ANNUAL REPORTS
OF THE
MYSEOR ARCHAEOLOGICAL
DEPARTMENT
FOR THE YEARS 1951-1955

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PREFACE

When I took over in 1956 as Director, I found that the Annual Reports of the Department had not been published since 1946. Nor was there any material available in the shape of photographs, drawings and field notes which would help in their speedy preparation. It was exceedingly difficult to bring out these old reports, and I had to begin, from the very beginning: visiting sites and monuments, photographing and preparing drawings and making field notes. A good deal of time was also involved in the preparation of the blocks at the heavily-burdened Government Press, Bangalore.

I sincerely thank my departmental colleagues and all those who helped in the publication and printing of these Reports.

M. SESHADRI

With the best compliments of—

THE DIRECTOR OF ARCHÆOLOGY IN MYSORE,
MYSONE
<table>
<thead>
<tr>
<th>PLATE</th>
<th>DATE</th>
<th>ILLUSTRATION</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1673</td>
<td>Head of Gömaṭēśvara, Śravaṇabelgola.</td>
</tr>
<tr>
<td>2</td>
<td>1884</td>
<td>Front view of Mahādvāra, Champakadāhāma Temple, Bannērughatā.</td>
</tr>
<tr>
<td>3</td>
<td>1885</td>
<td>Wall detail, Champakadāhāma Temple, Bannērughatā.</td>
</tr>
<tr>
<td>4</td>
<td>1902</td>
<td>Champakadāhāma with his consorts, Bannērughatā.</td>
</tr>
<tr>
<td>5</td>
<td>1886</td>
<td>Processional Images of Champakadāhāma group, Bannērughatā.</td>
</tr>
<tr>
<td>6</td>
<td>1754</td>
<td>Group of Processional Images, Kūḍalūr.</td>
</tr>
<tr>
<td>7</td>
<td>1719</td>
<td>Natārāja, Kūḍalūr.</td>
</tr>
<tr>
<td>8</td>
<td>1718</td>
<td>Seated Śiva, Kūḍalūr.</td>
</tr>
<tr>
<td>9</td>
<td>1756</td>
<td>Female Deities, Kūḍalūr.</td>
</tr>
<tr>
<td>10</td>
<td>1755</td>
<td>Seated Pārvati, Kūḍalūr.</td>
</tr>
<tr>
<td>11</td>
<td>1760</td>
<td>Rāmeśvara Temple, Nirgunda.</td>
</tr>
<tr>
<td>12</td>
<td>1929</td>
<td>Navaraṇa pillars, Kēśava Temple, Nirgunda.</td>
</tr>
<tr>
<td>13</td>
<td>1731</td>
<td>Ground plan of Siddhēśvara Temple, Nirgunda.</td>
</tr>
<tr>
<td>14</td>
<td>1882</td>
<td>Sukhanāsi doorway, jamb, Siddhēśvara Temple, Nirgunda.</td>
</tr>
<tr>
<td>15</td>
<td>1883</td>
<td>Do</td>
</tr>
<tr>
<td>16</td>
<td>1848</td>
<td>View of Megalithic site, Turuvanūr.</td>
</tr>
<tr>
<td>17</td>
<td>1849</td>
<td>A Megalith (disturbed), Turuvanūr.</td>
</tr>
<tr>
<td>18</td>
<td>1781</td>
<td>Bust of Gömaṭēśvara, Śravaṇabelgola.</td>
</tr>
<tr>
<td>19</td>
<td>1887</td>
<td>Face of Gömaṭēśvara showing the cracks, Śravaṇabelgola.</td>
</tr>
<tr>
<td>20</td>
<td>1782</td>
<td>Curls on the head of Gömaṭēśvara (Note the cracks appearing on the curls), Śravaṇabelgola.</td>
</tr>
<tr>
<td>21</td>
<td>1730</td>
<td>Ground plan of Yōgānarasimha Temple, Nārasipura.</td>
</tr>
<tr>
<td>22</td>
<td>1888</td>
<td>General view of Yōgānarasimha Temple, Nārasipura.</td>
</tr>
<tr>
<td>23</td>
<td>1889</td>
<td>Yōgānarasimha, Nārasipura.</td>
</tr>
<tr>
<td>24</td>
<td>1796</td>
<td>Mallikārjunā Temple, Pushpagiri.</td>
</tr>
<tr>
<td>25</td>
<td>1797</td>
<td>Mallikārjunā Temple, (Closer view), Pushpagiri.</td>
</tr>
<tr>
<td>26</td>
<td>1729</td>
<td>Mahādvāra Mallikārjunā Temple, Pushpagiri.</td>
</tr>
<tr>
<td>27</td>
<td>1786</td>
<td>Mādhava, Bhairava Temple, Bhairavanaguḍda.</td>
</tr>
<tr>
<td>28</td>
<td>1785</td>
<td>Sūrya, Do</td>
</tr>
<tr>
<td>29</td>
<td>1788</td>
<td>Do</td>
</tr>
<tr>
<td>30</td>
<td>1787</td>
<td>Do</td>
</tr>
<tr>
<td>31</td>
<td>1875</td>
<td>Mahishāsura-mardini, Bhairava Temple, Bhairavanaguḍda.</td>
</tr>
<tr>
<td>32</td>
<td>1662</td>
<td>Bhairava, Bhairava Temple, Bhairavanaguḍda.</td>
</tr>
<tr>
<td>33</td>
<td>1663</td>
<td>South-East view of Varāhanātha Temple, Varāhanāthakallāhalī.</td>
</tr>
<tr>
<td>34</td>
<td>1876</td>
<td>Varāhanātha, Do</td>
</tr>
<tr>
<td>35</td>
<td>1877</td>
<td>Do</td>
</tr>
<tr>
<td>36</td>
<td>1878</td>
<td>Top of an inscription slab in front of Varāhanātha Temple, Varāhanāthakallāhalī.</td>
</tr>
<tr>
<td>37</td>
<td>1419</td>
<td>Gōmaṭāgiri Hill.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Statue of Gōmaṭēśvara, Gōmaṭāgiri.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Back view of Gōmaṭa showing the curls on the head, Gōmaṭāgiri.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>The old brick canopy over the head of the image, Gōmaṭāgiri.</td>
</tr>
</tbody>
</table>
Painting of Gajāsuramardana on the 5th ceiling, Divyalingēśvara Temple, Haradanahalli.

Another ceiling painting of Lakshminārāyaṇa, do

Pillar of the Nandimaṇṭapa, Hale-Ālur.

Warriors sailing in a boat on the cubical face of a pillar,
Arkāēśvara Temple, Hale-Ālur.

Musicians, Arkāēśvara Temple, Hale-Ālur.

Central ceiling, do do

Inscription stone, Hale-Ālur.

Rāvana image at Byādamalalū.

Viragal, Byādamalalū.

Stone circle—A Megalith, Arakalavāḍi-Narasamangala.

A Megalith (disturbed), Narasamangala.

Pillar, Vēṇugopāla Temple, Gōpāla.

Vēṇugopāla, do do

Ceiling Painting—Scene from Kṛishṇalīla, Narasimha Temple, Sibi.

Viragal from Hirēgūḍugal, Tumkur Taluk, Tumkur District.

Central ceiling in navaraṅga, Kallēśvara Temple, Aralaguppe.

Nagarāja in central ceiling of navaraṅga do do

Mahābhāṣurasamardini, Halēbid.

Rāma delivering ring to Hanumān, Halēbid.

Rāvana performing Hōma, Halēbid.

Monkeys fighting Rāvana, Halēbid.

A Bull near the tank, Halēbid.

Hanumān captured by Indrajit, Halēbid.

Episode from Yakṣagāna, Halēbid.

Lady cymbalist, Halēbid.

Dancing Śiva, do

The Drummer, do

Figure of Āḷvār, Śrīrāmapura.

Vēṇugopāla figure, do

A fine open maṇṭapa near the pond, Śrīrāmapura.

Eastern side of the Fort: big stone gateway, Periyāpatna.

General view of Śiva Temple, Periyāpatna.

Navaranga Pillars, Śiva Temple, Periyāpatna.

North-West view, Varadarāja Temple, Periyāpatna.

Tirahahallī hoard: Kṣatrapa Coins.

Sorabh hoard: Vijayanagar Gold Coins.
<table>
<thead>
<tr>
<th>Plate</th>
<th>Date</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>79</td>
<td>1828</td>
<td>LXVIII-2 Anagoudanahalli hoard: Mysore Gold Coins.</td>
</tr>
<tr>
<td>80</td>
<td>1928</td>
<td>LXIX Copper plate grant of the Chitradurga Chief Madakarinayaka. Viragal at Hirémadhure.</td>
</tr>
<tr>
<td>81</td>
<td>1842</td>
<td>LXX Pillar Inscription at Chickamadhure.</td>
</tr>
<tr>
<td>82</td>
<td>1919</td>
<td>LXXI Stone Inscription at Tippur.</td>
</tr>
<tr>
<td>83</td>
<td>1932</td>
<td>LXXII Stone Inscription of Śripurusha from Purigāli.</td>
</tr>
<tr>
<td>84</td>
<td>1931</td>
<td>LXXIII Copper plate grant of Mysore king Krishnarāja Wodeyar I. Do</td>
</tr>
<tr>
<td>85</td>
<td>1933</td>
<td>LXXIV Do</td>
</tr>
<tr>
<td>86</td>
<td>1934</td>
<td>LXXV Do</td>
</tr>
<tr>
<td>87</td>
<td>1935</td>
<td>LXXVI Do</td>
</tr>
<tr>
<td>88</td>
<td>1936</td>
<td>LXXVII Do</td>
</tr>
<tr>
<td>89</td>
<td>1937</td>
<td>LXXVIII Do</td>
</tr>
<tr>
<td>90</td>
<td>1938</td>
<td>LXXIX Do</td>
</tr>
<tr>
<td>91</td>
<td>1939</td>
<td>LXXX Do</td>
</tr>
<tr>
<td>92</td>
<td>1940</td>
<td>LXXXI-1 Boar Seal of the Copper plate grant of Mysore king Krishnarāja Wodeyar I.</td>
</tr>
<tr>
<td>93</td>
<td>1941</td>
<td>LXXXI-2 Boar Seal of the Copper plate of Achyutarāya.</td>
</tr>
<tr>
<td>94</td>
<td>1942</td>
<td>LXXXII Copper plate grant of Vijayanagar King Achyutarāya. Do</td>
</tr>
<tr>
<td>95</td>
<td>1943</td>
<td>LXXXIII Do</td>
</tr>
<tr>
<td>96</td>
<td>1944</td>
<td>LXXXIV Do</td>
</tr>
<tr>
<td>97</td>
<td>1945</td>
<td>LXXXV Do</td>
</tr>
</tbody>
</table>
## CONTENTS

### PART I—Administrative

<table>
<thead>
<tr>
<th>Report Year</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Annual Report for 1946-47</td>
<td>1</td>
</tr>
<tr>
<td>Annual Report for 1947-48</td>
<td>2</td>
</tr>
<tr>
<td>Annual Report for 1948-49</td>
<td>3</td>
</tr>
<tr>
<td>Annual Report for 1949-50</td>
<td>4</td>
</tr>
<tr>
<td>Annual Report for 1950-51</td>
<td>5</td>
</tr>
<tr>
<td>Annual Report for 1951-52</td>
<td>6</td>
</tr>
<tr>
<td>Annual Report for 1952-53</td>
<td>7</td>
</tr>
<tr>
<td>Annual Report for 1953-54</td>
<td>11</td>
</tr>
<tr>
<td>Annual Report for 1954-55</td>
<td>13</td>
</tr>
<tr>
<td>Annual Report for 1955-56</td>
<td>17</td>
</tr>
</tbody>
</table>

### PART II—Study of Ancient Monuments and Sites

- **Ankali**
  - Channakesava Temple
  - Mallikarjuna Temple
  - Thimmakarjuna Temple

- **Bannerghatta**
  - Champakadhama Swami Temple

- **Kudalur**
  - Mangalesvara Temple

- **Nirguna**
  - Ramesvara Temple
  - Channakesava Temple
  - Siddheshvara Temple

- **Turuvanur**
  - Megalithic Site

- **Sravanabelagola**
  - The Gomatesvara Statue

- **Narasipura**
  - Yoganasimha Temple

- **Pushpagiri**
  - Mallikarjuna Temple

- **Bhairavangudi**
  - Bhairava Temple

- **Varahanatha Kallahalli**
  - Varahanatha Temple

- **Gomateshvara**
  - Gomatesvara Image

- **Harsadanahalli**
  - Paintings

(v)
<table>
<thead>
<tr>
<th>Place</th>
<th>Description</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Halé-Alūr</td>
<td>Arkēśvara Temple</td>
<td>41</td>
</tr>
<tr>
<td>Byādamaḷalu</td>
<td></td>
<td>42</td>
</tr>
<tr>
<td>Narasamangala-Arakalavādi</td>
<td>Megalithic Site</td>
<td>43</td>
</tr>
<tr>
<td>Gōpāla</td>
<td>Gōpālakṛṣṇa Temple</td>
<td>44</td>
</tr>
<tr>
<td>Sībi</td>
<td>Paintings</td>
<td>44</td>
</tr>
<tr>
<td>Hīregundāgal</td>
<td>Viragals</td>
<td>45</td>
</tr>
<tr>
<td>Arolaguppe</td>
<td>Kallēśvara Temple</td>
<td>46</td>
</tr>
<tr>
<td>Haḷēbīḍ</td>
<td>Stray Sculptures</td>
<td>47</td>
</tr>
<tr>
<td>Śrīrāmapura</td>
<td></td>
<td>49</td>
</tr>
<tr>
<td>Maṟalaiḷi</td>
<td>Ancient Site</td>
<td>50</td>
</tr>
<tr>
<td>Belakavāḍī</td>
<td>Ancient Site</td>
<td>50</td>
</tr>
<tr>
<td>Chakkūr</td>
<td>Megalithic Site</td>
<td>51</td>
</tr>
<tr>
<td>Peṟiyāpatṭa</td>
<td>Ancient Site</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>Śiva Temple</td>
<td>52</td>
</tr>
<tr>
<td></td>
<td>Varadarāja Temple</td>
<td>53</td>
</tr>
</tbody>
</table>

**PART III—Numismatics**

<table>
<thead>
<tr>
<th>Hoard</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Tirthahalḷī Hoard—</td>
<td>Kahatrapa Coins</td>
<td>54</td>
</tr>
<tr>
<td>Treasure Trove Coins—</td>
<td>Sorab Hoard</td>
<td>61</td>
</tr>
<tr>
<td>Sorab Hoard</td>
<td>Anagōḏjanahalḷī Hoard</td>
<td>62</td>
</tr>
</tbody>
</table>

**PART IV—Inscriptions**

<table>
<thead>
<tr>
<th>District</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Bangalore District</td>
<td></td>
<td>64</td>
</tr>
<tr>
<td>Chitradurga District</td>
<td></td>
<td>66</td>
</tr>
</tbody>
</table>

Record on a copperplate at Bangalore

Record on a bell at Chitradurga

Lithic record at Chitradurga
| Lithic records at Kadabananakatte | ... | ... | ... | 68-70 |
| Lithic record at Hampapur | ... | ... | ... | 71 |
| Lithic record at Hire-Madhure | ... | ... | ... | 71 |
| Record on a pillar at Chikka-Madhure | ... | ... | ... | 72 |
| Lithic records at Asagod | ... | ... | ... | 74-76 |
| Record on the pedestal of an image at Mugaliakatte | ... | ... | ... | 76 |
| Lithic record at Anagod | ... | ... | ... | 77 |

**Mandya District**

| Lithic record at Dochur-Arasinakere | ... | ... | ... | 80 |
| Lithic record near Dyavarahalli | ... | ... | ... | 84 |
| Lithic records at Aruhanahalli | ... | ... | ... | 86 |
| Lithic records at Tippur | ... | ... | ... | 88-91 |
| Lithic record at Seethahalli | ... | ... | ... | 92 |
| Lithic records at Kadjavagilu | ... | ... | ... | 93-95 |
| Lithic record at Manchanahalli | ... | ... | ... | 96 |
| Lithic record at Bommanahalli | ... | ... | ... | 98 |
| Lithic record at Chandahalli | ... | ... | ... | 101 |
| Lithic record at Gaudagere | ... | ... | ... | 102 |
| Lithic records at Hullahalli | ... | ... | ... | 105-106 |
| Lithic record at Naagagalpura | ... | ... | ... | 107 |
| Lithic record at Halasahalli | ... | ... | ... | 111 |
| Lithic records at Sasyalapura | ... | ... | ... | 113-116 |
| Lithic records at Boppasandra | ... | ... | ... | 117-120 |
| Lithic record at Sahalli | ... | ... | ... | 121 |
| Lithic record at Purigali | ... | ... | ... | 123 |
| Lithic record at Kalkupi | ... | ... | ... | 124 |
| Lithic record at Kundur | ... | ... | ... | 126 |
| Copperplate record of Krishna Raja Odayar | ... | ... | ... | 127 |

**Tumkur District**

| Record on the brass covering of the 'Adjas' at Sibi | ... | ... | ... | 151 |
| Record on the brass covering of the Dhwaajasathambha at Sibi | ... | ... | ... | 152 |
| Records on a large bell, Sibi | ... | ... | ... | 153-154 |
| Record on a bell at Sibi | ... | ... | ... | 155 |
| Copperplate record of Achyuta Raya | ... | ... | ... | 155 172 |

**DYNASTIC LIST**

| Gangas | ... | ... | ... | 174 |
| Nolambas | ... | ... | ... | 174 |
| Hoysalas | ... | ... | ... | 174 |
| Vijayanagar | ... | ... | ... | 176 |
| Aruhanahalli Chiefs | ... | ... | ... | 176 |
| Chitradurga Chiefs | ... | ... | ... | 178 |
| Mysore Kings | ... | ... | ... | 178 |
| Miscellaneous | ... | ... | ... | 178-185 |
| INDEX | ... | ... | ... | 187-300 |
ARCHAEOLOGICAL SURVEY OF MYSORE

ANNUAL REPORTS FOR THE YEARS 1947—1956

1946-47

PART I: ADMINISTRATIVE

1. Personnel.—Dr. M. H. Krishna, the permanent Director, was on long leave till 5th September 1946, and again went on furlough for five months from February 1947 to the end of June 1947. During the period of his leave, Mr. L. Narasimha- char was in charge of the duties of the Director.

Government were pleased to sanction the re-organisation of the Department of Archaeology in their Order No. E. 3794-95/Archi. 2-44-35 dated 8th October 1946. A consolidated list showing the allocation of the officers and the officials of the Department was submitted to Government for sanction.

2. Inspection of Ancient Monuments and Study of Architecture and Sculpture.—Inspection and Survey tours were undertaken in parts of the Mysore, Mandya, Hassan, Kadur, Shimoga, Chitaldrug and Bangalore Districts.

3. Conservation of Ancient Monuments.—The ancient monuments and sites at Chitaldrug were inspected jointly by the Director of Archaeology (in-charge), the Chief Engineer, the Government Architect, the Deputy Commissioner, Chitaldrug, and others. Proposals regarding the preservation of these were submitted and an estimate for Rs. 19,000 was returned duly countersigned.

Experiments with preservative solutions in connection with the preservation of the Gomata Colossus at Sravanabelgola were conducted by the Geological and Archaeological Departments. Dr. B. B. Lal, the Archaeological Chemist with the Government of India, paid a visit to the State and inspected the paintings at the Daria Daulat, Seringapatam, and the Gomata statue at Sravanabelgola. Dr. R. E. Mortimer Wheeler, Director-General of Archaeology in India, also inspected these monuments and made certain recommendations for their effective conservation.

Further measures in regard to the conservation of the temples at Belur and Halebid were decided upon by the Renovation Committee and work was undertaken accordingly.

Definite proposals of the committee in regard to the preservation of Shaji’s Tomb at Hodigere near Chennagiri, Shimoga District, were submitted to Government.
Mr. L. Namasimhachar, Director in-charge, was deputed to New Delhi for a period of about 20 days in October 1946 to learn the latest methods of conservation technique practised in the Archaeological Survey of India.

4. Excavation.—Excavation work was conducted at the ancient sites of Brahmagiri and Chandravallī in the Chitaldrug District in collaboration with the Archaeological Survey of India, commencing from about the 15th February 1947 to the end of the official year. The results of the excavations were very encouraging, since they tended to throw very valuable light on the early history of Mysore and to bridge the great gap between the prehistoric and historic periods, while revealing, at the same time, certain new cultural phases hitherto unknown.

A preliminary survey of the ancient site at Halebid was also made pursuant to Government Order No. D. 2776–8/Mus. 15-45-3 dated 6th November 1946, sanctioning the excavations at Halebid.

5. Miscellaneous.—At the instance of Government, the Department selected and packed certain exhibits illustrating the ancient sculptural wealth of Mysore to London in connection with the Royal Academy Exhibition of Indian Art, during the Winter of 1947-48.

1947-48

PART I: ADMINISTRATIVE

1. Personnel.—Dr. M. H. Krishna, the permanent Director returned from long leave on the 1st July 1947 and guided the activities of the Department till the 23rd December 1947 on which day he suddenly expired. Sri L. Namasimhachar, M.A., Assistant to the Director, went on combined leave from the 27th July 1947 to 23rd December 1947. He was appointed Acting Director of Archaeology with effect from the 24th December 1947.

Government were pleased to sanction the allocation statement with regard to the Re-organisation of this Department (vide G.O. No. E 9130-31/Archy. 3-46-25 dated 4th May 1948).

2. Inspection and Study of Ancient Monuments and Sites.—Survey and Inspection tours were undertaken by the permanent Director in parts of the Bangalore District during November 1947 and by the Acting Director in parts of Hassan, Chitaldrug, Bangalore, Mandya and Mysore Districts during the latter half of the year. At the direction of Government, the Church at Setṭhihallī, Hassan District, was inspected and a report was submitted recommending that it might be included in the list of ancient monuments under Class III. The temples at
Bannūr and Beḷakavāḍi were also inspected and a report submitted on their conservation.

Very interesting ancient sites were discovered on the banks of the Cuvveri near Beḷakavāḍi and T. Narasipur. The antiquities collected on the surface show a remarkable resemblance to the antiquities from Brahmagiri and Chandravalli in the Chitaldrug District.

3. Epigraphy.—Epigraphical tours were conducted in the Malavalli and Maddur taluks of the Mandya District. About 30 lithic records were discovered. The stone inscriptions pertain to the history of Mysore from the time of the Gaṅgas to the time of Hyder.

4. Excavations.—The Department undertook excavations on the ancient site of Halebid in collaboration with the Government Museum, Bangalore. The area actually subjected to investigation was very limited and was confined to the Palace site of the Hoysalas.

The ancient site of Halebid covers a very extensive area, measuring over 16 square miles. It is studded with hundreds of temples and mounds surrounded by a cyclopean wall. Until the Archaeological Department undertook excavations this year, all our information about this ancient metropolis of the Hoysala empire was naturally based upon inscriptions and chronicles. A considerable part of the extensive area over which the ancient capital flourished called for an intensive overground survey, and this was undertaken along with excavation. Although this aspect of investigation has still to be completed, the work already done has revealed many hitherto unknown facts of historical importance pertaining to the pre-Hoysala as well as the Hoysala periods. This overground survey has made it possible for us to reconstruct the cultural and political history of our country from the early centuries of the Christian era.

The Palace site which was selected for being excavated during this year measures over 21 acres and is surrounded by a fort wall of cyclopean masonry. But work during this year was concentrated on just one field measuring 200 feet by 160 feet. The investigation carried out revealed remains of two large buildings which appear to belong to the rear portion of the palace. One of them is a great bath of the palace running to an extent of 200 feet north to south and consisting of about half a dozen bath-rooms each of which is provided with separate flights of steps for approach. The other also runs north to south with some flights of steps on the west.

The sink is built of brick and mortar and the drain and the flight of steps are of stone.

To the south of the area intensive digging was conducted in one square with a view to finding out facts and materials pertaining to the pre-structural layers in
the area. During the course of digging, traces of a brick kiln belonging to the pre-
Hoysala period were found.

Compared to the extensive nature of the site and the large number of its
neglected monuments, the excavation work so far done is indeed little. The ancient
site of Halebid is nearly as vast as Hampi, but much older. Its monuments and
sculptures which have earned for Mysore an enviable reputation for artistic genius
deserve to be studied in great detail.

5. Miscellaneous.—The Department of Archaeology participated in the Royal
Academy Exhibition of Indian Art held at London during November and December
1947 and organised an exhibition of historical and archeological antiquities in the
"Vasantha Sāhityotsava" of the Karnāṭakā Sāhitya Parishat at Bangalore.

The Annual Report of the Department for 1946 was sent to the press.

1948–49

1. Personnel.—Sri L. Narasimhachar, M.A., continued as the Acting Director of
Archaeology by virtue of G.O. No. 635/C.B. dated 9th August 1948. The place of
Assistant to the Director of Archaeology was advertised. The Department was shifted
from the Jubilee Hall and the District Board Office building to building No. 932
'Sri Gopalakrishna Nilaya' Lakshmipuram, Mysore. The allocation of the several
officials of the Department was sanctioned. One post of Epigraphist was created in
the Department by abolishing the two part-time places of Tamil Pandit and Chemist
(vide G. O. No. E. 14098-9/Arby. 2-48-11, dated 20th June 1949.)

2. Inspection and Survey Tours.—Inspection and survey tours were underta-
taken in parts of the Mysore, Mandya, Hassan, Shimoga, Chitaldrug, Kolar, Tumkur
and Bangalore Districts. The Acting Director of Archaeology was deputed to study
the monuments at Ajanta and Ellora while the Technical Assistant was deputed to
undergo a course of training in the latest methods of conservation in the Archeologi-
cal Survey of India at New Delhi.

Near Chakkur in the Heggadadevanakote Talak Megalithic circles similar to
those at Brahmagiri in the Chitaldrug District were found in very large numbers.
The excavation of these circles, it is hoped, would reveal highly interesting facts
pertaining to the early periods of Mysore History.

3. Epigraphy.—One copper plate inscription received on loan from Tirathahalli
in the Shimoga District was deciphered and is being edited in the Report.

4. Conservation.—Detailed working drawings for the construction of a tower
at Māgadi and the restoration of the Mahādvāra of the Lakshminarasimha Temple
at Mārehalli were prepared and forwarded to the Department of Public Works to enable them to undertake the work of conservation. The restoration of the Kirtinārāyaṇa Temple at Talakād was undertaken after a joint inspection of the monument by the Director of Archaeology, the Executive Engineer, Mandya Division, Mandya, and the Special Officer for the Survey of Muzrai Institutions. The Gōmāta colossus at Sravanabelagola was also inspected and proposals were submitted to Government in regard to the scientific preservation of the statue, urging on the need for constituting a special committee in this behalf.

5. Miscellaneous.—The Department participated in the Exhibition organised under the auspices of the All-India Educational Conference during December 1948 and was awarded Gold Medal Certificate.

1949-50.

1. Personnel.—Sri L. Narasimhachar, m.a., continued as the Acting Director of Archaeology. Government were pleased to appoint Sri K. Narayana Iyengar, m.a., Curator, Government Museum, Bangalore, as Assistant to the Director of Archaeology on an acting basis in their Order No. E. 7356-9/ Archy. 9-48-7 dated 10-1-1950. Sri Narayana Iyengar assumed charge of his duties on 3rd February 1950.

2. Inspection of Monuments and Study of Architecture and Sculpture.—The Director and his Assistants undertook tours in parts of Bangalore, Hassan, Kadur, Tumkur, Shimoga and Mysore Districts, for the exploration of ancient sites as well as study and inspection of ancient monuments. A number of estimates were received through the Muzrai Commissioner, and Deputy Commissioners of Districts and the Public Works Department in connection with repairs to or renovation of ancient monuments. These estimates were either returned with countersignature or forwarded with detailed conservation notes on the concerned monuments after due scrutiny at the spot. Among the important monuments inspected during the year, were the Lakshminarasimhasvāmi temple at Holē-Narasipur, the Kōdaṇḍarāma and Īśvara temples at Hiremagalūr, the Vidyāśankara temple at Śringēri, the Rishyaśringēśvara temple at Kigga, the Gavi Gangādharēsvara temple at Bangalore, the Chandrānāšōvera and Chennakeshava temples at Amrītur, the Bhūmēśvara temple at Kaivāra and Śrī Venkāṭarāmanasvāmi temple at Ālamgiri, Chintāmanī Taluk. The Lakshminarasimhasvāmi temple at Holē-Narasipur which is a major Muzrai institution and an Ancient Monument, III Class, deserves to be protected as a II Class ancient monument. The famous ‘Yūpastambha’ at Hiremagalūr, the erection of which goes back to the early centuries of the Christian era is worn out and stands unprotected from sun and rain. Necessary steps are proposed to be taken in this behalf.
Detailed notes on the conservation of the Bhīmēśvara temple at Kaivāra, the Śrī Venkaṭaramaṇaśvami temple at Alāmgirī in the Chintāmaṇi Taluk, and the preservation of the stone inscription of Venkōji near the Mallikārjuna temple, Mallesvaram, Bangalore, have been prepared. The preservation of the world-famous colossus of Gōmaṭēśvara at Śravanabelgola is receiving the closest attention of the Gōmaṭēśvara Preservation Research Committee. Methods for healing up the cracks appearing on the image and the deteriorated surface of the rock out of which the image has been carved are being carefully examined and experimented upon with a view to determining the best way of treating the statue.

In the field of architecture and sculpture a re-study was made of the Vīdyāśankara temple at Śrīṅgērī and the Madanikai images at the Chennakeśava temple, Bēḷūr. A close study of the architectural details of the Vīdyāśankara temple at Śrīṅgērī revealed indications of the reconstruction of the structure during the 17th century A.D., which fact is supported by epigraphical and other evidences. Fresh photographs of the Madanika (bracket) images in the Chennakeśava temple at Bēḷūr have been taken.

The roof of the Kirtinārāyanasvāmi temple at Tālākāḍ which is a I Class ancient monument was completely repaired and rendered water-tight. Arrangements are being made to open out the court-yard of the temple by removing the accumulation of sand and other debris lying there and carrying out other necessary measures of conservation. A detailed note was prepared in this connection.

3. Exploration of Ancient Sites.—Side by side with inspection and study of ancient temples, the work of exploration of ancient sites was also done wherever possible and the results have been very promising. Sites which in point of importance rank with those at Brahmagiri and Chandravalli were discovered in the Mysore District. Among them the megalithic structures discovered near Belūr in the Heggadādēvanaṭe Taluk are noteworthy. Similar megalithic sites which were noticed near Bangalore, and Tūrvanūr in the Chitaldrug District, have been surveyed and recorded.

The discovery of ancient sites in at least three places in the Kāvērī Valley, namely, Tirumakūḍūlu, Maralajahalli and Belakavāḍī has indicated the need for a systematic investigation on a large scale into the origin and development of what appears to be an ancient Iron Age culture. The pottery and other antiquities collected from these sites reveal the existence of an advanced state of material civilization. It is significant that the pottery collected overground displays a marked similarity of types, technique and pattern with the pottery of Brahmagiri so that there seems to be little doubt as to the contemporaneity of these sites. It is proposed to undertake a more elaborate exploration and survey of the upper Kāvērī Valley of the Mysore State which might reveal the existence of even more ancient
sites and thus prove to be of great value in the reconstruction of the Pre-History of the State. No less important than these was the discovery, during the year, of a (pre-historic?) chisel drawing (graffiti) of a bison on a boulder at the foot of the Chitaldurg Hills.

4. Numismatics.—A very important discovery in the field of numismatics was made near Tirathahalli in the Shimoga District. At a distance of about 5 miles from the place is situated an ancient site which accidentally yielded, while laying a road, a pot containing 61 silver coins of the Kshatrapa period. This find is the first of its kind in the State and will no doubt throw valuable light on the history of Mysore during the early centuries of the Christian era.

5. Epigraphy.—Extensive tours could not be undertaken in connection with the collection of new inscriptions and the revision of old ones. Some new inscriptions have, however, been discovered, the most noteworthy of these being a large inscription on a boulder near Rāmēdevara Oḍḍu, belonging to the Hoysala King Narasimha and dated in the Śaka year 1208. It appears to refer to the construction of an Oḍḍu or tank called ‘Rāmēdevara Oḍḍu’ immediately to the south of Chitaldurg by Perumāle Daṇḍanāyaka, an officer under the Hoysala king. This takes the history of the construction of the Fort of Chitaldurg and reservoirs meant for the storage of water particularly in that area, back to the days of the later Hoysalas. Orders of Government have been obtained for the printing of the text of Tamil and Grantha inscriptions of the Kōlār and Bangalore Districts in a private press.

6. Miscellaneous.—The problem of preservation of megalithic and other ancient sites is engaging the attention of the Department and steps are being taken in consultation with the Revenue Department to enlighten the people and the several local officers about their importance and preservation. Government have in their Order No. E. 3077-37/Archy. 10-48-4 dated the 23rd May 1950 been pleased to approve the proposals submitted by the Archaeological Department in this behalf.

1950–51

1. Personnel.—Sri L. Narasimhachar, M.A., continued as the Acting Director of Archaeology till 22-11-1950 when he proceeded on privilege leave for three months (G.O. No. 11562/C. B. 281-50-1, dated 18th November 1950) which was later extended by two months of combined leave (vide G.O. No. 17152/C.B. 281-50-1, dated 23rd February 1951). During his absence on leave, Sri K. Narayana Iyengar, M.A., Ag. Assistant to the Director of Archaeology, was placed in additional charge of the duties of the Director of Archaeology (vide Government Order mentioned above). Sri S. Srinivasachar, M.A., B.T., the Technical Assistant of the
Department, was appointed as the Research Assistant in the Research and Reference Division of the Ministry of Information and Broadcasting, Government of India, and he was permitted to join duty there retaining his lien in the Department for a period of one year in accordance with G.O.No. E. 10, 182-83/Archy. 3-50-4, dated 27th December 1950. Sri S. Srinivasachar was relieved of his duties in this office on the 13th November 1950.

2. Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites.—Tours for the inspection and survey of ancient monuments and sites were undertaken by the Director and his assistants in several parts of the State. Considerable attention was paid during the year to the examination of the conservation needs of the ancient monuments so much so that a large number of protected and other monuments were inspected and the notes of inspection on their conservation was forwarded to the authorities in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates were received through the Muzrai Commissioner, Deputy Commissioners of Districts and the Public Works Department in connection with the repairs to or renovation of ancient monuments. Some of these estimates were countersigned and returned to the concerned officers for further action while many of them had to be forwarded together with detailed conservation notes on the concerned monuments after due scrutiny at the spot, since the estimates did not satisfy the actual conservation needs.

Among the important monuments inspected during the year mention may be made of the Lakshminarasimha Temple at Vighnasante (Tumkur District), Mallikārjuna Temple at Bāsrāl (Mandya District), Sri Srikanṭhesvarasvāmi Temple at Nanjangud, Śrī Ranganāthasvāmi Temple at Srirangapatna, Śrī Nārayapasvāmi Temple at Mēlkote, Śrī Kirtinārayapasvāmi Temple at Takkād, Śrī Paravasūdeva and other Temples at Gundlapet, Rāmēśvara Temple at Kejli, the group of memorial stones (viragals) at Hiregundugal (Tumkur District), Saumyakēśava Temple at Nāgamangala, Lakṣmidēvi Temple at Doddagaddavalli (Hassan District), Markandēśvara Temple at Khāṇḍiya (Chikmagalur District), etc. The Lakshminarasimha Temple at Vighnasante is a first class ancient monument belonging to the Hoysala period which deserves to be maintained in a good state of preservation. But the tower over the garbhagriha of this temple collapsed in the year 1948 and other parts of the temple are also in such a dangerous condition that they may fall down any moment. Although it is already four years since the tower collapsed, it has not yet been possible to undertake the rebuilding of the tower or attend to the repairs of the other parts of the monument. As it is desirable that such a monument should be repaired and restored to its original condition very early, the concerned authorities have been urged to take necessary action in the matter. The
Paravāsudēva Temple at Gudīlupet was built by the Mysore Ruler Śrī Chikka-Dēvarāja Woḍeyar in memory of his father and is a good specimen of architecture and sculpture that flourished under the Mysore dynasty. It is now in a dilapidated condition and may come down soon if it is allowed to continue as it is.

Detailed notes for the conservation of the temples at Kadaba, Lakshminarasimha Temple at Bhadrāvati, Saumyakēśava Temple at Nāgamangala, Lakshmīdevi Temple at Doḍḍagaddavalī, Adinātha Basti at Karnadahaḷḷi, etc., and preservation of the group of about twenty memorial stones (viragals) belonging to the Gāṅga period at Hīregundugal have been prepared. These viragals at Hīregundugal portray the heroes in various fighting attitudes and the inscriptions on them reveal important facts connected with the relations between the Rāṣhtrākūtas and the Gāṅgās during the early 9th century A.D. The Gōpāla svāmi Temple at the village of Gōpāla, Tarike Taluk, the Varāhaṇātha Temple on the banks of the Hēmāvati river at Varāhaṇātha Kallahāḷḷi, Krishunarājaṭ Taluk, were studied in detail. The Deputy Commissioner, Chikmagalur, informed this Department that the Gōpāla village had become a becharak one and the temple of Gōpālakrishna had consequently been a defunct Muzrai institution. The image of Gōpālakrishna which is a good piece of sculpture has been recommended to be transferred to the Government Museum, Bangalore, for preservation. The image of Lakshmīvarāhasvāmi in the Varāhaṇātha Temple at Kallahāḷḷi is a fairly big image (about 16 ft. high inclusive of the pedestal) and is very well proportioned. Since it is a rare image representing the Varāha (Boar incarnation of Vishnu,) this temple is also worthy of being preserved.

The most important measure undertaken during the year for the conservation of ancient monuments is the passing of orders of Government for the protection of megalithic sites in the Mysore State on the same lines as that of the Madras Government. These megalithic sites have been noticed in almost all the Districts of the State. A provisional list of these sites numbering about 50 was prepared on the basis of the exploration conducted by this Department so far and copies of the list have been sent to the Revenue Commissioner in Mysore and the Deputy Commissioners of Districts as directed by the Government, in connection with the action proposed to be taken for the protection of the sites. The question of undertaking a more systematic survey of these megalithic sites in the State on the lines of the investigations carried out by the Department of Archaeology, Southern Circle, in the Madras Presidency is also under contemplation. A short descriptive note giving an idea of the megaliths in general has been circulated for the information of the Local, District and Taluk Officers of the Revenue Department who are expected to assist in the discovery and preservation of these ancient monuments.

The Gōmaṭēśvara Research Committee resolved at one of their meetings that the Department of Archaeology may obtain clear photographs of the face of the
Gōmaṭēśvara Statue for examination by experts. Accordingly close up views of the cracks and other weathering marks appearing on the face and other parts of the Gōmaṭēśvara colossus at Śrāvaṇabelgola were taken by this Department and supplied for purposes of study to the Gōmaṭēśvara Preservation Committee.

In the Tungabhadra valley an ancient site was discovered at Hāḍavangahalli on the left bank of the Tungabhadra river about sixteen miles from Shimoga. The specimens of painted pottery, iron slag and a cornelian bead collected from the surface in this area bear some resemblance to similar antiquities recovered from the Chandravalli site near Chitaldurg.

3. Epigraphy.—Collection of new inscriptions and the revision of old ones could not be undertaken this year. Among the inscriptions collected, mention may be made of a copper plate grant of Madakere Nayak, Pāḷeyagār of Chitaldurg.

4. Numismatics.—The authorities of the Śrī Śrikanṭhēśvara Temple, Nanjangud, reported that a number of old coins were found in the possession of the temple and they required to be examined. Some of these coins were found to be fairly well known types issued by rulers of the Mysore dynasty while the others belong to the modern period and appear to be issues from various places outside the Mysore State, like Baroda, Hyderabad, Portugal, etc. Among the coins of the Mysore dynasty the dated series of the time of Krishnāraja Wodeyar III are important.

5. Exhibition.—At the request of the Maharaja’s College Centenary Celebrations Committee, the Department participated in the Exhibition of Art and Archaeology organised in connection with the Centenary Celebrations held during the month of January 1951. His Highness the Maharaja of Mysore who paid a gracious visit to the Exhibition was pleased to express his high appreciation of the exhibition and observed that it was “One of the most interesting and educative.” The Department also participated in the exhibitions recently held in connection with the Mahānād Conference at Shimoga and the 38th Cattle Show at Hässan. Arrangements had been made for the display of a typical and representative collection of antiquities, photographs of views of architecture and sculpture in Mysore, charts, maps, etc., at these exhibitions. A member of the staff of the Department had also been deputed to explain the significance of the exhibits to the interested visitors.

6. Publications.—The printing of the Annual Report of the Department for 1946 was completed. Printed copies of the revised edition of the guides to Belūr, Halebid and Takkād have been received from the Government Branch Press, Mysore, and are ready for sale. Arrangements were made to print the Tamil inscriptions of the Supplementary volume to the Epigraphia Carnatica series at Madras.

7. Library.—About 72 new publications were acquired for purposes of reference and study.
8. **Finance**—The receipts and expenditure of the Department under the Budget heads amounted to Rs. 31,755-2-8 and Rs. 31, 352-1-2, respectively, during the year. A sum of Rs. 403-1-6 was realised by the sale of the Departmental publications and photographs.

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**1951–52**

1. **Personnel**—Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director of Archaeology and in-charge Director of Archaeology was appointed to act as Director of Archaeology in Mysore with effect from 22-11-1950 *vice* Sri L. Narasimha-char, M.A., Acting Director of Archaeology, who was granted combined leave with effect from 22-11-1950. During the year under review Sri S. R. Iyengar, Draftsman of the Department, resigned his post and the place became permanently vacant.

2. **Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites**—Tours were undertaken for the annual and periodical inspection of the protected monuments and ancient sites by the Director and his assistants in the various parts of the State. The activities of the Department were mainly concentrated as during the previous year, on the study of the conservation needs of the large number of protected ancient monuments of the State. As the condition of many of these protected monuments was not satisfactory, they were found to be in need of immediate attention. Consequently, as many as forty monuments were examined by the Director during the year under report. In most cases estimates for urgent repairs or renovation forwarded by the Officers of the Public Works Department and the Muzrai authorities had to be scrutinised keeping in view the actual needs of the monuments from the point of view of archaeological conservation. As far as possible suggestions have been made for effecting repairs to the monuments in the order of urgency, the main consideration being the safety of the structure as well as the availability of funds. The detailed notes prepared in connection with each monument were promptly forwarded to the custodian in charge of the monuments for taking timely action to remedy the defects noticed. More than a dozen estimates of cost amounting to about a lakh of rupees received through the Muzrai Commissioner and Deputy Commissioners of Districts and the Public Works Department were returned duly countersigned during the year. Among the monuments thus inspected mention may be made of the Jyōṭirmahēśvarasvāmi temple at Sāligrama, Divyalingēśvarasvāmi temple at Haradanahalli, Īśvara temple at Arasikere and Mallikārjuna temple at Basaral. A special estimate for urgent repairs to the Vidyāśankara temple at Śringēri for Rs. 10,000 was also scrutinised. Other monuments of great archaeological importance and architectural beauty inspected during the year that deserve to be noticed are: the Arkaśvara temple at Hale Álur,
2. *Inspection of Monuments and Study of Architecture, Sculpture and Ancient Sites.*—The protected ancient monuments of the State have now been classified under two categories, *i.e.*, Monuments of National Importance and State Monuments. The Archaeological Department of the Government of India are responsible for the maintenance and upkeep of the Monuments of National Importance while the Government of Mysore will have to continue to look after the monuments brought under the State list as hitherto.

But, since the monuments of National Importance had not been taken over under the direct control of the Central Government during the current year, the Government of Mysore attended to their maintenance and upkeep on an "Agency" basis on behalf of the Government of India. As per requisition of the Government of India, a detailed statement of expenditure incurred by the Mysore State in respect of repairs to and maintenance of monuments of National Importance during the years 1950-51 and 1951-52 was got prepared and forwarded to the Adviser on Archaeology to the Ministry of Education, Government of India, New Delhi. The total expenditure incurred on the upkeep, etc., of monuments of National Importance during 1950-51 and 1951-52 amounted to Rs. 1,04,348 which included the amount spent by the Muzrai, Public Works and Garden Departments of the State as well as the Gōmatēśvara Research Committee. A major portion of this amount has already been reimbursed to the State Government by the Government of India. As requested by the Superintendent, Department of Archaeology, Southern Circle, Madras, the Government of Mysore deputed the Director of Archaeology, Mysore, to undertake a tour along with the Superintendent of Archaeology, Madras, during the month of September 1952 for a joint inspection of about thirty monuments of National Importance situated in the Mysore, Mandya, Hassan, Bangalore and Kolar Districts. Śrī Madho Sarup Vats, M.A., F.R.A.S.E., Director-General of Archaeology in India, paid a visit to the State in the early part of November 1952 and inspected some of the monuments of outstanding importance at Śrīrangapatna, the Gōmatēśvara statue and other monuments at Śravaṇabelgola, the Channakēśava temple at Bēlur, Hoysalēśvara and Kēdārēśvara temples and Jain Bastis at Hajēbid.

Both the Director-General of Archaeology in India and the Superintendent of Archaeology, Southern Circle, Madras, expressed their appreciation of the good work done by the Department of Archaeology, Mysore, for the preservation of the ancient monuments in the State and were of the opinion that the protected monuments of the State had been maintained in a satisfactory condition. A sum of Rs. 67,500 was allotted by the Central Government for the repairs and upkeep of the monuments of National Importance in the State during the year 1952-53.

Besides the monuments of National Importance referred to above, a large number of State monuments were also inspected by the Director and his Assistants. During these tours of inspection, the estimates for urgent repairs or renovation
forwarded by the Officers of the Public Works Department and the Muzrai authorities for the counter signature of this Department were scrutinised. Detailed conservation notes were prepared in connection with the repairs to be effected to some of these protected monuments. About fifteen estimates for renovation, repairs, etc., received from the Public Works Department, were returned after due scrutiny along with the observations of this Department from the point of view of archaeological conservation. Among the State monuments inspected by the Officers of the Department during the year, mention may be made of the Sri Narasimhasvāmi temple at Vighnasante, Tiptūr Taluk. It is a fine example of the Hoysala style of architecture, but unfortunately its beautiful tower collapsed some years ago. A joint inspection of this monument by the Director of Archaeology, Assistant Engineer Tiptūr, and the Amidar, Tiptur Taluk, revealed the difficulties confronting the conservation of this structure. A detailed note on the renovation of the monument has been drawn up and sent to the Muzrai Commissioner for taking further action. The Muktināthēsvara temple at Binnamangala (Nelamangala Taluk) and the Kailāsēsvara temple at Maḷur (Chennapatna Taluk) were the other two important monuments on the State list inspected during the year under report.

The Gōmatēsvara Research Committee devoted considerable attention for the preservation of the statue of Gōmatēsvara. In accordance with the suggestions of the Committee a scaffolding was constructed in front of the statue which enabled the members of the Committee to study the cracks and other defects appearing on the face and head of the image at close quarters. As resolved by the Committee a water repellant preservative coating was applied to the statue before the "Mahāmastakabhishēka" ceremony. This opportunity was availed of by the Department of Archaeology to obtain a number of close up views of the face and the several cracks on the face and the head for purposes of reference and record. Ink impressions of the cracks were also taken by this Department to determine the actual size of each of the cracks.

At Chikmādhūre in the Chāḷḷakere Taluk (Chitaidrug District) an early monument probably belonging to the Nolamba-Pallava period was discovered. Although it is a plain structure, the square pillars with early motifs on them and some of the sculptures e.g., Gaṇēśa, Saptamātrika panel, Bhairavi, etc., kept in the navaranga speak of its antiquity. The occurrence of several 'Viragals' and inscriptions belonging to an early period (Circa 8th and 9th centuries A.D.) lying round about this monument is a noteworthy feature which gives a clue to the age of this site. Some of these inscriptions belong to the 'Rāṣṭrakūta' and Nolamba-Pallava periods and are important from the point of view of the reconstruction of the history of that period.

3. Epigraphy.—Several important ancient inscriptions found in the Bēḷūr, Chikmāgaḷūr and Sṛṅgērī taluks were examined by the Superintendent for Epigraphy,
Government of India, Ootacamund, who paid a visit to the State during the end of November 1952. The Director of Archaeology accompanied the Superintendent for Epigraphy during this tour. Three sets of copper plate inscriptions were received by the Department for decipherment and study. One of them is an important record belonging to the Nolamba-Pallava ruler Ponnēra Nolamba which gives an account of the early history of the Nolambas. This happens to be the first copper plate record belonging to the Nolamba dynasty so far discovered. Another set of copper plates noticed by the Department is valuable inasmuch as it has been issued in the first regnal year of the Gaṅga king Śrīvikrama. A third set of copper plate records which was sent by the Amildar, Madhugiri Taluk, for examination, belongs to the Gaṅga king Durvinita. This inscription has already been published in Epigraphia Carnatica Volume XII (Tumkur District). Sri B. Venkoba Rao, Shanubhogue of Doḍḍadēlīvaṭṭa, who produced this set has been good enough to present the same for the Museum of the Department.

4. **Numismatics.**—Twenty-two gold coins (varahas and half varahas) discovered in the Sorab Taluk (Shimoga District) were examined by the Department. These coins belong to the Vijayanagar kings Krishnadevarāya and Achyutarāya. A large treasure trove consisting of nearly 1,300 gold coins found at Amugondanañallī in the Hosakōte Taluk and lodged in the District Treasury, Bangalore, was also studied. Most of the coins in this treasure trove belong to the reign of Hyder Ali and Tipu Sultan, but some of them appear to be issues of the East India Company and the Mysore dynasty.

5. **Exhibition and Museum.**—The Department participated in the exhibition organised in connection with the Cattle Show at Hassan. During the last week of February 1953, the Department participated in another exhibition arranged by the Mahāmātakābhisheka Exhibition Committee at Śravanabelgola. Arrangements had been made at this Exhibition to display a select collection of photographs to illustrate the wealth of Jain architecture and sculpture extant in Mysore, and also lithographic copies of some important inscriptions that have a bearing on the history of Jainism in the State. Both the Exhibitions attracted attention from visitors coming from all parts of India.

The collection of specimens of the Museum of Antiquities, Chitaldrug, was augmented by the acquisition of some interesting exhibits consisting chiefly of ancient arms and armours belonging to the Paleyagār period. A select collection of the photographs taken by the Department during the year was circulated among the different Departments of Archaeology in India.

6. **Publications.**—The Tamil texts of the Supplementary volumes to the Epigraphia Carnatica (Bangalore and Kolar Districts) have been printed. A revised
guide to Sravanabelgola containing a good number of illustrations was issued in three languages—English, Kannada and Hindi,—on the occasion of the “Mahamastakabhi-
shēka” ceremony of Gomateshvara at Sravanabelgola.

7. Library.—About 180 new books and periodicals were acquired by the Department for purposes of reference and study.

8. Finance.—The receipts and expenditure of the Department amounted to Rs. 31,055-3-0 and Rs. 31,055-3-0 respectively during the year. A sum of Rs. 1,215-3-0 was realised by the sale of the departmental publications and photographs.

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1953-54

1. Personnel.—Sri K. Narayana Iyengar, M.A., continued to act as Director of Archaeology throughout the year under report. The post of Gazetted Assistant to the Director and one of the posts of Technical Assistants were not yet filled up.

The conservation of monuments of National Importance in the Mysore State which was hitherto being looked after by the Government of Mysore on an ‘Agency’ basis was taken under the direct control of the Department of Archaeology, Government of India, with effect from 1st June 1953. Arrangements have been made to transfer the charge of the National Monuments in the Mysore State to the Superintendent, Department of Archaeology, Southern Circle, Madras.

2. Conservation of Ancient Monuments.—Sri A. Ghosh, M.A., Director-General of Archaeology in India, paid a visit to the State during the end of June 1953 for the inspection of the monuments of National Importance situated in Bangalore, Srirangapatna, Somnathapur, Sravanabelgola, Belur and Halebid. While at Mysore, the Director-General also paid a visit to the Office of the Director of Archaeology in Mysore.

The Director of Archaeology, Mysore, and his Assistants inspected some of the important protected monuments in the State mainly with a view to examine the conservation needs of those monuments. One of the important measures relating to the conservation of monuments undertaken during this year was the installation of electric lights to the Kēsava temple at Somnathapur. This monument with its exquisitely carved ceilings can be satisfactorily studied only with the help of interior lighting. The electric flood-lighting arrangements recently effected fulfill this need. The fortress and temples on the hill at Chitaldrug were jointly inspected by the Director of Archaeology, Mysore, Deputy Commissioner, Chitaldrug District, and the Executive Engineer, Chitaldrug Division, with a view to concert measures for the preservation of the same. Other monuments, like the Iśvara temple at
Ānakoṇḍa, Dāvangere Taluk, Lakshminarasimha temple at Vighnasante, Tipṭūr Taluk, Chennakēśava and Kaḷḷēśvara temples at Aralaguppe, Fort and temples at Māgaṇī, Rāmaśvara temple at Rāmanāthapur, Rāma temple at Kūḍalūr, Aprameya temple at Malūr, etc., were also inspected. At Māgaṇī, the tower over the western ‘Mahādvāra’ of the Ranganāthasvāmi temple which had collapsed some years back is being reconstructed at a cost of Rs. 45,000, the necessary funds having been provided by the Muzrai Department and the devotees of the shrine. The work in progress is under the control of the Public Works Department and the Officers of this Department have also been offering necessary suggestions from the point of view of archaeological conservation. The ancient monuments at Santigrāma, Hassan Taluk, were inspected in connection with the proposal to instal electric lights in the Kēśava and Yogāranarasimha temples. At present there are five monuments in this village of which the two that are now proposed to be illuminated by means of electric lights have been protected and included in the State list. A detailed conservation note has been drawn up for the preservation of all these monuments. Sri Santinatha Basti at Jinaratapura (Channarāyanapāṭha Taluk) is another protected monument of the State list, inspected recently. On behalf of the ‘Bhāratavarṣhīya Digambar Jain Tirthakshētra Committee’, some repairs were being effected to this monument by a devotee without the knowledge of this Department. As the prior concurrence of this Department is necessary in connection with the execution of repairs to ancient monuments, the concerned party has been asked not to proceed with the work without the approval of the concerned Departments of Government. A note on the conservation needs of this monument has also been drawn up and forwarded to the authorities of the Muzrai and Public Works Departments for taking further necessary action in the matter.

3. Exploration.—Near Tōṭagere in the Nelamangala Taluk was discovered a small temple dedicated to Śiva. The god enshrined in this temple is locally known as Arjunēśvara. Though the temple is not architecturally important, it is an old monument which appears to date back to Circa 9th century A.D. Images of the Śiva Panchāyatana group kept in the temple, though small in size, bear all the early characteristics. There are also two inscriptions belonging to the Ganga king Sripurusha (C. 750 A.D.) in front of the temple.

An important discovery of the year was a hoard of five ancient metallic images in the Kūḍalūr village, Channapatna Taluk. The images were found by the villagers in a well in front of the ancient temple of Mangalēśvara. Of the images, those of Naṭārāja and Sukhāsanamīrthi are good, though the same cannot be said of the other three images which are all of the consort of Śiva.

Kūḍalūr is a village situated on the left bank of the Kanva river at a distance of about five miles from Channapatna which is the headquarters of a taluk of the
same name in the Bangalore District. As far as we could gather from inscriptions this village appears to have been a prosperous agrahāra during the Ganga, Chōla, and Hoysaḷa days as were the other places in its vicinity, i.e., Maḷūr, Maḷūrpaṭna, Honganur, etc. Kuḍalur appears to have been established as an agrahāra town during the days of the great Chōla king Rāja Rāja. As usual, the Śrī Rāma temple was in the centre and the Mangalēśvara temple in the north-east corner of the agrahāra which was called as Rāja Rāja Chaturvedimangala during that period. The place was included in Kiḷalai-nāḍu of Rājendra Chōla-vala-nāḍu in Muḍigonda-Sōlamanḍalam. An overground survey of this area which was conducted during the year has revealed the existence of several ruined temples, sculptures, inscriptions, ancient brick foundations and high mounds full of red-ware and black-ware potsherds, sometimes with incised ornamentation. A systematic excavation of this area is sure to lay bare the relics of the Ganga, Chōla, Hoysaḷa and earlier phases of culture that flourished there.

4. Epigraphy.—The Government Epigraphist for India, Ootacamund, recently paid a visit to the State in connection with the examination and study of some of the early inscriptions in the State. He examined a number of ancient inscriptions at Śravanabelgola, the famous pillar inscriptions of the Satavāhana and Kadamba rulers at Maḷavalli (Shikāpur Taluk) and the early Kadamba inscription at Taḍagani (Shikāpur Taluk). The Epigraphist of the Department of Archaeology, Mysore, accompanied the Government Epigraphist for India during this tour. Epigraphical tours were also undertaken by the Epigraphist of the Department in parts of Chitaldrug during the latter half of May 1953. About twenty-five new inscriptions were collected. These epigraphs range in date between the 7th century A.D. and the 17th century A.D. The earliest of these records is a copper plate grant of the early Chālukya prince Abhinavāditya Satyāśraya, which is important in so far as it fills up a short gap in the history of the early Chālukyas. Another stone pillar inscription at Muchchanur (Chitaldrug District) which belongs to about the 10th century A.D., reveals the name of a Ganga prince “Mayindammarasa”. Another record mentions an “Irugamayya” who might be the same as the Niḍugal Chōla ruler Irugamayya of about the 11th century A.D.

5. Numismatics.—A treasure trove consisting of twelve gold coins was discovered at Chikmaḷur village in the Channapatna Taluk while excavating the foundation trench of a house. These coins were examined and found to be the issues of the early rulers of Vijayanagar. Another treasure trove discovered at Jakkēnahalli village in the Channarāypadapṭa Taluk consisting of more than seven hundred copper coins was also examined. Many of the coins in this hoard appear to be those struck under the Mysore rulers Hyder Ali and Tipu Sultan.
6. Museum.—The collection of specimens in the Local Antiquities Museum, Chitaldrug, was augmented by the acquisition of some interesting items consisting chiefly of about thirty lead coins belonging to the Sātavāhana period. The museum was visited by a number of distinguished persons who have recorded their appreciation of the value of the institution as a centre of educational and cultural activity.

7. Exhibitions and Conferences.—One of the important features of the Diamond Jubilee celebrations of the University History Association held in Mysore during March 1953, was the exhibition of Art and Archaeology. As requested by the authorities of the Diamond Jubilee Committee, the Department of Archaeology undertook the responsibility for the organisation of this exhibition. The exhibition attracted a good number of visitors. The Department also participated in the exhibition organised by the Cattle Show Committee, Hassan.

The Director was deputed by Government to represent the Department as a delegate at the 17th Session of the All India Oriental Conference held at Ahmedabad during October 1953.

8. Library.—About 76 new books and periodicals were acquired by the Department for purposes of reference and study.

9. Finance.—The receipts and expenditure of the Department amounted to Rs. 27,079-10-8 and Rs. 27,079-10-8 respectively during the year. A sum of Rs. 815-4-0 was realised by the sale of the departmental publications and photographs.

1954–55

1. Personnel.—The Professor of Indology was appointed Ex-officio Director of Archaeology by virtue of G. O. No. E. 6104/Archy. 1–54–1 dated 17th August 1954, Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, took charge of the Department on the 27th January 1955 and Sri K. Narayana Iyengar, who was acting in the place, was reverted as Acting Assistant to the Director of Archaeology. By virtue of G.O. No.E. 19593–5/Archy. 1–54–3 dated 21–3–1955, Dr. M. Seshadri, M.A., Ph.D. (Lond.), was appointed Assistant Director of Archaeology (Part-time) on an allowance of Rs. 100 p.m. in addition to his own work in the University. Sri K. Narayana Iyengar, Acting Assistant to the Director, went on furlough on average salary from the 29th January 1955 and continued to be on leave till the end of the year. During his absence on leave Sri M. Hanumantha Rao, M.A., was placed in-charge of the duties of the Assistant to the Director.

2. Conservation of Ancient Monuments.—Tours of inspection were undertaken by the Director and his Assistants throughout the State in connection with the
formulation of proposals for the conservation of the protected monuments of the State list. The work of reconstruction of the mahādvāra tower of the Śrī Rangānāthasvāmi temple at Māgadi made considerable progress. Some of the important citizens of Sāligrāma and Chikhanasāgē have formed a Committee with the object of making arrangements for the renovation of the Ādinātha Basti at Chikhanasāgē, a monument which dates back to the 11th Century A.D. A detailed note for the conservation of this monument has been prepared and forwarded to the concerned authorities for further action. The proposed urgent repairs to the Śrī Mādhavarāya-svāmi temple, Bēḷūr, Śrī Kēśava temple, Ambuga, and Śrī Venkataramaṇasvāmi temple, Bangalore City, have been completed. Of the other monuments inspected, mention may be made of the Kēśava and Sōmēsvāra temple at Hāranahalli, Kēśava temple at Kaidāḷa, Jain Basti at Niṭṭūr, Viragals at Hīreganḍugal, Sāntināṭha Basti at Jinaṇāṭhapura, Gaḷageśvāra temple at Heggere, Bhaktavatsala and Janārdana temples at Belagolā, Lakshmīnārasimhasvāmi temple at Hoḷenarasipur and the Brahmēśvāra temple at Kikkērī. The Bhaktavatsala shrine at Belagolā, Śrīrangapatiṇa Taluk, is the only monument of its kind in the State being circular in plan. Since it is in a highly dilapidated condition, it is necessary to arrange for its preservation. The question of the electrification of the famous temple of Śrī Virūpāksha at Hampi has been taken up for consideration. As a first step towards the preservation of the mural paintings found in the State, photographic records were made of the best preserved portions of the ceiling paintings in the Śrī Nara-simhasvāmi temple at Sībi and Tērumallēsvāra temple at Hiriyūr.

3. Exploration.—A thorough examination of the ancient site at Kūḍalūr, Channapatiṇa Taluk, was conducted during the year. As the occurrence of a treasure trove consisting of a number of ‘Virāyī’ fanams was reported from Baluvanēru village, Tiptūr Taluk, the find-spot and its immediate neighbourhood were investigated. A number of viragals belonging to the Hoysalā and earlier periods were noticed in this area. The Kēḍārēśvāra temple discovered at this place is enclosed by a modern mud-wall all round. This monument constructed during the Hoysalā period has a garbhagriha, sukhanāsi and navaraṅga. All the nine ceilings of the navaraṅga and that of the sukhanāsi are well carved. A detailed survey of the ancient site and the monuments at Nīrgunda in the Hosadurga Taluk was also made. Nīrgunda is an ancient place mentioned in inscriptions of the Hoysalā and earlier periods and appears to have been the headquarters of a district during those days. The Siddhēśvāra temple situated near the tank is the earliest of the monuments at the place mentioned in the inscriptions of the Hoysalā period found there. The main cell of the temple enshrines the Siddhēśvāra linga and the other two cells have mutilated images of Viṣṇu (Kēśava) and Vēnuṅgopāla. The different portions of the interior including the pillars of the navaraṅga are finely
carved. The sukhanāsi doorway is flanked by perforated screens consisting of graceful scroll work in the convolutions of which are to be seen figures of musicians and dancers in various attitudes. Over the lintel of the sukhanāsi is found a row of well carved figures with Tāṇḍavēśvara in the centre of the group in which are to be found Gaṇēśa, Kumanāsvāmi, Viṣṇu and Brahma. On the middle outer wall of the main cell dedicated to Siddhēśvara are carved the images of Viṣṇu, Tāṇḍavēśvara and Bramha. This Hoysaḷa monument is an important discovery of the period under report.

4. Epigraphy.—The Government Epigraphist for India, Ootacamund, paid a visit to the State for the inspection of the famous inscriptions of Aśoka at Brahmagiri and Siddāpura in the Mōlakālmuru Taluk and the Kadamba inscription of Mayūraśarma at Chandravali near Chitaldrug. The Director accompanied the Government Epigraphist to Chitaldrug where a joint examination of the Kadamba inscription was made and proposals were formulated for the preservation of the same. Some inscriptions of the sixteenth and seventeenth centuries A.D. were discovered at Sibi. The Honorary Curator, Museum of Antiquities, Chitaldrug, forwarded a set of copper plate records of the Vijayanagar dynasty for study. On a close examination, these plates were found to be spurious.

5. Museums and Exhibitions.—The collection of exhibits at the museum of Antiquities, Chitaldrug, was considerably augmented and the institution is attracting a good number of visitors. A large number of ancient coins mostly of the Śatavāhana period were recently acquired. The discovery of a square punch marked coin made of silver which is stated to have been picked up on the surface of the ancient site of Chandravali, is highly interesting from the point of view of the history of the area. The Museum of Antiquities at Chitaldrug is at present housed in the two rooms of the Rangayyanabāgīlū, the eastern gateway of the Chitaldrug Fort. With the growing collection of the specimens in the Museum, the urgent necessity for the display of the same in a satisfactory manner is keenly felt. As the Rangayyanabāgīlū is an important thoroughfare for vehicular and other traffic, the museum is always full of dust which spoils the photographs and other exhibits displayed there. Moreover, rain-water is percolating through the roof of this old gateway and its walls are all damp. It is necessary to secure a suitable building for accommodating this important cultural and educative institution.

The Department participated in the Exhibition organised under the auspices of the Karnāṭaka Sangha, Delhi, in connection with the Kannada Literary and Cultural Festival held at Delhi during April 1954. The photographs of some of the world famous monuments of the State like those of Bellur, Hālebidū, Somanāthapura, Śravanabelgola, etc., lithographs and photographs of the most important inscriptions of the Mysore State and a select collection of original copper-plate records having a
bearing on the history of Mysore were displayed at this Exhibition. The exhibition was attended by a large number of visitors who evinced keen interest in the history of Karnataka Culture. The President and the Vice-President of the Republic of India were pleased to pay a visit to the Exhibition. The Department also participated in the Exhibition held under the auspices of the Indian Historical Records Commission at Mysore, during January 1955.

6. Library.—About 44 new books and 52 periodicals were acquired by the Department for purposes of reference and study. About 123 old books and journals of the library were got bound.

7. Finance.—The receipts and expenditure of the Department amounted to Rs. 23,323-1-3 and Rs. 23,323-1-3 respectively during the year. A sum of Rs. 1,677-0-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the local bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

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1955-56

1. Personnel.—Sri K. A. Nilakanta Sastri, M.A., Professor of Indology, continued to be Ex-officio Director of Archaeology and Dr. M. Seshadri, M.A., Ph.D. (Lond.), Assistant Professor of Indology, as part-time Assistant Director of Archaeology during the year. Sri K. Narayana Iyengar, M.A., Acting Assistant to the Director was on furlough for eight months and on leave without allowances for the rest of the period. During his absence on leave Sri M. Hanumantha Rao, M.A., continued to be in-charge of the Office of the Assistant to the Director. Sri C. Kuppachari was appointed in the vacancy of Draftsman with effect from 8-6-1955 in accordance with the rules of recruitment.

2. Conservation of Ancient Monuments.—A number of protected monuments were inspected by the Assistants in connection with their repairs and conservation needs during the year. Detailed notes of conservation for the several protected monuments and also for the new monuments discovered, were drawn up. Among the important monuments thus inspected may be mentioned the Sri Rāmadēvaru temple at Kūḍalūr, Channapāṭha Taluk, Śrī Lakshmīnarasimha temple at Vignasante, Tiptūr Taluk, Śrī Divyalingēśvara temple at Haradanahalli, Chāmarājanagar Taluk and Śrī Ranganāthasvāmi temple at Māgaḍi. Since the Rāmadēvaru temple at Kūḍalūr was in a dangerous state of collapse, the estimates prepared for urgent repairs were scrutinised and returned with countersignature to the concerned authorities subject to certain observations from the archaeological point
of view. At Vighnasante, where the garbhagriha tower of the beautiful Narasimha temple had collapsed several years ago, the work of arranging the architectural members lying scattered at the spot was taken up in order to re-construct the tower in its original form from the available material. The paintings at Śri Divyalingėśvara temple at Haradanahalli, which are early and well-worked are in a bad state of preservation. Unless early steps are taken to preserve them from further decay by making the leaky roof of the maṇḍapa water-tight, there is every danger of these beautiful paintings being lost for ever. Some of the well-preserved paintings have been photographed for record. The construction of the mahādvāra tower of the Śri Ranganāthasvāmi temple at Māgaḍi is completed. The work has been executed mostly keeping in view the style of the original tower that stood on the mahādvāra.

Some of the new monuments discovered during the year require immediate attention in respect of conservation because of their architectural importance. Examples are the Siddheśvara temple at Belagutti, Honnali Taluk and the Śri Narasimha temple at Narasipur, Bēḷūr Taluk. The Siddheśvara temple at Belagutti which is a typically late Chāḻukyan monument built by the Sindas is in an advanced state of decay. Thick vegetation has grown on the monument, dislodging the architectural members of the towers and walls, and developing cracks in the roof at several places. One of the towers has collapsed completely leaving the garbhagriha open to the sky. In view of its architectural importance, the monument has to be brought under protection under Class II of the Ancient Monuments in the State List, and immediate steps must be taken to prevent further decay. The Śri Narasimha temple at Narasipur on the other hand, built during the reign of the Hoysala king Narasimha I, unfortunately has portions which are in a dilapidated condition especially the Goddess’s shrine the roof of which has completely collapsed.

3. Exploration.—As a result of an enthusiastic and devoted search for new monuments in the State by the Director and his Assistants, fifteen monuments not hitherto noticed in the different parts of the State have been discovered. Some of them are of high architectural value, and deserve special notice. They may be briefly noted here:

(1) Śri Lakshminarasimha temple at Arakere, in the Arsikere Taluk, is a trikūṭāchala monument of about the 13th century A.D. built in the Hoysala style, with a row of figure sculptures on the outer wall, beautiful Vēṇugopāla, Lakshminarasimha and Kēśava images in the three shrines (cells), and well-worked ceilings.

(2) Śri Narasimha temple at Narasipura in the Bēḷūr Taluk, is another monument in the Hoysala style and is of large dimensions. This monument was built during the reign of the Hoysala king Narasimha I, and dedicated to the god Yogānarasimha. A few of its ceilings, the doorway of the Goddess’s shrine, as also the
main image of Yoganarasimha are some of the best examples of the exuberant carvings typical of Hoysala architecture and sculpture.

(3) Sri Bhairava temple at Bhairavanagunda in the Belur Taluk, is of an ordinary type with plain walls and plain, stepped pyramidal tower on the garbhagriha. But some of the figure sculptures within the temple, viz., the Panchayatana group of images in the navaranga containing the seated Vishnu image in dhyanasana pose, two Surya images, Kumara on peacock, Mahishasuramardini in the vigorous attitude of killing the demon Mahishasura, and the main image of standing Bhairava have all been exquisitely carved in the Hoysala style.

(4) Sri Mallinatha and Sri Lakshminarayana temples at Kyathanahalli in the Heggadadevanakote Taluk are noteworthy monuments discovered in the Mysore District. The Mallinatha temple which goes back to the early 12th century A.D. has a garbhagriha, a sukhani and a navaranga of very small dimensions with all early characteristics: right-angled pilasters on the outer walls, stepped pyramidal tower with a stone kala above, and slender and short double-vee type pillars in the navaranga. The Lakshminarayana temple which was built a generation later, on the other hand, appears to have been rebuilt at a very late period.

At Byadamma in the Chamarajanagar Taluk were also discovered a few stray figure sculptures lying in a heap on a mound, among which is a rare figure of Ravana standing with all his ten heads and twenty hands, in the marching attitude. The figure is about 3 feet high and is worth preserving in a museum.

(5) The most important of the monuments discovered during the year comes from a village named Ballasvara in the Honnavli taluk. The Ballasvara temple which has given its name to the village is a trikuta-chaala with three garbhagrihas, three sukhana-sis and a common navaranga which is open in the front, and a porch. The lathe-turned and star-shaped pillars in the navaranga, the beautifully worked ceilings and the elaborately carved doorways are all typically Hoysala. The monument deserves to be included in the list of protected Ancient Monuments of the State under Class II.

(6) Next in importance are the two monuments discovered at Belagutti in the same taluk. One is the Siddheshvara temple, and the other, that of Channakesava. The Siddheshvara temple is a trikuta-chaala with a high, stepped pyramidal tower on each garbhagriha, the steps having upward dentil mouldings at close intervals. The outer walls which are plain have a large horizontal band in the centre with a row of flowers. A beautiful Umamahesvara group adorns a niche in the navaranga. The ceilings, the pillars and the beams have all been elegantly worked. Besides these, there are a number of virinjals (hero stones) and inscriptions standing all round the monument giving the history of the Sindas who ruled those parts in the 11th and 13th centuries A.D. This monument appears to have been built in the 11th
century A.D. by the Sinda rulers. The Chennakēśava temple at the same place is also of the same type and period.

Other monuments noticed during the year are the Tirtha-Rāmēśvara temple near Belagutti, the Siddhēśvara temple at Kammaraghāṭta, Honnāḷi Taluk, the Viśvanātha temple at Bilijagaliṭōle in Māḷavāḷi Taluk, etc.

A good number of megaliths were discovered in several places in the State during the year. Some of the important groups were found at Narasamangala and Arakalavāḍi in the Chāmarājanagar taluk, Chinnasandra and Kŏngārahāḷḷi in the Chintāmanī Taluk, Jādigēnabhāḷḷi, and Kōṇḍarājapalli near Kōḷār. These megaliths were studied in detail and photographed. Arrangements will be made to include these sites along with the others already noted in the list of protected sites as per G. O. No. E. 3077-87/Archy. 10-48-4 dated 23rd May 1950.

A large map incorporating the location of all the megalithic sites so far discovered has been prepared.

The outstanding discovery, however, is a new site of early man who lived in Mysore probably 30 to 40 thousand years ago, situated near the Bāpasāndra hill range. Stone tools and implements which he used were picked up and brought to the office for study. A detailed survey of this important site will have to be made in future. A sketch map of the site has been prepared, comprising the various small stream courses where these tools are to be found in abundance, and sent to the Deputy Commissioner, Tumkur District, for making arrangements to preserve the site.

4. Epigraphy.—The Department has collected about thirty inscriptions during the year including four copper plate records. These inscriptions belong to the different dynasties like the Kadambas, Gaṅgas, Rāṣṭrakūṭas, Hoysalas, Vijayanagar rulers and the Nāyaks ranging in date from about 400 A.D. to about the 17th century A.D.

Among the copper plate records is a set of three plates belonging to the reign of Mrigēśvarina, the early Kadamba ruler. It comes from Kumsi in the Shimoga District. The other three sets were discovered in the village of Chikkasārangi in the Tumkur District. Two of these sets, containing five plates each, belong to the reign of the Gaṅga king Śripurusha who ruled parts of Mysore during the 8th century A.D. while the other which has seven plates belongs to the reign of the Rāṣṭrakūṭa king Gōvinda III, also of the latter half of the 8th century A.D. These records throw valuable light on the history of the Kadambas, Gaṅgas and the Rāṣṭrakūṭas. The above mentioned three sets have been acquired for the Office Museum. A detailed study of these records is being made.

As regards the discovery of lithic records, mention may be made of an inscribed slab which had been built into the Dōrasamudra tank bund at Hālebid.
It records the erection of a Mallikārjuna temple (which no longer exists) during the reign of Vira-Ballāla II, a Hoysala king, by Mahadevanna and Buṣhiyaboppisetī, the officers under the king. Three other lithic records, discovered at Sravanabelgola, Huliyār and Niṭṭūr respectively are of great importance in view of the fact that they help in determining the date of the monuments near which they were found, viz., the Chennannabasadi at Sravanabelgola, the Siddhēśvara temple at Huliyār and the Śaṅthinātha Basti at Niṭṭūr.

5. Numismatics.—A small hoard of ten gold coins and a gold lump discovered near Thippūr in the Mādūr Taluk were sent by the Deputy Commissioner, Māndya District, for study. The coins appear to be the issues of Kaṭṭirava Narasarāja Wodeyar, the Mysore king.

6. Publications.—The Epigraphia Carnatica Volume XVI—Tumkur Supplement, containing the collection of inscriptions made during the years 1906 to 1922 in the Tumkur District, has been completed and printed, the advance copies of which have been submitted to Government. The printing of the Epigraphia Carnatica—Kolar Supplement has made good progress. Nearly 70 pages of the text have already been printed. Since several guide books to places of historical and architectural importance have become out of stock, the reprinting of these guide books has been taken up.

About 8 drawings and maps have been prepared and about 150 photographs have been taken.

7. Museums.—A few sculptures like the seated image of a Jain Tirthankara with an inscription on its pedestal and a figure of Rāvana, a rare image, some bronzes such as the standing Tirthankara images and the Sōmaskanda group, Chandrasēkharamūrti, Ardhanārisvāra, etc., and three sets of copper-plate records have been acquired for the Office Museum during the year.

8. Exhibition.—The Department participated in the Kannada Sāhitya Sammelana Exhibition held at Mysore during May 1955 and at Raichūr during December 1955. A representative collection of photographs of sculptures, monuments, etc., in the Mysore State as also some original copper plate records, and estampages of lithic records bearing on the history of Karnāṭaka were displayed. The exhibition attracted a good number of visitors and won appreciation from distinguished scholars. The Department had also sent a representative collection of photographs of the Muslim monuments in the State to the Historical, Cultural, Scientific and Tibbī Exhibition held under the auspices of the Islamia Arabic College, Kurnool, during the last week of December 1955.
9. **Library.**—About 68 new books and 20 periodicals were acquired by the Department for purposes of reference and study.

10. **Finance.**—The receipts and expenditure of the Department amounted to Rs. 27,204-15-8 and Rs. 27,304-15-8 respectively during the year. A sum of Rs. 2,111-10-0 was realised by the sale of the departmental publications and photographs, as also the quota of contributions received from the Local Bodies towards the expenditure incurred in connection with the Local Antiquities Museum, Chitaldrug.

11. **General.**—The Director and the Assistant Director participated in the Oriental Conference held at Annamalainagar during the month of December 1955. The Assistant Director read a paper on ‘New Light on Megalithic Dating’ in the Archaeology Section of the Conference.

The members of the staff spared no pains in getting through the work of the Department efficiently during the year.
PART II—STUDY OF ANCIENT MONUMENTS AND SITES

Anekal.

Anekal is situated about 24 miles south of Bangalore. It has a few monuments built in the Dravidian style. To the south of this town, and on the other side of the tank, lies an extensive field of about 5 acres in area with a high mound. The area is mostly under cultivation and is also being excavated for its soil as manure, since it is ashy. This is an ancient site containing large quantity of red-and-black pottery, highly polished. In addition to this type, thick pottery, probably wall pieces of urns, thick rim pieces and ornamented rim pieces of dishes occur. The site also yielded one or two sherds of the russet-coated ware with the criss-cross design in Kaolin. A few pieces of neolithic celts were also picked up on the site. All these evidences tend to show that the site is sufficiently ancient, and may, if excavated, reveal different cultures. On the site are lying some old inscribed slabs including viragals belonging to the Ganga period, indicating that the old town probably flourished even during the 8th and 9th centuries A.D.

CHANNAKEŞAVA TEMPLE.

This temple is in the middle of the town. It is built in the Dravidian style of Architecture and has a garbhagriha, a sukhanāsi, a navaraṇa and a mukhaman-ţapa. The latter two parts appear to have been altered greatly by modern additions. The original structure belongs to about the 14th century A.D. The garbhagriha has turreted niches on the outer walls, one on each side. One of the basement friezes, which is octagonal, is decorated with a floral band. Below the sharp eaves is a row of lions or sea-horses. On either side of the sukhanāsi, on the outer walls, there are the relieves of ornate pots from which pilasters in high relief spring up. The front portion of the building is a recent addition. The navaranga pillars are, on the other hand, highly interesting since they contain relievo sculptures of much interest. They may be briefly noted as follows:

South-Eastern Pillar: From top to bottom on the cubical mouldings are the figures of Rāma and Lakshmana, a husband and wife standing with lifted hands, Hanumān, Śri Rāma, Vishnu and Garuda, four handed Śrīnivāsa, seated Goddess with left hand on thigh and right hand holding ṁada, Krishna playing with Gopi who is churning butter, Gaṇendra mōksa, Gopi-vastrāpaharaṇa, man seated with a string of flowers in his hands and Vishnu standing with 14 hands (Viśvarūpa).

(29)
SOUTH-WEST PILLAR: Yamālarjunīya episode, Yogānarasimha, Narasimha killing Hiranyakaśipu, Varāha, Matsya, Narasimha fighting with Hiranyakaśipu, Vidyādharṇa with human body and peacock tail, Kūrmāvatāra, Narasimha coming out from the pillar split in two, Kālīnga-mardana, Lakkshminarasimha and Narasimha pursuing Hiranyakaśipu.

NORTH-WEST PILLAR: A monk with his stomach hanging out and knees bent together, Vēngopāla with 4 hands, Svāmi seated with folded hands, Sankha, Garuḍa, Hanumān, Kṛishṇa seated and playing with Gopi, Kṛishṇa stealing butter, Rishi seated on hill, Kāmadhēnu, Kūrmāvatāra, a sage pointing to something, and followed by a servant.

NORTH-EAST PILLAR: Balarāma with kala in his hand, Janārdana, Vāmana with umbrella lifted up, Rāma and Hanumān, Vāli and Sugrīva fighting, Brahma pouring water with kamaṇḍalu on the foot of the next figure Trivikrama, Venkataśa, Bali, Trivikrama treading on Bali, Vāmana with umbrella.

The figures are fairly in high relief and are of good workmanship, considering that these have been worked on hard granite pillars. In the garbhagriha stands the image of Kēśava between two goddesses Śri and Bhū with an ornamental prabhāvali. Though the figure is popularly known as Kēśava it is really Janārdana.

MALLIKĀRJUNA TEMPLE.

About a few yards to the north of the Kēśava temple is the Mallikārjuna temple. It also goes back to the 14th century. Though large, it is of an ordinary type without much architecture in it. But the lamp pillar in front of it is elegant. It is about 40 feet high with cubical base and octagonal shaft, and is slightly tapering. On the four faces of the base are the following figures which are finely done:

1. Śiva holding arrow, axe, bow and deer and wearing rūḍamāla, stands on a four-wheeled chariot drawn by horses.

2. Nandī.


and 4. Virabhadra standing with Daksha in attendance.

THIMMARAYASVĀMI TEMPLE.

This temple, about a mile to the north of Anekal, is mostly a plain one. It is not much of archaeological importance. But in front of this temple is another small temple of Venkataśa, the image of which, it is said, has been removed to Doddballāpur some years ago. Now there stands in it a figure of Anjanēya. The temple appears to belong to the days of the Vijayanagar king Bukkarāya II, whose inscription in Tamil appears on the basement cornice of the temple. There is also another Tamil inscription on the basement cornice of the Thimmarayasvāmi temple.
Bannerughatta.

Bannerughatha is a small village in the Anekal Taluk, situated at a distance of about 10 miles to the south of Bangalore City. This seems to have been a great centre of pilgrimage throughout its history, as evidenced by a number of inscriptions at the place, ranging in date from the 13th century to the 19th. The inscriptions of the Vijayanagar period refer to it as Bannuraghatha, while one of the early Tamil inscriptions call it Vanniragaṭṭam, but the origin of this name is uncertain.

CHAMPAKADHAMASVĀMI TEMPLE.

The main interest in the village is the temple of Champakadhāma. At the foot of the hill, and on a conspicuous height in the very centre of the village, stands this imposing structure. As one drives to the village on the Bangalore-Anekal road, the temple with its tower and the mahādvāra presents a picturesque view with the hill in the back-ground, and the main street in front, flanked by rows of houses on either side.

The temple is reached after two sufficiently high flights of steps, in the midst of which is the mahādvāra. (Plate II). The structure is in the Dravidian style of architecture, and goes back to the Hoysala times. On epigraphical evidence, we know that it was built in 1257 A.D. by one Pūrvādirāya, a Tamil subordinate of the Hoysalas, (M. A. R. 1908, page 14). The original temple consists of a garbhagriha, two sukhanāsīs and a navaraṅga. It is constructed on high basement consisting of several cornices which bear a number of Tamil inscriptions. (Plate III).

Within the garbhagriha is the image of Viṣṇu with his consorts, locally called Champakadhāma. (Plate IV). It is interesting to note that the name Champakadhāma is of a very late origin, occurring in an inscription of 1819 A.D. Both Hoysala and Vijayanagar inscriptions name the God as Dīmōḷara. There is also a fine group of bronze images (Plate V), perhaps, of the same God, kept in the sukhanāsi. Judging from their workmanship, the processional bronzes can be, perhaps, assigned to the Vijayanagar period.

The indented mahādvāra is a lofty structure, and consists of a number of basement cornices above which rises the wall relieved by square pilasters, with kālaṣa bearing round-pilasters at intervals. With these features and the occurrence of sea-horses above the inverted boat-shaped caves, the style is comparable to those of Sōmēśvara temple at Kuruṇḍumale and Svayambhuvasvara temple at Maḍhavāla. These constitute a class by themselves, and may be considered as an off-shoot of Dravidian architecture, prevailing in Eastern Mysore during the Hoysala period.

There is a Tamil inscription of the Hoysala general Singeya-Dannaṭāka on the left jamb of the door-way, dated 1291 A.D.

To the right of the road, at the very entrance of the village, under a pipal tree is a row of images of persons cutting their own necks with swords (Kadugatti-kal).
Such images are set up to commemorate the self-sacrifice of persons at the death of their masters, and are comparable to those at Dommur and Kadugodi.

Kudalur.

Kudalur is a village about 4 miles from Channapatna on the road from Malurpatna, on the left bank of the Kaveri river. It appears to have been a prosperous agrahara town throughout the Gaṅga, Chōla and Hoysala periods as can be gathered from numerous inscriptions. In the inscriptions it is called Tāja-Rāja Chaturvedimaṅgalam after the great Chōla king Rāja Rāja (955-1014 A.D.). It was included in the Kilaśaināḍu of Rājendra Chōla Vaḷanāḍu in Mudigonda Chōla maṇḍalam. There stood here, at one time, a number of monuments, sculptured-pieces, images, etc. At present, however, there is only one temple fairly in tact, viz., Śrī Rāma temple. The god of this temple is referred to in early inscriptions as Sakturāmaṇaperumāl. The temple is built in the Dravidian style of architecture and does not call for any special attention from the architectural point of view. But the main image in the garbhagriha and the image of Venkatesa or Janardana standing against the inner wall of the mahādvāra, bear early characteristics, and are noteworthy.

Mangalesvara Temple.

The Maṅgalēśvara temple is completely in ruins, and on the mound of the ruins is now built a small structure for housing the ancient Maṅgalēśvara linga. The basement of the original temple contained a large number of Tamil inscriptions belonging to the Chōla and Hoysala periods respectively. But these basement cornices bearing inscriptions are now scattered here and there, and some have been built into the steps of a square pond near by. Some are buried in the temple mound.

Bronze Images: Recently during the course of digging a well for the Maṅgaḷēśvara temple, the villagers came across with a large slab only a few feet below the surface and on lifting the slab, a group of bronzes was found.

The group has five images, all in a good state of preservation. (Plate VI). Of the five images the most outstanding is the image of Naṭarāja, (Plate VII). It is about 2'9" in height including the pedestal, and is surrounded by an oval-shaped prabha. All along this prabha are darting out three-pronged flames except the topmost one, which has five prongs. The flames are depicted as becoming more prominent as they go up. The face is broad; and the posture dignified. The image is well proportioned with broad chest, slender waist and proportionate limbs. On his head Śiva has jatamakuta with a crescent moon on the left, a hooded serpent on the right, and a kiritmukha in front. He wears a benign smile. The lips are rather thick; and the eyes broad. On
the forehead appears the third eye. The God wears makarakūndala in the right ear lobe, and patrakūndala in the left one. His four hands are thus disposed: the right-lower is almost in the abhaya pose with a hooded cobra on the wrist, the right-upper holds damaruga, the left-upper, five-pronged fire, and the left-lower is in the gajahasta or lambahasta pose which passes straight across the chest. The ornamentation is very moderate. The demon on whom he is treading is looking up in supplication with his lower lip curved round. He holds a hooded serpent in his left while the right hand is in what looks like chinmukha.

Next comes the finely seated image of Śiva as sukhāsanamūrti, (Plate VIII), about a foot and a half high. He is seated erect on an oval-shaped bhadrāpītha over which is spread the skin probably of a tiger. He is seated in sukhāsana with his left leg bent and resting upon the seat, and the right one hanging down. The face is round and graceful. The jaṭāmakuṭa has been beautifully shaped into a crown. The crescent, hooded serpent and the kirtimukha are all in their relative positions as on the head of the image of Naṭarāja. A jewelled band is wound round the bottom of makuṭa. As usual there is a makarakūndala in the right ear and a patra or vṛittakūndala in the left. He holds in his back-right-hand the paraśu and in the back-left hand, the mṛīga. The front-right hand is in the abhaya pose, while the front-left in the simhakarna. He wears necklaces, yagnōpavita, udarabandha, kaṭibandha, bracelets, armlets, etc. The drapery of the god which covers up only half the thighs is well worked with floral and other designs.

The remaining three images represent female deities. Two of them are standing images, while the third one is a seated figure, (Plate IX). All are two-handed and hold a flower in their right hand. The standing figures have their left hands hanging down while the seated figure has its left hand in the simhakarna pose. (Plate X).

These are some of the rare and valuable metallic sculptures discovered in the State. The workmanship, and the delineation of the limbs of these images, take them back to about the 11th century A.D.

In front of the village, near and around the Rāma and Mangalēśvara temples are mounds abounding in ancient pottery. They are red-polished and black-polished, a few are thick rim pieces and sherds with incuse ornamentation. It is possible that a small excavation on the spot may reveal the existence of cultures prior to the Gaṅga or Chōla period.

Nirgunda

Nirgunda is a small village in the Hosadurga taluk, and is about 8 miles from it. It is reached from Hosadurga on the road leading to Ajampura through a deviation to the right, at the 7th mile. The village is now an insignificant one and must have been prosperous in the days of the Hoysalas. In the village there are three temples dedicated to Rāmēśvara, Channakeśava and Siddhēśvara.
RÂMEŚVARA TEMPLE.

The Râmêśvara temple is situated to the west of the village. It has a beautiful granite tower of the Kadamba style, (Plate XI, 1). This by its workmanship could be taken back to the Hoysala period. The presence of a beautifully-worked Mahishä- suramardini and a broken bull which are made of chloritic schist, prove further that the date of the monument could be taken to the Hoysala period. There is no inscription mentioning the date of construction of the temple.

CHANNAKÉŚAVA TEMPLE.

The Vishnu or Channakëśava temple is another important monument of the same period, (Plate XI, 2). The temple faces east and has many later additions. The original image of god Këśava is now missing.

SIDDHEŚVARA TEMPLE.

The last among the important temples is one dedicated to Śiva, consisting of a garbhagriha, a sukhanäśi, a navaranga in its front with two side-shrines of the navaranga and a front porch attached to it, (Plate XII). It faces east and is built of the usual chloritic schist, being raised on seven basement cornices, characteristic of the Hoysala style. The cornices are quite plain. The walls are also plain and are relieved by square pilasters. The plan is squarish with a number of indentations. The walls have on them two courses of eaves with bud-like ornamentation. The brick and mortar tower over the main garbhagriha is probably a later addition. The bricks of the tower have been dislodged with the result that rain water percolates into it. The walls are quite out of plumb and the other wall of the northern face as well as the southern portion of the eastern wall of the navaranga have fallen down.

The front porch of the temple is reached by a flight of steps on either side of which are the roughly-worked elephant railings. It is attached to the navaranga and has two sixteen-fluted pillars with octagonal and square base respectively. The navaranga is raised on four lathe-turned and well-polished pillars and pond-shaped pilasters. The doorways of the navaranga, the two side-shrines, and the garbhagriha are exquisitely carved. The figures of Vënuğòpála and Channakëśava in the side-shrines are of very good workmanship. Both the figures deserve to be photographed. The garbhagriha has a well worked sòmasûtra and linga which is the main deity of the temple. The sukhanäśi has two finely carved jambs with perforated screens, and fine scrolls, and within each scroll a human figure is incised, (Plates XIII and XIV.)

The ceilings of the temple are as shown in the plan very well carved. They are domical with different designs. The ceiling over the Vënuğòpála shrine is flat and has a padma at the centre, within a square. The ceiling of the front porch is also flat having nine lotuses arranged in nine small squares. In the navaranga is a finely
worked Ganēśa. The lintel over the sukhanāsi doorway has a row of figures arranged thus:—Brahma, Ganēśa, Tāṇḍavēśvara, Kumārasvāmi and Channakēśava. Since the central figure over the lintel is Tāṇḍavēśvara it definitely indicates that the construction was mainly intended to install the liṅga in the main shrine. Besides, the sukhanāsi doorway has on either side Śaiva dvārapālas. As for the side-shrines dedicated to Channakēśava and Vēṇugopāla, they have Vaishṇava dvārapālas.

The temple deserves to be preserved. The roof has to be re-made after removing the heavy brick tower over the garbhagriha and the unusually thick material there, by lessening the load over the roof. The bulged-out portion of the outer wall has to be brought to plum and the fallen portions re-set. The inter-spaces of the double wall filled up with brick-bats and mud, etc., should be cleared and packed with cement concrete.

Turuvanur

At a distance of about 14 miles to the north of Chitradurga, the village of Turuvanur is situated. It appears to have been of importance as far back as the 8th century A. D. as evidenced by the presence of a Nolamba Pallava temple of Īśvara together with an inscription in front of it. But the structure has been reconstructed in modern times. Only the liṅga and the Nandi to its front are old. The Nandi or bull is well carved with modest ornamentation and bold delineation of its limbs; and developed hump with its graceful curve backwards. The inscription in front of the temple is unfortunately peeled off on the top so that the details concerning the local rulers and their suzerains are missing. So far as it is readable, we can gather that several gāvūndas (their names are given) joined together in making a gift of land. The temple is locally called the Rāmaliṅga temple.

Turuvanur is a hobli head-quarters; and is being surrounded by a stone fort wall of about the 17th century, having bastions and cavaliers at intervals, and battlements with musket-holes. The fort originally appears to have had only two gates, one on the east and the other on the west. Inside the fort area there are some minor temples. A few yards to the north of one of these temples is a hero stone or māstikal whose front face has a sculptured panel representing a warrior being followed by his wife as a mahā-sati with her right hand up-lifted. But the back of the stone has a portion of a minutely carved ceiling frieze consisting of floral and other decorations suggesting that originally it belonged to an old temple.

Towards the south of the fort area there is another temple called Turuvappa temple. The name suggests that there was once a local chief called Turuva or Turuvappa who was responsible for the present name of the village. But there is nothing architecturally important in this temple. Only small, natural stone boulders are kept in a row in the main shrine and worshipped.
MEGALITHIC SITE.

At a distance of about a mile or so from the town and to the left of the Turuvanur—Naikanahatthi road is a large rocky field. It is very uneven. All over this area are dispersed a number of megaliths of the cairn type. (Plate XV, 1). Many of these cairn heaps have been cleared, and the place made even for cultivation by the villagers. Even where the heaps of pebbles are in position the boulders which encircled them have been cut into size stones and removed by the villagers for building purposes. Some of the megaliths that are intact have two circles of stones. These stones are generally of granite. Since the whole area is being brought under cultivation, it is likely that these megaliths will rapidly disappear. During the course of such clearance, one of the villagers dug out a megalith out of curiosity. The rubble packing at the top was removed to a depth of about 3 feet, where there were two huge slabs each measuring about 10'×5'6" kept side by side. The stones had been pushed to the sides and the earth dug out to about 3 to 4 feet, (Plate XV, 2). It is reported that there were pots of different sizes and shapes and in one of them there were some bone pieces. The pottery pieces found at the spot were mostly red-polished.

Sravanabelgola.

THE GOMATESVARA STATUE

The Department of Archaeology after, making a close inspection of the image on 13th November 1937, observed on the image of Gomatesvara at Sravanabelgola the occurrence of a few cracks, and prepared a note on them. The Government of Mysore constituted a Committee in 1945, to take up the question of studying these cracks and suggest measures by which the image could be conserved. The members of the Committee were:

(1) The Muzrai Commissioner, (Chairman)
(2) The Chief Engineer for Roads and Buildings,
(3) The Director of Geology,
(4) The Government Architect,
(5) The Director of Sandal Oil Factory,
(6) The Director of Archaeology, and
(7) The Deputy Commissioner, Hassan District.

The Archaeological Chemist in India also visited in 1945 the image at Sravanabelgola, at the invitation of the Government of Mysore and submitted his report. It may be mentioned that the granite out of which this monolithic figure is carved out, is of a fine quality. It has a uniform texture and is almost free from foliation and cleavage and other structural flaws. The rock is mostly composed of quartz, feldspar and biotite. The feldspar and other ferruginous minerals are liable to undergo decomposition by the action of rain water resulting in the deposition of yellow ferric hydroxide. The most important problem in the treatment of the Gomata image was
arresting the percolation of rain water. The second problem here was to deal with the cracks. The cracks by themselves are insignificant but accumulation of water inside them would eventually endanger the safety of the statue.

To facilitate the study of these cracks the Department of Archaeology took several close-up photographs of which a few are illustrated on Plates I, XVI, XVII, and XVIII.

Ink rubbing of the cracks were also taken with a view to determine the actual size of each one of them. After 1953 the Committee was reconstituted by the Government of India which took over the Gomateswara figure as one of the 108 monuments declared to be of National Importance, in the Mysore State.

The State Committee in the year 1951 had already made a special enquiry, and had obtained the valuable advice of Lt.-Col. B. C. G. Shore, Consulting Architect, London, who had suggested the use of silica seal or Ethyle silicate for filling up the cracks, because this chemical is highly resistant to weathering and chemical attack of industrial atmosphere. After this, coating the image with a water repellent solution would prevent further decay of the affected parts from the agencies of weathering.

The Government of India have put up a lightning arrester near the image, as a measure of safety.

**Narasipura.**

**Yoganarasimha Temple.**

Near the present village of Narasipura, an adjunct of Halbidi, stands on a high mound, the temple of Narasimha facing east. Narasipura was a small town during the Hoysala period.

The temple consists of a garbagriha, a sukhanasi, a navaranga and a front porch. Another set of garbagriha and sukhanasi attached to the navaranga on the southern side is also present, though much dilapidated (Plate XIX). It is, therefore, a double-celled temple. The north-east corner of the outer face of the navaranga has gone out of plumb and deserves to be set in order.

The temple is standing on a set of six tiers of basement cornice (Plate XX) and the walls are all well-indentated, and relieved by pilasters. In between the pilasters of the main garbagriha and the sukhanasi, are carved the different forms of Vishnu in the standing pose flanked by female chowri bearers and musicians.

The temple has many inscriptions in Tamil and Kannada. They are found on the beams of the navaranga, the cubical moulding of the navaranga pillars, and also on the beams of the front porch, and the right side wall of the navaranga doorway. Most of these inscriptions, refer to grants made to the Narasimha temple. The inscription on the cubical moulding of the pillar of the navaranga records that when Hoysala Vira-Narasimha-Deva was ruling the kingdom of Dvaramadra,
Manchiyakka, the mother of the great Minister Perumāle Danḍanayaka made certain grants in the name of God Narasimha in 1280 A.D. There is no inscription giving us directly the date of construction of this temple, but the inscription mentioned above shows that the temple must have been constructed prior to 1280 A.D.

The monument is in Hoysala style. The ceilings have been beautifully worked, particularly those in the navarāṇga. The ceiling in the main sukhanāsi with the figure of Ugra-Narasimha in the centre, has also been worked well. The entrails of Hiranyakaśipu are carved in the form of a chain, like the one on the Narasimha image of Maddur. The central ceiling of the navarāṇga has also the figure of Narasimha with Hiranyakaśipu on his lap. Perhaps the best ceiling of the whole temple is found at that part of the navarāṇga which is fronting the sukhanāsi doorway. In the octagon-like ceiling are found the figures of Ashtadikpālakas with Vishnu on Garuḍa in the centre, probably depicting the Pārijatāpahāraṇa episode. The front porch also has an elegantly carved ceiling, the octagonal, and the square faces of which contain finely carved miniature figures of musicians, dancers, drummers, and images of various forms of Vishnu. The tiny figure of Narasimha in the standing pose, facing the main garbhagriha is a good example.

The doorway of the southern garbhagriha has been beautifully worked and deserves special notice.

The main figure within the garbhagriha is Yogānarasimha, about 3 feet high with a prabhāvali containing a carved serpentine tōraṇa and the Daśāvatāra figures (Plate XXI).

The temple has a leaky roof. The brick tower over the garbhagriha is too heavy and may be dismantled. The roof of the whole temple requires to be made watertight. The southern garbhagriha with its beautiful doorway should be strengthened, and the opening in the wall may be filled up. The out-of-plumb portions of the navarāṇga should be brought to plumb.

**Pushpagiri.**

**MALLIKĀRJUNA TEMPLE.**

To the south of Halebid town, and about 2½ miles from that place is a hill called Pushpagiri. A stone causeway leads up the hill into the temple of Mallikārjuna (Plate XXII, 1, 2) which faces east. It consists of a garbhagriha with a circumambulatory passage, a sukhanāsi in front, a navarāṇga, attached to which on the northern side is a cell. Originally this structure was a Jain temple as shown by the presence of the image of a seated Jaina Saint mutilated and transformed into a linga, on the lintel. His mukkode is still present. The beautifully carved ceiling on the south-west corner of the navarāṇga has also the seated figure of a Jina with a single umbrella, surrounded by the Ashtadikpālaka figures. The central ceiling of the navarāṇga has the figure of Indra with the elephant by his side. This recalls the ceiling of Indra in
front of the Gomāta figure of Śravanabelgola. The navaraṅga is approached by a mukhamanṭapa of twelve squares built slightly at a later date. The pillars of the mukhamanṭapa are lathe-turned, and the ceilings are all well carved. In front of the mukhamanṭapa is a Mahādvāra, raised on lathe-turned and star-shaped pillars.

Again, there is the presence of a seated image of a Jina with the mukkdoḍe, on the lintel of the Mahādvāra. Attempt has been made to mutilate this figure, too. There are also seated Jina figures on the turrets of the outer walls of the Mahādvāra. (Plate XXIII).

**Bhairavanagudda.**

**BHAIHARAVA TEMPLE.**

To the north of Pushpagiri is a small hill called Bhairavanagudda the top of which is reached by a flight of steps, leading to the mahādvāra of the Bhairava temple. It is a small structure with a garbhagriha, sukhanāsi and navaraṅga enclosed by a compound wall. In the navaraṅga are placed a number of fine images of Hoysala workmanship. The figures of Mādhava, (Plate XXIV), Sūrya, (Plate XXV), Shastramukha, on peacock and Mahishāsura-mardini (Plate XXVI) in the sukhanāsi are noteworthy. The main deity, namely, Bhairava (Plate XXVII) in the garbhagriha, is a piece of good workmanship. Into the ceiling of the mahādvāra are embedded a number of finely sculptured and inscribed viragals, while within the compound are found a number of head-offering stones with the Śivapāda enclosed by serpents in the centre, alluding to a custom which was so rampant in the Hoysala times.

**Varahanatha Kallahalli.**

**VARĀHANĀTHA TEMPLE.**

The temple of Varahanātha is a lofty structure consisting of a simple garbhagriha and a sukhanāsi in its front with a flight of steps leading up to the temple. The walls are relieved by pilasters and are devoid of wall images. (Plate XXVIII). In the garbhagriha, a beautifully carved but colossal image of Varāha with the Earth Goddess on his left lap is seated, on a pedestal (Plate XXIX). Judging from the style of workmanship, it may be assigned to the late Hoysala period. In front of the temple lies the inscription of Virabhallāla III with the usual anthropoid Gandā-bhūṛuṇḍa sculptured on the top panel (Plate XXX). The image is seated in sukhāsana, the right leg being placed on a lotus. It is four-handed with chakra, and sānka in the right and left back-hands respectively. The right fore-hand holds a lotus bud, while the left encircles the waist of the Goddess. The God wears a kirīṭa, well worked, the bottom of which has a series of garland-like ornamentation. The image including the pedestal is 18'–3" while the pedestal alone is 5'. The snout of the Varāha has the tusks beautifully shown on eitherside. Just adjoining the ears on either side, the artist has shown the beautiful curls of the head.
The drapery is beautifully worked, and includes flower or chakra designs. On the lowermost portion of the pedestal there is the usual kneeling Garuda while the upper pedestal on which the image sits is relieved with the figures of lions typical of the Hoysala period. The pedestal serves as the Sōmasūtra, and there is no separate one of that kind.

The back of the figure is also finely worked, and the right arm of the Goddess is just caressing the back of the waist of God Varāha. The Goddess is two-handed, and holds in her left hand a lotus bud. The Goddess also wears flower or chakra-designed drapery. The śaṅkha and chakra of the deity are well-worked.

**Gomatagiri.**

Gomatagiri hill is situated to the right of the Mysore-Hunsur road, at a distance of two to three miles, and is about 16 miles from Mysore. The image of Gomata stands on a picturesque granite outcrop (Plate XXXI). The granite here has an admixture of porphyry.

**GOMATĒŚVARA IMAGE.**

The image stands erect on the hill and is about 16' in height (Plate XXXII). It is well made, and is out of granite. It is also like the Gomateśvara of Śravaṇabelgola, with the creepers going round the legs, thighs, and arms and showing up at the shoulders. The curls of the head are well-worked (Plate XXXIII). It has a faintly smiling face, and the eyes are gentle. The two hanging hands are just touching the hood of the serpents on either side. Like the Gomata at Śravaṇabelgola, the serpents are not shown coming out of the ant-hills.

The date of the image cannot be precisely fixed though it could be assigned to about the 14th century, as evidenced by its workmanship. The head, the neck, the hands, the shoulders and the back are all beautifully made.

The Gomata figure at this place is in a good state of preservation. Thanks to the generous interest evinced by the Jains of Mysore, particularly Sri Vardhamanaiah and Sri Chandiraiah who have contributed a good deal for the maintenance and safe custody of the image.

Owing to a stroke of lightning, the granite outcrop had sustained a chasm of twenty to twenty-five feet wide and when I went to see the image for the first time, I had to climb up to the top of the hill with the help of a creeper. The brick canopy over the head of the image (Plate XXXIV) has been now removed, exposing the curly head and the massive shoulders to the visitor from a mile or two.

**Haradanahalli.**

**PAINTINGS.**

The Anileśvara or Divyalingēśvara temple at Haradanahalli has been briefly noticed in the M. A. R. 1937, pp. 38-39. Though the temple hails from about the
41

14th century and numerous additions have been made from time to time, till about
the 18th century, there is nothing of special architectural value. But at the back
of the temple, there stands a row of cells enshrining some images with a long
corridor in front. This portion appears to have been constructed during the late
Vijayanagar period. The ceilings and the beams of the front corridor have paint-
ings worthy of study, and are comparable to those at Lepakshi. But unfortun-
ately most of the paintings have peeled off since the entire corridor has been
leaky. Even what remains of these paintings is worthy of study and preservation.
Plate XXXV shows a painting of Gajasuramardana on the 5th ceiling. Siva, after
killing the elephant, is dancing over its head. The whole group is vigorous and
full of life. The group is encircled by a scroll design. Plate XXXVI gives another
ceiling-painting depicting the Lakshminarayana group under a prabhavali
(halo) in the shape of a trefoil arch flanked by rows of parrots, and again by
scroll bands. Portions of this painting have worn out.

Other ceiling paintings have seated Siva with five faces and ten hands, the
Umamahesvara group, Andhakasura samharia, a large full blown padma, Rajarajesh-
vari and Siva riding Nandi with his consort. The beams have some interesting
scenes from Bhagavata, Bharata, Sivalilas, and also dampati figures, etc. A few
of them may be noticed here. On the beams of the first ceiling are: standing
Ganesa, a devotee, Lakshminarayana, Umamahesvara group, Gopi churning milk
being molested by Krishna, Krishna on fours, Krishna dancing with butter in his
hand, seated Gajalakshmi, Venugopala, Arjuna shooting arrows at Siva, etc. On
the beams of the second ceiling are: Devas and Asuras churning the ocean, Siva
killing the demon Andhakasura with his triasula and attended by musicians, the
horse headed Tumburu playing on mrudanga, Brahma with cymbals in his hands,
a God with flute, and another with dava (drum), and ashtadikapalakas and devotees
worshipping liuga. On a beam of the fifth ceiling a snake charmer is playing
nagasvara, while a cobra has opened up its hood. The scene is being witnessed
with wonder by a monkey which has stood on its hind legs. Another beam has the
episode of Gopi vastrapaharaṇa, while the next, Będara Kannappa offering his eye to
Siva. A beam of the 8th ceiling has Venugopala, and a Gopi playing on vina with
Krishna listening.

Hale-Alur.

ARKESVARA TEMPLE.

Alur and its monuments have been noticed in the Annual Report of this Depart-
ment for the year 1937. Among the monuments there, that of Arkeshvara happens
to be the most important from the point of view of sculpture. On the cylindrical
shafts and square bases of the pillars of the Nandi mantapa and navaraṇga are to
be found interesting sculptures in low relief. These sculptures appear to illustrate some incidents in the life of a king, probably Rājendrā Chōla. One such pillar is illustrated on Plate XXXVII.

On one of the faces of the cubical base of the pillar may be seen a group of five warriors, sailing in a boat towards a temple with a lofty gopuram (Plate XXXVIII). This perhaps depicts the Kandalar Salai victory of Rājendrā Chōla. The sea is represented by lines for waves, a sea horse and a fish. This is a rare and interesting sculpture found in the Mysore State. On either side of the doorway of the navaranga are panels of sculpture representing groups of musicians playing on drums, cymbals, flutes, vina and a violin-like instrument. The figures are full of life and movement. Two of the panels are illustrated on Plates XXXIX and XL. Note the violin-like instrument in the hands of a seated figure on the left-hand corner of one of the panels. The flattish central ceiling of the navaranga is divided into 9 panels. The central panel is dedicated to Śiva, dancing. The God is eight-handed and they are thus disposed, commencing from the right-lowest, clock-wise:—svarga-hasta, damaru, triśūla, fire, serpent and lamba hasta.

A drummer is seated to the right of Śiva, and is playing on trighata—three-faced drum. The pose of dance of Śiva is very much like that on the ceiling of the Kallēśvara temple at Aralaguppe though the workmanship is not so good. On the eight panels surrounding the Śiva panel, Ashtādikpālakas on their respective vehicles, occur, (Plate XLII).

Except for the above mentioned sculptures, the doorway of the navaranga, and some basement cornices, the entire temple has been unfortunately rebuilt in recent years with brick and mortar.

Near the temple of Arkēśvara, is another temple dedicated to Channakēśava. It calls for no attention architecturally but in front of it is an inscription stone which records grants for food offerings, etc., to God Channakēśava during the reign of the Hoysala king Vīraballāla III. On the top of the inscription is a panel of sculpture in which may be noticed an anthropoid Gaṇḍabhērunda and a tiger facing each other, (Plate XLII). This is a common feature in inscriptions of the Hoysala king Ballāla III. Examples come from Varāhanātha—Kallahalli, Basti—Tippūr, etc.

Byadmalalalu.

Byādamalalu, a village situated at a distance of 5 miles to the south of Chāmarājanagar, is a place of sufficient antiquity. Though at present there are no monuments at the place, the sculptures and other architectural members lying scattered towards the south-east of the village indicate that there must have once stood a temple of good architecture. At present, some viragals, a figure of Brāhma and another standing figure with long coat are found there. But the most important
and interesting sculpture is that of Rāvana, (Plate XLIII). It is a figure of about 3 feet in height having 10 heads and 20 hands. In the main hands, Rāvana holds a sword and a mace and he is in the marching attitude. In the other hands he holds various kinds of weapons.

In front of the village is an old viragal, (Plate XLIV) belonging to the Ganga period. It has a single panel at the centre depicting a fight between a hero and a horseman. There is a 9th century inscription around this panel which has been published in M. A. R. 1931, Inscription No. 49.

It is a typical Ganga viragal.

Narasamangala—Arakalavadi.

MEGALITHIC SITE.

Arakalavadi is a small village about 10 miles south of Chamarajanagar. About 3 furlongs from this place towards west and on either side of the cart-track leading to Narasamangala and on to Terakanāmbi, commences a long stretch of megalithic field. At places, the cart-track has actually run on the megaliths or has cut through some of them. They extend to about a mile and a half on the cart-track up to the deserted village of Narasamangala. Since the entire area has been brought under cultivation, most of them have been destroyed, though traces of their existence can still be found here and there. Even from what remains of these megaliths, different types can be noticed. The most impressive type here is that of the cairn. Large boulders encircle heaps of rubble near Arakalavādi. Some of them measure more than 40 feet in diameter, (Plate XLV). Even where the boulders have been removed by the villagers and stocked at the edge of their fields, some of the cairns still remain in position.

Towards Narasamangala, on either side and also on the cart-track itself, occur cists of different sizes, and some of them are disturbed. (Plate XLVI).

Gopala.

The village Gopala is about a mile and a half to the east of Sidlipura in the Bhadravati Taluk, and stands by the side of the river Bhadra. It was once a large village, as can be seen from the ruins, the monuments, the mud fort and the moat, but now a deserted village covered over by thick forest. Traces of the fort and the moat can be noticed here and there, and at the fort entrance, there stands now a figure of Virānjanēya in high relief. It is a good figure but very much mutilated. The village was an agrahāra town in about the 12th century A.D. with the temple of Venugopala in the centre and that of Balleśvara to the north-east.
GÔPALAKRISHNA TEMPLE.

The original structure belongs to the late Hɔyasaḷa period, and consists of a garbhagriha, a sukhanāsi and a navaraṇa. The outer walls are raised on a basement consisting of two plain cornices which have dentil mouldings at intervals. In between the two cornices are carved figures like swans, squatting lions, a figure holding serpents in both hands, purushāṅga, two birds fighting, etc., in low relief. The walls are plain and straight. The navaraṇa doorway has a Gaja-lakshmi lintel with bud hangings on either side, and the jambs have pilasters with the usual bell and other mouldings. The pillars of the navaraṇa are of the lathe-turned type but are rather stout (Plate XLVII). All the ceilings are raised on two sets of corner stones. The corner stones, as also the central slab, have in low relief full blown padmas (Lotus) of different shapes. The sukhanāsi doorway is similar to that of the navaraṇa, but it has a row of turrets above the lintel. The garbhagriha doorway is plain and has dvārapāla figures on either side.

The image of Vēṅugopāla is about 5 feet in height (Plate XLVIII). It is a slim graceful figure standing under a tāmala tree. On either side of the prabhāvali are figures of saints, cows, Gòpis, etc. The image is quite intact but for the mutilation of the flute.

About a few yards to the north-east of the Gòpāla temple, occurs ruins of Ballēṣvara temple. On the site lie at present some figures of Nandi, Līṅga, Virabhadra, etc. The figure of Virabhadra is a small one, about 2 feet and belongs to the post-Vijaya-nagar period. Though disproportionate it is a good example of figure sculpture of the Naik period, reminding us of similar figures at Beṭṭadapura.

Sibi.

PAINTINGS.

A detailed description of the Narasimha temple at Sibi has been published in the Annual Report of this Department for the year 1945, pp. 50-61. The temple is important for its interesting mural paintings which cover the ceilings and beams of the mukhamāṇṭapa and the mahādvāra. The subject of the paintings is varied, covering scenes from Daśāvatāras of Viṣṇu, Śivalīla episodes, Mahābhārata and Rāmāyana, Krishna līlas, Viśvarūpa of Viṣṇu and also some portrait figures of Tippi and some of his contemporaries, probably Lakshminarasimhaiya, Puttannaiya, Nallappa and others who are mentioned in inscription No. 98 Sira, E. C. Vol. XII, found on one of the beams of the mahādvāra. There are many paintings of marching armies with infantry, etc. Since there exist portraits of Tippi and his Muslim and Hindu contemporaries and also the inscription mentioned above, it is evident that the paintings of this temple belong to about the latter half of the 18th century A.D. The paintings are fairly well preserved, and form one of the five groups of mural paintings in the Mysore State.
Plate XLIX illustrates a scene from Krishnālīla: Mountain Gōvardhana, with its forest, rocks, animals like peacocks, lizards, elephants, monkeys, serpents, tigers, boars and birds has, on its top, Vēṅguṇāpāla playing on his flute, surrounded by Gōpis. Surrounding this central representation are other paintings like the hunting scene, the shepherd scene, cattle grazing, the Gōpis chatting, etc. This forms the most beautiful ceiling painting of the mahādvāra.

The next, Plate LI, illustrates the ceiling painting of the mukhamanṭapa. A number of gods and goddesses, different lillas of Śiva, etc., are depicted in different panels.

**Hiregundagā.**

**VĪRAGALS.**

Hiregundagā is a village situated at about 7 miles to the north-east of Tumkur in the Tumkur taluk and at a distance of about 3 miles from Tumkur-Koratagere road. To the north-east of this village are a number of large, rough, heavy granite slabs of irregular shape in a group. These slabs are as many as twenty in number and some of them measure more than ten feet high. On these have been carved figure sculptures depicting warriors in different fighting attitudes and also inscriptions. This group of viragals (hero stones), Plate LI, 1, happens to be highly important not only from the point of view of sculpture and epigraphy but also of history.

Many of these viragals have a single panel covering almost the whole surface of the slab, Plates LI, 2 and LII, 1. Some of them, however, contain two or three panels all carved in low relief. The slabs are all irregular in shape and no attempt has been made to shape them into any definite form. The warriors are shown as engaged in fierce combat, holding shields in their left hands and uplifted swords in the right. They are all tall and well built, and their hair done up above the head in a knot. Their dress consists of a simple 'viraṅgalche'. Many have a necklace and often a dagger tucked up to the waist. Some of the warriors are armed with bow and arrows. In two or three of them, they are seen fighting against each other on horse-back or elephant-back. Where there are three panels, the bottom panel depicts the battle scene. The middle panel shows the hero being carried off by apsaras, one on each side, flying in the air. In the top panel the hero is shown at ease on a cushion seat in the Vīrasvarga attended on either side by celestial, chamara-bearing, damsels. (Plate LII, 2). These figure carvings resemble those on the viragals at Bēgūr, Bangalore taluk (E.C. Vol. III in 91), Neralige, Arsikere taluk (M.A.R. 1911, page 38) and Ellambalase, Kadur taluk (M.A.R. 1944, inscription No. 6). The inscriptions are usually found on the top of the single-panelled stones and on the bands in between the two panels or at the sides where there are two or more panels. The characters are large and deep but as the stones have not been properly dressed and have stood there
for over 1,100 years, being exposed to sun and rain, some of the letters are quite worn out. The records have been published in E.C. Vol. XVI, Tumkur, Nos. 86 to 106. They record several battles fought between the Gaṅgas and the Rāśṭrakūṭas at various places like Kāgimogeśur, Bāgevur, Inchanur, Maṇḍalibiriya, Kopulavur, etc., during the reigns of the Gaṅga kings Śripuruṣa and Śivamāra respectively, in the latter half of the 8th century A.D. So, the figure-carvings are assignable to the same date.

Aralaguppe.

KALLESVARA TEMPLE.

The monuments at Aralaguppe have been noticed in M.A.R. 1935, pp. 3-12. Of these monuments, the one dedicated to Kallēsva is the oldest, and the sculptures that remain there at present are the finest. Though there is no epigraphical evidence for the date of the temple, the typological evidence and sculptural details unmistakably take it back to about the 9th century, if not earlier. The entire structure looks so modern at present, since the walls and the tower have all been reconstructed with brick and mortar. But as one enters the temple, the beautiful sculptures of the navaraṅga ceiling, Plate LIII, borne by slender pillars delights him. The ceiling is flatish and has 9 panels. They contain figure sculptures of magnificent workmanship. The central panel has Śiva dancing. The pose is so enchanting that one can see the vigorous movement of the limbs to the tunes of the flute, trīghaṭa and cymbals that are being played by those around him. The figure is almost in round, and the serene face is full of expression. There is hardly anything worth comparing in figure sculpture with it in the entire Mysore State and South India. Śiva is four-handed: the front left hand in lamba-basta and the front right in simhākarpapa, while the two hind-hands hold trisūlās. He is moderately ornamented. The jaṭāmakuta has two tiaras of beaded ornamentation; the two ears have makara and nāgakundala respectively. Besides, the figure wears necklace, armlets, beaded-bangles, waist-band, upavita, jingles and toe-rings. The three musicians wear similar ornaments and instead of jaṭāmakuta they wear kiriṭa. On the four corners of the panel of Dancing Śiva are found four-flying Gandharvas holding gariandas in their hands. (Plate LIV). The other 8 panels have ashtādikpāḷakas with consorts, riding on their respective vehicles (vāhanas). Each one of these eight panels is superbly executed. The Indraj panel has in the background the representation of clouds, while in that of Iśāna, musicians with accompaniments are flying around. The sculptor has taken great care to carve even the minor details, befitting the entire ceiling.

The pillars carrying this ceiling are slender and are of double-vase type. The navaraṅga doorway is another elegantly sculptured piece belonging to the original temple. It is of fine workmanship, with its jambs of seated yakṣhas and Śaiva dvārapālas above whom rise vertical bands of creeper-scrolls and rope ornamentation.
Each convolution of creepers has a figure of a yaksha or yakshi in different poses, the male and female figures alternating. At the centre of each jamb rises a pilaster having an octagonal moulding shaft with an octagonal band in the middle. Above this octagonal moulding is a standing female figure. The lintel has seated Gajalakshmi flanked by two elephants pouring water on her head executed with dignity and grace. This group is similar to that on the Akṣaraṅga or Akṣaraṅga at Sravanabelgola.

Above the lintel and below, there is a row of seated dwarfish figures of yakshas. The eaves-shaped canopy has ornate creeper medallion at the centre and two horse-shoe arches on either side.

On the walls of the navaranga on either side occur two pierced stone windows with creeper and scroll design, having men riding on lions in the convolutions.

**Halebid.**

**STRAY SCULPTURES.**

Halebid was the capital of the Hoysala rulers, who were great lovers of art, for over 300 years. Not only the rulers, but also their subordinates, ministers and governors built a number of temples and bastis in the capital city. But most of them have now gone to ruins; and only a few like the Hoysalesvara, Kedaresvara, the group of Jain bastis, the Virabhadra and Ranganatha temples are now standing intact. Tradition has it that there were, once, more than 100 Jain bastis and also other temples at the place. For those who go round the old city of Durasamudra, i.e., Halebid, this seems to be a fact, because everywhere one can see the sculptured pieces, architectural members and other slabs belonging to numerous temples strewn all over. The tank bund is buttressed with thousands of such pieces. Several mounds enclose ruins of temples.

Many of these sculptures are excellently worked. Some of them have been collected and kept in the premises of the Hoysalesvara temple. They include wall sculptures, basement friezes, ceiling pieces, etc. Some of the most important pieces of sculpture have been illustrated here.

1. Mahishasuramardini (Plate IV): A standing figure in tribhangi under a creeper canopy. The goddess is treading on the buffalo, while piercing a demon with a khadga. She is eight-handed but some are broken. Yet it is one of the finely executed figure sculptures in the place.

2. (a) Basement friezes depicting scenes from the Rāmāyāna (Plate LVI, 1): One of the pieces depicts Rāma handing over Chudamāni to Anjaneya. Lakshmana with his bow and arrows is standing behind Rāma while the other monkeys are standing around with folded hands.
(b) Another piece represents Rāvana performing sacrifice before leaving for the battle field (Plate LVI, 2). He is offering his own heads one after another to Agni but the monkeys are molesting him. An inscriptive label below mentions that Rāvana is performing hōma.

(c) The next sculpture refers to the fight between Rāvana and other monkeys (Plate LVII, 1).

(d) This frieze also depicts a scene from the Rāmāyana. Here, Hanumān is seen captured by Indrajit. (Plate LVIII, 1).

3. Frieze of Dancers and Musicians found in the compound of the Hoysalesvara Temple: This stray frieze belonged, obviously, to some Hoysala temple, now no more at Halebid. The figures are not more than 7"—8" high, but have been executed with a sense of realism. Interesting is the pose of each one of the figures in the group. The first figure from left is playing on a type of stringed instrument, since gone out of use. The second and the fifth are having a kind of drum probably Maddale, which they have tied to their waist (not seen in the frieze). The fourth figure is playing on the davane, a kind of drum. The last figure is holding cymbals.

The dancing figure must be particularly noticed. He wears on the lower part of his knees four rows of jingles.

The head dress of all these figures is rather curious. Their hair is also done into a big knot at the back of their head. Their poses as well as their gestures are finely shown. The whole panel depicts probably an episode from Yakshagāna. (Plate LVIII, 2).

Just in front of the Hoysalesvara temple, within the tank yard, is a fine sculpture of Nandi (bull). Though it is not as big as the other two bulls in the front maṇḍapas of the Hoysalesvara temple, it is a good piece. It is richly bejewelled, and deserves to be preserved in a museum. (Plate LVII, 2).

At the request of the Indian Museum, Calcutta, a few Hoysala sculptures were sent to that museum for display. These sculptures were collected from Halebid, mostly near the Nagarēsvara mound, and consist of the wall ima es of Śūrya, Vēṇugopāla, Lakṣmī and attendant. Three of them have been illustrated here. One is the lady cymbalist (Plate LIX). The second is of dancing Siva. His four hands are disposed thus: right lower, abhaya; right upper, triśūla (broken); left upper damaru; and left lower, varada (Plate LX, 1). The third is a standing figure (of God?) with four hands. In his front two hands, he is playing on drum (Plate LX, 2). All these figures are typically Hoysala in workmanship with exuberance of carving and minute ornamentation.
The village of Srirāmapura is situated at a distance of about 15 miles south of Hosadurga. The ancient name of the place until recent times was Būdihālu. The place appears to have been important since the time of the Hoysala king Vishnurangana whose inscription, as also that of his son Narasimha, are found among its early records.

The fort at the place appears to belong to the late Vijayanagar period. After the fall of that power, the Tarikere Chiefs seized the place, but it was taken from them by the Sultan of Bijapur and subsequently became a district of the province of Sira under the Mughals. Later on it changed hands among the Pallegars of Chitradurga, the Mahrattas and the Mysore rulers.

It is a small circular fort, the major portion of which is in ruins. Outside the fort is a wide, and deep moat. There are two Anjaneya temples, one towards west and the other to the east, probably indicating the two gateways of the fort.

Commencing from the Anjaneya temple to the west, the following are the monuments we come across inside the fort area. The Anjaneya figure near the western portion of the fort is housed in a modern structure. It is a large figure, about 8 feet high, carved in bold relief. It appears to belong to the Nāyak period. The figure of Alwar (Plate LXI, 1) now placed in the Anjaneya shrine is said to have been brought from the Gopālakrishna temple situated nearby.

The Vēṇugopāla figure of the Gopālakrishna temple, is now installed in a maṇṭap by the road side. It is about 3½ feet in height with prabhāvalī and belongs to about the 17th century. It is a good example of the Nāyak school of sculpture (Plate LXI, 2).

Behind a bastion which is still intact and on the bank of a fine pond, is a small Masjid of late date. The square pond of Nāyak period has steps on the four sides and a stone maṇṭapa in the centre. The pond is in ruins and its water dried up.

A fine open maṇṭapa (Plate LXII) of some temple which is said to be that of Lakshmikānta is now standing at a distance of about 30 yards to the east of the pond. Only the maṇṭapa with its western wall having well worked large niches on either side of the doorway is now left of the original temple. The structure is of granite. It has ornate pillars with rearing Yālis, lions standing on their hind legs on elephants, small projecting pillars, etc., resembling the pillars of Hajāraramasvāmi temple at Hampi, Vidyasankara temple at Śringeri, etc. The cubical mouldings of the pillars have relievo figures of various forms of Vishnu and other Gods. But most of them have been purposely chiselled off. Among those that have escaped vandalism may be noticed, the figures of Bali and Vāmana in a group, Trivikrama whose raised foot is being worshipped by Brahma, Anjaneya escaping from the mouth of a crocodile, Rāma shooting an arrow, etc. The central four pillars are large and have four rearing lions for brackets. One of these pillars has on its cubical base, a small inscription
mentioning the name of Doḍḍarasa, whose figure had been carved in high relief, but now chiselled off. The maṇṭap has heavy ‘S’ shaped eaves. From the style of workmanship and also from the inscription on the pillar, the temple might be assigned to about the 17th century A.D.

Further to the east are now standing a group of temples. Among them, are two small shrines side by side which have cylindrical pillars. Both of them are low-roofed structures and may probably belong to the late Chālukyan period.

Behind these two temples and very close to them is a large Virabhadra temple built of granite whose stone tower rises like a stepped-pyramid. The plain outer walls of this temple have a right-angled middle cornice. The temple consists of a Garbhagriha, a sukhanāsi, a navaraṅga and a porch of three ankaṇas originally, and at a later period, the kaisāle maṇṭapa on either side of the porch and the mahādvāra in front of the open yard appears to have been added. The pillars of the kaisāle are plain consisting of cubical and eight-sided mouldings. But the pillars of the porch are more ornate. They have on their cubical mouldings, relievo figures of squatting lions, Gaṇapati, Gajasuramardana, Śaṇmukha, Liṅga, Virabhadra, Ugranarasimha, etc. The ceilings of the temple are plain, except the central one of the navaraṅga and also that of the porch which have been raised on two sets of corner-stones with a well carved padma in the centre. The figure of Virabhadra in the Garbhagriha is about 6 feet in height, and well carved and may belong to the 17th century.

Maralahalli.

ANCIENT SITE.

This site on the left bank of the Cauveri lies at a distance of about a mile south of Hullamballi, in the Maḷavalli Taluk. Near it was, once, the village of Maralahalli, deserted now due to the disastrous floods of the river. The river has also destroyed most of the ancient site.

Pieces of pottery are strewn over the sandy bank, but most of them are bereft of their colour and polish, owing to lime action and constant rubbing against sand and pebbles of the current. Among them, were collected a few pieces of red-and-black ware, and also some sherds of grey and rough burnished wares. No neoliths were found.

Belakavadi.

ANCIENT SITE.

At a distance of about a furlong to the south of the village of Belakavādi, in the Maḷavalli Taluk, occurs an ancient site. It stretches on the left bank of the Cauvery, on both sides of the village ghat, to a distance of about a furlong, and is about a hundred yards wide.
The pottery found here, is mostly of the usual megalithic type, the polished red ware, black ware, and red-and-black. Some of them have graffiti on them. Sherds of rough red ware also occurred, but burnished and russet-coated wares were very rare. A single sherd of the so-called Russet-Coated Ware was picked up. It is rather rough and does not present the smooth, oily polish usually found associated with this particular ware. Secondly, the red wash or polish has worn out, and the under surface is exposed here and there on the sherd. There is the usual Kaolin decoration, which has also worn out here and there on the surface of the sherd. Originally this decoration constituted a cross in double lines. This Kaolin cross-design surmounts the incised ornamentation found on the sherd. If it should be regarded as the usual Russet-coated ware, then it forms a variety by itself. Inspite of the abundance of megalithic pottery, no stone-circles were found anywhere nearby. While the river is cutting away part of the site year by year, the cultivators have converted much of it into rice-fields, having removed the mound of habitational deposits to a depth of about four feet. At the eastern end of the site, however, in a cutting of the bank, was a disturbed pit with animal bones and large pieces of thick, rough pottery possibly of an urn-burial. But all evidences have been lost.

Chakkur.

MEGALITHIC SITE.

Chakkur is a small village situated about 4 miles to the south-east of the town of Heggadadevanakote, in the Heggadadevanakote Taluk, on the right bank of the Kapilâ river. About 3 furlongs to the west of the village, and just on the bank of the river runs a rocky ridge for about a furlong. On this ridge are found a number of megaliths, of the cairn type. Many of them have double stone-circles with large capstones at the centre. In most cases, the rubble has been removed, and even the boulders of the circles, disturbed. The capstones are rough, unsized, natural boulders which are sometimes as thick as 24". About twenty circles are clearly intact. The villagers have removed the granite boulders, and stocked them at the edge of the fields which they are cultivating, leaving the huge capstones in situ.

The large megaliths have diameters ranging from 20 to 50 feet. No cist was met with. It is very likely that the cairns contain pits. This, however, can only be confirmed by digging.

Periyapatna.

Periyâpatna is a small town on the Mysore-Mercara road, about 40 miles west of Mysore City. Its ancient name was Singapâṭâna, and was, once, an important town in the territory of the Changâlvas of Nanjarâyâpatâna in Coorg.
ANCIENT SITE.

To the west of the town lies the remnants of a fort, square in plan, and surrounded by a ditch. The stone facings of the walls have gone, and only the mud core remains. Only at the eastern side of the fort a big stone gateway (Plate LXIII) about 20 feet high is still standing. This stone fort which appears to have been erected in 1578 A.D. by Kulöttunga Changāḷva Piriyarājadēva, was flourishing till the end of 18th century, when Tipu rendered it useless to the enemy on the approach of General Abercromby’s army.

ŚIVA TEMPLE.

On the north-west, inside the fort, is a temple of Śiva (Plate LXIV). It has a garbhagriha, a sukhanāsi with two small side-shrines, a navarāṅga and a front porch. The monument enshrines a small linga and the figure of Pārvati is probably of the Pāḷḷgār period.

The four pillars inside the navarāṅga are remarkable and are all alike with exuberant carving (Plate LXV). They are octagonal in shape, having cubical bases and circular mouldings below the capital. The cubical surface of the bases are carved with relievo sculptures of padmas, conventionalised swans, and dancing female figures. One of them depicts kōḷāṭam by two women.

There are some fine sculptures in high relief, built into the outer wall of the temple. They are all Śiva in character, and probably belong to some other temple at the place. Commencing from the east wall, they are as follows:

EAST WALL:

To the right of the doorway: — Upper Row.

1. Śiva dancing, trampling Mūyalaka. In his four hands, he holds fire and ḍamāru in the left upper and lower, and mrīgā in the right upper. The right lower hand, though in the Gajahastha pose, rests on a trident which is piercing the chest of Mūyalaka.

2. Dancing figure of a man.

3. Nandi playing on a drum.

4. Lower Row.—Bhairava, with four hands and rundamāḷa, holds in the upper and lower right hands respectively, a trident and ḍamāru, and bowl and skull in the other two. The skull is being licked by a dog. To his right stands a dwarf with a bowl on his head.

5. Two women standing.

To the Left of the doorway: — Upper Row:

6. Dancing Śiva eight-handed and flanked by two musicians, and one of them is playing on small cymbals. Śiva holds respectively from top to bottom, trident, sword and arrow in the right, Dāmaru, bow and a circular shield in the left hands. His lowest left hand raised up to the brow depicts a dancing pose.
7. A person, wearing a heavy turban of the Mahratta type. He has his left hand raised up, and holds a Danda (parasu?) in the right.

Lower Row.—

8. Figure of Nandi and a sage. Nandi has a club in his left hand and a lotus in the right.

North Wall: Upper Slab.

9. Siva, as Gajasuramardana.

10. Nandi, flanked by two attendants. Nandi is playing on the drum. The figure on the right has small cymbals, and that on the left, a club and is also dancing.

Lower Slab.—

11. The lower slab has two panels. The lower one has the figures of four rishis seated in a row, the upper depicts a sacrifice. In another panel, on the same slab occurs the figure of standing Siva, on a tiger. The tiger is skinned off, its legs dangling and Siva's two lower most hands are holding the skin. It is a rare and unique piece.

South Wall:

Kāmadhēnu milking on a linga.

12. In front of the temple, is a wellcarved figure of Virabhadra about 5 feet high, having the usual attributes. Unusually the figure of Dakshabrahma is placed on the pedestal, instead of standing with folded hands to his right.

All these sculptures belong to the 17th century A.D.

VARADARĀJA TEMPLE.

This is the oldest temple in the place and seems to have been constructed in three stages. The original temple is of the Dravidian type, consisting of a garbhagriha and a long sukhanāsi (Plate LXVI). On its basement cornices, occurs the plain wall relieved by simple pilasters and rectangular small niches. The inner walls are also plain. The navarāṣṭa and the mukhamaṇṭapa have lathe-turned pillars, and belong to the Hoysala period. The mahādvāra and the plain maṇṭapa adjoining the Hoysala mukhamaṇṭapa, were added in the Paḷḷegar period. The huge broken dhvajastambha before the temple may also go back to the same date.

An inscription of Kulottuṅga Changāvala Piriyarājadeva dated in Śaka 1511, on the inner face of the door jamb of the Hoysala navarāṣṭa, refers to the restoration of the Town, and renaming it as Periyāpaṭṭana. There is an image of Viṣṇu about 5 feet high inside the garbhagriha.

The monument is in tolerably good condition, but rank vegetation has grown all round and on the top, and has made access almost impossible. The lantana bushes must be cleared, the bat droppings removed, and the surrounding area kept neat and tidy.
PART III

THRITAHALLI HOARD

About five miles from Tirthahalli on the road leading from Kalmane to Kammaradi, a hoard of 61 silver coins and a silver ring were found in a small earthen pot in a drain by the road-side while clearing the shrubs. Two specimens out of the hoard and the ring were forwarded to this Department by the Sub-Division Officer, Shimoga, for examination and further action. On examination, the coins were found to be very important, since they belonged to the Western Kshtrapa rulers. No Kshtrapa coins had been discovered in the Mysore State before. It was, therefore, necessary to examine the entire hoard and the remaining 59 coins were obtained from the Talsildar, Tirthahalli taluk for study.

These 61 coins belong to the well known types of the later Kshtrapas. The earliest coin of this hoard was issued by the Mahākṣhtrapa Dāmasēna who according to Rapson, ruled between A.D. 223 and 236. The other coins belong to Virādāman, Iśvara-Datta, Vijayasēna, Rudrasēna II, Viśvasimha, Bhaṭṛidāman, Viśvasēna, Rudrasimha II, and Yaśodāman. A few coins are very much worn out and therefore cannot be identified. It is curious, how these coins belonging to Western Kshtrapas who ruled parts of Gujarāt and Malwa could have come down so far south as the Shimoga District. Obviously, they found their way to this place as a hoard of treasure and had probably nothing to do with circulation. The coins have been noticed in detail below:

THRITAHALLI HOARD

**Dynasty:** Kshtrapa

**Material:** Silver

DĀMASĒNA

(A.D. 223–236)

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Diameter in cms.</th>
<th>Weight in gms.</th>
<th>Details</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>150</td>
<td>1.37</td>
<td>1.96</td>
<td>Obverse: King’s head to right, date behind head, traces of Roman characters. Date: 150. Reverse: Hill mark, star to right, crescent to left, line below, Brahmī legend around: “Rājō Mahākṣhtrapatasa Rudra (putra) (rājō Mahā) Kshatrapasa Dāmasēnas.”</td>
</tr>
<tr>
<td>2</td>
<td>1(52)</td>
<td>1.4</td>
<td>2.11</td>
<td>Obverse: King’s head to right, etc. Reverse: Hill mark, etc., “rājō Mahākṣhtrapatasa Rudrasibasa putrassa rājō-Mahākṣhtrata (pasa) (Da) masēnas.”</td>
</tr>
<tr>
<td>No.</td>
<td>Date</td>
<td>Diameter (\text{in ums.})</td>
<td>Weight (\text{in ums.})</td>
<td>Name</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>----------------</td>
<td>----------------</td>
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</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Vīradāman (A.D. 234-238)</td>
</tr>
<tr>
<td>3</td>
<td>...</td>
<td>1.4</td>
<td>2.11</td>
<td>Obverse: King's head to right; date not clear. Reverse: Hill mark with a line below, surmounted by a crescent, crescent to left, star to right, inscription in Brāhmi characters around: &quot;Rājō Mahākshattra.....nasa putrasa Rājō Kshatrapasa Viradāmnah&quot;</td>
</tr>
<tr>
<td>4</td>
<td>...</td>
<td>1.5</td>
<td>2.15</td>
<td>Obverse: King's head to right. Reverse: Hill mark, crescent above, star to right, Brāhmi legend around within dotted border. &quot;..............sa rājīah Kshatrapasa Vira...........&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Iśvāradatta (A.D. 236-239)</td>
</tr>
<tr>
<td>5</td>
<td>...</td>
<td>1.4</td>
<td>1.81</td>
<td>Obverse: King's head to right, traces of date behind. Reverse: Hill mark, wavy line below, crescent to left and above, star to right, Brāhmi legend around: &quot;Rājō Mahākshatrapasa Iśvaradattasa varshe prathame.&quot;</td>
</tr>
<tr>
<td>6</td>
<td>...</td>
<td>1.6</td>
<td>2.21</td>
<td>Obverse: King's head to right; no date, Roman legend around the head. Reverse: Hill mark, etc. &quot;rājō Mahākshatrapa ... radattasa varshe prathame&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Vījayasēna (A.D. 238-250)</td>
</tr>
<tr>
<td>7</td>
<td>...</td>
<td>1.5</td>
<td>2.01</td>
<td>Obverse: King's head to right; date not clear. Reverse: Hill mark surmounted by crescent, left crescent, star to right, line below, border of dots, inscription in Brāhmi legend around: &quot;rājō Mahākshattra ... (putrasa) rājō Kshatrapasa Vījayaśēnas.&quot;</td>
</tr>
<tr>
<td>8</td>
<td>164</td>
<td>1.5</td>
<td>2.33</td>
<td>Obverse: King's head to right; date behind the head. Date: 164. Reverse: Hill mark, wavy line below, crescents both on top and to left, star to right, Brāhmi legend around: &quot;rājō Mahākshatrapasa Dāmasēna putrasa rājō Mahākshatrapasa Vījayaśēnas.&quot;</td>
</tr>
<tr>
<td>9</td>
<td>1(6)4</td>
<td>1.5</td>
<td>1.72</td>
<td>Obverse: King's head, etc. Date: 1 (6) 4. Reverse: Hill mark, star to right, rest worn out, legend in Brāhmi around: &quot;rājō Mahākshatrapasa Dāmasēna putrasa ... Kshatrapasa Vījaya...&quot;</td>
</tr>
<tr>
<td>10</td>
<td>167</td>
<td>1.5</td>
<td>2.31</td>
<td>Obverse: King's head, etc. Date: 167 Reverse: Hill mark etc. &quot;rājō ... Kshatrapasa Dāmasēna putraśa rājō Mahākshatrapasa Vījayaśēnas.&quot;</td>
</tr>
<tr>
<td>No.</td>
<td>Date</td>
<td>Diameter in cms.</td>
<td>Weight in gms.</td>
<td>Obverse</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>------------------</td>
<td>----------------</td>
<td>---------</td>
</tr>
<tr>
<td>11</td>
<td>1(7)0</td>
<td>1.5</td>
<td>2.1</td>
<td>King's head etc., Date: 1 (7) 0</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Hill mark etc.</td>
</tr>
<tr>
<td>12</td>
<td></td>
<td>1.4</td>
<td>1.85</td>
<td>King's head to right etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Date: illegible.</td>
</tr>
<tr>
<td>13</td>
<td></td>
<td>1.4</td>
<td>1.99</td>
<td>King's head etc.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Date: illegible.</td>
</tr>
<tr>
<td>14</td>
<td></td>
<td>1.4</td>
<td>1.79</td>
<td>King's head to right, traces of Roman legend,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Date: illegible.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mahākṣatrapasa</td>
</tr>
</tbody>
</table>

**RUDRAŚEŅA II**

*(A.D. 255–276)*

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Diameter in cms.</th>
<th>Weight in gms.</th>
<th>Obverse</th>
<th>Reverse</th>
</tr>
</thead>
<tbody>
<tr>
<td>15</td>
<td>189</td>
<td>1.3</td>
<td>1.92</td>
<td>King's head to right, date behind the head,</td>
<td>Hill surmounted by crescent, star to right, wavy</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Date: 189.</td>
<td>line below, legend in Brāhma around, border of dots.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Mahākṣatrapasa Virādāma (putrasa) rājñō</td>
<td>Mahākṣatrapasa Rudraśeṇas.</td>
</tr>
<tr>
<td>16</td>
<td>189</td>
<td>1.4</td>
<td>1.75</td>
<td>King's head etc.</td>
<td>Hill mark etc.,</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Date: 189.</td>
<td>&quot;(rājñō) ... putrasa rājñō Mahākṣatrapasa Rudra (śeṇasa)&quot;</td>
</tr>
<tr>
<td>17</td>
<td>189</td>
<td>1.4</td>
<td>1.91</td>
<td>King's head to right etc.</td>
<td>Hill mark etc.,</td>
</tr>
</tbody>
</table>
|     |      |                  |                | Date: 189. | "rājñō Mahākṣatrapasa ... putrasa rājñō Mahākṣatrapasa Rudrasaṇasa."
| 18  | 19   | 1.5              | 2.28           | King's head etc. | Hill mark etc., |
|     |      |                  |                | Date: 19 | "rājñō Mahākṣatrapa ... putrasa rājñō Mahākṣatrapasa Rudaśeṇas."
| 19  |      | 1.6              | 2.14           | King's head to right. | Hill mark etc., |
|     |      |                  |                | Date behind, not legible. | "rājñō Mahākṣatrapasa Virādāma putrasa rājñō Mahākṣatrapasa ..."
| 20  |      | 1.4              | 2.19           | King's head to right. No date. | Hill etc., |
|     |      |                  |                | Inscription in Brāhma around within dotted border. | "(ra) ... rājñō Mahākṣatrapasa Rudrasaṇasa."
<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Diameter in cms.</th>
<th>Weight in gms.</th>
<th>Description</th>
</tr>
</thead>
</table>
| 21* | ...  | 1.4              | 2.1            | Overse: King's head, date not clear. 
Revers: Hill mark etc., no dotted border. 
"rājāḥ Kshatrapa ..... (ra) sa rājō Mahākshatrapasa Rudrasena." |
| 22  | ...  | 1.4              | 2.43           | Overse: King's head to right, 
Date: not clear. 
Revers: Hill mark surmounted by a crescent, a crescent to left, wavy line below, star to right, Brāhmi legend around. 
"rājō Mahākshatrapasa Rudrasena putrasa rājāḥ Kshatrapasa Visvasīhāsa." |
| 23. | ...  | 1.5              | 1.98           | Overse: King's head to right, Date: not legible. 
Revers: Hill mark etc., dotted border, Legend in Brāhmi: "rājō Mahā (kshatrapa) ..... sa rā (jñāḥ) Kshatrapasa Visvasi (hasa)". |
| 24. | ...  | 1.4              | 2.28           | Overse: King's head to right, Date: illegible. 
Revers: Hill mark, two crescents to left, star to right, legend in Brāhmi around. 
"(rājāḥ) ..... pasa Rudrasena putrasa rājāḥ Kshatrapasa Visva ..." |
| 25. | ...  | 1.4              | 2.08           | Overse: King's head to right, Date: illegible. 
Revers: Brāhmi legend around, rest not clear. 
".....(pu) trasā rājāḥ (b) Kshatrapasa Visvasīha." |

**BHARTRĪDĀMAN**

(A.D. 279-295)

| 26. | 2    | 1.4              | 2.38           | Overse: King's head to right, 
Date behind the head: 2. 
Revers: Hill surmounted by a crescent, crescent to left, star to right, Brāhmi legend around. 
"rājō ..... (rājāḥ) Kshatrapasa Bhartridāmanab" |
| 27. | ...  | 1.5              | 2.15           | Overse: King's head to right, Date: not clear. 
Revers: Triangular hill mark, four dots to right, legend in Brāhmi characters around, dotted border. 
"rājā Mahākshatra ..... (Bhartridāmanab)". |
| 28. | 21   | 1.4              | 2.63           | Overse: King's head to right, Date behind the head, 
Date: 21. 
Revers: Hill mark surmounted by a crescent, crescent to left, star to right, wavy line below, legend in Brahmi around. 
"rājāḥ Mahākshatrapasa Rudra ..... Kshatrapasa trīdāmanab" |
| 29. | ...  | 1.4              | 1.83           | Overse: King's head to right, Date: illegible 
Revers: Hill mark, etc. 
".....(jñāḥ) Kshatra ..... sa Bhartrī (da)." |

*Note.—Nos. 20 and 21 have no dates and fathers' names in them are also not legible, But as only the coins of Rudrasena II are found in this hoard. These may also belong to the same group.*
<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Diameter in cms.</th>
<th>Weight in gms.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>30.</td>
<td>(2)</td>
<td>1.4</td>
<td>2.04</td>
<td>Obverse: King's head to right, traces of date behind. Date: (2...) Reverse: Hill mark etc., &quot;...... (Kshatrapa) sa Rudrasena putrasa rājñō Mahākshatrapasa Bhartridāmaṇa rtri ......&quot;</td>
</tr>
<tr>
<td>31.</td>
<td>(2)</td>
<td>1.5</td>
<td>2.24</td>
<td>Obverse: King's head to right, date behind the head. Date: (2...) Reverse: Hill mark with a wavy line below, crescent above and to left, Brāhma legend around within dotted border. &quot;rājñō ...... (Rudra) ... (putrasa) rājñō Mahākshatrapasa Bhartridāmaṇa&quot;</td>
</tr>
<tr>
<td>32.</td>
<td></td>
<td>1.5</td>
<td>2.17</td>
<td>Obverse: King's head to right, Date illegible. Reverse: Hill mark, etc. &quot;rājñō Mahākshatrapa ...... rājñō Mahākshatrapasa Bhartridāmaṇa&quot;</td>
</tr>
<tr>
<td>33.</td>
<td></td>
<td>1.4</td>
<td>2.04</td>
<td>Obverse: King's head to right, no date. Reverse: Brāhma legend around, dotted border, rest not clear. &quot;rājñō Mahākṣatrapa ...... sa Viśvasenasa.&quot;</td>
</tr>
<tr>
<td>34.</td>
<td></td>
<td>1.4</td>
<td>2.24</td>
<td>Obverse: King's head to right. Reverse: Legend around in Brāhma within dotted border, rest worn out. &quot;...... (kshatrapa) ... (rtri) ... putrasa rājñō Kshatrapasa Viśva (sēna)&quot;</td>
</tr>
<tr>
<td>35.</td>
<td></td>
<td>1.4</td>
<td>1.92</td>
<td>Obverse: King's head to right. Reverse: Hill mark with a wavy line below, crescents to left and above, Brāhma legend around. &quot;...... putrasa rājñō Kshatrapasa Viśvasē ...&quot;</td>
</tr>
<tr>
<td>36.</td>
<td></td>
<td>1.4</td>
<td>1.93</td>
<td>Obverse: King's head to right. Reverse: Hill mark with a line below, crescent to left, star to right, legend in Brāhma around within dotted border. &quot;rājñō Mahākṣatrapasa ...... (Kshatra) ...... Viśvasēnasa&quot;</td>
</tr>
<tr>
<td>37.</td>
<td>2</td>
<td>1.4</td>
<td>2.3</td>
<td>Obverse: King's head to right, date behind the head. Date: 2 Reverse: Hill mark, with a wavy line below etc., dotted border. &quot;rājñō Mahākṣatrapasa Bhartridā (ma) putra ......&quot;</td>
</tr>
<tr>
<td>38.</td>
<td></td>
<td>1.5</td>
<td>1.86</td>
<td>Obverse: King's head to right, date not clear. Reverse: Hill mark etc. &quot;...... (kshatrapa) sa Bhartridāma putrasa rājñō Kasha- ...... &quot;</td>
</tr>
<tr>
<td>39.</td>
<td>2</td>
<td>1.5</td>
<td>2.32</td>
<td>Obverse: King's head to right, date behind the head. Date: 2 Reverse: Hill mark, etc. &quot;...... Bhartridāma putrasa rājñō Kshatrapa ......&quot;</td>
</tr>
<tr>
<td>No.</td>
<td>Date</td>
<td>Diameter in cms.</td>
<td>Weight in gms.</td>
<td>Description</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>------------------</td>
<td>----------------</td>
<td>-------------</td>
</tr>
<tr>
<td>40</td>
<td>...</td>
<td>1.4</td>
<td>2.25</td>
<td>Obverse: King's head, traces of date and Roman legend. Reverse: Hill mark, etc. &quot;... (ctṛ) dāma putrāsa rājñō Kshatrāpasa...&quot;</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td><strong>RUDRASIMHA II (A.D. 305–313)</strong></td>
</tr>
<tr>
<td>41</td>
<td>2</td>
<td>1.4</td>
<td>2.05</td>
<td>Obverse: King's head to right, date behind the head. Date: 2 Reverse: Hill mark, two crescents to left, star to right, wavy line below, Brāhmi legend around. &quot;Śvāmi-Jivādāma putrāsa rājñō Kshatrāpasa Rudrasihasa&quot;</td>
</tr>
<tr>
<td>42</td>
<td>2</td>
<td>1.3</td>
<td>2.00</td>
<td>Obverse: King's head. Date: 2 Reverse: Hill mark, etc. &quot;Śvāmi-Jivādāma putrāsa rājñō Kshatrāpasa Rudrasihasa&quot;</td>
</tr>
<tr>
<td>43</td>
<td>2</td>
<td>1.3</td>
<td>2.16</td>
<td>Obverse: King's head to right, a portion of date behind the head. Date: 2 Reverse: Hill mark, etc. &quot;Śvāmi-Jivādāma putrāsa rājñō Kshatrāpasa Rudrasihasa&quot;</td>
</tr>
<tr>
<td>44</td>
<td>...</td>
<td>1.4</td>
<td>2.02</td>
<td>&quot;Obverse: King's head to right, date not clear. Reverse: Hill mark, etc. &quot;Śvāmi-Jivādāma putrāsa rājñō Kshatrāpasa Rudrasihasa&quot;</td>
</tr>
<tr>
<td>45</td>
<td>...</td>
<td>1.4</td>
<td>1.90</td>
<td>Obverse: King's head to right, date not clear. Reverse: Hill, crescent to left, star to right, border of dots inscription in Brāhmi legend around. &quot;(Śvāmi-Jiva) dāma putrāsa rājñāb Kshatrāpasa Rudrasihasa (si)&quot;</td>
</tr>
<tr>
<td>46</td>
<td>...</td>
<td>1.5</td>
<td>2.15</td>
<td>Obverse: King's head to right, date not clear. Reverse: Hill, etc. &quot;Śvāmi-(Jiva) dāma putrāsa rā (jñō) Kshatrāpasa Rudrasihasa&quot;</td>
</tr>
<tr>
<td>47</td>
<td>24 (4)</td>
<td>1.5</td>
<td>2.04</td>
<td>Obverse: King's head to right, date behind the head. Date: 24 (4) Reverse: Hill, mark with a wavy line below. Rest worn out. Brāhmi legend around within dotted border. &quot;rājñō Kshatrāpasa Rudrasihā putrāsa rājñō Kshatrāpasa Yaśādāmna&quot;</td>
</tr>
<tr>
<td>48</td>
<td>2</td>
<td>1.4</td>
<td>2.17</td>
<td>Obverse: King's head to right. Date: 2 Reverse: Hill mark, crescent to left, star to right, wavy line below, Brāhmi legend around. &quot;rājñō Kshatrāpasa Rudrasihā putrāsa rājñō Kshatrāpasa Yaśādāmna&quot;</td>
</tr>
<tr>
<td>49</td>
<td>2</td>
<td>1.4</td>
<td>2.00</td>
<td>Obverse: King's head to right. Date: 2 Reverse: Hill mark, etc., border of dots. &quot;rājñō Kshatrāpasa Rudrasihā putrāsa rājñō Kshatrāpasa Yaśādāmna&quot;</td>
</tr>
</tbody>
</table>

**YAŚODĀMAN (A.D. 317–332)**

<table>
<thead>
<tr>
<th>No.</th>
<th>Date</th>
<th>Diameter in cms.</th>
<th>Weight in gms.</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>47</td>
<td>24 (4)</td>
<td>1.5</td>
<td>2.04</td>
<td>Obverse: King's head to right, date behind the head. Date: 24 (4) Reverse: Hill, mark with a wavy line below. Rest worn out. Brāhmi legend around within dotted border. &quot;rājñō Kshatrāpasa Rudrasihā putrāsa rājñō Kshatrāpasa Yaśādāmna&quot;</td>
</tr>
<tr>
<td>48</td>
<td>2</td>
<td>1.4</td>
<td>2.17</td>
<td>Obverse: King's head to right. Date: 2 Reverse: Hill mark, crescent to left, star to right, wavy line below, Brāhmi legend around. &quot;rājñō Kshatrāpasa Rudrasihā putrāsa rājñō Kshatrāpasa Yaśādāmna&quot;</td>
</tr>
<tr>
<td>49</td>
<td>2</td>
<td>1.4</td>
<td>2.00</td>
<td>Obverse: King's head to right. Date: 2 Reverse: Hill mark, etc., border of dots. &quot;rājñō Kshatrāpasa Rudrasihā putrāsa rājñō Kshatrāpasa Yaśādāmna&quot;</td>
</tr>
<tr>
<td>No.</td>
<td>Date</td>
<td>Diameter in cms</td>
<td>Weight in gms</td>
<td>Obverse</td>
</tr>
<tr>
<td>-----</td>
<td>------</td>
<td>----------------</td>
<td>---------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>50.</td>
<td>...</td>
<td>1.4</td>
<td>1.93</td>
<td>King's head to right.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot;rājñā Kshatra, (Rudra) putrasa rājñā Kshatrapasa Yaśodāmna&quot;</td>
</tr>
<tr>
<td>51.</td>
<td>2</td>
<td>1.4</td>
<td>1.83</td>
<td>King's head to right, date behind the head.</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>&quot;(rājñā Kshatrapasa) Rudrasena putrasa rājñā Kshatrapasa Yaśodāmna&quot;</td>
</tr>
</tbody>
</table>
| 52. | ...  | 1.3            | 2.35          | King's head to right.                                                    | Hill mark, crescent to left, crescent above, star to right, line below, Brāhmi legend within dotted border. "rājñā Mahākshatrapasa Damāsena putrasa..."
| 53. | ...  | 1.4            |               | King's head to right, date not legible.                                  | Crescensia both on top and to left, wavy line below, dotted border. "... putrasa rājñā Mahākshatrapasa Rudrasena...
| 54. | ...  | 1.4            | 2.2           | King's head to right, traces of Roman inscription.                      | Hill mark, etc.                                                          |
|     |      |                |               | "rājñā Mahākshatrapasa Rudrasena putrasa rājñā Kshatrapasa..."           |                                                                           |
| 55. | ...  | 1.5            | 2.13          | King's head to right.                                                    | Hill mark, legend in Brāhmi around; rest worn out.                      |
|     |      |                |               | "...... Kshatrapasa Rudrasena putrasa (ra)..."                           |                                                                           |
| 56. | ...  | 1.4            | 2.21          | King's head to right.                                                    | Hill mark with a wavy line below, crescent above and to left, star to right, Brāhmi legend around. "rājñā ... Kshatrapasa Rudrasena (putra)...
| 57. | ...  | 1.4            | 2.28          | King's head to right.                                                    | Hill mark, etc.                                                          |
|     |      |                |               | "... (Mahā) Kshatrapasa Rudrasena (putra)..."                           |                                                                           |
| 58. | ...  | 1.4            | 2.11          | King's head to right, date illegible.                                    | Hill mark with a line below, star to right, legend in Brāhmi around, border of dots. "rājñā Mahākshatrapasa Rudra..."
| 59. | ...  | 1.5            | 1.93          | King's head to right, date not legible.                                  | Hill mark, etc.                                                          |
|     |      |                |               | "rājñā Mahākshatrapasa (Rudra) (putra)..."                               |                                                                           |
| 60. | 1    | 1.5            | 2.00          | King's head to right. Date: 1.                                            | Worn out, has dotted border and legend in Brāhmi "... Mahā... sana..."
| 61. | 2    | 1.4            | 2.05          | King's head to right, date behind. Date: 2.                              | In place of the usual reverse type and inscription the obverse type appears in incuse. |
TREASURE TROVE COINS

Sorab Hoard

In the Mysore Gazette dated 5th June 1952, a notification from the office of the Amildar-Magistrate, Sorab Taluk, appeared concerning certain articles unclaimed in the Court of Amildar-Magistrate, Sorab. Among these articles, was a hoard of 18 gold coins. The Deputy Commissioner, Shimoga District, was requested to arrange for sending the coins to this Department for examination and study.

These 18 gold coins were reported to have been found on 3rd October 1949 by a girl Nagi, resident of Dyavasa, a hamlet of Haingi, Chandragutti hobli, Sorab taluk, near an ant-hill. On examination they turned out to be the issues of Vijayanagar rulers, viz., Krishna Deva Raya and Achyuta Raya. Nine of these coins are varahas and six are half varahas, while the remaining three are only lumps meant for dye-striking. All the coins, except one, have a seated image of Krishna on the obverse. Many of them bear legend Sri Pratapkrisna Raya in Nagari on the reverse. But some of them have no legends. One of these coins, which is a half-varaha, has a Gandabhurunda on the obverse and the legend Sri Pratapacharya Raya in Nagari.

According to Government Order No. E 3134/dated 22-5-1953, ten coins that bear distinctly legends and one gold lump which was eventually meant for dye-striking, have been preserved in the Coin-Cabinet of the Department; one specimen each of the varaha and half varaha, was sent to the Director of Industries and Commerce for preservation in the Government Museum, Bangalore.

These coins were found in two receptacles, one small, and the other large. The details of these coins are set below:

<table>
<thead>
<tr>
<th></th>
<th>Gold</th>
<th>Grains</th>
<th>1.3 c.m.</th>
<th>Seated image of Krishna</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Do</td>
<td>51.5</td>
<td>1.3 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>2</td>
<td>Do</td>
<td>51.0</td>
<td>1.2 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>3</td>
<td>Do</td>
<td>52.0</td>
<td>1.29 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>4</td>
<td>Do</td>
<td>51.0</td>
<td>1.3 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>5</td>
<td>Do</td>
<td>51.0</td>
<td>1.2 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>6</td>
<td>Do</td>
<td>52.0</td>
<td>1.2 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>7</td>
<td>Do</td>
<td>51.0</td>
<td>1.15 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>8</td>
<td>Do</td>
<td>51.5</td>
<td>1.12 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>9</td>
<td>Do</td>
<td>51.0</td>
<td>1.18 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>10</td>
<td>Do</td>
<td>23.8</td>
<td>1.22 c.m.</td>
<td>Do</td>
</tr>
</tbody>
</table>

(61)
### B. COINS CONTAINED IN THE SMALLER RECEPTACLE.

<table>
<thead>
<tr>
<th>No.</th>
<th>Metal</th>
<th>Weight</th>
<th>Dimension</th>
<th>Legend</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Gold</td>
<td>26.0 Grains</td>
<td>.93 c.m.</td>
<td>Seated image of Krishna</td>
</tr>
<tr>
<td>12</td>
<td>Do</td>
<td>24.2</td>
<td>.96 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>13</td>
<td>Do</td>
<td>26.0</td>
<td>.94 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>14</td>
<td>Do</td>
<td>25.5</td>
<td>.77 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>15</td>
<td>Do</td>
<td>25.5</td>
<td>.81 c.m.</td>
<td>Do</td>
</tr>
<tr>
<td>16</td>
<td>Do</td>
<td>52.0</td>
<td>1.08 c.m.</td>
<td>(Indistinct)</td>
</tr>
<tr>
<td>17</td>
<td>Do</td>
<td>52.0</td>
<td>1.0 c.m.</td>
<td>(Only a lump prior to striking under dye)</td>
</tr>
<tr>
<td>18</td>
<td>Do</td>
<td>52.0</td>
<td>1.05 c.m.</td>
<td>Do</td>
</tr>
</tbody>
</table>

Numbers 1, 10 and 13 have been illustrated.

---

### ANAGONDANAHALLI HOARD

During November 1952, the Deputy Commissioner, Bangalore District, Bangalore, forwarded four large and six small gold coins belonging to a large hoard for examination. According to the report, the treasure was unearthed at Anagondanahalli by one Pujari Basappa in his premises. On examination, the coins were found to belong to the 18th century, struck by the Mysore rulers, viz., Hyder, Tipu, Krishna Raja Wodeyar III, respectively and also the East India Company.

This is one of the largest hoards discovered during recent years in the State. It consists in all 186 coins of the size of the Varaha, and 1,118 coins of the Fanam type. The bulk of the coins are of Hyder and Tipu Sultan, respectively, though there are a few star pagodas of the East India Company, and Varahas of Krishna Raja Wodeyar III. Besides, a few Fanams known as ‘Gudakalanthirai’ struck by Dewan Purniya also occur in the collection. A few specimens of the hoard have been illustrated.

They are as follows:

**Top Row...Left to Right**

1. **Varaha of Krishna Raja Wodeyar III.**
   - Obverse: Seated figure of Umamahesvara. In the right hand Śiva holds trident, and mriga in the left. Umā is seated on his lap.
   - Reverse: *śrī kṛṣṇarāja*

2. **Star Pagoda, issued by East India Company.**
   - Obverse: Figure of Vishnu standing, Śankha and Chakra in the hands of the God are shown by dots.
   - Reverse: A star around which occurs dotted surface.
   Obverse: Seated Umāmahēśvara as in serial No. 1.
   Reverse: The initial of Hyder in Persian on a granulated surface.

Bottom Row—Left to Right:
4. Kaṇṭhirai Fanam.
   Obverse: Figure of seated Yōgānarasimha.
   Reverse: Not clear.
5. Faruqi of Tipu.
6. Fanam issued by Tipu Sultan.

The complete hoard has been received recently, and a detailed study of all the coins would be published in due course.
PART IV
BANGALORE DISTRICT

1

Copper plate grant of the Chitradurga chief Rāja Madakari Nāyaka in the possession of Śrī M. Gurusiddiah, B.A. (Hons.), LL.B., Superintendent, Beggars Colony, Bangalore.

(1 Plate)

(16th century)

1. svasti ārī vījayābhhyundaya Sāllivāhana śakha varuṣamgalu så 1679 ne-
2. ya Yīśvara nāṃma samvatsaraṅa Jēśṭa śu 10 Sthiravāradallu Sampige Sidēsva-
3. ra! Hidimbēsva! Yēkanāthemma! Vuchāngemmage pāda pālisuva
4. Meludurgada Hiremaṅhada! Vomkārri dēvara mommaga Ghaṭada

Transliteration.

1. svasti ārī vījayābhhyundaya Sāllivāhana śakha varuṣamgalu så 1679 ne-
2. ya Yīśvara nāṃma samvatsaraṅa Jēśṭa śu 10 Sthiravāradallu Sampige Sidēsva-
3. ra! Hidimbēsva! Yēkanāthemma! Vuchāngemmage pāda pālisuva
4. Meludurgada Hiremaṅhada! Vomkārri dēvara mommaga Ghaṭada

(64)
5. edvarige śrīmanmahānāyakāchāryya Kāmagēti Kasturi Medakeri na-
6. yakara putrarāda Kasturi Rangapa na-
7. yakara putrarāda Rājā Madakarri Nāyakaravaru barasi kōṭṭha pu-
8. ravargada grāmanā kramaṇāṃ etṛṣyaṃdarre nāvān aluvamnāś rājya Chi-
9. trahali sime valagana Bastipurada grāmanāmnā nā ॥ Baramanṇa Nā-
10. yakaraīyavanavaru Vuchangi dēvara pratishte māṭīda kaladalli kōṭṭhi-
11. dda prakāra yī divasaddali sukritavāgabēkēmdū dāna purvakavāgi
12. lingam-mudrē sthāpane māḍikōṭṭu videve yī grāmakaše saluvamnāś
13. kāḍāmmbha nirāmmbha nīdhī mukshēpa akṣhīṇa āgāmi mum-
14. ttad-ashṭa tejōvārjanayāmnā nīṁma putra pautra pāramphonya-
15. vū a-chaṇḍrakā sthāyigalāgi anubhāvisikomādēmdū
da barasi kōṭṭha puravargada grāma śāsana svaratrā dvi-guṇam pumān-
17. ra dattānapālamān ā para-dattāpahārēga svadatrām nishphalam bhavēt
11. ॥

Translation.

Be it well. In the 1670th year of the victorious Śālivāhana era being the year Īsvara, on Saturday the 10th of the bright half of Jēṣha:

To the worshipper of the feet of Sampige Siddhēśvara, Hiḍimbēśvara, Yēkanē-
themma and Vuchangemmnā, Ghaṭadādeva, grandson of Vōnkarēdeva of Hiremāthē on the upper hillfort:

Śrīmanmahānāyakāchāryya Kāmagēti Kasturi Medakorināyaka’s grandson, Kasturī Rangappa Nāyaka’s son, Rājā Madakarri Nāyaka made over the grant of village in writing thus:

In the kingdom of Chitrāhalī which we are ruling, the village Basāpura which had been granted by Baramanṇa Nāyaka on the occasion of the consecration of Vuchangi dēvaru, has been granted by us to-day by establishing the lingam-mudrē stones (to mark the boundaries) in order that merit might accrue. Wet cultivation, dry cultivation, and all the eight kinds of rights like the treasure on earth or underground, imperishables, future income, etc., belonging to this village, you may enjoy along with your sons, grandsons, etc., in succession for as long as sun and moon exist. Thus is the śāsana of the grant of village made in writing.

Protecting gifts made by others is twice as meritorious as making a gift oneself. By seizing what is given to others, even one’s own gift becomes fruitless.

Note

The record is on a single copper plate and is engraved on one side only. On the top are Linga and Nandi flanked by moon to the left and sun to the right. Sixth line appears to have been inserted later on.
It belongs to the reign of the Chitradurga chief Rāja Madakeri Nāyaka, son of Kastūri Rangappa Nāyaka and grandson of Medakari Nāyaka. This Madakari Nāyaka appears to be different from the one appearing in inscription No. Hiriyur 53, since that Medakeri Nāyaka was the son of Dugapa Nāyaka. Madakari Nāyaka of the present record seems to be a descendant of Baramana Nāyaka, brother of Immaḍi Medakeri Nāyaka, while the other one is a direct descendant of Immaḍi Medakeri Nāyaka.

The record registers a grant of village Basāpura in the Chitrahāli sīme, i.e., the Chitradurga province by the chief to Ghaṭadā dēvaru of Hirēmaṭha situated on the hill. This grant is stated to have been originally made by Baramana Nāyaka on the occasion of the consecration of the goddess Vuchchhangemma; and the present record only confirms the grant previously made. The record incidentally furnishes the information that the temple of Vuchchhangamma on the Chitradurga hill was constructed by Baramana Nāyaka.

The details of the date, viz., Ś 1679 Jávara sam. Jēṣṭha śu. 10 Sthiravāra correspond to Saturday the 28th May 1757 A.D.

CHITRADURGA DISTRICT

2

At Chitradurga, on a bell in the Prasanna Venkaṭaramaṇaśvāmi temple in the Keḷagōṭe extension.

Transliteration

Vikrama sam 1 rada Chaitra su 1 lhu mi 1 ragū Tiparnana maga Venkapara Durgada śri Venkaṭaramana dēvarige śāveyimdā koṭa gamīte 1 tuka vam 1 3.

Note

This short inscription on a bell records the grant of the bell to the god Venkaṭaramana by Venkapara, son of Tiparnana. It belongs to about the eighteenth century A.D. paleographically and the given date might correspond to Wednesday the ninth April 1760 A.D.

3

At Chitradurga town, on a stone lying in the field belonging to Gaudara Rudrāṇa near Keḷagōṭe extension.

Size 2½' × 1½'
Transliteration

1. Banada dévi
2. ya bumi

Note

This short record inscribed in the sixteenth century characters states that the land (on which the inscription stone is) belonged to the goddess Banada dévi. No other details regarding the donor or the date are mentioned. Banada dévi of the record is the same as the goddess Banašankari whose temple is on the Chitradurga hills.

At Jänakonda, Chitradurga taluk, on a stone standing in the land belonging to Manjappana Hanumajja.

Size 2½' × 1½'

Transliteration

1. Chemnarāya
2. svasti śri vijeyābhhyudaya Śālivāhana śa-
3. kha varuha 1596 neya Ānanda saṁ Mā-
4. rgasira ba 13 īlu śrīnaṁ mahānāyakāchāryya
5. Kāmageti Kastūri Medakeri nāyakarū . . .
6. stālada sēnabhōga Chemnapana maga naṁma bokasa-
7. da sēnabhōga Puṭamnagge Jänakomṇḍada grāmadali
8. barayisi koṭa holana . . . . . . . . . . . . . . . . . . . . sumka
9. . . . . . . . Chikamna nāyaka . . . . . . . . .
10. . . . . . . .

Translation

Chennarāya. Be it well. On the 13th of the dark half of Mārgasira in the year Ananda being 1596th year of the victorious Sālivāhana era.

The illustrious mahānāyakāchārya Kāmagēti Kastūrī Medakeri nāyaka granted dry-land in the village Jānakonda to the treasury accountant Puṭṭanā, son of Chennapa, the accountant of . . . sthala . (Further details are lost.)

Note

This record belongs to the Chitradurga chief Kāmagēti Kastūrī Medakeri nāyaka, probably the third in the line possessing that name. It registers the grant of some lands to Puṭṭanā, the accountant of his treasury, at Jānakonda. The details of the date, viz., s 1596 Ananda sam. Mārgasira ba. 13 correspond to Tuesday the 15th December 1674 A.D.

5

At Kadabanakaṭte, Chitradurga taluk, on a lingamudre stone standing in front of Chinnamma’s house.

Size 2′1″X1′1″

Transliteration

1. śrīmatu saka va . Be
2. va samvatsarada Māgha pa .
3. ntu . . . . Yalapa Ara
4. su niya . . . A-
5. japa dēvarige Kadamara-
6. sthala kaṭi koṭa . .
7. ya nama
Note

The record is on a rough unworked slab and the letters are also not well carved so much so that the record cannot be read completely. It registers a grant of the village Kadambana sthala, same as the present Kadamba kante where the record is found, to Ajapa dēva, made by Yalapa Arasu. This Yalapa Arasu appears to have been a local chief with Adikavur as the seat of principality as is evidenced by another record found near the same village. Ajapa dēva or Achala dēva might be a gurn of a matt situated at Adikavur (see No. 7). The details of the date are not complete; the saka year is also not given. The record appears to belong to about the 16th century A.D. paleographically and the cyclic year Bēya given in the record might correspond to 1526-27 A.D.

At Kadamba Kante, Chitradurga taluk, on a stone lying in the lands of Patel Rangappa Reddi.

Size 3'×1'

1. svasti
2. varsha 1508
3. paddha
4. rattu
5. dhamma
6. mani
7. maha
8. 
9. 
10. 
11. 
12.
13. 
14. 
15. 
16. 

Transliteration

1. svasti
2. varsha 1508
3. tsarada Phālguṇa māsa...
4. dalu śrīmatu Sā-
5. yamuna ayya...
6. mādisida...
7. ya rāya...
8. ...
9. sāgala... rada
10. yanū dhāreyanera-
11. du koṭṭaru a-
12. da bhōgisi bahiri yemdu
13. koṭa...
14. ...
15. davaru kapileya kom-
16. da pāpake hōharu

Note

The record which is on a rough unworked slab has been very much worn out making the complete reading impossible. It appears to register a grant made by the illustrious Sāyanna Ayya. The name of the donor and the details of the grant are lost. Except for the saka year 1508 and the month Phālguṇa the details of the date also are lost. The saka year 1508 corresponds to 1586-87 A.D. It is not known who the donor Sāyanna Ayya is.

At the same village Kāḍabana Kaṭṭe, on a lingamudre stone lying in the land belonging to Śrī Bhadra Setti.

Size 3'×11'
Transliteration
1. śrimatu Vibha-
2. va samcharadālu
3. Ādikavūra sthalā-
4. da Yalapa Arasu
5. Ādikavūra
6. Achala dēvarige
7. . . Sivāya nama

Note
This short record registers a grant, probably of the land in which the inscription stone is set up, to Achala Dēva of Ādikavūr, made by Yalapa Arasu. This Yalapa Arasu has also made a grant of the village Kādamara sthalā to the same person Achala dēva (see. No. 5) The present grant was made in the year Vibhava. No other details about the date are given in the record. On paleographic evidence the record might belong to about the 16th century A. D.

At Hampanür, Barma sagara Hobii, on a lingamudre stone standing in the land belonging to Nilakanṭhappa.

Size 2½ × 14

Transliteration
1. Sī Sāntēsvara
2. dēvara vṛittiya koṭa
3. bhūmi

Note
This short inscription states that the land, probably on which the inscribed slab is set up, is granted as a vṛitti to the god Sāntēsvara. Neither the name of the donor nor the date of grant made are mentioned in the record. The record may be placed in about the 16th century A. D. on paleographical grounds.

At Hire-madhura, Challakere taluk, on a viragal lying in the field of Timmanna, son of Mūlappa.

Size 5'×2½
Transliteration

1. Sri svasti Nolambavadiya Madarikalla gavanadikkala Kandara Ketam Mulasettivara Tamma
2. Sri Asagayya setti mulabhatteya bijagomi (?) iridode Birasetti sattu saggamegidam.

Note

This is a viragal record. The viragal is of the usual type having three panels. The bottom panel depicts the scene of a fierce combat between the hero and a horseman. The hero who figures prominently with his long limbs wears a gandagachhe, tucked with a dagger, rudraksha mala, and armlets, has his hair done up into a knot to the right and holds in his two hands sword and buckler. The horseman has received a severe blow on the chest and has fallen on the horse-back dead. Another spearmen has also received a similar blow and is lying on the ground. The hero is being carried away in arms by the apsaras in the second panel while in the third he is seated on a stool in an easy posture wearing a kirta and yagnopavita which are absent in the first panel, and is flanked by chamara bearing ladies.

There is a one-lined inscription on the arch-like band at the top and on the thin band between the second and the third panels. Since the viragal is worked on a hard trap boulder, the epigraph is not deep or bold, and it is only with great difficulty that its reading could be made out. It appears to record the death of Birasetti in a fight between him and Asagayyasetti, Bijagomi, etc. He belonged to Madarika the modern Hiremadhure which was included in the Nolambavadi Province. The record is not dated. It may belong to about the 10th century A. D. on paleographical grounds.

At Chikka-Madhure, Chalikere taluk, on a pillar buried by the side of the Mallesvara temple.

Size 3' x 9'

1. Tirtha Aghora
2. Trumbari
Transliteration

1. Kaṭṭāne malla śri-
2. mat Chalada-
3. ñkakāra Gaṅgaru sā-
4. yiramu palivaga
5. . . sumān āṭuttire
6. Dēcha gāvũṅda ma-
7. ga Noḷamba gāv-
8. ŋana gōsāsake na-
9. ōta kambadolē sās-
10. namam baredo Ma-
11. darikalla gāvũṅda
12. Sāmi Benayya
13. mādisido (?)
14. besageyda Bi-
15. nnāṇi Nāgōja

Translation

While Kaṭṭānemalla, the illustrious Chaladaṅkakāra was ruling Gaṅga six thousand and . . ., on the pillar set up for the gōsāsa of Dēchagāvũnda's son Noḷamba-gāvũnda, the gāvũnda (the village headman) of Maḍarikal wrote the inscription; Sāmi Benayya got this done; Binnāṇi Nāgōja prepared it.

Note

The square pillar, on one side of which the present record is engraved, had been built into a platform by the side of the Mallēśvara temple and had been completely
covered over by mud, leaving only the top portion which has been shaped like a lotus bud.

The record belongs to the reign of Kaṭṭānemalla, probably a Nolamba chief. He is stated to have been ruling Gaṅga six thousand, with the title Chaladankakāra. The only other reference to Kaṭṭānemalla so far as is available is in an inscription discovered at Neralige (E.C. Vol. XV—Hassan Supplement, Inscription No. Arasikere 237). It records a battle between the Gaṅgas and the Nolambas during the reign of the Gaṅga king Mārasimha, in which Aṇṇavasayya, a hero on the side of the Gaṅgas, fought and wounded many chiefs on the side of the Nolambas among whom was Kaṭṭānemalla also.* Evidently the Kaṭṭānemalla of the present record is different from Kaḍḍāne or Kaṭṭāne appearing in some of the Gaṅga records as a contemporary of Śripurusha or Sivamāra II.

The present record is not dated. Since the other record (Arasikere 237) is dated in 971 A.D. during the reign of the Gaṅga king Mārasimha, the present record may also belong to about the latter half of the 10th century A.D. Paleographically also the record belongs to the same period.

The purpose of the record was to set up a pillar for the gōsāsa of Nolamba gāvuṇḍa, son of Dōchagūvunda. As for the word gōsāsa used in the present record it appears to mean gōsāhasa, i.e., the valour shown in defending the cows. (See also M.A.R. 1912, p. 191 regarding the word gōsāsa.) Nolamba gāvunda might have fought and died defending the cows and this pillar appears to have been set up in his memory. The headman of Madarikal has written the record, Sāmi Benayya got the stone prepared while Binnāni Nāgōja has done it.

II

At Asagod, Jagalur Taluk, on a stone built into a platform in front of the village. Size 1½'×1'

An inscription in the Maddagiri taluk, Mi 102, mentions a Chaladankakāra of the Pallavānvaṇya. Among his many titles is 'gajārajamalla' or 'gajārājamalla' which appears to be the same as Kaṭṭānemalla of the present record. This record is also not dated and appears to be of the same period as the present one.

* An inscription in the Maddagiri taluk, Mi 102, mentions a Chaladankakāra of the Pallavānvaṇya. Among his many titles is 'gajārajamalla' or 'gajārājamalla' which appears to be the same as Kaṭṭānemalla of the present record. This record is also not dated and appears to be of the same period as the present one.
Transliteration

1. Plavanga samtsarada
2. Kārtika śu 15 lu Nīrā-
3. ttaḍi uriqe Kasturi Ram-
4. gapa nāyakara Komara
5. Medakerri nāyakaru Ramgaya-
6. na jātrege bāndu yidaga Asagō-
7. da gauḍa Muttiṇa sattige Sāvantiya ma-
8. ga Kodillimgapanas mommaga Sambhu-
9. Līṃgaṇage hāyigale hāyida
10. mechige kōta hāu . . . mānya
11. . . . . . Panchamaru . . . . .
12. uṭa māḍaběku śri śri

Translation

On the 15th of the bright half of Kārtika in the year Plavanga, when Medakeri Nāyaka, son of Kastūri Raṅgappa Nāyaka, had come to Nīrattāḍi to attend the fair (jātre) of God Raṅgaya, (he) made some grant to Sambhu-lingaṇa, grand-son of Koḍi Liṅgapa and son of Muttiṇa sattige Sāvanti the village headman (gaṇṛ) of Asagōḍ, having been pleased for crossing the hāyigale . . . panchamas . . . etc., should enjoy the grant.

Note

The record belongs to the reign of the Chitradurga chief Medakeri Nāyaka, son of Kastūri Rangapa Nāyaka. Since the record is not dated in the saka era it is difficult to know to which of the Medakeri Nāyakas who ruled Chitradurga, it belongs. Since there were only two Medakeri Nāyakas whose fathers bore the name of Kastūri Raṅgappa Nāyaka and also since only during the reign of the earlier of the two, the year Plavanga occurred it is possible that the Medakeri Nāyaka of the present record was the first. In that case the record may be taken as belonging to the reign of Immaḍi Medakeri Nāyaka who ruled Chitradurga during the middle of the 17th century A.D. The characters of the record also belong to about the same period paleographically. The given date, viz., Plavanga sam. Kārtika śu. 15, might therefore correspond to Sunday the 27th October 1661 A.D.
It records that the Chief attended the jātra or fair that took place at Nīrtādi for the god Rāganātha and made some grant as a mark of appreciation for making some feat of crossing the hāyigāle, to Sambhulingana son of Muttina sattige Sāvanti, the headman of Asagōd.

12

At Asagōd Jagalur taluk, on a lingamudre stone in the land belonging to Sambhulingappa.

1. श्री मुरिगेश्वरी
2. माता सेती मलापा मताके हकीकी को-
3. ता . . होला

Transliteration
1. sri Murigeśvami
2. Maṭa seṭi Malapa matake hakisi ko-
3. ta . . hola

Note
This short record registers a grant of some land to the Murige mutt by its disciple Malapa. Murige mutt is the famous Viraśaiva mutt situated at Chitradurga. The record is not dated. It may belong to about the 18th century A. D. on paleographical grounds.

13

At Mugalikatte, Holalkere taluk, on the pedestal of an image lying buried by the side of Kōdēra Gurusiddappa's land.

1. वरादमा नांदनाहोसावुरा बोलागुण्डा बलारिया
2. मादिसी प्रतिश्चे मादी देविया मुंडे बिजा भु-
3. मी मटरर एрудु गद्दे कोलागा पाटिं
4. intikeyi gaddeyođeyam Mađa-
5. vādi Mâyayya idan alidam
6. kavileya kondam

Translation

(Goddess) Varadamma. Bōlagavunḍa of Nandanahosavīr got (the image of) Bhajari prepared and having consecrated (the image) granted before the goddess two mattras of (dry) land and ten kolagas of wet land. Mađavādi Mâyayya is the owner of these dry and wet lands. He who destroys this is one who kills tawny cow.

Note

This record is on the pedestal of some seated image whose upper portion above the waist is broken and lost. The piece is lying in a field uncared for. The disposal of the drapery, the delineation of the lower limbs and the fine finish of the toes and nails prove that the image must have been a beautiful one.

The record which is in the beautiful, early Hoysala characters states that the image was that of Varadamma and it was got prepared and consecrated by Bōlagavunḍa of Nandanahosavīr. He also granted certain lands to Mađavādi Mâyayya who probably was the priest.

No date is given in the record. It appears to belong to about the twelfth-century A.D. paleographically.

14

At Anagod, Anagōd hobli, Davangere taluk, on a stone set up in the navaśānga of the Siddhāśvara temple.

Size 3'×3'

1. तुर श्रवन निटुत्र
2. नरसन कारोन
3. .
4. नरसन कारोन
5. नरसन कारोन
6. नरसन कारोन
7. नरसन कारोन
8. नरसन कारोन
9. नरसन कारोन
10. ಸಾರಾಂಶಿ, ವಿಷರಂಕ
11. ಸು ಪ್ರಯ.. ಸಂಕೋ ಸು
12. ಮಹಾನಂ ಮಂದಿರ
13. ವಿವಿಷಾ.. ಹಾ.. ಸ
14. ಹಿಂದೆ ಮೇಲಿನ ಗಂಟೆಗಳ
15. ಕಲ್ಲು ಗಂಡು ಗೆತೆ
16. ಕಲ್ಲು ಕಂದುಮುಂಗಿನ ಮತ್ತು
17. ಸಮಾನ.. ನ.. ಕಾರ್ಯಗಳ
18. ಸಸ್ತನ ಸಮ್ಸ್ಥಾನದ್ರತ್ವ
19. ಸಂ ನಾಗಾಲಂಡು, ಶಾ
20. ಸುದ್ದು ಸಂಸ್ಕೃತ ಹೌಸ್ಟ್ರಿಕ
21. ಸ್ಥಾಪಿತ, ಸಂಸ್ಕೃತ ದೇವ
22. ಶ್ರೀಮತಿ ಶ್ರೀತಾರತಿ ಆ
23. ಶ್ರೀ ರಾಮಾನಂದ
24. ಕೇದಾರನಾಥ ಸ್ಮಾರಕ
25. ಭದ್ರ ಸಂಕೇತಕ ಸಂ
26. ಸಂಭವಿಸ್ತ ನೋಟದಾರ
27. ಧೂಮ ಧೂರು ದೃಢೇಣ
28. ಸರಂಗಿ ಕಂತ ಚಂದ್ರ
29. .... ಮರಕಾಡ
30. ಸರಂಗಿ ಕಂತ ಚಂದ್ರ
31. ಸಾರಾಂಶಿ ಸಾರಾಂಶಿ, ಶಾ
32. ಸಂದೇಶ III ಕಾಲನ
33. ಸಂ ಕಪ್ಪಿ ನೊಂದ ಸು..

Transliteration

1. śrī svasti śrī Jayābhyu-
2. dayā Śālivāhana,
3. .saurādyā varunasmagā-
4. ā 1669 neya Prabha-
5. va nāmā samśadsadā Śrāva-
6. na bahuja 5 mi Śu-
7. kravāra Anagōda śrī-
8. Siddalinga dēvara guđi
9. valage sile sāsāna-
10. Kamāgetti arasuga-
11. Śu maṭha .. vādā svā-
12. migalū Siddalinga
13. dēvarige .. pā . da-
14. varu Kāṁnēla gaudaru
15. Nārāna gaudaru Naja-
16. gauda sēnabhōga Kālī-
17. seyn . ja . Kāggala-
18. varu Kāradige Ravalai-
19. ya sarvamāṁnya pu-
20. shpada Sivapa Kammaragi-
21. re Mallayya bādagī Nā-
22. gōja akasałe Ti-
23. paṁṇa Kāyikāda
24. Mariyāṇa maḍivā-
25. īaru Chika tālavara Kā-
26. mageti hali Raṅga ha-
27. laiyagala taṁṇa pu-
28. mnyastaru yi sallada
29. . . . . bhāgavāda
30. garbhadalli yi bhūmi-
31. yolage goppa mū-
32. ru pāda 111 hora bi-
33. da gallaga maṁ śri-

Translation

Be it well. In the victorious Śālivāhana year 1669] Prabhava, on Friday 5th of the dark half of Śrāvāna (is set up) the stone śāna in the temple of the god Siddalīṅga dēvaru at Anagōḍ. Kāmagēti arasu and the svāmi of ... maṭha (granted) to the god Sidalīṅga dēvaru ... [witnesses] Kāṁnelagauda, Nāranagauda, Najagauda, the village accountant Kālise, Kāradiga Ravalaiya, Sarvamānya pushpada Sivapa, Kammaragire Mallayya, carpenter Nāgōja, goldsmith Tipaṇṇa, Kāyikada Mariyāṇa and others. In case of division three portions to ... good fortune.

Note

The record belongs to the reign of the Chitradurga Chiefs. The name of the ruler is not mentioned and is merely stated as Kāmagēti arasu. Since the record is dated in 1747 A. D. it might belong to Raṅgappt Nāyaka.

It appears to register some grant, the details of which are lost, to the god Siddhalinga dēvaru in whose temple the inscription stone is set up, by the Kāmagēti Chief and the svāmi of some maṭha, the name of which is lost. A number of witnesses have been named such as the village headman, the village accountant, and members of various guilds like carpenter, blacksmith, goldsmith, washerman, etc.

The details of the date, viz., 1669 Prabhava sam. Śrāvāna ma. 5 Šukravāra, correspond to Friday the 14th August 1747 A. D.
MANDYA DISTRICT

15

At Dodda-Arasinakere, Chikka Arasinakere hobli, on a stone lying in the paddy field in front of the village.

Size 51' × 21'

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30 ಗುಂಡುತ್ತಿ ಗುಂಡುತ್ತಿ ಗುಂಡುತ್ತಿ ಗುಂಡುತ್ತಿ ಗುಂಡುತ್ತಿ
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32 ಗುಂಡುತ್ತಿ ಗುಂಡುತ್ತಿ ಗುಂಡುತ್ತಿ ಗುಂಡುತ್ತಿ

Transliteration
1. svasti samasta-prasasti sahitam śrīmat-pratāpa-chakravarti
2. Hoyisala-bhuja-baja Śrī-Viraballāla dēvarsaru prithuvi sāmbrajyam ge-
3. yuttam ēralu saka varusha sāvirada yīmnūra nālvattom-
4. bhattaneya Chitrabhānu saṃvatsarada Kārttika ha 5 Sō
5. śrīmad anādiy-agrahāram Mummaḍi Chōla Chaturvvēdi maṅga-
6. lavāda Hiriyaśanakērya śrīmad aśēsha maḥājanaṃgalu
7. tammolage sarvvaikamatyav āgi vodambaṭṭu śri Mādhava dēvara saṃ-
nidiyallī śrīman mahāpasāyitharun āpa Virupāṇnavara
8. amūna Nāgapanā munḍitiḻu bareda dhruva unḍigeya tiṟa sa-
9. sanada kramav emtpendade a mahājanaṃgala vīlīgadā vritīya
10. Gōvindaiyana Pacheyaṃṇana bāgege a Pacheyaṃṇna . . la kaṭi Na-
11. gampaṇṇa Śāmidevān olāgāda vīrtigē prati 10 1 ka haligala vriti
12. Kāḍukottana haliya sambhavād-uttāramāṇ Bovana bhāge 1 1 Āla-
13. buja hali 21 hola Kaururaya halige 1 1 vriti Kōdihali 1 1 vri 1
14. . . . te hali 1 1 Bidirahali 1 1 gudiya bhāgege Hosahali 1 1 antu
15. . . . Chōle hali vri 3 antu 10 4 Varadaṃṇṇa Nārana dēvana bāge-
16. vriti 1 . .
17. . . . haligala vriti Kāḷakottana hali Ramganāyakana bhāge 1 1 Chau-
kana hali
18. vuttara 1 1 Amūnamge 1 1 amūnu 1 1 Kāruhali 1 1 vri 1 Melahali vriti 3
19. . . . . 10 4 Nāgamaṇṇa varada . . . . bhāgeya 10 4 . . da haliya vri
20. Kāḷakottana hali . . . 1 1 Mahādēvahahaliya . . . . .
21. . . . hali vriti . . . . . . . Biragauda Nāga . . . . .
22. . . . . . . Melehaṭi vri 3 antu 1
23. . . . . Nārana . . . . haligalā vritiya vokala kuḷa
24. . . . . vana bhāge 1 1 Setṭihali 21 vala
25. . . . . Kāruhali 1 vri 1 Kōdihali 1 vri 1
26. Amūnu 1 Kāraṭikege Sēnabōvana haliya ūrdha bhāge gade guđi
27. vi 1 Melahali vriti 3 antu 10 4 yi mariyadege nālku tattina mahā
28. janāṃpaya haligala śāna mānya volagāgi chatus-sīmēya
29. gadde beddalan uttu sarvva svāmyavon uladanu anubhavisikomuṇḍu
30. baheṇu kshētra-guđi hōhū kshētragūḍi yihūdū āroba-
31. ru vūra biṭu kshētrava biṭu hōdavaru āru āḍarū ā
32. kshētradali tattat-stitavanu tetu hōguvaru

Back side

33. gudiya
34. . . daha
35. . . .
36. nan oḍave tammamge tammānoḍave
37. amūnamge
38. Hirivūru pāṭanaḍolage tapu taiti
39. damdaṇa koḷali ā Sēnabōvana haliya gade
40. volage brahamā bhāgeya ūrdha bhāge kāledu
41. ya ardha bhāgeya gadde beddalu sarbba
42. sēnabōva Ramgūge salu du mēre
43. pratāpa chakravarti śrī Viraballāja dēvarsar āne māvata
44. . . . . . sira dāna 1 sva-dattām para dattām vā yō-
45. harēti vasumdhārām 1 sashthi varsha sāha-
46. srāṇī vishtāyām jāyatē krimī 1 Baguvina
47. . . . . . . . . . haṇa . . . . . . . .
48. (seven lines from here have completely worn out)
55. vṛttiya mariyāde . . . . . . . .
56. valī ma . . . . . . . . . . . . . samdu
57. ge gade . . . . . . .
58. āge gade sa . . . gūdi
59. ma tamma haligala ula gade beddalu
60. . . . . . . .
61. śrī . . . śrī Viraballāja dēvarsara voppa
62. . . . . . . .

Note

Most of the inscriptions published by Mr. Rice under Maudya and Malavalli Taluks are incomplete and in many cases inaccurate. This is very well accounted for by the fact that the inscriptions in the Malavalli Taluk were copied by Mr. Rice before the Archæological Department was formed. Almost every printed inscription has appended to it the remark “further portion illegible.” But on examination in situ a large number of them was found to be perfectly legible. A short re-survey tour in parts of Malavalli Taluk resulted in the collection of many new inscriptions and complete revision of many inscriptions already printed. The very first inscription in the Malavalli Taluk published by Rice (Ml. 1), for example, contains sixty-two lines while only eight lines had been read by him.

This inscription (Ml. 1) was found by Rice in front of the Mādhava temple at Doḍḍa-Arasinakere. But it is a pity that while the temple, the original structure of which goes back to the Chōla period, is in an awful state of ruin, the inscription slab has been removed to the paddy fields in front of the village by a villager for use in the construction of a bund to his fields, thus causing much damage to the record itself.

The record belongs to the reign of Ballāla III, the Hoysaḷa emperor. As regards the date there appears to have been some discrepancy. The saka year 1249 was not Chitrabhānu as given in the record, but Prabhava. If saka year is taken into account the details of the date would correspond to the 4th November 1327 A.D. in which case the week day does not tally with that given in the record. If the cyclic year Chitrabhānu on the other hand is taken into account, it would correspond to saka 1264 during the reign of Ballāla III in which case the details of the date answer to 18th November 1342 A.D., a Monday, as in the record and thus the latter might be the possible date of the same.
All the mahājanas of the agrahāra—Mummadi Chōla Chaturvēdi Mangala alias Hiriyarasnakere—agreed among themselves and placed on record the details of the vrittis enjoyed by the persons connected with the temple. It is interesting to note that a number of villages named in the record like Kāṇu Kottana Haḷi, Koḍīhaḷi, Bidiráhaḷi, Hosahalī, Annangere, Anuṇūru, Kāruhaḷi, Meḷaḥalī, Seṭṭihaḷi, etc., in which the vrittis had been distributed, are still to be found around Hiriyarasnakere, the modern Doḍa-Arasinakere. The record is stated to have been placed before Nāgara, brother of the Mahāpasāyitha Virupanṇa, who appears to have wielded great influence among the mahājanas of that place. It is worthy of note that it is stated that the right of possession remained only for as long as the person remained in that place while it ceased when he left the place.

On a stone in the tamarind grove to the north-east of Dyāvarahalī, Chikka-Arasinakere hobli.

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21.

\[\text{Text in Kannada}\]
22. .. ಸಮಾಹಾರ .. ಸಂ .. ..
23. ಸಂಪೂರ್ಣ ಜೀವನ .. .. ಷ್ಟ್ಟ
24. .. ಸಂಪೂರ್ಣ ಜೀವನ್ನು .. ಸಂತುಲಿಸಿಸಿ
25. ಸಮಾಹಾರದ ಸಂತುಲಿಸಿದ
26. .. ಸಮಾಹಾರದ ಸಂತುಲಿಸಿದ
27. .. ಸಮಾಹಾರದ ಸಂತುಲಿಸಿದ
28. .. ಸಂತುಲಿಸಿದ ಮಹಾದೇವ ಮಹಾ
29. ..

Transliteration

1. svasti śrimanu mahāmaṇḍalē-
2. śvara tribhuvana-malla Talekāđu
3. Kvalāla Nāmgali Gagavāḍi
4. Nonambavāḍi Uchhamgi Ba-
5. navāse Hānumgan gom-
6. da bhujabala viragamga pra-
7. tāpa Hoysala śrī Nām-
8. śimā dēvaru Dōrasāmudra-
9. dalī prītvī-rajyaṃ gayvutti-
10. re śrīman mahāpradhānaṃ sarvādhikā.
11. ri ............... daṃḍa-
12. nāyaka Bīttimayamgala-
13. nu priṃ ........ dippanu nū
14. veggadeya ............... vāra-
15. da Mādiveggadeya Sarvva-
16. jit saṃvatsarada Kārttika
17. ............... ya Ādivārada-
18. īdu Hiriyarasana-keṛeya
19. Mādhava dēvra Mādhava-Chōla-
20. yana halliya sumka āsa-
21. mtaka gāṇava .............
22. .. modalāda . sum ..........
23. vellavām Talakāḍa . ge ... 
24. .. dharmaṃ yi dharmavāṃ keśiṣidam-
25. ta Gagveya tadiyalu sāyī-
26. ra kavileya koṃda idam rakṣiṣidā-
27. tam Gagveya tadiyali sāyira
28. kavileya rakṣiṣida māṅgala maha
29. śrī
Note

This record registers a grant made by Mādiveggaḍe of certain customs of Mādhava Chōleyanahalli (a village) of the god Mādhava of Hiriyarasanakere, to some person belonging to Talkad whose name is lost. The great minister and commander-in-chief Bittimayya appears to have sanctioned this grant. The grant was made during the reign of the illustrious mahāmandalēśvara Tribhuvanamalla bhujabalā Viragaṅgapatāpa Hoysala śrī Nārasinga dēva—evidently Nārasimha I, the Hoysala emperor. No śaka date is given and the cyclic year Sarvajit corresponds to 1167 A.D.

17

At Aruhanahalli, Chikkarasinakere hoblī, on a viragal standing in the field belonging to Khajāneyya’s son Siddiah.

Size 4’ x 3’

Transliteration

1 svasti saūmya samvatsarada Āsvija su l Ā Kirttiyarsara makkaḷu Nāgarasar svarggasarādallī ku ..
2 Bayichakka/davaru .. Bāyi dēviyaru Mādara gavūdi

Note

This is a viragal set up in memory of Nāgarasar, son of Kirttiyarsa, chief of Aruhanahalli. With him appears to have died his three wives Bayichakka, (?) Bāyidēvi and Mādara gavūdi.

The date of the record is given as Saūmya samvatsara Āsvija su l Āditya vāra. No śaka year is given. Since we know from other records that Kirttiyarsa lived in the early part of the 14th century A.D and also since the characters belong to the same century it is possible that the given date might correspond to Sunday 2nd September 1369 A.D.

Among the other sons of Kirttiyarsa the following are known: Bāchappa, Dēvappa, Hirnyabayichappa and Chikkababayichappa.

18

At Aruhanahalli, Chikkarasinakere hoblī, on a stone to the west of the Ājanēya temple.

Size 5’ 3” x 1’ 2”
Be it well. The day on which Dēvappa, younger brother of Bāchappa son of the illustrious Kirttiyarasa of Aruhanahalli died, was Friday the 2nd of the bright half of the month Vaiśākha in the cyclic year Subhakritu.

To Dēvappa and his queen Bayichakka, Bāchappa got the figures carved and erected the pillar.

Note

The record had been published by Rice as Ml. 13. The reading of it has now been revised. The viragal which contains the record was set up in memory of Dēvappa and his wife Bayichakka by Dēvappa’s elder brother Bāchappa. Dēvappa and Bāchappa were the sons of Kirttiyarasa, the chief of Aruhanahalli. The saka year is not given in the record. Since Kirttiyarasa lived in the early part of the 14th century
A. D. as noticed in E. O. III M. 4, 12 etc., the cyclic year Šubhakritv might correspond to A. D. 1363. But in that year there were two Vaisākhas and in neither of them the 2nd day of the bright half is Friday as mentioned in the record.

At Tippūr, Chikkarasinakere hobli, on a viragal standing in the field belonging to Kempegauḍa, son of Chikkavenkaṭe gauḍa.

Size 6' × 4'

Transliteration

1. Sarvvajitu saṃvatśarada Kārṭtikeya śu 5 lu Bastīya Tippūra Oḍeya
2. Dāsana maga Sirangpan āra udeyaṃ hemgoleyaḷi vasakke...
3. tana maga Timmana mādisida govinaraṇagaṇa... baha viragalu

Translation

On the 5th of the bright half of Kārṭtikeya in the year Sarvvajitu, Siranga, son of Dāsana, lord of Basti-Tippūr [died] in a raid where women were being molested and killed. His son Timmana erected the viragal.

Note

This is a viragal which records the death of a hero by name Siranga, son of Dāsana the oḍeya of Bastīya Tippūr. Siranga appears to have fought and died defending the women of his village whom the enemies tried to molest. His son Timmana erected this viragal in memory of his father. The viragal has five panels of sculpture. Each panel is beautifully carved, like so many other viraguls in Aruhanahalli, the neighbouring village. No śaka date is given. The characters appear to belong to the 14th or 15th century A. D. and the given date, viz., Sarvvajitu saṃ. Kārṭtikeya śu. 5 might correspond to Thursday the 6th October 1407 A. D.

At the same village Tippūr, Chikka-arasinakere hobli, on a stone in Kulavāḍi Mullinga's land.

Size 4' × 2'
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35.  
36.
Transliteration

1. śrī sosti samasta bhuvanāśrayaṁ śrī-prituvī-va-
2. labham mahārajādhirājām paramēśvarami paraṁ-bhaṭṭa-
3. rakaṁ Yādava-kulāmbara-lyunāmi samyakta chū-
4. dāmaṇi Maleraja rāja Malaparullu gamda gamda-
5. bhēruṁda Sanivāra-siddhi Giridurgga-malla chaladāmpka-
7. Adiyama-kuḷa . . . sajana Kāmchi-komḍa Nā-
8. kana āra Magara-rāja-nirmmūla Chola rāya-pra-
9. tishṭāḥchārya . . . ya samuddharaṇa Kāḍavarā desa paṭṭa ni-
10. ssāṅka-pratāpa-chakravarti Hoyisalabhuja-bala-
11. Śrī-Viraballāla devaṁ prituvī rājyaṁ geyyuttira-
12. lu . . . . da Tippūra Kavi-kamḍarppara sisyā Bā-
13. lachandra deva maṅkalu Gūṁna . . . . nu
14. . . Kaṃdarpa na maṅkalu Bōvaṁnanu, Chāmnanu
15. ya . . . Tippūra paṭṭana svāṁgala
16. maṅkalu . . . chi setṭiya maga Paṅḍi setṭitu Nak-
17. ra setṭi paṭṭana svāmi chakravartiya maga ajāta-
18. ppa . . . yatīvarige koṭṭa śāsanada kramaṃeṃtendare
19. . . aṁnana odave tāṁnanage tāmnana odave aṁnag-
20. ge māvana odave aliyaṃge aliyana odave
21. māvanage sērdukomḍu sapratibaddhade gamdanullade vaḍa-
22. veyā halige suḍuvudu tottappade eledu bi-
23. suḍuvudu hagalu sūle yirulu sujjane vo-
24. dalali vokkala raujakke daṃḍav illa mattu sa-
25. ttudu haṅa tumbidudu kilagu bisāḍi-
26. koḍuvudu hādaṅke daṃḍavilla ṁ paṭṭana
27. svāṁgala saḷuva māṇya mane . . . .
28. sa 2 Chikkakāṭanagevo gadde volage
29. . . . manege baṇḍu paṭṭanasvāṁgala ca-
30. ḍu beddala 1200 Chikkakāṭanage paṭṭana
31. svāṁgala Hiriya kāṭanageryali Chikkāṇana
32. caḍu kaṇdugavannu jaya archanegge biṭṭanu Hariya
33. manege pratibhāgena manege pa 2 holeyara ma-
34. nege pa 1 matevannu ārambhavannu maṇḍadavarige mane
35. vaṇa yillā

Note

The stone on which the present record is engraved was completely buried under the earth, only the topmost portion containing some figures in relief being visible. When excavated it was found that the stone contained an epigraph fairly
well preserved. On the top of the record are the figures of sun, sword, Mukkode, āvane, āvanakōlu and moon in the top row and a tiger and an anthropoid Gāndabherenceṇḍa in the second row. The Gāndabherenceṇḍa has placed his hands on the heads of two bhaktas who are seated with folded hands on either side. The figure of Gāndabherenceṇḍa is commonly represented on the inscriptions of the 13th century A.D. found in parts of Mālavilā and Maddur Taluks.

The record introduces us to Viraballāla II, the Hoysala ruler with his usual titles. It appears to register certain grants to an ascetic of that place for exercising certain powers in connection with some social customs that prevailed during those days, by the paṭṭanāsvāmi, Nakarasetṭi and other leaders of the place.

A mention of Bālachandra dévarū, disciple of Kavikandarpā, is made in the record. As we know that Bālachandra was the son of Kandarpā déva from a record discovered on the top of the hill near the same village of Tippūr (see next record) it is possible that Kavikandarpā was both his father and guru. Bālachandra himself had the title of Kavikandarpā according to an inscription found in the fort at Belgaum.

No date is mentioned in the record. Since it belongs to the reign of Viraballāla II and since the son of Bālachandra is mentioned in it, it might belong to about 1220 A.D.

21

At the same village Tippūr, Chikkarasinakere hōbli, on the pedestal of a Jina image on the hill.

1. svasti vubhaya-bhāṣā-kavi-chakravarti Kāndarpa dévara madavali
2. Somnā dévīyara maga Kānūrgāna tilakanum appa
3. Bāla Chamḍra dévarūm tamma gurugaliqe parokshāvāgi mādida
4. pratishta.

Transliteration
1. svasti vubhaya-bhāṣā-kavi-chakravarti Kāndarpa dévara madavali
2. Somnā dévīyara maga Kānūrgāna tilakanum appa
3. Bāla Chamḍra dévarūm tamma gurugaliqe parokshāvāgi mādida
4. pratishta.

Translation
Be it well. Consecration made in memory of his guru by Bālachandra déva, ornament to the Kānūrgāna (group), emperor among poets of either languages and son of Somnādēvi, wife of Kandarpā déva.
Note

A small hill near Tippūr was once famous for the Jaina basti constructed on its top by the well-known Hoysala general Gaṅga Rāja in A.D. 1117. But for the beautiful inscription Ml. 31, which records the construction of the basti, and a few fragments of sculpture strewn all round, nothing of the original basti now remains. There are a few mutilated Jain images lying here and there uncared for. Among them is an image of a seated Jina whose head is broken and lost. On the pedestal of this image is the present record.

This inscription records the consecration of the Jina image by Bālachandra dēva in memory of his guru. This Bālachandra dēva appears to have been a great poet both in Kannada and Sanskrit. Though none of his works is yet available, there are two inscriptions in Belgaum fort composed by him. He has called himself in those inscriptions as chaturbhāṣākavi chakravarti, i.e., emperor among poets of four languages.

The guru in whose memory the image was consecrated is not named in the record. But from other sources we know that his name was Mādhava Chandra, son of Sakala Chandra. According to the inscription No. 19 noticed above Bālachandra dēva was the disciple of Kavi Kandarpa or Kandarpa dēva his own father. Bālachandra himself was the guru of Lakumādēvi, wife of the famous Kannada poet Janna.

That Bālachandra dēva’s father was Kandarpa dēva and mother Sonnādēvi are additional pieces of information gleaned from this record.

No date is given. Since the other two records composed by Bālachandra are dated in 1204 A. D. the present record also may belong to the same period.

22

At Setṭhaljī, Chikkarasinakere hobli, on a stone in Mancheganjā’s land to the south of the village.

Size 2’1" x 2’1"

1. ನುಡಿ ಚತುರ್ಭಾಷಾಕವಿ
2. ಕವಿ ಕಂದರಪ 
3. ಕಂದರಪ ದೇವ 
4. ಸೋನ್ನಾದೇವಿ 
5. ಕವಿ ಕಂದರಪ 

ಘಟ್ಟಿಯಲ್ಲಿ, ಚಿಕ್ಕರಾಸಿನಕರೆ ಹೋಬ್ಲಿ, ಒಂದು ಸ್ತನ ಮಾಂಚೆಗಾಂಜಾ ಜನರು ಜನರು ತನ್ನ ತನ್ನ ತನ್ನ ಸ್ತನದ ದಕ್ಷಿಣದಲ್ಲಿ ಸಂಭುತ.

ಉಪಕ್ರಮ 2’1” x 2’1”

1. ನುಡಿ ಚತುರ್ಭಾಷಾಕವಿ
2. ಕವಿ ಕಂದರಪ 
3. ಕಂದರಪ ದೇವ 
4. ಸೋನ್ನಾದೇವಿ 
5. ಕವಿ ಕಂದರಪ 

Transliteration

1. svasti śre Asevayyana
2. magaṃ Aiyammu setṭi
3. bittuvatṭamāṃ koṭṭam i-
4. da koḍadavaru kavile-
5. ya koḍila pāpake hōha

Translation

Be it well. Aiyamma Setṭi, son of the illustrious Asavayya, granted the bittuvatṭa (land granted for the maintenance of the tank). Those who do not maintain this (grant) will acquire the sin of killing tawny cows.

Note

This short inscription of which only the first three lines have been defectively read and published as Ml. 26. by Rice, actually contains five lines. It records the grant of land for the maintenance of a tank by Aiyamma setṭi son of Asevayya. The record ends with an imprecation that he who does not continue the grant would incur the sin of killing tawny cows. Asevayya appears to be the same person mentioned in an inscription noticed below.

The record is not dated. Paleographically it may be assigned to about the tenth century A.D.

23

At Kadlavāgīlu, Chikkarasinakere hobli, on a viragal to the east of the Siddhēśvara temple.

Size 5' 4" × 3'
Transliteration

1. svasti śri Tribhuvanamalla Tālekādu-gomda bhuja-
2. bala Vira-ganga Vishnuvardhhana śri Vira-Ballālu dē-
3. vara pritivirājyaṃ geyyuttam ire 1 saka varisha 1114 kaneya Paridhāvi samvachechhara Chayitra māsa-
4. dalu Sōsaliyapa Mūgara nāḍāluva Chaṭṭaya nāyakana maga Baḍagūdu nāda Kaḍalavāgī-
5. la Perumālu nāyakanu Polagara . . . kālāgadalu ka . . rā mu
6. raḷivinalu iniṇdu migucha vira-svargastan āda . . .
   kodamgeyu dhamāla . nā . . .
7. yakanu . . . . gāda . . . . Nāraṇanāyaka . .
8. . . . . . i kalla rūḥāravanu . . . yumātam . .

Note

This viragal inscription has been published by Mr. Rice as Malavalli 27. It has been revised here. The record belongs to the reign of the Hoysaḷa king Viraballāḷa dēva who is given the usual titles of Tribhuvanamalla, conqueror of Talakādu and bhujabala Viraganga-Vishnuvardhana. The viragal is set up in memory of Perumālu Nayaka of Kaḍalavāgīlu in Baḍagundu nādu, son of Chaṭṭaya nāyaka who was the ruler of Mūgara nāḍ (Mūgūr nāḍ), for having fought in the battle with Polegas and rescued (the cattle) during the destruction of the village. A kodange or grant was also made for him. The name of the sculptor who carved the viragal is lost.

As regards the date, only the names of the cyclic year Paridhāvi and the month Chayitra are given along with the saka year 1114. This date corresponds to March-April 1192 A.D.

At Kaḍalavāgīlu Chikkarasinakere hobli, on a viragal to the east of the Siddhēśvara temple.

Size 5' × 2' 6"
Transliteration

1. . . . . . . . . .
2. . . . . . . kōja bidda . . . . .
3. . . . . Kara samvatsarada Bhādrapada su 1 lu Kaḍilavāgila Dā-
4. yōjana maga Dāyōjanu huyisida viragallu
5. sēnabōva Kāmaṇṇana baraha

Note

This is another viragal record found in the same village Kaḍilavāgilu. The top portion of this inscription is worn out and lost. The record states that . . . Kōja fell (fighting in some battle) and that the stone was set up in his memory by Dāyōja, son of Dāyōja of Kaḍalavāgilu. The record was written by Kāmaṇṇa, the Village Accountant. The record may be assigned to about the 13th century and the given cyclic year Khara may be equivalent to 1231 A. D. Kaḍilavāgilu mentioned in the record is the same as Kaḍilavāgilu where the record is found.

At Kaḍilavāgilu, Chikkarasīnakere hobli, on a viragal to the east of the Siddhēśvara temple.

Transliteration

1. svasti śrī tribhuvana-malla Talakāḍungomḍa bhujabala-vira-gam-
2. ga Vishnuvardhana śrī Vira-Ballālu dēvaru pritvi rājyam geytam ire
3. saka-varisha 1114 Paridhāvi samvachchharada Bhādrapada māsadalu
   Sosali nāḍāluva Ma-
4. gara Chikeya-nākanā magam Badagundu nāḍa Kaḍilavāgila bhūmikāra
   Kāmeya.
5. nāyakanu tolāgāda-gaṃḍa sitagāra gaṃḍa . . . . . manu Kāmeya
nāyaka-
6. nu Kadilavāgilu harahinalu tuṛuva maguchi virasvargastan ādanu i kalla
hoysida Kāme-
7. ya nāyakana suputra kuladi̱pakanu Talagālu gaṇḍa ballaham . . rāti
nāyaka-
8. nu¹ i kallaṁ rūḥāravanu māḍidanu Purādāchāriya maga Māṇḍalik-
kāchāri śrī

Translation

Be it well, while the illustrious Tribhuvanamalla conqueror of Talakādu,
Bhujaṅa Viraganga Vishnuvarddhana śrī Viraballāla dēva was ruling the kingdom
of earth:

In the month of Bhādrapada in the cyclic year Parīdhāvi, corresponding to the
śaka year 1114, Kāmeya nāyaka, farmer of Kadilavāgilu in a Badagundu
nāḍu, son of Chikeya nāyaka of Magara (Mūghur?) ruler of sosalināḍ, unflinching
hero, champion over adulterers, having returned the cattle in the Kadilavāgilu battle
field, attained the heaven. Kāmeya nāyaka’s son Talagālu gaṇḍa, an ornament
of his race, got this stone set up. Purādāchāri’s son Māṇḍalikāchāri carved this stone.

Note

This is one other viragal set up near the Siddhēśvara temple at the same place
Kadilavāgilu. The record belongs to the reign of the Hoysala king Viraballāla
dēva and mentions the death of Kāmeya nāyaka of Kadilavāgilu during a cattle
raid. He is praised here as a champion over adulterers and an unflinching hero. His
father was Chikeya nāyaka, ruler of Sōsale nāḍu. Kāmeya nāyaka’s son Talagālu
gaṇḍa got the stone set up in memory of his father.

Saka 1114 Parīdhāvi sam. of the record corresponds to A.D. 1192. Except the
month Bhādrapada, further details of the date are not given.

26

At Manchanahalli, Malavallī hobli, on a stone standing to the south of
Dodda-Mādegaṇḍa’s back-yard.

Size: 3’6” × 2’6”

<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.  ದೇಹದುರು</td>
<td>2.  ದೇಹ ದಾರಿ</td>
</tr>
</tbody>
</table>

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<tbody>
<tr>
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<td>5.  ಸಾಲಿಗಳಿ</td>
</tr>
</tbody>
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<table>
<thead>
<tr>
<th>Kannada</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>7.  ಸಾಲಗಳಿ</td>
<td>8.  ಸಾಲಿಗಳಿ</td>
</tr>
<tr>
<td>No.</td>
<td>Kannada</td>
</tr>
<tr>
<td>-----</td>
<td>-------------------------------------------------------------------------</td>
</tr>
<tr>
<td>1</td>
<td>śrī Gaṇādhri-</td>
</tr>
<tr>
<td>2</td>
<td>pataye namaḥ</td>
</tr>
<tr>
<td>3</td>
<td>śrī Nāmjuṁḍa līm-</td>
</tr>
<tr>
<td>4</td>
<td>gayem namaḥ śrī Nā-</td>
</tr>
<tr>
<td>5</td>
<td>rasimha sāmiya-</td>
</tr>
<tr>
<td>6</td>
<td>vara padave gatiḥ</td>
</tr>
<tr>
<td>7</td>
<td>śubham astu</td>
</tr>
<tr>
<td>8</td>
<td>svasti śrī vijayād-bhudaya Śālivāhana saḥ</td>
</tr>
<tr>
<td>9</td>
<td>ka varusha 1594 saṁ</td>
</tr>
<tr>
<td>10</td>
<td>du baha Paridhāvi samvatsara</td>
</tr>
<tr>
<td>11</td>
<td>śrīmāt-rājādhirāja rāja-parameśvara</td>
</tr>
<tr>
<td>12</td>
<td>Maisūra samsthānada</td>
</tr>
<tr>
<td>13</td>
<td></td>
</tr>
</tbody>
</table>
Note

The right portion of this record has been worn out very much and cannot be read. It seems to register the grant of a village probably Manchanahalli for feeding Brahmans in some temple. It gives the usual title of the Mysore kings and mentions incidentally Narasaraja Odeyer, but the king to whose reign it belongs cannot be made out. Judging from the date which is given as s. 1594 it must be a record belonging to the reign of Dodda Deya Raja Vo代价er. The details of the date are lost except for the saka year 1594 and the name of the cyclic year Paridhavi. This year corresponds to 1672 A.D.

27

In the ruined site of the becharak village Bommana halli, Malavalli hobli, on a stone standing near the banian tree.

Size 3'6" x 2'10"

The inscription is in the same style as the previous one, but the script is a little more legible. The text is in Kannada and it consists of the following lines:

1. antics
2. inscriptions
3. on a stone
4. near the banian tree
5. in Kannada
6. ತೋಳ. ಸಮಾದಲಗಳಪಡೆಯ ಮುಂದುವರು ಸಮಾದಲಗಳಪಡೆಯ ಹೊನೊಗುತ್ತು ಹೊನೊಗುತ್ತು  ಹೊನೊಗುತ್ತು
7. ವಿಜಯಿತ ಮೂಲಕಿತ್ತು ಪ್ರತ್ಯೇಕಿತ ಸ್ವತಂತ್ರಿಸಂಪರ್ಕ ಭಾವಿಸಿ [ಪ್ರಕಟ]
8. ಸ ಸಿದ್ಧಿಯದೀರ್ಧೀಯ ಸಂತಾನವು ಸಮಾದಲಗಳಪಡೆಯ ಹೊನೊಗುತ್ತು 
9. . . . . . ಸಂತಾನವು ಹೊನೊಗುತ್ತು ಸಂತಾನವು ಹೊನೊಗುತ್ತು ಸಂತಾನವು ಹೊನೊಗುತ್ತು 
10. ಸಂತಾನವು ಹೊನೊಗುತ್ತು ಸಂತಾನವು ಹೊನೊಗುತ್ತು ಸಂತಾನವು ಹೊನೊಗುತ್ತು 
11. ಸಂತಾನವು ಹೊನೊಗುತ್ತು ಸಂತಾನವು ಹೊನೊಗುತ್ತು ಸಂತಾನವು ಹೊನೊಗುತ್ತು 
12. ಸ ಸಿದ್ಧಿಯದೀರ್ಧೀಯ ಸಂತಾನವು ಸಮಾದಲಗಳಪಡೆಯ ಹೊನೊಗುತ್ತು 
13. ಸಂತಾನವು ಹೊನೊಗುತ್ತು ಸಂತಾನವು ಸಂತಾನವು ಹೊನೊಗುತ್ತು 
14. ಧ್ರುವ ಸಂತಾನವು ಸಂತಾನವು ಸಂತಾನವು ಸಂತಾನವು 
15. . . . . ಸಂತಾನವು ಸಂತಾನವು ಸಂತಾನವು ಸಂತಾನವು 
16. ಸಂತಾನವು ಸಂತಾನವು ಸಂತಾನವು ಸಂತಾನವು 
17. . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . . ..

Transliteration

1. śrī Gaṇādhipatayā namaḥ śrī
2. nāma-s-tuṅga śiśras-chumbi chaṃdra-chaṃara-chaśravē traṅkya
3. nagarāraṃ-
4. bha mūla-stambhāya Śambhavē śvastī śrī Jayābhhyudaya Śālivāhana
5. saka va-
6. rusha 1463 sampu varttamānāvāda Plavasamvatsarada Phālguna śu 1
7. Budhuvaradālu śrīman māhā-
8. rājādhiraśa rāja-paramēśvara śrī Vīra-pratāpa śrī Vīra Achchuta
9. rāya māhā-
10. rāya . sukhādīṃ Vidyānagariyānu prithvi rājaṃ gaiuttirālu
11. śrīmatu Ā-
12. lugūda rājyādhipati śrīman Mahāsēnāsamudrāpanā Gaja sīmha ..
13. ra Vīrappa vaḍeyara kumāranu Achchutarāya Vīraṇa vaḍeyaru ..
14. Sādhīpanavara maga Chika Sādhīpanavarige
15. umbaliyāgi kōta
16. śilā śāsanāda kramav emtēndare namage rāyaru umbaliyāgi
17. pāḷisida Tālaṅkāda simege saluva Daṃgūra stāladolagaṇa Bommana hali-
18. ya grāmavuntu nimage sarvavamānāvāgi pāḷiṣidevāgi ā grāmaka
19. saluva chaṭṭus-simēy-oḷagāda nidi nikshepa jala-pāshāna akshini āgā-
20. mī siddha sādhyav-emba ashta-bhōga-tēja svāmya saha ..
21. . . . . nīū nīṃma putra-pautra-parpamāryāgi ā-chaṃdrūrkkα-
16. sthāyiyyaṁ sukhadīṁ anubhavisikomṇḍu bahiriyemṇdu ko-
17. ṭa grāma-goḍageya śilā-sāsanaṁ dāca pālanayor-madhye dānā-
18. cchṛyōṇupālanam dānat vargam avāpnōti pālanād achchutam padam
19. sva-dattā dvigunam punyam paradattānupālanam paradattāpahārāṇa
20. sva-dattām nishphalam bhavētā svadattām paradattām vā yoḥarēti
vasumlha-
21. rā sahasṭār varsha sahasrāni vishtāyāṁ jayāte krimih śri

Translation

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

Be it well. 1463 years of the victorious Śālivāhana era having past and the year
Plava being current, on Wednesday the 1st of the bright half of Phālguna:

While the illustrious mahārājādhirāja rājaparamēśvara śri Vira-pratāpa śri Vira
Achchutarāya mahārāja was ruling the kingdom of earth with happiness in
Vidyānagarī:

The illustrious ruler of Ālugod kingdom, protector of ocean, viz, the huge army
Achchutarāya-Viraṇa Vaḍeya, son of Viraṇa Vadeya (himself) son of Gajasimha,
granted as an umbali to Chika Sāḍhipa, son of Sāḍhipa, thus:

“As we have granted to you as a sarvamāṇya the village Bommanahalli in
Danugira stala belonging to Talakāḍa sīme which had been granted to us as an
umbali by the king, you may enjoy in succession, with your sons and grandsons in
happiness within the four boundaries of that village the eight rights and powers of
enjoyment including treasure on the surface or underground, water springs
minerals, imperishables, etc., as long as the moon and sun endure.” Thus is the
śilāsāsana of the grant of the village.

Usual imprecatory verses:

Note

This record like the one at Halasahalli, (See No. 33) belongs to the reign of
Achyuta Rāya, the Vijayanagar ruler and registers the grant of the village of
Bommanahalli in Dhanugir Stala in the Talakāḍu sīme, with all the usual rights
as a tax free grāmagoḍage to Chikka Sāḍhipa son of Sāḍhipa, made by Achchutarāya
Viraṇa Vaḍeya, son of Viraṇa Vadeya. Achchutarāya Viraṇa Vaḍeya who was the
chief of Ālugod and the Talakāḍu sīme had these territories conferred on him by the
king. The date of the present record corresponds to Wednesday, 15th February
1542 A.D.
At Chandahalli, Malavalli hobli, on a stone lying in front of the Basavēśvara temple.

**Transliteration**

(The top portion is broken)

<table>
<thead>
<tr>
<th>No.</th>
<th>Sanskrit</th>
<th>Transliteration</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>panchami</td>
<td>panchami Adivāradām</td>
</tr>
<tr>
<td>2.</td>
<td>śrīmanumānpradhānam dā</td>
<td>śrīmanumānpradhānam dā</td>
</tr>
<tr>
<td>3.</td>
<td>yara adhikāri</td>
<td>yara adhikāri Kālāmēhiya Gummāmnana</td>
</tr>
<tr>
<td>4.</td>
<td>Rāja-Rājapurada</td>
<td>Rāja-Rājapurada Ēḻupurada pāchamathānākharā</td>
</tr>
<tr>
<td>5.</td>
<td>yotta sameya</td>
<td>yotta sameya edeya sameyavum Talakāda</td>
</tr>
<tr>
<td>6.</td>
<td>yastāpati</td>
<td>yastāpati Mariyammanavarā makkalu Nāgapāmām da</td>
</tr>
</tbody>
</table>
7. Ṣannanavara maga Lamkappanum ā Chandahallī Máchaṁ . .
8. ya gaumḍa Mānpēgauṇḍana maga Chākagaumḍa Māragauṇḍana .
9. mḍa yivar olagāda samasta praje gauṅdaḷaṁ Chandhaha .
10. yim mūḍalu paṭṭanava māḍuvamṭāgī ā Paṭṭana-svāmigalū .
11. ya nūyana maga Tammi setṭi Mādi setṭiyara maga Mādha Va Dā .
13. yiṁti nāḷvarageyum ṣodambattu yi paṭṭanava māḍuvamṭāgī koṭṭa si- lā sāsanada kramav ēṃtendade yī sāsana barada dinam modal āgi voṇdu.
14. varuṣa āнима māṅya varuṣa pariyanṭaṛa biḍinaḷu muṭṭi apīṛbāyaṇaṁ bāṃdaṭe muṇḍānu allīṁḍaṁ mēle biḍinaḷu hōda .
15. galage tettu mana . . enaṭu . . . ḍ dharmma . . varu . . . dimda mē .
16. manege erāḍu baṇaṁmaṁ tterutta baharu ā paṭṭana svāmigala nālkumaṁ mānya .

(The back side of the stone has been completely effaced)

Note

The top portion of the slab on which the present record is inscribed is broken and lost. The record has also been very much worn out on both sides and the letters cannot be read. It states that the officer Kālāṇchi Gummaṇṇa, the seven puras, five mathas, merchants and all the prajegauḍuḷal (several named) of Taḷakāḍu alias Rājarājapura, gave a sāsana embodying certain concessions to four paṭṭanāsvāṁis—Tammi setṭi, Mādha . . . Alla setṭi and Hatiseṭṭi—for founding a new town to the east of Chandahallī. For one year from the date of inscription they had to pay no taxes; during the second year a small tax in case they had sufficient income; and thence forward two baṇas for every house. The details of the date are lost except for the tithi—panchami and the week day Ādivāra. The record appears to belong to about the 14th century A.D. paleographically.

29

At Gauḍagere, Gauḍagere hobli, on a stone in the field to the east of the village.

Size: 8' × 2'

1. Ṣaṇḍ ṣaṇḍān, ṣaṇḍaṇaṭi, ṣaṇḍaṇaṇaṭi ṛṣṭu . . . āṇu .
2. Ṛṣṭuṇaḥ Ṛṣṭuṇaṭi, Ṛṣṭuṇaṇaṭi Ṣaṇḍu .
3. Ṛṣṭuṇaḥ Ṛṣṭuṇaṇaṭi, Ṛṣṭuṇaṇaṇaṭi Ṣaṇḍu.
Transliteration

1. śrī svastī samasta bhuvanāsrayam śrī [pri]thvī-
2. vallabhaṁ puravarādhīsvara maisara Dvā-
3. rāvatī puravarādhisvara Yādava
4. kulāṁbara dvimaṇi sarvija chūḍā-
5. maṇī male-raja-raja Malapa-
6. roli-gampa gampa-bhērumḍa kadana-prachamḍan ē-
7. kāmga-vīra Sanivāra-siddhi Giridurggamalla chala-
8. dāmka-rāma vairibha-kāmṭhiravam yīṃmama-
9. gara nirmula Chōla-rājya-pratīsthā-chāryya
10. Pāṇḍya-kula-samuddharana ni-
11. saṃka-pratāpa-chakravarti Hoyisaṇa
12. śrī Vira-Sūmēśvara dévarasaru śrī Kālalē- shvara . shēkāda Gavuḍageṛeyalu pa-
13. ṭaṇa sāmigalu Mayida satīya
14. tamma Tivaḍi Satī Kētī-ṣṭiti Bū-
15. ti-ṣṭiti Sivarātriya Kaṅgāti ṣṭiti Varā-
16. ma-tamma Masāṇi-tamma volagaḍa
17. paṭṭana sāmigalige goṭṭa dēva-mānya saka va-
18. risa 1175 ne Paridhāvi saṃvatsarada Phā-
19. lguṇa sa 5 Budhavāradalu Paṭṭana shām-
20. gāla Kumbageṛeyalu sala-
21. ge erāḍu Dēvageṛeyalu salage er-
22. du amtu sa 411 ūriṃda bāḍagalu be-
23. ddaḷu erāḍu sa 8 o’o’ emtu māma-
24. kaṁnyava kaladu manege elaru paṇav-
erāḍa goṭṭu
25. Gavaḍageṛeyu vuliya . . . seṭṭige . . .
26. na . . . tammāṁ . . . . . . . .
27. . . . yambudhi . . . . . . .
28. . . . . . . vudu śrī śrī
29. la ma

Translation

Be it well, the refuge of all the worlds, lord of the goddess of prosperity and earth, boon lord of the city of Dvārāvatī, sun in the sky of Yādavakula, a crest-jewel of omniscience, king over the Male-chiefs, punisher of the Malepas, gaṇḍa-bhēruṇḍa, terrible in battle, single warrior, Śānivārasiddhi, wrestler of the hillforts, Rāma in firmness of character, lion to elephants: his enemies, destroyer of the Magaras, establisher of the Chōla kingdom, upholder of the Pāṇḍya race, the fearless, mighty emperor Hoyisaṇa śrī Vira Sūmēśvara dēva granted dēvamānya to the paṭṭana śvāmis Tivaḍi satī younger brother of Mayida satī, Kētī satī, Būti satī, Sivarātri Kangāti satī, Varāma-tamma, Masāṇi-tamma and others on Wednesday the 5th of the bright half of Phālguṇa in the cyclic year Paridhāvī corresponding to the Saka year 1175, two salages of land below the tank Kumbageṛ and two salages below the tank Dēvageṛ: thus four salages. Dry lands to the north of the village eight salages. After deducting the māmakanya and paying two paṇas for the house . . . . (the rest is worn out).
Note

The record belongs to the reign of the Hoysala king Vira Someshvara and registers a grant made by the king himself to the Pattnasvamis of Gaudugere. Since the grant is a grant to god (devamanya), the Pattna svamis appear to have received the grant on behalf of the temple probably of Kalkalesvara mentioned in the record. Masanittamma, one of the Pattna svamis mentioned in the record might be the same as the famous sculptor who carved some of the wall images of the Kesava temple at Somanathapur.

The details of the date given are s1175 Paridhavi sam. Phalguna su. 5 Budhavara. But Paridhavi falls in the shaka year 1174 and taking this as correct the details of the date would correspond to 4th February 1253 A. D. a Tuesday and not Wednesday as stated in the record.

30

At Hullahalli, Gaudagere hobli, on a stone in Kenchegunda's field.

Size: 3'6" x 2'

(Transliteration)

1. svasti sriraman mahamandale-
2. svara tribhuvana-malla Talakä-
3. du-gomda bhujabala-viraganga
4. Hoysala sri-Narasimha devaru
5. prituvri rajyam geyyalu saka
6. varsha 1093 Kara samvatsara Je-
7. shtha sudha 11 Sanivara Kelale nga
8. Antaravalli Manche gavunidara
9. Alagavunidana magam Sal-
10. gavunidam turu-parivalli ka-
11. di svargastan adam Salaga-
12. vunidana magam Ketiga-
13. vunida i kalla . . . . .

(Further portion is broken)

Translation

Be it well. While the illustrious mahamandalasvara, Tribhuvana malla, conqueror of Talakadu, bhujabala Viragaanga Hoysala sri Narasimha dava was ruling the kingdom of earth:

On Saturday the 11th of the bright half of Jeshtha in the year Kara, 1093 saka year:

S gala vunida, son of Alagavunida (himself son of) of Manchegavunida of Antaravalli fought in a cattle raid and attained heaven.

S gala vunidas son Ketigavunida got this stone [set up.]

Note

This is a viragal belonging to the reign of the Hoysala king Narasimha I and records the death, during cattle raid, of S gala vunida, son of Alagavunida himself son of Manchegavunida. The details of the date, viz., s. 1093 Kara sam. Jeshtha su. 11 Sanivara correspond to 17th May 1171 A. D., a Monday and not Saturday as stated in the record.

31

At the same Hullahalli village, Gaudagere hobli, on a viragal standing to the north of the Anjanyeya temple.

1. दृशु, नमस्कोऽन्त १०२४ ५
2. उद्धिज्ञ ज्ञानी समस्यान
3. स्त्रीपृष्ठ म ३ मुक्तियोम ४
4. समारोह स्त्रीलक्ष्मीराजु कविता
Transliteration

1. svasti sakha varusa 1309 sa-
2. mdavu Prabhava samochcharada
3. Kārttika ba 2 Sō daṅdu ā
4. haliyam Sōmanātha gauḍa-
5. na moga . . . olagaligge
6. tāmnavara . . . . .
7. badāgi bahala chalam māḍi
8. . . . . . . hoyida
9. va varisada guda . .
10. geyda viragala . ya
11. īdavaru nāyi . . .

Note

Only the first two lines which contain some details about the date have been published as Malavalli 53 in E. C. Volume III. The record contains about twelve lines and an attempt has been made here to read as much as possible.

This is a viragal set up in memory of Sōmanātha gavuḍa's son, whose name is lost. He is stated to have fought valiantly, and fell. The details of the date, viz., s 1309 Prabhava sam. Kārttika ba. 2 Sō. answers to 29th October 1387 A.D., a Tuesday and not Monday as stated in the record.

32

At Nadagalpura, same Gauḍagere hoblī, on a stone standing to the south of Basavēśvara temple.

Size: 3'6"×2'6"

1. ಗಳು ದುರ್ಖು ಸಂಧೆಯಾದ
2. ಕುಂಠ ಮಾರು ಎ ಕುಂಠಾದ
3. ಶ್ರೀಕೃಷ್ಣ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
4. ಸತ್ಯ ಸಾಧನದ ನಂತರ ಸಂಶೋಧನiosis
5. ಮಾಹಾತ್ಮೇ ಚಿಕ್ಕಿಯನ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
6. ಅ ತಮ್ಮ ಚಿಕ್ಕಿಯನ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
7. ಮಾಹಾತ್ಮೇ ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
8. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
9. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
10. ... ನಂತರ ಸಾಧನಗಳಲ್ಲಿ ಅನುವಾದ
11. ... ಚಿಕ್ಕಿಯನ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
12. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
13. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
14. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
15. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
16. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
17. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
18. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
19. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುೃಹ
20. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
21. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
22. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
23. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
24. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
25. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
26. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
27. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
28. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
29. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
30. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ

ಈಗ್ರಹಂ—
31. ಸತ್ಯ ಸಾಧನದ ನಂತರ ಸಾಧನಗಳಲ್ಲಿ ಅನುವಾದ
32. ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
33. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
34. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
35. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುೃಹ
36. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುೃಹ
37. ... ಅ ತಮ್ಮ ಶಾಸ್ತ್ರಗಳಲ್ಲಿ ಅನುವಾದ
38. ಕೊಣು ಸೊಸಿಸು       39. ರೆ ಬಿಸಿಸಿ       40.       ವೈಸು       41. ತ್ರೀ ಎಂಜಿ       
(42-50 ತ್ರೀ ಎಂಜಿಗೂ ಸಮನಾದು)       
51.       ಮೊತ್ತಿಗೆಂದು ಸೊಸಿಸು       
52.       ವೈಸು ವೈಸಿಸಿ

Transliteration

Front—
1. Śrī Pramādi Saṁvatsara-       
2. da Vaisākha ba 1 Bri śrīmatu       
3. Taḷakāḍa Raḷa-raḷapura Ėlu       
4. Pura Paṁcha-māṭada stānāpati Padma-       
5. Devaṅga Gangaṁanaṇavu dakshiṇa Sōmēsva-       
6. ra dévara dēva-dānada Koraṭi haliya grāma       
7. yidaka       da Tippayya Kota Sās-       
8. nada Kramav eṃṭependare       Purada       moda-       
9. liruva       
10.       yoḷage kōḍage dakshiṇa       
11.       dévara dēva-dānada       
12.       Bīreya gaumdana kodagi       
13.       yishṭan ulīva ā Harada nāyka-       
14. na haliyal ula gadde bedaḷanam āgu       
15. māḍikomḍu emeṇḍigam dhāra-       
16. pūrvakāvāgi teru sidāya ga 33 yi-       
17. dhāriṃḍam mēle ār aluḥu anṇyā-       
18. ya Dōrasamudradalli huṭṭida       
19. ya Taḷakāḍalli huṭṭida akshaya       
20.       nāḍa       
21. tappu tavudi dāṃḍa vundige baradu ā vū-       
22. ra       lla netukomḍu       
23.       sā       varu       
24. anṇan-oḍave tammanamge tamman-o-       
25. da ve anṇanamge ārūv-illad-irddade ava-       
26. rata soṇṇu-sammanḍake saluvudu ke-       
27. re Sivāleyake saluvudu       
28.       bīmnahamum       
29.       yi sāsanaṇa       ta       
30.       
Back side—

31. tappidare Gaŋgeya taḍiyali
32. kavileya komda pāpake hō-
33. haru . . . ya āne taḍiya baḍagalu
34. . bbedavi . . ya olage āya . . la
35. . mūḍaṇa kallareya ā . . da
36. m mūḍalu māraigalu hērobe
37. gi biliya goṇ . ya hāla adake
38. temkalu sumkada . . . . ada
39. rīm paḍuvalu . . . .
40. . . galde . . ra Kētaya . . pu-
41. rada tamma baliya . . . .

(Lines 42 to 50 have become completely effaced)

51. . . yiṃt ivarubbeyānu matadip
52. barada sēnabōva . . . .

Note

This record contains fifty-two lines but only the first six lines have been published in E. C. Vol. III as Malavalli 57. The major portion of the record is now read and published here. It appears to record that the seven Puras and Padmadēvaṇṇa Gangaṇṇa, the sthānāpati of the five maṭhas, of Talakaṇḍu-Rājarājapura granted the village Haradanāykanahali, (?) a hamlet of Koraṭihaḷi which was a dēvadāna of the god Dakshiṇa-Sōmēvara, on the condition that the grantee should pay annually 33 gadyāṇas. He was also authorised to levy certain taxes named. Then follows the statement that the property of the elder brother should go to the younger, that of the younger to the elder and in case there were no heirs it should go to relations; but a tank in such a case became the property of a Siva temple. A similar statement has been made in a previous inscription (see inscription No. 20) where it has further been stated that the property of the father-in-law should go to the son-in-law and that of the son-in-law to the father-in-law.

The record is not dated in the saka year. Since the characters appear to belong to about the 16th century A. D., the details of the given date, viz., Pramāṇī sam. Vaiśākhā ba 1 Bri. might correspond to Thursday the 25th April 1510 A. D.

It is significant that Talkad was still called Rājarājapura even during the 16th century. A. D.
At Halasahalli, Gaudagere hobli, on a stone north of Marigudi.

Size: 4' x 3'

Transliteration

1. namas-tumga-sira-chumbi chandra-kamara-charave trai-lokya nagara-
   arambha mula-
2. stambhyavu Sambhavu | svasti shri jayabhhyudaya Saliwahana saka varusha
   1459 sanvu va-
3. rtamana vada Hema lambi samvatsara Ashdha su 3 Adivaradalu shri-
   maamnih mahara-
4. dhiraja-raja paramesvara shri Virapratapa Sri Vira Achchuta raya mahara-
   yaru Vidy-
5. nagariya simhaska nadali prithvirajyam geyuttiru shri Alugoda raja-
6. dipati shri man mahasena samudra-pala gajasimha komara Virappa va-
   yara ko-
māranu Achchuta rāya Vīraṇa nāyakaru Talakāḍa nāḍa prabhu Sādhīpa
navam maga
Chikka Sādhīyappanavarige koṭṭa grāma kodigeya śilā-śāsanada krama-
veṇṭ endare
Achchuta rāyaru umbaliyāgi pālisida Talakāḍa sīmege saluva Danugūra
sthalado-
lagāna Halasanaḥali grāmavanu nimage sarvamanāyav-āgi pālisidevāgi
ā grā-
makke saluva chatussīme valagāda nidihi-nikshāpa-jala-pāshāna-akshīpi
āgāmi si-
dīha sādhyaḥ erba aṣṭa-bhōga-tēja-svāmyavanu saha Halasinahaliya
grāmavanu nimage
nimma putra paūtra paramapareyāgi a-champdrārkka-sthāiyīyāgi sukhadima
ānubhaviskomḍu bahiri yemdu koṭa grāma-godageya śilā śāsana
dāna-pālanayōr madhye dānāch-chhrēyōnu-pālanam dānāt svargam
avāpnote
pālanād achyutam padam sva-dattā dviṅgunam punyam para-dattā-
u-pālanam para-
dattāpahāreṇa sva-dattam nishphalam bhavēt sva-dattam para-dattam
va yō harēti
vasumdharaṃ shashṇi varuṣa sahasrāṇi vishtāyāṃ jāyatē krimih sri
sri

Translation

Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty
head, the foundation pillar of the city of the three worlds.

Be it well. 1459 years of the victorious Śālivāhana era having passed and the
year Hēvialambi being current, on Sunday the 3rd of the bright half of Āṣhāda :

While the illustrious mahārājādhirāja, rāja paramēśvara, sīrī Virapratāpa sīrī
vira Achchuta Rāya mahārāya was on the throne of Vidyānagari, ruling the
kingdom of earth :

The ruler of Ālagoḍ kingdom, the illustrious protector of ocean-the huge army,
Achchutarāyā-Vīrāṇa nāyaka, son of Virappavadeya (himself) the son of Gaja-
simha granted the stone śāsana of the grant of the village to Chikka Sādhīyappa, son
of Sādhīpa the prabhu of Talakāḍa nāḍu thus :

"As we have granted to you as a sarvamāṇa the village Halasanahali in
Danugūra sthalā belonging to Talakāḍa sīme, which had been granted to us by
Achchuta Rāya as an umbalī, you may enjoy in succession of your sons and grand-
sons in happiness, within the four boundaries of that village: the eight rights and
powers of enjoyment including treasure on the surface or underground, water
springs, minerals, imperishables, futures, ready income and possibilities for as long as the moon and sun endure."

Usual imprecatory verses: dānapālanayōr madhye, etc., svadattā dvigunām, etc., sva dattam para dattam vā yō harēti, etc.

Note

The record belongs to the reign of the Vijayanagar king Achyutarāya and registers a grant of the village Halasinahāli in Dhanugūr shāla belonging to Talakādu sīme with all the usual rights as a tax-free grant, to Chikka Sādhiyappa, son of Sādhiyappa the Nālpabhu of Talakad. The donor was Achyutarāya-Virāja vōdeya, the chief of Ālgod. The details of the date, viz., s 1459 Hēmālambi sam. Āshāḍha su 3 Ādivāra answers to Sunday 10th June 1537 A. D. (See also inscription No. 27 supra).

At Sasyālapura, Kūligere hobli, on a stone in Bōḷegauda’s land to the east of the village.

Size: 4' 7" × 2' 1"

1. 2. 3. 4. 5. 6. 7. 8. 9. 10. 11. 12. 13. 14. 15. 16. 17.
18. ಶೂಭಾದ ಪೂರ್ಣಾದಿಕ್ಷ ತಸ್ವಿಕ್ಷಗರು ಸಾಮನ ಸಂದರ್ಶನ ನುಡಿ
19. ಸುಮಾರು ಸಾಮಾನ್ಯ ಶಾಸ್ತ್ರ ಗುರು | ತೆಲು
20. ನಾಮವು ಯಾ ಸೃವಿಸಿ|... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... ... 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23. lu Sāhaliyāmām paduvalu Gāṇīgana purādāmām baḍagalu yim-
24. tī chatus-sūneyoḷag-ullā sakala suvarṇādāya sakala daivasadāya
25. ........................................ paṭaṇa sāmiyavara bhamārakke saha ...
26. sakala ................................ tidhe l sva-dattā dvigunam punyam para dattā-
27. nu-pālanam para dattāpahāreṇa sva-dattam nishphalam bhavētu
28. dāna-pālanayōr madhye dānācchāryonu pālanam l dānāt sva-
29. rgam avāpnoṭi pālanād achyutam pādam l sva-dattam para-
30. ttām vā yōharēti vasūmārām l shāshtir-va-
31. risha-sahasrāni vishtāyām jayate krimih
32. ........................................

Translation

May there be good fortune. Obeisance to Gāṇāḍhipati. Obeisance to Śambhu, beautiful with the fly-flap, that is, the moon touching his lofty head, the foundation pillar for the commencement of the city of the three worlds.

Be it well, 4773 years of the victorious Sālivāhana era having lapsed and the cyclic year Paridhāvi being current, on the tenth day of the bright half of Kārttika;

While the illustrious mahārājādhirāja rājaparamēśvara virapratāpa champion over the titled, dharanīvarāha, worthy occupier of the throne of Paschima rangadhāni, Dēvarāja bhūpāla of Mysore was ruling the kingdom of earth;

On the request made by Gāṇāḍharaṇya, manager of the matt, at the time of the discourse on dharma, king Dēvarāja having listened with pleasure (granted) the village Sasyālapura in Mālavāḷi sthās belonging to the Maisur throne, for food offering and perpetual lamp of the god Gāṇāḍharēśvara svāmi consecrated by Gāṇāḍhara of Mālavāḷi province.

The boundaries of that village: to the east of Bāṇḍūr, to the south of Mādihāḷi, to the west of Sāhāḷi and to the north of Gāṇīganapura. All the income in gold, all the income in corn, etc., within this boundary (is to be given) to the treasury of the headman of the town.

Then follow the usual imprecatory sentences sva-dattā dvigunam punyam, etc.

Note

This record has been noticed by Mr. Rice as Mālavāḷi No. 38. It has now been revised. The record belongs to the Mysore dynasty, the ruling Prince being Dēvarāja bhūpāla or Chikka Dēvarāja vōdeyar. He is praised as the Mahārājādhirāja rāja paramēśvara, virapratāpa, champion over the titled, dharanīvarāha and worthy occupier of the throne of Śrīraṅgapāṭṭana. The purpose of the record is to grant the village Sasiyāla pura for food offerings, maintenance of lamps, etc., of the god Gāṇāḍharēśvarasvāmi consecrated by one Gāṇāḍharayya of Mālavāḷi sthāḷa.
The record is dated in the Kali era though wrongly mentioned as Saka year. The details of the date 4773 Paridhâvi sam. Kârtttika śu 10 answer to Monday 21st October 1672 A.D.

35

At Sasyâlapura, Kûligere hobli, on a stone in the inam lands of the Basavêśvara temple.

Size : 3' 6" X 1' 6"

Transliteration

1. Šrîmâtu Yiśvara samvâ-
2. tsarada Chayitra śu 1 lu Dêvara-
3. sa gaûda Chikka Siddaya gauda
4. Sivamayya gaûda Sidhayya gau .
5. yi nalvaru voppi . . . . .
6. ge Bhandîvâla sîme Halasina tâla
7. hâla volagâgi koṭṭa paṭṭe-
8. ya kramav emtemdare a sîmege
9. gada toṭa mara maggavana kiru-
10. kula sennādāya sutra-guttige
11. yi yolagāgi ga 9. varaha tettu
12. sukhadalu yihadu chirnhaga-
13. da huviya mariyādiyalu
14. yiharu sākshigaḷu Sasala ode-
15. yaru Kammīya Ningappa Mam-
16. chirlingappa yi mariyādigē
17. Mahalingayyana baraha

**Translation**

On the first of the bright half of the month Chaitra, in the cyclic year Īśvara, Dēvarasa gaṇḍa, Chika Siddayya gaṇḍa, Sivamayya gaṇḍa and Siddaya gaṇḍa,—all the four having agreed—granted Halasina tāla hala in the Bhandivāla sime to . . . thus:

He may enjoy this grant, having paid nine varahas as taxes on wet land, garden, trees, looms, kirukula, income in gold sūtraguttige, etc., and remain within the mariyādi (order) of Chinagada Huvi.

Witnesses: Sasala odehya, Kammīya Ningappa, Manchilingayya.

This agreement is written by Mahalingayya.

**Note**

This inscription, Ml. 39, now revised, appears to belong to about 1517 A. D. and states that Dēvarasa gaṇḍa, Chikasiddayya gaṇḍa, Sivamayya gaṇḍa and Sidhayya gaṇḍa together made an agreement with someone whose name is lost, and made to him some grant in the village Halasina tāḷu of Bhandivāla sime on condition that he should pay nine varahas every year towards certain taxes named. The grant is called a paṭṭe. Then follow the signatures of Sāsala odehyar and others. The record was written by Mahalingayya.

36

On a stone to the west of the same Siddhēśvara temple at Boppasandra, Kāli-
gere hobli.

Size: 5' x 2'8''

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横向横式 印度字母 印度字母 由此.

横向横式 印度字母 印度字母 由此.
4.  ಶುಭದ ರಾಜಧಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ
5.  ಶ್ರೀ ವಿರಾಚುತಕ ಮಹಾರಾಜ
6.  ಪ್ರತಿವಿರಾಜ ಗೌರಿತರದಲ ರಾಯ
7.  ಅನುಸರಿಸಿ ಮಾಂಸಾಂದರ್ಭ ರಾಮು
8.  ಶ್ರೀ ಶಿವ ಶಿವಾಂಧರ ನಾರಾಯಣ
9.  ಶ್ರೀ ವಂಶದಲಿ ಶಿವಾಂಧರ ದೇವರ
10.  ಶ್ರೀ ವಂಶದಲಿ ಶಿವಾಂಧರ ದೇವರ
11.  ಶ್ರೀ ಶಿವ ಶಿವಾಂಧರ ದೇವರ
12.  ಶ್ರೀ ಶಿವ ಶಿವಾಂಧರ

Transliteration
1. subham astu rājadhirāja rāja-paramēśvar-
2. ra śī vīra Achuta-rāya mahārāya-
3. ru prithvi-rājyaam gaitāraddalī ā rāyara
4. kāryyake karttār āda Vāraṇāsi Virapannya a-
5. yan-avaru sāka varusha 1459 samdu varta-
6. mānada Hēmaḷambi samvatsarada Āśa-
7. da su 12 Budhavāradalu Malavaliya Nā-
8. rasimha hebāruvara makkalu Namjaya-
9. hebāruvarīge Malavali stālāda Bopasa-
10. mudrada grāmanvan udaka-dhāra-purvaka-
11. vägi koṭṭa śilā śasana mānagala ma-
12. hā śri śri śri

Translation
Be it well. While rājadhirāja rāja-paramēśvara the illustrious vīra-Achyuta-
rāya mahārāya was ruling the kingdom of earth:

1459 years of the sāka era having passed and the cyclic year Hēmaḷambi being
current, on Wednesday the 12th of the bright half of Āśādha, the charge'd affairs of
the king, Virapannya of Vāraṇāsi granted with pouring of water the village Boppa-
samudra belonging to Malavalli aṣṭala to Nanjaya Hebbāruva, son of Nārasimha
Hebāruva of Malavalli. Thus is the stone inscription. Good fortune.

Note
This inscription belongs to the reign of the Vijayanagar king Achyuta Rāya
and records the grant of the village Boppasamudra, same as the modern Boppa-
sandra village, where the present record is, to Nanjaya Hebbāruva, son of Nāra-
simha Hebbāruva of Malavalli. The donor Vāraṇāsi Virupannya-ayya is stated in the
record to have been the Agent for the affairs of the king.

The details of the date given, viz., ś 1459, Hēmaḷambi sam. Āśādha śu. 12
Budhavāra correspond to Wednesday the 20th June 1537 A.D.
At the same village Boppasandra, on a viragal in front of the chāvadi.

1. 
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13. 
14. 
15.

Transliteration.

1. svasti śrīman ma-
2. hā maṇḍalē-
3. śvara tribhuvana-
4. malla Tāḷakā-
5. ṛṇa Nangali Koya-
6. tūru Uchchāngi Pā-
7. nūṅgalu Bana-
8. vasē Nolavādi ....
9. .... bhujabala Vira gamga Vishnu-
10. vardhana-Hoysala mahā viraga-
11. ūga śrī Vira-Ballala dēvarasaru .......
12. dradalu suka-samkathā-vinō-
13. ādīṃ prithvi-rājyaṃ geyutta-
14. m īre Malavallī ....
15. ............

*Note*

The record is on a viragal and belongs to the reign of the Hoysala king Viraballāla. But the record is incomplete and gives merely the titles of the king
and states that he was ruling the kingdom of earth from Dōrasamudra. All other
details about the hero and the date are lost.

38

At the same village Boppasandra, on a pillar in front of the same chāvaḍi.

| 1.ṣ  | 11.       |
| 2.  | 12.       |
| 3.  | 13.       |
| 5.  | 15.       |
| 6.  | 16.       |
| 7.  | 17.       |
| 8.  | 18.       |
| 9.  | 19.       |
| 10. | 20.       |

Transliteration

1. svasti
2. Vira Bukka-
3. na Odeyaru
4. prithavi rājya-
5. m geyyutta-
6. mire ri. ttada
7. Tippūra bam-
8. . nna Hiriya-
9. mña Hādara-
10. vāgila Tellara
11. gadde kha 3 be-
12. ddalu kam-
13. bha 500 i-
14. danu ali-
15. davaru pa-
16. ūcha mahā
17. marakkke
18. hōha mangala
19. maha śri śri
20. maha śri śri

Translation

Be it well. While Vira Bukkaṇa odeya was ruling the kingdom of earth...
Hiriyanna of Tippir [granted] to some one (name lost) of Hādara vāgīla, [? belonging]
to Tellā family three khaṇḍugas of wet-land and five hundred kambas of dry land.
Whoever destroys this will go to hell of the five great sins. good fortune.
The record belongs to the reign of the Vijayanagar king Vira Bukkanna-odeyar or Bukka II. The purpose of the record was to grant certain wet and dry lands to a resident of Hādaravāgili whose name is lost. The donor was Hiriyanna of Tippūr. The record is not dated. It may belong to about 1405 A.D.

39

At Sahalli, Malavalli hobli on a stone to the east of Mārigudi.

Size: 6'x2'8"

1. 

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23. 

24. 

31
25. ಧೇವಹಳ್ಳಿ ಪ್ರದೇಶದ

26. ........................................

Transliteration

1. ........................................
2. svasti śri Paridhāvi samvatsarada Chayi-
3. tra ba 5 lu śri Kāḍalēśvara dēvara sthānada A-
4. ppājappagalī ā Gauḍugeureka gaudu paṭṭa-
5. na svāmigalū ā Gauḍugeureka kāluvalī Śa-
6. ve hālīyanu Ankgagudanā maga Kāḍilagandagalū
7.  nāna māḍuvanṭāgi biṭa grāmāda kramavemtendare
8. ........................................ da nāku mūleyalu
9. kaṭṭi lingamudreya kalim ga maneya munde ddu
10. ā ka gadimda ha ā hālīge saluva karaju-
11. miya gattale śvānu anubhōgi
12. na hādike anyāya sahitā kaṭṭugutta-
13. gey-āgiye samvachhara śidhāya ga 25'yā
14. lavāgi drara kāṇiya ga 50 kāni ga 5 antu yi
15. ........................................ ga 25 allimdaṃ mēle pramādicā samva-
16. tsaraṇu modalāgi eṇīṃdiṃge varuhaṃ prati
17. rrvādāya ga 15 anyāyaṃkē salavāgi kū-
18. nīke ga 5 gadyāṇa mūvattanū vondu ma-
19. neyali le 2 halū ga 12 varishampṛati
20. kothāra ra habbadalu kegėdu bahā am-
21. ūna devera saluvudu āmna
22. ........................................ ra halu
23. ........................................ kaḷada varu da mahājanamgalu ga-
24. du paṭṭanā svāmigalā svahastadoppa śri Kāla-
25. leśvara śri Sūmanātha
26. ........................................

Note

This records the grant of Śāvehaḷḷi a hamlet, of Gauḍugeureka, to Kāḍila gauda, son of Ankgagudā, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kāḷalēśvara temple and the gauda paṭṭanā svāmis of Gauḍugeureka.

The record might belong to the reign of the Hoysala king Somēśvara and the given date, viz., Paridhāvi sam. Chayitra ba. 5 corresponds to Monday 29th April 1252 A.D.
At purigali, Boppagandapanpura hobli, on a stone in Channegauda's field.

Size: 5'10"×3'2"

1. ಶ್ರೀಪರುಷದ ಮಹಾ-
2. ರಾಜ ಪ್ರದುಧ ರ-
3. ಜಯಂ ಕೆಯೆ ಕುದಾಸತ್ತಿ
4. ಆರಸ ವಾದಗಾರ ನಾಡು
5. ಮಂಜಿರು ಮೋಳ ಮುದುಗುಂಡುರಾ
6. ಸಿಂಗಾದಿ ಆರಸ ಪುವಾಗಮ-
7. ಮೆಳು ವಿದಡಾತ್ತಿ ಚಾವಟ್ಟ-ತ-ತ-ತರ ಕಾಡೀ ಉಳ್ಳಿಯಾ ಬೋ-
8. ವಾರಿಗೆ ಕಕಿತ್ತೆ ಕೊಮಗಾನಿ ಕೇರೆ
9. ಕೋಟು ವರ ಪನುವರ ಇದಹಮ-
10. ಮಾನ ಆಜ್ಞ ವಾರಾಂಸಿಯಾಮು
11. ಕವಿಯುವು ಪರ್ವತರಂತು ಕಂಡ ಪ-
12. ಪಾಮ ಎಕ್ಕ ಇದ ಕೆಳಾವಲದನು ಪಾಪಮನ
13. ಅಡೋ ಅಡೋ ನಾಡಾಪನ

Transliteration

1. Śripuruḥa mahā-
2. rāja priduvī rā-
3. jyaṁ keye Kundasatti
4. arasa Vadagare nādu
5. māṇūru mola Mudugundūra
6. Śiṅgādi arasa Puvagama-
7. m āḍu viddar Attigāla Chauva-
8. ttar kāḍida uroliya bō-
9. varige kkaṭtime Kōmgāni keṛe
10. koṭṭu vor pannuvar i dhama-
11. mān alittōn Vāraṇāsiyaṁ
12. kavileyyuṁ pārvarumān konda pā-
13. pam akke ida keḷavaḷdanum i pāpamān
14. adō adō naḍapān
Translation

While Śrīpurusha-mahārāja was ruling the kingdom of earth and Kundasatti arasa was governing Vādagarāṇādu three-hundred and Singadi Arasa of Mudugundūr was governing Puvagāme, Chavuttar of Attigāla built the tank Konganikere and granted it to the Bōvas (Palankeen bearers) who fought (?) during the destruction of the village. He who destroys this charity shall incur the sin of having destroyed Vāraṇāsī, tawny cows and Brahmans. Even he who orders the destruction shall incur the same sin.

Note

This inscription belongs to the reign of the Gaṅga king Śrīpurusha, and records the construction of a tank by name Konganikere by Chavuttan of Attigāla. This tank appears to have been granted to the bōvas for their heroism in defending their village during a fight.

No date is given in the record. It might belong to about 750 A.D.

41

At Kalkuni, Kirugavāl hobli, on a stone standing behind the Īśvara temple.

Size: 4'×2'

1. . . . . . . . .
2. . . . . . . . .
3. . . . . . . . .
4. . . . . . . . .
5. . . . . . . . .
6. . . . . . . . .
7. . . . . . . . .
8. . . . . . . . .
9. . . . . . . . .
10. . . . . . . . .
11. . . . . . . . .
12. . . . . . . . .
13. . . . . . . . .
14. . . . . . . . .
15. . . . . . . . .
16. ಕಾಲಾಂಕತೀ ನೇಮಕ ಮೂರೆ ಬರೇ
17. ಸ ಸಮನಾದ ಸಂತುರೋತರಾದ ಸಂಯೋಕ್ತಿ
18. ನಾದುನಾದಾ ಅಳವಡಿಸಲು ಮೇಲೆ
19. ಅ ಮು ಮುಂ ಅತಿರೇಕರು
20. ಮುಂಕೆ ಮುಂಕೆ ನಿಸಿ ನಿಸಿ ಮುಂಕೆ ಮುಂಕೆ
21. ನೇಮಕ ಚಿತ್ರು ಚಿತ್ರು ನಿಯನ್ನಾಲು
22. ಭೂವೆಣಿಯ ಅಳವಡಿಸಲು ಬರೇ ಬರೇ

Transliteration
1. 
2. lókya nagar ā
3. rambha mū... Sambhāvē śri-
4. mat pratāpa-chakravartti Hoysala
5. Vira Ballāla dévaru prithvī rá-
6. jáyam geyyuttire saka 1228 ne-
7. ya Kālayukti saṃvatsarada Mā-
8. gha su 10 Ā dandu śriam-
9. Harihara ..
10. karu badaganāda samasta prabhu gāvūn-
11. galu Kalkuni ..
12. manāthapura ..
13. ..
14. kaŗeya
15. gade ..
16. ya voalāda sarbha bādhā pariha-
17. ra chaṇḍrāra-tāraṃbaram saluvamāti
18. varagam naḍeyalu dhāra-pūrvakamp mā-
19. di biṭṭa dharma sīla śāsanakke
20. māmgaḷa mahā śri śri śri sva-dattam para-dattam
21. vā yō harēti vasuṃdhara śaṣṭhi varaha
22. sahasrāṇi vishtāyāṁ jāyate kriṃi ||

Note

Behind the Iśvara temple at Kalkuni, are two inscribed stones of which one has been noticed by Mr. Rice as MI. No. 117. The other which has been worn out to a large extent is now real and published here. The record belongs to the reign of Ballāla III, the Hoysala ruler, and appears to record a grant of some lands free of all imposts by the prabhu gāvūṇas of Badaganāḍ, probably to the Iśvara temple near which the stone is set up. Regarding the date there are some discrepancies. S 1228 is not Kālayukti but Parābhava. If we take the saka year the date would correspond
to 14th Jan. 1307 A. D. and if we take the cyclic year Kālāyukti the details would correspond to 1st February 1319 A. D. But in either case the weekday is not Sunday as given in the record.

42

At Kundūr, Boppagaudanapura hobli, on a stone to the right of the Mūlasthānēśvara temple

Size: 1 6' × 1' 11''

Transliteration

1. Rudhirōdgāri saṃvatsa-
2. rada Pusya ba 2 Māmā lu
3. koṭa Dévyyagala maneya nādava-
4. likāra Chyannapa koṭa Kundūra mūlasthā-
5. na dévara gatđakade salvāgi biṭṭa
6. . nikaru teruva maryādege 81 kān-
7. ubhayaṃ eradu hanavaru kotevāgi
8. . ge sakala sāmā . galanu . nāda
9. . ba maganu sāvīm kāla nādas ko
10. . yirabēkemdu kotevāgi yīda
11. ārūdana ajīdare Vāraṇāśiya
12. . . . . jupīda hāge
Translation

In the year Rudhirödgari, on Tuesday the 2nd of the dark half of pushya:

Channapa, manager of Dēvayya's house granted two hānas for the sake of sandal paste for the god Mūlāsthāna dēvarū of Kundūr, including one kāni payable to the priest of the temple.

As we have granted this for being maintained for thousands of years with all the rights, if any one destroys this grant, he will acquire the sin of destroying Vāraṇāsi.

Note

The record registers a money grant to provide sandal for the god Mūlāsthāna dēva of Kundūr by Channappa, (?), steward (naḍavālikāra) of the house of Dēvayya. Since paleographically the record appears to belong to the 14th century A.D. the given date viz., Rudhirödgari sam. pushya ba 2 might correspond to 11th January 1384 A.D.

43

Copper plate grant of the Mysore King Krishna Raja odayar in the possession of Śri H. P. N. Iyengar at Melkote, Pāṇḍavapura Taluk.

Five plates with ring and boar seal.

Size: 15 x 10

मृत्युमात्रं ज्ञाते च न विद्यते निर्भर्मरूपं तथा अवन्य तथा न केन्द्रितेः ||

1. संख्या १ ||
2. संख्या २ संख्या ३ संख्या ४ संख्या ५ संख्या ६ संख्या ७ संख्या ८ संख्या ९ संख्या १० संख्या ११
123.

46.

45.

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95. 

मेकादिकों सल्लकर कांग्रेस —

96. 
97. 
98. 
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100. 
101. 
102. 
103. 
104. 
105. 
106. 
107. 
108. 
109. 
110. 

केंद्रकर्त्तारकर्त्तार नेताजी रामनाथ कोवळ्यात व राज्यसभेच्या क्षेत्रात नायक.
140. ಮಾತಾಪುರದಲ್ಲಿ ಮಂದಿರ ಸರಾಜು ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

141. ಮೆಂಗಟ್ಟಿ ಪ್ರಾಮಾಣ್ಯದಲ್ಲಿ ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

142. ಕಕ್ಕಿರುತ್ತಿನ ಮಂದಿರದಲ್ಲಿ ಮಂದಿರದಲ್ಲಿ ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

143. ಮಂದಿರದಲ್ಲಿ ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

144. ಅಮಿತ ಸುನ್ನತಿಯ ಮಂದಿರದಲ್ಲಿ ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

145. ನನ್ನ ಮರಾಠಿ ಮಂದಿರದಲ್ಲಿ ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

146. ಅನೇಕ ಮರಾಠಿ ಮಂದಿರದಲ್ಲಿ ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

147. ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

ಇಂದಿನ ಸಂದರ್ಭ: ಮೊದಲ್ ದಿನ

148. ಮಂದಿರದಲ್ಲಿ ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

149. ಮಂದಿರದಲ್ಲಿ ಮರಾಠಿ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

150. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

151. ನನ್ನ ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

152. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

153. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

154. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

155. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

156. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

157. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

158. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

159. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

160. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

161. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

162. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

163. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

164. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

165. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

166. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

167. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ

168. ಸಂತೋಷಗೊಂಡಿರುವ ಸಂದರ್ಭ
I B:-

1. ಶ್ರೂಪಸ್ತು
2. ಪಾತು ವಿಭಾಗಜ್ಞಾನಿಸ್ತರತ್मಕುಂಭಾರಾದರಾದಾಡಿಯಲ್ಲಿ ಹೊಂದಿತು
3. ಕೋಡ ಕರಾವಣ್ಯವಾಗಿ ಸಾಮಾನ್ಯಪ್ರವೇಶ ಇಂದುಯಾಗಿತು. ಕುಸುಮ: ಕ
4. ವ್ಯಕ್ತಿ ನಿರ್ಧರಿಸಿ ಪ್ರತ್ಯೇಕ ವಿದ್ವಾಂಸ್ ಮೇನೆ: ಕೋಶಿತ ಮೇನೆ
5. ನಿ ಜುನ್ಮಿ ಲೋಪಾಯಿ ರೋಹಕಾಯಿ. ಹೊಂದಿಗೊಳ್ಳು ವರಾಹಿಯ ವಂಶ
6. ತುಂದುಸ್ತ ಪಾತು ವಿ. ಹೆಮಾಂಧ್ರ ನಿಧ್ಯವಿನ ಪುರಾಣಿಯಂದು
7. ಹೊಂದಿಗೊಳ್ಳು. ಜೆಯಿತ ಮುಖನ ಜನಮತ್ತು ಮುಂದಿದ ಹಿಂದಿಯ ಸಾಲಂಗು ಕಲಾ ಪ್ರಾಯಕಾಮ
8. ತನ್ನ ಮನಸ್ಸನ: ಅಧಿ ವಿ ಪ್ರತ್ಯೇಕೀಸಿಯ ತರ ವಿತರಣ ಉಧಾರಿತು
9. ಹೊಂದಿಗೊಳ್ಳು ಸಹಾಯು. ಪುರಾಣಗಂಡೇಶಗಳು. ಹೊಂದಿಗೊಳ್ಳು ಮಾನಸಿಸ
10. ತುಂದು ಪುರಾಣಗಂಡೇಶಗಳು ವಿಶ್ಮೀರ ಗಂಡೇಶ ಹಿಂದಿಯ ಮಂಜುತ್ತು. ಪ್ರಾಯಕಾಮ
11. ರಾಂಬರುಸ್ತರು ಸುಪ್ಪಾದಿರು ಹುನು ತಕ್ಕು. ಪುರಾಣಗಂಡೇಶಗಳು ಹೊಂದಿಗೊಳ್ಳು
12. ತೆಳ. ವಾಸ್ತವಾದಿಯಂತಿಯಂತಿ ಪ್ರತ್ಯೇಕ ಹುನುಂದ. ಹೆದಾಯಕ ಲಾಭವಾದ ಸ
13. ಸಂತತ ತಸ್ತ ಸಂತತಿ. ತನ್ನ ಕುನುಗದಾರ ಕೂಡಿದ ಕಾಣಾಳ ದೇಶಮಾನಂ. ತ
14. ಹುಬ್ಧೀರ ವಿದ್ವಾಂಸ್ ಕುಳದೇವತ್ಮಕುಂಡಿ ರಾಮಮಂ. ರಾಮಂಜ
15. ರುಪ್ರಕಾಶ್ ರೆಖ್ಮಯ ಸಹಾಯತ್ಸರ್ತದ್ವರಿಯುಕು. ಅಧೀ ವಿದ್ವಾಂಸ್ ಚಿಕ್ಕಂಜ
16. ಶತ್ರಂದ್ರೇಶ. ತೆಳಾದಿಗಾರ್ಗಳು ಪತ್ರದ ವೈಯಾದೂರು ನುಡಿಸಲಿ.
17. ತೆಳಾನು ಗಂಡೇಶ ಪ್ರಾಯಿಯ ವಿಶ್ಮೀರಿದ ವಸ್ತುಕ್ಕಾ ಴.
18. ಬಿಹೂಂ ಮುಂದಂಜಾತಿ: ಆಸ್ದೂರಾತಿಸ್ತಾದರು ಸ್ತಂಧಾಧಿಕಾರಿ. ಆಸ್ದೂರಾತಿ ಕಾದಲ ನಮೂನೆ, ರುಪಾಣಂ ಸಂಸ್ಕಾರವು ಸಂತುರು ಮಾಹಿತಿ. ರೆಂದೆದೇರ ಸಂಜ ಪ್ರದೇಶ-
19. ಶೊಂಡರಾಮಾಜಲು. ತಾಂತರಾಜ ಸಹಾಯ ಪ್ರತ್ಯೇಕಿಗೋಗು.
20. ಜಾತ ವಿಜಯ ಸಹಾಯ ಈಕಾಂತ ವಾಣಿಜ್ಯದಲ್ಲೇ.
21. ದಾಖಲು. ಜಾತ ವಿಜಯ ಸಹಾಯ ಈಕಾಂತ ವಾಣಿಜ್ಯದಲ್ಲೇ.
22. ಜಾತ ವಿಜಯ ಸಹಾಯ ಈಕಾಂತ ವಾಣಿಜ್ಯದಲ್ಲೇ.

II a:-

23. ಮಹಾನ ಸಿದ್ಧಿ ಕಾಲಾಧ್ಯಾಯದಲ್ಲಿ.
24. ಮುಂದಂಜಾತಿ.
25. ವಿ. ಹೆಮಾಂಧ್ರ ನಿಧ್ಯವಿನ ಪುರಾಣಗಂಡೇಶಗಳು. ಹೊಂದಿಗೊಳ್ಳು.
26. ತುಂದು ಪುರಾಣಗಂಡೇಶಗಳು.
27. ತುಂದು ಪುರಾಣಗಂಡೇಶಗಳು.
28. ತುಂದು ಪುರಾಣಗಂಡೇಶಗಳು.
29. ತುಂದು ಪುರಾಣಗಂಡೇಶಗಳು.
30. ವಿಶಿಷ್ಟಾಂಶಿಕ ಪರಿಚಯಕ್ಕೆ ನಿದ್ರೆಯುತ್ತಾನು. ಲಕ್ಷ್ಣ ಇದ್ದ ಹಿತೀಸಿಟ್ಟು ಥೆ ಚಿಕ್ಕಬಾರು.
31. ರಾವಿಯು. ಮನನ ಬಲಚಾಯ ಬುದ್ಧ ತಮ್ಮಾದ ಹಾಗೆ ಬೇಡಿಯು ಜ್ಞಾನ ಗುರುತ್ತು.
32. ಸೈಯಗಿಂಗಿಯ ಕ್ರಿಯೆಯು. ಪ್ರತಿಜ್ಞೆ ಶುಚಿತ್ವದ ಸಹೀಸುತ್ತಿರಾಜು. ಪರಿಷ್ಟಿತ.
33. ಸುಧಾರೀತಿ ಕುಮಾರಿಯ ಸತ್ವದ ಮೇಯ ದೇವ ಕಾಂತಿಮಟ್ಟಿ.
34. ಖಂಡ. ಬೃಹತ್ತ ಪ್ರತಿಯೊಂದು ಶುಭೇದ್ಯ ಮಹಿಳೆಯಾದರೂ ಹಸಿಯಾಗಿ.
35. ಸಂಶೋಧನೆಯ ಯಾತ್ರಿಯು. ಸಹಿತ ಕೃಷ್ಣದೀರ್ಘಸ್ಥಾತ್ರ ಕುಳದಿ ಹಾರು.
36. ಆವೃತ ಚಿಕ್ಕಬಾರು ಕುಂದರ ಮಹಿಳಿ. ತಮ್ಮಾದಾಯಾಂತ್ಯಿ. ಬೇಡ.
37. ಸುಧಾರೀತಿ ಕುಳದಿ. ಉದಾರತಿ ಕುಂದರು ಉಪಯೋಗ ಇದು ಹಾರು. ಕಂಡರ ಅ.
38. ಯೊಗಿತೆ ಕೃಷ್ಣ ಬ್ರಹ್ಮಪುರಿತ ಶಾಸ್ತ್ರ ಪ್ರಖ್ಯಾತರ ನುಡಿಯಾಗಿ.
39. ಪ್ರಕಟಿಯ ಸಂಕ್ಷೇತ್ರಿಕ ಸುತ್ತು. ಪತ್ತಿ ಅಭಿಯಾನ ಚಿಕ್ಕನ ಹಚ್ಚಿದರ.
40. ಅಭಿಯಾನಯಾತ್ರಿಯ ಅಭಿಯಾನ ಕೃಷ್ಣ ಸಂಪ್ರದಾಯದ ಚಿಕ್ಕನ ಪ್ರಖ್ಯಾತರ.
41. ಬಲಿಗೆ. ಸಂಶೋಧನೆಯ ವಿಶೇಷ ಪ್ರಕಾರ ಪ್ರತಿಯೊಂದು ಪ್ರಖ್ಯಾತ.
42. ಉಂಪುಟ್ಟು ಕೃಷ್ಣದರೂ. ಪಾಯೋದಿ ಇದು ಹಾರು. ಸಂಭಾವನೆ ಪ್ರಖ್ಯಾತ.

43 to 49 in Kannada language.
89 to 92 in Kannada language
116. समयमें शालिवाहे शकाके सूते शैलर्थवर्तृणिणि परिवर्तितासनारे वर्तमा
117. ने वरं विश्वासावश्यु भेष्य भाशे पंद्रे। पौरेष्मा रेवैवरे तारे
118. फळिनि संगतें। बुढ्योगे मदनानिर्धारणे श्राहे विषों पुण्यकाळे मही
119. दाने कहूँ पुण्यकाळे। दातनि मदरामत वात्रे भूपाल पुण्य फळ
120. सनातनं। भाषिका कहूँ शाली प्रवाचित वंश सप्तर फळें बनी। श्रीमद्दानाधि
राजः घी
121. भूपाल परमेश्वरः। श्रीमद्दानाधि धरीमाताप भीरो धरीमाताप भी
भीमा संजातः। गुणसिद्धः

IV a:
122. राज्यलयं सूत्री अतिकरर्वर्ध मशाली। विहृदेवराज पीणः पुष्पः
123. कंदरथ स्तिहिरणुः। अभितमसर्वार्जः। श्रीनाथशालनत्र शुरुः
124. जः। भारद्राजायपंसंभास पुष्कुलीवीणाय। तिह नारायणं पूतः
125. समाहं प्राचारायणिप विषिण्य शुद्धः। श्रीवधेयप्रायलंक्षेण श्रामः
126. हुज्जेन्द्रहस्तमनिरमाय। कर्वलिन खद्धिकेरे कलिनाथ पुरो हरलु हलिल्धिरे
127. तिः। सहकुम्पुराकान्तर्जीविषेपि सात्युलच शतसेमें। निम्नः
128. यष्टक सहितं सागरम प्राम पंचके राजः। पात्रतार कावरी काठोलस्फळः
129. ल गुरु साह जपते। श्रीमुखा चुल्लीपेक्षिणेशु पुष्क्रे।
130. फळण परिवृत पुष्कुले धृष्टिसंभागः सूलन दशितस्या रेहुस्तो रमाकर लो
131. क्लित पारस्त सात्युली तत्तताये। सोभोपथिरान कहूँ तृणिमवाचस्त्वैरण्यागः
132. ब्येत। शारदकुणार्णप्रणिति शूलां दातु कमाराविनः। इत्यपुरुषाग्राम
133. प्राचाराम गाँवरे। वसुस्तूमिका निरण्यागिति यिजये देवायायः
134. to 164 are in Kannada language.

164. ....... एकैवेभ भगविनी तोके सावणमेव भू
165. शुद्धाः। भोभवा न कर्म्यान विषेकर्त्ता वचुनवरा। धात पालनोभेचे
166. शनावशोपुलाने। दानास्त्रीवाल्नोति पालनोऽनुपुरं पयै। स्व
167. इसा विषुववण पुष्कुले परसानुपुलाने। परस्तवपारणे स्ववृततत्तिष्ठ
168. ले प्रमन्त सिद्धां वरस्ता वा योहितं वस्तुद्धरां परित्वं सहस
169. व निवारणां ज्येक्त निषिद्धः। सामान्याय सम्रात० सुर्खणां काले काले यथा
170. छागे भविः। सावणिक्ष्माविन: पाथिबद्धान्धुयो भूयोयदेवाटे रा
171. मनंजः। श्री रामायण भारत पारायण विषुते वृत्तिना अति
172. कलिवा तिकः। श्रीरामाचार्येण्य ताराशास्त्रसंपन्न शिलकिं दूरलोकम प्राप्तमी

Transliteration

1. सुभाम आस्ति | 2. पातु त्रिनिज जग्गति सतातम अकापाराद धरारम उद्धरान क्रिया-
3. क्रोधकालेबारस भागवान् यात्सायिवा दामस्थ्रांकृर | कुर्माणि का-
4. न्दलि द्विवनसाह प्रतांती दिगंजानो मूहकोऽसति मोदि-
5. नि जलाश्वी व्योमाप रोलामति | हरेर लीला वाराहस्यादामस्थ्रां
6. दान्दा से पातु वह | हेमाद्रिकलासा यात्रा दामस्थ्राहःश्रीयाप
7. daṇḍhau jayati bhuvana-janma-sthēma-bhaṅgādilīlam sahaja-sakalakalyāṇaikataṁ
8. nam māhiyāḥ api cha mikhila-hēya-pratyanikam tadēkaṁ vata-daḷa-sayanīyam
9. Bṛāhmaṇa Lakṣhmi-sahāyaṁ purushān achat-avīśēṣhāṁ drishtvā
dayāmāna-mānasasya
10. tadā Purushottamasya nābhi-pushkara-garbhbē Hiranyakarbhbēbhūt !
Prajāpatēr Atri-
11. r Atriṇ Indūr Indōr b Budhō Budhāt! Purūravastatasah-Āyuḥō Nahushō
danīl! Yāyātīr Nahushādaśid-Yāyātīr-Yadu bhūpatīḥ! Dvārakā-nagarāṇe
tatā tasya santatiḥ tasyāṁ kriyāvatāraḥ katichana Karṇa-sa-dēsam
ajagnuḥ ! Ya-
dugiri śikharābharaṇam! kula-daiva-vatam iśkṣuṁ Rāma-rāmaṇam!
raṇaṁ-
15. yyaκaṁ alōkya dēsasyāṣya samutsukāḥ ! atraiva vasatiṁ chakur Mahr
16. śūra purē varē tēshv āsīd ari-gōdham-gharaṭṭo Betṭchāmarāṭ !
prāpāya-
17. ntembāra gandrākyāṁ pra*jyam birudau ārjjitaṁ ! sutās trayāṣa tēshv-
ādyas Tri-
18. mma-Rāja mahīpatiḥ āsīd anantarasa tasya sōdarāḥ Kṛishṇa-bhūpatiḥ
śūnāya kanu-
19. yāṃ Chāma nripas sarvva-sadgcura-garīyān ! Rēmaṇi-vēntama ājāu
ajaya-
20. dyō Rāma Rāja sēnāyaṁ chatvārōṣa kumārāṇiś sadṛśās te paras-
prāmaṇa sādri-
21. śāh ! jatā vijaya-sahāyās sākṣhad Īva sādhanaṁ yāyāḥ ! tēshv ādimo Rā-
22. ja-dharādhīrājas samgrāma-bhūmānu kila sa-pratījñāṁ ! garvoddhataṁ
Karuga hallā-nāthā-

II A-
23. m apōṭhāya vāji-kaśābhūghaṁtāṁ ! jītaṁ Tīrumala rājaṁ hīrtvā Śrīraṁ-
24. gopāṭaṇaṁ ihāsaṁ śimhāsanam adhitishtam anvabhaṁvā sarvva-
bhauṁ samrājyaṁ
25. tasyāṇujo Bṛēṭṭadā Chāmarājaḥ pratāpa-saṁtāpa-vairi-rājaḥ ! yajñopavi-
tākṛtiṭāṁ kṣhataṁ drāg ranāṅganē yēna lutā ganeṣāḥ ! tasyāśiḥ Déva-
rāje-
26. ndras sōdaras sāmanantaraḥ ! Chaṁmarājōnujo yasya Jishnōr Vishnu
ivājani !
27. sṛī Dévarajēndōr anurāmājayaṁ rājaṁ ! chatvārō jāṁre pāntisya-
dansy-ēva
29. nandanaḥ! Doddā dévarāja nārā tēsāṁ ādyō Raghūdvahō niyātam yad-bhakti bhā-
30. va vivaśair nityam paricharyatē nijair anujaiḥ! Lakṣmīnāśa āva dvitiyas tēsāṁ śrī Chikka déva-
31. rājendraḥ! manasa vachasa vaspūra tām āpaśe bhṛatarām jyeśthaṁ jayati śubha gu-
32. niḥ svair advitiyas tritiyaiḥ śrirājana-surabhūja śrī nidhirī Dēvarājah! paricharati
33. mudāyaṁ bhavya karmanāmujanmā sa khalu Maṛiya-dēva-kṣhmapatis satya-sa-
34. ndhāḥ! asya-grahjaṁmanō Doddā dévarāja mahībhujaiḥ! dharma-patny anurūpāśi-
35. d Amrītāmba yaśaśvini śa hi Rāmād āvāmushmāt Sitā Kuśa-Lavāv āva
36. āsūta Chika-dēvendra Kaṭṭhīrava-mahiṇati! tayör jāyāṁ guṇaiḥ śreyāṁ-
37. n śūna sarvva kaladharaḥ! udāraś Chika-Dēvendra Upendra āva viśruntai! Kanṣarūti
38. Yayāti-Vikrama-mukhair uttamsīta prāktanair yasyodāra-guṇair iyam
39. prakaśita chandrī-kulābhyanmaṇiśi! pātravatam upaśti yatra cha jayaṁ
40. śrīs sad-guṇāṁbhōṇidhis so'yaṁ kirtti-vadhuś-vayāṇvāra-patiḥ śrī
Chikka-Dē-
41. vådhipaḥ! sarvva-kshoṇi-bhṛitam śirasu kalayan pāḍārpaṇam praty-
42. aham pushṇa-
43. n bhūri kalā nijair vvasu-kulair asāh param puraṇai! sanmaṛgaṁ prathayany
44. vriḥ balagun saṁtasaṁ muṅgum bage yaralgun praṅje salgum
vacham paliku-
45. m geyme madalgum oljasam aṁ param pem-pragum mattam ēm! kele-
golgun
46. nevam illadella jagamant ālgaṇgam ā daivamam taljirvamāṁ Chikadeva-
rāyanā
47. dayāṃkikaraṇa-kṣhāmantadole! balad-ari sainyadalli Chikadeva nri-
pālana kaiyya

II - B—
47. nandakaṁ pojedōdanāntu kurtī karulaṁ bharadvārdhāḥ raṇa saṁ-
kulaṁmane
48. poḍydu kāydu Madhurēśana āelda puravrajaṁgaḷaṁ seled-edeyāḍugum
kha-
49. āra śikṣhipa Krishnaṁ līleyante völ! prithōḥ kathamnathā bhavan-
najābhidāgaḷaṁ.
50. ttadāra ghōra kharvatgatāksha Kārttavīrya kṛttanaṁ | Dilīpa bhūpatēr
yasah kva śārmaṁ yā-

51. tu dharmnataḥ dhārtataṁ prasāsatiḥa Chikka deve bhūvārē | satīśu mā-
nyāsu

52. satīśu tasya śrī Dévamāṁba mahishi nṛpasyaḥ kāntasa kāntasa
rāthāṃga

53. vānir ī Lakṣhmī ivēyaṁ hṛdayaṁ gamaḥ saktāḥ pāramūrttir iyaṁ
Murārē

54. śatīrīvā karunā tadiyāḥ bhūloka punyair avatārīyam nānyāti

55. mānaya mahi Dévamāṁbāṁ tayā dévyā sākṣaṁ mahita-Chikadēvendra-
śṛṅgatiḥ chi-

56. rāṇ kurvvan rājyaṁ jita-sakala-sāmanta-samitiḥ। dvijaṁ devān bandhūn
vividha vibudhā-

57. n samśrīta-janān parirātum Lakṣhmī-pātiriva babhūvāsya jagataḥ।
tamācchhri Chikka

58. devān nṛpa-makuta-maniṁ d Dévamāṁbādhārdhau Vishnōr amśēna
jātas sa jayati

59. satataṁ rāja-kaṁṭhirāvēndraḥ। yas satyā Rāma chandaś sakata ripu
vanō-

60. tpājaneyah karindaḥ sanmārgē pūrṇa chaṁdraś subha-guṇa-nichayē
yas svā-

61. yaṁ Yādaveṇḍraḥ sa jayati vidyālośas sakalāri nṛpāla śāsanē kā-

62. laḥ। Kalyāna-guṇa-sūśilā Kaṁṭhirāva Narasarāja bhūpālaḥ। rāja-
kulabdhi-

63. sāśāṁkāḥ ūrō dharaṇī varāha birūdāṁkāḥ। raṇasimani nissamkas-
taruniniva-

64. hē navīna-mīnāṁkāḥ। lomṭhita śatrava-mada-gaja-kaṁṭha gaḷad
rakta dhāra vigraha ruchi-

65. rāḥ। kaṁṭhirāva iva vilasati Kaṁṭhirāva Narasarāja ोdeyōyaṁ। grāme
grāme

66. bhūри mṛishtānva-dānām dēvasthānāy utsavās tēshu nityāṁ। mārgē
mārgē sadva-

67. nāni prāṣēch śāsatyurvvitī rāja-kaṁṭhirāvēndre। Kaṁṭhirāva
kshmapati dharmma patni

68. Chalīvājamāṁbāti jagat prasiddhā। chhāyānuvṛityā bhavadātma bharttū
Rāmasya Sīteva gu-

69. nābhirāmā। tasyāṁ Kaṁṭhiravēndrād ajani Yadupatīr Dēvaki-garbha.
simdhau Śaureḥ Krishṇō-

70. dhāritrīm avatām iva sutāḥa Krishnarāja Kshitiṁdṛaḥ। samprāpta yasya
janmōtsava pataha
71. ravad ágatád artthi-sártthád bhitát pratyartthi briññdád adhika vijayitá Chikkadévejmèdra-
72. m ásù aruna-pañi talódara rakshitair analaśaṃkha rathāṅga sarūrahāīh
73. api samākalañéna Ramā bhuvóṛ Harir madhimahi Kriṣṇa mahípatim ānarcheja-
74. yama kulapatiṃ Chika-dēva-Rājó bhavtya svahastā dhritayā nija mudrayā cha ī pau-
75. tró bhavat sa kripayāsa sa ēva Kriṣṇó nāmmā gurus tam akarót kila Kriṣṇarājajñ
76. alamkriyāngeshviha Rukminiyyam vakrambūṃ ṛāgiyaṃ atra satyā śrī Kriṣṇara-
77. jē Balabhadravogopyasaṃ sphutaṃ samatsati kriṣṇa bhāvaṃ ī gāmbhir-
yam garimā-
78. matir madhur imádaṃkshyaṃ dayā dhirata prāgalbhyaṃ patutā pradhāna parata prēma-
79. prasannāgirāh ī itham ye Chika-Dēva-bhūbhaumahāraje mahāmōto guṇās tān sa-
80. rvyān iha Kriṣṇarājajñ nipatau sākshād avēkṣāmahe ī Vriṣṇi-vamśa-
sudhābbhundui Kriṣṇarājajñ
81. mahipatiḥ ī Vīṣṇur ēva svayam nocched Vaśṇava-virīyaṃ kutaḥ ī śrī Yādava-
82. chala patēḥ kula-nāyakasya Nārāyaṇasya navaratna-kiritaṃ agryaṃ-
sampaṣțu-
83. tasya cha tadutsava divya mūrttēs sadratna-kampuchukam udāṃchita manvakaśīt ī
84. śrī Vēṃkaṭāchala patēḥ subhadanta chitrām sauvarna- paṭṭa-ghaṭītām śīkālm su-
85. ramyāṃ ī sarvọtsavāya sa-sukhāśaraṃ-p tabarhām bhaktyārpayat suṁha-
86. tim kriti Kriṣṇarājajñ ī pātalam paripālayaty asipatau vātāsanā bhōgīnāh
87. Śakrē śāsati nāka-lōkam amaras satrāsanaṃ bhunjatē ī kshōnuṃ rakshati Kriṣṇa-Rāja
88. nippatau sarvve labhantē janā mṛdvanam mṛdulāṃbaram mṛga-
nadām Chāmikaraṃ
89. chāmaraṃ ī Kaṃpa paḍya ī eredarg-ivāvu sura-taru sura-maṇi sura-
paṅgal ereyadarg g-
90. lī ivān maranum maṇiyum paśuvaṃ doreye śrī Kriṣṇa-rājā dharaṇi-
śvaranoj
91. 1 शरानागतारम् रक्षिपत बिरुदम् सिबि क्रितयुगक्षे त्रेतेगे रामां व वरा क्रिस्मान्द द्वापारः
92. रत द्वारिसदां तर कलेक्रिष्णराजं रतेंद्रां यद दानः सुरा-भुरुहा तिरयते याच् चह्रिस सु
93. राधिश्वराम यत्कीर्ति सुरा निषंगां सुरागुरुम् यद बुद्धिर इत्या किला याच् चह्यार्यां द्विषतां
94. m त्री-न्वत् न्यायन प्रोद्यात्कराजलालम् सोयम् सत्य-पारंकर्मी विजयते श्री क्रिष्णा राजे
95. निरपा 1 इत्थां समस्ता-निरा-रत्ना-किर्षा-निर्ययाद-आजा-नाति 1 चातुला
नातका-सुत्रधारां श्री

III B-
96. क्रिष्णराजा-निरपां सकलान्स्चा धर्ममाणं कर्तव्यं अधायुता
क्रिपापति-ब्रम्हानार्थम् श्री
97. निवसा यतिमद्रस्या क्रिपाया परिपुष्ठाया स्रिवासिनाव्या श्रीया क्रिष्णा
राजेंड्रः
98. त्वा राजा 1 राजा धर्ममेना सतात राज्ञयां अकिलाः प्रजाः 1
सुधाम्सुर्वा भुतानां
99. शुबदियाराबहवत सदा 1 यस्म राम्यायति माहिनं देवा-द्विज-बांधुर्मत्स्वार्गानाम
100. प्रक्रित्नंम प्रबलां अभुत् तुष्टी पुष्ठिर् यजास्चा धर्ममास्चा
सोयम् पश्चिमा राङ्गराजा
101. नगरी सिम्हासनान्हिस्वरा ग्री नरायणा पादपामकाजायुगी विन्यासा
विश्वाग्वभरां 1 प्रत्या
102. रत्ति क्षितिपाला-रत्ना-मकुशितिर्मार्ग्ह्रिस्वरां देवा-ब्राह्मणा-रक्षानां जागति
103. संराज्या-दिक्षां वहां 1 सर्वां दानां सदाः द्विजब्ब्यां कर्त्तानं
मुदा क्रिष्णा निर्पि-चाँ
104. मद्रां 1 तेस्होत्तमां दानां अतिव लोके भुदानां इवेति क्रिति विदितवाः
स्वाह्यनीया-प्रिया-सिष्याः
105. या संगद्यानां-लेल्लिः साम्य अाचारा निष्ट्हाया सत्विकाया कुस्तिम्बिने
सिंग्याः
106. पुरुषानां नामं भरारव्याया पात्राहुताया ग्रामां प्राप्ता प्रेमन्यां भुमिन्द्रां
107. सर्वासंस्वयावत-सिमां 1 साग्रामो होयसले देशा होगार्नकु दां सामिपावः
नागामा
108. उगाल संगिनिस्या नगरस्या शालो स्थिताः श्याया हुल्लें हाल्ल सामिनोयाम
कोपालु द्वितीयाविताः
109. तस्यात्स्या चतुसे निर्मयादि प्रबोधकां सर्वां मुद्रा-सामुक्तां स्वा-हा-
110. शक्षार्थाराचिनितां 1 ऋ-चांड्र-अर्कक्षात्त्हे कर्त्रि ताम्रा सासनम्
उत्तमां दैत्वायम् इति अप्रां
111. tīma Krīṣṇa Rāja maṁpatīṁ śrī Rāmāyaṇa pūrvaṁ Kṛiṇa-vāyaṇam kavīm
112. sam-āhūya' adīśach chhāsana padyāṁ virachaya paḷakāsu likha sukhāyēti ṣād-
113. tuḥ pratigrihiṁśaḥ sarvva dharmārttha śādhanāṁ tēnaiva vidushā-
chēdāṁ likhyatē tāṁbrā
114. śāsanaṁ śvasti śrīnātha-nābhi-nalinhāvha vidhātūr dvitiyē
aparīdhēnhyādyē
115. Vārāha kalpe pāriṇamati manōraṁtarē saptaṁsyāṁ ashtā vinē
yugēśmin Kāli
116. samaya mukhē Śāli-vāhē śakābdē bhūtē Šālāṁavarttus-kṣiti-parigaṁtēn-
tarē varttamā-
117. nē varāhē Viśvāvaṣayēyē pakṣē oha pāṁḍavē raṁpamāsyāṁ Rāvēr-
vārē tārētr ā
118. śvini samjālē vajra yōgē bhadrā-nāmnī karaṇē grahaṇē vidhōṁ punya kāle mahī
dānam karttum pṛitiṁḍra puṅgavaḥ Dvāravatī nagaṁgata Yādava
bhūpāla puṇya phala
119. sāntānāḥ artthi-jana-kalpa sākhi pratyarthi vraja sa-pakṣa parvata vajrēś
śrīmad rājādhirājē śrī
bhūpāla-paramēśvarē śrī praudha-pratēpa-vīrō narapatēr Ātrēya-gōtra-
samjētē śrī guna-sindhu-

IV 1—

122. r Āśvalāyana sūtrī Kṣatrīya varaṁcha Rīksākhi ś. Chīka Dēva-Rāja
puṇṭrāḥ putraḥ
123. Kṛmpītra-cāhitīṁḍrasya apratīma-Kṛiṣṇa Rājē śrīmān aśrānta
dānasurabhī-
124. jāḥ bhārādvājā pāṭambāya Yajuṁrūti praviṁṇāya Tirunārāyaṇa Pe-
rumāḥ puṇṭrāḥ Ālaṁhiya Simgiyā puṇṭrāḥ Simghyap Perumāḥ nāmnē
grāmaṁ
126. Hūlēna hālīṁ abhirāmaṁ Karadhyaṁ Kāḷaṁikere Kālinātha purōhanal[hallir ityē-
127. tāih samyuktaṁ upagrāmaṁ chastrubhīr api sasya-yuta chatus sūmaṁ
nidhyā-
128. dyāstaṁ sahitam grāma paṁcakām rājā pāvana tara Kāvēṁ
kailōlasphē-
129. la pūta sāla pariṁte Śrīraṁga-paṭṭanēkhyē Pasēhīma Rangaṁ kṣapadā puṇya
kṣētṛē
130. phaṇi pariṁbrīḍha Paryākē śrī bhūmibhīyaṁ sukhēna sayitasya Rangaṁ sasya Kāmakara ī.
131. lītā pādassa saṃnidhau tatprityai 1 somoparāga kālē bhūmim praddaṃi
Vaishnavā-
132. yēti 1 prādāi Kṛishnārppaṇam iti bhū dānam dātri Kṛishṇa Rājendraḥ 1
itha param upa grāma
133. pradiṇāna grāma gōcharāṃ 1 chatus sima nirmayādi likhyatē dēsa
bhāshayā Hullēna
134. hallī grāmādha chatus simē yelle vivara 1 Kāraḍi hallī yellega mūdalu
Dāmḍinaha-
135. lī yellega tenkalu 1 Bimḍēna hallī yellega pāduvalu 1 Narigalla torege
badagalu
136. t maddhyā Hullēna hallī chatus simē 1 Kāraḍhyaallī chatus simē 1
Nerlakere yellega mū-
dalu 1 haralukere yellega tenkalu 1 Hullēna hallī yellega pāduvalu Doddā
137. Yakkaṭi yellega badagalu 1 Maralikere yelle chatus simē 1 Kallinātha
purada yellega mūdalu
138. Hullēnahalli yellega tenkalu 1 Narigalla yellega pāduvalu 1 Chikka
yakkaṭi badagalu 1 Kallinātha pu-
139. rada chatus simē vivara 1 Mādihallīsava Kempēgaudana Koppalīge
mūdalu 1 Haralakerege tenkalu 1
140. Maralikere yellega pāduvalu 1 Mādi hallīgī Mārana koppalīge badagalu 1
Haralakere chatus simē 1
141. Kallanakerege mūdalu 1 Taṭṭēnalīsava Chikalingana koppalīge
tenkalu 1 Dāmḍina hallī yellege
142. pāduvalu 1 Kāraḍi hallīgī badagalu imtā imtī aidu grāmakkaṃ vottu
chattus simē vivaram avu-
143. dene 1 Nerlakere yellega mūdalu 1 Dāmḍina hallī yellega tenkalu 1
Bimḍēnahalli yellega pāduva-
144. lū Doddāyakkaṭi yellega badagalu 1 imtī chatus simēge olagāgiruvi Kāraḍi
hallī Kallinātha-
145. pura 1 Haralukere 1 Maralikere 1 Hullēna hallī 1 embi grāmaṃgal aidakkam
pratyekam āgīy a-
146. varaavā[?] a chattussimā pradeśadalī pratishṭhāpitagal āgiruva Vāmavan
mudrāṁkitā śilegalim

IV B—
148. parivēṣṭita mādi grāmamgalge salī bhūmigalolag upṭada gadde
beddalu ṭōta
149. tudike aṇe achchukaṭṭu kāḍārambhā nirārambhā magga manevana sukka
pommu
150. suvarṇādāya kāṇike bedige grāmādāya charādāya hōrādāya i-
151. vu muntāda a sakula svāmyava i Śimgyapperumālayyage sarvamānyaye
vägi
152. saluvudu l'immu modalu i Hûllénahalli yeamba grâmanu idar-upâgârama
153. sahitav âgi i Śimgyappurumâlayya mâduva âdhi kraya dana parivartha-tanegal emba
154. vyavahâra chatushrayakkam salvudu l'mattam i Hûllénahalli munptâda grâmpâgârama-
155. mgaâla chatus simegalolagana nidhi-nikshêpa-jala-pâshânâkshîny-âgâmi sindha sadhyam-
156. galembo ashta-bhûga-têja-svâmyangalum i Śimgyappurumâlayyage sarvamânâyavâgi
157. sâsvatavâgi âchaandrrârka-sthâiyiyâgi salvudu yemdu l'âtreya-gôtra sûkhara-
158. lamkâra-kalpa-sâkhiyam âsvâlayana-sûtra sôbhâvaha suparvavaniyam riksâkâha-
159. prakhyapaka-sudhârasa-phalamum enisi prasiddhivetta Chikâdëva mahârajodeyeravara
160. pautrarum l'kâmthiraârâ Narasarâjodeyeravara suputrarum l'Chalvâjamâm bâ garbhâ-
161. mûttambodhi-râkâ-sudhâkararum appa sîrman mahârajâdhirâja râjaparamâ-
162. âvâra praudha-pratâpa birudentrâmbara gunda dharanî-varâha birudan-
163. udampa dorddham dâ saangrâma-Râma lôkaika-vîra narapati mahîsûrâpratima Krishna-Râ-
164. jodeya-
165. ravaru barasi koṭṭa bhudâna tâmrâ sâsanatêkaîva-bhaginî lôkê sarvâ-
166. shâmêvâ buh-
167. bhujîm na-bhôjiy-ja-karagraghîyâ vîpradattâ vasuṃdharâ dâna-palâ-
168. nayoî madhye
169. dânêh efhrîyônupâlanam dûnat svargam avâpnoti pâlanad achyutam padaî l'sva-
169. dattâ dvigungam punyam para-dattamupalanam para-devatapahârëna svadattaî nishpha-
170. laîm bhavet sva-dattam para-dattam va yoharàta vasuñḍhâram shastra vvarsha sahasrarâ-
171. ni vishtâyam jayate krimih sâmânyoîm dharmma-sêtu uripânam kâle kâle pa-
172. lanîyô bhavadbhih sarvînân etân bhâvinaî pârthivëînîrân bhûyo bhûyo yachate Râ-
173. machândraî l'ârî Râmâyana-Bhûrata-pârâyana-vîhita vrittinâ kritinâ kavinâ Tiru-
174. maleyâchâryëîpëdam tâmrâ sâsanam likhitam 1=1=1=1 l'ârî Krishna râjâb.
May it be prosperous. May that god ever protect the three worlds, who assumed the sportive form of the Boar, which raised up the Earth from the ocean, on the tip of whose tusk rests the tortoise, like the root bulb of the lotus, from which as a stalk, rises the serpent, from which the elephants of the eight points of the compass develop as its leaves, upon which rests Mōru as the bud, where-of the earth is the blossom, over which the sky forms a canopy resembling a swarm of bees. May the tusk of the Boar form of Vishnu protect you, which is a stick for the umbrella, the Earth, topped by the snowy mountain as its finial.

Supreme is he, whose pastime, the erection, preservation and destruction of the universe, the sole abode of all happiness, the subduer of all evil, the only one, reposing on the leaf of the banyan—Brahma (or Vishnu) with Lakshmi as his consort. Seeing that mankind were not distinguishable from irrational things from the middle of the lotus navel of the beneficent Purashottama (Vishnu) sprang Hiranyakarshna (Brahma). From Prajāpati (Brahma) was born Atri and from Atri, the Moon. From the Moon sprang Budha; from Budha was born Purirava; and from him sprang Āyu and from Āyu sprang Nahusha. From Nahusha was born Yayāti; and from Yayāti the king Yadu, whose descendants occupied the country around the city of Dvārakā.

Some born in that race came to the Karnaṇa dēṣa to visit their family god Rama-Ramaṇa, the ornament of the peak of Yadugiri. Seeing the beauty of the country, they were greatly pleased and settled in the city of Mahiṣūra.

From them sprang Beṭṭa-Chāmarat, a mill for grinding the wheat, his enemies who gained the distinguished title of Antembara-gaṇḍa. He had three sons, of whom the first was Timma Rāja mahipati and next to him was his brother Kriṣṇa-bhūpati. His younger brother was Chāma nṛipa, possessed of all good qualities, who conquered in battle Rēvati-Venkaṭa, the general of Rāma-rāja.

He had four sons unequalled by others and only equalled by one another; born as aids to victory, like the embodiments of the four modes of royal policy. The eldest of them, Rājadhirāja, according to his vow thrashed the proud lord of Kāruga-hallī on the field of battle with his riding whip. Having conquered Tirumalaraja and taken Srīrangapattana, he seated himself on the throne and enjoyed the dominion of the whole land. His younger brother was Beṭṭa-Chāmarat who with the fire of his valour consumed the hostile kings, and slashed numbers on the field of battle with wounds resembling the sacrificial thread. His next brother was Dēvarājendra, whose younger brother, like Jīshu to Vishnu, was Channa Rāja.

To that Dēvarājendra, rejoicing the hearts of his subjects, were born, as to Daśaratha, four sons. Dēḍḍādēvarāja was the name of the eldest of them, a very Rāma himself, whom all his brothers daily served with devotion. The second of them, like Lakshmana, was Chikkadēva-Rājendra, in thought, word and deed devoted to his elder brother. The third, second to none in good qualities, a tree of plenty
to his dependents, was Dēva-Rāja; whom serving with pleasure of worthy deeds was his younger brother Mariya Dēva, the abode of truth.

His eldest brother Doddā-Dēva-Rāja's lawful wife was the celebrated Amritāmbā. She, as Sita bore Kusha and Lava to Rāma, bore to him, Chikka Dēvendra and Kanthirava-mahipati. The elder of these, Chikka-Dēvendra, of good qualities, brave, skilled in all knowledge, generous, was as celebrated as Upendra. By him was the Chandra-vamsa greatly exalted, more than by Kamsarati, Yayati, Vikrama or any of the kings of old. To him was wedded the Lakshmi of victory, a sea of all good qualities, and he was the chosen husband of the Lakshmi of fame, — Chikka Dēvādhāpa. He imitated the moon his first ancestor in putting his feet (rays) on the head of all inimical kings. Happiness increases, the mind cheers up, the knowledge expands, promises fulfill, fame spreads out, virtues increase, the whole universe befriends without any pretext and even fate will be at service if only the favour of a slight glance is extended by Chikkadēva-Rāya. In the army of powerful foes the sword in king Chikka dēva's hand, cutting them down and drawing out their entrails, emulated the sports of Krishna in conquering the lord of Madura. The story of Prithu became obsolete, the renown of Nāla's name vanished, Raghu's greatness disappeared; where was Kṛttavirya's fame, and what became of king Dilipa's glory, when king Chikkadēva was ruling the earth?

Worliest among women, Dēvamāmbā was this king's chief queen, holding full possession of his heart, even as Lakshmi among the beauteous wives of Rādhāṅgānī. The embodiment of Murāri's energy, or else of his mercy incarnate for the sake of merit in the world, none else can we consider Dēvamāmbā to be. Along with this queen, the mighty king Chikkadēvendra long ruled the kingdom, surrounded by all the conquered kings, as if the lord of Lakshmi born for the protection of Brahmans, gods, relatives, the learned of various kinds and his dependents.

To that Chikkadēva, a head-jewel among kings was born of Dēvamāmbā, as if a portion of Vishnu himself, the king Kanthiravendra, ever supreme; in truthfulness Rāmachandra; in uprooting all his enemies, an elephant; in the path of virtue a full moon; in the multitude of his good qualities, Yādavendra himself. Supreme is he, rejoicing in all learning, a Yama in subduing all his hostile kings, filled with all good qualities, the king Kanthirava Narasa-Rāja. In every village was the distribution of good food and daily festivals in their temples, in every road were there groves and water-sheds, while the king Kanthiravendra ruled the earth.

The lawful wife of king Kanthirava was Chalvājamāmbā, celebrated throughout the world, noted for devotion to her husband's very shadow, even as Sita to Rama's. By her to king Kanthiravendra was born, as Krishna, the Yadupati by Dēvaki, for the protection of the world, a son, king Krishna Rāja. When the great drum announced his birth, from the flight of the enemies who were approaching and the crowds who assembled to receive gifts, Chikka Dēvendra acquired a higher triumph. In the pink palm of his hand were the signs of the Chakra, the Sankha and the lotus.
while Rama and Bhū are around him, whence we know that king Krīṣṇa is Hari himself. That same god Krīṣṇa, whom Chikkadeva Raaja, the head of the family worshipped with inward devotion and also through the signet which he wore upon his finger, was of his own kindness born as his grand-son, and therefore did he justly receive the name of Krīṣṇa Rāja. Rakmini being the ornament of his limbs, Satya the speech of his lips, and Balabhadra his companion, Krīṣṇa-Rāja shows evident proof that he is Krīṣṇa himself. Nobility, respect, wisdom, gentleness, skill, kindness, firmness, majesty, generosity, affection, pleasant speech,—all these qualities which distinguished the great king Chikka-Dēva we clearly see present in the king Krīṣṇa Rāja. If the moon to the milk ocean, the Vṛshni-Vamśa, king Krīṣṇa-Rāja, were not Vishnu himself, whence would be the Śri or prosperity of the Vaishnavas? For the lord of the Yādava mountain, the protector of his race, he caused to be made a crown set with the nine jems and for Sampaṭakumāra, his processional image, he caused to be made a jewelled coat. For the god Venkatādala-pati, Krīṣṇa-Rāja offered with great devotion a handsome palanquin beautifully decorated with ivory and covered with gold plates and furnished with pillows for all the enjoyments.

Ādiśeṣa protects Pātala yet the bhogis feed only on wind, Indra rules over Nākalośa yet the gods eat only the rice of offerings; but Krīṣṇa-Rāaja supports the earth and all his subjects receive good food, handsome raiment, perfumes, golden ornaments and chāmaras. The Kālpavriksa, Chintāmaṇi and Kāmadhēnu bestow on those who ask but he bestows on those who ask not: how then that tree, jewel or cow can be compared with king Krīṣṇa Rāja? The title of the protector of the fugitives was borne by Śibi in Kritayuga, by Bāma in Trėta, by Krīṣṇa in Dvāpara and in this Kaliyuga by the king Krīṣṇa Rāja. His Liberaliry puts to shame the Kālpavriksa as does his wealth the lord of the gods (Indra), his fame the river of the gods (Gangā) his great wisdom the preceptor of the gods (Bṛhaspati), his valour the flames of Śiva’s central eye: thus supreme in true greatness is the king Krīṣṇa Rāja. Thus the king Krīṣṇa Rāja, a stage-manager directing the movements of the dancer, his command which paces about on the jewelled crowns of all kings, made all kinds of meritorious deeds in order to gain the favour of god Achyuta. By the abounding favour of Śrīnivāsa Yatād, greatly does Krīṣna-rājendra shine in Śrīvaishnavā Śrī (or prosperity). He governs all his subjects virtuously, as the moon over the elements, always doing good to them. While he governs the earth the hosts of gods, Brahmans, dependants, friends and subjects have (respectively) satisfaction, plenty, success and merit. Sovereign of the throne of the royal city of Paschima-Rānga, his mind placed at the lotus-feet of Narāyaṇa, his feet illuminated with the jewelled crowns of prostrate kings, for the protection of gods and Brahmans does he carry on the Government of the world. The king Krīṣṇa made all kinds of grants to the Brahmans and having heard that only the grant of land is the best among them in the world he granted the village to Śiṅgyappurumāl, beloved disciple of his preceptor, perfect in all the
rites, devoted to the right customs, sincere, a man of family and of Bhāradvāja (gōtra), deserving of favour.

That in the Hōysala country, near Hōgar nādu and in the area belonging to the city by name Nāgamangala is the fertile village named Huḷḷenahalli, also called Koppali. The unequalled Krishna Rāja, having resolved that after the boundaries of the village are set forth on a copper śāsana of good quality, sealed with the boar signet and signed with his own hand, in order that they might be maintained as long as sun and moon endure, it should be granted; sent for the poet Rāmaṇyana Tirumaleśvara, and directed him to compose and write out on the plates the śāsana poems in the manner agreeable to both donor and donees, a record of all merit (to the one) and property (to the other).

And by that scholar was this tāmra śāsana written.

Be it well—In the second parārtha of Brahma born from the lotus navel of the lord of Śri, in the first Vārāha kalpa, the seventh manvantara, and the twenty-eighth yuga, in the beginning of the Kali age, the year of the Śālivāhana era reckoned as sāla ārava ritual and kshiti (=1647) being past; in the current year Viśvāvasu in the bright half of Aśvayuja on full-moon day, Sunday, in conjunction with Aśvini nakṣatra at the vajra-yōga and Bhadra-Karaṇa; at the time of the moon’s eclipse on this auspicious day, excellent among kings made the grant of land.

The embodiment of the fruit of the merit of the Yādava kings who came from the city of Dvāravati, a Kalpa-Vrīksha to his dependants, Indra in cutting off with his thunder-bolt the wings of the mountains; his enemies, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, king of men, descended in the Āśvēya gōtra, an ocean of virtue, of the Āśvalāyaṇa sūtra, chief of the Kṣatriyas, and of the Rīk śākha, the grand son of Chikha Dēya Rāja, and son of the great king Kāṇṭhiraṇa, the unequalled Krishna Rāja, the most honourable, a Kalpavrikṣa in continual gifts—to Śingyappurumāl of Bhāradvāja (gōtra) and Āpastāmba (sūtra), professor of the Yajurveda, grandson of Tirunārāyanā Perumāl and son of Alaghya singi—the beautiful village of Huḷḷenahalli, together with its four hamlets Karadhyalli, Maralikere, Kalinātha and Purōharaḥalli all fertile together with the eight rights like the hidden treasure, etc., and the gardens within the four boundaries, the king (granted) in the fort of Śrīrangapaṭṭana whose walls are purified by the washing of the waves of the holy Kāvēri, in Paschimaraṇga and Gantama Kṣetra, in the presence of the feet of Rāgaśa (Viṣṇu) reposing in happiness with Śri and Bhūmi on his couch the serpent Aḍiśesha, in order to please him at the auspicious Somaparāga “I grant the land to the Vaishnava” thus the donor Krishna Rājendra granted the land so that it may be an acceptable offering to Krishna.

Here onwards the four boundaries of the main village and its hamlets are written in the dialect of the country:
The details of the four boundaries of the village Hülênahallī:—to the east the boundary of Karadī hallī; to the south the boundary of Danḍina hallī; to the west the boundary of Binḍēna hallī; to the north the boundary of Narigal streamlet; within these four boundaries is Hülênahallī.

The boundaries of Karadyahallī: to the east the boundary of Nerlekere; to the south the boundary of Haralukere; to the west the boundary of Hülênahallī; to the north the boundary of Duddayakkaṭi.

The four boundaries of the village Maralikere: to the east the boundary of Kallināṭhapura; to the south the boundary of Hülênahallī; to the west the boundary of Narigal; to the north Chikkayakkaṭi.

The details of the four boundaries of Kallināṭhapura: to the east of Kempegudāna koppalu, a hamlet of Mādihallī; to the south of Haralakere, to the west the boundary of Maralikere; to the north of Mādihallī and Maranakoppalu.

The four boundaries of Haralakere: to the east of Kallanakere; to the south of Chikkalingana koppalu, a hamlet of Tattēhallī, to the west the boundary of Danḍinahallī, to the north of Karadī hallī—(total) 5.

The details of the four boundaries of all these five villages together are thus: to the east of the boundary of Nerlakere; to the south the boundary of Danḍinahallī; to the west the boundary of Binḍēnahallī and to the north the boundary of Duddayakkaṭi.

Within these four boundaries the five villages Karadīhallī, Kallināṭhapura, Haralukere, Maralikere and Hülênahallī have been separately demarcated by setting up the stones marked with Vamanāmndras at the four boundaries of each. Of the lands belonging to these villages the wet lands, dry lands, gardens, fruit store-houses, tank bunds, proper boundaries (achhukaṭṭu) dry cultivation, wet cultivation, loom tax, house tax, customs, tobacco tax, income in gold, presentations, bedsige, income from the villages, income from pasture grounds (charādāya) hōrādāya, etc., belong to Singyapperumālajya, exempt from all taxes whatsoever. From today onwards the four kinds of transactions, viz., pledge, sale, grant and exchange that Singyapperumālajya may enter upon regarding this village Hülênahallī and its hamlets are valid and 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 boundaries of the village Hülênahallī and hamlets belong to Singyapperumālajya free of all taxes, permanently for as long as the moon and sun endure.

Thus the grandson of Chikkaḍēva-Rāya famous as an ornamental Kalpavriśka over the peak of Arāya gotra, a decorative Chintāmani (jewel of the gods) of Āśvalayana gotra, and the fruit nectar in the Rik-sākha; good son of king Kaṇṭhira-rama-Narasa-Rājodeyar, a full-moon born in the milky ocean—the womb of Chalvājamaṇa, the illustrious king of kings, supreme lord of monarchs, mighty and valiant hero, champion over those who claim to have titles, having the title of
dharmaivarāha, powerful armed, a Rāma in battle, a sole hero in the world, king of men, mighty on earth, the unequalled Krishna Rāja got this copper sāsana of the grant of land written.

To all the kings there is but one sister, viz., lands given to Brahmans. They should be neither enjoyed nor taxed. Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. Protecting other’s gift is twice as meritorious as making a gift oneself. By taking away other’s gifts, one’s own gift is rendered fruitless. He who takes away land given by oneself or by others is 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: Rāmaçandra repeatedly begs this of all future kings.

By the constant reader of the Rāmāyaṇa and Bhārata, the poet Tirumalayāchārya, was this copper sāsana written.

(Signature) Sri Krishna Rāja

Note

This record now in possession of Sri H. P. N. Iyengar of Mēlukōте consists of five plates each measuring 15½ × 10 in. The top of the plates have been cut into the shape of an arch, at the extreme edge of which are made holes to receive the ring. The thin ring securing the plates is rivetted. A bell-shaped seal, at the outer edge of which are the figure of a standing boar facing west with the sun and the moon above has also been secured into the ring. Though the figures are in bold relief, they lack proportion and are of a rough make. The first plate contains writing only on the inner side while the last has no writing at all. The plates are fairly thick and the edges of the faces containing writing are slightly raised to protect the characters. The characters, though not deeply cut are well preserved.

The record is written in the beautiful Kannada script of the 18th century while the language is mostly sanskrit except for the boundary details and a few verses in praise of Chikkadēvarāja and Krishnarāja. Not much peculiarity is noticed in the paleography, but  is a stroke below,  has completely taken the modern form, Repha is still written on the right hand top corner of the letter and  and  retain their old forms.

The plates are issued by Krishnarāja Wodeyar I of the Mysore dynasty, recording the grant of a village Hullēnaballi, along with four hamlets Karadihalli, Maralinga, Kalināthapura and Haralukere, all in the Nāganaṅgala sthala of the Housalādesā to one Singyapperumāl, son of Alaghīyasīnghiya. The date of the grant corresponds to Sunday the 10th October 1725 A. D. Though a long record of the reign, no new light is thrown by this on our present knowledge of the dynasty. The genealogical portions are almost similar to those given in the other inscriptions belonging to the same reign as Nanjungud 295, Srirangapattāna 64 and 100, and
T. Narasipur 61. The Kannada verse in praise of Chikkadevaraja, etc., is from Apratimaviracharita (iii 46), an Alankaara work by Tirumalarya, the minister of Chikkadevaraja. The other verses seem to be independent compositions of the author. The stanza विद्वानं स्वामिमयां नमस्ते…, etc., occurs in Srirangaapatna 64 also.

The composer of the present grant is Tirumaleyarya. He is reader of Bharata and Rama by profession, and is often called Rama Naram Tirumalayarya. He is a prominent literary figure of Chikkadevaraja’s court and continued to enjoy patronage during the reigns of Kanhirava Narasaraja and Krishnaraja. This Tirumalayarya of the Kaundinya gota is evidently different from Tirumalarya, the author of Chikkadevaraja vijaya, Apratimaviracharita, etc., minister of Chikkadevaraja Wodeyar.

Tirumalayarya has also composed Devanagara copper plate grant of 1674, Kalale copper plate charter of 1716, Tondanur copper plate grant of 1722 and Kanchimath copper plate grant of 1724. The present one of 1725 is the latest of the records composed by him so far noticed.

Though no literary work of this scholar is known, several of his copper plate grants are in a fine kavya style—beautiful poetical pieces of a high order by themselves. Indeed so melodious are the poetical passages of Rama Tirumalayarya, that Singararya quotes from them in his Mitragiriranga—a dramatic piece of the same age, the first of its kind in Kannada.


TUMKUR DISTRICT

44

At Sibi, Sira Taluk, on the brass covering of the adde of the pitha used for the processional images in the Narasimha temple.

Tumkur District

On the first adde

Sri Sibi Narasimhama svaaniyavara padakke
On the second adde
2. Sarvajitu samvatsarada Māgha śn i Guruvāradāllu
3. hāle mājarigala śave II śrī

Translation

On Thursday the first of the bright half of Māgha in the year Sarvajitu, old Majariś (offered) service to the feet of the god Narasimha svāmi at Sibi.

Note

The record is on the brass covering of the two addes (bamboo poles) used for taking out the god in procession. It states that the old Majariś offered the poles for the service of god Narasimha. The exact meaning of the word Majari is not known. The details of the date are given only in cyclic era. No Śaka date is given. Since the record appears to belong to about the 19th century A. D. on paleographical grounds the given date may correspond to Thursday the 17th February 1828 A.D.

At Sibi, Sira Taluk, on the brass covering of the dhvajastambha in front of the Narasimha temple.

Transliteration

1. Subhkritu sam I rada Māga śuda 13 lnu śrī Śibi
2. Naraśimha svāmi pādakke Kuṇṭagauḍana hali Rana
3. ge gauḍana Kumāra Vugre gauḍanu vappisida dhvaja stambha
4. yi naga mādidamttavaru Gollahali kamchugara Narasappana
5. kumāra Vugraiyyanau mādida dhvaja stambha!!

Translation

On the thirteenth day of the bright half of Māgha in the year Subhkritu, Vugregaunda, son of Range gauḍa of Kuṇṭagauḍana hali offered the dhvajastambha to the feet of the god Narasimhasvāmi of Sibi. Vugrayya, son of Kanchugara Narasappa of Gollahali made this.
The record is engraved on the brass covering on the dhvajasthambha set up in front of the Narasimha temple at Sibi and states that dhvajasthambha on which it is engraved was offered to the god by Vugregauda, son of Rangegauda of Kunta- gaudana hali, a devotee of the god. The post is stated to have been made by Vugrayya, son of Narasappa, a copper smith. Regarding the date, it has not been mentioned in the Saka era. Since the record appears to belong to about the 18th century A.D. paleographically, the given date might correspond to Sunday the 2nd February 1783 A.D.

At Sibi, Sira Taluk, on a large bell in the mukhamaṇṭapa of the Narasimha temple.

Transliteration

1. svasti śri vijayaḥ-daya Syālivāhana saka va-
2. ruṣā 1683 neya Vikramanāma samvätsarada Kārttika śu
3. 10 lī Bili beda yisaru Anābe Nāgapa ya kati—
4. Bhūsava yivara komāra Yallapade Lokkapa yivara kumā-
5. ru Bhūsava-Nāgapa-Nāranappana śri Maradi Basavēsvara-
6. ge māḍida bhakti 11 sa 30

On the large bell in the Narasimha temple there are three inscriptions of which only the present one has been noticed in M. A. R. 1945. as No. 26. From this record it is clear that the bell was originally granted by Bhūsava Nāgapa Nāranappa to the god Basavēsvara in the saka year 1683 corresponding to 1760 A.D. But the place, where the Basavēsvara temple was, has not been mentioned in the record. Since it has been stated that the temple was of Maradi Basavēsvara it is possible that the temple might have been situated on some hill.

It has been stated in the record that the bell weighs thirty seers.

Twenty-five years later the bell was granted to the temple of god Narasimha at Sibi by one Krishnappa (see the next inscription.)
Second inscription on the same bell in the Narasimha temple at Sibi.

1. सूब्हम अस्तु स्वस्ति श्री विजया स्वालिवाहना शाका वरुषा १७०८ ने
2. परभावा नामा साम्वत्सरादा श्रावणा सु ५ गुरुवारा श्री शिबी नरसिंहमा
3. स्वामी देववास्तनक्के वंगिपुरदा हरियपप्पनवारा पात्र अदा
4. वरा पुत्रा लकुमाल्लिनवारा कुमारा क्रिष्णपप्पनवारा भक्ति सेरु
5. ३० पान्चालादा बेम—
6. गाजुरा नान्जय्या केत्तिदा बराहा।

Transliteration
1. subham astu svasti sri vijaya svalivahana saka varusha 1708 ne
2. parabhava nama samvatsarada shrawana su 5 guruvara sri shibi
3. svami devavasthanakke vangipurada hariyappanavara paurar ada
4. vara putra lakumamnanavara kumara krishnappanavara bhakti seru
5. 30 panchalada ben—
6. galura nanjaya kettida baraha.

Translation
May there be good fortune. Be it well. In the 1708th victorious Sālīvāhana era, the year Parābhava on Thursday the 5th of the bright half of Srāvana, Krishnappa, son of Tammanṇa and Lakumamma and grandson of Hariyappa of Vangipur did service (by granting the bell) to the temple of god, Narasimhaśvāmi. (weight) 30 seers. The writing engraved by Nanjaya of Bengaluru belonging to the Pāṇčāḷa family.

Note
This is the second inscription on the same bell. It records that the bell was granted to the god Narasimha at Sibi by one Krishnappa. Nothing has been mentioned as to how Krishnappa got the possession of the bell which had been granted to the god Basavēśvara.

The record was engraved by Nanjaya a goldsmith at Bengaluru. The details of the date, viz., 1708 Parabhava sam. Sravana su 5 Guruvara correspond to 30th July 1786 a Sunday and not Thursday as stated in the record.

Third inscription on the same bell in the Narasimha temple at Sibi.

1. जयन्ती नवम्या अस्तु स्वस्ति श्री शिबी श्रावण १७०८
Transliteration

Sri Narasimhā Kacherri Krishnappa navara šēve

Note

This short record on the same bell states that the bell was offered by Kacherri Krishnappa. This Krishnappa might be the same person mentioned in the previous record. If so the purpose of this third record is not clear.

49

At Sibi, Sira Taluk, on another bell at the same Narasimha temple.

1 2 3 4 5

Transliteration

1 Sālivāhana śaka 1791 ne samda vartamanakke sariyāda
2 Sukla-nāma samvatsara Māgha ba 1 llū ālida mahāsvāmiya-
3 vara pāda sēvakānāda khāsa chaman Narasaiyyana makkal khāsa mula-
4 ttina dāpēdāra Rangaiya 1 Sērvegara Sibaya 1 Krishnaiya 1 yī 3 ja-
5 nagalu Sibi Raṇgasvāmi gharpte mādi vappisida sēvāta

Note

Another large bell at the same temple has the present record which registers the grant of the bell to the god Rangasvāmi (same as Narasimha) at Sibi by the three sons of Narasaiya namely Dafedar Rangaiyya, sērvegara Sibaya and Krishnayya. Narasayya is stated to have been the khāsa chaman or the personal attendant to the Mysore king Krishnarāja Wodeyar III.

The details of the date, viz., ś 1791 Sukla sam. Māgha ba 1 correspond to Thursday the 10th February 1870 A.D.

50

Copper-plate grant of the Vijayanagar king Achyuta Raya purchased from Sri M. Krishnachar, Mysore.

Three plates with ring and boar seal

Size: 11"×7½"×½"

Translation

Translation
ಮಾರ್ತು ಸರ್ವಿ ಪಾಲು, ಸರ್ವಿ ಸೃಷ್ಟಿ, ಸರ್ವಿ ಕಪ್ರಿಯ.

ಮರುಭರುವ ಸತ್ಯ ಕಾಣು.

1. ಎಲ್ಲಾ ಕೋಶದಲ್ಲಿ ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿರುತ್ತಿತ್ತು.
2. ಶುಷ್ಕಗೊಂಡಲು ಸೃಷ್ಟಿಯ ಗಮನದಲ್ಲಿ ಸರ್ವಿ ಸರ್ವಿ ವರಾಗಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
3. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
4. ಬೆಳೆಯುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
5. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
6. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
7. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
8. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
9. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
10. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
11. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
12. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
13. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
14. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
15. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
16. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
17. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
18. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
19. ಸತ್ಯ ಸತ್ಯ ಕಾಣು ಹೊಂದಿರುವ ದೇಹದ ಗಾತ್ರ ಬೆಳೆಯುವ ಹುದ್ದೆಯಲ್ಲಿ ಗ್ರಾಹಿತವಾಗಿ ಸರ್ವಿ ಸರ್ವಿ ಕಪ್ರಿಯ.
20. ಹೆಸರು ಮೊದಲೇ "ನವರೂಪ" ಅಥವಾ "ಅಥವಾ" ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ. ಅಂತ್ಯದಲ್ಲಿ "ಅನುಭವ"
21. ಮೂಲ ಹೆಸರು "ಹೆಸರು" ಅಥವಾ "ಅಥವಾ" ಗೆ ಬಾಲ್ಲಿಸಿದ ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
23. ಅ ಹೆಸರು ಅರ್ಥ
24. ಆಧುನಿಕ ಚಟುವಟಿಕೆಗಳಲ್ಲಿ ಕರ್ಮದಿಂದ ವ್ಯಾಖ್ಯಾನಗಳು ಹೊಂದಿದೆ. ಆದರೆ ಬಳಿಕೆಯಲ್ಲಿ "ಅನುಭವ"
25. ಎಂಬುದು ಮಾಡಲೇಬೇಕೆಂಬುಡ. "ಅನುಭವ" ಎಂಬ ಕರ್ಮದಿಂದ ವ್ಯಾಖ್ಯಾನಗಳು ಹೊಂದಿದೆ. ಆದರೆ ಬಳಿಕೆಯಲ್ಲಿ "ಅನುಭವ"
26. ಎಂಬುದು ಮಾಡಲೇಬೇಕೆಂಬುಡ.
27. ವಿವರಣೆಗಳು ಬಳಿಕೆಯಲ್ಲಿ "ಅನುಭವ"
28. "ಅಂದರೆ ಹೆಸರು ಅಥವಾ "ಅಥವಾ" ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
29. "ಅಂದಾಗಿ ಪ್ರತಿಗ್ರಹಣಗಳು ಬಳಿಕೆಯಲ್ಲಿ ಹೊಂದಿದೆ. ಆದರೆ ಬಳಿಕೆಯಲ್ಲಿ "ಅಂದರೆ"
30. ಎಂಬುದು ಮಾಡಲೇಬೇಕೆಂಬುಡ. "ಅಂದರೆ" ಹೆಸರು "ಅಂದರೆ" ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
31. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.

ಪ್ರಾಥಮಿಕ ಶಾಸನ ಮಂಡೆಗಳು:
32. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
33. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
34. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
35. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
36. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
37. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
38. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
39. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
40. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
41. "ಅಂದರೆ" ಎಂಬ ಹೆಸರು "ಅಂದರೆ" ಎಂಬ ಹೆಸರು ಮೊದಲೇ ಮಾಡಲೇಬೇಕೆಂಬುಡ.
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80. ನೂರುವುದು ಮೂಲ ಹೃದಯಪ್ರಭೂಮಿಯಲ್ಲಿ ಕನಮು ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

81. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಅಧಿಕೃತವಾಗಿ ಗೂಡಿಯು ಆಯುಧವಾದಲ್ಲಿ ಕರುವುದೆಂದರೆ ಸಮೀಪಣಂಕ

82. ಸಾಮರಿ, ಪ್ರಭೂಮಿಯ ಕ್ರಮದಲ್ಲಿ ಹೆಣ್ಣಿನೊಂದಿಗೆ ಗೂಡಿಯು ಕರುವುದೆಂದರೆ ಸಮೀಪಣಂಕ

83. ಸಸ್ಯವಿದ್ಯಾದಿಕ್ಕೆ ಆಸಕ್ತಿಯನ್ನು ಮೇಲಿಂದ ಸಂಬಂಧಿಸಿದ ನೂರುವುದನ್ನು ಸಮಾಧಿಸಿಕೊಂಡು ಪ್ರೇಮಾಂಶವನ್ನು ಕಟ್ಟಿಸಲಾಯಿತು.

84. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮೀಪಣಂಕ ಸಮರಚಿಕ್ಕಾದ ಮೂಲ ಹೃದಯಪ್ರಭೂಮಿಯಲ್ಲಿ ಕನಮು ಆಯುಧವಾದಲ್ಲಿ ಕರುವುದೆಂದರೆ ಸಮೀಪಣಂಕ

85. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮರದಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

86. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

87. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

88. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

89. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

90. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

91. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

92. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

93. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

ನಂದಕಡೆಯು ನಮ್ಮ ನಂದಕಡೆಯು.

94. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

95. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

96. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

97. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

98. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

99. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

100. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.

101. ಸೂತ್ರ ತಂಡದಿ ಭಂಗಿಯಲ್ಲಿ ಸಮಾಧಿಸಲುವಿಕೆಯೇ ಪ್ರೇಮಾಂಶವನ್ನು ಮಾತ್ರದಾಯಕವು ಮಾತ್ರದಾಯಕವು.
102 ಸಮುದಾಯ ತರಿಕೆಯ ಅನುಕೂಲವಾದ ಕಪ್ಪುವಿನಂತೆ ರೂಪಿಸಿಕೊಂಡು ಕೋಶಗಳು
103 ಸಂಯೋಜನೆಯು ಸ್ಥಾನ ಸ್ಥಾನಂ ಸಂಬಂಧಿಸಿದ್ದಾರೆ ಅಂದಾನಿಲ್ಲೇ ಪುರುಷರು
104 ಕೋಶ ತರಿಕೆಯ ಅನುಕೂಲವಾದ ಕಪ್ಪುವಿನಂತೆ ರೂಪಿಸಿಕೊಂಡು ಕೋಶಗಳು
105 ಸಂಯೋಜನೆಯು ಸ್ಥಾನ ಸ್ಥಾನಂ ಸಂಬಂಧಿಸಿದ್ದಾರೆ ಅಂದಾನಿಲ್ಲೇ ಪುರುಷರು
106 ಸಂಯೋಜನೆಯು ಸ್ಥಾನ ಸ್ಥಾನಂ ಸಂಬಂಧಿಸಿದ್ದಾರೆ ಅಂದಾನಿಲ್ಲೇ ಪುರುಷರು
107 ಸಂಯೋಜನೆಯು ಸ್ಥಾನ ಸ್ಥಾನಂ ಸಂಬಂಧಿಸಿದ್ದಾರೆ ಅಂದಾನಿಲ್ಲೇ ಪುರುಷರು
108 ಸಂಯೋಜನೆಯು ಸ್ಥಾನ ಸ್ಥಾನಂ ಸಂಬಂಧಿಸಿದ್ದಾರೆ ಅಂದಾನಿಲ್ಲೇ ಪುರುಷರು
109 ಸಂಯೋಜನೆಯು ಸ್ಥಾನ ಸ್ಥಾನಂ ಸಂಬಂಧಿಸಿದ್ದಾರೆ ಅಂದಾನಿಲ್ಲೇ ಪುರುಷರು
110 ಸಂಯೋಜನೆಯು ಸ್ಥಾನ ಸ್ಥಾನಂ ಸಂಬಂಧಿಸಿದ್ದಾರೆ ಅಂದಾನಿಲ್ಲೇ ಪುರುಷರು

Transliteration

I B—
1. sri Gañādhipatayē namah! namas-tuṅga siraśchumbi chaṁḍra-chāmara-
   chāravē traṁlo-
2. kya nagār-arambha mūla stambhya Saṁbhavē Harēr-lilā-varāhasya
   damṣṭra-damḍah sa pātu-vah! Hemādri
3. kalasa yatra dhātīrīcchatra-sriyam dadhau kalyāṇāyastu tad dhāma
   pratyuha-timirāpahām! yad gajō-
4. py Agajodbhūtā Harihāpī cha puḥyate! astī kṣīra mayād-dēvair
   māthyaṁanān mahāmbudhēh navami-
5. tam'ivodbhūtām apanīta tamō mahaḥ! tasyāsit tanavas-tapobhir atulair-
   anvartha nāmām Budhaiḥ pu-
6. nair asya Purūrava bhūja-balair-Ayur-dvśihōm mighnataḥ! tasy-Ayar
   Nahushosya tasya parusho yuddhe
7. yayāti kṣiṭtai khyātās tasyayu Turvasu nibhāḥ sri Devayānī-patēḥ!
   tad vamē Dēvakiya-
8. ni didēpā Timna būpatih! yaśasvi Tuluṅvedrēhu Yadbh Krishna
   īvānvayē! tatōbhūd-Bukkama-
9. jānir śāvāra-śhīti-palakah! atraṣasma gunōttama mauli-ratnam mahi-
   bhujām! sarasād uda-

41
10. bhūtasma-Narasāvāni-pālakaḥ | Dēvaki-nāmaṇḍanāt kāmō Devaki nāmaṇḍa-
11. nādīva | vivi—
12. dha sukhrīddānāc Rāmēśvara pranukhē muhu-mudita hṛdaya sthānē
yādhatā | yathā vidhi
13. bhūtāya-parivṛtto māna dānai yo bhuvī shodasa-trībhuvana janoḍgitam |
14. khyātaṃ yashaḥ puma-
15. ruktayaḥ | Kāvērīm aśu badhva bahāla jala-yutum yo vilamghyeva sa-
16. trūm jīva-grāhām
17. gahīva samiti-bhuja-balō tamu cha rājyaṃ tadiyaṃ | kṛtva Śrīraṃga-
18. pūrvaṃ tadapi nija va-
19. se paṇamaṃ yo labhase kīrtri stambhāṃ mākhaya tribhuvana bhavaneḥ
stīyamānaspadānāḥ | Chērām
20. Chēlaṃ cha Pāmḍyaṃ tadapi cha Madhuravallabham māna-bhūshaṃ |
vīryōdagram Turnshkam Gajapati urīpatim
21. chāpi jītvā tad-anāṇā | a Gaunā-tīra-Lamkā prathama-charama bhū-
22. bhūttatāntam nitāntam | khyāta
23. kshūti pātinām srajam iva śirasā sāsanam yo vyātāt | Tippājī Nagalā-
24. dēvyō Kausā-
25. līyā śrī Sumitrāyō | Dēvyōr iva Nṛsimhēṃdri tasmāt paṇti-rathādīva |
vīru vinaśinau Rāma La-
26. kṣamānāviva nāmaṇḍanau | jātau vīra Nṛsimhēṃdri Krishnārayā māhi-
27. pati | vīrasrī Nārasīhvasa Vija-
28. ya nagarē raḿa śimhāsanastha kīṛtyā nityānirāśyā Naga Nāla 
Nabuṣhā-
29. nasyavanyāṃ athā-
30. nyanā | a-sēṭōr āṣūmerōr avani suranatva svārām āchōdayādrār
31. āpaśchātāyaḥkāntām akhi-
32. la hṛdayaṃ śāvayaṃ [rājyaṃ] śāsāsa | nāma-dananyakarshi-kanaka sa-
33. dasviya śrī Virāpākhya dēva-
34. sthānē śrī Kālaḥastī siturapi nagara Vemkaṭādāra cha Kāṃchya | Śrīsa-
35. lē Śrōta śailē ma-
36. hati Hariharē Hōbāle Sāngamēcēa Śrīraṃge Kumbhaghōu heta-tamasē 
Mahānāṃḍi tīrthē ni-
37. vittau | Gōkarnē Rāma sētau jagati tad itarēshvapy-aśeṣa punya-
38. sthānēśvādāndhi nāna vi-
39. dha labala mahādāna-vārī pravāhīḥ | yasyōdham chaturanga-prakara-
40. khara rajah śushyad-āmbodhi-
41. mahina - kshma - bhūtyakṣaḥsacchudāyattāra - kulīsa dharōtkamāṅhitē 
kupṭitabhum | brahmāṃḍam viśva-cha-
42. kram ghaṭam uditā mahā-bhūtakam ratnadēnum saptāmbodhip ol-
43. kalya kshītrīsuhi latike kām-
44. charaṃ kāmadhēnūḥ svarna-tshūnāpō-hiranyāsca ratām api tulā-
pūrsha gō-sahasraṃ hēmāsya
31. हेमा-गर्भाम् कानका-कारि-रथापचं लाम्गल्यसनि। राज्यम् प्रासायो निर्मिताभिः चारः

32. ज्येष्ठे द्युम ईव सासुनम् तस्मै पुनः द्वितोक्ते कशीतिर इतरे दिवंगते। ततोप्यावय

33. विरा स्री कृष्ण-राया महूपति। तिबहारी मानि केवलां निर्विशेराम महर्भुजे किर्त्या यस्या सामान्तां

34. प्रसरतया विश्वम् रुणायक्ये व्राज्ये इत्या-सांव्या पुरा पुरारित आभवत भालेक्षा ग्रायासार पदमक्षोपीचतूरब्हूः

35. त्यानि चतुर्वक्त्रे भवत्यायद्याहिते कालि खादगमादातृकाचा रमोचाका कमलाम् विनाः पि वानि करे। सत्रपानम् वा समेभें

36. ददाते यिति रुषा किंचु सप्तांबुः राशिं नाना सोऽ तुरंगा त्रिपा रिजैम वसुमति धूलिका पालिकाभिः। साँ

37. सोश्या स्वारयां वरेत प्रति निद्धै जलद्धि स्त्रींकिया यो विद्वत्ते। ब्रह्मांने स्वर्गार्थे मूर्ति प्रमुखानिज्ञ महाश दणे तोयाः

38. रामेयाहि। मद्धहातात अर्तायर्धां श्रीयात्रा इह मुखिरम् बीमः पतमान्तम विक्षेप्याय प्रायाः प्रत्युत्वा हेतोस्तापाना रथार्गाः

39. तारायम् देवतानाम् तत-तते दिजायत्रा व्रित्यापी वरिंदुदया दैनाम किताम तत्र त्रात्र। तस्मिन्तत्र जानि

40. सानुता भुवि यो भुव्योर्फ अब्राह्मकशाग्राः। काम्ची श्रीसायिनि सोनाचाला घनकसिक्षा वेद्याताद्री प्रमुखुयः

41. श्वावर्त्याविर्ल्या सर्वेश्ववतान्तु विद्विधव बुह्यसे श्रेयसे याः। देवसाहनेशु तिर्थेश्वामि कानका तुतापुरुः

42. शादिनि नाना दानायवोपदानार्थ अपि सामु अधिलाम अगलो कामिभानि शोषा-क्रिता पतिपार्थी

43. दम्पुद्धा सेस्वा-भुजा कृष्णी रक्षणा-साम्पदः। ब्हथे मेह तपपुवा रायाः गंडाह्र-सोशक्रिया आराहिष्ठु यो मानचान्दाद राजाधिन

44. राजा इत्युक्तो यो राजा-परांसः सरू। रायाः गंधास्चा सरा-राया भयामकराणि हिम्मु-राया सुरात्रानो दुष्टा सा

45. रुदुंमृदाना गाजांग्रा-गंधाद्भूर्दुंपा यित्यादि बिरुदानिताः। अलोकाया महाराया जया जिती वादिभिः। आः

46. गा वाम्पा कालिङ्गधायाः।। राज्यांहि सेव्याते याः। सत्यातादाया सुधिभिः। सा विजयाननारें रत्ना सिंहासनान्तिः

47. क्रिष्णपालनक्रिष्णराया कृष्णी पतिर आदरिक्रित्या किर्त्या न्यासिनिः। पुर्वार्थाराथासार्थस्ता क्षितिधुरारा कठां

48. कादाचा हेमः महालाम्तार्ः असेतार आर्थिकार्थिन्त्यवियाः। इह बहान्तः किर्त्या किर्त्या सामुदधे।। क्रितवाः सुरालोकः

49. कृष्णरायेऽ मिस्त्रे। तदानुयानम् पुण्यम् कर्मेनच्छयंतेंद्रहि। प्रकाश्यकाम अवनिलोकां स्वाप्से मेत्याः

50. ज्यैं विसाति हरिजेताः विवद्द इत्यं भ्राता-प्रदात।। यत-कृत्ती चाँद्रासहरती क्षमाय्यान्ति तस्तं हेष्टहूः विः
51. vardhatē cha | tanōtī chakrasyam idām samimēde divācha sāyam kumudāra virumēbhē | madāṃ manasi māru—
52. tam śithilāyatamāryaiṇē yadascha paṭalī khurai rajōbhīr-uttthāpi telī | ajījanad anēka-
53. dhū kinn viśēṣayaśtabhūda bala pramathanasā nōraya virōdhinānyā vājamān | kārayaḥē
54. kalita vāsi virōdhi-bhūpa dānāvalikara vichārāra-chāmarasya | rājādhi-
raja para-rāja bha-
55. yaṁkarasya kāvyāṁ samāti vividhāma bāhūni yasya | Gōkarna saṃgama 
nīvrīti suvarṇa saṃśa-
56. kshōnādi pariṇata Virīnccha prarēshu Kāmchyaṁ | śri Kālahaśti nagarēpi cha Kumēhagōne dānāni śhō-
57. daśa bāhūni kritānī yena | ambōdhēna nīpiyamāna salil Āgastēna pito jhītā sāvalpo Rāgha-
va sāyakāgra śīkhaṇa saṃptaśamāmah sādā aṃstatai vādānālasaya cha sikha-jālai viśishēdha-
58. vaṃ yad-dānām full ghanāmbur-ambudhirajō-pūrṇah sam udyōtate | Amgēnēpi Kalimēna Vāmē cha parēnpāh
59. jaya-jīva mahārāyēyamānaṁ gīyatē cha yah | sa jayati nara-pālo ratna simhēsanaśthō Vijayanag-
60. ra-vāsī kirti-pūrtyābhilāsi | Nriga Nala Nāhushādīm nītaṇyam rājya-
niṇyam nirupama-bhūja viryō-
61. dārya bhūr Achyutēmḍhrai | śakābde Śainvāhētu sahasrēna chaṭhuṣataḥ sapta-pamēchaśatāyuktaṁ ni-

II B—

63. rmaṇaṇa gāṇita-kramāt | vatsare Manmathē māse Kārtike sita pakshake ā dvādasyāṁ punya
64. kāletu Sthira-vārē viśēṣhataḥ | Tungabhadrā-nadī-ṭīrē Vithalēśvara samēdhāu Kākulaṁvaya samēbhū-
65. tay-Āpastaṁbha sūtriṇē Dēvarātasa gotrāya yājūshāya mahātmanē | Visvēśēdhvare putṛyā Ku-
66. pādēhvari varāya cha | Vāda-saṅgara saṃnaddha vidvad-vaṇḍyāśāline ā tarka vikrama śīlāyā māmēmā tatva
67. darśine | śabdā śāstra dhūrēnāya Kavita chakravartīna | śrauta smārta 
sadācahāra | [ra] tēya manishēnē | bhūda-
68. na pātra-bhūtāya bhūmīda vāgrāyayine vimitāya viśēṣhāya vikhyātāya 
tapasvinē īdēse Hoyisan-
69. bhikhyē Tōṃdanurū śhale subbe | Śrīraṃga, patṭaṇasyayiva saṃyāṣūt su manōramē | Kurvēmka nādīti khyātaṁ prati-
70. shtitamanuttamaṁ | śri Virīṣṭīḥ hālyaṣūt prāchīndīṣam upāśritam | Aneḥālōr mahāgrāmēt daksīna-
71. syām diśi-sthitam \ nadyāstū Lōkapāvīnyāṃ paśchimāyāṃ diśi sthitam
Maṭhakārī mahād-grāmāduttā-
72. rasyām diśi sthitam \ grāmō Bēvinakuppākhyā sī Chikkaṃaralistathā-
ubābhāyāṃ militaṃ grāmaṃ
73. Hiriyaṃaralīṃ śīhāṃ \ Achyutēṃdra puraṃ ramyaṃ pratī-nāmaṇī
sōbhitaṃ \ sarva-mānyam chatuḥ simā samyut-
tam cha sātā̤h \ nīdi nīkṣhēpa pāśhaṇa Siddha sādhya jalānīvatam
akṣhyāyāṃ samyuktaṃ ēka bhō-
75. gyaṃ sa bhūrube \ vāpi-kūpa-tatākādi kachchhēnīva \ cha samyutam \ putra-paṭrādibhir bhōgaṃ kramād āchāṃ-
76. dra tāraṃ \ dānasvēpyadhāmarasaya \ vikrāvayaṣaṃ chōchitaṃ \ parīthā prayatnādibhi purōhita purō-
ganaiḥ \ vividhair- vibudhair-santa pathikairgarā \ Achyutēṃdra mahā-
rāya mānānyō maṇasvinām
78. sa-hiranyā-payō- dhārā-pūrvaṃ dattavānādā \ tadabdañau tattthau
māsēsāmīṃm kāle visēṣhatah \ Gārgyō
g79. Śrīnāddha cha-kārīyā-v-Āptastambhākhyā sūtrīnaṃ \ yājūhau vēda-sāstra-
jīau Perāngū Appayātunāja \ Varādārya
80. Nṛsiṃhākkhyāu khyātau Śrīranga pattaṇe \ grāmā Sambunahālāyākhyān
pūrvaṃ diśim upaśrītaṃ Baṃnagattā-
81. n mahāgrāmaṇaṇa daṅśinām diśan śrīrītaṃ Hīryo-Adave grāmāt paś-
chimāyāṃdiśi sthitam \ Kēmadanāha-
82. lo mahāgrāmād uttarasām diśi-sthitam \ grāmaṃ Hāruva halyākhyāṃ sa-
hirana-jalānīvatam \ śrīmā-
83. n Achyuta rāyēṃdra ubābhāyāṃ militaṃ dadau \ Varādārya Nṛsiṃhmayōh
Krishnārāya kālāgatah \ tayōr -ēvaikō-
yau grāmas tatrabhyāṃ bhujyate sālā \ pratīghrīta grāmasya tanayō-
vinyā-śrīnatah \ vādi vāgmi
85. Mahādeva syēmaṭyājītī kiritāh vṛttī trimśati samkhyākaraṃ kalpayitvā
samāhita \ ātmana-
86. stu tadā vṛttī samsthēpaya navapām vava \ avasaṅkṣēp tathā vṛttī
dvijābhāṃ pradaṇaṃ mudāv vṛttīmāntān
87. cha likhyāntē gōtra-sūtra-purasāraṃ \ Gārgyō Śrīnāddhaṣākāryō
yājūhau śastra shatkavīt \ Perāngū-
rāppavāchāryō-yāp stambhākhyā sūtrāvaṇa \ tasya putrō Nṛsiṃhārāh
pūjya Śrīranga pattaṇē \n88. sāśvatīṃ ashtaṃkāṃ vṛttīṃ apnōti sātām tvihā \ Kēsavādvarī putrēṇa
Vasa gōṭrōdbhavēna
90. cha \ Śrīranga patta astēna varāpastamba sūtrīna jayurādyapaken-
Āppndikṣhitēna mahātma-
91. na vṛttīnāstākam ramyaṃ bhujyateḥyatra sāśvataṃ \ taitaisamam
 tataścchhainai dikṣu-prācyādhushu kra-
92. mātī simātu sāgrahārasya likhvate dēsabhāshayā Hiriya marali yamba
gramakke prati nā-
93. madhēyavāda Achuyutaprapveṇḍa sarvamānyada agrahārada valayada
vivara mūḍalu Lokkāṇe-

III A

94. yalli ardha1 āgneyakkhe Madake pattaṇada kemgatte netta kallu1 temkalu
madake pa-
95. pattaṇada bhāya moradiya paḍuvana holada kamhaddali bettada mēle netta
kambla1 Maṭhakēriya dāri-
96. ya holada yiśānya a ūra dāri holada bēvina tālū a vira volagerreṇda
temkalottti
97. hattiya yareya mēdu1 nairutyaḍali hirya adaviya niśa mogavaheva
baladalli natta kallu1 vā-
98. yiśyadali Nagunana āliya yereyā holada hōla-gallinalli netta [kalīlu
Naguna-
99. na āliya moradi Bitṭanāyakana āliya holeyana nāyamaṇṇa holada
kaṭṭobbe fā
100. hali volagerreya soppina tudikeya múḍana kaṭṭobbe alimīda temkalu
volahokka ka-
101. di holada kaṭṭobbe1 netta kalla hola1 hulle mālada kaṭṭobbe alimīda
badagalettī Bitte
102. nāyakana hali moradi Ānehāla kariya moradi Basavanā moradiya még-
103. nā Basavanalli netta kallu1 Nūgge haliyā māsatiālu1 yiśānyadali
Lokkānē
104. taḍiya Bommadēvarali netta kallu1 pūrayito budha-vāchehāmm-
bārayito vairī bhū-bhujām
105. garva1 Achuyta vihitāvalokāma Achuytarāyasya śāsanam tadidām1
Achuytēndra mahā-
106. rāya śāsanēna sabhāpati1 abhāni madu samdarbham tadidam tāmbr-
śāsanē1 Achuy-
107. tēndra mahārāya śāsanē Mallaṇatmaja1 tvasṭā śri Viraṇāchāryō
vyaḷikhattēmbra
108. śāsanē1 dānapālanayōr madhyē dānā chhīreyōnu pālanē1 dānā
svargam avāṃnēti
109. pālanād Achuytēm padam1 yēkaiva bhaginī lōkē sarvēshām ēva bhū-
bhuja1 na bhōjya na ka-
110. ra-grāhya vipra-dattē vasundharā1 sāmānyōyām dhārma-sētumū prip-
pānē kāle kāle [pāla]
111. niyō bhavādhibī sarvēnē ētēn bhāvīṇah pārthivēndra bhūyō bhūyō yachiṭe
Ramachāndra1
112. sva-dattā dvigunam punyam para-damttān upālanam | para-damttāpahā- 
reṇa sva-da-
113. ttam nishphalam bhavēta | sva-dattāṃ para-damttā vā yō harēti 
vasuṃdharaḥ | sha-
114. sīthir varṣa sahaśrāṇi visṭhāyām jāyate kṛmī | na viṣṇam chisham 
ityāhur-brah-
115. hmaśvam viṣṇam uchyate viṣṇam ekākinaṃ haṃti brahma-svam putra 
paurakṣam | Śrī Virūpākṣa (in Kammada characters)

Translation

1-4—

Salutation to Gaṇapati. Obeisance to Śambhu, beauteous with the chāmara-like moon kissing his lofty head, the original foundation pillar of the city of the three worlds. May the boar-like tusk of Hari who took the form of varāha (Boar) for sport, borne on which was the earth, possessed the beauty of an umbrella with the Golden Mountain as its finial, protect you. (obeisance to that Gaṇapati) the abode of auspiciousness, the wonder of the darkness of obstacles, an elephant, born of a non-elephant (i.e., Agaṇa-paṛvati) and who is worshipped by even Hari.

4-7

From the churning of the milk ocean by the gods arose a bright one (chandra), like butter, disperser of darkness. His son distinguished for great penance, was Budha, true to his name. From him sprang Purūrava. From him Āyu who extinguished enemies by the might of arms; From Āyu sprang Nahusha; From him Yayāti, great in war. In his famous line was born Turvasu (equal of vasu) and husband of Dēvayāni.

1-18

In that line shone the kṛg Timma, having for wife Dēvaki, and celebrated among the Tuluva kings, even as Krishṇā in the Yadu line. From him sprang the kṛg Iśvara, having for wife Bukkamā, free from fear and bad qualities, a head jewel among kings. From him sprang king Narasa, like Kāma, the son of Dēvaki. In Rāmēṣvara and other holy places had he from time to time bestowed the sixteen kinds of gifts with joy, in accordance with the rules, and associated with wise men; thus multiplying the fame he had already gained among the inhabitants of the three worlds. Quickly damming up the Kāveri, when in full floods, he crossed it over and seizing the enemy alive, took possession of his kingdom and of the city Śrīrangapatṭana and erected a pillar of victory which stretched up into the three worlds. Having conquered Chōla, Cēra and Pāṇḍya together with the lord of Mādhura, whose honour was his ornament, the fierce Turnshka and the Gaṇapati king and others,—he imposed his commands on the heads of all the famous kings from the banks of Ganges to Lanka, and from the rising (east) to the setting of the sun (west).
From Tippāji and Nāgaldēvī to king Nṛsimha, were born respectively Vīra Nṛsimha and Kṛishna-rāya, as Rāma and Lakṣmana from Kauṣalya and Sumittra to Pañciṭhaka (Dāsaratḥa).

The heroic Nārasīva, seated on the jewelled throne in Vijayānagara, putting to shame Nṛiga, Nāla and Nāhusha by his fame and policy, turning all hearts towards himself ruled the kingdom from Sētu and Sunru and from the eastern to the western mountains. Many gifts did he, remover of darkness (ignorance), make in Kanakasadas (Chidambaram), in the temple of Vīrāpākhya (at Hampi), in the town of Kālahasti (North Arcot District), in Venkatādri (Tirupati), in Kanche (Conjeeveram) in Srisaila (Kurnool District), in Sōnaśaila (Tiruvaṉamalai), in the great Harīvara (Chitaldrug District), in Aḥobala (Kurnool District) in Sangama, Sṛirānga (near Trichy) in Kumbhagahā (Tanjore District) in Nandītārtha (Kolar District), in Gōkarna (North Kanara District), in Rāmah (Comorin) and many other sacred places; the streams poured out along which filled again the ocean, which was dried up by the dust raised by the hoofs of his horsemen, and thus saved the mountains whose wings were exposed to be cut off by Indra’s thunderbolt. He gave away a variety of great gifts like golden egg, golden wheel, the golden pot, the golden cow, the seven golden seas, the wishing tree, the golden cow of plenty, golden earth, golden horse chariot, man’s weight in gold, a thousand cows, golden horse, the golden-vombed (Brahma), gold elephant-chariot and the five ploughs. Having ruled a perfect kingdom unopposed, the king of the earth famed for his virtues, went to heaven, as if to rule the kingdom of the sky.

Mightier even than him the king Kṛishna-rāya took the earth upon his shoulders as if a jewelled epaulette. In olden days, probably thinking that by his fame all the world will assume single colour, white, did Purāri become distinguished by the eye in his forehead, Padmākha (Vishṇa) by his four arms, Padmabhū (Brahma) by his four faces, Kāli by her sword, Ramā (Lakṣmi) by her lotus, Vāni (Sarasvati) by the lute in her hand. Overcome by his glory, the sun sinks into the western ocean as if quite unable to endure the distress of mind. As if fearing that the seven oceans would provide a refuge to his enemies, they were dried up with the clouds of dust raised by the earth, trampled to pieces by his horsemen, but were formed again by the measureless streams poured out with his great gifts-brahmānda, svarpa-Mēru and others. As though, in order that the foundations and wealth he had given might be long enjoyed, he would stay the chariot of the sun and provide resting places for the gods, he erected pillars stretching like mountain peaks in the sky, filled with the accounts of his victorious expeditions to each point of the compass and with the names of the titles. Going round and round Kāčchi, Srisaila Sōnāchala, Kanākasabhā, Venkatādri and other places often, and in various temples
and holy places, for his well-being in the present and future, did he again and again bestow in accordance, with the śāstras, various great gifts like man’s weight in gold, together with the other grants associated with them. Punisher of war-like kings, able in protecting the world which lies in the arms of Śeṣa, punisher of kings who break their word, giver of joy to his dependents, fierce in war, styled rājādhirāja and rājaparamēśvara, lord of the three lords, fierce to other kings, Sultan of Hindu kings, destroyer of the tiger, the evil, a Gandābhērunda to the flood of elephants, distinguished by these and other titles, served by the Ānga, Vānga, Kaliṅga and other kings with such words as—“look on us great king! Victory! Long life!”—his generosity praised by the learned, this king of kings Kristnarāya seated on the jewelled throne in Vijayanagar, surpassing by his policy Nṛiga and others, shone in the power of good fortune and the fullness of fame, from the eastern to the western mountains and from the extremity of Hēmāchala to Sētu.

48-62.
The world of gods having been taken as his portion by Krishnarāya, after him his younger brother of meritorious deeds, king Aṣṭuta took the world of the earth for his portion, subduing his enemies, surpassing Indra, and bestowing their desires on the learned. The moon of his fame moves in the world in all the tithis and is ever waxing, ever giving joy to the chakūra birds shining by day as well as by night hateful to the lotuses (the evil). Swifter than thought or the wind are his horsemen, the trampling of whose hoofs turns the world to clouds of dust—why mention the slow-paced horse of Indra? Fanned with chāmaras by groups of wives of hostile kings imprisoned by him, distinguished as Rājādhirāja, the terror of foreign kings and by many other titles; often had he made the sixteen kinds of gifts in Gōkarna, Sāngama, Nivṛitti, Suvarṇa, Śaṅkhā Sōṇāṃparvata, Virīchippu and Kāṅchī, in the city of Kālabasti also, and in Kumbhagōṇa. The ocean is drunk up by Agastya, it was agitated by the arrow of Rāghava, and is even consumed by the flames of the sub-marine fire: it is indeed always in process of drying up, but the ocean of his bounty is always full. By Ānga, Kaliṅga, Vānga and other foreign kings is he thus unceasingly addressed “victory! long life, Mahārāja!” Supreme is this king named Achyuta, established on the jewelled throne, dwelling in Vijayanagara, rejoicing in the fullness of fame, excelling Nṛiga, Nala, Nahusha and other anterior kings, the home of unequalled valour and generosity.

62-78.
In the Sālavāhana śaka year 1457 decided by counting, on Saturday the auspicious twelfth of bright half of Kārtika in the year Manmatha, on the banks of Tungabhādra, in presence of (god) Viṭṭhalēśvara, was granted with pleasure, by pouring of water and with gold, the auspicious village Hiruyamaḷa—comprising two villages Bēvinakuppe and Chikkamaḷa, in the Hōysānadēśa Tōṇḍanīr sthāla in Śrīrangapattanasime and Kuvankaṇāḍu, situated to the east of Vīrasettīṭnīḷaḷi, to the south of Āṅchāḷu, to the west of the river Lōkāpavani and to the north of Māṭhakērī, splendidous with a beautiful alias Aṣṭutaṇḍrapura, tax free, along with all the
treasures on the surface or underground minerals, ready incomes and possibilities, water springs, imperishables and futures, and also tanks, wells, reservoirs and trees, including the rights of sale, mortgage and grant, so as to be enjoyed by sons, grandsons, etc., in order as long as the sun, moon and the stars exist to Kuppādhvari-son of Visvēśādhvari, born in the Kākalānvaya, of Āpastambha sūtra and Dēvarāta-sagātra, an eminent man of yajurveda, victorious over those learned who were ready to fight the battle of dispute, always overpowering in the science of logic, knower of the true nature of Mīmāṃsa, well versed in grammar, an emperor in composing poems, a learned person engaged in good śrauta and smārtha customs, worthy of receiving the gift of land, disciplined, distinguished, renowned and devout—by Achyutāndra-mahārāya,—the respectable among the wise, surrounded by holy and devout priests of favourable inclinations and several scholars, orthodox and eminent in letters.

78-84.

In the same year, same thithi, month and time, to Varada and Nrisimha, famous in Śrīrangapattana, the sons of Perangūr Appaya, of the Gārgya gotra, Madhyachakrāya and Āpastambha sūtra, also learned in Yajurveda, was given with gold and water, the village Háruvahalli situated to the east of Saṁbhunahalli, south of Bāṇagatā, west of Hiriyañāave and north of Kendanañāalu—by Achyutarāya, and this one village received conjointly will be enjoyed for ever by these two—Varadārāya and Nrisimha who hail from the times of Krishnarāya.

The descendent of the receiver of the village, great with modesty, wise and eloquent Mahādēva famous as Sōmayāji, having divided the village into thirty vrittis and keeping fourteen (?) for himself, gave away the rest to Brahmins with pleasure. The names of the donees (vrittīdārs) will be written according to gotra and sūtra; Madhyachakārya, of Gārgya gotra, Yajurvedin and learned in six śastras, Perangūr Appayāchārya of Āpastamba sūtra and his son in Śrīrangapattana will receive eight vrittis for ever. The son of Kēsavādhvari, born in Vasagotra, resident of Śrīrangapattana, and of Āpastamba sūtra, the teacher of Yajurveda—the great Appadikshita will enjoy for ever the eight vrittis. With the respective spots in the directions east, etc., in order, and the boundaries of the Agrahāra will be written in the language of the land.

The details of boundary of the tax-free Agrahāra Achyutapura, the alternate name of the village Hiriyamarali:—In the east, half of Lokkāne (Lōkapāvani ?) to the south-east—the stone set up in the Keṅgaṭte of Maṅakepatṭana; to the south—the pillar set up in the field west of Bhāya-moradi (a hillock); the pillar set up on the hill; to the north-east of Maṭhakāri’s road-side the Bēvina Tālu (?) of the road-field of that village; to the south of the tank-field of that village—the raised track of cotton field; in the South-west, the stone set up to the right of the water-course (?) from Hiriyā-adavi (big-forest); in the North-west the stone set up in the Bōlagalī of Ere-hola (field with black soil) of Nagunamahalli; in the North the hillock of Nagunamahalli; the border-bund of the field of Holeyā Nāyamanna of Bīṭṭanāyakana-
hali; the eastern border of the field of green-leaf beds in the tank-field of that village Thence to the South the encroached field's border-bund; the field with the stone set up; The border-bund of Hullemāḷa (grazing field for deers?); Thence to North the hillock of Bittenāyakanahalli; the stone set up near the bull image on Basavanamoradi (Basava's hillock) in the black-hillock of Anehālu; the Māsati-Balu (A Banyan Tree?) of Nugge-halli; in the North-east the stone set up near Bommadēva (Brahma) on the bank of Lokkāne.

Such is the sāsana of the gratifier of the desires of the learned and destroyer of the pride of hostile kings—having in view Achyutā's (Vishnu's) ordinance,—of Achyutārāya. By the orders of Achyutendra Mahārāya, this copper Sāsana was composed with pleasant words by Sahāpati. By the orders of Achyutāndra mahārāya, the smith Virāṇāchārya, son of Mallana, wrote this copper sāsana.

Between making a gift and protecting it, protecting is more meritorious than making a gift. By making a gift one gains heaven, by protecting, one attains a region from which there is no fall. To all kings there is but one sister, viz., lands given to Brahmans. They should be neither enjoyed nor taxed. The bridge of Dharma is common to all kings and should be protected by you from time to time; Rāmachandra repeatedly begs this of all future kings. Protecting other's gift is twice as meritorious as making a gift oneself. By taking away other's gifts, one's own gift is rendered fruitless. He who takes away land given by oneself or by others is born as a worm in ordure for sixty thousand years. Poison is not poison but property of the Brahmans is said to be poison. Poison kills only one, whereas the property of Brahmans kills even sons and grandsons. (Signature) Śrī Virūpākṣa.

Note

These plates were purchased for the museum of the Department from Śrī M. Krishnāchārya of Mysore. They are three in number each measuring 11×74×4. The plates are cut into the shape of an arch in the upper part and are secured by a copper ring, passing through holes made for the purpose at the centre of the arch. A copper seal has also been secured into the ring. The outer diameter of the ring is 24 and that of the seal 14. Curiously the ring is not rivetted, and there is no trace of it ever having been done so. The seal has in relief the figure of a boar facing left, standing probably on a lotus. Above it there are the figures of moon and the sun. All though in good relief, they are of a very crude make. Writing is on both the sides of the middle plate and only on the inner sides of first and the third. Each page contains 31 lines except the last which has 32, which is followed by the signature of the king in bold Kannāḍa characters. Each line contains about 33 letters and each letter is about a quarter of an inch in height.

The language of the inscription is Sanskrit in verse form except for the portion giving details of the boundaries of the villages granted, which is in Kannāḍa prose. The script used is Nandināgari, except for the signature of the king at the
end which is in bold Kannada script. The grant is of Achyutarāya of the Tuluva line of Vijayanagar kings and said in the plates to have been issued in the presence of god Viṣṭhalaśvara on the banks of Tungabhadra in the Śaka year 1457, on Saturday the 12th of bright half of Kārtika, the year being Manmatha, which corresponds to 6th November 1535 A.D. The inscription records the grant of a village Hiriyamarali to one Kuppādhvāri and some vrittis to other Brahmins. Kuppādhvāri is described here as a great poet and a scholar in grammar and Mīmāṃsā. Hiriyamarali, is said to have been renamed Achyutendraṇapura and was situated in Kurvaṅkanāḍu of Śrīraṅgapatīnasime which again was in Tondanāḍu sthala of Hovisaṇadēśa. Hiriyamarali, along with other villages mentioned in the record, Maṭthakēri, Viraseṭṭihālli, Hāruvahālli, etc., can be identified with the villages of the same name now in Pāṇḍavapura Taluk (formerly Śrīraṅgapatīna Taluk), Māṇḍya District. One of the boundaries mentioned, Hulleyamāḷa, reminds us of the Pulleya-bayals of Banavāsi and Ballīgāme, which Rice thinks to be recurrence of the name of Deer Park (Mṛigadāva) of Sārnāth. The present copper plate is also one of the many to be in the stereotyped form used during the reign. As usual except for the details of the donee and the donation, this is almost identical (in respect of geneology and other things) with many others of the same ruler like Māṇḍya 55, Krishnarājapet 11, Dōḍḍa Ballāpur 30 etc.
LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES
### LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT

<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>123</td>
<td>40</td>
<td>Circa 750 A.D.</td>
<td>Gāṅgas. Šripurusa</td>
</tr>
<tr>
<td>72</td>
<td>10</td>
<td>Circa 10th cent. A. D.</td>
<td>Kattanemalla</td>
</tr>
<tr>
<td>119</td>
<td>37</td>
<td>Circa 750 A.D.</td>
<td>Hoysalas Vishnuvardhana</td>
</tr>
<tr>
<td>84</td>
<td>16</td>
<td>Sarajit au saṃ. Kārtika 1167 A.D.</td>
<td>Narasimha I</td>
</tr>
<tr>
<td>105</td>
<td>30</td>
<td>S 1093 Khara saṃ. Jyēṣṭha su 11, 17th day 1171 A.D.</td>
<td>Narasimha I</td>
</tr>
<tr>
<td>93</td>
<td>23</td>
<td>S 1114 Paridhāvi saṃ. Chayitra, March-April 1192 A.D.</td>
<td>Ballāla II</td>
</tr>
<tr>
<td>95</td>
<td>25</td>
<td>S 1114 Paridhāvi Bhādrapada, 1192 A.D.</td>
<td>Ballāla II</td>
</tr>
<tr>
<td>88</td>
<td>20</td>
<td>C 1220 A.D.</td>
<td>Ballāla II</td>
</tr>
</tbody>
</table>

*S = Sālivahana Saka.*
Records the construction of a tank by name 'Konganikere' by Chavuttar of Attigala. This tank appears to have been granted to the 'bôvas' for their heroism in defending their village during a fight.

This pillar inscription was probably set up in memory of Nolamba Gavanđa, son of Dēcha Gavunda. Probably he fought and died to defend the cows.

Viragel: The details about the hero and the date are lost. Merely mentions the titles of the King and states that he was ruling the kingdom from Dorasamudra.

Records a grant, made by Madiveggađe and sanctioned by the great minister and commander-in-chief Bitimayya, of certain customs of Madhava Chôleyanahalli to some person belonging to Talkad whose name is lost.

Viragel: Records the death, during a cattle-raid, of Sālagavunda son of Ālagavunda, himself son of Manchegavunda.

Viragel: Installed in memory of Perumâlu Nayaka of Kadlalavâgilu in Badagundu nâду, son of Chaṭaya Nayaka, who was the ruler of Mûgaranâd for having fought in the battle with 'polegas' and rescued (the cattle) during the destruction of the village. A 'kodange' or grant was also made for him.

Viragel: Set up by Talagâlu gauda in memory of his father Kâmeya Nayaka of Kadlalavâgilu who died during a cattle-raid. His father was Chikeya Nayaka, ruler of Sôsale nâdu.

Appears to register certain grants to an ascetic of that place for excercising certain powers in connection with some social customs that prevailed during those days, by the Patânaswâmi, Nakara seṭṭi and other leaders of the place.
<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>102</td>
<td>29</td>
<td>Ś 1175 Parīdhāvi saṃ. Phālguna śu. 5, Wednesday 4th February 1258 A.D.</td>
<td>Sōmeśvara</td>
</tr>
<tr>
<td>124</td>
<td>41</td>
<td>C 1307 A.D.</td>
<td>Ballāla III</td>
</tr>
<tr>
<td>80</td>
<td>15</td>
<td>Ś 1249 Chitrabhānu saṃ. Kārtika śu. 5 Sunday, 18th November 1342 A.D.</td>
<td>Ballāla III</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>VIJAYANAGAR</td>
</tr>
<tr>
<td>120</td>
<td>38</td>
<td>C 1405 A.D.</td>
<td>Bukka II</td>
</tr>
<tr>
<td>155</td>
<td>50</td>
<td>Ś 1457 Manmatha saṃ. Kārtika śu. 12 Saturday 6th November 1535 A.D.</td>
<td>Achyutarāya</td>
</tr>
<tr>
<td>111</td>
<td>33</td>
<td>Ś 1459 Hēmalambi saṃ. Āshādha śu. 3 Sunday 10th June 1537 A.D.</td>
<td>Achyutarāya</td>
</tr>
<tr>
<td>117</td>
<td>36</td>
<td>Ś 1459 Hēmalambi saṃ. Āshādha śu. 12, Wednesday 20th June 1537 A.D.</td>
<td>Achyutarāya</td>
</tr>
<tr>
<td>98</td>
<td>27</td>
<td>Ś 1463 Plava saṃ. Phālguna śu. 1 Wednesday 15th February 1542 A.D.</td>
<td>Achyutarāya</td>
</tr>
<tr>
<td>86</td>
<td>18</td>
<td>1862 A.D.</td>
<td>Bāchappa</td>
</tr>
</tbody>
</table>

Registries a grant made by the King to the Paṭṭaṇaswāmis of Gauḍugere. Probably they have received the grant on behalf of the temple of Kaḷalēśvara mentioned in the record. Maṇipitamā, one of the Paṭṭaṇaswāmis mentioned in the record might be the same as the famous sculptor of Sōmanāthpur.

Appears to record a grant of some lands free of all imposts, probably to the Iśvara temple near which the stone is set up, by the Prabhugavādās of Bādaganāḍ.

Registries that all the Mahājānas of the agrahāra agreed among themselves and placed on record the details of the 'vrittis' enjoyed by the persons connected with the temple. It is worth noting that the right of the possession remained only so long as the person remained in that place while it ceased when he left the place.

Records some grant of certain wet and dry lands to a resident of Hādaravāgilū, whose name is lost, by Hiriyāṇa of Tippūr.

This copper plate registers the grant of a village Hiriyamarali to one Kuppādhvāri and some 'vrittis' to other brahmīns. Kuppādhvāri is said to have been a great poet and scholar in grammar and Mimāṃsa. Hiriyamarali is said to have been renamed as Achyutēndrapura. Hiriyamaralī and other villages mentioned in the inscription can be identified with the villages of the same name in Pāṇḍavapura Taluk.

Registries the grant of the village Halasinhahalli in Dhanugūr sthala belonging to Talakāḍu sime with all the usual rights, as a tax free grant to Chikka Śādhiyappa, son of Śādiyappa of Talkāḍ by Achyutarāya Virāṇa Vodeya, the chief of Algod.

Registries the grant of the village Boppasamudra (Modern Boppasandra) to Nānjayya Hebbāru, son of Nerāsimha Hebbāru of Malavalli, by Vāranāsī Virupaṇṇa Ayya, the agent for the affairs of the King.

Registries the grant of the village Bommanahalli in Dhanugūr sthala in the Talakāḍu sime, with all the usual rights to Chikka Śādhipe, son of Śādhipe, made by Achyutarāya Virāṇa Vodeya son of Vīrappa Vodeya. Achyutarāya Virāṇa Vodeya, the chief of Algod and Talakāḍu sime had these territories conferred on him by the king.

Viragal: set up in memory of Dēvappa and his wife Bāyichakka by Dēvappa's elder of brother Bāchappa. Dēvappa and Bāchappa were the sons of Kirtiyarasa, the chief of Aruhanahalli.
<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>86</td>
<td>17</td>
<td>Saumya sam. Āśvija śu. 1 Sunday  2nd September 1369 A.D.</td>
<td>Bāchappa (?)</td>
</tr>
<tr>
<td>74</td>
<td>11</td>
<td>Plavanga sam. Kārtika śu. 15  Sunday 27th October 1661 A. D.</td>
<td>Chitradurga Chiefs</td>
</tr>
<tr>
<td>67</td>
<td>4</td>
<td>S 1596 Ānanda sam. Margaśira ba. 13   Tuesday 15th December 1674 A. D.</td>
<td>Medakari Nāyaka</td>
</tr>
<tr>
<td>77</td>
<td>14</td>
<td>Prabhava sam. Srāvana ba. 5   Friday 14th August 1747 A. D.</td>
<td>Kāmagēti Kastūri Madakari Nāyaka</td>
</tr>
<tr>
<td>64</td>
<td>1</td>
<td>S 1679 Iśvara sam. Jyēśhtha śu.10   Saturday 28th May 1757 A. D.</td>
<td>Kāmagēti Arasū (Rangappa Nāyaka ?)</td>
</tr>
<tr>
<td>96</td>
<td>26</td>
<td>S 1594 Paridhāvi sam. 1672 A. D.</td>
<td>Rāja Madakari Nāyaka</td>
</tr>
<tr>
<td>113</td>
<td>34</td>
<td>Kali. 4773 Paridhāvi sam. Kārtika Śu. 10th Monday 21st October 1672 A. D.</td>
<td>Mysore Kings</td>
</tr>
<tr>
<td>127</td>
<td>43</td>
<td>S 1647 Viśvāvasu sam. Āśvayuja śu. 15  Sunday 10th October 1725 A. D.</td>
<td>Dodda DēvaRāja Odeyar</td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>MISCELLANEOUS</strong></td>
<td>Chikka Dēvarāja Voḍeyar</td>
</tr>
<tr>
<td>71</td>
<td>9</td>
<td>Circa 10th Century A.D.</td>
<td>Krishna Rāja Voḍeyar</td>
</tr>
</tbody>
</table>
Contents and Remarks

Viragal: set up in memory of Nāgarasa, son of Kūrpiyarasa. With him appears to have died his wives Bāyichakka, Bāyidēvi and Mādara gavudi.

Records the grant made by the chief to Sambhulingaṇa for crossing the Hāyigale. The grant was made when the chief attended the jātra or fair at Nirtadī.

Registers the grant of some dry land to Puṭṭanṣa, the accountant of his treasury at Jānakonda.

Records that the Kūmārgīti chief and Swāmi of some Maths, made some grant (the details of which are lost) to Sidhalinga Dēvaru in whose temple the inscription is set up. A number of witnesses have also been mentioned.

This copper plate records the grant of the village ‘Basāpura’ in Chitradurga Province, by the chief to Ghaṭada Dēvaru of Hirēmatha.

Seems to register the grant of a village, probably Manchanahalli for feeding Brahmins in some temple. Incidentally the name of Naras rāja Oḍeyar is also mentioned.

Records the grant of the village Sasiyālapura for food offerings, maintenance o lamps, etc., to the God Gangādharesvaras Swāmi consecrated by one Gangādhharayya of Maḻavalli sthala.

This copper plate records the grant of a village Hullaṇahalli along with four hamlets Karadihalli, Marālikere, Kalināṭhapura, Haraḷukere, all in the Nāgamangala sthala of the Hoysaladeśa to one Singyapperumāl, son of Ajaigivasinghiya by Krishṇa Rāja Wodeyar I. The composer of this grant ‘Tirumaleśārya’ was known to be a great scholar.

Viragal: Records the death of Bīrasetṭi in a fight between him and Asagayyasetti Bījagōmi, etc. He belonged to Madarikal of Nolambavādi province.
<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>92</td>
<td>22</td>
<td>Circa 10th Century A.D.</td>
<td></td>
</tr>
<tr>
<td>76</td>
<td>13</td>
<td>Circa 12th Century A.D.</td>
<td></td>
</tr>
<tr>
<td>91</td>
<td>21</td>
<td>Circa 1204 A.D.</td>
<td></td>
</tr>
<tr>
<td>94</td>
<td>24</td>
<td>13th Century A.D. (1231 A.D.)</td>
<td></td>
</tr>
<tr>
<td>121</td>
<td>39</td>
<td>Parīdhāvi Śam. Chayitra ba. 5</td>
<td>Hoysala Sōmeśvara (?)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Monday 29th April 1252 A.D.</td>
<td></td>
</tr>
<tr>
<td>106</td>
<td>31</td>
<td>S 1309 Prabhava Śam. Kārtika Śu 2</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>29th October 1387 A.D.</td>
<td></td>
</tr>
<tr>
<td>126</td>
<td>42</td>
<td>Circa 14th Century A.D.</td>
<td></td>
</tr>
<tr>
<td>101</td>
<td>28</td>
<td>Circa 14th Century A.D</td>
<td></td>
</tr>
<tr>
<td>88</td>
<td>19</td>
<td>Sarvajitu Śam. Kārtika Śu 5, 1407</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>A.D.</td>
<td></td>
</tr>
<tr>
<td>107</td>
<td>32</td>
<td>Pramādi Śam. Vaiśākha ba. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Thursday 25th April 1510 A.D.</td>
<td></td>
</tr>
</tbody>
</table>
Contents and Remarks

Registers the grant of land for the maintenance of tank by Ariyamma, setty son of Asevaya.

This inscription on the pedestal of an image records that the image was that of Varadamma, Bōlagāvunda of Nandanaḥosavūr got prepared and consecrated it. It also registers the grant of certain lands to Maṇḍavādi Māyayya who probably was the priest.

This inscription on the pedestal of a Jaina image records the consecration of the image by Bālachanda Déva in memory of his Guru. Bālachanda Déva seems to have been a great poet in Kannada as well as in Sanskrit, though none of his works are yet found.

Viragal: In memory of......Kōja who died fighting (in some battle). This was set up by Dāyōjar son of Dāyōja of Kaḍalavāgilu.

Records the grant of Sāvehalli, a hamlet of Gaṇḍugere, to Kadil Gauda, son of Anka Gauda, with the condition that he should pay certain sums of money (details given) year after year, by Appājappa of Kāḷalēśvara temple and the gaṇḍu paṭṭanasvāmis of Gaṇḍugere.

Viragal: Registers the death of Sōmanātha Gavudā’s son, whose name is lost and who is stated to have fought valiently and fell.

Records a money grant to provide sandal for the God Mūlasthāna Dēva of Kundūr by Channappa (?) steward (Naḍavalikāra) of the house of Dēvaya.

Registers that the officer Kāḷauchi Gummanna, the Seven Puras, Five Mathās, merchants and all the prajegaudugal (several named) of Talakāḍu or Rājarājapura, gave a sāsana embodying certain concessions to four Paṭṭanasvāmis.

Viragal: Erected by Timmanṇa in memory of his father Siranga (son of Dāsa, the Odeya of Bastiya Tippūr) who fought and died defending the women of his village whom the enemies tried to molest.

Records that the Seven Puras and Padmadēvana Gangaṇa, the Sthānāpathhi of Five mathās of Talakāḍu-Rājarājapura granted the village Haradanahalli (?) a hamlet of Koraṭihalī which was a dēvādāna of the God Dakshina Sōmēśvara, on the condition that the grantee should pay annually 33 Gadyānas. He was also given some rights of taxing and some powers in connection with the then social customs.
<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>116</td>
<td>35</td>
<td>Circa 1517 A.D.</td>
<td>Yalapa Arasu</td>
</tr>
<tr>
<td>69</td>
<td>6</td>
<td>ई 1508, i.e., 1586-87 A.D.</td>
<td></td>
</tr>
<tr>
<td>66</td>
<td>3</td>
<td>16th century A.D.</td>
<td></td>
</tr>
<tr>
<td>68</td>
<td>5</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>70</td>
<td>7</td>
<td>Circa 16th century A.D.</td>
<td>Do</td>
</tr>
<tr>
<td>71</td>
<td>8</td>
<td>Do</td>
<td></td>
</tr>
<tr>
<td>153</td>
<td>46</td>
<td>ई 1683, i.e., 1760 A.D.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>Vikrama sam. Chayitra Su. 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Wednesday 9th April 1760 A.D.</td>
<td></td>
</tr>
<tr>
<td>152</td>
<td>45</td>
<td>Subhakritu sam. Magha Su. 13</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>Sunday 2nd Feb. 1783 A.D.</td>
<td></td>
</tr>
<tr>
<td>154</td>
<td>47</td>
<td>ई 1708 Parabhava sam. Sravana Su 5</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>30th July 1786 A.D.</td>
<td></td>
</tr>
<tr>
<td>154</td>
<td>48</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Registers that four gaudas made an agreement with someone whose name is lost, and made to him some grant in the village Halasinatâlu of Bhandivâla sîme on condition that he should pay nine varahâs every year towards certain taxes named. The grant is called a "paṭṭe". Some witnesses are named.

Registers a grant made by Sâyañña Ayya. The details of the grant are lost.

Records that the land (on which the inscription is lying) belongs to Banada Dévi. Banada Dévi is goddess Banaśankari of the Chitradurga hill.

Records the grant of a village 'Kadamarasthâla' to Ajapa Déva, probably a gurn of a mutt.

Records the grant (probably of the land where this stone is lying) to Achala Déva of Adikavâr by Yalapa Arasu.

Records the grant of the land, (probably on which the inscription is set up) to the god Sântëśvara as a 'vritti'. Neither the name of the donor nor the date of the grant is mentioned in the record.

On the large bell in the Narasimha temple, there are three inscriptions and this is one of them. Records that Bhôsava Nâgapa Nârañappa granted the bell to the God Maradi Basavëśwara. It has been stated in the record that the bell weighs thirty seers. (Refer also Ins. Nos. 47 and 48)

This inscription on a bell in the Venkataramanaśwâmy Temple, Chitradurga, records the grant of the bell to the god Venkatâranaṇa by Venkappa, son of Tippâṇna.

This inscription on the brass covering on the Dhvajasthambha in the Temple at Sibi was offered to God Narasimha by a devotee Vugrēgavâda, son of Rangegavâda of Kuntañgavâdana halli. The stambha was made by Vugraiâh, son of Narasaíah, a coppersmith.

This inscription on the temple bell at Sibi records that the bell was granted to the god at Sibi by one Krishnappa. It is not known how Krishnappa got it into his possession which was already granted to the god once (Refer Ins. No. 46). This record was engraved by Nanjayya, a goldsmith of Bengaluru.

This inscription on the above bell (Ins. No. 47) records that the bell was offered to the god by Kachëri Krishnappa.
<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>76</td>
<td>12</td>
<td>Circa 18th century A.D.</td>
<td></td>
</tr>
</tbody>
</table>
| 151                       | 44                              | Sarvajitu samp. Māgha Šu. 1
Thursday 17th Feb. 1828 A.D. |       |
| 155                       | 49                              | Š 1791 Sukla samp. Māgha ba. 1
Thursday 10th Feb. 1870 A.D. |       |
Contents and Remarks

Records the grant of some land to Murige Muṭṭ, by its disciple Malapa.

This record on the brass covering of the two 'addes' registers that the old Mājariṣ offered the poles for the service of the god Narasimha. The exact meaning of the word 'Mājariṣ' is not known.

This inscription on a bell in the Sibi temple registers the grant of the bell to the god Rangasvāmi (same as Narasimha of the previous inscription) at Sibi by the three sons of Narasaiya, Khāśa-chaman (personal attendant) to the then king of Mysore, namely Dafēdār Rangaiah, Sērvegāra Sibayya and Krishnayya.
### INDEX

<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abhinavāditya, Chālukya king</td>
<td>19</td>
</tr>
<tr>
<td>Achaladēva, person</td>
<td>71</td>
</tr>
<tr>
<td>Achyuta, god</td>
<td>147, 171</td>
</tr>
<tr>
<td>Achyuta, Vijayanagar king</td>
<td>169</td>
</tr>
<tr>
<td>Achyutarāya, Vijayanagar king</td>
<td>170, 171, 172</td>
</tr>
<tr>
<td>Achyutēndra, Vijayanagar king</td>
<td>169, 172</td>
</tr>
<tr>
<td>Achyutēndrapura Agraṃāra, village</td>
<td>170</td>
</tr>
<tr>
<td>Adikāvūr, village</td>
<td>9, 21</td>
</tr>
<tr>
<td>Adināṭha Basti, temple</td>
<td>147, 148</td>
</tr>
<tr>
<td>Ādiśeṣa, god</td>
<td>48</td>
</tr>
<tr>
<td>Agni, god</td>
<td>169</td>
</tr>
<tr>
<td>Agastya, sage</td>
<td>168</td>
</tr>
<tr>
<td>Ahōbala, village</td>
<td>4</td>
</tr>
<tr>
<td>Ajanta, monuments at</td>
<td>33</td>
</tr>
<tr>
<td>Ajampura, village</td>
<td>69</td>
</tr>
<tr>
<td>Ārakere, village</td>
<td>24</td>
</tr>
<tr>
<td>Ārapikēśvara, town</td>
<td>24, 74</td>
</tr>
<tr>
<td>Ārālikēśvara, temple at</td>
<td>11</td>
</tr>
<tr>
<td>Āruliahālli, village</td>
<td>102</td>
</tr>
<tr>
<td>Āruliahālli, person</td>
<td>150</td>
</tr>
<tr>
<td>Ārul, temple at</td>
<td>148</td>
</tr>
<tr>
<td>Āsāyaya, village</td>
<td>151</td>
</tr>
<tr>
<td>Āsāvaya, person</td>
<td>166</td>
</tr>
<tr>
<td>Āśvalāyana, sūtra</td>
<td>169</td>
</tr>
<tr>
<td>Āśvalāyana, sūtra</td>
<td>170</td>
</tr>
<tr>
<td>Ātri, sāgara</td>
<td>148, 149</td>
</tr>
<tr>
<td>Āv, person</td>
<td>145</td>
</tr>
<tr>
<td>Āv, person</td>
<td>124</td>
</tr>
<tr>
<td>Name</td>
<td>Page</td>
</tr>
<tr>
<td>-------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Bāchappa, person</td>
<td>86, 88</td>
</tr>
<tr>
<td>Badaganādī, territory</td>
<td>125</td>
</tr>
<tr>
<td>Badagundāndu, territory</td>
<td>94, 96</td>
</tr>
<tr>
<td>Bāgevīrī, village</td>
<td>46</td>
</tr>
<tr>
<td>Balabhadra, person</td>
<td>147</td>
</tr>
<tr>
<td>Bālachandradēvaru, person</td>
<td>91, 92</td>
</tr>
<tr>
<td>Balarāma, person</td>
<td>30</td>
</tr>
<tr>
<td>Bali, person</td>
<td>30, 49</td>
</tr>
<tr>
<td>Ballāla III, Hoysala ruler</td>
<td>42, 83, 125</td>
</tr>
<tr>
<td>Ballēśvarā, temple</td>
<td>25, 42, 44</td>
</tr>
<tr>
<td>Ballīgāme, village</td>
<td>172</td>
</tr>
<tr>
<td>Baluvaṇerū, village</td>
<td>21</td>
</tr>
<tr>
<td>Banadadēvi, goddess</td>
<td>67</td>
</tr>
<tr>
<td>Bāgas, dynasty</td>
<td>12</td>
</tr>
<tr>
<td>Bāgasandra, hill range</td>
<td>26</td>
</tr>
<tr>
<td>Bānasankari, goddess</td>
<td>67</td>
</tr>
<tr>
<td>Banavāsī, village</td>
<td>172</td>
</tr>
<tr>
<td>Bāpādivalasime, territory</td>
<td>117</td>
</tr>
<tr>
<td>Bangalore, city</td>
<td>3, 6, 16, 17, 21, 29, 31, 61, 62</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>Bangalore, district</td>
<td>1, 2, 4, 5, 7, 14 19, 64</td>
</tr>
<tr>
<td></td>
<td>45</td>
</tr>
<tr>
<td>Bangalore, taluk</td>
<td>45</td>
</tr>
<tr>
<td>Balnagatta, village</td>
<td>170</td>
</tr>
<tr>
<td>Banmēruhātta, village</td>
<td>31</td>
</tr>
<tr>
<td>Bannūr, temples at</td>
<td>3</td>
</tr>
<tr>
<td>Baramanānā Nāyaka, person</td>
<td>65-66</td>
</tr>
<tr>
<td>Baramasāgara, village</td>
<td>71</td>
</tr>
<tr>
<td>Barōda, state</td>
<td>10</td>
</tr>
<tr>
<td>Basāpura, village</td>
<td>65, 66</td>
</tr>
<tr>
<td>Basrāl, village</td>
<td>11</td>
</tr>
<tr>
<td>Basrāl, temple at</td>
<td>8</td>
</tr>
<tr>
<td>Basappa, person</td>
<td>62</td>
</tr>
<tr>
<td>Basavanamoradi, hillock</td>
<td>171</td>
</tr>
<tr>
<td>Basavēsvara, temple</td>
<td>107, 116</td>
</tr>
<tr>
<td>Basavēsvara, god</td>
<td>154</td>
</tr>
<tr>
<td>Bayichakka, person</td>
<td>86, 87</td>
</tr>
<tr>
<td>Bāyidevi, person</td>
<td>86</td>
</tr>
<tr>
<td>Bēḍara Kaṇnappa, episode of</td>
<td>11</td>
</tr>
<tr>
<td>Bēgūr, village</td>
<td>45</td>
</tr>
<tr>
<td>Belgaum, inscriptions at</td>
<td>92</td>
</tr>
<tr>
<td>Belagola, village</td>
<td>21</td>
</tr>
<tr>
<td>Belaguttī, village</td>
<td>24, 26</td>
</tr>
<tr>
<td>Belakavādi, place</td>
<td>3, 6, 50</td>
</tr>
<tr>
<td>Belāṭura, village</td>
<td>6, 21</td>
</tr>
<tr>
<td>Bukkarāya II, Vijayanagar king</td>
<td>Page</td>
</tr>
<tr>
<td>--------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>Bukkama, person</td>
<td>167</td>
</tr>
</tbody>
</table>

| Cauveri, river                | 3, 50 |      |
| Chaladañkakāra, ruler         | 79, 74|      |
| Chākkūr, village              | 4, 51 |      |
| Chāḷḷakere, taluk             | 15, 71, 72|      |
| Chalvājamāṁbā, queen          | 146, 149|      |
| Chāḷukya, dynasty             | 19   |      |
| Chāḷukyan, monuments          | 24, 50|      |
| Chāmā niṟipa, Mysore king    | 145  |      |
| Chāḷmaraja, taluk             | 12, 23, 25-26, 42|      |
| Chāḷmaraja, Beṭṭada, Mysore king | 145 |      |
| Chāmnūṇḍi, hills              | 13   |      |
| Champaṅkadhāmanaswāmī, temple of | 31 |      |
| Chandraguttī, hobli           | 61   |      |
| Chandrāmahalijīvara, temple of | 5   |      |
| Chandrasēkharāmurtī, bronze figure of | 27 |      |
| Chandrāvalḷi, ancient site 2, 3, 6, 10, 22, 102 |      |
| Changāḷas, dynasty            | 51   |      |
| Chatturvedimangalam, Rajaraja, inscriptions of |    |
| Channakēśava, temple of 5, 6, 12, 14, 18, 25, 26, 29, 33, 35, 42 |    |
| Channarāyapatna, taluk        | 18, 19|      |
| Channapatna, taluk            | 15, 18, 19, 21, 23    |      |
| Chaṭaya nāyaka, person        | 94   |      |
| Chavuttar, person             | 124  |      |
| Chennapa, person              | 68   |      |
| Chennarāya, person            | 68   |      |
| Chennagiri, village           | 1    |      |
| Chennanna basadi, temple      | 27   |      |
| Channēgaunda, field of        | 123  |      |
| Chidambaram, place            | 168  |      |
| Chika Śādhīpa, person         | 100  |      |
| Chikeya nāyaka, person        | 96   |      |
| Chikkabaiyichappa, person     | 86   |      |

<p>| Daksha, deity                 | 30, 53|      |
| Damaru, Instrument            | 52   |      |
| Dāmasēna, Māhakṣatrapa, kṣatrapa king | 54 |      |
| Dāmödara, god                 | 31   |      |
| Dandānāyaka, Perunāle         | 7, 38 |      |
| Hoysala officer               |      |      |
| Dandinahalli, village         |      | 149  |
| Dāppāyaka, Singeya, Hoysala general |      | 31   |
| Danugura stala, territory     |      | 100, 112|
| Dariya Daulat, paintings at   |      | 1    |
| Dāsā, person                  |      | 88   |
| Dāsaraṭha, legendary king     |      | 145  |
| Daśāvatāra, figures of        |      | 38, 44|</p>
<table>
<thead>
<tr>
<th>Page</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dāvāne, instrument</td>
<td>48</td>
</tr>
<tr>
<td>Dāvanagere, taluk</td>
<td>18, 77</td>
</tr>
<tr>
<td>Dāyōja, person</td>
<td>95</td>
</tr>
<tr>
<td>Dēcchagāvunda, person</td>
<td>73, 74</td>
</tr>
<tr>
<td>Dēvagere, tank</td>
<td>104</td>
</tr>
<tr>
<td>Dēvakī, person</td>
<td>146, 147</td>
</tr>
<tr>
<td>Dēvamāmā, Queen</td>
<td>146</td>
</tr>
<tr>
<td>Dēvanagara, grant of</td>
<td>151</td>
</tr>
<tr>
<td>Dēvappa, person</td>
<td>86, 87</td>
</tr>
<tr>
<td>Dēvarājya Wodeyar, Chikka, Mysore king</td>
<td>9, 115, 145, 146</td>
</tr>
<tr>
<td>Dēvarajya Wodeyar, Dodda, Mysore king</td>
<td>98, 145</td>
</tr>
<tr>
<td>Dēvarājendra, prince</td>
<td>145</td>
</tr>
<tr>
<td>Dēvarasa Gauda, person</td>
<td>117</td>
</tr>
<tr>
<td>Dēvarātasā, gotra</td>
<td>170</td>
</tr>
<tr>
<td>Dēvāyāni, person</td>
<td>167</td>
</tr>
<tr>
<td>Dhanugūr, village</td>
<td>113</td>
</tr>
<tr>
<td>Dilīpa, legendary king</td>
<td>146</td>
</tr>
<tr>
<td>Divyalingēsvaramū, temple of</td>
<td>11, 23, 24, 40</td>
</tr>
<tr>
<td>Doḍda Arasinaakere, village</td>
<td>80, 83, 84</td>
</tr>
<tr>
<td>Doḍdapallāpur, town</td>
<td>172</td>
</tr>
<tr>
<td>Doḍdabhālīvata, village</td>
<td>16</td>
</tr>
<tr>
<td>Doḍdagaddavalli, temple</td>
<td>8, 9</td>
</tr>
<tr>
<td>Doḍda Mādēgauḍa, person</td>
<td>96</td>
</tr>
<tr>
<td>Doḍdarasa, person</td>
<td>50</td>
</tr>
<tr>
<td>Domūr, village</td>
<td>32</td>
</tr>
<tr>
<td>Dōrasamudra, kingdom</td>
<td>37, 47, 120</td>
</tr>
<tr>
<td>Dōrasamudra, tank at</td>
<td>26</td>
</tr>
<tr>
<td>Dravidian, style</td>
<td>29, 31, 32, 53</td>
</tr>
<tr>
<td>Dugga Nāyaka, person</td>
<td>66</td>
</tr>
<tr>
<td>Durvīṇa, Ganga king</td>
<td>16</td>
</tr>
<tr>
<td>Dvārakā, city of</td>
<td>145</td>
</tr>
<tr>
<td>Dvāpara, yuga</td>
<td>147</td>
</tr>
<tr>
<td>Dvāravati, city of</td>
<td>104, 148</td>
</tr>
<tr>
<td>Dvāvarahalli, village</td>
<td>84</td>
</tr>
<tr>
<td>Dvāvasa, a hamlet</td>
<td>61</td>
</tr>
<tr>
<td>E</td>
<td>45</td>
</tr>
<tr>
<td>Eṟhola, field</td>
<td>45</td>
</tr>
<tr>
<td>Ellāmbalāse, village</td>
<td>45</td>
</tr>
<tr>
<td>Ellora, monuments at</td>
<td>4</td>
</tr>
<tr>
<td>Gājakāhasta, pose</td>
<td>52</td>
</tr>
<tr>
<td>Gajalakṣmi, on lintel</td>
<td>41, 44, 47</td>
</tr>
<tr>
<td>Gajāpati, king</td>
<td>167</td>
</tr>
<tr>
<td>Gajasimha, person</td>
<td>100, 112</td>
</tr>
<tr>
<td>Gajāsuramarudana, painting of</td>
<td>41, 50, 53</td>
</tr>
<tr>
<td>Gajendrā moksha, figure of</td>
<td>29</td>
</tr>
<tr>
<td>Gajāśēvara, temple</td>
<td>21</td>
</tr>
<tr>
<td>Gānāpati, figure of</td>
<td>50</td>
</tr>
<tr>
<td>Gānādhīpāti, deity</td>
<td>100, 115, 167</td>
</tr>
<tr>
<td>Gāndabhirūmā, figure of</td>
<td>42, 61, 91, 169</td>
</tr>
<tr>
<td>Gandharvas, deities</td>
<td>46</td>
</tr>
<tr>
<td>Gānīga, pura, village</td>
<td>115</td>
</tr>
<tr>
<td>Gāgopa, person</td>
<td>110</td>
</tr>
<tr>
<td>Gānēśa, figure of</td>
<td>15, 22, 30, 35, 41</td>
</tr>
<tr>
<td>Gangas, dynasty</td>
<td>16, 18, 26, 46, 74</td>
</tr>
<tr>
<td>Gaṅga, remains</td>
<td>3, 9, 16, 18, 19, 26, 29, 32, 33, 43, 46, 74, 75</td>
</tr>
<tr>
<td>Ganga, territory</td>
<td>73</td>
</tr>
<tr>
<td>Gāngarāja, Hoysala general</td>
<td>92</td>
</tr>
<tr>
<td>Gāngādharayya, person</td>
<td>115</td>
</tr>
<tr>
<td>Ganges, river</td>
<td>147, 167</td>
</tr>
<tr>
<td>Gārga, gōtra</td>
<td>170</td>
</tr>
<tr>
<td>Garuḍa, figure of</td>
<td>29, 30, 38, 40</td>
</tr>
<tr>
<td>Gāndagere, hobli</td>
<td>102, 105, 107, 111</td>
</tr>
<tr>
<td>Gāndagere, place</td>
<td>122</td>
</tr>
<tr>
<td>Gāntāma kṣētra, sacred place</td>
<td>148</td>
</tr>
<tr>
<td>Gāvī Gānādharaśvara, temple of</td>
<td>5, 115</td>
</tr>
<tr>
<td>Ghatadadēvaru, person</td>
<td>65, 66</td>
</tr>
<tr>
<td>Gollahalli, village</td>
<td>152</td>
</tr>
<tr>
<td>Gokarna, place</td>
<td>168, 169</td>
</tr>
<tr>
<td>Gōmāta, statue of</td>
<td>1, 5, 6, 9, 10, 13, 15, 17, 36, 37, 39, 40</td>
</tr>
<tr>
<td>Gōmatagiri, hill</td>
<td>40</td>
</tr>
<tr>
<td>Gōpāla, village</td>
<td>9, 43</td>
</tr>
<tr>
<td>Gōpadakrishna, image of</td>
<td>9, 44, 49</td>
</tr>
<tr>
<td>Gōpālasvāmī, temple</td>
<td>9</td>
</tr>
<tr>
<td>Gōpi, divine being</td>
<td>29, 30, 41</td>
</tr>
<tr>
<td>Gōpis, divine beings</td>
<td>42, 45</td>
</tr>
<tr>
<td>Gōpivāstrāpaharana, episode of</td>
<td>41</td>
</tr>
<tr>
<td>Gōvardhana, mountain</td>
<td>45</td>
</tr>
</tbody>
</table>
H

Hādaravāgilu, village 120, 121
Hādavanahallī, village 10
Haingi, village 61
Hājarārāmasvāmi, temple 49
Hālasahallī, village 100, 111, 112, 113, 117
Hāle Alūr, temple at 11, 12, 41
Halēbid, ancient site of 2, 3, 4
Halēbid, inscription at 26
Halēbid, sculptures from 48
Halēbid, temples at 1, 14, 17
Halēbid, village 13, 37, 38
Hampi, place 4, 21, 49, 168
Hampanur, village 71
Hanuman, deity 29, 30, 48
Hanumaja, person 67
Haradana hallī, temple at 11, 23, 24, 40
Haradana yakanahalli, village 110
Harajukere, village 149, 150
Hari, deity 147, 167
Harhar, temple at 12, 168
Harihar, temple at 12
Harivarshavarasvāmi, temple 12
Hariyappa, person 154
Haranahalli, village 21
Haruvahalli, village 172
Hassan, district 1, 2, 4, 5, 8, 14, 18, 36, 74
Hassan, place 10, 16
Hassan, taluk 18
Hatissetti, person 102
Heggadādevanakoṭi, place 4, 6, 25
Heggere, village 21
Hemāchala, mountain 169
Hemāvathi, river 9
Hidimbēsvara, deity 65
Hiranyagarbha, Brahma 145
Hirayakasipu, demon 30, 38
Hiriyanapa, person 120, 121
Hiriyanarali, village 170, 172
Hiriyarasanakere, village 84, 86

I

Ikkeri, chiefs 12
Incanur, village 46
Indian Museum Calcutta 48
Indian, art 2

Page 191
<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Indra, figure of 38, 46, 147-148, 168, 169</td>
<td>192</td>
</tr>
<tr>
<td>Indrajit, son of Ravana</td>
<td>48</td>
</tr>
<tr>
<td>Irugamayya, person</td>
<td>19</td>
</tr>
<tr>
<td>Jadigēnahalli, village</td>
<td>26</td>
</tr>
<tr>
<td>Jagalūr, taluk</td>
<td>74, 76</td>
</tr>
<tr>
<td>Jain, architecture</td>
<td>16</td>
</tr>
<tr>
<td>Jain, Bastis</td>
<td>14, 21, 47</td>
</tr>
<tr>
<td>Jain, Digambar</td>
<td>18</td>
</tr>
<tr>
<td>Jaina, saint</td>
<td>38</td>
</tr>
<tr>
<td>Jakkēnahalli, village</td>
<td>19</td>
</tr>
<tr>
<td>Janakonda, village</td>
<td>67, 68</td>
</tr>
<tr>
<td>Kadamba, temples at Kālīma</td>
<td>9</td>
</tr>
<tr>
<td>KadabanaKāṭe, village</td>
<td>68, 69, 70</td>
</tr>
<tr>
<td>Kadamarasṭhala, village</td>
<td>69, 71</td>
</tr>
<tr>
<td>Kadamba, architectural style</td>
<td>34</td>
</tr>
<tr>
<td>Kadamba, inscription</td>
<td>19, 22, 26</td>
</tr>
<tr>
<td>Kaddāne, person</td>
<td>74</td>
</tr>
<tr>
<td>Kādiḍīgauḍa, person</td>
<td>122</td>
</tr>
<tr>
<td>Kadlavagūli, village</td>
<td>93, 94, 95, 96</td>
</tr>
<tr>
<td>Kāḍūḍūgūḍi, village</td>
<td>32</td>
</tr>
<tr>
<td>Kāḍū Kottana Halli, village</td>
<td>84</td>
</tr>
<tr>
<td>Kāḍūr, taluk</td>
<td>1, 5, 45</td>
</tr>
<tr>
<td>Kāgimogeśuṛ, village</td>
<td>46</td>
</tr>
<tr>
<td>Kaidāla, village</td>
<td>21</td>
</tr>
<tr>
<td>Kailāṣēśvara, temple of</td>
<td>15</td>
</tr>
<tr>
<td>Kailāvara, temple at</td>
<td>5, 6, 12</td>
</tr>
<tr>
<td>Kāḷaḥasti, town</td>
<td>168, 169</td>
</tr>
<tr>
<td>Kāḷale, place</td>
<td>151</td>
</tr>
<tr>
<td>Kāḷalēśvara, temple of</td>
<td>122</td>
</tr>
<tr>
<td>Kāḷānchi Gummaṇa, person</td>
<td>102</td>
</tr>
<tr>
<td>Kali, age</td>
<td>148</td>
</tr>
<tr>
<td>Kālī, goddess</td>
<td>168</td>
</tr>
<tr>
<td>Kalināṭha, hamlet</td>
<td>148, 150</td>
</tr>
<tr>
<td>Kaliṅga, king of</td>
<td>169</td>
</tr>
<tr>
<td>Kaliṅga-mardhana, episode</td>
<td>30</td>
</tr>
<tr>
<td>Kalise, person</td>
<td>79</td>
</tr>
<tr>
<td>Kalīyuga, age</td>
<td>147</td>
</tr>
<tr>
<td>Kalīkūpi, village</td>
<td>124</td>
</tr>
<tr>
<td>Kallahalī, temple at</td>
<td>9</td>
</tr>
<tr>
<td>Kallanakere, village</td>
<td>149</td>
</tr>
<tr>
<td>Kallēśvara, village</td>
<td>12, 18, 42, 46, 105</td>
</tr>
<tr>
<td>Kallināṭhapura, hamlet</td>
<td>149</td>
</tr>
<tr>
<td>Kalmane, village</td>
<td>54</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Name</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Iśvara, year</td>
<td>35, 65, 167</td>
</tr>
<tr>
<td>Iśvārādatta</td>
<td>54, 55</td>
</tr>
<tr>
<td>Iśvara, temple</td>
<td>5, 11, 12, 17, 124, 125</td>
</tr>
<tr>
<td>Janārdhana, deity</td>
<td>30, 32</td>
</tr>
<tr>
<td>Janārdhana, temple</td>
<td>21</td>
</tr>
<tr>
<td>Janārdhana, temple</td>
<td>92</td>
</tr>
<tr>
<td>Janna, Karnāḍa poet</td>
<td>38, 91, 92</td>
</tr>
<tr>
<td>Jina, figure of</td>
<td>18, 21</td>
</tr>
<tr>
<td>Jīśhnu, Vīśhnu</td>
<td>145</td>
</tr>
<tr>
<td>Jyotirmāhēśvarasvāmi, temple of</td>
<td>11</td>
</tr>
<tr>
<td>Kalpavṛśiksha, the divine tree</td>
<td>147, 148, 149</td>
</tr>
<tr>
<td>Kāma, deity</td>
<td>167</td>
</tr>
<tr>
<td>Kāma, deity</td>
<td>167</td>
</tr>
<tr>
<td>Kāmadhēnu, the figure of</td>
<td>30, 53, 147</td>
</tr>
<tr>
<td>Kāmargīṭi asaru, Chitrādurgā rulera</td>
<td>79</td>
</tr>
<tr>
<td>Kāmāṇṇa, person</td>
<td>93</td>
</tr>
<tr>
<td>Kāmeyānāyaka, person</td>
<td>96</td>
</tr>
<tr>
<td>Kāmmaraṇghatta</td>
<td>26</td>
</tr>
<tr>
<td>Kāṃṭhāgauḍa, person</td>
<td>79</td>
</tr>
<tr>
<td>Kāṁśārāti, Krishna</td>
<td>146</td>
</tr>
<tr>
<td>Kāṃṭhī, ancient city</td>
<td>169</td>
</tr>
<tr>
<td>Kānchimathā, copper plate grant of</td>
<td>151</td>
</tr>
<tr>
<td>Kāṅgāṭi sēṭṭi, person</td>
<td>104</td>
</tr>
<tr>
<td>Kāṇakasabhā, holy place</td>
<td>168</td>
</tr>
<tr>
<td>Kandarpadēva, person</td>
<td>91, 92</td>
</tr>
<tr>
<td>Kāṇmappā, Bēḍara, episode of</td>
<td>41</td>
</tr>
<tr>
<td>Kāṇṭhīrava, Mysore king</td>
<td>148</td>
</tr>
<tr>
<td>Kāṇṭhīrava, Mysore King</td>
<td>146</td>
</tr>
<tr>
<td>Kāṇṭhīrava, Narasā Rājodeyar, Mysore king</td>
<td>149</td>
</tr>
<tr>
<td>Kāṇūṛgaṇa, sect of the Jains</td>
<td>91</td>
</tr>
<tr>
<td>Kāṇṭha, river</td>
<td>32</td>
</tr>
<tr>
<td>Kapila, river</td>
<td>51</td>
</tr>
<tr>
<td>Kāraḍīga, person</td>
<td>79</td>
</tr>
<tr>
<td>Kāradhyāḷi, hamlet</td>
<td>148, 149</td>
</tr>
<tr>
<td>Kāradhiḷaḷi, hamlet</td>
<td>149, 150</td>
</tr>
<tr>
<td>Kārakaḷa, place</td>
<td>13</td>
</tr>
<tr>
<td>Kānantaka, history of</td>
<td>22, 27</td>
</tr>
<tr>
<td>Kānacēṣṭā, territory</td>
<td>145</td>
</tr>
<tr>
<td>Kārthāvīrya, legendary king</td>
<td>146</td>
</tr>
<tr>
<td>Kārugaḥalī, lord of</td>
<td>145</td>
</tr>
<tr>
<td>Kāruhaḷi, village</td>
<td>84</td>
</tr>
<tr>
<td>Page</td>
<td>Page</td>
</tr>
<tr>
<td>------</td>
<td>------</td>
</tr>
<tr>
<td>Krishna, god</td>
<td>146, 147, 167</td>
</tr>
<tr>
<td>Krishnañálas, scenes of</td>
<td>44, 45</td>
</tr>
<tr>
<td>Krishnañappa, person</td>
<td>153, 155</td>
</tr>
<tr>
<td>Krishnayya, person</td>
<td>155</td>
</tr>
<tr>
<td>Krishnabhadrapati, Mysore king</td>
<td>145</td>
</tr>
<tr>
<td>Krishna Rája, Mysore king 127, 146, 148, 150, 151</td>
<td></td>
</tr>
<tr>
<td>Krishnañálapét, taluk</td>
<td>9, 172</td>
</tr>
<tr>
<td>Krishnañára Wodeyar I, Mysore king</td>
<td>150</td>
</tr>
<tr>
<td>Krishnañára Wodeyar II, Mysore king</td>
<td>13</td>
</tr>
<tr>
<td>Krishnañára Wodeyar, Mysore king 10, 62, 155</td>
<td></td>
</tr>
<tr>
<td>Krishnañadévaraya, Vijayanagar king 16, 61, 168, 169, 170</td>
<td></td>
</tr>
<tr>
<td>Kritayuga, age</td>
<td>147</td>
</tr>
<tr>
<td>Kshatra period, coins of</td>
<td>7, 54</td>
</tr>
<tr>
<td>Kshatryiyas, chief-of</td>
<td>148</td>
</tr>
<tr>
<td>Kúدلúr, temple at</td>
<td>18, 19, 21, 23, 32</td>
</tr>
<tr>
<td>Kádugattikál, memorial stones</td>
<td>31</td>
</tr>
<tr>
<td>Kújávalí Mullings, person</td>
<td>88</td>
</tr>
<tr>
<td>Kúligere, hobbi</td>
<td>113, 116, 117</td>
</tr>
<tr>
<td>Kúmára, god</td>
<td>25</td>
</tr>
<tr>
<td>Kúmnárasvámi, deity</td>
<td>22, 35</td>
</tr>
<tr>
<td>Kumbagere, village</td>
<td>104</td>
</tr>
<tr>
<td>Kumbhagóhóna, place</td>
<td>168, 169</td>
</tr>
<tr>
<td>Kuppadhvar, poet</td>
<td>172</td>
</tr>
<tr>
<td>Kúndalír Salai, Victory of Rájéndra Chóla at</td>
<td>42</td>
</tr>
<tr>
<td>Kúndásétti arasa, chief</td>
<td>124</td>
</tr>
<tr>
<td>Kúndúr, place</td>
<td>126</td>
</tr>
<tr>
<td>Kúntagádúnaháli, village</td>
<td>152, 153</td>
</tr>
<tr>
<td>Kúnti, figure of</td>
<td>26</td>
</tr>
<tr>
<td>Kurnool, district</td>
<td>27, 168</td>
</tr>
<tr>
<td>Kúrúmpátára, episode of</td>
<td>30</td>
</tr>
<tr>
<td>Kúrúdumale, temple at</td>
<td>31</td>
</tr>
<tr>
<td>Kúrvánkánádu, territory</td>
<td>172</td>
</tr>
<tr>
<td>Kušá, sita's son</td>
<td>146</td>
</tr>
<tr>
<td>Kyátsánaháli, village</td>
<td>25</td>
</tr>
<tr>
<td>Kyáthédévaru, temple of</td>
<td>12</td>
</tr>
<tr>
<td>L</td>
<td></td>
</tr>
<tr>
<td>Lakshmanára, temple,</td>
<td>12, 25</td>
</tr>
<tr>
<td>Lakshmanarasimháiya, person</td>
<td>44</td>
</tr>
<tr>
<td>Lakshmanarasimhasvámi, temple</td>
<td>4, 5, 8, 9, 18, 21, 23, 24, 30</td>
</tr>
<tr>
<td>Lakumádérí, wife of Janna</td>
<td>92</td>
</tr>
<tr>
<td>Lakshmívaráhasvámi, image of</td>
<td>9</td>
</tr>
<tr>
<td>Lakumamam, person</td>
<td>154</td>
</tr>
</tbody>
</table>
M

Madakari Nayaka, Chitradurga chief

Madanikai, images

Madara gavudi, person

Madarikal, village

Madavādi Māyayya, person

Maddale, a kind of drum

Maddūr, taluk

Mādhava, god

Mādhava Chandra, person

Mādhava Chōleyanahalli, village

Mādhavaraśvāmī, temple of

Mādhava, temple of

Mādhugiri, village

Mādhura, Lord of

Mādīhalli, village

Mādivāla, temple of

Mādivegade, person

Mādakeppattana, place

Mādras, Govt. of

Māgadi, taluk

Māgara, place

Māgaras

Mahābhārata, scenes from

Mahādeva, person

Mahāmastakabhīshēka, ceremony

Mahishāsura, demon

Mahishāsuraṃardhini, figure of

Mahiśūra, city of

Mahrattas, rulers

Malapā, person

Malavalli, hobli

Malavalli, taluk

Malavalli, village

Malepas, people

Mallana, person

Mallayya, person

Mallēśvara, temple of

Mallikārjunā, temple of

Mallinātha, temple

Mālūr, temple at

Mālūrpatna, place

Mālāvga, province

Mancanahalli, hamlet

Manchēgauda, person

Manchiyakka, person

Mandalibiriya, village

Mandalikāchāri, person

Mandya, District

Mandya, taluk

Mandya, town

Mangaleśvara, temple of

Manmatha, year

Maralaballi, village

Maralikere, hamlet

Mārānakoppalu, place

Mārāsimha, Gaṇga king

Mārūhalli, village

Mārūgudi, temple

Māriyadeva, brother of Devarāja

Māriyānna, person

Mārkuṇḍāśvara, temple

Māsanītamma, person

Māsati-Ālu, banyan tree?

Māṭhakēri, place

Māyādevī, person

Māyāndīmarasa

Māyūrasarman

Melabali, hamlet

Mēlkōtē, place

Mīmāṃsa, system of philosophy

Mitaravindāgīvindam literary work

Molakāmūru, village

Mosele, temple at

Muchchanūr, hamlet

Mudigond̄a Chōlāmāndalam, territory

Mugalikāṭṭe, village

Mūgārānad, ruler of

Mūghals

Muktināthēśvara, temple of
<table>
<thead>
<tr>
<th>Place/Title</th>
<th>Page Numbers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Srirangapattana, place</td>
<td>115, 145, 148, 150, 151, 167, 169, 170, 172</td>
</tr>
<tr>
<td>Srivikrama, Ganga king</td>
<td>16</td>
</tr>
<tr>
<td>Sugriva, figure of</td>
<td>30</td>
</tr>
<tr>
<td>Sumera, territory</td>
<td>168</td>
</tr>
<tr>
<td>Tadagan, place</td>
<td>19</td>
</tr>
<tr>
<td>Talagali Gauḍa, person</td>
<td>96</td>
</tr>
<tr>
<td>Talakād, place 5, 6, 8, 10, 86, 94, 96, 100, 102, 106, 110, 112, 113</td>
<td></td>
</tr>
<tr>
<td>Tamil, inscriptions</td>
<td>10, 30, 31, 32, 37</td>
</tr>
<tr>
<td>Tammanca, person</td>
<td>154</td>
</tr>
<tr>
<td>Tammiṣṭṭhi, person</td>
<td>102</td>
</tr>
<tr>
<td>Tandavēśvara, figure of</td>
<td>22, 35</td>
</tr>
<tr>
<td>Tanjore, district</td>
<td>168</td>
</tr>
<tr>
<td>Tārikere, taluk</td>
<td>9, 49</td>
</tr>
<tr>
<td>Tatthēhalī, village</td>
<td>149</td>
</tr>
<tr>
<td>Tellā, family</td>
<td>120</td>
</tr>
<tr>
<td>Terakānambu, place</td>
<td>43</td>
</tr>
<tr>
<td>Thimmarayāsvmī, temple of</td>
<td>30</td>
</tr>
<tr>
<td>Thippur place</td>
<td>27</td>
</tr>
<tr>
<td>Timmanca, person</td>
<td>88</td>
</tr>
<tr>
<td>Timma, person</td>
<td>71</td>
</tr>
<tr>
<td>Timma, Vijayanagar king</td>
<td>167</td>
</tr>
<tr>
<td>Timma Rāja, Vijayanagar king</td>
<td>145</td>
</tr>
<tr>
<td>Tippāna, person</td>
<td>66, 79</td>
</tr>
<tr>
<td>Tippājī, queen</td>
<td>168</td>
</tr>
<tr>
<td>Tippu, portrait of</td>
<td>44, 52, 62, 63</td>
</tr>
<tr>
<td>Tipu Sultan, Mysore king</td>
<td>16, 19</td>
</tr>
<tr>
<td>Tippur Basti, temple</td>
<td>42, 88, 91, 92</td>
</tr>
<tr>
<td>Tiptur, place</td>
<td>15, 18, 21, 23</td>
</tr>
<tr>
<td>Tirthahalī, place</td>
<td>4, 7</td>
</tr>
<tr>
<td>Tirthahalī, temple of</td>
<td>12</td>
</tr>
<tr>
<td>Ugra-Narasimha, figure of</td>
<td>38, 50</td>
</tr>
<tr>
<td>Umāmahēśvara group, paintings of</td>
<td>25, 41, 62, 63</td>
</tr>
<tr>
<td>Vadageṇādu, territory</td>
<td>124</td>
</tr>
<tr>
<td>Vaishnavas, sect</td>
<td>147</td>
</tr>
<tr>
<td>Vāli, figure of</td>
<td>30</td>
</tr>
<tr>
<td>Vāmana, figure of</td>
<td>30, 49</td>
</tr>
<tr>
<td>Vāmanamudras, boundary stones</td>
<td>149</td>
</tr>
<tr>
<td>Uṭṭhānkarā, images of</td>
<td>27</td>
</tr>
<tr>
<td>Uṭṭhānkarā, temple of</td>
<td>26</td>
</tr>
<tr>
<td>Tirumalarāja, Vijayanagar king</td>
<td>145</td>
</tr>
<tr>
<td>Tirumalārya, Rāmāyanam author</td>
<td>151</td>
</tr>
<tr>
<td>Tirumalēyārya, Rāmāyanam author</td>
<td>148, 150</td>
</tr>
<tr>
<td>Tērumallēśvara, temple of</td>
<td>21</td>
</tr>
<tr>
<td>Tirumārāyaṇa Perumāḷ, person</td>
<td>148</td>
</tr>
<tr>
<td>Tirupati, place</td>
<td>168</td>
</tr>
<tr>
<td>Tiruvanmāmalai, place</td>
<td>168</td>
</tr>
<tr>
<td>Tiruvändi Setti, person</td>
<td>104</td>
</tr>
<tr>
<td>Tondu, territory</td>
<td>172</td>
</tr>
<tr>
<td>Tondu, territory</td>
<td>151, 169</td>
</tr>
<tr>
<td>Trēṭā, age</td>
<td>147</td>
</tr>
<tr>
<td>Tribhuvanamalla, Hoysala title</td>
<td>86, 94, 96</td>
</tr>
<tr>
<td>Trichy, place</td>
<td>168</td>
</tr>
<tr>
<td>Trivikrama, figure of</td>
<td>30, 49</td>
</tr>
<tr>
<td>Tulva, kings</td>
<td>167, 172</td>
</tr>
<tr>
<td>Tumburu, musician</td>
<td>41</td>
</tr>
<tr>
<td>Tumkur, district</td>
<td>4, 5, 8, 45, 46, 151</td>
</tr>
<tr>
<td>Tungabhadra, river</td>
<td>10, 172</td>
</tr>
<tr>
<td>Turushka, Muslim</td>
<td>167</td>
</tr>
<tr>
<td>Turvi, local chief</td>
<td>35</td>
</tr>
<tr>
<td>Turuvanūr, place</td>
<td>6, 35, 36</td>
</tr>
<tr>
<td>Turuvappa, person</td>
<td>35</td>
</tr>
<tr>
<td>Turvasu, legendary person</td>
<td>167</td>
</tr>
<tr>
<td>Upendra, god</td>
<td>146</td>
</tr>
<tr>
<td>Vaṅga, king of</td>
<td>160</td>
</tr>
<tr>
<td>Vaṅgipura, hamlet</td>
<td>154</td>
</tr>
<tr>
<td>Vani, Sarasvati</td>
<td>168</td>
</tr>
<tr>
<td>Vanniarghatam, Bannęṛgatṭa</td>
<td>31</td>
</tr>
<tr>
<td>Varadamma, image of</td>
<td>77</td>
</tr>
</tbody>
</table>
Varādarāja, temple of
Varādārya, person
Varāha, god
Varāhanātha, temple of
Varamatamma
Vāranāsi, Benares
Vardhamānā, person
Vasagōtra gotra
Vasanta Sāhityōtsava
Vats, M.S., Scholar
Venkapa, person
Venkaṭāchala, god
Venkaṭādri, Tirupati
Venkaṭaramanāsāvāmi, temple of 5, 6, 21, 66
Venkaṭēśa, temple of
Venkōji, inscription of
Vēngōpā, figure of 21, 24, 30, 34, 35, 41, 43, 44, 45, 48, 49
Vēṅṭi, place
Vidyādhara, figure of
Vidyānagari, Vījayanagar
Vidyāśankara, temple of
Vighnasante, temple of 8, 15, 18, 23, 24
Vijayanagar, coins
Vijayanagar, inscriptions 30, 31, 100, 113
Vijayanagar, kings of 30, 61, 100, 113, 118, 121, 155
Vijayanagar, paintings
Vijayanagar, period 113, 118, 121, 155, 168, 169, 172
Vijayasēna, Kṣhatriya king
Vikrama, legendary king
Viraballāja, Hoysala king 27, 39, 42, 91, 94, 96, 119
Virabhadrā, figure of 30, 44, 47, 53
Virabhadrā, temple of
Vira Bukkaṇa Oḍeya, chief
Viradāman, coins of
Viragāla, hero-stone
Viranātā, smith
Viragāṅga, Hoysala title
Virānānā, Hoysala title
Virānjanēya, figure of
Virāpanna, person
Virappō Vādēya, person
Virārāya, coins
Virālīṭṭhaḷḷi, hamlet
Vira Nārasimha, king
Virinchipur, place
Virūpākṣha, at Hampi
Virūpākṣha, temple of
Virūpaṇa, person
Vīshnu, god 9, 145, 146, 147, 148, 168, 171
Vīshnu, figures of 21, 22, 25, 29, 31, 37, 38, 44, 49, 53, 62
Vīshnu, temple of
Vīshnuvardhana, Hoysala king 43, 94, 95
Vīshvanātha, temple of
Vīshvarūpa, of Vīshnu
Vīśvasēna, Kṣhatriya king
Vīśvasēna, Kṣhatriya king
Vīśvasimha, Kṣhatriya king
Vīśvāvasu, year
Vīśveśhavari, person
Vittalēśvara, god
Vōṅkāridēva, person
Vrishni Vamśa, dynasty
Vuchangemma, goddess
Vuchangidevaru, goddess
Vugrayā, person
Vugregauda, person
W
Wheeler, Dr. R.E.M., British Archaeologist
Wōdeyar, Krishnarāja, Mysore king 10, 13, 62, 155
Wōdeyar, Narasarāja, Mysore king 27
Wōdeyar, Dēvarāja, Mysore king 9
Y
Yādava, dynasty 147, 148
Yādavakula, dynasty 104
Yādavēnta, king of Yādava 146
Yadu, dynasty 145, 167
Yadugiri, place 145
Yadupati, Rāma 146
Yaduvadha, person 30
Illustrations
united
HEAD OF GOMATESVARA, SHAVANABELGOLA (p. 37).

Mysore Archaeological Survey
PLATE II

FRONT VIEW OF MAHADEVRA, CHAMPAKADHAMA TEMPLE, BANNERUGHATTA (p. 31).

Mysore Archaeological Survey}
WALL DETAIL, CHAMPAKADHAM TEMPLE, BANNERUGHATTA (p. 31).

Mysore Archaeological Survey
CHAMPADHAMA WITH HIS CONSORTS, CHAMPADHAMA TEMPLE, HANNEERUGHAT (p. 31).

Mysore Archaeological Survey
Processional Images of Champakadham Group, Champakadham Temple, Bannerughatta (p. 31)

Mysore Archaeological Survey
Siva, Kudalur (p. 33).

Mysore Archaeological Survey
PLATE IX

FEMALE DEITIES, KUDALUR (p. 33)

Mysore Archaeological Survey
PARVATI. KUDALUR (p. 33).

Mysore Archaeological Survey
(1) VIEW OF MEgalithic site, Turuvanur (p. 35).

(2) A megalith (disturbed), Turuvanur (p. 35).
FACE OF GOMATESVARA SHOWING THE CRACKS, SHAVANABELGOLTA (p. 37).

Mysore Archaeological Survey}
PLATE XX

Yoganarasimha Temple, General View, Narasipura (p. 37).

Mysore Archeological Survey}
Yoganarasimha, Narasipura (p. 38)

Mysore Archaeological Survey
SUKYA, BHAIKARA TEMPLE, BHAIKAVANAGUDDA (p. 39).

Mysore Archaeological Survey
MAHISHASURAMARDINI, BHAIKAYA TEMPLE, BHAIKAYANAGUDDA (p. 39):

Mysore Archaeological Survey
BHAIRAVA, BHAIRAVA TEMPLE, BHAIRAVANAGUDDA (p. 39).

Mysore Archaeological Survey
VARAHANATHA, VARAHANATHA TEMPLE, VARAHANATHA KALLAHALLI (p. 39).

Mysore Archaeological Survey
GOMATAGIRI HILL (p. 40).

Mysore Archaeological Survey]
STATUE OF GOMATESVARA, GOMATAGIRI (p. 40).

Mysore Archaeological Survey}
BACK VIEW OF GOMATA, GOMATAGIRI (p. 40).

Mysore Archaeological Survey
PLATE XXXIV

GOMATA AT GOMATAGIRI (WITH OLD CANOPY) (p. 49).

Mysore Archaeological Survey}
GAJASURAMARDANA, CEILING PAINTING, DIVYALINGESVARA TEMPLE, HACADANAHALLI (p. 41).

Mysore Archaeological Survey
PILLAR OF THE NANDI MANTAP, ARKESVARA TEMPLE, HALE-ALUK
(p. 42)

Mysore Archaeological Survey
Warriors sailing in a boat, on the cubical face of a pillar, Arkeśvara Temple, Hali-directed (p. 42).

Mysore Archaeological Survey
MUSCIFONS ARKESVARA TEMPLE, HALI-ALUR (p. 42).

Mysore Archaeological Survey
MUSICIANS. AKRESVARA TEMPLE, HALE-ALUR (p. 42).

Mysore Archaeological Survey
PLATE XLI

CENTRAL CEILING, ARKESVARA TEMPLE, HALE ALUR, (p. 42).

Mysore Archaeological Survey
Inscription stone, Hale-Alur (p. 42).

Mysore Archaeological Survey
Viragal, Byadamalalu, (p. 43).

Mysore Archaeological Survey
CIST DISTURBED, NAKASAMANGALA, (p. 43).

Mysore Archaeological Survey
VENUGOPALA, VENUGOPALA TEMPLE, GOPALA (p. 44)

Mysore Archaeological Survey
CEILING PAINTING, NARASIMHA TEMPLE, SIBI. (p. 15).

Mysore Archaeological Survey
CENTRAL CEILING IN NAVARANGA, KALLESVARA TEMPLE, ARALAGUPPA (p. 46).

Mysore Archaeological Survey
Nataraja in Central Ceiling of Navaranga, Kalleshvara Temple, Abalaguppe (p. 46).

Mysore Archaeological Survey
MAHISHA-SURAMARDHINI, A SCULPTURE FROM HALERI (p. 47).

Mysore Archaeological Survey
PLATE LVII

RAMA DELIVERING KING TO HANUMAN, SCULPTURE FROM HALEBID (p. 47).

RAVANA PERFORMING ROMA, SCULPTURE FROM HALEBID.
(p. 47).

Mysore Archaeological Survey]
MONKEYS FIGHTING RAVANA, SCULPTURE FROM HALEBID, (p. 48)

A BULL NEAR THE TANK, HALEBID (p. 48).

Mysore Archaeological Survey
1. **Hanuman Captured by Indrajit, Hiranay Sculpture from Halebid** (p. 48).

2. **Episode from Yakshagana, Halebid** (p. 48).
Cymbalist, a stray sculpture from Halebid, (p. 48).

Mysore Archaeological Survey
PLATE LX

DANCING SIVA, SCULPTURE FROM HALEBID, (p. 48).

Moore Archaeological Survey]
STONE MANTAPA NEAR THE POND, SHIRAMPUR, (p. 49).

Mysore Archaeological Survey]
EASTERN GATE-WAY OF THE FORT, PERIVAPATNA. (p. 52)

Mysore Archaeological Survey]
ISVARA TEMPLE, GENERAL VIEW, PERIYAPATNA (p. 52).

Mysore Archæological Survey]
VARADARAJA TEMPLE, NORTH-WEST VIEW, PERIYAPATNA, (p. 58).

Mysore Archaeological Survey]
PLATE LXVII

THIRTHAHALLI HOARD, KSHATRAPA COINS (p. 54-60).

Mysore Archaeological Survey}
SORAB HOARD: GOLD COINS, (p. 61-62)

ANAGONDANAHALLI HOARD: GOLD COINS, (p. 62-63).

Mysore Archaeological Survey]
COPPER PLATE GRANT OF THE CHITRADURGA CHIEF MADAKARI
SAYAKA, (pp. 64-66).

Mysore Archaeological Survey]
VIRAGAL AT HIRE-MADHURE, (pp. 1-72).

Mysore Archaeological Survey]
PLATE LXXI

PILLAR INSCRIPTION AT CHIKKA-MADHURK, (pp. 72-74).

Mysore Archaeological Survey
STONE INSCRIPTION AT TIPPUR, (pp. 88-91).

Mysore Archaeological Survey
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151.)

Mysore Archaeological Survey
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).

Mysore Archaeological Survey
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).

Mysore Archaeological Survey
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I, (pp. 127-151).

Mysore Archaeological Survey}
COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WODEYAR I. (pp. 127-151).

Mysore Archaeological Survey
BOAR SEAL OF THE COPPER PLATE GRANT OF MYSORE KING KRISHNARAJA WADYAR I.

BOAR SEAL OF THE COPPER PLATE GRANT OF VILAYANAGAR KING ACHYUTARAYA.

Mysore Archaeological Survey}
COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA KAYA, (pp. 155-172).

Mysore Archaeological Survey
COPPER PLATE GRANT OF VIJAYANAGAR KING ACYUTA RAYA, (pp. 155–172).

Mysore Archaeological Survey
COPPER PLATE GRANT OF VIJAYANAGAR KING ACHYUTA RAYA. (pp. 155-172).

Mysore Archaeological Survey}