

University of Mysore

ANNUAL REPORT

OF THE

MYSORE ARCHÆOLOGICAL

DEPARTMENT

FOR THE YEAR 1927

WITH THE GOVERNMENT REVIEW THEREON



BANGALORE:
PRINTED AT THE GOVERNMENT PRESS
1928

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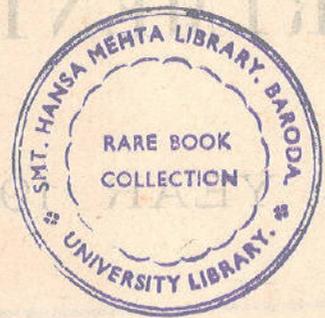
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ANNUAL REPORT

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DEPARTMENT



WITH THE GOVERNMENT PRINTING PRESS



BANGALORE
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Government of His Highness the Maharaja of Mysore.

GENERAL AND REVENUE DEPARTMENTS.

G. O. No. D. 11972-83—Uni. 78-27-5, dated 8th May 1928.

Report on the working of the Archaeological Department during the year 1926-27.

Reviews the —.

READ—

Report on the working of the Archaeological Department during the year 1926-27, received with letter No. 14627, dated 2nd March 1928, from the Registrar, Mysore University.

ORDER NO. D. 11972-83—UNI. 78-27-5, DATED 8TH MAY 1928.

Recorded.

1. The Director and his Assistants toured in all the Districts of the State except Shimoga. A detailed survey of monuments was made during the year in parts of the Taluks of Channarayapatna, Devanhalli, Tiptur, Kolar, Tumkur, Hiriyur and Hosadurga and among the monuments so surveyed, the Iswara Temple at Gangavara in Devanhalli Taluk and the Channakesava and the Gangadhareswara Temples at Kaidala in Tumkur Taluk are the most important. The temples at Kaidala are reported to be in a neglected condition and in need of urgent repairs although they have got large landed endowments. The Deputy Commissioner, Tumkur, is requested to report whether it is not possible to provide for the proper maintenance of the monuments by an effective administration of the temple lands. The report does not show what action has been taken by the Deputy Commissioner, Hassan District, in regard to the repair of the temples at Honnavara referred to in paragraph 2 of the Government Review on the last year's report and the Director is requested to submit a report in the matter. It is reported that Aimangala, a village 12 miles to the north of Hiriyur, contains an old fort in ruins, that the place is full of interest from an archaeological point of view and that excavations on the site may yield interesting relics. The Director is requested to investigate the matter more fully and submit a report.

An examination of Vimalabodhacharya's manuscript commentary on enigmatic verses contained in the Mahabharata was made during the year and the date of the Mahabharata war and the form of calendar in use during the epic period are reported to have been ascertained. New facts stated to have been gathered by an examination of printed books are—

- (1) the form of secret writing referred to in the Arthasastra,
- (2) the date of the Arthasastra,
- (3) the age of Kannada, Bhamaha, Vachaspathimisra and Mallinathasuri, and,
- (4) the initial years of the Gupta Era in A. D. 200-201 with reference to the Bhattakapatra grant of Dharasena II of Vallabhi.

The total number of records collected during the year was 172, including 20 copper plate grants and 9 sannads. A metallic processional image of Siva and a plaster model of the famous Mathura Lion Capital were added to the Archaeological Museum.

No. D. 11972-83—UNI. 78-27-5, DATED 8TH MAY 1928.

Government are glad to note that a large number of the monuments in the State were inspected during the year by the officers of the Revenue Department and that inspection reports were furnished to the Director of Archaeological Researches. The Deputy Commissioners are requested to issue needful instructions to the officers who have not yet inspected the monuments in their jurisdiction and to see that all the monuments are inspected at least once a year and that inspection reports are furnished promptly.

N. RAMA RAO,
Secretary to Government,
Development Departments.

To—The Registrar, Mysore University.
The Revenue Commissioner in Mysore.
The Muzrai Commissioner in Mysore,
The Chief Engineer in Mysore.
The Deputy Commissioners of Districts.

Exd—P. S. R. N.

W D 2329—GPB—745—22-5-28

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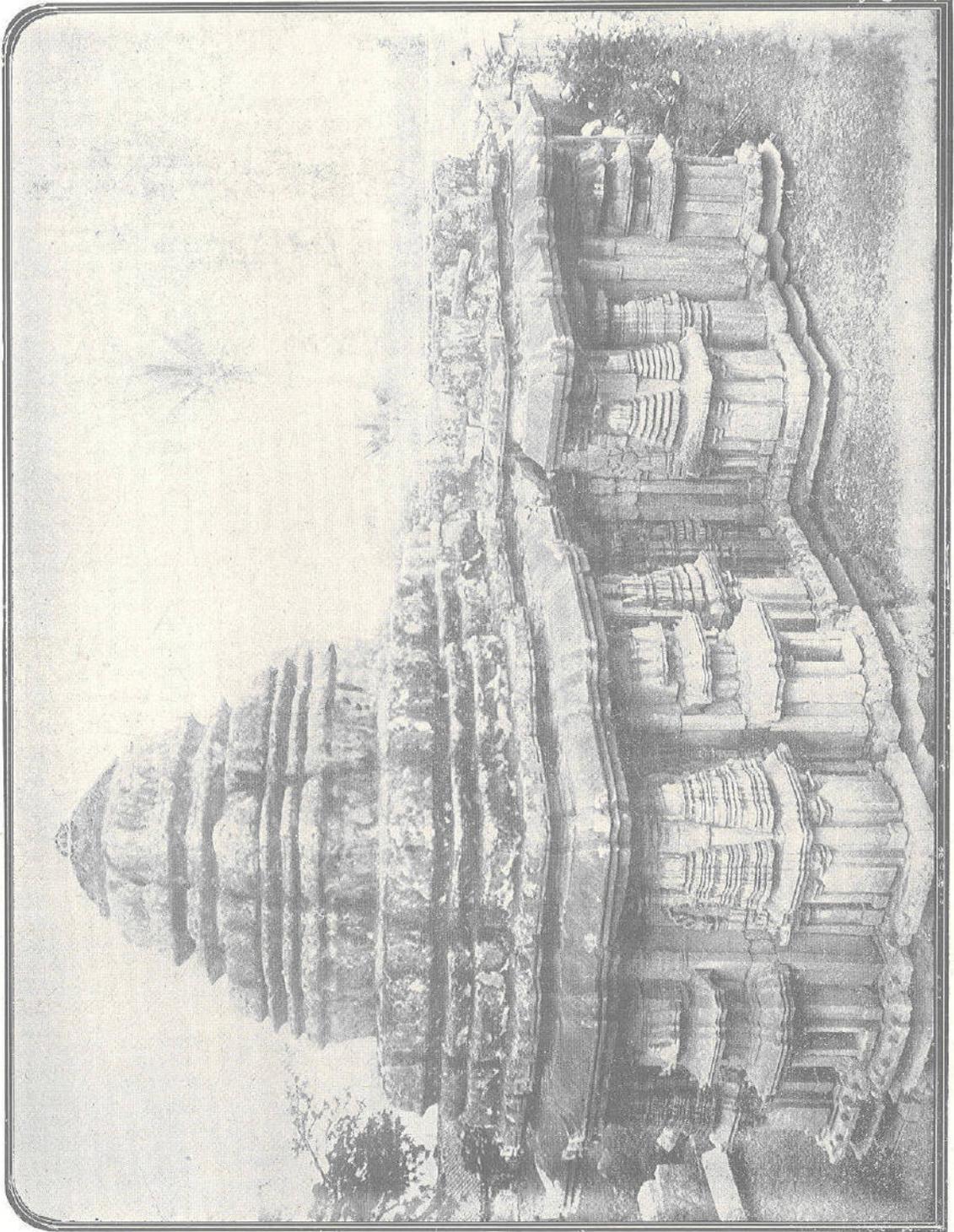
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Errata.

REPORT FOR 1923.

Page 19.	Line 2	read	1029	for	1028.
"	" 7	"	1029	"	1028.
"	" "	"	23rd	"	3rd.
"	" 9	"	24th	"	4th.
"	Omit Lines 13 to 32.				
"	" 34	"	24th	"	4th.
"	" "	"	1029	"	1028.
"	" 45	"	23rd	"	3rd.
"	" "	"	1029	"	1028.
"	" "	"		"	



SOUTH-WEST VIEW OF LAKSHMINARAYANA TEMPLE, SAGATAVALLI.

ARCHAEOLOGICAL SURVEY OF MYSORE.

Annual Report for the year ending 30th June 1927.

TOURS AND EXPLORATIONS.

1. The Director and his assistants made an extensive tour in parts of the Districts of Mysore, Bangalore, Hassan, Kadur, Kolar, Tumkur and Chitaldrug. With a view to examine the traditional antiquity of Haraḷukôṭe called Manipura, the capital of Babhruvâhana, in the *Sthalapurâna*, an exploration of the locality and the temples situated there was made. Of the three temples found in the place, that of Janârdana is a big temple built according to Châmarâjanagar 93, E. C. Vol. IV., in Śâka 1089 during the reign of Pratâpa Nârasiṃha of the Hoysala dynasty. The temple is in a dilapidated condition and has no architectural merit of any kind. The Flag-pillar in front of the temple is about 40 feet high. The temples of Ānjanêya and Vîrabhadra are very small and of no architectural merit. With a view to give remote antiquity to the temple of Ānjanêya and magnify the God's power, the author of the *Sthalapurâna* seems to have identified the place with the mythological Manipura, the capital of Babhruvâhana. There is no other evidence to confirm this traditional information. Excavation of this site is not likely to yield any relics of archaeological interest.

PART I.—ARCHAEOLOGY.

(i) MONUMENTAL SURVEY.

2. Detailed Monumental Survey was made during the year in parts of the taluks of Channarayapatna, Dêvanhalli, Tiptur, Kôlâr, Tumkur, Hiriyr and Hosadurga and the following places were visited :—Sâgatvalli and Āpati in the Channarayapatna Taluk, Gangavâra in the Dêvanhalli Taluk, Horamane Kâval and Hatyâl in the Tiptur Taluk, Sîti in the Kôlâr Taluk, Kaidâla in Tumkur Taluk, Hiriyr and Almangala in Hiriyr Taluk and Heggere in Hosadurga Taluk.

3. **Sâgatvalli.**—Is a village 5 miles west of Channarayapatna. The Lakshmînârâyana temple in this village is a small shrine in early Hoysala style. It consists of a Garbhagriha, Sukhanasi, a Navaranga and a Porch. Its exterior is not very attractive while the interior is not without interest. The outer wall contains niches and small turrets and there is a plain *Gopura* in stucco and without a *Kalâsam* above the Garbhagudi. The Pillars in the Navaranga are of good workmanship and the ceilings are all deep-cut and of different geometrical patterns. There are two niches in the Navaranga now empty. The Garbhagudi lintel has the figure of Garuḍa carved on it. The main image is about 5½ feet high standing on a pedestal about 1½ feet. It holds lotus and mace in the two back hands and conch and discus in the two front hands. The image, however, is not of a high order from an artistic point of view.

4. The shrine of the goddess is to the left of the main temple and is now in ruins. The mantapa and the mahâdvâra seem to be later additions. From an inscription on the wall of the temple, Channarayapatna 181, E. C. V it is learnt that the temple was in existence as far back as 1205 A.D., when, according to the inscription, one Herguna . . . chaya made an endowment to the temple.

The temple is a Muzrai institution and has a Jodi of Rs. 880 per annum. There are no funds at the credit of the institution.

5. **Anati.**—Was next visited. The village is situated near the northern boundary of the Channarayapatna Taluk. The Lakshmî Nârâyana Temple in the village is a simple structure with no architectural merit. It consists of a Garbhagudi, Sukhanasi, Navaranga, Mantapa and a covered *Jagali* on either side of the central doorway. The ceilings over the Garbhagudi and Sukhanasi and the central ceiling of the Navaranga are well carved. The sukhanasi ceiling is the best of these. It is divided into nine panels, the central panel having the image of Lakshmî nârâyana and the other panels, flowers. The Sukhanasi doorway has got *Dvârapâlakas* on either side, each attended by 2 Chauri-bearers. Similarly the Garbhagudi doorway also has *Dvârapâlakas* but with only one Chauri-bearer each. The lintel on the Garbhagudi has got Garuda carved on it. The place between the ceiling and this lintel is beautifully carved with the figure of Narasimha in the act of tearing the bowels of Hiranyakaśipu with Garuda and Prahlâda with folded hands seated at his feet. Turrets and Chauri-bearers are carved on either side of this group.

6. The processional image in the temple has the following inscription on its base :
Olagere Śyâ Gôparasayyana maga Subbayyana sêve.

“ This is the service rendered by Subbayya, son of Gôparasayya, Village Accountant of Olagere.”

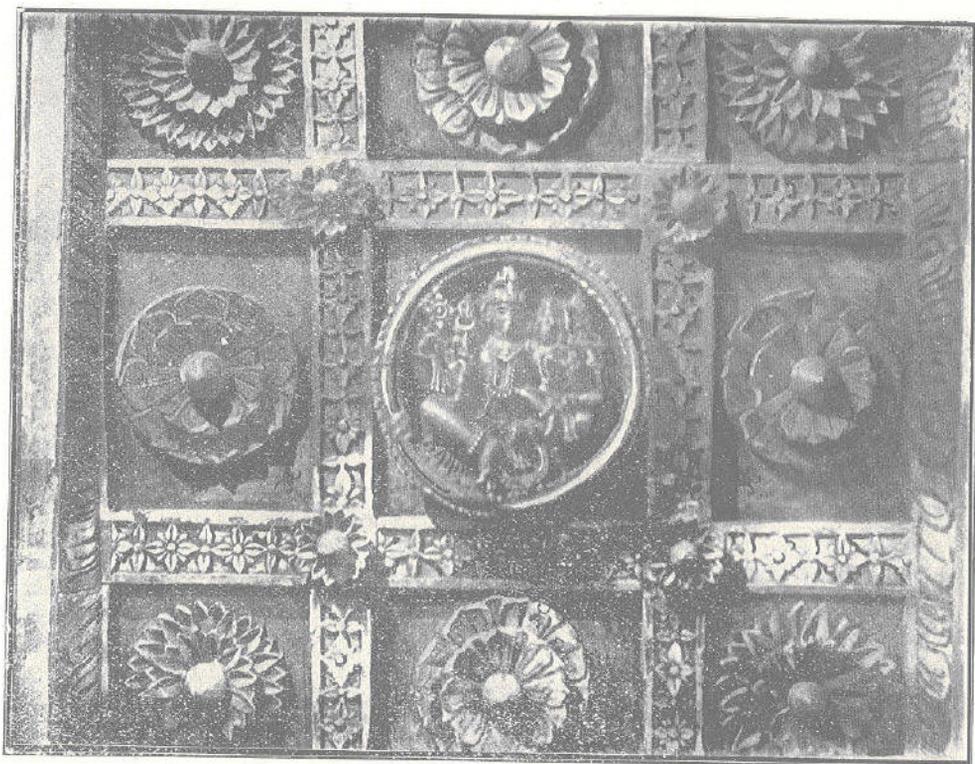
7. There are 2 inscriptions on the beams of the Sukhanasi (Channarayapatna-199-200) which are both dated A. D. 1139 and which relate to endowments granted to the temple during the reign of Viraganga Hoysala Dêva.

8. There is an elegant lamp pillar in front of the temple and an inscription on it (—Channarayapatna 201) which states that it was erected in Śaka year 1530 on the 5th of Śrâvâṇa Śukla by the Pâlyagar Tirumala Nâyaka, son of Besaki Timmappa Nâyaka and the image of the Pâlyagar is carved on one side of the Pillar with folded hands facing the temple.

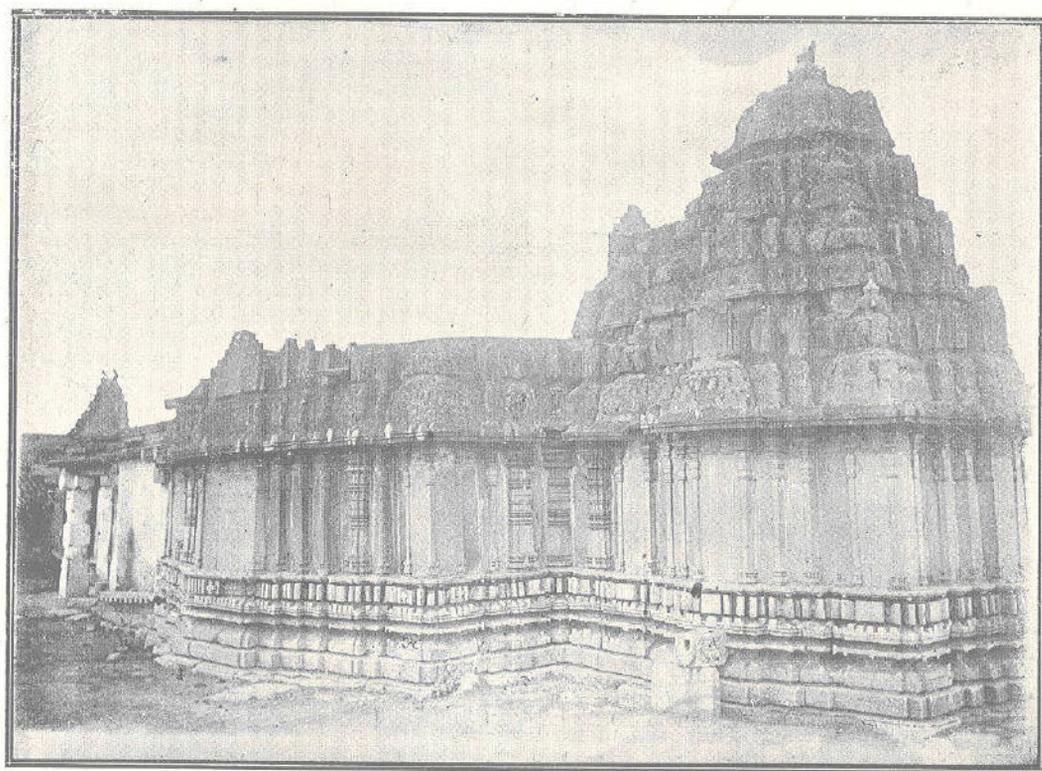
9. **Siti.**—In the Kolar Taluk was already noticed in para 15 of the Report for the year 1910. As stated therein the place seems to have been in a flourishing condition in ancient times. The hill is full of ruins of old temples of all ages.

10. To the east of the Kâlabbhairava Temple there is a shrine 14'0 square. It seems to be a much older structure than any other in the locality. It is in utter ruins, has no image inside and no Gopura on the top. On the outer wall, most of which has fallen down, there can be still seen a few carvings which are very interesting. There is carved on the right side of the entrance, a cow in the act of milking on head of a linga, similar to the one noticed in para 33, Report for 1913, on the hill at Beṭṭadapura, in the taluk of Hunsur, Mysore District. There is also a figure of an ascetic with a loin cloth and ear-rings, holding a staff in the right hand and a water vessel (Kamaṇḍala) in the left and a *jôlige* (bag to receive alms) hanging below the left arm-pit. The slab with the cow is full of inscriptions in Tamil most of which are however effaced. On the left of the doorway there is an elephant with a *mahout* on its back. On the side wall is a figure of a devotee and on the back wall a bull with Siva on its back. All these figures are very graceful in outline and there is a peculiar life and movement in all of them which are rarely found in later sculptures.

11. The top of this shrine is terraced with bricks of the size 9"×6"×2".



SUKHANASI CEILING OF LAKSHMINARAYANA TEMPLE, ANATI.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.

12. There are two temples on the top of the hill, one dedicated to Śrīpatīśvara, and the other to Kālabhairava. The latter faces the south and consists of a Garbhagudi, Sukhanasi, a Navaranga and a detached Mukhamantapa. Two figures of devotees are carved on either side of the entrance to the Navaranga. The central ceiling of the Navaranga is carved with Śiva and Pārvati on a bull in the middle, surrounded by the figures of nine planets (Navagraha). The pillars of the same are well cut. One of them especially is very ornate. The outer wall of this temple is in early Vijayanagar style and has neatly cut niches at intervals. The central niche on the east wall of the Navaranga is perforated, while others have figures of Kālabhairava in them. A figure of Shanmukha on a peacock is carved by the side of the perforated window on the east wall and figures of dancing Gaṇapati are carved on either side of the niche on the west wall.

13. The Śrīpatīśvara temple is to the west of the Kālabhairava temple and probably consisted of only a cave-like Garbhagudi originally. What are now seen in front of the same appear to be later accretions added from time to time. There are now two more shrines dedicated to Mahishāsramardini and Gaṇapati on the right of the main shrine and another dedicated to Shanmukha on the left. In front of the Garbhagudi a big Pātālānkana is built with a *Vasantamantapa* on its side. In front of all this is the Mahadvara in early Vijayanagar style 6'—10" wide and about 13'—6" high. A Basava is carved on the lintel of the Mahadvara.

14. The shrine of the Goddess is to the left of the Śrīpatīśvara shrine and between that and the Kālabhairava temple. The image has 4 hands 2 of which are in the Abhaya and Varada poses while the other two hold lotus flowers.

15. A jātra is held annually on the lunar new year's day (in March).

16. At the foot of the hill there are two temples, one of which is called Jōgi Dēvasthāna and the second Virabhadra Dēvasthāna. Both these are heaps of ruins. There are two beautifully carved *Viragals* in the first temple. In front of the second temple is a lamp-pillar on which figures of two devotees are carved with an inscription to the following effect: "Yabayadaya's only refuge is Bayaredēva." The Bhairava image however is intact lying in the midst of the debris. The Kalyanamantapa used on ceremonial occasions is in a dilapidated condition and needs urgent repairs.

17. **Horamane Kaval.**—Is about three miles to the North-East of the Bānasandra Railway Station. In the heart of the Horamane Amritamahā kaval there is a temple dedicated to Kēśava. It is a fairly big temple being about 70'×24'. The temple faces the East and its plan is irregular. There is a Pātālānkana of about 24' square in front. Behind this, the temple proper is built on a plinth 4 feet high above the level of the Pātālānkana. A central opening in a covered verandah of 8' feet deep and with four massive pillars leads into the Navaranga 24'—6" square. At the farther end of this Navaranga are three cells two of which, the central one and the other to its left have Sukhanasi whereas the third has no Sukhanasi but is directly attached to the Navaranga. All these cells perhaps contained images but at present there is only a small uninteresting Kēśava figure in the Central cell. The temple is in Dravidian Style with a small Gopura in the same style over the central shrine. To the south of the temple, and in a line with the main shrines, another shrine with a Sukhanasi and a porch is attached to the temple. On either side of the doorway which leads from the porch into the Navaranga figures of cow-boys are carved in their characteristic dress and pose.

18. The figures of the cowboys are represented with their heads covered with the usual hood made of folded *Kambali* or woollen cloth and leaning on the staves held

in their hands. Similar figures found at Hampe are reproduced by Rev. Heras in the issue dated October 1926 of the Mythic Society Journal of Bangalore and are identified by him with the famous Kempe Gauḍa of Māgaḍi, Bangalore District. This kind of carving is a feature peculiar to this temple and is found in no other temple so far discovered in the whole of the State. See Plate IX.

19. The safety of the structure is much endangered by a mountain stream which has changed its course in recent years and is flooding the temple premises during the rainy season.

20. **The Channakesava temple at Channarayapatna.**—Is a small neat temple in the Hoysala style of architecture. It consists of a Garbhagriha, Sukhanasi and a Navaranga with 2 pials one in front of the other at different levels. The exterior wall is not carved with figures as in other important Hoysala structures. But its interior is very interesting. The pillars of the Navaranga are well carved and the railings contain intricate geometrical designs of diverse types. Plates II and III give the plan and the rear elevation of the temple.

21. **The Isvara temple at Gangavara in the Devanhalli Taluk.**—Is a very old dilapidated structure. Its interest lies in a lion pillar among others of the outer Prakara. See Plate V. This is a relic of the Pallava style usually met with in all the Pallava temples in the South of India. The pillars of the temple and also other ornaments found on the frieze of the ruined Mantapa to the left of the entrance to the temple unmistakably speak of the Pallava influence within the State.

22. The only other temple where Pallava influence can be traced is the Bhoganandīśvara temple at Nandi, Chikballapur Taluk.

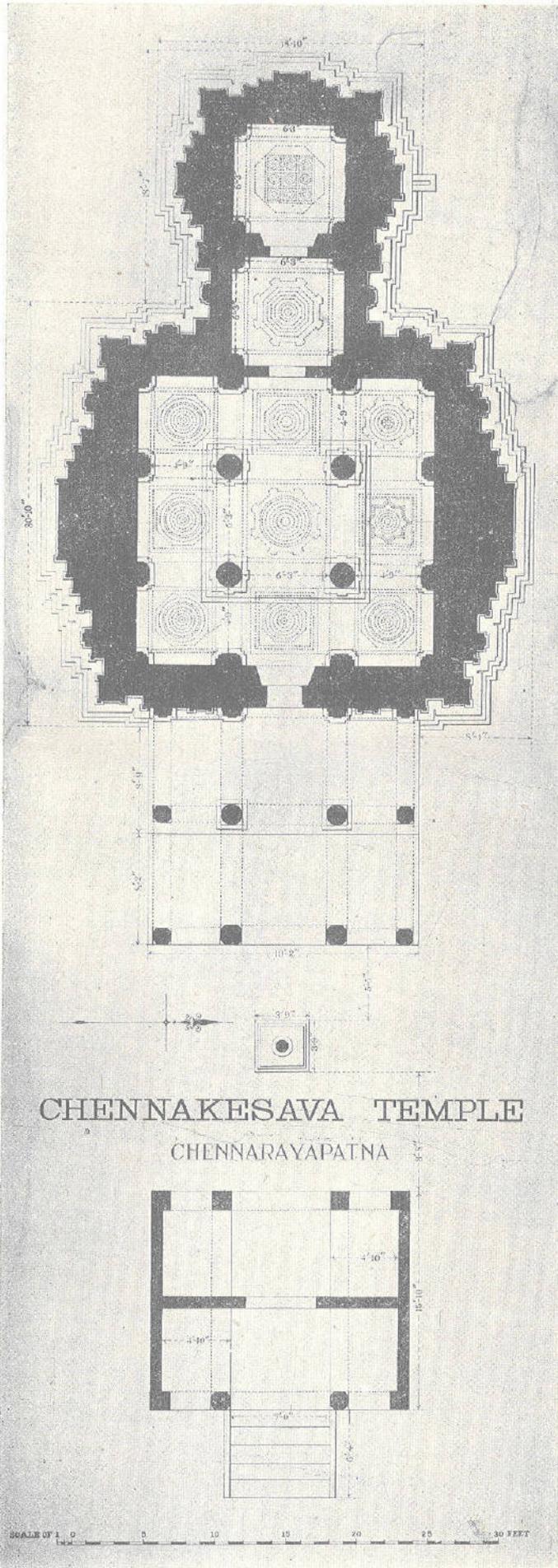
23. The temple consists of the usual Garbhagriha, Sukhanasi, and Navaranga and Mukhamantapa with a small Gopura over the *sanctum-sanctorum*. Dwarf pillars and plain structure without ornamentation coupled with the usual characteristic features of the early Dravidian style go to show that this temple must be one of the earliest Dravidian buildings in the State, perhaps much earlier than the temple at Nandi which is assigned to 10th century A.D. There is however no precise epigraphical evidence to fix the date of the monument at Gangavāra.

24. Two small inscriptions on the doorways of the temple state that those doorways were fixed by two devotees and the inscriptions are assigned by Mr. Rice to eleventh century A. D. (77a and 77b of Devanhalli E. C. IX). The deity is called Tablēśvara by the people but Sômēśvara in the inscriptions.

25. **Hatyal.**—On a small hill a few miles north of the Bāṇasandra Railway Station there is a temple called Kambada Narasimha temple. It consists of a Garbhagudi, Sukhanasi, a Navaranga and a verandah. The temple is simple and has no architectural merit. The main image is about 4' high from ground level and has 10 hands. Two of the hands hold the body of Hiranyakasipu; two more are tearing the entrails from the abdomen and while two more hands hold the intestines taken out of the body. In the remaining four hands, mace, discus, lotus and conch are held. Prahlāda is standing in front with folded hands and Lakshmī is sitting at the feet of the God.

Images of Ālvār, and Dēśika are in the Sukhanasi.

26. A Jātra is held annually on the full moon day of Chaitra. The outer Prakara is in a dilapidated condition and requires rebuilding. A small room has been recently constructed for the convenience of devotees. The temple is stated to have ample funds at its credit. If it is so, a portion of the same may be spent in setting right the surroundings of the temple.



PLAN OF CHANNAKESAVA TEMPLE, CHANNARAYAPATNA.

27. **Kaidala.**—The village is situated about 4 miles to the South-West of Tumkur and contains a few temples of some importance. These have been partly described in para 10 of the Report for 1918.

The Channakêśava temple in the village is a monument in the Dravidian style of architecture. The main temple consists of a Garbhagudi and an open Sukhanasi and a Navaranga with door-ways opening to the north and the south. The figure of Channigarâya faces west and is about 5 feet 6 inches high standing on a pedestal of about 2½ feet in height. The image holds conch and discus in the two back hands and lotus and mace in the two front ones. The *prabha* behind has got the ten incarnations of Vishnu carved on it. Two female figures called Śrîdêvi and Bhûdêvi are standing on either side of the image. Garuḍa is carved on the pedestal as usual. Gaja Lakshmi is carved on the lintel over the Sukhanasi doorway. On either side of this, Dvarapalakas of big size are standing.

The pillars of the Navaranga are octagonal in shape and the ceilings are plain. The west wall of the Navaranga has a perforated window. A few feet away from the west wall and right in front of this perforated window is a shrine dedicated to Garuḍa. The image of Garuḍa is about 3 feet high and stands with folded hands. This shrine consists of a Garbhagudi and a Verandah measuring 3 Ankanas.

To the left of the Garuḍa shrine and in a line with it there is a small Ranga Mantapa with elegantly carved sixteen-sided pillars.

The Mahadvara is built in Vijayanagara style and has a beautiful doorway. The pillars on the front Verandah are artistically carved with riders and yalis. At the entrance of the Mahadvara, images of Râma, Lakshmana and Sitâ are carved on the wall to the right and Râmapaṭṭâbhishêka on the wall to the left. Riders on horses, elephants and camels are also carved on the walls.

The tower over the Mahadvara is in stucco and seems to be a later addition, as it has some features of Mahomedan style of architecture.

The temple is in a neglected condition and stands in need of urgent repairs. The shutters of the south doorway of the Navaranga are all gone and it is necessary that new shutters should be provided. The Garuḍa shrine is in utter ruins. It is stated that the annual car-festival has ceased. The temple is a Muzrai institution said to have some amount at its credit. It is also stated that the temple possesses large landed property the whole of which is in the enjoyment of the Archak. It may be possible to find some funds for the repairs of this important temple by leasing out the temple lands annually to the best advantage possible.

The Gangâdharêśvara temple to the west of the above temple is a structure in early Hoysala style. It consists of a Garbhagudi, a Sukhanasi and an open Navaranga. The Navaranga has flights of steps with carved elephants on either side. The stone railing all round the Navaranga is carved with elephants and flowers. The Navaranga is now closed with mud walls. The Gopura over the Garbhagudi seems to have been built in stucco at some later time and is very ugly. The Archak of this temple does not live in the village nor does he seem to be satisfactorily discharging his duties. The temple which is otherwise good from an architectural point of view is marred by the ugly mud walls. They should either be pulled down or replaced by masonry walls.

The village has got two more temples at its north side. The Gaurîśvara temple is a very small structure consisting of Garbhagudi and a Sukhanasi. The Râmêśvara temple consists of Garbhagudi, an open Sukhanasi and a Navaranga. The Linga in the Garbhagudi is of a fairly big size being about 3-6" high. The temple faces east and

the north wall has got a niche which perhaps served as a recess for the image of the goddess. Two flowers are carved on the lintel on the Garbhagudi doorway. The tower is in stone and is elegant in outline.

Both these temples are in utter ruins. It is learnt that these temples have large land endowments. Still the temples are not properly cared for.

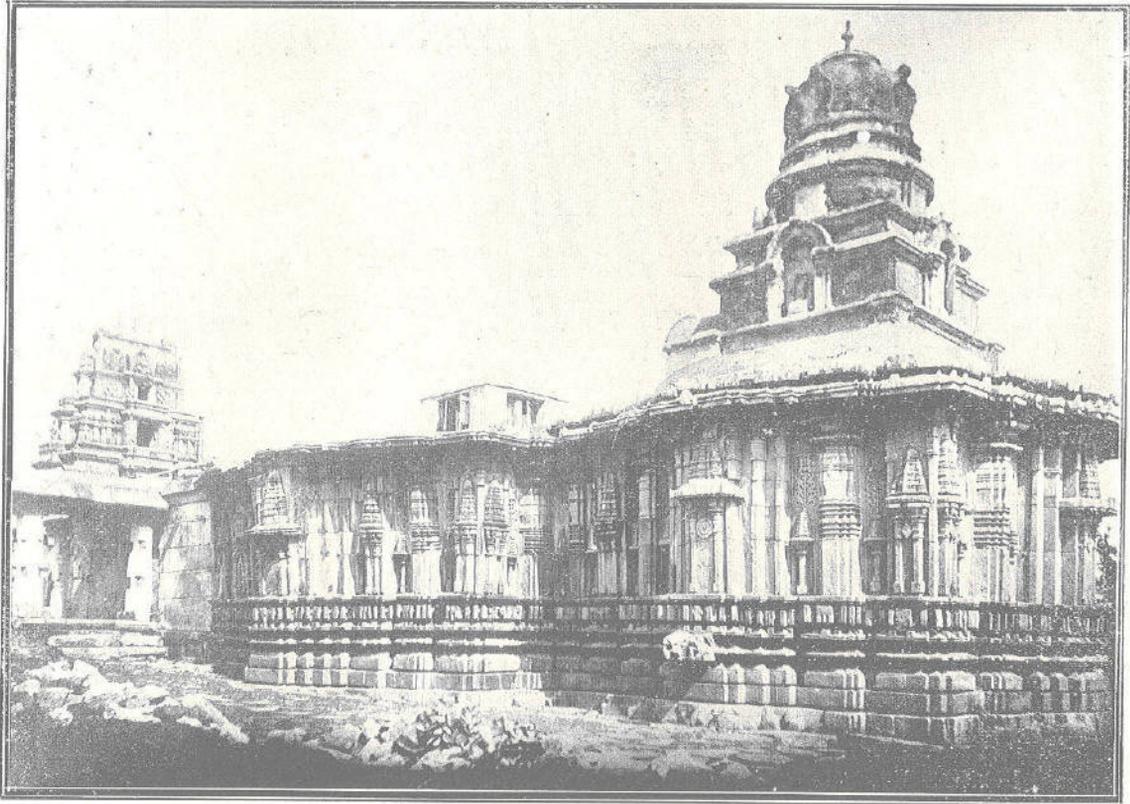
28. **Hiriyur.**—The Têrumallêśvara or Tyâramallêśvara, as it is popularly called, is a pretty large structure in the Dravidian style and has been noticed in para 24 of the Report for 1918. It consists of a Garbhagudi, a Sukhanasi, and a Navaranga with a Mukha-Mantapa with entrances on all the 3 sides. The gopura over the Mahadvara though lofty is not very pleasing in proportion and details. The Mukhamantapa has been rendered a public thoroughfare by the opening up of a gate-way in the compound wall on the west-side against a road which terminates at that point on the opposite side. Paintings on the ceiling of the Mukhamantapa are quite recent and may be ascribed to the latter part of the 19th century. The colour is still bright and pleasing but the technique exhibited is not of a high order.

The temple belongs to the Vijayanagar style of buildings and would have looked much better but for the innumerable layers of whitewash. This thick crust has covered all delicate carvings of the doorways and pillars and has converted this beautiful edifice into a plain structure of an ordinary type. It is high time that this bad system of whitewashing stone structures is done away with. The temple may instead be given a thorough wash every year with water and the chunnam should be scraped wherever possible.

29. **Aiyamangala.**—A village twelve miles to the north of Hiriyur contains an old fort in ruins. The fort is small in extent being only about a furlong in radius all round. The fort-wall is massive and several feet thick, made of thin flakes of stone of a conglomerate variety found in the locality. It is surrounded by a deep moat most of which has however silted up. The interior of the fort is a heap of ruins full of mounds and deep pits. There is an Îśvara temple in early Vijayanagar style. The slabs of the walls have been torn away and the Linga inside it has been disturbed by treasure-hunters. Two stone up-rights standing in the centre of the fort perhaps indicate the site of an older temple. An inscription stone, Hiriyur I E. C. XI, which is dated 975 A. D. is lying close by. The place is full of interest from an archæological point of view and an excavation of the site may bring to light interesting relics.

30. **Heggere.**—The Pârśvanâtha Basti at Heggere, Hosadurga Taluk, is a first class Ancient Monument. It has been described in para 32 of the Report for 1918. It is a small neat structure of potstone built in early Hoysala style. The temple is not over-burdened with too much of delicate carvings as in other Hoysala structures and consequently the quality of restraint so essential in all specimens of best architecture is well illustrated in this Monument. On the last occasion when it was inspected, it was noticed that the Basti was in a very bad condition. But the repairs recently effected at a cost of Rs. 800 have to a great extent arrested its decay. There are three more temples outside the village. They are all in ruins and beyond repair. Of these the Galagêśvara temple is the most interesting. The perforated wings and the pediment of the front doorway are among the most beautiful works of Hoysala art and deserve to be removed and preserved in a Museum.

31. The Sarasvati figure found in the Navaranga of the Kallêśvara temple when it was last inspected, is now missing. It is reported that it has been removed to Hosadurga and kept in front of the Taluk Office building there.



NORTH-WEST VIEW OF CHANNAKESAVA TEMPLE AT GRAMA.



NARASIMHA CEILING IN THE FRONT PORCH OF YOGABHOGA NARASIMHA TEMPLE AT GRAMA.

(ii) PROTECTION OF MONUMENTS.

32. Inspection Reports of institutions received during the current year are given in Appendix C.

33. Estimates for the repairs of the following Monuments were received during the year :—

	Rs.
1. Gumbaz at Seringapatam	2,408
2. Hariharêśvara temple at Harihar	1,510
3. Sômeśvara temple at Sômpur, Tarikere Taluk	498
4. Temples at Toanur, Seringapatam Taluk	4,300
5. Lakshminarasimha temple at Bhadrâvati, Shimoga District	2,523
6. Mallêśvaraswami temple at Midigêsi, Maddagiri Taluk	385
7. Venkaṭaramanasvâmi temple at Midigêsi	80
8. Devaganga Ponds at Nagar	359
9. Isvara temple at Arsikere.	1,250
10. Mârkaṇḍêyasvâmi temple at Khândya, Chikmagalur Taluk	4,842
11. Lakshminârâyanaśvâmi temple at Hosahojalu, Krishnarâjpet Taluk.	8,155
12. Tripurântakêśvara temple at Belgâmi, Shikarpur Taluk	1,830
13. Nandikêśvara temple at Nanditâvare' Harihar Sub-Taluk	10

34. The Muzrai Commissioner has in his Order No. D. Dis.159—26-27, dated 21-1-27 sanctioned an estimate for Rs. 1,389 for the repairs of Sadâśiva temple at Nuggihalli, Channarayapatna Taluk.

35. The Deputy Commissioner, Kolar District, reported that Hyder's birth place at Bûdikote, was completely enveloped with prickly pear and suggested that the matter may receive immediate attention of the Department. On a recommendation made by this Department, the Government have passed orders requesting the Chief Engineer to have the work carried out expeditiously at a cost of Rs. 332.

36. As stated in para 65 of the last year's report, a recommendation has been made to Government for the appointment of a watchman to watch the Aśôka Edict at Brahmagiri in the Molakâlmuru Taluk. The Government have in their Proceedings of the 17th February 1927 ordered the discontinuance of the allowance of rupees six that was being hitherto paid to the Archak of Jaṭanga Râmêśvara temple for this purpose and have sanctioned the payment of rupee one for this purpose, out of the savings, to the watchman appointed by the District Board to take care of the Mutt Building situated on the Hill.

37. The Amritêśvara temple at Tarikere is a First Class Monument and it has suffered much in recent years at the hands of mischievous people who often made the premises dirty and mutilated the carved figures of the temple. The appointment of a watchman for this temple was therefore urged last year. The Government have been pleased to sanction the appointment of a watchman on rupees eight per mensem with effect from 1st July 1927 for a period of two years in the first instance, the cost to be met from the funds of the Archæological Department.

38. In accordance with letter No. D. 9194—Edn. 224-26-54, dated the 26th April from the Secretary to Government, Development Departments, the temples at Grâma, Hassan Taluk, were inspected and a report submitted to Government recommending the inclusion of Chennakesava and Yogabhoga Narasimha temples as Monuments of Second Class. Government have since approved of the recommendation (G. O. No. D. 273-6—Edn. 229-23-65, dated 8th July 1927).

PART II—MANUSCRIPTS.

(1) THE DATE OF THE MAHABHARATA WAR.

39. In his commentary on the enigmatic verses interspersed in almost all the parvas of the Mahābhārata Bhagavad Vimalabôdhachārya furnishes some reliable data to determine the date of this great event in the history of India. As he refers to Dêvasvāmi, Vikramāditya, Janamējaya, Bhôja of Dhārā and other earlier commentators on the difficult verses of the Mahābhārata, there is reason to believe that Vimalabôdha's commentary is based on traditional lore and can be relied upon.

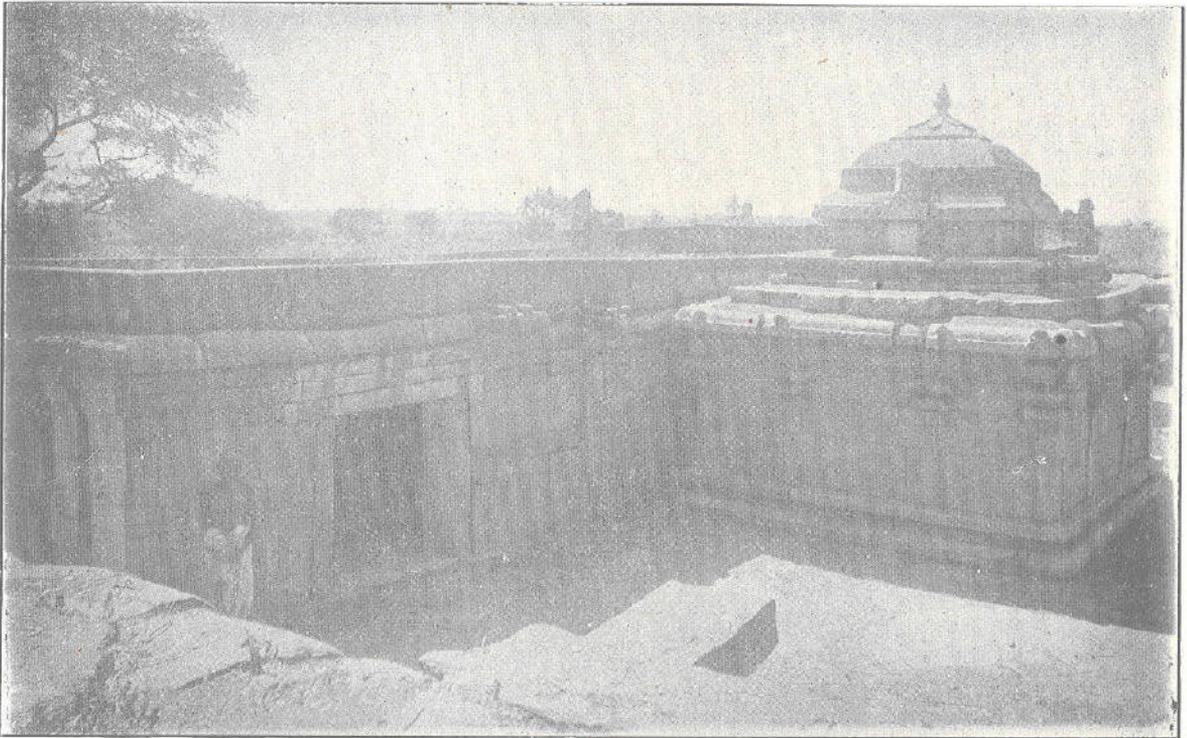
The manuscript of the commentary contained in the Oriental Library is, however, very corrupt and no correct manuscript has yet been found. Still an attempt is made here to interpret it. The portion of the commentary relating to the date of the war is quoted below in extenso and a tentative translation of the same in English is also given. A scheme of the Calendar of the time is also appended.

40. A perusal of the commentary will make it clear that during the time of the war the lunar months counted were *pârnimānta*, i. e., from full moon to full moon and not *amānta*, i. e., from new moon to new moon, as is done now-a-days. The war begins on the thirteenth lunar day of the light half of Kârtika (November) under the generalship of Bhîshma and ends in the course of eighteen days ending with the Amāvāsyâ or new moon day of the following Āgrahāyana or Mârgasîrsha month. When a light half of a month is said to have preceded a dark half of a subsequent month, as Kârtika full moon is stated to have preceded the new moon of the following Āgrahāyana month in the present case, there is no doubt whatever that during the Mahābhārata period months were counted from full moon to full moon.

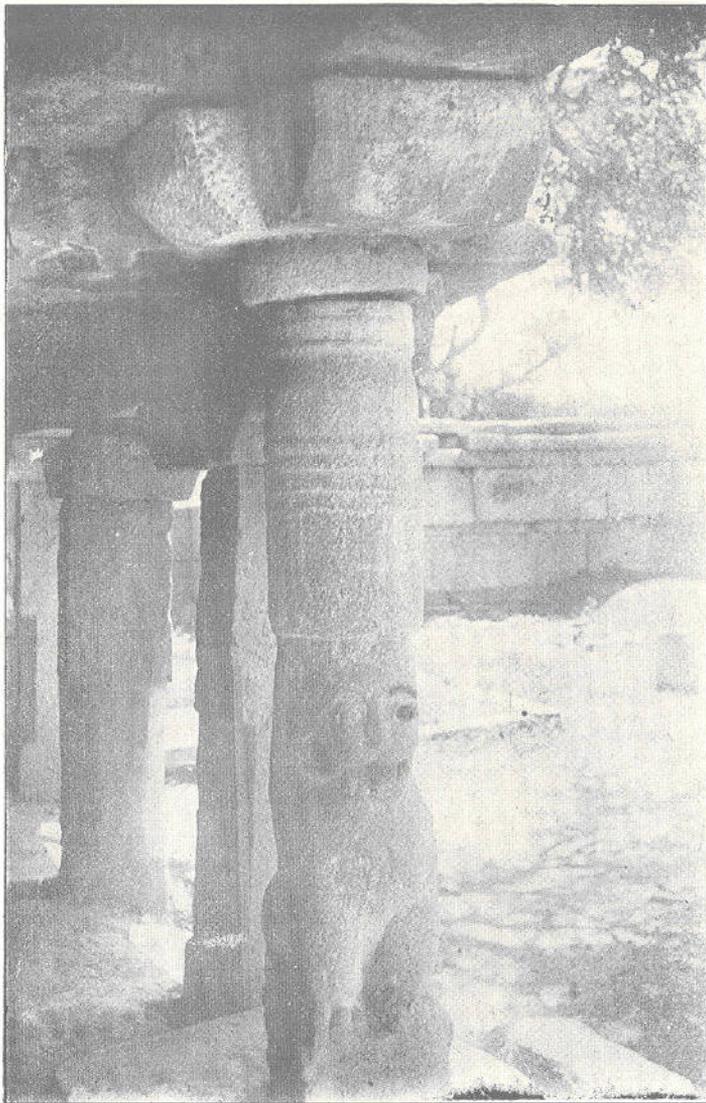
41. From the statement made by Balabhadra that he set out on his pilgrimage on the day with the constellation Pushya and returned on the 42nd day with the constellation Śravaṇa, that day being the memorable Amāvāsyâ day which proved fatal to Duryodhana, it is clear that the moon was regarded as traversing forty-one constellations, i. e., nearly $1\frac{1}{2}$ revolutions in the period of 42 days: This means, in other words, that the moon was regarded to traverse nearly a constellation or 13° a day. This is one degree more than the average velocity now fixed. This explains the supposed ominous union of seven constellations on the third lunar day of the dark half of Kârtika mentioned in the commentary. It is probable that while the full moon terminating the Āsvina month (September) happened in the constellation Mṛigasîra, it was believed to have taken place in the constellation, Revati,—a clear mistake of about 66 degrees.

42. It can also be clearly seen that this kind of error in the theoretical calculation was occasionally being set right by actual observation. Without actual observation of the position of the moon, it could not be stated that the moon was rather in the constellation Pushya than in Krittikâ on the third lunar day of the dark half of Kârtika, a point at which the moon was expected to be according to the theoretical calculation of the day. Relying upon the accuracy of their own theoretical calculation of the velocity of the moon and other planets per day, the only explanation they could offer for any error in the actual position of the planets was "an ominous deviation" from the fixed rate of motion portending evil to mankind.

43. From this it follows that the theoretical calculation of the position of planets was inaccurate to a degree or two and that the accumulation of this error was being set right by actual observation made at intervals. Rough as was their observation by



NORTH-WEST VIEW OF TABLESVARA TEMPLE AT GANGAVARA.



LION PILLAR IN THE PRAKARA OF TABLESVARA TEMPLE AT GANGAVARA.

naked eye, the observed points may be presumed to have been accurate to $\frac{1}{2}$ or $\frac{3}{4}$ of a degree though not to a second or a minute.

44. Now, it is stated that Bhîshma fell on the 7th lunar day of the dark half of Āgrahâyaṇa and that having laid himself on the bed of sharp-pointed arrows on the 11th lunar day of the same fortnight, he lived or retained his life till the arrival of the winter solstice on the 8th lunar day of the dark half of Mâgha. It is more than probable that the day of winter solstice or Uttarâyaṇa was the first lunar day of the first half of Mâgha and that Bhîshma did not die till seven days after the arrival of this auspicious day. It was a belief with the ancient Indians as with the modern that death during the day time of any lunar day of the light half of a month during the six months from winter solstice to summer solstice will lead to heaven. But Bhîshma happened to die on the 8th day of the dark fortnight. He is however said to have consoled himself by saying that as the day was within the first quarter of the month succeeding a moonlit fortnight of the previous month, it might be regarded as being equal to the light half. Even to-day Indian astrologers are wont to regard the moon during the first five or seven days of any dark fortnight as being almost a full moon and auspicious.

If the 8th lunar day of the dark half of Mâgha was the day of winter solstice, then it may be presumed that the solstitial point receded by seven days or seven degrees during the epoch of the Vêdânga Jyôtisha. From this it follows that the Mahâbhârata war occurred about 500 years earlier than the period of the Vêdânga Jyôtisha. If, on the other hand, the winter solstice happened on the first day of the Mâgha then the epoch of the war may be presumed to be the same as that of the Vêdânga Jyôtisha, 11th or 12th century B.C. It is however to be noted that according to the Vêdânga Jyôtisha the months were reckoned from new moon to new moon, whereas the counting according to the Mahâbhârata was from full moon to full moon.

45. The Vêdânga Jyôtisha says regarding the position of solstitial colure as follows :—

Prapadyêtê Śravishthâdau sūryâ-chandramasāv udak |
Sarpârdhe dakshinârkastu mâghaśrâvaṇayos sadâ ||

“At the commencement of the constellation Śravishthâ, the Sun and the Moon proceed towards the north and at the middle of the constellation, Āślesha, the Sun goes to the south ; the former (*i.e.*, uttarâyaṇa) happens in the month of Mâgha and the latter in the month of Śrâvaṇa always.”

46. That the Mahâbhârata war took place about 1,200 B. C., is corroborated by the statement made in the Puranas that from Parikshit to the end of the Nandas there elapsed a thousand years.

47. The Text of Vimalabôdha's commentary runs as follows :—

Atraivodyogaparvaṇi.—
Kaumude mâsi revatyâm śaradante himâgame |
Sphîtasasyayute kâlê kalpah kalpavatâm vara ||
asyârthah |

Kaumudi Kârtikapûrṇimâ tad-yogâtkaumudah âsvino mâsab. Sa cha¹ shad-
vimśe revatyâm Kṛishṇatritiyâyâm² bhagavad-yânam. Asyaiva³ kṛishṇâsh-
ṭamyâm bharanyâdi pushyântaih sapta-nakshatrair anishṭa-vaśâd ekayoga-bhûtâyâm

1. tasya cha.

2. Kṛishṇa-shashṭhyâm.

3. asyavâshṭâvimśe kṛishṇâshṭamyâm.

Yudhishthirasamīpe Śrīkrishṇāgamanāt ubhaya-balasya Kurukshētra-gamanam Baladevena tīrtha-yātrā cha. Tadanu saptamāddivasād amāvāsya bhavishyatīti Krishṇavākyaād amāvāsyaāyām śibira-nirmāna-pūrvakam yuddhārambhāya sangrāma-bhūmyavataṛanam. Tadanu Kārtikadvādaśyām¹ arishṭavaśena trayodaśī-chaturdaśī-pūrṇimātithitraya-yogāt aparadine nirgatatrayodaśyām Bhīshmayuddhārambhah

Tadanu daśabhir dinaih āgrahāyanyām krishṇasaptamyām² Bhīshmapatanam. Tadanu panchabhir dinaih krishṇadvādaśyām Dronapātanam. Tadanu dinadvayena Karnapatanam chaturdaśyām. Tadanu amāvāsyaāyām Salyapatanam Balabhadragamanam cha. Duryodhanorubbango rātrau sauptikam cha. Tathā cha Gadāparvaṇi Balabhadravākyaṃ.—

Chatvārimśad ahāny adya dve cha me nisṛitasya vai
pushyē cha samsthitaśchāham śraavanē punar āgatah |

Salya, chap. 34, 6.

iti Balabhadra-vākyaād āśvināshṭayimśe Balabhadratīrthayātrā bhūtā Āgrahāyana-māvāsyaāyām³ tīrthayātrām samāpya Balabhadrasyāgamanam. Kārtika trayodaśī⁴ dināt prabhṛiti Āgrahāyana-māvāsyaādinaparyantam⁵ aśṭādaśābhyantera ēva mahābhārata-yuddha-samāptih.

Atra viśēshah.—Uktam Ānuśāsane dānadharṃe Yudhishthiravākyaṃ.

Ushitvā śārvarih śrīmān panchāsannagarottame

iti, Āgrahāyana-daśamīdināt prabhṛiti māgha-praveśa-sankrānti-dinaparyantena panchāsaddināni bhavantīti vyākhyā. Āgrahāyanaikādaśī-dinātprabhṛiti⁶ māghasankrānti-krishṇāshṭamī dinam yāvat aśṭā-panchāsaddināni bhavanti. Tathā cha dānadharṃe Bhīshmavākyaṃ.

Parivṛitto hi bhagavān sahasrāmśur divākarah |

aśṭa panchāśatam rātryaśśayānasyādya me gatāh |

śareshu niśītāgreshu yathā varshaśatam tathā |

māgho yam samanū prāpto māsaḥ puṇyo yudhishthira |

Anu. Chap. 273, 26-28.

Yadyēvam katham krishṇāshṭamyām mṛitasya Bhīshmasya śuklāshṭamyām karma vidhīyate

Tathā cha dānadharṃe Bhīshma-vākyaṃ.—

Tribhāgaśēshah paksho' yam śuklo bhavituṃ arhati |

Anu. Chapter 273, 28.

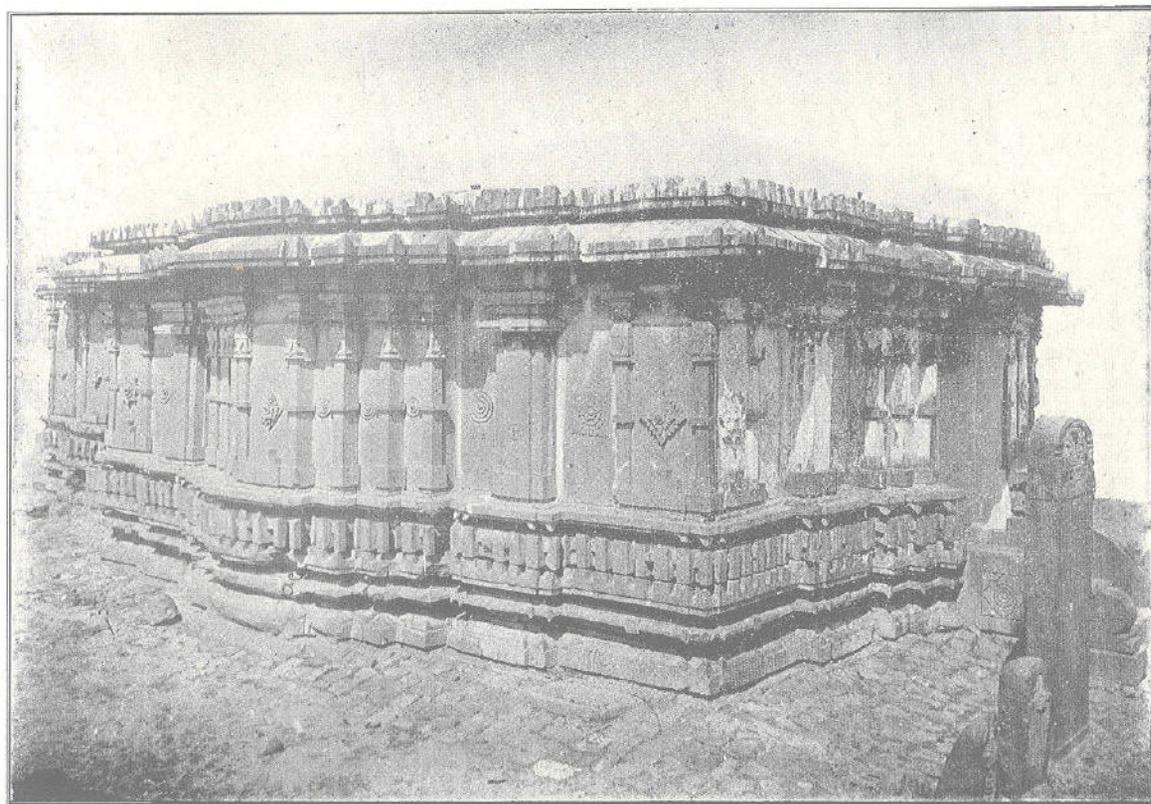
“In the same Udyōga-parva :—

‘O, the best of those who are possessed of the knowledge of time, the epoch (of the Great War began) in the month of Āśvina, the full moon of which happened in the constellation of Rēvati, at the end of autumn and the beginning of the dewy season with the abundance of crops.’

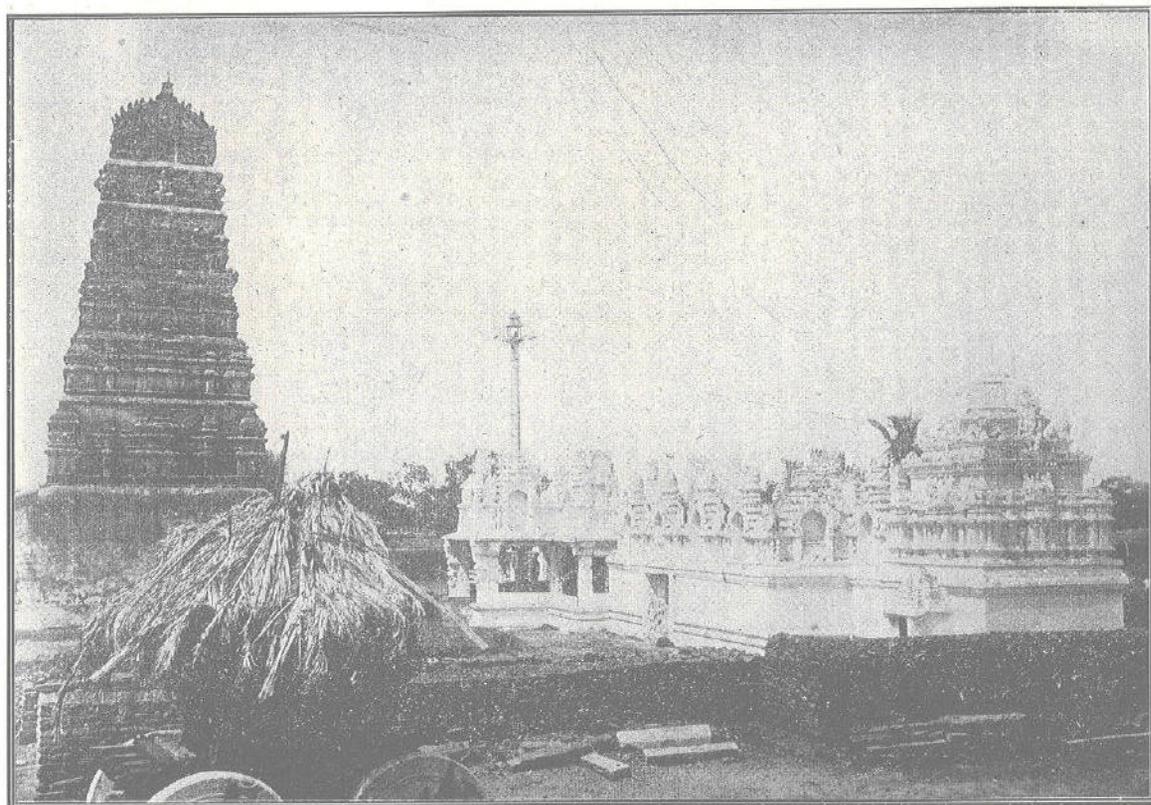
The meaning of this is :—

The word Kaumudī means the full moon of the month of Kārtika. (i.e., at the end of Āśvina). As the end of the previous month is connected with this full moon,

1. Kārtikadvāvimśe.
2. Tṛitīya Krishṇasaptamyām.
3. Āgrahāyana daśame amāvāsyaāyām.
4. Kārtikatrayo vimśatprabhṛiti.
5. Āgrahāyana-daśamadinaparyantam.
6. Āgrahāyana-tṛitīya dinātprabhṛiti.



NORTH-EAST VIEW OF PARSVANATHA BASTI AT HEGGERE.



NORTH-EAST VIEW OF TERUMALLESVARA TEMPLE AT HIRIYUR.

the Āsvina month is called Kaumuda. This full moon-day happened on the twenty-sixth constellation, Revati. The Lord's (Krishna's) journey began on the third lunar day of the dark half of Kārtika. Then on the 8th lunar day of the same dark half of Kārtika with the 28th constellation, *i.e.*, Bharani united unnaturally and ominously enough with the seven constellations ending with Pushya, Krishna arrived at the camp of Yudhishthira. The very day the opposing armies marched to the Kurukshetra, and Balabhadra set out on his pilgrimage. Then on the day of Amāvāsyā (new moon) which, as predicted by Krishna, occurred seven days after the arrival of the armies at the Kurukshetra, the opposing armies marched to the battle-field after making their encampments in the rear.

Then on the 13th lunar day, after the 12th lunar day of the light half of Kārtika, on which the 13th, the 14th and the 15th tithis came together, the battle ensued under the command of Bhishma. Then in the course of ten days ending with the seventh lunar day of the dark half of Āgrahāyana (Mārgaśīrsha) there was Bhishma's fall.

Then in five days ending with the 12th lunar day of the same dark half of Āgrahāyana there was Drōna's fall.

Then in two days ending with the 14th lunar day of the same dark half there was Karṇa's fall.

Then on the day of the new moon there occurred together Salya's fall, Balabhadra's return from his pilgrimage, the breaking of the thighs of Duryōdhana, and other exploits in the same night.

In the Gadāyuddhaparva Balabhadra says:—'From the day of my setting out for pilgrimage to this day of my return there have elapsed 42 days. I set out on the day with the constellation Pushya and returned this day with the constellation Śravaṇa.'

From this statement of Balabhadra it is clear that Balabhadra set out on the third lunar day of the dark half of Kārtika and after completing his pilgrimage returned on the new moon day of Āgrahāyana and that within the period of eighteen days from on thirteenth day of the light half of Kārtika to the 15th Amāvāsyā day of Āgrahāyana, the war terminated.

48. The following facts deserve particular notice here:—

At the close of the Ānuśāsana Parva treating of Dāna and Dharma, Yudhishthira says:—'Having lived for 50 days in the suburb of the city, Bhishma waited for the arrival of the winter solstice.'

The fifty days referred to in the above verse, are those from the 10th lunar day of Āgrahāyana to the day of winter solstice on the day of entry of the month of Māgha. But the number of days from the 10th lunar day of the dark half of Āgrahāyana to the 8th lunar day of the dark half of Māgha will however amount to 58. Accordingly Bhishma says in the Dānadharma Parva "To me lying on the bed of sharp-pointed arrows there have elapsed 58 days and the duration appears to me like a hundred years."

'How is it then,' it may be asked, 'that while Bhishma died on the 8th lunar day of the dark half of Māgha; the anniversary rite in his memory is being performed on the 8th lunar day of the light half?' In reply to this Bhishma himself has said as follows:—

'The month has three out of four parts yet to run; and hence the part just elapsed deserves to be a light half.'

49. The Calendar of the Mahâbhârata War.

Āsṛvina Pūrṇimâ with Rêvati and Āsṛvini constellations.

This Pūrṇimâ ends Āsṛvina month and is called Kaumuda.

Krishnapaksha or dark half of Kârtika.

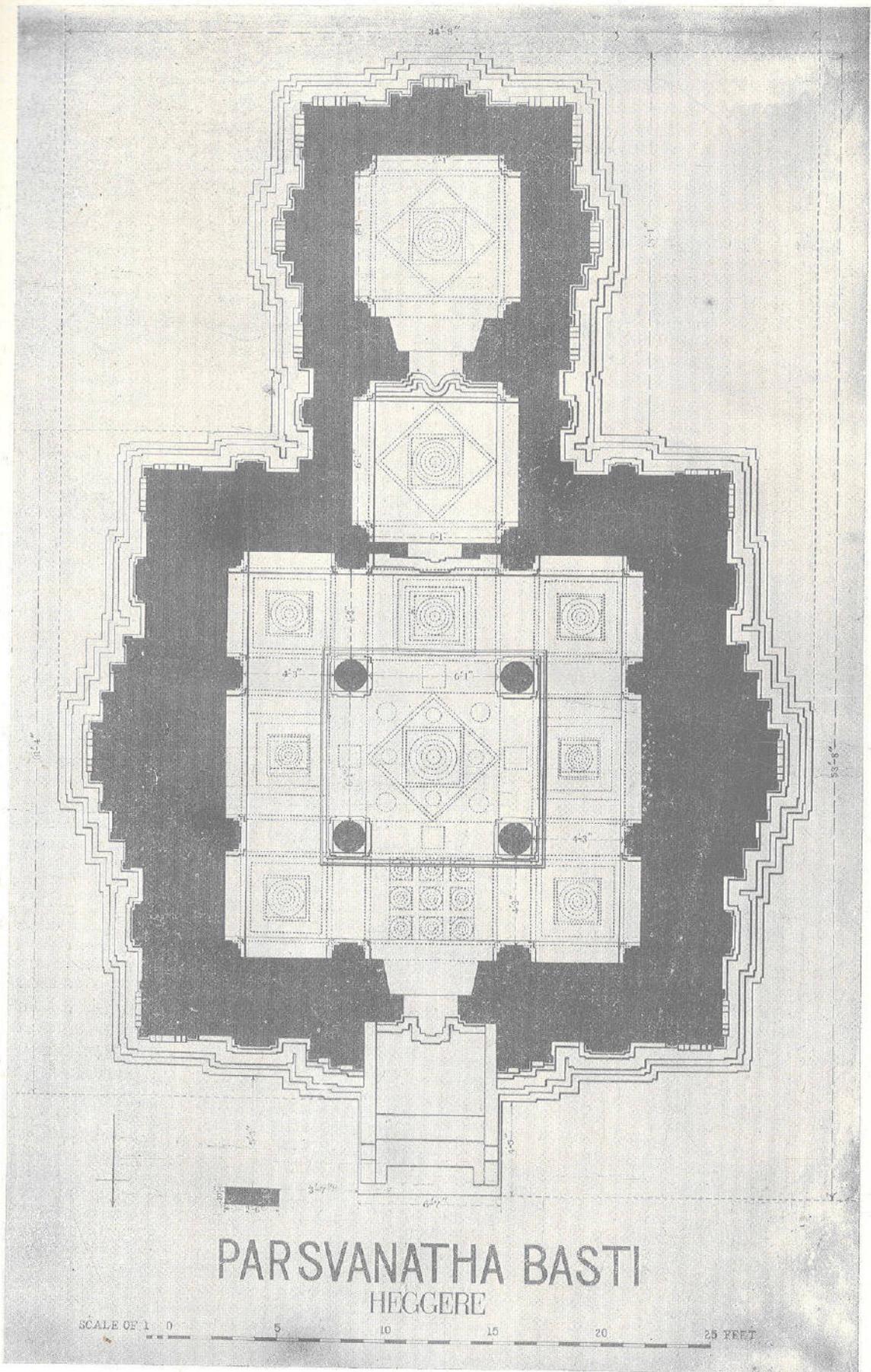
- | | | |
|----------------|----|--|
| 1. Pratipat | .. | an ominous union of the five constellations, Bharani, Krittika, Rôhini, Mrigasiras, Ārdra, and Punarvasu on these two days. |
| 2. Dvitiya. | } | |
| 3. Tṛitiya | .. | Pushya ... Balarâma sets out on his pilgrimage and Krishna sets out to the camp of Yudhishthira. The opposing armies march to the Kurukshêtra. |
| 4. Chaturtṛi | .. | Āslêsha |
| 5. Panchamî | .. | Makha. |
| 6. Shashṭhi | .. | Pūrvaphalguni. |
| 7. Saptamî | .. | Uttaraphalguni. |
| 8. Ashṭamî | .. | Hasta .. Krishna predicts that Amâvâsyâ will occur seven days hence. |
| 9. Navamî | .. | Chitra. |
| 10. Daśamî | .. | Svâti. |
| 11. Ekâdaśî | .. | Viśâkha. |
| 12. Dvâdaśî | .. | Anûrâdha. |
| 13. Trayôdaśî | .. | Jyeshṭha. |
| 14. Chaturdaśî | .. | Mûla |
| 15. Amâvâsyâ | .. | Pūrvâ Āshâdha . After strengthening their respective camps, the opposing armies march to the battle field. |

Śukla paksha or light half of Kârtika.

- | | | |
|----------------|----|--|
| 16. Pratipat | .. | Uttara Āshâdha. |
| 17. Dvitiyâ | .. | Śravaṇa. |
| 18. Tṛitiyâ | .. | Dhanishṭha. |
| 19. Chaturthî | .. | Śatabhishak. |
| 20. Panchamî | .. | Pūrvâ Bhâdrapada. |
| 21. Shashṭhî | .. | Uttara Bhâdrapada. |
| 22. Saptamî | .. | Revati. |
| 23. Ashṭamî | .. | Āsṛvini. |
| 24. Navamî | .. | Bharani. |
| 25. Daśamî | .. | Krittika. |
| 26. Ekâdaśî | .. | Rôhini |
| 27. Dvâdaśî | .. | Mrigasiras. |
| 28. Trayôdaśî | .. | Ārdra .. The battle ensues under the command of Bhishma. |
| 29. Chaturdaśî | .. | Punarvasu |
| 30. Pūrṇimâ | .. | Pushya. .. End of Kârtika. |

Krishnapaksha or dark half of Āgrahâyaṇa known as Mârgaśīrsha.

- | | | | |
|----------------|----|--|-----------------------------|
| 31. Pratipat | .. | Āslêsha. | |
| 32. Dvitiyâ | .. | Makha. | |
| 33. Tṛitiyâ | .. | Pūrvâ Phalguni. | |
| 34. Chaturthî | .. | Uttara Phalguni. | |
| 35. Panchamî | .. | Hasta. | |
| 36. Shashṭhî | .. | Chitra. | |
| 37. Saptamî | .. | Svâti | Fall of Bhishma. |
| 38. Ashṭamî | .. | Viśâkha | Drôṇa takes up the command. |
| 39. Navamî | .. | Anûrâdha. | |
| 40. Daśamî | .. | Jyeshṭha. | |
| 41. Ekâdaśî | .. | Mûla. | |
| 42. Dvâdaśî | .. | Pūrvâ Āshâdha... Fall of Drôṇa. | |
| 43. Trayôdaśî | .. | Uttara Āshâdha.. Karna takes up the command. | |
| 44. Chaturdaśî | .. | Uttara Āshâdha | Fall of Karna. |



PARSVANATHA BASTI
HEGGERE

PLAN OF PARSVANATHA BASTI AT HEGGERE.

45. Amāvasyā .. Śravaṇa .. Fall of Śalya, Balabhadra's return from his pilgrimage. The breaking of Duryodhana's thighs by Bhīma; and the night exploits.

Sukla paksha or light half of Āgrahāyana.

46. Pratīpat .. Dhanishṭha.
 47. Dvītiyā .. Śatabhishak
 48. Tṛītiyā .. Pūrva Bhādrapada.
 49. Chaturthī .. Uttara Bhādrapada.
 50. Pañchamī .. Rēvati.
 51. Shashṭhī .. Āśvini.
 52. Saptamī .. Bharanī.
 53. Aṣṭamī .. Kṛittika.
 54. Navamī .. Rōhiṇi.
 55. Daśamī .. Mṛigaśīra.
 56. Ekādaśī .. Ādra.
 57. Dvādaśī .. Punarvasu.
 58. Trayodaśī .. Pushya.
 59. Chaturdaśī .. Āśleṣha.
 60. Pūrṇimā .. Āśleṣha .. End of Agrahāyana or Mārgaśīrṣha.

Kṛishṇapaksha or dark half of Pushya.

61. Pratīpat .. Makha.
 62. Dvītiyā .. Pūrva Phalgunī.
 63. Tṛītiyā .. Uttarā Phalgunī.
 64. Chaturthī .. Hasta.
 65. Pañchamī .. Chitra.
 66. Shashṭhī .. Svāti.
 67. Saptamī .. Viśākha.
 68. Aṣṭamī .. Anūrādha.
 69. Navamī .. Jyēshṭha.
 70. Daśamī .. Mūla.
 71. Ekādaśī .. Pūrva Āshāḍha.
 72. Dvādaśī .. Uttara Āshāḍha.
 73. Trayodaśī .. Uttarāshāḍha.
 74. Chaturdaśī .. Śravaṇa.
 75. Amāvasyā .. Dhanishṭha.

Suklapaksha or light half of Pushya.

76. Pratīpat .. Dhanishṭha.
 77. Dvītiyā .. Śatabhishak.
 78. Tṛītiyā .. Pūrva Bhādrapada.
 79. Chaturthī .. Uttara Bhādrapada.
 80. Pañchamī .. Rēvati.
 81. Shashṭhī .. Āśvini.
 82. Saptamī .. Bharanī.
 83. Aṣṭamī .. Kṛittika.
 84. Navamī .. Rohiṇi.
 85. Daśamī .. Mṛigaśīras.
 86. Ekādaśī .. Ādra.
 87. Dvādaśī .. Punarvasu.
 88. Trayodaśī .. Pushya.
 89. Chaturdaśī .. Āśleṣha.
 90. Pūrṇimā .. Makha. .. End of Pushya.

Kṛishṇapaksha or dark half of Māgha.

91. Pratīpat .. Makha.
 92. Dvītiyā .. Pūrva Phalgunī.

93. Tṛitīyā	..	Uttara Phalguni.	
94. Chaturthī	..	Hasta.	
95. Panchamī	..	Chitra.	
96. Shashthī	..	Svāti.	
97. Saptamī	..	Viśākha.	
98. Aṣṭamī	..	Anūrādha	.. Uttarāyṇī day : The death of Bhīṣma.
99. Navamī	..	Jyêshṭha.	
100. Daśamī	..	Mūla.	
101. Ekādasi	..	Pūrva Āshāḍha.	
102. Dvādasi	..	Uttara Āshāḍha.	
103. Trayodasi	..	Uttara Āshāḍha.	
104. Chaturdasi	..	Śravaṇa.	
105. Amāvāsyā	..	Dhanishṭhā and Śatabhishak.	

50. The archaic style, words and metre of the so-called dushkara or difficult verses of the Mahābhārata furnish an additional proof in support of such a remote antiquity claimed for this epic on astronomical grounds. In the first chapter of the Ādiparva of the Mahābhārata, a verse (No. 117) regarding the number of difficult verses is put in the mouth of Vyāsa, the author of the epic, as follows: "There are eight thousand and eight hundred verses. I know and Śuka also knows their meaning; it is doubtful whether Sanjaya knows them or not." A few of these verses are said to have been commented upon by Dēvasvāmi, Janamējaya, Vikramārka, and Bhōja, king of Dhārā. Bhagavad Vimalabōdhāchārya is another commentator, who in his commentary called Dushkaraślokaṭippaṇi refers to Dēvasvāmi and other earlier commentators mentioned above.

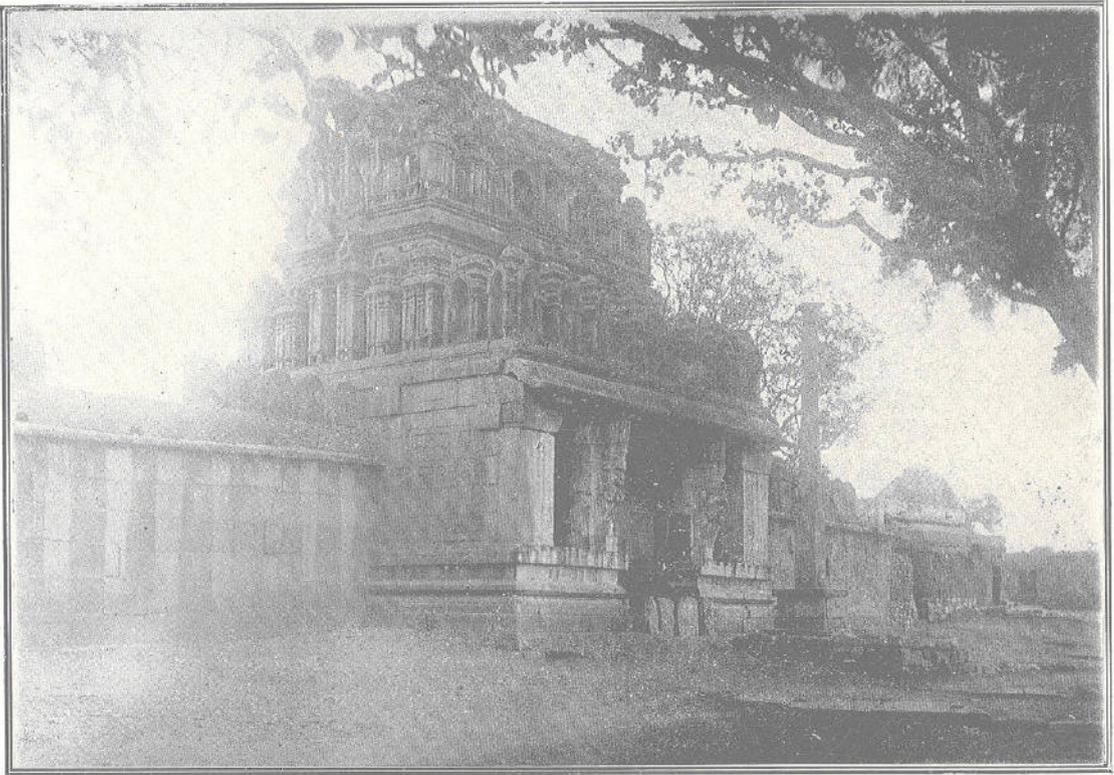
51. Many of these verses show the characteristics of the old *gāthās* found in the Brāhmaṇas and the Sūtras. Elision of suffixes in the nominative and accusative plural, separation of Upasargas or particles from verbs, use of verbs of the middle voice (ātmanēpada) in the active voice (parasmaipada) and vice versa, occurrence of words now obsolete and metrical irregularities are some of the characteristics found in the archaic verses.

52. A few verses selected from each of the parvas are quoted here in illustration of their *gāthā* style:—

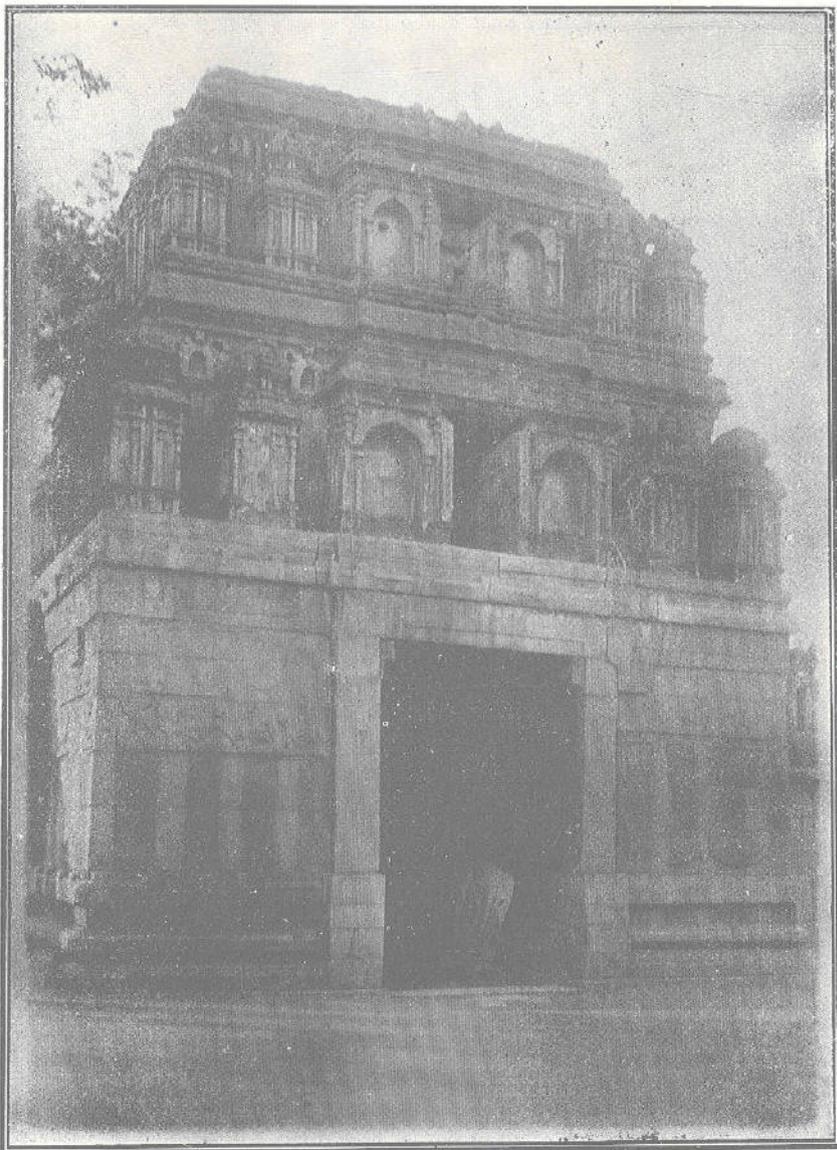
pra¹ pūrvagau pūrvajau chitrabhānū
 girā vām śamsāmi tapasā hyanantau |

 adhikshipantau bhuvanāni viśva² 1. 3. 1.
 janyarthamuktam³ bahu tattadagryam I. 215, 11.
 saha sribhih Draupadīm ādi⁴ kṛitvā II. 83, 17.
 striyam samābhāshasi⁵ durvinīta II. 93, 24.
 adhīyatām⁶ japatām juhvatām cha III. 47, 12.
 ukte vākye chottaram me bravīhi⁷ III. 136, 7.
 āraliko⁸ govikartā⁹ sūpakartā niyodhakah. VI. 3. 19.
 tatah param bhavitā bhavyamēva¹⁰ . V. 10, 23.

-
1. particle separated from the verb.
 2. elision of plural suffix.
 3. now obsolete.
 4. ungrammatical.
 5. This ought to be in the middle voice.
 6. Do do do
 7. ungrammatical.
 - 8.—9. The custom referred to here is very old.
 10. ungrammatical.



OUTER VIEW OF MAHADVARA OF CHANNAKESAVA TEMPLE, K Aidala.



INNER VIEW OF GOPURA OF CHANNAKESAVA TEMPLE, K Aidala.

53. The following verse (I, 1, 236) is a typical example of metrical irregularities found in the Mahâbhârata:—

yadâśrausham Drônaputrâdibhîstaih
hatânpâncâlân Draupadêyânscha suptân.

kritam bibhatsam ayaśasyam cha karma

tadâ nâsamse vijayâya Sanjaya.

54. It may therefore be presumed that such verses as are characterised by *gâthâ* style and by metrical and grammatical irregularities form the original Mahâbhârata and that such other verses as follow Pânini's Grammar and Pingalas' metrical rules are later interpolations. It may be also presumed that the story narrated in the archaic verses is the main subject of the Mahâbhârata proper and that the detailed account of the main subject as well as the illustrative stories related in the Upâkhyânas are later interpolations as indicated by the classical style of the composition.

55. Hence it may be concluded that the Mahâbhârata proper is as old as the 10th century B.C. both on the ground of its astronomical reference to the solstitial colure in Ardhâślesha and Śravishṭhâ and of its archaic style.

If the passage referring to the solstitial colure were to be regarded as a quotation in the Mahabharata from an older work, even then the Mahâbhârata could not be taken to be later than 400 B.C., because the archaic verses of the Mahâbhârata are evidently pre-Pâninian.

(2) THE KAUTILIYA ARTHASASTRA AND THE PANCHATANTRA.

56. After a long and minute study of the various recensions of the Panchatantra, both Dr. J. Hertel and Dr. F. Edgerton have arrived at the conclusion that the Panchatantra is a work designed to teach political wisdom. In his Panchatantra Reconstructed (Volume II P. 185) Dr. Edgerton says "I think Hertel is right in believing that the author conceived the work as one that should teach political wisdom." The Kashmerian recension of the Panchatantra is said to bear the title Tantrâkhyâyika and in the opinion of Dr. Hertel it dates from about 200 B. C. Now if it can be shown that the stories of the Panchatantra are based upon the political principles taught in the Kauṭīliya Arthaśâstra, it will necessarily follow that the epoch of 350-300 B.C. assigned to the Arthaśâstra is not far from the truth.

57. The titles such as separation of friends, winning of friends, war and peace, the loss of one's acquisition, and hasty action, given to the five books of the Panchatantra are political ideas explained in no earlier work than the Arthaśâstra. They are adumbrated with appropriate illustrative stories in the Panchatantra. The framing and narrating of stories to illustrate religious, philosophical, moral, and political ideas was one of the most impressive educational methods adopted by the Hindus as early as or even earlier than, the Buddhistic period. The Buddhist Jâtaka tales are an instance in point. In most of the early Sûtra works of the Jainas, ethical and philosophical principles are illustrated with impressive stories. The Shashṭhi-tantra of Sâṅkhya system is said to have consisted of stories to explain the subtle principles of the Sâṅkhya philosophy.

58. There is reason to believe that the author of the Panchatantra is indebted to the Arthaśâstra for the use of the word Prakṛiti in the sense of a friend or an enemy (Mitraprakṛiti and Aripṛakṛiti) ¹. A friend or an enemy inside a State is called abhyantara prakṛiti and outside a State, bâhyaprakṛiti ². In the 15th Book entitled

1. Arthasastra VI. 2.

2. Panchatantra I. Story 1, P. 66 (Edgerton's Ed.) ; and Arthasastra VIII. 2.

Tantrayukti of the Arthasâstra, Chânakya says that use of the word Prakriti in the sense of a friend or an enemy is his own device (svasanjna) which he explains as parair asamitaś-śabdah, a word not used by others. It follows therefore that the Panchatantra is decidedly later than the Arthasâstra of Kauṭilya.

59. Besides making use of the technical terms devised and political ideas taught in the Arthasâstra, the author of the Panchatantra not only mentions the name of Chânakya as a writer on Nripasâstra or Nitisâstra, but also makes verbatim quotations sometimes wrongly and sometimes rightly from the Arthasâstra in support of his views.

60. To begin with, among the writers on political science, Chânakya is mentioned in the very first verse of the Introductory Section of the Panchatantra.

Manavê Vâchaspatayê Śukrâya Parâsarâya sa-sutâya I

Chânakyaîya cha vidushe namo stu nripasâstra-kartribhyah II

61. This verse is said to be found in the Tantrâkhyâyika, the Southern Indian Panchatantra, the Nepalese Edition, the Hitoâpadêsa, and the Jaina Version of the same. It does not however appear in the Brihatkatha and the Pahlavi version of the Panchatantra.

62. What is said in the Arthasâstra in praise of Daṇḍanîti, law and order, is applied in the same words in the Panchatantra to the commendation of what is called lôkayâtra, the course of life in the world as follows :—

Arthasâstra I. 4.

Ânvikshakî trayî-vârtânâm yoga-
kshema-sâdhano daṇḍah tasya nî-
tih daṇḍa-nîtiḥ, alabdhalâbhârthâ
labdhaparirakshinî rakshita-
vivardhani vṛiddhasya tîrthêshu
pratipâdinî cha tasyâm âyattâ
lokayâtrâ.

Panchatantra, I. 1.

alabdham artham lipseta labdham
rakshed avekshayâ i
rakshitam vardhayen nityam vṛidd-
ham pâreshu nikshipet ii
alabdhalâbhârthâ labdhaparirakshi-
nî rakshita-vivardhani vardhitasya
tîrthapratipâdinî chéti lokayâtrâ.

63. Here the words beginning with alabdhalâbhârthâ in the Panchatantra are used in praise of lôkayâtrâ, while they are more appropriately used in the Arthasâstra in praise of daṇḍanîti, law and order. There can therefore be no doubt that the author of the Panchatantra has borrowed words and phrases from the Arthasâstra and used them to his purpose, not taking care to consider their contextual connection.

64. Again in the Frame story (I. 1), Dr. Hertel has included a verse which Dr. Edgerton has excluded as not belonging to the original recension of the Panchatantra. The verse appears in the Arthasâstra in commendation of activity and effort with no attention to auspicious or inauspicious time as distinguished by astrologers, while in the Panchatantra, the same verse with some other verses is used in praise of wealth and its usefulness for trade undertaken on an auspicious day with a good star.

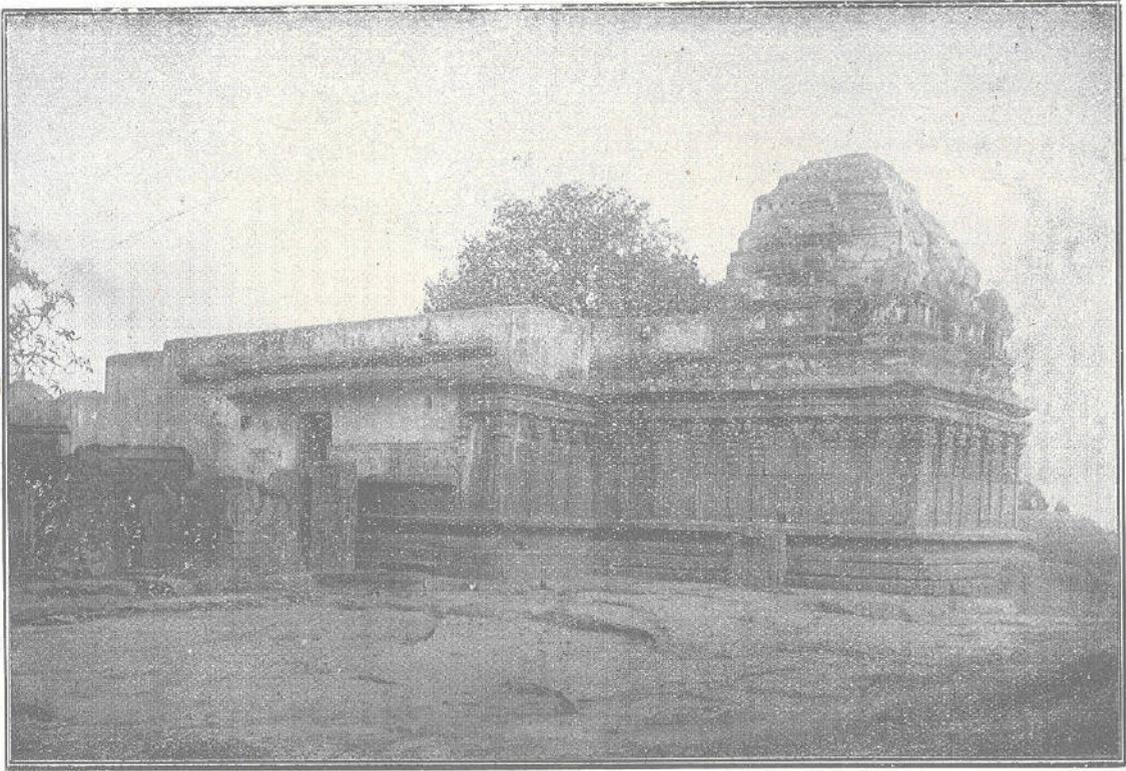
Arthasâstra IX. 1.

Nakshatram atipichchhantam
bâlamartha tivartate i
arthô hyarthasya nakshatram
kimkarishyanti târakâh i
arthair arthâh prabadhyante
gajâh pratigajairiva II

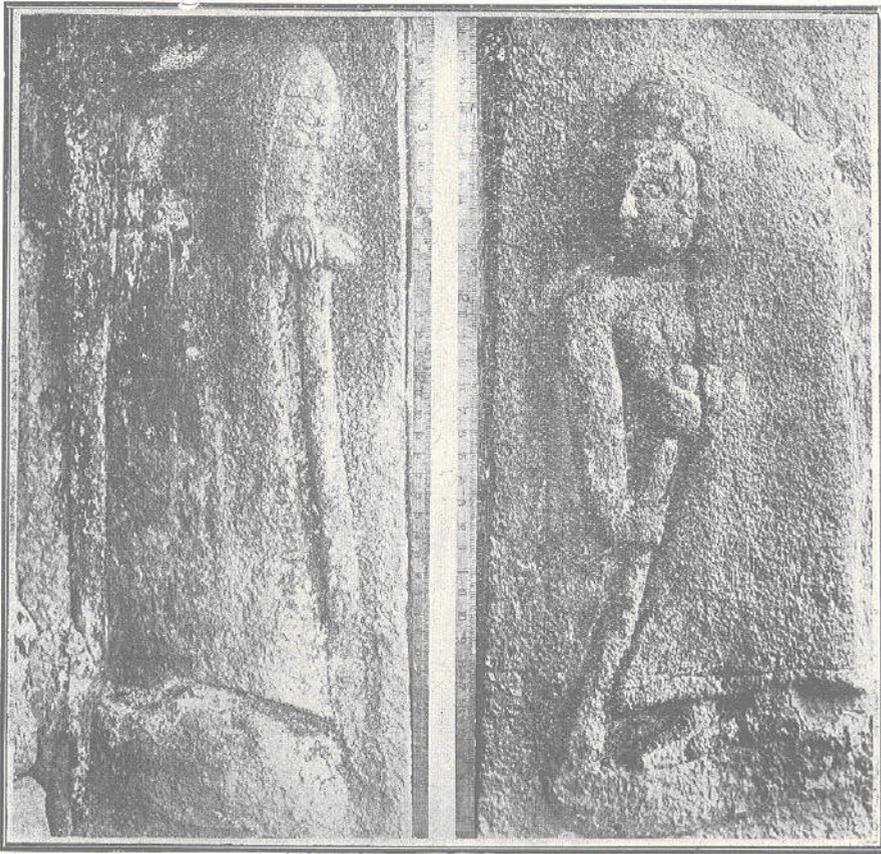
Panchatantra I. 1.

Arthair arthâ nibadhyante
gajair iva mahâgajâh i
nahyanarthavatâ śakyam
vâñijyam kartumihayâ II
Évam sampradhârya Mathurâ-
gâmni vâñijyabhândâni
samâhṛitya saparijanah
śubhedine śubhâyâm tithau nissṛitah.

65. Again the unsuitability of the quotation to the context in which it is found in the Panchatantra is doubtless an indication that it is from a work in which it has a suitable contextual connection. While citing the opinion of Bhâradvâja that a minister



NORTH-WEST VIEW OF GANGADHARESVARA TEMPLE AT KAILALA.



DVARAPALAKA FIGURES OF KESAVA TEMPLE, HORAMANE KAVAL.

should usurp the throne of a kingdom to which there is no powerful claimant, Chânakya gives expression to a proverbial saying that a woman who advances her love of her own accord will curse the man who rejects her, and quotes in support of Bharadvâja's view a verse meaning that an opportunity offers itself only once and will scarcely recur when it is sought. As it is usual with the Hindus to compare sovereignty to a woman, better still, to the goddess of fortune, it follows that the quotation of the proverb in this context is quite appropriate. But in the Panchatantra (III 5) this proverb is quite inappropriately quoted to justify the slaying of an enemy before he proves too powerful. This is how the quotations appear in the two works :—

Arthaśâstra V. 6.
 Neti Bharadvâjah-pramri-
 yamâne râjany amâtyah
 svayam râjyam
 grihnyât | râjyakârâ-
 dd hi pitâ putram pu-
 trâs cha pitaram abhi-
 druhyanti | tat svayam
 upasthitam nâvamany-
 éta | svayam uparuddhâ
 hi stri tyâjyamanâ-
 bhisâpatîti lôka-pra-
 vâdah.
 kâlâs cha sakṛid abhyêti
 yam naram kâlakânkshinam
 durlabhassa punas ta-
 sya kâlah karma chikirshatah ||

Panchatantra III. 5.
 Hinas âtrur nihantavyah
 yâvan na balavân bhavet i
 sanjâta-balapaurushyah
 paschâd bhavati durjayah ||
 api cha svayam upagatâ-
 śrîh tyâjymânâ bhi-
 śâpatîti lôkapravâdah
 uktam cha.
 kâlo hi sakṛid abhyeti
 yam naram kâlakânkshinam
 durlabhas sa punas tasya
 kâlah karma-chikirshatah.

66. In Book I, 11, the author of the Panchatantra refers to a Śâstra and quotes a passage from it to elucidate the five elements of Counsel. A comparison of the passage quoted in the story with that found in the Arthaśâstra will make it clear that the Śâstra referred to here is no other than the Arthaśâstra.

Arthaśâstra. I. 15.
 Karmanâm ârambhô.
 pâyah purushadravya-
 sampat dêsakâla-
 vibhâgah vinipâta
 -pratîkârah kârya-
 siddis chêti pan-
 chângo mantrah.

Panchatantra.
 śâstrê châbhihitah panchângo
 mantrah | tad yathâ-karmanâm
 ârambhôpâyâh purushadravya-
 sampat dêsakâlavibhâgah, vini-
 pâtapratîkârah kâryasiddhi-
 śchêti.

67. A comparison of the following passage with that found in the Arthaśâstra furnishes additional evidence to prove that the Arthaśâstra was very well known to the author of the Panchatantra and that he had freely borrowed from the former :—

Arthaśâstra I. 14.
 Tulyakâriṇoh śilpo-
 pakârê va vimânitah
 vallabhâvaruddhah
 samâhûya parâjitah
 pravâsopataptah

 tulyair antarhitah
 kruddhavargah |
 pâpakarmâbhikhyâtah
 tatkulînô vâsamsuh
 . . . bhîtavargah

Panchatantra Book one Story 3.
 sammânita-vimânitâh
 pratyakhyâtâh kruddhâh
 lubdhâh parikshinâh
 svayamupagatâs chhadmanâ
 pravârayitum śakyâh
 atyanta-svakârâbhinyastâh
 samâhûya parâjitâh
 tulyakâriṇah śilpopakâre
 vimânitâh pravâsopataptâh
 tulyair antarhitâh pratyâhîta-
 mânâh tathâtyâhîta-vyavahârâh
 tatkulînâsamsavah samavâyê

pārikshīno atyāttasvāh
kadaryō vyasanyatyāhi-
tavyavahāraśchēti
lubdhavargah.

cha svadharmān na chālanti
samantāchēhōpadhākṛityāśchēti

68. A close examination of the following citations from the two works will show how in compiling certain portions of the Panchatantra the author has borrowed passages from different portions of the Arthasāstra :—

Edgerton's Panchatantra
Blk. I, pp. 61—63.

Pancha mūla vyasanāni
tadyathā abhāvah pradoshah
prasangah, pīṇanam guṇa-
prātilomyam cheti
tatra prathamam tāvat
śvāmyamātya janapada
durga kośa daṇḍa mitranām
ekatamasyāpyabhāve

abhāvah ityavagantavyam
yadā tū bhāya-prakṛitayō
antah-prakṛitayo vā
prakupyanti tat pradoshah
prasangah pūrvam ukta-
meva. striyo' kshā mṛiga-
yā pānam ityādi. tatra
striyokshā . . . pānam ity
kāmajō vargah. vākpāru-
shyādih kopajō vargah

.....
pīṇanam aṣṭadhā daivā-
gnyudaka vyādhimāraka-
vishūchikā durbhikshāsuri
vṛishṭibhirbhavati ati-
vṛishṭīranāvṛishṭīrasu-
rī vṛishṭīr uchyate.
tadetat pīṇanam |

guṇaprāti lomātā
nāma uchyate yadā sandhivigraha-yānāsana
samśraya dvaidhibhāvā-nām shāṇṇām
guṇā-nām prātilomyēna
vartate, sandhau prāptē
vigramam karōti . .-ēvam

Arthasāstra I 12.

Mantri purohita-senāpati-yuva-
rāja dauvārikāntarvansika prasā-
stṛi samāhartṛi sannidhātṛi pra-
deshṭṛi nāyakapaura vyāvahārika
kārmāntika mantri parishada-
dhyaksha daṇḍadurgāntapālā-
tavikeshu. śraddheyadeśa-
vesha śilpabhāshābhijanāpadeśān
bhakti-sāmarthya-yogāchchāpa-sarpayet.

69. What confirms the indebtedness of the author of the Panchatantra to the Arthasāstra for information about the grouping of States is the passage beginning with "Chaturmaṇḍalāvāsthānamidam" and ending with "evānyasthānavāsinah" (Panchatantra I, 1). This passage cannot be clearly understood without knowing what the

Arthasāstra.

guṇaprātilomyam abhāvah
pradoshah prasangah pīṇā
vā vyasanam vyasyatyenam
śreyasa iti vyasanam,
svāmyamātya janapada durga
kośa daṇḍa mitra vyasanānām
pūrvam pūrvam gariyah
ity āchāryāh VIII. 1.

.....
rājno abhyantaro bhāyo vā
kōpa iti . . . antaramātya kopāś
chāntahkopāt . . . VIII. 2.

kāmajastu mṛigayā dyūtam
striyah pānam iti
tasmāt kōpō gariyan vākpā-
rushyam arthadūshāṇam
daṇḍapārushyamiti. VIII. 3.

daivapīṇanam agniruda-
kam vyādhirdurbhiksham
iti VIII. 4.

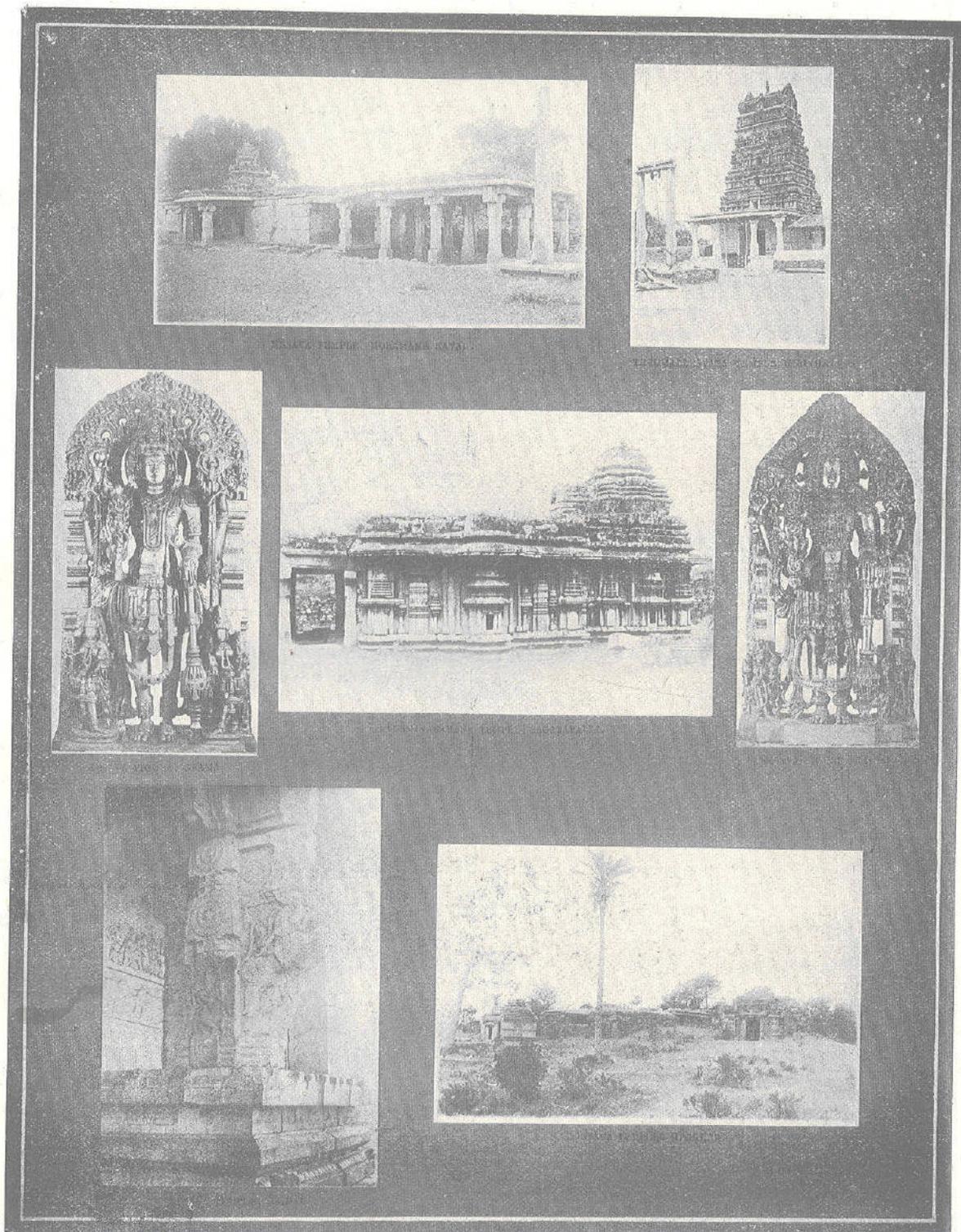
shāḍgunyasya prakṛi-
ti-maṇḍalam
yōnih. sandhi vighrahāsana
yānasamśraya

dvaidhibhāvah
shāḍgunyam.-

VII. 1

Hertel's Panchatantra III.

Mantri purohita senāpati yuva-
rāja dauvārikāntarvansika
prasāstṛi samāhartṛi sannidhātṛi-
pradeshṭṛaśvādhyaksha kośādhyā-
ksha gajādhyaksha parishadabalā-
dhyaksha durgapālā protkaṭā
bhṛityātavikādayah para-
pakshe.



MISCELLANEOUS.

KESAVA TEMPLE, HORAMANE KAVAL. TERUMALLESVARA TEMPLE, HIRIYUR. KESAVA FIGURE, GRAMA.
 LAKSHMINARAYANA TEMPLE, SAGATAVALLI. KESAVA FIGURE, K Aidala. PILLAR IN KESAVA
 TEMPLE, K Aidala. ISVARA TEMPLES, HEGGERE.

A thasâstra says regarding the formation of circles of States and groups of circles of four States each. The formation of a circle of States is thus described in the Arthasâstra. (VI. 2.) :—

The conqueror, his friend and his friends' friends are the three primary kings constituting a circle of States. As each of these three kings possesses the five elements of sovereignty, such as the minister, the country, the fort, the treasury, and the army, a circle of States consists of eighteen elements. Thus it needs no commentary to understand that the three circles of States having the enemy of the conqueror, the Madhyama King or the Udâsîna King at the centre of such of the three circles are different from that of the conqueror. Thus there are four primary circles of States, twelve kings, sixty elements of sovereignty and seventy-two elements of States.

The meaning of the above passage is this :—

1. The conqueror's circle of States.
2. The enemy's circle of States.
3. The Madhyama King's circle of States.
4. and the Udâsîna King's circle of States.

Each circle consists of three kings and the four circles twelve kings. As each of the twelve kings has five elements, the total number of elements is sixty. These sixty elements with the twelve kings amount to seventy-two elements.

70. The passage of the Panchatantra runs as follows :—

Chaturmaṇḍalâ-vasthânam tvidam Sinhah sinhânuyâyî Kâkaravah kimvṛittah iti maṇḍalâni tatra cha sarvēshvêva grâmanagara-pattanâḍl ishṭhâna-khêṭa-kharva-tôdyânâgrahâra-kânana-vanasthânêshvêka êva sinhas sthânîyô bhavati katipayâh sinhânuyâyinah tantradhârâh ; kâkarava-vargah madhyama-vargah ; kimvṛittâ evân-yasthâna-vâsinah.

Professor Edgerton translates the passage as follows :—

“ Now the position of the four circles is as follows :—

The circles are the lion, the lion's retainers, the Kâkaravas, and the Kimvṛittas. Of these the lion alone is the local ruler in all the places of the country, villages, towns cities, settlements, farming and mountain hamlets, parks, villages granted to Brahmans, woods and forests. There are a certain number of lion's retainers who are the office-holders. The Kâkarava groups are the middle classes. The Kimvṛittas are of course those that occupy other positions.”

To elucidate the translation, he adds a note at the foot of the page 276 as follows :—

“ Nothing is known of these four circles, except what appears from this passage. Apparently they are supposed to be social divisions among the inhabitants of the lion's kingdom. They are perhaps conceived as corresponding vaguely to the four main castes of Hindu Society, though the correspondence is certainly far from perfect. The words Kâkarava, (a crow's voice) and Kimvṛitta (what became, perhaps miscellaneous groups) are wholly obscure in application.”

71. If Professor Edgerton had however taken the trouble of consulting the Arthasâstra, on the formation of a circle of States, he would have perceived no difficulty in explaining the passage of the Panchatantra and made no unwarranted reference to the four castes. What is really meant in the passage is the four circles of States belonging to (1) the Lion, (2) Lion's followers (3) the Kâkaravas and (4) the Kimvṛittas. Evidently the lion holds the conqueror's position and his circle of States is made up of (1) his own State (2) his friend's State and (3) his friend's friend's State. Sinhânuyâyî

is Madhyama King having a second circle of States made up of (1) his own State (2) his friend's State (3) his friends' friend's State. Kâkarava is an Udâsîna King having his own circle of three States. Evidently Kimvṛitta (what-became) is an enemy having his circle of States consisting of (1) his own State, (2) his friend's State, and (3) his friend's friend's State.

72. Among these four circles the lion holding a conqueror's position has his own villages, etc., and is planning to conquer the Kimvṛitta, his enemy.

73. It follows therefore that the Panchatantra is doubtless based upon the Arthaśâstra of Kauṭilya borrowing as it does not only ideas but also phrases and sentences here and there. Hence it may be asserted that the Arthaśâstra of Kauṭilya surely dates from about 300 B. C.

(3) GUDHA-LEKHYA OR SECRET WRITING.

74. Archaeologists and numismatists are of opinion that so far back as the 4th and the 5th centuries B.C. the art of writing was very well known in India. Coins with the inscription 'Negama' in Brâhmi characters on the reverse are assigned by Prof. Rapson to at least the beginning of the 4th century B.C. Considering the references to writing in the earlier Buddhist Birth Stories, Prof. Buhler and other scholars held the opinion that writing was in existence in India even so early as the 6th century B.C. Those who have reason to believe in the indigenous origin of the Devanâgarî alphabet think that writing was in use so far back as the time of Janaka, King of the Vidêha Country, and father-in-law of Râma, the hero of Râmâyana. It follows therefore that writing was current during the 4th century B. C. when Kauṭilya, the author of the Arthaśâstra, is believed to have flourished.

75. Considering the prevalence of espionage during the Maurya period as testified by Megasthenes there is reason to believe that along with writing there was also the contrivance of secret-writing devised for purposes of espionage. "If a mendicant woman" says Kauṭilya (I. 12) "is stopped at the entrance, the line of door-keepers, spies under the guise of father and mother, women artisans, court-bards or prostitutes shall, under the pretext of taking in musical instruments or through *secret-writing*, or by means of signs, convey the information to its destined place."

76. As will be seen, secret-writing differed in no way from ordinary writing then in use. What constituted the difference between them lay in changing the order of syllables of the words written or spoken. When spoken it is called Mlechchbita or confused speech and when written, gûdhalekhya or secret-writing. There seem to have been many varieties of secret speech. While commenting on the sixty four arts mentioned in the Kâmasûtra of Vâtsyâyana, Yaśodhara ascribes the device of one variety to Kauṭilya and a second variety to Mûladeva and describes them as follows:—

yat sâdhu-śabdôpanibaddham apy akshara-vi-paryâsâd aspashtârtham
tan mlêchchhitam gûdha-vastu-mantrârtham |

tasya vikalpâ bahavah pûrvâchâryôktâh |
tad yathâ Kauṭilyam ||

I tâdi-kshântasya kâdêścha svarayôr hrasva-dîrghayôh |
bindûsmanôr viparyâsâd durbôdham iti sanchitam ||

II akaukhagau ghañau chaiva chaṭau ñañau tapau namau |
yaśau rashau lasau chêti vahau kshalau jaḍau da bau ||

êtê vyastâ sthirâś sêśhâ Mûladêviyam uchyate ||

III graha-nayana-vasu-samêtam shadânanâ-kshâni sâgarâ munayah ||
jvalanô ganḍakaśingam durliknitam gûdha-lêkhyamidam || iti

77. "What, though grammatically formed, becomes unintelligible on account of changing the order of syllables in words is called Mlecchēhita or confused speech, devised for secret information. There are many varieties of this form of writing devised by ancient teachers. For example, that which was devised by Kauṭilya is as follows :—

I. By changing the letters commencing with ta and ending with ksha for letters beginning with ka (and ending with ṇa), by changing short vowels for long ones, and by changing the four bindus (anusvāra, visarga, jihvāmūliya and upadhmanīya) for the four *ūshma* letters (ś, sh, s, h), respectively and *vice versa*, and written with trouble, it (the writing) is called *durbodha*, unintelligible.

II. Change of the one for the other in the pairs a and ka; kha and ga; gha and ṇa; cha and ṭa; ṅa and ṇa; ta and pa; na and ma; ya and śa; ra and sha; la and sa; va and ha; ksha and ḷa; ja and ḍa; da and ba; the rest being left as they are, constitutes Mūladeva's secret speech or writing.

III. Grahas (Soma cups or planets=9), nayana (eyes=2), Vasu (gods of the name=8), śaḍānana (six-faced God=6), aksha (senses=5), sāgara (oceans=4), munis (seven sages=7), Jvalana (fires=3), gaṇḍakaśringa (horn of the rhinoceros=1), syllables written in this order (*i. e.*, 9th letter in the first place, 2nd in its own place, 8th in the 3rd place, 6th in the 4th place, 5th in its own place, 4th in the 6th place, 7th in its own place, 3rd in the 8th place, and the first in the 9th place, constitute Gūḍhalekhya or secret-writing."

78. As an example of the last variety of secret writing, we may take the following sentence conveying secret intelligence to a king.

śatrur āyāti bahir dhāva

"The enemy comes; run away."

These syllables when misplaced will read as —
vatruḍhābatiyāhirā śa

The same expressed in the Mūladevīya form will read as follows :—
' yapsh ushā śāpida vishdhāha

In the Kauṭilya form it will read as follows :—
mākthū ṭhatakī jāh' pīṭh ghaḍhā

79. Verses with such misplacement of syllables or letters are called Vyākulākshara-śloka, or verses of confused letters in Tāntric works. While commenting on the word Hṛimkāri 'the three hundred and first of the thousand names of Goddess Lalitā in the Lalitāsahasranāma, Bhāskararāya refers to Vyākulākshara verses and writes as follows :—

tasyārthas tu svatantratantre vyākulākshara—ślōkēnōktah :—

tvam kāmāmnāna praśavyô nâ namas agni mâ tvagra |

rôma iyô kârvirśa ta nanta phādulanân nibim | iti |

dēvatâ-ratha-gômûka iti yô vētti na kramam |

sa vyākulāksharê mûkô dēvatârathagô' pi san ||

iti vâchana-kramah—

Translated into English this means :—

"The meaning of it (hṛim) is stated in the Svatantratanttra in a verse in which the letters are put out of order, as 'tvam kāmāmnā, etc. ;' whoever does not understand the order pointed out in the word 'devatâratha gomûka' has to shut his mouth in the interpretation of a verse of disordered syllables, though he may be riding in the chariot of the goddess."

Archl. Rt.

80. What is meant in the above puzzle is this. In order to understand the proper order of syllables in a verse of deranged syllables, it is necessary to know the order of disorder pointed out in the word 'devatârathagomûka.'

81. Evidently the letters in 'devatârathagomûka' are indicative of numerals according to the convention of Indian astronomers and astrologers. It is very well known to the students of Indian astronomy how in Indian astronomical works numerals are denoted by Ka and other consonants: The nine letters from Ka to jha or from ta to dha denote the nine digits in order. Na denotes cipher. The five letters from pa to ma signify the first five digits in order. The eight letters from ya to ha symbolise the first eight digits in order. Applying this rule to devatâ ratha gomûka, we can understand that it implies 8, 4, 6, 2, 7, 3, 5, 1, as the order of the disordered letters. Accordingly if the syllables in the deranged verse are put in order in the above way, the verse reads as follows:—

Vyomnâ prakâsamânatvam
grasamânatvam agninâ |
tayorvimarsâ î-kârah
bindunâ tanniphâlanam ||

82. The meaning of this verse is that h in hrîm called Vyoma, sky, denotes light, or splendour and r termed fire indicates devouring. The letter î signifies the investigation of the idea conveyed by these two letters and the nasal sound the contemplation on the whole idea.

83. Attention may be drawn here to the writer's article on 'A theory of the Origin of the Devanâgarî Alphabet' published in the Indian Antiquary Volume for 1905, regarding the appropriateness of the names of the letters of the Brâhmî alphabet to their respective hieroglyphical symbols which they were in their origin.

84. It is to be noted that in the form of the secret writing devised by Kauṭilya the alphabet is divided into three groups, the vowels, the consonants and the bindus. Among the vowels, the short are substituted for the long and *vice versa*. Among the consonants, the thirty letters from Ka to Ksha without the ūshma letters are divided into two groups of fifteen each. The fifteen of the first group are substituted for the fifteen of the 2nd group in their serial order. The four bindus, Anusvâra, Visarga, Jihvâmûliya and Upadhmanîya are replaced by śa, sha, sa, ha respectively in secret writing. This form is simple. The Mûladevîya form is simpler than this and must therefore be later than the Kauṭilya.

85. The third variety is applicable to prose and changes the order of syllables in a group of nine syllables. As numbers are denoted by names of gods and things, this form seems to be quite later than that of Mûladeva's device and cannot be earlier than the 6th century A. D. when the collective name of planets was used for nine. The Tântic device may be of the same period in as much as it makes use of alphabetic letters to denote numerals.

(4) SCHISM AMONG THE EARLY JAINAS AND THE DATE OF KANADA.

86. Besides the later division of the Jainas into two branches, the Śvêtâmbaras and the Digambaras, there are recorded seven more earlier splits in the Sthânânga, Uttarâdhyayana and other sūtras. These sūtras are written in the early form of the Prâkrit language and cannot be later than the 6th century A. D. They furnish information about the teaching of Mahāvira and the opposition he had to encounter not merely from the followers of other religions, but also from his own disciples. In connection

with other religions, a number of sects that have long been extinct are mentioned. The splits that occurred both during and after the life of Mahāvīra are termed Ninbavaś denials, in the sūtra texts. They are so called because they originated among the followers of Mahāvīra himself. The Sthānānga-sūtra says as follows : (PP.468-469) :—

“When and after Lord Mahāvīra preached his doctrine, there were seven contradictions and denials of his teaching, such as (1) the doctrine of work in unlimited time, (2) the doctrine of the soul's extension, (3) the Avyakta doctrine, (4) the doctrine of momentary existence, (5) the doctrine of double sensation, (6) the doctrine of three or six categories, and (7) the doctrine of no bondage.”

87. The teachers of the above doctrines are named (1) Jamali, (2) Tishyagupta, (3) Āshādhāchārya, (4) Āśāmitra, (5) Ganga, (6) Aulukya, and (7) Gōshṭha-mahila.

88. Among the seven systems, the doctrine of three or six categories is said to have been founded by Aulukya, a descendant of Ulūka (owl) gōtra called Rōhaguptāchārya, disciple of Śrīguptāchārya, a Jaina teacher, in the year 544 after the Nirvāṇa of Mahāvīra. As Mahāvīra is said to have attained his Nirvāṇa in B. C. 527, it follows that the Aulukya doctrine of six categories was founded in A. D. 17. The six categories, treated of in the Aulukya or Vaiśēshikadarśana, as it is also called, are (1) Dravya (substance), (2) Guṇa, (quality), (3) Karma, (action), (4) Sāmānya, (universals) (5) Samavāya, and (6) Viśēsha (speciality). The three categories are (1) Jīva, (Being), (2) no-jīva, (non-being) and (3) Jīvājīva, (intermediate between being and non-being).

89. The founder of the Aulukya or Vaiśēshika system is called Kāṇāda in Brahmanic Sanskrit literature and nowhere is he known as Rōhagupta except in the Jaina sūtras referred to above. As he is believed to have been the first to preach the atomic theory of matter it is surmised that he is given the nickname, Kāṇāda, eater of atoms. In consonance with his theory that matter is built of atoms, he must eat up atoms with a view to build his material body. But a perusal of what the Anuyōgadvāra-sūtra of the Jainas says regarding the sects and sectarian practices inclusive of the Kāṇādas during the early centuries of the Christian era goes to show that the word Kāṇāda is not at all a term of reproach, but an appellation given to a religious sect founded by Gautama, the preacher of atomic theory of matter in virtue of their religious custom of gleaning grains of corn (Kaṇas) from the fields for the sustenance of their life.

90. As the life and practice of religious sects given in the Anuyōgadvāra-sūtra Page 63) is very interesting and is likely to throw a flood of light on the practices of Hindu ascetics in the first few centuries of the Christian era, a translation of the portion of the Sūtra dealing with religious sects is given here.

91. The name of the first sect in the order of enumeration is given as Charakas. They are so called, says the commentary on the Sūtras, because of their begging for food (bhikshāchāraṇa) or of their eating while moving.

The second is Chirikas who clothed themselves with rags found thrown out on roads.

The third sect is called Charma-Khaṇḍikas who covered their body with animal skins.

Bhikshātas (The text reads Bhikshaudas) are those who live upon alms. They formed a different sect. Though they were a pastoral people, they never used to drink the milk of the cows they reared. They are said to have formed a branch of the Buddhists.

Pāṇḍuranga is the name of another sect. They besmeared their body with white ashes and used to wander with bulls trained so as to bow down and make salutes to respectable men when required.

Gautamas formed a different sect. They lived upon grains (Kaṇas) gleaned from fields. They were known as Kaṇabhikshagrāhins or Kaṇādas.

Gôvratika is the name of another sect. Living in the midst of cows, they used to move when the cows they reared moved, to sit when they sat, to drink when they drank and to eat grass, leaves and fruits when their cows grazed on pasture grounds. It is interesting to note that it is the same Gôvratika life which, as described by Kâlidâsa in the first Canto of his Raghuvamśa, Dilîpa lived while serving Vasishṭha's cow in the forest with the hope of getting a son to perpetuate his genealogy. It follows therefore that long before the 5th century A. D., when Kâlidâsa lived and wrote his poetical works at the court of Chandragupta Vikramāditya II, the Gôvratikas formed a conspicuous religious sect in India.

Grihidharma is the name of another sect, the members of which are said to have lived like house-holders.

In condemnation of the life of this sect, a Sanskrit verse is quoted in the commentary. It means: "Those who live the life of a house-holder considering that no one lived such a virtuous life in the past nor will there be any one except the house-holder to live such a life in the future :--these are heretics incapable of doing anything else."

Some are known as Aviruddha-Vainayikas, or those who live under the orders of elders such as the king, the parents and the teachers.

Heretics or pâshanḍas formed a different sect. They believed neither in sin, nor merit, neither in heaven nor in hell. But they discarded all kinds of action. (Vṛiddha-Śrâvakas or old Brahmanas formed a different sect.)

92. These sects worshipped one or the other of the gods, such as Indra, Skanda, Rudra, Śiva, Vaiśravaṇa, Dêva, Nâga, Bhûta, Mukunda, and Āryâ (a goddess like Durgâ). Their worship consisted in sweeping and washing the floor of the temples and the offering of scents, flowers and the like to the deity.

93. Though the information furnished by the Jaina Sutras regarding the early religious sects and the rise of the Vaiśeshika or Aulukya system of philosophy, is traditional, there is reason to accept it as reliable; for the composition of the Sûtra texts themselves is not far removed from the epoch to which the Vaiśeshika system is assigned. The Nandi Sûtra which is one of the early Sûtra texts of the Jainas cannot be taken later than the first century A. D., in as much as it makes mention of no later teacher than Dinna among the successive teachers from Mahâvîra.

94. In the Gurvâvali, Dinna is said to be the 14th teacher from Mahâvîra and about two generations earlier than Vajra, the 16th teacher in whose time Rôhagupta is said to have founded his system of six categories opposing the Jaina doctrine about 544 years after the Nirvâṇa of Mahâvîra. From this it follows that the Nandi-sûtra was composed somewhere about the first century A. D. when the Jaina teachers that succeeded Dinna had not yet established their claim to reverence as worthy teachers.

95. Another reason in support of the antiquity of the Nandi and other sûttras is the antiquated form of the theory of knowledge set forth in them. It classifies valid knowledge as pratyaksha, perception, and parôksha, non-perception, which teachers of almost all religions following the Vaiśeshika system of theory of knowledge have called Anumâna, inference. It is what is termed syllogistic argument. As this form of valid knowledge is termed parôksha instead of Anumâna, it follows that Anumâna or syllogism taught for the first time by Kâṇâda in India was either unknown to the author of the Nandi-sûtra or not acceptable to him. Hence it follows that the Nandi

Sûtra is a work written about the first or second century A. D. when syllogism as a means of testing the validity of knowledge was not generally known or accepted in India. Accordingly the traditional information recorded in the Nandi and other sûttras of the Jainas concerning the Aulukya system may be taken as reliable, since those works are not far removed from the epoch of Kânâda.

(5) THE DATE OF BHÂMAMA, THE AUTHOR OF KAVYALANKARA.

96. Bhâmaha is usually considered to be one of the earliest writers on rhetoric. But there has been no consensus of opinion among scholars as to the epoch when he lived. All that can be definitely said about his time is that he was a little later than Kâlidâsa and earlier than Subandhu, the author of Vâsavadattâ. Bhâmaha seems to refer to Kâlidâsa's Mēghadûta or "Cloud Messenger" when in giving an example of improbability or absurdity as a literary defect, he says "That the employment of the cloud, the wind or the moon as a messenger is as absurd as the employment of the bee, the pigeon, the duck, or the parrot. For, how can the speechless or the babbler, though capable of travelling very far, carry a message? This is, however, against common sense. If, however, any one speaks like a mad man owing to disappointed love, then let it be so, for this device is very often made use of by the most talented poets."*

97. In the last sentence Bhâmaha seems to justify Kâlidâsa's device of making the cloud a messenger of the Yaksha in his Mēghadûta. The critic's justification is but a brief paraphrase of the poet's own defence expressed in the last quarter of the 5th verse of the first canto. The poet says there that those that are overcome by love are naturally indiscriminating between the sentient and the insentient.

98. In the introduction to his commentary on the Sêtubandha, Râmadâsa (1652 A. D.) says that under the orders of King Vikramâditya, Kâlidâsa wrote the Sêtubandha in the Prâkrit language for Pravarasêna. King Vikramâditya here can possibly be no other than Chandragupta II of the Gupta dynasty, inasmuch as he is associated with Pravarasêna, one of the Vâkâṭaka kings. It follows therefore that Kâlidâsa flourished and wrote his works in the first half of the 5th century A. D. Bhâmaha may therefore be taken to have lived either at the close of the 5th century or in the first half of the 6th century A. D. as there is reason to believe that he preceded Subandhu, the author of Vâsavadattâ. Subandhu's version of the story of Vâsavadattâ is quite different from that which Bhâmaha criticises as quite incredible and opposed to the usage of the world and to the dictates of political science (lôkaśâstra-viruddha) concerning the conduct of a conqueror (Vijigîshu). The story of Vâsavadattâ is as old as Patañjali, inasmuch as he refers to it in his commentary on Pânini IV 3, 57. One of the versions of the story based upon the Brihatkathâ is found narrated in Sômadêva's Kathâsaritsâgara and it seems to be the Brihatkathâ version that Bhâmaha has condemned as incredible and opposed to the usage of the world and to the dictates of political science. Chandamahâsêna, the king of Avanti made a large artificial elephant similar to the one reared by Udayana, the king of the Vatsas. After filling it with armed soldiers, he sent it to the Vindhya forest bordering upon the Vatsa country with a view to entice Udayana to come out of his capital for capturing the elephant. As expected, Udayana came alone to see and capture it, was himself caught hold of by Chandamahâsêna's soldiers and taken as a prisoner to Avanti where he married Vâsavadattâ.

99. Bhâmaha condemns this story as incredible and opposed to the usage of the world, inasmuch as no king like Udayana who was well informed and had able ministers to advise him could be believed to go out with no assistance to elephant-forest at sunset,

* Bhâmaha's Kâvyâlankâra II, 41-44.

however fond he might be of elephants. It is also opposed to the dictates of political science, inasmuch as no king like Udayana ever bent on making extensive conquests would be foolish enough to enter upon such a risky adventure as he is said to have done.

100. Subandhu's version of the story of Vāsavadattâ is not liable to such charges. If that work had existed in Bhāmaha's time he would not have failed to notice it in this connection. As Subandhu refers to Vikramāditya (*i.e.*, Chandragupta Vikramāditya) in whose court Kālidāsa also is said to have been a poet, it follows that the capital of Chandragupta Vikramāditya was a haven of poets and scholars like Kālidāsa, Bhāmaha, Subandhu and others and that each poet or scholar was familiar with the literary productions of others living in the place. Accordingly Bhāmaha may be presumed to have been earlier than Subandhu and a little later than Kālidāsa, as he refers to Kālidāsa and not to Bhāmaha.

101. There is also reason to believe that Bhāmaha was earlier than Daṇḍi for while Bhāmaha acknowledges no *dhvani* or suggestiveness as a source of poetical excellence and condemns such expressions as "The Sun has set, the moon has risen and the birds repair to their nests" to be a commonplace utterance devoid of poetical merit, Daṇḍi on the other hand, sanctions *dhvani* as a feature of poetical excellence, and regards the expression quoted above as a specimen of beautiful poetry.

102. **The date of Vāchaspatimīśra.**—The author of Nyāyakaṇika, Nyāyatattva-samīkshā, Tatvabindu, Nyāyavārtika-tātparyatīkā, Tatvavaiśārādī, Bhāmātī, Sāṅkhyatattvakaumudī, Nyāyasūchīnibandha and other works.

103. At the close of the Nyāya-sūchī-nibandha he gives the date of the completion of that work as follows:—

Nyāyasūchīnibandho' sāvakāri sudhiyām mude ||

śrī Vāchaspatimīśrēṇa vasvanka-vasuvatsare ||

"This Nyāyasūchīnibandha is composed for the pleasure of the learned by Vāchaspatimīśra in the year 898 (of Śālivāhana)."

104. Udayana, the author of Nyāyakusumānjali, Ātmatattva-Vivēka, and Tātparyaparisuddhi, a commentary on Vāchaspatimīśra's Nyāya Vārtikatātparyatīkā, mentions the date of the completion of his Lakṣhaṇāvali at the end of that work as follows:—

Tarkāambarāṅka pramīteṣhv atiteṣhu śakāntatah |

varshēṣhūdayanaś chakre subôdhām Lakṣhaṇāvalim ||

"When 906 years after the end of the Śakas have elapsed, Udayana composed the Lakṣhaṇāvali easy to understand"

105. From this it follows that Udayana lived in A. D. 984 and that Vāchaspatimīśra lived in A. D. 976. It also follows from this that these two famous scholars were contemporaries.

106. **The date of Kolachala Mallināthasūri.**—The famous commentator on poetical works of Kālidāsa and other celebrated poets.

107. Vaiśyavamśa-sudhāṇava is one of the most interesting works written by Mallināthasūri under the orders of Rājāchirāja Rāja Paramēśvara Virapratāpa Praudhadēvarāya of Vijayanagar to determine whether or not the words, such as Vaiśya, Nagaravaṇik, Vaṇija, Vaṇi, Vyāpāri, Ūruja, Tritīyajāti, Svajātiyabhēdaja, Uttarapatha-nagarēśvaradēvatôpāsaka, found in an inscription in Kānchi (Conjivaram) mean a Vaiśya, as distinguished from one who is called Komaṭi.

108. From this it follows that Mallināthasūri lived at the court of Praudha Pratāpa Dēvarāya, A. D. 1419-1446 and that he was one of the judicial officers in the empire of Vijayanagar.

109. A TEST OF THE STARTING POINT OF THE GUPTA ERA.

Bhaṭṭakapatra grant of Dharasēna II of Valabhi, dated the 15th lunar day of the dark half of Vaiśākha with solar eclipse. Sam. 257.

D. B. Diskalkar, the Curator of the Watson Museum, Rajkot, says in his Annual Report for the year 1925-26 regarding the discovery of the above grant as follows:—

“While examining the old records of the Museum, I found a pair of impressions of two plates of a Valabhi grant, I could at once see that the grant is so far unpublished. The impressions were sent in 1904 to the late Mr. Vallabhji H. Acharya, the then Curator of the Watson Museum by a School Master of the village Bantia. It seems that the late Mr. Acharya was not successful in procuring the original plates. He also did not make known to scholars the existence of the plates. I have not yet been able to trace them.

The two plates, which seem measure 12"×8" and contain 17 and 15 lines of writing respectively contain a grant of the Valabhi King Dharasēna II which is practically identical with the Palitan grant of the same King of Sam. 252 (Epi. Ind. Vol. XI P. 80). The record opens with the name of the place, *viz.*, Valabhi from where the grant was issued. Then as usual the genealogy of the Maitraka family from Bhaṭṭāraka, the founder to Dharasēna II, the donor of the grant, is given. The beneficiary is a Brahman named Dēvadatta of Sāṇḍilya-gōtra and Maitrāyaṇa Śākhā. The property granted consists of a village named Bhaṭṭakapatra in the Northern part of Kaundīyapura in the Surāshtras. The grant was written by Skandabhaṭṭa, the minister of peace and war and the Dutaka was Chirbhira. The date of the issue of the grant is the fifteenth day of the dark half of Vaiśākha of (Gupta-Valabhi) samvat 257 when there was a solar eclipse (Sūryōparāga).

Of Dharasēna II as many as twelve grants are known: seven of these are of Sam. 252; one of Sam. 269; two of Sam. 270, and the remaining two being fragmentary, do not give the dates. It will thus be seen that the long gap existing between the dates 252 and 269 is partly filled up by the discovery of the present grant. But the most important feature of this inscription is that it mentions that there was a Solar Eclipse on the fifteenth day of the dark half of Vaiśākha in Sam. 257. This item of new information will, I think, enable us to fix more accurately the starting point of the Gupta Valabhi Era.”

On the strength of Prof. Wright's translation of the ambiguous statement made by Alberuni regarding the starting of the Gupta-Valabhi Era and in consideration of the Mandasor inscription of Malava Samvat 529, the Eran Pillar inscription of Budhagupta and the records of the Parivrājaka Mahārājās, the late Dr. Fleet fixed the epoch of A. D. 319-320 as Gupta Valabhi Samvat 0 current and of A. D. 320-321 as Gupta Valabhi Samvat 1 current. But in the two instances, *viz.*, the Kaira Grant of the year 330 and the Verawal inscription of Valabhi Samvat 927, he took the epoch of A. D. 318-319 as Gupta Valabhi Samvat 1 current.

In the Mysore Archæological Report for the year 1922-23, A. D. 200-201 or A. D. 201-202 have been proposed for the starting point of the Gupta Era. The statement of Alberuni, the Mandasor inscription and the records of the Parivrājaka Mahārāja's together with traditional information concerning the Era preserved in the Jaina, Buddhistic and Brahmanic literature have all been explained so as to harmonise with the epoch of A. D. 201-202.

In this controversy, the above grant of King Dharasēna II dated Vaiśākha new moon with a solar eclipse of Gupta Samvat 257 cannot fail to be a decisive test as to

which of the two epochs, viz., the epoch fixed by the late Dr. Fleet and the epoch proposed in the Mysore Archæological Report for the year 1922-23 is the real starting point. If on the new moon-day of the lunar month Vaisâkha in the 257th year counted from A. D. 318, 319, 320 or 321, the initial year of the Gupta Era as proposed by Dr. Fleet there was no solar eclipse, it must necessarily follow that A. D. 318, 319, 320 or A. D. 321 could not at all be the initial year of the Gupta Era.

If on the other hand there was a solar eclipse on the new moon-day of Vaisâkha in the 257th year counted from A. D. 200 or A. D. 201 or A. D. 202, it must necessarily follow that other facts being in harmony, the epoch of A. D. 200-201 or A. D. 201-202 must be the initial year of the Gupta Era. All that has to be done now is to find out whether there was a solar eclipse on any of the years referred to above. The problem can be easily worked out by using the late Dewan Bahadur L. D. Swamikannu Pillae's tables given in his Indian Chronology. The four initial years given by Dr. Fleet are A. D. 318, 319, 320, 321. Accordingly the 257th year from any of these four initial years is

1. A. D. 318+257=A. D. 575.
2. A. D. 319+257=A. D. 576.
3. A. D. 320+257=A. D. 577.
4. A. D. 321+257=A. D. 578.

Now taking A. D. 575, the problem is worked out by using Swami Kannu Pillae's tables as follows:—

A. D. 575.	1.	Days.
☉'s distance from node for century beginning A.D. 575 is	..	23·76
Do do do for odd year 75 is	..	11·06
Do at first new moon is solar year 575 is	..	7·74
Do at Vaisâkha new moon do	..	29·53
		72·09

As the distance of 72·09 days does not fall between 0-15·5 days or between 157·7—173·3 days there was no solar eclipse on the Vaisakha new moon in the solar year 575. Hence A. D. 218 cannot be the initial year of the Gupta Era.

A. D. 576.	2.	Days.
☉'s distance from node for century beginning A.D. 576	..	23·76
Do do for odd year 76	..	29·69
Do at first new moon in the solar year A.D. 576	..	26·38
Do Vaisâkha new moon	..	29·53
		109·36

As this distance of 109·36 days does not fall between 0-15·5 or between 157·7—173·3 days, there was no solar eclipse on the Vaisâkha new moon in the solar year 576. Hence A. D. 319 cannot be the initial year of the Gupta Era.

A. D. 577.	3.	Days.
☉'s distance from node for century beginning A.D. 577	..	23·76
Do do for odd year 77	..	48·33
Do at first new moon in the solar year 577	..	15·48
Do Vaisâkha new moon	..	29·53
		117·10

As the distance of 117·10 days does not fall between 0-15·5 or between 157·7—173·3 days, there was no solar eclipse on the Vaisâkha new moon. Hence A. D. 320 cannot be the initial year of the Gupta Era.

A. D. 578.	4.	Days.
☉'s distance from node for century beginning A.D. 578	..	23·76
Do do for odd year 78	..	66·96
Do at first new moon in the solar year 578	..	4·59
Do Vaisâkha new moon	..	29·53
		124·74

As the sun was distant from node by 124·74 days and was not within a distance of 0-15·5 days or of 157·7-173·3 days there was no solar eclipse on the day in question in the solar year A. D. 578. Hence A. D. 321 cannot be the initial year of the Gupta Era.

Hence none of the years, A. D. 318, 319, 320 and 321 can be the initial years of the Gupta Era.

Taking the other proposed years such as A. D. 200, 201, 202, 203, the 257th year from each of them would be :—

(1) 457, (2) 458, (3) 459 or (4) 460.

A. D. 457.	1.	Days.
☉'s distance from node for century beginning A.D. 457	..	65·68
Do for odd year 57	..	22·27
Do at first new moon in the solar year A.D. 457	..	23·16
Do Vaisakha new moon	..	29·53
		140·64

As this distance of 140·64 days does not fall between 0-15·59 or 157·7-173·3 days, there was no solar eclipse on the day in question.

A. D. 458.	2.	Days.
☉'s distance from node for century beginning A.D. 458	..	65·68
Do for odd year 58	..	40·90
Do at first new moon in the solar year A.D. 458	..	12·26
Do Vaisākha new moon	..	29·53
		148·37

As the distance of 148·37 days does not fall between 0-15·5 days or between 157·7—173·3 days, there could possibly be no solar eclipse on the Vaisākha new moon day in the solar year A. D. 458.

A. D. 459.	3.	Days.
☉'s distance from node for century beginning A.D. 459	..	65·68
Do for odd year 59	..	59·54
Do at first new moon in the solar year 459	..	1·37
Do Vaisākha new moon	..	29·53
		156·12

The distance here falls short of a day from 157·7. But there seems to have been an adhika Vaisākha here and accordingly the true Vaisakha new moon came 29·53 days later in that year. Hence

	Days.
Adding 29·53 we get	185·65
Deducting 173·31 days from the above	—173·21
	12·34

As this distance of 12·34 days falls between 0-15·59 days there was certainly a solar eclipse on the Vaisākha new moon day in A. D. 459.

The late Dewan Bahadur Swamikannu Pillai who framed the above tables used here for calculation, has also recorded a solar eclipse on the new moon-day terminating Vaisākha and beginning Jyêshṭha. (*Vide* his Indian Chronology 1st Edition P. 46.)

Again A. D. 460.	4.	Days.
☉'s distance from node for century beginning A.D. 460	..	65·68
Do for odd year 60	..	78·17
Do at first new moon in the solar year 460	..	20·01
Do Vaisākha new moon	..	29·53
		193·39
Deducting 173·31 days from this	..	—173·31
		20·08

Here there was no solar eclipse on the new moon-day terminating Vaiśākha and beginning Jyêshtha. But on the new moon-day terminating Chaitra and beginning Vaiśākha, there was a solar eclipse.

	Days.
For ...	65.68
	78.17
	20.01
	<hr/>
	163.86

formed the distance of the sun from the node on the first new moon-day in the solar year A.D. 460.

As the people in the days of the Guptas could not be expected to have called the first new moon day, *i.e.*, the Chaitra new moon-day as the Vaiśākha new moon-day, A. D., 460 could not be believed to be Sam. 257 of the grant. Hence A. D. 203 could not be taken the starting point of the Gupta Era.

Hence the only year that can be taken to be the starting point of the Gupta Era is A. D. 202—*i.e.*, A. D. 201 expired and A. D. 202 current.

The plate is however dated Valabhi, G. S. 257 Vaiśākha Badi 15. But as the solar eclipse mentioned in the plate does not seem to have been visible at Valabhi, there is the risk of its being regarded as spurious unless it is presumed to have been issued in that part of the Gupta Empire where the eclipse was visible.

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Days.	65.68
	78.17
	20.01
	<hr/>
	163.86

(Faint mirrored text from reverse side of page)

Days.	65.68
	78.17
	20.01
	<hr/>
	163.86

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NEW INSCRIPTIONS DISCOVERED DURING THE YEAR.

1.

BANGALORE DISTRICT.

BANGALORE TALUK.

On a piece of paper said to be a copy of a copper plate grant in the possession of Vellâla Râmaśâstri, Head Master of the Primary School in Basavanagudi in Bangalore City.

Telugu language and characters.

1. śrî Dakshinâmûrtayênamaḥ | Harêr lilâvarâhasya damshṭrâdanḍaḥ sa
2. pâtu yaḥ | Hêmâdri-kalaśâ yatra dhâtrî chhatra-śriyaṃ dadhau dak-
shinadêśa—
3. mandu Dêvarâja râjadhânivâru sakaladharmâtu chêstû-vunḍagâ—
4. Murike nâḍu anê dêśaamandu Vellâlâ ane agrâhâram Aśvapati—
5. râyadattammaṇa â-paṭṭanamandu śrî Gurumûrti ashta-siddhântâlu
6. guṇâkâraṃ bhâgâkâraṃ mēruprastâraṃ chêsēndku Āśvalâyanasûtra
7. Bhâradvâjasagôtra triyârshêya Vellâlavâru anēyuntî pēru
8. Yallajôsyalu ani avatâraṃ chēsi panchângaṃ guṇiyinchi sakala-
9. dêśâlakû pampistû vunḍiri â vaṃsâṃlôgâ Appâjyôsyulanêvâru
10. Aśvapati Gajapati vâri virôdham vella dêśa-kshôbham-ayyi Kôlâlâku
11. vachhiri svasti śrî Vijayâbhyudaya Sâlivâhanaśaka varushâmbulu 1474
12. agunanêti Raudri nâma samvatsara Mârgaśira śu 13 Sômvâram nâḍu
13. vochehi yîsthalâṃlô nilchiri | âdau Śambhuṃ namaś-kritvâ Yallayâryâ-
14. bhidaṃ gurum | śrîmat Vellâla vaṃśasya charitaṃ vachmi sâmprataṃ
Vellâla
15. vaṃśa vistâraṃ viśêshêṇa nivêditum | Brahmaivêkô samarthhas syât
16. nânyôsti bhuvî kaśchana | Vellâla-nagara-kshêtrê Vêda-śâstra-visâradâḥ |
17. sarvê Gaṇita-śâstrajnâḥ sarvê yajnêshu dikshitâḥ | têshâṃ santâna-
18. vistâraṃ kô vâ varṇayitum kshamaḥ | vellâla-nagarât pûrvam Appâjyôsyâ-
19. bhidô mahân | Vêda-Vêdânta-tatvajñô Jyôtiś-śâstrasya sâravit |
20. Kôlâhalapuram prâptaḥ sakuṭumbô mahâ-yaśâḥ | Tammê-
21. gauḍâkhya bhûpâlô Suguṭûru-kulôdbhavaḥ | svâśrayam
22. grâma sampathim paurôhityam purasya cha | pradâya bahumânêna pâ-
23. layâmâsa taṃ prabhuh | tasya putraḥ Pedda-Tirumaladaivajnaḥ Pinnatiru-
24. malakôvidaḥ | Pâpa Tirumaladaivajnaḥ sarva-siddhânta-pâragah Appâ-
25. jyôsyulavâri pedakomârlu Peda Tirumalajyôsyulu Pinna Tirumala-
26. jyôsyulu Pâpa Tirumala jyôsyalu yî mugguru komârlutô
27. kûḍâ Kôlâlâlô konni dinâlu vunḍiri Appâjyôsyulavâru
28. Peda Tirumala-jyôsyulunu vembâḍina pilchukôni punaḥ Vellâla-A-
29. grahârâniki pôyiri pinna Tirumala-jyôsyuluavâru Pâpa Tirumala-
30. jyôsyulavâru vubhayatralû Kôlâla-sthalâṃlô sampâdinchina
31. mirâśilunu anubhavitu sukhangâ vunḍiri.

Note.

This records the history of some Vellâla Brahmans noted for their knowledge in Astrology and Astronomy. One Appâjyôsyâ, a descendant of the Vellâla family in

Murukinâḍ Province is said to have arrived at Kôlâr leaving Vellâla-Agrahâra during the War between the Aśvapatis and the Gajapatis and lived happily under the protection of Sugutûr Tammaya, a paḷyagar King in Kôlâr. The date of arrival is mentioned to be Monday the 13th lunar day of the bright half of Mârgaśira in the year Raudri, Śaka 1474 corresponding to Monday the 30th November of A. D. 1552. The cyclic year of A. D. 1552 is Raudri according to Northern cycle.

2.

Copper plate grant of Kôlâr Chettis dated Śaka 1628 in the possession of the same gentleman.

Size 9"×7".

One plate.

Kannada language and characters.

(Front).

1. svasti śrî Vijayâbhyudaya Śâlivâhana śa-
2. ka varushaṅgaḷu 1628 neya Vyayanâma samvatsa-
3. rada Pushya su 15 lu svasti samasta-nijanâmankita-
4. mâlikâpraśasti-sahitarâda śrîmat Gaṇêśvara Gaurê-
5. svara dêvara divya-śrî-pâda-padmârâdhakarâda abhi-
6. nava Jambûdvîpa pâpa-nirôharaṅa ghaṭô-
7. pêta suvarna Indirâmandiravâda prithivige
8. puṅṅya-kshêtravâda parama-pavitra-sthânavâda A-
9. yyâvaḷi mukhyarâda Śâlumûle samastarâda
10. Pruthivîsetṭi Râyana mantri Bhâskaraṅṅa moda-
11. lâda Koḷâlâpêṭṭe Parvatamalla-seṭravara Mudan-
12. ṅa-seṭru Dêsamudre Puṭavîraya modalâda sthaḷa-
13. parasthaḷa ayivattâru-dêśada mahânâḍinavaru
14. naṅṅa paurôhitarâdantâ Āśvalâyana-
15. Sûtrarâda Rukhehâkhâdhyâyârâda Bhâradvâ-
16. josagôtrarâda Appâjôsyara naptrarâda Bu-
17. chana bhaṭara pautrarâda Râmêśvara-sômâyâ-
18. jigala putrarâda Vellâla Sûrya-Nârâya-
19. ṅa bhaṭtarige barasi koṭṭa dâna-Śâsana-
20. kramav-entyendare nîvu namma dêśakke paurôhita-
21. râda kâraṅa nîvu dêśake tiḷahi koḷâlâgi
22. nimige mâḍi koṭantâ anna-svâstya-nirṅa-
23. ya mâḍi koṭṭudu naṅṅa Koḷâlâdapêṭe-
24. ge bâhantâ māmûle hêrugalaḷu nava-
25. dhânya modalâda dinasuvâri dhânyada na-
26. ḍe 1 vandake paḍi ½ arepaḍi hoḷu menasu
27. kabâḍa modalâda dinasu naḍe 1 vandake
28. se 7 navuṭâku bella sakkare huṅuse haṅṅu
29. naḍe 1 vandake sê ½ ardha sêru yaṅṅe tu-
30. pa hogesopu dinasuvâri naḍe 1 kke se pâvu sa-
31. râphara aṅgaḍi 8 eṅṅu divasake du ¼ van-
32. du rûpâyî-prakâra sahiranyôdakadâna-
33. dhârâgrahitavâgi trikarana-Śudhiyâgi
34. trivâchakavâgi koṭu idhêve nimma pu-
35. tra-pautra-pârampariyavâgi â-chandrâkka-
36. sthâyavâgi anubhavisikoṅḍu namma dêśa-

Archl. Rt.

37. ke dharma sêrisikoṇḍu sukhadallu yiha-
38. du yendu barasikoṭa dânadharma-sâsana
39. yidake sâkshi sûrya-chandrâdigalu yivara samma-
40. tadindâ baradâta dêsa sâ nabhâga Bayicharasa-
41. yana komâra Nâgapanu || sva-dattâddvigunam pu-
42. nyam paradâttânupâlanam | paradattâpahârêna sva-
43. dattam nishphalam bhavêt | dânat pâlanayôr madhyê
44. dânachrêyônupâlanam | danâtsvargam avâ-
45. pnôti pâlanât Achyutam padam ||
46. Kôlâlada pête Parvata Malli settaravara voppita.

Note.

This plate records the grant of some revenue both in kind and cash levied at a fixed rate from merchants importing merchandise into Kôlâr and payable to Sûrya-nârâyanabhaṭṭa. The rate of collecting grains is one half of a padi in respect of a cart-load of grains, one-eighth of a seer in respect of spices, half a seer in respect of a cart-load of sugar and tamarind, one-fourth of a seer in respect of a load of oil, clarified butter and tobacco and a rupee a week payable from a group of eight banking shops. The plate is dated the 15th lunar day of the bright half of Pushya in the year Vyaya, Saka 1628 corresponding to A. D. 1706. The date is not verifiable. It ends with the usual imprecation.

3.

HOSAKOTE TALUK.

On a piece of stone found in a ruined well, two miles to the east of the village Vartûr, in the Hobali of Vartûr.

Size 3'—2"×4'—6".

Kannada language and characters.

1. Sarvadhâri- samvatsara Chaitra-suddha
2. Pâḍya Brahavâradandu śrî Gangâ-
3. dhara-dêvara dipârâdhanenge endu
4. Râmasetṭiyara Lakhsasetṭi Iśv-
5. rârpanavâgi dâna mâḍi koṭṭu-
6. du ½ hattu koḷaga hola ida-
7. nâr obbarû keḍisal âgadu śrî Gan-
8. gâdhara dêvara divya śrî pâdavê śara-
9. nu śrî.

Note.

This inscription registers the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of maintaining a light before God Gangâdhara, by Lakhasetṭi, son of Râmasetṭi on Thursday the first lunar day of the light half of Chaitra in the year Sarvadhâri.

The date is not verifiable.

4.

NELAMANGALA TALUK.

On a piece of stone on the site of deserted village to the south of Araḷasandra in the Hôbali of Bêgûr.

1. svasti Śrîpurusha mahârâ-
2. jâdhirâja paramêśvara bhaṭâ-

3. rar prithivîrâjyam geye Muthûrà
4. Kovaḷâla nâḍu Mûnûrum Gangaru
5. nâḍ aravattuman âluttire
6. avarâ binnapaṃ geyye Iṣvara bhaṭâ-
7. rarige koṭṭodu modal kaṭinol irkka-
8. ṇḍuga kaḷani
9. ḷidôn

Note.

This records the grant of a wet field with the sowing capacity of two khandis to Iṣvara Bhaṭârar under the orders of Śrîpurusha-mahârâjâdhirâja ruling over Kovaḷâlanâḍu three-hundred and Gangarunâḍu sixty ?

The inscription is not dated.

5.

On a piece of stone on the site of a deserted village close by Aralassandra in the same Hôbali of Bêgûr.

1. svasti Srî Sivamâra
2. hârâjam prithivîrâjyam geye Muthûru
3. Mâdammaṃ gaṇḍarol gaṇḍaram.

Note.

The inscription is incomplete. The name of Sivamâra, a Ganga King is quite legible.

HASSAN DISTRICT.

6.

BELUR TALUK.

Copy of a sannad in the possession of Subbanâchârya, son of Konḍi Nârâyana-chârya, Bêlûr.

Kannada language and characters.

Krishnarâjavadêyaravaru

Srîmukha sam rada Jyêshṭha bahula 6 llu srîmatu Krishnarâjakatte Âmila Lakshminâranaiyyanige barsi kaḷuhida nirûpa adâgi-tâlku majakûru paiki Chandamagere hôbali Mattigôḍugrâmada agrahârada Tangale Narasimbhaṭṭa Vâsudevabhaṭṭara Narasuhvabhaṭṭa Râmachandrabhaṭṭa muntâda hadimûru jana vṛitti vanta brâhmaru hujûrige bandu arikemâḍikonḍaddu sadari agrahârada grâmadu pûrvârabhya kachêri-tâkêti-prakâra jôḍige naḍedu baruttâ idhe Prajôtpatti sam | radalli Krishnarâjakatte-kâlve agrahârada yalle-bhûmiyalli banda kâraṇa kelavu beddalu bhûmi yiddaddu bhattada gadḍege sâguvaḷi âddarinda idaralli huṭṭvaḷiyâda bhattada paiki raitara hissekke ardha hôgalâgi bâki ninta ardha hisse bhattavannu sarakârakke dâkhal mâḍi koḍaddarinda tâvu koḍatakka jôḍi aivajige luksânu âgi tamma jîvanakkû mârga yilladahâge âguttâ idhitendu srutapaḍisiddarinda yî bagye agrahârada grâmada Prajôtpatti sam | rada huṭṭuvaḷi lekha tarsi parâmbarsi appanekoḍsi yiruva vivara

13°3⁵ ainu suvarṇâdâya sâyar bâjê bâbu vagaire 62°¹/₄ 31¹/₆ vârada paiki huṭṭuvaḷi

2¹/₂·4¹/₈ beddalu bhûmi huṭṭuvaḷi âddu

59¹/₂·4³/₄ yî kâluve keḷagina gadḍeyinda huṭṭuvaḷi âda bhatta Krishnarâja kham 74³/₄·4¹/₂, kke dara khaṇḍuga gu ¹/₂·3 . . .

62¹/₂·3 ¹/₆

76°2³/₄ Khanthîrâyi 76 varahavû

yaraḍu haṇa mûru vîsada paiki yî brâhmarige jîvanada bagye hujûrinda mâfu mâḍi biṭṭaddu gu 31°2³/₄ mûvattondu varahavû yaraḍu haṇa mûruviśa hôgalâgi bâki sarakârakke jôḍi tegedukollatakaddu sâbaku kachêri tâkîti prakâra koḍutta yiddaddu gu 29¹/₂ hâli kâluveyalli nîru bandu beddalu bhûmiyu gadḍege hâli sâguvaḷiyâgi jâsti huṭṭuvaḷi âda bagye jôḍi makarûru gu 15¹/₂ ubhayam jôḍi kam. gu. 45°. nalavattaidu varahavû makarûru mâḍi yiruvaddarinda Ângîrasa-samvatsarad ârabhya yî agrahârada bhûmiyalli âda phalavannu brâhmara vaśa-mâḍi sadari kaṭṭu-mâḍiśi yirô prakâra varsha-pratiyallû jôḍi-haṇavannu yâva bagyû sarakârakke tegedukolluttâ yî grâmakke biṭṭi bēgâri muntâgi yâvabagyû upadra mâḍade sarâgavâgi naḍasutta baruvadu yî bhûmiyannu brâhmaru raitarinda sâguvaḷi mâḍsi bēkâda phalavannu mâḍikonḍu sarakârakke sallatakka jôḍi-haṇavannu koḍuttâ bâki-nintaddaralli tamma jîvana-mâḍikonḍu sarakârada srêyassu prârthane-mâḍikonḍu sukhadalli yiruvudu varshapratiyallû sâdâ sanadina nakalannu śirastedâra lekhakke barsi assalannu Tangale Narasimbhaṭṭa Râmachandrabhaṭṭana vaśakke hindakke koḍuvudu târiku 19 mâhe June san 1813 yisavi khattu Subbarâvu munashi hujûru kaṇthîrâyi nalavattaidu varahâ varsha ondakke jôḍi tegedukonḍu grâma naḍsikonḍu baruvadu śrî Krishna yendu Kannada aksharadalli mahârâjaravara baraha idhe.

Paivastike Âshâḍa śudha 14 Sômvâradallu.

Note.

This is said to be a copy of a sannad issued by Krishnarâja Voḍeyar III, King of Mysore.

It records that Tangale Narasimhabhaṭṭa, Vāsudēvabhaṭṭa's son Narasimhabhaṭṭa Rāmachandrabhaṭṭa and other owners of *vrittis*, in the *agrahāra* village Mattigaṭṭa in Chandamagere hōbali, Krishnarāja kaṭṭe taluk, went to the king and represented that they were originally paying a fixed quit-rent for their holdings, but were assessed half the value of the paddy produced in their lands, when some of the lands which originally were dry became wet after the completion of a channel from Krishnarājāṭṭe which passed through their village. It was further represented that as half of the produce went to the raiyats and the other half went as assessment to Government, the owners of land were deprived of their income and were not even able to pay the quit-rent.

This record next states that as a result of the representation, the king reduced the total quit-rent payable for the village from 76 varahas 2 hannas 3 vīsas to 45 varahas remitting the balance of 31 varahas 2 hannas and 3 vīsas for the benefit of the owners of the *vrittis* and ordered Lakshmīnāraṇaiya, Amīl (Amildar) of Krishnarājakaṭṭe to collect the assessment at the new rate from the year Āngirasa onwards and to give the original sanad recording the remission of tax to Tangale Narasimhabhaṭṭa and Rāmachandrabhaṭṭa, keeping a copy of the grant in the office.

The grant is dated 19th June, A. D. 1813 and contains the signature of the King as śrī Kṛishṇa. The name of the *munshi* who drew up the sannad is stated to be Subbarāv.

7.

Copy of another sannad in the possession of the same Subbannāchār of Bêlūr.

Kannada language and characters.

Srikanṭhāchyuta-Padmajādi-divishad-vaktrōdgha-tējaścṣha tā - sambhūtāmati-bhīṣhaṇa-praharaṇa-prōdbhāsi-bāhāshaṭkām | garjat-sairibha-daitya-pātita-mahā-śūlām trilōki-bhaya prōnmātha vrata dakshitām bhagavatīm Chāmunḍikām bhāvayê || nidānam siddhīnām nikhla-jagatām mūlam anagham pramāṇam lōkānām praṇaya-padam aprākṛita-girām || param vastu śrīmat parama-karuṇā sāra bharitam pramō-dān asmākam diśatu bhavatām apyavikalam || Harê Lilāvarāhasya daṃshṭrā-dandasa pātu naḥ | Hēmādri-kalaśa yatra dhātri chhatra-śriyam dadhau || namas tēstu Varāhāya līlayōddharatē mahīm || khura madhya gatō yasya Mēruḥ kaṇaka-nāyatē || pātu trīṇi jaganti santatam akūpārād dharām uddharan kṛidā-kṛōḍa-kalēbarah sa bhagavān yasyaika-daṃstrāmkorē | Kūrmah kandati nālāti Dvirasanah patranti digdantinō Mēruḥ kōśati mēdinī jalajati vyōmāpi rōlambati ||

svasti śrī vijayābhuyudaya Sālivāhana-sāka varshamgaḷu sanda vartamāna Vikṛiti-samvatsarada Āshādha śuddha 15 Mangaḷavāradallu Ātrēyasa-gōtra Āsvalāyana-sūtra Rik-chhākānuvartigalāda Immaḍi-Kṛishṇa-rāja--Voḍayaravara putrarāda Chāmarāja-voḍayaravara putrarāda śrīmat samasta-bhūmaṇḍala maṇḍanāyamāna nikhiladesāvatamsa Karnāṭaka janapada sampadadhishṭānabhūta śrīman Mahīśūra mahā-samsthāna madhya dēdīpyamānāvīkala kalānidhi kula kramāgata rāja kshītipāla-pramukha nikhila rājādhirāja mahārāja chakravarti maṇḍalānubhūta divya-ratna-simhāsanārūḍha śrīmad rājādhirāja rājaparamēśvara praudhapratāpā pratima vīra-narapatibirudentembaragaṇḍa lōkaikavīra Yadukulapayahpārāvāra-kalānidhi-śaṅkha chakrāmkuśa kuṭhāra makara matsya śarabha sālva gaṇḍabhērūṇḍa-dharaṇivarāha hanūmad garuḍa kaṅṭhīravādyanēka birudankitarāda Mahīśūra śrī Kṛishṇarājavoḍayaravaru Vādhūla-gōtra Āpastambasūtrada Yajus śākhādhāyigalāda Kṛishṇamāchāryāra putrarāda Rangāchāryāra putrarāda Bêlūru sthālada Kandāde-Bhāshyakārarige barasikoṭṭa bhūdāna-sādhana kramaventēndare namma mātā-pitru-gaḷige śāśvata puṇya lōkaikavāsa sidhyarthavāgi Bêlūr tālūku Ponnātapurada-hōbali

Chikkammanahalli-grāmada paiki hadinentu-varahada gadde bhūmi hadinentu varahada beddalu bhūmi ubhayam kañṭhīrāyi mūvattāru varahada bhūmiyannu Vādhūlagōtrada Āpastamba sūtrada Yajus-śākhādhyayigalāda Kṛishṇamāchāryaravara pautrarāda Rangāchāryara putrarāda Bēlūru-sthāḷada kandāḍe-Bhāshyakārarige Ātrēyasagōtra Āsvalāyana-sūtra Rik-śākhānuvartigalāda Immaḍi Kṛishṇarāja-voḍayaravara pautrarāda Chāmarāja-voḍayaravara putrarāda śrīmat samasta-bhūmaṇḍala-maṇḍanāyamāna nikhila dēsāvatamsa Karnāṭaka janapada sampadadhishtānabhūta śrīman Mahīśūra samshtānamadhyā dēdīpyamānavikala kalānidhi kula kramāgata Rāja kshiti-pāla pramukha nikhila-rājādhirāja Mahārāja chakravarti maṇḍalānubhūta divya-ratnasimhāsanārūḍha śrīmadrājādhirāja rājaparamēśvara prauḍhapratāpāpratima vīra narapati birudentembaraṅḍa lōkaikavīra Yadukula payahpārāvāra-kalānidhi śāṅkha chakrāṅkuśa kuṭhāra makara matsya śarabha sālva gaṇḍabhēruṇḍa dharaṇivarāha hanūmad garuḍa kañṭhīravādyanēka birudānkitarāda Mahīśūra Kṛishṇarāja-voḍayaravaru dhāreyanereḍu koṭṭevāda kāraṇa ībagye sadari grāmādalli nīvu voppida baḷi sadari mēre gadde beddalu saha kañṭhīrāyi mūvattāru-varahada bhūmiyannu vingaḍiśi chaturdikkiḡu Vāmanamudre śilāpratishṭhe māḍisi koṭṭu yī bhūmiyalle chatussimā vaḷagaṇa soppinatōṭa tippehalla śrīgandha horatāda maravāḷi-phāḷavṛi ksha muntāda-ā-sakala-svāmyayannu nimma svādhīna-māḍi ī Vikṛiti samvatsarada rabhaya nimage ī bhūmiyannu nirupādhika sarvamānyavāḡi putra pautra pāramparyavāḡi nirupādhika sarvamānyavāḡi putra pautra pāramparyavāḡi naḍasikoṇḍu baruvante tāllūku majakūru āmīlarige sannadu appaṇe koḍisiruvaddarinḍa yī mūvattāru-varahada bhūmiyannu nīvu nimma putra-pautra-pāramparyavāḡi nirupādhika sarvamānyavāḡi anubhavisikoṇḍu baruttā namma śrēyah-prārthaneyannu nirañtara-dallū māḍuttā sukhadinda yiruvudu ī bhūmiyalli chatuś-simā-vaḷagaṇa nidhi-nikshēpa-jala-taru-pāshāṇa-akshīṇāgami-siddha-sādhyagaḷ emba aśṭa-bhōga-tējas-svāmyagaḷu-nimage salluvadu yillinda munde yī bhūmiyu nīvu māḍuva ādhi krāya dāna parivartane gaḷ emba vyavahāra-chatusṭayagaligū yōgyavāḡi salluvudendu Ātrēyas agōtra Āsvalāyanasūtra Rik-śākhānuvartigalāda Immaḍi Kṛishṇarājavedyaravara pautrarāda Chāmarājavedyaravara putrarāda śrīmat samasta-bhūmaṇḍala-maṇḍanāyamāna nikhila dēsāvatansa karnāṭaka-janapada-sampad-adhishtānabhūta śrīman Mahīśūra-mahā-samsthāna-madhyā-dēdīpyamānavikala-kalānidhi-kula-kramāgata Rājā-kshiti-pāla-pramukha-nikhila-rājādhirāja-mahārāja-chakravarti-maṇḍatānubhūta divya-ratnasimhāsanārūḍha śrīmad rājādhirāja rājaparamēśvara prauḍha-pratāpāpratimavīra-narapati birud-ent-embara-ḡṇḍa lōkaika-vīra yadu-kula-payah-pārāvāra-kalānidhi śāṅkha-chakrāṅkuśa-kuṭhāra-makara-matsya-sarabha-sālva-gaṇḍabhēruṇḍa dharaṇivarāha-Hanūmad-Garuḍa kañṭhīravādyanēka birudānkitaṛ āda Mahīśūra Kṛishṇarājavedyaravaru Vādhūlagōtra Āpastambasūtra Yajus-śākhādhyayigalāda Kṛishṇamāchāryara pautrarāda Rangāchāryara putrarāda Bēlūru-sthāḷada Kandāḍe Vēdamūrti Bhāshyakārarige barasikoṭṭa bhū-dāna-sādhana vahi || āditya-chandrā vanilō nalaścha dyaur bhūmir āpō hridayam yamaś cha | ahaś cha rātriś cha ubhē cha sandhyē dharmāś cha jānāti narasya vṛittam || 1 || sva-dattātaddvi-guṇam puṇyam paradattānupālanam | paradattāpahārēṇa sva-dattam nishphalam bhavēt | 2 || sva-dattā putrikā dhātrī pitridattā sahōdarī | anya-dattā tu mātā syād dattām bhūmim parityajēt || 3 || sva-dattām para-dattām vā yō harēta vasundharām | shashṭhir-varsha-sahasrāṇi viśṭhāyām jāyatē krimih || 4 || madvamsājāḷ paramahīpati-vamsājā vā yē bhūmipās satatam ujvala-dharma-chittāḷ | mad dharmam ēva satatam paripālayanti tat-pāda-padma-yugaḷam śirasā namāmi || 5 || batārikhu 6 nē māhē July san 1803 ne yisavi khatta Aramane Subbrāya munashi hujūru Puranūru sadari appaṇe koḍisiruva mērege gadde beddalu saha Kañṭhīrāyi mūvattāru varāhāda bhūmiyannu nīvu nimma putra-pautra-pāramparyavāḡi sarvamānyavāḡi nirupādhikavāḡi anubhavisikoṇḍu iruvudu ruju *Srī Kṛishṇa*.

Note.

This like the previous number, is said to be a copy of the sannad granted by King Kṛishnarâja Voḍeyar III of Mysore.

The usual invocatory stanzas addressed to goddess Châmuṇḍi and Varâha found in the sannads of the King Kṛishnarâja Voḍeyar III are found at the beginning of this grant also. The record registers the gift of some plots of dry and wet land of the annual value of 36 varahas in the village Chikkammanahalli, in Ponnâtapura Hôbali, Bêlûr Taluk, free of taxes and with all rights of possession to Kandâda Bhâshyakâra of Bêlûr, son of Rangâchârya and grandson of Kṛishnamâchârya by King Kṛishnarâja Voḍeyar III.

The date of the grant is given as 6th July, A. D. 1830, Tuesday 15th lunar day of the bright half of Âshâḍha in the year Vikṛiti. The grant was drawn up by Subbarâya, *munshi* in the palace and is addressed to the Âmil of Bêlûr.

8.

On a Viragal lying in the sluice of Vishṇusamudra Tank at Bêlûr.

Size $4\frac{1}{2}' \times 2\frac{1}{2}'$.

Kannada language and characters.

1. svasti śrîmat (ma) hâmaṇḍalêsvara tribhuvanamalla Taḷa-
2. kâḍu Kongu Nangali Banavâse Hânungalu-gonḍa bhujabaḷa-Viraganga
3. Pratâpa-Hoysala śrî Nârasinghadêvaru Dôrasamudrada nele-
4. viḍinoḷu suka-sankatâ-vinôdadi pritivirâjyam-geyuttamire Kâlpetṭi-
5. daṇḍâdhipati âtana manônuvallahhe Boppave-daṇṇâyakitiya ma-
6. ga Ankeya Taligenâda Vasudhâreya kâlegadoḷu kâdi palara-
7. n iṇḍu Suralôka-prâptanâda ll Sô(vase) ṭṭiyaru Bameyasâ-
8. haṇi Haḍava . . . yana vallabhati Vayei-
9. ru Vikâri-samvatsaradalu ni-
10. lisi
11. daru

Note.

This viragal records the death of a warrior named Ankeya, son of Kâlṭatti Daṇḍâdhipati and his wife Boppave Daṇṇâyakiti, in a battle at Vasudhâra during the reign of Hoysala king Nârasingadêva at Dôrasamudra and the setting up of a viragal in memory thereof in the year Vikâri, by Vayeri (), wife of Haḍavaya, and Bameyasânaṇi, and Sôvaseṭṭi.

9.

At the village Chinṇênahalli, in the hôbali of Bêlûr, on the pedestal of the image of god Hanûmân.

Size 1'—6" × 8".

Kannada language and characters.

1. śrî Râma Chitrabhâna-samvatsara Mâga
2. śu 10 lu udharenâḍa naya-
3. ka Timmanagaḍanu mâḍida
4. dharama śrî Râma.

Note.

This records the setting up of the god by Timmanagaḍa, Chief of Udharenâḍ on the 10th lunar day of the month Mâgha in the year Chitrabhânu.

At the village Sambhuganahalli in the same hōbali of Bêlûr, on a stone set up at the old entrance of the village.

Size 3'×5'.

Kannaḍa language and characters.

1. śubhamastu
2. namas tunga-śīrāś-chumbi-chandra chāmara-chāravê l trai-
3. lôkya-nagarāmbha-mūla-stambhāya Sambhavê ll svasti-śrī Jayābhyudaya Śālivā-
4. hana-śaka-varusha 1581 neya Vikāri-saṃvatsarada Kārtika śu 15.
5. śrīmat parama-hamsa-parivrājakāchāryatvādyanēka-guṇagana-sampannarā
6. da Vyāsarāyara simhāsanādhipatigalāda Lakshmi-Nārāyana-tīrtha-śrīpādam
7. gaḷa karakamala-sañjātarāda Raghunātha-tīrtha-śrīpādam-gaḷige śrīmad rājādhi-
8. rāja rāja-paramēśvara śrī vīra Śrīrangarāya-mahārāyarayyana-
9. varu Navila-nāḍa-rājyadali pṛithivī-sāmrajyamanāḷuttamire Atrigōtrada Āpastamba-
10. sūtrada Yajusśākhādhyāyigalāda Āravīti Rāmarāja-Rangapparājaravara putrar āda
11. Gōpalarājaravara putrar āda śrīmad rājādhirāja rājaparamēśvara
12. śrī-vīra-pratāpa Śrīrangarāya mahārāyaraīya (na) varu Tagarē-nāḍa Nāḷigeyahalli-sīmeya Sambu-
13. ganahalli grāmavanu śrī-Rāmachandra dēvarige yī tathā-tithi punya kālādali sahiranyōdaka-dāna-dhārāpū
14. rvakavāgi pṛityarthavāgi
15.
16.
17.
18. yidakke sākshigaḷu

Note.

This inscription records the gift of the village Sambhugānahalli in Nāḷigeyahalli-sīme in Tagare-nāḍ by Vijayanagar king Śrīrangarāya, son of Gōpalarāya and grandson of Āravīti Rāmarāja Rangapparāja for the service of god Rāmachandrādēvaru in the matt of the Mādha guru Raghunāthatīrtha-śrīpāda, disciple of Lakshminārāyanatīrtha-śrīpāda, head of Vyāsarāya Matt.

The grant is dated 15th lunar day of the bright half of Kartika in the year Vikāri, 1581 of Śaka era and corresponds to 20th October, A. D. 1659. The date is not verifiable.

11.

At the village Suggalûr, in the same hōbali of Bêlûr, on the pedestal of the image in Basavaṇṇa temple.

Kannaḍa language and characters.

1. śrī śrī svasti śrīmatu pra
2. pa-Chakravarti pṛitvisva
3. nu Hoyisaḷa vīra Nara-
4. sihva Dēvarasaru Dô-
5. rasamudradali pṛithuvirā-

6. jyam geyye śakava (r) sha 120
7. 4 ne Vishu-samvatsarada
8. Āshāḍha sudha 10 va ll Mālya-
9. nāḍu-muvatara mūlastāna
10. Halēyabīḍina kalē dēvara
11. stānika Vīra Rāmayyana maga
12. Kālayyanu ā Kaledēvaraha-
13. ḷi Sigalūra sidhāyava
14. ārakārakke (?) dharmava kiḍisi
15. kāru (?) sūregomballi ā

(On another side).

16. Kallayanu kelasamāḍi-koṇ-
17. ḍu dēvalōka-prāpitanāgi dharmā-
18. vanu dharisidanu adake naṭa kam-
19. ba yi-dharmake ār aḷahida-
20. ru Gangeya taḍiya-
21. li kavileya kondaru
22. mangaḷa mahā śrī

Note.

This inscription records the death of a person named Kallaya, son of Vīra Rāmayya, Manager of the temple of god Kaledēvaru in the village Halēyabīḍu in Mālyanāḍu, Thirty district in the reign of Hoysala king Nārasimhadēva. He seems to have died in in fighting for the interests of the temple in which he was Manager.

But the meaning of lines 14-15 which state the circumstances under which he died is not clear. It seems that he fought to prevent the confiscation of the *siddhāya* (quit-rent) due for the village Sigalūru, the property of the temple of God Kaledēvaru referred to above.

This record is of some interest as it is unusual to find in inscriptions, an instance of any person meeting his death in merely protecting temple property from unjust aggressors.

The inscription is dated Vaḍḍavāra 10th lunar day of the bright half of Āshāḍha in the year Vishu, 1204 of Śaka era. Śaka 1203 is Vishu and 10th lunar day of the bright half of Āshāḍha in this year corresponds to Saturday, June 18, A. D. 1281. Vaḍḍavāra is equivalent to Saturday according to Dr. Fleet. The usual imprecation concludes the grant.

12.

On a stone set up in the *virara-guḍi* shrine below a fig tree in the same village, Suggalūr.

Size 3' × 1½'.

Kannaḍa language and characters.

1. svasti śrī Tribhuvana malla Nārasingha-
2. dēvaru avara kārya-
3. ke kartarāda navaru
4. Mālyanāḍa Suggalūra Tammaga-
5. vuḍa
6. ra kaṭe namma
7. yaraḍu vā
8. ḷadoḷu nāvu ninage

Archl. Rt.

9. Baṅṭuga vali
10. gi koṭṭevāgi ā
11. dharmavanu koṭṭa mānya
12. ninage yī rādarū
13. Rāmana maga Tammagavuḍa-
14. ge nettarakoḍagiyāgi ko-
15. ṭṭa mānyada hola.

Note.

Several letters in this inscription have become effaced. It seems to record the grant in Baṅṭugavalli of some land as *nettaru-koḍage* (grant in memory of fallen heroes) to Thimmagaḍa, son of Rāma, of the village Suggalūr, in Mālyanād, in the reign of the Hoysala king Nārasingadēva.

13.

On a vîragal set up to the right of the Īsvara temple in the village Airavalli in the same hōbali of Bêlūr.

Size 5½' × 2½'.

Kannada language and characters.

1. svasti śrīman-mahā-maṇḍalêśvaram Tribhuvanamalla
2. Taḷakādu-Kongu-Nangali-Banavāse Hā
3. nungallu-goṇḍa bhujā baḷa vîragangan asahāya-sū
4. ra sanivārasidhi giridurgamalla chaladankarāma
5. nissanka-pratāpa Hoysala Vīraballāḷa dēvaru
6. śaka varusha 108 nê Kīlaka-samvatsarada
7. Vaiśākha sudha 10 Mangalavāradandu Aggaḍala Ayi
8. ravaḷiya gaḍiya kāḷagadalli Bama-gavunḍanum
9. Biḍiganum Ammanum Aggaḍalayaroḍane kādi
10. yōdhara Kālaya Guḍagaunḍanolaḡadavaru
11. kādi sattu Suralōka-prāptarādaru Ma-
12. daruvaliya.

Note.

This records the death of warriors Kālaya, Guḍagaunḍa and others in fighting on the side of the village Aggaḍalu in a boundary dispute between the villages Aggaḍalu and Ayiravalli against their opponents Bamagaunḍ, Bidiga, and Amma in the reign of Hoysala king Nārasimha.

The date of the record is stated to be Tuesday 10th lunar day of the bright half of Vaiśākha in the year Kīlaka, Śaka year 108. There seems to be some mistake in the figures of the Śaka year as engraved in the grant. The Śaka years 1110, 1170, 1230 all correspond to Kīlaka in the reign of Hoysala kings of the name Nārasimha. None of these can be identical with the figure 108. It is therefore difficult to find out the correct date of the record.

14.

At the village Toḷalu in the hōbali of Arehalli, on a vîragal at the village entrance.

Size 5' × 4'.

Kannada language and characters.

1. svasti śrīmatu uttama
2. bisageya āraneya Aṅgirasamva-
3. tsara svasti śrīmatu Biṭṭiyagavunḍa-si
4. reya sasiyira āḷuttamirdalli I-

5. bija-gavunḍa
6. turugālagadi sattam
7. (Letters are completely worn out)
8.
9. Nāchiya Bûtayanu jitarayanu paro-ksha-vinaya-mum
10. gedu kallanirisida ll Sindha-gavunḍa gāvunḍi Āchana-Āchariya
11. Benubbommeyagyeda

Note.

This viragal records the death of Ibijagaunḍa in fighting for the defence of cattle during the Governorship of Biṭṭiyagaunḍa over the district Sireya Thousand (?) and the setting up of a stone in memory thereof by Nāchiya, Bûtaya and Jitarāya, as also by Sindhagaunḍa's wife. The engraver of the record is named Benu Bommeya, son of Achannāchāri.

No date is contained in the record except the cyclic year Angirasa, a name occurring among the 1st 20 years (Uttama-bisage) of the Hindu Calendar.

15.

At the same village Toḷalu, on a stone lying in the coffee estate of Vīrāchāri.

Size 4½' × 3'.

Kannaḍa language and characters.

(Lines 1—8 have been effaced).

9. kambu-kandhare keḷeyabbarisi Vīraganga Poyisa-
ḷagam
10. pempa-navadyu vinayārka-Po
11. yisala-janapam māḍi ll Śrī Vardhamāna-svāmi-
12. gaḷa dharmā-tīrtham pravartisuvali Gautamasvāmigaḷim Bhadra-bāhu-svā-
migali-baḷi
13. Push-padanta-Bhaṭṭārakari Mēgha-chandra
14. śrī Mūla-sangha-
15. da Beḷaveya Abhayachandra-panḍitargge Viniyāditya Hoyisala dēvaru
śakavarsha 983 Śubhakṛit-samvatsarada
16. uttarāyana-sankramaṇada dānārthadēmaṇna dhārāpūrvakam koṭṭa adarkke
tere ha
17. na-vay du haṇa-vāra-bhattadi Dēvara charupige yippatta-yaradu salageya
dhārā-pūrvakam māḍi
18. biṭṭa datti Toḷlalahalliya Muddagaunḍanu-Tippagaunḍanu vurateṅkalu yira-
bhugāmva-Hora
19. geriya (?) mūdāṇa-bhūmi Bigguḍḍeya bhūmiya Abhaya-chandra-panḍitarige
dhārā-pū-
20. rrvaka-māḍi biṭṭaru i-dharmavan avanobbanu

Note.

Several letters in this inscription have become worn out and are unintelligible.

It records the gift of some land on the holy occasion of Uttarāyana- sankramaṇa by the Hoysala king Vinayāditya to the Jaina guru Abhayachandrapanḍita of Beḷave, belonging to Mūla-sangha and a spiritual desendant of the gurus, Gautama, Bhadrabāhu, Pushpadanta and Mēghachanda. It is further stated that the land granted had to pay a sum of five haṇas as tax. A plot of paddy land with the sowing capacity of twenty-two salagas is also stated to have been granted by the same donor for the service of offering food to some god. Further some land is also recorded to have been given away with pouring of water to Abhayachandrapanḍita by Muddagaunḍa and Tippagaunḍa of Toḷlalahalli.

The inscription is dated the uttarâyâna-sankrânti day of Sâka year 983 Subhakrit. Sâka 984, the succeeding year is identical with Subhakrit and corresponds to A. D. 1062. The date is not verifiable.

16.

On a stone lying in the same coffee estate of Virâchâri at the same village Toḷalu.

Size 4'—0"×2'—9".

Kannaḍa language and characters.

1. svasti śrîman mahâ-maṇḍalêśvara
(Some lines have disappeared here) Tribhuvanamalla Talakâ-
2. ka-mâḍi biṭṭandu
3. naḍasuviri
- 4-7. (lines are worn out)
8. svasti-śrîmatu Toḷala basadigenâḍu . . .
9.
10. Hiriya Mudda ganuṇḍa . . . ganuṇḍa Bilaga
11. vuṇḍa Vûluva-naḍa . . . vuṇḍa vûrayvar okkala
12. uttarâna sankrântiyandu Navilû-
13. ram Nêmichandra-panḍitarggê dhârâ-pûr-vakammâḍi-kotṭaru â-
14. Navilûroḷage âvanâgi-badukuvavanu . . . hana
15. vendu hiḍisidava . . . hannondu
16. taleyam narakadallîvaru. Gangeyataḍiyali kavile-
17. yam Brâmhanaram-noysida phalamân eyduvaru
18. sva-dattam parâ-dattam vâ yô harêta vasundharâm śa-
19. shtir varsha-sahasrâṇi viśṭhâyâm jāyate krimi ll

Note.

A considerable portion of the upper part of this inscription stone has peeled off and several letters have become illegible. The inscription records the gift of the village Navilur to the Jaina guru Nêmichandra-panḍita for the services in the Jaina Basti at Toḷalu by Hiriya mudḍagaṇḍa, Bilagaṇḍa, the fifty-two residents of the village, on the holy occasion of uttarâyâna-sankrânti. Then follows the usual imprecation. No date is found.

17.

At the village Hallumiḍi, in the hōbali or Nâraṇâpura, on a vîragal set up in front of Íśvara temple.

Size 4½'×2'.

Kannaḍa language and characters.

1. svasti-śrî-Vejayâbhyudaya śakavarsha 1140 ne Yî-
2. svara-samvatsarada-Pusya śuddha 13 Â dandu
3. Ballayana maga Doreyana Bîragalla Bomeya-sâ
4. haṇiya Maravûra . . . disda pratishṭhe mangala mahâ śrî śrî

Note.

This records the setting up of a vîragal by Bomeyasâhaṇi at the village Maravûr to commemorate the death of Doreya, son of Ballaya on Sunday 13th lunar day of the bright half of Jyêṣṭha in the year Íśvara, Sâka, 1140. Sâka 1140 is identical with Bahudhânya but the preceding year is Íśvara, A.D. 1217.

CHENNAIYAPATNA TALUK.

At the village Jinnênahalli in the hōbali of Sravana Belgōla, on a stone lying in the land of Huliyanna.

Size 3'×2'.

Kannaḍa language and characters.

1. śrī Śaka-varsha 1596 Pramādīcha-sam-
2. vatsarada Vaiśākha bahula ll yalli Sa-
3. mudrādhiśvara-svāmiyavara nitya-sa-
4. mārādhanē nityōtsva koḷa tō-
5. ṭa maṇṭapada sēvege Puṭasāmi-
6. seṭṭiyara maga Channaṇanu biṭṭa Ji-
7. neyanahalliya grāma mangala
8. mahā śrī śrī śrī.

Note.

This registers the gift of the village Jinnēyanahalli by Chennaṇa, son of Puṭṭa-sāmisēṭṭi for the daily worship of the god Samudrādhiśvara for the up-keep of a pond, garden and maṇṭapa, for the service of the god.

The grant is dated the 11th lunar day of the dark half of Vaiśākha in the year Pramādīcha, Śaka 1596. Śaka 1596 is Ānanda and not Pramādīcha as stated in the grant. If we take the preceding year, Pramādīcha, Śaka 1595, the date corresponds to 2nd May A. D. 1673. The date is not verifiable.

19.

At the village Kāntarājapura in the same hōbali of Sravana Belgōla, on a stone lying before the Lakshmīdēvi temple.

Size 4'×2'.

Kannaḍa language and characters.

1. śrīmat parama-gambhīra-syādvādāmōgha-
2. lānchhanam jiyāt trailōkyā-nāthasya śā-
3. sanam Jina-śāsanam ||
4. svasti śrīman mahā-pratāpa-chakravartti-gaṇḍabhēruṇḍa malaparol-
5. gaṇḍa sanivārasiddhi giridurggamalla chaladanka-Rāma Hoysala vī-
6. ra Ballāladēvaru sukha-sankathā-vinōdadim pri (thvī) rājya geyutu-
7. tamire ll tatu-śrī-pāda-sēvakaru kabbahina-vrittiya adhishṭhā-
8. yakaru mahāpasāyataru parama-viśvāsigaḷ sāmī-san-
9. tōshakarum Sēvuna-kaṭaka-sūṛekārarum śaraṇāgata-vajra-panjara-
10. rumappa Bēhūra-motada Suggiyanahalliya Arakereya Bō-
11. keyanāyaka Honahalla Mādeyanāyaka Kāliyanāyaka
12. Bāchihalliya Bokayanāyaka Beḷlūra Māchayanāyaka Mon-
13. galāchārya Kasaveyanāyaka Chaluvana Māchayanāya-
14. ka Arasayanāyaka Barajiyana Māchayanāyaka Masaṇeya-
15. nāyaka Koleyādināyaka Bachana Māreyanāyaka Koleyata ?
16. na Māchayanāyaka Baleyana Māreyanāyaka Haḷavanāya-
17. kana Bacheyanāyaka Bommera Kayidāḷada Baṃyaka Kasaviya-
18. nāyaka Heggaḍenāyaka Maileyānāyaka Mārādēva Bālanā-
19. yaka Kāchihanāyaka Pammanānāyaka Māviyanāya [ka]

Archl. Rt.

20. Sāvukanāyaka Chikayanāyaka Mādiyanāyaka Baḍachara Bijja-
21. yanāyaka Vaḍugeyanāyaka Saniyamanāyaka He-
22. māḍināyaka Hariyanāyaka Pūmayanāya-
23. ka Javaneyanāyaka Mailayanāyaka Vaijayanāyaka Mā-
24. keyanāya (ka) Bameya Nāyaveyanāyaka Guḍeyanāyaka
25. Māratamanāyaka Malleyanāyaka Hariyavūra Māchagaḍa Sin-
26. gagaḍa Sōmagagaḍa Badiyagaḍana Mādigaḍa Uttagaḍa Bayachigaḍa
27. Māragagaḍa Mādigaḍa Abigaḍa Haluvādigattada Kudareya Keñ-
28. chagaḍa Sakaramnāyakara nāyaka Malligaḍa Kēsiyahalliya Bā-
29. hubaliṣeṭṭi Pārisaṣeṭṭi Bijeseṭṭi avara putraru Ballagaḍa Ba-
30. savagaḍa Mācheya Bharataya Mādaya aḷiya Māchaya Utta-
31. gaḍana Māraya Pāpaya Chikkatamma Biriṣeṭṭiyamaga Ālagau-
32. ḍa Chikagaḍa Sōmagagaḍa Chiṇṇayagaḍa Māragagaḍa Kasavagaḍa
śrīman mahā (maṇ)-
33. ḍalāchāryaru rājagurugaḷu Nayakīrtisiddhāntadēvara śiṣhyaru Nēmi-
34. chandrapaṇḍitadēvaru Bālachandradēvaru Nayakīrttidēvara guḍu-
35. gaḷu Bāhubaliṣeṭṭi Pārisaṣeṭṭi māḍisida Ekkōṭi-Jinālaya-
36. da Padmaprabhadēvara aṣṭavidārchanege vūra munde Āriya Māre-
37. yanāyaka kaṭṭisida kere ā kīl-ēriya gadde ā mūḍalu suttalu naṭṭa
38. beddaleyā Hiriyakereya modalēri-
39. gadeya Śrīmukha-saṃvatsarada Vayi
40. Bommaya Nātiveya Sā Sēnabōva Sāmanta
41. pūrvakam māḍi biṭṭa datti yi-dharmmavam pratipālisida Gange
42.

Note.

This registers a gift of a tank built by one Areya Māreyanāyaka and the lands below the tank, by various *nāyakas* (chiefs) of Kabbāhu vṛitti in the reign of the Hoysala King Vīraballāḷa, *gaudus*, Jaina gurus Nēmichandra-paṇḍita and Bālachandra, disciples of Nayakīrti who was a *mahāmaṇḍalāchārya* (preceptor of the great Kingdom) and *rājaguru* (King's guru), for meeting this expenses of conducting worship in the temple of God Padmaprabha in Ekkōṭi-Jinālaya constructed by Bāhubaliṣeṭṭi and Pārisaṣeṭṭi.

The grant is dated in the month of Vaiśakha in the year Śrīmukha. The date is not verifiable. The usual imprecation is found at the end of the grant.

At the village Bikanahalli, a hamlet of the village Kâmanahalli in the same hôbali of Chikmagalur, on a stone set up in front of Lâvara temple.

KADUR DISTRICT.

20.

CHIKMAGALUR TALUK.

At the village Bikanahalli in the hôbali of Chikmagalur, on a viragal to the right of Chandrasêkhara temple.

Size 4'×4'.

Kannaḍa language and characters.

1. namas-tunga-siras-tunga-chandra-châmara-chayâravê l trailôkya-
2. nagarârambha-mûlastambha Shambhavê l śrîmanu mahâmaṇ-
3. dalêsvaram Dvârâvatî-puravarâdhîśvaram Yâdava-kulâmbara-dvimaṇi samya-
4. kuta-chûdâmaṇi male-râja-râja malaparoluḡaṇḍa kadana-prachaṇḍa yasâ-
5. yasula sanivârasiddhi giridurggamalla chaladanka-Râma nisankamalla-
6. srîmatu pratâpachakravarti Hoyisaṇa Vîranârasingadêvana râjya-
7. Tiruvannâmale . . li râjyamgeyutta-
8. vû
9. ya mûḡuḍeya gadeyali Bikanahaliya Basavana maga To-
10. luva Nâgaya kâdi kaligeda yi kalla maḍida Basavan aliya-
11. Nâgôjana maga Vîrôja.

Note.

This inscription records the death of a warrior named Toluva Nâgaya, son of Basava of the village Bikanahalli, while fighting in a rice-field of the village during the reign of the Hoysala King Nârasingadêva residing at his capital Tiruvannâmale. The inscription stone is stated to have been set up by Vîrôja, son of Nâgôja, son-in-law of Basava.

21.

On a viragal stone to the left of the same temple.

Size 4'×3'.

Kannaḍa language and characters.

1. goṇḍa śrî vîra Nârasingadêvaru râjya
svasti-
2. Krôdhana-samvatsarada Aśâḍha sudha
3. Haleya ûralé
4. goṇḍu

Note.

This, like the above, is a viragal inscription of the reign of Hoysala king Narasingadêva and records the death of some warrior (named effaced) in the village Halejavûr in the month of Aśhâḍha during the year Krôdhana. The lower portion of the inscription is worn out and is not legible.

At the village Bârehalli, a hamlet of the village Râmanahalli in the same hōbali of Chikmagalûr, on a stone set up in front of Îsvara temple.

Size 2'—3" × 2'—6".

Kannaḍa language and characters.

1. . . . vîra Bhayira-
2. Tengaḍeya sa-
3. rvamânyava Râma-
4. lingage sûrya-chandra-uḷam-
5. yidake âvano-
6. tappidalli tikadoḷage . . .
7. aḷihidâtana amma-
8. na baru Holeyaru-
9. kaikombaru âtana tikadoḷage-
10. mâdiga haṭa.

Note.

This registers the gift of the village Tengade, free of imposts, for the service of God Râmalinga, by the Chief Vîra Bhayirapanâyaka. Some obscene imprecations conclude the grant.

23.

At the village Arasingaguppe, in the same hōbali of Chikmagalûr, on the 1st vîragal to the coast of the village.

Size 5' × 3½'.

Kannaḍa language and characters.

1. namas-tunga-siraś-chumbi-chandra-châmara-châravê l trailôkya-nagarârambha-mûlastambhâya Śambhavê l svasti śrîman mahâ-
2. maṇḍalêśvaram śrîmad Vêraballâ [la] dēvaru Dôrasamudrada neleûḍinolu sukha-sankathâ-vinôdadim-
3. râjyam-geyyuttam ire Kîlaka-samvatsara-Phâlguna suddha Daśamî Âdivâra-dandu Belatûra guṇ-
4. ditaḍige kombêlu Male yinisuve dûsarisi baidallige Arasinaguppeya Goḍḍeyana-
5. Mâchagaunḍa kâdi suralôka-prâptanâda-lige Ballâladēvanum Kûsa Eṛayanna-num Ingulada aśêsha-mahâjanangaḷum-
6. Taligenâda sâvirabhûmiyum Heravole-mûvathum ombhattu Mânasa-gau(?) ṇdugaḷum yiddu hâgam bêleya keyyam biṭṭaru-
7. Mâchagaunḍage hâga Bammagaunḍage bêle antu hâgabêleyam ûradattiyâgi biṭṭaru yî bhûmi sallad en-
8. dôdidavara vôle avaribara hageyanarasuvu . . .

Note.

This vîragal inscription begins with the usual stanza in praise of god Śambhu and records that during the reign of King Virâ Ballâla at Dôrasamudra, on some person insulting the people of Belatûr, Guṇḍitaḍige, Kongu seven Province, and Male province, a fight ensued and a warrior named Mâchagaunḍa, son of Goḍḍeya of the village Arisingaguppe fought and died. The record further states that on the death of that warrior, a gift of land was made to Mâchagaunḍa and Bammagaunḍa by the King Ballâla (acting in consultation with) Kûsa Ereyanna, all the mahâjanas of the village Ingula; the people of Taligenâḍu Thousand and Heravole Thirty districts, and nine gauḍas

(mânasagaundugal). An imprecation against those who reject this grant concludes the record.

The record is dated the 10th lunar day of the bright half of Phâlguna in the year Kîlaka. The date is not verifiable.

24.

On a 2nd vîragal at the same place.

Size 5' × 3½'.

Kannada language and characters.

1. namastunga-śiras-tunga-chandra-châmarâ-châravê l trilôkya-nagarârambha mûla-
2. stambhâya Sambhavê ll svasti śrîman mahâmaṇḍalêśvara tribhuvanamalla-
3. Talakâḍu Kongu Nangali Gangavâḍi Nonambavâḍi Halasige Hânungalu U-
4. chchangi-gonḍa gonḍa vîra bhujabaḷa-gaṇḍan asahâyasûra sanivârasiddhi giridu-
5. rgamalla chalad-anka-Râma nissanka-pratâpa-chakravarti śrî Viraballâḷu-dêvaru prithvirâ-
6. jyam geyuttam ire Hâlavareya Arasinaguppeyalu Bayachaya gauḍana maga Mâ-
7. reya Gangaveggaḍe vîran iridu heṇḍir-uḍe vurchuvalli halabaram kondu-
8. reri sura-lôka-prâptan âdan.

Note.

This vîragal inscription records the death of a warrior named Mâreya, son of Bayachagaḍa of the village Arasinaguppe in Halavere, in fighting for the defence of the female population of his village against an attack by Gangaveggaḍe in the reign of the Hoysala King Viraballâladêva. No date is given.

25.

On a 3rd vîragal at the same place.

Size 5' × 3½'.

Kannada language and characters.

1. svasti śrîmanu mahâmaṇḍalêśvara tribhuvana-
2. malla Talakâḍu-gonḍa bujabala-vîraganga Po-
3. ysanaḍêva Gangavâḍi Tombhattâru-sâsiramum-
4. mum suka-sankatâ-vinôdadi râjyam geyutamire-A
5. risinaguppeya Hemâḍigavu(ḍa) na magaḷu Mâ-
6. ḷagaḍi Râjagaḍana madavaḷige sura-lôka-
7. praputeyâḍaḷu

(Left side).

8. Hemadi-
9. gavuḍa-
10. Râjaga-
11. vudage
12. Yâkaḍu

13. Yâvam
14. Yâkave-
15. y-aḷiya
16. koṭagum

Archl. Rt.

Note. (An inscription of those who reject this grant concludes)

This viragal inscription records the death as *sati* of Mâlagauḍi, daughter of Hemâḍi-gauḍa, of Arisinaguppe and wife of Râjagauḍa, in the reign of Hoysala king Viraganga Poysanadêva and the grant of some land to Hemâḍigaûḍa and Râjagaûḍa by somebody in the village.

26.

On a stone set up in a rice-field to the south-east of the same village.

Size 1'—6" × 1'—8".

Modern Kannaḍa language and characters.

1. śubham astu
2. namas tunga-śiras-chumbi-chan-
3. dra-châmara-chârave l trailôkyana-
4. garârambha-mûlastambhâya Sambhavê
5. svasti śrî Vijayâbhyudaya Sâlivâ-
6. hana-śaka-varusha 1665 neya saluva
7. Dundubhi-samvatsarada Kârtika 10 lu
8. śrîmatu Santebennûra Sîtâ-
9. râmappanâyakaru Beṇḍuga-sîme
10. Arasinagupe Doḍḍayagaḍage koṭṭa
11. gade kha 9 châna gadde kha 25 antu gade kha 34 ü-
12. bhayam gadde 35 dêvargam stâna koṭṭevu.

Note.

This registers the gift of some plots of rice-land and the power of administration of some temples to Doḍḍayagaḍa of the village Arasinguppe in Beṇḍugasîme-district by Sîtarâmappanâyaka, Chief of Santebennûr. The grant is dated the 10th lunar day of the month of Kârtika in the year Dundubhi, 1665 of Sâlivâhana êra. Saka 1664 A.D. the preceding year is Dundubhi and corresponds to A. D. 1742. The date is not verifiable.

27.

On a fragmentary stone lying by the side of a ruined maṅṭapa to the east of the same village Arasinaguppe.

Kannaḍa language and characters.

1. Svasti śrî Vijayâbhyudaya Śaka varsha
2. 1210 neya Sarvajitu samvatsarada Śrâ-
3. vaṇa śu ll Sô dandu Ayigûra
4. gâvuṇḍana maga Bôkiyaṇṇanu tuṇu-
5. va bêḍaru hiḍida huyyalali haridu
6. kâdi Suralôka-prâptanâda śrî śrî śrî

Note.

This inscription records the death of a warrior Bôkiyaṇṇa, son of Ayigûragâvuṇḍa in fighting during a cattle raid by the Bêḍas. It is dated Monday the 11th lunar day of the bright half of Śrâvaṇa in the year Sarvajit, śaka 1210. Saka 1210, is Sarvadhâri and not Sarvajit as stated in the grant. The preceding year is Sarvajit and falls in A. D. 1287. If this year is taken, the date corresponds to July 22 which is a Tuesday and not Monday as stated in the grant.

On a vîragal set up near Mallésvara temple in the village Dantâramakke in the same Hobali of Chikmagalur.

Size $4\frac{1}{4} \times 2\frac{1}{2}$ "

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya prithivîvallabha mahârâ-
2. jâdhirâja Yadukulâambaradyumaṇi Malaparogaṇḍa
3. Ballâḷadêvarasaru Dôrasamudradalu sukhasam-
4. kathâvinôdadim râjyam geyyuttam-ire tat-pâda-padmôpajîvi Ban-
5. timakkeya tuṟuva huyilalu ridu Nêmôjam Suralôka-prâpitan-
- âdan âtana tammam Dâmôja kalla nili-
6. sida mangala mahâ śrî śrî.

Note.

This inscription records the death of a warrior named Nêmôja in fighting for the defence of cattle in the village Bantimakke during the reign of the Hoysala king Ballâḷa at Dôrasamudra and the setting up of the vîragal in memory of the departed hero by his younger brother Dâmôja.

29.

On a boulder called Hulikal-baṇḍe, to the south-west of the village Ambaḷe in the Hobali of Ambaḷe.

Kannaḍa language and characters of Hoysala period.

1. Mâdigavunḍa
2. chaladankarâva Kariya Mâdivôja Chaṇḍojam baredam
3. birudaragaṇḍa

On an adjacent boulder.

4. Madivojana maganu
5. Masaṇaya Gava-
6. chari sa' biṭṭa gadde

Note.

This records the gift of a plot of wet land with the sowing capacity of 1 salage by Masaṇaya Gavachari, son of Mâdivôja. The name Mâdigavunḍa as also another name Kariya Mâdivoja Chaṇḍoja with the titles Chaladankarâva (a Râma in moving battle), and *birudaragaṇḍa* (champion over those who have titles) is engraved on the boulder.

30.

On the pedestal of the stone image Channigarâya in Channigarâya temple at the village Mugaḷavalli in the same Hobali of Ambaḷe.

Modern Kannaḍa language and characters.

1. Sarvajitu-samvatsarada Pâlguna ba 6 lu Kêsavaśeṭṭiyaru Channigarayana pratishṭhe mâḍi nilistanu subam astu.

Note.

This records the consecration of the image Channigarâya by Kêsavaśeṭṭi on the 6th lunar day of the dark half of Phâlguna in the year Sarvajit. The date is not verifiable.

On a stone lying to the east of the same village Mugaḷavalli.

Kannada language and characters.

1. svasti śrīman mahâmaṇḍalêśvara śrī Vira
2. Ballâla-devaru prithivî-râjyam gaiytiralu
3. Virôdhikṛitu samvatsarada Chaitra su 3 Bu-
4. dhavâradandu vîra tuṟuva kaḷḷaru
5. koṇḍu hôhalli Bôvagavuḍana ma-
6. ga Kûchagavuṇḍa kaḷḷaran iṛidu Dêva-
7. lôkakke sandaṃ âtana tamma Mâragavuṇ-
8. ḍa nilisida kalu mangala mahâ śrī śrī śrī.

Note.

This records the death of a warrior Kûchagavuṇḍa, son of Bôvagavuṇḍa in fighting for the defence of cattle during a raid by robbers and the erection of a monument in memory of the departed hero by his younger brother Mâragavuṇḍa. The record is dated Wednesday, 3rd lunar day of the bright half of Chaitra in the year Virôdhikṛit. The date is not verifiable.

32.

At the village Gautamêśvara in the Hobali of Vastâre, on a stone pillar lying in front of Iśvara temple.

Kannada language and characters.

1. svasti Saka-varsha 956 neya Krôdhi-samvatsaram Phalguṇada suddha Panchami Sômaâradandu
2. śrīman Mârasingha Sênâvâram Kûridavalliya pattu manna iṭṭa gaddeya ottalâda bhû-
3. miyam Kaikêśvarada Svayambhûdêvargge eraḍu-vaḍada baḷana biṭṭa ll munna Vâmanayya-
4. na bhûmi eraḍu-vaḍḍavâ gaṇḍaroluḷaṅḍa Sênâvâra baḷan ilihi biṭṭa

Note.

This registers the gift of a plot of paddy land free of taxes at the village Kûridavalli for the service of god Svayambhûdêva in the Kaikêśvara temple by King Mârasinga Sênâvâra and the remission of taxes by the same king, on a plot of land previously given to the same temple by Vâmanayya.

The record is dated Monday, 5th lunar day of the bright half of Phâlguna in the year Krôdhi, Saka 956. Saka 956 however is identical with Bhâva and not Krôdhi. The nearest year Krôdhi is Śaka 986. We may therefore suppose that the figure 986 has been wrongly entered for 956 by the engraver. Taking the year Śaka 986 Krôdhi, the date in the record corresponds to Sunday, 13th February, A.D. 1065 on which date panchami tithi ended at .51 of a day or 12 hours 14 minutes after sunrise. But the week day is given as Monday in the record and not Sunday. Hence the date is irregular.

The king Mârasinga Sênâvâra referred to in this inscription belonged to the family of Sênâvâra Kings who were local chiefs in Kaḍûr District from 7th to 10th Century A. D. Their capital was Kûḍalûrpura probably the same as the present village Kûḍalûr in Chikmagalur Taluk. In some of their grants they call themselves as belonging to Khachara-vamśa and having the serpent flag and lion crest. The name Mârasinga of the Sênâvâra chief probably indicates that he was a dependent upon the Ganga king Mârasinga who ruled about this time and that he took his name after his over-lord.

At the same temple, on the pedestal of Bhairava image in the Navaranga,

Kannaḍa language and characters.

1. Virôdhi-savatsara Jyêshtha sudha 5 Âravandu Gauta-
 2. yagaḷu Bhairavadêvara pratishṭheya . . .
 3.
- (The rest is illegible)

Note.

This inscription records the setting up of the Bhairava image by Gautaya on Sunday 5th lunar day of the bright half of Jyêshtha in the year Virôdhi.

34.

On a broken stone pillar lying near the same temple.

Kannaḍa language and characters.

1. Jambudvîpadol adu tâm gam [bhî] rate-verasu negaḷda Kaikêsvaradoḷu Sambhu nelasirppan adarind imbâgire Kûrdavalli yembudu grâma l Śiva-ṇiḷa-
2. yadinda poṛamattṭ ati vêgadim pôgi Vâmanayyana keyyam kramadinda mēva vṛishabhanan avayavadim nôdi koṇḍu kaḍu-mûrkhatayim meṛe-
3. kôla kaḷedukolluta barasiḍil erapante bandu Vâmanabhaṭṭam l kaṛupin-dam eydi poyyalu Kaṛakanṭha -saranya yendu biḷdudu vṛishabham
4. attalu vṛishabhana prânam matt enisade pôdudamaravâsaman eydalul ittalulu dēham biḷd-eḍe Ettinamannembud âdud andind ittalulu
5. parikisad â pârvve naḍedu paramârtt (h) am kondaḷ intu munguriyam tân eraḍill ademba nâḷa-nuḍi poredud idarkkam endandu Vâmanabhaṭṭa l ūra mahâja-
6. nam ellaman ôrantire nerahi tandu Vâmanabhaṭṭa pârade Svayambhu-dêvarge dhârâ-pûruvadin eraḍuvaḍḍada keyya ll.

Translation.

In the land of Jambudvîpa, in the picturesque spot of Kaikêśvara, dwells Sambhu in the village Kûrdavalli. Once in that village a bull went from the Śiva temple to the rice field of Vâmanayya and ate grass. Vamanayya looked at it and foolishly snatching his *merekôlu* (staff with a hook used to toss the straw that has been trodden out by oxen and remove it to one side) fell upon the bull with the speed of lightning and beat it furiously. Thereupon the bull fell exclaiming "O, Śiva" Thus when the bull attained heaven, the spot where it fell became known as Bull's land thereafter. In the meanwhile Vâmanabhaṭṭa felt that his position was like that of the Brahmin woman in the fable who not understanding the true state of the affairs foolishly killed the mungoose and he therefore invited all the mahâjanas of the village and made, with pouring of water, a gift of wet land with the annual income of 2½ hanas.

Note.

This inscription is of some interest as it records a grant of land made to a temple in order to expiate the sin of killing a bull in anger. As this gift of land is referred to in the previous number belonging to the middle of 11th century it is to be inferred that the event recorded in this inscription took place before the middle of 11th century and the slaughter of cows and bullocks was looked upon as a great sin at that period.

On the 1st viragal near the Suggimaṅṭapa in the village Āṇūr in the hōbaḷi of Āṇūr.

Size 4'×3'

Kannada language and characters.

1. śrī namās tunga-śiras-tunga-chandra-chāmara-(chāmara)-châravê l trai-lōkya-nagarârambha- mûlastambhâya Sambhavê
2. svasti samasta-bhuvanâśrayam prithvîvallabha-mahârâjâdhirâjam para-ma-ma-
3. hêsvaram parama-bhaṭṭâarakam Dvârâvatî-puravarâdhîśvara Yâdava-
4. kuḷâmbara-dvimani samyakta-chûdâmani malerâja- malaparoluganḍa kada-
5. na-prachanḍan asahâyasûra Sanivârasiddhi giridurggam [alla] chalad-anka-Râma Chôla-
6. râya-sthâpanâchârya Maga [ra]-râjya-nirmmûla-tushâra Pâṇḍya-râjya-pratish-tâchâryya nissanka-
7. pratâpachakravartti Hôsaṇa-śrî-vîra-Nârasimhavadêvaru Dorasamudradalu nelevîḍinalu prithvi-râjyam-geyyuttira-
8. lu Āḷuvaliya Baichayanu Vasudhâreyavaru maṇavaḷige bandalli mânji bandu vaira
9. voppisi Chittaralliya Râmayyananû voppisi hindikki kondu kâdidali yâ-vûra murivandu Śaka-va-
10. riśada 1211 Sarvvadhâri-samvastasarada Āśâda su 15 Mangalâvâ[ra] dandu Āṇûraha-
11. lli râjana purushana tamma Bannanu saba kâdi bidali yây Āṇûr-sâviram Hebeṭadi Bâre-
12. halliyanu sarvvamânyamâḍi
13. â

Note.

This is a viragal of the reign of Hoysala king Nârasimha III. It records that on an attack on the village Biṭṭaravalli by the inhabitants of Vasudhâre, due to some old feud, Baichaya of Āḷuvali fell upon the village by stealth and slew a warrior named Râmâiya and the sack of the village followed. It is next stated that Banna, younger brother of king's agent of Āṇūr fought with valour and died and that the citizens of Āṇūr six thousand district made a grant of the village Bârehalli in Hebbeṭta in his memory.

The record is dated Tuesday the 15th lunar day of the bright half of Āshâḍha in the year Sarvadhâri, Śaka 1211. But Śaka 1211 is Virôdhi and the preceding year Śaka 1210 is Sarvadhâri. If we take the latter year the date corresponds to June 15 A.D. 1288 which falls on Tuesday as stated in the grant.

36.

On a 2nd viragal at the same place.

Size 4'×3'.

Kannada language and characters.

1. svasti śriman mahâmaṅḍalêśvaram tribhuvanamalla Talakâḍu
2. Kongu Nangali Banavâse Hânungalu-gonḍa bhujabala Vîra Ho-
3. ysala Ballâludêvaru śrî Dôrasamudradalu sankathâ-vinôdadim prithvîrâjya
4. geyyuttiralu Taligenâḍu-sâyirabhûmigeyum kalamande Ā-
5. nûru Holasavam Bhogutiya Basavaya Mâchagavuḍu
6. bavaradalu kâdi biddare Āṇûral ondu gaddeya ikkida-

7. ru Manmatha-samvatsarada Vaiśākha suda ll
8. Vaḍavāra ātana makkaḷu Chetṭayanum Hiriya
9. Bavara Bamayanum pratipāḷisi-
10. daru
12. Ānūra Dharmmachāri.

Note.

This vīragal belongs to the reign of the Hoysala King Ballāḷa and records the grant of a plot of land in the village Ānūr in memory of the warrior Holasavam Bhagutiya Basavaya Māchagaḍu on his death in battle in defence of the Taligenāḍu Thousand district. The sons of the fallen warrior, Chetṭaya and Hiriya Bavara Bamaya are stated to have maintained the grant and Dharmmachāri of Ānūr is named as the engraver of the inscription.

37.

In the hamlet Hunasemakke belonging to the village Kōṭevūru in the hōbaḷi of Vastāre, on a vīragal set up at the entrance of the village.

Size 5½' × 2½'

Kannaḍa language and characters.

1. svasti śrīman mahāmaṇḍalēśvaram tribhuvana-malla Talakāḍuḅuṅḍa bhujabaḷa Vīraganga
2. Biṭṭiga Hoysalaḍēvaru Gangavāḍi Tombhattaru-sāsiramuman aḷuttam pritvirājyam geyyuttam
3. svasti Saka-varisha 1058 neya Sādhāraṇa-samvatsarada Vaiśākha māsada suddha pan-
4. chami Budhavāradandu Biṭṭiga-Hoysala-dēvaru Bayaḷunāḍina mēletti Han-neraḍubīḍa kiḍisi
5. . . . Chandraprabha
6. rmam su-putram kula-dīpaka [nenisi]
7. Hunasevakkiya Sattiverggade manege
8. mantri monege baṅṭan enisi ant āḷda-
9. na prastāvadalu Hanneraḍubīḍinal iṛidu bi-
10. ḷdu sura-lōka-prāptan āda.

Note.

This is a vīragal of the reign of Hoysala king Vishṇuvardhana called also Biṭṭiga Hoysalaḍēva. It records the death of the warrior Sattiverggade of the village Hunasemakke in defence of his lord during an attack on the village Hanneraḍubīḍu by the king Vishṇuvardhana during his invasion of the province Bayalnāḍ.

It is dated Wednesday, 5th lunar day of the bright half of Vaiśākha in the year Sādhāraṇa, Śaka year 1058. But Śaka 1058 corresponds to Anala and not Sādhāraṇa as stated in the grant. The nearest year Sādhāraṇa is Śaka 1052. Even if we take Śaka 1052, the 5th lunar day of the bright half of Vaiśākha falls on Monday and not Wednesday as stated in the grant. Hence the date is irregular.

38.

On the right side of the inscription stone No. 77 of Chikmagalur Taluk in Epigraphia Carnatica Vol. VI, in the compound of Mārkaṇḍēśvara temple at the village Khāṇḍya in the hōbaḷi of Khāṇḍya.

- | | |
|-----------------------|------------------------|
| 1. śrī Plavanga-sam- | 3. yana-sankrama- |
| 2. vatsarada Vuttarā- | 4. ṇadandu Lakshmayya- |

- | | |
|------------------------|----------------------------|
| 5. n-aḷiya Dêvaṇanu | 12. maṭhakke biṭṭa dē- |
| 6. Hiriya Tumbu- | 13. va-dâna yî dâna- |
| 7. ḷiya śrîmatu Vi | 14. van aḷidavanu śrî Tun- |
| 8. raballâladêvara ka- | 15. gabhadradêviya ta- |
| 9. yyalu dhârâ-pû- | 16. diyalu kavileya- |
| 10. rrvakam mâḍisikon- | 17. konda pâpa mangala |
| 11. çuy Agniṣṭageya | 18. mahâ śrî śrî |

Note.

This records the gift of the village Hiriya Tumbuḷi by Dêvaṇa, son-in-law of Lakshmanayya, with the permission of Hoysala King Vira Ballâḷa to the mutt named Agniṣṭage. This mutt was situated in the vicinity of Mârkaṇḍêya temple at Khâṇḍeya. The word *agniṣṭage* means a pan in which sacred fire is kept up. This mutt seems to have differed from the usual mutts in as much as special arrangements were made for fire-worship in this mutt, while in ordinary mutts reside monks who do not worship fire.

The record is dated the year Plavanga, on the holy occasion of uttarâyana-sankramaṇa. The date is not verifiable. It ends with the imprecation that those who violate the grant will be guilty of the sin of killing a cow on the banks of the rivers Tungabhadra.

39.

On the left side of the same inscription stone.

Kannaḍa language and characters.

1. Krôdhana-samvatsa-
2. ra Chaitra suṣ Sukra
3. [śrî] man mahâpradhânam bâ
4. [ha] ttora-niyôgâdhipa [ti] [ma]-
5. hâpasâyata
6. Lakshmîdhara-dannâ
7. Mârkaṇḍêya-
8. Janârḍanadêvara [śrîkârya]
9. kke Raktâkshi-samvatsara mo-
10. dalâgi yâ
11. chandrârka-ssthâ
12. yâgi naḍavantâgi bi
13. yada hodake gûdida
14. yadoḷage gadyâṇa
15. dimûraṇ illihi ko-
16. ṭṭaru yî honnanu [Taḷi]-
17. genâḍa hattuman [de]
18. sâyira-bhûmi
19. samasta-prabhuga-
20. agrahâra Khâṇḍeya-
21. da Kêsavahebbâruva-
22. noḷagâda mahâ-
23. janangala Yeḍavala
24. yeppattara samasta-pra-
25. bhû-gâvuṇḍagala
26. biṭṭiha dharama â
27. nuvan i-dharmakke mo
28. tâgi naḍasuvaru

29. de î dharmavan ara-
30. kshavâgi naḍesade kiḍisida-
31. r î-sthaḷadalu sâvira-kavi [le]
32. yuvam Vêdâ [pârâga]-
33. rappa Brâhmanaru-
34. mam konda pâpav akkum
35. Kumâra Lakshmîdhara-dan-
36. nâyakam stiranjî-
37. viyappa mangala ma-
38. ha śrî śrî śrî

Note.

This registers the grant of 13 gadyanas from the tax payable for the agrahara village Khânḍeya for the service of gods Mârkaṇḍeya and Janârdana, the grant being made by Lakshmîdharadaṇṇâyaka, chief minister (mahâpradhâna) and *bâhattarâ-niyôgâdhipa*, (lord over 72 officers) and maintained by the prabhugâvuṇḍus of Talige-nâḍu Thousand district., the mahâjanas of Khânḍeya agrahâra including Kêśava-hebbâruva and the prabhu-gavuṇḍus of Eḍevale-seventy district. Lakshmîdhara daṇṇayaka, the donor, was a minister of the Hoysala King Ballâla II. The grant is dated Friday the bright half of Chaitra in the year Krôdhana. The name of the tithi is left out in the grant. The date is not verifiable. The usual imprecation is found in the grant.

40.

A Sannad of Mummaḍi Kṛishṇarâja Voḍeyar Bahadur dated Śaka 1742— in the possession of Puttige Math, a branch of Uḍupi Math in Kaḍûr.

Kannaḍa characters.

Uḍupi śrî Kṛishṇa dêvarige.

1. svasti śrî vijayâbhyudaya Sâlivâhanaśaka varsham-
2. gaḷu 1742 nê sanda vartamanavâda Vikrama-samvatsarada Mâ-
3. gha śu 3 Sôṃavâradalû śrîmat samasta bhûmaṇḍala mam-
4. ḍanâyamâna nikhila dêsâvatamsa Karnâṭaka janapada sampa-
5. dadhishthânabhûta śrîman Mahîśûra mahâsamsthâna madhya dê-
6. dîpyamânâvikala kaḷânidhi-kula-kramâgata Râjakshitipâla-
7. pramukha nikhila nija râjâdhirâja mahârâjachakravarti maṇḍalânu-
8. bhûta divya-ratna-simhâsanârûḍha śrîmad-râjâdhirâja râja-
9. paramêśvara prauḍha-pratâpâpratimavîra narapati birudentembara gaṇḍa
10. lôkaikavîra Yadukulapayah-pârâvâra-kaḷânidhi śankha-chakrân-
11. kuśa kuṭhâra makara matsya Śarabha Sâlva gaṇḍa-bhêruṇḍa dharanî-
12. varâha hanumad-garuḍa kaṇṭhîravâdyanêkabirudânkita śrî-
13. Mummaḍi Châmarâjamahîpâla-dharmapatnî Kempanaṅjamâmbâ
14. garbha sudhâmbudhi râkâsudhâkarâyamâna Śrî Châmunḍâm-
15. bikâvaraprasâdôdbhavarâda Âtrêyasagôtra Âśvalâyanasûtra
16. Ruk Śâkhânuvartigalâda Śrî Mummaḍi Kṛishṇa-râja-Voḍeyarava-
17. ru kuṭumba samêtarâgi saporivâra sâmatyasâśrita-vidvajjana-
18. râgi chaturanga samêtarâgi hânarabal Resident râja śrî
19. Kôl sâhêb bahaddûravaru sangada baruttiralâgi
20. śrî Uḍupi mahâkshêtradalli chittaisi śrî Viśvapriya-tîrtha śrî pâ-
21. dangalavara paṛyâyadalli samudra Madhva-sarôvara-tîrtha
22. snâna dêvatâ sandarśana sêvâ kâṇike navaratnâbharaṇagaḷannu
23. gajândôlikâśvâdyanêka vâhanagaḷannu samarpisi dêvara

Archl. Rt.

24. nivêdanâdi nityôtsavârthavâgi prâgârabhya-dinda dinagaṭle naḍe-
25. yuttâ iddaddu Nagarada Bahadarî varahâ 2 varahâ îdina adhika-
26. pûjôtsavâdigalu naḍeyatacca bage adhika 13 hadimûru vara-
27. hâ ubhayam dina vondakke Bahadarî varahahadin aidu varahâdallu
28. varsha vondakke Bahadarî 5400 aidu sâvirada nânûru varahâ pra-
29. kâra varshampratiyallû Nagarada kachêri ilâkheyinda kasabe Nagara-
30. da aivaju paiki śrî Kṛishṇârpaṇavâgi dânadhârâpûrvakavâgi barasi
31. voppisida sâdhana ||

Śrî Kṛishṇa.

Note.

This records the grant of 5400 Varahas by Kṛishṇarâja Vaḍayar Bahadur III, during his visit to Uḍipi together with Col. Cole for the service of the god in the Matt, on Monday the 3rd lunar day of the light half of Mâgha in the year Vikrama, Śaka 1742 corresponding to Tuesday the 18th of January 1820. The week day is wrong.

41.

On a stone on the high ground to the north of Hullênahalli in the same hôbaḷi of Kaḍur.

Size 2'—6" × 1'—9".

Kannaḍa language and characters.

1. svasti jayâbhyudaya Śâli-
2. vâhana śaka varsha 1477
3. neya Ânanda samvatsara
4. Sukravâradalu śrîma-
5. n mahârâjâdhirâja râjapara-
6. mêśvara śrî vîrapratâpa śrî vîra
7. Sadâśivarâyara âlvikeya-
8. lu Râchagavunḍana maga kalla-
9. ra kûḍe kâdi pa
10. sattu Suralôkagatanâ-
11. da mangalamaha śrî śrî śrî

Note.

This is a vîragal recording the death of Râchagaunḍa's son in his fight with some robbers on Friday in the year Ânanda, Śaka 1477 corresponding to A. D. 1555 when Sadâśivarâya of Vijayanagar was ruling over the earth.

42.

On fragmentary stones lying on the hill in Malidêvihalli in the hôbaḷi of Kaḍur.

Kannaḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-chârave trayilôkya-nagarâ-
2. rambha-mûlastambhâya Sambhavê | svasti samasta-bhuvanâśraya
3. śrî prithivallabha mahârâjâdhirâja paramêsvaram Dvârâvatî-
4. puravarâdhîśvaram Yâdavakuḷâmbaradyumaṇi samyaktva-chû-
5. ḍâmani malerâjarâja maleparolḡanḍan asahâya-śûra
6. râya-śirasellam birudanka-Bhîmam chadalanka-Râmam.
7. niśśankapratâpa chakravarti Hoysala vîra-Ballâladêvaru
8. suka-sankathâ-vinôdadim râjyam geyyuttire tatpâda-padmô-

9. pajivigaḷappa Nāgigāvunḍana maga Honnagāvunḍam Nāgē-
10. śvaradēvālayaman ettisi ā dēvara anga-ranga-bhōgakkam
11. hiriyakereya keḷage hiriya tūmbina gadde mattar ondu
12. mahājanagaḷoppitadiṃ
13. ele tadalu
14.
15. mattam ā dēvālyada hinde beddale
16. biṭṭa mane āru
17. rimānadalu

Note.

This inscription begins with the usual obeisance to Śiva and records the erection of a temple called Nāgēśvaradēvālaya by Honnagāvunḍa, son of Nāgigāvunḍa, feudatory of the Hoysala King Vīraballāla and the gift of some lands dry and wet for service in that temple made by the said Honnagāvunḍa with the approval of the Mahājanas. No date is given in the record.

43.

On a vīragal set up near the Īśvara temple in the village Hiri-Inḷa in the same hōbaḷi of Kaḍūr.

Size 5'—6" × 2'—3".

Kannada language and characters.

1. śrīmatu Tāraṇa-samvatṣarada Chaitra ba 5 Sōmavāradandu
2. pratāpachakravartti śrī-Vīra Nārasimhadēvarasaru rājyam gaivali
3. Hirivurada vūr-aḷivinoḷu tuṟu harivalli Baḷegāra
4. Mallayan idirāntaran iṟidu svarggatanāda kalla nili-
5. sidāta Tammayyam margaḷamahā śrī śrī śrī

Note.

This records the death of an individual named Baḷegāra Mallaya, in fighting for the defence of cattle of the village Hirivura, during the reign of the Hoysala King Nārasimha and the erection of the stone vīragal in memory thereof by an individual named Tam-mayya. The inscription is dated Monday 5th lunar day of the dark half of Chaitra in the year Tāraṇa. The date is not verifiable.

44.

On a vīragal set up in the tank of Chikka-Inḷa in the hōbaḷi of Bīrūr.

Size 5'—0" × 2'—6".

Old Kannada characters.

1. svasti Śaka-kāla 777
2. svasti Kiri-Inḷaḷada Tamma-
3. gāvunḍanu puliyan iṟidu
4. sattode Ganga Permmāḍi me-
5. chchugottudu aygula kaḷani i-
6. dān aḷidōn Vāraṇāsiya-
7. n aḷidōn

Note.

This inscription records the death of an individual named Tammagaunḍa, resident of the village Kiri Inḷaḷa while killing a tiger; and the grant of a plot of wet land with the sowing capacity of five koḷagas by Ganga Permmāḍi in approval of his valour.

Ganga Permâdi is apparently some Ganga King. The record ends with the usual imprecation, that he who violates the grant incurs the sin of destroying Benares. The grant is dated Śaka 777.

45.

At Sakkarepaṭṇa, in the hōbaḷi of Sakkarepaṭṇa, on the metal plate covering the lamp-pillar in Ranganâtha temple.

1. śubham astu | śrīman Mādīkapuryāṃ sthira-vasatijushô Raṅ-
2. ganâthasya bhaktyâ Śālivāhâbda-pûgê yuga-
3. guna-giriyug-vatsarântê sahasrê | Dêvârya
4. bdêshumâsârjuna-Garud-Ibharâḍ-ahni
5. vâre tritîyê Sauparnastambha urvyâm ku-
6. valaya-patinâ lankritaḥ Kṛishṇa-nâmnâ ||

Note.

This records that the lamp-pillar (*garuḍa-gamba*) in the Ranganâtha temple at Mādīkapura (Sakrepaṭṇa) was set up by King Kṛishṇa (Kṛishṇarâja voḍeyar III of Mysore) on Tuesday 8th lunar day of the bright fortnight of the month Āśvīyuja in the year Rākshasa, 1734 year of Śālivāhana êra. The date corresponds to Tuesday 13th October A. D. 1812.

46.

Below the above inscription.

1. śrī Śakuni-Ranganâthasvâmiyavara charaṇâravindagaḷige
2. Āngīrasa samvatsarada Āśvīja sudha 10 Guruvâradallu Sakkarepaṭṇa-
- da
3. samasta Râṇuveyavaru binnahamâḍi vappisida Dhvajastambha-kolagada
4. sêve || śrī śrī śrī śrī śrī śrī ||

Note.

This inscription which is engraved below the previous number records the setting up of a brass covering over the above lamp-pillar for the service of God Sakuni Ranganâtha by all the military officers (râṇuveyavaru) of the town Sakkarepaṭṇa on Thursday 10th lunar day of the bright half of Āśvīyuja in the year Āngīrasa, apparently two days after the setting up of the lamp-pillar as recorded in the previous grant.

47.

On a pillar in the Kêśava shrine in the same Śakuni Ranganâtha temple at Sakkarepaṭṇa.

Kannāḍa language and characters.

1. Śaka varuśa 1313 ne-
2. ya Pramôdûta-samva-
3. tsarada Vayisâkha
4. śu 15 Śu śrīmad Ranga-
5. nâtha-dêvarige Chikkatam-
6. maṇṇagaḷu śrī Sa-
7. kuni-Rangêśadêvarige
8. sarvamânyavâgi sama-
9. rpisida banada sêve nâ-
10. da sênabôvara voppa mam-
11. gaḷa mahâ śrī śrī

Note.

This records the gift of a grove of trees, free of taxes to God Śakunirangêśa also known as Ranganâtha by Chikka Timma. It is dated Friday the 15th lunar day of the bright half of Vaiśākha in the year Pramôdûta, Śaka 1313 or A. D. 1391. But Śaka 1313 is Prajâpati, not Pramôdûta. Pramôdûta is Śaka 1312. Taking the year Pramôdûta, Śaka 1312, we find that the 15th lunar day of the bright half of Vaiśākha falls on Saturday and not on Friday as stated in the grant. Taking Prajâpati, Śaka 1313, we find that the week day corresponding to above particulars of dating falls on Wednesday and not Friday. The record ends with the signature of the Shânubhōgs of the nâd.

48.

At the same village Sakkarepaṭṇa, on a stone lying buried in the road in front of the house of a temple priest.

Size 3'—2" × 2'—3".

Kannada language and characters.

1.
2. tasmin Sēnagaṇāntariksha-taraṇiś śrī Vīrasēnō bhuvī samsārāmbudhitāra-
ṇaika-taraṇiś śrēyōvaṇī-sāraṇī | tachehshiyah prachura-
3. prabandha-rachanā-chāturya-padmāsanaḥ pāyād vō Jinasēna ity-abhidhayā
khyātōmuni-grāmaṇiḥ | śrīmat Pustuka-
4. gachchha sūra-sadriśō viśva-prakāśātmakas traividyaō Guṇabhadradēva yati-
paḥ Śrī Sūrasēna stataḥ śishyāḥ Śrī Kamalādi Bhadragaṇabhṛit Dē-
5. vēndrasēnas tataḥ | tēnākāri Kumārasēnamunipō vādīndra-chūḍāmaṇiḥ
tachehshiyāḥ Harisēna-dēvādyāḥ | mā-
6. dhuryaṃ vāchi kārunyaṃ hṛidi tīvraṃ tapas tataḥ | śrī Prabhākarasē-
nākhyā-guru-śrēyō virājate | tatpadmōdaya-
7. śaila-tigmakiranas traividya-pārangatō bhūpalārchita-pādapaṅkajayugaḥ
śrī Lakshmisēnō munih lōkē satta-
8. pasāṃ nidhānam anaghaṃ kārunyaṃvārāṃ-nidhiḥ dānē Kalpakujōpamō
vijayatē kāmēbha-kaṇṭhīraṇaḥ |
9. śrī Madanasēnamunipō sad-jnānāmṛitapayōdhi-pūrṇēnduh sudriḍha-tapō-
guṇayuktō bhāti śrīmat Prabhā-
10. karāryya-sutaḥ | Dvīpitaṭāka-nāmanagarī-pati Sankha Jinēndrachandrama-
śrīpāda-paṅkajālir amalāma-
11. rakīrttimunīndra-pādasēvā-paripakvabuddhi Balagāra-samāhvayavamaśa-
padma-tārāpati raṅjipam sva-janakañ-
12. ja-nabhōmaṇi vaiśya Māyaṇam | guṇa-tungaṃ Hollarājam pitri guṇavati
Dēvamāmbetannambey-u-
13. dyadguṇaratnaṃ Nāgarājam parikipode pitriṇyaṃ guṇaikāśrayaṃ Mākaṇaṇ
ātmiyānujaṃ tānenipagaṇita-
14. saubhāgyadim bhāgyadim dhāriṇiyol vikhyātivettam Jinasamaya-sarassā-
rasam Māyaṇāryyaṃ | matam (?) lōkai-
15. kamitram prachuratara- kaḷāvallabham vandi-vrindōtkara-pushyat Kalpa-
bhūjam budha-nuta-charitaṃ vākparaṃ.
16. kāvyagōshthi-sarasaṃ vidviṣṭa-śailāśāni Surapura-modalātangaḷa (?) Mīna
kētūddhara rūpaṃ (?) sadguṇōdagra-
17. hamayan enal āścharyamē Māyaṇāryyaṃ | intu Hoysala-bhū-vibhu-
lakshmī-lapanamun
18. śrī vīra-Bukkarāja-sāmṛājya-ramāramaṇiya-vilāsa-darppaṇōpamaṃ enisi
sogayisuva Hosapaṭṭanadoḷu prasiddhivaḍeda vai-
19. śya Māyaṇa Mākappagaḷu na . . . davāgi māḍida śrī Lakshmi-
sēnabhaṭārakara nishadhiya pratishṭhe śāsana maṅgaḷa mahā.

śrī śrī śrī śrī śrī.

Note.

This inscription records the erection of a monument in memory of a Jaina guru named Lakshmîsênabhaṭāraka at Hosapaṭṭana by Mâyana and Mâkana, two brothers of Vaiśya caste belonging to a family named Balagâra. It is stated in this inscription that the town Hosapaṭṭana was the face of the goddess of the Hoysala Kingdom and a mirror of the goddess of the kingdom of Vîra Bukka. Several inscriptions of king Bukka of Vijayanagar refer to a town of the name Hosapaṭṭana in the Hoysala country over which he is said to be ruling. It is identified by some with Hosûr in Gôribidnûr Taluk, or Hosadruḡ in Chitaldroog District. (See Mysore and Coorg from the Inscriptions, P. 114), The present record would tend to show that Hosapaṭṭana was either the village Sakrepaṭṭana where the present inscription stone is found or some village in the neighbourhood.

The spiritual descent of the Jaina guru, Lakshmîsêna is given as follows :—Vîrasêna was a Jaina teacher belonging to Sêna-gaṇa ; his disciple was Jinasêna ; his disciple was Guṇabhadra, a sun to Pustaka-gachehha ; his disciple was Sûrasêna ; his disciple was Kamalabhadra ; his disciple was Dêvêndrasêna ; his disciple was Kumârasêna ; his disciples were Harisena ; and Prabhâkarasêna ; Lakshmîsêna was disciple of Prabhâkarasêna. Madanasêna was also a disciple of Prabhâkarasêna.

We next find the genealogy of the merchant Mâyana as follows : Mâyana of Vaiśya caste was a disciple of the Jaina guru Amarakîrti and a worshipper of Sankha Jinendra (Nêmi Tirthankara whose emblem is conch) in the village Huligere and belonged to the family named Balagâra. His father was Hollarâja, mother Dêvamâmbe, paternal uncle Nâgarâja, and younger brother Mâkana. Mâyana and his brother Mâkana set up the epitaph in memory of the deceased Jaina guru Lakshmîsêna-bhaṭâraka.

No date or name of the reigning king is given in the record.

49.

On a second stone at the same place.

Size 3'—2" × 2'—3".

Kannaḡa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâmôgha-lânehhananam jîyât trailôkyanâthasya śâsanam jinaśâsanam
2. śrîmad râyarâjagurumaṇḡalâchârîya pura-vikramâditya madhyâhna-
3. kalpavṛiksha Sênagaṇâgraganyarum appa śrîmal Laksmîsênabhaṭṭârakaravara śrîmat śrî-Mânasêna-dêvara nishidhi Śaka va-
4. rsha 1328-neya Pârthiva samvatsara 10 lu
5. śrî Muttada Hosaûra Baicha-setṭiya makkaḷu Mâyasetṭi Bommisetṭi Nâgaṇa-setṭi avara mommakkaḷu Baicha-
6. setṭiya Tamma setṭi Kovarisetṭi Chikka Baicha setṭi Mâdisetṭiyara makkaḷu Kovari-setṭiyaru

Note.

This inscription begins with the usual invocation to Jina-śâsana and records the erection of a monument in memory of a Jaina guru Mânasêna, disciple of Lakshmîsêna, royal preceptor (*râyarâjagurumaṇḡalâchârîya*) by Mâyasetṭi and Bommisetṭi and Nâgaṇasetṭi, sons of Baichasetṭi of Muttadahosavûr and their grandsons Tammasetṭi (son of Baichasetṭi, Kovarisetṭi, Chikka Baichasetṭi, Kovarisetṭi (son of) Mâdisetṭi. The dating of the record is imperfect. The year is given as Pârthiva, Śaka 1328. Śaka 1327 is Pârthiva and corresponds to A. D. 1405. Further details are not given. The figure 10 occurring in line 4 after the name of the year Pârthiva-samvatsara may denote the lunar day of the date of the grant.

On a stone lying behind the Jaina basti at the same village Sakkarepaṭṇa.

Size 3'—0"×2'—0".

Kannada language and characters.

1. śrīmat parama-gaṃbhīra-syādvādāmōgha-lānchhanam | jīyā-
2. t trailōkya-nāthasya śāsanam Jina-śāsanam | śrīmad rājaguru
3. . . . Maunapāchārya śrī Hosavūra śishya Nūlavāgi-
4. setṭiya maga Nūlavandisetṭiya nishidhi
5. Śārvari-saṃvatsarada
6. Āshāḍha sudha 14 Ādi

Note.

This inscription also begins with the usual verse in praise of Jina-śāsanā. It records the erection of a monument in memory of a Jaina guru Maunapāchārya, preceptor of kings, by his disciple Nūlavandisetṭi, son of Nūlavāgisetṭi of Hosavūr. It is dated Sunday the 14th lunar day of the light half of Āshāḍha in the year Śārvari. The date is not verifiable. Hosavūr of this inscription may probably be the same as the village Hosapaṭṇa referred to in a previous number (48)

51.

KOPPA TALUK.

On a set of copper plates in the possession of Hosakoppa Krishna Rao at the village Hosakoppa in the Hobali of Hariharpur.

3 Plates with ring: no seal:

Kannada language and characters.

1. śrī Gaṇādhīpataye nama subham astu namas tunga-sira-
2. chumbi-chandra-chāmara-chārove trailōkya-nagarārama mūla-
3. stambāya Sāmbhavē svasti śrī jayābhujeya Sālivāha-
4. na sakavarusa sāsirada nānūra-yembhatt-ondane savachha-
5. ra sanda vartamāna Saumya saṃvachharada Vaiśākha śudha
6. 10 Ādivaradallu śrīmatu Mallaya Senabōvaru Sā-

I b.

7. lināykana aḷiya Hiraṇanāyakana maga Nem-
8. mārāGandagaṭṭanakalu Trichebaliya Tipparasa he-
9. gaḍege koṭṭa paṭṭeya krama vendare Hebbaseya
10. nāda kuḷadoḷagaṇa Haḍilakoppadalu Huli-
11. yakōṭenāyakage sandu banda kuḷa nālku ha-
12. ṇavina kuḷakke sidhāya ga 2 8 yippattentū
13. haṇavige ā Huliyakoṭṭenāyakana saṃ-

II a.

14. tānau antarisihōda saṃmandha namma aramane-
15. ge ā bālu haravariyāgi yiralāgi aḷiya-santā-
16. na baliya bālāgi ā Hebbasiya Hanneradaṇa nāda
17. munditṭu yi paṇavina siddhāyava hechu kaṭikom-
18. ḍu ga 3 mūru varahana tettu ā nāda sariyali ban-
19. da bitṭi bhatta kha | haba kāṇike gaḥ hana yisṭṇau
20. nīnu tettu yī nālku haṇada kuḷavanu bhōgisi bārendu

II b.

21. yî sîmege saluva chatuḥ-sîmeya vivara mûḍalu Hebbalasina
22. maranindalu paḍuvalu tenkalu Honâhalasina maraninda
23. baḍagalul paḍuvalu ulihittâ hedâriyinda mûḍalu
24. baḍagalul heddâriyindam tenkalu yint î nîrelakalu cha-
25. tuḥ sîmeyoḷagulla nidhi nikshêpa jala pâshâṇa akshîṇi â-
26. gâmi siddha sâdhyangaḷ emba ashtabhôga-têjassvâmyavannu nimma
27. aḷi [ya] santâna-parampareyâgi sukhadinda bhôgisi bahiri en-

III a.

28. du koṭṭa patte yint oppudakke sâkshigaḷu â Hebbaseya Han-
29. neraḍara nâḍa sâkshi Geti (?) sâvanta Niluvâgila Lakumanâyka
30. Niluvâgila Tippenâyka avara kuṭumbadavaru Baḷa-
31. vâḍiya Bommarasa heggade Kuppavalliya Karigadeya Bom-
32. maheggade yint ivar ubhayânmatadim Hariyaṇa-sêna-
33. bôvana barahâ â voppa Pândyappavodeyaru vopi-
34. ta Baḷavâḍiya Bommarasa-hega-
35. deya likhita Kuruppavalliya Bommagaḍi voppita â
36. Hanneradaṇa nâḍa voppita śrî Mallikârjuna-dê-
37. varu Bommanagurugaḷa voppita śrî śrî

Note.

This records the grant of some lands at the village Haḍilakoppa in Hebbesenâḍ to Tipparasaheggade son of Hiraṇanâyaka, *aliya* (nephew?) of . . . Sâlinâyaka and chief of ? villages Nemmâru, Gaṇḍagattanakallu and Tiricheballi by the illustrious Mallayasênabôva. These lands are stated to have formerly belonged to Huliyakôṭenâyaka and as he died without issue were given to Tipparasaheggade as the descendant of the former owner's *aliya*. The grant is recorded to have been made with the approval of the nâḍ, *i.e.*, chief citizens of the district of Hebbase Twelve and the quit-rent payable on the land was raised from 2 varahas and 8 haṇas to 3 varahas and an additional payment of 1 haṇa for festival tax and one kandi of paddy for forced labour was imposed on the land. The boundaries of the land and the names of witnesses next follow.

The grant is dated Sunday 10th lunar day of the bright half of Vaiśâkha in the year Saumya, Śaka 1481. Śaka 1481 corresponds to Siddhârthi and not Saumya as stated in the grant. The date is irregular. The grant abounds in errors.

52.

On a stone set up at the foot of the hill in the village Setlugode in the same Hôbali of Hariharpur.

Size 4'—0" × 2'—9"

Nâgari characters: Kannaḍa language.

1. śrî Gaṇâdhipatayê namaḥ | namas tunga-sîras-chumbi-chandra-châmara
2. châravê | trailôkya-nagârarambha-mûlastambhâya Sambhave || svasti
3. śrîjayâbhyudaya Sâlivâhanaśakavarsha 1331 neya Virôdhisaṃ-
4. vatsarada Mâgha śu 15 lu śrîman mahârâjâdhirâja râjaparamêśvara
5. śrî virapratâpa śrî vîra Bukkarâyaru prithivîsâmrajyava mâḍuvalli
6. svasti śrîmatu Hariharapurada śrî Râmachandra-Sarasvatîvadêrige śrî Nrisimha-
7. dêvara pûjâ-puraścharanâdigalige â râyara nirûpadinda śrî-
8. Sâmbaṇṇavadêru tamma âlikege sêrida gôḍa grâmavannu
9. dhârâdattavâgi bitṭukoṭṭaru â grâmada kuḷagaḷannu vingaḍisikon-
10. ḍu . . . dharama-sthalakke teruvudakke â kuḷa vingaḍisi-koṇḍu

11. endu hēlalāgi Sântappa-heggaḍēru tâvu teruva mekke bayala
12. vingadisikoṭṭu-teruva kuḷa 6 kke honnu 3 makke
13. bayalaMalannaheggaḍe teruva kuḷa honnu 6 paṇa 5 Kâmakka teruva
14. honnu 4 paṇa 2
15.
16.
17. Râmachandra Vadērige âchandrârkavâgi koṭṭar âgi
â grâmakke salluva
18. gadde bayalu tôṭa tuḍike kuṃmari kôhu modalâgi ênu-uṅṭâdannu
19. anubhavisikoṇḍu baruvudu Śrî Râmachandra-Sarasvatîvaḍēru tamma śishya-
20. pâraṃparyavâgi bhôgisuttâ bahadu mangala mahâ
śrî śrî.

Note.

This records the gift of the village goḍu to the guru Râmachandrasarasvati voḍeyar of Hariharpur, for the worship of god Narasimha, made by the chief Sâmbannavoḍeyar as directed by the king Bukkarâya of Vijayanagar. The assessment payable for the lands of the village is stated to have been determined by Sântappaheggaḍe under the orders of Sâmbannavoḍeyar.

The grant is dated 15th lunar day of the bright half of Mâgha in the year Virôdhi, Śaka 1331. This corresponds to 20th January A. D. 1410. The date is not verifiable.

53.

On a viragal lying in a forest belonging to the village Mattivâne in the same Hobali of Hariharpur.

Size 6' × 3—6".

Kannada language and characters.

1. svasti śrî Vinayâditya Poysalaḍēvaru
 2. râjyavanu âḷuvalluMâragavuṇḍana maga kâdi sattan
- (The rest is effaced).

Note.

This records the death of son of Mâragavuṇḍa during the reign of the Hoysala King Vinayâditya.

54.

On a stone lying in the road to Beḷarekôṭe from the village Koḍatâḷu in the same Hobali of Hariharpur.

Size 4'—3" × 2'—6"

Nâgari characters. Kannada language.

1. Gaṇâdhipatayê namaḥ namaḥ tunga-śiraśchumbi chandra châma-
2. ra-châravêḷ trailôkya-nagarârambha-mûlastambhâya Svayambhavêḷ
svasti
3. śrî jayâbhyudaya Sâlivâhanaśaka varsha 1496 neya Hêvaḷambi sam-
4. vatsarada Mâgha su 15 puṇyakâladalu śrîman mahârajâdhirâja śrî-vîra-
5. pratâpa Śrîrangamahârâyarû Penugoṇḍe simhâsanavan-âḷuvalli
6. Hariharapurada Śivalliya maṭhâdhipatigaḷâda shaḍ-darśana sthâpanâchârya-
7. râda Abhinava ge Bhayirarasa-voḍeyaravaru

8. Sivalli-samasthânada śrî Narasimha-dêvara naivêdyak-endu â Bhayirarasa vode-
9. yara pādôpajîvi Sântappa-heggaḍêru biṭṭukotṭa uttâra ga 100 nûruvaraha
10. idake kuḷada vivara

Note.

This inscription records that Sântappaheggaḍe, an officer under the Chief Bhairasvavodeyar, in the reign of Srîrangarâya of Vijayanagar, granted a remission of the pament of 100 varahas for certain lands belonging to the mutt of Sivalli in Hariharpur in order that the amount thus remitted might be used for the service of daily food offering to God Narasimha in the said mutt. The grant is dated 15th lunar day of the bright half of Mâgha in the year Hêvilambi, Śaka 1496. Śaka 1496 corresponds to the year Bhâva and not Hêvilambi as stated in the grant.

55.

On a fragmentary stone lying on the way to Koḍakali from the village Bâvanige in the same Hobali of Hariharpur.

Nâgari characters and Kannada language.

1. śrî Ganâdhipatayê namaḥ Sarasvatyai namaḥ Nârâya-
2. nâya namaḥ namas tunga-sîras-chumbi-chandra-châmara-châravê trailôkya-
3. nagarârambha-mûla-stambhâya Sambhavê svasti śrî jayâbhyudaya śaka varusha 1340 ne-
4. ya Hêmâlamba-sâmvatsarada Vaisâkha suddha 7 Â śrîmatu Kâsyapa-gôtrada Rîkuśâkheya
5. Bhôgappayyana makkaḷu Kallaṅṅangaḷu Viśvâmitragôtrada Nâgaṅṅagaḷa ma-
6. kkaḷu Lakhaṅṅagaḷige koṭṭa silâ-sâsana-kramaventendare Harihararâyaru
7. . . dâna-dhârâ-pûrvakavâgi tâmra-sâsanasthavâgi baha Kêḷûralli
8. Hariyakana haravariya—(the rest is effaced).

Note.

This records the gift of some land at the village Kêḷûr-by Kallaṅṅa, son of Bhôgappaya to Lakhaṅṅa, son of Nâgaṅṅa in the reign of Harihara, King of Vijayanagar. The grant is dated Sunday the 7th lunar day of the bright half of Vaisâkha in the year Hêmilambi, Śaka 1340. Śaka 1340 is Viḷambi and not Hêmilambi as stated in the grant. The preceeding year, however, Śaka 1339 is Hêmilambi and taking this as the year of the grant, the date corresponds to April 23, A. D. 1417 which is a Friday and not Sunday as stated in the inscription.

Part of the inscription is also lost.

56.

Copper plate grant of Kṛishṇarâjavaḍeyar III of Mysore dated Śaka 1767 in the possession of the Lingayât Matt at Bâlehonnûr in the Hôbali of Bâlehonnûr.

1 Plate.

Kannada language and characters.

1. śrîmad brahmâṇḍa-maṇḍala-vidyôtamâna-hridyânavadya-samasta-
2. vêdâgama-purâṇêtiḥâsa-prasiddha Bhûkailâsa Vârâṇasî-
3. puṭa-bhêdana-madhyâ-mahanîyya. Harikêta-nandana-parishkrîta Jam-
4. vâṭa-maṭhâdhishtitha Viśvârâdhya-paramparânutyâta simhâ-
5. sanârûḍha pattâdhyaksha śrî Siddhalinga-Svâmiḡaḷavara sannidhige

6. svasti śrī vijayābhyudaya Śālivāhana śaka varshangaḷu 1767 sanda
7. vartamāna Parābhava-nāma-samvatsarada Āshāḍha ba 2 Śukravāradallu śrī-
8. mad rājādhirāja rājaparamēśvara prauḍhapratāpāprātima-vīra-narapati-
9. birudentembara gaṇḍa lōkaikavīra Yadukulapayaḥ-pārāvāra-ka-
10. lānidhi śankha chakrāṅkuṣa kuṭhāra makara matysa śarabha sālva gaṇḍa-bhê-
11. ruṇḍa dharanīvarāha Hanumad Garuḍa Kaṅṭhīravādyanēka birudān-
12. kitarāda Mahīśūrapuravarādihīsa Śrī Kṛishṇarājavadēyaravaru
13. barasikoṭṭa dāna-sāsana adāgi śrī Kaśī-kshêtradalli nimma maṭhadalli ni-
14. tyagaṭṭe 12 janakke gaṇārādhane naḍeyuvante appanekoḍiśi i-
15. bagye tingaḷu vandakke kumpani rūpāyi aivattara mēre varusha
16. vandakke kumpani rūpāyi 600 āru nūrara prakāra Kāśīkshêtrakke huṇḍi
17. māḍisi appane koḍisuttā idhītāgi nityagaṭṭe sadarī mēre gaṇā-
18. rādhanege takka jinasu aḍigeyavaru vagaire gottumādi yiṭṭu yi
19. dharmavannu āchandrārkaḍvāgi naḍasuttā namage āśīrvādavan-
20. nu māḍuttā baruvudendu barasikoṭṭa sāsana svadattā [d] dvigu-
21. ṇam puṇyam paradattānupālanam | paradattāpahārēna sva-dattam ni-
22. shphalam bhavēt ba tārīkhu 10 nē māhe Julāyi san 1846 nē yisavi Kha--
23. ttu Aramane Subarāya dūyam gurikāra yilākke khāsā bokkasa
24. hajūru-sadari mērege hukumāgi ārunnūru-
25. rūpāyi namma vardhanti divasa sālīyā-
26. nā huṇḍi kaḷuhisuttā ide (ruju śrī
27. Kṛishṇa).

Note.

This records an annual grant of 600 varahas made by Kṛishṇarājavadēyar III King of Mysore, to Siddhalingasvāmi, seated on the spiritual throne of Viśvārādhyā and guru of Jangamavāṭi-maṭha in Benares, in order that from this amount 12 Lingāyat priests (Gaṇas) might be fed at Benares every day. This sum of 600 varahas was ordered to be remitted every year by a huṇḍi (bank-note) to Benares on the birth-day of the King.

The grant is dated Friday, 2nd lunar day of the dark half of Āshāḍha in the year Parābhava, 1767 of Śālivāhana era. The English equivalent of the above date is also given in the grant as 10th July A. D. 1846 which falls on a Friday. This date corresponds to 2nd lunar day of the dark half of Āshāḍha of Śaka 1768. Apparently Śaka 1767 in the grant denotes the expired year.

57.

A copy of a copper plate grant of Śivappanayaka, Śaka 1646 in the possession of the same Bāḷehonnūru Matt in the Hōbali of Bāḷehonnūru.

Kannada language and characters.

1. śrī Gaṇādhīpatayē namaḥ śrīmad Eḍavamurāri kōṭe kōlā-
2. hala śrī Śivappanāyakkaraiyyanavaru Siddhagiri-simhāsana Huchchu-
3. Virapavodeyarige svasti śrī jayābhyudaya Śālivāhanaśa-
4. ka varusha 1646 neya Parābhava samvatsarada Māgha śu 9
5. śrīmatu Bāḷehonnūru simhāsana maṭhada Basavalingayya-
6. navaru bandu Humachada śīme 300 grāmagalaṇnu yiṭṭukonḍu
7. śīme kappakāṇike tegedukolluttēn emba stōmavāgi āśīrvāda
8. vijñāpisida viśhayakke ā Bāḷehonnūru simhāsana
9. maṭhadavarige modalininda bandaddannu rājādhirāja Sōmasēkhara-

10. nâyakarayyanavaru maṭhavannu aparâdhake tandu samsthânavannu oppisi
11. konḍu Śringêri Śringa Sâstrige â maṭhadalliruva yâvattannu âtage koḍi-
12. si appu-tappugaḷa vichâra naḍe saha tegesiddaddakke
13. mēlinavara vijnâpaneyante î samsthânakke sêrisida sîmegaḷu
14. Ānandapura Sadâsiva Nâgara Chandragutti Vuḍugere Sikâripura
15. Kuṃsi Sivamogge Tarikere Lakkuvalli Maṇḍagadde Hoḷe Honnûru
16. Channagiri Basavâpaṭṭana Śirasi Harapanahalli Kaḍûru Āraga
17. Madhuvankanâḍu Vastâre Tâlaguppe Keḷadi Jiya Svarnakâra
18. Kômaṭi Bhûsura Tigala Mēdara sîvâyi vuḷida jâti-
19. kâṇike tegedukolluvudu śrî śrî śrî
20. Venkaṭa

Note.

This is said to be a copy of a copper plate grant the original of which is not forthcoming. It records the grant of right to collect Kâṇike (a religious levy in cash) from persons other than Jiyas, goldsmiths, Kômaṭis, Bhûsuras (brahmans), Tigalas, and Mēdars residing in Ānandapura, Sadâsivanagara, Chandragutti, Vuḍugere, Sikâripura, Kumsi, Sivamogge, Tarikere, Lakkuvalli, Maṇḍagadde, Hoḷehonnûr, Chennagiri, Basavâpaṭṭana, Śirasi, Harapanahalli, Kaḍûr, Āraga, Madhuvankanâḍu, Vastâre, Tâlaguppe and Keḷadi on the 9th lunar day of the light half of Mâgha in the year Parâbhava, Śaka 1646, made by Sivappanâyaka of Keḷadi to Basavalingaya of Bâlehonnûr Matt, on the latter's representation that he may be invested with the power of collecting *Kappa* and *Kâṇike* in the 300 villages of Humchasime and that Sômasêkharanâyaka deprived the Math of the above power and conferred it on Śringa Sâstri of Śringêri.

Śaka 1646 corresponding to A. D. 1724 coincides with Krôdhi and not with Parâbhava, as stated in the grant. Śringasâstri as the name of the head of Śringêri Matt is never heard of. For the reasons the grant may be regarded as spurious.

58.

A copy of another grant in the same Math.

Kannada language and characters.

1. śrîmad Eḍeva-murâri kôṭe-kôlâhala râjâdhirâ-
2. ja Sômasêkhara-nâykarayyanavaru svasti śrî vi-
3. jayâbhyudaya Śaka varusha 1594 neya Ānanda-
4. samvatsarada Vaiśâkha ba 2 lu śrî Bâlehonnûru-simhâsanada
5. maṭhada Gurusântasvâmiyavaru î samsthânada mē-
6. le dusṭa-kriyâdigaḷu ũṇu naḍavaligôsuga yenta javalige (?)
7. banda abhiprâyakke â maṭhada baduku jindage sâmanu
8. muntâddu lûṭi uttâra muntâddu japti maṭhadalli-
9. ratakka mudre sâmanu Chandramaulêśvara baladaśankha yê-
10. kabetta muttina chavakali gaddige Bhûchakrada-kauḍe Svêta-
11. chehhatra simhamukhadavâli ishṭu sahavannu Śringêri a-
12. grahâradalliratakka Sankarâchârya-karasanjâtarâda Śrin-
13. gaśâstri yemb âtge mēliruva avara khât prakâra âtage
14. sêrisi samsthânakke Bhûchakrada koḍe adhikavâdanthâddu
15. bandaddâgi vappisi sâgisi samsthânakke yôgyânusârakke
16. adhikavâdanthâddu tiḷidu nîvu kula-gôtragaḷu Śivâchâra
17. naḍe Saivâchârada kaṭṭu Śivabhaktarapâḍu Sâdhu Vakkaliga Ra-
18. ḍḍiga Kumbâra kaivâḍa jâti-samastakku kappa kâṇike vasûl-
19. mâdikollabêku

Note.

This records the confiscation of the images of gods, conchshell, cane, pearl necklace, chair, white umbrella and other insignia of the Bâlehonnûr Math and the transfer of the above articles to the Śringaśâstri along with the enumerated rights of the former Math by Sômeśêkharanâyaka on the second lunar day of the dark half of Vaiśâkha in the year of Ānanda, Śaka 1594 equivalent to A.D. 1672.

In this record also the cyclic year does not coincide with the Śaka year and Śringaśâstri as the name of the head of Śringêri Math is unheard of. For these reasons the record may be regarded as spurious.

59.

A sannad of Kṛishnarâja Voḍeyar the third in the possession of the same Math.

Kannaḍa language and characters.

1. Virôdhi-samvatsarada Pushya śu 12 Budhavâradallu śrîmatu aramane-
2. sîme gaḍigaḷu amîla killedârarige barasi kaḷuhisida Nirû-
3. pa adâgi Bâlêhalli-simhâsana-svâmigaḷu tamma śishyârja-
4. neya bagye modalu dêsada mêle sañchârâthavâgi hagaludî-
5. vaṭige tegasikoṇḍu bandu iddalli kelavu-kaḍe Brâhmaru mun-
6. tâdavarigû ivarigû vyavahâra bandaddarinda Hajûrige kareka-
7. ḷuhisi ivaru hagaludîvaṭige hiḍisikoṇḍu baruva paddha-
8. ti unṭo illavô embadâgi vichârisuvalli î maṭhada svâmi-
9. gaḷu Śîrya Bêlûru Hariharadinda î bagye baradu koṭṭa mahaja-
10. ru tandu tôrisiddarindalû Môtikhâni Bakshi Narasingarâyanige
11. sâbaku Śîryada mâmale iddâgye î svâmigaḷu hagaludîvaṭige
12. hiḍisi koṇḍu bandaddu vuntû embadâgi Narasinga Râya Hajûralli
13. arike mâḍiddarindalû Chandragutti amîla Kupparâyanu sâbaku
14. Bêlûru amîlu mâḍuttâ iddalli sadari Kuppûrâyanna rûb rûb
15. parâambarisuvalli unṭu embadâgi hêḷiddarindalû saha mâmûlu mêre-
16. ge ivaru hagaludîvaṭige hiḍisikoṇḍu tamma śishyârjane muntâ-
17. da bagye dêsasañchâarakke bandalli aḍḍimâḍada hâge tâkîti mâḍuvudu
18. târikha 6 ne mâhe Janavari 1830 khattô Honnâvâra

Kṛishna Râv munishi hajûru

Signature of Mahârâja of Mysore.

Note.

This sannad records the confirmation of the right to go in procession with torch-light during the day claimed by the Swami of Bâlehonnûr Math by Kṛishnarâja voḍeyar Bahadur III of Mysore on the 6th of January 1830. The date is not verifiable.

60.

Sannad of Kṛishnarâja Voḍeyar Bahadur III, dated A.D. 1828 in the same Bâlehonnûr Math in Bâlehonnûr.

1. śrîmad vêdavêdânta siddhânta purânâgamêtihâsa sakala śâstra-prasiddha śrîmad Vira-śaiva-mata sthâpanâchâryavarya dushta-nigraba śishṭa-pa-
2. ripâlana śilânayavâdi vârdhara-paṭala-paṭu-prabhanjana satkriyâ-
3. châra-kshîra-pârâvâra-râkâkâlânidhi-nibhâyamanânâchâra-
4. mahâmahîdhra-Sumbhabhrid-bhibhrat-prabhâva Bhâvabhava-madêbha-
5. bidu-vidalana-paṭu-panchâsyâvatâra Sivabhaktajana-manôvana-
6. vasanta śaraṇâgata-pavipaṇjara-ranjita jita-kâlakâmâdyam-
7. dhatama-chaṇḍa-mârtâṇḍa-maṇḍala vinamad Âkhaṇḍala-puṇḍarikâjana

Archl. Rt.

8. Puṇḍarikākshādi dēvatāvītāna makūṭa taṭaghaṭṭita māṇikyā-
9. mālāprabhāpātala parivṛita pādapayōja Paraśiva prāchīna la-
10. panōḍbhava jagajjāngamajāla janma kāraṇabhūta Śruti pratipā-
11. dyamāna vṛiddh-Āgastyādi muni prabōdha sākshāt Rēṇukāchārya
12. prachanḍa pichanḍōḍbhava śrīmat Rudramuniśvara guruvarānvayā-
13. nvita dvitīya Śambhu Digambara Muktimuniśvara vara vaṃśōtpanna
14. gurucharāna vinyāsa pāvanīkṛita bhūsukshētra sāratarōttunga Bha-
15. drā tīra pradēśāntara pravirājamāna śrīmad-Rambhāpurī vīrasimhā-
16. sanasya śikhāmudrābhīrāmāṇām śrīmat Channabasavalinga-svāminām
17. kara kanjāta sanjāta śrīmat Pañchākshara-svāminām paṇipadmōḍbhava śrī
18. Gurusiddhasvāmigaḷavarige
19. śrīmat samasta bhūmaṇḍala maṇḍanāyamāna nikhila dēśāvatamsa Karnā-
- taka jana-
20. sampadadhishṭhānabhūta śrīman Mahīśūramahāsamsthāna madhya dēdi-
- pyamānāvīkalakalā-
21. nidhikulakramāgata Rājakshitipāla pramukhanikhila nija rājādhīrāja
- mahārāja chakra-
22. varti maṇḍalānubhūta divya ratna simhāsanārūḍha śrīmad rājādhīrāja rāja-
- paramē-
23. śvara praudhapratāpāpratima vīra narapati-birud entembaragaṇḍa lōkai-
- kavīra Yadukulapa-
24. yaḥ pārāvāra kalānidhi śankha chakrāṅkuśakuṭhāra makara matsya Sara-
- bha sālva gaṇḍabhēruṇ-
25. ḍa dharaṇīvarāha hanumadgaruḍa kanṭhīravādy anēka birudānkita Mahī-
- śūra Krishṇarāja va-
26. dēyaravaru māḍuva śaraṇārti Sarvadhāri samvatsarada Bhādrapada ba
- 4 Sthiravārada varege.
27. nāvu kshēmadallidhēve tamma tapōvaibhagaḷige barasi kaḷuhisuttā baruva
- hāge māḍisatakka-
28. ddu sāmprata tāvu Chikka Ballāpurakke bandu iruva samāchāravu hāgalu-
- dīvatige hiḍi-
29. sikonḍu baruvadakke Brāhmaru muntāḍavaru māmūlu illavendu aḍḍi-
- māḍida vivara
30. muntāgi hajūru śrutavāddarinda appaṇe koḍisi ide hāgalu dīvatige yannu
- tāvu
31. hiḍisikolla kelasvilla hāge hajūrige bandalli hāgalu dīvatige bagye pūrvadalli
- banda
32. sanadu patra muntāḍdu yāvattu iruvadannellā parāambarisi tamage hāgalu
- dīvatige
33. saluvadādare sarkāradindale beḷli hāgalu-dīvatige appaṇe koḍisalādhītu
- tilidu mā-
34. rgadalli baruvāga kalahagaḷu āgada rītige horaṭu baruvahāge māḍisuvudu
- tārīku 27 nē
35. māhe Sepatāmbara san 1828 ne i Anṇeya munashi hajūru intu ī śaraṇārti
- śrī Krishṇarājōḍeyara baraha.

Note.

The sannad is in Kannada language and characters and dated Saturday the 4th lunar day of the dark half of Bhādrapada in the year Sarvadhāri, and Saturday the 27th of September A. D. 1828 and written by Munshi Anṇaya and signed by His Highness Krishṇarāja Vodyer.

After enumerating the titles of the Math and stating the names of only a few swamins from Rēṇukāchārya to Gurusiddhasvāmi, then the head of Math, the sannad mentions the titles of the Mysore Royal family and directs the svāmi not to make use of torch-light during the day time (Hāgalu-dīvatige). It states that if the Math has any record

to show that the Matt has had the privilege of using torch-light during the day the privilege may be renewed and not otherwise, as it would wound the feelings of Brahmins and other people.

61.

A copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannaḍa language and characters.

1. śrī Nandinātha śrī Bhringinātha śrī Virabhadra dēvarige mukhyarāda Naḷa samvatsarada Jyēshṭha Śu 12llu śrīmatu Rambhāpurada vira-
2. simhvāsana ke karttarāda Kapaṭada Yeṇṭujaḍesvāmiyavaru namma simhvāsana da śīsyaru makkaḷādanthā Ganjaḷagōḍa Namaḥ—
3. śivāya dēvarige barasikoṭṭa paṭṭē-vālekramaventendade Ganjaḷagōḍapura-
vu ayvattu nūru kālārabhya Aramane
4. Karakuḍi lingamudre-kāllanu kuhikindali ninu a bhūminu hiḍidu arasugaḷige
hēḷi kēḷi koṇḍu ayvatta-
5. nūru honnu sālasmāmandhavam tegeduhāki Śivacharava hiḍidu ā kalla
sāsanavanu marisi simhvāsana da biridanu uṃ l
6. ā puravargada-bhūmiyannu gade kha 12 daḍi sē(na) bōgarige pālisikoṭu ulidu
kha ll nu-purvaśistu batta guttige kha 1 ke ba 8 lu na ni namma
7. śīśyanāgi yiddalli ninna makkaḷa makkaḷa svatantradali ravi-saḷigalla pari-
yantradallu ninage pālisi koṭevu yi pālisi koṭṭadarōḷage Virabhadra-dēvara
dipārā-
8. dhanega ga 2 Munīśvara-dēvara kaḍale palārake ga ½ ubhayam ga 2½ vanu
kālākāla pratiyalu koṭu barōdu endu barasikoṭa paṭevāle yidake
9. sākshi Āḍuvali-heggaḍe Mullaiyā namma śīśyarōḷage Munīśvara-dēvaru
Śōmasēkharadēvaru Hosaūra purada Chennaviradēvaru Bāṇavaḍi
Muḍdu-
10. viradēvaru Pēṭe Kanneyaseṭi namma Basavalingayya ubhayam 2 ra kaṇṭa
muṭṭida-sākshi vappitada baraha śrī Virabhadra dēvaru Yeṇṭujaḍe-svā-
migala va-
11. pitada baraha kartara apaṇe baradāta sēnabōga Mahantayya

Note.

This records the grant of a plot of land in Ganjaḷagōḍapura by Kapaṭada Yeṇṭujaḍesvāmi to Ganjaḷagōḍa Namaśśivāyadēva and also to sēnuboga, the village accountant of the place, in the presence of some witnesses named on the 12th lunar day of the light half of year Jyēshṭha in the year Naḷa.

The date is not verifiable.

62.

A second Copper plate grant in the possession of the same Matt.

One plate with writing on both sides.

Kannaḍa language and characters.

(Front).

1. Viḷambi sam^l da l Srāvaṇa ba 10 lu śrīma-
2. t. Keḷadi Śōmasēkaranāyakaru Rāmappa-
3. ge barasi kaḷuhisida kāryya Baggunji-sīme-
4. yalli Sītānadi-tīradallu Kenchavānu ka-
5. ṭṭista Viraktamaṭhakke yī sīme Keḷaūra grāma-
6. dinda uttāra-koṭṭa svāstege Hevasegrāmada-
7. li kelavu bhūmi samśrīshṭavāgi ade yī Ke-

8. la-ûra grâmadinda uttârava koṭṭa bhûmi-
9. samîpadalli Kallugudde-bastige Sivapurada-
10. PâlaBarasîge grâmadinda uttâravâda bhû-
11. mi vaḷage hoḷe vattina nashtakke prâku nillisi-
12. da nûru honnina bhûmiyannû adê krayava ko-
13. leû yî bhûmiyannû yî maṭhada dha-
14. rmakke uttârava koḍabêkendu Kem-
15. pina-maṭhadavaru hêluttâre â riti appaṇe-
16. yâgabêkendu Aḷiya Nirvânaiyyanavaru
17. hêlida sambandha yî Kempinamaṭhada dêvara kai-
18. ya kraya ga $118\frac{1}{2}$ — $7\frac{1}{2}$ nûrahadinēṭu va-
19. rahanû êḷu haṇa aḍavannû varavaṇi-
20. ja tegedukoṇḍu uttârava koḷadu yi-
21. sîme Keḷaûra Pâla Hedase grâmadinda
22. sîstininda ga $7^{\circ}\frac{1}{4}$ prâku nillisida na-
23. shṭa nimma ga $\frac{1}{2}^{\circ}\frac{1}{2}$ yiralâgi nilisida na-
24. shṭadinda ga $2^{\circ}3\frac{7}{8}$ hâge ga $2\frac{1}{2}^{\circ}4\frac{3}{8}$
25. übhayaṃ ga $10^{\circ}3\frac{3}{4}$ Kallugudde ba-
26. stige yî Barasige grâmadinda prâku
27. uttâravâda svâsteyinda hoḷe-vatti-
28. na bagge nilisida nashtadinda ga $1\frac{1}{2}$
29. übhayaṃ ga $11^{\circ}8\frac{3}{4}$ hannondu
30. varahannû yeṇṭu haṇa muppâga-
31. gada sosteyannû yî Virakta-maṭhada
32. dharmake Sîvârpitavâgi koṭṭu
33. yî bhûmige lingamudrâ-silâ sthâpi-
34. tava mâḍisuvallige hujûrinda U-
35. ḷigada Vîrana kaḷuhisidêve Cha-
36. ü-grâmadavara karasikoṇḍu ga-
37. ḍi tashkara bârada riti yivana mun-
38. diṭṭu rêkhe pramâṇu bhûmige
39. silâsthâpitava mâḍisikombudu
40. yî kâgadava sê nabôgara kaḍita-
41. ke barasi tirugi ivara vaśakke
42. koḍuvudâgi śrî yatâprati

Note.

This records the grant of a plot of land to the Virakta Matt constructed by Kenchava on the bank of the Sitâ river by Sômasêkharanâyaka of Keḷadi on the 10th lunar day of the dark half of Śrâvaṇa in the year Viḷambi. The date is not verifiable.

63.

On a brass plate in the same Matt.

Kannaḍa characters.

Śrî

1. guru piṭha
2. śrî Rambhâpurî
3. vîra-simhâsa

Translation.

The seat of illustrious teachers.

The Vîrasimhâsana of Rambhâpurî (Bâḷehonnûr).

A copper plate grant of Jayamurinâḍâlvân in the possession of the same matt at Bâlehonnur.

Single Plate : Tamil and Grantha Characters.

Tamil language.

- A. 1. ya Śuvâ Nāraṇaneḷuttu ivai Neydalūr Tilatayayyaneḷuttu
 2. ivaiy Kunṇūr Kiḷavaneḷuttu ivaiy Singuḍāneḷuttu ivai-
 3. y Ariśila kiḷān Siridānakka-neḷuttu idAri Vennūr n-
 4. āttu p Parāntaka purattu-k-kaṇi kâchchuvan Tiruvi rājar mākka-
 5. liyenan Punrai Tirucheruvâchchanattāneḷut-
 6. tu ivai Veyāna kuḍāneḷuttu ivai Śuvarṇiru seṭi eḷuttu
 7. ivai Devūruḍaiyāneḷuttu śrī Jayamuri- svasti śrī yāṇ-
 8. ḍaindāu Jayamuri Nāḍâlvānukku chchelāninra yā-
- B. 1. ṇḍaindāvadu ivvāṇḍu Jayamuri Nāḍâlvānāna Pittanavâ-
 2. ḍa Sendanan enga ḷâchchi Kalandurai aḍigaḷ piranda nāl
 3. Raivati nāl tingaḍōrum muṭṭāmai Jayammuri-chcharuppe-
 4. di-mangalattu muppattiruvarum ainju kaniyum or piḍi
 5. neyyum tayirum aṭṭi muppattiruvarkkumunpadâ-
 6. ga idarkku chcheyda nilam vēli nilam attai vāykkil
 7. idar kellai vaḍa kombinilam kiḷakkaḍaykkiḷpâr-
 8. kellaiy karupput-toṭṭattukku mērkum tenpârke

Note.

This consists of a single copper plate, both sides of which are engraved, belonging to the Lingâyat mutt at Bâlehonnūr which is regarded as the seat of one of the five original gurus of the Lingâyat religion. The grant is incomplete as some plates preceding and following the present copper plate are lost. Hence the middle portion of the grant only is found in this record.

The signatures of certain witnesses to the grant are first found in this inscription. We next find it recorded that in the 5th year of his rule Pittanavâḍa Sendannan *alias* Jayamurinâḍâlvân, made a gift of land, in order that from the produce there of, an offering of five fruits, one piḍi (a measure) of ghee, and curds might be made to 32 Brahmans every month on the day of the constellation Rêvatî, in which constellation his mother Kalanduraidigaḷ was born. The boundaries of the land next follow.

65.

MUDAGERE TALUK.

At the village Gonibîḍ in the Hôbali of Gônibîḍ, on the doorway of Basavêśvara temple.

Modern Kannaḍa language and Characters.

1. Gônibîḍa sîme Kittalenâḍa Chinugada Vîrappagaḍa-
2. ra makkaḷu Dêvanṇagaḍaru yivara hirriya makka-
3. ḷu Vîrappagaḍanu Basavêśvara Svâmiyavara dēva-
4. stâna yî pēṭhēmaḷigegaḷa kaṭṭu bage prâ-
5. rambhamâḍida vivarâ ḷḷ Chitrabhânu samvatsarada
6. Mârgasira bahuḷa 5 ḷḷu yî dēvastâna maḷige sahâ
7. kambha pratishṭhe mâḍiddu ḷḷ Svâbhânusamvatsa-
8. radâ Nija Chaitrâ śu 15 ḷḷu yî Basavêśvara-
9. svâmiyavara pūrva pēṭheyinda teraḷikoṇḍu

10. bandu yî dēvastānadalli pratishṭhe mâḍidaru yaṃ-
11. badāgi yî Gōṇibīḍa staḷada Sānabhāga Aṅ-
12. naiyyanavara maga Lingappaiyanu prītiyinda yi
13. sēve mâḍidavarige sakalaiśvarya dhana dhānya putrarugaḷa
14. koṭṭu ninnā sēve tegadukoḷabēkendu binnahaṃ mâḍi ba-
15. rada barahakke āchendrākam a-
16. stu srī.

Note.

This records the construction of Basavêśvarasvâmi temple and some shops in the year Chitrabhānu and the consecration of the image of God Basavêśvara in the said temple in the year Svabhānu by Virappagaḍa, eldest son of Dēvaṇṇagaḍa, son of Virappagaḍa of the village Chinuga in Kittalenāḍ, in Gōṇibīḍ-sime. The inscription concludes with the statement that it was composed by Lingappaiya, son of Annaiya, shanubhog of Gōṇibīḍ and with a prayer for the welfare of the person who caused the temple to be built.

66.

On a stone set up in Banni MahâKâli temple in the same village.

Size 1'—8"×1'—3".

Kannāḍa language and characters.

1. svasti vijayadudaya Śâlivâhanaśaka varuśa
2. 1536 sanda vartamāna Rākshasa samvatsarada Māgha śu-
3. dha 8 || Vîrapâ
4. saluva Gōṇi-
5. bīḍa Kâlāmmāna sunāraru Kâlapanāyakarige darma-
6. vāgaliyandu Gōṇibīḍa Pañchālādavaru yî Māgha śu-
7. dha 8 lu vîrasamayada sunāluvina Kanaḍavîra pañchālādava-
8. ralu kûḍi koḍadavaru tamma heṇḍara pararige koṭṭa hāge
9. Kâlapanāyakara sâsanava Saṇṇa Lingaṇṇanu bareda
10. kuladolage maduvêli heṇṇu gaṇḍinali banda haṇavanu
11. dēvarige koḍalullavaru . koḍade yidara makalu

Note.

This inscription is engraved on a stone on which an old Jaina inscription was previously incised. The old inscription has been obliterated and the letters of the new inscription have been written over the surface. Still some faint traces of Hoysala types of letters of the previous inscription can be detected. The present inscription seems to record an agreement at the instance of one Kâlappanāyaka between two sects of Goldsmiths, the Pāñchālādavaru of the village Gōṇibīḍ, and Kannāḍa Vîra Pāñchālādavaru of Vîra-samaya Sunāluvās that they would freely intermarry between members of the two sects and also that they would pay some money contribution for the service of their family deity, at the time of marriage.

67.

On the pedestal of the Chauvîsa Tîrthakara image in the same temple.

Size 1¼'×1'.

Kannāḍa language and characters of the Hoysala period.

- | | |
|----------------|-----------------------|
| 1. svasti śrī- | 5. Chauvîsa Tîrthaka- |
| 2. matu A- | 6. ra prati- |
| 3. nantana ü- | 7. me mangala |
| 4. dyāpaneya | |

Note.

This image with the figures of 24 Jaina Tirthankaras engraved on it seems to have been brought from some ruined Jaina temple and set up in the present Banni Mahankâli temple. Although it is a Jaina figure it is worshipped by goldsmiths who are the chief devotees of the temple probably on account of their ignorance of the nature of the image. This inscription on the pedestal of the image merely records that the Chauvîsa Tirthankara image was set up by some one at the conclusion of a vow of worshipping the god Ananta.

68.

Votagar grant of Pratâpadêvarâya of Vijayanagar, śaka 1332 in the possession of Subbâbhaṭṭa at the village Koḍatale in the Hôbali of Srîngêri.

Three plates with Varâha seal.

Nâgari characters; language mostly Sanskrit and partly Kannaḍa.

1. śrî Gaṇâdhipatayê namaḥ nama-
2. s tunga śiras chumbi chandra châmara châravê trailôkyaṇa-
3. rârambha mûlastambhâya Śambhavê l bhûyasê bha (v) atâm bhûtyai bhûyâ-
4. d Āscharyakuñjaraḥ l âhur vihârakântâram âgamânâm cha
5. yôgiṇaḥ l Harêr Lîlâvarâhasya daṃshṭrâ danḍaḥ sa pâtu vaḥ l Hê-
6. mādri kalaśâ yatra dhâtrî chchhatraśriyaṃ dadhau l asti kshî-
7. râṇavôdbhûtam apâṃ pushpaṃ anuttamaṃ anûnam yasya
8. nirmâlyam âdhattê śirasi-Īsvaraḥ l sadâmôdanidhês tasya
9. santânê Yadusaṃjnitê l abhûd âscharya mâdhuryam vasudhâyâ-
10. s tapaḥphalaṃ l Sangamô nâma râjâbhût sârabhûtê tadanvayê
11. rêjê yasya yaśaḥ Siddha-chârinîbhiḥ sukîrtitaṃ l sarvara-
12. tna-nidhês tasya samrâd âsît tanûbhavaḥ l râjye Bukka mahî-
13. pâlo maṇînam iva Kaustubhaḥ l tasya Gaurâmbikâjâneḥ
14. tanayaḥ sunayônnataḥ l hâragaura yaśaḥ-pûrahâri Hariha-
15. rêsvaraḥ l yat shôḍaśa mahâdâna yaśasâ digvihâriṇâ l
16. bhûyasâm abhavan nrînam bhuvanâni chaturdaśa l tasyaiva hi
17. nrîpâlasya dêvyabhût Mêmâmbikâ Saurês tasya yathâ
18. Lakshmîs Sankarasyêva Pârvatî Pitâmahasya Sâvitri
19. Chhâyâ Dinamaṇêr iva l vilâsa vibhramôllâsatira-
20. skrita Tilôttamâḥ l Atrêr iva Anasûyêti Vasishṭhasyâ -
21. py Arundhatî l Sachî Satamakhasy êva Śaśinô Rôhinî
22. yathâ Damayanti Naḷasy êva Râmasyêv Āvanîsutâ l ta-
23. sya Mêmâmbikâjânêr udabhût sumahônntataḥ Pratâpa

(IIa)

24. Dêvarâyô yaḥ putrôbhût kuvalayêksha-
25. ṇaḥ l . . . rûpa iva mûrtau yasyângâ Anangamivâparaḥ l pramê-
26. . . . iva dharmô yaḥ prajâvân svagunair abhût l pratyarthi-samid-u-
27. dbhûtaḥ pratâpâgnau raṇê raṇê l vijitô yêna vîrêṇa
28. vijaya śrî karâgrataḥ l vijayî Vikramâditya Bhô-
29. jabhûpa ivâparaḥ l anginô yam prachakshantê Râjârâjâva-
30. târakam l abhangam Anga Kâlinga Vangâdyaisch âmarâdi-
31. bhiḥ l râjânô yaṃ nishêvante râjachihnaiḥ svayaṃ dhritaiḥ l râ-
32. jâdhirâjas tējavsî yô râjaparamêśvaraḥ l Hindûrâya-su-
33. ratrâṇa-dushṭa-śârdûla-mardanaḥ l gajaugha-gaṇḍabhêruṇḍô gajên-

34. dra-mṛigayârataḥ | mûrurâyaragaṇḍâṅkaḥ pararâya bhayaṅka-
35. raḥ | śrî Tungabhadrâparighê nagarê-Vijayâhvayê | simhâsa-
36. nasthaḥ prityâ yam avanîm âśâśâsa saḥ | Sâlivâhana-ni-
37. rṇîtê śakavarsha kramâgatê | yugmâgniguna bhûmyâ-
38. samyutê Vikṛiti vatsarê | Kârtikyâm tu śîtê pa-
39. kshê Dvâdaśyâm śubhavâsarê | Tungabhadrânadîtîrê
40. Virûpâkshasya sannidhau | Śrî-vatsa gôtra jâtâ-
41. ya varĀpastamba sûtrinê bahvrichânâṃ varênyâ-
42. ya yatavân-mânasâtmanê | padavâkyapramâṇeshu
43. parâṃ prauḍhim upêyushê | vâdi vidvat kavîndrâya
44. Viṣṇu siddhânta vêdinê Vêdântâchâryavaryâya Vi-
45. shṇupûjâparâya cha | Dêvarâchârya-putrâya Mâyâ-
46. yaṅchâryadhîmatê | Ārangavêṅṭhakêchaiva Heba-

(II b.)

47. rākhyasya sîmanî | Vôtegâr iti vikhyâta nâmâ-
48. nam grâmam uttamam | Dêvarâyapuram chêti prati-nâma
49. samanvitam | sarvamânyam chatussîmâ samyuktam cha
50. samantataḥ | nidhi nikshêpa pâshâna ashtabhôgai-
51. rathêtariḥ | vividhaischa phalair yuktam sataṭakam sa bhû-
52. ruham | âchandra târakam bhôktum dâtum châpi nijêchcha-
53. yâ | putra pautraischa tatputraiḥ tatsutaiḥ tata uttaraiḥ | Pra-
54. tâpa Dêvarâjendra mânaniyô manasvinam sahira-
55. nyapayôdhârâ pûrvakam dattavân mudâ |

(III a.)

56. tasyâgrahâravaryasya chatuṣ sîmâvalinirṇa-
57. yah | sarvêśhâm sukhabôdhâya likhyatê dêsabhâsha-
58. yâ | Vôtegârige pratinâma Devatâpurakke mûḍalu pegi-
59. padagaḍi kalinindam paḍuva tenkalu Kumba kaladi baḍaga
60. paḍuva bîḍeda sîme târuvari haḷadim mûḍalubaḍaga
61. Mâlûra gaḍiya tevâra nîruvariindam tenkalu śrî
62. dânapâlanayôr madhyê dânat śrêyônupâlanam dâ-
63. nat svargam avâpnôti pâlanâd achyutam padam | svadattâd dvigunam
64. puṇyam paradattânupâlanam | paradattâpahârêṇa svadattam nish-
65. phalam bhavêt | svadattam paradattam vâ yô harêta vasundharâm sha-
66. shṭi varsha sahasrâṇi viśṭhâyâm jâyatê krimiḥ | êkaiva bhaginî-
67. lôke sarvêśhâmêva bhûbhujâm na bhôjyâ na karagrâhyâ vipradattâ va-
68. sundharâ | sâmanyôyam dharmasetur nripânâṃ kâle kâle pâlani-
69. yô bhavadbhiḥ | sarvân êtân bhâvinaḥ pârvivêndrân bhûyô bhûyô yâchatê
70. Râmachandraḥ ||

Śrî Virûpâksha

Note.

After describing the genealogy in the usual way of Pratâpadêvarâya of Vijayanagar the grant records the gift of the village Vôtegâr, renamed Dêvarâyapura by Pratâpadêvarâya to Vêdântâchârya, son of Dêvarâchârya, of Rîgvêda, on the 12th lunar day of the light half of Kârtika in the year Vikṛiti, Śaka 1332 corresponding to A.D. 1410. The date is not verifiable. The inscription ends with the usual imprecation.

KOLAR DISTRICT.

69.

KOLAR TALUK.

A copy of Râmasamudra grant of King Kṛishṇarâya of Vijayanagar, dated Śaka 1435 in the possession of Saule Śêshâchâr in Kôlâr Town.

Telugu language and characters.

1. śubham astu svasti śrî vijayâbhyudaya Śâlivâhana śaka varsham-
2. bulu 1435 agunêti Śrîmukha samvatsaram Āśvîja śu 12
3. puṇyakâlamandu śrîman mahârâjâdhîrâja râja-paramêśvara śrî vîrapra-
4. tâpa śrî Kṛishṇa Râyamahârâyâlugâru sukhânurâgam śrîrâjyam
5. châyachu uṇḍagânu śrîmad Raghupatinâyakâchâryulaina śrîvîra
6. Râmanâyakulavâru śrî Bhâradvâja-gôtra Āpastambasûtram
7. Yajuśśâkhâdhyâulaina śrî Râmachandrabhâṭṭopâdhyâyula pu-
8. trulaina Haribhâṭṭopâdhyaluku ichchina tâmra śâsanam
9. eṭlannanu mâ adhikârâniki chêrina Chinnapalle anu grâma-
10. munaku śrî Râmasamudram ani pratinâmam chêsi mâ-mâtâpitri-
11. vulaku puṇyalôka prâptikai śrî Râma-sannidhilô sahiraṇyôda-
12. ka-dânadhara pûrvakangânu samarpinchiri î grâmâniki chellê
13. nidhyâdi samasta têtjasvâmyamulannu mîru putra pauatrâdulugâ anubha-
14. vinchukoni mâ-vaṃśasthaluku śrêyah-prârthana-chêśukôni sukhangâ vuṇḍêdi
ani
15. vrâyinehi yichchina tâmraśâsanamu l svadattâdviguṇam puṇyam paradattâ-
16. nupâlanam paradattâpahârêṇa svadattam nishphalam bhavêt dânapâlanayô-
17. r madhyê dânat śreyônupâlanam dânat svargam avâpnôti pâla-
18. nâd achyutam padam śrî Râma ll

Note.

This records the grant of Chinnapalle, newly named as Râmasamudra to Haribhâṭṭopâdhyâya, son of Râmachandra-bhâṭṭopâdhyâya of Bhâradvâjagôtra and Āpastambasûtra by the Chief Râmanâyaka, a dependant of mahârâjâdhîrâja râjaparamêśvara, vîrapratâpa, Kṛishṇarâja on the 12th lunar day of the light half of Āśvîja in the year Śrîmukha, śaka 1435 corresponding to A. D. 1513. The date is not verifiable.

It ends with the usual imprecation.

70.

A copy of a copper plate grant in the possession of Kṛishṇaśâstri, agent of Avani Matt in Kôlâr.

Telugu language and characters.

1. svasti śrî vijayâbhyudaya Śâlivâhanaśakavarshambulu l
2. Prabhavâdi chellu varushambulu 49 agunanêti Naḷa-nâma samva-
3. tsara Pushya śu 12 Angârakavâramu śrîmad râjâdhîrâja râja-
4. mârtâṇḍa râjakandarpa râjakaṇṭhîrava râjatêjônidhi
5. râjamahârâja śrî Yâdava-vaṃśâbhdi-paripûrṇa-cham-
Archl. Rt.

6. dralayina Guttiharani bbaragaṇḍa Basavaśankara birudānkita-
7. layina Konkana-daḷa-viphālānkuśalayina Māvulagōtra
8. pavitralayina Peddanāyani Nallārappanāyanigāri pautrulaina
9. Peddavenkatappa nāyanivāri putrulayina Peddanāyanivāru Śāṇ-
10. ḍilyasa gōtra Āpastamba-sūtra Yajuśśākhādhyāyulayina
11. Kolālasthaḷam Talagundam Agrahāram Sarimalla Subbāvadhā-
12. nulavāri pautrulayina Rāmakṛṣṇānvadhānulavāri putralayina
13. Kṛṣṇaśāstrulavāriki Māvulagōtra pavitralayina Peddanāyani Nallāra-
14. nāyanivāri pautralayina Peda Venkatāpanāyanivāri putralayina
15. Peddunāyanivāru Sarimalla Subbāvadhānulavāri pautrulayina
16. Rāma Kṛṣṇānvadhānulavāri putralayina Kṛṣṇaśāstrulavāriki Nallārappa-
17. nāyanivāri-pautralayina Peda Venkatappa-nāyanivāri putrala-
18. yina Peddanāyanivāru Sarimalle Subbāvadhānulavāri pautrula-
19. yina Rāma Kṛṣṇānvadhānulavāri putrulayina Kṛṣṇaśāstrulavāriki
20. vrāyinechi yichchina bhūdāna-tāmra-śāsanam eṭṭannanu mā-nāyaka-
21. tanānuku chelle Peddannāyanidurgānuku vaḷitamaina Rāmakuppaṃ-
22. śīmalōnu Peddūru-grāmānuku naḍachē bhūmilōnu mīku mā-
23. ku putra-pautra pāraṃparyagānu naḍachēṭṭugānu ī Makara-sankrānti-
24. mahāpūnyakālamandu sahiranyōdakadāna-dhārāpūrvakamgānu
25. kāḍāraṃbhaṃ bhūmi ¾ padahaidu tūmulu daya-chēsi ichchinā-
26. ran ganuka mā peddalaku prītigānu ishta-daivam- arpaṇam
27. ichināramu mī-putra-pautra-pāraṃparyangānu sukhānā
28. anubhaviñchukonivachchēdi ani vrāyinechi ichchina dāna śāsanamu
29. svadattād dviguṇam puṇyam paradattānupālanam para-dattāpahārēna
30. svadattam nishphalam bhavēt sva-dattam paradattam vā yō harēta vasun-
31. dharām shashṭhi-varsha-sahasrāṇi viśṭhāyām jāyate krimiḥ
32. (śrī Gōpālā)

Note.

This records the grant of the village Peddūru to Kṛṣṇaśāstri, son of Rāmakṛṣṇānvadhāni and grand-son of Sarimalla Subbāvadhāni by Peddanāyani, son of Pedda Venkatāpanāyani and grand-son of Peddanāyani Nallārappanāyani with titles mentioned in the paper. This is dated Tuesday the 12th lunar day of the bright half of Pushya and first day of Makara in the year Naḷa, Śaka year not fully mentioned.

71.

On a rock close by Arahalli in the Hobali of Kōlār.

Size 6"×4"—6".

Kannaḍa language and characters.

1. svasti śrī vijayābhudaya Kalivarusha 4535 śaka varusha 1356 neya mēge saluva Ānanda-saṃvatsara
2. 30 Śō Ādra-nakshatra Prītiyōga Bavakaraṇa-sūryagrahaṇa-pūnyakāla-
3. dalu śrīman mahārājādhirāja rājaparamēśvara pūrva-dakṣiṇa-paśchi-mōttara-chatus-samudrādhipati
4. śrīvirapratāpa Vijayarāya-mahārāyara kumāra Pratāpa Dēvarāya-mahārāyaru prīthvirājyamgeyivali śrīman mahā-
5. pradhāna Perumāledannāyakara tamma Mallanṇagaḷu Bammaśamudradalu Lakkhaṇṇodeyara nirūpadinda Nāyakatanava māḍuvali

6. tamma Nāyakatanake saluva Koḷālanāḍalu Mukkaṇṇa Voḍeyara Sonṇagauṇḍaru Settiyahallīya
7. bhāgeya Areyahallīya paścima-bhāgadalū nāu Āghrāravāgi biṭṭa Mārasamudravānu
8. kuṇṭe kaṭṭe tōṭa tuḍike anekāṭṭu kāḍārambha nīrārambha eḍa eṇe guyyalu modalāda samasta . . . svāmyavānu
9. Haritasagōtra Āpastamba sūtra Yajuś-sākhādhyāyigaḷāda Nañjappanvara kumāra Maha-
10. dēvayyagaḷige sa-hiranyōdaka-dānadhārāpūrvakavāgi ā grāmavānu
11. nīvu nimma putra-pavutra-pārampariyavāgi sukhadinda anubhavisikonḍu ā grāmada Hirīya [keṇeya]kelage hatṭu koḷaga gadde-
12. yanu śrī śrīmad akhilāṇḍakōṭi-brahmāṇḍa-nāyakadēvatā-sārvabhauma śrī Tirumalenātha dēvara paḍitarādī-
13. pārādhanēge salisuttā āchandrāka sthāyiyāgi sarvamānya agrahāravāgi anubhaviśūdu nimma bhūmigaḷu
14. dānādihikrayaḅgaḷige saluvadu nimma keṇege ūnamānavādare nīvu mahājanangaḷu kaṭṭalullāvaru yī
15. ī śāsanaḍa mariyāḍeyali śrīmad akhilāṇḍakōṭi-brahmāṇḍanāyāka dēvatā-sārvabhauma śrī Tiru-
16. malenātha-dēvara munde pramāṇava māḍi silā-śāsanaḍa māḍikoṭṭevāgi nīvu yī
17. aghrāravānū sarvamānyavāgi ā-chandrākasthāyiyāgi anubhaviṣi sukhadim bālūḍendu
18. namma strī-putra-jñāti-sāmantara anumataḍinda arasinavara matadinda namma svaruchiyinda vo-
19. ḍambāṭṭu koṭṭa dharma-śāsana sva-dattāṃ paradattāṃ vā. yō harēta vasundharāṃ shashṭivarisha
20. sahasrāṇi viṣṭāyāṃ jāyatē krimih dānapālanayōr madhyē dānāt śrēyōnupālanam dā-
21. nāt svargaṃ avāpnōti pālanād achyutam padaṃ śrī śrī śrī.

Note.

This inscription records the grant of the Agrahāra Village, Mārasamudra with its tank, well, gardens, dry and wet fields to Mahadēvaya, son of Nanjappadēvaya of Haritasagōtra and Āpastambasūtra by Sonṇagavunḍa, son of Mukkaṇṇa-voḍyer, invested with the power of Nāyaka over Kōḷāla-nāḍu. At the time of the inscription, Mallāṇṇa, younger brother of Perumāḷe Daṇṇāyaka, was a Nāyaka of Bammasamudra under the orders of Lakkhannōdyar, while Pratāpadēvarāya, son of Vijayarāya-mahārāya, was ruling over the earth. The grant is dated Monday the 30th lunar day of the year Ānanda, Śaka 1356 and Kali 4535, there being a solar eclipse on the day with the constellation Ārdra, with Prītiyōga and Bavakarāṇa. The date corresponds to Monday the 7th of June 1434 A. D., with the constellation of Ārdra. There was a solar eclipse on the day. The yoga of the day was Atigaṇḍa and not Prīti as mentioned in the inscription. The donee was bound to make over a wet field with the sowing capacity of ten Koḷagas under Hirekere for the service of offering food to God Tirumalenātha. The inscription ends with the usual imprecation.

72.

On a rock close by the village Talagunda in the Hobālī of Vakkaleri.

- | | |
|----------------------------|---------------------------|
| 1. Palavanga-samvatsarada | 4. illi biddu vastu hōgi |
| 2. Vayīśākha ba 12 lu śrī- | 5. svāmipāḍakke sēridānu. |
| 3. matu Bayirarasānu | |

Note.

This records the death due to fall on the spot of Bairarasu on the 12th lunar day of the dark half of Vaiśākha in the year Plavanga. The date is not verifiable.

73.

On a rock at the foot of the hill to the west of the road leading from Talagunda to Bussênahalli in the same Hobali of Vakkalêri.

1. svasti śrīmatu Parīdhâvi sam-
2. vatsara Śrâvaṇa ba 1 Guruvâra-
3. dalu śrīmatu Suguṭūra A-
4. yyappanavarū tamma purôhita
5. Narasambhaṭṭarige dānamâḍi-
6. koṭṭa hola kham $\frac{1}{2}$ idake â-
7. ru tappalâgadu Râmāpa bare-
8. daddu-

Note.

This records the gift of a dry field with the sowing capacity of half a khaṇḍi to priest Narasimhabhaṭṭa by the chief Suguṭur Ayyappa on Thursday the 1st lunar day of the dark half of Śrâvaṇa in the year Parīdhâvi. Râmāpa is the name of the engraver.

74.

On a rock under a Honge tree close by Dhanamaṭṭinahalli in the same Hôbali of Vakkaleri.

1. Śrīmukha sam Mârḡa-
2. śira vâradalu śrīmatu
3. Virôjipantaru tamma baṇṭa Ti-
4. mṡayyage koṭṭa hola
5. pâpa
6. śrīChaudêśvari pâda
7. śrī śrī

Note.

This records the grant of a dry field by Virôjipantaru to his servant Timmaya.

75.

On a rock to the south of Purahalli, a deserted village in the same Hobali of Vakkalêri.

1. Krôdhana-samvatsarada phâlguna śu 1 Budhavâradalu
2. Bommarasara maga Chikkarasanu mâ-
3. disida Mañjugulī yemba keṛeya
4. keḷage śrīmad akhillāṇḍakôṭi bra-
5. hmāṇḍa nâyaka devatâsârvabhauma
6. śrī Varadarâja svâmiyavara dîpa-
7. mâle sêvege koṭṭa gadde kham $\frac{1}{2}$
8. idake tappidavarū sattanâya tim
9. davarū śrī śrī.

Note.

This inscription records the grant of a wet field with the sowing capacity of half a khaṇḍi under the tank, Manjugulī of his own construction, for the service of maintaining a light before God Varadarâja by Chikkarasu, son of Bommarasu, on Wednesday the 1st lunar day of the light half of Phâlguna in the year Krôdhana.

On a rock on the hill to the north of Dhanamaṭṭinahalli in the same Hobali of Vakkaleri

1. Ānanda-saṃvatsarada nija Jyêshṭha
2. śu 5 lu śrīmad rājādhirāja rāja-
3. paramêśvara śrī vira Venkaṭapati-dê-
4. va mahârâyaru prithaviya râjyava-
5. nâluvalli śrīmatu Sugutûra
6. Tammayagavudara makkaḷu śrīma-
7. tu Mommâyigaḷu Prasanna Gangâ-
8. dharêśvara svâmiyavarige samarpi-
9. sîda Ganjuhalli grâma

Note.

This records the grant of the village Ganjuhalli for the service of God Prasanna Gangâdharêśvara by Mommâyi, son of Sugutur Tammayagauḍa on the fifth lunar day of the light half of nija-Jyêshṭha in the year Ānanda when Venkaṭapatidêvarâya was ruling (over Vijayanagar).

77.

On a rock on the hill on the boundary of Maḍêrahalli in the same Hobali of Vakkaleri.

Telugu language and characters.

1. svasti śrī Veya saṃvatsaram
2. Āśvīja su 10 Guruvâra-
3. munâḍu Vīramanâyakudu
4. puliatô potlâḍi â pulini jaṃ-
5. pi tânu Svargamu chêrenu śrī

Note.

This records the death of Vīramanâyaka due to the wounds he received from a tiger which he killed on Thursday the 10th lunar day of the light half of Āśvīyuja in the year Vyaya.

78.

On a broken stone on the road to Kallaṇḍûr to the south of Mangasamudra in the same Hobali of Vakkaleri.

Kannaḍa language and characters.

1. śrī Subbajiyara maga
2. Maṇiyappage hajaratu
3. Mulak sâhêbaru ko-
4. ṭṭa kaṭṭu-koḍage ho-
5. la $\frac{1}{4}$ śrī

Note.

This records the grant of a dry field with the sowing capacity of 5 koḷagas as kaṭṭu-koḍage (a gift for constructing some tank or other) to Maṇiyappa, son of Subbajīya by Mulak Sahib.

Archl. Rt.

to it On a rock to the west of the quarry at the foot of the hill in Bittênahalli in the same Hobali of Vakkalêri.

Size 4'—6"×3'—9".

Kannada language and characters.

1. Siddhârthi nâma samvatsarada Śrâvaṇa ba 5
2. Bhânuvâradalu Dêśakulakarani Venkata-
3. râmayyanavara makkaḷu Nañjuṇḍayya-
4. navaru Sugutûra Śrî Tammayagavudara
5. appaṇeyinda Śrî Virabhadra-dêvarige
6. samarpisida mânyada hola ½ hattu
7. koḷagavanu archaka Nañjayyanu a-
8. nubhavisikoṇḍu dêvara sêve naḍisi-
9. koṇḍu yihudendu barasikoṭṭa dha-
10. rma-sâsana sûriya chandraru sâkshi-
11. gaḷu śrî ||

Note.

This records the grant of dry field with the sowing capacity of ten koḷagas for the service of God Virabhadra to Nanjappa, the *archak*, by Nanjuṇḍayya son of Dêśakulakarani Venkatarâmayya, under the orders of the Chief Sugutûr Tamma yagaḍa on Sunday the 5th lunar day of the dark half of Śrâvaṇa in the year Siddhârthi.

80.

On a rock in the field of Muniyappa to the north of Mangasamudra in the same Hobali

Kannada language and characters.

1. Mangasamudrada ma-
2. hâjanangaḷu Lakkhappa-
3. rasige koṭṭa mânyahola nâ-
4. guḷa
5. idake sella . . .

Note.

This records the grant of a dry field with the sowing capacity of 4 koḷagas, free of taxes, to Lakkhapparasu by the Mahâjanas of Mangasamudra.

81.

On a rock to the north of the house of Kumbâra Râmayya in the village Sahapura in the Hobali of Huttûru.

Kannada language and characters.

1. svasti śrî vijayâbyudaya Śalivâhana
2. śaka varusha 1543 neya Durmati samvatsarada Vayiśâkha
3. ba 12 lu śrîmatu mahârâjâdhirâja Râmarâja voḍe-
4. yaru prithivî sâmmrâjyava mâḍuvalli Hoḷali-
5. ya mahâjanangaḷu bayala śrî Sômêśvara dêvara
6. paḍitara dipârâdhanegâgi biṭṭa gadde kham ½

Note.

This records the grant of a wet field, with the sowing capacity of half a Khaṇḍi for the service of offering food and lights to God Sômêśvara by the Mahâjanas of Hoḷali on the 12th lunar day of the dark half of Vaiśâkha in the year Durmati, Śaka 1543 corresponding to A. D. 1621 when Râmarâja-voḍeyar, mahârâjâdhirâja was ruling over the earth.

82.

On a rock called Koṭhâradaḅaṇḍe in the same village Sahapur.

Kannaḍa language and characters.

1. Palavanga samvatsara Chayitra su 1 Sô-
2. mavâradalu [Bâcheyanâyakara makkaḷu Ma-
3. leyanâyakaru Sômêśvaradêvara
4. dîpamâle sêvege aigula holava-
5. nu mânyavâgi samarpisidaru śrî Sô-
6. mêśvara dêvara pâdavê śaraṇu śrî.

Note.

This records the grant of a dry field with the sowing capacity of five koḷagas free of taxes for the service of dîpamâle (lights) to god Sômêśvara by Maleyanâyaka, son of Bâcheya-nâyaka on Monday the first lunar day of the bright half of Chaitra in the year Plavanga.

83.

On a stone pillar lying below a *honge* tree in the bed of the tank at the village Hoḷali in the same Hobali of Huttâr.

Size 4'—3" × 1'—6".

Telugu language and characters.

1. svasti śrîmatu Kṛishṇapanâyanî-
2. gâru-baṅtararôtu Vijaya saṃ-
3. vatsaram Makra sankrânti punya-
4. kâlamandu śrî Chavudêśva-
5. ri amnavâriki bhakutinî-
6. chi kaṭṭinchina vijaya-
7. maṅṭapam chanda sūri-
8. yâdalu
9. vundêdi śrî Chavudê-
10. śvari amnavâri pâdamê ga-
11. ti śrî

Note.

This inscription records the construction of a maṅṭapa for the service of goddess Chaudêśvariamma by a soldier in the service of Kṛishṇapanâyanigâru in the year Vijaya on the holy day of Makarasankrânti. The date is not verifiable.

84.

At the same village Hoḷali, on a boulder to the east.

Size 3" × 2'—6".

Kannaḍa language and characters.

1. śrîmatu Paingalanâma
2. samvatsarada Âshâḍha śu 13

Note.

This is an old inscription belonging to the reign of Śrīpurusha, a famous king of the Ganga dynasty (Śāka 710 from other inscriptions). It records the gift of a plot of land of the sowing capacity of one Kanḍi. The donee's name is effaced.

87.

At the same village, Hoḷali, a sannad in the possession of Sōmayya.

Kannada language and characters.

1. Rāja śrī Kôlârada Āmila Chenna-Garuḍaiyya-
2. navarige Pûrṇayyanavarū barasida Nirûpa adâgu
3. î Tâlku Hoḷaliagrahârada grâma 1 kke Savumya
4. samvatsarada bêriju gu 387½ 1 paiki
5. kaṅgu 250 innûraivattu varahavannu Brâ-
6. hmara kaḍeyinda aramanege tegedukonḍu
7. grâmavannu Brâhmara vaśakke koṭṭu bâki kangu
8. 137½ 1 nu nûru mûvattêḷu varaha âru haṅa
9. vannu vṛitti 64 kke mane 64ke 2.2 bhaṭamânya-
10. vâgi varushampratiyallu sarâgagoḍisi Siddhârthi
11. samvatsaradârabhya naḍasikonḍu baruvudu Ravudri
12. samvatsara Chaitra śuddha 9 llu ruju śrī ||

Note.

This is a nirup (order) issued by Pûrmaiya, Dewan of Mysore, to Chennagarūḍaiya, *amil* (Amildar) of Kôlâr directing that out of the total amount of 387 varahas and 6 haṅas payable as tax for the agrahâra village Hoḷali for the year Saumya, only 250 varahas were to be collected from Brahmans and paid to the Palace and that the balance of 137 varahas and 6 haṅas were to be remitted as *bhaṭamânya* for the 64 vrittis of Brahmans in the village. This arrangement was to come into effect from the year Siddhârthi. The grant is dated the 9th lunar day of the bright half of Chaitra in the year Raudri. The date is not verifiable.

88.

At the same village Hoḷali in the Hobali of Huttûr, on a pillar lying on the bank of the river.

Size 5'—0" × 1'—2".

Old Kannada characters.

- | | | |
|-----------------------|---|-----------------------------|
| 1. svasti śrī Kâlâḍi- | } | 4. \| Paḷeyân kâdi sattôn. |
| 2. yammangalada mahâ- | | 5. avange padirrkkoḷa kaḷa- |
| 3. janada turugoḷo- | | 6. ni parihâram koṭṭôr |

Note.

This inscription records the death of one Paḷeyan in a cattle raid of the village Kâlâḍiyamangala and the grant of a plot of land with the sowing capacity of 10 koḷagas in his memory by the mahâjanas.

89.

MULUBAGAL TALUK.

Copy of a copper plate grant of Tirumalarâya of Vijayanagar dated Śāka 1499 in the possession of the Agent of the Śrīpâdarâja-Maṭha.

1. namas tunga-śiraśchumbi-chandra-châmarachârave trailôkya-
 2. nagarârambhamûlastambhâya Sambhavê || svasti śrī jayâ-
- Archl. Rt.

3. bhyudaya Śālivāhana śakābda 1499 nê Īsvara-samvatsa-
4. ra Pālguṇa ba 30 Sanivāra śrīman mahārājādhirāja rā-
5. japaramēśvara śrī vīrapratāpa śrī Tirumaladēvamahārāya-
6. raiyyanavarū Chandragiriyallu ratna-simhāsanārūḍharāgi
7. rājyavan āluvalli nāḍaprabhu Nanjēgavudaru Śrīvatsa-gō-
8. trada Āpastamba-sūtrada Yajus-śākhādhyāyigalāda
9. Venkaṭarāmabhaṭṭara putrarāda Timmarājabhaṭṭarige ko-
10. ṭṭa bhūdāna-dharma-śāsana kramav-ent-endare namma ā-
11. ḷige saluva Bairakūrige saluva Hāruvahallī grāma-
12. vanu sarvamānyavāgi Sūryōparāga-punya-kāla-
13. dalu śrī Raghunāyaka-svāmi-sannidhiyalli Krishnārpaṇa-
14. buddhiyinda sarvamānyavāgi sahirānyōdaka-dāna-
15. dhārāpūrvakavāgi dhāreyaṇ eradu koṭṭevāda kārāna
16. ī grāmada chatuṣ-simeyolaḷḷa nidhi nikshēpa modalāda
17. ashta-bhōga-tēja-svāmyavanu kāḍārambha nīrārambha
18. modalāda samastavannu dāna-ādhi-kraya-vinimaya
19. bhōgyamḷalige yōgyavāgi nivu nimma putra-pavutra
20. pārapareyāgi āchandrārka-sthāyiyāgi ī Hā-
21. ruvahallī-grāmavanu anubhavisikoṇḍu sukhadalli
22. yihudu koṭṭa tāmra-śāsana || Āsvamēdha-sahasrāṇi
23. Vājapēya-śatāni cha | kṛitvā tat-phalam āpnōti bhū-
24. mi-dānāt tad aśnutē || ganyantē pāmsavō lōke
25. ganyantē varsha-bindavaḷ | na ganyatē vidhātrāpi vipra-dattā
26. vasundharā | na visham vishamity āhur Brahmasvam visham uchya-
27. te | visham ēkākīnam hanti Brahmasvam putra-pautrikam || śrī ||

Note.

This is said to be a copy of a copper-plate grant the original of which is not forthcoming. This record registers the gift of the village Hāruvahallī, belonging to Bairakūr, free of taxes, to Timmarājabhaṭṭa, son of Venkaṭarāmabhaṭṭa of Śrīvatsagōtra, Āpastambasūtra and Yajus-śākhā, made by Nanjegauḍa, *nāḍu-prabhu* (Chief of Nāḍu) in the reign of Vijayanagar King Tirumaladēva seated on the jewelled throne at Chendragiri. The grant is stated to have been made with pouring of water on gold, in the presence of God Raghunāyaka on the holy occasion of solar eclipse on Saturday 30th lunar day of the dark half of Phālguṇa in the year Īsvara, 1499 of Śālivāhana era. This date corresponds to Saturday March 8, A.D. 1578 on which day a Solar eclipse is shown as having occurred according to Svamikannu Pillay's Tables.

The grant concludes with three stanzas eulogising the merit of making a gift of land, which may be translated as follows:—

The merit that one gets by making thousands of horse-sacrifices and hundreds of Vājapēya-sacrifices is attained by the gift of land. One can count the number of dust particles on earth and that of the drops of rain; but even Brahma cannot calculate (the merit attained from) the gift of land made to Brahmans. Poison is said to be no poison, but the property of Brahmans is said to be real poison. Poison kills only one while the confiscation of the property of Brahmans kills not only the person who seizes it but also his sons and grandsons.

On a rock to the east of the tank at the village Dârênahalli in the hōbali of Muḷa-
bāgal.

Kannaḍa language and characters.

- | | |
|---------------------------|---------------------------|
| 1. śrīmatu Khara sam- | 9. hmaṇarige baresi koṭṭa |
| 2. vatsarada Pushya ba 30 | 10. dharma-śāsana ā vûra |
| 3. sūrya-grahaṇada- | 11. chikka-keṛeya keḷage |
| 4. lu Ísvaranāyaka- | 12. ondu khaṇḍuga |
| 5. ru nāyakatanake | 13. gaddeyanu daya- |
| 6. saluva Hiriyama- | 14. pālastaru î-dharmava- |
| 7. ḍuvina grāmadalu | 15. nâr obbaru aḷupa- |
| 8. panchāngadavara brâ- | 16. lâgaḍu . . . |

Note.

This inscription registers the gift of a plot of wet land with the sowing capacity of one khaṇḍuga situated below the small tank at the village Hiriyamaḍuvu made by Ísvaranāyaka to the *Panchāngada Brāhmaṇaru* (Astrologers and Calendar-makers). The grant is dated 30th lunar day of the dark half of Pushya in the year Khara, on the occasion of a solar eclipse. The date is not verifiable. The record ends with the usual imprecation.

91.

Copy of a copper-plate grant dated Śaka 1621 in the possession of Kêśavāchâr in the village Hebbani in the hōbali of Bhairakûr.

Telugu language and characters.

1. svasti śrī vijayābhyudaya Śālivāhana Śakābdambulu 1621
2. agunēti Pramāthināma-saṃvatsara Bhādrapada ba 30 Budhavāraṃ Sūryô-
3. parāgam Hasta-nakshatra-puṇya-kālaṃ andu śrīmat paramahaṃsa-pari-
vrāja-
4. kâchāryalayina padavākyapramāṇa pârāvârapāraṅgata sarvatāntra-
5. svatantrul ayina śrīmad Vaishṇava-sidhāntapratishthāpanāchāryu-
6. layina śrīmad Gôpinātha-divyāśrī-pādapadmārādhakulayina śrī-
7. ma śrī Vêdanidhi svāmuvāri paramparāśishyulayina śrī Prajñānidhi svā-
8. mi śrīpāda voḍeyaluvāriki śrīmat Gôpināthasvāmivāri bhaṇ-
9. dārāniki chaturtha gôtraṃ Rangappakālākakuḷavoḍey alavā-
10. ri pautrulayina Nallapakālākakuḷavoḍeyulavāri putrula-
11. yina Uttama Rangappakālākavoḍeyalavāru ichchina maṭhamu
12. dānaśāsanamu mā yēlubādi ayina Āraṇipālyam nālugu
13. mārgamulu vachchē vaḍla perika kāya dhānyamparikalu saha parika
14. 1ki kâ 1 kâsu vokaṭi palasaraku perika 1 ki kâ 2 kâsulu reṇḍu
15. yî kramānaku yimmani mā peddalaku sukṛitamugānu sahiranyô-
16. daka dāna dhârâpûrvakammugānu kaṭṭada chêsīnāmu-
17. ganuka maṭham śishyapāraṃparyamugānu ā-chandrārka sthā-
18. yigānu anubhavāniki techhukoni śishya pāraṃparya
19. mugānu anubhavinchikōni sukhāna vundēdi ani
20. śrī Prajñānidhi Śrīpāda voḍeyaluvāri śrīmad-Gôpināthad-
21. svāmi-bhaṇḍārānuku UttamaRangappakālākakuḷa-voḍe-
22. lavāru ichchina dānaśāsanamu dānapālanayô-
23. r madhyē dānāt śrēyōnupālanam dānāt svargaṃ avā-
24. pnōti pālanād achyutam padam sāmānyōyam dharma-

25. sêtur nripâṇam kâle kâle pâlaniyô bhavadbhiḥ sarvâ-
26. nêtân bhâvinah pārthivendrân bhûyô bhûyô yâchatê
27. Râmabhadraḥ | Śrî Râma.

Note.

This inscription records the grant of the right to collect taxes on merchandise passing through the town, Āraṇipâlyam, at the rate of 1 kâsu per bag of paddy, cocoanut, and grain and 2 kâsu per bag of miscellaneous articles, made to the Mâdhva guru Prajnânidhisvâmi-śrîpâdavodeyar, disciple of Vêdanidhisvâmi for the treasury of god Gôpînâthasvâmi in the Matt. The donor is the chief, Uttamarangappa Kâlâkakula-Voḍeyalavâru son of Nallappa Kâlâkakula Voḍeya, son of Rangappa Kâlâkakula of Chaturtha-gôtra. The grant is dated Wednesday the 30th lunar day of the dark half of Bhâdrapada in the year Pramâthi, 1621 of Śâlivâhana era, on the holy occasion of solar eclipse with the constellation Hasta and this date corresponds to Wednesday 13th September of A. D. 1699, a day with solar eclipse and constellation Hasta according to Svamikannu Pillay's Tables. The grant ends with the usual imprecatory stanzas.

92.

On a stone set up in the field of Appaya in the village Kottûr in the Hobali of Baira-kûr.

Kannaḍa language and characters.

1. Ānandanâma-samvatsara-
2. da Mârگاsîra ba 1 lu śrîma-
3. tu Mâdayagaḷu nâḍagavu-
4. datanava mâḍuvalli tamma
5. pitṛigaḷige puṇyavâgabêkendu
6. śrî Chauḍaiyadêvarige sama-
7. rpisida hola kham ½ ida-
8. nu keḷisidavaru tamma tâ-
9. yige tapidavaru śrî

Note.

This inscription records the grant of a dry field with the sowing capacity of half a khaṇḍi for the service of god Chuḍaya by Mâdaya, a Nâḍagaḍa, for the spiritual peace of his ancestors, on the 1st lunar day of the dark half of Mârگاsîra in the year Ānanda. It ends with the usual imprecation. The date is not verifiable.

93.

At the village Dammasandra in the Hobali of Malanâyakanahalli, on a rock near the road leading to Vêgamaḍuvu.

Size 2'—3" × 3'—6".

Kannaḍa language and characters.

1. Āngîrasa-samvatsara Phâḷguṇa su 1
2. Ā dandu Mallapagaḷa Lingaṇṇanu purô-
3. hita Narasimha bhaṭṭarige purôhita-mâ-
4. nyavâgi biṭṭa mûḷagaḍdeyanu avaru
5. tamma putra-pavutra-parampareyâgi anubha-
6. visikoṇḍu namma vamśadavarige śrêyassannu
7. prârthisuttâ irabêkendu koṭṭa dâna-śilâ-
8. śâsana sûriya-chandrâdigaḷu sâkshigaḷu śrî

Note.

This inscription records the gift of a plot of wet land with the sowing capacity of three kolagas as hereditary purôhita-mânya to *purohit* Narasimhabhatta by Linganna, son of Mallapa. The grant is dated Sunday 1st lunar day of the bright half of Phâlguna in the year Ângirasa. The date is not verifiable. The witnesses to this grant are stated to be sun, moon, etc.

94.

On a pillar in front of the village Sangasandra in the Hobali of Duggasandra.

Kannaḍa language and characters.

- | | |
|-------------------------|-----------------------|
| 1. Śrîmukha samva- | 9. kula- |
| 2. tsarada M (v) ayisâ- | 10. tilaka |
| 3. kha śudha navami | 11. Agarada |
| 4. Śukravâradalu | 12. Bâlayyanu śrî |
| 5. śrîmatu Dêśâyi | 13. Sangêśvara dêvara |
| 6. Râma-râjayya- | 14. sêvârtha ettisida |
| 7. gaḷu | 15. maṅṭapa |
| 8. | 16. |

Note.

This inscription records the erection of a mantap for the service of God Sangêśvara by Bâlayya of Agara during the rule of Dêśâyi Râmarâjayya. It is dated Friday 9th lunar day of the bright half of Vaiśâkha in the year Śrîmukha. The date is not verifiable.

95.

At the same place.

Kannaḍa language and characters.

- | | |
|--------------------------------------|-------------------------------|
| 1. Krôdhi-samvatsarada Chaitra | 17. ba grâmavanu |
| 2. ba 3 lu śrîmatu Kuru- | 18. â dêvara prî- |
| 3. damaleya Timmaya- | 19. tyarthavâgi kottevâgi |
| 4. gaḷa makkaḷu Râchayya- | 20. nîvu putra-pavutra- |
| 5. gaḷu chandrôparâga-nimitta- | 21. parampareyâgi |
| 6. vâgi â sthânika Kannappage | 22. â grâmake saluva kâ- |
| 7. barasikoṭṭa dharmasâsana- | 23. dârambha-modalâda |
| 8. kramaventendare śrîmad akhilânda- | 24. samasta-svâmyavanu |
| 9. kôṭi-bra | 25. nîvê vamśa-parampare- |
| 10. paramêśva- | 26. yinda anubhavi |
| 11. ra śrîmatu Sangêśvaradêvara | 27. śrî dêvara kâryavanu |
| 12. ampitapaḍi dipârâdhane- ni- | 28. naḍisuttâ bahadendu |
| 13. mittavâgi namma | 29. barasikoṭṭasîlâ-sâ- |
| 14. saluva Kuruḍamale- | 30. sana śrî Sangêśvaradêvara |
| 15. sîmeyoḷagaṇa | 31. pâdavê gati |
| 16. Karapanahalli yem- | |

Note.

This inscription registers the gift of the village Karapanahalli in Kuruḍumale-sime to Kannapa, manager of the temple of God Sangêśvara, as a hereditary grant, for the service of offering food and lights to the God. The donor is named Râchayya, son of Timmaya, of Kuruḍamale. The grant is dated the 3rd lunar day of the dark half of Chaitra in the year Krôdhi, a day of lunar eclipse. The date is not verifiable.

On a virakal buried in earth near Ísvara temple in the village Balla in the hóbali of Āvani.

Size 4'—0" × 5'—0".

Old Kannaḍa characters and language.

1. svasti śrī Dilīpayyaṃ prithivîrâjyaṃ geye śrī-
2. mat Tribhuvana-karttar tapa-râjyaṃ geyye
3. Ballada lenka Mane-Mudda- Mallayaṃ ūra
4. tuṇu-huyi (lo)-
5. loḷu tu-
6. ruvaṃ kaṭṭi
7. kâdu sattu
8. saggiyâdam
9. Poraka Ma
10. leya kala
11. nilisido

Translation.

Be it well. While Dilīpayya was ruling over the earth, and Tribhuvanakartar was governing the spiritual kingdom (tapa-râjya), Mane Mudda Mallaya, warrior of Balla, protected the cows in a cattle raid of the village (Balla) and attained heaven in fighting. Poraka Maleya set up the stone.

Note.

This record belongs to the reign of the Nolamba King Dilīpayya also known as Irīvi Nolamba who seems to have been reigning from circa 943 to 956 A. D. The inscription further states that Tribhuvanakartar was governing the kingdom of *tapas* (tapa-râjyaṃ geye). A similar reference is found to Tribhuvanakartar in two other inscriptions of the village Balla (Ep. Carn X Mulbagal Taluk 94 and 264) and in one inscription of Āvani (Mysore Archæological Report for the year 1923, P. 53). In some other inscriptions of the same villages (Ep Carn X Mulbagal Taluk 91, 93, Mysore Archæological Report for the year 1923, P. 54) Tribhuvanakartar is stated to have been the lord of the *sthâna* (management of temples) of Āvani (Āvanyada sthânaman-âḷuttire). From these it is evident that Tribhuvanakartar was a powerful priest at the time and that he was entrusted with the management of temples in the district of Āvanya or Āvani.

The present inscription records the death of a warrior named Manemudda Mallaya in defence of the cattle of the village, Balla and the setting up of a stone in memory of the departed hero by Poraka Maleya.

97.

On a stone set up in the land of Nanjappa of the village Kâśîpura in the Hobali of Āvani.

Size 2' × 2'

Kannaḍa language and characters.

1. Manmatha-samvatsarada
2. Śrâ ba 1 lu śrīmatu mahâ-
3. pradhâna Tirumaleyagaḷu
4. śrīmatu Muḷuvâgila Āñja-
5. nêya-dêvara paḍitara
6. dipârâdhanega koṭṭa hola kam 1
7. idanu Sûrya-chandira-
8. ruḷla naḍisuvaru
9. bhâgigaḷu Āñjaneyasvâmi-
10. pâdavê gati.

Note.

This inscription registers the gift of a plot of land with the sowing capacity of 1 khaṇḍuga made by the minister (mahâpradhâna) Tirumaleya for the service of offering food and lights to God Āñjanêya of the town Muḷuvâgil. It is dated 1st lunar day of the dark half of Śrâvaṇa in the year Manmatha. The date is not verifiable.

98.

On a rock to the south of the village Raḍḍihaḷli in the hōbali of Āvani.

Size 3'—6" × 3'—9".

Kannada language and characters.

- | | |
|-----------------------|--------------------------------|
| 1. svasti śrīmatu | 9. yaṃ paḍedu Rāma- |
| 2. sakala-guṇa-saṃ- | 10. yadīkshitarige koṭṭa |
| 3. pannaraha Rāmaya- | 11. sarvamānya kere- |
| 4. nāyakaru tamma | 12. ya kelage vondu khaṃ- |
| 5. mâtâpitṛigaḷige | 13. ḍuga gade idan ârobba- |
| 6. akshaya-puṇyavâga- | 14. ru keḍisidaru mâtâ- |
| 7. bêkendu Śrīranga- | 15. pitṛigala drôhigaḷu |
| 8. râyara appane- | |

Note.

This registers the gift of a plot of wet land with the sowing capacity of 1 khaṇḍuga below the tank, free of taxes, made to Rāmayaḍīkshita by the chief Rāmayaṇâyaka with the permission of his suzerain Śrīrangarâya, king of Vijayanagara. The record ends with the usual imprecation.

99.

At the village Śringeri Sadumanahaḷli in the same hobali of Āvani, on a 1st viragal to the west of the village.

Size 6'—0" × 4'—6".

Old Kannada language and Characters.

- | | |
|--|---------------------|
| 1. svasti śrī Dilipayyaṃ prithivī-râjyam geyuttire | 10. paridu |
| 2. Tribhuvanakartara-bhaṭârar sthânaman âḷuttire | 11. padir-kkoḷa ka- |
| 3. Baṇnika- | 12. ḷani koṭṭu- |
| 4. mûragâmuṇḍa- | 13. du ida- |
| 5. na turu-konḍu | 14. n aḷidom |
| 6. Balameṇḍiga- | 15. Bâraṇâsi- |
| 7. muṇḍan aḷi- | 16. yan aḷidom |
| 8. goḷe sattam | |
| 9. idake pâḷu | |

Note.

This and the succeeding two inscriptions belonging to the reign of Nolamba king Dilipayya, refer to Tribhuvanakartabhaṭârâr as the ruler of *sthâna*. (See also Number 96). This inscription records the death of the warrior Balameṇḍigâmuṇḍa in a cattle raid and the grant of a plot of wet land with the sowing capacity of 10 koḷagas in memory of the heroic act. The usual imprecation concludes the grant.

On a 2nd Viragal at the same place.

Size 6'—0"×4'—6".

Old Kannada language and characters.

1. svasti śrī Dilipayyaṃ Iṛi-
2. vanolaṃbaṃ prithvirājyaṃ ge-
3. yyuttire Paṇḍita-bhaṭārar ttā-
4. ṇaman āluttire Tabannabal-aḷi-
5. vinoḷe Īsaga-
6. muṇḍa sattode adake padirko-
7. ḷa pāḷuvaḍikoṭṭa kaḷa-
8. ni idan aḷida Bāra-
9. ṇāsiya kavileya-
10. n aḷida pātaka-
11. n śrī

Note.

This inscription records the death of a warrior named Īsagamunḍa in defence of the village Tabannabal during the reign of Noḷamba King, Dilipayya Iṛivinolaṃba and the gift of a plot of wet land with the sowing capacity of 10 koḷagas in memory thereof. The usual imprecation concludes the grant.

101.

On a 3rd viragal at the same place.

Size 6'—0"×4'—0".

Old Kannada language and characters.

- | | |
|---------------------------|--|
| 1. svasti śrī Dilipayyaṃ | 5. ūralivinōḷ vīram sattu saggiyādoḍ ā |
| 2. prituvīrājyaṃ | dēva- |
| 3. porevali Paṭṭana- | 6. m aigoḷa kaḷa- |
| 4. dēvar Āvanya | 7. ni goṭṭam |
| | 8. ṭuru |

Note.

Some letters in lines 4 and 8 of this inscription have disappeared. It seems to record the death of some warrior in defence of his village and the grant of a plot of wet land with the sowing capacity of 5 koḷagas in his memory by the Noḷamba King Dilipayya. The word Paṭṭanaḍēvar in line 3 seems to be a mistake for Paṇḍitadevar of the previous inscription which seems to be a title of Tribhuvanakartar, of inscription number 96.

102.

At the same village Srīngēri Saduvanahalli, on a stone set up in the wet land of Toṭlappa below the tank.

Size 4'—0"×2'—9".

Kannada language and characters.

1. śrīmatu mahāsarvādhikāri
2. Tirumale-daṇṇāyakarū Mu-

3. luvâgilanâda adhikâravannu
4. mâduvâga śrîmatu Bayapa-
5. gaḷu avara maneya vyavahâri
6. Mallayyage Nâyakara appane-
7. yante koṭṭa gadde vûra hiri-
8. ya kereya keḷage mâvinamara-
9. da gadege baḍaga tûbina tenka-
10. lâgiruva khaṇḍuga gadeyanu
11. sarvamânyavâgi koṭṭaru

Note.

This inscription records the gift of a plot of wet land below the chief tank of the village (Śringêri Saduvanahalli) to Mallaya, his household agent (maneya-vyavahâri), by the chief, Bayapa during the government of Muḷuvâgilnâḍ by the illustrious mahâsarvâdhikâri Tirumaledaṇṇâyaka. No date is given in the grant. Tirumaledaṇṇâyaka of this record, is probably identical with Pradhâna Tirumaleya of a previous number (97).

103.

On a rock to the south of the village Râmanâyakanakuṇṭe, in the same hōbali of Āvani.

Size 3'—6" × 3'—6".

Kannada language and characters.

1. svasti śrî vijayâbhyudaya
2. Śâlivâhanaśaka varshangaḷu
3. 1479 nê Pingaḷa saṃvatsarada
4. Mâgha ba 3 Sanivâradalu srî-
5. man mahârâjâdhirâja râja-
6. paramêśvara srî vîrapratâpa Sa-
7. dâśivarâyara nirûpadinda
8. śrîman mahâmaṇḍalêśvara Râma-
9. râjayyagaḷu śrîmad akhilânḍa-
10. kôṭi-brahmânḍa-nâyaka dēvatâ-
11. sârvabhauma śrî Ramaidēvarige
12. Râmasamudrada
13. kereya keḷage hiriya tûbige
14. dakshinahaḷḷa mêreyâgiruva bhûmi
15. kha 1 $\frac{3}{4}$ idannu ârobbaru aḷu-
16. palâgadu tapidavaru tâyige drôhigaḷu
17. śrî Râmana pâdavê gati śrî

Note.

This registers the gift of a plot of wet land below the tank Râmasamudra for the expenses of worship in the temple of God Râmedēvaru in the village by the illustrious mahâmaṇḍalêśvara Râmarâjayya under the orders of the Vijayanagar King Sadâśivarâyâ. The inscription is dated Saturday 3rd lunar day of the dark half of Mâgha in the year Paingala, 1479 of Śâlivâhana era. This corresponds to Saturday, 5th February A. D. 1557. The usual imprecation concludes the grant.

On a stone lying in a grove belonging to the village Agrahâra in the same hōbali of Āvani.

Kannada language and characters.

1. svasti śrī vijayābhyudaya Śālivāhana-
2. śaka varushaṅgaḷu 1669 neya Prabhava- saṃ-
3. vatsarada Āśvīja śudha 5 Bhānuvāradaḷu
4. Āvaniya Timmappagavuḍanavara kumāra
5. Lingēgavuḍanavarige gavuḍa-mānyakke yī-
6. Baṅakahalli grāmadaḷli hola kha $\frac{1}{2}$
7. gadde kha $\frac{1}{2}$ nu putra pavutra pāmparya
8. anubhavisikoṇḍu yihudu
9. idakke tappidavaru mātā-piṭri-drô-
10. higaḷu nāyatindavaru śrī śrī śrī

Note.

This inscription records the grant of two plots of land, dry and wet, with the sowing capacity of $\frac{1}{2}$ a khaṇḍuga each as *gaudamānya* (rent-free land granted for the office of a gauda or headman), to be enjoyed as a hereditary estate to Lingegauḍa, son of Timmappagauḍa of Āvani. The name of donor is not given. The grant is dated Sunday 5th lunar day of the bright half of Āśvīja in the year Prabhava, 1669 of Śālivāhana era corresponding to Sunday, 27th September of A. D. 1747. The record ends with the usual imprecation.

At the village Channāpura in the hōbali of Āvani, on a fragmentary stone lying near a canal to the east of *vīrara-guḍi* (shrine containing figures of 'dead heroes).

Old Kannada characters and language.

1. svasti sakala-jagattrayābhivandi-
2. ta-surāsurādhiśa Paramēśvara-prati-
3. hārikṛita Mahāvalakulôdbhava Bāṇavi-
4. dyādharange vijaya-saṃvatsaraṃ ondaneyadāge

Translation.

Be it well. To Bāṇa Vidyādharma, born in the family of Mahāvali, who has been made a gate-keeper by Paramēśvara, who is the lord of gods and demons alike and who is worshipped by the three worlds—in the first year of victory.

Note.

This inscription is fragmentary as the stone containing it is broken after line 4. It belongs to the reign of Bāṇa King Bāṇavidyādharma and is dated the first year of his reign. Bāṇavidyādharma is the sur-name of the Bāṇa king Vikramāditya Jayamēru (See P. 19, Mysore and Coorg from Inscriptions by Rice).

On a boulder below the tank of Rāmanāyaka in the village Sangandahalli, in the Hobali of Āvani.

Size 5'—0" × 4'—0".

Kannada language and characters.

1. Krôdhi-saṃvatsarada Chayitra ba 10 lu śrīman-mahānāya-
2. kara kulatilaka Rāmapagauḍana kumāra mahā-

3. nâyaka Râmayagaḷu Marahaḷi Dharmasamudra
4. modalâda grâmada prajegaḷan oḍambaḍisi Sanga-
5. nṇanahaḷiya grâmake saluvâ guttada naḍuve
6. Kanakakereyemba kereyanu kattisi tûmba-
7. n ikkisiḍaru â kereya keḷage gaḍarige sthalamânya-
8. dagadde kha $\frac{1}{2}$ hattu koḷagavanu dhârâdatta-
9. vâgi koṭṭaru idanu keḍisidavaru Kâsiyali
10. gô-vadhava mâḍida pâtakake hôharu śrī śrī

Note.

This inscription records the construction of a tank named Kanakakere in the valley near the village Sangandanaḷi by Mahânâyaka Râmaya, son of Râmapagaḍa, chief of mahânâyakas, with the approval of the inhabitants of the villages Mâraḷi, Dharmasamudra, etc., A sluice for the said tank is also stated to have been constructed by the said Râmaya and a grant of a plot of wet land with the sowing capacity of 10 koḷagas below the tank is also stated to have been made to the *gaḍas* by him. The grant is dated 10th lunar day of the dark half of Chaitra in the year Krôdhi. The date is not verifiable. The usual imprecation concludes the grant.

MYSORE DISTRICT.

CHAMARAJANAGAR TALUK.

107.

On a stone on the hill close by Heggoṭāra in the hōbali of Unimattūr.

Kannaḍa language and characters.

1. śrimate Rāmānujāya namaḥ
2. svasti śrī vijayābhyudaya Śāli-
3. vāhanaśaka varsha 1442 sanda Vikrama
4. saṃvatsara Pushya ba 10lu śrīman mahā-
5. rājādhirāja rājaparamēśvara śrī vīra-
6. pratāpa śrī Kṛṣṇadēva-mahārāyaru pṛi-
7. thvi rājyaṃ geyuvalli
8.
9.
10. śrī Gōpālakṛṣṇa dēvara paḍitara dī-
11. pārādhane . . . vāgi ī Kṛṣṇāpura-grāmavanu
12. sarvamānyavāgi koṭṭe idanu pradhāna
13. Nanjayaya salisi koḍuvaru
14.
15.
16.
17. sva-dattam para-datam vā yō harēta vasundharām sha-
18. shtli-varusha-sahasrāṇi viśṭhāyaṃ jāyate krimiḥ |
19. Nanjaya

Note.

Lines 8-9, 14-16 and a few letters in 10, 12, and 13 are effaced. This records the grant of the village Kṛṣṇāpura, free of taxes, for the *dīpārādhana* service of god Gōpālakṛṣṇa on the 10th lunar day of the dark half of Pushya in the year Vikrama, Śaka 1442 when Kṛṣṇadēvarāya of Vijayanagar was ruling over the earth. The date corresponds to 3rd January, A. D. 1520 but is not verifiable. The inscription ends with the usual imprecation.

108.

FRENCH ROCKS SUB-TALUK.

On a pillar on the North side of the Pēṭe Ānjanēyasvāmi temple in Mēlkōṭe in the Hobali of Mēlkōṭe.

Kannaḍa language and characters.

1. śrī Hanumage Nārāyaṇasa-
2. hāya Jōganārasim[ha]

Note.

This seems to record some grant made to God Hanūmān or the erection of this temple by an individual named Nārāyaṇasahāya Jōganārasim[ha]

KRISHNARAJAPET TALUK.

At the village Mellahalli in the hōbali of Kṛishnarājapete, on a Viragal set up in front of Ísvara temple.

Size 5'—6"×2'—0"

Kannāḍa language and characters of early Hoysala period.

1. svasti śrīmatu mahāmaṇḍalêsvaram Bitti Ho-
2. ysala dēvana rājyeyam | Jayasamvatsaram |
3. Meleyûra
4. turuvam Baḍivarasam koḷalu Bittiya
5. Māravyana maga
6. Seṭṭiyanaṁ turuvam maguḷehi palambaran
7. iṛidu sattam | Yāmayālam Seṭṭigavuṇḍa
8. Jakkayyanāya
9. Kētanna Maydunahaliyalu Sivālake bi-
10. tta manṇu
11. ay [v]attu

Note.

This records a cattle raid by one Baḍivarasa in the village Meleyur (now called Mellahalli) in the year Jaya during the reign of the Hoysala King Bittiḍēva (Vishṇu-vardhana) and the death of a warrior Seṭṭiyana, son of Bittiya Māravya in defence of the cattle and in memory thereof a gift of some land for the use of a Śiva temple in the village Maydunahalli by Yāmayālam Seṭṭigavuṇḍa, Jakkayya Nāyaka, and Kētanna. The gift of land for a Śiva temple in memory of the heroism of a fallen hero is less common. The usual rule is to make some gift of land to the relations of the fallen hero and not to any temple.

110.

At the village Baṇḍihole, in the same hōbali, on a stone set up in the wet land of Tippegauḍa, son of Śivananjegauḍa.

Size 3'—6"×1'—6"

Kannāḍa language and characters.

- | | |
|---------------|-------------|
| 1. śrī Oḍeya- | 3. ya gadde |
| 2. ra koḍagi- | |

Note.

This records the gift of the wet land in which the inscription stone is situated as a *Koḍagi to* to some *Vaḍeyar*, viz., a Lingāyat priest.

111.

At the village Basavanahalli in the same Hobali, on a boulder in an embankment near the river Hēmāvati.

Kannāḍa language and characters.

1. śrīmatu Chika Tamanna Voḍeyara
2. thamma mangala mahā śrī śrī śrī

Note.

This records the construction of the embankment by the chief Chikka Tammaṇṇa Voḍeyar. No date is given.

112.

A sannad in the possession of Kêśavamûrti, inâmdâr of the village Kuppahalli in the same hōbali.

Modern Kannada characters and language.

1. Sri-kanth-Āchyuta Padmajâdi-divishadvaktrôttha-têjahchhatâ-sam-
2. bhûtâm atibhîshana-praharana-prôdbhâsabâhâshṭakâm | garja-
3. t-sairibha-daitya-pâtita-mahâśûlâm trilôki-bhaya-prônmâtha-
4. vrata-dakshitâm bhagavatîm Châmuṇḍikâm bhāvayêl nidhâna-
5. m siddhânâm nikhila-jagatâm mûlam anagham pramânam lôkâ-
6. nam prañayapaḍam aprākṛita-girâm | param vastu śrîmat parama-
7. karuṇâsâra-bharitam pramôdân asmâkam diṣatu bhavatâm a-
8. pyavikalam || Harêr Lilâ-varâhasya damshṭrâ-daṇḍas sa pâtu
9. naḥ | Hêmâdri-kalaśâ yatra Dhâtrî chhatra-śriyam dadhau | nama-
10. s têtstu Varâhâya lilyôddharatê mahîm | khura-madhyagatô
11. yasya Mêruḥ kaṇakanâyatê | pâtu trîṇi jaganti santata-
12. m akûpârâd dharâm uddharan kṛidâ-krôḍakalêbaras sa bhagavâ-
13. n yasyaika-damshṭrânkurê | Kûrmaḥ kândati nâlati Dvirasanah
14. patranti Digdantinô Mêruḥ kôśati Mêdinî jalajati Vyômâ-
15. pi rôlambati || svasti śrî vijayâbhyudaya Śâlîvahana śa-
16. ka varshangaḷu 1748 ne sanda vartamâna Vyaya nâma sam-
17. vatsarada Āshâdha śu 10 Śukravâradallu Ātrêyasa gôtra
18. Āśvalâyana-sûtra Rik-śâkhanuvartigalâda Krishṇarâja-
19. vaḍeyaravara putrarâda Immaḍi Kṛishṇarâja-oḍeyarava-
20. ra putrarâda Châmarâja-oḍeyaravara dharmapatni Dêvâja-
21. mmaṇṇiyavaru Haritasa-gôtra Āśvalâyana-sûtrada
22. Rik-śâkhâdhyâyigalâda Anantayyanavara putrarâda Kuppai-
23. yyanavara putrarâda Appaiyyanavarige baraśi koṭṭa sôpa-
24. skarôpakarana griha sahitavâda bhûdâna sâdhana kramav e-
25. ntendare || Dakshinâyana-punya-kâlavâda î divasadalli
26. nâvu Tulâbhâra-dânavam mâḍuvalli chirañjivi sahasrâyû-
27. shyarâda namma Ayyâjijavara prêraṇeyinda bhûdâna-
28. vam mâḍi agrahâravam mâḍisiddakke vyûhapañchakakke ga-
29. na sankhyâ vṛitti dêvaravṛitti vandu saha aravattu vṛittige
30. yî vṛittivantarige Narasîpura tâlku Hêmâvatî-nadî-tîrada-
31. lli Hêmagiri samîpada Baṇḍihole grâmada baḷi manegaḷa
32. kaṭṭisi Dêvambâ-agrahâravemba hesariṭṭu î vṛittiga-
33. ḷige salluva Narasîpura tâlku Baṇḍihole hōbaḷi paiyki ka-
34. sabâ Baṇḍihole grâma Terañehahalli Maḍavanakôḍi hō-
35. baḷi paiki kasaba Maḍavanakôḍi grâma Yâchamânahalli
36. Yâchênahalli Tedagarahalli Hatiharapurada hōbaḷi paiki
37. Mellahalli Kuranênahalli Akkihebbâḷu hōbaḷi paiki Ā-
38. lambâḍi grâma Basavanahalli Mâmballi Daḍadahalli Mañchava-
39. ḷalu grâma ūbhayam hadimûru grâma kere kaṭṭe kâlve-
40. gaḷa saha sarvamânyavâgi naḍasuvante â tâlku Āmîla-
41. ge chirañjivî sahasrâyushyarâda Ayyâjijavaru sannadu
42. baraśikoṭṭu iruvadarinda â sannadu mêre aruvattu

43. vṛittipaiki ondu vṛittiyannu sôpaskarôpakarana-sahi-
44. tavâda mane saha nimma dampatigala alankarisi sâśvata-
45. punya-lôka-vâsa-sidhyarthavâgi sahiranyôdaka-dâna-
46. dhârâpûrvakavâgi Haritasagôtrada Âśvalâyana sûtra-
47. da Rikśâkhâdhyâyigalâda Anantaiyyanavara pantrarâda
48. Kuppaiyyanavara putrarâda Appaiyyanavarige Âtrêya-
49. sagôtra Âśvalâyanasûtra Rikśâkhânuvartigalâda
50. Kṛishnarâja-vaḍeyarava pautrarâda Yimmaḍi Kṛishnarâ-
51. ja-vaḍeyaravara putrarâda Châma-râja-vaḍeyaravara dha-
52. rmapatni Dêvâjammaṇṇiyavaru dhâreyan eredu ko-
53. ttevâda kârana î vṛittige saluva gadde beddalu tôṭa tu-
54. dike kâdâramba-nîrâramba-magga-mane-haṇa kempunûlu
55. uppinamôle îchalu pairu puravarga yêru-kâṇike
56. nâmakâṇike gurukâṇike kâṇike bêḍike kabbinada-po-
57. mmmu âle-pommu hatti-pommmu mârga karagapaḍi sunka
58. pommmu jâti-kûṭa samayâchâra hulluhaṇa charâdâ-
59. ya horâdâya śige maḍḍi patanga poppaḷi gidagâvalu
60. brâhmaṇa nivêśana sûdra-nivêśana soppinatôṭa tippêhalla
61. śrigandha horatâda maravaḷi phalavṛiksha maddikamun-
62. tâda î vandu vṛittige saluva â sakala-svâmyavannu dhṛi-
63. vundige mēre rûhisikkoṇḍu î Vyaya-samvatsaradâra-
64. bhya nirupâdhika-sarvamânyavâgi nivu nimma putra-pautra-
65. pâraṃparyavâgi â-chandrâka sthâyigalâgi anubhavisuttâ
66. chiraṅjîvi sahasrâyusyarâda namma Ayyâjijavara śrê-
67. yah-prârthane maḍuttâ sukhadinda iruvudu î vṛittige sê-
68. rida bhûmivolagaṇa nidhi nikshêpa jala taru pâshâṇa akshîṇâgâ-
69. mi siddha sâdhyagaḷ emba ashta-bhôga tējassvâmyagaḷu nimage salu-
70. vadu yillinda munde yî vṛittiyu nivu maḍuva âdhi kraya
71. dâna parivartanegaḷ emba vyavahâra-chatuṣṭayagaḷigû nima-
72. ge vōgyavâgi saluvadendu Atrêyasagôtra Âśvalâyana-
73. sûtra Rikśâkhânuvarttigalâda Kṛishnarâja-vaḍeyaravara pau-
74. trarâda Yimmaḍi Kṛishnarâja-vaḍeyaravara putrarâda Châ-
75. marâja-vaḍeyaravara dharmapatni Dêvâjammaṇṇiyavaru
76. Haritasagôtra Âśvalâyana-sûtra Rikśâkhâdhyâyigalâda
77. Anantainavara pautrarâda Kuppaiyyanavara putrarâda Appai-
78. yyanavarige baraśikoṭṭa sôpaskarôpakarana-griha-sahita-
79. vâda bhûdâna-sâdhana-sahî âdityachandrâv anilô nalaś cha
80. dyaaur bhûmir âpô hṛidayam yamaś cha | ahaścha râtriścha ü-
81. bhê cha sandhyê dharmascha jânâti narasya vṛittam | sva dattâd
dviguṇam
82. punyam paradattânupâlanam | paradattâpahârêṇa sva-dattam
83. nishphalam bhavêt | svadattâ putrikâ dhâtrî pitridattâ sahô-
84. darî | anyadattâ tu mâtâ syâd dattam bhûmim parityajêt ||
85. svadattam paradattam vâ yô harêta vasundharâm | shashṭir va-
86. rsha-sahasrâṇi viṣṭâyâm jâyatê krimiḥ || madvamśajâḥ
87. para-mahîpati-vamśajâ vâ yê bhûmipâḥ satatam ũjvala-dha-
88. rmmâ-chittâḥ | maddharmmam éva satatam pari-pâlayanti tat-
pâda-
89. padma-yugaḷam śirasâ namâmi || ba târikha 14 nê mâhe Julâ-
90. yi san 1826 ne yisaviyallu *Śrîkantha*

Note.

This *sannad* begins with invocatory stanzas which may be translated as follows —

“ I praise the holy Mother Châmuṇḍi, born of the effulgence issuing from the faces of Śiva, Viṣṇu, Brahma and other gods, possessed of eight arms terrible in fighting, hurler of the great *śūla* (spear) on the demon who had the form of a buffalo and ever engaged in removing the fear of the three worlds. May the Supreme Being, the source of the power of Siddhas, the origin of all the worlds, a faultless standard for the universe, an object of love for the inspired words (Vêdas), full of kindness for all,—bring us un-mixed happiness. May the tusk of Hari who assumed the form of a Boar for sport, resting on which (tusk) the earth, having the Himalayas as its finial resembles an umbrella protect you. I salute thee, O Boar, who raised up the earth in sport and getting between whose hoofs the mountain Mêru appears like a minute atom. May the great God who took the body of a Boar in sport protect the three worlds—the Boar in whose single sprout-like tusk the tortoise (which supports the earth) appears like a lotus stem, the serpent (on whose head the earth is poised) appears like lotus leaves, the Mêru mountain (which stands firmly on earth as an upper support) appears like a lotus bud, the earth appears like a flower and the sky appears like a bee.

The inscription next records that on Friday, 10th lunar day of the bright half of Āshâdha in the year Vyaya, 1748 of Śâlivâhana éra, 14th July 1826, Dêvâjammanni, queen of Châmarâja Oḍeyar, son of Immaḍi Kṛiṣṇarâja Oḍeyar and grandson of Kṛiṣṇarâja Oḍeyar made a gift of Tulâdâna (weighing oneself against gold and silver in a balance and giving away the gold and silver to Brahmans) on Dakṣiṇâyana day and in connection with that gift caused houses to be built near the village Baṇḍihole near Hêmagiri hill, on the bank of the Hêmâvati river in Narasîpur Taluk and giving the name Dêvâmbâ Agrahâra to the houses bestowed them to Brahmans, with stores of food provision.

She is further recorded to have given away 13 villages Baṇḍihole, Teranênahalli, Maḍavanakôḍi, Yâchamânahalli, Yâchênahalli, Tedagarahalli, Mellahalli, Kuranênahalli, Ālambâḍi, Basavanahalli, Mâmballi, Daḍadahalli, Manchavalalu, free of taxes to the Brahmans dividing them into 60 vrittis (of which one vritti was bestowed for the service of the deity of the village). A *sannad* was also granted in the name of the king to each of the donees showing their title to the vrittis. One of the vrittis was granted to a Brahman, named Appaiya, son of Kuppaiya, and grandson of Anantaiya, of Haritasa-gôtra, Āsvalâyanasûtra and Riksâkhâ. The record ends with the usual imprecatory stanzas.

113.

A second *sannad* in the possession of the same Kêśavamûrti.

1. Śrîkanṭh Āchyuta Padmajâdi divishad vakrôttathâtêjahchhaṭâ sam-
2. bhûtâm atibhîshana-praharâna-prôdbhâsabâhâshṭakâm | garjat-
3. sairibha-daitya-pâtitamahâsûlâm trilôkîbhayaprônmatâ-
4. vratadakshitâm bhagavatîm Châmuṇḍikâm bhâvayê nidhânâṃ siddhâ-
5. nâm nikhila jagatâm mûlam anagham pramâṇâṃ lôkânâm pra-
6. nayapadam aprâkṛitagirâm param vastu śrîmat parama-kaṛuṇâ-
7. sâra-bharitam promôdân asmâkam diśatu bhavatâm apyavikalam
8. Harêr Lîlâ-varâhasya damshṭrâdanḍaḥ sa pâtu naḥ | Hêmadri-kala-
9. sâ yatra Dhâtrî chhatra-śriyam dadhau | namas têstu Varâhâya li-
10. layôddharatê mahim | khura-madhyagatô yasya Mêruḥ kaṇa-
11. kaṇâyatê pâtu trîṇi jaganti santatam akûpârâd dharâ-
12. m uddharan Kṛîḍa-krôḍa-kaḷêbarah sa bhagavân yasyaika damshṭrânku-
13. re Kûrmaḥ kandati nâlâti Dvirasanaḥ patranti digdantinô Mê-

14. ruḥ kôśati mēdinī jalajati vyômāpi rôlambati svasti śrī
15. vijayābhyudaya Śālīvāhana śaka varshangaḷu 1748 ne sanda
16. vartamāna Vyaya-nāma-saṃvatsarada Āśhāḍha śu 10 Śukravā-
17. radallu Ātrēyasagôtra Āśvalāyanasūtra Rikśākhānu-
18. vartigalāda Kṛishṇarāja-vaḍeyaravara pautrar āda Yimmaḍi
19. Kṛishṇarāja-vaḍayaravara putrar āda Chāmarājavaḍaya-
20. ravara dharmapatni Dēvājamanniyavaru Mauna-Bhārga-
21. va-gôtrada Āśvalāyana-sūtra Rik-śākhādhyāyigalā-
22. da pradhāna Venkapainavara pautrarāda Rāmadāsainavara
23. putrarāda Venkaṭarāmainavarige bareśi koṭṭa sôpaskarô-
24. pakarāna grīha sahitavāda bhūdāna sādhanav entendare
25. Dakshināyana-puṇya-kālavāda ī divsadalli nāvu Tulā-
26. bhāradānavam māḍuvalli chirañjivī sahasrāyushyarāda
27. namma Ayyājiyavara prēraṇēyinda bhūdānavam mā-
28. ḍi agrahāravam māḍisiddakke vyūha-pañchakakke gaṇa san-
29. khyā vṛitti dēvara vṛitti vandu saha aravattu vṛittige yī vṛittivan-
30. tarige Narasīpura tālku Hēmāvatī-tiradalli Hēmagi-
31. ri samīpada Baṇḍihole grāmada bali manegaḷa kattisi Dēvā-
32. ṃbā-agrahāravemba hesariṭṭu ī vṛittigalige salluva Na-
33. rasīpura tālku Baṇḍihole hōbali paiki kasabā Baṇḍi-hole
34. grāma Terāṇēnahalli Maḍavanakōḍi hōbali paiki kasaba Ma-
35. ḍavanakōḍi grāma Yāchamānahalli Yāchēnahalli Tedagaraha-
36. ḷli Hariharapurada hōbali paiki Mellahalli Kurūṇēnaha-
37. ḷli Akkihebbāḷu hōbali paiki Ālambāḍi grāma Basavanaha-
38. ḷli Māmbali Daḍadahalli Mañchvalalu grāma ūbhayam hadi-
39. mūru grāma-kere-katte kālvegaḷa saha sarvamānyavāgi naḍasu-
40. vante ā tālku āmīlarige chirañjivī sahasrāyushyarāda A-
41. yyājiyavaru sannadu bareśikoṭṭu iruvudarinda ā sa-
42. nnadu mēre aruvattu vṛitti paiki ondu vṛittiyannu sôpaska-
43. rôpakarāna sahitavāda manesaha nimma dāmpatigala
44. alankarisi śāśvatapuṇya-lōka- vāsa-siddhyarthavāgi sa-
45. hiranyōdakadāna-dhārāpūrvakavāgi Maunabhārga-
46. vagôtra Āśvalāyana-sūtra Rikśākhādhyāyigalāda
47. pradhāna Venkappaiyyanavara pautrar āda Rāmadāsaiyyanavara pu-
48. trarāda Venkaṭarāmainavarige Ātrēyasagôtra Āśvalā-
49. yana-sūtra Rik-śākhānuvartigalāda Kṛishṇarājavaḍeya-
50. ravara pautrarāda Immaḍi Kṛishṇarāja-vaḍeyaravara pu-
51. trarāda Chāmarājavaḍeyaravara dharmapatni Dēvāja-
52. ṃmaniyavaru dhāreyanneradu koṭṭevāda kāraṇa yi-
53. vṛittige saluva gadde-beddalu tōṭa-tuḍike kāḍāramba nī-
54. rāramba magga mane-haṇa kempu nūlu ūppinamōle ī-
55. chalu pairu puravarga yēru-kāṇike nāmakāṇike guru-
56. kāṇike kāṇike bēḍike kabbinadapommu ālepommu
57. hattipommu mārگا karagapaḍi sunka pommu jāti-kū-
58. ṭa samāyāchāra hulluhaṇa charādāya horādāya
59. sige maḍḍi patanga poppaḷi giḍagāvalu brāhmaṇa nivēsana
60. śūdra nivēsana soppinatōṭa tippēhalla śrīgandha horatā-
61. da maravaḷi phalavṛiksha maddikamuntāda ī vandu vṛi-
62. ttige saluva ā sakalāsvāmyavannu dhṛivunḍige mēre rū-
63. hiśikkoṇḍu ī-Vyaya saṃvatsaradārabhya nirupādhi-
64. ka sarvamānyavāgi nivu nimma putra pautra pāraparyavāgi

65. â-chandrâka-sthâyigalâgi anubhavisuttâ chiranjî-
 66. vi sahasrâyushyarâda namma Ayyâjîyavara śrêyah-prâ-
 67. rthane mâḍuttâ sukhadinda iruvudu î vṛittige sêri-
 68. da bhûmi vaḷagaṇa nidhi nikshêpa jala taru pâshâṇa akshîṇâ-
 69. gâmi siddha sâdhyagaḷ emba ashtabhôga tējassvâmyagaḷu ni-
 70. mage saluvadu yillinda munde yî vṛittiyu nîvu mâ-
 71. ḍuva âdhi kraya dâna parivartanegaḷ emba vyavahâra-chatu-
 72. shtayagaligû nimige yôgyavâgi saluvudu endu Âtrêya-
 73. sagôtra Âśvalâyana-sûtra Rik-śâkhânuvartigalâ-
 74. da Krishnarâja-vaḍeyaravara pautrar âda Immaḍi Krishnarâ-
 75. javaḍayaravara putrarâda Châmarâjavaḍayaravara dha-
 76. rmapatni Dêvâjammanṇiyavaru Mauna Bhârgava-gô-
 77. tra Âśvalâyana-sûtra Yajusśâkhâdhyâyigalâda pra-
 78. dhâna Venkappaiyyanavara pautrar âda Râmadâsainavara pu-
 79. trar âda Venkaṭarâmainavarige bareśikoṭṭa sôpaska-
 80. rôpakaraṇa griha sahitavâda bhûdâna-sâdhana sahi
 81. âditya-chandrâv anilô' nalaścha dyaur bhûmir âpô hṛida-
 82. yaṃ Yamaś cha l ahaś cha râtriś cha ūbhê cha sandhyê dharma-
 83. ś cha jânâti narasya vṛittam ll svadattâd dvigunaṃ puṇyam para-
 84. dattânupâlanam l paradattâpahârêṇa svadattam nishphalam
 85. bhavêt l sva-dattâ putrikâ dhâtri piṭri-dattâ sahôdarî l
 86. anya-dattâ tu mâtâ syâd dattâm bhûmiṃ parityajêt sva-
 87. dattâm para-dattâm vâ yô harêta vasundharâm l sbashtir-va-
 88. rsha-shahasrâni vishtâyâm jâyate krimih l madvam-
 89. śajâḥ paramahîpati-vamśajâ vâ yê bhûmipâḥ sata-
 90. tam ūjvala-dharma-chittâḥ ll mad-dharmam êva satatam pari-
 91. pâlayanti tat-pâda-padma-yugaḷam śirasâ namâmi
 92. ba târikhu 14 nê mâhe julâyi san 1826 ne yisa-
 93. viyallu *Śrîkantha*

SEAL.

Note.

This record is very similar to the preceding number. It is also a sannad granted by Dêvâjammanṇi, wife of Châmarâja Oḍeyar IX, king of Mysore, recording the gift of the same 60 vṛittis of land and houses near the village Baṇḍihole to Brahmans. The date is the same as that of the previous grant (14th July A. D. 1826). This record registers the gift of one vṛitti of land, with all rights of possession and free of taxes (specified) to Venkaṭarâmaiya, son of Râmadâsaiya, and grandson of Pradhâna Venkappaiya, of Mauna Bhârgava-gotra, Âśvalâyana-sûtra aned Rik-śâkhâ. The usual imprecatory verses conclude the grant.

The donee's grandfather is stated to be Pradhâna Venkappaiya in the grant. It is difficult to determine whether he is identical with Pradhâna Venkaṭabhûpati, author of several works in Sanskrit including Alankâra Maṇidarpaṇa.

The taxes specified in the grant as having been remitted are enumerated as follows:—*gadde* (assessment on wet lands), *beddalu* (assessment on dry lands), *tôta* (garden tax), *tudike* (tax on small gardens), *kâdâramba* (taxes on land which depend on rain or streams), *nîrâramba* (taxes on lands which are irrigated by artificial reser-

voirs), *magga* (tax on looms), *mane-hana* (tax on houses), *kempunālu* (tax on red yarn), *uppinamoḷe* (tax on salt-pans), *īchalupairu* (tax on date groves), *puravarga* (municipal taxes), *yēru-kāṇike* (plough tax), *nāmakāṇike* (tax on religious symbols painted on the forehead), *gurukāṇike*, (tax on money received by gurus), *Kāṇike* (presents), *bēḍike* (benevolences), *Kabbiṇada -pommu* (tax on iron-smelting), *āle-pommu* (tax on sugar-cane mill,) *hattipommu* (tax on cotton) *mārga* (road tax), *karagapaḍi* (tax on the smelting of precious metals), *sunka-pommu* (customs duties), *jātikūṭa* (tax on caste councils), *samayāchāra* (tax on the settlement of dispute on local usage), *hulluhana* (tax on fodder), *charādāya* (tax on movables), *horādāya* (tax on money earned abroad), *sīge* (tax on soap-nut), *maddi* (tax on incense), *patanga poppali* (tax on some barks of wood), *giḍa-gāvalu* (tax on jungle and pastures), *brāhmaṇa-nivēśana* (tax on house sites of Brahmans) *Sūdranivēśana* (tax on house sites of Sūdras), *soppina-tōṭa* (tax on pot-herbs), *tippe-halla* (tax on heaps of refuse stored for manure and on water-courses), taxes on all trees except Sandal-wood, tax on fruit trees, and *maddika* (tax on village commons ?)

114.

At Kaḍambige in the Hobali of Kikkēri, on a stone lying in *vibhūtikuppe* (a mound of ashes).

Size 2'—4" × 0'—9".

Modern Kannada characters.

1. Hemmogeya
2. Chikagavuṇḍa-
3. n Ankakarādēva-
4. rgge biṭṭa gadde
5. salage mūru
6. beddalege 0-
7. ndu salige
8. (ge) inisu-
9. vam aḷidandu
10. kavileya
11. konda pā (pa)

Note.

This inscription stone is found lying in a mound of ashy earth near a Siva temple. This earth is being constantly removed by villagers and yet the natural supply does not seem to show signs of diminution. The inscription registers the gift of some land by Chikkagavuṇḍa of the village Hemmoge for the service of god Ankakāradēva. The usual imprecatory sentence is found at the close of the grant.

115.

On a stone lying to the east of the village Śravaṇanahalli, in the hōbali of Akkihebbālu.

Size 4' × 2'

Kannada language and characters.

1. śrīmat parama-gambhīra-syādvādāmōghalāñchha-
2. nam jiyāt trailōkya-nāthasya śāsanam jina-śāsanam svasti
3. śrīman mahā-maṇḍalēśvara Tribhuvanamalla Taḷa-
4. kāḍuḅḅa bhujabala vīraganga Vishṇuvardhana Hoysa-
5. ḷa-dēvara piriyaṛasi Chantaladēviyaṛu Tribhuvana-tiḷa-
6. . . . tīrthada Vīrakongāḷva Jinālaya-

7. da dêvara angabhôgakkam rishiyar âhâra-dânakkam ta-
8. mma Bappa Prithvi Kongâlva dêvara vâga (?) baḷivali bi-
9. tṭa Mandageṛeya śritiyôlage Kâvanahalliya tamma
10. tamma Duddamalladêvanu tâvum ilḍu śrî Mûlasangha
11. Dêsigagana Pustaka-gaścha Koṇḍakundânvyaya śrî Mēgha-
12. chandra-traividya-dêvara śishyaru Prabhâchandra-siddhâ [ntadêva]-
13. ra kâlam karchi dhârâpûrvakam mâḍi sa [rvva bâdhâ]-
14. parihâram mâḍi biṭṭa datti mam [gaḷa mahâ]
15. śrî ll idan âvan orvvaṃ pratipâlisida
16. (ka) vileya kôḍum koḷagamam
17. Gangeya

Note.

This inscription records the gift of Kâvanahalli, a hamlet of the village Mandagere by Śântaladêvi (here called Chantaladêvi), queen of Hoysala king Viṣṇuvardhana, and her younger brother Duddamalladeva to the Jaina guru Prabhâchandra, disciple of Mēghachandra of Mûla-sangha, Dêsigagana, Pustaka-gachchha and Koṇḍakundânvyaya in order to defray the expenses of the worship of the god in the Jaina temple Virakongâlva-jinâlaya. The name of the village where the Jaina temple is situated cannot be clearly made out in the grant. The usual imprecation is found at the end of the grant.

116.

On a stone set up in front of the village Mailanahalli in the hobali of Chinkurli.

Size 4' × 2½".

Kannaḍa language and characters.

1. śubham astu Śâlivâhana-śaka varisha
2. 57 sanda vartamânavâda jaya
3. tsarada Vayisâkha ba 12 lû
4. Râyarige binnâhamâḍi râyara-
5. ppaṇeyalû Râmâbhaṭaru (?)
6. voḷagâgi yida Pura Tâñjam Vṛindâvana-
7. da voḷagâda Mayilanahalli â Purada
8. grâmagalanu Abbagañjûru Nañjara-
9. jagaḷû tamma dharmavâgi Mēlugô-
10. ṭeyaśrî Chalapiḷarâyarigarpisida-
11. ru Nâligâchâri Sindagrâmada Chaluva-
12. Râmânujana baraha

Note.

This registers the gift of the village Pura and its hamlets named Tâñjam, Vrindâvana and Mayilanahalli for the service of god Chalapiḷarâya (the processional deity in the Nârâyaṇasvâmi temple) in the town Mēlugôte by Nanjarâja, of Abbaganjûr. It is further stated that these villages were obtained by the favour of the Vijayanagar King then reigning at the instance of Râmabhaṭṭa. The grant is dated the 12th lunar day of the dark half of Vaiśâkha in the year Jaya. The figure indicating the number of years expired in Śâlivâhana era is partly worn out and only the final number 57 is legible. Hence the date is not clear.

The name of the engraver of the grant is given as Nâligâchâri and Chaluva Râmânuja is stated to have composed the grant.

At the village Vasantapura, in the Hobali of Chinkuraḷi, on the lamp-pillar in front of the Ānjanêya temple.

Size 1'—2" × 1'—6".

Modern Kannaḍa characters.

1. śrī Vasantapurada Ba-
2. savêgaudana maga Ke-
3. mppêgaudanu Śrī Râma

Note.

This inscription records the setting up of the above lamp-pillar by Kempegauda, son of Basavegauda, of the village Vasantapura.

MANDYA TALUK.

Kovaḷaveṭṭu grant of Bâṇa King Diṇḍigarar, a sub-ordinate of Ganga King Śrīpurusha found in possession of Châmayya, of the village Hullênahalli in the Hobali of Dudda.

5 Plates: Size 9' × 2½" Elephant seal:

Old Kannaḍa characters: Language Sanskrit up to line 39 and Old Kannaḍa, lines 39—49. Sanskrit stanzas from line 50 to the end.

1. svasti jitam bhagavatâ gata-ghana-gaganâbhêna Patmanâbhêna¹ śrīmat Jâhnayêya-kulâmalavyômavabhâ-
2. sana-bhâskarah sva-khaḍgaika-prahâra-khaṇḍita-mahâ-silâ-stambha-labdha-bala-parâkramô dâruṇâri-gaṇa-
3. vidârûṇôpalabdha² -vraṇa-vibhûshana-vibhûshitah Kâṇvâyana-sa-gôtrah śrīmat Konguṇivarmma-dha-
4. rmma-mahâdhirâjah tasya putrah pitor anvâgata-guṇa-yuktô vidyâ-vinaya-vihita-vṛitta [h] samyak-prajâ-
5. pâlana-mâtrâdhigata-râjya-prayôjanô vidvat-kavi-kâchana-nikashôpala-bhûtô ūtîsâstrasya vaktri-pra-
6. yôktri-kuśalô Dattaka-sûtra-vṛittêṅ pranêta śrīmân Mâdhava-mahâdhirâjah tat-putrah pitri-
7. paitâmaha-guṇa-yuktô nêka-châturddanta-yuddhavâpta³ chatur-udadhisalilâsvâdita-

II (a)

8. yasâh śrīmat Harivarmma-mahâdhirâjah tat-putrah dvija-guru-dêvatâ-pūjanaparô Nârâyana-
9. charaṇânudhyâta śrīmat Vishṇugôpa-mahâdhirâjah tat-putrah Tryambaka-charaṇâmbhôruha-rajâ-
10. r-pavitrikritôttamângah sva-bhuja-bala-parâkrama-kraya-krîta-râjya [h] Kali-yuga-bala-pankâvasanna-dharmma-
11. v [r] ishô-dharana-nitya-sannaddhah śrīmân Mâdhavamahâdhirâjah tat-putrah vidyâ-vinayâtisaya-
12. paripûritâtmâ niravagraha-pradhâna-sauryyah śrīmad Avanîta-nâmadhêyah tasya putrah vijri-
13. mbhamâna-sakti-trayah Andari-Ālattûr-Poruḷare-Peḷgarâdy⁴ anêka-samaramukha-makha-

1. Read *Padmanâbhêna*. 2. Read *vidârûṇôpalabdha*. 3. Read *yuddhavâpta*

4. Read *Peḷnagarâdy*

14. -huta-prahata-śūra-purusha-paśūpahāra-ighasa-vihastikṛitāntāgnimukhah
Kirātārjunīya-pa-

II (b)

15. űchadaśa-(s)-sarga-tikākārah Durvvinīta-nāmadhēyah tasya putrah dūr-
dānta-vimarḍḍa-vimṛidita-viśvambha-
16. rādhipa-mauli-mālā-makaranda-puñja-pinjarikriyamāna-charaṇa-yugala-
naḷinah Mushkara-nā-
17. madhēyah tasya putrah chaturḍḍaśa-vidyā-sthānādhighata-vimala-matih
viśēshatō' navaśē-
18. shasya nītiśāstrasya vaktri-prayōktri- kuśalō ripu-timira-nikara-nirākaraṇō-
daya-bhāska-
19. rah Śrīvikrama-prathita-nāmadhēyah tasya putrah anēka-samara-sampādita
vijimbhita-dvira-
20. da-radana¹ kulīśābhighātah vṛaṇa-samrūḍha-bhāśvad² vijaya-lakshana-
lakshīkṛita-viśāla-
21. vakshastalah samadhigata-sakala-śāstrārttha-tatvah samarādhitā³ -tri-
varggah niravadya-charitaṛ prati-

III (a)

22. dinam abhivarddhamāna-prabhāvō Bhūvikrama-nāmadhēyah api cha nānā-
hēti-prahāra-pa-
23. vighaṭita-bhaṭōrah-kavāṭō [t] thitāśrik-dhārāśvāda⁴ pramatta-dvipa-śata-
charaṇa-kshōḍa-sammardda-bhīmē
24. sangrāmē Pallavēndran narapatim ajayad yō Viḷandābhidhānē rājā Śrī-
vallābhāk [h] yas samara-
25. sata⁵ -jayāvāpta-lakshmi-viśālah⁶ tasyānujō nata-narēndra-kirīta-kōṭi-ratnā-
rkka-
26. didhiti-virājita-pada-patmah⁷ Lakshmyā svayam-vṛita-patir Navakāma-
nāmā s(r)ishta-priyō
27. rigana-vidāraṇa⁸ -gīta-kirtti [h] tasya Kongunimahārājasya Śivamārapa-
nāma-dhēyah⁹
28. pautrah samavanata-samasta-sāmanta-makuṭa-ghaṭṭita-bahala¹⁰ ratna-tila-
sad-amaradhanu-

III (b)

29. shkaṇḍa¹¹ maṇḍita-charaṇa-nakha-maṇḍalah Nārāyaṇa-charaṇa-nihita-
bhaktih śūra-purusha-tura-
30. ga-nara-vāraṇa-ghaṭṭa¹² -sanghaṭṭa-dāraṇa-samara-siraśi¹³ vihītātma-kōpō
bhīma-kōpah
31. prakāṭa-rati-samaya-śamanuvarttana¹⁴chatura-yuvatī-jana-lōka-dhūrttō lōka-
dhūrttah su-du-
32. rddharānēka-yuddha-mūrdhha-labdha-vijaya-sampad ahita-gaja-ghaṭṭakēsari
rā-
33. jakēsari apicha yō Gangānvaya-nirmmalā-mbara-tala-vyābhāsana-prōlla-
34. san-Mārttaṇḍō' ri-bhaya [n] karah subhakara¹⁵ san-mārga-rakshākarah
saurājyam samupētya-rāja-sa-
35. mitau rājan guṇair uttamaī rājā Śrīpurushaś chiram vijayatē rājanya-chūḍā-
maṇih

IV (a)

36. Kāmō rāmāsu chāpē Daśaratha-tanayō vikramē Yāmadagnyah¹⁶ prājyaiś-
varyyē Valāri¹⁷
37. r bahu-mahasi ravi śva-prabhutvē¹⁸ Dhanēsah bhūyō vikhyāta-śakti [h]-
sphuṭataram akhila-prānabhā-

1 Read-radana- 2 Read bhāśvad- 3 Read samārādhitā 4 Read dhārāśvāda- 5 Read śata
6 Read vilāśah 7 Read pāda-pādmah 8 Read-vidāraṇa 9 Read Śivamārāpara-nāmadhēyasya
10 Read-bahula- 11 Read-khaṇḍa 12 Read ghaṭṭa 13 Read śiraśi 14 Read samanuvarttana
15 Read subhakarah 16 Read Yāmadagnyah 17 Read Balāri 18 Read sva-prabhutvē.

38. jā [m] vidhâtâ dhâtrâ śrīṣṭha -prajānām patir iti kavayô yam prasamsanti
nityam sa tu prati-dina-pravri-
39. tta-mahâ-dâna-janita-punyâha-ghôsha-mukharita-mandirôdarêṇa¹ Śrīpuru-
sha-prathama-nâmadhê-
40. yah Prithivīkonguṇi-mahârâjâdhirâjah Bânavamś-ôtbhava² śrī Dīṇḍigarar
Kalbappunâḍu-sâsira-
41. dolnûlumân³ âluttīḍu Śrīpurusha-mahârâjarge binnappa-geydu dakshinâ-
yana-vishupatat-kâ-
42. laduḷ su-gôtra-Gârggyah Janârddanâs tasya Kêśavabhaṭṭasya nâmata sarvva-
sâstrâsya jânâti⁴

IV (b)

43. Kausikagôtra Nâgasarmma pravara Kâśyapagôtraś chēti-mûvarggam
mûru-bhâgam âge Kova-
44. levettu-nâma-grâmam⁵ brahmadēyam⁶ dattah Dīṇḍige-nâḍiyarum Kon-
dâḍiyum perggadettanam geye Nâgarûra-
45. belliyarum Maravûra vaṇnâkarum Kallaḍupina Mâdaḍiyu Môdûra Jiya-
châyarum nara-sâkshi l
46. Padeyam mûrum âse ll simântara mûdâ-yoḷagereya pâdari-e ante bandu
kereyuḷ kû-
47. ḍi pervallame sandu paḍuvây nōdi pervunase-e tenkây tale-moraḍe Bedikere-
e Moda-
48. le-maḍuve paḍuvây Velgoḷa-kâluve-vaduvum oḷagâge tore-e baḍagây Kadavi-
gere e
49. ante vandu Manjaltonē-e Bâḷoḷbe-e sandu Soralmoraḍi-e ante bandu Bânni-
gârla-kuppe-

V (a)

50. ye Vâḷoḷveye sandu pâdariyuḷ kûdittu sîme sva-dattam para-dattân
vâ yô-
51. harēti⁷ baśundharâ [m]⁸ shashti-barisha⁹ sahasrâṇi viśhṭâyam¹⁰ jā [ya]
tê kṛimi||¹¹ bahubhir vva-
52. sudhâ bhukta¹² râjabhi Śagarâjabhi¹³ yasya yasya yatô bhûmi [s] tasya
tasya tadâ p [h] ala [m]
53. brahmaśvan¹⁴ tu visham ghôram nâ visham viśham ukhyate¹⁵ visham
êkâkinam hanti brahmaśvam¹⁶
54. putra-pautrikam III

Translation.

(Lines 1—3)

Be it well. Victorious is the adorable Padmanâbha resembling the cloudless sky. A sun illuminating the clear firmament of the Ganga family, famous for valour and strength exhibited in rending asunder a pillar of stone with a single stroke of his sword, adorned, as with ornaments, with wounds received while cutting down the hosts of his fierce enemies, born of Kânvâyana-sagôtra, (was) the illustrious Konguivarma-dharmma-mahâdhirâja.

(Lines 4—6)

His son, inheriting the qualities of his father, possessed of an admirable character due to his learning and modesty, having obtained the honours of the kingdom only for the good government of his subjects, a touch-stone for testing gold the learned and the poets, skilled in the exposition and practice of polity, author of a treatise on Datta-kasûtra was the illustrious Mâdhavamahâdhirâja.

1 Read *mandirôdarah* 2 Read *Bânavamśôdbhavaḥ* 3 Read *elnûru* 4 This line is full of grammatical errors. 5 Read *grâmâh* 6 Read *brahmadēyah*. 7 Read *harâta* 8 Read *vasundharâm* 9 Read *varsha* 10 Read *viśhṭâyâm* 11 Read *krimih* 12 Read *bhuktâ* 13 Read *Sagarâdibhik* 14 Read *brahmasvan* 15 Read *ukhyate* 16 Read *brahmasvam*

(Lines 6—9)

His son, inheriting the qualities of his father and grandfather, possessed of a fame tasted by the waters of the four oceans and acquired in his fights against rows of elephants, was the illustrious Harivarmma-mahâdhirâja. His son, devoted to the worship of the Brahmans, Gurus, and Gods, meditating on the feet of Nârâyana was the illustrious Vishnugôpa-mahâdhirâja,

(Lines 9—11)

His son, with his head purified by the pollen from the lotuses, the feet of Tryambaka, having by his personal strength and valour purchased his kingdom, ever ready to extricate the ox of merit from the thick mire of Kaliyuga in which it had sunk was the illustrious Mâdhava-mahâdhirâja.

(Lines 11—15)

His son, with his mind purified by his excellent learning and modesty, possessed of valour unopposed was the illustrious Avinîta.

His son, endowed with the three constituents of regal power, having caused bewilderment to the fire of Yama by the excess of food in the shape of victims of heroes immolated at the sacrifice of battles at Andari, Âlattûr, Porulare, Peṅnagara and other places; author of a commentary on the fifteenth canto of the Kirâtârjuniya, was the king named Durvinîta.

(Lines 15—19)

His son, with his lotus feet rendered yellow with the fragrant pollen of the garlands worn on the heads of hostile kings trampled down in fierce battles was Mushkara, by name.

His son, with his mind rendered pure by his learning of the fourteen branches of knowledge; expert among persons well-versed in the theoretical exposition and practical application of the entire science of polity, a rising sun in dispelling the thick darkness, the hostile kings, was the well-known Śrîvikrama.

(Lines 19—27)

His son, possessed of the scars of wounds made by the tusks of elephants in countless battles, with his broad breast marked with the signs of victory shining from out of the wounds; well-versed in the contents of all the sastras; devoted to the three pursuits of life; endowed with spotless character, with power growing day after day; was Bhûvikrama by name. Also was he known as Śrîvallabha, who with the splendour of victories in a hundred battles conquered the Pallava King in the battle of Viḷanda, fierce with the trappings of hundreds of elephants intoxicated with the blood gushing out from the broad breasts of hostile kings pierced with a number of weapons.

His younger brother, with his lotus feet brilliant with the rays coming out from the sun-like gems inlaid in the diadems of kings prostrating before him, chosen of her own accord as her spouse by the Goddess of wealth, was Navakâma, by name *śiṣṭapriya* (beloved of the good) and with his fame sung by hosts of enemies.

(Lines 27—34)

The grandson of that Navakâma Konguṇi-mahâdhirâja, known also as Sivamâra; with his lotus feet shining with the band of rain-bows formed of the rays issuing out of various gems inlaid in the diadems of all the feudal chiefs brought under his control; devoutly contemplating on the feet of Nârâyana; raging with fury in front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger; no less a captivator of the glances of young women and the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained over the hostile kings; a lion among kings; moreover, a sun greatly illumining the clear firmament of the Ganga race, a terror to hostile kings, ever fortunate, a protector of the

ways of good men, having obtained a good kingdom, a king of superior qualities among kings, ever victorious, is the king Śrīpurusha, a crest-jewel among princes.

(Lines 35—38)

To women, a Kâma (Cupid) ; in the use of the bow, the son of Daśaratha ; in valour, the son of Jamadagni; in great wealth, Indra; in great glory the sun; in sovereign power Kubêra ; of a mighty and splendid energy, the benefactor of all living beings ; whom the poets daily praise as the protector of the people specially created by Brahma; whose palace echoed with the sounds of holy ceremonies which accompanied his daily rich gifts, was Śrīpurusha the first so named, (also known as) Pṛithvikonguṇi-mahâdhirâja.

(Lines 39—54)

Diṇḍigarar, a descendant of Bâna race and ruler over the Province of Kalbappunâḍu Thousand seven-hundred, took permission from Śrīpurusha-mahârâja and made the *brahmadêya* gift, during Dakshinâyana-vishuvatkâla, of the village Kovalevetṭu, dividing it into three parts and giving away one part each to Janârdana of Kâśyapagôtra, Kêśavabhaṭṭa of Kausika-gôtra, Nâgasarma of Kâśyapagotra. While Diṇḍigenâḍiyar and Koṇḍaḍi were holding the office of *pergaḍe*, Belliyars (silversmiths?) of Nagarûr, Vaṇṇâkar (washermen) of Maravûr, Mâdaḍi of Kallaḍupu, Jiyachâya of Modûr are human witnesses (to this).....

The boundaries are.—The eastern boundary runs from the Pâdari tree in the inner tank and from therein joins the tank and running from the big water-course terminates at the big tree to the west. The southern boundary includes Tale-moraḍe (a raised ground), Bedikere (tank) and Modalemaḍuvu (a pool). The western boundary consists of Velgoḷa (white pond) channel, bund and the rivulet. The northern boundary runs through Kadvigere, Manjaltoṇe, Bâloḷve, Soralmoraḍi, and passing through Bânnigârlakuppe and Bâloḷve ends at the Pâdari tree. These are the boundaries.

Whosoever confiscates land given away by himself or by others is born as a worm in ordure for sixty thousand years. Earth is enjoyed by numerous kings like (Sagara) The fruit (of giving away a land) goes to whosoever rules the land at the time (of the gift). The property of a Brahman is a terrible poison. The (ordinary) poison is no poison really. Poison kills only one but the property of a Brahman (confiscated) kills one's sons and grandsons also.

Note.

This is a copper plate inscription of the Ganga King Śrīpurusha. It begins with the usual account of the early Ganga Kings down to Śrīpurusha. It next records the gift of a village named Kovalevetṭu to three Brahmans by Diṇḍigarar, a Bâna King ruling over Kalbappunâḍu district and a subordinate of Śrīpurusha, after obtaining the permission to grant the village from the Ganga king. No date is given. It is merely stated that the gift was made at the time of Dakshinâyana Vishuvatkâla, *i.e.*, the autumnal equinox when the sun is moving from north to south. The names of the witnesses and the boundaries next follow. The usual imprecatory stanzas conclude the grant.

As regards the donor of the grant, Diṇḍigarar, the Bâna King of Kalbappunâḍu, it is interesting to note that a king named Diṇḍigarâja is mentioned in an inscription at Śravaṇa Belgoḷa (Śravaṇa Belgola inscriptions, Revised Volume No. II Introduction P. 68) to have been present at the time of a Jaina guru's death on Kaṭavapra hill which is called Kalbappu in Kannada language. No date is given in the Śravaṇa Belgoḷa inscription referred to, but from the paleography its date has been provisionally ascribed to the middle of 7th Century A. D. But the present grant refers to the time of Ganga King Śrīpurusha whose reign is believed to have begun in A. D. 726 (see P. 38 of Mysore and Coorg from Inscriptions by Rice). Hence Diṇḍigarar of the present inscription may not be identical with Diṇḍikarâja of Śravaṇa Belgola record.

In the Udayêndiram Plates of Prithvîpati II (South Indian Inscriptions II, 382). Iriga, one of the sons of a king Diṇḍi (Diṇḍikôjêriga) is said to have been saved by Prithvîpati I from the Râshtrakûṭa king Amôghavarsha I. As Amôghavarsha I's rule began in the early part of the 9th century, the period of King Diṇḍi agrees with the date of the present inscription and it may be surmised that Diṇḍigarar, the Bâṇa King is identical with King Diṇḍi or Diṇḍikôjêriga of Udayêndiram Plates.

119.

Kadalagere grant of Timmaṇṇa daṇâyaka, Saka 1390 in the possession of Chakravarti Srinivasachar, Pandit, Oriental Library, Mysore.

Two plates with the symbols of the Sun, the Moon, discus, conch-shell, the U shaped mark of the Śrî-Vaishṇavas.

Kannaḍa language and characters.

I (a)

1. uttarê Sahyajâ-tîrê sarvasthâna-samuchhayê
2. Narâyana-girau śrîmân âstê Nârâya-
3. ṇâs svayam || svastîśrî-Vijayâbhyudaya-Śâ
4. livâhanaśrîmân mahârâjâ-
5. dhirâja-râja-paramêśvara-narapati viprauḍha
6. Bôkshapuri-arirâyaragaṇḍa chatu-
7. samudrâdipati pratâpa-Virûpâkshama-
8. hârâyaru sukha-sambava-vinôda-
9. dinda prithvi-sâmrâjyam-gaiyutiralu
10. Śaka-varshamgaḷu 1390 ne-sanda vartamâ-
11. navâdaSarvajitu-nâma-saṃva [t] śarada Pâ-
12. lguna śu 15 llujnânamaṇṭapâ parâbhi-
13. dâna-dakshîṇa-Badarikâśrama śrî Yâdâ-
14. vagiri-yâdâ

I (b)

15. śrî Tirunârâyanaapuradaśrî-Nârâyanaḍe-
16. varigeAbhinava-Kulaśêkharan âdaśrîman
17. mahâ pradâna Timmaṇṇa-dâṇayaka-üde-
18. yaru śrî-Nârâyana-dêvara pâdapa-
19. dmamgaḷige samarpiśida grâma Hogaranâḍi-
20. ge sêrida Kadalagere-grâma 1 ke ghaṭiga 115 va-
21. rahâkke naḍadu barû sêve-vivara râtre-ava-
22. sara-taḷige avalidake dina 1 ke 1½ llû-varusha
23. 1 ke 54 varahâ Ammanavara-śayanôtsavada
24. sêvege 40 varahâ Nârâyanaḍêvara nanda-
25. dipake 18 varahâ arthake ga 3 varahâ an-
26. tu 115 varahâvanu samarpaneyam-
27. (ṇeyannû)mâḍi yî-grâmada gavuḍa
28. Kalyâṇagavuḍa yî-grâmada Koṇḍi-
29. ge-Nârâyana-dêvarige paśchima dikina 1
30. holake bijavari-kha 10 Boredêvarige
31. pûrvadikina-hola-bjavari 3 Ka-
32. lyâṇagavudanige Pûrvadikina ho-
33. la-bjavari 4 Śyânabhâga-Râmâ-
34. nujage Dakshîṇa-dikina-hola-bija
35. vâri 4-yî-mêre grâmavannû

36. Nârâyana-dêvarige samarpane-mâ-
37. ñiyide || ślôka || dâna-pâlanayô-
38. r madhye danâchchhrêyônupalanam dâ-
39. nâ[t]svargam avâpnôti pâlanâd acha-
40. tam padaml sva-dattâ-digunam punyam |
41. para-dattânu-pâlanam | paradattâpahâ-
42. rêna | sva-dattam nishphalam bhayêt śrî.

II (b)

43. Yâdavagirige pûrva Lôkapâvanege-pa
44. śchima-Nâgamangalake dakshiṇa Kâvêrige-utta
45. radalli yiruva Kadalagere grânavannu Śrî
46. Nârâyana-dêvara pâdake Timmaṇṇa-danâ-
47. yaka-tharma-Śrî

Note.

This records the gift of the village Kadalagere in Hogara-nâḍu by mahâpradhâna Timmaṇṇadanâyaka for the service of God Nârâyana in Tirunârâyana-pura on the fullmoon day of Phâlguna in the year Sarvajitu, Śaka 1390, when Virûpâksha Mahârâja was ruling over the earth. The inscription ends with the usual imprecation. Śaka 1390 corresponds to 1468. The composition of the inscription is not in order. After the first verse, mention is made of Vijayâbhyudaya Śâlivâhana. Then without completing the date, the king's name and titles are mentioned and then the date is completed. The date is not verifiable. The genuineness of the grant is not unquestionable. Tirunâyânapura is a name for the town Mêlukôte.

120.

On a stone set up in a field in Nâchanahalli to the North of Daḷavâyi tank, in the hôbli of Mysore.

Modern Kannada language and characters.

1. śrî
2. śrîmad râjâdhirâja
3. Kriṣṇarâja-vaḍayarava-
4. ru Avala Bârakachêrri
5. Bakshi Gulâmma Maham-
6. mada Khânarrige putra pa-
7. vutra pârampariyavâgi na-
8. ḍayuva myarege koṭṭa
9. sarvamânyavâda Nâ-
10. chanahali grâmada
11. yalle-kallu

Note.

This is a boundary-stone of the plot of land gifted by H. H. Kriṣṇarâja Voḍeyar III to Bakshi Gulâm Mahammad. There are some more boundary stones containing the same inscription in the neighbourhood.

NANJANGUD TALUK.

121.

On a stone set up near a water well in a garden, half a mile off from the Narasâm-budhi Railway Station in the taluk of Nanjangud.

Kannada language and characters.

1. śubham astu Śubhakritu-sam-
2. vatsarada Vayiśâkha śu 1 lu

3. Dêvarasayyanavara nirû-
4. padinda Kônamarasayya-
5. navaru Śrî dêvara kâryakke
6. biṭṭudu gadde hola
7. . . . kke mûḍalu halla
8. . . . tenka naḍe
9. . . . idanu
10. pâpi

Note.

This records the grant of a plot of land partly wet and partly dry, for the service of the god (in Narasâmbudhi) by Kônamarasayya under the orders of Dêvarasayya on the first lunar day of the light half of Vaiśâkha in the year Śubhakṛit.

The date is not verifiable.

122.

Badanaguppe grant of Kambhadêva of the Râshtrakûṭa dynasty dated Śaka 730 in the possession of the Swami of the Devanur Guruswami Matha in the Hobali of Kavalande.

Five Plates.

Seal with the image of a sitting figure of man.

Sanskrit and Kannaḍa languages and Haḷegannaḍa characters.

I (b)

1. @ savôvyât Vêdhasâ (m) dhâma yan-nâbhi-kamalam kritam Haraś cha yasya kântêndu-kaḷayâ kam aḷamkri-
2. ta [m] bhûpôbhavat bṛihad-urastala-râjamâna- Śrîkaustubhâyata-karair u-pagûḍhakaṇṭhaḥ | satyânvitô
3. vipula-bâhu-vinirjitâri-chakrôpya-Kriṣṇa-charitô bhuvi Kriṣṇarâjaḥ || paksha-chekhêda-bhayâsritâkhila-ma-
4. hâ-bhûbhṛit-kula-bhrâjitât durlaṅghyâd apa-rair a-nêka-vipula-bhrâjishṇu-ratnânvitât | yaś Châḷukya-kulâ-
5. d anûnavibudha brâtâśrayô vâridhêḥ Lakshmim Mandaravat salilam achirâd âkriṣṭa-vân Valla (bha)
6. bhaḥ | tasyâbhût tanayaḥ pratâ [pa] visarair âkrânta-diṇmaṇḍalaś Chaṇḍâ-mśôs sadriśôpy acha-
7. ṇḍakarâtô prahlâdita-kshmâdharô Dhôrô dhairyyadhanô vipaksha-vanitâ-vaktrâmbuja-śrîharô hâ-
8. rikṛitya yaśô yadiyam anisam diṇnâyikâbhir dhṛitam | jyêsthôllanghana-jâtayâpy-amalayâ La-
9. kshmyâ samêtôpi san yô bhûn nirmala-maṇḍala-st [h] itiyutô dôshâkarô na kvachit | Karṇadhah-kṛita-dâ-
10. na-santati-bhṛitô yasyânya-dânâdhikam dânam vikshya sulajjitâ iva diśam prântê sthitâ digga-

II (a)

11. jāḥ | annyair nna jātu vijitam guru-śaktisâram âkrânta-bhûtalam ananya-samâna-mânâ¹ yêne-
12. ha baddham atalôkya² chirâya Gangan dûra³ sva-nigraha-bhiyêta⁴ Kali [h] prayâtaḥ êkatrâtma-ba-
13. lêna vârinidhinâ py anyatra rudhvâ ghanân nishkriṣṭâsi-bhaôdvâtêna⁵ viharat-tâlâtibhîmêna⁶
14. cha mâtangân mada-vâri-nirjharamuchaḥ prâpyânatât Pallavât tachchhitra⁷ mada-lêsam apy anudi-

1 Read-mânam 2 Read avalôkya 3 Read dûre 4 Read-bhiyêta 5 Read-bhaô-dhatêna

6 Read-grâhâtibhîmêna 7 Read chitram.

BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

IB.

Handwritten text in Kannada script on a dark rectangular plate. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the plate.

IIA.

Handwritten text in Kannada script on a dark rectangular plate. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the plate.

IIB.

Handwritten text in Kannada script on a dark rectangular plate. The text is arranged in approximately 12 horizontal lines. A circular hole is visible on the left side of the plate.

BADANAGUPPE PLATES OF KAMBA-DEVA AT DEVANUR, NANJANGUD TALUK.

III A.

Handwritten text in Kannada script on a dark background, featuring a circular hole on the left side.

III B.

Handwritten text in Kannada script on a dark background, featuring a circular hole on the left side.

IV A.

Handwritten text in Kannada script on a dark background, featuring a circular hole on the left side.

15. nam yah sprishtavân na kvachit l hêlâ-svikṛita-Gauḷarâjyakamalañ chântah
pravêśyâchirâ-
16. d unmârgê maru-madhyam apratibalair yô Vatsarâjam balaih Gaudiyam
śarad-indu-pâda-
17. dhavaḷa-chchhatra-dvayam kêvalam tasmâd âhṛita-tad-yaśôpi kakubhâm
prântê-sthitam tat kshanât
18. labhdha-pratishṭham a-chirâya Kalim sudûram utsârya śuddha-charitair
dharanitalasya kṛtvâ punah
19. Kṛtayugaśriyam apyaśêsha¹ chitram katham Nirupamah Kali-vallabhôbhût
prâbhûd dha-
20. rmmaparât tatô Nirupamâd indur yathâ vâridhêh śuddhâtmâ Paramêśvar-
ônna-śiras-samsakta-

II (b)

21. -pâdas tathâ pat (d) mânandakarah pratâpa- sahitô nityodayah sônna-
pûrvâdrêr iva bhânumân a-
22. bhimatô Gôvindarâjah satâ [m] yasmin sarva-gunâśraya-kshitipatau śrî
Râshṭrakûṭânvayâ jâtê²
23. Yâdavavamśavan Madhuripâv âsîd alanghyah paraih dṛishṭvâ sâvadhayah
kṛitâh sya sadriśâh³
24. dânenâ yênoddhatâh muktâhâra-vibhûshitâh sphutam iti pratyarthinôp-
y artt [h] inah yasyâkâ-
25. ram amânusham tribhuva navyâpatti-rakshôchitam Kṛishnasyêva nirikshya
yachchhati padam yad yâ-
26. dhîpatyam bhuvah âptâm⁴ tâta tavêyam ipratihatâ⁵ dattâ tvayâ kañṭhikâ
kintv âjnaiva
27. mayâ dhṛitêti pitaram yuktam sa tatrâ-bhudhât⁶ tasmin svarga-vibhûsha-
nâya janânê yâtê ya-
28. śaśśêshatâm êkîbhûya samudyatân vasumatî-sambhâram âdhitsayâ vichh-
hâyân sahasâ
29. vyadhata nripatîn êkôpi yô dvâdaśa kyhâtân apy adhika-pratâpa-sahitân-
samvarttakôlkân i-
30. va yênatyanta-dayâjunâtha nigala-klêśâd apâsy ânataam svam dêsam
gamitôpi darppa-visa-

III (a)

31. râd yah prâtikûlyê sthitah lîlâ-bhrûkuṭilê [la] lâṭa-palakê yâvach cha nâla-
kshyatê vikshêpêna viji-
32. tya tâvad achirâd âbaddha-Ganga [m] punah sandhâyâśu śilimukhân sva-
samayât bânâsanasyô-
33. pari prâptam varddhita-bandhu-jîva-vibhavam patmâbhivṛid [h] yâ nvitam
sarva-kshêtrayu [mu] dikshya yam śaradṛitum pa-
34. rjjanyavat Gûrjarô nasṭah kvâpi bhayât tathâpi samayam svapnêpya-
paśyan yathâ yat-pâdânati-
35. -mâtram êkaśaranân âlôkya Lakshmî-dhiyâ dûrân Mâlavanâyakô nayaparô
yatrâ-
36. na-baddhânjalih yô vidvân balinâ sahâlpâ-valavân sparddhâ (spa) na dhattê
parân nîtês sûtir a-
37. sau yad âtmaparayôr âdhikya-samvêdanam l Vind [h] yâdrêh kaṭake
nivishṭa-kaṭakah śrutvâ charair yan
38. nijaih svam dêsam samupâgatâh dhruvam iti jnâtvâ dhiyâ prêritah l
Mârâsarva-mahîpatir drutam
39. agâd aprâpta-pûrvam parair yasyêchehhâm anukûlayan ka (kha) lu dhanaih
pâda-praṇâmair api nî-
40. tvâ Śrîbhavanê ghanâghanaghana-vyâptam param prâvriṣham tasmâd âgata-
vân saman nija-ba-

1 Read *asêsham* 2 Read *Râshṭrakûṭânvayê* 3 Read *sca-sadriśâh* 4 Read *âstâ m*5 Read *a-pratihata* 6 Read *tatrâbhuyadhât*

III (b)

41. lair â Tungabadrâtaṭam¹ tatrasthaḥ sva-kârâgataṃ¹ prakṛitibhiḥ niśśêśham
âkṛiṣṭavâ [n] vikshêpair api chi-
42. tram ânataripurjjagrâha tam Pallavât lêkhâhâra-muk[h]ôditârddha-va chasâ
yatra nya Vêngîśva-
43. rô nityam kinkaravat vyadhâd aviratam kammasvam âtmêchchhayâ¹
bâhyâ dîdhitir asya yêna rachi-
44. tâ vyômâvala (la) ggâ² rucham dhâtrî mauktika-mâlikâm iva dhṛitâ
mûrdhni sva-târâ-gaṇaiḥ¹ santrâ-
45. sât para-chakra-râjakam agât tat-pûrva-sêvâ-vidhi-vyâbaddhanjali-
śôbhitô naśara-
46. ṇa mûrddhnâ yad-anghri-dvayam yady âdatta parârddhya-bhûshana-gaṇair
nnâlamkṛitam tat tathâ mâ-
47. bhaisṭir iti satyapâlita-yaśa-sthityâ yathâ tat-girâ têngedam anila-vidyuch-ch-
anchalam avalôkya
48. jîvitam asâram kshitudânâṃ param punyam pramattito³ brahmadâyôyam
sa cha parama-bhaṭṭâra-
49. ka mahârâjadhirâja paramêśvara śrîmat Dhârâvarshadêma-pâdânudhyâna
paramabhaṭṭâraka
50. mahârâjadhirâja paramêśvara prithuvîvallabha Prabhûtavarsha śrîmat-
Gôvindarâjadêvaḥ

IV (a)

51. Dhârâvarsha-śrîvallabha-mahârâjadhi-râjasya putraḥ śauchâchâra- prabhur
guna-gaṇa-praṇa-
52. mita-samastalôkaḥ parôpakâra-karuṇâ-paraḥ Paramêśvara-charanâravinda-
vandanâbhinandanah Ra-
53. ṇâvalôka śrî Kambharâjah Punnâda Eḍenâḍuvishayê Va (Ba) danoguppe
nâma grâmaḥ Talava-
54. na-nagaram adhivasati vijaya-skandhâ-vâre¹ triṃśad-uttarêshv-atîtêshu
Saka-varśhêshu kârtikâ-
55. mâsa paurṇamâsyam Rôhiṇî-nakshatrê Sômovâre Koṇḍa-kundeyânvaya
Sirmmalage-
56. gûrugana Kumâraṇandi-bhaṭṭârakasya śishyaḥ Eḷavâchâryaguruḥ tasya
śishyô Varddhamâ-
57. naguruḥ sarvvaprâṇihitaḥ sâkshât siddânta-nugamôddhataḥ sântas sarvajna-
kalpôyam nayônna-
58. ta-guṇônнатаḥ tasmai tam grâmam adât sva-putra śrî Śankaragaṇṇa-vijnâpa-
nêna śrî Kambhadêvaḥ śrî vijaya-
59. vasatayê Talavananagarê pratishṭitâyai @ tasya simântarâṇi baḍagaṇa
dire Poṇarppu-

IV (b)

60. ḷi baḍagaṇa paḍuvaṇa konedu Posattigallu paḍuvaṇasîme Kadambageṛeya
pervam-
61. ga paḍuvaṇa tenkaṇa konedu pongulvaḷtiya tennoḷve tenkaṇa sîme Belakkâla
tenno
62. ḷve tenkaṇa mûḍaṇa kornedḍu muduvanni koṛalu mûḍanasîme Kallivetṭina
mûḍaṇa pore-
63. ye mûru beṭtu oḷagu mûḍaṇa baḍagaṇa konnedu badanidiya baḍagaṇa oḷve
64. âlu asya dânasya sâkshinaḥ shaṇṇavati-sahasra-vishayaḥ prakṛitayaḥ
65. yôsyâpahartâ lôbhân môhât pramâdêna cha sa pañchabhirm mahadbbhiḥ pâta-
kai (s) samyuktô
66. bhavati yô rakshati sa puṇyabhâg bhavati api châtra Manugîtâ ślôkâ
sva-dattâm para-dattâm
67. vâ yô harêta vasundharâ shasṭim varsha-sahasrâṇi viṣṭâyâṃ jâyatê
krimiḥ svam dâtuṃ

68. sumahachehhakyaṃ duhkhaṃ anyasya pālanam dānam vā pālanamvêt
dānâch chhrâyônupâ-
- V (a)
69. lanam bahubhir vasudhâ bhuktâ râjabhis Sagarâdibhiḥ yasya yasya yadâ
bhûmi tasya
70. tasya tadâ p [h] alam dēvasvam tu visham ghōram na bhisham visham
uchyate visham êkâkinam hanti
71. dēvasvam putra-pautrika [m] Viśvakarmâchâryeṇa likhitam

Translation.

I (b)

May you be protected by him whose lotus-like navel Brahma made his own abode.
May you be protected also by him whose head is adorned by the crescent moon.

There was a king, around whose neck the goddess of wealth and sovereignty shining
in his breast stretched her arms together with the rays of the Kaustubha gem adorning
his breast ; who was possessed of honesty and long arms ; who, though a vanquisher
of the circle of enemies, was not of Krishna (black) character, Krishnarâja was he.

An ocean in which all the great kings took refuge from fear of losing their territories
just as the great mountains took refuge from fear of having their wings cut off by Indra's
discus, difficult to overcome, (or to cross), shining with great and brilliant jewels, the
asylum of *budhas* (the learned and the gods), was the Châlukya family from which he
like the Mandara mountain quickly and with ease drew forth Lakshmî, the goddess of
wealth :—He was Vallabha.

He had a son, Dhôra, who filled all the points of the compass with his glory,
like the sun, yet delighted all Bhûdharas (kings and mountains) with the coolness
of his rays ; gifted with courage, witherer of the bloom of the lotus faces of the wives
of his enemies, whose fame was worn, as if it were a garland, by the ladies, the points
of the compass ; united to Lakshmî who, though married before to his elder brother
(jyêshṭha) was yet free from blame, who, though possessed of a maṇḍala (country and
an orb of rays) was not Dôshâkara (an abode of faults and the moon).

Surpassing Karna in giving gifts ; the regent elephants, ashamed to see the excel-
lence of his gifts surpassing those of others, retired as it were to the points of the horizon.

II (a)

Seeing how he had for a long time bound a Ganga King (Śivamâra) who was
never conquered by others, and who, possessed of great might, seized the whole world
and had thus a reputation for valour, unequalled by others, Kali fearing that he too
would be seized, fled afar.

Hemming him in between his own force on one side and the sea on the other, he
made the Pallava King bow down to him and obtained from him huge elephants, greater
than the warriors who had drawn their swords and fiercer than the monsters of the
deep, made the water of their pride ooze over, yet himself never displayed any pride.

When Vatsarâja as in sport had seized for his own the Gauḍa kingdom, entering
into the latter's territory with his invincible army, he (the Râshṭrakûṭa King) swiftly
drove him into the impassable desert and took from him only the pair of the moonlike
white umbrellas of the Gauḍa King and thereby caused his own fame to spread in a
moment to the farthest points of the compass. He drove afar, by his pure conduct,
Kali though firmly established and brought back to the earth again the glory of the
Kritayuga ; it is still a wonder that this Nirupama became Kali-Vallabha.

II (b)

From the righteous Nirupama was born, like the moon from the ocean, of pure
mind, with his lofty head placed at the feet of Paramêśvara, like the sun daily rising
from the high eastern mountain, beloved of the good, Gôvindarâja.

While, he, the abode of all good qualities was king, the Râshtrakûta dynasty became invincible by others like the Yâdava race on the birth of Kṛishṇa ; his equals became his inferiors, his dependants and enemies were equally made *muktâhâra-vibhûshitas*, (decked with pearl garlands,—deprived of their food) and thus equally made courtiers. When seeing his more than human form, and his ability to deliver the three worlds from disorder even as Kṛishṇa, his father wished to give him the sovereignty of the world, he truly said to his father.—Let alone the inviolable necklet you have given me ; I have worn your command far better.

When that father together with his fame had departed to be an ornament to Svarga, he, though only one, by his energy and valour, deprived of their glory the twelve famous kings who like a fire at the end of the world came upon him united as if to destroy the whole world.

III (a)

By him, foremost among the merciful, the Ganga king was released from the burden of his cruel chains and sent to his own submissive country ; but, when he in his pride showed a return of hostility, before the brow was wrinkled in a frown, he was again subdued and swiftly bound.

Seeing that having mounted the arrows on his bow, having contributed to the prosperity of *bandhujîvas* (the *bandhujîva* flowers, and lives of relations) and having caused the growth of *Padma* (lotuses and wealth), he (Gôvindarâja) arrived like the autumn season, the Gûrjara king like the rainy season disappeared somewhere through fear and even so beheld that season in his dreams.

Discerning from a distance that Lakshmî (goddess of fortune) had taken refuge at his feet alone, the politic Mâlava Chief folded his hands to him in obeisance, being a learned man too feeble in power to withstand the powerful, the home of policy, who discriminated between his own and others.

Hearing from his spies that having established his camp on the Vindhya mountains, he (Gôvinda) had arrived at his country and thinking that the news was quite true, the king Mârasarva won his (Gôvinda's) good graces never before gained by others, by casting himself at his feet with his wealth.

III (b)

Having spent the rainy season overcast with thick clouds at Śrîbhavana, from there he came with his army to the bank of the Tungabhadra. Remaining there he received in full the tribute through his ministers or people and similar tribute from the Pallava King,—he whose enemies submitted to him at his threat.

At even half a word by the mouth of a letter-bearer, the Vengi king constantly performed of his own accord his duty like a servant. The outer enclosure made for him by the Vengi king as lofty as the sky bore the splendour with its constellations like a garland of pearls.

Through fear hostile kings took refuge with their heads placed at his two feet and with their hands folded in obeisance, as they did before his ancestors. Their heads did not shine as much with the valuable ornaments as with his words " Do not fear " famous for their truthfulness.

IV (a)

By him, reflecting that this life was as unstable and transient as wind or lightning and that gift of land was of supreme merit, this gift for Brahmans has been made. He, meditating on the feet of the Paramabhattachâraka mahârâjâdhirâja paramêśvara-śrîmat Dhâravarshadêva, the Paramabhattachâraka-mahârâjâdhirâja-paramêśvara-prithivîvallabha-Prabhûtavarsha-śrîmat Gôvindarâjadêva, the son of Dhâravarsha Śrîval-labha-mahârâjâdhirâja, possessed of purity, excellent conduct, and other good qualities, receiving the obeisance of the whole world, bent on doing good to others, merciful, ever

delighted with bowing at the lotus feet of Paramêśvara, the Raṇavalôka-Śrî Kambharâja (granted) the village Badanaguppe by name in the country called Punnâḍa Eḍenâḍu, in his victorious camp made at Talavananagara, there having elapsed thirty years over and above (700) Saka years, on Monday the fifteenth lunar day of the light half of Kârtika with the constellation Rôhîṇi. Eḷavâchârya was the disciple of Kumâranandibhaṭṭâraka of Koṇḍa-Kundânvaya and of Sirmalage Gurugaṇa ; his disciple was Vardhamânaguru, kind to all, well-versed in the Siddhânta received direct from teacher to teacher, peaceful, almost omniscient ; possessed of modesty and good conduct—To him Śrî Kambhadêva gave the above village at the request of his son Sankaragaṇa for the service of the Vijaya Vasati (Basti or Basadi) constructed in the town of Talavana. Its boundary in Kannaḍa language is as follows :—

North.—Ponarpuji.

North-East.—Posattigallu.

East.—The big gate of Kadambagere.

South-East.—Polgulvaḷṭi-tennoḷve.

South.—Bejakâla-tennoḷve.

South-West.—Muduvannikoḷalu.

West.—The river called Kalliveṭṭina Mûḍaṇa pore and Beṭṭuolagu.

North-West.—Oḷve-âlu north to Badanidi.

(In Sanskrit.)

The witnesses to this gift are the people of the 96 thousand country.

Whoever takes away this out of greed, ignorance, or carelessness, will be guilty of the five great sins. Whoever maintains this will have merit. There are also the verses sung by Manu :—

Whoever takes away the land gifted by himself or by others will be born in ordure for sixty thousand years.

It is easier to give one's own. Hard it is to maintain the gift of others ; the latter is far better than the former.

By many kings like Sagara and others was the earth enjoyed. Whoever enjoyed it had the fruit of it at the time. The property of gods is the real poison, but the so-called poison is no poison. The latter kills a single man, but the former the whole family consisting of the son, the grandson and others.

Written by Viśvakarmâchârya.

Note.

This grant consists of five plates, of which plates Ib to the end of IIIb contain the same version of the inscription as that of Nelamangala No. 61 of Bangalore District. From IVa to Va the inscription contains the description of donor, the donee, the date, the boundary of the village gifted, and the imprecation. In furnishing the date, the number denoting the Saka years is omitted. The orthography of this inscription is wrong as that of No. 61 referred to. These two help each other in arriving at a correct version of the inscription. The characters are similar to those of No. 61.

123.

On a stone lying near a pit close by Dêvanûr in the Hobali of Kavalande.

Kannaḍa language and characters.

- | | |
|-------------------------|----------------------------|
| 1. Subham astu | 4. î Dêvarakaṭṭeyannu |
| 2. Dêvagavudâra makkaḷu | 5. kaṭṭisidaru śrî śrî śrî |
| 3. Râchapanâyakaru | |

Note.

Râchappanâyaka, son of Dêvagaḍa, caused the construction of this Dêvarakaṭṭe, a tank.

Archl. Rt.

SHIMOGA DISTRICT.

SHIKARPUR TALUK.

124.

On a stone set up in the field of Chennabasappa under the tank of Kapparahalli in the hôbali of Sikâripur.

Size 4'—6" × 1'—9".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśraya śrî-prithvî-vallabha-ma-
2. hârâjâdhirâja paramêśvara-parama-bhaṭṭâraka-Sa-
3. tyâśrayakuḷatilaka-Châlukyâbharâṇa śrî
4. Tribhuvanamalla-dêvara vijaya-râjya
5. rôttarâbhivridddhi-pravarddhamânanam â-
6. târambaram . saluttumire . . svasti yama
7. ma-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâ
8. sampannarappa śrîmad anâdiyagrahâra . . Bêla-
9. rakapada-mahâjanangaḷu śrîmatu yâ-
10. hitâgnigaḷaMarmma-Bammayyagaḷa maga
11. na maga Vijayayyanum mattam avara maga Bi-
12. ṭṭimayyanum tamma bhakti-śaktiyim pâdapûjeyam
13. koṭṭu Châlukya-Vikrama-kâlada 18 neya Śrîmukha-
14. samvatsarada Paushya-suddha 13 Sôma-
15. vâradandin Uttarâyana-Sankrânti-yandu Nam-
16. gêriya bayala naḍuve tâvu kaṭṭisida keṛe-
17. ya kîlêriyalli padeḍu bitṭa gadde Guṇiga-
18. na mattal eraḍu hudav eraḍu yî dharmmamam pra-
19. tipâlisuvargge Vârânasi-Kurukshêtradol
20. sâyira-kavileyam kôḍum koḷagumam
21. [ra] ṭnamgaḷim
22. dargg â-puṇya-phalaṃ akku yî dharmma-man âva-
23. n aḷida mahâ
24. kâlê kâlê pâlanîyô
25. bhavadbhiḥ sarvvân êtân bhâvinah pârtthivêndrân bhû-
26. yô bhûyô yâchatê Râmachandraḥ
27. î-kalla mâḍisidam Biyaṇa-Biṭṭimayya Bi-
28. ṭṭamayyanum bareḍa Sê nabôva-Kêtamalla
29. kaṇḍarisida Samayakîrtyâchâryya Śrî

Note.

Some letters in lines 3, 4, 5, 6, 7, 8, 9, 10, 11, 20, 21, 23 and 24 are lost.

The inscription seems to record the grant of a wet field by the mahâjanas of to Vijayayya and his son Biṭṭimayya on Monday the 13th lunar day of the light half of Pushya in the year Śrîmukha, Châlukya Vikrama Era 18 when Tribhuvana-malladêva of the Châlukya dynasty was ruling. The date corresponds to Monday the

2nd of January 1094, 10 days after Uttarâyana Sankrânti. The inscription ends with the usual imprecation. The stone was prepared and set up by Biṭṭimayya. Sênabova Kêtamalla wrote the inscription, and Samaya Kîrtyâchârya engraved the same.

125.

On a 1st stone lying in the bed of Doḍḍakere Tank in Kapparahalli in the same Hobali of Sikâripur.

Size 3'×1'—3".

Kannada characters and language.

1. Śaka-varuśakke Sāvira-
2. da 1328 neya Naḷa-
3. samvatsara Pâ-
4. Iguṇa ba 2 Śukravâ-
5. radalu Kapara-haḷi-
6. ya Mallêgaḍara
7. maga Mallê-
8. gaḍanu sva-
9. rggastanâda-
10. nu.

Note.

This records the death of Mallegaḍa, son of Kaparahalli Mallegaḍa on Friday the 2nd lunar day of the dark half of Phâlguna in the year Naḷa, Śaka 1328. Here Śaka 1328 is equal to A.D. 1406 which was Vyaya and not Nala. Nala however coincided with A.D. 1436 or Śaka 1358. Both in Vyaya and Nala the 2nd lunar day of the dark half of Phâlguna agreed with Sunday, but not with Friday as stated in the inscription.

126.

On a 2nd stone in the bed of Doḍḍakere Tank in the same village Kapparahalli.

Size 5'×2'—9".

Kannada language and characters.

1. svasti śrî jayâbhyuda-
2. yaścha śaka-varuśa 1348-
3. neya naḍeva Visvâvasu-
4. samvatsarada Pâlguṇa-
5. da su 11 Mangaḷavâ-
6. radalu Śrî Virapratâpa Dê-
7. varâyaruru râjyam-gaivali
8. Kaparahaliya huyalali
9. Nâchaya palaran i-
10. ṛidu dēvalôka-
11. ma . . . yâtana sati
12. Bîrabbe mahâsati-yâ
13. daḷu Jakkôjana besana

Note.

This is a memorial stone set up to commemorate the death in Kapparahalli battle of Nâchaya and the entering of his funeral fire by Bîrabbe, his wife on Tuesday the 11th lunar day of the light half of Phâlguna when Virapratâpa Dêvarâya was ruling in the

year Viśvāvasu, Saka 1348. The date corresponds to Monday the 18th of February A.D. 1426. Somehow the week-day is wrong. The stone was set up by Jakkôja.

127.

On a 3rd stone in the same place.

Size 4'—6" × 2'—9".

Kannada language and characters.

1. svasti śrī vijayâ-
2. bhyudaya Saka-
3. varuśa 1352 Sa-
4. umya-samvatsara-
5. da Prathama-bhâdra-
6. pada sdhu 3 gilû
7. Virapratâ-
8. pa Yimmaḍi-Dê
9. varâya-ma-
10. hârâyarû
11. sukhârâjyam-
12. geyiuttam yi-
13. rda kâlādali Ā
14. ragada-venṭeya-
15. ke saluva Neluvaḷi-
16. ge-nâda oḷagaṇa Ka-
17. ppanahalliya Ma-
18. llagauḍara maga
19. Bayiragauḍanu sva-
20. rgastan âdanu maṃ-
21. gaḷa mahâ śrī śrī śrī

Note.

This records the death of Bayiragauḍa, son of Kappanahallî Mallagauḍa on the 3rd lunar day of the light half of first (*i.e.*, intercalary) Bhâdrapada in the year Saumya, Saka 1352 corresponding to A.D. 1430. The date is not verifiable.

128.

On a Mâstikal in the field of the Gauḍa of the Village Koṭṭagrâma in the same Hobali of Sikâripur.

Kannada language and characters.

1. Maleda-
2. varu bage-
3. vali Sabibâ-
4. yi sati-
5. yâdaḷu

Note.

This records the entering of funeral fire of her husband by Sabibâyi.

On a stone set up in the back-yard of Kariya of the same village Koṭṭagrāma.

Size 5'—6"×3'—6".

Kannada language and characters.

1. svasti śrī jayābhyudaya Śālivāhana śaka varushake saluva 1002026 nevarshake saluva
2. Krôdhana-samvatsarada Śrāvaṇa-bahula 8 mi-punya-kāladalu śrīmanmahānāyakācharyarāda
3. Kāre-Bayirapanāyakara kumārarāda Chikkaṇa-nāyakaru Kôṭapurada Tiruvengalanā-
4. thage samarpisida dharmma-śāsana-kramaventendade namage saluva Mālênahalli-
5. ya simeyolagaṇa Koṭṭa-vemba grāmavanu Śrījayanti-punya- kālada-
6. lu Kôṭa-purada Tirumala-dēvarige sa-hiraṇyôdaka-dāna-dhārā-pūrvva-
7. kavāgi tamma strī-putra-dāyādānyanumatadinda samarpisida Kumudvatī-tīrada
8. Koṭṭa-vemba grāmada pratināma Tirumalapurada dharmma-sasana yidak āru
9. tappidare tamma tāyi tandeya konda pāpakke hôharu
10. sva-dattām para-dattām vā yô harêta vasundharām shashṭi-varsha-sahasrāṇi
11. viśṭāyām jāyatê krimih sva-dattād dviguṇam puṇyam paradattānupālanam
12. para-dattāpahārêṇa sva-dattam nishphalam bhavêṭ êkaiva bhaginî lôkê sarvvê-
13. shām êva bhūbhujām na bhôjyâ na karagrāhyâ vipra-dattâ vasundharâ i-
14. para-grāmakke āru tappidare tāyi tande Vāraṇāsiyali kom-
15. davaru gô-Brāmhaṇara vadha māḍidavaru gurutalpa-māḍidayaru
16. yi-dharmakke śaraṇa mangala-mahâ śrī-śrī-śrī

Note.

This stone inscription is said to have been engraved after erasing the characters of an old inscription. This records the grant of the village Koṭṭa in the country of Mālênahalli, renamed Tirumalapura for the service of God Tirumaladēva by Chikkaṇanāyaka, son of Kāre Bayirapanāyaka, entitled Mahānāyakāchārya on the 8th lunar day of the dark half of Śrāvaṇa in the year Krôdhana, Śaka 100, 20, 26 (-1226), corresponding to A.D. 1304. It ends with the usual imprecation.

130.

On a stone set up close by the temple of Sangamēśvara in the forest of Haraḍihalli in the same Hobali of Śikāripur.

Size 4'—6"×2'—9".

Kannada language and characters.

1. svasti śrī-vijayābhyudaya
2. Śālivāhana
3. śaka-varusha 1696 kke
4. saluva Manmatha-nā-
5. ma samvatsarada Jyêshṭha
6. śudha 14 Sômaṅgarada-
7. lu śrī Hirimathada Kallêdēvaru

Archl. Rt.

8. Têjasingapa kûḍi Sangama-
9. nanjuṇḍêśva-
10. rana pratishṭe
11. mâḍisidaru

Note.

This records the setting up of God Sangama Nanjuṇḍêśvara by Kallêdêva of Hiri-maṭha and Têja Singapa on Monday the 14th lunar day of the light half of Jyêshṭha in the year Manmatha, Śaka 1696. This corresponds to Monday the 12th of June 1775 and not 1774 as stated in the inscription. The number of the Śaka year is, however, wrong.

131.

On a vîragal at the entrance of the village Hittila in the same Hobali.

Size 5'—6" × 3'—9".

Old Kannada language and characters.

1. svasti śrîmatu Châlukya-Chakravarti Sômêśvara-dêvara
2. saluttam ire Hettiḷada
3.
4. Mâdayyana aḷiya gaṇḍara-dâvaṇi Sûreya-
5. nâyakam turuvam magu [lchi]
6. palaram kondu taḷṭiridu sura-ganikeyarol kûdidam
7.
8.

Note.

This records the death of Gaṇḍara-dâvaṇi Sûreya Nâyaka, son-in-law of Mâdaya of Hettiḷa in rescuing cattle in a cattle raid during the reign of Châlukya-chakravarti Sômêśvaradêva. Lines 3, 7 and 8 are effaced.

132.

On a stone set up on the embankment of a wet field to the north of the tank-bund of the same village Hittila in the same Hobali.

Size 3' × 2'—3".

Old Kannada language and characters.

1. svasti samasta-bhuvanâśraya paramêśvara parama-bhaṭṭâ-raka Satyâśraya-kuḷa-
2. tiḷaka Châlukyâbharana śrîmat Trailôkyamalla-dêvara vijaya-râjyam utta-rôttarâbhivṛiddhi
3. saluttam ire Saka varsha 983 neya
4. Sâhaṇi-yenisi negaḷda Ganjâkabbegam Barmmadêvana-santa-tiya â Jakkayya
5. Hettiḷamam Bêḍaru* palaram iṛidu turuvam koṇḍalli śrîma
6. Chaṭṭam pôgi â- Hettiḷada turuvam
7. suralôka-prâpitan âda
8. mṛitênâpi surânganâ kshaṇa-vidhavamsanê kâyé
9. svasti Nâgâchâriya-dêva , baredar sva-
10. Lôkôjana kaṇḍarane mangala-mahâ śrî.

Note.

A number of letters in lines 3 to 10 are lost. The inscription records the death of Jakkaya of the family of Barmadêva in his attempt to rescue the cattle carried off by Bêḍas in Śaka year 983 when Trailôkyamalladêva of the Châlukya dynasty was ruling. Nâgâchâridêva wrote the inscription and Lôkôja engraved it.

On a stone lying in the wet land of God Ranganâtha to the east of the same village
Hittila in the same hôbali of Sikâripur.

Size 3'×2'—3".

Old Kannada language and characters.

1. svasti samasta-bhuvanâśrayam śrî-prithivi-vallabha mahâ-
2. rājâdhirāja paramêśvara paramabhattâraka Satyâśraya-
3. kuḷatilaka Châlukyâbharana śrîmat Tribhuvanamalla-
4. dêvara vijaya-râjyam uttarôtta-râbhivridhî pravarddha-
5. mânâma âchandrarâkkatâram-baram saluttumire tat-pâda-padmôpajîvi
6. Sakavarsha 1034 neya Nandana-samvatsarada
7. Vaiśâkha su 11 Brihavâradandu svasti yama-
8. niyama-svâdhyâya-dhyâna-dhâraṇa-maunânushṭhâna-
9. japa-samâdhi-śîla-guṇa-sampannarappa śrîmad a-
10. nâdi-yagrahâravaha Hittilada sâyiramum
11. kraya-dânavâgi koṇḍu biṭṭa dharma śrîmatu Sômê-
12. śvara-dêvargge naivêdyakke biṭṭa gadde Jâkiyûra-bayaloḷa-
13. ge hanneradu mârugaleyal aidu Kaḍahavûra
14. 50 âchandratâramsaluttam irkke
15. î-dharmmaman âvan orvvam prati-pâlisidâtange Vâraṇâsi
16. Kâsi Prayâgeyalli sâyira-kavileyam sâyira
17. vêdapâragarappa Brâmhâṇargge koṭṭa phaḷam akku
18. idan aḷidâtam Vâraṇâsi Kurukshêtra Prayâgeyalli
19. sâvira kavileyam hattu sâsira vêdapâragarappa
20. Brâmhâṇaran aḷida mahâpâtakan akku sva-dattâm para-dattâm vâ
21. yô harêta vasundharâm l shashṭi-varsha-sahasrâni
22. vishṭhâyâm jâyatê krimih

Note.

This records the grant of the village Hittila as an Agrahâra for Brahmans after purchasing the same village and of a wet field measuring 12 arms for the service of God Sômêśvara by one (name effaced) under the service of King Tribhuvanamalladêva on Thursday the 11th lunar day of the light half of Vaiśâkha in the year Nandana, Śaka 1034 when Tribhuvanamalladêva of the Châlukya dynasty was ruling. This date corresponds to Tuesday the 9th of April A.D. 1112. The week day is wrong. The inscription ends with the usual imprecation.

134.

On a stone in the wet field of Sânuhbôga Manjappa to the south of the same village
Hittila in the same hôbali of Sikâripur.

Size 2'×1'—6".

Kannada language and characters.

1. svasti śaka -varuśa 1231 ne-
2. ya Saumya-samvatsarada Vaiśâ-
3. kha ba 14 Mam-lu Honnaûrâ
4. Kalinâtha-dêvarahaḷiya Râma-
5. nâyakaru Kalinâtha-dêvara
6. nitya naivêdyakkendu koṭṭadu

7. keṛeya keḷage gadde yeraḍu kham yi-
8. dan ârobbarû
9. . . . kke mangala-mahâ-śrî

Note.

This records the grant of a plot of wet field of the sowing capacity of 2 khaṇḍigas for the offering of food to God Kalinâtha by Râmanâyaka in Kalinâthadêvarahalli on the 14th lunar day of the dark half of Vaiśâkha in the year Saumya, Śaka 1231, A.D. 1309. The date is not verifiable. The inscription ends with the usual imprecation.

135.

On a stone lying in the wet field of Vîrappa under the tank of the same village Hittiḷa in the same hōbali of Sikâripur.

Size 2'—6" × 2'—6".

Kannaḍa language and characters.

1. svasti samasta-bhuvanâśrayam śrî-prithvî-vallabham mahârâjâ-
2. dhirâjam paramêsvaram paramabhaṭṭâarakam Satyâśraya-ku-
3. ḷatilakam Châlukyâbharaṇam śrîmat Tribhuvanamalla-He
4. rmmâli-dêvarasara vijaya-râjyam uttarôttarâbhivṛiddhi-prava-
5. rddhamânam âchandrârka-târambaram saluttum ire Sakavarsha
6. 1045 neya Sôbhakṛitu-samvatsarada Pushya su 1 dandu svasti śrîmad-
7. anâdiyagrahâram Hettiḷada Mâdarsaru Kûḍûra-
8. yara Koṭṭayyanu Dêvaya
9. lu Hettiḷada yayinûrvvar dêvargge naivêdyakke biṭṭar-
10. âvanôrvva pratipâḷisidâtange Gange-Vâraṇâsi-
11. Kurukshêtradoḷ vêdapâragarappa Brâmhaṇargge sâyira-kavile-
12. yumam koṭṭa dharmma sva-dattâm para-dattâm vâ yô
13. harêta vasundharâm 1 shashṭhi-varsha-sahasrâṇi vishṭhâyâm
14. jâyatê krimiḥ

Note.

This records the grant of a plot of land for the service of the local god by the five hundred of Hettiḷa on the 1st lunar day of the light half of Pushya in the year Sôbhakṛit, Śaka 1045, or A.D. 1123 when Tribhuvanamalla Hermâlidêvarasa of the Châlukya dynasty was ruling. The date is not verifiable. The inscription ends with the usual imprecation.

136.

On a Viragal lying near a ruined temple in the forest close to Guttanahalli in the same hōbali.

Kannaḍa language and characters.

1. svasti samadhigata-pancha-mahâ-śabda mahâmandalêśvara
2. Banavâsi-pura-varâdhîśvaram Jayantî Madhukêśvara
3. . . . satya-Râdhêya
4. śrîmatu vîra Râmadêvarasaru
5. 1180 neya Paingala-samvatsarada Śrâvaṇa
6. dannâyaka gavuṇḍana mêle
7. ruvam konḍu peṇḍiruḍey uchchalu billankakâra purusha-Nârâyana para-
bala-sâdhaka Ya-

8. lughattada Râmagavuṇḍam taṭṭiridu turuvam maguḷchi suralôka-prâptan
âda ad enten-
9. daḍe poḷeva sidilante Javanan taḷavaḍisuva kâlamrityu vemban toḍarda-
10. si poydan âgaḷu Girigauḍa Râmagavuḍam palaram suridaru pûvina sarimale
Sura-
11. dundubhiyoḍane śaṅkha-kahaḷâravamum berasu surânganeyar piriya-
nendu Râma-
12. gavuḍanan divaguydaru jitêna labhyatê Lakshmir mritênâpi surânganâ
kshaṇa-vidhvamsanê kâ-
13. yê kâ chintâ maraṇê raṇê
ôm namaś Śivâya.

Note.

This records the death of Yalughatta Râmagauḍa in rescuing cattle in a cattle raid on of Śrâvaṇa in the year Paingala, Śaka 1180 when Vîrâ-râmadêvarasa, Kadamba king, was ruling. In lines 3, 4, 5 and 6 many important letters are effaced.

137.

On a fragment of stone near a well in the forest close by the village Muḍaba in the hôbali of Beḷandûr.

Kannāḍa language and characters.

1. hôgra-kula-tilakam naya-pratâpa sâ-
2. yyuttum ire Oḷeya Permâḍi-yar sânta-
3. n uchitâchâran anyâya-varjjitan alipilla
4. svasti Sakanṛipa-kâlâtitaṃ vatsarangale [ke]
5. reyumam kaṭṭisi dēgulamam mâḍisi yiṭṭampaḍi
6. koṭṭudu yidam kâdang Asvamêdhada phala

Note.

A great part of the inscription seems to have been lost. This seems to be a record of the construction of a temple and a tank during the reign of Permâḍi. The date is lost.

138.

On a stone set up in the field of Yallappa in the forest of Hôtanakattegrâma in the same hôbali.

Size 3'×1'—6".

Kannāḍa language and characters.

1. svasti śrî Amṛitanâtha-dêvara Brâmharuga-
2. ḷu Sandigêri-Râmaṇṇange sarbba-bâ-
3. dhâ-parihâravâgi hattu-kamba-gaddeyanu
4. salisuvaru- śrî śrî śrî

Note.

This records the grant of a wet field measuring ten Kambas, free of all taxes, to Sandigêri Râmaṇṇa by the Brahmans of Amṛitanâthadêva (*i. e.*, worshippers of Amritanâtha?).

139.

On the Nandikôlu Basava pillar close by the village Saṇḍa in the same hôbali of Beḷandûr.

Size 5'—6"×1".

Kannāḍa language and characters.

1. śrî namas tunga-śiraś-chumbi-
2. chandra-châmara-châra-
3. vē trailokya-nagarârambha-

4. mûla-stambhâya Sambhavê
5. svasti śrî-jayâbhyudaya-
6. da Saka-varusha 1288 neya Pa-
7. râbhava-samvatsarada-Kârtika-su
8. da 3 Budhânôrâdheyali svasti
9. śrîmanu mahâmaṇḍalêśvara
10. arirâya-vibhâḍa bhâshege-tappuva-
11. râyara-gaṇḍa śrî Virabukkaṇṇa-vo
12. ḍeyara kumâra Virupaṇṇavoḍe-
13. yaru Hampeya śrî-Virûpâkshadê-
14. varige angabhôga-rangabhôga amṛitapaḍi-
15. ge saluvalige nâḍa oḷagaṇa Saṇḍa vem-
16. ba grâmavanu puravâgi âçhandrârkkâ-
17. sthâyiyâgi koṭṭadu î dharmmama
18. âru aḷupidoḍ î-
19. Vâraṇâsiya-
20. li sâvira-kavile
21. sâvira-Brâmhanâra
22. konda pâpada-
23. li hôharu śrî
24. sva-dattâm para-dattâm
25. vâ yô harêta
26. vasundharâm sashti-
27. varuśa-sahasrâṇi
28. vištâyâm jâya-
29. tê krimih

Translation and Note.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is a pillar supporting the city of the three worlds. Be it well. On Wednesday the 3rd lunar day with Anûrâdha of the light half of Kârtika in the year Parâbhava, Śaka 1288, Mahâmaṇḍalêśvara Virupaṇṇa voḍeyar, son of Virabukkaṇṇa voḍeyar, (King of Vijayanagar) the smiter of those who break their promise, and the conqueror of hostile kings, granted the village Saṇḍa for the service of God Virûpâksha at Hampe. The usual imprecation follows. The date corresponds to Wednesday the 7th October A.D. 1366. There was Anûrâdha on the day.

140.

On a stone set up on the embankment of the tank of the same village.

Size 3'—6" × 2'—9".

Kannāḍa language and characters.

1. Saka-varisha 1321 neya Paushya-samvatsarada Mârggasira ba 1 lu śrî-matu Ayamarâyadêvara maneya
2. aḷiya Bamayagaḍara Kaladêvana maga Chikkabomma svarggasthan âdan âtana vallabhe Bîrabe
3. kalu nilisida pratishṭe

Note.

This records the death of Chikkabomma, son of Bamayagaḍara Kaladêva and son-in-law of the illustrious Ayamarâyadêva on the 1st day of the dark half of Mârgasîra in the year Pramâthi? Śaka 1321. His wife Bîrabbe set up the memorial stone. The date is not verifiable.

On a stone set up in Bûdigadde field, Survey No. 15, in the village Saṇḍa in the same hōbaḷi.

Kannaḍa language and characters.

1. Târaṇa-samvachḥa-
2. rada Āsvija śu-Vi-
3. jaya-Daśamiya-
4. lu Sivarudradê-
5. varige Râya-nâya-
6. karu koṭṭa bhûmi
7. . nâḍige saluva
8. Saṇḍada kereya
9. keḷage . . . baḷḷa
10. koṭṭaru idu
11. â-chandra-târaka
12. baruvudendu ko-
13. ṭṭa śilâ-sâsana i-
14. ḍake tappidavaru
15. tâyi-tande-konda-
16. varu.

Note.

This records the grant of a plot of land to Sivarudradêva by Râyanâyaka on the day of Vijayadaśami in the month Āsvayuja in the year Târaṇa. It ends with the usual imprecation.

On a stone set up at the entrance of the same village Saṇḍa.

Kannaḍa language and characters.

1. Nandana-samvatsarada
2. Chayitra su 3 lu Saṇ-
3. ḍada Maleṛakada-
4. gavuḍara maga Chikka-
5. Malegauḍaru sva-
6. rgastanâdanu.

Note.

This records the death of Chikka Malegauḍa, son of Maleṛakadagauḍa on the 3rd lunar-day of the light half of Chaitra in the year Nandana.

On a stone under a Honge tree on the hill called Bûdi-Basavanaguḍḍa close by Bannûr in the same hōbaḷi.

Size 4'—6" × 2'.

Kannaḍa language and characters.

1. śubham astu namas tunga-śiraś-chumbi-chandra-châmara-
2. châravê trayilôkya-nagarâ-rambha-mûla-stam-
3. bhâya Sambhavê svasti śrî vijayâbhyudaya Śâlivâ-
4. hana-śaka-varusha 1493 nê Prajôtpatti-samvatsarada
5. Śrâvaṇa śu 5 lu śrîman-mahârâjâdhirâja-râja-para-

6. mēśvara śrī vīrapratāpa- Sadāśivadēva-mahārāya-
7. ru sukha-sankathā-vinôdadim ratna-simhāsanârûdharâ-
8. gi pṛithivî-rājyam-geyyuttiralu Ararudrakavalada vo-
9. ḷagaṇa Bannûra grāmigaḷu Sankanna-nāyakaru namage samma-
10. tanāda Dharmājipaṇḍitara Tējavurada Giryappaiya-
11. navara makkaḷu Mārappayyagē koṭṭa sthalada umbali chun-
12. gaḍiya-bhatta kha 2 Sâlûra sthalada-umbali-chungadiyin-
13. da Madagada-gaddege saluva ashta-bhōga-tēja-svāmya-
14. vanu saha nīvu putra-pavutra-pārampareyâ-
15. gi â-chandrârkkka-sthāyiyāgi sukhadim anubha-
16. visikoṇḍu baraluvaru yendu koṭṭa sthalada
17. śilāsāsana Rāmājipanta (in Nāgara characters)
18. sva-dattād dviguṇam puṇyam para-dattānu-
19. pālanam para-dattāpahârēṇa sva-dattam
20. nishphalam bhavēt śrī śrī śrī

Note.

This records the grant of a plot of land yielding a rent of 2 khaṇḍigas together with a plot of land called Madagadagadde in Sâlûru, free of all taxes to Mārappaya, son of Giryappa of Tējavura in the charge of Dharmāji ? (Rāmāji) Paṇḍita, by Sankannāyaka of Bannûr with the consent of the Paṇḍita on the 5th lunar-day of the light half of Śrāvāṇa in the year Prajôtpatti, Śaka 1493, (A.D. 1571) when vīrapratāpa Sadāśivārāya of Vijayanagar was ruling over the earth. The name Rāmājipanta is written in Nāgara characters before the imprecatory verse is written. This shows that his consent was obtained before the grant was made. The date is not verifiable.

144.

On a stone standing near the temple of Bhāvivasavaṇṇa of the same village Bannûr.

Size 3' × 1'—6".

Old Kannaḍa language and characters.

1. svasti śrī Ballamara . . .
2. . . Kumāra Sâlva . . .
3. arasugeyuge Ballanāḍaha . . .
4. Banniyûra sāsirvvaroḷu
5. Kuṇḍaguḍi Asaga Go-
6. sasi suraroḷ kûḍe
7. Gosasiya tamam kalla
8. niṛisidon â-
9. chandratâarakam
10. nilake

Note.

Be it well. While the illustrious Ballamara Kumāra Sâlva was reigning, Asaga Gosasi, among the thousands of Banniyûr in Ballanāḍu, joined the Gods in heaven. Washerman Gosasi's brother set up this stone to stand as long as the moon and the stars.

145.

On a Virâgal set up in front of the temple of Îsvara in the village Sâlûr in the same hōbaļi.

Size 4'—3"×2'—6".

Old Kannaḍa language and characters.

1. svasti śrîmach Châlukya-Vikrama-kâlada 13 neya Śukla-samvatsa-
2. rada Phâlguna-suddha-Amâvâsye-yandu Sâliyû-
3. ra horigalan iṛidu turva koṇḍu henḍira vuḍe-vuchchuvalli
4. Kuṛumba-Birayyangaṃ Oļeyabbe-gaṃ puṭṭida Ojegaṃḍam
5. tuṛuva maguļchi palaram kondu bîra-lōka-prâpitanâda

Translation.

Be it well. On the New-moon day of the light (dark) half of Phâlguna in the year Śukla in the 13th year of Châlukya Vikrama Era, while penetrating into the fields? of Sâliyûr and driving off the cattle, (enemies) were ill-treating women (wives of the villagers), Ojegaṃḍa, born of Kuṛumba Bîraya and Oļeyabbe rescued the cattle after slaying many persons and attained the World of the brave.

146.

On a stone standing in front of the temple of Îsvara in the same village Sâlûr in the same hōbaļi.

Size 2'—6"×1'—3".

Kannaḍa language and characters.

1. śrîmat parama-gambhîra-syâdvâdâ-
2. mōgha-lâncḥhanam l
3. śâsanam Jina-śâ-
4. sanam śrî Chandranâtha-dêva-
5. ra guḍḍi Nâdovveya
6. Nâgayyangaḷu nili-
7. sida kallu . . . Sâliyûra
8. mahâ-janam
9.

Note.

Many letters in lines 2 and 9 are lost. The inscription seems to record the death of Nâdovve, a female disciple of Chandranâtha-dêva and the setting up of this memorial stone by Nâgaya at the instance of the Mahâjanas.

147.

On the first stone in front of the temple of Îsvara in the same village Sâlûr in the same hōbaļi of Beḷandûr.

Size 4'—3"×2'—6".

Kannaḍa language and characters.

1. . . . masta-bhuvanâśraya śrî prithvî-vallabha mahârâ
2. paramêśvara paramabhaṭṭâraka Satyâśraya-kulaṭilaka
3. Châlukyâbharaṇam śrîmat Tribhuvanamalla-dêvara vija-
4. ya-râjyam uttarôttarâbhivṛiddhi-pravarddhamânam âchandrâ-
5. rkkatârambaram saluttamire śrî Châlukya-vikrama-varsha

6. . . . neya Manmatha-samvatsara-pushya-suddha || Sukravâradandu ||
7. mad anâdiyagrahâram Sâlavûra-sâsirvvaru
8. Vakubêšvara-dêvara garbbha-grihada sâmyamam madhyaka . . .
9. . . . vitargge munnam sa-kârûnyam geydu kottaru avara ma . . .
10. Mârakabbeya makkaḷ Višvâmitra-gôtrada biya
11. . . . hitâgnigala mammam Biyamayyammam Mârabbegam putti
12. Kêšavayyanum avarim kiṛiya Biṭṭimayya-dêvara pâ-
13. da-sileyam kattiṣi garbbhagrihamam mâḍisidaru ma-
14. ttam Biyaṇa-Biṭṭimayyammam avana dharma-patni Jannambegam pu-
15. . . . da makkaḷ Chikkaṇa-Maisâsiyavarim kiṛiya Sankara
16. tanavanim kiṛiya Vâmana avanim kiṛiya Chikkayyanu
17. mattam Kasavayyana makkaḷu Sômaṇṇa-dêvar avarim kiṛiyam
18. . . . putrah kuḷadîpakan enisi negaḷda kuvaḷaya
19. . . . didavâšâmbaraman eyde diṭam sabheyoḷ
20. . . . tiḷaka . . . ja-bhakta Sâlavûra jîya vinayanidhâna
21. tiḷakam vipra-vamsa-chûḍâratnam jana-vinuta-vibhu Bîmayya-
naṃ-
22. nipa Sâlavûra int enisida Bîḍayyanim kiṛiya Bi-
23. ṭṭimayyanu mattam Biṭṭimayyammam avara dharmmapatni Bichchhavve
gam puṭṭida makka-
24. Kêšavayya Biṭṭa intivaranvayadim kulakramadim dharmamambi
25. ya . cha Bîraṇṇaṅga gâgi
26. Biṭṭimayyam tâvu kattiṣida keṛeya
27. gaṇa kôḍiyalli vûroḷage tamma bhakti
28. Guṇigana mattlondu î-dharmmamam sâsirvvaru tamma tamma
29. pratipâḷisidargge Vârâṇasiya sâsira-kavileya
30. idan aḷidâta kavileyam aḷida pâtakan akku.

Note.

Some letters in lines 6—30 are effaced.

This records the grant of the office of priest God Vakubêšvara to one (name effaced) before the Garbhagriha part of the temple was built by the thousand Mahâjanas of the Village Sâlûr on Friday the 11th lunar day of the light half of Pushya in the year Manmatha in year of the Châlukya Vikrama Era (initial year A.D. 1076). Then Kêšavaya, born of Biyamayya and Mârabbe, together with his younger brother Biṭṭimayya of Višvâmitra Gôtra caused the construction of the Garbhagriha and the setting up of the God's foot-print. Then Sômaṇṇadêva and his son (genealogy of Sômaṇṇa given) famous for his learning, and conduct, Bhîmaya, Kiriya Biṭṭimaya, and Kêšavaya, son of Biṭṭimaya and Bichchhavve granted a plot of land of one mattar (a measure) under the tank constructed by Biṭṭimaya. The inscription ends with the usual imprecation.

148.

On a second stone in the same place.

Size 3'—6" × 2'—3".

Kannaḍa language and characters.

1. namas tunga-širaš-chumbi-chandra-châmara-châravê trailô-
2. kya-nagarârambha- mûla-stambhâya Sambhavê
3. svasti śrîmach Châlukya-vikrama-varsha neraḍa-

4. neya Pingala-samvatsaradamāvāsye Sômvâradan-
5. du yanâdyaghrâram Sâliyûr asêsha- sâsirvvaru mahâjanangala
6. tamma grâma-svârthavâgi Vasishtha-gôtrada Yampiliya Bâsimeyyana ma
7. ga Râyayyana brâhmaṇi Chavudabbegam puṭṭida Bêdapantala Bhîma-
8. yyana Mâdimayyana kaiyalu koṇḍu kâlam ka-
9. rechchi dhârâ- pûrvvakam mâḍi Bairedêvara naivêdyakke biṭṭa dha-
10. rmmada bhûmi Bannurada Ayagaundagereya horeya-
11. lu Guṇigana mattal ondu purânakke Guṇigana matta-
12. l ondu Yallapa-dêvara mattal ondu intu bi-
13. ṭṭa dharmma bhûmiyam sâsirvvaru pratipâlisuvaru yavergge
14. Gangâ-tîradalli Prayâgeyalli Vâranâsiyalu sâsira-brâhma-
15. naruvam sâsira-kavileyuvam rakshisida phalavakku
16. yint î dharmmaman âvanânu . . . nadedavan â tîradalli sâsirva-
17. brâhmaṇaruva sâsira-kavileyuma konda mahâ-pâtakan a-
18. kku sva-dattâm para-dattâm va yô harêta vasundharâm shashṭi-va-
19. rsha-sahasrâṇi vishṭhâyâm jâyatê krimih
20. sâmanyôyam dharmma-sêtur nripâṇâm kâlê
21. kâlê pâlanîyo bhavadbhîh sarvvân êtân bhâvinah
22. pârtthivêndrân bhûyô bhûyô yâcha-
23. tê Râmachandra

Note.

Salutation to Sambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well! On Monday the New-moon day of the year Pingala in year . . . of the Châlukya Vikrama Era, the thousand Mahâjanas of the old Agrahâra village, Sâlûr, for the peace of their village, granted to Mâdimaya, son of Bêdapantala Bhîmaya, born of Yampiliya Bâsimaya's son Râmaya of Vasishtha gôtra, and his wife, Chauḍabbe of Brahman caste, after washing his feet with pourings of water, a plot of land measuring one *Guṇigana-mattar* under the tank called Ayagaundagere of Bannûr for the offering of food to god Bairedeva, and another plot of the same measure for reciting the Purânâs, another plot of the same measure for the service of Yellapadêva. The thousand of the village will keep up this gift. Then follows the usual imprecation.

The figures of the date are effaced.

149.

On a stone pillar lying near the temple of Chauḍi in the same village Sâlûr in the same hôbaḷi.

Size 4' × 1'.

Old Kannaḍa language and characters.

1. svasti śrî Sântara-Ajava-
2. rmmarasar ûr sâsirgge pâladalan i-
3. ttôdu idu â chandra-târam

Translation.

Be it well. The illustrious Sântara Ajavarmarasa's grant of many divisions (of land) to the thousand of the village. This is to stand as long as the moon and the stars.

On a stone set up in the field of the village Sānabhôg under the tank in the same village Sâlûr:

Size 4'×2'.

Kannada language and characters.

1. namas tunga-sîras-chumbi-chandra-châmara-châravê l trailôkya-na-
2. garârambha--mûla-stambhâya Sambhavê svasti samasta-bhu-
3. vanâsraya sîrî prithuvî-vallabha mahâ-râjâdhirâja-pa
4. ramêsvara parama-bhaṭṭâraka Satyâsraya-kuḷatilaka Châlû-
5. kyâbharana sîrîmat Tribhuvana-malla-dêvara vijaya-
6. râjyam uttarôttarâbhivṛiddhi-pravarddhamânânam âchan-
7. drârka-târambaram saluttum ire svasti yama-niyama-svâ-
8. dhyâya-dhyâna-dhâraṇa-maunânushṭhâna-
9. japa-samâdhi-śîla-guṇa-sampannarum
10. suprasannarum kavi-gamaki-vâdi-vâgmigal
11. [Lâ] kuḷâgama-vêdigalum nijakîrti-madâ
12. . . dhavalita-digantarâlarum śaraṇâgata-va-
13. jra -prâkârarum enisi sîrîmad anâdi-yagra-
14. hâram Sâlavûra-sasirvvârge kârûnyam-geydu
15. Kêsavâhitâgnigal tammadondu bhakti
16. dharmmamam mâlpanukûladim sâsi-
17. rvvargge pâdapûjeyam kottu svasti
18. sîrîmach Châlûkya-Vikrama-kâlada 39
19. neya Jaya-samvatsarada VaiśâkhaAmâ-
20. vâsye-Brihaspativâradandû bhaṭṭa-mahâ-
21. jana-mûvattirchchâsirakke châturmmâsyada kalpa-
22. dakke sarbba-namasyavâgi Kikkereya kelage gadde
23. biṭṭa Guṇigana mattaleraḍ int î dharmmamam pratipâ-
24. ḷisuvud int î dharmmamam pratipâḷisidan âtange Kuru-
25. kshêtra Prayâgey Argghya-tîrṭhadol sahasra-kavi-
26. leyam kôḍum koḷagumam pancha-ratnadim kaṭṭisi saha-
27. sra Vêda-pâragarappa Brâmhanargge gotta phalam a
28. dharmmaman aḷidan â puṇya-kshêtradolag intu
29. kavileyuman anibar vêda-pâragaruman aḷida
30. pâtakan akkum sva-dattâm para-dattâm vâ yô harêta va-
31. sundharâm shashṭi-varsha-sahaśrâṇi vishṭhâyâm
32. jâyatê krimiḥ.

Translation.

Salutation to Sambhu on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three worlds. Be it well! While the refuge of the whole world, prithivîvallabha, mahârâjâdhirâja, râjaparamêsvara, parama-bhaṭṭâraka, an ornament of the Satyâsraya family, a gem of the Châlûkya dynasty, the illustrious Tribhuvanamalladeva was ruling with ever-increasing prosperity to stand as long as the moon, the stars and the sky :—Be it well !! to the thousand of the village Sâlûr, devoted to the observance of the yôga practice, yama, etc., possessed of pleasing countenance, having poetical, critical and oratorical powers, learned in the Lâkûlâgama, with fame spread over the four quarters, Kêsavâhitâgni, being pleased with them and having worshipped their feet, granted a plot of land under Kikkere on Thursday the New-moon day of Vaiśâkha in the year Jaya in the 39th year of Châlûkya

Vikrama era for the observance of the Châturnâsya rite, and as a respectful gift to the 3,2000 mahâjanas, the plot of land measuring two *Gunigana-mattar*.

Then follows the usual imprecation.

The date corresponds to Wednesday the 6th of May A.D. 1114. The week-day is wrong.

151.

On a stone lying in the field of Nâdigas (shanubhogs) of the same village Sâlûr in the same hôbâli.

Size 5' x 1'—6".

Kannada language and characters.

1. svasty Amôghavarsha-dêvara vi
2. yutire Sakavarsha 792 neya
3. rada Mâgha ba 8 Âdityavâradandu
4. yama-svâdhâya-dhyâna-dhâraṇa-maunâ
5. raṇa-japa-samâdhi-śîla- sampannarappa
6. d anêka-tarkka-śâstra-kula-vêda-pâragarappa
7. hâra Sâlivûra svasti śrîmad agrahâra
8. kheya Ângîrasa-gôtrada vûroḍeya Mâda
9. syavâda-pûjeyam koṭṭu puḷisaya
10. bhôjana-atithi-abhayagatar-vverasi dharmakke biṭṭa
11. dagereya bayaloḷage Gunigana mattalu
12. â-bhôjanada parikâram entendade âru mâna akki
13. mâna tuppa ondu mâna vandaru intî parikâradinda mâ- [gha]
14. bahuḷa-Ashṭamiyandu sâsirvvar-adhyakshadim yama-
15. Gautama-gôtrada tat-putra sva-dâra-rati-
16. niratan appa Mâdimayyana vaṃśadavaru nâlkadake () matta
17. byâla-sahita kuḍisi alli puṭṭida
18. yind upajîvisuvaru mattam alli paḍiya
19. ponnam nerapi tamma maneyim panchâkêśvaramam poramaḍi-
20. si ôdisi ây artthamam pûjisuvuru l int î dharmmamam pra-
21. tipâlîsidavaru Vâraṇâsi-Kurukshêtra-Prayâgey Arghyatî-
22. rttha modalâda kshêtrangaḷoḷ sâsira-kavileyumam
23. kôḍum koḷagumam panca-ratnadim kaṭṭisi Vêda-pâraga-
24. r agnihôtrigaḷge ubhaya-mukhiyam koṭṭa puṇya
- 25.-26.
27. sâmanyôyam dharmma-sêtur nripânâm kâlê kâlê
28. pâlânîyô bhavadbhih sarvvân êtân bhâvinah pârtthi-
29. vênḍrân bhûyô bhûyô yâchatê Râmachandrah
30. harêta vasundharâm shashṭhi-varsha-
31. jâyatê krimih

Note.

A portion of the stone is cut off on the right side. This inscription records the grant of a plot of land measuring a *Gaunigana-mattar* to the thousand mahâjanas of Sâlûr, learned in the Vêdas, and Tarkaśâstra, and devoted to Yama, Niyama and other Yôga practices by Mâda. . . . the head of the village, and born of Ângîrasa-gôtra for the purpose of feeding guests and visitors arriving at the village, on Sunday the 8th lunar day of the dark half of Mâgha in the cyclic year (name effaced), Śaka 792, (A.D. 870) when Amôghavarshadêva was ruling. Then comes the daily ration. The descendants of Mâdimaya's family of the same village are also said to have added one-eighth of one

Mattar land (?) to the above. They are also said to have collected one Paḍi (a measure = $\frac{1}{2}$ of seer) of gold and to have been worshipping the same gold after taking in procession out of their house, Panchakêśvara, and reciting certain texts (mantras). Panchakêśvara seems to have been some religious ceremony connected with temple worship. It is referred to in several inscriptions E. C. V Belur 3, 66, 101, 102, 103, 105 and 106.

Then follows the usual imprecation.

The date corresponds to Saturday the 28th of January A.D. 870. The week-day is therefore wrong.

152.

On a stone pillar lying on the slope of the tank of the village Kallumane in the same hōbaḷi.

Kannāḍa language and characters.

1. svasti śrīmatu Vīraballāḷa-dēva-varshada 11 neya-Paingaḷa
2. . . . Sōmavāradandu śrīmatu
3.
4. . . . Manneya sunkaveggaḍe Mārāyya
5. dēvara nandādīvige tingaḷinge-
6. . . . tamma Herjunkada sēnabōva
7. . . . Manneyadalli hā
8. . . . antu tingaḷinge irvvaṇa
9. . . . chārya-Madhukêśvara-panḍitargge dhārā-pūrvvakam māḍi biṭṭaru

Note.

Some letters in lines 2 to 9 are lost and line 3 is entirely effaced.

This inscription records the grant of some revenue by Sunka Veggade Mārāyya of Manne for keeping a light before God and of some land to Madhukêśvarapanḍita with the pouring of water on Monday in the year Paingāḷa, the 11th year of the reign of Vīraballāḷadēva of the Hoysāḷa dynasty.

153.

On a stone lying in the wet field of Malak Sahib to the east of the village Uḍugani in the same hōbaḷi of Uḍugani.

Size 4'×1'—9".

Kannāḍa language and characters.

1. śubham astu Yuva-samvatsarada Āśāda ba-14 lu śrī-
2. mat Keḷadi Chennabasavappa-nāyakaru Vīrannage baresi
3. kaḷupida kārya Uḍugani-kōṭe Ūḷigada Kai-
4. sōḍi Basavanu hujūru bandu Uḍugani-pêṭhe-
5. ukkaḍada-baḷiyalli tānu Channappa-nāyakaravaru
6. koḍisida svāstiya krama-ventendare Mallāpurada-grā-
7. mada nivêśanava uttārava koṭṭu yī bhūmima-
8. ṭhada chavumūlege śilā-stāpitava māḍisi-koṭṭu nama-
9. ge nirūpake appaṇeyāgabêkendu hêlikoṇḍa-sambandha
10. yidara krāya ga 15 || ≡ hadinayidu varaha-en-
11. ṭu-honnu mūruvīsavannu arāmanege tegedu-
12. koṇḍu Uḍuganiśime Mallāpu-
13. rada grāmadinda nillisida nasṭadinda
14. ga 3 yī-bagge kūḍi dāsōhada sistu
15. ≡ ubhayam-ga 3 ≡ mūru

16. varahānu-mūru-visada bhūmiyanu
17. Uḍugani-kôte-Ūligada Kaisōḍi
18. Basavanu Uḍuganipêthe- ukkaḍa-
19. da baḷiyalu kaṭṭaḍavanu kaṭṭida âyakattina
20. Viraktamaṭake Sivârpitavâgi u-
21. ttârava koṭṭu yî-bhūmige Lingamu-
22. drâ-silâ-stâpitava mâḍisuvarege (?) Hujû-
23. rinda Ūligada-Bhadrana kaḷuhisi-
24. dhêve Chavugrâmadavara karasi-koṇḍu
25. gaḍi tâtsâra-bârada riti yivana munditṭu
26. rēkhe-pramānu nilisida nasṭada bhūmi maṭhada
27. Chavumūlege nîvu silâ-stâpitava mâḍi-
28. si koṭṭu yî kâgada Sēnabôvara kaḍitakke
29. barisi tirigi yivana vaśakke koḍuvarâ-
30. gi yendu nija-nirûpa prati śrî śrî śrî

Note.

Be it well. On the 4th lunar-day of the dark half of Āshâḍha in the year Yuva, the illustrious Channabasappa-nâyaka of Keḷadi issued an order to Viranna :—

On the representation made by Ūliga Kaisōḍi Basava of Uḍugani that in lieu of the plot of land in Mallâpura granted by Channappa Nâyaka, the plot of land in question in Uḍugani may be granted to the Matt, an inscription stone being set up declaring the grant, the order was issued :—

The price of the land in question is 15 Varahas, 8 Honnus, and 3 Visas. Taking this amount into the Palace treasury, the plot of land in question together with a portion of land worth three Varahas and three Visas, being the compensation for the loss sustained on account of taking away the plot of land in Mallâpura, has been granted to the Virakta Maṭha constructed by Ūligada Kaisōḍi Basava near the Ukkada of the bazaar of Uḍugani. Boundary stones should accordingly be set up by Ūligada Bhadra who was deputed for the purpose after exact measurement in the presence of the villagers, and the Nirûpa (order) should be entered into the account book kept by the village accountant. Then the Nirûpa should be made over to him.

The date is not verifiable.

154.

A paper copy of Mâvinahâḷugrâma grant of Virabhadranâyaka of Keḷadi, Saka 1565 in the possession of Râghavēndrâchârya in the same village Uḍugani in the same hōbaḷi (Uḍugani)

1. namas | tunga-siraś-chumbi-chandra-châmara-châravê trailôkya-nagarâ-
2. rambha-mûlastambhâya Sambhavê svasti śrî jayâbhyudaya
3. Sâlivâhanaśaka varusha 1565 neya Chitrabhânu-saṃvatsarada
4. Śrâvaṇa suddha 3 lû śrîmatu sajana-suddha-Sivâchâra-sampanna dyâ-
5. vâ-prithvî-mahâmahattigolagâda Chenna-basappa-dēvara mathake
6. Yaḍava-murâri Kôṭekolâhala viśuddha-vaidikâdvaita-siddhânta-
7. pratishṭhâpaka Siva-gurubhakti-parâyanarâda Keḷadi Venkaṭa-
8. ppa-nâyakara paustrarâda Bhadrappa-nâyakara putrarâda Virabha-
9. dra-nâyakarû Sivârpitavâgi koṭṭa dâna-tâmbra-śâsana-kra-
10. maventendare Purâṇada Mâravyagala makkalu Mahadê-
11. vagala kayya Aramanege tatkâlôchita-dravyadim koṇḍu
12. Sivârpitavâgi hitṭa svaste vivara Uḍugani-simevolagana
13. Mâvinahâḷugrâma | ke rēkhe ga 60 aruvattu varahâna

14. bhûmiyanû Sivârpitavâgi biṭṭevâgi â grâmakke hâkida
15. gaḍikallininda voḷagâda bhûmige saluva ashta-bhôga-
16. têtjassvâmyavanû prâku maryâdeyalli âgumâ-
17. ðikonḍu maṭhâda dharmavanû sângavâgi naḍasikonḍu ba-
18. ruvudendu barasikoṭṭa tâmraśâsana | sva-dattâm para-dattâm
19. vâ yô harêta vasundharâm | shashṭi-varsha-sahasrâṇi viṣṭhâ-
20. yâm jâyate krimiḥ dâna-pâlanayôr madhyê dânat śrê-
21. yônupâlanam | dânat svargam avâpnôti pâlanâd a-
22. chyutam padam śrî Venkaṭâ śrî śrî

Note.

This records the grant of Mâvinahâḷugrâma valued at varahas 60 in ūḍugani-sîme, free of all imposts, at the usual price of the times, by Vîrabhadrappanâyaka, son of Bhadrâpanâyaka, and grandson of Venkaṭappanâyaka, devoted to the worship of Sivagurus, of Śuddha vaidikâdvaita siddhânta, with his usual titles, to Mahadêva, son of Mâdaya for the use of Chennabasavadêvara-maṭha on the third lunar day of the light half of Śrâvaṇa in the year Chitrabhânu, Śaka 1565, A.D. 1643 which is however Subhânu. The date is not verifiable. The usual imprecation comes at the end.

155.

A palm leaf copy of Nandigrâma grant of Virupanna Voḍeyar, Śaka 1298 in the possession of Hâvêri Râmâchârya in the village Uḍugani.

1. śrî Gaṇâdhipatayê namaḥ namas tuṅga-śiras-chumbi-chandra-châ-
2. mara-chârave | trailôkya-nagarâmbha-mûla-stambhâya Sambhavê
3. svasti śrî vijayâbhyudaya Śâlivâhanaśaka varusha 1298
4. neya Naḷasaṃvatsarada Mâgha su | Âdityavâradalu śrîman ma-
5. hâ-maṇḍalêśvara ari-râya-vibhâda bhâshege-tappuva-râya-
6. ra gaṇḍa śrî vîra Bukkarâyara kumâra Virupannodeya-
7. ru sukha-saṅkathâvinôdadim pṛitivî-râjyavan âḷuvalli
8. śrîmatu Uḍugani nâḍu sîme voḷagâda samasta nâḍa
9. prabhugaḷu Âśvalâyana sûtrada Rukśâkheya Kauśika-
10. gôtrada Mahadêva bhaṭṭara makkaḷu Gôvindabhaṭṭaru a-
11. vara tamma Rêvanabhaṭṭarugaḷige koṭṭa dâna-śâsana krama-
12. ventendare namma nâḍavoḷagaṇa Nandihaḷli grâmake
13. saluva chatussîmevoḷagaṇa gadde beddalu tôta tuḍike
14. nidhi nikshêpa jala taru pâshâna akshîṇi âgâmi siddha sâdhya-
15. ashta-bhôga têtjassvâmya muntâgi yên ulladanu tamma
16. piṭrigaḷige puṇyalôkavâgabêkendu Sûryôparâga-puṇ-
17. nyakâladalu Sivârpanavâgi mâḍi tammoḷu sarvaika-
18. matyavâgi voḍambaṭṭu dhârâpûrvakavâgi koṭṭa dâna-tâmra-
19. śâsana yi dharmmakke âru aḷupidavaru Viśveśvara sannidhi-
20. yalu sâvira kavileya konda pâpa tamma piṭrigaḷa narakakke
21. yikkidavaru êkaiva bhaginî lôke sarvêshâm êva bhû-
22. bhujâm na bhôjyâ na karagrâhyâ vipradattâ vasundharâ
23. sva-dattâm para-dattâm vâ yô harêta vasundharâm shashṭi varu-
24. sha-sahasrâṇi viṣṭhâyâm jâyatê krimiḥ | Âditya-
25. chandrâv anilônaśâ cha dyaur bhûmir âpô hṛidayam Yama-
26. ś cha ahaś cha râtriś cha ubhê cha sandhyê dharmâś cha jânâti narasya
27. vṛittam || mangalamahâ śrî śrî śrî

Note.

This records the grant of Nandigrâma, free of all imposts, to Gôvindabhadda and his brother Rêvanabhadda, sons of Mahadêvabhadda of Kausika gotra, Rikâkha, and Âsvalâyana-sûtra by the Prabus of Uḍugani-nâdu on Sunday the 1st lunar day of the light half of Mâgha in the year Naḷa, Śaka 1298 when Virupannavodeyar, son of Vira Bukkarâya, Mahâmaṇḍalêśvara, of Vijayanagar was ruling over the earth.

The usual imprecation comes at the end.

The date corresponds to Sunday the 11th January of A.D. 1377 there being a solar eclipse on the preceding New-moon day.

156.

On a vîragal in front of the temple of Muraḍa Basavaṇṇa in Mallâpura near the same village Uḍugani in the same hōbali of Uḍugani.

Size 3'—6"×1'—9".

Kannaḍa language and characters.

1. svasti śrî Yâdava-chakravarti vîraBallâḷa-
2. dēvara râjyadalū
3. śrîmatu Mahadēva- damnâyakaru Singadēvana mēle
4. dhâli-nadedâga gaṇḍara-gaṇḍa Bîrayyam pōgi palara-
5. n iridu suraganikeyarol kûḍidan âtana tamma Kâḷa-
6. gavuḍam kalla nilisidam
7. jîtēna labhyatē Lakshmîr mritē
8. kṣhaṇa-vidhvamsanē kâyé kâ chintâ maraṇē rane

Note.

This records the death of Gaṇḍara-gaṇḍa Bîrayya in an expedition led by Mahadēva Damnâyaka against Singadēva (Yâdava King) during the reign of Yâdavachakravarti Vîra-Ballâḷadēva, the memorial stone being set up by his younger brother Kâḷagaḍa.

It ends with the usual Sanskrit verse in praise of death of a person in battle.

157.

On a Nâga stone in front of the same temple in the same place.

1. Ângirasa-samvatsarada Śrâvaṇa-saddha
2. chautiyalu Yalapanâyakanu
3. nilisida Nâgarakallu śrî

Note.

This records that Yalapanâyaka set up the Nâga stone on the 4th lunar-day of the light half of Śrâvaṇa in the year Ângirasa.

157 a.

On a Nâga stone in front of Mârīgūḍi in the same place.

1. śrî Nâgêśvaranâ Channaya-
2. nâyaka mâḍida kelasa

Translation.

This is Nâgêśvara. —This is carved by Chennaya-nâyaka.

Archl. Rt.

On a stone set up by the side of the temple of Basavêśvara of the village Bisalahalli in the same hōḷali of Uḍugani.

Size 3'—6" × 1'—9".

Kannāḍa language and characters.

1. namas tunga-śiraś-chumbi-chandra-chāmara-chāravê l' trai-lōkya-
2. nagarārambha-mūla-stambhāya Śambhavê
3. svasti śrīmat Tribhuvanamalladēva-vija-
4. ya-rājyam uttarōttarābhividdhi-pravarddha-
5. mânān āchandrārkkā-tārambaram saluttum ire
6. tat-pāda-padmārādhakam nāmādi-samasta-praśasti-sahitam
7. śrīman mahā-pradhānam Bānasuvergāde-Daṇḍanāyaka Anan-
8. tapālarasara besadiṃ samasta-praśasti-sahitam śrī-
9. manu vaḍḍa-rāvulada daṇḍanāyakam Gōvindarasaru Bana-
10. vāse-Pannirchhāsiramumam sukha-sankathā-vinōdadim rā-
11. jyam-geyyuttumire vara-vidyānidhi-Kēsirāja-vibhugam
12. Nilabbeḡam puṭṭi bhāsura-kīrti-priyanāgi sanda gu-
13. naratnam Dāsirājam Parāśara-gōtrāmbara-tigmarōchi jana-
14. kam tāy chāru-nānā-guṇākare Sōmāmbike endoḍ i-bhuvanado-
15. l' Gōvinḍan em dhanyanō tat-pāda-padmōpa-jīvi Antarvēdiya
16. śrīRāma-dattiya aṣṭa-sahasra sankhyāga-Vēha-grāmam
17. puṭṭidūru Mādhavabhaṭṭaru tande tāy Jāhnaki Vatsa-gōtra Gaurabbe
18. ant ā Soḍḍalan-anujam Daṇḍanāyaka Gōvindarasara mayduna Pri-
19. thviḍhara Trivājibhaṭṭaru śrīman mahā-vaḍḍa-grāmam tāne-
20. nisida Kundūralu perḡgaḡetanam-geyyuttumirḍḍu dharma-prasanga-
21. dim keḡeyan aḡaḡisalu bhūmiyam kuḡivendu Mūva-
22. ttirchchhāsirakkam binnapam-geyye prasanna-chittarāgi ūrim baḡaḡana.
23. hadiya baṭṭeyalu bhūmiyam kuḡe Chāḷukya-
24. Vikrama-kālada 32 ḡa-neya Sarvajitu-saṃvatsarada Cha-
25. yitra-suddha-tadige Brihaspativāradalu keḡeyan aḡa-
26. ḡisi dēḡulavam māḡisi alli vaḡḡageya ambaligam dēvarani-
27. vēdyakam pūḡegam . . . ōjaramakkeyalu keḡeya- keḡa-
28. ge kachchhaviya-ḡaḡeyalu māḡuḡoḡḡu-biṭṭa kamma- 50
29. Mahādēvara kayyalu āraveḡe māḡuḡoḡḡu kamma
30. 13 antu kamma 63 kkam Mūvattirchhāsirakam pāda-
31. pūḡeyam koṭṭu Rudrēsvarada paḡḡitarge dhārā-pū-
32. rrvakam māḡikoṭṭar i dharmmamam Mūvattirchhāsi-
33. ra naḡepa perḡgaḡeḡalu pratipāḡisuvaru
34. i-dharmmamam pratipāḡisidavaru Vārānāsi-Kurukshētradalū
35. sāsirvva-Brāmhaṇaruma sāsira-kavileya dānam-geyda phala

Translation.

Salutation to Śambhu, on whose head the crescent plays the part of a fly-flap and who is the supporting pillar of the city of the three Worlds.

Be it well. While the victorious reign of the illustrious Tribhuvanamalladēva has had an ever-increasing prosperous career to last as long as the moon, the stars, and the sky :—The worshipper of his lotus feet, possessed of an excellent name and titles, the illustrious mahāpradhāna and daṇḍanāyaka was Anantapālarasa. Under his orders, possessed of a good name and titles, the illustrious Gōvindarasa, Daṇḍanā-

yaka of *vaddarāvula* was ruling with ease and with delight derived from conversation and story-telling, over Banavāsi, 12000:—born of Kêśirājavibhu and Nilabbe, and possessed of shining reputation and good qualities was Dâsirāja, a sun of the sky, Parâsara-gôtra. Gôvinda alone is a meritorious man when it is said that Dâsirāja is his father and Sômâmbike his mother. Worshipper of Gôvinda's lotus feet, having for his father Mâdhavabhaṭṭa of the village Vêha 80000,—a village gifted to Râma in Antarvêdi—and mother Jânaki of Vatsa-gôtra, aunt (?) Gaurabbe, brother Soddala, cousin of Daṇḍanâyaka Gôvindarasa, Prithvîdhara Trivâjibhatta, was the Chief of Kundûr, known as *Vaddagrâma* (Chief village).

When he said to the 32,000 that he would give land for constructing a tank, and also granted some land to the north of the town, on Thursday the 2nd lunar day of the light half of Chaitra in the year Sarvajitu, the 32nd year of Châlukya Vikrama (A.D. 1108) and when the tank was constructed and a temple was built, he granted fifty Kambas of land under the tank for food-offering to the god and for the worship and also as measured by Mahadêva, thirteen Kambas of land. Thus having worshipped the feet of the 32,000 he granted 63 Kambas to the Paṇḍita of Rudrêśvara with the pouring of water. The 32,000 will maintain the gift.

Then follows the usual imprecation. (The date corresponds to Tuesday the 17th of March A.D. 1108 coinciding with Sarvajitu. Apparently the week-day is wrong).

159.

On a stone lying in the field of Sangaiya in Bisalahalli in the hôbali of Uḍugani.

Size 4'—6" × 2'—6".

Old Kannada language and characters.

1. svasti Kannara-vallaba prithuvî-râjyam-
2. geyye Aygûra Bîra âne gu
3. kûḍi kôṭeya aṇi
4. si
5. koṭṭa
-

Note.

The inscription is almost lost owing to the stone being split into pieces on account of forest fire.

This seems to record the death of one Aygûra Bîra in his attempt to drive out wild elephants, during the reign of Kannara Vallabha (Krishna of the Râshtrakûta dynasty, 7th century A.D.).

160.

On a stone on the slope of a tank in the forest of Basavanandihalli in the same hôbali of Uḍugani.

Size 3'—6" × 1'—6".

Kannada language and characters.

1. namas tunga-sîraś-chumbi-chandra-châmara-châravê l trai-
2. lôkya-nagarârambha-mûlastambhâya Śambhavê
3. śrîmatu Bhûlôkamalladêva-varshada 15 neya-Raudri-samvatsarada-Phâlgu-
4. na-śuddha-paurṇimâ-Bri dandu śrî svasti yama-niyama-
5. svâdhâyya-dhyâna-dhâraṇa-maunânushṭâṇa-ja-

6. pa-samâdhi-śīla-guna-sampannarappa śrīmad anâdi-
7. yagrahâram-Tânagundûra râjaguru Śivaśaktidêvara
8. kâlam-toledu dhârâ-pûrvakam-mâdi Tâvarekereya
9. . . . gana-hastadalu tevara mêle Alada
10. . . . marana . . . ottu-appugeya-gaddegale
11. pûjeyam mâdi-kottaru âmê
12. yint î-dharmmaman âvanânnum pratipâlisidar sâyira-
13. brâmhaṇara sâyira kavileyam kotta phalaman eydu-
14. var î dharmmamam kiḍisidar sâsira kavileyumam
15. sâsirvvar vêdâpâlakara konda mahâpâtakan akku
16. sva-dattam para-dattam vâ yô harêta vasundharâm shashṭhir
17. varisa -sahasrâṇi viṣṭâyâm jâyate
18. krimiḥ | Bâle bareda Dharmmôjana kelasa

Note.

Some letters in lines 9-11 are lost. This records the grant of a plot of land under Tâvare tank by the Mahâjanas of Tâmagundûr, devoted to the observance of Yôga practices and possessed of good conduct and excellent attributes to râjaguru Śivaśaktidêva, with the pouring of water, after worshipping the guru's feet, on the full moon-day of Phâlguna of Raudri, the 15th year of Bhûlôka-malladeva (of the Châlukya dynasty). Then follows the usual imprecation. The engraver's name is stated to be Dharmôja. The date is not verifiable.

161.

On a stone lying under a tamarind tree on the hill to the north of the same village Basavanandihalli in the same hôbaḷi.

Size 3'×1'—6".

Kannada language and characters.

1. svasti jayâbhyudaya Śali-
2. vâhana-śaka-varuśa 1594
3. neya Paridhâvi-samvatsarada
4. Âśâdha śu 10 lu śrīmatu
5. Keladi-Śivappanâyakara
6. putrarâda Sômasêkhara-
7. nâyakara dharmapatni-
8. yarâda Channammâji-
9. yavaru kaṭisida maṇṭapa-dharma

Translation.

Be it well. On the 10th lunar day of the light half of Âśâdha in the year Paridhâvi, Śaka 1594 (A.D. 1672), Channamâji, the wife of Sômasêkharanâyaka, son of Keladi Śivappa nâyaka, caused the construction of the Maṇṭapa.

The date is not verifiable.

On a stone lying in the forest of Muḷakoppa in the same hōbali of Uḍugani.

Size 2'—6" × 1'—6".

Kannaḍa language and characters.

1. Śivāya namaḥ svasti
2. śrīmatu Kāma-dēva vari-
3. śada 13 neya Pra-
4. mādi-saṁvatsara Chai-
5. tra ba Amāvāse
6. Sōmavāra-Vyatī
7. pātadandu Kallagau-
8. ḍana maga Jakkagaḍa-
9. nu Mallēdēvara ni-
10. vēdya biṭṭa bhūmi
11. kereya keḷage kam 10
12. idanu salisadavanu
13. pancha-mahā-pātakan akku
14. sēnabōva-Mādayyana baraha

Translation.

Salutation to Śiva. Be it well. On Monday the new-moon day with Vyatīpāta of Chaitra in the year Pramādi, the 13th year of Kāmadēva, Jakkagaḍa, son of Kallagaḍa made a grant of a plot of land measuring ten Kambas under the tank for food offering to God Malledēva. Whoever misappropriates this will be guilty of the five great sins. Sēnabōva Mādaya wrote this.

The date is not verifiable. Who this Kāmadēva was, is not known.

On a stone in front of the temple of Gangādhara in the village Tālagunda in the hōbali of Tālagunda.

Size 3'—6" × 2'—3".

Old Kannaḍa language and characters.

1. svasti śrīmach-Chālukya-chakravartti Sōmēśvaradēva-varisha 8
2. neya Plavanga-saṁvatsarada Kārtika ba 13 Sukravāradalu
3. śrīmatu Tālagundada Mūvattirchhāsirada
4.
5. magam Gōvaragūḷajana maga Sōmayanu a-
6. vāsura bavaradalu kādi surigiridu Su-
7. ralōka-prāptan āda

Note.

Line 4 is entirely worn out.

This records the death of Sōmayya, son of Gōvaragūḷaja of Tālagunda 32,000 in the thick of battle on Friday the 13th lunar day of the dark half of Kārtika in the year Plavanga, in the 8th year of Chālukya-Chakravarti Sōmēśvaradēva.

Archl. Rt.

On a stone set up in front of the temple of Hanumanta in the village Sivalli in the same hōbali of Tālagunda.

Size 4'—3"×2'—9".

Kannada language and characters.

1. svasti samasta-bhuvanâśraya prithivīvallabha-mahâ
2. kulatilaka-Chālukya-Chakravartti Sômêśvara
3. Maleyanâyaka
4. turuva-huyalalu sura-
5. lôka Navilayanâyaka

Note.

This records the death of Maleya-nâyaka in a cattle raid during the reign of Chālukya-chakravartti Sômêśvaradêva, the stone being set up by Navileya-nâyaka.

On a stone set up in the field of sânabhōga Madhvarāya in the Village Maḷûr in the same hōbali.

Size 3'×1'—6".

Kannada language and characters.

1. Yuva-samvatsarada-
2. śudha-Pâḍiva Âdivâra
3. lu Medeyajīya
4. ma jīyagalige Boma-
5. gaunḍa Jakkagaunḍagga-
6. lu Âneyakereya ke-
7. lage tamma umbaliyoḷa-
8. ge tōṭake saluvâgi kamba-
9. vêlam koṭṭu â tammaḍiyara
10. kayalu Sambhavattada (?) keḷa
11. ge modalêriyalu kamba vê-
12. lu koṇḍu mahâjananga-
13. la sâkshi Sâyanna Sôvanṇa
14. Viranna Jakkanna
15. mangala mahâ śrī śrī śrī

Note.

Some letters in Lines 1, 2 & 3 are lost.

This records the grant of a plot of garden land measuring seven Kambas under the tank Âneyakere to Medayajīya by Bommagaḍa and Jakkagaḍa in the presence of Sâyanna, Sôvanṇa and Viranna on Sunday the first lunar day of the light half in the year Yuva.

On a stone in the field of Patel Mallappagauḍa in the forest of Dēvikoppa in the same hōbali.

Size 3'—6" × 2'—6".

Old Kannaḍa language and characters.

1. svasti śrī prithivī-vallabha mahārājādhirāja . . . paramēśvara
2. Satyāśraya-kuḷa-tiḷaka Chālukyābharāṇa śrīmat Tribhuvanamalla-
3. rājyam uttarōttarābhivṛddhi-pravarddhamānam ā-chandrārkkā-tāram
4. svasti samasta-vastu-guṇa-sampannarau nuḍidante
5. toḍare ballum gaṇḍara taḷa
6. śrīmat Tribhuvanamalladēva- pādārādhakam
7. maneya nāyakar parikāra
8. sarvanyatammam Kīrtti-nārāyaṇam
9. śrīmach-Chālukya Vikrama-kālada 11 neya śrī
10. sukha-sankathā
11. vāradandu śrī
12. śīśya Vāmaśakti
13. hēśvara sannidhānadalu
14. int ī-dharmmamam pratipālisidam Vāraṇāsi-
15. kshētra sāsirvvar brāhmaṇargge
16. koṭṭa phala sāsira kavileya
17. sāsirvvar-brāhmaṇaruman aḷida pātakan akku sva-dattām para-dattām vā
18. yōharēta vasundharām śashti-varsha-sahasrāṇi viśṭhāyām jāyatē krimih

Note.

Many letters in lines 3-16 are lost

This records the grant of some lands to Vāmaśakti, disciple of
 by the Kīrthinārāyaṇa an officer under Tribhuvanamalladēva in the
 11th year of the Chālukya Vikrama Era. The inscription ends with the usual
 imprecation.

On a stone set up near the temple of Ānjanēya near the deserted village Kādatana-
 halli in the same Hobali.

Size 4'—3" × 2'—3".

Old Kannaḍa language and characters.

1. svasti śrī prithivī-vallabha mahārājādhirāja paramēśvara para-
2. ma-bhaṭṭāraka Satyāśraya-kuḷa-tiḷaka Chālukyābharāṇa śrīma-
3. t Tribhuvanamalladēvara vijaya-rājyam uttarōttarābhivṛddhi-pravar-
 ddhamā-
4. nam āchandrārkkā-tāram-baram saluttumire svasti samasta-śīla-guṇa-
5. sampanna nuḍidu-mattenna Hara-charāṇa-sarōruha-bhṛinga sāhasōttun-
6. ga toḍare-balgāṇḍa gaṇḍaragaṇḍa vairi-bhēruṇḍa mada-gaja-sādha-
 kanappa
7. śrīman mahā Ānevāṭṭiyanāyakarggam Mādaḷa-gaunḍināyakitigam
8. puṭṭida Bīramanāyakuḍu avāra tamma Malla
9. āḷutt irddu svasti śrīmach Chālukya-Vikrama-kālada
10. . 11 neya Śrīmukha-samvātsarada Pusya su 11 Mālavū-

11. ralu sukha-sankathâ-vinôdadim râjyam-geyyuttumirddandina uttarâyana-sankrânti
12. vyatîpâtav Âdityavâradandu śrîmatu Chandrêsvaradêvara nitya-pûje nandâdivigegam-
13. du Kachchhaviya gaḷeyalu mattalu tammaḍigala maneya nivêšana-
14. kke gaḷeyalu 7 lam koṭṭu
15.
16. int î-dharmmamam pratipâlisidavan âvanu
17. Vâranâsi Kurukshêtra kavileyam koṭṭa pha-
18. lam akku -î dharmmaman aḷidâtan â punya- tîrtthadalu sâyira-kavileyu-
19. man â sâyira-brâhmaṇaruman aḷida pâtakanakku sva-dattam para-dattam
20. vâ yô harêta vasundharâm śashti -varisha-sahaśrâni viśṭâyâm
21. jāyatê krimiḥ kallukuṭiga Rûvôja besa-geydam

Note.

Some letters in lines 8, 9, 12, 13, 14 and 15 are lost.

This records the grant of a plot of land measuring a *mattar* for keeping light before god Chandrêsvaradeva and of a house-site to Tammaḍi, the worshipper, by Bîrmanâyaka, born of Ânevattinâyaka and Mâdalagaḍi and by his brother Malla . . . the former entitled, a man of his word, a smiter of his enemies, a worshipper of Siva, a tamer of wild elephants in rut, on Sunday the 11th lunar day of the light half of Pushya during Uttarâyana Sankrânti, with Vyatîpâta in the year Śrîmukha, the 11th year of Châlukya Vikrama êra, when Tribhuvana-malladêva of the Châlukya Dynasty was ruling. The inscription ends with the usual imprecation. The eleventh year of Châlukyavikrama era is 1087, the Pushya Śuddha Ekâdai of which coincided with Wednesday the 8th of December, the cyclic year being Prabhava. If we, however take Śrîmukha then the Christian year corresponding to it would be 1093, the Pushya Śuddha Êkâdaśi of which was Saturday the 31st of December. In both ways the date is wrong.

168.

On a stone lying near a ruined temple in the forest at the foot of a hill close by Hosahalli in the same hôbali of Tâlagunda.

1. Ânanda-samvatsarada Âśâḍa-bahula 8 lu
2. Dêvagavunḍana maga Bîraṇa Malapa-gaunḍana mêge
3. bandu huyala turuva maguḷchi Sura-
4. lôka-prâptanâda || mangala mahâ śrî śrî śrî

Translation.

On the 8th lunar day of the dark half of Âshâḍha in the year Ânanda, Bîraṇa, son of Dêvagaunḍa attacked Malapagaunḍa and having rescued the cattle died. (The date is incomplete).

169.

On a stone at the foot of the hill in the forest of Guḍḍara Hosahalli in the same hôbali of Tâlaganda.

Kannada language and characters.

1. svasti śrîmatu Viraballâḷadêva-varisha-
2. da Krôdhana-samvatsarada Chaitra-su 10 Brihavâra-
3. dandu śrîmatu Birarasana maga Mâdarasanu

4. Maraḍiya-huyalali kâdi palaran iṇḍu
5. Suralôka-prâpitanâda || jîtêna labhyatê
6. Lakshumî mritênâpi surânganâ kshana-vidhvam-
7. sanê kâye kâ chintâ maraṇê ranê mangala mahâsri

Translation.

Be it well. On Thursday the 10th lunar day of the light half of Chaitra in the year Krôdhana of the illustrious Viraballâladêva, Mâdarasa, son of the illustrious Bîrara-
 rasa fought in the battle of Maraḍi and died. With victory there comes wealth, and
 with death there come the heavenly nymphs. Is there any one who will seriously think
 of death or battle, when the body is assured to be of a momentary existence ?

170.

SORAB TALUK.

On a stone under a Fig tree at the entrance of the village Chetṭûr in the hōbali
 of Kyâsanûr.

Size 3'—3" × 2'—9".

Kannada language and characters.

1. namas tunga-śiraś-chumbi-chandra-châmara-châravê! trailôkya-na-
2. garârambha-mûla-stambhâya Sambhavê! svasti śrî vijayâbhyu-
3. daya Sâlivâhana-śaka-varusha 1583 neya Plava-
4. saṃvatsarada Mârgaśira śu 5 lu śrîmatu sajjana-śuddha Sivâchâra-sam-
5. pannarâda Huruliya Chennamallêdêvarige Eḍava-Murâ-
6. ri Kôṭe- kôlahala viśuddha-vaidikâdvaita-pratishṭâ-
7. paka Siva-guru-bhakti-parâyanarâda Keḷadi Sadâśivanâ-
8. yakara vamsôdbhavarâda Siddhapanâyakara pautraru Sivappa-
9. nâyakara putrar âda Sômasêkharanâyakara dharmâ-pa-
10. tniyar âda Chennammâjijavaru barasi koṭṭa dâna-
11. śâsana-kramaventendare . . . Vuḍagani-śimeyolagaṇa
12. . . . grâmavanu Sivârpi-
13. tavâgi biṭṭêvâgi î grâmakke neṭṭa linga-mudre-kallina vala-
14. guḷla nidhi modalâda ashta-bhōga tēja-svâmyavanu
15. pûrva-mariyâdeyalli âgumâḍikonḍu
16. . . . koṭṭa śâsana
17. sva-dattâtd dviguṇam puṇyam para-dattânupâlanam para-da-
18. ttâpahârêṇa sva-dattaṃ nish-phalam bhavêt

Note.

Some letters inclusive of the name of the village granted in lines 11, 12, 15 and 16
 are lost.

This records the grant of a village (Chetṭûr ?) free of taxes by Channammâji, wife
 of Sômasêkharanâyaka, son of Sivappa-nâyaka and grand-son of Siddappa-nâyaka,
 born of the family of Sadâśiva Nâyaka of Keḷadi (with titles) to the Lingâyat priest
 Chennamalledêva of Huruli, devoted to the observance of the customs of the Saivites,
 on the 5th lunar day of the light half of Mârgaśira in the year Plava, Śaka 1583, A.D.
 1661. The date is not verifiable. The inscription ends with the usual imprecation.

On a stone set up under a Fig tree by the side of the temple of Ānjanêya in front of the same village Chetṭûr in the same hôbali of Kyâsanûr.

Size 3'×2'—2".

Kannaḍa language and characters.

1. śrī Gaṇâdhipatayê namaḥ namaḥ-tunga-śiraś-chumbi chandra-châma-
2. ra-châravê | trailôkya-nagarârambha-mûla-stambhâya Sambhavê
3. svasti śaka-varisha 1102 neya Vikâri-saṃvatsarada Bhâdrapada
4. . . . Malleyana mêle dhâḷi Sâgaddeya-Huḷlagavunḍa-
5. n iṛidu suraganikeyarôḷ kûḍidaṃ | jîtêna
6. labhyatê Lakshumi mṛitênâpi Surânganâ kshaṇa-vidhvaṃsa-
7. nê kâyê kâ chintâ maraṇê raṇê mangala-mahâ śrī

Note.

Some letters in Line 4 are lost.

This records the death of Huḷlagavunḍa in his fight with Malleya whom he killed on of Bhâdrapada in the year Vikâri Śaka 1102, A.D. 1180 (which is Sârvari).

The oft-quoted verse in praise of death in battle is appended at the end. The date is not verifiable.

Note.

Some letters inclusive of the name of the village, quoted in lines 11, 12, 13 and 14

are lost.

This records the grant of a village (Chetṭûr) free of taxes by Chennammaji, wife

of Sômesekharaswâya, son of Sivappa-nâyaka and grand-son of Sôḍappa-nâyaka,

born of the family of Sôḍava Nâyaka of Keladi (with titles) to the king's priest

Chennamallabêva of Hiruli, devoted to the observance of the customs of the Śaivites,

on the 24th lunar day of the light half of Mârgashîra in the year Śaka 1523, A.D.

1601. The date is not verifiable. The inscription ends with the usual invocation.

BOMBAY PRESIDENCY.

A photo of a stone inscription sent to Mysore Archæological office for deciphering by the Chief of Oundh in Sâtâra.

Old Kannada language and characters.

- | | |
|---|------------------|
| 1. svasti samasta-bhuvnâsrayam s̄rî prithvî-vallabha mahâ- | |
| 2. rājâdhirāja paramês̄varam parama- | |
| 3. bhattarakam | 11. t Tribhu- |
| 4. Satyâ- | 12. vana-malla- |
| 5. s̄raya- | 13. dēva-vijaya- |
| 6. kuḷa-ti- | 14. rājyam u- |
| 7. ḷakam Châ- | 15. ttarôtta- |
| 8. ḷukyâbha- | 16. rābhivri- |
| 9. raṇam | 17. ddhi-prava- |
| 10. s̄rîma- | 18. rddhamâ- |
| | 19. nam â- |
| 20. chandrârkkâ-târam-baram saluttam ire Manne-keṛeya neleviîḍinalu su- | |
| 21. ka-sankatâ-vinôdadim rājyam-geyyuttam ire tat-pâda-padmôpa- | |
| 22. jîvigaḷ appa samasta-guṇa-gaṇâḷamkṛita- satyaśauchâchâra-châ- | |
| 23. ru-charitram naya-vinaya-s̄ila-sampannam nuḍidu mattennam gôtra- | |
| 24. pavitram nirmmaḷa-charitaram nyâya-nis̄thharam dharmma-Yudhis̄thharam | |
| 25. mâvana gandha-vâraṇam ripu-nivâraṇam anka- | |
| 26. kâṛam vibudha-vidagdha-kâminî-jana-s̄ringârahâram mrigaya-Rê- | |
| 27. vantam vairi-kritântam Kollâpura-samuddharaṇam guṇa-gaṇâbharaṇam | |
| 28. kastûrikâmôdam s̄rîman Mahâlakshmî-labdha-vara-prasâdam nâmâ- | |
| 29. di-samasta-prasasti-sahitam s̄rîmat Prabhu Sonna- | |
| 30. neyya-nâyakarum avara manô-nayana-vallabheyarappa | |
| 31. Lakhumâdēviyarum magaḷu Chchôḷabbayveyum kumâram | |
| 32. Byeḍayyanum int ivarumiḷdu Kollâpuradalu prabhutvama- | |
| 33. n aḷuttam ire s̄rî Châḷukya-vîra-Vikrama-varshada mûva- | |
| 34. ttondaneya Vyaya-samvatsarada Mâgha puṇṇami sukra- | |
| 35. vâradandu Sôma-grahaṇa-parvva-nimittavâgi Kalige-pa- | |
| 36. nneraḍara baḷiya Bâḍagrâveyam Mahâlakshmî-dēviyarggam Gaṇ- | |
| 37. gûra Kâlakenjebbeya bhûmiyole aṇavattigeeya baṭṭyaya | |
| 38. mûḍalu Goravagâlali bbâdagala nâlku mattar kkeyyumam | |
| 39. ondu maneya nivêsaṇamumam kalammâḍada uttaramaḷigeya- | |
| 40. nu Bairanâyakara kâlam karchchi dhârâ-pûrvvakam mâḍi sarvva-bâ- | |
| 41. dhâ-parihâram âgi sakala-sthânigarum gaṇḍa- mâḍâda- | |
| 42. vara hadana vaṛiyalu? biṭṭa dharmma i dharmmamam pratipâḷisi- | |
| 43. dang ananta-dharmma sva-dattam para-dattam vâ yô harêta vasu- | |
| 44. ndharâm sash̄thi-varsha-sahasrâṇi vish̄thâyâm jâyatê | |
| 45. krimih i sâsanamam baredam Bâchaṇayyam | |
| 46. khaṇḍarisidam Chandamayyam | |

Translation.

Be it well. While the refuge of the whole world, prithivî-vallabha, mahârâjâdhirâja, râjaparamêśvara, paramabhattachâraka, the ornament of the Satyâśraya family, the gem of the Châlukyās, the illustrious Tribhuvanamalla, was ruling over the kingdom with ease and happiness in his capital at Mannekere, in continuation of the ever prosperous hereditary reign, to last as long as the moon, the sun and the stars:—His dependant at his lotus feet; possessed of all good qualities as an ornament, truthfulness, purity, admirable conduct, modesty, a man of his word, a pure soul of his family, a man of pure conduct, just though harsh, a Yudhishtîra in virtue, an elephant in rut to enemies, destroyer of the hostile; a necklace to the learned, the gay and the woman folk, a Rêvanta in hunting, lord of death to enemies, protector of Kollâpur, having good qualities as an ornament, sweet as musk, obtainer of a boon from Mahâlakshmî, possessed of the best name and other titles,—the illustrious Prabhu Sonnaneyanâyaka, Lakhumâdêvi, his beloved wife, Chôlabbe, his daughter, and Bêdaya, his son—while all these ruled over Kolhapûr, on Friday the full moon day of the month, Mâgha in the year Vyaya in the 31st year of the Châlukya Vîra Vikrama èra, for the acquisition of merit on this auspicious day of lunar eclipse, granted a village close by Kalige twelve for the service of Mahâlakshmi; also granted in the land of Gangûr Kâla Kenjabbe, to the east of the place where water is distributed to travellers, in Goravagâla, a plot of land measuring four mattars and also a house-building site together with a store-house to Bairanâyaka after washing his feet, with the pouring of water and free of all taxes, all the Sthânikas being witnesses so as to guard the gift against obstructors. The maintenance of this gift will be conducive to merit. Whoever takes away the gift of land made by himself or by others will be born in ordure for sixty thousand years.

Bâchanaya wrote the inscription and Chandamaya engraved it on the stone.

Note.

This inscription belongs to the reign of the Châlukya king Tribhuvanamalla Vikramâditya (IV). The particulars given in the date of the grant correspond with those of Friday 11th January, A.D. 1107, a day of lunar eclipse according to Svami-kannu Pillay's Tables.

111. ARCHAEOLOGICAL MUSEUM.

Three copper plate grants and a metallic processional image of Siva were added to the Museum. A plaster model of the famous Mathura Lion Capital has been purchased through the agency of the Archæological Department of the Government of India, for Rs. 72-10-0 for the Archæological Museum.

112. OFFICE WORK.

1. The Monograph on Halebid temples is still under preparation by Rao Bahadur R. Narasimhachar. The Monograph on the Panchalingesvara temple at Govindanahalli has been made ready for the Press and half-tone blocks are being prepared in the Office to illustrate the work. The scheme for the preparation of a comprehensive monograph on Hoysala architecture is still under consideration of Government.

2. Very little progress has been made in the printing of the Supplement and index volumes owing to delay in Government Press.

3. Thirty-two publications of the Department and 250 photographs of views of temples, etc., have been sold in the Office during the year and a sum of Rs. 658-5-0 has been realised by the sale and remitted to the Treasury.

4. A list of the photographs and drawings prepared during the year is appended to the Report (Appendix B).

5. The Office Staff have discharged their duties with diligence and zeal.

113. SOME OF THE NEW FACTS GLEANED DURING THE YEAR ARE :—

(1) The form of Calendar in use during the Epic period.

(2) The form of secret writing referred to in Arthasastra.

(3) The Arthasastra is comparatively earlier than the Tantrakhyayika version of the Panchatantra.

(4) Determination of the age of Kanada, Bhamaha and others.

(5) Verification of the occurrence of solar eclipse on the Vaisakha New moon day of the Gupta Sam. Two hundred and fifty seven corresponding to Monday the 18th of May A. D. 459 as stated in the Bhattakapatra grant of Dharasena II presumably issued in that part of the Empire where the eclipse was visible and confirmation thereby of the initial year of the Gupta era in A. D. 200-201.

BANGALORE, }
December 1927. }

R. SHAMA SASTRY,
Director of Archæological Researches in Mysore.

APPENDIX A.

STATEMENT SHOWING THE AMOUNT SPENT DURING THE YEAR 1926-27 FOR THE REPAIR AND MAINTENANCE OF ANCIENT MONUMENTS IN THE STATE.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
					Rs. a. p.	Rs. a. p.
MYSORE DISTRICT.						
1	Mysore	Fort	Sri Swetavarahaswami temple.	1. White and colour wash .. 2. Car repairs ..	Nil. Nil.	71 10 0 5 9 0
2	Seringapatam	Seringapatam	Sri Ranganathaswami temple.	1. Repairs to the leaks in the roof of the temple.	528 0 0	Nil.
3	Do	Do	Masjid ..	2. Repairs to the temple .. Repairs and white and colour washing to the mosque in connection with the Vice-regal visit, 1927.	160 0 0 2,547 0 0	Nil. Nil.
4	Do	Near Railway Station.	Ahanadi Masjid ..	Repairs in connection with Vice-regal visit.	845 0 0	Nil.
5	Do	Seringapatam	Col. Baily's Dungeon ..	Repairs ..	40 0 0	38 0 0
6	Do	Do	De. Havilland Arch ..	Do ..	20 0 0	20 0 0
7	Do	Do	Obelisk Monument near the breach.	Do ..	10 0 0	9 0 0
8	Do	Do	Spot where Tippu's body was found.	Do ..	30 0 0	31 0 0
9	Do	Do	T. Innman's dungeon	Do ..	30 0 0	29 0 0
10	Do	Ganjam	Gumbaz ..	Shifting two lanterns in front of Gumbaz and fixing them in another place.	4 8 2	4 8 2
11	Do	Do	Do ..	Special repairs ..	90 0 0	Nil.
12	Do	Do	Do ..	Repairs in connection with Vice-regal visit, 1927.	2,408 0 0	Nil.
13	Do	Do	Do ..	Opening a road from Gumbaz to Sangam.	2,300 0 0	Nil.
14	Do	Do	Do ..	Repairs to Nagarkhana and Zanana Rooms.	90 0 0	88 0
15	Do	Do	Do ..	Establishment, tools and plant charges on estimates sanctioned in 1923-24 in connection with Vice-regal visit then.	119 14 11	Nil.
16	Do	Melkote	Sri Narayanaswami temple.	Repairing the Varahaswami temple.	1,138 0 0	Nil.
17	Do	Do	Do ..	Repairs to the temple ..	405 0 0	Nil.
18	Do	Do	Do ..	Inserting two eve stones on the north eastern corner.	100 0 0	Nil.
19	Nanjangud	Nanjangud	Srikantesvaraswami temple.	Establishment, tools and plants charges on the estimates for Rs. 940 for a gate-way.	99 0 0	Nil.
20	T.-Narsipur	Somnathpur	Kesava temple ..	Pay of watchman ..	120 0 0	120 0 0
21	Do	Do	Do ..	Renovating the temple ..	16,217 0 0	7,896 8 6
22	Do	Talkad	Sri Kirthinarayanaswami temple.	Repairs to the door of the temple.	7 1 0	7 1 0
23	Nagamangala	Nagamangala	Sri Kesvaswami temple	Urgent repairs to the temple	2,364 0 0	Nil.
BANGALORE DISTRICT.						
24	Bangalore	Fort	Sri Venkataramanaswami temple.	Construction of a car shed ..	873 0 0	Nil.
25	Closepet	Closepet	Close Memorial pillar ..	For repairing and putting iron railings.	100 0 0	88 0 0
TUMKUR DISTRICT.						
26	Maddagiri	Midigesi	Sri Mallesvaraswami temple.	Repairs ..	385 0 0	Nil.
KOLAR DISTRICT.						
27	Chintamani	Alamgiri	Sri Venkataramanaswami temple.	Repairs to the temple ..	515 0 0	311 0 0
28	Kolar	Town	Mokhbara ..	Repairs ..	367 6 0	217 6 0
29	Mulbagal	Avani	Sri Ramalingesvaraswami temple.	Construction of a Car shed ..	1,285 0 0	Nil.
30	Bowringpet	Budikote	Monument of Hyder's birth place.	Ordinary repairs ..	25 0 0	24 14 0
31	Chikballapur	Nandi Hill	Tippu's palace ..	Repairs ..	50 0 0	Not received.

APPENDIX A—concl'd.

Serial No.	Taluk	Place	Name of institution	Nature of repairs	Amount sanctioned	Amount spent
					Rs. a. p.	Rs. a. p.
HASSAN DISTRICT						
32	Hassan	Koravangala	Buchesvara temple	Jungle clearing, repairing gate, white-washing, etc.	163 0 0	62 0 0
33	Do	Doddagaddavalli	Virupaksha and Mahalakshmi temple.	Re-building the compound wall and other sundry repairs.	1,437 0 0	441 0 0
34	Arsikere	Arsikere	Iswara temple	Pay of watchman	114 0 0	112 0 0
35	Belur	Belur	Chennakesavaswami temple.	Cement pointing to the floor etc.	3,900 0 0	465 0 0
36	Do	Halebid	Hoysalesvara temple	Pay of watchman	192 0 0	192 0 0
37	Do	Do	Kedaresvara temple	Do	96 0 0	96 0 0
38	Chennarayapatna	Nuggehalli	Sadasivaswami temple	Urgent repairs	1,389 0 0	Nil.
39	Do	Do	Sri Lakshminarasimhaswami temple.	Repairs to the door and other sundry repairs.	807 0 0	136 0 0
40	Hole-Narsipur	Hole-Narsipur	Sri Lakshminarasimha temple.	Repairs to the Car	230 0 0	120 0 0
KADUR DISTRICT.						
41	Tarikere	Amritapura	Amritesvara temple	Renovation	2,110 0 0	1,408 11 0
42	Mudigere	Kalasa	Sri Kalasesvaraswami temple.	Repairs in and around the temple.	7,749 0 0	3,053 15 0
43	Sringeri	Sringeri	Sri Vidyasankara temple.	Clearing of weeds etc.	30 0 0	25 0 0
SHIMOGA DISTRICT.						
44	Shimoga	Bhadravati	Sri Lakshminarasimha temple.	Urgent repairs	2,445 0 0	Nil.
45	Shikarapur	Belagavi	Sri Tripurantakesvaraswami temple.	Do	1,663 0 0	Nil.
CHITALDRUG DISTRICT.						
46	Molakalmuru	Jattangi	Asoka Inscription on Ramesvara Hill.	Pay of watchman	72 0 0	60 0 0
47	Do	Do	Do	Pointing with mortar to the roof and masonry repairs.	11 0 0	11 0 0
48	Do	Siddapura	Inscription of Asoka	Jungle clearing, etc.,	10 0 0	10 0 0
49	Do	Brahmagiri	Do	Painting, pointing and clearing prickly pears, etc.	53 0 0	52 0 0

APPENDIX B.

LIST OF PHOTOGRAPHS TAKEN DURING THE YEAR 1926-27.

No.	Size	Name of temple	Views	Taluk	District
1	8½ × 6½	Lakshminarayana temple	South West view	Sagatavalli	Hassan.
2	Do	Do	North view	Do	Do
3	Do	Do	Image of Lakshminarayana	Anati	Do
4	6½ × 4½	Do	Ceiling in Sukhanasi	Do	Do
5	Do	Do	Dipastambha in front	Do	Do
6	Do	Chennakesava temple	North west view	Chennarayapatna	Do
7	Do	Do	Bull in the tank	Do	Do
8	Do	Do	North west view	Grama	Do
9	Do	Do	Kesava Image	Do	Do
10	Do	Lakshminarasimha temple	South tower	Do	Do
11	Do	Do	Narasimha Image	Do	Do
12	Do	Do	Ceiling in the front Poreh	Do	Do
13	12 × 10	Kesava temple, Plan	Hirikadalur	Do	Do
14	Do	Chennakesava temple	Honnavara	Do	Do
15	8½ × 6½	Kesava temple	Figure to the right of South doorway	Horemame Kaval	Tumkur.
16	Do	Do	Figure to the left of south doorway	Do	Do
17	6½ × 4½	Do	South-west view	Do	Do
18	Do	Do	South-east view	Do	Do
19	Do	Do	Image	Do	Do
20	Do	Narasimha temple	South east view	Guddadahalli	Do
21	Do	Kesava temple	View of Mahadvara	Kaidala	Do
22	Do	Do	Pillar in Mahadvara	Do	Do
23	Do	Do	Inner view of Gopura	Do	Do
24	Do	Do	Kesava Image	Do	Do
25	Do	Gangadharesvara temple	North west view	Do	Do
26	Do	Tirumalesvara temple	North view	Hiriyur	Chitaldrug.
27	Do	Do	Mahadvara	Do	Do
28	Do	Do	Tower with Uyyale Kamba	Do	Do
29	8½ × 6½	Parsvanatha Basti	Front view	Heggere	Do
30	6½ × 4½	Do	Side view	Do	Do
31	Do	The Three Hoysala Temples	East view	Do	Do
32	Do	Tabbalesvara temple	View of Prakara and Mahadvara	Gangavara	Bangalore.
33	Do	Do	North West view of the temple	Do	Do
34	Do	Do	Lion Pillar	Do	Do
35	10 × 8	Somesvara temple	.....	Kabali	Kadur
36	Do	Stone inscription of Ranavaloka Kambayya.	.....	Melagani	Kolar.

LIST OF DRAWINGS PREPARED DURING THE YEAR 1926-27.

1. The Ground plan of Chennakesava Temple at Honnavara, Hassan Taluk.
2. The Ceiling of Twin temples at Mosale, Hassan Taluk.
3. The Ground plan of Chennakesava temple at Chennarayapatna.
4. The Ground plan of Veeranarayanasvamy temple at Brahmasamudra, Kadur Taluk.
5. Completed the unfinished drawing of the Parsvanatha Basti at Heggere, Hosdurga Taluk.
6. Completed the unfinished drawing of the map showing the situation of Govindanahalli, Krishnarajapete Taluk.

APPENDIX C.

STATEMENT SHOWING ANCIENT MONUMENTS IN THE STATE INSPECTED BY THE REVENUE SUB-DIVISION OFFICERS.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
BANGALORE DISTRICT.								
1	Bangalore	Fort	Tippu Sultan's Palace	1926-27	Rev. Sub Dn. Officer	..	..	Report not received.
2	Do	Do	Venkataramanaswami temple	Do	Do	..	..	Do
3	Do	Do	Old Dungeon	Do	Do	..	..	Do
4-7	Do	Bangalore Town	Kempegowda's watch towers	Do	Do	..	..	Do
8	Do	Do	Cenotaph	Do	Do	..	..	Do
9	Do	Gavipur	Gangadhara'svara temple	Do	Do	..	..	Do
10	Dodballapur	Doddaballapur	Asharkhana built by Abbas Khuli Khan.	Do	Do	4-8-26	3-9-26	
11	Nelamangala	Sivaganga	Cave temples of Gangadhara'svara and Honnadevi.	Do	Do	19-6-27	29-6-27	
12	Channapatna	Channapatna	Syed Ibrahim's tomb	Do	Do	..	15-12-27	
13	Do	Do	Akkalshah Khadri Darga Makkan. Tomb of Hyder's priest.	Do	Do	..	Do	
14	Do	Do	Timmappara's Urs Mansion	Do	Do	25-6-26	5-8-26	
15	Do	Kotebagilu or Fort.	Fort	Do	Do	..	..	Report not received.
16	Do	Malur	Aprameyaswami temple	Do	Do	..	15-12-27	
17	Do	Do	Kailaseswara temple	Do	Do	..	..	Do
18	Do	Malurpatna	Narayanawami temple	Do	Do	..	15-12-27	
19	Do	Abbur	Kundapurawami Brindavana	Do	Do	..	Do	
20	Closepet	Closepet	Close Memorial Pillar	Do	Do	30-6-26	5-8-26	
21	Devanhalli	Devanhalli	Tippu Sultan's Birth place	Do	Do	29-8-26	3-9-26	
22	Do	Do	Fort	Do	Do	..	Do	
23	Do	Do	Gopalakrishna temple	Do	Do	Do	Do	
24	Do	Gangawara	Someswara temple and inscriptions.	Do	Do	25-12-27	2-1-28	
25	Do	Ardehalli	Inscriptions	Do	Do	31-8-26	3-9-26	
26	Do	Kundana	Hoysala Ballala's Palace	Do	Do	29-8-26	3-9-26	
26	Magadi	Savandroog	Savandroog hill fort	Do	Do	Nil.	Nil.	Report not received.
KOLAR DISTRICT.								
27	Kolar	Kolar	Kolaramma temple	Do	Do	30-6-27	23-8-27	
28	Do	Do	Someswara temple	Do	Do	30-6-27	Do	
29	Do	Do	Mokhbara	Do	Do	29-6-27	Do	
30	Do	Siti	Sripatiswara temple	Do	Do	Nil.	Nil.	Report not received.
31	Chikballapur	Nandi	Nandiswara temple	Do	Do	28-11-26	23-8-27	
32	Do	Nandi Hill	Tippu's Palace	Do	Do	29-4-27	Do	
33	Do	Do	Yoga Nandiswara temple	Do	Do	30-7-26	Do	
34	Do	Rangasthala	Ranganatha temple	Do	Do	10-2-27	Do	
35	Bowringpet	Budikote	Haidar's birth place	Do	Do	Nil.	Nil.	Report not received.
36	Mulbagal	Avani	Ramalingeswara temple and inscriptions.	Do	Do	Nil.	Nil.	Do
37	Do	Kurudumale	Someswara temple and inscriptions.	Do	Do	Nil.	Nil.	Do
38	Do	Mulbagal	Hydervali Darga	Do	Do	Do	Do	Do
39	Do	Do	Sripadaraya Brindavana	Do	Do	Do	Do	Do
40	Goribidnur	Hiribidnur	Hussenshah Darga	Do	Do	24-5-27	23-8-27	
41	Chintamani	Alamgiri	Venkatramana temple	Do	Do	12-7-27	Do	
42	Do	Kaivara	Amaranarayana temple	Do	Do	8-6-27	Do	
TUMKUR DISTRICT.								
43	Tumkur	Kaidala	Channigaraya temple	Do	Do	22-4-26	16-7-27	
44	Do	Devarayadurga	Lakshminarasimha temple	Do	Do	30-12-26	Do	
45	Do	Hirigundugal	Viragals	Do	Amildar	23-6-27	Do	
46	Chiknayakanhalli.	Settikere	Yogamadhava temple	Do	Rev. Sub Dn. Officer	17-6-27	7-7-27	
47	Do	Huliyar	Malleswara temple	Do	Do	Nil.	Nil.	Report not received.
48	Sira	Sira	Mallik Rahiman Darga	Do	Do	22-6-27	20-7-27	
49	Do	Do	Jumma Masjid	Do	Do	22-6-27	20-7-27	
50	Maddagiri	Maddagiri	Fort	Do	Do	30-6-27	17-9-27	
51	Do	Do	Malleswara temple	Do	Do	Do	Do	
52	Do	Do	Venkataramana temple	Do	Do	Do	Do	
53	Do	Midigesi	Malleswara temple	Do	Do	27-5-27	17-7-27	
54	Do	Do	Venkataramana temple	Do	Do	Do	Do	
55	Tiptur	Aralaguppe	Channigaraya temple	Do	Do	Nil.	Nil.	Report not received.

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
56	Tiptur	Vighnasante	Narasimha temple	1926-27	Rev. Sub-Dn. Officer	18-12-26	26-1-27	
57	Do	Do	Balalingesvara temple	Do	Do	Do	Do	
58	Turuvekere	Turuvekere	Nandi in front of Gangadharesvara temple.	Do	Do	23-12-26	24-1-27	
59	Do	Do	Channigaraya temple and inscriptions.	Do	Do	Do	Do	
60	Do	Do	Sankaresvara temple and inscriptions.	Do	Do	Do	Do	
61	Do	Nagalapura	Kedaresvara temple	Do	Do	7-6-27	7-7-27	
62	Do	Do	Channakesava temple	Do	Do	Do	Do	
63	Do	Tandaga	Do	Do	Do	Do	Do	
64	Do	Hulikhal	Kallesvara temple	Do	Do	Do	Do	
MYSORE DISTRICT.								
65	Mysore	Mysore	Varahasvami temple	1926-27	Rev. Sub-Dn. Officer	29-6-27	25-8-27	
66	Do	Do	Lakshmiramana temple	Do	Do	Do	Do	
67	Do	Varnna	Mahalingesvara temple	Do	Do	27-6-27	Do	
68	Nanjangund	Suttur	Somesvara temple	Do	Do	..	..	Report not received.
69	Do	Do	Narayana temple	Do	Do	..	..	Do
70	Do	Hedatale	Lakshmikanta temple	Do	Do	..	..	Do
71	Do	Do	Nagesvara temple	Do	Do	..	..	Do
72	Seringapatam	Seringapatam	Darya Daulat	Do	Do	29-5-27	7-9-27	
73	Do	Do	Sir P. N. Krishnamurti's Bungalow.	Do	Do	6-6-27	Do	
74	Do	Do	Obelisk Monument	Do	Do	1-6-27	Do	
75	Do	Do	Gumbaz	Do	Do	29-5-27	Do	
76	Do	Do	Jumma Masjid	Do	Do	1-6-27	Do	
77	Do	Do	Webb's Monument	Do	Do	Do	Do	
78	Do	Do	Bailli's Dungeon	Do	Do	Do	Do	
79	Do	Do	Inman's Dungeon	Do	Do	Do	Do	
80	Do	Do	Haviland Arch	Do	Do	Do	Do	
81	Do	Do	Spot where Tippu's Body was found.	Do	Do	Do	Do	
82	Do	Do	Ranganatha temple	Do	Do	26-6-27	Do	
83	Do	Do	Portrait Statue of Kanthirava-Narasaraja Vadeyar.	Do	Do	Nil.	Nil.	Report not received.
84	Mandya	Budanur	Anantapadmanabha temple	Do	Do	15-5-27	7-9-17	
85	Do	Do	Visvesvara temple	Do	Do	Nil.	Nil.	
86	Do	Basral	Mallikarjuna temple	Do	Do	25-11-26	7-9-27	
87	Krishnarajpete	Hosaholalu	Lakshminarayana temple	Do	Do	15-2-27	Do	
88	Do	Govindanahalli	Panchalingesvara temple	Do	Do	Do	Do	
89	Do	Kikkeri	Brahmesvara temple	Do	Do	14-2-27	Do	
90	Do	Sindagatta	Lakshminarayana temple	Do	Do	Nil.	Nil.	Report not received.
91	Do	Santebachahalli	Mahalingesvara temple	Do	Do	Nil.	Nil.	Do
92	Do	Agale	Mallesvara temple	Do	Do	Nil.	Nil.	Do
93	Do	Tonachi	Basavesvara temple	Do	Do	Nil.	Nil.	Do
94	Do	Tenginagatta	Siva temple	Do	Do	N'l.	Nil.	Do
95	Do	Kannambadi	Tippu's inscription	Do	Do	1-6-27	7-9-27	
96	Nagamangala	Nagamangala	Kesava temple	Do	Do	25-5-27	Do	
97	Do	Bellur	Madhavaraya temple	Do	Do	..	..	Report not received.
98	Do	Do	Mulesingesvara temple	Do	Do	..	..	Do
99	Do	Kambadahalli	Panchakuta basti	Do	Do	..	..	Do
100	Chamrajnagar	Hale Alur	Arkesvara temple	Do	Do	..	..	Do
101	Hunsur	Dharmapura	Kesava temple	Do	Do	..	..	Do
102	Yedatore	Saligrama	Ramanujacharya temple	Do	Do	19-6-27	25-8-27	
103	Do	Chik-Hanasoge	Adinatha Basti	Do	Do	2-1-27	Do	
104	T.-Narsipur	Talkad	Vaidyesvara temple	Do	Do	..	..	Report not received.
105	Do	Do	Kirtinarayana temple	Do	Do	..	..	Do
106	Do	Somanathapur	Kesava temple	Do	Do	..	..	Do
106a	Do	Do	Panchalingesvara temple	Do	Do	..	..	Do
107	French-Rocks	Melkote	Narayanavami temple	Do	Do	..	..	Do
108	Do	Tonnur	Temples and Darga	Do	Do	..	..	Do
109	Do	Do	Place where Ramanujacharya held a dispute with Jains.	Do	Do	..	..	Do
110	Yelandur	Yelandur	Gaurisvara temple	Do	Do	..	..	Do
HASSAN DISTRICT.								
111	Hassan	Heragu	Kirtinarayana temple	1926-27	Rev. Sub-Dn. Officer	1-12-25	9-12-25	
112	Do	Koravangala	Buchesvara temple	Do	Do	26-5-27	22-6-27	
113	Do	Ambuga	Prasanna Kesava temple	Do	Do	7-6-27	27-6-27	
114	Do	Doddagaddavalli	Lakshmidevi temple	Do	Do	12-6-27	30-6-27	
115	Do	Kondajji	Vishnu Statue	Do	Do	..	..	Report not received.
115a	Do	Gramma	Yoga Narasimha temple	Do	Do	..	..	Do

APPENDIX C—contd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks
116	Belur	Belur	Kesava temple and inscriptions	1926-27	Rev. Sub-Dn. Officer	27-12-26	22-6-27	
117	Do	Halebid	Hoysalesvara temple	Do	Do	Do	15-6-27	
118	Do	Do	Kedaresvara temple	Do	Do	Do	Do	
119	Do	Do	Virabhadra temple	Do	Do	Do	Do	
120	Do	Do	Parsvanatha basti	Do	Do	Do	Do	
121	Do	Do	Adinatha basti	Do	Do	Do	Do	
122	Do	Do	Santesvara temple	Do	Do	Do	Do	
123	Do	Do	Inscriptions	Do	Do	Do	Do	Report not received.
124	Do	Chatchathalli	Chattesvara temple	Do	Do	Do	Do	Do
125	Arsikere	Arsikere	Isvara temple	Do	Do	7-2-27	9-9-27	
126	Do	Do	Grose's Tomb	Do	Do	Do	Do	Report not received.
127	Do	Harnahalli	Kesava temple	Do	Do	Do	Do	Do
128	Do	Do	Somesvara temple	Do	Do	Do	Do	Do
129	Do	Javagal	Narasimha temple	Do	Do	Do	Do	Do
130	Do	Hullekere	Channakesava temple	Do	Do	Do	Do	Do
131	Do	Mavuttanahalli	Mahalingesvara temple	Do	Do	Do	Do	Do
132	Do	Honnvara	Kesava temple	Do	Do	Do	Do	Do
133	Channarayana-patna.	Sravan Belgola	Gomatesvara statue	Do	Do	Do	Do	Do
134	Do	Do	Akkana Basti	Do	Do	19-2-27	8-3-27	
135	Do	Do	Inscriptions	Do	Do	Do	Do	Report not received.
136	Do	Do	Chavundaraya Basti	Do	Do	Do	Do	Do
137	Do	Do	Chandragupta Basti	Do	Do	Do	Do	Do
138	Do	Do	Parsvanatha basti	Do	Do	Do	Do	Do
139	Do	Jinanathapura	Santinatha Basti	Do	Do	8-3-27	12-9-27	
140	Do	Nuggihalli	Lakshminarasimha temple	Do	Do	Do	Do	Report not received.
141	Do	Do	Sadasiva temple	Do	Do	Do	Do	Do
142	Do	Anati	Lakshminarayana temple	Do	Do	Do	Do	Do
143	Do	Hebbalalu	Sungesvara temple	Do	no	Do	Do	Do
144	Hole-Narsipur	Hole-Narsipur	Narsimha temple	Do	Do	Do	Do	Do
145	Manjarabad	Manjarabad	Fort	Do	Do	Do	Do	Do
SHIMOGA DISTRICT.								
146	Shimoga	Kudli	Ramesvara temple	1926-27	Rev. Sub-Dn. Officer	Do	Do	Report not received.
147	Do	Benkipur (Bhadravati).	Lakshminarasimha temple	Do	Do	Do	Do	Do
148	Channagiri	Channagiri	Fort	Do	Do	21-2-27	3-3-27	
149	Do	Santebennur	Mosque and honda	Do	Do	Do	Do	Date of inspection not stated.
150	Honnali	Honnali	Fort	Do	Do	31-3-27	12-4-27	
151	Shikarpur	Belgavi	Kadaresvara temple	Do	Do	Do	7-11-27	Date of inspection not stated.
152	Do	Do	Tripurantakesvara temple	Do	Do	Do	Do	Do
153	Do	Do	Berundesvara temple	Do	Do	Do	Do	Do
154	Do	Bandanike	Trimurti Narayana temple	Do	Do	Do	Do	Do
155	Do	Do	Annekallu temple	Do	Do	Do	Do	Do
156	Do	Narasapur	Bastis	Do	Do	Do	Do	Do
157	Do	Talagunda	Pranavesvara temple	Do	Do	Do	Do	Do
158	Do	Do	Inscribed pillar in front of temple	Do	Do	Do	Do	Do
159	Do	Malvalli	Inscribed pillar	Do	Do	Do	Do	Report not received.
160	Sorab	Kubbattur	Kaitabhesvara temple and inscriptions.	Do	Do	Do	Do	Do
161	Do	Udari	Temples and inscription	Do	Do	Do	Do	Do
162	Sagar	Ikkeri	Aghoresvara temple	Do	Do	Do	7-11-27	Date of inspection not stated.
163	Do	Keladi	Ramesvara temple	Do	Do	Do	Do	Do
164	Do	Kelsi	Temples	Do	Do	Do	Do	Do
165	Nagar	Nagar	Sivappa Naik's Fort	Do	Do	Do	Do	Do
166	Do	Do	Palace site outside fort	Do	Do	Do	Do	Do
167	Do	Basavana Byana	Devaganga ponds	Do	Do	Do	Do	Do
168	Do	Humcha	Bastis and Inscriptions	Do	Do	Do	Do	Do
169	Tirthahalli	Kavaleurga	Fort	Do	Do	Do	Do	Do
170	Do	Melige	Jaina Basti with Brahmadeva Pillar.	Do	Do	31-3-27	12-4-27	Do

APPENDIX C—concl'd.

Serial No.	Taluk	Place	Name of Monument	Due date	Inspecting Officer	Date of last inspection	Date of report furnished by Deputy Commissioner	Remarks	
KADUR DISTRICT.									
171	Kadur	Devanur	Lakshmikanta temple and Monument.	1925-27	Rev. Sub-Dn. Officer	24-5-27	27-6-27		
172	Do	Hirenallur	Siva temple	Do	Do	21-10-26	27-6-27		
173	Chikmagalur	Hirimagalur	Yupastambha	Do	Amildar	28-6-27	27-6-27		
174	Do	Marle	Siddesvara temple	Do	Do	Do	Do		
175	Do	Do	Chennakesava temple	Do	Do	Do	Do		
176	Do	Do		Do	Do	Do	Do		
177	Do	Belavadi		Viranarayana temple	Do	Do	Do	Do	
178	Do	Khandya		Markandesvara temple	Do	Do	Do	Do	
179	Tarikere	Amritapura	Amritesvara temple	Do	Rev. Sub-Dn. Officer	27-5-27	Do		
180	Do	Sompur	Somesvara temple	Do	Do	Do	Do		
181	Mudegere	Angadi	Jain Basti	Do	Amildar	22-6-27	28-6-27		
182	Do	Do	Kesava statue	Do	Do	Do	Do		
183	Do	Kalasa	Kalasesvara temple	Do	Do	20-6-27	Do		
184	Sringeri	Sringeri	Vidyasankara temple	Do	Do	Do	Do	Report not received.	
CHITALDRUG DISTRICT.									
185	Challakere	Ramadurga	Rock-cut temples	Do	Rev. Sub-Dn. Officer	Do	Do	Report not received.	
186	Molkalmuru	Siddapura	Asoka Inscriptions	Do	Do	Do	Do	Do	
187	Do	Brahmagiri	Do	Do	Do	Do	Do	Do	
188	Do	Jatangi Ramesvara Hill.	Do	Do	Do	Do	Do	Do	
189	Hosdurga	Heggere	Jain Basti	Do	Do	14-1-17	2-7-27		
190	Davangere	Anekonda	Isvara temple	Do	Do	16-6-27	Do		
191	Harihar	Harihar	Hariharsvara temple	Do	Do	17-6-27	Do		
192	Do	Nandigudi	Isvara temple	Do	Do	19-6-27	Do		
193	Do	Nanditavare	Do	Do	Do	18-6-27	Do		

APPENDIX D.

INSCRIPTION IN KANNADA CHARACTERS.

ಬೆಂಗಳೂರು ದಿಷ್ಟ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೆಂಗಳೂರು ತಾಲ್ಲೂಕು.

1

ಬೆಂಗಳೂರು ಸಿಟಿ ಬಸವನಗುಡಿಯಲ್ಲಿ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ ರಾಮಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀ ದಕ್ಷಿಣಾಮೂರ್ತಿಯೇನಮಃ | ಹರೇರ್ಲೇಲಾಪರಾಹಸ್ಯ ದಂಷ್ಟ್ರಾದಂಡೇನ
- 2 ಪಾತುಮಃ | ಹೇಮಾದ್ರಿ ಕಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತಶ್ರಿಯಂದಧೌ | ದಕ್ಷಿಣದೇಶ
- 3 ಮಂದು ದೇವರಾಜ ರಾಜಧಾನಿವಾರು ಸಕಲ ಧರ್ಮಾಲೂ ಜೇಸ್ತುವುಂಡಗಾ
- 4 ಮುರಿಕೆನಾಡು ಅನೇದೇಶಮಂದು ವೆಲ್ಲಾಳಾ ಅನೇ ಅಗ್ರಹಾರಂ ಅಶ್ವಪತಿ
- 5 ರಾಯದತ್ತಮ್ಮನ ಅಪಟ್ಟಣಮಂದು ಶ್ರೀ ಗುರುಮೂರ್ತಿ ಅಷ್ಟಸಿದ್ಧಾಂತಾಲು
- 6 ಗುಣಾಕಾರಂ ಭಾಗಾಕಾರಂ ಪೇರುಪ್ರಸ್ತಾರಂ ಚೇಸೆಂದ್ಕು ಅಶ್ವಲಾಯನಸೂತ್ರ
- 7 ಭಾರದ್ವಾಜಸಗೋತ್ರ ತ್ರಿಯಾರ್ಷೇಯ ವೆಲ್ಲಾಳವಾರು ಅನೆಯುಂಟಿಪೇರು
- 8 ಯರಾಜ್ಯೋಸ್ಥಲು ಅನಿ ಅವತಾರಂಚೇನಿ ಪಂಚಾಂಗಂ ಗುಣಿಯುಂಟಿ ಸಕಲ
- 9 ದೇಶಾಲಕೂ ಪಂಪಿಸ್ತುವುಂಡಿರಿ ಆ ವಂಶಂಲೋಗಾ ಅಪ್ಪಾಜ್ಯೋಸ್ಥಲನೇವಾರು
- 10 ಅಶ್ವಪತಿ ಗಜಪತಿವಾರಿ ವಿರೋಧಂ ವೆಲ್ಲದೇಶಕ್ಷೋಭಮಯ್ಯ ಕೋಳಾಲಕು
- 11 ವಚ್ಚಿರಿ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರುಷಯುಲು ೧೪೭೪
- 12 ಅಗುನನೇಟಿ ರೌದ್ರಿನಾಮನಂವತ್ತರ ಮಾರ್ಗಶಿರ ಶು ಗೃ ಸೋಮವಾರಂ ನಾಡು
- 13 ವೊಚ್ಚಿ ಕೃಷ್ಣಕಂಲೋ ನಿಲ್ಲರಿ | ಆದಾ ಶಂಭುಂ ನಮಸ್ಕೃತ್ಯಾ ಯಲ್ಲಯಾರ್ಯಾ
- 14 ಭದಂ ಗುರುಂ | ಶ್ರೀಮದ್ವೆಲ್ಲಾಳ ವಂಶಸ್ಯ ಚರಿತಂ ವಚ್ಚಿ ಸಾಂಪ್ರತಂ | ವೆಲ್ಲಾಳ
- 15 ವಂಶವಿಸ್ತಾರಂ ವಿಶೇಷೇಣ ನಿವೇದಿತುಂ | ಬ್ರಹ್ಮವೇಕೋ ಸಮರ್ಥಃ ಸ್ಯಾತ್
- 16 ನಾನೋಸ್ತಿ ಭುವಿ ಕಶ್ಚನ | ವೆಲ್ಲಾಲನಗರಕ್ಷೇತ್ರೇ ವೇದಶಾಸ್ತ್ರವಿಶಾರದಾಃ |
- 17 ಸರ್ವೇಗಣೇಶಶಾಸ್ತ್ರಜ್ಞಃ ಸರ್ವೇ ಯಜ್ಞೇಷು ದೀಕ್ಷಿತಾಃ | ತೇಷಾಂ ಸಂತಾನ
- 18 ವಿಸ್ತಾರಂ ಕೋವಾ ವರ್ಣಯಿತುಂ ಕ್ಷಮಃ | ವೆಲ್ಲಾಲನಗರಾತ್ಪೂರ್ವ ಮಪ್ಪಾಜ್ಯೋಸ್ಥಾ
- 19 ಭಿದೋ ಮಹಾನ್ | ವೇದವೇದಾಂತ ತತ್ತ್ವಜ್ಞೋ ಜ್ಯೋತಿಶಾಸ್ತ್ರಸಾರವಿತ್ |
- 20 ಕೋಲಾಹಲಪುರಂ ಪ್ರಾಪ್ತಃ ಸಕುಟುಂಬೋ ಮಹಾಯಶಾಃ | ತಂಮೇ
- 21 ಗೌಡಾಭ್ಯುಭೂಪಾರೋ ಸುಗುಟೂರು ಕುಲೋದ್ಭವಃ | ಸ್ವಾಶ್ರಯಂ
- 22 ಗ್ರಾಮಸಂಪತ್ತಿಂ ಪಾರೋಹಿತ್ಯಂ ಪುರಸ್ಕಚ | ಪ್ರದಾಯ ಬಹುಮಾನೇನ ಪಾ
- 23 ಲಯಾಮಾಸ ತಂ ಪ್ರಭುಃ | ತಸ್ಯ ಪುತ್ರಃ ಪೆದ್ದತಿರುಮಲದೈವಜ್ಞಃ ಪಿನ್ನತಿರು
- 24 ಮಲಕೋವಿದ್ | ಪಾಪತಿರುಮಲದೈವಜ್ಞಃ ಸರ್ವಸಿದ್ಧಾಂತಪಾರಗಾಃ ಅಪ್ಪಾ
- 25 ಜ್ಯೋಸ್ಥಲವಾರಿ ಪೆದಕೊಮಾರ್ಲು ಪೆದತಿರುಮಲಜ್ಯೋಸ್ಥಲು ಪಿನ್ನತಿರುಮಲ
- 26 ಜ್ಯೋಸ್ಥಲು ಪಾಪತಿರುಮಲಜ್ಯೋಸ್ಥಲು ಈ ಮುಗ್ಗರು ಕೂಮಾರ್ಲತೋ
- 27 ಕೂಡಾ ಕೋಳಾಲಲೋ ಕೊಂನಿ ದಿನಾಲು ಪುಂಡಿರಿ ಅಪ್ಪಾಜ್ಯೋಸ್ಥಲುವಾರು
- 28 ಪೆದತಿರುಮಲಜ್ಯೋಸ್ಥಲನು ವೆಂಬಡಿನ ಪಿಲ್ಲುಕೊನಿ ಪುನಃ ವೆಲ್ಲಾಲ ಆ
- 29 ಗ್ರಹಾರಾನಿಕಿ ಪೋಯಿರಿ ಪಿನ್ನತಿರುಮಲ ಜ್ಯೋಸ್ಥಲುವಾರು ಪಾಪತಿರುಮಲ
- 30 ಜ್ಯೋಸ್ಥಲವಾರು ವುಧಯತ್ರಲೂ ಕೋಳಾಲಸ್ಥಳಲೋ ಸಂಪಾದಿಂಟಿನ
- 31 ಮಿರಾಶಿಲನು ಅನುಭವಿಸ್ತು ಸುಖಂಗಳುವುಂಡಿರಿ-

(ಮಿರಾಶಿ ವಿವರ ಮುಂದೆ ವಿಸ್ತಾರವಾಗಿ ಬರೆದಿದೆ)

ಅದೇ ಬೆಂಗಳೂರು ಬಸವನಗುಡಿಯ ಪ್ರೈಮರಿ ಸ್ಕೂಲ್ ಹೆಡ್‌ಮಾಸ್ಟರ್ ವೆಲ್ಲಾಳ ರಾಮಶಾಸ್ತ್ರಿಗಳ
ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

ಪ್ರಮಾಣ—9"×7".

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶ
 2 ಕ ವರುಷಂಗಳು ೧೬ ೨೮ನೆಯ ವ್ಯಯನಾಮ ಸಂವತ್ಸ
 3 ರದ ಪುಷ್ಯ ಸು ೧೫ಲು ಸ್ವಸ್ತಿ ಸಮಸ್ತ ನಿಜನಾಮಾಂಕಿತ
 4 ಮಾಲಕಾಪ್ರಶಸ್ತಿ ಸಹಿತರಾದ ಶ್ರೀಮದ್ಗಣೇಶ್ವರ ಗೌರೇ
 5 ಶ್ವರ ದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದಪದ್ಮಾರಾಧಕರಾದ ಅಭಿ
 6 ನವ ಜಂಬುದ್ವೀಪ ಪಾಪನಿರೋಹಣ ಘಟೋ
 7 ಪೇತ ಸುವರ್ಣ ಇಂದಿರಾಮಂದಿರವಾದ ಪೃಥಿವಿಗೆ
 8 ಪುಂಜ್ಯಕ್ಷೇತ್ರವಾದ ಪರಮ ಪವಿತ್ರಸ್ಥಾನವಾದ ಅ
 9 ಯ್ಯಾಳ ಮುಖ್ಯರಾದ ಸಾಲಮೂಲೆ ಸಮಸ್ತರಾದ
 10 ಪೃಥಿವೀ ಸೆಟ್ಟರಾಯನ ಮಂತ್ರಿ ಭಾಸ್ಕರಂಜ ಮೊದ
 11 ಲಾದ ಕೋಳಾಲಪೇಟೆ ಪರ್ವತ ಮಲ್ಲಶೆಟ್ಟರ ಮುದಂ
 12 ಣಸೆಟ್ಟು ದೇಶಮುದ್ರೆ ಪುಟವೀರಯ ಮೊದಲಾದ ಸ್ಥಳ
 13 ಪರಸ್ಥಳ ಅಯಿವತ್ತಾರುದೇಶದ ಮಹಾನಾದಿನವರು
 14 ನಮ್ಮಾ ಪಾರೋಹಿತರಾದಂತಾ ಆಶ್ಚರಾಯನ
 15 ಸೂತ್ರರಾದ ರುಬ್ಬಾಪಾಧ್ಯಾಯರಾದ ಭಾರದ್ವಾ
 16 ಜ ಸಗೋತ್ರರಾದ ಅಪ್ಪಾಚೋಶ್ಯರ ನಪ್ಪರಾದ ಬು
 17 ಚನ ಛಟರ ಪಾತ್ರರಾದ ರಾಮೇಶ್ವರ ಸೋಮಯಾ
 18 ಜಿಗಳ ಪುತ್ರರಾದ ವೆಲ್ಲಾಲ ಸೂರ್ಯನಾರಾಯ
 19 ಣ ಛಟ್ಟರಿಗೆ ಬರಿಸಿಕೊಟ್ಟ ದಾನಶಾಸನ
 20 ಕ್ರಮಪಂಚೆಂದರೆ ನೀವು ನಮು ದೇಶಕ್ಕೆ ಪಾರೋಹಿತ
 21 ರಾದ ಕಾರಣ ನೀವು ದೇಶಕ್ಕೆ ತಿಳಿಹಿ ಕೊಳಲಾಗಿ
 22 ನಿಮಗೆ ಮಾಡಿಕೊಟ್ಟಂತಾ ಅನನ್ಯಾನ್ಯ ನಿರ್ವ
 23 ಯ ಮಾಡಿಕೊಟ್ಟುದು ನಮು ಕೋಳಾಲದಪೇಟೆ

24 ಗೆ ಬಾಹಂತಾ ಮಾಮೂಲೆ ಹೇರುಗಳು ನವ
 25 ಧಾನ್ಯ ಮೊದಲಾದ ದಿನಸುವರಿ ಧಾನ್ಯದ ನ
 26 ಡೆ ೧ ವಂದಕೆ ಪಡಿ | ಅರೆಪಡಿ ಹೊಳು ಮೆಣಸು
 27 ಕಬಾಡ ಮೊದಲಾದ ದಿನಸು ನಡೆ ೧ ವಂದಕೆ
 28 ಸೆ ೨ ನವುಟಾಕು ಬೆಲ್ಲ ಸಕ್ಕರೆ ಹುಣಿಸೆಹಂ
 29 ಣು ನಡೆ ೧ ವಂದಕೆ ಸೇ|| ಅರ್ಧಸೇರು ಯಂಣೆ ತು
 30 ಪ ಹೊಗೆಸೊಪ್ಪು ದಿನಸುವರಿ ನಡೆ ೧ಕ್ಕೆ ಸೆ ಪಾವು ಸ
 31 ರಾಫರ ಅಂಗಡಿ ಲ ಯೆಂಟು ದಿವಸಕೆ ದುಂ ವಂ
 32 ದು ರೂಪಾಯೀ ಪ್ರಕಾರ ಸಹಿರಂಜ್ಯೋದಕ ದಾನ
 33 ಧಾರಾಗ್ರಹಿತವಾಗಿ ತ್ರಿಕರಣಶುದ್ಧಿಯಾಗಿ
 34 ತ್ರಿವಾಚಕವಾಗಿ ಕೊಟು ಯಿಧೇವೆ ನಿಮು ಪು
 35 ತ್ರ ಪಾತ್ರ ಪಾರಂಪರೈವಾಗಿ ಅಚಂದ್ರಾರ್ಕ
 36 ಸ್ಥಾಯವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡು ನಮು ದೇಶ
 37 ಕೆ ಧರ್ಮ ಸೇರಿಸಿಕೊಂಡು ಸುಬದ್ಧಲು ಯಿಹ
 38 ದು ಯೆಂದು ಬರಿಸಿಕೊಟ್ಟ ದಾನಧರ್ಮಶಾಸನ
 39 ಯಿದಕೆ ಸಾಕ್ಷಿ ಸೂರ್ಯಚಂದ್ರಾದಿಗಳು ಯಿವರ ಸಂನ್ಯ
 40 ತದಿಂದಾ ಬರದಾತ ದೇಶಶಾನಭಾಗೆ ಬಯಚರಸ
 41 ಯನ ಕೊಮಾರ ನಾಗವನು || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪು
 42 ಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ| ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವ
 43 ದತ್ತಂ ನಿಷ್ಫಲಂ ಭವೇತ್ | ದಾನಪಾಲನಯೋರ್ಮಧ್ಯೇ
 44 ದಾನಾಚ್ಛೇಯೋನುಪಾಲನಂ| ದಾನಾತ್ಸ್ವರ್ಗಮವಾ
 45 ಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂ ಪದಂ ||
 46 ಕೋಳಾಲದ ಪೇಟೆ ಪರ್ವತಮಲ್ಲಿ ಸೆಟ್ಟರವರ ಪೊಪ್ಪಿತ.

ಹೊಸಕೋಟೆ ತಾಲ್ಲೂಕು.

ವತ್ತೂರ ಹೋ | ವತ್ತೂರಿಗೆ ಪೂರ್ವ 2 ಮೈಲ ದೂರದಲ್ಲಿ ಹಾಳುಭಾವಿ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

ಪ್ರಮಾಣ—3'—2"×4'—6"

1 ಸರ್ವಧಾರಿ ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ
 2 ಪಾಡ್ಯ ಬ್ರಹ್ಮವಾರ ದಂದು ಶ್ರೀ ಗಂಗಾ
 3 ಧರದೇವರ ದೀಪಾರಾಧನೆಗೆಂದು
 4 ರಾಮಸೆಟ್ಟಿಯರ ಲಬಸೆಟ್ಟಿ ಈಶ್ವ
 5 ರಾರ್ಪಣವಾಗಿ ದಾನಮಾಡಿಕೊಟ್ಟು

6 ದುಂ ||ಂ ಹತ್ತು ಕೊಳಗ ಹೊಲ ಇದ
 7 ನಾರೊಬ್ಬರೂ ಕಡಿಸಲಾಗದು ಶ್ರೀ ಗಂ
 8 ಗಾಧರದೇವರ ದಿವ್ಯ ಶ್ರೀ ಪಾದವೇ ಶರ
 9 ಣು ಶ್ರೀ

ನೆಲಮಂಗಲ ತಾಲ್ಲೂಕು.

ಬೇಗೂರು ಹೋಬಳಿ ಅರಳಸಂದ್ರಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿ ನಟ್ಟ ತುಂಡುಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪುರುಷ ಮಹಾರಾ
 2 ಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಭಟಾ
 3 ರರ್ ಪೃಥಿವೀರಾಜ್ಯಂಗಿಯೆ ಮುತ್ತೂರ
 4 ಕೊವಳಾಲನಾಡು ಮೂನೂರುಂಗೆಣ್ಣು
 5ನಾದಲುಪತ್ತು ಮನಾಳುತ್ತಿರೆ.....

6ಅವರಾಬಿನ್ನಪಂ ಗೆಯ್ಯೆ ಈಶ್ವರಭಟಾ
 7 ರರಿಗೆ ಕೊಟ್ಟುದು ಮೊದಲ್ಕಟನೇಳಿರ್ಕ್ಕ
 8 ಣ್ಣುಗಳಕನಿ.....
 9ಜಿಡೊನ್

ಅದೇ ಬೇಗೂರು ಹೋಬಳಿ ಜೋಡಿ ಅರಳಸಂದ್ರದ ಬಳಿ ಪಾಳುಗ್ರಾಮದ ನಿವೇಶನದಲ್ಲಿರುವ ತುಂಡುಕಲ್ಲು.

1 ಸ್ವಸ್ತಿಶ್ರೀ ಶಿವಮಾರ.....
 2 ಹಾರಾಜಂ ಪೃಥಿವೀರಾಜ್ಯಂಗಿಯೆಮುತ್ತೂರು.....
 3ಮಾದಮ್ಮಂ ಗಣ್ಣ ರೊಳ್ಳಣ್ಣರಂ

ಹಾಸನ ದಿಸ್ತ್ರಿಕ್ಟಿನ ಶಾಸನಗಳು.

ಬೇಲೂರು ತಾಲ್ಲೂಕು.

6

ಬೇಲೂರು ಕಸಬೆಯಲ್ಲಿರುವ ವಿದ್ಯಾನ್ ಕೊಂಡಿ ನಾರಾಯಣಾಚಾರ್ಯರ ಮಕ್ಕಳು
ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ನಕಲು.

ಕೃಷ್ಣ ರಾಜವಡೆಯರವರು.

ಶ್ರೀಮುಖ ಸಂರದ ಜ್ಯೋಷ್ಠ ಬಹುಳ ಒಲ್ಲು ಶ್ರೀಮತ್ತು ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಆಮಾಲ ಲಕ್ಷ್ಮೀನಾರಣ್ಯಯ್ಯನಿಗೆ ಬರಿಸಿ ಕಳುಹಿದ ನಿರೂಪ ಅದಾಗಿ-ತಾಲ್ಕು ಮಜಕೂರು ಪೈಕಿ ಚಂದಮಗೆರೆ ಹೋಬಳಿ ಮತ್ತಿಗೋಡು ಗ್ರಾಮದ ಅಗ್ರಹಾರದ ತಂಗಲೆ ನರಸಿಂಭಟ್ಟ ವಾಸುದೇವಭಟ್ಟರ ನರಸುಹೃಭಟ್ಟ ರಾಮಚಂದ್ರಭಟ್ಟ ಮುಂತಾದ ಹದಿಮೂರು ಜನ ಪೃತ್ತಿವಂತ ಬ್ರಾಂಹ್ಮರು ಹುಜೂರಿಗೆ ಬಂದು ಅರಿಕೆಮಾಡಿಕೊಂಡದ್ದು || ಸದರಿ ಅಗ್ರಹಾರದ ಗ್ರಾಮವು ಪೂರ್ವಾರಭ್ಯ ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಜೋಡಿಗೆ ನಡೆದುಬರುತ್ತಾ ಇದೆ. ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂರದಲ್ಲಿ ಕೃಷ್ಣರಾಜಕಟ್ಟೆ ಕಾರ್ಯ ಅಗ್ರಹಾರದ ಯೆಲ್ಲೆ ಭೂಮಿಯಲ್ಲಿ ಬಂದ ಕಾರಣ ಕೆಲವು ಬೆದ್ದಲುಭೂಮಿಯಿದ್ದದ್ದು ಭತ್ತದ ಗದ್ದೆಗೆ ಸಾಗುವಳಿ ಆದ್ದರಿಂದ ಇದರಲ್ಲಿ ಹುಟ್ಟುವಳಿಯಾವ ಭತ್ತದ ಪೈಕಿ ರೈತರ ಹಿಸ್ಸೆಕ್ಕೆ ಅರ್ಧ ಹೋಗಲಾಗಿ ಬಾಕಿ ನಿಂತ ಅರ್ಧ ಹಿಸ್ಸೆ ಭತ್ತವನ್ನು ಸರಕಾರಕ್ಕೆ ದಾಖಲೆಮಾಡಿಕೊಂಡದ್ದರಿಂದ ತಾವು ಕೊಡತಕ್ಕ ಜೋಡಿ ಐವಜಿಗೆ ಲುಕ್ಕಾನು ಆಗಿ ತಮ್ಮ ಜೀವನಕ್ಕೂ ಮಾರ್ಗಯಿಲ್ಲದಹಾಗೆ ಆಗುತ್ತಾ ಇದ್ದೀತೆಂದು ಶ್ರುತಪಡಿದ್ದರಿಂದ ಯಾ ಬಗ್ಗೆ ಅಗ್ರಹಾರದ ಗ್ರಾಮದ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂರದ ಹುಟ್ಟುವಳಿ ಲಬ ತನ್ನ ಪರಾಂಬರಿಸಿ ಅಪ್ಪಣೆ ಕೊಡಿಸಿ ಯಿರುವ ವಿವರ.

೧೩೬೩||—ಐನು ಸುವರ್ಣಾದಾಯಿ ನಾಯರೀಬಾಜೀ ಬಾಬು ವಗೈರೆ, ೨೨೯||೩||| = ವಾರದಪೈಕಿ ಹುಟ್ಟುವಳಿ ಆದ್ದು.

೨||೪ = ಬೆದ್ದಲುಭೂಮಿ ಹುಟ್ಟುವಳಿ.

೩೬||೪||| ಯಾ ಕಾಲುವೆ ಕೆಳಗಿನ ಗದ್ದೆಯಿಂದ ಹುಟ್ಟುವಳಿ ಆದ ಭತ್ತ ಕೃಷ್ಣರಾಜ ಖಂ ೨೪||೪|||ಕ್ಕೆ ಧರ ಖಂಡುಗ ಗು ||೩ ಲುಮವರೂರು.

೨೨||೩||| =

೨೨೯|| = ಖಂಡೀರಾಯಿ ೨೨ ವರಹವೂ, ಯರಡು ಹಣ ಮೂರು ವೀಸದ ಪೈಕಿ ಈ ಬ್ರಾಹ್ಮರಿಗೆ ಜೀವನದ ಬಗ್ಗೆ ಹುಜೂರಿಂದ ಮಾಪುಮಾಡಿ ಬಿಟ್ಟದ್ದು ಗು ೩೧೨|| = ಮೂವತ್ತೊಂದು ವರಹವೂ ಯರಡು ಹಣ ಮೂರು ವೀಸ | ಹೋಗಲಾಗಿ ಬಾಕಿ ಸರಕಾರಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಳ್ಳತಕ್ಕದ್ದು ಸಾಬಕು ಕಚೇರಿ ತಾಕೀತಿ ಪ್ರಕಾರ ಕೊಡುತ್ತ ಯಿದ್ದದ್ದು ಗು ೨೯|| ಹಾಲ ಕಾಲುವೆಯಲ್ಲಿ ನೀರು ಬಂದು ಬೆದ್ದಲುಭೂಮಿಯು ಗದ್ದೆಗೆ ಹಾಲ ಸಾಗುವಳಿಯಾಗಿ ಜಾಸ್ತಿ ಹುಟ್ಟುವಳಿ ಆದ ಬಗ್ಗೆ ಜೋಡಿ ಮಕರೂರು ಗು ೧೩|| ಉಭಯೆಂಜೋಡಿ ಕಂ. ಗು ೪೩೯. ನಲವತ್ತೈದು ವರಹಾಪೂ ಮಕರೂರುಮಾಡಿ ಯಿರುವದರಿಂದ ಅಂಗೀರಸ ಸಂವತ್ಸರದಾರಭ್ಯ ಈ ಅಗ್ರಹಾರದ ಭೂಮಿಯಲ್ಲಿ ಆದ ಫಲವನ್ನು ಬ್ರಾಂಹ್ಮರ ವಶಮಾಡಿ ಸದರಿ ಕಟ್ಟುಮಾಡಿಸಿ ಯಿರೋ ಪ್ರಕಾರ ವರ್ಷಪ್ರತಿಯಲ್ಲೂ ಜೋಡಿ ಹಣವನ್ನು ಯಾವ ಬಗ್ಗೆ ಸರಕಾರಕ್ಕೆ ತೆಗದುಕೊಳ್ಳುತ್ತಾ ಈ ಗ್ರಾಮಕ್ಕೆ ಬಿಟ್ಟ ಬೇಗಾರಿ ಮುಂತಾಗಿ ಯಾವ ಬಗ್ಗೆ ಉಪದ್ರವಾದದೆ ಸರಾಗವಾಗಿ ನಡೆಸುತ್ತ ಬರುವದು ಈ ಭೂಮಿಯನ್ನು ಬ್ರಾಂಹ್ಮರು ರೈತರಿಂದ ಸಾಗುವಳಿ ಮಾಡಿ ಬೇಕಾದ ಫಲವನ್ನು ಮಾಡಿಕೊಂಡು ಸರಕಾರಕ್ಕೆ ಸಲ್ಲತಕ್ಕ ಜೋಡಿ ಹಣವನ್ನು ಕೊಡುತ್ತಾ ಬಾಕಿ ನಿಂತದ್ದರಲ್ಲಿ ತಮ್ಮ ಜೀವನಮಾಡಿಕೊಂಡು ಸರಕಾರದ ಶ್ರೇಯಸ್ಸು ಪ್ರಾರ್ಥನೆಮಾಡಿಕೊಂಡು ಸುಖದಲ್ಲಿ ಯಿರುವುದು ವರ್ಷ ಪ್ರತಿಯಲ್ಲು ಸಾಧಾ ಸನದಿನ ಉಜೂರು ಮಾಡದೆ ಈ ಸನದಿನ ನಕಲನ್ನು ಶಿರಸ್ತೆದಾರ ಲೆಖಕ್ಕೆ ಬರಿಸಿ ಅಸ್ಸಲನ್ನು ತಂಗಲೆ ನರ ಸಿಂಭಟ್ಟ ರಾಮಚಂದ್ರ ಭಟ್ಟನ ವಶಕ್ಕೆ ಹಿಂದಕ್ಕೆ ಕೊಡುವುದು ತಾರೀಕು ೧೯ ಮಾಹೆ ಜೂನ್ ೨೯ ೧೮೧೩ನೆ ಯ್ಸಿವಿ ಖತ್ತು ಸುಬ್ಬಣ್ಣ ರಾಮು ಮುನಷಿ ಹುಜೂರು ಕಂಡೀರಾಯಿ ನಲವತ್ತೈದು ವರಹಾ ವರ್ಷ ಒಂದಕ್ಕೆ ಜೋಡಿ ತೆಗದುಕೊಂಡು ಗ್ರಾಮ ನಡ್ಡಿ ಕೊಂಡು ಬರುವದು.

'ಶ್ರೀ ಕೃಷ್ಣ' ಯೆಂದು ಕನ್ನಡ ಅಕ್ಷರದಲ್ಲಿ ಮಹಾರಾಜರವರ ಬರಹ ಇದೆ.

ಪೈವಸ್ತಿಕೆ ಆಪಾಡ ಶುಧ ೧೪ ಸೋಮವಾರದಲ್ಲು

7

ಅದೇ ಸುಬ್ಬಣ್ಣಾಚಾರ್ಯರ ವಶದಲ್ಲಿರುವ ಶಾಸನದ ನಕಲು.

ಶ್ರೀಕಂಠಾಚ್ಯುತಪದ್ಮಪಾದಿ ದಿವಿಷದ್ವ್ಯಕ್ತೋದ್ಧತೇಜ ಶ್ರುತಿ ಸಂಭೂತಾಮತಿ ಭೀಷಣಪ್ರಹರಣ ಪ್ರೋದ್ಧಾಸಿಬಾಹಾಪ್ಪ ಕಾಮ್ || ಗರ್ಭತ್ಸ್ಮರಿಭದೈತ್ಯಪಾತಿತ ಮಹಾಶೂರಾಂ ತ್ರಿಲೋಕೀಧಯೋನ್ಮಾಧಪ್ರತದಕ್ಷಿತಾಂ ಭಗವತೀಂ ಚಾಮುಣ್ಣಿ ಕಾಂ ಭಾವಯೇ || ನಿಧಾನಂಸಿದ್ಧೀನಾಂ ನಿಖಿಲಜಗತಾಂ ಮೂಲಮನಘಂ ಪ್ರವಾಣಂ ಲೋಕಾನಾಂ ಪ್ರಣಯಪದ ಮಪ್ಪಾಕ್ಯತ ಗಿರಾಂ | ಪರಂವಸ್ತು ಶ್ರೀಮತ್ಪರಮಕರುಣಾಸಾರಥಿಶಂ ಪ್ರವೋದಾಸಸ್ಮಾಕಂ ದಿಶತುಭವತಾಮಪ್ಯುಪಿಕಲಂ || ಹರೇಲರ್ಪ

ಲಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಸ್ವಪಾತುನಃ | ಹೇಮಾದ್ರಿಕುಲಶಾಯತ್ರ ಧಾತ್ರೀಭತ್ತ್ರಿಯಂದವೌ || ನಮಸ್ತೇಸುಪರಾಹಾಯಿ
ಲಲಯೋದ್ಧರತೇಮುಹೀಂ | ಬುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರೂಃಕಣಕಣಾಯತೇ || ಪಾತು ತ್ರೀಣಿ ಜಗಂತಿ ಸಂತತಮಕೂಪಾರಾದ್ಧ
ರಾ ಮುದ್ದರೇ ಕ್ರೀಡಾಕ್ರೋಡ ಕಳೇಬರ ಸ್ವಭಗವಾಃ ಯಸ್ಯೈಕದಂಷ್ಠ್ಯಾಂಕುರೇ | ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳತಿ ದ್ವಿರಸನಃ
ಪತ್ರಂತಿ ದಿಗ್ಗಂತಿನೋ ಮೇರೂಃ ಕೋಶತಿ ಮೇದಿನೀ ಜಲಜತಿ ವ್ಯೂಮಾಪಿ ರೋಲಂಬತಿ ||

ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರ್ಷಂಗಳು ಸಂದ ವರ್ತಮಾನ ವಿಕೃತಿ ಸಂವತ್ಸರದ ಆಷಾಢ ಶುದ್ಧ
೧೫ ಮಂಗಳವಾರದಲ್ಲು ಆತ್ರೇಯನಗೋತ್ರ ಆಶ್ವಲಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯ
ರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಖಲದೇಶಾವ
ತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನ ಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾನಿಧಿ
ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಧೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾ
ಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿಬಿರುದಂತಂಬರಗಂಡ ಲೋಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭ ಸಾಲ್ಯ ಗಂಡಭೇರುಂಡ ಧರ
ಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ವಾಢೂಲ
ಗೋತ್ರ ಅಪಸ್ತಂಭಸೂತ್ರದ ಯಜುಶ್ಯಾಖಾಢ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ದೇಲೂ
ರುಸ್ಥಳದ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಮಾತಾಪಿತೃಗಳಿಗೆ ಶಾಶ್ವತಪುಣ್ಯ
ರೋಕೈಕವಾನನಿಸ್ವರ್ಧವಾಗಿ ದೇಲೂರು ತಾಲೂಕು ಪೊನ್ನಾತಪುರದ ಹೋಬಳಿ ಚಿಕ್ಕಮ್ಮನಹಳ್ಳಿ ಗ್ರಾಮದ ಪೈಕಿ ಹದಿನೆಂಟು
ವರಹದ ಗದ್ದೆ ಭೂಮಿ, ಹದಿನೆಂಟುವರಹದ ಬೆದ್ದಲು ಭೂಮಿ ಉಭಯಂಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರುವರಹದ ಭೂಮಿಯನ್ನು ವಾಢೂ
ಲಗೋತ್ರದ ಅಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಖಾಢ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರವರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ
ದೇಲೂರು ಸ್ಥಳದ ಕಂದಾಡೆ ಭಾಷ್ಯಕಾರರಿಗೆ ಆತ್ರೇಯನಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ
ಕೃಷ್ಣರಾಜವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ
ನಿಖಲದೇಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾ
ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಧೂತ ದಿವ್ಯರತ್ನ ಸಿಂ
ಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿಬಿರುದಂತಂಬರಗಂಡ ಲೋಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭ ಸಾಲ್ಯ ಗಂಡಭೇರುಂಡ ಧರ
ಣೀವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಧಾರೆಯನ್ನೆರೆದು
ಕೊಟ್ಟಿವಾದಕಾರಣ ಈ ಬಗ್ಗೆ ಸದರೀ ಗ್ರಾಮದಲ್ಲಿ ನೀವು ವಪ್ಪಿದಬಳಿ ಸದರೀಮೇಲೆ ಗದ್ದೆ ಬೆದ್ದಲು ಸಹ ಕಂಠೀರಾಯಿ ಮೂವ
ತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ವಿಂಗಡಿಸಿ ಚತುರ್ದಿಕ್ಕಿಗೂ ವಾಮನಮುದ್ರೆ ಶಿಲಾಪ್ರತಿಷ್ಠೆ ಮಾಡಿಸಿಕೊಟ್ಟು ಈ ಭೂಮಿಯಲ್ಲಿ
ಚತುಸ್ವೀಮಾವಳಗಣ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಪಲವೃಕ್ಷ ಮುಂತಾದ ಆ ಸಕಲಸ್ವಾಮ್ಯವನ್ನು
ನಿಮ್ಮ ಸ್ವಾಧೀನಮಾಡಿ ಈ ವಿಕೃತಿಸಂವತ್ಸರದಾರಭ್ಯ ನಿಮ್ಮಗೆ ಈ ಭೂಮಿಯನ್ನು ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಪುತ್ರಪೌತ್ರ
ಪಾರಂಪರ್ಯವಾಗಿ ನಡಿಸಿಕೊಂಡು ಬರುವಂತೆ ತಾಲ್ಲೂಕು ಮಜಕೂರು ಆಮಾಲರಿಗೆ ಸನ್ನದು ಅಪ್ಪಣಿಕೊಡಿಸಿರುವುದರಿಂದ ಯಾ
ಮೂವತ್ತಾರು ವರಹದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ಅನುಭವಿಸಿ
ಕೊಂಡು ಬರುತ್ತಾ ನಮ್ಮ ಕ್ಷೇಯಃಪ್ರಾರ್ಥನೆಯನ್ನು ನಿರಂತರದಲ್ಲೂ ಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಯಿರುವುದು ಈ ಭೂಮಿಯಲ್ಲಿ
ಚತುಸ್ವೀಮಾವಳಗಣನಿಧಿನಿಕ್ಷೇಪ ಜಲತರಪಾಪಾಣ ಅಕ್ಷೀಣಾಗಾಮಿಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾನ್ಯಗಳನ್ನು ನಿಮಗೆ
ಸಲ್ಲುವುದು ಯಿಲ್ಲದೆ ಮುಂದೆ ಯಾ ಭೂಮಿಯು ನೀವು ಮಾಡುವ ಅಧಿಕ್ಯಯದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರಚಿಂತೆಯುಗ
ಳಿಗೂ ಯೋಗ್ಯವಾಗಿ ಸಲ್ಲುವುದೆಂದು ಆತ್ರೇಯನಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ
ವಡೆಯರವರ ಪೌತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಪುತ್ರರಾದ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲಮಂಡನಾಯಮಾನ ನಿಖಲದೇ
ಶಾವತಂಸ ಕರ್ನಾಟಕಜನಪದ ಸಂಪದಧಿಷ್ಠಾನಧೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾವಿಕಲ ಕಲಾ
ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಲರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡಲಾನುಧೂತ ದಿವ್ಯರತ್ನ ಸಿಂಹಾ
ಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತಂಬರ ಗಂಡ ಲೋಕೈಕ
ವೀರ ಯದುಕುಲಪಯಃಪಾರಾವಾರ ಕಳಾನಿಧಿ ಶಂಬಚಕ್ರಾಂಕುಶಕುಠಾರ ಮಕರಮತ್ಸ್ಯಶರಭ ಸಾಲ್ಯ ಗಂಡಭೇರುಂಡ ಧರಣೀ
ವರಾಹ ಹನೂಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತರಾದ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ವಾಢೂಲಗೋತ್ರ
ಅಪಸ್ತಂಭಸೂತ್ರ ಯಜುಶ್ಯಾಖಾಢ್ಯಾಯಿಗಳಾದ ಕೃಷ್ಣಮಾಚಾರ್ಯರ ಪೌತ್ರರಾದ ರಂಗಾಚಾರ್ಯರ ಪುತ್ರರಾದ ದೇಲೂರು ಸ್ಥಳದ
ಕಂದಾಡೆ ವೇದಮೂರ್ತಿ ಭಾಷ್ಯಕಾರರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಭೂದಾನಸಾಧನವತಿ ||

ಅಧಿತ್ಯಚಂದ್ರಾವನಿಲೋನಲಶ್ಚ ದೌರ್ಭೂಮಿರಾಪೋಹ್ಯದಯಂಯಮಶ್ಚ | ಅಹಶ್ಚರಾಶ್ಚಿಶ್ಚಉಭೇಚಸಂಘೇ ಧರ್ಮ
ಶ್ಚಜಾನಾತಿನರಸ್ಯವೃತ್ತಂ || ೧ || ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಕಾರೇಣ ಸ್ವದತ್ತಂನಿಷ್ಠ
ಲಂ ಭವೇತ್ || ೨ || ಸ್ವದತ್ತಾ ಪುತ್ರೀಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ | ಅನ್ಯದತ್ತಾ ತು ಮಾತಾ ಸ್ವಾಧೃತ್ತಾಂ
ಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ || ೩ || ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ | ಷಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ
ಜಾಯತೇ ಕ್ರಿಮಿಃ || ೪ || ಮದ್ಯಂತಜಾಃಪರಮಹೀಪತಿ ವಂಶಜಾ ವಾ ಯೋಭೂಮಿಪಾಸ್ತತಮುಜ್ಜಲಧರ್ಮಚಿತ್ತಾಃ | ಮದ
ರ್ಮಮೇವ ಸತತಂ ಪರಿಪಾಲಯಂತಿ ತತ್ಪಾದಪದ್ಮಯುಗಳಂ ಶಿರಸಾ ನಮಾಮಿ || ೫ || ಬ ತಾರೀಬು ೬ನೇ ಮಾಹ ಜುಲೈ
ಸಃ ೧೮೩೦ನೆ ಇಸವಿ ಖತ್ತ ಅರಮನೆ ಸುಬ್ಬರಾಯ ಮುನಪಿ ಮುಜೂರು ಪುರನೂರು ಸದರೀ ಅಪ್ಪಣೀ ಕೊಡಿಸಿರುವ ಮೇಲೆಗೆ
ಗದ್ದೆ ಬೆದ್ದಲು ಸಹ ಕಂಠೀರಾಯಿ ಮೂವತ್ತಾರು ವರಹಾದ ಭೂಮಿಯನ್ನು ನೀವು ನಿಮ್ಮ ಪುತ್ರಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ ಸರ್ವ
ಮಾನ್ಯವಾಗಿ ನಿರುಪಾಧಿಕವಾಗಿ ಅನುಭವಿಸಿಕೊಂಡಿರುವುದು ರುಜು ಶ್ರೀಕೃಷ್ಣ.

ಅದೇ ಬೇಲೂರು ಕಸಬಾ ವಿಷ್ಣು ಸಮುದ್ರದ ಕೆರೆಯ ತೊಬಿನಬಳಿ ನೀರಿನಲ್ಲಿ ಮುಳುಗಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ— $4\frac{1}{2}' \times 2\frac{1}{2}'$

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತೀ (ಮ)ಹಾಮಣ್ಣಿ ಲೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ ತಳ
- 2 ಕಾಡು ಕೊಂಗುನಂಗಲಿ ಬನವಾಸೆ ಹಾನುಂಗ ಲು ಗೊಂಡ ಭುಜಬಳವೀರಗಂಗ
- 3 ಪ್ರತಾಪ ಹೊಯ್ಸಳ ಶ್ರೀನಾರಸಿಂಹದೇವರಾ ದೋರಸಮುದ್ರದನೆಲೆ
- 4 ವೀಡಿನೊಳು ಸುಕಸಂಕತಾವಿನೋದದಿ ಪ್ರಿತ್ತಿರಾಜ್ಯಂಗೆಯತ್ತಮಿರೆ ಕಾಟ್ಟಿಟ್ಟ
- 5 ದಣ್ಣಾಧಿಪತಿ ಆತನ ಮನೋನುವಲ್ಲಭೆ ಬೊಪ್ಪವೆ ದಣ್ಣಾಯಕಿತಿಯಮು
- 6 ಗ ಅಂಕೆಯ ತಳೆಗೆನಾಡವಸುಧಾರೆಯ ಕಾಳೆಗದೊಳು ಕಾದಿ ಪಲರ
- 7 ನಿಜುದು ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ|| ಸೊ(ವನೆ)ಟ್ಟಿಯರುಬಮೆಯಸಾ
- 8 ಹಣೆಹಡವ . . ಯನವಲ್ಲಭತಿವಯೆಷ
- 9 ರು ವಿಕಾರಿ ಸಂವತ್ಸರದಲು ನಿ
- 10 ಲಸಿ
- 11 ದರು

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಚಿನ್ನೇನಹಳ್ಳಿ ಗ್ರಾಮದ ಪ್ರಾಣದೇವರ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

ಪ್ರಮಾಣ $1' - 6'' \times 0' - 8''$

- | | |
|-------------------------------|----------------------|
| 1 ಶ್ರೀರಾಮ ಚಿತ್ರಭಾವ ಸಂವತ್ಸರಮಾಗ | 3 ಕ ತಿಂಮಣಗಲುಡನು ಮಡಿದ |
| 2 ಶು ೧೦ ಲು ಉಧರೆನಾಡನಯ | 4 ದರ್ಮ ಶ್ರೀರಾಮ |

ಅದೇಹೋಬಳಿ ಶಂಬುಗನ ಹಳ್ಳಿಯ ಹಳೇ ಊರಬಾಗಿಲಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3×5

- 1 ಶುಭಮಸ್ತು
- 2 ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಯೋ
- 3 ಕೃನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ || ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯು ದಯ ಶಾಲವಾ
- 4 ಹನಶಕ ವರುಷ ೧೫೮೧ನೆಯ ವಿಕಾರಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಶು ೧೫
- 5 ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯತ್ವಾದ್ಯನೇಕ ಗುಣಗಣ ಸಂಪನ್ನರಾ
- 6 ದ ವ್ಯಾಸರಾಯರ ಸಿಂಹಾಸನಾಧಿಪತಿಗಳಾದ ಲಕ್ಷ್ಮೀನಾರಾಯಣತೀರ್ಥ ಶ್ರೀಪಾದಂ
- 7 ಗಳ ಕರಕಮಲ ಸಂಜಾತರಾದ ರಘುನಾಥತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳಿಗೆ ಶ್ರೀಮದ್ರಾಜಾ
- 8 ಧಿರಾಜರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರಯ್ಯನ
- 9 ವರು ನವಿಲಿನಾಡ ರಾಜ್ಯದಲಿ ಪೃಥುವೀಸಾಮ್ರಾಜ್ಯಮನಾಳುತ್ತಮಿರೆ ಆತ್ರಿಗೋತ್ರದ ಆಪಸ್ತಂಬ
- 10 ಸೂತ್ರದ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಗಳಾದ ಆರವೀಟರಾಮರಾಜರಂಗಪ್ಪರಾಜರವರ ಪಾತ್ರರಾದ
- 11 ಗೋಪಾಲರಾಜರವರ ಪುತ್ರರಾದ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
- 12 ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ ಶ್ರೀರಂಗರಾಯ ಮಹಾರಾಯರೈಯ (ನ) ವರು ತಗರೆನಾಡನಾಳಿಗೆಯಹಳ್ಳಿಸೀಮೆಯು ಸಂಬು
- 13 ಗನಹಳ್ಳಿ ಗ್ರಾಮವನು ಶ್ರೀರಾಮಚಂದ್ರದೇವರಿಗೆ ಯಾತಥಾತಿಥಿಪುಣ್ಯಕಾಲದಲಿ ಸಹಿರಣ್ಣೊಡಕ ದಾನಧಾರಾಪೂ
- 14 ರ್ವಕವಾಗಿ . . . ಪ್ರೀತ್ಯರ್ಥವಾಗಿ
- 15
- 16
- 17
- 18 . . . ಯಿದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು . . .

(ಕೆಳಭಾಗ ಬಹಳ ಸವೆದುಹೋಗಿದೆ)

ಅದೇ ಬೇಲೂರು ಕಸಬಾಹೋಬಳಿ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಬಸವಣ್ಣಗುಡಿ ವಿಗ್ರಹದ ಕೆಳಗೆ ಬರೆದಿರುವುದು.

- | | |
|------------------------------|-------------------------|
| 1 ಶ್ರೀಶ್ರೀ ಸ್ವಸ್ತಿಶ್ರೀಮತುಪ್ಪ | 4 ರಸಿಪ್ಪದೇವರಸರು ದೊ |
| 2 ಪಚಕ್ರವರ್ತಿಪ್ರಿತ್ತಿಸ್ವ | 5 ರಸಮುದ್ರದಲಿ ಪ್ರಿಥುವಿರಾ |
| 3 ನು ಹೊಯಿಸಳವಿರನ | 6 ಜ್ಯಂಗೆಯೈಸಕವಷ ೧೨೦ |

- 7 ಳನೆಯ ವಿಷುಸಂವತ್ಸರದ
- 8 ಅಪ್ಪಾಡಸುಧ ೧೦ ವ || ಮಾಲ್ಯ
- 9 ನಾಡುಮುವತಱಮೂಲಸ್ತಾನ
- 10 ಹಳೆಯಬೀಡಿನ ಕಲೇದೇವರ
- 11 ಸ್ತಾನಿಕ ವೀರರಾಮಯ್ಯನಮಗ
- 12 ಕಲಯ್ಯನು ಆಕಲೇದೇವರಹ
- 13 ಳಿಸಿಗೂರನಿಧಾಯವ
- 14 ಅರಕಾರಕ್ಕೆ ಧರ್ಮವಕಿಡಿಸಿ
- 15 ಕಾರು ಸೂಜುಗೊಂಬಲ್ಲ ಆ

(ಮತ್ತೊಂದು ಪಕ್ಕದಲ್ಲಿ)

- 16 ಕಲ್ಲಯನು ಕೆಲಸಮಾಡಿಕೊಂ
- 17 ಡು ದೇವಲೋಕಪ್ರಾಪಿತನಾಗಿ ಧರ್ಮ
- 18 ವನು ಧರಿಸಿದನು ಅದಕೆ ನಟಕಂ
- 19 ಬ ಯಿ ಧರ್ಮಕ್ಕೆ ಆ ರಳಹಿದ
- 20 ರು ಗಂಗೆಯತಡಿಯ
- 21 ಲಕವಿರೆಯಕೊಂದರು
- 22 ಮಂಗಳಮಹಾಶ್ರೀ

12

ಅದೇ ಸುಗ್ಗಲೂರು ಗ್ರಾಮದ ಅರಳೇಮರದ ಬುಡದಲ್ಲಿ ವೀರರ ಗುಡಿಯಲ್ಲಿರುವ ಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ತ್ರಿಭುವನ ಮಲ್ಲ ನಾರಸಿಂಹ
- 2 ದೇವರು.....ಅವರ ಕಾರ್ಯ
- 3 ಕೆ ಕರ್ತರಾದ.....ನವರು
- 4 ಮಾಲ್ಯನಾಡ ಸುಗ್ಗಲೂರ ತಮ್ಮಗ
- 5 ಉಡ
- 6 ರ.....ಕಟಿ ನಮ್ಮ
- 7 ಎರಡು ವಾ.....
- 8 ಳ ದೊಳು ನಾಲು ನಿನಗೆ

- 9ಬಂಟುಗವಳಿ.....
- 10 ಗಿ ಕೊಟ್ಟವಾಗಿ ಆ.....
- 11 ಧರ್ಮವನು.....ಕೊಟ್ಟ ಮಾನ್ಯ
- 12 ನಿನಗೆ ಯಾ.....ರಾದರು
- 13ರಾಮನ ಮಗ ತಂಜುಗಲುಡ
- 14 ಗೆ ನೆತ್ತರಕೊಡಗಿಯಾಗಿ ಕೊ
- 15 ಟ್ತ ಮಾನ್ಯದ ಹೊಲ

13

ಅದೇ ಹೋಬಳಿ ಐರವಳಿ ಗ್ರಾಮದಲ್ಲಿ ಈಶ್ವರ ದೇವಸ್ಥಾನದ ಬಲಗಡೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5½'×2½'

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ
- 2 ತಳಕಾಡು ಕೊಂಗುನಂಗಲಿ ಬನವಾಸೆ ಹಾ
- 3 ನುಂಗಲ್ಲುಗೊಂಡ ಭುಜಬಳವೀರ ಗಂಗ ನಸಹಾಯ ಸೂ
- 4 ರ ಸನಿವಾರನಿಧಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ
- 5 ನಿನ್ನಂಕಪ್ರತಾಪ ಹೊಯ್ಳಿ ವೀರಬಲ್ಲಾಳದೇವರು
- 6 ಸಕವರುಷ ೧೦೮ನೆಯ ಕೀಲಕಸಂವತ್ಸರದ
- 7 ವೈಶಾಕ ಸುಧ ೧೦ ಮಂಗಳವಾರದಂದು ಅಗ್ಗಡಲ ಆಯಿ
- 8 ರವಳಿಯ ಗಡಿಯ ಕಾಳಗದಲ್ಲಿ ಬಮಗವುಂಡನುಂ
- 9 ಬಿಡಿಗನುಂ ಅಮ್ಮನುಂ ಅಗ್ಗಡಲವರೊಡನೆ ಕಾದಿ
- 10 ಯೋಧರ ಕಾಳಯ ಗುಡಗವುಂಡನೊಳಗಾದವರು
- 11 ಕಾದಿಸತ್ತು ಸುರಲೋಕಪ್ರಾಪ್ತರಾದವರು ಮ
- 12 ಂದರುವಳಿಯ.....

ಮುಂದೆ ಚಿಕ್ಕೆ ಎದ್ದುಹೋಗಿದೆ.

14

ಬೇಲೂರು ತಾಲ್ಲೂಕು ಅರೆಹಳಿ ಹೋಬಳಿ ತೊಳಲುಗ್ರಾಮದ ಊರ ಬಾಗಿಲಲ್ಲಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ—5×4.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಉತ್ತಮ
- 2 ಬಿಸಗೆಯ ಅರನೆಯ ಅಂಗಿರಸಂವ
- 3 ತ್ವರ || ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಬಿಟ್ಟಿಯಗವುಂಡ ಸಿ
- 4 ರೆಯಸನಿಯರ ಆಳುತ್ತಮಿದ್ದೆಲ್ಲ ಇ
- 5 ಬಿಜಗವುಂಡ
- 6 ತುರುಗಾಳಗಡಿಕಾದಿಸತ್ತಂ
- 7-8 ಅಕ್ಷರ (ಸಮುದುಹೋಗಿದೆ)
- 9 ನಾಡಿಯಬೂತಯನುಜಿತರಯನು ಪರೋಕ್ಷವಿನಯಮುಂ
- 10 ಗೆದುಕಲ್ಲನಿಸಿದ || ನಿನ್ನಗವುಂಡಗಾವುಂಡಿ ಅಚಂಣ ಅಚರಿಯ
- 11 ಚಿನುಬೊಮ್ಮೆಯಗೈದ

ಅದೇ ತೊಳಲು ಗ್ರಾಮದಲ್ಲಿ ವೀರಾಚಾರಿಯ ಕಾಫೀತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4½×3

ಮೇಲುಭಾಗ ಸಮುದುಹೋಗಿದೆ

- 9 ಕಂಬುಕಂಧರೆ ಕೆಳೆಯಬ್ಬರಿಸಿ ವೀರಗಂಗಳೋಯಿಸಳಗಂ
- 10 ಪೆಂಪನವದ್ಯು ವಿನಯಾರ್ಕಪೊ
- 11 ಯಿಸಳಜನಪಂ ಮಾಡಿ ಶ್ರೀವರ್ಧಮಾನಸ್ವಾಮಿ
- 12 ಗಳಧರ್ಮತೀರ್ಥಂ ಪ್ರವರ್ತಿಸುವಲಿ ಗೌತಮಸ್ವಾಮಿಗಳಂ ಭದ್ರಬಾಹುಸ್ವಾಮಿಗಳ ಬಳಿ
- 13 ಪುಟ್ಟದಂತಭಟ್ಟಾರಕರಿ ಮೇಘಚಂದ್ರ
- 14 ಶ್ರೀಮೂಲಸಂಘ
- 15 ದ ಬೆಳವೆಯ ಅಭಯಚಂದ್ರಪಂಡಿತರ್ಗ್ಗ ವಿನಯಾದಿತ್ಯ ಹೊಯಿಸಳದೇವರು ಶಕ ವರ್ಷ ೯೮೩ ಶುಭ ಕೃತ್ ಸಂವತ್ಸರದ
- 16 ಉತ್ತರಾಯಣ ಸಂಕ್ರಮಣದ ದಾನಾರ್ಥದಮಣ್ಣು ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟ ಅದಕ್ಕೇತೆಱುಹ
- 17 ಣವಯ್ಯು ಹಣವಾರ ಭತ್ತದಿವೇವರಚರೂಪಿಗೆ ಇಪ್ಪತ್ತಯರಡುಸಲಗೆಯ ಧಾರಾಪೂರ್ವಕಂಮಾಡಿ
- 18 ಬಿಟ್ಟದತ್ತ ತೊಳ್ಳಲಹಳ್ಳಿಯ ಮುದ್ದುಗೌಡನು ತಿಪ್ಪಗೌಡನು ಉರತಂಕಲುಯಿರ ಭುಗಾನ್ಯಹೊರ
- 19 ಗೆರಿಯ ಮೂಡಣಭೂಮಿ ಬಿಗ್ಗಡ್ಡೆಯಭೂಮಿಯ ಅಭಯಚಂದ್ರಪಂಡಿತರಿಗೆ ಧಾರಾಪೂ
- 20 ರ್ವಕಮಾಡಿಬಿಟ್ಟರು ಈ ಧರ್ಮವನಾವನೊಬ್ಬನ

ಅದೇ ತೊಳಲುಗ್ರಾಮದ ವೀರಾಚಾರಿಯ ಕಾಫೀತೋಟದಲ್ಲಿ ಬಿದ್ದಿರುವ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×2—9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ನಹಾಮಣ್ಣಳೇಶ್ವರ ತ್ರಿಧುವನಮಲ್ಲತಳಕಾ
.....

(ಚಕ್ಕೆ ಯೆದ್ದುಹೋಗಿದೆ)

- 2 ಕಮಾಡಿ ಬಿಟ್ಟೆಂದು
- 3 ನಡಸುವಿರಿ
- 4-7
- 8 ಸ್ವಸ್ತಿಶ್ರೀಮತು ತೊಳಲಬಸದಿಗೆನಾಡು
- 9
- 10 ಹಿರಿಯ ಮುದ್ದುಗವುಂಡ ಗವುಂಡಬಳಗ
- 11 ವುಂಡವುಳುವನಡ ವುಂಡೂರಯ್ಯರೊಕ್ಕಲ
- 12 ಉತ್ತರಾಣನಂಕತ್ರಾನಿಯೆಂದು ನವಿಲು
- 13 ರಂನೇಮಿಚಂದ್ರಪಂಡಿತರ್ಗ್ಗ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಕೊಟ್ಟರು ಆ
- 14 ನವಿಲೂರೊಳಗೆ ಅವನಾಗಿ ಬದುಕುವವನು ಹಣ
- 15 ವೆಂದು ಹಿಡಿಸಿದವ ಹೆನ್ನೊಂದು
- 16 ತಲೆಯನರಕದಲಿವರು | ಗಂಗೆಯ ತಡಿಯಲ ಕವಿರೆ
- 17 ಯಂ ಬ್ರಾಹ್ಮಣರಂ ನೊಯ್ಯದಫಳಮನೆಯ್ಲವರು
- 18 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತಿ ವಸುಂಧರಾಶ
- 19 ಪೈರ್ವರ್ಷಸಹಶ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿ

ನಾರಣಾಪುರದ ಹೋಬಳಿ ಹಲ್ಲುಮಿಡಿಗ್ರಾಮದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಪುಂಡೆ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4½'×2'

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭುದಯ ಶಕ ವರ್ಷ ೧೧೪೦ನೆಯ ಈ
- 2 ಶ್ವರಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ ಶುದ್ಧ ೧೩ ಅಧಂದು
- 3 ಬಲ್ಲಯನಮಗ ಹೊರೆಯನಬೀರಗಲ್ಲ ಜೊಮೆಯಸ
- 4 ಹಣಿಯಪುರವೂರ ದ್ವಿದ ಪ್ರತಿಷ್ಠೆ ಪುಂಗಳಮು
- 5 ಹಾ ಶ್ರೀ ಶ್ರೀ

ಚನ್ನರಾಯಪಟ್ಟಣದ ತಾಲ್ಲೂಕು

18

ಶ್ರವಣಬೆಳ್ಳೂಳದ ಹೋಬಳಿ ಜಿನ್ನೇನಹಳ್ಳಿ ಯಣಪ್ಪಗೌಡನ ಮಗ ಹುಳಿಯಣ್ಣನ ಹುಲ್ಲುವಾಮೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಶ್ರೀ ಶಕವರ್ಷ ೧೫೬೬ ಪ್ರಮಾದೀಚ ಸಂ
- 2 ಪತ್ನರದ ವೈಶಾಖ ಬಹುಳ ೧೧ ಯಲ್ಲ ಸ
- 3 ಮುದ್ರಾಧೀಶ್ವರ ಸ್ವಾಮಿಯವರ ನಿತ್ಯಸ
- 4 ಮಾರಾಧನೆ ನಿತ್ಯೋತ್ಸವ ಕೊಳತೋ

- 5 ಟಮಂಟಪದ ಸೇವೆಗೆ ಪುಟನಾಮಿ
- 6 ಶೆಟ್ಟಿಯರ ಮಗ ಚನ್ನಣ್ಣನು ಬಿಟ್ಟು
- 7 ನೆಯನಹಳ್ಳಿಯ ಗ್ರಾಮಮಂಗಳ
- 8 ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹೋಬಳಿ ಕಾಂತರಾಜಪುರದ ಲಕ್ಷ್ಮೀದೇವಿ ದೇವಸ್ಥಾನದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಧ್ಯಾದಾವೋಪುರಾಂಧನಂ |
- 2 ಜೀಯಾತ್ಮ್ಯೋಕ್ಯನಾಥಸ್ಯಶಾ
- 3 ಸನಂಜಿನಶಾಸನಂ ||
- 4 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಗಂಡಭೇರುಂಡ ಮಲಪರೋಳ
- 5 ಗಂಡ ಸನಿವಾರಸಿದ್ದಿ ಗಿರಿಮರ್ಗ ಮಲ್ಲ ಚಲದಂಕರಾಮ ಹೊಯ್ಸಳವೀ
- 6 ರ ಬಲ್ಲಾಳದೇವರು ಸುಖಸಂಕಥಾವಿನೋದದಿ ಪ್ರಿ [ಧ್ವಿ] ರಾಜ್ಯಗೈಯು
- 7 ತಮಿರೆ || ತತು ಶ್ರೀಪಾದಸೇವಕರು ಕಟ್ಟಿಸಿದ ವ್ರಿತ್ತಿಯಅಧಿಪ್ತಾ
- 8 ಯಕರು ಮಹಾಪನಾಯಕರು ಪರಮವಿಶ್ವಾಸಿಗಳನಾಮಿಸಂ
- 9 ಕೋಷಕರುಂ ಸೇವುಣಕಟಕನುಕಾರರುಂ ಸರಣಾಗತವಜ್ರಪಂಜರ
- 10 ರುಮಪ್ಪ ಬೇಹೂರ ಮೊತದ ಸುಗ್ಗಿಯನಹಳ್ಳಿಯ ಅರಕೆಟಿಯಬೋ
- 11 ಕೆಯನಾಯಕ ಹೊನಹಲ್ಲ ಮಾದೆಯನಾಯಕ ಕಾಳಿಯನಾಯಕ
- 12 ಬಾಚಿಹಳ್ಳಿಯ ಬೊಕೆಯನಾಯಕ ಬೆಳ್ಳೂರ ಮಾಚೆಯನಾಯಕ ಪೊಂ
- 13 ಗಳಾಚಾರ್ಯ ಕನವೆಯನಾಯಕ ಚೆಲುವನ ಮಾಚೆಯನಾಯ
- 14 ಕ ಅರಸೆಯನಾಯಕ ಬರಜಿಯನ ಮಾಚೆಯನಾಯಕ ಮನಣಿಯ
- 15 ನಾಯಕ ಕೊಲೆಯಾದಿನಾಯಕ ಬಚನ ಮಾರೆಯನಾಯಕ ಕೊಲಯತ
- 16 ನ ಮಾಚೆಯನಾಯಕ ಬರೆಯನಮಾರನಾಯಕ ಹಳಹಳನಾಯ
- 17 ಕನ ಬಚೆಯನಾಯಕ ಬೊಂಪೆರಕಯಿದಾಳದ ಬಂಯಕಕನವಿಯ
- 18 ನಾಯಕ ಹೆಗ್ಗಡನಾಯಕ ಮೈಲೆಯನಾಯಕ ಮಾರದೇವಬಾಲನಾ
- 19 ಯಕ ಕಾಚೆಯನಾಯಕ ಪಂಮಣನಾಯಕ ಮಾವಿಯನಾಯ [ಕ]
- 20 ಸಾಪುಕನಾಯಕ ಚಿಕೆಯನಾಯಕ ಮಾದಿಯನಾಯಕ ಬಡಚರಬಿಟ್ಟ
- 21 ಧನಾಯಕ ವಡುಗೆಯನಾಯಕ ಸನಿಯಮನಾಯಕ ಹೆ
- 22 ಮಾದಿನಾಯಕ ಹರಿಯಣನಾಯಕ ಪೂಮೆಯನಾಯ
- 23 ಕ ಜವನೆಯನಾಯಕ ಮೈಲೆಯನಾಯ ಕ ವೈಜಯಣನಾಯಕ ಮಾ
- 24 ಕೆಯನಾಯ (ಕ) ಬವೆಯನಾಯವೆಯನಾಯಕ ಗುಡೆಯನಾಯಕ
- 25 ಮಾರತಮನಾಯಕ ಮಲ್ಲೆಯನಾಯಕ ಹರಿಯವೂರಮಾಚೆಗೌಡ ಸಿಂ
- 26 ಗಗೌಡ ಸೋಮೆಗೌಡ ಬದಿಯಗೌಡನಮಾದಿಗೌಡ ಉತ್ತಗೌಡ ಬಯಚಿಗೌಡ
- 27 ಮಾರಗೌಡ ಮಾದಿಗೌಡ ಅಬಿಗೌಡ ಹಲುವಾಡಿಗಟ್ಟದ ಕುದರೆಯಕೆಂ
- 28 ಚಿಗೌಡ ಸಕರನಾಯಕರನಾಯಕ ಮಲ್ಲಗೌಡ ಕೇಸಿಯಹಳ್ಳಿಯಬಾ
- 29 ಹಾಬಲಸೆಟ್ಟಿ ಪಾರಿಸೆಟ್ಟಿ ಬಿಚೆಟ್ಟಿ ಅವರ ಪುತ್ರರು ಬಲ್ಲಗೌಡ ಬ
- 30 ಸವಗೌಡ ಮಾಚೆಯ ಭರತಯ ಮಾದಯ ಅಳಿಯ ಮಾಚೆಯ ಉತ್ತ
- 31 ಗೌಡನ ಮಾರಯಪಾಪಯ ಚಿಕ್ಕತಮ್ಮ ಬಿರಿಸೆಟ್ಟಿಯಮಗಲಗೌ
- 32 ದ ಚಿಕ್ಕಗೌಡ ಸೋಮಗೌಡ ಚಿಣ್ಣಿಯಗೌಡ ಮಾರಗೌಡ ಕನವಗೌಡ ಶ್ರೀಮನ್ಮಹಾ (ಮಂ)
- 33 ದಳಾಚಾರ್ಯರು ರಾಜಗುರುಗಳು ನಯಕೀರ್ತಿಸಿದ್ಧಾನ್ತದೇವರಶಿಷ್ಯರು ನೇಮಿ
- 34 ಚಂದ್ರಪಂಡಿತದೇವರು ಬಾಳಚಂದ್ರದೇವರು ನಯಕೀರ್ತಿದೇವರ ಗುಡು
- 35 ಗಳು ಬಾಹುಬಲಶೆಟ್ಟಿ ಪಾರಿಸೆಟ್ಟಿ ಮಾಡಿಸಿದ ಎಕ್ಕೊಟ್ಟಿನಾಲಯ
- 36 ದ ಪದ್ಮಪ ಭದೇವರ ಅಷ್ಟವಿಧಾರ್ಚನೆಗೆ ವೂರಮುಂದೆ ಆರಿಯಮಾರೆ
- 37 ಯನಾಯಕ ಕಟ್ಟಿಸಿದ ಕೆಟೆ ಆ ಕೀಳೇರಿಯ ಗದ್ದೆ ಆಮೂಡಲು ಸುತ್ತಲು ನಟ್ಟ

- 38 ಬೆದ್ದಲೆಯಾ ಹಿರಿಯ ಕೆಱಿಯ ಮೊದಲೇರಿ
- 39 ಗದಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ವಯ . . .
- 40 ಬೊಮ್ಮಯನಾತಪೆಯಸಾ . . . ಸೇನಬೋವ ಸಾಪಂತ . . .
- 41 ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ
- 42

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ಬೆದ್ದಲೆಯಾ ಹಿರಿಯ ಕೆಱಿಯ ಮೊದಲೇರಿ
ಗದಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ವಯ . . .

39

ಬೊಮ್ಮಯನಾತಪೆಯಸಾ . . . ಸೇನಬೋವ ಸಾಪಂತ . . .

40

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

41

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

42

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

43

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

44

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

45

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

46

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

47

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

48

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

49

ಫೂರ್ವಕಮಾಡಿ ಬಿಟ್ಟದತ್ತಿ ಯ ಧರ್ಮವಂ ಪ್ರತಿಪಾಳಿಸಿದ ಗಂಗೆ

ಕಡೂರು ದಿಷ್ಟಿಕ್ಕಿನ ಶಾಸನಗಳು.

ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು.

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ಚಿಕ್ಕಮಗಳೂರು ತಾಲ್ಲೂಕು ಕಸಬಾ ಹೋಬಳಿ ಬೀಕನಹಳ್ಳಿ ಗ್ರಾಮದ ಚಂದ್ರಶೇಖರ ದೇವಸ್ಥಾನದಮುಂದೆ
ಬಲಭಾಗದಲ್ಲಿ ನಟ್ಟಿರುವ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'x4'

- 1 ನಮಸ್ತುಂಗ ಸಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರಾಯವೇ | ತ್ರೈಲೋಕ್ಯ
- 2 ನಗರಾರಂಭ ಮೂಲಸ್ಥಂಬ [ಭಾಯ] ಪುಂ [ಶಂ]ಭವೇ | ಶ್ರೀಮನುಮಹಾಮಂ
- 3 ಡಲೇಶ್ವರಂ ದ್ವಾರಾವತೀಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಲಾಂಬರದ್ವಿಮಣಿ ಸಮ್ಯ
- 4 ಕುತ ಚೂಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲಪರೊಳುಗಂಡಕದನಪ್ರಚಂಡನುನಾ
- 5 ಯನುಲಸನಿವಾರಸಿದ್ದಿಗಿರಿದುರ್ಗಮಲ್ಲಚಲದಂಕರಾಮನಿಂಕಮಲ್ಲ
- 6 ಶ್ರೀಮತು ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೂಯಿಸಣ ವಿರನಾರಸಿಂಗದೇವನ ರಾಜ್ಯ
- 7 ತಿರುವಂಣಾಮಲೆ . . . ಲರಾಜ್ಯಂಗೆಯುತ್ತ
- 8 ಪೂ
- 9 ಯ ಮೂಗ ಡೆಯ ಗಡೆಯಲ ಬಿಕನಹಳಿಯ ಬಸವನಮಗ ತೊ
- 10 ಳುವನಾಗಯಕಡಿಕಲಗೆದ ಯ ಕಲ್ಲಮಡಿಬ ಬಸವನಳಿಯ
- 11 ನಾಗೊಜನಮಗ ವಿರೋಜ

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ಅದೇ ದೇವಾಲಯದ ಎಡಪಾರ್ಶ್ವದಲ್ಲಿರುವ
ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'x3'

- | | |
|--|---|
| 1 . . ಗೊಂಡ ಶ್ರೀವಿರನಾರಸಿಂಗದೇವನು . . ರಾಜ್ಯಂಸ್ವಸ್ತಿ | ಹಳೆಯಊರಲ |
| 2 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಅಶಾಢನುಢ | 4 ಗೆ . . . ಗೊಂಡು
(ಬಾಕಿ ಸಮೆದುಹೋಗಿದೆ.) |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ರಾಮನಹಳ್ಳಿ ದಾಖಲೆ ಬಾರೆಹಳ್ಳಿಯ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ
ನಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-3" x 2'-6"

- | | |
|-------------------------|---------------------------------|
| 1 ವಿರಭಯರ | 6 ತಪ್ಪಿ ದಲ್ಲ ತಿಕದೊಳಗೆ |
| 2 ತಂಗಡೆಯ ಸ | 7 ಅಳಹಿದಾತನ ಅಮ್ಮ |
| 3 ವರ್ಷಮಾನ್ಯವ ರಾಮ | 8 ನ ಬರು ಹೊಲೆಯರು |
| 4 ಲಂಗಗೆ ಸೂರ್ಯ ಚಂದ್ರ ಉಳಂ | 9 ಕೈಕೊಂಬರು ಅತನ ತಿಕದೊಳಗೆ |
| 5 ಯದಕೆ ಅವನೊ | 10 ಮಾದಿಗ ಹಟ |

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ಅದೇ ಹೋಬಳಿ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮದ ಪೂರ್ವದಿಕ್ಕಿನ ಓಣಿಯಲ್ಲಿನಟ್ಟಿರುವ
I ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 5'-0" x 3'-6"

- 1 ನಮಸ್ತುಂಗ ಸಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೆ ||
ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ಮಹಾ
- 2 ಮಣ್ಣುಳ್ಳಶ್ವರಂ ಶ್ರೀ ಮದ್ವೀರಬಲ್ಲಾ [ಳ] ದೇವರು ದೋರಸಮುದ್ರದ್ವನೇಲಿವೀಡಿ ನೊಳು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ

- 3 ರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಮಿರೆ ಕೀಲಕಸಂವತ್ಸರ ಫಾಲ್ಗುಣ ಸುದ್ದ ದಶಮಿ ಆದಿವಾರದಂದು ಬೆಳತೂರಗುಂ
- 4 ಡಿ ತಡಿಗ ಕೊಂಪೇಳುಮಲೆಯಿಸಿಸುವೆಡೊ ? ಸನಿಸಿಬೈದಲ್ಲಗೆ ಅರಸಿನಗುಪ್ಪೆಯ ಗೊಡ್ಡೆಯನ
- 5 ಮಾಚಗೊಂಡ ಕಾದಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಲಗೆ ಬಲಾಳದೇವನುಂ ಕೂಸ ಎಹಯಂಜನುಂ ಇಂಗುಳದ ಆಶೇಷ ಮಹಾಜನಂಗಳೊಂ
- 6 ತಳಗೆ ನಾಡ ಸಾಯಿರಭೂಮಿಯುಂ ಹೆಣವೊಲೆ ಮೂವತ್ತುಂ ಒಂಭತ್ತು ಮಾನಸಕೊಂಡುಗಳುಂ ಇದ್ದು ಹಾಗಂ ಬೆಳೆಯ ಕೆಯ್ಯಂ ಬಿಟ್ಟರು
- 7 ಮಾಚಗೊಂಡಗೆ ಹಾಗನುಳ್ಳ ಬಂಜುಗೊಂಡಗೆ ಬೇಳೆ ಅನ್ನುಹಾಗಬೇಳೆಯುಂ ವಿರದತ್ತಿ ಯಾಗಿಬಿಟ್ಟರು ಈ ಭೂಮಿಸ್ಥಲದೊಂ
- 8 ದೋದಿದವರವೋಲೆ ಅವರಿವರ ಹಗೆಯನಹಿಸುವು ?

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ಅದೇಸ್ಥಳದ II ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 5'x3'

- 1 ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭಮೂಲ
- 2 ಸ್ತಂಭಾಯ ಶಂಭವೇ || ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾ ಮಂಡಳೇಸ್ವರ ತ್ರಿಭುವನಮಲ್ಲ
- 3 ತಳಕಾಡು ಕೊಂಗುನಂಗಲ ಗಂಗವಾಡಿ ನೊಣಂಬವಾಡಿ ಹಲಸಿಗೆ ಹಾನುಂಗಲು ಉ
- 4 ಚ್ಯಂಗಿಗೊಂಡ ಗಂಡ ವಿರಭುಜಬಲಗಣ್ಡನ ಸಹಾಯಸೂರ ಶನಿವಾರವಿದ್ದಿಗಿರಿದು
- 5 ಗ್ರಮಲ್ಲ ಚಲದಂಕರಾಮನಿಸ್ವಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಶ್ರೀ ವಿರಬಲಾಳುದೇವರು ಪ್ರಿಥ್ವಿರಾ
- 6 ಜ್ಯಂಗಯ್ಯುತ್ತಮಿರೆ ಹಾಲವರೆಯ ಅರಸಿನಗುಪ್ಪೆಯುಲುಬಯಚಯಗೊಡನಮಗಮಾ
- 7 ರೆಯಗಂಗವೆಗ್ಗೆ ಡೆವೂರನಿಹಿದು ಹೆಂಡಿರುಡವುರ್ಚಿಪ್ಪಲಹಲಬರಂ ಕೊಂಡು
- 8ನೇರಿ ಸುರಲೋಕ ಪ್ರಾಪ್ತನಾದಂ

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ಅದೇಸ್ಥಳದ III ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 5'x2'

- | | |
|--|---------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನುಮಹಾ ಮಂಡಳೇಸ್ವರ ತ್ರಿಭುವನ | 5 ರಿಸಿನಗುಪ್ಪೆಯ ಹೆಮಾಡಿಗವು (ಡ) ನಮಗಳು ಮಾ |
| 2 ಮಲ್ಲ ತಳಕಾಡು ಗೊಂಡಭುಜಬಲ ವಿರಗಂಗಳೊ | 6 ಕಗೊಡಿ ರಾಜಗವುಡನ ಮದವಳಿಗೆ ಸುರಲೋಕ |
| 3 ಯ್ಯೂಣದೇವಗಂಗವಾಡಿ ತೊಂಭತ್ತಾ ಉಸಾಸಿರಮು | 7 ಪ್ರಪುತೆಯಾದಳು \|\| |
| 4 ಮಂಸುಕನಂಕತಾವಿನೋದದಿ ರಾಜ್ಯಂಗಯ್ಯುತ್ತಮಿರೆಯು | |

ಎಡಭಾಗದಲ್ಲ

- | | | |
|---------|----------|-----------|
| 8 ಹೆಮಡಿ | 11 ವುಡಗೆ | 14 ಯಾಕವೆ |
| 9 ಗವುಡ | 12 ಯಾಕಡು | 15 ಯಡೆಯ ? |
| 10 ರಾಜಗ | 13 ಯಾವಂ | 16 ಕೊಟಗುಂ |

26

ಅದೇ ಗ್ರಾಮದ ಆಗ್ನೇಯದಿಕ್ಕಿನ ದೊಡ್ಡ ಗದ್ದೆಯಲ್ಲಿರುವ ಕಲ್ಲು

ಪ್ರಮಾಣ 1'-6" x 1'-8"

- | | |
|----------------------------------|---|
| 1 ಶುಭಮಸ್ತು | 7 ದುಂದುಭಿ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ೧೦ ಉ |
| 2 ನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಬಿಚಂ | 8 ಶ್ರೀ ಮತುಸಂತಬೆನ್ನೂರ ಸೀತಾ |
| 3 ದ್ರಚಾಮರಚಾರವೆ \| ತ್ರೈಲೋಕ್ಯನ | 9 ರಾಮಪ್ರನಾಯಕರು ಬೆಂಡುಗನೀವೆ |
| 4 ಗರಾರಂಭಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | 10 ಅರಸಿನಗುಪೆ ದೊಡ್ಡಯಗೊಡಗೆ ಕೊಟ್ಟ |
| 5 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾ | 11 ಗದ್ದೆ ಬ F ಚೇನಗದ್ದೆ ಬ ೨೫ ಅನ್ನು ಗದಬ ೩೪ ಉ |
| 6 ಹನಶಬವರುತ ೧೬೬೫ನೆಯ ಸಲುವ | 12 ಭಯಂ ಗದ್ದೆ ೩೫ ದೇವರ್ಗಂ ಸ್ತಾನಕೊಟ್ಟವು |

27

ಅದೇ ಅರಸಿನಗುಪ್ಪೆ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮರಡಿಯ ಕೆಳಗೆ ಪಾಳುಮಂಟಪದ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು

- | | |
|-----------------------------------|---|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಕವರ್ಷ | 4 ಗಾವುಂಡನಮಗ ಬೋಕಿಯಣ್ಣನು ತುಹು |
| 2 ೧೨೦೧ನೆಯ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಶ್ರಾ | 5 ವಬೇಡರು ಹಿಡಿಹೆಯ್ಯಲಲ ಹರಿದು |
| 3 ವಣಶು ೧೧ ಸೋ \| ದಂದು ಆಯಿಗೂರ | 6 ಕಾದಿ ಸುರ ಲೋಕಪ್ರಾಪ್ತನಾದ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

28

ಅದೇ ಚಿಕ್ಕಮಗಳೂರು ಕನವಾ ಹೋಬಳಿ ದಂಟರಮಕ್ಕೆ ಗ್ರಾಮದ ಮಲ್ಲೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ
ವೀರಗಲ್ಲು

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯ ಪ್ರಿಥಿವೀರವಲ್ಲಥ ಮಹಾರಾ
- 2 ಜಾಧಿರಾಜಯದುಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಮಲಪರೋಳಂಡ
- 3ಬಲ್ಲಾಳದೇವರಸರು ದೋರನಮುದ್ರದಲು ಸುಖನಂ
- 4 ಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಗೈಯ್ಯುತ್ತಮಿರೆ ತತ್ತಾದಪದ್ಯೋಪಜೀವಿಬಂ
- 5 ತಿಮಕ್ಕೆಯತುಳುವಕುಯಲ ಲು.....ಜುದು ನೇಮೊಜಂ ಸು
- 6 ರಲೋಕಪ್ರಾಪಿತನಾದ ನಾತನ ತಮ್ಮಂ ದಾಮೊಜಕಲ್ಲನಿಲ
- 7 ಸಿದ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ

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ಅಂಬಳಿ ಹೋಬಳಿ ಅಂಬಳಿ ಗ್ರಾಮದ ನೈರುತ್ಯದಲ್ಲಿ ಹುಲಿಗಲ್ಲು ಬಂಡೆಯಮೇಲೆ

- 1 ಮಾದಿಗವುಂಡ
- 2 ಚಲದಂಕರಾವ ಕರಿಯಮಾದಿಪೋಜ ಚಂಡೊಜಂ ಬರೆದಂ
- 3 ಬಿರುದರಗಂಡ

ಪಕ್ಕದ ಬಂಡೆಯಮೇಲೆ

- 1 ಮದಿಪೋಜನಮಗನು
- 2 ಮಸಣಯಗವ
- 3 ಚರಿಸಂ ಬಿಟಗದ್ದೆ

30

ಅದೇಹೋಬಳಿ ಮುಗಳವಳ್ಳಿ ಗ್ರಾಮದ ಚನ್ನಿಗರಾಯ ದೇವಸ್ಥಾನದಲ್ಲಿ ಮೂಲವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಪಾಲ್ಗುಣ ಬ ೬ ಲು ಕೇಶವಶೆಟ್ಟಿಯರು ಚನ್ನಿಗರಯನ
ಪ್ರತಿಷ್ಠೆಮಾಡಿ ನಿಲಿಸ್ತನು ಸುಖಮಸ್ತು

31

ಅದೇ ಮುಗಳವಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಿಣ್ಣಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- | | |
|---|--|
| <ol style="list-style-type: none"> 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮನ್ನಹಾಮಂಡಳೇಶ್ವರ ಶ್ರೀ ವೀರ 2 ಬಲ್ಲಾಳದೇವರು ಪ್ರಿಥಿವೀರಾಜ್ಯಗೈಯ್ಯತಲು 3 ವಿರೋಧಿಕ್ರತು ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೩ ಬು 4 ಧವಾರದಂದು ಪೂರತುಳುವ ಕಳ್ಳರು | <ol style="list-style-type: none"> 5 ಕೊಂಡುಹೋಪ್ಪೆ ಬೋವಗವುಡನ ಮ 6 ಗ ಕೂಚಗವುಂಡ ಕಳ್ಳರನಿಜುದು ದೇವ 7 ಲೋಕಕ್ಕೆ ಸಂದಂ ಆತನ ತಮ್ಮ ಮಾರಗವುಂ 8 ಡ ನಿಲಿಸಿದಕಲು ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |
|---|--|

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ವಸ್ತಾರೆ ಹೋಬಳಿ ಗಾತಮೇಶ್ವರ ಗ್ರಾಮದ ಗಾತಮೇಶ್ವರ ದೇವಾಲಯದ ಮುಂದೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು

- 1 ಸ್ವಸ್ತಿ ಶಕವರ್ಷ ೯೫೬ನೆಯ ಕ್ರೋಧಿ ಸಂವತ್ಸರಂ ಪಲ್ಲಣದ ಸುದ್ದ ಪಂಚಮಿ ಸೋಮವಾರದಂದು
- 2 ಶ್ರೀ ಮನ್ಮಾರಸಿಂಘಸೇನವಾರಂ ಕೂರಿದವಳ್ಳಿಯ ಪತ್ತುಮಣ್ಣು ಇಟ್ಟಗದ್ದೆಯ ಒತ್ತರಾದ ಧೂ
- 3 ಮಿಯಂ ಕೈಕೇಸ್ವರದ ಸ್ವಯಂಭೂ ದೇವರ್ಗ್ಗ ಎರಡುವಡದ ಬಳನಬಿಟ್ಟು || ಮುನ್ನ ವಾಮನಯ್ಯ
ಭೂಮಿ ಎರಡು ವಡವಾ ಗಂಡರೊಳ್ಳಂಡ ಸೇನವಾರ ಬಳನಿಳಿಬಿಟ್ಟು

33

ಅದೇ ದೇವಸ್ಥಾನದ ನವರಂಗದಲ್ಲಿರುವ ಭೈರವ ವಿಗ್ರಹದ ಪೀಠದಲ್ಲಿ

- 1 ವಿರೋಧಿ ಸವತ್ಸರ ಚೈತ್ರ ಸುಧ ೫ ಆರವಂದುಗೌತ
- 2 ಯಗಳು ಭೈರವದೇವರ ಪ್ರತಿಷ್ಠೆಯು.....
- 3

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ಅದೇ ದೇವಸ್ಥಾನದ ಪುಷ್ಕರಿಣಿಯ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬದ ತುಂಡುಕಲ್ಲು

- 1 ಜಂಬೂದ್ವೀಪದೊಳದು ತಾಂಗಂ(ಭೀ)ರತೆ ಪರಸುನೆಗ್ಗ ಕೈಕೇಸ್ವರದೊಳು ಸಂಘು ನೆಲಸಿರ್ಪನದಣುಂ ದಿಂಬಾಗಿರೆ
ಕೂಟ್ಟಿವಳ್ಳಿಯೆಂಬುದುಗ್ರಾಮ || ಶಿವನಿಳ

- 2 ಯದಿನ್ದಪೂಜಮುಖ್ಯವೇಗದಿ ಪೋಗಿ ವಾಮನಯ್ಯನ ಕೆಯ್ಯಂ ಕ್ರಮದಿನ್ದವೇವವ್ಯಷ್ಠನ ನವಯವದಿಂ ನೋಡಿಕಂಡು ಕದುಮೂರ್ಖತೆಯಿಂಮೆಣೆ
- 3 ಕೋಲಕಳೆದುಕೊಳ್ಳುತ ಬಹಿಸಿಡಿಲಿಪಂತೆ ಬನ್ನು ವಾಮನಭಟ್ಟಂ || ಕಟುನಿನ್ದಮೆಯ್ವಿ ಪೋಯ್ಯಲುಕಟಕಣ್ಣುಸರಣ್ಯಯೆಂದು ಬಿದ್ದು ವ್ರಿಪಥಂ ||
- 4 ಅತ್ತಲು ವ್ರಿಪಥನಪ್ರಾಣಂ ಮತ್ತನಿಸದೆ ಪೋದುದವರವಾಸವನೈದಲು | ಇತ್ತಲು ದೇಹಂಬಿದ್ದೆ ಡೆ ಎತ್ತಿನಮಣ್ಣೆಂಬುದಾ ದುದಂದಿತ್ತಲು ||
- 5 ಪರುಕಿಸದಾಪಾರ್ವನಡೆದು ಪರವಾರ್ತಂ ಕೊಂದಳಿನ್ನು ಮುಂಗುರೆಯ ತಾನೆರಡಿಲ್ಲವೆಂಬ ನಾಳು ಡಿಪೋರೆದು ದಿದರ್ಕಮನ್ನ ನ್ನುವಾಮನಭಟ್ಟ | ಊರಮಹಾಜ
- 6 ನಮೆಲ್ಲಮನೋರಂತಿರೆಕಿತನ್ನು ವಾಮನಭಟ್ಟಂ || ಪಾರದೆಸ್ವಯಂಭುದೇವರ್ಗೆ ಧಾರಾಪೂರ್ವದಿನೆರಡುವಡ್ಡೆದಕೆಯ್ಯೆ ||

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ಆಣೂರು ಹೋಬಳಿ ಆಣೂರು ಗ್ರಾಮದ ಸುಗ್ಗಿ ಮಂಟಪದ ಮುಂದಿರುವ
1ನೆಯ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4"X3"

- 1 ಶ್ರೀನಮಸ್ತುಂಗ ಶಿರಸ್ತುಂಗ ಚಂದ್ರಚಾಮರಚಾರಪೇ | ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ
- 2 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಪ್ರಿಥ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜಂ ಪರಮ ಮ
- 3 ಹೇಶ್ವರಂ ಪರಮ ಭಟ್ಟಾರಕಂ ದ್ವಾರಾವತೀ ಪುರವರಾಧೀಶ್ವರ ಯಾದವ
- 4 ಕುಳಂಬರ ದ್ವಿಮಣಿ ಸಮ್ಯಕ್ಚೂಡಾಮಣಿ ಮಲೆರಾಜಮಲಪರೋಗುಂಡ ಕದ
- 5 ನ ಪ್ರಚಂಡನಸಹಾಯಸೂರ ಸನಿವಾರಸಿದ್ಧಿಗಿರಿದುರ್ಗಮಲ್ಲ ಚಲದಂಕರಾಮ ಚೋಳ
- 6 ರಾಯಸ್ಥಾಪನಾಚಾರ್ಯ ಮಗ (ರ) ರಾಜ್ಯನಿರ್ಮೂಲತುಷಾರಪಾಂಡ್ಯರಾಜ್ಯ ಪ್ರತಿಷ್ಠಾಚಾರ್ಯ ನಿಸ್ಸಂಕ
- 7 ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಹೋಸನ ಶ್ರೀ ವೀರನಾರಸಿಂಹೈದೇವರು ದೊರಸಮುದ್ರದಲು ನೆಲವೀಡಿನಲು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ ಗೆಯ್ಯುತ್ತಿರ
- 8 ಲು ಆಳುವಳಿಯ ಜೈಚಯನು ವಸುಧಾಕೆಯವರು ಮಹಿವಳಿಗೆ ಬಂದಲ್ಲಿ ಪಾಂಜಿಬಂದುವೈರ
- 9 ಸಿಚಿತ್ತರಳಿಯ ರಾಮಯ್ಯನಸಾಪೋಪ್ಪಿಕಿಹಿಂದಿಕ್ಕಿ ಕೊಂಡು ಕಾದಿದಲಯಾವೂರಂಮುಣುವೆಂದುಶಕವ
- 10 ರುಶದ ೧೨೧೧ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಆಶಾಡಸು ೧೫ ಮಂಗಳವಾ(ರ)ದಂದು ಯಾಣೂರಹ
- 11 ಳ್ಳಿರಾಜನ ಪುರುಷನತಮ ಬಂನನುಹೊಕಾದಿಬಿದಲಯಾಯಾಣೂರನ್ನಾ ವೀರಂಕೆಬೆಟಿಡಿಬಾಡೆ
- 12 ಹಳೆಯನು ಸರ್ವಮಾನ್ಯವಾಡಿ . . . ವರ್ಷದವುಪೊಂಡ . . .
- 13 ಆ

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ಅದೇಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ವೀರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಂಡಲೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡು
- 2 ಕೊಂಗನಂಗಲಬನವಾಸೆಹಾನುಂಗಲುಗೊಣ್ಣು ಭುಜಬಳವೀರ ಹೊ
- 3 ಯ್ವಳ ಬರಾಳುದೇವರು ಶ್ರೀದೋರಸಮುದ್ರದಲು ಸಂಕಥಾವಿನೋದದಿಂ ಪ್ರಿಥ್ವೀರಾಜ್ಯ
- 4 ಗೆಯ್ಯುತ್ತಿರಲು ತಳೆಗೆನಾಡು ಸಾಯಿರಭೂಮಿಗೆಯಂಕಲಮಂದೆ ಆ
- 5 ಣೂರು ಹೊಲಸವಂ ಭಗುತಿಯ ಬಸವಯ ಮಾಚಗವುಡು
- 6 ಬವರದಲು ಕಾದಿಬಿದ್ದರೆ ಆಣೂರಲೊನ್ನುಗದ್ದೆಯ ಇಕ್ಕಿದ
- 7 ರು ಮನ್ಮಥ ಸಂವತ್ಸರದ ವೈಶಾಖ ಸುದ ೧೧
- 8 ವಡವಾರ ಆತನ ಮಕ್ಕಳು ಚೆಟ್ಟಿಯನುಂ ಹಿರಿಯ
- 9 ಬವರಬಮಯನುಂ ಪ್ರತಿಪಾಳಿಸಿ
- 10 ದರು
- 11 ಆಣೂರ ಧರ್ಮಾಚಾರಿ

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ಅದೇ ವಸ್ತಾರೆಹೋಬಳಿ ಕೋಟೆಪೂರು ದಾಖಲೆ ಹುಣುಸೆಮಕ್ಕಿಯ ಊರುಬಾಗಿಲು ಮಂನೀರ
ಕಟ್ಟೆಯಲ್ಲಿ ನಟ್ಟಿರುವ ವೀರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿಶ್ರೀಮನ್ಮಹಾಮಣ್ಣೇಶ್ವರಂ ತ್ರಿಭುವನಮಲ್ಲ ತಳಕಾಡುಗೊಣ್ಣು ಭುಜಬಳವೀರ ಗಂಗ
- 2 ಬಿಟ್ಟಿಗ ಹೊಯ್ಯಳದೇವರು ಗಂಗವಾಡಿ ತೊಂಭತ್ತಾಉಸಾಸಿರಮುಮನಳುತ್ತಮ್ ಪ್ರಿಥ್ವೀರಾಜ್ಯಂಗೆಯ್ಯುತ್ತಂ
- 3 ಸ್ವಸ್ತಿಶಕ ವರಿಷ ೧೦೫೮ನೆಯ ಸಾಧಾರಣ ಸಂವತ್ಸರದ ವೈಶಾಖಮಾಸದ ಸುದ್ಧ ಪಂ
- 4 ಚಮಿ ಬುಧವಾರದಂದು ಬಿಟ್ಟಿಗ ಹೊಯ್ಯಳದೇವರು ಬಯಲನಾಡನಪೋಲೆತ್ತಿ ಹನ್ನೆರಡುಬೀಡ ಕಿಡಿ
- 5 ಚಂದ್ರಪ್ರಭ
- 6 ಮ್ಮಂ ಸುಪುತ್ರಂ ಕುಲದೀಪಕ (ನಿನಿಸಿ)
- 7 ಹುಣುಸೆಮಕ್ಕಿಯ ಸತ್ತಿವೆರ್ಗಡೆ ಮನೆಗೆ

- 8 ಮಂತ್ರಿ ಮೊನೆಗೆ ಬಂಟನೆನಿಸಿ | ಅನಾಲ್ಕು
- 9 ನ ಪ್ರಸ್ತಾವದಲು ಹನ್ನೆರಡು ಬೀಡಿನಲಹುದು ಬಿ
- 10 ಒಬ್ಬ ಸುರಲೋಕಪ್ರಾಪ್ತನಾದ

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ಖಾಂಡ್ಯದ ಹೋಬಳಿ ಖಾಂಡ್ಯದ ಮಾರ್ಕಂಡೇಶ್ವರ ದೇವಸ್ಥಾನದ ಒಳಗಡೆ ನೆಟ್ಟ ಹಿಂದೆ ಮುದ್ರಣವಾದ ಚಿಕ್ಕಮಗ ಳೂರು ತಾಲ್ಲೂಕು 77ನೆಯ ಶಾಸನದ ಕಲ್ಲಿನ ಬಲಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

1 ಶ್ರೀ ಪ್ಲವಂಗ ಸಂ	13 ಪ ದಾನ ಯೀದಾನ	27 ನುಪನೀಧರ್ಮಕ್ಕೆ ಮೊ
2 ವತ್ಸರದ ಉತ್ತರಾ	14 ಪ ನಳದವನು ಶ್ರೀ ತುಂ	28 ತಾಗಿನದನುವರು
3 ಯಣ ಸಂಕ್ರಮ	15 ಗ ಭದ್ರಾದೇವಿಯ ತ	29 ದಧರ್ಮವ ನರ
4 ಣದಂದು ಲಕ್ಷ್ಮಯ್ಯ	16 ದಿಯಲು ಕವಿಲೆಯ	30 ಕ್ಷವಾಗಿ ನಡೆಸದೆ ಕಿಡಿಸಿದ
5 ನಳೆಯ ದೇವಣನು	17 ಕೊಂದ ಪಾಪ ಮಂಗಳ	31 ರೀ ಸ್ಥಳದಲುಸಾವಿರ ಕವಿ
6 ಹಿರಿಯತುಂಬು	18 ಮಹಾ ಶ್ರೀ ಶ್ರೀ	32 ಯವಂ ವೇದಾ (ಪಾರಗ)
7 ಳೆಯ ಶ್ರೀಮತು ವೀ	21 ದ ಕೇಸವ ಹೆಚ್ಚಾರುವ	33 ರಪ್ಪ ಬ್ರಾಹ್ಮಣರು
8 ರ ಬರಾಳದೇವರ ಕ	22 ನೊಳಗಾದ ಮಹಾ	34 ಮಂ ಕೊನ್ನ ಪಾಪವಕ್ಕುಂ
9 ಯ್ಯಲು ಧಾರಾಪೂ	23 ಜನಂಗಳ ಎಡವಲ	35 ಕುಮಾರ ಲಕ್ಷ್ಮಿಧರದಂ
10 ವ್ಯಸಂ ಮಾಡಿಸಿಕೊಂ	24 ಯಜ್ಞತೃಣ ನಮನ್ನಪ್ರ	36 ಣಾಯಕಂ ಸ್ತಿರಂಜೀ
11 ಡು ಯಗ್ನಿಷ್ಠಗೆಯ	25 ಧುಗಾವುಂದಗಳ	37 ವಿಯುಪ್ಪ ಮಂಗಳಮ
12 ಮರಕ್ಕೆಬಿಟ್ಟ ದೇ	26 ಬ್ರಾಹ್ಮದರ್ಮ ಆ	38 ಹ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಕಲ್ಲಿನ ಎಡಪಕ್ಕದಲ್ಲಿ ಬರೆದಿರುವುದು.

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1 ಕ್ರೋಧನ ಸಂವತ್ಸ	8 ಜನಾರ್ದನದೇವರ[ಶ್ರೀಕಾರ್ಯ]	15 ದಿ ಮೂರ ನಿಳಿ ಕೊ
2 ರ ಚೈತ್ರನು ಸುಕ್ತ	9 ಕೈ ರಕ್ಕಾಕ್ಷಿ ಸಂವತ್ಸರ ಮೊ	16 ಟ್ಪರು ಯೀಹೊಂನನ [ತಳ]
3 ಮನ್ನಹಾ ಪ್ರಧಾನಂಬಾ	10 ದಲಾಗಿ ಯಾ	17 ಗೆ ನಾಡಹತ್ತು ಮಂ [ದೆ]
4 ತ್ತರ ನಿಯೋಗಾಧಿಪ	11 ಚಂದ್ರಾಕ್ಷರಸಾ	18 ನಾಯರ ಭೂಮಿ
5 ಹಾಪನಾಯಕ	12 ಯಾಗಿ ನಡವಂತಾಗಿ ಬಿ	19 ಸಮಸ್ತ ಪ್ರಭುಗ
6 ಲಕ್ಷ್ಮೀಧರ ದಂಣಾ	13 ಯದ ಹೊಡೆಕೊಡಿದ	20 ಆಗ ಹಾರ ಪಾಂಡೆಯ
7 ಮಾರ್ಕಂಡೇಯ	14 ಯದೊಳಗೆ ಗದ್ಯಾಣ	

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ಕಡೂರು ತಾಲ್ಲೂಕು ಕಡೂರು ಕಸಬೆಯಲ್ಲಿ ಉಡುಪಿಗೇ ಸೇರಿದ ಪುತ್ತಿಗೆ ಮಠಾಧಿಪತಿಗಳಲ್ಲಿ ಸಿಕ್ಕಿದ ಸನ್ನದು.

ಉಡುಪಿ ಶ್ರೀ ಕೃಷ್ಣದೇವರಿಗೆ

ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೨ನೇ ಸಂದ ವರ್ತಮಾನವಾದ ವಿಕ್ರಮ ಸಂವತ್ಸ ರದ ಮಾಘ ಶು ೩ ಸೋಮ ವಾರದಲೂ ಶ್ರೀಮತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡನಾಯಮಾನ ನಿಜಲ ದೇಶಾವತಂಸ ಕರ್ನಾಟಕ ಜನಪದ ಸಂಪದಧಿಪ್ತಾನಭೂತ ಶ್ರೀಮನ್ಮಹಿಶೂರಮಹಾಸಂಸ್ಥಾನಮಧ್ಯದೇದಿಪ್ಯಮಾನಾವಿಕಲಕಳಾನಿಧಿಕುಲಕ್ರಮಾಗತ ರಾಜಕೀ ಪಾಲ ಸ್ವಮುಖ ನಿಖಲನಿಜರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರವರ್ತಿ ಮಂಡರಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮ ದ್ರಾಚಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪ್ರೌಢಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಖಚಂಕ್ರಾಂಕುಶ ಕುಲಾರ ಮಕರ ಮತ್ಸ್ಯ ಶರಧ ಸಾಳ್ವ ಗಂಡಭೇರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂತಿತ ಶ್ರೀಮುಮ್ಮಡಿ ಚಾಮರಾಜ ಮಹೀಪಾಲ ಧರ್ಮಪತಿ ಕೆಂಪನಂಬಮಾಂಬಾ ಗರ್ಭಸುಧಾಂಬುಧಿ ರಾಕಾಸುಧಾಕರಾಯಮಾನ ಶ್ರೀ ಚಾಮುಂಡಾಂಬಿಕಾ ವರಪ್ರಸಾದೋದ್ಭವರಾವ ಆತ್ರೇಯಸಗೋತ್ರ ಆಶ್ವಲಾಯನನೂತ್ರ ಋಕ್ಶಾಖಾನುವರ್ತಿಗಳಾದ ಶ್ರೀ ಮುಮ್ಮಡಿ ಕೃಷ್ಣರಾಜವಡೆಯರವರು ಕುಟುಂಬ ಸಮೇತರಾಗಿ ಸಪರಿ ವಾರ ನಾಮಾತ್ಮಸಾಶ್ರಿತ ವಿದ್ವಜನರಾಗಿ ಚತುರಂಗ ಸಮೇತರಾಗಿ ಹಾನರಬರ್ ರಸಿಡೆಂಟು ರಾಜಶ್ರೀ ಕೋಲ್ಸಾಹೇಬ್ ಬಹದ್ದೂರವರು ಸಂಗಡ ಬರುತ್ತಿರಲಾಗಿ ಶ್ರೀ ಉಡುಪಿ ಮಹಾಕ್ಷೇತ್ರದಲ್ಲಿ ಚಿತ್ತೈಸಿ ಶ್ರೀ ವಿಶ್ವಪ್ರಿಯತೀರ್ಥ ಶ್ರೀ ಪಾದಂಗಳ ವರ ಪರ್ಮಾಯದಲ್ಲ ಸಮುದ್ರ ಮಧ್ಯನರೋವರ ತೀರ್ಥಸ್ನಾನ ದೇವತಾಸಂದರ್ಶನ ಸೇವಾಕಾಣಿಕೆ ನವರತ್ನಾಧರಣಗಳನ್ನ ಗಜಾಂದೋಳಿಕಾಶ್ವಾಭ್ಯನೇಕ ವಾಹನಂಗಳನ್ನು ಸಮರ್ಪಿಸಿ ದೇವರ ನಿವೇದನಾದಿ ನಿತ್ಯೋತ್ಸವಾರ್ಥವಾಗಿ ಪ್ರಾಗಾರಭ್ಯ ದಿಂದ ದಿನಗಟ್ಟಿ ನಡೆಯುತ್ತಾ ಇದ್ದದ್ದು ನಗರದ ಬಹದ್ದೀವರಹಾ ೨ ವರಹಾ ಈ ದಿನ ಅಧಿಕ ಪೂಜೋತ್ಸವಾದಿಗಳು ನಡ ಯತಕ್ಕಬಗೆ ಅಧಿಕ ೧೩ ಹದಿಮೂರು ವರಹಾ ಉಭಯಂ ದಿನ ಪೊಂದಕ್ಕೆ ಬಹದ್ದೀವರಹ ಹದಿನೈದು ವರಹಾದಲ್ಲೂ ವರ್ಷ ಒಂದಕ್ಕೆ ಬಹದ್ದೀ ೫೪೦೦ ಐದುಸಾವಿರದ ನಾನೂರು ವರಹಾ ಪ್ರಕಾರ ವರ್ಷಂಪ್ರತಿಯುಲ್ಲೂ ನಗರದ ಕಚೇರಿ ಉಲಾಪಿಯಿಂದ ಕಸಬೆ ನಗರದ ಪವಜುಪೈಕಿ ಶ್ರೀ ಕೃಷ್ಣಾರ್ಪಣವಾಗಿ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಬರಿಸಿ ವೊಪ್ಪಿಸಿದ ಸಾಧನ ||

ಶ್ರೀಕೃಷ್ಣ

ಕಡೂರು ಕಸಬಾಹೋಬಳಿ ಹುಲ್ಲೇನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಉತ್ತರ ದಿಣ್ಣೇಮೇಲೆ ಹಾಳುಗುಂಡಿಯಬಳಿ
ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-9"

- 1 ಸ್ವಸ್ತಿಜಯಾಭ್ಯುದಯ ಶಾಲೆ
- 2 ವಾಹನಶಕ ವರ್ಷ ೧೯೭೭
- 3 ನೆಯ ಅನಂದ ಸಂವತ್ಸರ . . .
- 4 . . . ಶುಕ್ರವಾರದಲು ಶ್ರೀಮ
- 5 ನೃಹಾ ರಾಜಾಧಿರಾಜ ರಾಜಪರ
- 6 ಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀವೀರ

- 7 ಸದಾಶಿವರಾಯರ ಅಲ್ಪಕೆಯ
- 8 ಉ ರಾಚಗವುಣ್ಣನ ಮಗ ಕಳ್ಳ
- 9 ರಕೂಡೆ ಕಾದಿ ಪ
- 10 ಸತ್ತು ಸುರಲೋಕಗತನಾ
- 11 ದ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಹೋಬಳಿ ಮಲದೇವಿಹಳ್ಳಿ ಬೆಟ್ಟದಮೇಲೆ ಬಿದ್ದಿರುವ ತುಂಡು ಕಲ್ಲುಗಳಲ್ಲಿ

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರಯಲೋಕೈನಗರಾ
- 2 ರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಧುವನಾಶ್ರಯ
- 3 ಶ್ರೀಪ್ರಿಧ್ವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರಂ ದ್ವಾರಾವತೀ
- 4 ಪುರವರಾಧೀಶ್ವರಂ ಯಾದವಕುಳಾಂಬರ ದ್ಯುಮಣಿ ಸಮ್ಯಕ್ಪ್ರಚೋ
- 5 ಡಾಮಣಿ ಮಲೆರಾಜರಾಜ ಮಲೆಪರೋಳ್ಳಂಡನಸಹಾಯಶೂರ
- 6 ರಾಯಶಿರಸ್ಥಂಬಿರುದಂಕಭೀಮಂ ಚಲದಂಕಲಾವ
- 7 ನಿಶ್ಯಂಕಪ್ರತಾಪ ಚಕ್ರವರ್ತಿ ಹೊಯ್ಸಳವೀರ ಬಲ್ಲಾಳದೇವರು
- 8 ಸುಕಸಂಕಥಾ ವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯ್ಯುತ್ತಿಲೆ ತತ್ಪಾದಪದ್ಮೋ
- 9 ಪಚೀವಿಗಳಪ್ಪ ನಾಗಿಗಾವುಂಡನಮಗ ಹೊನ್ನಗಾವುಂಡಂ ನಾಗೇ
- 10 ಶ್ವರ ದೇವಾಲಯಮನೆತ್ತಿಸಿ ಆ ದೇವರ ಅಂಗರಂಗಭೋಗಕ್ಕಂ
- 11 ಹಿರಿಯ ಕೆಲೆಯಕೆಳಗೆ ಹಿರಿಯತೂಬಿನಗದ್ದೆ ಮತ್ತರೊಂದು
- 12 ಮಹಾಜನಗಳೊಪ್ಪಿತದಿಂ
- 13 ಎಲೆ . . . ಚದಲು
- 14
- 15 ಮತ್ತಂ ಆ ದೇವಾಲಯದಹಿಂದೆ ಬೆದ್ದಲೆ
- 16 ಬಿಟ್ಟುಮನೆಆಟು
- 17 ರಿಮಾಣದಲು

(ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

ಬೀರೂರು ಹೋಬಳಿ ಹಿರಿಯಂಗಳದ ಈಶ್ವರದೇವಸ್ಥಾನದ ಬಳಿ ನಟ್ಟ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- 1 ಶ್ರೀಮತು ತಾರಣಸಂವತ್ಸರದ ಚೈತ್ರ ಬಿ ಹ ಸೋಮವಾರದಂದು
- 2 ಪ್ರತಾಪಚಕ್ರವರ್ತಿ ಶ್ರೀವೀರನಾರಸಿಂಹದೇವರಸರು ರಾಜ್ಯಂಗೈವಲ
- 3 ಹಿರಿಪುರದ ಪೂರತಿವಿನೊಳುತುಣುಕರಿವಲ್ಲ ಬಳಗಾಣ
- 4 ಮಲ್ಲಯನದಿರಾನರ ನಿಜುದು ಸ್ವರ್ಗತನಾದ ಕಲ್ಲನಿಲ
- 5 ಸಿದಾತ ತಮ್ಮಯ್ಯಂ ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

ಅದೇ ಹೋಬಳಿ ಚಿಕ್ಕ ಇಂಗಳದ ಕೆರೆಯಲ್ಲಿ ನಟ್ಟ
ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'-1"×2'-6"

ಹಳೆಗನ್ನಡ ಅಕ್ಷರ

- 1 ಸ್ವಸ್ತಿಕಕ ಕಾಲ ೨೨೨
- 2 ಸ್ವಸ್ತಿ ಕಿಷ್ಕಿಂಧ್ಯಗಳದ ತಮ್ಮ
- 3 ಗವುಣ್ಣನು ಪುಲಯನಿಜುದು . . .
- 4 ಸತ್ತೊಡೆ ಗದ್ದೆಪೆಮ್ಮಾರಡಿಮೆ

- 5 ಚ್ಚಗೊಟ್ಟುದಯ್ಯಳಕಟವಿಜ
- 6 ದಾನಪದೋನ್ ವಾರಣಾಸಿಯೆ
- 7 ನಟದೋನ್

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ಸಕ್ಕರೆ ಪಟ್ಟಣದ ಹೋಬಳಿ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಗರುಡಗಂಬಕ್ಕೆ ಹಾಕಿರುವ
ಲೋಹದ ತಗಡಿನಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಶುಭಮಸ್ತು | ಶ್ರೀಮನ್ನಾ ದ್ವೀಕಪುರಾಂಘ್ರಿ ರವನತಿಜುಷೋ ರಂ
- 2 ಗನಾಧಸ್ಯಭಕ್ತ್ಯಾ ಶಾಲೀವಾಹಾಬ್ಧ ಪೂರ್ಗೇಯುಗ
- 3 ಗುಣಗಿರಿಯುಗ್ಧತ್ವರಾಂತ್ಲೇ ಸಹಸ್ರೇ | ದೇವಾ
- 4 ಯಾಫ್ಲೇಷಮಾಸಾರ್ಜುನಗರುದಿಭರಾಡಹ್ನಿ
- 5 ವಾರೇತದೀಯೆ ಸೌಪರ್ಣಸ್ತಂಭ ಉವ್ಯಾಂಕು
- 6 ವಲಯಪತಿನಾಲಂಕ್ಯತಃ ಕೃಷ್ಣನಾಮ್ನಾ ||

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ಇದರ ಕೆಳಭಾಗದಲ್ಲಿ ಬರೆದಿರುವುದು.

- 1 ಶ್ರೀಶಕುನಿ ರಂಗನಾಥಸ್ವಾಮಿಯವರ ಚರಣಾರವಿಂದಗಳಿಗೆ
- 2 ಅಂಗೀರಸ ಸಂವತ್ಸರದ ಅಶ್ವಿನ್ಯುಗ ಸುಧ ಗಂ ಗುರುವಾರದಲ್ಲು ಸಕ್ಕರೆ ಪಟ್ಟಣದ
- 3 ಸಮಸ್ತ ರಾಣುವೆಯವರು ಬಿನ್ನಹಮಾಡಿ ವಶಿಸಿದ ಧ್ವಜಸ್ತಂಭಕೊಳಗದ ಸೇವೆ || ಶ್ರೀ-ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಗ್ರಾಮದಲ್ಲಿ ಶಕುನಿ ರಂಗನಾಥ ದೇವಾಲಯದ ಒಳಭಾಗದಲ್ಲಿರುವ ಕೇಶವದೇವಾಲಯದ ಕಂಭದಲ್ಲಿ.

- | | | |
|-----------------------|----------------------|-----------------------|
| 1 ಶಕವರುಷ ೧೩೧೩ನೆ | 5 ನಾತದೇವರಿಗೆ ಚಕ್ರ ತಂ | 9 ಓಸಿದ ಬನದನೇವೆ ನಾ |
| 2 ಯ ಪ್ರವೋದೂತ ಸಂವ | 6 ಮಂಜುಗಳು ಶ್ರೀನ | 10 ಡ ಸೇನಬೋವರ ಪೊಪ್ಪ ಮಂ |
| 3 ತ್ವರದ ವಯಿಶಾಖ | 7 ಕುನಿ ರಂಗೇಶ ದೇವರಿಗೆ | 11 ಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ |
| 4 ಶು ೧೩ ಶು ಶ್ರೀಮದ್ರಂಗ | 8 ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಮ | |

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ಅದೇ ಸಕ್ಕರೆ ಪಟ್ಟಣದಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಯಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೊಳದ್ದ ಕಲ್ಲಿನಲ್ಲಿ.

ಪ್ರಮಾಣ 3'-2"×2-3"

- 1
- 2 ತಸ್ಮಿನ್ನೇನಗಣಾಂತರಿಕ್ಷ ತರಣಿ ಶ್ರೀವೀರಸೇನೋಭುವಿ ಸಂಸಾರಾಂಬುಧಿ ತಾರಣ್ಯಕತರಣಿ ಶ್ರೇಯೋವನೀಸಾರಣೀ |
ತಚ್ಚಿಷ್ಯಃಪ್ರಚುರ
- 3 ಪ್ರಬಂಧರಚನಾಚಾತುರ್ಯಪದ್ಯಾಸನಃ | ಪಾಯಾದ್ವೋಜಿನಸೇನ ಇತ್ಯಭಿದಯಾಖ್ಯತೋಮುನಿಗ್ರಾಮಣಿಃ ಶೀಮತ್ಪ್ರ
ಸ್ತಕ
- 4 ಗಚ್ಛ ಸೂರಸದ್ಯಶೋ ವಿಶ್ವಪ್ರಕಾಶಾತ್ಮಕಸ್ಮೈವಿದ್ಯೋಗುಣಭದ್ರದೇವಯತಿಪಃ ಶ್ರೀಸೂರಸೇನಸ್ತತಃ ಶಿಷ್ಯಶ್ರೀಕಮಲಾದಿ
ಭದ್ರಗಣದ್ಯದ್ವೇ
- 5 ವೇಂದ್ರಸೇನಸ್ತತಃತೇನಾಕಾರಿಕುಮಾರಸೇನಮುನಿಪೋವಾದೀಂದ್ರಚೂಡಾಮಣಿಃತಚ್ಚಿಷ್ಯಾಃಹರಿಸೇನದೇವಾದ್ಯಾಃಮಾ
- 6 ಧುರ್ಯಂವಾಚಿಕಾರುಣ್ಯಂಹೃದಿತಿವ್ರಂ ತಪಸ್ತತಃ ಶ್ರೀಪ್ರಭಾಕರಸೇನಾಖ್ಯ ಗುರುಚ್ಛ್ರೇಯೋವಿರಾಜತೇ ತತ್ಪದ್ಮೋದಯ
- 7 ಶೈಲತಿಗ್ಮಕಿರಣಸ್ಮೈವಿದ್ಯಪಾರಂಗತೋಭೂಪಾಲಾರ್ಚಿತ ಪಾದಪಂಕಜಯುಗಃ ಶ್ರೀಲಕ್ಷ್ಮಿಸೇನೋಮುನಿಃ ಲೋಕೇಸತ್ತ
- 8 ಪಸಾಂನಿಧಾನಮನಪಾಂ ಕಾರುಣ್ಯವಾರಾಂನಿಧಿರ್ವಾರ್ಷೀ ಕಲ್ಪಕುಜೋಪಮೋವಿಜಯತೇ ಕಾಮೇಧ ಕಂಠೀರವಃ |
- 9 ಶ್ರೀಮದನಸೇನಮುನಿಪೋಸದ್ಜ್ಞಾನಾಮೃತಪಯೋಧಿಪೂರ್ಣೇಂದ್ರಾಸುದ್ಯದತಪೋಗುಣಯುಕ್ತೋಧಾತಿಶ್ರೀಮತ್ಪ್ರಭಾ
- 10 ಕರಾರ್ಯಸುತಃ | ದ್ವೀಪಿತಚಾಕ ನಾಮನಗಿರೀಪತಿ ಶಂಬ ಜಿನೇಂದ್ರಚಂದ್ರಮು ಶ್ರೀಪದ ಪಂಕಜಾಳಿಮಳಾಮು
- 11 ರಕೀರ್ತಿ ಮುನೀಂದ್ರ ಪಾದಸೇವಾ ಪರಿಷಕ್ತಬುದ್ಧಿ ಬಲಗಾಠ ಸಮಾಹ್ವಯವಂಶ ಪದ್ಯತಾರಾಪತಿ ರಂಜಿತಂ ಸ್ವಜನಕಂ
- 12 ಜನಭೋಮಣಿ ವೈಷ್ಯಮಾಯಣಂ | ಗುಣತುಂಗಂ ಹೊಲ್ಲರಾಜಂ ಪಿತೃಗುಣವತಿ ದೇವಮಾಂದೆ ತಂನಂಬಿಯು
- 13 ದ್ಯದ್ಗುಣರತ್ನಂ ನಾಗರಾಜಂ ಪರಿಕಿಪೋಡಿ ಪಿತೃವ್ಯಂ ಗುಣೈಕಾಶ್ರಯಂ ಮಾಕಣನಾತ್ಮೀಯಾನುಜಂ ತಾನನಿಪಗಣಿತ
- 14 ಸೌಭಾಗ್ಯದಿಂ ಭಾಗ್ಯದಿಂ ಧಾರುಣಿಯೊಳ್ವಿಖ್ಯತಿವೆತ್ತಂ ಜಿನಸಮಯ ಸರಸ್ವಾರಸಂಮಾಯಣಾರ್ಯಂ | ಮು ? ತಂಲೋಕ್ಯೆ
- 15 ಕಮಿತ್ರಂ ಪ್ರಚುರತರ ಕರ್ವಲ್ಲಭಂ ವಂದಿವ್ಯಂದೋತ್ಕರ ಪುಷ್ಯತ್ಕಲ್ಪಭೂಜಂ ಬುಧನುತಚಿರಿತಂ ವಾಕ್ಪರಂ
- 16 ಕಾವ್ಯಗೋಪ್ತೀಸರಸಂ ವಿದ್ವಿಷ್ಯಶೈಲಾಶನಿಸರಪುರ ? ಮೊದಲಾತಂಗಳ ಮೀನಕೇತೂದ್ಧರರೂಪಂ ಸದ್ಗುಣೋದಗ್ರ
- 17 ಹಮಯನೆನರಾಶ್ಚರ್ಯವೇ ಮಾಯಣಾರ್ಯಂ ಇಂತು ಹೊಯ್ವಳ ಭೂವಿಭುಲಕ್ಷ್ಮೀಲಪನಮುಂ
- 18 ಶ್ರೀವೀರಬುಕ್ಕರಾಜ ಸಾಮ್ರಾಜ್ಯರಮಾರಮಣೀಯ ವಿರಾಸದರ್ಪಣೋಪಮಮೆನಿಸಿ ಸೊಗಯಿಸುವ ಹೊಸಪಟ್ಟಣದೊಳು
ಪ್ರಸಿದ್ಧಿವಡದ ವೈ
- 19 ಶ್ಯಮಾಯಣ ಮಾಕಪ್ಪಗಳನ . . . ದವಾಗಿ ಮಾಡಿದ ಶ್ರೀಲಕ್ಷ್ಮೀಸೇನಭಚಾರಕರ ನಿಷಧಿಯ ಪ್ರತಿಷ್ಠೆ ಶಾಸನ ಮಂಗಳ
ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ.

ಅದೇ ಸಕ್ಕರೆಪಟ್ಟಣದ ಕಸಬೆಯಲ್ಲಿ ಅರ್ಚಕರ ಮನೆಮುಂದೆ ರಸ್ತೆಯಲ್ಲಿ ಹೂಳಿದ್ದ ಕಲ್ಲು

ಪ್ರಮಾಣ 3'-2"×2'-3"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯದಾಮೋಘಲಾಂಛನಂ ಜೀಯಾ ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ
- 2 ಶ್ರೀಮದ್ರಾಯ ರಾಜಗುರು ಮಂಡಲಾಚಾರ್ಯ ಪುರವಿಕ್ರಮಾದಿತ್ಯ ಮಧ್ಯಾಹ್ನ
- 3 ಕಲ್ಪವೃಕ್ಷಸೇನ ಗಣಾಗ್ರಗಣ್ಯರುಮಪ್ಪ ಶ್ರೀಮಲ್ಲಕ್ಷ್ಮೀಸೇನ ಭಟ್ಟಾರಕರವರ ಶ್ರೀಮತ್ ಶ್ರೀಮಾನಸೇನದೇವರ ನಿಷಿಧಿ ಶಕವ
- 4 ಪ್ಪ ೧೩೨೮ನೆಯ ಪಾರ್ಥಿವ ಸಂವತ್ಸರ ೧೦ ಲಾ
- 5 ಶ್ರೀ ಮುತ್ತದ ಹೊಸಲೂರ ದೈಚಸೆಟ್ಟಿಯ ಮಕ್ಕಳು ಮಾಯಸೆಟ್ಟಿ ದೊಮ್ಮಿ ಸೆಟ್ಟಿ ನಾಗಣಸೆಟ್ಟಿ ಅವರ ಮೊಮ್ಮಕ್ಕಳು ದೈಚ
- 6 ಸೆಟ್ಟಿಯ ತಮಸೆಟ್ಟಿ ಕೊವರಿಸೆಟ್ಟಿ ಚಿಕ್ಕದೈಚಸೆಟ್ಟಿ ಮಾದಿಸೆಟ್ಟಿಯರ ಮಕ್ಕಳು ಕೊವರಿಸೆಟ್ಟಿಯರು.

ಅದೇ ಗ್ರಾಮದ ಬಸ್ತಿ ಹಿಂದೆ ಹಿತ್ತಲಲ್ಲಿ ಬಿದ್ದಿದ್ದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-0"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮ್ಯ ದಾಮೋಘಲಾಂಛನಂ | ಜೀಯಾ
- 2 ತ್ರೈಲೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂ ಜಿನಶಾಸನಂ | ಶ್ರೀಮದ್ರಾಜಗುರು . . .
- 3 . . ಮಾನಪಾಚಾರ್ಯ ಶ್ರೀಹೊಸ ಊರ . ಶಿಷ್ಯನೂಲವಾಗಿ
- 4 ಸೆಟ್ಟಿಯಮಗ ನೂಲವಂದಿ ಸೆಟ್ಟಿಯನಿಷಿಧಿ
- 5 ಶಾರ್ವರಿಸಂವತ್ಸರದ
- 6 ಆಷಾಢ ಸುಧ ೧೪ ಅದಿ

ಕೊಪ್ಪದ ತಾಲ್ಲೂಕು.

ಹರಿಹರಪುರ ಹೋಬಳಿ ಹೊಸಕೊಪ್ಪದ ಕೃಷ್ಣರಾಯರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ-3 ಹಲಗೆಗಳು.

- I a.
 - 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮ ಸುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರ
 - 2 ಶ್ರುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲ
 - 3 ಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಸಾಲವಾಹ
 - 4 ನಸಕವರುಶನಾಸಿರದ ನಾನೂಱಿಯೆಂಬತ್ತೊಂದನೆ ಸಂವಥ
 - 5 ರ ಸಂದವರ್ತಮಾನ ಸೌಖ್ಯಮ್ಯಸಂವಥರದ ವೈಶಾಖ ಶುಭ
 - 6 ೧೦ ಅದಿವಾರದಲ್ಲು ಶ್ರೀಮತು ಮಲ್ಲಯಸೇನದೋವರು ಸಾ (?)
- I b.
 - 7 ಲನಾಯ್ಕನ ಅಳಿಯ ಹಿರಣನಾಯಕನ ಮಗನೆಂ
 - 8 ಮಾರಗಂಡ ಗಟ್ಟನಕಲುತಿ ಚಿಬಳಿಯ ತಿಪ್ಪರನಹ
 - 9 ಗಡೆಗೆಕೊಟ್ಟ ಪಟ್ಟಯಕ್ರಮವೆಂದರೆ ಹೆಬ್ಬಸೆಯ
 - 10 ನಾಡಕುಳದೋಳಗಣ ಹಡಿಲಕೊಪ್ಪದಲು ಹುಲ
 - 11 ಯೆಕೋಟೆ ನಾಯಕಗೆ ಸಂದು ಬಂದ ಕುಳನಾಲ್ಕು ಹ
 - 12 ಣವಿನಕುಳಕ್ಕೆ ಸಿಧಾಯಗ ೨೯೩ ಯಿ ಇಪ್ಪತ್ತೆಂಟು
 - 13 ಹಣವಿಗೆ ಆ ಹುಲಯ ಕೋಟ್ಟಿನಾಯಕನ ಸಂ
- II a.
 - 14 ತಾನಲು ಅಂತರಿಸಿಹೋದ ಸಂಮಂಥ ನಂಮ ಅರಮನೆ
 - 15 ಗೆ ಆಬಾಳು ಹರವರಿಯಾಗಿ ಯಿರಲಾಗಿ ಅಳಿಯಸಂತಾ
 - 16 ನಬಳಿಯ ಬಾಳಾಗಿ ಆ ಹೆಬ್ಬಸಿಯ ಹೆನೇರಡಕನಾಡ
 - 17 ಮುಂದಿಟ್ಟು ಯಿಪಣವಿನ ಸಿದ್ಧಾಯವ ಹೆಚುಕುಟಕೊಂ
 - 18 ಡುಗ ೩ ಮೂಱುವರಹನತೆತ್ತು ಆನಾಡಸಲೆಯಲ ಬಂ
 - 19 ದಬಟ್ಟಿಥಿತ್ತ ಖ ೧ ಹೆಬಕಾಣಕೆಗೆ ೯೧ ಹಣ ಯಿಷ್ಟನು
 - 20 ನೀನು ತೆತ್ತು ಯೀ ನಾಲ್ಕುಹಣದ ಕುಳವನು ಭೋಗಿಸಿಬಾಹೆಂದು
- II b.
 - 21 ಯೀನೀಮೆಗೆ ಸಲುವಚತುಃನೀಮೆಯ ವಿವರಮೂಡಲು ಹೆಬ್ಬಲಸಿನ
 - 22 ಮರ ನಿಂದಲು ಪಡುವಲು ತೆಂಕಲು ಹೊನಾಹಲಸಿನ ಮರನಿಂದ
 - 23 ಬಡಗಲು | ಪಡುವಲು ಉಳಿ ಹಿತ್ತಾಹೆದಾರಿಯಿಂದ ಮೂಡಲು
 - 24 ಬಡಗಲು ಹೆದ್ದಾರಿಯಿಂದಂ ತೆಂಕಲು ಯಿಂಕೀನೀರೇಣಕಲಾಚ

III a.

- 25 ತುಃ ಸೀಮೆಯೊಳಗುಳ್ಳ ನಿದಿನಿಕ್ಷೇಪ ಜಲ ಪಾಷಾಣ ಅಕ್ಷೇಣ ಆ
- 26 ಗಾಮಿ ಸಿದ್ಧಸಾಧ್ಯಂಗಳೆಂಬ ಅಷ್ಟಭೋಗತೇಜಸ್ವಾಂಮ್ಯವನ್ನು ನಿಂವು
- 27 ಅಳಿ [ಯ] ಸಂತಾನ ಪರಂಪರೆಯಾಗಿ ಸುಖದಿಂದ ಭೋಗಿಸಿ ಬಹಿರಿ ಎಂ
- 28 ದುಕೊಟ್ಟ ಪಟ್ಟಿಯಂತೊಪ್ಪುದಕ್ಕೆ ಸಾಕ್ಷಿಗಳು ಆ ಹೆಚ್ಚುಸೆಯ ಹಂ
- 29 ನೆರಡನಾಡಸಾಕ್ಷಿಗೇಕಿ ಸಾವಂತನಿಲುವಾಗಿಲ ಲಕುಮನಾಯ್ಕ
- 30 ನಿಲುವಾಗಿಲತಿಪ್ಪೆನಾಯ್ಕ ಅವರಕುಟುಂಬದವರು ಬಳ
- 31 ವಾಡಿಯೆಬೊಂಮರಸ ಹೆಗ್ಗಡೆಕುಪ್ಪವಳ್ಳಿಯ ಕರಿಗಡೆಯ ಬೊಂ
- 32 ಮಹೆಗ್ಗಡೆ, ಯಂತಿವರು ಭಯಾನ್ಯತದಿಂ ಹರಿಯಣಸೇನ
- 33 ದೋವನಬರಹಾ ಆ ಪಾಂಡ್ಯಪ್ಪವೊಡೆಯರು ವೊಪಿತ
- 34 ಬಳವಾಡಿಯ ಬೊಮರಸ ಹೆಗ
- 35 ದೆಯೆಲಿಖತ ಕುಂಪ್ಪವಳ್ಳಿಯ ಬೊಂಪ್ಪುಗಡಿವೊಪ್ಪಿತ ಆ
- 36 ಹಂನೆರಡಣ ನಾಡವೊಪ್ಪಿತ ಶ್ರೀಮಲ್ಲಕಾರ್ಜುನದೇ
- 37 ವರು ಬೊಂಮಣಗುರುಗಳ ವೊಪ್ಪಿತ ಶ್ರೀ ಶ್ರೀ

III b.

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಸೆಟ್ಟುಗೊಡಗೆ ಗ್ರಾಮದ ಮೇಲೆ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ನಾಗರಾಕ್ಷರ.

ಪ್ರಮಾಣ 4'—0"×2'—9"

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ | ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
- 2 ಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿ
- 3 ಶ್ರೀ ಜಯಾಧ್ಯುದಯ ಶಾಲಪಾಹನಶಕ ವರ್ಷ ೧೩೩೧ನೆಯ ವಿರೋಧಿ ಸಂ
- 4 ವತ್ಸರದ ಮಾಘ ಶು ೧೫ ಉ ಶ್ರೀಮನ್ನಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ
- 5 ಶ್ರೀ ವೀರಪ್ರತಾಪ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರು ಪೈಥಿವೀಸಾಮ್ರಾಜ್ಯವಪಾಡುವಲ್ಲಿ
- 6 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಹರಿಹರಪುರದ ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರಿಗೆ ಶ್ರೀ ನೃಸಿಂಹ
- 7 ದೇವರ ಪೂಜಾಪುರಶ್ಚರಣಾದಿಗಳಿಗೆ ಆ ರಾಯರ ನಿರೂಪದಿಂದ ಶ್ರೀ
- 8 ಸಾಂಛಣ್ಯವಡೇರು ತಮ್ಮ ಅಳಿಕೆಗೆ ಸೇರಿದ ಗೋಡಗ್ರಾಮವನ್ನು
- 9 ಧಾರಾದತ್ತವಾಗಿ ಬಿಟ್ಟುಕೊಟ್ಟರು ಆ ಗ್ರಾಮದ ಕುಳಗಳನ್ನು ವಿಂಗಡಿಸಿಕೊಂ
- 10 ದು ಧರ್ಮಸ್ಥಳಕ್ಕೆ ತರುವುದಕ್ಕೆ ಆಕುಳವಿಂಗಡಿಸಿಕೊಡು
- 11 ಎಂದು ಹೇಳಲಾಗಿ ಸಾಂತಪ್ಪಹೆಗ್ಗಡೇರು ತಾವು ತೆಹುವಮಕ್ಕೆಬಯಲ
- 12 ವಿಂಗಡಿಸಿಕೊಟ್ಟು ತರುವಕುಳ ೬ ಕ್ಕೆ ಹೊನ್ನು ೩ ಮಕ್ಕೆ
- 13 ಬಯಲಮಲಣ ಹೆಗ್ಗಡೆತೆಹುವಕುಳ ಹೊನ್ನು ೬ ಪಣ ೫ ಕಾಮಕ್ಕೆ ? ತೆರುವ
- 14 ಹೊನ್ನು ೪ ಪಣ ೨
- 15
- 16
- 17 ರಾಮಚಂದ್ರವಡೇರಿಗೆ ಆಚಂದ್ರಾರ್ಯವಾಗಿ ಕೊಟ್ಟರಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಸಲ್ಲುವ
- 18 ಗದ್ದೆಬಯಲು ತೋಟತುಡಿಕೆ ಕುಂಪುರಿಕೋಪು ಪೊದಲಾಗಿ ಏನುಂಟಾದನ್ನು
- 19 ಅನುಭವಿಸಿಕೊಂಡು ಬರುವುದು ಶ್ರೀರಾಮಚಂದ್ರ ಸರಸ್ವತೀವಡೇರು ತಮ್ಮ ಶಿಷ್ಯ
- 20 ಸಾರಂಪರ್ಯವಾಗಿ ಭೋಗಿಸುತ್ತಾ ಬಹುದು ಮಂಗಳಮಹಾಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಮತ್ತಿವಾನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 6'—0"×3'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿನಯಾದಿತ್ಯ ಪೊಯ್ಯಳದೇವರು
 - 2 ರಾಜ್ಯವನಾಳುವಲ್ಲು ಮಾರಗವುಣ್ಣನಮಗ ಕಾದಿಸತ್ತನ
- (ಮುಂದೆ ಅಕ್ಷರ ಸಮುದುಹೋಗಿದೆ.)

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ಅದೇ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಕೊಡತಾಳು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೆಳರೆಕೋಟೆಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4'—3"×2'—6"

(ನಾಗರಾಕ್ಷರ)

- 1 ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮು
- 2 ರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಸ್ವಯಂಭವೇ ಸ್ವಸ್ತಿ

- 8 ಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷ ೧೪೬೩ನೆಯ ಹೇವಿಳಂಬಿ ಸಂ
- 4 ವತ್ಸರದ ಮಾಘ ಸು ೧೫ ಪುಂಜ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ಶ್ರೀವೀರ
- 5 ಪ್ರತಾಪ ಶ್ರೀರಂಗಮಹಾರಾಯರು ಪೊನುಗೊಂಡ ಸಿಂಹಾಸನವ ನಾಳುವಲ್ಲಿ
- 6 ಹಂಪರಪುರದ ಸಿವಳ್ಳಿಯ ಮಠಾಧಿಪತಿಗಳಾದ ಷಡ್ವರ್ತನಸ್ಥಾಪನಾಚಾರ್ಯ
- 7 ರಾದ ಅಭಿನವ.....ಗೆ ಭಯಿರರಸವೊಡೆಯರವರು
- 8 ಶಿವಳ್ಳಿ ಸಂಸ್ಥಾನದ ಶ್ರೀ ನರಸಿಂಹವೇವರ ನೈವೇದ್ಯಕೆಂದು ಆ ಭಯಿರರಸವೊಡೆ
- 9 ಯರ ಪಾದೋಪಚೀವಿಸಾಂತಪ್ಪ ಹೆಗ್ಗಡೆರು ಬಿಟ್ಟುಕೊಟ್ಟ ಉತ್ತಾರಗೆ ೧೦೦ ನೂರುವರಹ
- 10 ಇದಕೆ...ಕುಳದ ವಿವರ.....

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ಅದೇ ಹೋಬಳಿ ಬಾವಣಿಗೆ ಗ್ರಾಮದಿಂದ ಕೊಡಕಳಿಗ್ರಾಮಕ್ಕೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.
ನಾಗರಾಕ್ಷರ.

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ಸರಸ್ವತೈನಮಃ ನಾರಾಯ
- 2 ಣಾಯನವಃ ನಮಸ್ತುಂಗಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ
- 3 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಕವರವಷ ೧೩೪೦ನೆ
- 4 ಯ ಹೇಮಳಂಬನರಿವತ್ಸರದ ವೈಶಾಖ ಶುದ್ಧ ೭ ಆ ಶ್ರೀಮತು ಕಾಸ್ಯಪಗೋತ್ರದ ಬುಕುಶಾಖಿಯ
- 5 ಧೋಗಪ್ಪಯ್ಯನ ಮಕ್ಕಳು ಕಲ್ಲಂಣೆಗಳು ವಿಶ್ವಾಮಿತ್ರಗೋತ್ರದ ನಾಗಂಣಿಗಳ ಮ
- 6 ಕ್ಕಳು ಲಬಂಣಿಗಳಿಗೆ ಕೊಟ್ಟ ಶಿಲಾಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ಹರಿಹರರಾಯರು
- 7 ..ದಾನಧಾರಾರ್ಪಣವಾಗಿ ತಾಮ್ರಶಾಸನವಾಗಿ ಬಹ ಕೇಳೂರಲ್ಲಿ
- 8 ಹರಿಯಕನಹರವರಿಯ

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ಬಾಳೇಹೊನ್ನೂರು ಹೋಬಳಿ ಬಾಳೇಹೊನ್ನೂರ ಮಠದಲ್ಲಿರುವ ತಾಮ್ರಶಾಸನ | ಹಲಗೆ

- 1 ಶ್ರೀಮದ್ವೈಷ್ಣವಾಂಡ ಮಂಡಲ ವಿದ್ಯೋತಮಾನ ಜ್ಯೋತ್ಸನಮದನಮಸ್ತ
- 2 ವೇದಾಗಮ ಪುರಾಣೋತಿಹಾಸಪ್ರಸಿದ್ಧ ಧೂಕ್ಯಲಾಸ ವಾರಾಣಸೀ
- 3 ಪುಟಭೇದನಮಧ್ಯ ಮಹೋಯ್ಯ ಹರಿಕೇತನಂದನ ಪರಿಷ್ಕೃತಜಂ
- 4 ವಾಟ ಮಠಾಧಿಪ್ತಿತ ವಿಶ್ವಾರಾಧ್ಯ ಪರಂಪರಾನುಯಾತ ಸಿಂಹಾ
- 5 ಸನಾರೂಢ ಪಟ್ಟಾಧ್ಯಕ್ಷ ಶ್ರೀ ಸಿದ್ಧಲಿಂಗಸ್ವಾಮಿಗಳವರ ಸನ್ನಿಧಿಗೆ
- 6 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೭೭ ಸಂದ
- 7 ವರ್ತಮಾನ ಪರಾಧವನಾಮ ಸಂವತ್ಸರದ ಆಷಾಢ ಬ ೨ ಶುಕ್ರವಾರದಲ್ಲು ಶ್ರೀ
- 8 ಮದ್ರಾಜಾದಿರಾಜ ರಾಜ ಪರಮೇಶ್ವರ ಪ್ರಾಧಪ್ರತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ
- 9 ಬಿರುದೆಂತೆಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪಯಃಪಾರಾವಾರ ಕ
- 10 ಳಾನಿಧಿ ಶಂಕಚಕ್ರಾಂಕುಶ ಕುಶಾರ ಮಹರ ಮತ್ಸ್ಯ ಶರಧ ಸಾಳ್ವ ಗಂಡಭೇ
- 11 ರುಂಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂ
- 12 ಕಿತರಾದ ಮಹೀಶೂರ ಪುರವರಾಧೀಶ ಶ್ರೀ ಕೃಷ್ಣರಾಜಒಡೆಯರವರು
- 13 ಬರಸಿಕೊಟ್ಟ ದಾನಶಾಸನ ಅದಾಗಿ ಶ್ರೀ ಕಾಶೀಕ್ಷೇತ್ರದಲ್ಲಿ ನಿಮ್ಮ ಮಠದಲ್ಲ ನಿ
- 14 ತ್ಯಗಟ್ಟಿ ೧೨ ಜನಕ್ಕೆ ಗಣಾರಾಧನೆ ನಡೆಯುವಂತೆ ಅಪ್ಪಣೆಕೊಡಿಸಿ ಯೀ
- 15 ಬಗ್ಗೆ ತಿಂಗಳು ಪೊಂದಕ್ಕೆ ಕುಂಪಣಿ ರೂಪಾಯಿ ಐವತ್ತರಮೇರೆ ವರುಷ
- 16 ವಂದಕ್ಕೆ ಕುಂಪಣಿರೂಪಾಯಿ ೬೦೦ ಆರುನೂರರ ಪ್ರಕಾರ ಕಾಶೀಕ್ಷೇತ್ರಕ್ಕೆ ಹುಂಡಿ
- 17 ಮಾಡಿಸಿ ಅಪ್ಪಣೆಕೊಡಿಸುತ್ತಾ ಯಿಧೀತಾಗಿ ನಿತ್ಯಗಟ್ಟಿ ಸದರಿಮೇರೆ ಗಣಾ
- 18 ರಾಧನೆಗೆ ತಕ್ಕ ಜಿನನು ಅಡಿಗೆಯವರು ವಗೈರೆ ಗೊತ್ತುಮಾಡಿಯಿಟ್ಟು ಯೀ
- 19 ಧರ್ಮವನ್ನು ಆಚಂದ್ರಾರ್ಥವಾಗಿ ನಡಸುತ್ತಾ ನಮಗೆ ಅಶೀರ್ವಾದವಂ
- 20 ನು ಮಾಡುತ್ತಾಬರುವುದೆಂದು ಬರಸಿಕೊಟ್ಟ ಶಾಸನ ಸ್ವದತ್ತಾ ದ್ವಿಗು
- 21 ಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ಯದತ್ತಂ ನಿ
- 22 ಷ್ಠಲಂ ಭವೇತ್ ತಾರೀಖು ೧೦ನೇ ಮಾಹ ಜುಲಾಯಿ ಸ೯ ೧೮೪೬ನೆ ಇಸವಿ ಬ
- 23 ತ್ತು ಅರಮನೆ ಸುಬರಾಯ ದೂಯಂ ಗುರಿಕಾರ ಯಿಲಾಖೆ ಬಾಸಬೊಕ್ಕನ
- 24 ಹಜೂರು ಸದರಿ ಮೇರೆಗೆ ಕುಂಪಣೀ ಆರುನೂರು
- 25 ರೂಪಾಯಿ ನಮು ವರ್ಧಂತಿ ದಿವನ ಸಾಲಯಾ
- 26 ನಾ ಹುಂಡಿ ಕಳುಹಿಸುತ್ತಾ ಇದೆ. ಶ್ರೀಕೃಷ್ಣ

(ಶ್ರೀಮನ್ಮಹಾರಾಜರವರ ಸ್ವಹಸ್ತಾಕ್ಷರ)

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇ ನಮಃ ಶ್ರೀಮದ್ವೆಂಕಟ ಮುರಾರಿಕೋಟಿ ಕೋಲಾ
- 2 ಹಲಶ್ರೀ ಶಿವಪ್ಪನಾಯಕರೈಯ್ಯನವರು ಸಿದ್ದಿಗಿರಿ ಸಿಂಹಾಸನದ ಹುಚ್ಚು
- 3 ವೀರಪ ಪೂಡೆಯರಿಗೆ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ ಶಾಲಿವಾಹನಕ
- 4 ಕ ವರುಷ ೧೬೪೬ನೆಯ ಪರಾಭವ ಸಂವತ್ಸರದ ಮಾಘ ಶು ೯
- 5 ಶ್ರೀಮತು ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನ ಮಠದ ಬಸವಲಿಂಗಯ್ಯ
- 6 ನವರು ಬಂದು ಹುಮುಚದ ನೀಮು ೩೦೦ ಗ್ರಾಮಗಳನ್ನು ಯಿಟ್ಟುಕೊಂಡು
- 7 ನೀಮು ಕಪ್ಪಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುತ್ತೇನೆಂಬ ಸ್ತೋಮವಾಗಿ ಅಶೀರ್ವಾದ
- 8 ವಿಜ್ಞಾಪಿಸಿದ ವಿಷಯಕ್ಕೆ ಆ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- 9 ಮಠದವರಿಗೆ ಮೊದಲಿನಿಂದ ಬಂದದ್ದನ್ನು ರಾಜಾಧಿರಾಜ ಸೋಮಶೇಖರ
- 10 ನಾಯಕರಯ್ಯನವರು ಮಠವನ್ನು ಅಪರಾಧಕೆ ತಂದು ಸಂಸ್ಥಾನವನ್ನೊಪ್ಪಿಸಿ
- 11 ಕೊಂಡು ಶೃಂಗೇರಿ ಶೃಂಗಶಾಸ್ತ್ರಿಗೆ ಆ ಮಠದಲ್ಲೆರುವ ಯಾವತ್ತನ್ನು ಆತಗೆ ಕೊಡಿ
- 12 ಸಿ ಅಪ್ಪುತಪ್ಪುಗಳ ವಿಚಾರ ನಡೆಸಹೆಗೆಸಿದ್ದದ್ದಕ್ಕೆ
- 13 ಮೇಲನವರ ವಿಜ್ಞಾಪನೆಯಂತೆ ಈ ಸಂಸ್ಥಾನಕ್ಕೆ ಸೇರಿಸಿದ ನೀಮೆಗಳ
- 14 ಆನಂದಪುರ ಸದಾಶಿವನಾಗರ ಚಂದ್ರಗುತ್ತಿ ಪುಡುಗೆರೆ ಶಿಕಾರಿಪುರ
- 15 ಕುಂಸಿ ಶಿವಮೊಗ್ಗೆ ತರಿಕೆರೆ ಲಕ್ಕವಳ್ಳಿ ಮಂಡಗದ್ದೆ ಹೊಳೆಹೊನ್ನೂರು
- 16 ಚನ್ನಗಿರಿ ಬಸವಾಪಟ್ಟಣ ಶಿರಸಿ ಹರಪನಹಳ್ಳಿ ಕಡೂರು ಆರಗ
- 17 ಮಧುಪಂಕನಾಡು ವಸ್ತಾರೆ ತಾಳಗುಪ್ಪೆ ಕೆಳದಿ ಜೀಯ ಸ್ವರ್ನಕಾರ
- 18 ಕೋಮುಟ ಭೂಸುರ ತಿಗಳ ಮೇದಾರ ಶಿವಾಯಿ ಪುಳದಜಾತಿ
- 19 ಕಾಣಿಕೆ ತೆಗೆದುಕೊಳ್ಳುವುದು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ
- 20 ವೆಂಕಟ

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ ಮತ್ತೊಂದು ಶಾಸನದ ಪ್ರತಿ.

- 1 ಶ್ರೀಮದ್ವೆಂಕಟ ಮುರಾರಿಕೋಟಿ ಕೋಲಾಕಲ ರಾಜಾಧಿರಾ
- 2 ಜ ಸೋಮಶೇಖರನಾಯ್ಕರಯ್ಯನವರು ಸ್ವಸ್ತಿಶ್ರೀ ವಿ
- 3 ಜಯಾಭ್ಯುದಯ ಶಕ ವರುಷ ೧೫೯೪ನೆಯ ಆನಂದ
- 4 ಸಂವತ್ಸರದ ವೈಶಾಖ ಬ ೨ ಲು ಶ್ರೀ ಬಾಳೇಹೊನ್ನೂರು ಸಿಂಹಾಸನದ
- 5 ಮಠದ ಗುರುಶಾಂತಸ್ವಾಮಿಯವರು ಈ ಸಂಸ್ಥಾನದ ಮೇ
- 6 ಲೆ ದುಷ್ಪಕ್ಯತ್ಯಾದಿಗಳುಂಟು ನಡವಳಿಗೋಸುಗಮೆಂತ ಜವಳಿಗೆ
- 7 ಬಂದ ಅಭಿಪ್ರಾಯಕ್ಕೆ ಆ ಮಠದ ಬದುಕು ಜಿಂದಗೆ ಸಾಮಾನು
- 8 ಮುಂತಾದ್ದು ಲೂಟಿ ಉತ್ತಾರ ಮುಂತಾದ್ದು ಜಪ್ತಿ ಮಠದಲ್ಲಿ
- 9 ರತಕ್ಕ ಮುದ್ದೆ ಸಾಮಾನು ಚಂದ್ರಮಾಳೇಶ್ವರ ಬಲದಶಂಬ ಯೇ
- 10 ಕವತ್ತ ಮುತ್ತಿನ ಚಪುಕಳಿಗದ್ದಿಗೆ ಭೂಚಕ್ರದಕೊಡೆ ಶ್ವೇತ
- 11 ಚೈತ್ರ ಸಿಂಹಮುಖದವಾಲ ಇಷ್ಟು ಸಹವನ್ನು ಶ್ರಿಂಗೇರಿ ಆ
- 12 ಗೃಹಾರದಲ್ಲೆರತಕ್ಕ ಶಂಕರಾಚಾರ್ಯರ ಕರಸಂಜಾತರಾದ ಶೃಂ
- 13 ಗಶಾಸ್ತ್ರಿ ಯೆಂಬಾತಗೆ ಮೇಲಿರುವ ಅವರ ಪಾತ್ಪ್ರಕಾರ ಆತಗೆ
- 14 ಸೇರಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಭೂಚಕ್ರದಕೊಡೆ ಅಧಿಕವಾದಂಥಾದ್ದು
- 15 ಬಂದದ್ದಾಗಿ ವಪ್ಪಿಸಿ ಸಾಗಿಸಿ ಸಂಸ್ಥಾನಕ್ಕೆ ಯೋಗ್ಯಾನುಸಾರಕ್ಕೆ
- 16 ಅಧಿಕವಾದಂಥಾದ್ದು ತಿಳಿದು ನೀವು ಕುಲಗೋತ್ರಗಳು ಶಿವಾಚಾರ
- 17 ನಡೆ ಶೈವಾಚಾರದಕಟ್ಟು ಶಿವಧಕ್ತರಪಾಡು ಸಾಧುವಕ್ಕಲಿಗ ರ
- 18 ಧ್ವಿಗ ಕುಂಬಾರ ಕೈವಾಡಜಾತಿ ಸಮಸ್ತಕ್ಕು ಕಪ್ಪಗಾಣಿಕೆ ವಸೂಲ್
- 19 ಮಾಡಿಕೊಳ್ಳಬೇಕು.

ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿ ಸಿಕ್ಕಿದ 1ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜುಡೆಯರವರು.

- 1 ವಿರೋಧಿ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಶು ೧೨ ಬುಧವಾರದಲ್ಲೂ ಶ್ರೀಮತು ಆರಮನೆ
- 2 ನೀಮು ಗದ್ದಿಗಳ ಅಮೀಲ ಕಿಲ್ಲೇದಾರರಿಗೆ ಬರಸಿ ಕಳುಹಿಸಿದ ನಿರೂ
- 3 ಪ ಅದಾಗಿ ಬಾಳೇಹಳ್ಳಿ ಸಿಂಹಾಸನ ಸ್ವಾಮಿಗಳು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜು
- 4 ನೆಯ ಬಗ್ಗೆ ಮೊದಲು ದೇಶದಮೇಲೆ ಸಂಚಾರಾರ್ಥವಾಗಿ ಹಗಲುದೀ
- 5 ಫಟಿಗೆ ತೆಗೆಸಿಕೊಂಡು ಬಂದು ಇದ್ದಲ್ಲಿ ಕೆಲವುಕಡೆ ಬ್ರಾಹ್ಮರು ಮುಂ

- 6 ತಾದವರಿಗೂ ಇವರಿಗೂ ವ್ಯವಹಾರಬಂದದ್ದರಿಂದ ಹಜೂರಿಗೆ ಕರೇಕ
- 7 ಳುಹಿಸಿ ಇವರು ಹಗಲು ದೀವಟಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ಬರುವ ಪದ್ಧತಿ
ತಿಲುಂಟೋ ಇಲ್ಲವೋ ಎಂಬದಾಗಿ ವಿಚಾರಿಸುವಲ್ಲಿ ಈ ಮಠದ ಸ್ವಾಮಿ
ಗಳು ಶೀಘ್ರ ದೇಲೂರು ಹರಿಹರದಿಂದ ಈಬಗ್ಗೆ ಬರೆದುಕೊಟ್ಟ ಮಹಜ
- 10 ರು ತಂದು ತೋರಿಸಿದ್ದರಿಂದಲೂ ಮೋತೇಖಾನಿಬಕ್ಷಿ ನರಸಿಂಗರಾಯನಿಗೆ
- 11 ಸಾಬಕ್ಕುಶೀಘ್ರದ ಮಾಮಲೆ ಇದ್ದಾಗ್ಯೆ ಈ ಸ್ವಾಮಿಗಳು ಹಗಲುದೀವಟಿಗೆ
- 12 ಹಿಡಿಸಿಕೊಂಡು ಬಂದದ್ದು ಫುಂಟು ಎಂಬದಾಗಿ ನರಸಿಂಗರಾಯ ಹಜೂರಲ್ಲಿ
- 13 ಅರಿಕೆ ಮಾಡಿದ್ದರಿಂದಲೂ ಚಂದ್ರಗುತ್ತಿ ಆಮಿಲ ಕುಪ್ಪರಾಯನು ಸಾಬಕು
- 14 ದೇಲೂರು ಆಮಿಲು ಮಾಡುತ್ತಾ ಇದ್ದಲ್ಲಿ ಸದರಿ ಕುಪ್ಪರಾಯನು ರೂಬ್‌ರೂಬ್
- 15 ಪರಾಂಬರಿಸುವಲ್ಲಿ ಉಂಟು ಎಂಬದಾಗಿ ಹೇಳಿದ್ದರಿಂದಲೂ ಸಹ ಮಾಮೂಲುಮೇರೆ
- 16 ಗೆ ಇವರು ಹಗಲುದೀವಟಿಗೆ ಹಿಡಿಸಿಕೊಂಡು ತಮ್ಮ ಶಿಷ್ಯಾರ್ಜನೆ ಮುಂತಾ
- 17 ದಬಗ್ಯೆ ದೇಶಸಂಚಾರಕ್ಕೆ ಬಂದಲ್ಲಿ ಅಡ್ಡೀಮಾಡದಹಾಗೆ ತಾಕೀತಿ ಮಾಡುವುದು
- 18 ತಾರೀಖು ೬ನೆ ಮಾಹೆ ಜನವರಿ ೧೮೩೦ ಬತ್ತು ಹೊನ್ನಾವಾರ ಕೃಷ್ಣರಾವ್ ಮುನಷಿ ಹಜೂರು

ಶ್ರೀಕೃಷ್ಣ ರಾಜಒಡೆಯರವರು.

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿರುವ 2ನೆಯ ಸನ್ನದು.

ಶ್ರೀಕೃಷ್ಣ ರಾಜಒಡೆಯರವರು.

- 1 ಶ್ರೀಮದ್ವೇದ ವೇದಾಂತ ಸಿದ್ಧಾಂತ ಪುರಾಣಾಗಮೇತಿಹಾಸ ಸಕಲಶಾಸ್ತ್ರ ಪ್ರಸಿದ್ಧ ಶ್ರೀಮದ್ವೀರಶೈವ
ಮತಸ್ತಾಪನಾಚಾರ್ಯಪರ್ಯ ದುಷ್ಯಂತಿಗ್ರಹ ಶಿಷ್ಯಪ
- 2 ರ್ಪಾಲನ ಶೀಲಾನೈವಾದಿವಾರ್ಥರ ಪಟಲ ಪಟುಪ್ರಧಂಜನ ಸತ್ತಿಯಾ
- 3 ಚಾರಕ್ಷೀರ ಪಾರಾವಾರ ರಾಕಾ ಕಳಾನಿಧಿ ನಿಭಾಯಮಾನಾ ನಾಚಾರ
- 4 ಮಹಾಮಹೀದ್ರ ಶಂಬುಭೃತ್‌ಬಿಭೃತ್ಪ್ರಭಾವಭಾವ ಭವಮದೇಭ
- 5 ಬಿದು ವಿವಿಧನಪಟು ಪಂಚಾನ್ಯಾ ವತಾರ ಶಿವಭಕ್ತಜನ ಮನೋವನ
- 6 ವಸಂತ ಶರಣಾಗತ ರವಿಪಂಜರ ರಂಜಿತ ಚಿತಕಾಲ ಕಾಮಾದ್ಯಂಥ [ಕಾ]
- 7 ರ ಚಂಡಮಾರ್ತಾಂಡಮಂಡಲ ವಿನಮದಾಖಂಡಲ ಪುಂಡರೀಕಾಜನ
- 8 ಫುಂಡರೀಕಾಕ್ಷಾದಿ ದೇವತಾವಿತಾನ ಮಕುಟತಟ ಘಟಿತ ಮಾಣಿಕ್ಯ
- 9 ಮಾರಾ ಪ ಭಾಷಣಲ ಪರಿವೃತಪಾದ ಪಯೋಜ ಪರಶಿವ ಪ್ರಾಚೀನ ಲ
- 10 ಪನೋದ್ಭವ ಜಗಜ್ಜಂಗಮಜಾಲ ಜನ್ಮಕಾರಣಭೂತ ಶ್ರುತಿಪ್ರತಿಪಾ
- 11 ದ್ಯಮಾನ ವೃದ್ಧಾಂಗಸ್ತ್ಯಾದಿ ಮುನಿಪ್ರಬೋಧ ಸಾಕ್ಷಾದ್ವೇಣುಕಾಚಾರ್ಯ
- 12 ಪ್ರಚಂಡ ಪಿಚಂಡೋದ್ಭವ ಶ್ರೀಮದ್ಬ್ರಹ್ಮ ಮುನೀಶ್ವರ ಗುರುವರಾನ್ವಯಾ
- 13 ಸ್ಥಿತ ದ್ವಿತೀಯ ಶಂಭು ದಿಗಂಬರ ಮುಕ್ತಿಮುನೀಶ್ವರವರ ವಂಶೋತ್ಪನ್ನ
- 14 ಗುರುಚರಣವಿನ್ಯಾಸ ಪಾವನೀಕೃತ ಭೂನುಕ್ಷೇತ್ರಸಾರತರೋತ್ತಂಗಳ
- 15 ದ್ರಾತೀರ ಪ್ರದೇಶಾಂತರ ಪ್ರವಿರಾಜಮಾನ ಶ್ರೀಮದ್ಬಂಭಾಪುರೀ ವೀರಸಿಂಹಾ
- 16 ಸನ ಸ್ಯ ಶಿಖಾಮುದ್ರಾಭಿ ರಾಮಾಣಾಂ ಶ್ರೀಮಜ್ಜೆನ್ನಬಸವಲಿಂಗ ಸ್ನಾನಿನಾಂ
- 17 ಕರಕಂಜಾತ ಸಂಜಾತ ಶ್ರೀಮತ್ಪಂಚಾಕ್ಷರ ಸ್ವಾಮಿನಾಂ ಪಾಣಿಪದ್ಮೋದ್ಭವ ಶ್ರೀ
- 18 ಗುರುಸಿದ್ಧಸ್ವಾಮಿಗಳವರಿಗೆ
- 19 ಶ್ರೀಪಾತ್ಸಮಸ್ತ ಭೂಮಂಡಲ ಮಂಡಲಾಯಮಾನ ನಿಖಿಲ ದೇಶಾವತಂಸ ಕರ್ಣಾಟಕಜನ
- 20 ಸಂಪದಧಿಷ್ಠಾನಭೂತ ಶ್ರೀಮನ್ಮಹೀಶೂರ ಮಹಾ ಸಂಸ್ಥಾನಮಧ್ಯ ದೇದೀಪ್ಯಮಾನಾ ವಿಕಲ ಕರಾ
- 21 ನಿಧಿ ಕುಲಕ್ರಮಾಗತರಾಜ ಕ್ಷಿತಿಪಾಲಪ್ರಮುಖ ನಿಖಿಲನಿಜ ರಾಜಾಧಿರಾಜ ಮಹಾರಾಜ ಚಕ್ರ
- 22 ವರ್ತಿ ಮಂಡಲಾನುಭೂತ ದಿವ್ಯರತ್ನಸಿಂಹಾಸನಾರೂಢ ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇ
- 23 ಶ್ವರ ಪ್ರಾಥಮ್ಯತಾಪಾಪ್ರತಿಮವೀರ ನರಪತಿ ಬಿರುದಂತಂಬರಗಂಡ ಲೋಕೈಕವೀರ ಯದುಕುಲ ಪ
- 24 ಯಃ ಪಾರಾವಾರ ಕಲಾನಿಧಿ ಶಂಬುಚಕ್ರಾಂಕುಶ ಕುರಾರ ಮಹರ ಮತ್ಸ್ಯ ಶರಥ ಸಾಳ್ವ ಗಂಡಭೇರುಂ
- 25 ಡ ಧರಣೀವರಾಹ ಹನುಮದ್ಗುರುಡ ಕಂಠೀರವಾದ್ಯನೇಕ ಬಿರುದಾಂಕಿತ ಮಹೀಶೂರ ಕೃಷ್ಣರಾಜ ವ
- 26 ಡೆಯರವರು ಮಾಡುವ ಶರಣಾರ್ಥಿ ಸರ್ವಧಾರಿ ಸಂವತ್ಸರದ ಭಾದ್ರಪದ ಬಳಿ ಸ್ಥಿರವಾರದವರೆಗೆ
- 27 ನಾವು ಕ್ಷೇಮದಲ್ಲಿದ್ದೇವೆ ತಮ್ಮ ತಪೋವೈಭವಗಳಿಗೆ ಬರಸಿ ಕಳುಹಿಸುತ್ತಾ ಬರುವಹಾಗೆ ಮಾಡಿಸತಕ್ಕ
- 28 ದ್ದು ಸಾಂಪ್ರತ ತಾವು ಚಿಕ್ಕಬಳ್ಳಾಪುರಕ್ಕೆ ಬಂದು ಇರುವ ಸಮಾಚಾರವು ಹಗಲು ದೀವಟಿಗೆ ಹಿಡಿ
- 29 ಸಿಕೊಂಡು ಬರುವುದಕ್ಕೆ ಬ್ರಾಹ್ಮರು ಮುಂತಾದವರು ಮಾಮೂಲು ಇಲ್ಲವೆಂದು ಅಡ್ಡಿಮಾಡಿದ ವಿವರ
- 30 ಮುಂತಾಗಿ ಹಜೂರು ಶ್ರುತವಾದ್ದರಿಂದ ಅಪ್ಪಣೆಕೊಡ್ಡಿ ಇದೆ ಹಗಲು ದೀವಟಿಗೆಯನ್ನು ತಾವು
- 31 ಹಿಡಿಸಿಕೊಳ್ಳ ಕೆಲಸವಿಲ್ಲ ಹಾಗೆ ಹಜೂರಿಗೆ ಬಂದಲ್ಲಿ ಹಗಲು ದೀವಟಿಗೆ ಬಗ್ಗೆ ಪೂರ್ವದಲ್ಲಿ ಬಂದ
- 32 ಸನ್ನದು ಪತ್ರ ಮುಂತಾದ್ದು ಯಾವತ್ತು ಯಿರುವುದನ್ನೆಲ್ಲಾ ಪರಾಂಬರಿಸಿ ತಮಗೆ ಹಗಲು ದೀವಟಿಗೆ

- 33 ಸಲುವುದಾದರೆ ಸರ್ಕಾರದಿಂದಲೇ ಜಿಲ್ಲೆಹಗಲು ದೀವಟಿಗೆ ಅಪ್ಪಣೆ ಕೊಡಿಸಲಾರದಿತ್ತು ಅಳಿದು ಮಾ
- 34 ಗದಲ್ಲ ಬರುವಾಗ ಕಲಹಗಳು ಆಗದಂತಿಗಿ ಕೊರಟುಬರುವಹಾಗೆ ಮಾಡಿಸುವುದು ತಾರೀಕು ೨೭ನೇ
- 35 ಮಾಹೆ ಶಪಟುಂಬರ ಸರ್ಕಾರವನೇ ಇ ಅಣ್ಣಿಯ ಮುನಪಿ ಹೆಜೂರು

ಇಂತೀ ಶರಣಾರ್ತಿ
(ಶ್ರೀಕೃಷ್ಣರಾಜೊಡೆಯರ ರುಜು)

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ಅದೇ ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 2ನೆಯ ತಾಮ್ರತಾಸನ 1 ಹಲಗೆ

(ಮುಂಭಾಗ)

- 1 ಶ್ರೀನಂದಿನಾಥ ಶ್ರೀಭೃಂಗಿನಾಥ ಶ್ರೀವೀರಭದ್ರದೇವರಿಗೆ ಮುಖ್ಯರಾದ ನಳಸಂವತ್ಸರದ ಜೇಷ್ಠ ಶುಕ್ಲಶುಕ್ಲ ಶ್ರೀಮತು ರಂಭಾಪುರದ ವೀರ
- 2 ಸಿಂಹಾಸನಕ್ಕೆ ಕರ್ತರಾದ ಕಪಟದ ಯಂಟುಜಡೆ ಸ್ವಾಮಿಯವರು ನಮ್ಮ ಸಿಂಹಾಸನದ ಶಿಷ್ಯರು ಮಕ್ಕಳಾದಂತ ಗಂಜಳಗೊಡನಮಃ
- 3 ಶಿವಾಯದೇವರಿಗೆ ಬರಸಿಕೊಟ್ಟ ಪಟ್ಟೀವಾಲೆ ಕ್ರಮವಂತೆಂದೆ ಗಂಜಲಗೋಡ ಪುರವು ಆಯ್ಕೆತ್ತು ನೂರು ಕಾಲಾರಭ್ಯ ಆರಮನೆ
- 4 ಕರಕುಡಿ ಲಿಂಗಮುಂದೆ ಕಾಲ್ಪನು ಕುಕಿಯಿಂದಲಿ ನೀನು ಆ ಭೂಮಿನು ಹಿಡಿದು ಅರನುಗಳಿಗೆ ಹೇಳಿಕೇಳಿ ಕೊಂಡು ಆಯ್ಕೆತ್ತ
- 5 ನೂರು ಹೊನ್ನನು ಸಾಲಸಂಮಂಧವಂ ತೆಗೆದುಹಾಕಿಸಿ ವಚರವ ಹಿಡಿದು ಆ ಕಲ್ಪನಾಸನವನು ಮರಸಿ ಸಿಂಹಾಸನದ ಬರಿದನುಉಂ
- 6 ಆ ಪುರವರ್ಗದ ಭೂಮಿಯಂನುಗದೆ ಬಗ್ಗದಡಿ ಸೇ. ಜೋಗರಿಗೆ ಪಾಲಿಸಿಕೊಟು ಉಳಿದು ಬಗ್ಗನು ಪುರ್ವಸಿಸ್ತು ಬತ್ತ ಗುತ್ತಿಗೆ ಬಗ್ಗಕೆ ಬಲಲು ನೆನಿಸಮ್ಮ
- 7 ಶಿಷ್ಯನಾಗಿ ಯಿದ್ದಲ್ಲಿ ನಿನ್ನ ಮಕ್ಕಳಮಕ್ಕಳ ಸ್ವತಂತ್ರದಲಿ ರವಿಸಶಿ ಗಳುಳ್ಳ ಪರಿಯಂತ್ರದಲ್ಲು ನಿನಗೆ ಪಾಲಿಸಿಕೊಟೆವು ಯಿ ಪಾಲಿಸಿಕೊಟ್ಟದರೊಳಗೆ ವೀರಭದ್ರ ದೇವರ ದೀಪಾರಾ
- 8 ಧನಗೆ ಗೌ ಮುನೀಶ್ವರ ದೇವರ ಕಡಲೆಪಲಾರಕೆ ಗ|| ಉಜೆಯಂ ಗೌ|| ವನು ಕಲಕಲ ಪ್ರತಿ ಯಲುಕೊಟು ಬರೂದುಯೆಂದು ಬರಸಿಕೊಟಿ ಪಟೆವಾಲೆ ಯಿದಕೆ
- 9 ಸಾಕ್ಷಿ ಅಡುವಳಿ ಹೆಗ್ಗಡೆ ಮುಳ್ಳೆಯಾ ನಮ್ಮ ಶಿಷ್ಯ ರೊಳಗೆ ಮುನೀಶ್ವರ ದೇವರು ಸೋಮಶೇಖರ ದೇವರು ಹೊಸ ಉರಪುರದ ಚೆನ್ನವೀರದೇವರು ಬಾಣವಡಿಮುದ್ದು
- 10 ವೀರದೇವರು ಜೇಟಿ ಕಂನೈಯ್ಯುಸೆಟಿ ನಂಮು ಬನವಲಿಂಗಯ್ಯ ಉಭಯಂ ೭ರ ಕಂಟಮುಟ್ಟಿದಸಾಕ್ಷಿ ವಜ್ರತದ ಬರಹ ಶ್ರೀವೀರಭದ್ರದೇವರು ಯಂಟುಜಡೆ ಸ್ವಾಮಿಗಳವೊ
- 11 ಹಿತದ ಬರಹ ಕರ್ತರ ಅವಣಿ ಬರದಾತ ಸೇನದೋಗ ಮಹಂತಯ್ಯ

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ಬಾಳೇಹೊನ್ನೂರು ಮಠದಲ್ಲಿದ್ದ 3ನೆಯ ತಾಮ್ರತಾಸನ—1 ಹಲಗೆ.

(ಮುಂಭಾಗ)

ವಿಳಂಬಿ ಸಂದಿ ಸ್ರಾವಣ ಬ ಗಂಲು ಶ್ರೀಮು
ತ್ಯಳದಿ ಸೋಮಸೇಕರ ನಾಯಕರು ರಾಮಪ್ಪ
8 ಗೆ ಬರಸಿಕಳುಹಿಸಿದ ಕಾರ್ಯ ಬಗ್ಗಂಜಿ ಸೀಮೆ
4 ಯೆಲ್ಲ ಸೀತಾನದೀತೀರದಲ್ಲೂ ಕೆಂಚಾವನು ಕ
5 ಟ್ಟಿಸ್ತ ವಿರಕ್ತ ಮಠಕ್ಕೆ ಯೀ ಸೀಮೆಕಳ ಉರಗ್ರಾಮದ
6 ದಿಂದ ಉತ್ತಾರಕೊಟ್ಟ ಸ್ವಾಸ್ತೆಗೆ ಹೆವಸೆ ಗ್ರಾಮದ
7 ಲಿ ಕೆಲವುಭೂಮಿ ಸಂಸ್ಕೃಷ್ಣವಾಗಿ ಅದೆ ಯೀ ಕೆ
8 ಳ ಉರಗ್ರಾಮದಿಂದ ಉತ್ತಾರವ ಕೊಟ್ಟ ಭೂಮಿ
9 ಸಮಾಪದಲ್ಲ ಕಲ್ಲುಗುಡ್ಡೆ ಬಸ್ತಿಗೆ ಶಿವಪುರದ
10 ಪಾಲಬರಶಿಗೆ ಗ್ರಾಮದಿಂದ ಉತ್ತಾರವಾದ ಭೂ
11 ಮಿ ವಳಿಗೆ ಹೊಳವತ್ತಿನ ನಪ್ಪಕ್ಕೆ ಪಾಕುನಿಲ್ಲಿಸಿ
12 ದ ನೂರು ಹೊನ್ನಿನ ಭೂಮಿಯೆನ್ನೂ ಅದೇ ಕ್ರಯವ ಕೊ
13 ಳ ಉ ಯೀಭೂಮಿಯೆನ್ನೂ ಯೀ ಮಠದ ಧ
14 ಮ್ಕಕ್ಕೆ ಉತ್ತಾರವ ಕೊಡಬೇಕೆಂದು ಕೆಂ
15 ಪಿನ ಮಠದವರು ಹೇಳುತ್ತಾರೆ ಅರೀತಿ ಅಪ್ಪಣೆ
16 ಯಾಗಬೇಕೆಂದು ಅಳಿಯ ನಿರ್ವಾಣಯ್ಯನವರು

17 ಹೇಳಿದ ಸಂಬಂಧ ಯೀ ಕೆಂಪಿನ ಮಠದ ದೇವರ ಕೈ
18 ಯ ಕ್ರಯ ಗ ೧೧೮||೨ || ನೂರ ಹದಿನೆಂಟು ವ
19 ರಹಾನೂ ಏಳುಹಣ ಅಡವೆನೂ ವರವಣಿ
20 ಜತೆಗೆದುಕೊಂಡು ಉತ್ತಾರವ ಕೊಳದು ಯೀ
21 ಸೀಮೆ ಕೆಳೂರಪಾಲ ಹೆದಕೆ ಗ್ರಾಮದಿಂದ
22 ಶಿಸ್ತಿನಿಂದ ಗ ೭ ಲ್ಗೆ ಪಾಕುನಿಲ್ಲಿಸಿದ ನ
23 ಪ್ಪನಿಂಮಗ || ೦ || ಯರಲಾಗಿ ನಿಲಿಸಿದ ನ
24 ಪ್ಪದಿಂದ ಗ ೨ ಲ್ಗೆ ೩||| = ಹಾಗೆ ಗ ೨|| ೪|| =
25 ಉಭಯಂ ಗ ೧೦ ಲ್ಗೆ ೩|||೦ ಕಲ್ಲುಗುಡ್ಡೆ ಬ
26 ಸ್ತಿಗೆ ಯೀ ಬರಸಿಗೆ ಗ್ರಾಮದಿಂದ ಪಾಕು
27 ಉತ್ತಾರವಾದ ಸ್ವಾಸ್ತೆಯಿಂದ ಹೊಳವತ್ತಿ
28 ನ ಬಗ್ಗೆ ನಿಲಿಸಿದ ನಪ್ಪದಿಂದ ಗ ೧||೦
29 ಉಭಯಂಗೆ ೧೧||೮||| ಹೆನೊಂದು
30 ವರಹಂ ನೂಯೆಂಟುಹಣ ಮುಪ್ಪಾಗ
31 ಗದ ಸೊಸ್ತೆಯೆನ್ನೂ ಯೀ ವಿರಕ್ತ ಮಠದ
32 ಧರ್ಮಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟು

- 11 ಬದಾಗಿ ಯಾ ಗೋಣಿಬೀಡ ಸ್ತಳದ ಶಾನಭಾಗ ಆಂ
- 12 ಣ್ಯಯನವರ ಮಗ ಲಿಂಗಪ್ಪೆಯನು ಪ್ರೀತಿಯಿಂದ ಯಿ
- 13 ಸ್ನೇಹಮಾಡಿದವರಿಗೆ ಸಕಲೈಶ್ವರ್ಯ ಧನಧಾನ್ಯ ಪುತ್ರರುಗಳ
- 14 ಕೊಟ್ಟು ನಿನ್ನಾ ಶ್ಲೇಷ ತೆಗೆದುಕೊಳ್ಳಬೇಕೆಂದು ಬಿನ್ನಹಂಮಾಡಿ ಬ
- 15 ರದ ಬರಹಕ್ಕೆ ಆಚಂದ್ರಾರ್ಕ ಮ
- 16 ಸ್ತು ಶ್ರೀ

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ಅದೇಗೋಣಿಬೀಡು ಗ್ರಾಮದ ಬನ್ನಿಮಹಂಕಾಳಿ ದೇವಸ್ಥಾನದಲ್ಲಿ ಇಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 1'—8"×1'—3"

- 1 ಸ್ವಸ್ತಿ ವಿಜಯದುಡಯ ಶಾಲಿವಾಹನಶಕ ವರುಶ
- 2 ರಿಖ್ಖಿ ಸಂದ ವರ್ತಮಾನ ರಾಕ್ಷಸ ಸಂವತ್ಸರದ ಮಾಘ ಶು
- 3 ಧಲ||ವೀರಪಾ.....
- 4ಸಲುವ ಗೋಣಿ.....
- 5 ಬೀಡಕಾಳಾಂಪನಸುನಾರರು ಕಾಳಪನಾಯಕರಿಗೆ ಧರ್ಮ
- 6 ವಾಗಲಿಯೆಂದು ಗೋಣಿಬೀಡ ಪಂಚಾಳದವರು ಯಾ ಮಾಘ ಶು
- 7 ಧ ಲ ಉ ವೀರಸಮಯದ ಸುನಾಲುವಿನ ಕನಡವೀರ ಪಾಂಚಾಳದವ
- 8 ರಲು ಕೂಡಿಕೊಡದವರು ತಮ್ಮ ಹೆಂಡರ ಪರಿಗೆ ಕೊಟ್ಟಹಾಗೆ
- 9 ಕಾಳಪನಾಯಕರ ಸಾಸನವ ಸಂಣಲಿಂಗಣನು ಬರೆದ
- 10 ಕುಲದೊಳಗೆ ಮದುವೆಲಿ ಹೆಣುಗಂಡಿನಲಿ ಬಂದ ಹಣವನು
- 11 ದೇವರಿಗೆ ಕೊಡಲುಳ್ಳವರು ಕೊಡದೆಯಿದರ ಮಕ್ಕಳು

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ಅದೇ ದೇವಸ್ಥಾನದಲ್ಲಿರುವ ಚಾವಿರಸತೀರ್ಥಂಕರ ಪ್ರತಿಮೆಯ ಕೆಳಭಾಗದಲ್ಲಿ

ಪ್ರಮಾಣ—1'×1¼

ಹೊಯಿಸಳಾಕ್ಷರ

- 1 ಸ್ವಸ್ತಿಶ್ರೀ
- 2 ಮತ್ತು ಆ
- 3 ನಂತನ ಉ

- 4 ದ್ವಾಪನೆಯ
- 5 ಚಾವಿರಸತೀರ್ಥಕ

- 6 ರ ಪ್ರತಿ
- 7 ಮೆ ಮಂಗಲ

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ಶೃಂಗೇರಿ ಜಹಗೀರು.

ಶೃಂಗೇರಿ ತಾಲ್ಲೂಕು ಕಸಬಾಹೋಬಳಿ ಕೊಡತಲೆ ಸುಬ್ಬಾಭಟ್ಟರ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ
(೩ ಹಲಗೆ) ಉಂಗರ ವರಾಹಮುದ್ರೆ.

ನಾಗರಾಕ್ಷರ

- I. (b)
- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮ
 - 2 ಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತ್ರೈಲೋಕ್ಯ ನಗ
 - 3 ರಾರಂಭಿ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ | ಭೂಯಸೇಥ [ವ] ತಾಂ ಭೂಕ್ಯೈ ಭೂಯಾ
 - 4 ದಾಶ್ಚರ್ಯ ಕುಂಜರಃ | ಅಹುವಿಹಾರ ಕಾಂತಾರ ಮಾಗಮಾನಾಂಚ
 - 5 ಯೋಗಿನಃ | ಹರೇರ್ಲಲಾವರಾಹಸ್ಯ ದಂಷ್ಠಾದಂಡಃ ಸಪಾತುಮ್ ಹೇ
 - 6 ಮಾದ್ರಿ ಕಲಶಾಯತ್ರಧಾಕ್ರೀಚ್ಚತ್ರ ಶ್ರಿಯಂದಧೌ | ಅಸ್ತಿಕ್ಷೀ
 - 7 ರಾಣ್ಯಪೋದ್ಭೂತಮವಾಂ ಪುಷ್ಪಮನುತ್ರಮಂ ಅಮಾನಂಯಸ್ಯ (ವಿ)
 - 8 ನಿರ್ಮಾಲ್ಯಮಾಧತ್ತೇ ಶಿರಸೀಶ್ವರಃ | ಸದಾಮೋದನಿಧೇಸ್ತಸ್ಯ
 - 9 ಸಂತಾನೇ ಯದುಸಂಜ್ಞಿತೇ | ಅಭೂದಾಶ್ಚರ್ಯ ಮಾಧುರ್ಯಂ ವಸುಧಾಯಾ
 - 10 ಸ್ತ ಪಃಫಲಂ | ಸಂಗಮೋನಾಮರಾಜಾಭೂತ್ವಾರಭೂತೇ ತದನ್ವಯೇ
 - 11 ರೇಜೇಯಸ್ಯ ಯಶಃ ಸಿದ್ಧಚಾರಣೇಭಿಃ ಸುಕೀರ್ತಿತಂ | ಸರ್ವರ

12 ತ್ವನಿಧೇಸ್ತಸ್ಯ ನಮ್ರಾಡಾಸೀತ್ತನೂಭವಃ ರಾಜ್ಯೇ ಬುಕ್ಕ ಮಹೀ
 13 ಪಾಲೋ ಮಣೋನಾಮಿವಕಾಸ್ತು ಭಃ ತಸ್ಯ ಗೌರಾಂಬಿಕಾಜಾನೇ
 14 ಸ್ತನಯಃ ಸುನಯೋನ್ವತಃ ಹಾರಗಾರಯಶಃ ಪೂರ ಹಾರೀ ಹರಿಪ
 15 ರೇಶ್ವರಃ ಯತ್ ಪೋಡಶಮಹಾದಾನ ಯಶಸಾ ದಿಗ್ವಿಹಾರಿಣಾ
 16 ಭೂಯಸಾಮಭವನ್ವಣಾಂ ಭುವನಾನಿ ಚತುರ್ದಶ ತಸ್ಯೈವಹಿ
 17 ನೃಪಾಲಸ್ಯ ದೇವ್ಯ ಭೂನ್ವೇಲಮಾಂಬಿಕಾ | ಶೌರೇಸ್ತಸ್ಯ ಯಥಾ
 18 ಲಕ್ಷ್ಮೀಶ್ಯಂಕರಸ್ಯೇವಪಾರ್ಷ್ವತೀ | ಪಿತಾಮಹಸ್ಯ ಸಾವಿತ್ರೀ
 19 ಧಾಯಾದಿನಮಣೀರಿವ ವಿರಾಸವಿಭ್ರಮೋಲ್ಲಾಸ ತಿರ
 20 ಸ್ಯ ತ ತಿಲೋತ್ತಮಾ | ಅತ್ತೇರಿವಾನಸೂಯೇತಿ ವಸಿಷ್ಠಸ್ಯಾ
 21 ಪ್ಯುರುಂಧರೀ | ಶಚೀಶತಮುಖಸ್ಯೇವ ಶಶಿನೋರೋಹಿಣೀ
 22 ಯಥಾ | ದಮಯಂತೀ ನಲಸ್ಯೇವ ರಾಮಸ್ಯೇವಾವನೀಸುತಾ ತ
 23 ಸ್ಯ ಮೇಲಾಂಬಿಕಾಜಾನೇರಾದಭೂತ್ಸುಮಹೋನ್ವತಃ ಪುತಾಪ

II. (a)

24 ದೇವರಾಯೋಯಃ ಪುತ್ರೋಭೂತ್ಸು ವಲಯೇಕ್ಷ
 25 ಣಃ . . . ರೂಪಭವಮೂರ್ತೌ ಯಸ್ಯಾಂಗಾ ಆನಂಗಮಿವಾಪರಃ ಪ್ರಮೋ
 26 . . . ಷವಧರ್ಮೇಯಃ ಪ್ರಚಾವಾಂಸ್ತಗುಣೈರಭೂತ್ ಪತ್ಯರ್ಥಿಸಮಿದು
 27 ದ್ಭೂತಃ ಪ್ರತಾಪಾಗ್ನಿ ರಣೀರಣೀ ವಿಜಿತೋಯೇನವೀರೇಣ
 28 ವಿಜಯಶ್ರೀಕರಾಗ್ರತಃವಿಜಯೇವಿಕ್ರಮಾದಿತ್ಯ ಭೋ
 29 ಜಧೂಪ ಇವಾಪರಃ | ಅಂಗಿನೋಯಂ ಪ್ರಚಕ್ಷಂತೇ ರಾಜರಾಜಾವ
 30 ತಾರಕಂ ಅಭಂಗಮಂಗಕಾಳಿಂಗ ವಂಗಾದ್ಯೈಶ್ಚಾಮರಾದಿ
 31 ಭಿಃ ರಾಜಾನೋಯಂ ನಿಷೇವಂತೇ ರಾಜಚಿಕ್ಷುಃ ಸ್ವಯಂದೃತ್ಯುಃ ರಾ
 32 ಜಾಧಿರಾಜಸ್ತೇಜಸ್ವೀಯೋರಾಜಪರಮೇಶ್ವರಃ | ಹಿಂದೂರಾಯಸು
 33 ರತ್ನಾಣ ದುಷ್ಪಶಾದೂಲ ಮರ್ದನಃ ಗಜಾಪಗಂಡಭೇರುಂಡೋ ಗಜೇಂ
 34 ದ್ರ ವ್ಯುಗಯಾರತಃ ಮೂರುರಾಯರಗಂಡಾಂಕಃ ಪರರಾಯ ಭಯಂಕ
 35 ರಃ ಶ್ರೀ ತುಂಗಭದ್ರಾ ಪರಿಘೇ ನಗರೇ ವಿಜಯಾಹ್ವಯೇ ಸಿಂಹಾಸ
 36 ನಸ್ಥಃ ಪ್ರೀತ್ಯಾಯಮವನೀಮಾಶಶಾಸನಃ | ಶಾಲವಾಹನ ನಿ
 37 ಣೀಲೇಶ ಶಕವರ್ಷ ಕ್ರಮಾಗತೇ ಯುಗ್ಮಾಗ್ನಿ ಗುಣಭೂಮ್ಯಾ
 38 ಸಂಯುತೇ ವಿಕೃತಿವತ್ಸರೇ ಕಾರ್ತಿಕಾಂತು ಸಿತೇ ಪ
 39 ಕ್ಷೇದ್ವಾದಶಾಂ ಶುಭವಾಸರೇ ತುಂಗಭದ್ರಾನದೀತೀರೇ
 40 ವಿರೂಪಾಕ್ಷಸ್ಯ ಸನ್ನಿಧೌ | ಶ್ರೀವತ್ಸಗೋತ್ರಜಾತಾ
 41 ಯ ವರಾಹಸ್ತಂ ಬ ಸೂತೀಣೀ | ಬಹ್ವೈಚಾನಾಂವರೇಣ್ಯಾ
 42 ಯ ಯಶವಾಹ್ಮಿನಸಾತ್ಮನೇ | ಐದವಾಕ್ಯಪ್ರಮಾಣೇಷು
 43 ಪರಾಂಪ್ರಾಧಿಮುಪೇಯುಷೇ | ವಾದಿವಿದ್ವತ್ಪವೀಂದ್ರಾಯ
 44 ವಿಷ್ಣುಸಿದ್ಧಾಂತವೇದಿನೇ | ವೇಂದಾತಾಚಾರ್ಯವರ್ಯಾಯ ವಿ
 45 ಷ್ಣುಪೂಜಾಪರಾಯಚ | ದೇವರಾಚಾರ್ಯಪುತ್ರಾಯ ಮಾಯ
 46 ಣಾಚಾರ್ಯಧೀಮತೇ | ಅರಂಗವೇಂಠಕೇಚೈವಹು

II. (b)

47 ರಾಖ್ಯಸ್ಯನೀಮನಿ | ವೇದೇಚಿಗಾರಿತಿ ವಿಖ್ಯಾತ ನಾಮಾ
 48 ಸಂಗಾ ಮಮುತ್ಸಮಂ ದೇವರಾಯ ಪುರಂಚೇತಿ ಪ್ರತಿನಾಮ
 49 ಸಮನ್ವಿತಂ | ಸರ್ವಮಾನ್ಯಂಚತುಃಸೀಮಾಸಂಯುಕ್ತಂ ಚ
 50 ಸಮಂತತಃ | ನಿಧಿನಿಕ್ಷೇಪಪಾಪಾಣ ಅಷ್ಟಭೋಗೈ
 51 ರಥೇತರೈಃ | ವಿವಿಧೈಶ್ಚಫರೈರ್ಯುಕ್ತಂ ಸತತಾಕಂಸಭೂರುಹಂ
 52 ಅಚಂದ್ರತಾರಕಂಭೋಕ್ತುಂದಾತುಂಚಾಪಿ ನಿಜೇಚ್ಛ
 53 ಯಾ | ಪುತ್ರಪೌತ್ರೈಶ್ಚ ತತ್ಪುತ್ರೈಸ್ತತ್ಸುತೈಸ್ತತ ಉತ್ತರೈಃ | ಪ್ರ
 54 ತಾಪದೇವರಾಜೇಂದ್ರಮಾನನೀಯೋ ಮನಸ್ವಿನಾಂ ಸಹಿರ
 55 ಣ್ಯಪಯೋಧಾರಾಪೂರ್ವಕಂ ದತ್ತವಾನ್ಮದಾ ||

III. (a)

56 ತಸ್ಯಾಗ್ರಹಾರವರ್ಯಸ್ಯ ಚತುಃಸೀಮಾವಳಿ ನಿರ್ವ
 57 ಯಃ ಸರ್ವೇಷಾಂ ಸುಖಬೋಧಾಯ ಲಬ್ಯತೇ ದೇಶಧಾಪೆ
 58 ಯಾ ಪೋಚಿಗಾರಿಗೆ ಪ್ರತಿನಾಮದೇವತಾಪುರಕೆ ಮೂಡುು ಪೆಗಿ
 59 ಪದಗಡಿಕಲನಿಂದಂ ಪಡುವ ತಂಕಲು ಕುಂಬಕಲದಿ ಬಡಗ
 60 ಪಡುವ ಬೀಡೆದಶೀಮೆ ತಾರುವರಿ ಹಳದಿಂ ಮೂಡಲು ಬಡಗ
 61 ಮಾಲೂರ ಗಡಿಯ ತೆವರ ನೀರುವರಿಯಿಂದಂ ತೆಂಕಲು ಶ್ರೀ
 62 ದಾನಪಾಲನಯೋರ್ಮರ್ಥೈಃ ದಾನಾಚ್ಛೇದಯೋನುಪಾಲನಂ ದಾ
 63 ನಾತ್ ಸ್ಯರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಚುತಂಪದಂ ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ

- 64 ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ವಿ
 65 ಪಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋ ಹರೇತ ವಸುಂಧರಾಂ ಪ
 66 ಪ್ತಿ ವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣುಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ ಏಕೈವ ಭಗಿನೀ
 67 ಲೋಕೇ ಸರ್ವಪಾಮೇವ ಭೂಭುಜಾಂ ನಭೋಜ್ಯಾನಕರಗ್ರಾಹ್ಯಾ ವಿಷ್ವದತ್ತಾವ
 68 ಸುಂದರಾ | ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮಸೇತುರ್ನ್ಯಪಾಣಾಂ ಕಾರೇಕಾರೇಪಾಲನೀ
 69 ಯೋಭವತ್ಥಿಃ | ಸರ್ವಾಸೇತಾನಾಂ ವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋ ಯಾಚತೇ
 70 ರಾಮಚಂದ್ರಃ ||

‘ಶ್ರೀ ವಿರೂಪಾಕ್ಷ’ (ಎಂದು ಕನ್ನಡದಲ್ಲಿ ರುಜುವಿದೆ.)

ಕೋಲಾರ ದಿಸ್ತಿಕೃತ ಶಾಸನಗಳು.

ಕೋಲಾರದ ತಾಲ್ಲೂಕು.

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ಕೋಲಾರ ಕಸಬೆಯಲ್ಲಿ ಸೌಳಿ ಶೇಷಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿ ದೊರಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ..

- 1 ಶುದ್ಧಮಸ್ತು ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರ್ಷಂ
- 2 ಬುಲು ೧೪೩೫ ಅಗುನೇಟಿ ಶ್ರೀಮುಖಸಂವತ್ಸರಂ ಆಶ್ವೀಜ ಸು ೧೨
- 3 ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ಪ
- 4 ತಾಪ ಶ್ರೀಕೃಷ್ಣರಾಯ ಮಹಾರಾಯಲುಗಾರು ಸುಖಾನುರಾಗಂ ಶ್ರೀರಾಜ್ಯಂ
- 5 ಚೇಯುಚುಂದುಗಾನು ಶ್ರೀಮದ್ರಮುಪತಿನಾಯಕಾಚಾರ್ಯಯ್ಯನ ಶ್ರೀವೀರ
- 6 ರಾಮನಾಯಕುಲವಾರು ಶ್ರೀಭಾರದ್ವಾಜಗೋತ್ರ ಆಪಸ್ತಂಬಸೂತ್ರಂ
- 7 ಯಜುಶ್ಯಾಖ್ಯಾಯುಯ್ಯನ ಶ್ರೀರಾಮಚಂದ್ರಭಟ್ಟೋಪಾಧ್ಯಾಯುಲಪು
- 8 ತ್ತುಯ್ಯನ ಹರಿಭಟ್ಟೋಪಾಧ್ಯಾಯುಲಕು ಇಚ್ಚಿನತಾಮ್ರಶಾಸನ
- 9 ಮೆಟ್ಟಿಂ ನನು ಮಾ ಅಧಿಕಾರಾನಿಕಿ ಚೇರಿನ ಚಿನ ಪಲ್ಲೇ ಅನುಗ್ರಾಮ
- 10 ಮುನಕು ಶ್ರೀರಾಮಸಮುದ್ರಂ ಅನಿ ಪ್ರತಿನಾಮಂಚೇನಿ ಮಾ ಮಾತಾಪಿತೃ
- 11 ಪುಲಕು ಪುಣ್ಯಲೋಕವ್ರಾಪ್ತಿಕ್ಕೆ ಶ್ರೀರಾಮಸನ್ನಿಧಿರೋ ಸಕಿರಣ್ಯೋದ
- 12 ಕ ದಾನಧಾರಾಪೂರ್ವಕಂ ಗಾನು ಸಮರ್ಪಿಂಚಿರಿ ಈ ಗ್ರಾಮಾನಿಕಿ ಚೆಲ್ಲೇ
- 13 ನಿಧ್ಯಾದಿಸಮಸ್ತ ತೇಜಸ್ವಾಮ್ಯಮುಲನ್ನುಮೀರು ಪುತ್ರಪೌತ್ರಾದುಲುಗಾ ಅನುಭ
- 14 ವಿಂಚುಕೊನಿ ಮಾವಂಶಸ್ಥಲುಕು ಶ್ರೇಯೋಪಾರ್ಥನ ಚೇನುಕೊನಿ ಸುಖಂಗಾಪುಂಜೇದಿ ಅನಿ
- 15 ವ್ರಾಯಿಂಚಿಯಿಚ್ಚಿನ ತಾಮ್ರಶಾಸನಮು | ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾ
- 16 ನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ದಾನಪಾಲನಯೋ
- 17 ಮ್‌ಥೇ ದಾನಾತ್ ಶ್ರೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲ
- 18 ನಾದಚ್ಯುತಂ ಪದಂ ಶ್ರೀರಾಮ ||

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ಅದೇ ಕೋಲಾರದ ಕಸಬೆಯಲ್ಲಿ ಅವನಿಮರದ ಏಜಂಟ್ ಕೃಷ್ಣಶಾಸ್ತ್ರಿಗಳಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರ್ಷಂಬುಲು ೧೦೦೦೦
- 2 ಪ್ರಭವಾದಿಚೆಲ್ಲುವರುಷಂಬುಲು ೪೯ ಅಗುನೇಟಿ ನಳನಾಮಸಂವ
- 3 ತ್ವರ ಪುಷ್ಯ ಶು ೧೨ ಅಂಗಾರಕವಾರಮು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
- 4 ಮಾತಂಡ ರಾಜಕಂದರ್ಪ ರಾಜಕಂಠೀರವ ರಾಜತೇಜೋನಿಧಿ
- 5 ರಾಜ ಮಹಾರಾಜ ಶ್ರೀಯಾದವವಂಶಾಬ್ಧಪರಿಪೂರ್ಣ ಚಿಂ
- 6 ದ್ರಲಯನಗುತ್ತಿಹರ ನಿಬ್ಬರಗಂಡ ಬಸವ ಶಂಕರಬಿರುದಾಂಕಿತ
- 7 ಲಯಿನಕೊಂಕಣದಳ ವಿಫಲಾಂಕುಶಲಯಿನ ಮಾವುಲಗೋತ್ರ
- 8 ಪವಿತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿ ನರಲ್ಲರಪ್ಪನಾಯಿನಿಗಾರಿ ಪೌತ್ರಯ್ಯನ
- 9 ಪೆದ್ದವೆಂಕಟಪ್ಪ ನಾಯಿನಿವಾರಿ ಪುತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿವಾರು ಶಾಂ
- 10 ಡಿಲ್ವಸಗೋತ್ರಾಪಸ್ತಂಬ ಸೂತ್ರ ಯಜುಶ್ಯಾಖ್ಯಾಯುಲಯಿನ
- 11 ಕೊಳಾಲಸ್ಥಳಂ ತಲಗುಂದಂ ಅಗ್ರಹಾರಂ ಸರಿಮುಳ್ಳಸುಬ್ಬಾವಧಾ
- 12 ನುಲವಾರಿ ಪೌತ್ರಲಯಿನ ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ
- 13 ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ ಮಾವುಲಗೋತ್ರಪವಿತ್ರಲಯಿನ ಪೆದ್ದನಾಯಿನಿರಲ್ಲಾಪ
- 14 ನಾಯಿನಿವಾರಿ ಪೌತ್ರಲಯಿನ ಪೆದ್ದವೆಂಕಟಪ್ಪನಾಯಿನಿವಾರಿ ಪುತ್ರಲಯಿನ
- 15 ಪೆದ್ದನಾಯಿನಿವಾರು ಸರಿಮುಳ್ಳಸುಬ್ಬಾವಧಾನುಲವಾರಿ ಪೌತ್ರಲಯಿನ
- 16 ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ ನರಲ್ಲರಪ್ಪ
- 17 ನಾಯಿನಿವಾರಿ ಪೌತ್ರಲಯಿನ ಪೆದ್ದವೆಂಕಟಪ್ಪನಾಯಿನಿವಾರಿ ಪುತ್ರಲ
- 18 ಯಿನ ಪೆದ್ದನಾಯಿನಿವಾರು ಸರಿಮುಳ್ಳಸುಬ್ಬಾವಧಾನುಲವಾರಿ ಪೌತ್ರಲ
- 19 ಯಿನ ರಾಮಕೃಷ್ಣಾ ವಧಾನುಲವಾರಿ ಪುತ್ರಲಯಿನ ಕೃಷ್ಣಶಾಸ್ತ್ರಲವಾರಿಕಿ

- 20 ವ್ರಾಯಿಂಚಿ ಯಿಚ್ಚಿನ ಧೂದಾನತಾಮ್ ಶಾಸನಮೆಟ್ಟಿಂನನು ಮಾನಾಯಕ
- 21 ತನಾನುಕುಚೆಲ್ಲೆ ವೆದ್ವನಾಯನಿದುರ್ಗಾನುಕು ವಳಿತಮೈನರಾಮಕುಪ್ಪಂ
- 22 ಶ್ರೀಮಲೋನುಪೆದ್ದೂರಗ್ರಾಮಾನುಕು ನಡಚೇಱುಮಿರೋನು ಮೀಕುಮಾ
- 23 ಕು ಪುತ್ರಪೌತ್ರಪಾರಂಪರೈಂಗಾನು ನಡಚೇಱುಗಾನು ಈ ಮಕರನಂಕ್ರಾಂಚಿ
- 24 ಮಹಾಪುಣ್ಯಕಾಲಮಂದು ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕಂಗಾನು
- 25 ಕಾಡಾರಂಭಂಥೂಮಿ ||| ಪದಹೈದು ತೂಮಲುದಯಚೇಲಿ ಇಚ್ಚಿನಾ
- 26 ರಂಗನಕಮಾಪೆದ್ದಲಕು ಪ್ರೀತಿಗಾನು ಇಷ್ಟದೈವಂ ಅರ್ಪಣಂ
- 27 ಇಚಿನಾರಮು ಮೀಪುತ್ರಪೌತ್ರಪಾರಂಪರೈಂಗಾನು ಸುಖಾನಾ
- 28 ಅನುಭವಿಂಚುಕೊನಿ ವಚ್ಚೇಡಿ ಅನಿ ವ್ರಾಯಿಂಚಿ ಇಚ್ಚಿನ ದಾನಶಾಸನಮು
- 29 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ
- 30 ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತವಸುಂ
- 31 ಧರಾಂ ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇಕ್ರಿಮಿಃ

(ಶ್ರೀ ಗೋಪಾಲಾ)

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ಕೋಲಾರ ತಾಲೋಕು ಕನಕಾ ಹೋಬಳಿ ಅರಹಳ್ಳಿ ಗ್ರಾಮದ ಬಳಿ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ.

ಪ್ರಮಾಣ 6'-0"X4'-6"

- 1 ಸ್ವಪ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಕಲವರಾಪ್ಪ ೪೫೩೫ ಶಕವರಾಪ್ಪ ೧೩೫೬ನೆಯ ಮೇಗೆ ಸಲುವ ಆನಂದನಂವತ್ತರ
- 2 ಒಂ ಸೋ ಆದ್ರವನಕ್ಷತ್ರ ಪ್ರೀತಿಯೋಗ ಬವಕರಣ ಸೂರ್ಯ್ಯಗ್ರಹಣ ಪುಣ್ಯಕಾಲ
- 3 ದಲು ಶ್ರೀಮನ್ಮಹಾರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಪೂರ್ವದಕ್ಷಿಣ ಪಶ್ಚಿಮೋತ್ತರ ಚತುಸ್ಸಮುದ್ರಾಧಿಪತಿ
- 4 ಶ್ರೀವೀರಪ್ರತಾಪ ವಿಜಯರಾಯ ಮಹಾರಾಯರ ಕುಮಾರ ಪ್ರತಾಪದೇವರಾಯ ಮಹಾರಾಯರು ಪ್ರಿಥ್ವೀರಾಜ್ಯಂ ಗೆಯವಲ ಶ್ರೀಮನ್ ಮಹಾ
- 5 ಪ್ರಧಾನ ಪರಿಮಾಳದಂಣಾಯಕರ ತಂಮ ಮಲ್ಲಂಗಳು ಬಮ್ಮನಮುದ್ರದಲು ಲ್ಲುಣ್ಣೊಡೆಯರ ನಿರೂಪದಿಂದ ನಾಯಕತನವ ಮಾಡುವಲ
- 6 ತಮ್ಮನಾಯಕ ತನಕೆ ಸಲುವ ಕೋಳಾಲನಾಡಲು ಮುಕ್ಕಣ್ಣುಪೊಡೆಯರ ಸೊಂಣಗಲುಂಡರು ಸೆಟ್ಟಿಯಹಳ್ಳಿಯ
- 7 ಭಾಗೆಯ ಅಪ್ಪಿಯಹಳ್ಳಿಯ ಪಶ್ಚಿಮಭಾಗದಲು ನಾಲು ಅಪ್ಪಾರವಾಗಿ ಬಿಟ್ಟ ವಾರಸಮುದ್ರವನು
- 8 ಕುಂಟೆ ಕಟ್ಟಿ ತೋಟ ತುಡಿಕೆ ಅಣೆಕಟ್ಟು ಕಾಡಾರಂಭ ನೀರಾರಂಭ ಎಡವಿಜುಗುಯ್ಯಲು ಮೊದಲಾದ ಸಮಸ್ತ ಸಾಮ್ಯವನು
- 9 ಹರಿತಸಗೋತ್ರ ಆಪಸ್ತಂಬಸೂತ್ರ ಯಜುಶ್ಯಾಬಾಧ್ಯಾಯಿಗಳಾದ ನಂಜಪ್ಪನವರ ಕುಮಾರ ಮಹ
- 10 ದೇವಯ್ಯಗಳಿಗೆ ಸಹಿರಣ್ಣೋದಕ ದಾನಧಾರಾಪೂರ್ವಕವಾಗಿ ಆ ಗ್ರಾಮವನು
- 11 ನೀವು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ ಪಾರಂಪರೈವಾಗಿ ಸುಖದಿಂದ ಅನುಭವಿಸಿಕೊಂಡು ಆ ಗ್ರಾಮದ ಹಿರಿಯಕರೆಯ ಕೆಳಗೆ ಹತ್ತುಕೊಳಗ ಗದ್ದೆ
- 12 ಯನು ಶ್ರೀ ಶ್ರೀಮದಬಿಲಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀ ತಿರುಮಲನಾಥದೇವರ ಪಡಿತರ ದೀ
- 13 ಪಾರಾಧನೆಗೆ ಸಲಿಸುತ್ತಾ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಸರ್ವಮಾನ್ಯ ಅಗ್ರಹಾರವಾಗಿ ಅನುಭವಿಸೂದು ನಿಮ್ಮ ಭೂಮಿಗಳು
- 14 ದಾನಾಧಿಕಾರಿಗಳಿಗೆ ಸಲ್ಲುವುದು ನಿಮ್ಮ ಕೆಜಿಗೆ ಊನಮಾನವಾದರೆ ನೀಲು ಮಹಾಜನಂಗಳು ಕಟ್ಟಲುಳ್ಳವರು
- 15 ಯೀ ಶಾಸನದ ಮರಿಯಾದೆಯಲ ಶ್ರೀಮದಬಿಲಾಂಡಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾಸಾರ್ವಭೌಮ ಶ್ರೀ ತಿರು
- 16 ಮಲನಾಥದೇವರ ಮುಂದೆ ಪ್ರಮಾಣವಮಾಡಿ ಶಿರಾಶಾಸನವ ಮಾಡಿಕೊಟ್ಟಿವಾಗಿ ನೀವು ಯೀ
- 17 ಅಪ್ಪಾರವನೂ ಸರ್ವಮಾನ್ಯನಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಯಾಗಿ ಅನುಭವಿಸಿ ಸುಖದಿಂದ ಬಾಳೂದೆಂದು
- 18 ನಮ್ಮ ಸ್ತ್ರೀಪುತ್ರಜ್ಞಾತಿಸಾಮಂತರ ಅನುಮತದಿಂದ ಅರಸಿನವರ ಮತದಿಂದ ನಮ್ಮ ಸ್ವರುಚಿಯಿಂದ ವೊ
- 19 ಡಂಬಟ್ಟು ಕೊಟ್ಟ ಧರ್ಮಶಾಸನ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿವರಿಪ
- 20 ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ವದ್ಯೇ ದಾನಾಚ್ಚೈಯೋನುಪಾಲನಂ ವಾ
- 21 ನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದಚ್ಯುತಂಪದಂ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಜೋಡಿ ತಲಗುಂದ ಗ್ರಾಮದ ಬಳಿ ಬಂಡೆಯಮೇಲೆ.

- | | |
|-----------------------|-------------------------|
| 1 ಪಲವಂಗಳಸಂವತ್ಸರದ | 4 ಇಲ್ಲ ಬಿದ್ದು ವಸ್ತುಹೋಗಿ |
| 2 ವಯಿಶಾಖ ಬ ೧೨ ಲು ಶ್ರೀ | 5 ಸ್ವಾಮಿಪಾದಕೆ ಸೇರಿದನು |
| 3 ಮತ್ತು ಬಯಿರರಸನು | |

(ಶೀಕಲ ಅಕ್ಷರ ಮುಂದೆ ಕಾಣುವುದಿಲ್ಲ)

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ಅದೇ ಹೋಬಳಿ ತಲಗುಂದ ಗ್ರಾಮದಿಂದ ಬುಸ್ಸೇನಹಳ್ಳಿಗೆ ಹೋಗುವ ದಾರಿಗೆ ಪಶ್ಚಿಮಬೆಟ್ಟದ ಬುಡದಲ್ಲ ಗುಂಡಿನಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಪರಿಧಾವಿ ಸಂ
- 2 ವತ್ಸರ ಶ್ರಾವಣ ಬಿ ಗುರುವಾರ
- 3 ದಲು ಶ್ರೀಮತು ಸುಗುಟ್ಟೂರ ಅ
- 4 ಯೃಪ್ಪನವರು ತಮ್ಮ ಪುರೋಹಿತ

- 5 ನರಸಂಭಟ್ಟರಿಗೆ ದಾನವಾಡಿ
- 6 ಕೊಟ್ಟ ಹೊಲ ಖಂ .||. ಇದಕೆ ಆ
- 7 ರು ತಪ್ಪಲಾಗದು ರಾಮಪ ಬರೆ
- 8 ದದ್ದು

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ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನಹಳ್ಳಿಯಬಳಿ ಹೊಂಗೇಗಿಡದ ಬುಡದಲ್ಲ ಬಂಡೆಯಮೇಲೆ.

(ಆಕ್ಷರ ಸವೆದಿದೆ).

- 1 ಶ್ರೀಮುಖ ಸಂ.....ಮಾರ್ಗ
- 2 ಶಿರ.....ವಾರದಲು ಶ್ರೀಮತು
- 3 ವೀರೋಜಿ ಪಂತರು ತಮ್ಮ ಬಂಟಿ ಅ
- 4 ಮೈಯ್ಯಗೆ ಕೊಟ್ಟ ಹೊಲ

- 5ಪಾಪ.....
- 6 ಶ್ರೀಚೌಡೇಶ್ವರಿ.....ಪಾದ.....
- 7ಶ್ರೀ.....ಶ್ರೀ.....

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ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬೇಟರಾಕುಪುರಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಕೊಠಾರದ ಬಂಡೆಯಮೇಲೆ.

- 1 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ ಶು ಗುರುವಾರದಲು
- 2 ಜೊಮ್ಮರನರಮಗ ಚಿಕ್ಕರಸನು ವಾ
- 3 ಡಿಸಿದ ಮಂಜುಗುಳಿ ಯೆಂಬ ಕೆಟ್ಟಿಯ
- 4 ಕೆಳಗೆ ಶ್ರೀಮದಬಿರಾಂಡಕೋಟಿ ಬ್ರ
- 5 ಹ್ಯಾಂಡನಾಯಕ ದೇವತಾ ಸಾರ್ವಭೌಮ

- 6 ಶ್ರೀವರದರಾಜಸ್ವಾಮಿಯವರ ದೀಪ
- 7 ಮಾಲೇ ಸೇವೆಗೆ ಕೊಟ್ಟ ಗದ್ದೆ ಖಂ ||.
- 8 ಇದಕೆ ತಪ್ಪಿ ದವರು ಸತ್ತನಾಯ ತಿಂ
- 9 ದವರು ಶ್ರೀ

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ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಧನಮಟ್ಟಿನ ಹಳ್ಳಿಗೆ ಉತ್ತರ ಬೆಟ್ಟದಮೇಲೆ ಹುಟ್ಟುಗುಂಡಿನಲ್ಲ.

- 1 ಅನಂದ ಸಂವತ್ಸರದ ನಿಜಚೇಷ್ಟ
- 2 ಶು ಜಿ ಲು ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ ರಾಜ
- 3 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರ ಪೇಂಕಟಪತಿ ದೇ
- 4 ವ ಮಹಾರಾಯರು ಪೃಥವಿಯ ರಾಜ್ಯವ
- 5 ನಾಳುವಲ ಶ್ರೀಮತು ಸುಗುಟ್ಟೂರ

- 6 ತಮ್ಮಯ ಗಪುಡರ ಮಕ್ಕಳು ಶ್ರೀಮ
- 7 ತು ಮೊಮ್ಮಾಯಿಗಳು ಪ್ರಸನ್ನ ಗಂಗಾ
- 8 ಧರೇಶ್ವರ ಸ್ವಾಮಿಯವರಿಗೆ ಸಮರ್ಪಿ
- 9 ಸಿದ ಗಂಜುಹಳ್ಳಿಗ್ರಾಮ

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ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಡೇರಹಳ್ಳಿ ಯಲ್ಲೆಯಲ್ಲ ಬೆಟ್ಟದಮೇಲೆ (ದಂಡಕಮಂಡಲು).

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀವೈಯ ಸಂವತ್ಸರಂ
- 2 ಅಶ್ವಿಜ ಸುಂ ಗುರುವಾರ
- 3 ಮುನಾಡು ವೀರಪುನಾಯಕುಡು

- 4 ಪುಲತೋ ಪೊಟ್ಟಾಡಿ ಆ ಪುಲಿನಿ ಜಂ
- 5 ಪಿ ತಾನು ಸ್ವರ್ಗಮು ಚೇರೆನು ಶ್ರೀ

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ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗಳನುದ್ರಕ್ಕೆ ದಕ್ಷಿಣ ಕಲ್ಲಂಡೂರಿಗೆ ಹೋಗುವದಾರಿಯಲ್ಲ ತುಂಡುಕಲ್ಲು.

- 1 ಶ್ರೀ ಸುಬ್ಬಜೀಯರಮಗ
- 2 ಮಣಿಯಪ್ಪಗೆ ಹಜರತು
- 3 ಮುಲಕ ಸಾಹೇಬರು ಕೊ

- 4 ಟ್ತ ಕಟ್ಟುಕೊಡಗೆ ಹೊ
- 5 ಲಂ | . ಶ್ರೀ

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಬಿಟ್ಟೇನಹಳ್ಳಿ ಬೆಟ್ಟದ ಬುಡದಲ್ಲಿ ವಡ್ಡರ ಬಂಡೆಗೆ ಪಶ್ಚಿಮ ಗುಂಡಿನಲ್ಲಿ.

ಪ್ರಮಾಣ. 4'-6"×3'-9"

- | | |
|-------------------------------------|-----------------------------------|
| 1 ಸಿದ್ಧಾರ್ಥನಾಮ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬ ೫ | 7 ಕೊಳಗವನು ಅರ್ಚಕ ನಂಜಯ್ಯನು ಅ |
| 2 ಭಾನುವಾರದಲು ದೇಶಕುಲಕರಣ ವೆಂಕಟ | 8 ನುಭವಿಸಿಕೊಂಡು ದೇವರಸೇವೆ ನಡಿಸಿ |
| 3 ರಾಮಯ್ಯನವರ ಮಕ್ಕಳು ನಂಜುಂಡಯ್ಯ | 9 ಕೊಂಡು ಯಿಹುದೆಂದು ಬರಿಸಿಕೊಟ್ಟ ಧ |
| 4 ನವರು ಸುಗುಟೂರ ಶ್ರೀತಮ್ಮಯ ಗವುಡರ | 10 ಮೂರ್ ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರರು ಸಾಕ್ಷಿ |
| 5 ಅಪ್ಪಣಿಯಿಂದ ಶ್ರೀ ವೀರಧದ ದೇವರಿಗೆ | 11 ಗಳು ಶ್ರೀ |
| 6 ಸಮರ್ಪಿಸಿದ ಮಾನ್ಯದ ಹೊಲ . \|\| . ಹತ್ತು | |

ಅದೇ ವಕ್ಕಲೇರಿ ಹೋಬಳಿ ಮಂಗಸಮುದ್ರಕ್ಕೆ ಉತ್ತರ ಮುನಿಯಪ್ಪನ ಹೊಲದಲ್ಲಿ ಹುಟ್ಟು ಗುಂಡಿನಮೇಲೆ.

- | | | |
|--------------------|---------------------------|---------------|
| 1 ಮಂಗಸಮುದ್ರದ ಮ | 3 ರಸಿಗೆ ಕೊಟ್ಟ ಮಾನ್ಯಹೊಲ ನಾ | 5 ಇದಕೆ ಸ್ವಲ್ಪ |
| 2 ಹಾ ಜನಗಳು ಲಬ್ಧಪ್ಪ | 4 ಗುಳ | |

ಹುತ್ತೂರು ಹೋಬಳಿ ಶಹಪುರ ಗ್ರಾಮದಲ್ಲಿ ಕುಂಬಾರ ರಾಮಯ್ಯನ ಮನೆಗೆ ಉತ್ತರ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯದಯ ಶಾಲವಾಹನ
- 2 ಶಕವರಪು ೧೫೪೩ನೆಯ ದುರ್ಮುತಿ ಸಂವತ್ಸರದ ವೃಷಾಭಿ
- 3 ಬ ೧೨ ಲು ಶ್ರೀಮತು ಮಹಾರಾಜಾಧಿರಾಜ ರಾಮರಾಜವೊಡೆ
- 4 ಯರು ಪೃಥಿವೀ ಸಾಂಪ್ರಾಪ್ತವ ಮಾಡುವಲ್ಲಿ ಹೊಳಲ
- 5 ಯ ಮಹಾಜನಗಳು ಬಯಲ ಶ್ರೀ ಸೋಮೇಶ್ವರದೇವರ
- 6 ಪಡಿತರ ದೀಪಾರಾಧನೆಗಾಗಿ ಬಿಟ್ಟ ಗದ್ದೆ ಬಂ . || .

ಅದೇ ಶಹಪುರದ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೊಠಾರದ ಬಂಡೆಗಳಲ್ಲಿ.

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|--------------------------------|------------------------------------|
| 1 ಪಲವಂಗ ಸಂವತ್ಸರ ಚಯಿತ್ರ ಸು ೧ ಸೋ | 4 ದೀಪವಾರ ಸೇವೆಗೆ ಐಗುಳ ಹೊಲವ |
| 2 ಮವಾರದಲು ಬಾಜಿಯನಾಯಕರ ಮಕ್ಕಳು ಮ | 5 ನು ಮಾನ್ಯವಾಗಿ ಸಮರ್ಪಿಸಿದರು ಶ್ರೀ ಸೋ |
| 3 ಲೆಯ ನಾಯಕರು ಸೋಮೇಶ್ವರದೇವರ | 6 ಮೇಶ್ವರ ದೇವರೆ ಪಾದವೆ ಶರಣುಶ್ರೀ |

ಅದೇ ಹುತ್ತೂರು ಹೋಬಳಿ ಹೊಳಲಿ ಗ್ರಾಮದ ಕೆರೆ ಒಳಗೆ ಹೊಂಗೆಗಡದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬದಲ್ಲಿ.

ಪ್ರಮಾಣ 4'-3"×1'-6".

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| 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಕೃಷ್ಣಪನಾಯನ | 7 ಮಂಟಪಂ ಚಂದಸೂರಿ |
| 2 ಗಾರು ಧಂಟರೋತು ವಿಜಯ ಸಂ | 8 ಯಾದಲು..... |
| 3 ವತ್ಸರಂ ಮಕ್ಕ ಸಂಕ್ರಾಂತಿ ಪುಣ್ಯ | 9 ಪುಂಡೇದಿ.....ಶ್ರೀಚಪುಡೇ |
| 4 ಕಾಲಮಂದು ಶ್ರೀಚಪುಡೇಶ್ವ | 10 ಶ್ವರಿ ಅಮ್ಮವಾರಿ ಪಾದಮೇಗ |
| 5 ರಿ ಅಮ್ಮವಾರಿಕಿ ಧಕುತಿನಿಂ | 11 ತಿ ಶ್ರೀ |
| 6 ಚಿಕಟ್ಟಿಂಟಿನ ವಿಜಯ | |

ಅದೇ ಹೋಬಳಿ ಹೊಳಲಿಗ್ರಾಮದ ಕೊಠಾರದ ಬಂಡೆಗೆ ಪೂರ್ವ ಹುಟ್ಟುಗುಂಡಿನಮೇಲೆ ಕೆತ್ತಿರುವ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-0"×2'-6".

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| 1 ಶ್ರೀಮತು ಪೈಂಗಳನಾಮ | 7 ತಂದೆ ವೀರಪುರಸರಿಗೆ ಪುಣ್ಯ |
| 2 ಸಂವತ್ಸರದ ಅಷಾಢ ಶು ೧೩ | 8 ಲೋಕವಾಗಬೇಕೆಂದು ಸಮರ್ಪಿಸಿದ |
| 3 ಸೋಮವಾರದಲು ವೀರಮರ | 9 ಹೊಲಬಂ . . ಹತ್ತು ಕೊಳಗ ಇದಕೆ ಕೇ |
| 4 ಸರ ಮಕ್ಕಳು ರಾಜಯಗಳ | 10 ಡು ಬಯಸಿದವರು ಗೋವಕೊಂಡ |
| 5 ಹೊಳಲಿಯ ಪುರೋಹಿತ ಶ್ರೀ | 11 ಪಾಪದಲಿ ಹೋಹರು ಶ್ರೀ |
| 6 ನಂಜುಂಡ ಧಟ್ಟರಿಗೆ ತಂಪು | |

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ಅದೇ ಹೊಳಲಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ೨ ಮೈಲಿ ದೂರದಲ್ಲಿ ಗ್ರಾಮದ ಯಲ್ಲೆಯಲ್ಲಿ ಪಾಪೇಗೌಡನ ಹೊಲದಲ್ಲಿ ನಟ್ಟ ಕಲ್ಲು

ಪ್ರಮಾಣ 6'-0"×4'-3".

(ಹಳಗನ್ನಡಕ್ಕರ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿಯಮ	5 ಕೊಟ್ಟದು ಸ್ವಸ್ತಿ ಪಡೆದ
2 ಬ್ಬಿಲದತುಳುಗೊಳುದ್ದ ತ್ತೊನ್ ಆಪದಿಮ್ಮರೆ	6 ಪೊಂಬಲ
3 ಡೆ ಅಕೊಮನಗಲೆ ಇವಣ್ಣ ಕಲ್ವಾಟುಕೊಟ್ಟದು ಪನ್ನೆರ	7 ಯೊರ್
4 ಡು ಕಬನಿದೇವಪಾಗಡಿಯಲನೆ.....	8 ಪೊರ್

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ಅದೇ ಹೊಳಲಿಗ್ರಾಮದಲ್ಲಿ ಸೀತಾರಾಮಭಟ್ಟರ ಮನೆಯಮುಂದೆ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲುಗಳಲ್ಲಿ.

(1ನೆಯ ತುಂಡಿನಲ್ಲಿ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಪುರುಷಮಹಾ.....	3ನಾಡ
2 ರಾಜರಪ್ರಥಿವೀರಾಜ್ಯಂ.....	

(2ನೆಯ ತುಂಡಿನಲ್ಲಿ)

1 ಮುಟ್ಟು ಕಲ್ಲೆಲ್ಲೆ ದಾ.....	4 ಡು ಕೊಟ್ಟು ಕೆಟ್ಟುಕಿಲ
2 ರಾವ್ತಿಯ.....	5 ಲಕ್ಷ್ಮಣ್ಣ ಗಕಲ
3 ಟ್ಟಪಟ್ಟುಕಾರೊಳ್ಳರ	

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ಅದೇ ಗ್ರಾಮದ ಸೋಮಯ್ಯನವರಲ್ಲಿದ್ದ ಸನ್ನದು.

- 1 ರಾಜಶ್ರೀ ಕೋಲಾರದ ಅಮೀಲ್ ಚಿಂನ ಗರೂಡಯ್ಯ
- 2 ನವರಿಗೆ ಪೂರ್ಣಯ್ಯನವರು ಬರಸಿದ ನಿರೂಪ ಅದಾಗಿ
- 3 ಈ ತಾಲ್ಕು ಹೊಳಲಿ ಅಗ್ರಹಾರದ ಗ್ರಾಮ ಇಕ್ಕೆ ಸಪ್ತಮ್ಯ
- 4 ಸಂವತ್ಸರದ ಬೇರೀಜು ಗು ೩೪೭೧೦ ಪೈಕಿ
- 5 ಕಂಗು ೨೫೦ ಯಿಂನೂರೈವತ್ತು ವರಹವನ್ನು ಬ್ರಾ
- 6 ಹೈರ ಕಡೆಯಿಂನ ಅರಮನೆಗೆ ತೆಗೆದುಕೊಂಡು
- 7 ಗ್ರಾಮವನ್ನು ಬ್ರಾಹ್ಮರ ವಶಕ್ಕೆ ಕೊಟ್ಟು ಬಾಕಿ ಕಂಗು
- 8 ೧೩೭೧ನು ನೂರುಮೂವತ್ತೇಳು ವರಹ ಆರುಹಣ
- 9 ವನ್ನು ವೃತ್ತಿ ಒಳಕೆ ಮನೆ ಒಳಕೆ ೨೯೨ ಭಟಮಾನ್ಯ
- 10 ವಾಗಿ ವರುಷಂಪ್ರತಿಯಿಲ್ಲು ಸರಾಗಗೊಡಿಸಿ ಸಿದ್ಧಾರ್ಥಿ
- 11 ಸಂವತ್ಸರದಾರಭ್ಯ ನಡಸಿಕೊಂಡು ಬರುವುದು ರವುದಿ
- 12 ಸಂವತ್ಸರ ಚೈತ್ರ ಶುದ್ಧ ಏರಲ್ಲು ರುಜು ಶ್ರೀ||

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ಅದೇ ಹೊಳಲಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವನದಿಯ ಗಡ್ಡೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಂಬ.

ಪ್ರಮಾಣ 5'-0"×1'-2".

(ಹಳಗನ್ನಡಕ್ಕರ)

1 ಸ್ವಸ್ತಿಶ್ರೀ ಕಾಲಡಿ	3 ಜನದತುಳುಗೊಳೊ	5 ಅವಣ್ಣಪದಿಕೊಳ್ಳಕಲ
2 ಯಮಂಗಲದಮಹಾ	4 ಇಳಿಯನ್ನಾಡಿ ಸತ್ತೊನ್	6 ನಿಪರಿಹಾರಂ ಕೊಟ್ಟೊರ್

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ಮುಳಬಾಗಲು ತಾಲ್ಲೋಕು.

ಮುಳಬಾಗಲ ತಾಲ್ಲೋಕು ಕಸಬೆಯಲ್ಲಿ ಶ್ರೀಪಾದರಾಜರ ಮಠದ ಮಾಜಿ ಏಜಂಟ್ ಮನೆಯಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ.

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ|
- 2 ತೈಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ||

- 3 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕಾಬ್ದ ೧೪೬೯ನೇ ಈಶ್ವರ ಸಂವತ್ಸ
- 4 ರ ಫಾಲ್ಗುಣ ಬ ೩೦ ಶನಿವಾರ ಶ್ರೀಮನ್ ಮಹಾರಾಜಾಧಿರಾಜರಾ
- 5 ಜ ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಶ್ರೀತಿರುಮಲದೇವ ಮಹಾರಾಯ
- 6 ರೈಯ್ಯನವರು ಚಂದ್ರಗಿರಿಯಿಲ್ಲ ರತ್ನ ಸಿಂಹಾಸನಾರೂಢರಾಗಿ
- 7 ರಾಜ್ಯವನಾಳುವಲ್ಲಿ ನಾಡಪ್ರಭು ನಂಜೇಗವುಡರು ಶ್ರೀವತ್ಸಗೋ
- 8 ತ್ರದ ಅಪಸ್ತಂಬ ಸೂತ್ರದ ಯಜುಶ್ಯಾಖ್ಯಾಯಿಕಗಳಾದ
- 9 ವೆಂಕಟರಾಮಭಟ್ಟರ ಪುತ್ರರಾದ ತಿಮ್ಮರಾಜಭಟ್ಟರಿಗೆ ಕೊ
- 10 ಟ್ಟ ಭೂದಾನಧರ್ಮ ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ ನಮ್ಮ ಆ
- 11 ಳ್ಳಿಕೆಗೆ ಸಲುವ ಬೈರಕೂರಿಗೆ ಸಲುವ ಹಾರುವಹಳ್ಳಿ ಗ್ರಾಮ
- 12 ವನು ಸರ್ವಮಾನ್ಯವಾಗಿ ಸೂರೋಪರಾಗ ಪುಣ್ಯಕಾಲ
- 13 ದಲು ಶ್ರೀರಘುನಾಯಕಸ್ವಾಮಿ ಸನ್ನಿಧಿಯಲ್ಲಿ ಕೃಪಾಪೂರ್ಣ
- 14 ಬುದ್ಧಿಯಿಂದ ಸರ್ವಮಾನ್ಯವಾಗಿ ಸಹಿರಣ್ಯೋದಕದಾನ
- 15 ಧಾರಾಪೂರ್ವಕವಾಗಿ ಧಾರೆಯನೆರದು ಕೊಟ್ಟವಾದಕಾರಣ
- 16 ಈಗ್ರಾಮದ ಚತುಸ್ತೀಮೆಯೊಳಗುಳ್ಳನಿಧಿನಿಕ್ಷೇಪ ಮೊದಲಾದ
- 17 ಅಷ್ಟಭೋಗತೇಜ ಸ್ವಾಮ್ಯವನು ಕಾಡಾರಂಥ ನೀರಾರಂಥ
- 18 ಮೊದಲಾದ ಸಮಸ್ತವನ್ನು ದಾನಾಧಿಕೃತಿಯ ವಿನಿಮಯ
- 19 ಭೋಗ್ಯಂಗಳಿಗೆ ಯೋಗ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪುತ್ರ
- 20 ಪಾರಂಪರೆಯಾಗಿ ಆಚಂದ್ರಾರ್ಯಸ್ಥಾಯಿಯಾಗಿ ಈಹಾ
- 21 ರುವಹಳ್ಳಿ ಗ್ರಾಮವನು ಅನುಭವಿಸಿಕೊಂಡು ಸುಖದಲ್ಲಿ
- 22 ಯಿಹುದು ಕೊಟ್ಟತಾಮ್ರಶಾಸನ|| ಅಶ್ವಮೇಧ ಸಹಸ್ರಾಣಿ
- 23 ವಾಜಪೇಯಿ ಶತಾನಿಚಿ ಕೃತ್ವಾ ತತ್ಪಲ ಮಪ್ಪೋತಿಭೂ
- 24 ಮಿದಾನಾತ್ರದಶ್ಚ ತೇ|| ಗಣ್ಯಂತೇಪಾಂಸಪೋರೋಕೇ
- 25 ಗಣ್ಯಂತೇವರ್ಷಬಿಂದವಃ| ನಗಣ್ಯತೇವಿಧಾತ್ರಾಪಿ ವಿಪ್ರದತ್ತಾ
- 26 ವಸುಂಧರಾ|| ನವಿಷಂ ವಿಷಮಿತ್ಯಾಹುರ್ಬುಕೃತ್ಸಂ ವಿಷಮುಚೈ
- 27 ತೇ ವಿಷಪೇಕಾಕನಂ ಪಂತಿ ಬ್ರಹ್ಮಸ್ಯಂ ಪುತ್ರಪಾತ್ರಕಂ||

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ಮುಳಬಾಗಲ ತಾಲೋಕು ಕಸಬಾ ಹೋಬಳಿ ದಾರೇನಹಳ್ಳಿಬಳಿ ಕೆರೆಗೆ ಪೂರ್ವಗುಟ್ಟಗಳಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

1 ಶ್ರೀಮತುಖರಸಂ	7 ಡುವಿನ ಗ್ರಾಮದಲು	12 ವೊಂದು ಖಂಡುಗ
2 ವತ್ಸರದಪುಷ್ಯ ಬ೩೦	8 ಪಂಚಾಂಗದವಬ್ರಾ	13 ಗಡ್ಡೆಯನುದಯ
3 ಸೂರಿಯಗ್ರಹಣದ	9 ಹೈಣರಿಗೆ ಬರೆಸಿಕೊಟ್ಟ	14 ಪಾಲನರು ಈ ಧರ್ಮ
4 ಲು ಈಶ್ವರನಾಯಕ	10 ಧರ್ಮಶಾಸನ ಆ ಪೂರ	15 ನಾರೊಬ್ಬರು ಆಳುಪ
5 ರು ನಾಯಕತನಕೆ	11 ಚಿಕ್ಕಕೆಳೆಯ ಕೆಳಗೆ	16 ರಾಗದ
6 ಸಲುವ ಹಿರಿಯ ಮ		

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ಬೈರಕೂರ ಹೋಬಳಿ ಹೆಬ್ಬಣಿ ಕೇಶವಾಚಾರ್ಯರಲ್ಲಿ ಸಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನದ ಪ್ರತಿ.

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕಾಬ್ದಂಬುಲು ೧೬೨೧
- 2 ಆಗುನೇಟಿ ಪ್ರವಾದಿನಾಮ ಸಂವತ್ಸರ ಭಾದ್ರಪದ ಬ೩೦ ಬುಧವಾರಂ ಸೂರೋ
- 3 ಪರಾಗಂ ಹಸ್ತ ನಕ್ಷತ್ರ ಪುಣ್ಯಕಾಲಮಂದು ಶ್ರೀಮತ್ಪರಮಹಂಸಪರಿವ್ರಾಜ
- 4 ಕಾಚಾರ್ಯಲಯಿನ ಪದವಾಕ್ಯಪ್ರಮಾಣ ಪಾರಾವಾರಪಾರಂಗತ ಸರ್ವತಂತ್ರ
- 5 ಸ್ವತಂತ್ರಲಯಿನ ಶ್ರೀಮದ್ವೈಷ್ಣವ ಸಿದ್ಧಾಂತ ಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ
- 6 ಲಯಿನ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ ದಿವ್ಯ ಶ್ರೀಪಾದಪದ್ಮಾ ರಾಧಕುಲಯಿನ ಶ್ರೀ
- 7 ಮ ಶ್ರೀವೇದನಿಧಿಸ್ವಾಮಿಲವಾರಿ ಪರಂಪರಾಶಿಷ್ಯಲಯಿನ ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿಸ್ವಾ
- 8 ಮಿ ಶ್ರೀಪಾದವೊಡೆಯಲುವಾರಿಕಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥಸ್ವಾಮಿವಾರಿ ಭಂ
- 9 ದಾರಾನಿಕಿ ಚತುರ್ಥಗೋತ್ರಂ ರಂಗಪ್ಪ ಕಾಳಾಕಕುಳವೊಡೆಯಲವಾ
- 10 ರಿ ಪಾತ್ರಲಯಿನ ನಲ್ಲಪಕಾಳಾಕಕುಳವೊಡೆಯಲವಾರಿ ಪುತ್ತುಲ
- 11 ಯಿನ ಉತ್ತಮರಂಗಪ್ಪ ಕಾಳಾಕವೊಡೆಯಲವಾರು ಯಿಚ್ಚಿನ ಮಠಮು
- 12 ದಾನಶಾಸನಮು ಮಾಯೇಲಬಡಿಆಯಿನ ಆರಣ್ಯವಾಳ್ಳಂನಾಲುಗು
- 13 ಮಾರ್ಗಮುಲು ವಚ್ಚವಡ್ಡಬೆಂಕಕಾಯಧಾನ್ಯಂ ಪರಿಕಲುಸಹ ಪೆರಿ ಕ
- 14 ಠಕೆ ಕಾಂ ಕಾಸು ವೊಕಟಿ ಪಲನರಕು ಪೆರಿಕ ಠಕಿ ಕಾ೨ ಕಾಸುಲುರೆಂದು
- 15 ಯೀಕ್ರಮಾನಕು ಯಿಮ್ಮನಿ ಮಾಪೆದ್ದಲಕು ಸುಕೃತಮುಗಾನುಸಹಿರಣ್ಯೋ
- 16 ದಕ ದಾನಧಾರಾಪೂರ್ವಕಮುಗಾನು ಕಟ್ಟಡಬೇಸಿನಾಮು

- 17 ಗನುಕ ಮಠಂಶಿಷ್ಯಪಾರಂಪರ್ಮುಗಾನು ಆಚಂದ್ರಾರ್ಕ ಸ್ವಾ
- 18 ಯುಗಾನು ಅನುಭವಾನಿಕಿ ತೆಚ್ಚುಕೊನಿ ಶಿಷ್ಯ ಪಾರಂಪರ್ಮು
- 19 ಮುಗಾನು ಅನುಭವಿಂಚುಕೊನಿ ಸುಖಾನ ವುಂಡೇದಿ ಅನಿ
- 20 ಶ್ರೀಪ್ರಜ್ಞಾನಿಧಿ ಶ್ರೀಪಾದವೊಡೆಯಲುವಾರಿ ಶ್ರೀಮದ್ಗೋಪೀನಾಥ
- 21 ಸ್ವಾಮಿ ಭಂಡಾರಾನುಕು ಉತ್ತಮ ರಂಗಪ್ಪ ಕೊಳಾಕಕುಳಪೊಡೆ
- 22 ಲವಾರು ಯಿಚ್ಚಿನ ದಾನಶಾಸನಮು ದಾನಪಾಲನಯೋ
- 23 ಮಠಧ್ಯೇದಾನಾಥ್ಯೇಯೋನುಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾ
- 24 ಪ್ಪೋತಿ ಪಾಲನಾಡಚ್ಚುತಂ ಪದಂ ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ
- 25 ಸೇತುರ್ನೃಪಾಣಾಂ ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವಾ
- 26 ನೇತಾನಾನ್ಯಾನಿಃ ಪಾರ್ಥಿವೇಂದ್ರಾನ್ ಭೂಯೋಭೂಯೋಯಾಚತೇ
- 27 ರಾಮಭದ್ರಃ || ಶ್ರೀರಾಮ ||

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ಅದೇ ಬೈರಕೂರು ಹೋಬಳಿ ಕೊತ್ತೂರುಗ್ರಾಮದಬಳಿ ಅಪ್ಪಯ್ಯನ ಹೊಲದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

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| 1 ಆನಂದ ನಾಮ ಸಂವತ್ಸರ | 6 ಶ್ರೀಚವುಡಯ್ಯ ದೇವರಿಗೆ ಸಮ |
| 2 ದ ಮಾರ್ಗಶಿರ ಬ ೧ ಲು ಶ್ರೀಮ | 7 ಒರ್ಸಿದ ಹೊಲ ಬಂ ಇದ |
| 3 ತುಮಾದಯಗಳು ನಾಡಗಪು | 8 ನು ಕೆಡಿಸಿದವರು ತಮ್ಮ ತಾ |
| 4 ದತನವಮಾಡುವಲ್ಲ ತಮ್ಮ | 9 ಯಿಗೆ ತಪಿದವರು ಶ್ರೀ |
| 5 ಪಿತೃಗಳಿಗೆ ಪುಣ್ಯವಾಗಬೇಕೆಂದು | |

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ಮಲನಾಯಕನಹಳ್ಳಿ ಹೋಬಳಿ ದಮ್ಮಸಂದ್ರದ ಎಲೈಯಲ್ಲಿ ವೇಗಮಡುವಿಗೆ ಹೋಗುವ ದಾರಿಯಲ್ಲಿ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 2'-3"×3'-6"

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| 1 ಅಂಗೀರಸ ಸಂವತ್ಸರ ಪಾಲುಗುಣ ಸು ೧ | 5 ತಂಮ ಪುತ್ರ ಪಪುತ್ರ ಪರಂಪರೆಯಾಗಿ ಅನುಡ |
| 2 ಅಡಂದು ಮಲ್ಲಪಗಳ ಲಿಂಗಣ್ಣನು ಪುರೋ | 6 ವಿಸಿಕೊಂಡು ನಮ್ಮ ವಂಶದವರಿಗೆ ಶ್ರೀಯಸ್ಸನ್ನು |
| 3 ಹಿತ ನರಸಿಂಹಭಟ್ಟರಿಗೆ ಪುರೋಹಿತವಾ | 7 ಪ್ರಾರ್ಥಿಸುತ್ತಾ ಇರಬೇಕೆಂದು ಕೊಟ್ಟ ದಾನಶಿಲಾ |
| 4 ನೃವಾಗಿ ಬಿಟ್ಟ ಮೂಗುಳ ಗದ್ದೆಯನು ಆವರು | 8 ಶಾಸನ ಸೂರಿಯ ಚಂದ್ರಾದಿಗಳು ಸಾಕ್ಷಿಗಳು ಶ್ರೀ |

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ದುಗ್ಗಸಂದ್ರದ ಹೋಬಳಿ ಸಂಗಸಂದ್ರದ ಊರುಮುಂದೆ ಕಂಬದಲ್ಲ.

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|------------------|-------------------|---------------------|
| 1 ಶ್ರೀಮುಖ ಸಂವ | 6 ರಾಮರಾಜಯ್ಯ | 11 ಅಗರದ |
| 2 ತ್ವರದ ಮಯಿಶಾ | 7 ಗಳು | 12 ಬಾಲಯ್ಯನು ಶ್ರೀ |
| 3 ಬ ಶುಭ ನವಮಿ | 8 | 13 ಸಂಗೇಶ್ವರ ದೇವರ |
| 4 ಶುಕ್ರವಾರದಲು | 9 ಕುಲ | 14 ಸೇವಾರ್ಥ ಎತ್ತಿಸಿದ |
| 5 ಶ್ರೀಮತು ದೇಶಾಯಿ | 10 ತಿಲಕ | 15 ಮಂಟಪ |

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ಅದೇ ಹೋಬಳಿ ಸಂಗಸಂದ್ರದ ಬಳಿ ಊರಮುಂದೆ ಕಂಬದಲ್ಲ.

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|------------------------------|-----------------------------|------------------------|
| 1 ಕ್ರೋಧಿ ಸಂವತ್ಸರದ ಚೈತ್ರ | 12 ಅಮೃತಪಡಿ ದೀಸಾರಾಧನೆ ನಿ | 23 ಡಾರಂಭ ಮೊದಲಾದ |
| 2 ಬ ೩ ಲು ಶ್ರೀಮತು ಕುರು | 13 ಮಿತ್ತವಾಗಿ ನಮ್ಮ | 24 ಸಮಸ್ತ ಸ್ವಾಮ್ಯವನು |
| 3 ಡಮಲೆಯ ತಿಮ್ಮಯ | 14 ಸಲುವ ಕುರುಡಮಲೆ | 25 ನೀವೇ ವಂಶ ಪರಂಪರೆ |
| 4 ಗಳ ಮಕ್ಕಳು ರಾಚಯ್ಯ | 15 ನೀಮೆಯೊಳಗಣ | 26 ಯಿಂದ ಅನುಭವಿಸಿ |
| 5 ಗಳು ಚಂದ್ರೋಪರಾಗನಿಮಿತ್ತ | 16 ಕರಪನಹಳ್ಳಿಯಿಂ | 27 ಶ್ರೀದೇವರ ಕಾರ್ಯವನು |
| 6 ವಾಗಿ ಆಸ್ಥಾನಿಕ ಕಣ್ಣಪ್ಪಗೆ | 17 ಬ ಗ್ರಾಮವನು | 28 ನಡಿಸುತ್ತಾಬಹದೆಂದು |
| 7 ಬರಸಿಕೊಟ್ಟ ಧರ್ಮಶಾಸನ | 18 ಆ ದೇವರ ಪ್ರೀ | 29 ಬರಸಿಕೊಟ್ಟ ಶಿಲಾಶಾ |
| 8 ಕ್ರಮವೆಂತೆಂದರೆ ಶ್ರೀಮದಬಿಲಾಂಡ | 19 ತ್ಯರ್ಥವಾಗಿ ಕೊಟ್ಟವಾಗಿ | 30 ನನ ಶ್ರೀಸಂಗೇಶ್ವರದೇವರ |
| 9 ಕೋಟಿ ಬ್ರ | 20 ನೀವು ಪುತ್ರಪುತ್ರ | 31 ಪಾದವೇಗತಿ |
| 10 ಪರಮೇಶ್ವ | 21 ಪರಂಪರೆಯಾಗಿ | |
| 11 ರ ಶ್ರೀಮತು ಸಂಗೇಶ್ವರ ದೇವರ | 22 ಆ ಗ್ರಾಮಕೆ ಸಲುವ ಕಾ | |

ಆವನಿ ಹೋಬಳಿ ಬಲ್ಲಗ್ರಾಮದ ಈಶ್ವರ ಹೇವಾಲಯದ ಬಳಿ ನೆಲದಲ್ಲಿ ಹೂಳಿಹೋಗಿದ್ದ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'-0"×5'-0"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥಿವೀರಾಜ್ಯಂಗೆಯೆ ಶ್ರೀ	7 ಕಾದುಸತ್ತೊ
2 ಮತ್ತಿಭುವನಕರ್ತೃರ್ ತಪರಾಜ್ಯಂಗೆಯೆ	8 ಸಗ್ಗಿಯಾದಂ
3 ಬಲ್ಲದರೆಂಕಮನೆಮುದ್ದ ಮಲ್ಲಯಂ ಊರ	9 ಪೊರಕಮ
4 ಶುಖುಮಯಿ (ಲೊ)	10 ಲೆಯಕಲ
5 ಲೊಳುತು	11 ನಲಿಸದೊ
6 ಉವಂಕಟ್ಟಿ	

ಅದೇಹೋಬಳಿ ಕಾಶೀಪುರಕ್ಕೆ ಸೇರಿದ ನಂಜಪ್ಪನ ಹೊಲದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-0"×2'-0"

1 ಮನ್ಮಥ ಸಂವತ್ಸರದ	6 ದೀಪಾರಾಧನೆಗೆ ಕೊಟ್ಟ ಹೊಲ ಕಂ ೧
2 ಶ್ರಾ ಬ ೧ ಲು ಶ್ರೀಮತು ಮಹಾ	7 ಇದನು ಸೂರಿಯ ಚಂದಿರ
3 ಪ್ರಧಾನ ತಿರುಮಲಯಗಳ	8 ರುಳ್ಳ.....ನಡಿಸುವರು
4 ಶ್ರೀಮತು ಮುಳವಾಗಿಲ ಅಂಜ	9 ಭಾಗಿಗಳು ಅಂಜನೇಯಸ್ವಾಮಿ
5 ನೇಯದೇವರ ಪಡಿತರ	10 ಪಾದವೇಗತಿ

ಅದೇ ಆವನಿ ಹೋಬಳಿ ರಡ್ಡಿಹಳ್ಳಿಗೆ ದಕ್ಷಿಣ ಗುಟ್ಟುಗಳಲ್ಲರುವ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6"×3'-9"

1 ಸ್ವಸ್ತಿಶ್ರೀಮತು	6 ಅಕ್ಷಯ ಪುಣ್ಯವಾಗ	11 ಸರ್ವಮಾನ್ಯ.....ಕೆಟ್ಟ
2 ಸಕಲಗುಣಸಂ	7 ಬೇಕೆಂದು ಶ್ರೀರಂಗ	12 ಯ ಕೆಳಗೆ ಪೊಂದು ಬಂ
3 ಪನ್ನರಹ ರಾಮಯ	8 ರಾಯರ ಅಪ್ಪಣೆ	13 ಡುಗಗದ ಇದನಾರೊಟ್ಟ
4 ನಾಯಕರು ತಮ್ಮ	9 ಯಂ ಪಡೆದು ರಾಮ	14 ರು ಕೆಡಿಸಿದರು ಮಾತಾ
5 ಮಾತಾ ಪಿತೃಗಳಿಗೆ	10 ಯ ದೀಕ್ಷಿತರಿಗೆ ಕೊಟ್ಟ	15 ಪಿತೃಗಳ ದ್ರೋಹಿಗಳು

ಅದೇ ಆವನಿ ಹೋಬಳಿ ಶೃಂಗೇರಿ ಸದುಮನ ಹಳ್ಳಿಗೆ ಪಶ್ಚಿಮ ವೀರಗಾರರ ನತ್ತವೆಂಬಸ್ಥಳದಲ್ಲಿ ೧ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಪೃಥಿವೀರಾಜ್ಯಂ ಗೆಯುತ್ತಿರೆ	9 ಮುಣ್ಣ ನಡ
2 ತ್ರಿಭುವನಕರ್ತೃರಭಟಾರರ ನ್ಧಾನಮನಾಳುತ್ತಿರೆ	10 ಗೊಳನತ್ತಂ
3 ಬಣ್ಣ ಕ	11 ಪದಿಕೊಳ್ಳಕ
4 ಮೂರಗಾಮುಣ್ಣ	12 ಏನಿಕೊಟ್ಟು
5 ನತುಉಕೊಂಡು	13 ದುಇದ
6 ಯಿದಕೆಪಾಟು	14 ನಟದೊಂ
7 ಪರಿಡು	15 ಬಾರಾಣಾಸಿ
8 ಬಲಪುಣ್ಣಿಗ.....	16 ಯನದದೊಂ

ಅದೇ ಸ್ಥಳದಲ್ಲಿ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ ಐಱು	7 ಳ ಪಾಟುಪಡಿ ಕೊಟ್ಟಕಲ
2 ಪ ನೊಟಪ್ಪಂ ಪೃಥ್ವಿರಾಜ್ಯಂಗೆ	8 ನಿ ಇದನಟದೊಬಾರ
3 ಯುತ್ತಿರೆ ಪಣ್ಣಿ ತಥೆಚಾರತ್ತಾರ್	9 ಣಾಸಿಯ ಕವಿಲೆಯ
4 ಣಮ ನಾಳುತ್ತಿರೆ — — ತುಣ್ಣು ಬಲಪ	10 ನಟದ ಪಾತಕ
5 ವಿನೊಳ ಈಸಗ	11 ನ್ ಶ್ರೀ
6 ಮುಣ್ಣ ಸತ್ತೊಡ ಅದಕೆ ಪದಿಕೊಳ್ಳ	

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ಅದೇ ಸ್ಥಳದಲ್ಲಿ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 6'-0"×4'-0".

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|-------------------------|---------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ದಿಲೀಪಯ್ಯಂ | 5 ಊರದವಿನೊಡವೀರಂ ಸತ್ತು ಸ್ಥಗ್ನಿಯಾದೊಡಾದೇವ |
| 2 ಪ್ರಿತುವೀರಾಚ್ಯಂ | 6 ಮೈಗೊಳಕಟ |
| 3 ಪೊರೆವಲಪಟ್ಟಣ | 7 ನಿಗೊಟ್ಟಂ |
| 4 ದೇವರಾವನ್ಯ | 8 ತುಟು |

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ಅದೇ ಶೃಂಗೇರಿ ಸದುವನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಸುಮಾರು 1 ಮೈಲಿ ದೂರದಲ್ಲಿ ಕೆರೆಯ ಕೆಳಗೆ ತೊಟ್ಟಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ.

ಪ್ರಮಾಣ 4'-0"×2'-9".

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|---------------------------|--------------------------|--------------------------|
| 1 ಶ್ರೀಮತು ಮಹಾ ಸರ್ವಾಧಿಕಾರಿ | 5 ಗಳು ಅವರ ಮನೆಯ ವ್ಯವಹಾರಿ | 9 ದ ಗದಗೆ ಬಡಗ ತೊಡಿಸ ತಂಕ |
| 2 ತಿರುಮಲೆ ದಣ್ಣಾಯಕರು ಮು | 6 ಮಲ್ಲಯ್ಯಗೆ ನಾಯಕರ ಅಪ್ಪಣೆ | 10 ಲಾಗಿರುವ ಬಂಡುಗ ಗಡೆಯನು |
| 3 ಳುವಾಗಿಲ ನಾಡ ಅಧಿಕಾರವನ್ನು | 7 ಯಂತೆ ಕೊಟ್ಟಿದ್ದ ಪೂರಕಿರಿ | 11 ಸರ್ವಮಾನ್ಯವಾಗಿ ಕೊಟ್ಟರು |
| 4 ಮಾಡುವಾಗ ಶ್ರೀಮತು ಬಯಸ | 8 ಯ ಕೆಟೆಯ ಕೆಳಗೆ ಮಾವಿನಮರ | |

103

ಅದೇ ಅವನಿ ಹೋಬಳಿ ರಾಮನಾಯಕನ ಕುಂಟೆಗೆ ದಕ್ಷಿಣ ಬಂಡೆಯಮೇಲೆ.

ಪ್ರಮಾಣ 3'-6"×3'-6".

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|----------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ | 10 ಕೋಟಿ ಬ್ರಹ್ಮಾಂಡನಾಯಕ ದೇವತಾ |
| 2 ಶಾಲವಾಹನಶಕ ವರ್ಷಗಳು | 11 ಸಾರ್ವಭೌಮ ಶ್ರೀರಾಮೈದೇವರಿಗೆ |
| 3 ೧೪೭೯ನೆ ಪಿಂಗಳ ಸಂವತ್ಸರದ | 12 ರಾಮಸಮುದ್ರದ |
| 4 ಮಾಘ ಬ ೩ ತನಿವಾರದಲು ಶ್ರೀ | 13 ಕೆಟೆಯ ಕೆಳಗೆ ಹಿರಿಯ ತೊಬಿಗೆ |
| 5 ಮನ್ಯಹಾರಾಜಾಧಿರಾಜರಾಜ | 14 ದಕ್ಷಿಣ ಹಳ್ಳ ಪೊರೆಯಾಗಿರುವ ಭೂಮಿ |
| 6 ಪರಮೇಶ್ವರ ಶ್ರೀವೀರಪ್ರತಾಪ ಸ | 15 ಬಂ ೧ ೦\|\| ಇದನ್ನು ಆರೊಬ್ಬರು ಅಳು |
| 7 ದಾಶಿವರಾಯರ ನಿರೂಪದಿಂದ | 16 ಪಲಾಗದು ತಪ್ಪಿದವರು ತಾಯಿಗೆ ದ್ರೋಹಿಗಳು |
| 8 ಶ್ರೀಮನ್ಯಹಾಮಂಡಲೇಶ್ವರ ರಾಮ | 17 ಶ್ರೀ ರಾಮನ ಪಾದವೇಗತಿ ಶ್ರೀ |
| 9 ರಾಜಯ್ಯಗಳು ಶ್ರೀಮದಖಿಲಾಂಡ | |

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ಅದೇ ಅವನಿ ಹೋಬಳಿ ಅಗ್ರಹಾರಕ್ಕೆ ಸೇರಿದ ನರ್ಕಾರದ ಸರ್ವತೋಪಿನಲ್ಲಿ.

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|-----------------------------------|-----------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ | 6 ಬಣಕಹಳ್ಳಿ ಗ್ರಾಮದಲ್ಲಿ ಹೂಲಿ ಬ |
| 2 ಶಕ ವರುಷಗಳು ೧೬೭೯ನೆಯ ಪ್ರಭವಸಂ | 7 ಗದ್ದೆ ಬ ನುಪುತ್ರಪುತ್ರ ಪಾರಂಪರ |
| 3 ವತ್ಸರದ ಅಶ್ವಿಜ ಶುಭ ೫ ಭಾನುವಾರದಲು | 8 ಅನುಭವಿಸಿಕೊಂಡು ಯಿಹುದು |
| 4 ಅವನಿಯ ತಿಮ್ಮಪ್ಪಗವುಡನವರ ಕುಮಾರ | 9 ಇದಕ್ಕೆ ತಪ್ಪಿದವರು ಮಾತಾಪಿತ್ಯ ದ್ರೋ |
| 5 ಲಂಗೆಗವುಡನವರಿಗೆ ಗವುಡಮಾನ್ಯಕ್ಕೆ ಯೀ | 10 ಹಿಗಳು ನಾಯತಂದವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ |

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ಅದೇ ಹೋಬಳಿ ಚನ್ನಾಪುರದ ದಿಣ್ಣೆಯಲ್ಲಿ ವೀರರ ಗುಡಿಗಳಿಗೆ ಪೂರ್ವಕಾಲುವೆಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

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|--------------------------------|--------------------------------------|
| 1 ಸ್ವಸ್ತಿ ಸಕಲಜಗತ್ರಯಾಭಿವನ್ದಿ | 3 ಹಾರೀಕೃತ ಮಹಾಪಲ ಕುಲೋದ್ಭವ ಬಾಣವಿ |
| 2 ತ ಸುರಾಸುರಾಧೀಶ ಪರಮೇಶ್ವರ ಪ್ರತಿ | 4 ದ್ಯಾಧರಂಗೆ ವಿಜಯ ಸಂವತ್ಸರಪೊನ್ನನೆಯದಾಗೆ |

ಅದೇ ಅವನಿ ಹೋಬಳಿ ಸಂಗಂಡ ಹಳ್ಳಿಗೆ ಪೂರ್ವ ರಾಮನಾಯಕನ ಕೆರೆಕೆಳಗೆ ಹುಟ್ಟುಗುಂಡಿನ ಮೇಲೆ

ಪ್ರಮಾಣ 5'-0"×4'-0"

- 1 ಕ್ರೋಧಿಸಂವತ್ಸರದ ಚಯಿತ್ಯ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ಮಹಾನಾಯ
- 2 ಕರಕುಲತೀಲಕ ರಾಮಪ ಗೌಡನ ಕುಮಾರ ಮಹಾ
- 3 ನಾಯಕ ರಾಮಯಗಳು ಮರಹಳಿ ಧರ್ಮಸಮುದ್ರ
- 4 ಮೊದಲಾದ ಗ್ರಾಮದ ಪ್ರಜೆಗಳ ನೊಡಂಬಡಿಸಿ ಸಂಗ
- 5 ಣ್ಣನ ಹಳಿಯ ಗ್ರಾಮಕೆಸಲುವಾಗುಟ್ಟಿದನಡುವೆ
- 6 ಕನಕಕೆಪೆಯಂಬ ಕೆಪೆಯನು ಕಟ್ಟಿಸಿ ತೂಂಬ
- 7 ನಿಕ್ಕಿಸಿದರು ಆ ಕೆಪೆಯಕೆಳಗೆ ಗೌಡರಿಗೆ ಸ್ಥಳಮಾನ್ಯ
- 8 ದ ಗದ್ದೆ ಖಂ || ಹತ್ತಿಕೊಳಗವನು ಧಾರಾಡತ್
- 9 ವಾಗಿ ಕೊಟ್ಟರು ಇದನು ಕೆಡಿಸಿದವರು ಕಾಶಿಯಲ
- 10 ಗೋವದವ ಮಾಡಿದ ಪಾತಕಕೆ ಹೋಹರು ಶೀ ಶ್ರೀ

ಮೈಸೂರು ದಿವ್ಯಕೃಷ್ಣನ ಶಾಸನಗಳು.

ಚಾಮರಾಜ ನಗರದ ತಾಲ್ಲೂಕು.

107

ಉಮ್ಮತ್ತೂರು ಹೋಬಳಿ ಹೆಗ್ಗೊಟಾರದಬಳಿ ಇರುವ ಗುಡ್ಡದಲ್ಲಿದ್ದ ಗುಂಡಿನಮೇಲೆ ಬರೆದಿರುವುದು.

- | | |
|-------------------------------------|--|
| 1 ಶ್ರೀಮತೇ ರಾಮಾನುಜಾಯನಮಃ | 10 .. ಶ್ರೀ ಗೋಪಾಲ ಕೃಷ್ಣದೇವರ ಪಡಿತರದೀ |
| 2 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಧ್ಯುದಯ ಶಾಲ | 11 ಪಾರಾಧನೆ .. ವಾಗಿ ಈ ಕೃಷ್ಣಾಪುರ ಗ್ರಾಮವನು |
| 3 ವಾಹನಶಕ ವರ್ಷ ೧೪೪೨ ನಂದ ವಿಕ್ರಮ | 12 ಸರ್ವಮಾನ್ಯನಾಗಿ ಕೊಟ .. ಇದನು ಪ್ರಧಾನ |
| 4 ನಂದವತ್ಸರ ಪುಷ್ಯ ಬ ೧೦ ಲು ಶ್ರೀಮನ್ನಹಾ | 13 ನಂಜಯು .. ಸಲಿಸಿಕೊಡುವರು |
| 5 ರಾಜಾಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ಶ್ರೀವೀರ | (ಮೂರು ಪಜ್ಜಿಗಳು ಚಕ್ಕವಿದ್ದು ಹೋಗಿವೆ.) |
| 6 ಪ್ರತಾಪ ಶ್ರೀಕೃಷ್ಣದೇವ ಪುಹಾರಾಯರು ಪು | 17 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತವನುಂಧರಾಂ ಪ |
| 7 ಧ್ವಿರಾಜ್ಯಂಗಯವಲ್ಲ .. | 18 ಪ್ತಿ ವರುಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಚಾಯತೇಕ್ರಿಮಿಃ |
| 8 .. | 19 .. ನಂಜಯು .. |
| 9 .. | |

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ಫ್ರೆಂಚ್‌ರಾಕ್ಸ್ ಸಬ್ ತಾಲ್ಲೂಕು.

ಮೇಲುಕೋಟೆ ಹೋಬಳಿ ಮೇಲುಕೋಟೆ ಗ್ರಾಮದ ಪೇಟೆ ಅಂಜನೇಯಸ್ವಾಮಿ ದೇವಸ್ಥಾನದ ಉತ್ತರ ಕಡೆ ಕಂಠದಲ್ಲಿರುವ ಅಕ್ಷರ.

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|------------------------|--|------------------|
| 1 ಶ್ರೀ ಹನುಮಗೆ ನಾರಾಯಣ ಸ | | 2 ಹಾಯು ಜೊಗನಾರಸಿಂ |
|------------------------|--|------------------|

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ಕೃಷ್ಣರಾಜಪೇಟೆ ತಾಲ್ಲೂಕು.

ಕೃಷ್ಣರಾಜಪೇಟೆ ಕಸಬಾ ಹೋಬಳಿ ಮೆಳ್ಳಹಳ್ಳಿ ಗ್ರಾಮದ ಈಶ್ವರ ದೇವಸ್ಥಾನದಬಳಿ ನೆಟ್ಟಿರುವ ವಿರಗಲ್ಲು

ಪ್ರಮಾಣ 5 $\frac{1}{2}$ '—0" x 2'—0"

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|--|--------------------------------------|
| 1 ಸ್ವಸ್ತಿಶ್ರೀಮತು ಮಹಾಮಣ್ಣಿ ಕೇಶ್ವರಂ ಬಿಟ್ಟಿಹೊ | 7. ನಿಜುದುಸತ್ತಂ ಯಾಮಯಾಳಂ ನೆಟ್ಟಿಗವಣ್ಣ |
| 2 ಯುಳಿದೇವನ ರಾಜ್ಯಯಂ ಜಯಸಂವತ್ಸರಂ | 8 ಜಕ್ಕಯ್ಯನಾಯ |
| 3 ಮೆಳೆಯೂರ | 9. ಕೇಶ್ವಣ್ಣ ಮಯ್ಯುನ ಪಳೆಯಲು ನಿವಾಂಕೆ ಬಿ |
| 4 ತುಳುವಂ ಬಡಿವರಸಂ ಕೊಳಲು ಬಿಟ್ಟಿಯ | 10 ಟ್ಟಮಣ್ಣ |
| 5 ಮಾರಯ್ಯನ ಮಗ | 11 ಅಯತು |
| 6 ನೆಟ್ಟಿಯಣಂ ತುಳುವಂ ಮಗುಳ್ಳ ಪಲಂಬರ | |

110

ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಬಣ್ಣಿಹೊಳೆ ಗ್ರಾಮದಲ್ಲಿ ನಿವನಂಜೇಗೌಡನ ಮಗ ತಿಪ್ಪೇಗೌಡನ ಗದ್ದೆಬಳಿ ನೆಟ್ಟಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3"—6" x 1"—6".

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|-----------|--|-------------|--|-----------|
| 1 ಶ್ರೀಬಡಯ | | 2. ರ ಕೊಡಗಿ. | | 3 ಯ ಗದ್ದೆ |
|-----------|--|-------------|--|-----------|

111

ಅದೇ ಹೋಬಳಿ ಬಸವನಹಳ್ಳಿ ಗ್ರಾಮದ ಮರಿಗಟ್ಟಿ ಕಟ್ಟಿಯಮೇಲೆ ಬಂಡೆಯಲ್ಲಿ ಬರೆದಿರುವುದು.

* ಶ್ರೀಮತು ಚಿಂತಾಮಣಿ ಪೊಡೆಯರ

1 ಧಮ ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

112

ಅದೇ ಕನಕಾ ಹೋಬಳಿ ಕುಪ್ಪಹಳ್ಳಿಯಲ್ಲಿರುವ ಇನಾಂದಾರು ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರಾಡಿದ ಸನ್ನದು.

(ಮೇಲ್ಪಾಗದಲ್ಲೂ ಕೆಳಭಾಗದಲ್ಲೂ ದೇವನಾಗರಾಕ್ಷರದ ಮುದ್ರೆಗಳಿವೆ.)

- 1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಪಾದಿವಿಷ್ಣುಕೋತ್ಥ ತೇಜಃಭಟಾ| ಸಂ
- 2 ಭೂತಾಮತಿಭೀಷಣ ಪ್ರಪರಣ ಪ್ರೋದ್ಯಾನ ಬಾಹಾಷ್ಯಕಾಂ| ಗರ್ಜ
- 3 ತ್ವೈರಿಭದ್ರತ್ಯಪಾತಿತ ಮಹಾಶೂಲಾಂ ಶ್ರೀರೋಕೀಳಭಯಪ್ರೋನಾಥ
- 4 ವ್ರತದಕ್ಷಿಂತಾಂಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಭಾವಯೇ| ನಿಧಾನ
- 5 ಂ ಸಿದ್ಧಾನಾಂ ನಿಖಿಲಜಗತಾಂ ಮೂಲಮನಹಂ ಪ್ರಮಾಣಂಲೋಕಾ
- 6 ನಾಂ ಪ್ರಣಯಪದ ಮಪ್ರಾಕೃತಗಿರಾಂ | ಪರಂವಸ್ತುಶ್ರೀಮತ್ಪರಮ
- 7 ಕರುಣಾಸಾರಭರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂ ದಿಶತುಭವತಾಮ
- 8 ಪ್ಯವಿಕಲಂ|| ಹರೇರ್ಲೀಲಾಪರಾಹಸ್ಯದಂಷ್ಟ್ರಾದಂಷ್ಠಪಾತು
- 9 ನಃ | ಹೇಮಾದ್ರಿಕಲಶಾಯತ್ರಧಾಶ್ರೀ ಛತ್ರಶ್ರಿಯಂದಧಾ | ನಮ
- 10 ಸ್ತೇಸ್ತುಪರಾಹಾಯಲೀಲಯೋದ್ಧರತೇ ಮಹೀಂ | ಖುರಮಧ್ಯಗೋ
- 11 ಯಸ್ಯ ಮೇರೂಃಕಣಕಣಾಯತೇ || ಪಾತುಶ್ರೀಣಿಜಗಂತಿನಂತತ
- 12 ಮಕೂಪಾರಾದ್ಯರಾಂ ಉದ್ಧರಣಕ್ರೀಡಾಕ್ರೋಡ ಕಳೇಬರಸ್ಥಭಗವಾ
- 13 ನ್ಯಸ್ಯೇಕದಂಷ್ಟ್ರಾಂಕುರೇ | ಕೂರ್ಮಃಕಂದತಿನಾಳತಿಧ್ವಿರಸನಃ
- 14 ಪತ್ರಂತಿದಿಗ್ಧಂತಿನೋ ಮೇರೂಃಕೋಶತಿ ಮೇದಿನೀಜಲಜತಿ ವ್ಯೋಮಾ
- 15 ಪಿರೋಲಂಬತಿ|| ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯಶಾಲೇವಾಹನಶ
- 16 ಕ ವರ್ಷಂಗಳು ೧೨೪೮ನೆ ಸಂದ ವರ್ರಮಾನ ವ್ಯಯನಾಮ ಸಂ
- 17 ವತ್ಸರದ ಆಷಾಡ ಶು ೧೦ ಶುಕ್ರವಾರದಲ್ಲು ಆತ್ರೇಯಸಗೋತ್ರ
- 18 ಅಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ
- 19 ವಡೆಯರವರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವ
- 20 ರ ಪುತ್ರರಾದ ಚಾಮರಾಜಒಡೆಯರವರ ಧರ್ಮಪತ್ನಿದೇವಾಜ
- 21 ಂಮ್ಮಣ್ಣಿಯವರು ಹರಿತಸಗೋತ್ರ ಅಶ್ವಲಾಯನ ಸೂತ್ರದ
- 22 ಬುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ ಆನಂತಯ್ಯನವರ ಪೌತ್ರರಾದ ಕುಪ್ಪೆ
- 23 ಯ್ಯನವರ ಪುತ್ರರಾದ ಅಪ್ಪೆಯ್ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪ
- 24 ಸ್ವರೋಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನ ಸಾಧನಕ್ರಮವೆಂ
- 25 ತೆಂದರೆ|| ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈ ದಿವ್ಯದಲ್ಲ
- 26 ನಾವು ತುಲಾಭಾರ ದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯು
- 27 ಪ್ಯರಾದ ನಮ್ಮ ಆಯ್ಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನ
- 28 ವಂ ಮಾಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ವ್ಯೂಹವಂಚಕಕ್ಕೆ ಗ
- 29 ಣ ಸಂಖ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ವಂದುಸಹ ಆರವತ್ತು ವೃತ್ತಿಗೆ
- 30 ಯೀವೃತ್ತಿವಂತರಿಗೆ ನರಶೀಪುರ ತಾಲ್ಲು ಹೇಮಾವತೀನವೀತೀರದ
- 31 ಲ್ಲ ಹೇಮಗಿರಿ ಸಮೀಪದ ಬಂಡಿಹೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳ
- 32 ಕಟ್ಟಿ ದೇವಾಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈ ವೃತ್ತಿಗೆ
- 33 ಳಿಗೆ ಸಲ್ಲುವ ನರಶೀಪುರ ತಾಲ್ಲು ಬಂಡಿಹೊಳೆಹೋಬಳಿ ಪೈಯ್ಯಿ ಕ
- 34 ನಬಾ ಬಂಡಿಹೊಳೆಗ್ರಾಮ ತೆರಣೀನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋ
- 35 ಬಳಿ ಪೈಕಿ ಕನಕಾ ಮಡವನಕೋಡಿ ಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ
- 36 ಯಾಚೀನಹಳ್ಳಿ ತಡಗರಹಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ
- 37 ಮೆಳ್ಳಹಳ್ಳಿ ಕುರಣೀನಹಳ್ಳಿ ಅಕ್ಕಿಹೆಬ್ಬಾಳುಹೋಬಳಿ ಪೈಕಿ ಆ
- 38 ಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನಹಳ್ಳಿ ಮಾಂಬಳ್ಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವ
- 39 ಳಲುಗ್ರಾಮ ಉಭಯಂ ಹದಿಮೂರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟಿಕಾರ್ಲೆ
- 40 ಗಳಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸುವಂತೆ ಆತಾಲ್ಲು ಅಮೀಲ
- 41 ಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಆಯ್ಯಾಜಿಯವರು ಸನ್ನದು
- 42 ಬರೆಶಿಕೊಟ್ಟು ಐರುವುದರಿಂದ ಆ ಸನ್ನದುಮೇರೆ ಅರುವತ್ತು
- 43 ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ವರೋಪಕರಣ ಸಹಿ
- 44 ತವಾದ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ ಅಲಂಕರಿಸಿ ಶಾಶ್ವತ
- 45 ಪುಣ್ಯಲೋಕ|| ವಾಸ ಸಿದ್ಧ್ಯರ್ಥವಾಗಿ ಸಹಿರಣ್ಯೋದಕದಾನ
- 46 ಧಾರಾಪೂರ್ವಕವಾಗಿ ಹರಿತಸಗೋತ್ರದ ಅಶ್ವಲಾಯನಸೂತ್ರ

47 ದ ಬುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ ಅನಂತ್ಯಯ್ಯನವರ ಪಾತ್ರರಾದ
 48 ಕುಷ್ಟಯ್ಯನವರ ಪುತ್ರರಾದ ಅಷ್ಟಯ್ಯನವರಿಗೆ ಆತ್ಮೀಯ
 49 ಸಗೋತ್ರ ಅಶ್ವಲಾಯನ ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ
 50 ಕೃಷ್ಣರಾಜವಡೆಯರವರಪಾತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾ
 51 ಜವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜವಡೆಯರವರ ಧ
 52 ರ್ಮಪತ್ನಿ ದೇವರಾಜಂಮಣ್ಣಿಯವರು ಧಾರೆಯನ್ನೆರದು ಕೊ
 53 ಟ್ಟವಾದಕಾರಣ ಈ ವೃತ್ತಿಗೆ ಸಲುವ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತು
 54 ಡಿಕೆ ಕಾಡಾರಂಬ-ನೀರಾರಂಬ-ಮಗ್ಗ-ಮನೆಹಣ ಕೆಂಪುನೂಲು
 55 ಉಪ್ಪಿನವೋಳೆ-ಈಚಲುಪ್ಪೆರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ
 56 ನಾಮಕಾಣಿಕೆ-ಗುರುಕಾಣಿಕೆ ಕಾಣಿಕೆ ಬೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊ
 57 ಂಮ್ಮು ಆಲೆಪೊಂಮ್ಮು ಹತ್ತಿಪೊಂಮ್ಮು ಮಾರ್ಗ ಕರಗಪಡಿಸುಂಕ
 58 ಪೊಂಮ್ಮು ಚಾತಿಕೂಟ ಸಮಯಾಚಾರ ಹುಲ್ಲುಪಣಚರಾದಾ
 59 ಯ ಹೊರಾದಾಯ ಶ್ರೀಗೆ-ಮಡ್ಡಿ-ಪತಂಗ ಪೊಪ್ಪಳಿ ಗಿಡಿಗಾವಲು
 60 ಬ್ರಾಹ್ಮಣನಿವೇಶನ ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ಅಷ್ಟಹಸ್ತ
 61 ಶ್ರೀಗಂಧ ಹೊರತಾದ ಮರವಳಿ ಪಲವ್ಯಕ್ತ ಮದ್ದಿಕ ಮುಂ
 62 ತಾದ ಈ ಪಂದುವೃತ್ತಿಗೆ ಸಲುವ ಆಸಕಲಸ್ವಾಮ್ಯವನ್ನು ಧ್ಯ
 63 ಪುಂಡಿಗೆ ಮೇರೆ ರೋಹಿಸಿಕ್ಕೊಂಡು ಈವ್ಯಯ ಸಂವತ್ಸರದಾರ
 64 ಭೈನಿರುಪಾಧಿಕ ಸರ್ವಮಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರಪಾತ್ರ
 65 ಪಾರಂಪರ್ಯವಾಗಿ ಆಚಂದ್ರಾರ್ಕಸ್ವಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ
 66 ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಶ್ರೀ
 67 ಯಾಪ್ರಾರ್ಥನೆಮಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈವೃತ್ತಿಗೆ ಶ್ರೀ
 68 ರಿಂದ ಭೂಮಿಪೂಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಪಾಣಅಕ್ಷೀಣಾಗಾ
 69 ಮಿ ಸಿದ್ಧಸಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯಗಳು ನಿಮಗೆ ಸಲು
 70 ವದು ಯಿಲ್ಲಂದಮುಂದೆ ಯೀವೃತ್ತಿಯು ನೀವುಮಾಡುವ ಅಧಿಕ್ರಯ
 71 ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತುಷ್ಟಯಗಳಿಗೂ ನಿಮ
 72 ಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವದೆಂದು ಆತ್ಮೀಯಸಗೋತ್ರ ಅಶ್ವಲಾಯನ
 73 ಸೂತ್ರ ಬುಕ್ಕಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪಾ
 74 ತ್ರರಾದ ಯಿಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ ಒಡೆಯರವರ ಪುತ್ರರಾದ ಚಾ
 75 ಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತ್ನಿ ದೇವರಾಜಂಮಣ್ಣಿಯವರು
 76 ಪರಿತನಗೋತ್ರ ಅಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಕಾಖಾಧ್ಯಾಯಿಗಳಾದ
 77 ಅನಂತ್ಯನವರ ಪಾತ್ರರಾದ ಕುಷ್ಟಯ್ಯನವರ ಪುತ್ರರಾದ ಅಷ್ಟೈ
 78 ಯ್ಯನವರಿಗೆ ಬರೆಶಿಕ್ಕೊಟ್ಟಸೋಪಸ್ತರೋಪಕರಣ ಗೃಹಸಹಿತ
 79 ವಾದ ಭೂದಾನಸಾಧನಸಹೀ ಆದಿತ್ಯಚಂದ್ರಾವನಿರೋನಲಶ್ಚ
 80 ದ್ಯೈರ್ಭೂಮಿರಾಪೋಹ್ಯದಯಂಯಮಶ್ಚ | ಆಹಶ್ಚರಾಶ್ಚಿಶ್ಚಲು
 81 ಭೇಚನಂಥೈಧರ್ಮಶ್ಚಚಾನಾತಿನರಸ್ಯವೃತ್ತಂ || ಸ್ವದತ್ತಾದ್ಧಿಗುಣಂ
 82 ಪುಣ್ಯಂ ಪರದತ್ತಾನು ಪಾಲನಂ | ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
 83 ನಿಷ್ಪಲಂಭವೇತ್ || ಸ್ವದತ್ತಾ ಪುತ್ರೀಕಾ ಧಾತ್ರೀ ಪಿತೃದತ್ತಾನಹೋ
 84 ದರಿ | ಅನ್ಯದತ್ತಾತು ಮಾತಾನ್ಯಾದ್ಧತ್ತಾಂಭೂಮಿಂಪರಿತ್ಯಜೇತ್ ||
 85 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತವಸುಂಧರಾಂ | ಪಷ್ಪಿರ್ವ
 86 ಷ್ಫ ಸಹಸ್ರಾಣಿ ವಿಪ್ರಾನ್ಯಾಂಚಾಯಾತೇ ಕ್ರಿಮಿಃ || ಮದ್ವಂಶಚಾಃ
 87 ಪರಮಹೀಪತಿವಂಶಜಾ ವಾ ಯೇಭೂಮಿಪಾಸ್ವತತಮುಜ್ಜಲಧ
 88 ಮ್ಮು ಚಿತ್ತಾಃ | ಮದ್ವಮ್ಮು ಮೇವಸತತಂ ಪರಿಪಾಲಯಂತಿತ್ತತ್ಪಾದ
 89 ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ || ಬ ತಾರೀಖ ೧೪ನೇಮಾಹ ಜುರಾ
 90 ಯಿ ಸರ್ ೧೮೨೬ನೆ ಯಿಸವಿಯಿಲ್ಲು || ಶ್ರೀಕಂಠ ||

ಆದೇ ಕೇಶವಮೂರ್ತಿಯವರು ಹಾಜರಾದುದಿಂದು ಮತ್ತೊಂದು ಸನ್ನದು.

1 ಶ್ರೀಕಂಠಾಚ್ಯುತ ಪದ್ಮಜಾದಿವಿಷದ್ವೈಕೋತ್ತೇಜಃ ಧಟಾ ಸಂ
 2 ಭೂತಾಮತಿಭೀಷಣ ಪ್ರಹರಣಪ್ರೋದ್ಧಾಸಬಾಹಾಷ್ವಕಾಂ || ಗರ್ಜ
 3 ತ್ವೈರಿಭದ್ರೈತ್ಯ ಪಾತಿತ ಮಹಾ ಶೂಲಾಂತ್ರಿಲೋಕೀಭಯ ಪ್ರೋನ್ಯಾಥ
 4 ವ್ರತದಕ್ಷಿತಾಂಭಗವತೀಂ ಚಾಮುಂಡಿಕಾಂಧಾವಯೇ ನಿಧಾನಂಸಿದ್ಧಾ
 5 ನಾಂ ನಿಖಿಲ ಜಗತಾಂಮೂಲಮನಫಂ ಪ್ರಮಾಣಂ ಲೋಕಾನಾಂ ಪ್ರ
 6 ಣಯವದ ಮಪ್ರಾಕೃತಗಿರಾಂ ಪರಂವಸ್ತು ಶ್ರೀಮತ್ಪರಮ ಕರುಣಾ

- 7 ಸಾರಭರಿತಂ ಪ್ರಮೋದಾನಸ್ಮಾಕಂದಿತತು ಭವತಾಮಪ್ಯವಿಕಲಂ |
 8 ಹರೇರ್ಲೀಲಾವರಾಹಸ್ಯದಂಪ್ತ್ಯಾದಂಧಸ್ಯಪಾತುನಃ ಹೇಮಾದ್ವಿಕಲ
 9 ಶಾಯತ್ರ ಧಾತ್ರೀ ಧತ್ರಶ್ರಿಯಂದಧೌ ನಮಸ್ತೇಸ್ತು ಪರಾಹಾಯ ಲೀ
 10 ಲದೋದ್ಧರತೇಮಹೀಂ | ಬುರಮಧ್ಯಗತೋಯಸ್ಯ ಮೇರಾಃಕಣ
 11 ಕಣಾಯತೇ! ಪಾತುಶ್ರೀಣಿ ಜಗಂತಿ ಸಂತತಮಕೂಪಾರಾದ್ಧರಾ
 12 ಮುದ್ಧರನ್ನೀಡಾ ಕ್ರೋಡಕಳೇಬರಸ್ಥಭಗವಾನ್ಯಸ್ಯೇಕದಂಪ್ತ್ಯಾಂಕು
 13 ರೇ ಕೂರ್ಮಃ ಕಂದತಿ ನಾಳತಿದ್ವಿರಸನಃ ಪತ್ರಂತಿದಿಗ್ಗಂತಿನೋ ಮೇ
 14 ರಾಃ ಕೋಶತಿ ಮೇದಿನೀಜಲಚಿವ್ಯೋವಾಪಿರೋಲಂಬತಿ ಸ್ತಸ್ತಿಶ್ರೀ
 15 ವಿಜಯಾಧ್ಯುದಮು ಶಾಲೇವಾಹನಶಕ ವರ್ಷಂಗಳು ೧೭೪೦ನೆ ಸಂದ
 16 ವರ್ತಮಾನ ವ್ಯಯನಾಮ ಸಂವತ್ಸರದ ಆಷಾಢ ಶು ೧೦ ಶುಕ್ರವಾ
 17 ರದಲ್ಲು ಆತ್ರೇಯಸಗೋತ್ರ ಅಶ್ವಲಾಯನ ಸೂತ್ರ ಬುಕ್ಯಾಖಾನು
 18 ವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರರಾದ ಯಿಂಮುಡಿ
 19 ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯ
 20 ರವರ ಧರ್ಮಪತಿ ದೇವಾಜಂಮಂಣ್ಣಿಯವರು ಮೌನಭಾರ್ಗ
 21 ವ ಗೋತ್ರದ ಅಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಯಾಖಾಧ್ಯಾಯಿಗಳಾ
 22 ದ ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸೈನವರ
 23 ಪುತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪಸ್ಕರೋ
 24 ಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನಸಾಧನ ವೆಂತೆಂದರೆ
 25 ದಕ್ಷಿಣಾಯನ ಪುಣ್ಯಕಾಲವಾದ ಈದಿವ್ವದಲ್ಲ ನಾವು ತುರಾ
 26 ಭಾರದಾನವಂ ಮಾಡುವಲ್ಲಿ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ
 27 ನಮ್ಮ ಅಯ್ಯಾಜಿಯವರ ಪ್ರೇರಣೆಯಿಂದ ಭೂದಾನವಂ ಮಾಡಿ
 28 ಡಿ ಅಗ್ರಹಾರವಂ ಮಾಡಿಸಿದ್ದಕ್ಕೆ ವ್ಯೂಹ ಪಂಚಕಕ್ಕೆ ಗಣನಂ
 29 ಬ್ಯಾವೃತ್ತಿ ದೇವರವೃತ್ತಿ ವಂದುಸಹ ಅರವತ್ತು ವೃತ್ತಿಗೆ ಯೀವೃತ್ತಿವಂ
 30 ತರಿಗೆ ನರಸೀಪುರತಾಲ್ಕು ಹೇಮಾವತೀ ನದೀತೀರದಲ್ಲ ಹೇಮಗಿ
 31 ರಿ ಸಮೀಪದ ಬಂಡಿಕೊಳೆ ಗ್ರಾಮದಬಳಿ ಮನೆಗಳಕಟ್ಟಿ ದೇವಾ
 32 ಂಬಾ ಅಗ್ರಹಾರವೆಂಬ ಹೆಸರಿಟ್ಟು ಈವೃತ್ತಿಗಳಿಗೆ ಸಲ್ಲುವ ನ
 33 ರಶೀಪುರ ತಾಲ್ಕು ಬಂಡಿಕೊಳೆ ಹೋಬಳಿ ಪೈಕಿ ಕಸಬಾಬಂಡಿಕೊಳೆ
 34 ಗ್ರಾಮ ತೆರಣೀನಹಳ್ಳಿ ಮಡವನಕೋಡಿ ಹೋಬಳಿ ಪೈಕಿ ಕಸಬಾ ಮ
 35 ಡವನಕೋಡಿಗ್ರಾಮ ಯಾಚಮಾನಹಳ್ಳಿ ಯಾಚೇನಹಳ್ಳಿ ತಡಗರಹ
 36 ಳ್ಳಿ ಹರಿಹರಪುರದ ಹೋಬಳಿ ಪೈಕಿ ಮೆಳ್ಳಹಳ್ಳಿ ಕುರಣೀನಹ
 37 ಳ್ಳಿ ಅಕ್ಕಿಹಬ್ಬಾಳು ಹೋಬಳಿ ಪೈಕಿ ಆಲಂಬಾಡಿಗ್ರಾಮ ಬಸವನ ಹ
 38 ಳ್ಳಿ ಮಾಂಬಳಿ ದಡದಹಳ್ಳಿ ವೆಂಚವಳುಗ್ರಾಮ ಉಭಯಂಹದಿ
 39 ರುಗ್ರಾಮ-ಕೆರೆ-ಕಟ್ಟಿ-ಕಾರೈಗಳ ಸಹ ಸರ್ವಮಾನ್ಯವಾಗಿ ನಡಸು
 40 ವಂತ ಆ ತಾಲ್ಕು ಆಮೀಲಗೆ ಚಿರಂಜೀವಿ ಸಹಸ್ರಾಯುಷ್ಯರಾದ ಆ
 41 ಯ್ಯಾಜಿಯವರು ಸನ್ನದು ಬರೆಶಿಕೊಟ್ಟು ಇರುವುದರಿಂದ ಆ ಸ
 42 ನ್ನದುಮೇರೆ ಆರುವತ್ತು ವೃತ್ತಿ ಪೈಕಿ ಒಂದು ವೃತ್ತಿಯನ್ನು ಸೋಪಸ್ಕ
 43 ರೋಪಕರಣಸಹಿತವಾದ ಮನೆಸಹ ನಿಮ್ಮ ದಂಪತಿಗಳ
 44 ಆಲಂಕರಿಸಿ ಶಾಶ್ವತ ಪುಣ್ಯಲೋಕವಾಸ ಸಿದ್ಧಾರ್ಥವಾಗಿ ಸ
 45 ಹಿರಣ್ಮೋದಕದಾನ ಧಾರಾಪೂರ್ವಕವಾಗಿ ಮೌನಭಾರ್ಗ
 46 ವಗೋತ್ರ ಅಶ್ವಲಾಯನಸೂತ್ರ ಬುಕ್ಯಾಖಾಧ್ಯಾಯಿಗಳಾದ
 47 ಪ್ರಧಾನ ವೆಂಕಪ್ಪೈನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸೈನವರ ಪು
 48 ತ್ರರಾದ ವೆಂಕಟರಾಮೈನವರಿಗೆ ಆತ್ರೇಯಸಗೋತ್ರ ಅಶ್ವಲಾ
 49 ಯನಸೂತ್ರ ಬುಕ್ಯಾಖಾನುವರ್ತಿಗಳಾದ ಕೃಷ್ಣರಾಜವಡೆಯ
 50 ರವರ ಪೌತ್ರರಾದ ಯಿಂಮುಡಿ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪು
 51 ತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧರ್ಮಪತಿ ದೇವರಾಜ
 52 ಮಂಣ್ಣಿಯವರು ಧಾರೆಯನೆ ರದುಕೊಟ್ಟವಾದಕಾರಣ ಯೀ
 53 ವೃತ್ತಿಗೆ ಸಲುವ ಗದ್ದೆ-ಬೆದ್ದಲು ತೋಟ-ತುಡಿಕೆ ಕಾಡಾರಂಬ ನೀ
 54 ರಾರಂಬ ಮಗ್ಗ ಮನೆ ಹಣ ಕೆಂಪುನೂಲು ಉಪ್ಪಿನಮೋಳೆ ಈ
 55 ಚಲುಪೈರು ಪುರವರ್ಗ ಯೇರುಕಾಣಿಕೆ ನಾಮಕಾಣಿಕೆ ಗುರು
 56 ಕಾಣಿಕೆ ಕಾಣಿಕೆ ದೇಡಿಕೆ ಕಬ್ಬಿಣದ ಪೊಂಮು ಆಲೆಪೊಮ್ಮ
 57 ಹತ್ತಿಪೊಮ್ಮ ಮಾರ್ಗ ಕರಗ ಪಡಿಸುಂಕ ಪೊಂಮು ಜಾತಿಕೂ
 58 ಟ ಸಮಯಾಚಾರ ಹುಲ್ಲು ಹಣ ಚರಾದಾಯ ಹೊರಾದಾಯ
 59 ಶೀಗೆ ಮುಡಿ ಪತಂಗ ಪೊಪ್ಪಳಿ ಗಿಡಗಾವಲು ಬ್ರಾಹ್ಮಣನಿವೇಶನ

- 60 ಶೂದ್ರನಿವೇಶನ ಸೊಪ್ಪಿನತೋಟ ತಿಪ್ಪೆಹಳ್ಳ ಶ್ರೀಗಂಧ ಹೊರತಾ
- 61 ದ ಮರವಳಿ ಫಲವ್ಯಕ್ತ ಮದ್ದಿಕ ಮುಂತಾದ ಈವೆಂದು ವ್ಯ
- 62 ತ್ತಿಗೆ ಸಲುವ ಆಸಕಲ ಸ್ವಾಮ್ಯವನ್ನು ಧ್ಯವುಂಡಿಗೆ ಮೇರೆ ರೋ
- 63 ಪಿಶಿಕೊಂಡು ಈ ವ್ಯಯ ಸಂವತ್ಸರದಾರಭ್ಯ ನಿರುಪಾಧಿ
- 64 ಕ ಸರ್ವಪಾನ್ಯವಾಗಿ ನೀವು ನಿಮ್ಮ ಪುತ್ರ ಪೌತ್ರ ಪಾರಂಪರ್ಯವಾಗಿ
- 65 ಅಚಂದ್ರಾರ್ಕಸ್ಥಾಯಿಗಳಾಗಿ ಅನುಭವಿಸುತ್ತಾ ಚಿರಂಜೀ
- 66 ವಿ ಸಹಸ್ತಾಯುಷ್ಯರಾದ ನಮ್ಮ ಆಯಾಜಿಯವರ ಶ್ರೇಯಃಪ್ರಾ
- 67 ಥನೆವಾಡುತ್ತಾ ಸುಖದಿಂದ ಇರುವುದು ಈ ವ್ಯತ್ತಿಗೆ ಶೇರಿ
- 68 ದ ಭೂಮಿವಳಗಣ ನಿಧಿನಿಕ್ಷೇಪ ಜಲತರು ಪಾಷಾಣ ಅಕ್ಷೀಣಾ
- 69 ಗಾಮಿ ಸಿದ್ಧನಾಧ್ಯಗಳೆಂಬ ಅಷ್ಟಭೋಗ ತೇಜ ಸ್ವಾಮ್ಯಗಳು ನಿ
- 70 ಮಗೆ ಸಲುವದು ಯಿಲ್ಲಿಂದ ಮುಂದೆ ಯೀವ್ಯತ್ತಿಯು ನೀವು ಮಾ
- 71 ಡುವ ಅಧಿಕೃಯ ದಾನ ಪರಿವರ್ತನೆಗಳೆಂಬ ವ್ಯವಹಾರ ಚತು
- 72 ಪ್ಪಯಗಳಿಗೂ ನಿಮಗೆ ಯೋಗ್ಯವಾಗಿ ಸಲುವುದೆಂದು ಆತ್ರೇಯ
- 73 ಸಗೋತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಮುಕ್ತಾಖಾನುವರ್ತಿಗಳಾ
- 74 ದ ಕೃಷ್ಣರಾಜ ವಡೆಯರವರ ಪೌತ್ರರಾದ ಇಮ್ಮಡಿ ಕೃಷ್ಣರಾಜ
- 75 ವಡೆಯರವರ ಪುತ್ರರಾದ ಚಾಮರಾಜ ವಡೆಯರವರ ಧ
- 76 ರ್ಮಪತ್ನಿ ದೇವಾಚಂಮಣ್ಣಿಯವರು ಮೌನಭಾರ್ಗವಗೋ
- 77 ತ್ರ ಆಶ್ವಲಾಯನಸೂತ್ರ ಯಜುಶ್ವಾಪಾಧ್ಯಾಯಿಗಳಾದ ಪ್ರ
- 78 ಧಾನ ವೆಂಕಪ್ಪೈಯ್ಯನವರ ಪೌತ್ರರಾದ ರಾಮದಾಸ್ಯನವರ ಪು
- 79 ತ್ರರಾದ ವೆಂಕಟರಾಮ್ಯನವರಿಗೆ ಬರೆಶಿಕೊಟ್ಟ ಸೋಪನ್ಯ
- 80 ರೋಪಕರಣ ಗೃಹಸಹಿತವಾದ ಭೂದಾನಸಾಧನನಿರೀ
- 81 ಅಧಿಕೃ ಚಂದ್ರಾವನಿರೋನಲಕ್ಷ್ಯ ದ್ಯಾಭೂಮಿರಾಪೋಷ್ಯದ
- 82 ಯಂ ಯಮಶ್ಚ| ಅಹಶ್ಚರಾತ್ರಿಶ್ಚಉಭೇಚ ಸಂಧ್ಯೇ ಧರ್ಮ
- 83 ಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ ವ್ಯತ್ತಂ|| ಸ್ವದತ್ತಾದ್ವಿಗುಣಂಪುಣ್ಯಂಪರ
- 84 ದತ್ತಾನುಪಾಲನಂ| ಪರದತ್ತಾಪಹಾರೇಣಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂ
- 85 ಭವೇತ್|| ಸ್ವದತ್ತಾ ಪುತ್ರಿಕಾಧಾತ್ರೀ ಪಿತೃದತ್ತಾ ಸಹೋದರೀ
- 86 ಅನ್ಯದತ್ತಾತುಮಾತಾಸ್ಯಾದ್ಧತ್ತಾಂಭೂಮಿಂ ಪರಿತ್ಯಜೇತ್ ಸ್ವ
- 87 ದತ್ತಾಂ ಪರದತ್ತಾಂವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿರ್ವ
- 88 ಷ್ಠಸಹಸ್ರಾಣಿ ವಿಷ್ಣ್ವಾಯಾಂಜಾಯತೇಕ್ರಿಮಿಃ ಮದ್ವಂ
- 89 ಶಬಾಃ ಪರಮುಕ್ತೀಪತಿ ವಂಶಜಾವಾ ಯೇಭೂಮಿಪಾ ಸ್ವತ
- 90 ತ ಮುಜ್ಜಲ ಧರ್ಮತಿತ್ತಾಃ|| ಮದ್ಧರ್ಮವೇವ ಸತತಂಪರಿ
- 91 ಪಾಲಯಂತಿ ತತ್ತಾದ ಪದ್ಮಯುಗಳಂ ಶಿರಸಾನಮಾಮಿ
- 92 ಬ| ತಾರೀಖು ೧೪ನೇ ಮಾಹೆ ಜುಲಯ ೧೯೧೮ನೇ ಯಿಸ
- 93 ವಿಮುಖ್ಯ ಶ್ರೀಕಂಠ

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ಕಿಕ್ಕೇರಿ ಹೋಬಳಿ ಕಡಂಬಿಗೆಯ ವಿಭೂತಿಯ ಕುಪ್ಪೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-4" x 0'-9"

1 ಹೆಮ್ಮೊಗೆಯ	5 ಸಲಗೆಮೂಟು	9 ವಂ ಅಳಿದನ್ನು
2 ಚಿಕ್ಕಗಪ್ಪಣ್ಣ	6 ಬೆದ್ದಲೆಗೆ ಒ	10 ಕವಿಲೆಯ
3 ನಂಕಕಟದೇವ	7 ನ್ನು ಸಲಗೆ	11 ಕೊಂದಪಾ (1)
4 ಗ್ನೆ ಬಟ್ಟಗದ್ದೆ	8 (ಗೆ) ಇನಿಸು	

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ಅಕ್ಕಿಹೆಬ್ಬಾಳು ಹೋಬಳಿ ಶ್ರವಣನ ಹಳ್ಳಿಗೆ ಪೂರ್ವದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4' x 2'

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ವಾಮಿರಾದ್ಯಾದಾಪೋಷರಾಂಭ
- 2 ನಂಜಿಯಾತ್ರೈಳೋಕ್ಯನಾಥಸ್ಯ ಶಾಸನಂಜಿನಶಾಸನಂಸ್ವಸ್ತಿ
- 3 ಶ್ರೀಮನ್ಮಹಾಮಂಡಳೇಶ್ವರತ್ರಿಭುವನಮಲ್ಲತಳ
- 4 ಕಾಡುಗೋಣ್ಣ ಭುಜುಗಳ ವೀರಗಂಗ ವಿಷ್ಣುವರ್ಧನ ಹೊಯ್ಸ
- 5 ಳ ದೇವರ ಹಿರಿಯರೂ ಚಂದಲ ದೇವಿಯರೂ|| ತ್ರಿಭುವನತಿಳ

- 6 ತೀರ್ಥದ ವೀರಕೊಂಗಾಳ್ವಜಿನಾಯ
- 7 ದ ದೇವರ ಅಂಗಭೋಗಕ್ಕೆಂ ರಿಪಿಯರಾಹಾರದಾನಕ್ಕಂತ
- 8 ಮ್ಮುಬಪ್ಪಪ್ರಿಯ ಕೊಂಗಾಳ್ವ ದೇವರವಗುಳಿವಳಿ
- 9 ಟ್ವ ಮಂದಗೆಡೆಯ ಶ್ರೀತಿಯೊಳಗೆ ಕಾವನಹಳಿಯತಮ್ಮ
- 10 ತಮ್ಮದುಡ್ಡೆಮಲ್ಲದೇವನು ತಾವು ವಿಟ್ಟು ಶ್ರೀ ಮೂಲಸಂಘ
- 11 ದೇಸಿಗ ಗಣಪುಸ್ತಕಗಶ್ಚಕೊಣ್ಣು ಕುಂದಾನಯದ ಶ್ರೀಮೇಘ
- 12 ಚಂದ್ರತ್ರೈವಿದ್ಯದೇವರ ಶಿಷ್ಯರು ಪ್ರಭಾಚಂದ್ರಸಿದ್ಧಾ [ನದೇವ]
- 13 ರ ಕಾಲಂಕರ್ಷಿಧಾರಾಪೂರ್ವಕಂಪಾದಿ [ಸರ್ವ್ವಭಾಧಾ]
- 14 ಪರಿಹಾರಂಪಾದಿಬಿಟ್ಟದತ್ತಿಮಂ [ಗಲಮಹಾ]
- 15 ಶ್ರೀ|| ಇದನಾವನೊಪ್ಪಂ ಪ್ರತಿಪಾಳಿಸಿದ
- 16 ವಿಲೆಯಕೋಡುಂಕೊಳಗಮಂ
- 17 ಗಂಗೆಯ

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ಚಿನಕುರಳಿ ಹೋಬಳಿ ಮಯಿಲನಹಳಿಯ ಊರಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

- 1 ಶುಭಮಸ್ತು ಶಾಲಿವಾಹನ ಶಕವರಿಷ
- 2 ೫೭ ಸಂದವರ್ತಮಾನವಾದ ಜಯ
- 3 ತ್ವರದ ವಯಿಶಾಖ ಬ ೧೨ ಲೂ
- 4 ರಾಯರಿಗೆ ಬಿನ್ನಾ ಹಮಾದಿ ರಾಯರ
- 5 ಪ್ಪಣಿಯಲೂ ರಾಮಾಭಿಷರು (?)
- 6 ಪೊಳಗಾಗಿ ಯಿದಪುರ ತಾಂಜಂ ವ್ಯನ್ಯಾಪನ
- 7 ದ ಪೊಳಗಾದ ಮಯಿಲನ ಹಳ್ಳಿ ಆ ಪುರದ
- 8 ಗ್ರಾಮಗಳನು ಅಬ್ಬಗಂಜೂರು ನಂಜರಾ
- 9 ಜಗಳೂ ತಮ್ಮ ಧರ್ಮವಾಗಿ ಮೇಲುಗೋ
- 10 ಟೆಯ ಚಲಪಿಳರಾಯರಿಗರ್ಪಿಸಿದ
- 11 ರು ನಾಳಗಾಚಾರಿ ಸಿಂಡಗ್ರಾಮದ ಚಲುವ
- 12 ರಾಮಾನುಜನ ಬರಹ

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ಅದೇ ಹೋಬಳಿ ವಸಂತಪುರದ ಅಂಜನೇಯನ ಗುಡಿಯ ಮುಂದಣ ಗರುಡಗಂಬದಲ್ಲೆ

ಪ್ರಮಾಣ 1'-2"X1'-6"

ಹೊಸಕನ್ನಡದ ಅಕ್ಷರ

1 ಶ್ರೀ ವಸಂತಪುರದ ಬ | 2 ಸವೇ ಗೌಡನಮಗ ಕೆ | 3 ಅಪ್ಪೇಗೌಡನು ಶ್ರೀ ರಾಮ

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ಮಂಡ್ಯದ ತಾಲ್ಲೂಕು.

ದುಡ್ಡದ ಹೋಬಳಿ ಹುಳೇನಹಳ್ಳಿ ಚಾಮಯ್ಯನ ವತದಲ್ಲಿದ್ದ ತಾಂಮ್ರಶಾಸನ 5 ಹಲಗೆ ಉಂಗರ, ಆನೆ ಮೊಹರಿವೆ.

- I b 1 ಸ್ವಸ್ತಿ ಚಿತ್ರಂಭಗವತಾಗತಘನಗನಾಭೇನಪತ್ಯನಾಭೇನ ಶ್ರೀಮತ್ತಾಹ್ನವೇಯುಕುಲಾವಲಪ್ಪೋಮಾವಭಾ
- 2 ಸನಭಾಸ್ವರಃಸ್ವಬದ್ಧೈಕಪ್ರಹಾರಬಣ್ಣಿತಮಹಾಶಿಲಾಸ್ತಮ್ಬಲಬಲಪರಾಕ್ರಮೋದಾರುಣಾರಿಗಣ
- 3 ವಿದಾರುಣೋಪಲಬ್ಧವ್ರಣವಿಧೂಷಣ ವಿಧೂಷಿತಃ ಕಾಣ್ವಾಯನಸಗೋತ್ರಃ ಶ್ರೀಮತ್ ಕೊಂಗುಣಿ ವರ್ಮುಧ
- 4 ಮ್ಮು ಮಹಾಧಿರಾಜಃ ತಸ್ಯಪುತ್ರಃ ಪಿತುರನ್ಯಾಗತಗುಣಯುಕ್ತೋ ವಿದ್ಯಾವಿನಯವಿಕಿತವೃತ್ತಸಮ್ಯಕ್ಪ್ರಜಾ
- 5 ಪಾಲನಮಾತ್ರಾಧಿಗತರಾಜ್ಯ ಪ್ರಯೋಜನೋ ವಿದ್ಯತ್ಕವಿ ಕಾಣ್ವಾನನಿಕ ಪೋಪಲಧೂತೋ ನೀತಿಶಾಸ್ತ್ರಸ್ಯವಕ್ತ್ರಪ್ರ
- 6 ಯೋಕ್ತ್ರ ಕುಶಲೋದತ್ತಕ ಸೂತ್ರವೃತ್ತೆ ಟ್ಪಣೀತಾ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃಪಿತೃ
- 7 ಪೈತಾಮಹಗುಣ ಯುಕ್ತೋನೇಕಚಾತುರ್ಧನ್ಯಯುಧವಾಪ್ತ ಚತುರುದಧಿಸಲಲಾನ್ಯಾದಿತ
- II a 8 ಯಶಾಃ ಶ್ರೀಮತ್ ಹರಿವರ್ಮು ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ದ್ವಿಜಗುರುದೇವತಾ ಪೂಜನ ಪರೋನಾರಾಯಣ
- 9 ಚರಣಾನುಧ್ಯಾತ ಶ್ರೀಮತ್ ವಿಷ್ಣುಗೋಪಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ತ್ಯಮ್ಬಕಚರಣಾಮ್ಲೋಧುಹ ರಜ
- 10 ಟ್ಪು ವಿಶ್ರೀ ಕೃತೋತ್ತಮಾಂಗಃ ಸ್ವಭುಜಬಲಪರಾಕ್ರಮಕ್ರಯಕ್ರೀತರಾಜ್ಯಕಲಿಯುಗಬಲ ಪಂಕಾವಸನ್ನಧರ್ಮು
- 11 ವ್ಯಪೋದ್ದರಣುತೃಸನ್ನದ್ಧಃ ಶ್ರೀಮಾನ್ಮಾಧವ ಮಹಾಧಿರಾಜಃ ತತ್ಪುತ್ರಃ ವಿದ್ಯಾವಿನಯಾತಿಶಯ
- 12 ಪರಿಪೂರಿತಾತ್ಮಾನಿರವಗ್ರಹ ಪ್ರಧಾನಶಾರ್ಫಃ ಶ್ರೀಮದವನೀತ ನಾಮಧೇಯಃ ತಸ್ಯಪುತ್ರಃ ಐಜ್ಯ
- 13 ಮ್ಬಮಾಣಶಕ್ತಿತ್ರಯಃ ಅನ್ದರಿ ಆಲತೂಪ್ಪುರ್ವರುಳುಪೆಬ್ಬ [ಗ] ರಾಧ್ಯನೇಕಸಮರ ಮುಬಮುಬ

- 14 ಹುತಪ್ರಹತ ಶೂರಪುರುಷ ಪಶೂಪಹಾರವಿಘನವಿಹಸ್ತೀಕೃತಾನಾಗ್ನಿಮುಖಃ ಕಿರಾತಾರ್ಜುನೀಯಪ
 15 ಇದ್ದು ದಶಸ್ತುರ್ಗುಣೀಕಾರಕಾರೋ ದುರ್ವಿನ್ಯನೀತನಾಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ದುದರ್ಶನವಿಮದ್ಧೃವಿಮೃದಿತವಿಶ್ವಮ್
 16 ರಾಧಿಪಮಾಲಮಾರಾಮಕರನ್ನಪುಷ್ಪಾಪಿ ಇಂದ್ರೀಯಮಾಣಚರಣಯುಗಲನಳನಃ ಮುಷ್ಕರನಾ
 17 ಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ಚತುರ್ಧೃಶವಿದ್ಯಾಸ್ಥಾನಾಧಿಗತವಿಮಲ ಮತಿಃ ವಿಶೇಷತೋನವಶೇ
 18 ಪ್ಸ್ಯನೀತಿಶಾಸ್ತ್ರಸ್ಯ ವಕ್ತೃಪ್ರಯೋಕ್ತೃಕುಶಲೋರಿಪುತಿಮಿರನಿಕರ ನಿರಾಕರಣೋದಯುಧಾಸ್ತ
 19 ರಃ ಶ್ರೀವಿಕ್ರಮ ಪ್ರಥಿತನಾಮಧೇಯಃ ತಸ್ಯ ಪುತ್ರಃ ಅನೇಕಸಮರಸಂಪಾದಿತ ವಿಜ್ಯಮ್ನಿ ತದ್ವಿರ
 20 ದರದನಾಕುಲಶಾಭಿಪಾತಃ ವ್ರಣನಂದೂಢಭಾಸ್ವದ್ವಿಜಯಲಕ್ಷಣ ಲಕ್ಷೀಕೃತ ವಿಶಾಲ
 21 ವಕ್ತೃಸ್ತಲಃ ಸಮಾಧಿಗತಸಕಲ ಶಾಸ್ತ್ರಾರ್ಥತತ್ತ್ವಃ ಸಮಾರಾಧಿತ ತ್ರಿವರ್ಗಃ ನಿರವದ್ಯಚರಿತಚ್ಚೃತಿ
 III (a) 22 ದಿನಮಭಿವರ್ಧಮಾನ ಪ್ರಭಾವೋಢೂವಿಕ್ರಮ ನಾಮಧೇಯಃ ಅಪಿಚನಾನಾಹೇತಿಪ ಹಾರಪ್ರ
 23 ವಿಘಟಿತಭೋರಃ ಕವಾಚೋತ್ತಿತಾಸ್ತುಕ್ವಾರಾಶ್ಚಾದಪ್ರಮತ್ತದ್ವಿಪಶತಚರಣಕ್ಷೋದ ಸಂಮದ್ಧೃಭೀಮೇ
 24 ಸಂಗ್ರಾಮೇಪಲ್ಲವೇನ್ದ್ರನ್ದ್ರಪತಿಮಜಯದ್ಯೋವಿಳನ್ಮಾಭಿಧಾನೇ ರಾಜಾ ಶ್ರೀವಲ್ಲಭಾಕೃಸ್ತಮರ
 25 ಸತಪಯಾವಾಪ್ತ ಲಕ್ಷ್ಮೀವಿ [ಶಾಲಃ] ತನ್ಯಾನುಜೋನತ ನರೇನ್ದ್ರ ಕಿರೀಟಕೋಟಿರತ್ಯಾಕ್ರ
 26 ದೀಧಿವಿರಾಚಿತಪದ [ಪಾದ] ಪತ್ರಃ ಲಕ್ಷ್ಮ್ಯಾಸ್ತಯಂವೃತಪತಿರ್ನವ ಕಾಮನಾಮಾಸ್ತಪ್ಪ್ರಿಯೋ
 27 ರಿಗಣವಿದಾರುಣ ಗೀತಕೀರ್ತಿ ತಸ್ಯ ಕೊಂಗುಣಿ ಮಹಾರಾಜಸ್ಯ ಶಿವಮಾರಪ [ರ] ನಾಮಧೇಯಃ
 28 ಪಾತ್ರಃ ಸಮವನತ ಸಮಸ್ತ ಸಾಮನ್ವಮಕುಟ ಘಟ್ಟತುಪಲರತ್ನ ವಿಲಸದಮರಧನು
 III (b) 29 ಪುಣ್ಯಮಣ್ಡಿತ ಚರಣನಬಮಜ್ಜಲಃ ನಾರಾಯಣಚರಣ ನಿಕಿತಭಕ್ತಿಃ ಶೂರಪುರುಷತುರ
 30 ಗೆ ನರವಾರಣ ಘಟ್ಟಸಂಘಟ್ಟದಾರುಣ ಸಮರಸಿರಿಸಿನಿಕಿತಾತ್ಮ ಕೋಪೋಭೀಮಕೋಪಃ
 31 ಪ್ರಕಟರತಿಸಮದು ಶಮನುಪರ್ತನ ಚತುರಯುವತೀಜನಲೋಕ ಧೂತೋ ರೋಕಧೂತಃ ಸುದು
 32 ದ್ಧೃರಾನೇಕ ಯುದ್ಧಮೂರ್ಧ್ವಲಬ್ಧವಿಜಯ ಸಂಪದಹಿತಗಜಘಟಾಕೇಸರೀರಾ
 33 ಚ ಕೇಸರೀ ಅಪಿಚ ಯೋ ಗಂಗಾನ್ಯಯ ನಿಮ್ಮಲಾಂಬರ ತಲವ್ಯಾಭಾಸನಪ್ರೋಲ್ಲ
 34 ಸನ್ಮಾರ್ತೃಣೋರಿಧಯಂಕರಃ ಸುಭಕರ ಸನ್ಮಾರ್ಗರಕ್ಷಾಕರಃ ಸೌರಾಜ್ಯಂ ಸಮುಜೇತ್ಯರಾಜಸ
 35 ಮಿತಾರಾಜನ್ಮಣ್ಯಿರುತ್ತಮೈರಾಜಾ ಶ್ರೀಪುರುಷಶ್ಚಿರಂವಿಜಯತೇ ರಾಜನ್ಯಚೂಡಾಮಣಿಃ
 IV (a) 36 ಕಾಮೋರಾಮಾಸುಚಾಪೇದಶರಧತನಯೋವಿಕ್ರಮೇಯಾಮದಗ್ಯುಪಾಪ್ಯೈಶ್ವಯೇವಲಾರಿ
 37 ಬ್ರಹ್ಮ ಮಹಸಿರವಿ ಶ್ವಪ್ರಭುತ್ವೇಧನೇಶಃ ಧೂಯೋವಿಖ್ಯಾತಶಕ್ತಿಃ ಸು ಛತರಮಖಲ ಪ್ರಾಣಭಾ
 38 ಜಾಂ ವಿಧಾತಾಧಾತಾತ್ಯಸ್ಯ ಪ್ರಜಾನಾಂ ಪತಿರಿತಿಕವಯೋಯಂಪ್ರಶಸ್ತನಿಸಿತ್ಯಂಸತು ಪ್ರತಿದಿನಪ್ರವೃ
 39 ತ್ತ ಮಹಾದಾನ ಜನಿತಪುಣ್ಯಾಹಘೋಷಮುಖರಿತ ಮನ್ದಿರೋದರೇಣ ಶ್ರೀಪುರುಷ ಪ್ರಥಮನಾಮಧೇ
 40 ಯಃ ಪ್ರಥಿವೀಕೊಂಗುಣಿ ಮಹಾರಾಜಾಧಿರಾಜಃ ಶ್ರೀ ಬಾಣನಂಶೋ ತ್ವವ ಶ್ರೀ ದಿಣ್ಣಿಗರಕ್ರಬ್ಧಪುನಾಡು
 ಸಾಸಿರ
 41 ದೇಹುಃ ಮಾನಾಳುತ್ಪಿದ್ ಶ್ರೀಪುರುಷಮಹಾರಾಜರ್ಗೇ ಬಿನ್ನಪ್ತಗೆಯು ದಕ್ಷಿಣಾಯನವಿಷುಪತತ್ಯಾ
 42 ಲದುಳ್ ಸುಗೋತ್ರಗಾರ್ಗೇ ಜನಾರ್ದನಾಸ್ತಸ್ಯ ಕೇಶವಭಟ್ಟಸ್ಯ ನಾಮತಸದ್ವರ್ಶಾಸ್ತ್ರಾಸ್ತಜನಾತಿ
 IV (b) 43 ಕೌಸಿಕಗೋತ್ರ ನಾಗಶರ್ಮ್ಯ ಪ್ರವರಕಾತ್ಯಪಗೋತ್ರ ಶ್ಲೇಷಿ | ಐ [ಈ] ಮೂವರ್ಗಂ ಮೂಱುಭಾಗಮಾಗೆಕೊವ
 44 ಳೆ ವೆಟ್ಟುನಾಮುಗ್ರಾಮಂ ಬ್ರಹ್ಮದೇಯಂದತ್ತಃ ದಿಣ್ಣಿಗನಾಡೆಯರುಂ ಕೊನ್ನಡಿಯುಂ ಪೆರ್ಗಡತ್ತನಂಗೈ
 ನಗರೂರ
 45 ಬೆಳ್ಳಿಯರುಂ ಮರವೂರವಣ್ಣಾಕರುಂ ಕಲ್ಲದುಪಿನಮಾದಡಿಯುಂ ಮೊದೂರಜಿಯುಚಾಯರುಂ ನರಸಾಕ್ಷಿ |
 46 ಪದೆಯುಂ ಮೂಱುಮಾಸೆ | ನೀಮಾನ್ದರ ಮೂಡಾಯೊಳಗೆಪುಯ ಪಾದರಿ ಎ ಅನ್ನೆ ಅಬನ್ದು ಕೆಪುಯಳ್ಳು
 47 ದಿ ಪೆರ್ವಳ್ಳಮೆನನ್ನು ಪಡುವಾಯ್ಲೋಡಿಪೆರ್ವುಣಿಸೆಂತೆಂಕಾಯ್ಲೆ ಮೊಱಡೆಬೆದಿಕೆಪು ಮೊದ
 48 ಳೆ ಮಡುವೆಪಡುವಾಯ್ಲೆಳ್ಳುಳಕಾಲುವೆವೆದುವುಂಒಳಗಾಗೆ ತೊರೆಬ ಬಡಗಾಯ್ಲೆಡವಿಗಪು
 49 ಅನ್ನೆ ವನ್ನು ಮುಳ್ಳುಳ್ಳೊಣಿವಿ ಬಾಡೊ ಪ್ಪೆವನನ್ನು ಸೊಱಲೊ ರಡಿವಿ ಅನ್ನೆ ಬನ್ನು ಬಾನ್ನಿ ಗಾರ್ಲಕುಪ್ಪೆ
 V (a) 50 ಯೆವಾಪೊ ಪ್ಪೆಯೆನನ್ನು ಪಾದರಿಯೊಳ್ಳೊಡಿತ್ತುನೀಮೆ ಶ್ರೀ ಸ್ವದತ್ತಂಪರದತ್ತಾನ್ವಯೋ
 51 ಹರೇತಿಬಶುನ್ದರಾಪ್ಪಿ ಬರಿಪನಹಸ್ರಾಣಿವಿಪ್ಪಾಯಂಜಾ [ಯು] ತೇಕೃಮಿಬಹುವರ್ಷ
 52 ಸುಧಾಧುಕ್ತರಾಜಭಿಶಗರಾಜಭಿಯಸ್ಯಯಸ್ಯಯತೋಘೂಮಿತಸ್ಯ ತಸ್ಯ ತದಾಪಲಂ
 53 ಬ್ರಹ್ಮಶ್ವಂತುವಿಷಂಘೋರಂನವಿಷಂವಿಪಮುಖ್ಯತೇ | ವಿಷವೇಕಾಕಿನಂಹು ಬ್ರಹ್ಮಶ್ವಂಪುತ್ರಪಾತ್ರಿಕಂ ||

ಮೈಸೂರು ತಾಲ್ಲೂಕು.

ಮೈಸೂರು ಓರಿಯಂಟ್ ಲೈಬ್ರರಿ ಚಕ್ರವರ್ತಿ ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರಿಂದ ಬಂದ ತಾಮ್ರತಾಸನ ೨ ಹುಲಿಗೆಗಳು.

(ಚಂದ್ರ + ಚಕ್ರ - ವಡಗಲೆನಾಮ - ಶಂಖ + ಸೂರ್ಯ.)

- I (a) 1 ಉತ್ತರೇನಹ್ಯಚಾತೀರೇನರ್ವಸ್ಥಾನಸಮುಚ್ಚಯ
 2 ನಾರಾಯಣಗಿರಾಶ್ರೀವಾಣ ಆಸ್ತೀನಾರಾಯ

- 3 ಣಾನ್ವಯಂ || ಸ್ವಸ್ತಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾ
4 ಲವಾಹನ ಶ್ರೀಮಃಮಹಾ || || ರಾಜಾ
5 ಧಿರಾಜ ರಾಜಪರಮೇಶ್ವರ ನರಪತಿ ವಿಪ್ರಾಥ
6 ಬೋಕ್ಷಪುರಿ ಅರಿರಾಯರಗಂಡ ಚತು
7 ಸಮುದ್ರಾಧಿಪತಿ ಪ್ರತಾಪ ವಿರೂಪಾಕ್ಷ ಮ
8 ಹಾರಾಯರು ಸುಖಸಂಬವಿನೋದ
9 ದಿಂದ ಪೃಥ್ವಿಸಾಂಬ್ರಾಜ್ಯಂಗೈಉತಿರಲು |
10 ಶಕವರ್ಷಗಳು ೧೩೯೦ನೆ ಸಂದವರ್ಷಮಾ
11 ನವಾದ ಸರ್ವಜಿತು ನಾಮಸಂವತ್ಸರದ ಪಾ
12 ಲ್ಲುಣ ಶು ೧೫೮೮ ಜ್ಞಾನಮಂಟಪ ಪರಾಭಿ
13 ದಾನ ದಕ್ಷಿಣಬದರಿಕಾಶ್ರಮ ಶ್ರಿಯಾದಾ
14 ವ ಗಿರಿಯಾದಾ ||

- I (b) 15 ಶ್ರೀತಿರುನಾರಾಯಣಪುರದ ಶ್ರೀ ನಾರಾಯಣ ದೇ
16 ವರಿಗೆ ಅಭಿನವಕುಲಶೇಖರನಾದಾ ಶ್ರೀಮಃ
17 ಮಹಾಪ್ರದಾನಾ ತಿಂಮಂಣ ಡಾಣಯಕಳುಡೆ
18 ಯರು ಶ್ರೀ ನಾರಾಯಣ ದೇವರ ಪಾದ ಪಾದ ಪ
19 ಧ್ಯಂಗಳಿಗೆ ಸಮರ್ಪಿತದ ಗ್ರಾಮ ಹೊಗರನಾಡಿ
20 ಗೆ ಶರಿದ ಕದಲಗೆರೆ ಗ್ರಾಮ ೧ಕೆ ಘಟಿಗೆ ೧೧೫ ವ
21 ರಹಾಕ್ಕೆ ನಡದು ಬರೂಶವೆವಿವರರಾತ್ರೆ ಅವ
22 ಸರ ತಳಿಗೆ ಅವೈದಕೆ ದಿನ ೧ಕೆ ೧೧||ರಲ್ಲೂ ವರುಷ
23 ೧ಕೆ ೫೪ ವರಹಾ ಅಂಮ್ಮನವರ ಶಯನೋತ್ಸವದ
24 ಶವೆಗೆ ೪೦ ವರಹಾ ನಾರಾಯಣದೇವರ ನಂದ
25 ಧಿಪಕೆ ೧೮ ವರಹಾ ಅರ್ಥಕೆಗೆ ೩ ವರಹಾ ಅಂ
26 ತು ೧೧೫ ವರಹಾವನ್ನು ಸಮರ್ಪಣೆಯಂ

- II (a) 27 ಣೆ ಯಂನೂ ಮಾಡಿ ಈ ಗ್ರಾಮದ ಗಳುಡ
28 ಕಲ್ಯಾಣಗವುಡ ಯಾ ಗ್ರಾಮದ ಕೊಡಿ
29 ಗೆ ನಾರಾಯಣ ದೇವರಿಗೆ ಪಶ್ಚಿಮ ದಿಕನ |
30 ಹೊಲಕೆ ಬಿಜವರಿ ಖ .1. ಜೊರೆ ದೇವರಿಗೆ
31 ಪೂರ್ವ ದಿಕನ ಹೊಲ ಬಿಜವರಿ ||೨ ೩ ಕ
32 ಲ್ಯಾಣ ಗಳುಡನೆಗೆ ಪೂರ್ವದಿಕನ ಹೊ
33 ಲ ಬಿಜವರಿ ||೨ ೪ ಶ್ಯಾನುಭಾಗ ರಾಮಾ |
34 ನುಜಗೆ ದಕ್ಷಿಣದಿಕನ ಹೊಲ ಬಿಜ
35 ವರಿ ||೨ ೪ ಯಾ ಮೇರೆ ಗ್ರಾಮವನ್ನೂ
36 ನಾರಾಯಣ ದೇವರಿಗೆ ಸಮರ್ಪಣೆ ಮಾಡಿ
37 ಡಿ ಯಿದೆ || ಶ್ಲೋ || ದಾನಪಾಲನಯೊ
38 ಮಠ್ಯದಾನಾಚ್ಚೈಯೋನಪಾಲನಂ | ದಾ
39 ನಾಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ ಚ
40 ತಂಪದಂ || ಸ್ವದತ್ತಾದಿಗುಣಂ ಪುಂಜ್ಯಂ |
41 ಪರದತ್ತಾನುಪಾಲನಂ | ಪರದತ್ತಾಪಹಾ
42 ರೇಣ | ಸ್ವದತ್ತಾನಿಸ್ತುಲಂಭವೇತ್ || ಶ್ರೀ

- II (b) 43 ಯಾದವ ಗಿರಿಗೆ ಪೂರ್ವ ಲೂಕಪಾವನೆಗೆ ಪ
44 ಶ್ಚಿಮ ನಾಗಮಂಗಲಕೆ ದಕ್ಷಿಣ ಕಾವರಿಗೆ ಉತ್ತ
45 ರದಲ್ಲ ಯಿರುವ ಕದಲಗೆರೆ ಗ್ರಾಮವನ್ನು ಶ್ರೀ
46 ನಾರಾಯಣ ದೇವರ ಪಾದಕೆ ತಿಂಮಂಣ ಡಣಂ |
47 ಯಕಧರ್ಮ ಶ್ರೀ

ಮೈಸೂರು ಹೋಬಳಿ ನಾಚನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ದಳವಾಯಿ ಕೆರೆಗೆ ಉತ್ತರಕ್ಕೆ ನಿಲ್ಲಿಸಿರುವ ಕಲ್ಲು.

ಸೂರ್ಯ



2 ಶ್ರೀಮದ್ರಾಜಾಧಿರಾಜ

3 ಕೃಷ್ಣರಾಜ ವಡಯರವ

1 ಶ್ರೀ

ಚಂದ್ರ



4 ರು ಅವಲಬಾರ ಕಚೆರಿ

5 ಬಕ್ಷಿ ಗುಲಾಮ ಮಹಂ

- 6 ಮೃದಖಾನ್ರಗ್ರೆ ಪುತ್ರಪ
- 7 ಪುತ್ರ ಪಾರಂಪರೈವಾಗಿ ನ
- 8 ಡಯುವ ಮೈರೆಗೆ ಕೊಟ್ಟ

- 9 ಸರ್ವಮಾಂನೃವಾದ ನಾ
- 10 ಚಿನಹಳ್ಳಿ ಗ್ರಾಮದ
- 11 ಯಲ್ಲೆ ಕಲ್ಲು.

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ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಕನಬಾ ಹೋಬಳಿ ನರಸಾಂಬುಧಿ ರೈಲ್ವೆ ಸ್ಟೇಷನ್ಗೆ ಎದುರುಭಾಗದಲ್ಲಿ ಸುಮಾರು ಅರ್ಧಮೈಲಿ ದೂರದಲ್ಲಿರುವ ತೋಟದಲ್ಲಿ ಹಾಳುಬಾವಿ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

- | | |
|----------------------------|-------------------------|
| 1 ಶುಭಮಸ್ತು ಶುಭಕೃತು ಸಂ | 6 ಬಿಟ್ಟುದು ಗದ್ದೆ ಹೊಲ |
| 2 ವತ್ಸರದ ವಯಿಶಾಖ ಶು ೧ ಲು | 7ಕ್ಕೆ ಮೂಡಲು ಹಳ್ಳ |
| 3 ದೇವರಸಯ್ಯನವರ ನಿರೂ | 8ತಂಕ.....ನಡೆ..... |
| 4 ಪದಿಂದ ಕೋಡಮರಸಯ್ಯ | 9ಇದನು..... |
| 5 ನವರು ಶ್ರೀ ದೇವರ ಕಾರ್ಯಕ್ಕೆ | 10 ಪಾಖಿ..... |

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ನಂಜನಗೊಡು ತಾಲ್ಲೂಕು ಕವಲಂದೇ ಹೋಬಳಿ ದೇವನೂರು ಗುರುಸ್ವಾಮಿ ಮಠದ ಸ್ವಾಮಿಗಳ ವಶದಲ್ಲಿದ್ದ ತಾಮ್ರಶಾಸನ.

5 ಹಲಗೆ, ಉಂಗರ ಜೈನವಿಗ್ರಹದ ಮೊಹರು.

- I (b) 1 ಸವೊವ್ಯಾತ್ಲೇಧನನ್ದಾ ಮಯನ್ಮಾ ಭಿಕಮಲಂಕೃತಂ| ಹರಶ್ಚಯಸ್ಯಕಾನೇನ್ಮ ಕಳಯಾಕಮಲಂಕ್ರಿ
 2 ತಂ ಭೂಪೂರ್ವವತ್ ಬೃಹದುರಸ್ತಲರಾಜಮಾನ ಶ್ರೀಕೌಸ್ತುಭಾಯತಕರೈರುಪಗೂಡಕಣ್ಣಃ ಸತ್ಯಾನ್ವಿತೊ
 3 ವಿಪುಲಬಾಹು ವಿನಿರ್ಜಿತಾರಿಚಕ್ರೋಪ್ಯಕ್ಯಷ್ಟಚರಿತೋ ಭುವಿ ಕೃಷ್ಣರಾಜಃ ಪಕ್ಷಚ್ಚೇದ ಭಯಾಶ್ರಿತಾಖಿಲಮು
 4 ಹಾಭೂಧ್ಯತ್ಸುಲ ಭ್ರಾಚಿತಾತ್ ದುರ್ಲಭಂಪ್ರಾಧಪರೈಕ (ರ) ನೇಕವಿಪುಲಧ್ರಾಚಿಷ್ಟು ರತ್ನಾನ್ವಿತಾತ್ ಯಶ್ಚಾಳು
 ಕ್ಷಕುಲಾ
 5 ದನೂನಬಿಮಿಧಾ ವ್ರಾತಾಶ್ರಯೋ ವಾರಿಧೇಃ ಲಕ್ಷ್ಮೀಮೃನ್ದರವತ್ಸುಲಲಮಚಿರಾದಾಕ್ಯಷ್ಟವಾನ್ಮಲ್ಲ(ಭ)
 6 ಧಃ ತಸ್ಯಾಭೂತನಯಃಪ್ರತಾ (ಪ) ವಿಸರೈರಾಕ್ರಾನ್ತದಿಡ್ಡಣ್ಣಲಶ್ಚಣ್ಡಾಂಶೊಸ್ತದ್ಯಶೊಪ್ಪ ಚ
 7 ಣ್ಣಕರತೊಪ್ರಹ್ಲಾದಿಶ್ಚಾಧರೋ ಧೋರೋಧ್ಯಯ್ಯಧನೋವಿಪಕ್ಷ ವನಿತಾವ ಕ್ರಾಂಬುಜ ಶ್ರೀಹರೋಹಾ
 8 ರೀಕೃತ್ಯಯಶೋಯದೀಯಮನಿಶ್ನಿಷ್ಠಾಯಿಕಾಭಿಧ್ಯತ (ಂ) ಚೈಷೊಲ್ಲಂಘನಜಾತಯಾಪ್ಯಮಲಯಾಲ
 9 ಕ್ಷಾಸ್ತಮೇತೊಖಿಸನ್ ಯೋಭೂನ್ಮಿಮೃಫಲಮಣ್ಣುಲಿಸ್ತಿಯುಶೋದೋಷಾಕರೊನಕ್ಯಚಿತ್ ಕರ್ಣಾಫಧಃಕೃತದಾ
 10 ನಸನ್ತಿದ್ಯತೊ ಯಸ್ಯಾನ್ಯದಾನಾಧಿಕನ್ದಾನಂವೀಕ್ಷ್ಯಸುಲಜ್ಜಿತಾ ಇವದಿಶಾಮ್ಪ್ರಾನ್ವೇಷ್ಠಿತಾದಿಗ್ಗ
- II (a) 11 ಚಾಃ ಆನ್ಯೈನ್ಮಫಜಾತುಪಿಚಿತಂಗುರುಶಕ್ತಿಸಾರವಾಕ್ರಾನ್ತಧೂತಲಮನನ್ಯಸಮಾನಮಾ(ನಾ)ಯೇನೇ
 12 ಹಬದ್ಧಮತ (ವ) ಲೋಕ್ಯಚಿರಾಯಗಂಗನ್ಮೂರೇ (ರ) ಸ್ವನಿಗ್ರಹಭಿಯೇ ತ (ವ) ಕಲಪ್ರಯಾತಃ ಏಕತ್ರಾತ್ಮಬ
 13 ಲೇನವಾರಿನಿಧಿ ನಾಪ್ಯನ್ಯತ್ರರುಧ್ವಾಘನ ನಿಷ್ಕೃಷ್ಟಾಸಿಭೋದ್ಧತೇನ ವಿಹರತ್ತಾಳಾತಿಭೀಮೇನ
 14 ಚ ಮಾತಜ್ಞಾನ್ಮದವಾರಿನಿಯುರಮುಚಿಃ ಪ್ರಾಪ್ಯಾನ ತಾತ್ಪಲ್ಲವಾತ್ ತಚ್ಚಿತ್ರಾ (ತ್ರಂ) ಮದರೇಶಮಪ್ಯ
 ನುದಿ
 15 ನಂ ಯಸ್ತ್ವಪ್ಪವಾನ್ಯಕ್ಯಚಿತ್ ಹೇಲಾಸ್ವೀಕೃತಗೌರಾಜ್ಯ ಕಮಲ ನ್ಶಾನ್ಯಃ ಪ್ರವೇಶ್ಯಾಚಿರಾ
 16 ದುನ್ಮಾಗೇರಮರು ಮಧ್ಯಮಪ್ರತಿ ಬಲೈಯೋರ್ವತ್ಸರಾಜಮ್ಬಲೈಃ ಗೌಡೀಯಂತರದಿನ್ಮಪಾದ
 17 ಧವಳಚ್ಚತ್ರದ್ವಯಂ ಕೇವಲಂ ? ತಸ್ಯಾದಾಹ್ಯತತದ್ಯಶೋಹಿಕ ಕುಭಾಮ್ರಾನ್ವೇಷ್ಠಿತನ್ತತ್ಕ್ಷಣಾತ್
 18 ಲಬ್ಧಪ್ರತಿಷ್ಠಮಚಿರಾಯಕಲಿಸುಡೂರಮುತ್ಸಾರ್ಯ ಶುದ್ಧಚರಿತೈರ್ಧರೀಣೀತಲಸ್ಯಕ್ಯತ್ವಾಪುನಃ
 19 ಕ್ಷತಯುಗತ್ರಿಯಮಪ್ಯಶೇಷಚಿತ್ರಂಕಥನ್ಸಿ ರುಪಮಃ ಕಲವಲ್ಲಭೊ ಭೂತ್ ಪ್ರಾಭೂತ್
 20 ಮೃಫಪರಾತ್ಪತೊನಿರುಪಮಾದಿನ್ಮಯ್ಯುಫಧಾವಾರಿಧೇತುದ್ಧಾತ್ವಾ ಪರಮೇಶ್ವರೊನ್ಮತ ಶಿರಸ್ಸಂಸಕ್ತ
- II (b) 21 ಪಾದಸ್ತಥಾಪತ್ಮಾನನ್ದಕರಃಪ್ರತಾಪಸಕಿತೋನಿತ್ಯೋದಯಃ ಸೋನ್ನತೇಃ ಪೂರ್ವಾದ್ರೇರಿವಭಾನುಮಾನ
 22 ಭಿಮತೋಗೋವಿನ್ದರಾಜಸತಾ ಯಸ್ಮಿನ್ಸರ್ವಗುಣಾಶ್ರಯಿಕ್ಷಿತಿಪತಾಶ್ರೀರಾಷ್ಟ್ರ ಕೂಟಾನ್ವಯೇಜಾತೇ
 23 ಯಾದವವಂಶವನ್ಯಧುರಿಪಾವಾಸೀದಲಂಘ್ಯಃ ಪರೈಃ ದೃಷ್ಟಾಸ್ತಾವಧಯಃ ಕೃತಾಃಸ್ಯಸದೃಶಾಃ
 24 ದಾನೇನಯೇನೋದ್ಧತಾಃ ಮುಕ್ತಾಹಾರವಿಭೂಷಿತಾಃ ಸ್ತುಟಮಿತಿಪ್ರತ್ಯರ್ಥಿನೋಪ್ಯರ್ಥಿನಾಃ ಯಸ್ಯಾಕಾ
 25 ರಮಮಾನುಷಂತ್ರಿಭುವನವ್ಯಾಪತ್ತಿರಕ್ಷೂಚಿತಂ ಕೃಷ್ಣಸ್ವೇವನಿರೀಕ್ಷ್ಯಯಿಚ್ಛತಿಪದಯದ್ಯಾ
 26 ಧಿಪತ್ಯಂಭುವಃ ಆಪ್ರಾನ್ತಾತತವೇಯ ಮಪ್ರತಿಪತಾದತ್ತಾತ್ವಯಾಕಣಿ ಕಾಕಿನ್ಮಾಚ್ಚೈವ
 27 ಮಯಾಧ್ಯತೇತಿತರಂಯುಕ್ತಂ ಸತತ್ರಾಭು [ಭ್ಯ] ಧಾತ್ ತಸ್ಮಿನ್ಸ್ವರ್ಗವಿಭೂಷಣಾಯಜನನೇಯಾತೇಯ
 28 ಶಶ್ಯೇಷತಾಮೇಕೀ ಭೂಯಸಮುದ್ಯತಾನ್ವನುಮತೀ ಸಂಹಾರವಾಧಿತ್ಸಯಾವಿಹ್ಯಾ ಯಾನ್ಮಹಸಾ
 29 ಪೃಥತ್ಸಪತೀನೇಕಸಿಖಿಯೋದ್ಧಾದಶಬ್ಯತಾನಪ್ಯಧಿಕಪ್ರತಾಪಸಕಿತಾಸ್ಸಂವರ್ತಕೊರಾನ್ವಿ
 30 ವ ಯೇನಾತ್ಮನ್ದಯಾಲುನಾಥನಿಗಳಕ್ಷೇಶಾದ ಪಾಸ್ಯಾನತಂ ಸ್ವನ್ನೇಶಂಗೆಮಿತೊಹಿದರ್ಪವಿಸ
- III (a) 31 ರಾದ್ಯಃ ಪ್ರಾತಿಕೂರ್ಯೇಶ್ಚಿತಃ ಲೀಲಾಭೂಕುಚಿರೇ (ಲ) ಲಾಟಫಲಕೇಯಾವಚ್ಚನಾಲಕ್ಷ್ಯತೇ ವಿಕ್ಷೇಪೇಣ
 ವಿಜಿ
 32 ತೃತಾವದಚಿರಾದಾಬದ್ಧಗಂಗೆಂಪುನಃ| ಸತ್ವಾಯಾಶುಶಿಲೀಮುಖಾಸ್ವಸಮಯಾತ್ ಬಾಣಾಸನಸ್ಯೋ

33 ಪರಿಪ್ರಾಪ್ತವರ್ಧಿತವನ್ನು ಜೀವವಿಭವಂ ಪತ್ಮಾಭಿವೃದ್ಧ್ಯಾನ್ವಿತಂ ಸರ್ವಕೃತ್ವಮುದೀಕ್ಷೆಯಂ ಶರದ್ಯತುಂ (ಂ) ಪ.

34 ಜ್ಞಾನವತ್ಸೂರ್ಯರೋನಃ ಕ್ವಾಪಿಭಯಾತ್ ತಥಾಪಿನಮಯಂಸ್ವಪ್ನೇಷ್ಯಪಶ್ಯನ್ಯಥಾಯತ್ಪಾದಾನತಿ

35 ಮಾತ್ರಾ ಮೇಕಶರಣಾನಾರೋಕ್ಯಲಕ್ಷ್ಮೀಧಿಯಾದೂರಾನಾಳವನಾಯಕೋನಯಪರೋಯತ್ರಾ

36 ತಿ ಬದ್ಧಾಞ್ಜಲಃ ಯೋವಿದ್ವಾನ್ವಲನಾಸಹಾಲ್ಪಪಲವಾನ್ವಯ (ಸ್ವ) ದ್ವಾರನಧತೇಪರಾನಿ ತೇಸೂತಿರ

37 ಸಾಯಿದಾತ್ಯಪರಯೋರಾಧಿಕ್ಯನಂವೇದನಂ ವಿನಾನ್ಯದ್ರಿಃ ಕಟಕೇನಿವಿಷ್ಯ ಕಟಕಶ್ಚುತ್ಪಾಚರೈರ್ಯುಃ

38 ನಿಜೈಸ್ತಂದೇಶಂಸಮುಪಾಗತಾಃ ದ್ವೈವಮಿತಿ ಜ್ಞಾತ್ವಾಧಿಯಾಪ್ರೇರಿತಃ ಸಾರಾಶರ್ವ ಮಹೀಪತಿ ದ್ರುತ.

39 ಮಗಾದಪ್ರಾಪ್ತಪೂರ್ವಮ್ನೈರ್ಯುಃ ಸ್ಯೇಚ್ಚಾಮನುಕೂಲಯತಃ ಕ್ರಬ್ರುಧನ್ಯಃ ಪಾದಪ್ರಣಾಮೈರಪಿನೀ

40 ತ್ಪಾಶ್ರೀಭುವನೇಘನಾಘನಘನವ್ಯಾಪ್ತಂ ಪರಂಪ್ರಾಪ್ಯ ಪಂತನಾ ದಾಗತವಾಃ ಸಮನ್ವಿಜಬ

III (b)

41 ಲೈರಾಶುಭಧರಾತುಟಂ ತತ್ರಸ್ತಃ ಸ್ವಕಾರಾಗತವ್ತ್ವಕೃತಿಭಿನ್ವಿಶ್ಯೇಷಮಾಕ್ಯಪ್ತವಾವಿಕ್ಷೇಪೈರಪಿಚಿ

42 ತ್ರಮಾನತರಿಪುಜ್ಜಗ್ರಾಹತಂ ಪಲ್ಲವಾತ್ ಲೇಖಾಹಾರಮುಕೂದಿತಾರ್ಥವಚನಾಯತ್ರನ್ಯವೇಜ್ಜೀಶ್ಚ

43 ರೋನಿತ್ಯಂಕಿಂಕರವತ್ಪ್ರಧಾದವಿರತಂಕಮ್ನಮಾತ್ಮೇಚ್ಛಯಾ ಬಾಹ್ಯಾಳೀಧೃತಿರನ್ಯಯೇನರಚಿ

44 ತಾ ಪ್ಲೋಮಾವಲಗ್ಗಾರುಚಂಧಾಶ್ರೀಮೌಕ್ತಿಕಮಾಲಕಾಮಿವದ್ಯತೋಮೂರ್ಧ್ವಿಸ್ತತಾರಾಗಣೈಃ ಸನ್ಮಾ

45 ಸಾಶ್ವರಚಕ್ರರಾಜಕಮಾಗಾತ್ ತತ್ಪೂರ್ವದೇವಾವಿಧಿವ್ಯಾಬದ್ಧಾಞ್ಜಲಶೋಭಿತೇನಶರ

46 ಣಮೂದ್ಧ್ವಯದಜ್ಜ್ವಯಂ ಯದ್ಯಾಧತ್ತಪರಾದ್ಧ್ಯುಘೋಷಣಗಣೈರ್ನಾಳಂಕೃತಂ ತತ್ರಾ ಮಾ

47 ಭೃಷೀರಿತಿಸತ್ಯಪಾಲಕಯಶ್ಚಿತ್ಯಾಯಧಾತಗ್ಗಿರಾ ತೇನೇದಮನಿಲ ವಿದ್ಯುಚ್ಚಿಹ್ನುಲಮವಲೋಕ್ಯ

48 ಜೀವಿತಮಸಾರಂಕ್ಷಿದಾನಮ್ಪರಮ್ನುಂ ಪ್ರವರ್ತಿತೋಬ್ರಹ್ಮದಾಯೋಯಂಸಚ ಪರಮಭಟ್ಟಾರ

49 ಕ ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರ ಶ್ರೀಮತ್ದ್ವಾರಾಪರ್ವದೇವಪಾದಾನುದ್ಯಾನಪರಮಭಟ್ಟಾರಕ

50 ಮಹಾರಾಜಾಧಿರಾಜಪರಮೇಶ್ವರಪ್ರಭುವೀವಲ್ಲಭಪ್ರಧೂತವರ್ಷ ಶ್ರೀಮತ್ ಗೋವಿಂದರಾಜದೇವಃ

IV (a)

51 ಧಾರಾವರ್ಷಶ್ರೀವಲ್ಲಭಮಹಾರಾಜಾಧಿರಾಜಸ್ಯ ಪುತ್ರಃ ಶೌಚಾಚಾರಪ್ರಭುರಗುಣಗಣಪ್ರಣ

52 ಮಿತಸಮಸ್ತರೋಕಃ ಪರೋಪಕಾರಕರುಣಾಪರಃ ಪರಮೇಶ್ವರಚರಣಾರವಿನ್ದವನಾಭಿನಂದನಃ ರ

53 ಣಾವಲೋಕ ಶ್ರೀ ಕಮ್ನಾರಾಜಪುನಾ ಡವಡೆನಾಡುವಿಷಯೇ ವದನಗುಪ್ತನಾಮಗ್ರಾಪುಃ ತಲವ

54 ನನಗರಮಧಿವಸತಿವಿಜಯಸ್ಥನಾ ವಾರೇತ್ರಿಂಶದುತ್ತರೇಷ್ಟತೀತೇಷು ಶತವರ್ಷೇಷು ಕಾರ್ತಿಕಾ

55 ಮಾಸಪೂರ್ಣಮಾಸ್ಯಾಂ ರೋಹಿಣೀ ನಕ್ಷತ್ರೇ ಸೋಮವಾರೇ ಕೂಣ್ಯಕುನ್ದಾನಯಸಿಮ್ನುಲಗೆ

56 ಗೂರುಗುಣಕಮಾರನಂದಿಭಟ್ಟಾರಕಸ್ಯ ಶಿಷ್ಯಃ ವಿಳವಾಚಾರ್ಯಗುರುಃ ತಸ್ಯ ಶಿಷ್ಯೋವದ್ಧಮಾ

57 ನಗುರುಃ ಸರ್ವಪ್ರಾಣಿಹಿತಃ ಸಾಕ್ಷಾತ್ಸಿದ್ಧಾನ್ವನುಗಮೋದ್ಧತಃ ಶಾನ್ತಸ್ತರ್ವಜ್ಜ್ವಲೋಯಂನಯೋನ್ಯ

58 ತಗುಣೋನ್ಯತಃ ತಸ್ಮೈತಂ ಗ್ರಾಮಮದಾತ್ಸಪ್ತಪುತ್ರಶ್ರೀ ಶಂಕರಗಣ್ಣ ವಿಜ್ಞಾಪನೇನ ಶ್ರೀಕಮ್ನುದೇವಃ ಶ್ರೀ ವಿಜಯ

59 ವಸತಯೇ ತಲವನಗರೇ ಪ್ರತಿಷ್ಠಿತಾಯ ತಸ್ಯ ಸೀಮಾನ್ತರಾಣಿ ಬಡಗಣದೇವೋಣಪುಃ

IV (b)

60 ಳಿ ಬಡಗಣ ಪಡುವಣ ಕೊನೆ ದುಪಾಣತಿಗಲ್ಲು ಪಡುವಣ ಸೀಮೆ ಕಡಬಗೆಯುಪವ್ಯಾರ್

61 ಗಂ ಪಡುವಣ ತೆಂಕಣ ಕೊನೆದು ಪೊಲ್ಲುಟ್ಟಿ ತೆನ್ನೆಪ್ಪ ತೆಂಕಣ ಸೀಮೆ ದೆಳಕೊಲತೆನ್ನೆ

62 ದ್ವೈ ತೆಂಕಣ ಮೂಡಣ ಕೊನೆದುಮದು ಮ್ನಿಕಾಪಲುಮೂಡಣಸೀಮೆ ಕಳೆವೆಟ್ಟಿನ ಮೂಡಣ ಪೊರೆ

63 ಯೆಮ್ಮಾಱುಬೆಳೆ ಒಳಗುಮೂಡಣ ಬಡಗಣ ಕೊನೆದು ಬದನಿದಿಯ ಬಡಗಣ ಒದ್ದೆ

64 ಅಲು ಅಸ್ಯ ದಾನಸ್ಯ ಸಾಕ್ಷಣಃ ಪಣ್ಣವತಿಸಹಸ್ರವಿಷಮು ಪ್ರಕೃತಯಃ

65 ಯೋ ಸ್ಯಾಪಹರ್ತಾ ರೋಧಾನೋಹಾತ್ಪ್ರಮಾದೇನಚ ಸಪಜ್ಜಭಿಮ್ನುಹದ್ಧಿಃ ಪಾತಕೈಸ್ತಂಯುಕ್ತೊ

66 ಭವತಿ ಯೋ ರಕ್ಷತಿ ಸಪುಣ್ಯಭಾಗ್ಯವತಿ ಆಪಿಚಾತ್ರಮನುಗೀತ ಶ್ಲೋಕಾ ಶ್ರೀ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ

67 ಪಾ ಯೋಹರೇತವಸುನ್ದರಾ ಪಪ್ಲಿಂವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ಸ್ವನ್ಮಾತುಂ

68 ಸುಮಹಟ್ಟಿಂ ದುಃಖಮನ್ಯಸ್ಯಪಾಲನಂ ದಾನಂ [ವಾ]ಪಾಲನಂವೇತಿ ದಾನಾಚ್ಚೇಯೋನುಪಾ

V (a)

69 ಲನಂ ಬಹುಭಿರ್ವಸುಧಾಭುಕ್ತಾ ರಾಜಭಿಃ ಸಗರಾದಿಭಿಃ ಯಸ್ಯಯಸ್ಯಯದಾದೂಮಿ ತಸ್ಯ

70 ತಸ್ಯ ತದಾಪಲಂದೇವಸ್ವನ ವಿಷಂ ಪೋರಂ ನವಿಷಂ ವಿಷಮುಚ್ಯತೇ ವಿಷಮೇಕಾಕಿನಂಹಸ್ತಿ

71 ದೇವಸ್ವಂಪುತ್ರಸೌತ್ರಿಕ ವಿಶ್ವಕರ್ಮಾಚಾರ್ಯೇಣ ಲಖಿತ ಶ್ರೀ

ಅದೇ ದೇವನೂರಿಗೆ ಸಮೀಪದಲ್ಲರುವ ಹಳ್ಳದ ದಡದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

1 ಶುಭಮಸ್ತು

3 ರಾಜಸನಾಯಕರು

5 ಕ್ಷಿಸಿದರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

2 ದೇವಗವುಡರಮಕ್ಕಳು

4 ಈ ದೇವರಕಟ್ಟೆಯನ್ನು

ಶಿವಮೊಗ್ಗ ಡಿಸ್ಟ್ರಿಕ್ಟ್.

ಶಿಕಾರಿಪುರ ತಾಲೂಕು.

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ಶಿಕಾರಿಪುರ ತಾಲೂಕು ಕನಕಾ ಹೋಬಳಿ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ಚೆನ್ನಬಸವನವರ ಖಾತೆ ಜಮೀನಿ ನಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ '4—6"×1'—9"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭುವನಾಶ್ರಯಶ್ರೀ ಪ್ರೀಡ್ವೀವಲ್ಲಭಮ
- 2 ಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕನ
- 3 ತ್ಯಾಶ್ರಯಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀ.....
- 4 ತ್ರಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ ರಾಜ್ಯ.....
- 5 ರೋತ್ತರಾಭಿವೃದ್ಧಿಪ್ರವರ್ಧಮಾನಮಾ.....
- 6 ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ | ಸ್ವಸ್ತಿಯಮ.....
- 7 ಮ ಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣಮಾನಾ.....ನುಷ್ಣಾ.....
- 8 ಸಂಪನ್ನರಪ್ಪ ಶ್ರೀಮದನಾದಿಯಗ್ರಹಾರ.....ಬೇಳ
- 9 ರಕ ಪದಮಹಾಜನಂಗಳು ಶ್ರೀಮತು.....ಯಾ
- 10 ಹಿತಾಗ್ನಿಗಳಮಮ್ಮುಬಮ್ಮಯ್ಯಗಳಮಗ.....
- 11 ನಮಗ ವಿಜಯಯ್ಯನುಂ ಮತ್ತಮವರಮಗ.....ಬಿ
- 12 ಟ್ಟಮಯ್ಯನುಂ ತಮ್ಮ ಭಕ್ತಿಶಕ್ತಿಯಿಂ ವಾದಪೂಜೆಯಂ
- 13 ಕೊಟ್ಟುಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ೧೮ನೆಯ ಶ್ರೀಮು
- 14 ಬ ಸಂವತ್ಸರದ ಪೌಷ್ಯ ಸುದ್ದ ೧೩ ಸೋಮ
- 15 ವಾರದನ್ನಿ ಸುತ್ತರಾಯಣ ಸಂಕ್ರಾಂತಿಯನ್ನನಂ
- 16 ಗೇರಿಯ ಬಯಲನಡುವೆ ತಾವು ಕಟ್ಟಿಸಿದ ಕೆಟ್ಟ
- 17 ಯ ಕೀಳೇರಿಯಲ್ಲ ಪದದು ಬಿಟ್ಟಗಡೆಗುಣಿಗ
- 18 ನಮತ್ತಲೆರಡು ಹುದವೆರಡು ಈ ಧರ್ಮಮಂ ಪ
- 19 ತಿ ಪಾಳಿಸುವರ್ಗ ವಾರಾಣಸಿ ಕುರುಕ್ಷೇತ್ರದೊಳೆ
- 20 ಸಾಯಿರ ಕವಿರಯಂಕೋಡುಂಕೊಳಗುಮಂ.....
- 21 ತ್ನಂಗಳಿಂ.....
- 22 ದಗ್ಗುಪುಣ್ಯಫಲಮಕ್ಕು ಈ ಧರ್ಮಮನಾವ
- 23 ನಳಿದ ಮಹಾ.....
- 24ಕಾಲೇಕಾಲೇಪಾಲನೀಯೋ
- 25 ಭವದ್ವಿಃ ಸರ್ವಾನೇತಾನಾ ವಿನಃಪಾರ್ಥಿವೇಂದ್ರಾನ್ಮು
- 26 ಯೋಧೂಯೋಯಾಚತೇರಾಮಚಂದ್ರಃ
- 27 ಈ ಕಲ್ಲಮಾಡಿಸಿದಂಬಿಯಣಬಿಟ್ಟಿಮಯ್ಯ ಬಿಟ್ಟ
- 28 ಟ್ಟ ಮಯ್ಯನುಂಬರದಸೇನಬೋವಕೇತಮಲ್ಲ
- 29 ಕಣ್ಣರಿಸಿದಸಮಯಕೀರ್ತಯಾರ್ಯಶ್ರೀ

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ದೊಡ್ಡಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ 1ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-3"

- 1 ಶಕವರುಶಕ್ತಿ ಸಾವಿರ
- 2 ದ ೩೨೮ನೆಯ ನಳ
- 3 ಸಂವತ್ಸರ ಪಾ
- 4 ಲ್ಲುಣ ಬ ೨ ಶುಕ್ರವಾ

- 5 ರದಲು ಕಪರಹಳಿ
- 6 ಯ ಮಲ್ಲೇಗವುಡರ
- 7 ಮಗ ಮಲ್ಲೇ

- 8 ಗುಡನು ಸ್ವ
- 9 ಗ್ಗಸ್ತನಾದ
- 10 ನು

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ದೊಡ್ಡ ಕೆರೆಯ ಅಂಗಳದಲ್ಲ 2ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-0"×2'-9"

1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದ	6 ರದಲು ಶ್ರೀವೀರಪ್ರತಾಪದೇ	10 ಒದು.....ದೇವಲೋಕ
2 ಯಶ್ವತಕ ವರುಶ ೧೩೪೮	7 ವರಾಯರು ರಾಜ್ಯಂಗೈವಲ	11 ಮು.....ಯಾತನ ಸತಿ
3 ನೆಯ ನಡೆದ ವಿಶ್ವಾವನು	8 ಕಪರಹಳಿಯ ಹುಯಲಲ	12 ಬೀರಜ್ಜೆ ಮಹಾನತಿಯಾ
4 ಸಂವತ್ಸರದ ಫಾಲ್ಗುಣ	9 ನಾಚಯಪಲರನಿ	13 ದಳು ಜಕ್ಕೋಜನಬೆಸನ
5 ದ ಸುಗಂ ಮಂಗಳವಾ		

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ಅದೇ ಕಪ್ಪರಹಳ್ಳಿ ಗ್ರಾಮದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲ 3ನೆಯ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾ	8 ಪ ಯಿಮ್ಮಡಿ ದೇ	15 ಕೆನಲುವನೆಲುವಳಿ
2 ಭೃದಯ ಶಕ	9 ವ ರಾಯಮ	16 ಗೆ ನಾಡವಳಗಣ ಕ
3 ವರುಶ ೧೩೫೨ ಸ	10 ಹಾರಾಯರು	17 ಪ್ಪನಹಳೆಯ ಮ
4 ಉಮ್ಮಸಂವತ್ಸರ	11 ಸುಬರಾಜ್ಯಂ	18 ಲ್ಲಗಲುಡರ ಮಗ
5 ದ ಪ್ರಥಮ ಭಾದ್ರ	12 ಗೆಯಿಲುತ್ತಯಿ	19 ಬಯಿರಗಲುಡನು ಸ್ವ
6 ಪದ ಸ್ವ ೩ ಗಿಲು	13 ದರ್ಕಾಲದಲ ಆ	20 ಗ್ರಸ್ತನಾದನು ಮಂ
7 ವೀರಪ್ರತಾ	14 ರಗದವೆಂಟಯ	21 ಗಳ ಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಕನಬಾ ಹೋಬಳಿ ಕೊಟ್ಟಗ್ರಾಮದ ಗೌಡರ ಹೊಲದಲ್ಲಿ ಮಾಸ್ತಿ ಕಲ್ಲು.

1 ಮರೆದ	3 ವಲಸಬೀಬಾ	5 ಯಾದಳು
2 ವರುಬಗೆ	4 ಯಸತಿ	

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ಅದೇ ಕೊಟ್ಟಗ್ರಾಮದ ಕರಿಯವರ ಹಿತ್ತಲನಲ್ಲಿ ನಟ್ಟ ದೇವರಕಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×3'-6"

(ಈ ಶಾಸನವು ಪುರಾತನಾಕ್ಷರಗಳಿಂದ ಕೂಡಿದ್ದ ಕಾರಣ ಆ ಅಕ್ಷರಗಳನ್ನೆಲ್ಲಾ ಕೆತ್ತಿಸಿ ಬೇರಹೊಸದಾಗಿ ಶಾಸನವನ್ನು ಬರೆಸಿದ್ದಾರೆ.)

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನಶಕ ವರ್ಷಕೆ ಸಲುವ [೧೦೦೨೦೨೩]ನೆ ವರ್ಷಕೆ ಸಲುವ
- 2 ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಶ್ರಾವಣ ಬಹುಳ ೮ ಮೀ ಪುಣ್ಯಕಾಲದಲು ಶ್ರೀಮನ್ ಮಹಾನಾಯಕಾಚಾರ್ಯರಾದ
- 3 ಕಾಶಿ ಬಯಿರಪನಾಯಕರ ಕುಮಾರರಾದ ಚಿಕ್ಕಣನಾಯಕರು ಕೋಟಪುರದ ತಿರುವಂಗಳನಾ
- 4 ಥಗೆ ಸಮರ್ಪಿಸಿದ ಧರ್ಮಶಾಸನ ಕ್ರಮವೆಂತೆಂದೆ ನಮಗೆ ಸಲುವ ಮಾಳೇನಹಳ್ಳಿ
- 5 ಯೆ ಸೀಮೆಯೊಳಗಣ ಕೊಟ್ಟವೆಂಬ ಗ್ರಾಮವನು ಶ್ರೀಜಯಂತೀ ಪುಣ್ಯಕಾಲದ
- 6 ಉ ಕೋಟಪುರದ ತಿರುಮಲದೇವರಿಗೆ ಸಹಿರಂಣ್ಯೋದಕ ದಾನ ಧಾರಾಪೂರ್ವ
- 7 ಕವಾಗಿ ತಮ್ಮ ಸ್ತ್ರೀಪುತ್ರದಾಯಾದಾದ್ಯನುಮತದಿಂದ ಸಮರ್ಪಿಸಿದ ಕುಮುದ್ವೀ ತೀರದ
- 8 ಕೊಟ್ಟವೆಂಬಗ್ರಾಮದ ಪ್ರತಿನಾಮ ತಿರುಮಲಪುರದ ಧರ್ಮಸಸನಯಿದಕಾರು
- 9 ತಪ್ಪಿದರೆ ತಮ್ಮ ತಾಯಿತಂದೆಯ ಕೊಂದವಾಪಕ್ಕೆ ಹೋಹರು
- 10 ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾಯೋಹರೇತವಸುಂಧರಾಂ ಷಷ್ಠಿ ವರ್ಷಸಹಸ್ರಾಣಿ
- 11 ವಿಷ್ಣಯಾಂ ಜಾಯತೇಶ್ರಮಿಃ! ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರ ದತ್ತಾನುಪಾಲನಂ
- 12 ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಕಲಂಭವೇತ್ ಏಕೈವಧಗಿನೀ ಲೋಕೇಸರ್ವೇ
- 13 ಪಾಮೇವ ಭೂಭುಜಾಂ ಸರ್ವೋಚ್ಯಾ ನಕರಗ್ರಾಹ್ಯಾ ವಿಪ್ರದತ್ತಾವ ಸುಂಧರಾ ಇ
- 14 ಪರ ಗ್ರಾಮಕ್ಕೆ ಆರು ತಪ್ಪಿದರೆ ತಾಯಿತಂದೆ ವಾರಾಣಸಿಯಲಿಕೊಂ
- 15 ದವರು ಗೋಬ್ರಾಹ್ಮಣರ ವಧಮಾಡಿದವರು ಗುರುತ್ವಮಾಡಿದವರು
- 16 ಯಧರ್ಮಕ್ಕೆ ಶರಣ ಮಂಗಳ ಮಹಾ ಶ್ರೀಶ್ರೀಶ್ರೀ

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹರಡಿಹಳ್ಳಿ ಫಾರೆಸ್ವಿನಲ್ಲಿ ಸಂಗಮೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-9"

- | | |
|--------------------------|------------------------------|
| 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ವಿಜಯಾಧ್ಯು | 7 ಲು ಶ್ರೀ ಹಿರಿಮಠದ ಕಲ್ಲೇದೇವರು |
| 2 ದಯ ಶಾಲವಾಹನ | 8 ತೇಜ ಸಿಂಗಪ ಕೂಡಿ ಸಂಗ |
| 3 ಶಬು ವರುಷ ೧೨೬೬ಕ್ಕೆ | 9 ಮನಂಜುಂಡೇಶ್ವ |
| 4 ಸಲುವ ಮನ್ಮಥನಾ | 10 ರನ ಪ್ರತಿಷ್ಠೆ |
| 5 ಮ ಸಂವತ್ಸರದ ಜ್ಯೇಷ್ಠ | 11 ಮಾಡಿಸಿದರು |
| 6 ಶುಭ ೧೪ ಸೋಮವಾರದ | |

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ಅದೇ ಕಸಬಾ ಹೋಬಳಿ ಹಿತ್ತಿಲಗ್ರಾಮದ ಊರಬಾಗಿಲಲ್ಲಿ ನಟ್ಟ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 5'-6"×3'-9"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ಚಾಳುಕ್ಯ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವರ.....
- 2ಸಲುತ್ತುಮಿರೆ.....ಹೆತ್ತಿಳದ.....
- 3
- 4 ಮಾದಯ್ಯನ ಅಳಿಯ ಗಂಡರಡಾವಣಿ ಸೂರಿಯ
- 5 ನಾಯಕಂ.....ತುಳುವಂಮಗು.....
- 6 ಪಲರಂ ಕೊನ್ನು ತಳ್ಳಿಡುಡುಸುರಗಣಿಕೆಯರೊಳ ಕೂಡಿದಂ.....
- 7
- 8

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟಿಗೆ ಉತ್ತರ ಗದ್ದೆಯ ಬದುವಿನಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾತ್ರಯಂ.....ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾತ್ರಯ ಕುಳ
- 2 ತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ತ್ಯಳೋಕ್ಯ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ
- 3ಸಲುತ್ತುಮಿರೆ ಸಕವರ್ಷ ೯೮೩ನೆಯ.....
- 4ಸಾಹಣಿಯೆನಿಸಿನೆಗಲ್ಲಗಂಜಾಕಡ್ಡೆಗಂ... ಬಮ್ಮದೇವನ ಸನ್ನತಿಯ.....ಆಜಕ್ಕಯ್ಯ
- 5ಹೆತ್ತಿಳಮಂದೇಡರು ಪಲರನಿಡುಡುತುಳುವಂ ಕೊಂಡಲ್ಲಿ ಶ್ರೀಮ
- 6ಚಿಟ್ಟಂಮೋಗಿ ಆ ಹೆತ್ತಿಳದತುಳುವಂ.....
- 7ಸುರರೋಕಪ್ರಾಪಿತನಾದ.....
- 8ಮು ತೇನಾಪಿಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ಯಂಸನೇಕಾಯೇ
- 9ಸ್ವಸ್ತಿ ನಾಗಾಚಾರಿಯದೇವ.....ಬರೆದರ್ಸ್ವ.....
- 10ರೋಕಟನ ಕಂಡರಣಿಮಂಗಳಮಹಾ ಶ್ರೀ

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವದಲ್ಲಿ ರಂಗನಾಥದೇವರ ಮಾನ್ಯದ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×2'-3"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾತ್ರಯಂ ಶ್ರೀ ಪೃಥಿವೀವಲ್ಲಭ ಮಹಾ
- 2 ರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾತ್ರಯ
- 3 ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ತ್ಯಳುಭವನ ಮಲ್ಲ
- 4 ದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ
- 5 ಮಾನ ಮಾಚಂದ್ರಾರ್ಕತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ತತ್ಪಾದ ಪದ್ಮೋಪಜೀವಿ
- 6ಸಕವರ್ಷ ೧೦೩೪ನೆಯ ನನ್ನನ ಸಂವತ್ಸರದ
- 7 ವೈಶಾಖ ಸು ೧೧ ಬ್ರಿಹವಾರದನ್ನು ಸ್ವಸ್ತಿಯಮ
- 8 ನಿಯಮ ಸ್ವಾಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮನಾನುಷ್ಠಾನ
- 9 ಬಪಸಮಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನ ರಷ್ಠ ಶ್ರೀಮದ
- 10 ನಾದಿಯಗ್ರಹಾರಪಹ ಹಿತ್ತಿಳದನಾಯಿರಮುಂ

- 11 ಕ್ರಯದಾನವಾಗಿ ಕೊಂಡುಬಿಟ್ಟ ಧರ್ಮ ಶ್ರೀಮತು ಸೋಮೇ
- 12 ಶ್ವರ ದೇವಗ್ನಿ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟಿದ್ದ ಜಾಕಿಯೂರ ಬಯಲೊಳ
- 13 ಗೆ ಹಂನೇರದು ಮಾರುಗಳೆಯ ಲಯ್ದುಕಡಹವೂರ
- 14೫೦ ಆ ಚಂದ್ರತಾರಂ ಸಲುತ್ತುಮಿಕ್ಕೇ
- 15 ಈ ಧರ್ಮಮನಾವನೋರ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆವಾರಣಾಸಿ
- 16 ಕಾಶಿ ಪ್ರಯಾಗೆಯಲ್ಲಿ ಸಾಯಿರಕವಿರೆಯಂ ಸಾಯಿರ
- 17 ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ನಿ ಕೊಟ್ಟ ಫಳಮಕ್ಕು
- 18 ಉದನಳಿದಾತಂ ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಲ್ಲಿ
- 19 ಸಾವಿರ ಕವಿರೆಯಂ ಹತ್ತುಸಾವಿರ ವೇದಪಾರಗರಪ್ಪ
- 20 ಬ್ರಾಹ್ಮಣರನಳಿದಮಹಾಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂವಾ
- 21 ಯೋಹರೇತ ವಸುಂಧರಾಂ | ಪಷ್ಠಿವರ್ಷಸಹಸ್ರಾಣಿ
- 22 ವಿಷ್ಣಾಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮಕ್ಕೆ ದಕ್ಷಿಣ ಶಾನುಭೋಗ ಮಂಜಪ್ಪನವರ ಗದ್ದೆಯಲ್ಲಿ

ಪ್ರಮಾಣ 2"-0"×1'-6"

- | | |
|---|--|
| <ol style="list-style-type: none"> 1 ಸ್ವಸ್ತಿ ಶಕವರತ ೧೨೩೧ನೆ 2 ಯು ಸೌಮ್ಯ ಸಂವತ್ಸರದ ಮೈಶಾ 3 ಖ ಬ ೧೪ ಮಂ ಲು ಹೊಂನಪೂರಾ 4 ಕಲನಾಥ ದೇವರಹಳಿಯ ರಾ 5 ಮನಾಯಕರು ಕಲನಾಥದೇವರ | <ol style="list-style-type: none"> 6 ನಿತ್ಯನೈವೇದ್ಯಕ್ಕೆಂದು ಕೊಟ್ಟದು 7 ಕೆಣಿಯ ಕೆಳಗೆ ಗದ್ದೆಯರಡು ಬಂ ಯಿ 8 ದನಾರೊಟ್ಟರೂ 9ಕ್ಕೆ ಮಂಗಳಮಹಾ ಶ್ರೀ |
|---|--|

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ಅದೇ ಹಿತ್ತಿಲಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ವೀರಪ್ಪನಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2"-6"×2"-6"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯಂ ಶ್ರೀ ಪೃಥ್ವೀವಲ್ಲಭಂ ಮಹಾರಾಜಾ
- 2 ಧಿ ರಾಜಂ ಪರಮೇಸ್ವರಂ ಪರಮಭಟ್ಟಾರಕಂ ಸತ್ಯಾಶ್ರಯ ಕು
- 3 ಳತಿಳಕಂ ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನಮಲ್ಲ ಹ
- 4 ರ್ವಾಳಿದೇವರಸರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವ
- 5 ಧ್ವಮಾನ ಮಾಚಂದ್ರಾಕ್ಷತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸಕವರ್ಷ
- 6 ೧೦೪೫ನೆಯ ಶೋಭಕೃತು ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧ ದಂದು ಸ್ವಸ್ತಿ ಶ್ರೀ ಮ
- 7 ದನಾದಿ ಯಗ್ರಹಾರಂ ಹೆತ್ತಿಳದ ಮಾದರರು ಕೂಡೂರ
- 8 ಯರಕೊಟ್ಟಯ್ಯನುದೇವಯ
- 9 ಲು ಹಿತ್ತಿಲದ ಯೊನೂರ್ವರ್ಧೇವಗ್ನಿನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ
- 10 ರಾವನೋರ್ವಂ ಪ್ರತಿಪಾಳಿಸಿದಾತಂಗೆ ಗಂಗೆ ವಾರಣಾಸಿ
- 11 ಕುರುಕ್ಷೇತ್ರದೊಳ ವೇದಪಾರಗರಪ್ಪ ಬ್ರಾಹ್ಮಣಗ್ನಿ ಸಾಯಿರ ಕವಿ
- 12 ಯುಮಂ ಕೊಟ್ಟ ಧರ್ಮ ಸ್ವದತ್ತಾಂಪರದತ್ತಾಂ ವಾ ಯೋ
- 13 ಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿವರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ
- 14 ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಶಿಕಾರಿಪುರ ಕನಬಾ ಹೋಬಳಿ ಗುತ್ತನಹಳ್ಳಿ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾನಿನಲ್ಲಿ ಪಾಳುದೇವಾಲಯದ ಬಳಿ ಬಿದ್ದಿರುವ ವೀರಗಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮಧಿಗತ ಪಂಚಮಹಾಶಬ್ದ ಮಹಾಮಂಡಳೇಶ್ವರ
- 2 ಬನವಾಸಿ ಪುರವರಾಧೀಶ್ವರಂ ಜಯಂತೀ ಮಧುಕೇಶ್ವರ
- 3 ಸತ್ಯರಾಧೇಯ
- 4 ಶ್ರೀಮತು ವೀರರಾಮದೇವರಸರು
- 5೧೧೦೧ನೆಯ ಪೈಂಗಳ ಸಂವತ್ಸರದ ಶ್ರಾವಣ
- 6ದಣ್ಣಾಯಕ ಗಪುಣ್ಣನ ಮೇರೆ

- 7 ಉವಂಕೊಂಡು ಪೆಂಡಿರುಡೆ ಯುಚ್ಚಲು ಬಿಲ್ಲಂಕಕಾಣ್ಪುರುಷ ನಾರಾಯಣ ಪರಬಳನಾಧಕ ಯ
- 8 ಲು ಘಟ್ಟದ ರಾಮಗವುಂಡಂ ತಳ್ಳಿಱುದು ತುಱುವಂ ಮಗುಳ್ಳಿ ಸುರರೋಕ ಪ್ರಾಪ್ತನಾದ ಅದೆಂತಂ
- 9 ದಡೆ ಪೊಳವ ಸಿಡಿಂತೆ ಜವನಂತಳವಡಿಱುವ ಕಾಲಮೃತ್ಯು ಪೆಂಬಂತೊಡವ್
- 10 ಸಿ ಪೊಯ್ದು ನಾಗಳು ಗಿರಿಗಾಡ ರಾಮಗವುಡಂಪಲರಂ ಸುರಿದರು ಪೂವಿನ ಸರಿಮಳಿಸುರ
- 11 ದುಂದುಭಿ ಯೊಡನೆ ಶಂಬಕಹಳಾರವಮುಂ ದೆರಸು ಸುರಾಂಗನೆಯರ್ಪಿರಿಯನೆಂದು ರಾಮ
- 12 ಗವುಡನಂ ದಿವಗುಯ್ದುರು ಚಿತ್ತೇನ ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀಮೃತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣ ವಿಧ್ಯಂಸನೇ ಕಾ
- 13 ಯೇ ಕಾಟಂತಾಮರಣೋರಣೇ ಓಂ ನಮಶ್ಯಿ ವಾಯು

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಮುಡಬಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ವಿನಲ್ಲಿ ಪಾಳುಧಾವಿ ಬಳಿ ಬಿದ್ದಿರುವ ತುಂಡುಕಲ್ಲು.

(ಎರಡು ಕಡೆಯಲ್ಲೂ ಹೋಗಿದೆ).

- 1ಹೋಗ್ರಕುಲತಿಲಕಂ ನಯಪ್ರತಾಪ ನಾ
- 2ಯ್ಯು ತ್ತು ಮಿರೆ ಒಳೆಯಪೆಮ್ಮಾರ್ಡಿಯರ್ಸಾನ್ತ
- 3 ನುಚಿತಾಚಾರ ನನ್ಯಾಯವರ್ಜಿತನಚಿಪಿಲ್ಲ
- 4ಸ್ವಸ್ತಿ ಸಕನ್ಯಪ ಕಾಲಾತೀತಂ ವತ್ಸರಜ್ಜಳಿ.....
- 5 ಷೆಯುಮಂ ಕಟ್ಟಿಸಿ ದೇಗುಲಮಂ ಮಾಡಿಸಿ ಯಿಟ್ಟವ್ವಡಿ
- 6 ಕೊಟ್ಟುದು ಯಿದಂ ಕಾದೋಣ್ಣ ಸ್ವಮೇಧದಪಲ

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ಅದೇ ಹೋಬಳಿ ಹೋತನಕಟ್ಟೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಫಾರೆಸ್ವಿನಲ್ಲಿ ಯಲ್ಲಪ್ಪನ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0" x 1" = 6"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀ ಅಮೃತನಾಥ ದೇವರ ಬ್ರಾಹ್ಮಣರುಗ
- 2 ಈ ಸಂದಿಗೇರಿ ರಾಮಣ್ಣಂಗೆ ಸರ್ಬ್ಬಬಾ
- 3 ಧಾ ಪರಿಹಾರವಾಗಿ ಹತ್ತು ಕಂಬಗದ್ದೆಯನು
- 4 ಸಲಸುವರು ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿಸಂದಗ್ರಾಮದಬಳಿ ನಂದೀಕೋಲು ಬಸವಣ್ಣನ ಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 5'-6" x 1'-0"

- | | |
|---|--|
| <ul style="list-style-type: none"> 1 ಶ್ರೀ ನಮಸ್ತುಂಗ ಶರತ್ಕುಂದಿ 2 ಚಂದ್ರಚಾಮರಚಾರ 3 ವೇ ತ್ರೈಲೋಕ್ಯ ನಗರಾರಂಭ 4 ಮೂಲಸ್ತಂಭಾಯ ಸಂಧಪೇ 5 ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಧ್ಯುದಯ 6 ದ ಶಕ ವರುಷ ೧೨೮೮ನೆಯ ಪ 7 ರಾಧವ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಸು 8 ದ ೩ ಬುಧಾನೂರಾಥೆಯಲ ಸ್ವಸ್ತಿ 9 ಶ್ರೀಮನು ಮಹಾಮಂಡಳೇಶ್ವರ 10 ಅರಿಯಾವಿಧಾದ ಭಾಷೆಗೆ ತಪ್ಪುವ 11 ರಾಯರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕಣ್ಣ ವೊ 12 ಡೆಯರ ಕುವಾರ ವಿರುಪಂಣ ವೊಡೆ 13 ಯರು ಹಂಪೆಯ ಶ್ರೀ ವಿರೂಪಾಕ್ಷ ದೇ 14 ವರಿಗೆ ಅಂಗಭೋಗ ರಂಗಭೋಗ ಅಮೃತಪಡಿ 15 ಗೆ ಸಲುವಳಿಗೆ ನಾಡಬಳಗಣ ಸಂಡವೆಂ | <ul style="list-style-type: none"> 16 ಬ ಗ್ರಾಮವನು ಪುರವಾಗಿ ಆಚಂದ್ರಾಕ್ಷರ್ 17 ಸ್ವಾಯಿಯಾಗಿ ಕೊಟ್ಟುದು ಈ ಧರ್ಮಮ 18 ಆರು ಅಳುಪಿಡೊದೀ 19 ಪಾರಣಾಸಿಯು 20 ಲ ಸಾವಿರ ಕವಿರ 21 ಸಾವಿರ ಬ್ರಾಹ್ಮಣರ 22 ಕೊಂದ ಪಾಪದ 23 ಲ ಹೋಹರು ಶ್ರೀ 24 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ 25 ವಾಯೋಹರೇತ 26 ವಸುಂಧರಾಂ ಸಷ್ಟಿ 27 ವರುಶ ಸಹಸ್ರಾಣಿ 28 ವಿಷ್ಣ್ವಾಯಾಂಜಾಯ 29 ತೇಕ್ರಿಮಿಃ |
|---|--|

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ಅದೇ ಸಂಡಗ್ರಾಮದ ಕೆರೆಯ ಕಟ್ಟೆಯಮೇಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-9"

- 1 ಸಕವರಿಷ್ಠ ೧೩೨೧ನೆಯ ಪೌಷ್ಯ ಸಂವತ್ಸರದ ಮಾರ್ಗಸಿರ ಬ ೧ ಲು ಶ್ರೀಮತು ಆಯಮರಾಯದೇವರ ಮನೆಯ
- 2 ಅಳಿಯ ಬಮಯಗೌಡರ ಕಲದೇವನಮಗೆ ಚಿಕ್ಕಡೊಮ್ಮ ಸ್ವರ್ಗಸ್ಥನಾದ ನಾತನವಲ್ಲಭೆ ಬೀರದೆ ಕಲುನಿಲಿಸಿದ ಪ್ರತಿಷ್ಠೆ

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ಅದೇ ಸಂಡಗ್ರಾಮದ ಬೂದಿಗದ್ದೆ ಸರ್ವೇ ನಂಬರು 15ರಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

1 ತಾರಣಸಂವಥ	7 ನಾಡಿಗ ಸಲುವ	12 ಬರುವುದೆಂದು ಕೊ
2 ರದ ಅಸ್ವೀಜ ಶು ವಿ	8 ಸಂಡದ ಕೆರೆಯ	13 ಟ್ಟ ಶಿಲಾಶಾಸನ ಇ
3 ಜಯದಶಮಿಯ	9 ಕೆಳಗೆ ಬಳ್ಳ	14 ದಕೆ ತಪ್ಪಿದವರ
4 ಲು ಶಿವರುದ್ರ ದೇ	10 ಕೊಟ್ಟರು ಇದು	15 ತಾಯಿತಂದೆಕೊಂದ
5 ವರಿಗೆ ರಾಯನಾಯ	11 ಅಚಂದ್ರತಾರಕ	16 ವರು
6 ಕರು ಕೊಟ್ಟ ಭೂಮಿ		

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ಅದೇ ಗ್ರಾಮದ ಊರಬಾಗಿಲಬಳಿ ನಟ್ಟಕಲ್ಲು.

1 ನಂದನ ಸಂವತ್ಸರದ	3 ಡದವರೆಕ ಕದ ಗ	5 ಮಲೆಗೌಡರು ಸ್ವ
2 ಚಯತ್ರ ಸು ೩ ಲು ಸಂ	4 ಉಡರಮಗ ಚಿಕ್ಕ	6 ಗ್ರಸ್ತರಾದನು [ರು]

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬೂದಿಬಸವನ ಗುಡ್ಡದಲ್ಲಿ ಹೊಂಗೆಮರದಕೆಳಗೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-6"×2'-0"

- 1 ಶುಭಮಸ್ತು ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ
- 2 ಚಾರವೇ ತ್ರಯಿಲೋಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂ
- 3 ಭಾಯು ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾ
- 4 ಹನ ಶಕವರುಷ ೧೪೯೩ನೇ ಪ್ರಜೋತ್ಪತ್ತಿ ಸಂವತ್ಸರದ
- 5 ಶ್ರಾವಣ ಶು ೫ ಲು ಶ್ರೀಮನ್ನಹಾರಾಜಾಧಿರಾಜ ರಾಜ ಪರ
- 6 ಮೇಶ್ವರ ಶ್ರೀ ವೀರಪ್ರತಾಪ ನದಾಶಿವದೇವ ಮಹಾರಾಯ
- 7 ರು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರತ್ನಸಿಂಹಾಸನಾರೂಢ ರಾ
- 8 ಗಿ ಪೃಥಿವೀ ರಾಜ್ಯಂಗಯ್ಯುತ್ತಿರಲು ಅರರುದ್ರಕವಳದ ವೊ
- 9 ಕಗಣ ಬನ್ನೂರ ಗ್ರಾಮಿಗಳು ಸಂಕಣ್ಣನಾಯಕರು ನಮಗೆ ಸಮ್ಮ
- 10 ತನಾದ ಧರ್ಮಾಚಿಪಂಡಿತರ ತೇಜಪುರದ ಗಿರಿಯಪ್ಪಯ್ಯ
- 11 ನವರ ಮಕ್ಕಳು ಮಾರಪ್ಪಯ್ಯಗೆ ಕೊಟ್ಟ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂ
- 12 ಗಡಿಯು ಭತ್ತ ಬು ೨ ಸಾಲೂರ ಸ್ಥಳದ ಉಂಬಳಿ ಚುಂಗಡಿಯಂ
- 13 ದೇ ಮದಗದ ಗದ್ದೆಗೆ ಸಲುವ ಅಷ್ಟಭೋಗ ತೇಜಸ್ವಾಮ್ಯ
- 14 ವನುಸಹ ನೀವು ಪುತ್ರಪಲುತ್ರ ಪಾರಂಪರೆಯಾ
- 15 ಗಿ ಅಚಂದ್ರಾರ್ಯಸ್ವಾಮಿಯಾಗಿ ಸುಖದಿಂ ಅನುಭ
- 16 ವಿಸಿಕೊಂಡು ಬರಲುಳವರು ಯೆಂದು ಕೊಟ್ಟ ಸ್ಥಳದ
- 17 ಶಿಲಾಶಾಸನ (ರಾಮಾಜಿಂಠ)
- 18 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಂಜ್ಯಂ ಪರದತ್ತಾನು
- 19 ಪಾಲನಂ ಪರದತ್ತಾಪಹಾರೇಣ ಸ್ವದತ್ತಂ
- 20 ನಿಷ್ಕಲಂಭವೇತ್ || ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೆ ಬನ್ನೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಾವಿಬಸವಣ್ಣ ದೇವರ ಗುಡಿಯಬಳಿ ನಿಲ್ಲಿಸಿದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

1 ಸ್ವಸ್ತಿಶ್ರೀ ಬಲ್ಲಮರ	3 ಅರಸುಗೆಯ್ಯಗೆ ಬಲ್ಲನಾಡಹ
2 ಕುಮಾರನಾಟ್ಟ	4 ಬನ್ನಿಯೂರ ಸಾಸಿವ್ವರೊಳು

- 5 ಕುಣ್ಣು ಗುಡಿ ಅನಗ ಗೊ
- 6 ಸಸಿಸುರರೊಳ ಕೂಡೆ
- 7 ಗೊಸನಿಯ ತಮ್ಮಂ ಕಲ್ಲ

- 8 ನಿಜಿಸಿದೊನಾ
- 9 ಚನ್ನತಾರಕಂ
- 10 ನಿಲಕೆ

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ಬೆಳಂದೂರು ಹೋಬಳಿ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವೀರಗಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1 ಸ್ತುತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಳದ ೧೩ನೆಯ ಸುಕ್ಲಸಂವತ್ಸ
- 2 ರದ ಫಾಲ್ಗುಣ ಸುದ್ದ ಅಮಾವಾಸ್ಯೆಯನ್ನು ಸಾಲಯೂ
- 3 ರ ಹೊರಿಗಳನಿಜುದು ತುಟುವ ಕೊಣ್ಣು ಹೆಂಡಿರ ಪುಡೆವಚ್ಚುವಲ್ಲ
- 4 ಕುಟುಂಬಬೀರಯ್ಯಂಗಂಬಳೆಯಬೈಗಂ ಪುಟ್ಟಿದ ಓಜೆಗಪುಣ್ಣಂ
- 5 ತುಟುವ ಮಗುಳ್ಳಪಲರಂಕೊನ್ನು ಬೀರರೋಕ ಪ್ರಾಪಿತನಾದ

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-3"

- 1 ಶ್ರೀಮತ್ಪರಮಗಂಭೀರಸ್ಯಾದ್ವಾದಾ
- 2 ಮೋಘಲಾಂಧನಂ |
- 3ಶಾಸನಂ ಜಿನಶಾ
- 4 ಸನಂಶ್ರೀ.....ಚಂದ್ರನಾಥದೇವ
- 5 ರ ಗುಡ್ಡಿನಾದೊವ್ವೆಯು.....
- 6ನಾಗಯ್ಯಂಗಳು ನಿಲ
- 7 ನಿಡ ಕಲ್ಲು ಸಾಲಯೂರ
- 8ಮಹಾಜನಂ.....
- 9

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಮುಂದೆ 1ನೆಯ ಶಾಸನದ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-6"

- 1ಮಸ್ತ ಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥ್ವೀವಲ್ಲಭಮಹಾರಾ.....
- 2ಪರಮೇಶ್ವರ ಪರಮಭಿಚ್ಚಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ
- 3 ಚಾಳುಕ್ಯಾಭರಣಂ ಶ್ರೀಮತ್ತಿಭುವನ ವಲ್ಲದೇವರ ವಿಜ
- 4 ಯ ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾ
- 5 ಕ್ಷ್ಯ ತಾರಂಬರಂ ಸಲುತ್ತಮಿರೆ ಶ್ರೀ ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ
- 6ನಯ ಮನ್ಮಥಸಂವತ್ಸರ ಪುಷ್ಯ ಸುದ್ದ ೧೧ ಸುಕ್ರವಾರ ದನ್ನು
- 7ಮದನಾದಿಯಗ್ರಹಾರಂ ಸಾಲವೂರಸಾಸಿವ್ವೆರೂ
- 8ವ ಕುಬೇಶ್ವರದೇವರ ಗರ್ಭಗೃಹದ ಸಾಮ್ಯಮಂ ಮಧ್ಯಕ.....
- 9ವಿಶ್ವಗೃಹಮುನ್ನಂ ಸಕಾರುಣ್ಯಂಗಯ್ಯು ಕೊಟ್ಟರು ಅವರ ಮ.....
- 10 ಮಾರ ಕಟ್ಟೆಯ ಮಕ್ಕಳ ವಿಶ್ವಾಮಿತ್ರ ಗೋತ್ರದ ಬಿಯ.....
- 11ಹಿತಾಗ್ನಿಗಳ ಮಮ್ಮಂಬೀಯಮಯ್ಯಂಗಂ ಮಾರಬೈಗಂ ಪುಟ್ಟಿ
- 12 ಕೇಶವಯ್ಯನುಂ ಅವರಿಂ ಕಿಷಿಯ ಬಿಟ್ಟಮಯ್ಯದೇವರ ಪಾ
- 13 ದ ನಿಲೆಯಂ ಕಟ್ಟಿಸಿ ಗರ್ಭಗೃಹಮಂವಾಡಿಸಿದರು ಮ
- 14 ತ್ತಂಬಿಯು ಬಿಟ್ಟಮಯ್ಯಂಗಮವನ ಧರ್ಮಪತ್ನಿ ಜನ್ಮಂಬೆಗಂಪು
- 15ದ ಮಕ್ಕಳ ಚಿಕ್ಕಣ ಮೈಸಾಸಿಯವರಿಂ ಕಿಷಿಯ ಶಂಕರ.....
- 16ತನವನಿಂ ಕಿಷಿಯ ವಾಮನ ಅವನಿಂ ಕಿಷಿಯ ಚಿಕ್ಕಯ್ಯನು
- 17 ಮತ್ತಂ ಕನವಯ್ಯನ ಮಕ್ಕಳು ಸೋಮಂಜದೇವರ್ ಅವರಿಂ ಕಿಷಿಯಂ
- 18ಪುತ್ರಕುಳದೀಪಕನೇನಿಸಿಗಲ್ಲುಕುವಳಯ
- 19ಡಿದ ವಾಶಾಂಬರಮನೆಯ್ಡೆಡಿಟಂ ಸಭೆಯೊಳ್
- 20ತಿಳಕಜ ಭಕ್ತಸಾಲವೂರಜೀಯವಿನಯನಿಧಾನ
- 21ತಿಳಕಂ ವಿಪ್ರವಂಸ ಚೂಡಾರತ್ನಂ ಜನವಿನುತವಿಭು ಬೀಮಯ್ಯನಂ
- 22 ನಿಪ ಸಾಲವೂರಇನ್ನೆನಿಸಿದ ಬೀಡಯ್ಯನಿಂ ಕಿಷಿಯ ಬಿ

- 23 ಟ್ಟಿ ಮಯ್ಯನು ಮತ್ತಂ ಬಿಟ್ಟಿಮಯ್ಯಂಗಮವರ ಧರ್ಮಪತ್ನಿ ಬಿಟ್ಟವ್ಯೆಗಂ ಪುಟ್ಟಿದ ಮಕ್ಕ
- 24 ಕೇಸವಯ್ಯಬಿಟ್ಟಿ ಇಂತಿವರನ್ನಯದಿಂ ಕುಲಕ್ರಮದಿಂಧರ್ಮಮಂಜಿ
- 25 ಯು ಚ ಬೀರಂಣದ್ಲಿ ಗಾಗಿ
- 26 ಬಿಟ್ಟಿಮಯ್ಯಂ ತಾವು ಕಟ್ಟಿಸಿದ ಕೆಱಿಯು
- 27 ಗಣ ಕೋಡಿಯಲ್ಲಿ ವೂರೊಳಗೆ ತಮ್ಮ ಭಕ್ತಿ
- 28 ಗುಣಿಗನ ಮತ್ತಲೊಂದು ಈ ಧರ್ಮಮಂ ಸಾಸಿವ್ವರು ತಮ್ಮ ತಮ್ಮ
- 29 ಪ್ರತಿಪಾಳಿಸಿದಗ್ಗೆ ವಾರಣಾಸಿಯು ಸಾಸಿರ ಕವಿಲೆಯು
- 30 || ಇದನಳಿದಾತ ಕವಿಲೆಯನಳಿದ ಪಾತಕನಕ್ಕು

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಈಶ್ವರದೇವಾಲಯದಬಳಿ ನಟ್ಟ 2ನೆಯ ಶಾಸನ.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರ ಚಾರವೇ ತೈರೋ
- 2 ಕ್ಯ ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ
- 3 ಸ್ವಸ್ತಿಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮವರ್ಷ ನೆರಡ
- 4 ನೆಯ ಪಿಂಗಳ ಸಂವತ್ಸರದಮಾವಾಸ್ಯೆ ಸೋಮವಾರದಂ
- 5 ದು ಅನಾದ್ಯ ಘ್ರಾರಂ ಸಾಲಯೂರ ಶೇಷಸಾಸಿವ್ವರು ಮಹಾಜನಂಗಳು
- 6 ತಮ್ಮ ಗ್ರಾಮ ಸ್ವಾರ್ಥವಾಗಿ ವಶಿಷ್ಠಗೋತ್ರದಯಂ ಪಿಲಿಯ ಬಾಸಿಮೆಯ್ಯನ ಮ
- 7 ಗ ರಾಮಯ್ಯನ ಬ್ರಾಹ್ಮಣ ಚವುಡಬ್ಬೆಗಂ ಪುಟ್ಟಿದ ಬೇಡ ಪಂತಲ ಭೀಮ
- 8 ಯ್ಯನ ಮಾದಿಮಯ್ಯನ ಕಯ್ಯಲು ಕೊಂಡು ಕಾಲಂ ಕ
- 9 ಚ್ಚಿಧಾರಾಪೂರ್ವಕಂಮಾಡಿ ಜೈರೇದೇವರ ನೈವೇದ್ಯಕ್ಕೆ ಬಿಟ್ಟ ಧ
- 10 ಮ್ವರದ ಭೂಮಿ ಬಂನುರದ ಅಯಗೌಂಡಗೆಱಿಯ ಹೊರೆಯ
- 11 ಲು ಗುಣಿಗನ ಮತ್ತಲೊಂದು ಪುರಾಣಕ್ಕೆ ಗುಣಿಗನ ಮತ್ತ
- 12 ಲೊಂದು ಯಲ್ಲಪದೇವರ ಮತ್ತಲೊಂದು ಇನ್ನು ಬಿ
- 13 ಟ್ಟಿ ಧರ್ಮಭೂಮಿಯಂ ಸಾಸಿವ್ವರು ಪ್ರತಿಪಾಳಿಸುವರು ಯವಗ್ಗೆ
- 14 ಗಂಗಾತೀರದಲ್ಲ ಪ್ರಯಾಗೆಯೆಲ್ಲ ವಾರಣಾಸಿಯಲು ಸಾಸಿರ ಬ್ರಾಹ್ಮ
- 15 ಣರುವಂ ಸಾಸಿರ ಕವಿಲೆಯುವಂ ರಕ್ಷಿಸಿದ ಫಲವಕ್ಕು
- 16 ಯಿಸ್ತೀ ಧರ್ಮಮ ನಾವನಾನುಪೊಣ್ಣೆ ನಡೆದವನಾತೀರದಲ್ಲ ಸಾಸಿವ
- 17 ಬ್ರಾಹ್ಮಣರುವ ಸಾಸಿರ ಕವಿಲೆಯುಮಕೊಂಡ ಮಹಾಪಾತಕನ
- 18 ಕ್ಕು | ಸ್ವಧತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ ವ
- 19 ರ್ಷ ಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ
- 20 .ಸಾಮಾನೋಯಂ ಧರ್ಮ ಸೇತುರ್ನ್ಯಪಾಣಾಂ ಕಾಲೇ
- 21 ಕಾಲೇ ಪಾಲನೀಯೋ ಭವದ್ಧಿಃ ಸರ್ವ್ವಾನೇತಾನಾಶ್ವಾನಿಃ
- 22 ಪಾತ್ರಿವೇಂದ್ರಃ ಭೂಯೋಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ | ಶ್ರೀ

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ಅದೇ ಸಾಲೂರು ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಚವುಡಿ ಗುಡಿಯಬಳಿ ಬಿದ್ದಿರುವ ಕಂಬದಲ್ಲ.

ಪ್ರಮಾಣ 4'-0"×1'-0"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಸಾನ್ನರ ಅಜವ
- 2 ಮ್ವರಸರೂರಾಸಿಗ್ಗೆಪಾಲದಳನಿ
- 3 ತೋದು ಇದು ಅಚ್ಚನ್ನ ತಾರಮ್

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ಅದೇ ಸಾಲೂರುಗ್ರಾಮದ ಕೆರೆಯಕೆಳಗೆ ಶಾನಭೋಗರ ಗದ್ದೆಯಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-0"×2'-0"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈರೋಕ್ಯ ನ
- 2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಭು
- 3 ವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರಿಥುವೀವಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪ
- 4 ರಮೇಶ್ವರ ಪರಮಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳು
- 5 ಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯ
- 6 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂ
- 7 ದ್ರಾಕ್ಯತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸ್ವಸ್ತಿಯಮನಿಯಮ ಸ್ವಾ

- 8 ಧ್ಯಾಯಧ್ಯಾನಧಾರಣ ಮಾನಾನುಷ್ಠಾನ
- 9 ಜಪಸಮಾಧಿ ಶಿಲಗುಣಸಂಪನ್ನರುಂ
- 10 ಸುಪ್ರಸನ್ನರುಂ ಕವಿಗಮಕವಾದಿವಾಗ್ಮಿಗಳ್
- 11ಕುಳಾಗಮವೇದಿಗಳುಂ ನಿಜಕೀರ್ತಿಮದಾ
- 12ಧವಳತದಿಗಂತರಾಳರುಂ ಶರಣಾಗತ ವ
- 13 ಜ್ರಪ್ರಾಕಾರರಮೆನಿಸಿ ಶ್ರೀ ಮದನಾದಿಯಗ್
- 14 ಹಾರಂ ಸಾಲವೂರ ಸಾಸಿವ್ವರ್ಗೇ ಕಾರುಣ್ಯಂಗೆಯ್ದು
- 15 ಕೇಶವಾಹಿತಾಗ್ಗಳ್ ತಮ್ಮದೊಂದು ಭಕ್ತಿ.....
- 16 ಧರ್ಮಮಂಮಾಳ ನುಕೂಳದಿನಾಸಿ
- 17 ವ್ಯರ್ಗೇ ಪಾದಪೂಜೆಯಂಕೊಟ್ಟು ಸ್ವಸ್ತಿ
- 18 ಶ್ರೀಮಚ್ಚಾಳುಕ್ಯ ವಿಕ್ರಮಕಾಲದ ೩೯
- 19 ನೆಯ ಜಯಸಂವತ್ಸರದ ವೈಶಾಖದ ಮಾ
- 20 ವಾಸ್ಯೆ ಬೃಹಸ್ಪತಿ ವಾರದಂದು ಭಟ್ಟಮಹಾ
- 21 ಜನ ಮೂವತ್ತಿಚ್ಚಾರ್ಸಿರಕ್ಕೆ ಚಾತುರ್ಮಾಸ್ಯದ ಕಳ್ಳ
- 22 ದಕ್ಕೆ ಸರ್ಪನಮಸ್ಯವಾಗಿ ಕಿಕ್ಕಿಟಿಯಕೆಳಗೆ ಗದ್ದೆ
- 23 ಬಿಟ್ಟುಗುಣಿಗನಮತ್ತೆಲೆರಡಂತೀಧರ್ಮಮಂ ಪ್ರತಿಪಾ
- 24 ಳಿಸುವುದಂತೀ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದನಾತಂಗೆ ಕುರು
- 25 ಕ್ಷೇತ್ರ ಪ್ರಯಾಗೆಯಗ್ಗಳ್ಯತೀರ್ಥದೊಳ ಸಹಸ್ರ ಕವಿ
- 26 ಲೆಯಂ ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ಸಹ
- 27 ಸ್ರ ವೇದವಾರಗರಪ್ಪ ಬಾಹ್ಯಣ್ಣೆಗೊಟ್ಟು ಫಳ ಮ.....
- 28ಧರ್ಮಮನಳಿದನಾಪುಣ್ಯಕ್ಷೇತ್ರದೊಳಗಿಂತು
- 29 ಕವಿಲಯಮನನಿಬಿವ್ಯದವಾರಗರು ಮನಳಿದ
- 30 ಪಾತಕನಕ್ಕುಂ ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾಯೋಹರೇತ ವ
- 31 ಸುಂಧರಾಂ ಪಷ್ಠಿವರ್ಷ ಸಹಶ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ
- 32 ಜಾಯತೇ ಕ್ರಿಮಿಃ

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ಅದೇ ಸಾಲೂರು ಗ್ರಾಮದ ನಾಡಿಗರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 5'—0"×1'—6"

- 1 ಸ್ವಸ್ತಿಯೋಪವರ್ಷ ದೇವರ ವಿ
- 2 ಯುತಿರೆ ಸಕವರ್ಷ ೭೯೨ನೆಯ
- 3 ರದ ಮಾಘ ೮ ಅದಿತ್ಯವಾರದಂದು
- 4 ಯಮಸ್ವಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಮಾನಾ
- 5 ರಣ ಜಪಸಮಾಧಿ ಶಿಲಸಂಪನ್ನರಪ್ಪ
- 6 ದನೇಕ ತರ್ಕ ಶಾಸ್ತ್ರಕುಲಜೇದ ಪಾರಗರಪ್ಪ
- 7 ಹಾರಸಾಲವೂರ ಸ್ವಸ್ತಿ ಶ್ರೀಮದಗ್ರಹಾರ
- 8 ಬಿಯ ಅಂಗೀರಸಗೋತ್ರದ ಪೂರೋಡಯಮಾದ
- 9 ಸ್ಯವಾದಪೂಜೆಯಂ ಕೊಟ್ಟು ಪುಳಿಸಯ
- 10 ಭೋಜನ ಅತಿಥಿ ಅಭ್ಯಾಗತವ್ವರಸಿ ಧರ್ಮಕ್ಕೆ ಬಿಟ್ಟು
- 11 ದಗೆಟಿಯ ಬಯಲೊಳಗೆ ಗುಣಿಗನ ಮತ್ತಲು
- 12 ಆ ಭೋಜನದ ಪರಿಕಾರ ಮೆನ್ನೆನ್ನಡ ಆರುಮಾನ ಅಕ್ಕಿ
- 13 ಮಾನ ತುಪ್ಪ ಒಂದುಮಾನ ವಂದರು ಇನ್ನಿಪರಿಕಾರದಿಂದ ಮಾ
- 14 ಬಣುಳ ಅಷ್ಟಮಿಯಂದು ಸಾಸಿವ್ವರಧ್ಯಕ್ಷದಿಂ — ಯಮ
- 15 ಗೌತಮಗೋತ್ರದ ತತ್ಪುತ್ರಸ್ವದಾರತಿ
- 16 ನಿರತನಪ್ಪ ಮಾಡಿಮಯ್ಯನ ವಂಶದವರು ನಾಲ್ಕದಕೆ ಮತ್ತ
- 17 ಬ್ಯಾಳ ಸಹಿತ ಕುಡಿಸಿ ಅಲ್ಲಿ ಪುಟ್ಟಿದ
- 18 ಯಂದುಪಜೀವಿಸುವರು ಮತ್ತಮಲ್ಲಿ ಪಡಿಯ
- 19 ಪೊನ್ನಂ ನೆರವೀ ತಮ್ಮ ಮನೆಯಂ ಪಂಚಕೇಶ್ವರಮಂಪೊರಮಡಿ
- 20 ಸಿ ಓಡಿಸಿ ಆಯರ್ಥಮಂ ಪೂಜಿಸುವರು | ಇನ್ನೀ ಧರ್ಮಮಂ ಪ್ರ
- 21 ತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರಪ್ರಯಾಗೆ ಯಗ್ಗಳ್ಯತೀ
- 22 ರ್ಥ ಮೊದರಾದ ಕ್ಷೇತ್ರಂಗಳೊಳ ಸಾಸಿರ ಕವಿಲಯಮಂ
- 23 ಕೋಡುಂ ಕೊಳಗುಮಂ ಪಂಚರತ್ನದಿಂ ಕಟ್ಟಿಸಿ ವೇದಪಾರಗ
- 24 ರಗ್ಗಿಹೋತ್ತಿಗಳ್ ಉಭಯಮುಖಿಯಂ ಕೊಟ್ಟ ಪುಣ್ಯ

ಒಡೆದು ಹೋಗಿದೆ.

- 25
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 27 ಸಾಮಾನ್ಯೋಯಂ ಧರ್ಮ್ಯಸೇತುನ್ಯಪಾಣಾಂ
 ಕಾರೇ ಕಾರೇ
 28 ಪಾಲನೀಯೋಭವದ್ಧಿಃ ಸರ್ವ್ವಾನೇತಾನ್ಪಾವಿನಃ ಪಾತ್ಥಿಃ
 29 ವೇಂದ್ರಾನ್ ಭೂಯೋ ಭೂಯೋ ಯಾಚತೇರಾಮಚಂದ್ರಃ
 30 ಹರೇತ ವಸುಂಧರಾಂ ಪೃಥಿವರ್ಷ
 31 ಜಾಯತೇಕ್ರಿಮಿಃ

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ಅದೇ ಬೆಳಂದೂರು ಹೋಬಳಿ ಕಲ್ಲುಮನೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕೆರೆಯ ಅಂಗಳದಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲುಕಂಬ

- 1 ಸ್ವಪ್ತಿಶ್ರೀಮತು ವಿರಬಲ್ಲಾಳ ದೇವವರ್ಷದ ೧೧ನೆಯ ಪೈಂಗಳ
 2 ಸೋಮವಾರದಂದು ಶ್ರೀಮತು
 3
 4 ಮಂನೆಯನುಂಕ ವೆಗ್ಗಡೆ ಮಾರಯ್ಯ
 5 ದೇವರ ನಂದ ದೀವಿಗೆ ತಿಂಗಳಿಗೆ
 6 ತಮ್ಮ ಹೆರ್ಜುಂಕದ ಸೇನಬೋವ
 7 ಮಂನೆಯದಲ್ಲ ಹಾ
 8 ಅಂತುತಿಂಗಳಿಗೆ ಈಪುಣ
 9 ಚಾರ್ಯ್ಯ ಮಧುಕೇಸ್ವರ ಪಂಡಿತಗ್ಗೆ ಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿಬಿಟ್ಟರು.

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ಉಡುಗಣಿಹೋಬಳಿ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಪೂರ್ವ ಮಲುಕನಾಬರ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—0"×1'—9"

- 1 ಶುಭವಸ್ತು ಯುವನಂವತ್ಪರದ ಆಶಾಡ ಬ ೧೪ ಲು ಶ್ರೀ
 2 ಮತ್ತೆಳ್ಳದಿ ಜೆನಬಸಪ್ಪ ನಾಯಕರು ವಿರಂಣಗೆ ಬರೆಸಿ
 3 ಕಳುಪಿದಕಾರ್ಯ ಉಡುಗಣಿಕೋಟೆ ಊಳಿಗದ ಕೈ
 4 ಸೋಡಿ ಬಸವನು ಹುಜುರುಬಂದು ಉಡುಗಣಿ ಪೇಲೆ
 5 ಉಕ್ಕಡದ ಬಳಿಯಲ್ಲ ತಾನು ಚೆನ್ನಪ್ಪನಾಯಕರವರು
 6 ಕೊಡಿಸಿದ ಸ್ವಾಸ್ತಿಯ ಕ್ರಮವೆಂತೆಂದರೆ ಮಲ್ಲಾಪುರದ ಗ್ರಾ
 7 ಮದ ನಿವೇಶನವ ಉತ್ತಾರವಕೊಟ್ಟು ಯೀ ಭೂಮಿ ಮ
 8 ರದ ಚೆಲು ಮೂಲೆಗೆ ಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿಸಿಕೊಟ್ಟು ನಮ
 9 ಗೆ ನಿರೂಪಕೆ ಅಪ್ಪಣಿಯಾಗಬೇಕೆಂದು ಹೇಳಿಕೊಂಡ ಸಂಬಂಧ
 10 ಬುದರ ಕ್ರಯಗ ೧೫|| ಹದಿನಯದು ವರಹ ಎಂ
 11 ಟುಹೊಂದು ಮೂರು ವೀಸವೆನ್ನು ಅರಮನೆಗೆ ತೆಗೆದು
 12 ಕೊಂಡು ಉಡುಗಣಿ ಸೀಮೆ ಮಲ್ಲಾಪು
 13 ರದ ಗ್ರಾಮದಿಂದ ನಿಲ್ಲಿಸಿದ ನಷ್ಟದಿಂದ
 14 ಗ ೩ ಯೀ ಬಗ್ಗೆ ಕೂಡಿದಾಸೋಹದ ಸಿಸ್ತು
 15 ಲ್|| ಉಭಯಂಗ ೩|| ಮೂರು
 16 ವರಹಾನು ಮೂರು ವೀಸದ ಭೂಮಿಯನು
 17 ಉಡುಗಣಿಕೋಟೆ ಊಳಿಗದ ಕೈಸೋಡಿ
 18 ಬಸವನು ಉಡುಗಣಿಪೇಲೆ ಉಕ್ಕಡ
 19 ದ ಬಳಿಯಲು ಕಟ್ಟಡವನು ಕಟ್ಟಿದ ಆಯಕಟ್ಟಿನ
 20 ವಿರಕ್ತಮಹಕೆ ಶಿವಾರ್ಪಿತವಾಗಿ ಉ
 21 ತ್ತಾರವಕೊಟ್ಟು ಯೀ ಭೂಮಿಗೆ ಲಂಗಮು
 22 ದ್ರಾಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿಸುವವರೆಗೆ ಹುಜು
 23 ರಿಂದ ಊಳಿಗದ ಭದ್ರನ ಕಳುಪಿಸಿ
 24 ಧೇವೇಚ ಉಗ್ರಾಮದವರ ಕರಸಿಕೊಂಡು
 25 ಗಡಿ ತಾತ್ಪಾರಬಾರದರಿತಿ ಯಿವನಮುಂದಿಟ್ಟು
 26 ರೇಬ ಪ್ಪಮಾಣು ನಿಲಿಸಿದ ನಷ್ಟದ ಭೂಮಿ ಮೆರದ
 27 ಚೆಲು ಮೂಲೆಗೆ ನೀಪು ಶಿರಾಸ್ತಾಪಿತವ ಮಾಡಿ
 28 ಸಿಕೊಟ್ಟು ಯೀ ಕಾಗದ ಸೇನಬೋವರ ಕಡಿತಕ್ಕೆ

- 29 ಬರಿಸಿ ತಿರಿಗಿ ಯಿವನ ವಶಕ್ಕೆ ಕೊಡುವರಾ
30 ಗಿ ಯೆಂದು ನಜ ನಿರೂಪಪ್ರತಿ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣೆಯಲ್ಲಿ ರಾಘವೇಂದ್ರಚಾರ್ಯರ ಮನೆಯಲ್ಲಿನಿಕ್ಕಿದ ತಾಮ್ರಶಾಸನ ಪ್ರತಿ,

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾ
- 2 ರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ಸ್ವಸ್ತಿಶ್ರೀ ಜಯಾಭ್ಯುದಯ
- 3 ಶಾಲವಾಹನ ಶಕವರುಷ ೧೫೬೫ನೆಯ ಚಿತ್ರಭಾನು ಸಂವತ್ಸರದ
- 4 ಶ್ರಾವಣ ಶುದ್ಧ ಏಲೂ ಶ್ರೀಮತು ನಜನ ಶುದ್ಧ ಶಿವಾಚಾರಸಂಪನ್ನ ದ್ಯಾ
- 5 ವಾ ಪೃಥ್ವೀ ಮಹಾಮಹತ್ತಿಗೊಳಗಾದ ಚಿಂನಬಸಪ್ಪದೇವರಮರಕೆ
- 6 ಯೆಡವ ಮುರಾರಿ ಕೋಟೆ ಕೋಳಾಹಳವಿಶುದ್ಧ ಮೈದಿಕಾದ್ವೈತಸಿದ್ಧಾಂತ
- 7 ಪ್ರತಿಷ್ಠಾಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕೆಳದೀ ವೆಂಕಟ
- 8 ಪ್ಪ ನಾಯಕರ ಪೌತ್ರರಾದ ಭದ್ರಪ್ಪನಾಯಕರ ಪುತ್ರರಾದ ವೀರಭ
- 9 ದ್ರ ನಾಯಕರೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಕೊಟ್ಟದಾನ ತಾಂಬ್ರಶಾಸನ ಕ್ರ
- 10 ಮ ವೆಂತೆಂದರೆ ಪುರಾಣದ ಮಾದಯ್ಯಗಳ ಮಕ್ಕಳು ಮಹದೇ
- 11 ವಗಳ ಕಯ್ಯ ಅರಮನೆಗೆ ತತ್ಕಾಲೋಚಿತ ಧ್ಯವ್ಯದಿಂಕೊಂಡು
- 12 ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟು ಸ್ವಾಸ್ಥಿ ವಿವರ ಉಡುಗಣೆಸೀಮೆವೊಳಗಣ
- 13 ಮಾವಿನ ಹಾಳುಗ್ರಾಮ ೧ಕೆ ರೆಪೆಗೆ ೬೦ ಅರುವತ್ತುಪರಹಾನ
- 14 ಭೂಮಿಯನೂ ಶಿವಾರ್ಪಿತವಾಗಿ ಬಿಟ್ಟಿವಾಗಿ ಆ ಗ್ರಾಮಕ್ಕೆ ಹಾಕಿದ
- 15 ಗಡಿಕಲ್ಲನಿಂದ ವೊಳಗಾದ ಭೂಮಿಗೆ ಸಲುವ ಅಪ್ಪಭೋಗ
- 16 ತೇಜ ಸ್ವಾಮ್ಯವನೂ ಪ್ರಾಕುಮರ್ಯಾದೆಯಲ್ಲಿ ಆಗುಮಾ
- 17 ದಿಕೊಂಡು ಮರದ ಧರ್ಮವನೂ ಸಾಂಗವಾಗಿ ನಡಸಿಕೊಂಡು ಬ
- 18 ರುವುದೆಂದು ಬರಿಸಿಕೊಟ್ಟ ತಾಮ್ರಶಾಸನ | ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ
- 19 ವಾ ಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಪವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ವಾ
- 20 ಯಾಂಜಾಯತೇ ಕ್ರಿಮಿಃ ದಾನಪಾಲನಯೋರ್ಮರ್ಯೇ ದಾನಾಚ್ಛ್ರೀ
- 21 ಯೋನು ಪಾಲನಂ ದಾನಾತ್ ಸ್ವರ್ಗಮವಾಪ್ನೋತಿ ಪಾಲನಾದ
- 22 ಚ್ಯುತಂ ಪದಾ ಶ್ರೀವೆಂಕಟಾ ಶ್ರೀ ಶ್ರೀ

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ಅದೇ ಉಡುಗಣೆ ಕಸಬೆಯಲ್ಲಿ ಹಾವೇರಿ ರಾಮಾಚಾರ್ಯರ ಮನೆಯಲ್ಲಿನಿಕ್ಕಿದ ವೋಲೆಗರಿಯಲ್ಲಿ ಒರೆದ ತಾಮ್ರ ಶಾಸನದ ಪ್ರತಿ,

- 1 ಶ್ರೀ ಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾ
- 2 ಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ ||
- 3 ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯುದಯ ಶಾಲವಾಹನ ಶಕವರುಷ ೧೨೯೮
- 4 ನೆಯ ನಳಸಂವತ್ಸರದ ಮಾಘ ಸು ೧ ಅದಿತ್ಯವಾರದಲು ಶ್ರೀವಃಸ್ತು
- 5 ಹಾಮಂಡಳೇಶ್ವರ ಅರಿರಾಯ ವಿಧಾಡ ಭಾಷೆಗೆ ತಪ್ಪುವ ರಾಯ
- 6 ರಗಂಡ ಶ್ರೀ ವೀರಬುಕ್ಕರಾಯರ ಕುಮಾರ ವಿರುಪಣೋಡೆಯ
- 7 ರು ಸುಬಸಂಕಥಾವಿನೋದದಿಂ ಪೃತಿವೀರಾಜ್ಯವನಾಳುವಲ್ಲಿ
- 8 ಶ್ರೀಮತು ಉಡುಗಣೆನಾಡು ಸೀಮೆವೊಳಗಾದ ಸಮಸ್ತನಾಡ
- 9 ಪ್ರಭುಗಳು ಅಶ್ವಲಾಯನ ಸೂತ್ರದ ರುಕ್ಮಾಣಿಯ ಕೌಸಿಕ
- 10 ಗೋತ್ರದ ಮಹದೇವಭಟ್ಟರ ಮಕ್ಕಳ ಗೋವಿಂದಭಟ್ಟರು ಆ
- 11 ವರ ತಮ್ಮ ಗೇವಣಭಟ್ಟರುಗಳಿಗೆ ಕೊಟ್ಟ ದಾನಶಾಸನ ಕ್ರಮ
- 12 ವೆಂತೆಂದರೆ ನಂಮ ನಾಡವೊಳಗಣ ನಂದಿಹಳ್ಳಿಗ್ರಾಮಕೆ
- 13 ಸಲುವ ಚಿಶುನೀಮೆವೊಳಗಣ ಗದ್ದೆ ಬೆದ್ದಲು ತೋಟ ತುಡಿಕೆ
- 14 ನಿಧಿ ನಿಕ್ಷೇಪ ಜಲತರುಪಾಷಾಣ ಅಕ್ಷೇಣ ಆಗಾಮಿ ಸಿದ್ಧ ಸಾಧ್ಯ
- 15 ಅಪ್ಪಭೋಗತೇಜಸ್ವಾಂಮ್ಯ ಮುಂತಾಗಿ ಯೇನುಳ್ಳದನೂ ತಮ್ಮ
- 16 ಪಿತುಗಳಿಗೆ ಪುಣ್ಯಲೋಕವಾಗಬೇಕೆಂದು ಸೂರ್ಯೋಪರಾಗಪುಂ
- 17 ಣ್ಯ ಕಾಲದಲು ಶಿವಾರ್ಪಣವಾಗಿ ಮಾಡಿ ತಂಮೊಳು ಸರ್ವೈಕ
- 18 ಮತ್ಯವಾಗಿ ವೊಡಂಬಟ್ಟು ಧಾರಾಪೂರ್ವಕವಾಗಿ ಕೊಟ್ಟ ದಾನತಾಮ್ರ
- 19 ಶಾಸನ ಯ ಧರ್ಮಕ್ಕೆ ಅರುಳುಪಿಡವರು ವಿಶ್ವೈಶ್ವರನನ್ನಿಧಿ
- 20 ಯಲು ಸಾವಿರ ಕವಿಲೆಯ ಕೊಂಡವಾಪ ತಮ್ಮ ಪಿತೃಗಳ ನರಕಕ್ಕೆ
- 21 ಯಿಕ್ಕಿದವರು ಏಕೈವಧಗಿನೀರೋಕೇಸರ್ವೇಷಾಮೇವಧೂ
- 22 ಭುಜಾಂ ನಭೋಚ್ಯಾನ ಕರಗ್ರಾಹ್ಯಾ ವಿಸ್ತದತ್ತಾವಸುಂಧರಾ ||

- 23 ಸ್ವದತ್ತಾಂ ಪರದತ್ತಾಂ ವಾ ಯೋ ಹರೇತವಸುಂಧರಾಂ ಪಪ್ಪಿವರು
- 24 ಪ್ಪಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ | ಅದಿತ್ಯ
- 25 ಚಂದ್ರಾವನಿಳೋನಳಶ್ಚ ದ್ಯೌರ್ಭೂಮಿರಾಪೋಹ್ಯದಯಂ ಯಮು
- 26 ಶ್ಚ ಅಹಶ್ಚರಾತ್ರಿಶ್ಚ ಉಭೇಚಸಂದೈರಧರ್ಮಶ್ಚ ಜಾನಾತಿ ನರಸ್ಯ
- 27 ವ್ಯತ್ತಂ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಆದೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಟ್ಟ ವಿರಗಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—9"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಯಾದವ ಚಕ್ರವರ್ತಿ ವಿರಬಲ್ಲಾಳ
- 2 ದೇವರ ರಾಜ್ಯದಲು
- 3 ಶ್ರೀಮತು ಮಹದೇವದಂಟಾಯಕರು ಸಿಂಗದೇವನ ಮೇಲೆ
- 4 ಧಾಳನಡದಾಗ ಗಂಡರಗಂಡ ಬೀರಯ್ಯಂ ಫೋಗಿ ಪಲರ
- 5 ನಿಜುದು ಸುರಗಣಿಕೆಯರೊಳ್ಳೊಡಿದನಾತನ ತಮ್ಮ ಕಾಳ
- 6 ಗವುಂಡಂ ಕಲ್ಲನಿಲಿಸಿದಂ
- 7 ಜಿತ್ತೇನಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀಮೃತೇ
- 8 ಕ್ಷಣವಿಧ್ವಂಸನೇ ಕಾಯೇಕಾಚಿಂತಾಮರಣೀರಣೇ

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ಆದೇ ಉಡುಗಣಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಮಲ್ಲಾಪುರದ ಮುರಡಬಸವಣ್ಣ ದೇವಾಲಯದ ಮುಂದೆ ನಾಗರಕಲ್ಲು ನಲ್ಲಿ.

- 1 ಅಂಗಿರಸ ಸಂವತ್ಸರದ ಶ್ರುವಣ ಸದ್ಧ
- 2 ಚಳುತಿಯಲು ಯಲಪನಾಯಕನು
- 3 ನಿಲಿಸಿದ ನಾಗರಕಲ್ಲು ಶ್ರೀ

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ಆದೇ ಉಡುಗಣಿಗ್ರಾಮದ ಮಾರೀಗುಡಿಯಮುಂದೆ ನಟ್ಟ ನಾಗರಕಲ್ಲು ನಲ್ಲಿ.

- 1 ಶ್ರೀ ನಾಗೇಶ್ವರನಾ ಚಿಂನಯ
- 2 ನಾಯಕಮಾಡಿದ ಕೆಲಸ ಶ್ರೀ

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ಆದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಿಸ್ವಲಹಳ್ಳಿಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಬಸವೇಶ್ವರ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×1'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ | ತೈಳೋಕ್ಯ
- 2 ನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ
- 3 ಸ್ವಸ್ತಿಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವ ವಿಜ
- 4 ಯ ರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧ್ವ
- 5 ಮಾನಮಾಚಂದ್ರಾಕ್ರೈತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ
- 6 ತತ್ತಾದಪದ್ಮಾ ರಾಧಕಂನಾಮಾದಿ ಸಮಸ್ತ ಪ್ರಶಸ್ತಿ ಸಹಿತಂ
- 7 ಶ್ರೀಮನ್ಮಹಾಪ್ರಧಾನಂ ಬಾಣಸುಬೆರ್ಗ್ಗೆಡೆ ದಂಡನಾಯಕ ಆನ
- 8 ನ್ನ ಪಾಳರಸರ ಬೆಸದಿಂ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿ ಸಹಿತಂ ಶ್ರೀ
- 9 ಮನು ವಡ್ಡರಾಪುಳದ ದಂಡನಾಯಕಂ ಗೋವಿಂದರಸರು ಬನ
- 10 ವಾಸೆ ಪನ್ನಿಚ್ಚಾಸಿರಮುಮಂ ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾ
- 11 ಜ್ಯಂಗೈಯ್ಯುತ್ತುಮಿರೆ || ಪರವಿದ್ಯಾನಿಧಿ ಕೇಸಿರಾಜ ವಿಭುಗಂ
- 12 ನೀಲಜ್ಜಿ ಗಂಪುಟ್ಟಿ ಭಾಸುರಕೀರ್ತಿ ಪ್ರಿಯನಾಗಿ ಸಂದಗು
- 13 ಣರಶ್ಚಂ ದಾಸಿರಾಜಂಪರಾಶರ ಗೋತ್ರಾಂಬರ ತಿಗ್ಮರೋಚಿಜನ
- 14 ಕಂತಾಯ್ಸಾರು ನಾನಾಗುಣಾಕರೆ ಸೋಮಾಂಬಿಕೆ ಎಂದೊಡೀ ಭುವನದೊ
- 15 ಳ್ ಗೋವಿಂದನೇಂಧನೈನೋ || ತತ್ತಾದಪದ್ಮೋಪಜೀವಿ ಅನ್ವವೈರಿದಿಯ
- 16 ಶ್ರೀರಾಮದತ್ತಿಯ ಅಪ್ಪಸಹಸ್ರ ಸಂಖ್ಯಾಗೆ ವೇಹಗ್ರಾಮಪು
- 17 —ಪ್ಪೇ ದೂರು ವಾದವೆಚ್ಚುರು ತಂದೆ ತಾಯ್ ಜಾಹ್ನಿಕಿ ವತ್ಸ ಗೋತ್ರ ಗೌರವ್ವ
- 18 ಅನ್ತಾ ಸೊಡ್ಡಳನನುಜಂ ದಣ್ಣನಾಯಕ ಗೋವಿಂದರಸರ ಮಯ್ಯುನಪ್ಪ
- 19 ಧ್ವೀಧರತ್ತಿವಾಚಿ ಭಟ್ಟರು ಶ್ರೀಮನ್ಮಹಾವಡ್ಡಗ್ರಾಮಂತಾನೆ
- 20 ನಿಲಿದ ಕುಂದೂರಲು ಬೆರ್ಗ್ಗೆಡತನಂಗೆಯ್ಯುತ್ತುಮಿದ್ಧು ಧರ್ಮ ಪ್ರಸಂಗ
- 21 ದಿಂ ಕೆಜೆಯನಗಳಿಸಲು ಭೂಮಿಯಂ ಕುಡಿವೆಂದು ಮೂವ

- 22 ತ್ರಿಚಾರ್ಪಿಸಿರಕ್ಕಂ ಬಿನ್ನಪಂಗೆಯ್ಯೆ ಪ್ರಸನ್ನಚಿತ್ತರಾಗಿ ಊರಿಂ ಬಡಗಣ
- 23 ಹಧಿಯೆ ಬಟ್ಟೆಯಲು ಧೂಮಿಯಂಕುಡ ಚಾಳುಕ್ಕ
- 24 ವಿಕ್ರಮಕಾಲದ ೩೨ ಡನೆಯೆ ಸರ್ವಜಿತು ಸಂವತ್ಸರದ ಚ
- 25 ಯಿತ್ತ ಸುದ್ದ ತದಿಗೆ ಬ್ರಹ್ಮಸ್ಥಿತಿವಾರದಲು ಕೆಹಿಯನಗ
- 26 ಳಿಸಿ ದೇಗುಲವಂ ಮಾಡಿಸಿ ಅಲ್ಲ ವಂಡಗೆಯ ಅಂಬಲಗಂ ದೇವರ ನಿ
- 27 ವೇದ್ಯಕಂ ಪೂಜೆಗಂ ಓಜರಮಕ್ಕೆಯಲು ಕೆಹಿಯ ಕೆಳ
- 28 ಗೆ ಕಚ್ಚವಿಯಗಳೆಯಲು ಮಾಹುಗೊಂಡು ಬಿಟ್ಟ ಕಮ್ಮ ೨೦
- 29 ಮಹಾದೇವರ ಕಯ್ಯಲು ಆರವೆಗೆ ಮಾಹುಗೊಂಡು ಕಮ್ಮ
- 30 ೧೩ ಅನ್ಯಕಮ್ಮ ೬೩ ಕ್ಕಂ ಮೂವತ್ತಿಚಾರ್ಪಿಸಿರಕಂ ಪಾದ
- 31 ಪೂಜೆಯಂಕೊಟ್ಟು ರುದ್ರೇಸ್ವರದ ಪಂಡಿತಗ್ಗೆ ಧಾರಾಪೂ
- 32 ವ್ಯಕಂ ಮಾಡಿ ಕೊಟ್ಟು ರೀಧಮ್ಯಮಂ ಮೂವತ್ತಿಚಾರ್ಪಿಸಿ
- 33 ರ ನಡಪ ಪೆಗ್ಗೆಡೆಗಳು ಪ್ರತಿಪಾಳಿಸುವರು
- 34 ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವರು ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರದಲು
- 35 ಸಾಸಿರ್ವ ಬ್ರಾಹ್ಮಣರು ಮಸಾಸಿರ ಕವಿಲೆಯದಾನಂಗೆಯ್ ಪು

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ಅದೇ ಬಿನ್ನಲಹಳೆ ಸಂಗಯ್ಯನ ಗದ್ದೆಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—6" × 2'—6"

- 1 ಸ್ಯಸ್ತಿ ಕನ್ನರವಲ್ಲಹಂ ಪ್ರಿಥುವೀ ರಾಜ್ಯಂ
- 2 ಗೆಯ್ಯ ಅಯ್ಯೂರ ಬೀರ ಅನಗುನ್ದ
- 3 ಕೂಡಿ ಕೋಟೆಯ ಅಣಿ
- 4 ಸಿ ಬಲ್ಲರು
- 5 ಕೊಟ್ಟುಮೊ ನಮು
- 6 ಳದಾ
- 7 ಬ
- 8 ಕಲ್ಲಂಕೃತ

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ಅದೇ ಉಡುಗಣಿಹೋಬಳಿ ಬಸವನಂದಿಹಳೆ ಗ್ರಾಮಕ್ಕೆ ಸೇರಿದ ಕಾಡಿನಲ್ಲಿ ಕೆಹಿಯ ಒಳಹಾಗದಲ್ಲಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6" × 1'—6"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರಚಾಮರಚಾರವೇ ತ್ವೆ
- 2 ಳೋಕ್ಕ ನಗರಾರಂಥ ಮೂಲಸ್ತಂಧಾಯ ಶಂಭವೇ ||
- 3 ಶ್ರೀಮತು ಧೂಲೋಕ ಮಲ್ಲದೇವಪರ್ಷದ ೧೫ನೆಯ ರೌದ್ರಿ ಸಂವತ್ಸರದ ಫಾಲ್ಗು
- 4 ನ ಶುದ್ಧ ಪೂರ್ಣಿಮೆ ಬ್ರಿದಂದು ಶ್ರೀಸ್ವಸ್ತಿ ಯಮನಿಯಮ
- 5 ಸ್ನಾಧ್ಯಾಯ ಧ್ಯಾನಧಾರಣ ಪಾನಾನುಷ್ಠಾನ ಜ
- 6 ಪಸವಾಧಿ ಶೀಲಗುಣಸಂಪನ್ನರಪ್ಪ ಶ್ರೀ ಮದನಾದಿ
- 7 ಯಗ್ರಹಾರಂ ತಾಣಗುಂದೂರ ರಾಜಗುರು ಶಿವಶಕ್ತಿದೇವರ
- 8 ಕಾಲಂ ತೊಳೆದು ಧಾರಾಪೂರ್ವ್ಯಕಂವಾಡಿ ತಾವರೆ ಕೆಹಿಯ
- 9 ಗನಹಸ್ತದಲು ತೆವರಮೇಲೆ ಅಲದ
- 10 ಮರನ ಒಟ್ಟು ಅಪ್ಪುಗೆಯ ಗದ್ದೆಗಳೆ
- 11 ಪೂಜೆಯಂವಾಡಿ ಕೊಟ್ಟರು ಅಮೇ
- 12 ಯೆನ್ನೀ ಧರ್ಮಮಂ ನಾವನಾನುಂ ಪ್ರತಿಪಾಳಿಸಿದರ್ಪಾಯಿರ
- 13 ಬ್ರಾಹ್ಮಣರ ಸಾಯಿರಕವಿಲೆಯಂಕೊಟ್ಟ ಫಲಮನೆಯ್
- 14 ವರೀಧರ್ಮಮಂ ಕಿಡಿಸಿದರಾಸಿರ ಕವಿಲೆಯು ಮಂ
- 15 ಸಾಸಿರ್ವ್ಯವ್ವೇದಪಾಲಕರ ಕೊಂದ ಮಹಾಪಾತಕನಕ್ಕು
- 16 ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋಹರೇತ ವಸುಂಧರಾಂ ಪಷ್ಠಿ
- 17 ವ್ಯರಿಸ ಸಹಸ್ರಾಣಿ ವಿಷ್ವಾಯಾಂ ಜಾಯತೇ
- 18 ಕ್ರಿಮಿಃ | ಬಾಳೆಬರೆದ ಧರ್ಮೋಜನಕಲಸ

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ಅದೇ ಬಸವನಂದಿಹಳ್ಳಿಗೆ ಉತ್ತರಗುಡ್ಡದಮೇಲೆ ಹುಣಸೇಮರದ ಬುಡದಲ್ಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- 1 ಸ್ವಸ್ತಿಜಯಾಭ್ಯುದಯ ಶಲ
- 2 ವಾಹನ ಶಕ ವರುಶಂಗಳ
- 3 ನೆಯ ಪರಿಧಾವಿ ಸಂವತ್ಸರದ

- 4 ಅಶಾಢ ಶು ಗಂಲು ಶ್ರೀಮತು
- 5 ಕೆಳದಿ ಶಿವಪ್ಪನಾಯಕರ
- 6 ಪುತ್ತರಾದ ಸೋಮಶೇಖರ

- 7 ನಾಯಕರ ಧರ್ಮಪತ್ನಿ
- 8 ಯರಾದ ಚೆನ್ನಮಾಚಿ
- 9 ಯವರು ಕಟ್ಟಿದ ಮಂಟಪ ಧರ್ಮ ಶ್ರೀ

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ಅದೇ ಉಡುಗೇಣಿಹೋಬಳಿ ಮುಳಕೊಪ್ಪದಬಳಿ ಕಾನಿನಲ್ಲೆ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

ಪ್ರಮಾಣ 2'-6"×1'-6"

- 1 ಶಿವಾಯನಮಃ ಸ್ವಸ್ತಿ
- 2 ಶ್ರೀಮತು ಕಾಮದೇವವರಿ
- 3 ಶದಂನಿಯ ಪ್ರ
- 4 ಮಾದಿ ಸಂವತ್ಸರ ಚೈ
- 5 ತ್ರ ಬ ಅಮಾವಾಸೆ

- 6 ಸೋಮವಾರ ವೃತ್ತಿ
- 7 ಪಾತದಂದು ಕಲ್ಲಗೌ
- 8 ಡನ ಮಗ ಜಕ್ಕಗೌಡ
- 9 ನು ಮಲ್ಲೇದೇವರ ನಿ
- 10 ವೇದ್ಯ ಬಿಟ್ಟಧೂಮಿ

- 11 ಕೆಪುಯಕೆಳಗೆ ಕಂ ಗಂ
- 12 ಇದನು ಸಲಸದವನು
- 13 ಪಂಚಮಹಾಪಾತಕನಕ್ಕು
- 14 ಸೇನಹೋವಮಾದಯ್ಯನ ಬರಹ

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ತಾಳಗುಂದಹೋಬಳಿ ತಾಳಗುಂದ ಕನಜೆಯಲ್ಲೆ ಗಂಗಾಧರದೇವಾಲಯದ ಮುಂದೆ ಇರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-6"×2'-3"

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ ದೇವವರಿಷ್ಠ ಲ
- 2 ನೆಯ ಪ್ಲವಂಗ ಸಂವತ್ಸರದ ಕಾರ್ತಿಕ ಬಂನ ಸುಕ್ರವಾರದಲು
- 3 ಶ್ರೀಮತು ತಾಳಗುಂದದ ಮೂವತ್ತಿಚ್ಚಾರಿಸರದ
- 4
- 5 ಮಗಂ ಗೋವರ ಗೊಳಜನಮಗ ಸೋಮಯನು ಅ.....
- 6 ವಾಸುರಬವರದಲು ಕಾದಿಸುರಿಗಿಣುದು ಸು
- 7 ರರೋಕ ಪ್ರಾಪ್ತನಾದ ||

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ಅದೇ ತಾಣಗುಂದದ ಹೋಬಳಿ ಶಿವಳ್ಳಿಗ್ರಾಮದ ಹನುಮಂತದೇವರ ದೇವಾಲಯದಮುಂದೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'-3"×2'-9"

- 1 ಸ್ವಸ್ತಿ ಸಮಸ್ತಭುವನಾಶ್ರಯ ಶ್ರೀ ಪ್ರೀವೀವಲ್ಲದ ಮಹಾ
- 2ಕುಳತಿಳಕ ಚಾಳುಕ್ಕ ಚಕ್ರವರ್ತಿ ಸೋಮೇಶ್ವರ
- 3ಮಲೆಯನಾಯಕ
- 4ತುಳುವಹುಯಲಲುಸುರ
- 5 ಲೋಕನವಿಲೆಯನಾಯಕ

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ಅದೇ ತಾಣಗುಂದದಹೋಬಳಿ ಮೆಳೂರುಗ್ರಾಮದಬಳಿ ಶಾನುಭೋಗ ಮಧ್ವರಾಯರ ಗದ್ದೆಯಲ್ಲೆ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'-0"×1'-6"

- 1 ಯುವಸಂವತ್ಸರದ
- 2 ಶುಭ ಪಾಡಿದ ಅಡಿವಾರ
- 3 ಲು ಮೆದೆಯಚೀಯ
- 4 ಮಜೀಯಗಳಿಗೆ ಜೊಂಪು
- 5 ಗೌಂದ ಜಕ್ಕಗಲುಂಡಗ್ಗ
- 6 ಳು ಅನೆಯಕೆಪುಯಕೆ
- 7 ಳಗೆ ತಂಪ್ಪು ಉಂಬಳಿಯೊಳ
- 8 ಗೆ ತೋಟಕೆಸಲುವಾಗಿ ಕಂಬ

- 9 ವೇಳಂಕೊಟ್ಟು ಆ ತಂವಡಿಯರ
- 10 ಕಯಲುಸಂಭವಟ್ಟದ ಕೆಳ
- 11 ಗೆ ಮೊದಲೇರಿಯಲು ಕಂಬವೇ
- 12 ಳು ಕೊಂಡು ಮಹಾಜನಂಗ
- 13 ಳ ಸಾಕ್ಷಿ ನಾಯಂಣ ಸೋವಂಣ
- 14 ವೀರಂಣ ಜಕ್ಕಂಣ
- 15 ಮಂಗಳ ಮಹಾ ಶ್ರೀ ಶಿ ? ಶ್ರೀ

ಅದೇಹೋಬಳಿ ದೇವಿಕೊಪ್ಪದ ಕಾನಿನಲ್ಲಿ ಪಚೇಲ ಮಲ್ಲಪಗೌಡ ಜಮೀನಿನಲ್ಲಿ ಇರುವಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—6"×2'—6"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಧೀವಿಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ
- 2 ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲ
- 3 ರಾಜ್ಯಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾನಮಾಚಂದ್ರಾಕ್ಷರತಾರಂ
- 4 ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಪನ್ನಿಗುಣಸಂಪನ್ನರು ನುಡಿದಂತೆ
- 5 ತೊಡರೆಬಲ್ಲುಂ ಗಣ್ಣರತಳ
- 6 ಶ್ರೀಮತ್ತಿಭುವನ ಮಲ್ಲದೇವಪಾದಾರಾಧಕಂ
- 7 ಮನೆಯ ನಾಯಕರಪರಿಕಾಜ
- 8 ಸರ್ವನ್ಯತಮ್ಮಂ ಕೀರ್ತ್ತಿನಾರಾಯಣಂ
- 9 ಶ್ರೀಮಚ್ಚಾಳುಕೈ ವಿಕ್ರಮಕಾಲದ ೧೧ನೆಯ ಶ್ರೀ
- 10 ಸುಖಸಂಕಥಾ
- 11 ವಾರದಂದು ಶ್ರೀ
- 12 ಶಿಶ್ಯವಾಮಶಕ್ತಿ
- 13 ಹೇಶ್ವರ ಸನ್ನಿಧಾನದಲು
- 14 ಇನ್ನೀಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದಂ ವಾರಣಾಸಿ
- 15 ಕ್ಷೇತ್ರ ಸಾಸಿವ್ವಾಪ್ರಾಹ್ಮಣಗ್ಗಂ
- 16 ಕೊಟ್ಟಪ ಸಾಸಿರಕವಿಲೆಯ
- 17 ಸಾಸಿವ್ವಾಪ್ರಾಹ್ಮಣರುಮನಳಿದಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹ
- 18 ರೇತವನುಂಧರಾಂ ಶಷ್ಟಿವರ್ಷ ಸಹಸ್ರಾಣಿವಿಷ್ಣುವಾಯಾಂ ಜಾಯತೇ ಕ್ರಿಮಿಃ

ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ (ಬೇಚರಾಕ್) ಕಾಡತನಹಳಿಯ ಬಳಿ ಅಂಜನೇಯ ದೇವಾಲಯದ ಬಳಿ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 4'—3"×2'—3"

- 1 ಸ್ವಸ್ತಿಶ್ರೀ ಪ್ರಧೀವಿಲ್ಲಭ ಮಹಾರಾಜಾಧಿರಾಜ ಪರಮೇಶ್ವರ ಪರ
- 2 ಮ ಭಟ್ಟಾರಕ ಸತ್ಯಾಶ್ರಯ ಕುಳತಿಳಕ ಚಾಳುಕ್ಯಾಭರಣ ಶ್ರೀಮ
- 3 ತ್ತಿಭುವನ ಮಲ್ಲದೇವರ ವಿಜಯರಾಜ್ಯ ಮುತ್ತರೋತ್ತರಾಭಿವೃದ್ಧಿ ಪ್ರವರ್ಧಮಾ
- 4 ನಮಾಚಂದ್ರಾರ್ಕ ತಾರಂಬರಂ ಸಲುತ್ತುಮಿರೆ ಸ್ವಸ್ತಿ ಸಮಸ್ತ ಶೀಲಗುಣ
- 5 ಸಂಪನ್ನನುಡಿದು ಮತ್ತೆನ್ನ ಹರಚರಣಸರೋರುಹ ಭೃಂಗನಾಹನೋತ್ತಂ
- 6 ಗ ತೊಡರೆ ಬಲ್ಲಂಡಗಂಡರಗಂಡ ವೈರಿಭೇರುಂಡ ಮದಗಜಸಾಧಕನಪ್ಪ
- 7 ಶ್ರೀಮನ್ಮಹಾ ಅನಿವಟ್ಟಿಯನಾಯಕಗ್ಗಂವಾದಳಗಪುಡಿನಾಯಕಿತಿಗಂ
- 8 ಪುಟ್ಟಿದ ಬೀರಮನಾಯಕರು ಅವರ ತಮ್ಮ ಮಲ್ಲ
- 9 ಅಳುತ್ತಿದ್ದು ಸ್ವಸ್ತಿ ಶ್ರೀಮಚ್ಚಾಳುಕೈ ವಿಕ್ರಮಕಾಲದ
- 10 ೧೧ನೆಯ ಶ್ರೀಮುಖ ಸಂವತ್ಸರದ ಪುಷ್ಯ ಸು ೧೧ ಮಾಳವೂ
- 11 ರಲು ಸುಖಸಂಕಥಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗೈಯ್ಯುತ್ತಮಿದ್ಧಂಧಿನುತ್ತರಾಯಣಸಂಕ್ರಾಂತಿ
- 12 ವ್ಯತಿಪಾತವಾದಿತ್ಯವಾರದಂದು ಶ್ರೀಮತು ಚಂದ್ರೇಶ್ವರದೇವರ ನಿತ್ಯಪೂಜೆ ನಂದಾದೀವಿಗೇಗಂ
- 13 ದು ಕಟ್ಟವಿದುಗಳೆಯಲುಮತ್ತಲು ತಂಮಡಿಗಳಮನೆಯ ನಿವೇಶನ
- 14 ಕೈ ಗಳೆಯಲು ೭೪೦ ಕೊಟ್ಟ
- 15 ಇಂತೀಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿದವನಾವವನು
- 16 ವಾರಣಾಸಿ ಕುರುಕ್ಷೇತ್ರ ಕವಿಲೆಯಂ ಕೊಟ್ಟಪ
- 17 ಲಮಕ್ಕು ಇ ಧರ್ಮಮನಳಿದಾತನಾಪುಂಜಿ ತೀರ್ಥದಲು ಸಾಯಿರಕವಿಲೆಯು
- 18 ಮನಾಸಾಯಿರ ಬ್ರಾಹ್ಮಣರುಮನಳಿದ ಪಾತಕನಕ್ಕು ಸ್ವದತ್ತಂ ಪರದತ್ತಂ
- 19 ವಾಯೋಹರೇತ ವನುಂಧರಾಂ ಶಷ್ಟಿವರಿಷ್ಣಸಹಸ್ರಾಣಿ ವಿಷ್ಣುವಾಯಾಂ
- 20 ಜಾಯತೇ ಕ್ರಿಮಿಃ

ಅದೇ ತಾಣಗುಂದಹೋಬಳಿ ಹೊಸಹಳ್ಳಿಗೇರಿದ ಗುಡ್ಡ ದಕೆಳಗೆ ಫಾರೆನ್ನಿನಲ್ಲಿ ಪಾಳುದೇವಾಲಯದಬಳಿ ಬಿದ್ದಿರುವ ಕಲ್ಲು.

- 1 ಅನಂದಸಂವತ್ಸರದ ಆಶಾಢ ಬ ಲ ಲು
- 2 ದೇವಗೌಂಡನಮಗ ಬೀರಣ ಮಲಪಗವುಂಡನ ಮೇಗೆ

- ³ ಬಂದು ಹುಯಲ.....ತುಳುವ ಮಗುಳ್ಳ ಸುರ
⁴ ಲೋಕಪ್ರಾಪ್ತನಾದ || ಮಂಗಳಮಹಾ ಶ್ರೀ ಶ್ರೀ ಶ್ರೀ

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ಅದೇಹೋಬಳಿ ಗುಡ್ಡರ ಹೊಸಹಳ್ಳಿಗೇನೇರಿದ ಫಾರೆನ್ನಿನಲ್ಲಿ ಗುಡ್ಡದಬುಡದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

- 1 ಸ್ವಸ್ತಿ ಶ್ರೀಮತು ವೀರಬಲ್ಲಾಳದೇವವಂಷ
- 2 ದ ಕ್ರೋಧನ ಸಂವತ್ಸರದ ಚೈತ್ರ ಸು ೧೦ ಬಿಹವಾರ
- 3 ದಂದು ಶ್ರೀಮತು ಬೀರರಸನಮಗ ಮಾದರಸನು
- 4 ಮರಡಿಯ ಹುಯಲಲ ಕಾದಿ ಪಲರನಿಜುದು
- 5 ಸುರಲೋಕಪ್ರಾಪಿತನಾದ || ಜಿತ್ತೇನಲಭ್ಯತೇ
- 6 ಲಕ್ಷ್ಮೀ ಮೈತೇನಾಪಿ ಸುರಾಂಗನಾ ಕ್ಷಣವಿಧ್ವಂ
- 7 ಸನೇಕಾಯೇಕಾಚಿನಾ ಮರಣೇರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ ||

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ಸೊರಬ ತಾಲ್ಲೋಕು.

ಕ್ಯಾನನೂರುಹೋಬಳಿ ಚೆಟ್ಟೂರುಗ್ರಾಮದ ಊರುಬಾಗಿಲಬಳಿ ಅರಳಿಸುರದ ಬುಡದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—3"×2'—9"

- 1 ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮರಚಾರವೇ ತ್ರೈಲೋಕ್ಯ ನ
- 2 ಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯ ಶಂಭವೇ | ಸ್ವಸ್ತಿಶ್ರೀ ವಿಜಯಾಭ್ಯು
- 3 ದಯ ಶಾಲವಾಹನ ಶಕವರೂಷ ೧೫೮೩ನೆಯ ಪ್ಲವ
- 4 ಸಂವತ್ಸರದ ಮಾರ್ಗಶಿರ ಶು ೫ ಲು ಶ್ರೀಮತು ಸಜ್ಜನ ಶುದ್ಧ ಶಿವಾಚಾರ ಸಂ
- 5 ಪನ್ನರಾದ ಹುರುಳಿಯ ಚಿಂನಮಧ್ಯದೇವರಿಗೆ ಎಡವಮುರಾ
- 6 ರಿ ಕೋಟಿಕೋಳಾಹಳ ವಿಶುದ್ಧ ವೈದಿಕಾದ್ಯೈತ ಪ್ರತಿಷ್ಠಾ
- 7 ಪಕ ಶಿವಗುರುಭಕ್ತಿಪರಾಯಣರಾದ ಕಳದಿ ಸದಾಶಿವ ನಾ
- 8 ಯಕರ ವಂಶೋದ್ಭವರಾದ ಸಿದ್ಧಪನಾಯಕರ ಪೌತ್ರರು ಶಿವಪ್ಪ
- 9 ನಾಯಕರ ಪುತ್ರರಾದ ಸೋಮಶೇಖರನಾಯಕರ ಧರ್ಮಪ
- 10 ತ್ಸಿಯರಾದ ಚಿಂನಂಮಾಜಿಯವರು ಬರಸಿಕೊಟ್ಟ ದಾನ
- 11 ಶಾಸನ ಕ್ರಮವೆಂತೆಂದರೆ.....ವುಡಗಣಿಸೀಮೆಯೊಳಗಣ
- 12ಗ್ರಾಮವನು ಶಿವಾರ್ಪಿ
- 13 ತವಾಗಿ ಬಿಟ್ಟವಾಗಿ ಈ ಗ್ರಾಮಕ್ಕೆ ನಟ್ಟ ಲಂಗಮುದೆ ಕಲ್ಲನ ವಳ
- 14 ಗುಳ್ಳ ನಿಧಿ ಮೊದಲಾದ ಅಷ್ಟ ಭೋಗತೇಜಸ್ವಾಮ್ಯವನು
- 15 ಪೂರ್ವಮುರಿಯಾದೆಯಲ್ಲಿ ಆಗುಮಾಡಿಕೊಂಡು.....
- 16ಕೊಟ್ಟ ಶಾಸನ.....
- 17 ಸ್ವದತ್ತಾದ್ವಿಗುಣಂ ಪುಣ್ಯಂ ಪರದತ್ತಾನುಪಾಲನಂ ಪರದ
- 18 ತತ್ತಪಹಾರೇಣ ಸ್ವದತ್ತಂ ನಿಷ್ಪಲಂಭವೇತ್ ||.....

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ಅದೇ ಚೆಟ್ಟೂರುಗ್ರಾಮದ ಊರಮುಂದೆ ಪ್ರಾಣದೇವರ ಗುಡಿಯಬಳಿ ಅಶ್ವತ್ಥಮರದಬುಡದಲ್ಲ ನಟ್ಟಕಲ್ಲು.

ಪ್ರಮಾಣ 3'—0"×2'—2"

- 1 ಶ್ರೀಗಣಾಧಿಪತಯೇನಮಃ ನಮಸ್ತುಂಗ ಶಿರಶ್ಚುಂಬಿ ಚಂದ್ರ ಚಾಮು
- 2 ರಚಾರವೇ ತ್ರೈಲೋಕ್ಯನಗರಾರಂಭ ಮೂಲಸ್ತಂಭಾಯಶಂಭವೇ ||
- 3 ಸ್ವಸ್ತಿ ಸಕ ವರಿಷ ೧೧೧೨ನೆಯ ವಿಕಾರಿಸಂವತ್ಸರದ ಭಾದ್ರಪದ
- 4ಮಲ್ಲಯನಮೇರೆ ಧಾಳಿಸಾಗದ್ದೆಯ ಹುಳ್ಳಗವುಂಡ
- 5 ನಿಜುದು ಸುರಗಣಕೆಯರೊಳ್ಳೂಡಿದಂ ಜಿತ್ತೇನ
- 6 ಲಭ್ಯತೇ ಲಕ್ಷ್ಮೀ ಮೈತೇನಾಪಿ ಸುರಾಂಗನಾ | ಕ್ಷಣವಿಧ್ವಂಸ
- 7 ನೇಕಾಯೇಕಾಚಿನಾ ಮರಣೇ ರಣೇ ಮಂಗಳಮಹಾ ಶ್ರೀ

ಬೊಂಬಾಯಿ ಪ್ರೆಸಿಡೆನ್ಸಿ.

ಸತಾರಾ ಡಿಸ್ಟ್ರಿಕ್ಟ್—ಪೆಂಡ್ ಸಂಸ್ಥಾನ.

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ಸತಾರಾಡಿಸ್ಟ್ರಿಕ್ಟ್ ಅವುಂಡ್ ಎಂಬ ಸಂಸ್ಥಾನಾಧಿಪತಿಗಳಹತ್ತಿರ ಇರುವ ಶಿಲಾಶಾಸನದ ಪೋಟೋ ನಕಲು.

- 1 ಸ್ವಸ್ತಿ ಸಮತ್ವಭುವನಾಶ್ರಯಂ ಶ್ರೀ ವೃದ್ಧೀವಲ್ಲಭ ಮಹಾ
- 2 ರಾಜಾಧಿರಾಜ ಒರಮೇಶ್ವರಂ ಪರಮ
- 3 ಭಟ್ಟಾರಕಂ
- 4 ಸತ್ಯಾ
- 5 ಶ್ರಯ
- 6 ಕುಳತಿ
- 7 ಳಕಂ ಚಾ
- 8 ಳುಕ್ಯಾಥ
- 9 ರಣಂ
- 10 ಶ್ರೀಮ
- 11 ತ್ರಿಭು
- 12 ವನ ಮಲ್ಲ
- 13 ದೆವ ವಿಜಯ
- 14 ರಾಜ್ಯಮು
- 15 ತ್ತರೋತ್ತ
- 16 ರಾಭಿವ್ಯ
- 17 ದ್ಧಿ ಪ ವ
- 18 ಧ್ಧಮಾ
- 19 ನಮಾ
- 20 ಚಂದ್ರಾಕ್ಷರತಾರವ್ಯರಂ ಸಲುತ್ತಮಿರೆ ಮನ್ನೆ ಕೆಟಿಯನೆಲವೀಡಿನಲಸು
- 21 ಕಸಂಕತಾವಿನೋದದಿಂ ರಾಜ್ಯಂಗಯುತ್ತಮಿರೆ ತತ್ಪಾದಪದೋಪ
- 22 ಜೀವಿಗಳಪ್ಪ ಸಮಸ್ತ ಗುಣಗಣಾಲಂಕೃತ ಸತ್ಯಶಾಚಾಚಾರ ಚಾ
- 23 ರುಚರಿತ್ರಂ ನಯವಿನಯ ಶೀಲಸಂಪನ್ನಂ ನುಡಿದುಮತ್ತನ್ನಂ ಗೋತ್ರ
- 24 ಪವಿತ್ರಂ ನಿರ್ಮಳಚರಿತ್ರಂ ನ್ಯಾಯನಿಷ್ಠರಂ ಧರ್ಮಯುಧಿಷ್ಠಿರಂ
- 25 ಮಾವನ ಗನ್ನವಾರಣಂ ರಿಪುನಿವಾರಣಂ.....ನಂಕ
- 26 ಕಾರಂ ವಿಬುಧ ವಿದಗ್ಧ ಕಾಮಿನೀಜನ ಶೃಂಗಾರಹಾರಂ ಮೃಗಯರೆ
- 27 ವನ್ನಂ ವೈರಿಕೃತಾನ್ತಂ ಕೊಲ್ಪಾಪುರ ಸಮುಧರಣಂ ಗುಣಗಣಾಧರಣಂ
- 28 ಕಸ್ತೂರಿಕಾಮೋದಂ ಶ್ರೀಮನ್ನಹಾಲಕ್ಷ್ಮೀಲಬ್ಧ ವರಪ್ರಸಾದಂ ನಾಮಾ
- 29 ದಿ ಸಮಸ್ತ ಪ್ರಸಸ್ತಿಸೂತಂ ಶ್ರೀಮತ್ತ್ರಬುಸೊಂನ
- 30 ನೆಯ್ಯ ನಾಯಕರುಮವರಮನೋನಯನ ವಲ್ಲಭಯರಪ್ಪ
- 31 ಲಬುಮಾದೇವಿಯರಂ ಮಗಳು ಜ್ಯೋಳಬ್ಬಯ್ಯಯುಂ ಕುಮಾರಂ
- 32 ಬೈಡಯನು ಮಿನಿವರು ಮಿಳ್ಳು ಕೊಲ್ಪಾಪುರದಲು ಪ್ರಭುತ್ವಮು
- 33 ನಾಳುತ್ತಮಿಳ್ಳು ಶ್ರೀ ಚಾಳುಕ್ಯ ವೀರವಿಕ್ರಮವರ್ಷದ ಮೂವ
- 34 ತೊಂದನೆಯ ವ್ಯಯಸಂವತ್ಸರದ ಮಾಘ ಪುಣ್ಯಮಿ ಶುಕ್ರ
- 35 ವಾರದನ್ನು ಸೋಮಗ್ರಹಣಪರ್ವ ನಿಮಿತ್ತವಾಗಿ ಕಲಿಗೆ ಪ
- 36 ನ್ನೆ ರಡರಬಳಿಯ ಬಾಡದಗ್ರಾವಯಂ ಮಹಾಲಕ್ಷ್ಮಿದೇವಿಯರ್ಗಂಗೆಂ
- 37 ಗೂರ ಕಾಳಕಂಜೆಡ್ಡೆಯ ಧೂಮಿಯೊಳೆ ಅಜವಟ್ಟಿಗೆಯ ಬಟ್ಟಿಯ
- 38 ಮೂಡಲು ಗೋರವಗಾಲಲ ಬ್ಬಾದಗಲ ನಾಲ್ಕು ಮತ್ತಕ್ಕೆಯ್ಯಮಂ
- 39 ಒನ್ನು ಮನೆಯ ನಿವೇಸಣಮುಮಂಕಲಂಮ್ಯಾಡದ ಉತ್ತರ ಮಳಿಗೆಯ

- 40 ನು ಜೈರನಾಯಕರ ಕಾಲಂಕರ್ಚಿಧಾರಾಪೂರ್ವಕಂ ಮಾಡಿ ಸರ್ವಾಭಾ
 41 ಧಾ ಪರಿಹಾರಮಾಗಿ ಸಕಲಸ್ಥಾನಿಗರುಂ ಗಣ್ಣಮಾಡಾದ
 42 ವರಹದನವಜುಯಲು ಬಿಟ್ಟ ಧರ್ಮ ಈ ಧರ್ಮಮಂ ಪ್ರತಿಪಾಳಿಸಿ
 43 ದಂಗನನ್ನ ಧರ್ಮ || ಸ್ವದತ್ತಂ ಪರದತ್ತಂ ವಾಯೋ ಹರೇತ ವಸು
 44 ನ್ಧರಾಂ ಸಪ್ತಿವರ್ಷಸಹಸ್ರಾಣಿ ವಿಷ್ಣಾಯಾಂ ಜಾಯತೇ
 45 ಕ್ರಿಮಿಃ ಈ ಸಾಸನಮಂ ಬರೆದಂ ಬಾಚಣಯ್ಯಂ
 46 ಖಂಡರಿಸಿದಂ ಚನ್ನಮಯ್ಯಂ

APPENDIX E.—LIST OF INSCRIPTIONS PUBLISHED IN THE REPORT ARRANGED ACCORDING TO DYNASTIES AND DATES.

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
35	5	..	1. GANGA DYNASTY.	(Fragmentary.)
35	4	..	Sivamāra	Records a grant to one Īsvaraḥaṭāra under orders of the king.
85	86	..	Śrīpurusha	Records a grant of land to somebody (Name lost.)
105	118	..	Do	Records the gift of the village Kovalevetṭu to three Brāhman
105	118	No year.	Do	(named) with the permission of the king by Dindigarar, Bāna king of Kalbappunāḍu; contains the usual Gānga genealogy.
59	44	Saka 777 (A. D. 855)	Gānga Permaḍi	Records the death of one Tammagaṇḍa while killing a tiger at the village Kiri Ingala and grant of some land by the king in memory of his heroic act.
112	122	Saka 730 (?) Kārtika śu 15 Monday with the constellation Rōhini.	2. RASHTRAKUTA DYNASTY. Gōvinda III	Contains the usual account of Rāshtrakūta kings till Gōvinda III. Records the gift of the village Va (Ba) danaguppe in Punnaḍa Eḍenāḍuvishaya by the prince Raṇāvalōka Kam-bhadēva to the Jaina teacher Vardhamānaguru, disciple of Eḷavāchārya and of Koṇḍakundānaya and Sirmalage-guru gāna (?) at the request of his son Sankaragāna for services in Vijayavasati (Jaina temple) in the town Talāvana (Talkād).
133	151	Saka 792 Māgha ba 8 Sunday (28th January 870 A. D.)	Amōghavarsha	Records the gift of a plot of land measuring a <i>Gūṇigāna mattar</i> to the thousand <i>mahājanas</i> of the village Sālūr made by Mādimaya and others for the purpose of feeding guests and visitors arriving at the village and for conducting Pancha-kēśvara festival.
139	159	..	Kannara Vallabha	Records the death of one Ayyūra Bira in driving out wild elephants.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
94 105	105 118	(First year of victory of the king)	3. BĀNA DYNASTY. Bāna Vidyādhara Dinḍigarar	Vīragal (no details). See under No. 118, P. 105.
90	96	..	4. NOLAMBA DYNASTY. Dilīpayya	Records the death of one Manemudda Malleya at the village Balla in a cattle-raid. States that Tribuvana-Karta-bhatā-rar was spiritual leader at the time (<i>tapōrajyam geṇe</i>). Similar to the above. Here Tribhuvana-kartabhatārar is said to be ruling the <i>sthāna</i> (<i>sthānam ā tattire</i>). One Balameṇḍigā-muṇḍa is stated to have been slain in a cattle raid and a grant of land made in memory of his heroism.
91	99	..	Do	Records the death of one Īsagāmuṇḍa in defence of the village Tabannabal and grant of land made in memory of his hero-ism. Here Tribhuvanakartabhatārar is styled Paṇḍitadēvar.
92	100	..	Iṛiṇi Nolamba	Similar to the above. Tribhuvanakarta-bhatārar is called here Paṭṭanadēvar.
92	101	..	Dilīpayya	
131	149	..	5. SANTARAS. Ajavarṇmarasa	Records the grant of some land? (<i>pāladāṭṭan</i>) to the thousand of some village.
124	136	Śaka 1180 Paingala Sam. Śrāvāṇa ..	6. KADAMBAS—(feudatory kings). Rāmadēvarasa	Records the death of Yelughatta Rāmagaṇḍa in a cattle raid. The titles Banavāsi-puravarādhīsvara and Jayanti Madhukēś-vara applied to Rāmadēvarasa show that he was a Kadamba King.

122	132	Saka 983 (A. D. 1061)	7. CHĀLUKYAS—Western Chālukyas of Kalyan. Trailōkyamalla	Records the death of Jakkaya of the family of Barmadēva in a cattle-raid at the village Hettīla by Bēḍas.
143	166	Chālukya Vikramakāla ¹¹ (A. D. 1087 ?)	Tribhuvanamalla—(Vikramāditya VI.)	Records the grant of some land to Śaiva priest Vāmasāki by Sarvanyatamma Kīrtinārāyana.
143	167	Chālukya Vikrama Varsha Śrīmukha San. Pushya śu 11 Sunday with Sankrānti and Vyatipāta (Date irregular.)	Do	Records the gift of some land for services in the temple of Chandréśvaradēvaru by Biramanāyaka.
118	124	Chālukya Vikrama Era 18 Śrīmukha sam. Pushya śu 13 Monday (2nd January, A. D. 1094.)	Do	Registers the grant of a wet field by the mahājanas of a village to Vijayayya and Bitṭimayya.
147	172	Chālukya Vikrama Era 31 Vyaya sam; Māgha śu 15 Friday, lunar eclipse (Friday 11th January, A. D. 1107.)	Do	Registers grant of some land for services in the temple of Mahālakshmi at Kollāpūr by Sonnanayanāyaka, governor of Kollāpur while the king was residing at Mannekere.
138	158	Chālukya Vikrama Era 32; Sarva-jitu sam. Chaitra śu 3 Thursday (17th March 1108 A. D.)	(Wrongly printed as Vikramāditya IV.)	Records the construction of a tank and a temple in the village Vēha and the gift of some land for the temple services to Rudréśvaradapaṇḍita by Prithivīdhara Trivājibhaṭṭa of Kundur known as Vaḍḍagrāma, a subordinate of Gōvindarasa, daṇḍanāyaka of vaḍḍarāvūla in Banavāsi under the orders of mahāpradhāna daṇḍanāyaka Anantapālarasa.
123	133	Saka 1034 Nandana Sam. Vai. śu 11 Thursday (9th April 1112 A. D. Tuesday.)	Do	Records the gift of the village Hittīla as an agrahāra to Brahmins and of some land for services in the temple of Sōmésvara by a subordinate (no name) of the king.
132	150	Chālukya Vikrama Era 39 Jaya sam. Vaiś 30 Thursday (6th May 1114 A. D. Wednesday.)	Do	Records the gift of some land under the tank Kikkere by Késavāhitiāgni to the thousand citizens of the village Śālavūr (Śālūr).
129	147	Mannatha sam Pushya śu 11 Friday (December 29, A. D. 1115 Wednesday.)	Do	Records the construction of a Śiva temple (Vakubésvara) by the mahājanas of Śālūr and the gift of some land for services in the temple by Vibhu Bīmaya.
124	135	Saka 1045 Sōbbakrīt sam. Pushya śu 1 (December 20, 1123 A. D.)	Do	Records the gift of some land to some deity by the Five Hundred of the village Hettīla.
141	163	Chālukyachakravarti Sōmésvaradēva varsha 8 Pāvanga sam. Kār. ba 13 Friday (Pāvanga is 2nd year of the reign of Sōmésvara, not 8th. If Pāvanga is taken the date is Friday 4th November, A. D. 1127.)	Sōmésvara III Bhūlōkamalla	Records the death of one Sōmayya, resident of Tālagunda, 32,000 Province.

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Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
122	131		7. Chālukyas—Western Chālukyas of Kalyan— <i>concl.</i>	Records the death of Mādava of the village Hettīla in a cattle-raid.
142	164	..	..	Records the setting up of a vīragal to the memory of a warrior Maleyanāyaka who died in a cattle-raid by Navileyānāyaka.
139	160	Bhūlōkamalla year 15 Raudri sam. Phal śu 15 Thursday (Saturday, February 23, A. D. 1141 ?)	Bhūlōkamalla Sômésvara III	Records the gift of some land under Tāvare Tank to Rājaguru Sivasaktidēva by the Mahajanas of some village. The date, 1141 A. D., Raudri is too late for Sômésvara III but there are similar later dates for him (See <i>Bombay Gazetteer</i> Vol. 1, Part 2, P. 455, Foot-note 6).
43	15	Uttarāyana Sankramana	8. HOYSALAS. Vinayāditya	Records the gift of some land to Jaina guru Abhayachandra of Belave belonging to Mūlasangha by the king and some gaudas of Tolalahalli.
65	53	..	Do	Records the death of some warrior in battle.
55	37	Saka 1058 Sādhāraṇa sam Vaiśākha śu 5 Wednesday (Date irregular.)	Vīraganga Bittiga	Hoysaladēvaru. Records the death of a warrior Sattivergaḍe of village Hunasemakke during an attack on the village Hanne- radubidu by the king during his invasion of the province of Bayalnād.
49	25	..	Bhujabala Vīraganga Poysana-dēva.	Records the death of a woman Mālagauḍi as Sati.
97	109	Jaya Samvatsaram	Bitṭi Hoysaladēva	Records a cattle-raid by Baḍivarasa of the village Melyur and the death of a warrior and the gift of some land to a Siva temple in memory of his heroism.
103	115	..	Vīraganga Vishnuvardhana Hoysaladēva.	Records the gift of the village Kāvanahalli near Mandagere by queen Chantaladēvi (Santaladēvi) and her younger brother Duddamalladēva to Jaina guru Prabhāchandra, disciple of Mēghachandra of Mūla-sangha, Dēśiga-gana, Pustaka—gachcha and Koṇḍakundānvaya.

39	8	Vikâri Samvatsara ..	Pratâpa Hoysala Nârasinga-dêva.	Nârasinga	Records the death of a warrior named Ankeya, son of Kâlpattî Dandâhipati at a battle at Vasudhâre (Vastâre, Chikmagalur Taluk).
41	12	..	Tribhuvanamalla Nârasinga-dêva.	Nârasinga	Records the grant of some land in the village Bantugavalli as <i>nettarikodage</i> to Tammayagauda of Suggalûr in Mâlyanâd.
47	20	..	Hoyisana Vîra Nârasingadêva	Nârasingadêva	Records the death of a warrior of the village Bîkanahalli in a battle and the setting up of a vîragal in memory thereof. The place of King's residence is stated to be Tiruvannâmale.
47	21	Krôdhana sam. Âshâdha Sudha ..	Vîra Nârasingadêvaru	..	Records the death of a warrior in the Village Hâleyavûr.
59	43	Târana Sam. Chaitra ba 5 Monday ..	Do	..	Records the death of a warrior Balegâra Mallaya in defence of cattle of the village Hirivura and the setting up of a vîragal in memory.
40	11	Saka 1204 Vishu sam. Âshâdha sû 10 Vaḍḍavâra (Saturday 18th June, A. D. 1281.)	Vîra Nârasimhadêvarasa (Nârasimha III.)	Nârasimhadêvarasa (Nârasimha III.)	Records that one Kaliaya fought in the interests of a temple at Sigalûru and died.
54	35	Saka 1211 Sarvadhâri Sam. Âshâdha sû 15 Tuesday. (Date irregular.)	Hoyisana Vîra Nârasimhadêvaru (Narasimha III.)	Nârasimhadêvaru (Narasimha III.)	Records the death of a warrior of Âluvali in an attack on the village Biṭṭaravalli by the people of Vasudhâre and a grant of the village Bârehalli in Hebbetta by the citizens of Ânûr, Six Thousand District in memory of the heroism.
45	19	Srîmukha Sam. Vaisâkha ..	Hoysala Vîra Ballâlâdêvaru ..	Ballâlâdêvaru ..	Registers the construction of a tank by Areya Mâreyanâyaka and the gift of some lands below the tank for services in the Jaina temple of Padmaprabha in Ekkôti Jinâlaya constructed by Bâhubaliseti and Pârisasetti, disciples of Jaina-guru Naya-kîrti, a mahâmandalâchârya and râjaguru. Among the donees are various Nâyakas of Kabbâhuvritti, gaudas and Jaina gurus Nêmichandra and Bâlâchandra, disciples of Navakîrti.
48	23	Kîlaka sam. Phâl. sû 10 Sunday ..	Vîra Ballâlâdêvaru	..	Records a fight that took place as the result of some person insulting the people of Belatûr, Gunditaḍige, Kongu seven and Male provinces and the death of a warrior of the village, Arisinaguppe and a gift of land made by the king in consultation with the mahâjanas of Ingula, Taligenâdu Thousand and Heravole Thirty districts and 9 <i>mânasaganḍugal</i> .
49	24	..	Vîraballâlâdêva	..	Records the death of one Mâreya of Arisinaguppe fighting for the defence of the women of his village against an attack by Gangaveggaḍe.
51	28	..	Ballâlâdêvarasa	..	Records the death of a warrior Nêmôja in a cattle-raid of the village Bantimakke and setting up of a vîragal in memory thereof.

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Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
52	31	Virôdhikrit Sam. Chaitra śu 3 Wednesday.	8. Hoysaḷas— <i>contd.</i> Vīra Ballāladēvaru	Records the death of a warrior Kūchagaunḍa, in a cattle raid and the erection of a viṛagal.
54	36	Manmatha Sam. Vaiśākha śu 11 Vaḍḍavāra.	Do	Records the gift of some land in Ānūr in memory of the heroic death of a warrior in defence of Taligenādu Thousand district.
55	38	Plavanga Sam. Uttarāyana Sankramana.	Vīra Ballāladēva	Records the gift of the village Hirīya Tumbuli by Dēvaṇa, son-in-law of Lakshmayya (Lakshmīdhara) to the matt Agniśiṭṭage in Khāṇḍeya by the permission of the king.
56	39	Krôdhana Sam. Chaitra śu Friday ..	Do	Registers the grant of 13 gadyānas by Lakshmīdharadannāyaka, <i>mahāpradhāna</i> , for service in the temples of Mārkaṇḍēya and Janārḍana.
58	42	..	Do	Records the erection of a temple Nāgēsvaradēvalāya and the grant of some lands by Honnagaṇḍa, son of Nāgigaṇḍa, feudatory of the king.
134	152	Paingala, 11th year ..	Viraballāladēva	Records some grant of money and land for services in some temple to Madhukēśvara paṇḍita by Sunkaveggaḍe Mārayya.
137	156	..	Yādavachakravarti Viraballāladēva.	Records an expedition led by the Hoysala general Mahadēva Dannāyaka against the (Yādava) king Singadēva and the death of some warrior.
144	169	Krôdhana Sam. Chaitra śu 10 Thursday.	Viraballāladēva	Records the death of Mādarasa, son of Bīrarasa in a battle at Marāḍi.
42	43	Saka, 108 Kīlaka Sam. Vaiśākha śu 10 Tuesday.	Viraballāladēva (wrongly printed as Narasimha).	Records a boundary dispute between the villages Aggaḍahu and Ayiravali and death of some warriors in a fight therefor.
44	16	(Uttarāyana sankramana) ..	Tribhuvanamalla Talakā VIJAYANAGAR KINGS.	Records the gift of the village Navilūr to Jaina guru, Nēmichan-drapaṇḍita for services in Jaina temple at Tolalu.
125	139	Saka 1288 Parābhava sam. Kārtika śu 3 Wednesday with Anūrāḍha.	Virūpanna Voḍeyar, son of Virabukka.	Records the gift of the village Saṇḍa by the king for services in the temple of Virūpākṣha at Haupe.
136	155	Saka 1298 Naja sam, Māgha śu 1 Sunday.	Virūpannavoḍeyar, son of Bukka.	Records the gift of the village Nandihaḷli by the Nādu-prabhus of Uḍugaṇinād to Gōvindaḅhaṭṭa and Rēvaṇaḅhaṭṭa.

61	48	..	Bukka I	Records the erection of a monument in memory of Jaina guru Lakshmîsênabhatâraka, disciple of Prabhâkarasêna of Sênagaṇa by the Baḷegâra merchants Mâyana and Mâkana of Hosapaṭṭana (near Sakrepaṭṇa), capital of Bukka.
62	49	Saka 1328, Pârthiva sam. (A. D. 1405.)	Do	Records the erection of a monument in memory of Jaina guru Mânasêna, disciple of Lakshmîsêna by Mayasetṭi and others.
64	52	Saka 1331 Virôdhi sam. Mâgha śu 15 (20th January A. D. 1410.)	Bukkarâya	Records the gift of a village to Râmachandrasarasvati-vaḍer, guru of Hariharpur Matt, by the Chief Sâmbanṇavaḍeyar under the orders of the king.
75	68	Saka 1332 Vikṛiti sam. Kârtika śu 12 (A. D. 1410.)	Dêvarâya I	Gives the genealogy of Dêvarâya and records the gift of a village Votegâr in Âragaveṇthe to Mâyânâchârya (Vêdântâchârya), son of Dêvarâchârya by the king.
66	55	Saka 1340 Hêvilambi sam. Vaisâ śu 7th Sunday (23rd April, A. D. 1417.)	Harihara II	Records the gift of some land in the village Kêlûr by Kallaṇa to Lakhanna.
119	126	Saka 1348 Viśvâvasu sam. Phâl śu 11 Tuesday (Monday 18 February A. D. 1426) ?	Dêvarâya	Records the death of a warrior in a battle at Kapparahalli and the self-immolation by his wife Bîrabbe on his funeral pyre.
120	127	Saka 1352 Saumya sam. Prathama Bhârapada śu 3 (A. D. 1430.)	Immaḍi Dêvarâya	Records the death of Bayiragaḍa of Kappanahalli.
78	71	Saka 1356 Ânanda sam. 30 Monday with Ândra constellation, Pritiyôga, Bavakarana, Solar eclipse (7th June 1434 A. D.)	Do Dêvarâya	Records the gift of the village Mârasamudra to Mahadêvaiya by Soṇṇagavunḍa, son of Mukkaṇṇoḍeyar, Chief of Kôlâlanâḍu during the rule of Bannasamudra by Mallanna, younger brother of Mahâpradhâna Perumâle dappâyaka under the orders of Lakkaṇṇoḍeyar.
110	119	Saka 1390 Sarvajit sam. Phâl śu 15	Vîrûpâksha	Records the gift of village Kadalagere in Hogaranâḍu by Mahâpradhâna Timmanâḍanâyaka for the service of Nârâyana temple in Tirunârâyana-pura (Mêlukote.)
77	69	Saka 1435 Srimukha sam. Âśvîja śu 12.	Krishnarâya	Records the gift of the village Chinnapalle named Râmasamudra by Chief Râmanâyaka to Harihattôpâdhyâya.
96	107	Sâlivâhana Saka 1442 Vikrama sam. Pushya ba 10 (3rd January A. D. 1520.)	Do	Records the gift of village Krishnâpura for service in temple of Gôpâlakrishna by Pradhâna Nanjaya.
58	41	Saka 1477 Ânanda sam. ..	Sadâśivarâya	Records the death of some warrior in fighting with robbers.
93	103	Sâlivâhana Saka 1479 Paingala sam. Mâgha ba 3 Sat. (5th February A. D. 1557.)	Do	Records the gift of some land below the tank Râmasamudra for services in Râmedevaru temple by mahâmaṇḍalêsvara Râmarâjaya.
127	143	Saka 1493 Prajôtpatti sam. Śrâvana śu 5.	Do	Records the gift of some land by Sankanânâyaka of Bannûr to Mârappaya of Têjavura.
65	54	Sâlivâhana Saka 1496 Hêvilambi sam. Mâgha śu 5.	Srirangarâya	Records the grant of 100 varahas to guru.... of Sivalli-matha at Hariharpur by Bhairasavodevar.

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85	89	Saka 1499 Ísvara sam. Phál ba 30 Sat. Solar eclipse (March 8, A. D. 1578.)	Vijayanagar Kings— <i>concl'd.</i> Tirumaladéva	Records the gift of village Haruvahalli in Bairakûr to Timmâjibhatta by Nanjegauda, náduprabhu, in the presence of god Raghunâyaka.
81	76	Ánanda sam. Nija Jyêshtha sú 5 ..	Venkatapatidêvarâya	Records the gift of village Ganjuhalla for the service of a Siva temple by Mommâyi son of Sugutûr chief Tammayagauda.
82	81	Saka 1543 Durmati sam. Vaisákha ba 12.	Râmarâja Voðeyar	Records the gift of some land to Sômêsvara temple by the mahâjanas of Holali.
40	10	Saka 1581 Vikâri sam. Kar. sú 15 (20th October 1659 A. D.)	Srîrangarâya	Records gift of village Sambhuganahalli (5 miles from Bêlûr) by Srîrangarâya to the Mâdhva guru Raghunâthatîrtha, disciple of Lakshminârâyanaîrtha of Kundâpur Vyâsarâya matt.
91	98	..	Do	Records the gift of some land to Râmayaðikshita by the Chief Râmayanâyaka with the permission of King Srîrangarâya.
85	87	Raudri sam. Chaitra sú 9	MYSORE MAHARÂJAS. (Minister Pûrñaiya) Kriřhna-râja Voðeyar III.	Sannad: records the remission of some tax to vrittidadars of village Holali.
60	45	Saka 1734 Râkshasa sam. Âśvi sú 8th Tuesday (13th October, A. D. 1812.)	Kriřhna-râja Voðeyar III	Records the setting up of a lamp pillar in the Ranganâtha temple at Mâdhvikapura (Sakrepatna).
36	6	19th June 1813 A. D. Srîmukha sam. Jyêsh ba 6.	Kriřhna-râja Voðeyar III	Sannad: records reduction of quit-rent payable for the village Matrigatta by the vrittidadars Tangale Narasimhabhatta and others.
57	40	18th January 1820 A. D. Saka 1742 Vikrama sam. Mâgha sú 3 Monday.	Do	Sannad: records a visit of the king with the British Resident Mr. Kole to the sacred place Udupi (in South Canara District) and the annual grant of 5,400 Bahadari Varahas made by the king (for services of god Kriřhna) to the Mâdhva guru Viřva-priyatîrtha.
98	112	Saka 1748 Vyaya sam. Âshâdha sú 10th Friday (14th July 1826.)	Do	Sannad: records the gift of 13 villages including Bandihole-Teranênahalli, etc., agrahâras dividing them into 60 vrittis and the

100	113	Do	..	Do	..	gift of dwelling houses near the village Bāṇḍihole to Brāh- mans by Dēvājamanni, queen of Chāmarāja Voḍeyar with the permission of king (Krishnarāja Voḍeyar III) on the occasion of Tulābhāradāna, one of the vrittīdars being Appaiya.
69	60	27th September 1828 Sarvadhāri sam. Bhā. ba 4 Sat.	..	Do	..	Sannad : Do : the donee is here Venkataramaiya, son of Rāmadāsaiya, and grandson of Pradhāna Venkappaiya.
69	59	6th January 1830 A. D. Virōdhi sam. Pushya śu 12 Wednesday.	..	Do	..	Sannad : gives the names of the early gurus (traditional) of the Lingāyat matt at Bālehonnūr from Rēnukāchārya to Guru- siddhasvāmi and directs the svāmi not to make use of torch light during day until further orders.
37	7	6th July 1830 A. D. Vikriti sam. Āshā śu 15 Tuesday.	..	Do	..	Sannad : records the grant of the right to go in procession with torch light during day-time to the Lingāyat svāmi of Bāle- honnūr Math.
66	56	10th July 1846 A. D. Śaka 1767 Parā- bhava sam. Āshā. ba 2 Friday.	..	Do	..	Sannad : records gift of some land in the village Chikkammana- halli, Bēlūr taluk, to Kandāde Bhāshyakāra, son of Rangā- chārya.
111	120	..	..	Do	..	Records an annual grant of 600 varahas to Siddhalingasvāmi, head of the Viśvārādhya Jangamavāṭi Matha (Lingāyat Matt) at Benares for feeding 12 Lingāyat priests daily.
135	154	Śaka 1565 Chitrabhānu sam. Śrāvāna śu 3.	..	KELADI CHIEFS.		Boundary-stone of village Nāchanahalli given to Gulam Maham- mad Khān, Bakshi of Avala Bārakachēri, by the king.
145	170	Śaka 1583 Plava sam. Mārgasīra śu 5	..	Virabhadranāyaka	..	Records the gift of the village Māvīnahālu for Chennabasavadēvara matha.
140	161	Śaka 1594 Parīdhāvi sam. Āshāḍha śu 10.	..	Do	..	Records the gift of village Chettūr in Uḍugani śīme to the Vīraśaiva priest Channamalladēva of Huruli.
68	58	Śaka 1594 Ānanda sam. Vaiśākha ba 2.	..	Channamāji, queen of Sōma- śekharanāyaka. Sōmasēkharanāyaka	..	Records the construction of a maṅṭapa by the queen.
71	62	Vīḷambi sam. Śrāvāna Bahula 10	..	Do	..	Copy of a copper plate grant : states that Gurusāntasvāmi, head of Bālehonnūr Math, rebelled against the State of Keladi and that all the property of the Math was confiscated by the King and given away to Srīngasāstri, a disciple of Srīngēri svāmi along with the right to collect religious dues from the disci- ples.
						Records the grant of some lands to the Virakta Matt built by Kenchaive on the bank of the Sītā River in Baggunji District by the king.

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67	57	Sālivāhana śaka 1646 Parābhava sam. Māgha śu 9.	Keladi Chiefs— <i>concl.</i> Sivappanāyaka	Copy of a copper plate grant: records the grant of right to collect religious taxes (kāṇṇike) from certain classes of disciples to Basavalingaiya svāmi of Bālehoṇṇūr Matt. This authority to collect the taxes had been previously confiscated by king Somaśekharaṇāyaka and conferred on Srīngasāstri of Srīngēri (see No. 58).
134	153	Yuva sam. Āshāḍha ba 14 ..	Chennabasappa Nāyaka	Records the gift of some land in Mallāpura to the Virakta Matha of Uḍugani by the king.
52	32	Saka 956 (986?) Krōdhi sam. Phā. śu 5 Monday.	Miscellaneous dynasties, chiefs, etc. Sēnavāra king Mārasīnga Sēnavāra.	Registers the gift of some land at Kūridavalli (village Kūdavalli near Chikmagalur) for services in the temple of Svayambhu (Śiva) at Kaikēśvara (now called Gautamēśvara).
128	144	Saka 1474 Raudri sam. Mārgasīra	Kumāra Sālva	Records death of Asaga Gōsasi fighting for Ballanāḍu.
32	1	śu 13 Monday (30th November, A.D. 1552.)	Sugatur chief Tammēgaḍa.	Records the migration of a family of Brāhmins of Vellālanagara in Murikenāḍu to Kōlār town during the war between Aśvapati and Gaḷapati kings. The chief Tammēgaḍa of Sugatur is stated to have given protection to them and made grants of land.
80	73	Paridhāvi. sam, Śrāvāṇa ba 1 Thursday.	Sugatur Ayyapa	Records the gift of some land to <i>parāhāta</i> (family priest) Nara-simbhallaṭṭa.
82	79	Siddhārthi sam. Śrāvāṇa ba 5 Sunday	Sugatur chief Tammayagaḍa	Records the gift of some land to the archak Nanjayya, for service in the temple of god Virabhadra by Nanjundayya, under orders of the Chief.
39	9	Chitrabhānu sam. Māgha śu 10 ..	Timmanagaḍa, chief of Udharenāḍ.	Records the setting up of god Hanumān at Chinnēnahalli.
42	14	Āngira-samvatsara	..	Records the death of somebody in a cattle raid while Biṭṭiya-gaḍa was governor of the district Sireya-sāsira.

48	22	Vira Bhayirapa Nâyaka	Registers the gift of the village Tengaḍe for the service of God Râmalinga.
50	26	Sîtârâmappa Nâyaka, chief of Santebennûr.	Records the gift of some land and the right of administration over some temples to Dodḍayagauda of the village Arasinguppe in Benḍugasime district.
74	66	Kâlappanâyaka	Records an agreement among the sects of goldsmiths at Gôñibîḍ to intermarry among each other.
77	70	Peddanâyani, son of Pedda-Venkaṭappa Nâyani and grandson of Peddanâyani Nallârappa Nâyani of Yâdava race (with royal titles).	Records the gift of the village Peddûru to Krishnâsâstri by the Chief.
79	72	Bayirarasa	Records the death of Bayirarasa by fall on the spot.
80	74	..	Records the gift of some land by Virôjipantaru to his <i>baṭṭa</i> Timmaya.
87	90	Isvaranâyaka	Records gift of land to <i>Panchângadavara Brâhmanaru</i> of Hiriyamaḍuvu.
87	91	Uttama Rangappa Kâlâkakuļavoḍeya son of Nallappa Kâlâkakulavoḍeya, and grandson of Rangappa Kâlâkakuļavoḍeya, chief of Âranipâlyam.	Registers the grant of the right to collect taxes on merchandise passing through the town to the Mâdhva guru Prajnâñḍhiswâmi, disciple of Vêdanḍhisvâmi for the treasury of god Gôpinâtha in the matt at Mulbâgal.
89	94	Srîmukha sam. Vaiś ū 9 Friday	Records the erection of a mantapa for the service of god Sangêsvara by Bâlâyya of Agara during the rule of Dêsâyi Râmarâjavyagala.
90	97	Manmatha sam. Srâ ba 1	Registers the gift of some land for services in the temple of Anjanêya of Mulabâgil by mahâpradhâna Tirumaleya.
92	102	..	Registers the gift of some wet land to Mallaya by Bayapa during the Government of Mulavâgilnâḍ by mahâsarvâdhikâri Tirumaleḍannâyaka.
94	106	Krôdhi sam. Chai ba. 10	Records the construction of Kanakakere tank near Sangandana-halli with the approval of the villagers.
104	116	Saka., 57 Jaya sam. Vaiś. ba 12	Records the gift of villages Pura, Tâujam, Vrindâvana and Maila-nahalli for service in the Nârâyana temple (Chalapilerâya) at Mêlukôte by Nanjarâja of Abaganjûr under orders of some Vijayanagar king at the instance of Râmâbhatta.

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates.—*contd.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
111	121	Subakṛitu sam. Vai. śu 1 ..	..	Records the gift of some land for a temple by Kōnamarasaiya under the nirūpa of Dévarasaiya.
121	129	Saka 100 2026 (1226) Krōdhana sam. Srāvāṇa ba 8.	Chikkanna Nāyaka, son of mahānāyakāchārya Kāsi Bayirapa Nāyaka.	Records the gift of village Koṭṭa in Mālēnahalli-sīme for service of god Tirumaledēva.
123	134	Saka 1231 Saumya sam. Vaiś. ba. 14 Tuesday.	Rāma Nāyaka of Honnavur Kalināthadēvarahalli.	Records the gift of some land for food offerings to god Kalinātha
127	141	Tāraṇa sam. Āsviyuja śu 10 ..	Rāyanāyaka ..	Records gift of some land under the tank at Sanda to Sivarudra-dēva.
141	162	Kāmadēva-varsha 13 Pramādi sam. Chai ba. 30 Monday.	Kāmadēva (Yādava King?) ..	Records gift of land by Jakkagaṇḍa, for food-offering to god Malledēvaru.
141	163	Chālukya Sômēsvara-varsha 8 ..	Miscellaneous private inscriptions : dated ..	Viragal recording death of Sōmaya of Tālaguṇḍa 32,000 Province.
129	145	Chālukya Vikrama Era 13 Sukla sam. Phāl 30.	..	Viragal of the village Sāliyūr (Sālūr).
146	171	Saka 1102 Vikāri sam. Bhā ..	..	Viragal recording death of Hullagaṇḍa of Sāgādde.
44	17	Saka 1140 Ísvara sam. Jyē. śu 13 Sunday.	..	Viragal at the village Maravūr.
50	27	Saka 1210 Sarvajitu sam. Srāvāṇa śu 11 Mon. (July 22, A.D. 1287).	..	Viragal recording a cattle-raid by Bēdas.
60	47	Saka 1313 Pramōdīta sam. Vaiś śu 15 Friday.	..	Registers the gift of some land to Ranganātha temple at Sakkare-patna by Chikka Tammanṇa.
126	140	Saka 1321 Pushya sam. (?) Mārḡa. ba. 1.	..	Records the setting up of a viragal in memory of the death of Chikkabomma, son-in-law of Ayamarāyadēva, by his wife.
119	125	Saka 1328 Naḷa sam. Phāl. ba 2 Friday.	..	Viragal of Kaparahalli village.
64	51	Saka 1481 Saumya sam. Vaiś śu 10 Sunday.	..	Records the grant of some lands in the village Hadlakoppa in Hebbasenād to Tipparasaheggaḍe, <i>aiya</i> of Sālināyaka, on the principle of <i>aiya santāna</i> with the approval of the <i>nād</i> .

45	18	Saka 1596 Pramādīcha sam. Vais. ba. 11 (2nd May A.D. 1673).	..	Records the gift of the village Jimneyanahalli by Chennaṇa, son of Puṭṭasāmisetti for service of god Samudrādīśvara.
33	2	Saka 1628 Vyaya sam. Pushya śu 15	..	Records grant of some tax levied on merchandise imported into Kōlār and payable to purōhit Sūryanārāyanabhaṭṭa, made by sālumūle merchants.
94	104	Saka 1669 Prabhava sam. Āśvīja śu 5 Sunday (27th Sept. 1747.)	..	Records a <i>Gauḍamānya</i> granted to Lingegauda, son of Tippegauḍa of Āvani.
121	130	Saka 1696 Manmatha sam. Jyēsh śu 14 Monday.	..	Records the setting up of God Sangama Nanjundēsvara by Kalledēva of Hirmatha and Tēja Singapa.
Miscellaneous Private Inscriptions : undated.				
34	3	Sarvadhāri Chaitra śu, 1 Thursday	..	Records gift for Gangādhara temple by Lakhasetṭi.
51	29	..	..	Records gift of some land by Masanaya Govachari.
51	30	Sarvajitu sam. Phāl ba 6	..	Records the setting up of god Channigarāya (at Mugulavalli) by Kēsavasetṭi.
53	33	Virōdhi sam. Jyēsh śu 15 Sunday ..	..	Records the setting up of Bhairava image (in Gautamēsvara temple) by Gautaya.
53	34	..	..	Records the gift of some land made by a Brāhman in expiation of the sin of killing a bull in anger near Siva temple in Kūrdavalli.
60	46	Āngīrasa sam. Āśvī. śu 10 Thursday	..	Records the setting up of brass covering for the lamp-pillar in Sakuni Ranganātha temple at Sakkarepatna by the <i>rānuve-yavaru</i> of Sakkarepatna.
63	50	Sārvari sam. Āshā śu 14 Sunday ..	..	Records the setting up of a <i>wishidhi</i> in memory of <i>vājaguru</i> Maunapāchārya by Nūlavandisetṭi of Hosavūr.
71	61	Nala sam. Jyēsh. śu 12	..	A grant of the Bālehonmūr Lingayat Matt recording some grant of land by the head of the Matt Kapatāda Entujadesvāmi.
72	63	..	..	A brass plate inscription merely giving the name of Bālehonmūr Lingāyat Matt named Rambhāpurī vīra-simhāsana.
73	64	..	..	A grant made by Pitianavāḍa Sendannan <i>alias</i> Jayamurinā-dālvān, making a gift of land in order that from the produce thereof a number of Brāhman might be fed on the anniversary day of the death of his mother Kalandurāiadiḡal.
73	65	Chitrabhānu Mār. ba 5	..	Records the construction of Basavēsvara temple at Gōnibīd by Dēvamnagaḍa of Chinuga.
74	67	..	..	Records the setting up of a Chauvīsa-Tīrthankara image by some one at the close of <i>Anantana-udgāpane</i> .

List of Inscriptions Published in the Report Arranged According to Dynasties and Dates.—*concl.*

Page number in the Report	Inscription number in the Report	Date	King	Summary of contents
80	75	Krôdhana. Phâ. sû 1 Wednesday ..	..	Records construction of tank Manjugûli and gift of some land for Varadarâja temple by Chikkarasa.
81	77	Vyaya. Âs. sû 10 Thursday ..	..	Records death of Viramanâyaka in a fight with tiger.
81	78	.. ..	..	Records a <i>kattu-kodage</i> grant by Mulak-Sâhêbaru.
82	80	.. ..	..	Records <i>manya</i> grant of land by mahâjanas of Mangasamudra to Lakhapparasu.
83	82	Plavanga. Chai. sû 1 Monday ..	..	Records grant of land for <i>dîpamâlê-cêve</i> of god Sômesvara by Maleyanâyaka.
83	83	Vijaya sam. Makara sankrânti ..	..	Records construction of a mantapa for goddess Chaudêsvari by a <i>bantrôtu</i> of Krishnapanâyani.
83	84	Paingala. Âsh sû 13 Monday ..	..	Records grant of land to Nanjundabhatta, purôhit of Holali by Râjaya, son of Viramarasu.
84	85	.. ..	..	Records grant of <i>kahnâtu</i> land in memory of a warrior of Kâladimangala who fell in a cattle raid.
85	88	.. ..	..	Records grant of land by mahâjanas of Kâladimangala in memory of a brave warrior, who died in a cattle-raid.
88	92	Ânanda. Mâr. ba. 1 ..	..	Records grant of land for service in the temple of Chaudeyadêvaru by <i>nâdagauḍa Mâdaya</i> .
88	93	Ângirasa. Phâl sû 1 Sunday ..	..	Records gift of <i>purôhita-mânya</i> land to Narasimhabhatta by Linganna.
88	95	Krôdhi. Chai. ba 3 ..	..	Records gift of Karapanahalli in Kurudumale-sime to <i>stânikka</i> Kannappa for service in Sangêsvara temple, made by Râchayya, son of Kurudumale Timmaya.
96	108	.. ..	..	Records the erection of Hanumân temple at Mêlukôte by Nârâvanasahâya Jôgânarasimha.
97	110	.. ..	..	Kodagi stone of wet land belonging to a Jangama Priest.
97	111	.. ..	..	Records the construction of an embankment on the river Hêmâvati by Chikka Tammaṇṇa Vodeyar.
103	114	.. ..	..	Records gift of some land for service of god Ankalârâdêva by Chikkagavunḍa of Hemmoge.
105	117	.. ..	..	Records erection of a lamp-pillar by Kempegauḍa of Vasantapura.

117	123	..	..	Records the construction of Dévarakaṭṭe by Râchapanâyaka, son of Dévagaḍa.
120	128	..	..	Records the death of Sabibâyi as <i>sati</i> .
125	137	..	..	Records the erection of a temple and tank in the reign of Oleya Permaḍiyar.
125	138	..	..	Records the gift of some land by Brâhmans (priests ?) of god Amritanâthadévaru to Sandigêri Bâmaṇṇa.
127	142	Nandana Chai šu 3	..	Viragal recording death of Chikkamalegaḍa of Saṇḍa.
129	146	..	..	Records death of Nâdovve, disciple of Chandranâthadévaru and the setting up of this epigraph by Nâgayya at the instance of <i>mahâjânas</i> .
137	157	Ângîrasa. Śrâ šu 4	..	Records the setting up of a <i>nâgarakallu</i> .
137	157a	..	..	Records the engraving of Nâgésvara figure by Chammayanâyaka.
142	165	Yuva sam.	..	Records gift of some land under the tank Aneyakere to Medeya- jîya priest of a temple by Bommagauḍa and others.
144	168	Ânanda Āshâ ba 8	..	Viragal recording death of Birana in defence of cattle.

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