrīpurusha at Yellambalāsi, Kaḍur taluk.
2. An inscription of Vinayāditya Hoysalā at Panditarāhalī. This inscription is useful for the study of early Hoysala history.
3. The so-called Janamejaya pillar at Hiramagalūr, Chikkamagalūr taluk, Kaḍur district, contains Brāhmi and Kānṇāda inscriptions which had not been noticed up to now. The records are being studied.

Thirty-nine gold coins were received from a Kōḷār treasure trove and on examination, were found to be of numismatic value.

**Numismatics.**

Action is being taken to acquire them for the department. They are being classified and studied for publication.

A set of eight coins was purchased from the Curator, Provincial Museum, Lucknow, and another set of eight billion and one silver coins was presented by the Bombay Branch of the Royal Asiatic Society.

The Kāṇṇāda manuscript relating to the history of the dynasty of the Kālāle chiefs, reviewed in the Annual Report of this department for 1942, was copied. Another manuscript pertaining to the history of Kempe Gaṅḍa II of Bangalore has been studied and a review of it has been prepared for publication in this report.

The gold coins discovered in the Kōḷār district and obtained for examination have already been mentioned; so also the sets of coins purchased by and presented to the department. Three interesting metallic images of iconographic value were purchased for display in the museum. Some typical antiquities from among those discovered at Brahmagiri during 1940 were selected for exhibition in the Office Museum. Rao Bahadur K. N. Dīksit, M.A., F.R.A.S.B., Director-General of Archaeology in India, who visited the office early in April 1943, evinced great interest in these antiquities as also in those discovered during May 1942 and agreed that they were of great importance for the reconstruction of Indian History prior to the period of the Mauryas.

**Manuscripts.**

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**Museum.**

The Annual Report of the department for 1941 was published. That for 1942 was printed and submitted to Government by the end of the official year. The work of preparing the Chandravallī excavation monograph and the catalogue of Chandravallī antiquities and coins for publication is progressing. The printing of the Supplementary Volumes to the Epigraphia Carnatica is also progressing and the volumes will be published shortly.

**Library.**

About 45 new books were added to the Office Library during the year.

**Publications.**
The receipts and expenditure of the department under the budget heads amounted to Rs. 12,623-5-6 and Rs. 11,445-7-0, respectively, during the year. A sum of Rs. 299-11-0 was realised by the sale of the departmental publications and photographs.

The success of the work of the department in spite of the obvious want of adequate staff was due to the sincere co-operation of the members of the staff and their readiness to work even out of office hours.

I take this opportunity of placing on record the valuable services rendered by Mr. R. Rama Rao, B.A., to the Archaeological Department. He was appointed a Probationer in the Department as far back as 1918 and was confirmed as Assistant to the Director in the year 1920, in which capacity he served till his retirement in November 1942. During the 24 years of his service he built up expert knowledge in Epigraphy and was of great assistance to the Director in the administration and research work of the Department.
MANDYA DISTRICT.

KRISHNARAJPET TALUK.

Hosaholalu.

LAKSHMINARAYANA TEMPLE.

(Second Class Ancient Monument.)

A detailed note describing the temple of Lakshminarayana appears on pages 3 to 14 of the Annual Report of this Department for 1938 and the conservation note is published on page 14. Owing to the munificence of a local donor Mr. Venkata Setty, the conservation work has progressed well. The neighbouring houses have been acquired and the major portion of the compound wall has been put up. The old pākāśāla has been knocked down and a new pākāśāla and a store-room have been built in the south-east and north-east corners, respectively. The approach to the temple is somewhat improved.

But a good deal more of work remains to be done. Since Mr. Venkata Setty is prepared to donate Rs. 3,000 more, the remaining works may be taken in hand and pushed on rapidly. The eastern compound wall may be completed and a front gate provided with a suitable design. The pavement of the pradakshiṇa platform around the temple should be reset and pointed with suitably coloured cement. The back wall of the northern garbhagriha which has moved slightly out of plumb should be examined, the cracks grouted and further damage prevented. The front hall may not be dismantled for the present; but the sculptured cornice stones of the old porch may be carefully collected and kept in the north and south ends of the maṇṭapa for future use. A large slab of the jagali platform in the north-east corner of the navaranga has sunk into the platform. It may be restored to its former position. The chunām and wax covering the sculptures inside the temple should be removed very carefully. The approach road to the temple also may be improved. The villagers are anxious to build a temple for the goddess. Permission may be given only for building a small temple in the north-west corner of the compound, the design being definitely approved by the Archaeological Department and the Government Architect.

The Lakshminarayana Temple is a finely sculptured one and deserves to be put into a decent form very early, especially when local donors are willing to finance the conservation. After the proposed repairs are completed, the question of providing electric lights to the temple may be considered.
Seringapatam.

RANGANATHA TEMPLE.

(Second Class Ancient Monument).

Extensive repairs to the tower of the mahādvāra of the Rāganātha Temple are being carried out since the last three months, the work having been entrusted to a certain contractor who, in his turn, has leased out the work to a Tanjore workman. Labour has been imported from Tanjore and other places in South India and work has been going on indiscriminately. The old motifs and stucco images are being totally dismantled and new ones are being inserted according to the fancy of the worker. When completed, the gopura would be entirely new in its appearance, while its old character would be completely washed out. Though the temple is a second class Ancient Monument and a protected one, it is a pity that the Archaeological Department has not at all been consulted. Moreover the real conservation measures necessary for the tower have not been considered. In every storey of the tower we can see the development of cracks and leakage points. These have got to be repaired in the first place. All further work on the outer face of the tower may be stopped immediately.

MYSORE DISTRICT.

HUNSUR TALUK.

Ratnapuri.

None of the monuments at Ratnapuri is on the Conservation List. The suggestions are purely recommendatory.

Several trees are growing in the immediate neighbourhood of the Jamālāmmannadarga. They have to be cut down if the darga is to remain intact. The devotees of the institution may be encouraged to do this work.

Darga.

There are several stray sculptures lying neglected inside the fort area of Ratnapuri. Some of them are interesting iconographically.

Stray sculptures.

They may be collected and preserved in a safe place till they are removed to a museum. The main image of the ruined Nārāyaṇa Temple has become highly mutilated. It lies against the back outer wall of the garbhagriha of the temple, while its broken prabhāvali lies inside the collapsed garbhagriha itself. Both the prabhāvali and the image may be removed to a safe place immediately. Similarly the mutilated Jain image of a
Tirthankara lying on the Basti mound at a distance of about 50 yards to the west of the Nārāyana temple, may also be removed. Its value is enhanced by the fact that it has on its pedestal an inscription of about 1300 A.D.

The Śiva temple which is situated at a distance of about a hundred yards to the north-east of the Nārāyana temple is utterly in ruins. It is out of the question to repair and restore it to its original condition. But it is very desirable to preserve it at least from further decay. The collapsed and out of plumb slabs of the walls may be replaced and all further collapsing prevented. The thick vegetation growing on the roof and walls as also in the neighbourhood may be cut down. Such portions of the temple as are at present intact may be strengthened and all leakages in these places stopped by suitable means.

Dharmapura.

CHENNAKEŚAVA TEMPLE.

(Third Class Ancient Monument).

Among the several old monuments in the neighbourhood of Hunsūr, the Chennakeśava temple at Dharmapura is tolerably intact. But its upkeep is not satisfactory. Vegetation has been growing here and there in the joints of the slabs of the outer walls so that several slabs have become dislodged and out of plumb and leakages have occurred in the roof. A pipal plant has been growing right on the southern outer wall of the garbhagriha. The root of this plant must be destroyed by the application of atlas tree killer. Against the north wall of the garbhagriha whose outer walls are being dislodged, a slant-wise prop has been given for support. This is rather ugly. It is desirable that the out-of-plumb slabs should be reset and the prop removed. The roof of the navarāṅga is reported to be leaky in several places. The leakages may be stopped from above. Where the joints have given way, cement may be grouted. The front of the temple deserves to be made neat and tidy. On the south side of the temple the private house owners have encroached, so that there is not enough room for passage. Between the houses and the temple there should be at least 20' space. The necessary space may be acquired.

The temple is a village institution and a third class Ancient Monument. For the upkeep of the temple the archak is granted about 10 acres of dry land which is reported to be not at all fertile. With the small yield of about 7 or 8 pallas of rāgī from the land it has been difficult for the archak to pay the land revenue and also to look after the worship of the temple. It may be recommended that the archak may be paid a monthly allowance of Rs. 3 for looking after the ancient monument.
MALLIKĀRJUNA TEMPLE.

(Not on the Conservation List).

All the shrines and maṇṭapas from the very foot of the Mallikārjuna Hill are in a woeful state of disrepair. The slabs of the outer walls of these shrines and maṇṭapas have become dislodged and in some cases have completely collapsed, while those that are in a tolerably good condition are being threatened with destruction by the thick growth of vegetation. The devotees and the villagers may be encouraged to contribute liberally towards the restoration of the structures and the restoration work may be carried over a period of five or six years.

The main temple of Mallikārjuna on the hill is intact. But the surrounding verandahs and maṇṭapas are all in a ruinous condition. The walls have sunk in many places and the ceiling is throughout leaky. It is feared that with the collapse of the surrounding structures the main temple itself may become greatly damaged. It is therefore necessary to effect some initial repairs to these structures and preserve them as far as possible in the interest of the main temple which deserves to be included in the list of Ancient Monuments under the second class along with the portrait statue inside the navarūpa of the temple.

The leakages in the roof of the main temple may be stopped at the earliest opportunity. The living quarters of the priest may be constructed in the northern enclosure of the temple and the portion completely walled off. The extremely dilapidated maṇṭapas to the south of the temple may be knocked down. Ventilators in the roof of the surrounding structures may be introduced to provide for more light in the interior.

The Mallikārjuna temple is a major Muzrai institution. The villagers are keen on getting the buildings repaired. The grant of sufficient funds for the repairs may, if necessary, be spread over a number of years and the repairs carried out in successive stages. The main temple and its enclosure require attention first.
BANGALORE DISTRICT.

CHANNAPATNA TALUK.

Malur.

KAILASESVARA TEMPLE.

(Second Class Ancient Monument.)

The repairs to the main building of the temple and the Chandikeshvara shrine and well have just been completed. The work is satisfactory, except that the cement pointing is ugly. It may be covered over with some lighter coloured grayish cement paint to match the neighbouring stones.

The second instalment of work as mentioned below, may now be taken up:

1. Repairing the mahadvara on the old plan and with the old slabs, grouting being done with lime mortar and no pointing.
2. The mantapa on the west may be repaired and given back its eaves and a new roof. The stones are mostly lying about.
3. The imageless shrines on the south may be entirely removed and the ground sloped down, the image of Ganëša being placed in the navaranga.
4. Including the mahadvara, the mantapa and the slope at the back, a low compound wall may be built around the temple area to protect it from being fouled. This may be done last.
5. The owners of the site to the east may be asked to put up high brick walls of uniform height to screen off their lavatory and backyards from the temple grounds.
6. The temple may now be handed over to the Muzrai authorities and worship begun.

APRAMÉYA TEMPLE.

(Second Class Ancient Monument.)

The recommendations made in the Annual Report of this Department for 1935, page 19, have not been attended to. They may now be looked into. The gopura and the verandah around, especially in the north-west, are badly leaking. The gopura needs immediate attention since many of the wooden props are eaten up. Whitewashing may be carefully removed from the walls and the inscriptions released.
Channapatna.

TIMMAPPARĀJA ARASU MANSION.

(SECOND CLASS ANCIENT MONUMENT.)

Many of the repairs suggested on page 20 of the Annual Report of this Department for 1935 have been carried out. The following points that have not yet been done, may now be taken up:—

1. The inner quadrangle may be converted into a well laid out flower-garden and the images may be protected by placing them inside the hall with suitable labels.

2. It is learnt that an estimate for a new taluk office has been sanctioned. As soon as possible the offices may be removed and the mansion may be converted into a local museum.

3. The paintings on the walls of the first floor may be copied and preserved. The question of touching them up may be considered after they are copied.

4. The front door-way on the ground floor may be carefully cleaned and preserved.

AKKAL SHAH KHADRI DARGA.

(SECOND CLASS ANCIENT MONUMENT.)

The verandah is leaky and needs repairs.

SYED IBRAHIM'S TOMB.

(SECOND CLASS ANCIENT MONUMENT.)

The main building is in a very good condition. But the out-houses, the musafirkhana, the Bhandarkhana and Diwankhama are leaky and need attention at once. The British Government grant for the institution is Rs. 27-3-0. It is learnt that the Engineer inspected the monument and has been preparing an estimate. Want of kerosene oil has been creating difficulties. The keeper is living in the verandah.

Bangalore Taluk.

Bangalore.

TIPU'S PALACE.

(First Class Ancient Monument.)

None of the repairs suggested in the Annual Report of this Department for 1935, page 24, has been carried out. The fort Middle School is now located in the
building and the boys are damaging the woodwork further. The school should be removed from the building as early as possible. The wooden partitions in the durbar hall should be dismantled and the building restored to its original form. The leak in the roof of the northwest corner of the north verandah may be repaired. The plaster on the walls is cracked in many places which should be looked into.

VENKATARAMANASVAMI TEMPLE.

(First Class Ancient Monument.)

The whitewash of the sculptures has not been removed. This should be done. The mahādvāra and the south-west shrine have been cement-washed. It would be better if they are whitewashed, leaving the sculptures and the inscriptions free.

DELHI GATE, FORT.

(Second Class Ancient Monument.)

Half a dozen plants are growing up on the fort walls. They may be cut down. Over the second gate and near the dungeons, large quantities of water accumulate during the rains. Outlets have to be found for the water. People are yet fouling the place. The watchman should be more careful and a scavenger should clean the place every morning. The flag-staff idea previously proposed may be considered.
REPAIRS AND MAINTENANCE OF MONUMENTS.

(Based on the Reports of the Sub-Division Officers).

The annual reports in respect of the repairs and maintenance of the ancient monuments in the State have been received only from the Chitaldrug, Shimoga, Hassan, Kolar, Bangalore and Mysore Districts. The Deputy Commissioner, Mysore, has informed that the reports from the Sub-Division Officers of Mysore and Nanjangud, have been called for and will be forwarded on their receipt. In the absence of the regular receipt of the inspection reports it would be impossible to understand the state and the conservation needs of the monuments. The officers concerned should therefore be requested to be regular in sending up their reports in future.

CHITALDRUG DISTRICT.

CHITALDRUG Sub-Division.

The four ancient monuments in the Chitaldrug Sub-Division, namely, the Rock cut temple at Rāmadurga in the Chellakere taluk, and the three inscriptions of Aśoka in the Moḷakālmurū taluk, are all reported to be in good condition. But it is said that the masonry work below the Basava at Rāmadurga requires some repairs.

DAVANGERE SUB-DIVISION.

The Jain Basti at Heggere is said to be in good condition. In respect of the Iṣvara temple at Anekenḍa an estimate for Rs. 835 is reported to have been sanctioned and the work entrusted to the P. W. D. The work is not yet taken up. The condition of the Hariharēśvara temple at Harihar is said to be satisfactory. The Iṣvara temple at Nandigudi requires repairs and the sanctioned estimate is reported to be pending with the P. W. D. The Iṣvara temple at Nandīṭāvare is reported to be in good condition.

SHIMOGA DISTRICT.

All the institutions in the district are reported to be in a fairly good condition. The question of effecting repairs to some of the institutions is under correspondence. It is reported that estimates for repairs to the Kēḍārēśvara temple and the Bhṛuṇḍēśvara pillar at Belagāvi, to the Trimurti-Nārāyaṇa temple at Bandalike and to the Bastis in Narasāpura in Shikāpur taluk have been called for. A sum of Rs. 1,880 has been sanctioned for the repairs of the Chandraśāla at the Rāmēśvara
temple in Keladi and it is reported that the work will be taken up early. An estimate
for Rs. 100 for repairs to the Mallikârjuna temple at Keladi is submitted for
sanction. A sum of Rs. 150 has been sanctioned for fixing a tablet in the durbar
hall of Sivappa Nâyak at Nagar and the Executive Engineer is requested to take
further action in the matter.

Repairs.—During the year under report repairs are reported to have been
effectected to the following institutions:—

1. Râmâśvara temple at Kûḍli ... Work is in progress
2. Fort, Kavaledurge ... Do
3. Dêvaganga Ponds, Nagar ... Work completed
4. Shaji's Tomb, Hodiâre ... Work almost completed
5. Chintâmanî Narasimatemple, ... Work is in progress
   Kûḍli.
6. Fort, Nagar ... It is reported that the work will be
taken up during 1943-44.

HASSAN DISTRICT.

The Sub-Division Officer, Hassan, inspected the monuments at Chennarâya-
patna and the bastis at Sravanabelagola. The Sub-Division Officer, Saklaspur
inspected the Chennakâsava temple at Belûr, the Hoysâlaśvara temple at Halebid
and the Chaṭṭesvara temple at Chaṭchaṭhalî.

KOLAR DISTRICT.

CHICKBALLAPUR SUB-DIVISION.

Among the monuments inspected by the Sub-Division Officer in this Sub-
Division, the following are mentioned:—

2. Râganâtha temple, Bodagâmbâlî.
5. Yõganândâśvara temple, Nandi Hills.

BANGALORE DISTRICT.

Only the Amildar, Devanahalli, has sent in his report of inspection in connection
with the Vênumopa temple at the place, which is a minor Muzrai institution and
an ancient monument under Class III. It is reported that the temple is kept clean and tidy.

**MYSORE DISTRICT.**

**MYSORE SUB-DIVISION.**

The Mahalingeshvara temple at Varuna, Mysore taluk, which is a second class Ancient Monument is stated to be in urgent need of repairs. The wooden dhvaja-stambha of the temple is reported to have fallen down. It is recommended that it may be replaced by a stone one.

The Sidli Mallikarjuna temple on the hill at Beccadapura, Periapatna taluk, is not on the conservation list. But it is stated to be a major Muzrai institution and an important temple deserving of such inclusion in the second class. The main temple is throughout leaky and requires urgent repairs.

The Sri Ramnathacharya temple at Saligrama, which is a second class Ancient Monument, is said to be in a good state of preservation. But the compound is stated to be full of jungle growth and the gopuras of the structures are said to be overgrown with rank vegetation.

**NANJANGUD SUB-DIVISION.**

The Keshava temple at Somanathpur, which is a first class Ancient Monument, is stated to be in need of repairs. The matter is under correspondence.

The Kirtinarayana temple at Tallad, a second class Ancient Monument and a major Muzrai institution, is stated to be in a dilapidated condition. The work of its repairs is reported to have been taken up by the P. W. D.

The Vaidyeeshwara temple at Talkad, also a second class Ancient Monument and a major Muzrai institution, is stated to be neat and tidy now, having been repaired recently. The repairs to the roofing and flooring of the temple, begun last year, are still continued.

**CONSERVATION OF ANCIENT MONUMENTS CARRIED OUT BY THE P. W. D. DURING THE YEAR 1942-43.**

The total amount of works for which estimates were prepared in the year 1942-43 was Rs. 36,778. The actual expenditure to the end of the official year was Rs. 4,140. The works included repairs and improvements to temples, statues and other buildings of historical and artistic value. The following list shows the works which have been completed as well as works in progress and schemes for which estimates have been prepared and submitted to Government for sanction. The estimated amounts for works of conservation and the sums which were actually spent are shown separately.
A. LIST OF SANCTIONED AND STARTED WORKS, MYSORE CIRCLE.

I. BUILDINGS RANGE, BANGALORE.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount of Estimate</th>
<th>Outlay during 1942-43</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tippu Sultan's Dungeons, Fort</td>
<td>Rs. 60</td>
<td>Rs. 44</td>
</tr>
<tr>
<td>2. Do Palace</td>
<td>Rs. 958</td>
<td>Rs. 397</td>
</tr>
<tr>
<td>3. Repairs to Cenotaph, Ulsūr Gate</td>
<td>Rs. 80</td>
<td>Rs. 79</td>
</tr>
<tr>
<td>4. Kempeguda Watch Towers</td>
<td>Rs. 60</td>
<td>Rs. 12</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs. 1,158</strong></td>
<td><strong>Rs. 532</strong></td>
</tr>
</tbody>
</table>

II. BANGALORE DIVISION.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount of Estimate</th>
<th>Outlay during 1942-43</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A. R. of Syed Abraham Tomb at Channapatna</td>
<td>Rs. 50</td>
<td>Rs. 47 13 0</td>
</tr>
<tr>
<td>2. A. R. of Akalsa Khadri at Channapatna</td>
<td>Rs. 50</td>
<td>Rs. 43 6 0</td>
</tr>
<tr>
<td>3. A. R. of Close Memorial Hall</td>
<td>Rs. 12</td>
<td>Rs. 9 9 0</td>
</tr>
<tr>
<td>4. A. R. of Thimmapparaj Urs Mansion at</td>
<td>Rs. 100</td>
<td>Rs. 89 11 0</td>
</tr>
<tr>
<td>Channapatna</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Strengthening the Fort Wall at Devanhalli</td>
<td>Rs. 1,587</td>
<td>Rs. 1,470 4 0</td>
</tr>
<tr>
<td>6. A. R. of Fort Wall at Devanhalli</td>
<td>Rs. 60</td>
<td>Rs. 70 0 0</td>
</tr>
<tr>
<td>7. Renovating Śrī Kailāsēśvarasvāmi temple at</td>
<td>Rs. 4,283</td>
<td>Rs. 581 0 0</td>
</tr>
<tr>
<td>Dodballapur</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs. 6,042</strong></td>
<td><strong>Rs. 23,11 11 0</strong></td>
</tr>
</tbody>
</table>

III. KOLAR DIVISION.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount of Estimate</th>
<th>Outlay during 1942-43</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Śrīpatissvara temple at Siti, Kolar District</td>
<td>Rs. 939</td>
<td>Rs. 510</td>
</tr>
<tr>
<td>2. Tippu's Palace at Nandi Hills, Chickballapur</td>
<td>Rs. 100</td>
<td>Rs. 61</td>
</tr>
<tr>
<td>3. Ranganātha temple at Rangasthalā</td>
<td>Rs. 2,040</td>
<td>Rs. 465</td>
</tr>
<tr>
<td>4. Hyder Ali's Birthplace at Bādikōte,</td>
<td>Rs. 20</td>
<td>Rs. 19</td>
</tr>
<tr>
<td>Boweringpet taluk</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs. 3,099</strong></td>
<td><strong>Rs. 1,055</strong></td>
</tr>
</tbody>
</table>
IV. MYSORE DIVISION.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount of Estimate</th>
<th>Outlay during 1942-43</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Urgent repairs to Śrī Divyalingsāsvaramī temple at Haradanhalli, Chāmarānjagar Taluk.</td>
<td>Rs. 1,640</td>
<td>Rs. ....</td>
</tr>
<tr>
<td>2. Repairs to Śrī Ammanavara Samnidhi of Śrī Lakshminarasimhasvāmi temple at Sargūr, Heggadaḍēvankōṭe taluk.</td>
<td>Rs. 254</td>
<td>Rs. 237</td>
</tr>
<tr>
<td>3. Urgent repairs to Śrī Huliganamaraḍi Prasanna Venkatabaramāpasvāmi temple near Terakanāmbi, Gundupet taluk.</td>
<td>Rs. 1,978</td>
<td>Rs. ....</td>
</tr>
<tr>
<td>4. Improvements to Jumma Masjid at Bhērya, Krishnarājanagar taluk.</td>
<td>Rs. 437</td>
<td>Rs. 101</td>
</tr>
<tr>
<td>5. Repairs to Śrī Ramānujāchārya temple at Sāligrama, Krishnarājanagar taluk.</td>
<td>Rs. 500</td>
<td>Rs. ....</td>
</tr>
<tr>
<td>6. Repairs to Śrī Aṇjanēyasvāmi temple at Sāligrama, Krishnarājanagar taluk.</td>
<td>Rs. 320</td>
<td>Rs. ....</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>Rs. 5,129</strong></td>
<td><strong>Rs. 338</strong></td>
</tr>
</tbody>
</table>

V. MANDYA DIVISION.

<table>
<thead>
<tr>
<th>Description</th>
<th>Amount of Estimate</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Annual Repairs of Sōmanāthapur temple</td>
<td>Rs. 180</td>
</tr>
<tr>
<td>2. Do Śrī Saumyakēśasvāmi temple at Nāgamangala.</td>
<td>Rs. 137</td>
</tr>
<tr>
<td>3. Repairs to Haviland Arch at Seringapatam</td>
<td>Rs. 10</td>
</tr>
<tr>
<td>4. Repairs to Obelisk monument at breach of the Fort at Seringapatam.</td>
<td>Rs. 50</td>
</tr>
<tr>
<td>5. Repairs to Webbs monument at Seringapatam.</td>
<td>Rs. 25</td>
</tr>
<tr>
<td>6. Repairs and improvements to Darya Dowlat Bagh at Seringapatam.</td>
<td>Rs. 528</td>
</tr>
<tr>
<td>7. Do Mulesingēśvarasvāmi temple at Bellūr.</td>
<td>Rs. 215</td>
</tr>
<tr>
<td>8. Dungeon discovered by Inman at Seringapatam.</td>
<td>Rs. 100</td>
</tr>
<tr>
<td>9. Repairs to Col. Bailey’s Dungeon at Seringapatam.</td>
<td>Rs. 214</td>
</tr>
</tbody>
</table>

Total outlay during the year is Rs. 1,628.
10. Providing platform all round the Pañchalinga temple at Somanathpur.

11. Repairing the car of Śri Ranganāthasvāmi temple at Seringapatam.


13. Urgent repairs to the wheels of the car of Śri Nārayanasvāmi temple at Melkote.

14. Repairing the gate-way of Śri Nārayanasvāmi temple at Melkote.

<table>
<thead>
<tr>
<th></th>
<th>Amount of Estimate</th>
<th>Outlay during 1942-43</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Rs.</td>
<td>Rs.</td>
</tr>
<tr>
<td>10.</td>
<td>50</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>540</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>19,141</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>770</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>220</td>
<td></td>
</tr>
</tbody>
</table>

Total .... 22,180 1,628

**MYSORE CIRCLE.**

**I. BUILDINGS RANGE, BANGALORE.**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount of Estimate</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Improvements to Tippu Sultan’s Palace</td>
<td>Rs. 5,000</td>
<td>Under submission to Government for sanction.</td>
</tr>
<tr>
<td>2. Improvements to Prasanna Venkataramanasvami temple</td>
<td>1,000</td>
<td></td>
</tr>
<tr>
<td>3. Delhi Gate, Fort</td>
<td>500</td>
<td></td>
</tr>
</tbody>
</table>

Total .... 6,500

**II. BANGALORE DIVISION.**

Nil.

**III. KOLAB DIVISION.**

1. Repairs to Mārkanḍeyasvāmi temple at Vakkalēri, Kolar taluk.

\[ \frac{1}{2} \text{ Rs.} \]

Submitted to Chief Engineer.
<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount of Estimate</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Repairs to Kaivēśvarasvāmi temple at Bellūr, Mālūr taluk</td>
<td>2,925</td>
<td>Submitted to Chief Engineer.</td>
</tr>
<tr>
<td>3. Venkataramaṇasvāmi temple at Gudibāḍa Town.</td>
<td>790</td>
<td>Do</td>
</tr>
<tr>
<td>4. Rāmēśvarasvāmi temple at Gudibāḍa</td>
<td>790</td>
<td>Do</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>9,005</strong></td>
<td></td>
</tr>
</tbody>
</table>

IV. MYSORE DIVISION.

1. Restoration of Śrī Jyōtirmayēśvarasvāmi temple at Sāligrama, Krishnarājanagar Taluk. 2,200 Sanction pending with Government.

V. MANDYA DIVISION.

1. Improving Paṇchalinga temple at Sōmanāṭhapūr. 4,270 Submitted to Chief Engineer.
2. Improving Śrī Kēśavaṣvāmi temple at Sōmanāṭhapūr. 2,800 Do
3. Installing electric lights to the above ........................................... 6,411 Do
4. Renovation of Sōmanāṭhapūr temple .................................................. 10,500 Do
5. Repairing Śrī Lakshmiṇārāyaṇasvāmi temple at Toṇṇūr, French-Rocks. 8,065 Pending with D.C.
6. Repairing the Śrī Kailāśēsvara temple at Toṇṇūr. 1,485 Do
7. Repairing the Darga of Syed Sālār Māsud Saheb at Toṇṇūr. 1,100 Do
8. Repairing Śrī Sangamēśvarasvāmi temple, Sindughatta. 2,000 Do
9. Providing low parapet wall to the Kalyāṇi at Mēlkōṭe. 1,660 Do
10. Repairs to Ādimādhavasvāmi temple at Bellūr. 1,865 Do
11. Repairs to Lakshmiṇārāyaṇasvāmi temple at Sindughatta. 400 Do
### Particulars | Amount of Estimate | Remarks
--- | --- | ---
12. Narāyaṇasvāmi temple at Nāgamaṅgala | 900 | Pending with D.C.
13. Mallēśvarasvāmi temple at Aghalaya | 360 | Do

**Total** | **1,36,316**

### VI. HEADQUARTER RANGE, MYSORE.

Nil.

### VII. TUMKUR DIVISION.

Nil.

### SHIMOGA CIRCLE.

#### I. SHIMOGA DIVISION.

1. Repairing Śrī Mallikārjunasvāmi and other allied temples at Kelasi, Sāgar Taluk | 300 | Submitted to the Chief Engineer.
2. Fixing the inscription stone at the old palace site at Nagar, Shimoga District | 150 | Do

**Total** | **450**

### VI. HEADQUARTER RANGE, MYSORE.

No work (*vide* Assistant Engineer’s Letter No. 328, dated 14-8-1943).

### VII. TUMKUR DIVISION.

#### SHIMOGA CIRCLE.

#### VIII. SHIMOGA DIVISION.

1. Repairs to Śrī Chintāmāni Narasimhasvāmi temple at Kudli, Shimoga Taluk | 50 |
<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount of Estimate</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Repairs to Ramēśvarasvāmi temple, Kudli</td>
<td>Rs. 50</td>
<td>Rs. 38</td>
</tr>
<tr>
<td>3. Repairing Kavale Durga Fort, Tīrthahalli</td>
<td>Rs. 75</td>
<td>Rs. 72</td>
</tr>
<tr>
<td>4. Watch to the Anantanātha Jain Basti with Brahmēśvara pillar at Melige, Tīrthahalli Taluk.</td>
<td>Rs. 24</td>
<td>........</td>
</tr>
<tr>
<td>5. Repairs to Maragalale temple near Gudda Koppa</td>
<td>Rs. 75</td>
<td>........</td>
</tr>
<tr>
<td>6. Repairs to Fort at Hosanagam</td>
<td>Rs. 50</td>
<td>Rs. 46</td>
</tr>
<tr>
<td>7. Repairs to Devaganga Pond, Hosanagar</td>
<td>Rs. 20</td>
<td>Rs. 20</td>
</tr>
<tr>
<td>8. Repairs to Jain Basti at Humcha, Hosanagar Taluk</td>
<td>Rs. 50</td>
<td>Rs. 29</td>
</tr>
<tr>
<td>9. Repairs to the Fort at Channagiri</td>
<td>Rs. 50</td>
<td>Rs. 42</td>
</tr>
<tr>
<td>10. Compound wall to Shaji’s tomb at Hodigere, Channagiri taluk</td>
<td>Rs. 300</td>
<td>Rs. 129</td>
</tr>
<tr>
<td>11. Repairing Sṛi Tripurāntakaśvarasvāmi temple at Belagavi, Shikarpur Taluk.</td>
<td>Rs. 180</td>
<td>Rs. 210</td>
</tr>
<tr>
<td>12. Fixing a tablet to Sivappa Naik’s Fort at Nagar</td>
<td>Rs. 146</td>
<td>........</td>
</tr>
<tr>
<td>13. Mallikārjunasvāmi temple at Kējasī, Sagar</td>
<td>..................</td>
<td>........</td>
</tr>
<tr>
<td>Total</td>
<td>Rs. 1,070</td>
<td>........</td>
</tr>
</tbody>
</table>

IX. HASSAN DIVISION.

| 1. A. R. of Iśvara temple at Arsikere                                   | Rs. 155            | Rs. 155 |
| 2. Providing ancient monument boards to Sṛi Chennakēśavasvāmi temple at Sāntigrāma. | Rs. 60             | Rs. 9   |
| 3. A. R. of Hoysalēśvarasvāmi temple at Halebid                         | Rs. 192            | Rs. 263 |
| 4. Kēdārēśvarasvāmi temple at Halebid                                    | Rs. 120            | Rs. 142 |
| Total                                                                     | Rs. 527            | Rs. 559 |
X. CHITALDRUG DIVISION.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount of Estimate</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Aśoka's Inscription at Siddapur, Molakal-muru Taluk</td>
<td>20 Rs.</td>
<td>20 3 0 Rs. A. P.</td>
</tr>
<tr>
<td>2. Aśoka's Inscription at Brahmagiri</td>
<td>20</td>
<td>20 0 0</td>
</tr>
<tr>
<td>3. Do Jattangi Hills</td>
<td>20</td>
<td>20 14 0</td>
</tr>
<tr>
<td>4. Jain Basti at Heggere, Hosadurga Taluk</td>
<td>30</td>
<td>29 7 0</td>
</tr>
<tr>
<td>5. Iśvara temple at Nandiguḍi (Basavaṇṇa temple), Harihar Taluk</td>
<td>220</td>
<td>....</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>310</strong></td>
<td><strong>90 8 0</strong></td>
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XI. KADUR DIVISION.

<table>
<thead>
<tr>
<th>Particulars</th>
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<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. A. R. of Amritēśvarasvāmi temple at Amritapur</td>
<td>100</td>
<td>122 Rs.</td>
</tr>
<tr>
<td>2. Repairs to Siddēśvarasvāmi temple at Marle</td>
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<td>44</td>
</tr>
<tr>
<td>3. Repairing Yūpastambha at Hiremagalur</td>
<td>15</td>
<td>5</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td><strong>160</strong></td>
<td><strong>171</strong></td>
</tr>
</tbody>
</table>

B. LIST SHOWING THE NAMES OF ANCIENT MONUMENTS AND TEMPLES FOR WHICH ESTIMATES ARE PREPARED AND SENT FOR SANCTION.

II. HASSAN DIVISION.

Nil.

III. CHITALDRUG DIVISION.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount of Estimate</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Iśvara temple at Nandiguḍi village, Harihar Taluk</td>
<td>450</td>
<td>Rs.</td>
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</table>

IV. KADUR DIVISION.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount of Estimate</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Mārkaṇḍēśvara temple at Khāṇḍya</td>
<td>80</td>
<td>Pending with D. C., Kadur.</td>
</tr>
</tbody>
</table>
PART III—STUDY OF ANCIENT MONUMENTS AND SITES.

MYSORE DISTRICT.

Ratnapuri.

On the way to the ancient fort of Ratnapuri about 7 miles south-east from Hunsur and less than a furlong from the ancient fort itself we come across a Darga which is curiously 38½' in length, 4' in breadth and a little over 3' in height, rising in the form of a stepped pyramid. At a distance of about 20' to the east of the tomb there is a stone lamp pillar resembling in its shape the pillar in front of Shaji's tomb at Hodi, Chennigarı taluk, Shimoga District. It is thus very probable that this darga too may belong to about the 17th century A.D., though there is no inscriptive evidence in support of the date. The tomb is a masonry structure calling for no special remark except that it is too long, which fact is traditionally ascribed to the circumstance that Jamālamāna who is said to have been interred here was as many feet tall as the length of the tomb. It is said that a certain Khaji, becoming enamoured of her, made such overtures that the lady was driven to kill herself and that while her head was severed it fell a furlong away to the north-west where another Darga-like structure was erected. On examination of the latter structure which is raised in the shape of a stepped obelisk in front of a mound, it appeared probable that the spot marks the site of an ancient battlefield and that the obelisk-like monument is a memorial structure erected to commemorate the heroes who gave up their lives in battle perhaps during the 17th century.

Round about the Darga there is a Muslim graveyard: An urs is held during February every year, which is said to be attended by large crowds of people, both Hindu and Muslim.

A little distance to the south-east of the Darga was found a highly mutilated Śaivite image which is seated on a pedestal in sukhāsana, being almost nude excepting only for the girdle round about the waist. The image is four-handed and wears dishevelled hair. The attribute held in the left upper hand appears to be parāśu. The image may represent either Bhairava or Dakshināmūrti and many have been brought from the ruined Śiva temple inside the fort of Ratnapuri.

At a distance of about a hundred and fifty yards to the south-east of the darga we come across the old mud fort walls of ancient Ratnapuri. There must have been a gateway towards the direction of the Darga. Its situation is now marked by the existence at the spot of two Hanumān temples both
of which appear to hail from the late Vijayanagar period. The outer walls of
the temples have been recently built of size stones; but the images are bas-reliefs
depicting the god in the striking attitude. One of the images is intact; but the
other is broken into two and the parts are embedded in the back wall of one of the
temples.

Facing the Hanumān image which is intact there is a greatly ruined Vishnu temple
which, judging from the cubical Dravidian type pillars of the front verandah, appears to date from about the 16th
century. It is a granite structure, entirely characterless
excepting only for the lintel piece of the navaranga doorway bearing the figure of
Bālakṛishṇa on fours as in the Yamālājuniya episode. The roof and walls of the
temple have collapsed beyond repair and the main cell is empty.

Inside the fort and close by the fort wall on the west, there is a mound marking
the site of an ancient Jaina Basti. At present however, no part of the old structure remains. Only the granite
lion pedestal of the image and the headless soapstone
image of the Tirthankara are lying on the site exposed to the havoc of the wind
and the weather. The Tirthankara is seated in the dhyāna
attitude. Judging from the characters of the Kannada inscription on the pedestal, it is possible to assign the
image to about the latter part of the twelfth century A.D. The record is a new find and mentions a certain Bhātārakadeva belonging probably to the Kopākundavanvaya
and a gachcha of which the name is lost. The lion pedestal indicates that the image
is probably of Mahāvīra.

At a distance of about fifty yards to the east of the Jaina basti mound there are to
be found the ruins of a Nārāyana temple whose outer walls,
roof and tower as also verandah have completely collapsed.

In its original state the temple appears to have consisted of
a garbhagriha, an open śukanāsi, a navaranga and a front ardhamanaṇḍapa, the last of
which had an approach on either side. The outer walls had a row of plain right-
angled pilasters only. The main image which is now lying at the back wall of the
garbhagriha is of potstone and appears to date from about 1300 A.D. In its ornamental
details it reminds us of Hōysaḷa traditions. The head of the image is broken
and lost. From the posture of the image (samabhanga) it appears probable that god
Nārāyana is represented. The prabhāvali of the image which bears the ten incarnations of Vishnu is broken and lying inside the garbhagriha.

The temple had originally a mahādvāra which has at present totally collapsed
except for the main gateway with its two jambs and lintel piece intact. Some of the
pillars which lie in the vicinity have sixteen-sided shafts and wheel mouldings. The
area of the temple seems to have originally been enclosed by a high mud compound
wall, traces of which can be seen to the right side of the temple. The height of the
wall is about 15 feet.
At a distance of about a hundred yards to the north-east of the Narāyana temple mentioned above there is situated another temple which is dedicated to Śiva. It consists of three cells of which the main one on the west has a brick and mortar vimāna of about the 17th century, the other two cells opening into a common navarāṅga. The outer walls of the temple are raised on a basement consisting of three plain cornices in between which there are inner shallow cornices. The walls are relieved by right-angled pilasters surmounted by the loaf- and biscuit-shaped mouldings as at the temple in Rāghavāpura near Gundupet. There are also towered shallow niches, one on each outer wall of the main garbhagriha. The turrets above these niches are boat-shaped, having in the centre the representation of a horse-shoe chaitya surmounted by a simhalāsā. The main western cell has two sukanāsas of which the outer one is open and is provided with a plain doorway in the north. In the centre of the navarāṅga there are four pillars each of which has a square base and a cylindrical shaft. The linga and the other images of the temple are all missing excepting for a rude and short Virabhadrā relievo which is lying in the navarāṅga hall. On the face of a pilaster in the navarāṅga is carved in relief the figure of a female devotee with her hands folded. The eaves of the temple are sharp and relieved by plain panels meant for the representation of the kirtimukha.

Dharmāpura.

The village of Dharmāpura which is situated at a distance of about nine miles to the east-south-east of Hunūr is known from the inscription Hunūr 137 to have formerly consisted of three hamlets, namely, Aridavālka, Bāvanahalli and Togaravādi, which were constituted into an agrahāra town in 1162 A.D. by the Hoysaḷa general Bitṭiyāṇa and given the name of Dharmāpura. Quite in accordance with the plan of ancient agrahāra towns there are in this village a Vishnu temple dedicated to Chennakēśava, a Śiva temple at a distance of about two hundred yards towards the north-east and a tank in proximity to the latter. Architecturally, however, it is the Vishnu temple which is more ornate.

CHENNAKĒŚAVA TEMPLE.

The inscription mentioned above, namely, Hunūr 137 dated in 1162 A.D., refers only to a grant made to the temple by Daṇḍanāyaka Bitṭiyāṇa. We have therefore to presume that the temple itself was existing at the time the grant was made. And there is no other inscripational evidence to help us in determining the date of the temple. Hence we have to depend primarily on typological evidence as supplied by the architectural and sculptural peculiarities met with in the temple. Judging from the outside view
of the temple and the navaranga pillars which, in their type, resemble the pillars at the Isvara temple in Lökikere (Davangere Taluk), it is probable that the date of the temple is about 1100 A.D.

The temple faces east and consists of a garbhagriha, a śukanāsī which was originally open, a navarāṇa and a porch of one ankāna the roof of which has now collapsed and has disappeared (Pl. III, 1). The porch is entered by a flight of steps flanked by two elephants. The outer walls of the temple are raised on a basement consisting of four cornices of which the first from the bottom is plain, the second has upward dentil projections and indentations at the corners, the third is disc-shaped and the fourth has a row of dentil mouldings. The walls are relieved by turret-bearing shallow niches, turret-bearing single columns and cruciform pilasters (Pl. II, 1). On the outer walls of the śukanāsī and the garbhagriha the niches enshrine small relief figures of Kumāra and Agni (south), Varuṇa and Vāyu (west), and Hanumān, Kubera and a three-headed Isāna, Gaṇapati and Indra (north). Both the garbhagriha and the navarāṇa are square in plan with flattened sides and indentations as at Chennarāyapaṭaṇa and elsewhere. The eaves are straight-sided with a cornice above. The brick and mortar parapet above the eaves is a recent addition. The original parapet and tower, if at all they were existing, have disappeared. Among the turrets appearing on the outer walls the majority have curvilinear outline and are surmounted by kalāśa finials.

The navarāṇa doorway is beautifully worked with vertical bands of medallion, scroll pilaster and other ornamentation. Owing to the thick coating of chunām the details are not clear. The doorway is supported on either side by Vaishnava dvārapālas, each of whom is attended by figures of chauri-bearers. In the middle of the lintel is a Gāja-Lakṣhmi group on either side of which are panels of sculptures representing Śala in the attitude of killing the mythical lion. Above the lintel there is an eaves-shaped cornice. The four central pillars of the navarāṇa are all of the same type, each having the cubical, sixteen-fluted and eight-sided mouldings, and wheel-shaped mouldings above. Only the central ceiling is a little deep being raised on two sets of corner stenes with a padma relief in the middle.

The śukanāsī which, as already said, was originally open has been closed up at some later period by the insertion of a doorway and a lintel piece, both of which appear to have been brought from some ruined temple of the late Hoysaḷa period. The dvārapāla figures on the jambs of the doorway are good works of art; but unfortunately they have been drastically touched up by some inexperienced sculptor of modern times. The lintel piece is exquisitely carved (Pl. II, 2) with high floriated mythical ridden makaras from whose snouts spring forth a foiled garland-like arch the ends of which meet the two sides of a simhabhūla in the centre, under which is depicted a
six-handed dancing Vishṇu attended by figures of Hanumān on the right and Garuḍa on the left and drummers on either side. The six hands of the image hold the following attributes: abhaya, prayōga-chakra (shown in the attitude of being brandished), padma, gādā, sankha and varada. On either side of the image stand female attendant figures, while on the extreme sides of the panel are the figures of the Hoysala warriors holding curved swords and oblong shields. Inside the śukanāsī are placed rude figures of Namālīvar and Garuḍa. The ceiling of the śukanāsī is raised on two sets of corner stones like the navarāṇa ceiling with a low padma pendant in the middle.

The garbhagriha doorway is a typical Hoysala piece with the medallion, pilaster and scroll ornamentation on the jambs and a Gaja-Lakṣmī group in the middle of the lintel. Above the lintel is an indented eaves-shaped cornice surmounted by a row of five turrets of which those at the extreme sides are curvilinear in design and the rest Dravidian. On the right jamb of the doorway is represented Kōdanda-Rāma with his consort Sītā, while on the left is depicted a horse-faced anthropoid figure holding in his two hands ladle (right) and kālaśa (left). It is not known what figure it represents; it cannot perhaps be Hayagrīva since his attributes as laid down in the Vishṇudharmottāra are different.

The main image of Chennakēśava inside the garbhagriha stands in samabhāṅga on a Garuḍa pedestal, having a stone prabhāvali which rises in the form of an arch (Pl. II, 3). Including the prabhāvali and the pedestal, the image is about 7' high. The ten incarnations of Vishṇu are carved on the prabhāvali in six circular panels in this order, running from left to right: Matsya; Kūrmā and natural Varāha; Narasimha and Vāmana; Paraśurāma and Rāma; Balarāma and Krishṇa; Kalki. The main image is beautifully carved with minute details of ornamentation and graceful contour of the limbs. The face wears a pleasing smile with the chin, nose, eyes and lips boldly delineated. Behind the tiara is carved a nimbus whose front face has been carved with two rows of deeply cut petals. The god wears makarakuṇḍalas, necklaces, yajñōpavīta, kaṭīlbandha and garland-bearing girdles in addition to wristlets, armlets, rings and bhujakīrti. In the four hands of the god are held padma, sankha, chakra and gādā. On either side of the god stand the figures of his consorts; but these are of smaller size.

Bettadapura.

The village of Bettadapura was the seat of a line of Pālleyagārs whose progenitor is said to have been a certain Vikrama Rāya, a fugitive from Dvāraka. His son was Chengal Rāya about whom several curious tales are narrated. For details see
Mysore Gazetteer, Vol. V, p. 644. The dynasty continued till about 1645 A.D. when the place was taken, along with Periyāpaṭṭaṇa, by the Mysore army under Dalavoy Doddā Rāja. Thereafter the chiefs became subordinate to Mysore, till the jagir of Bettadapur was resumed by Tīpu Sultan. As indicated by the ruins of the fort walls at the place, it appears that there were two lines of fortification built of both dressed stone boulders and mud and provided with a number of bastions and batteries.

**Bettadapura Hill.**

To the south-east of the village lies the isolated conical hill with its temple dedicated to god Mallikārjuna called locally Sidilu Mallikārjuna (Pl. IV, 1). The hill is approached by a flight of about 3,000 steps and the following are the points of interest we come across as we climb up the hill, including those which are situated on either side of the path leading from the village:

1. A Nandi maṇṭapa enshrining Basava on a pillar. The pillars are rude and Dravidian in type. Probably a 17th century structure.

2. A pond and a maṇṭapa. Inside the latter there is a bull. The maṇṭapa is surmounted by a brick and mortar tower of perhaps the 17th century. The land around this maṇṭapa is being used as a burial ground by the Lingāyats of the place.

3. Anjaneya temple and two caves—all of which are described in M.A.R. 1924.

4. A vacant characterless temple with Dravidian pillars of about the 17th century in the front maṇṭapa. Inside the cell there is the linga; but the Nandi has been removed to some other place. The path near this maṇṭapa runs along a brick flooring and the bricks are reported to measure 10" × 10" × 2". The bricks belong probably to the Palleayagar period.

5. Sūle-koḷa. A large pond overgrown with lantana. Contains no water.

6. Foot of hill. A tōrana-gamba, plain in workmanship excepting only for its architrave surmounted by three kalaśas. From the Kannaḍa inscription on the lintel piece it is learnt that a certain Mallājamma caused this gateway to be made and endowed as an offering to the god Annadānī Mallikārjuna. The circumstance that No. 5 is beside the tōrana-gamba indicates that Mallājamma was a courtesan. Compare also the inscription on the pedestal of the Nandi mentioned under No. 8 below. The path leading to the foot of the hill from this tōrana gateway is paved with stone boulders.

7. Gaṇapati shrine facing west. Has a porch of one ankaṇa in front supported on characterless Dravidian pillars. Inside the cell there are a linga and a rude Gaṇapati relieve.

8. Towered entrance gateway built like the mahādvāra of a temple and consisting of two jagalis with cubical pillars of the Dravidian type. The tower is of brick and mortar, consisting of three tiers and surmounted by three stone kalaśas. On either side of the gateway there are two elephants carved of stone. Towards the
hill side also there are two similar elephants. On either side of the gateway on the outside there are also two small shrines facing each other, one enshrining Chandikēśvara (right) and the other Mahishāsuramardini (left). At a little distance from the gateway and facing it there are a Nandi manṭapa and an uyyāle-kamba. The bull in the Nandimanṭapa is of good workmanship and was endowed by Muddumallājamma who is mentioned in the inscription carved on the pedestal of the image to have been the courtesan or punyastri of Basavayya, son of Doddāyya, the Prabhu of Kanikāranahalli. The pillars of the manṭapa are Dravidian in type having the cubical and sixteen-sided mouldings. On the southern face of the base of the north-east pillar there is the figure (in relief) of a lady devotee standing with folded hands under a trefoil arch. She is perhaps Muddumallājamma mentioned above. On the northern face of the south-east pillar there is a similar panel carved with the figures of a lady and her boy, the latter clad in princely garb.

To the south of the uyyāle-kamba mentioned above there is a Śiva temple facing north. The structure is architecturally unimportant and consists of a main cell with a verandah and pāṭālāṅkaṇa. The doorway of the main cell is supported by four-handed dvārapāla figures standing cross-legged. On the jambs and the lintel piece a string of rosary beads is carved. On the cubical mouldings of the pillars of the verandah are found the images of devotees, Ganapati, liṅga, seated lion, flower, etc.

The image of Mahishāsuramardini in the cell to the south of the entrance gateway is a good piece of sculpture representing the goddess in a vigorous attitude, though the features of the image are rather crude. With one of her left hands the goddess has pulled out the tongue of the buffalo demon, while with one of her right hands she has pierced his body.

Against the north wall of the gateway is an independent stone representation of a seven-hooded Ādiśesha shading a liṅga. The hoods wear kiritas. Against the south wall of the gateway is a large-sized tortoise.

The image in what is called the Chandikēśvara shrine is really Virabhadra.

The Dravidian type pillars of the entrance gateway have on their cubical mouldings the relievo figures of the liṅgas, bull, devotees, etc. On the northern jagali there is a Nandi and on the southern one there is a pāḍapitha of good workmanship. There is also a stone relievo figure of a devotee placed against the south wall. The inner walls and the ceilings of the gateway were once full of paintings depicting several gods and goddesses as also scenes from the Śaiva Purāṇas. Among such figures and scenes mention may be made of Brahma, many-headed Mahādeva, Śiva as a Yogi, Vēṇugopāla, marriage of Śiva and Pārvati, the visit of Pārvati to her lord in penance, ten-headed Rāvana praying Lord Śiva for the gift of His Ātma-liṅga, etc. The paintings are already fading and would be lost very soon if they are not properly preserved and copied.
9. The steps leading up the hill commence from the gateway. Nearby there are a Nandikamba to the left, and a mantapa to the right. There is also a törana gateway. Many of the steps are carved with figures of devotees and inscriptions giving their names.

10. Another törana.

11. Do.

12. Between the töranas Nos. 9 and 10 there is a single boulder containing nine steps.

13. Another törana.

14. A mantapa gateway, rude in construction and characterless. Has some crude sculptures representing Nandi, Durga, etc., placed on the jāgalis. The basava in the mantapa is called Dindugallu- Basava.

15. A mantapa gateway with a törana behind. Just opposite to this spot on the south side there are two tors abutting on each other with a very narrow grotto in between them. The tors are called Madavanigana-kallu in memory of a story which is narrated as follows: A newly married couple were passing that way when they were caught in heavy rain. They therefore entered the grotto for shelter; but never came out. It is said that Lord Siva was pleased to absorb them unto Himself. The story as it may, the tors produce very clear echo at this spot.

16. Another mantapa gateway having Nandi on both the jāgalis.

17. Sankrānti mantapa consisting of three aisles with tall Dravidian pillars. On the Sankrānti day the processional image of the God is brought over here and worshipped. The mantapa is built at the end of the ridge about half way up the hill. In the middle of the mantapa there is a platform meant for the god.

18. Another mantapa gateway with a pond on the north side.

19. A törana.

20. A nandi placed in the open. The original mantapa in which it had been enshrined and was called Mālakālmuri-mantapa, probably because the steps here are very steep and climbing up is too taxing for the knees, has now collapsed.

21. A plain rude mantapa about to collapse.

22. A törana.

23. A natural cave.

24. Virabhādra temple. This is a characterless structure of about the 16th century having in its navaranga and front verandah Dravidian pillars of rude workmanship. But the image of Virabhādra inside the cell is of good workmanship, the attitude being vigorous and the features boldly outlined.

25. A törana and a gateway mantapa.

26. A gateway mantapa with a collapsed törana-gamba in front.

27. Way leading to Nārada-tirtha.

28. Way leading to Nāgara-done. Between No. 27 and No. 28 there is a large boulder.
29. Outline of a Hanumān figure carved on a boulder to the right of the steps.
31. A gateway maṇṭapa. On a high rocky boulder to its north is set up a pillar bearing a couchant Nandi facing the temple of Mallikārjuna.
32. To the right of the rocky boulder there is a way leading to a natural pool of water called Bāla Gāndā tirtha.
33. A gateway maṇṭapa.
34. Entrance to temple enclosure. The jambbs have beaded and floral ornamentation.
35. Annadāni Mallikārjuna temple with a compound wall of brick and mortar built on a course of stone slabs placed edgewise. From this summit of the hill a fine view of the country around is obtained.

ANNADĀNI MALLIKĀRJUNA TEMPLE.

Though there are about twenty inscriptions in the precincts of the temple, it is a pity that none of them refers to the construction of the original structure. We have thus to fall back upon typological evidence only and the architectural and sculptural peculiarities met with in the monument.

The outer walls of the main temple consisting of a square garbhagriha with a plain doorway, a closed śukanāśi, also with a plain doorway, and a navarāṇga. (Pl. III, 2) are raised on a basement consisting of four plain cornices, of which the second from the bottom is sloping and provided with dentil mouldings at the corners. The walls are plain but relieved at intervals by right-angled pilasters between whose shafts and their surmounting mouldings runs a middle cornice all round the temple, as in the earlier Chālukya structures in the Shimoga District and the later Ikkeri school of buildings. Owing to the thick coating of chunām on the walls the details of the several basement and other mouldings cannot be seen. Similarly the details of the eaves also are hidden by the roofing of the later verandah of the Pālleyagār period. But it appears in one or two places that the eaves are sharp and plain.

The navarāṇga of the temple has two doorways. That on the east is the earlier one; but that on the south appears to have been put up during the Pālleyagār period. Inside the navarāṇga the four central pillars are all of the same type, each consisting of a square base and a cylindrical shaft, of which the bottom has an eight-sided moulding overlaid by a sixteen-sided one and the top having four dentil mouldings at the corners covering a drum-shaped moulding between which and the square abacus above there is a wheel moulding. The stones of the walls, pillars, ceilings,
etc., are all granite. Only the central ceiling is deep and raised on two sets of corner stones with a low padma pendant inset in a circle in the middle.

The līṅga inside the garbhagriha, which is about 2½' high is called by various names: Annadāni Mallikārjuna, Sidhī Mallikārjuna, Bhūtanātha, Vijayādīnātha, Viṇāpāṇēśa, etc., each name having some mythological story to explain it.

There are many small stone images placed in the navarāṅga (Pl. IV, 2): Viśvabhadrā, Dakṣiṇāmūrtī, Gaṇeśa, Saptamātrikas, Kāśava, Bhairava, etc., some of which may be considered good works of art, though all of them may perhaps be ascribed to about the 17th century when the verandah around the temple and the shrine of the goddess were constructed.

By far the most important, perhaps, among the sculptures in the navarāṅga is the portrait statue of a royal bhākta standing in the northeastern corner of the hall with the hands folded, the head bent in reverence and the body gorgeously garbed and decked with a wonderful variety of jewellery carved with minute delicacy of detail characteristic of Hoysala workmanship (Pl. IV, 3). The devotee wears an exuberantly carved five-tiered tiara, quadruple pearl earring, rudrākṣa and other necklaces inset with diamonds, etc., in addition to the usual armlets, wristlets, rings and a very rich girdle which is gracefully worked with beaded strings and garlands and secured in the middle by a charming simhalalāṭa buckle. He wears also a yajñōpavita and a flowing chain-like beaded ornament in the upavita mode. His beard is shaven from below the ears and his whiskers are realistically touched up. He wears a dhotī like a grihastha and a waist cloth overlaying it. His eyebrows are long and have a graceful curve. His nose is long and straight, while the chin is pointed. His lips are clearly outlined. The canopy under which he stands is pentafoiled and carved in the middle with the figure of a simhalalāṭa. The ridge of the canopy is worked with floral ornamentation represented as issuing out of the long trunks of lions which are shown on the abaci of the pilasters on either side of the devotee. These pilasters are undoubtedly Hoysala in design having the cubical, the bell, vase, wheel and other mouldings. Further the lions on the abaci are shown in the attitude of attacking and being attacked by a person who is represented very much like Saḷā, the progenitor of the Hoysalas. The occurrence of this figure, the workmanship of the sculpture, and the style of the pilasters on either side of the image make it probable that the image represents a Hoysala emperor. The low roof of the temple, the cylindrical pillars of the navarāṅga and the plain right-angled pilasters on the outer walls suggest that the main temple of Mallikārjuna was built during the early days of the Hoysalas. But the workmanship of the canopy under which the portrait statue stands suggests a later period, say circa 1300 A.D. If this is the date of the statue and if the image represents a Hoysala emperor, the statue may be identified
with Ballāla III. Unfortunately the image bears no inscription on its pedestal, but a nāgabandha. On the right armlet there is a figure of Virabhadra, and on the left one, a figure of Nandi, while on the kirtī there is the figure of a linga.

On either side of the navaranga doorway the figure of the dvārapālas are crude in workmanship. The verandahs to the south and north of the temple are each six-aisled and the pillars here are all roughly worked, having cubical and eight-sided mouldings. On the south side of the southern verandah additional maṇṭapas are existing and they perhaps belong to the 17th century. The eastern porch of the Nāyak Kachéri on the southern side has four Dravidian type pillars having capitals provided with plantain bud hangings. On the cubical mouldings of these pillars are carved relief figures of Kālingamardana, Umāmahēśvaramūrti with bull, Viraṇjaneya, dancing lady, bull, squatting lion, cow licking the linga, nāgabandha, etc. The ceiling of the porch is raised on two sets of corner stones. From the middle of the ceiling there is suspended a huge bronze bell.

The shrine of the goddess Bhramarāmbike which is to the north-west of the main temple consists of a single cell and a sūkanāśi. In its style of workmanship the image resembles the images of Apitakuchāmbā and Girijāmbā at Nandi. The front hands of the goddess are in abhayā and dāna, while the back hands hold padma.

There is a narrow verandah in front of the temple with a wall running north to south on the east. In the middle of the wall right opposite the entrance of the main temple, is inserted a perforated screen of potsstone.

On the northern side of the temple enclosure there is a stone oil mill.

To further east of the temple enclosure and directly opposite the screen mentioned above, there is a huge boulder on which is set up a pillar bearing on its abacus a couchant Nandi facing the main temple.

CROMLECHS NEAR BETTADAPURA.

At a distance of about 2½ miles to the west-north-west of Bettadapura we come across a large expanse of stepped country in continuation of a range of hills called locally Sīte-guddā. This country is bounded on the east by Alpanāyakaunahalli, on the west by Tarikallu and Chilmālā, on the north by Huṇisetappalu and on the south by Byādana Biliguli. At a distance of about four miles to the place last mentioned there are two villages named Chikkā Hōnmūrū and Dodḍa Hōnmūrū. All over the ridge of the stepped country are found innumerable cromlechs varying in their diameters and consisting not only of single rings of stones but also double ones sometimes (Pl. VI, 1 and 2). In the middle of some of the cromlechs the swastika-like walls of the dolmen chamber are laid bare. In some places the cap stones are visible. The boulders forming the rings resemble those at Hungunda in the
Bowringpet taluk of the Kolar District. The diameter of the smaller cromlechs is about 10', while that of the larger ones varies from 15' to 20'. It is reported that the surrounding villages like Byadara Biliguli, etc., are also full of cromlechs. And they appear to continue right up to Ramanathapura and as far west as the western borders of the State. The circumstance that near Betadapura there are villages called Chikka Honnur and Douda Honnur appears to support the theory enunciated in M.A.R. 1941, p. 58, that the authors of these cromlechs might have been prehistoric gold miners.

HAJSSAN DISTRICT.

Ramanathapura.

LAKSHMINARASIMHA TEMPLE.

The temple of Lakshminarasimha at Ramanathapura is a small plain structure situated just opposite the Paṭṭabhirama temple. It consists of a main cell and a front manṭapa with plain walls and ceiling. But the main image (Pl. V, 2) which is a little above two feet in height including the prabhāvali is of good workmanship and reminds us of the sculptural characteristics of the Mysore school during the period of Chikkadēvarāja Odeyar, particularly in regard to the bold outline of features, the contour of the limbs and abdomen, the drapery and the modestly ornamented koṭṣa type kirti. The fingers are short and thick, though the posture is erect and graceful. In the four hands of the god are found the following attributes: padma, chakra, śankha and mace (broken). The god is seated in sukhāsana with the right leg placed on lotus and his consort Lakshmi (two-handed) seated on his left lap. The goddess embraces the god with her right arm and holds padma in her left hand. Her breast is secured by a band. Her drapery shows good workmanship. The folds of her sari are disposed as in the images of Apītakuchāmbā and Girijāmbā at Nandi. On the prabhāvali are carved the ten avatāras of Vishnu in eight panels from right to left as follows: anthropoid Matsya, anthropoid Kūrma, anthropoid Varāha, Vāmana and Parasurāma, Balarāma, Krishna, Buddha (standing like Jina) and Kalki. On the left side of the pedestal a two-handed standing Garuda is represented in the attitude of holding the amṛitakalasa. On the whole, the image speaks well of the standard of art of the period.

PRASANNA SUBRAHMANYESVARA TEMPLE.

The Prasanna Subrahmanyesvara temple at Ramanathapura is a large structure built in the Dravidian style and consists of a garbhagriha with a cell on either side and a large mukhamaṇṭapa converted latterly into two compartments and a front.
verandah having sixteen-fluted pillars whose shafts are secured in the middle by an eight-sided band. The outer walls are plain and characterless. The main temple is surrounded by a pillared verandah on all the sides, while to the east is the towered gateway. The parapet walls of the temple and of the prakāra, as also the tower are built of brick and mortar and consist of the floral, the medallion, the trefoil arch and parrot motifs characteristic of the 17th century. The temple is architecturally unimportant.

But the seven-hooded Nāga in the main cell is of large size and is ornamented with a kirīṭa on each of the hoods. The sculpture is of good workmanship and shows fine polish over its surface. The coils rising in tiers are boldly shown.

In the southern cell is kept the processional image of the Lakshminarasimha temple, while the northern cell is used as the strong room for storing valuable things belonging to the temple.

**PATṬĀBHI-RĀMA TEMPLE.**

Like the Subrahmanyēśvara temple, the Paṭṭābhi-Rāma temple is also a structure built in the Dravidian style, but without a tower over the mahādvāra. The temple faces east and has a large prakāra. The main temple inside the prakāra is a plain structure with no ornamentation whether in regard to the basement or the outer walls. It consists of a broad garbhagriha, a square śukanāsi, a navarāṅga divided at present into two compartments and a front verandah of three squares. The pillars inside the navarāṅga as well as those of the verandah are Dravidian in type and consist of cubical and eight-sided mouldings as usual. The ceilings are all plain, except that of the garbhagriha which is raised on two sets of corner stones with a flat middle.

The sculptures of the Paṭṭābhi-Rāma group inside the main cell are impressive in their delineation of features, though the figures are of modest workmanship (Pl. V, 1). The main image of Rāma is seated in sukhāsana on a padma-pītha with a prabhāvali behind. The god is two-handed, the right being in the abhaya pose with padma and the left one embracing Sītā who is seated on his left lap. The goddess holds lotus in her right hand while her left hand is hanging down. Her breasts are secured by a band. On the prabhāvali the ten avatāras of Viṣṇu are not represented; there is only the representation of a kirtimukha in the middle of the makara tōrana. The posture of the image of Rāma is graceful. The god wears the usual ornaments on his body and limbs as also the yajāopavita and a flowing garland. His nose is rather long and pointed while the lips show an archaic smile. To the right of the god stands Bharata with an umbrella in his hand; to the left stands Satrughna with a flywhisk.
Further to left and facing south stands Lakšmana with his hands folded and a bow on his left shoulder. Further to right and facing north stands Áñjanéya, also with the hands folded. The folds of the drapery are indicated by wavy lines, while the kiratas, particularly the one worn by the main god, are well worked. The image of Sitá is conventionally represented and is too small. The archaic smile is common to all the images.

The processional image of the temple is a Kódanča Ráma group. The image of the goddess in a shrine to the north-west of the main temple is called Kanaka Sitá and appears to belong to a period later than the main group of images. Among the other metal images in the temple may be mentioned the following: Rámánujáchárya, Désika, Tirumángal Álvár, four-handed Lakshmi with abhaya, lotus, lotus and dána.

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BANGALORE DISTRICT.

CHENNAPATNA TALUK.

Honganur.

The village of Honganur which lies at a distance of about four miles from Chennapatna on the Sátanur road, appears to be an old place dating from the Chóla times. It was converted into a full agrahāra town during the Chóla or Hoysala period with a Vénugópála temple in the south and a Rámeśvara temple in the north-east and a large tank in the east.

VÉNUGÓPÁLA TEMPLE.

The Vénugópála temple is a plain structure of stone constructed during the late Vijayanagar period with a towerless mahádvára. The main shrine has a garbhagriha, a śukanáśi, a navaraṅga of four octagonal pillars and a porch having sixteen-sided pillars. But the image of Gópála playing on the flute is beautiful, though along with its stone prabhávaḷi it appears to be of the Vijayanagar period. The god has his hair disposed in the form of a jaṭjamakuta.
LAKSHMI TEMPLE.

The Lakshmi temple which stands to the right of the Gopala temple is a pre-Hoysala structure. The six pillars of the mantapa bearing Chola inscriptions and the small doorway of the temple are interesting. The pillars are round with early type of bell, vase-shaped, wheel-shaped and round small mouldings. But the image of Devi appears to be of the late Vijayanagar times.

RAMESVARA TEMPLE.

To the north-east of the Vamugopala temple and near the tank stands the Ramesvara temple with a garbhagriha, a sukanasi, a four-pillared navaranga and a porch of two pillars, all of granite. The porch pillars are cylindrical and plain, but the navaranga pillars are round with corner hoods, tasselled, cylindrical and vase- and wheel-shaped mouldings and elegantly designed mango drops. The linga is dark and medium-sized with a flat top. In the navaranga there are two sculptures of Ganapati of fine Hoysala workmanship and a beautiful group of the Saptamatrikas with Virabhadra and Ganapati guarding the group.
MYSORE CITY

PAINTING OF

BATTLE OF KURUKSHETRA

BY THIPPAJEE

AT THE JAGANMOHAN PALACE CHITRASALA

(Pl. I.)

In the Palace Chitraśāla at the Jagannāthan Palace, Mysore, there is a framed water colour painting of 3'-6" × 2'. At the left hand bottom corner of it, in the margin, are the following words in misspelt English "Dran by Thippajee, Chitragar, Shikarpur, 3-8-88". Since J. Whatman's drawing paper has been used along with, perhaps, modern instruments like the bow-pen, crowquill, compasses, etc., in addition to materials like the Indian ink, Chinese white and some other colours of probably foreign import, it is highly probable that the date is 1888.

It is apparent also that the artist was a man coming from a hereditary family of painters belonging to Shikāripur. He must have been patronised by the Mysore Court for which presumably he painted the picture; but his traditions appear to have been those of the architects of the North Shimoga District well known as the Guḍikāras, slightly influenced by western technique.

The picture belongs to the late Mysore School of the Karnāṭak style of painting as existing in the latter part of the 19th century. The style corresponds to the Rajput style of Northern India and was developed under the Vijayanagar Empire and patronised at the courts of the numerous principalities of South India including Mysore and Tanjore.

The style flourished at the Mysore Court in the days of Krishṇarāja Wadiyar III and numerous paintings of the 19th century in that style are still available in Mysore.* This late Mysore School is characterised by the great attention paid to every part of the picture and the masterly craftsmanship shown in executing the minute details in line work. The artists appear to have been specialists in miniature painting and in ornamental design.

The mode of painting is tempera and among the colours used some were perhaps prepared by the artists themselves locally. In the present picture some later artist appears to have applied rather indiscriminately a strong white paint resembling Chinese white to the faces of Krishṇa and Arjuna, their umbrellas

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and their horses, thus bringing them into undue prominence. Barring this jarring effect the picture is a beautiful one of an extraordinary high class and of great artistic value.

The picture shows the commencement of the battle of Kurukshêtra or the Mahabharata battle when Krishna taught Arjuna the philosophy of action as given in the Bhagavadgita. In the central field are two chariots, on one of which is kneeling, ready for action, the venerable Bhishma, the grand uncle of the Pândavas and Kauravas, who was also the Commander-in-Chief of the Kaurava army. His identity is established by the palm-tree crest or 'Tāladvaja' under which he kneels.

Opposite to him, in a chariot drawn by four white horses and under the Hanumān crest kneels Arjuna, the great archer hero of the Pândavas with his weapons thrown down and his hands folded. He is intently listening. On the driver's seat is seated Sri Krishna holding the reins of the horses with his left hand and explaining his philosophy to Arjuna. His right hand which holds the whip is raised in exhortation and the whole group is extraordinarily expressive. Around the two chariots are the two great armies arrayed against each other. A noteworthy group at the top of the picture consists of the Pândava and the Kaurava leaders facing each other, with the terrible Bhima, looking almost like a Rākshasa, ready to rush upon his foes with an uplifted mace.

On the whole the picture is one of great interest, since its subject is one of the most interesting in Hindu mythology and its execution is exquisite.
PART IV—NUMISMATICS.

The following six coins were purchased from the Provincial Museum, Lucknow, during the year:

1. A billon coin of Ghiyasud din Balban (I.M.C. 156).
4. A silver coin (Advaraha type) of Bhujadhva I (840-90 A.D.) Gurcha Parihara King of Kanauj (Smith, I.M.C. 241):
   - **Obverse:** Two-line inscription reading—
     Srimad A
di Varaha
   - **Reverse:** The bear incarnation of Vishnu standing to right.
6. A copper coin (debased type) of Vasudhva:
   - **Obverse:** King standing facing.
   - **Reverse:** Siva and bull. No Legend.

Thirteen coins, as mentioned below, were purchased from the Archaeological Department, Gwalior State:

COINS OF THE NAGA DYNASTY.

1. A copper coin of Bhava Naga (New Type):
   - **Obverse:** Bull walking to right.
   - **Reverse:** Legend and triśulā.
2. A copper coin of Bhima (C.M.I., Pl. II, 15):
   - **Obverse:** Peacock to left.
   - **Reverse:** Legend in two horizontal lines (incomplete).
3. A copper coin of Brihaspati (C.M.I., Pl. II, 18):
   - **Obverse:** Recumbent bull to right.
   - **Reverse:** Legend.
   - **Obverse:** Wheel with spokes.
   - **Reverse:** Legend.
5. A copper coin of Gaṇendra (C. M. I., Pl. II, 20):
   - **Obverse:** Bull walking to left.
   - **Reverse:** Legend.
6. A copper coin of Prabhâkara (New Type):
   Obverse: Bull to left.
   Reverse: Legend.

7. A copper coin of Skanda (C. M. I., Pl. II, 16):
   Obverse: Peacock.
   Reverse: Legend (indifferent); two upright strokes.

8. A copper coin of Vasu (New Type).
   Obverse: Peacock.
   Reverse: Legend (indifferent); two upright strokes.

9. A copper coin of Vibhu (New Type):
   Obverse: Bull walking to left.
   Reverse: Legend and goad.

**INDO-SASSANIAN COINS.**

10. A billon coin of Gadhaiya—Circa 9th century A. D. (C. M. I. Pl. VI, 16)
    Obverse: Sri and dots.
    Reverse: Altar with attendants.

11. A billon coin of Mihira Bhôja of Kanauj (C. M. I., Pl. VI, 21):
    Obverse: Boar standing to right.
    Reverse: Legend.

**COINS OF THE SULTANS OF DELHI.**

    (I. M. C. No. 225)


A set of 39 and another of 24 gold coins were discovered during the year in the Kolar District. They are being studied in detail and steps are being taken to acquire them for the Archaeological Office Museum.

Through the Curator, Mysore Government Museum, Bangalore, six copper coins were received for examination. These coins belong to the Kushan dynasty and their types are already known.
PART V—MANUSCRIPTS

“Bengaluru Kempa-rayara yuddha-desagala jayaprada padagalu.”

(Songs in praise of the wars and conquests of Kemparāya of Bangalore).

There is, at the Government Oriental Library, Mysore, a paper manuscript copy (No. K. B. 281) with the above-mentioned title. The copy which appears to have been prepared during the time of the late Mr. Lewis Rice, consists of six leaves only, written on both sides and the written matter is in verse form purposed to be sung in the ‘Kannada Kāmbōdi’ rāga. The verses or songs are classified under two chapters, with their headings written at the top of the pages as follows:

1. Yimmadi Kemparāya padagalu—Yuddha.
2. Do —Deśajayaprada.

Thus the first chapter deals with the wars of Kempe Gauḍa II of Bangalore, while the second one deals with his conquests. The first chapter contains one pallavi and 19 verses; the second, one pallavi and 39 verses. God Vināyaka, Goddess Sāradāmē and the Guru (of the author) are invoked at the beginning of each chapter. But the name of the author does not appear anywhere. It looks probable that he was a contemporary of Kempe Gauḍa II and perhaps even a court poet in his employ. The original manuscript from which the copy at the Oriental Library is transcribed, appears to have been written during the earlier half of the 17th century or at any rate shortly before 1638 A.D. since about this date Kempe Gauḍa II was ousted from Bangalore and compelled to retire to Māgadi, which fact is not mentioned in the manuscript under review and since of the two dates mentioned in the manuscript the latest appears to correspond to 1635 A.D.

Though the manuscript is a small one, it appears to be historically useful in view of the fact that much is not known about Kempe Gauḍa II, particularly in connection with the part played by him in establishing the power of his suzerain, the Vijayanagar emperor Venkaṭarāya II at Penukonda.

The first chapter details the wars of Kempe Gauḍa. It begins with an invocation to God Vināyaka, the Goddess Sāradāmē and the Guru, as already mentioned. The pallavi of the song reads:

which means that Kempe Gauḍa was able to accomplish the oaths he took; evidently to gain victories in the wars he undertook.

Next, the titles of the chief are given in the form of a verse. They are as follows:

1. Rūpa-jayanta (unequalled in being handsome);
2. Dikkonțara-vijasa-gampa (one who was able to make the eight directions tremble at his successes);
3. Mañḍala-pati (governor or chief of a province);
4. Venkaṭarā́ya-bhujadanda (the chief support of Venkata Rāya II, evidently the Vijayanagar king, who was ruling from Penukonda);
5. Svāmīdrūha-ganda (a terror to traitors);
6. Chikka-rāya (probably means that he was next only to the Vijayanagar sovereign in importance. The title also seems to distinguish him from his father Hiriya Kempa or Kempe Gauḍa I).

WARS OF KEMPE GAUDA II.

An account of the wars of the chief is next given, in the following order:—

A certain Ayiyama Gauḍa is said to have captured by malice, the fortresses, the treasures, elephants, horses, and the territories belonging to Khaṇḍendudhara and to have boasted that there was none equal to him in prowess. Kempe Gauḍa sent words of advice which were disregarded, wherenon he marched against him, surrounded Kōjāla, ransacked the entire country, captured the enemy's army and struck terror into the hearts of the chiefs so much so that they thought of him as being unequalled in all the three worlds.

Having conquered the strong fort of Balagonḍamahalī and slighting the confederacy formed by the alien chiefs, he besieged Hōskōte and conquered it. Thenceforth he strengthened four fortresses (including Bōterāyaṇagudi), provided them with cannons and harassed his enemies so that his good fame spread throughout the Karnāṭaka country.

Having collected a formidable army consisting of elephants and valiant warriors, he repaired to Penugonda where he won the approbation of the emperor Venkaṭarāya and was offered his protection.

Thereupon he set out on a military expedition. He first encamped to the east of the tank at Balīātāpura where he gathered together the neighbouring chiefs. With the latter he marched to besiege Hōskōte, following Venkaṭanripa. (It would appear that the Vijayanagar king led the expedition himself against Hōskōte and that Kempe Gauḍa II, like so many other subordinate chiefs, took part in the expedition.) The army encamped on the northern side of Hōskōte and besieged the fort. The battle was fought was very severe. The enemy, being struck with terror, was routed and the place was taken on Sunday, the eleventh day of the bright half of Kārtika in the year Parīdhāvi corresponding to Sunday, 25th October 1612 A.D., wherenon the enemy submitted and was given protection. Kempe Gauḍa thence returned to Bangalore in great glory.

Before long he was again sent for by the Vijayanagar sovereign at whose commands he set out on another military expedition which was well equipped with men and
money. At this time Ananta Raja, Makara Raja, Yachama NAYAKA, Jagga Raja, Jagadeva Raya, Timmendr, Rangappa of Sira, Bhaira II, Dalvoy Chunchanna, and other powerful chiefs collected together a great army and encamped at some distance from Bangalore with the idea of besieging the place. But Kempe Gauda II rose to the occasion and utterly defeated the enemy single-handed, putting them to great loss of men and money. Those who yielded were protected. Every one of the chiefs acknowledged Kempe Gauda’s superiority in power and prowess and implored for peace. The besiegers then withdrew in the way they had come. The news of the success of Kempe Gauda on this occasion spread in all directions and was known at Ginjee, Madhura, Tanjore, Vellore, Chandragiri, Chennapattana, Srirangapura, Naajarayapattana, Belur, Periyapatna, Sode, Sonnalapuri, Siriyal, Jadega, Ikkeri, Melige, Bankapura, Hangal, Raichur, Vijayapura, Delhi, Benares and Ramesvara. (Evidently the last three are purposely inserted just to say that Kempe Gauda’s fame spread far and wide). Thus did Kempe Gauda II, son of Nachayakempa, conquer his enemies, satisfy the Vijayanagar sovereign, establish the kingdom of Mummadi Tamina bhipala, and win the grace of Gangadhara of Kakudgiri, Somesvara of Halsaaru and the Sadguru Naajarajesvara of Gummatapura.

Conquests of Kempe Gauda II.

The second chapter of the manuscript also begins with invocation to Ganadhipa, Saradamb and Gangadhara LINGA. In this chapter the beginning verse (pallari) runs as follows—

Oh! great hero, Kemparaya II, who is there on the Earth that can oppose you?

The succeeding verses are addressed to the chief and are in a panegyrical style describing how he strived to establish the rule of his sovereign, the Vijayanagar emperor Venkataraya, otherwise called simply as Raya. Some more titles of the chief are enumerated in the verses, among which Yelahanka-mada-vara-sasanaoddhara (the preserver of the exalted administration of Yelahankanad), sangrama parthiva, etc., are mentioned. Seeing that the Vijayanagar throne was now in want of support and that the neighbouring chiefs (i.e., the Paleyagars) who had become turbulent and were quarrelling among themselves with a view to extending their own territories, had now besieged Penugoande itself, Kempe Gauda II set upon himself the task of giving aid to his sovereign. Accordingly he sent messages, etc., through his ministers and invited the emperor secretly to his place. The emperor lost no time in following his advice and set out with a well equipped army consisting of elephants, horses, camels, and infantry. Among the chiefs who now assembled in the presence of Venkatadava Raya were: Timma Raja, Rangapati Raja, Makara, Venkatara of
Nandyāla, Śrī Rangapati Rāja, Timmanāyaka of Veligōte, Venkatappa Nāyaka of Dāmerli, Cheuluva Venkaṭa Nāyaka of Rāvela, Rāmabhadrā-ripa, Dalvoy Pāpayya, Krishnana of Pavaḷa (? Pāvuḍa), Nāranāndra of Chavara, Jagadēvarāya, Chikkalāya, Tammaya Gauda, etc. Besides these chiefs, there were many notable warriors, followers, rāyārabhutas, wise ministers, and others. All of them were received according to their rank.

The combined army of the various chiefs who rallied to the standard of the emperor marched forth and encamped at the entrance to the valley of Nelpatna. From thence the chiefs proceeded and encamped at Kögileri where they secretly conferred with their emperor regarding their further activities. Thereafter the army arrived at Bētamaṅgala from where the emperor sent word to Kempe Gauda II requesting him to join them. The latter being accompanied by Timma Nāyaka of Kereyur, the chiefs of the neighbouring territories, the chief of Hoskōte, Jēma Bhairava of Dēvandahalli, Bhairēndra, the chief of Chikkaballālapura, the chiefs of Mysore and Māstī, Chandrasēkharā of Hosavēr, Yeṛendra of Bāgalūr and others, met the emperor in state and paid his tribute of loyalty.

The army then marched as far as Ballālapura subjugating the country and proceeded forward to Hiriya Ballālapura whose chief readily submitted to the authority of the emperor, paying tribute. Bālāyya of Palavali was sent for and given some territories in appreciation. The army thence marched forward and encamped at Mudigere whose chief Bālalōchana received the blessings of the emperor. At the next encampment at Kaḍakatūr, the chief Rangelēndra was sent for and rewarded. Thus did Kempe Gauda bring the various Pāleyagars under the control of the emperor, one after another, establishing finally his authority at Panugonda and crowning him on the 5th lunar day of the bright half of Magha in the year Bhāva corresponding to the 13th January 1635 A.D.

Kempe Gauda II gave his strong support to the empire and made every effort to ensure the regular payment of tributes from the subordinate chiefs. Even the chiefs of Mysore were sent for and rewarded so that they might also respect the Vijayanagar empire. When the emperor Venkatadēvarāya asked Kempe Gauda to redeem the territories that belonged to the empire, the chief lost no time in marching forth all round like a Bhima in battle in the company of many vassal chiefs. He invaded the territories of Vasantranripa who, being unable to withstand his strength, readily yielded to his authority in entire submission. Thence he marched against Maleya Hamba and besieged his fort and city. Haudeya Hamba was struck with terror and at once submitted to the authority of the emperor seeking the protection of Kempe Gauda. The chiefs in all the eight directions including those of Delhi, Shahpur, Gubarga, Bijapur, Varangal, and Hamma became afraid of the prowess of Kempe Gauda and acknowledged that he was the most indefatigable in the whole world. The mere mention of his name would strike them with terror and they
would readily come forward with tributes, professing their subordination to him. And Kempe Gauḍa, too, would grant them pardon.

Repairing Vutakura Pālīya with ease the chief conquered the territory of Bijāvara whose ruler Chikkappa II was pardoned on submission. Hosur was similarly overrun and annexed. Baṇa Bhairava, its chief, approached begging for protection and being pardoned was reinstated as a vassal of the empire.

Seeing that the villages granted to the god Gangādhara of Kakudgiri had lapsed, Kempe Gauḍa made representations to the emperor and had them restored to the god permanently.

For the services he rendered to the empire in redeeming the territories and subjecting them to the authority of the emperor, and for making the throne of the sovereign secure, the emperor bestowed upon him the titles 

“श्रीदेवः से जाते”

and 

“संवसंजीविन्दु”

and showered upon him various gifts consisting of the umbrella, flywhisk, garlands, horses, elephants, etc. On his return journey to Bangalore, Kempe Gauḍa stopped for a time at Kolalagere enjoying the hospitality of its chief.

The concluding verses are all in praise of Kempe Gauḍa and describe how he was received at the capital which had been specially beautified for his reception. They also express a wish for his long life and prosperity through the grace of Kakudgiri Gaṅgēśa, Sōmeśvara of Halasur (Ulsūr), Dōḍa Basavēśvara (the Bull in the Basavanagudi temple at Bangalore) and Guru Nanjēśvara. Verse 37 of the chapter gives his father’s name as Hiriya Kempa (Kempe Gauḍa I) and his mother’s name as Channāme. The last verse extols him for his having made the Vijayanagar throne secure.
PART VI—INSCRIPTIONS.
CHITALDRUG DISTRICT.
DAVANGERE TALUK.

1

The Durmmya copper plate grant* of the Kadamba king Ravimahāranājya found in the possession of Mr. Ankalappala Mahādevappa at Kasipura, Mayakonda hobli. [Plate VII, 1.]

Three plates; lion seal.
Size 7" × 2".

I-B—

1. दुर्ममय स्तंभ स्तपन तारदाय यस्य कादम्बक रविमहाराजः कामस्य संयमने खलिकार्तियावतः के अनुपदत्ततात नन्देकरार्याः

2. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

3. तत्सत्यं निर्भरः निर्भरः निर्भरः निर्भरः निर्भरः सम्बन्धतहृतः सम्बन्धतहृतः

4. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

5. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

II A—

6. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

7. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

8. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

9. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

10. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

II B—

11. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

12. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

13. गानिधरमज्जाति दशरथं राज्याच्यं कालं श्रेष्ठं ग्रहणं ग्रहणं शुभाः प्रतिवाद्याः यदात्र वाभिः सम्बन्धतहोत

* Information regarding the existence of this record and a few other copper plate grants at Kaviledurga, Tirthahalli Taluk, and an unread lithic record at Nagar, was kindly given to the Archaeological Office by Mr. H. Deveerappa, B.A. (Hons).

1 दुर्ममय. 2 सम्बन्धतहोत.
I-B—

1. ಸ್ವತ್ಸ ಜೀತಭವಾರ ವಿಜೇತಪ್ರಭುಡ ಸ್ವಾಮಿ ಮಹಾಸೇನ ಮಲ್ಯಾಗುಣಾಚಿಕಾತ ಸಮೀಪಾಂಖನ ಮಾನವಯ.

2. ಗೌರಾವಾಮ ಹರಿತ ಪುಜಾಯಾಮ ಪ್ರತಿದೃಢ್ಧವಾದರ್ಶಯ ಚಾರ್ಪಾರಾಣಮಾ ಆಧಿತ ಜನಾಭಯ.

3. ಮನೋಯಾಮ ಅತ್ಯೇಂ ಪೂತಾಮಗುಣಾರ್ಥ ಮಾತ್ರೆಯಮರ್ಗದ ವೇಜೆಯಾಂಕ.

4. ಬೀಜಾಂ, ಲಿಂಗಮಾರಾಮ.

5. ಆನಿಹದೇ ಕಾಣಾಮ್ರಾಮೆ ವೃತ್ತಿಯಯಿತಿಮಾ.

II-A—

6. ಆನೆಗುಂಬಮೆ ದಿವಿತಿಮಾ ಸಂದ್ರವಾಂಚಣೆ ವಿಶಾಲ ಪ್ರಾಚ್ಯಸ್ಯ ಪ್ರತಿದೃಢ್ಧ.

7. ಸಂದ್ರಿಣಿ ಸಂವಂಧದ್ದ ಪಾರುಗುಳಿ ವಣ್ಣನಾದ ಪಿರಿಹರಾಂಕಾಗ.

8. ಗೌರಾಯ ವೇಜೆಯ ಶ್ರೇಣಿಯ ಕೊಡಿಕಲ ಅಕ್ಷನಿತ.

9. ಬೃಹದ್ಯ ಪ್ರಮುಖದಗಾಯ ವಿಜ್ಞಾನಿಯಿತಮಾ ಪಾಂಡಾ ಪಾಲಿತ ಬ.

10. ಸ್ತ್ರೀ ಪ್ರಸ್ತುತವಾಂಕ ನೋಟಿ ಹರಿತ ಬಾಗಿ ಸಾಂಪ್ರದಾಯ.

II-B—

11. ಸ್ವತ್ಸುಕು ಭವನ ಮಾನಿವೇಶೋತ್ಸವ II.

12. ಬಹುಬಿಷ್ಯಾಂಕ ಹರಿತಾಯ ವಿಜೇತಾರ್ಥಗಳಾಗಿ ಗ್ರಹ ಗ್ರಹ ವಿಜೇತತರತ ತತ್ವತಾತ್ಕಲ.

13. ಸಂದ್ರಿಣಿ ರಾಮಸಾಂಪ್ರದಾಯ ಪಾಂಡಿ ವೃತ್ತಿಯಯಿತಿಮಾ.

14. ಸುಭಾಗ ಸುಭಾಗದರ್ಶಿ ದು: ತಮ್ಮನ ಪ್ರತಿಯುತ್ತಮ ರೈಸೆ ಪಾಲನಾಮಾನಿ.

15. ಆಂಧ್ರ ವಿಸ್ಮಾನಿ ಸತ್ತೇಶ ಪರಿಪಾಲನ ಪಾಲನಾಮ ಸಿವಿಯಿತ.

16. ಆಂಧ್ರ ಮಾರ್ಚೆ ಕರ. 17. ಸಂದ್ರಿಣಿ.

18. ಸಂದ್ರಿಣಿ. 19. ಪಾಲನಾಮ. 20. ಸಿವಿ.
III-A—

16. अन्यायेण इताभूषिं अन्यायेयचहरार्था हर्षत्योहारवल्लथ्यः हनुत्या

लसमेकुलम्

17. प्रकट्तचेन्यं पिनां चोरे नतिस्रृंगमुच्यते विषमनकरिण्यं हिन्त्य प्रहलाम्

पुष्मधिक्रमः

18. प्रकट्तचेन्यं चचिर्दकवादयति तत्प्रीतिः तत्वहासुकुसुमनाशाविधिग्या

विचित्रति

19. प्रकट्तचेन्यं चचिर्दकवादयति तत्वहासुकुसुमनाशाविधिग्या

विचित्रति

20. अशानित्यमकिरिमयं चोरे महाराघ्रपरिक्षेत्यं मततिक्षितम्

साध्योऽर्थे

III-B—

21. नचाराश्यमयानता ’हतं ह प इति राज्यमिदिवरस्तु।

Transliteration.

I-b. 1. svasti jitam bhagavata vijay-ôchchhringyam Svâmi Mahâsêna mâtri-ganâ-

nudhyâtâbhishiktânâm Mânâvyasa-

2. gôtârâm Hârit-toptrînâm pratikrita-svâdhyyâya-charchchâ-pârânâm âsrita-

janâmbânâm

3. Kâdamânâm Asvâmêdhâvabhîita-snâna-pavitrikritânvâyânâm tri-vargga-

sampannâ

4. srimân Râvi-mahârájâ Durmmâya-grâmê griâ-vastunâ sârdham

shannivarttani

5. Asandî-âchhhray Kârañî-grâmê chaturtttha-varattani Aâvûra grâmê
curatâ
tartani

II-a. 6. Anegalli-grâmê dvi-varattani sa dattavân vîdhinâ Vaiîkha Paurñamâsîyâm

pratigrâhe

7. sa dakshinâm sôdakam asya pânau dâdu prayatnât parihâra sarvam

âtrêyasa-

8. gotrâyâ vîdita kulôdgamanâya Vêda-pâragâya askhalita-

9. vîttayê parauna-nistângâya Triyambaka-svâminë

yarpâta palyâtâ vâ

10. sa punya-phalam avânpôti yopi hartiâ háyati vâ sa pañcâ-mahâ pâtaka

II-b. 11. samyuktô bhavati Mânâvêcha prôkttam

12. bahubhir vasudhâ bhuktâ râjàbhis-Sagarâdibhîh yasya yasya
tyathâ bhûmi
tasya tasya tathâ phalam

13. sva-dattâm para-dattâm bâ yô harêta vasundhâra shashthim varsha
sahasrâpi vishhthâyäm jáyatê krîmi

14. svandatâm sumahâsch-chhakyaum duhkham anyârttha pâlanam dànaum vâ
pâlanam vêtî dàna-êhhréyônupâlanam

16. adbhir-ddattâm bhibhir-bhuktam sadbhischa paripâlanam âtânicha nivarttante
pûrvva-râjâ kritâm cha

1 महाराघ्र. 2 न विच. 3 पीव. 4 प्रकट्तचेन्यं. 5 महासेन. 6 महासेन. 7 महासेन.
III-a. 16. anyāyena kṛtā bhūmiṁ anyāyena cha hāratā harantyō hārayantyaścha
haratyaṁ saptamaṁ kulam
17. brahmavaśesāna vishāṁ ghūramaṁ na vishair-vishāṁ uoḥyataṁ vishāṁ ēkākinam
hantī brahmavaśasā putra-paustikām
18. Brahmavaśenaṭa yacho-chhidaṁ prachchhādayatimichchhati tach-chhidaṁ
satadhā bhūktvaṁ vināsāṁ adhigachchhati
Saunitri ḍahatyā saptamaṁ kulam
20. aśeni-hatam agni-dagdhaṁ chōraṁ-haram rāja-danda-parihushitam bhavati
khila sūvasēshaṁ

III-b. 21. na cha brāhmaṇa manyunā hatam ḍiti rājyābhivṛddhir-astu

Translation

Be it well. Success through the Divine. In the victorious city of Uchchhriṅgi
of the Kadambas, purified by meditation on Śvāmi Mahāśeṇa and the group of
the Mothers, of the Mānavyasagōtra, sons of Hāritī, fully versed in the views they had
adopted on the sacred writings, mothers of their dependents, of a lineage purified by
the final ablutions of the horse-sacrifice, is the illustrious Ravimahāraja, possessed
of the three objects of worldly existence (trīvarga).

Six nivarittanas together with a house and necessaries in the village Durmāya,
four nivarittanas in the village Karanja belonging to Āsandi Vishaya, four nivarittanas
in the village Aḷavür (and) two nivarittanas in the village Ānegalla—(these) he granted
with the usual rites, on the full-moon day of Vaiśākha, with money and water, free
of all imposts, in the hands of Triyambakasvāmi of Ārāyasagōtra, sprung from a well-
known family, well versed in the Vēdas, of blameless conduct and perfectly free
from worldly attachment (paramanistārāgāya).

Whoso protects or causes to protect this (gift) gets the fruit of merit. Whoso
resumes or causes to resume this (gift) is guilty of the five great sins. And it has been
said by Manu—The earth has been enjoyed by many kings like Sāgara. Whoever has
(possession of) the land, he gets the fruit thereof. He who takes away land given
by oneself or by others is born in ordure for sixty thousand years. It is with great
effort that one makes away a gift, and protecting another's charity is difficult.
Between making a gift and maintaining one, maintaining is more meritorious than
making a gift. What is given with pouring of water, what is enjoyed by three
generations, what is protected by good people, what is given by previous kings—
these gifts do not cease. If land is obtained unrighteously or resumed unrighteously,
it will slay the family to the seventh generation. The property of Brahmans
is a terrible poison. For poison kills one man, while the property of a Brahman kills
children and grandchildren. If one desires to conceal the sin (chhīdam) of
(taking away) Brahman’s property, that sin will develop a hundred-fold and the person will go to ruin. Oh! Lakshmana, if one enjoys Brahman’s property with desire (love), it will burn up his body; if it is occupied by force, it will burn up the family to the seventh generation. If something is struck by lightning, burnt by fire, stolen by thieves or confiscated by virtue of a royal punishment, some of it may yet survive. But nothing will survive of what is striken by Brahman’s anger.

Thus, may the kingdom prosper!

Note.

Description.

These plates were found in the possession of Ankaḷappala Mahādevaḷḷa, resident of the village Kaśipura in the Dāvangere Taluk. He stated that these plates were in his house for a long time. The plates are three in number measuring 7 inches in length and 2 inches in breadth. They are strung on a circular ring, 2¼ inches in diameter. Soldered to the ring is a seal which is almost circular, bearing the figure of a lion in high relief. The edges of the plates are slightly thickened. The second plate is somewhat thicker than the other two. The first plate has writing only on the back, while the other two plates have writing on both sides. Five lines are written on each side of the plates except on the front side of the first plate which is blank and the back side of the last plate which has only one line of writing. Each line consists of about 28 letters. The plates are in a very well preserved state. The ring had not been cut at the time the plates were received.

Connected Records.

Out of a number of records relating to the early Kadambas, the following may be mentioned:

1. Beṇṭur copper plates of Ųrīśvarma II.
2. Shimogā plates of Māndhātarāja.
3. Hebbāḷa grant of Vishnuvarma.
5. Nilambūr plates.

E. C. V., Belur Taluk 245.
M. A. R. 1911, p. 31-35.
M. A. R. 1925, No. 118.
M. A. R. 1933, No. 1.
E. I., Vol. XVI, p. 245.

Paleography.

The record is engraved in the Early-Kannada characters. The letters are very well formed and clearly cut. Each letter is from ¼ to ½ inch in height except the letters in the last line which are about 3/4 inch in height. The characters resemble.
to a great extent those of Ravivarman’s other grants and the Shimoga plates belonging to Māndhātārāja. The test letters ka, kha, ba, ja, ra are all of about the 6th century A.D. to which period the record belongs. ra and ka have not completed the loop. Orthographical mistakes are few: e.g., I-b, l. 4 has mahārāja for mahārājan; II-b, l. 5 has tribhirbhuaktam for tribhirbhuktam, while III-b, l. 1 has manyutā hatma for manyunā hatam, which might have been the mistakes of the scribe.

**LANGUAGE.**

The language is Sanskrit throughout and in prose, except for the imprecatory and benedictory verses at the end which are in the sloka metre. The orthographic errors occurring in the inscription are noted in the footnotes under the text.

**CONTENTS.**

The main purpose of the inscription is to record a grant by the Kadamba king Ravimahārāja to a Brahman named Triyambakasvāmi. The grant consisted of six nivariṭṭanas, a house and domestic necessaries in the village Durmmāya, four nivariṭṭanas in the village Karanḍa in Āsandī vishaya, four nivariṭṭanas in the village Ajavūr and two nivariṭṭanas in the village Anegalli.

The record begins, like the usual Gaṅga grants, with the phrase ‘jitam bhaga vāta’. The other Kadamba grants which have a similar beginning are Bēḷūr 245 (E. C. V) of Krishnavarmma II, Shimoga plates of Māndhātārāja (M.A.R. 1910, p. 31-35) and Hebbaṭa grant of Vishnuvarma (M.A.R. 1925, No. 118). The grant was issued at the victorious city of Uchchhṛiṅgi. Two other kings of the Kadamba lineage, viz., Māndhātārāja, Ravivarman’s predecessor, and Harivarman, Ravivarman’s son and successor, also have issued grants at the same place.

Mr. Moraes is of the opinion that a branch of the Kadambas separated itself from the main line and began ruling the eastern portion of the Kadamba empire from Uchchhariṅgi with Kumāravarman, father of Māndhātārāja as the founder*. But as Ravivarman and Harivarman, who belonged to the main line and ruled from Vaijayanti, have also issued grants like Māndhātārāja at Uchchhariṅgi, it is possible to infer that Uchchhariṅgi was the seat of a viceroyalty and that the Kadamba princes ruled a portion of the kingdom from there during their early days. The fact that Māndhātārāja himself ruled the kingdom from Vaijayanti in his later days confirms this inference.

The donor of the present grant is the Kadamba king Ravivarman. The Kadambas are described in the usual way as in other Kadamba grants as having been anointed after meditating on Svāmī Mahāśāma and the group of the Mothers, as belonging to the Mānavyasagātra, as the sons of Hāriti, as fully versed in the critical study of their sacred writings, as the mothers of their dependents and as of a lineage purified by the

* Kadambakula, p. 36.
final ablutions of the horse sacrifice. But the king has been introduced in the record with neither any genealogy nor any titles. He is merely addressed as 'śrīmaṇa Ravi-
mahārāja'. The only epithet applied to him is trivargga sampanna (possessed of
the three objects of worldly existence). Since Ravivarma's other records refer to
him with a number of titles not mentioned here, it is probable that the grant might
have been made in the early days of his reign. Regarding the date, only the name of
the month Vaiśākha and the tithi Paurgamī are given. Neither the cyclic year is
mentioned, nor the date computed in the Śaka era. Not even the regnal year of
the king, as is usually found in the grants of that period, is given. Scholars like Jouveau
Dubreuil and Mones assign Ravivarma to the first half of the 6th century A.D.
The present record may belong to about 500 A.D. The characters also appear to
belong to the same period.

The lands granted are said to have been situated in the villages Durmāya,
Kharaṇa in Asandi Vishaya, Aḷavūr and Aṇegali. Durmāya is probably the same
as Dummī in the Hojālkere Taluk of the Chitādrug District. The exact positions of
the other villages are not known. Asandi is a village in the Kaḍur Taluk.
Ravivarma has granted some lands near Asandi in his 34th regnal year also (Kōra-

The donee is Triyambakasvāmi. He is greatly praised as sprung from a well-
known family, as well versed in the Vēdas, as of blameless conduct and as perfectly
free from worldly attachment. He appears to have been a Śaiva Brahman. This
same Triyambakasvāmi has been granted some nivartaṇas of land by Māndhātārāja
also (see Shimoga plates: M. A. R. 1911, pp. 31–35).

Ravivarma has granted lands both to the Brahmins and the Jainas. His
Halsi Plates (I. A. Vol. VI, p. 25) refer to a grant made by him to a Jaina temple.
In the present record he has granted lands to a Brahman.

Though a few orthographical errors exist, the record appears to be quite a
genuine one.

HAFFAN DISTRICT

BELUR TALUK

2

At the town of Bēḷūr, on a pillar brought from the fort wall and now kept in
the enclosure of the Kesava temple.
Transliteration.

1. namah Kēsava nāthaya nayanānanda mūrtaye Vēḷāpura
2. nivāsāya satya-jñānīya Viṣṇu-śiva namam-tūm-
3. ga-sīraś-chumbi chandra-chāmara-chāravē trailō-
4. kya nagarāraśbha mula-stāṃbhāya Śaṃbhavē
5. svasti śri Viśnu-bhūmīdaya
6. Saivāhāna Śaka varsha 1629
7. neya Sarvajit-samvatsarada Māgha śu 10
8. llu Śrīmāch-Chennakēsava svāmiyavara sannidhiyä
9. dakshinā bhāgadalli purāṇanāgidda su-
10. rahośne maṃṭṭa-

Second Face—

11. pada aṃkaṇa
12. hadinaidu yi tithiyallu śrīma-
13. d Rāmānujaḥchāryara pādaśrīvīḍadalli sadā
14. pritiyullā Kṛṣṇa Tirumala Tāṭāchāryari-
15. ge śishyam āda Bēḷura Kōmaṭigara Saṭṭi mi-
16. thuna ka(ku)la gōtrada Giddalūri Vemgiśaṭṭige pu-
17. tranu Vemkaṭapatī saṭṭige putranāda uḷigāda
18. Bhadrā śaṭṭi Tīmmappanu navinavāgi mādīsi-
19. da aṃkaṇa 3 ārige pūrva bhāgadalli Yela-
20. chi hōle samīpadalli prāku Āṅgirasa saṃ-
21. vatsaraadalli nūtanaṇṭi māḍida mamṭa-
22. kke aṃkaṇa 2 yi mamṭapadalli svāmiyā
23. para utsava cherapu muṇṭāddā māduva
24. vivara Vaiśakha śu 13 divasa 1 Āsviṣa
25. śu 10 divasa 1 Makara sāmkrāmṭi pā-
26. rvāte divasa 1 aṃṭṭu divasa [3 khe]

Third Face—

27. māduva sēvege nanage pitrārjita-
28. vāgi bapda Tāgarā nāḍoljagāna Ni-
29. tṭūra grāmadalli māṇyaṇāgidda
30. yeraḍu khamḍuge gaddeya phala-
31. vamnu svāmiyava [ra] kaimkaryada
32. sēvege voppistenu 1 sva-dattām para-da-
33. ttām vā yō harēti vasumdharam 1
34. shasṭhir varsha sahasrāni viṣṭhāyām ja-
35. yatē kriṁih 1 sva-dattā dvigunanām
36. puṇyāṅ para-dattām pālanām
37. para-dattāpahārēṇa sva-dā-
38. tam nisphalāṃ bhavēt 1
Translation.

Lines 1—4.
Obeisance to Kēsavanātha, a figure happy to the eyes, dwelling at Velāpura, Vishṇu who is truth and knowledge. (Salutation to Śambhu.)

Lines 5—7.
Be it well. On the 10th of the bright half of Māgha in the year Sarvajit, the 1629th year of the victorious Śālivāhana era:

Lines 8—32.
(Along with) the fifteenth ankāṇa of the old Surahonne maṇṭapa to the south of the illustrious Chennakāśavavāmi’s presence (abode)—on this date—ūligada Bhadrāsaṭṭi Timmappa, son of Venkaṭapatiṣeṭṭi, son of Giddalūri Vengiṣeṭṭi, of the Śeṭṭimithunakula-gōra, belonging to the Kōmaṭugas of Bēḷūr, disciple of Kanchi Tirumala Tāṭāchārya who has devotion for ever for the lotus feet of the illustrious Rāmānujāchārya, newly constructed three ankāṇas; two ankāṇas to the maṇṭapa newly constructed in the year Āngiraśa near the Yelachi river to the east of the town—the details of the god’s procession and food offerings in this maṇṭapa: one day on the 13th of the bright half of Vaiṣṇaka; one day on the 10th of the bright half of Āśvija; one day on the Makarasankrānti parvata day—thus for the service done on [3] days, I have granted for the god’s service the produce of two khanḍugas of wet land, rent free, in the village Niṭṭūr belonging to Tagare Nād, which had come down to me as an ancestral property.

Lines 32—38.
[Usual imprecatory verses: Land given away by oneself or by others, etc.; and protecting others gifts is twice as meritorious, etc.]

Note.

This inscription records the construction of a portion of the Surahonne maṇṭapa to the south of the Chennakāśava temple at Bēḷūr and another maṇṭapa near the Yelachi (Yagachi) river to the east of the same town of Bēḷūr and the grant of two khanḍugas of wet land for conducting certain festivals of the god on certain days. The donor is ūligada Bhadrāsaṭṭi Timmappa, son of Venkaṭapatiṣeṭṭi, and grandson of Giddalūri Vengiṣeṭṭi. He is said to have been a disciple of Kanchi Tirumala Tāṭāchārya, a Śrīvaishnavā guru. Tirumala Tāṭāchārya, however, is possibly a family name and may not be the name of a person. Tāṭāchārya from whom the family has derived its name was the guru of Krishṇadāvarāya.

The date of the record is 1629, Sarvajitā sam. Māgha ba. 10. corresponding to Thursday, 6th February 1708 A. D.
The Surahonne manṭapa is not existing at present; but the new manṭapa constructed near the Yegachi river still exists. Even the god's procession on the day mentioned in the inscription is said to be still conducted annually.

On a viragal kept in the enclosure of the same Kesava temple.

Note.

This viragal, said to have been found in the fort wall while digging, is broken into two pieces. A few letters at either end of some of the lines are effaced and lost. The inscription records the death of a hero named Baicha who fell piercing the horse of some enemy that had led an attack against the Hoysala king Vira-Narasimhadēva. Baicha appears to have been the son of Bairabōva. His wife was the daughter of a certain Karabōva.

A certain va rāne is mentioned in the record as having led an attack against Viranārasimhadēva. He is perhaps Mahadēva rāne who is stated in several other records to have advanced against Narasimha III and to have been utterly defeated (E.C. IV, Ng. 39; V, Cn. 289, etc). If so, the record refers to the famous battle between Mahadēvarāne and Narasimha III. The date mentioned in the record is now partly lost and what is remaining, viz., Phālguna śu 8, does not help us in determining the exact date. Since, however, the battle between Namsimha and Mahādēvarāne is known to have taken place in A. D. 1271, the present inscription may be assigned to about this date.

On a pillar brought from the north fort wall of the same place and now kept in the same enclosure.
Note.

This short inscription on a pillar found in the same fort wall gives the name of a sculptor Haliga. The characters appear to belong to about the 14th or the 15th century. The meaning of the record is not clear. Probably Haliga might have made the pillar.

5

On a slab in the pavement of the platform outside the mahādvāra of the same Kēsava temple.

Grantha and Tamil characters.

1. ..... சோ ராமேஷ்வர: சோ ராமேஷ்வர:
2. ..... பி கோனெல்

Transliteration.

1. ..... sya dēvasya Kalivāsārāh
2. ..... pratyatishṭhipatu 

Note.

This is a fragmentary inscription written in Grantha and Tamil characters. This is the first Tamil inscription found so far at Bēlūr. The characters appear to belong to about the 13th century A.D.

The inscription records the installation of some god. The name of the god is lost. A number of images were installed in the prākāra of the Bēlūr Chennakēsava temple at various times and some god might have been installed in the enclosure of the temple during the reign of Sōmēśvara or Narasimha III.

6

At Bēlūr, on a stone set up in the backyard of Govindappa’s house. (Top portion is broken).

Size 3'×2½'.

1. ..... மேலோ நேர்ப்பள்ளி
Transliteration.

1. yutaṃ Jitēndre-praṇī
dādarpa sale mahē-
4. neydayam nēm-
5. Pūrvāṇkamanā evaṃ māṇada ya
6. mahātākati mudadi bhāga
7. vilōka budha bōdha
8. ntaṃ divija-vibhavam sanda Māsāvi Barmaṇa 
pati-hita-vṛttiyo-
9. līvan apratimaṇ enal divija padamaṇ mahipatiyođane
10. kōḍi pookam chaṭūraṇ Māsāvi Barmaṇa a negalda bhūmi-
11. ya munājaṃgam sale lākṣbiyam mādhya dēṇmaṇaldaṇođane
saggama-
12. n ālda yyandu Barmaṇa

Note.

The top portion of the inscription is broken and lost. The letters are not deeply carved and are difficult to decipher. A number of letters are worn out and lost. The inscription appears to record the self-sacrifice of one Māsāvi Barmaṇa most probably on the death of his overlord. This custom was common during the time of the Hoysalas. The name of the ruler is lost. The characters appear to belong to about the 11th century A.D. Māsāvi Barmaṇa who is highly extolled in the record appears to have been a Jaina by faith since the inscription begins with the praise of some Jina. One Mahāsāmanta Barmaṇayya is mentioned in E. C. VI, Kd 21. But he was a Saiva.

At Sahavāśihallī, Mādhīhallī hobli, on a viragal lying in front of Vāṭaḍamantaṇa, (broken into two pieces).

Size 4' × 2'.
I Band—
1. svasti śrīman mahāmaṇḍalēśvaraṁ Tribhuvanamallaka Tatākaḍu
2. Kongu-Nangale-Nonambavādi-Banavase-Hanugalu-
3. gomda bhujaba-la-Vira-Ganga pratāpa-Hoyisana Nārasimh-
4. ha dēvaru Dōrasamudraca nelevijinalu su-

II Band—(left portion is broken and lost)—
5. . . . . . . . . . . dadim prithvi-rājyaṁ geyyttami-
6. . . . . . . . . . tsarada Mārggasira bahula ṣ-
7. . . . . . . . . . du Āmdaleya . . . . .
8. . . . . . . . . . kādi tuṛuvaṁ magurchchi . . . . la . . . . .
9. . . . . . . . . . Amcheya nāyaka suralōka . . . . .

III Band—
10. . . . . . . . . . yamṇa kalla ne . . . . .

Transliteration.

I Band—
1. svasti śrīman mahāmaṇḍalēśvaraṁ Tribhuvanamallaka Tatākaḍu
2. Kongu-Nangale-Nonambavādi-Banavase-Hanugalu-
3. gomda bhujabala-Vira-Ganga pratāpa-Hoyisana Nārasimh-
4. ha dēvaru Dōrasamudraca nelevijinalu su-

II Band—(left portion is broken and lost)—
5. . . . . . . . . . dadim prithvi-rājyaṁ geyyttami-
6. . . . . . . . . . tsarada Mārggasira bahula ṣ-
7. . . . . . . . . . du Āmdaleya . . . . .
8. . . . . . . . . . kādi tuṛuvaṁ magurchchi . . . . la . . . . .
9. . . . . . . . . . Amcheya nāyaka suralōka . . . . .

III Band—
10. . . . . . . . . . yamṇa kalla ne . . . . .

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara, Tribhuvanamallaka, conqueror of Tatākaḍu, Kongu, Nangale, Nonambavādi, Banavase and Hanugalu, Bhujaba-la-Vira-Ganga-pratāpa-Hoysala Nārasimha dēva was ruling the kingdom of the Earth at the capital of Dōrasamudra in [peace and wisdom].

On the eleventh day of the dark half of Mārggasira in the year . . . . . . at Aṇḍale . . . . . . having fought and successfully returned the cows, . . . . .
Ancheya Nāyaka [went to] the region of the gods . . . yanna erected the stone.

*Note.*

This viragal* records the death of Ancheya Nāyaka while fighting in a cattle raid during the reign of Narasimha, the Hoysala king. The titles applied to the king are: the illustrious mahāmanḍalēsvara, Tribhuvanamalla, conqueror of Talakādu, Kongu, Nangali, Nonapambādi, Banavāse and Hānugal and Bhujabala-Viraganga Pratāpa Hoysala. These titles are applied only to the early Hoysala rulers, i.e., to Vishnuvardhanā, Narasimha I and Viraballāja II. So it is probable that the Narasimha mentioned in the inscription is Narasimha I. The date originally given in the record is now lost except for the month Mārggaśira and the tīthi ekādaśī in the dark half. It is therefore not possible to know the date definitely. The record may be assigned to about the middle of the 12th century A.D.

8

At the same village, on a viragal set up in front of the Iṣvara temple.

Size 3' × 2'.

Transliteration.

I Band—

1. svasti śrīmat-pratāpa Hoysana śri Vira-Ballāja dēvarasara
2. maneya pradhāna Bīreya damṇāyaka-

II Band—

3. ra balumanushya Chinneya Nāyakanu Khara-
4. saṃvatsarada Māgha śūda saptami [Ā] divārada
5. . . . Malapana kūde kādi

* Information regarding the existence of this viragal and about a dozen more unread records in the Mādīhaljī hobli was kindly given to the Archaeological Office by Mrs. M. R. Lakshamma, m.a.
Translation.

Be it well. Chinneya Nāyaka, warrior of Bireya daṇḍāyaka, home minister of the illustrious pratāpa Hoysaṇa śrī Vira-Ballāla dēva—on Sunday the seventh day of the bright half of Māgha in the year Khara—having fought with Malapa [died].

Note.

This viragal records the death of a hero, Chinneya nāyaka, who was a warrior under Bireya daṇḍāyaka, while fighting with Malapa. Bireya daṇḍāyaka is said to have been the home minister of Vira-Ballāla. He is referred to in a number of inscriptions (E. C. V. Arasikere 8, 9, 10, 12, 13, etc.) as a minister under Nārāsimha III. He appears to have continued in the office during the early days of Ballāla III also.

The record is not dated in the śaka era. The details of the date given, viz., Khara sam. Māgha sū saptami Adivāra correspond to Sunday the 27th February 1292 A. D. during the reign of Ballāla III.

9

On a second viragal at the same place.

Size 4′ × 2′.

On a second viragal at the same place.

Size 4′ × 2′.

I

II

1. rāja-pratishta-chāryya nissamka-pratapa-chakravartti Ho-
2. visala śrī Vira-Nārasiṁga dēvarasaru Dōrasamudra-

Transliteration.

I Band—(Completely worn out)

II Band—

1. rāja-pratishta-chāryya nissamka-pratapa-chakravartti Ho-
2. visala śrī Vira-Nārasiṁga dēvarasaru Dōrasamudra-
3. doḷu sukadiṁ rājaṁ geyivuttiralu . . nāda . .
4. . . . Singapanaṁya . . . . . . nāyakanā
5. sammēta kādi dēva-lōkake sampdanu magam-
   la ma-
   hā
   śrī śrī
   śrī

Note.

This record on a viragal set up to the right of the same Iṣvara temple at Saha-
vasīhalḷi, is covered with thick soot. The first band has completely worn out so that
a complete reading could not be taken. The inscription records that while rāja-
pratishtācharya, nissanka-pratāpa-chakravartti Hoysala śrī Vīraṁrāsingadēvarasa
was ruling the kingdom at Dōrasamudra, Singapa nāyaka, having fought with some
Nāyaka (name is lost) died.

Vīraṁrāsinga dēva mentioned in the record appears to be Narasimha III, the
Hoysala ruler. The record is not dated. Paleographically it belongs to about the
end of the 13th century A.D. like the previous record.

10

At the same village Sahavāsihāllī, on a stone lying in a field of Hanumantē-
gauḍa (early Kannāḍa characters).

Size 3'×2½'.


1. śrī āṁśa haṁśa śripañavarta
2. kācī yati kṣetraṅgavatya
3. nāda dēvatānīlaṅkaras
4. nūma yati sri ṇama śriṣṭikas dēvarasa
5. nāgara nāvāḷaśeśaśeṣe
6. nā ṇaḷavāḷaśeṣaśeṣe
7. nāḷaḷaśeṣe saṅkalpaḥ

Transliteration.

1. svasti śrī Śripurushā mā-
2. hārajar pritvī-rājyaṁ
3. gēye Lōkāgāḷar Posa-
4. vuraṁ Brammadesaṁ koṭṭu dēvarge mugā-
5. naḍugā bedene maṇ koṭṭo-
6. du idān aḷidōn
7. paṅcha-māha-pātakān akku

Translation.

Be it well. While the illustrious Śrīpurusha mahārāja was ruling the kingdom of the earth, Lōkaḷḷa having granted Posavūr as brahmādēya, granted to the god lands of the sowing capacity of three khandugas. Whosoever destroys this is guilty of the five great sins.

Note.

The record belongs to the reign of the Ganga king Śrīpurusha and registers the grant of the village Posavūr as Brahmādēya and three khandugas of land to the god. The donor is Lokāḷḷa. He might have been an officer under Śrīpurusha. His name does not appear in any of the inscriptions so far found and he may not be identical with Lōkāḍitya, a subordinate of Śrīpurusha, who was governing from Kadambūr (E. C. Vol. X, Kl. 7, 8 and 11). The village Posavūr might be the same as Hosabhali which is about five miles from Sahavāśihaḷli, where the inscription was found.

The record is not dated. But as we know that Śrīpurusha was ruling the Ganga kingdom from about 726 to about 788 A.D., the record may belong to about the middle of the 8th century A.D. The paleography also confirms this date.

Early Ganga inscriptions are rarely found in the Bēḷur Taluk. The present record helps us in knowing the extension of Śrīpurusha’s kingdom as far as this taluk.

II

At Panditanahalli of the same Mādihaḷḷi hobli, on a stone lying near the well.

Size 3½‘×2‘.

1. maṇḍe ṣvetarī ṣisa ksu[?][?] kauṣaṅ
dūn ‘3×2‘.

(संकन्तक नौकासुङ्कल्प).

1. maṇḍe ṣvetarī ṣisa ksu[?][?] kauṣaṅ
dūn
2. ṣvetarī . . . ṣvetarī
dūn
3. maṇḍe ṣvetarī ṣisa ksu[?][?] kauṣaṅ
dūn
4. maṇḍe ṣvetarī ṣisa ksu[?][?] kauṣaṅ
dūn
5. maṇḍe ṣvetarī ṣisa ksu[?][?] kauṣaṅ
dūn
Transliteration.

1. ṇḍana magàm E [?cha] gavunḍam
2. biṭa . . . . siyaṁ ka-
3. sftisì Mahádevaì pradri -
4. sftisì nūgamduga gardoymam
5. or-mmatar beddaleymam Ru-
6. draśivargge biṭa u . yara Ke -
7. lada Kāvanma ṇ Vinayāditya Po -
8. ysala rājyaṃ geyuttamvira -
9. lāchandrakra baram
10. Egavunḍana akkasāle
11. Kētaṃ ṇ
12. sva-dattaṃ paratvaṃ vāṃ yō harēti va -
13. sundara sashti varisha saśrāṇi vishtā -
14. yam āyate krimi ṇ

Translation.

While Vinayāditya Poysaḷa was ruling . . . . . E[?cha] gavunḍa son of . . . . having caused the building [of the temple] and the installation of the god Mahādeva, granted to Rudraśiva, to last as long as the moon and sun endure, three khanḍugas of wet land and one mattar of dry land, Kelada Kāvanma [being the witness], E-gavunḍa's goldsmith Kēta [engraved the inscription.

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

Note.

This inscription was found at Paṇḍitarahalli which is about 6 miles to the south of Hālebid. The place is very near Dōrasamudra, the Hoysala capital. As
the top portion of the stone is broken and lost the inscription is incomplete. It records the construction of a temple, the installation of the god Mahādēva and a grant of some lands to Rudrasiva by El[?cha] gavunda during the reign of the Hoysala King Vinayaḍitya.

The characters belong to about the 11th century A.D. and resemble to a great extent the later Chaulukya type. They have not yet taken the round and beautiful Hoysala shape.

Rudrasiva of the record appears to have been a Kālāmukha priest. These Kālāmukhas were very powerful during the rule of the Chaulukyas and had their seat at Belgāvi. They extended their power over the Hoysala country also.

Though no date is given, the record may belong to about the middle of the 11th century A.D. It refers to the reign of the Hoysala King Vinayaḍitya. Since he is introduced to us without any royal title, we do not know whether he was Vinayaḍitya I or Vinayaḍitya II.

For detailed information regarding the two Vinayaḍityas, see M. A. R. 1916 pp. 50-51.

12

At the same village Paṇḍitanahalli, on a slab built into the left wall of the cell in the Chaudēśvari temple.

장련 4' × 1'.

1. . . . . 장련 4' × 1'.

Note.

This single-lined inscription is engraved on a viragal, which is built into the left wall of the Chaudēśvari temple. Both the right and the left sides of the inscription are lost, since the viragal stone is cut and adjusted into the wall. As it is, it records the setting up of a viragal on the death of a hero, . . payusa, whose name is partly lost. Neither the king nor the date is mentioned. The characters appear to belong to about the 13th century A.D.

13

At the village Aribhalli, same hobli; on a stone lying at the entrance to the old village site.

Size 3'×1'.

g*
On Tuesday the 8th of the dark half of Phālguna in the year Sādhārana, Udēya Basavannā Nāyaka granted Haribahalī to the god Mallikārjuna of Pushpagiri.

Note.

This inscription records the grant of the village Haribahalī to the god Mallikārjuna of Pushpagiri by Udēya Basavannā Nāyaka. The details of the date are Tuesday the 8th of the dark half of Phālguna in the year Sādhārana. No Šaka year is given. The characters appear to belong to about the 16th century. A certain Basava Nāyaka is referred to in another inscription at the same place (E. C. V. Bēlur 183). He appears to be identical with the Udēya Basavannanāyaka of the present record. The date of the inscription Bēlur No. 183, is Ś. 1470 Kilaka. If Udēya Basavannā Nāyaka is the same as Basava Nāyaka of Bl. 183, the date of the present inscription would correspond to 28th February 1551 A.D., a Saturday, but not Tuesday as mentioned in the record.
At Handarahal of the same Madihalli hobli on a stone kept in the Chennakesava temple.

Size 4' × 1\text{\textfrac{1}{4}}'.

Transliteration.

1. Svasti śrīmatu Ho-
2. yisana chakravartti Ballā-
3. la dēvarasaru sukha-rājyaṁ
4. mādutiddali Kālāyu-
5. kta saṁvatsarada Kārttiṅa su-
6. ḍda 7 Brespadamdu Handalala-
7. bāḷa Madurayya ma-
8. ga Chikkagummaṇṇaṇu taṃ-
9. mmaṇṇa Gummaṇṇaṇa he-
10. sarali puravārggavāgi Šam-
11. bhū devaramande aydu
12. maneya koṭṭu aydu
13. salake gaddeyanu aḍapa-
14. la beddalanu koṭṭu ā kshētrake
15. ā manege sēse siddāya a-
16. ḍu amṇyāya ēnu baṃ-
17. daḍeyu ā ūra sama-
18. sta praṇe-gaṇḍugalu

Back—

19. . . . teruvaru yi dharmma-
20. va koḍsidava nāyaka nara-
21. kadali bijuvanu yi lō-
22. ka mārtya lōkkake dūra
23. avana kondavane vira

Translation.

Be it well. While the illustrious Hoysaṇa chakravartī Ballāḷadēva was ruling the kingdom in happiness, on Thursday the 7th of the bright half of Kārttiṃka in the year Kālayukta, Chikkagummaṇṇa, son of Madurayya of Handalalahalu, granted in the name of his elder brother Gummaṇṇa, as puravārga, five houses, five salake of wet land, half a pala of dry land before the god Šambhu. Whatever is levied upon that land or on those houses, (like) sēse, siddāya, aḷu, or anyāya, the inhabitants and the headman of that village will pay. He who destroys this charity falls into the chief hell (nāyaka naraka); he is far from this world and the world of mortals; whosoever kills him is a hero.

Note.

This inscription stone was once set up in front of the Īśvara temple now in ruins. At present it is in the Chennakēśava temple. It records the grant of five houses and some lands to the god Šambhu by Chikkagummaṇṇa, son of Handalalahalu Madhurayya, who might have been a private person. The grant was made in the name of Gummaṇṇa, elder brother of Chikkagummaṇṇa. Perhaps on the death of Gummaṇṇa the grant was made in his memory. The houses are said to
have been granted as *puravargga*, presumably, to the temple servants for service to the god *Samhundēva*.

Whether the Ballāḷaḍēva mentioned in the record is Ballāḷa II or Ballāḷa III, cannot be determined. The Śaka year is not given in the record and the cyclic year Kālayuktī appears during the reigns of both the Ballāḷas. Since the characters appear to belong to about the 14th century A.D., the date may be taken as being equivalent to 1st November 1318 A.D. and as falling during the reign of Ballāḷa III. But the week day would be Wednesday in this case and not Thursday as mentioned in the record.

15

At Gorūr of the same Mādihalli hobli, on a nishidhikal set up in front of the Chennakēsavaśāram temple.

Size 6'×2'.

I

1. कुष्ठकारी रसायनकारकोपुलकुली वेदोलो रसायनकारकोपुलकुली वेदोलो
2. बलाच्यो रसायनकारकोपुलकुली वेदोलो रसायनकारकोपुलकुली
3. कुष्ठकारी रसायनकारकोपुलकुली वेदोलो रसायनकारकोपुलकुली
4. कुष्ठकारी रसायनकारकोपुलकुली वेदोलो रसायनकारकोपुलकुली
5. कुष्ठकारी रसायनकारकोपुलकुली वेदोलो रसायनकारकोपुलकुली
6. कुष्ठकारी रसायनकारकोपुलकुली वेदोलो रसायनकारकोपुलकुली

II

7. कुष्ठकारी रसायनकारकोपुलकुली
8. कुष्ठकारी रसायनकारकोपुलकुली
9. कुष्ठकारी रसायनकारकोपुलकुली
10. कुष्ठकारी रसायनकारकोपुलकुली
11. कुष्ठकारी रसायनकारकोपुलकुली
12. कुष्ठकारी रसायनकारकोपुलकुली

III

13. कुष्ठकारी रसायनकारकोपुलकुली
14. कुष्ठकारी रसायनकारकोपुलकुली
15. .. ಸೂತ್ರ. .. .. .. .. .. .. .. .. .. .. .. .. .. .. .. ..
16. .. ಸೇವಾದೇವತರು ಸಮ್ಮಚಾ. .. .. .. .. .. .. .. .. .. ....
17. .. ಕಾಮದೇವಿ ಸಾಮ್ರಾಜ್ಯಕ್ಕೆ. .. ಆತ್ಮಾ ರೂಪಯಿಸಿ ರತ್ನಮಾಲೆ. ..
18. .. ಸೆವಾ ಸೆವಾದೇವತರು ಸೆವಾದೇವತರು. .. ತವೆ. .. ಶಿವ.. .. ಅಲ್ಲು.
19. .. ಸೇವಾ ಸೇವಾದೇವತರು. .. ಸೇವಾ. .. ಸೇವಾದೇವತರು.
20. .. ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು. .. ಸೇವಾದೇವತರು.
21. .. ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು. .. ಸೇವಾದೇವತರು.
22. .. ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು. .. ಸೇವಾದೇವತರು.
23. [ಹಿ] ಪ್ರಧಾನ ಹಿಂದೆ ಸಾಮಾನ್ಯವಾದ ಸಾಮಾನ್ಯ ಸಾಮಾನ್ಯ ಸಾಮಾನ್ಯ ಸಾಮಾನ್ಯ.
24. .. ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು. .. ಸೇವಾದೇವತರು.
25. .. ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು. .. ಸೇವಾದೇವತರು.
26. .. ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು. .. ಸೇವಾದೇವತರು.
27. .. ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು. .. ಸೇವಾದೇವತರು.
28. .. ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು ಸೇವಾದೇವತರು. .. ಸೇವಾದೇವತರು.

Transliteration.

I Band—

1. O śrīmatu para-ma-gambhīra syādvādāmegha-lāmchhānam jiyā-trailōkya-

nāthasya sāsanam Jina-sāsanam

2. O mēlenisirppudi malege dhātriyoḷam Kisuvaliy-antada Pālisi sāmtataṁ

sukhadin irppinegam siri

3. puṭṭe puṭṭidam Heriyā-Bāsevevgaḍegav-ātana valabhe Nijikabbegam

līlėyol empde bannipudu pe-

4. rggade Satyamanam jagajjanaṁ sthiranē bāppamarādriyimd-adhika gambhī-

ranē bāppu sāgarādīmd aggajada-

5. ntu dāniyē surōrvviēke māraṇḍalām sura-rājāmg-euyeyende kirttipudu

kaikomd akkarim sāntataṁ

6. dhareyellaṁ sale Satyaaverggaḍeyol andāryamāṁ sauryyamāṁ koṭṭapene-

midoḍ-Iśvarana koṭṭa bara

II Band (effaced in the middle)—

7. saraneṇdu bāṇḍaraṁ neṭṭe. . . . . . . . . de vajri . . . . . . pūndu

kōdīta virō .

8. tarivān endode tāne Kritānta . . . . . . yi . . . . . . perggaḍe
9. अताना मावम सकार मधि जावलि वेनिसि नेगल्यां भुठाला
10. दोले-से खचाहर्गगडे या बिनुपु
11. नाडे केसारिया पोडारपू मानो यानी
12. सिद्दा विरानोल आड़चु कारण नलि तृपुदु का ले पालरिं निरंताराम

III Band (effaced)

13. एने नेगल्या कचाहर्गगडे-अनुपाम नूले गे दोरे
14. वृत्ति निवृता ताम बागे
15. नृपपुरु मानिया-संताता जसा
16. नट-व्यवर्ध्व-अताना यांत संतता जसा
17. यल अकहोला भंमुमंडाले क्षयातां नूले नेगल्या गांगे-गांग गांगिया नव्गा
18. नो वरे-निप्पर भुतालाले यां गायं-तम्बरि-विभुविना
19. या सामरा समायोला वसा माना पोला-इतरा अं निवृत्तिनाम
20. कुलवादु ताह भुविना श्रीगे नेलसिनिपर गायं ज्ञ्यार-प्पारिु नेकोरे-नेरे
21. यूल अताना क्षिप्या पेंडाला रतियण दोमुलु तुपी-पतिलहरियं-अतियबे
22. न्याला निम्बनिद्वी तता यांसिवालया मतिहिनर अदेनु तापियर-बहाचैया अकार तिर्या गुरु
23. [रुगल] आर भुविना जनरिद्वयार अकहोला गुणागाना निरया ककसा वरा नायकिर्त्ती
24. देवा सिद्धान्तसरि न माहानुभावनार्द्धाम्य-दिक्नासा कालदोलु-बोधिसतुजी-मापळ भाः
25. वा सिद्धा-पादमं आक्षया पादमेन मनुपादमाम् बाचवे वेगादियायर्स्सरा-गारियाः
26. परमा जीत्वरा पाद-पार्थकहराम अनाडामी नेनुयाळालु पिरिदीम्बु भक्तियम
27. तीम बाचियाक्केन ऐदिदल अगालु आर रोंशालो वदाम सविनयादेके
28. यिंती कला भुविना-जानरिये निरिसिदल अंविचालाम-अप्पानु चांड्रारतार्कहरामिर

Note.
This is a Jaina nishidikal. Like a viragal it has three panels: the first from the bottom contains two female figures representing the women who died; the
second panel represents the women being carried in a vimâna accompanied by the celestial dames to the heaven, while the third has the figure of a seated Jina flanked by two female châmara bearers. The figures are all beautifully carved as in the usual Hoysala viragals. Unfortunately, owing to the rain and sun, the stone is effaced here and there, especially in the 2nd and 3rd bands. Hence the record is incomplete.

The record begins with the praise of Jinaśasana. It then introduces to us Satyaveggađe, son of Heriyabâveggađe and Nijkhabbe, as the ruler of Kisuvalli. Satyaveggade is highly praised in the inscription as being better than the mount Mâru (amarûdri) in firmness, as greater than the ocean in profundness, as surpassing the Kalpa tree in benevolence and as equal to the King of Gods (Surarâja). His uncle (mâva) was Kachchaveggade. This Kachchaveggade had two daughters, who appear to have been the wives of Satyaveggade. The name of the elder is lost and the younger was Bâchave. Their guru (spiritual teacher) was Nayakîrttidêva Siddhântësa. After the death of Satyaveggade, probably in some battle, his wives appear to have died by the rite of sanyasana or samâdhi. The stone is said to have been erected in memory of their death.

It is not possible to know who Satyaveggade was, nor can the place "Kisuvalli" be located. No reference to him is found in any of the inscriptions so far published. Probably he was a small chieftain under the Hoysala rulers. But the inscription does not mention any of his overlords as it ought to have done. The date also is not given. The characters appear to belong to about the 12th century A.D.

A Jaina guru Nayakîrtti dêva is mentioned in the record. He appears to be identical with the one mentioned in E. C. V, Channarâypatna 150. The spiritual descent given there is: Guptachandra Siddhântë, his disciple Nayakîrtti Siddhântë dêva, his disciple Bâlachandramununîndra. According to E. C. II, Sravana-belgola 66, which also gives the same descent, Nayakîrtti died in 1176 A.D. So the present inscription must have been composed earlier than that date and it may thus be taken as belonging to about 1170 A.D.

16

On a stone lying at a little distance in front of the same temple at the same place.

Size 5' x 2½'.

| 1. | ೧ುರಾಚಡು ತಾಂತ್ರಿಕ ಪ್ರತಿತಿಯನ್ನು ಅನುಮೋದಿಸುಂಟು ಮಾತ್ರೆಯೇ (ಮಾತ್ರ ಪ್ರತಿತಿ) |
| 2. | ತೆಲುಸುತ್ತಿರುದು ಮಾತ್ರೆಯೇ... (ಮಾತ್ರೆಯೇ ಪ್ರತಿತಿ 26 ದಿನುಗಳಲ್ಲಿ ಪ್ರೇತಿದ್ದು ಮಾತ್ರೆಯೇ) |
Note.

This inscription stone is very much worn out and about three-fourths of it cannot be made out. It is a Jaina inscription and begins with the praise of Jinaśasana. It then appears to give the full genealogy of the Hoysala kings and begins with Srikantaneśvara, etc., which is the usual beginning of a Hoysala inscription. But the details are completely worn out so that it cannot be determined in whose reign the inscription stone was set up.

The record then appears to give the spiritual descent of the Jaina gurus, as in the inscriptions Channarayapatna 149 (E.C. V) and Kaṭūr 69 (E.C. VI).

The object of the record is to register the grant of five khanḍugas of wet land by three persons—Malavestaṇī, Kātapadaśāmisesṭī and Kāñciseṭī—to a basadi at Goravūr for the god's angabhōga and for feeding the ascetics. One Malliyakka is also praised as a staunch devotee. The record ends with the usual imprecatory verse, svadattām para-dattām, etc.

No date is found in the record. But it may belong to about the 12th century A.D.

17

At Hiraguppe, same Mādihaljī hobli, on a viragal in front of the Mallikārjuna temple.

Size 2½'×2'.
II
1. ...
2. ...
3. ...
4. ...
5. ...
6. ...

III
7. ...
8. ...
9. ...

Note.

This viragal stone was half-buried at the time of discovery. Its top portion is very much worn out so that the inscription could not be read completely. The inscription records the death of a hero Kālagaṇḍa during a cattle mitt at Hiraguppa, where the inscription was found.

The record belongs to the reign of Viraballāṇa dēvaru, the Hoysala king. The details of dating are lost except for the tithi and the week-day—Prathameshādaśi Mangalavāra. The characters appear to belong to about the 14th century A.D.

18

At Halebid, on a stone in front of the Chaudi temple at the village entrance.

1. ...
2. ...
3. ...
4. ...
5. ...

Transliteration.

1. Śrīman mahā pradhānām
2. Perumāle dānāyaka-
3. ru mādsida dēvaru Bra-
4. hmapuriya sēveya
5. kallu.
Translation.

Stone of the service as Brahmapuri (village granted to the Brahmans) to the god, caused to be made by the illustrious mahāpradhāna Perumāḷe daṇṇayka.

Note.

The stone was originally in some field near Halebid. It is now set up in front of the Chaudi temple. It is an instance of a grant, probably of some village, to the Brahmans. The donor is Perumāḷe daṇṇayka who was governor at various places and a minister under Narasimha III and Ballala III. No date is mentioned in the record; nor the name of the reigning king is found. The record probably belongs to about 1300 A.D.

At Kumāranahalli, Halebid hobli, on a stone set up in front of the Mallikārjunā temple.

Size 5' × 2½'.

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19

At Kumāranahalli, Halebid hobli, on a stone set up in front of the Mallikārjunā temple.

Size 5' × 2½'.
17. ಮನೆಯಂತೆ ಸೂಚಿಸಲಾಗಿದ್ದರು, ಮೇಲೆ ಅವೆನೆಗೆ ಉಳಿಸಬೇಕು ಉಳಿಸಾಗುತ್ತದೆ‌
18. ವಿವರಣೆಗಳನ್ನು ವಿನಯಿಸಿ‌
19. ವಿವರಣೆಗಳು‌
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Transliteration.

1. namas-tunga-siras-chumbhi chandra-chamar-Charavē trailokyā-nagarā-

2. bhavē śrīmat-trailokyā-pujāyā sarvā-karmā su-sākshinē phala-dāya-

3. Šaṅkara mahākara . . . .

4. dvaraḍa Śiddhākhyō Mallikārjunā Īśvarah tato Dvārāvatī-nāthah Hoy-

5. Śāsapūrī tēshu Vināyāditya bhūpatih śrī Vināyādityamgaṁ pāvana charite

6. makhiḷorvīvaran udayaṁ geydham śrīvaram-pada-pada-bhrīmgar Ereyamga-

7. na gabhirateye saamanippanṭe saamānini Yeçhadēvi manō-nayanapriti saamanisirе samra-

8. nisidalū ene negaldā yirbbarggam janiyisadarsutaru negalda Ballālaṁ 

9. n-Udayādityan embī mūvar udāttar āhava-dhiraru vri avaroḷu madhyam-

10. gīyum dharamiyan pūrvvaparambōdhi yeṣuvinam kūde nimirchehu-

11. pratyāśa-vikrāntad-udbhāvadṛīm-uttaman ādan uttama bhrājishnu 

12. van udvīrtta-virōdhī-daiṭya-mathanam śṛi Vishṇubhupatlakaṁ śrī Vishnu-

13. ve yenisi negalda pempina Lakumāḍēvigaṁ sutan udaysidam bhū-vinuta 

14. simha nripah ātama tanayan ati-prakhyātan udaraṁ samasta lōkadhāraṁ 

15. tītalam Ballāla bhūpa samarūṭopam śrīmat Padmala dēvi Ballāla nripāla 

mandarā tana-

16. yaṁ Nārasimhēṁ .... vāgdēvate ....... ll yaddōṅkāṁḍa kriṅpāṇa-khamḍi-
17. ta ripu kshāmābhīrdvāra śrīnayas-samgrāma-kshitī-māṇḍalē kari nārā arīk-paṁka-pūra ....
18. uḍhārāya jayaśrīyaḥ .... śrīmucchaḥ sōyaṁ bhūri bhu ....
19. vibhavaḥ śrī Nārasimhō nṛpiṇā ll svasti śrīman mahāmāṇḍalēśvaraṁ mahā-rajādhi [rajāpa-]
20. ramēśvaram Dvārāvati-pum-varāhēśvaram Yādava-kulāmbara-dyumāni samyaktva-chūḍāma-
21. ni Malerājā-rāja malepārolu gamdo asahāya-sūrāṇ ēkāmpa-vīra kadaṇa- prachamāṇa nissamka-
22. pratāpa sarvvaṅga-chakravarṭi Hoysala vīra-Nārasimha dēva śrīmadd rāja- dhāni Dōrasamudralu su-
23. kha-samkathā vinōḍaṁ prithvīrājyaṁ geṣuvaṁvīddu Saka varuṣa 1143 rāṇeṇya Vishu-sāmpva-
24. tsarakada Pushya sūdha ll Sōmāvāra Uttarāyana sāṃkramāṇadāṇu ll śrī Kumārana hālli-
25. y-agrahāradali paraṁ-māhēśvara Siva-pāda-śēkharar appa Bhaṭṭōpādhyā- yaru bhakti-
26. śraddhātisaya pūrvvakavāgī rājā-rāṣṭrakk-abhyudayaḥ-ahāṃtāgī grāma- brahmāttara vahāṃtāgī śrī-
27. mad varada Siddha-Mallikārjuna dēva pratiṣṭheya māḍalā śrī vīra Nārasimha dēvanu sa-sneha bhaktiyiṁ 
28. dēvaṁ śrīkāryyakke nāṃdādivīgī nīṭyōpahāra chaitra-pavītra ārāda- kara parīchāraṅka jīvi-
29. takkāṃ khamḍaśubhitā jīnnōḍdhaṛaṅkam varshamprati hālu-saudegavāgī Sabavēsyaśablijīya-
30. nāḍu bāyalali sarvva bādha pariḥāravāgī sarvva namasyavāgī koṭṭa gadde salage ēmu ma-
31. ttāṁ ā Kumārana hālliye tat-kāḷōchita-krayadīṁ māru goneḍu koṭṭa vṛtti omdu 1
32. ā Kumārana hālli-yāśeśha mahājanaśaṅgalum bhakti pūrvvakaṅva samastā- gāmi bāli sahita-
33. vāgī sarvva bādha pariḥāravāgī sarvva namasyavāgī koṭṭa vṛtti omdu 1 mahāpaśayitam pa-
34. rama-viśvāsi śrī Varada Siddha Mallikārjuna dēva śrī-pāḍārāḍhahaṁ appa lekhaka Viśvanātha dēva-
35. nu śrī-kāryya nāḍavamāgī bāli sahita māru goneḍu koṭṭa vṛtti erādu 2 ā Mahēśva-
Salutation to Śambhu; Salutation to Kēśava and Śiva; Salutation to Siddha Mallikārjuna.

Thus arose the Poysalas, lords of Dvārāvati, having the tiger crest, in Śasapura. Among them was the king Vinayāditya. To him and Keleyabbe of pure conduct
was born Ereyanga, lord of the whole earth and a bee at the feet of the god Vishnu. His wife was the excellent woman Echhaladēvi, whose love to him (shining in her mind and eyes) was like the great depth of the ocean. To those two noble beings were born three sons Ballāla, Vishnu-ripalaka and Udayāditya of great liberality and prowess in battle. Of them the middle one (by birth) but the foremost by his unobstructed prowess extending over the whole earth, between the eastern and western oceans was the king Vishnu, shining from his excellent qualities, lord of the damsel Lakshmi (goddess and the queen so named), destroyer of the powerful demons, his enemies. To that Vishnuvardhana and the famous Lakshmīdēvi skilled in arts (bhavōdbhave) was born king Narasimha, possessed of fame extending over the whole earth. His son was the matchless king Ballāla, very famous and charitable, versed in politi, brave in battle and a support to the universe. (The succeeding two verses are in praise of Ballāla's wife Padmalaliḍēvi and their son Narasimha. But as a number of letters are worn out and lost, the sense cannot be made out completely).

Be it well, While the illustrious mahāmandalālēvara, king of kings, rājaparamēvara, lord of the excellent city of Dwāravati, a sun to the firmament of the Yādava race, crest-jewel of righteousness, king over the Male chiefs, punisher of the Malepas, unassisted hero, single warrior, terrible in battle, nissanka-pratāpa-sarvajña-chakrabartti, Hoysala Vira-Narasimhadeva was ruling the earth in peace and wisdom from his great capital Dīrassamudra:

On Monday the 11th lunar day of the bright half of Pushya in the year Vishu, 1143rd Śaka year, being Uttarāśaṇa Sankramaṇa day:

When at Kumāranaḥalāli agrahāra, Bhaṭṭopādhyāya (who was a) Paramamāhēśvara and a garland on the feet of the lord Śiva, installed the illustrious god Varada Siddha Mallikārjuna with great devotion and faith in order that prosperity might accrue to the king and the kingdom and that the village might prosper. Vira-Narasimha dēva granted with attachment and devotion, for the god's duty, for the perpetual lamp, for the daily food-offerings, for chaṭṭra and paviṭra, for the livelihood of the priests and the temple servants, for the repairs and renovations of that temple and for the yearly requirements of milk and firewood, 8 salages of wet-land in the central fields of Sahavāsihalāli, free of all imposts, and one vṛtti at the same Kumāranaḥalāli after purchasing it for the price current at the time. All the mahājanas of Kumāranaḥalāli together granted one vṛtti free of all imposts together with revenue and tax. The mahāpasayita, paramaviśvāsi and worshipper of the illustrious feet of the god Varada Siddha Mallikārjuna, the Lekhaka (writer) Viśvanātha dēva after purchasing two vṛttis granted the same, for the performance of the god's duty. Gauriyakka, daughter of Mahēśvara Bhaṭṭayya, granted two vṛttis after purchasing the same, for the god's duty.

These letters on the stone proclaim to the world that he who will lovingly protect this charity will live long, be successful and prosperous and that sinful men who
destroy this charity will incur the evil fame of killing in Kurukshetra and Varanasi seven crores of ascetics, tawny cows and scholars in the Vedas. He who confiscates the gifts of land made by himself or by others will be born as a worm in ordure for sixty thousand years. This bridge of dharma is common to all kings and should be protected by you from time to time. Rama Chandra asks this again and again of all future kings.

Let that Mahēśvarārya, a bee on the lotus feet of the god Mallinātha, whose chest and lotus-like face were wed by the goddess Śrī having witnessed (lit. seen) ever and anon his oration (lit. stage of the face) and whose fame was like moonlight to the darkness spread in the ten directions by the thick smoke of his sacrifices, prosper. He who does even as much as speak with a hater of the linga that is worshipped by all the gods will be condemned to hell. Those persons who at any time seek protection under the feet of Śiva, will never see the terrible face of Yama.

Be it well. On Sunday the full moon day of the bright half of Vaisakha in the year Svabhānu when there was the lunar eclipse, the illustrious Vira-Narasimhadēva granted for the duty of the god Varada-Siddha-Mallikarjuna, fifteen gadyāṇas from the shop-tax at Dōrasamudra to last as long as the moon and sun endure. Let there be long life and wealth for all those who are in favour of this charity and terrible hell for those who are against this charity.

Note.

This record gives the usual genealogy of the Hoysalas up to Narasimha II. Vinayāditya, his wife Keleyabbarasi, their son Ereyanga, his wife Echaladēvi, their sons Ballāla, Vishnu and Udayāditya; Vishnuvardhana’s wife Lakumadēvi, their son Narasimha, his son Ballāla, and his son Narasimha II are all highly praised in the inscription. The purpose of the inscription is then recorded: While Narasimha was ruling the Hoysala kingdom from the capital city Dōrasamudra, one Bhaṭṭopādhyāya constructed a Śiva temple at Kumāranahalli and installed the god Varadasiddha Mallikarjuna. For the god’s service, king Narasimha granted some lands and a vṛttī. The Mahājanas, Viśvanātha dēva, and Gauriyakka, daughter of Bhaṭṭopādhyāya, also granted some vṛttis to the god. The usual imprecatory verses and the praise of Mahēśvarārya come next. Two years later Narasimhadēva again granted 15 gadyāṇas from the income of the shop-tax, for the god, which is recorded at the end.

The date of the first grant, namely, Vīśnu sam. pushya śū. 11 Sōnavāra, corresponds to Monday, 6th December 1221 A.D. if we take the solar reckoning into consideration. The second grant was on Sunday, Vaisakha śū. Paūrṇami in the year Svabhānu, when there was a lunar eclipse. This date corresponds to Sunday, 16th April 1223 A.D. There was a lunar eclipse on this day according to Svami Kannu Pillai’s Ephemeris.
At Kallahalli of the same Halebid hobli, on a stone standing in the old village site.

Size 4'×1'.

Transliteration.

1. o Virōḍhi saṁvatsarada Bhā-
2. o drapada su 5 lū śrama-
3. o tu Cheñnapampaṇṇanu Krushṇa-
4. o rāyarīge puṃṇya-vā-
5. o gabakembu Pushpagiri-
6. o ya Nirāsiya maṭhāda
7. o Limgamnoḍeyari-
8. o ge Dhēvīyaḥaḷīya sī-
9. o meya oḷaṛa Taṭṭe-
10. o ya haḷīya oṭṭīna
11. o Kallahalinu kalla hā-
12. o ki pura māḍi koṭṭeū
13. o yī purake alupi-
14. o davarīge pameḥa-ma-
15. o hā pāṭaka

Translation.

On the 5th day of the bright half of Bhādrapada in the year Virōḍhi, the illustrious Chennapanna, in order that merit might accrue to Krishṇarāya, granted
to Lingannodaya of Nirasimatt at Pushpaigiri, the village Kallahali (situated) by the side of Tatheyahali in the province of Deviyahali as pura (village granted to the god), erecting a stone. Whosoever destroys this pura will incur the five great sins.

Note.

The record registers the grant of a village Kallahali to Lingannodaya of Nirasimatt by Chennappa. The grant is said to have been made in order that merit might accrue to Krishnaraya, evidently the Vijayanagar king. It is possible that the grant was made on the death of Krishnadavaraya in the year 1529 A.D. and the date Virodhi sam. Bhadrapada shu. 5 corresponds to 9th August 1529 A.D. Chennappa is not mentioned in any other inscription. He might have been an officer under Krishnadavaraya.

21

At Vaddaranahalli, of the same Halebid hobli, on a stone set up in the Bairodéva temple.

Size 3'×1'.

| 1. | Ṛṣi nams-tumga śīrās-chumbi chamdra-chā- |
| 2. | man-chañavē trailōkya-nagarārambha |
| 3. | mūla-stambhāya Śambhavē sṛman ma- |
| 4. | hā rājādhīrāja rāja raja-paramēśvara |

Transliteration.

1. śrī nāmas-tumga śīrās-chumbi chamdra-chā- |
2. man-chañavē trailōkya-nagarārambha |
3. mūla-stambhāya Śambhavē sṛman ma- |
4. hā rājādhīrāja rāja raja-paramēśvara |
5. śrī virapratāpa Achyutarāya mahārāya
6. ūligāda Satēyapa nāyakara maga
7. Ellapanāyakarū tamma tamde tāyī-
8. galige tamage puṃnyavāgbēkeṃdu śri-
9. maṇḍumahā devottama Pushpagiriya Ma-
10. likārjuna dēvarige ēkāṃtada avasa-
11. rakū kūdi koṭa grāma Śālivāhana saka va-
12. rusha 1454 neya Nandana śatvatsarada
13. Phālguna ba 7 Sōmavāra [lu] pura ma-
14. di kalla hāki koṭaru śrī

Translation.

Obeisance to Śiva. The village granted for the ēkāṃtada avasara of the god, the illustrious mahādēvottama Mallikārjuna dēva of Pushpagiri, by Ellapanāyaka, son of Satēyapanāyaka, servant of the illustrious mahārājadhirāja rājaparamēśvara śrī virapratāpa Achyutarāya mahārāya, in order that merit might accrue to his parents and himself. On Monday, 7th of the dark half of phālguna in the year Nandana, being 1454th year of the Śālivāhana era, the village was granted as pura, erecting the stone.

Note.

This inscription stone was buried up to the linga which is carved on it in relief at the top. The stone was in a small hut-like shrine and was being worshipped by the villagers as the main god in the shrine. It was with great difficulty that the villagers were persuaded to allow the stone to be dug up and the inscription to be copied.

It registers the grant of a village, probably Vaḍḍaraḥalī, where the inscription was found, by Ellapa Nāyaka, son of Satēyapa Nāyaka, servant of Śrī Virapratāpa Achyutarāya mahārāya, the Vijayanagar king, for services to the god Mallikārjuna of Pushpagiri. The object of the grant was to increase the merit of his parents and himself.

The date of the record, Ś 1454 Nandana sam. Phālguna ba. 7 Sōmavāra, is equivalent to Monday, 17th March 1533 A.D.
KADUR DISTRICT.

Kadur Taluk.

22

At Yagaṭi, Yagaṭi hōbli, on a stone at the north-door of the Kalleśvara temple behind the tank. (Stone in front of Kadur No. 20.)

Size 6’ × 2’.

1. Sarvajitu saṃvatsaraṇa Śrā-
2. vaṇa ta 13 Śrīraṇavatadalu Ba-
3. yipanāyakaru rāya[ra]
4. arikeyalli Ya[ga]
5. tiya hattu sāviradā sīmevo[la]
6. ge Śūdrara maduveya sumka-
7. vanu bidisida sāsana yida-
8. ke āru aḷupidaru avara he-
9. Ṛṇdraru hattu sāvira sīmeya
10. hadineṃtu jātige koṭṭa-
11. varu

Transliteration.

Note.

This inscription records the grant of exemption from the marriage tax to the Śādras of Yagaṭi 10000 province by Bayipa Nāyaka with the permission of the king.
The king is not named in the record. Only the word 'Rāya' is mentioned. An inscription at the same place (Kadur 20) mentions Bayipa Nāyaka as a servant of the Vijayanagar king Krishnadēvarāya. Hence the word 'Rāya' may refer to Krishnadēvarāya, the Vijayanagar king.

The details of dating are: Sarvajita sam. Srāvana ba. 13 Stiravāra, corresponding to Saturday, 24th August 1527 A.D., during the reign of Krishnadēvarāya.

23

On a lingamudre stone in the land of Garji Maleyappa at Rāmapura of Yagaṭi hoblī.

1. ꦗꦄꦿ​��
2. ꦗꦄꦿ​��
3. ꦗꦄꦿ​五星

Transliteration.

1. Garji Gavatiya Ni-
2. rasiya ma-
3. thada hola

Note.

This short inscription records that the land in which the stone is set up belongs to Nirāsi mātī at Garji-Gavati. The mātī appears to have belonged to the Vīraśaiva sect. The record is not dated. Paleographically it appears to belong to about the 17th or the 18th century A.D.

24

On the Garudāgamba in front of the Rangaṇāthaśvāmi temple at Saṇḍehallī of the same Yagaṭi hoblī.

1. ꦗꦄꦿ​五星
2. ꦗꦄꦿ​五星
3. ꦗꦄꦿ​五星
4. ꦗꦄꦿ​五星
5. ꦗꦄꦿ​五星
6. ꦗꦄꦿ​五星
7. ꦗꦄꦿ​五星
8. ꦗꦄꦿ​五星
9. ꦗꦄꦿ​五星
10. ꦗꦄꦿ​五星
11. ꦗꦄꦿ​五星
12. ꦗꦄꦿ​五星

Note.

The record is thickly covered over with soot so that a few lines at the bottom could not be deciphered. The inscription records the grant of a dūpastamba (mistake
for dipastambha, lamp pillar) by Adapa and Virapa, who were father and son, respectively. Regarding the date only the cyclic year Kshaya and the month Ashvija are given. The characters appear to belong to about the 17th century A.D.

25

At Singatagere, Singatagere hobli, on a stone near the tank bund.

1. ಸಿಗಿತ್ತಾರಿಕಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ 
2. ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ 
3. ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ 
4. ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ 
5. ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ 
6. ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಸಿಗಿತ್ತಾರಿಕಾ ಶ್ರೀಲಕ್ಷಮಾ ಶ್ರೀಲಕ್ಷಮಾ ಶ್ರೀಲಕ್ಷಮಾ ಶ್ರೀಲಕ್ಷಮಾ

Note.

This record on a rough stone is rudely engraved. It registers a grant of some land for a perpetual lamp of some god (probably the god Isvara at Singatagere) on the day of the Sivaratri festival on the 10th lunar day of the dark half of Magha in the year Durmatti. The record is not dated in any era. The characters appear to belong to about the 17th century A.D. and the date might correspond to Monday, 23rd January 1682 A.D.

26

On a stone near the Siddhesvara temple at Devanur, Sakrepatna hobli.

(M.A.R. 1925, No. 56 revised.)

1. ಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್ರೀಶ್рус
2. ಗಿಶೀಶ್ರೀಶ್рус
3. ಗಿಶೀಶ್рус
4. ಗಿಶೀಶ್рус
5. ಗಿಶೀಶ್рус
6. ಗಿಶೀಶ್рус
7. ಗಿಶೀಶ್рус
8. ಗಿಶೀಶ್рус
9. ಗಿಶೀಶ್рус
10. ಗಿಶೀಶ್рус
11. ಗಿಶೀಶ್рус
12. ಗಿಶೀಶ್рус

12
Note.

This inscription published in M.A.R. 1925 as No. 56 is now thoroughly revised. It records a grant of freedom from the tax on barbers at Dévanur, which is said to have belonged to Háranahálí síme. The date of the record is lost, but the record appears to belong to the Vijayanagar period since such grants to barbers are often found during that period. The characters might belong to about the 16th century A.D.

27.

At the bechirak village Honneyanahálli of Sakrepañá hobli, on a stone of the tank sluice. (Broken into two pieces).

Size 4'×6'".

Transliteration.

Left portion—
1. sři Nānntamārttanda Paśatalígeȳa E-
2. ērȳmgarasana maga Chínnamma-
3. rasana sērabōva Masāṇa-
4. yya Uttavayya maga ke-

Right portion—
5. ērȳya kättisi kalla tamban ikki-
6. sida dēgulaman anukulanāgi
7. geysida tumbā mádida Honnōja
8. kegege bittuvaṭṭava kongāva kavileya
9. Bānārasiya alida mangâla

Translation.

Masāṇaya, son of Uttavayya and accountant (sērabōva) of Chínnammarasa, son of Nānntamārttanda Paśatalíge Ereȳmgarasa, having constructed the tank,
caused the stone sluice to be erected and also the temple to be conveniently constructed. Hm."< jumped made the sluice. He who takes away the bittuvanta of the tank is he who destroys tawny cows and Bānarasi (Benares). Good fortune.

Note.

The record belongs to the reign of ChinnaRaTara, son of NandedTritans, Pat̐aṅgara, belonging to a branch of the later Kadamba chiefs. It records the construction of a tank, its sluice and a temple by Masaṇaya, son of Uttavayya, and accountant of the Chief. The tank and the temple are now in ruins.

For more information about this branch of the Kadambas and their genealogy, see M.A.R. 1939, pp. 149-152.

The record is not dated. As inscription No. 37 M.A.R. (1939) belongs to Eryānga, son of Chinnamarasa of the present inscription and is dated in 1096 A.D., the present inscription may belong to about 1080 A.D.

28

At Kāmēnahalli of Sakrīṭa hobli, on a stone built into the wall of the Banaśankari temple.

Size 1½ x 1\.

This record registers the grant of the village Kāmēnahalli, where the inscription was found, for the Amritapadī of the god Lakshminārayana, most probably at Dēvanā. The record is not dated and may belong to about the 17th century A.D.

29

At the ruined village Jammāpura, Hirenallūr hobli, on a stone lying by the road side.

Size 6 x 2½\.

This record registers the grant of the village Jammāpura, where the inscription was found, for the Amritapadī of the god Lakshminārayana, most probably at Dēvanā. The record is not dated and may belong to about the 17th century A.D.
3. ಕೇಳಬೇಕುವ ಮನೋರಂಭ ಮೂಲಕ ಪ್ರತಿಯೊಂದು ವಿಷಯದ ಚಿತ್ರ ಅಂಗಗಳು
4. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
5. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
6. ಕೇಳಬೇಕುವ ಮನೋರಂಭ ಮೂಲಕ ಪ್ರತಿಯೊಂದು ವಿಷಯದ ಚಿತ್ರ ಅಂಗಗಳು
7. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
8. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
9. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
10. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
11. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
12. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
13. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
14. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
15. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
16. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
17. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
18. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
19. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
20. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
21. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
22. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
23. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
24. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
25. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
26. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
27. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
28. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
29. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
30. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
31. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
32. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
33. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
34. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
35. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
36. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
37. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
38. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
39. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾದು ಹಾಗೂ ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
40. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
41. ಕೆಲವು ಪ್ರತಿದಿನದಲ್ಲಿ ಮೂಲಕ ರಚನೆ ಮಾಡಲಾಗುತ್ತದೆ
42. ನಮಸ್ತುಮಗ ಶ್ರೀಸುತಿಮಿ ಚಂಡ್ರ-ಚಾಮರ-ಚಾಮ್ರವೇ ತ್ರಿ-ಲೋಕ್ಯ-ನಗರ-ರಂಭು ಮುಲ.
43. ಸತ್ತುಭಯ ಸತ್ತುಭವೆ ಸ客家 ಚಂಡ್ರದ ದೀನ್ಸಂಬರಾ ಪವನ ಭೂ-ವುತ್ತುಮಗ ಪ.
44. ಯೋನ್ಸಿಗಲುಳ್ಳ ಜಮ್ನಿಹಿಲ್ಯ ಶ್ರೀ ನಿಲಕಂಧ ದೇವರ ಸಾಸಾಂ ನಗಳುದು ಜ.
45. ಸಾಮುಂದುಂಭರದ್ಲಲೂ ಸವಸ್ತಿ ಸಮಾಸ್ತಿ ಭೂವನಾಸ್ರಯಾ ಶ್ರೀ ಪ್ರತ್ಯೇ-ವಲಾ-ಭಾಮ ಮಹಾ.
46. ರಾಜೇದ್ರಜ ಪರಮೇಶ್ವರ ಪರಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಸ್ರಯ-ಕುಳ-ತಿಲಕಾಮ ಚಾಳಕ್ಯಾಬರಾನಂ ಶ್ರೀಮತು.
47. ಭೂವಾರಾಶಿ ಹೇಮಾದಿರಾಮ ಸಾಪ್ತಾರ್ದಿ ಲಕ್ಷಿ ಭೂಮಿಯಂ ದುಷ್ಟ-ನಿಗ್ರಹ ಶಿಷ್ಟ-ಪ್ರತಿಪಾಲಾಮ ಗೆ-ನ.
48. ಯೂ ಕಲ್ಯಾಣದ ನೆಲ್ವಿಡಿನಲು ಸುಕಾ-ರಾಯಾಮ ಗೀಯುತ್ತಾಮ ಇರಾ ಸವಸ್ತಿ ಸಮತಿ-ಗತ ಪ್ರೋಪಕ ಮ.
49. ಹಾ-ಸಬೆ ಮಹಾಮಾಂಡಲೇಶ್ವರ ದ್ವರಾವತಿ ಪೂರ್ವಾರದ್ಧಿಶ್ವರ ಯಾದವ ಕುಳಿಂಬರಾ.
50. ಡ್ಯಾಂಡಿ ಶ್ರೀರಾತ್ರಿ-ತ್ರಿ ಹುಘುಮನಮಲ್ಲ ತಾಲಕಾಡು-ಕಂಗು-ನಂಗೊಲಿ ಬನವಸೆ ಹಲಸಿಂಗ್ ಹುಲಿ.
52. ವಿಡಿ ತೋಂಬಹಸ್ತ ಸಾಸಿರಾಮ ದುಷ್ಟ-ನಿಗ್ರಹ ಶಿಷ್ಟ-ಪ್ರತಿಪಾಲಾಮ ಗೆಯದು ದೊರ್ಸ.
53. ಮುದ್ರದ ನೆಲ್ವಿಡಿನಲು ಸುಕಾ-ಸಂಕಥಾ-ವಿನ್ನೊದದ ರಾಜ್ಯಾಮ ಗೀಯುತ್ತಿರಾ ವಾಚನ.
54. ಅತಿ-ತಾನಗ-ಗಣುಮುಂಭರ ನರಸಿಂಹ ಭೂಪಳಕಾಮ ದೇವ-ದೇವ-ಗಿರ್ಮಿದ್ರ ರುಂ[ದರ].

Transliteration.

1. namas-tumga sira-tumbi chandrap-chamara-charave trai-lokya-nagararamba mula-
2. stambhaya sambhav 2 aasa[gajendra]-chandrap dinasambara pavana bhuvatutumga pa-
3. yorasigal ullina Jamnihiliya shri Nilakamtha devara saasa negaldudu Ja-
4. ya samvamochharadolu 1 svasti samasta bhuvanasrayam shri prithvi-valla-
5. bham maham-
6. rajaadhiraja parameswaram parama bhattarakam satyasraya-kula-tilakam
7. chaalukyabharanam shri matu.
8. Bhuvailabha Hemmadirayam saptardha laksha bhumiyan dusta-nigraha
9. shishtha-pratipalamam ge-
10. ydu Kalyanada nelevidinalu sukha-rajayam geyyuttam ire 2 svasti madhiga
11. pachcha ma-
12. ha-sabda mahamanadaloeswaram dvaravati puravardhiswaram Yadava
13. kulambara
14. dynampi shri matr-Tribhuvanamalla Talakadu-Komgu-Natagali Banavase Halasige Huli-
15. ge . . gomba bhujabalaviraumga Vishnuvarddha[na] Hoysal[a] devaru Ganga
16. vadhi tombhattum saasiraman duosta-nigraha shishthapratipalamam geydu
17. Dorsa-
18. mudrada nelevidinalu sukha-samkatha-vinoadi raajyam geyttiire 2
19. vachana2 antatanagra-tanujam Narasimha buapalakam2 devodeva-girimdra
20. rum[dra]
14. síkbara-byákti kárti-dhavájam déva chaúdagha-pratápa mahimává-
[siíambha] Lámkészsvam dëvó-
15. bhavya-vidagdha-mudgha-sudatí-prakhyáta Minadhväjam déva sri Nara-
siíma bhúpatir asau jivá-
16. sthíran bháttalé va antáasanára-tanújam Ballála bhúpájakam kúlegadolu
nisáta
17. karavála hatakke hataprabhar-mahápálakar ódi pokku gahanántaradolu
kshudheyo-
18. ñuve vamiyá-bhújáldol irdda hangálane hannenal ammade káyi káyi Ba-
llála rípaíla yamádané pambalisidudu vairi-sámukáam II svasti sama-
20. sta bhuvánásraya sri prithvi-vallabham máhárajadhírágam paramésvarap-
rama bháttarákam Yadava-kúlmbrá-dúmañí saýakta-chúdámañí Male-
rája-
22. rája malaparolu gamda kadana-prachämpa sûran ékánga-víra nissamka
malla srímatu
23. pratápa-chakravartti Hoysána Viraballála dévu Gamagádi Nonambávádi
Ba-
24. nave sá Hánümál-Uchchamgí Halasige Húligge Beúvalanáda yerádañu
nú-
25. ra rájádhiráinyam dushta-nigráha síshta-pratápjánam geydu Lokkágúndi
nele-
26. vídinojlu sukha saúkathá-vínódadi m rájáam geyttíre II tatu pada padmô-
27. pajiiví svasti srímanu máhásámánántdíhipati máhá sámámtaghásání
28. Nirggumárda Chaútaya náyakara pratápam entemándezë Sriýum sri Gauri-
yum
29. pãrurádol edado oppirddavar visva-lóka-jyáya málástimála-dharar
amítra-
30. payórási Kailásá-nityáñ śréyódvar dvi-triý-aksha negáláda Haribara kúrttu
sámam-
31. ta Chaúttag-áyum param gaádam pólipode pempiín bippinínd
árum pólipa-
32. rê pólár anya-pritaná-samgháttanañ Chaútanañ II bandérañmge koñtú sale
vairige bengúdan e-
33. mduv-ombidavandmò tannoj íllá bháyav-á bháyáman págegívan únte
chitram
34. dal enutu mattam págalthum vasudhálalav-akkairínde Nirggumárda
Chaútanañ ripu-gharatá-
35. nan imdu-láltá-patítanám II prakájám dórblad-urvviníim subhátan á
sámámpa-mallam râ-
36. "nānukadonolu (?) kidirāgi tāgīd-ari-sēnā-chakramāṃ sīle poyye khabandham kūnīdāde
37. vīrara siyam jirēle mārānta rāūtanaṃ komd-erađāneyam piddanā Chambgaluvan-ugrājīyolu
t
38. antavara kūlānayay-emtemdade II Mūmba Jakagaunda ātana tamma Ādigaunda avara suputrara.
39. pa Bammagunda ātana tamma Setṭigaunda Hariyama Kallagunda Šōma
gaunda Ādīgunda maga Chi-
40. ka Hariyamagunda antātana tamma Nilakamtha II yint-initaru yidu ari Nilakamtha dévarige nitya pū-
41. jegaṃ nivēdyakam chaitrakaṃ paṭrakaṃ tapōdhana rāhara-dānakkam dēvara namādivigagam bita dharmma
42. emtemdade II Komgiya kēreyëa kelage Gaudī gadeya nēreyalu salage I Gaudugeyera.
43. kelage mōdalēriyalu gade salage I dēvara mumdāṇa manala keyi mattar oṃdu i hāleya
44. hālakēyalu mēttaṟ oṃdu I āṟa haduvana haraḷa keyalum mētta oṃdu I Kānīya ba-
45. liya kēyala kamba arunurū 600 kodavīsā sunkā māṇya II anta tapo-
46. dhanara guru kūlānayay-emtemdade II [. . . . . . . . guna-nidhi nīti-vidam . . . .
47. [. . . . . . . . kshētramukha tīlakan īntī dhātriyolu negaḷda Brammē-
svara paṃ-
48. dītara tamma Hampajiyara kāḷam toḷadu dhārāpūrvaka mādi bita dharmma a-
49. vara suputrarappa Sōvarāsi paṃḍitaru ātana tamma Dévēmdra Paṃḍitaru īntī dharmma-
50. māṃ pratipālīsīdargge Gaṅge Vāɾanāsi Kurukshētraḍolū tapōdhana rā sa-
51. hmaṇara kavīyam komḍa pāpa tappadu II yinti dharmmavanu keḍīsīda-
vān paṃca
52. mahāpātakaḷ akku II

Translation.

Lines 1-4.
[Praise of Šambhu] In the year Jaya, the charter of the god Nilakantha became well-known (to endure) as long as the cardinal elephants, moon, sun, sky, air and ocean endure.

Lines 4-7.
Be it well. While the illustrious Bhūvallabha Hemmādiraya, the refuge of the whole universe, favourite of the goddesses of wealth and earth, maha-prājñādhī-
raja raṇa-paramēśvara parama-bhaṭṭāraka, an ornament to the race of Satyāśraya,
At the beginning, the record mentions Bhūvallabha Permmādi, the Chāluṣkya ruler as the overlord. Bhūvallabha Permmādi or Bhūlōkamalla Permmānaḍi is the same as Sōmeśvara III who reigned between 1126 and 1139 A.D. The record does not belong to his reign. But as the predecessors of Chaṭṭa, ruler of Nirgunda, were first serving under Bhūlōkamalla before they became subordinate to the Hoysālas, we find in all the inscriptions of that family reference to their previous master Bhūlōkamalla. The record belongs to the reign of Ballāla II and the line of kings from Vishnuvardhana is detailed as usual with descriptions in each case.

Ballāla is referred to as ruling at Lokkugundī at the time of this grant. Lokkugundī is the present Lakkundi in the Dharwar District. After Ballāla conquered the northern territories he stayed at Lokkugundī and ruled the kingdom from that place for some time.

We are then introduced to Chaṭṭa Nāyaka of Nirgunda, a subordinate of Ballāla II. This Chaṭṭa and his family are referred to in a number of inscriptions. (E. C. V Ak. 55; VI Kd 30, 35, 37, 38; XII Ck, 11, 13, 14, 20, 35, 40; M.A.R. 1910, parr 76; 1918, parr 94, etc). Chaṭṭa was the subordinate of Vishnuvardhana also. He and his brothers appear to have been very powerful during the reign of Vishnuvardhana. In E. C. XII Ck. 35, Chaṭṭa is said to have defeated the Pāṇḍya king in the battle at Emmeganur, captured his elephants and presented them to his lord Vishnuvardhana.

The following is the table of Chaṭṭa's family according to the information we now possess:

\[
\begin{array}{c|c}
\text{Āhavamalla (m. Honnavve)} & \\
\hline
\text{Sāmanta Bhīma (m. Chattiyakka)} & \\
\hline
\text{Mācha (m. Mādadve)} & \text{Chaṭṭa [m. (1) Sāntale Sāmanta malla Gövidēva (m. Māhadēvi Nāyakiti)]]} \\
\text{(got the title Sītagaragaranda)} & \text{(2) Chandavve]} \\
\hline
\text{Sāmanta Malla (m. Sōmavve)} & \text{Vishnu or Bitti} \\
\hline
\text{Sāmantanāditya} & \\
\hline
\text{Harihara (daughter) Kāchavve (m. Malla)} & \\
\end{array}
\]

Kd 36 and 37 mention Kariyabamma also before Āhavamalla. This Kariyabamma is said to have got the titles Gāndatāja-prahāri and Doḍdankamtiadīva from the Chāluṣkya emperor Āhavamalla. This Kariyabamma gave the name of his master Āhavamalla to his son. This Āhavamalla's son was Sāmanta Bhīma who had four children. These, who were the subordinates of the Chāluṣkyas, afterwards became the subordinates of Vishnuvardhana. Vishnuvardhana gave the title of
Sitagaraganḍa to Mācha, the eldest of the four brothers. Sāmanta Malla was the son of Mācha. He defeated Chengaiya in fierce battle, captured two elephants and the royal umbrella and presented them to his king. Biṭṭi or Vishnu, son of Gōvidēva, the last among the brothers, is said to have conquered Nilagiri.

The record is dated in the cyclic year Jaya. This Jaya occurs only once during the reign of Ballāla II, that is, on 1174-75 A.D. and this might be taken as the date of the record. If so the record belongs to his early days. The titles applied to him also suggest accordingly. He is given the titles of śri prithvivallabham mahārājādhi-rājam paramēśvara parama bhaṭṭaraka, etc. But he is not given the titles of Sānivāra-siddhi and giridurga-malla which are applied to him in all his later records. Sāmanta Chatta, Malla and Gōvidēva appear to have served under Vishnuvarddhana, Narasimha I and Ballāla II. The mention of Lokkigondi as the capital of Ballāla II, in the present record, as early as 1174-75 A.D. shows that Ballāla II started his northern expedition as soon as he became the ruler.

The present record is found lying in the ruined village-site of Jammāpura which is called as Jannihāļi in the record. The village is about 12 miles from Nirggunda which was the capital of Chaṭṭa. Chaṭṭa’s wife and son-in-law are said to have erected the Chaṭṭēśvara temple in the memory of Chaṭṭa at Vokkalagere which is four miles from Jammāpura. Chaṭṭa and his brothers were ruling Nirguna nāḍ which forms the present Kadur, Hoḷalkere and Chikkanāyakanahalli taluks.

The grant was made after washing the feet of Hampajīya, brother of Brahmēśvara Paṇḍita. Hampajīya had two sons named respectively Sōvarāsī Paṇḍita and Dēvendra. These belonged to the Kālāmukha sect and they were the priests of the Nilakantha temple.

SHIMOGA DISTRICT.

NAGAR TALUK.

30

At Nagar, Nagar hobli, on a stone set up in the enclosure of Mr. Srinivasa Rao’s rice mills.

Size 4’ × 3’.

1. ....... (in Kannada)
2. ....... (in Kannada)
3. ....... (in Kannada)
32. ಚನ್ನ ರೋಣಿ ಶುಭೇಂದ್ರ ಸಮಕ್ಕೆ ಸಮಕ್ಕೆ ಮೀಳಸಿ ಸುಂದರ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
33. ಚನ್ನ ಸುಂದರಾಚಿ ಸಮಕ್ಕೆ ಮೀಳಸಿ ಸುಂದರಾಚಿ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
34. ಚನ್ನ ರೋಣಿ ಶುಭೇಂದ್ರ ಸಮಕ್ಕೆ ಮೀಳಸಿ ಸುಂದರ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
35. ಚನ್ನ ಸುಂದರಾಚಿ ಸಮಕ್ಕೆ ಮೀಳಸಿ ಸುಂದರಾಚಿ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
36. ಚನ್ನ ರೋಣಿ ಶುಭೇಂದ್ರ ಸಮಕ್ಕೆ ಮೀಳಸಿ ಸುಂದರ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
37. ಚನ್ನ ಸುಂದರಾಚಿ ಸಮಕ್ಕೆ ಮೀಳಸಿ ಸುಂದರಾಚಿ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
38. ಚನ್ನ ರೋಣಿ ಶುಭೇಂದ್ರ ಸಮಕ್ಕೆ ಮೀಳಸಿ ಸುಂದರ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
39. ಚನ್ನ ಸುಂದರಾಚಿ ಸಮಕ್ಕೆ ಮೀಳಸಿ ಸುಂದರಾಚಿ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
40. ಚನ್ನ ಸುಂದರಾಚಿ ಸಮಕ್ಕೆ ಸುಂದರಾಚಿ ಸಾಹನೆ ನೀಡು ನೆಟ್ಟು
41. ಚನ್ನ ಸುಂದರಾಚಿ ಸಾಹನೆ ಆಯಾ ಆಯಾ ಆಯಾ ಆಯಾ

Transliteration.

1. ... ya kālu ga
2. ... tīda bhūmi
3. ... sāsanava ba
4. ... ni āgāṁmya si
5. ... pārampareyāgi
6. ... tra-gāññāti sāmāṃtā dā
t... galū chaṃdrādityaru ka
8. ... Kabbu nāda Lakṣmaṇa sēnābōvana
9. ... baraha sva ... nam† parasattā pahāreṇa‡ svaṭatta nishpala
10. ... sva-dattām para-dattām vā yōharēti ... rsha sahasrāni
vishtāyāṁ jāya-te krimi yi-
dharmmake āvanānotha alupidare dēva-lōka marṭtya-lōka vibhūti rudrākṣi
vōdayaru bhaktarīge horagun
tamma tamde tāyā guru daivavaru Vāraṇāsiyali kōmdā pāpakē hōharu
śrī śrī Saddūshiva rāya-
rū Hampeya Ḥastināvatiyembha Vidyānagariyalu sukha sāmkhata vinōda-
dīṃ dushta-nigraba sīṣta-pratipā
lakarāgi sakaḷa varna dharmmamgalim rājyaṃ geyūttīha kāḷadallū avara
nirāpadiṃ Āragada Vemthayakke sa-
luva yīchhochhe vombattu kamppanadolagāda rājyavanu māganiyāgi Saddu-
śiva rāya nāyakaru āluva
kāḷadallū avara sammmathaviḍidu sakala-gūṇa-sampannarum appa Bāmki-
yarasaruḥ Homneya Kambali-
Vōdayarāda Śāṅkharadevi anāmanavarū ghaṭhadā mēlana Muṃgainaḍa
Bīdirūru Kabbunādu mūntā.
18. da simegalantu sadharmmadim pâlishi nadeshikomba kâladalî avara nirûpa-
dînda Árangâda Vemṭheyakke
19. saluva yîchhe vombhâtti kâmpaṇâdolagâna Kâbbunâda pâtuvâ bhâgyalû
Harigâral kulage bâliya Jeti-
20. gautanu Jâṭilekamtteya Kalyânaâda Vodeyaru dêvâra Bidûrûrali yida
Nîrâsiyâ matâhake kottâ dha-
21. rma săsanadâ vokkaneya kramaventemdare nâmma mûla-salikeya kulakke
saluva Harigâru grâ-
22. madolage nettarugodageya araḷiya moradina bhûmiyana vômdu vâraha sidhâ-
yavanû Tiru-
23. male parvottake hiriyâ mâmnyarugâlîge dhârmamakke nadasi barutum yida
nettarugodageya aroli mo-
24. râdina vômdu vâraha sidhâyada bhûmiyana nãvu Kalyâna dêvâra Bidûrûra
Nîrâsiyâ matâhake sah-
25. ranyôdkaka dâna-dhârâpûrâvavakâvâgi dhâreyan eradu limga mudre kala
netu koṭṭenâgi â bhûmiya cha-
tûssîmeva gadiya vivara1 mûdalu nelanâmchu nirra yerakalu gade temkalu
nelanâmchu
26. niru yerakalu gabi paduvalu neta limga mudreya kalu gadi2 badagalu harida
hole gadi
27. yînti chattussîmeimda volagâda vômdu varahana sidhâyada bhûmiyana
nâû nimage Śi-
28. vârpanâvedu sahirányôdaka dâna-dhârâpûrâvâvâvâgi dhâreyan eradu
koṭṭevâgi â bhûmiye salu-
29. va mane maṇedâna nîdhî nikshēpa jala pâshâna akshhî aganyâ siddha
sâdhyaṅgaḷemba ashta bhôgattâ-
30. jôpârjanagalanû āgmûdikomdu nîmma śishyapârâmpareyalû sukhadalû
badu bahiri yem-
32. du nâû namma śrî putra gânti sâmaṃta dâyaḍyaru matadimda voppi
vodambaṭṭu koṭṭa dharma sâ-
33. săna1 yînttappadakke sâkshigalu chamḍrádityaru karttara voppa Kali-
nâṭhadêvaru yînti yîntiva-
34. ru ubhayânummatadimda Kabunâmâda Lakshumana sênaâvâna maga Lîm-
gaṇana baraha
35. dâna-pâlanayôr-madhye yi dânaḥhrîyûmâ pâlanâm dâna svargam avàpnoti
pâlanâd achyuta-
36. m padam svadattam dvigunguṃ pumnyâm paradattanupâlanâm paradattâpa
härêna sva-
37. dattam nishphalam bhavettu yi dharmamkke āvaṇānobba alûpidare dēva-
lûka martaṭya-
Translation.

Lines 1–12.

[Usual imprecatory and benedictive verses and sentences].

Lines 12–16.

While Sadāśivarāya was ruling Vidyānagari, called Hastināvatī in peace, wisdom and happiness, punishing the wicked and protecting the good, with all the varnas and dharmas; and while under his order, Sadāśivarāya nāyaka was ruling nine districts in Āraga kingdom as a māgani.

Lines 16–21.

With his (Sadāśivarāya nāyaka’s) permission while Bankiyarasa, possessor of all the good qualities, and the Honnaya kambali Waḍiyar Śankaradēvi Amma were ruling the kingdoms like Bidirūru of Munginādu and Kabbunādu above the Ghats by their order Jeṭigauḍa belonging to (the village) Harigāru (which is) to the west of Kabbunādu in the nine districts of the Āraga kingdom, granted the dharma sāśana to the Nirāsi matt of Jālīgekaṭiteya Kalyanada vođeya at Bidirūr as follows:—

Lines 21–35.

Land of Araḷiya moraḍi, of nettarugodage in the village Harigāru belonging to our mūlasaligeya kuḷa, of the income of one varaha, (and) land of Araḷiya moraḍi, of nettarugodage which had been granted for the charities of the Tirumale parvata and elders, of the income of one varaha we have granted with gold and pouring of water and setting up the linga mudre stone to the Nirāsi matt of Kalyanadēva at Bidirūr. The four boundaries of that land: to the east the border of the land is the black cotton soil field; to the south black cotton soil field is the boundary; to the west linga mudre stone set up is the boundary; to the north the flowing river is the boundary: Thus the land of the income of one varaha, within these four boundaries (which) we have granted to you as an act of devotion to the god Śiva with gold and pouring of water, you may enjoy in succession of your pupils getting the 8 kinds of enjoyments like house, site, etc., belonging to that land. Thus the dharmaśāsana granted by us with the consent of our wife, sons, gñāti, subordinate and dāyādi. The witnesses to this: moon and sun. The signature of the karta (? donor) Kalināthadēva. Thus with the consent of all these the writing of Līpagna son of Lakshmana sēnabōva of Kabbunādu.
Lines 35-41.

[Usual imprecatory verses and sentences].

Note.

The top portion of the stone on which the record is engraved is broken and lost so that the record is incomplete. The stone appears to contain two grants. The first grant is completely lost except for the imprecatory sentences and the name of the writer Laksmana sēnabōva's (son). As the second grant also is written by Laksmana sēnabōva's son Lingaṇa, it is not improbably that the same grant is repeated twice.

The record belongs to the reign of Sadāśivarāya, king of Vijayanagar and his subordinate Sadāśivarāya nāyaka of Keladi. Bankiyarasa and Śankaradēviyamma who were the subordinates of Sadāśivarāya nāyaka are said to have been ruling Kabbunāḍu and Mūṅgināḍu. The inscription records the grant by Jetigauda, of some land of the income of one varaha to the Nirāsi matt of Jālīgekanteya Kalyana Vodeyar at Bidirir.

The record is not dated. But we know that Sadāśivarāya ruled the Vijayanagar kingdom between 1543 and 1567 A.D. and Sadāśivarāya nāyaka ruled the Keladi kingdom between 1513 and 1545 A.D. Bankiarasa and Śankaradēvi are also referred to in a number of inscriptions as ruling at the same time. (E.C. VIII, Ng. 1, 2, 3, 4, 5, 77, etc.). So we may assign the record to about 1545 A.D.

Mūṅgināḍu and Kabbunāḍu form the present Nagar taluk. Nagar had the name of Bidirir during the Nāyak period. When Hyder conquered the place he renamed it as Nagar. The place where the record is found appears to be the old site where the Nirāsi matt, which is referred to in the record, once stood. Kalyana Vodeyar was the pontiff of the matt. Nothing more is known about him.

The land granted is said to have been originally granted to the predecessors of the donor as a nettarugodage, which means a grant of land made to the relatives of a hero who died in battle.

The writer of the epigraph is Lingaṇa, son of Lakshmaṇa sēnabōva.

31

Copper plate record in the possession of Sāhukār Śrīnivāsarao at Nagar.

Two plates.

I. (Text in Kannada)
1.  ಗೋಧಿಯನ್ನು ಸಂಹೀರಣೆ ಮುಂದಿನ ವ್ಯವಸ್ಥೆಯಲ್ಲಿ
2.  ದೀಪುಗಳ ವರ್ಣನೆ ಹಿಂದಿನ ಸ್ಥಳದಲ್ಲಿ ೨೦
3. ಕೆಲ ಹುಂದು ಪುಢಿಯಾದರು ಮುಂದಾದರು
4. ಬರಹದೊಂದು ಕೆಲದರು ಪುಢಿಯಾದರು
5. ಮತ್ತು ಹುಂದು ಮುಂದಾದರು ಪುಢಿಯಾದರು
6. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
7. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
8. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
9. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
10. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
11. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
12. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
13. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
14. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
15. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
16. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
17. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು
18. ಪುಢಿಯಾದ ಹುಂದು ಪುಢಿಯಾದ ಮುಂದಾದರು

I. ಬಂದರು ಮುಂದಾದರು

19. ಬಂದರು ಮುಂದಾದರು
20. ಬಂದರು ಮುಂದಾದರು
21. ಬಂದರು ಮುಂದಾದರು
22. ಬಂದರು ಮುಂದಾದರು
23. ಬಂದರು ಮುಂದಾದರು
24. ಬಂದರು ಮುಂದಾದರು
25. ಬಂದರು ಮುಂದಾದರು
26. ಬಂದರು ಮುಂದಾದರು
27. ಬಂದರು ಮುಂದಾದರು
28. ಬಂದರು ಮುಂದಾದರು
29. ಬಂದರು ಮುಂದಾದರು
30. ಬಂದರು ಮುಂದಾದರು
31. ಬಂದರು ಮುಂದಾದರು
32. ಬಂದರು ಮುಂದಾದರು
33. ಬಂದರು ಮುಂದಾದರು
34. ಬಂದರು ಮುಂದಾದರು
35. ಬಂದರು ಮುಂದಾದರು
36. ಬಂದರು ಮುಂದಾದರು
37. ಬಂದರು ಮುಂದಾದರು

II. ಬಂದರು ಮುಂದಾದರು

38. ಬಂದರು ಮುಂದಾದರು
39. ಬಂದರು ಮುಂದಾದರು
40. ಬಂದರು ಮುಂದಾದರು
41. ಬಂದರು ಮುಂದಾದರು
II

54. ಶ್ರೀ ಮಹಾದೇವ ಬರಿದಾನ ವರ| ಕಾಳಬ
55. ಶಲ್ಲಿಯ ಬರಿದಾನ| ಕಾಳಬ
56. ಕಾಳಬ ಗೀತ ಸಂದ್ರಮ-ದಿರ| ಕಾಳಬ
57. ತಿಳಿಗಳು ಸಂದ್ರಮ-ದಿರ| ಕಾಳಬ
58. ಮರನು ವಾಸಯುಕ್ತ ಕಾಳಬ

Transliteration.

I-A

1. nāmas-tūnga-sīraś-chumbi chaṁdra-chāmara-chāra-
2. ve trailokya-nagarāraṁbha mula-stambhāya Saṃ-
3. bhava svasti śri jayābhyyudaya Śālivahana
4. Śakavaruśa 1563 neya Vikrama samvatsara-
5. da Āsviśa ba 5 lū śrimadd-Edavamurā-
6. ri Köekōlaḥaḷa viśuḥ-Śaiva-Vaidikādvaita si-
7. dhāmpt-pratisthāpaka Śiva-guru-bhakti-parāy-
8. naṁṛda Keḷadi Veṁkaṭappanāyakara paṁ-
9. trarāda Bhadrappanāyakara putraraṇa Virabhadr
10. nāyakaraṇa Kaḷūṣika sagōtrada Āpastambha
11. sūtrada Ejuśākheyā Śippū Tīrumala-bha-
12. ṭara paṁtrarāda Sōṃabhahara putraraṇa
13. Kuppāna-Sōmayājīgalige koṭa bhū
14. dāna tāmmra śāsanada krama-vuntendare
15. nimage Śīvāpitaṅga biṣṭa svāsthe Ṙa-
16. nāda śimyā Naṁnde volāgaṇa Āne-
17. gadeviṃda Gaṇēśa dikṣhitam svāsteyimda
18. avaru nashta saṃtānāvāgi ā svāstheyu
19. aramanega kaṭṭikomḍu yiddalli a
20. svāstevalage kuḷa ga 15½ 2ke arevāsi sahā
21. ga 23½ Birāḍa 4½ ubhayaṁ ga 28 Śaṁ-
22. karanārāyaṇadēvara svāsteyimḍa prāku
23. dēvarige badalu svāsteya biṭṭu araman-
24. ge kaṭṭikomḍu barutidda svāsteyimḍa ga 12
25. biṭṭi aḷa bageli ga 1 ubhayaṁ ga 13 u-
26. bhayaṁ Ānegadeyimḍha ga 41 ke vivara
27. prāku Aghorēvāra dēvar sahasara kalaśa-
28. bhīśekhada samayadalū dhāren eradu ga 24
29. Vikrama saṃvatsaradā Bhāḍrapada ba 2 lu Si-
30. dammājivara pumṇya-dhivasadalū dhā-
31. re neradu ga 17 ubhyaṁ ga 41 nālvatta
32. vandu varahana bhūmiyana nimage sa-
33. hiranyyodaka dāna-dhārāpūrvakavāgi
34. Śivārpiyavāgi | sarvva-māṁsyavāgi koṭhā-
35. vāgi yī bhūmige saluva ashṭa-bhōga tē-
36. ja sarvva śvāmīyavanū prāku maṇiyāde-
37. yalli āguṇādikomḍu | yajñādi

II-A

38. sat-karmagala nādasikomḍu nimma saṃttāna-
39. da pārampareyāgi | āchamdrārkaśthāyi-
40. galāgi | ādhi-kraya-dāra-parivartane ga-
41. lige salisikomḍu anubhavisi bahiri ye-
42. mḍu koṭṭa tāmbra sāsana | yidake dēva sā-
43. kshigalu | Ādītya-chamdāvanilō-nalascha | dyan-
44. rhūṁir-āpō hrudayaṁ Yamaścha | aha-
45. śca rātischa ubbēcha saṃdhīyē | dharmaścha jānāti
46. narasya urtaṁ | dāna-pālanayōr-madhye dā-
47. nāchhrēyōnpālanam | dānāt-svargam-a-
48. vāpūti | pālanād acyutaṁ padaṁ | svā-dattām
49. para-dattāṁ vā | yō harēta vasuṇdharāṁ | sha-
50. sḥīr-vaṁsha sahasrāṇi | visṁtyāṁ jāya-
51. tē krimiḥ | yēkaiva bhaginī lōke | sarvēśhā-
52. m-ēva bhūbhujāṁ | nabhyāya na karagṛhāya
53. vipra-dattā vasuṇdharā | sāmānyoṣyām

II-B

54. dharma-sētu nṛpānāṁ | kālē-kā-
Praise of Śambhu.
Be it well. In the victorious year 1563 of the Śālivāhana era, the cyclic year Vikrama, on the 5th day of the dark half of Āśvija;—

Virabhādra Nāyaka, son of Bhadrappa Nāyaka, and grandson of Kēlaḍī Venkaṭappa Nāyaka, the illustrious Edevamurāri, Köṭe kōḷāhala, establisher of the viśuddha-Vaidikādvaita-siddhānta and devoted to Śiva and the gurus, granted the copper plate charter of the gift of land to Kuppāṇa Sōmayāji, son of Sōmapātha and grand-son of Śippṇā Tirumalabhaṭṭa of Kauṣikagōtra, Āpastambhasūtra and Ejuśākha, as follows:—

The land granted to you as an act of devotion to god Śiva: From Ānegade in the village Nalunḍe of Āranaḍa sīme, which lands originally belonging to Gaṇeśa dīkṣita had been attached to the palace as he (Gaṇeśa dīkṣita) had no issues: In those lands kuḷa for 16½ gadyāṇas and two haṇas; aravāsi 23½ gadyāṇas, birāda 4½ gadyāṇas; total 28 gadyāṇas. From the lands of the god Śankaranaṅyana which had been attached to the palace after granting a separate land to the god—12 gadyāṇas and for biṭṭi ālu one gadyāṇa; total 13 gadyāṇas. The details of the grand total of 41 gadyāṇas from Ānegade—previously on the occasion of the anointing ceremony with a thousand kālaśas to the god Aghorēśvara 24 gadyāṇas were granted with pouring of water on the 2nd lunar day of the dark half of Bhādrapada in the year Vikrama; 17 gadyāṇas with pouring of water on the occasion of the ceremony of Śītaumāṭi; total 41 varahas.

As the grant of land has been made by us with gold and pouring of water, free of all imposts and as an act of devotion to god Śiva, you may enjoy the eight rights and powers of enjoyments belonging to this land, obtaining the same through the old order, performing the sacrifices and other good-actions, in the succession of your family for as long as the moon and sun endure, with the rights of sale, charity or exchange. Thus is the copper charter given.

For this the witnesses—the sun, moon, etc. (Usual imprecatory verses.)

Note.

This record which is in the possession of Mr. Śrīnivāsārao at Nagar, registers a grant by Virabhādra Nāyaka, chief of Kēlaḍī (1629–1645), son of Bhadrappa Nāyaka to Kuppāṇa Sōmayāji, son of Sōmapātha and grandson of Śippṇā Tirumalabhaṭṭa.
The total rental value of the lands granted is 41 varahas. This grant was made on two occasions. The first of the value of 24 varahas was granted on the day the anointing ceremony with a thousand kalaśas took place of the god Aghorēśvara, that is, on the 2nd lunar day of the dark half of Bhādrapada in the year Vikrama. The second portion of the value of 17 gadyānas was granted on the occasion of the ceremony of Sidāṁmāji, probably on Ś 1563 Āsvīja ba. 5, the cycle year being the same Vikrama sam., on which date the grant was recorded. The first portion was from the lands which originally belonged to Gaṅgēśa dikshita but was afterwards taken over to the palace as Gaṅgēśa dikshita died without issues. The second portion originally belonged to the god Sākṣaraṃnārayana and had been taken over by the palace in exchange of some other lands.

The date of the grant is given as Ś 1563 Vikrama sam. Āsvīja ba. 5. But Ś 1562 was Vikrama sam., and the date would thus correspond to Friday 25th September 1640 A. D.

At the close of the grant the signature of the donor is given as śri Venkaṭādri.

32

2nd copper plate record in the possession of the same Sāhukār Srinivāṣarao at Nagar.

Single Plate.

 получен из остановленного состояния в местах, истинно, содержание.

कालनिक

किते, तत्पत्रग्रन्थीवर शोषित.

1. सरासरी वृक्षगृह राजा रावण मिले, रावण
2. दो नाभिं दुर्भू निर्मलसन्न सत्तास्वामिनी
3. न्याय रूप में अन्य नवभोक्ताओं
4. दो प्रकार राजां तुम धुर्यालस्वामिनी
5. स्वयं नामित वह तुम तिष्ठानुपतञ्जलि
6. सभी निर्माण करने वालों भर्तिकोष
7. न्याय रूप में अन्य नवभोक्ताओं
8. स्वयं नामित वह तुम तिष्ठानुपतञ्जलि
9. सभी निर्माण करने वालों भर्तिकोष
10. न्याय रूप में अन्य नवभोक्ताओं
11. स्वयं नामित वह तुम तिष्ठानुपतञ्जलि
12. सभी निर्माण करने वालों भर्तिकोष
13. न्याय रूप में अन्य नवभोक्ताओं
14. स्वयं नामित वह तुम तिष्ठानुपतञ्जलि
15. सभी निर्माण करने वालों भर्तिकोष
16. सभी निर्माण करने वालों भर्तिकोष
17. ಧರ್ಮಾಚರ್ಯೋ ಸಹಾಯ ನಾಮಕರ್ಣಿಸಿದ್ದಾಗ ಸಾಮಾನ್ಯ
18. ಕುಳ್ಳಾಳು ಮುಂದ ಸಾಮಾನ್ಯ ಸಂಬಂಧ ಎಂದು

Translation—

19. ಸಂಪುಟ ಸುಂದರ ಆದಿಶಕ್ತಿಯ ಅರ್ತ
20. ಶ್ರವಣ ನೀರತ್ರಿಗೆದ್ದು ರಾಜ ಕಣ್ಮು ಸ್ವತರ
21. ಗುರು ನಾಮ ಕಾಣಿದ್ದು ರಾಜ ಸ್ವತರಾದಿ
22. ದೀಪಾಲಯದ ಸ್ವತರ ಉತ್ಸವ ಕಣ್ಮು ಸ್ವತರಾದಿ
23. ಸ್ವತರ ಗುರು ನಾಮಕರ್ಣಿಸಿದ್ದಾಗ ಸಾಮಾನ್ಯ
24. ಕುಳ್ಳಾಳು ಮುಂದಿದ್ದಾದ ಸಂಬಂಧ ಎಂಬುದುರಮನೇ
25. ಸಂಸ್ಕೃತರ ನಾಮಕರ್ಣಿಸಿದ್ದಾಗ ಸಾಮಾನ್ಯ

Front—

1. namastunga-sisra-chumbi chandas-chamara-chara-
2. ve trailokyana-nagararambha mulastambhaya
3. Sambhava svasti sri jayabhuyadaya Saliwaha-
4. na Sakavarsha 1554 neya prajgotpatti samvatsa-
5. rada Bhadrapada ba 10 lladya Upparagari Hanuma-
6. rta devaru bagila Hanumasata devarige saha
7. devatta vechchake Edavamurali Kotkohala
8. visudha Vaidikadva-arti shahanta pratishtha-paka Svag-
9. guru-bhakti-parayyanarada Keladi Venkaatappana-
10. yakara pautrararada Bhadrapananakara puttararada Vira-
11. rabadranayakaruvotta dharmam sasanada kramava-
12. mttendare Keladi simvalagaana tteleagaana Bhimanareya
13. gramaadalli gadde kulga 2 ke ga 1 ra ga 2 3 birada
14. ga 1 1/2 ke nilisidu i supka durgada durgada bhata
15. da vartane kanike panchaparva vechha birada sakala
16. O 1 1/4 ubhayam ga 3 llu saluvaadu ga 6 a-
17. ru varahake saluva bhumiyanu Shivapitav-
18. gi kothevagi a bhumi saluva sarva svam-
19. myavana prakoo mariyadeysi aguma-

Back—

20. dinkomdu devatt vechchake kallakalampratiya-
21. llu nadasikomdu bahadu emdu kohta
22. dharmasasana Aditya-chamدرavanilonaalsa
23. dyaurbhumi apirthurdayayam Yamascha a-
24. hascha ratrischa ubbhecha samdhye dharmascha janati
25. narasya urttam sri Venkaatadri

Translation.

Praise of Sambhu.
Be it well. In the victorious year 1554 of the Sālivāhana era, the year Prajōtpatti, on the 10th (day) of the dark half of Bhādrapada:

(With the same titles and descent as in the previous No. 31) Virabhadra Nāyaka granted the dharma sāsana to the gods Uppāragērī Hanumanta dēva and Bāgīla Hanumanta dēva, for the gods' expenditure, as follows:—

In the village Bhimanare belonging to Kēladi sine, the land of the total value of six varahas (the details of which are given) we have granted as an act of devotion to the god Siva. You can enjoy all the rights according to the previous order and conduct the god's expenditure from time to time. Thus is the dharma sāsana granted.

Witnesses—the sun, moon, etc.

sīrī Venkaṭādri.

Note.

This is another copper plate record in the possession of Mr. Srinivasarao at Nagar. It records the grant of some lands of the value of six varahas to two gods, Uppāragērī Hanumanta and Bāgīla Hanumanta, probably at Nagar. The donor is the Kēladi chief Virabhadra Nāyaka. The date of the record is given as Ś 1554 Prajōtpatti sam. Bhādrapada be 10. But Ś 1553 was Prajōtpatti sam, and the date would thus correspond to Sunday 11th September 1631 A.D.

33

On a viragal by the side of the Iśvara temple in the forest near the village Mārutipura of Nagar hobli, Nagar taluk.

Size 2½' x 2'.

I Band—

1. svastī śrīmanu māhāpradhānam Balaveggagaḍeya

Transliteration.

I Band—

1. svastī śrīmanu mahāpradhānam Balaveggagaḍeya
2. maga Biddarasā Dhātu-samvatsarāda Phālguna śu-
3. ddha dasami Sōmavāradalu sugatiya

II Band—
4. sura-lōka prāptanādantu jana-nāthāṃ Biddarasamg-anuña-
5. yādīṃ lemkavāliyōlo vīratanaṃ tanagenisi Bṛ [ra]
6. Dōngina Basavaṃ koṭṭu pade [ā] saggada sukhavanu

Translation.

Be it well. Biddarasa, son of the illustrious maha-pradhāna Balaveggade went to the region of the gods on Monday the 10th of the bright half of Phālguna in the year Dhātu. Bira Dongina Basava, following King Biddarasa as in duty bound and as a mark of his own heroism, gave up (his life) and attained divine happiness.

Note.

This viragal records the death of one Biddarasa son of the illustrious mahā-pradhāna Balaveggade and the self-sacrifice of his follower Bira Dongina Basava. Who this Biddarasa was, cannot be determined. He is not referred to in any of the records found so far. There is however one Balla ve ggade referred to in E. C. VIII Sa 15. He might probably be identical with Balaveggade, father of Biddarasa of the present record. Balaveggade is said to have been the mahāpradhāna or chief minister. But who was his overlord is not known.

The record is not dated in any era. The characters appear to belong to about the 12th or the 13th century A.D. If we take Balaveggade to be identical with Ballaveggade of Sa 15, the given date of the present record, ṯīṅ, Dhātu sam. Phālguna śu 10 would correspond to 17th February 1217 A.D., a Friday but not Monday as mentioned in the record.

34

At Mailaballi, hamlet of the village Mumbāru of the same hobli, on a stone standing in the forest. (top portion is worn out).

Size 5 1/4 \times 2 1/4"

1. IX कोटि
2. XVII दस्तगी कोटि
3. ो
4. दस्तगी
Note.

This inscription stone which has the figure of Vāmana above is very much worn out due to the action of rain water. About three-fourths of the top portion of the inscription is completely effaced so that nothing can be made out. The inscription seems to record the grant of some lands. But the names of both the donor and the donee are lost. The date also is not found in the record. The characters appear to belong to about the 14th century A.D. The latter half of the record says that the grant might be enjoyed by the donee in succession for as long as the earth, moon and sun endure. Then follows the benedictive sentence.

SAGAR TALUK.

35

At Bidirūr, Bharangi hōbli, on the brass pedestal of the god Ādinātha in the Vardhamānasvāmi basti.

Transliteration.

1. svasti Sa[k]a varisha 1410 neya Plalavamga samcharada Jēṣṭa sudda paṇḍēmi Ādivaradalu Adiya baliya gaṇḍalikeya utekomda Rāmanāykanu Bidirurali tānage svarggāpavargga sukhakke kā-

2. [ra] navāgi Chaityalayava kaṭṭisi Ādisvaraṇa pratishteyana mādisidanu śrī
Translation.

Be it well. In the year 1410 of the Saka era on Sunday, the 5th lunar day of the bright half of Jēṣṭha in the year Plavanga, Rāmanāyka belonging to Adivyas, possessor of heroism, in order to get heavenly and eternal happiness caused the Chaityālāaya to be constructed and installed the god Ādisvara.

Note.

This inscription records the construction of a Chaityālāaya (Jaina temple) and the installation of the god Ādisvara by Rāmanāyka who appears to have been a Sāṅkara chief. The date of the record is given as Ṣ 1410 Plavanga sam. Jēṣṭha ṣu panchami Adivāra. But Ṣ 1409 was plavanga and taking this as correct the date would correspond to Sunday 27th May 1487 A.D.

36

On the pedestal of Chaturvimsati Tirthankara image in the same basti.

1. पौर्ते भवाण्यं बद्धमात्रिणं नर्ववच लाम रपत्न
2. निर्मित्स्वारो व्यायामं किर लाम वनाम
3. निरमित्स्वारो निर्मित्स्वारो लाम वनाम
4. निर्मित्स्वारो निर्मित्स्वारो लाम वनाम
5. निर्मित्स्वारो निर्मित्स्वारो लाम वनाम

Transliteration.

1. āri Mainadānvayāda Deśiyagaṇa Nāgara ekkaṇgūdiya Su-
2. bhachanda dēvar mādisa basadige Ṣ āri Jina-pada -
3. pāṇkaja-virājita-madhukaran enippa Malli koṭṭam
4. pūjitav-ene Tirthakara-brājita pratikrītiya -
5. n uchita Kaditale gōtram Ṣ

Translation.

To the basadi caused to be constructed by Subbachandra-dēva of āri Maina-
dānvaya, Deśiyagaṇa and Nāgara ekkaṇgūdi; Malli, a bee shining at the lotus feet of the god Jina and of Kaditale gōtra, granted freely the worshipful image of the Tirthankara group.

Note.

This is another of the records in the same basti at Bidirūr. This records the presentation of the image of twenty-four Tirthankaras to the basti by Malli, a Jaina
devotee who appears to have been a private person. The basti to which the image is presented is said in the record to have been constructed by Subhachandra dēva of Mainadānvaya, Dēsiyagana and Kaditale gōtra. The gōtra mentioned here is a peculiar one not met with so far. The date is not given in the record. Paleographically the record appears to belong to about the 13th century A.D.

**TIRTHAHALLI TALUK.**

37

Copper plate in the possession of the Mahantumātha at Kaviledurga of Tirthahalli hobli.

Single plate.

搡_operator: செய்யவும் செய்யவும்

1. தெரு செய்ய வும் செய்யவும்
2. போதும் செய்யவும்
3. வெளிப்பு செய்யவும்
4. வெளிப்பு செய்யவும்
5. வெளிப்பு செய்யவும்
6. வெளிப்பு செய்யவும்
7. வெளிப்பு செய்யவும்
8. வெளிப்பு செய்யவும்
9. வெளிப்பு செய்யவும்
10. வெளிப்பு செய்யவும்
11. வெளிப்பு செய்யவும்
12. வெளிப்பு செய்யவும்
13. வெளிப்பு செய்யவும்
14. வெளிப்பு செய்யவும்
15. வெளிப்பு செய்யவும்
16. வெளிப்பு செய்யவும்
17. வெளிப்பு செய்யவும்
18. வெளிப்பு செய்யவும்
19. வெளிப்பு செய்யவும்

20. வெளிப்பு செய்யவும்
21. வெளிப்பு செய்யவும்
22. வெளிப்பு செய்யவும்
23. வெளிப்பு செய்யவும்
24. வெளிப்பு செய்யவும்
25. ಷೂ ಸೂಪು ಸೂಪು ನನುಬರಿಂದ ಎನ್ನುವಾ
26. ಸಮುಠ ತುದು ಸುಂದರಾದ ಕಾಲು
27. ಸುಮ್ಮರು ನನುಬರಿಂದ ಪಟ್ಟೆಯನ್ನು
28. ಸಂಜೀವ ಗೌಡಿ ಹೆಸರು ಹೊಂದಿದ್ದನು
29. ಸುದುಪುಗಳು ತುದು ಎನ್ನುವಾದರು
30. ಸಾಸ್ತಿ ಪುತ್ರ ಎಂದೆ ಎನ್ನುವಾದರು
31. ಸಾಸ್ತಿ ಪುತ್ರ ಎಂದೆ ಎಂದೆ ಎಂದೆ
32. ಸಾಸ್ತಿ ಪುತ್ರ ಎಂದೆ ಎಂದೆ ಎಂದೆ
33. ನೀಲ ಕಳ್ಳ ಚೇಂಡರಾದ ಎಂದೆ ಎಂದೆ
34. ನೀಲ ಕಳ್ಳ ಚೇಂಡರಾದ ಎಂದೆ ಎಂದೆ
35. ನೀಲ ಕಳ್ಳ ಚೇಂಡರಾದ ಎಂದೆ ಎಂದೆ
36. ನೀಲ ಕಳ್ಳ ಚೇಂಡರಾದ ಎಂದೆ ಎಂದೆ
37. ನೀಲ ಕಳ್ಳ

Transliteration.

Front—
1. namas-tupga śiras-chumbi chandra-chama-
2. ra-chārave trailokyā-nagarāraṃbha mula-
3. stambhāya Śambhavo svasti śri Jayā-
4. bhuyadaya Śālivahana Śaka-varaṣha 15
5. 65 neya Chitrabhāna samvatsarada Jeshṭa
6. śu 15 lu śrimat sajana-sudha-Sivāchāra-
7. sampāṇna dyāvā-prthvibhāma-maha-
8. ttin-olagāda 1 Mañḍallī-mahattina maṭhā-dha-
9. ṛṇmakke 1 Yadava-muṭrāri-kote-kolāhala
10. viśudha-Vaidikādvaita-sidhāṅga pratishtā-
11. paka Śiva-guru-bhakti-parāyanarādha
12. Keladi Vemkaṭṭapānyakara paṭṭāru
13. Bhadrāpanāyakara putrarāda Vīrabha-
14. drānāyakaru biṭa ettina māṃnya-
15. da ttāmbādha sāsanada krāmav-emttendare
16. nāī āluva rāṁja ghaṭṭada 1
17. mēlana thāneya 1 ghaṭṭṭat telagana 1
18. thāneyagajalli saru prāku Pramōda sam-
19. tsarada Märgāsira śu 1 lu biṭa ettina mā-

Back—
20. mnya ettu nare (de) 12 hamneraḍu
21. ettinalli adake menasu jhali-
22. pate khobarri kavāda ho-
23. rrattāgi herri komba jjiniaṇ a.
Obeisance to Śambhu, beautiful with the fly-flap touching his lofty head, the foundation pillar of the city of the three worlds.

Be it well. In the victorious year 1565 of the Śālivāhana era, the cyclic year Chitrabhaṇu, on the 15th lunar day of the bright half of Jēṣṭha:—

For the charities of Maṇḍali mahattina maṭha which is possessed of pure and righteous Śivāchāra and is among the mahā-mahattus of heaven and earth, Vira-bhadranāyaka, son of Bhadrapa nāyaka, and grandson of Keṣadī Venkaṭapa Nāyaka, Edevamuruṇi, kōṭekōḷāhaṇa, establisher of the viśudha-Vaidikādvaita-siddhānta and devoted to Śiva and the gurus, granted freedom from bullock tax by copper sāsana as follows:—

In the kingdom which we are ruling, in the thānes (customs houses) above the ghats and in the thānes below the ghats, the grant of freedom from bullock tax made previously on the 1st lunar day of the bright half of Mārgāśira in the cyclic year Pramōda is twelve pack bullocks—except arecanut, pepper, tassels, silk and cocomut kernels,—rice, paddy, ragi, salt, pulses, būsa (bran?), oil, ghee, jaggery and such articles you may from time to time bring along with two packs of arecanut and one pack of pepper per year without tax and store them as a fund for the six darmanas (that is, the professors or students of these) and carry on the dharma of the maṭha. Thus is the copper sāsana given.

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

Note.

Kaviledurga, which belongs to the Tirthahalli taluk, is about 12 miles to the south-east of Nagar (or Bednur, the old capital of the Kejadi chiefs). It contains
a strong hill-fort which was the place of refuge during the war, for the Keladi chiefs in their later days, when they had their capital at Nagar. The remnants of the old fort and the palace on the hill are still existing.

The village has a Viraśaiva matt called Mahantu matha. This matt appears to have been in a very prosperous condition during the reign of the Keladi chiefs. And there also appear to have been a number of such matts in many other places in the neighbourhood. The Keladi chiefs have given a number of grants to these matts. About 60 copper plates found in the matt at Kaviledurga have been published in E.C. VIII as Tl. Nos. 40—99 by Rice. There were still about 9 unpublished copper plate records in the same matt which are now published in the present Report.

They refer themselves to the grants made to the various mahattu matts by the Keladi chiefs. Probably the copper plates have been brought to the matt at Kaviledurga, (which might have been the headmatt), from other matts when those went to ruins. These matts appear to have been the centres for education and many of these grants were made mainly to supply the matts with enough of funds to spread education.

Kaviledurga is situated very near the Hulikal ghāt, a valley which connects the South Canara District with the country above the ghats. During the Nāyak period it formed the main route for trade between those two countries and it appears to have been yielding a large income through taxes. A number of grants refer themselves to the freedom from bullock tax granted to the matts. The present record is an instance of one such grant. It records the grant of freedom from bullock tax on twelve pack bullocks by Virabhādra nāyaka, the Keladi chief. This Virabhādra nāyaka ruled the kingdom between 1629 and 1645 A.D. We have a number of his records. (E.C. VII, Hl 82, 83; Sh 2; E.C. VIII, Tl. 3, 4, 43, 44, 45 62, 84, 94, etc.).

The matt mentioned in the present record is the mahattu matt at Māndali. The relation between this matt and the matt at Kaviledurga cannot be determined.

The date of the record is given as Ś 1565 Chitrābhānu, Jēśṭha śu. 15. But Chitrābhānu occurred in Ś 1564. So we have to take it as the cyclic year Chitrābhānu expired and the year Ś 1565 current. Thus the date would correspond to Tuesday 31st May 1642 A.D.

2nd copper plate record in the same matt.

1. निर्माण यो विचार चनाय साकारन्तरसे |
2. सुङ्गे हेमाकंस्त निर्माणं कृत्रिमं चनाय
3. ಕೂಡದ ಕುಲಗಳಿಂದ ಅವಳುಗಳ ಕಾಲ್ದೆ ಸದ್ದು
4. ಚಿಕ್ಕನು ಕುಲಗಳಿಂದ ಅವಳುಗಳನ್ನು ಮಾಡಿ ಸಾಲ್ಲು ಬೆಳೆಯುತ್ತಾಳೆ
5. ಕೂಡದ ಕುಲಗಳಿಂದ ಅವಳುಗಳ ಕಾಲ್ದೆ ಸದ್ದು
6. ಸೂತ್ರಾಚಾರದಿಂದ ಅವಳುಗಳ ಕಾಲ್ದೆ ಸದ್ದು
7. ಧೀರ್ಘದ ಕುಲಗಳಿಂದ ಅವಳುಗಳ ಕಾಲ್ದೆ ಸದ್ದು
8. ಸೂತ್ರಾಚಾರದಿಂದ ಅವಳುಗಳ ಕಾಲ್ದೆ ಸದ್ದು
9. ಮೆಯನೆ ಸಾರಾಂಶ ಮುಂತಾದವುದು ಸಾರಾಂಶ
10. ಮೆಯನೆ ಸಾರಾಂಶ ಮುಂತಾದವುದು ಸಾರಾಂಶ
11. ಆಶ್ರಯಿಸುವ ಪುಂಜ ಕುಲಗಳಿಂದ ಅವಳುಗಳ ಕಾಲ್ದೆ ಸದ್ದು
12. ಆಶ್ರಯಿಸುವ ಪುಂಜ ಕುಲಗಳಿಂದ ಅವಳುಗಳ ಕಾಲ್ದೆ ಸದ್ದು
13. ಮೆಯನೆ ಸಾರಾಂಶ ಮುಂತಾದವುದು ಸಾರಾಂಶ
14. ಮೆಯನೆ ಸಾರಾಂಶ ಮುಂತಾದವುದು ಸಾರಾಂಶ
15. ಮೆಯನೆ ಸಾರಾಂಶ ಮುಂತಾದವುದು ಸಾರಾಂಶ
16. ಮೆಯನೆ ಸಾರಾಂಶ ಮುಂತಾದವುದು ಸಾರಾಂಶ
17. ಮೆಯನೆ ಸಾರಾಂಶ ಮುಂತಾದವುದು ಸಾರಾಂಶ
18. ಮೆಯನೆ ಸಾರಾಂಶ ಮುಂತಾದವುದು ಸಾರಾಂಶ
19. ನ್ಯೂ ಅಧಿಕಾರ ಮುಂತಾದವುದು ಸಾರಾಂಶ
20. ನ್ಯೂ ಅಧಿಕಾರ ಮುಂತಾದವುದು ಸಾರಾಂಶ

Transliteration.

1. namas-tunga-siras-chunibi chañdra-chamara chārave !
2. trialoka-nagarāraṃbhā mūla-stambaḥya Śambhave !
3. svasti śrī jayabhuyadaya Śālivāhana Śakavaru-
4. shā 1538 neya Visvāvasu samvatsaṃdha Āsvīja śu-
5. dha 10 lū śrīmat sajanāśudha Śivāchāra sampanṇa dyāvā-
6. pruthvi-mahā-mahattina valagāda Kabunāda sīmeyā
7. valagana Madavadi grāmanda kāluvali Kaḍekoppadallī Da-
Praise of Śambhu.

Be it well. In the victorious year 1588 of the Śālivāhana era, the cyclic year Viśvāvasu, on the 10th lunar day of the bright half of Āśvīja:—

For the charities of Mahattina maṭha built at Kaḍekoppa, hamlet of the village Madavadi of Kabunāḍa sīme, by Sīdalimgadēva disciple of Daśamukhada Sāngana Basavarāja dēva, for the mahattu who has obtained pure and righteous Śivāchāra and is among the mahāmahattus of Heaven and earth,—(with usual titles) Sūmaśēkhara nāyaka, son of Śivappanāyaka, and grandson of Siddapra nāyaka, and great-grandson of Samkamnā nāyaka, descended from Keladi Sadāśivarāya nāyaka granted a dharma-sāsana as follows,

Translation.
After taking its price of 378 varahas to the palace from Daśamukhada Sidalinga voḍaya: we have granted the land of the rental value of 37 varahas and 8 hanas, of the sowing capacity of 27 khāndugas at the rate of one gadyāna and four hanas for each khanduga in the village Aḍugōḍi of Kēśavagūḍa (?) and a hamlet of the village Māḍavadi in the western portion of Śūdravāḍa of Kabunāḍa sīme.

You may enjoy within the four boundaries of the said land the eight rights and powers of enjoyment including treasure on the surface or underground, water springs minerals, imperishables, futures, ready income and possibilities according to old order, having stored them as a fund for the six darśana, in the succession of the mahātta for as long as the moon and sun endure.

Witnesses to this—The sun, moon etc., know men’s actions. Between making a new gift and preserving one already made, preserving is better than making a gift.

Śri Sadāśiva.

Note.

This second copper-plate record at the same matt registers a grant of land of the sowing capacity of 27 khāndugas, the rental value being 37 gadyānas and 8 hanas after taking 378 varahas as the price of the land, by Somaśekhara nāyaka, son of Śivappanāyaka, who ruled the Keladi kingdom between 1663 and 1671 A.D. The matt that received the grant is the one built at Kaḍekoppa, hamlet of the village Māḍavaḍi in the Kabunāḍu sīme. Sidalinga dēva, disciple of Daśamukhada Sanganabasavaraṇa dēva is said to have built the matt.

The date of the record is given as Ś 1581 Visvāvasu Aśvīja śu 10. Here also the cyclic year is expired the Śaka year being current. Hence the date corresponds to Sunday the 8th October 1665 A.D.

The Kabunāḍu province referred to in the record forms the present Nagar taluk and a portion of South Kanara District, where even now the sugarcane is largely grown. This Kabunāḍu is referred to in a number of records in Nagar taluk (E.C. VIII, Nr. 1, 3, 5, etc.).

39

3rd copper-plate record in the same matt (incomplete: only one plate remaining).

Notes—

1.  
2.  
3.  
4.  
5.  

16
6. ಸ್ವಯಂ ನಮಸ್ಕಾರ ಸೌಂದರ್ಯ ಕೃಷ್ಣ
7. ಕೆ ದಿನ ಪ್ರೋತ್ಸಾಹ ಕಂಡು ನಿರ್ದೇಶ
8. ತ ಸಾಹಿತ್ಯ ವೆದ್ಯಾಪಾದ ದ್ರೋಹಾನೇ
9. ಪ್ರತಿಯೊಂದು ಸ್ಥಾನವನ್ನು ತೆಗೆಯಂಟು
10. ಪ್ರತಿಯೊಂದು ಸ್ಥಾನದ ವುಳಿಯ ಕೃಷ್ಣ
11. ಮುಂದೆ ಕಂಡು ಕೃಷ್ಣ ನೀಲಗಿರಿ ಕಂಡು
12. ದ ಮನೆ ನೀಲಗಿರಿ ಕಂಡು ದಾಯಿಯಂಟು
13. ದ ಮುಂದೆ ಕಂಡು ಕೃಷ್ಣ ನೀಲಗಿರಿ ನಂತರ
14. ದ ಮುಂದೆ ಕಂಡು ಕೃಷ್ಣ ನೀಲಗಿರಿ ಕಂಡು
15. ಹೂಡು ಕಂಡು ಮುಂದೆ ಕಂಡು ದಾಯಿಯಂಟು
16. ಕಂಡು ಕಂಡು ಕೃಷ್ಣ ನೀಲಗಿರಿ ಕಂಡು ದಾಯಿಯಂಟು
17. ಮುಂದೆ ಕಂಡು ಕೃಷ್ಣ ನೀಲಗಿರಿ ಕಂಡು ದಾಯಿಯಂಟು
18. ದ ಮುಂದೆ ಕಂಡು ಕೃಷ್ಣ ನೀಲಗಿರಿ ಕಂಡು ದಾಯಿಯಂಟು
19. ದ ಮುಂದೆ ಕಂಡು ಕೃಷ್ಣ ನೀಲಗಿರಿ ಕಂಡು ದಾಯಿಯಂಟು
20. ಮುಂದೆ ಕಂಡು ಕೃಷ್ಣ ನೀಲಗಿರಿ ಕಂಡು ದಾಯಿಯಂಟು

Transliteration.

1. sri Sivaya namaḥ ś namam-tungaa-
2. śiraś-chumbi chandra-chāmara chāravē trai-
3. lōkya-nagarārmbha mūla-stambhāya Sambhava
4. svasti sri jayābhuyadaya Śalivāhana Śa-
5. kavarsha sāvirada aśīnāra yambhātta-
6. bhattacharya Parābhava samvatsarāda Vaiśākha
7. śu 13 lu śrīmat sajana śuddha Śivāchā-
8. ra sampmārāda dēvapruthvī mahā-maha-
9. ttinolagāda Pinagunḍiya Virupā-
10. ksha dēvāra mukhamtra mahāmahattige sri
11. man-mahāprabhu Śiva-bhakti-paryāna-
12. da Biligi Dēvappa voḍēra putrārāda Tāmma-
13. ppa voḍēru Tāmmappa voḍēra putrārāda Gha-
14. mte voḍēru Ghaṃṭevoḍēra putriyāda
15. Ghaṃṭe Ammājīyavaru koṭa dharma śa
16. saṇada kramavemṭendare Biligi siteyola-
17. ge naṇma tāṃdegalu naṇmanu Sadāśiva nāya-
18. kara kumārārāda Bhadrapanāyakarige dhārene-
19. radu koḍuvāga dhārā-dattavāgi koṭṭadu a-
20. yinīru varahada grāma Najūru Aramduṇu

Translation.

Obeisance to Siva. Praise of Šambhhu.
Be it well. In the victorious year 1589 of the Śālivāhana era, the cyclic year Parābhava, on the 13th lunar day of the bright half of Vaiśākha:—

Ghaṇṭe Ammāji, daughter of Ghaṇṭe odaya, son of Tammappa Vodeya, son of the illustrious mahāprabhu, Biligidēvappa, devoted to Śiva, granted to the mahāmahattu (matt) through Virūpākshadhēva of Pinugundi, possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, a dharmāsāsana as follows:

The village Najūru Arandūru of the value of 500 varahas in the Biligisime granted to me with pouring of water, when my father gave me (in marriage) to Bhadrappanāyaka, son of Sadāśivanāyaka.

Note.

This record is incomplete as the 2nd plate is missing. Still it appears to be an important record as it confirms the information given in the work Keladiniṛipa-Vijaya, regarding the relationship between the Keladi and the Biligi chiefs. The record registers a grant to the mahāmahattu matt, probably at Kaviledurga, by Ghaṇṭe Ammāji, daughter of Ghaṇṭe Vodeya, son of Tammappa Vodeya, himself the son of Dēvappa Vodeya. The land granted is said to have been situated in the village Najūru Arandūru which had been granted to Ghaṇṭe Ammāji by her father during her marriage with Bhadrappa Nāyaka, son of Sadāśiva Nāyaka, belonging to the family of the Keladi chiefs. The information of the marriage between Bhadrappanāyaka and Ghaṇṭe Ammāji is also given in Keladiniṛipa-Vijaya. Bhadrappa was Virabhadrānāyaka’s (1629-1645 A.D.) sister’s son and his father Sadāśivanāyaka was Virabhadrānāyaka’s aunt’s (father’s sister’s) son. This Sadāśivanāyaka once tried to usurp the throne but was defeated and driven out by Virabhadrānāyaka. Thereupon he took shelter under Śōle Bilagi arasus who tried to get him the throne of Keladi with the help of the Sultan of Bijapur. But as Virabhadrānāyaka made alliance with the Sultan, peace was made with the result that the Biligi chief Ghaṇṭe Vodeya gave his daughter Ghaṇṭe Ammāji in marriage to Bhadraya or Bhadrappanāyaka, son of Sadāśivayya. (Keladiniṛipa-Vijaya, pp. 94-97).

Probably after the death of Bhadrappa Nāyaka, Ghaṇṭe Ammāji granted lands in the village which she got as a dowry from her father. The grant is said to have been made through Virūpāksha dēva of Penugonde. He appears to have been a pontiff of some matt but why the grant was made through him cannot be determined.

The record introduces us to a new Pālleyagar family, that is of the Biligi arasus. Some information about this family is given in the Mythic Society Journal, Vol. XIII, No. 4 pp. 755-759, by Dr. R. Shamashastry. But the genealogy given there is slightly different from that found in the present record. The present record gives
the genealogy of the Biligi family as follows: Devappa Vodeya, his son Tammappa, his son Ghanṭe Vodeya whose daughter was Ghanṭe Ammājī.

The date of the record is given as Ś1589, Parābhava sam. Vaisākha su 13. But Ś 1588 was Parābhava and taking this year to be correct, the date would correspond to Sunday, the 6th May 1666 A.D.

4th copper-plate record in the same matt.

Single plate.

Transliteration.

1. namas-tunga-sīnas-chumbi chamdra-chāmara chāravē trailō-
Obeisance to Śambhu, etc.

Be it well. In the victorious year 1596 of the Śālivāhana era, the cyclic year Pramādi, on the 15th lunar day of the bright half of Mārgaśīra.—

For the charities of the Mahattu maṭha which is possessed of pure and righteous Sivāchāra and is among the mahāmahattus of Heaven and earth, built by Karttaraya (? Sōmasēkhara Nāyaka) in the name of his mother Lingammāji, in the village Uļuve of Kesānūr sīme—(with usual titles) Chennammāji, lawful queen of Sōmasēkhara Nāyaka, son of Śivappa Nāyaka, and grandson of Sidappa Nāyaka and great-grandson of Samkamṇa Nāyaka, got executed the following charter of the grant of freedom from bullock tax:—

For the charities of the maṭṭa we have granted freedom from bullock tax on 25 pack bullocks. Except the valuable articles (? gadasina saraku) such as areca-nut, pepper, lace, silk, cocoa-nut kernels, etc.—rice, paddy, rāgi, oil, ghee, cocoa-nut,
jaggery, pulses, etc., you may carry after getting the colour and the age of the bullocks written in the thānas below the ghats in the holli of Yikeri durga, store them as fund for the six darśana and carry on the dharma of the maṭha in succession of the mahattu.

Śrī Sadāśiva.

Note.

Like inscription No. 37 above this is another grant of the freedom from bullock tax. It records the grant of freedom from bullock tax on 25 pack bullocks by Chennammâji, queen of Sōmasēkhara Nāyaka I. Chennammâji ruled the kingdom after the death of Sōmasēkhara Nāyaka from 1672 to 1694 A.D. The matt which received the grant was the one built at Uluve of Kesāṇuru sīme. This matt was built by Kartarâyya (? Sōmasēkhara Nāyaka) in the name of his mother Lingānâmâji. The age and colour of the bullocks, belonging to the matt, that pass through the customs houses were being recorded in the thānas (customs houses) so that others might not deceive in the name of the matt.

The record is dated as S 1596 Pramâdi sam. Mārgasira śu. 15. S 1595 was Pramâdi and the date corresponds to Saturday, 13th May 1673 A.D.

41

5th copper-plate record in the same matt.

Single plate.

 CentOS --

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\textbf{Transliteration.}

1. namas tumga-śiras-chumbi chaṃdra-chāmara-charave trailokyā-nagarārāṃbha mūla-
2. sthambhāya Sambhave \textsuperscript{1} svasti śrī jayābhhyudaya Sālivāhana Śakavaruṣa 15
3. 96 neya Pramādi samvatsarada \textsuperscript{1}Pālguna śu 7 lu, śrīmad Edevamūrāri
4. köte-kōlāhala viṣudha-Vaidikādvita-sidhāmā pratishtāpaka Śiva-gurubhakti-parā-
5. yanārāda Keladi Sadāśivarāyanāyakara vamśōdbhavarāda, Samkampannāy-
6. kara prapātraru, Sidapanāyakara paurtraru, Śivappanāyakara putraru Sōmaśēkha-
7. ra nāyakara dharmapatniyārāda Cēmnaṃmājiyāvaru \textsuperscript{1} sajana-śudha-
8. Sivāchāma
9. sampatiyārāda \textsuperscript{1} Yikēri \textsuperscript{1} Keremāṭada Maiebige Rudramuniśevarīge \textsuperscript{1}
   bamsikoṭṭā mū-
10. lavisada sāsanada kramavemṭendadare \textsuperscript{1} Hirevemkāṭapa nāyaka ayanavaru 1
   Sālivā-
10. hana Śakavruxa 1515 neyya Vījeya samvatsarada Śrāvana su 10 lu Mahāna-
11. ṇa anumattisikomā dhana koṭa śri tālīvāleya paṭeyuśi sīthilavāyi-
12. tu tāṃbha śāsana barasi koḍabākeśamду ā paṭṭenu tamdu tōrī bēlīkomādu sa-
13. mmaṃdhạ prāku barasi koṭa paṭeyu pramaṃuśu namage kānāchīyāgī naḍadu
14. baṃḍa Aragad vēṃṭeyake saluva Aragad Koḍārū Yēdhāḷi Avina-
15. haḷi Kāruṭru Bīdarūru Mosarūru Māḷenahāḷi sahas yeṃṭu pēṭhegalāḷi
16. aramanuṣupkakake naḍavamṭhaubbhaya mārgake hēru 1 ke rā visada leka "
Aragada
17. thāne vamḍara sthāḷaṣuṣupkakadallu adaka lakṣa 1 ke 1 saluvadu "10 hāgada
leka " Keḷāḍi-
18. bōbaḷīya Kaluṛe mārgada supka " Jambūrā mārgada supka Soraba Guttī
mārgada
19. supka saha ṇ pēṭhegalāḷi aramanuṣupkake naḍavamṭthaubbhaya mārgake hē.
20. ru 1 ke rā visada leka " yinittī māluvisavanu Rudramuni devaru maṭa dhar-
make Śi-
21. vāρpitaṭvāṅgī bīṭevāṅgī a mūla visadallu ṇuṭṭīda hanavanu niṃmamā sīshya-
22. pāramparyavāṅgī āchandaṅgāṅkā sthāyigaṅgāṅgī " maṭa dharma naḍasikomāndu
bā-
23. hademdu koṭa mūlavisada dharma śāsana " yī Rudramuni devaru avara
sīshya
24. pāramparyavāṅgī " strī parigraha māḍa salladu " strī yeṭra yōgāśvarah kurya
25. Śivalīmpārchanam sarkru " vasamṭī tetra tūṛṭāni " sarvāṇi saptakam guhā
Harasya
26. pīraṇaṛthaṭantu " Śivabhrāṅka diyaṭā " dānaṃ tad vimalam prōktam kēvalam

Back—

27. mōksha-sādhanam tasmāt chātra tama glāthha Śivabhāṅkamakalmaśaṃ ṭas-
28. mai sarvaṃ praḍāṭayaṃ "
29. akshayaṃ phalaṃ ichhati " Śivavōṛi grubha yasa bhikshāṃ grubhāti
sakrutam "
30. kulum tayarate tēṇa sapta sapta cha sapta cha " dāna-pālanayōr madhyē
dānā-chhreyōṇu pā-
31. lanaṃ dānāt svarapati pālana Chhamkaram padam " svadatā dvi-
gunaṃ puṃyāṃ "
32. paratattanupālanaṃ paratattapahāṛēṇa sva datam nishphalam bhavē "
urticchodavidan
33. dvijāṛthaharanē " mitrāpadam vāraṇe " sam-prāpti śarane kalatra barane
svāmi gru-
34. kshi gōgrahe " yē saptaḥ puraṣāḥ parāṛm mmukhatayah kuṛuvaṃṭyu dāna
śina " taṃ tāna-
34. lōkya vilōkinām mnugayate | sūryōpi sūryyaṁ taram | yimttopidaṁ | ādi-
35. tya chaṁdrāvanilōnasācha | dyaurbhūmir āpohrudayaṁ Yamaśca | ahaśca rāstrisa
36. ubhēcha samdhyē dharmaścha jānāi narasya urtam | sri Śadāśiva

Praise of Śambhu.

Be it well. In the victorious year 1596 of the Śālavāhana era, the cyclic year Pramādi, on the 7th lunar day of the bright half of Phālguna:—

(With titles and descent as in the previous No. 40) Chennammāji got executed the mūla-viṣada śāsana to Mañébigē Rudramunidēva of Keremata at Yikēri, who has obtained pure and righteous Śivāchāra, as follows:—

As it was re presented that the taśivata pāṭhe got executed with the consent of the mahattu, in the victorious year 1515 of the Śālavāhana era, on the 10th lunar day of the bright half of Śrāvana, by Hīre Venkaṭapu Nāyaka ayya, had become ruined and that a copper śāsana should be got written for the same, and as that pāṭhe was brought and shown, on the authority of that old pāṭhe got executed:

In the 8 market-towns—Āraga, Kōdaṅgū, Yoḍe-baḷī, Āvinahāḷī, Kāmū-rū, Biddāra, Mosarūru and Māḷenahāḷī—belonging to Āragada vēṇṭēya, which has come down to us from a long time, the tax to be given to the palace on both ways at 4 visa per load;

In a śāna at Āraga, the tax at 4 hana per one lakh of areca-nut; tax in the Kaluse road of Kējadi hoblī; tax of the Jambūr road, and tax from the road between Sura and Guttī also; the tax to be given to the palace on both the ways at 1 visa per load.

Thus as we have granted the mūla-viṣa for the charities of Rudramunidēva’s mutt, you can carry on the charity of the mātt in succession of your disciples as long as the moon and sun endure. Thus is the mūla-viṣada dharma-śāsana given. This Rudramunidēva and his disciples in succession should not accept women.

Where a yōgīśvaram worship Śivalīṅga even once, Pārvati and Śaṅkumha, there all sacred waters (tīrthāṇi) dwell always. Whatever is given to a devotee of Śiva is an act of devotion and is free from sin and is an essential aid to salvation, etc., etc.

Note.

This record also belongs to the reign of Chennammāji like the previous one and is dated in Ś 1596 Pramādi Phāl-sū 7. Ś 1595 was Pramādi and the date would thus correspond to Wednesday, 4th March 1674 A.D.

The inscription records the renewal of the old grant issued by Venkaṭapu nāyaka on the palmyra leaf to the mātt of Mañébigē Rudramuni-dēva. The grant was re-issued on copper plate by Chennammāji on the above-mentioned date. The grant consists of some tax known as mūla viṣa collected in the 8 towns. What exactly is
meant by *mula visa* is not known. One other grant of this *mula visa* is mentioned in E.C. VIII, Tl. 46. At the end the record gives a curious warning to Rudramuni deva and his disciples that they should not accept women.

42

6th copper plate in the same matt.

Single Plate.

**महायोग्य**

1. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
2. या ते ते वा काव्यम् वर्णनम् महायोग्यम्
3. कहते ते अनुदेश्ये २३ उपदेशम् काव्यम्
4. कथानं ते न उपदेश्ये काव्यम् महायोग्यम्
5. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
6. कहते ते अनुदेश्ये २३ उपदेशम् काव्यम्
7. कथानं ते न उपदेश्ये काव्यम् महायोग्यम्
8. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
9. कथानं ते न उपदेश्ये काव्यम् महायोग्यम्
10. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
11. कहते ते अनुदेश्ये २३ उपदेशम् काव्यम्
12. कथानं ते न उपदेश्ये काव्यम् महायोग्यम्
13. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
14. कहते ते अनुदेश्ये २३ उपदेशम् काव्यम्
15. कथानं ते न उपदेश्ये काव्यम् महायोग्यम्
16. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
17. कहते ते अनुदेश्ये २३ उपदेशम् काव्यम्

**कार्यः**

18. या ते ते वा कार्यम् यथा वर्णनम् काव्यम्
19. या ते ते वा कार्यम् यथा वर्णनम् काव्यम्
20. या ते ते वा कार्यम् यथा वर्णनम् काव्यम्
21. या ते ते वा कार्यम् यथा वर्णनम् काव्यम्
22. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
23. कहते ते अनुदेश्ये २३ उपदेशम् काव्यम्
24. कथानं ते न उपदेश्ये काव्यम् महायोग्यम्
25. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
26. कहते ते अनुदेश्ये २३ उपदेशम् काव्यम्
27. महायोग्यम् कार्यम् यथा वर्णनम् काव्यम्
28. संस्कृतम् २३ उपदेशम् वर्णनम् काव्यम्
29. कहते ते अनुदेश्ये २३ उपदेशम् काव्यम्
30. कथानं ते न उपदेश्ये काव्यम् महायोग्यम्

130
Transliteration.

Front—
1. namas tumga-siṃśa-chumbi chaṃḍra-chāmar-chaṃra-
ve trailokya nagaraśambha mūla-stambhāya
2. Sambhave svasti śī rjayaḥhyudaya Śāli-
vāhana Śaka varūsha 1618 neya Yuva
3. samvatsarad Īrāvana śudha 15 luku śrimadd-E-
dāva-murāri kōte-kolāhala viśudha-Vaidīkā-
dvaita-sidhānta pratishtāpaka Śiva-guru-bhakti-pa-
rāyaścarāda Kejādi Sādāśivarāya nāya-
kara vamsādhava-rādā Saṃkāmaṇa nāyakara pra-
paurāguna Sādapanāya nāyakara nā-
yakara putrā Sōmāśekhara nāyakara dha-
rama patniyarāda Chemnammājīyavara
13. Āragada Kaṃbāla-Sidarāme dēvāra śiṣyāra
14. Virūpāksha dēvarīge baraskoṭṭa bhūmi kra-
yā dāna dharma śāsanā dharmaśvetadāna nīṃ-
ma kaiya kraya ga 185 sāsana barasi koḍuva
17. bage kānike ga 15 ubhayaṁ ga 200 yīṃnū-

Back—
18. ru varahanu aramanega tegadukomdu bīṭṭa
19. svāste Madhuvānka nāda śimepurāna suśīlā paśta-
20. di volagana Balagoda grāmadiṃḍa durgada Jāka-
21. pana Bhadramana svāsteyāna suṃkada Kōnapanimda
22. krayavāgi bāṁda bageyallū bīja kha 30 ke bhatta
23. kha 115 ke ga 143ś birāḍādīndā ga 24 ubha-
24. yam ga 161ś viṃgaḍādīndā Sālūrimda bīja
25. kha 3 ke bhatta kha 13 ke ga 1ś 1ś ubhayaṁ rēkhe pramā-
26. nu sistu ga 18ś hadinemṭuvaru varahanu svāste-
27. nū Śivārpatvāgi bīṭṭevāgi yī bhūmige netā lī-
28. mga mudre kallinolagula nidhi niśhēpa jala pāśhāna akshi-
Praise of Sambhu.

Be it well. In the victorious year 1618 of the Śālivāhana era, the cyclic year Yuva, on the 15th lunar day of the bright half of Śrāvaṇa:

(With titles and descent as in the above No. 40) Chennammājī got executed the following charter of the gift of land to Virūpākshadeva, disciple of Kambāla Sidārāmedēva of Araga:

The land granted after taking from you 185 gadyāṇas to the palace as the price and 15 gadyāṇas as the fee (kāṇike) for having got the charter executed; total 200 varahas:—From the village Bālagoda in the Paṭṭadī of the city in Madhuṃvanka nādu, from the lands of Jakapana Bhadraṇa of Durga, the lands purchased from Sunkada Kōnapa for 30 khaṇḍugas of seeds and 115 khaṇḍugas of paddy 1 4 gadyāṇas and 3 2 hanas; from Sālūr-for 3 khaṇḍugas of seeds and 13 khaṇḍugas of paddy 1 4 gadyāṇas and 1 1 hanas; total of the income is 18 2 varahas. As this much of land has been granted as an act of devotion to god Śiva, you may enjoy within the boundaries of the said land marked by stones bearing the symbol of linga on them the eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities, in succession of the disciples for as long as the moon and sun endure. Thus is the dharmā śāsana of the grant of land written.

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

Between making a new gift, etc.
Śrī Sadāśiva.

Note.

This is another grant of the time of Queen Chennammājī. The donee is Virūpākshadeva, disciple of Kambāla Sidārāmedēva. The grant consists of 30 khaṇḍugas of wet land which was granted by Chennammājī after taking its value of 200 gadyāṇas from the donee to the palace.
The date of the record S 1618 Yuva sam. Sravana su 15 corresponds to Wednesday, 14th August 1695 A. D.

43

7th copper plate record in the same matt.

Single plate.

7th copper plate record in the same matt.

Single plate.
Front—
1. nàmas túnga-sínä-chumbi chañdra-chāmara-chāravē trailókya-ñagarā-
2. rāmgha mútha-stambhāyā Saṃbhāve svasti śri jayābhhyuda-
3. ya Śālivāhana Saṅka varuṣa 1630 neya Saṅvañjaṭṭu saṁvatsarada
4. Maṅgha su 3 lu śrīmat sajjana suddha Śivačāra saṁpaṭhaṇa dyā-
vä pruṭṭhavi mahāmahattina vaḷagāda t'Tīrtharājakupadaḷa Virām-
mājjavaṭu kaṭṭhisada mahattina maṭhada dharmake Yēḍava Mu-
rāṛi kōte-kōḷāhala viśuḍha- Vaidikādvaita- siddhānta-pratishatāpa-
ka Śiva-guru-bhakti-parāyaṇarāda Keḷadi Sadāśivarāya-
5. nāyaṅaka vaṃśôdhahvarāda Siddappanāyaṅaka prapautaru
6. Śivappa nāyaṅaka pautaru Śōmaśēkha nāyaṅaka dharmapa-
tniyaraṇa Čhēṁpjumājjavaṭu putaru Basavappa nāya-
7. kara baṛasi koṭṭa yeṭṭina māṇyada śāsaṇada kramaṃvemṭendi-
8. re yē maṭhada dharmake prāku biṭṭa hadisindu yeṭṭina mā-
9. nyakke baṛasi koṭṭa nirūpaḷi yeḍavaraṇvēddarīmā āmele
10. kāḷavaḍhige vaṃdu sāri keḷati jinasi maṭhada dharmake ttari-
si koḷuttiddei adu dharmake sākāgadilla māṇyava biḍa-
11. bēkemdu Marīyappanaḷara ḍēḷiddarīmā yimāṭhada
12. dharmake biṭṭa māṇyada yeṭṭu naḍe 10 hattu yeṭṭina mā-
13. nyavanu Śivārputaṅga biṭṭeṅgaṛi yē hattu yeṭṭi-
14. na mēle aḍake menasu jhalipatṭe kaṇḍa muṃṭṭāda
15. ghaḍisina sarakho hōrrṭagī hēṛiṅkombha jinasa akki
16. bhatta rāgi uppu huḷi yemme tuṭṭa kāyī katta kā-

Back—
23. chu khobari ututte bella kabbina vidalā būsa muṃṭṭāda
24. jinasanu durgā Yikēṛi ghaṭṭada tteḷagana hōbaḷi suṃka-
25. dalli saha yeṭṭugala varna vayassugalanu ārasi yē pra-
Translation.

Praise of Sambhu.

Be it well. In the victorious year 1630 of the Śālivāhana era, the cyclic year Sarvañī, on the 3rd lunar day of the bright half of Māgha.

For the charities of the mahattinamaṭha, possessed of pure and righteous Śivāchāra, built at Tirtharājapura by Viramēji (with the usual titles and descent) Chennamēji’s son Basavappa Nāyaka got executed the following charter of the grant of freedom from bullock tax:

As Mariyappa represented (thus): as the old nirūpa of the grant of freedom from bullock tax for 15 pack-bullocks for the charities of the matt, is lost (? edavaravāgu) we were getting some grains once in a time for the charities of the matt and as that is not enough for the charities, a grant of freedom (from bullock tax) should be allowed a mānya for ten pack-bullocks has been granted as an act of devotion to god Śiva (with the same conditions as in the previous No. 40).

(Witnesses)—Sun, Moon, etc.

(Usual imprecatory verses)—dāna-pālanayōr madhyē, etc., sva-dattādvigunām puṇyam, etc., sva-dattā putrikā dhātri, etc., yatra yogīsvarāḥ kuryātu Śivalingārchanam, etc.

Śrī Sadāsīva.

Note.

This is another grant of exemption from bullock tax. It belongs to the reign of Basavappa Nāyaka, adopted son of Chennamēji. Basavappa Nāyaka granted,
at the request of Mariyappa, freedom from bullock tax for ten pack bullocks in place of 15 pack bullocks which had been previously granted through a nirūpa which was lost. This Basavappa nāyaka was ruling the kingdom between 1697 and 1714 A.D. The present record is dated in Ś 1630 Sarvajit sam. Māgha śn 3. Ś 1629 was Sarvajit and the date thus corresponds to Thursday, 15th January 1708 A.D.

8th copper plate record in the same matt. (incomplete)

1. 
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हंगणरे...

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23. ನೇವಿ ವೆಬ್‌ ಅನುಭವ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

24. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

25. ಹೇ ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

26. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

27. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

28. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

29. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

30. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

31. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

32. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

33. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

34. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

35. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

36. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

37. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

38. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

39. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

40. ನೇವಿ ವೆಬ್‌ ಎಂಜಿನ್ ಎಂಬ ಕೃತಿಯನ್ನು ಬಳಸಬೇಕು. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

41. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

42. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

43. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ

44. ನೇವಿ ಭಾಷೆಯಲ್ಲಿಯೂ ಮನೆಯ ಮೇಲ್ಸೆ ನೇವಿ
45. ದ ರಮೋಧ ದ ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಲುತಿಲ್ಲ ಕಲ್ಪಿಸುತ್ತದೆ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಲುತಿಲ್ಲ ಕಲ್ಪಿಸುತ್ತದೆ 
46. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಆಗಮಪತ್ರದ ಕಲ್ಪಿಸುತ್ತದೆ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
47. ಮಹಾಕೋಶದ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
48. ಮಹಾಕೋಶದ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ ಕಲ್ಪಿಸುತ್ತದೆ 
49. ದ ರಾಮೋಧ ದ ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆ ಕಲ್ಪಿಸುತ್ತದೆ 
50. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆ ಕಲ್ಪಿಸುತ್ತದೆ 
51. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
52. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
53. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
54. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
55. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
56. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
57. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
58. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
59. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
60. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
61. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
62. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 
63. ಪರಮಾಣು ದೆಂಬರಿಯಲ್ಲಿ ಸೃಷ್ಟಿಯನ್ನೇ ಕಲ್ಪಿಸುತ್ತದೆಗೆ ಕಲ್ಪಿಸುತ್ತದೆ 

Transliteration.

Front—

1. namast umga-simsha-chumbi-chandra-chamara-charave trai-lokya-nagararambha mula-
2. stambhaya Sambhavé svasti shri jayabhuyadaya Saliwahan Saka varusha 1634 ne-
3. ya Khara samvatsarada Chayitra sudha 7 lu shriyat-sajana-sudha-Sivachara-samparny dyavaya-
4. pruthvi mahamahattina valagada Mumgi nada sine Madogoppada grama-
5. tillara Mariyapparavara maga Samttavirappam kaattista mahattina mathake
   Yedeva-murari kote-kö-

Translation.
6. లాహాల విసుద్ధా-విద్యాద్వాటి-సిద్ధమ్మ-ప్రతిష్ఠాపాక శివగురు-భాకతి-
పరాయాణరాద కుణది సాదా-
7. శివరాయ నయాకార వాసుద్దీశావరాదా సిద్ధాపాం నయాకార ప్రపాతారు 
సిద్ధాపానయాకర ప్రపాతారు
8. సోమసేఖరా నయాకర ధర్మాపాటియాయాదా చేమన్నమ్మాయావార ప్రపాతారు 
సివాపానయాకర ప్రపాతారు
9. రు బారసి కొట్ట భుయ-దాన ధర్మా శసనాద క్రమవేషమందిరు యి మథాడా 
దార్శకు మిత్త స్వాస్తేగ సా-
10. సనఖ బారసి కొడాబితిమండి మారియాపానావార సాంతవ్రిపాం హిల్యాడం 
రు బారసి కొడాబితిమండి మారియాపానావార సాంతవ్రిపాం హిల్యాడం 
రు బారసి కొడాబితిమండి మారియాపానావార సాంతవ్రిపాం హిల్యాడం 
11. గి నాద సమయిండా ముదాగొప్పాడ గ్రామిండా కానకొప్పాడ సమాసిగిల 
చేమనిండా సిద్ధాయింండా 
12. గా 10'4 బారధాయిండాగా 3'1 లు గా 8'2' భాత కా 1 కీ 1'4్ధోమా బాధియిండా 
గా 3'4 అము 
13. గా 22'3' పారమైంభ అడిక పాలుయిండా కాంతగుతిగైండా గా 1'ష ఉభయామ 
గా 23' రే 
14. అపేష్టిడా నాశ్యాడ బాగ్గె ప్రాకు నిలిసిదు కొట్టు ముంద బిధ కచ 5 కీ 
గా 3'2 ప్రేష్ట హేడ్డార బిలు-
15. బిధ కచ 7 కీ 3 కాటలుగిండి హోళెయ బాలియా బిధ కచ 3 కీ 2 కీ 2 కీ 2 
గా ముండిగిల బాయలు విగిల 
16. ముంద బిధ కచ 10 కీ 6'2' అముత బిధ కచ 25 గా 14 కీ వివార సిద్ధా-
యిండా గా 7 '3' 
17. రాధాయిండా గా 6'3' ఉభయాంగా 14 నిలిండ సుడిసిండా గా 9'2'3 గ్రామ-
నాశ్యాడిండా 
18. రా సామవతసారాండా కాడిదా బాగితా గా 11'1' ఉభయాం 
మా 10'3' 
19. స్తాలవేచాకోటి బారధాయిండా '2'ష అము గా 11'1' స్తాలవేచా 
డాడి 
20. యయిహ బులి రేష్ట గా 2'4'3 
నిలిండు సుడి 
21. స్తాలవేచాకోటి బారధాయిండా '3'2' 
గ్రామ నాశ్యాడిండా '1' జి 
22. స్తాలవేచాకోటి బారధాయిండా '1' 
గ్రామ నాశ్యాడిండా '3' 
23. నాశ్యాడిండా '1'8 బిధరా 
కోట్ట జెట్ట గ 
24. ఉత్తావా కోట్ట ఉత్తర కోట్ 
25. ను ఆరామనే గుడాకోట్ ఉ 
ఫిర్ 

18*
26. ubhayaṃ ga 16\'1\'40 Madhuvanika nāda śimyeṣīṃḍa Jamṃbetala āra grāma-
dīṃḍa prāku rēkhe biṇa kha
27. 0 150 kroṭa mara 2,800 ke saha kula ga 100 arevāṣiyinḍa ga 50 Homne
nāyakana birāḍa ga 10
28. amṭu ga 160 birāḍa 4\' lu ga 8 vecha birāḍa 4\' lu ga 12 Durgada bhata kha
4\' 2\' lu kha 60 ke
29. ga 12 amṭtu ga 192 ke vipāra prāku rēkhe ga 150 Vyaya samvatsaradalu
kūḍidu prāku Śāvarī sam-
vatsaradalu nilisida naśṭadīṃḍa ttōṭa mara 4,000 ke prāku rēkhe lu
baradu ma 2800 sudha ma 1,200 ke
30. prāku nilisida naśṭadīṃḍa kūḍidu ttirumalaya paṭṭi baraakoḍuvāga nilisida
bagelu ga 42 ubhayaṃ ga 192
31. umbuli mānyadīṃḍa gaudumbaliyinḍa biṇa kha 2 ke bhata kha 6 ke
ga 4\' 2\' ttōṭa mara 500 ke adake na 26\'2

Back—
33. Prabhava samvatsaradalu hechida adake sāvira 204 ubhayaṃ adake sāvira
47 ke ga 4\' 1\'2
34. ubhayaṃ ga 5\' ra Kānatērininḍa ga 3 devastāṇadīṃḍa Talāŭra Śaṃkra
dēvariṃḍa biṇa kha 6 ke bhata
35. kha 18 ke ga 22\' Virōḍhi samvatsaradalu hechicha jaṁbeyiṃḍa Viśva-
nāthapuradu svāsteyiṃḍa biṇa
36. kha 10 ke bhata kha 40 ke ga 5 Vikrama samvatsaradalu hechicha dāśōha
ga 4\' 43\' amṭtu ga 208\'4
37. vimgada Mragalale grāmak 14 uttāra Viśvanāthapurada agrahāmake ga 5
nilisidu Talāŭra Śaṃ-
kara dēvariṃḍa ttirumalaya paṭṭi baraakoḍuvāga ga 2\'2\' amṭtu ga 7\'3\'
sudha ga 20
38. vara sistinḍa ga 192\' 2\'4 uttāradīṃḍa gaudumbaliyinḍa ga 54\' nashta-
dīṃḍa Kānakērininḍa
39. ga 3 amṭtu ga 20/23\' ke vipāra aramanego kraya ga 15 27\'3 nu tegadukōpdu
uttāra koṭṭa-
41. du ga 153\' 2\' sistina nashta hechchīghe naṣṭa bagelu saha nilava
baradu bāha bagelu Śivārpiravā-
42. gi koṭṭadu ga 48\' ubhayaṃ ga 201\'2\' aruvaṭu agrahāraya śimyeṣiṃḍa
Gudekoppadu
43. grāmadiṃḍa gade biṇa kha 17\'3 Śripati Krushnana svāste biṇa kha 9
ubhayaṃ biṇa ga 26\'2 ke gadibha-
44. tta kha 145\'2 ke ga 1410\'2 birāḍa ga 2\'1\' dasōhadīṃḍa 1 amṭtu ga 17 \'31
prāku vidhisi-
45. da nashtadimda bhatta krayavasi nashtadimda ga 34 1½ ubhayam ga 20½
4½ Talafirindra rekhga 55½ ke
46. vivara Kānatarina sistiniinda ga 1 praku nilisida nashtadimda totada stala
apujagi stalavāda sam-
47. manda mahājanamgālu varādisti koḍuttidda bagelu ga 42½ Namdana
samvatsaradalu a-
48. maṭa nilisida bagelu ga 4½ 4½ hottale varādada bagelu ga 6½ amttu
ga 53½ 4½ kāna tériniindaalu
49. ga 8 0 ubhayam ga 54½ ubhayam ga 55½ ubhayam ga 76'4½ ke vivara
kraya ga 18'3½
50. nu aramanege tegedukomdu uttāra koṭṭadu ga 18'3½ praku nilisida nashta-
dimda Śivāpitte
51. vaṭi bitṭadu ga 58'1½ ubhayam ga 79'4½ Tumbusi sime Gopiseṭṭi koppada
grāmadi-
52. mda praku niḍuvattina nashtakke nilisida bagelu Viṣu samvatsaradalu
sānige bandadu praku si-
53. stu ga 18'2 Chitrabhānū samvatsaradalu hechhidu ga 22½ 3 ubhayam ga
36 dāsahidimda
54. '1½ ubhayam ga 36'1½ ke aramanege kraya ga 36½ 2½ nu tegadu komdu
uttāra ko-
55. tṭadu ga 36'1½ ke vivara sistiniinda ga 27'1½ gauḍumbali uttāradimda
ga 9 lu ubhayam-
56. ga 36'1½ Chikamorasada grāmadiṇḍa praku niḍuvattina nashtake nilisida
bagelu Kumbusi thā-
57. na-gārsana mukhāṃṭra koppala māgida bhūmiyimda nashtadimda ga 49
ubhayam ga 406'1½ ye-
58. dattare sime kambhadahāla grāma dimda rekhga ga 28ke uttāra Hamppe
jātrege mahattinava mu-
59. khāṃṭra naḍava dharmake ga 22 sudha ga 16 Dūndubhi samvatsaradalu
hechidu ga 29'1
60. ubhayam ga 37'1 dāsōha '1½ grāma sunka '1½ gaṇachārariṇḍaldu '4amttu
61. ga 37'4½ ke vivara praku niḍuvattige nilisiddalli sānige banda bagelu
sistiniinda ga 29'3½ gau-
62. dūmbaliyimda ga 1 nashtadimda ga 7'1 amttu ga 37'4½ Homnehaṭṭi
grāmadiṇḍa sistiniim-
63. da ga 10 ubhayam ga 47'4½ ke vivara kaṇive horagānimda Bidirūra
pētevalage saū-
(There seems to have been one more plate which is perhaps missing).
This record appears to have contained one other plate which is perhaps missing. It belongs to the reign of Basavappa Nayaka. The details of the descent of the ruler given in the record are the same as those given in the previous records of the same matt and from the line 10 onwards the record gives the details regarding the grants previously made to the matt constructed by Sāntavirappa, son of Mariyappa, son of Nambiyannaśetti, in the village Muddagoppa of Munjanāda sīme. This was recorded by the king at the request of Sāntavirappa.

The date of the record is given as Ś 1634 Khara sam. Chaitra śu 7. Ś 1633 Khara sam. and the date would thus correspond to Thursday, 15th March 1711 A.D.

9th copper plate record in the same matt.

Single Plate.

মাধ্যমঃ—

1. নামাঙ্কনঃ ১৬৩৪ খৃষ্টাব্দের পঞ্চম মাসের ৭ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
2. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
3. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
4. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
5. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
6. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
7. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
8. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
9. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
10. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
11. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
12. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
13. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
14. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
15. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
16. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
17. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
18. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
19. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
20. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
21. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ

কোনঃ—

22. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
23. নামাঙ্কনঃ ১৬৩৩ খৃষ্টাব্দের পঞ্চম মাসের ৩ তারিখের পাঁচ পুলকের নামাঙ্কনঃ
24. ನಮಸ್ತುಂಗ - ಎಷ್ಟು-ಚುಂಬಿ ಚಾಪ್ರಾ - ಚಾಮರ - ಚಾರವೇ ತುಲ್ಯ್ಕಯ - ನಗರಾರಾಂ
25. ಭಾ ಮುಲ - ಸಂಬಳ್ಯ ಸಂಬಳವೇ ಸವಸಿತ ಸ್ತ್ರೀ ಜಯಭಯುದಯ ಸಾಳಿವಾ- 
26. ಹಾ ಶಕ್ ವರುಷಭಾಗೇ ಸಭ್ವಾಕ್ರಿತ ಸಂವತ್ಸರ ಪಂಗುಪ ಸು -
27. ದಾ 15 ಲ್ಲು ಸ್ರಿಯಾ - ಸಂಹಾ - ಸಿವಾಚಾ - ಸಂಪರ್ಭ ದುರ್ಭ - ಆತ್ಮ - 
28. ಹಾ ಮಹಾತ್ಮ ವಳಳಗಾದ ಬಿದನಾಯೇ ವೃದ್ಧ ಹೋಘ ಮಾರ್ಗದಾಲು ಕೋ -
29. ದಂಜಲು ಬೋಕಸ - ಸಿದ್ಭಸರ ಆಯಾ ಹೆಂದಾತಿ ವಿರಾಂಕ - ಮನು ತಾಂ ಮಗ -
30. ಭಾಡರೆಯ - ಹೆಸರನು ಕಾಟಿಸು ಮಹಾತ್ಮ ಮಧ್ಯ ಧರ್ಮಕೆ ಯೋದ್ಯ - 
31. ಕೋಟ - ಕೋಟ ಮೂಲಕ ಪರಕ - ಧರ್ಮಕೆ ಕೆಲಸ - ದಾವಾ ಶಾಸ್ತ್ರ ನ್ಯಾಕರ -
32. ವಾಡು ಸಿವಾಪನ್ಯಾಕರ ಪೂಪುಳ್ಳ ಸೋಮೇಶ್ವರ ತಯ ದರ್ಮಕೆ -
33. ತುಂಬಾರೆಯ - ಧರ್ಮಕೆ ಮೂಲಕ ಕೋಟ - ಕೋಟ ಹೋಘಾ ಮಾರ್ಗದಾಲು ಕೋ -
34. ಕೋಟ - ದಾ ಕೋಟ ಮೂಲಕ ಪರಕ - ಧರ್ಮಕೆ ಕೆಲಸ - ದಾವಾ ಶಾಸ್ತ್ರ ನ್ಯಾಕರ -
35. ಕೋ -

Transliteration.

Front—
1. namastunga-êiras-ôumbhi chaapra-õhâmara-ôharavê trailôkya-nagarâram
2. bha múla-samabhâya Samblavê svasti sti jayabhayudaya Śalivâ-
3. hana Śaka varusha1645neya Šuhahkritu samvatsaràda Phâlguna śu-
4. da 15 in śrimat sahâ-sudha-Sivâchâ-sampaśna dyâvâ-pruthvi-ma-
5. hâ mahâattina wâlagâda Biderûrimda Arâgaka hóha mârgadallu Kô-
6. dûrallu Bokasta Sidabasaवयana hemdattë Vîraänmanu tâna maqa 
7. Bhdrayana hesaralu kaâtiśa mahâttina mathada dharmaka Yeçava murâ-
8. ri kote-kôlâhala viśuddha-Vâdikâdvaita-sidhâmtha-pratishâtapaka Sivagu-
9. ru-bhakti-parâyanarâda Kaladi Śâdâśvâ nâyakara vamsâdhba-
10. varaâda Sivapanâyakara prapatru Sômaekharanyakara dharmapa-
11. tniyârâda Cheânanâmâjiyavara pautraru Basavapanâyakara putra-
12. râda Sômaekhara nâyakaru barasi kotta yettina mânâya sâsanâda kra-
13. mavemttëmdare yi mathada dharmake bûta mânâya yettige sâsanava 
   barasi ko-
14. ñabêkemdu Nirvâñaiya mânânavaru hêlijdârimdha barasi koâdhu yi 
   mathâ-
15. da dharmake bûta mânâya yada yetu nade 5 ayidu yettina mânnya-
16. vanu Sivârpiravâci bûtu yi yettugala mele adike menasu jha-
17. lipeâte kavâda mûntâda ghaâdisina saraku horâtâgi hêrikom-
18. ba jinisu akki hatta râgi upu hulî dida ja bûsa yêmâne tûppa bê-
19. lê bella kâyi katta kâcu khoberi nirulî belulî uttute kharjûra 
20. mûntâda jinisam Durgada hûblî sumka Yikëri hûblî sum 
21. ka ghâtâda kelagana hûblî sumkada shêna-galali sahâ yettugala

Back—
22. varâna vayasugala barasi yi prâmûnu jinisam hêrika-
23. rûdu śâdudarûsanaku nîdhi mûdikôdu mahattu pârampâ-
Praise of Śambhū.

Be it well. In the victorious year 1645 of the Śālivāhana era, the cyclic year Subhakrit, on the 15th lunar day of the bright half of Phālguna:—

For the charities of the mahattīna matha which is possessed of pure and righteous Śivāchāra and is among the mahāmahattus of heaven and earth, built by Viśrama, wife of Bokasta Sidabasavaya, in the name of her son Bhadraya, at Kōdur on the road leading to Āranga from Bidiūr, (with the same titles and descent as in the above No. 43) Basavappa Nayaka's son Somaśekhara Nayaka got executed the following charter of mānya for 5 pack bullocks as an act of devotion to god Śiva. (The details, and the imprecatory verses are the same as in the above No. 40).

Note.

This record belongs to the reign of Somaśekhara Nayaka II, son of Basavappa Nayaka and records like many other copper plate grants of the matha, the grant, by the king, of freedom from bullock tax. This freedom was granted on 5 pack bullocks and the grant was made by the king at the request of Nirvānaya, the king's father-in-law. Nirvānaya was a great scholar who wrote a Sanskrit Commentary on Kriyāsāra. He has also written an independent work in Kannada known as Śivapujāvidhāna. He appears to have exercised a great influence during the reign of Somaśekhara Nayaka II. According to Keladi Parāvajīya (p. 178) the king is said to have vested all the powers in his father-in-law. (See also E. C. VIII, Tl. 6, 87, 183, 184; M.A.R. 1916, p. 68 and 1933, p. 199). The date of the record, viz., 5 1645 Subhakrit sam. Phal. ā. 10, corresponds to Sunday, 10th March 1728 A. D.
On a stone set up near the north wall of the prakāra of the Subrahmanya temple at Kukke Subrahmanya.

1. "...
2. ...
3. "...
4. ...
5. "...
6. "...
7. "...
8. "...
9. "...
10. "...
11. "...
12. "...
13. "...
14. "...
15. "...
16. "...
17. "..."
The place, Kukke Subrahmanya, is situated in Puttur taluk of the South Canara District. It is to the west of the Mysore State, and very near its border. It is one of the famous holy places in South India. Though it did not form a part of the Mysore Kingdom, the Mysore rulers and people have granted to the temple a number of lands and villages, at various times in the past.

Even now the Mysore Government conducts a number of festivals for the god and grants free distribution of food among the Brahmans annually. On the occasion of the tour of His Highness the Mahärāja of Mysore to this place, the Deputy Commissioner of the Hassan District wrote to this department that the copper and lithic records of the place might be examined. Accordingly the place was visited and the records were examined.

The lithic and copper plate records of the temple are briefly noticed by Mr. V. Rangacharya in the work “Inscriptions of the Madras Presidency,” Volume II, p. 876. Two lithic records are briefly mentioned in the Annual Report of South Indian Epigraphy for the year 1927-28 and one of them is published in South Indian Epigraphy, Vol. IX. The other unpublished records are now published in this Report.

The present record is on a stone set up to the north of the temple near the prakāra. Though it is eight years later in date than the one in front of the temple, it is yet an important record giving information about the holy place. But unfortunately owing to the action of fire, a large portion of the stone has peeled off and the letters are lost, so that a few lines of the earlier portion only can be read.

The record begins with the praise of Gaṇḍhipati and Siva. It then gives the tradition about the settlement of Kumārasvāmi and Śeṣa at the place. The god is said in the inscription to have been the granter of the desires of his devotees.
Mādhava-mantri, the famous governor of Gōva and Araga, who defeated the Muslims and was a great scholar appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

The date of the record, vii, Prabhava sam. Pushya ba 3, corresponds to Wednesday, 16th December 1388 A.D., during the reign of Harihara II.

Copper plate record in the Subrahamanya temple at Kukke [Plate VII, 2].

3 plates: Ring with no seal.

Nāgari characters: Kannada language.

I

1. सुधा के द्रव्यवस्था द्रव्यपतीस्वते द्रव्यपतीस्वते
2. द्रव्यपतीनां द्रव्यपतीनां द्रव्यपतीनां
3. द्रव्यपतीनां द्रव्यपतीनां द्रव्यपतीनां
4. द्रव्यपतीनां द्रव्यपतीनां द्रव्यपतीनां
5. द्रव्यपतीनां द्रव्यपतीनां द्रव्यपतीनां
6. द्रव्यपतीनां द्रव्यपतीनां
7. द्रव्यपतीनां द्रव्यपतीनां
8. द्रव्यपतीनां द्रव्यपतीनां
9. द्रव्यपतीनां द्रव्यपतीनां
10. द्रव्यपतीनां द्रव्यपतीनां
11. द्रव्यपतीनां द्रव्यपतीनां
12. द्रव्यपतीनां द्रव्यपतीनां
13. द्रव्यपतीनां द्रव्यपतीनां
14. द्रव्यपतीनां द्रव्यपतीनां
15. द्रव्यपतीनां द्रव्यपतीनां

II

16. द्रव्यपतीनां द्रव्यपतीनां
17. द्रव्यपतीनां द्रव्यपतीनां
18. द्रव्यपतीनां द्रव्यपतीनां
19. द्रव्यपतीनां द्रव्यपतीनां
20. द्रव्यपतीनां द्रव्यपतीनां
21. द्रव्यपतीनां द्रव्यपतीनां
22. द्रव्यपतीनां द्रव्यपतीनां
23. द्रव्यपतीनां द्रव्यपतीनां
24. ದೈವಿಕ ಚರಣ ೦ হೌ  ಕಾಲ ನಿವ
25. ಜನಪರೀ ೭೦ ಕಾಲ ಪತ್ತೆ
26. ಪ್ರಧಾನ ಜನ ವಾಸ ೦ ಕಾಲ ನಿವ
27. ಷಂಗಾಲ ಪತ್ತೆ ೦ ಹೌ  ಕಾಲ
28. ವ್ಯತ್ಯಾಸದ ಪತ್ತೆ ೦ ಹೌ  ಕಾಲ
29. ವ್ಯತ್ಯಾಸದ ೭೦ ಮೂಲ ಪತ್ತೆ
30. ನಂದಿಯ ಪತ್ತೆ ೦ ಹೌ  ಕಾಲ

IIಜೀವಾ ಸಂಸಾರ ಕೋಶ
31. ಜೀವಾ ಜೀವಾ ಜೀವಾ ಜೀವಾ ಜೀವಾ ಜೀವಾ
32. ಶೃಂಗಸ್ಥಾ ಚಳನಾ ಕಾಲ ಒಯ
33. ಮಟ್ಟೆಯ ಮಟ್ಟೆ ಉಳಿದ ಮರ
34. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೭೦ ಚಕ್ರ
35. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
36. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
37. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
38. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
39. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
40. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
41. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
42. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
43. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
44. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
45. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
46. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.
47. ಮಟ್ಟೆ ಮಟ್ಟಾದ ಮರ ೬೦ ಚಕ್ರ.

IIIಯೋಜನಾ ಸಂಸಾರ ಕೋಶ
48. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
49. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
50. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
51. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
52. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
53. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
54. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
55. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
56. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
57. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦
58. ಯೋಜನಾ ಹೌ ೯೪, ಸಂಪತ್ತು ೯೪, ಹೌ ೭೦, ಸಂಪತ್ತು ೭೦

Transliteration.

1. svasti śrī Gaṇāḍhi-patayēṁ namah 
2. śrī gurubhyōṁ namah 
3. namastum-
3. ga-sīraś-chuṃbi chaṇḍra-chaṇḍarāja-cha-
4. rave l trailōkya-nagarāmaṃbhāma mū-
5. la-stambhāya Śambhāve l śrīmaṇ-ma-
6. hārājādhiraṇa-rājaparā-
7. mēśvara śrī Vīra Harihara
8. rāyara kumāra Pratāpa Bu-
9. kka mahārāyara nirūpa-
10. dīm Maṃgalūra rājavanū
11. Gōveya Bāchappavoḍeya-
12. ru āluthalli Śakavaru-
13. sha 1329 vartamāna Vyaya sam-
14. vatsarada Chaītra šu 1 dalū Ka-
15. ḍabada sthalada Kukkeyada dē-

II-A—

16. varige koṭṭa dharma sāsana-
17. da krama-vemtemdare Kukkeyada-dē-
18. varige ulāṃthā dēvara stha-
19. ladaḷa aramanega nāiva-
20. ru pādamūligalu toruva
21. vastuvina vivara kulada ha-
22. na hadināru haṇavimge varu-
23. sha 1 kaṃ kāti ga 160 kilo-
24. khaliṇḍa varuṣha 1 kaṃ kā ga 54
25. jōdi kā ga 40 naṭṭina bhatta
26. mūde 45 ke kā ga 11 kaṃtha
27. kāṇike varuṣha 1 kaṃ kā ga
28. 5 ubhayaṃ varuṣha 1 kaṃ teruva
29. kāti ga 270 Bukkarāyaru
30. māḍida dharmakke Kukkeyada

II-B—

31. śreṣṭhavaha mūvatta yeraḍu graṃ-
32. da mahā sahasrakke kā ga 124
33. nuliye śuddha ga 146 nū Maṃga-
34. lūra mūrusāvira parivā [ra] tam-
35. ma jivitake prativarushadalū
36. uttārava maṭikomḍu tamma kaṃ-
37. dhyaḥchärake barasikomḍu mā-
38. dida dharmada vivara dēvara nai-
39. vēdyake prati di 1 kaṃ dēvara hā-
Translation.

Be it well. Obeisance to Gāṇachipati: obeisance to the Gurus. (Praise of Sambhu).

While, by the order of Pratāpa Bukkarāya mahārāya, son of the illustrious mahārājādhirāja rājaparamēśvara śri Vira Hārihararāya, Bāchappavoḍeya of Gōve was ruling the Mangalūr kingdom; in the year 1329 of the Śaka era on the 1st lunar day of the bright half of Chaitra:

For the charities of the god of Kukke in Kaḍaba sthala, the dharmasāsana granted is thus: The details of the articles to be given by the pādamūligas of the palace from the lands belonging to the god of Kukke: for 16 haṇas of kulada haṇa 160 kāṭi gadyāṇas for one year. From kilokkal 54 kāṭi gadyāṇas for one year, 40 kāṭi gadyāṇas from jōdi, 11 kāṭi gadyāṇas for 45 bundles of paddy seeds; kanṭha kāṇike 5 gadyāṇas for one year, total 250 kāṭi gadyāṇas to be given for the charities made by Bukkarāya: for the mahāsahasra of 32 villages among the best of Kukke, 124 kāṭi gadyāṇas (after deducting this) the charity made after getting the remaining 146 gadyāṇas written for their kandāchāra and deducting for their livelihood by the 3,000 families of Mangalūr thus: for the god’s food offerings; at 5 hānis of rice per day for 1,800 hānis of rice for one year, at 12 hānis of rice per bundle (mūde) of paddy, 150 bundles of paddy, at one gadyāṇa for 4 bundles 37½ gadyāṇas; for two perpetual lamps
20 gadyānas; for the ghee of the food offering of the god gadyāna 13; for incense 1½
gadyānas; for betels 2 gadyānas; for 2 Vēdaparāyanas (reciting of sacred texts) and
one Śrī-Rudra, thus for 3, gadyānas 72; thus gadyānas 149, total 270 gadyānas will
continue for as long as the moon and sun endure. This charity will be conducted
by the temple servants of the place in bāngaraṇadattana.

(Impraeatory verses: svadattam para dattam, etc., ēkaiva bhagini lōke, etc.)
Signature—The writing of Bāṭhanā.

Note.

This record is noticed by Mr. V. Rangacharya in the “Inscriptions of the Madras
Presidency,” Vol. II, p. 876, as No. 303. It records the grant of 270 kāṭi
gadyānas by the pādamūligas for the worship, etc., of the god Subrahmanya at Kukke
during the reign of Bāṭhappavoḍeyar at Gōva. Bāṭhappa Voḍeyar was a subordinate
of Bukka II the Vijayanagar king. He ruled the Gōva kingdom after Mādhava-
maṭṭari. His brother was Nāraḥari. He had also the name Bhāskara. A number
of inscriptions refer to him (see E.C. VII, Hn. 71; M.A.R. 1941, p. 204; etc). In
M.E.R. 1927, No. 369, he is referred to as ruling the kingdom of Bārakūr under
Bukkarāya.

The date of the record, Śī1329 Vyaya sam. Chaitra śu 1, corresponds to 21st
March 1406 A.D.

48

Another copper plate record found in the same Subrahmanya temple.

Single plate.

1. गद्यासारकु हैष | हैषकालासारकु हैष | हैषकालासार | हैषकालासार | हैषकालासार
2. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
3. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
4. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
5. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
6. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
7. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
8. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
9. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
10. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
11. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
12. हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासारकु हो | हैषकालासार | हैषकालासार
13. ಯಾತ್ರೆಯ ಮಾರುತ್ತಿರುವ ಪತ್ತಾದ ಪ್ರಯಾಣಕಾಲದ ಪ್ರತಿಪಾದನೆಗಳಿಗೆ ಸೇರಿದು ದೃಢವಾಗಿ
14. ಪಟ್ಟೆಯಲ್ಲಿ ಪ್ರವೃತ್ತಿಯಲ್ಲಿ ವಿಶೇಷವಾದ ಪ್ರವೃತ್ತಿಗಳು ವಿಶೇಷವಾಗಿ ವಿವರಿಸುತ್ತದೆ.
15. ಕೇವಲ ರೋಮಾಂಚಕರ ಇತ್ಯಾದಿಗಳನ್ನು ವಿವರಿಸುವ ಕೆಲವು ವಿದ್ಯೆಗಳನ್ನು ಲೇಖ್ನಿಸುತ್ತದೆ.
16. ಇದು ಎಣ್ಣೆಯಾಗಿ ದೃಢವಾಗಿ ನಿರ್ಜಿಂಡಗೀತ ದೃಢವಾಗಿ ನಿರ್ಜಿಂಡಿಸುತ್ತದೆ.
17. ರೂಪದ ಮೇಲೆ ಕೆಳಗೆ ಕೆಲವು ವಿದ್ಯೆಗಳನ್ನು ಲೇಖ್ನಿಸುತ್ತದೆ.
18. ಇದು ಎಣ್ಣೆಯಾಗಿ ಸೂಚನೆ ಹಾಗೂ ಪ್ರಶ್ನೆಗಳನ್ನು ಹೊಂದಿರುವ ಕೆಳಗೆ ಕೆಲವು ವಿದ್ಯೆಗಳನ್ನು ಲೇಖ್ನಿಸುತ್ತದೆ.
19. ಬೀಜಗಳಿಗೆ ದೇಶದ ಮುಖಂಡ ಮತ್ತು ಅಧಿಕಾರಿಗಳ ವಿದ್ಯೆಗಳನ್ನು ಲೇಖ್ನಿಸುತ್ತದೆ.
20. ಇದು ಎಣ್ಣೆಯಾಗಿ ಸೂಚನೆ ಹಾಗೂ ಪ್ರಶ್ನೆಗಳನ್ನು ಹೊಂದಿರುವ ಕೆಳಗೆ ಕೆಲವು ವಿದ್ಯೆಗಳನ್ನು ಲೇಖ್ನಿಸುತ್ತದೆ.
21. ಬೀಜಗಳಿಗೆ ದೇಶದ ಮುಖಂಡ ಮತ್ತು ಅಧಿಕಾರಿಗಳ ವಿದ್ಯೆಗಳನ್ನು ಲೇಖ್ನಿಸುತ್ತದೆ.

Transliteration.

1. namastumga-siras-chumbi chandra-chamara-charave | traillokya-nagaras-rambilha muna
2. la-stambhaya Sanmabhava | Harer lilavarahasaya damshtra-damdas-sapatuvah | Hemaha
3. dri kalanu yatra dhatri-chharta-sriyam dadhavavasti sir vijayabhyundaya 
Sali
4. vāhana Śaka varṣhaṁgału 1588ra Viśvāvasu nāma samvatsarada Chaitra śu l
5. lu śrīmat Subramhmanya dēvarige l Ātrēya gōtra Āpastaṁbhasūtra Yajus-sā
dlādhyāyarunnu Sōmavamsōdbhavarunndā Aravīti Rāmarāju Raṁgapa l
7. Rājajyaravarige pautraru Gōpalārājajyaravarige puttrarāda śrīmad rāj-
dhirāja rājaparamēsvara śrī virapattāpa śrī vīra Śrīraṁgarāyadēva mahārā-
dyarayaravaru l Vēḷapūri sthaladalli ratna śimhvaśanādhyaksharāgi prithvi-
sā-
drājya vāḷutalu śrīmat Kukke Subramhmanya dēvarige l Ātrēya gō-
trāpastaṁba sūtra Yajus sākhādhyāyarunnu Sōmavamsōdbhavarunndā-
da Aravīti Rāmarāju Raṁgapa rājajyaravarige pautraru Gōpalārāja-
yyaravarige puttarrāda śrīmad rājādhirāja rājaparamēsvara śrī vīra prattāpa,
drī vīra Śrīraṁgarāyā dēva mahārāyarayaravaravu samarpita bhū-dāna dharma
15. śāsanaṅkramaventemdarā l Bēḻurige salluva Malali hōbalīyaḷagana Hā-
leo-Bēḻur grāmakke yalla chatussimā vivara l Hēmāvatige mūllu Morasā-
garabaliye paschima l kabinagaddhe valagāgi nadeva Hāle-Bēḻuru Kupṭarara Hū-
18. mūlge daksinha l Vadhurige uttaraṅgāṁpyā Hāle-Bēḻuru grāmavandānum
19. Bēḻurige salluva Kibboṭṭunadā Baṛjikeriyaḷagina Doṇanāgara grāma-
20. kke yalla chatussimā vivara l Bayikēri grāmakke daksinha l Guddesaptege
paschima
21. Chikanāgarakke uttara l Hēmāvatige mūllu l āgimihyā Doṇanāgara grāma

Back—

22. dunnu l Kibboṭṭunadūvalagina Kogadavallīgē salluva l Nichanahallīge pa-
23. schimavāgimhē Hāle-Bēḻurgrāma vandunu Doṇanāgaragrāma vandu-
nu dodavathāra ha
24. bagadde mātraṇunu yittathā tithā punya kāladalli sahīranyōdakādānādārā-
pūrvaka-
25. vāgi trīkaraṇa trīvāchakāvāgi śrī Subramhmanya sthaladalli śrī Vemkaṭēs-
vara prītiyāgi
26. a sthaladalli nādsuva annadāna dēvarige pūja munlapā daṁmagalāgi śrī
Krishnā-
27. rpanavāgi dārādatta māḍaddhevaḍakāraṇa l Hāle-Bēḻurunu Doṇanāgara-
vunu Do-
28. davaṭṭhāraṇa gaddenu kūḍā yī yerādu grāmāgala yī gaddeya yalle chatus-
śimo vāgim-
29. āhā nīdhi-mikṣhēpa-ja-lā-pāshānākṣhīnāgāmi-siddha-sādhyangalēmba yash-tabhōga tēja-svāmya-

30. mguālunu dānādi vinīmaya vikrayakke salluvasāte anubhavisikorādu yī bhūsvāsthyā

31. phaladiṃda sādharmagala nādasasikorādu ā-chaṇḍārkasthāyi āgi anubhavi-

32. sātasikorādu bhaktanādu

33. nannalli prasanaavāgabēkeṇdu śrīmat Kukke Subrahmaṇyā dēvarige Ādēśa gōtrasamāna sū-

34. traru Gōpālarājyaaravargive putrāda śrīmad-rājadhirāja rājaparamēśvara śrī

35. vīra pratāpa śrī Virarangarāya dēva mahārāyarayyaravaru samarpi [si] da bhūdhāna-da-

36. rma śāsana dāna-pālanayōr-madhya dāna-chhreyonyūpanāman dānāt-svar-

37. gam avāṃnāti

38. pālanād achronaṃ padam ēkaiva bhagunī lōkō sarveśhām ēva bhūbujaṃ nā-

39. bhūcāmu na kara gāpyā dē-

40. vadaṭṭa vāsūṇḍharaś svadattāṃ padrattāṃ vā yō

41. harēta vasūṇḍharaś śashtriavarga sahasrāṇi

Note.

This inscription is noticed by Mr. V. Rangacharya in his "Inscriptions of the Madras Presidency", Vol. II, p. 876, as inscription No. 306. It records the grant of the villages Hāle-Bēlūru and Dōḍanāgara and some wet lands at Dōḍavaṭhāra, for the food offerings, worship, etc., of the god Subrahmanya at Kukke. The donor is Śrīrangaṛaya, son of Gōpālarājayya, and grandson of Āravī Śrīmarāju Rangapa-

ra Yayınya, of Ādēśa gōtra and Āpāstamba sūtra, follower of Yajūśākhā and born in Sūmavamsa. This Śrīrangaṛaya was ruling at Bēlūr when he made this grant. There are many of his records (E. C. V Bl. 80, 81, 96, 122; Hn. 40, etc.). Śrīrangaṛaya, the last of the Vijayanagar kings ruled at Penugonda after the destruction of the Vijayanagar kingdom. His capital cities Chandragiri and Chingalpet having been taken by the forces of Golkonda, he fled and sought the protection of Śivappanāyaka who installed him at Bēlūr. He was ruling from that place till about 1672 A.D.

The date of the record Ś 1588 Viśvāvasu sam. Chaitra śū 1 corresponds to 7th March 1665 A.D.
Another copper plate grant in the same temple.  [Plate VI 3, 4.]

Single plate.

Lorem ipsum...
I-A—
1. śubham astu 1 namas tuṅga-sīras-tumbi 1 chaṃdra-chāmara-chārave1
2. trailōkya-nagārāmabhā 1 mūlastambhāya Śaṃbhavē 2 svasti śrī vi-
3. jayābhhyudaya Śālivāhana Śakavarṣha 1587 samda va-
4. rttamāṇavāda Viśvāvasu samvatsarāda pushya śudha 3 Śukravāra Maka-
5. ra saṃkramṇti puryakālaḍallī śrīmad rājadhirāja rājaparameśvara rā-
6. ja śrī virapatāpa birudamṛtṛabaragamḍa dhanaḥvarāḥ biruda nānā varṇa
7. makuta maṇḍalikara gopḍa anēka Brahmaṇa pratishtāḥ pūrṇa (rva) ka-
8. śa mahādānādi sakala dharmācharaṇa nirata rāda Mysūra Devarāja
9. Vodeyara komārārāda Devarāja mahāpālakaru Śrīraṃgapataṇāda śimhā-
10. sanādhiśvararāgi rājyavaṃ gāvonīttharu Lamkakarṇa gōtroda Āśvalāyana
11. sūtraṇa Riksekheya Nānajī pavuntrāda Śivujya putrārāda Dhanājaya-
12. nāvaru namage Atrēya gōtroda Āśvalāyana sūtraṇa Riksekheya Chamārā-
13. ja Vaṭeṣyara putrārāda Devarāja Vaṭeṣyara putrārāda Devarāja mahi-
14. pālakarṇḍa sahīranyōdaka dāna dhārā pūrvakavāgi sārvamānyavāgi bāṃ-
15. da Śrīraṃgapataṇāda sthalakke saluva Arakereya hōbaliya Ṣūrṇakēre
16. grāma 1
17. Hāsana sthalakke saluva Goravūra hōbaliya Chamgaravali grāma 1 Ho-
18. salī grāma 1 yi 3 grāmāṇamṇu Lamkakarṇa gōtroda Āśvalā-
19. yana sūtraṇa Riksekheya Nānajī pavuntrāda Śivujya putrārāda Dha-
20. nājya rāvaṇarū dēvādevottama dēvatā sārvabhauma anēka-vara-pra-
21. da nityānāna-dāna-vinōdi Kukelinganemb biruddānta Subrahmanye-

I-B—
21. śvara svāmiyavarige nāvu mādista amna satra muṇṭtada śē-
22. va nimittavā gi Subrahmanyeśvara svāmiyavara bhamārakke sa-
23. hīranyōdaka dāna dhārā-pūrvaṇavāgi yidinudalu dhāreyan em-
24. du koṛtevā gi grāmaṇal gi dharmacke saluvaṇa gi grāma-
25. gāla chatruśmeyolagula niḍhi-nikshēpa-jala-pāšāna-akahiṇī ā-
26. gāmi sidha sādhyalingemba ashta-bhoga-tēja-svāmiyagalu
27. yi svāmiyavara bhamārakke saluvaṇa yillida muṁ-
28. de yi grāmaṇal yi dharmacke saluvaṇa yemdu Lamkakarṇa
29. gōtroda Āśvalāyana sūtraṇa Riksekheya Nānajī putrā-
30. rāda Śivujy putrārāda Dhanājya rāvanarū Subrahmanye-
31. nyēsvara svāmiyavarige koṭṭa tāmbra sāsana 1 yeṣāva bhagini
32. lōkē 1 sarvēḥāṃ ēva bhūbhūtha 1 na bhōjya nakaragrāmhyā 1 vi-
May it be prosperous. [Praise of Śambhu]. Be it well. The victorious year 1587 of the Śālivāhana era having passed and the cyclic year Viśvāvasu being current, on Friday the 3rd of the bright half of Pushya being the auspicious makarāṅkrānti:

While Dēvarāja mahīpāla, son of Mysore Dēvarāja Voḍeyar, the illustrious rājādhirāja rāja-paramēṣvara rāja śrī virapratāpa birudantembrana ganda, of the birudas Dharanī-varāha, champion over the maṇḍalikas with crowns of various colours, devoted to the act of merit like the sixteen mahādānas to the Brahmins, was ruling the kingdom as lord of the throne of Śrīrangapaṭṭana;

We, Dhanōjayya, son of Śivuji and grandson of Nānaji belonging to Lambakarna gōtra, Āśvalayana sūtra and Rikṣākha, have granted one village Hunjanakere of Arakere hobli belonging to Śrīrangapaṭṭanaasthala, one village Changaravali of Goravūr hobli belonging to Hāsanasthala and one village Hosahalli—these three villages which had been granted to us with gold and pouring of water, free of all imposts, by Dēvarāja mahīpāla, son of Dēvarāja Vaḍeya and grandson of Chāmarāja-Vaḍeya of Āṭrēyagōtra, Āśvalayana sūtra and Rikshākhā—for the service like the car festival, food distribution at the choultry, etc., we have caused to be done, in honour of the god Subrahmanyaśvara, best among the gods, supreme lord of gods, granter of numerous boons, delighter in distributing food daily, with the title Kukke linga. As we have granted these villages today, they belong to this charity. The eight rights and powers of enjoyment including treasure on the surface or underground, watersprings, minerals, imperishables, futures, ready income and possibilities within the four bounderies of these villages belong to the treasury of the god; from this time onwards these villages belong to this charity. Thus is the copper-plate charter granted to the god Subrahmanya by Dhanōjayya, son of Śivuji and grandson of Nānaji of Lambakarna gōtra, Āśvalayana sūtra and Rikṣākhe.

Imprecatory verses: yēkaiva bhagini lōkē, etc., dānapālanayōr madhyē, etc. Śrī Dēvarāju.

Note.

This record is noticed as No. 304 by Mr. V. Rangācharya in his “Inscriptions of the Madras Presidency,” Vol. II. It registers the grant of 3 villages—Hunjanaikere, Changaravali and Hosahalli for the car festival and the choultry for the free distribution of food, etc., of the god Subrahmanya at Kukke. The donor is Dhanōji son of
Sivuji and grandson of Nannaji. The villages are said to have been previously granted to Dhannoji by the Mysore king Dêvarâja mahipâla, son of Dêvarâja Vađeya and grandson of Chāmarâja Vađeya.

Dannoji, the donor of the present grant was a famous jeweller who came to Mysore from Gujarat. For detailed information about him see M.A.R. 1934 Pp. 167-168. In M.A.R. 1934, inscription No. 39 line 29, Dhannoji is said to have made a grant for the car festival of the god Subrahmanya. This fact is confirmed by the present record.

The date of the present grant, Ś 1587 Viśvâvasu sam. Pushya śu. 3 Sukraśvāra corresponding to Friday, 29th December 1665 A.D.

50

Another Copper-plate record in the treasury of the same Subrahmanyasvâmi temple.

Single plate.

17. \[ \text{transcription} \]
18. \[ \text{transcription} \]
19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43.

Note.

This record is noticed as No. 308 on page 576 of the "Inscriptions of the Madras Presidency", Vol. II, by Mr. V. Rangacharya. It is a private grant made to the god Subrahmanya by a Brahman named Tipaiya, son of Vengayya, and grandson of Tekur Timmaya of Kāsyapa gōtra and Āpastamba sūtra, who was learned in Yajnasākhā. The grant consists of 2½ khandugas of land from the village Huluse mande. Līgina hālī renamed as Venkaṭāpura which had been granted to Tipaiya by Venkaṭādrī Nāyaka, son of Krishnaḍa Nāyaka and grandson of Belur Venkaṭappa Nāyaka, who is styled as Sindhugōvinda, Himalaraganda, Dhavālaka bhima, lord of Manināgapura and baridu saptāṅgharana. These titles are found in a number of inscriptions belonging to the Belur chiefs (E.C. V Ag. 4, 9; Mg. 10).

The date of the record is given as Ś 1603 Dundubhi sam. Mārgasīra śu 15. But Ś 1603 is Durmati and Ś 1604 is Dundubhi. It is common in inscriptions to give the expired Saka years and the current cyclic years. Thus the date corresponds to Monday, 4th December 1682.
Venkatadrinayaka appears to have been ruling the Bellur and Manjarabad taluks. He is referred to in F.C. V Mg. 10 and M.A.R. 1911 p. 54.

51

Another Copper-plate record at the same temple.

Two plates.

1. 
2. 
3. 
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31.
I Plate—

1. ēubham astu
2. namastumga-siraś-chumbi chaṃ-
3. dra chāmara-chāravēitrailokiya-nagarā-
4. rambha|mūla-stambhāya Śambhavē Harē-h-
lā-Varāhasya|dāmshtrādandas sapāku saḥ|Hemādri ka-
6. laśaya|dhātri-chhatra śriyam dadau|śrimatu dēva-dēvō-
krama dēvata|sārvabhama|akhilāmda köti brahmāṁda nā-
yaka|Vēda vēdāntta vēdyapurāna Purushottama|Uma-
9. mahuśvaram priya-patra Kukkepuravarādhiśvararādha|Subramhamp-
10. nyēsvara svāmiyavam pādrāvindada sēvege svasti śri vijayābhhyu-
11. daya Śālivahana Sakavarshaṁgaḷu 1601 ne varushada Bahudhām-
12. nāma samvatsarada Āśvija su 15 lu srimadd rajadhīrājā rā-
13. japaṃeśvara śrīvīrapatāpā śrīvīra Śrīranga rāya-dēva
14. mahārāyanaśrīyavanaru|Ghanagiri-sūmhhāsanadalu ratna sum-
15. hvāsaṅārīṅharāgī stīrśeśāmbrājyaṁ gaiū ttiralu|Sadāśiva gō-

Transliteration.

1. ēubham astu
2. namastumga-siraś-chumbi chaṃ-
3. dra chāmara-chāravēitrailokiya-nagarā-
4. rambha|mūla-stambhāya Śambhavē Harē-h-
lā-Varāhasya|dāmshtrādandas sapāku saḥ|Hemādri ka-
6. laśaya|dhātri-chhatra śriyam dadau|śrimatu dēva-dēvō-
krama dēvata|sārvabhama|akhilāmda köti brahmāṁda nā-
yaka|Vēda vēdāntta vēdyapurāna Purushottama|Uma-
9. mahuśvaram priya-patra Kukkepuravarādhiśvararādha|Subramhamp-
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14. mahārāyanaśrīyavanaru|Ghanagiri-sūmhhāsanadalu ratna sum-
15. hvāsaṅārīṅharāgī stīrśeśāmbrājyaṁ gaiū ttiralu|Sadāśiva gō-
16. trada Elahakanāda prabhu YImmada Kemppegāndaravara paunra-
rāda Mummadi Kemppegāndaravara putrārāda Mummadi
18. Doddāvirappā gaudānu 1 samarppista grāma sāsanada kramave-
ṃtedare nanage saṁtāṇābhivṛiddhiyāgabēkeṃdu bhaktipūrva-
kadīmeda prārttane mādikouḍenādakāraṇa namma mēļaṇa
21. kripākatākshadīmeda vaṃśabhivṛiddhiyāgalī yaṃdu
22. kripe mādīdirāddarīmeda nānu Kempāvīre gaudānu ubhaya-
23. traru niṃma charanārvirṇadā sēvege pamchāmrutābbhīṣēka
24. dipārādhane sahaṣanāna nēvēdyā amgapradakshiṇe mā-
dī suānandīvēsa mantapada sēve samārādha-
26. ne modalāddu sārvakālaī nādebekeṃdu nanige a-
27. ppane pālista Māgudi-sīmege saluva Homnappana
28. Bēdrahalīge pratīnāmadhēya Subbarāyapura ga 100

H Plate—

29. varahāda grāmavāṃnu
30. bhaktipūrvarakadīmeda trīvā-
31. chakavāgi samarppiste nādakāra-
32. na yigrāmake saluva chatusstine yo-
33. āgulā niṇhi-nikshēpa-jala-pāshāna akshīṇi ā-
34. gāmi sida sādyamagajenisikkomba ashta-bhōga-tēja
35. svāṃmyagālu sahitvāgi niṃma pādāravīṃ-
36. dada sēvege samarppanēyāgi āgumādikom-
37. du namma ubhayatrarīgu putra-pautra-pāramparya-
38. vāgi yishtābhishṭa gāla pālisi niṃma varaputranāda Kemp-
pavirēgandānu nānu niṃma charanārvirṇadā sēvege
40. tagulāgi yidhēveyāda kāraṇa hēge rakhisabēkō ā
41. kartavya niṃma pādādu 1 samarppista tāmbra sāsanā 1
42. dāna-pālanayōr-madhyō 1 dāna-chhrēyōna-pālanām 1
43. dānāt-svargam avāpnoī 1 pālanad ahyutaṁ pādam 1
44. ēkaika bhaginī lōke 1 sarvēśām ēva bhūbhūjām 1
45. na bhōjya na kara grāmhyā 1 dēvadattā vasundharā 1
46. svadattā dvigutam punnāṃ 1 paradattānu pāla-
47. namā 1 paradattā parahārēna 1 svaddattām nishphālām bhavē-
48. tī ganpyamte pāmsavā bhūmēḥ 1 ganypamte
49. jalabimda avaḥ 1 na ganypamte Vidhātrāpi Bramhāna
50. sāṃsēṭhanāphalam 1 Jiyyapo-Gidapaśchaiva 1
51. Nāchapo Kempanāchapaḥ 1 Hiriya Kempa
52. mahīpāla 1 Yimmada Kempaḥūvāra 1
53. Mummadi Kempadhiśeṣa Vīrabhūpā.
54. lachendramah "Kempavirunipala
55. scha suputra h kuladhipakah

Note.

This record registers the grant of the village Hommappa Béjarahalli, renamed as Subbarayapura, of the income of 100 varahas, for panchamritabhisheka, dippardhane sahasranama, food offerings, angpradakshina, madismana and vahanotsava of the god Subrahmanya at Kukke. The donor is Duliavirappagauda, son of Ummaidi Kempaguda and grandson of Yimmaidi Kempaguda of Sadasiva gotra, lord of Elahaka nádu. The record ends with the genealogy of the Elhanka chiefs, which is as follows: Jiyapa, Giḍapa, Nachapa, Kempanachapa, Hiriya kempa mahipala, Yimmaidi Kempa Bhūvara, Ummaidi Kempa, Virabhápala and Kempa Viramahipala.

The date of the record is given as Ś 1631 Bahudhánya Áśvija su. 15. But Bahudhánya fell in Ś 1620 and not in Ś 1631. If we take the cyclic year as correct, the date corresponds to Sunday, 9th Oct. 1698 A.D. and if we take the Śaka year as correct, the date corresponds to Friday, 7th Oct. 1709 A.D. But Srírangaraya was not ruling at Ghanagiri on either of the dates. These dates are too late for his reign. The date of the record is thus incorrect. But the genealogy given in the record is quite in accordance with that found in many other inscriptions (see E.C. IX Bn. 1; Ma, 1, 2, 3, 4, 5, 8; XII Kl. 12). Is the record a spurious one? Or was it the custom of the later Pálleyagars to mention some overlord even though they had none? There is a record on stone (E.C. IX Ma; 42) dated in 1712 A.D. belonging to Ummaidi Kempavirappagaudaraya which mentions Srírangaraya as ruling at Ghanagiri. So it is possible to suppose that it was the custom of the day and we may take the present record as genuine.

52

Copper-plate record in the Sampuṭa Narasimhasvāmi māṭ at the same place.

Single Plate.

1. 2. 3. 4. 5. 6. 7.
7. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
8. ತಂದನ್ನು ಬಾಲಿಯು ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
9. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
10. ತಂದನ್ನು ಬಾಲಿಯು ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
11. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
12. ತಂದನ್ನು ಬಾಲಿಯು ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
13. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
14. ತಂದನ್ನು ಬಾಲಿಯು ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
15. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
16. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
17. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
18. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
19. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.
20. ತಂಡುಳ್ಳು ಕುಂಭಕೋಣದ ಕುಂಭಕೋಣದ ಹಿಂದೆ ಹಿಂದೆಯಾಗಿದೆ.

Transliteration.

Front—

1. varahasaya dashtad
2. tri cchhatraşiya dasdan svasti śri vijayābbhu
3. gālu 1581 ne nanavāntā Vikāri nāma samvatsarasadā
4. mat-Kukke Subrahmanyada Sampuṭa-Narasimhyā dévarige

Atrēya
5. sūtra Yajuśākhādhyāyam Sāmavamśāodbhavarakṣa Āravīti Rāmgaṃ
darivar pautrau Gopālarājāyavavagirge putrāra śrimad-rajādhirāja rā-

6. mēśvaram śrī virāpratāpa śrī vīrā Śrīraṃgarāyadēvamahāraṃyavaya-

7. lapurisūtra sūtra rājādhirāja rājā-paramēśvaram

8. Subramhāmaṇṇyada Sampṭa Narasimhyā dēvarigē Āṭrēya-gōtrāpastmabha

9. Śākhādhyāyam Sāmavamśāodbhavarakṣa Āravīti Rāmgaṃarājāyavavagirge

10. pu

11. Gopālarājāyavavagirge putrarādā śrimad-rajādhirājā-rājaparamēśvaram

12. śrī vīrā

13. dāna dharmasāsana kramaventepdare Bēlūru sthalake saluva Mānānāda

14. valaga-

15. na Halasūra grāmakke yalle stānuṣśīma vivara Bosumāvinahalige mū-

16. dālu Kēragoṇige paśchima Hosahallige uttara Halivarīge dakhina-

17. vānippa-

18. grāmāda yatathā vidhi pūmnyakāladdallī

19. sahiraṃṇyōdaka dāna

20. dhāraḥ pūrvavāgī śrī Venkataśvaram pṛtiyāgī śrī Krushnārpanāvāgī dhārā-

21. datta mādiḍdevaḍkaḷarāṇa Halasūra grāmāda yalle chatus-śimām-

22. tadallidda nidhi-nikshēpa-jala-pāśhāna akṣhināgāmi siddha sādhyamga-

23. leṃha ashta bhōga tēja svāṃmyamgalū dāna

24. Back—

25. luvamṇṭā

26. a grāmāda phaladiṃḍa dipā

27. mārāḍhanādi saktarāvyagalanu nāḍasuta ā

28. gi anubhavavke taṁdu bhaktanāda nanage prasanmanāga-

bēk

29. t-Kukke Subramhaṇṇyada Sampṭa Narasimhyā-dēvarigē

30. śrimat pa-

31. hampse parivrājakācāryayavaryarādā śrimad Viṣṇu

32. siddhāṃta

33. tishṭhāpanācāryyarādā sakala sura-nikara makuta maṇī

34. rāmēṣa

35. trimāṃ Nṛsiṃhyā dēvarā divya śṛipāda padmārāḍhakarādā śrimad-

36. Vidyādhi-
29. rāja tīrtha śripādaṁgala karakamala samjātarāda Varadarāja tīrtha śrī pādam-
30. galavara muntītu Ātreyā gōtrāpastambha sūtra Yajusākāhādhyāyārū
31. Sōmavamsōdhabharāda Āraviṭī Ramgapa rājāyāvararīge pautraru Gōpālarājāyāvarī-
32. ge putrāradā srimad-rājadhirāja rāja paramēśvara śrivira pratāpa śrivira Śrīraṅgarāya
33. dēva mahārāyaṛayarivarū samarpisida bhūdāna dharmasāsana dānapālanayō-
34. r madhye dānāchhrēyōnupālanam dānāt svargam avāpnotī pālanād achyutam
35. padam ākiva bhagini lōkē sarvēśhām eva bhūbhujān nabhojāya
narakagṛhāyā
36. vipra-dāttā vasumdharam śvadattam paradatam vā yō harēta vasumdharam shashti
37. r varsha sabasrāṇi vishtāyām jāyatē krīmi śvadattā dvigunaṁ pumyam pa-
38. r-adattanupālanam paradattēpā hārēna śvadattam nishphalam bhavēt śrī Rāma

Note.

In the prākāra of the same Kuşke Subrahmanyasvāmi temple, to the south, is a small temple dedicated to the god Narasimha known as Sampuṭa Narasimha- svāmi. The temple consists of only a small vestibule and a śukanāśi. The building appears to be a later addition and may belong to about the 17th century A.D. There is also a mat attached to the temple known as Sampuṭa Narasimhasvāmi mat and the mat conducts the same kind of worship to the god Narasimha as is done in the Subrahmanya temple. The pedigree of the svāmis as supplied by the agent of the mat is thus: (1) Aniruddha tīrtha, (2) Varāhatīrtha, (3) Vāgīśatīrtha, (4) Viśvēśa tīrtha, (5) Venkaṭēśa tīrtha, (6) Viśkyādhiśatīrtha, (7) Vidyāpatītīrtha, (8) Vāsudēvatīrtha, (9) Vāmanatīrtha, (10) Vēdavyāsatīrtha, (11) Vaiκuṇṭhavalla- bhatiśatīrtha (12) Vējīnātīrtha, (13) Vimalātmatīrtha, (14) Viśudhisā tīrtha, (15) Viśadarbhatiśatīrtha, (16) Vēdapatītīrtha, (17) Viśēśatīrtha, (18) Viśyādhiśatīrtha, (19) Varādābhatiśatīrtha, (20) Viśyāndhitīrtha, (21) Viśēntandhitīrtha, (22) Viśyā- dhipatītīrtha, (23) Viśvaghyatīrtha, (24) Viśvandhitīrtha, (25) Viśvadhupatī- tīrtha, (26) Viśvapatītīrtha, (27) Viśvādhiśatīrtha, (28) Viśvadhīśatīrtha, (29) Viṣyāvallabhātīrtha, (30) Viṣadarbhatiśatīrtha, (31) Viṣyārājātīrtha, (32) Viṣyāpārṇa- tīrtha, and (33) Viṣāsatīrtha. The present svāmi of the mat is the illustrious Viṣvajātīrtha śripādaṁgala. There are about 17 brindāvanas of the past
svāmis at the place Kukke and according to the list supplied by the agent of the matt the brindāvanas of other svāmis are at various other places. The matt is said to have been an independent matt like those at Udupi, Nanjangūḍa and Sōsale.

The present record belongs to the reign of Śrīrangaśaya, the last of the Vijayanagar rulers. He was ruling the kingdom from Belūr when he made this grant. The grant, which consists of the village Halasūru in Mānīnādu belonging to Belūrsthala, is made to Varadarājatīrtha, disciple of VidyādhiraJA tīrtha, worshipper of the lotus feet of the god Narasimha, for conducting worship, etc., of the god Sampūṭaṣa Narasimha. The genealogy of Śrīrangaśaya and the boundaries of the village granted are also given.

The date of the record is given as S 1587 Vikāri sam. corresponding to 1659 A.D. Other details of the date are lost. Varadarājatīrtha of the present record is the 19th svāmi in the pedigree of the mutt. His date is probably the latter half of the 17th century A.D.

Another copper plate record in the Sampūṭa Narasimhasvāmi temple at the same place, Kukke.

Single plate: The plate is broken into two pieces.

| 1. |  |
| 2. |  |
| 3. |  |
| 4. |  |
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| 10. |  |
| 11. |  |
| 12. |  |
| 13. |  |
| 14. |  |
| 15. |  |
| 16. |  |
Note.

This copper plate record is broken into two pieces and is very much worn out so that a number of letters in the inscription are lost. Hence the record is imperfect. It belongs to the reign of Srinagarāṇa of Vijayanagar, who is stated as ruling in Vēlāpuri (or Vēltu). The record appears to register a grant by him of a portion of the village Hērmagove for the lights and food offerings of the god Sampūṭa Nārāsimha, and another portion for the livelihood of the temple servants and for free distribution of food.

The date of the record is given as Ś 1588 Viśvāvasu sam. Chaitra śu 1. Viśvāvasu fell in Ś 1587. Taking this as correct, the date corresponds to Tuesday, 7th March 1665 A.D.

Another copper plate record at the same Subrahmanya temple.
Single plate.

Another plat.
13. ಅರಣಿ, ರಸಿಯ ನಾಮದ ವಿಷಯ ರೆಂಬರೆ ನೂರು
14. ನಿ ಸಾರಳಕ್ಕೆ ಸಾಮರ್ಥ್ಯ ವಿಷಯ ರೆಂಬರೆ ನೂರು
15. ಚಿಕ್ಕಗಳು ಸಾಮರ್ಥ್ಯ ರೆಂಬರೆ ಬಂದನೀರಾಗಲೇ ನೂರು
16. ಚಿಕ್ಕಗಳು ನಿ ಕರಾಬಾಳಿ, ಚಿಕ್ಕಗಳು ನಿ ಕರಾಬಾಳಿ
17. ನಿ ಕರಾಬಾಳಿ ಕಂಠಡ ಪ್ರ ಅಷ್ಟ್ವದಲ್ಲಿ ಕಂಠಡ ಪ್ರ

Transliteration.

subhamastu

Front—

1. svasti śrī jayābhhyodaya Śālivāhana
2. Shaka varusha 1624 nēya Prāmāthi saṁvatsara-
3. da Mārgaśira śu 15 yu Śthiravardadala śrīmaṇ-
4. n mahādevadevotōtama dēvatā sāravbhauma
5. sakala sura makuta maṇḍīśa(ta)charana śaraṇāgata-
6. vajrapanjara niratāma-dāna-vinōdiyāda 'Kukke
7. Subrahmaneśa svāmiyavara bhamdārakke Kolli
8. mogara Śaṅkaradevi Ballalatīyuv koṭṭa bīnnavattale
9. kramaṃdetadare 'tale 'Gōvāliyagalu 'dēvara
10. sanmīdhīyalli āchandrārkavāgi tāmmma hesaralu
11. nāḍava vōmdu nāṃḍādipti bagge Māṇgalūra salike
12. yikkēri ga 8 kke Narasipura ga 12 varaha dēvara bham-
13. dārake kōṭta dālīn bagge ḫamneradu varaha-
14. nu bhamḍāradimda nānu tegadukomṇenāgiyī-
15. homṇina badiyimda nāḍava nāṃḍādipti bagge
16. kāla 1 kke bādi bageyalli nānu kōṭṭu bāha-
17. du yelvemmē hāne 36 muvattārn hānel

**Back**

18. yemneyanu kālaṃpratiyalu nāṃna
19. samśā (tā) na pārampareyāgi kōṭtu bām-
20. denu yemdu kōṭta bimṇavatālē Śaṃkara
21. dēvi bimṇaha
22. O mattēṃ yī tathā tithiylū tegadu komṇadu
23. Gōpālayyagala naicda Rukumayana maga Krishṇay-
24. nu tānum hesarai nāḍava vōmdu hāne akkiyā
25. amrutapādi bagge kāṇike māḍiddu Yikke-
26. ri ga 8 ke saluva Narasipura ga 12 hamaneradu
27. varahamnū nānu tegadukomṇenāgi yī ha-
28. navina homṇa bādi bagelū nānu kōṭṭu
29. bāhādu dīma 1 ke beḷatige akki hāne 1 lā
30. varusha 1 ke hāne 360 ke saluva muḍī hā-
31. ne 40 ke muḍī 1 lū muḍī 9 vambhattu muḍī
32. akkiyānu kālaṃ pratiyallū nāṃna sam-
33. tāna pārampareyāgi kōṭṭu bāhenu
34. emdu kōṭṭa bimṇavattāle Śaṃkaradēvi
35. bimṇaha yī yeraḍu bage haṇavina
36. bādiyanu yamṇa kambala gadeyimda nāḍasi
37. bāhenu Śaṃkaradēvi bimṇama

**Notes.**

This is a curious inscription which records a humble petition (vijñāpana patra) made by a lady named Kollimogara Śaṃkaradēvi Ballālīti. Two persons by name Gōpālayya and his brother-in-law Rukumayya's son Krishṇayya, who both appear to have been private persons, had granted 12 Narasipura gadyāṇas or 8 Ikkēri gadyāṇas each to continue in their names for as long as the moon and sun endure for the perpetual lamp and for food offerings of the god Subrahmanya. This money Śaṃkara dēvi took as a loan from the god's treasury and in return granted this copper plate charter in which she has consented to give in the shape of interest for the loan she took, 36 hānes of gingleli oil annually for the perpetual lamp and 9 muḍis of
rice annually, each mudi consisting of 40 hânes and at the rate of one hâne per day for the food offerings of the god. The interest was to be met from the lands known as Kambaḷa gade and was so to be continued by her successors.

Sankaradevi Ballâjiti cannot be identified. She might have been a private person and a devotee of the god Subrahmanya.

The date of the record Ś 1595 Pramâthi sam. Mārgasîra 15 Sthiravâra corresponds to Saturday, 13th December 1673 A.D.
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<td>1</td>
<td>About 500 A.D.</td>
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<td>90</td>
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<td>Ś 1148, Vishu sam. Pushya śū. 11 Śō. = Monday, 6th Dec. 1221 A. D.</td>
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<td>Narasimha III</td>
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<td>Khara sam. Māgha śū. 7 Ādi. = 27th Feb. 1292 A. D., Sunday</td>
<td>Ballāla III</td>
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<td>Kālāyukta sam. Kārttiķa śū. 7 Bṛi. = 1st Nov. 1318 A. D., Wednesday</td>
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<td>17</td>
<td>Prathamacāḍaśi Mangalavāra (about 14th century)</td>
<td>Vīraballāha dévaru</td>
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Records a grant by the king to a Brahman named Trivambakasvāmi. The grant consisted of some lands in the villages Durnmāya, Karaṇja and Ānegalli.

Records the construction of a tank, its sluice and a temple by Masanayya, son of Utiavayya and accountant of the chief Chinnamarasa.

Registers the grant of the village Posavūr as Brahmadēya and three khaṇḍugas of land to the god by Lokagālīa who might have been an officer under the king.

Records the construction of a temple, the installation of the god Mahādeva and a grant of some lands to Rudraśiva by E [cha] gavunda.

Appears to record the self-sacrifice of one Māsvi Barma most probably on the death of his overlord.

Viragal: records the death of Aṅcheya Nāyaka while fighting in a cattle raid.

Fragmentary: appears to give the full genealogy of the Hoysala kings and the spiritual descent of the Jaina gurus. Registers the grant of five khaṇḍugas of wet land by three persons—Malaveseṭṭi, Kaṭakada Bāmiseṭṭi and Kēsideṭṭi, to a basadi at Goravūr.

Records the construction of a temple and the installation of the god Varadāsiddha Mallikārjuna by Bhaṭṭopādhyāya and the grant of some vrittās for the service of the god by various people including the king.

Registers a grant of some lands for daily worship, etc., of the god Nilakanṭha at Jannihali by Mīndara Jakagauda, etc., who all belong to the family of Chāṭā of Nirunda.

Fragmentary viragal: records the death of a hero named Baṇcha who fell piercing the horse of some enemy who led an attack against Narasimha, the Hoysala king.

Fragmentary viragal: records the death of Singappa Nāyaka while fighting with some Nāyaka.

Viragal: records the death of a hero Chinneya Nāyaka while fighting with Malapa.

Perumāle dāṇḍanāyaka, a minister under Narasimha III and Ballāla III, granted some village to the Brahmins.

Registers a grant of five houses and some lands to the god Sambhu by Chikka-gummaṇna in the name of his elder brother Gummaṇna.

Fragmentary viragal: records the death of a hero Kālagauda during a cattle raid at Hiraguppe.
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<td>Ś 1565 Chitrābhānu sam. Jēṣṭha śu. 15 = 31st May 1642 A.D., Tuesday.</td>
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</tbody>
</table>
Fragmentary; Mādhavamantri, the famous ruler of Gōva and Ārāga, appears to have granted some lands for the worship of the god and for free distribution of food to the Brahmans at Kukke.

Records the grant of 270 kāti gadyānas by the Pādamūligas for the worship, etc., of the god Subrahmanya at Kukke during the reign of Bāchappavodeyar at Gōva.

Records the grant of freedom from the marriage tax to the Śūdras of Yegatī 10000 province by Bayipa Nāyaka with the permission of the king.

Registers the grant of a village Kallahaḷi to Lingaṇṇodeya of Nirāsimatt by Ghennappaṇa in order that merit might accrue to the king.

Registers the grant of a village, probably Vaddarahalli, by Ellappa Nāyaka, for services to the god Mallikārjuna of Pushpagiri, in order to increase the merit of his parents and himself.

Records a grant of freedom from the tax on barbers at Dēvanū. The name of the king is lost.

The king granted a village Halasūr to Varadarajaṭiṟtha, svāmi of the Sampuṭa Naraśimhasvāmi mātt, for conducting worship, etc., of the god Sampuṭa Narasimha.

The king granted the villages Hālebelūru, Doḷanjāra and some lands at Doḷavaṭhāra for the food offerings, worship, etc., of the god Subrahmanya at Kukke.

Fragmentary; appears to register a grant by the king, of a portion of the village Heraggove for the lights and food offerings of the god Sampuṭa Narasimha, and another portion for the livelihood of the temple servants and for free distribution of food.

A private grant made to the god Subrahmanya of Kukke by a Brahman named Tipaiya.

Records the grant, by Jetigauda, of some land to the Nirāsimatt of Jāligekanteyya Kalyaṇa Vodeyar at Bidirūr.

Records the grant of some lands of the value of six varahas to two gods—Upparāgēri Hanumanta and Bāgila Hanumanta by the chief.

Records the grant, by the same chief, of some lands of the total rental value of 41 varahas to Kuppapā Sōmayāji.

Records the grant of freedom from bullock tax on twelve pack bullocks, by the chief, to the mahattu mātt at Maṇḍallī.
<table>
<thead>
<tr>
<th>Page number in the Report</th>
<th>Inscription number in the Report</th>
<th>Date</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td>118</td>
<td>38</td>
<td>Š 1581 Viśvāvasu sam. Āśvija śu. 10 = 8th Oct. 1665 A.D., Sunday.</td>
<td>Sōmaśēkhara Nāyaka</td>
</tr>
<tr>
<td>124</td>
<td>40</td>
<td>Š 1590 Pramādi sam. Mārgaśira śu. 15 = 13th May 1673 A.D., Saturday.</td>
<td>Chennammāji</td>
</tr>
<tr>
<td>126</td>
<td>41</td>
<td>Š 1596 Pramādi sam. Phāl śu. 7 = 4th March 1674 A.D., Wednesday</td>
<td>Chennammāji</td>
</tr>
<tr>
<td>130</td>
<td>42</td>
<td>Š 1618 Yuva sam. Śrā. śu. 15 = 14th Aug. 1692 A.D., Wednesday.</td>
<td>Do</td>
</tr>
<tr>
<td>136</td>
<td>44</td>
<td>Š 1633 Khara sam. Chai śu. 7 = 15th March 1711 A.D., Thursday.</td>
<td>Do</td>
</tr>
<tr>
<td>142</td>
<td>45</td>
<td>Š 1645 Subhakritu sam. Phā śu. 15</td>
<td>Sōmaśēkhara Nāyaka II</td>
</tr>
</tbody>
</table>

**Biligi Chiefs.**

<table>
<thead>
<tr>
<th>Page number in the Report</th>
<th>Inscription number in the Report</th>
<th>Date</th>
<th>Ruler</th>
</tr>
</thead>
</table>

**Elahanka Chiefs.**

<table>
<thead>
<tr>
<th>Page number in the Report</th>
<th>Inscription number in the Report</th>
<th>Date</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td>160</td>
<td>51</td>
<td>Š 1631 Bahudhānya sam. Āśvija śu. 15</td>
<td>Doḍḍavirappa Ganda III</td>
</tr>
</tbody>
</table>

**Mysore Kings.**

<table>
<thead>
<tr>
<th>Page number in the Report</th>
<th>Inscription number in the Report</th>
<th>Date</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td>165</td>
<td>49</td>
<td>Š 1587 Viśvāvasu sam. Pushya śu. 3 Sukraśāra = 29th Dec. 1665 A.D., Friday.</td>
<td>Dévarāja Mahipāla</td>
</tr>
</tbody>
</table>

**Miscellaneous.**

<table>
<thead>
<tr>
<th>Page number in the Report</th>
<th>Inscription number in the Report</th>
<th>Date</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td>59</td>
<td>6</td>
<td>No date (11th century)</td>
<td></td>
</tr>
<tr>
<td>71</td>
<td>15</td>
<td>No date (12th century)</td>
<td></td>
</tr>
</tbody>
</table>
Contents and Remarks

Registers a grant of some land by the chief to the matt at Kaḍekoppa built by Sidalināgādēva.

Records the grant of some land by Ghaṇṭe Ammāji to the mahattu matt, probably at Kaviledurga. Ghaṇṭe Ammāji, daughter of Ghaṇṭe Vodeya of the Biligi family, is said in the record to have been married to Bhadrappa Nāyaka of the Keladi family.

The queen granted freedom from bullock tax on 25 pack-bullocks to the matt built at Uluve.

Records the renewal of the old grant issued by Venkaṭappa Nāyaka to the matt of Malebhige Rudramunidēva. The record gives a curious warning to Rudramunidēva and his disciples that they should not accept women.

Registers a grant, by the queen, of some lands to Virūpāksha dēva.

Records the grant, at the request of Marīyappa, of the freedom from bullock tax for ten pack-bullocks, by the chief to the matt at Tirtharajapura.

One other plate is missing. Records the grant made by the chief to the matt, constructed by Sāntavirappa in the village Madagoppa.

Records the grant of freedom from bullock tax on five pack bullocks, by the chief, at the request of Nirvāṇayya to the matt built at Kodūr.

*See above under the Keladi Chiefs.*

Records a grant made by the chief to the god Subrahmanya at Kukke. The record mentions Śrīrangaśaya, the Vijayanagar king, as the overlord of the chief, though Śrīrangaśaya was not ruling the kingdom at the time of the grant.

Registers the grant of three villages—Humjanakere, Changaravali and Hosahalli—for the car festival and the choultry of the god Subrahmanya, by Dhannōji, a famous jeweller.

*See above under the Hoysalas.*

Fragmentary viragal : records the death of Satyaveggaḍe, probably in some battle; his wives appear to have died by the rite of sanyasana.
<table>
<thead>
<tr>
<th>Page number in the Report</th>
<th>Inscription number in the Report</th>
<th>Date</th>
<th>Ruler</th>
</tr>
</thead>
<tbody>
<tr>
<td>111</td>
<td>33</td>
<td>Dhātu sam. phāl. šu. 10 Sōmavāra (17th February 1217 A.D.)</td>
<td>Bīddarasa</td>
</tr>
<tr>
<td>114</td>
<td>36</td>
<td>No date (13th century)</td>
<td>....</td>
</tr>
<tr>
<td>113</td>
<td>35</td>
<td>Saka 1410 Plavanga sam. Jyēṣṭha šu 5 Ādīvāra (27th May 1487).</td>
<td>....</td>
</tr>
<tr>
<td>168</td>
<td>54</td>
<td>Saka 1696 Pramāṭhi Mārgasirā šu 15 Sthiravāra (Saturday, 13th December 1673 A.D.)</td>
<td>....</td>
</tr>
<tr>
<td>57</td>
<td>2</td>
<td>Saka 1629 Sarvajitu Magha ba 10 (Thursday, 5th February 1708 A.D.)</td>
<td>....</td>
</tr>
<tr>
<td>91</td>
<td>28</td>
<td>No date (17th century)</td>
<td>....</td>
</tr>
</tbody>
</table>
This viragal records the death of one Biddarasa, son of the illustrious mahāpradhāna Balaveggaḍe, and the self-sacrifice of his follower Bira Dongina Basava.
This records the presentation of the image of the twenty-four Tirthankaras to the basti by Malli.
This inscription records the construction of a chaityālaya and the installation of the god Adisvama by Rāmanāyaka.
This is a curious inscription which records a humble petition made by one Kollimogara Sankaradēvi Ballalīṭī, Gopālayya and Krishnayya had granted 12 Narasipura gadyāṇas for the perpetual lamp and food offerings of the god Subrahmanya. This money Sankaradēvi took as a loan from the god's treasury and in return granted this copper plate.
This inscription records the construction of a portion of the maṇṭapa to the south of the Chennakesava temple at Bēḷūr and the grant of some wet land for conducting certain festivals.

This record registers the grant of the village Kāmēnahalli for the amritapadi of the god Lakshminārayaṇa at Dēvanāṭī.
## APPENDIX A.

List of Photographs taken during the Year 1942-43.

<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>1-3</td>
<td>8½” × 6½”</td>
<td>Inscription on a boulder.</td>
<td></td>
<td>Badami</td>
<td>Badami</td>
</tr>
<tr>
<td>4-11</td>
<td>Do</td>
<td>Perjarangi copper plate grant of Ganga King</td>
<td></td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Ruchamallu</td>
<td></td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>12-13</td>
<td>Do</td>
<td>Lithic records found at Honnavara.</td>
<td></td>
<td>Honnavara</td>
<td>Hassan</td>
</tr>
<tr>
<td>14</td>
<td>Do</td>
<td>Do</td>
<td></td>
<td>Docida</td>
<td>Mysore</td>
</tr>
<tr>
<td>15-23</td>
<td>6½” × 4½”</td>
<td>Copper plate and seal of a Funadu King.</td>
<td></td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>24-33</td>
<td>Do</td>
<td>Copper plate and seal</td>
<td></td>
<td>Davangere</td>
<td>Chitaldrug</td>
</tr>
<tr>
<td>34</td>
<td>Do</td>
<td>Linga</td>
<td></td>
<td>Bharangi</td>
<td>Shimoga</td>
</tr>
<tr>
<td>35</td>
<td>8½” × 6½”</td>
<td>A page from Kalale Manuscript.</td>
<td></td>
<td>Kalale</td>
<td>Mysore</td>
</tr>
<tr>
<td>36</td>
<td>Do</td>
<td>Frontispiece</td>
<td></td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>37-42</td>
<td>Do</td>
<td>Chamundi Hill</td>
<td>View of Tower</td>
<td>Chamundi</td>
<td>Do</td>
</tr>
<tr>
<td>43</td>
<td>Do</td>
<td>Do</td>
<td>View of Bull</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>44-48</td>
<td>Do</td>
<td>View of Bull</td>
<td></td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>49</td>
<td>Do</td>
<td>Staine of H. H. The Maharaja.</td>
<td></td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>50-51</td>
<td>6½” × 4½”</td>
<td>Lakshminarayana Temple, Ground plan.</td>
<td>Drawing of doorway</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>52-53</td>
<td>8½” × 6½”</td>
<td>Isvara Temple</td>
<td></td>
<td>Hiremagalur</td>
<td>Do</td>
</tr>
<tr>
<td>54-55</td>
<td>8½” × 6½”</td>
<td>Mamballi copper plate (re-copied).</td>
<td></td>
<td>Brahmagiri</td>
<td>Chitaldrug</td>
</tr>
<tr>
<td>56</td>
<td>Do</td>
<td>Brahmagiri caves (re-copied).</td>
<td></td>
<td>Karbail</td>
<td>Mysore</td>
</tr>
<tr>
<td>57</td>
<td>10” × 8”</td>
<td>Inscription of Niti-marga (re-copied).</td>
<td></td>
<td>Talkkai</td>
<td>Mysore</td>
</tr>
<tr>
<td>58-59</td>
<td>12” × 10”</td>
<td>Inscription of Vishnuvardhana.</td>
<td></td>
<td>Brahmagiri</td>
<td>Chitaldrug</td>
</tr>
<tr>
<td>60-61</td>
<td>6½” × 4½”</td>
<td>View of Menhirs (re-copied).</td>
<td></td>
<td>Brahmagiri</td>
<td>Chitaldrug</td>
</tr>
<tr>
<td>62-63</td>
<td>8½” × 6½”</td>
<td>Kalale Temple</td>
<td></td>
<td>Kalale</td>
<td>Mysore</td>
</tr>
<tr>
<td>64-65</td>
<td>12” × 10”</td>
<td>Lithic record of the Yadava King Singhana.</td>
<td>Battle of Kurukshetra</td>
<td>Mysore</td>
<td>Mysore</td>
</tr>
<tr>
<td>66-67</td>
<td>Do</td>
<td>Jaganmohan Palace</td>
<td></td>
<td>Bagavalu</td>
<td>Hassan</td>
</tr>
<tr>
<td></td>
<td>Do</td>
<td>Ramesvara Temple</td>
<td>Lithic record</td>
<td>...</td>
<td>Do</td>
</tr>
<tr>
<td></td>
<td>Do</td>
<td>Lithic record at Hemanmanhalli.</td>
<td></td>
<td>...</td>
<td>Do</td>
</tr>
<tr>
<td>62-63</td>
<td>Do</td>
<td>Viragal at Nerlige</td>
<td></td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>64-65</td>
<td>Do</td>
<td>Lithic record at Kunche</td>
<td></td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>65-66</td>
<td>Do</td>
<td>Obelisk</td>
<td></td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>67</td>
<td>Do</td>
<td>Adinatha with the mud fort wall in the back ground.</td>
<td></td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td></td>
<td>Do</td>
<td>Narayana Temple</td>
<td>Narayana</td>
<td>Do</td>
<td>Do</td>
</tr>
</tbody>
</table>
### APPENDIX A—concld.

<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>68</td>
<td>64&quot; × 43&quot;</td>
<td>Siva Temple</td>
<td>North-west view</td>
<td>Ratnapuri</td>
<td>Mysore</td>
</tr>
<tr>
<td>69-70</td>
<td>Do</td>
<td>Kesava Temple</td>
<td>Do</td>
<td>Dharmapura</td>
<td>Do</td>
</tr>
<tr>
<td>71</td>
<td>Do</td>
<td>Do</td>
<td>Kesava</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>72</td>
<td>Do</td>
<td>Do</td>
<td>Lintel on Suknasi door-way</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>73-74</td>
<td>Do</td>
<td>Mahishasuramardini at the foot of the hill</td>
<td>...</td>
<td>Betradapura</td>
<td>Do</td>
</tr>
<tr>
<td>75</td>
<td>Do</td>
<td>View of towers, etc., at the foot of the hill</td>
<td>...</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>76-77</td>
<td>Do</td>
<td>Entrance to the enclosure of temple at the top of the hill</td>
<td>...</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>78-79</td>
<td>Do</td>
<td>Some figures on the hill top</td>
<td>...</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>80-84</td>
<td>Do</td>
<td>Views of Bhakta-Vigraha</td>
<td>...</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>85-92</td>
<td>Do</td>
<td>Cromlechs near Betradapura</td>
<td>...</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>93-94</td>
<td>Do</td>
<td>Jina figure</td>
<td>Lakshminarasimha</td>
<td>Basavatna</td>
<td>Do</td>
</tr>
<tr>
<td>95-96</td>
<td>Do</td>
<td>Lakshminarasimha Temple</td>
<td>Do</td>
<td>Ramanatapura</td>
<td>Do</td>
</tr>
<tr>
<td>97-100</td>
<td>Do</td>
<td>Kodanda Rama Temple</td>
<td>Kodanda Rama group</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>101</td>
<td>Do</td>
<td>Bunde Bestas near Konanur</td>
<td>...</td>
<td>Do</td>
<td>Do</td>
</tr>
<tr>
<td>102-105</td>
<td>Do</td>
<td>Views of Railway station and pillars</td>
<td>...</td>
<td>Seringapatam</td>
<td>Do</td>
</tr>
</tbody>
</table>

### APPENDIX B.

List of Drawings prepared during the Year 1942-43.

1. Kesava Temple, Dharmapura  
   ... Ground Plan
2. Sidilu-Mallikarjuna Temple, Bettadapura  
   ... Do
3. Drawings of some typical pottery specimens from the Chandravalli excavations.
### APPENDIX C.

List of Books acquired for the Library of the Office of the Director of Archaeological Researches during the Year 1942-43.

<table>
<thead>
<tr>
<th>Sl. No.</th>
<th>Title of the book</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>South Indian Epigraphy for the year ending 31st March 1938.</td>
<td>Received from the Manager of Publications, Delhi.</td>
</tr>
<tr>
<td>2</td>
<td>Epigraphia Indica, Vol. XXIV, Pt. VIII</td>
<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>Epigraphia Indica, Vol. XXVI, Pt. IV</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Epigraphia Indica, Vol. XXVI, Pt. V</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Epigraphia Indica, Vol. XXVI, Pt. VII</td>
<td>Do</td>
</tr>
<tr>
<td>6-8</td>
<td>Memoirs of the Archeological Survey of India, Nos. 65, 66 and 67.</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. I—Introduction.</td>
<td>Received from the Archeological Department, Hyderabad (Dn.)</td>
</tr>
<tr>
<td>10</td>
<td>A Corpus of Inscriptions in the Telingana District of H. E. H. the Nizam's Dominions No. 13, Pt. II—Text and Translation.</td>
<td>Do</td>
</tr>
<tr>
<td>11</td>
<td>Hyderabad Archeological Series No. 14, Vakataka Inscription in cave XVI at Ajanta.</td>
<td>Do</td>
</tr>
<tr>
<td>12</td>
<td>Annual Report of the Archeological Department of H. E. H. the Nizam's Dominions 1347-49 F/1937-40 A.D.</td>
<td>Received from the Director-General of Archaeology in India, Delhi.</td>
</tr>
<tr>
<td>13</td>
<td>Annual Report of the Archeological Survey of India 1937-38, Pt. I.</td>
<td>Received from the Archeological Dept., Gwalior State.</td>
</tr>
<tr>
<td>14</td>
<td>Annual Report of the Archeological Department, Gwalior State for Sam. 1924-25.</td>
<td>Do</td>
</tr>
<tr>
<td>15</td>
<td>Annual Report of the Archeological Department, Gwalior State for Sam. 1981-24-25.</td>
<td>Do</td>
</tr>
<tr>
<td>16</td>
<td>Annual Report of the Archeological Department, Gwalior State for Sam. 1982-25-26.</td>
<td>Do</td>
</tr>
<tr>
<td>17</td>
<td>Annual Report of the Archeological Department, Gwalior State for Sam. 1983-26-27.</td>
<td>Do</td>
</tr>
<tr>
<td>19</td>
<td>Annual Report of the Archeological Department, Gwalior State for Sam. 1985-28-29.</td>
<td>Do</td>
</tr>
<tr>
<td>20</td>
<td>Annual Report of the Archeological Department, Gwalior State for Sam. 1986-29-30.</td>
<td>Do</td>
</tr>
<tr>
<td>21</td>
<td>Annual Report of the Archeological Department, Gwalior State for Sam. 1987-30-31.</td>
<td>Received from the Archeological Department, Gwalior State.</td>
</tr>
<tr>
<td>22</td>
<td>Do for Sam. 1938-31-32.</td>
<td>Do do</td>
</tr>
<tr>
<td>23</td>
<td>Do for Sam. 1939-32-33.</td>
<td>Do do</td>
</tr>
<tr>
<td>24</td>
<td>Do for Sam. 1939-33-34.</td>
<td>Do do</td>
</tr>
<tr>
<td>25</td>
<td>Do for Sam. 1940-34-35.</td>
<td>Do do</td>
</tr>
<tr>
<td>26</td>
<td>Do for Sam. 1941-35-36.</td>
<td>Do do</td>
</tr>
<tr>
<td>27</td>
<td>Do for Sam. 1942-36-37.</td>
<td>Do do</td>
</tr>
<tr>
<td>28</td>
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