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ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL
DEPARTMENT

FOR THE YEAR 1938

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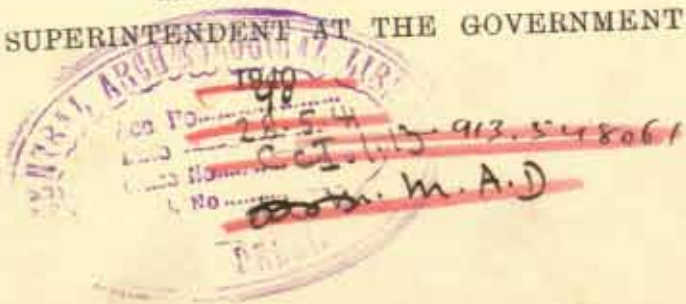
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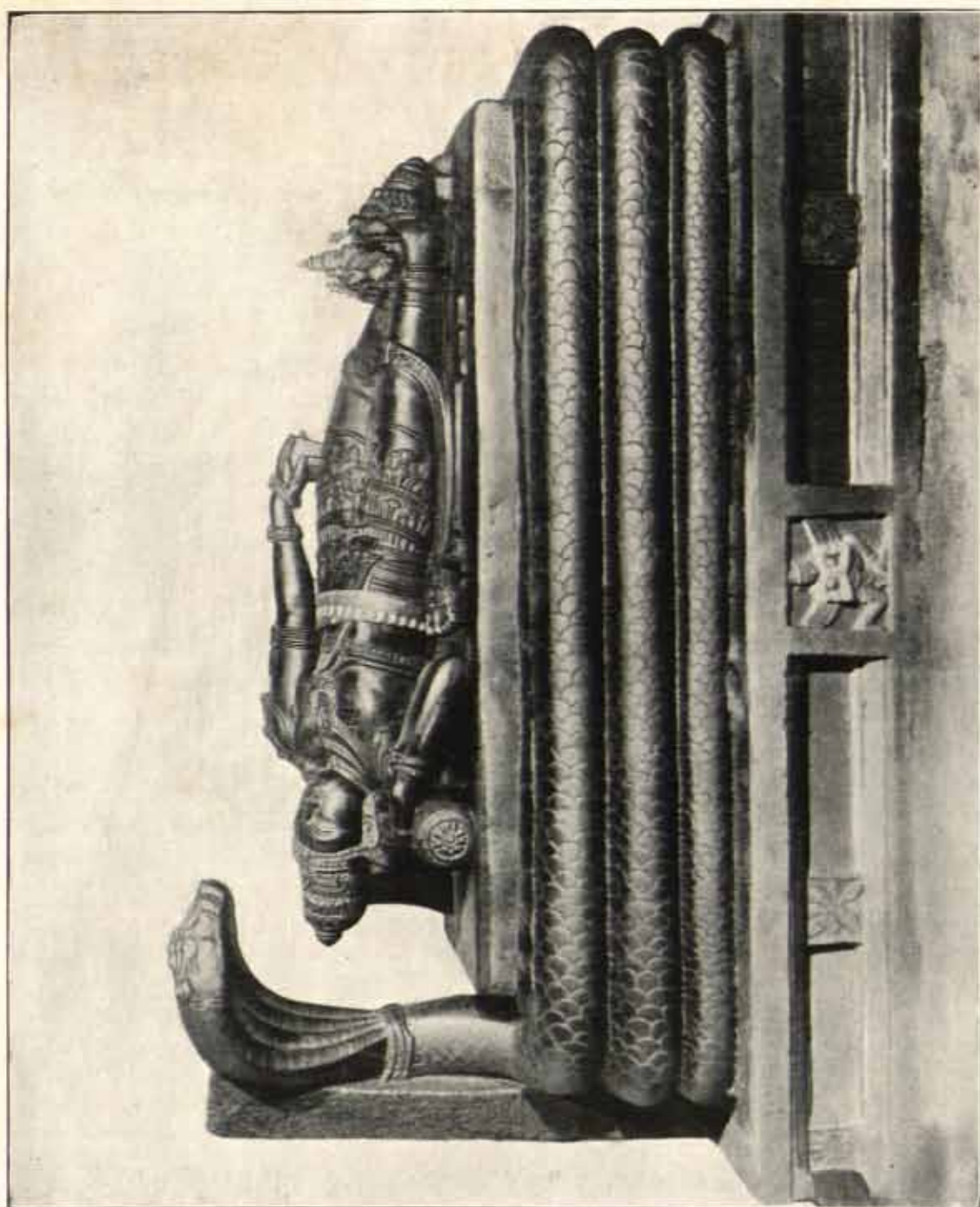
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RANGANATHA, RANGANATHA TEMPLE, SIVASAMUDRAM (p. 36),
Mysore Archaeological Survey.

ARCHAEOLOGICAL SURVEY OF MYSORE.

ANNUAL REPORT FOR THE YEAR ENDING 30TH JUNE 1938.

PART I—ADMINISTRATIVE.

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

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

Exploration. Among the ancient sites and monuments studied, were those at Pāvagaḍa, Niḍugal, Miḍigēsi, Koratagere, Huliyaṛdurga, Mēkēdāt Kabbāḷdurga and also those at Yeḷandūr, Agara, Mūgūr, T.-Narsipur, Tirumakūḍlu, Ālagōḍu, Māliṅgi, Talkāḍ, Śivasamudram, Mārehaḷli, Maḷavalli, Kānkānhaḷli and Moḷagālu. Among the discoveries were a number of Chōḷa and Hoysaḷa monuments constructed in the Dravidian style, one of the earliest of them being the Janārdana Temple at Māliṅgi, which is a Viṣṇu temple that was managed by a Śrī-Vaiṣṇava board of trustees before the days of Śrī Rāmānujāchārya. A number of fine images were also discovered and the links between the Chōḷa and the Hoysaḷa schools of architecture were noted. A special study was made of a number of forts.

Conservation. Considerable attention was paid to the conservation of monuments. The renovation work in the temples of Bēlūr and Haḷebīḍ progressed very greatly with the co-operation of the Department of Public Works and the Bēlūr and Haḷebīḍ Temples' Renovation Committee. At the suggestion of several Jain bodies who expressed their anxiety about the safety of the Gōmaṭa statue at Śravanabelagoḷa, the Director of Archæology studied the image with the kind co-operation of the Deputy Commissioner, Hassan District, the Executive Engineer, Hassan Division,

the Director of Geology and the University Professor of Botany. Enquiries were set on foot as to the measures to be taken to prevent decay. Government appointed a committee to revise the rules for classifying the ancient monuments, with the Director as convenor, and the Muzrai Commissioner and the Chief Engineer of Mysore as members.

The total number of inscriptions and old documents copied during the year is nearly 120 in addition to the writing on the walls of the top

Epigraphy.

floor of the Jagan Mohan Palace connected with the wall paintings. One of the important finds is a copper plate grant of the Gaṅga king Avinīta which bears witness to the close relationship between the Pallava and the Gaṅga dynasties. The Assistant Mr. R. Rama Rao has, as usual, edited the bulk of the inscriptions with the Director's guidance and the help of the Pandits.

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

Wall paintings.

One copper plate grant of the Gaṅga king Avinīta and 84 new coins were acquired for the Museum and an interesting collection of punch-marked and other coins received from two private collectors in the Dharwar District was studied. The

Museum.

Director who is a member of the Government Museum Committee commenced the re-arrangement of the Archaeology and Ethnology sections with the assistance of the the Curator of the Museum.

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

Publications.

sent to the press.

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

Library.

The receipts and expenditure of the department under budget heads amounted to Rs. 15,652-2-3 and Rs. 15,652-2-3, respectively (*vide*

Finances.

Appendix E). A sum of Rs. 241-6-0 was realised by the sale of the departmental publications and photographs

during the year.

The success of the work of the department was rendered possible by the sincere co-operation of the office staff.

PART II—STUDY OF ANCIENT MONUMENTS.

TUMKUR DISTRICT.

PAVAGADA.

(Pl. II, 1).

A note on the Hill Fort at Pāvagaḍa has appeared in the Mysore Archaeological Report for 1918 (pp. 8-9). The steps leading up the hill

Points of Interest on the Hill. are constructed corresponding to the concave part of the hill and between the two projections on the south-east.

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

1. Īśvara temple.
2. Hill fort gate No. 1.—This is made of irregularly hewn boulders cemented with mortar and provided with a parapet wall having numerous musket holes. Some of the round bastions have cannon platforms, which might be the structures of the days of Hyder and Tipu who improved the old Hindu wall. The gate has the sun, the moon and other usual Hindu carvings.
3. Guard house and powder magazine.
4. Hindu fort gate—No. 2.
5. Hindu fort gate—No. 3.
6. Hindu fort gate—No. 4.
7. Just behind the above is a boulder on which a colossal Āṇjanēya is carved in relief in the striking attitude treading over the fallen figure of Akshaya-kumāra. In front of the image and to its left a monkey is eating fruit. The bricks of the battlements measure 10" × 7" × 2".
8. Guard room with disappeared roof.
9. Inscription—Pāvagaḍa 97 (Supplement).
10. Hindu fort gate No. 5
11. Hindu fort gate No. 6
12. Hindu fort gate No. 7
13. Hindu fort gate No. 8
14. Maṇṭapa—formerly used as Taluk Kacheri
15. Kalyāṇi pond
16. Magazine and guard room
17. Tuppada kaṇaja—A very fine view is obtained of Niḍugal on the west and of Kāmandurga on the north.

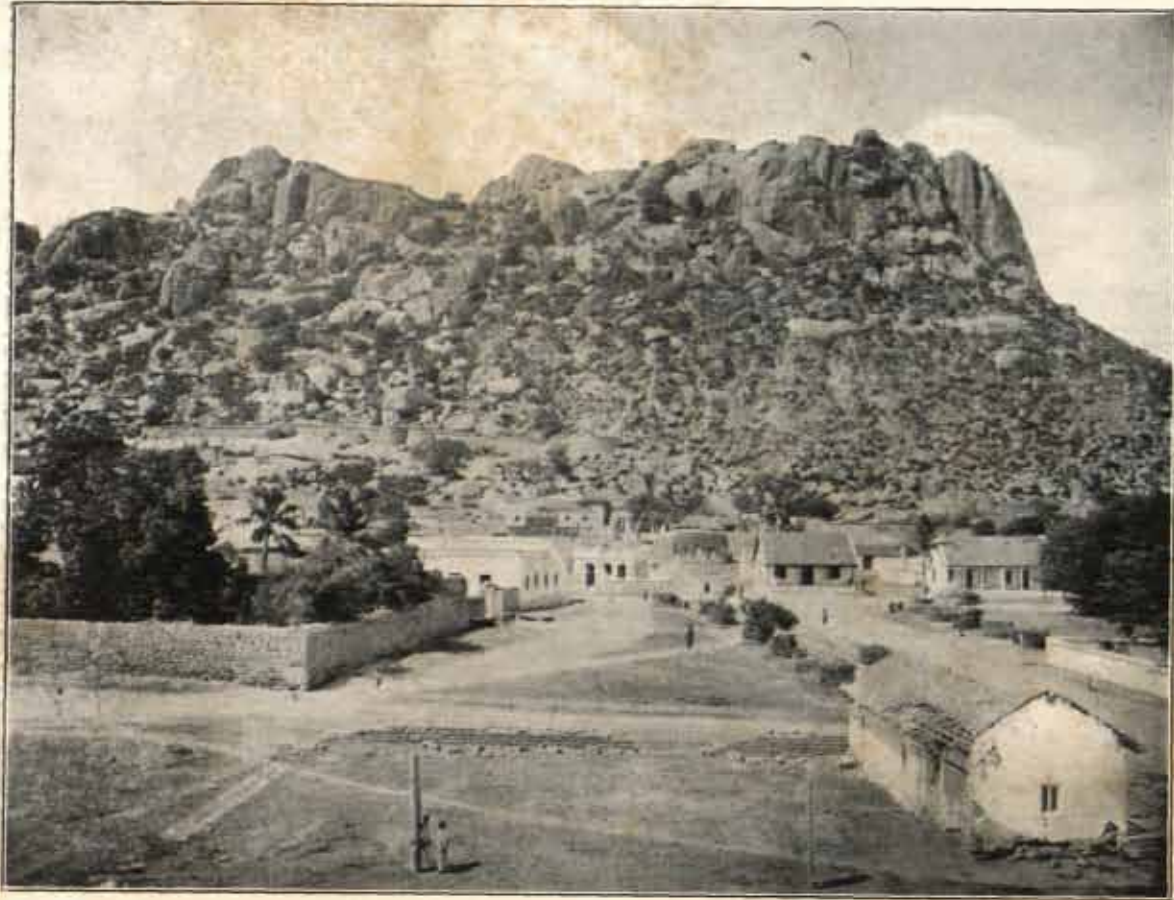
18. Nāga stones
19. Nāgara done
20. Hindu fort gate No. 9 (without mortar and stone work).
21. A disappeared temple with a pair of elephants—rudely carved of granite stone.
22. Two guard houses
23. Bastion with a gun—bore, $4\frac{1}{2}$ " in diameter
24. Done with a guard room
25. Akkaṇṇana done. It is said that it never goes dry.
26. Maṇṭapa and done
27. Powder magazine
28. Masjid. The site appears to be that of an old temple.
29. Temple gateway
30. Store room
31. Thieves' Drop—a precipice facing due North 30° E with a guard room on the north.
32. Three granaries and a small gate leading to Bhīmana done. Near the fort an inscription stone which is said to have been imbedded in the rock has been removed.
33. Bhīmana done
34. Powder magazine built by Tipu. Its roof is built on low rocks and the roof is vaulted.
35. Sultan Battery. This is a roundish battery built on the highest part of the hill which has been converted into a platform about 100 feet in diameter. It has a high flagstaff with a small stepped pond to its south-west and a small guard room at each of the four points of the compass. The battery has accommodation for fourteen pieces of cannon and the terrace is well paved with stones. This commands a good view of the country around.
36. & 37. To the south-west of the above on a lesser eminence of the hill and further south-west on a still lower peak are two other smaller batteries.

NIDUGAL.

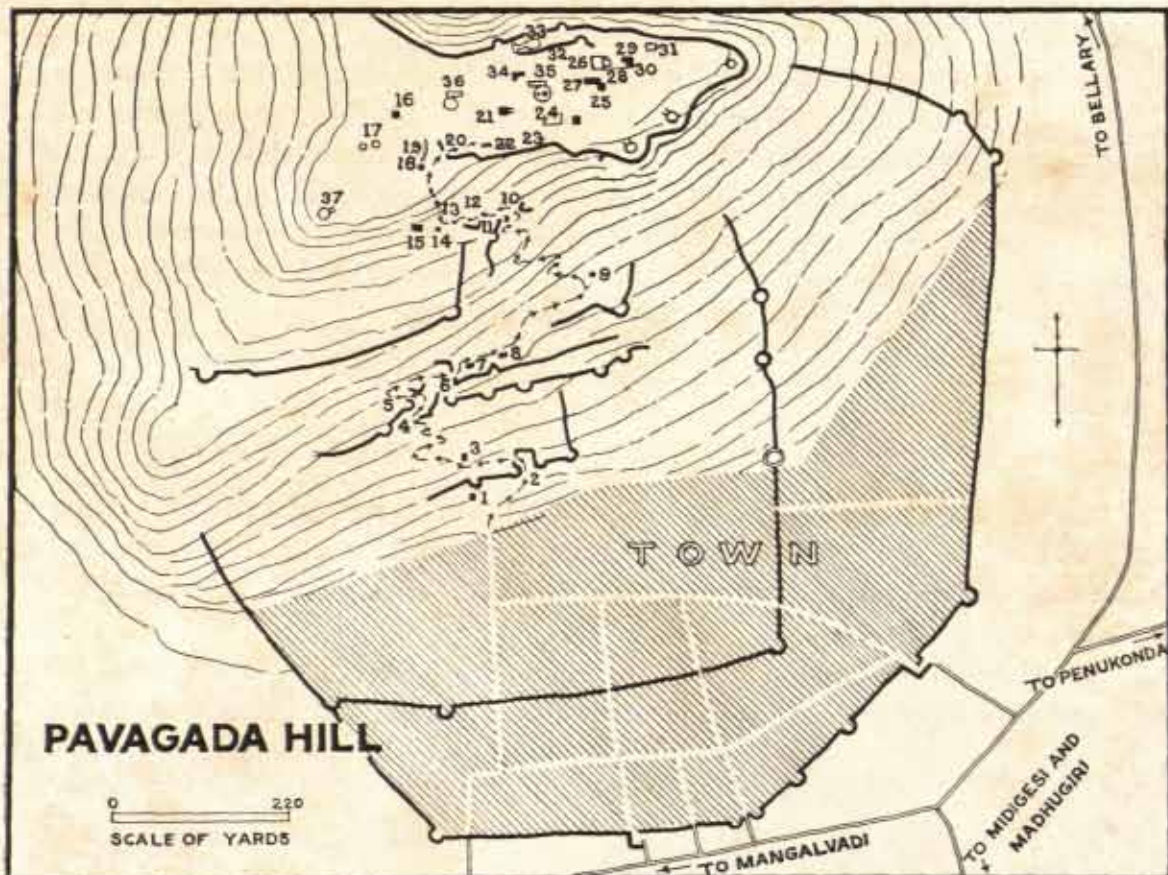
(Pl. III, 1).

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

1. Sāravādēśvara temple.—This temple faces east and is said to have been built by the chief Hoṭṭaṇṇa Nāyaka III of the Harati dynasty, in memory of Sāravāḍ



1. HILL AND TOWN, PAVAGADA (p. 3.)



2. SKETCH MAP (p. 3.)



in the Bijapur District wherefrom his family claims to have come. The back wall of its maṇṭapa has two sets of carvings showing four couples, evidently the builder and his relations or ancestors. The pillars also contain similar votive figures rudely carved.

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

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

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

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

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

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

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

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

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

9. Stone paved way up the hill.

10. Natural stream.

11. Ruined stone maṇṭapa.

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

13. Vīragal.

14. Spring well.

15. Hanumān temple.

16. Śūlada Vīramma's pits in rocks.—These are natural pits about one half foot deep and almost 1' 9" wide.

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

18. Path leading to the old town.

19. Path leading to the peak.

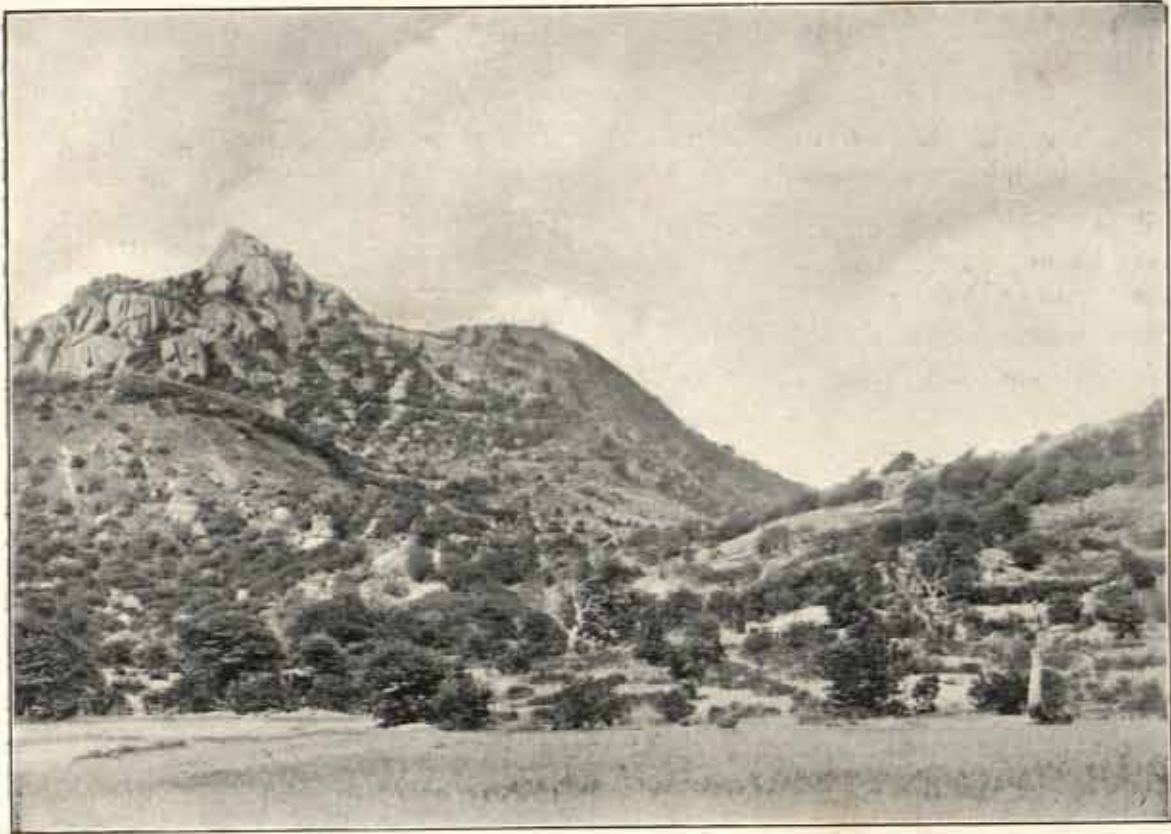
20. Gateway of Vīramma's kōṭe.

21. Īśvara temple of the Pāllegār days (about 1600 A.D.). The Līṅga is absent from its pedestal. A small Nandi is kept in the vestibule.

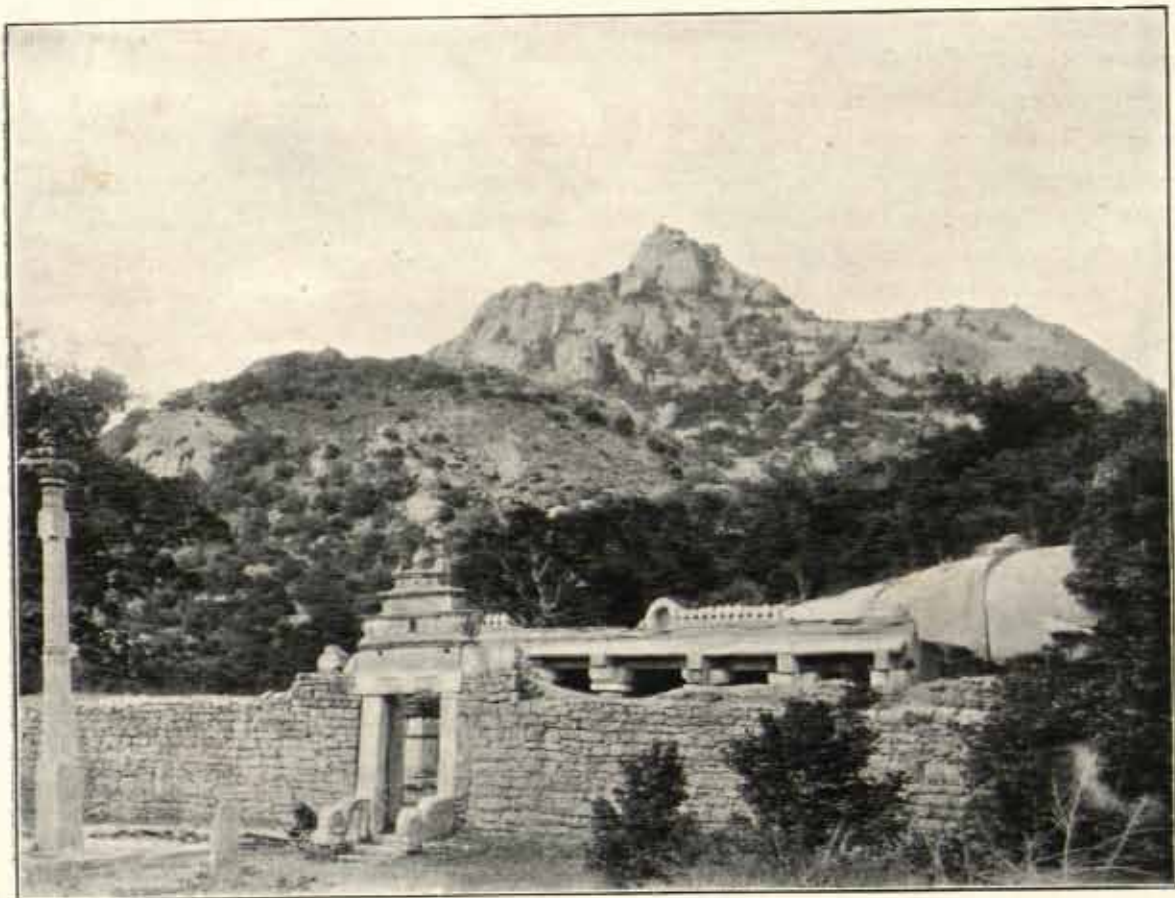
22. Basavappa's shrine.—The bull is absent. In its back wall is a rudely carved panel of a devotee worshipping a līṅga. The shrine is of the Pāllegār days.

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

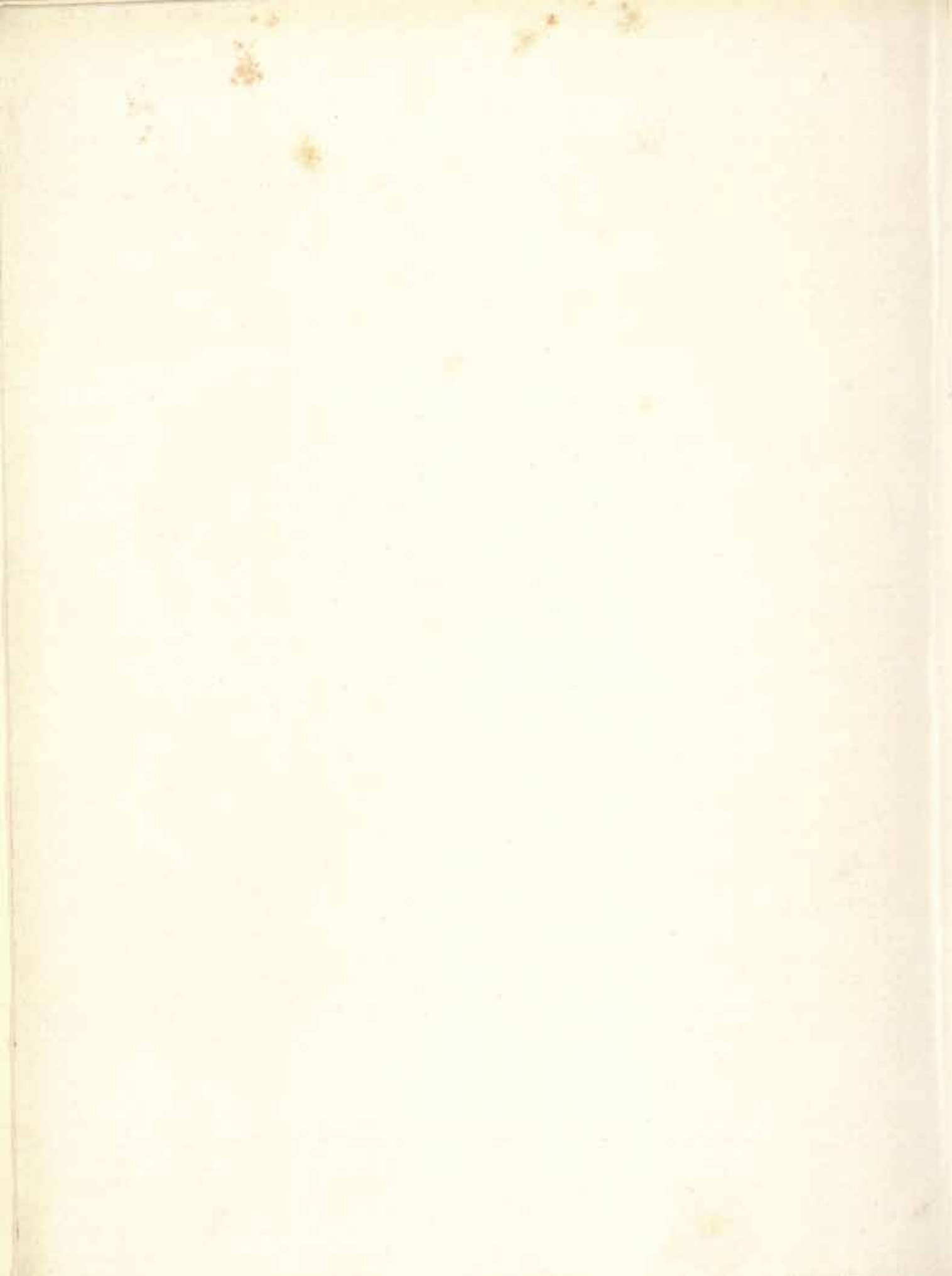
24. Pārśvanātha Basti.—This is an old late Hoysala-Dravidian structure of about 1232 A. D. (Iraṅgola II's time). It has a garbhagriha with a black stone image of Pārśvanātha standing under a multi-hooded cobra with an inscription on the pedestal (E.C. XII No. Pg. 51). The vestibule doorway has rudely carved perforated screens supporting the jambs, while outside the garbhagriha the walls seem to be made of huge slabs (some times 8 x 5 feet) placed one on another without mortar. The navaraṅga of 9 pillars, the mukhamanṭapa of 4 pillars and the pātālāṅkaṇa of 4 pillars, show workmanship of the Pāllegār period. Evidently these



1. HILL VIEW, NIDUGAL (p. 4).



2. SRI RAMA TEMPLE, NIDUGAL (p. 5).



portions were rebuilt in about 1600 A.D. The Padmāvati image of the west cell with an inscription on its pedestal and the image of Brahma on horseback which were both noticed by the Director of Archaeology in 1919 have disappeared. These are said to have been taken to Amarapura in the Madakasira taluk by Jain devotees. Removal of an image and, more particularly, of a recorded inscription ought to have been made with permission. It may be ascertained whether permission was obtained. The granite mānastambha, about 30 feet high, stands in front of the temple and is interesting because of the small towered niche constructed above it. This niche is now empty.

25. Viramma's well. This is a large stonebuilt pond.

26. Sige Bhāvi.

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

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

29. Tippe Rudra temple.

30. East gateway called the Pāvagaḍa gateway.

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

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

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

(1) Saptamātrikas

(2) Nāga stones

(3) A Nandi

(4) Mahishāsuramardini of Hoysaḷa workmanship, and

(5) Kēśava.

34. Sōmēśvara temple :—

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

35. Ruined masjid of Aramane Bābayya with tombs and tank.

36. Cavalier.

37. Kurubara Haṭṭi with about 15 houses.

38. Shrine of Mahishāsuramardinī with a relieve figure called Durgā of the Nāyak days. The temple was rebuilt about two years ago. Behind it, is a small towered structure said to be the tomb of a yōgi.

39. Gateway of the outer fort around the palace.

40. Gateway of the inner fort around the palace.

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

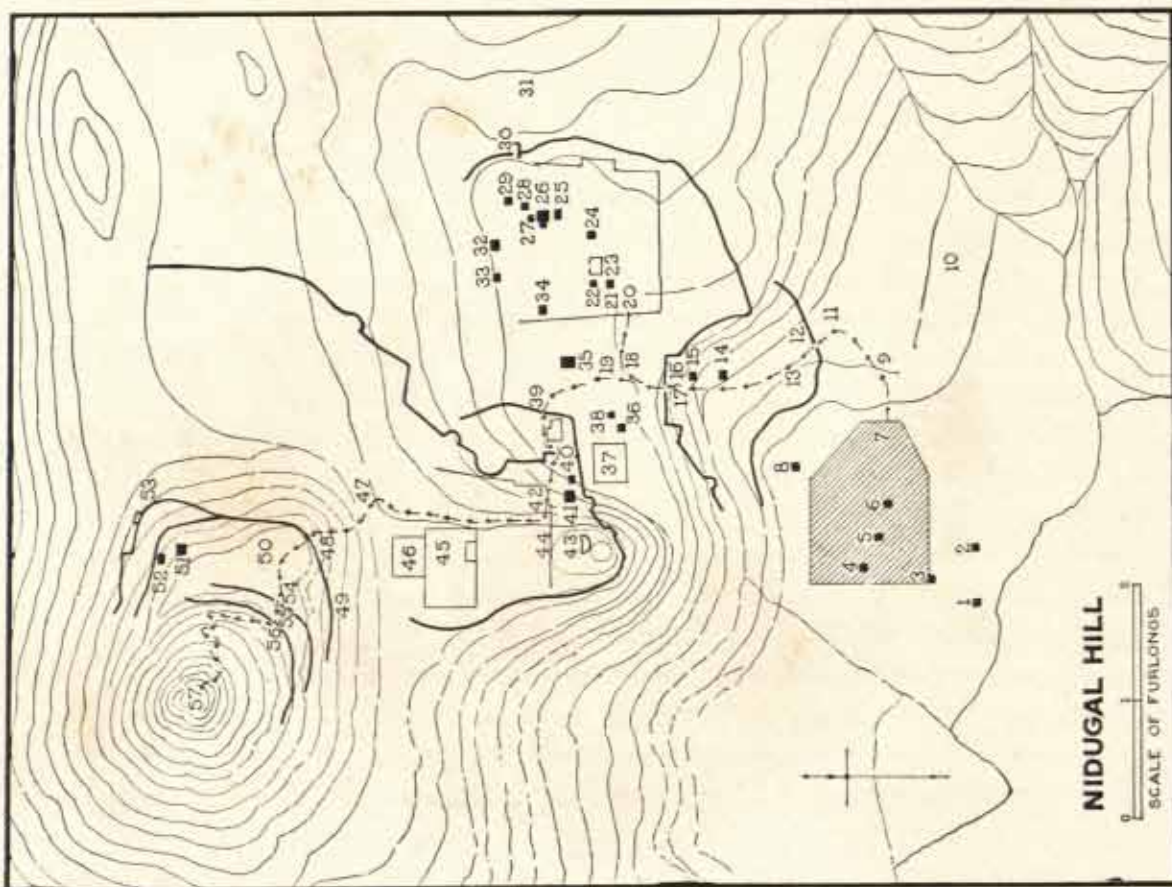
To the south of the same gateway stands a soapstone image of Gaṇēśa, 3' high, simple in form and not ornamented like the typical Hoysaḷa work.

41. Foundations of numerous buildings.

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

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

44. Īśvara temple.—On the platform to the north of the tank stands a small but fine granite temple which is mentioned as having been built by Jagadēkamalladēva, son of Irungōḷa I (circa 1150 A.D.). The temple has a garbhagṛiha with the līṅga disappeared and the pīṭha disturbed. The vestibule is open and the navaraṅga has four octagonal bell-shaped granite pillars. There is a lotus in the central ceiling. Against the walls are ten little cells the deities of which have disappeared. The middle one in the south contains the Saptamātrikā panel having only these seven figures :—Indrāṇī, Brāhmī, Māhēśvarī, Kaumārī, Vaiṣṇavī, Vārāhī and Chāmuṇḍā.



1. SKETCH MAP (p. 4).

Mysore Archaeological Survey.



2. PALACE SITE, NIDUGAL HILL (p. 9).



3. CANNON, NIDUGAL HILL (p. 9).

(Durgā). Gaṇēśa and Vīrabhadra are absent. Opposite to the temple stands a small maṇṭapa with a soapstone bull.

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

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

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

48. Second fort gateway of hill top.

49. Cave serving as horse stables.

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

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

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

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

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

54. Third fort gate of hill top.

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

MIDIGEṢI.

(Pl. VII, 1).

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

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

The steps here run through a natural cleft between two vertical faced boulders about $5\frac{1}{2}$ feet apart (Pl. V, 3). The fort walls near by have masonry parapets provided with musket holes and cannon platforms and built with flat thin bricks of the second half of the 18th century. Probably they belong to the days of Hyder.

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



1. ANNAPURNA, KASI-ISVARA TEMPLE,
NIDUGAL (p. 5).



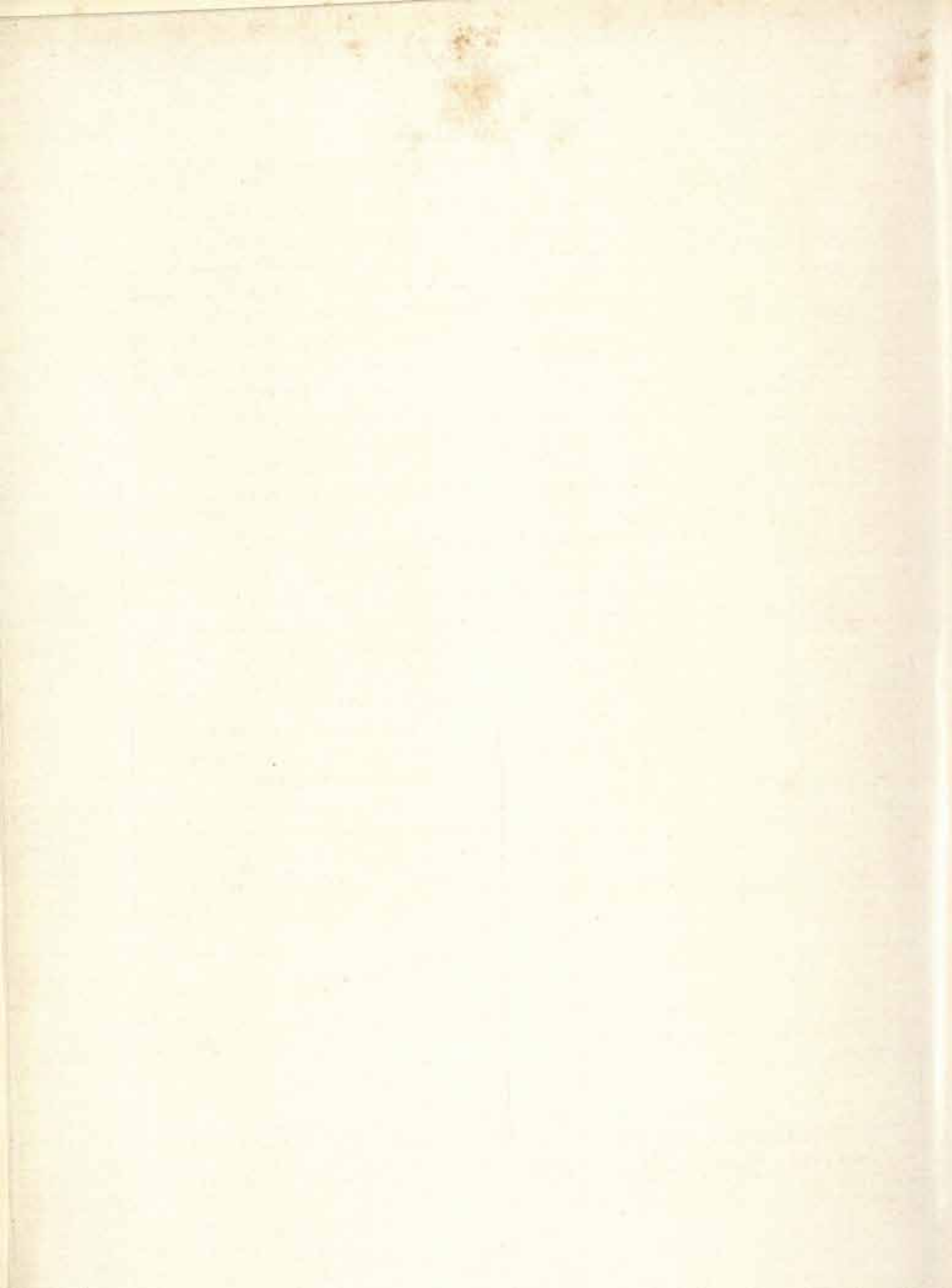
2. VIRABHADRA, NIDUGAL (p. 6).



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



4. MAHISHASURAMARDINI, SOMESVARA TEMPLE,
KUNIGAL (p. 16).



to Hyder's days. At its west end is a platform for drawing water with a rope.

- (11) Powder magazine or secret dungeon close to a watch tower. It is concealed by stone works. It is in a pit and has a passage and two rooms (measuring 20' x 15') and is in a good state of preservation. The trees around it may be cleared and a flight of steps of size stone may be built to lead the visitors to it.
- (12) Masjid.—This is a structure of brick and mortar with a hall of about 35' x 20' and with two minarets and a brick and mortar parapet with the wall worked in the shape of lattice work. (Pl. VII, 2).
- (13) To the south-west of the above stand the ruins of a building built of rubble walls. It was perhaps the house of the Khazi.
- (14) Granaries.
- (15) Āñjanēya temple.—This is a small structure of the Pāllegār days with a relievo of Hanumān in it.
- (16) A brick built tank improved in the Muslim days.
- (17) Citadel of Palace.—This has two courts, the outer one of which contains granaries. The inner one probably had living rooms. A plaster relievo of Garuḍa in the south wall of the granary suggests that it is a Hindu structure. The destruction of the head and shoulders of the figure might have occurred after some conquest. The outer part is entered by a stone gateway with guard rooms on both sides. The court has a back door leading towards the granaries and the peak. In front of it on the north-west stands an open structure with a verandah which was probably used as the durbar hall.
- (18) Store rooms for oil and ghee (?)
- (19) Granary.—Rice husk, etc., are still found in six pits. To the north-west of the granary is the trigonometrical station.
- (20) Kanyarammana Dōṇe.—This is a natural pool on the north-west. It is the chief source of water-supply to the hill top. Near it, facing west, is a small cave of Kanyaramma, and here the goddess is worshipped in the form of a liṅga-like stone.

The temple which overlooks the town to its east is built on the lower slopes of a high terrace. Its dvāramaṇṭapa which has a tall

Venkataramanasvami Temple. Draviḍian brick tower and lion-bracket pillars, has a Gaṇēśa in a small cell on the south and Bhairava on the north. Its mukhamaṇṭapa has a set of fine pillars with ribbed brackets. The garbhagriha appears to be a late Hoysala structure.

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

KORATIGERE.

(Pl. VII, 3).

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

1. Fort wall No. 1.

Between the 1st and the 2nd fort gates the path passes over a ground which emits a hollow sound. It is said to be the mint.

2. Fort wall and gateway No. 2.

3. Guard house.

4. Fort wall and gateway No. 3.

Here a branch path leading to the left takes us to an old cave temple of Gavi Timmaiya. It is a large rock shelter cave facing south. In its garbhagriha stood formerly an image of Timmaiya or Śrīnivāsa. Some conical stones are set up there and an image of Tirumaṅgai Ālvār is found. There is a cave chamber to the east, which is vacant. Possibly another to its west which is said to contain a liṅga and a pīṭha is now walled up. The doorway of the vestibule with its Vaishṇava dvārapālas, the pillars of the raṅgamaṇṭapa with the relievo carvings of Hanumān, and Garuḍa, the votive images of the Pāllegārs, etc., show that the structure is of the Pāllegār period.

5. Fort wall and gateway No. 4. Just behind is a pond of water.

6. A building used as a reading room built about 30 years ago, now in disuse.

7. Gaṅgādhārēśvara temple.--From a fissure in the rock above Gaṅgādhārēśvara water drips down on the liṅga which is placed in a pit of the lower rock. The temple is a cave shrine as at Śivagaṅga. It is said that another liṅga called Jyotirmahēśvara has been covered up by the wall which is behind Gaṅgādhārēśvara and the former's consort is similarly covered up by the wall behind Pārvatī. It is said that 30 years ago the images of Śrīnivāsa and his consorts were set up along with those of the Navagrahas. Two unnoticed images kept in the temple are of interest. One appears to be of Nammālvār with a vīra-rēkhā on his forehead. The other sits in padmāsana and has the hands joined. The reading room building covers the front view of the temple; the sooner it is removed, the better.

KUNIGAL.

GAṆĒŚA TEMPLE.

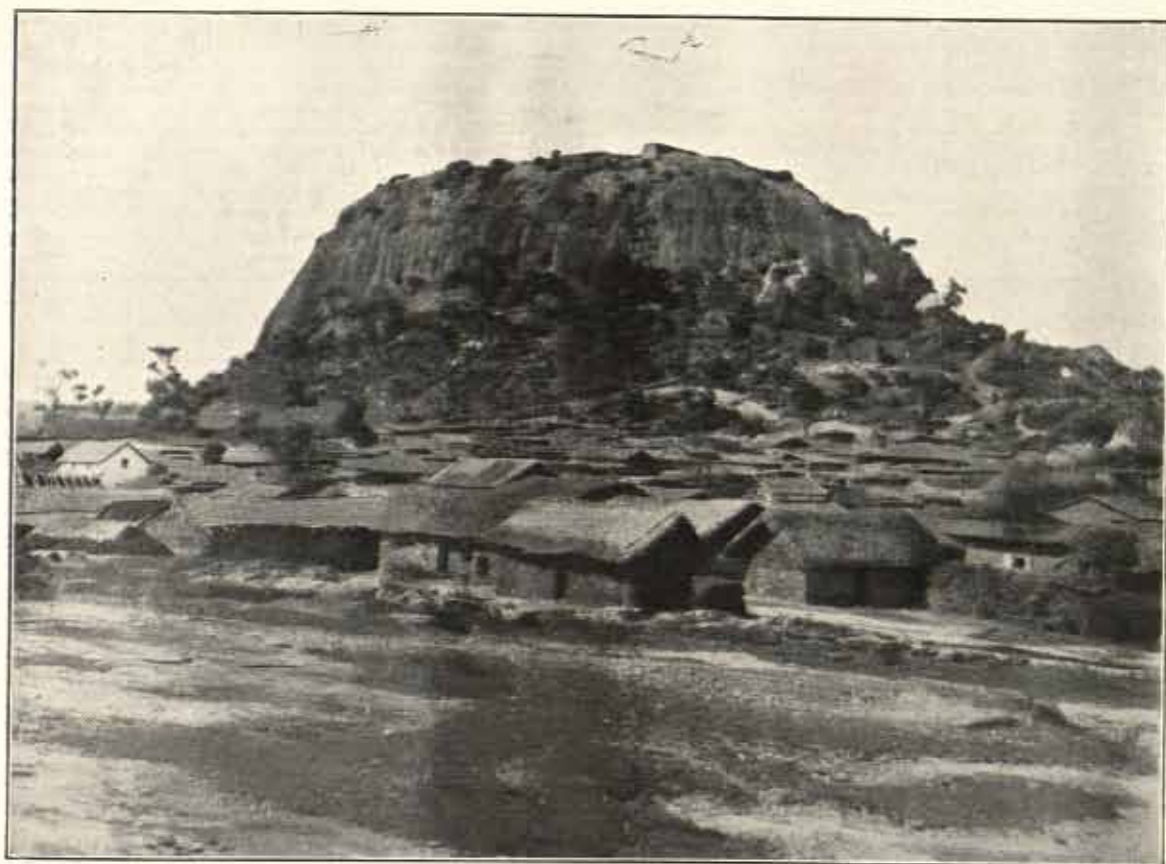
The Gaṇēśa temple contains an old image of Gaṇapati on a mūshaka-pīṭha. It appears to have been built during the Vijayanagar days in a part of the fortgate



1. PARVATI, SOMESVARA TEMPLE,
KUNIGAL (p. 15).



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



3. HULIYURDURGA (p. 16).

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

NARASIMHA TEMPLE.

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

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

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

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

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

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

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

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

Conservation.

PADMĒŚVARA TEMPLE.

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

History.

The garbhagriha of the temple has a medium-seized liṅga on a fine pedestal.

General Description.

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

Conservation.

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

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

ŚIVARĀMĒŚVARA TEMPLE.

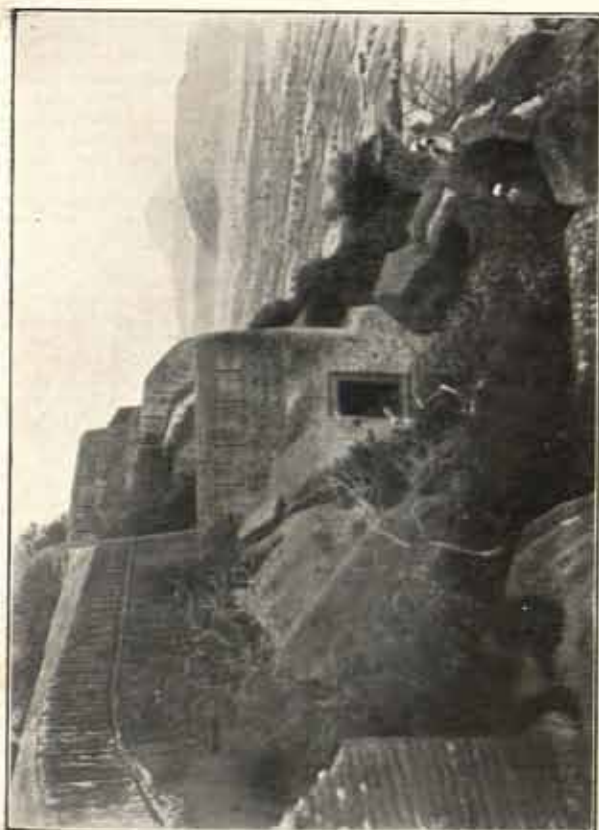
The Śivarāmēśvara temple is a modern structure of little archæological importance, except for the figure of Mahishāsuramardini. This image which is said to have been brought from the ruined Kottēśvara temple at Kottgere is in the typical Gaṅga style. It is a relieve carved on a granite slab. The goddess holds a snake, prayōga-chakra, a conch and a trident, and stands on her left foot, treading on the buffalo with the right one. She wears a breast-band, shorts and waist band (*daṭṭi*). The figure is interesting.

TANK,

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

Camel with a rider; anthropoid gaṇḍabhēruṇḍa standing with lions in its beaks and elephants in its hands; wheeling acrobats; and musicians playing on Sarasvatī vīṇā.

Sculptures on first gate.



1. HILL FORT, MIDIGEST (p. 10).



2. MASJID, HILL FORT, MIDIGEST (p. 11).



3. HILL, KORATIGERE (p. 12).
Mysore Archaeological Survey.



4. BILIGIRI HILLS (p. 24.)



The lower portions of the tank bund are made up of largish round boulders and are evidently of Hoysaḷa days.

Tank Bund.

Another water gate leads to the steps of the tank. It is well constructed with numerous carvings on the cubical mouldings of its pillars.

Sculptures on Second Gate.

Among these may be noticed: Bhairava, Virabhadra wearing long coat and tiny beard, Jaṅgama-guru holding kamaṇḍalu and staff, Dakṣiṇāmūrti, Brahma on swan, Kāla-Bhairava and the image of the builder. This person who is dressed like the image of Kempe Gauḍa at Śivagaṅga has no sacred thread. He wears loin cloth, necklets, moustaches, ear-rings and round-topped cap. To his left stands an attendant bearing his sword and betel bag (*haḍapa*).

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

SŌMEŚVARA TEMPLE.

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

History and General Description.

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

Linga.

In front of the vestibule stands a navaraṅga with plain ceilings and four cylindrical granite pillars. In the navaraṅga is kept a fine Hoysaḷa image of Sūrya. This image stands on a pedestal carved with Aruṇa. His horses are supported

Navaranga.

by the Sun's consorts holding bows and arrows. He holds a padma in each of his two hands and is surrounded by a tōraṇa having yaksha-like figures in the convolutions of the creeper scroll, identified as the nine Grahas or planets.

In addition to the eastern doorway which must have led to the tank, the navaraṅga had a porch on the south with eight cylindrical pillars and a similar one on the north. The north porch appears to have been dismantled in later days to provide

Porches.

accommodation for the shrines of two images. Of these images, one is Pārvatī, (Pl. VI, 1) a slim figure, about three feet in height, of the late Hoysaḷa or early Vijayanagar period as seen from the serpentine tōraṇa and the full length of the *sari*. The other image is of Sarasvatī (Pl. VI, 2) which is, however, of Hoysaḷa workmanship and is seated in padmāsana, holding rosary, goad, śakti-pāśa and pustaka. Its damaged face has been provided with an ugly nose by some inexperienced modern artist.

At the west end of the southern porch a small shrine was added later, perhaps in the Vijayanagar days, for installing a relieve image of Mahishāsūramardinī (Pl. VI, 3). This image is most interesting. It appears to belong to the Gaṅga days even (C. 800 A. D.) On the head of the buffalo whose tongue is protruding from its mouth, the goddess stands with her left leg crossed behind her right. Her body is bent in tribhaṅga and her four hands hold a sword, a discus, a conch and a bow in order. She wears a jewelled kirita, necklets, sacred thread, breast-bands, nāgamuri, kammarband, and shorts, anklets, and bracelets. To her left stands a straight-horned antelope. The image at once reminds us of the Mahishāsūramardinī at Nandī and evidently belongs to the same age. Traditionally it is said to have been installed by Śaṅkarāchārya, though the shrine itself appears to be an accretional structure of the Vijayanagar period.

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

HULIYURDURGA.

(Pl. VI, 3).

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

- (1) North gateway of the town fort wall with Gaṇēśa and Āṇjanēya temples.
- (2) Hill fort wall and gateway No. 1 (Pāllegār structure without mortar).

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

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

It appears to have been built either by Kempe Gauḍa or by his conqueror

History.

Chikka Dēvārāja Vaḍeyar as can be inferred from a stone of the brindāvana lying in the compound which has a Kālingamardana between Śankha and Chakra.

The temple has a garbhagriha, a vestibule, a navaraṅga of four pillars, a maṇṭapa of three aṅkaṇas, a pātālāṅkaṇa of six aṅkaṇas and a front porch of one aṅkaṇa.

General Description.

The navaraṅga pillars of granite are well worked having sixteen-fluted shafts with pot and wheel mouldings above them. On the lower

Navaranga Pillars.

parts of the pillars which are square are carved the figures



1. MAHADVARA, GAURISVARA TEMPLE, YELANDUR (p. 22).



2. LAKSHMIVARAH, VARAHASVAMI TEMPLE, YELANDUR (p. 21).



3. RANGANATHA, BILIGIRI HILLS (p. 24, n. 1).

of dancers and musicians. The navaraṅga has two smaller cells on the north and south. These are also vacant.

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

Main Image.

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

Lakshmi Shrine.

the time.

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

HASSAN DISTRICT.

SRAVANABELAGOLA.

POINTS FOR CONSERVATION.

KALYĀṆI.

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

DODDABETTA.

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

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

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

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

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

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

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

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

The seventh or last gate is intact.

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

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

The Chāmarāja maṇṭapa should be rebuilt with the old materials.

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

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

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

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

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

GOMATĒŚVARA IMAGE.

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



1. BILIGIRI HILLS (p. 24).



2. DURGA, AGARA (p. 26).



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

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

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

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

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

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

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

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

CHIKKABETṬA.

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

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

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

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

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

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

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

Pārśvanātha Basti.—Recently repaired.

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

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

Anantanātha Basti.—This is small and intact.

Ādiśvara Basti.—This is recently well repaired. The garbhāṅkaṇa has to be plastered. Supporting pillars are upside down.

Chamuṇḍarāya Basti.—The walls of granite are peeling off. The navarāṅga is leaking. The image upstairs is smeared with red lead. This should not be done.

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

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

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

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

JINANATHAPURA.

ŚĀNTINĀTHA BASTI.

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

Conservation.

MINOR BASTI.

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

Conservation.

MYSORE DISTRICT.

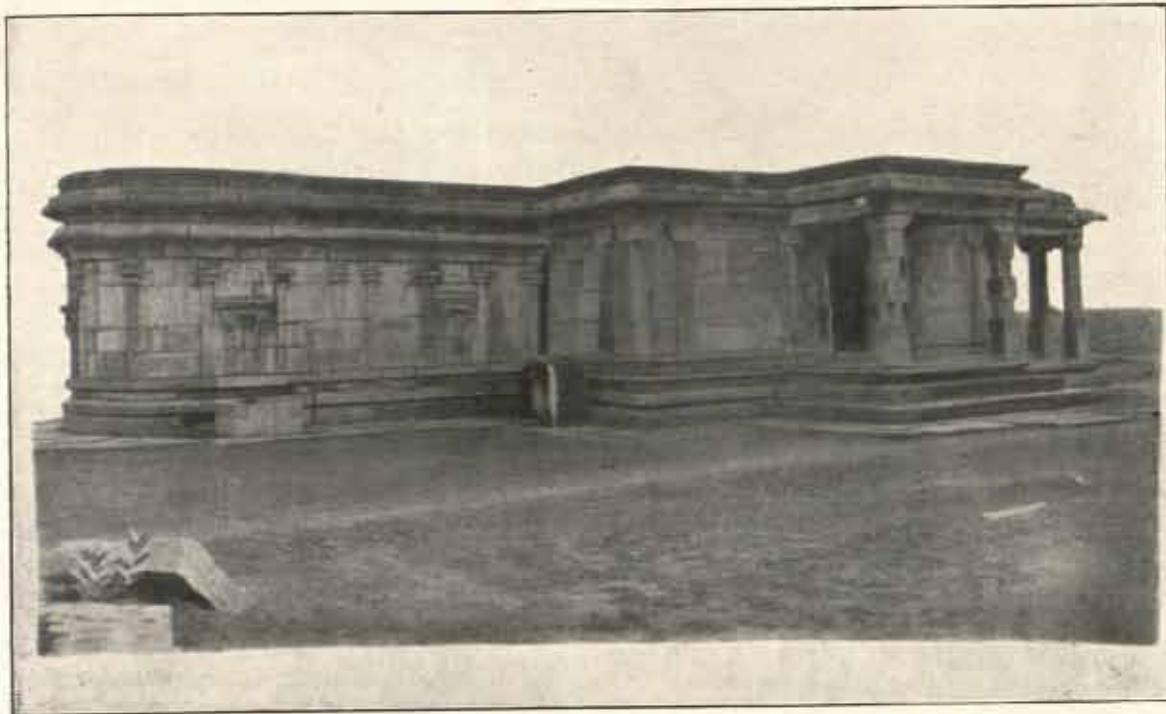
SERINGAPATAM.

PŪRṆIAH'S BUNGALOW.

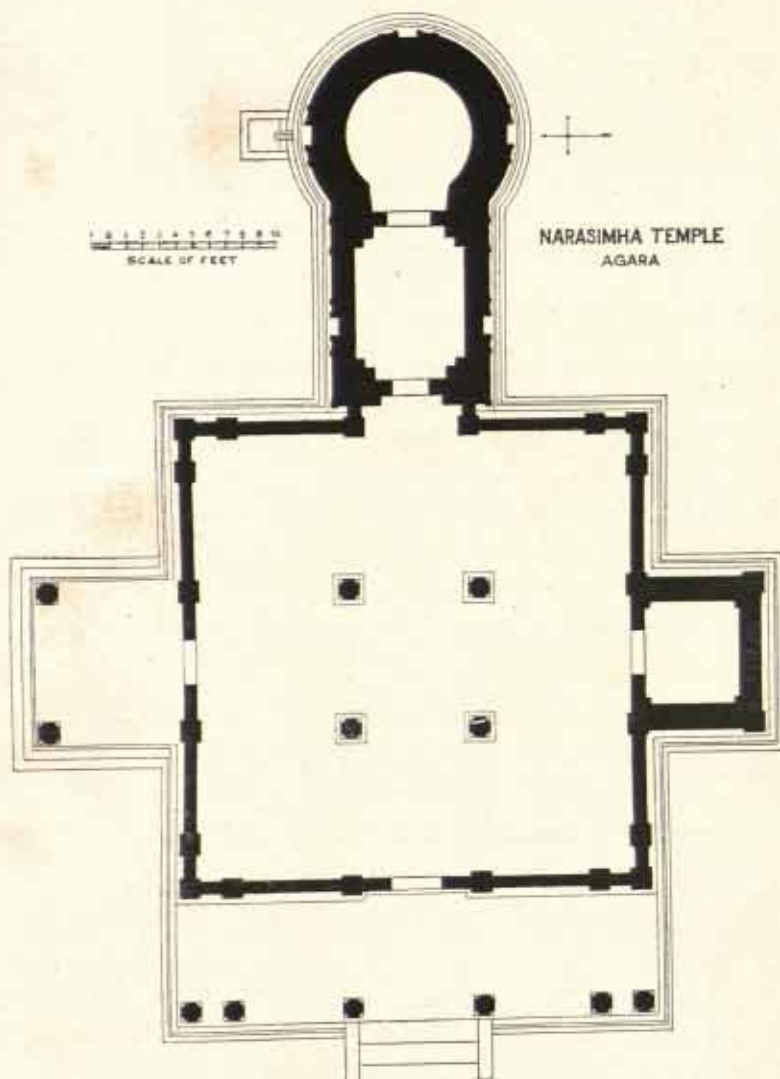
Pūrṇiah's house is a large building in the European style built probably in 1799 for General Harris. It is situated on the north bank of the south branch of the Kāvērī directly to the south of the Mysore gate. It is surrounded by a large and fine garden.

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

The stone inscription reads: "This house was the residence of Lt. Gen. George Harris, afterwards Lord Harris, and subsequently of Purniah, Dewan to the Maharaja of Mysore, 1799-1811".



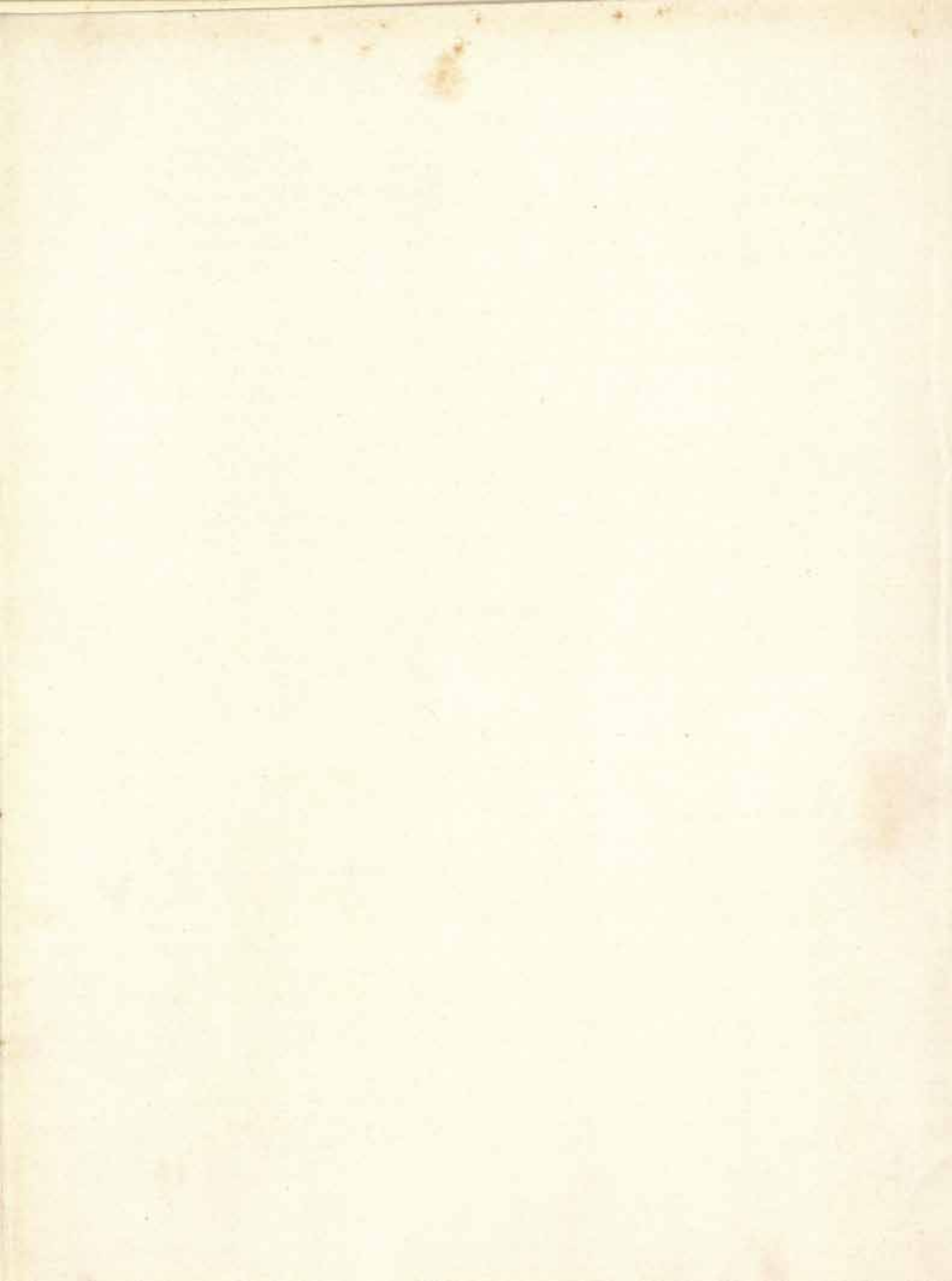
1. NARASIMHA TEMPLE (NORTH-EAST VIEW), AGARA (p. 25).



2. GROUND PLAN (p. 25).



3. NARASIMHA, NARASIMHA TEMPLE, AGARA (p. 25).



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

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

YELANDUR.

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

VARĀHASVĀMI TEMPLE

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

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

The goddess' shrine on the north contains an image of seated Lakshmī with her hands in abhaya and dāna. It is an image of the **Lakshmi.** Vijayanagar period.

The only object that deserves special care and attention in the temple is the Varāha group. The temple needs the attention of the Jahgīrdār. The Varāhasvāmī temple which is not a protected monument is architecturally important. It is also in much need of repair, the flooring of the pradakṣhiṇā, the parapet walls of the dvāramanṭapa, etc., being out of repair. Near its north gate lie two jamb pieces bearing very finely worked vertical scroll and other bands rising up from the hands of the river goddesses Gaṅgā and Yamunā standing on makaras and attended by female chauri bearers. The workmanship is very similar to that in the mahādvāra of the Gaurīśvara temple at the place. These pieces may be removed to a safer spot.

THE GAURĪŚVARA TEMPLE.

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

The most ornate and interesting of them all is the mahādvāra which resembles similar parts of the temple at Tāḍapatri (Pl. VIII, 1). About four feet of its lower part are now imbedded in the earth so that only the torsos of Gaṅgā and Yamunā are visible. The eastern jambs contain images of dancers, musicians, a monkey eating fruit, etc. There is the figure of Umāmahēśvara on the lintel attended by Īśāna and Viṣṇu.

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

South East—

Bhairava attended by dancing dwarfs and half-naked women.

South—

(a) Sadāśiva standing, attended by ṛishis, Nandikēśvara, etc., under a relievo-turret of the Dravidian style supported on either side by ornamental pilasters.

(b) Veṅkaṭēśa standing with worshippers and attendants.

West—

(a) Vīrabhadra attended by goat-headed Dakṣhabrahma and sages with Ardhanārīśvara to the left and Rati and Manmatha to the right.

(b) Vēṅgōpāla attended by the Gōpīs.

North—

(a) Śiva seated with Nandikēśvara singing and Gaṇēśa dancing.

(b) Gōpīvastrāpaharaṇa with Kṛishṇa on a tree and the naked girls begging for their clothes.



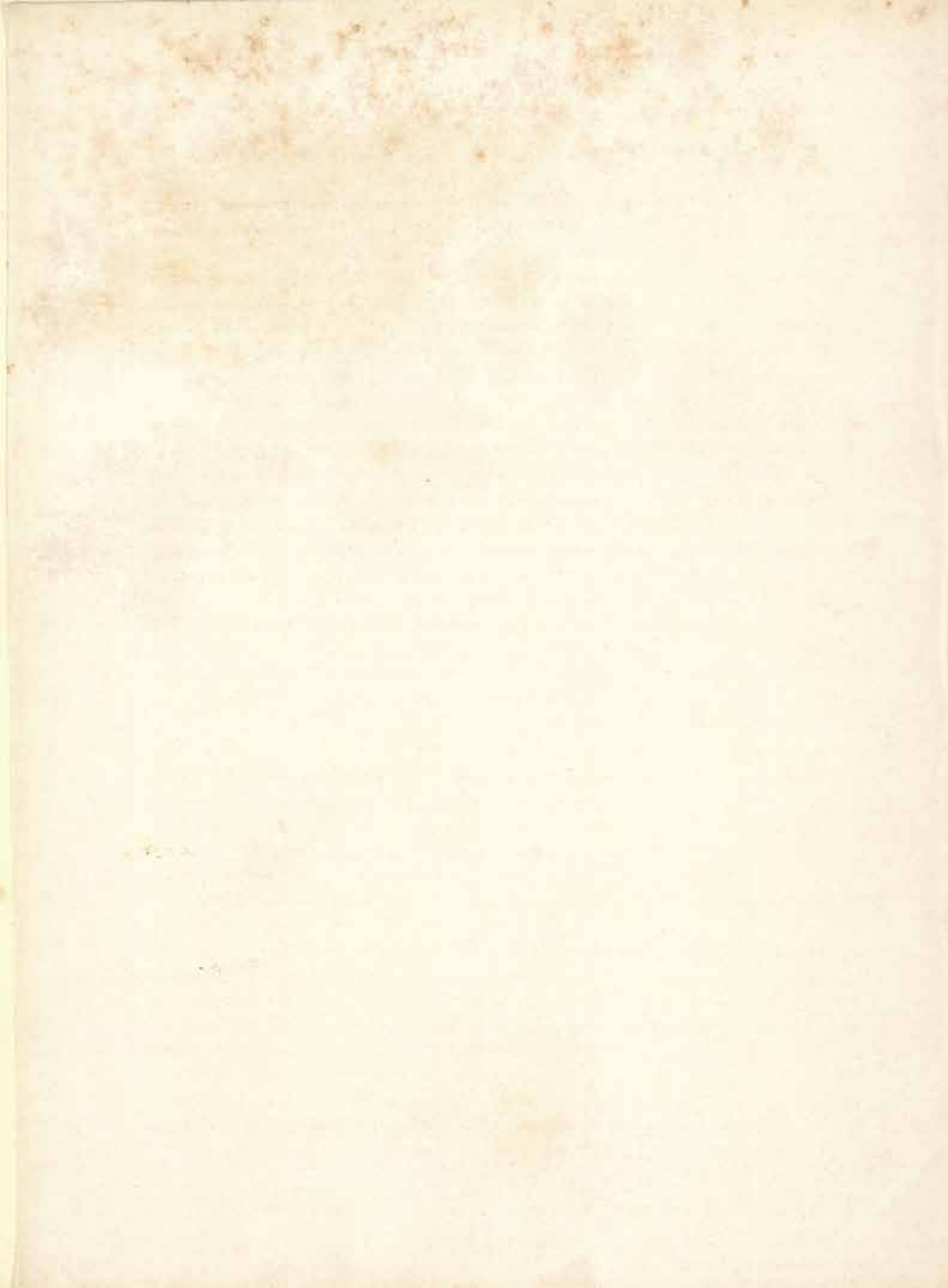
1. KALABHAIRAVA, DESESVARA TEMPLE,
MUGUR (p. 30).



2. SUGARCANE MILL, DESESVARA TEMPLE,
MUGUR (p. 29).



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



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

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

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

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

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

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

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

(a) Rāma embracing Hanumān

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

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

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

workmanship. Behind the main temple is a Pañchalingēśvara shrine whose pillars are somewhat interesting.

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

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

THE BILIGIRI HILLS.

(Plates VII, i; and IX, 1).

THE BIG SAMPIGE TREE.

About 7 miles from the south-west of the Ranganātha¹ temple on the Biligiri-raṅga Hills, two miles east of the motor road to Chāmarājanagar, and about 3 furlongs beyond the Mysore border up to which access is available by a temporary motor road, there is a deep valley through which a pathway leads us to the Attikhan estate where flows a large stream named Bhārgavī. Round about, there are large numbers of *sampige* or *champaka* trees along with others and the area is darkened by a dense covering of trees. By the side of a rivulet, on its east bank, stands a gigantic *champaka* tree which is one of the wonders of the Biligiriraṅga Hills. Since flood water has washed out the earth over its roots, the latter visibly form a platform close by the side of the water, the length of which is about 70 feet north to south. Above it, the gnarled mixture of trunk and roots of huge dimensions measures about 85 feet in circumference and forms the second platform out of which arises the trunk of the tree which roughly measures about 65 feet. The great branches some of which are 5 feet in diameter emerge at about 5 feet from the ground. But the height is about 130 feet. The tree bears flowers of the usual size and even smaller ones, of both the reddish and yellow types in the *jātra* season, *i.e.*, in the month of April. On the east side of the tree on the platform there are more than a hundred round-headed or cone-headed smooth stones which are worshipped as liṅgas. One or two of them are chiselled ones and the largest of them is about 15" in breadth.

On the north-east corner of the roots of the great tree there is a large entrance into the cave inside the roots of the tree. The entrance measures $4\frac{1}{2}'$ by $1\frac{1}{2}'$. It has an outer chamber with an inner one and is said to be the abode of cobras. The tree appears to be several hundreds of years old and is said to be connected with the sage Bhārgava.

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



1. KESAVA, CHENNIGARAYA TEMPLE,
ALAGODU (p. 33).



2. VISHNU DANCING, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).



3 LINGA, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 33.)



4. DAKSHINAMURTI, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).

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

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

AGARA.

NARASIMHA TEMPLE.

(Pl. X, 1).

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

Situation.

Curiously it faces west direct; while its *mahādvāra* faces north. The *mahādvāra* consists of three *aṅkaṇas* with an inner and outer porch, the inner pillars being of the round cylindrical type, while the cubical bases have the *nāga* heads in the corners.

Mahadvara.

The porch pillars, however, have sixteen-sided shafts.

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

Garbhagriha.

ornamental.

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

Navaranga.

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

The image of *Yōgānarasimha* in the *garbhagriha* is very beautiful (Pl. X, 3).

Main Image.

It is seated with its legs tied by a band in the *yōga* posture. The two front hands are freely hanging down while resting on the knees. The two back hands hold a fine *chakra* and a *śankha*, and the *tōraṇa* over the head is formed of a row of

creepers. The image, though open mouthed and showing the tongue and fangs, is in a peaceful mood. It has also a small Lakshmi image on its right breast. It has the third eye on its forehead. Nārada is playing on the vīṇā on the left and Prahlāda stands to the right. The pedestal has a Garuḍa seated in padmāsana.

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

Conservation.

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

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

THE DURGĀ TEMPLE.

The temple of Durgā is one of the oldest and most interesting buildings in the village. It bears all the marks of a Chōla temple of the time of Rāja Rāja the Great.

Age of Temple.

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

Outer View.

octagonal tower has ornamental horse-shoe arches.

The navaraṅga of the temple has cylindrical granite pillars.

Navaranga.

The image in the garbhagṛiha represents Durgā standing in samabhaṅga as Vaishṇavī with a lion behind her legs and an elephant head on the pedestal. The image is a fine one with thickish lower lip, a narrow waist, and large rounded breasts

Main Image.

tied by a breast-band (Pl. IX, 2).

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

Conservation.

RĀMĒŚVARA TEMPLE.

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

Age of the Temple.

The chief figure of interest here is Pārvatī who stands in a small shrine to the left of the main shrine. She is in samabhaṅga with her hands thus disposed: abhaya and rosary, ankuṣa,

Parvati Image.



2. DURGA, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 33).



3. LADY PLAYING ON FIDDLE, AGASTYESVARA
TEMPLE, TIRUMAKUDALU (p. 34).



1. KUMARASVAMI, AGASTYESVARA TEMPLE,
TIRUMAKUDALU (p. 34).

padma and dāna. She has no breast bands but wears a lower cloth in the Chōla style.

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

Conservation. In the place of the mahādvāra stand four granite jambs.

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

MADDUR.

CHAKRAPĀṆI TEMPLE.

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

History.

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

On the outer walls of this portion are found the ornamental pilasters and niches.

General Description

The front hall called the pātālāṅkaṇa in the previous reports has six fluted pillars of granite with serpent-headed corners, sixteen-fluted shafts and imitation ribbed brackets. On the west wall of the hall is a long Kannaḍa inscription of Vīra Bukkarāya dated Śaka 1292 (1370

Hall.

A. D.). In front of the hall is a porch whose pillars have on their cubical mouldings rough reliefs of gods and dancers.

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

Main Image.

The temple is in a very dilapidated condition. Many portions of the outer

Conservation.

wall have come down; while the inner wall on the north side is partly out of plumb.

OLD DĒŚĒŚVARA TEMPLE.

At the eastern extremity of the village of Maddūr stands the old temple of Dēśēśvara which, according to Yelandūr 41 now kept behind the Vīrabhadra shrine, was constructed in Śaka 904 or 982 A.D., evidently in the Gaṅga period. All

History.

traces of the Gaṅga times have now disappeared except the liṅga stone in whose damaged spherical top are identified Gaṇapati, Śiva and Pārvatī.

The navaraṅga has four pillars of the round cylindrical type which bear Tamil inscriptions. It has a porch on the south, perhaps of the Pāllegār times. The navaraṅga ceiling is an old piece consisting of a flat slab divided into nine panels with Tāṇḍavēśvara in the centre and the Dikpālakas around, and dancing Yakshas on the corner stones.

Navaranga.

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

Bull Mantapa.

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

Inscription.

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

Conservation.

MUGUR.

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

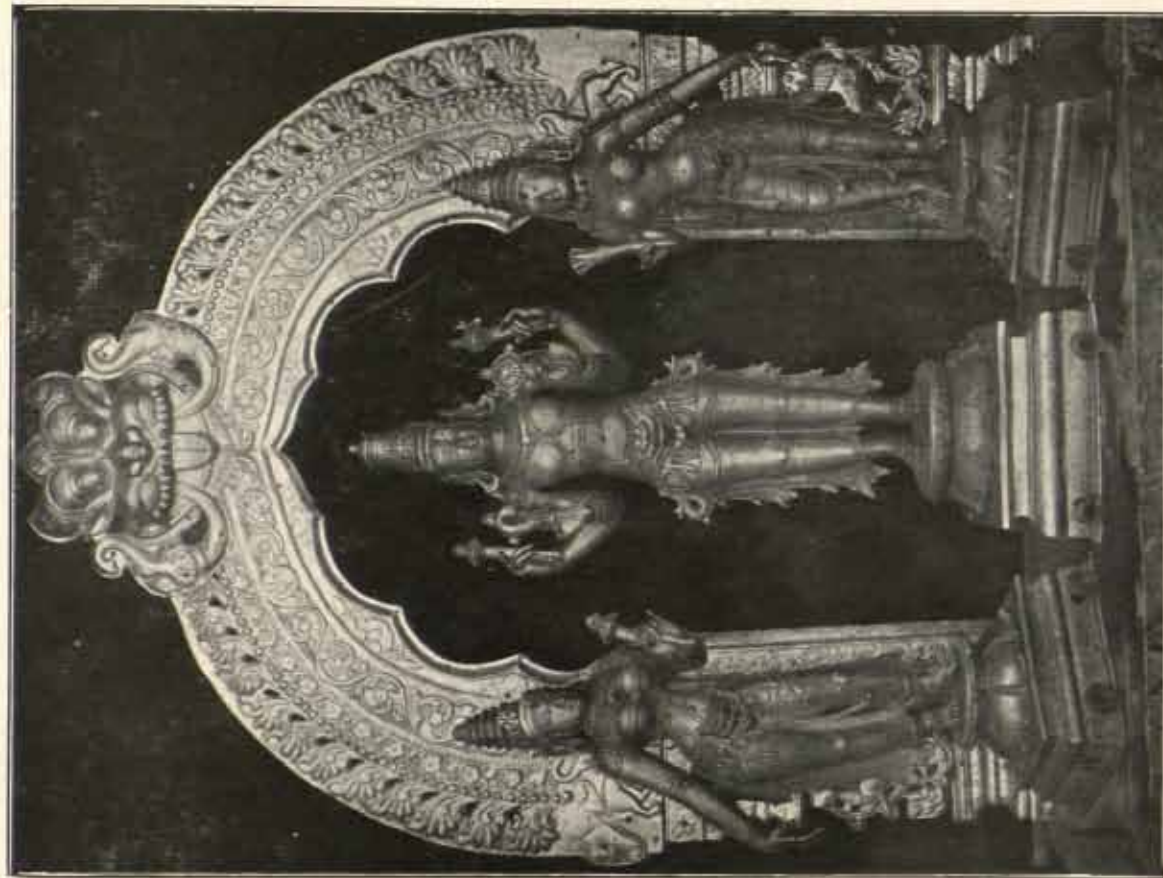
1. Dēśēśvara.
2. Tripurāmbā.
3. Nārāyaṇa.

DĒŚĒŚVARA TEMPLE.

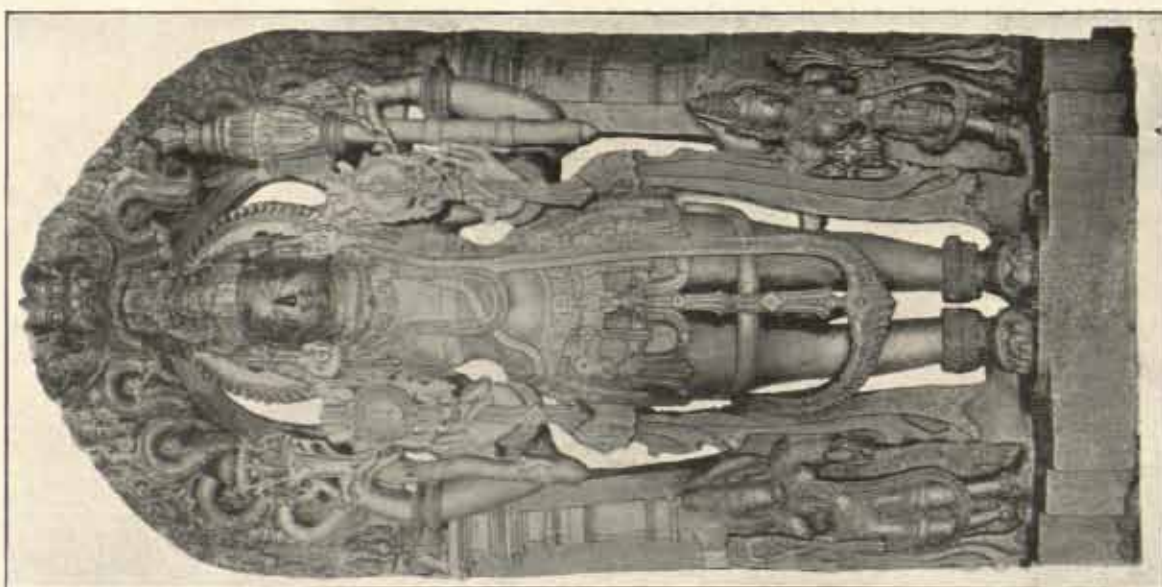
As usual this temple is situated at the north-eastern end of the town and has now a large enclosure.

It appears to have been constructed in four different stages. The original shrine of Dēśēśvara appears to have been a small architecturally insignificant building of one aṅkaṇa built over the low natural liṅga of Dēśēśvara in the Chōḷa times.

History.



2. PROCESSIONAL IMAGE OF KIRTINARAYANA, TALKAD (p. 36).



1. KIRTINARAYANA, TALKAD (p. 36).
Mysore Archaeological Survey.

In the late Hoysaḷa period, perhaps during the days of Narasiṃha III, the whole town must have been converted into a big agrahāra with the Dēśēśvara temple improved and enlarged by the addition of a large granite structure of Śaṅkarēśvara built in close proximity to Dēśēśvara, which in later times was given a doorway connecting it with the navaraṅga of Śaṅkarēśvara.

The Śaṅkarēśvara shrine which bears on its octagonal cornice a long Kannaḍa inscription of Hoysaḷa Narasiṃha III has on the outer wall the usual right angled pilasters with the vase and loaf-shaped mouldings and the beaded hangings with the three usual niches surmounted by boat-shaped śikharas. In the shrine stands a largish liṅga about one foot in diameter which is called Śaṅkarēśvara. The navaraṅga contains several unimportant images, among which are Sūrya, Viṣṇu, Saptamātrikās, etc. The navaraṅga pillars are of the cylindrical type and an additional aṅkaṇa has been added in later times on the north side.

In the Vijayanagar period during the times of Kṛṣṇarāya and Achyutarāya large improvements appear to have been made by the Hadināḍ Pāllegārs and their subordinates. Among these improvements are the following:—

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

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

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

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

Porch.

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

Wooden Doorways.

Behind the compound in a smaller enclosure stands a small shrine containing a beautiful image of Kāla-Bhairava (Pl. XI, 1). It has a

Kala-Bhairava.

fine floral tōraṇa. The image which is about three feet high is one of the most elaborately carved in the place.

It represents the god standing naked in a graceful tribhaṅga with a cobra girdle. His hands hold: broken sword, drum, trident and broken kapāla. The Gaṇas surround him, four on each side. There is a finely carved hound in the group. The latā tōraṇa with Yakshas in the convolutions has a lion face on top and is supported on brackets having elephants, men, yālis and makaras.

TRIPURĀMBĀ TEMPLE.

About a hundred yards to the north of the Dēśēśvara temple stands the temple of Tripura-sundarī, which must have originally

History.

consisted of the garbhagriha and its appurtenant portions built in the later Hoysala days.

The navaraṅga, the mukhamanṭapa, the mahādvāra with its Pāllegār images and the prākāra are mostly of the Vijayanagar period, rebuilt and repaired probably early in the 19th century. The gōpura has disappeared.

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

Main Image.

This temple, the worship of which is in the hands of Viraśaivas, is exceedingly popular with the non-Brahmin communities and

Popularity.

Arasus. Viraśaivas and Vokkaligas generally dedicate particular girls to this temple so that it is an important

source for the supply of dancing girls.

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

Early in the 19th century the inner parapet walls of the temple were decorated with more than a hundred turrets bearing stucco images of various deities which have been described by Mr. R. Narasimhachar¹. These deserve close examination from the point of view of iconography and restoration like those at Naṅjangūḍ.

NĀRĀYAṆASVĀMI TEMPLE.

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

It has a garbhagriha with pilastered outer walls, outer niches bearing tree-shaped towers, a very broad and short vestibule, and a navaraṅga

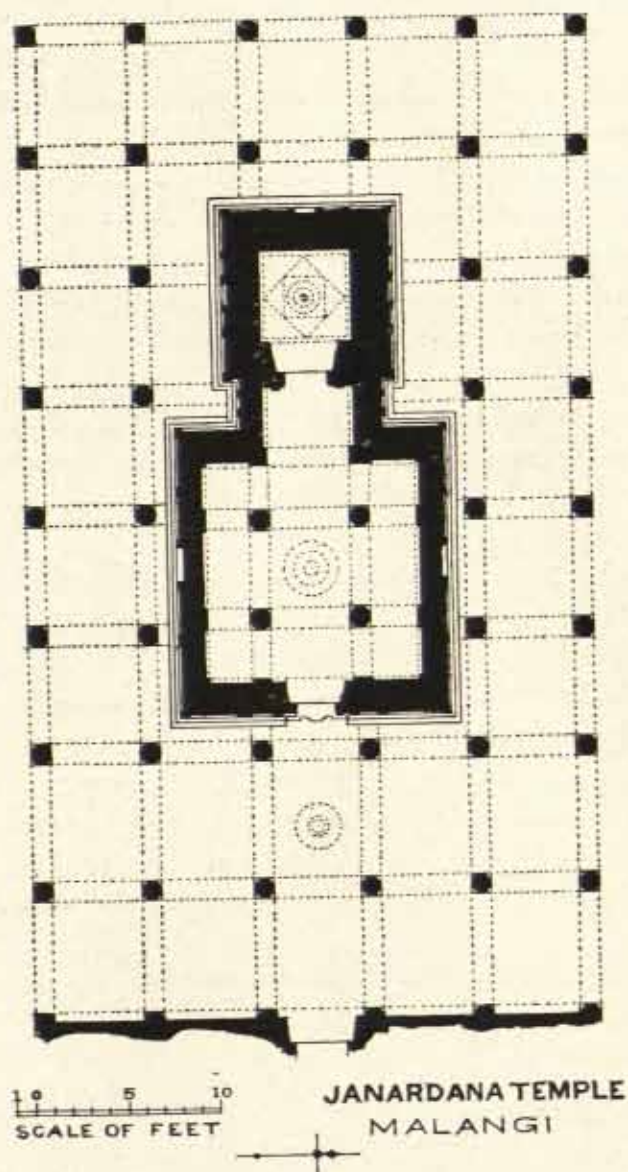
General Description.

of four pillars with a one-aṅkaṇa porch in front. All the pillars are mostly of granite and are cylindrical.

1. M. A. R. 1912, p. 16.



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



2. GROUND PLAN (p. 36.)



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

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

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

Conservation.

JAIN TEMPLES.

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

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

Parsvanatha.

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

Adinatha.

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

Old Pillars.

To the south of Mūgūr on the Sante-Mārahaḷḷi road between the 7th milestone and the Adḍahaḷḷa crossing the road stands a vīraga facing east with the top Kailāsa panel visible. Above it there is a five-line Kannaḍa inscription, about 15 inches

New Inscriptions.

in width and 3 feet in length. The language and letters are of about the 14th century.

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

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

T.-NARSIPUR.

(Pl. XI, 3.)

MŪLASTHĀNĒŚVARA TEMPLE.

The Mūlasthānēśvara temple is a structure of about 1300 A.D. rebuilt with old materials in the 19th century.

History.

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

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

Conservation.

GUṆJĀ-NARASIMHA TEMPLE.

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

History.

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

Main Image.

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

Conservation.

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

ALAGODU.

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

SIDDHĒSVARA TEMPLE.

The Siddhēsvara temple which faces south has an image of Bhairava which has taken the place of the damaged old līṅga and another of Kālī, both of the Pāllegār days. But one of the Gaṇēśas at least and probably also Mahishāsramardinī and



1. DANDAYUDHAPANI (BALASUBRAHMANYA),
SOMESVARA TEMPLE, SIVASAMUDRAM (p. 38.)



2. GANESA, SOMESVARA TEMPLE,
SIVASAMUDRAM (p. 38.)



3. MINAKSHI SHRINE, SOMESVARA TEMPLE, SIVASAMUDRAM (p. 38).

the four round pillars of chiselled granite with rows of hanging garlands, all belong to the Hoysala times.

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

The temple is in a bad condition.

CHENNIGARĀYA TEMPLE.

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

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

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

TIRUMAKUDLU.

AGASTYĒSVARA TEMPLE.

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

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

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

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

Durgā holding trident and kalaśa, wearing long coat, and dancing, (Pl. XIII, 2) accompanied by a moustached drummer wearing shorts and long braid.

Women dancing and playing on musical instruments like the rudra-vīṇā. One lady is playing on the south Indian fiddle with a bow (Pl. XIII, 3). With this we may compare the figure of a violinist noticed at the Arkēśvara temple in Hale-Ālur¹. This discovery of the Indian fiddle is highly important to the history of Indian musical instruments.

Arjuna shooting at the fish, etc.

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

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

Gaṇēśa with a broken trunk.

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

Mahishāsūramardīnī—a fine Hoysala group.

A similar Mahishāsūramardīnī of the Chōla or even of the Gaṅga period. Sūrya of rude workmanship.

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

To the north-west of the main temple stands the shrine of Pārvatī. This and the other structures surrounding the main temple including the mahādvāra, belong to the Pāllegār period or the Mysore dynasty as indicated by the tall sixteen-fluted

pillars. In this outer pradakṣiṇā are kept a number of images :

Nandī and Bali pīṭha opposite to the east door. On the octagonal cornices of the pedestal were discovered two new Tamil inscriptions of the time of Hoysala Vīranarasimha.

In the south prākāra—

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

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

Gaṇapati with trunk to right.

Chandikēśvara.

Kāmākshī—stone image.

Manōnmanīdēvī—a copper image, two feet high, presented by Dalvoy Kaḷale Nañjarājiah.

Vishṇu standing : abhaya, chakra, śaṅkha, dāna. (Poor work.)

¹ M. A. R. 1937, p. 46, pl. XIV, 2.



1. SARANGAPANI, SARANGAPANI TEMPLE,
MALAVALLI (p. 39).



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



A small Gaṇeśa—fine Hoysaḷa work.

The north mahādvāra is a large structure with a dvāramanṭapa sheltering a large bull and a Hoysaḷa Gaṇeśa. In front of the dvāramanṭapa is a large tōraṇa or arch and a lamp pillar. A

Mahadvara.

A new inscription has been set up in the verandah of this manṭapa to commemorate the founding of a Śivakūṭa by Mr. Hāsige Sūrappa of Talkāḍ in the year Prabhava which is wrongly shown as Śaka 1949 instead of 1849. The stone was laid by Sir Mirza Ismail.

This temple is an ancient structure with a famous līṅga and a number of valuable

Conservation.

sculptures. It deserves to be declared an ancient monument, protected and put under Class III.

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

OTHER INTERESTING OBJECTS.

Directly opposite to the Agastyēśvara temple on the left bank of the Kāvērī is

Flight of Steps.

a fine flight of steps leading up to a small temple of Bhikshēśvara.

The confluence of the Kāvērī and the Kāpilā is one of the most beautiful spots in the State with the temples at the three angles, the

Confluence.

bridges spanning, and the broad river and the sand banks in between. The flights of steps all around may be reset

and the revetment extended as far as possible.

In the verandah of the Gaṇeśa shrine to the north of the old peepul tree or

Aśvatthanārāyaṇa-vṛiksha and above inscription No. 66

Interesting Sculptures.

(revised) there is an interesting row of sculptured objects including sceptre with spiral top, bow, arrow, bent sword,

buckler, straight sword or goad, flywhisk, umbrella over trident-like object, trident, a sword, fly-whisk, lamp stand.

The Vyāsarāya mutt contains three brindāvanas or tombs of Raghunātha

Vyasaraya Mutt.

Tīrtha (about 250 years old), Śrīnātha Tīrtha and Vidyāvallabhasvāmi.

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

TALKAD.

The temples at Talkāḍ have been noticed in detail in the Annual Report of this Department for the year 1932 (pp. 3-16). The beautiful Hoysaḷa image of

Kīrtinārāyaṇa and the processional image of the same god are both illustrated in this Report (Pl. XIV, 1 and 2).

MALINGI.

JANĀRDANA TEMPLE.

(Pl. XV, 1).

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

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

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

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

Outside the temple and connected with it has been put up, later on, probably by Perumaḷa Daṇṇāyaka, a maṇṭapa with one aṅkaṇa all round and two on the east. The sides are open except on the east.

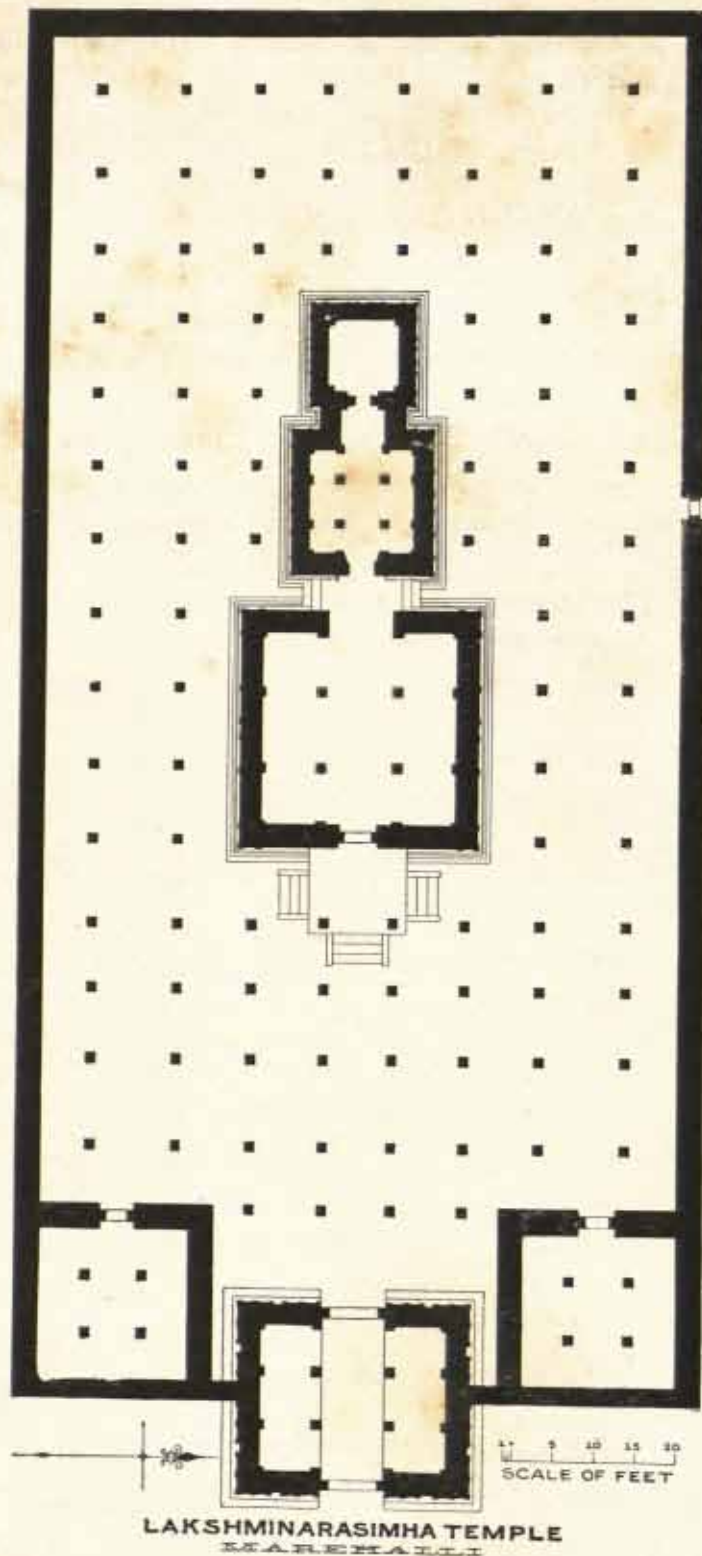
This temple is a genuine Chōḷa monument dedicated to Viṣṇu before the Hoysala days. It could be put into form with very little expenditure. The villagers are willing to subscribe. The temple deserves to be preserved since it is a monument of the time of Rāja Rāja Chōḷa. It is a pity that no pūjā is offered.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

MAHĀLIṄGA TEMPLE.

This temple is badly damaged and almost impossible to repair.

MALLIKĀRJUNA TEMPLE.

The temple of Mallikārajuna is a Chōḷa structure originally of one aṅkaṇa only with a large liṅga. Additions to the temple have been made in a later, probably Hoysala, period.



LAKSHMINARASIMHA TEMPLE
KAREHATTI

GROUND PLAN (p. 39).

The Talkād sahuakar Mr. T. S. Sadasiva Murthi is in occupation of the temple and its surroundings. He may vacate them and put them into repair.

VIJAPUR.

ARKĒŚVARA TEMPLE.

About three miles east of Talkād is a small village called Vijāpūr near which is an old mud fort. Here, close to the road, stands the temple of Arkēśvara. It contains a large natural liṅga (15" in diameter) which is one of the five sacred liṅgas visited during the Pañchaliṅga festival. The original temple appears to have belonged to the Chōḷa period.

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

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

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

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

SIVASAMUDRAM.

The island of Śivasamudram has since about 1805 been under the administration of the Jahagīrdar of the place. It contains two important temples, namely, the Raṅganātha temple to the west of the old town and the Sōmēśvara temple to the north-east.

SŌMĒŚVARA TEMPLE.

On the octagonal cornice of the basement of the Sōmēśvara temple is a long Tamil inscription of the days of Ballāḷa II.

The Sōmēśvara temple contains a large compound enclosed by a high wall with an eastern walled up mahādvāra and a western one which is in use. The latter is more elaborately worked and resembles in workmanship the great mahādvāras of

Chidambaram and elsewhere with their round and fluted pilasters, their ornamented niches and the vertical stone bands rising up above multi-storied turrets. Neither mahādvāra has the brick tower, but has, instead, a couchant bull on top which is, of course, a 19th century work.

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

Main Shrine Rebuilt. The building contains a garbhagriha with a large liṅga, a vestibule with a short horned bull, a navaraṅga of Draviḍian pillars and a porch of one aṅkaṇa in breadth and three aṅkaṇas in length with Draviḍian pillars.

General Description. There are kept the images of Sūrya and Chandra, a beautiful figure of Gaṇeśa (Pl. XVI, 2) of the Hoysala period, and some other images including a fine stone image of Bālasubrahmaṇya as Daṇḍāyudhapāṇi (Pl. XVI, 1).

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

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

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

Mantapas.

RAṅGANĀTHA TEMPLE.

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

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

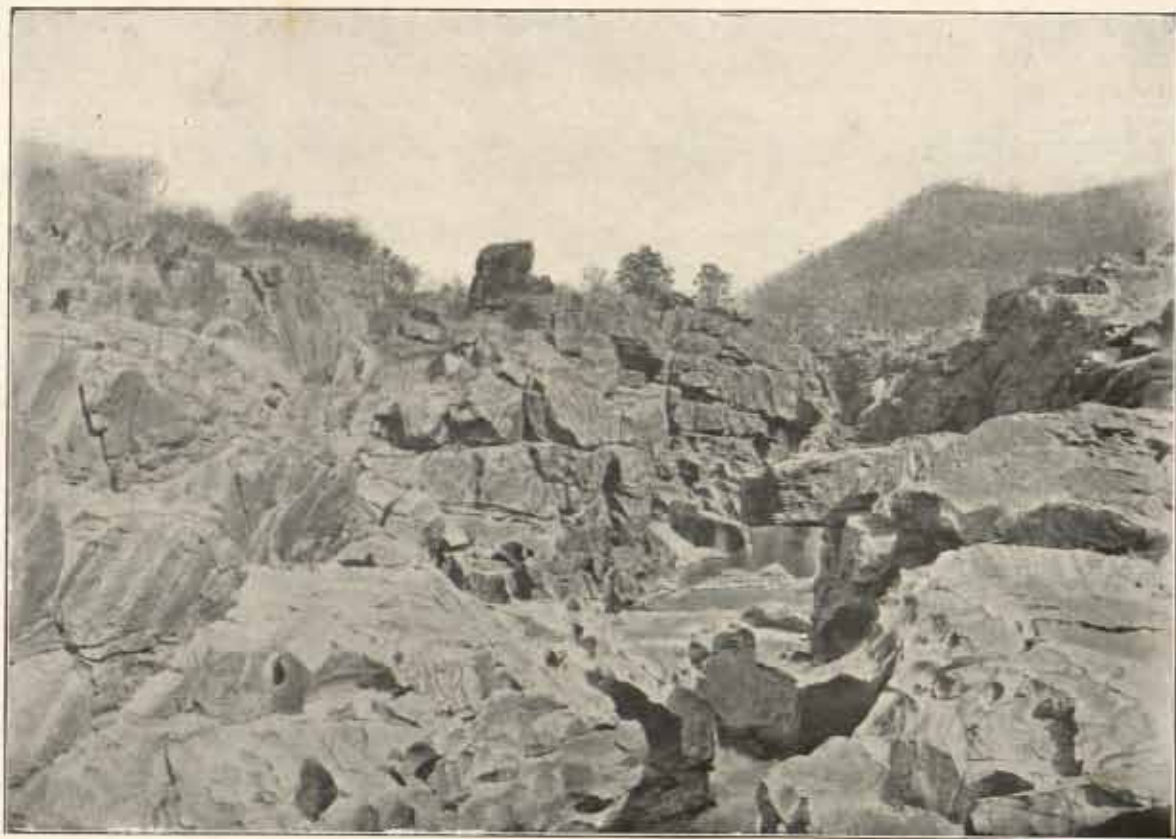
Seringapatam. (Pl. I Frontispiece)

Ranganatha. The other images in the navaraṅga are Takshaka, the serpent king, a Rāma group, the Ālvārs, Rāmānujāchārya, etc. In the compound of the Raṅganātha temple are kept the images of the first jahagīrdār and his lady, two portrait

Other Images.



1. LAKSHMINARASIMHA SHRINE (OUTER WALL),
LAKSHMINARASIMHA TEMPLE, MAREHALLI (p. 40).



2. KAVERI, MEKEDAT (p. 41.)

images which do not do credit to the artist who executed them. To the south-east of the Raṅganātha temple stands a large stone relievo image pointed out as Sugrīva, while to its south is an image of Hanumān.

The temple is in a bad state of repair. A beam above the garbhagriha doorway and one above the vestibule doorway are cracked.

Conservation. The latter needs immediate support. The walls are mostly of brick and it is difficult to surmise where the old stone walls have gone. Both the maṇṭapas in front are damaged and could be set right with little cost. The flooring is being repaired.

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

MALAVALLI.

ŚĀRṆGAPĀṆI TEMPLE.

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

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

Main Image.

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

Other Images.

MAREHALLI.

Mārēhaḷli appears to have been an old agrahāra town built in the days of Rāja Rāja Chōḷa and subsequently endowed by Hoysala and Vijayanagar rulers.

LAKSHMĪNARASIMHA TEMPLE.

The original temple appears to have consisted of a garbhagriha, an open shallow vestibule a four-pillard navaraṅga, a narrow passage with flights of steps to north and south and a mukhamāṇṭapa. (Pl. XVIII)

Description.

The basements of these structures contain inscriptions referring to Rājāśraya identified by Mr. R. Narasimhachar with Rāja Rāja.

History.

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

The present navaraṅga and mukhamanṭapa with their cylindrical pillars as also the pātālāṅkaṇa with its more than twenty similar pillars and the old navaraṅga porch appear to belong to the late Hoysaḷa days. This Hoysaḷa restoration corresponds with the construction of the Amṛitēśvara temple.

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

The main image of Lakshmīnarasimha is a beautiful figure (Pl. XVII, 2). The tōraṇa and image are both of one stone and the former is of the serpentine type with the ten avatārs of Viṣṇu on the edge. The image is seated in sukhāsana with Lakshmī on

Main Image.

his lap. Though the mouth is open, the face is peaceful. The god's hands are thus disposed: abhaya, chakra, śankha and holding Lakshmī's left arm. Only short drapery is worn by both. Lakshmī holds a lotus in her left hand and a kalaśa is placed near her foot which rests on a padma. The god has a small knob on his forehead, which perhaps represents the phālāksha. It is not certain if this image could be a Chōḷa piece. If it is not, what happened to the Chōḷa image? If it is, then the Hoysaḷa sculptors inherited their traditions largely from the Chōḷas.

This temple is a large and old one fit to be included as a protected monument and put into Class III for conservation. The roof and

Conservation.

floor are in need of renewal. Electric lighting may also be installed and the approach improved. Many of the votaries are said to be rich and may be able to contribute towards the restoration.

AMRITĒŚVARA TEMPLE.

The Amṛitēśvara temple which stands close to the main road appears to be a Hoysaḷa-Draviḍian structure of granite.

Situation.

It has a garbhagriha with a medium sized liṅga, a vestibule, and a navaraṅga of four cylindrical granite pillars. There is a

Description.

Sūrya image in the navaraṅga. There is a doorway to the south.



2. KAVERI, MEKEDAT (p. 41).



1. KAVERI, MEKEDAT (p. 41).

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

Outer Wall.

MEKEDAT.

About 15½ miles to the south of Sātanūr in the hilly country bordering on the Salem District, the Arkāvatī and the Kāvērī have their confluence or *saṅgam*. The Arkāvatī with its sandy bed offers a contrast to the rocky bed of the Kāvērī and looks tiny by its side. There is a Third Class Travellers' Bungalow with a vegetarian kitchen.

Confluence.

To the south of the kitchen stands a small temple of Śiva built of flat thin bricks of the 18th century over a smallish liṅga. There is nothing archæologically remarkable about the temple. In front of it near a headless bull stand a number of liṅgas and other images like Sūrya, etc.

Siva Temple.

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

The Kaveri at Mekedat.

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

Pits in Rocks.

KABBAL.

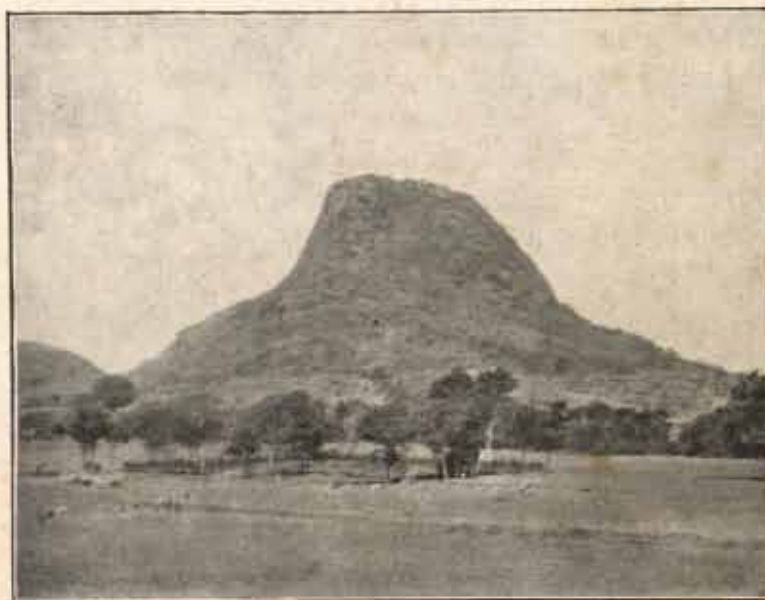
THE HILL FORT.

(Pl. XXI, 1).

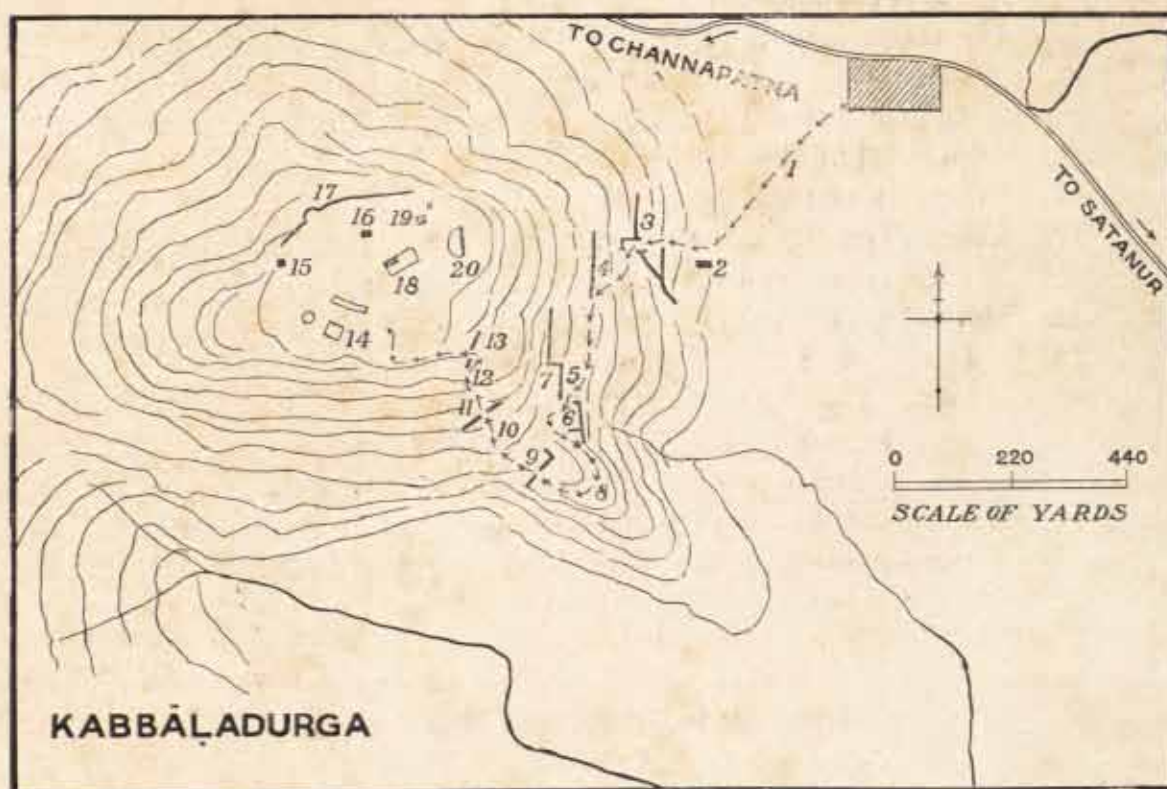
The numbers given below refer to the points of interest that we come across as we climb up the hill of Kabbāldurga (Pl. XXI, 2).

1. Path from Kabbāl village.

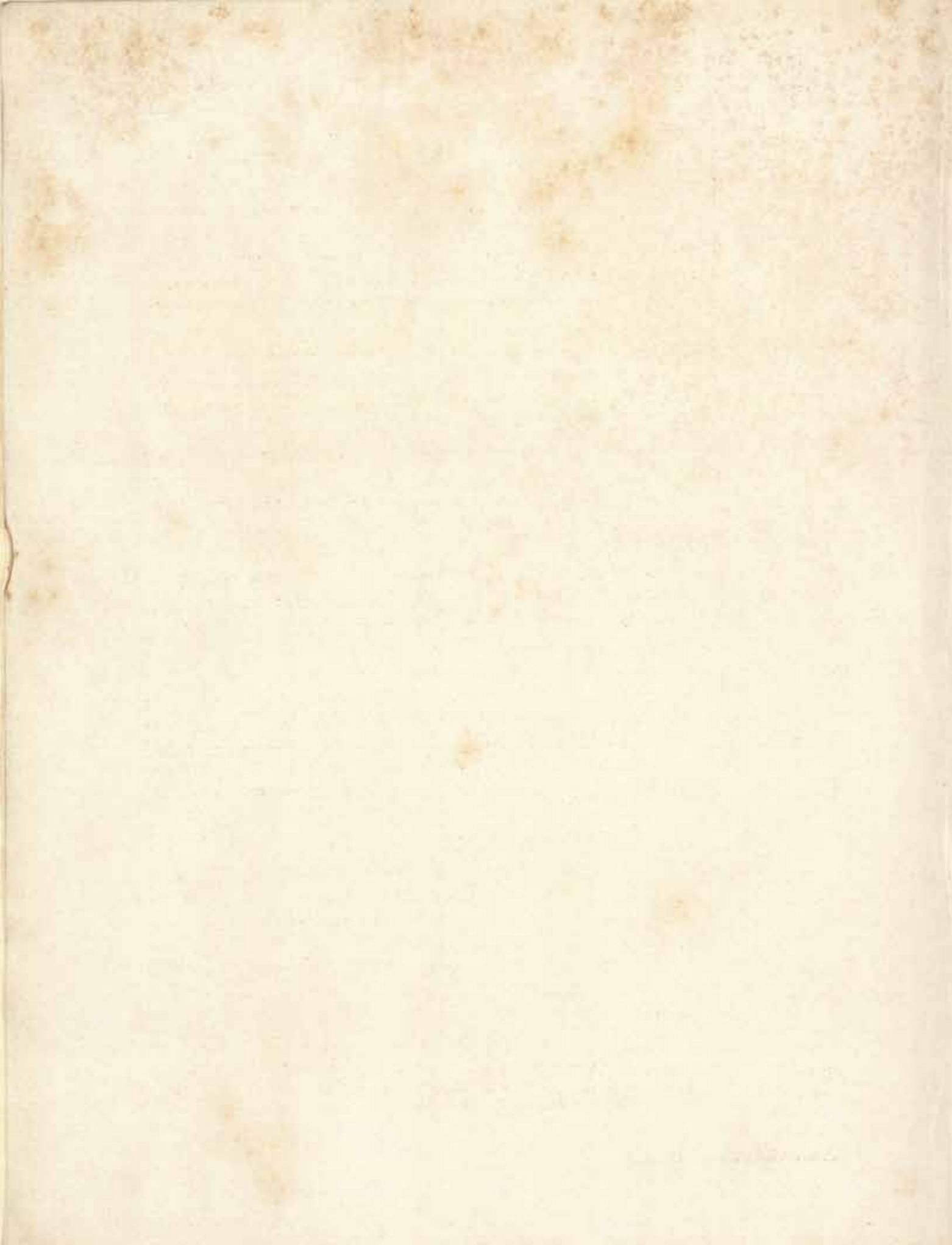
2. Kōṭiśvara temple—This is an old Chōḷa building, greatly dilapidated, the outer wall having almost fallen out. A round lamp pillar stands in front.
3. First fort wall and gate. The wall is made up of size stones and rubble with no masonry. The bastions are right-angled. The earthen parapet walls still stand in a few places. The first gateway is a small one with only two pillars and a lintel piece.
4. Ruins of the second fort wall. The gateway has now disappeared. It appears to have been of bricks measuring $9'' \times 5'' \times 2''$. The pathway here is paved with irregular stones.
- 5, 6. Third fort wall—Nearby are about a dozen steps cut in a single rock.
7. Water tank—It is now dried up. The inner face of the tank is of bricks and the outer face is of stone.
8. About 200 roughly cut steps lead up the side of the south-eastern tail. The steps are fit to be negotiated with only bare or rubber-soled feet.
9. Fourth fort wall—This has a small diḍḍi-gate or sally port supported by a wall on either side. Just behind it is a hollow in the rock for collecting the water.
10. The pathway leads up the bare stepless face of a rock at an incline of about 45° . It is a wonder that in the days past even royal prisoners and their families who were intended for imprisonment on the hill were led up this rock.
11. Fifth fort wall and gate.
12. Toṭṭalu meṭṭalu—This is a flight of about 30 large steps cut out of solid rock, perhaps for the use of the dōḷi-bearers.
13. Sixth fort wall made up of thin bricks and mortar.
14. Granary—This is a building constructed of flat broad bricks ($9'' \times 6'' \times 1\frac{1}{2}''$). The walls about 60' long and 50' broad are plastered and the roofs have fallen in. The building was the granary for storing in rāgi. By its side is another similar building with troughs for storing in ghee and oil. Near it is a natural pool of water between the rocks.
15. About 50 yards to the west of the granary is an underground cleft covered over with stone slabs and converted into a narrow and high drain which overlooks a precipice more than about 600' in height. It is said that in the rude old days a *yāta* or swing board or see-saw was kept here from the end of which prisoners and corpses were hurled down the precipice.
16. On the way to the temple on the left stands an old magazine built of flat broad bricks whose vaulted roof is supported by four arches.



1. THE KABBAL HILL (p. 41).



2. SKETCH MAP (p. 41).



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

17. To the west of the above extends a stone fort wall (seventh) across a small valley, perhaps built for guarding access to the top from the west.
18. To the south of the temple and close to it is a large compound (about 200×100 yards), the lower part of its wall being of rubble and the upper part, of earth. In its centre are the ruins of a structure which must have been the palace.
19. At the peak of the hill stands a small and architecturally insignificant temple of Bhīmēśvara. The old structure of granite slabs and pillars consisted of a garbhagriha containing an oval-topped broken liṅga and two later images of Gaṇēśa and a navaraṅga of four roughly chiselled octagonal pillars whose rudely executed ribbed brackets suggest the late Vijayanagar days. In later days, perhaps in the 18th century, the walls were repaired with flat broad bricks and the west aṅkapa of the navaraṅga was walled in to make a vestibule whose doorway was adorned with a lion faced arch bearing a vīrarekha and a pair of plaster dvārapālas. A cylindrical lamp pillar lies in front of the temple. It perhaps belongs to the temple porch.
20. Close to the temple to the north-east is a small rocky trough which was the source of water supply to the temple. To its east is a large rocky pond about 40 yards in diameter which was the chief source of water supply to the hill.

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

KABBĀLAMMĀ TEMPLE.

By the road side near the village of Kabbāl and just behind the Village Pañchāyet hall stands the temple of Kabbālamṁā mentioned in the inscriptions as Kālikādēvi.

It is a stone structure of the Pāllegār days, the last addition being the stone door-frame of the garbhagriha which bears the date 1929 A. D.

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

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

KANKANHALLI.

RAṄGANĀTHA TEMPLE.

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

Description.

On the cubical mouldings of its octagonal pillars, in the navaraṅga, are to be found carvings of Narasimha, Vālī, Sugrīva, Kṛishṇa, etc.

Navaranga.

The stone images of Vishvaksēna and the Ālvārs and a metallic set of Kōdaṇḍarāma, Lakshmaṇa and Sītā are kept in the navaraṅga. The mukhamanṭapa has pillars of almost the same character.

To the right of the main shrine is a small independent shrine which contains a poorly worked image of Padmanābha called Raṅganātha

Minor Shrines.

which was prepared by Venkatappa of Dēvanahallī about 30 years ago. In the shrine on the left is the image of Lakṣmī which is in a seated posture. The workmanship of this image is also poor.

The main image in the Raṅganātha temple is a poorly carved figure of Śrīnivāsa. The pedestal is a long one indicating that there was originally an actual Raṅganātha image. Evidently it has disappeared.

Main Image.

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

Metallic Images.

group.

There is nothing of archæological importance in the temple.

MOLAGALU.

MAHADEVĒŚVARA TEMPLE.

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

Situation.

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

General Description.

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

History.

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

This is the only Śiva temple in Kāṅkāṇhalli. There is nothing archæologically noteworthy except the two inscriptions standing in front of the temple.

Importance.

MYSORE CITY.

MURAL PAINTINGS AT THE JAGANMOHAN PALACE.

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

Situation.

General Description.

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

THE PAINTINGS.

THE LOTUS PROGENY.

At the bottom of the middle panel of the west wall is painted a two-handled *kalaśa* or nectar vase which has a crescent-shaped mouth significant of the Lunar race from out of which the Mysore dynasty is shown as springing in the form of a highly variegated and single-leaved lotus plant full of filigree decoration and arabesque against a blue background and consisting of as many buds as the number

of the rulers, the buds being linked one to another by brown leafy indicators in the order of the succession of the kings. Where the leaf terminates three horizontally running circular panels are drawn representing Chāmundā, the patron deity of the dynasty, in the middle panel, flanked on the right by a human-faced liṅga and on the left by the god Kṛishṇa as a baby on a banian leaf afloat on the 'Milky Ocean.' In the right upper field is Sūrya and in the left one, Chandra; while on either side are Gandharvas either playing on musical instruments or showering flowers on the Lotus Progeny.

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

Boar, Garuḍadhvaja, Hanumadhvaja, Matsya, Vyāla (trunked lion), Makara, Gaṇḍabheruṇḍa, Sāḷva, Paraśu, Sūryadhvaja, Sūryapāṇe, Lion, Ankuśa, Chakra on the right and Śankha on the left, Chatra, Chāmara, and a pair of Ēṭupāvaḍe.

On the right lower end is the third royal elephant Vijayadhvaja (ಇನೆಯ ಪಟ್ಟದ ಆನೆ ವಿಜಯಧ್ವಜ) and on the left lower end is the sixth royal horse Jayamārtāṇḍa (ಜನೆಯ ಪಟ್ಟದ ಕುದುರೆ ಜಯಮಾರ್ತಾಂಡ), each standing under a white royal umbrella.

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

The crescent mouth of the *kalāśa* has the following inscription in Kannada characters and Sanskrit language:—

1. ಶ್ರೀ ಚಾಮುಂಡಾವಿಘ್ನಹರಃ | ಸರ್ವಸಿರತ ಚೇತಸಾಂ | ಶ್ರೀ
2. ಮತ್ಸರ್ನಾಟ ರಾಜ್ಯಶ್ರೀ | ಮಹೀಶ್ವರ ಮಹೀಭುಜಾಂ | ಚಂದ್ರವಂಶ
3. ಯದು ಕ್ಷತ್ಯಾಧ್ಯ | ತ್ವರಾಂಭೋಧಿ ಕಿಮಕ್ಷಿಪಾಂ | ವಸುದೇವಾದಿ ಭೂಪಾನಾಂ
4. ಸಂತಾನ ಸರಸೀರುಹ | ಜಗನ್ನೋಹನ ಬಂಗರಾಂ | ಸುಧಾಸಾಧ ಸರೋವರ | ಅಸಿಧಾರಾಧ್ಯ
ಸೇನಾಂಗ ಭಾವ ಚಿತ್ರಂ ವಿರಚಿತಃ॥—

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

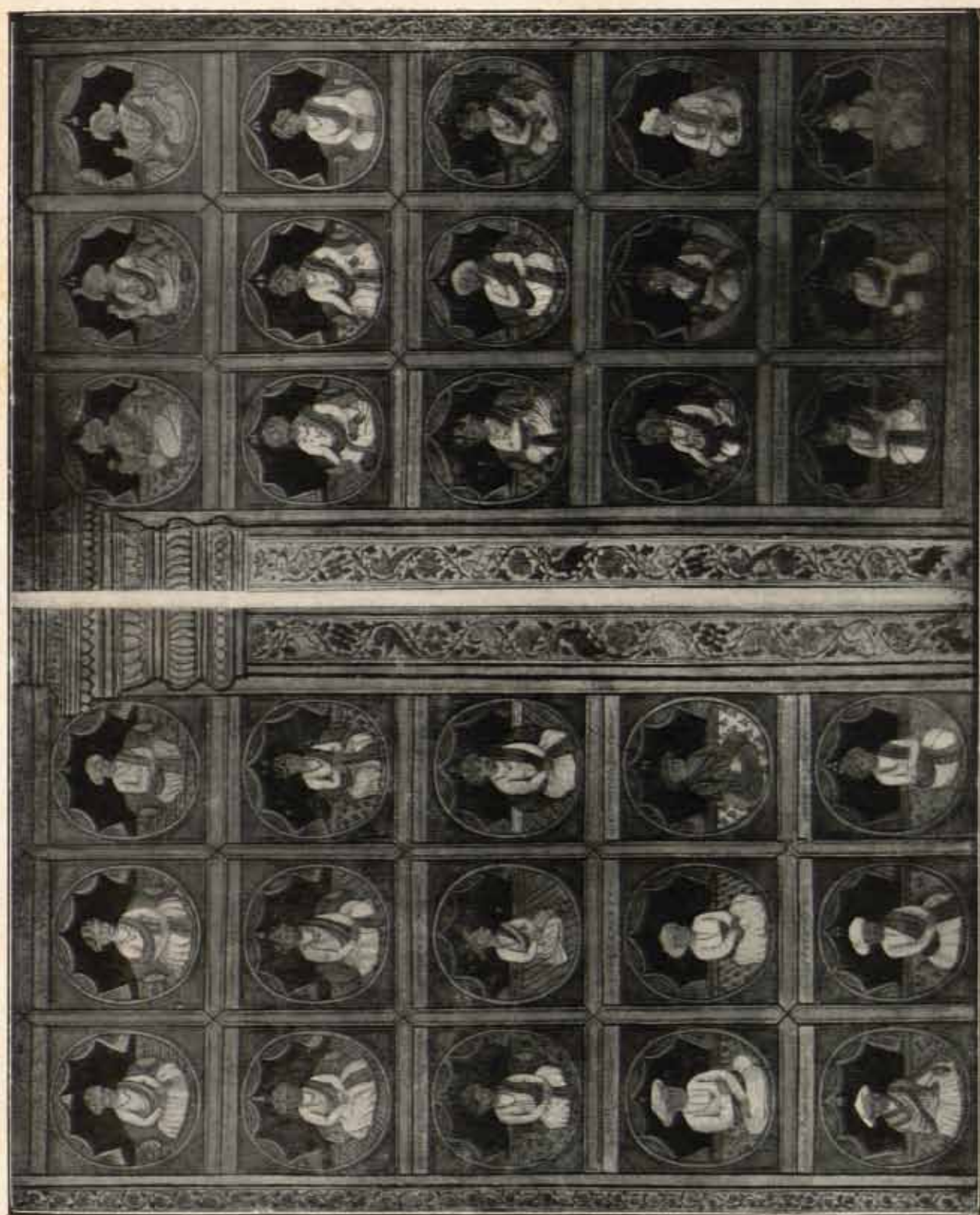
All the other portraits are worked in more or less the same way with Kannada legend in each case. There are 42 portraits in all painted, of which No. 55 depicting Vasudeva is the earliest. The right half of the progeny lotus contains figures of the Paurāṇic rulers of the dynasty up to No. 74 which is the figure of

Rājadēvarāya. Number 75 Ādi-Yadurāya begins the list of historical personages in the middle of the lowermost row of the lotus buds. The succeeding rows are arranged in boustrophedonic rows proceeding from the bottom upwards. Descriptive legends in Kannaḍa regarding the figures are given in the fields opposite the seated king and below.

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

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

55. Vasudeva.
56. Dark-complexioned Kṛishṇa.
57. Pradyumna.
58. Aniruddha.
59. Vajra.
60. Pratibāhu Rāja.
61. Subāhu.
62. Ugrasēna.
63. Śrutasena.
64. Yāduvīra.
65. Bhadrāsēna.
66. Sahasrajitu.
67. Bṛibatsēna.
68. Bṛihadbhanu.
69. Aparājit.
70. Pradyōtanarāja.
71. Sumitrarāja.
72. Vasumitrarāja.
73. Bhadrāsyaarāja.
74. Rājadēvarāya.



PORTRAIT PAINTINGS, JAGANNATHAN PALACE, MYSORE (p. 58).

75. This begins the list of historical rulers.

King Ādi-Yadurāya is seated in vīrāsana to right.

Kannada legend—Right field:—

1. ೧ನೆ ಪಟ್ಟ |
2. ರಾಜದೇವಪುತ್ರ
3. ಯದುವಂಶಜ ಅದಿ
4. ಯದುರಾಯರು || ಶಾಲಿ
5. ವಾಹನ ಶಕ ೧೨೩೩ನೆ ಸಾ
6. ಧಾರಣ ಸಂವತ್ಸರದ
7. ಮಾಘ ಶು ೩೩ನಿ ಜನಿ
8. ಸಿ ದ್ವಾರಕೆಯಿಂದ ದ
9. ಕ್ಷಿಣ ದೇಶಕ್ಕೆ ಬಂದು
10. ೧೩೩೩ನೆ ಪ್ರಮಾಣಿ ಸಂ|

Lower field:—

11. ವೈಶಾಖ ಶು ೫ ಸೋಮವಾರದ್ವಿಶ್ವಾತುಮುಂಡಾ ಶ್ರೀಕಂಠೇಶ್ವರ
12. ಪ್ರಸಾದವಂ ಪಡೆದು ಶತ್ರುಗಳಂ ಜೈತಿ ಮಹಿಮೆನು ಸಂಸ್ಥಾನದೊಳೆ
13. ಪುಷ್ಕಾಭಿಷಿಕ್ತರಾಗಿ ಅನುಜ ಕೃಷ್ಣರಾಯರೊಡನೆ ಅನೇಕ ದ
14. ಮೃಗಗಳಂಮಾಡಿ ಆಳಿಕೆ ವರುಷ ೨೪ ಮಾಸ ೩ ದಿ
15. ನ ೫ ಪಕ್ಷಿಗಳು ೨ ಪುತ್ರರು ೨

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

76. King Hiri Betṭa Chāmarāja Vaḍeyar seated to left.

Kannada legend—Left field:—

1. ೨ನೆ ಪಟ್ಟ |
2. ಅದಿ ಯದು
3. ರಾಯ ವಡೆಯ
4. ರ ಪುತ್ರರು ಹಿರೀ
5. ದೆಟ್ಟ ಚಾಮರಾ
6. ಜ ವಡೆಯರು ಶ
7. ಕ ೧೩೩೩

Lower field:—

8. ನೆ ಸರ್ವಧಾರಿಸಂ | ಮಾಘ ಶು ೩೩ನಿ ಜನಿ ೧೩೩೩ನೆ ಶೋಭಕೃತುಸಂ|
9. ಶ್ರಾವಣ ಶು ೧೦ನಿ ಪುಷ್ಕಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೩೫
10. ಮಾಸ ೫ ದಿನ ೧೮ ಪಕ್ಷಿಗಳು ೪ ಪುತ್ರ ೧

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

77. King Thimmapparāja Vaḍeyar I.

Kannada legend—Right field :—

1. ೩ನೆ ಪಟ್ಟಿ || ಹಿ
2. ರೀ ಬೆಟ್ಟ ಹ್ಯಾಮರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ ತಿಂಮಪ
5. ರಾಜ ವಡೆಯರು
6. ಶಕ ಗಿರಿಗಿರಿನೆ ಪು

Lower field:—

7. ಮಾದೀಚ ಸಂ | ಅಶ್ವೇಜ ಬ ಇಲ್ಲು ಜನಿತಿ ಗಿರಿಗಿರಿನೆ ಬಹುಧಾನ್ಯ
8. ಸಂ| ಮಾಪ ಬ ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ
9. ೧೯ ಮಾನ ೨ ದಿನ ೨೮ ಪತ್ನೀರು ೩ ಪುತ್ರ ೧

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

78. King Hiri Chāmarājarasa Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೪ನೆ ಪಟ್ಟಿ || ವಂ
2. ಮಡಿ ತಿಂಮಪ್ಪರಾ
3. ಜವಡೆಯರ ಪು
4. ತ್ರ ಹಿರೀ ಹ್ಯಾಮರಾ
5. ಜರನ ವಡೆಯ
6. ರು ಶಕ ಗಿರಿಗಿರಿ

Lower field:—

7. ನೆ ಸ್ವಭಾವುಸಂ|ಚ್ಚೇಷ್ಠ ಶು ಒಲ್ಲು ಜನಿತಿ ಗಿರಿಗಿರಿನೆ ವಿಶಂಭಿನಿ ಚ್ಚೇಷ್ಠ
8. ಶುದ್ಧ ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೩೪ ಮಾನ
9. ೧೦ ದಿನ ೧೪ ಪತ್ನೀರು ೨ ಪುತ್ರ ೧

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

79. King Hiribettachāmarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೫ನೆ ಪಟ್ಟಿ || ಹಿರೀ
2. ಹ್ಯಾಮರಾಜರನ
3. ವಡೆಯರ ಪುತ್ರ ಹಿ
4. ರೀ ಬೆಟ್ಟ ಹ್ಯಾಮರಾಜ
5. ವಡೆಯರು ಶಕವರು
6. ಪ ೧೪೧೫ನೆ ಪರಿಧಾವಿ

Lower field:—

7. ಸಂ| ಅಶ್ವೇಜ ಶು ರಲ್ಲು ಜನಿತಿ ಗಿರಿಗಿರಿನೆ ಶ್ರೀಮುಖ ಸಂ| ಮೈಶಾಖ ಶು ೩
8. ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಅಳಿಕೆ ವರುಷ ೩೯ ಮಾನ ೯ ದಿ
9. ಸ ೨೨ ಪತ್ನೀರು ೩ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

Note.—In the Annals of the Mysore Royal Family only three sons and three daughters are mentioned.

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE.



1. DEWAN RAMA RAO (p. 59).



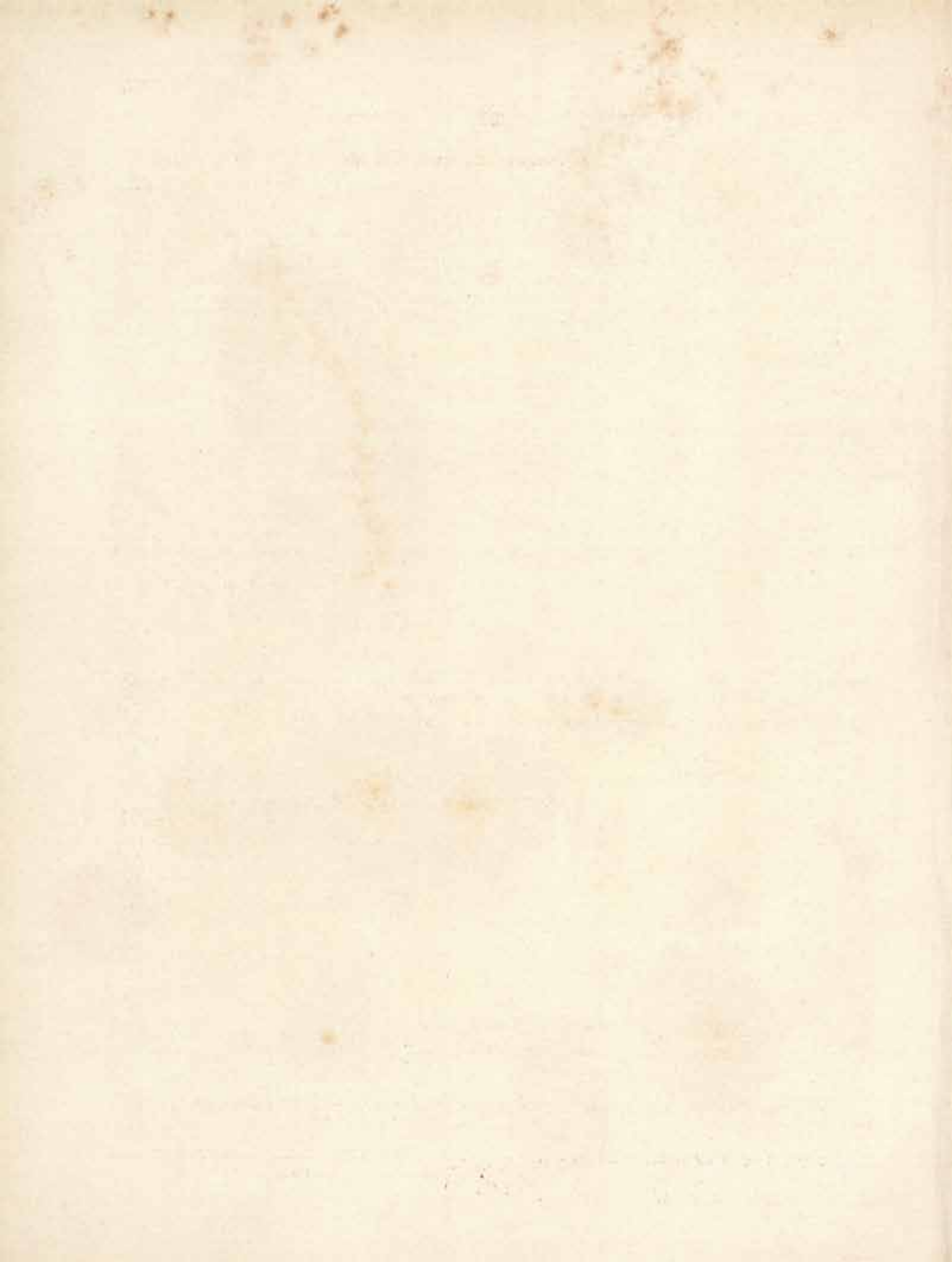
2. MAHALAT-KACHERI BABU RAO (p. 59).



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



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



80. King Thimmapparāja Vaḍeyar II seated to right.

Kannada legend—Right field :—

1. ಒನ್ನೇ ಪಟ್ಟ ॥ ಹಿ
2. ರೇ ಬೆಟ್ಟ ಚಾವು
3. ರಾಜ ವಡೆಯರ
4. ಪುತ್ರ ಯಮ್ಮಡಿ ೨೦
5. ಮಪ್ಪ ರಾಜವಡೆಯ
6. ರು ಶಕ ೧೪೩೪ನೆ ಪ್ರ

Lower field:—

7. ಬೋತ್ತತ್ತಿ ನಂ| ಧಾದ್ರಪದ ಬ ಗಂಲ್ಲು ಜನಿರಿ ೧೪೭೫ನೆ ಪರಿಧಾವಿ
ನಂ| ಪಾಲ್ಕು
8. ಇ ಶು ಗಿಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೧೮ ಮಾಸ ೧೦
9. ದಿನ ೪ ಪತ್ತೀರು ೫ ಪುತ್ರ ೧

81. King Bōlachāmarāja Vaḍeyar seated to left.

Kannada legend— Left field :—

1. ಒನ್ನೇ ಪಟ್ಟ ॥ ಯಂ
2. ಮಡಿ ತಿಮ್ಮಪ್ಪರಾಜ
3. ವಡೆಯರ ಅನುಜ ॥
4. ಭೊ|| ಚಾಮರಾಜವ
5. ಡೆಯರು ಶಕ ೧೪೪೧
6. ನೆ ಬಹುದಾನ್ಯ ನಂ| ವೈ

Lower field:—

7. ಶಾಖ ಶು ಒಲ್ಲು ಜನಿರಿ ೧೪೬೪ನೆ ಪ್ರಬೋತ್ತತ್ತಿ ನಂ| ಮಾಘ ಶು
8. ಇಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ ೪ ಮಾಸ ೪ ದಿನ ೧೯
ಪತ್ತೀರು ೪ ಪುತ್ರರು ೪ ಪುತ್ರೀರು ೪

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

82. King Beṭṭachāmarāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ರನ್ನೇ ಪಟ್ಟ ॥ ಭೊ ಚಾ
2. ಮರಾಜ ವಡೆಯರ ಪು
3. ಕ್ರ ಬೆಟ್ಟಚಾಮರಾಜ
4. ವಡೆಯರು ಶಕ ೧೪೭೨
5. ನೆ ಸೌಮ್ಯನಂ|ಪಾಲ್ಕು
6. ಇ ಬ ಗಂಲ್ಲು ಜನಿ

Lower field:—

7. ಶಿ ೧೪೬೯ನೆ ಧಾತುನಂ| ಅಪಾಡ ಬ ಒಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಆಳಿಕೆ ವರುಷ ೧ ಮಾಸ ೯ ದಿನ ೨೭ ಪತ್ತೀರು
9. ೧೩ ಪುತ್ರರು ೫ ಪುತ್ರೀ ೧ ಸಹಾ

Note.—Only five queens, two sons and one daughter are mentioned in the Annals.

83. King Rajādhirāja Vaḍeyar seated to left.

Kannaḍa legend—Left field :—

1. ಕನೆ ಪಟ್ಟ || ದೆ
2. ಟ್ಲ ಚಾಮರಾಜ ವ
3. ಡೆಯರವರ ಅನುಜ ರಾ
4. ಪಾಧಿರಾಜ ವಡೆಯರವರು
5. ಶಕ ೧೪೭೫ನೆ ಪರೀಧಾವಿನಂ|
6. ಹೈಷ್ಠ ತು ೭ ಮಂಗಳವಾರದಲ್ಲು
7. ಜನಿಶಿ ೧೫೦೧
8. ನೆ ಬಹುಧಾನ್ಯ
9. ಸಂ| ವೈಶಾಖ
10. ತು ೧೫ ತುಕ್ರ
11. ವಾರದಲ್ಲು ಮ

Lower field:—

12. ಕಿಶೂರು ರಾಜ್ಯಭಾರವಂ ವಹಿಶಿ ಶತ್ರುಗಳಂ ವಿಷವಂ ನಹ ಬೈಶಿ
ದ ಮಹರಾಜ ಸಿಂಹಾಸನವಂ
13. ಸಾಧಿಶಿ ಶಕ ೧೫೩೩ನೆ ಸಾಧಾರಣ ಸಂ| ಹೈತ್ರಿ ತು ೭ಲ್ಲು ಶ್ರೀರಂಗ
ಪಟ್ಟಣದಲ್ಲ ಸಿಂಹಾಸನವೊ
14. ೪ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ರಾಜಮುಡಿ ಮೊದರಾದ ಧರ್ಮಗಳಂಗೈರು
15. ಅಳಿಕೆ ವರುಷ ೩೯ ಮ್ನಾ ೧ದಿನ ೧೩ ಪತ್ತೀರು ೮ ಪುತ್ರರು ೫
16. ಪುತ್ರೀ ೧ ಸಹಾ||

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

84. King Chāmarāja Vaḍeyar seated to right.

Kannaḍa legend—Right field :—

1. ೧೦ನೆ ಪಟ್ಟ ||
2. ರಾಜಾಧಿರಾಜವ
3. ಡೆಯರ ಪತ್ನಿರಾ
4. ದ ಚಾಮರಾ
5. ಜವಡೆಯರು
6. ಶಕ ೧೫೩೯ನೆ [ಪರಾಧವ ಸಂ.]

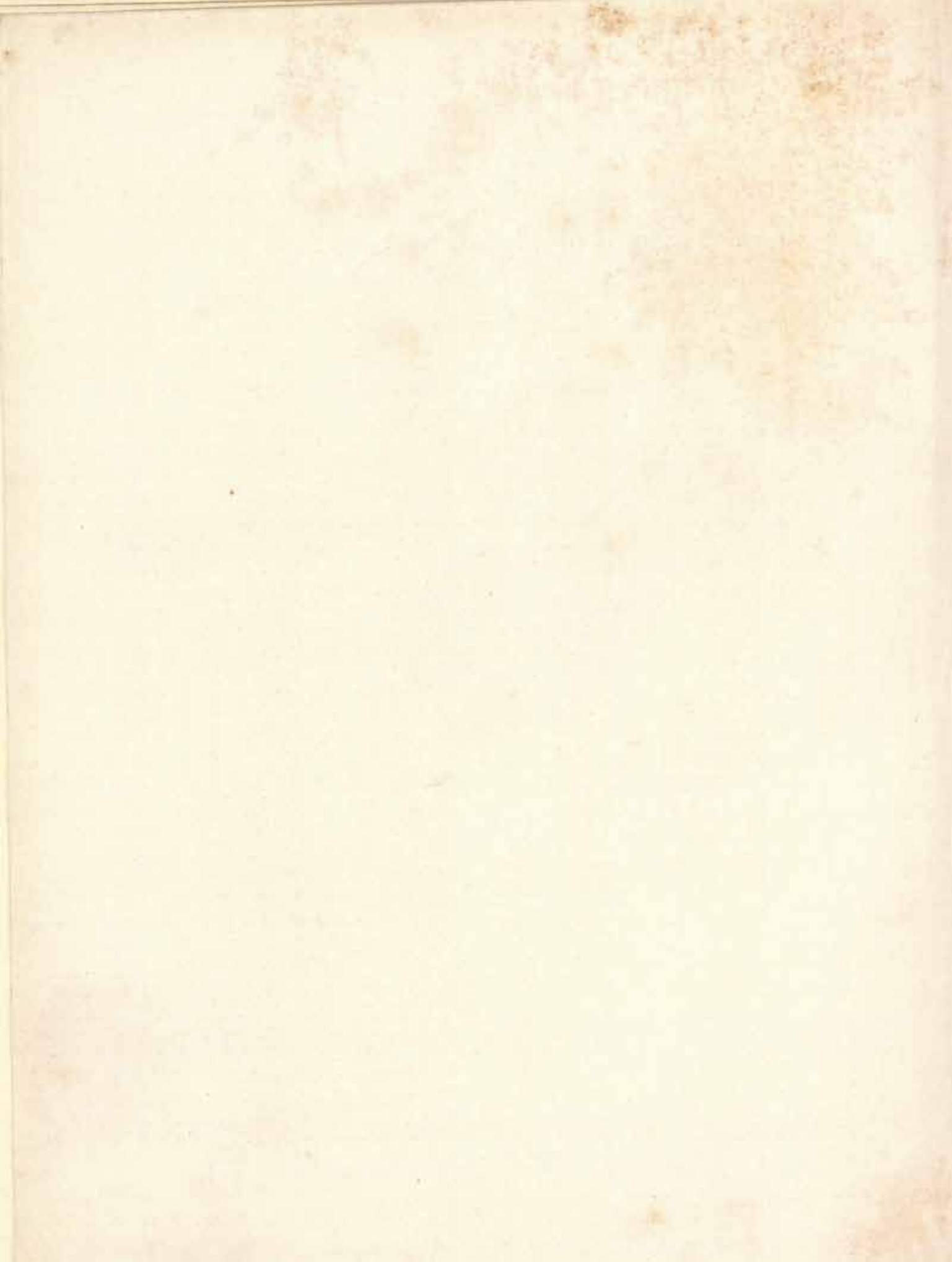
Lower field:—

7. ಅಪಾಡ ಬ ೭ಲ್ಲು ಜನಿಶಿ ೧೫೪೦ ಪೈಂಗಳಸಂ|ಅಪಾಡ ತು ೧೦
8. ಳ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತವಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೯
9. ಮಾಸ ೧೦ ದಿನ ೮ ಪತ್ತೀರು ೭೫

Note.—Here the cyclic year of the installation is omitted. Only five queens are mentioned in the Annals.



PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE (p. 59-60)



85. King Raja Vaḍeyar II seated to left.

Kannada legend—Left field :—

1. ೧೧ನೇ ಪಟ್ಟಾ ||
2. ಚಾಮರಾಜ
3. ವಡೆಯರ ಚ
4. ಕೃ ತಂದೆಯಾ
5. ದ ಯಿಂದುಡಿ
6. ರಾಜವಡೆಯ

Lower field:—

7. ರು ಶಕ ೧೫೪೦ನೆ ಪೈಂಗಳ ಸಂ| ಮಾರ್ಗಶಿರ ಬಿಲ್ಲು ಜನಿಸಿ
೧೫೬೦ನೆ ಇ
8. ಶ್ವರ ಸಂ| ಪೈಶಾಖ ಶು ೧೫೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆ
9. ೪ಕೆ ವರುಷ ೧ ಮಾಸ ೪ ಪಕ್ಷೀರು ೧೯

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

86. King Raṇadhīra Kanṭhīraṇa Narasimharāja Vaḍeyar seated to right.

Kannada legend—Right field :—

1. ೧೨ನೆ ಪಟ್ಟಾ ||
2. ಯಿಂದುಡಿ ರಾಜವಡೆ
3. ಯರ ಪುತ್ರ ರಣಧೀರ ಕಂಠೀ
4. ರವ ನರಸಿಂಹರಾಜವಡೆಯರವರು
5. ಶಕ ೧೫೬೦ನೆ ರಾಕ್ಷಸ ಸಂ||
6. ಪೈಶಾಖ ಶು ೧೪ನೆ ಸೋಮವಾರ
7. ದ್ವಿಜ ಜನಿಸಿ ೧೫೬೧ನೆ

Lower field:—

8. ಬಹುಧಾನ್ಯ ಸಂ| ಕಾರ್ತಿಕ ಶು ೨೫೫ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ನೃಸಿಂಹ ದೇವತಾ ಪ್ರಸಾದದಿಂದ ಧು
9. ಜಬಲ ಪರಾಕ್ರಮದಿಂದ ಶತ್ರುಗಳಂ ಜೈಶಿ ತಮ ನಾಮಾಂಕಿತ ಕಂಠೀರಾಯ
10. ನಾಜ್ಯಮೊದರಾದ ಕೀರ್ತಿಯಂ ಪಡೆದು ಅಳಿಕೆ ವರು
11. ಪ ೨೦ ಮಾಸ ೯ ದಿನ ೨೧ ಪಕ್ಷೀರು ೧೮೨ ಪುತ್ರರು ೩

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

87. King Doḍḍadēvarāja Vaḍeyar seated to left.

Kannada legend—Left field :—

1. ೧೩ನೇ ಪಟ್ಟಾ || ರ
2. ಣಧೀರ ಕಂಠೀರವ
3. ನರಸಿಂಹರಾಜ ವ
4. ಡೆಯರ ಪುತ್ರ ದೊಡ್ಡ
5. ದೇವರಾಜ ವಡೆ
6. ಯರು ಶಕ ೧೫೫೦
7. ನೆ ಪ್ರಥಮ ಸಂವ

Lower field:—

8. ತನ್ನರ ಬೈಪ್ಪ ಬ ಇಲ್ಲು ಜನಿರಿ ಗಜಲನೆ ವಿಕಾರಿ ನಂ|
ಛಾದ್ರಪದ ಶು ಗಂಛು ಪ
9. ಚಾಢಿಕ್ಕರಾಗಿ ಅಳಿಕೆ ವರುಷ ೧೩ ಮಾಸ ೫ ದಿನ ೭ ಪ
10. ತ್ತೀರು ೫೩ ಪುತ್ರರು ೮ ಪುತ್ರೀರು ೩ ಸಹಾ

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

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

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

Kannāḍa legend—Left field:—

1. ೧೪ನೆ ಪಟ್ಟದೊ
2. ಡ್ಡ ದೇವರಾಜ ವಡೆ
3. ಯರ ಪುತ್ರ ಚಿಕ್ಕದೇ
4. ವರಾಜ ವಡೆಯರು ಶ
5. ಕ ಗಜಲನೆ ಪಾರ್ಥಿವ ನಂ|
6. ಅಶ್ವೀಜ ಶು ಗಂಛು
7. ಜನಿರಿ ಗಜಲನೆ
8. ಪರೀಧಾವಿನ|ಪಾಲ್ಕು
9. ಣ ಬ ಗಂಛು ಪಟ್ಟಾ

Lower field:—

10. ಛಿಕ್ಕರಾಗಿ ದಿಕ್ಕೆಯಿಂದ ರಾಜಾ ಜಗದೇಪುಯಂಬ ಶಿಖಾ
ಮೊಹರು ಬಿರುದು ಮೊದ
11. ರಾಮುದು ಪಡೆದು ೧೮ ತಾವಡಿ ಮೊದರಾದ ಅಮುಕಟ್ಟು
ಗಣಂ ನಿ
12. ನೈಫಿ ಅಳಿಕೆ ವರುಷ ೩೧ ಮ್ಸಾ ೮ ದ್ವಿ ೩ ಪತ್ತೀರು ೨೨
ಪುತ್ರ ೧ ಪುತ್ರಿ ೧

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

89. King Kanṭhīrava Mahārāja Vaḍeyar seated to right.

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE (p. 60.)



1. NIZAM ALI KHAN OF HYDERABAD.



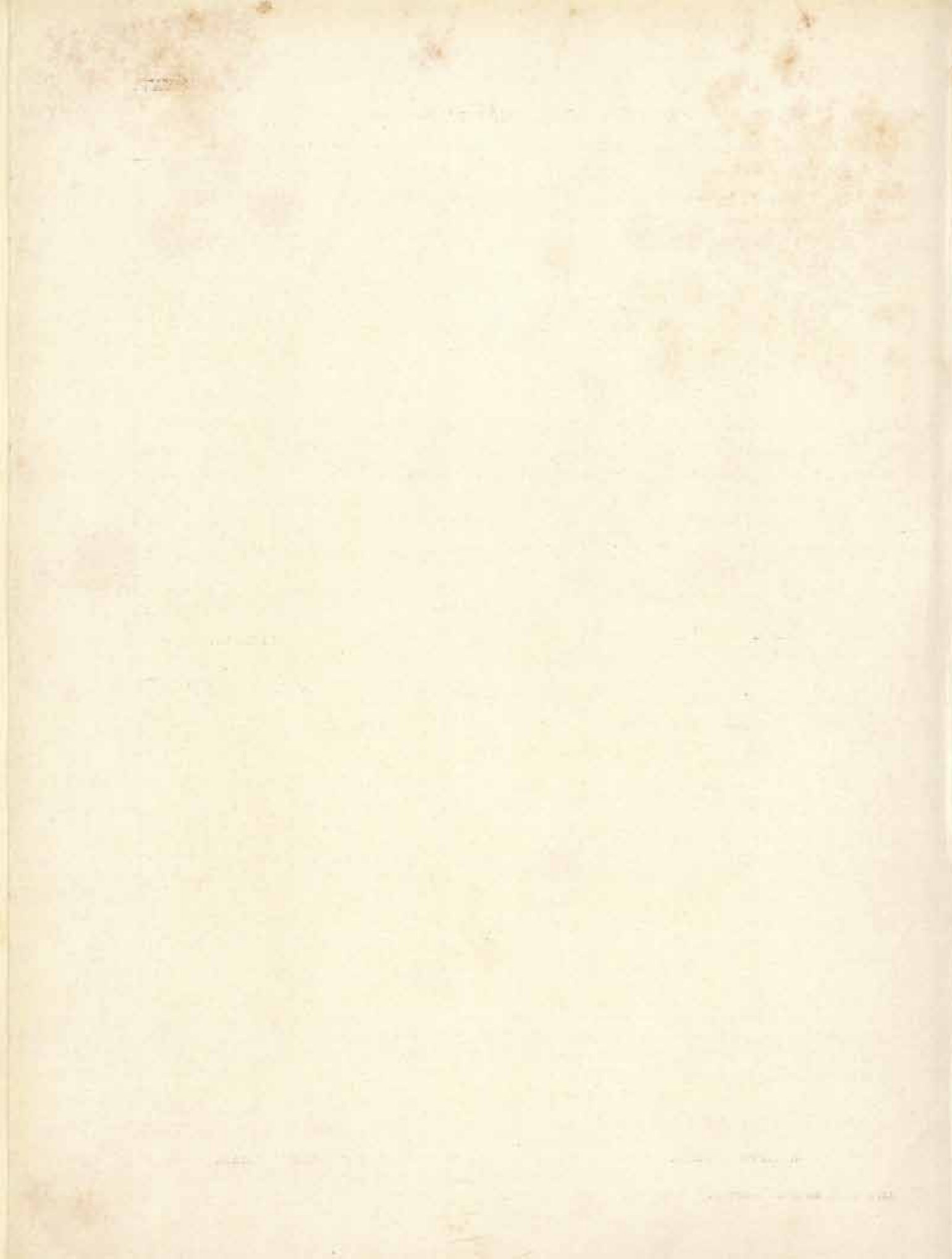
2. NAVAB HYDER ALI KHAN.



3. TIPPUS SULTAN.



4. DOST MUHAMMAD KHAN.



Kannada legend—Right field:—

1. ಗಜನೆ ಪಟ್ಟಾ
2. ಚಿಕ್ಕದೇವರಾಜ
3. ವಡೆಯರಪುತ್ರ
4. ಕಂಠೀರವ ಮ
5. ಹಾರಾಜ ವಡೆ

Lower field:—

6. ಯರು ಶಕ ಗರ್ಜನೆ ಪರಿಧಾವಿಸಂ|ಪುಷ್ಪ ಬ ಳ್ಲು ಜನಿತಿ
ಗಜನಿ ತಾ
7. ರಣನಂ|ಮಾರ್ಗಶಿರ ಶು ಗಿಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ
8. ಆಳಿಕೆ ವರುಷ ೯ ಮಾಸ ೩ ಪಕ್ಷಿರು ೩ ಪುತ್ರರು ೩

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

90. King Doddā Krishnarāja Vaḍeyar I seated to left.

Kannada legend—Left field:—

1. ಗಜನೆಪಟ್ಟಾ||ಕಂ
2. ಠೀರವ ಮಹಾರಾ
3. ಜ ವಡೆಯರ ಪು
4. ತ್ರ ವಂಮಡಿ
5. ದೊಡ್ಡ ಕೃಷ್ಣ
6. ರಾಜವಡೆಯ

Lower field:—

7. ರು ಗಜನೆ ಚಿತ್ರಧಾನುಸಂ|ಚೈತ್ರ ಶು ಗಿಲ್ಲು ಜನಿತಿ
ಗಜನಿ ವಿಜಯಸಂ|
8. ಪಾಲ್ಗುಣ ಬ ಗಿಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಕೆ ವರುಷ
೧೭ ಮಾಸ
9. ೧೧ ದಿನ ೨೩ ಪಕ್ಷಿರು ೪೩ ಪುತ್ರರು ೨

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

91. King Chāmarāja Vaḍeyar seated to right.

Kannada legend—Right field:—

1. ಗಜನೆ ಪಟ್ಟಾ||
2. ವಂಮಡಿ ದೊಡ್ಡ
3. ಕೃಷ್ಣರಾಜ ವಡೆ
4. ಯರೆ ಪುತ್ರ
5. ವಂಮಡಿ ಹಾ
6. ಮರಾಜ ವಡೆ

Lower field:—

7. ಯರು ಶಕ ಗಜನೆ ವಿರೋಧಿಕ್ತನಂ| ಪಾಲ್ಗುಣ ಬ ೭
ಮಂಗ

8. ಇವಾರವಲ್ಲು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೨

9. ಮಾಸ ೨ ದಿನ ೨೮ ಪಕ್ಷಿರು ೩

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

92. King Kṛṣṇarāja Vaḍeyar II seated to right.

Kannada legend—Right field:—

1. ಗಲನೆ ಪಟ್ಟಿ||
2. ವಂಮಡಿ ಚಾಮರಾ
3. ಜಾನುಜ ಯಂಮಡಿ ಕೃ
4. ಪ್ಲರಾಜ ವಡೆಯರು
5. ಶಕ ಗಲಜನೆ ಪರೊ
6. ಧಿ ಕೃತುನಂ|ಅಶ್ವೀಜ

Lower field:—

7. ಬ ೪ ಶುಕ್ರವಾರದಲ್ಲು ಜನಿತಿ ಗಲಜನೆ ಆನಂದ ನಂ|
ಜೈಷ್ಠ ಬ ಗಂಧು ಪಟ್ಟಾ
8. ಭಿಷಿಕ್ತರಾಗಿ ಆಳಿಗೆ ವರುಷ ೩೧ ಮಾಸ ೯ ದಿನ ೨೧ ಪಕ್ಷಿರು
9. ೮ ಪುತ್ರರು ೫ ಪುತ್ರೀರು ೪ ಸಹಾ

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

93. King Nañjarāja Vaḍeyar seated to left.

Kannada legend—Left field:—

1. ಗಲನೆ ಪಟ್ಟಿ||
2. ಯಂಮಡಿ ಕೃಷ್ಣ
3. ರಾಜವಡೆಯರು
4. ಪುತ್ರ ನಂಜರಾ
5. ಜವಡೆಯರು
6. ಶಕ ಗಲಜನೆ

Lower field:—

7. ಚಿತ್ರಧಾನುನಂ|ವೈಶಾಖ ಶು ಇಲ್ಲು ಜನಿತಿ ಗಲಜನೆ
ವೈಯ
8. ಸಂ|ನಿಜ ಚೈತ್ರ ಬ ಗಂಧು ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಆಳಿ
9. ಕೆ ವರುಷ ೪ ಮಾಸ ೩ ದಿನ ೧೨

94. King Beṭṭachāmarāja Vaḍeyar II seated to left.

Kannada legend—Left field:—

1. ಅಂನೇ ಪಟ್ಟಿ||

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE (p. 61).



1. DEWAN PURNIAH



2. KATTI GOPALABAI URS.



3. JAISINGH OF JINJEE.



4. SAWAI MADHAVA RAO OF POONA.

2. ನಂಜರಾಜಾ
3. ನುಜಯಂ
4. ಮಡಿ ಬೆಟ್ಟ
5. ಚಾಮರಾಜ

Lower field:—

6. ವಡೆಯರು ಶಕ ೧೬೮೨ನೆ ಪ್ರಮಾಣ ಸಂ| ಬಾದ್ರಪದ
ಶುದ್ಧ ೫೫
7. ಜನಿ ೧೬೯೩ನೆ ವಿಕೃತಿ ಸಂ| ಶ್ರಾವಣ ಬ ೧೦೫ ಪುಷ್ಯಾಭಿ
8. ವಿಕೃತಾಗಿ ಅಳಿಕೆ ವರುಷ ೬ ಮಾಸ ೧ ದಿನ ರ

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

Kannada legend—Left field:—

1. ೨೧ನೆ ಪಟ್ಟಿಯಂ
2. ಮಡಿ ಬೆಟ್ಟ ಚಾಮ
3. ರಾಜಾನುಜ ಮುಮ್ಮಡಿ
4. ಚಾಮರಾಜೇಂದ್ರ ವಡೆಯ
5. ರು ಕರ್ತರು
6. ಶಕ ೧೬೯೩ನೆ
7. ವಿಜಯ ಸಂ| ಫಾ
8. ಲುಣ ಬ ೨ ಸೊ
9. ಮವಾರ ಹಸ್ತನ

Lower field:—

10. [ಕ್ಷತ್ರದಲ್ಲ] ಜನಿ ೧೬೯೩ನೆ ದುರ್ಮುಖ ಸಂ| ನಜಬಾದ್ರಪದ ಶುದ್ಧ ೧೫೫ ಪುಷ್ಯಾಭಿವಿಕೃ
11. [ರಾಗಿ] ಶ್ರೀಚಾಮುಂಡಾ ಶ್ರೀಕಂಠೋಪಾಸಕ ಶಿವ ಪೂಜಾಧುರಂಧರ ಕೋಟಿ ಪಂಡಾ
12. [ಕ್ಷರಿ] ಪುರಶ್ಚರ್ಯ ಪೂರ್ವಕ ಪುತ್ರಕಾಮೇಷ್ವರಿಯಂ ಮಾಡಿ ಅಳಿಕೆ ವರುಷ ೧೯
13. ಮಾಸ ೬ ದಿನ ೨೫ ಪಕ್ಷಿರು ೧೦ ಗಂಡುಮಕ್ಕಳು ೪

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

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

Kannada legend—Right field:—

1. ೨೧ನೆ ಪಟ್ಟಿ ಶ್ರೀಮಹಾವಿಷ್ಣುವಿ ೯೬ನೆ ಸಂ
2. ತಾನ ಯದುಪಂಕೋದ್ಯವ ಅದಿಯದುರಾಯಾ
3. ದಿ ೨೧ನೆ ಮುಮ್ಮಡಿ ಚಾಮರಾಜೇಂದ್ರವಡೆ
4. ಯರು ಕರ್ತರಿಂ ಮಾಡುಟ್ಟ ಕೋಟಿ ಪಂಡಾ
5. ಕ್ಷರಿ ಪುರಶ್ಚರಣಿಯಂದ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂ
6. ಜಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿಯು ಪು

Left field:—

7. ತ್ರರಾಗಿ ಶ್ರೀಚಾಮುಂಡಾವರಪ್ರಸಾ
8. ದೋದ್ಧವ ಶ್ರೀಕಂಠೇಶ್ವರ ಪದಾರ್ಥಿತ ಶಿ
9. ವಪೂಜಾಧುರಂಧರ ಶ್ರೀಮತ್ಸಮಸ್ತಧೂ
10. ಮಂಡಲ ಮಂಡನಾಯಮಾನೇಶ್ವರಾದ್ಯನೇಕ ಬಿರುದಾಂ
11. ಕಿತ ನಂಜರಾಜಾಭಿದ ಮುಂಪುಡಿ ಶ್ರೀಕೃಷ್ಣ
12. ರಾಜೇಂದ್ರಸಾರ್ವಭೌಮವಡೆಯರಾದ ಕರ್ತರು
13. ಶಾಲೀವಾಹನ ಶಕ ೧೭೧೭ನೆ ಆನಂದ ಸಂ| ಆಪಾ
14. ಡ ಬ ೨ ಸೋಮವಾರ ಶ್ರವಣ ನಕ್ಷತ್ರ ಕನ್ಯಾಂಗ್ವಾ
15. ಭಜನ್ಮಹಾರ್ತದ್ವಿ ಅವತರಿತಿ ೧೭೨೨ನೆ ಸಿ
16. ದ್ವಾರ್ಥಿ ಸಂ| ಜ್ಯೇಷ್ಠ ಬ ೧೩ ಬಾನುವಾರ ರೋಹಿಣಿ
17. ತಾರಾಕಲಿತ ಕನ್ಯಾಂಗ್ವಾದ್ವಿ ವಿರಾಯಿತಿ ಕಿಂಗ್‌ಜಾ
18. ಜ್ಞ ಪಾದಪಹಾರ ಅಜ್ಞೆಯಿಂದ ಶಕ್ತುನಂಹಾ
19. ರ ಪೂರ್ವಕ ಪಟ್ಟಾಭಿಷಿಕ್ತರಾಗಿ ಉದುವೆಸು
20. ಬ್ರಹ್ಮಣ್ಯಾದಿ ದೇವಗಾದರ್ಶನವಂಗೈದು ಸಮು
21. ದ್ವಾದಿ ಅನೇಕ ಶೀರ್ಷಸ್ಥಾನಗಳಿಂ ಪರಿಶುದ್ಧಮನ
22. ಸ್ಮರಾಗಿ ಹಿರಣ್ಯಗರ್ಭ ತುರಾಭಾರಾದಿ ದಾನಗಳಿಂ
23. ದೇವಾಲಯ ವಾಪೀ ಕೂಪ ತಟಾಕಾಗ್ರಹಾರಾದ್ಯನೇಕ
24. ಧರ್ಮಗಳಿಂ ಗೈದು ಶ್ರೀತತ್ತ್ವನಿಧ್ಯಾದ್ಯನೇಕಗ್ರಂಥ
25. ಗಳಂರಚಿತಿ

Below the panel, on a rectangular band:—

26. ಪಟ್ಟಾಭಿಷೇಕಾದಿ ೭೦ನೆ ವರ್ಷವೃದ್ಧ
27. ಭಿಷೇಕವಂ ಗೈಕೊಂಡು ವಿರಾಯಿತಿ
28. ಕುಯಿಲ ವಿಕಸ್ಪೀರ್ಷ ಮಹಾರಾಣಿಯಿಂದ
29. ಪ್ರೀತಿ ಪುರಸ್ಕರಮಾಗಿ ದಯಾಪಾಲಿತದ ಅವರ
30. ಬಾವಚಿತ್ರ ಪ್ರತಿಮೆಯಿಂದೊಡಗೂಡಿದ ಆಯು
31. ಧರ್ಮಸನ್ನಾಸಿತರಾಗಿ ಪಕ್ಷಿರು ೨೦ ಪುತ್ರ ಪೌತ್ರ ಪ್ರಪೌತ್ರ
32. ದಿಯಿತ್ರಾದಿಗಳಿಂ ವಿರಾಚಿಸುತ್ತ ಸುಖ ಸಾಂದ್ರಾಪ್ತದಿಂ
33. ಪ್ರಕಾಶಿಸುತ್ತಲದಾಶೇ!

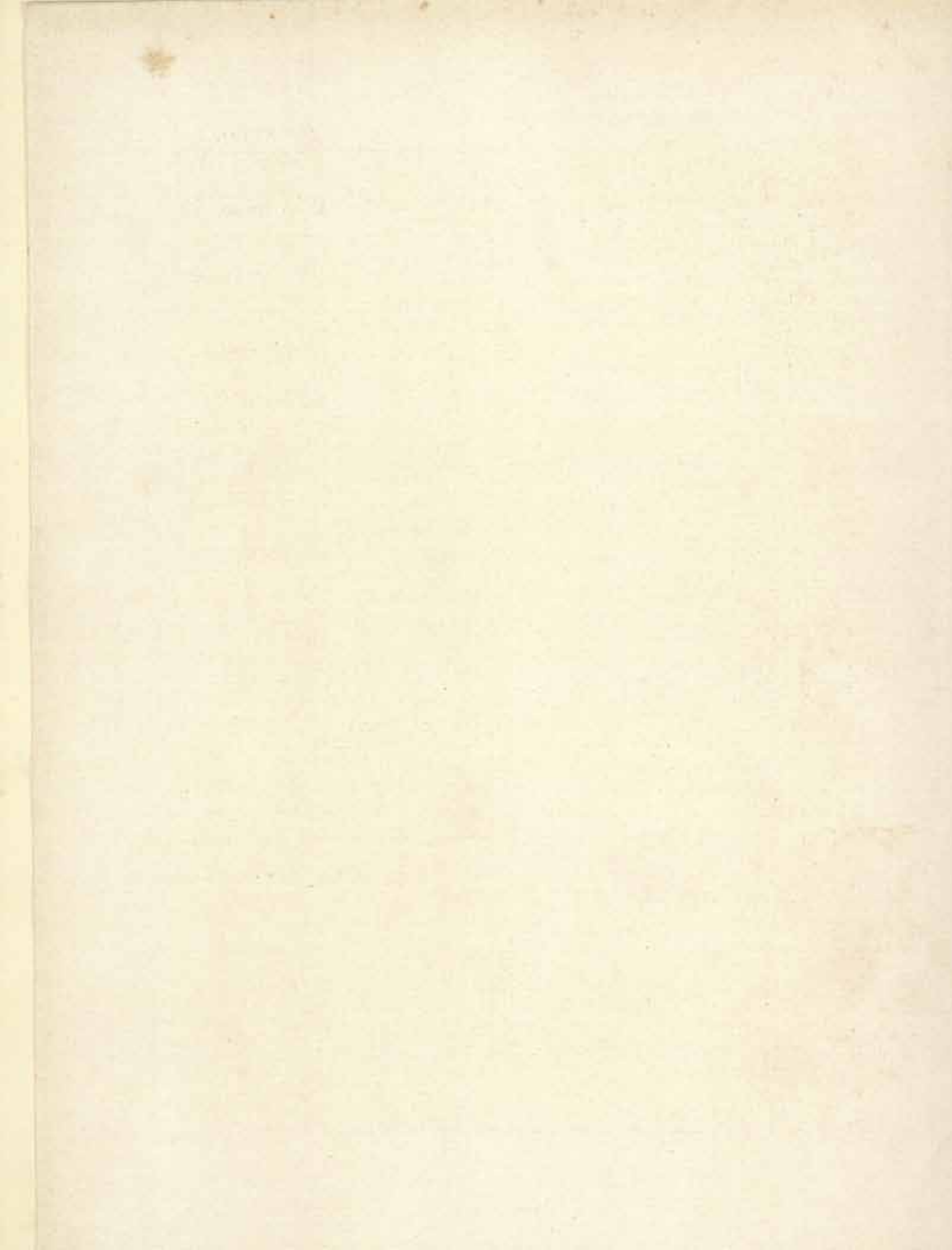
OTHER PORTRAIT PAINTINGS ON THE WESTERN WALL.

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



PORTRAIT PAINTINGS, JAGANNATHAN PALACE, MYSORE (p. 61.)

Mysore Archaeological Survey.



15 portraits of the chief personages connected with the royal household and the several departments of government.

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

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

ಖಾಸಾ ಅಳಿಯ ದೇವರಾಜೇ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಲಿಂಗರಾಜೇ ಅರಸು	ಖಾಸಾ ಭಾವ ಮೈದ ಮಾವನಳ್ಳಿ ಲಿಂಗರಾಜೇ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ಸುಬ್ಬರಾಜೇ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ಕೃಷ್ಣ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜೇ ಅರಸು
ಖಾಸಾ ಅಳಿಯ ಸುಬ್ಬರಾಜೇ ಅರಸಿನ ಕೊಮ್ಮಾರ್ ದ್ವಾರಾಜೇ ಅರಸು	ಸರ್ವಾಧಿಕಾರ ದೊಡ್ಡ ಬಾಳೆ ಅರಸು	ಖಾಸಾ ಅಳಿಯ ನಂಜರಾಜೇ ಅರಸಿನ ಕೊಮ್ಮಾರ್ ದೊಡ್ಡ ಸಿದ್ಧರಾಜೇ ಅರಸು
ದಿವಾನ್ ರಾಮರಾಯರು	ಮಹಾಲಕ್ಷ್ಮೀದೇವಿ ಬಾಬೂರಾಯರು	ಕಂದಾಚಾರ ಕಚೇರಿ ಭಕ್ತಿ ಚೆಲುವೆಅರಸು
ಗೋಪಾಲ ರಾಜೇ ಅರಸು	ಕೋಷ್ಠಿ ಖಾನೆ ಶಿವರಾಜೇ ಅರಸು	ಬಾರಿಗಾಟ ಭಕ್ತಿ ಭದ್ರಪ್ಪನವರು

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

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

ರಸ್ತುಂಪಾದಪಾನ ಮಗ | ಸೊಹರಾಯು	ಅಹ್ಮಂ ದೇಶದ ಪಾದಪಾಂ ಜಂಪೈಯದು | ಜಾಮೆ ಜಹಾನುಮಾ	ಶಾಂಜೇಶದ ಪಾದಪಾಂ | ಕೈಕಾಮುಸು ||	ದುರಾಂ ದೇಶದ ಪಾದಪಾಂ | ನಾದರಂಪಾಂ |	ಯರಾಣ್ ಪಾದಪಾಂ | ಪತಲಪ್ಪೇಪಾ
ರೂಂ ಪಾದಪಾಂ ಯಸ್ಮಾಯ್	ಯರಾಣ್ ಪಾದಪಾಂ | ಪಾಯ ಅಬ್ಬಾಸು	ಯರಾಣ್ ಪಾದಪಾಂ	ದಿಲ್ಹಿ ಕ್ರಿಯುರಪಾ ಪಾದಪಾಂ	ದಿಲ್ಹಿ ಅಕಬರು ಪಾದಪಾಂ | ವಜೀರು ಬರಬಲ್ಲ ಸಹಾ
ಆರ್ಕಾಡು ನವಾಬು | ದಾವುರಪಾಂ	ಆರ್ಕಾಡು ನವಾಬು | ಮಹಮದಲ್ಲಾಹಾ |	ನವಾಬು ಸಾ ಕುರ್ಲಾಪಾ	ನವಾಬು ಅವೈವ ಜುಪಾ	ಲಕನೂರು ನವಾಬು | ಸುಜಾಯದ್ದಾರಾ |

ನವಾಬು ಆ ಹಿಂಮೈ	ದಾರಾ ಸೋಕಿ ಪಾದವಾ	[ಶಾ] ಯೆದರ್‌ಪಾ ಪಾದವಾ| ಲಕಂಣ| ಮಾದಂಣನಹಾ	ಅಲಂಗಿರಿ ಪಾದವಾಹ	ಯಮನ್ ದೇಶದ ಪಾದವಾ ಕೈತುಲ ನ. ಶ'
ನವಾಬು| ಯಬರಾಯಿಂ ಖಾಧಂಸಾ	ನವಾಬು | ಶ್ರವಣೂರು ಹಕ್ಕಿಂ ಪಾ	ಚಂನಪ್ಪದ ನವಾಬು | ಗುರಾಂಮಹಂಮದು	ಚಂನಪ್ಪದ ನವಾಬು | ಅಬಮುದ್ದಿಲಾ	ಚಂನಪ್ಪ ನವಾಬು | ವಾರಾಜಾ|
ನವಾಬು| ಮುಹಮ್ಮದ್ ಲಖಾ	ನವಾಬು| ಕಡಪಾ| ಅಬ್ದುಲ್ ಸರಾಪಾ	ನವಾಬು ಕಡಪಾ ಅಬ್ದುಲ್ ಮಜೀದಪಾ	ನವಾಬು| ನಾಸರ ಜಂಗು	ಸಾರಾಬು ಸರಾಬುತ ಜಂಗು
ಹೈದರಾಬಾದು ದಿವಾನ್ ಸಾರಾರ ಚಂಘ	ಹೈದರಾಬಾದು ದಿವಾನ್ ಚಂದು ರಾರಾ| ಬಾರಾ ಪ್ರಸಾದು	ಹೈದರಾಬಾದು ದಿವಾನ್ ಮಾರಾಲಂ|	ಹೈದರಾಬಾದು ದಿವಾನ್ ಪುರಸರಮುಲಕು	ಹೈದರಾಬಾದು ನವಾಬು | ರೋಷ್ ಬಹದರು
ಹೈದರಾಬಾದು ನವಾಬು ನಾಸರಾಬ್ದಿಲಾ	ಹೈದರಾಬಾದು ಗೋಲಕೊಂಡೆ ನವಾಬು	ಹೈದರಾಬಾದು ನವಾಬು ಶಿಕಂದಂಪಾ ಜಂಗು	ಹೈದರಾಬಾದು ನವಾಬು ಸದಾತುಲ್ಲಪಾ	ಹೈದರಾಬಾದು ನವಾಬು ಅನಫಜ ಹಾಬಾ
ಮುಸಾಹೇಬ ಅಲಂಬಾ ಬಕ್ಷಿ |	ಅವಲ್ ಬಾರ ಕಡೇರಿ ಹಿಂಮತ್ಕಾರಪಾ	ದುಯಂಬಾರ್ ಕಡೇರಿ ಭಕ್ಷಿ ರಾಹಾಪಾ	ಬೀಪು ಸುಲ ತಾನ|	ದೋಡ್ಡ ನವಾಬು | ಹೈದರು ಅಲ್ಲಪಾ
ಬಾಂದಾ ನವಾಬಿನ ಮಗ|	ಬಂಗೂಳಾ ನವಾಬು	ನವಾಬು ಸೈಯದು ಬೈಗಂ ಜಂಗು	ಕಾಬೀರ್ ಕಂದಾರ ದೋಸ್ತ ಮಹುಮದಪಾ	ನವಾಬು ಸೈಯದು ಅಬ್ದುಲಪಾ

Portraits on the inner left group :—

ಮದನ ವಿರಾಸ ಕೊಟ್ಟ ಪುಟ್ಟಸಾಮಿಯವರು ಸೇನಾಪತಿ ಚಾಮರಾಜ ಬಹದರು	ಲಕ್ಷ್ಮೀ ವಿರಾಸದ ಪುಟ್ಟಸಾಮಿಯವರು ಯುವರಾಜ ನಂಜರಾಜ ಬಹದರು	ಚಿ| ಭು| ಯವರ ಕೊಮಾರ್ ದೇವಪಾರ್ಥಿವ ಬಹದರು
ಮ| ಪು| ೧ನೆ ಕೊಮಾರ್ ಸೇನಾಪತಿ ನಂಜರಾಜ ಬಹದರು	ಮ| ಪು| ೨ನೆ ಕೊಮಾರ್ ದೇವರಾಜ ಬಹದರು	ಮ| ಪು| ೩ನೆ ಕೊಮಾರ್ ಕೊಪಿನ ಚಾಮರಾಜ ಬಹದರು
ಮ| ಪು| ೪ನೆ ಕೊಮಾರ್ ಸಂಮುಖ ಕೊಟ್ಟ ದ್ವಾರಾಜ ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರು	ಚಾಮೆ ಅರಸು ಬಹದರು ೧ನೆ ಕೊಮಾರ್ ಕೃಷ್ಣ ಅರಸು

PORTRAIT PAINTINGS, JAGANMOHAN PALACE, MYSORE.



1. RANJIT SINGH OF LAHORE (p. 61).



2. VIRARAJE URS OF COORG (p. 61).



3. NARASAPPA, KHAJANA BHAKSHI (p. 61).



4. DEWAN VENKATE URS (p. 66).

ಚಾಮೆ ಅರಸರು ಒಹದರ ೨ನೆ ಕೊಯ್ಯಾರು ಚಮಾಲು ನಂಜರಾಜೆ ಅರಸರು	ಚಮಾಲು ನಂಜರಾಜೆ ಅರಸಿನ ಕೊಯ್ಯಾರು ಚಾಮರಾಜೆ ಅರಸರು	ದಿವಾನ* ಪೂರ್ಣಾನವರು
ಬಿರೋ ಕಚೇರಿ ಭಕ್ತಿ ಚಾಮಪ್ಪಾಜಿ ಅರಸರು	ಮೂಗೂರು ಅರಸರು	ಕತ್ತಿ ಗೋಪಾಲ ರಾಜೆ ಅರಸರು

Portraits on the outer left group:—

ಅನಂತಶಯನದ ಕಿರೀಟ ರಾಮರಾಜು		ಅನಂತಶಯನ ದ ಕುಲಶೇಖರ ರಾಮವರ್ಮ	ಅನಂತಶಯನದ ಕುಲಶೇಖರ ವಾರ್ತಾಂಡ ವರ್ಮ	ಗದ್ದಾಲು ಸೋಮ ಭೂಪಾಲ	ಗದ್ದಾಲು ಸೀತಾರಾಮ ಭೂಪಾಲ
ವಿಜಯ ನಗರದ ಸೀತಾರಾಮರಾಜು		ವಿಜಯ ನಗರದ ನಾರಣಬಾಬು	ಸುರಪುರದ ವೆಂಕಟಪ್ಪ ನಾಯಕ	ಸುರಪುರದ ಚಿಕ್ಕ ವೆಂಕಟಪ್ಪನಾಯಕ	ರಾವುರು ವೆಂಕಟಗಿರಿ ಬರಿಗಾರಯ್ಯಾ ಜಮನಾಯ [ಕ]
ತಂಜಾವೂರು ಪ್ರತಾಪಸಿಂಹ ಮಹಾರಾಜ		ತಂಜಾವೂರು ಕುಳಜಾ ಮಹಾರಾಜಾ	ತಂಜಾವೂರು ಅಮರಸಿಂಹ ಮಹಾರಾಜ	ತಂಜಾವೂರು ಶರಣೋಜಿ ಮಹಾರಾಜ	ತಂಜಾವೂರು ಶಿವೋಜಿ ಮಹಾರಾಜ
ದಳಿವಾಯಿ ಕರಾಚೂರಿ ರಂಗೇಯ್ಯ	ತಿರಿಚನಾಪುರ ವಿಜಯ ರಂಗ ಚೊಕ್ಕನಾಥ	ಪುದಿಕೋಟೆ ಅರಸರು ರಾಮಚಂದ್ರ ತೊಂಡಮಾನ	ಕೊಟ್ಟಿ ಅರಸರು ರಾಮವರ್ಮ	ಕಚ್ಚಿ ಬುಕ್ಕು/ ಅರಸರು	ಚಂಜೀ/ ಜಯ ತಿಂಗು
ಸಾತಾರಿ | ಶಾಹೋಜಿ ರಾಜು		ಪುನೆ | ದೊಡ್ಡ ನಾನಾರಾವು ಪಂತಪ್ರಧಾನ	ಪುನೆ | ನಾರಣರಾವು | ಪಂತ ಪ್ರಧಾನ	ಪುನೆ | ಸದೋಖಾ | ಪಂತ ಪ್ರಧಾನ	ಪುನೆ | ಸವಾಯಿ ಮಾದವ ರಾವು | ಪಂತ ಪ್ರಧಾನ
ಪುನೆ | ನಾನಾ ಪಂಜೋನು | ದಿವಾನ		ಗೋರಗಿರ | ಮಾಜೀ ಕಿಂಧ್ಯ	ನಗಪುರಿ ಜಾನೋಜಿ ಭೋಸರಾ	ಬರ್ಕ ಶಿವಸ ರಾವು	ಬಾರಗಿರ | ದು | ಮುನಿ ರಾಮರಾಯರು
ರಾಕೂರು ರಣಜಿತ ತಿಂಗು		ರಣಜಿತ ತಿಂಗನ ಮಗ ಪೇರತಿಂಗು	ರಾ | ಶೇರ ತಿಂಗನ ಮಗ ಪ್ರತಾಪತಿಂಗು	ರಾ | ಪ್ರತಾಪ ತಿಂಗನ ಮಗ ಪಿರಾತಿಂಗು	ನೇಪಾಳ ರಾಜಾನ ಮಗ
ಮಾರುವಾಡೀ ಅರಸರು | ಮಕ್ಕಳುಸಹಾ		ಕೊಡಗು | ವೀರ ರಾಜೇ ಅರಸರು	ಕೊಡಗು ಲಿಂಗರಾಜೇ ಅರಸರು	ಕೊಡಗು ವೀರರಾಜೇ ಅರಸರು	ಪ್ಲಾ ಮುನಿಪೀ/ ಭಾಗವತ ನಾರಣಪವರು
ಮುಸಾಹೇಬು | ಗಂಗಾಧರ ರಾವು		ಮುಸಾಹೇಬು ವ್ಯಾಸಾರಾವು	ಮುಸಾಹೇಬು | ಕಿರ್ರ ಕಚೇರಿ ಕಿಶೋರನವರು	ಮುಸಾಹೇಬು | ಅಣ ರಾಮಾ ರಾಯರು	ಖಜಾನಾ ಭಕ್ತಿ ನರಸಂಪನ್ನವರು

ನವಾರ ಕಡೇರಿ ಭಕ್ತಿ ಭೀಮರಾಯರು	ನವಾರ ಕಡೇರಿ ಭಕ್ತಿ ಅಂಜಾಜೀರಾಯರು	ಪಾಗಿದ್ದ ಪೆಮ ಕಡೇರಿ ಭಕ್ತಿ ಅಂಜಾಜೀರಾಯರು	ಬಾರ ಕಡೇರಿ ಭಕ್ತಿ, ಹಾಗೂಬಾಳೆ ರಾಮರಾಯರು	ಕಂದಾಚಾರ ಕಡೇರಿ ಭಕ್ತಿ ಜೀವಣರಾಯರು
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The extreme sides of the lower section of the west wall have the plantain tree decoration with a deer painted in the pose of rearing against it.

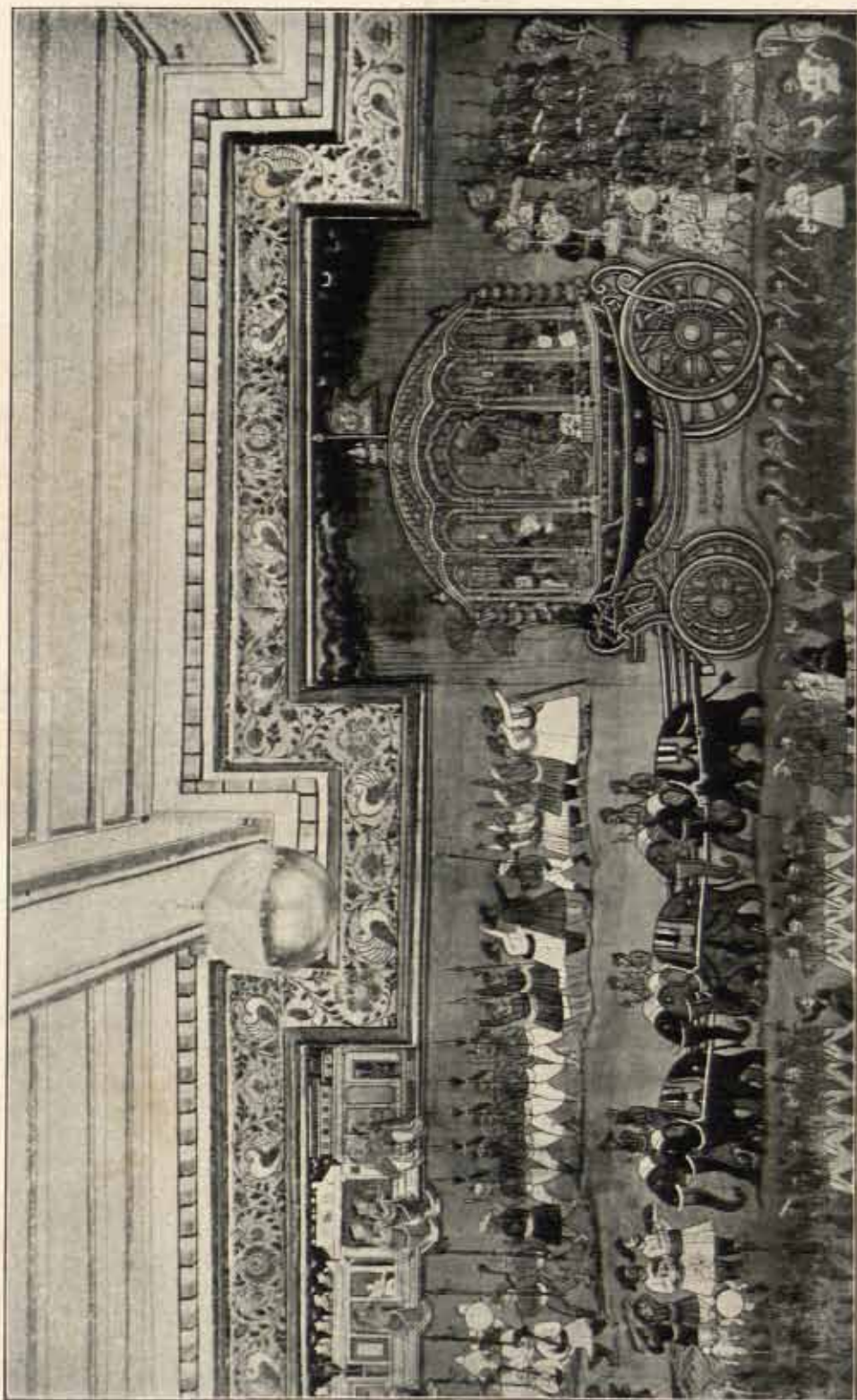
THE JAMBUSAVĀRI PROCESSION.

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

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

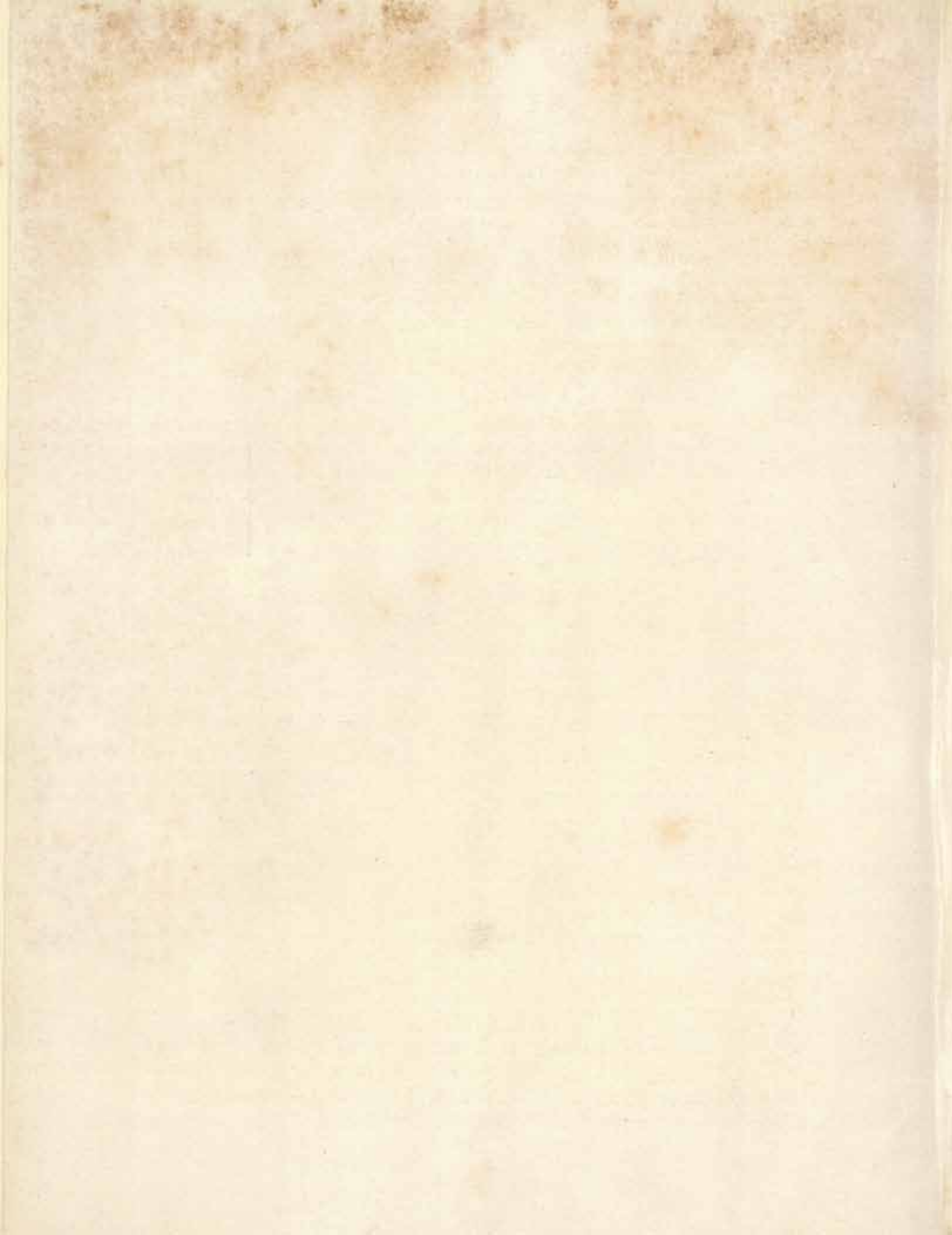
Between the two rows of the javelin-bearers on the north wall and led by the three rows of horse riders already described as consisting of bandsmen, a tusker elephant mounted by howdah proceeds, being followed in succession by:—

1. One row of khañjari (?) and drum players.
2. Two rows of green flag bearers.



JAMBUSAVAHU PROCESSION OF KRISHNARAJA VODEYAR III (p. 62)

Mysore Archaeological Survey.



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

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

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

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

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

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

PAINTINGS ON THE LOWER SECTION OF THE EAST WALL.

The lower section of the eastern wall of the hall is pierced by two windows and two doors, the latter in between the former. The wall on all the four sides of the windows and between the doors is divided into several panels of painting.

(1) *East Wall-North Side*.—To the north of the window the narrow panel is painted with a plantain tree against which a deer rears.

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

- | | |
|------------------------------|--------------------------|
| (1) <i>Prasanna Pārvati.</i> | (3) <i>Sarvamangalā.</i> |
| (2) <i>Duradundī.</i> | (4) <i>Jagadamba.</i> |

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

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

- | | |
|--------------------------|---------------------------|
| 1. ಧನೇ ಪೂಜೆ ಚಾಮುಂಡಿ | 3. ವಿನೇ ಪೂಜೆ ಮರ ಚಾಮುಂಡಿ |
| 2. ಅನೇ ಪೂಜೆ ಚಲುವ ಚಾಮುಂಡಿ | 4. ಏನೇ ಪೂಜೆ ಪುಟ್ಟ ಚಾಮುಂಡಿ |

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

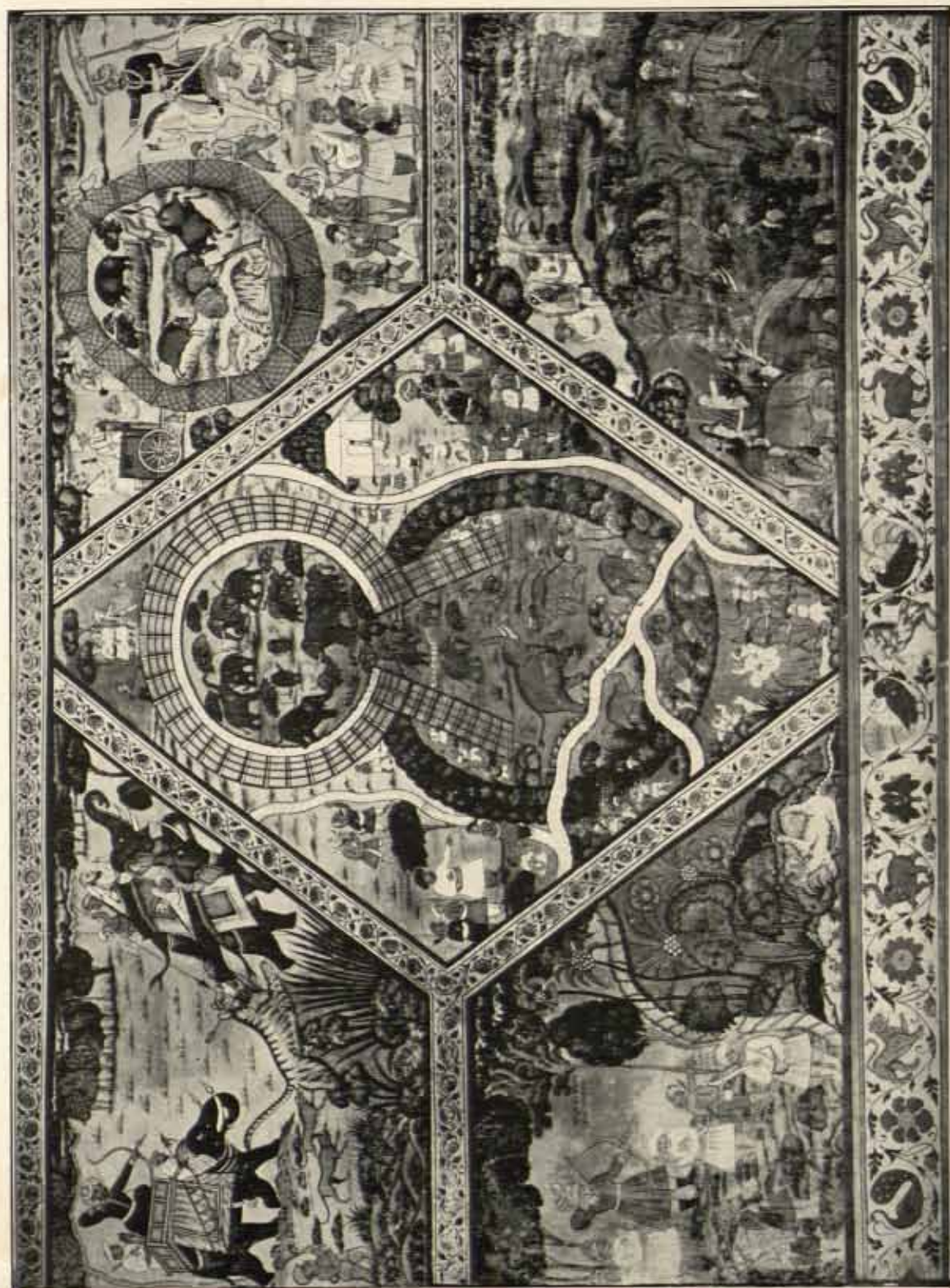
East wall-middle.—The central portion of the lower section of the east wall, that is, between the two doors, is painted with scenes of the royal hunt in illustration of the Mahārāja's love of chase. The wall here is divided into five panels. Each panel depicts a hunting scene in a particular and noted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

1. *Left side-Upper*.—Tiger hunt near Kittūr. (ಕಿತ್ತೂರುಬಳಿ ಹುಲಿಶಿಕಾರಿ.)
2. *Left side-Lower*.—Hunting scene is near Chātṇahalli. (ಚಾಟ್ಢಹಳ್ಳಿ ಬಳಿಯಲ್ಲಿ ಹುಲಿ ಶಿಕಾರಿ.)

3. *Right side-Upper*.—Hunt of tiger and wild buffalo and boars in the forests of Kottāgāla (ಕೊತ್ತಾ ಗಾಲದ ಬಳಿ ಶಿಕಾರಿ).

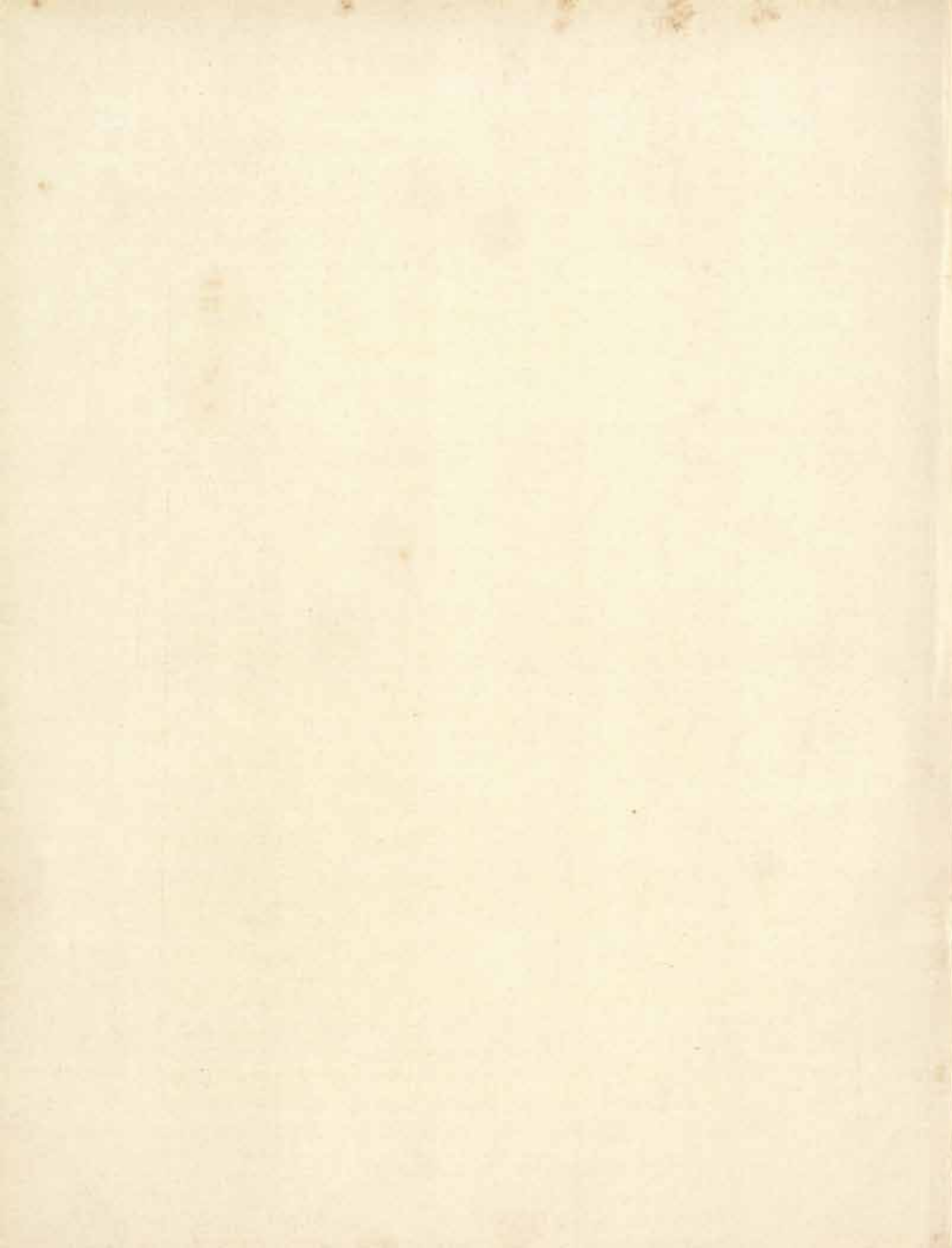
4. *Right side-Lower*.—The capture of the State elephant Kempanañjiah in the forests of Chāmarājanagar (ಚಾಮರಾಜ ನಗರದಲ್ಲಿ ಕೆಂಪನಂಜಿಯಾನೆ ಶಿಕಾರಿ).

5. The central panel is named ಬಂಗಡೀ ಶಿಕಾರಿ. Two successive wide rings or enclosures are formed, one of high palisade work and the other of double columns of trees. Into the latter enclosure the gateway of the former protrudes half way, gradually widening outwards. Paths lead from various directions into the outer enclosure of



HUNTING SCENES, JAGANNATHAN TEMPLE, MYSORE (p. 63.)

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the trees. At close intervals on the outside of the two rings people stand on guard with their weapons mostly consisting of muskets. Along the various paths the elephants have been driven and thus on to the outer enclosure of the trees in the first instance, and thence into the circular area, through the passage which gradually narrows inwards. On either side of the passage and behind the projecting arms of the gateway stand people to prevent the elephants from straying away from the passage.

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

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

PAINTINGS ON THE LOWER SECTIONS OF THE NORTH AND SOUTH WALLS.

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

We may group these chess puzzles under four classes—two on the north wall and two on the south. Each class occurring to one side of the doorway, is worked into panels on the same principle, though consisting of different designs.

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

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

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

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

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

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

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

North wall, western section.—

Horse—ವಿಜಯರತ್ನ.

Portraits—Left side :—

1. ಮಹಾಲತ್ಯಾಚೇರಿನಾರಣರಾವು
2. ಮೋದೀಪಾನ್ ಬಕ್ಷೀ ನರಸಿಂಗರಾಯ
3. ರಾಕೀಕ ವಿಧ್ಯಾಂವರ ಬಕ್ಷೀ ಪಂತೋಜಿ ಸುಬ್ಬರಾಯ
4. ಶಹಾ ನಂಜಪ್ಪನವರು

Right side :—

5. ಕಂದಾಚಾರ | ಮೀರ ಮೀರಾ ಶ್ರೀನಿವಾಸರಾವು ||
6. ಮಹಾಲತ್ಯಾಚೇರಿ ದಾದರಾವು
7. ಖಜಾನೇ ಶಿರಸ್ತೇದಾರ ಕಿಟ್ಟುಣನವರು
8. ಪ್ವಾಬೊಕ್ಕಸ ದ್ವಾಯಂ ಬಕ್ಷಿಸುಬ್ಬರಾವು

North wall, eastern section.—

Horse—ಜಯರಾಮ.

Portraits—Left side :—

1. ಅಪ್ಪಗ್ರಾಮದ ಪಾಟದಾರ ವೆಂಕಟರಮಣಯ್ಯ ||
2. ಬಂಗಲೇ ಚಾಡೈಯ್ಯ ||
3. ದೆಂ || ಪಾ || ಕಿಂಮಪ್ಪಾಚೇ ||
4. ಮೀರ ಮಹಮ್ಮದ ಸಾಬು | ಶಿರ್ಯಾದಕಚೇರಿ ಬಕ್ಷೀ

Right side :—

5. ನಗರದ ಪಾಟದಾರ ಸರ್ವೋತ್ತಮರಾವು ||
6. ಬಂಗಲೇ ಕೃಷ್ಣರಾಯರು
7. ದಿವಾನ್ ವೆಂಕಟ ಅರಸು
8. ಕಮಲೇ ಬಕ್ಷೀಬಾಕರ ಸಾಬು ||

South wall, eastern section.—

Horse—ವಿಜಯರಾಮ.

Portraits—Left side :—

1. ಬೆಂಕಿನವಾಟನ ಮಗ ಕಾಸೀಮಲ್ಲೇಖಾ
2. ಅನೀಯಾರ ಜಂಗು
3. ಅಲ್ಲೇ ಹುಸೇನವಾ
4. ಹೆಜುರು ಸಾವಕಾರ ನಮು ಕಿಶೋರದಾಸು

Right side :—

5. ಕಮಲೇ ಬಕ್ಷೀ ಮೆಬರೀ ಮೌದೀಸಾಯಿ
6. ಸಬ್ಬರ ಜಂಗು
7. ಮೋಕೀಪಾನಾ
8. ಹೆಜುರು ಸಾವಕಾರ ದಾಮೋದರದಾಸು

South wall, western section.—

Horse—ಜಯರತ್ನ.

Portraits—Left side :—

1. ಅಹೀನು ಮುಸಾಹೇಯಿ ಸುಬ್ಬಂಜನವರು
2. ಬಾರೀಗಾಟು ಬಕ್ಷೀ ಪುಟ್ಟ ಬಸಪ್ಪಾಜಿಯವರು
3. ಅಂಜೆ ಮಲ್ಲಪ್ಪಾಜಿಯವರು
4. ಮುದ್ರಾಜೇ ಅರಸು

Right side :—

5. ಮಂತ್ರಿ ಹರಂಜ್ಯಪ್ಪನವರು
6. ಸರ್ವಾಧಿಕಾರಿ ಬಾಳೆ ಅರಸಿನವರು
7. ಚಿರೋ ಕಡೇರೀ ಬಕ್ಷೀ ಅರೆಪುರ ಬಸಪ್ಪಾಜೀ
8. ಮೂಗಾ [ರು] ನಂಜಪ್ಪಾಜಿಯವರು

EAST WALL OF THE NORTHERN ROOM.

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

At the top are two oblong panels, the first of which has the inscription. ಶ್ರೀಮನ್ಮಹಾವಿಷ್ಣು ವೊದರಾಗಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜ ಮಹಾರಾಜೇಂದ್ರ ಕಂಠೀರವರ ವಂಶಾವತರಣ ವೈಭವ ವಿವರಣದ ಪದ್ಯ ಗದ್ಯ ಸಹಾ ಬರದು | ಪತ್ನೀರು ಪುತ್ರರು ಪೌತ್ರರು ಪ್ರಪೌತ್ರರು ದಾಸಿತ್ರರು ಸಹಾ ಕಲ್ಪವೃಕ್ಷ ಧಾವದೊಳ್ ಅಳಿಯುವಂತೆ ಬರದು ಯಥೆ.

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

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

ಧುತಲಸಿತ ಪಾಲಂ ರಮ್ಯರುದ್ರಾಕ್ಷ ಮಾಲಂ | ಕನಕಮಯ ಸುಚೇಲಂ ಕಾಮನೋಯಸ್ಪರೇಲಂ | ಸದವನ ಪರಿಶೀಲಂ
ಚಾರು ಚಾಮೇಂದ್ರ ಬಾಲಂ | ಹೃದಯ ಕಮಲ ಮಧ್ಯೆ ಸಂತತಂ ಧಾವಯಾಮಿ ||

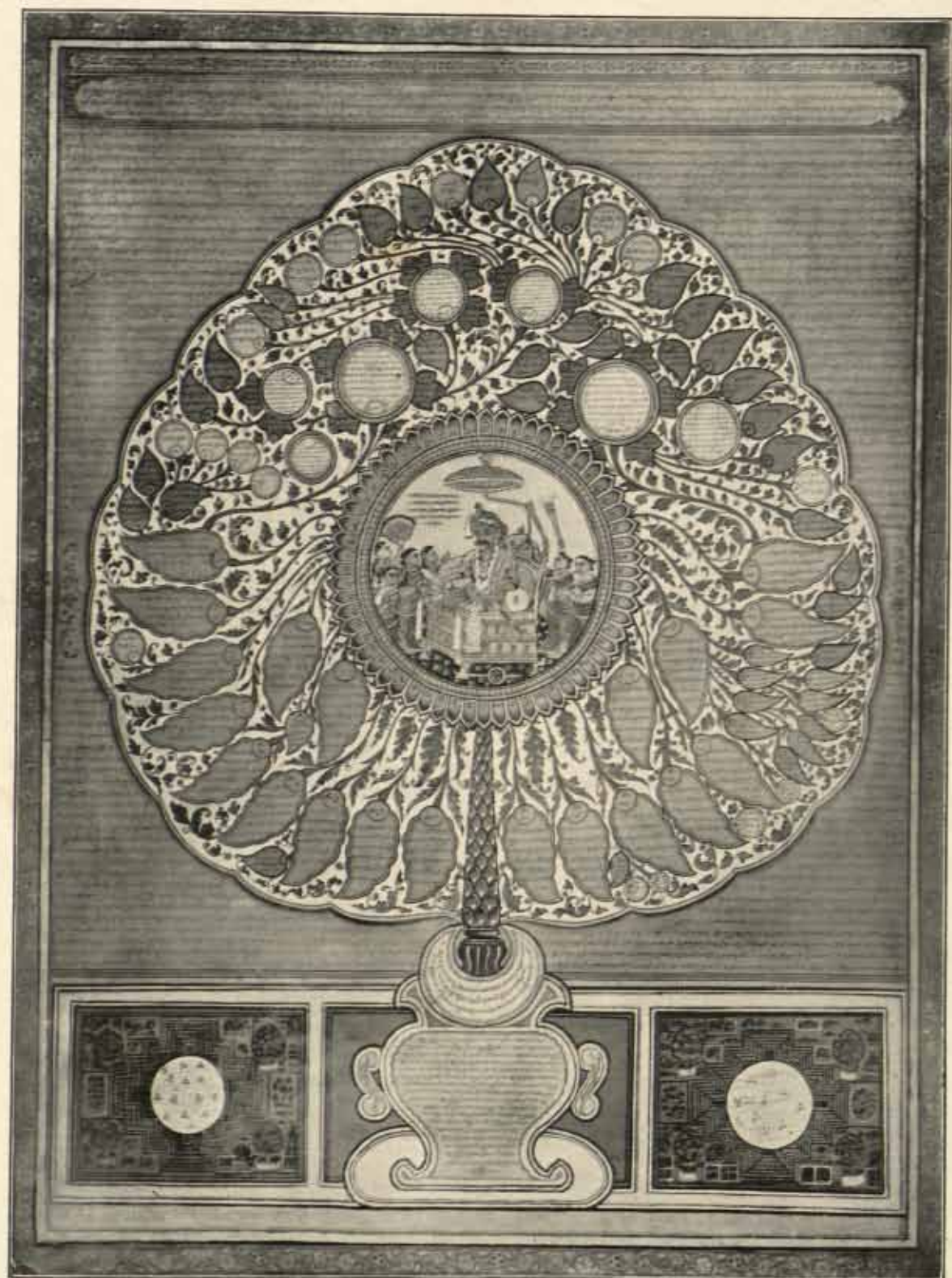
The 60 letters of the ślōka are written at one on each of the 60 petals of the lotus. In the centre of the open flower the subject of the ślōka, that is, the Mahārāja himself, sits in state on his bejewelled golden throne to left. The ladies of his harem are in attendance upon him, two standing with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

1. ಶ್ರೀಮನ್ಮಹಿಷರಾಜರವ
2. ರಾಧೀಶ ನಂಜರಾಜಾಭಿದಮುಂ
3. ಮಡಿ ಶ್ರೀ ಕೃಷ್ಣರಾಜೇಂದ್ರ ವಡೆ

4. ಯರು ಬಹದರವರ ಭಾವ
5. ಚಿತ್ರ

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

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



VAMSAVATARANA VAIBHAVA (p. 67.)

Each leaf and each lotus is numbered and labelled with the help of which it has been possible to prepare the following table:—

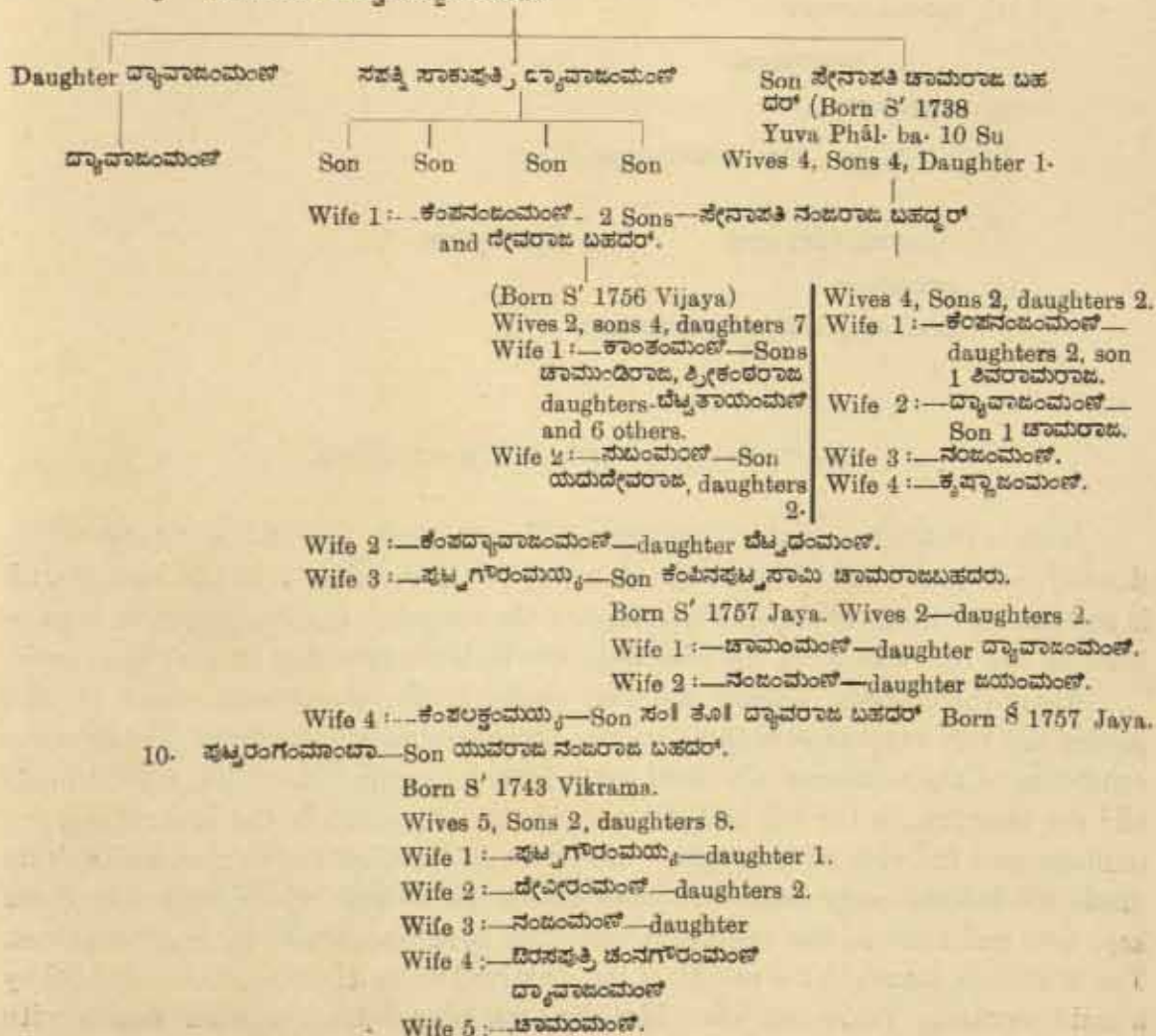
1. ಪಟ್ಟಮಹಿಷಿ ದ್ಯಾವಾಪಾಂಡಾ (No issue).
2. ಲಕ್ಷ್ಮೀನರಾಸಹ ದೇವಾಂಡಾ (do).
3. ರಜಾಪರಾಸಹ ಚಲುವಾಂಡಾ

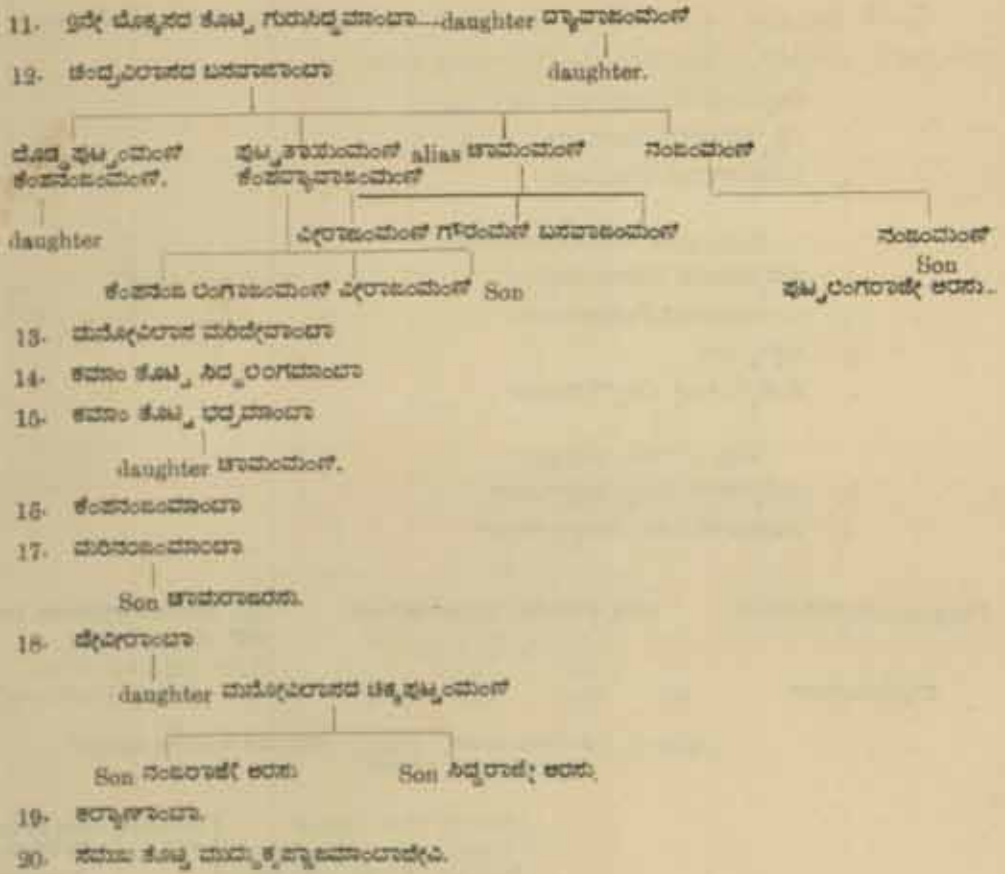
daughter ಕೆಂಪಡಾ ಮಂಮಣ್

4. ಕೃಷ್ಣ ವಿರಾಸದ ಲಿಂಗಾಚಾರಾಂಬಾ
5. ಸೀತಾವಿರಾಸದ ದೇವಾಚಾರಾಂಬಾ
6. ಲಕ್ಷ್ಮಾಂಬಾ
7. ದೊಡ್ಡ ನ ಕೊಟ್ಟ ಪುಟ ಗೌರಾಂಬಾ

Son 1 (No name).

8. ಚಂದ್ರಶಾಲಾ ತೊಟ್ಟಿ ಮಲ್ಲಗಾಂಬಾ.
9. ಮದನವಿರಾಸ ತೊಟ್ಟಿ ಮುದ್ದಲಂಗಾಂಬಾ.





EAST WALL OF THE SOUTHERN ROOM.

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

Along the pathway edging the two ponds in the foreground stand in two groups the lady musicians singing to the accompaniment of several instruments consisting of the mridanga, the śruti shaped like a bagpipe, the violin, the cymbals and the tambūra, on the left and of the mridanga, the cymbals, the maurching, the tambūra and the vipā on the right. Moved to great action and excitement by this music the damsels carry vasanta in quick succession, to store which huge vessels are kept here and there in the courtyard where the game is already in good progress. The Mahārāja stands in the middle of the courtyard under the royal umbrella held by a maid servant. While one offers him the betel from behind, another stands with

pīpda in front. A maid stands before him with a pot of vasanta. The filled piston is directed towards one of his queens who stands in the verandah of the ground floor on the left, while she, in her turn, syringes in his direction. The other queens standing in the different parts of the verandah are also similarly engaged. Some of those around him in the courtyard turn out pots full of vasanta on their comrades here and there. While the maids run for supply, their mistresses shout out to hurry them up. Some are engaged in directing the course of the vasanta. The whole is a scene of gaiety and movement, and seems to be in tune with the ordered concert that heightens the effect of the mirth of the Vasantōtsava.

PART III.—NUMISMATICS.

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

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

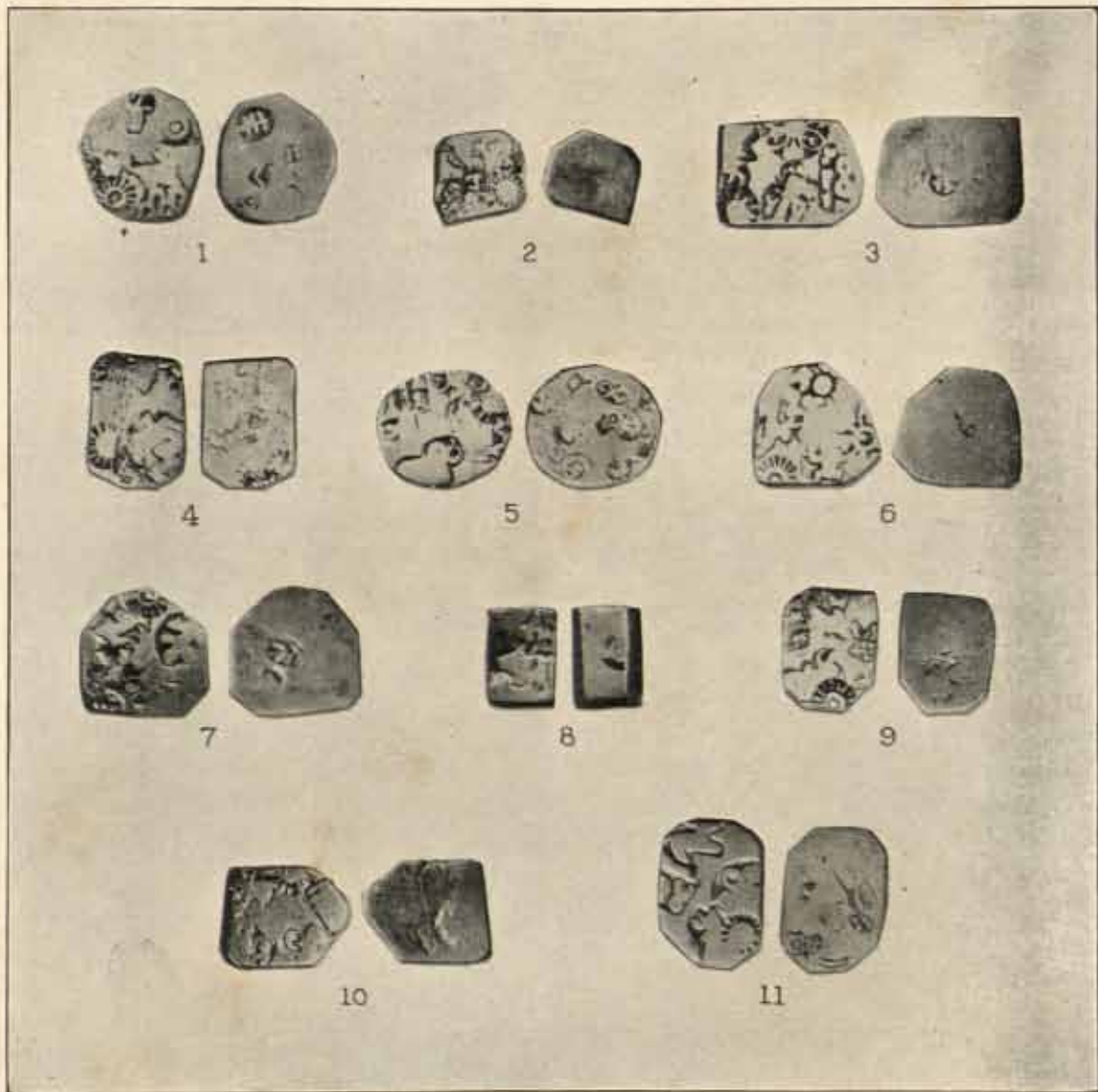
1. Provenance: Kalthan. Mint: Surat. Bears the date 1096-28 (cp. Catalogue of the Coins in the Punjab Museum, Lahore Vol. II, No. 1707).
2. Same as above, but bears the date 1097-29. (cp. Catalogue of the Coins in the Punjab Museum, Lahore, Vol. II, No. 1709).
3. Provenance: Akola. Mint: Bijapur. Bears the date 1116-48 (cp. Ibid No. 1641).

Five coins were purchased from the Central Museum, Lahore, of which one is silver and the others are billons. The silver coin is an issue of Alamgir II and is published in I. M. C. Vol. III as No. 2251. It bears the date of which the first two digits only are clear: 11 . . . The billons are as follows :—

1. Muhammad Bin Sam (1193-1205 A. D.) wt. about 56 grains. cp. I.M.C. Vol. II, p. 18, No. 12. Bears no date.
2. Shamsu-d-Din Altamsh (1210—1235 A. D.) cp. I. M. C. Vol. II, p. 24, No. 79 and p. 26, No. 92.
3. Nasiru-d-Din Qubacha (c. 1228) cp. Ibid p. 184, Nos. 5, 6, and 7.
4. A coin said to be of Nasiru-d-Din Qarlagh who reigned in Sind from A.D. 1249 and whose date of death is not certain. The type, however, seems to be different from those published in I.M.C. Vol. II.

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

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



PUNCH MARKED COINS (p. 73).

to have the legend 'Pratāpa Sadāśivarāya.' One copper coin of the collection is of the East India Company. The remaining 20 copper coins belong to the mediæval Mussalman series, most of them being the issues of the Bijapur dynasty.

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

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

The specimens are described below:—

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

Obverse:—

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

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

2. 19 punch-marked coins were published with description in the Mysore Archaeological Report for 1936. Since that time Mr. J. Allan's 'Catalogue of the Coins of Ancient India' has been received. Since it is a classic on the subject, the terminology for various symbols accepted in that book has been adopted here, the older terms like the 'Troy' mark, Chaitya, etc., being given up wherever possible.

- (d) A circle with a pellet in the centre and arrow-heads around.
- (e) Head of bull.
- (f) Circle with pellet in centre and an uncertain fragmentary symbol by its side (? taurine).

Reverse:—

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

2. Ag. Shape: irregularly square. Size: $1.31 \times 1.22 \times .270$ cms. Weight 49.9 grs. The specimen requires cleaning. Among the symbols only the solar mark on the obverse is distinctly visible.

3. Ag. Shape: Oblong. Size: $2.5 \times 1.52 \times .126$ cms. Weight 48.8 grs.

Obverse:—

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

Reverse:—

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

4. Ag. Shape: Oblong. Size: $1.85 \times 1.38 \times .147$ cms.
Weight 46.5 grs.

Obverse:—

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

Reverse :—

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

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

5. Ag. Shape: Roughly circular. Size : $1.89 \times 1.71 \times .134$ cms.
Weight 47.5 grs.

Obverse :—

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

Reverse :—

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

6. Ag. Shape: Irregularly oblong. Size : $1.78 \times 1.73 \times .139$ cms.
Weight 47.35 grs.

Obverse :—

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

Reverse :—

Has only one mark which is indistinct.

7. Ag. Shape: Irregularly oblong. Size: $1.79 \times 1.83 \times .128$.
Weight 47 grs.

Obverse:—

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

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

8. Ag. Shape: Oblong. Size: $1.37 \times .98 \times .39$ cms. Weight 50.2 grs. The obverse has two or three marks which are not distinctly visible.

9. Ag. Shape: Oblong. Size: $1.7 \times 1.85 \times .177$ cms. Wt. 50 grs.

Obverse:—(a) Solar mark.

- (b) Bull.
- (c) A pair of fish arranged side by side.
- (d) Mountain with jackal on top as in 7 obverse.
- (e) Indistinct with a pair of fish to the right.
- (f) Part of a circle with pellet in the centre and arrow-heads and taurine symbols around.

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

10. Ag. Shape: Roughly oblong. Size: $1.73 \times 1.44 \times .161$ cms. Wt. 49.2 grs.

Obverse:—(a) Part of a circle with taurine symbols and arrow-heads around.

- (b) Pellet with arrow-heads (?) around.
- (c) A post, as in 3 obverse, with taurine symbols on either side.
- (d) Solar mark.
- (e) Elephant.

Reverse:—Has an indistinct mark.

11. Ag. Shape: Oblong. Size $2 \times 1.45 \times .129$ cms. Wt. 48.2 grs.

Obverse:—(a) Solar mark.

- (b) Bull.
- (c) A pellet with a taurine symbol by its side.
- (d) Jackal.
- (e) Part of a circle with arrow-heads and ovals around.

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

PART IV.—MANUSCRIPTS.

SACHCHĪDRĀCHĀRA-NIRṆAYAM.

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

Transcript.

M.A.R. 1908-9.

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

Manuscript.

The colophon at the end of every chapter gives us the information that the author of the work is Chikkadēvarāja Voḍeyar, the Mysore king (1673-1704 A.D.). Though the Annals of the Mysore Royal Family do not mention anything about the king's

The Author.

high accomplishments as a scholar as much as he was a great patron of learning, we know from other sources that he was the author of several Sanskrit and Kannāḍa works known for their high standard of literary merit. The king was too eager to inaugurate in his kingdom an organised system of administration which could secure a consolidation not merely in the political but also in the social sphere. Such a desire must have prompted him to define and determine the rights of the fourth caste at a time, perhaps, when he also laid upon himself the task of introducing various social reforms in the Arasu community to which he himself belonged. It would appear that he was very keen in observing the institution of caste in the society of his days.

The present manuscript is thus valuable from the standpoint of the social history of the times, while it gives us also some idea about the king's literary talents in Sanskrit. The introductory chapter particularly is interesting from the point of view

Importance.

of political history. It gives a succinct account of the early kings of Mysore. While several of the passages occurring in the chapter are, with some minor differences, drawn from early inscriptions like Kg. 37 of 1662 and Tn. 23 of 1663,

such of them as pertain to the reign of Chikkadēvarāja are to be found also in his other inscriptions: for instance, Sr. 14 of 1686. Later inscriptions like Sr. 64 of 1729 contain also the same passages and thus most of them may be found translated in the Epigraphia Carnatica series and elsewhere.

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

Asyāgrajammanō Dodḍadēvarāja mahībhṛitah
Dharmpatny-anurūpāsīd Amṛitāmbā yaśasvinī etc.

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

Contents of the work.

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

CHAPTER 2. *Śadrāchāra*—The customs and usages of the Śūdras.

CHAPTER 3. *Śāstra-Vaśyatvaṃ*—The applicability of the Śāstras to the Śūdras.

CHAPTER 4. *Vidyādhikārānadhikāraḥ*.—The right and restriction in respect of education.

CHAPTER 5. *Sādṛa-Dharmāḥ*.—The duties of the Śūdras.

CHAPTER 6. *Āpaddharmāḥ*.—The laws of exigency.

- CHAPTER 7. *Nishākādikarmasu-adhikāranadhikārah*.—The right and restriction in respect of customs relating to marriage, etc.
- CHAPTER 8. *Dīkshādishu-adhikārah*.—The right pertaining to initiation.
- CHAPTER 9. *Brahmajñānadhikārah*.—The right of attaining spiritual knowledge.
- CHAPTER 10. *Sandhyākarmānadhikārah*.—The limitation in respect of performing *sandhyās*.
- CHAPTER 11. *Sachchhādra-bhēda*.—The several classes among the Śūdras.
- CHAPTER 12. *Āhnikā-bhēda*.—Differences in the daily ceremonies.
- CHAPTER 13. *Āśauca*.—The period of pollution.
- CHAPTER 14. *Karmayōga-paddhati*.—Religious rites.

At the end the manuscript contains a colophon which details the accomplishments of Chikkadēvarāja and gives a list of his conquests among which are mentioned the following places: Chedamaṅgala, Maḷali, Paramati, Salem, Koṅgu, Dhārāpura,

Colophon.

Māvaḷi, Dharmapurī, Kengēri, Vāmalūru, Bēvuhaḷḷi, Kunnattūru, Keḷadi, Kandikere, Chikanāyakanabaḷḷi, Honnavāḷḷi, Sāratavaḷḷi, Turugere, Jaḍakadurga, Bijjāvāra, Maddagiri, Chennarāyadurga, Virapadurga, and Beṅgaḷūru.

PART V—INSCRIPTIONS.
BANGALORE DISTRICT.

HOSKOTE TALUK.

Hosakôte Plates of the 12th year of the reign of the Ganga King Konganyadhi-râja (Avinîta) received from Madhvâchâr, school master, Hosakôte town. [Plate XXXIII—XXXIV.]

5 Plates with Elephant seal.

Size 6 7/10" × 2 1/5".

Sanskrit language and Old Kannaḍa characters.

ಹೆಂಗಳೂರು ಡಿಪ್ತಿಕ್ಕು ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು ಹೊಸಕೋಟೆ ಗ್ರಾಮದಲ್ಲಿರುವ ಮಧ್ವಾಚಾರ್ಯರಿಂದ
ಸಂಗ್ರಹಿಸಿದ ತಾಮ್ರಶಾಸನ, ಗಂಗರಾಜನಾದ ಅವಿನೀತನ ಶಾಸನ.

ಐದು ಹಲಗೆಗಳು. ಅನೆಯ ಮುದ್ರೆ.

ಪ್ರಮಾಣ 6⁷/₁₀" × 2¹/₅"

ಸಂಸ್ಕೃತ ಭಾಷೆ. ಹಳಗನ್ನಡಕ್ಕರ.

ಮೊದಲನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

1. ಸ್ವಸ್ತಿಜಿತಮ್ಮಗವತಾ ಗತ ಪನ ಗಗನಾರ್ಥೇನ ಪದ್ಮನಾರ್ಥೇನ ಶ್ರೀ ಮಹಾಶ್ವವೇಯಕುರಾಮಲವ್ಯೋ
2. ಮಾವ ಭಾಸನ ಭಾಸ್ವರಸ್ಯ ಸ್ವಭುಜಬವಯ ಜನಿತ ಸುಜನ ಜನಪದಸ್ಯ ದಾರುಣಾರಿಗಣ
3. ವಿದಾರಣ ರಣೋಪಲಬ್ಧಿ ಪ್ರಣವಿಧೂಷಣ ಭೂವಿತಸ್ಯ ಕಾಣ್ಪಾಯನ ಸಗೋತ್ರಸ್ಯ ಶ್ರೀ
4. ಮಕ್ಕೊಬ್ಬಣಿವರ್ಮಧರ್ಮ ಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪಿತುರನ್ಯಾಗಣಗುಣಯುಕ್ತಸ್ಯ
5. ವಿದ್ಯಾವಿಕಿತ ವಿನಯಸ್ಯ ಸಮ್ಯಕ್ಪ್ರಜಾಪಾಲನ ಮಾತ್ರಾಧಿಗತ ರಾಜ್ಯ ಪ್ರಯೋಜನಸ್ಯ

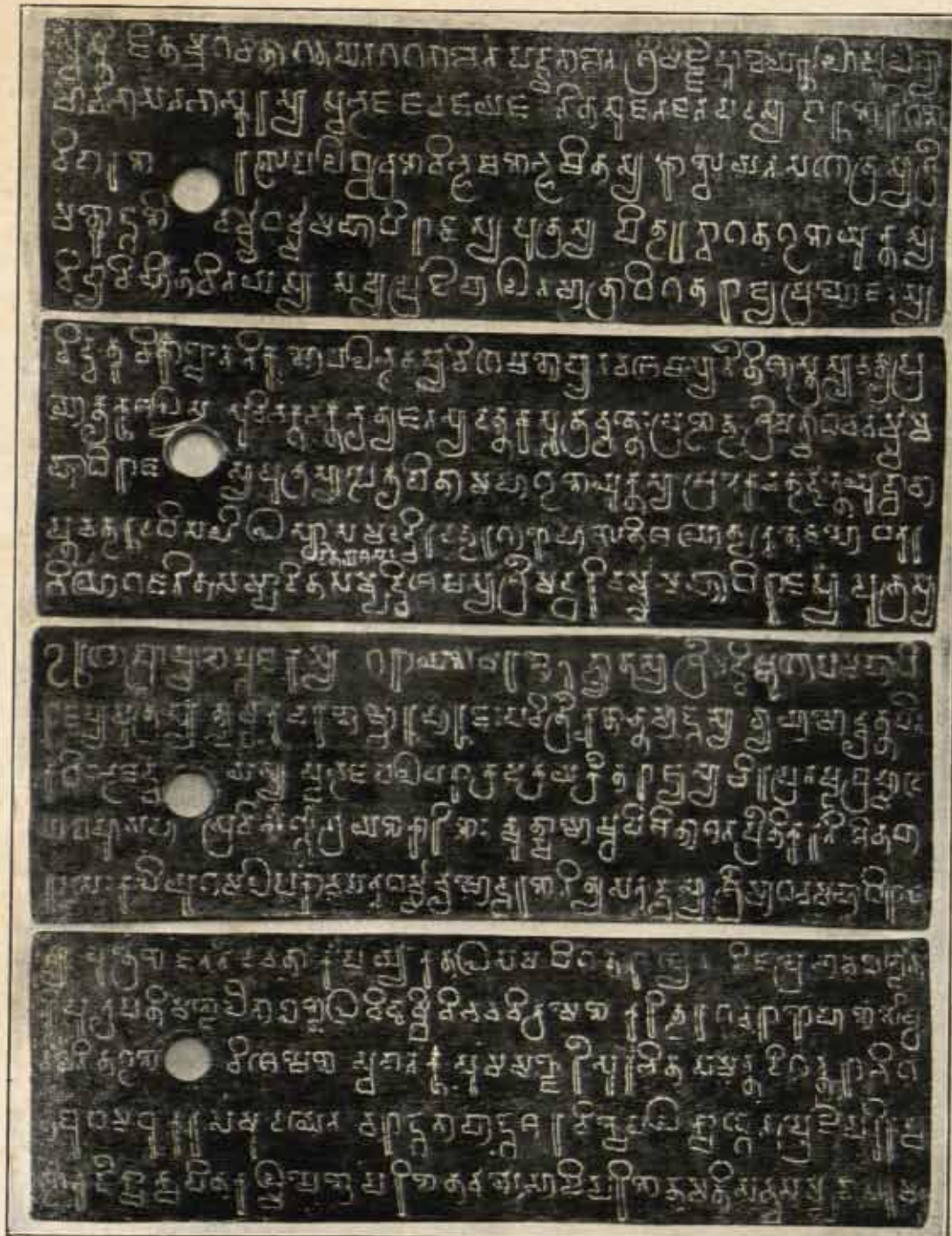
ಎರಡನೆಯ ಹಲಗೆ ಮುಂಭಾಗ.

6. ವಿಧ್ಯುತ್ಪನ್ನ ಕಾಣ್ಪಾನ ನಿಕರ್ಷೋಪಲಭೂತಸ್ಯ ವಿಶೇಷತೋಷ್ಯನವಶೇಷಸ್ಯ ನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತ್ವಪ್ರ
7. ಯೋಕ್ತೃಕುಶಲಸ್ಯ ಸುವಿಧಕ್ತಧಕ್ತ ಧೈತ್ಯಜನಸ್ಯ ದತ್ತಕನೂತ್ರ ವೃತ್ತೇಪ್ರಣೀತುಃ ಶ್ರೀಮನ್ಮಾಧವವರ್ಮಮ
8. ಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ಪೈತ್ಯವಿತಾಮಹಗುಣ ಯುಕ್ತಸ್ಯ ಅನೇಕಕಡತುರ್ಧ್ವನ ಯುದ್ಧಾವಾ
9. ಪ್ರಚತುರುದಧಿಸಲಲ ಸ್ವಾದಿತ ಯಶಸಃ ಸಮದದ್ವಿರದ ತುರಗಾರೋಹಣಾಶಿತಯೋತ್ಸನ್ನ ತೇಜಸೋ ಧನುರ
10. ಛಯೋಗಜನಿತ ಸಮಾದಿತಸಮ್ಮದ್ವಿಶೇಷಸ್ಯ ಶ್ರೀಮದ್ವರಿವರ್ಮಮಹಾಧಿರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ

ಎರಡನೆಯ ಹಲಗೆ ಹಿಂಭಾಗ.

11. ಗುರುಗೋಬ್ರಾಹ್ಮಣ ಪೂಜಕಸ್ಯ ನಾರಾಯಣಚರಣಾನು ಧ್ಯಾತಸ್ಯ ಶ್ರೀಮದ್ವಿಷ್ಣುಗೋಪಮಹಾಧಿ
12. ರಾಜಸ್ಯ ಪುತ್ರಸ್ಯ ತ್ವಮ್ಪ್ರಕಟರಣಾಮೋರುಹ ರುಜಃಪವಿತ್ರಿಕೃತೋತ್ತಮಾಬ್ಧಸ್ಯ ವ್ಯಾಯಾಮೋದ್ವೃತ್ತವೀನ
13. ಕರಿವಭುಜದ್ವಯಸ್ಯ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮ ಕ್ರಯುಕ್ತೀತ ರಾಜ್ಯಸ್ಯ ಚಿರಪ್ರಪನ್ನಬ್ರಹ್ಮದೇ
14. ಯ ಬಹುಸಹಸ್ರ ವಿವರ್ಗಾಗ್ರಯಣಕಾರಿಣ ಕ್ಷುಕ್ಕೋಷ್ಯ ಪಿತೃತಾತನ ಪ್ರೀತಿಕರ ನಿಶಿತಧಾ
15. ರಾಸೇಃ ಕಲಯುಗಮಲಪಂಕಾವಸನ್ನಧರ್ಮ್ಯ ವೈಷೋದ್ಧರಣ ನಿತ್ಯನನ್ನದ್ವಸ್ಯ ಶ್ರೀಮಾಧವ ಮಹಾಧಿರಾಜ

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA).



ಮೂರನೆಯ ಹಲಗೆ ಮುಂಧಾಗ.

16. ಸ್ಯ ಪುತ್ರೇಣ ಜನನೋದೇವತಾಂಕ ಪರ್ಯುಂಕತಲ ಸಮಧಿಗತ ರಾಜ್ಯೇನ ನಿಜಪ್ರಧಾವ ಬಣ್ಣಿತ
17. ರಿಪುನ್ಯಪತಿ ಮಣ್ಣಿರೇ ನಾಬಣ್ಣಲವಿಳವ್ವಿ ವಿಭವವಿಕ್ರಮೇಣ ಕರಿತುರಗ ವರಾರೋಹಣ ಸಾಪ್ತ
18. ವಜ್ರನಿತ್ಯಗುಣವಿಶೇಷೇಣ ಸ್ವದಾನಕುಸುಮಮುಷ್ಣಾರೀ ಸುರಭಿತ ಸಮನ್ತದಿಗನ್ತರಾಧಿಗ
19. ತುರುಧಮಧುಕರಸಮುದಯೇನ ವರಾ ಲ್ಲನಾಪಾಙ್ಗ ಶರವಿಕ್ಷೇಪ ಲಕ್ಷಾಣ್ಣೇನ ಪ್ರಜಾಪರಿರಕ್ಷ
20. ಣೈಕದೀಕ್ಷಾಕ್ಷತಕಲ್ಪವೇಣಾ ಪರಿಣತಮಯಸಾಪಿ ಪರಿಣತಮತಿ ಸತ್ಯಸಮ್ಮದಾ ಪರಮ

ಮೂರನೆಯ ಹಲಗೆ ಹಿಂಧಾಗ.

21. ಧಾಷ್ಟ್ಯಕೇಣ ಶ್ರೀಮತಾಕೊಬ್ಬಣ್ಣಧಿ ರಾಜೇನಾತ್ಮನಃ ಪ್ರವರ್ಧಮಾನ ವಿಜಯೈಶ್ಚರ್ಯೈಃ ದ್ವಾದಶೇಸಂವತ್ಸ
22. ರೇ ಕಾರ್ತಿಕೇಮಾಸೇ ಶುಕ್ಲಪಕ್ಷೇತಿಥಿ ಪಾಣ್ಣಿಮಾಸ್ಯಾಮ್ ಶಾನನಾಧಿಕೃತಸ್ಯ ಸಕಲಮನ್ತ್ರತನ್ತ್ರಾನ್ತರ್ಗ್ಗ
23. ತಸ್ಯ ವಿವಿಧಾಗಮಜಲ ಪ್ರಕ್ಷಾಲಿತ ವಿಶುದ್ಧ ಬುದ್ಧೇಃ ಸಿಂಹ ವಿಪುಲಪಲ್ಲವಾಧಿರಾಜಸ್ಯ
24. ಜನನ್ಯಾ ಧರ್ತೃಕುಲಕೀರ್ತಿಜನನ್ಯಾತ್ಮ ಇತ್ಯಾತ್ಮನಶ್ಚಧರ್ಮಪ್ರವರ್ಧನಾತ್ಮ ಇತ್ಯಾ ಪ್ರತಿಷ್ಠಾಪಿತಾಯ ಅರ್ಹದ್ವೇ
25. ವತಾಯತನಾಯ ಯಾವನಿಕ ಸಂಪಾನುಷ್ಠಿತಾಯ ಕೊರಿಕುನ್ದಧಾಗೇ ಪುಲ್ಲೂರನ್ನಾಮಗ್ರಾಮೇ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಮುಂಧಾಗ.

26. ಮಹಾತಟಾಕ ಸ್ಯಾಧಸ್ತಾತ್ ಮೂರಾಧ್ಯಾಶೇ ಶ್ರಮಣ ಕೇದಾರಸಹಿತಂ ಸಪ್ತಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಂ
27. ಕ್ಷೇತ್ರಮ್ ಮಧ್ಯಧಾಗೇ ಪೃಷ್ಠಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಂ ಕ್ಷೇತ್ರಮ್ ಇಕ್ಷುನಿಷ್ಠಾದನಕ್ಷಮಮೇ
28. ಕನ್ನೊಟ್ಟ ಕ್ಷೇತ್ರಮ್ ಗ್ರಾಮನ್ತಕ್ಷೇನ ಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರ ಮೃದ್ರಮ್ ಉತ್ತರೇಣಾ ದ್ವಾ
29. ದಶಕಣ್ಣುಕಾವಾಪ ಮಾತ್ರಮಾರಣ್ಯ ಕ್ಷೇತ್ರವ್ವ ದೇವಾಯತನ ಸನ್ನಿಕೃಷ್ಟ ಮೇಕಂ ವೇಶ್ವಚ
30. ಏತತ್ಸರ್ವಂ ಸರ್ವ ಪರಿಹಾರ ಪರಿಗೃಹೀತಮ್ ಪಾನೀಯ ಪಾತಪುರಸ್ಕರ ನೃತಂ ಯೋಸ್ಯ

ನಾಲ್ಕನೆಯ ಹಲಗೆ ಹಿಂಧಾಗ.

31. ರೋಧಾ ತ್ವಮಾದಾದ್ಯಾಪಿಹರ್ತಾ ನ ಪೃಷ್ಠಾ ಮಹಾಪಾತಕ ಸಂಯುಕ್ತೋಧವತಿ ಅಪಿಡಾನ್ವಿನ್ತ
32. ತ್ವೇ ಮನುಗೀತಾ ಶ್ಲೋಕಾನುದಾಹರನ್ತಿ | ಸ್ವದತ್ತಾಮ್ವರ ದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುನ್ತರಾಮ್
33. ಪಪ್ಪಿವರ್ಷ ಸಹಸ್ರಾಣಿ ಘೋರೇತಮಸಿ ವರ್ತತೇ || ಧೂಮಿದಾನಾತ್ತರ ನ್ನಾನಂ
34. ನಭೂತನ್ಯ ಧವಿಷ್ಯತಿ ತಸ್ಯೈವ ಹರೇಣಾ ತ್ವಾವನ್ಯ ಧೂತನ್ಯ ಧವಿಷ್ಯತಿ || ಒಹುಭಿರ್ವಸುಧಾ ದ
35. ತ್ವಾರಾಜಃ ಸಗರಾದಿಃ ಯಸ್ಯಯಸ್ಯ ಯದಾ ಧೂಮಿಸ್ತಸ್ಯ ತಸ್ಯ ತಸ್ಯತದಾಪಲಮ್

ಐದನೆಯ ಹಲಗೆಯ ಮುಂಧಾಗ.

36. ದೇವಸ್ತನ್ತು ವಿಷಂ ಘೋರ ನ್ನ ವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂ ಹನ್ತಿ ದೇವಸ್ತಂ ಪುತ್ರಪಾತ್ರಿಕಮ್ ||
37. ಸ್ವನ್ವಾತುಂ ಸುಮಹತ್ಯಕ್ಯಂ ದುಮ್ಪಮನ್ಯಾತ್ಮ ಪಾಲನಂ ದಾನಂ ನಾ ಪಾಲನಂ ವೇತಿ ದಾನಾಚ್ಛೇಯೋನು ಪಾಲನಮ್
38. ಅದ್ವಿದ್ವಂ ತ್ರಿ ಭಿರ್ಭುಕ್ತಂ ಸದ್ವಿಶ್ವ ಪರಿಪಾಲತಮ್ ಏತಾನಿ ನನಿವರ್ತನೇ ಪೂರ್ವರಾಜ ಕೃತಾನಿ ||
39. ಕುವರಾಲತೃಪ್ತ ಕಾರಸ್ಯ ಇಳಮ್ಪುಟುವಸ್ಯ ಪುತ್ರೇಣ ಪೇರನ್ನಾಮ ಲಲಿತಾಮ್ಪುಟಿಕಾ || ಶಿವಮಸ್ತು ||

I Plate back side—

- 1 स्वस्ति जितम्भगवता गतधनगगनाभेन पद्मनाभेन श्रीमज्जाह्वेयकुलामंलयो
- 2 मावभासनभास्करस्य स्वभुजजवजयजनितसुजनजनपदस्य दारुणारिगण
- 3 विदारणरणोपलब्धवर्णाविभूषणभूषितस्य काण्वायन सगोत्रस्य श्री-
- 4 मत्कोङ्कणिवर्ममहाधिराजस्य पुत्रस्य पितुरन्वागतगुणयुक्तस्य
- 5 विद्याविहितविनयस्य सम्यक्प्रजापालनमात्राधिगतराज्यप्रयोजनस्य

II Plate front side—

- 6 विद्वत्कविकाञ्चननिकपोपलभूतस्य विशेषतोप्यनवशेषस्य नीतिशास्त्रस्य वक्तृप्र
- 7 योक्तृकुशलस्य सुविभक्तभक्तभृत्यजनस्य दत्तकसूत्रवृत्तेः प्रणेतुः श्रीमन्माधववर्मम
- 8 हाधिराजस्य पुत्रस्य पैतृपितामहगुणयुक्तस्य अनेकचतुर्दन्तयुद्धाऽवा
- 9 सचतुरुदधिसलिलस्वादितयशसः समदद्विरदतुरगारोहणातिशयोत्पन्नतेजसो धनुर
- 10 भियोगजनितसम्पादितसम्पद्विशेषस्य श्रीमद्वरिवर्ममहाधिराजस्य पुत्रस्य

II Plate back side—

- 11 गुरुगोब्राह्मणपूजकस्य नारायणचरणानुद्धयातस्य श्रीमद्विष्णुगोपमहाधि
- 12 राजस्य पुत्रस्य त्र्यम्बकचरणाम्मोरुहरजः पवित्रीकृतोत्तमाङ्गस्य व्यायामोद्धृत्तपीन
- 13 कठिनभुजद्वयस्य स्वभुजबलपराक्रमकयक्रीतराज्यस्य चिरप्रनष्टब्रह्मदे
- 14 यवहुसहस्रविसर्गाग्रयणकारिणः क्षुत्क्षामोष्टपिशिताशनप्रीतिकरनिशितधा
- 15 रासेः कलियुगमलपंकावसन्नधर्मवृषोद्धरणनित्यसन्नद्धस्य श्रीमाधवमहाधिराज

III Plate front side—

- 16 स्य पुत्रेण जननीदेवतांकपर्य्यंकतलसमधिगतराज्येन निजप्रभावखण्डित
- 17 रिपुनृपतिमण्डलेनाखण्डलविळम्बिविभवविक्रमेण करितुरगवरारोहणसौष्ठ-
- 18 वजनितगुणविशेषेण स्वदानकुसुममञ्जरीसुरभितसमन्तदिगन्तराभिग
- 19 तबुधमधुकरसमुदयेन वराङ्गनापाङ्गशरविक्षेपलक्षाङ्गेन प्रजापरिरक्ष
- 20 नैकदीक्षाक्षपितकल्मषेणापरिणतवयसापि परिणतमतिसत्वसम्पदा परम

III Plate back side—

- 21 धार्मिकेण श्रीमता कोङ्कण्यधिराजेनात्मनः प्रवर्द्धमानविजयैश्वर्य्यै द्वादशे संवत्स
- 22 रे कार्तिके मासे शुक्लपक्षे तिथौ पौर्णमास्याम् शासनाधिकृतस्य सकलमन्त्रतन्त्रान्तर्ग
- 23 तस्य विविधागमजलप्रक्षालितविशुद्धबुद्धेः सिंहविष्णुपल्लवाधिराजस्य
- 24 जनन्या भर्तृकुलकीर्तिजनन्यातर्थात्मात्मनश्च धर्मप्रवर्द्धनार्थञ्च प्रतिष्ठापिताय अर्हदे
- 25 वतायतनाय यावनिकसंघानुष्ठिताय कोरिकुन्दभागे पुल्लिङ्गराग्रामग्रामे

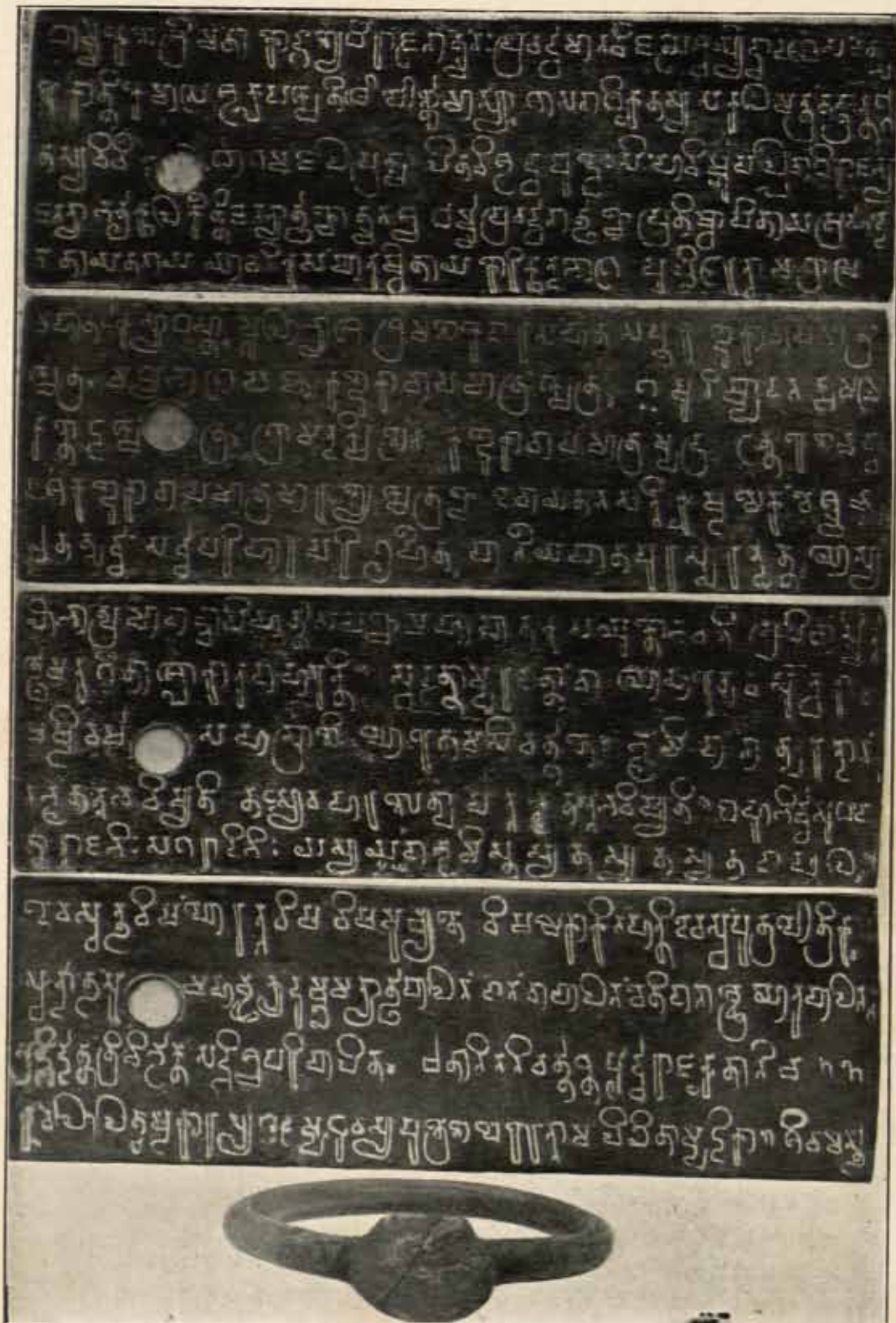
IV Plate front side—

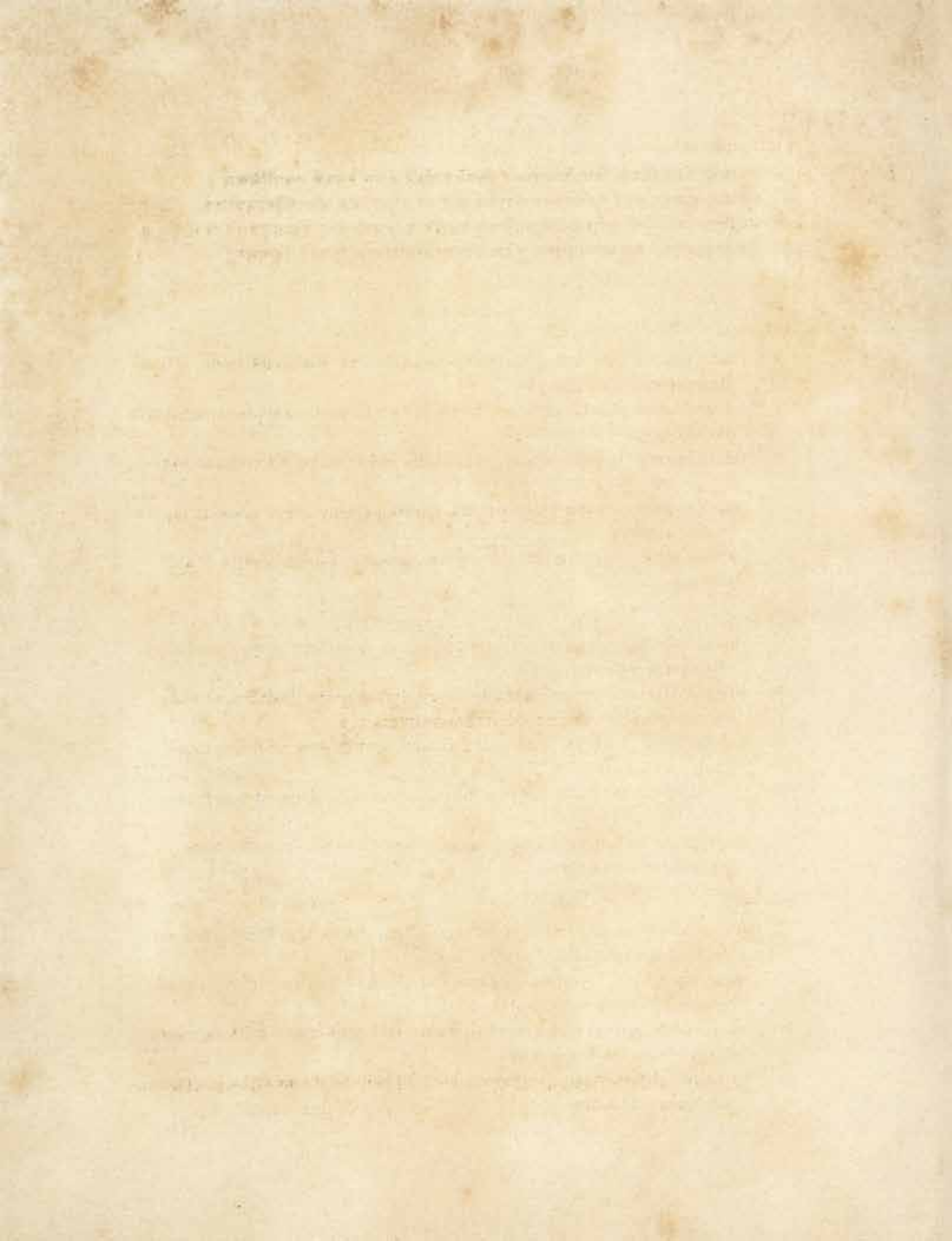
- 26 महातटाकस्याधस्तात् मूलाभ्यांशे श्रमणकेदारसहितसप्तकण्डुकावापमात्रं
- 27 क्षेत्रम् मध्यभागे पञ्चकण्डुकावापमात्रं क्षेत्रम् इक्षुनिष्पादनक्षममे
- 28 कन्तोदक्षेत्रम् ग्रामन्दक्षिणेन कण्डुकावापमात्रम्पद्रम् उत्तरेण च द्वा
- 29 दशकण्डुकावापमात्रमारण्यक्षेत्रञ्च देवायतनसन्निकृष्टमेकं वेदम् च
- 30 एतत्सर्व्वं सर्व्वपरिहारपरिगृहीतम् पानीयपातपुरस्सरन्दत्तं योस्य

IV Plate back side—

- 31 लोभात्प्रमादाद्वापि हर्त्ता स पञ्चमहापातकसंयुक्तो भवति अपि चास्मिन्न
- 32 र्थे मनुगीताश्लोकानुदाहरन्ति ॥ स्वदत्ताम्परदत्तां वा यो हरेत वसुन्धराम्
- 33 षष्टिवर्षसहस्राणि घोरे तमसि वर्त्तते ॥ भूमिदानात्परन्दानं
- 34 न भूतन्न भविष्यति तस्यैव हरणात्पापन्न भूतन्न भविष्यति ॥ बहुभिर्व्वसुधाद्
- 35 ता राजभिः सगरादिभिः यस्य यस्य यदा भूमिस्तस्य तस्य तस्य तदा फलम्

HOSAKOTE PLATES OF THE GANGA KING KONGANYADHIRAJA (AVINITA) (contd)





V Plate front side—

- 36 देवस्वन्तु विपं घोरन्न विपं विषमुच्यते विषमेकाकिनं ह्रीन्त देवस्वं पुत्रपौत्रिकम् ॥
 37 स्वन्दातुं सुमहच्छक्यं दुस्त्वमन्यार्थपालनं दानं वा पालनं वेति दानाच्छ्रेयोनुपालनं
 38 अङ्गिर्दत्तं त्रिभिर्भुक्तं सद्भिश्च परिपालितम् एतानि न निवर्तन्ते पूर्वराजकृतानि च ॥ ॥
 39 कुबलालत्वष्टकारस्य इदम्पदुवस्य पुत्रेण पेरेरन्नामलिखिताम्पट्टिका ॥ शिवमस्तु

Transliteration.

I Plate back

1. svasti jitaṃ bhagavatā gata-ghana-gaganābhena Padmanābhena śrīmaj-jāhnavēya-kulāmala-vyô-
2. māvabhāsana-bhāskarasya sva-bhuja-java-jaya-janita-sujana-janapadasya dārunārigaṇa-
3. vidāraṇa-raṇōpalabdha-vraṇa-vibhūshaṇa-bhūshitasya Kāṇvāyana-sagō-trasya śrī-
4. mat-Koṅgaṇivarmma-dharmma-mahādhirājasya putrasya pitur-anvāgata-guṇa-yuktasya
5. vidyā-vihita-vinayasya samyak-prajāpālana-mātrādhigata-rājya-prayō-janasya

II Plate front

6. vidvat-kavi-kāñchana-nikashōpala-bhūtasya viśēshatō pyanavaśēshasya nīti-śāstrasya vaktri-pra-
7. yōktri-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-vṛitteḥ prapētuḥ śrīman-Mādhava-varmma-ma-
8. hādhirājasya putrasya paitri-pitāmaha-guṇa-yuktasya anēka-chaturd-dantayuddhāvā-
9. pta-chaturudadhi-salilā-svādita-yaśasaḥ samada-dvirada-turagā-rōhaṇā-tisayōtpanna-tējasō dhanur-a-
10. bhiyōga-janita-sampādita-sampad-viśēshasya śrīmad Harivarmma-mahādhirājasya putrasya

II Plate back

11. guru-gô-Brâhmaṇa-pūjakasya Nārāyaṇa-charaṇānu-ddhyâtasya śrīmad-Vishṇugôpa-mahādhi-
12. rājasya putrasya Tryambaka-charaṇāmbhōruha-rujaḥ-pavitrikṛitōttamā-ṅgasya vyāyāmōd-vṛitta-pīna-
13. kaṭhina-bhuja-dvayasya sva-bhuja-bala-parākrama-kraya-kṛita-rājyasya chira-pranashṭa-brahma-dē-
14. ya-bahu-sahasra-visarggā-grayaṇa-kāriṇaḥ kshut-kshāmōshṭha-piśitāśana-pritikara-niśita-dhā-

15. rāsēḥ Kaliyuga-mala-paṃkāvasanna-dharmma-vṛishōddharāṇa-nitya-
sannaddhasya śrī-Mādhava-mahādhirāja-

III Plate front

16. sya putrēṇa janani-dēvatāṃka-paryamka-tala-samadhigata-rājyēna nija-
prabhāva-khaṇḍita-
17. ripu-nṛipati maṇḍalēn Ākhaṇḍala-viḷambi-vibhava-vikramēṇa kari-turaga-
varārōhaṇa-sausṭṭha-
18. va-janita-guṇa-viśēṣhēṇa sva-dāna-kusuma-manjarī-surabhita-samasta-
digantarābhiga-
19. ta-budha-madbukara-samudayēna varāṅganā-pāṅga-śara-vikshēpa-
lakshāṅgēna prajā-pariraksha-
20. nāika-dīkshā-kshapita-kalmashēṇa-parinata-vayasāpi parinata-mati-
satva-sampadā parama-

III Plate back

21. dhārmikēṇa śrīmatā Kongaṇyadhirājēn [a] ātmanah pravarddhamāna-
vijayaiśvaryyē dvādaśē samvatsa-
22. rē Kārttikē māśē śukla-pakṣhē tithau paurṇamāsyām śāsanādhikṛitasya
sakala-mantra-tantrāntargga-
23. tasya vividbhāgama-jala-prakṣhālita-viśuddha-buddhēḥ Simhavishṇu-
Pallavādhirājasya
24. jananyā bhartrī-kula-kīrtti-jananyārtthaṇḥa | ātmanaścha dharmma-pra-
varddhanārtthaṇḥa pratishṭhāpitāya Arhad-dē—
25. vatāyatanāya Yāvanika-saṃghānushṭhitāya Korikunda-bhāgē Pulli-
ūrannāma grāmē

IV Plate front

26. mahā-taṭākasyādhastāt mūlābhyāśē śramaṇa-kōḍāra-sahita-sapta-
kaṇḍukā-vāpa-mātram
27. kshētram madhya-bhāge pañcha-kaṇḍukā-vāpa-mātram kshētram ikshu-
nishpādana-kshamam ē-
28. kan-toṭṭa-kshētram grāman dakhinēna kaṇḍukāvāpa-mātram padram
uttarēṇa cha dvā-
29. daśa-kaṇḍukāvāpa-mātram āraṇya-kshētraṇcha dēvāyatana-sannikṛishṭam
ēkaṃ vēśma cha
30. ētat sarvvaṃ sarvva-parihāra-parigrihitam pāṇiya-pāta-purassaran dattam
yōsya

IV Plate back

31. lōbhāt pramādāt vāpi harttā sa pañcha-mahāpātaka-samyuktō
bhavati apichāsminn a-

32. rtthê manu-gîta-ślokān udâharanti¹ sva-dattām para-dattām vā yô
harêta vasundharām
33. shashti-varsha-sahasrâṇi ghôre tamasi varttatê² bhûmidânat paran
dānam
34. na bhûtan na bhavishyati tasyaiva haraṇât pāpan na bhûtan na bha-
vishyati³ bahubhir vvasudhâ da-
35. ttā rājabhiḥ Sagarādibhiḥ yasya yasya yadâ bhûmis tasya tasya tasya tadâ
phalam

V Plate front

36. dēvasvantu visham ghōran na visham visham uchyate visham êkâki-
nam hanti dēvasvam putra-pautrikam⁴
37. svan dātum sumahachchhakyam dūpkham anyârthha-pālanam dānam
vâ pālanam vêti dānâ chehhrēyonupālanam
38. adbhir dattam tribhir bhuktam sadbhischa paripālita êtāni na nivarttantê
pūrvva-rāja-kritāni cha⁵ ||
39. Kuvalāla-tvashtakārasya Iḷampaṭuvasya putrēṇa Pererannāma likhitām
paṭṭikā⁶ || śivam astu⁷ ||

Translation.

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

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

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

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

His son.—Worshipper of gurus, cows and Brahmans, meditating on the feet of Nārāyaṇa: the illustrious Viṣṇugôpa-mahādhirāja.

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

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

By him (Konganyadhirâja), in the 12th year of his ever increasing victory and prosperity, in the month Kârtika in the bright fortnight, on the full moon day:—for the temple of the god Arhat, presided over by the Yâvanika-sangha, set up for the glory to her husband's family, for the increase of her merit, by the mother of Simhavishṇu-Pallavâdhirâja engaged in ruling (his subjects), skilled in all counsel and state-craft and possessed of intellect purified by being washed in the water of the different Âgamas:—in the division of Korikunda, in the village named Pulliûra, below the great tank, wet fields of the sowing capacity of only seven kaṇḍukas (of grain) including the field of the Śramaṇas (Śramaṇa-kêdâra-sahitam) near the head of the tank (bund): in the middle, wet land with the sowing capacity of only 5 kaṇḍukas: a *tôṭṭa-kshêtra* (garden land?) in which sugarcane can be grown: to the south of the village, (*padram*?) land of the sowing capacity of one kaṇḍuka: to the north, land in the forest of the sowing capacity of 10 kaṇḍukas: and a house situated near the temple:—all these have been given free from all imposts and with pouring of water.

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

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

By several kings beginning with Sagara land has been given. To whomsoever the land belongs at the time, accrues the fruit thereof (of the gift of land).

The land belonging to the gods is a terrible poison. Poison is no poison (when compared with that); poison kills singly, the property of the gods kills even the sons and grandsons (of the person who confiscates it). With great difficulty one can make a gift one-self and maintenance of others' gifts is also difficult. Between making a gift and maintaining a gift, maintenance is more meritorious.

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

This plate is written (engraved) by a person named Perera, son of *Īlampaṭuva*, *tvashṭakâra* (engraver) of *Kuvalâla* (*Kôlâr*). Be it well.

Note.

This copper plate grant with an elephant seal consists of five plates each measuring $6\frac{1}{2}$ inches long and 2 inches broad; the first plate is engraved on the back only, and the last plate on the front side, while the remaining three plates have writing on both sides. The characters are old Kannada and the language is Sanskrit. The plates were in the possession of *Madhvâchâr*, a school master at *Hoskote* and they were purchased and deposited in the Archaeological Office Museum at *Mysore*.

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

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

The usual imprecatory stanzas are found at the end of the grant. The engraver has the strange name *Perera*, son of *Īlampaṭuva*, engraver of *Kuvalâla* or *Kôlâr*.

Date.

The importance of this inscription chiefly consists in furnishing the contemporaneity of the Pallava and the Ganga kings *Simhavishṇu* and *Avinîta* respectively.

The late Rao Bahadur R. Narasimbachar while writing a short note on the Avanti Sundari kathā discovered by the Madras Oriental Manuscripts Library (M. A. R. 1920, p. 48) has indicated the contemporaneity of Avinīta's son Durvinīta with the Pallava king Simhavishṇu. The same note also indicates their contemporaneity with Kubja Viṣṇu Vardhana and Bhāravi. This fact of contemporaneity mentioned only in the literary record, has been for the first time epigraphically substantiated by this Hoskōṭe inscription.

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

Bhāravi is said to have passed from the court of Durvinīta to the court of Viṣṇuvardhana. And hence it may be presumed that Bhāravi lived in the court of Durvinīta in about 610 A. D.

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

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

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

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

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

Genealogy of the Gangas.

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

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

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

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

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

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

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

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

About 480 A. D. the Pallavas aided the Gangas in their fight with the Kadam-bas (Halsi plates, Ind. Ant. Vol VI, page 25). As suggested by Dubreuil it is highly probable that Āryavarman was crowned king after the war with the Kadambas. It is also possible that Āryavarman was the son-in-law of Simhavarman, since Simhavarman had so much of interest in him as to give him a kingdom. By about 480 A. D., the date which is suggested to be the date of Āryavarman's accession, the

Pallava king Simhavarman had ruled for over forty-two years. Mâdhava, son of Āryavarman, is also called Simhavarman, probably after his maternal grandfather, the Pallava king of the same name and perhaps also be in recognition of the meritorious service rendered by the Pallava king Simhavarman who assisted the Gangas in their fight with the Kadambas and also in crowning Āryavarman.

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

Pallava Queen Mother.

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

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

HASSAN DISTRICT.

ARSIKERE TALUK.

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

Size 6' x 3'.

Kannada Language and characters.

ಅರಸೀಕೆರೆ ತಾಲ್ಲೂಕು ಕಣಕಟ್ಟಿ ಹೋಬಳಿ ಕಿತ್ತನಕೆರೆ ಗ್ರಾಮದ ಪಾಳು ಶಿವಾಲಯದ ಮುಂದೆ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6' x 3'.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚಂದಿ ಚಂದ್ರ ಚಾಮರ ಚಾರವೆ | ಪ್ರೈರೋಕ್ಕ ನಗರಾರಂ
2. ಧ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೆ || ಶಂಕರಸ್ಥಕತಿತಾಕಧಾರನಂ
3. [ಚಂ] ದ್ರಶೇಖರ ಗುಣಾನುಕೀರ್ತನಂ ನೀಲಕಂಠ ತವಪಾದಸೇವನಂ ಸಂಭವಂತಿ ಮಮ ಜನುಮ [ಜನ್ಮನಿ]
4. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುಮನಾಶ್ರಯಂಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇ
5. ಶ್ವರಂ ಪರಮಧಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯಕುಳಕಿರಕಂ ಚಾಳುಕ್ಯಾಧರಣಂ ಶ್ರೀ
6. ಮಹು ಧೂರೋಕಮಲ್ಲ ಸೋಮೇಸ್ವರದೇವರು ವಿಜಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿ
7. ಪ್ರಿದ್ಧಿ ಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂಸಲಿಸುತ್ತಮಿರೆ
8. ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪ್ಷಾ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣೀಶ್ವರಂ ತ್ರಿಭುವ
9. ನ ಮಲ್ಲ ಎದೆಯಂಗ ಪೋಯಿಸಳ ದೇವಗ್ಗಂ ಎಚಲ ದೇವಿಯಗ್ಗಂ ಮುದಿತೋ
10. ದಿತ ಮಾಗಲು ಪುಟದರು ಬರಾಳು ಪೋಯಿಸಳದೇವನು ಬಿಟ್ಟ ದೇವನು ಉದಯಾ
11. ದಿತದೇವನುಂ ಆ ವಿಷ್ಣು ವರ್ಧನ ದೇವನ ಪ್ರತಾಪ ಮೆಂತೆಂದಡೆ || ಸ್ವಸ್ತಿ ಸಮಧಿ
12. ಗತ ಪ್ಷಾ ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣೀಶ್ವರಂ ದ್ವಾರಾವತಿ ಪುರವ
13. ರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯಕ್ ಚೂಡಾಮಣಿ ಮರೆ
14. ಪರೋಕ್ಷಂ ದ್ವಾನೇಕನಿಜ ನಾಮಾವಳಿಸಮೇತರಪ್ಪ ಶ್ರೀಮನ್ಮಹಾಮಂ
15. ಣ್ಣೀಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಂಡ ಧುಜಬಳ ವೀರಗಂಗಾಚೋಯ್
16. ಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಲು ಸಾಸಿರಮುಮಂ ದುಷ್ಪನಿಗ್ರಹ ಶಿಷ್ಯಪ್ರ
17. ಶಿವಾಳನಂ ಮಾಡಿ ನುಬಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗೇಯುತ್ತ ಮಿಪ್ಪಲ್ಲ ಸ್ವಸ್ತಿಶ್ರೀಮ
18. ನ್ತಹಾಸಾಮಂತ್ರಿ ಚೆಳೆಯೆರೆಯಂಗಂ ಸೋವವೆ ನಾಯಕಿ ಯಗ್ಗಂ ಪುಟ್ಟಿದ ನುಪುತ್ರಂ
19. ಸಾಮಂತ್ರಿ ದೇವಯ್ಯಂ ಅಸಾಮಂತದೇವಯ್ಯಂಗಂನಾನ್ತವೆ [ನಾಯಕಿ] ತಿಯಗ್ಗಂ
20. ಮುದಿತೋದಿತ ಮಾಗಲು ಪುಟ್ಟಿದರು ಸಾಮಂತ್ರಿ ಮಾಚಯ್ಯನು ನು
21. ಸಾಮಂತ್ರಿ ಚೋಳಯ್ಯನು ಸಾಮನ್ತ ಹುಳ್ಳಯ್ಯನುಂ ಆ ಶ್ರೀಮನು ಮಹಾಸಾಮಂತ್ರಿ ಚೋಳ
22. ಯನಪ್ರತಾಪ ಮೆಂತೆಂದಡೆ | ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡ ಮಹಾಶಬ್ದಮ ವೀರಲ
23. ಕ್ಷೀ ಕಾನ್ತಂ ತುರುಕರೇವಂತ ಪರಬಳ ಕ್ರಿತಾಂತಂ ಗಂಡರೇವ ರ ಗಂಡಗೋ
24. ತ್ರಪವಿತ್ರ ಪರಾಂಗನಾ ಪುತ್ರ ದಾಯಿಗ ಮುರಾರಿ ಯಾದ ದುರ್ಲಭಂದಾ
25. ಯಿಗ ದುಟ್ಟರ ಗಂಡ ಇಡುಗೂರ ದೇವೀಲಬ್ಧವರ ಪ್ರಸಾದ ಕುಳವನ ವಿಕಾಸ
26. ಚಂದ್ರಸದಾನಂದ ಭೋಗನಾಗೇಂದ್ರಗ ದೈ ತಪ್ಪೆತಪ್ಪುವ ಎ
27. ನ್ತುಮೊಪ್ಪುವಂ ವೈರಿಮನೋದಂಗ ಅಯ್ಯನ ದೇವಾದಾರಾಧಕಂ ನಾಮಾವ

28. ಲೀನಮೇತರಪ್ಪ ಶ್ರೀಮನು ಮಹಾಸಾವನ್ನ ಚೋಳಯ್ಯಂ . . . ಗುರು ಬಾಣವುರಂಸೊ
 29. ಅಲಮಾವು ಹೆಣ್ಣಿಯಗೆದ ಹಂದರಹಾಳು ಕಿತ್ತನಕೆದ ಬೀಡಿಕೆಯಾಗಿ ನುಬಸಂಬ
 30. ಥಾ ವಿನೋದದಿನಡೆಯುತ್ತಮಿರೆ ಟಾಳುಕ್ಕ ವಿಕ್ರಮಕಾಲದ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ
 31. ದ ಮವಾಸೆ ಸೋಮವಾರದಂದು ತಂಮ್ಮಣ್ಣ ಮಾಚೆಯನಾಯಕಂಗೆ ವರೋಕ್ಷವಿನಯಮಂ
 32. ಮಾಡಿ ನಿವಾರೆಯ ಮನೆತ್ತಿ ನಿ ಮಾದೇವರ ಸ್ನಾನನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂಬಿಟ್ಟಗದ್ದೆ ದೇವಾಲ್ಯದಿಂ
 33. ಪಡುವ ಕೋಟದಿಂತೆಂಕು ೩ ಕೊಂ ಕನಕೇಸ್ವರದೇವರ ಸ್ನಾನ ನಿವೇದ್ಯಕ್ಕಂ ನಂದಾದೀವಿಗೆಗಂ ಬಿಟ್ಟಗದ್ದೆ
 34. ಬಂ ಕೊಂ *ಮೂಲಸ್ಥಾನ ದೇವರಸ್ಥಾನ ನಿವೇದ್ಯಕ್ಕಂ ಬಿಟ್ಟಗದ್ದೆ ಬಂ ದೆವರೇಲೂರಿಂ ಮೂಡಣ ಹಳು (ಡು) ವ
 35. ಬಾಣನುರದ ದೇವರಿಗೆ ಗದ್ದೆ ಅಲ್ಲ ಬಂ ಹೆಣ್ಣಿಯಗೆದೆಯ ದೇವರಿಗೆ ಅಲ್ಲ ಗದ್ದೆ ಬಂ ಸೋಲಮಾವಿನದೇ
 36. ವರಿಗೆ ಅಲ್ಲ ಗದ್ದೆ ಬಂ ಇನ್ನಿ ಧರ್ಮಮ ನಾರೊವ್ವರರು ತಪ್ಪದೆ ಪ್ರತಿಪಾಳಿಸುವರಪ್ಪಡೆ ಗಂಗೆ ವಾರಣಾಸಿ
 37. ಕುರುಕ್ಷೇತ್ರ ಪ್ರದಾಣಿಯಲು ಸಾಯಿರ ಕವಿರೆಯ ಕೋಡುಕೊಳಗೆ ಪೊನ್ನಲುಕಟ್ಟಿ ನಿ ಚತುರ್ವೇದಪಾ
 38. ರಗರಪ್ಪ ಟ್ರಾಹ್ಮಣರಿಗೆ ದಾನಮಾಡಿದ ಫಲಮಕ್ಕು ಈ ಧರ್ಮಮ ನಾರೊವ್ವರಳಿದರಪ್ಪಡೆ ಅಕ್ಕಿ
 39. ತ್ತದರಾ ಕವಿರೆಯಮನಾ ಟ್ರಾಹ್ಮಣರುಪಂ ಕೊಂದ ಪಾತಕಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತ ವಾ
 40. ಯೋಹರೇತ ಮನುಂಧರಾಂ ಪಪ್ಪಿವ್ವರಿಪ್ಪ ಸಹಸ್ರಾಣಿ ಇಷ್ಟಾಯಾ ಜಾಯಕೆ

Transliteration.

1. namas tunga-siraś-chumbi-chandra-chāmara-chārave trailōkya-nagarā-ram-
2. bha-mūla-stambhāya Śambhave¹ Śamkarasya katitā kathārasam
3. [Cham] draśēkhara-guṇānukīrtanam Nīlakamṭha tava pāda-sēvanam sambhavanti mama januma [janmani]
4. svasti samasta-bhuvanāśrayam śrī-prithvi-vallabhām mahārājādhirāja paramē-
5. śvaram paramabhaṭṭārakam Satyāśrayakuṭatilakam Chālukyābharaṇam śrī-
6. matu Bhūlōkamalla Sōmēśvaradēvaru vijayarājyam uttarōttarābhi-
7. vridhhi pravarddhamānam ā-chamdrārka tārambaram salisuttamire
8. svasti samadbigata-pañcha-mahāśabda mahāmaṇḍalēśvara Tribhuva-
9. namalla Yereyanga Poyisaladēvarggam Ēchaladēviyarggam muditō-
10. ditamāgalu puṭidaru Ballālu-voysaladēvanu Bittidēvanu Udayā-
11. dityadēvanum & Vishṇuvarddhana-dēvana pratāpamemtendaḍe¹ svasti samadhi-
12. gata panchamahāśabda mahāmaṇḍalēśvaram Dvārāvati-pura-va-
13. rādhiśvaram Yādavakuṭāmbara-dyumaṇi samyaktachūdāmaṇi Male-
14. parogaṇḍādyanēka-nija-nāmāvali-samētarappa śrīman mahā-mam-
15. ḍalēśvaram Tribhuvanamalla Talakādu-gonḍa bhujabala Viraganga-hoysa-
16. la dēvaru Gangavādi-tombhattaru-sāsiramumam duṣṭa nigrāha śiṣṭa pra-
17. tipālanam māḍi sukha-samkathā-vinōdadim rājyam geyvuttamirpalli svasti śrīma-

* ಈ ಅಕ್ಷರಗಳ ಮೇಲೆ ಕಲ್ಲುಳ್ಳ ಎರಡು ಗಿರಿಗಳಿಂದ ಹೊಡೆದಿದೆ.

18. n mahāsāmanta Cheliyareyaṅgaṃ Sōvave-nāyakitiyarggaṃ puṭṭida
suputraṃ
19. sāmanta Benavayyaṃ Sāntave [nāyakiti] yarggaṃ
20. muditōditamāgalu puṭṭidaru sāmanta Māchayyanu
21. sāmanta Chōlayyanu sāmanta Hullayyanuṃ â śrīmanu mahāsāmanta
Chole-
22. yana pratāpam emtemdaḍe¹svasti samadhigata-pancha-mahâ-śabda ma
. vīrala-
23. kshmikāntaṃ turuka-Rēvaṃta parabala-kritāntam gaṇḍa rêva
. ra gaṇḍa gô-
24. trapavitra parāṅganāputra dāyiga-murâri yāda durllabhaṃ
dā-
25. yiga duṭṭaragaṇḍa Idugūra-dēvi-labdhā-vara-prasāda kuḷavana-vikāsa-
26. chandra sadānanda bhōga-Nāgēndra ga dya
tappe tappuva e-
27. ntumoppuvaṃ vairi-manōbhanga Aiyyanadēva-pādârādhakaṃ nāmāva-
28. li- samētarappa śrīmanu mahāsāmanta Chōlayyaṃ . . . galūru
Bānavuraṃ So-
29. ṛalamāvu Heṇneyageṛe Handarahālu Kittanakere biḍikeyāgi sukha-
saṃkha-
30. thā-vinōdadi naḍeyuttamire Chālukyavikrama-kālada Paridbāvi-saṃ-
vatsarada Jēshṭha-
31. damavāse Sōmavāradandu taṃmmaṇṇa Mācheyanāyakamge parōksha-
vinayamaṃ
32. māḍi sivāleyaman ettisi Mādēvara snāna nivēdyakkamṃ naṃdādīvigegaṃ
biṭṭa gadde dēvālyadiṃ
33. paḍuva tōtadiṃ tenka kha 3 ko 10 Kanakēsvaradēvara snāna nivēdyakkamṃ
naṃdādīvigegaṃ biṭṭa gadde
34. kha 1 ko 10 Mūlasthāna* dēvara snāna nivēdyakkamṃ biṭṭa gadde kha 1
beddale ūriṃ mūḍaṇa haḷuva
35. Bānaurada dēvarige gadde alli kha 3 Heṇneyageṛeya dēvarige alli gadde
kha 2 Soṛalamāvina dē-
36. varige alli gadde kha 2 inti dharmmaman ārorvvaru tappade pratipāli-
suvar appaḍe Gange Vāraṇāsi
37. Kurukshētra Prayāgeyalu sāyira kavileya kōḍu koḷaga ponnalu kaṭṭisi
chaturvvēda-pā-
38. ragarappa Brāhmaṇarige dāna māḍida phaḷamakku i dharmmaman
ārorvvar aḷidar appaḍe â tī-

* These words have been crossed over.

39. rtthadal ā kavileyuman ā Brāṃhaṇarumam konda pātakan akku svadat-
taṃ paradatta [m] vā
40. yō harēta vasundharām shashtir-vvarisha-sahasrāṇi ishtāya jāyate

Translation.

Praise of Śambhu.—

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

Be it well. The refuge for the whole universe, favourite of the goddess of prosperity and of earth, king of kings, supreme lord, the supreme bhaṭṭāraka, ornament to Satyâśraya family, a jewel among the Châlukyas, Bhûlôkamalla Sômêśvara-dêva's victorious kingdom was ever increasingly prospering to last for as long as the sun, moon and stars endure:—

Be it well. To the increasing prosperity of the obtainer of the five great sounds, mahâmaṇḍalêśvara Tribhuvanamalla Eṇeyanga Hoysaḷadêva and Êchaladêvi were born Ballâḷu Hoysaḷadêva, Biṭṭidêva and Udayâdityadêva.

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

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

The greatness of Mahâsâmantâ Chôleya:—Be it well. The obtainer of the band of five great musical instruments, . . . lord of the goddess of valour, a Rêvanta to horses, a Yama to enemy troops, . . . the purifier of his gôtra, son to others' wives, a Murâri to *dâyigas* (rivals) . . . punisher of wicked *dâyigas* (rivals), obtainer of the favour of the goddess of Iḍugûr, a moon in causing to expand the lilies . . . , ever cheerful, a Nâgêndra (Sêsha) in enjoyment of pleasures, punisher of those who go wrong, ever righteous, bringer of unhappiness to the minds of enemies, worshipper of the feet of Ayyana-dêva:—possessed of these and other attributes, mahâsâmantâ Chôleya was ruling in

peace and wisdom the places given to him to rule, viz . . . Bāṇavara, Soṛilamāvu, Henṇeyagere, Handarahālu, and Kittanakere :—

During the period of Chālukya Vikrama, in the year Paridhāvi, on the new moon day of Jyēshṭha, on Monday :—(Chōḷeyanāyaka) built a Śiva temple in memory of his deceased elder brother Māchayanāyaka and for the daily baths and food offering to the above god and for perpetual lamps he granted a rice land of the sowing capacity of 3 khaṇḍugas and 10 koḷagas to the south of the garden to the west of the temple. For the baths and food offerings of the god Kanakēśvara he gave a rice land of the sowing capacity of 1 khaṇḍuga and 10 koḷagas. For the baths and food offerings of the god Mūlastbānadēvaru rice land of the sowing capacity of 1 khaṇḍuga and dry land in the forest? (haḷuva) to the east of the village. For the god of Bāṇavara, wet land of the sowing capacity of 3 khaṇḍugas therein (in that village). For the god of Henṇeyagere, wet land of the sowing capacity of 2 khaṇḍugas therein. For the god of Soṛilamāvu, wet land of the sowing capacity of 2 khaṇḍugas.

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

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

Note.

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

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

The record relates to the grant of some lands to a few Śiva temples at the villages Bāṇavara (same as the present Bāṇāvār near Arsikere), Soṛilamāvu, Henṇeyagere and Kittanakere (where the inscription is found). The donor is named Mahāsāmanta Chōḷeya, son of Mahāsāmanta Benavaya. This Chōḷeya seems to be referred to in a record at Śankaranahalli. [Arsikere 56.]

The usual imprecations are found at the end.

At the village Śankaranahalli in the hobli of Kanikatte on the 1st viragal near the Īśvara temple.

Size 3' × 2'—6".

Kannada language and characters.

ಅದೇ ಕಣಕಟ್ಟಿ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ
೧ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'—6".

I. ಅಡ್ಡಪಟ್ಟಿ.—

1. ಶ್ರೀ ವಿಕಾರಿಸಂವತ್ಸರದ ಚೈತ್ರನು ೫ ಆ ಶ್ರೀಮನು:ವ:ಹಾವಡ್ಡೆ ಬೃವಹಾರಿ ದೇಸಿ
2. ಮರೆಯಾರ ಸಂಬರಸೆಟ್ಟಿಯರಳಿಯ ಸಂಬರಚ್ಚಪಣಕರುಂಜಿ (ವಿಮಾನದಕಮಾನಿನಲ್ಲ) ಗೆಟ್ಟನಾ
3. ಯರುಂ ಹುಳಿಯುಲು
4. ಕೆಸವೆಯ ದೊಮ್ಮನ ಕೊಲುವಲ್ಲ ಮ
5. ಗರೆ ನಾಡು ಹಳದಿಗೇದು ಬಂದು ಸಂಬ
6. ರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯಲು ಬಂದಿದ್ದಲ್ಲ ಮರೆಯನಾ
7. ಯಕ ಮುಖ್ಯವಾದ ಹದಿನೆಂಟು ಕೊಟ್ಟದಾರು ಬಂ

II. ಅಡ್ಡಪಟ್ಟಿ.—

8. ದು ಸಂಬರ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯ ತುಣುವತಾ
9. ಗಿದ್ದಲ್ಲ ಆ ಸಂಬರ ಚ್ಚಪಣಕರುಂ ಜಕಟ್ಟನಾರುಂ ಕಾದಿಹಲಬ
10. ರೊಡನೆ ತಳುತಿಣುದು ಹತ್ತಿಪ್ಪತ್ತಕೊಂದು ತುಣು
11. ವಂ ಮಗುಳ್ಳಿ ಸ್ವರ್ಗಸ್ತರಾದದು ಒಂನಮುಸಿವಾಯ
12. ಅವರಿಗೆ ಉಂಣ್ಣಿಕೊಂಸೆಟ್ಟಿ ನಿಲ್ಲದ ವಿರಗಲ್ಲು.

Transliteration.

1. śrī Vikāri-samvatsarada Chaitra su 5 Ā śrīmanu mahāvaḍḍa-byavabāri Dēsi-
2. Maleyāḷa Samkharasetṭiyar-aḷiya Samkhara-Chchapanikaruṃ Jagechcha-
3. yarum Huḷiyaru
4. Kesaveya Bommana koluvalli Ma-
5. garenāḍu haḷi degedu bandu Samkha-
6. rasetṭiyahalliyalu bandidalli Maleyanā-
7. yaka mukhyavāda hadineṃṭu koṭṭadāḷu baṃ-
8. du Samkharasetṭiyahalliya tuṇuva tā-
9. gidalli ā-Samkhara-Chchapanikaruṃ Jakachchanāruṃ kādi halaba-
10. roḍane taḷutiṇidu hattippatta kondu tuṇu-
11. vaṇu maguḷchi svarggastar ādaru ōṃ nama Sivāya
12. avarige Uṇikorisetṭi nilsida viragallu.

Translation.

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

On Sankhara Chchapanikar, *aliya* (son-in-law or nephew) of the *mahâ-vaḍḍa-vyavahâri* (chief of merchants) *dēsi-Maleyāḷa* Sankharasetṭi and Jagechchanāyar slaying Kesaveya Bomma at Huliyāru and on the Magarenāḍu (inhabitants) leaving their villages and occupying Sankharasetṭiyahalli and on the warriors (āḷu) of the eighteen *koṭṭas* (divisions) with Maleyanāyaka as their head coming and attacking the cattle of Sankharasetṭiyahalli :—

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

Ôm namaś Śivāya (salutation to Śiva).

For them Uppikorisetṭi set up this viragal.

Note.

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

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

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

4

At the same place on a 2nd viragal.

Size 2'—6" × 2'—0"

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ೨ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ ೨'—೬" × ೨'—೦".

1ನೆಯ ಅಡ್ಡಮಟ್ಟ.

1. ಶ್ರೀ ವಿಕೃತ ಸಂವತ್ಸರದ ಪಾ
2. ಲ್ಲನ ಶು ೫ ಆ ಚಿವುಟಗೌಡನ ಮಕ್ಕಳು

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

3. ಮಾದೆಯ ಹರಿಹರಂಗನು ಸಂಕರ ಸೆಟ್ಟಿಯಹಳ್ಳಿ
4. ಯತುಜುವರಿಯಲು ಹರಿದು ಸ್ವರ್ಗಸ್ತನಾದ
5. ನು ಆ ಮಾದೆಯತಿಪ್ಪಗೌಡ

3ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

6. ನ ಹೆಳ್ಳಿಯ ದಾರಿಯಲು ಕಳ್ಳರು ತಾಗಿ
7. ಸ್ವರ್ಗಸ್ತನಾದನು ಆ ಮಗ ಚಿನಯ
8. ನಿರಿಸಿದ ವೀರಕಲು

Note.

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

The present record gives the exploits of two persons Mādeya and Harihara, sons of Chinachigaṇḍa. The first, of these, namely, Mādeya is said to have fought and died during an attack on the cattle of the village Sankarasetṭiyahalli, the present Śankaranahalli. The second, viz, Harihara is stated to have fought with robbers on the road to Tippagaṇḍana-halli and died.

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

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

5

At the same place, on a 3rd viragal.

Size 3' × 2'—6".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 3ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' × 2'—6".

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ನಮಸ್ತುಂಗ ನಿರತ್ನಂ ಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ಕೈರೋಕ್ಕನಗರಾ
2. ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ!
3. ಶ್ರೀಮನು

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

4. ನಾಯಕರ ಕುಮಾರ ಕಣಯನಾಯಕನು ಶ್ರೀಮತುಪ್ಪತಾಪಕೊಯ್ಯಳ
5. ವೀರ ಬರಾಳ ದೇವ
6. ದಾಸಿಮ [ಯ]

3ನೆಯ ಅಡ್ಡಪುಟ್ಟಿ.

7. ಗಳ ಮೇಲೆ ಹೊಯ್ದು ಹೊ
8. ಕಪಪ್ಪನಾದನು ಆ ಕಂಞಯನಾಯಕನ ತಂಮನು ನ
9. ತಿಗೆ ಅಸೆ ಮಾಡುವ ಕುಮಾರರಗಂಡ ಹಡಿ ಮೊಬದ ಪಾಯವಿಲ್ಲದ [ವೀ]
10. ರರಗಂಡ ಮಾಡಿಗಿದೆವಾಟಾಪಾತು ಕರೆಯು ಮಾಯ
11. ಯಕನು ಎತಿಸಿದಬಿರಗಲ್ಲು

Note.

This belongs to the reign of Vira Ballâladêva. It contains the usual verse in praise of Śambhu and states that a warrior named Kaṇṇaya Nâyaka fought against a man named Dâsimaya and died in the fight. The brother of the deceased named Kariya Mâyi Nâyaka is stated to have set up the viragal.

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

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

6

At the same place, on a 4th viragal.

Size 2'—6" × 2'.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ 4ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2'—6" × 2'.

(ಒಂದನೆಯ ಅಡ್ಡಪುಟ್ಟಿ ಒಡೆದು ಹೋಗಿದೆ.)

1. ಮತು

2ನೆಯ ಅಡ್ಡಪುಟ್ಟಿ

2. ಅಣನು ಎತಿ . ಗೆ ನಡೆದು ಹೋದಲ್ಲ ಕಂಞಯನಾಯಕನ ಅವನರ (?)
3. . . . ಗಡಗರ ದಳ ಮೊಹರಿಸಿಲ್ಲ ಕುಟುಬರ ತಾಯ್ತಯನಾಯಕನು ಹೊ
4. ಯ್ತು ಹೊಯಕವಾಡಿ ವೈಕುಂಠ ಪ್ರಾಪ್ತನಾದನು ತಾ . . .

ಎಡಪುಟ್ಟಿ.

ಬಲಪುಟ್ಟಿ.

5. ಯ

10. ರನು

6. ನಾ

11. ಎತ್ತಿ

15. ಶ್ರೀ

7. ಯ್ಯ

12. ಸಿದ

16. ಶ್ರೀ

8. ನಮ

13. ಬೀರ

17. ಶ್ರೀ

9. ಗಡ್ಡಿ

14. ಕಲ್ಲು

Note.

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

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

7

At the same place, on a 5th viragal.

Size 3' x 2'.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ೫ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3' x 2'.

1. ಕ್ರೋಧನಾ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುದ್ದಿ ೧ ಅ
2. ದಿವಾರದಂದು
3. ಯ ಕುದುರೆಯು

Note.

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

8

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

Size 4' x 1'.

Kannada language and characters.

ಅದೇ ಕಣಕಟ್ಟಿ ಹೋಬಳಿ ಶಂಕರನಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಬಲಭಾಗದಲ್ಲಿ ನಿಂತಿರುವ
ವೀರಗಲ್ಲುಗಳ ಹಿಂದೆ ನಿಲ್ಲಿಸಿರುವ ಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4' x 1'.

ಕೃಷ್ಣೋದಿಸಿಕೊಂಡು ಮೇಲೆ ಮನುಷ್ಯನು ಕುಳಿತಿದಾನೆ. ಕೆಳಗೆ ಬರವಣಿಗೆ ಇದೆ.

1. ಶ್ರೀ ಮತು ಸುರಿಗೆಯ ನಯ
2. ಚನ ಮಗಳು ಚಯಕನು ಸಾಯ

3. ಯ ನಯಕನಮಗ ವಿರಪ್ಪನ
4. ಕೂಡೆ ಕಿಡ್ಲ ಹಾಗು ಶ್ರೀವೀರದ
5. ಂಕಬ

Note.

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

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

9

BELUR TALUK.

At Bêlûr, in the Chennakêśava temple, on a cross beam in the *vâhana-manṭapa*.

Size 6' × 3'.

Kannada language and characters.

ದೇವರೂರು ಚೆನ್ನ ಕೇಶವ ದೇವಸ್ಥಾನದ ವಾಹನ ಮಂಟಪ (ಪೂರ್ವದ ಆಳವು ದೇವಸ್ಥಾನದ)
ಪಶ್ಚಿಮದಿಕ್ಕಿನ ಎರಡನೆಯ ಅಂಕಣದ ಅಡ್ಡ ತೋರೆಯಮೇಲೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ 6' × 3'.

1. ಸಕ ವರುಷಂ ೧೧೭೫ನೆಯ ಪರೀಧಾವಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪ ಸು ೪ ಆ ದೋರನಮುದ್ರದ ಆರಳಿಯ
ವಿನಾಯ್ಕ ದೇವರ
ಅಮೃತ ಪಡಿಗೆ ಸೋವಂಜಿ ಹಂದೇವ ನಾಯ್ಕರ ಮಗ ಮಾಧವದೇವ ಸೋವಲದೇವಿಯ
2. ಮುದ್ದಂಗಳೂ ಮಣಲಗೆ ನಾಡೊಳಗಣ ಚಿಕ ಕಂಠಂಗಾಲ ಕಾಲುಪಳ್ಳಿ ತಂಮ ಚಿಕ್ಕ ಸೆಟ್ಟಿಯ ಹಳ್ಳಿಯ
ಕೊಡಗಿಯ ಭೂಮಿಯೊ
3. ಳಗೆ ಆರಳಿಯ ಕೆಡೆಯ ಕೆಳಗಣ ಮೊದಲೇರಿಯ ಗದ್ದೆಯೊಳಗೆ ಸೋವಂಜಿ ಗದ್ದೆ ಸಲಗೆ ೧ ಹಂದೇವನಾಯ್ಕರ
ಮಗ ಮಾಧವದೇವ ಗದ್ದೆ ಸ
4. ಲಗೆ ೨ ಸೋವಲದೇವಿಯ ಸೇನಬೋವ ಮುದ್ದಂಗಳ ಗದ್ದೆ ಸಲಗೆ ೧ ಅನ್ನು ಗದ್ದೆ ಸಲಗೆ ೪ ಸರ್ವನವಸ್ಥಿ
ವಾಯ ವಾಗಿ ಸರ್ವಪಂಥಾ ಪರಿಹಾರವಾಗಿ ಆ ನಿನಾಯಕ
5. ದೇವರ ಸಿಂಗ ಜೀಯಂ ಆ ಚಂದ್ರತಾರಂಬರಂ ಸುಲುವಂತಾಗಿ ಧಾರಾಗೆ ಪೂರ್ವಕಂ
ಮಾಡಿಕೊಟ್ಟರು.

Transliteration.

1. Saka-varusham 1175 neya Paridhâvi-samvatsarada Bhâdrapa su 4 Â
Dôrasamudrada Araliya Vinâykadêvara amritapadige Sôvampna
Haridêvanâykara maga Mâdhavadêva Sôvaladêviya
2. Muddamṇaṅgaḷu Maṇaligenâḍoḷagaṇa Chikakamṇaṅgâla kâlualḷi tamma
Chikkisettīyahallīya koḍagiya bhūmiyo-

3. lage Araḷiya Kereya keḷagaṇa modalēriya gaddeyoḷage Sōvaṇṇa gadde salage 1 Haridēva-nāykara maga Mādhavadēva gadde sa-
4. lage 2 Sōvaladēviya Sēnabōva Muddaṇṇa gadde salage 1 antu gadde salage 4 sarvva-namassivāyavāgi sarvva-bādhā-parihāra-vāgi ā Vināyaka-
5. dēvara Singajiyamge ā-chandra-tāraṃbaram saluvantāgi dhārāpūrvvakam māḍi koṭṭaru.

Translation.

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

For the food offerings of Araḷiya Vināyakadēvaru of Dōrasamudra, Sōvaṇṇa, Mādhavadēva, son of Haridēvanāyaka, Muddaṇṇa (son?) of Sōvaladēvi granted from the Koḍagi lands belonging to them in the village Chikkiseṭṭiyahaḷli, a hamlet of Chikka Kaṇṇamgāla in Maṇalige-nāḍ.—

Sōvaṇṇa granted 1 salage of wet lands in the rice field situated under the first bund of the Araḷiyakere tank: Haridēvanāyaka's son Mādhavadēva gave 2 salages of wet land: Muddaṇṇa, sēnabōva of Sōvaladēvi gave 1 salage of wet land; all together 4 salages of wet land were given away with pouring of water to be respected by all and free from all imposts to last for as long as the sun, moon and stars endure to Singajīya, (trustee) of the god Vināyakadēvaru.

Note.

This records the grant of some wet lands for services in the temple of the god Araḷiya Vināyakadēvaru at Halebīḍ by Sōvaṇṇa and others and made over to the priest Singajīya. The date is given as S' 1175 Paridhāvi sam. Bhā. śu. 4 Ā and corresponds to 10th August 1252 A. D., a Saturday taking S' 1176 Paridhāvi.

10

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

Size 3' × 3'.

Kannada language and characters with a few Sanskrit verses.

ಬೇಲೂರು ಚೆನ್ನಕೇಶವ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿ ತಂದಿಟ್ಟಿರುವ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 3'.

1. ನಿಶ್ಚೇಷ ಶಾಸ್ತ್ರವಾರಾಶಿ ವಾರಗೃಹಃ || ಶ್ರೀವತ್ಸ ಮೂನಸ್ವಾಮಿಗಳ ಧರ್ಮತೀರ್ಥಪ್ರ
2. ಧರ್ಮಬಾಹು ಧರ್ಮಾರಕರಿದಂ | ಧೂತಬಲಪುಷ್ಪದಂತಸ್ವಾಮಿಗಳಿಂದಂ | ಏಕನಂದಿಸು
[ಮುಖಗಳಿಂದಂ ಆ]
3. ಕಳಂಕ ದೇವರಿಂದಂ | ವಕ್ರಗ್ರೀವಾ ಚಾಯ್ಯುರಿದಂ | ಮಜ್ಜಿನಂದಿಧರ್ಮಾರಕರಿದಂ | ಸಿಂಹಣ [ಂದಿಕನಕ]

4. ಸೇನ ವಾದಿರಾಜ ದೇವರಿಂದಂ | ಶ್ರೀ ವಿಜಯ ದೇವರಿಂದಂ | ಶಾಂತಿದೇವರಿಂದಂ | ಪುಷ್ಪಸೇನ [ದೇವರಿಂದಂ]
5. ಂ | ಅಜಿತಸೇನ ಪಂಡಿತದೇವರಿಂದಂ | ಕುಮಾರಸೇನ ದೇವರಿಂದಂ | ಮಲ್ಲಪೇಣ ಮಲಧಾರಿದೇ
6. [ಶ್ರು] ತ ಕೀರ್ತಿ ಶ್ರೀಪಾಳಂ ಪರವಾಣಿ ಶ್ರೀಪಾಳಂ ಬಿರುದವಾದಿಮದ ವಿಶ್ವಾಳಂ || ತಮಗೆ
7. ಮ ದೇಶ್ವರ ಧರಗೇಯ್ತು ತಮ ಮುಖದೊಳ್ ಪುತ್ರಕೃಪಾರಾಶಿ ವಿಧಮ ಮಾಪೋ
8. ರುಮಂಕೀಳ್ವಡಿಸಿತ್ತು ಪೆಂಪಿನೆಸಕಂ ಶ್ರೀಪಾಳಯೋಗೀಂದ್ರರ || ಅವನ ವಿಷಯಮೊ
9. [ಗ] ದೃಪದೃವಣೋಪನಾಸಂ ನಿಶರ್ಗ್ಗ ವಿಜಯ ವಿಳಾಸಂ || ಕಶ್ವಿದ್ವಾದ ವಿನೋದ ಕೋವದ
10. ದಕ್ಷಃ ಕಶ್ವನ ಕಶ್ವನಾಹಿಮಕೋ ವಾಗ್ಗೀ ಪರಾಕಶ್ವನ | ಪಾಂಡಿತ್ಯೇ ಸುಚತುರ್ವಿಧೇಶಿ ನಿಪುಣಃ ಶ್ರೀಪಾಳದೇವಃ
ಪುನಸ್ತರ್ಕ ವ್ಯಾಕರಣಾಗಮ
11. ಪ್ರವಣಧೀಶ್ವರ ವಿಧ್ಯವಿದ್ಯಾನಿಧಿಃ || ಅಪರ ಸಧರ್ಮುರ್ || ವರ್ಗತತ್ವಾಗದ ಸೂಚಿತ ಮಾಗ್ಗೋ
ಪನ್ಯಾಸದಳಮ ಮಾರ್ಪಡಿಯುರಾ ಭಗ್ಗಂಗವಾದೆ
12. ನರೈ ನಿರರ್ಗ್ಗಳ ಮಾದತ್ತನವ್ವವೀರ್ಯ ಬ್ರತಿಯೊಳ್ || ಆ ಶ್ರೀಪಾಳಶ್ವರ ವಿಧ್ಯದೇವರ ಶಿಷ್ಯರ ||
ಶ್ರೀಮತ್ತೈ ವಿಧ್ಯವಿದ್ಯಾಪತಿ ಪದಕಮಳಾರಾ
13. ಧನಾ ಲಬ್ಧಬುದ್ಧಿಃ ಸಿದ್ಧಾಂತಾಂಭೋನಿಧಾನ ಪ್ರವೀನರದಮೃತಾಸ್ವಾದ ಪುಷ್ಪಪ್ರಮೋದಃ |
ದೀಕ್ಷಾಶಿಕ್ಷಾಸುರಕ್ಷಾ ಕ್ರಮಕೃತಿನಿಪು
14. ಣಃ ಸಂತತಂ ಧವ್ಯಶೇಷಃ ಸೋಯಂ ದಾಕ್ಷಿಣ್ಯ ಮೂರ್ತಿಚ್ಚರ್ಗತಿ ವಿಜಯತೇ ವಾಸುಪೂಜ್ಯಪ್ರತೀಂದ್ರಃ ||
ಸತ್ಯಶಾಂತಕರುಣಾ ಗುಣೋತ್ಕರೈಶ್ಚ
15. ಕ್ತ ರೋಧ ಮದ ಮಾನ ರೋಷಣೈಃ | ಶುದ್ಧವೃತ್ತಿಯುತ ಬೋಧದರ್ಶನೈ ವ್ಯಾಧಿರಾಜ ಮುನಿರಾಜ ರಾಜನೇ ||
ಶ್ರೀಪಾಳ ಶ್ರೀವಿದ್ಯ ಶ್ರೀ ಪದ ಪ
16. ದ್ವಾಂತರಂಗ ಸಂಗತ ಧ್ಯಂಗಂ ಶ್ರೀಪರಿಪೂರ್ಣ ಹೊಯ್ಯಳ ಭೂಪಾಳಕ ಮಂತ್ರಿ ಮಾಚದಂಡಾಧೀಶಂ ||
ಜಿನನಾಪಂ ಪೊರೆದಂ ನೃಪಾಳಶಿಕಂ ಶ್ರೀ
17. ವಿಷ್ಣು [ಭೂಪಾ] ಳಕಂ ಜನಕಂ ಸಂದೇಹಯಂಗ ವೆಗ್ಗಡೆ ಜಗದ್ವಿಖ್ಯಾತೆ ರಾಜವೈತಾಯನ ಗಿನ್ನಿಂ
ಮಡಿದಂಡ ನಾಯಕನೆ ತಾಂ ಮಾವಂ ಮಹಾಮಂತ್ರಿ
18. ಯೆಂದೆನರಾಮಾಟಿಣ ದಂಡನಾಥನೆವಲಂ ಧನ್ಯಂ ಪೆಜಂಧನ್ಯನೇ || ಸುರಗುರು ಮಂತ್ರ ಕ್ರಮದೊಳ್
ಧುರದೊಳ್ ಸಿಂಹ ಪ್ರತಾಪನ ಪ್ರ
19. ತಿಮ ತೇಜಂ ಸುರತರು ವಿಕರಣ ಗುಣದಿಂ ನರಸಿಂಹ ಮಹೀಶ ಮಂತ್ರಿ ಮಾಚ ಚಮೂಪಂ |
ಸ್ತಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
20. ಮನ್ಮಹಾ ಪ್ರಧಾನಂ ಮಾಟಿಯಣ ದಂಡನಾಯಕಂ ತನಗೆ ಪ್ರತಗುರುಗಳಂ ಶ್ರುತಗುರುಗಳು
ಮೆನಿಸಿದ ಪರವಾ ಮಲ್ಲ
21. ವಾದೀಧ ಸಿಂಹ ಮಹಾಮಂಡಳಾಚಾರ್ಯ ಶ್ರೀಪಾಳಶ್ವರ ವಿಧ್ಯ ದೇವರ ಮಾಡಿಸಿ ದಾದಿದೇವರ ಬಸದಿಯ
ಕೆಲರದ ಕೊಜಿತೆಗೆಂ ದೇವ
22. ರಪ್ಪವಿಧಾರ್ಥನೆಗೆಂ ರಿಷಿಯರಾಹಾರ ದಾನಕ್ಕವಾಗಿ ಶಕ ವರ್ಷಂ ೧೦೭೫ನೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರ ದುತ್ತರಾ
ಯಣ ಸಂಕ್ರಮಣ
23. ದಂದು ಮಹಾದಾನಂಗಳಂ ಮಾಡುತ್ತಿಪ್ಪಾ ಸಮಯದೊಳ್ ಮಾಟಿಣ ದಂಡನಾಯಕಂ ಬಿನ್ನಪಂಗೆಯ್ಯರ
ಹೊಯ್ಯಳ ಶ್ರೀನಾರಸಿಂ
24. ಹದೇವರ ಕಥುನಾಡ ನಾಗರಹಾಳಂ ಸರ್ವವಾಧಾ ಪರಿಹಾರವಾಗಿಯಾದಿ ದೇವರ್ಗ್ಗ ಧಾರಾಪೂರ್ವಕಂ
ಮಾಡಿಕೊಟ್ಟದತ್ತಿಯಂ
25. ತು ದೇವದಾನವಾದಾ ನಾಗರಹಾಳ ಚತುಃಸೀಮೆಯಪ್ಪುದು ಮೂಡಲು ಕಲ್ಲದೊಣೆ ಸಂಚರಿಸಳ್ |
ಆಗ್ನೇಯದಲು ಕಡವದಕೊ
26. ಇದ ಹೊರೆಯಣೆಂ ಭಾಗವಾಗಿಯಂದ ಹೆಬ್ಬಟ್ಟಿ | ತೆಂಕರಾಜಾಲದ ಹಳ್ಳವಲ್ಲಂ ಹಡುವಲು ಕೆಂದಳರಹಳ್ಳ |
ನೈರ್ಮಲ್ಯದಲು ಮಲಯಕ

27. ರ್ಗಾಲ ಹೆದುಮಲು ಹುಲಯ ಹಳ್ಳ | ವಾಯವ್ಯದಲು ಸೂಲದ ಹಿರಿಯಕಣಿ | ಬಡಗರ್ಪಾಗೆಗೆ
ಹೋಹ ಹೆದ್ದಾರಿಯಬ
28. ದಗಣಮೊಹಡಿ | ಈಶಾನ್ಯದರ್ ಕೊಡೆಯಾಲವ್ವಂ ತೆಂಕಲು ನ್ನು ಕಲ್ಲು | ಇಂತ್ರಿತತು
ಸೀಮೆವೆರಸು ನಾಗರಹಂಕಂ ಬಲ್ಲಜಿವಾ [ಲ]ಯ
29. ಕೈ ನವ್ವನಮಸ್ಯವಾಗಿ ಪಡಿರಲಸುವರ್ಗ್ಗೆ ಗಂಗೆಯತಡಿಯರ್ಪಾಯರ ಕವಿರೆಯಂ ಕೋಡುಂ
ಕೊಳಗುಮಂ ಹೊನ್ನಲು ಕಟ್ಟಿಸಿತು
30. ಗುಣತ್ತರಾಯಣ ಸಂಕ್ರಮಣ ಗ್ರಹಣ ವ್ಯತಿಪಾತದಂದು ದಾನಂಮಾಡಿದ
ಪಲವೀರಮೃಮಂಕಿ
31. ಯರಾ ಕವಿರೆಯುಮನಾ ಬ್ರಾಹ್ಮಣರುಮನಾತಿಥಿ ವಾರದಲು
32. ಮೃಮಂ ಪ್ರತಿಪಾಳಸುಪುರು || ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ದೋಹರೇತ
33. ಜಾಯತೇಕ್ರಿಮಿಃ || ಮಂಗಳ ಮಹಾಶ್ರೀಶ್ರೀ ಪಾಳಿತಶೀ
34. ಜಾಲೋಲಂ ವಿಶದಯಶೋಲೋಲಂ ಗುಣಸೇನ ಪಂಡಿತಂ ಬುದನಿ
35. ಪುರಂದರಂ ಗುಣಸೇನ ಪಂಡಿತ

Transliteration.

1. niśśāśha-śāstra-vârāśi-pāragaiāḥ | śrī-Varddhamānasvāmigaḷa dharmma-tīrttha pra
2. Bhadrabāhu-bhaṭṭārakarimdam | Bhūtabāli Pushpadanta-svāmigaḷimdam |
Ēkasamdhī Su-[matigaḷimdam A-]
3. kaḷamkadevarimdam | Vakragrīvāchāryya-rimdam | Vajranamdi-Bhaṭṭā-
rakarimdam Simhaṇa [mīdi Kanaka-]
4. sēna Vādirāja-dēvarimdam | Śrīvijaya-dēvarimdam |
Sāmtidēvarimdam Pushpasēna [dēvarinda-]
5. m¹Ajitasēna-Pamditadēvarimdam | Kumārasēnadēvarimdam | Mallishēṇa
Maladhāri dē [-varindam].
6. [Śru] ta-kīrti Śrīpāḷam varavāṇi-śrīpāḷam biruda-vādi-madavisphāḷam ||
tamage
7. [a] mardetti dharegeyde tamma mukhadol shatṭarkkavârāśi-vibhramam
āpō
8. rumam kīlpaḍisittu pempin esakam Śrīpāḷa-yōgIndraraḥāvana vishaya-
mo
9. [ga] dya-padya-vachō-vinyāsam nisargga-vijaya-viḷāsam | kaśchid vāda-
vinōda-kōvida
10. dakshaḥ kaśchana kaśchanāpi gamakō vāgmī paraḥ kaśchana | pamdityē
su-chaturvvidhē pi nipuṇaḥ Śrīpāḷa-dēvaḥ punas tarkka-vyākaraṇā-
gama-
11. pravaṇa-dhīs Traividya-vidyānidhiḥ | āvara sadharmmar | vargga-tyāgada
sūchita-mārggō-panyāsa-daḷama mārnnuḍiyalk ā-Bharggampgav arid e-
12. nalke nirarggaḷamādatt Anantavīryya-bratiyoḷ | ā Śrīpāḷa-Traividya-dēvara
śishyar | śrīmat Traividya-vidyāpati-pada-kamaḷā-rā-

13. dhanâ-labdha-buddhiḥ siddhāmtāmbhō-nidhāna-pravisarad-amṛitā-
svāda-puṣṭa-pramōdaḥ | dīkṣhā-śikṣhā-surakṣhā-krama-kṛitī-nipu-
14. naḥ saṃtatam bhavya-sēvyah sōyam dākṣhiṇya-mūrttir j jagati vijayate
Vāsupūjya-vratindrah | satya-śauca-karṇā-guṇō-karais tya-
15. kta-lōbha-mada-māna rōṣhaṇiḥ | sūddha-vṛitti-yata-bōlha-darśanaḥ
Vādirāja munirāja rājase | Śrīpāṭraividya-śrīpāṭa-pa-
16. dm Vitaranga-sangata-bhṛiṅgam śrīparipūrṇa Hoysaḥbhūpāḥaka-mantri
Māchadaṇḍādhiṣam | Jinan Aptam poredam nṛipāḥa-tīlakam śrī
17. Viṣṇu [bhūpā] lakam janakam sam | Eṇyanga-veggade jagad-vikhyāte
Rājavve tēy tanagin Im naḍi-dam | nāyakanē tām māvam mahāmantri
18. yenlen il ā Māchīṇa-daṇḍanāthan valam dhanyam peram dhanyanē |
Suraguru mantra-kramadoḥ dhuradoḥ siphapratāpan apra-
19. tima tējam Surataru vitarāṇa-guṇa-lim Narasiṃha-mahiṣa-mantri Mācha-
chamūpam | svasti samasta-prasasti-sahitam śrī-
20. man mahāpradhānam Māchīyāna-daṇḍanāyakam tanage vratagurugaḷum
śruta-gurugaḷum enisida paravādimalla
21. vādibhāsiṃha mahāmaṇḍalāchārya Śrīpāḥa-traividya-dēvar māḍisid
Ādidēvara basadiya kelasada korategam dēvar-
22. asṭavidbhāreḥchanegam rishiyar-āhāra-dānakkavāgi śakavarsham 1076
neya Śrīmukha-saṃvatsarad uttarāyāṇa-saṃkramaṇa-
23. dandu mahādānamgaḷam māḍu tirppā samayadoḥ Māchīṇa-daṇḍa-
nāyakam binnapam geṇyā Hoysaḥ śrī Nārasim-
24. ha-dēvar Kabhbhunāda Nāgarahāḷam sarvva-bādhā-parihāravāgiy Ādi-
dēvargge dhārāpūrvvakam māḍi koṭṭa datti yam-
25. tu dēvadānavādā Nāgarahāḷa chatuḥ-simeyappudu mūḍalu kalla done
sancharivaḷḷa | āṇēyadalu kaḍavada ko-
26. ḷada horeyaṇim bhāgavāgi banda hebbatte | tenkal Jāladahāḷa vallim
haḍuvalu Kendalirahāḷa | nairityadalu Huliya-
27. ḷāḷa haḍuvalu Huliyaḷḷa | vāyavyadalu sūḷada Hiriyakani | baḍagal
Bhāgeḍege hōha beddāriya ba-
28. ḍagaṇa moṇḍi | isānyadol koḍeyāḷavallim tenkalu naṭṭa kallu | imti
chatuḥ-sime verasu Nāgarahāḷam Ballajina [la] ya-
29. kke sarvva-namasyavāgi paḍisalisuvavargge Gangeya taḍiyal sāyira
kavileyam kōḍum koḷagumam honalu kaṭṭisi chatu-
30. rgg uttarāyāṇa-saṃkramaṇa grahaṇa vyatipātadandu
dānam māḍida phalav | dharmmamam ki-
31. yal ā kavileyuman ā Brāhmanaru-man ā tithi-vāradalu
32. rmmamam pratipālisuvudu | sva-dattam paradattam vā
yō harēta
33. jāyate krimiḥ | mangala mahā śrī śrī pālita śī

34. jā-lōlam viśada-yaśōllam Guṇasēnapaṇḍitam budha ni . .
 35. purandaram Guṇasēnapaṇḍita . . .

Translation.

Lines 1-6—

With saints who have mastered all the śāstras Śrī Vardhamāna-svāmi'. after Bhadrabāhubhaṭṭāraka; after Bhūtabālī Pushpadanta-svāmi: after Ēkasandhi [Sumati]; after Akalankadēvar: after Vakragrivāchārya: after Vajrapāṇḍi-bhaṭṭāraka; after Simhanāṇḍi, Kanakasēna, Vādirāja, Śrīvijayadēva, Śāntidēva, Pushpasēna, Ajitasēna Paṇḍitadēva, Kumārasēna, Mallishēṇa Maladhāri, [came] Śrutakīrti-śrīpāla, possessed of fine speech and a destroyer of the pride of the titled disputants.

Lines 7-11—

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

Lines 11-12—

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

Lines 12-13.

The disciples of that Śrīpāla Traividya-dēva:—Victorious is the lord of ascetics Vāsupūjya who obtained wisdom from the worship of the lotus feet of Traividya-vidyāpati (Śrīpāla-Traividya), whose joy was increased by the tasting of the nectar issuing from the ocean of Siddhānta, who was deeply versed in the art of initiation (dikṣhā), teaching (śikṣhā), and protection, who is ever served by true devotees (bhavya) and who is an embodiment of uprightness (dāksīṇya).

Lines 14-15—

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

Lines 15-19—

A bee at the holy lotus feet of Śrīpāla-traividya and a minister of the auspicious Hoysaḷa king is Mācha-daṇḍādhiṣa. Jina is his support, king Viṣṇu, the orna-

ment of kings is his protector, the famous Ereyanga-veggade is his father, the world-famous Rājavve is his mother, Immaḍi daṇḍanāyaka is his uncle:—blessed indeed is the great minister Māchinadaṇḍanātha:—who else is so blessed? Māchachamūpa, the minister of king Narasimha, is a Brihaspati in his power of counsel, a lion in battle, possessor of unrivalled brilliance and a kalpa tree in liberality.

Lines 19-35—

Be it well. Possessed of all the good attributes, the illustrious mahāpradhāna Māchiyana-daṇḍanāyaka, for the repairs of the basadi of Ādidēvar built by Śrīpalatraividyadēva, champion to hostile disputants, a lion to the elephants the disputants, mahāmaṇḍalāchārya, who was his guru in the *vratas* (performance of special rites of worship) and the teacher of śāstras (śrutaguru) and for the eight-fold worship of the said god and the feeding of ascetics made a request to the king at the time of his making great gifts during the uttarāyana-sankramaṇa in the year Śrīmukha, the Śāla year 1076.

Thereupon Hoysaḷa Śrī Nārasimhadēvar granted the village Nāgarahālu in Kabbhunāḍu free of taxes with pouring of water for the god Ādidēvar.

The four boundaries of the above *dēvadāna* village (granted for the worship of gods) Nāgarahāl are:—to the east Kalladoṇe Sancharivaḷḷa: to the south-east the high road branching off from a side of the Kaḷavaḷakoḷa pond; to the south Jāḷada-haḷḷa and to its west Kendaḷirahaḷḷa: to the south-west Huliyaḷa Āḷa (baniyan tree): to the west Huliyaḷa: to the north-west Śūḷada-hiriya-kaṇi (the big stone of impalement): to the north the hillock to the north of the big road leading to Bhāgeḍe (village): to the north-east Koḍeyāḷa: to its south a stone set up.

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

Note.

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

The top of this slab is missing and several letters are lost at the beginning and end of lines 1 to 9 and 30 to 35.

It is a Jaina grant and gives the genealogy of Jaina gurus from Vardhamāna to Śrīpāla Traividya-dēvar. This genealogy is similar to that given in Śravana Belgola inscription 67, Chennarayapatna 149, and Kadur Taluk 69.

Māchadaṇḍādhīśa, a general under the Hoysala king, Narasimha I and son of Eṇṇyanga-veggade and Rājavve and disciple of the Jaina teacher Śrīpāla-traividya is stated to have given away the revenues of the village Nāgarahāḷ in Kabbhunāḍ free of tax for the completion or repairs of the basadi of Ādidēva and for the daily services therein. The donor is said to have obtained the above village Nāgarahāḷ from the king Narasimha while he was engaged in the performance of various gifts.

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

The date of the grant is given as Ś 1076 Śrīmukha-saṃvatsara Uttarāyana-sankramaṇa and corresponds to December 25, 1153 A. D.

It is difficult to identify Māchana-daṇḍanāyaka referred to in the above grant. He is said to have been brought up under the protection of king Viṣṇuvardhana though he was at the time of the grant mahāpradhāna daṇḍanāyaka under Narasimha I. His father-in-law or uncle (māva) is named as Immaḍi-daṇḍanāyaka. A general of Viṣṇuvardhana named Viṣṇu-daṇḍādhīśa is also styled as Immaḍi-daṇḍanāyaka in a record at Bêlūr (E. C. V. Belur 17). He is also therein stated to be a disciple of the Jaina guru Śrīpālatraividya. It is probable that the donor of the present grant Māchana-daṇḍanātha was the nephew or son-in-law of the above Viṣṇu-daṇḍādhīśa.

11

On another stone at the same place.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಮತ್ತೊಂದು ಕಲ್ಲು [ಕೋಟೆಯ ಕಲ್ಲು].

1. ಮಿಚಿಕಿ ಸೆಟ್ಟಿಯರು ಪಶ್ಚಿಮಭಾಗದ ಭಿತ್ತಿಯ ಜೀರ್ಣೋದ್ಧಾರಮು ಮಾಡಿದರು

Note.

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

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

At the same place on another slab.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಕಲ್ಲಿನಮೇಲೆ

1. ಂ ದುನಂದಿರು ರ
2. ಂ ಪುಷ್ಕರಾಜವೊ
3. ಂ ಡೆಯರು ಮಾಡಿ
4. ಂ ಸಿದ ತಳ ಚೆನ್ನೆ
5. ಂ ಯಸೇವೆ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This slab lay buried below the *dhvajastambha* in the Kēśava temple. It records the paving of the yard, near the *dhvajastambha* in the Kēśava temple at Bēlūr made under the orders of Dunandiru Raghupatirāja Voḍeyar.

No date is given. The characters belong to the early part of the 16th century. A mahāmaṇḍalēśvara Raghupatirāja Voḍeyar, son-in-law (aliya) of Tirumalarājayadēva and a subordinate of the Vijayanagar king Achyutarāya, is referred to as a chief of Hassan in two records dated Ś 1457 and Ś 1460 (E. C. V. Belur, 223 and E.C. VI, Chikmagalur, 127).

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

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

At the village Halebid in the hobli of Halebid, on a vīragal in the land of Virabhadragauḍa.

Size 3'-6" × 2'-6".

Kannada language and characters.

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಹರೇಬೀಡು ಹೋಬಳಿ ಕಸಬಾ ವೀರಭದ್ರ ಗೌಡರ ಹೊಲದಲ್ಲಿರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1ನೆಯ ಅಡ್ಡ ಪುಟ.

1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಯಿ ಚಂದ್ರ ಚಾವ ರ [ಚಾರ] ವೆತ್ತೈರೋಕ್ಕ
2. ನಗರಾರ ಧಮೂಪ್ತಂಭಾಯ ನಂಫನೆ||
3. ತಾರಸಾರ ವತ್ತರದ ಮಾಗ್ಗ ಶಿರಸುಧತ್ತಯೋಮಿ
4. ಸೋಮವಾರದಂದು ಮಗದನಮೇಲೆ ನಾರಸಿಂಗದೇ

೨ನೆಯ ಅಡ್ಡಪುಟ.

5. ಮನಜ ದಂದು ಅಯಿದು ಪೊತ್ತದ ಅಂಪರೆಕರಿಗೆ ಯರೆಗ
6. ನೂರ ಕೋಟಿಗೆ ಬೆಸವಿದ್ದ ಅರುಸಾರೆ ಎರಪಗ ಚೆರೆಯ
7. ಸಾಮಿಕಾಯ್ಯಕೆ ಮಾಬ್ಬಲವಂಥಳಿಹುದು ಸ್ವರ್ಗತನಾದ
8. ಅತನ ತವಂದಿರು ಅಯ್ಯಪರಹಯ ಪರೋಕ್ಷವಿಯು
9. ಒಂ ಮಾಡಿ ನಿಲಿಸಿದ ವೀರಗಲ್ಲು ||

Note.

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

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

14

On another stone in the same field.

Kannada language and characters.

ಅದೇ ಹೊಲದಲ್ಲಿ ಬರುವಿನ ಮೇರೆ ಹೂತಿರುವ ಕಲ್ಲು.

(ಮೇಲ್ಕಾಣೆ ಒಡೆದುಹೋಗಿದೆ.)

1. . . . ಮೂಲ . . . ನಂ . . . ಶ್ರೀಮನುಮ
2. ಹಾಮಂಡಲೇಶ್ವರಂ ಶ್ರೀಧುವನಮ್ಬ
3. ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾ
4. ದಿ ನೋಜಂಬವಾಡಿ ಬನವಸೆ ಹಾನುಂಗಲ್ಲುಗೊಂ
5. ಡ ಧುಜಬಳ ವೀರಗಂಗ ಶ್ರೀ ನಾರಾಂಹ
6. ಹೊಯ್ಯಣ ದೇವರು ಶ್ರೀಮದ್ರಾಜಧಾನಿ ದೋ
7. ರ ನಮುದ್ರದ ನಿರೆವೀಡಿನೋಳು ಸುಖನಂ
8. ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುಕ್ತ ವಿರೆ
9. ಶಕ ವರ್ಷದ ಗಂಕಾನೆಯ ಬರ ಸಂವತ್ಸರ
10. ದ ಸ್ರಾಮಾ ಸುದ್ದ ಪಂಡಮಿ ಬುಧವಾರದಂದು

11. ಹಲಮಾರೆಯನಾಯಕ ನಾರಸಿಂಹದೇ
12. ವರ ಪ್ರಥಮ ರಾಜ್ಯದಂದು ದಾರಾ ಪೂ
13. ವ್ಯಕ್ತಂ ಮಾಡಿ ಮಾರೇಶ್ವರ ದೇವರಿಗೆ ಕೊಟ್ಟು
14. ತ್ರಿಕೇಯ ಕೆಳಗಲ ಗದ್ದೆ ಆಕೆಪವ
15. ಆಗಾಗಿ ದೇವದಾನಕಂಕೊಟ್ಟು ಬಡಗದಾರಿ
16. ಮೇರೆ ತೆಂಕಲು ಮೊರಡಿಮೇರೆ ಮೂಡಲ
17. ಶಾಂವ್ಯದ ಕೊಣನ ಅಲಮೇರೆ ಹಡವಲು
18. ಕೆಪ್ಪಿಮೇರೆ ದೇಗುಲದ ಮುಂದನಾದು ಹೂಡೋಟ
19. ದ ಸೀಮೆ ಬಡಗಲು ಸಾದವೆಗ್ಗಡೆಯವಳಮೇರೆ ಮೂ
20. ಡಲು ಬಿದಿರ ಹಿಡಲು ಮೇರೆ ತೆಂಕಲುದಾರಿ ಮೇರೆ ಸ್ತಾನ
21. ಕ್ಯಾಡಾಯ್ಕಂ ಡಾಮ ಜಿಯರಿಗೆ ಧಾರೆಯೆಪದುಕೊಟ್ಟುರು
22. ಮಾರೆಯನಾಯಕ ಈ ಧರ್ಮವಂ ಆರಾನು ಪ್ರತಿಪಾಳಿಸದ
23. ವರು ಸಕಪ್ರಕವಿರೆಯಂ ಸಹವ್ಯಾಂಹ್ಯಣುವಂ ವಾ
24. ರಾಜನಿಯಲು ಕೊಂಡ ದೋಷಂ ಸಾಗ್ಗೊ

Transliteration.

1. mûla num śrīmanu ma-
2. hā-maṇḍalēśvaram Tribuvanamalla
3. Talakāḍu Kongu Nangali Gaṁgavā-
4. ḍi Noṇambavāḍi Banavase Hānumgallu-gom-
5. ḍa Bhujabaḷa Viraganga śrī Nārasimha-
6. hoysaṇa-dēvaru śrīmad rājadhāni Dô-
7. rasamudrada nileviḍinoḷu sukha-saṁ-
8. kathā-vinôdadim rājyam geyyuttam ire
9. śaka-varshada 1093 neya Khara-saṁvatsara-
10. da Śrāvaṇa suddha panchami Budhavāra-dandu
11. Halamāreyaṇāyaka Nārasimha-dē-
12. vara prathamarājyaḍandu dhārā-pū-
13. rrvakam māḍi Mārēśvara-dēvarige koṭṭa da-
14. tti kereya keḷagaḷa gadde ā-kere-va-
15. ḷagāgi dēva-dānakam koṭṭudu baḍaga dāri
16. mēre tenkalu morāḍi mēre mūḍal i-
17. śāṁnyada koṇana āla mēre haḍavalu
18. kere mēre dēgulada mūṇḍaṇadu hūḍôṭa-
19. da sime baḍagalu Sādaveggaḷeyaveḷa mēre mū-
20. ḍalu bidira him lala mēre tenkalu dāri mēre stāna-
21. kkāchāryyam Chāmajiyarige dhāre yeradu koṭṭaru
22. Māreyaṇāyaka i dharimavam āraṇu pratipālisada-
23. varu sabasra-kavileyam sahasra-Brāhmanaruvam Vā-
24. rāṇasiyalu komda dôsham sārgge

Translation.

While the illustrious mahâmaṇḍalêśvara, Tribhuvanamalla, conqueror of Talakâḍu, Kongu, Nangali, Gangavâḍi, Nonambavâḍi, Banavase and Hânungal, Bhujabala-vtraganga Śrī Nārasiṃha Hoysaṇadêvar was ruling the kingdom in peace and wisdom at the capital Dōrasamudra:—

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

Halamâreyaṇâyaka granted to the god Mârêśvara with pouring of water in the prathamarâjya (lit. first kingdom) of Nārasiṃhadêvar:—

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

The land and the flower garden are given away with pouring of water to Châmâjīya the *dehārya* (priest) of the sthāna (temple), by Mârēyaṇâyaka. Those who do not protect this charity will incur the sin of slaying thousand cows and thousand Brahmans.

Note.

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

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

The usual imprecation occurs at the end of the grant.

MYSORE DISTRICT.

MYSORE TALUK.

A paper sannad of the Mysore King Kanthirava Narasaraja Vaideyar in the possession of the Parakāla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ನಿಜಿಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲಿರುವ ಕರತೆ ಕಾಗದದ ಗನೆಯ ಸನ್ನದು.
ಇದರ ಮೇಲೆ ನರಸರಾಜರು ಎಂಬ ನಾಗರಾಕ್ಷರದ ಸಣ್ಣ ಮೊಹರಿದೆ.

ಕಂಡಿರವ ನರಸರಾಜ ಪಡೆಯರವರು.

1. ವಿರೋಧಿ ಸಂವತ್ಸರದ ಜೇಷ್ಠ ಬ ಗಿಲ್ಲೂ ಶ್ರೀಮತು || || ಮೇಲುಗೋಟೆಡಾ
2. ಮೈಗೆ ಬರಕಿಕ್ಕುಹಿದ ನಿರೂಪ ಅದಾಗಿ ಮೇಲುಗೋಟೆ ತಿರುನಾರಾಯಣಸ್ವಾಮಿಯ
3. ವರ ಸಂನ್ವಿಧಿ ಮೊದಲಾದ ಸಂನ್ವಿಧಿಗಳೆಲ್ಲ ಪ್ರಬಂಧಾನು ಸಂಧಾನಗಳು ನಡವಾಗ ರಾಜವ
4. ಡೆಯರೈಯನವರ ಆರಭ್ಯ ಸಂಮ್ಮ ಕರ್ತರೈಯನವರ ದಿವಸದವರೆಗು ರಾಮಾನುಜದಯ
5. ಪಾತ್ರತನಿಯನೆ ಅವರಿಗೆಗೆ ನಡದು ಬಂತು ಯೀಗಲೂ ಅದೇರಿಗೆಗೆ ರಾಮಾನುಜದಯ
6. ಪಾತ್ರ ತನಿಯನೆ ನಡೆಕೊಂಡು ಬರುವುದೂ ನಿರೂಪದಪ್ರಕ್ರಿಯೆಯು ಶ್ಯಾನಬಾಗರ
7. ಕಡಿತ್ತಕೆ ಬರೆಶಿ ರಾಮಾನುಜಾಚಾರ್ಯರ ಸಂನ್ವಿಧಿಯೆಲ್ಲ ಕಟಿಸುವದು
(ಕೊನೆಯಲ್ಲಿ 'ಶ್ರೀ' ಎಂದು ಮೊಹರಿದೆ.)

Transliteration.

Kanthirava-Narasaraja-vaideyaravaru.

1. Virōdhi-saṁvatsarada Jēṣṭha ba 13 lū śrīmatu "Mēlugōṭe Chā-
2. maige baraśi kaḷuhida nirūpa adāgi Mēlugōṭe Tirunārayaṇa-svāmiya-
3. vara saṁnīdhi modalāda saṁnīdhiḡaḷalli prabaṁdhānu-saṁdhānagaḷu
naḍavāga Rājava-
4. ḡeyaraiyanavara ārabhya saṁmma kartaraiyanavara divasada varegu
Rāmānuja daya-
5. pātra taniyane āva-rītige naḍadu bantu yīgalū ade rītige Rāmānuja-daya-
6. pātra-taniyane naḡesikoṁḡu barruvadū nirūpada prattiyamnu śyānabāgara
7. kaḡittake barreśi Rāmānujachāryara saṁnīdhiyalli kaḡisuvadu

Śrī (Seal).

Note.

A number of sannads written on old paper and belonging mostly to the 18th and 19th century were found in the possession of the Parakāla Matt at Mysore. They were obtained on loan by the kind permission of the present Head of the Matt and have been copied and edited in this report.

The sannad which is noticed here is the earliest of them and belongs to the reign of Kanṭhīrava Narasarāja Voḍeyar but it does not refer to the Parakāla Matt. The first sannad that refers to the Parakāla Matt belongs to the time of Hyder Ali and is dated in the year Chitrabhānu sam. Mārgaśīra śu. 14 which probably corresponds to November 30, 1762 A.D. Next comes the sannad of the Bēlūr Chief, Kṛishṇappa Nāyaka Ś 1696 Jaya sam. Phāl śu. 15 corresponding to 17th March 1775 A. D. It records the gift of a village to Rāmānuja Parakālasvāmi disciple of Vēdānta Parakālasvāmi who was a disciple of Śrīnivāsa Parakālasvāmi himself a disciple of Parakālasvāmi.

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

“ Śrīnivāsa-yatīndrasya kṛipayā paripushtayā
Śrīvaishṇava-śrīyā Kṛishṇarājendrōti virājate ”.

Also in lines 694-5 of the same grant we find the king Kṛishṇarāja Voḍeyar the first calling himself Śrīnivāsa-Paramahamsa-parivrājaka-pravarānghri-sarasīruha-sāndra-makaranda-rasāsvāda-sampvardhita-bhṛīnga-rājanum. Thus the king recognises Śrīnivāsa-yati as his guru and as his preceptor in Śrīvaishṇavism.

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

A nirūp dated 1811 of the king Kṛishṇarāja Voḍeyar III, calls the head of the Parakālasvāmi Matt as the *Rājaguru* and directs that special honours including the First Tīrtha, Tirumāle, etc. should be offered in all Viṣṇu temples situated within the Mysore State to Parakālasvāmi or his agents. These honours are observed to this day. It is also to be remembered that in the sannad of the Bēlūr Chief, Kṛishṇappa Nāyaka dated in 1775 A. D. the Chief calls the Parakālasvāmi as his special guru “ Asmad asādhāraṇa Svāmi.”

The present record belongs to the reign of the Mysore king Kanṭhīrava Narasarāja Voḍeyar and is dated the 13th lunar day of the dark half of Jyēshṭha in the cyclic year Virōdhi. It is not dated in the Śaka era and there were two kings at Mysore of the name of Kanṭhīrava Narasarāja Voḍeyar, the first ruling from 1638 to 1659 and the second ruling from 1704 to 1713 and as the cyclic year Virōdhi occurred in both the reigns in 1649 and 1709 it is not easy to definitely fix the date. But the nature of the paper on which the grant is written and the language and contents make the latter date more probable for the record. Taking this year the date becomes equivalent to 24th June 1709 A. D.

The sannad is not addressed to the Parakāla Matt but it is addressed to a certain person named Mēlugōte Chāmaiya. The word *Śrīmatu* used before his name indicates his high position. The sannad is issued in the name of the king Kanthīrava Narasarāja Voḍeyar and on the date, mentioned in the previous para. The sannad records an order of the king that the practice of using the *tanian* (invocatory verse) of Rāmanuja Dayāpātra in sacred places like the Tirunārāyaṇa-svāmi temple at Mēlukōte on the occasions of reciting *Prabandhas* (Tamil hymns) which was in vogue from the time of Rājavoḍeyar, king of Mysore up to the reign of Kanthīrava Narasarāja Voḍeyar should continue in the future also in the same manner as previously. A copy of this was ordered to be written in the records of the shanbhog (accountant) and the original itself was directed to be fixed in the Sannidhi (shrine) of Rāmānujāchārya (at Mēlukōte).

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

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

16

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

Kannada language and characters.

ಮೈಸೂರು ನಟಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀಪರಕಾಲಮಠದಲ್ಲರುವ ೨ನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲ ಬರೆದಿರುವುದು ದೇವನಾಗರ ಅಕ್ಷರ.



ಅಂಮನವರು

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೪೫೫ ಶ್ರೀ ಮತು || || ಹೈದರ
2. ಲ್ಲಿ ಪಾನ ಬಹದ್ದುರಿಗೆ ಬರಲಿ ಕಳುಹಿದ ನಿರೂಪ | ಆದಾಗಿ | ವೇದಾಂತಪರಕಾಲ
3. ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿ ನಿತ್ಯಗಟ್ಟೆಯಲ್ಲೂ ನಡವಂತಾ ಬ್ರಾಂಪ್ಟಣರ ಸಮಾರಾಧನೆ
4. ಮುಂತಾದ ಧರ್ಮಕ್ಕೆ ಅಂದೂರು ಸ್ಥಳದ ಆತ್ಮಾಣನವರೂರು ಮುಂಗಿಪಟ್ಟ
5. ಯಂಬ ಗ್ರಾಮಗಳನ್ನು ಮಾತ್ ಶ್ರೀನಮ್ಮ || || ನವರ ಪಾದಾರವಿಂದಂಗಳಲ್ಲ ಆಪ್ತಣಿ
6. ಕೊಡಿಸಿ ಯೀ ಗ್ರಾಮಗಳನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಯೀಮಠದ ಹ
7. ವಾಲಿಗೆ ನಡಿಸಿಕೊಂಡು ಬರುವ ರೀತಿಗೆ ಮೊದಲೆ ಸ್ಥಳಕ್ಕೆ ನಿರೂಪವನ್ನು ಕಳುಹಿಸಿ
8. ಯಿರುವಮೇರೆಗೆ | ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆದು ಬರುವಲ್ಲಿ ಯೀತಿಗೆ ಸ್ಥಳದಲ್ಲಿ ಬದು
9. ಕು ಮಾಡುವನು ಯೀ ಗ್ರಾಮಗಳಿಂದಾ ಮಠದ ಹವಾಲಿಗೆ ಬರುವ ಹಣವ
10. ನ್ನು ಸ್ಥಳಕ್ಕೆ ಕೊಡಹೇಳಿ ಉಪದ್ರವದಿಸಿ ಗ್ರಾಮಗಳನ್ನು ಅಂಕ್ಕೆ ಮಾಡಿಕೊಂಡು ಮ
11. ತ್ತು ನಾನಾ ಬಗೆ ಕಿರುಕುಳ ಉಪದ್ರವಗಳ ನಡೆಸುವವಾಗಿ ಕೇಳಪಟ್ಟು ಯಿಧೀತು
12. ವೇದಾಂತ ಪರಕಾಲ ಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿ ನಡವಂತಾ ಸಮಾರಾಧನೆ ಮುಂತಾ
13. ದ ಧರ್ಮಕ್ಕೆ ಮಾತ್ ಶ್ರೀನಮ್ಮ || || ನವರುಧಾರಾಗ್ರಹಿತವಾಗಿ ಯೀಮಠದ ಧರ್ಮ
14. ಕ್ಕೆ ಧಾರವೇರದು ಕೊಟ್ಟುಯಿರುವ ಪ್ರಕಾರಕ್ಕೆ ನಿರುಪಾಧಿಕ ಸರ್ವ ಮಾನ್ಯವಾಗಿ |
15. ಮಠದ ಹವಾಲಿಗೆ ನಡೆದು ಬರುವಲ್ಲಿ ಅದೇಮೇರೆಗೆ ಮತ್ತು ಸುರುಚಿಗೂಡಿ ನಡೆಸಿ
16. ಕೊಂಡು ಬರತಕ್ಕ ಕಾರ್ಯದಲ್ಲಿ ಸ್ಥಳದಲ್ಲಿ ಬದುಕುಮಾಡುವನು ರೋರಿತಿಗೆ ನಡೆಸು
17. ವದು ಯುಕ್ತವಲ್ಲವಾದಕಾರಣ | ಯೀಗ್ರಾಮಗಳಲ್ಲಿ ಯಿರುವರೆಗೆ ತೆಗದು
18. ಕೊಂಡು ಯಿರುವ ಹಣವನ್ನು ಪುನಃಕೊಡಿಸಿಬಿಟ್ಟು ನಿರೂಪಕಟ್ಟೆ ಪ್ರಕಾರಕ್ಕೆ
19. ಮಠದ ಹವಾಲಿಗೆ ಗ್ರಾಮಗಳನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡೆಸಿಕೊಂ
20. ಡು ಬರುತ್ತಾ ಮುಂದೆ ಆರಾದರೂ ಕಿರುಕುಳ ಉಪಹಾಸನಡೆಸದಂತೆ ಸ್ಥಳದಲ್ಲಿ ಬ
21. ದುಕುಮಾಡುವನಿಗೆ | ತಾಕೀತಿಯನ್ನು ಬರೆಸಿಕೊಟ್ಟು ಸರಾಗವಾಗಿ ನಡೆಸಿಕೊಂಡು
22. ಬರುವದು | ಶ್ರೀ

Transliteration.



Ammanavaru

Krishnaraja Vadeyaravaru.

1. Chitrabhānu-sampvatsarada Mārgaśira śu 14 llô śrīmatu || Haidara-
2. llikhāna-bahadurige baraśi kaḷuhida nīrūpa ' adāgi ' Vēdānta Parakāla-
3. svāmigaḷa maṭṭhadalli nityagaṭṭeyallô naḍavamttā Brāhmanāra samā-
rādhane
4. muṃttāda dharmakke Andūru-sthaḷada Attāni Navalūru Muṃgipattī
5. yamba grāmagaḷaṃṃnu Mātru-śrī namma || [amma] || navara pādāra-
viṃdamgaḷalli appaṇe-
6. koḍisi yī grāmagaḷaṃṃnu nīrupādhika-sarvamānyavāgi yī maṭṭhada ha-
7. vālige naḍasikoṇḍu baruva rītige modale sthaḷakke nīrūpavaṃṃnu
kaḷuhisi
8. yīruva mērege ' sarvamānyavāgi naḍadu baruvalli yīchege sthaḷadalli
badu-
9. ku māḍuvanu yī grāmagaḷiṃpā maṭṭhada havālige baruva haṇava-
10. ṃnu sthaḷakke koḍahēli upadrapaḍisi grāmagaḷaṃṃnu aṃkke māḍikoṇḍu
ma-
11. ttu nānā-hage kirukuḷa upadragaḷa naḍasuvadāgi kēlapaṭṭu yidhittu
12. Vēdānta-parakāla-svāmigaḷa maṭṭhadalli naḍavamttā samārādhane
muṃttā-
13. da dharmakke Mātruśrī namma || [amma] || navaru dhārāgrahitavāgi
yī-maṭṭhada dharm-
14. kke dhāreneradu koṭṭu yīruva prakārakke nīrupādhika sarvamānyavāgi
15. maṭṭhada havālige naḍadu baruvalli adē mērege mattu suruchi gūḍi
naḍasi-
16. koṇḍu baratakka kāryadalli sthaḷadalli baḍuku māḍuvanu yī rītige naḍasu-
17. vadu yuktavallavāda kāraṇa ' yī grāma-gaḷalli yiduvarege tegadu
18. koṇḍu yīruva haṇavaṃṃnu punaḥ koḍisi biṭṭu nīrūpa kaṭṭe prakārakke
19. maṭṭhada havālige grāmagaḷaṃṃnu nīrupādhika sarvamānyavāgi naḍasi
koṃ-
20. ḍu baruttā muṃde ārādarū kirukuḷa upahati naḍasadamttē sthaḷadalli
ba-
21. ḍuku māḍuvanige ' tākītiyaṃṃnu baresi koṭṭu sarāgavāgi naḍasi
koṇḍu
22. baruvadu ' Śrī

Note.

This sannad has a small seal with the letters Śrī Kṛishṇa in Nāgari characters on the top. Below are two small lines, the upper one containing the name Ammanavarū and the lower one the name Kṛishṇarājavadēyaravarū. Below these is the main body of the sannad consisting of 22 lines and in the last of these is the letter śrī standing for the royal signature.

The sannad records a grant made by the Mysore king Krishnarāja Voḍeyar (II) and his mother (Ammanavarū). It is addressed to Haidar Allī Khānabahadur or Hyder who was the ruler of the Mysore State from 1761 to 1782. The date of the grant is the 14th lunar day of the bright half of Mārgaśīra in the year Chitrabhānu. No Śaka year is given but the only year Chitrabhānu in which Hyder was ruling is Ś 1684 and the whole date is equivalent to November 30, 1762 A.D. Krishnarāja Voḍeyar II was the king of Mysore from 1734 to 1766, and Hyder was ruling under him as sarvādhikāri. Dēvājamānni was the king's adoptive mother.

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

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

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

17

A sannad of the Bēlūr Chief Krishnappa Nāyaka, dated Ś 1696 in the possession of the Parakāla Matt, Mysore.

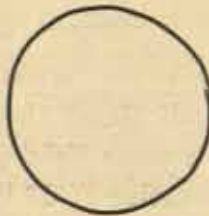
Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಖನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀರಾಮ.

ಶ್ರೀ ಚಂಪರಾಯಾ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರು.



1. || ಶುಭಮಸ್ತು | ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಟಿ ಚಂದ್ರಚಾವುರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯ ನಗರಾ ರಂಭ
2. ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೆ | ಹರೇರ್ಲರಾವರಾಹಶ್ಚ ದೌಪ್ಪಾದಂಚೆಸ್ವಪಾತುಷಃ | ಉದ್ಯತಾ
3. ಮೇದಿಸೀ ಯೇನ ಕಳಂಕಮಿವ ಯತ್ರಸಾ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ
4. ವರುಷ ೧೬೯೬ನೆ ವರ್ತಮಾನಕ್ಕೆ ಸಲುವ ಜಯ ನಾಮಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಶು ೧೫
5. ಲ್ಲೂ ಶ್ರೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾ ಚಾರ್ಯೋಭಯ ವೇದಾಂತ ಪ್ರವರ್ತಕರಾದ |
6. ಶಾಂತ ಶಮದಮಾದ್ಯನಂತ ಕರ್ಯಾಣ ಗುಣಗಣ ಪರಿಪೂರ್ಣರಾದ | ಅಸ್ತದಸಾಧಾ
7. ರಣಸ್ವಾಮಿಗಳಾದ | ಶ್ರೀಮತ್ಕವಿ ಕಥಕ ಕಂಠೀರವ ಚರಣನಳಿನಯುಗಳ ವಿನ್ಯಸ್ತನ
8. ಮಸ್ತಾತ್ಮಧರರಾದ ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪಂಪಾಚ ಕಾಚಾರ್ಯರಾದ | ಪರಕಾಲಸ್ವಾಮಿ
9. ಗಳವರ ಸಯ್ಯಮೀಂದ್ರ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವ
10. ರ ಕರುಣಾ ಮೃತ ಪಾತ್ರರಾದ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾ
11. ದಂಥ | ರಾಮಾನುಜ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಸೇವೆಗೆ | ಕಾಶ್ಯಪ ಗೋತ್ರದ ಆ
12. ಪವಂತಂಥ ಸೂತ್ರದ ಬೇಲೂರ ವೆಂಕಟಾದ್ರಿ ನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪ ನಾಯಕ
13. ರ ಪೌತ್ರರಾದ | ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು | ಬರಶಿ ಕೊ
14. ಟ್ತ ಭೂದಾನ ಗ್ರಾಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ | ಪೂರ್ವದಲ್ಲ | ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ
15. ರಾಜ ಪರಮೇಶ್ವರ ಪೌಠ ಪ್ರತಾಪ ನಪ್ರತಿಮ ಶ್ರೀವೀರನರಪತಿ ಕೃಷ್ಣರಾಯ ಮಹಾರಾ
16. ಯರೈಯನವರು | ನಂಮ ವೃಥ ಪ್ರತಿತಾಮಹರಾದ ಶ್ರೀಮತ್ತಿಂದು ಗೋವಿಂದ ಶಿವ
17. ಕರಗಂಡ ಧರ್ಮಾಂಕ ಭೀಮ ಬರಿದನವ್ವಾಂಗ ಹರಣ | ತುರಗದಳ ವಿಧಾಡಮ
18. ಣಿನಾಗಪುರವರಾಧೀಶ್ವರ ರಾದಂಥಾ ಯರ ಕೃಷ್ಣಪ್ಪನಾಯಕರವರಿಗೆ ಪಾಲಿಸ್ತ
19. ಬೇಲೂರ ರಾಜ್ಯಕ್ಕೆ ಸಲುವ ಜಗೂರ ನೀಮೆವಳಿತವಾದ ಕಸಬೆ ಸ್ಥಳದ ಯಸಳೂ
20. ರು ಮಂದೆಕೂಡಿದ | ಬಯಲಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವವಾದ | ಕ್ಯಾಕೆ ಗ್ರಾಮಕ್ಕೆದಕ್ಷಿ
21. ಣವಾದ | ಊರು ಗುತ್ತಿ ಗ್ರಾಮಕ್ಕೆ ಪಶ್ಚಿಮವಾದ ಚೆನಾಪುರಕ್ಕೆ ಉತ್ತರವಾದ |
22. ಯೇಚತುರ್ಗಡಿ ಮಧ್ಯದ ಹುಲುಗಳರೆ ಗ್ರಾಮಕ್ಕೆ ಸಲುವ ಕಂದಾಯ ಗ ೭೩೫.೨೫೦
23. ಕೈ ದೇವದಾಯ ಗ ೧೦೦ ಬ್ರಂಹ್ಮದಾಯ ಗ ೩೩೫೦ ಬಿಡಿಮಂಚಗ ೧೦ ಅಂತುಗ ೩೩೫೦
24. ನುಳಿದು ಶುಭ ನಿಂತ ಕಂದಾಯ ಗ ೩೪೫.೨ ೧೦ ಮೂವತ್ತೆಂಟು ಯರಡು ಹಣ ವಡ್ಡದಭೂ
25. ಮಿಯಂನ್ನು ನಂಮ ಮಾತಾಹಿತಗಳಿಗೆ ಪುಂಜ್ಯರೋಕವಾಗಬೇಕೆಂದು | ಪರಕಾಲಸ್ವಾಮಿ
26. ಗಳ ಕೃಪಾಕಟಾಕ್ಷ ಲಬ್ಧರಾದ ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರುಣಾಮೃತಪಾತ್ರ

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27. ರಾದ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕರಕಮಲ ಸಂಜಾತರಾದ | ರಾಮಾನುಜ ಪ
28. ರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ | ಕಾಶ್ಯಪಗೋತ್ರದ ಆಪವಂತಂಥ ಸೂತ್ರದ ಬೇ
29. ಲೂರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪೌತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರ ಪೌತ್ರರಾದ | ವೆಂಕ
30. ಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ಪನಾಯಕರು | ಹುಲುಗಳರೆ ಗ್ರಾಮದಲ್ಲ ನಿಂ
31. ತ್ತ ಕಂದಾಯ ಗ ೩೪೫.೨೧೦ ದ ಭೂಮಿಯನ್ನು ಯೇಚಿಥಿಯಲ್ಲ ಮೇಲುಗೋಟ್ಟಿಯಾ
32. ದವರಿ ಕ್ಷೇತ್ರ ಕರ್ಯಾಣ ತೀರದಲ್ಲೂ ಸಹಿರಂಜ್ಞೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೃ
33. ಪ್ಪಾರ್ಪಣವಾಗಿ ಕೊಟ್ಟಿವಾಗಿ | ಯೇಚಿಥಿಯು ಸಲುವ ನಿಧಿ ನಿಕ್ಷೇಪ ಅಕ್ಷೀಣ ಆಗಾಮಿ
34. ಜಲತರುಪಾಪಾಣನಿದಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗೃಹರಾಮ ಕ್ಷೇತ್ರಮು
35. ಂತೃಗಿಯಿದ್ದ ಸರ್ವಸ್ವಾಂಮೃತವನ್ನು ಅಗುಮಾಡಿಕೊಂಡು ದಾನಾಧಿವಿನಿಮಯ ವಿಕ್ರಯ
36. ಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಿಂಮ ಶಿಷ್ಯಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂಧ್ರಾರ್ಕ
37. ಸ್ವಾಯಿಗಳಾಗಿ ಅನುಭವಿಸಿಕೊಂಡುಬಾಹದಂದು | ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಕೃಪಾ
38. ಕಟಾಕ್ಷ ಲಬ್ಧರಾದ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ | ಕರುಣಾಮೃತ ಪಾತ್ರರಾದ |

39. ವೇದಾಂತ್ ಪರಕಾಲಸ್ಯಾಮಿಗಳವರ | ಕರಕಮಲ ಸಂಜಾತರಾದ | ರಾಮಾನುಜ ಪರ
40. ಕಾಲಸ್ಯಾಮಿಗಳವರ ಮಠದ ಸೇವೆಗೆ | ಕಾಶ್ಯಪಗೋತ್ರದ ಅಪಸ್ತಂಭನೂತ್ರದ | ದೇವ
41. ರ ವೆಂಕಟಾದ್ರಿನಾಯಕರ ಪ್ರಪಾತ್ರರಾದ | ಕೃಷ್ಣಪ್ರನಾಯಕರ ಪಾತ್ರರಾದ ವೆಂ
42. ಕಟಾದ್ರಿನಾಯಕರ ಪುತ್ರರಾದ | ಕೃಷ್ಣಪ್ರನಾಯಕರು ಬರಶಿಕೊಟ್ಟ ಧೂದಾನ
43. ಶಾನನ | ಯದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು | ಅದಿತ್ಯಚಂದ್ರಾಮರೋನಲಶ್ಚದ್ಯಾ ಧೂಮಿ
44. ರಾಶೋ ಹೃದಯಂಯಮಶ್ಚ | ಅಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಂದ್ರಾ ಧರ್ಮಸ್ಥಳಾನಾ
45. ತಿ ನರಸ್ಯ ವೃತ್ತಂ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ ದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ | ದಾನಾ
46. ತ್ಸ್ಯರ್ಗಮವಾಶ್ಚೋತಿ ಪಾಲನಾದುಷ್ಟಿತಂಪದಂ | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಂಜಂ ಪರದ
47. ತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ ಧವೇತ್ | ಮದ್ಯಂತಜಾಃ
48. ಪರಮೋಪಶಮಂತಜಾವಾ ಯೇಧೂಮಿಪಾಸ್ವತತ ಮುಟ್ಟುಲಧರ್ಮಚಿತ್ತ | ಮಧ
49. ರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತ್ವತ್ಪಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ 'ಶ್ರೀಚಂದ್ರನರಾಯಾ' ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

Transliteration.

Seal.

Śrī Chamnarāya.

1. 'śubham astu'namas tunga-śiraś-chumbi-chandra-chāmara-chārove
trailōkya-nagarā-rambha-
2. mūla-stambhāya Śambhave'Harēr līlā-varāha-ścha daushtṛā-daṇḍas sa
pātu vaḥ'udhṛita
3. mēdini yēna kaḷamkam iva yatra sāk'svasti śrī vijayā-bhyudaya Śālivāhana
śaka
4. varusha 1696 ne vartamānakke saluva Jayanāma-saṁvatsarada Phālguna
śu 15
5. llū śrīmad vēda-mārga- pratishṭhāpanāchāryōbhaya-vēdānta-pravartā-
karāda
6. śānta-śama-damādyananta-kalyāṇa-guṇagana-pari-pūrnarāda'asṁad-
asādhā-
7. raṇa-svāmigaḷāda'śrīmat Kavi-kathaka-kamṭhīrava-charaṇa-naḷina-
yugaḷa-vinyasta-sa-
8. mastātma-bhararāda śrīmat-paramahansa-parivrājakāchāryarāda Para-
kālasvāmi-
9. gaḷavara sayyamīndra-kṛpā-katāksha-labdhārāda'Śrīnivāsa- Parakāla-
svāmigaḷava-
10. ra karuṇā-mṛita-pātrarāda'Vēdānta-parakāla-svāmigaḷavara kara-kamala
saṁjātarā-
11. dantha'Rāmānuja-parakāla-svāmigaḷavara maṭṭhāda sēvege'Kāśyapa-
gōtrada A.

- 12 pastambha-sûtrada Bêlûra Venkaṭâdri-nâyakara prapautrarâda¹ Kṛishṇap-
panâyaka-
 13. ra pautrarâda¹ Venkaṭâdrinâyakara putrarâda¹ Kṛishṇappanâyakarû¹
baraśi ko-
 14. ṭṭa bhûdâna-grâma-śâsana-kramaventendare¹ pûrvadalli¹ śrîmad râjâdhirâja
 15. râjaparamêśvara praudhapratâpan apratima śrî vîranarapati Kṛishṇa-
râyamahârâ-
 16. yaraianavarû¹ namma vṛidha-prapitâmaharâda śrîmat simdhugôvinda
hima-
 17. karagaṇḍa dhavaḷampka-bhîma barida-saptâṅgaharaṇa¹ turagadaḷa-vibhâ-
ḍa Ma-
 18. pinâgapura-varâdhîśvarar âdanthâ Yarakṛishṇappanâyakaravarige
pâllsta
 19. Bêlûra râjyakke saluva Aigûra sîme-valitavâda kasabê-sthaḷada Yasaḷû-
 20. ru-mande kûḍida¹ Bayalahalli-grâmakke pûrvavâda¹ Kyâte-grâmakke
dakshi-
 21. navâda¹ Ūruguttigrâmakke paśchimavâda Channâpurakke uttaravâda¹
 22. yî chaturgaḍi-madhyada Hulugaḷale-grâmakke saluva kaṁdâya 73^o 2¹/₂^o
 23. kke dēvadâya ga 1¹/₂^o Braṁhmadâya ga 33^o biḍimânya ga ¹/₂^o amttu ga
35^o
 24. nuḷidu śudhanimta kaṁdâya ga 38^o 2¹/₂^o mûvattentû yaraḍu haṇa vaḍḍa
bhû-
 25. miyaṁnnu namma mâtâ-pitṛigaḷige puṇyalôkavâgabêkendu¹ Parakâla-
svâmi-
 26. gaḷa kripâ-kaṭâksha-labdharâda Śrînivâsa-Parakâlasvâmigalavara¹ karuṇâp-
rita-pâtra-
- Back
27. râda¹ Vêdâmtta-Parakâla-svâmigalavara karakamala-samjâtar âda¹ Râma-
nuja-Pa-
 28. rakâlasvâmigalavara maṭṭhâda sêvege¹ Kâśyapa-gôtrada Âpastambha-
sûtrada Bê-
 29. lûra Venkaṭâdrinâyakara prapautrarâda¹ Kṛishṇappa-nâyakara pautrarâda¹
Venka-
 30. ṭâdrinâyakara putrarâda¹ Kṛishṇappanâyakaru¹ Hulugaḷale-grâmadalli
nim-
 31. tta kaṁdâya ga 38^o 2¹/₂^o da bhûmiyaṁnnu yî-tithiyallu Mēlugôṭṭe Ya-
 32. davagiri Kshêtra Kalyâṇi-tîradallû sahiranyôdaka-dâna-dhârâ-pûrvaka-
vâgi Kri-
 33. ishṇârpanavâgi koṭṭevâgi¹ yî bhûmige saluva nidhi nikshêpa akshîṇi
âgâmi

34. jala-taru pâshâna sidha-sâdhyamgaḷemba ashta-bhōga tējasvāmya griha
râma kshêtramum-
35. ttâgi yidda sarva-svâmya-vamnnu âgu-mâḍikoṇḍu dânaḍhi-vinimaya-
vikraya-
36. mḡalige yōgyavâgi sarvamânyavâgi nimpma śisbya-pârampariyavâgi A-
chandrârka-
37. sthâyigaḷagi anubhavisikoṇḍu bâhadendu' Parakâlasvâmigalaḷavara kripâ-
38. kaṭāksha-labdhârâda' Śrinivâsa-parakâlasvâmigalaḷavara' karuṇāmṛita-pâtrar
âda'
39. Vêdânttaparakala-svâmigalaḷavara' kara-kamala-sanjâtar âda' Râmânuja-
para-
40. kâla-svâmigalaḷavara maṭhâda sêvege' Kâsyapagôtrâda Âpastambha-sûtrâda'
Bêlû-
41. ra Venkaṭâdrinâyakara prapautrarâda' Kṛishṇappanâyakara pautrarâda
Vem-
42. kaṭâdrinâyakara putrarâda' Kṛishṇappanâyakaru baraśi koṭṭa bhû-dâna-
43. śâsana'yidakke sâkshigaḷu' Âdityachandrâv anilô nalaścha dyaaur bhûmi-
44. r apô hṛidayam yamaś cha ahaś cha râtriś cha ubhê cha samdhyâ dharmasya
jânâ-
45. ti narasya vṛittam' dâna-pâlanayôr madhye dânaś chhrêyônu-pâlanam'
dânâ-
46. t svargam avâpnôti pâlanâḍ achchutam padam' sva-dattâd dviguṇam
purnyam paraḍa-
47. ttânu-pâlanam' paradattâpahârêṇa sva-dattam nishphalam bhavêt' mad-
vamśajâḷ
48. para-mahîpati-vamśajâ vâ yê bhûmipâs satatam ujvala-dharma-chitta'
madha-
49. rimamêva satatam paripâlayanti tvat-pâḍa-padma-yugaḷam śirasâ namâ-
mi

Śrî Channarâyâ.

(In Nâgari characters.)

Note.

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

The sannad has two verses one addressed to Śambhu and the other addressed to Varâha in the beginning.

The object of the sannad is to record the gift of the village Hulugaḷale situated in Bêlûr kingdom, in Aigur sîme, Yasaḷûru-mande to the east of Bayalahalli, south

of Kyâte, west of Ūrugutti and north of Channâpura by the chief of Bêlûr named Kṛishṇappa Nâyaka son of Venkaṭâdri Nâyaka, grandson of Kṛishṇappa Nâyaka and great grandson of Venkaṭâdri Nâyaka to the guru of the Parakâla Matt named Râmânuja Parakâlasvâmi disciple of Vêdânta Parakâlasvâmi who was a disciple of Śrinivâsa Parakâlasvâmi who was a disciple of Parakâlasvâmi. The usual verses regarding witnesses to a man's conduct and imprecations against confiscators of property given away and the praise of kings who carry on grants made by others are next given.

The donee Râmânuja Parakâlasvâmi is praised as the establisher of the path of the Vêdas, teacher of the two Vêdântas (Sanskrit Upanishads and the Tamil Prabandhams), full of the good qualities of peacefulness, calmness and restraint, devoted to the feet of Vêdânta Dêśikâchârya, and paramahansa-parivrâjakâchârya. The guru is addressed as *asmad-usâdhârâṇa-svâmi* (our special guru or master) by the donee.

The donor Kṛishṇappa Nâyaka is described as belonging to Kâśypagôtra and Âpastambha-sûtra and ruler of Bêlûr kingdom which was bestowed on his ancestor (vṛiddha-prapitâmaha or great-great-grandfather) Yerakṛishṇappa Nâyaka by the king Kṛishṇarâya (of Vijayanagar). The titles of the Bêlûr chief given here are :— Sindhu-Gôvinda, Himakara-gaṇḍa, dhavalâmkâ-bhîma, seizer of the seven elements of sovereignty of Barida, destroyer of horse troops and lord of the excellent city of Maṇinâgapura.

The net income of the village granted, viz., Hulugalale is said to be 38 varahas two and half haṇas, the gross income per annum being 73 varahas and 2½ haṇas from which 1½ varahas were to be deducted for *dêvâdâya* (grants to temples), 33 varahas for Brahṇâdâya (grants to Brahmans) and ½ varaha for Biḍimânya (?). The grant was to be enjoyed in the succession of disciples free of taxes and with all the rights of possession. The place of grant is stated to be the bank of the Kalyâni (pond) at Mêlugôṭe or Yâdavagirikshêtra.

The date of the grant is given as Ś 1696 Jaya sam. Phâl śu 15 and corresponds to 17th March 1775 A. D. There is a Kṛishṇappa-Nâyaka, chief of Bêlûr, ruling from 1755 to 1794. He is evidently the donor of this grant.

Śrinivâsa Parakâlasvâmi disciple of Parakâlasvâmi is the author of a work named Nyâsavidyâ-prakâśa-vivṛiti. (Madras Oriental Mss. Cat. P. 10217 Vol. XXVII Supple.)

A sannad of Tippu Sultan of Mysore in the possession of the Parakâla Matt at Mysore.

Kannada language and characters.

ಮೈಸೂರು ಸಿಟಿಮಲ್ಲರು ವ ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಲ್ಲರು ವ ೪ನೆಯ ಸನ್ನದು.

1. ನವಾಬ ಟೀಪುಸುಲತಾನ್ ಬಹದರವರು
2. ಶೋಭಕೃತನಂ | ಭಾವ್ರಪದ ಬ ೫ಲು ಶ್ರೀ ಮತು || ದೇವಸ್ಥಾನದಶೀ
3. ಮೆ ಪಾರುಪತ್ಯಗಾರ ಕುಪೈಯ್ಯನಿಗೆ ಬರಸಿಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ
4. ಮೇಲಂಗೋಟಿ ದೇವಸ್ಥಾನದಲ್ಲ ಪೂರ್ವಾರಧ್ಯನಡದು ಬರುತ್ತಾಯದ್ದದ್ದ
5. ನ್ನು ಅಂಚೆಶಾಮಿಯನು ಅಡ್ಡಿಮಾಡಿ ಯಥಾನಂತೆ ಪೂರ್ವಪ್ರ
6. ಕಾರಕ್ಕೆ ರಾಮಾನುಜದಯಾ ಪಾತ್ರ ಶ್ರೀ ಶೈಲದಯಾಪಾತ್ರ ಸಹ
7. ನಡದು ಬರುವಹಾಗೆ ನೇಮಕಾಮಾಡಿಸಿ ಕಳುಹಿಸಿ ಯದೀತು ಪ್ರಾ
8. ಕಾರದ್ದ ನಡದು ಬಂದು ಯರುವ ಪ್ರಕಾರಕ್ಕೆ ವಡಗಲೆ ತೆಂಕ
9. ರೆ ಉಭಯ ಪಕ್ಷವನ್ನು ಸರಿಯಾಗಿ ನಡೆಸಿಕೊಂಡು ಬರು
10. ತ್ತಾ ನೂತನವಾಗಿ ತಂದುಯಿರುವ ಪುಳೋಕಾಚಾರಂನ್ನು ಮೊದ
11. ಲಿಯದ್ದ ಬಳಿಗೆ ಕಳುಹಿಸಿ ತಿರುನಕ್ಷತ್ರಕ್ಕೆ ಕೇಶವಸ್ವಾಮಿ
12. ಮುಂತಾದ ಮಂಟಪಗಳಿಗೆ ದೇವರಂನ ಬಿಜಮಾಡಿಸಿ ತೀರ್ಥಪ್ರ
13. ಸಾದಸಹ ಪ್ರಾಕು ಮೇಲೆಗೆ ಕೊಡಿಸುತ್ತಾ ಸ್ವಾಮಿಶೇವೆಯನ್ನು ಸ
14. ಂಭ್ರಮದಲ್ಲ ಅಗು ಮಾಡಿಸುವದು ನಿರೂಪ ಪ್ರತಿ ಶಾನಭಾಗರ ಲೆಖ
15. ಕೆ ಬರಶಿ ಪರಕಾಲಜೀಯರ ಮಠದಲ್ಲ ಕಟ್ಟಿಸುವುದು

Transliteration.

1. Navāba Tīpūsulatān bahadaravarū
2. Śōbhakṛita sam | Bhādrapada ba 5 lu śrīmatu || dēvasthānada-śi-
3. me-pārupatyagāra Kupaiyyanige barasi kaḷuhida nirūpa adāgi
4. Mēlugōṭe-dēvasthānadalli pūrva-rabhya naḍadu baruttā yiddadda-
5. nnu Anche Śāmaiyanu aḍḍi-māḍi yidhānamtte pūrva-pra-
6. kārakke Rāmānuja-dayā-pātra Śrīśailadaya-pātra saha
7. naḍadu baruva hāge nēmakā māḍisi kaḷuhisi-yidhttu prā-
8. kārabhya naḍadu bandu yiruva prakārakke Vāḍagale Temka-
9. le ubhaya-pakshavamnnu sariyāgi naḍāśi-koṇḍu baru-
10. ttā nūtanavāgi tandu yiruva Puḷalōkāchāramnnu moda-
11. lu yidda baḷige kaḷuhisi tirunakshatrakke Kēśavasvāmi
12. mupptāda maṇṭapagaḷige dēvaramna bija-māḍisi tīrtha-pra-
13. sāda saha prāku mērege koḍisuttā svāmi-sēveyamnnu sa-
14. ṁbhramadalli āgumādisuvadu nirūpa prati Śānabhāgara lekha-
15. kke barasi Parakāla-Jiyara maṭhadalli kaṭṭisuvudu

Note.

This nirūp was issued by Navāba Tipu Sultān Bahadaravarū. It has a seal above in Persian characters with the name Tipu Sultan and the date 1186. But the reading of the date however is doubtful and the details of dating according to Hindu system given in line 2 of the record, Śōbhakṛit sam. Bhādrapada ba 5 would

correspond to 15th September 1783 A. D. the only year Śôbhakrit occurring in the reign of Tipu Sultan corresponding to 1783.

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

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

It is interesting to note that while a previous sannad issued in the reign of Kanṭhīrava Narasārāja Vodeyar lays down the rule that only the Vāḍagalai invocation (beginning with Rāmānuja-dayāpātram) should be used in temples the present sannad orders the use of invocations of both the Vāḍagalai and Tenkalai sects and that both the sannads claim old usage for the invocations laid down in them. The Tenkalai school uses the following invocatory verse during the recitation and study of Prabandhas:—Śrīśailēsa-dayāpātram dhibhaktyādi-guṇārṇavam yatīndra-praṇavam vande Rāmyajāmātaram munim. This verse is said to have been miraculously revealed by God to the disciples of Maṇavāla-mahāmuni while they were engaged in the study of the Prabandhas under their guru.

19

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

Kannada language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀಪರಕಾಲ ಮಠದಿಂದ ಬಂದ ಜನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ರೂ.

ಶ್ರೀಹಾಮರಾಜವಡೆರ ತಮಟ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆದೆ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ಪ್ರಜ್ಞೋತ್ಪತ್ತಿಸಂವತ್ಸರದ ಮೈಶಾಖ ಬ ೧೩ ಸೋಮವಾರದೂ
- 2 ಶ್ರೀಮತು || ಅರಮನೆ ಶ್ರೀಮದಿಗಲ ಅಮಿ

3. ರಾನೆ ವಕಿರಿದಾರಾನೆ ವ ದೇವಸ್ಥಾನ ಪಾರುಪತ್ಯಗಾರಾನೆಹಾಲಯ
4. ಸ್ತಕಬಾಲಯರಾಣಿಮುಲಕಮೈಸೂರ ಬರ್ವಕಳುಹಿಸ್ತ
5. ನಿರೂಪ ಆದಾಗಿ ನಿಮನಿಮಗಡಿಗಳಲಯಿರುವ ವಿಷ್ಣು ದೇವ
6. ಸ್ಥಾನಗಳಲ್ಲು ವೇದಮಾರ್ಗ ಯತ್ಯಾದಿ ರಾಜಗುರುಗಳಾದ || ||
7. ಶ್ರೀಪಂಟಾವತಾರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಿಗೆ ಮೊದಲುತಿರ್ಥತಿ
8. ರುಮಾಲೆವರಕೆ ವಿನಿಯೋಗ ಶ್ರೀಶೃಂಗೋಪ ಮುಂತಾದ ಸಕಲಮರಿ
9. ಯಾದೆಗಳನ್ನು ಪ್ರಥಮತಾ ಕೊಡುವಂತೆ ಆಪ್ತನಿಕೊಡ್ಡಿಯಧೀತಾಗಿ
10. ಅವರಕಡೆಯಿಂದಾ ಆಗ್ನಾಧಾರಕರಾಗಿರುವ ಮಠದ ಬ್ರಾಂಹ್ಮ
11. ರುಗೆ ಮೊದಲು ವ|| ತೀರ್ಥತೋಮಾಲೆ ಮೊದಲಾದ ಸಕಲ ಮರಿಯಾ
12. ದೆಗಳನ್ನು ನಡೆಸುವದು ಯದಲ್ಲದೆ ಶ್ರೀಸ್ವಾಮಿಗಳವರು ದೇವಸ್ಥಾನ
13. ನಗಳಿಗೆ ದಯಮಾಡುವಲ್ಲ ಶ್ರೀಶೃಂಗೋಪತಾಳಮ್ಯಾಳಸಹಾ ಯ
14. ದರಾಗಿ ಪಠತಿ ಪ್ರಕಾರಾ ಯದರುಗೊಂಡು ಕರದುಕೊಂಡುಹೋಗಿ

ಪಿಂಠಾಗ

15. ತೀರ್ಥತಿರುಮಾಲೆ ಮ್ಯಾಲೆಬರದ ಪ್ರಕಾರಾ ಮರಿಯಾದೆ ಸಹ ನಡೆಸು
16. ವದು ಶ್ರೀಸ್ವಾಮಿಗಳವರು ಯಾವ ವಿಷ್ಣು ಸ್ಥಳಕೆ ಬಂದು ಯದ್ವಾಗ್ಯೂ
17. ಶ್ರೀ ಸ್ವಾಮಿಗಳವರು ಹೇಳಿದ ಪ್ರಕಾರಾ ನಡೆದುಕೊಂಡು ಮುಂದಲಗಡಿ
18. ಗೆ ಮರಿಯಾದೆ ಗೂಡಿ ಕಳುಹಿಸಿ ಕೊಡುವದು ಯೀನನ್ನದಿನನಕಲಂ
19. ನ್ನು ನಿಮನಿಮ ಗಡಿಗಳ ನಿರಸ್ತದಾರರ ಲೆಖಕೆ ಬನ್ನಿದೇವಸ್ಥಾನಗಳ
20. ಶಾನುಭಾಗರ ಲೆಖಕೆ ಬನ್ನಿ ಆಸಲು ಸಂನದ್ದಂನ್ನುಯವರ ವಕಕೆ ಪಿಂ
21. ದಕೆ ಕೊಡುವದು ಬತಾರಿಕು ಅಂನೆ ಮಾಹೆ ಮೆ ಸಂ ೧೮೧೧ ನೆಯ
22. ಸವಿಯುಲ್ಲ

ಶ್ರೀ ಕೃಷ್ಣ

Transliteration.

(Krishṇarājavarḍeyar's seal.)

with the letters

(Śrī Chāmarāja-varḍera tanuja Krishṇarājavarḍeru)
Krishṇarāja-varḍeyaravaru.

1. Prajōtpatti-sampvatsarada Vaiśākha ba 13 Sōmavaradalū
2. śrīmatu || aramane-śīme gaḍigaḷa āmī-
3. lāne vakiledārāne va dēvasthāna pārupatyagārāne hāla yi-
4. stakabāla yilakhe mulaka Maisūra barsakaluhista
5. nirūpa adāgi nimma nimma gaḍigaḷali yiruva Vishṇudēva-
6. sthānagaḷallu Vēda-mārga yityādi rājagurugaḷada || ||
7. śrī Ghaṇṭavatāra Parakālasvāmigaḷavarige modalu tīrtha ti-
8. rumāle varaśe viniyōga śrī Śaṭagōpa muntāda sakalamari-
9. yādegalaṃnnu prathamatā koḍuvamte appaṇe koḍsi yidhittāgi
10. avara kaḍeyimḍā ājñā-dhārakarāgi yiruva maṭṭhāda Brāmhma-

11. ruge modalu va [rase] || tirtha tōmāle modalāda sakala mariyā-
12. degaḷampunu naḍasuvadu yidallade śrī svāmigaḷavaru dēvasthā-
13. nagalige dayamaḍuvalli śrī Śaṭagōpa tāḷa myāḷa sahā ya-
14. darāgi padhati prakārā yadarugomḍu karadukomḍu hōgi

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15. tirtha tirumāle myāle barada prakārā mariyāde saha naḍasu-
16. vadu śrī svāmigaḷavaru yāva Vishṇu-sthalake bamdu yiddāgyū
17. śrī svāmigaḷavaru hēḷida prakārā naḍadukomḍu mumdala gaḍi-
18. ge mariyādegūḍi kaḷuhisi koḍuvadu yī samnnadina nakalam-
19. nnu nimpma nimpma gaḍigaḷa Śīrastēdārara lekhake barsi dēvasthānagaḷa
20. Śānubhāgara lekhake barsi asalu samnaddampunu yivara vaśake him-
21. dake koḍuvadu ba tāriku 20 ne māhe May san 1811 ne yi-
22. saviyallū

Śrī Kṛishṇa

Note.

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

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

It was further ordained that the first *tirtha*, garlands, etc. in the temples of Vishṇu should be given to the Brahmans of the above Matt authorised by the Matt (in the absence of the svāmi). When the svāmis (heads of the Parakāla matt) visited the above temples, the temple authorities were required to meet the svāmi with the usual honours of Śaṭagōpa, musical band (*tāḷa myāḷa*) etc. and take him to the temple and offer him *tirtha* and garlands and the honours as stated before. In all the Vishṇu temples visited by the above svāmis the temple authorities were further required to carry out the instructions of the svāmi and conduct him with honours to the next *gaḍi* (village boundary).

A copy of this sannad was ordered to be entered into the registers of the accountants (śānubhāga) of the above temples and the original itself was to be returned to the Parakāla Matt.

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

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A sannad of Krishnarāja Vadeyar III of Mysore, dated 1816 in the possession of the Parakāla Maṭha, Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಮಠದಲ್ಲರುವ ಓನೆಯ ಸನ್ನದು.

ಮೊಪರಿನಲ್ಲ ಬರೆದಿರುವುದು

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು. (ನಾಗರಾಕ್ಷರ)

1. ಕೃಷ್ಣರಾಜವಡೆಯರವರು
2. ಯುವ ಸಂವತ್ಸರವುಷ್ಯ ಬ ೧೧ ಯಲ್ಲು ಶ್ರೀ ಮತ್ತು ||
3. ಅರಮನೆ ಶ್ರೀಮೆಗಡಿಗಳ ಅಮಿಲಕಿರ್ದೆದಾರಸುಂಕ್ತ ದಮಣಿಗಾರಗೆ ಬರಶೀಕಳು
4. ಕಿಸ್ತನಿರೂಪ ಅದಾಗಿ ಮಂಜಿರಾಬಾದತಾಲ್ಕು ಹುಲಗಳಲೆಯೆಂಬ ಗ್ರಾಮ
5. ದಿಂದಾ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ ಸಾಗ್ಗಿಕೊಂಡು ಬರುವ ಅಕ್ಕಿಗೋ
6. ಣಿಗೆ ಮಠದ ಪಾರಪತ್ಯೆಗಾರ ಯಾದಾಸ್ತಮ್ಮೇರಿಗೆ ಆಗ್ರಾಮದಿಂದಾ ಬಂದ ಅ
7. ಕ್ಕಿ ಗೋಣಿಗೆ ಸುಂಕ್ತದ ಬಗ್ಗೆ ತಡಿಯದೆ ಬಿಡುವುದು ಮಾರ್ಗದಲ್ಲ ಮಾರ್ಪಿಕೊಂಡ
8. ಗೋಣಿಗೆ ವಾಜಬಿ ಬರತಕ್ಕಸುಂಕ್ತಾ ತೆಗದುಕೊಳ್ಳುವುದು ತ್ತಾರ್ಪಿಬ ೨೫ನೇ
9. ಮಾಹೆ ಜನವರಿ ಸನ್ ೧೮೧೬ನೆ ಯಸವಿ ಬತ್ತ ಅಪ್ಪಾಜಿರಾವಮು
10. ನಾಶಿ ಹಜುರ ಪುರಮರು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

(Seal in the Devanāgarī characters.)

Śrī Chāmarāja vadera tanuja Kṛṣṇarājavareru.

1. Kṛṣṇarāja-vadayaravarru
2. Yuva-samvatsara Pushya ba 11 yallu śrīmatu
3. aramane-śīme-gaḍigala āmila killēdāra sunkkada maṇegārage baraśī kaḷu-
4. hista nīrrūpa adāgi Manjirābāda tālku Hulagaḷale yemba grāma-
5. dīmdā Śrī Parakāla-svāmigaḷavarā maṭhakke sāgsikomḍu barruva akki gō-
6. ṇige maṭhāda Parapatyegāra yādāsta myērrige ā grāmadīmdā baṇḍa a-
7. kki gōṇige sunkkada bagye taḍiyade biḍuvadu mārgadalli mārrikonḍa
8. gōṇige vājabi barataka sunkkā tegadu koḷuvadu ttārrikha 25 nē
9. māhe Janavarri san 1816 ne yisavi khatta Appājirāva mu-
10. nashi hajurapurānuru Śrī Kṛṣṇa

Note.

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

It contains a seal above with the words Śrī Chāmarājavaḍera tanuja Krishnarājavaḍeru inscribed in Dēvanāgarī characters inside. Below the *nirûp* is the king's signature Śrī Kṛishṇa.

The *nirûp* is addressed by the king Krishnarâja Vadeyar III to the *dmils* (heads of the taluks), *killedârs* (heads of fortresses), *sunkada-manegârs* (customs officers) of the villages in Aramanesime (Palace department) and exempts the bags of rice brought from the village Hulugalale in Manjarâbâd Taluk to the Matt of Parakâlasvâmi (at Mysore) from customs duties on production of a letter of authority from the *pârapatyegâr* (manager) of the Matt. But it was directed that customs duties at the usual rates should be collected on bags of rice belonging to the Matt sold on the way.

The name of the writer of the *nirûp* is given as Appâji Râv, Munshi Hajûra Puranûr (illustrious.)

The village Hulugalale was presented to the Parakâla Matt, Mysore, by the Bêlâr Chief Kṛishṇappa Nâyaka (See No. 17.)

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A sannad of Krishnarâja Vadeyar III of Mysore dated November 1817 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಒನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಶ್ರೀ ಹಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹೂರದ.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು

1. ಈಶ್ವರ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶ್ರು ೧೫ ಭಾನುವಾರದಲ್ಲು ಶ್ರೀ ಮತು ||
2. ಬೂಕಿನಕೆರೆ ಅಮೀಲ ಚನ್ನೇಗೌಡಗೆ ಬರಲಿ ಕಳುಹಿಸಿದ ನಿರೂಪಣಾ ಆದಾಗಿ ಮ
3. ಹಿಶೂರು ಸಂಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ ಶ್ರೀಮದ್ವೈಷ್ಣವ ತಂತ್ರ ಪಂಚಾವತಾ
4. ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮಠದಲ್ಲ ಶ್ರೀಹುಗ್ಗಿವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇ
5. ವರ ಕೃಷ್ಣರವರ ಬಗ್ಗೆಯೇ ತಾರೊಕು ಪೈಕಿ ಮರಾಠನಾಥ ಕಲ್ಲಹಗ್ರಾಮ
6. ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣೆ ಕೊಟಿರುವದರ ಸಮೀಪದಲ್ಲುಯಿರುವ ಗ್ರಾಮಾಯೀ
7. ಗ ಮಠಕೆ ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣೆ ಕೊಟಿರುವದು ಅಸಲಿ ಗ್ರಾಮ ೭ ದಾಖಲೆಗಾ
8. ಮಳಕೆ ಸಹ ದೇರಿಬು ಯನಾಮತ್ತಿ ಹೊರ್ತು ಕಂಗು ೫೪೮೨ || ಪೈಕಿವಂ

9. ಧಾಸಾಗುವಳಿ ಅಗತಕಲುಕನಾನು ಗು ೧೭||೪ ÷ ಜಾತಾ ಬಾಜೆ ಬಾಬುನುದಾ
10. ಧಾತು ಸಂವತ್ಸರಕೆ ಸಾಗುವಳಿಗು ಇಷಿಂ೧೩||೦ಕೆ ಗ್ರಾಮಗಲು ವಿವರಾ
11. ಇಷಿಂ ಬೂಕಹಳೆ ೧ಕೆ ದೇರಿಲು ಇಲಿ||೨ ÷ ಕೆ ಲುಕನಾನು ೩೧||೨ ÷ ಜಾತಾಸಾಗು
12. ೭೮೦ ಯಗಟಕುಪ್ಪೆ ದೇರಿಲುಮೇರೆ ಸಾಗುವಳಿ
13. ಇ೧||೦ ಕಟಹಳೆ ದೇರಿಲು ಇಲಿ||೪ ÷ ಕೆಲಕನಾನು ಇ೧||೪ ÷ ಜಾತಾಸಾಗು
14. ೧೩೧||೩. ಸಂಕನಹಳೆ ದೇರಿಲು ೧೭೦ ಕೆ ಲುಕನಾನು ||೩||೦ ಜಾತಾಸಾಗು
15. ೧೩೮||೧||೦ ಗಂಗೆರೆ ಅಸಲ ದಾಬರೆ ೩ಕೆ ಸಹ ದೇರಿಲು ಮೇರೆಸಾಗುವಳಿ
16. ೮೭೦ ಅಂದಿಗರ ಗ್ರಾಮ ಅಸಲ ೧ ದಾಬರೆ ೧ ದೇರಿಲು ಮೇರೆಸಾಗುವಳಿ
17. ೩೪೦||೦ ಪುರದ ಗ್ರಾಮ ದೇರಿಲು ೩೭||೩||೩ ÷ ಕೆಲಕನಾನು ೩||೩ ÷ ಜಾತಾಸಾಗು
- *18. ೮೦೪||೦ ಬಾಜೆಬಾಬು

೭೭||೧|| ಸುಂಕದೇರಿಲು ೭೨೦೨ ಲುಕನಾನು ೪||೦||೦

ಜಾತಾಸಾಗು ೧೨||೩ ಚಿಲರಬಾಜೆಬಾಬು ದೇರಿಲುಮೇರೆ

೮೦೪||೦

- | | ಸಾಗುವಳಿ
ಇಷಿಂ೧೩ ೦ | ಅಸಲ
೭ | ದಾಬರೆ
೪ | ದೇರಿಲು
ಇ೧೮೦೨ ÷ | ಲುಕನಾನು
೧೭ ೪ ÷ |
|-----|----------------------------------------------------------|----------|------------|---------------------|--------------------|
| 19. | ವುಧಯಂ ಅಸಲಗ್ರಾಮಯೇಳು ದಾಬರೆಗ್ರಾಮ ನಾಲ್ಕುಕೆಸಹ ದೇರಿಲುಕಂ | | | | |
| 20. | ಟರಾಯ ಐನೂರನಾಲುಪತ್ತುಯಂಟುವರಹವೂಯರಡು ಹಣ ಹಾಗು ವೀ | | | | |
| 21. | ಸಪ್ತಕೆ ಲುಕನಾನು ಕಂಟರಾಯ ಹದಿನೇಳುವರಹವೂವಂಭತುಹಣವೀಸ | | | | |
| 22. | ಜಾತಾ ಸಾಗುವಳಿ ಕಂಟರಾಯ ಐನೂರಮೂವತ್ತು ವರಹವೂ ಮೂರು | | | | |
| 23. | ಹಣ ಹಾಗುವೀಸಸಹ ಸರ್ವಮಾನ್ಯಾ ಅಪ್ಪಣಿಕೊಟುಯರುವದರಿಂದ ಸ | | | | |
| 24. | ದರಿ ಅಸಲ ದಾಬಲ ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಠದ ಹವಾಲಮಾಡಿಕೊಟ್ಟು ಈ | | | | |
| 25. | ಶ್ವರ ಸಂವತ್ಸರ ದಾರಧ್ಯಾ ವರಪಂಪ್ರತಿ ತಾಜಾ ಸಂನದ ಪುಟೂರಮಾಡದೆ ಸ | | | | |
| 26. | ರ್ವಮಾನ್ಯಾ ನಡುಕೊಂಡು ಬರುವದು ಯೇನುನದನಕಲು ತಾರೊಕು ಶಿರಸ್ತಾ | | | | |
| 27. | ರ ದಪ್ಪರಕಿಬರೆ [೨] ಅಸಲಸಂನದು ಶ್ರೀಮಠದ ಹವಾಲಗೆ ವಾಪಸುಕೊಡುವದು ತಾ | | | | |
| 28. | ರಿಕು ೨೩ನೆ ಮಾಹೆ ನವಂಬರ ಸಹ ೧೮೧೭ನೆ ಯನವಿ ಖತ್ತಪ್ರಸಂನೈಯ್ಯ ಮುನವಿ | | | | |
| 29. | ಹುಟೂರು | | | | |

ಪ್ರತ್ಯೇಕ ಕೈಬರಹದಲ್ಲ.

ಅಸಲಯೇಳು ದಾಬಲ್ಲ ನಾಲ್ಕುಕೆ ಸಹಾ ದೇರಿಲು ಕಂಟರಾಯ ಐನೂರು ನಾಲ್ಕುಕೆಂಟುವರಹಲು ಯರುಡು
ಹಣ ಹಾಗು ವೀಸಾ ಸರ್ವಮಾನ್ಯ ಅಪಣೆ ಕೊಟುಯರುವರಿಗೆ ನಡುಕೊಂಡು ಬರುವದು

ಶ್ರೀಕೃಷ್ಣ.

Transliteration.

(Seal in Devanāgarī Characters.)

Chāmarājavadēra tanuja Kṛishṇarāja Vadēru.

1. Īśvara-saṁvatsarada Kārtika śudha 15 Bhānuvāradallu śrīmatu || ||
2. Būkinakere Āmīla Channegaudage barāśi kaluhisīda nirūpa adāgi Ma-

*ಈಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹಂದೆ.

3. hiśūru-samsthānada parama-gurugaḷāda śrīmad Brahmatantra-ghanṭā-
vatā-
4. ra Parakālasvāmigaḷavara maṭṭhadalli Śrī Hayagrīva Lakshminārāyaṇa-
dē-
5. vara kaimkaryada bagye yī tāloku paiki Varāhanāthakallahaḷi-grāma
6. sarvamānyā appaṇe koṭiruvadara samipadalli yiruva grāmā yī-
7. ga maṭṭhake sarvamānyā appaṇe koṭiruvadu asali grāma 7 dākhale grā-
8. ma 4 ke saha bērtju yināmati hortu kaṇ gu 548. 2¼. 1/16. paiki ain-
9. dā-sāguvaḷi āgataka lukasānu gu 17'9 1/16 jātā bāje-bābu sudā
10. Dhātu-samvatsarake sāguvaḷi gu 530'3¼ ke grāmagaḷu vivarā
11. 55½ Būkahāḷi 1 ke bērtju 58'7½ 1/16 ke lukasānu 3'2½ 1/16 jātā sāgu
12. 68 Yagachikuppe bērija-mēre sāguvaḷi
13. 51½ Kaṭehāḷi bērtju 56'9½ 1/16 ke lukasānu 5. 4½. 1/16 jātā sāgu
14. 15'1½ Samkanahaḷi bērtju 16 ke lukasānu. 8½ jātā sāgu.
15. 138'6½ Ganjigere asali 1 dākhale 3 ke saha bērtju mēre sāguvaḷi
16. 87 Ambigara-grāma asali 1 dākhale 1 bērtju mēre sāguvaḷi
17. 34'½ Purada grāma bērtju 37'8½ 3/16 ke lukasānu 3'8 3/16 jātā sāgu-
18. 80'4½ bāje bābu 67'6½ sumka bērtju 72'2. lukasānu 4'5½ jātā sāgu 12'8
chilara bājebābu bērtju mēre sāguvaḷi 530'3¼ asali 7 dākhale 4 bērtju
548'2¼ 1/16 lukasānu 17'9. 1/16
19. vubhayam asali grāma yēlu dākhale grāma nālkake saha bērtju kaṇ-
20. ṭirāyi ainūra nāluvattu yaṇṭu varahavū yaraḍu-haṇa hāgu vī-
21. sa paiki lukasānu kaṇṭirāyi hadinēlu varahavū vambhatu haṇa viśa
22. jātā sāguvaḷi kaṇṭirāyi ainūra mūvattu varahavū mūru-
23. haṇa hāgu viśa saha sarvamānyā appaṇe koṭuyiruvadariṇḍa sa-
24. dari asali dākhali grāmagaḷamṇnu śrī maṭṭhada havāla māḍikoṭṭu Ī-
25. śvara-samvatsara-dārabhyā varashamprati tājā samnada vujūra māḍadesa-
26. rvamānyā naḍasikoṇḍu baruvadu yī samnada nakalu tāloku Śirastā-
27. ra daptarake bare [si] aśala samnadu śrī maṭṭhada havālige vāpasu
koḍuvadu tā-
28. riku 23 ne māhe Navambara san 1817 ne yisavi khatta Prasannaiyya
munashi
29. hujūru
asali yēlu dākhalli nālkukke saha bērtju kaṇṭirāyi ainūru nālvateṇṭu
varahaū yaraḍu haṇa hāgu viśa sarvamānyā appaṇe koṭu yirumērige
naḍasikoṇḍu baruvadu.

Śrī Kṛishṇa.

Note.

This nirūp contains the same seal and signature of Kṛishṇarāja Vadeyar III as the previous number.

It is dated 23rd November 1817 corresponding to Īśvara sam. Kārtika śu 15 Sunday and is addressed by the king to Channegauḍa, who was the *āml* of Būkina-kere. It records the gift by the king of 7 *asali* villages (principal villages) and 4 *dakhale* villages (hamlets) situated near the village Varāhanātha Kallahalli in the above Taluk which was previously granted as sarvamānyato the Parakālasvāmi Matt. The donee is named Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the *paramaguru* (chief teacher) of Mahisūrusamsthāna. The object of the grant is said to be to provide for services of Śrī Hayagrīva Lakshminārāyaṇa-dēvaru (gods) in the matt of the above guru.

Details of the income of the villages granted are next given : Būkahalli village : gross income for the year Dhātu 58 varahas $7\frac{1}{2}$ haṇas and 1 *visa* : deducting out. of this for *luksānu* (loss) a sum of 3 varahas $2\frac{1}{2}$ haṇas and 1 *visa*, the net income comes to $55\frac{1}{2}$ varahas (10 haṇas = 1 varaha).

Yagachikuppe : net revenue 68 varahas.

Kaṭehalli : gross income 56 varahas $9\frac{1}{2}$ haṇas and 1 *visa* : deduct for *luksānu* 5 varahas $4\frac{1}{2}$ haṇas and 1 *visa* : net revenue $51\frac{1}{2}$ varahas.

Sankanahalli : gross income 16 varahas : deduct for *luksānu* $8\frac{1}{2}$ haṇas : net revenue 15 varahas and $1\frac{3}{4}$ haṇas.

Ganjigere : including 1 *asali* and 3 *dakhale* villages : net revenue 138 varahas and $6\frac{1}{2}$ haṇas.

Ambigaragrāma : including 1 *asali* and 3 *dakhale* villages : net revenue 87 varahas.

Puradagrāma : gross income 37 varahas $8\frac{1}{2}$ haṇas and 3 *visas* : deduct for *luksānu* 3 varahas 8 haṇas and 3 *visas* : net revenue 34 varahas and $\frac{1}{2}$ haṇa.

Income from Bāje bābu (miscellaneous receipts) is 80 varahas and $4\frac{1}{2}$ haṇas. Details for this item : customs (sunka) gross income 72 varahas 2 haṇas : deduct for *luksānu* $4\frac{1}{2}$ varahas and $\frac{1}{2}$ haṇa : net income from customs $67\frac{1}{2}$ varahas and $1\frac{1}{2}$ haṇa : add to this 12 varahas and 8 haṇas from Chillara-bājebābu (minor miscellaneous receipts) : total comes to 80 varahas and $4\frac{1}{2}$ haṇas.

Total gross income for the year Dhātu for 7 principal and 4 minor villages (hamlets)—548 varahas $2\frac{1}{2}$ haṇas and 1 *visa* : Deduct for *luksānu* 17 varahas, 9 haṇas and 1 *visa* : net income is equivalent to 530 varahas $3\frac{1}{2}$ haṇas and 1 *visā* [The *visa* in the net income is a mistake].

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

The writer of the sannad is named Prasannaiya, munshi hujūru.

Below these lines written by the above Prasannaiya is a postscript in the king's own handwriting stating that 7 major (asali) and 4 minor (dakhale) villages of the gross revenue of Kanthirayi 548 varahas, 2 haṇas, 1 hāga 1 visa were granted as sarvamānya and that this grant should be carried on.

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

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

ಶ್ರೀಪರಕಾಲಮಠದ ಲನೆಯ ಸನ್ನದು.

ಕನ್ನಡಕ್ಷರ ಮತ್ತು ಧಾಪ್ಪೆ. ಸಂಸ್ಕೃತಶ್ಲೋಕಗಳು ಸಹ.

ಮೇಲ್ಕಾಗದಲ್ಲ ಮರಾಠೀ ಅಕ್ಷರದ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ರುಜುವೂ ಪಾರ್ಸಿ ಅಕ್ಷರದ ದೊಡ್ಡಮೊಹರು ಇವೆ.

1. ಶುಭಮಸ್ತು || ವಿಶುಭವಿಗ್ನಾನ ಪನಸ್ವರಸಪಂವಿ
2. ಗ್ನಾನ ವಿಶ್ವಾಸನ ಬದ್ಧದೀಕ್ಷಂ ದಯಾನಿಧಿ ದೇಹ
3. ಧೃತಾಂ ಶರಣ್ಯಂ ದೇವಂ ಹಯಗ್ರೀವ ಮಹಂಪ್ರ
4. ಪಥ್ಯೆ || ಲಕ್ಷ್ಮೀನಾರಾಯಣ ಶ್ರೀಮಾಢ ಶ್ರೀಯಮಾಲಂ
5. ಗೃ ಪಕ್ಷಶೀ ಸಿಕ್ಕೈಶ್ವರೈ ಪ್ರದಾತಾಹಮಿತ್ಯಯಂತ್ಯ
6. ಧಯಪ್ರದಃ || ಶ್ರೀಮತ್ಪಾಂಕಿಮತೇಯಾಯ ಕಾಂ
7. ಚೀ ಪೂರ್ವಮನಶ್ಚಿನೇ ಶ್ರೀಮತ್ಕುರಂಗ್ಗ ಪೂರ್ಣ ಶ್ರೀ
8. ಧಾಪ್ಪದಾಯ ನಮೋನಮಃ || ಶ್ರೀಮತೇನರ್ವತಂ
9. ಕ್ರೇಪು ಸ್ವತಂತ್ರಾಯಸುಧೀಮತೇ | ಕವಿತಾರ್ಕಕ

(ಒಂಬತ್ತು ಮತ್ತು ಹತ್ತನೆಯ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬುದಾಗಿ ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹರೆದೆ.)

10. ಶಿಂಹಾಯ ವೇದಾಂತ ಗುರವೇನಮಃ || ಚರಕಾಲ
11. ತಪೋಲಭ್ಯಾ ನರಕಾರ್ತಿ ನಿವಾರಕೌ ಪರಕಾಲ
12. ಯತೀಂದ್ರಸ್ಯ ಚರಣೌ ಶರಣಂಪ್ರಜೆ ||
13. ಶ್ರೀಮದಖರಾಂಡಕೋಟಿಬ್ರಂಹ್ಮಾಂಡಮಂ
14. ಡರೋಪರಿಬ್ರಂಹ್ಮಾದಿನಾಮವಾಙ್ಮನಸೋಚಗೇ
15. ರಾಯುತಾದಿತ್ಯವಿದ್ಯೋದಿತಾವ್ರಾಕ್ಯತನರ್ವಸಂ
16. ಪತ್ನಮ್ಯುದ್ಧಶ್ರೀವೈಕುಂಠನಗರನಯನಾಯ ಮಾ
17. ನಾನಂದಮಯದಿವ್ಯರತ್ನಮಂಟಪ ಮಧ್ಯವಿಲ
18. ಸತ್ಪಣಾಮಣಿಸಹಸ್ರಮಂಡಿತಾನಂತಶೇ
19. ಪವೀಲಮಹಾರಾಜಮುದ್ರಾವಿರಾಜಮಾನ ಶ್ರೀ
20. ಮೈಕುಂಠ ವಲ್ಲಭ ದಿವ್ಯಾಕ್ಷಾ ವೇದೀರ್ವದುರ್ವಾದಿಗರ್ವ
21. ನಿರ್ವಾಪಣ ನಿಪುಣ ಶ್ರೀಮಶ್ವಾರೀರಕ ಮಹಾಧಾ
22. ಪೈ ರಚನಾ ಚಾತುರೀ ಧುರೀಣ ಶ್ರೀಮದ್ರಾಮಾನುಜಾ

23. ಚಾರ್ಯ ಯತಿವರಾನುಗ್ರಹ ಲಬ್ಧ ಚತುಸ್ತಪ್ತಕ ಸಂ
24. ಖ್ಯಾ ನಿಷ್ಣಾತ ವೈಶ್ವವ ಕುಲ ಭವ್ಯಾಸನ ಸಮುಲ್ಲಸ
25. ಶ್ವೀಮದ್ವೇದ ಮಾರ್ಗ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ ಪರಮಹಂ
26. ಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಸರ್ವತಂತ್ರಸ್ತುತಂತ್ಯೋದ
27. ಯ ನಿಗಮಾಂತಾಚಾರ್ಯ ಶ್ರೀಮತ್ಕವಿಕಥಕಕಂ
28. ರೀರವ ಚರಣ ನಳಿನ ಯುಗಳ ವಿಂಧ್ಯಸ್ತನಮಸ್ತಾತ್ಮ
29. ಛರ ಶ್ರೀಮದ್ರಾಮಾನುಜ ಪರಕಾಲ ಸಂಯುಮೀಂ

(ಮೇಲಿನ ೨ ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀ ಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ಮೊಹೂದೆ.)

30. ದ್ರಕ್ಯಪಾನುಗ್ರ ಹೀತ ಶ್ರೀ ಮದ್ವಂತ್ಯ ತಂತ್ರ ಪಂ
31. ಚಾವತಾರ ಪರಕಾಲಗುರುವರ ಸಮಾರಾಧಿತ್ತ ಶ್ರೀ
32. ಮದಪರಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡ ನಾಯಕ ಶ್ರೀ
33. ಮನ್ಮಥ ಸಂಸ್ಥಿತ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ
34. ಣಪ್ರಾಮೀಯವರ ಸಂನಿಧಿಗೆ
35. ಹರೇರ್ಲರಾವರಾಹಸ್ಯ ದೌಪ್ಪಾದಂಡ ಸ್ವಪಾತುನಃ | ಪೇಮಾದ್ರಿ ಕಲಕಾಯತ್ರ
36. ಧಾತ್ರೀ ಛತ್ರಶ್ರಿಯಿಂದಧಾ || ನಮಸ್ತೇನುಪರಾಹಾಯ ಲೀಲಯೋದ್ಧರತೇ
37. ಮಹೀಂ | ಬುರಮಧ್ಯ ಗತೋಯಸ್ಯ ಮೇರುಃ ಕೃಣ ಕಣಾಯಕೆ || ಪಾತು
38. ಶ್ರೀಣಿಬಗಂತಿ ಸಂತತ ಮಕೂಪಾರಾದ್ಯರಾ ಮುದ್ದರಾ ಸ್ವೀಡಾತ್ಮೋಡ ಕಳೇ
39. ಬರ ಸ್ವಭಗವಾನೈಸ್ತೈಕ ದೌಪ್ಪಾಂಕುರೆ ಕೂರ್ಮಃ ಕೃಂದತಿ ನಾಳತಿ ದ್ವಿರಸಮೋ
40. ಪತ್ರಂತಿ ದಿಗ್ಧಂತಿಮಃ ಮೇರುಃ ಕೈಲಾಶತಿ ಮೇದಿನೀ ಜಲಜತಿವೈದ್ಯಮಾಪಿರೋ
41. ಲಂಬತಿ || ಸ್ವಸ್ರಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕವರ್ಷಗ
42. ಳೂ ಗುಡಿರನೆ ಸಂದ ವರ್ತಮಾನವಾದ ಧಾತುನಾಮ ಸಂವತ್ಸರದ ಮಾ
43. ಪಶ್ಚುಂ ಸೋಮವಾರದಲ್ಲೂ ಆತ್ಮೇಯಸಗೋತ್ರ ಆತ್ಮರಾಯ
44. ನ ಸೂತ್ರರುಕ್ಮಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರ
45. ರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿ
46. ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರನರಪತಿ ಟರು
47. ದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪ್ಪಾರಾವಾರ

(ಮೇಲಿನ ಎರಡು ಪದ್ಯಗಳ ಎಡಭಾಗದಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂದು ದೇವನಾಗರಾಕ್ಷರದ ಮೊಹೂದೆ.)

48. ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಮಕರವಃಸ್ಥಿತರಥಸಾಘ್ಯ ಗಂಡಭೇರುಂ
49. ಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕುಲಾರ ಕಂಠೀರವಾದ್ಯನೇಕಬಿರು
50. ದಾಂತಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಸಾಷ್ಟಾಂಗವಾಗಿ
51. ಮಸ್ತುರಿತಿ ಬರೆತಿ ವಕ್ಷಿತಿವಧೂದಾನ ಸಾಧನಆದಾಗಿ | ಅಸ್ತದ್ಗುರು ಪ
52. ರಂಪರಾಪ್ರಾಪ್ತವಾದ ಯೀಮಠದಲ್ಲಿಯಿರುವ ಶ್ರೀಹಯಗ್ರೀವಲಕ್ಷ್ಮೀನಾ
53. ರಾಯಣ ದೇವರಪೂಜಾ ಪುತ್ನವಾದಿ ಕೈಂಕರ್ಯಗಳಿಗೋಸ್ಕರವಾಗಿ ಕಾರ್ತಿ
54. ಕ ಬಿಂ ಮಂಗಳವಾರ ಸೂರೋಪರಾಗಪರ್ಮಣಿಪಣ್ಯಕಾಲದಲ್ಲೂ
55. ಸಹಿರಂಜೋದಕ ದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆ ನೆರದುಕೊಟರು
56. ವ ಧೂದಾನದೊಡನೆ ನೇಮಕಾಮಾಡಿ ಕೊಟ್ಟಿರುವ ಗ್ರಾಮಗಳ ವಿವರಾ ಪಟ
57. ಣ ಅಷ್ಟಗ್ರಾಮದ ತಾರೋಕು ದೇವಿನಹಳ್ಳಿ ತೋಟಳಿ ವಳಿತವಾದ ಚಿಂತುಲ

58. ಅಸಲಿ ಗ್ರಾಮವಂದು ದಾಖಲೆನಾಲ್ಕು ಕೆರೆವಂದಕೆ ಸಹ ಯನಾಮತಿವುತ್ತಾರಂ
೧ ೪ ೧
59. ನ್ನುಳದ ಬೇರೀಲು ಕಂಟರಾಯ ಮುಂನ್ನೂರವತುಯೇಳುವರಹವೂ ಹಣ
೩೫೭೫ ೧|||೦
60. ಮುಪ್ಪಾಗ ಪೈಕಿ ಲುಕನಾನ ಬೇರೀಲಿಗೆ ವಜಾ ಕಂಟರಾಯ ನೂರಯಪ್ಪತ್ತು
೧೨೧||೪|||೦
61. ವಂದು ವರಹವೂ ವಂಧತು ಹಣ ಮುಪ್ಪಾಗೂ ವೀಸ ಜಾತಾ ಯುವಸಂವತ್ಸ
೨೩೫೫ ೧|||೦
62. ರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರೀಲು ಕಂಟರಾಯ ಯನ್ನೂರಮೂವತ್ತು
೨೩೫೫ ೧|||೦
63. ದುವರಹವೂ ಹಣಮುಪ್ಪಾಗೂ ಮೂರು ವೀಸದಾಗ್ರಾಮ ೧ ಕ್ಯಾತನಹಳಿ ಹೋ
೨೩೫೫ ೧|||೦
64. ಬಳಿ ವಳಿತವಾದ ದೊಡೆಗೊಡನ ಕೊಪ್ಪಲು ಅಸ್ತು ವಂದುದಾಖಲೆ ವಂದಕೆ
೧
- (ಕಿಂದಿನ ಪದ್ಧತಿಗಳ ಎಡಭಾಗದಲ್ಲಿ ಕೃಷ್ಣ ರಾಜವಡೆಯರ ಮೊಹರಿದೆ.)
65. ಸಹ ಯನಾಮತಿ ವುತ್ತಾರನ್ನುಳದ ಬೇರೀಲು ಏನೂರತೊಂಭತ್ತಯರಡು
೫೯೨||೨|||೦
66. ವರಹವೂ ಯೇಳು ಹಣ ಮುಪ್ಪಾಗೂ ಮೂರು ವೀಸಪೈಕಿ ಲುಕನಾನ ಬೇರೀ
೫೯೨||೨|||೦
67. ಲಿಗೆ ವಜಾ ನಾಲುವತು ಮೂರುವರಹವೂ ಯೇಳುಹಣ ಅಡ್ಡಯರಡು ವೀಸ
೪೩||೨|||೦
68. ಜಾತಾಬಾಕಿ ಯುವಸಂವತ್ಸರ ಸಾಗುವಳಿ ಮೇರೆಗೆನಿಂತ ಬೇರೀಲು ಏನೂರ
೫೯೨೫ ೦|||೦
69. ನಾಲುವತ್ತು ವಂಧತು ವರಹವೂ ಹಾಗೂವೀಸದ ಗ್ರಾಮವಂದು ಅತ್ತಿಕುಪ್ಪೆತಾ
೧
70. ರೋಕು ಜಾಗವಕೆರೆ ಹೋಬಳಿವಳಿತವಾದ ಸಾರಂಗಿಗ್ರಾಮ ಅಸಲಿವಂದು
೧
71. ಕೆರೆವಂದಕೆಸಹ ಯನಾಮತಿ ವುತ್ತಾರನ್ನುಳದ ಬೇರೀಲು ಮುಂನ್ನೂರ ಅರವ
೩೬೧||೦
72. ತು ವಂದು ವರಹವೂ ಐದು ಹಣ ಪೈಕಿಲುಕನಾನ ಬೇರೀಲಿಗೆ ವಜಾಯಂ
೨೬೧||೦
73. ಧತ್ತ ವಂಧತುವರಹವೂ ಹಾಗೂ ಮೂರು ವೀಸಜಾತಾಬಾಕಿ ಶ್ರೀಮುಖನಂವ
೨೬೧||೦
74. ತ್ಸರದ ಸಾಗುವಳಿ ಮೇರೆಗೆ ನಿಂತ ಬೇರೀಲು ಯುಂನ್ನೂರಯಪ್ಪತ್ತಯರಡು
೨೬೧೫ ೪|||೦
75. ವರಹವೂ ನಾಲ್ಕು ಹಣ ಅಡ್ಡವೂ ವಂದ. ವೀಸದ ಗ್ರಾಮವಂದು ಮಂಡೆ
೧
76. ತಾರೋಕು ಕೆರೆಗೋಡು ಹೋಬಳಿ ವಳಿತವಾದ ಗೊಡಿಗೆರೆ ಅಸಲಿವಂದು ದಾ
೧
77. ಖಲಿ ವಂದು ಕೆರೆಯರಡಕೆ ಸಹ ಯನಾಮತಿ ವುತ್ತಾರನ್ನುಳದ ಬೇರೀಲು
೧ ೨
78. ಕಂಟರಾಯ ಏನೂರಯಂಭತ್ತಐದು ವರಹವೂ ನಾಲ್ಕು ಹಣ ಮುಪ್ಪಾ
೫೨೫೫ ೪|||೦

- + ಇಲ್ಲಿ ಶ್ರೀಹೇಮರಾಜವಡರ ತಮಿಳು ಕೃಷ್ಣರಾಜವಡರು ಎಂಬ ಮೊಹರಿದೆ.

100. ಕಂಟರಾಯ ಯಂನ್ನೂರಲರು ವರಹವೂ ಯರಡುಹಣ ಪೈಕಿ ಲುಕ
೨೦೬೯೨
101. ಸಾನು ದೇರಿಲಿಗೆ ವಜಾ ಹತ್ತು ವರಹಜಾತಾ ಶ್ರೀಮುಖನಂವತ್ತರದ ಸಾಗುವ
102. ೪ ಮೇರೆ ನಿಂತ ದೇರಿಲಿಗು ನೂರಕೊಂಧತ್ತು ಅರು ವರಹವೂ ಯರಡುಹಣ
೧೯೬೯೨
103. ದ ಗ್ರಾಮ ವಂದು ಅಂತ್ತು ತಾರೋಕು ಅರರಲ್ಲೂ ಅಸಲ ಗ್ರಾಮ ಯಂ
೧ ೬ ೮
104. ಟು ದಾಖರೆ ಹದಿಮೂರು ಕೆರೆ ಐದು ಕಟಿ ವಂದು ಅಣಿವಂದು
೧೩ ೫ ೧ ೧
105. ಕಾರೈ ವಂದಕೆ ಸಹ ಯನಾಮತ್ತಿಮಳದ ದೇರಿಲಿಗು ಯರಡು ಸಾವಿರದ
೧ ೨೮೮೪||೪||೦
106. ಯಂಟನೂರ ಯಂಧತುನಾಲ್ಕು ವರಹವೂ ವಂಧತು ಹಣ ಹಾಗೆ
107. ಪೈಕಿ ಲುಕಸಾನು ದೇರಿಲಿಗಿಗೆ ವಜಾ ಅರನೂರನಾಲ್ಕುವತ್ತುಯರಡು ವರ
೬೪೨೦||
108. ಹವೂ ಅಡಜಾತಾ ಸದರಮೇರೆ ನಿಂತ ಸಾಗುವಳಿ ಮೇರೆಗೆ ದೇರಿಲಿಗು ಯ
109. ರಡು ಸಾವಿರದ ಯಂನ್ನೂರ ನಾಲ್ಕುವತ್ತುಯರಡು ವರಹವೂ ಯಂಟು
೨೨೪೨||೩||೦
110. ಹಣ ಮುಪ್ಪಾಗದ ಯೇಗ್ರಾಮಗಳನ್ನು ಆತ್ಮೇಯ ಗೋತ್ರ ಆತ್ಮರಾ
111. ಯನ ಸೂತ್ರ ರುಕ್ಕಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡೆಯರವರ
112. ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾ
113. ಜಾಧಿ ರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪರಿಡ ಪ್ರತಾಪಾ ಪ್ರತಿಮ ವೀರನರಪತಿ
114. ಬಿರುದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕವೀರ ಯದುಕುಲಪಯು: ಪ್ಪಾ
115. ರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಮಕರ ಮಧ್ಯ ಶರಥ ನಾ
116. ಳೈ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕೃತಾರ
117. ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆ
118. ಯರವರು ಧಾರಾದತ್ತವಾಗಿ ಸರ್ವಮಾನ್ಯಾ ಕೊಟ್ಟುಯಿರುವ ಯೇ
119. ಗ್ರಾಮಗಳನ್ನು ಶ್ರೀಮಲದ ಹವಾಲು ಮಾಡತಕ ಬಗೈ ಅಯಾ ತಾರೋ
120. ಕದ ಅಮಲುದಾರಿಗೆ ನಿರೂಪಗಳನ್ನು ಬರಕೊಟ್ಟುಯಿರುವ ವೇರಗೆ
121. ಯೇ ಗ್ರಾಮಗಳನ್ನೂ ಶ್ರೀಮಲದ ಹವಾಲು ಮಾಡಿಕೊಂಡು ಯೇ ಗ್ರಾ
122. ಮಗಳಯರೈ ಚತುಸ್ಸೋಮವಳಗಣ ಕಾಡಾರಂಬ ನೀರಾರಂಬ ಕೋ
123. ಟ ತುಡಿಕೆ ಅಣಿ ಅಚ್ಚುಕಟ್ಟು ಮಗ್ಗು ಮನೆವಣ ಜಾತ್ತಿಕೊಟ ಸಮಯಾ
124. ಚಾರ ಯೇಚಲಪೈರು ಗಿಡಗಾಮಲು ಸುಂಕಶೋಮು ಮುಂತಾದ
125. ಅಸಕಲಸ್ವಾಂಮ್ಯವನ್ನು ರೂಪರಿರೇಬೆಮಾಡಿಕೊಂಡು ಶ್ರೀ ದೇ
126. ವರ ಕೈಂಕರ್ಯಗಳಿಗೆ ವಪ್ಪಿಕೊಳುವದು ಯಲ್ಲಂದಾ ಮುಂದೆ ಯೇಗ್ರಾ
127. ಮಗಳೂಳಗಣ ನಿಧಿನಿಕ್ಷೇಪಜಲ ತರುಪಾಪಾಣ ಅಕ್ಷೀಣ ಆಗಾ
128. ಮಿಲದ ಸಾಧ್ಯಂಗಳಂಬ ಅಪ್ಪಭೋಗ ತೇಜಸ್ವಾಂಮ್ಯಗಳೂ ಯೇ ಶ್ರೀ
129. ಮಲಕೆ ಸುರುವದ್ದು ಯಲ್ಲಂದ ಮುಂದೆ ಮಾಡುವ ದಾನಾದಿವೈವಹಾರ
130. ಚತುಪ್ಪಯಕು ಶ್ರೀಗಳವರೆ ಬಾಧ್ಯರಾದ ಕಾರಣ ಶ್ರೀ|| ||ಶ್ರೀಗ
- *131. ೪ವರು ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾರಾಧನ

* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜ ವಡೆರು ಎಂದು ಮೊಹರಿದೆ.

132. ಕೈಂಕರ್ಯ ತಪೋನು ಪೂನಾದಿ ಸಾರ್ವಕಾಲದಲ್ಲು ಆ ಚಂದ್ರಾರ್ಕವೂ
 133. ನಂಮ್ಮ ಸಂತತಿ ಪಾರಂಪರ್ಯವಾದ ಶ್ರೇಯೋಭಿ ವೃದ್ಧಿಗೋಸ್ಕರ ಅನು
 134. ಗ್ರಹಾಮಾಡುತ್ತಾ ನಿರುಪಾಧಿಕಸರ್ವಮಾನ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕವೂ
 135. ಅನುಭವಿಸಿ ಕೊಂಡು ಬರಬೇಕೆಂದು ಆತ್ಮೀಯಸಗೋತ್ರದ ಆತ್ಮ
 136. ರಾಯನ ಸೂತ್ರದ ರುಕ್ಮಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡ
 137. ಯರವರ ಪೂತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದಾ
 138. ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾ ಪ್ರ
 139. ಕಿಮ ವಿರ ನರಪತ್ತಿ ಬಿರುದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕವೀರ ಯ
 140. ದುಕುಲ ಪಯಃಪ್ಪಾರಾವಾರ ಕಳಾಸಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಮ
 141. ಕರಮಧ್ಯ ಶರಧಸಾರ್ವಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹ
 142. ನುಮದ್ಗರುಡ ಕುಲಾರ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀ
 143. ಶೂರ ಕೃಷ್ಣರಾಜವಡಯರವರು ಸಾಷ್ಟಾಂಗ ನಮಸ್ಕಾರ ಪೂರ್ವ
 144. ಕದಿಂದಾ ಬರಶಿ ವಶ್ಪಿಶಿದ ಗ್ರಾಮ ಭೂಸಾಧನಾ|| ಅದಿತ್ಯಚಂದ್ರಾ
 145. ವನಿರೋನಲಶ್ಚದ್ಯಾರ್ಥಮಿ ರಾಪೋ ಹೃದಯಂ ಯಮಶ್ಚ
 146. ಆಹುತರಾತ್ರಿಶ್ಚ ಪುರ್ಣಿಮ ಸಂಧ್ಯೇಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸೃವೃತ್ತಂ||
 147. ಸ್ವದತ್ತಾ ದ್ವಿಗುಣಂಪುಂಜ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾ
 148. ಪಹಾರಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾ
 *149. ತ್ರೀ ಶಿತ್ಯದತ್ತಾ ಸಹೋದರಿ ಅನ್ಯದತ್ತಾ ಚಮಾತಾಸ್ಯಾದ್ವತ್ತಾಂ
 150. ಭೂಮಿಂಪರಿತ್ಯಜೇತ್ || ಮದ್ಯಂತಜಾಃ ಪರಮಹೀಪತಿ ವಂಶ
 151. ಜಾವಾಯೇ ಭೂಮಿಪಾಃ ಸತತಮುಚ್ಚಲ ಧರ್ಮುಚಿತ್ತಾಃ | ಮ
 152. ದ್ವರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ತಾದ ಪದ್ಮಯು
 153. ಗಳಂ ಶರಸಾನಕೋನ್ಮಿ || ತಾರೀಕು ೨ನೆ ಮಾಹೆ ಜನವರಿ ಸಹ ೧೮೧೭
 154. ನೆ ಯಸವಿಯಲ್ಲು ಹಜೂರುಮುನವಿಪ್ರಸಂನ್ಯಯನ ಬರಹಾ

ಸದರಿ ಅದೇ ಸನ್ನದಿನ ಮುಂದಣ ಸಾಲುಗಳಲ್ಲಿರುವ ಪ್ರತ್ಯೇಕ ಕೈಬರಹ.

- | | |
|---------------------------------------------|---------------------------------------------|
| 1. ಅಪಣೆ ಕೊಡಿದಿರುವ ತಾಲ್ಲು ಆರು ರಲ್ಲ | 10. ಜು ಕಂಟಿರಾಯ ಯರರುಡು ಸಾವಿರದ
೨೨೪೨ ೩ ೧೦ |
| 2. ಗ್ರಾಮ ಯಂಟು ದಾಖಲೆ ಹದಿಮೂರು
೮ ೧೩ | 11. ಯನ್ನೂರು ನಾಲ್ಕುತಯರುಡು ವರಹಾಯಂ |
| 3. ಕೆರೆ ಐದು ೫ ಕಟೆ ವಂದು ೧ ಅಣೆ ವಂ | 12. ಟು ಹಣಾ ಮುಪಾಗಾದ ಸದರಿ ಅಪಣೆ |
| 4. ದು ೧ ಕಾರ್ಪೆವಂದು ೧ ಕೈ ಸಹಕ್ಕುಲ್ಲುದೇರಿ | 13. ಕೊಡಿದಿರುವ ಆರು ತಾಲ್ಲುನ |
| 5. ಜು ಯರುಡು ಸಾವಿರದ ಯಂಟುನ್ನೂರು
೨೮೮೪ ೪ ೦ | †14. ಲ್ಲ ಗ್ರಾಮಯಂಟು ದಾಖಲೆ ಕೆರೆಕಟೆ |
| 6. ಯಂಭತ ನಾಲ್ಕು ವರಹಾವು ಪೊಂಭತುಹಣ | 15. ಅಣೆ ಕಾರ್ಪೆ ಸಹಾ ಆಚಂದ್ರಾರ್ಕವಾ |
| 7. ಹಾಗೆಲ್ಲ ಲುಕನಾನ್ನು ಬೇರೀರಿಗೆ ವಹಾ ಕಂಟಿ | 16. ಗಿ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯ |
| 8. ರಾಯ ಆರುನ್ನೂರು ನಾಲ್ಕುತ ಯರುಡು
೬೪೨೯ | 17. ಣ ಸ್ವಾಮಿಯವರ ನಿತ್ಯತದಿ |
| 9. ವರಹಾಲು ಅಡು ಜಾತಾ ಬಾಕ್ಸಿ ನಿಂತ ಬೇರೀ | 18. ಯಾರಾಧನೆ ಕೈಂಕರ್ಯದ ಬಗ್ಗೆ ಸ |
| | 19. ರುವಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಶ ಯ |
| | 20. ರುವದರಿಂದ ಶ್ರೀಮದ್ವಿಂಹೃತಂ |

* ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆದೆ.

† ಇಲ್ಲಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆದೆ.

21. ತ್ರ ಪಂಚಾವತಾರ ಸರ್ವತಂತ್ರ
22. ಸ್ವತಂತ್ರರಾದ ಮೈಕಿಶುರು ಸಂ
23. ಸ್ಥಾನದ ಪರಮಗುರುಗಳಾದ
24. ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಮ
25. ಲ ಪಾರಂಪರ್ಯವಾಗಿ ಅನುಧ
26. ವಶಕೊಂಡು ಶ್ರೀಸಂನಿಧಿಯಲ್ಲಿ
27. ನಮು ಸಂತತಿ ಸಾರೋದ್ಧಾರವಾಗಿ

- * 28. ಪರಮಾನ್ಮಗೃಹಪುರ್ವಕ ಪು
29. ಣ್ಣವಾದ ಅಮೋಘ ಅಶೀರ್ವಾ
30. ದಗಳೆನು ಮಾಡುತಾ ಬರೆದೇ
31. ಕೆಂಬದಾಗಿ ಕ್ರಿಕಾಲದ್ವಯ ಶಿರ
32. ಸಾಷಾಂಗವಾಗಿ ನಮಸ್ಕರಿಸಿ
33. ಬರದು ವಶಿಸಿದ ಭೂದಾನದ
34. ಶಾಶನ ಸಹಿ ತಾರೀಖು ಸದರ

ರುಜು ಶ್ರೀಕೃಷ್ಣ

ಈ ಬಳಿ
ಕನ್ನಡಕ್ಕರದ ಮೊಹರೆ.



Transliteration.

1. śubham astū¹viśu [d]dha-vijñāna-ghana-svarūpam vi-
2. gnāna-viśrāpana-baddha-dikṣham []¹dayānidhiṃ dēha-
3. bhritām śaranyam dēvamHayagrīvam aham pra-
4. padye¹Lakṣmīnārāyaṇa śrīmān Śriyam Alim-
5. gya vakṣaśī nityaiśvarya-pradātāham ityayam tva-
6. bhaya-pradaḥ¹śrīmat-Kāntimatēyāya Kām.-
7. cōtpūrṇa-manaśvinē śrīmat-Kuramgga-pūrṇa-Srī-
8. bhāshyadāya namō namaḥ¹śrīmatē sarva-tam-
9. trēshu svatantrāya sudhīmatē¹kavi-tārkika-
10. śimhāya Vēdānta-guravē namaḥ¹chīrakāla-
11. tapō-labhyau narakārti-nivārakau Parakāla-
12. yatīndrasya charaṇau śaraṇam vrajē¹
13. śrīmad akhilāṇḍakōṭi-brāhmāṇḍa-mam-
14. ḍalōpari brāhmāḍīnām avānmanasa-gōcha-
15. rāyutāditya-vidyōditāprākṛita-sarva-sam-
16. pat-samruddha-śrī-Vaikunṭhanagara-nayanāyamā-
17. nānamdamaya-divya-ratna-mamṭapa-madhya-vila-
18. sat-phaṇḍamāṇi-sahasra-maṇḍit-ānanta-śē-
19. shaptṭha-mahārāja-mudrā-virājamāna śrī
20. Vaikunṭha-vallabha-divyājñā-vatīrṇa-durvādi-garva-

* ಈ ಬಳಿ ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ ಮೊಹರೆ.

21. nirvāpaṇa-nipuṇa śrīmaś-Chhāṇḍiraka-mahābhā-
22. shya-rachanā-chāturi-dhurīṇa śrīmad-Rāmānuja-
23. chārya-yativarānugraha-labdha-chatus-saptati-sam-
24. khyā-nishpāta-Vaishṇavakula-bhadrāsana-samullasa-
25. ś chhīmad vēdamārga-pratishṭhāpanā-chārya paramaham-
26. sa- parivrājakāchārya sarva-tantra-svatamtrōbha-
27. ya-nigamāmtāchārya-śrīmat-Kavikathaka-kam-
28. ṭhīra-va-charaṇa-naḷina-yugaḷa-vimnyasta-samastātina-
29. bhara śrīmad Rāmānuja Parakāla-sampyyamim-
30. dra-kripānugrahitā śrīmad Bramhatamtra Ghaṇ-
31. ṭāvatāra Parakāla-guruvara-samārādhitta śrī-
32. mad akhilāṇḍakōṭi-bramhāṇḍanāyaka śrī-
33. man-maṭha-samsthita śrī Hayagrīva Lakshmi-nārāya-
34. ṇa-svāmīyavara samnnidhige
35. Harēr Līlāvarāhasya dausṭrā-daṇḍas sa pātu naḥ! Hēmadri-kalaśā
yatra
36. dhāttri chhatra-śrīyam dadbau! namas tēstu Varāhāya līlayōddharatē
37. mahīm! khura-madhya-gatō yasya Mēruḥ kkaṇa-kaṇāyatē! pātu
38. trīṇi jaganti saṁtatam akūpārād dharāṇi uddharan kriḍā-kroḍa-kalē-
39. baras sa bhagavān yesyaika-dausṭrāṁkure Kūrmah kkaṇḍati nāḷati
dvīrasanō
40. patrampi digdantīnaḥ Mēruḥ kōśati mēdint jalajati vyōmāpi rō-
41. lambati! svasti śrī vijayābhyudaya Śalivāhana-śaka-varsha-ga-
42. ḷū 1738 ne sanda vartamānavāda Dhātunāma-samvatsarada Mā-
43. gha śudha 10 Sōmavāradallū Ātrēyasagōtra Āśvalāya-
44. na-sūtra Rukśākhānu-vartigalāda Kṛishṇarājavaḍayaravara pautra-
45. rāda Chāmarājavaḍayaravara putrarāda śrīmad rājādhi-
46. rāja rājaparamēśvara prauḍha-pratāpā-pratima-vīraṇarapati biru-
47. damptēmbara-gaṇḍa lōkaika-vīra Yadukula-payah-ppārāvāra-
48. kaḷānidhi śaṁkha chakrāṁkuśa makara machchhya śarabha sālva
gaṇḍabhērum-
49. ḍa dharāṇi-varāha Haṇumad Garuḍa kuṭhāra Kaṇṭhīravādyanēka-
biru-
50. dāṁkita Mahīśūra Kṛishṇarājavaḍayaravaru sāsṭāṁggavāgi na-
51. maskarīśi bareśi vappīśida bhūdāna-sādhana adāgi! asmaḍ-guru-pa-
52. ramparā-prāptavāda yī-maṭhadalli yiruva Śrī Hayagrīva Lakshminā-
53. rāyaṇa-dēvara pūjā-vutsavādi-kaimkaryagaḷigōskaravāgi Kārti-
54. ka ba 30 Mangalavāra Sūryōparāga parvaṇi- puṇya-kāladallū
55. sahirāṇyōdaka-dāna-dhārā-pūrvakavāgi dhāreneradu koṭīru-
56. va bhūdānada bagye nēmakā māḍi kōṭṭīruva grāmagāḷa-vivarā Paṭa-

57. na Ashtagrāmada tâlôku Bēvinahalli hōbali valitavāda Chimmali
58. asali grāma vandu dākhale nālku kere vamdake saha yināmatti vuttārannu-
59. nūlida bēriju kaṇṭirāyi mupnnūra aivatu yēlu varahavū haṇa
60. muppāga paiki lukasānu bērijiḡe vajā kaṇṭirāyi nūra yippattu
61. vandu varahavū vambhatu haṇa muppāgū visa jātā Yuva-sampvatsa-
62. rada sāguvaḷimērege nipta bēriju kaṇṭirāyi yinnūra mūvattu ai-
63. du varahavū haṇa muppāgu mūru vīsada grāma 1 Kyātanahalli hō-
64. bali valitavāda Doḡegaudana-Koppalu asalli vandu dākhale vandake
65. saha yināmatti vuttārann uḷida bēriju ainūra tombhata yaraḍu
66. varahavū yēlu haṇa muppāgū mūru visa paiki lukasānu bēri-
67. jiḡe vajā nāluvatu mūru varahavū yēluhaṇa aḍu yaraḍu visa
68. jātā bāki Yuva-sampvatsara-ssāguvaḷi mērege nipta bēriju ainūra-
69. nāluvattu vambhatu varahavū hāgū vīsada grāma vāṇdu Attikuppe tā-
70. lôku Jāganakere-hōbali valitavāda Sārangi-grāma asali vandu
71. kere vandake-saha yināmatti vuttārann uḷida bēriju mupnnūra arava-
72. tu vandu varahavū aidu haṇa paiki lukasānu bērijiḡe vajā yāṇ-
73. bhatta vambhatu varahavū hāgu mūru visa jātā bāki Śrīmukha-sampva-
74. tsarada sāguvaḷi-mērege nipta bēriju yinnūra yappata yaraḍu
75. varahavū nālku haṇa aḍavū vāṇdu vīsada grāma vandu Maṇḍeda
76. tâlôku Keragôḍu hōbali valitavāda Gaudigere asali vāṇdu dā-
77. khali vāṇdu kere yeradake saha yināmatti vuttārannuḷida bēriju
78. kaṇṭirāyi ainūra yāmbhatta aidu varahavū nālkuhaṇa muppā-
79. ga paiki lukasānu bērijiḡe vajā yinnūra yāmbhatta aidu varahavu
80. nālkuhaṇa muppāga jātābāki Bhāva-sampvatsarada sāguvaḷi-mēre
81. nipta bēriju mupnnūra varahada grāma vāṇdu yt-hōbali valita Kō-
82. ḍihali asali vāṇdu kere vamdake saha yināmatti vuttārannuḷida bē-
83. rriju kaṇṭirāyi nūra yippatu vāṇdu varahavū yēluhaṇa aḍa-
84. vū yaraḍu visa paiki lukasānu bērijiḡe vajā aivatu āra varahavu
85. yēlu haṇa aḍu yaraḍu visa jātā Bhāva-sampvatsarada sāguvaḷi mēre
86. ninta bēriju aravatu aidu varahada grāma 1 Sōsale tâlôku Kāra-
87. gahali asali grāma vāṇdu dākhali yaraḍake saha yināmatti vuttā-
88. ranuḷida bēriju kaṇṭirāyi yinnūru mūru varahavū yaraḍu-
89. haṇa mūru visa paiki lukasānu bērijiḡe vajā vambhatu varahavū
90. vambhatu haṇa aḍu mūru visa jātā Bhāva-sampvatsarada sāguvaḷi-mē-
91. re nipta bēriju nūra tombhata mūru varahavū yaraḍu haṇa a-
92. ḍada grāma 1 Būkinakere tâlôku Kallahali asali vāṇdu dākhale
93. vāṇdu aṇe vāṇdu kâlve vamdake saha yināmatti vuttārannuḷida bē-
94. riju nānūra aivata āru varahavū yāṇtu haṇa paiki lukasānu
95. bērijiḡe vajā yippatu aidu varahavū aḍu visa jātā Śrīmukha-
96. sampvatsarada sāguvaḷi-mēre nipta bēriju nānūra mūvatu vāṇdu varaha-

97. vū yēlu haṇa hāgu mōru vīsada grāma 1 Nāgamangala tālō-
98. ku Śrīrāmnahali hōbai valitavāda Kalladēvanahali asali vaṃḍu
99. dākhali nālku kaṭe vaṃḍake saha yināmatti vuttārannuḷida bērrīju
100. kaṇṭirāyi yimnnūra āru varahavū yaraḍu haṇa paiki luka-
101. sānu bērrījige vajā hattu varaha jātā Śrīmukha-saṃvatsarada sāguva-
102. ḷi mēre nimta bērrīju nūra tombhattu āru varahavū yaraḍu haṇa-
103. da grāma vaṃḍu aṃttu tālōku ārarallū asali grāma yaṃ-
104. ṭu dākhale hadimūru kere aidu kaṭe vaṃḍu aṇe vaṃḍu
105. kālve vaṃḍake saha yināmattinuḷida bērrīju yaraḍu sāvirada
106. yaṃṭanūra yaṃbhatu nālku varahavū yaṃbhatu haṇa hāga
107. paiki lukasānu bērrījige vajā āranūra nālurvattu yaraḍu vara-
108. havū aḍa jātā sadara mēre nimta sāguvali mērege bērrīju ya-
109. raḍu sāvirada yimnnūra nālurvatu yaraḍu varahavū yaṃṭu
110. haṇa muppāgada yī grāmagaḷaṃṇu Ātrēya-gōtra Āśvalā-
111. yana-sūtra Rukṣākhānuvartigaḷada Kṛishṇarāja-vaḍayaravara
112. paṭrarāda Chāmarāja-vaḍayaravara putrarāda śrīmad rā-
113. jādhirāja rājaparamēśvara prauḍha-pratāpa-pratima viranarapati
114. birudāṃtembara-gaṇḍa lōkaikavira Yadukula-payahppā-
115. rāvāra-kaḷānidhi śaṃkha chakrāṃkusa-makara machchhya śarabha sā-
116. ḷva gaṇḍabhērūṇḍa dharaṇī-varāha Hanumad Garuḍa kuṭhāra
117. kaṇṭhīravādyanēka birudāṃkita Mahīśūra-Kṛishṇarāja-vaḍa-
118. yaravaru dhārā-dattavāgi sarvamānyā koṭṭuyiruva yī
119. grāmagaḷaṃṇu śrīmaṭhāda havālu māḍataka bagye āyā tālō-
120. kada Amaludārrige nirūpagalaṃṇu barakoṭṭu yiruva mērege
121. yī grāmagaḷaṃṇu śrīmaṭhāda havālu māḍikoṇḍu yī grā-
122. magaḷa yalle chatussīme vaḷagaṇa kāḍāramba nīrāramba tō-
123. ṭa tuḍike aṇe achchukaṭṭu magga manevāṇa jāttikūṭa samayā-
124. chāra yīchala-pairu giḍagāvalu supka poṃṃu muṃṭāda
125. ā sakala-svāṃmyavaṃṇu rūhariṣi rēkhe māḍi-koṇḍu śrī-dē-
126. vara kaṃṇkaryagaḷige vappisikoḷuvadu yillimḍa munde yī grā-
127. magaḷolaḷagaṇa nidhi nīkshēpa jala taru pāshāṇa akshīṇa āgā-
128. mi śidha sādhyamgaḷeṃba asṭabhōga-tēja-svāṃmyagaḷu yī śrī-
129. maṭhake saluvaddu yillimḍa munde māḍuva dānādi-vyevahāra-
130. chatuṣṭayaku śrīgaḷavare bādhyarāda kāraṇa śrī "Śrīga-
131. ḷavaru śrī Hayagrīva Lakshminārāyaṇa dēvara puḷārādhana
132. kaṃṇkarya tapōnushṭhānādi sārva-kāladallu ā-chandrārkaḷu
133. naṃṇa saṃṭati pāraṃṇyav āda śrēyōbhivṛiddhigōskara anu-
134. grabā māḍuttā nīrupādika-sarvamānyavāgi ā-chandrārkaḷu
135. anubhavisikoṇḍu barabēkendu Ātrēyasa-gōtrada Āśva-
136. lāyana-sūtrada Rukṣākhānuvartigaḷada Kṛishṇarāja-vaḍa-

137. yaravara putrarâda Châmarâja-vaḍayaravara putrarâdâ
138. śrīmad rājādhirāja rājaparamēśvara prauḍha pratâpâ pra-
139. tima vīra narapatti birudamtembara gaṇḍa lōkaikavīra Ya-
140. dukula-payah-ppârāvāra-kaḷānidhi śaṃkha-chakrāṃkuśa ma-
141. kara machhya śarabha sālva gaṇḍabhēruṇḍa dharanī-varāha Ha-
142. numad Garuḍa kuṭhāra kaṇṭhīravādyanēka-birudāṅkita Mahi-
143. śūra Kṛishṇarājavaḍayaravaru sāshtāṃga-namaskāra-pūrva-
144. kadimḍā baraśi vappisīda grāma-bhūśāḍhanā ḥ Aditya-chandrā-
145. v anilō nalaścha dyaur bhūmir āpō hṛidayam yamaścha
146. ahaścha rātriścha vubhēcha sandhye dharmaścha jānāti narasya vṛittam ḥ
147. svadattā [d] dviguṇam pūṇyam paradattānu-pālanam para-dattā-
148. pahārēṇa sva-dattam nishphalam bhavēt ḥ svadattā putrikā dhā-
149. trī pitridattā sahōdari amnyadattā cha mātā syād dattam
150. bhūmim parityajēt ḥ mad-vamśajāḥ para-mahipati-vamśa-
151. jā vā yē bhūmipāḥ satatam ujvala-dharma-chittāḥ ḥ ma-
152. d-dharmam ēva satatam paripālayanti tat-pāda-padma-yu-
153. gaḷam śirasā natōsmi ḥ tārīku 2 ne māhe Janavari san 1817
154. ne yisaviyallu hajūrru munashi Prasannaiyana barahā sadari

In separate handwriting in the same sannad below.

1. apane koḍisiruva tālku āruralli
2. grāma yaṃṭu dākhalī hadimūru
3. kere aidu 5 kaṭe vaṃḍu 1 aṇe vaṃ-
4. ḍu 1 kālve vaṃḍu 1 kke saha kkullu bērrī-
5. ju yaruḍu sāviraḍa yaṃṭu nnūru
6. yaṃbhatanālku varahāvu vombhatu haṇa
7. hāgaḍalli lukasānnu bērrījige vajā kaṇṭi-
8. rāyi āru nnūru nālvata yaruḍu
9. varahāvu aḍu jātā bākki nīṃta bērrī-
10. ju kaṇṭirāyi yaruḍu-sāviraḍa
11. yinnūru nālvata yaruḍu varahā yaṃ-
12. ṭu haṇā mupāgāda sadarri apane
13. koḍisi yiruva āru tālkuna-
14. Ili grāma yaṃṭu dākhalē kere kaṭe
15. aṇe kālve sahā ā-chandrārkaḍa-
16. gi śrī Hayagrīva Lakshminārāya-
17. ṇa-svāmiyavara nitya-tadi-
18. yārādhane kaṃṃkaryāda bagye sa-
19. rruvamāṃnyavāgi samarpiśi yi-
20. ruvaḍarimḍa śrīmad Bramha-tan-

21. tra Ghaṇṭāvatāra sarvatantra
22. svatantrarāda Maihiṣurru sam-
23. sthānada parama-gurugaḷāda
24. śrī Parakālasvāmigaḷavara ma-
25. ṭha pāraparyavāgi anubha-
26. vaṣi koṇḍu śrī-samnnidhiyalli
27. namma samtati sārōdhāravāgi
28. paramānnugraha purvaka pu-
29. rṇavāda āmōgha āśīrvā-
30. dagaḷamṇu māḍutā bare-bê-
31. kembadāgi trikāladallu śira-
32. sāshṭhāṅgavāgi namaskariṣi
33. baradu vapiṣida bhūdānada
34. śāśana sahi tārikbu sadara

rruju Śrīkrishṇa

Seal

Mahārāja

Maisura Krishṇarāja

Vaḍeyaravaru

Note.

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

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

At the beginning of each page is a seal to the left in the Nāgari characters with the legend Śrī Chāmarāja Vaḍera tanuja Krishṇarāja Vaḍeru. The sannad begins with 5 invocatory verses:—

I seek refuge in the god Hayagrīva, who is an embodiment of pure knowledge, who has devoted himself to the propagation of knowledge and who is a treasure of compassion and a refuge to all beings. The glorious Lakshminārāyaṇa embracing Lakshmi on his breast renders protection to all proclaiming that he is the bestower of eternal wealth. Salutation to (Rāmānuja) whose mother was Kāntimatī and

who had Kāñchīpūrṇa always in mind and who gave Śrībhāshya to Kurangapūrṇa. Saluation to the wise guru Vēdānta who is a master of all *tantras*, who is a lion to poets and logicians. I take refuge in the feet of Parakāla-Yatīndra, which can only be attained by long austerities and which remove all torments of hell.

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

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

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

We have next three invocatory verses in praise of the Boar Incarnation (See M. A. R. 1933, P. 141, 186 for a translation of these stanzas).

The nirūp next gives the date of the grant as Ś 1738 Dhātu sam. Māgha śu 10 Monday. The date is also given at the end (line 153) as 2nd (mistake for 27th) January 1817 A. D. its English equivalent.

The donor is named Mahīśūra Kṛishṇarāja Vaḍeyar (III) son of Chāmarāja Vaḍeyar and grandson of Kṛishṇarāja Vaḍeyar (II). The usual titles are applied to him. See M. A. R. 1935, P. 167.

Details of the gift:—The nirūp states that after doing obeisance to the guru of the Parakāla Matt which is praised as the matt of the succession of his gurus (asmad-guru-paramparā-prāptavāda) the king had made a gift of lands for services of the gods Hayagrīva and Lakshminārāyaṇa in the matt on the sacred occasion of the solar eclipse on Tuesday 30th lunar day of the month Kārtika (19th November 1816 A. D.) and the details of the villages comprising the gift are given herein.

Details of the villages given:—(1) The village Chimmali and its 4 hamlets and 1 tank in the Bēvinahalli hobli of Paṭṭaṇa Ashtaḡrāma taluk. Gross income of

the village excluding inam lands is 357 varahas and $1\frac{3}{4}$ haṇas. Deducting out of this 121 varahas, and $9\frac{3}{4}$ haṇas and 1 visa for *luksānu* (loss) net income for the year Yuva is 235 Kaṇṭirāya varahas, $1\frac{3}{4}$ haṇas and 3 visas.

(2) The village Doḍegaḍana Koppalu with 1 hamlet in the Kyātanahaḷli hobli: gross income excluding inam lands: 592 varahas $7\frac{1}{2}$ haṇas 3 visas. Deducting 43 varahas, $7\frac{1}{2}$ haṇas and 2 visas for *luksānu*, net income amounts for the year Yuva to 549 varahas, 1 hāga and 1 visa.

(3) The village Śārangi with 1 tank in the Jāganakere hobli in Attikuppe taluk: Gross income excluding inam lands, 361 varahas 5 haṇas: deduct for *luksānu* 89 varahas 1 hāga and 3 visas: net income for the year Śrīmukha: 272 varahas $4\frac{1}{2}$ haṇas and 1 visa.

(4) The village Gauḍigere in Keregōḍ hobli, Maṇḍya Taluk with 1 hamlet and 2 tanks: Gross income excluding inam lands 585 varahas $4\frac{3}{4}$ haṇas: deduct for *luksānu* 285 varahas $4\frac{3}{4}$ haṇas: net income for the year Bhāva, 300 varahas.

(5) The village Kōḍihaḷli in the above hobli with 1 tank. Gross income excluding inam, 121 varahas $7\frac{1}{2}$ haṇas and 2 visas. Deduct for *luksānu* 56 varahas $7\frac{1}{2}$ haṇas and 2 visas. Net income is 65 varahas.

(6) The village Kāragahaḷli in Sōsale taluk with 2 hamlets: Gross income excluding inam—203 varahas 2 haṇas and 3 visas: Deducting for *luksānu* 9 varahas $9\frac{1}{4}$ haṇas and 3 visas, net income for the year Bhāva amounts to 193 varahas and $2\frac{1}{2}$ haṇas.

(7) The village Kallaḷaḷli in Būkinakere Taluk with 1 hamlet, 1 dam 1 channel: Gross income excluding inam—456 varahas, 8 haṇas. Deduct for *luksānu* 25 varahas 1 aḍḍa and 1 visa: Net income for the year Śrīmukha—431 varahas 7 haṇas, 1 hāga, 3 visas.

(8) The village Kalladēvanahaḷli in Śrīrāmanahaḷli hobli in Nāgamangala taluk with 4 hamlets and 1 embankment: Gross income 206 varahas and 2 haṇas: Deducting for *luksānu* 10 varahas, net income for the year Śrīmukha amounts to 196 varahas and 2 haṇas.

Total number of villages 8 in 6 taluks with 13 hamlets, 5 tanks, 1 embankment, 1 dam and 1 channel: total gross revenue of these is 2384 varahas, 9 haṇas and 1 hāga: Deducting 642 varahas and one aḍḍa for *luksānu* net income is 2242 varahas 8 haṇas and 3 hāgas.

The king's titles are repeated again and instructions are given to the amildars of the taluks concerned to make over the said villages to the Parakālasvāmi Matt. All the rights, powers and possessions in the said villages including taxes on lands depending on rain or irrigation, gardens big or small, embankments, *achkat*, loom tax, house tax, caste tax, religion tax, tax on wild date trees, tax on forests, pasture tax, customs duties, etc., were to be enjoyed by the matt and utilised for the services of the gods. The guru of the Matt was asked to pray for the prosperity

of the king and his descendants at all times during the performance of the services to the gods and while engaged in austerities. The guru had the four rights of sale, gift, etc., of the said villages :—

The usual imprecatory verses come next. The scribe who wrote this is named Prasannaiya, hajûr munshi.

At the end of the record the substance of the grant is written in the king's own handwriting testifying to the king's sanction of the grant. It may be translated as follows :—

In the 6 taluks as per order, for the 8 villages, 13 hamlets, 5 tanks, 1 *katte*, 1 *ane* (dam), and 1 canal gross income is 2884 varahas, 9 *hanas* and 1 *hâga*. Of this must be deducted for *luksânu* (loss) 642 varahas and 1 *adda*. The balance or net income is 2242 varahas 8 *hanas*, 3 *hâgas*. The above eight villages, hamlets, tanks, *katte*s, *anes* and canals in the 6 taluks have been granted perpetually for the daily *tadiyârâdhana* (worship or the feeding of the devotees) and services of the gods Hayagrîva and Lakshminârâyana free of all imposts. Accordingly the illustrious Ghantâvatâra, sarva-tantra-svatantra Parakâlasvâmi who is the *parama-guru* (chief preceptor) of the Mysore State might enjoy the same in spiritual succession to the Matt and might give his valuable blessings full of grace to us and our descendants. With the above request we offer our salutations with the eight elements (*sâshṭânga*) of obeisance bowing our head three times a day and grant this charter of the gift of land. Signature to the above. Date given above.

Signature Śrī Kṛishṇa. Seal of Kṛishṇarâja Vaḍeyar in Kannada characters.

23

A sannad of Kṛishṇarâja Vaḍeyar III dated 1819 A. D. in the possession of the Parakâlasvâmi Matt, Mysore.

Kannada language and characters.

ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ಕನೆಯ ಸನ್ನದು.

ಕನ್ನಡ ಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮರಾಠೀ ಅಕ್ಷರದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರ ರುಜುವೂ ಫಾರ್ಸಿ ಅಕ್ಷರದ ಮೊಹೂರು ಮೇಲ್ಕಾಗಿದ್ದುವೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀವಿಜಯಾದ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕೆ ವರುಷಂಗಳು

೧೮೪೦

2. ಸಾವಿರದ ಯಳನೂರ ನಾಲ್ಕತನೆ ಬಹುಧಾನ್ಯನಾಮ ಸಂವತ್ಸರದ ಪುಷ್ಯ

3. ಬ ೧೦ ಗುರವಾರದ್ದು ಮಹೀಶೂರ ಸಂಸ್ಥಾನದ ಪರಮಗುರು

4. ಗಳಾದ ಶ್ರೀಮದ್ವೃತ್ತಂಶ್ಚ ತಂತ್ರ ಪಂಚಾವತಾರ ಪರಕಾಲ ಸ್ಯಾ
5. ಮಿಗಳವರ ಮಠದ ಶ್ರೀಯವರ ಸಂನ್ಮದಿಗೆ | ಆತ್ಮೀಯಸಗೋತ್ರ
6. ಆತ್ಮರಾಯನ ಸ್ತುತೃ ರುಕ್ಮಾಪಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣ ರಾಜ ವಡಯ
7. ರವರ ಪಾತ್ರರಾದ ಚಾಮರಾಜವಡಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮ
8. ದ್ರಾಹಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರಾಥಮ್ಯತಾಪಾಪ್ರತಿಮ ವೀರ
9. ನರಪತಿ ಬಿರದಂತೆಂಬರ ಗಂಡ ರೋಕ್ಕೈಕ ವೀರಾಯದುಕುಲ |
10. ಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶ ಕುಲಾರ
11. ಮಕರ ಮತ್ಸ್ಯ ಶರಧಸಾರ್ಥ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಧ
12. ರುಡ ಕಂಠಿರವಾದ್ಯನೇಕ ಬಿರದಾಂಕಿತ ಮಹೀಶೂರ ಶ್ರೀಕೃಷ್ಣ
13. ರಾಜ ವಡಯರವರು ಬರಶಿಕ್ಷಿಷ ದಾನಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ
14. ಅದಾಗಿ ಶ್ರೀಮಠದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರ ಪೂಜಾ
15. ರಾಧನೆ ಕೈಂಕರ್ಯಾ ಬ್ರಾಹ್ಮಣ ಸಂತರ್ಪಣೆ ಪುತ್ಸವಾದಿಗಳು ಮುಂತಾದಕ್ಕೆ
16. ದರ ಮಹ ಕಂಟೀರಾಯಗ ಗಂಜಿಂಗ ಸಾವಿರದ ಐವತ್ತು ವರಹಾದ ಮೇರಿಗೆ
17. ಸಾಲಯಾನಾ ಕಂಠಿರಾಯ ಹನ್ನೆರಡು ಸಾವಿರದ ಅರನೂರು ವರಹಾ
18. ನೇಮಕ ಮಾಡ್ತಿ ತಾಲುಕಗಳಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆ ಕೊಡ್ತಿಯಿರುವವರಾ
19. ಒಂಕಂ ಉಭಯ ಅಪ್ಪಗ್ರಾಮ ತಾಲ್ಲೂದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
20. ಗಂಜಿಂಗ ಮಯ್ಯೂರು ಅಪ್ಪಗ್ರಾಮದಿಂದಾ ಗ ಗಂಜಿಂಗ ಲ್ಲು
21. ಗಂಜಿಂಗ ಪಟ್ಟ ಅಪ್ಪಗ್ರಾಮದಿಂದಾ ಗ ಗಂಜಿಂಗ ಲ್ಲು

ಒಂಕಂ

22. ಒಂಕಂ ಅತ್ತಿಕುವೆ ತಾಲುಕದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
23. ಒಂಕಂ ಚನ್ನರಾಯಪಟ್ಟ ತಾಲ್ಲೂದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
24. ಒಂಕಂ ಕಿಕ್ಕೇರಿ ತಾಲ್ಲೂದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
25. ಒಂಕಂ ಬುಕ್ಕನಕೆರೆ ತಾಲ್ಲೂದಿಂದಾ ತಿಂಗಳು ಗಕ್ಕೆ ಗ ಅಂಕಲ್ಲು
26. ಗಂಜಿಂಗ ಉಭಯ ಕಂಟೀರಾಯಹನ್ನೆರಡು ಸಾವಿರದ ಅರನೂರು
27. ವರಹಾ ಶ್ರೀಮಠಕ್ಕೆ ಕೊಡುವಂತೆ ತಾಲ್ಲೂಗಳಿಗೆ ಸಂನ್ನದು ಅಪ್ಪಣೆ ಕೊಡ್ತಿಯಿ
28. ಧೀತ್ತು ಶ್ರೀಮಠವ್ವಾನಶಾಸನ ಅಪ್ಪಣೆ ಕೊಟ್ಟ ಪ್ರಕಾರಾ ಬಹುಧಾನ್ಯ ಸಂ
29. ವತ್ಸರದ ಪುಷ್ಯ ಶುಕ್ಲ ೫ ಶುಕ್ರವಾರ ಗುರೈ ಜನವರಿ ಅರಭ್ಯಾ ಯಂಗರೆ
30. ಹಿತ್ತಿಂಗಳ ಕಾಯದೆ ಮೇರಿಗೆ ಬರಕ್ಕ ಐವಜಿಂನ್ನು ತರಶಿಕ್ಷಿಳುತ್ತಾ
31. ಶ್ರೀಮಠದ ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣದೇವರ ಪೂಜಾರಾಧನೆ ಕೈಂ
32. ಕರ್ಯ ಬ್ರಾಂಹ್ಮಣ ಸಂತರ್ಪಣೆ ಮುಂತಾದ ಪುತ್ಸವಾದಿಗಳನ್ನು ಸಕಲ
33. ಸಂಧ್ಯಮದಿಂದಾ ನಡ್ವತ್ತಾ ಸರಕಾರದ ಶ್ರೀಯಃಪ್ರಾರ್ಥನೆ ಮಾಡಿಕೊಂ
34. ಡು ತಪೋನಿಷ್ಠ ಪಾರಂಪರ್ಯವಾಗಿ ಯರಬೇಕೆಂದ್ರು ಬರಶಿಕ್ಷಿಷ ದಾನಶಾಸನ
35. ಅಧಿಕೃತದ್ರಾವ್ಯವನಿರೋಧನ ಶ್ವ ದಾರ್ಥಮಿರಾಪೋಷ್ಯದಯಂ ಯ
36. ಮಶ್ವ ಅಹಶ್ವ ರಾತ್ರಿಶ್ವ ಪುರ್ಣಿಮ ಸಂಧ್ಯ ಧರ್ಮಸ್ಯಾಪಾನಾತ್ತಿನರಸ್ಯವ್ಯತಂ ||
37. ಬ ತ್ತಾರಿಖ ಅಂನಿ ಮಾಹೆ ಜನವರಿ ಸಂ ೧೮೧೯ನೆ ಯನವಿ ಬತ್ತ ಅಪ್ಪಾಡಿ
38. ರಾವ ಮುನಸಿಹಜೂರು

(ಪ್ರತ್ಯೇಕವಾದ ಕೈಬರಹದಲ್ಲ.)

- | | |
|--------------------------------|----------------------------------------|
| 1. ಸದರಿ ಮೇರಿಗೆ ಸಾಲ್ವಯಾ | 3. ನ್ನೂರು ವರಹಾದ ನೇಮಕ್ಕೆ ಪ್ರಕಾರಾ ಶ್ರೀದೇ |
| 2. ನಾಕಂಟೀರಾಯ ಹನೇರಡು ಸಾವಿರದ ಅರು | 4. ವತಾರಾಧನೆ ಸಂತರ್ಪಣೆ ಮುಂತಾದ |

5. ಸಕಲ ಉತ್ಸವಂನ್ನು ನಿರಂತರಾಯದಲ್ಲ
6. ತಪೋನಿಷ್ಠೆಯಿಂದಲ ಮಹಿಮೆ ಪಾರಂ
(ಈ ಸನ್ನದಿನ ಎಡಗಡೆಯಲ್ಲಿ

7. ಪರೈವಾಗಿ ಅನ್ನುಧವಿಕೊಂಡು ಬರು
8. ವರು ರುಜು ಶ್ರೀಕೃಷ್ಣ ಎಂದಿದೆ

ಶ್ರೀ ಹಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು ಎಂಬ
ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಯಿದೆ.)

ಸನ್ನದಿನ ಕೊನೆಯಲ್ಲಿ



ಎಂಬ ಮೊಹರಿದೆ

Transliteration.

(There is a Persian seal at the top of the sannad.)

1. svasti śrī vijayābhyudaya Śalivāhana śeke varushamgaḷu 1740
2. sāvirāda yēlanūra nālvatane Bahudhāṁnya-nāma-saṁvatsarada Pushya
3. ba 10 Guruvāradallu Mahiśūra samsthānada paramaguru-
4. gaḷāda śrīmad Brāhmatantra-Ghaṁṭāvatāra-Parakāla-svā-
5. migalavara maṭhāda śrīyavara saṁnnidhige ḥ Ātrēyasa gōtra
6. Āśvalāyana sūtra Ruk-śākhānuvarttigalāda Kṛishṇarājavadāya-
7. ravara paṭrarāda Chāmarājavadāyavaravara putrarāda śrīmad
8. rājādhirāja rājaparamēśvara prauḍha-pratāpa-pratīma vira-
9. narapati biradantēmbara gaṇḍa lōkaika-virā Yadukula-ḥ
10. payaḥ-pārāvāra-kālānidhi śaṁkha-chakrāṁkuśa kuṭhāra
11. makara-matsya-śerabha-sālva-gaṇḍabhērūṇḍa dharaṇi-varāha-hanumad
ga-
12. ruḍa kaṇṭhiravādyanēka biradāṁkita Mahiśūra Śrīkṛishṇa-
13. rājavadāyavaravaru barāsi koṭa dāna-śāsana krama vēṁṭēmdare
14. adāgi śrīmaṭhāda Śrī Hayagrīva Lakshmiṇārāyaṇa-dēvara pūjā-
15. rādhane kaimkāryā brāhṁaṇa-saṁtarpane utsavādigaḷu muntādakke
16. dara maha kaṁṭhīrāyi ga 1050 ḥ sāvirāda aivattu varahāda mērige
17. sāliyānā kaṇṭhīrāyi haṁṇneraḍu sāvirāda āranūru varahā
18. nēmaḥka māḍsi tālukagalige saṁnnadu appaṇe koḍsi yiru vivarā
19. 3000 ḥ ubheya Ashta-grāma tālukadimḍa tingaḷu 1 kke ga 250 ḥ llu
20. 1500 ḥ Maysūru Ashta-grāmadimḍa ga 125 ḥ llu
21. 1500 ḥ Paṭṇa Ashta-grāmadimḍa ga 125 ḥ llu 3000 ḥ

22. 3000 | Attikuppe talukadimda ttingalu 1 kke ga 250 | llu
23. 3000 | Chamnarâyapaṭṇa tãlkudimda ttingalu 1 kke ga 250 | llu
24. 3000 | Kikkêri tãlkudimda ttingalu 1 kke ga 250 | llu
25. 600 | Bukkanakere tãlkudimda ttingalu 1 kke ga 50 | llu
26. 12600 | ubhayam kaṇṭirâyi hanneradu sãvirada âranûru
27. varaha śrimateḥake koḍuvante tãlkugalige samnnadu appane koḍsiyi-
28. dhitu śrimateḥada dâna-śāsana appane koṭa prakâra Bahudhãmnya-sam-
29. vatsarada Pushya śudha 5 Śukravâra gurre Janavari ârabhya yimgare-
30. ji ttingala kãyade mērige barataka aivajamnnu tarasi koḷuttã
31. śri mateḥada śri Hayagriva Lakshminãrãyaṇa dēvara pūjãrãdhane kaim-
32. karya Brãmhãṇa-samtarpane mumttãda vutsavãdigalamnnu sakala
33. sambhramadimda naḍsuttã sarakãrada śrēyah prãrthane mãḍikom-
34. ḍu tapônishṭha pãramparyevãgi yirabēkemḍdu barasi koṭa dâna-śāsana
35. Âdityachandrãv Anilô nalaścha daur bhũmir âpô hridayam ya-
36. maścha ahaścha rãtriścha vubhē cha sandhe dharmasya jãñatti narasya
vritam ||
37. ba ttãrikha 21 ne mãhe Janavari san 1819 ne yisavi khatta Apãji
38. rãva munashi hajûru

(In a different handwriting)

1. sadari mērige sãlliya-
2. na kaṇṭirâyi haneraḍu sãvirada Arru
3. nnûru varahãda nēmaka prakâra śri dē-
4. vatãrãdhane samtarpane mumttãda
5. sakala-utsavamnnu niramtarãyadalli
6. tapô-nishṭheyimḍali mateḥada pãram-
7. paryavãgi annubhaviśikonḍu baru-
8. vadu rruju Śrĩkrishṇa

On the left side of the sannad (Seal)

Śri Chãmarãja vaḍera tanuja

Krishṇarãja vaḍêru

Below.

(Seal)

Mãharãja

Maisura Krishṇarãja

Vaḍayaravaru

Note.

This is another of the sannads of Kṛishṇarāja Vaḍeyar III issued for the benefit of the Parakāla Matt at Mysore. It is dated Ś 1740 Bahudhānya sam. Pushya ba 10 Thursday and the equivalent English date is also given viz., 21st January 1819.

The donee is named Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the *parama-guru* (chief preceptor) of Mahiśūra-samsthāna (Mysore State). The king who is the donor, viz., Śrī Kṛishṇarāja Vaḍeyar of Mahiśūr is given the usual titles.

The object in issuing the sannad is said to record the grant made by the king for the expenses of the services of the gods Hayagrīva and Lakshminārāyaṇa in the above Matt, the feeding of Brahmans in the Matt and conducting of special festivals, etc. The grant consisted of the payment of a sum of 1050 varahas per month or 12600 varahas of the Kaṇṭhīrāyi type per year to the above Matt from the income of certain taluks.

The details of payment ordered from various taluks are: 250 varahas per month from ubhaya Aṣṭagrāma Taluk: (125 from Maisūr Aṣṭagrāma: 125 from Paṭṇa Aṣṭagrāma); 250 varahas per month from Attikuppe Taluk: 250 varahas per month from Channarāyapaṭṇa Taluk: 250 varahas per month from Kikkēri Taluk: 50 varahas per month from Bukkanakere Taluk: Total 1050 varahas per month or 12600 varahas per year.

Necessary orders are said to have been issued to the Taluk authorities to pay up the above amounts every English month beginning from January 1st corresponding to Bahudhānya sam. Pushya śu 5 Friday. The guru of the Parakāla Matt was requested to receive the above money every month and conduct with due splendour the services of the worship of the gods Hayagrīva and Lakshminārāyaṇa in the Matt, the feeding of Brahmans etc., and pray for the prosperity of the *sarakār* (government) and carry on his austerities in due succession.

The usual stanza in Sanskrit stating that the witnesses to man's action are the sun, moon, wind, fire, sky, earth, water, human heart, Yama, day, night, the two twilights and Dharma is next given.

The writer of the sannad is named Appāji Rāv.

Next come 8 lines in the king's handwriting recording the gift of 12600 varahas per year to the Matt for the worship of gods and feeding and directing the enjoyment of the income in succession from one guru to another of the Matt and the performance of the austerities (tapōnishṭha).

There is a seal in Persian characters above the sannad and a seal to the left containing the usual name of Kṛishṇarāja Vaḍeru, son of Chāmarāja Vaḍeru in Nāgari characters. At the end of the sannad is the signature Śrī Kṛishṇa and below is a seal containing the words Māhārāja Maisūru Kṛishṇarāja Vaḍayaravaru in Kannaḍa characters. The Persian characters in the seal are not legible and above the seal is the King's signature in Mahratti.

A sannad of Krishnarāja Vadeyar III of Mysore dated 1820 in the possession of the Parakāla matt, Mysore.

Kannada language and characters.

ಶ್ರೀ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಿಂದ ಬಂದ ೧೦ನೆಯ ಸನ್ನದು.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

ಮೇಲ್ಕಾಗದಲ್ಲ ಶ್ರೀ ಕೃಷ್ಣ ಎಂಬ ನಾಗರಾಕ್ಷರದ ಮೊಹರಿದೆ.

ಶ್ರೀ ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ವಿಕ್ರಮಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೧೫ನೆಯ ಶ್ರೀ ಮತು || || ಆಯಕಟ್ಟಿನ ಕೃಷ್ಣಕ್ಕೆ ಬ
2. ರಸಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ | ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲ ನಡವಲ್ಪಾಂ
3. ಹೃಣ ಸಮಾರಾಧನೆ ಡಾತುಮಾನ್ಯ ಸಂಕಲ್ಪ | ಶ್ರೀನಿವಾಸ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಶಿರುನಕ್ಷ
4. ತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಶಿರುಪದ್ಧಯನ ಆಳ್ವಾರ ಶಿರುನಗರಿ ವೇದಾಂತಾಚಾರ್ಯರ ನಿತ್ಯಾ
5. ರಾಧನೆ ಬಗ್ಗೆ ಸಹ ನಿಂದಹವಾಲು ಆಯ ಕಟ್ಟಿನ ಡಾವಡಿಯಿಂದಲ್ಲ ದೊಡ್ಡ ಉಗ್ರಾಣ
6. ಚಿಕ್ಕ ಉಗ್ರಾಣ ವಿಚಾರದಡಾವಡಿ ದೇವಸ್ಥಾನದ ಡಾವಡಿಯಿಂದ ಸಹ ಕಂಗು ೫೦೦ ೧೦ವರ
7. ಹ ವರುಷಂಪ್ರತಿಯಲ್ಲ ಕೊಟ್ಟು ಬರುವದು ಸರಿಯಷ್ಟೆ | ಯೀಹಣವಿಗೆ ಉತ್ತಾರವಾಗಿನಿಂ
8. ನಹವಾಲು ಆಯಕಟ್ಟಿನ ಡಾವಡಿವಳತದ ಅಂದೂರಸ್ಥಳದಲ್ಲ ಕಂಠಿರ್ವಗುಳಿಗೆ ಐ
9. ನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗ್ರಾಮವನ್ನು ವೇದಾಂತ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠಕ್ಕೆ ಧಾ
10. ರೆಯನೇರದು ಕೊಟ್ಟು ಯಥೇವೆಯಾದಕಾರಣ ಯೀಬಗ್ಗೆ ಅಂದೂರ ಸ್ಥಳದ ಆತ್ಮಾಣಿ ಗ್ರಾ
11. ಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿಗೋಪಾಲ ೯೦೦೦ ಮುಂಗಿಪಟ್ಟಿಗ್ರಾಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋ
12. ಪಾಲ ಗ ೧೦೦ ೧ ೦ ನೂರೂರ ಗ್ರಾಮ ಗಕ್ಕೆ ಹುಟ್ಟುವಳಿ ಗೋಪಾಲ ಗ ೨೫೦ ೧ ೦ ಅಂತು
13. ಗ್ರಾಮ ಒಕ್ಕೆ ಸುವರ್ನಾದಾಯ ದವಸಾದಾಯ ಸುಂಕ ಮೊಮ್ಮು ಹಾತಿಗೂಟ ಸಮ
14. ಯಾಚಾರ ಕುರಿವೆರಿಗೆ ಬಾಲವೆರಿಗೆ ಹುಟ್ಟುಕಣ ಹುಣುಕೆ ಗುತ್ತಿಗೆ ಮುಂತಾದ ಹುಟ್ಟು
15. ವಳಿ ಗೋಪಾಲ ೧೨೫೦ ೧೦ಕ್ಕೆ ಸರೇಕಂಗು ೫೦೦ ೧೦ ಐನೂರುವರಹದ ಹುಟ್ಟು
16. ವಳಿ ಯೀ ಬಗೆ ಗ್ರಾಮಗಳನ್ನು ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ
17. ನಡಿಸಿಕೊಂಡು ಬರುವ ಹಾಗೆ ಕಟ್ಟಿ ಮಾಡಿಸಿಯಿದ್ದೀತು ಆಪ್ತಕಾರಕ್ಕೆ ವೇದಾಂತಪರ
18. ಕಾಲಸ್ವಾಮಿಗಳ ಮಠದ ಹವಾಲಿಗೆ ಆಯಕಟ್ಟಿನ ಡಾವಡಿವಳತದ ಅಂದೂರಸ್ಥಳ
19. ದ ಆತ್ಮಾಣಿ ಗ್ರಾಮ ಮುಂಗಿಪಟ್ಟಿ ನಉರೂರು ಸಹ ಗ್ರಾಮ ಒಕ್ಕೆ ಕಂಗು ೫೦೦೦ ೦
20. ಐನೂರು ವರಹದ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ನಿರುಪಾಧಿಕ ಸರ್ವ
21. ಮಾನ್ಯವಾಗಿ ಶಾಶ್ವತವಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರ.ವದು | ಯೀಗ್ರಾಮಗಳ ಯೆರ್ದೆಚತು
22. ಸ್ತೀಮೆಗೂ ಶಿರಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿ ಕೊಡುವದು | ಯೀನಿರೂಪವನ್ನು ಡಾವಡಿಕರಣಿಕ
23. ರ ಕಡಿತಕ್ಕೆ ಬರಿಸಿತಿರಿಗಿಕೊಡುವದು | ಶ್ರೀ (ಎಂದು ಮೊಹರಿದೆ.)

Transliteration.

Seal in Nāgari Characters.

1. Vikrama-sampvatsarada Mārgaśira śu 15 llū śrīmatu || || Āyakaṭṭina
Krishṇaige ba-
2. rasi kaḷuhida nirūpa adāgi | Vēdānta-Parakāla-svāmigaḷa maṭhadallu
naḍava Brāṃp-

3. hmaṇa-samārādhane Chāturmāsya-samkalpa | Śrīnivāsa-Parakālasvāmigaḷa tirunaksha-
4. tra Parakālasvāmigaḷa tiruvadhyayana Ālvāra-tirunagari Vēdāntāchārya-ranīyā-
5. rādhane bagye saha nīṇṇa havālu āyakaṭṭina chāvaḍi-yimḍallu doḍḍa-ugrāṇa
6. chikka-ugrāṇa vichāradachāvaḍi dēvasthānada-chāvaḍiyimḍa saha kaṇṇu 500^o | vara-
7. ha varuṣam-pratīyallu koṭṭu baruvaḍu sariyaṣṭhe | yī-haṇavige uttāravāgi nīṇ-
8. na havālu āyakaṭṭina chāvaḍi vaḷitada Aṇḍūrasthalaḍalli kaṇṭhirva guḷige ai-
9. nūru varahada huṭṭuvali grāmavamṇnu Vēdānta Parakāla-svāmigaḷa maṭṭakke dhā-
10. reyaneraḍu koṭṭu yidhēveyāda kāraṇa yī bagye Aṇḍūra-sthalaḍa Attāṇi grā-
11. ma 1 kke huṭṭuvali Gōpāla ga 900^o Mūṇḡipattigrāma 1 kke huṭṭuvali Gō-
12. pāla ga 100^o Naulūra grāma 1 kke huṭṭuvali Gopāla ga 250^o aṇṭu
13. grāma 3 kke suvarṇādāya davarādāya supka poṇṇu jātigūṭa sama-
14. yāchāra kuriderige bāladerige hulluhāṇa huṇuse-guttige muṇṭāda huṭṭu-
15. vali Gōpāla ga 1250^o kke sale kaṇṇu 500^o aīnūruvarahada huṭṭu-
16. vali yī bage grāmagaḷamṇnu vimḡaḍisi koḍisi nirupādhika-sarvamāṇnya-vāgi
17. naḍasi-koṇḍu baruva hāge kaṭṭe māḍisi yiddhītu ā-prakārakke Vēdānta Para-
18. kālasvāmigaḷa maṭṭada havālige āyakaṭṭina chāvaḍi-vaḷitada Aṇḍūra sthala-
19. da Attāṇi-grāma Mūṇḡipattī Naūlūru saha grāma 3 kke kaṇṇu 500
20. aīnūru-varahada huṭṭuvalige sariyāgi vimḡaḍisi nirupādhika-sarva-
21. mānyavāgi śāsvatavāgi naḍasi koṇḍu baruvaḍu | yī grāmgaḷa yelle chatu-
22. ssimegū śilā-pratishṭhe māḍisi koḍuvaḍu | yī-nirūpavamṇnu chāvaḍi karaṇika-
23. ra kaḍitakke baresi tirigi koḍuvaḍu

(Śrī) Seal.

Note.

This is a nirūp addressed by the king Krishṇarāja Vāḍeyar III of Mysore to Krishṇaiya of the Āyakat department (a department organised by Chikka Dēva Rāja Vāḍeyar for looking after the revenues and expenditure of the 84 districts of Mysore, accounts of the military department and stores, personal receipts and

expenditure of the king) and is dated Vikrama sam. Margaśira śu 15 corresponding to 19th December 1820 A.D., the only year Vikrama in the reign of Kṛṣṇarāja Vāḍeyar III being equivalent to 1820-1821 A.D.

The object of the record is to register the king's decree that the revenue of certain villages amounting to 500 varahas kaṇṭhīrāyi per year should be assigned in place of money grant for defraying the expenses of feeding the Brahmans, chāturmāsya-sankalpa (maintenance of the svāmi and establishment for four months when the svāmi had to remain at headquarters for the rainy season), the birth-day feast of Śrīnivāsa Parakālasvāmi, and the anniversary of the day of death of Parakālasvāmi, and the daily worship of Vēdāntāchārya in Ālvār Tirunagari.

It is stated that this sum of 500 varahas was being met from various items of revenue belonging to Āyakaṭṭina-chāvaḍi, the big stores and the small stores, the departments of Vichāra-chāvaḍi and Dēvasthāna-chāvaḍi. The present order substituted for this the income of the villages Attāṇi, etc., belonging to Andūru-sthala belonging to Āyakaṭṭina-chāvaḍi.

The details of the revenue of the villages assigned are : Annual income of the village Attāṇi; 900 Gōpāla gadyāṇas; income of the village Mūṅipatṭi 100 Gōpāla gadyāṇas; income of the village Naulūr 250 Gōpāla gadyāṇas; total income of the three villages per year including gain from gold, gain from produce, customs dues, tolls, taxes on caste meetings, taxes on adjudications of disputes regarding religion, taxes on sheep, taxes on tails (of animals slaughtered?), taxes on fodder, rent from tamarind trees, etc., amounted to 1250 Gōpāla gadyāṇas or 500 Kaṇṭhīrāyi varahas.

The income of the three villages amounting to 500 varahas was ordered to be assigned to the matt of the Vēdānta Parakālasvāmi and the villages were to be made over to the Matt free from taxes and boundary stones were to be set up for the villages.

The nirūp was to be copied by the clerk (karaṇika) of the Chāvaḍi (department) and to be then sent to the Matt.

25

A sannad of Kṛṣṇarāja Vāḍeyar III of Mysore, dated 1826 in the possession of the Parakālasvāmi Matt in Mysore.

Kannaḍa language and characters.

ಮೈಸೂರು ನಟಿಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲರುವ ೧೧ನೆಯ ಸನ್ನದು.

ಶ್ರೀ

ವೊಹರಿನಲ್ಲ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲ.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣ ರಾಜವಡೆರು.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು

1. ಪಾರ್ಥಿವ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ೧ ಗುರುವಾರದೂ

2. ಶ್ರೀಮತು || || ಅರಮನೆ ಸೀಮೆಗಡಿಗಳ
3. ಅಮೀಲ ಕಿರೆದಾರ್ ಸಾಯರ ಯರಾಬೆಯವರಿಗೆ ಸಹ
4. ಬರಶಿಕಳುಹಿದ ನಿರ್ದುಪಾ ಅದಾಗಿ| ಶ್ರೀಮದ್ಭೂತಂತ್ರ
5. ಪಂಚಾವತಾರ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಮಠಕ್ಕೆ
6. ಅಕ್ಕಿಮುಂತಾದ ಮಾಳಿ ಜಿನನು ತುಪ್ಪ ಮುಂತಾದ ವಜ್ರ
7. ನಿಜಿನ್ನು ಸಹಾ ನಿಮು ನಿಮು ತಾಲ್ಕುದಲ್ಲಿ ಬ್ರೀದಿಮಾಡಿ ಮಠ
8. ದ ಕಡೆಯವರು ತೆಗೆದುಕೊಂಡು ಬರುವಂತಾದಕ್ಕೆ ಶ್ರೀ ಮಠ
9. ದ ಕಾರ್ಯಕರ್ತುಗಳ ಯಾದಾನ್ತುನ ದಾಖಲೆಮೇರಿಗೆ ತೆಗೆದು
ಹಿಂದುಗಡೆ.
10. ಕೊಂಡು ಬರುವಂತಾ ಜಿನರಿಗೆ ಸುಂಕ್ಕಾಕೇಳದ್ದೆ ವರುಷಂ
11. ಪ್ರತ್ತಿಯಲೂ ಬಿಡುತ್ತಾ ಬರುವದು ಬತ್ತಾರಿಕ್ಕು 9ನೆ ಮಾ
12. ಹೆ ಮಾರ್ಚಿ ಸನ್ ೧೮೨೬ನೆ ಯಿಸವಿ ಬತವೆಂಕಟೇಶ್ವಯ
13. ಮುನಾಶಿ ಹಜುರು ಶ್ರೀಕೃಷ್ಣ

Transliteration.

Dévanāgarī seal on the top of the sannad.



Kṛishṇarājavadayaravarru.

1. Pārthiva-sampvatsarada Phālguna śu 1 Guruvāradalū
2. śrīmatu || || aramane-śīme-gadigala
3. Āmila Kiledārra sâyira-yilâkheyavarige saha
4. baraśi kaḷuhida nirrupā adâgi | śrīmad-Brahmatantra
5. Ghaṁṭâvatara Śrī Parakâlasvâmigalavara maṭhakke
6. akki mupṭâda mâphi jinasu tuppa mupṭâda vaja-
7. ni jinsu saha nîmma nîmma tâlkudalli kharidi mâḍi maṭha-
8. da kaḍeyavarru tegadu konḍu barruvamṭtâdake śrīmaṭha-
9. da kâryakartugala yâdâstuna dâkhale mērrige tegedu-

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10. konḍu barruvamṭthâ jinaśige sumkkâ kēladde varrusham
11. prattiylū biḍuttâ barruvaḍu ba târriku 9 ne mā-
12. he Mārchi san 1826 ne yisavi khata Venkaṭēśaiya
13. munashi hajûrru Śrīkṛishṇa.

Note.

This sannad of the Parakālasvāmi Matt, Mysore, is addressed to the *Āmils* (amildars), *Kiledars* (officers in charge of fortresses), customs officers, etc., of the villages under the control of the Palace (Aramane-sime-gaḍigaḷu) in the reign of the Mysore king, Kṛṣṇarāja Vaḍeyar III. The object of the sannad is to grant exemption from customs duties for provisions like rice, ghee, etc., purchased by the agents of the Brahmatantra Ghaṇṭāvatāra Parakālasvāmi Matt on the production of a letter signed by the Agent of the Matt.

The document contains the usual signature of the king Śrī Kṛṣṇa and the name of the royal scribe (hajūru-munshi) Venkaṭēśaiya. It is dated 9th March 1826 and Pārthiva sam. Phālguna śu 1 Thursday. The English date agrees with the Indian date both in the cyclic year and the week-day.

The record also has the usual seal of the king with the legend in the Dēvanāgarī characters, giving the name of Kṛṣṇarāja Vaḍeyar, son of Chāmarāja Vaḍeyar.

26

A sannad of Kṛṣṇarāja Vaḍeyar III of Mysore, dated 1830 A. D. in the possession of the Parakālasvāmi Matt, Mysore.

Kannada language and characters.

ಮೈಸೂರು ನಿಟಯಲ್ಲರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲ ಮಠದಲ್ಲರುವ ೧೨ನೆಯ ಸನ್ನದು.

ಮೊಹರಿನಲ್ಲಿ ದೇವನಾಗರಾಕ್ಷರದಲ್ಲ ಬರೆದಿರುವುದು.

ಶ್ರೀಚಾಮರಾಜವಡೆರ ತನುಜ ಕೃಷ್ಣರಾಜವಡೆರು.

ಕೃಷ್ಣರಾಜವಡೆಯರವರು.

1. ವಿಕೃತಿಸಂವತ್ಸರದ ಛಾದ್ರಪದ ಶ್ರು ೭ ಬುಧವಾರದಲ್ಲ ಶ್ರೀ ಮತ್ತು || || ದತ್ತಮಂಗಲ ಬು
2. ದಿಕೋಟಿ ತಾಲ್ಲು ಹಾಲ ಅಮೀಲ ಬಡ್ಯಾರಾಯ ಯಸ್ತಕಬಾಲ ಅಮೀಲರಿಗೆ ಸಹ ಬರಹಕಳುಕಿದ
3. ನಿರಾಶ್ರಿತರಾದಾಗ ಶ್ರೀಶ್ರೀರಪತಿ ಗಿರಿಮೇಲೆ ಆಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆಬಗ್ಗೆ ತನಗೆ ಅವನಿ ಕೊಟ್ಟಿರುವರಾ |
4. ೪೧೯೯೪|| = ಶ್ರೀಶ್ರೀರಪತಿಯಲ್ಲಿ ಶ್ರೀಮದ್ಬ್ರಾಹ್ಮಣತಂತ್ರಪಂಚಾವತಾರ ಶ್ರೀಪರಕಾಲಸ್ವಾಮಿಗಳ
5. ವರಮಠದಲ್ಲಯಿರುವ ಶ್ರೀಹಯಗ್ರೀವದೇವರು ದೇಶಿಕರಸಂನಿಧಿಯಲ್ಲಪ್ರಕಾಶಿಸಿ
6. ಗಟ್ಟಿ ಆಗತ್ಯ ಬ್ರಾಹ್ಮಣಸಂತರ್ಪಣೆನಿವಂದಕ್ಕೆ ೨೦೦೦ರವತ್ತೆರಡುಜನಕ್ಕೆ ಶ್ರೀ
7. ಗಿರಿಮೇಲೆಸರಕಾರದ ಸತ್ಯದಿಂದಾನಂದಜಿನಶಿಷ್ಯಯದಮೇಲಿಗಿವರುಪ್ರಕೃ
8. ೧೪೧೯೯೪|| = ನಾನುರಪತ್ತಿಯಿತ್ತು ವರಹಾಪುನಾಲ್ಕು ಹಣಕಾಸುಬ್ರಾಹ್ಮಣಿಯಂ
9. ನ್ನು ಚಕ್ರದತನದಿರಿನಿವವಜಿನಲ್ಲಿ ಶ್ರೀಮಠಕ್ಕೆ ಸಲ್ಲುತ್ತಾಯಿದಂದನ್ನು ಮವಕುಪ್ಪಾ
10. ಮಾಧಿಯೇಬಗೆ೪೧೯೯೪|| = ಯಂನ್ನು ತಾಲ್ಲು ಮಜಕುರಿನವವಜಿನಲ್ಲಿ ಶ್ರೀಮಠ
11. ಕೊಡುಮಂತೆಅಪ್ಪಣೆಕೊಟ್ಟು ಯಥೀತುಯೇನಿರೂಪಾ ಸ್ವಕತಲವಿದತಾರ್ಪಣಿ
12. ನಾರಾಧ್ಯಾ ಸಾಲ್ವಯಾನಾಯರಡುಬಿಸ್ತಿನಮೇಲಿಗಿ ಬಾರಮಾಹು ಜಿನಕೊಡತಕ್ಕದು
13. ೨೪೧೧೦|| ಶ್ರೀಶ್ರೀರಪತಿಗಿರಿಮೇಲೆ ಬ್ರಾಹ್ಮಣತ್ವವದಲ್ಲ ಸದರಿಮಠದ ಮಾರಿಪತ್ತು ಆಗತ್ಯಬ್ರಾ

14. ಹೃದಯಸಂಪರ್ಕಣೆ ಜನ ೧೦೦೦ ಸಾವಿರಕ್ಕೆ ಅವರಲವಾಜನುಮೇರಿಗೆ ಶ್ರೀಗಿ
15. ರ್ತಿ ಮೇರೆಸರಕಾರದ ಸತ್ತದಿಂದಾ ಅಪ್ಪಣೆಪ್ರಕಾರ ಕೊಡುತ್ತಿದ್ದ ಪದಾರ್ಥದ
16. ಕ್ರಯ ಸಹಯೋ ೩೪ ||೧||೦ ಮುವತ್ತು ನಾಲ್ಕುವರಹಾವು ಆರುಹಣಾಅಡ್ಡ
17. ವೆನ್ನು ಸತ್ತದಿಂದಾ ಕೊಡುವದ ಮವಕುಘವಾಡ್ತಿತಾಲ್ಕು ಮಜಕುರಿಂದಾ
18. ಶ್ರೀ ಮಲಕ್ಕೆಸದರಿ ಐವಜುಕೊಡುವಂತೆ ಅಪ್ಪಣೆಕೊಟ್ಟುಯಿರ್ದಿತ್ತು ಯಿಲ್ಲಗೆವವಜು
19. ಬ್ರಹ್ಮೋತ್ಪತ್ತಿವಕ್ಕೆ ಮುಂಚಿತವಾಗಿ ಬಜಿನ ಕಂಠೀರಾಯ ಯೀನಿರ್ದ್ರಪಾಸ್ತಳಕೆ
ಹಿಂದಾಗ
20. ತಲವಿದಮೇರೆಸಾಲಯಾನಾವಂದರಲೂ ಕೊಡಕ್ಕದು
21. ೪೫೪೬೦ =
22. ಕುಚ್ಚೀರಾಯನಾನೂರು ಐವತ್ತು ನಾಲ್ಕು ವರಹಾವುಹಾಡೇಳೆಯನ್ನು ಸವಗ್ರಿಅಪ್ಪಣೆ
23. ಕೊಡ್ತಿರುವಮೇರಿಗೆ ಹಣವಿನಬಗ್ಗೆ ಶ್ರೀಮಲದಶ್ರೀಗವರಕಡೆಯಿಂದಾ ಶ್ರೀಮುಖತಂದ
24. ವರಜಿಂಮೆಗೆಹಣಾಕೊಟ್ಟು ಸಂದದಕ್ಕೆ ರಶೀದಿತಿಗೆದುಕೊಳ್ಳುತ್ತಾ ಬರುವುದುಯಿಲ್ಲಗೆ
25. ಹರಸಾಲ ತ್ತಾ ಜಾನಂವರು ಪುಜುರುವಮಾಡದೆ ಸದರಿಅಪ್ಪಣೆಕೊಡ್ತಿರುವಮೇರಿಗೆನಡದು
26. ಕೊಳ್ಳುವದು ಯೀನಿರ್ದ್ರಪದನಕಲು ತಾಲ್ಕು ಮಜಕೂರುಶಿರಸ್ತೆದಾರ ರೆಬಕ್ಕೆಬರಲಿ ಆಸಲು
27. ನಿರ್ದ್ರಪಾ ಶ್ರೀಮಲಕ್ಕೆವಾಪ್ಪುಕೊಡುವದು ತ್ತಾರೀಖ೨೫ನೆಮಾಹೆಆಗಷ್ಟ ಸನ೦೧೮೩೦ನೆ
28. ಯ್ತು ಏ ಬತ್ತ ಅಪ್ಪಾಜಿರಾವ ಮುನಸಿ ಹಜುರು
(ಇಲ್ಲಿಂದ ಮುಂದೆ ಕೃಷ್ಣರಾಜವಡೆಯರ ಬರವಣಿಗೆ ಇದೆ.)
ಸಾಲ್ವಯಾನಾಕಂ
29. ಚಿರಾಯ ನಾನೂರು ಐವತ್ತನಾಲ್ಕು
30. ವರಹಾಲು ಹಣಾಬ್ಯಾಳೆ ಮೇರಿಗೆ ಕೊಡು
31. ತಾಬರುವುದು ಶ್ರೀಕೃಷ್ಣ

Transliteration

(Śrī Châmarâja -vaḍera tanuja Kṛishṇarâjavadēru in a seal.)

Kṛishṇarâja-vaḍayaravaruru.

1. Vikṛiti-sampvatsarada Bhâdrapada śudha 7 BudhavAradallu śrīmatu " || Bettamangala Bu-
2. dikōṭe tālku hāla amṭla Bachyârâya yista-kabāla amīlarrige saha barāśi kaḷuhida
3. nīrrūpā adāgi śrī-Ttirapatigirri-mēle āgataka brāhmaṇa-saṁtarpane-bagye tanakhe appane koṭa vivarā |
4. 419 4 10/16 śrī Ttirapatiyalli śrīmad Braṁha-tantra Ghaṇṭāvatāra-śrī Parakālasvāmigaḷa-
5. vara maṭṭhadalli yirruva śrī Hayagrīvadēvaru Dēśikara saṁnnidhiyalli sahā nitya-
6. gaṭṭe āgataka Brāhmaṇa-saṁtarpane dina vāṁdakke 62 aravatteraḍu janakke śrī-
7. girri mēle sarakārada satradimḍā saṁda jinaśi krayada mērrige varruśha 1 kke
8. ga 419 4 || = nānūra hattombattu varahāvu nāḷku haṇa aḍu byāḷe-yam-

9. nnu cbatrada tasadikina aivajinalli śrī maṭhakke salluttā yidadamnnu mavakuph
10. māḍsi yi bage 419⁴ 10/16 yamnnu tālku majakurrina aivajinalli śrī maṭha-
11. kke koḍuvamte appaṇe koṭṭu yidhittu yi nirūpa staḷake talapida tārikhi.
12. nārabhyā sāliyanā yeraḍu khistina mērrige bāramāheba- jinsa koḍatakadu
13. 34||1||^o śrī Ttirapatti-giri-mēle Brahmōtsavadalli sadari maṭhada mārriphattu āgataka Brā-
14. hmaṇa-samtarpaṇe jana 1000 sāviraḷḷe avval lavājame mērrige śrīgi-
15. rri mēle sarakārada satradimḍā appaṇe prakāra koḍuttidda padārthada
16. kraya saha yi 34||1||^o muvattu nālku varahāvu ārru haṇā aḍḍa—
17. vammnnu satradimḍā koḍuvada mavakuph māḍsi tālku majakurrinimḍā
18. śrīmaṭhakke sadari aivaju koḍuvamte appaṇe koṭṭu yidhittu yi bage aivaju
19. Brahmōtsavaḷḷe munḷhitavāgiba- jinsa kaṇṭirāyi yi nirrūpa staḷake

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20. talapidamēle sāliyanā vamdaraḷū koḍatakadū
21. 454⁴ 1 =
22. kaṇṭirāyi nānūrru aivattu nālku varahāvu haṇa bēḷeyammnnu sadarri appaṇe
23. koḍasiruva mērrige haṇavina bagye śrīmaṭhada śrīgaḷavara kaḍeyimḍā śrīmukha tanda-
24. vara jimmege haṇā koṭu samḍadakke raśidi tegedukolḷuttā barruvadu yi-bagye
25. harasāla ttāja samḍadu vujūruva māḍade sadari appaṇe koḍsiruva mērrige naḍadu
26. koḷuvadu yi nirūpada nakalu tālku majakūru śirastēdārara lekhakke baraśi asalu
27. nirrūpa śrīmaṭhakke vāpsu koḍuvadu ttārikha 25 ne māhe Āgasṭ san 1830 ne
28. yisvi khatta Appājirāva munashi hajurru (After this in the hand-writing of the king) sāliyanā kaṇ-
29. ṭirāya nānūrru aivata nālku
30. varahāvu haṇā byāḷe mērrige koḍu-
31. tā barruvadu Śrīkṛishṇa

Note.

This is a nirūp of Kṛishṇarāja Vadeyar III and is addressed to Bachyārāya, then Āmil (head of the Taluk) of Bettamangala Budikōṭe (Bētamangala and Būdikōṭe are now in Bowringpet Taluk, Kolar District) and succeeding Āmils.

The king is stated herein to have ordered a grant of 454 varahas, 1 haṇa and 1 bēḷe from the treasury of the above Taluk to the matt of Brahmaṇtra Ghaṇṭāvatāra Parakālasvāmi situated at Tirupati for the feeding of Brahmans on the Tirupati hill (in North Arcot District) to the number of 62 every day in the presence of the gods Hayagrīva and Dēśikar within the Matt and also for the feeding of 1000 Brahmans at the Matt on the Tirupati hill during the Brahmōtsava festival (car-festival). Previous to this, it is stated in the nirūp, a sum of 419 varahas, 4½ haṇas and 1 bēḷe was being paid to the Parakāla Matt at Tirupati from out of the funds of the chaultry of the King at Tirupati for the daily feeding of 62 Brahmans by the Matt at Tirupati. This payment of the sum from the Chaultry funds was now cancelled and in its place a sum of 419 varahas, 4 haṇas, 1 aḍḍa and 1 bēḷe was ordered to be paid in two equal instalments every year from the Būdikōṭe Taluk Treasury to the Matt for the above object.

Another sum of 34½ varahas 1½ haṇas which was being paid from the Chaultry at Tirupati for the special feeding of 1000 Brahmans at the time of the annual car-festival (Brahmōtsava) on the Tirupati hill under the management of the Parakāla Matt was now ordered to be paid to the Matt in full just before the car-festival from the Taluk Treasury at Būdikōṭe.

All together a sum of 454 varahas, 1 haṇa and 1 bēḷe was ordered to be paid by the taluk authorities of Būdikōṭe to the agents of the Parakāla Matt bringing the necessary letters of authority. The taluk authorities were ordered not to ask every year for fresh nirūp on the subject but were to carry out the instructions under this nirūp. A copy of the nirūp was ordered to be entered into the Sirastedar's registers and the original nirūp itself was directed to be handed over to the Matt.

The writer's name is given as Appāji Rāv, Munshi Hajur.

Below the above name is an order in the king's handwriting to the effect that payment should be made every year at the rate of 454 varahas, 1 haṇa and 1 bēḷe. Then comes the signature of the king as Śrīkrishṇa.

The usual seal of the king in Devanagari characters is found on the top of the sannad.

The date of the record is given as Vikṛiti sam. Bhādrapada śu 7 Budhavāra or 25th August 1830 A. D.

On a jewelled cradle in the Parakālasvāmi Matt at Mysore.

Kannāḍa language and characters.

ಮೈಸೂರು ಕೃಷ್ಣವಿಠಾನ ಅಗ್ರಹಾರದಲ್ಲಿರುವ ಶ್ರೀ ಶ್ರೀ ಪರಕಾಲಸ್ವಾಮಿಗಳ ಮಠದಲ್ಲಿರುವ ವಜ್ರದ ತೊಟ್ಟಿಲಿನ
ಮೇಲೆ ಕೆತ್ತಿರುವುದು. (ಕನ್ನಡಕ್ಕರ.)

ಪೂರ್ವಮುಖ

1. ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನಶಕಾಬ್ದಾಃ ೧೭೩೮ನೆ ಕಲ್ಯಾಣಾಃ ೪೯೧೭ನೆ ಸಂದವರ್ತಮಾನವಾದ
ಧಾತುನಾಮ ಸಂ | ಮಾರ್ಗಶಿರ ಬ ೧೦ ಸ್ಥಿರವಾರದಲ್ಲಿ ಶ್ರೀಮದ್ಭಕ್ತ ತಂತ್ರ ಪಂಚಾವತಾರ ಪರಕಾಲ
ಸ್ವಾಮಿಗಳವರ ಮಠಕ್ಕೆ

ಉತ್ತರಮುಖ

2. ಶ್ರೀಹಯಗ್ರೀವ ಲಕ್ಷ್ಮೀನಾರಾಯಣ ದೇವರವರ ಡೋಳ್ತವದಬಗ್ಗೆ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
ಪ್ರೌಢಪ್ರತಾಪಾ ಪ್ರತಿಮಾ ವೀರನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ರೋಕ್ಕೈಕವೀರ

ಪಶ್ಚಿಮಮುಖ

3. ಯದುಕುಲ ಪಯುಷಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬುಚಕ್ರಾಂಕುಶ ಕುಠಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧಿಸಾಸ್ತ್ರ
ಗಂಡಭೇರುಂಡ ಧರಣೀ ವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ
ಶ್ರೀಚಾಮರಾ

ದಕ್ಷಿಣಮುಖ

4. ಜ ಮಹೀಪಾಲ ಧರ್ಮಪತ್ನಿ ಕೆಂಪನಂಜಮಾಂಬಾ ಗರ್ಭ ಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ
ಶ್ರೀ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಾವರಪ್ರಸಾದೋದ (ದ್ವ) ವ ಶ್ರೀಕೃಷ್ಣರಾಜ ವಡೆಯರವರು ವಪ್ಪಿ
ನಿದ ನವ
5. ರತ್ನಮಯೋಳಿಕಾ |

Note.

This golden cradle set with rubies, sapphires and diamonds, etc., and used for rocking certain metallic images on festive occasions in the Parakālasvāmi Matt at Mysore has an inscription engraved on its four sides. The inscription is dated Kali 4917 and Śālivāhana year 1738 and Dhātu sam. Mārgasīra ba 10 Sthiravāra corresponding to 14th December 1816. It records the gift of the jewelled cradle for *ḍoḷḍtsava* (rocking festival) of the gods Hayagrīva and Lakshminārāyaṇa to the matha of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi by the rājādhirāja rājaparamēśvara Kṛishṇarāja Vaḍeyar, son of Chāmarājamahīpāla by his queen Kempananjamāmbā and born from the favour of the goddess Chāmundaāmbā. This king is Kṛishṇarāja Vaḍeyar III of Mysore who has also made several other grants and gifts to the Parakālasvāmi Matt. The titles of the king are given in full.

On a golden cradle in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲಿರುವ ಚಿನ್ನದ ತೊಟ್ಟಿಲ ಕಂಬದಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ಶ್ರೀ ಹಯಗ್ರೀವಸಂ | ಗೆ ಶ್ರೀ ಕೃಷ್ಣವಿಠಾನಂದ ಅಂಮ್ಮಂಜ ಯವರ || ಸೇವೆ ||

Note.

This records the gift of the golden cradle to the above Matt by Krishnavilasada Ammanniyavaru. The donor was a queen of Krishnaraja Vadeyar III and was named Lingajammañni (See E. C. III, Mysore Taluk 2 of 1822 A.D.)

29

On the first gold cup in the same Matt at Mysore.

Kannada language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ ಕೆತ್ತಿರುವದು.

ಚಕ್ರ

ವಡಗಲೆ ನಾಮ

ಶಂಬ.

1. ಶ್ರೀನಿವಾಸ ಬ್ರಹ್ಮಚಕ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂಸ್ಥೆಗೆ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀಕೃಷ್ಣರಾಜ ಮಹಾರಾಜರ ಸೇವಾರ್ಥವಾಗಿ ೧೮೬೭

Note.

This records the gift of the above golden cup to the head of the Parakāla Matt at Mysore named Śrīnivāsa Brahma-tantra Parakālasvāmi by Krishnaraja Vadeyar (III), king of Mysore. The weight is given as 109 varahas and 7 hānas. No date is given. The above guru is said to have been pontif from about 1828 to 1852.

30

On a second golden cup in the same Matt.

Telugu characters and Kannada language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ

ನಾಮ

ಶಂಬ.

ತೆಲುಗುಕರ.

1. ಶ್ರೀ ಶ್ರೀಹಯಗ್ರೀವ ಸಂಸ್ಥೆಗೆ ಶ್ರೀ ಶ್ರೀಕೃಷ್ಣ ಬ್ರಹ್ಮಚಕ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರಸೇವೆ
ತು|| ರೂ ೩೦|| =

Note.

This records the gift of a golden cup weighing 30 rupees 10 annas for the service of the god Hayagrīva in the Parakālasvāmi Matt at Mysore by Krishna Brahma-tantra Parakālasvāmi, who was the head of the above matt from 1885 to 1911.

On a third golden cup in the same Matt.

Kannada language and characters.

ಅದೇ ಮಠದಲ್ಲರುವ ಇನ್ನೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲು.

ಚಕ್ರ ನಾಮ ಶಂಬ.

1. || ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣ ಬ್ರಹ್ಮ ತಂತ್ರ ಪರಕಾಲಸಾಮಿಗಳವರ ಸನ್ನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ||ಕ||
ಕಾಂತಯ್ಯರನವರ ಮಾತೃ ಶ್ರೀಯವರು ತಮ್ಮ ಪತ್ನಿ ಪೂರ್ತಿ ಪಾದಪೂಜೆಯಲ್ಲಿ
ಸಮರ್ಪಿಸಿದ್ದು || ತು || ೨೯ ||

Note.

This is a third golden cup in the same Parakālasvāmi Matt and weighs 39 tolas and 2½ annas. It was presented according to this inscription to the guru Kṛishṇa Brahmatantra Parakālasvāmi by his disciple who was the mother of Kāntarāja Arsu (Kāntaiyarasu) of Kaḷale on the occasion of her completing 60 years of age. Kāntarāja Arsu was the brother-in-law of Śrī Chāmarāja Vaḍeyar, king of Mysore (1881-1894) and later became Dewan of the State of Mysore. He belonged to the family of Kaḷale chiefs who were for some time the *dalavādyas* (generals) of Mysore. This gift is said to have been made in the year 1908 A.D.

On a fourth gold cup in the same Matt.

Telugu characters and Kannada language.

ಅದೇ ಮಠದಲ್ಲರುವ ಮತ್ತೊಂದು ಚಿನ್ನದ ಬಟ್ಟಲಮೇಲೆ.

ಚಕ್ರ ಶಂಬ ನಾಮ.

ತೆಲುಗಕ್ಕರ.

1. || ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣ ಬ್ರಹ್ಮ ತಂತ್ರ ಪರಕಾಲಸಾಮಿಗಳವರ ಸನ್ನಿಧಿಗೆ ಶಿಷ್ಯರಾದ ಕಾಂತಯ್ಯರನವರ ಮಾತೃ
ಶ್ರೀಯವರು ಪತ್ನಿ ಪೂರ್ತಿಯಲ್ಲಿ ಸಮರ್ಪಿಸಿದ್ದು || ತು || ೨೯ ||

Note.

This cup is stated to have been presented to the above guru Kṛishṇabrahmatantra Parakālasvāmi by his disciple Kāntaiyarasu (same as Kāntaiyarasu of the previous record) on the occasion of his mother's completing the age of 60. No date is given. The record is of the same date as the previous one. The weight of the cup is given as 29½ tolas.

On a fifth golden cup in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ 5ನೆಯ ಚಿನ್ನದ ಬಟ್ಟಲಿನಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಚಕ್ರ

ನಾಮ

ಶಂಬ

1. ಶ್ರೀ ಶ್ರೀ ಕೃಷ್ಣಬ್ರಹ್ಮತಂತ್ರ ಪರಕಾಲಸ್ವಾಮಿಗಳವರ ಸಂನಿಧಿಗೆ ಚಕ್ರಾಂಕನ ಕಾಲದಲ್ಲಿ ಮೈಸೂರು ಸಂಸ್ಥಾನದ ಶ್ರೀ ವಾಣೀವಿರಾಸ ಶ್ರೀ ಮಹಾರಾಣಿಯವರನ್ನೇವೆ—ತೂಕ ತು ೩೦

Note.

This records the gift of the above cup weighing 30 tolas to the guru Kṛishṇa Brahmatantra Parakālasvāmi by the queen of Mysore, Śrī Vāṇivilāsa śrī mahārāpi (queen of Chāmarāja Vāḍeyar) on the occasion of her getting *chakrāṅkana* (marking the arms with red-hot discus and conch as a symbol of devotion to the God Vishṇu).

No date is given. According to the Matt records the date of this is Vikārī Jyēshṭha ba 5 equivalent to 28th June 1899.

On a silver tripod in the same matt.

Kannaḍa language and characters.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ಬೆಳ್ಳಿ ಮುಕ್ಕಾಲುಮಣಿಯಮೇಲೆ ಕೆತ್ತಿರುವುದು.

1. ಶ್ರೀ ಹು||ಸಂ||ಶ್ರೀಕೃಷ್ಣರಾಜವಡಯರವರನ್ನೇವೆ||

Note.

This records the gift of the above silver tripod for the services of the god Hayagrīva in the Parakālasvāmi Matt by Śrī Kṛishṇarāja Vāḍeyar, (same as the king Kṛishṇarāja Vāḍeyar III of Mysore).

No date is given.

On a jewelled śaṭhagōpa in the same matt.

Telugu characters and Kannaḍa language.

ಅದೇ ಶ್ರೀಮಠದಲ್ಲಿರುವ ರತ್ನಮಯವಾದ ಶಲಗೋಪದಲ್ಲಿ ಕೆತ್ತಿರುವುದು.

ತೆಲುಗುಗ್ರಂಥ.

1. ಶ್ರೀಮದ್ವಿಷ್ಣುವತಾರ ಪರಕಾಲಮಠಕ್ಕೆ || ಮಹಿಷಾಸುರ ಸಂಹಾರ ಚಾಮರಾಜವಡಯರ ತಮುಟ ಕೃಷ್ಣರಾಜ ವಡಯರವರು ಸಮರ್ಪಿಸಿದ ರತ್ನಮಯ ಶಲಗೋಪ ಶಕಾಬ್ದ ೧೭೩೮.

Note.

This records the gift of the above jewelled Śaṭhagōpa (which is shaped some what like a cap with the feet of Viṣṇu marked thereon) to the matt of Ghaṇṭāva-tāra Parakālasvāmi by Kṛishṇarāja Vaḍeyar (III), son of Chamarāja Vaḍeyar, king of Mahiśūra-samsthāna (Mysore State) in the Śaka year 1738 or 1816 A. D.

36

At the village Haḍajana, in Varuṇa Hobli, on a stone set up at the entrance of the Lakshmikānta temple.

Size 1'—6" × 1'—8".

Kannada language and characters.

ಮೈಸೂರು ತಾಲೂಕು ವರುಣದ ಹೋಬಳಿ ಹಡಜನ ಗ್ರಾಮದ ಲಕ್ಷ್ಮೀಕಾಂತ ದೇವಸ್ಥಾನದ
ಹೊರದಾಗಿಲ ಬಳಿ ನಟ್ಟಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1½'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಶಕವಂಶ ೧೩೦ ಸಂವತ್ಸರದ
2. ಜ್ಯೇಷ್ಠ ಬ ೧೮ | ಶ್ರೀಮತು ಮೈಸೂನಾಡ ಹ
3. ಡದನದ ತಂಡೆಯರ ಕುಲದ ಒಮ್ಮೆಯನವರ ಸುಪುತ್ರ ಹಿರಿ
4. ಯ ಮಾದಂಜನವರು ದೇವರಿಗೆ ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡರಾಚಾರ್ಯ
5. ಸಕಲ ವಿದ್ಯಾಜ್ಞಾನ ಚಕ್ರವರ್ತಿಗಳೆಮ್ಮಪ್ಪ ಸೈದ್ಧಾಂತಿ ದೇವರ ಪ್ರಿಯಗುಡ್ಡಿ ಕೇಶವ ದೇ
6. [ವಿ] ಯರು ಆ ಕೇಶವ ದೇವಿಯರ ಆತ್ಮ ಮಾರ ದೇವಿಯರು ಸ್ವರ್ಗಂಗ
7. ತ ರಾದರು | ಅವರ ನಿಶಿದಿಯಮಾಡಿಸಿ ಅನಿಶಿದಿಯ ಆರ್ಚನೆಗೆ ಬಿ
8. ಟ್ವಂತಹ ಕ್ಷೇತ್ರಬನದಿಗೆ ಪೂರ್ವದಬುಳ್ಳಗದ್ದೆಯಂ ತೆಂಕಣ ಒ
9. ತ್ತಿನ ಆಸರಿಸದಲು ಹತ್ತು ಬಂಡುಗೆ ಗದ್ದೆಯನು ಧಾರಾ ಪೂ
10. ವರ್ತವಾಗಿ ನಡವ ಹಾಂಗೆ ಆ ಹಿರಿಯ ಮಾದಂಜನವರು ಬಿಟ್ಟದತಿ ||

Note.

This records the death of a Jaina lady named Māradēvi, elder sister (akka) of Kēśavadēvi disciple of rāyarājaguru, maṇḍalāchārya, emperor of all learned men (sakala-vidvaj-jana-chakravartti) Saiddhāntidēva. A *nisidige* (tomb-stone) is stated to have been set up for her by Hiriya Mādanna, son of Bammayya of Tanḍeyara-kula of Haḍadana in Maisunād and for the worship of the nisidige, a wet land with the sowing capacity of ten khaṇḍugas to the south of the Jaina temple (basadi) in the village is said to have been granted by the same Hiriya Mādanna.

The date of the grant is not clear, the name of the cyclic year and the last figure of the Śaka year being lost. As it is, it gives the date as Ś 130, and the details of the week-day and tithi are given as Sunday, the 1st lunar day of the dark half of Jyēṣṭhā. The Jaina guru referred to in the grant is named Saiddhānti-dēva. He is called rāya-rājaguru (royal preceptor) and maṇḍalāchārya (preceptor of the

kingdom) The year of the present record may be taken as about S' 1306 or 1384 A. D. and the whole date as equivalent to 5th June 1384 A. D. Sunday. It is possible to interpret that Kēsavadēvi also died at the same date.

Regarding the donor Hiriya Mādanna it is not known how he was connected with the lady in whose memory he built up a monument. Probably he was a relative of hers. Haḍadana is the same as the present village Haḍajana and Maisunāḍ is the district around Mysore.

The record contains no invocation and imprecation.

37

At the village Kumārabīḍu in the hobli of Ilvāla, on a slab lying in the field of Iranagere Subbanāyaka to the north.

Size 2'—6" × 2'.

Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಈರನಗರೆ ಸುಬ್ಬನಾಯಕನ
ಹೊಲದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1. ಶ್ರೀಮನ್ನುಮಹಾಪ್ರಭುನಂ ಸರ್ವಾಧಿಕಾರಿದಂಡ
2. ನಾಕ ಬಿಟ್ಟಿಯ ಗಾವುಂಡನುಂ ಬಂಗಾಯ ನಾಯಕನುಂ
3. ಕುಮಾರನ ಬೀಡಿನ ರೆಯ
4. ಕೋಟವಂ ಜಯ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸುಧ ಅಷ್ಟಮಿ ಸೋ
5. ಮವಾರದಂದು ಗವುಂಡಗೆ ಕೊಡುಗೆಯುಂ ಮಾಡಿ
6. ಬಿಟ್ಟರು [ಇ] ದ ನ್ನಾವನೊಬ್ಬನು
7. ವಾರಣಾಸಿಯಲಿ ಕವಿರೆ
8. ಯಂ ಬ್ರಾಹ್ಮಣರುಂವಧಿಸಿದಪಾಪಕೋಹರು ಮಂಗಲ
9. ಮಹಾಶ್ರೀಶ್ರೀ

Note.

This record is full of lacunae, the letters being much worn out and hence illegible.

It registers the grant of a garden as kodagi (rent-free land granted for services rendered) to a gaunḍa in the village Kumāranabīḍu or Kumārabīḍu.

The donors are named mahāpradhāna sarvādhikāri daṇḍanāyaka Biṭṭiya-gāvunḍa and Bangāyanāyaka. Biṭṭiya-gāvunḍa is probably the same as daṇḍanāyaka Biṭṭimayya (see the numbers 41 and 42). The date is given as Jaya sam. Kār. śu. 8 Sômaṡara and no śaka year is found. From the reference to Biṭṭimayya, Jaya may be taken to stand for S' 1096 and the whole date may be taken as equivalent to 5th October 1174 which is a Saturday. But if we take the corresponding solar

month, the date becomes equivalent to 4th November 1174 a Monday. This is probably the date intended.

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

38

At the same village Kumārabīḍu on an inscription slab set up in the koḍige field belonging to the Iśvara temple.

Size 5' x 2'—6" Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡಿನ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಕೊಡಿಗೆ ಹೊಲದಲ್ಲಿ ನಟ್ಟ
ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' x 2½'

1. ಶ್ರೀಮತ್ತರಮ ಗಂಭೀರ ಸ್ಯಾದ್ವಾದಾ ಮೋಘರಾಂಧನಂ ಜೀಯಾ
2. ಕೈಲೋಕ್ಯ ನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ ಸ್ವಸ್ತಿ ಸಮಧಿಗ ಪ್ನಾ
3. ಮಹಾಶಬ್ದ ಮಹಾಮಣ್ಣಿರೇಶ್ವರಂ ಕುರೋತುಂಗೋಳ ಧುಜಬ
4. ಳ ವೀರಗಂಗ ಹೊಯ್ಸಳ ದೇವರು ಗಂಗವಾಡಿ ತೊಂಥತಲು
5. ಸಾಸಿರ ಮನೇಕ ಭತ್ತದಿ ತಳಕಾಡಲದ್ದು ಸುಖ ಸಂಕತಾವಿ
6. ನೋದದಿಂರಾಜ್ಯಂಗಯ್ಯತ್ತ ಮಿರೆ ಶಕವರ್ಶ ೧೦೪೪ ನೆ
7. ಯ ಶ್ಲವ ಸಂವತ್ಸರದ ಮಾರ್ಗಗಸಿರ ಸುಧ ೫ ಸೋಮವಾರ
8. ದಂದು ಮಹಾಪ್ರಧಾನ ದಣ್ಣ ನಾಯಕ ಗಂಗಪಯ್ಯ
9. ಗಳು ತಮ್ಮ ಸೋವಣದಣ್ಣ ನಾಯಕಂಗಿ ಹಾದರಿವಾಗಿಲ
10. ಬೀಡಿನಲು ಪರೋಕ್ಷ ವಿನಯಕ್ಕೆ ಮಾಡಿಸಿದ ಬಸದಿಗೆ
11. ಬಿಟ್ಟದತ್ತಿ ಮೈಸೆನಾಡ ಚಂದಮನ ಹಳ್ಳಿಯುಂ ಬೀಡಿಂದ
12. ಮೂಡಣ ಕಮ್ಮಾಡಿಯ ಕೆಡೆಯ ಗದ್ದೆ ೩೦ ಸಲಗೆಯುಂ
13. ಅಕೆಡೆಯಂಬಡಗಳು ಪರಿಯ ಬೆದ್ದರೆ ಬೇಲ ೨
14. ಅಕೆಡೆಯ ಪಡುವಣ ಕಟ್ಟಿದ ಕೆಳಗೆ ತೋಂಟ
15. ೫೦೦ ಗುಳಿಯುಂ ಬೀಡಿನ ೨ ಗಾಣದ ಎಣ್ಣಿಯುಂ
16. ಸೊಡರಿಂಗಿ ಸಲುವುದು || ಬಸದಿಗೆ ಬಿಟ್ಟೀ ಧರ್ಮಮ
17. ನೊಸದು ಕರಂ ಸಲಿಸುತಿದ್ದರ್ಗಕ್ಕುಂ ಪುಣ್ಯ ಅನವ
18. ಸದಿಕೆಡಿಸಿದ ವರ್ಗಳು ಪನುವುಂ ಬ್ರಾಹ್ಮಣ
19. ನ ಕೊಂದವಧೆ ನಮನಿಸುಗು || ಸ್ವದತ್ತಂಪರ
20. ದತ್ತಂವಾಯೋಹರೇತಿ ವಸುಂಧರಾ ಪಪ್ಪಿವರ್ಷನ
21. ಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಪಾಯಕೇಕ್ರಿಮಿ || ಶ್ರೀ

Transliteration.

1. śrīmat-parama-gambhīra-syādvādā-mōgha-lāṃchhanam jīyā-
2. t trailōkya-nāthasya śāsanam Jina-śāsanam svasti samadhiga [ta] -pancha-
3. mahā-śabda mahāmaṇḍalēśvaram Kulōtūṅgachōḷa bhujaba-
4. la Vīraganga-Hoysala-dēvaru Gangavāḍi tombhataru-

5. sāsiraman ēka-chhatradi Talakādalirddu sukha-sampkā-vi-
6. nōdadiṃ rājyaṃ geyyuttam ire śakavarśa 1044 ne-
7. ya Plava-saṃvatsarada Mārggasira sudha 5 Sōmavāra-
8. dandu mahāpradhāna daṇḍanāyaka Gangapayya-
9. gaḷu tamma Sōvaṇa-daṇḍanāyakamge Hādarivāgila-
10. biḍinalu parōksha-vinayakke māḍisida basadige
11. biṭṭa datti Maisenāḍa Chandavanahaḷḷiyuṃ biḍimda
12. mūḍaṇa kammāḍiya keṛeya gadde 30 salageyuṃ
13. ā keṛeyiṃ baḍaḡaḷu āriya beddale bēli 2
14. ā keṛeya haḍuvāṇa kaṭṭada keḷage tōṃṭa
15. 500 guḷiyuṃ biḍina 2 gāṇada eṇneyuṃ
16. soḍariṃge saluvuduḷbasadige biṭṭi-dharmmama-
17. n osadu karaṃ salisutirddargg akkuṃ puṇya asava-
18. sadi keḍisidavargaḷu pasuvuṃ brāmhāṇa-
19. na konda vadhe samanisuḡṇṇa-sva-daṭṭaṃ para-
20. dattaṃ vā yō harēti vasuṇḍharā shasṭṭir-vvarsha-sa-
21. hasrāṇi viśṭṭhāyāṃ jāyateḥ krimi

Translation.

Victorious is Jinaśāsana, which is the śāsana of the lord of the three worlds and is characterised by the highly profound syādvāda.

Be it well. While the obtainer of the five great sounds, mahāmaṇḍalēśvara, Kulōttungachōḷa bhujabala Viraganga Hoysaḷadēva was ruling in peace and wisdom under one umbrella the Gangavāḍi 96000 at Talakāḍ:—

On Monday, 5th lunar day of the bright half of Mārgasira in the year Plava being the Śaka year 1044, mahāpradhāna daṇḍanāyaka Gangapayya made the following grant for the basadi at Hādarivāgila erected by him in memory of his deceased younger brother? Sōvaṇa-daṇḍanāyaka:—Chandavanahaḷḷi in Maisenāḍ, 30 salages of wet land of the tank Kammāḍiyakere to the east, 2 *belis* of dry land near the northern bund of the tank, 500 *guḷis* of garden land below the western embankment of the said tank,—also the oil in the two oil mills of Biḍu (Hādara-vāgilabiḍu) will be utilised for the lamps (of the temples).

To those who lovingly carry on this charity granted for the basadi will accrue merit. Those who out of dislike destroy this grant will be guilty of the slaying of cows and Brahmans. He who confiscates land given by himself or others will be born as a worm in ordure for sixty thousand years.

Note.

This record is of interest as it applies the title Kulōttungachōḷa Bhujabala Viraganga Hoysaḷadēvaru to the Hoysaḷa king Vishṇuwardhana who was the ruler

of Talkâḍ at the time of the grant *viz.*, Ś 1044. The kingdom of Talakâḍ was conquered by Vishṇuvardhana from Kulōttungachōḷa, the Chōḷa king whose vice-roys previously ruled over it. The donor of the present grant mahāpradhâna daṇḍanâyaka Gangapayya is evidently the same as the famous general Gangarāja who subdued Talakâḍ under orders of the king Vishṇuvardhana (E. C. II, Śravaṇa-belagoḷa Inscriptions, Revised No. 363 and No. 388). He was a Jaina and is credited with the renovation of several Jaina bastis in Gangavâḍi. The present record tells us that he built and endowed a Jaina basti at Hâdaravâgilu in memory of his brother or dependant Sôvaṇa-daṇḍanâyaka.

The date of the grant is given as Ś 1044 Plava Margaśira śu 5, Śô. and corresponds to November 16, 1121 taking Ś 1043 Plava as the year meant, but the week day is Wednesday and not Monday as stated in the grant.

39

On a viragal in the same field.

Kannada language and characters.

ಅದೇ ಕುಮಾರ ಬೀಡು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಈಶ್ವರದೇವರ ಕೊಡಿಗೆ ಹೊಂದಲ್ಲ
ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಮೊದಲನೆಯ ಪಟ್ಟಿಯಲ್ಲಿ.

1. ಶ್ರೀಮತ್ಪರಮ ಗಂಭೀರ ಸ್ಯಾದ್ಯಾದಾ ಮೋಘರಾಂಧನಂ ಜೀಯಾತ್ಮೈರೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ
ಜನಶಾಸನಂ ಜಯತಿ ಸ
2. ಕಳವಿದ್ಯಾ ದೇವಕಾರತ್ನಪೀಠಂ ಕೃದಯಮನುಷರೇಪಯಸ್ಸದೀರ್ಗ್ವಂಸದೇವಃ ಜಯತಿ ತದನು ಶಾಸ್ತ್ರಂ ತಸ್ಯ
ಯತ್ಸ [ವರ್ಷಮಿಥ್ಯಾ]
3. ಸಮಯ [ತಿಮಿರಹಾರಿಣ್ಯೋತಿರೇಕಂ ನರಾಣಾಂ] ಸ್ತಸ್ತಿ ಸಮಧಿತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂತ್ರೋತ್ಪರಂ
ದ್ವಾರಾವತಿಪು
4. ರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬರದ್ಯುಮಣಿ ಸಮ್ಯಕ್ತ್ಯ ಚೂಡಾಮಣಿ ಮಲೇರಾಜರಾಜ ಮಲಪರೋರು
ಗಂದಾದ್ಯನೇಕ
5. ನಾಮಾವಳಿ ಸಮಾಳಂಕಿತರಪ್ತ ಶ್ರೀಮತ್ತಿ ಭುವನಮಲ್ಲ ತಳಿಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ
ನೊಳಂಬವಾಡಿ ಬನವಸೆ (ಮುಂದೆ ಬರವಣಿಗೆಯಲ್ಲಿ).

Note.

This contains the usual verse in praise of Jina-śāsana (see the previous number) and also another stanza eulogising the Jaina sastras. The latter is however full of lacunæ [See Arsikere I] The rest of the grant gives the usual titles of the Hoysala kings, obtainer of the five musical sounds, lord of the excellent city of Dvârâvati, sun in the firmament that is the Yâdava race, crest-jewel of righteousness, lord over Male chiefs, conqueror of Malepas, tribhuvanamalla (conqueror of) Talakâḍu, Kongu, Nangali, Gangavâḍi, Noḷambavâḍi and Banavase. The characters and the titles would indicate that the record belongs to the reign of the Hoysala king Vishṇuvardhana.

The record stops here abruptly and there is no further writing. The stone on which this is engraved is a viragal with the Jina figure, chauri-bearers and a devotee in the first panel and celestial beings with vimāna in the second panel. Remnants of five stone pillars are found near by which are believed to have belonged to a Jaina basti that is now lost.

40

At the same village, on a 1st viragal to the south of the Isvara temple.

Size 2'—6" × 2'

Kannada language and characters.

ಅದೇ ಕುಮಾರದೀಡು ಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ನಟ್ಟ

1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'

1ನೆ ಅಡ್ಡಪಟ್ಟಿ (ಎಡದಾಗದ್ದು ಸ್ವಲ್ಪ ಒಡೆದಿದೆ.)

1. [ಸ್ವಸ್ತಿ ಶ್ರೀಮ] ನೃಹಾಮಂಡಳೇಶ್ವರ ಪ್ರಭುವನಮ್ಲ ತಳೆಕಾಡು ಕೊಂಗು ನಂ
2. [ಗಲ] ನೊಣಂಬವಾಡಿ ಹಾನುಂಗಲು ಗೊಂಡ ಧುಟಬಳ ವೀರಗಂಗ ಕೊಯ್ವಳ
3. [ಶ್ರೀವೀರ] ನಾರಸಿಂಹ ದೇವರು [ದೋರನಮದ್ರದ] ನೆರೆವೀಡಿನಲು ಪುಣ್ಯವಿರಾಜ್ಯಂ
ಗೆ[ಯು]
4. [ತ್ರ] ಮಿರೆ ಶಕವಂಪ[೧೦೪೫] ನೆಯ ಸುಧಾನುಸಂವತ್ಸರದ
5. ಅದಿವಾರದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ ಪ್ರಚಂಡದಂಡ ನಾಯ [ಕ]

2ನೆ ಅಡ್ಡಪಟ್ಟಿ.

6. ಬಾಹಶ್ವರ ನಿಯೋಗಾಧಿಪತಿ ಪರಮವಿಶ್ವಾಸಿಬಿಲವೋಡಣ್ಣಾಯಕರ ಬವಣೆಯ
7. ಲು ಕೊಮಾರನ ಬೀಡಿನ ಕೊಟ್ಟಿಗೆಯ ಮಾರೆಯನಾಯಕನಮಗ ದೇವಯಯ
8. ನಾಯಕನು ಬಯನಾಡ ಬವರದಲು ಕಾದಿ ಹಲರಂ ಕೊಂದುಸುರರೋಕಕ್ಕೆ ಸಂದ ವೀ
9. ರಗಲ್ಲನು ಯೇತನ ಒಡಪುಟ್ಟಿ ಕಳವೈ ಪರೋಕ್ಷವಿನಯಮಂಮಾಡಿ ಕಲ್ಲಂ ನಿಲಿಸಿದಳು.

Note.

This viragal describes the exploits and death of a warrior named Dépayayanāyaka, son of Kottigeya Māranāyaka of the village Komāranabīḍu in the battle of Bayanāḍ during the invasion? (*Bavane*) of the mahāprachanḍa daṇḍanāyaka, chief of bahattara-niyōga, parama-viśvāsi, Bilavoḷa-dannāyaka in the reign of the Hoysala king Nārasimha II.

It is dated Ś 1145 Svabhānu corresponding to 1223. The names of the lunar month and tithi are lost.

The sister (*oḍavutṭi*) of the deceased warrior named Kaḷavve is stated to have set up the viragal in his memory.

On a second viragal at the same place.

Size 2'—6" × 2'—0".

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 2½' × 2'.

1ನೆಯ ಅಡ್ಡಪಟ್ಟಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರತಠೆಕಾಡು ಕೊಂಗು ನಂಗಲಗಂಗ
2. ವಾಡಿಬನವನೆ ಹಾನುಂಗಲು ವಿರಪ್ರತಾಪ ಹೊಯ್ಸ
3. ೪ ಶ್ರೀನಾರಸಿಂಹ ದೇವನು ದೋರಸಮುದ್ರ ನುಬಸಂಕಥಾ ವಿನೋದದಿಂರಾ
4. ಜ್ಯಂಗೈಯುತ್ತಮಿರಲು || ಸಕವಿಷ್ಣು ಗಂರ್ಹ ನೆಯ ಸರ್ವಭಟು ನಂವತ್ಸರದಲು ಶ್ರೀಮ

2ನೆಯ ಅಡ್ಡಪಟ್ಟಿ

5. ನೃಹಾ ಪ್ರಧಾನಂ ಸರ್ವಾಧಿಕಾರಿಡ್ಡುನಾಯಕ ಬಿಟ್ಟಮಯ್ಯಗಳು
6.
7. ಕಪ್ಪಾಪ್ಪನಾದರೆ ಆತನ ತಮ್ಮ ಹಲಗಯ ಮಯ್ಯನ ವಿರ

Note.

This viragal record belongs to the reign of the Hoysala king Narasimha I and is dated Ś 1089 Sarvajit corresponding to 1167 A. D. Mahâpradhâna Sarvâdhikâri Bittimayya, his minister is also referred to. The record is full of lacunae and mentions the death of some warrior in a battle and the setting up of the viragal in his memory by his younger brother Halagaya and his brother-in-law (mayduna)

.

At the same village Kumârabiḍu, on a slab north of the Iśvara temple.

Size 3' × 1'—6"

Kannada language and characters.

ಅದೇ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಉತ್ತರಕ್ಕೆ ಹೊತ್ತಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3' × 1½'

1. ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಪ್ರಧಾನಮಲ್ಲ ತಠೆಕಾ
2. ಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೋಂಬವಾಡಿ ಬನವನೆ ಹಾನುಂಗಲ್ಲು
3. ದೆಕ್ಕಲಂಗೊಂಡ ಪ್ರತಾಪ ಹೊಯ್ಸ ೪ ವಿರಬಲ್ಲಾ ೪ ದೇವರು ಪ್ರತಿ [ಎ] ರಾಜ್ಯಂ
4. ಗೆಯ್ಯುತ್ತಮಿರೆ ಸಕ ವರಿಷ್ಣ ದಂಡನಾಯಕಬಿಟ್ಟಮಯ್ಯಗಳ ಸಂ
5. ಸ್ನಿಧಾನದಲು ಹಡದವಮಂಡಲಿಕ ಮರಿವಿನೆಯ ಕೇಸಿದೇವ
6. ಹಣರದಬೂತಗೌಡ ದೇವಗವಳ್ಳಯ ಹರದಗೌಡ ಒಜುಕೋಡಿನ ನೆ
7. ಟ್ಟಗೌಡ ಒಜುಮಂಗಲದ ದೊಪ್ಪಗೌಡ ವೈಸೂರಹೊಯ್ಸಳಗೌಡ ಕುಂಬಗೌಡ ಹು

8. ತೂರ ಹುಣ್ಣಿಗಾಂಡಕಿದುಗಾಂಡ ನೊಕ್ಕಿಯುರ ಬುಟಿಯಾಂಡಕೆಂತರೆಗಾಡ ಸ್ವಾಮಿ
9. ಗಾಂಡ ದೇವಗಂಬುಯ ಹೊಯ್ವುಳಗಾಂಡಕೀತಗಾಂಡ ಪುರದ ಬೊಪ್ಪಿ ನೆಟ್ಟಿ ಮೈ
10. ಸುನಾಡ ನಮಸ್ತ ಪ್ರಭುಗಾಂಡುಗಳು ಕುಮಾರವಲ್ಲದಿನ ಶ್ರೀದಂದೇಶ್ವರ ದೇವರಿಗೆ
11. ಪೂರ್ವಮರಿಯಾದೆಯಂ ನಡವದೇವದಾನ ಕೆಂಗೂರು ಮಾರವಂಗಲಕ್ಕೆ ಹ
12. ದಿಕೆ ಸುಬಳ ಉಳುವರಿ ಆ ಮದುವಣ ಮರ ಮೆಲಕ್ಕೆ ಮಬರಾಳದೇವನಾಣಿ
13. ಕಾಹುಚಂದ್ರಾಕ್ಷ್ಮತಾರಂಬರಂ ಧಮ್ಮ ಮಂಪ್ರತಿವಾಳಿಸಿ ನಡಸಿ
14. ದವರಿಗೆ ಆಯುಂ ಶ್ರೀಯುಂಯಕ್ಕು ಯೇಧಮ್ಮ ವ ಕೆಡಿಸಿದಪ
15. ಮರು ಗಂಗೆಯ ತಡಿಯಲು ಸಾಯಿರಕವಿಲೆಯಂ ಸಾಯರದ್ರಾ
16. ಹೈಣರುಮಂ ಎಕ್ಕೋಟಿ ತಪ್ಪೇಧನರುಮಂ ಕೊಂದದೋಷವಕ್ಕು ಪಂಚಮ
17. ಹಾವಾತಕಂ ಸಾರುಗು

Note.

This belongs to the reign of the Hoysala king Ballāla II and records the remission of certain taxes on the *dēvadāna* lands (lands given for temples) granted previously for the god Bembēśvara of the village Kumāranabīḍu. The grant is said to have been made in the presence of the officer Daṇḍanāyaka Biṭṭimayya. This officer is also referred to in a record of a neighbouring village Hemmanahalli dated Ś 1097 and is styled as mahāpradhāna sarvādhikāri (E. C. III, Mysore Taluk 8—See also E. C. IV, Yelandur 44 and Chāmarājnagar 98, for Biṭṭimayya called also Biṭṭiyanna).

The donors in the present record are certain Prabhu-gaṇḍus of Maisunād named Kēsīdēva of Marivise, maṇḍalika of Haḍadana, Būtagauḍa of Heṇara, Haradagaṇḍa of Benaganahalli, Settigaṇḍa of Orekoḍu, Boppagaṇḍa of Ōjamangala, Hoysalagaṇḍa of Maisūr, Kumbagaṇḍa also of Maisūr, Hulla-gaṇḍa and Kereyagaṇḍa of Huttūr, Biṭṭiyāṇḍe and Kentalegaṇḍa and Sāmigaṇḍa of Nokkiyūr, Hoysalagaṇḍa and Kētagaṇḍa of Dēmagamballi and Boppasetṭi of Pura. Of these Maisur is the modern Mysore city and the rest of the villages are situated near Mysore. Some of these donors are also named in the above record referred to (Mysore 8).

The remission granted consisted of the following taxes of the village Kengūru, Māravangala:—*hadike*, *sambala*, *uḷuvāri* (plough-tax?), *maḍuvāṇa* (marriage tax) *mara* (tree tax), *melakke* (sluice tax?). The donors swear by the king Ballāla to remit the taxes. The usual imprecation for those who transgress the order is given at the end.

The titles given for the king Ballāla are: mahāmaṇḍalēśvara, tribhuvana-malla, conqueror of Talakāḍu, Kongu, Nangali, Gangavāḍi, Nonambavāḍi, Banavase, Hānungal and Belvala. He is called Pratāpa Hoysala Viraballāladēva. No date is given, but the reference to Biṭṭimayya-daṇḍāyaka for whom the date Ś 1097 is found in another grant indicates that the present record also belongs to about the same date *viz.*, 1175 A. D. and the king named in this epigraph is evidently Ballāla II.

Nanjangud Taluk.

At the village Elachigere in the hobli of Nanjangūd, on a slab to the north-east.

Size 3'—6" × 3'—6"

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಎಲಚಿಗರೆ ಗ್ರಾಮಕ್ಕೆ ಈಶಾನ್ಯ ಮಾದಿನಾಯಕನ

ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 3½'

1. ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ನಕಿತ ಶ್ರೀಮನ್ಮಹಾಮು
2. ಣ್ಣಿರೇಶ್ವರ ಶ್ರೀಭವನಮಲ್ಲತಳಿಕಾ
3. ಡು ಗೊಣ್ಣು ಭುಜುಳಿ ವೀರಗಂಗ ವಿಘ್ನ
4. ವರ್ಧನ ಶ್ರೀನಾರಸಿಂಹ ದೇವರು
5. ಸಕವರ್ಷ ೧೧೪೪ನೆಯ ಚಿತ್ರಭಾನು
6. ಸಂವತ್ಸರದ ಛಾದ್ರಪದ ಸುದ್ದಿ ದಿ
7. ಗೆ ಬುಧವಾರ ಕಾರನಾಡ ಎಲಚಿ
8. ಹೆಯ ಎನಗರ ದಿಹಿಯ ಗಾವುಣ್ಣನ ಮಗ
9. ಚನ್ನಗಾವುಣ್ಣ ಚನ್ನಗಾವುಣ್ಣನಮಗ
10. ವೀರಗಾವುಣ್ಣ ದೇಗುಲವ ನೆತ್ತಿಸಿದಂ
11. ಇಲ್ಲಯ ಸ್ಥಾನಪತಿ ಚಾಕತಮ್ಮಡಿಯ ಮಗಂ
12. ಹರದತಮ್ಮಡಿದಮ್ಮಡಿಯ ಮಗಂ ಚಾ
13. ಕತಮಡಿಗೆ ವೀರಗಾವುಣ್ಣನು ಇನರ
14. ಗಾವುಣ್ಣನು ದಿಟ್ಟಮಣ್ಣು ಸಾಯರದ ಆ
15. ಯ್ಯಿರು || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ ಹರೇತ ವನು
16. ನೃರಾ ಪಕ್ಷಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾ
17. ಯತೆ ಕ್ರಿಮಿ ||

Note.

This record belongs to the reign of the Hoysala king Nārasingadēvaru (or Narasimha II) and is dated Ś 1144 Chitrabhānu Bhādrapada śu 2, Budhavāra corresponding to 10th August 1222 A.D., a Wednesday.

It registers the construction of a temple (of Śiva) by Viragāvuṇḍa son of Chandagavuṇḍa who was the son of Enagara Biṭiyagāvuṇḍa, of the village Elachigere in Kāranāḍ and the grant of 1500 *manṇus* of land for the temple by Viragāvuṇḍa and Isaragāvuṇḍa into the hands of the trustee Chākatammaḍi, son of Haradatammaḍi, who was the son of Chākatammaḍi.

The usual imprecation occurs at the end of the grant.

Enagar which seems to be the name of a family or community is referred to in an inscription of Nanjangūd Taluk (E. C. III, Nanjangūd 134 of Ś 943).

At the village Tagadûr in the hobli of Bilgere, on a slab lying in the road near the Mûlasthanêśvara temple.

Size 2' x 1'

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗೆರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಮೂಲಸ್ಥಾನೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಎದುರು ಮೊಹರಿಯ ಹಾಸುಗಲ್ಲನಲ್ಲಿ ಬರೆದಿರುವುದು.

- | | |
|-----------------------------|-------------------------|
| 1. [ಕೊಂ]ಡ ಕುನ್ಯಾನ್ಯಯ | 5. [ಷಿ]ನ್ರಿ ಯತ್ರ್ಗಡೂ |
| 2. [ಮೂ]ಲ ಸಂಘ ನಾಗಮ್ಮ | 6. . . ಯಲ್ಲೆ ಕನ್ಯಯ |
| 3. [ಅನ್] ನ್ನ ಧಿಷ್ಟಾರಕ ಶಿಷ್ಯ | 7. [ರ್ನ] ನ್ಯನನಗೆಯ್ಯುನುರ |
| 4. ನ್ನಿಧಿಷ್ಟಾರಕಶಿ | 8. [ರೋಕಕ್ಕೆ] ಸನ್ದರ್ |

Note.

This records the death of a Jaina female ascetic named : . . Yillekantiyar by the rite of sanyasana. She is said to have been a disciple of Nandibhaṭṭāraka who was a disciple of Nāganandi-Anantabhaṭṭāraka, a Jaina guru who belonged to Koṇḍakunda lineage and Mûla-sangha. No date is given. At the beginning of each line a few letters are lost due to the inscription slab being broken.

The characters seem to belong to the 14th century.

At the same village Tagadûr, on a stone set up near the southern entrance of Ankanathêśvara temple (Nanjangud Taluk, 120 revised).

Size 2' x 1'

Kannada language and characters.

ಅದೇ ತಗಡೂರು ಗ್ರಾಮದ ಅಂಕನಾಥೇಶ್ವರ, ಸಿದ್ಧೇಶ್ವರ ದೇವಾಲಯದ ದಕ್ಷಿಣಕಡೆ ಬಾಗಿಲಿನಲ್ಲಿ
ನಟ್ಟಿರುವ ಕಲ್ಲು (ನಂಜನಗೂಡು, 120ನೆಯ ಶಾಸನದ ತಿದ್ದುಪಡಿ).

ಪ್ರಮಾಣ 2' x 1'

- | | |
|------------------|------------------|
| 1. ಶಕವರುಷ ೧೧ | 8. ಕುಟಗವುಂಡನ |
| 2. ೧೦ನೆಯಕ್ಕಿಲಕ | 9. ನೂ ಮೊಗೂರವ |
| 3. ಸಂವತ್ಸರದ ಟೈ | 10. ರು ಕೊಂಮರುರಗ |
| 4. ತ್ರ ಸು ೫ ವ ತಗ | 11. ವುಂಡೆಯ ಮು |
| 5. ಡೂರಕೊಂಮೆ | 12. ಖ್ಯವಾದ ನಮ |
| 6. ಯರ ಮಾದಗ | 13. ಸ್ತ ಕೊಂಮೆಯ |
| 7. ವುಂಡನ ಮಗ | 14. ರು ಕೂಡಿ ಹಿರಿ |

15. ಯಹೊಲದಲಿ
16. ನಮುದಿ
17. ಕವಾಗಿನೆ
18. ತ್ತರುಗೊ

19. ಡಗೊ
20. ಟ್ತಮಣ್ಣು
21. ಇಂಂ

Note.

This contains the revised version of the inscription No. 120 of Nanjangud Taluk, published in E. C. Vol. III.

It records the grant of some land, 300 *manṇus* in extent forming part of a field called Hiriya-hola in the village Tagaḍūr as *nettaru-godage* (rent-free land bestowed for the services of a warrior) to Kubagavunḍa, son of Mādagavunḍa belonging to the family or community of Kommeyar by all the Kommeyar of Mōgūr (same as the present village Mōgūr in T.-Narsipur Taluk) assembled together.

There seems to be a mistake in regard to the donee, the word Kubagavunḍanānu being used probably for the dative form Kubagavunḍanige in line 8.

The date of the record is given as S' 1110 Kīlaka sam. Chaitra śu 5 Vaḍḍavāra and corresponds to Saturday the 5th March 1188 A. D.

46

At the same village Tagaḍūr, on a stone lying near the Gaṇapati temple.

Size 4' × 1'—6"

Kannada language and characters.

ಅದೇ ತಗಡೂರಿನಲ್ಲಿ ರಾಮಚಂದ್ರರಾಯರು ಕಟ್ಟಿಸಿದ ಗಣಪತಿ ದೇವಸ್ಥಾನದ ಬಳಿಯಲ್ಲಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1½'

ಮೇಲ್ಕಾಣೆಗ ತುಂದಾಗಿದೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಧ್ಯು
2. ದಯವಹಕಾರಯವಾಹ
3. ನ ಶಕವರುಷ ೧೪೬೫ ನಂದ
4. ವರ್ತಮಾನ ಶೋಭಕೃತ್ಪವತ್ಸರ ನಿ
5. ಜಶ್ವಾವಣ ಶು ೧೦೦೦ ಶ್ರೀಮನ್ಮ
6. ಹಾ ಮಂಡಲೇಶ್ವರ ಶ್ರೀ ವೀರದೇವರಾ
7. ಜ ಪೊಡೆಯರು ತಗಡೂರು ಗ್ರಾಮದ
8. ಕೆರೆಯ ನಂಜಯದೇವರಿಗೆ ಕೊಟ್ಟ
9. ಉಂಬಳಿಯ ಶಿರಾಶಾಸನದ ಕ್ರಮವೆಂ

10. ತಂದರೆ ತಗಡೂರಸ್ಥಳದ ಕಿಮಿಹಳಿ
11. ಯ ಗ್ರಾಮವನೂ ನಿನಗೆ ಉಂಬಳಿ
12. ಯಾಗಿ ಕೊಟ್ಟವಾಗಿ ಯುಗ್ರಾಮದ ಅ
13. ಪ್ಪಭೋಗತೇಜಸ್ವಾಮ್ಯಂಗಲಮ
14. ಆಡಂದ್ರಾಕ್ಷ ಸ್ವಾಮಿಯಾಗಿ ನ
15. ವರಮಾನ್ಯಶ್ರೋತುಃಪ್ರಾಪ್ತಿಯಾಗಿ ಅನುಭವಿ
16. ವಿಸಿಕೊಂಡು ಬರುವಿರಿ ಎಂದು ಕೊಟ್ಟ
17. ಶಿರಾಶಾಸನದ ಶ್ರೀಶೋಮೇಶ್ವರ

Note.

This grant records the gift of the village Kimihalli in Tagaḍūr-sthala by the chief mahāmaṇḍalesvara Vīra Dévarāja Voḍeyar to Kereya Nanjayadēvar who was

probably a Viśaiva priest for his maintenance (umbāli). The grant was made free of taxes and as *śrotravriti*. The date of the grant is given as Ś 1465 Śōbhakrit sam. Nija Śrāvaṇa śu, 10 and corresponds to 9th August 1543. The grant ends with the signature of the chief Śrī Śōmēśvara.

47

At the village Tagaḍūr in the hobli of Bilgere, on the 1st pillar in the nava-ranga maṇṭapa of the Lakshmīkānta temple.

Tamil and Grantha characters.

Tamil language.

Transliteration..

- | | |
|---------------------------|--------------------------------------|
| 1. svasti śrī Tagaḍur śrī | 5. Periya Kavila[n]dai A- |
| 2. Lakshumi Nārāya- | 6. mattar Māragāmuṇḍa- |
| 3. ṇap Perumāḷ-ti- | 7. n magan Śeṭṭagāmuṇḍa- |
| 4. ru-maṇṭapattukku p | 8. n śeyvitta kaṁbaṁ ga ¹ |

Translation.

Be it well. For the holy maṇṭapa of the god Lakṣmī-Nārāyaṇa Perumāḷ of Tagaḍūr, Śeṭṭagāvuṇḍan, son of Amattar Māragāvuṇḍan of Periya Kavilandai got the pillar constructed : (at a cost of) 1 gadyāṇa.

Note.

This records the setting up of the above pillar by a person named Śeṭṭagāvuṇḍan at a cost of a gadyāṇa. Periya Kavilandai is the same as the present Doḍḍa Kavilande village. No date is given. The characters seem to belong to the 15th century.

48

On a 2nd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-----------------------|-----------------------|
| 1. svasti śrī Tagaḍur | 6. Māragāmuṇḍan-magan |
| 2. śrī Lakshuminārā- | 7. Sambuva-gāmuṇḍan |
| 3. yaṇa-pperumāḷ- | 8. śeyvitta kaṁbaṁ |
| 4. tiru-maṇṭapattu- | 9. pon ¹ |
| 5. kku Perḡavaram | |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshmi-Nārāyaṇa of Tagaḍūr, Pergavaram Māragāmuṇḍa's son Sambuvagāmuṇḍan set up the pillar : pon 1

Note.

This records the setting up of another pillar in the same maṇṭapa by another person named Māragāmuṇḍa together with Śambuva-gāmuṇḍa for 1 pon.

49

On a 3rd pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-------------------------|-------------------------|
| 1. svasti śrī Tagaḍuri- | 5. [Tiruvi] śeyūr Kaḍai |
| 2. 1 śrī Lakshmi Nārā- | 6. tai śeyvitta |
| 3. yaṇa-pperumāḷ- | 7. kambam ga |
| 4. tirumaṇṭapattukku | |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshminārāyaṇapperumāḷ of Tagaḍūr, Kaḍai tai of [Tiruvi] śeyūr set up the pillar : ga

Note.

This also records the setting up of a pillar in the same maṇṭapa by a third person named above for 1 gadyāṇa.

50

On 4th pillar in the same rangamaṇṭapa.

Tamil and Grantha characters.

Tamil language.

Transliteration.

- | | |
|-----------------------|---------------------|
| 1. svasti śrī Tagaḍūr | 5. ku Kārāyappaḷ- |
| 2. śrī Lakshminārāya- | 6. ḷi Śingan Manna- |
| 3. ṇa-perumāḷ-ti- | 7. n śeyvitta kam- |
| 4. ru-maṇṭapattu- | 8. baṇ ga ! |

Translation.

Be it well. For the holy maṇṭapa of the god Lakshminārāyaṇa, Kārāyappalli Śingan Mannan got the pillar made :! ga

Note.

This also records the setting up of a pillar in the same maṇṭapa by a fourth person named above at the cost of one gadyāṇa.

51

On a fragmentary stone on the bund of the Kommekere tank at the same village Tagaḍūr.

Kannada language and characters.

ನಂಜನಗೂಡು ತಾಲ್ಲೂಕು ಬಿಲ್ಗಿರೆ ಹೋಬಳಿ ತಗಡೂರು ಗ್ರಾಮದ ಬಳಿಯಿರುವ ಕೊಂಮೆಕೆರೆಯ
ಐರಿಯಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

- | | |
|---------------------|-------------------|
| 1. ಶ್ರೀಮತ್ಪ್ರತಾ | 2. ಂ ದ್ರಾದಿ |
| 2. ವಿರ ಬರ್ಮಾಳ ದೇವರ | 3. ಲುವುದು ಗು |
| 3. ತಿರೆ ಶಕ ವರುಷ ೧ | 4. ಣ ನುತ್ತಡಂಕ |
| 4. ತ್ವರದ ವಯುಸಾಬ ನು | 5. ಧರ್ಮವ ನಾವನೊಬ್ಬ |
| 5. [ತಗ]ಡೂರ ಪ್ರಭುಗವು | 6. ಶಡಿಯಲ ಕವಿರೆ |
| ಹಿಂಭಾಗ | 7. ತ್ವಜರನುಂ ಕೊಂದ |
| 1. ಕಳು ಮಕ್ಕ | |

Note.

This inscription is very fragmentary as the inscription stone is broken and a portion of it is lost. It belongs to the reign of the Hoysala king Vira Ballalādēvar and records some grant by the prabhu-gavunḍus of Tagaḍūr. An imprecation is contained against those who violate it.

The characters seem to be of the 13th century and the king referred to in the grant is probably Ballaḷa II.

52

Krishnarajanagar (or Yedatore) Taluk.

At the village Degganahalli in the hobli of Tippūr, on a stone standing near the Basavēśvara temple.

Size 5' × 2'—6"

Kannada language and characters.

ಕೃಷ್ಣರಾಜನಗರ ತಾಲ್ಲೂಕು ತಿಪ್ಪೂರಹೋಬಳಿ ಸರ್ವಮಾನ್ಯ ದೆಗ್ಗನಹಳ್ಳಿ ಬಸವೇಶ್ವರ ದೇವಸ್ಥಾನದ ಹಿಂದೆ
ನಿಂತಿರುವ ಶಿರಾ ಶಾಸನ.

ಪ್ರಮಾಣ 5' × 2½'.

- | | |
|--------------------------------|------------------------------------------|
| 1. ಶ್ರೀಮತುಸ್ರತಾಪಚಕ್ರವರ್ತಿ ವಿ | 3. ಣ ದೇವರಸರು ದೋರಸಮುದ್ರ [ದ] ಲೂ ಪ್ಪ |
| 2. ಪ್ಪುವರ್ಧನಕೊಯ್ಲಿ ವಿರ ನಾರಸಿಂಗ | 4. ಧ್ವೀರಾಜ್ಯಂಗೈಯ್ಯುತ್ತವಿರೆ ಶಕವರ್ಷ ೧೧೮೧ನೆ |

5. ಯ ಕಾರಯುಕ್ತ ಸಂವತ್ಸರದ
6. ಮಾಘ ಬ ೧೪ ಬ್ರಹ್ಮಕೃತಿವಾರ
7. ದಂದು ನಿಬ್ಬಯಲ ಮಹಾಜನಂಗಳಿಗೆ
8. ಗೆಗ್ಗನ ಹಾಳನೂ ಪ್ರವಿಷ್ಟವಾಗಿ ಕಾಲು

9. ಹಳ್ಳಿಯಾಗಿ ಧಾರಾಪೂರ್ವಕಂ
10. ಮಾಡಿಕೊಟ್ಟರು ಆ ಹಳ್ಳಿ [ನಿದಾ]
11. ಯಗ ೪೦ನೂ
12. ಲ್ಲಾ

Transliteration.

1. śrīmatu pratāpachakravartti Vi-
2. shṇuvarddhana-hoysaḷa Vīra-nārasimṅga-
3. ṇa-dēvarasaru Dōrasamudra [da] lū pri-
4. thvi-rājyaṃ geyvuttavire śaka varsha 1181 ne-
5. ya Kālayukta-saṃvatsarada
6. Māgha ba 14 Brihaspativāra-
7. dandu Nibbayala mahājanāṃgalige-
8. Gegganahālanū praviṣṭavāgi kālu-
9. haḷliyāgi dhārā-pūrvvakam
10. māḍikoṭṭaru ā haḷi [sidā]
11. ya ga 40 nū
12. llā

Translation.

While the illustrious pratāpa-chakravartti Viṣṇuvarddhana Hoysaḷa Vīra Nārasimṅga-dēvarasar was ruling the earth at Dōrasamudra:—

On Thursday, 14th lunar day of the dark half of Māgha in the year Kālayukta, Śaka year 1181, the village Gegganahāḷ was granted as a hamlet (kāluhaḷli) with pouring of water to the mahājanas of Nibbayal. The sidāya of the village amounting to 40 gadyāṇas

Note.

This records the gift of a village Gegganahāḷ (now called Degganahaḷli), a hamlet of Nibbayal to the mahājanas of Nibbayal. The *siddhāya* (fixed income) of the village seems to have been remitted. The last two lines are quite worn out and cannot be made out.

The donor is not named. Probably the king himself seems to have been the donor. The date of the grant corresponds to Thursday, 23rd January 1259 A. D. and the king in whose reign the grant was made is evidently Narasimha III.

No invocation or imprecation is contained in the record.

T.-Narsipur Taluk.

At T.-Narasipur in T.-Narasipur hobli, a sannad of Kṛishṇarāja Voḍeyar III, received from the Taluk Kacheri.

Kannada language and characters.

೩. ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಕಚೇರಿಯಿಂದ ಬಂದ ಸನ್ನದು.

ಮೇಲೆ 'ನಿಜಪೂರ್ಣ ಸುಖ ಶ್ರೀ ಲಕ್ಷ್ಮೀ ನೃಸಿಂಹ' ಎಂಬ ಅಂಕಿತದ ನಾಗರಾಕ್ಷರದ ಅರಗಿನ ಮೊಹರಿದೆ.

1. ಶ್ರೀ ಮತ್ತು ಪೂರ್ಣಾಯನವರು ಸೋಸರೆ ಅಮಲ
2. ದಾರ ವೆಂಕಟರಮಣ್ಣಿಯಗೆ ಅಶ್ವರ್ವಾದ ಅದಾಗಿ ಕಳುಯಿಸ್ತೆ
3. ಅರ್ಜಿಯಿಂದಾ ವಿವರ ಯಾವತ್ತು ಶ್ರುತವಾಯಿತ್ತು ತಲಕಾ
4. ಡು | ತಲಕಾಡಿನಲಿ ವೆಂಕಟರಮ ಶಾಸ್ತ್ರಿಗಳಿಗೆ ಯದದಕೆ
5. ಯದ ಹಾಗೆ ನಾಲ್ಕು ತಡವೆ ಪ್ರವರ್ತಿತಗಿತ್ತಿರಿ ಹೋ
6. ದದ್ದಿಂದ ಅವರ ಕುಟುಂಬ ಸಹಗಮನ ಮಾಡದೇಕೆಂ
7. ಬದಾಗಿ ಯಾರು ಹೇಳಿದಾಗ್ಯು ಕೇಳದೆ ಮುಷಕರ
8. ಮಾಡಿಕೊಂಡು ಅಪ್ಪಣೆ ಕೊಡ್ತಿದೇಕೆಂಬದಾಗಿ ಯಿ
9. ದಾರೆಂಬ ವಿವರಗಳಾಗಿ ಬರದು ಸಂಯತ್ನ
10. ಅಬಗ್ಗೆ ಅವರು ದೊಡ ಬ್ರಾಂಹರು ಅವರಯಿ
11. ದದುಕ್ಕೆಯಿಡೆ ಈ ಮೇಲೆಗೆ ಮಾಡಬಾರದು
12. ದೇಡವೆಂಬದಾಗಿ ಹೇಳಿದರೆ ಕೇಳದೆ ಮೇಲೆ
13. ಆಕೆ ಹೇಳಿದ ಮೇಲೆಗೆ ನಡದು ಕೊಳುವಂತೆ
14. ಅಪ್ಪಣೆ ಕೊಟ್ಟು ಬಿಡುವದು | ರಕ್ತಾಕ್ಷಿನಂವ
15. ತ್ವರದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ರುಜು ಶ್ರೀ

ಸನ್ನದಿನ ಕೊನೆಬುಲುವ ಅಡ್ಡ ಪದ್ಧಿಗಳಲ್ಲಿ ಬರೆದಿರುವದು.

ಪೈವಸ್ತಗಿ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ಸಾಗಮನ ಮಾಡುವ

ಹೆಂಗಸಿಗೆ ಅಪ್ಪಣೆ

Transliteration.

wax seal.

Nijapūrṇa sukha śrī
Lakṣminṛisimha

1. śrīmatu Pūrṇaiyanavaru Sōsale Amala-
2. dāra Venkaṭaramaṇaiyage āśtrvāda adāgi kaḷuyisda
3. arjiyindā vivara yāvattu śrutavāyittu Talakā-
4. ḍu! Talakāḍinali Venkaṭrāma śāstrigaḷuge yidadake
5. yida hāge nālku tadave pravarti āgi-tīri hō
6. dadriṇḍa avara kutumba sahaḡamana māḍa-
bēkem-
7. badāgi yāru hēḷidāgyu kēḷade mushakara-
8. māḍikoṇḍu appaṇe koḍsi bēkembadāgi yi-
9. dāremba vivaraḡaḷaḡi baradu sariyashṭe
10. ā bagye āvaru doḍabrāṇharu avaru yi-

11. dadukke yike i-mêrege mādabāradu
 12. bēḍavembadāgi hēlidare kēlada mēle
 13. āke hēlida mērege naḍadu koḷuvapte
 14. appaṇe koṭṭu biḍuvadu Raktākshi-samva-
 15. tsarada Pāḷguṇa ba 6 lu ruju Śrī
- At the end of the sannad

(cross lines)

paivastigi Pāḷguṇa ba 9 lu sāgamana māḍuva hēmgasige appaṇe

Translation.

śrīmat (auspicious) Pūrṇaiya :—blessings to Venkatarāmapaiya, amaladār of Sōsale:—

All the details in your petition have been heard. You have written to me about the death of Venkatarāmasāstri at Talakāḍ suddenly after four motions. You also state therein that on his death, his wife has obstinately determined to undergo *sahagamana* without listening to any advice to the contrary and is asking for permission for the same.

With regard to this, (it has to be observed that) he is a great Brahman and seeing the condition of his life she should not have done so but as although she is advised not to undergo *sahagamana* she does not listen to it, orders may be given to carry out her wishes.

The 6th day of the dark half of Phāḷguṇa in the year Raktākshi—signature : Śrī.

(At the end of the sannad)

Permission for a woman for *sahagamana* : 9th lunar day of the dark half of Phāḷguṇa.

Note.

This records the grant of permission by the Dewan Pūrṇaiya for *sahagamana* (sati) of a Brahman woman at Talakāḍ. It was issued on Raktākshi Phāl. ba. 9 and as the only Raktākshi during the administration of Mysore by Pūrṇaiya coincided with A. D. 1804 the date may be taken as equivalent to March 24, 1805 A. D.

The sannad contains at the top a seal with the legend Nija-Pūrṇasukha Śrī Lakshminrisimha in Nāgari characters and the short signature 'Śrī' at the end. Both the above seal and signature are common in documents issued by Pūrṇaiya.

It is seen that Sati was a voluntary act and the woman who chose immolation by fire on the death of her husband did so in spite of advice to contrary by kindly relatives and that the permission of the king or his chief officer in charge of the administration was necessary for *sahagamana*. It is also necessary to note that according to smritis Brahman women are forbidden to

perform *sati* after the cremation of the dead bodies of their husbands. In this case it is difficult to say whether the orders of the Dewan for *sahagamana* of the lady could have been received before the cremation of her husband.

54

At Tirumakūḍlu in the hobli of T.-Narsipur, on the *balipīṭha* in the temple of Agastyēśvara.

Tamil and Grantha characters.

Tamil language.

Transliteration.

West face—1. svasti śrī Tiruv Agattiśvaramuḍaiyār
South face—2. Jayaśśāmantar Gangamaṇḍalapillaiyā-
East face—3. na Vira Narasimhapillai-dannāyakkar
North face—4. śeyvitta balipīṭham śivam astu

Translation.

Be it well. Jayaśśāmantar Gangamaṇḍala-pillaiyār *alias* Vira Narasimhapillai-dannāyakkar got this *balipīṭham* constructed for the god (?) Tiruvagattiśvara-muḍaiyār. Good fortune.

Note.

This records the construction of the *balipīṭham* (stone pedestal on which boiled rice, etc., are offered every day in temples) in the Agastyēśvara temple at Tirumakūḍlu by the person abovenamed. No date is given and no ruler is named. The characters seem to belong to 13th century and the next record shows that it may be assigned to the reign of the Hoysala king Narasimha (III).

55

At the same village Tirumakūḍlu, on the pedestal of the sacred bull in the same temple of Agastyēśvara.

Tamil and Grantha characters.

Transliteration.

1. svasti śrī Vira Nārasimhadēvan prithivirājyam paṇṇi yaruḷānirka Tiruvagattiśvaram-uḍaiyār Jayaśśāmantam Gangamaṇḍalapillaiyāna Vira Narasimhapillai-dannā—

2. yakkar śeyvitta Vṛishabhadēvarum Vṛishabhadēvar-maṇṭapamum.

Translation.

Be it well. While the illustrious Vira Nārasimhadēva was ruling the earth, Jayassāmantan Gangamaṇḍalapillai alias Vira Narasimhapillai danṇāyakkar got the Bull-god (Vṛishabha-dēvar) and the mantapa of the Bull-god made.

Note.

This records the setting up of the Bull-god and the construction of the mantapa therefor by Vira Narasimhapillai-danṇāyakkar, referred to in the previous grant during the reign of Vira-Nārasimhadēva. The characters seem to belong to the end of 13th or beginning of the 14th century and the king to whose reign this record belongs is probably the Hoysala king Narasimha III.

56

At the same village Tirumakūḍlu, on a brass tub in the Agastyēśvara temple.

Kannada language and characters.

ಅದೇ ತಿರುಮಕೂಡಲು ಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿಯ ದೇವಸ್ಥಾನದ ಹಿತ್ತಾಳೆ
ಕೊಪ್ಪರಿಗೆ ಮೇಲೆ.

1. ಶ್ರೀ ಸಾಂಬಿವಾ

2. ತಿರುಮಕೂಡಲು, ಶ್ರೀಅಗಸ್ತ್ಯೇಶ್ವರಸ್ವಾಮಿ ಸಂಸ್ಥೆಗೆ ಹಂಪಿ ಅರಸಿನವರ ಧರ್ಮ ಪತ್ನಿಯರಾದ
ದೇವೀರಂಪ:ಂಜಯವರ ಶೇನಾರ್ಥ ವಸಂತೋತ್ಸವಕ್ಕೆ ||

Note.

This records the gift of the above vessel for keeping coloured water for the Vasantōtsava festival by Dēvirammaṇi, lawful wife of Hampe Arasu.

The characters are of the 19th century.

57

At Mūgūr in the hobli of Mūgūr, on the pedestal of the Pārśvanāthasvāmi image in the Pārśvanātha Basti.

Kannada language and characters.

ಟಿ. ನರಸೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರ ಹೋಬಳಿ ಮೂಗೂರು ಪಾರ್ಶ್ವನಾಥ ಬಸ್ತಿಯಲ್ಲಿ
ಪಾರ್ಶ್ವನಾಥಸ್ವಾಮಿ ಕೆಳಗಡೆ ಬರೆದಿರುವುದು.

1. ಮೂಲ ಸಂಪದ ದೇವಿಗಣ ಪುನರಕಗಟ್ಟಿ ಕೊಂಡ ಕುಂದಾನ್ವಯ ಇಂಗಣೇಶ್ವರ ಸಂಪ್ರದ
ಶ್ರೀಧಾಮ ಕೀರ್ತಿಪಂ

2. ಡಿ.ಕ ದೇವರ ಶಿಷ್ಯರಪ್ಪ ಕಾನ ನಂದಿ ದೇವರ ಗುಡ್ಡುಗಳಪ್ಪ ಮೂಗೂರ ಸಮಸ್ತ

3. ಗಾಪುಂಡುಗಳು ಕೊಡೆಯರ ಬಸದಿಯಜ್ಜಿನ್ನೋದ್ದರಣವಮ್ಮ

4. ಡಿ ಪ್ಪಿಸಿದರು

ಮಂಗಳಮಹಾಶ್ರೀ

Note.

This record has several lacunae in lines 2-4 owing to the letters being worn out. It is stated in this epigraph that all the gāvundus of Mûgûr being disciples of a Jaina guru Kana . . nandi who was a disciple of Bhânukirtipandita of Mûla-sangha, Dêsi-gaṇa, Pustaka-gachchha, Koṇḍakundānvaya and Ingaṇêśvara-sangha, renovated a Jaina basti in Mûgûr named Koḍeyara-basadi and set up the god (Pārśvanātha apparently) therein.

No date is given. The characters seem to belong to the 13th century A. D.

58

At the same village Mûgûr, on the pedestal of the Ādinātha image in the Ādinātha-basti.

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಗ್ರಾಮದ ಅದಿನಾಥ ಬಸ್ತಿಯ ಅದಿನಾಥಸ್ವಾಮಿಯ ಪೀಠದಲ್ಲಿ
ಬರೆದಿರುವುದು.

1. ಶ್ರೀಮೂಲ ಸಂಘ ದೇಸಿಯ ಗಣಪುಸ್ತ
2. ಕ ಗಡ್ಡ ಕೊಂಡಕುಂದಾನ್ವಯಕ ಹಗಜಿ
3. ಯ ಶೀರ್ಷದ ಪ್ರತಿಬದ್ಧದ ಧರತ ಪಂಡಿತರಿಗೆ
4. ಜಕ್ಕಿಯಬ್ಬೆಯ ಮಗಳು

Note.

The last line of this record is mostly worn out and hence the inscription is incomplete.

It seems to record the construction of the above Ādinātha-basti by a woman (name lost) who was the daughter of Jakkiyabbe for the Jaina guru Bharatapandita in Ka . . hagereyatirtha belonging to Mûla-sangha, Dêsiya-gaṇa, Pustaka-gachchha and Koṇḍakundānvaya.

No date is given. The characters seem to belong to the 13th century A. D.

59

On a slab lying near Mûgûruhallā near Mûgûr.

Size 5' × 1½'

Kannada language and characters.

ೃ. ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಹೋಬಳಿ ಮೂಗೂರು ಹಳ್ಳದ ಬಳಿ
ಹಾಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5' × 1½'

- | | |
|------------------------------|-----------------------------|
| 1. ಸ್ವಸ್ತಿ ಶ್ರೀ ನಕ ವರುಷ ೧೨೮೮ | 3. ಶ್ರೀಮನು ಮಹಾವಂದನೇಸ್ವರ ಅರಿ |
| 2. ಪರಾಧವನಂ \| ಪಾಯ್ಕನ ಬ ೧೦ | 4. ರಾಯ ವಿರಾಡ ಬಾಸಗೆ ತಪ್ಪುವ |

- | | |
|--------------------------|--------------------------|
| 5. ರಾಯರಗಂಡ ಶ್ರೀವೀರಲು | 8. ಮಹಾಪ್ರಧಾನಂ ಬಸವ |
| 6. ಕಂಠವೊಡೆಯರು ಪ್ರಿತ್ತಿರಾ | 9. ದಂಜಾಯ್ಕರ ಅಧಿಕಾರಿ ರಾಘವ |
| 7. ಜ್ಯಂಗಮುತ್ತಿರಲು ಶ್ರೀ | 10. ದೇವರಸರು |
- (ಮುಂದಕ್ಕೆ ಚೆನ್ನಾಗಿ ಕಾಣುವುದಿಲ್ಲ)

Notes.

This inscription is very incomplete, the lines below 10 being much worn out and illegible. It belongs to the reign of the Vijayanagar king Bukkanṇodeyar (Bukka I) who is given the titles of mahāmaṇḍalêśvara, champion over enemy kings, punisher of kings who break their word and seems to record an act of charity by Rāghavadēvarasa, officer under the mahāpradhāna Basava-dannāyaka. Basavayya-dannāyaka was a Brahman minister of Bukka I (See E. C. IV, Chamarajanagar, 113).

The date is given as § 1288 Parābhava sam. Phālguna ba. 10 and corresponds to 24th February 1367 A. D.

60

On a viragal near the 7th mile in the road from Mûgûr to Santemarahalli.

Size 3'—6" × 2'—6"

Kannada language and characters.

೩. ನರಶೀಪುರದ ತಾಲ್ಲೂಕು ಕನಡಾ ಮೂಗೂರು ಅಡ್ಡಹಳ್ಳದ ಬಳಿ ಸಂತೆಮರಹಳ್ಳಿಗೆ
ಹೋಗುವ ರಸ್ತೆಯಲ್ಲಿ 7ನೆಯ ಮೈಲಿ ಅದ ಮೇಲೆ ಮೊದಲನೆಯ ಪರ್ವಾಂಗ
ಕಲ್ಲಿಗೆ ಮಥೈದಾರಿಯಲ್ಲಿ ನಟ್ಟ ವೀರಕಲ್ಲು.

ಪ್ರಮಾಣ 3½' × 2½'.

1. ಶ್ರೀಮತು ಹಿರಿಯನಾಡಮಹಾಪ್ರಭು ಮೂಗೂರು ಮಾದನ್ನನವ
2. ರ ಮಗ ಮಾದಪ್ಪನೂ ತಲೆ ಮರೆಗೆ ಹೋಗುತ್ತಿದ್ದಲ್ಲಿ ಹಂದಿಗನಹಳ್ಳಿಯ ಪುಟ್ಟದಲ್ಲ
3. ಕಳರು ನಾಲ್ಕತ್ತು ಮತ್ತು ಅಳುಬಂದು ತಾಗಿದ್ದಲ್ಲಿ ತನ್ನೊಡೆಯನ
4. ಗಿ ಹಗ . ಕೂಡೆ ಕಾದಿ ಯಬ್ಬರು ಕಳ್ಳರನು ಕೆಡಕಿತಂ
5. ನೊಡೆಯನ ಪ್ರಾಣವನು ಕಾದುತಾನು ಹಡೆದ ವೀರಸ್ವರ್ಗ

Transliteration.

1. śrīmatu Hiriyanāḍa mahāprabhu Mûgûra Mādannanava-
2. ra maga Mādappanû Talemalege hôguttiddalli Handiganahalliya ghaṭṭa-
3. dalli
4. kaḷaru nālvattu vattu ālu bandu tāgidalli taṇṇodeyana
5. gi haga . . kûḍe kâdi yibbaru kaḷḷaranu keḍahi tam-
6. nodeyana prāṇavanu kâdu tânu baḍeda vīrasvargga

Translation.

While Mādappa, son of Mādanna of Mūgūr, mahāprabhu of Hiriyanāḍ was going to Talemale and forty thieves came and fell upon him in the hilly slopes of Handiganahalli he fought on behalf of his master, killed two thieves and protecting his master's life attained *virasvarga*.

Note.

This records the exploits and death of a person (whose name is lost) in meeting bravely an attack by forty robbers on his master, Mādappa, while he was on a journey to Talemale.

No date is given. The characters seem to belong to the 14th century. Mādanna of Mūgūr, father of Mādappa, is described as the mahāprabhu of Hiriyanāḍ. Hiriyanāḍ is the district round Mūgūr and part of Padināḍ as stated in several inscriptions (E. C. III, T.-Narsipur 78, E. C. IV Chamarajanagar 203, etc.)

61

On a slab lying below a tamarind tree in the backyard of the residence of Gangādharaśvami belonging to the matt of Volāgere in the hobli of Mūgūr.

Size 2' × 1'-6"

Kannada language and characters.

೟. ನರಕೀಪುರದ ತಾಲ್ಲೂಕು ಮೂಗೂರು ಕೋಟೆಗೆ ಮಠದ ಗಂಗಾಧರಸ್ವಾಮಿಗಳ
ಹಿತ್ತಲಲ್ಲಿ ಹುಣಸೆ ಮರದ ಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' × 1½'

- | | |
|------------------------------|----------------------------|
| 1. ಸುಕ್ಕ ಸಂವತ್ಸರದ ಬಾದ್ರಪದ | 4. ಕವಾಗಿ ಸರ್ವಮಾಂವ್ಯವಾಗಿ ಕೊ |
| 2. ಬ ಗಂಲು ಸಿವಮಠವರು ಸೇನದೋ | 5. ಟ್ಪ ಕೊಡಗೆ |
| 3. ವ ಆಳಗಂಜಿಗೆ ದಾನೆ ದಾರಾಪೂರ್ವ | |

Note.

This records the gift of some land as *kodage* (rent-free land granted for the livelihood of a person who has rendered some service) free of taxes to Sēnabōva Alaganna by Sīnanapa on the 10th lunar day of the dark half of Bhādrapada in the year Śukla.

The date is not given in Śāka era. The only elements of dating given are the cyclic year Śukla and the tithi 10th lunar day of the dark half of Bhādrapada.

The characters seem to belong to the 17th century.

The present record is an instance of the grant of lands rent-free for the services of the village accountants (Sēnabōva).

62

At the village Vâṭalu in the hobli of Mûgûr, on a pillar
in the temple of Durgamma.

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ರಂಗ
ಮಂಟಪದ ಕಂಬದಲ್ಲಿ.

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಒಟಹ
2. ರಸ್ತೆನಪತಿ ಕೊತ್ತ

3. ದಂಪತಿ ತರುಗೆ
4. ಯಸಿದ ದೇವಾಲ

Note.

This records the construction of the above temple by Kottadampanḍita,
sthānapati (officer in charge of temples) of the village Oṭehālu.

The characters belong to the 14th century.

63

At the same village, on a slab lying in a field opposite to the above temple.

Size 1'-6" × 1'.

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ದುರ್ಗಮ್ಮನ ಗುಡಿಯ ಎದುರಲ್ಲಿರುವ ವೆಂಕಟಸುಬ್ಬರಾಜೇ
ಅರಸಿನ ಹೊಲದ ತೆವರಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಏನೋದದಿಂ
2. ವರಿಷ್ಠ ೧೧೧೮ ನೆಯ
3. ವತ್ಸರದ ಜೇಷ್ಠ ಸುಧ
4. ೭ ಸೋಮವಾ
5. ರವಲು ಹಿರಿಯನಾ

6. ಡ ವಾಟಾಳ ಬುಕಿ
7. ಕಾಹಿನಾಂಕಪಾಳರಕುಲ
8. ಡ ಬಾವಾಟಾಂ
9. ನಾಡಿನ ಸೀಮಾನಂ [ಬಂದ]
10. ರೋಕ ಪ್ರಾಪ್ತನಾದ

Note.

This is a viragal record describing the death of a person named Bāvāchari
belonging to the family of Butikāra Sāṅkapāḷa of the village Vāṭahālu situated in
Hiriyānāḍu in a dispute regarding the boundaries of the *nāḍ* (district). The date
is given as Ś 1118 Jyēshṭha śu 7 Monday and is equivalent to Monday the 6th
May 1196 A. D. Some letters are lost at the end of a few lines as a side of the
inscription slab is broken. The top is also lost.

At the same village Vātālu, on a slab set up in the field of Mahādēvappa.

Size 2' x 1'-3".

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಮಹಾದೇವಪ್ಪನ ಹೊಲದ ಮಧ್ಯದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 2' x 1½'

- | | |
|---------------------------|-----------------------|
| 1. ಒಟಿಕಾಳ ಮೂಕು ಥಾ | 5. ಗವುಡು ಗೊಡಗೆ ಬ ೬ |
| 2. ಗೆಯ ಗವುಡುಗಳಿಗೆ ಯ ? | 6. ಗದ್ದೆಯನ್ನಾಮ್ಯವನಾರು |
| 3. ಬಕ್ಕಂಣ್ಣ ನಾಯ್ಕರ ಸೇನದೊವ | 7. ಅಳಿವಿದರು ಕಪಿರೆಯ |
| 4. ಕೇಕವನಾಥ ಅರ್ಪರು ಕೊಟ್ಟ | 8. ಕೊಂದ ಪಾಪಕ್ಕೆ ಹೋತರು |

Note.

This records the grant of a wet-land as *gavudu-godage* (rent-free land granted for the livelihood of village headmen) made to the gaudas of the three shares (*bhage*) of the village Otehālu. The land granted is said to have a sowing capacity of 6 khaṇḍugas. The donor is named as Kēśavanātha-Ārasaru, sēnabōva under Jakkaṇṇa-nāyaka. An imprecation is given that those who violate the above grant will incur the sin of killing brown coloured cows.

No date is given. The characters seem to be of the 15th century.

This is an instance of grants of land to *gaudas* or village headmen.

At the same village Vātāl, on fragments of stones lying together in front of the Kannanuma shrine.

Kannada language and characters.

ಅದೇ ವಾಟಾಳು ಗ್ರಾಮದ ಕನ್ನಮ್ಮನ ಗುಡಿಯ ಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

- | | |
|------------------------------------|----------------------|
| 1ನೆಯ ತುಂಡು | 8. ಅಣಿಯ ನಿರಿಸಿದ |
| 1- ಯುತ್ತುವಿ | 9. ಸತ್ತು ನಿವರೋಕ ಪ್ರಾ |
| 2ನೆಯ ತುಂಡು | 10. ಪ್ರ ನಾಗಗೌಡ |
| 1. ಸು | 4ನೆಯ ತುಂಡು |
| 2. ಪುತ್ರ | 11. ಸುಗತೇಷು ೧೧೨೧ |
| 3. ದೊರಮಾ | 5ನೆಯ ತುಂಡು |
| 4. ಲು ಗೌಡ | 12. ದೊರಚೇ |
| 5. ಯಡಿ | 13. ಯರಪೆ |
| 6. ಮೀಳು ಕಲ್ಲ ನಡುವಡೆಬಿಡಪತ್ರ ಬಿಡುಗಕೆ | 14. ಳೈರು |
| 3ನೆಯ ತುಂಡು | 15. ದೊರಬ್ಬೆ |
| 7. ದಿಯ ಗೌಡನ | |

Note.

These fragmentary inscriptions seem to refer to a single viragal record, the slab being broken and some pieces of it being lost. A gaṇḍa (village headman) named Nāgagaṇḍa is stated to have fought bravely in a boundary dispute and attained the region of Śiva (died). The name of a female named Dorabbe, wife of Dōrajiya, is next given. It is probable that she might have set up the viragal. The date is given as Ś 1121 (or 1199 A. D.).

66

At the village Pura a hamlet of Vāṭālu, on a slab set up in the field of Yajamāna Basappa.

Size 3' × 1'

Kannada language and characters.

ಅದೇ ಮೂಗೂರು ಹೋಬಳಿ ವಾಟಾಳು ದಾಖಲೆ ಪುರದ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಯಜಮಾನ
ಬಸವ್ವನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ ಚಂದ್ರ ರಂಗ.

ಪ್ರಮಾಣ 3' × 1'

- | | |
|-----------------|------------------|
| 1. ಬರಸಂವತ್ಸರ | 4. ಅಧಿಕಾರಿಗಳು ಪು |
| 2. ದ ವೈಸಾಖ ಶು ೫ | 5. ರದ ಬಸವಪ |
| 3. ಬುಮೇರಾಯದ | |

Note.

This gives the name of Basavapa of Pura, officer (adhikārigaḷu) of *mēlāya* (surecharges or special taxes) and the date 5th lunar day of the bright half of Vaiśākha in the year Khara. The record stops at the name of Basavapa in line 5. Apparently the record denotes the grant of some land to the above officer Basavapa for his maintenance.

No date is given. The characters belong to the 17th century.

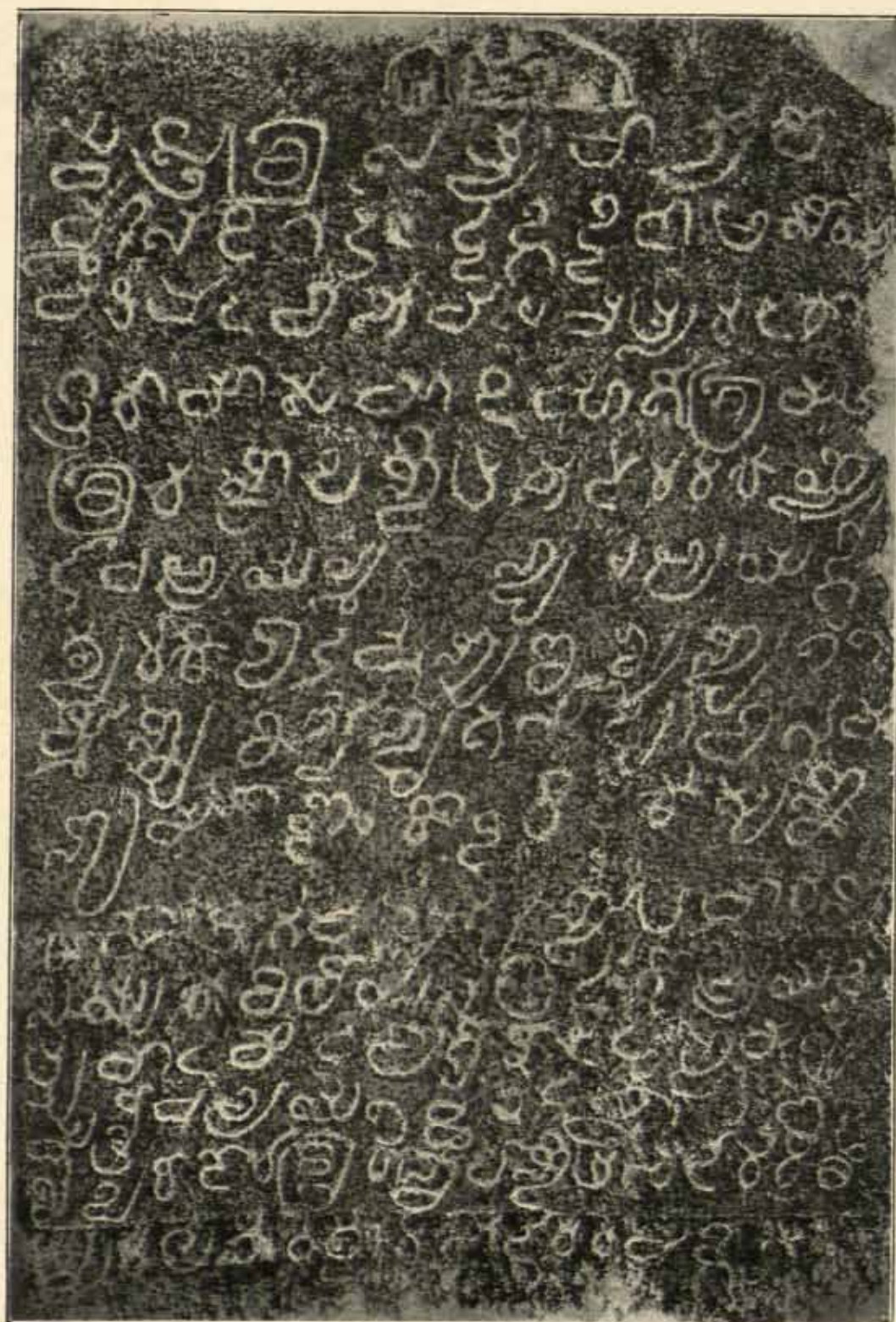
67

At the village Basavanahalli in the hobli of Bannūr, on a slab standing in the land of Kempegauḍa to the east. [Plate XXXV.]

Size 6' × 3'-6"

Kannada language and characters.

BASAVANAHALLI STONE INSCRIPTION OR THE GANGA KING
SATYAVAKYA PERMANADI.



ಪ್ರಮಾಣ 6 '× 3½'

ಹಳಗನ್ನಡ ಲಿಪಿ ಮತ್ತು ಬಾಷೆ.

ಬನ್ನೂರು ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ದೊಗ್ಗನ ಕೆಂಪೇಗೌಡನ
ಹೊಲದ ತೆವರಿನಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | |
|--------------------------------------|---------------------------------------|
| 1. ಸ್ವಸ್ತಿಶ್ರೀ ಸತ್ಯವಾಕ್ಯ ಪೆ | 9. ಣ್ಣುಮಂಕೊಣ್ಣು ಕೊಟ್ಟಿರಿದಕ್ಕೆ ನುಣ್ಣು |
| 2. ಮ್ಮಾನದಿಗಳಪಟ್ಟುಟ್ಟಿದಾಟನೆಯ | 10. ಕೈ ಸೊತೆಗ ಮಲ್ಲದುಣ್ಣಾತ ವಾರಣಾ |
| 3. ವರಿಷದ ವಿಭವಸಂವತ್ಸರದ ಕಾ | 11. ಸಿಯಂ ಕವಿರೆಯ ನಟದ ಕೆಣಿಯ ಬಿ |
| 4. ತ್ರಿಕಾಮಾಸ ಮಾಡಿಯಾಗೆ ಶ್ರೀಮತ್ | 12. ತ್ತು ವಾಟಮಂ ಕೆಣಿಗೆ ಕೊಡದುಣ್ಣು ಮನು |
| 5. ಶ್ರೀಕಣ್ಣಪ್ಪಣ್ಣತಥಾಚಾರರಕಯ್ಯ | 13. ಮನೆ ಎಣೆಯಂಗೇಶ್ವರದ ಸ್ಥಾನಿಕ ಇರೇ |
| 6. ಳ ಎಣೆಯಮ್ಮಂ ಕೊಣ್ಣು ಎಣೆಯಜ್ಜೇ | 14. ಬ ಬರೆದೊಂ ಶ್ರೀಕಣ್ಣಪ್ಪಣ್ಣತಥಾಚಾರರ ಶಿ |
| 7. ಶ್ವರಕ್ಕೆ ಬಿಟ್ಟಮಣ್ಣು ಇಬ್ಬುಣ್ಣುಗ ನೀ | 15. ಪೈರ ಲಕುಳಿಶ್ವರತಥಾಚಾರರ ಮಕ್ಕಳ |
| 8. ಮ್ಮಣ್ಣು ಇಬ್ಬುಣ್ಣುಗಮಡುವಿನ ಮ | |

Transliteration.

1. svasti śrī Satyavākya-pe-
2. rmmānadigala paṭṭaṇ-gaṭṭid āraṇeya
3. varishada Vibhava-samvatsarada Kā-
4. rtika-māsam ādiyāge śrīmat
5. Śrīkaṇṭha-paṇḍita-bhaṭṭārara kayyo-
6. le Ereyammaṇṇ koṇḍu Ereyangē-
7. śvarakke biṭṭa maṇṇu ir-khkhāṇḍuga nī-
8. rmmaṇṇu ir-khkhāṇḍuga maḍuvina ma-
9. ṇnumaṇṇ koṇḍu koṭṭar idakke suṇṇa-
10. kke sotegam allad uṇḍāta Vāraṇā-
11. siyaṇṇ kavileyaṇ alida kereya bi-
12. ttuvāṭamaṇṇ kerege koḍad uṇḍamanu-
13. m ante Ereyangēśvarada sthānika i-lē-
14. kha baredom Śrīkaṇṭha-paṇḍita-bhaṭṭārara śi-
15. shyar Lakulīśvara-bhaṭṭārara maṇḍala

Translation.

Be it well. In the year Vibhava being the 6th year of the installation as king of Śrī Satyavākya-permmānadigal, commencing from the month Kārtika, Ereyamma obtained (purchased) from the hands of Śrīkaṇṭha-paṇḍita-bhaṭṭārara and gave away to Ereyangēśvara the lands (specified):—two khaṇḍugas of *nīrmaṇṇu* (lands getting water from rain, etc.) and two khaṇḍugas of *maḍuvina-maṇṇu* (lands which have a definite supply of water from wells, tanks, etc.) This land was purchased and given.

He who enjoys the income of the same except for defraying expenses of white-washing (*sunṇakkam*) and mortar-pointing? (*sotegam*) has destroyed Vāraṇasi and brown cows. So also those who do not grant *bittuvāṭa* for the tank but enjoy the income. The writer of this document (*lēkha*) is Lakṣṇīśvara-bhaṭṭarar, disciple of Śrīkaṇṭhapāṇḍita and the *sthānika* (temple trustee) of Eṇṇyaṅgēśvara. Good fortune.

Note.

This record belongs to the 6th year of the reign of the Ganga king named Satyavākya-permāṇaḍigal. The cyclic year Vibhava and the lunar month Kārtika are the only other items of dating given.

A certain person named Eṇṇamma is stated to have purchased some land from Śrīkaṇṭhapāṇḍita-bhaṭṭarar the *sthānika* (trustee or manager) of a Śiva temple named Eṇṇyaṅgēśvara and granted it to the temple for the expenses of white-washing and sote? (*sunṇakke sotegam*.) Imprecations are given against those who misappropriate the same. The writer of the grant is named Lakṣṇīśvara-bhaṭṭarar, disciple of Śrīkaṇṭha-pāṇḍita.

Since several Ganga kings took the title of Satyavākya it is difficult to identify the Ganga king to whose reign this record belongs. The characters seem to belong to the end of 9th or beginning of 10th century A. D. As the cyclic year Vibhava is also given the dates might be 848 or 908 A. D. Taking the latter year the grant probably belongs to the reign of the Ganga king Rājamalla Satyavākya II (See E.C. X Kolar 90 of § 824).

68

At Talakāḍ in Talkāḍ hobli, writing in the north-east corner of the Vaidyēśvara temple.

Nandi Nagari characters and Sanskrit language.

ತಲಕಾಡು ಗ್ರಾಮದ ವೈದ್ಯೇಶ್ವರ ದೇವಸ್ಥಾನದ ಈಶಾನ್ಯ ಮೂಲೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

1. ವೈದ್ಯಲಿಂಗ

2. ಗಾಯನ

3. ಮಃ

4. ಮಾಧವ

Transliteration.

1. Vaidyalip-

2. gāya na-

3. mah

4. Mādhava

Translation.

Salutation to Vaidyalinga, Mādhava

Note.

The name of Mādhava, a devotee of Vaidyalinga or god Vaidyēśvara is given herein. The characters seem to belong to the 14th century and Mādhava is pro-

bably identical with Mādhav amantrin who ruled as a minister of Prince Marapa, brother of Harihara I, the Vijayanagar king, in the kingdom of Āraga in the present Shimoga District. He was a native of Talakāḍ and is credited with the construction of a dam across the Kāvêri river near Talkāḍ (See Mysore Archaeological Report for 1929, P. 171 for Mādhavamantrin).

69

At the same village Talakāḍ, on a slab in the platform at the main entrance of the Maralēśvara temple.

Kannada language and characters.

ಅದೇ ತಲಕಾಡು ಹೋಬಳಿ ಕನಕದಾ ಮರಳೇಶ್ವರ ದೇವಸ್ಥಾನದ ಮಹಾದ್ವಾರದ ಜಗಲಿಗೆ ಕಟ್ಟಿರುವ ಕಲ್ಲು.

1. ಬಸುಧ್ವಪಾಡ್ಯಬೃಹವಾರದಂದುತಲಕಾಡ ಶೈಲೇಶ್ವ
2. ಶ್ವರದೇವರಿಗೆ ಗಾಣವೆರಡು ವೇಳೆಕಾರೇಶ್ವರದೇವರಿ
3. ಪೂರ್ವಕಂಮಾಡಿ ಸರ್ವವಾಧಾಪರಿಹಾರವಾಗಿ ಆಚಂ
4. ಜಾಯಂತೆಕೃಮಿಃ

Note.

This fragmentary record registers the gift of two oil-mills for the supply of oil for lamps in the Śaileśvara (the present Maralēśvara) and Vēlekārēśvara temples at Talkāḍ. The gift is said to be free of taxes. An imprecation is given at the end. The date is lost except the elements the lunar month Vaiśākha and bright fortnight and 1st lunar day and Thursday.

The characters seem to belong to the 14th century.

70

At the same village Talakāḍ, on a slab in the southern wall of the Maralēśvara temple.

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. Vaijanāṭiśuram-uḍaiyār-kōyilil stānāpati
2. samara-mum-kaḷuti apara-pakshattu chehaturddasiyumu.....
3. ṛḍu in-nāyinārkkku siddāyam kaṭṭuguttagai maṇ
4. puvārkuvuṇṇu ippaḍiyaikkum i.pattu idukku eppe
5. ṇ Ātamaṇṇanukku ippaḍikku Vaijayuṇṇe
6. ppaḍikku nān Yōva Nārayaṇaṇ eḷuttu

Translation.

The sthānapati of the Vaijanāṭiśuram-ndaiyār temple.....in the dark fortnight on the 14th lunar day (I grant) for this god *siddāyam* and *kaṭṭuguttakai* . . . To this (I) Vaijappe . . . To this I Yova Nārāyaṇan affix my signature.

Note.

This inscription is fragmentary as several letters at the end of each line are lost. It seems to record the payment of *siddāyam* (fixed income) and *kaṭṭuguttakai* (stipulated rent) for the lands belonging to the god Vaidyanāthēśvara at Talakāḍ by certain persons in the presence of the sthānapatis of the temple. The characters seem to belong to the 11th century when the Chōlas were masters of Talakāḍ.

71

Yeḷandur Taluk.

At the village Yereyār in the hobli of Yeḷandūr, on a stone lying in the middle of the village.

Size 4' x 3'

Tamil and Grantha characters.

Tamil language.

Transliteration.

1. svasti śrīmanu mahā-maṇḍa-
2. lēśvara tribhuvanamalla Nilagiri-puravarādiśva-
3. ra sisṭhalōkāśriya prabala-krama
4. Vallāḷudēva pṛithuvi-rājyam
5. uttarōttaram abhyudaya-tusṭa-ni-
6. graham sisṭhar-paripālittu śenai ?
7. niṛka Muḍikoṇḍa Śōḷamaṇḍalattu
8. Kamkai-koṇḍa-śōḷavaḷanāṭṭu Padina-
9. ṭṭu Maraiyūrāna Uttamaśōḷanallūr Na-
10. ḷa-saṃvatsarattu vallāḷi-śvāme-
11. m appittān Vallāḷudēvan Vallā-
12. ḷudēvaṛkāga i-ttiruppani kkaikoṇ-
13. ḍu śelutta-kkaḍavān Kandaiyāmāṇan

Translation.

Be it well. While the illustrious mahāmaṇḍalēśvara, tribhuvanamalla, lord of the excellent city of Nilagiri, refuge of the world of righteous people, powerful ruler

(prabala-krama) Vallāḷudēvan was pleased to rule the earth in ever-increasing prosperity punishing the wicked and protecting the righteous:—

In Muḍikoṇḍa Sōlamanḍalam in Gangaikoṇḍa Sōlavalanāṭṭu, in Padināḍ, in the village Maraiyūr *alias* Uttamaśōḷa Nallūr:—

In the year Naḷa, (king) Vallāḷadēva granted the enjoyment of Vallāḷu-svāmyam for (the god) Vallāḷudēva. Kandaiyāmaṇan was to take up this sacred service (tiruppaṇi) and continue it.

Note.

This record belongs to the reign of the Hoysala king Vallāḷadēvan and is dated in the year Naḷa. It registers some grant called Vallāḷusvāmam made by the king for Vallāḷudēva and made over to a person Kandaiyāmaṇan who was entrusted with the duty of carrying on the sacred services apparently in the temple of the god Vallāḷudēva belonging to the village Maraiyūr (same as the present Yereyūr) in Padināḍ. Vallāḷu-svāmam or Vallāḷu-svāmyam probably meant the king's revenues in the village. The above person named Kandaiyāmaṇan was to enjoy the above income and carry on the worship and other duties in the temple. Traces of a Śiva temple are found near the inscription slab.

The characters seem to belong to the end of the 12th or beginning of the 13th century and Naḷa may correspond to 1196 A. D. in the reign of the Hoysala king Ballāḷa II.

72

On the Biliḡiri Ranganabeṭṭa, in the hobli of Yelandūr, on a stone lying in the boulder called Śravaṇana Aṛe

Kannāḍa language and characters.

ಯಳಂದೂರು ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಬಿಳಿಗಿರಿರಂಗನ ಬೆಟ್ಟದ ಶ್ರವಣ
ಅರೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- | | |
|----------------------------|----------------------------|
| 1. ಶುಭಮಸ್ತುಶ್ರೀಮತ್ಪರಮಗಂಭೀ | 6. ರಬಲ್ಲಾಳದೇವರಸರುಪ್ರಭುವಿರಾ |
| 2. ರಸ್ಯಾದ್ಯಾದಾಪೋಪರಾಂಹನಂ ಜೀ | 7. ಜ್ಯಂಗೈಯ್ಯುಶ್ರೀರಲುನಕಮರುನ |
| 3. ಯಾತ್ರೈಕೋಕ್ಯನಾತಸ್ಯಸಾನನಂ | 8. ೧೧೧೨(೨)ಸಾಧಾರಣ ಸಂವರದವೈ |
| 4. ಜಿನಶಾನನಂಸ್ತುಶ್ರೀಶ್ರ | 8. ಸಾಕಸುಧ ಪಂಚಮಿಬ್ರಹ |
| 5. ತಾಪಚಕ್ರವರ್ತಿಹೊಯಸಳಶ್ರೀವೀ | 10. |

Note.

This record is incomplete as it stops abruptly at line 10. It is found in the midst of a forest about 3 miles to the north of the Biliḡiri Rangasvāmi temple. The usual stanza in praise of the Jinaśāsana is found at the beginning of the record. Then comes the name of the king Pratāpa-chakravarti Hoyisaḷa Śrī Viraballāḷa-dēvarasar and the date Ś 1112 Sādhāraṇa sam. Vaiśākha śu 5, Brihavāra. The

figures of the date are not quite clear and the reading is tentative. Taking this year the date corresponds to 11th April 1190 A.D. a Wednesday and not Thursday as stated in the record. The king named in the record is the Hoysala ruler Ballala II (1173-1220).

The invocation to Jina-sāsana in the beginning of the record indicates that the inscription was probably meant to register some grant to a Jaina temple or it might have been an epitaph in memory of a Jaina saint.

73

At the village Maddūr in the hōbli of Agara, on the basement
of the Désésvara temple.

Kannada language and characters.

ಯಂಢೂರು ತಾಲ್ಲೂಕು ಅಗರದ ಹೋಬಳಿ ಮದ್ದೂರು ಗ್ರಾಮದ ದೇಶೇಶ್ವರ
ದೇವಸ್ಥಾನದ ತಳಪಾದಿ ಕಲ್ಲಿನಲ್ಲಿ

ಉತ್ತರದಿಕ್ಕಿನ ಮೊದಲನೆಯ ಪುಟ್ಟ.

1. ಸ್ವಸ್ತಿಶ್ರೀಶಕವರುಷಂ ೧೩೦೩ನೆಯ ರಘದ್ರಿಸಂವತ್ಸರದಮಾಘಸುಂಗೆ
ಸೋರೋಹಿನಿವಕ್ಷತ್ರದಲ್ಲುಶ್ರೀಮನುಮಹಾಮಂಡಲೇಶ್ವರಳಿ

ಪೂರ್ವಮುಖದತಳಪಾದಿಕಲ್ಲಿನಲ್ಲಿ

ರಿ ರಾಯ ವಿಭಾಡ ಭಾಷೆಗೆತಪ್ಪುವರಾಯರಗಂಡ ಚತುಸ್ವಮುದ್ರಾಧಿಪತಿ ಶ್ರೀವೀರ
ಹರಿಯಪ್ಪೊಡೆಯರು ಪದ್ಮಿರಾಜ್ಯಂಗೇಯಉತ್ತರಲು ಶ್ರೀಮದುಪೇಂದ್ರ
ಪುರವಾದ ಮದ್ದೂರ ಶ್ರೀಮದಶೇಷಮಹಾಜನಂಗಳೂ ಅಲೂರಮಾಯ
ಸೆಟ್ಟಿಕೇತಮಲ್ಲಪ್ಪಯಿರುಪೊಳಗಾದನವಸ್ತುಕರೂ ನಮಸ್ತುಗಳೂಡು
ಪ್ರಜೆಗಳೂ ತಂಮೊಳಗೆವೊಡಂಬಟ್ಟು ಅಮದ್ದೂರಶ್ರೀದೇಶಿನಾಥದೇವರಿಗೆ
ಶ್ರೀ ರವಗಳನಮಸ್ತುಕದಲು ಬಿಟ್ಟಧರ್ಮ | ಪುರಾಣಾಂತ್ಯಹೋಮ
ವೇದವಾರಯಣ ಶ್ರೀ

2. ಕಿರುಪಾಟ್ಟುಯಿಪ್ಪು ಶ್ರೀಕಾರ್ಯಕೇಳುಕೂಡಿ ಮಾಡಿದಕಡಕಟ್ಟು
ದೇವರಿಗೆಸುಂಕಕಡಕಲಕ ೧ ಕಂ ಪ|| ೪ಗುಣಿಗೆ ೪೦| ಹಲುಗ ೪೦ =
ಉಳಂಥ ಹಳುಕು ಮುಂದೆಶ್ರೀಕಲುಮಾಣಿಕದವರುಫೆನಡದುಬಂದ
ಮರಿಯಾದೆ ಉಳಂಥಾಹಪರಿಹಾರದ ಸುಂಕಲು ಎಂದೆಂದೂ
ಅಡಂದಾಕ್ರಿಸ್ತಾಯಿಅಗಿನಡವಂತಾಗಿಯೇ ಶ್ರೀ ದೇಶಿನಾಥ [ದೇ]
ವರುಗೆ ವೊಡಂಬಟ್ಟು ಬಿಟ್ಟಧರ್ಮ | ಸುದತ್ತಂ || ಸುಂಧರಾಂ
ಪವ್ವಿವ್ಯರುಪನಹಸ್ರಾಣೆ.

Note.

This record registers a grant by the mahājanas of Upēndrapura *alias* Maddūr and other citizens of the place including Māyisēṭṭi and Kētamallisēṭṭi and all the gāṇḍuprajās for certain services in the Désinātha temple at Maddūr, including the recitation of Purāṇa, daily homas, recitation of the Vēdas, *tiru-pāṭṭu* (sacred songs

in praise of the god Śiva.) The grant consisted of certain customs dues on arecaunt, etc., the details of which cannot be clearly made out. The payment of customs dues in favour of Kalumāṇikadēvaru seems to have been continued. The charity was to continue permanently as long as the sun and moon continue and the usual imprecatory stanza describing punishments to the violators of grants is also given.

The record is dated Śaka 1302 Raudri sam. Māgha śu 11, Rōhiṇi nakshatra corresponding to January 7, 1381 and the date is fully regular. The king in whose reign the grant was made is named Vira Hariyappaḍeyar, with the titles mahā-maṇḍalēśvara, punisher of enemy kings, punisher of kings who break their word, lord over four seas. This king is evidently the Vijayanagar king Harihara II (1377-1404).

74

Maḷavalli Taluk.

At the village Mārehalli in the hobli of Maḷavalli, on a pillar to the south of the main entrance of the Narasimha temple.

Kannada language and characters.

ಮಠವಳ್ಳಿ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಮಾರೇಹಳ್ಳಿ ನರಸಿಂಹಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ
ಮಹಾದ್ವಾರದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಕಂಬದ ಮೇಲೆ.

1. ಎಡವುರ ಕಾಚಿ
2. ಯಸಾಯನು

3. ಧಮ್ಮವಾಗಿನಿರಿ
4. ಸಿದಕಲು

Note.

This records the setting up of the above pillar as an act of charity by Kāchiya Nāyka of Eḍevūr. The characters seem to belong to the 15th century.

75

Gundlupet Taluk.

At Gundlupēt, on the doorway of the south wall of the Rāmēśvara temple.

Size 2'-6" × 4'

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ಗುಂಡಲಪೇಟೆಯ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ಗೋಡೆಯ
ಬಾಗಿಲುವಾಡದ ಮೇಲೆ.

ಪ್ರಮಾಣ 2'-6" × 4'.

1. [ಶ್ರೀ] ಚಂಗೋವನಾಗಂಜಿ ದೇವ

Note.

The name Changove Nāgaṇṇadēva is found engraved on the doorway. Probably he must have set up the above doorway. The characters seem to belong to the 14th century A.D.

76

On the Huliganamardibetta in the hobli of Terakanāmbi, on a boulder to the west of the pond Dhanushkōṭi.

Kannada language and characters.

ತೆರಕಣಾಂಬಿ ಹೋಬಳಿ ಹುಲಿಗನ ಮರಡಿ ದೆಟ್ಟಿದ ಮೇಲೆ ಧನುಷ್ಕೋಟಿಗೆ ಪಶ್ಚಿಮದಲ್ಲ
ಬಂಡೆಯ ಮೇಲೆ ಕೆತ್ತಿರುವುದು.

ಶಿರೆಯ ಪಾದಗಳು, ತೆಂಗರೆ ನಾಮ.

1. ನಂಜಪ್ಪ ರಾಜೆ ಅರಸುಗಳು
2. ರಾಯನ ಸರಸಂಜನವರು

Note.

Two names Nanjapparāje Arasu and Rāyasa Narasanna are engraved on this boulder. They seem to be the names of two devotees that visited the place. The characters seem to be of the 19th century A.D.

77

At the village Hangaḷa, in the hobli of Hangaḷa on the basement of the north wall of the Varadarājasvāmi temple.

Kannada language and characters.

ಅದೇ ಹಂಗಲದ ಹೋಬಳಿ ಹಂಗಲ ಗ್ರಾಮದ ವರದರಾಜಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ
ದಿಕ್ಕಿನ ಗೋಡೆಯ ತಳಪಾದಿಯ ಕಲ್ಲಿನಲ್ಲಿ.

1. ಶುಕ್ಲ ಸಂವತ್ಸರದ ಮೈಶಾಖ ಶು ೧೨ ಲು ಯ ಗುಡಿಯರಕ್ಕೆ

Note.

This short inscription records that the śikhara (tower) of the temple was constructed on the 12th lunar day of the bright half of Vaiśākha in the year Śukla. No śaka year is given. The letters seem to belong to the 17th century A. D. and the date may correspond to 1629 (?)

78

At the village Rāghavāpura in the hobli of Bēgūr on a stone set up near the Rāmēśvara temple.

Size 4'-6" × 3"

Kannada language and characters.

ಗುಂಡಲಪೇಟೆ ತಾಲ್ಲೂಕು ದೇಗೂರು ಹೋಬಳಿ ರಾಘವಾಪುರದ ರಾಮೇಶ್ವರ
ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½' × 3".

1. ಸ್ವಸ್ತಿ ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಸಾಲಿವಾಹನ ಶಕ ವರ.ಷ ೧೪೨೯ ಸಂ
2. ದ ವರ್ತಮಾನ ಪ್ರಥಮ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸು ೫ ಸ [ನಿ] ವಾ
3. ರ ಶ್ರೀ ಮಹಾದೇವ ದೇವೋತ್ತಮ ಶ್ರೀ ನಂಜುಂಡೇಶ್ವರ ದೇವರ ಅಮೃತ ಪಡಿಗೆ ಶ್ರೀ
4. ವಿರಚಿಕರಾಯ ವೊಡೆಯರು ಸಮರ್ಪಿಸಿದ ರಾಘಪುರ ಹೊಂಪುರ ಯವಜ್ಜೊಳಗಾದ
5. ಚತುಸ್ಸೀಮೆ ವೊಳಗುಳ್ಳ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ ಸುಂಕ ವೊಳವಾಟುಹೊರವಾಟು
6. ಕಂಮಾರದೇವ ಕುಂಬಾರದೇವ ಗಣವಾರಿಕೆ ಕವಲಿ ಬೋಗಾರಿಕೆ ಮಾದಾರಿಕೆ ಮುಂತಾದ ಏನು
7. ಶ್ಯ ಸಬಲ ಸ್ವಾಮ್ಯವನು ಆಗಮದಿ ನಂಜುಂಡೇಶ್ವರ ದೇವರ ಬಂಡಾರಕ್ಕೆ ಸಲಿಸುವಂತೆ
ಸರ್ವಮಾನ್ಯದ ಧರ್ಮ
8. ಸಾದನ ಇದನು ಅಳುಪಿದನು ರಾಮೇಶ್ವರ ದೇವರ ಕಾಸಿಯಲಿ ಗೋಲುಬ್ರಾಹ್ಮರನು ಕೊಂದ ಪಾಪಕೆ ಹೋ
9. ಹರೂ

Transliteration.

1. svasti śrī jayābhyudaya Śalivāhana śaka-varuṣha 1429 sam-
2. da vartamāna Prabhava-saṁvatsarada Veiśākha su 5 Sa [ni] vā-
3. ra śrī mahādēvadēvōttama śrī Nanjunḍēśvara-dēvara amṛitapaḍige śrī
4. Virachikkarāya-voḍeyaru samarpisida Rāghapura Hompura? yiva-
roḷagāda
5. chatuṣṣīme voḷaguḷḷa gadde beddalu tōṭa tuḍike suṁka voḷavāru horavāru
6. kammāradere kumbāradere gaṇavārike kavali bōgārike mādarike
muṁtāda ēnu-
7. ḷḷa sakhaḷa-svāmyavanu agumaḍi Nanjunḍēśvara-dēvara baṇḍāarakke sali-
suvante sarvamānyada dharmā-
8. sādana idanu aḷupidanu Rāmēśvara-dēvara Kāsiyali gō ū Brāhmaranu
konda pāpake hō-
9. harū

Translation.

Be it well. In the year 1429 of the prosperous Śalivāhana era:—the year Prabhava, on Saturday 5th lunar day of the bright half of Vaiśākha:—

For the food offerings of the god Śrī Nanjunḍēśvara, the highest of the gods, the illustrious Vira Chikkarāya Voḍeyar granted within the four boundaries of Rāgha(va)pura and Hompura (?) wet lands, dry lands, gardens, *tuḍike*, customs dues, import duties, export duties, smith-tax, potter-tax, tax on gaṇas (Lingayat priests?), canal dues, brazier tax, basket weavers' tax, and all other rights of possession and granted this dharma-sādhana that the above income should be paid to the treasury of the god Nanjunḍēśvara free of all imposts. He who violates this will incur the sin of killing cows and Brahmans before the God Rāmēśvara and in Kāśi.

Note.

This records the gift of the village Rāghavāpura and its hamlet (?) Hompura (?) with all rights for the food offerings of the god Nanjunḍēśvara at Nanjangūḍ to the treasury of the above god. The donor is named Vira Chikkarāya Voḍeyar. He was a local chief subordinate to the Vijayanagar kings in the beginning of the 16th century. (See E.C. IV, Gundlupet 67).

The date of the grant śaka 1429 Prabhava Vaisākha śu 5 corresponds to Saturday 17th April 1507 A.D.

Chāmarājanagar Taluk.

Copy of a sannad of the Mysore king Krishnarāja Voḍeyar dated in the year Saumya found in the Village Venkaṭaiyanachhatra in the hobli of Haradanahalli.

Kannada language and characters.

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ವೆಂಕಟೈಯ್ಯನ ಚಿತ್ರದಲ್ಲ
ದೊರೆತ ಮುಮ್ಮಡಿ ಶ್ರೀಕೃಷ್ಣರಾಜ ಒಡೆಯರ ಸನ್ನದಿನ ಪ್ರತಿ.
ನಾಗರಾಕ್ಷರದಲ್ಲಿ ಮೂಲಪ್ರತಿ ಯದ್ವಿತಾಗಿ ತಿಳಿದು ಬಂದಿದೆ.



ಕೃಷ್ಣರಾಜ ಒಡೆಯರಮು.

1. ಸಾಮ್ಯ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಬಹುಳ ರ ಲ್ಲೂ ಶ್ರೀಮತು || ಮಹಿಶೂರ ನಗರದ ಹೋಬಳಿ ಸೀಮೆ
2. ವಿಹಾರದ ಗೋಪಾಲ ರಾಜೈಗೆ ಬರಸಿಕಳುಕಿದ ನಿರೂಪ ಆದಾಗಿ ಹರದನಹಳ್ಳಿ ಹೋಬಳಿ ಚಂಗೂ
3. ರ ತೋಪಿನ ಬಳಿಯಲ್ಲೂ ವೆಂಕಟೈಯ್ಯನ ಆಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳ ರಾಮಾನುಜಕ್ಕುಟ್ಟ ಸ್ವಪ್ನ ಆ
4. ಗು ಮಾಡಿಸುವ ಕಾರ್ಯಕ್ಕೆ ಯೋಜನೆಯೂ ಭೂಮಿಯು ಸ್ವಲ್ಪವಾಗಿ ದೇವಸ್ಥಾನದ ಭೂಮಿಯೂ
5. ಕೆಲಸು ಆರವಣಿಗೆ ಸೇರಿದ ಭೂಮಿಯೂ ಯಿರುವುದರಿಂದ ಯೋಜನೆಯನ್ನೂ ಆಪ್ತನೇ ಕೊಡಿ
6. ಸ್ವರ ಯೋಜನೆಯು ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ಬಡಲು ಭೂಮಿಯನ್ನೂ ವೆಂಕಟೈಯ್ಯನ ತಂ

7. ನ ಸ್ವಾಸ್ಥ್ಯದ ಧೂಮಿಯಲ್ಲವೃತ್ತೇನೂಯಂದು ಹೇಳಿಕೊಂಡನಾದ ಕಾರಣ ಅದೇ ಮೇರೆಗೆ ಕ
8. ಟ್ಟೆ ಮಾಡಿಸಿಯದ್ದೀತು ಅವಕಾರಕ್ಕೆ ಹರದನಕ್ಕೂ ಹೋಬಳಿ ಚಂಗೂರ ಕೋವಿನ ಬಳಿಯ ವೆಂ
9. ಕಟ್ಟಿನೂ ಕಟ್ಟನುವ ಅಗ್ರಹಾರ ದೇವಸ್ಥಾನ ಕೊಳ ರಾಮಾನುಜಕೊಟ್ಟ ಬ್ರಾಹ್ಮಣನಿವೇಶನ
10. ಕೂದ್ರ ನಿವೇಶನ ಅಂಗಡಿ ಮನೆ ಮುಂತಾದ್ದಕ್ಕೆ ಆ ಬಳಿಯಣ ಅರವಣಿ ಹೋಬಳಿ ಧೂಮಿಯಂ
11. ನೂ ದೇವಸ್ಥಾನದ ವಳತದ ಧೂಮಿಯನ್ನೂ ವಿಂಗಡಿಸಿ ಕೊಡಿಸಿ ಯೇ ಧೂಮಿಯ ಚತುಸ್ಕಮೆ
12. ಗೂ ಶಿರಾವೃತ್ತಿಯನ್ನೂ ಮಾಡಿಸಿಕೊಟ್ಟು ಯೇ ಬಗೆ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ದೇವಸ್ಥಾನದ ಹೋಬಳಿ
13. ಧೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ದೇವಸ್ಥಾನದ ಹೋಬಳಿಗೆ ಬದಲು ಧೂಮಿಯನ್ನೂ
14. ಅರವಣಿ ಧೂಮಿಯಲ್ಲ ವಿಂಗಡಿಸಿಕೊಟ್ಟು ಧೂಮಿಯ ಹುಟ್ಟುವಳಿಗೆ ಸರಿಯಾಗಿ ಅರವಣಿ
15. ಹೋಬಳಿಗೆ ಬದಲು ಧೂಮಿಯನ್ನೂ ನಹ ಯೇ ವೆಂಕಟ್ಟಿಯನ ಸ್ವಾಸ್ಥ್ಯದ ಧೂಮಿಯಲ್ಲ ವಿಂ
16. ಗಡಿಸಿ ತೆಗೆದು ಕೊಂಡು ಆಯಾ ಹೋಬಳಿಗೆ ಹೊಂದಿಸಿ ಬಿಡುವದು . ನಿರೂಪ ಪ್ರತಿ . . .
17. ವಿಚಾರದ ಚಾವಡಿ ಕರಣಕರ ಕಡಿತಕ್ಕೆ ಬರೆಸಿ ತಿರುಗಿ ಕೊಡಿಸುವದು | ಶ್ರೀ

Transliteration.

Seal.



Krishṇarāja Oḍeyaravaru.

1. Saumya-samvatsarada Jyēsthā bahuḷa 8 llā śrīmatu¹ 'Mahiśūra-nagarada hōbaḷi sime-
2. vichārada Gōpālarājaiḡe barasi kaḷuhidanirūpa adāgi Haradanahaḷḷi hōbaḷi Changū-
3. ra tōpina baḷiyallū Venkaṭainū agrahāra dēvasthāna koḷa Rāmānuja-kutṭa saha ā-
4. gu-māḍisuva kāryakke yī baḷiyaṇa bhūmiyalli svalpavāgi dēvasthānada bhūmiyū
5. kelaū aṭṭhavanēge sērrida bhūmiyū yiruvudarrimda yī bhūmiyamnnū appaṇe koḍi-
6. stare yī bhūmiya huṭṭuvalige sarriyāgi badalu bhūmiyamnnū Venkaṭainū tam-
7. na 'svāsthyada bhūmiyalli vappisēnū yaṇdu hēḷikonḡan adakāraṇa adē mērege ka-
8. ṭḷe māḍisi yiddhitu ā-prakārakke Haradanahaḷḷi hōbaḷi Changūra tōpina baḷiya Vep-

9. kaṭainū kaṭṭisuva agrahāra dēvasthāna koḷa Rāmānujakūṭṭa Brāhmaṇa-nivēśana
10. Śūdra-nivēśana aṇḡaḍi mane muṇṭāddakke ā-baliyāṇa aṭṭhavaṇe hōbaḷi bhūmiyaṇ-
11. nū dēvasthānada vaḷitada bhūmiyaṇnnū viṇḡaḍisi koḍisi yī bhūmiya chatussīme-
12. gū śilā-pratiśṭṭheyaynnū māḍisikōṭṭu yī-bage viṇḡaḍisi kōṭṭu dēvasthānada hōbaḷi
13. bhūmiya huṭṭuvaḷige sarriyāgi dēvasthānada hōbaḷige badalu bhūmiyaṇnnū
14. aṭṭhavaṇe-bhūmiyalli viṇḡaḍisikōṭṭu bhūmiya huṭṭuvaḷige sarriyāgi aṭṭhavaṇe
15. hōbaḷige badalu bhūmiyaṇnnū saha yī Venkaṭaina svāsthyada bhūmiyalli viṇ-
16. ḡaḍisi tegeḍukomḡu āyā hōbaḷige homḡisi biḡuvadu-nirūpa prati . . .
17. Vichārada-chāvaḡi karaṇikara kaḡitakke baresi tirriḡi koḡisuvadu!śrī

Translation.

Krishṇarāja Oḡeyaravaru

On the 8th lunar day of the dark half of Jyēshṭha in the year Saumya, the following nirūpa has been addressed and sent to Gōpālarājaiya of the Mahisūra Nagarada hobali sīme Vichāra department :—

As Venkaṭaiya wants to set up near the grove of Changūr in Haradanahalli hobli an agrahāra, temple, pond and free boarding house for the followers of Rāmānuja (Rāmānuja-kūṭa) (who visit the place) and requests therefor a plot of land in this vicinity and as a small portion of that land is temple property and another portion belongs to the Aṭṭhavaṇe and as Venkaṭaiya represents that he is prepared to give for the above land in exchange plots of land belonging to himself, we have ordered accordingly.

In accordance with this, you have to set apart a portion of the land belonging to the Aṭṭhavaṇe hobli and a portion of the land belonging to the temple for the agrahāra, temple, pond, Rāmānuja-kūṭa, Brāhmaṇa-nivēśana (the dwellings of Brahmans), Śūdranivēśana (dwellings of the Śūdras), shops, houses, etc. which Venkaṭaiya is building near the grove (*tōp*) of Changūr in Haradanahalli Hōbli. You have set up boundary stones to mark the four boundaries of the lands now made over. You have also to take up from among Aṭṭhavaṇe lands, a plot of land of equal revenue as the temple land now made over and add it to temple property (*dēvasthānada hōbaḷi bhūmi*). For the lands taken up from the Aṭṭhavaṇe property you must take up in exchange lands of equal revenue from the property of Venkaṭaiya and add them to the Aṭṭhavaṇe hobli.

A copy of this nirūp should be entered in the *Kaḍita* (register) of the *karaṇīkar* (clerks) of the *Vichārada-chaḍaḍi* (department) and the original should be returned. Śrī

Note.

This records the grant of some land to Venkaṭaiya for the purpose of erecting thereon a temple, agrahāra, pond and Rāmānujakūṭa (a house for the free feeding of visitors to the temple who belong to the sect of Rāmānujāchārya) near Changūr in Haradanahalli hobli. This land belonged partly to temple property and partly to Government property (Aṭhavane). In return for this Venkaṭaiya was to give lands belonging to himself of equal revenue.

The grant is issued with the seal and in the name of Kṛishṇarāja Oḍeyar and has the signature Śrī at the end. The date is not given in terms of the Śaka era. Only the cyclic year Saumya and the month Jyēsbṭha and the tithi bahuḷa aṣṭami are given.

The donor is probably Kṛishṇarāja Vaḍeyar III, king of Mysore and the date may correspond to 14th June 1849.

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Heggaḍadēvanakōṭe Taluk.

At the village Saragūr in the hobli of Saragūr writing on the sides of the doorway of the sukhāṇṣi of the Lakshminārāyaṇa temple, where an Ānjanēya image is set up.

Size 1' × 6".

Kannada language and characters.

ಹೆಗ್ಗಡದೇವನಕೋಟೆ ತಾಲ್ಲೂಕು ಸರಗೂರು ಗ್ರಾಮದಲ್ಲಿರುವ ಲಕ್ಷ್ಮಿನಾರಾಯಣಸ್ವಾಮಿ
ದೇವಸ್ಥಾನದ ಸುಖನಾಸಿಯ ದಾಗಿರುವಾಡದ ಉಭಯ ಪಾರ್ಶ್ವಗಳಲ್ಲೂ
ಕೆತ್ತಿರುವದು. (ಹನುಮಂತ ವಿಗ್ರಹದ ಪಾರ್ಶ್ವದಲ್ಲಿ.)

ಪ್ರಮಾಣ 1' × 6"

1. ವ್ಯಾಸರಾ
2. ಯರ ಪ್ಪಾ
3. ಶ್ರೀರಾದ ರಾಮ

4. ಚಂದ್ರ ಸ್ವಾಮಿ
5. ಮಿಗೆ ನಿತ್ಯಾನಂ
6. ದ ಸೇವಕ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ ಹನುಮಂತ ವಿಗ್ರಹವಿರುವ ಪಾರ್ಶ್ವದಲ್ಲಿ.

1. ಶ್ರೀರಾಮ
2. ಮೈಸರ ಯ
3. ರಂಗೇಯ

4. ಗ್ರಾಮಯ
5. ಜಮಾನಕ
6. ಟ್ಟಿನಿದ (ಪ್ರತಿಮೆ)

Note.

This short epigraph records the setting up of the Hanuman image (near the sukhāṣi doorway) by Śrīrāma, grandson of Vyāsaṛāya and chief (yajamāna) of the village Yirangere belonging to the Mysore City.

No date is given. The characters belong to the 19th century.

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SHIMOGA DISTRICT INSCRIPTIONS.

SHIMOGA TALUK.

At the village Kūdli in Horaḷur hobli, on a viragal fallen into the river near the steps leading from the Ānjanēya temple.

Size 4' × 1'.

Kannada language and characters.

ಶಿವಮೊಗ್ಗಾ ಡಿನ್ಸಿಕ್ರಿಸ ಶಾಸನಗಳು.

ಶಿವಮೊಗ್ಗಾ ತಾಲ್ಲೂಕು ಕೊರಳೂರು ಹೋಬಳಿ ಕೂಡ್ಲಿ ಗ್ರಾಮದ ಅಂಜನೇಯ ದೇವಾಲಯದ ಮೆಟ್ಟಲು ಕೆಳಗೆ ನೀರಲ್ಲಿ ಬಿದ್ದಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'

(ಎಡಬಲಭಾಗಗಳಲ್ಲಿ ಕಲ್ಲು ಒಡೆದುಹೋಗಿದೆ.)

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ	2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ
1.	5. ಡಂಣ್ಣಾಯಕರ ಮಗ ಶಿಂಗೆ
2. ಮಂಡಳಿಯ ರಾಯರ (ದ?)	6. ಣ್ಣಾಯಕರ ಮಗ ಬಿಂದು ವತ
3. ಡಳಕ ಗಂಡರ ಗೋವ	7. ಹಟ್ಟಿಯ ನಿಡವಲ ಹುಯ
4. ಡರು ರಾಯರ ಗಂಡ ದೇ	8. ಹುಯ ಬಿದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

Note.

This viragal record is fragmentary as the viragal stone is broken on both sides and portions of the stone are lost.

It seems to record the death of a warrior Binduvata, son of Singeyadannāyaka, who was a son of a Dānnāyaka (whose name is lost) and who has various titles indicating his high rank—protector of maṇḍalika heroes, punisher of hostile chiefs, etc. The warrior seems to have fought in defence of his village or settlement (hatti) and died in the fight. The characters are of the Hoysala type and seem to belong to the 13th century.

Sagar Taluk.

A copper plate grant of the Keladi queen Chennammaji dated S 1596 in the possession of Garudachar and belonging to the Lōkāchārya-maṭha.

Size 9" × 6"

Kannada language and characters.

ಸಾಗರದ ತಾಲ್ಲೂಕು.

ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದಲ್ಲರುವ ಮುನಿಸಿಪಲ್ ಕೌನ್ಸಿಲರ್ ಬಿ. ಗರುಡಾಚಾರ್ಯರ
ವಶದಲ್ಲರುವ ಲೋಕಾಚಾರ್ಯಮಠದ ತಾಮ್ರ ಶಾಸನ.

ಪ್ರಮಾಣ 9" × 6"

ಒಂದು ಹಲಗೆ ಮಾತ್ರ.

ಪ್ರಥಮ ಮುಂಭಾಗ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಟಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ಕೈರೋ
2. ಕೃಷ್ಣಗರಾ ರಂಧ ಮೂಲ ಸ್ತಂಭಾಯ ಶಂಭವೆ|ಸ್ವಸ್ತಿ ಶ್ರೀಜ ಯಾ
3. ಭೃದಯ ಶಾಲಿವಾಹನ ಶಕವರುಷ ೧೫೯೬ನೆಯ ಪ್ರಮಾ
4. ದಿ ಸಂವತ್ಸರ ನಿಜ ಭಾದ್ರಪದ ಶು ೧೫೮|ಶ್ರೀಮದ್ವೆಡವ ಮು
5. ರಾರಿ ಕೋಟಿ ಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪ
6. ಕ ಶಿವಗುರು ಧಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದಿ ಸದಾಶಿವರಾಯ ನಾ
7. ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಂಕಂಠ ನಾಯಕರ ಪ್ರಪೌತ್ರರು ಸಿ
8. ದಪ್ಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪನಾಯಕರ ಪುತ್ರರು ಸೋಮಸೇ
9. ಕರ ನಾಯಕರ ಧರ್ಮಪತ್ನಿಯರಾದ ಚಿಂತಂಮಾಜಿಯವರೂ ಆ
10. ಮುಟಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದ ರಾಮಾಜಿ ಕುಟದ
11. ಮುಟಧರ್ಮಕೇ|ಬರಸಿಕೋಟಿ ಶಾಸನದ ಕ್ರಮವೆಂತೆಂದರೆ
12. ಪ್ರಾಕುಲತಾರವಾಗಿದ ಸ್ವಾಸ್ತಿಯು ಸಿಸ್ತಿಗೆ ಕೂಡಿ ಬರುತದೆ
13. ಮುಟವ ಕುಟಿ ಧರ್ಮವ ನಡೆಸೆನು ವಾಲಿಸಿ ಕೋಟೀಕೆಂದು
14. ಯೆಲ್ಲಸೊಯು ಹೇಳಿಕೊಂಡ ಸಮಂಥ ಬಿಟ್ಟಸ್ವಾಸ್ತಿ ಆ
15. ಮುಟಿಕೊಪ್ಪದ ಸೀಮೆ ಕೋಟಿಪುರದ ಗ್ರಾಮದಿಂದಲು ಆಸ್ವಾ
16. ಸ್ತೆ ಬೀಟ ಬ |೧|| ಸಿದೆ ೧|| ರಬ ೧ ರಗ ೪೦ ಲು ಗ ೧೩೮| ಬಿರಾ
17. ಡದಿಂದಲು | ಗ ೯ ೧||ಲು| ೧೩೮೨|||೦ ಉಭಯಂ ರೇಖು ಗ ೧೫ ೮೩
18. ಹದಿನೈದು ವರಹಂನು ಮೂರು ಹಣವಿನ ಭೂಮಿಯನು
19. ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟದೇವೆ|| ಯೀಭೂಮಿಗೆ ಸಲುವ ಚರ್ತುಗ
20. ಡಿವಳಗುಳ್ಳ ನದಿ ನಿಕ್ಷೇಪ ಜಲ ಪಾಪಾನಿ ಅಕ್ಷಣಿ ಆ

ಹಿಂಭಾಗ

21. ಗಾಮಿಸಿಧ ಸಾಧ್ಯಂಗಳೆಂಬ ಅಪ್ಪ ಭೋಗತೇಜ ಸ್ವಾಮ್ಯವ
22. ನು ಪೂರ್ವ ಮರಿಯಾದೆಯಲ್ಲ ಆಗು ಮಾಡಿಕೊಂಡು ಮ
23. ಟ ಧರ್ಮ ನಡುಕೊಂಡು ಬಾಹದು ಎಂದು ಕೊಟ್ಟಧರ್ಮ

24. ಶಾನನ ಅದಿತ್ಯಚಂದ್ರಾ ವಸಿಷ್ಠನಲಕ್ಷ್ಮಿ | ದ್ಯೌರ್ಮುಖಿ
25. ರಾಘವೇ ಹೃದಯಂ ಯಮಶ್ಚ ಅಹಶ್ಚ | ರಾತ್ರಿಶ್ಚ | ಉದ್ಭೇದ
26. ಸಂಧ್ಯೇ ಧರ್ಮಶ್ಚ ಪಾನಾತಿ ನರಸ್ಯ ಉತ್ತಮಂ | ದಾನಪಾಲನ
27. ಯೋ ಮರ್ಥೈ ದಾನಾಘೈರ್ಯೋನು ಪಾಲನಂ ದಾನಾತ್ಸ್ವರ್ಗಮ
28. ವಾಚೋತಿ ಪಾಲನಾದಹ್ನುತಂ ಪದಂ | ಶ್ರೀನದಾಶಿ
29. ವ

Note.

This record belongs to the reign of Chennammâji, queen of Keladi and wife of Sômasêkhara Nâyaka, who was the son of Sivappa Nâyaka, grandson of Sivappa Nâyaka and great-grandson of Sankanna Nâyaka, possessed of the titles Edava-Murâri, Kôṭe-kôlâhala, establisher of the doctrine of Viśuddha Vaidikâdvaita-siddhânta and a devotee of Śiva and gurus.

This registers a gift of land made in favour of the charities of the Râmâjî-kûṭada-maṭha in the village Kôṭipura belonging to Amatekoppada-sîme and is dated the 15th lunar day of the bright half of Nija Bhâdrapada in the year Pramâdi, being the year 1596 of the Śalivâhana era corresponding to September 16, 1673 A.D.

The details of the grant are as follows :—On the representation of a person named Yelliseti that he wanted to build a matt and carry on charities therein if he was granted certain lands previously endowed, the king granted lands of the annual revenue of 15 varahas and 3 haṇas in the village Kôṭipura in Amatekoppada-sîme with all rights and enjoyments free of taxes for the above purpose.

The usual imprecatory verses occur at the end of the grant.

This grant is an example of the catholicity of the Keladi chiefs who were devout Viraśaivas by faith but gave grants for Brahman agrahâras and Viṣṇu temples and matts of the Vaishṇava sect also.

The matt which enjoys the above endowment known as Lokaçhârya Matt with headquarters at Sagar belongs to a priest of the Śrîvaishṇava sect and has several disciples in the neighbouring Malnad parts.

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At the Village Kambalikoppa in the hobli of Sâgara, on a Vîragal
in the backyard of Manjanâyak's house (Sagar 33 Revised)

Size 8' × 3'.

Kannaḍa Language and Characters.

ಅದೇ ಸಾಗರದ ತಾಲ್ಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕಂಬಳಿ ಕೊಪ್ಪ ಗ್ರಾಮದಲ್ಲಿ ಮೇಲಿನಮನೆ ಮಂಜನಾಯಕನ
ಹಿತ್ತಿಲಲ್ಲಿ ನಿಂತಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' x 3'.

I. band.

1. ನರಸೃತ್ಯಾಯ ನಮಃ | ಶ್ರೀಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ ಶ್ರೀಮನು ಮ
2. ಹಾಮಣ್ಣಿಶ್ರೀಸ್ವರಂ ಅರಸಂಕ ಕರಗನಂ ಮೂರ್ತಿ ನಾರಾಯಣಂ ವಿಶಾಸ
3. ವಲ್ಲಭಂ ಶ್ರೀಬಿಂಶೇಶ್ವರ ದೇವರ ದಿಬ್ಬ ಶ್ರೀಪಾದ ಪದುಮಾರಾಧಕ ಪರಬಳ ಸಾಧಕ
4. ರುಮಪ್ಪ ಬೀರದೇವರಸರ ಕುಮಾರ ಬೊಂಮರಸನು ಅಯ್ಯಕೊಂಡನೆಯ ಕ್ರೋಧನ

II. band.

5. ಸಂವತ್ಸರದ ಮಾರ್ಗ್ಗಶಿರ ಸುಧ ಸಪ್ತಮಿ ಬ್ರಹ್ಮವಾರದಂದೂ ಭಾರಂಗಿಯ ಕೋಟೆ
6. ಕಂಠಿವೆಗಡೆ ಭಾರಂಗಿಯ ಕೋಟೆ
7. ಯ ಸರ್ವ್ವ ಸಾಮಂತರುಂ ಸಹಿತ ಹೆದನೆಯ ಬಿಜ್ಜಿಗೌಡನ ಮಗ ದೇ
8. ಮಗೌಡನ ಅಳಿಯ ಹೆದನೆಯ ಮಾಚಿಯನಾಯಕನು ರಾಯನಾಯಕ

III. band.

9. ಹುಲಿಯ ಗುಳಿ ತೊಲಗದ ಕಂಠ ತಟಿನ ತಲೆಯ ಕಾವ ಜಗಜ್ಜಿ ಎಂಬ ಬಿರಿದು ಸ
10. ಲ್ಲುದು ಭಾರಂಗಿಯ ಕೋಟೆಯ ಅಳಿವಿನಲ ತಳಿಜಿಜು ಮೆದದು ಸುರರೋಕ
11. ಪ್ರಾಪ್ತನಾದ ಅವರಂಜಿ ಸೋಮಗೌಡ ಮಾಚಿಯ ನಾಯಕನ ನಾಯಕಿ ಅರಸ
12. ವೆ ಮಗ ಬೊಂಮಯ ಯಂತಿವರು ಮುಕ್ತವಾಗಿ ಆತನಸ್ತ

IV.

13. ಯಾ ದೇವಿಯುಂ ಬೊಂಮ
14. ಕೆಯ ಗಂಧ್ಯಾಣಂ
15. ಹೊಂನು ಮಾನ್ಯವ ಕೊಟ್ಟರು ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ

Note.

Only four lines of this inscription have been published in *Epigraphia Carnatica*, Vol. VIII under Sagar Taluk No. 33. The record has now been read as completely as possible. Several letters have become quite worn out and are illegible.

The record belongs to the reign of Bommarasa, son of Birarasa and king of Hosagunda. There are several kings of this name and it is difficult to fix the date of the particular Bommarasa referred to in the present record. But in the village Kamblikoppa where the present record is found there is another viragal inscription in the neighbourhood with characters of similar period referring to Bommarasa. The record (Sagar 29) is dated S' 1192, Śukla or 1269 A. D. A record at Hosagunda (Sagar 140) names him as the lord of Santaḷige 1000 and ruler of Hosagunda and describes a fight between his followers and the followers of the Hoysala king Narasimha. It is dated S' 1186 Kródhana sam. Chai. śu. 10 Bri. corresponding to 28th March 1265, a Saturday and not Thursday. Two other records of 1269 and 1275 give similar titles to Bommarasa (Sagar 128 and 134). We may therefore equate Bommarasa of this record with the above Bommarasa.

The date of this record is given as Krodhana sam. Mār śu 7 Brihavāra. The nearest Kródhana is equivalent to Ś1187 or A. D. 1265. The whole date would then correspond to 16th November 1265, a Monday and not Thursday stated in the inscription. This as stated to be his is 51st regual year in the record.

The epigraph records the exploits and death of a warrior named Mācheya Nāyaka of Hedase, 'āliya (son-in-law) of Dēmagauḍa son of Bijjagauḍa of Hedase in defending the fort of Bhārangi during its attack by a warrior named Kantiveggaḍe. The titles—a tiger to the royal nāyakas, *aguli tolagada kamba*, protector of the heads of horses (tattina taleya kava) and world champion (jagajetṭi) are applied to him. It is further stated that a gift of land of the annual value of 10 gadyāṇas was made for him by his elder brother Sōvagaḍa, his wife Arasasave and son Bomnaya.

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At the village Varadāmūla Tirtha near the village Elagaḷale in the hobli of Sāgar, on the pedestal of the Sūrya figure in a shrine in the enclosure of the Varadamma temple.

Kannada Language and Characters.

Note.

ಅದೇ ಸಾಗರದ ಹೋಬಳಿ ಎಲಗಲೆ ಗ್ರಾಮದ ಸೂರ್ಯಪದ್ಧಿಯವರ ವರದಾಮೂಲ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಒಳಪ್ರಾಕಾರದಲ್ಲಿ ನೂರ್ಯದೇವರ ಗುಡಿಯಲ್ಲಿ ನೂರ್ಯದೇವರ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ.

1. ಶ್ರೀ ಮತು ಮುದ್ದಸೆಟ್ಟಿಗೆ ತಾವುನೋಡು ಪ್ರತಿಮೆಯ
2. ಮಾಡಿದನು

Note.

This short inscription on the pedestal of the Sūrya figure records that an engraver named Chāvundōja prepared the above image for a person named Mudda-setṭi. No further information is given regarding the above persons.

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

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At the same village Varadātirtha, on a slab standing near the wall on the platform in front of the outer enclosure of the Varadamma Temple. [Plate XXXVI]

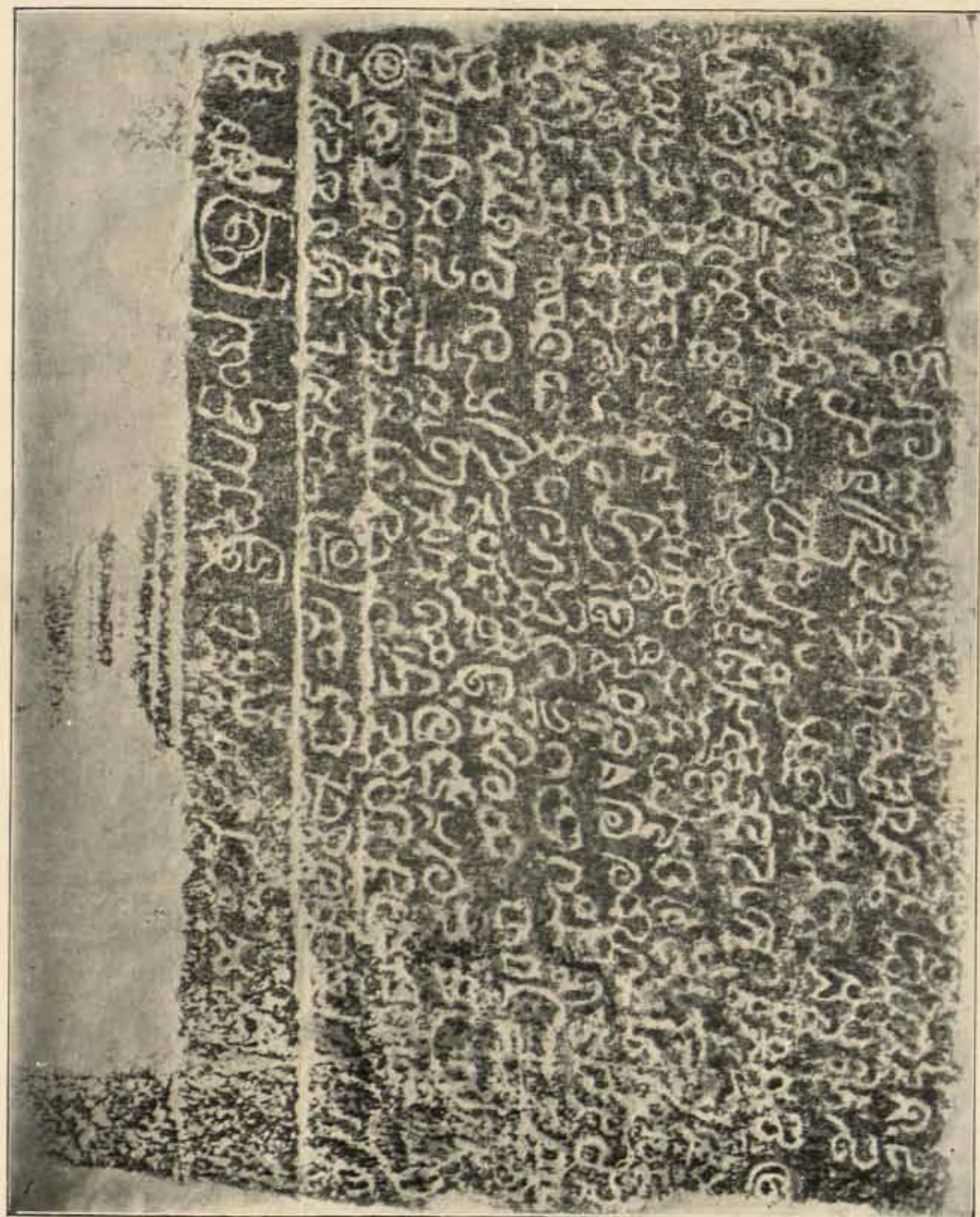
Size 1½' × 1'.

Kannada Language and Characters.

ಅದೇ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಹೊರಪ್ರಾಕಾರದ ಮುಂಭಾಗದಲ್ಲಿ ಜಗತಿಯ ಮೇಲೆ ಗೋಡೆಗೆ ಒರಗಿಸಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1½' × 1'.

1. ಸ್ವಾಮಿ ಶ್ರೀನಕವರನ ಸಹೃದ ಮುಳಿಯ ಶ್ರೀ ಮಡ್ಡ
2. ಈಶ್ವರ ವಿಕ್ರಮ ವರಾಹ ರವೆಯ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಸ್ಥಾವ



3. ಇದಮಾವಾಸೆ ಸೋಮವಾರದಂದು ಸೋವರಾಸಿ ಪಕ್ಷೃತ
4. ಕನ್ದ || ಶ್ರೀಮದಲಗಣಲಯ ಪೆಂಪ ಗ್ರಾಮದೊಳಂತ್ಲಪ್ಪಟ್ಟಿ
5. ವರದೇಶ್ವರಿಯ ನಿಮಿಧಾಗೆ ತೀರ್ಥಮಾದುದು ಸೋಮಪಿತಾಮ
6. ಹನವನಿಕೆ ವನುಧಾ ತರದೊಳು || ಎಲಗಣಲಯನೆ ಕೆಂಕಲು
7. ಜಲರುಹನುತಲರನೆ ವರದತೀರ್ಥಂ ನದಿತಾಂ ಜಳಮುದಿತ ತುಂ
8. ಗಭದ್ರೆಯೊಳೊಲವನೊಳಾ ಕೆಳದಿಯೊಳುನೆಗೆನೆಗೆವರಿದಾ || ಕಂದಂ||
9. ಜನಕನೆ ಮೂಡಮಂ ಜನನಿಧಾಗಣಕದೈಯೆ ಮಾಮುಮ್ಮಣಂ
10. ಜನನಿಗೆ ಸೋದರಂ ನೆಗಟ್ಟಗಂಗಣವಣ್ಣ ನೆನರೈನಾಕಣಂಮವ
11. ನೀತಳ ಪುಣ್ಣ ನೀವರದ ತೀರ್ಥದೊಳೊಪ್ಪುವ ವಾಗುದೇವಿಯಂ ಮನದೊ
12. ನೇನಕುಳ್ಳಿನಂ ||ತರಳ||

Transliteration.

1. svasti śrī sakavarisa sahaśramuḷiye śrīmach
2. Chālukya vikrama varisha 8 neya Krōdhana-sampvatsarada Srāva-
3. ṇaḍ amāvāse Sōmavāradamdu Sōvarāsi-panḍita
4. Kanda || śrīmaḍ Elagaṇaliya peṇṇa grāmadolaṇṭalli puṭṭi
5. Varadēśvariya nimabhāge tīrthamādudu Sōma-pitāma-
6. hana vanite vasudhātalaḍolu || Elagaṇaliyinde tenkalu
7. Jalarubasuta-lalane Varadatīrttham nadi tāṇ jaḷam udita-Tuṇ-
8. gabhadreyol olavinoḷ ā Keḷadiyolu negaṇnegevaridaḷ || kandaṇ ||
9. janakane Mūḍamaṇ janani Bhāgaṇakabbeye māva Barimmaṇaṇ
10. jananige sōdaraṇ negaḷda Ganganaṇ aṇṇaṇ enalke Nākaṇaṇm ava-
11. nṭaḷa-pūjyaṇ ī Varadatīrthadoḷoppuva Vāgudēviyaṇ manamo
12. nēsaṇuḷḷinaṇ ||Taraḷa||

Translation.

Be it well. After the expiry of 1000 Śaka years—in the Chālukya Vikrama year eight, the year Krōdhana, on the new moon day of Śrāvaṇa, on Monday; Sōvarāśipandita :—

Kanda verse:—The wife of Pitāmaha (Brahma) [or Sōma-pitāmaha, grandfather of moon or Brahma] became a holy water reservoir (tīrtha) on earth taking its rise in the famous village Elagaṇali below the Varadēśvari shrine. The wife of Brahma becoming the river of the Varadā-tīrtha, had leaps near Keḷadi out of her joy and love for Tungabhadre.

Kanda verse :—

His father being Mūḍama, his mother Bhāgaṇakabbe, father-in-law (māva) Barimmaṇa, mother's brother being Gangana and elder brother Nākaṇa . . . set up this temple of Vāgdēvi to last for as long as the sun and moon endure.

Note.

This record is found near a reservoir in front of the temple of Varadâ or Gayatri, wife of Brahma. It is dated in the year 8 of the Châlukya Vikrama, the Krôdhana sam. Śrâvaṇa Bahuḷa 30. The date corresponds to 23rd August 1085 A. D. a Saturday and not Monday as stated in the record. The origin of the river Varadâ which joins the Tungabhadra river is here given and the construction of a temple dedicated to the wife of Brahma by Sôvarâsipandita or his disciple not named on the above date is also referred to. His parents and relations are named next. It is difficult to identify any of these.

It is interesting to note that so early as A. D. 1085, a temple was built in a part of the Shimoga District for the goddess Gayatri, wife of Brahma, named here as Varadêśvari. (The goddess enshrined in this temple is seated on a swan and has four hands with a rosary, lotus, bijâpûra and abhaya pose in them).

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On the lintel of the doorway of the Râmêśvara temple within the enclosure of the same Varadamma temple.

Dêvanâgarî characters and Kannaḍa language.

ಅದೇ ತೀರ್ಥದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ರಾಮೇಶ್ವರ ದೇವಸ್ಥಾನದ
ಗರ್ಭಗೃಹದ ದಾಗಿಲವಾಡದ ಮೇಲೆ.

ದೇವನಾಗರಾಕ್ಷರ ಕನ್ನಡಬಾಷೆ.

ಮೇಲ್ಕಂಡ ಶಾಸನವನ್ನು ಕನ್ನಡದ ಅಕ್ಷರದಲ್ಲಿ ಪ್ರಕಟಿಸುತ್ತದೆ.

1. ಶುಭಮಸ್ತು ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಧ್ಯುದಯ ಶಾಲಿವಾಹನ ಶಕ ವರ್ಷ ೧೫೪೨ನೆಯ ಸಿದ್ಧಾರ್ಥಿ ಸಂವತ್ಸರದ
ಮೈಶಾಖ ಶುದ್ಧ ೧೫ಯ ಅದಿವಾರದಲ್ಲಿ ಶ್ರೀ ಮದ್ವಿಶುದ್ಧ ಮೈದಿಕಾ
2. ದ್ವೈತ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪಕರಾದ ಯಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಲಾಹಲ ಶಿವಭಕ್ತಿ
ಪರಾಯಣರಾದ ಕೆಳದಿಯ ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ಇಮ್ಮಡಿ
3. ಸದಾಶಿವರಾಯ ನಾಯಕರ ಪುತ್ರರಾದ ವೆಂಕಟಪ್ಪನಾಯಕರು ಮಾಡಿಸಿದ ಜೀರ್ಣೋದ್ಧಾರವ
ಮಾಡಿಸಿದ ರಾಮೇಶ್ವರನ ದೇವಸ್ಥಾನಕ್ಕೆ ಶುಭಮಸ್ತು.

Note.

This records the renovation of the temple of Râmêśvara by the chief Venkaṭappa Nâyaka, son of Immaḍi Sadâśivarâya Nâyaka and grandson of Sadâśivarâya Nâyaka, king of Keḷadi and possessed of the titles—establisher of the Viśuddha Vaidikâdvaita Siddhânta, Yaḍava Murâri, Kôṭe-kolâhala and devoted to Śiva.

The date of the renovation is given as Sunday 15th lunar day of the bright half of Vaiśâkha in the year Siddhârthi, 1542nd year of the Śâlivâhana era. This date corresponds to Sunday, 18th April 1619 A. D.

On the steps of the Sadāśiva temple in the enclosure of the same Varadamma temple.

Kannada Characters and Language.

ಅದೇ ವರದಮ್ಮನ ದೇವಸ್ಥಾನದ ಪ್ರಾಕಾರದಲ್ಲಿರುವ ನದಾಶಿವ ದೇವಸ್ಥಾನದ
ಮೆಟ್ಟಿಲಿನಲ್ಲಿರುವುದು.

1. ಜೋಯಿಸರ ತಿಮ್ಮಣ್ಣನ ನಮಸ್ಕಾರ

Note.

This merely gives the name of a devotee of the above temple. He is named Jōyisara (astrologer) Timmaṇṇa. Local tradition states that he lived two hundred years ago, viz., about 1750. The characters also seem to belong to the 18th century A. D.

On a slab in the pavement in front of the Gōpālakṛishṇa temple to the east of the Varadamma temple.

Kannada language and characters.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ಗೋಪಾಲಕೃಷ್ಣ ದೇವರ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಹಾಸಿರುವ ಕಲ್ಲಿನಮೇಲೆ.

1. ಜೋಯಿಸರ ತಿಮ್ಮಣ್ಣನ ನಮಸ್ಕಾರ

Note.

This is an exact replica of the inscription in front of the Rāmēśvara temple and gives the name of the same person named Jōyisara Timmaṇṇa.

On the door-frame of the Chayana Gaṇapati temple to the north of the Varadamma temple at the same village.

Nāgari characters and Kannada language.

ಅದೇ ತೀರ್ಥಗ್ರಾಮದ ವರದಮ್ಮನ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲಿರುವ ಚಯನ ಗಣಪತಿ ದೇವಸ್ಥಾನದ
ದಾಗಿರವಾಡದ ಮೇಲೆ : ನಾಗರಾಕ್ಷರ.

ಕನ್ನಡ ಲಿಪಿಯಲ್ಲಿ ಪ್ರಕಟಿಸಿರುತ್ತೆ ಕನ್ನಡಭಾಷೆ.

1. ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯಾಯ ಶಾಲಿವಾಹನಶಕವರ್ಷ ೧೭೪೫ನೆಯ ಪರಿವರ್ತಮಾನಕ್ಕೆ ನಲುಬರಳಿ
ತಾರಣ ಕಾರ್ತಿ
2. ಕಾರ್ತಿಕ ಶುಭಿಲು ಆದಿವಾರದಲ್ಲು ಶ್ರೀವಿಶ್ವವೈದಿಕಾಧ್ಯಾತ್ಮ ಶ್ರೀವರದಾಂಬಾ ಪ್ರಸನ್ನರಾದ ಶಂಭುಕವಿಗಳ
ಪ್ರಪಾತ್ರ ಚಂದ್ರಶೇಖರಶಾಸ್ತ್ರಿ
3. ಗಳ ಪಾತ್ರ ಶಂಭುಕವಿಗಳ ಪುತ್ರರಾದ ಲಕ್ಷ್ಮೀಪತಿ ವರದೇಶ್ವರ ದೀಕ್ಷಿತರು ಅಗ್ನಿವಿಷ್ಣುಮ ಸಾಗ್ನಿವಿಷ್ಣುಮ
ಸಾಗ್ನಿವಿಷ್ಣುಮ

4. ಮ ಯಾಗ ಸಾಗ್ನಿ ಚಿದ್ರಾಜವೇಯ ಯಾಗವನು ಮಾಡಿ ಕಟ್ಟಿಸಿದ ಮಹಾಗಣಪತಿ ದೇವಸ್ಥಾನಕ್ಕೆ
ಶುಭಮನ್ನು ಶ್ರೀ

Note.

This records the construction of the above Ganapati temple on Sunday Ś 1745 Tārāṇa sam. Kārtika śu 14 by a Brahman named Lakshmīpati Varadēśvara Dikshitar, son of Śambhukavi, belonging to Viśuddha Vaidikādvaita sect and a devotee of Varadāmbā. The above Lakshmīpati Varadēśvara Dikshitar is stated to have performed several sacrifices named Agnishtōma, Agnishtōma with Agnichit, Āvishtōma with Agnichit, and Vājapēya with Agnichit.

Ś 1746 is Tārāṇa. Kārtika śu 14 of this year is equivalent to 5th November 1824, a Friday and not Sunday as stated in the record. Taking the Tamil month Kartigai corresponding to Kārtika the date śu 14 is equivalent to 5th December 1824, a Sunday as stated in the record. This is therefore the date meant in the record.

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At the village Nāḍakappige in the hobli of Karūr, on a viragal outside the village.

Size 8' × 3'

Kannaḍa Language and Characters.

ಸಾಗರದ ತಾರೋಕ್ಕು ಕರೂರು ಹೋಬಳಿ ನಾಡಕಪ್ಪಿಗೆ ಗ್ರಾಮದ ಕಿಡಿಬಿಂಬಿ ಜಟ್ಟನಾಯಕನ
ಒಳಗಲ್ಲಯಲ್ಲರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 8' × 3'.

ಕನ್ನಡಭಾಷೆ ಮತ್ತು ಲಿಪಿ.

1ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಧಾಯ
2. ಸಂದರ್ಶಿಸ್ವಸ್ತಿ ನಮಸ್ತಪ್ರಶಸ್ತಿಸಹಿತಂ ಶ್ರೀಮನುಮಹಾಮುಂಡರೇಶ್ವ
3. ರಂ ಅರಿರಾಯ ಗಜಕೇಸರಿ ವಿರಕುಮಾರ ಸೋಯದೇವರಸ ರಾ

2ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

4. ಜ್ಯ ಮುತ್ತುರೋತ್ತರಾಭಿ ವಿದ್ವಿಪ್ರವರ್ಧಮಾನ ಮಾಚಂದ್ರಾರ್ಕ್ಯ ತಾರಂಬರಂ ಸಲುಕ್ತ ಮಿರೆ
ಶಕವರ್ಷ ೧೧
5. ರಕನೆಯ ಪ್ರಥಮ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ನು ೫ ಗು ಶ್ರೀಮನುಮಹಾಮುಂಡರೇ
6. ಶ್ವರಂ ವಿರದೇವಗೋಪೆಯ ಚಟೆಯ . . . ರೂಡತುರಂಗ ಬಲಸಹಿತ ನಡದು

3ನೆಯ ಅಡ್ಡ ಪಟ್ಟಿ.

7. ಬಂದು ಗುತ್ತಿಯಲು ಬಿಟ್ಟರಲು ಶ್ರೀಮತುಸೋಯದೇವರಸರೂ ಬೊಮ್ಮರಸರೂ ಹೆದ್ದಸೆಯ
8. ಲು ಬಿಟ್ಟು ತತ್ತಾದಪ ಜೀವಿಯಪ್ಪ ಶ್ರೀಮನು ಮಹಾ ಪ್ರಧಾರಂ ಮೂಕರಸನಕ
9. ರದು ಮಾರ್ವಲಮಂತಾಗಿತಳಿ ಹುಪ್ಪದೆಂದು ಬೆಸಸೆಮಹಾಪ್ರಸಾದಮೆ
10. ಂದು ಪುಥಯಬಲಮೆಚ್ಚೆ ತಾಗಿ ಜವನೊಕ್ಕಲಕ್ಕಿದಂತೆ ಮಾಡಿ

4ನೆಯ ಅಧ್ಯಾಯ.

11. ಕೊಲುವಳ್ಳಿ . . . ಅಮೂಕರ್ಷನಮೂವನವು ಕೆಪ್ಪಗೆಯತಯಲ . . . ನೂಕಾದಿ . . .
12. . . ಕೊಂದು ಸುರರೋಕಪ್ರಾಪ್ತನಾದ||ಯದಕೆಮೆಚ್ಚಿ ಸೋಯದೇವರನ್ನರುನವ್ವ
13. ಬಾಧಾಪರಿಹಾರವಾಗಿ ಇದನಳಿ
14. ದವಪಂಚಮಹಾಪಾತಕ ಗಂಗೆಯಲಕವಿರೆಯಕೊಂದಗಿ ಇಕಲ್ಲ
15. ಬರೆದಾತಂಮಯ

Note.

This viragal begins with the usual verse in praise of the god Śambhu.

It mentions a king named Vira Kumāra Sōyidēvarasa who is said to be ruling with the titles mahāmaṇḍalēśvara, a lion to the elephants the enemy kings.

It is next stated that the mahāmaṇḍalēśvara Viradēva, with Gōpaya and Chaṭeya marched with an army and camped at Gutti (same as Chandra Gutti in Sorab Taluk). Thereupon Sōyidēvarasa and Bommarasa are said to have encamped at Heddase, a village in Sorab Taluk, and ordered mahāpradhāna Mūkarasa to fall upon the enemy and piece the army. Mūkarasa accordingly obeyed the order and encountered the enemy and killed the opponents as if he were a Yama. In this battle Mūkarasa's māvā (father-in-law or uncle) Tayalapa of the village Keppage (same as Nāḍakeppage) is said to have fought and attained heaven and the king Sōyidēvarasa, pleased with his bravery is said to have made a grant of land to his relations in his memory.

The usual imprecation against violators of grants comes next.

The scribe of the record is named Maya . . . The date of the record is given as Ś 1189 Prabhava sam. Jyēshṭha śu 5 Guruvāra. Ś 1189, corresponds to Prabhava. In this year there were two Jyēshṭhas, the *adhika* (intercalary) month and the *nija* month. Taking Adhika Jyēshṭha, the tithi corresponds to April 30, 1267, a Saturday and not Thursday as stated in the record. Taking the Nija Jyēshṭha, the tithi corresponds to 29th May 1267, Sunday. In neither case does the week-day correspond to the tithi given.

Sōyidēvarasa of this record was a chief of the Vāṇe family. (E. C. VIII Sorab 270-273.)

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On a stone at the village Divige, a hamlet of Herasalage, in the hobli of Karūr, in a deserted village site.

Size 5' x 2'-6".

Kannada Language and Characters.

ಸಾಗರದ ತಾಲ್ಲೋಕ ಕರೂರು ಹೋಬಳಿ ಹೆರಸಲಗೆ ಗ್ರಾಮದ ಮಜರೆ ದೀವಿಗೆ ಗ್ರಾಮದ ಕುಲಮನೆ
ವಾಳು ನಿವೇಶನದಲ್ಲಿ.

ಪ್ರಮಾಣ 5' x 2½'

1. ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಭಿ ಚಂದ್ರಚಾಮರ ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂ
2. ಛಾಯ ಶಂಭವೆ ಸ್ತುತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ಅರಿಯಾಯ ಗಜಕೇಸರಿ

3. ರಾಯಭುಜಬಳವೀರ ಪುನಃ ಯಂಮಡಿಸೋಯದೇವರಸರ ವಿಜಯ
4. ರಾಜ್ಯಾಭ್ಯುದಯದ ಶಕವರ್ಷ ೧೨೧೬ನೆಯ ವಿಜಯ ನಂವತ್ಸರದ ಶ್ರಾವ
5. ಐ ಶುದ್ಧ ೫ ಬ್ರಹ್ಮಸ್ತತಿವಾರದಂದು ಶ್ರೀಮನುಮಹಾಪ್ರಧಾನಂ ಶಾಂತರಸವಿ
6. . ರಸನ ಮಗ ಕಂಮಾರದ್ವೇರಿನಬಳಿಯಲು ತಂನತಂಮ್ಯಂದಿ
7. ರಿಂದೊಡಗೂಡಿ ವೊಡೆಯನ ನೇಮದಿಚೊರವೆಯ
8. ದನೆಯಬಿಟ್ಟು ನೃಳಂಗಳನು ಬ್ರಾಹ್ಮಣರುಗಳಿಗೆ ಬಿಟ್ಟುಕೊಟ್ಟು ಕ್ರಮವೆಂತೆಂದರೆ|ಎ
9.
10. ಮಹಾನಾಯಕ ಕೋಟೀಶ್ವರಂಗೇ
11. ಕೊಳಗ ಅಜು
12.
13. ಸೀಮೋಗೈಯ ಕೆದೆಯ ಹಡುವಣ ಕಲಕೆಯ ಬಡಗನ ಕ
14. ಯಬ್ಬರುಂ ತೆಜುವತೆ
15.
16.
17.

ಖಂಡುಗ

Note.

Many letters in this inscription are quite worn out and cannot be made out.

It seems to record the grant of some lands (sthalangal) in Choraveyadase by the mahāpradhāna Śāntarasa's son (?) while encamped in Kammāranabayalu under the orders of his master, Immaḍi Sōyidēvarasa, possessed of the titles mahāmaṇḍalēśvara, a lion to the elephants the enemy kings, destroyer of mighty heroes among kings.

After this the remaining lines 9 to 17 are full of lacunæ. There is a reference to mahānāyaka Kōṭṭīśvara and six koḷagas and the tank at Shimoga (Sīmoge-ya-kere). It is probable that some lands were given to Brahmans by a chief named Kōṭṭīśvara. Some lands situated near the tank at Shimoga may also have been part of the grant made to Brahmans.

The date is given as Ś 1216 Vijaya sam. Śrāvaṇa śuddha 5 Bṛhaspativāra and corresponds to Thursday 9th July 1293 A. D.

Immaḍi Sōyidēva in this record was apparently a chief of the Vāṇe family (E. C. VIII, Sorab, 270-273. See also the previous number).

TUMKUR DISTRICT.

PAVAGADA TALUK.

At the village Mangalavāḍa in the hobli of Niḍugal, on a slab in the Íśvara temple on the bund of the tank.

Size 2'—6" × 1'—1'.

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಮಂಗಳವಾಡ ಗ್ರಾಮದ ಕೆರೆಯೊಳಿರುಲ್ಲರುವ
ಈಶ್ವರದೇವಸ್ಥಾನದ ಶಾಸನ.

ಪ್ರಮಾಣ 2½' × 1—1".

- | | |
|--------------------------------------|----------------------------------|
| 1. ಶ್ರೀ ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಯಿ | 32. ಜರು ತಮ್ಮ ಶ್ರೀ ಹಸ್ತದಿಂದಾರಾ |
| 2. ತ ಚಂದ್ರ ಚಾಮರಚಾರ | 33. ಪೂರ್ವಕಂಮಾಡಿ ಅಡಂದ್ರಾಕ್ರತಾರಂ |
| 3. ವೆ ಕೈರೋಕ್ಕನಗರಾರಂಥ ಮುಲಸ್ತಂಥಾ | 34. ಬರಂನಲುವಂತಾಗಿ ಕೊಟ್ಟದತ್ತಿ \|\| |
| 4. ಯ ಸಂಧವೆ \| ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಡ | 35. ಮಂಗಳವಾಡದ ಸೋಮನಾಥ ದೇವ |
| 5. ಮಹಾನಬ್ಬ ಮಹಾ ಮಂಡಳೇಸ್ವರಂ ವೊಜಿ | 36. ರಿಗೆ ಕೆಡೆಯ ತುಂಬಿನ ಹಿಂದಣ ಗ |
| 6. ವೊರ ಪರವರಾಧೀಶ್ವರರು ಮಪ್ಪ ರೊಡ್ಡ | 37. ದೆ ಖಂ ಗ ಬೊಂಮ ದೇವನ ಗುಡಲು |
| 7. ದ ಗೋವ ಬಳ್ಳ ಸಹದೇವ ನಿಗಳಂಕ ಮಲ್ಲ | 38. ಕೊಳ ಪೂಜೋಂಟಿ ಗ ಕೆಡೆಯ ಒ |
| 8. ಅಜುವತ್ತಿ ಮಂಡಳಿಕರ ತರೆಗೊಂಡ | 39. ಳಗಣ ಗ ಕುಣಿಯಾಲದಕೆಯ ಕೊ |
| 9. ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ ಬಾವ ಮಡ ಉ | 40. ಗಂ ಕೆಂಕ ಕೋಡಿಯ ಒಳಗಣ ತೆವ |
| 10. ಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬಳ | 41. ರ ಕೆಂಗೊಡಕೆಯ ಕೊ ಗಂ ಮೂಡಣ ಆ |
| 11. ಸಾಧಕ ನಿಜನಯ ನಿಜಭುಜ ಜಾತ ಪರ | 42. ದೆಯ ಕೆಂಗೊಡಕೆಯ ಕೊ ಜ ಆ ಕೆಯ |
| 12. ನಾರೀ ಸಹೋದರರು ಮಪ್ಪ ಶ್ರೀ ಮನ್ನಹಾ | 43. ಮೂಡಲು ದೇವಕುಡಿಯ ಕೆಯ |
| 13. ಮಂಡಳೇಶ್ವರಂ ಬೋಗದೇವರಸರ ಸುಪುತ್ರ ಬೊಂ | 44. ಕೊ ಗಜ ಗುಯ್ಯಲುಗಳಲು ಒಂದೊಂದು ಗು |
| 14. ಮಿ ದೇವರಸರ ಮಗ ದಾನವ ಮುರಾರಿ ಯ | 45. ಡಲು ದೇವ ಗೊಳಗೆ ದಂಮ ಗೊಳಗೆ ಮಾಡಿ |
| 15. ರುಂಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾಜರು ನಿಡು | 46. ಕೊಟದು ದಾರೆಯೆಂಜ್ಞೆ ಸಂತಿನಿವನ |
| 16. ಗಲ್ಲ ನೆರೆವಿಡಿನೊಳು ಸುಕನಂಕಥಾ ವಿನೋ | 47. ಹ ನಮಸ್ತಿವಾಯವಾಗಿ ದೇವರ ಶ್ರೀ |
| 17. ದದಿಂ ರಾಜ್ಯಂಗಿಯುತ್ತ ಮಿರೆ \|\| ಪಕವರು | 48. ಕಾಯ್ಯಪಂ ಮಾಡಿನುಬದಿಂ ಬಾಳ್ವರು \|\| |
| 18. ಪದ ಗಿರತನೆಯ ಸಿವ್ವಾರ್ತಿ ಸಂವತ್ಸರ | 49. ಮಾಣಿಕ್ಯಾದೇವಿಯರು ಸಿವಯೋಗಿ ಕ |
| 19. ದ ಚೈತ್ರ ನುಡ ಗಜ ಸೋಮವಾರ ಉತ್ತರಾ | 50. ರಯ ದೇವಯ್ಯಗಳಿಗೆ ಧರಾಪೂರ್ವಕಂ |
| 20. ಯಣ ಸಂಕ್ರಾಂತಿ ಸಿವಯೋಗದಲ್ಲ ಮಂಗಳ | 51. ಮಾಡಿಕೊಟ ಗದೆ ಕೊ ಗಂ ದೇವಗದೆಯ |
| 21. ವಾಡದ ಸೋಮನಾಥ ದೇವರ ಸ್ಥಾನ ವೊಡಲು | 52. ಪಡುವಲು \|\| ಇಥಮ್ಮವನು ಉದ್ಧರಿ |
| 22. ರನೊಣಂಬೇಸ್ವರ ದೇವರಸ್ಥಾನಂಗಳ | |
- ಹಿಂಭಾಗ
- | | |
|------------------------------|------------------------------------|
| 23. ತಪೋಧನ ಸೋಮಜೀಯ | 53. ದವರು ಶ್ರೀ ವಾರಣಾಸಿಯ |
| 24. ಮಾದಜೀಯನ ಹೆಂಜ್ಞೆ ಸಂತತಿ | 54. ಗಂಗಾದೇವಿಯ ಸಂನಿಧಾನದಿವೇದ |
| 25. ಮಕ್ಕಳು ಮಾದವೆಯ ಗಂಡ ಮೊ | 55. ಪಾರಗನಕ ಬ್ರಾಹ್ಮಣರಿಗೆ \| ಸಹ |
| 26. ದಜೀಯ ರಜವೆಯ ಗಂಡ ಮೊ | 56. ಸ್ವಕವಿರೆಯ ದಾನ ಮಾಡಿದ ಫಲ |
| 27. ರಂಜೀಯ ದೇವವೆಯ ಗಂಡ ಬಾಸ್ವಜೀ | 57. ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾ ಯೋ |
| 28. ಯಂಗಳಿಗೆ ಸಿವಯೋಗಿ ಕಾರಯ | 58. ಹರೇತಿ ವಸುಂಧರಾ ಸಪ್ತಿವರು |
| 29. ದೇವಯ್ಯಗಳು ಕುಮಾರವೆರು | 59. ಪ ಸಹಸ್ರಾಣ ಮಿಷ್ಠಾಯಾಂ |
| 30. ಮಾಳ ದೇವನ ಮುಂದಿಟ್ಟು ಯರುಂ | 60. ಜಾಯತೆ ಕ್ರಿಮಿ \|\| ಮಂಗಳಮಹಾ |
| 31. ಗೊಣ ದೇವ ಚೋಳ ಮಹಾರಾ | 61. ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಒಪ್ಪಡೆಂನ ಶ್ರೀ ಸ |
| | 62. ದಾಸಿವ ಶ್ರೀ |

Transliteration.

1. Śrī namas tunga-siras-tumbi
2. ta chandra-chāmara-chāra-
3. ve trailōkya-nagarā-rambha-mula-stambhā-
4. ya Saṃbhava¹ svasti samadhigata-pancha-
5. mahā-sabda mahāmaṇḍalēsvaraṃ Vore-
6. vūra puravarādhīśvararumappa Rodda-
7. da gōva khalga-Sahadēva nigalanka-malla
8. aṇuvattaṇu-maṇḍalikara-talegoṇḍa
9. gaṇḍa gaṇḍabhēruṇḍa baṇṭara bāva maṇe-u-
10. ge kāva Hara-pādārādhaka parabaḷa-
11. sādhaḥka nija-naya nija-bhuja-jāta para-
12. nāri-sahōdararumappa śrīman māha-
13. maṇḍalēsvaraṃ Bōgadēvarasara su-putra Bom-
14. midēvarasara maga dānavamurāri Yi-
15. rungoṇa-dēva-Chōḷa-mahārāju Niḍu-
16. galla neleviḍinoḷu suka-saṃkathā-vinō-
17. daḍim rājyaṃ geyuttamire² shaka-varu-
18. shada 1182 neya Siddhārti-saṃvatsara-
19. da Chaitra sudha 15 Sōmavāra uttarā-
20. yaṇa sankrānti Sivayōgadalli Mangaḷa-
21. vāḍada Sōmanātha-dēvara sthāna Voreu-
22. ra Noṇambēsvara-dēvarasthānaṃgaḷa

On the right side

23. tapōdhana Sōmajya
24. Mādajyana hemṇnu saṃtati
25. makkaḷu Mādaveya gaṇḍa Mā-
26. dajya Rajaveya gaṇḍa Mā-
27. rajya Devaveya gaṇḍa Bāska-jī-
28. yaṃgaḷige Sivayōgi Kāraya
29. Dēvayagaḷu Kumāra Peru-
30. māḷedēvana muṃḍiṭṭu Yirum-
31. goṇadēva Chōḷa mahārā-
32. jaru tamma śrī-hastadiṃ dhārā-
33. pūrvvakam māḍi ā-chandrārkkā-tāram-
34. baram saluvantāgi koṭṭa datti ||
35. Mangaḷavāḍada Sōmanātha-dēva-
36. rige keṇeya tumbina himḍaṇa ga-
37. de kham¹ Bommadēvana guḍalu

38. koḷa pūḍōṇṭa ' kereya o-
39. laḡaṇa ' kuṇi yāḷada keyi ko
40. 10 tenka kōḍiya oḷaḡaṇa teva-
41. ra kemgoḍa keyi ko 10 mūḍana a-
42. reya kengōḍa keyi ko 5 ā keya
43. mūḍalu dēvakuḍiya keyi
44. ko 15 guyyalugaḷalu ondondū gu-
45. ḍalu dēvagoḷaḡa ḍammagoḷaḡa māḍi
46. koṭadu dāre yemṇne imṭinituva sa-
47. ha namassivāyavāgi dēvara śrī-
48. kāryyavaṇṇ māḍi sukhadiṇṇ bālvaru †
49. Māṇikyā-dēviyarū Sivayōgi Ka-
50. raya Dēvayyagaḷige dharā-pūrvvakam
51. māḍi koṭa gade ko 10 dēvagadeya
52. paḍuvalu † i dharmmavanu uddharsi-

Back side.

53. davaru śrī-Vāraṇāsiya
54. Gaṅgādēviya saṇnidhānadi Vēda-
55. pāraḡanaha Brāhmaṇarige ' saha-
56. sra-kavileya dāna māḍida phala
57. sva-dattam para-dattam vā yō
58. harēti Vasumdhara ' sasṭi-varu-
59. sha-sahasraṇi miṣṭāyām
60. jāyate krimi † mangala mahā
61. śrī śrī śrī oppa Chemnaśrī Sa-
62. dāsiva †

Translation.

Praise of Śambhu. Be it well. While the obtainer of the band of five musical instruments, mahāmaṇḍalēśvara, lord of the excellent city of Vorevūr, protector (gōva) of Rodda, a Sahadēva in sword, nigalankamalla, warrior that cut off the heads of the sixty-six maṇḍalika, gaṇḍabhēruṇḍa, chief of warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, full of wisdom and prowess, and brother of other men's wives—the mahāmaṇḍalēśvara Irungonadēva Chōḷa-mahārāja, a Murāri to demons, son of Bommi-dēvarasa, who was the good son of Bōgadēvarasa was ruling in peace and wisdom at the capital Niḍugal:—

On Monday, the uttarāyana-sankrānti day with Śivayōga being the 15th lunar day of the bright half of Chaitra in the year Siddhārthi, Śaka year 1182.—

Śivayōgi Karayadēva made the following grant after placing the same before Kumāra Perumaḷadēva to Mādaiya, husband of Mādave, Mārājīya, husband of

Rājave, and Bāskajīya, husband of Dēvave, children of the female line of Sōmajīya Mādajīya, the ascetic in charge of the Sōmanātha temple at Mangalavāḍa and Nōṇambēśvara temple at Vorevūr.

And the king Irungonādēva Chōlamahārāja bestowed the gift with pouring of water from his own gracious hands, to last for as long as the sun, moon and stars endure.

For the god Sōmanātha of Mangalavāḍa, of 1 khaṇḍuga below the sluice of the tank, wet land with the sowing capacity of 4 Bommadēvana-guḍalu, pond and one flower garden, 1 kuṇi of land in the bed of the tank, Āladakeyi field of the sowing capacity of 10 koḷagas, Kengoḍakeyi field near the southern weir, of the sowing capacity of 10 koḷagas; Kengoḍakeyi field of the Eastern Rock of the sowing capacity of 5 Koḷagas and Dēvakudī land of the sowing capacity of 15 koḷagas to the east of the above field.—one guḍalu of *devagoḷaga* and *dammagoḷaga* in each guyyalu and one dāre of oil (meaning of this passage is not clear).

The donees will use all these for services to the god, free of taxes and live happily:—

Land granted by Māṇikyādēvi with pouring of water to Śivayōgi Karaya Dēvayya of the sowing capacity of 10 koḷagas to the west of dēvagade (rice fields of the god).

Those who maintain this charity will get the merit of giving away a thousand cows to Brahmans versed in the Vēdas in the presence of Gangādēvi in Vāraṇāsi. He who takes away land given by himself or by others will be born as a worm in ordure for sixty thousand years.

Good Fortune.—Signature. Chennaśrī Sadāsiva.

Note.

This records the gift of some lands to the Śiva temple at Mangalavāḍa by Śivayōgi Kareyadēva during the reign of the Chōḷa chief of Niḍugal named Irungonādēva Chōlamahārāja. The donor got the grant actually given away by the king himself. He is also said to have obtained the approval of Kumāra Perumāḷadēva previously. This Kumāra Perumāḷadēva was probably the king's son who was entrusted with the government of the district.

Some of the details of the grant made cannot be clearly understood.

The date of this record is given as Monday 15th lunar day of the bright half of Chaitra in the year Siddhārthi, Śaka year 1182 and corresponds to Monday, 10th March 1259 A.D. There is however no Uttarāyaṇa sankrānti on that day.

At the village Jangamarahalli in the hobli of Niḍugal on a stone set up in front of the Iṣvara temple.

Size 2' x 1'—4"

Kannada Language and Characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡಗಲ್ಲು ಹೋಬಳಿ ಜಂಗಮರಹಳ್ಳಿ ಈಶ್ವರದೇವಸ್ಥಾನದ
ಮುಂದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2' x 1 1/3'

1. ಶ್ರೀನಮಸ್ತುಂಗಶಿರಸ್ತುಂಬಿ ಚಂದ್ರಚಾಮರ
2. ಚಾರವೆ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾ
3. ಯಶಂಧವೆ||ಸ್ವಸ್ತಿ ಸಮಧಿಗತಪಂಚಮಹಾಶಬ್ದಮಹಾ
4. ಮಂಡಲೇಶ್ವರ ವಜ್ರಲರಪುರವರಾಧೀಶ್ವರರುಮಪ್ಪರೊ
5. ದ್ವದಗೋಮುಳ್ಳ ಸಹದೇವನಿಗಲಂಕಮಲ್ಲ ಅಹುವತ್ತ
6. ಹುಮಂಡಲಕರತರೆಗೊಂಡ ಗಂಡ ಗಂಡಭೇರುಂಡ ಬಂಟರ
7. ಬಾವ ಮದಗುಗೆಕಾವ ಹರಪಾದಾರಾಧಕ ಪರಬ
8. ಇಸಾಧಕ ನಿಜನಯನಿಜಭುಜಾಚ್ಚಿ ತ ಪರನಾರೀ
9. ಸಹೋದರರುಮಪ್ಪಶ್ರೀಮನ್ಯ ಹಾಮಂಡಲೇಶ್ವರ
10. ಬೋಗದೇವರಸರ ಸುಪುತ್ರಬೊಂಮಿದೇವರಸರಮಗ
11. ದಾನವಮುರಾರಿಯರುಂಗುಣದೇವತೋ
12. ಇಮಹಾರಾಜರು ನಿಡುಗಲ್ಲ ನೆರೆವೀಡಿನೊಳುನುಬ
13. ಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೇಯುತ್ತಮಿರೆ ಪಕವ
14. ರುಷಗಿಂಲನೆ ಮನಿದ್ವಾರಿ ಸಂವತ್ಸರದಚೈತ್ರ
15. ಸುದ್ದಿಗನೋಮವಾರಲುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ
16. ನಿವಯೋಗದಲ ಮಂಗಲವಾಡದೋಮನಾ
17. ಧದೇವರಸ್ಥಾನ ವುಜಿಲರನೋಂದೇಶ್ವರದೇವ
18. ರಸ್ಥಾನನಿಶೋಮಜೀಯನಮಗಮಾದ

ಹಿಂಭಾಗ.

19. ಜೀಯನಹೆಂಜುಸಂತತಿಮಕ್ಕಳು ಮಾಡವೆಯ
20. ಗಂಡಮಾದಜೀಯ ರಾಜವೆಯಗಂಡಮ್ಲಜೀಯ
21. ದೇವವೆಯಗಂಡ ಬಾಸ್ವಜೀಯಂಗಲಗೆ ನಿವಯೋಗಿಕಾರೆಯದೇ
22. ವೆಯ್ಯಂಗಲಕುಮಾರವೆಯರದೇವನಮುಂದಿಟ್ಟುಯ
23. ಸ್ಥಾನಗಲಯೆರಡಹಿವಿದ್ದಿಯನು ದಾನವ ಮುರಾರಿ
24. ಯರುಂಗೋಣದೇವತೋಇಮಹಾರಾಜರು ತಮ್ಮಶ್ರೀ
25. ಹಸ್ತದಲುಧಾರಾಪೂರ್ವಕಂಮಾಡಿಆಚಂದ್ರಾಕ್ಷತಾರಂಬರ
26. ಸಲುವಂತಾಗಿಕೊಟ್ಟದತ್ತಿ||ವುಡಲರನೋಂದೇಶ್ವರದೇವರಿ
27. ಗೆ ಲೂರಮುಂದಣಕೆಡೆಯಹಿಂದಣವೊದರೇರಿಯ
28. ಗದ್ದೆಕಿಂ ಮತ್ತಂಗದ್ದೆಕಟ್ಟನಕೆಯ ಕೊ ಓ ಅಥೂಮಿ
29. ಗೆಪಡುವಲುಪೂದೋಂಟಿಂ ದೇವರದೇವಾಲೃಅದಿಯಾ
30. ಗಿಬಡಗಲುಬೊಂಮದೇವರದಟ್ಟಿತ್ತಿನಥೂಮಿಲಬ್ಬಅಥೂ
31. ಮಿಯಪಡುವಲು ಭೈರವದೇವರಿಗೆ ಅನಿಯ ಹಸಲ
32. ಧೂಮಿಕೊಳಗುಯ್ಯಲುಗಳಲುದಿರುಗುಂಡಲು

33. ದೇವಗೋಳಗಧಮ್ಮ ಗೋಳಮಡಸಿದೇಳುದಾರೆಯೆಂಣೆಯಂತಿ
34. ನಿತುವಂದೇವರಶ್ರೀಕಾಯ್ಯುಂಮಾಡಿಸು ಬದಿಂಬಾ
35. ಕೃರುಇಂತಿಧಮ್ಮ ಪಮುಲುದ್ಧರಿದವರು
36. ಶ್ರೀವಾರಣಾಸಿಯುಗಂಗಾದೇವಿಯು
37. ಸಂನಿಧಾನದ್ವಿಸಹಸ್ರಕವಿರೆಯು
38. ವೇದಪಾರಗನಪ್ಪಬ್ರಾಹ್ಮಣರಿಗೆದಾನವ
39. ಮಾಡಿದವರು||ನೃಪದತ್ತಂಪ [ರ]ದತ್ತಂವಾ
40. ಯೋಹರೇತಿವನುಂಧರಾಂಶಪ್ತಿವ್ಯರ್
41. ರುಷನಹರಾಣಿಮಿಷ್ಠಾಯಾ
42. ಜಾಯತೆತ್ತಿಮಿ||ಮಂಗಳಮಹಾಶ್ರೀಶ್ರೀಶ್ರೀ
43. ಶ್ರೀಚೆಂನಸದಾಸಿವ

Translation.

Praise of Śambhu.

Be it well. While the obtainer of the band of the five great instruments, lord of the excellent city of Voṛeūr, protector of Rodḍa, a Sahadēva in sword, nigalanka-malla, the hero that cut off the heads of 66 maṇḍalikas, Gaṇḍa-bhēruṇḍa, lord over warriors, protector of those who take shelter, worshipper of the feet of Hara, destroyer of enemy troops, conqueror by diplomacy and prowess, brother to other men's wives, the mahāmaṇḍalēśvara Bôgadevarasa's son Bonmidēvarasa's son, dānava-Murāri (Viṣṇu to wicked men), Irungonadēva-chôla-mahārāja was ruling in peace and wisdom at the capital Niḍugal:—

On Monday 15th lunar day of the bright half of Chaitra in the year Siddhārthi, Śaka year 1182, on the occasion of Uttarāyana-sankrānti with Śiva-yôga:—

To Mādajiya, husband of Mādave, Mallajiya, husband of Rājave, Bāskara-jiya husband of Dēvave—the three daughters descended from the female off-spring of Mādajiya, son of Sômajiya, *sthānapati* of the temples of Sômanāthadēvaru, of Maṅgalavāḍa and Noṇambēśvara of Voṛevūr:—

Sivayôgi Kāreyadēvayya placed before Kunāra Perumāladēva and Irungonadēva Chôlamahārāja, a Murāri to wicked men, made the following grant of income (*vṛiddhi*) for the two *sthānas* and the king granted it with his own auspicious hand and with pouring of water to last for as long as the sun, moon and stars endure:—

For the god Noṇambēśvara of Voṛevūr, rice land of the sowing capacity of 1 khaṇḍuga in the first bund behind the tank in front of the village: also rice land of the sowing capacity of 3 koḷagas adjacent to the above rice land: a flower garden to the west of the above land: also land of the sowing capacity of 2 khaṇḍugas near Bommadēvara-bettattu to the north including the temple area: to the west of this Asiyahasalabhūmi of the sowing capacity of 4 koḷagas for the god Bhairava: pond *guyyalu*: devagôḷaga, 7 dāre of oil and dharmagôḷaga and bamboo grove.

They (donees) will recite prayers and conduct services in the temple and enjoy in peace the revenues granted.

Those who maintain this grant will have made (get the merit of) a gift of thousand cows in the presence of Vâranâsi and Gangâdevi to Brahmans versed in the vêdas. He who takes away a gift of land made by himself or by others will be born as worm in ordure for sixty thousand years. Good fortune:

Śrī Chenna Sadâśiva:—

Note.

This is similar to the record previously noticed and was issued on the same date (Ś 1182 Siddhârthi Chaitra śu 15 Monday, Uttarâyana-sankrânti with Śiva-yôga) and corresponds to Monday 10th March 1259 A. D. This registers the gift of some lands for services in the temple of Noṇambêśvara in Vorevur made by Sivayôgi Kâreydêvayya. This gift was also got approved by the prince Kumâra Perumâladêva and was formally made over to the donee by the king Irungonadêva Chôlamahârâja chief of Niḍugal. The donees are Mâdajitya, Mallajitya and Bhâskarajitya, who had married the descendents through female line of Mâdajitya, son of Sômajitya, *sthânapati* (manager) of the temple of Sômanâtha at Mangalavâda and Noṇambêśvara at Vorevûr.

Some of the terms used while describing the gift of lands cannot be clearly made out.

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At the village Niḍugal, in the hobli of Niḍugal on a stone standing below the Basari tree to the east of Mirsâsâb's mosque.

Size 5 × 2½

Kannada Language and Characters.

ಪಾವುಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಹೋಬಳಿ ಕಸಬಾಗ್ರಾಮದ ಮಿಸಾಸಾಬರ ಮನೀದಿಗೆ ಪೂರ್ವ
ಬಸುರಿಮರದ ಕೆಳಗೆ ಇರುವ ಕಲ್ಲು.

- | | |
|----------------------------|------------------------------------|
| 1. ಶ್ರೀ | 11. ಭಕ್ತರಾದಂಥಾ ಶ್ರೀ ಮಂ |
| 2. ರಾಮಾ | 12. ನೃಹಾನಾಯಕಾ ಡಾರ್ಯ ಭಾಷೆ |
| 3. ಒಂನಮಃ ಶಿವಾಯ | 13. ಗೆ ತಪ್ಪುವ ನಾಯಕರ ಗಂಡ ಮರೆ ಹೊ |
| 4. ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದ | 14. ಕ್ಕವರ ಕಾಯ್ತು ಮಾರಾಂತರ ಕೊಪ್ಪ ಕಲಾ |
| 5. ಯ ಶಾರಿವಾಹನ ಶಕ ವರ್ಷಗಳು | 15. ರಿ ಚೆಲುವರ ಗಂಡ ಕನ್ನೂರಿ ಕೊರಾಹ |
| 6. ೧೬೨೨ನೆ ವಿಕ್ರಮ ನಾಮಸಂವ | 16. ಪರಸೇನ ಬೈರವ ಮೆಚ್ಚಿ ಮೆಚದವ |
| 7. ತ್ವರದ ಮಾರ್ಗಶಿರ ಶು ೬ ಗು | 17. ರ ಗಂಡ ಮನನ ಶಿರಃಖಂಡನ ಪುಥಯ |
| 8. ರುವಾರದಲು ಶ್ರೀಮದಾರೂಢ ೮ | 18. ದಳ ಪೂಜ್ಯ ಲಿಂಗವೊಡೆದಳ ವಿಭಾಡ ಬಾ |
| 9. ಪ್ತಾಂಗ ಯೋಗಾನುರೂತ ರಾದಂ | 19. ದುರಮಲುಕ ಸಪ್ತಾಂಗ ಹರಣ ಯೇನು |
| 10. ಥಾ ರಂಗ ಯೋಗಿಗಳವರ ಪ್ರಿಯ | 20. ಮುಲಮಂದ ಪಾರ್ಥಿಕಮಲ್ಲ ಹರಶಿಕುಲವಂ |

21. ಶಾಭಿ ಚಂದ್ರ ಮುಂಮುಡಿ ಹೊಟ್ಟೆಂಜಿ ನಾಯಕ
 22. ರೈಯನವರು ಮಾಡಿಸಿದಂತಾ ಶಾಸನಾ ಹರತಿ
 23. ಯ ಶಿವಪ್ರಾಜನುತ ಕಾಮ ಮಹೀಪತಿಯೆಂಬ
 24. ಭೂಪಗಂವರ ನುತ ಮೊಂಮ ಭೂಮಿಪತಿ ತ

25. ಶ್ವತ ನಾದಿ ಸುರೇಂದ್ರ ನಾಶಗಂ ಹೆರಿಯಾಡೆ
 26. ಯಗೆ ಚಿಕ್ಕಮ್ಮನಾತಗೆ ಹೊಟ್ಟೆಪಾಲ
 27. ತಕ್ಕುತಂವರನುತ ನಂದಿ ಭೂಪನುತ

Translation.

Śrī Rāma. Ōm Namaḥ Śivāya.

Be it well. On Thursday, 6th lunar day of the bright half of Margaśira in the year Vikrama, 1622nd year of Śālivāhana era:—

The beloved devotee of Rangayōgi, engaged in eight-fold yōga, mahānāyaka-bārya, punisher of those nāyakas who break their word, protector of those who take refuge, slayer of opponents, champion over those who are skilled in the use of daggers (kaṭhāri-chaḷuvaragaṇḍa), user of musk, a Bhairava to enemy's troops, punisher of those who hate people whom they have liked before, cutter off of the head of Masa, worthy of worship by both the armies (his own troops and the enemy's), subduer of the army of Lingavaḍeya, subduer of the seven constituents of sovereignty of Badura Maluka, possessor of herds of buffaloes? (venumula-manda), champion over kings, a moon to the ocean that is the Harati family— Mummadi Hoṭṭanna Nāyaka got this śāsana made:—

Harati Tipparāja's son was named Kāma-mahīpati whose son was Bommabhūpati whose son was Ādisurēndra. His son was Hiriyodeya whose son was Chikanṛipa whose son was Hoṭṭanṛipāla whose son was Nandibhūpa praised by men. His son . . .

Note.

This inscription is incomplete as it stops in the middle of the royal pedigree.

It belongs to the reign of the chief Hoṭṭanna-nāyaka, chief of Hārti whose genealogy is given in the record. He is said to be a disciple of Rangayōgi.

The date is given as S' 1622 Vikrama Mārgasira śu 6 Thursday and corresponds to 5th December 1700 A.D.

For Hoṭṭanna-nāyaka we have an inscription dated 1681 (E.C.XII, Pāvugada 59) at Niḍugal. The genealogy and titles of the Niḍugal chiefs are also found in another inscription at Niḍugal (E.C. XII, Pāvugada 42).

At the same village Niḍugal, on a viragal to the left of the Sōmanātha temple.

Size 6' × 3'

Kannada Language and Characters.

ಅದೇ ನಿಡಗಲ್ಲು ಸೋಮನಾಥದೇವರ ದೇವಸ್ಥಾನದ ಎಡಗಡೆ ಇರುವ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6' × 3'

1. . . . ಸಾಂವಟರದಲಿನನಿವಾರದಲು
2. ಕೊರವದಕೊಟೆಯಕಾಳಗದಲಿ ದಂದೊ
3. ಮಯನಾಯ್ಕನೂಸುರ ದನು

Note.

This record is full of lacunæ. It is stated therein that one BommayanAyaka died in the battle of Koravada-kôṭe on a Saturday. The characters seem to belong to the 16th century.

96

On the same Niḍugal hill, on a bell in front of the Durgā temple.

Kannada language and characters.

ಪಾವಗಡ ತಾಲ್ಲೂಕು ನಿಡುಗಲ್ಲು ಬೆಟ್ಟದ ದುರ್ಗಾಗುಡಿಯಮುಂದೆ ಇರುವ ಗಂಟೆಯಮೇಲೆ
ಬರೆದಿರುವುದು.

ವಿಶ್ವಾವನುನಾಮಸಂವತ್ಸರ ಕಾರ್ತಿಕ ಶು ಕ್ಷಯಿಲ್ಲು ಶ್ರೀದುರ್ಗಮ್ಮಗೆ ನಿಡುಗಲ್ಲುದುರ್ಗದ ಒರಗಲ್ಲು ರಾಮಕೃಷ್ಣಯ್ಯ
ಶೇವಮಾಡಿದ್ದು

Note.

This records the presentation of the bell by Oragallu Rāmakṛishṇaiya of Niḍugal-durga for the goddess Durgamma on the 5th lunar day of the bright half of Kārtika in the year Viśvāvasu.

The characters seem to belong to the 17th century and the date may correspond to 2nd November 1665 A.D.

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On a 2nd bell at the same place.

Kannada language and characters.

ಅದೇ ಸ್ಥಳದಲ್ಲರುವ 2ನೆಯ ಗಂಟೆಯಮೇಲೆ.

ಶುಭಕ್ರತುಸಂವತ್ಸರದಮೈಶಾಖಶುದ್ಧ ೧ರಲ್ಲೂ ಕುರ್ರಬರಶಿವಪ್ಪನಮಗ ನರಸಂಜನುಅಕ್ಕಿಗಂತೆ

Note.

This records the gift of a bell by Narasaṇṇa, son of Śivanappa, belonging to the community of the Kurubas (shepherds) on the 1st lunar day of the bright half of Vaiśākha in the year Subhakṛitu.

The characters seem to belong to the 18th century and the date may correspond to 13th April 1782 A. D. The word *akki* used before *ganṭhe* in the inscription may be a mistake for *ikkida*.

Koraṭagere Taluk.

At the town of Koraṭagere, on a stone standing in the land of Gare Naraṇappa in the southern bank of the Jayamangali river.

Size 4' × 1'—6"

Kannada Language and Characters.

ಕೊರಟಗೆರೆ ತಾಲ್ಲೂಕು ಕನಕಾ ಗ್ರಾಮದ ನದಿಗೆ ದಕ್ಷಿಣ ದಿಕ್ಕಿನ ದಡದ ಗಾರೆ ನಾರಣಪ್ಪನ
ಜಮೀನಿನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'—6"

- | | |
|-----------------|----------------|
| 1. ವೆಂಗಳೂರು | 6. ಲೆಯಂದ ಬಿದ |
| 2. ಡಿಯಲ್ಲರಡಿ | 7. ದಕಾರಣ ಯ |
| 3. ಮಗಳು ಯೆಲ್ಲ | 8. ದೇ ಜಾಗದ |
| 4. ಕೃನು ಛಾರಿದೊಂ | 9. ಲಿ ಪಾಳೆಗಾ |
| 5. ಬರುಗಣೆಮೇ | 10. ರದಿವ್ವದಲ್ಲ |

Note.

This records the death of a female named Yellakka, daughter of Vengatāreddi Yellareddi while performing some acrobatic feats on a pole set up by the *dombars* (a caste of circus players). She is said to have died on the spot indicated by the inscription in the days of the Pālegārs or local chiefs who ruled at Koraṭagere. No date is given. The characters seem to belong to the 17th century.

Kunigal Taluk.

At the town of Kunigal, on the basement stone lying broken to the north of the Gaṇēśa temple.

Size 4'—6" × 1'—6"

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಕನಕಾ ಗಣೇಶ ದೇವಸ್ಥಾನಕ್ಕೆ ಉತ್ತರದಲ್ಲಿ ಮುರಿದು ಬಿದ್ದಿರುವ
ತಳವಾದಿ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—6" × 1'—6".

1. ಅಗ್ನಿ ಚಿತ್ತು ವಾಜಪೇಯ ಸರ್ಪ ಮಹಾಕೃತುಗಳು ಸಿಕ್ಕಿ
2. ಲೈ ಕಲ್ಲಂದೊಳಗೆ ಮೂಗಂದುಗದ ಹತ್ತು ಕೊಳಗ

ಬಲ ಭಾಗದಲ್ಲಿ

3. ಯಾಳರುತಂ ಮಯ
4. ಹರೂಕ್ಷ ಕೊನೆಯ

Note.

This inscription is very incomplete as a portion of the stone is broken on both sides and the broken pieces are lost. It seems to record the grant of some land with the sowing capacity of 3 khaṇḍugas and 10 koḷagas in Kallandu (village?) for a person whose name begins with Pille.

No date is given. The characters seem to belong to the 14th century A.D.

100

On a slab lying near the Basavana Maṇṭapa in the old peṭe of Huliyaṛdurga in the hobli of Huliyaṛ

Size 4' × 1'.

Kannaḍa Language and Characters.

ಕುಣಿಗಲ್ ತಾಲ್ಲೂಕು ಹುಲಿಯೂರು ದುರ್ಗದ ಹಳೇಪೇಟೆಯ ಬಸವನ ಮಂಟಪದ ಬಳಿ

ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' × 1'.

1.	6. ಕಶಾಲೆಯ ಶೃಂಗ
2. ನಾಡ	7. ಗಾರಮ್ಮನವ
3. ಪ್ರಭು . . . ಯಂಮಡಿ	8. ರು ಮಾಡಿಸಿದ ಬ
4. ರು ಕೆಂಪಯ ಗೌಡ	9. ಸವನ ಮಂಟಪ
5. ರವರ ಪಟ್ಟದ ನಾಟ	

Note.

This records that the above Basavana-maṇṭapa (pavilion of the Bull) was erected by Śringāramma of Paṭṭada Nāṭakaśālē (royal dancing hall) of Immaḍi Hirikempayagaḍa, chief of Yelahankanāḍ (C 1621-1633)

TAMIL SUPPLEMENT.

47

At the village Tagaḍur, in the hobli of Bilgere, on the first pillar in the Navaranga Maṇṭapa of the Lakshmikānta Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகடர் ஸ்ரீ
2. ஸ்ரீ ஸ்ரீ தகடர் ஸ்ரீ
3. ஸ்ரீ ஸ்ரீ தகடர் ஸ்ரீ
4. ஸ்ரீ ஸ்ரீ தகடர் ஸ்ரீ
5. ஸ்ரீ ஸ்ரீ தகடர் ஸ்ரீ
6. ஸ்ரீ ஸ்ரீ தகடர் ஸ்ரீ
7. ஸ்ரீ ஸ்ரீ தகடர் ஸ்ரீ
8. ஸ்ரீ ஸ்ரீ தகடர் ஸ்ரீ

48

On a second pillar in the same Rangamaṇṭapa

TAMIL AND GRANTHA CHARACTERS

Tamil Language.

TEXT

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

49

On a third pillar in the same Rangamaṇṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகடர்
2. ஸ்ரீ ஸ்ரீ தகடர்
3. ஸ்ரீ ஸ்ரீ தகடர்
4. ஸ்ரீ ஸ்ரீ தகடர்
5. ஸ்ரீ ஸ்ரீ தகடர்
6. ஸ்ரீ ஸ்ரீ தகடர்
7. ஸ்ரீ ஸ்ரீ தகடர்

On a fourth pillar in the same Rangamaṇṭapa.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஸ்ரீ ஸ்ரீ தகடுர்
2. ஸ்ரீ ஸ்ரீ காராய
3. ணப் பெருமான் தி
4. ரு மண்டபத்து
5. க்ரு காராயப்பன்
6. ஸி சிங்கன் மக்
7. ன் செய்வித்த கம்
8. பம் ம.

At Tirumakūḍlu in the hobli of T. Narsipur, on the *balipīṭha* in the temple of Agastyēśvara.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

- West face—1. ஸ்ரீ ஸ்ரீ திருவகத்தீஸ்வர முடையார்
 South face—2. சயச் சாமத்தன் கங்கமண்டலப் பிள்ளையார்
 East face—3. ன் விரகாஸித்த பிள்ளை ஷண்முகன்
 North face—4. செய்வித்த ஸ்ரீபெருமான்

At the same temple on the pedestal of the sacred bull in the temple of Agastyēśvara.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

- West face—1. ஸ்ரீ ஸ்ரீ விரகாஸித்த ஷண்முகன் பண்ணி அருளா
 கித்த திருவகத்தீஸ்வரமுடையார் சயச் சாமத்தன் கங்கமண்டலப் பிள்ளையார் விரகாஸித்த
 பிள்ளை ஷண்முகன் செய்வித்த ஸ்ரீ ஷண்முகன் ஷண்முகன் மண்டபமும்.

At the village Talakād, on a slab in the southern wall of the Maralésvara Temple.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. வைஜாதி^{ஸ்ரீ}ரமுடையார் கொயிலில் ஹரனுபதி
2. ஸமாமுந் கழுதி அபர பகடித்துச் சதுடிசரியும்
3. ண்டி இன்னுயனர்க்கு வித்தாயம் கட்டுக் குத்திகை மண்
4. பூவார்க்குவும் இப்படியைக்குமி-பத்து இதுக்கு எப்பெ
5. ன ஆத மண்ணனுக்கு இப்படிக்கு வைஜ பெயு
6. ப் படிக்கு நான் யொவனாராயணன் எழுத்து

At the village Yereyūr in the hobli of Yelandur, on a stone lying in the middle of the village.

TAMIL AND GRANTHA CHARACTERS.

Tamil Language.

TEXT.

1. ஹவலி ஸ்ரீ மது ஜஹாண்ட செ
2. ஸ^{ஸ்ரீ}ர தி^{ஸ்ரீ} ஹுவமல்ல நீலயிரிபுவராஜீ^{ஸ்ரீ} வ
3. ர லிஷ்டஸெகாஸ்ரீய வ^{ஸ்ரீ} ஹலகூ
4. வல்லாளு^{ஸ்ரீ}டிவ பூ^{ஸ்ரீ}னி ராஜய ந
5. உத்த ரொத்தரம ஹ டியம் துஷ்டநி
6. ஸு ஹம் ஸி ஷீர் பரிபாஸித்து செணை?
7. நிற்க முடிக்கொண்ட சோழமண்டலத்து
8. கைக கொண்ட சோழவனாரட்டு பதிகா
9. ட்டு மரையூர் உத்தம சோழ நல்லூர் ந
10. ஸாவெதஸரத்து வல்லாளி^{ஸ்ரீ}யா மெ
11. மப்பித்தார் வல்லாளு டிவ^{ஸ்ரீ} வல்லா
12. ஸு டிவறக்காக இத்திருப்பணி கைக்கொண்
13. டு செலுத்தக்கடவார் கந்தையாமாணர்

TABLE 2. LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED
ACCORDING TO DYNASTIES AND DATES.

No.	Dynasty	Inscription No. in the report	Page
1-10	I	1	15
11-20	II	2	16
21-30	III	3	17
31-40	IV	4	18
41-50	V	5	19
51-60	VI	6	20
61-70	VII	7	21
71-80	VIII	8	22
81-90	IX	9	23
91-100	X	10	24

**LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT, ARRANGED
ACCORDING TO DYNASTIES AND DATES.**

1-10	I	1	15
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41-50	V	5	19
51-60	VI	6	20
61-70	VII	7	21
71-80	VIII	8	22
81-90	IX	9	23
91-100	X	10	24

LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT,

Page in the Report	Inscription number in the Report	Date	Ruler
			GANGA.
80	1	12th regnal year: Kārtika Full Moon C. 567.	[Avinīta]. Konganyadhirāja.
188	67	6th regnal year: Kārtika māsa: Vibhava Samvatsara C. 908.	Satyavākya Permānaḍi.
			SĀNTALIGE CHIEF.
204	83	51st regnal year: Krodhana Mār. śu 7, Bri. 16th November 1265, Monday (week day irregu- lar).	Bommarasa son of Bīrarasa of Hosagunda.
			VĀNE CHIEF.
210	90	Ś 1189 Prabhava Jyēshṭha śu 5, Gu. April 30, 1267 ?.	Vīra Kumāra Sōyidēvarasa
211	91	Ś 1216 Vijaya Śrāva. śu 5, Bri. Thursday, July 1293.	Immaḍi Sōyidēva
			NIDUGAL CHŌLAS.
212	92	Ś 1182 Siddhārthi Chaitra śu 15, Monday, Uttarāyana-Sankrānti Śiva yōga—Monday, March 10, 1259 A.D.	Irungona Chōla
216	93	Do	Do

ARRANGED ACCORDING TO DYNASTIES AND DATES.

No.	Contents and Remarks	Date	Place
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Records the grant by the king of some lands and a house in Pulliūr in the division of Korikunda for a Jaina temple of the Yāvanika Sangha, set up by the mother of the Pallava King Simhavishṇu. The engraver is named Perera son of Ṇampaṭuva of Kuvalāḷa. The contemporaneity of the Pallava King Simhavishṇu and the Ganga King Avīnīta furnished by the inscription is of importance for Ganga chronology.

Records the grant of some lands to Eṛeyangēśvara by Eṛeyamma for whitewashing (sunṇa) and plastering (sothe). The lands are said to have been purchased from Srikanṭha-bhaṭṭār. The composer is named Lakulīśvara-bhaṭṭār.

Viragal giving the exploits of Mācheyanāyaka of Hedase in defending the fort of Bhārangi.

Viragal describing a battle in which Mahāpradhāna Mūkarasa is said to have taken part and his māva Tayalapa of Keppage is said to have fought and died. Mahāmaṇḍa-śvara Viradēva with Gōpaya and Chaṭeya as also Sōyidēvarasa and Bommarasa are referred to in the record.

Records a grant of lands in Choraveyadase by the Mahāpradhāna Śāntarasa's son (not named) encamped in Kammāranabayalu under the orders of the King to Brahmans.

Gift of some lands for the God Sōmanātha of Mangalavāḍa by Śivayōgi Kāreyadēva with the approval of Kumāra Perumāladēva and the king into the hands of Mādajīya, etc., the sthānapatis of the temple.

Gift of some lands for the God Noṇambēśvara of Voṛevur by the same donor as above.

List of Inscriptions published in the Report.

Page in the Report	Inscription number in the Report	Date	Ruler
			HOYSALAS.
166	38	Ś 1044 Plava Mār. śu 5, Sō.= November 16, 1121 A. D. Wednesday. ?	Kulöttungachōla Bhujabala Viraganga Hoysaḷadēva (Vishṇu- vardhana).
91	2	Chālukya Vikrama-kāla Parīdhāvi Jyēsthā 30 Sō=June 15, 1132 A. D. Wednesday. ?	Vishṇuvardhana.
168	39	.....	[Vishṇuvardhana ?.]
102	10	Ś 1076 Śrīmukha sam. Uttarāyana sankramaṇa (December 25, 1153 A. D.).	Narasimha I
170	41	Ś 1089 Sarvajit (1167 A. D.)	Do
110	14	Ś 1093 Khara Śrāv. śu 5 Bu (July 9, 1171, Friday ?)	Do
165	37	Jaya Kār śu 8 Sō. (4th November 1174 ?).	.....
170	42	C. 1175.	Ballāḷa II
193	72	Ś 1112 Sādhāraṇa vai. śu 5, Bri. (April 11, 1190 A. D.).	Do
177	51	Vaiś. śu	Vira Ballāḷadēvar
98	5	.....	Vira Ballāḷa dēva
192	71	Nala (1196 A.D.)	Ballāḷa II
172	43	Ś 1144, Chitrabhānu Bhā śu 2 Bu=10th August 1222 A.D.	Narasimha II

arranged according to dynasties and dates.—*contd.*

Contents and Remarks

Gift of some lands at Chandavanahalli and Kumārabīḍu in Maisenāḍ by Mahāpradhāna Daṇḍanāyaka Gangapayya for a basadi built at Hādaravāgil in memory of Sōvanadaṇḍanāyaka.

Grants of lands by Mahāsāmanta Chōlayya, son of Benavayya to Śiva temples at Bānavura, Soralamāvu, Henneyagere and Kittanakere. The Chālukya King Bhūlōkamalla Sōmēśvara is named at the beginning of the grant to show his overlordship.

Praise of Jinaśāsana and the titles of the Hoysala king are given in this fragmentary record.

Grant of the village Nāgarahāl after obtaining the same from the king by Mācha-daṇḍādhiśa, disciple of the Jaina teacher Śrīpāla-traividya for the basadi of Ādidēva. The spiritual descent of Śrīpālatraividya is given.

Viragal record mentions mahāpradhāna sarvādhikāri-daṇḍanāyaka Biṭṭimayya.

Grant of some lands by Halamāreyanāyaka for the god Mārēśvara to the priest Chāmajīya.

Records the grant of a koḍagi by Mahāpradhāna Biṭṭiyagāvunḍa as Gaunḍu-koḍage.

Grant of the remission of certain taxes on the dēvadāna lands of Kengūru Māra-vaṅgala by certain prabhu-gavunḍus of Maisunāḍ including Hoysala-gaunḍa of Maisūr for the God Bembēśvara of Kumāranabīḍu. The grant was made in the presence of Daṇḍanāyaka Biṭṭimayya.

Fragmentary: merely gives the praise of Jinaśāsana.

Fragmentary: mentions a grant by Tagaḍur prabhu-gāvunḍas.

Viragal: describing the heroism of a warrior named Kaṇṇayanāyaka.

Grant of Vallālusvāmyam of the village Maraiyūr by the king.

Records the construction of a temple by Vīragāvunḍa of the village Elachigere in Kāranāḍ.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
169	40	Ś 1145 Svabhānu=1223 A.D.	Narasimha II
109	13	Tāraṇa Mār śu 13 Sō—25th November 1224 Monday.	Do
177	52	Ś 1181 Kālayukta Māgha ba 14 Bri—23rd January 1259 Thursday.	Narasimha III
181	55	.....	Nārasimha dēvan (Narasimha III ?).
181	54	(Narasimha III ?) ....	.....
			VIJAYANAGAR KINGS.
183	59	Ś 1288 Parābhava phāl ba 10—24th February 1367.	Bukaṇḍeyar (Bukka I)
190	68	.....	.....
194	73	Ś 1302 Raudri Māgha śu 11 Sō Rōhiṇi—January 7, 1381.	Vīra Haryappaḍeyar (Harahara II).
			BĒLŪR CHIEFS.
118	27	Ś 1696 Jaya phāl śu 15—17th March 1775 A.D.	Kishṇappa Nāyaka, son of Venkaṭādri Nāyaka.
			HARATI CHIEFS.
219	94	Ś 1622 Vikrama Mār śu 6 Gu=5th December 1700 A.D.	Mummaḍi Hoṭṭeṇṇa Nāyaka.
			KEḶADI CHIEFS.
208	86	Ś 1542 Siddhārthi Vai śu 15 Ā. =18th April (1619 A.D.)	Venkaṭappa Nāyaka

arranged according to dynasties and dates—*contd.*

Contents and Remarks

Viragal : describes the exploits of a warrior named Dēpayaya-nāyaka of Komārana-bīḍu during the invasion? (bavane) of the mahāprachaṇḍa-daṇḍanāyaka Bilavoladaṇ-nāyaka.

Viragal : siege of Yeleganūr in a war between Nārasingadēva and the king of Magara.

Records the gift of the village Gegganahāl (now called Degganahaḷli), a hamlet, to the mahājanas of Nibbayal.

Records the setting up of the Bull-God in a maṇṭapa in the temple of Agastyēśvara at Tirumakūḍalu by Vīra Narasimhapillai-daṇṇāyakkar.

Construction of a balipīṭham in the above temple of Agattīśvaramuḍaiyār by Vīra Narasimhapillai-daṇṇāyakkar.

The record is incomplete. The names of the king and mahāpradhāna Basavadanṇāyaka and an officer (adhikāri) Rāghavadēvarasa are given.

The name of Mādhava as a devotee of Vaidyalinga is inscribed on a wall in the Vaidyēśvara temple at Talkāḍ. It probably denotes Mādhava-mantrin, minister of Prince Mārapa.

Registers a grant by the mahājanas of Upēndrapura *alias* Maddūr for certain services in the Dēśinātha temple at Maddūr including the recitation of the Vēdas and Tiru-pāṭṭu.

Registers the gift of the village Hulugaḷale to the asectic Rāmānuja Parakālasvāmi, disciple of Vēdānta Parakāla-svāmi (of the Parakāla Maṭṭ at Mysore) who is called asmad-asādhāraṇa-svāmi by the donor. The grant was made on the bank of the Kalyāṇi at Mēlu-gōṭe or Yādavagiri-kshētra.

Incomplete. Gives the titles and genealogy of the chief.

Records the renovation of the temple of Rāmēśvara at Varadāmūla-tīrtha by the chief.

List of Inscriptions published in the Report,

Page in the Report	Inscription number in the Report	Date	Ruler
203	82	Ś 1596 Pramādi Nija Bhādra śu 15=16th September (1673).	Chennammāji, Queen of Sōmaśekhara Nāyaka. YELAHANKA CHIEF.
223	100	.....	Immaḍi Hiri Kempaya Gauḍa CHIEFS (Miscellaneous).
109	12	.....	Dunandiru Raghupati-rāja Voḍeyar.
174	46	Ś 1465 Śōbhakrit Nija Śrāv śu 10—(9th August 1543).	Vira Dēvarāja Voḍeyar MYSORE KINGS.
113	15	Virōdhi Jyēsthā ba 1—(24th June 1709 ?).	Kaṇṭhīrava Narasarāja Vaḍeyar.
115	16	Chitrabhānu Mār śu. 14—30th November 1762.	Kṛishṇarāja Vaḍeyar II
123	18	Śōbharkrit Bhā ba. 5—15th Sep- tember 1783.	Tippu Sultan
125	19	Prajōtpatti Vaiś. ba. 15 Sō—20th May 1811.	Kṛishṇarāja Vaḍeyar III
128	20	Yuva Pushya ba. 11—25th Janu- ary 1816.	Do
159	27	Ś 1738 Kali 4917 Dhātu Mār ba. 10—Saturday the 14th Decem- ber 1816.	Do
163	35	Ś 1738—1816	Do

arranged according to dynasties and dates—*contd.*

Contents and Remarks

Records the grant of some land for the construction of a building for the Rāmājī-kūṭada-maṭha at Kōṭipura, at present known as the Lōkāchārya Maṭha at Sāgar.

Records the construction of a Basavana-maṭṭapa (at Huli-yūrdurga) by Śringāramma of the Paṭṭada nāṭakaśāle.

Records the paving of the yard near the dhvaja-stambha in the Kēśava temple at Bēlūr under the orders of the chief.

Registers the grant of the village Kimihaḷli in Tagaḍūr-sthala as *umbaḷi* to the priest Kereya Nanjayadēvaru of Tagaḍūr. The signature of the chief is given as Sōmēśvara.

A nirūp of the king addressed to Mēlukōṭe Chāmaiya directing that the *taniān* of Rāmānuja-dayāpātram should continue to be used in Melkōṭe and elsewhere during the recitation of prabhandhams in temples.

A nirūp addressed by the King to Haidar Ali Khāna Bahadur directing that impediments in the realisation by the Parakāla Matt of the revenues of the village Attāṇi, Navalūr and Mungipaṭṭi granted by the King's mother should be removed and that Vēdānta Parakālasvāmi, the guru of the Matt should be enabled to use the revenues for samārādhana, etc., in the Matt.

A nirūp directing the use of both the taniyans Rāmānujadayāpātra and Śrīsaila-dayāpātra at Mēlugōṭe temple.

A nirūp recording an order of the King that certain honours in all the Viṣṇu temples within the State including modal-tīrtha should be offered to the rāja-guru Ghaṇṭāvatāra Parakālasvāmi and his representatives.

Nirūp granting exemption to the Parakālasvāmi Matt from the payment of customs dues on bags of rice brought from Hula-gaḷale.

Records the gift by the King of a jewelled cradle for dōḷōtsava of the Gods Haya-grīva and Lakṣmī-Nārāyaṇa in the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a jewelled śaṭhagōpa by the King to the Matt of Ghaṇṭāvatāra Parakāla.

List of inscriptions published in the report.

Page in the Report	Inscription number in the Report	Date	Ruler
133	22	Ś 1738 Dhātu Māgha śu, 10 Sō—27th January 1817.	Kṛishṇarāja Vaḍeyar III
129	21	Īśvara Kār śu. 15 Bhā.—23rd November 1817.	Do
147	23	Ś 1740 Bahudhānya Pushya ba. 10 Gu.—21st January 1819.	Kṛishṇarāja Vaḍeyar III
152	24	Vikrama Mār. śu. 15—19th December 1820.	Do
154	25	Pārthiva Phāl. śu. 1 Gu.—9th March 1826.	Do
156	26	Vikriti Bhādra. śu. 7 Bu.—25th August 1830.	Do
160	28	.....	Do
161	29	.....	Do
163	34	.....	Do
198	79	Saumya Jyēsh. ba. 8—14th June 1849.	Do
163	33	.....	Chāmarāja Voḍeyar IX, son of Kṛishṇarāja Voḍeyar III.

arranged according to dynasties and dates.—*contd.*

Contents and Remarks

Nirūp recording the gift by the King of the villages Chinmali, Doḍegaḍḍanakoppalu, etc., to Brahmatantra Ghaṇṭāvatāra Parakālasvāmi, the parama-guru of Maisūra-samasthāna for the tadyārādhana and the worship of the Gods Hayagrīva and Lakshmī-nārāyaṇa in his Matt.

Nirūp recording the gift by the above King to the above Guru of certain villages Būkahāḷi, etc., for services of the Gods Hayagrīva and Lakshmīnārāyaṇa in his Matt.

Nirūp recording annual grant by the same King to the same Guru Brahmatantra Ghaṇṭāvatāra Parakālasvāmi of the sum of 12,600 varahas for the services of the Gods Hayagrīva and Lakshmīnārāyaṇa in the Matt and for feeding Brahmans.

Nirūp recording the grant of the villages Attāṇi, etc., in Andūra-sthala in place of the previous money grant to the Guru Vēdānta Parakālasvāmi for the expenses of feeding the Brahmans, *Chāturmasya-sankalpa*, tiru-nakshatra of Śrīnivāsa Parakālasvāmi, and worship of Vēdāntāchārya at Āḷvār Tirunagari (Tinneveli District).

Grant of exemption from customs dues made to the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi for articles like rice, ghee, etc., purchased for the Matt.

Nirūp recording an annual money grant for the feeding of Brahmans at the Tirupati Hill conducted by the Matt of Brahmatantra Ghaṇṭāvatāra Parakālasvāmi.

Records the gift of a golden cradle to the Parakālasvāmi Matt (Hayagrīva-sannidhi) by Kṛishṇavilāsada Ammaṇṇiyavaru (Queen of Kṛishṇarāja Voḍeyar III).

Records the gift of a golden cup to Śrīnivāsa Brahmatantra Parakālasvāmi by the king.

Records the gift of a silver tripod for the above Matt (Hayagrīva-sannidhi) by the king.

Grant by the king of some land to Venkaṭaiya for the building of a temple and establishment of an agrahāra, Rāmānuja-kūṭam, etc., near Changūr in Haradanahāḷi hobāḷi.

Records a gift by the Queen named Vāṇivilāsa Mahārāṇiyavaru of a golden cup to Kṛishṇa Brahmatantra Parakālasvāmi on the occasion of her getting *chakrāṅkana*.

List of inscriptions published in the report,

Page in the Report	Inscription number in the Report	Date			Ruler
Gurus of the Parakālasvāmi Matt					
161	30	No date	....	....	Kṛishṇa Brahmatantra Parakālasvāmi.
162	31	Do	....		Do
162	32	Do	....	....	Do

The rest of the records do not refer

arranged according to dynasties and dates.—*concl'd.*

Contents and Remarks

(Not included in the above records).

Records the gift of a golden cup for the services of the God Hayagrīva-sannidhi (in his matt).

Records the gift of a golden cup to the Guru by his disciple, the mother of Kāntaiyarasu on her completing the age of sixty.

Records the gift of a golden cup to the Guru by Kāntaiyarasu on the above occasion.

to any specific dynasties.

APPENDIX 'A'.

CONSERVATION OF MONUMENTS.

*During the year 1937-38.**(Based on the Annual Report of the Government Architect, Bangalore.)*

About 32 monuments were inspected during the year under Report.

Inspection reports from the Revenue Sub-Division Officers were not received regularly in spite of repeated requests. It is very necessary to impress upon the local officers that they should take personal interest in the up-keep of these relics of ancient art and see that they are protected against damage and decay.

Inspection Reports.

The renovation work of Sri Chennakēśava temple at Bēlūr was completed according to the programme originally sanctioned. Government ordered that the renovation of the subsidiary temples in the enclosure might be carried out. These are being attended to.

Renovation.

Proposals for the renovation of Śrī Raṅganāthasvāmi temple at Seringapatam were received and recommendations as to how it could be done were forwarded to the local officers concerned.

No fresh monuments were declared protected during the year.

With regard to the reclassification of Ancient Monuments, the Committee appointed to go into the question could not meet during 1936-37 as already reported.

Classification of Ancient Monuments.

The Committee, however, met during the year under report and definite recommendations on the points raised were forwarded to Government.

The following is the statement of expenditure incurred during the year for the maintenance and repair of Ancient Monuments in the State.

Expenditure on Conservation.

STATEMENT SHOWING THE EXPENDITURE INCURRED FOR THE
REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN
THE STATE DURING THE YEAR 1937-38.

		Amount spent		
		Rs.	a.	p.
MYSORE DISTRICT.				
Seringapatam	... Śrī Raṅganāthasvāmi temple	850	0	0
	Gumbaz	1,032	0	0
Mēlkōṭe	... Śrī Nārāyaṇasvāmi temple	1,208	0	0
Nanjangud	... Śrī Śrīkaṇṭhēśvara temple	2,902	0	0
Talkāḍ	... Śrī Vaidyēśvara temple and other temples at the place (Special repairs done for the Pañchaliṅga jātra.)	7,000	0	0
MANDYA DISTRICT.				
Nāgamangala	... Saumya Kēśava temple	86	0	0
Hasaholalu	... Lakshmī-Nārāyaṇa temple	3,844	9	7
HASSAN DISTRICT.				
Hārṇahalli	... Sōmēśvara temple	498	0	0
Śravaṇabelgoḷa	... Akkana Basti	1,484	0	0
	Chandragupta Basti	1,140	0	0
	Śāntīśvara Basti	110	0	0
	Jain Mutt	12	0	0
Nuggihalli	... Lakshmīnārasimha temple	3,402	0	0
Jāvagal	... Lakshmīnārasimhasvāmi temple	550	0	0
Bēlūr	... Śrī Chennakēśava temple	851	0	0
		19,900	0	0
		2,400	0	0
Halēbid	... Temples and Basti	5,230	0	0
Shānti	... Yōgānārasimha Temple	195	11	4
KOLAR DISTRICT.				
Ālambgiri	... Śrī Venkaṭaramaṇasvāmi	1,080	0	0
Kuruḍumale	... Śrī Vināyaka temple	166	0	0
SHIMOGA DISTRICT.				
Belgāvi	... Temples	48	0	0
Ikkēri	... Aghōrēśvara temple	431	0	0
Nagar	... Dēvagangā Ponds	84	0	0
CHITALDRUG DISTRICT.				
Challakere	... Monuments in the Taluk	170	0	0
Molakalmūru	... Aśoka's Inscriptions	45	6	0
Heggere	... Jain Basti	20	0	0

MONUMENTS, ETC., INSPECTED BY THE DIRECTOR OF
ARCHÆOLOGY AND HIS ASSISTANTS

During the year 1937-38.

(Asterisk denotes Protected Monuments.)

MYSORE DISTRICT.

<i>Place.</i>		<i>Monuments, etc.</i>
Mysore	...	Jaganmohan Palace
Seringapatam	...	Purniah's Bungalow
Yelandūr	...	Varāhasvāmi temple
		*Gaurīśvara temple
Biligiri Hills	...	Raṅganātha temple
Agara	...	Narasimha temple
		Durgā temple
		Rāmēśvara temple
Maddūr	...	Chakrapāṇi temple
		Old Dēśēśvara temple
Mūgūr	...	Dēśēśvara temple
		Tripurāmbā temple
		Nārāyaṇasvāmi temple
		Jain temples
T-Narsipur	...	Mūlasthānēśvara temple
		Guñjā-Narasimha temple
Ālagōḍu	...	Siddhēśvara temple
		Chennigarāya temple
Tirumakūḍla	...	Agastyēśvara temple
		Vyāsarāya mutt and old sculptures
Talkāḍ	...	Kirtinārāyaṇa temple
Mālingi	...	Janārdana temple
		Mahalinga temple
		Mallikārjuna temple
Vijāpur	...	Arkēśvara temple
Śivasamudram	...	Sōmēśvara temple
		Raṅganātha temple
Malavalli	...	Śārṅgapāṇi temple
Mārehalli	...	Lakshmīnarasimha temple
		Amṛitēśvara temple
Mēkedāt	...	Śiva temple
Kabbāl	...	Hill Fort, etc.
		Kōḷēśvara temple
		Bhīmēśvara temple
		Kabbāḷammā temple
Kānkānhalli	...	Raṅganātha temple
Moḷagālu	...	Mahadēvēśvara temple

TUMKUR DISTRICT.

Pāvagaḍa	...	...	Hill Fort, etc. Īśvara temple Masjid
Niḍugal	...	...	Hill Fort, etc. Sārvāḍēśvara temple Kālamṁā temple Kāśi Īśvara temple Hanumān temple Mirza Hussain Vali Darga Śrī Rāma temple Īśvara temple Vīrabhadra Shrine Pārśvanātha Basti Durgā Shrine Ādinārāyaṇa Shrine Tippe Rudra temple Lakshmīnarasimha temple Nagarēśvara temple Sōmēśvara temple Ruined Masjid Mahishāsūramardini Shrine Ruined Bhairava Shrine Chennakēśava temple Īśvara temple (another) Palace of Pāllegārs Kālabastīśa temple Nandi temple
Miḍigēši	...	...	Hill Fort, etc. *Veṅkaṭaramaṇa temple Old Palace site Masjid Āṇjanēya temple *Mallēśvara temple
Koraṭigere	...	....	Hill Fort, etc. Gavi Timmaiya's cave temple Gaṅgādharaēśvara temple
Kuṇigal	...	...	Gaṇēśa temple Narasimha temple Padmēśvara temple Śivarāmēśvara temple Sculptures on watergates Sōmēśvaratemple
Huliyūrdurga	...	...	Hill Fort, etc. Gōpālakrishṇa temple Jyōtīrnayēśvara temple

HASSAN DISTRICT.

Śravaṇabelgoḷa	...	...	*Monuments on the Doḍḍabeṭṭa and Chikkabeṭṭa
Jinanāthapura	...	...	*Śāntinātha Basti
			Minor Bastis

APPENDIX 'B'.

List of Photographs taken during the year 1937-38.

Serial No.	Size	Description	View	Village	District
1	12"×10"	Jaganmohan Palace	Santānāmbuja	Mysore	Mysore
		Chitraśālā.			
2	Do	Do	South-west wall	Do	do
3	Do	Do	South-east wall	Do	do
4	Do	Do	North-east wall	Do	do
5	Do	Do	North-west wall	Do	do
6	Do	Do	Dasara procession of Krishnarāja Wodeyar III.	Do	do
7	Do	Do	Keddah operations	Do	do
8	Do	Do	South wall	Do	do
9	Do	Do	North wall	Do	do
10	Do	Do	Vamśāvataraṇa-Vaibhava	Do	do
11	Do	Do	Vasantōtsava	Do	do
12-15	Do	Do	Portraits of historical personages—groups.	Do	do
16-22	6½"×4½"	Do	Portraits of historical personages—Individuals	Do	do
23	Do	Dewan Pūrṇiah's Bungalow.	North-west view	Seringapatam.	Mandya
24	Do	Do	South-west view	Do	do
25	Do	Do	View of sōpāna with the Kāvēri river.	Do	do
26	Do	Garrison Cemetery	View from east	Do	do
27	8½"×6½"	Hill	View from a distance	Pāvagaḍa	Tumkur
28	Do	Do	View from fort wall	Do	do
29	6½"×4½"	Do	View of Niḍugaldurga	Do	do
30	Do	Do	View of Kammandurga	Do	do
31	Do	Do	View of Pāvagaḍa town.	Do	do
32	8½"×6½"	Niḍugal durga	View from a distance	Niḍugal	do
33	Do	Do	Nearer view	Do	do
34	Do	Sōmēśvara temple	Doorway	Do	do
35	6½"×4½"	Niḍugal durga	View of the town from hill.	Do	do
36	Do	Do	Huge cannon	Do	do
37	Do	Do	Front view of Palace	Do	do
38	Do	Do	Virabhadra	Do	do
39	Do	Do	Bull maṇṭap on the top	Do	do
40	Do	Do	Nārāyaṇa	Do	do
41	Do	Do	Annapūrṇā	Do	do
42	Do	Do	Gateway	Do	do
43	6½"×4½"	Midigesi Hill	View of the building on the top.	Midigesi	do
44	Do	Do	View of the Masjid	Do	do
45-47	Do	Do	Rock-cut doorway	Do	do
48	Do	Do	View of Rampart	Do	do
49	Do	Koraṭigere Hill	View from near	Koraṭigere.	do
50	Do	Do	View from a distance	Do	do
51	Do	Do	Viramguḍi	Do	do
52	Do	Venkaṭaramaśaṣvāmi temple.	Garuḍa	Kuṇigal	do

APPENDIX 'B'.—*contd.*

Serial No.	Size	Description	View	Village	District
53	6½" × 4½"	Īśvara temple	South-east	Kupigal	Tumkur
54	Do	Durgā temple	Mahishāsūramardini	Do	do
55	Do	Sōmēśvara temple	Sarasvatī	Do	do
56	Do	Do	Pārvatī	Do	do
57	8½" × 6½"	Do	Mahishāsūramardini	Do	do
58—59	Do	Īśvara temple	North-east view of Gaṇḍa-bhērūṇḍa image.	Do	do
60	6½" × 4½"	Huliyūrdurga	View from north-west	Huliyūrdurga.	do
61	Do	Do	View from north-east	Do	do
62	8½" × 6½"	Hariharēśvara temple.	Ground plan	Harihar	Chitaldrug
63	Do	Stone inscription of Vishṇuvardhana.	...	Halebīd	Hassan
64	Do	Stone inscription of Perumāḷ Daṇāyaka, front.	...	Narasa-mangala.	Mysore
65	Do	Stone inscription of Perumāḷ Daṇāyaka, back.	...	Do	do
66	Do	Pāṇḍya Coins	...	...	...
67	Do	Specimen page of the "Memoirs of Hyder Ally" by Peixoto.	...	...	...
68	6½" × 4½"	Īśvara temple	Figure on Dīpastambha.	Ummattur...	Mysore
69	8½" × 6½"	Gaurīśankara temple.	North view of Mahādvāra.	Yelandūr	do
70	Do	Lakshmīvarāha temple.	Lakshmīvarāhasvāmi	Do	do
71	Do	Biligirirangan hills	View of the precipice	Do	do
72	Do	Do	Another view	Do	do
73	6½" × 4½"	Do	Dodḍasampige-mara view.	Do	do
74	Do	Do	Dodḍasampige-mara view. (another).	Do	do
75	Do	Do	A group of Todas (full figure).	Do	do
76	Do	Do	A group of Todas (busts).	Do	do
77	Do	Do	View of Biligiri Hills (from midway).	Do	do
78	8½" × 6½"	Do	Do (from a distance)	Do	do
79	6½" × 4½"	Dēśēśvara temple	Bull maṭṭapa	Maddūr	do
80	8½" × 6½"	Narasimha temple	Narasimha	Agara	do
81	Do	Do	North-west view	Do	do
82	Do	Do	North-east view	Do	do
83	Do	Durgā temple	Durgā	Do	do
84	Do	Dēśēśvara temple	Kālabhairava	Mūgūr	do
85	6½" × 4½"	Do	Sugar cane mill of granite.	Do	do
86	Do	Agastyēśvara temple.	Dancing Viṣṇu	Tirumakūḍlu	do
87	Do	Do	Subrahmaṇya	Do	do
88	Do	Do	Dakṣiṇāmūrti	Do	do
89	8½" × 6½"	Do	Lady with a fiddle	Do	do
90	Do	Do	Lady dancing	Do	do
91	12" × 10"	...	View of Kāvērī and Kapinī rivers with Tirumakūḍlu.	Do	do

APPENDIX 'B'.—concl'd.

Serial No.	Size	Description	View	Village	District
92	6½" × 4½"	Kēśava temple ...	Kēśava ...	Ālagodu ...	Mysore
93	12" × 10"	Kirtinārāyaṇa temple.	Kirtinārāyaṇa ...	Talakāḍ ...	do
94	8½" × 6½"	Do ...	Metallic image ...	Do ...	do
95	6½" × 4½"	Janārdana temple ...	North-east view ...	Mālingi ...	do
96	Do ...	Do ...	Janārdana ...	Do ...	do
97	12" × 10"	Raṅganātha temple ...	Raṅganātha ...	Śivasamudra ...	do
98	10" × 8"	Do ...	South-east view ...	Do ...	do
99	6½" × 4½"	Sōmēśvara temple ...	South-west view of Goddess' shrine.	Do ...	do
100	Do ...	Do ...	Gaṇēśa in navaraṅga ...	Do ...	do
101	Do ...	Do ...	Bālasubrahmaṇya ...	Do ...	do
102	12" × 10"	...	View of Gaganachukki falls, from east.	Do ...	do
103	Do ...	...	View of generating house and valley.	Do ...	do
104	10" × 8"	Narasimha temple ...	Narasimha ...	Mārehaḷli ...	do
105	6½" × 4½"	Do ...	Side view of Garbhagriha.	Do ...	do
106	10" × 8"	Śārngapāṇi temple ...	Śārngapāṇi ...	Maḷavalli ...	do
107	6½" × 4½"	Kabbāḷ durga ...	View from Sātanūr ...	Kabbāḷ ...	do
108—112	8½" × 6½"	...	View of Kāvēri river—Mēkēdātu.	...	do
113	Do ...	...	Do ...	...	do
114	Do ...	...	View of Saṅgama with Saṅgamēśvara temple.	...	do
115—116	Do ...	...	Views of Kabbāḷdurga ...	Kabbāḷdurga.	do
117	6½" × 4½"	Bhīmēśvara temple ...	North-east view ...	Do ...	do
118	Do ...	...	Fort wall and granery ...	Do ...	do
119	8½" × 6½"	Kāśivīśvēśvara temple.	Ground plan and elevation (drawing).	Bādnūr ...	do
120	10" × 8"	Gōmaṭa ...	Front view ...	Śravaṇabel-goḷa.	Hāssan
121	Do ...	Do ...	Back view ...	Do ...	do

APPENDIX 'C'.

List of Drawings prepared during the year 1937-38.

1. Narasamaṅgala	...	Rāmēśvara temple	...	Ground plan.
2. Ālūr	...	Arkēśvara temple	...	Do
3. Rāghavāpura	...	Lakshmi-Nārāyaṇa temple	...	Do
4. Harihar	...	Hariharēśvara temple	...	Do
5. Tirumakūḍlu	...	Agastyēśvara temple	...	Sketch of Agastyēśvara liṅga.
6. Pāvagaḍa	...	Hill fort	...	Guide map.
7. Niḍugal	...	Hill fort	...	Do
8. Taḍimāliṅgi	...	Janārdana temple	...	Ground plan.
9. Mārehaḷli	...	Lakshmi-Narasimha temple	...	Do

APPENDIX 'D'—concl'd.

Sl. No.	Title of the book	Remarks
55	Catalogue of Coins in the Phayre Provincial Museum, 1909.	Purchased.
56	Bhawalpur State Treasury list	Do
57	'Sri Gomateswara' by G. P. Rajaratnam	Presented by the author.
58	Epigraphia Indo-Moslemica, 1933-34 (Supplement.)	Received from the Manager of Publications, Delhi.
59	Epigraphia-Indica, Vol. XXIII, Part III, July 1935	Do do
60	Do Part IV, October 1935.	Do do
61	Srimad Bhagavata condensed in the poet's own words by Pandit A. M. Srinivasachar.	Purchased.
62	Memoirs of the Archæological Survey of India, No. 56, the Ananda Temple at Pagan by Charles Duroiselle.	Received from the Manager of Publications, Delhi.
63	Mysore University Calendar for the year 1936-37, Vol. II.	Received from the Registrar, University of Mysore.
64	Mysore University Calendar for the year 1937-38, Vol. I.	
65	English-Kannada Dictionary, Part I, (A. to Billow)	Received from the Chief Editor and Chairman, English-Kannada Dictionary Committee, Bangalore.
66	English-Kannada Dictionary, Part II, (Billy to Clout.)	
67	English-Kannada Dictionary, Part III, (Clove to Desk.)	
68	Studies in Chinese Art and some Indian influences by J. Hackin.	Received from the India Society, London.
69	The Annual Report of the Baroda Archæological Department for 1935-36.	Received from the Director of Archæology, Baroda.
70-71	The Annual Report of the Mysore Archæological Department for 1935-36.	Received from the Director of Archæology, Mysore.
72	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.	Received from the Local Secretary, A. I. O. C., Mysore.
73	Yogamakaranda by T. Krishnamacharya	Do
74	Mysore Mysiri by T. Srinivasarangachar	Do
75	Proceedings and Transactions of the Eighth All-India Oriental Conference, Mysore, 1935.	Received from the Registrar, University of Mysore.
76	Epigraphia Indica, Vol. XXIII, Part V, January 1936.	Received from the Manager of Publications, Delhi.
77	The Travancore Archæological Series, Vol. VIII, Text of Inscriptions.	Received from the Director of Archæology, Trivandrum.
78	A nual Bibliography of Indian Archæology, Vol. XI, for 1936.	Received from the Kern Institute, Leyden.
79	Ancient Times, A History of the early world by James Henry Breasted.	Purchased.

APPENDIX 'E'

Expenditure on the Archæological Department, Mysore, during the year 1937-38.

					Rs.	a.	p.
I. Salaries—							
Director's Allowance (Rs. 50 per month)	...	...	...	...	600	0	0
Assistant to the Director (Rs. 200—20—300)	...	...	...	...	3,600	0	0
Architectural Assistant (Rs. 200—20—300 half)	...	...	...	...	1,800	0	0
Establishment	...	...	...	...	5,710	13	0
Watchman for excavation area, (allowance)	...	...	...	...	60	0	0
					11,770	13	0
II. Travelling Allowance	...	...	...	...	855	14	0
III. Office Expenses—							
(1) Contingencies	...	...	...	...	901	9	0
(2) Museum	..	...	...	...	99	15	0
(3) Printing charges	...	...	...	...	2,287	5	9
(4) Clothing to menials	...	...	...	...	42	11	0
(5) Furniture	...	...	...	...	61	0	0
(6) Photographs (for sale)	...	...	...	...	233	0	0
IV. Library	...	...	...	...	99	14	6
Grand Total of I, II, III and IV	...	...	...	...	16,352	2	3
Add—Receipts remitted to the Treasury—							
(Being the sale proceeds of publications and photographs)	...	...	...	...	241	6	0
Total	...	...	...	...	16,593	8	3

ANNUAL REPORT FOR 1938.

ERRATA.

Page	2	line	24	<i>read</i>	the	<i>for</i>	the the
"	6	"	23	<i>delete</i>	Pl. V, 2		
Plate V, 2				<i>read</i>	Bhairava, Nidugal, p. 8	"	Virabhadra, Nidugal, p. 6
Page	16	line	3	"	Pl. V, 4	"	Pl. VI, 3
"	31	"	18	"	Viragal	"	Viraga
"	34	"	29	"	Pl. XII, 2	"	Pl. XIII, 2
"	63	"	35	"	of	"	cf
"	70	"	29	"	ladies	"	damsels
"	71	"	2	"	syringe	"	piston
"	90	"	3	<i>delete</i>	be		
"	95	"	24	"	of <i>between</i> is <i>and</i> one		
"	113	"	33	<i>read</i>	centuries	<i>for</i>	century
"	115	"	34	"	II	"	I
"	145	"	2	"	salutation	"	salvation
"	151	"	41	"	in	"	n
"	156	"	11	"	name	"	same
"	160	"	22	"	inscription	"	incription
"	191	"	1	"	Mādhavamantrin	"	Mādhav amantrin
"	195	"	1	"	arecanut	"	arecaunt
"	205	"	38	"	Bommarasa	"	Bommarrsa
"	206	"	11	"	Arasave	"	Arasasave
"	208	"	6	"	river	"	rive
"	211	"	16	"	pierce	"	piece
"	220	"	11	"	chārya	"	hārya

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A

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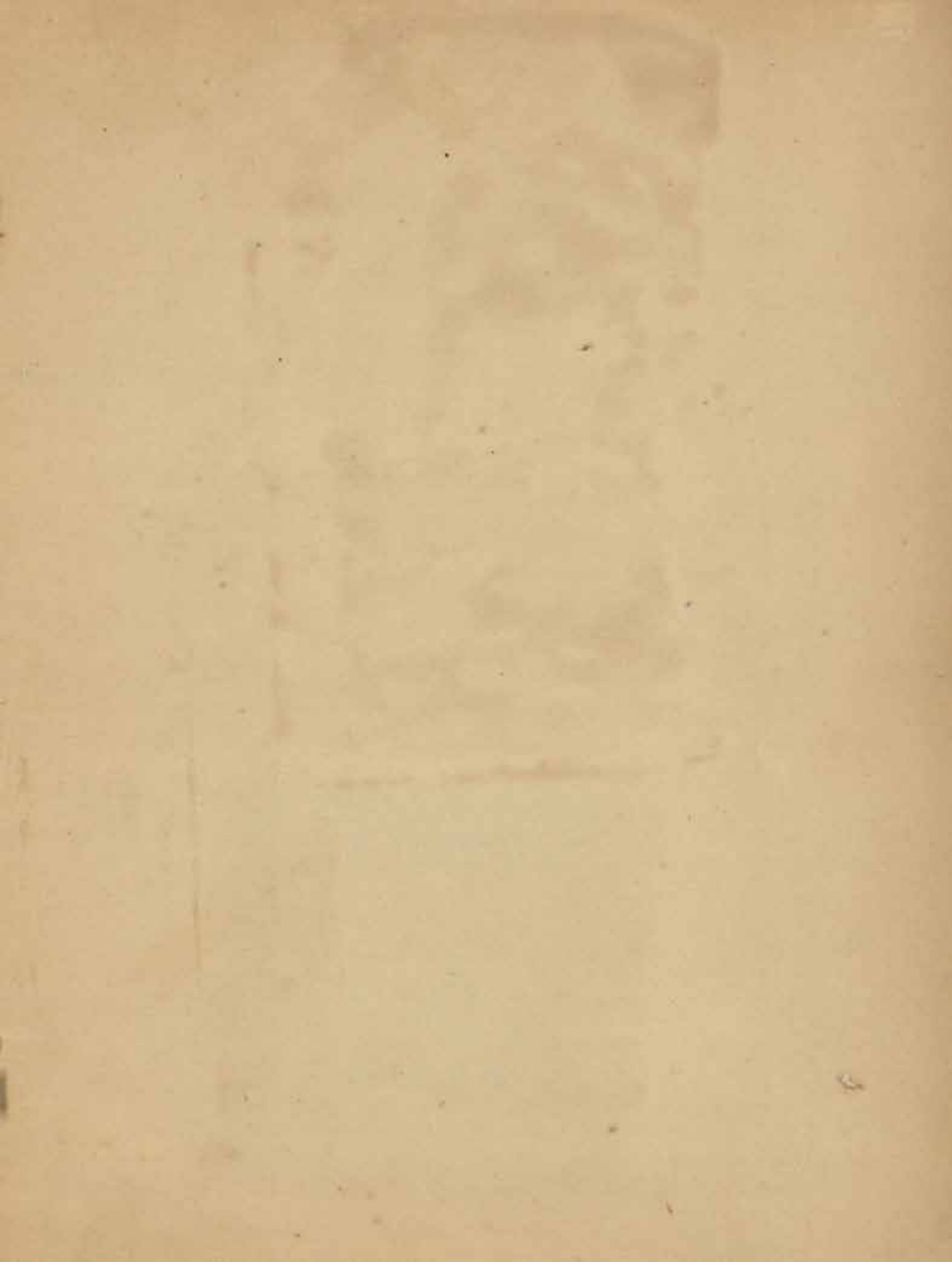
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