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MYSORE ARCHÆOLOGICAL SERIES

EPIGRAPHIA CARNATICA

VOL. X

INSCRIPTIONS IN THE KOLAR DISTRICT

Published for Government

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BY

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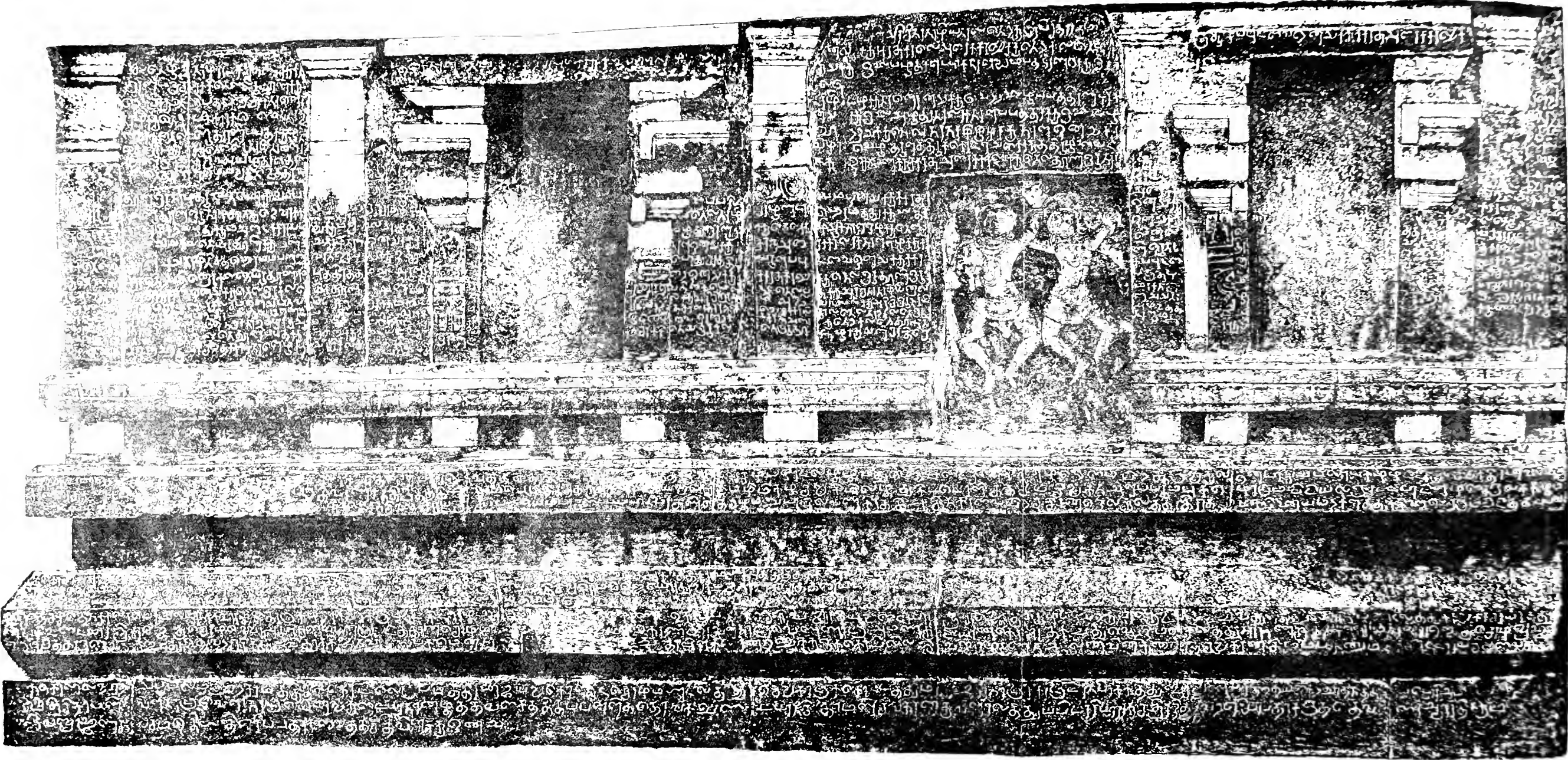
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INSCRIPTIONS ON KOLĀRAMMA TEMPLE (KL 112.109)

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P R E F A C E.

The many changes that have passed over this District — now so widely known for its gold mines — are reflected in the variety of its epigraphic records, and the different languages in which they are inscribed. The Tamil inscriptions have been translated by my Assistant, Mr. R. Narasimhachar, M. A., who is well acquainted with that language. There are also many in Telugu, in addition to those in Kannada and Sanskrit, which of course form the bulk.

The history of the Mahâvali or Bâna kings, who were first brought to light by my discoveries here, is made pretty clear, especially for the 8th and 9th centuries. There are important contributions to our knowledge of the Gaṅgas in the Noṇamaṅgala, Hosûr and Narsâpura plates, as well as in several of the stone inscriptions. For the Chalukyas and Pallavas the Vokkalêri plates are an exceptionally valuable record, which, besides supplying much new information about the early Chalukyas, opened the eyes of scholars to the significance of the Pallavas, till then scarcely known even in name. The continuation of the Pallava power in the Noḷambas is well illustrated, and the prominence of Vira-Mahêndra, who was the son of a Gaṅga princess, and had for his queen a Kadamba princess.

The Gaṅga Pallavas and Vaidumbas are new families, and the part played by Âvani is of interest. Also the inscriptions relating to Nandi and Nandidroog. The Chôḷa inscriptions are varied and numerous. They show the great regard which the Chôḷas paid to the local goddess Pidâriyâr, now called Kôlâramma. The extensive conquests of the Chôḷas, embracing the whole of Southern India, with parts of Burma and the islands in the Indian Ocean, are grandiloquently described. It was from Mysore that the data for the chronology of these kings was first obtained. Under the Hoysaḷas we have a series of records of Râmanâtha, who, on the partition of his father's dominions, received the Tamil districts and Kôlâr.

The Nripatuṅga-kula is new, and testifies to the intimacy that existed between the Râshtrakûṭas under Amôghavarsha and the Gaṅgas. The prominent position which Mulbâgal held as the seat of the viceroys of Vijayanagar is

PREFACE.

brought out by the inscriptions of that empire. There are also several interesting Mahratta memorials of the time of Šivâji and other members of his family, Kôlâr being part of the *ĵâgîr* of his father Shâhji.

Information going back to an early period is obtained regarding the Bêt-maṅgala tank on the Pâlâr, now taken up for the water-supply of the Kôlâr gold fields. The name is a contraction of Vijayâdityamaṅgala, so named after the Mahâvali or Bâṇa king who probably constructed it. From **Bp 4** we find that it breached and was restored by a Vaidumba king in the 10th century under orders of the Pallava Noḷamba king. **Bp 9** shows that it had again breached and was restored in the 12th century by a victorious general of the Hoysaḷa kings. The tank breached again recently, in 1903. More than one inscription shows that the water-supply was a matter of concern to former rulers. An interesting case is that recorded in **Gd 6** (which has somehow escaped notice in the Introduction). When the prince Bukka-Râya was governor of Penugonḍa in 1388, he ordered the hydraulic engineer to bring the Henne river (the northern Pennâr) to the city. Accordingly a chapel was made from Kallûḍi to the Siravera tank, 10 miles to the north. How the water was carried beyond that does not appear. An amusing account is given of the accomplishments of the engineer, who was master of ten sciences.

Bangalore, Xmas, 1904.

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INTRODUCTION

The present volume contains the very varied inscriptions of the east of the Mysore State, a part of the country where the Kannada, Tamil and Telugu languages meet, and which was also once subject to Tamil sway under the Chôla kings. Accordingly, out of the total of 1347 inscriptions in the District, 422 are in Tamil, while 211 are in Telugu. But the oldest are in Kannada. This was the original language. Tamil came in with the Chôlas in the 11th century, and Telugu with Vijayanagar kings after the 15th. The period covered by the inscriptions is from the 4th to the 18th century. Such as can be assigned to specific dynasties and dates may be arranged as follows:—

Mahâvalis	26	A. D. 338 to 961
Gaṅgas	70	360 " 1336
Kadambas	4	390 " 890
Chalukyas	2	640 " 757
Pallavas	77	733 " 1049
Kâḍuvetti	11	780 " 1297
Gaṅga Pallavas	2	880 " 900
Vaidumbas	6	900 " 1100
Âvani	6	920 " 1007
Râshtrakûṭas	1	950
Chôlas	143	900 " 1408
Hoysalas	85	1135 " 1343
Nripatuṅga-kula	3	1270 " 1378
Vijayanagar	204	1336 " 1665
Âvati	11	1428 " 1792
Sugaṭûr	29	1451 " 1669
Râyadurga	1	1527
Gummanâyakanpâlya	17	1573 " 1769
Mahrattas	15	1637 " 1775
Ballâpur	1	1646
Bijâpur	2	1703 " 1712
Mughals	2	1730 " 1736
Tâdigol	15	1704 " 1767
Kottapâlya	4	1735 " 1775
Râlapâdi	1	1765
Itikedurga	1	1770
Halakûr	2	1793 " 1798
Mysore	2	1786 " 1798

Under the foregoing heads the inscriptions are here reviewed, as far as possible, in chronological order, drawing attention to such matters as are entitled to notice. In order to save space, the following abbreviations have been adopted for the names of taluqs:—*Kl* = Kôlâr; *Mb* = Mulbâgal; *Bp* = Bowringpet; *Mr* = Mâlûr; *Sî* = Siḍlaghatta; *CB* = Chik-Ballâpur; *Gd* = Gôribidnûr; *Bg* = Bâgepalli; *Ct* = Chintâmaṇi; *Sp* = Srînivâsipur.

Mahâvalis.

These rulers occupied the country east from the Pâlâr river and north into the Madras districts from a very early period. According to one inscription (*Ind. Ant.* XIII, 6), their territory lay to the west of the Ândhra or Telugu country, and **Mb 157** describes it as a Seven-and-a-half Lakh country, containing twelve thousand villages, in the Ândhra-maṇḍala. It seems to have been known as the Vaḍugavaḷi 12000 (*So. Ind. Ins.* Vol. III. Part I. 90)¹. They claim descent from Mahâvali or Mahâ Bali (Bali the Great) and his son Bâṇa, whence they are also called Bâṇas. They may have been connected with Mahâbalipur, known as the Seven Pagodas, on the coast south of Madras. They had a black flag and a bull crest (**Mb 126**).

Bali was a Daitya or Dânavâ king, who by the power of his penance defeated Indra, humbled the gods, and dominated the three worlds. The gods having appealed to Viṣṇu for help, he assumed the Vâmana or Dwarf incarnation, and appearing before Bali as a Brahman dwarf, begged for only three paces of ground. This being granted, he assumed his godlike dimensions, and with two strides having covered heaven and earth, there being no place for the third, placed his foot on Bali's head and forced him down to Pâtâla² or the lower regions, which on account of certain virtues were left in his possession³.

Bâṇa was Bali's eldest son, a giant with a thousand arms. He propitiated Śiva, who agreed to live in his capital⁴, and Bâṇa appointed him as guardian of the gates, or doorkeeper, as the inscriptions put it⁵. Bâṇa's daughter

¹ *Vaḍugavaḷi* is translated by Dr. Hultzsch—'the Telugu road'—to correspond with the Sanskrit *Ândrât pathah* of the Udayâdiram plates (*Ep. Ind.* III, 76).

² The sage Nârada (says the *Vishṇu Purâṇa*, Bk. II. ch. v.), after his return from the lower regions to the skies, declared amongst the celestials that Pâtâla was much more delightful than Indra's heaven.

³ For the whole story see Muir's *Original Sanskrit Texts*, Vol. IV, p. 130 ff. The germ of the legend is found in the Ṛig-vêda, where Viṣṇu is represented as taking three steps over heaven, earth and the lower regions—typifying perhaps the rising, culmination, and setting of the sun.

⁴ According to the *Vishṇu Purâṇa* (Bk. V, ch. xxxiii), this was Śônitapura, said to be Dêvikôṭa, near the mouth of the Coleroon, on the Madras coast.

⁵ The expression referring to this, which occurs in all the inscriptions, was originally translated by me—'the Mahâvali-kula, made doorkeepers by Paramêśvara, worshipped by all the three worlds, chief lord of gods and demons'. But though it may be so translated, and Dr. Hultzsch

Ushâ became enamoured of a prince she saw in a dream, and on being shown a number of portraits identified him with Kṛishṇa's grandson Aniruddha. To allay her passion her female friend Chitralêkhâ contrived to introduce him clandestinely into her apartments. When discovered, he was seized and imprisoned by Bâṇa, and a war ensued. Kṛishṇa came in person to besiege the capital. Śiva guarded the gates and fought for Bâṇa, who worshipped him with his thousand hands. But Kṛishṇa found means to overthrow Śiva, and having taken the city, cut off Bâṇa's thousand hands, except two, with which he obliged him to do homage.

This line of kings first came to notice with my discovery of the two Gûlgânpoḍe inscriptions (**Sp 5 and 6**), originally published by me in 1881 (*Ind. Ant.* X, 36)¹⁾. They are engraved on large and massive stones, in deep-cut characters, as if the work of giant hands. They were well preserved through being completely buried in the ground when I excavated them, only an inch or two of the upper edge of the stones appearing above the surface.

The information regarding these kings was considerably added to by the Udayêndiram plates, published in 1884 by the Rev. T. Foulkes (*Ind. Ant.* XIII, 6)²⁾. In these plates we have the following genealogy. Beginning with Bali, the regent of the Asuras, whose son was Bâṇa, in his line (it says) was born Bâṇâdhirâja. After he and many other Bâṇa kings had passed away, there was born in the family Jaya-Nandivarmamâ, whose son was Vijayâditya, whose son was Malla-Dêva surnamed Jagadêkamalla, whose son was Bâṇa-Vidyâdhara, whose son was Prabhummêru-Dêva, whose son was Vikramâditya, whose son was Vijayâditya, also named Pugalvippavar-gaṇḍa, whose son was Vijayabâhu Vikramâditya, the friend of Kṛishṇa Râja.

Though these inscriptions are not dated, the latter allusion affords a clue to their period, as there is little doubt that it refers to the Râshṭrakûṭa king who ruled from about 884 to 913. Going back eight generations, this would

has done the same (*So. Ind. Ins.* Vol. III, Part I), it seems that the tradition, as brought to my notice by my Assistant Mr. R. Narasimbachar, M. A., is quite the other way, and that Paramêśvara or Śiva was made his doorkeeper by Bâṇa, the son of Mahâbali. The original authority for this has not been found, but is said to be in the Skânda-Purâna. The Matsya-Purâna and the Hari-vamśa state that Śiva was pleased with Bâṇa's penance, and agreed to live in his capital for his protection. But that the matter is one of general popular knowledge may be gathered from an allusion in Kanaka-Dâsa's *Môhana-tarangîni* (16th century), where Bâṇa says—

vilasitavâgi kaṅ-esedirpa ramyâchala-vâsava tiraskarisi |
alasade bandu piriyaḍall enna bâgila kâd iru kêlu Dêva ||

Also in a song in a MS. collection in my possession, composed about 150 years ago,—

puliya charmavan uṭṭa Puraharage |
olîḍu Bâṇana bâgila kâydage ||

¹⁾ In the fac-similes there published, the upper border of one of the stones has been embellished with a small liṅga. But there is no such emblem in the original, as I have satisfied myself by personal examination.

²⁾ Published again by Dr. Kielborn in 1894 (*Ep. Ind.* III, 74).

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place Jaya-Nandivarmma in the 7th century. But there are allusions to the Bâṇas in other inscriptions which refer to a much earlier period. Thus, in the Mallôhalli plates, published by me in 1876 (*Ind. Ant.* V, 136), Koṅgani-varmmâ, the progenitor of the Gaṅga line, who probably belongs to the end of the 2nd century, is said to have been a wild fire in consuming the stubble of the forest Bâṇa; and the plates of Hastimalla (*Salem Manual*, Vol. II, App. 369) state that the Gaṅga king Koṅgaṇi was consecrated to conquer the Bâṇa-maṇḍala. In the Tâlgunda inscription (Vol. VII, **Sk 176**), Mayûra-šarmmâ, the progenitor of the Kadamba line, whose period is not far removed from the above, is said, when he betook himself as an outlaw to the forests of Śrîparvata, to have levied tribute from the great Bâṇa and other kings. In the Haidarâbâd plates, obtained by Sir Walter Elliot¹⁾, the Chalukya king Vikramâditya (655—680) is said to have conquered Râjamalla of the Mahâ-malla-kula, that is, the kings of Mâmallaipura, the common name for Mahâ-balipura,—in other words, the Mahâvalis. In the Dêvarhalli plates of 776 (Vol. IV, **Ng 85**)²⁾ the Nirggunda Yuvarâja Duṇḍu is said to have confounded the Bâṇa-kula.

Among the Mahâvali inscriptions in the present volume the earliest is the Muḍiyanûr plates of 338 (**Mb 157**), first published by me in 1886 (*Ind. Ant.* XV, 172). It is all in Sanskrit, and begins with praise of Śiva whose throne is on the lofty peak of the mountain called Nandi, no doubt a reference to Nandidroog, considered as a personification of Nandi, the bull of Śiva. An object of the mercy of Śiva was Mahâbali, lord of the Dânavas, the munificence of whose gifts was the sole cause of Viṣṇu starting to take the three strides and manifesting desire with his hands and feet extended. A promoter of Mahâbali's race, Nandivarmma obtained the crown and the throne, gaining the blessings of Brahmans, and possessed of mighty elephant and other forces which secured him against conquest by the most powerful kings. He was succeeded by his son Vijayâditya-Dêva. Then followed his son, who is said to have roused up the Bâṇa-vamîša, and among other praises is compared, in compassion for all living things in the three worlds, with Bôdhi-sattva,—a very uncommon and ancient looking allusion. His name was Vadhûvallabha-Malladêva-Nandivarmma. Being in the town of Âvanya (Âvani) in the Śaka year 261, the 23rd of his own reign, he granted to 25 Brahmans, of whom four are named, the Muḍiyanûr village in the Hodali-vishaya. The grant was engraved by the carpenter Nandivarmmâchâryya, by order of Vadhûvallabha-Malla; and the king himself repeats at the end in the first

¹⁾ Published by Dr. Fleet in *Ind. Ant.* VI, 75. But his translation disguises the reference as indicated by Sir Walter (see *Seven Pagodas*, 127).

²⁾ Originally published by me in 1873 (*Ind. Ant.* II, 156).

person, naming himself Vadhūvallabha, that he grants the Chūda-grāma (Sanskrit for Muḍiyanūr) in perpetuity. The decree was carried out by the *sarvapradhāna* Vaivasvata-daṇḍādhipa. At the end are apparently the words *vyādhan Mullegam*; what they indicate is not clear¹⁾.

The village which is the subject of the grant still bears the same name, and the boundary villages can easily be identified, one of them, Kaṇṭakadvāra, being a Sanskrit translation of Muḷubāgil (thorn gate). Of the Brahman donees that are named, three are described as of the *sāmānya-charaṇa*. Of this I am unable to obtain an explanation. But there is a sect of Drāviḍa Brahmans called *Brihachcharaṇa*. The story is that Agastya had been engaged for the performance of a great sacrifice by a Pāṇḍya king, who sent invitations to Brahmans in distant places to attend. Those who came early were called *brihat-charaṇa* or fast walkers. Those who came late may therefore have been called *sāmānya-charaṇa* or ordinary walkers.

This inscription would, from its date, be of special interest, if this could be relied on. The date has been examined by Dr. Kielhorn (*Ind. Ant.* XXIV, 10), who says it is irregular (*Ep. Ind.* VII, App. 112), and by Dr. Fleet (*Ind. Ant.* XVII, 239), who finds the week day does not agree. But exactitude in the date cannot be insisted on as a criterion of genuineness, as there has often been a tendency to do. For even Dr. Fleet admits (*ibid.* XXXII, 223),—a conclusion at which I had myself arrived long ago,—that “neither does a date which is incorrect in respect of its details prove that a record is spurious, nor does a correctly recorded date prove that the record in which it is put forward is genuine, or that the matter recited in connection with it is authentic.” Turning to the plates now under review for any other indication of their period,—it is curious that the outer side of the first plate, which as regards the present inscription is meant to be blank, bears traces of what was evidently a Gaṅga inscription, and it can be made out that it contained the usual phrases in their copper plate grants, down to Harivarṃmā. This was the third king of the line, who ruled in the 3rd century. There are two grants of his time, belonging to 247 and 266²⁾. The Bāṇa inscription here is not therefore discredited by the date of Harivarṃmā. And at Āvani, where this grant was made, is the only place in which a Gaṅga stone inscription has been found containing phrases similar to those employed in their copper grants. It is only a fragment without beginning or end (**Mb 263**), and is on the basement of one of the group of Rāma temples which have evidently been rebuilt in later times, and inscribed stones used in reconstruction without regard to the contents. But so far as this one goes it ends with Viṣṇugôpa's

¹⁾ If we may read *Vyādhanam ullegam*, they might possibly mean Vyādhan's writing.

²⁾ *Ind. Ant.* VIII, 212; *Ep. Carn.* Vol. III, Nanjangud 122.

son. This we know was Tadaṅgāla Mād̥hava, and there is a grant of his giving the date 357.¹⁾ Here, too, there is a near coincidence in the time, and some connection may exist with the effaced Gaṅga grant on the first plate.

So far there seems nothing to be said against the plates on the score of the date. The kings mentioned in it are Nandivarm̥mā, his son Vijayāditya, and his son Vadhūvallabha-Malladēva-Nandivarm̥mā, the donor of the grant. These names correspond pretty nearly with the first three in the Udayēndiram plates. But Nandivarm̥mā is there called Jaya-Nandivarm̥mā, and as regards Malladēva there is nothing common to the two except their name. He is there said to be surnamed Jagadēkamalla, but there is no sign of such a title here, while on the other hand several very distinctive ones are here assigned to him, which have nothing corresponding in the other. There seems therefore some ground for the conjecture that the succession of kings here may be older than the one in the Udayēndiram plates, which expressly state that many Bāṇa kings had passed away before the appearance of Jaya-Nandivarm̥mā.

The remaining Mahāvali or Bāṇa inscriptions here are not dated, except two at the end of the list in the 10th century. But there are allusions contained in them which afford a clue to the period of some, and they all belong to the 8th and 9th centuries. In **Mb 261**, when Mahāvali Bāṇarasa was ruling, the cows of a certain place having been carried off by the orders of Prithuvipati, some man recovered them and died. Prithuvipati was the Gaṅga king who preceded Śrīpurusha. The date of this inscription would therefore be about 715. In **Bp 13** we have the Gaṅga prince Mād̥hava Muttarasa, who was governing various districts, one of which was Āvanya (Āvani), marching against Mahāvali Bāṇarasa. Muttarasa was the name of Śrīpurusha, and this may indicate him before he came to the throne. We may therefore say about 725 for the date.²⁾ **KI 235, Bp 48 and 86** show a Mahāvali Bāṇarasa ruling the Gaṅga 6000 province³⁾, and from the last it appears that he was contemporary with Śrīpurusha. We may therefore assign him to about 750, and he would represent either the first Vijayāditya or his son Malladēva Jagadēkamalla of the genealogy above given.

Then comes **Mb 92**, of the 2nd year of Bāṇa-Vidyād̥hara, who, according to the genealogy, was the great-grandfather of the second Vijayāditya, or Bijeyitta, for whom we have in **Mb 229** the date 909. He may therefore be put in about 780⁴⁾. That he follows the Bāṇarasa last above mentioned

¹⁾ *Ep. Carn.* Vol. VII, Shikarpur 52; *Ind. Ant.* VII, 172.

²⁾ On the other hand **Sp 40** shews Bijayittayya rising up against Mād̥-Mattarasa's son, which would be in about 900. But the names may not be the same.

³⁾ Śrīpurusha's son Duggamāra Ereyappa was ruling it at one time (**Sp 57**).

⁴⁾ Bāṇa Vidyād̥hara's queen was Kundavvai, daughter of Pratipati Araiyar (conjectured to be the Gaṅga king Prithuvipati), son of Śivamahārāja-Perumāṇḍi (? Śivamāra). See *So. Ind.* Ins. Vol. III, Part I, 98.

may be gathered from a man named Attâni being the donor in both **Bp 48** and in this¹⁾. **Sp 5** and **6** are of the time of a Mahâvali Bânarasa who is described in the latter as Vikramâditya Jayamêru, and as having received from kings the name Bâna-Vijyâdhara, no doubt meant for Vidyâdhara, though in **Sp 5** we also have the form Vijyâdhara, evidently taken from the king's name. He may be identified with the same king as in **Mb 92**. Bâna-Vidyâdhara's son, in the genealogy, is Prabhumêru, and here we have, in both, Prabhumêru evidently in command of his father's army. **Ct 107** may be actually of Prabhumêru's reign, as Pôteva has assumed that name, of course after the king's. In **Sp 6** there is a reference to Kâðuvatti, which we know from previously published inscriptions was a common designation for a Pallava king.

The grant here for the man who sacrificed his life was made on the birth of his posthumous son, whose mother also had a share in it. In **Sp 5** the grant is called a bâl-galchu, literally a sword washing. Either the grant was made with washing of the fallen man's sword, or more probably the grant was considered as a purification of his sword from the stain of slaughter. This term has been met with in many instances (see **Kl 79, 200**, and **Mb 225**). But the common term in inscriptions for grants of land for warriors who fell in battle is kalnâd or kalnâtu (as in **Mb 244** and **Bp 13**). In the north-west of Mysore, however, the word šivane seems to be used to denote them.

In **Mb 265** a Bânarasa appears ruling Kuvalâḷa and Koṅṅu, and at the same time Pompala ruling Vegûr. Now in **Kl 79**, in the reign of the Gaṅga king Nitimârgga, Noḷambâdhirâja was ruling the Gaṅga 6000, and by his order Pompala fought with Bânarasa and lost his life. He is called lord of Beṅga, and said to be of the Veṅga family. These names may no doubt be identified with the Vegûr above. This Nitimârgga must have been the grandson of Vijayâditya, and the victor at Râjârâmaḍu (**Kl 90**). We must conclude then that Kuvalâḷa (Kolar) was not in the Gaṅga 6000, and that Bâna, having been driven out of that province, had retired to the east and south. As we have 870 for the date of Nitimârgga's successor (**Nj 75**), this Bâna may be placed in about 850. He is no doubt also the one in **Kl 200** who was at war with Mahârâja, and the one in **Mb 228** from whom Permmânaḍi (that is, the Gaṅga king) captured the Mahârâjara-nâd. This is called the Mârâjavâdi Seven Thousand in **Ct 30**, with its capital at Vallûr. The province was chiefly in the Kaḍapa District, and Vallûr was either the one in the north-east of Pavugada taluq or the one near Kaḍapa.

Mb 86 mentions a Vikramâditya, who may or may not have been a Bâna. The succeeding Bâna inscriptions contain nothing of importance until we come

¹⁾ There is an Attâni mentioned in **Kl 229** in Śrîpurusha's time. Also in **Kl 232**.

to **Mb 243** and **244**. The first part of each of these is followed by a grant made by Bijayitta-Bānarasa, who must have made them immediately after succeeding the king (his father) in the first part, who is thus identified with Vikramāditya. Bijayitta is of course Vijayāditya. He appears also in **Sp 40**, but **Mb 229** is the most important, as it gives us a fixed date, 909, for his reign. With the help of this the approximate date of the preceding inscriptions becomes manifest.

The last of the inscriptions of this line of kings is **Mb 126**, dating in 961, in which we find Sambayya of the Mahābali-kula ruling Bidirūr under Ḥiva-Noḷamba. He is described as the lord of Paṇṇa-pura, having a black flag and the bull crest.

The Bāṇas seem to have lost their independence at the end of the 9th century, when the Chōḷa king Vira-Nārāyaṇa is said to have suddenly uprooted the Bāṇas. But they by no means disappear from history. For in the person of Hastimalla the line was restored by the Gaṅga king Kēsari or Prithuvipati¹⁾ who was the son of Mārasimha and grandson of Prithuvipati. The Bāṇa kingdom is mentioned along with others in southern India of the 12th century in Vaidyanātha's Pratāpa-Rudriya. Trivikrama-dēva, the author of the Prākṛit grammar Trivikrama-ṛitti of probably the 15th century, claims to be a descendant of the Bāṇa family²⁾. Moreover, inscriptions at Śrīvilliputtūr in the Tinnivelly District show that two kings named Sundara Tol and Muttarasa Tirumala, who obtained possession of the Pāṇḍya throne in 1453 and 1476, call themselves Mahāvali Vāṇādbirāja³⁾.

Gangas.

The earliest Gaṅga inscription is the fragment (**Mb 263**), already referred to, on a temple at Āvani. It has no beginning nor end, and is evidently part of one, the remainder of which has been destroyed in the rebuilding of the temple in after times. It is the only stone inscription that has been found containing the phrases almost uniformly employed in their copper plates. It presents the usual succession of kings from Koṅgaṇivarmma to Vishṇugōpa, and breaks off in going on to his son. This we know was Taḍaṅgāla Mādhava,⁴⁾ for whom in the Tāgarti plates (Vol. VII, **Sk 52**) we have apparently the date 357. **Mr 73** is a copper plate grant of the 13th year of his reign, found in the buried ruins of the Jain basti discovered at Nonamaṅgāla in 1897⁴⁾.

¹⁾ See Appendix to *Salem Manual*, above referred to, and *So. Ind. Ins.* II, 379.

²⁾ *Ind. Ant.* XIII, 13.

³⁾ *ibid.* XV, 173.

⁴⁾ The ryots of Nonamaṅgāla, when ploughing near their village, came upon traces of a wall, and the spot being excavated, there was laid bare the base of a Jain temple. The walls were composed of very large sized bricks, which were only about 1½ inch in thickness. Near the doorway on the east, stuck in a crevice of the wall, were found the plates **Mr 73**. In the north

The king's name appears in the form Mâdhavavarmmâ, and all the introductory part corresponds with what is usual in the Gaṅga plates, except that the second king is also called Mâdhavavarmmâ. The grant consisted of the Kumârapura village and land under the big tank given for the Arhad temple of Perbbolal in the Mudukottûr-vishaya, and was made on the advice of the âchâryya Vira-dêva. **Mr 72** is another set of plates found in the same place at the same time. They record a grant by Mâdhavavarmmâ's son Koṅgaṇivarmmâ (Avinîta) in the 1st year of his reign, ? 425, to two Arhad temples, made on the advice of his preceptor Vijayakîrtti. To the temple at Uranûr, established by Chandranandi and other Jains, was given the Vennelkarani village in the Korikunda-vishaya. To Êvâni-aḍigal's temple at Pêrûr was given one-fourth of the *karshâpana* realised from the outside customs duties. These are stated (in Rapson's *Indian Coins*) to be copper coins belonging to the earliest native coinage.

We have next to notice the very singular inscription **CB 29**. It is engraved in fine characters on a large boulder on a low hill called Gôpinâtha-guṭṭa, at the north-east base of Nandidroog. The boulder is over a sort of cave temple dedicated to Gôpâlasvâmi. The inscription begins with the words generally employed at the opening of the Gaṅga copper-plate grants, and the characters are those of the Gaṅga period. These are the reasons for placing it here, though it contains no date, nor any reference to the Gaṅgas. After invoking Vṛishabha, the first Tîrthaṅkara, it says that "*this chaitya-bhavana of the adorable Arhata*",—which indicates a Jain temple in the spot where the Gôpâla temple now is,—was established by Râma, the son of Daśaratha, in the Dvâpara-yuga of the Kali-avasarpini. At a later period it was rebuilt anew by Kunti-Dêvî, the mother of the Pâṇḍavas. Then follows a panegyric of "the best of mountains", an ornament to the Earth-goddess, purified by the presence of a Jinendra-chaitya, a supreme *tîrtha* (or sacred bathing place), having caves suited for the abode of great rishis intent upon penance. Apparently it is said to have the name Śrikunda or a name beginning with Śrikunda, for the inscription abruptly stops here without any apparent reason, there being plenty of room on the boulder for continuing it. The above description can in no wise apply to the little hill on which the inscription is, and must refer to Nandidroog, to which it is altogether suitable (except that there is no Jain temple there now), and which is the finest hill in this part of

wall, near the side of the shrine, was a small chamber or cupboard, partly projecting from the wall. In this were found the plates **Mr 72**, together with a number of other articles. These were a metal elephant, eight (or an octave) of conch-shells pierced for use as musical instruments, five metal Jain images of different sizes, and pieces of other metal articles, such as, bells, lamp-stands, dish, finial and plinth. On one of the conch-shells was inscribed, in Haḷa-Kannaḍa characters, the word *peḷmuḍi*, which might be to distinguish it as having a large volute; or it might be a name either of the instrument, or of its place in the octave, or of the performer on it.

the Mysore State. It seems probable that the Gôpâlanâtha-guṭṭa was formerly connected with Nandidroog, from which it is now only separated by a road, and was considered a part of it. But Nandidroog never, so far as the records go, had the name Śrîkunda. On the contrary, from the earliest times it was named after Nandi (see **Mb 157**), and Vṛishabha (at the beginning here) has the same meaning. But during the Jaina ascendancy of the Gaṅgas it was called Nandagiri, as they invariably have the title "lord of Nandagiri". It seems not unlikely that a fresh statement was about to begin where the inscription breaks off, relating to some line of gurus of the *Śrî-Kundakundân-vaya*, and that the name Śrîkunda is not meant to apply to the mountain. The reference to Râma, the son of Daśaratha, as founder of the temple reminds one of the Chikka-Hanasoge basadis (Vol. IV, **Yd 26**), which are also said to have been established by him, endowed by the Gaṅgas, and rebuilt by the Chaṅgâlvas.

There are some 19 inscriptions of the time of Śrîpurusha, all on stone, except one, the Hosûr plates (**Gd 47**). Four are dated, **Kl 78** in his 26th year, **Kl 6** in his 28th year, **Gd 47** in Śaka 684, **Mb 80** in his 42nd year. The earliest is probably **Bp 13**, where he appears as the praiseworthy and honourable Mâdhava Muttarasa, ruling the Eḷenagar-nâḍ Seventy, the Âvanya-nâḍ Thirty, and the Ponkunda Twelve. This was probably before he came to the throne, or about 725. The next five are of no special importance. Then comes **Mr 96**, in which he appears under the full name Prithivi-Koṅgaṇi Muttarasa Śrîpurusha. **Mr 74** is imperfect, and gives only Koṅgaṇi. But **Kl 78** is of the 26th year of Koṅgaṇi Muttarasa, 751. **Kl 6** is of Koṅgaṇi Śrîpurusha's 28th year, 753. In this, Śivamâra (his son and successor) appears as governor of Kadambûr. In **Kl 8** and **11** Lôkâditya or Lôkâditya-Eḷarasa is ruling Kadambûr. He may have been another son, or else the king of the Eḷenagar-nâḍ above mentioned. **Kl 7** shows us Lôkâditya's son Mallâḍi.

We next come to **Gd 47**, the Hosûr plates, originally published by me in 1878¹⁾. They are dated when the Śaka year 684 had expired. Dr. Kielhorn's calculation (*Ind. Ant.* XXIV, 11) makes it the 13th of April 762, but then the week day does not agree. To make this correspond we may take the 24th of April 761. On neither day was there an eclipse of the moon, as stated in the plates. But there seems no reason to question the genuineness of the record. The genealogy and description of the Gaṅga kings are the same as in many others already published, such as the Jâvali and Dêvarhaḷli plates of the same reign²⁾. Śrîpurusha, the first so named, Prithuvi-Koṅgaṇi-mahârâja, recognising that all the living world was as unstable as a bubble, when

¹⁾ In the *Madras Journal of Science and Literature* for 1878.

²⁾ Vol. VI. **Mg 30**; Vol. IV, **Ng 85**.

residing in Mānyapura (Manne in Nelamaṅgala taluq), made a grant to a Brāhman named Mādhavaśarmmā, a resident of Tōḷur, the son of Māraśarmmā. He was given a certain extent of land for cultivation in each of the four villages named Eḷam-Gūḍalūr, Maṛiyāchi-Gūḍalūr, Paṅuvi and Śrīpura. The witnesses are the existing officials of the Ninety-six Thousand *vishaya*, that is, Gaṅgavāḍi. The plates were engraved by Viśvakarṁma, the usual designation of the court engraver. The situation of these villages is not given, but in the Dēvarhalli plates Śrīpura is mentioned as the place where the Jina temple was built for which the grant was made. The only Gūḍalūr of any importance known to me is the one to the west of the Nilagiris. There is a Kūḍalūr mentioned in Mysore No. 25 (Vol. III), in the time of Śrīpurusha.

With **Mb 80**, which is dated in the 42nd year of the Śrī-rājya, 767, we come to several inscriptions in which Śrīpurusha's son Duggamāra Ereyappa was a governor under his father. In **Sp 65** he was ruling Kovalāḷa-nāḍ. In **Mb 80** he was ruling the Kuvalāḷa-nāḍ Three-Hundred and the Gaṅga Six Thousand, while his queen (*mahādēvi*) is also said to be ruling Āgaḷi. In **Mb 255** he was ruling the same districts, and the army was sent against Kampili. This is on the Tuṅgabhadra, north of Bellary. In **Sp 57**, besides the above two districts, he was also ruling the ...taya-nāḍ, Panne-nāḍ, Belattūr-nāḍ, Vimala . . . , the Pulvaki-nāḍ Thousand, the Bepōḍu Thousand, and the Mu. . .nāḍ Sixty.

Kl 231 brings us to the reign of Śivamāra. **Gd 54** specifies a year for him corresponding with 815. We then come to the reign of Nitimārgga in **Kl 79**. The Pallava king Noḷambādhira was under him ruling the Gaṅga Six Thousand. This is the inscription, already noticed above, which relates to Pompalla's death in a battle with Bānarasa. **Mb 228** informs us that Permmānāḍigaḷ, that is the Gaṅga king, had captured Bānarasa's Mahā-rājara-nāḍ.

We next pass on to the reign of his son, Rājamalla Satyavākya, in **Kl 90**, the Narsāpura plates. They are dated in the Śaka year 824, the 5th day of the bright fortnight of Phālguna, the *nakshatra* being Rōhiṇi. Unfortunately one plate is missing, but they so closely resemble the Manne plates¹⁾ in that part that the missing portion can be supplied from them. Down to Śivamāra the information is similar to that contained in other Gaṅga copper plate grants already published, as above referred to. Of him it is said that he pulled down his enemy Vallabha (the Rāshtrakūṭa king) with the band of his sword. Brought into this world, mingled with troubles like matted pairs of top-knots, he was a supporter of the fine arts, beloved by the learned, esteemed as a poet, and skilled in poetry. He acquired great fame by a victory at

¹⁾ To appear in the Bangalore District volume.

Mudugundūr (Maṇḍya taluq) over the army of Vallabha, which was commanded by Rāshtrakūṭa, Chālukya, Haihaya, and other brave leaders. His brother was Vijayāditya, whose son was Rājamalla, surnamed Satyavākya. His son was Nītimārgga, who gained a great victory at Rājārāmaḍu (to the north of the Kōlār District). His son was Rājamalla, who from his ability even as a boy, had obtained the rank of Yuvarāja. When he had come to the throne, and was ruling with the title of Satyavākya-Permmānaḍigaḷ, he made a grant for a Jain basadi at Kaṇṇamaṅgala, erected by Mēgante-Nandāka Gādeya for Kamuṅgare-kanti, the female disciple of Uttanindipuri Maṇḍala-bhaṭāra. He also made a grant for another basadi erected by Śrīvarmmayya. Another man also gave some land. The events of the period from Śivamāra to this Rājamalla, which are here briefly passed over, are very fully narrated in the Gaṭṭavādīpura plates (Vol. XII, Nj 269) which are less than two years later in date.

Gd 4 contains a record of the death of the Gaṅga prince Anṇi, son of Piḷḍuvipati (a form of Prithuvipati), who had joined the Pallava king Bīra-Noḷamba in fighting against the Śāntara king, and lost his life in the battle. Bp 47 is of the time of Mārasiṅgha-Dēva, and Mb 84 mentions his death in 974. In Sp. 59 we have Rakkasa-Gaṅga Rāchamalla ruling, and under him Puḷiga governing the Noḷambavāḍi Thirty-two Thousand. If the inscription indicates that this province extended so far as the Śrīnivāspūr taluq, the situation hitherto assigned to it must be considerably stretched out to the east.

Here ends the original main line of the Gaṅgas. The inscriptions that follow belong to a later line of rulers, two centuries after, descended from them, who were under the Hoysalas, though except in two instances (Kl 95, Sd 36) their supremacy is not acknowledged. We know that Kōlār fell into the hands of the Chōlas when they overthrew the Gaṅga power in 1004. But the Chōlas in their turn were driven out of Mysore in 1116 by the Hoysalas, the general who assisted in the capture of Talakāḍ being a Gaṅga-Rāja of the Gaṅga family. The Hoysalas in course of time entrusted Gaṅga princes with authority in various provinces. The present inscriptions do not name any country of which they were the rulers, but it was evidently in the Kōlār District, as the records occur mostly in Kōlār and Mulbāgal taluqs. with a few in Bowringpet and Sidlaghaṭṭa taluqs, and one in Chik-Ballāpur. They are all in Tamil, and the dates run from 1198 to 1336, which was the date of the foundation of the Vijayanagar empire. These Gaṅgas continue to bear Chōla titles, and we know that it was the invariable policy of the Chōlas to impose their name in some form on the countries and kings whom they subdued, but there is no sign that they held any office under the Chōlas.

The first to be noticed here is Vira-Gaṅga, *alias* Uttama-Śōḷa-Gaṅga, claiming to be of Gaṅga descent, and bearing the ancient Gaṅga titles of lord of Kuvalāḷa (Kōlār), lord of Nandigiri (this being now the form instead of the former Nandagiri), Kāvērī-vallabha, etc. We have for him dates from 1198. But as **KI 121** is of the 46th year of his reign, the year Tāraṇa, which is 1225, he must have begun to reign in 1179. Vira-Gaṅga was the name assumed by the Hoysaḷa king Vishṇuvarddhana on his capture of the old Gaṅga kingdom from the Chōḷas. Uttama-Chōḷa was a designation of Rājendra-Chōḷa, who first subdued the Gaṅga kingdom. So that the name of the prince now in question was a combination of those of the two kings who played the most important part in acquiring the original Gaṅga sovereignty. In **KI 131** we have a distinguished merchant prince named Vikrama-Gaṅga, who from **KI 129** appears as the servant of Vira-Gaṅga Uttama-Śōḷa-Gaṅga. He claims to be lord of the Tonḍa-valanād (the Madras country below the Ghats to the east of the Kōlār District), and to be the possessor of troops of victorious elephants. He is also said to be the first chief merchant who settled people in the great city of Kuvalāḷa or Kōlār. This points to some important development in the trade of the place at about this date. He had the god Subrahmaṇya set up at Indalūr, and placed his endowments for it under the protection of the Māhēśvaras or Śaiva priesthood, and the Five Hundred. These are the five hundred svānis of Ayyāvaḷe¹⁾, who are frequently mentioned in inscriptions as the heads of the Vira-Banañju or merchant class. His son, in **KI 129**, seems to utter a formidable threat, but it is somewhat obscure. In 1216 Vira Gaṅga Uttama-Śōḷa-Gaṅga set up two gods Gaṅgiśvara and Jalakaṅtēśvara, the former on the Muchukunda hill and the latter at its foot (**KI 120, 130**). The hill is described as near Kuvalāḷa in the Kuvalāḷa-nād of Gaṅga-maṇḍalam, and was one of the range of Kōlār hills called the Śataśṛiṅga or hundred peaks. The remainder of his grants are for the first of these temples. The Šella-Gaṅga Uttama-Śōḷa-Gaṅga of **Mb 212** may be the same person, as the date is apparently 1222.

In **KI 171** and **243** of about 1270 we have Šelva-Gaṅga, who has the title Rāja-Nārāyaṇa-Brahmādirāja. The former praises the Chōḷas, saying that they would not change even if the moon and the sun changed their course. Rāja-Nārāyaṇa was a title of Kulōttuṅga-Chōḷa I. At the same period we have in **KI 244** Padumiṣeyan Uttama-Śōḷa-Gaṅga, and in **KI 242** Gaṅga-Perumāl, son of Padima-dēva Uttama-Śōḷa-Gaṅga. In **Sd 110** of 1278 appears Gaṅga-Perumāl's son Kūtṭāḍun-dēva or Kariya-Gōpāla, with the title Rāja-Nārāyaṇa-Brahmādirāja and others, who claims to have gained wealth and victory in all regions. In **KI 49** of 1279 is Kariya-Gaṅga-Perumāl, son of Šelva-

¹⁾ Aihole in the Kalādgi district.

Gaṅga, who must be the same person, and Śelva-Gaṅga identical with Gaṅga-Perumāl.

With **KI 69** we come to a number of inscriptions of about 1280 of Veṭṭum-mārabāṇa¹⁾ Uttama-Śōḷa-Gaṅga. In **KI 110** he remits all taxes on the temple endowments of the Kuvaḷāla-nāḍ. **Mb 218** calls him the son of Uttama-Śōḷa-Gaṅga, and **Bp 55** the son of Uttama-Śōḷa-Gaṅga Vīra-Gaṅga. **KI 48** and **47**, of 1280 and 1281, give us Vāsudēva Rāja-Nārāyaṇa-Brahmādirāja, the son of Gaṅga-Perumāl. In 1283 we have (**KI 46** and **50**) a Gaṅga-Perumāl Rāja-Nārāyaṇa-Brahmādirāja. In 1284 a Vīra-Gaṅga Uttama-Śōḷa-Gaṅga again appears (**KI 137**), and with him is associated Gaṅga-Perumāl as a signatory. In **KI 143** of the same period Uttama-Śōḷa-Gaṅga Gaṅga-Perumāl is said to be ruling the earth, and Kuvaḷāla-nāḍ is said to be the Nigarili-Śōḷa-maṇḍalam, which was the name given to it by the Chōlas. In **Mb 16** Gaṅga-Perumāl is described as the son of Ādi-Śōḷa, and a grant is made to Nuḷambappa, son of Nuḷambādirāya of Āvanya-nāḍ. In **KI 55** of 1285 we have again Gaṅga-Perumāl Rāja-Nārāyaṇa-Brahmādirāja. He makes a grant to the sons of the *rāja-guru* Viśvēśvara-Śiva-uḍaiyār, a disciple of Śurami-dēva *alias* Prasanna-Śivaṭṭaiyār, who was descended from Lakshādhyāya-mudaliyār, *guru* to the Chōla and Pāṇḍya kings. Vāsudēva Rāja-Nārāyaṇa-Brahmādirāja appears again in **KI 45** in 1286.

In the same year, the 32nd of Poysaḷa Rāmanātha-Dēva, we have . . . Gaṅga-Perumāl, son of Śavāsi-Nāyan, making a grant for the gods at Veḷḷiyūr (now Bellūr), which was an agrahāra called the Viṣṇuvardhana-chaturvēdi-maṅgalam. In **Ct 117** Gaṅga-Perumāl Rāja-Nārāyaṇa-Brahmādirāja makes a grant to his guru Śakala-Śiva-paṇḍita in 1289. In **Bp 54**, of about 1300, a Gaṅga-Perumāl Uttama-Śōḷa-Gaṅga again appears making a grant. Also a Perumāl Vikrama-Gaṅga-vēḷān. **Sd 36** of ? 1312 is of the reign of the Poysaḷa king vīra-Ballāḷa, and shows an Uttama-Śōḷa-Gaṅga leading an expedition. In **KI 77** of ? 1321 Vikrama-Gaṅga, son of Uttama-Śōḷa-Gaṅga, continues some grants made in the time of his grandfather (not named), and of lands set apart for a god in the time of Gaṅga-Perumāl. In **CB 18** of ? 1333 we have a new name, — Kumāra-Chikka-Dēva. Also in **KI 38** and **Mr 14** we have in ? 1298 and 1336 Rājarāja Karkāṭaka-mahārāja *alias* Veṭṭaiyir-Śokkar, and Karkāṭa-mārāya *alias* Uttama-Śōḷa-Gaṅgan Virundar. In **Mr 15** Karkāṭaka-rāya is a signatory and calls himself Śembondiyār.

Chalukyas.

Of these rulers there are only two inscriptions, but they are early ones, of much importance and interest. The first is **Gd 48**, of about 640, plates

¹⁾ The name means—cutter-through of the arrows of Māra (the god of love). A mistake has been made in printing Bāṇa with a capital B. There is no connection whatever with the Bāṇas.

at Hosur, originally published by me in 1879¹⁾. It begins with the mention of Polikēši, surnamed Raṇa-Vikrama, who was purified by the final ablutions after the horse-sacrifice, and was a glory to the Chalukya race, who (as in other inscriptions) are said to be of the Mānavya-gōtra, sons of Hāriti, nourished by the group of Mothers, and worshippers of the feet of Svāmi Mahāsēna²⁾. After him³⁾ was Satyāśraya, the conqueror of Harshavarddhana. On the application of his beloved daughter, in her own language called Amberā, when he was in Saṅgama-tīrtha, he granted to 31 Brāhmins the village of Periyāḷa in the Konikal-vishaya. This is evidently the present Kuṇigal, but I cannot trace the village. Of this daughter of Satyāśraya we have no other information, and it is not clear what language is meant as that of her name. It may be Kannaḍa. The names of the Brahman donees are not given, but they are clubbed together under their respective gōtras.

The second inscription is **KI 63**, known as the Vokkalēri plates, originally published by me in 1879⁴⁾. It is dated in the Śaka year 679 expired (2nd September 757, as calculated by Dr. Kielhorn), the 11th of the reign of Kīrtti-varmma-Satyāśraya. The publication of this grant may be said to have opened the eyes of scholars to the significance of the Pallavas, whose name even was at that time scarcely known, while it added much to our knowledge of the Chalukyas⁵⁾. In addition to the statements above given connected with their origin; the Chalukyas are here said to have obtained from Nārāyaṇa (Vishṇu) the Boar crest, at sight of which all kings were brought into subjection in a moment. First is mentioned Polekēši. His son was Kīrtti-varmmā, who overcame the Vanavāsi (that is, the Kadamba) and other kings. His son was Satyāśraya, who defeated Harshavarddhana, the warlike lord of all the north, and thus acquired the title of Paramēśvara. His son was Vikramāditya-Satyāśraya, who, mounted on his single thorough-bred charger called Chitrakaṇṭha, destroyed all whom he wished to conquer. Having secured the royal fortune of his father, which had been obscured by a triumvirate of kings⁶⁾, he subdued the Pāṇḍya, Chōḷa, Kēraḷa, Kaḷabhra⁷⁾ and

¹⁾ *Ind. Ant.* VIII, 96; IX, 304.

²⁾ The mothers are the Seven Mothers (identified with the Pleiades) who nourished Kārtti-kēya or Svāmi Mahāsēna, the son of Śiva.

³⁾ Not his immediate successor, but he was the second Polikēši or Pulikēši.

⁴⁾ *Ind. Ant.* VIII, 23. They were produced by a resident of Vokkalēri as I was riding away from the village, who said he had bought them for 4 annas from a ryot who turned them up when ploughing. But nothing would induce the owner to part with them. He, however, freely lent them to me, and I think Dr. Fleet had an electrotype of them made in England which was given to the India Museum. They were again published in 1899 by Dr. Kielhorn (*Ep. Ind.* V, 200).

⁵⁾ Some necessary rectifications in part of the translation were made by Dr. Hultzsch (*So. Ind. Ins.* I, 146).

⁶⁾ The Chōḷa, Pāṇḍya and Kēraḷa kings (see Dr. Fleet's *Kan. Dyn.* 362, note 6).

⁷⁾ Perhaps the Kalabhrya or Kalachurya kings.

other kings, and forced the (Pallava) king of Kāñchī, who had never bowed to another, to kiss his feet with his crown.

His son Vinayāditya-Satyāśraya had again to put a stop to the overgrown power of Trairājya, the (Pallava) king of Kāñchī, and levied tribute from the rulers of Kavēra, Pārasika, Siñhaḷa and other islands. By churning all the kings of the north he gained the *pāli-dhvaja*¹⁾ and all other signs of supreme power. His son Vijayāditya-Satyāśraya early mastered the science of weapons, uprooted enemies still left in the south which his grandfather had conquered, and carried on war in front of his father who desired to conquer the north. While gaining for his father the emblems of the Gaṅgā and Yamunā, and the *pāli-dhvaja*, together with the insignia of the (drums) *dhakka* and *mahāśabda*, rubies, elephants and other spoils, he was assailed by enemies whom he had put to flight and somehow through fate was made captive. But without the assistance of any other he made his escape, and assuming the government, averted the danger of anarchy.

His son Vikramāditya-Satyāśraya, on coming to the throne, resolved to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and their natural enemies²⁾. He therefore reached with great speed the Tuṇḍāka province (Tuṇḍa-maṇḍala), and in a battle with the Pallava king Nandipōtavarmma, fighting in the van he put him to flight, and captured his ill-sounding trumpet, his special drum called "roar of the sea", his flag of Śiva's club, mighty elephants and clusters of rubies which by their own brilliant rays were able to dispel the darkness. He then entered Kāñchī (the capital) in triumph, and instead of destroying it, made liberal gifts of gold to the Brāhmins, the destitute, and the Rājasiñhēśvara and other temples which Narasiñhapōtavarmma had erected of stone. Proceeding on, he consumed with his glory the Pāṇḍya, Chōḷa, Kēraḷa, Kaḷabhra and other kings, and set up a pillar of victory on the shore of the southern ocean, called Ghūrṇamānārṇṇa (the rolling ocean), which is graphically described.

His son Kīrttiyarmma-Satyāśraya, on being made Yuvarāja, implored his father to let him finally subdue the king of Kāñchī, the enemy of their family. On obtaining permission, he marched forth and broke the power of Pallava, who, unable to stand against him, took refuge in a hill-fort. The prince carried away his elephants, rubies, and treasures of gold and delivered them

¹⁾ A special arrangement of flags, indicating supremacy. See Pāṭhak's explanation, *Ind. Ant.* XIV, 104.

²⁾ The name Pallavas indicates Pārthivns or Parthians. If my conjecture that Chalukyns represent Seleukians be correct, this would account for their natural enmity. Dr. Hoerolo says — "Despite the attempted Sanskrit derivation of the genealogists, I would suggest that the name (Chalukya) is not a Sanskritie word at all, but of foreign (Gārjara or Iranian) origin," — and adds, — "Might it be connected with the Turki root *chāp*, gallop, *chāpāul*, a plundering raid, a charge of evelry?" (*J. R. A. S.* for 1905, p. 12).

to his father. Thus in due time he succeeded to the throne and gained the rank of Sârsvabhauma or universal emperor. In the 11th year of his reign, as before stated, while encamped at Bhaṇḍâra-Gavittage¹⁾ on the north bank of the Bhîmarathi,—on the application of Dôsi-Râja,—he made to a Brâhman named Mâdhavašarmmâ a grant of three villages in the Pânuṅgal-vishaya²⁾. The śâsana was written by the great minister for peace and war, Anivârîta-Dhanañjaya puṇya-vallabha.

It is evident that this inscription (like the one at Tâlgunda) is of more than ordinary historical value, and throws great light on events in the south, not previously known, from the 6th to the 8th century. Its acquisition in the casual manner above related was a piece of special good fortune. The statements of the Chalukya triumphs related in it are partly borne out by other evidence, for Dr. Hultzsch has found³⁾ a proof that Vikramâditya really entered Kâñchî and visited the Râjasimbhêšvara temple, in a much obliterated Kannada inscription in the Kailâsanâtha temple there, engraved on a pillar in front of the Râjasimbhêšvara shrine.

Pallavas.

The earliest Pallava mentioned is Nandipôtavarmmâ, who was so heavily defeated by the Chalukya king Vikramâditya II at the beginning of his reign, or in about 733, as related in the Vokkalêri plates (**KI 63**). There is a Pallava-mârâja in **Bg 77**, but no clue by which to identify him.

Numerous inscriptions occur of the Noḷambas, who claim to be Pallavas and continued the succession when the original main line of the Pallavas came to an end. They gave their name to the Noṇambavâḍi or Noḷambavâḍi Thirty-two Thousand province⁴⁾, which corresponded with the Chitaldroog District and other parts north and east of it, even, as now appears, far into the Kôlâr District. Unfortunately only a few of their inscriptions are dated. But from the Hêmâvati pillar (**Si 28**, Vol XII) we have a genealogy of the kings to 943. The fixed dates obtained in the Chitaldroog, Tumkur, and Kôlâr volumes are—878 for Mahêndra, 897 and 920 for Ayyapa, 931 for Bîra-Noḷamba, 943 to 966 for Dilîpa or Iṛiva-Noḷamba, 975 for Naṇṇi-Noḷamba, and 974 and 1010 for Noḷambâdhirâja Chôrayya. In Chitaldroog we have farther a number of dates from 1022 to 1074 for a succession of Noḷamba-Pallava-Permmânaḍi⁵⁾ kings with various names, who were under the Chalukyas.

¹⁾ Identified by Dr. Fleet with Bhandâr-Kawte in the Sholâpur District (see *Ep. Ind.* V, 201).

²⁾ Pânuṅgal is now Hângal in Dharwar.

³⁾ *So. Ind. Ins.* I, 147. X

⁴⁾ The earliest mention of Noḷambavâḍi or Noṇambavâḍi seems to be in 920 (**Jl 29**, Vol. XI). The existing Noṇabas are representatives of its former subjects.

⁵⁾ The title Permmânaḍi was taken away from the Pallavas by the Gaṅgas on Śripurusha's victory over Kâḍuveṭṭi in the 8th century. The Gaṅgas being now overthrown, the Pallavas resume the use of it.

It seems clear that when the Chôlas were overthrowing the Pallavas and Gaṅgas, and before they acquired possession of the Kôlâr District early in the 11th century, the Noḷambas had retired to the west, and appear without any overlord, ruling the Noḷambavâḍi Thirty-two Thousand in (920) (**J1 29**). In 1022 their seat of government was at Kampili (**Mk 10**), which is on the Tuṅgabhadrà, north-west of Bellary. But during this period the Râshṭrakûṭa power had come to an end, and the Chalukyas had regained the empire. We therefore find the Noḷambas from 1035 (**Dg 71**) ruling various provinces under them, until in 1072 they are again governing Noḷambavâḍi (**Si 9**). The Udayâditya who was ruling in 1035 (**Dg 71**) is here in 1049 said to be the binder of Chôla-mârâja (**Gd 57**), but in 1072 has Vira-Râjendra as a title, which seems to be Chôla (**Si 9**).

Of the inscriptions of the Noḷamba kings here, the earliest are those of Noḷambâdiyarasa and Noḷambâdhirâja. This is not sufficiently distinctive, and though it is the name of the first Noḷamba king according to the list on the Hêmâvati pillar, yet it is a designation that may apply to almost any of the line. The principal hint as to his identity is contained in **K1 79**, where he is under the Gaṅga king Nitimârgga and ruling the Gaṅga Six Thousand. The approximate date of this is 850, and he was no doubt Pôlakhôra Noḷamba, the Noḷambâdhirâja who married Nitimârgga's sister. For their son was Mahendra, and here in **Sp 30** we have Noḷamba and Mayinda or Mahendra, together with a Chôlu-Permmânaḍi, all three ruling up to the Kîru-tore or little river as their boundary¹⁾. In **Mb 248** the Gaṅgas and Pallavas are said to have both opposed Pândya (of Uchchaṅgi).

The actual territory ruled by the Noḷambas is seldom specified, most of the inscriptions merely saying that they were ruling the kingdom, or the kingdom of the world. But **K1 79** above shows Noḷambâdhirâja ruling the Gaṅga Six Thousand under the Gaṅgas, and in **Bp 64** Mahendra (his son) is ruling the same province, though not acknowledging Gaṅga supremacy. It seems evident that he assumed independence in 878, for **Si 38** (Vol. XII) of that year says that he had uprooted and destroyed Chôra and other rivals (also in **Si 24**), and in token of his success made an offering of his palace to Mahâdêva, setting up the god Mahendrêsvara. In support of this view we are told (**Nj 269**) that Bûtuga, the younger son of Nitimârgga, defeated him in several battles. Eventually he was killed in war by Bûtuga's son Ereyappa, who thence has the title Mahendrântaka. After continual fights which followed between the Gaṅgas and Noḷambas (see **Mi 71, 27, 39, Si 26**)²⁾, the Gaṅga king Mârasimha claims to have destroyed the Noḷambas (in about 970), and

¹⁾ What river is intended is not clear. Perddore or the big river is the Kṛishṇa, though sometimes it appears to indicate the Tuṅgabhadrà, and in **Cg 2** and **4** seems to mean the Lakshmanapârthi. The Kîru-dore is also mentioned in **Bg 62** as the Vaidumba boundary.

²⁾ The area of the wars was apparently between the Northern Pennâr and the Vêdâvati.

is therefore distinguished as Noḷambakulântaka. Meanwhile, Mahêndra's son Ayyapa appears in 920, as before stated, ruling the Noḷambavâdi Thirty-two Thousand, with his own son Anṇayya as a governor under him (**J1 29**). In about 925 Anṇayya Bira-Noḷamba was himself on the throne (**Cl 6, 56**). When in 1072 the Noḷamba king was again ruling Noḷambavâdi, as above stated, he is also said to be extending the Peñcheru¹⁾ kingdom (**Si 9**).

To continue the notice of inscriptions in the present volume, — **CB 26** informs us that it was in the reign of Noḷambâdhirâja, or about 860, that a tower was erected to the temple at Nandi, which shows the antiquity of that building. In **Bp 64** we have Mahêndrâdhirâja ruling the Gaṅga Six Thousand. In **Mb 227** there appears a Mayindira-Vikrama, and in **Sd 39** a Mayinde Dharmmarâsi-Râja. These may be Mahêndra himself or subordinates with his name attached. In **Bp 41** Mahêndra-Noḷamba is ruling the kingdom of the world. **Si 38** of 878 (Vol. XII) has already informed us of his independence and how he tried to increase his territory by sowing dissensions among his neighbours. **Mb 38** relates to his death and supplies a number of details. His mother (the Gaṅga princess), on his death, had a pond made in his name. She seems to have survived both her son and her grandson, for it says that by the erection of temples to Śiva and Vishṇu she was promoting *dharma*, and looking forward to the time when her younger son (properly great-grandson) should come to the kingdom. Mahêndra's wife was a Kadamba princess, named Divalabbarasi or Divâmbikâ. Her greatness was increased, it says, on the birth of a son Iṛiva-Noḷamba. But this must have been her grandson. For according to the Hêmâvati pillar Mahêndra's son was Nanniga or Ayyapa, whose sons were Anṇiga (Bira-Noḷamba) and Dilipa or Iṛiva-Noḷamba, his wives according to **Si 39** being Nâgiyabbe and Heleyabbe. Moreover, at the beginning of the inscription it says that she established an agrahâra in her husband's name, while her son was acting worthily in the kingdom. On the death of Vira-Mahêndra-Noḷambâdhirâja, who has the title Noḷamba-Nârâyaṇa, she, in addition to other works of charity, had a Noḷamba-Nârâyaṇêśvara temple made in Âvani, and presented it with a sin-destroying bell. Among the inscriptions of Ayyapa-Dêva's time, **Mr 52** mentions Ereyappa.

We next come to Anṇiga or Bira-Noḷamba²⁾. In **Sp 28** he is called [Pallav]-ditya śrî-Anṇayya. **Gd 4** represents a Gaṅga prince, Pilduvipati's³⁾ son, as having joined Bira-Noḷamba against the Śântara king, whom he slew and delivering Śântara's head and shield to his ruler (Noḷamba), died. **Sp 64** seems to attribute Śântara's death to a Baṭṭamarasa, whose son appears in **Sp 58**.

¹⁾ Peñjeru or Heñjeru, now Hêmâvati, on the northern border of Sira taluq.

²⁾ Of this period, though no king is mentioned, are the two inscribed stones dated 904 and 943 (**Bp 1** and **2**) which are worshipped in a temple under the name of Gaṅgamma.

³⁾ That is Pṛithuvîpathi's.

The most numerous are the inscriptions of Dilipayya or Iṛiva-Noḷamba, two of which, near the end of his reign, are dated, namely **Mb 126** in 961 and **KI 245** in 966. In **KI 198** he is also called Noḷipayya, and under him Vikramāditya-Tiruvayya was ruling the Gaṅga Six Thousand. **Bp 4** shows that Tiruvayya was a Vaidumba, and in **Mb 198** we have his son Chandra-śekhara. Tiruvayya repaired the breach in the Vijayādityamaṅgala (or Bêtmaṅgala) tank, which must have been in about 950. And in order to ensure it against damage in the future he granted the *bittuvatta* (or permanent right of sowing) of the rice fields bounded by lines forming the common boundary of the Vijayādityamaṅgalam village, Kaṇṇanūr and Manayūr, to the five hundred Brāhmans of Kayvāra, whose interest it thus became to see that no injury befell the tank. Bêtmaṅgala and Kayvāra must thus have both been included in the Gaṅga Six Thousand. Kayvāra is in Chintāmaṇi taluq, near the headwaters of the Pālār, by damming which the tank is formed¹⁾. In **Mb 51** Dilipayya remitted for the god the twelve petty taxes of the Āvani temple, and set up an iron post. **Mb 93, 94, and 264** show that Tribhuvanakarṭtar was the head of the Āvani religious establishment. **Mb 162** records the killing of a big tiger which had carried off a young cow. Having made a vow to kill it, Mandikal Kumbaladāna slew it in one watch, the tiger and his dog dying together. Several inscriptions mention Vikramāditya as the engraver, famed for his good qualities. **KI 245** calls him a *kāsiḡa* (or stone-cutter) of Koyatūr (? Coimbatore). **Mb 108** gives his father's name as Bijayitāchāri. He also engraved **Mb 161, 162 and 163**.

Mb 126, dated 961, shows the Mahāvali king Sambayya ruling Bidirūr under Iṛiva-Noḷamba. The Bāṇas had therefore lost their independence. The last of Iṛiva's inscriptions is **KI 245**, dated 966.

In 969 Nanni-Noḷamba, son of Dilipa Iṛiva-Noḷamba, had come to the throne (**Mb 122**). He may be the Noḷambādhirāja Chōrayya mentioned in **Mb 84** in 974 and in **Ct 118** in 1010. Also the Noḷambādhirāja of **CB 45** in 977. In **Sp 7** mahārāja-Noḷambarasa is styled the best of the many famous doorkeepers (*pratihārar*). This seems to point to the supremacy over the Mahāvalis or Bāṇas, who, as we have seen above, had become subordinate to the Noḷambas. According to . . . he was killed in the rout of Āhavamalla's army at . . . In 1000 and a few years after we find Noḷambas as generals under the Chōlas (**Mb 208, Sp 14**).

Kāḍuvetti.

Here may appropriately be added a few lines about Kāḍuvetti, a name frequently used for the Pallavas or some branch of them, and which is repre-

¹⁾ This tank has now been taken up for the water supply of the Kolar Gold Fields.

sented in the modern Karveṭi-nagara in North Arcot District. The earliest mention of Kāḍuveṭṭi occurs so far back as about 480 in the Siragunda stone (**Cm 50**, Vol. VI). The Gaṅga king Śripurusha slew a Kāḍuveṭṭi in battle in about 750 (**Nr 35**), and Rakkasa-Gaṅga's granddaughter Chaṭṭala-Dēvi was married to a Kāḍuveṭṭi in about 1050 (**Nr 35**), whence she obtained the title of the Kāḍava-mahādēvi. Kāḍava is used to designate the Pallavas to much later times.

In the present volume the first mention of Kāḍuveṭṭi is in **Sp 6**, of about 750. Then in about 850 there is mentioned in **KI 79** a Pompalla who is said in **Mb 84** to be of Kāḍuveṭṭi descent. In **Sp 30** of about 880 a Kāḍuveṭṭi appears. In **Ct 143** is Rāchāla Pompala in ? 956. **Mb 84** has already been referred to, where in 974 is a Naṇṇa . . ., who is of the Pompala-kula and Kāḍuveṭṭi-vaṃṣa. In **Ct 31** the death is recorded of Rājendra-Chōla Pompala-mārāya in about 1050, on the occurrence of which his servant Chelva-gaṇḍa had his head cut off in order to die with him, in accordance with a custom mentioned in previous volumes. There is a reference to Kāḍuveṭṭi again, lord of Kāñchipura, in 1123 (**Ct 160**). And in **Ct 45** and **52** of 1297 we have a Mukkapa Kāḍuveṭṭi, who in the former is subordinate to the Hoysala king Viṣvanātha, but in the latter, which is of about the same date, styles himself champion over the three worlds, sun among the Pallavas, glory of the Pallava race, and ornament of the Pallavas.

Kadambas.

The Gaṅga plates Gd 47 and **KI 90** mention Kṛishṇavarmmā as the Kadamba king whose sister was married to Taḍaṅgāla Mādhava, 4th century. Kṛishṇavarmmā is described in the Bennūr plates (BI 245) as the fifth king of the Kadamba line, while Mādhava was the fifth of the Gaṅgas.

Mb 38 and **50** contain notices of the Kadamba princess Divaḷabbarasi or Divāmbikā who was married to the Pallava king Vira-Mahēndra Noḷamba-Nārāyaṇa. An account is given of the memorials she erected to him on his death, in about 890. These were an agrahāra, and in Āvani the temple of Noḷamba-Nārāyaṇēśvara, which she endowed, and presented with a sin-destroying bell.

Ganga Pallavas.

This is a conjectural name for certain kings who appear to have been Pallavas under the Gaṅgas. We have here **Mb 227** of the 24th year of the king Vijaya-Narasimhavikramavarma, written in old Tamil characters¹⁾, and **Mb 211** of the 12th year of the king Vijaya-Īśvaravarma, written in Vatteluttu characters.¹⁾ Both are *vīrakal*, and contain references to Bānarasa,

¹⁾ Also published in *Ep. Ind.* VII, 22, 24, with one of the 17th year of Vijaya-Īśvaravarma at p. 23. One of the 18th year of Narasimhavarma appears in IV, 177.

while the former mentions also Mayindiramikkiramar or Mahendra-vikrama. Their period is thus about 880 and 900. They are of special interest on account of the antique characters in which they are inscribed.

Vaidumbas.

Not much is known of these kings. They may have been connected with Tumba in North Arcot. The Chôla kings Parântaka and Vira-Râjendra subdued Vaidumba kings¹⁾ in the 10th and 11th centuries, and the Kaliṅga Gaṅga king Kâmârṇava VI had for his queen Vinaya-mahâdēvi, a Vaidumba princess, who became the mother of Vajrahasta V²⁾, crowned in 1038.

In the present volume we have in **Bg 62** a Vaidumba-mahârâja, described as Gaṇḍa-Trinêtra, ruling the kingdom of the world (that is, independent), with the Kiṛu-dore or little river as his boundary. This river I am unable to identify³⁾. He made a grant for some one who died in battle with the Noḷambâni-mahârâja. In **Sp 85** we have Vaidumba-mahârâja, also ruling the kingdom of the world. In this case Pallava-mahârâja makes a grant for some one who fell in fight. The dates of these two inscriptions may be about 900. In **Bp 4** we have Vikramâditya Tiruvayya under Iṛiva-Noḷamba, and he repaired the breached tank at Vijayâdityamaṅgala or Bêtmaṅgala, as already noticed above. **Ct 49** gives us the fixed date 951 for Tiruvayya, and he makes a grant in association with Noḷamba. In **Mb 198** we have Tiruvayya's son Chandra-sêkhara, under Dilipayya, who was the same as Iṛiva-Noḷamba.

In **Ct 9**, of about 1100, it is stated that the title Vaidumba-gâmuṇḍa was given by the lord of the Kalavâra-nâḍ to Virudakâran or Koṅgiraiyam, together with the grant of Mâdimâṅgalam in the Koygaikkurâi-nâḍ of Mêlai-Mârâja-pâḍi⁴⁾. Several generations of his successors are named.

Âvani.

The religious establishment at this place was of importance from a very early date (see above, under Mahâvalis). The head of it is generally described as ruling the kingdom of penance. Two of their inscriptions have fixed dates, 931 in **Mb 65** and 1007 in **Mb 91**. The earliest appears to be **Mb 67**, in which Mahendra-bhaṭṭa is said to have made a temple for the Kali-yuga Rudra. This title belonged, according to **Mb 65**, to Tribhuvanakarttara-dêva, who, having ruled the Âvani sthâna for 40 years, during which he had erected 50 temples and constructed 2 big tanks, died in 931. In **Mb 93, 94** and **264**

¹⁾ *So. Ind. Ins.* II, 379; III, 68.

²⁾ *Ind. Ant.* XVIII, 164, 175.

³⁾ See above, p. 18.

⁴⁾ This means Upper Mahârâjavâḍi. For Mahârâjavâḍi see above, p. vii.

we have a Tribhuvanakartta ruling under (the Nolamba king) Dilipayya. In **Mb 91** a Tribhuvanakarttara-bhaṭāra was ruling in 1007, with no overlord mentioned. Tribhuvanakartta seems to have been the standing designation of the high priest of the place.

Râshtrakûta.

The only inscription to be placed under this head is **Mr 94**, in which some one is mentioned as Kannara's Java (or Yama).

Chôlas.

The Chôla inscriptions, as might be expected, are numerous. Some are in Kannaḍa, especially early ones, but the majority are in Tamil. A certain number contain Śaka dates, but as a rule the regnal year alone is given. It was the custom with the Chôlas to have their inscriptions engraved, not on separate slabs of stone prepared for that purpose and set up at the site of the grant, but on the basement and walls of temples. These, for example the ones on the Kôlâramma temple at Kôlâr, are not continuous in one place, but inscribed wherever there was a vacant space. It is only by joining the connecting words that the continuation of the inscriptions can be determined, especially where there are many on the walls of one building, as at Kôlâr, intermingled with one another. This method adds greatly to the difficulties of decipherment, and of course increases the chances of error, as parts of different inscriptions may be similar. For the dates of the Chôla kings the calculations of Dr. Kielhorn are the authority, based upon inscriptions in the present series and others supplied to him from the Tamil country¹⁾. The first definite date was discovered in the Âtakur stone²⁾, Mandya taluq (**Md 41**), and others in Mysore District furnished additional clues (see Mysore volume, Part I). One difficulty in identifying the kings arose from their adopting as surnames what are ordinarily mere royal titles, such as, Râjarâja, Râjâdhirâja, Râjêndra and so forth. Another difficulty which arises in connection with Tamil inscriptions is the numerous aliases for the names of persons, not only of kings, but of men of all degrees.

It was in the middle of the 10th century that the Chôlas first came into contact with Mysore, and in 1004 they captured Talakâd and brought to an end the Gaṅga sovereignty which had lasted for over eight centuries. This was followed by the conquest of the south and east of the State, up to a line

¹⁾ *Ep. Ind.* IV, V, VI and VII, ending with p. 169, and App. **M**, 113 ff. A connected pedigree is given by Dr. Hultzsch in *So. Ind. Ins.* III, 196.

²⁾ New in the Bangalore Museum. Also published in *Ep. Ind.*—the last time in VI, 50.

roughly from Arkalgud in the west to Seringapatam, and from there north to Niḍugal. But in 1116 Talakāḍ was taken by the Hoysaḷas and the Chôḷas expelled from Mysore territory. Their dominion in so much of this country as they had acquired continued therefore for little more than a century.

The earliest Chôḷa inscriptions are three belonging to the local chiefs of the Niḍugal and Hémavati country styling themselves Chôḷa-mahârâjas, of whom many records have been presented in the Tumkur District (Vol. XII). We have here, as there, Chôḷiga Muttarasa (**Gd 76**), and he was ruling the ? Râjjavâḍi Six Hundred, which included the Râmaḍi Three Hundred. **Gd 69** shows a Mayindama Chôḷa-mahârâja, and **73** and **75** may refer to the same person.

The imperial Chôḷas begin with **Mb 203**, which is of the 28th year of Madire-gonda (the capturer of Madura), Kô-Parakêsarivarmmâ. This indicates Parântaka I, who came to the throne in 906. The date would thus be 934. But this is an isolated inscription of such early date, and possibly it may belong to a later king. It is in Kannāḍa.

The inscriptions of Râjarâja I. follow. He came to the throne in 985, and in his reign the overthrow of the Gaṅgas and the conquest of the south of Mysore by the Chôḷas took place. The first is **K1 75**, of his 7th year, in which he is said to be lord of seven beautiful cities, whatever they were¹⁾. Râjendra-Chôḷa Pallavarâditya Mukkarasa-Kâḍuveṭṭi has a temple built and endows it. The inscription shows Kuvalâla-nâḍ in Nigarilichôla-maṇḍalam, the name given to the Kôlâr District by the Chôḷas. **K1 106^c** is of his 12th year. In **Mb 208** and **209**, which are of his 16th year, and in Kannāḍa, he is called Râjarâja Mummaḍi-Chôḷa. He sent his army and conquered the circle of the nine continents, a conventional name for the earth, that is India. His general was Noḷambâdhirâja, who gave Perbaṇṇa (Hebbaṇi) to the plunderer of Kâḍiyaṇṇa (? Kâḍuveṭṭi), and a farmer there repaired the big tank, which was breached. **Mb 123** is of his 19th year, and he has the title Râjakêsarivarmmâ. He was rejoiced that the Earth goddess had become his faithful wife, as well as the goddess of Fortune. The exploits of his reign are described as—the destruction of the ships at Kândalûr-Ŝâlai (a seaport in Kêrala, on the Malabar coast), the conquest of Veṅgai-nâḍ (the Eastern Chaluḷukya territory near Râjamahêndri and the lower course of the Gôḍâvari), Gaṅgapâḍi (the Gaṅga kingdom in Mysore), Noḷambapâḍi (the Noḷamba territory in the north of Mysore), Taḍigaivaḷi, Kollam (Quilon), Kaḷiṅgam, Kuḍamalainâḍ (Coorg and the Western Ghats). His army then crossed the deep sea and captured the impregnable Ni. .njiram, and deprived the Ŝêḷinar or Pâṇḍyas of their glory. **K1 106^b** is of his 22nd year, when he made a grant for the

¹⁾ *pâ maruviya potil êḷu*—this epithet has not been met with elsewhere.

goddess Piḍāriyār (Kôlāramma). **Ct 118** is of his 27th year, given as Śāka 933. The Pallava king Noḷambādhirāja Chôrayya was ruling.

With **Sp 14, 17**, and **Ct 153** we come to the reign of Rājendra-Chôla-Dêva, distinguished as Gaṅgaigoṇḍa, the capturer of Gaṅga, as he was in command of his father's army when it took Talakâḍ and overthrew the Gaṅga power. **KI 28** is of his 6th year, and **KI 106a** of his 8th year. In the latter he has the title Parakêsarivarma. He was rejoiced that the goddesses of Fortune, the Earth, Victory, and Fame had become his great queens, and the following were his achievements. He conquered Idaiturai-nâd (Yedatore on the Kâvêri), Vauavâsi (Banavâsi in the north-west of Mysore), Kollipâkkai, Maṅṅai-kkaḍakkam (Maṅṅe in Nelamaṅgala taluq, Bangalore District, the Gaṅga royal residence in the 8th century); captured the crown of the king of Īlam (Ceylon) and the more beautiful crown of his queen, also the splendid crown and necklace of Indra which the king of the South (the Pâṅḍya) had formerly given up to the kings of Īlam. He also took the whole island, and captured the celebrated crown and ruby garland which were heirlooms of the Kêraḷas (the kings of Malabar). He farther conquered many ancient islands, and secured the crown of pure gold which Paraśurâma had deposited for safety in the inaccessible Ŝândima island, when he twenty-one times uprooted the race of kings in battle. Nigarilichôla-maṅḍalam is here made to extend to Noḷambapâḍi or Noḷambavâḍi. A grant was made for the goddess Piḍāriyār, among other things, of five good she-buffaloes, which it says "must neither die nor grow old",—that is, they must not be allowed to do so, but be renewed from time to time. **KI 112a** is of his 11th year, and describes him as having taken the East country and Gaṅga. Seated in a temple at Kâñchi, he made for the goddess Piḍāriyār of Kuvalâla or Kôlâr a grant of a village with effect from his 7th year. This order was communicated by the royal secretary to the chief secretary, who with three others having passed it, directed that it should be entered in the revenue register. Accordingly the revenue officers (eleven named) and the revenue accountants (seven named) met together and made the entry in the revenue register on the 29th day of the 13th year (of the reign). This indicates a praiseworthy minute attention to business routine, but a considerable amount of circumlocution in the government offices. A difficulty must no doubt have arisen from the unusual course of antedating the endowment four years, the revenue accounts of that period having probably been closed some time before¹⁾. **Ct 47** is also of the king's 11th year, and in addition to the East country and Gaṅgai, he is here said to have taken Kaḍâram (apparently in Burma or Farther India)²⁾.

¹⁾ See below, under **KI 111**.

²⁾ See *So. Ind. Ins.* III, 195.

KI 44, of his 12th year, repeats the statements in **KI 106 a** above, and continues the recital of his exploits, from the seizure of the crown deposited by Paraśurāma, as follows:—He gained the renowned Irattapāḍi Seven-and-a-half Lakh country (Rattavāḍi, the territory of the Rattas or Rāshtrakūṭas), together with the unbounded fame of Jayasiṅga (the Western Chalukya king), who turned his back (that is, fled) at Muyāṅgi and hid himself; captured Šakkaragoṭṭam (Chakrakotta, in Central India), Madura-maṇḍalam (the Pāṇḍya territory), and various other places, including Oṭṭa-vishaya (Orissa), Vaṅgāla-dēśa (Bengal) from which Gōvindhachandra fled, and Uttara-Lāḍam (Lāṭa in Gujarat). Eventually he seems to have made a grant for the god on the Šripati hill (Siti-betta in the west of the Kōlār taluq), which is said to be in Nuḷambapāḍi. **CB 13** is dated in Šaka 949. Here the king is described as capturer of Gaṅga and the East country. The inscription is in Kannāḍa. **KI 111** is of the same year, and is dated on the 240th day of the 16th year. Kaḍāram is added to the above two conquests. The king was in the palace at Vikramachōlapura in Kaivāra-nāḍ (Chintāmaṇi taluq) and granted a village for the goddess Piḍāriyār of Kuvalāla. The method of carrying out the order was similar to that in **KI 106 a** above, but from the grant not being as in that case antedated, and the king being in residence close at hand, the record in the revenue register was more expeditiously effected, namely on the 281st day of the same year, or only 41 days after the order was given.

KI 109 a is of the 22nd year, and makes clearer some of the conquests mentioned in **KI 106 a** and **44** above towards the end. Thus, he subdued Māṣuni-dēśam, and in a battle at Ādinagaravai captured Indirāśan of the Lunar race, together with his relations and family treasures. And besides Oṭṭi-vishaya (Orissa), he took Kōśalai-nāḍ (in Central Provinces), Taṇḍabutti after destroying Dharmapāla, Southern and Northern Lāṭa (in Gujarat), defeated in battle Mahivāḷa of ? Šaṅgoṭṭal and captured his women and treasures. He also sent ships across the sea and captured Chāṅgirāma Vijayō-ttuṅgavarma, the king of Kiḍāram, together with his elephants and the riches he had honestly amassed, with a tōraṇa and two jewel-set doors as trophies. Several other places he captured are named, of which the following are identified,—Mā-Pappāla (a fort in the Talaing country of Burma), Mā-Nakka-vāram (the Nicobar islands). By order of the king, the general Uttama-Chōla had the brick portions of the temple of Piḍāriyār or Kōlāramma at Kōlār rebuilt with stone, and made grants for it. **CB 19** is of the same date, 1033, and states that the people of a certain sect assembled at Periya-Nandi in Kalavara-nāḍ, and having constructed a sluice on the west of the outer gate and converted the land into a flower garden, made a grant of it. **KI 14** is of the king's 24th year, and **KI 149 b** of his 30th year.

Ct 30 is dated in Śaka 970 (1048 A. D), and brings us to the reign of Rājādhirāja-Dēva, who has the title Rājakēsari-varma. His notable deeds are the taking of Vira-Pāṇḍya's head, and of Sērama's (the Chēra king's) Sāle. This is called the 30th year of his reign, as he ruled conjointly with his father Rājēndra-Chōla from 1018. We have here the daṇḍanāyaka Appimayya as governor of the Mārājavāḍi Seven Thousand, with Vallūr as his chief seat¹⁾. **CB 21** is of the king's 52nd year. He assisted his father in conquering Gaṅgai in the north, Ilaṅgai in the south, Mahōdai in the west, and Kaḍāram in the east. He cut off on the field of battle the head, which was adorned with large jewels and never without the golden crown, of Manābharaṇam, the famous king of the south (Pāṇḍya), sent the king of Vēnāḍ to heaven, slew the king of Kaḷiṅga, destroyed the ships at Kāndaḷūr-Śālai on the (western) sea-coast, and gained the name of Jayaṅgoṇḍa-Chōla. An officer of his presented a gold band to be worn by the god on the Nandi hill. **Mb 105 c**, of the 33rd year, farther credits the king with the conquest of Ilaṅgai and Iraṭṭapādi. **K1 19**, of the 34th year, records a grant made on the 222nd day and recorded in the revenue register with procedure similar to what has been described above (p. xxv) so soon as the 223rd day, which seems very expeditious.

K1 112 b is of the 35th year, but relates to Vijaya-Rājēndra-Dēva, Parakēsari-varma, who is credited with the same exploits as his brother above, and is farther said to have set up a pillar of victory at Kalyāṇa (the capital of the Western Chalukyas, in the Nizam's dominions). He was evidently associated with his brother and succeeded him on the throne in this year. For **K1 107** is of his 3rd year. He is here said to have conquered the Rattavādi Seven-and-a-half Lakh country, and set up a pillar of victory at Kollāpuram; also terrified Âhavamalla (the Chalukya king) at Koppam on the Pērrâr or big river²⁾, and captured his elephants, horses, women and treasures. A grant of two lamps for Kōlāramma was made on the 86th day. **Mb 107** of his 6th year gives farther details of the above exploits.

In **Ct 161** we come to the 6th year of Vira-Rājēndra-Dēva, 1069. He assumes all the usual Chalukya titles, and describes himself as glory of the Solar race, the best of the Pōla race. This latter has not elsewhere been met with. He claims to be the destroyer of the Pāṇḍya race and to have five times vanquished Âhavamalla (the Chālukya king). He also has the titles Rājaśekhara, Rājāśraya, Rājarājēndra Vira-Chōla and Karikāla-Chōla. On the death of a landholder in Mēlai-Mārāyapādi¹⁾, this man's wife entered the fire and was burnt with his body.

¹⁾ See above, p. vii.

²⁾ See above, p. xviii.

With **KI 108** begin the inscriptions of Rājendra-Chôla II. afterwards known as Kulôttuṅga-Chôla. This is of his 2nd year, 1071, and he has the title Rājakêsarivarma. He overcame the deceit of his enemies¹⁾, captured troops of elephants at Vayirâgaram, took tribute from the king of Dhârâ at Chakrakotṭa, and swayed his sceptre over every land in Jambu-dvîpa or India. An officer of his held an inquiry in the temple of Piḍariyâr (or Kôlâramma) into the distribution of grain from the endowment lands of the temple, and gave orders for its proper allotment to each of 14 separate deities (named), laying down long and minute regulations for various ceremonies, which are continued in **106 d**. **Mb 49 a** is of the 3rd year. The inscription records that the heads of the Right-hand class of the Eighteen districts had the śâsana engraved, notifying that there was no tax on cows or she-buffaloes ever since the rise of the Chôla family, in the Chôla-maṇḍala 78 nâds, or in the Jayaṅḡonda chôla-maṇḍalam 48000, in both of which they had settled by the favour of Rājendra-Chôla, — and that consequently no such tax should be paid in the Rājendrachôla 18 districts and in Kaṇḍamâdam in which they were now settled. They also specify that the government share is one-fifth of the produce of forest tracts and dry crop lands, and one-third of that of rice-lands under a tank. They also go on to state the rate of tax for *kumari* cultivation, for washermen, cattle, Jains, etc.;—that the female servant in a house, and every house in which there are two women should supply free labour;—the tax to be levied on houses, except those of the schoolmaster, the temple manager, the village watchmen, and those who have paid the above minor tolls. Finally, that land is to be measured with a rod of 18 spans, each span 12 fingers broad. **Mb 119** and **Sd 92** are other similar inscriptions of the same date. In **Mb 105 b** of the 4th year we have the designation of the queen,—Puvana-mulud-udaiyâl (mistress of the whole world).

KI 91 is of the 7th year and gives the Śaka date. From this time the king is always called Kulôttuṅga-Chôla-Dêva (though this title is also given to him in one instance in the 4th year, **Mb 105 b**). In **CB 24** a gold plate given to the god Nandiśvara of Nandi is said to be weighed by the standard of the city, and to be of gold superior in fineness to the gold coin called Madurântaka²⁾. **Mb 42 b**, of the 29th year, gives a detailed account of the king's exploits which have also been to some extent mentioned in the preceding inscriptions. When still a Yuvarâja he had wedded the goddess of Victory by his heroic deeds at Chakrakotṭa, and captured troops of elephants at Vayirâgaram. He also put to flight the army of the kings of Kuntala, and put on the garland of victory over the North, and inherited at the same time

¹⁾ The translation to be corrected accordingly. Also in **Mb 49** and **119**.

²⁾ Then, as now, gold seems to have been of special importance in the Kolar country.

the crown of the South and of the country adorned with the Pouni (or Kâvêri). His white umbrella shone like moonlight over the whole earth, and his tiger banner fluttered as far as on mount Mêru. Rows of elephants stood before him given as tribute by kings of remote islands in the sea, while outside his golden city lay the head of the runaway king of the South (Pâṇḍya), pecked by kites. The taunt of Vikkalan (the Chalukya king Vikrama),—who had said that his glory should be tarnished like the spots on the moon, the emblem of his former family¹⁾,—he falsified, and without bending his bow drove him back to his own kingdom in the West, only too glad to get there, leaving his elephants dead along the whole way from Naṅgili (in the east of Kôlâr District) as far as the Tuṅgabhadrâ in Maṅalûr, his pride broken, his boasted valour gone, by the passage of his defeated armies the backs of the mountains being bent and the rivers driven to breach their banks. He thus seized the two countries Gaṅga-maṅḍalam and Siṅganam (? Sindavâḍi). He then resolved on the conquest of Pâṇḍi-maṅḍalam, and invaded it with an immense army that appeared as if the northern ocean was coming to overflow the southern ocean. The five Pâṇḍyas turned their backs and fled in terror, taking refuge in the forests, where they were laid up with fever. These forests he cleared, subdued the country and took possession of the pearl fisheries, with all the south as far as the Podiyam mountain, where the three forms of Tamil (prose, poetry, and drama) flourished, the Sahya (Western Ghats) abounding in elephants, and Kannî. He established colonies in Koṭṭârû and all other directions, the western hill chiefs being sent to heaven, and the Kuṅgalar scattered. He next took possession of Kaṅḅga, the land of many rivers,—and then permanently seated himself on the throne, with his queen Puvana-muḷud-uḍaiyâl on his left, and his queen Êḷulugam-uḍaiyâl (mistress of the seven worlds), an accomplished musician, on his right. A grant was made by some person for the god Râmêṣvara of Âvani. **Mb 54** of the 33rd year contains the same history. In **Sd 91** the donors swear by Tîru (Lakshmi) and by Âvanimuḷud-uḍaiyâl (the queen) not to do anything opposed to the conditions of the grant. The last of this king's inscriptions is **Sd 30** of his 49th year.

We then come to Vikrama-Chôla-Dêva, called Râjarâja. **Sd 8b** and **9** are of his 2nd year, and have the Śaka date. In the latter a chief of Nallûr erects a temple of Sômêṣvara at Sugutṭûr and has it consecrated with much ceremony. **Ct 160**, of his 5th year, credits him with the destruction of

¹⁾ On his father's side, who was the Eastern Chalukya king, he was of the Lunar race, but on his mother's side, who was a Chôla princess, he was of the Solar race, and he succeeded to the throne of the Chôlas, into whose empire the Eastern Chalukya kingdom was absorbed.

Kaliṅga and the conquest of Kaḍalmalai. **Sp 61** is of his 10th year and has the Śaka date. The queen is styled here and in **Ct 70** Mukkôkilânaḍigal (she who has the heads of the three kings at her feet).

But the authority of the Chôlas in Mysore had now passed away and the next of their records, **Mb 44b**, though dated in the 12th year of Kulôttuṅga-Chôla II, with the Śaka equivalent, says that (the Hoysala king) vira-Ballâla-Dêva was ruling the earth. **Mb 125** is dated even in his 32nd year.

Meanwhile, in **K1 218** we have a mahâ-maṇḍalêśvara Timmaya-Dêva Chôla-mahârâja. He is probably the same as the Tirumalarasa of **CB 34**, who had the Narasiṃha crest, and whose son has engraved his crest—the Gajasimha—on the Nandi hill.

We then have a large number of Tamil inscriptions of the 13th century connected with Jayaṅḡa-Chôla Ilavaṅji-râyan and his descendants, to whom or to whose time by popular tradition is attributed a general restoration of the temples in the Kôlâr country. But from the inscriptions their donations seem to be confined to Âvani, Têkkal and Kurudimalai, in each of which there are groups of temples. **K1 221** calls him a Mudaliyâr, also **Mb 245**. **Mb 53** and **56a** of 1225, the first that are certainly dated, mention Kûttâḍun-dêvar. In **Mb 70** we have his wife Šeṅḡaḍai. According to **Mb 73** the first of the family was named Mârâlvar, whose son was Kûttâḍun, and he married Šaṅḡâlvar, daughter of Vâsudêva, the Nuḷambâda-râya of Âvani-nâḍ. From **Bp 35b** of 1228 Kûttâḍun-dêva is represented as if independent, ruling the earth. In **Bp 79** of 1231 comes in Têkkal-râyan or Šembodayâgi. In **Mb 18** of 1234 we have the rājâdhirâja mahârâya, raiser up of the Kâñchivam̃ša, mahârâya-Vira-Râya's son Yalavaṅji-Râya, restoring and liberally endowing the Sômêśvara temple, but this is only a copy of a copper plate which is not forthcoming, and is therefore of doubtful authenticity. More reliable is the Vâsudêva or Jayaṅḡa-Šôla Ilavaṅjiya-râyan of **Mb 61** in 1254. **Mb 178** shows that he was the son of Kûttâḍun. His wife was Šeṭṭâlvar, who was the daughter of Šelvaḍai (**Bp 32**). In **Bp 37b** he is said to be ruling over the earth. In **Mr 33** Têkkal-râyan appears again. In **Bp 60** of 1268 we have once more a Kûttâḍun, son of Nâyan Veṅḡaḍai, and the next year Ilaiya (or the junior) Vâsudêvar, his son (**Bp 34**) ruling the earth. Also in **Mb 429**. In **Bp 38a** there appears to be another member of the family. In **Mr 36** of 1281 we have Kûttâḍun, son of Tekkal-râyan, making a grant, and in **Bp 37** the people add to the grant, for the benefit of the Poysala king vira-Ramânâtha-Dêva.

In **Ct 13** is mentioned some one, whose name is gone, who was the family guru to the Chôla Pâḍya and Kêraḷa kings. This and a group of six other Tamil inscriptions are of the time of a Vira-Nârâyaṇa whose name was

Rāghava-Dēva. He was the maṇḍalika of Koygaikkuru-nād. In **Ct 38** he is styled mahā-maṇḍalēśvara, and claims a victory in 1280 over Gaṅga-Perumāl. From **K1 92** and **99** he might be put under the Hoysalas. In **K1 239** ḷavaṅji-rāya himself is said to be one of the ministers of the Poysala king.

With **Mb 189** we go on again with Kūttādun, son of Vāsudēvan, Jayan-gonḍa-Chōḷa ḷavaṅji-rāyan. As previously noticed, the family was evidently Mudaliyār (see **Bp 26**). In **Mr 7** we have a Chōḷappa-Perumāl in 1336, and in **Mr 15** of the same date Śembondiyāgan. The Vijayanagar empire was established in this year and soon absorbed all the country. But **Gd 58** and **59**, which are in Kannaḍa, (the employment of Tamil now coming to an end), contain a reminiscence of the Chōḷas in a Pommaṇa, who had been *ārādhyā* or priest to Rāja-Rājendra-Chōḷa.

Hoysalas.

The Hoysala inscriptions in this District, with very few exceptions, are in Tamil (which had been the official language during the Chōḷa occupation), and the greater number belong to the time of Rāmanātha-Dēva. He was one of the sons of the Hoysala king Sômēśvara, who on his father's death in 1254 received as his half share Kōlār, along with the Tamil country down to Šriraṅgam, near Trichinopoly, while the other son Nārasimha III at the same time inherited the ancestral kingdom in Mysore and the Kannaḍa country.

The first inscription here is **CB 17** of the time of Vira-Gaṅga Biṭṭi-arasa, better known as Vishṇuvarddhana. He is described as capturer of Talakād (with which victory began his expulsion of the Chōḷas from Mysore), and as having conquered Koṅgu (the Salem and Coimbatore districts), and set up a pillar of victory. When he was at Koppa in Talakād, he confirmed certain endowments for the temple at Nandi.

Then follow several inscriptions of the time of his son Nārasimha, who receives his father's titles, including the credit of his conquests. In **K1 100a** and others, grants are made to the god at Velliyūr or Bellār, which was an agrahāra named Vishṇuvarddhana-chaturvêdimāṅgalam. **K1 169** is about the big Sômāmbudhi tank on the Pālār, but the details are unfortunately effaced. **Bp 9** on the other hand is complete and of much interest and importance. The senior general Chokkimayya, who calls himself Vishṇuvarddhana-Dēva's Garuḍa, was encamped at Naṅgili, apparently after signal victories over kings named Šaṅkha and Panarjotṭa, and over the rulers of Kāūchi and Koṅgu, in which he had captured superior elephants. He may have been invested with some share in the government, as he is said to be exercising authority over the Gaṅgavādi Ninety-six Thousand. In order to commemorate his success, he distributed gifts among the poor and helpless,

and also—a most worthy undertaking—restored in a sound manner the great tank at Vijayādityamaṅgalam (Bētmaṅgalam), which had been breached for a long time¹⁾, had the big sluice built, and erecting there a temple of Durgai-yâr, endowed it with lands, and established the mahâ-grâma. This was in 1155. Some years later, in 1167, the commander-in-chief Amarêšvara-daṇḍanâyaka built a permanent encampment at Bētmaṅgala and lived there (**Bp 8**).

Kl 159 brings us to Ballâla-Dêva. In **Gd 41** a certain Pochiya Keriya-nâyaka seems to have given his head in order to ensure success to a force that was marching to war. **Kl 44b**, although of Ballâla's reign, is dated in the year of Kulôttuṅga Chôla. **Ct 46** is probably of the time of Nârasimha II.

With **Mb 121a** begin the inscriptions of Râmanâtha-Dêva. This is of his ? 14th year. They become more numerous from the 30th year (**Bp 82**). All the titles of the other Hoysaḷas are given to him in **Kl 27**. In **Kl 234** a Kâḍuveṭṭi makes a grant. Iḷavañji-râyar is mentioned as one of the king's ministers in **Kl 239**, along with Mañjiya-māvuttar, who in **Bp 23** and **25a** is called the king's son. The last of Râmanâtha's inscriptions is **Bp 25a**, of his 41st year, 1295. **Ct 45** follows, of the 3rd year of (his son) Višvanâtha-Dêva, 1297, in which Mukkaṅga-Kâḍuveṭṭi makes a grant.

But meanwhile in **Kl 102** has appeared, in 1293, Ballappa-dannâyaka, son of Narasiṅga-dannâyaka, son of vîra-Ballâla-Dêva. This seems to deny the royal title to Ballâla III and his father Nârasimha, who was Râmanâtha's rival. But whatever designs may have been formed on the part of Râmanâtha's family to continue the partition of the Hoysaḷa territories, they must have been frustrated. For in **Gd 49** we find Ballâla III securely seated on the throne, and no more is heard of the other branch. The Hoysaḷa territories were once more united under one head. Ballâla is here said to be in Hosa-vidu, in **Kl 173** called Pudapaḍaividu in Tamil, which has the same meaning, — new camp or capital, as opposed to Haḷebîḍu, the old capital. It may possibly be Hosûr in Goribidnur taluq, or perhaps the Virûpâkshapatṭaṇa-Hosadurgga (new fort) mentioned in other later inscriptions, and conjectured to be, from the name, Hosadurga in Chitaldroog District. In 1301 the king, perhaps with the object of securing the support of the priesthood, issued notifications (**CB 20, Mr 71** and **100**) remitting the taxes on temple endowments, and making fresh grants to the temples, throughout all the nâḍs of which a list is given. These probably formed the territory of Râmanâtha above the Ghats, called apparently the Kundani kingdom. Kundani was Râmanâtha's royal residence, and may be the present Kundana in Dêvanhaḷli taluq.

¹⁾ We have already seen above, p. xx, that this tank had breached and was repaired in about 950. It lately breached in 1903.

Mr 100 calls it the Hesar-Kundaṇi kingdom. Hesar appears in the name Hesarhaṭṭa in Nelamaṅgala taluq. **K1 10** mentions the big tank of Viṭṭi-maṅgala (Bêtmaṅgala) in 1323.

Then follow several Tamil inscriptions dated 1328 (**Mr 10, 12, 13**) of Ballappa-daṇṇāyaka, who is described as the younger brother of Dāti-Siiga-daṇṇāyaka, the son of the Poysaḷa king vira-Ballāḷa-Dēva. He seems a different person from the Ballappa-daṇṇāyaka above mentioned, under **K1 102**. He appears also in 1333 (**Mr 28**), in 1337 (**Ct 53**), 1338 (**Bp 10**), and 1339 (**Bp 28**)¹⁾. In **Mr 18** and **Mb 160** we have Vanan, the son of Ballappa. In **Gd 16** the king's minister, his son-in-law Māchiya-daṇṇāyaka's son Gaṅgi-dēva-daṇṇāyaka, was ruling in Penugoṇḍa.

In **Mr 82** of 1341 vira-Ballāḷa is said to have erected a pillar of victory at Sētu (Adam's Bridge at Rāmēšvaram, between the Madura coast and Ceylon). The last Hoysaḷa inscription here is **Mr 16**, dated in 1343, where we have Ballappa-daṇṇāyaka again.

Nṛipatuṅga-kula.

In **CB 41** we have in 1270²⁾ a Vembi-Dēva, evidently the same as the Byembi-Dēva of **CB 14**, where he is said to be of the Nṛipatuṅga-kula. In the former he is styled mahā-maṇḍalika, Tribhuvanamalla, and in both has the title 'lord of Nandagiri'. From information given in *Ep. Ind.* IV, 181, it would appear that Nṛipatuṅga was of Pallava descent, but traced his remote origin to the Gaṅgas. Hence their title of 'lord of Nandagiri' borne by his descendants. He might therefore be put under Gaṅga Pallavas. His grandfather is said to have been Dantivarman, and his father Nandivarman. The former may be identical with the Pallava king Dantiga whom the Rāshtrakūṭa king Gōvinda claims to have conquered in about 804³⁾. Nṛipatuṅga's mother was Śaṅkhā, daughter of the Rāshtrakūṭa king Nṛipatuṅga Amōghavarsha, after whom he was probably named.

Vembi-Dēva has also the epithet aṇṇan-aṅkakāra, elder brother's warrior, but no mention is made as to who his elder brother was. Perhaps the Bembarsa of **Ct 68**, dated 1378, may be connected with the same family. The latter was under Vijayanagar.

Vijayanagar.

Of the Vijayanagar inscriptions, some are in Tamil, but the majority in Kannada. **Bg 70** professes to be of the date 1336, the very year in which

¹⁾ **K1 54** calls him Periya-Vallappa-daṇṇāyaka, son of vira-Vallāḷa-Dēva.

²⁾ This date is fixed from an inscription of his in Dēvanhalli taluq (Bangalore District) dated 1283.

³⁾ See *Ind. Ant.* XI, 126.

Vijayanagar was founded, and gives a story to account for the foundation. But no original of the inscription is forthcoming, and the copy cannot be received as authentic. So far as the genealogy goes it is supported by several other inscriptions (**Mb 158 Gd 46**, etc.). In a line of kings descended from Yadu of the Lunar race was Bukka, whose wife was Magâmbikâ. Their son was Saṅgama, usually named as the progenitor of the family. By his wife Mânâmbikâ he had five sons,— Harihara, Kampa, Buḅka, Mâra and Mudda. The eldest of these became the ruler of the nine continents. On one occasion he crossed the Tuṅgabhadrâ in order to hunt, and in the forest saw a wonderful sight, namely, a fierce dog with long teeth and in its company a hare. He informed this to Vidyâranya, the yati in the temple he discovered there of Virûpâksha Pampâ, in order to get an explanation. And the sage, smiling, said it indicated a place worthy of the residence of a line of great kings, and advised him to build there a city. This he did and called it Vidyânagara. He also formed agrahâras, among which the grant relates to one named Vidyâranyapura.

Mb 158 of 1344 contains the grant of a village to a great poet (*mahâ-kavi*) named Sôma, the son of Nâchana. He is said to have acquired much wealth by the success of his poetry in eight languages. **Gd 46** of 1370 records another grant to the same man, and here also he is said to be a poet in eight languages. It would have been of special interest if these had been named.

It appears from various inscriptions, as in **K1 203**, that Muḷavâyi (Mulbâgal) was the seat of government for the district under the Vijayanagar empire, and that the king's son was generally the viceroys. Thus, Harihara's son Kampana was ruling there from 1351 (**K1 202**), and Bukka's son Kampana from 1356 (**K1 222**) to 1366 (**K1 162**). Kampana's son Kâṭṭaiya makes a grant in 1359 (**Bp 31**), Kampana himself in 1373 (**K1 205**), and another son Jommanṇa in 1375 (**Ct 94**). Nâganṇa-Voḍeyar ruling the Sâdali kingdom (**CB 63**) and his son Dêpaṇṇa-Voḍeyar (**K1 80, 67**) are prominent persons during this period. Harihara II's son Immaḍi-Bukka appears as the viceroys at Muḷavâyi in 1388 (**Bp 17**), and he was still there in 1397 (**Mb 74**). His daughter Virûpâ-Dêvi's daughter Jommâ-Dêvi had a channel made to Tirnmaṇi in the Penugonda kingdom, of which undertaking interesting particulars are given (**Bg 10**). The contractors were to return the advances and no payment would be made to them if water did not flow properly through the channel between certain fixed points, and they were to forfeit the gifts of land, horse and bracelets.

In **Bg 33** Dêva-Râya is said to be in the Sira kingdom in 1406. When he had been permanently anointed to the crown in Vijayanagar, which perhaps

took place in 1408, the date given in **Mb 175**, his son Vijaya-Rāya was installed as viceroy at Muḷuvāgil. From **Mb 7** we find the great minister Nāgaṇṇa-dañṇāyaka in possession of the Muḷuvāgil kingdom in 1416. The temple priests of the goddess Nāchi there entered into an agreement with certain Brahmans for the restoration of the Arali dam on the Pālār river, which had been breached from time immemorial and ruined down to the ground level. On the Brahmans at their own expense restoring the dam and the reservoir behind it, and building there an agrahāra named after the goddess, they were to receive rent-free three-fourths of the rice lands under it, one-fourth being reserved for the goddess. And further they were to receive rent-free land on which they could cut down the jungle and form fields. If the tank should be damaged, the Brahmans were to repair it.

Bp 15 informs us that Vijaya-Rāya's son (Dēva-Rāya see **Sd 94**) was viceroy of the Muḷuvāyi kingdom in about 1417. After he had come to the throne, Lakkaṇṇa-Voḍeyar appears making a grant in 1428 (**KI 104**), and **Bp 72** shows him in possession of the Muḷubāgil-Tēkal-nāḍ. He and his brother Mādaṇṇa-dañṇāyaka, called the Heggaḍe-dēvas, are frequently mentioned as in power. See between 1431 and 1433 (**Mb 2, 96, Bp 87**). In 1440 Mādaṇṇa-dañṇāyakar is said to have gained some victory at ? Sānupakapaṭṭaṇam.

Meanwhile, in **Mr 3** and **1** we are brought into contact with Gōpa-Rāja, to whom, by order of the king, Lakkaṇṇa and Mādaṇṇa made over Tēkal. He was a mahā-maṇḍalēśvara, of the Sāluva family. His father Tippa-Rāja has the titles Kaṭhāri-Sāluva, establisher of Sambu-Rāya, and subduer of the southern Suratāla (or Sultān). These are explained by Mr. J. Rāmāyā, in connection with the Devulapalli plates, by reference to the Telugu Jaimini-Bhārata and Varāha-purāṇam (see *Ep. Ind.* VII, 76). The earliest historical person mentioned in the Sāluva family, who were of the Yādava-vaiṣṇava, is Vaiki, whose son was Guṇḍa, who had six sons. Of these the greatest was Maṅgu or Maṅgi. He gained success for Sāmpa-Rāya or Šambu-Rāya, whose son Teluṅga-Rāya made certain grants in 1428. The Sultān of the South, who was at war with Sāmpa-Rāya, was the Bāhmani Sultān Muhammad Shāh II. Maṅgu had six sons, one of whom, Gauta, had four sons, the eldest being Guṇḍa and the youngest Tippa. Guṇḍa's sons were Timma (of whom there are inscriptions dating 1455 to 1463), and Nṛisimha-Rāya. The latter's son was Immaḍi-Nṛisimha.

The course of events seems to have been that in the reign of Virūpāksha-Rāya, Sāluva-Nṛisimha, the Sāluva chief called Narasiṅga-Rāya-Voḍeyar, was the most powerful in Karnāṭa and Teliṅgāna. As a general of the Vijayanagar kingdom he had defended it against the Muhammadans, but himself

usurped the throne, taking the name Nṛsiṃha. His son Immaḍi-Nṛsiṃha succeeded him, but being murdered, their general, also called Narasiṅga, of a Tuḷuva family, in his turn usurped the kingdom. In the time of Nṛsiṃha-Rāya, the Bāhmani Sultān invaded the Vijayanagar territories, and had advanced so far as to lay siege to Mālūr (Kōlār District), said to be “the greatest of the forts of that country”¹⁾. Nṛsiṃha took to flight, and afterwards tendered his submission, but the Sultān marched on to Kāñchī, ‘situated in the centre of the dominions of that malignant one’, and plundered the town and temples “which were the wonder of the age”.

Mr 3 informs us that Gōpa-Rāja’s minister had the image of Gaṇḍa-bhêruṇḍa brought from the place where it was in Pāla-nāḍ, and set it up at Tēkal in 1431, in a maṇṭapa opposite the Varadarāja temple. In **Mr 1** Gōpa-Rāja directed his minister to rebuild the inner and outer forts of Tēkal, originally erected in the time of Ballāḷa-Rāya, but which had been overturned and gone to ruin. On the completion of the bastion called Rāja-gambhīra, Gōpa-Rāja and his son Tippaya had tigers brought there and hunted them. In this their hound named Sampige distinguished itself by its courage (**Mr 2**). In 1435 the minister made a tank called Gōpasamudra, and built palaces for Gōpa-Rāja and for himself, from which they could see the spire of the Varadarāja temple.

KI 33 states that in 1467 Kaṭhāri Sāluva Narasiṅga-Rāja (the above Nṛsiṃha) restored to the Bhairava temple at Sihatti (Siti-betṭa) the villages formerly granted as endowments by Rājendra-Chōḷa and Vīra-Ballāḷa, but which had fallen into the hands of mischievous persons, causing the worship to cease. This temple is held specially sacred by the Morasu-wokkalu tribe.

In **Gd 77** we have an account of the origin and genealogy of the Narasiṅga dynasty. Narasa’s conquests, and the numerous places in which he made the great gifts, are detailed. Particulars are also given of the gifts made by his son Nṛsiṃha. The inscription was composed by Narasimhārya, and differs in some respects from the numerous flowery compositions of Sabhāpati. There is nothing of importance calling for special notice in the inscriptions which follow. **Mb 1** is of some interest in connection with the Mulbāgal Śrīpāda-rāya maṭha of the Mādhva sect. **Mb 60** is a grant by Śrī-Raṅga-Rāya in 1645 to the Āvani maṭha, which belongs to the Smārta sect. It contains the long account of the origin and genealogy of the Rāmarāja dynasty of Vijayanagar, which have been already published in several other inscriptions. It was composed by Sabhāpati’s grandson, and Kāmakōṭī’s son, the poet Rāma, Sōmanāthārya, grandson of Kāmaya Ganapayārya, wrote the śāsana.

¹⁾ See Major King’s account of the *Burhān-i Ma’asir* (Ind. Ant. XXVIII, 134).

Āvati.

There are several inscriptions of the Āvatinād prabhus. **CB 40** shows us Kārepura Baire, son of Doḍḍa-Baire-Gauḍa, grandson of Mari-Gauḍa, and great-grandson of Mari-Baire-Gauḍa. It states that Nandi-maṇḍala, five leagues in extent, which was assigned for the god Pañcha-Nandiśvara, had been favoured to him,— and as a proof that he was devoted to the maintenance of its worship, he made ? in 1428 a grant of Kārepura, south of the Nandi mountain, to Nandiśvara-guru, son of Nandiśa-guru, grandson of Skanda-guru, and great-grandson of Gaura-guru, descended in the line of Agastya, through a Skanda-guru who was originally brought by the chief of the gods to the Pañcha-Nandi-sthala to regulate the worship.

In 1565 Soṇapa-Gauḍa made a grant (**Gd 52**), and others down to 1792 (**Sd 95**). In **Bg 36** a grant was made to Chalamayya in 1753, at the time of making the sixteen great gifts on the birth of a son to the chief, in consideration of his being an old dependent, and his stating that he had not enough to live upon.

Sugaṭūr.

The Sugaṭūr chiefs have the general name Tamme-Gauḍa. For some military service the title of Chikka-Rāya was conferred upon them by Vijayanagar. The earliest grant belonging to them here is dated in 1451 (**Mb 241**), and they continue down to 1669 (**Mb 114**). In **Mb 76** the chief's sister through her purôhita made offerings in 1500 at Āvani, which is called the southern Gayâ, and offerings in which are, it is said, declared by Vâlmiki to secure the same reward as offerings made in Kâsi, Gayâ and Prayâga. And in 1629 the chief, with his wife and others, had the agnishtôma sacrifice performed in the same place by Kṛiṣṇa-sômayâji (**Mb 62**).

Râyadurga.

The only inscription of this family is **Mb 97**, dated 1527, in which we have Tipparasa and his son Bhôgarasa.

Gummanâyakanpâlyâ.

There are a number of inscriptions of this family, but they contain nothing of special importance.

Mahrattas.

Kôlâr formed a part of the jâgîr bestowed on Shâhji, the father of Śivâji, by the Bijapur State, and he committed the charge of the district to his son Sambhâji or Sambhôji. Of his time there are several inscriptions, dating

from 1653 to 1680. **KI 227** calls him the son of Śivāji, of the Bhōsala-tila, and **Mb 154** mentions a son of his. In **KI 219** he makes a grant for the restoration of the Hōlūr tank.

One of the most interesting is an inscription of his on the Nandi hill (CB 32), dated 1680. It begins with a description of the hill. In the east of the Karṇāṭaka country (it says) is the mountain named Nandi, very lofty and impenetrable, with only one path, and filled with *champaka*, fig, orange or citron, and *tamāla* or *honge* trees. At the very top of the huge cliff is a temple. This great mountain was made a hill-fort for the Ballāpura kingdom, being considered secure from the fear of enemies. On one occasion a Ml̥c̥h̥ba (no doubt a Muhammadan) came with a great force to seize it, but was driven off greatly distressed. On the date of the inscription Śiva-chatrpati's (Śivāji's) son Śambhōji was ruling there, and Bālāji Krishna, the governor of hill forts, who had charge of the Jagadēva hill-forts (those of the Channapaṭṇa kingdom), took over command of this fine hill-fort, in accordance with orders received from Raghunātha-panḍita. This was Śivāji's minister.

KI 227, 224 and **254** are grants by Jayitā-Bāyi, the wife of Śambhāji-Rāja. **Ct 54** is a grant by his son Malukōji, who had received some nāḍ, the name of which is partly gone, as a *mirāsi* from the illustrious Chetrapati Śivāji-mahārājādhirāja. Kolāḷa is said to be one of the seven nāḍs under the government of Śivāji.

Bg 45 of 1775 is a grant by order of Murāriji Hindu-Rāvu Ghōrapade, the Mahratta chief of Gutti (Goody), who was an ally of the Ballāpur family. They are mentioned in **CB 54**.

Bijāpur.

Of the Bijāpur period there are a few inscriptions. **Mb 98** relates to a dispute in 1703 between two Śivāchār gurus, one the head of the original or western Tiruvālaṅgāḍu, and the other that of the new or eastern Tiruvālaṅgāḍu. Both claimed the Bhava Bhēri merchants of Bēlūr as their disciples. X Gulām Ali Khān Sāheb took depositions from both parties, and from witnesses summoned from the Nagar country, and after inquiring into the old and new institutions of the sect, decided that the western branch was the oldest and the old disciples belonged to it, but that the people of Nagar belonged to the new or eastern branch. Apparently it was the same officer who made a grant in 1712 for a man who had been killed in the public service (**KI 74**).

Mughals.

Only two inscriptions come under this head. **CB 9** records a grant on account of the construction of a pond in 1730.

Tâdigol.

This *pâlya* was in the Śrīnivâspur tâluq, and in **Sp 37** is called the Tâdigolla-Yêrukâluve-šime. The inscriptions all belong to the 18th century, and call for no special remark.

Kottapâlya.

Very similar to the above.

Râlapâdi.

Only one inscription, of no importance.

Itikedurga.

The *jâgirdâr* of this place, which was in Bâgepalli taluq, was a Muham-madan. In **Bg 32** he makes a grant in 1770 on account of a pond and wells.

Halakûr.

This place is in Goribidnur taluq. The *jâgirdâr* here also was a Muham-madan. Two inscriptions, of 1793 and 1798, refer to grants made to him for building a fort and a tank (**Gd 43, 44**).

Mysore.

There are only two inscriptions of the Mysore rulers, both of the time of Tipu Sultân. In 1786 the Amil at Kôlâr made a tank, the water in which it is said was like the water of a river in heaven (**Kl 119**). In 1798 a grant was made to the Halakûr *jâgirdâr* on account of a new tank he had caused to be constructed (**Gd 44**).

Architecture.

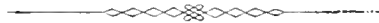
The most important building in the District, architecturally, is the Nandišvara temple at Nandi. It contains a maṅṭapa of black stone with some very ornamental carving. The original temple was older than the 9th century (see **CB 26**). But the numerous inscriptions at and on the building show that it was extended in the Chôḷa and Hoysala period, the 11th and 12th centuries. The god is called Bhôga-Nandišvara in distinction from the Yôga-Nandišvara on the top of the Nandi hill, which is connected with it and to

which a Chôla officer gave a gold plate in 1049 (CB 21)¹⁾. From CB 29 it may be conjectured that they were originally perhaps Jain temples.

The other building of most interest, though of ordinary construction, is the Kôlâramma temple at Kôlâr. This was a local deity, called in the Tamil inscriptions Piḍâriyâr, and the Chôla kings, on their conquest of Kôlâr, evidently attached great importance to patronising it. The former brick walls of the temple were rebuilt in stone by their orders in 1033 (KI 109 a). Under the entrance is a pit full of scorpions, which can be heard to hiss when disturbed. A silver scorpion is the orthodox offering to the goddess. The entire walls are covered with inscriptions, nearly all in Tamil. The Sômêšvara temple is a finer building, but more modern, of the Vijayanagar period.

The group of temples at Âvani are also of interest, and their walls are likewise covered with Tamil inscriptions. There are separate temples dedicated to Râma, Lakshmaṇa, Bharata, Śatrughna, Vâli, and Sugrîva.

Of Muhammadan buildings the best is the tomb of a Bijâpur noble at Hire-Bidnur, near Goribidnur, of the 17th century. There is also the Imâmbâra, the mausoleum of Haidar Ali's father, at Kôlâr.



¹⁾ A similar gift was made for the Bhôga-Nandiśvara in 1092 by another person (CB 24).

Classified List of the Inscriptions, arranged in chronological order.

Date A. D.	Name of Ruler	Talug No.	Date A. D.	Name of Ruler	Talug No.
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Mahāvalis.

338	Vadhūvallabha Malla- dēva Nandivarmmā	Mb	157	e 850	Vikramāditya	Mb	86
e 715	Mahāvali Bāṇarasa	"	261	e 850	Māvali Bāṇarasa	"	26
e 725	" "	Bp	13	e 850	Mahābali "	"	124
e 750	" "	Kl	235	e 850	Mābali "	"	230
e 750	" "	Bp	48	e 890	Mahābali "	"	243
e 750	" "	"	86	e 890	Mahāvali "	"	244
e 780	Bāṇa-Vidyādharā	Mb	92	e 900	(Karoniri Vāṇarasa)	"	211
e 780	Mahāvali Bāṇarasa	Sp	5	e 900	(Kanda Vānādi-arasa)	"	227
e 780	" "	"	6	e 900	Bijayitta Bāṇarasa	"	243
e 800	Prabhumēru	Ct	107	e 900	" "	"	244
e 850	Vāṇarasa	Mb	265	e 900	Bijayittayya	Sp	40
e 850	Mahāvali Bāṇarasa	Kl	200	909	Bijeyitta Bāṇarasa	Mb	229
e 850	" "	Mb	228	961	Sambayya	"	126

Gaṅgas.

<i>Avani Stone.</i>							
e 360	Vishnugōpa's son	Mb	263	762	Srīpurusha <i>Kosar Pl</i>	Gd	47
e 370	Mādhavavarmmā	Mr	73	e 765	"	Sp	65
? 425	Koṅguṇivarmmā	"	72	767	"	Mb	80
e 725	Mādhava Muttarasa	Bp	13	e 767	"	"	255
e 750	Śrīpurusha	Kl	229	e 770	"	Sp	57
e 750	"	"	230	e 770	"	Sd	11
e 750	"	"	232	e 800	Śivamāra	Kl	231
e 750	"	Bp	86	? 815	"	Gd	54
e 750	"	Sp	20	e 850	Nitimārgga	Kl	79
e 750	Muttarasa Śrīpurusha	Mr	96	e 850	Permmanadiga	Mb	228
e 750	Koṅguṇi	"	74	903	Rājamalla Satyavākya	Kl	90 - <i>Narsapur Pl</i>
751	Koṅguṇi Muttarasa	Kl	78	e 920	Pilluvipati's son	Gd	4
753	" Śrīpurusha	"	6	e 970	Mārasīṅgha-Deva	Bp	47
e 753	" "	"	8	974	" "	Mb	84
e 753	" "	"	11	e 985	Rakkasa-Gaṅga		
e 760	Śrīpurusha	Kl	7		Rāchamalla	Sp	59
1198	(Vikkirama Gaṅgan)	Kl	131	e 1220	" Gaṅgan	Kl	127
1216	Vīra-Gaṅgan	"	120	? 1222	Sella-Gaṅgan	Mb	212
1216	" "	"	130	? 1225	Vīra-Gaṅgan	Kl	121
1219	" "	"	120	e 1250	"	Mb	221
e 1220	(Vikkirama-Gaṅga's son)	Kl	129	e 1270	Selva-Gaṅgan	Kl	171
				?e 1270	" "	"	243

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
? c 1270	Uttama-Sôla-Gaṅgan	Kl 244	c 1284	Vira Gaṅgan	Kl 138
? 1273	Gaṅga-Perumāḷ	„ 242	? c 1284	Gaṅga-Perumāḷ	„ 143
1278	Kariya-Gôpālan	Sd 110	? c 1284	„	Mb 16
1279	„ Gaṅga-Perumāḷ	Kl 49	1285	„	Kl 55
c 1280	Veṭṭummārabāṇa	„ 69	1286	Vāsudēvan	„ 45
c 1280	„	„ 76	1286	„ nna-Gaṅga-perumāḷ	„ 95
c 1280	„	„ 110	1289	Gaṅga-Perumāḷ	Ct 117
c 1280	„	„ 123	? 1298	Irājarāja - Karkkaṭa - mahārāja	Kl 38
c 1280	„	Mb 218	c 1300	Uttama-Sôla-Gaṅgan	Bp 54
c 1280	„	Bp 55	? 1312	„	Sd 36
1280	Vāsudēvan	Kl 48	? 1321	Vikkirama-Gaṅgan	Kl 77
1281	„	„ 47	? 1333	Kumāra-Sikkadēva	CB 18
1283	Gaṅga-Perumāḷ	„ 46	1336	Karkkaṭa-nārāyan	Mr 14
c 1283	„	„ 50			
1284	Vira-Gaṅgan	„ 137			

Kadambas.

c 390	Kṛiṣṇavarmmā	Gd 47	c 890	Divāmbikā	Mb 38
c 390	„	Kl 90	c 890	„	„ 50

Chalukyas.

c 640	Satyāśraya	Gd 48	757	Kirtivarmma-Satyāśraya	Kl 63
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Pallavas.

c 733	Nandipōtavarmmā	Kl 63	c 880	Noḷambādhirāja	Gd 5
? c 755	Pallava-mārāja	Bg 77	c 880	„	Ct 36
c 800	„ Rāma	Mb 59	c 880	„	„ 124
c 800	Noḷamba	Bp 46	c 880	Noḷamba and Mayinda	Sp 30
c 800	„	Sd 59	c 880	Mayinda Vikrama	Mb 227
c 815	Noḷambādiyarasa	Kl 233	c 880	„ Dharmmarāsi	Sd 39
c 820	„	Bp 45	c 880	Mayindamarasa	Sp 19
c 850	Noḷambādhirāja	Kl 59	c 880	Mahēndra	Gd 75
c 850	„	„ 79	c 880	Mahēndra Noḷamba	Bp 41
c 860	„	Mb 248	c 890	Mahēndrādhirāja	„ 64
c 870	„	Sd 32	c 890	„	Ct 116
c 870	„	Sp 27	c 890	Vira-Mahēndra-Noḷam-	
c 880	„	Mb 102		bādhirāja	Mb 38
c 881	„	Sp 50	c 900	Ayyapa-Dēva	Sp 29
c 880	„	Sd 33	c 900	„	Bp 112
c 880	„	CB 26	c 900	„	Mr 52

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Āvani.

c 920	Mahēndra-bhaṭṭa	Mb 67	c 950	Tribhuvanakaritta	Mb 94
931	Tribhuvanakarittara- dēva	„ 65	c 950	„	„ 265
c 950	Tribhuvanakaritta	„ 93	1007	Tribhuvanakarittara- bhaṭṭara	„ 91

Rāshtrakūṭa.

c 950	Kannara	Mr 94
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Chōlas.

? c 750	Chōliga Muttarasa	Gd 76	c 1030	Rājēndra-Chōḷa-Dēva	Bg 8
c 900	Mayinda Chōḷa - mahā- rāja	„ 69	c 1030	„	Kl 115
c 900	Chōḷa-mahārāja	„ 72	c 1030	...	Mb 120
c 900	„	„ 73	c 1030	„	Ct 138
c 900	„	„ 75	1033	„	Kl 109 a
934	Parakēsarivarmma	Mb 203	1033	„	Bg 6
991	Rājarāja-Dēva	Kl 75	? c 1033	...	„ 7
? 996	„	„ 106	1033	„	CB 19
1000	„ Mummaḍi-Chōḷa	Mb 208	c 1035	„	Kl 14
e 1000	„	„ 209	1041	„	„ 149 b
c 1000	„	„ 256	1047	Rājādhirāja-Dēva	Ct 30
1003	„	„ 123	c 1047	„	Kl 56
1006	„	Kl 106 b	1049	„	CB 21
1010	„	Ct 118	c 1050	„	Mb 165
c 1015	Rājēndra-Chōḷa-Dēva	Sp 14	1050	„	„ 105 c
c 1015	„	„ 17	1050	„	„ 106 a
c 1015	„	Ct 153	? 1051	„	Kl 19
? 1017	...	Kl 24	? 1052	Vijaya-Rājēndra-Dēva	„ 112 b
? 1017	...	„ 25	1054	Rājēndra-Dēva	„ 107
1017	„	„ 26	1057	„	Mb 107
1019	„	„ 106 a	1069	Vīra-Rājēndra-Dēva	Ct 161
c 1020	„	„ 112 g	? c 1069	...	„ 163
1022	„	„ 112 a	1071	Rājēndra-Chōḷa-Dēva	Kl 108
1022	„	Ct 47	? 1071	...	„ 106 d
? 1023	„	Kl 44	1072	„	Mb 49 a
? 1023	„	„ 112 f	1072	„	„ 119
c 1025	„	„ 112 e	1072	„	Sd 92
c 1025	„	„ 187	1073	„	Mb 105 a
c 1025	„	Mb 216	1073	„	„ 106 b
1027	„	CB 13	1073	Kulōttunga-Chōḷa- Dēva	„ 105 b
1027	„	Kl 111	1076	„	Kl 91

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1079	Kulôttuṅga-Chôla-Dêva	Mb 47	1228	Jayaṅgoṇḍa-Chôla- Iḷa- vanji-râyan	Mb 73
1080	"	Sd 66	1228	" "	Bp 35 <i>b</i>
1082	"	Kl 43	1228	" "	" 37 <i>a</i>
1089	"	" 149 <i>a</i>	1229	" "	Mb 71
1092	"	CB 24	1231	" "	" 72
1096	"	Mb 42 <i>f</i>	1231	" "	Bp 35 <i>a</i>
? 1096	"	Bp 16	1231	" Têkkal-râyan	" 79
? 1098	"	Mb 42 <i>b</i>	? 1234	Yalavanji-Râya	Mb 18
c 1100	"	" 49 <i>c</i>	? 1254	Jayaṅgoṇḍa-Chôla-Iḷa- vanji-râyan	" 61
c 1100	"	Ct 166			" 192
1102	"	Mb 54	? 1256	" "	" 178
1102	"	Sd 91	1260	" "	" 37 <i>b</i>
1104	"	Mb 42 <i>c</i>	c 1260	Iḷaiya Vâsudévan	" 32
1108	"	Sd 83	1262	" "	" 33
1112	"	Mr 101	? 1264	Jayaṅgoṇḍa-Chôla- Têkkal-râyan	Mr 33
1113	"	CB 25			Bp 60
1118	"	Sd 30	1268	Kûttâḍun-dêva	" 34
1120	Vikrama-Chôla-Dêva	" 8 <i>b</i>	1269	Iḷaiya Vâsudévar	Mb 42 <i>g</i>
1120	"	" 9	c 1270	"	" 187
1121	"	Ct 78	1270	"	" 55
1123	"	" 160	1271	"	" 184
1124	"	" 162	1273	Vâsudévan	" 186
1127	"	Sp 61	1277	Iḷavanji-râyar	" 245
1127	"	Kl 186	1277	"	" 38 <i>a</i>
1130	"	Ct 70	1278	Têkkal-râyar	Mr 36
? 1140	(Timmaya-Dêva-Chôla)	Kl 218	? c 1280	Iḷavanji-râyar	" 37
? c 1150	Tirumalarasa " ")	CB 34	1281	Têkkal-râyan	" 38
1189	Kulôttuṅga - Chôla - Dêva	Mb 44 <i>b</i>	1284	"	Kl 239
? 1200	Jayaṅgoṇḍa-Chôla Iḷa- vanjiyâr	Kl 221	1291	Iḷavanji-râyar	Mb 189
? c 1200	"	Mb 236 <i>b</i>	1298	Kûttâḍun-dêvan	Bp 26
1210	Kulôttuṅga - Chôla - Dêva	" 125	1299	"	Mb 42 <i>d</i>
1225	Jayaṅgoṇḍa-Chôla Iḷa- vanji-râyan	" 53	1302	"	" 57 <i>a</i>
1228	"	" 56 <i>a</i>	1306	"	Mr 7
? c 1228	"	" 41	1336	Ṣolappa-perumâl	" 15
		" 70	1336	Sembondiyâgan	Gd 58
			c 1408	"	" 59
			1408	"	

Hoysalas.

c 1135	Vîra-Gaṅga	CB 17	1153	Nârasimha-Dêva	Kl 100 <i>a</i>
c 1150	Nârasimha-Dêva	Gd 55	1155	"	" 169

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
1155	...	Bp 9	1291	Rāmanātha-Dēva	Mr 43
1163	Nārasimha-Dēva	Kl 177	1292	"	Sp 62
1167	"	" 93	1293	"	Mr 99
1167	"	Bp 8	1293	"	Bp 23
c 1180	Ballāḷa-Dēva	Kl 159	1293	"	" 27
1180	"	Gd 41	1293	Ballappa-danṇāyaka	Kl 102
1185	"	Mb 45	1294	Rāmanātha-Dēva	" 18
1189	"	" 44 <i>b</i>	1294	"	Bp 33
? c 1200	"	Gd 40	1294	"	Ct 88
? c 1200	"	" 51	1295	"	Bp 25 <i>a</i>
? c 1230	Narasīṅga	Ct 46	1295	"	" 25 <i>b</i>
? 1268	Rāmanātha-Deva	Mb 121 <i>b</i>	1297	Viśvanātha-Dēva	Ct 45
? 1269	"	" 121 <i>a</i>	? c 1300	Ballāḷa-Dēva	Gd 49
1271	"	Mr 45	1301	"	Mr 67
c 1280	"	Kl 13	1301	"	CB 20
c 1280	"	Mb 171 <i>a</i>	1301	"	Mr 71
1281	"	Mr 37	1301	"	" 100
1284	"	Bp 82	1307	"	" 83
1284	"	Mr 38	1312	"	Sd 36
1284	"	Kl 98	? 1314	"	CB 8
1284	"	Ct 91	1319	"	Kl 82
1285	"	" 100	1321	"	" 128
1286	"	Kl 27	1321	"	" 173
1286	"	" 95	1323	"	" 10
1287	"	" 139	1325	"	Mr 49
1287	"	" 140	1328	Ballappa-danṇāyaka	" 10
1288	"	" 92	1328	"	" 12
1288	"	" 99	1328	"	" 13
1288	"	Bp 59	1330	"	" 18
1288	"	Mr 98	c 1330	Ballāḷa-Dēva	" 68
1288	"	Sp 36	1333	"	" 28
1289	"	Mb 44 <i>a</i>	1333	"	Gd 16
1289	"	" 48	1337	"	Bp 63
1289	"	Ct 117	1337	"	Ct 53
c 1289	"	Mb 57 <i>b</i>	1338	"	Mb 160
1290	"	" 100	1338	"	Bp 10
1290	"	Ct 84	1339	Ballappa-danṇāyaka	Kl 54
? 1291	"	Kl 28	1339	"	Bp 28
1291	"	" 234	1341	Ballāḷa-Dēva	Mr 82
1291	"	" 239	1342	"	Kl 32
1291	"	Bp 68 <i>a</i>	1343	Ballappa-danṇāyaka	Mr 16
Nṛipatuṅga-kula.					
1270	Vembi-Dēva	CB 41	1378	Bembarasa	Ct 68
c 1300	Byembi-Dēva	" 14

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
Vijayanagar					
1336	Harihara	Bg 70	1396	Bukkaṇṇa-Uḍaiyar	Mb 34
1344	Bukka-Rāya	Mb 158	1397	" "	Bg 10
1344	"	Ct 89	1397	Immaḍi-Bukka-Rāya	Mb 74
? 1346	"	Kl 201	1397	Harihara-Rāya	Kl 248
1346	Hariyappa-Uḍaiyar	Mr 39	1398	" "	Mb 29
1346	"	" 61	1402	Dēva-Rāya	Gd 2
1351	Kampaṇṇa-Uḍaiyar	Kl 202	1402	"	" 23
1356	"	" 222	1402	"	" 56
1359	"	Bp 31	1403	Harihara-Rāya	Ct 86
1360	Bukkaṇṇa-Uḍaiyar	Ct 75	1404	"	Kl 73
1360	"	" 76	? 1406	"	Mr 87
1361	Kampaṇṇa-Uḍaiyar	Kl 203	1406	Dēva-Rāya	Bg 33
1362	"	Mb 58	1406	"	Kl 94
1362	"	Ct 95	1407	Bukkaṇṇa-Uḍaiyar	" 240
1363	"	Kl 101	1407	Dēva-Rāya	Ct 39
? 1366	"	" 162	1408	Harihara-Rāya	Gd 59
1367	Bukkaṇṇa-Uḍaiyar	Mr 79	1408	"	" 58
1367	Rājendra-Voḍeyar	Kl 134	1408	Dēva-Rāya	Mb 175
1369	Bukkaṇṇa-Uḍaiyar	" 12	c 1410	"	Bp 22
? 1370	Bukka-Rāya	Gd 46	1413	"	Ct 81
? c 1370	Virupaṇṇa-Uḍaiyar	Mb 36	1416	"	Mb 7
1371	Bukkaṇṇa-Voḍeyar	CB 63	1417	"	Kl 83
1373	Kampaṇṇa-Voḍeyar	Kl 205	1417	Vijaya-Rāya	Bp 61
1375	"	Ct 94	c 1417	"	" 15
1378	Hariyappa-Voḍeyar	Sd 112	c 1418	(Narasiṅga-Dēva)	Bg 19
1379	"	Kl 113	? 1422	Bukka-Rāya	Kl 178
1380	"	CB 43	? 1423	Vijaya-Rāya	Sd 1
1384	Harihara-Rāya	Kl 80	1426	Dēva-Rāya	Bp 83
1385	"	CB 10	1428	"	Kl 104
1386	"	Sp 12	1430	"	Bp 72
1388	Immaḍi-Bukka-Rāya	Mb 11	1431	Vijaya-Rāya	Mb 2
1388	" "	Gd 6	1431	Dēva-Rāya	" 96
1388	" "	Bp 17	1431	"	Mr 3
1389	" "	Mb 11	1432	"	Gd 17
? 1389	" "	" 12	1433	"	Bp 87
1390	Harihara-Rāya	Kl 105	1434	"	Sd 94
1391	" "	Bg 16	? 1434	"	Mr 1
1392	" "	" 15	c 1435	"	" 4
1392	Bukka-Rāya	Gd 68	1439	"	Mb 130
1393	" "	Kl 150	1440	"	" 101
1393	"	Ct 114	1442	"	Ct 157
1395	Harihara-Rāya	Sp 54	1444	"	Bp 11

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
1446	Dēva-Rāya	Gd 50	1532	Achyuta-Rāya	Gd 61
? 1454	"	" 22	1532	"	Ct 60
1462	Mallikārjuna-Rāya	Bp 24	1533	"	Bp 39
1465	" "	" 18	1533	"	Bg 25
1467	Narasiṅga-Rāja	Kl 33	1533	"	Ct 55
1468	Virūpāksha-Rāya	Mb 20	1534	"	Bg 72
1469	"	" 147	1534	"	Ct 28
? 1470	"	" 253	1535	"	Mr 51
1472	"	Bp 19	1536	"	Bg 41
1478	"	" 69	1537	"	" 4
1485	"	Mb 104	1537	"	" 5
1489	Kaṭhāri Sāluva . . .	Bp 14	1538	"	Kl 114
1493	Immaḍi-Narasiṅga- Rāya	Gd 80	1538	"	Ct 87
1495	" "	Kl 34	1539	"	Bg 37
e 1495	" "	Gd 78	1541	"	Kl 196
1496	" "	Kl 1	1542	"	Mr 32
1499	Narasimha-Rāya	Mr 5	1542	Veṅkaṭa-Rāya	" 62
1504	Narasiṅga-Rāya	Gd 38	1543	Veṅkaṭapati-Rāya	Sd 52
1505	"	Mb 242	1544	Sadāśiva-Rāya	Bg 30
1505	Nṛsiṃhendra	Gd 77	1544	"	Kl 84
1509	Narasimha-Rāya	Mr 6	1544	"	Mb 22
1510	Kṛishṇa-Rāya	Gd 28	1545	"	Gd 19
1510	"	CB 4	1546	"	Mb 30
? 1511	"	" 12	1546	"	Sd 64
1512	"	Kl 22	1546	"	CB 50
1513	"	Sp 88	1547	"	Mb 4
1518	"	Mb 19	1547	"	Sd 96
1519	"	Ct 62 "	1548	"	" 35
1521	"	Mb 3	1549	"	Gd 21
1522	"	Sd 10	e 1550	"	" 32
1523	"	" 79	1551	"	" 58
1523	"	Gd 36	? 1552	"	Gd 81
1524	"	Ct 56	1557	"	Mb 149
1524	Sadāśiva-Rāya	Mb 240	1558	"	Kl 147
1527	Virūpāksha-Dēva- Rāya	" 97	1558	"	Bg 82
1527	Kṛishṇa-Rāya	" 37	1565	"	Gd 52
1527	"	Ct 57	1566	"	Mr 75
1528	"	Bp 5	? 1568	"	Ct 12
1528	Achyuta-Rāya	Sd 15	1570	"	Sd 88
e 1530	"	" 18	1570	"	Ct 151
1531	"	" 22	1574	Śri-Raṅga-Dēva	CB 28
? 1532	Sadāśiva-Rāya	Mb 201	1575	"	" 27
1532	Achyuta-Rāya	Sd 104	1576	"	Ct 65
			1576	"	" 82
			? 1577	Veṅkaṭapati-Rāya	Mb 1

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? 1578	Srî-Raṅga-Râya	Kl 66	1617	Râma-Dêva	Bg 75
1578	"	Mr 41	1619	"	Kl 204
1578	Tirumala-Dêva-Râya	" 57	1620	"	Mb 177
1579	Srî-Raṅga-Râya	Bp 77	1629	"	" 62
1580	"	Kl 153	1630	"	Kl 164
? c 1580	Sadâsîva	Sd 2	1630	"	" 165
1584	Srî-Raṅga-Râya	Gd 25	1631	Venkatapati-Râya	" 251
1584	" "	" 26	? 1635	"	Gd 45
? 1585	" "	Sd 51	1637	"	Kl 246
1592	Venkaṭa-Dêva	Bg 38	? 1640	"	Sd 31
? 1605	Venkatapati-Râya	" 20	? 1641	Srî-Raṅga-Râya	Kl 86
1608	" "	Kl 241	1641	"	" 225
1609	" "	Sd 5	1642	"	" 163
? 1609	" "	Gd 27	1645	"	Mb 60
1614	" "	Kl 157	1646	"	" 139
1617	Râmachandra-Râya	Bg 40	1665	"	Gd 3

Âvati.

? 1428	Baire-bhûpâla	CB 40	1698	Gôpâla-Gauḍa	Sd 53
1565	Sonapa-Gauḍa	Gd 52	1698	"	" 56
1574	Mârâya-Gauḍa	CB 28	1698	"	" 57
1575	"	" 27	1753	Raṅgappa-Gauni	Bg 36
1617	Havali-Baire-Gauni	Bg 40	1792	Râmasvâmi	Sd 95
? 1640	Immaḍi-Baire-Gauḍa	Sd 31			

Sugatûr.

1451	Immaḍi-Tamme-		? 1578	Tammeya-Gauḍa	Kl 184
	Gauḍa	Mb 241	? 1585	"	Sd 51
? 1452	Chikka-Râya	" " Kl 2	1602	Immaḍi-	" 14
? 1494	Mummaḍi-	" " " 64	1608	Mummaḍi-	Kl 241
? 1497	Chikka-Râya	" " Mb 156	1609	" "	Sd 5
? c 1500	" " "	" " " 76	1611	Ayapa . . .	Kl 145
1526	Tammaḡa-Gauḍa	Kl 228	1614	Tammaḡa-Gauḍa	" 157
c 1530	Mummaḍi-Tamme		1616	Mummaḍi-Tammaya-	
	Râya	Bp 67		Gauni	Ct 155
1533	Timmarasayya	Bg 72	1619	Chikka-Râya	" Kl 204
1543	Immaḍi-Saṅga-Gauni	Sd 52	1628	" "	" 220
? 1552	Ayama-Gauḍa	Mb 69	1629	Immaḍi-	" Mb 62
1565	Tammaya-Gauḍa	Kl 154	1630	Chikka-Râya	" Kl 164
? c 1565	"	" 156	1630	" "	" 165
1575	"	Ct	? 1637	Immaḍi-	" " 247
? 1578	"	Kl 66	? 1669	Chikka-Râya	" Mb 114

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Râyadurga.

1527	Bhôgarasa	Mb 97
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Gummanâyakanpâlya.

1573	Basava-Nâyini	Bg 14	1736	Guramma-Nâyini	Bg 22
1617	Krishnappa "	" 75	1738	Narasimha- "	" 31
1653	Gumma- "	" 28	1741	" "	" 52
1671	Narasimha "	" 73	1741	" "	" 53
1684	Pedu-Vasanta-Nâyini	" 74	1756	Kadirappa- "	" 71
1707	Kadirappa- "	" 59	1760	Gummi- "	" 50
1712	Tippa- "	Sp 111	1760	Vasanta- "	" 54
1723	Narasimha- "	Bg 65	1760	" "	" 55
1731	" "	" 73	1769	Lakshmi- "	Sp 96

Mahrattas.

? 1637	(Sâmanna)	Sd 49	? 1673	(Krishnappa)	Mb 169
1653	Sambâji-Râja	Mb 154	1680	Sambhâji-chakravartti	" 117
1654	" "	Kl 193	1680	" râṭ	CB 32
1660	" "	" 176	1685	Malukôji-Râja	Ct 54
? 1662	? Enkôji-Râja	Sd 47	1693	Jayitâ-Bâyi	Kl 254
1663	Sambhâji-Râja	Kl 219	1739	Chetrapati-sâhib	" 63 bis
1666	" "	" 227	1767	Mallâri-Râvu	Sp 77
1670	Jayitâ-Bâyi	" 224	1775	Hindu-Râvu	Bg 45

Ballâpur.

? 1646	...	CB 54
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Bijâpur.

1703	Gulâm Ali Khân	Mb 98	1712	Ali Khân	Kl 74
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Mughals.

1730	Mir Laliya	CB 9	1736	Pâkhar Khân	Kl 167
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Tâdigol.

? 1704	Tirumalappa-Nâyini	Sp 98	1728	Tirumalappa-Nâyini	Sp 101
1709	" "	" 100	? 1731	Kadiripati- "	" 38
1710	Râmappa- "	" 37	1732	Râmappa- "	" 35
1715	Tirumalappa- "	" 99	? 1733	Râmappa- "	" 74

Date A. D.	Name of Ruler	Taluq No.	Date A. D.	Name of Ruler	Taluq No.
? 1747	Tirumalappa-Nâyini	Sp 80	? 1752	Râma-Nâyini	Sp 43
? c 1750	...	" 48	1755	Venkatappa-Nâyini	" 102
1751	Râmappa-Nâyini	" 72	1767	...	" 76
1751	"	" 73			

Kottapâlya.

1735	...	Sp 110	? 1754	Nârasimha-Nâyini	Sp 84
c 1750	Kadirappa-Nâyini	" 83	1775	Raṅgappa-	Ct 1

Râlapâdi**Iṭikedurga.**

1765	Râmappa-Nâyini	Sp 107	1770	Isumâl-sâhèb	Bg 32
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Halakûr.

1793	Mîr Husên	Gd 43	1798	Mîr Husên	Gd 44
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Mysore.

1786	Tipu Sultân	Kl 119	1798	Tipu Sultân	Gd 44
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INSCRIPTIONS IN THE KOLAR DISTRICT.

KOLAR TALUQ.

1

At Ālahalī (Vakkalēri hobli), on a stone to the north-west of the village.
svasti śrī vijayābhyudaya-Śaka-varusha 1418 neya Rākshasa-saivatsarada
Māgha-ba 30 lū *dharma-mahā-maṇḍalēśvara mēdinī-misara-gaṇḍa Kāthāri-
Sāḷuva Sāḷuva-Yimmaḍi Narasiṅga-Rāya-mahārāyaru rājyaṅ geyiuttiralu
Muḷuvāya-Amṛitanāta-bāgara-maṭhada śrī-Rāmachandra-dēvara amṛitapaḍi-
nandādīpake Vivanasamudrad Apparasarū koṭṭa bhū-dāna namma nāyakatanake
saluva Hosakōṭe-simeya Ālahalī-grāmavanū tathātithi-sūrya-grahaṇa-puṇya-
kāladalalu sa-hiraṇyōdaka-dhārā-pūrvakavāgi ā-chandrārkavāgi sarva-
mānyavāgi anubhavisūdū endu koṭṭa dharma-śāsana śrī-Raghunātha

2

At the same village, on a stone near the village gate.
śubham astu Āṅgīrasa-saivatsarada śrīmatu mahārājā-Chikkarāya
Rājayanavaru koṭṭa darmādāya

3

At Tirumalakuppe (same hobli), on a stone in koḍige-field, north of the village.
svasti śrī vijayābhyudaya-Śālivāhana-śakābdālī 1668 nē Akshaya-saivatsara-
Jēshṭha-śu 7 lū śrīmatu Vakkalēri Channaṇṇavaru Dyāvarapa-gauḍage
hāki koṭṭa surage-mānya-śāsana Kōḷāla-rājadhānige saluva Vakkalēri-hōbaḷi-
voḷagaṇa Tirumalakupa-grāma koḍagi-mānya-hola 3 mūgaḷa gade 3 mūgaḷa yī-
prakāra putra-pautra-pāramparavu anubhavisikoṇḍu yiruvadu

6

At Śivārapaṭṭaṇa (same hobli), on a stone in front of the Īśvara temple.
svasti śrī Goṅguṇi-mahārāja-Śrīpurusha pṛithuvī-rājya Vijaya-saivatsara ip-
padā-eṇṭaneyolu Śivamāra Kadambūraālē Kadambu. bhūmoṭṭayōn Kaḷukaṇṭē-
śvaṅku poyta mammenta kaḷani kaṇḍugaṅ eḷtu pāḷu aytu-māsē ponnindali-

* So in the copy.

alidantaṭṭara Koḍimenūruṁ āḷva-arasann māḍisuvōr pokkisuvorai ponnila-
nunnī siḡuḍuḷḷa . kannibodu atumā . .yu poliye koṇḍu daḷtipu . .uvodu taḷikka
tiṅkaḷḷ omān-ūṭṭuvodu mudal nūrkkaṇḍuga-bhakta poliye koṇḍ-ūṭṭuvodu ī-
dharmamānu irakshiehchidōnn-aḷi en-maṇḍe.lo ī-dharmamānu aḷivōn pañcha-
mahā-pātakan akku . . ikkaṇḍuga ayupuda poytō.lu

7

At the same village, on a stone in the corner of the pond of the Rāmēśvara temple.
svasti śrī Śrīpurusha-mahārājar pṛithuvi-rājya geye Kūḍalūrppāḍi-oḍeya
Nandikādanā Eḡanāganā vyavahārad-antaraiṁ sālani illām ekke sākshi Lōkādī-
tya-Eḷa-arasar mmagandir mMallaḍiyuṁ Kādambūrā nāḷpadinbaru Vidattūru
nāvida pandemu aṛiya iṛedettarā poruḷtaya munig ittu

9

At the same village, on a stone in front of the Āñjanēya temple.
svasti samadhigata-pañcha-[ma]hā-śabda Pallavānvaya śrī-pṛithuvi-vallabha
Pallava-kula-tilaka śrīmat-Bīra-Noḷamba pṛitu[vi]-rājyaṁ geye Tombuvvōyana
makkaḷ Nāḡayyanu Koṇḍayyanu śrī-Meṇḍimaṅgalada mahājanaṅge padināru-
gadyāna poṅ goṭṭu koṇḍa dharmma iṛbba-Brāhmaṇan ikkanti uḍḍa dharmma
nelanu chandranuv uḷḷina salvudu idann aḷidōn pañcha-mahā-pātakan akkuṁ

10

At Uḍupunetta, north-west of the same village.

(Grantha and Tamil characters.)

svasti śrī Pōśaḷa-vīra-Vallāḷa-dēvar pṛithvi-rājyam paṇṇi aruḷānilkka Śakābdam
1244 idin mēl śellāniṅṅa Dundubhi-saṁvatsarattu Paṅḡguni-māsam 5 tiyadi
śrīmanu-mahā-sāmantādhīpati Pemmi . . Varada-bhūppāli-nāyakkarum Tēkkal-
nāṭṭu-nāṭṭavarum śrī-Viṭṭimaṅgala-paṅṅu Śēṭṭipaḷḷi nāṅjai puṅjai nāl-p-pāl-ellai
yum śrī-Viṭṭimaṅgala peri-ēri-kīḷe periya kaṇḍaga-virai viḷukkiratṭāga-k-kaṇḍa-
ga-k-kaḷani oru paṅḡga Toṭṭi śrī-Kṛishṇanukku paṅḡu 1 Māḷigai Varadaru-
kku 2 Kāṅṅaye Alailakku 2 Gōmaṭṭattu Piḷḷarukku 1 Uṇṇuppuḍa Ināśatānnukku 1
Kaṅḡikkurū Varadarukku 1 Iruṅṅaṇḍi Alailakku 1 Arappuṇṇattu Ḥaiyārukku 1
Kokkarai Āṇḍānnukku 1 Gōmaṭṭattu Tambikku 1 Muḍumbai Āśatānpīḷaikku
1

11

At Rāmēnahāḷḷi, on a stone near the above village.

svasti śrī Koṅḡoṇi-mahārāja-Śrīpurushar pṛithuvi-rājya geye Lōkādity-Ela-
arasar kKādambūr āḷē Lōkākhyāḷa-arasar ttammā varshana kKāṭṭige Kapuli-

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kKurunki-bhaṭāraka poyda pon nūru-gadyāname Sikka-Bānūra..nūra..
 tṭu eṇṭara koṇḍa kaḷani urvakkaratti kaḷani .peṇḍi kuṇḍalu māḍi padinēly-
 ambum oppaḷḷiya seṇjevaḷḷakaḷ paḍi-tūmbu Moṇḍagalūra-maḷṭiyuḷḷi ay-dūbu iutu
 tāgē mūrāḍi-tūmbuṁ dēva-bhōgam i-kaḷani phalamā koṇḍu beḷesi nāg-ommeyuṁ
 sāle ūḷuvadu idarke sākshi Beḷatūrā mahājanamuṁ Kaḍatūrā mahājanamuṁ
 Kadambūrā nālvadinvaruṁ i-dharmamā koṇḍu salisuvo.. pādaiṁ ennā tale-
 mēgaṇavu idan aḷidun pañcha-mahāpātakan akku.....

12

At Vēmgal (Vēmgal hobli), on the bund of the Tālikere.

(Grantha and Tamil characters.)

.....l śēllāniṅga Sommiya-varushattu Vaiyyāṣi-mādam mudal tiyadi
 śrī-vīra-Bukkaṇṇa-udaiyar pṛithvī-rājyam paṇṇāniṅka śrīmanu-mahā-sāmantā-
 dhīpati Ṣoṇṇeya-nāyakkarum Noṇapa.....ṇjaṣa.....dar nḷḷitta nāṭṭava-
 rum Tambi-nāyanukku Vēmamaṅgala.....ḷan-ēriyai kuḍaṅgaiy-ākki kuḍuttōm
 ā-śāndrāditi-varaikkuṁ śēllakkaḍavadu nāyakka.....vanātha nāṭṭa-
 var-oppam śrī-Bhayiravanātha....

13

At the same village, on a stone below the Agasarakatte to the north-west.

(Grantha and Tamil characters.)

svasti śrī Poyśāḷa-vīra-Ra.....davarkku yāṇḍu.....vatsarattu Vai.
dēvar magan Kūga.....vvo.ṅgaḷ ai.....
 vai pi.....

14

At Purahaḷli (same hobli), on a stone in a village grove.

svasti śrī Gaṅgeyuṁ Kaḍāramuṁ Pūrvva-dēsamuṁ koṇḍa uḍayār śrī-Rājendra-
 Chōḷa-Dēvarge yāṇḍu irppatta-nālkāvudu Kayvara-nāḍa Bēbugallaha-Bukayyan-
 aḷu Maṇiyāchariya aḷiya Pāḷpaḍuvina Chōḷāchari Tagaḍun-nāḍa Volleyūra
 tuṇuvi kaḷḷar koṇḍu pōge tuṇuva voṭṭi kaḷḷan-orbbanaṁ kondu tuṇuva maguḷchi
 *Maṇḍiyāchariy-aḷiyam Pāḷpaḍuvina Chōḷāchari iṇḍu sarggastan ādam

15

At Kesavināyakanahaḷli (same hobli), on a stone near the village.

Śubhakṛitu-saṁvatsarada Chayitra-su 1 lū Bhayirava-dēvara eṇṭu-mandi stānika-
 ru Cheṇḷimaleya gauṇḍa Chimi-jiyana maga Bayiraṇṇa ā-tamma Chōku Bayieha
 yi-mūvarige koṭṭa sādānada kramav ent endode nū Sihatti-hiriya-muripandaya
 keḷage hostāgi karu-śāli kaṭṭuva Bayichakeṇṇeyanu kaṭi tūbanū yikki kilēriyalli
 āyakaṭṭānu kaṭṭi tiddida gaddey-āyadoḷage dēvara-bhaṇḍārake darāma bhāgise

* So in the copy.

magad ondu-bhāgeyāgi vutama-madhyamādharma-phalake nela hañchikoṇḍu
nimma makkaḷu-makkaḷu-pārapare ā-chandrārka-sthāyigaḷāgi anubhavisīḍu
kaḷe baḷavāgi keṛe tumbi voḍadarū endendu keṛe nimma bhāgavāgi kaṭṭi-
koṇḍu panya-gaddeyanu bitti beḷedukombuvadu stāna-mānya pūrva-maryāda
sva-hastada vappa śrī-Bayirava-dēvaru baradāta sēnabōva-Hiriyāṇanu śrī śrī
śubham astu puṇya maha śrī śrī śrī Cheṅjīmaleya simeyalli Baichāṇanu kaṭṭida
hosa-keṛe śrī śrī

17

At Mallāṇḍahallī (same hobli), at the northern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ āyirattoruṇṇu-t-toṇṇuṇṇu on . . rām āṇḍāna Śukla-vasha-
ttu Āṭṭi-ayanattiniṇṇu Nigarili-Šōḷa-maṇḍalattu-k-Kaivāra-nāṭṭu Śrīpatiyil mu-
daligaḷ Maṛaipukkarāman Śīpati-nāyanum Vairattammanum ivviruvōmuṇ-gūḍi
eṅgaḷ gō-bhūmi Neṅgarukūṭṭaiyum idil edirvāy nīrkoppum kilēri nīrpāyu-nilai-
gaḷum Peṇmukkan-pulattir padinēḷu kaṇḍaga-k-kollaiyum sarvva-mānyamāga.
gamāga Maṛaipukkarāma-ch-chaturvvēdimaṅgalattu bhaṭṭargaḷ padinēḷuvarkum
śandirādityavarai dānamāga-k-kuḍuttōm i-dharmatai rakshippar śrīpādamkkaḷ
talai-mēlē i-dhammattai-k-keḍuttavan Gaṅgai-karaiyil k-kurā-p-paṣu koṅḡā
pāvattai kelvān i-kallu ippaḍi nekkanaraśagi.

18

At Kalluhallī (same hobli), in Gaṅgabasappa's field.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattiruṇṇorupattaṇḍu ſeṇṇu āṅām āṇḍāna Vijaya-
sainvatsarattu Tai-mādam irubadān-diyadiyil tiyadiyil Tribhuvana-vidāṅga-Kshē-
trabāla-p-pillaiyārku manu-mahāpradhāni maṇḍalika-amārśan Tribhuvanādan
mūvarāyar gaṇḍan Śikkadēvaṇa-daṇṇāyakkan Aṇṇāmalaidēvarena in-nāyanār
dēvadānamāna Kallippalliyāna Tirumaḍaiivilāgattil tari-irai taṭṭār-p-pāṭṭam
Āśuva-k-kadamaī nāṭṭār-varivu ūr-p-paḷacheham irāyaśa-nimandi kēḷvi-nimandi
vāśal-nimandiyin-āyam ſekkiṇṇai kadai-irai uṇṇaṇṇāṭṭam maṇṇum eppēṇṇaṭṭa
varivugaḷum dēvar Irāmanāda-dēvar vāḷukkun-dōḷukkum naṇṇāga-p-pūśai-koṇḍa-
ruḷugira nāyanārku śandirāditta-varai sarvva-mānyaṇ-jellumbaḍikku udakam-
paṇṇi-k-kuḍuttēn Śikkadēvaṇa-daṇṇāyakkan Aṇṇāmalaidēvanena it-taumatṭai
maṇṇinavan Gaṅgai-k-karaiyir kurār paṣuvai-k-koṅḡān

19

At Mallappanahallī (same hobli), in Chikkamuniya's field.

(Grantha and Tamil characters.)

.....yāṇḍu 34 vadu mudal Karikāla-Šōḷa-nallūr ennum peyarāl vanta
Parāntakanāna Rājarāja-ch-Chōḷa-vēḷānukkum ivan vaṅkattārḷkum yāṇḍu 34

vadu mudal tarma-k-kāṇiyāga kuḍuttōm enṅu tirumantiraōlai Jayaṅṅoṅḍa-
 Šōla-p-Parambūr-nāṭṭu mūvēntavēlān eḷuttināl piraśādaṅ-jeydaruḷi vanda muga-
 ppaḍiyum uḍaṅkūṭṭattu puravuvarithiṅkaḷattu variyil iṭṭu-p-puravuvarithiṅka-
 ḷattu mugavēṭṭi Vīrattūr-kuḍi-kiḷavan eḷuttināl yāṅḍu 34 vadu nāl 222
 nāl vanta uḷvarippaḍi variyil iḍugav-enṅu adikāriḷaḷ Vīravichchādara-mū-
 vēntavēlār ēva pura[vu]varithiṅkaḷa-k-kaṅkāṇi Nallambar-uḍaiyān Aṅayaru-
 ttaman āna Pārāpaśūḷāmaṇi-mūvēntavēlānum puravuvarithiṅkaḷa-nāyagam
 Iṭṭaikudi-uḍaiyān Kiḍantān Šuppīramanṇiyanum mugavēṭṭi Šīrāṅkād-uḍaiyān
 Paṭṭāgai Nīraṇiutānum varippottagam Pallavanāraṇapuram-uḍaiyān Aiṅṅūru-
 van Ārāvamudum variyil iṭṭa puravuvarithiṅkaḷa-nāyagam Iṭṭaikudi-uḍai-
 yān Kiḍantān Šuppīramanṇiyanum paṭṭōlai Koḷvaymaṅgalam-uḍaiyān Muḷḷūr
 Veṅkāḍanum iruntu yāṅḍu 34 vadu nāl 223.....

21

At Suḷidēnahallī (same hobli), on a stone in Banappa's back yard.

svasti śrī vijaya-Sakābda-varuṣa 1421 Raudri-saṁvatsara-Chaitra-
 śrī-mahā-aracha-śaraṇa Liṅgasara... pṛithuvi-rājyav āḷuvantayam .. dya-
 Narasiṅga-Rāya-mahīpāla-rāyara putra idāṁ. (back) ... amṛitapaḍi.....
 Narasiṅga-Rāya.....

22

At the same village, on a stone in the ināmati field of the worshipper
 of the Gaurēśvara temple.

svasti śrī vijayābhyudaya-Šālivāhana-śaka-varuṣaṅgaḷu 1434 ya Āṅgīrasa-
 saṁvatsarada Bhādrapada-ba 1 śrīmat-rājādhirāja rāja-paramēśvara śrī-vīra-
 pratāpa-Kṛiṣṇa-Rāya-mahārāyara pālaneyalu Nara..ni-Nāyakara nāyaka-
 tanake saluva Neluvāgila sīme-voḷagaṇa Gaurēśvara-dēvara stānake saluva
 Surabhidēvanapurada grāma 1 Urubūvanahallige pratinānavāda Sōmasamu-
 drada grāma 1 ubha grā 2 ko..deya hiriya-keṇeya keḷage.....kela hākida
māḍi tri-kāladallu dēvara amṛitapaḍi-naivēdya-uandā.....

25

At the same place.

(Grantha and Tamil characters.)

.....ṭṭu irai-taṅḍugīra Kōyīrṅamaney āḍu onṅukku taṅḍam pon aiṅ-
 gaḷaṅḷu kamuttina āḍugaḷāl taṅḍi-k-koḷvārāgavum ip-pariṣu āḍu iḍakkaḍavān
 ip-pariṣu taṅḍikoḷānāgil paṣu-k-koṅṅa Brahmavatti paḍuvānāgavum Āḷiṅgaḷ
 yīrṅamanukku nāṭṭu-k-kāmuṅḍanum ivv-ūr ūr-k-kāmuṅḍanum Kōyīrṅamanukku-
 ch-chellānāgil poppon nūṅṅuk-kaḷaṅḷu pon nivanda-p-paḍuvārgaḷ ivargaḷ nivan-

dappatta pon Âlginaral yirraman tañdi-k-koḷbân ip-pariṣu i-dharmattai rakshittân śipâdavan śrî Râjendra-Śōḷa-dêvarkku ik-Kai

26

At the same place.

(Grantha and Tamil characters.)

..... varmarâna uḍaiyâr śrî Râjendra-Śōḷa-dêvarkku yâṇḍu âṇavadu Nuḷamba-pâḍiyâna Nigarili-Śōḷa-pâdi Gaṅgapalla-purattu Kaiyvâra-nâttu-nâttôm in-nâttu-k-Kuṇṭṭiyar Śeyanḅonḍa-Śōḷa-ch-chaturpêdimaṅgalattu bhaṭṭâraki.. muṇḍêṣvarikku ik-Kaiyvâra-nâttu-nâttôm i-dêvarkku Śevvâytôṅum..... Śevvâytôṅum ôrâḍu.....kkâvadu kuḍukka-kaḍavômâgavum ip-pariṣu kuḍukka in-nâttukku nâttu-k-kâmuṇḍu-śeyvânnâga irukkâlam padindu kuḍukkaivan ip-pari

27

At Maḍivâḷa (same hobli), at the village gate.

(Grantha and Tamil characters.)

svasti śrî-prithvî-vallabha mahârâjâdhirâja paramêṣvara parama-bhaṭṭâraka Dvârâvati-pura-varâdhîṣvara Yâdava-kulâmbara-dyumaṇi sarvajña-chûḍâmaṇi malarâja-râja malaivoruḷu gaṇḍa gaṇḍabhêruṇḍa kadana-prachanḍa êkânḅavira Śanivâra-siddhi giridurga-malla chalatamga-Râma vairibha-khanṭhirava Makara-râjya-pratishṭhâchârya Pâṇḍya-kula-samuddharaṇa miṣṣaṅka-pratâpachchakravartti Hoyiṣaḷa-bhujabala-śrî-vîra-Râmanâtha-dêvar-araṣarukku yâṇḍu 31 âvadu Mâsi-mâdattu apara-pakshattu Nayarru-k-kiḷamaiyum Pañjamiyum perḅa Attattin nâl Nigarili-Śōḷa-maṅḍalattu Kaiyvâra-nâttu Ambaḍakki-p-parru-p-Periyau-nâttavarôm Kuṇṭṭi Ulaguyya-vanda-perumâḷukku-t-tiruppanikku vaittu-k-kuḍuttapadi kôḷi kûvina ûr eṅgum ûrâl oru paṇam śandrâditya-varai ſellakkaḍavadâga vaittu-k-kuḍuttôm it-tanmattukku laṅganâṅjeydavan Geṅgai-k-karaiyil k-kurâl-paṣuvai-k-konṅan pâpattilê pôgakaḍavan

28

At the same village, at the Channakêṣava temple.

(Grantha and Tamil characters.)

.....yâṇḍu 37 vadu.....ttu Âḍi-mâsa-mudal Aḷagiyâḷan Kuṇṭṭi Maḍaviḷâgattu Ulaguyya-vanda-perumâḷukku mun-nâl Vanniyar kâlam tuḍaṅgi in-nâyanârukku ivv-ûril tari-iṅrai taṭṭâr-p-pâṭṭam Âṣuva-k-kaḍamai ur-p-paḷacheham Kâttigai-p-paḍi ſekkiṅrai mânibamâga kuḍakkayil nânum ivv-ûril Kâttigai-p-paḍi ûr-paḷacheham tari-iṅrai taṭṭâr-p-pâṭṭam Âṣuva-k-kaḍamai ſekkiṅrai kaḍai-iṅrai maṅṅum uḷḷana avalambalamum dêvar tōḷukkum vâḷukkum

jayamâga-t-tirunantâvîlakku-ch-chandrâditya-varai ţelvadâga vittên Ałagi-
yâłan it-tammattai vilakkinavan Geŋgai-k-karaiyil kurâr-paţuvai koŋġân pâva-
ttilê viłuvâu

30

At Mađivâla (same hobli), on a stone in the kođige-field to the west.
Prajôtpatti-saŋvatsara-Mâgha-ba 2 Guruvâra Appâji-Râyaru Guŋđappage saha
biđa kerê-kaŋu-kođigê-hola bijavarî ka 1 ½

31

At Hosur (same hobli), on Uppu-baŋde.

(Grantha and Tamil characters.)

sva . . . Ţakarai-yâŋđu. 215 Nandana-varushattu Tai-mâţattil Pâlaparayyan-
avaiyaŋgał-m-magan

32

At Holêrahałli (same hobli), on a rock south of the village.

svasti ţrî Ţaka-varusha 1264 řa mêle Chitrabhânu-saŋvatsarada Âţvîja-ţu 13
Sô Hoyisał-ţrî-vîra-Ballâłarasa-Dêvaru pñithvi-râjyaŋ ge Sôma-
ya-daŋŋâyakara kumâra Balappa-daŋŋâyakara pradhâna-kalâvati[a]ha Chavađiy-
akkanavaru prabhu-Bairi-Dêva-bhû

33

At Ţitibetta (same hobli), at the bottom of the hill.

ţubham astu Narasiŋga-Râja-vođeyaru sarvamânyavâgi kođđa dharma-ţâsana ||
svasti ţrî vijayâbhuyodaya-Ţâlivâhana-ţaka-varuţu 1388 sandu vartamâna-Vyaya-
saŋvatsarada Pushya-ba 1 lû ţrîman-mahâ-maŋđalêţvara mêđinî-misara goŋđa
Kađhâri-Sâłuva Sâłuva-Narasiŋga-Râyar-ayyarâda mahâ-arasu Sihattiya Bayi-
rava-dêvarige puduvađđige kođđa dharma-ţâsanada kramav ent endare prâku-
pûrvadalû Râjendra-Chôłanu vîra-Ballâłanu dêvarige nayivêdya-aŋga-raŋga-
bhôgake kođu yidda Vesara-Nâgaŋana . . . yalapanâđa-vołagaŋa Kaivâra-nâđalu
biđđu yidda grâmagału â . . . ra kâla nađadu-bandu nađuvê hâvałikâġaru . . .
điyaha grâmagałanu kađđikođu modalinda dêvarige pñjê-punaskâra-aŋga-raŋga-
vaibhôga nađiyadê yinitu pûrva-maryâdeylû grâmagału kođeka-pñjê-punaskâra-
nayivêdya-aŋga-raŋga-bhôga-amřita-pađi-tirunâłu-tiŋgał-divasa-muntâda mahô-
tsavaŋgałanu krama-tappadê nađisi hosatâgi namma hesaralu madyânada ava-
sarakkê nâłku-harivâņa-nayivêdya vonđu-harivâņa-pâyasa vonđu-harivâņa appa
tiru-mâlyaya-daŋđe âġu nandâđipa âġu alaŋkâra-đipa innûġu hanuerađu-mađi-
Brâhmarigê chhatravanu nitya-stiti nađisuttâ bandei puna[h] pratishđeyâgi

i-dharma sâguva hâge grâmagala koṭṭa-prakâra (4 lines illegible) (back) pratâpa
 Rajêndra-Chôlanu Hoyisaṇa-vîra-Ballâlaru koṭṭa Nâgaṇana Havaḍiya
 Rusu-nâḍa-voḷagaṇa Idaranâḍa Sihattiya-grâma I (others named) antu grâma 13
 i-grâmagalige salluva kilêri saha hurubaḷiyalû dêvarige banda kâṇikeyalû mahâ-
 maṅgalaku pûrva-mariyâdeyalu tappade mâḍi hostâgi madhyânnada avasarake
 nâlku-harivâṇa-naivêdya ondu-harivâṇa-pâyasa ondu-harivâṇa appa tirumâlye-
 danḍê âru nandâdîpa âru alaṅkâra-dîpa innûru hanneradu-mandi-Brâmharige
 Brâmhaṇa-bhôjanavanû saha stiti â-chandrârka-stâyîâgi chittayisôdu ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm ||
 shasbṭi-varsha-sahasrâṇi viṣṭâyam jâyatê kṛimih ||
 dâna-pâlanayôr madhyê dânaçchhreyô'nupâlanam ||
 dânat svargam avâpnôti pâlanâd achyutam padam ||

34

At the same place.

śubham astu śrî vijayâbhyudaya-Śâlivâhâua-śaka-varusba 1414 neya Ânanda-
 saṁvatsarada Pushya-ba 5ralû śrîman-mahâ-maṅgalêśvara mēdinî-mîsara gaṇḍa
 Kathâri-Sâḷuva Sâḷuva-Yimmaḍi-Narasînga-Râya-mahârâyararu pṛithuvî-râjyam
 geyittiralû śrîman-mahâ-maṅgalêśvara Timmaya-Dêva-mahâ-arasugaḷa ko-
 mâra Narasaya-Dêva-mahâ-arasugaḷu Sihattiya Bhayirava-dêvara stânikaru
 Gûḷiya-pramukharâda stânikarige koṭṭa śâsanada kramav ent endarê namma
 nâyakatanake saluva Kôḷâlada sîmege nîvu prâku teṇuva kâvalu-kûli-bêḍigê-
 kâṇikê saha ga 28 aksharadallû yippattu-enṭu honnannu nimma stânada
 Bayirava-dêvara pâluṇakôsara tirunâḷanu hostâgi rathôtsahavanû mâḍuva
 sammada rathôtsahada vombhatu-dinada yâgašâle-nandâdîpa-pûjê-adhika-
 mahâ-neyivêdya-muntâda vechagaḷigê tathâ-tithi-êkâdaši-puṇya-kâladalû Nara-
 siṅga-Râya-mahârâyarigû namma tandegaḷu Chikka-Timma-Râjagaḷigêû dharmâ-
 vâgabêku yendu namagê teṇuva kâvala-kûli-bêḍigeya yippattenṭu-honnanu sa-
 hiranyôdaka-dâna-dhârâ-pûrvakavâgi varusba-varusham-prati rathôtsahavanu
 mâḍôdu endu dhâreyan eredu koṭṭevâgi nimma pariyaudaraû â-chandrâ-
 rka-stâyîyâgi rathôtsavavanû varusba-varusham-prati mâḍi sukhadalû yihadû
 endu koṭṭa dharmâ-śâsana ||

sva-dattâd dvi-guṇam puṇyam para-dattânupâlanam |
 para-dattâpahârêṇa sva-dattam nishphalam bhavêt ||
 (usual final verses) maṅgala maha śrî.

35

On a rock in front of the kalyâṇa-maṅṭapa at the bottom of the same hill.

Sarvadhâri-saṁvatsarada Jêṣṭha-ba 2 Â lu śrîman-mahâ-sâvantâdhipati hadi-
 neṇṭu-mammara gaṇḍa Sâmbhaya-Nâyakara kumâra Chivuya-Nâyakaru Sihatti-
 ya Bayirava-dêvaru(ge) koṭṭa śâsanada kramav ent endade â-Bayirava-dêvaruge

vondu-suvârṇada-pâtrakke vondu-nandâdivigegeü vondu...gulinda turuv-
âyānu â-Bayirava[-dêva]rige dhâreyan eradu koṭṭa san̄...Maravâlahalige
vombhatu.....datta beddalu.....aramane.....
....dhâreyan eradu koṭṭu.....

36

On a rock at the bottom of the same hill.

Sarvadhâri-saivatsarada Jêshta-bahuḷa 2 Âllu srîmatu-mariya-aṛamaneya-
Râmarasara mane-adhikâri Apparasaru Basavaṇṇa.....Sihattiya-Bayirava-
dêvarige koṭṭa-sâsanada kramav entendaḷe â-Bayirava-dêvarige bandu.....
vâda naudâdivige vondanu stânikan âda Bayirayyanu naḷasi bahudu kaigoṇḍu
Puli-nâda Tuḡuvâlahalīya-grâmade.....aksharadallu mûḡu-honnu-mu-
ppaṇavanu nâü dhâreyan eradu koṭṭe...aḷisidâta.....pâpadalli
hôharu.....

37

On a stone in the way to the hill.

svasti srî Śaka-varusha 13.. neya Vikrama-saivatsarada Kârtika-ba 9 Âdi...
....Prativasattiya Baḷudaya-makkaḷu Mâda-nâyakaru Sihattiya Bayirava-dêva-
rige mâḷidida-dharma... vâgi amṛitapaḍi Âditya-Âdityavâra dina 1.....neya
suṅkakke saluva-grâma-teṇyalavannu Bayirava-dêvarige mânjavâgi koṭṭa-dharma
yî-dharmavanu.....

38

On the same hill, at the Bhairava temple.

(Grantha and Tamil characters.)

svasti śrî Śrîpatiyr Tribhuvana-viḷaṅga-Kshêtrabâla-p-piḷaiyârkku svasti śrî
Irâjarâja-k-Kaṛkaṭaka-mahârâjan Vêṭṭaiyir-Šokkar ena dâna-pramâṇam paṇṇi-
k-kuḍutta parišâvadu Mâliyûr-p-paṇṇil Nušavakkirai naṇjey puṇjey nâṇpâl
ellaiyilum kiṇôkkina kiṇaḡum mēl nôkkina maramum utppaṭṭa nilattil dēvadâ-
nam tiruviḷaiyâdam nikki allâda nilam aḍaṅgalum namakku âyur-ârôggiya-
aišvariyam uṇḍâga Viḷambi-saivatsarattu Mârgaḷi-mâdatil inda Kshêtrabâla-
p-piḷaiyârkk.ttašâma.....

39

At the same place.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1315 din mēḡ-chellâniṅṅa Kali-varašam 4494 idan mē...
llâniṅṅa Śrîmukha-varushattu Âni-mâsam 15 ti Nigarili-Šôḷa-maṇḍalattu Kai-
vâra-nâṭṭu... Tandakâṛa râyar-gaṇḍa Nâgaṇṇa-uḍaiyar kumârar Nâgaṇṇa-uḍai
pradhânar Brahmarasar magan Râjarasarum Kaiyâra-nâṭṭil nâyagaṇ-jeyvar âna

Paṭṭiyūr Šokkappan magankkappanum Kurumburil Vaiyyappanum
 palarum ulliṭṭa nāṭṭavarum Šrīpatiyiṛ stānattāryaṅṅarum
Šendabaṭṭar Nāraśanna Kālišiyar Šoṅṅamattiyāṅṅa Šômāṅṅai Vaiya
 ṅṅa Avaiyāṅṅaiivargaḷ ulliṭrāpati
 Vaišyar āna vaṅṅikapāda-mānākar āna Vaišiya-vāṅṅiya-nagara-nantarāl Poyyaṅṅi
 ḷar Pammi-šēṭṭiyār magan Periyaperumāl-šēṭṭiyār
 i-nāyanār tiruviḍaiyāṭṭamāna Šīpatiyil peri ériai kaṭṭugaiyil inda peri éri
 teṅṅka-k-kai-k-kōḍiyilē Periya perumālkku iru-kaṅṅaga kollai kuḍukka
 kaḍavar inda nilattilēkaṭṭināl indav-ūril irai šuṅkamyādonṅum .
paḍi inda-p-periyēri ulpaḍa varuśam
 onṅukku yirukkum ga 13 ip-pon paḍimūṅṅum kuttagaiyāgam onṅu
ṅṅu mudal eṭṭu varushattaḷavu sarvamānīyamāga naḍatta-k-
 kaḍavar idan mēl inda éri kiḷilkaḷani kuḍaṅṅai šella-k-kaḍa-
 vadu inda tanmam Pammi-šēṭṭiyār magan Periyaperumāl.

40 a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṅṅ-āyiratt-orunūṅṅu-t-tonṅūṅṅāna Prabhava-saṅṅvatsarattu
 Māsi-māda-mudalāga svasti śrī Maṅṅaipukka-Rāman Šēṭṭidēvar magan Šīpati-
 nāyanum Vaḍuganāgan magan Vaiyaritammanum Šīrīpati-nāyanārkku tiru-
 mandira-pon 1 amudupaḍikkummuḍaiyaŠōḷakattai viṭṭōm Šēṭṭidēvar
 magan Šīpati-nāyanum Vaḍuganāgan magan Vairittammanum yiṅṅda tanma-
 ttai māṅṅinavan Gaṅṅgai-k-karaiyil kurāṅṅ-pašuvai-k-konṅa pāvattē pōga kaḍavan

40 b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṅṅ-āyiratt-orunūṅṅu-t-tonṅūṅṅu-muvvām āṅṅāna Pramōḍūta-
 saṅṅvatsarattu-p-Paṅṅuni-mādam āṅṅu šeṅṅa nāl mudal svasti śrī Maṅṅaipukka-
 Rāman Vaḍuganāgan magan Vayirittammanena Šīpati-nāyanārku-t-tirunandā-
 viḷakku vaittēn

41

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṅṅ-āyiratt-orunūṅṅu-eṅṅbattonbadu šeṅṅa edirām āṅṅāna Pra-
 bhava-saṅṅvaṅṅcharattu Šīttirai-māsa-mudal Šīpati-Bairava-nāyanārku uechi-
 šandikku amudupaḍikku-ch-Chambu-kalōṅṅbhavan Gōḍāviri-vallavan virudarāja-
 bhayaṅṅkara Trailōkka-rāyau āya Tammajayaneua Šīriyanallālam naṅṅey puṅṅšai

nârpâlalaiyum pûrvamâga udakam-paññi-k-kuḍattên Tammajayauena šandrâ-ditya-varai muṭṭâmal šella-k-kaḍavadu ittai mârḡinavan Gemgai-k-karaiyil kurâr-pašuvai konḡân Mañiyâšâri magan Šîpati vetṭina eḷuttu

42

At the same place.

(Grantha and Tamil characters.)

.....vâ yô harêta vasundhara shasṭi varsha-sabasrâṇi viṣṭâyâm jâyatê
kkami

43

At the same place.

(Grantha and Tamil characters.)

svasti šri Kulôttuṅga-Šôḷa-dêvarku yâṇḍu 13 âvadu Kuvajâla-nâṭtu-ch-Châttanûr pâlan Šauṇḍalya-gôtrattu . . vijyauâna Vira-Šôḷa-Brahmârâyan puḷukkuvitta Kshêtrapâlar maṇḍapamum pidamum

44

At the same place.

(Grantha and Tamil characters.)

svasti šri Tiru manni vaḷara iru-Nila-maḍandaiyum poru-Šeyar-pâvaiyum Širt-tani-ch-chelviyun-dan perundêviyar âgi inb-uḡa neḍu-tuyil-uḷiyuḷ Iḍaituḡai-nâḍun-duḍar-vana-vêli-p-paḍar-Vanavâšiyuñ-julli-šûḷ-madiṭ-Koḷḷipâkkaiyum naṇṇaḡk aru-muraṇ-Maṇṇaikkadakkamum poru-kaḍal-Îḷattarašar-tam-muḍiyum âṅg-avanḡêviyar ôṅg-eḷil muḍiyum munn avarpakkal Tennavar vaitta šundaramuḍiyum Indîran-âḡamum teṇḍirai-Îḷa-maḍala-muḷubadum eri-paḍai-k-Kêraḷar muḡaimaiyir-chûduñ-guladanam âgiya palar pugal-muḍiyum šeu-gadir-mâlaiyum šaṅg-adir-vêlai-t-tol-peruñ-gâval pala paḷan-divum šeruvir-chinavi irubattoru-kâl arašu kaṭṭa Parašurâman mêlvaruñ-Jândima-t-tivaraṇ karudi iruttiya šem-bon Tiru-tagu-muḍiyum payaṅ-goḍu paḷi miga Muyaṅgiyil mudugitt oḷitta Jayašîṅgan aḷapparum pugaloḍu piḍiyal Irattapâdi êḷarai-ilakkamum nava-nidi-k-kula-p-peru-malaigaḷum vikkirama-vîrar Šakkaragoṭṭamu-mudirapaḍa-vallai Madura-maḍalamum kâ-miḍai-vaḷi Nâmaṇaiyakkoṇaiyum veñ-jilavira-Paṅjappaḷiyum pâšidai Mâšu yâdinagavaiyil šandiran-tol-kula tu kiḷaiyoḍum piḍittu pala-danatto m šerimuḷai-Oṭṭa-vishaiyamum pûšura-šêr-nal-Kôšala vaṇḍ-urai-šôlai Daṇḍabuttiyum Iraṇašûranai mura mu Gôvintašantan mâv-iḷindôḍa taṅgarâša nal Vaṅgâla-dêša jama-viḷâgatt aṅjuvitt-aruli oṇḍiralyânaiyu kaḍall Uttara-Lâḍamu veṇi-malar-tirttatte

r-koṇḍa Kôp-Parakêšari-parmar âgiya śri Irâjê.....vadu Nuḷamba-
pâḍiy-âna Nigarili-Šoḷa.....tṭu śri-nâma-grâma Šrîpati-malaiyir.....
.....

45

At the same place.

(Grantha and Tamil characters.)

svasti śri Šakarai-yâṇḍ-âyiratt-irunûr-ombad âna Vyaya-saṁvatsarattu Âni-
mâsattu Šrîpatiyil Tribhuvana-vidâṅga-Kshêtrapâla-p-piḷḷaiyârkkku...nakkâra
tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâjanena mMûvârukk-adaitta nañjai
puñjai nar-pârkkellaiyum sarvamânyañ-jellumbaḍikku udakam-paṇṇi kuḍuttên
Bhairavaṅku Vâšudêvarena idh-dharmattai mârriṇavan Gamgai-karayir-kurâr-
pašuvai-k-koṇḍan

46

At the same place.

(Grantha and Tamil characters.)

svasti śri Šakarai-yâṇḍ-âyiratt-irunûr-ârâna Svabhânu-saṁvatsarattu-p-Pu-
ratṭâsi-mâsattu Šrîpatiyil Tirupuvana-vidâṅga-Kshêtrapâla-p-pillaiyaṅku
Maman-aṅkakkâra-t-tuṭṭar-âditta Râja-Nârâyaṇa-Brahmâdhirâjanena Mâḍakki-
raikku adaitta nañjai puñjai nar-pârkkellaiyum sarvamânyañ-jellumbaḍikku
udakam-paṇṇi kuḍuttên Bhairavaṅku-k-Kaṅga-p-perumâlēna idh-dharmattai
mârriṇavan Gamgai-k-karayir-kurâr-pašuvai-k-koṇḍanṅan

47

At the same place.

(Grantha and Tamil characters.)

svasti śri Šakarai-âṇḍu âyiratt-irunûr-nâl-âna Vishu-varushattu Âni-mudal
Ayyau-aṅkakkâra-t-tuṭṭar-âditya Irâja-Nârâyaṇa-Brahmâdirâsar âna Gaṅga-p-
perumâl magan Vâšudêvanena Šrîpatiyil Tribhuvana-vidâṅga-Kshêtrapâla-
piḷḷaiyârkkku amudu-paḍikku Mudugiraiyum i-êrikku Kôyilânukku niṅgina
puñjai-pulattil nâr-pâl-ellaiyil yen upâdiyum Gaṅga-p-perumâl-dêvarku itta
tîru-mugapaḍiyê viṭṭên Vâšudêvanena i-tanmam irakkuvân Gaṅgai-k-karayil
kurâl-pašuvai koṇḍan

48

At the same place.

(Grantha and Tamil characters.)

svasti śri Šakarai-yâṇḍu âyiratt-irunûr-mûnṅâna Vikrama-saṁvatsarattu-k-
Kârttigai-mâsattu Šrîpatiyil tTirupuvana-vidâṅga-Kshêtrapâlaka-p-piḷḷaiyâr-

kku amudu-paḍikku Aīyan-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāja Gaṅga-p-perumāl magan Vāśudēvanena Kaivāra-nāṭṭu-p-Puḷiyappaḷli nañjai puñjai nār-pāṅkellaiyil en paṅgum Inḡuṅkiyil Agilāśan ēriyum iṅaiy-ili dēvadānam āga viṭṭēn Vāśudēvanena it-tanmattai māṅṅinavan Geṅgai-k-karaiyil kurār-paśuvai-k-konṅān

49

At the same place.

(Grantha and Tamil characters)

svasti śri Śakarai-yāṇḍu āyiratt-irunūṅṅ-āṇḍāna Pramādi-saṁvatsarattu Ānimudal Śrīpatiyiṅ Tirupuvana-vidāṅga-Kshētrapāla-p-piḷḷaiyārku svasti śri Anṅan-aṅkakkāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa - Brahmādhirāja - ch - Chelva - Gaṅgan magan Kariya-Gaṅga-p-perumāḷena tiru-maṇḍapañ-jeyvittēn idaṅku ūṅ āga Kaivāra-nāṭṭu Puḷiyambaḷli nañjai puñjai nār-pāl-ellaiyil ennopādi paṅgu iṅaiy-ili dēvadānam āga śāndrāditta-varai śelvad āga udakam-paṅṅi-k-kuḍuttēn Kariya-Gaṅga-p-perumāḷena it-tanmattai māṅṅinavan Gaṅgai-k-karaiyiṅ-kurār-paśuvai-k-konṅān

50

At the same place.

(Grantha and Tamil characters.)

svasti śri Māman-aṅkakāra-t-tuṭṭar-āditta Rāja-Nārāyaṇa-Brahmādhirāyan Gaṅga-perumāl ch-Chīpatiyil Tirupuvana-vidāṅga-Kshētrapāla-piḷḷaiyārku iṅaiy-ili dēvadānam āga viṭṭēn ittai māṅṅinavan Gaṅgai-k-karayil kurār-paśuvai konṅān

54

At the same temple, on the outer wall to the right of the wicket gate in the east.

(Grantha and Tamil characters.)

svasti śri Kaliyuga-varusham nāl-āyirattu-nānūṅṅ-nārpadu idanuṅṅiya Śakābdam āyiratt-irunūṅṅruttonṅu inṁēy chellāniṅga Pramādi-saṁvatsarattu Kāttigai-mādam mudal śri-Pōśana-vīra-Vallāḷa-Dēvar kumāran Periya-Vallappa-danṅāyakkar vāḷukkum tōḷukkum jayam āga Koḷambuliyūr Dēvapparena Śrīpati Kaḷḷappaḷli ivv-iraṇḍūril ṭṭār-pāṭṭam uṅmarāṭṭam māṅṅum eppērpaṭṭa terigaiyum Śrīpatiyil Tribhuvana-vidāṅga-Kshētrapāla-piḷḷaiyārku sarvamānyam āga viṭṭēn idil śelutta-k-kaḍavar it-tanmattai . . . van Geṅgai-k-karaiyiṅ-kurār- . . vai-k-konṅān

55

At Kaḍagattur (same hobli), in Kaṇagaḷa sthaḷa.

(Grantha and Tamil characters.)

svasti śrī gōtra-gō . . .rā śantāna-śuddhar āna śrīmal-Lakshāddhyāyi-mudaliyarā
 śantānattu śimat-Prasanna-Śivaṭṭaiyār āna prathviśura-Chōḷa-Pāṇḍyargaḷukku
 gurukkaḷ āna Śurami-dēvar śishyargaḷil Śāṇḍalya-gōtrattu rāja-gurukkaḷ āna
 śrī-Viśvēśvara-Śiva-uḍaiyār piḷḷaiḷ nāyanmār nāyanārukkum Śō-
 miśvara-dēvarukkum svasti śrī Māmau-aṅkakāraṇ tuṭṭar-ādittan Irāja-Nārāyaṇa-
 Brahmādhirājar āna Gaṅga-p-perumālena Pātīpa-varshattu Aipaši-mādam Kai-
 vāra-nāṭṭil Kaḍaikkaṭṭūrkku aḍaitta nanṣeyum punṣey nār-pāl-ellaiyum kiḷ
 nōkkina kiṇaḷum mēnōkkina maramum idaṅku aḍaitta kuṭṭaiḷaḷum iḍayar-
 āyamum iv-ūrku aḍaitta Śuvarṇnamaṅgalattil yuḷḷav-evum irai-ili-kāṇiyāga
 sarvamānyam āga pullum pūḍayum śāndirāditta-varai šella-k-kaḍavad āga
 kuḍuttēn Gaṅga-p-perumālena

56

At Kyālanūr (same hobli), at the side of the north sluice of the Mailasandra tank.

(Grantha and Tamil characters.)

. it-tiru ḷāṇḍu pāḍi ḷōmum gattu
 viḷaṅumarai nadu viṇṇirunda Jayaṅgo Kōv-Irājakēša
 śrī-Rājādhirāja-dēvaṅku li-Šōḷa-maṇḍalattu srī-Vikkirama-
 Šōḷa-Brahma Rājādhirāja-ch-Chōḷa šel
 kali ip-pariṣu gāmuṇḍu śiranum uḷḷa
 k-kaḍavarāgavum šeydamai i-darma aḷitta ip-
 pariṣu adi p-paḍuvittāl ḍayān vēḷān kiḷavanāga
 aṅam-aṅavaṅku aṅmalladu tuṇaiy ille

57

At Kyālanūr (same hobli), on a stone below the Mailasandra tank.

svasti samadbigata-paṅcha-mahā-śabda Pallavānvaya śrī-prīthivī-vallabha
 Pallavakula-tilaka śrīmat-Ayyapa-dēvana magam Bīra-Noḷambaṇi sukhānu-
 rāgadiṇi rājyaṇi geyyutt ire Patmaṅgērey-oḷeya Vacheha-gōtrada Kaṇṇam-
 mayyana maga Nirugammayanūṇi Madukammayanūṇi Ākkaṇū Keranūra
 mahājanāṇi ayva-dimbarggaṇi ippattu-gadyāṇa pon goṭṭu paḍadar nichchal
 ondu-parivaḍiyan avargge ayvadimbaralli yeḷḍuṇi naḍayisala saltōr i-
 dharmmaṇi Irugammayyag ondu Manukamayyaṅgaṇi Avvabbega vondu-bhāgaṇi
 salvudu nelanu chandrādityarkkaḷ uḷḷinaṇi salvudu idan aḷidoṇi Vāraṇāsiyaṇi
 aḷidoṇi śrīman Meyyaṇi barado maṅgaḷa mahā sri

58

At the same village, on a stone in the paṭṭe-gadde.

śubham astu Naḷa-sainvatsarakke saluva Paiṅgaḷa-sainvatsarada Bhādrapada-
śu 7 llu Kaiyivara-nāḍa-prabhu Kelanūra Chokkappa-gāuṇḍara Parvata-gauṇḍa-
ppanū Timvadabāna-Hauḅaliṅganige koṭṭa-kuṇṭe . . karuṇati-sammanda yi-
kuṇṭē-baliyalū 4 holavanu gaddeya sāmānyavāgi koṭṭev gavuḍapana
dharma sri

59

At the same village, on a stone in the ināmati field near doḍḍa-kere.

svasti samadhigata-paṅcha-mahā-śabda Pallavānvaya sri-pṛithuvī-vallabha
Pallava-kula-tilaka sṛimatu-Bhōlati-Rājara dharma . . . i-keṇeya bhūmiyoḷāda
bittukaṭṭiṇa rattavau nānā-ko tāgi tri-bhuvana-gō

60

At the same village, in Papa's wet land under the Mailasandra tank.

(Grantha and Tamil characters.)

Konūril nāyanāyanār Śaṅgichchuram-uḍaiyārku viṭṭēn Maiyilgāmuṇḍarena
Maiyilśamuttirattilē kaṇḍaga-k-kaḷani

61

At the same village, on a stone in Appaiya's field.

svasti sri Koranūru tuṅgaḷaḷa Koranūra Māpaliūra Sindāvariya makkala
Kādanūm chandavaṁ tuḷagidoḷa sattarana . . . paṭṭi posa-keṇe modal kaṭṭinul
ayguḷam kaḷani idan aḷisidam

63

On copper plates of Vakkalēri village.

[I b] svasti

jayaty āvishkṛitam Vishṇōr vvarāham kshōbhitārṇavam |

lakshīṇnata-damshtrāgra-viśrānta-bhuvanam vapuṣ ||

śrīmatām sakaḷa-bhuvana-samstūyamāna-Mānavyasa-gōtrāṇām Hāriti-putrāṇām
sapta-lōka-mātrībhis Sapta-mātrībhir abhivarddhitanām Kārttikēya-pari-
rakshaṇa-prāpta-kalyāṇa-paramparāṇām bhagavan-Nārāyaṇa-prasāda-samāsā-
dita-varāha-lāṅchhanékshaṇa-kshaṇa-vasikṛitāśēsha-mahibhṛitām Chāḷukyānām
kuḷam aḷaṅkarishṇōr aśvamēdhāvabhṛitha-snāna-pavitrikṛita-gātrasya sri-Pole-
kēsi-vallabha-mahārājasya sūnuḷ parākramākrānta-Vanavāsy-ādi-para-nṛipati-

maṇḍalāḥ praṇibaddha-viśuddha-kīrtti-srī-Kīrttivarmma-pṛithivī-vallabha-mahā-rājas tasyātmajas samara-saṁsakta-sakalōttarāpathēśvara-srī-Harshavarddhana-parājayōpātta-paramēśvara-śabdāḥ tasya Satyāśraya-srī-pṛithivī-va[II a]llabha-mahārājādhirāja-paramēśvarasya priya-tanayasya prajātanayasya khaḍga-mātra-sahāyasya Chitrakaṇṭhābhīdhāna-pravara-turaṅgamēṇaikēnaivōtsādītā-śēsha-vijigīshōr avani-pati-tritayāntarītām sva-gurōś śriyam ātmasātkṛitya prabhāva-kuḷīṣa-dalita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-prabhṛiti-bhūbhṛid-ada-bhra-vibhramasyānanyāvanata-Kāñchī-pati-makuṭa-chumbita-pādāmbujasya Vikramāditya-Satyāśraya-srī-pṛithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakasya priya-sūnōr Bālēndusēkharasya Tārakārātir iva daitya-bālam atisamuddhatām traīrājya-Kāñchī-pati-bālam avashṭabhyā karadikṛita-Kavēra-Pārasika-Simhāḷādi-dvīpādhipa[II b]sya sakaḷōttarāpatha-nātha-mathanōpārjji-tōrjjiṭa-pāḷidhvajādi-samasta-pāramaiśvaryya-chinhasya Vinayāditya-Satyāśra-ya-srī-pṛithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakasya priyātma-jaś śaiśava-ēvādhiḡatāśēshāstra-śāstrō dakhināśā-vijayini pitāmahē samunmū-lita-nikhīla-kaṇṭaka-samhatir uttarā-patha-vijigīshōr gurōr agrata ēvāhava-vyā-pāram ācharann arāti-gaja-ghaṭā-pāṭana-viśriyamāṇa-kripāṇa-dhāras samagra-vīgrahāgrēsaras susāhasa-rasikaḥ parānūmukhikṛita-śatru-maṇḍalō Gaṅgā-Yamunā-pāḷidhvaja-paṭa-dhakkā-mahā-śabda-chinha-māṇikyā-mataṅgajādīn pi-tṛisāt-kurvan paraiḥ pṛalāyamānair āsādyā katham api vidhi-vaśād apanitō pratāpād ēva visha[III a]ya-prakōpam arājakam utsārayan Vatsarāja ivāna-pēkshītāpara-sahāyakaḥ tad-avagrahān nirggatya sva-bhujāvashṭambha-prasā-dhitāśēsha-viśvambharaḥ prabhur akhaṇḍita-śakti-trayatvāt chhatru-mada-bhañ-yanatvād udāratvān niravadyatvād yas samasta-bhuvanāśrayas sakaḷa-pāramai-śvaryya-vyakti-hētu-pāḷidhvajādy-ujvala-prājya-rājyō Vijayāditya-Satyāśraya-srī-pṛithivī-vallabha-mahārājādhirāja-paramēśvara-bhaṭṭārakasya priya-putras sakala-bhuvana-sānirājya-lakshmī-svayam varābhishēka-samayānantara-sāmupa-jāta-mahōtsāhaḥ ātma-vaiśaja-pūrvva-nṛipati-chhāyāpahāriṇaḥ prakṛity-ami-trasya Pallavasya samūlōnmūla[III b]nāya kṛita-matir ati-tvarayā Tuṇḍāka-vishayam prāpyābhimukhāgata-Nandipōtavarmmābhīdhānam Pallavam raṇa-mukhē samprahṛitya *prapalāsyā kaṭumukha-vāditra-samudraghōshābhīdhāna-vādyā-viśēshān khaṭvāṅga-dhvaja-prabhūta-prakhyāta-hasti-varān sva-kiraṇa-nikara-vikāsa-nirākṛita-timirām māṇikyā-rāśīn cha hastē-kṛityā Kaḷaśabhava-nīlaya-harid-aṅganāñchita-kāñchīyamānām Kāñchīm avināsyā praviśya satata-pravṛitta-dānānandita-dvija-dīnānātha-jaṇō Narasiṁhapōtavarmma-nirmāpita-sīlāmaya-Rājasīnubhēśvarādi-dēva-kuḷa-suvarṇa-rāsi-pratyarpṇāpārjjiṭarjjiṭa-puṇyāḥ anivārita-pratāpa-prasara-pratāpita-Pāṇḍya-Chōḷa-Kēraḷa-Kaḷabhra-pra-[IV a]bhṛiti-rājanyakaḥ kshubhita-kari-makara-kara-bata-dalīta-śuktimukta-muktāphaḷa-prakara-maṇichī-jāḷa-viḷasita-vēlākuḷē Ghūrṇamānārṇōbhīdhānē

* Perhaps a mistake for *prapatāyya*.

dakshinârṇṇavê śarad-amaḷa - śaśadhara - viśada - yaśô-râśimayam jaya-stambham
 atishṭhipad Vikramâditya-Satyâśraya - śrî - pṛithivî - vallabha - mahârâjâdhirâja-
 paramêśvara-bhaṭṭârakasya priya-sûnur bâlyê susikshita-śastra-śâstras śatru-
 shaḍ-vargga-nigrâha-paras sva-guṇa-kalâpânandita-hṛidayêna pitrâ samâôpita-
 yauvarâjyaḥ sva-kuḷa-vairipam Kâñchi-patêr nigrâhâya mâm prêshaya ity-
 âdêśam prârthya labdhvâ tad-anantaram êva kṛita-prayâṇas sann abhimukham
 âgatya prakâśa-yuddham kartum asamarttham pravishṭa-durggam Pallavam
 bhagna-śaktim kṛtvâ matta-mataṅgaja-mânikya-suvarṇa-kôṭir âdâya pitrê sa-
 marpitavâ[IV]n êvam kramêna prâpta-sârsvabhanma-padaḥ pratâpânurâgâ-
 vanata - sâmanâ - makuṭa - mâlâ - rajaḥ - puñja - piñjarita - charaṇa - sarasî[u]hash
 Kirttivarmma-Satyâśraya-śrî-pṛithivî - vallabha - mahârâjâdhirâja - paramêśvara-
 bhaṭṭârakas sarvân êvam âjñâpayati viditam astu vô'smâbhir nava-saptaty-
 uttara-shaṭchhatêshu Śaka-varshêshv atitêshu pravardhamâua-vijaya-râjya-sam-
 vatsarê êkâdaśê varttamânê Bhîmarathî-nady-uttara-taṭastha-Bhandoragaviṭṭage-
 nâma-grâmam adhivasati vijaya-skandhâvârê Bhâdrapada-paurṇamâsyâm śrî-
 Dôsi-râja-vijñâpanayâ Kâmakâyana-gôtrâya Rig-Yajur-uvêda-pârâga-śrî-Vishṇu-
 śarmmanar putrâya Kṛishṇaśarmmanar putrâya Mâdhavaśarmmanê Pânuṅgal-
 vishayê Aradore-nadi-dakshîna-taṭê Tâmarâ[Va]muge-Pânuṅgal-Kiṛuvaḷli-Bâḷa-
 vurn-ity êtêshâm grâmânâm madhyê Neugiyûr-nNandivaḷli-sahitas Suḷliyûr-
 nuâma grâmô dattas tad âgâmbhir asmad-vamśyair anyais cha râjabhir âyur-
 aiśvaryyâdînâm vilasitam achirânšu-chañchalam avagachhadbhir âchandrâr-
 ka-dharârṇava - sthiti - sama - kâlâm yaśaś chichîshubhis sva - datti - nirvviêsham
 paripâlaniam uktañ cha bhagavatâ vêda-vyâsêna Vyâsêna

bahubhir vvasudhâ bhuktâ râjabhis Sagarâdibhiḥ |

yasya yasya yadâ bhûmis tasya tasya tadâ phalam ||

svan dâtum sumahachchhakyañ dushkham anyasya pâlanam |

dânâm vâ pâlanam vêtî dânaçchhrêyô'nupâlanam ||

sva-dattâm para-dattâm vâ yô harêta vasundharâm |

shasṭi-varsha-sahasrâṇi viśṭâyâm jâyatê krimir ||

iti mahâ-sândhivigrahika-śrîmad-Anivârîta-Dhananjaya-puñya-vallabhasya likhi-
 tam idam śâsanam |

64 (bis)

At the same village, on a stone in the kodagi-garden.

Sidârti-samvatsara-Pushya-ba 7 lu râja-srî Chatrapati-sâhêbara dinadalû râja-
 śrî Yantâji-basalê-subhêdâru Mâri-gavudage koṭṭa kaṭṭukodige Dâšêrahâlî-
 vûru-mundaṇa kere kaṭṭisidakkê mânya hola kha | gadde yî-kere-keḷage kha |
 yî-hola-gadde sarvamânyavâgi koṭṭu yidhêvê kerege maṇṇu-kelasa kallu-kelasa-
 dinda channâgi kaṭṭisikonḍu sukhadalû yihadu yandû kaṭṭu-godage

65

At Garuḍanahaḷli (same hobli), on a stone in the suragu-mānya.

śubham astu Ânanda-saṁvatsarada Śrāvāṇa-bahuḷa 5 llu namma rājyada sim-
hâsanakke âptarâda Paṭṭada Guru-Naṅjê-dêvarigê Sugaṭûra Mummaḍi-Tamma-
ya-gauḍaru sarvamānyavâgi koṭṭa Garuḍanahaḷli jaya-pura

66

At Gollahaḷli (same hobli), on a stone in the suragu-mānya.

svasti sri jayābhyudaya Śālivāhana-śaka* 1540 nê Bahudhānya-saṁvatsarada
Vaiśākha-šu 10 Śrīraṅga-Dêva-mahārāyaru ratna-simbâsanârûḍharâgi prithvi-
rājyaṁ gaiyuttam iralu Sugaṭûra Tammaya-gauḍaru binnahade Virya...kara
makaḷu Chikka-Vīrabhadrayage koṭṭa Kolāhala.....Tumbikuṇṭe

67

At Œetti-Kottanûru (same hobli), on a stone in the netta-huṅisēmara-field.

svasti śrīman-mahâ-maṇḍalêšvara ari-rāya-vibhâḍa Yindurāya-Suratrâṇa bhâ-
shige-tappuva-rayara gaṇḍa rājâdhirāja paramêšvara chatu-samudrâdhipati
Harihara-Rāyanu prithivi-rājyaṁ geyut-iralâgi khaṇḍikâra-rāyara gaṇḍa Nâ-
gaṇṇa-Voḍeyarige âyur-ârogyaišvaryâbhivṛiddhi âgabêkendu Nâgaṇṇa-Voḍeyara
kumâra Dīpaṇṇa-Voḍeyarige yishta-kâmyârttha-siddhi âgabêkendu Nigirali-
Chôla-maṇḍalada dakshiṇa-Dvârâpuri-paṭṭaṇa-vṛikshâšraya-sêvitam appa Kôḷâla
nâḍa mahâ-prabhuḷa adhikâri Sādaliya-Lakkarasappa-Mukkkappa-jīyaru-
Soraṇa-jīyaru-Yiri [gi]-Œettiyar-oḷagâda-samasta-gavuḍu-prajegaḷu vobiyavâgi
vottara-pramāṇaṁ mâḍi Śakâbda 1306 neya Rudhirôḷgâri-saṁvatsarada Mâgha-
šu 15 Sô sôma-grahaṇa-puṇya-kâladalli Kôḷâla nâḍa Haḷeya-Kottanûra-grâmada
chatu-sîme-voḷagâda gadde beddalu tôṭa tuḍike paḍavareyalu guyyalu nidhi-
nikshêpa-jala-pâshâṇa-siddha-sâdhya-akshîṇa-âgâmi vûrdhva-mukhavâda vṛiksha
adhô-mukhavâda bhâvi ashta-bhôga-têja-svâmya-sahitavâgi dhârâ-pûrvakavâgi
â-chandrârka-sthâyi âgi tâ 7 bâgeya mâḍi ko.vuya hadinâru bhâgiya vivara |
ada-vritti 1 Vishṇu-sthânake vṛitti 1 Sādaliya Nâgarasara Lakkarasarige
vṛitti 2 (8 lines gone) antu vṛitti 16

68

At the same village, on a rock to the south-west.

Prabhava-nâma-saṁ | Śrāvāṇa-bahuḷa ... Sugaṭûru-sammattu dêša-kulakarṇi
Veikaṭa-Râmavyanavaru koṭṭa surugu-mānya ko..... gavuḍa.....

* So in the original.

69

At Chikkaiyur (same hobli), on Jāra-baṇḍe.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāla-purandaran Gaṅga-kulōrbhavan Kāvēri-vallavan Nandigiri-
nādan Uttama-Śōḷa-Gaṅgau āna Veḍa bāṇan Naḍēṇril ḍaūr
nañjai puñjai nāl-pāl-ellaiyil pādi inaivárāga viṭṭēn i-darumam māṅṅina avan
Gaṅgai-karaiyil kurāl-p-pašuvai koṅṅa pāvattil pōvān aṅṅamaṅṅa illai

70

At Harābi Kottanur (same hobli), on the walls of the Sōmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-varushattu nālāyirattu-nānūṅṅu-muppattonṅin. mēl šellāni-
nṅa Pramāḍōta-varushattu Vaigāši-mādam 5 ti Tiṅgaḷ-kiḷamaiyum Dvādašiyum
Attamum peṅṅa Vira-Vallāla-dēvar pradānaril Śiṅgaya-deṅṅāyakkar
makkaḷil manumā-Prasāyittam Šēḍila. kâ. niṅṅa nāl Kottanūril ūma. ūṅṅi
ēna eṅṅaḷ tamaiyanār-pērāl pratisṭhichcha Irukišvaram-uḍai ku
. kâṅṅiy-āga Kottanūṅṅu vaḍa-puṅṅattil nān kaṭṭuvitta Iruṅga-šamuttiram
ērikkum kaḷanikkum edirvākkum. ku kku ellaikku uṅṅpaṭṭa puñjai-
nilamum Vinavaṅṅaiyil Āla-peruṅṅaḷani vidaippaḍi pattu-k-kuḷaga
ēriyilē vidai pattu-k-kuḷaga-kaḷaniyum Paḷaiya-Kottanūrilē ūṅṅiyār
ēriyilē vidaippaḍi aiṅṅu paḷḷattil ēriyilē aiṅṅuḷaga-kaḷaniyum Kuvaḷāla-
nāṭṭu adikāri Pemmanānum Kuvaḷāla-nāṭṭavarum Mukkaṅ ūṅṅiyā-
rum nālu-taḷattu stānikarum Māhēśvararum Ševiḷapāḍiyil Māhēśvararum
Kaivārattu Vīmašuram-u nāṭṭa stānikarum Māhēśvarum Śrīpati-dēvar-
nāyinār kōyil stānikarum Māhēśvararum pratisṭhā-kālattilē mu udakam-
paṅṅi-k-kuḍutta paḍi pū ūṅṅirāditta-varai šelluvad āga viṭṭēn Pemma-
šēṭṭiena Kaivāra-nāṭṭu Kuṅṅkimugaran ēriyilē vidaippaḍi pattu-kuḷaga-kaḷa-
niyum viṭṭēn in-nāyanārai eṅṅaḷ nāyanār Ulagukku-mūṅṅa-nāyanār maganār
Šellappiḷaiyar Tirumudugunṅattunṅum vandu tiru-pratisṭhāi paṅṅugaiyil
i-kōyil kâṅṅiy-āga nāyanār Šellappiḷaiyāṅṅikum ivar tambiyār Tirumudugunṅam-
uḍaiyāṅṅikum nāyanār magaḷ Nāchchiyār magan Pemmanānukkum immūvark-
kum Šiva-p-Pirāmaṅṅa-k-kâṅṅiyum paṅṅa-Šaivāchāriyamum maṅṅum eppēṅṅ-
padanavum udaka-pūrvam āga ūṅṅirāditta-varai šelluvad āga viṭṭēn Pemmi-
šēṭṭiena in-nāyanāṅṅikum padinēṅṅu ūṅṅamāyam vaittu kuḍutta paṅṅaṅa-p-pagudi
ānaikku pattu paṅṅamum kudiraikku oru paṅṅamum ūṅṅaikkum iraṅṅu kâšum
pākkum-podi oṅṅukku nāṅṅpadu pākkum miḷagu-podi oṅṅukku āḷākkum veṅṅilai-
podikkum oru kavaḷigaiyum uppu-podi oṅṅukku āḷākkum tavaša-podi oṅṅukku
uriyum aḍimai oṅṅukku kâšu iraṅṅu paḷḷhavaḍattu iraṅṅu kâšum ūṅṅaikkum
5 kâšum maṅṅu uḷavaiyum nāyanāṅṅu kuḍutōm i-tanmattukku leṅṅaṅam-
paṅṅinavan Gemgai-k-karaiyil kurāl-p-pašuvai koṅṅa pāvattilē pōvan

71

At the same place.

(Grantha and Tamil characters.)

svasti śrī-manu-mahā-paṭṭa-viyāpāri ubaya-nānā dēśikku mukkiyam āna Pammi-
 ūṣṭṭiyār taṅgaḷ tamayanār Irugi-ūṣṭṭiyār Śukla-varshattu Mārgaḷi-mādam 21 ti
 Śiva-lōka-prāpti pannugaiyil Pramōdūta-varshattu Vaigāsi-mādam Śiva-liṅga-
 pratishthaiyum paṇṇuvittu kōyilum-eḍuppittu ēriyuṅ-gaṭṭivittu Naḍavāgira-k-Ku
 varapa-kūttan magan māḍāpattiyāñ-jeyyum Pammananukku dhāra-pūrvam
 āga udakapaṇṇi kuḍuttēn māḍāpattiyattukku Iruga-śamuttirattilē. . p-padi-
 kuḷaga-kaḷani śāndirāditta-varai naḍakka kaḍavadu it-tanmattai māḅṅṅinavan
 Geṅgai kurā-p-paṣuvai-k-konṅān

72

On the basement of the same temple.

svasti śrī Śakābda 1327 neya mēle saluva Pārthiva-saṁvatsarada Jēshṭa-ba 1
 Bu śrīman-mahā-vaḍḍa-byavahāri ubhaya-Nānā-dēsiyargge mahā-prabhu-mu-
 khyar appa Yirige-ūṣṭṭiyara makkaḷ Yirigi-ūṣṭṭiyaru Yirugēśvara-dēvara Sivālya
 jīrnavāg iralāgi Tendatṭa śrī-Mūlasthāna-dēvara sthānikaru Kappagavaṭṭa
 Nandiyappa-Bāmi-jīya-Chāmaṇa yivaru-voḷagāḍavariṅge ā-Yirugēśvara-dēvara
 Sivālya jīrṇōddhāranu avare māḍidavar āgi ā-dēvarige saluvanta kshētra-
 vanu ā-dēvara pūje-punaskāra yallavanu māḍikombiri. . bhāgadalli
 uḷḷanthā-kshētra-ellavanu nimage naḍasi bahevu i-dharmma chandrādityavara
 end endigu naḍadu sukhadiṁ yihudu endu silā-liptavāgi koṭṭevu

73

At the same village, on a rock to the west of the Virabhadra temple.

svasti śrī Śakābda 1325 neya Tāraṇa-saṁvatsara-Jēshṭa-su 1 Sō-lū srī vira-
 Harihara-mahārāyaru rājyam geyuvalli śrīman-mahā-vaḍḍa-byavahāri ubhaya-
 Nānā-dēsiyarge mahā-prabhu-mukhyar appa Yirigi-ūṣṭṭiyara makkaḷu Yirigi-
 ūṣṭṭiyaru Virabhadra-dēvara Sivālyavanū māḍisi ā-Virabhadra-dēvara amṛita-
 paḍige koṭṭanta kshētra Benavaṅgereya keḷage gaddē kham ½ (here follow details
 of giṅ) antu gadde yikkaṇḍuga hola hadimū-gaḷavanū koṭṭev ā-Virabha-
 dra-dēvara stānavanū Ādinātha-voḍeyarige dhāra-pūrvavāgi yeredeu ā-dēvara
 pūjē-punaskāranu māḍuvaru yī-dharmma ā-chandrārkkā-stāyiyāgi koṭṭev yī-
 dharmmakke ār aḷupidaru Gaṅgeya taḍiyal abaleya konda pāpadali hōharu
 maṅgaḷa mahā śrī

74

At Holêrahalli (same hobli), on a stone in Chandakka's field.

svasti śri vijayābhyudaya Śīlivāhana-śaka-[varshaṅ]gaḷu 1633ne Khara-nāma-saṁvatsara-Māgha-śu 15 Ra Pātappanna subhêdāru Lajaphara Bijāpura-sammatu Havêli-paragaṇe Kôlahāra sarakā Karṇāṭaka Aliyakhānu-sāhêbaru sanna 1121 lu Vakalêri Tammaṅṅa-komāra Bayichannage netra-goḍige pālisida vivarā yi-Bayichannanu svāmi-kāryada mēle bandu nirvahisi antarisida-kāraṇa sâhêbaravaru tamma kârakūnaru phavujadā Kârokabêgu-Vôbayya-Śāmaṅṅa-sâhêbaru Vakkalêri Dêvaṅṅa yivarigê netra-goḍigeyāgi vondu grāma koḍôḍu yaudu appaṇe āgalāgi yivaru Kôlāla-rājadhānige saluva Havêli taraphu Vakkalêri-vaḷagaṅṅa-Holêrahalli-grāma 1 ndu netra-goḍigege biṭṭu yi-grāmakke saluva yale-chatus-simê-vaḷagaṅṅa nidhi-nikshêpa-akshīṅṅa-āgāmi-jala-taru-pāshāṅṅa-siddha-sādhyāṅṅaḷ emba ashta-bhōga-tēja-svāmyāṅṅaḷannu āchandrārka-stāyiyāgi nimma putra-pavutra-pārampariyavannū sarvvamānyavāgi anubhvisi sukhadallu yihadu yandu hākisi koṭṭa śilā-śasana.....

75

On Kendatṭi Hill (same hobli), on the basement of the Chandramallêśvara temple.

(Grantha and Tamil characters.)

svasti śri pū maruviya poḷil ēḷu Rājarāja-dêvakku yāṅḍu ēḷavadu Kāṅṅipura-paramêšvaran Mukkaraśar Kāḍuvettiyān Rājēndra-Śōḷa-Palvarādittanena Nigarili-Śōḷa-maṅḍalattu Kuvalāla-nāṭṭu Śūṅṅur Vira-śri-tiru-malaiyil Śōmišvaram-udaiya Mahādêva-kōyil eḍuppiccheu Mahādêvakkum pala-paḍi-nimandakkārḱum Purakuṭṭaiyai dēvadanam āga viṭṭēn it-dharmam yirakkinān Gaṅgai-k-karaiyil kurāl-pašu-k-konṅān Brahmavatti-paḍuvān yidukku kaḍavan Udaiyabaṭṭar

76

At the same place.

(Grantha and Tamil characters.)

svasti śri Kuvalālapura-paramêšvaran Gaṅ[ga]-kulōṅbavan Kāvêri-vallavan Nandi-giri-nādan Uttama-Śōḷa-k-Kaṅ[ga]nāna Veḍummārabāṅṅa ena Śūṅṅuril Śōmišvaram-udaiya-nāyanārku dēvadanattukku nilavari aviccheu-p-pāṭṭa vālapana manaipaṅṅam eppōṅṅapāṭṭa varivu viṭṭō ittai laṅkhaṅṅam-pannivan Gaṅgai-karaiyil k-kurār-pašuvai vadhicchea Brahmahattiyilē viḷuvān it-tanmam śandiradittavarai śela-k-kaḍavadu pala-Māhêśvara-rakshai

77

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷālapura[rā]-paramēśvaran Gaṅga-kulôdbhavan Kāvêri-vallabhan Nandigiri-nāthan Uttama-Śôḷa-k-Kaṅgan magan Vikkīrama-Gaṅganum en pradhānaray Śānanādālvān Kōmuttan āna Taḷaiśiya-rāyanum avan tambī Vīman āna Gaṅgāda-rāyanum im-mūvōmum Rôdri-saṁvatsarattu Taiy-māśattu-k-Kuvaḷāla nāṭṭu-ch-Chūṅṅūril malai-mēḷiṅ-Chômiśvaram-uḍaiya-nāyanārku-ch-chen-neṅ-paḍikkku en pāṭṭan pōdē dēvadānam āy varugiṅa Puṅakuṭṭai-k-kil-nilattuḷḷē śrī-Mūlastānam-uḍaiyārkkku-ch-chen-neṅ-paḍikkku . . ga-k-kaḷani ēḷu kaṇḍagamum nāṅṅukkāl nilaṅ-kaṇḍagamum āga nilam eṭṭu-k-kaṇḍagamum nīkki allāda nilamum ēriyum en pāṭṭan pōde kāṇiyāḷan āy varugiṅa Śiva-Brāhmaṇan Haritavagôtrattu Bahudhānya-sūtrattu-p-Ponnabaṭṭanukku-k-kāṇiy āga-ch-Chūṅṅū-r-p-paṅṅil Pallavakattil uḍaiyār Śrī-Kai[yi]lāsam-uḍaiya-nāyanārku-ch-chen-neṅ-paḍikkku dēvar Gaṅgapperumāḷ podu niṅgina nilam Vaṇḍarpā.nāl kaḷani aṅu-kaṇḍagamum vaḍa-paṅṅil Mudugiṅaiyil Vīmiśvaram-uḍaiyārkkku-ch-chen-neṅ-paḍikkku Mudugiṅaiyil niṅgina kaḷani aṅu-kaṇḍagamum dēvadānam āga viṭṭōm en pradhānaril Taḷaiśiya-rāyanum Virudar-kōvan āna Gaṅgāda-rāyanum śilā-lēgai it-tanmam iṅakkuvār Gaṅgaiyir-kurār-paśuvai-k-konṅār pāvattilē viḷuvār aṅamaṅavaṅku aṅam alladu tuṅaiy illai tila-sarshapa-mātrēṅa dēvasvam bhakshayē nara narakāṇata vartatē yāvat-chandra-divākarau śrī-pan-Māhēśvara-rakshai

78

At the same village, on a virakal in Naṅje-gauḍa's field.

svasti srīman-Koṅgoṇi-Muttarasarkku ippattā-ārane-varsha Du . . . puli nōḍi āptada vākkilul sagu . . . neḍe eḷadu viḷdo

79

At Maḍivāḷa (same hobli), on a stone near the pond of the Mūlēśvara temple.

svasti Nitimārgga-Koṅgoṇivarmma-dharmma-mahārājādhirāja paramēśvara Nandagiri-nātha Kovaḷālapura-varēśvarā srīmat-Permmānaḍigaḷ Gaṅgavāḍi-tombhattaru-sāsīrama pratipālisi pṛithuvī-rājayaṁ geye | svasti samadhigata-paṅcha mahā-śabda Pallavānvayā śrī-pṛithuvī-vallabha Pallava-kōla-tilaka srī-Noḷambādhirājaṁ Gaṅga-arū-sāsīravuman āḷuttire Noḷambādhirājara besadim svasty-anēka-guṇō satya-śaucha-silāchāra-sampanna Beṅgadanātha-srīma[t] Pompallam-Oḷeyam ūrgge pāḍiyōḷ oḍḍi Bāṅarasaruḷ kādi palaran iṅṅidu biḷdu bira-lōkam eydida adakke mechchi Noḷambādhirājara binnapadinda Nitimārgga-Permmānaḍigaḷu Noḷambādhirājara Sūrūraṁ bāḷgarchchu goṭṭar Gaṅgara-

Noḷambârâ okkal â-chandra-tâarakam arsu geyvamnegai i-dattiyam Pompalla-veṅgadara okkalge salipô satyamantâ idan aḷivô Bâraṇâsi aḷida pañcha-mahâ-pâtakan akkum

80

On the left entrance of the same temple.

svasti śrī Śakâbda 1306neya saṁvatsarada mēlē saluva Raktâkshi-saṁvatsarada Bhâdrapada-su 3 lu svasti śrīman-mahâ-maṅḍalēśvara ari-râya-vibhâḍa bhâshege-tappuva-râyara gaṇḍa srī-vîra-Bukkaṇṇa-Voḍeyara kumâra rājâdhirâja râja-paramēśvara Harihara-mahârâyaru prithuvi-râjyam mâḍuvalli srimatu kanti-kâra-râyara-gaṇḍa Nâgaṇṇa-Voḍeyara kumâra Dēbaṇṇa-Voḍeyarige âyur-ârô-gya-aishvarya-abhividdhi-sakala-sâmrâjya âgabêkendu avara maneya adhikâri Sâdaliya Lakkarasara Nikarili-Chôla-maṅḍalada Kôḷâla-nâḍa-prabhugaḷu Mumkaṇṇa-jîya Soṇṇa-gavunḍa Yirigi-ṣeṭṭiyaru Tendatṭa śrī-Kayilâsavâda srī-Mûlasthâna-dēvarige amṛitapaḍi-aṅga-raṅga-bhōgakke yi-Kôḷâla-nâḍa Chikka-Hayûrige saluva ûrdhva-mukhavâda vṛikshaṅgaḷu adhô-mukhavâgidda bhâvigaḷu akshîṇi-âgâmi-nidhi-nikshêpa-jala-pâshâṇa-sahitavâgi srī-Mûlasthâna-dēvarige koṭṭa-darmma i-darmmakke âru tappidaru Gaṅgeya taḍiyali kapileya konda-pâpadali hôharu śrī maṅgala mahâ srī

81

To the right of the same doorway.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu 1315 mēl Bhâva-saṁvatsarattu Âni-mâdam 25 ti Tendatṭu-Maḍaiviḷâgattil śrī-Mûlastânam-uḍaiyâr kôvilil sthânattâril Kâśyapa-gôtrattil Mâdavabaṭṭar piḷḷaigaḷ nâyinâr Mâdavabaṭṭar Nâcheliyappan Kâmaṇan Ponni-p-piḷḷaiy-uḷḷittârôm eṅgaḷil-ch-chammaḍittu Śûrûru-ch-Chômîsuram-uḍaiyâr kovilil sthânattâril Haritapa-gôtrattil Sâmandabaṭṭar magan Śîru-ch-Chomaṇanukku nâṅgal kshêtram viṛra paḍi eṅgal târapûrvam âna śrī-Mûlasthânam-uḍaiyâr dēvadânattil eṅgal paṅgu inda stânattil eḍam vonṇum idil uḷḷa manai manai-p-paḍaimbu gô-prachâram âgâmi gô-bhû-hiranyâdi vastra-tâna grâma-taṭâka-nidhi-nikshêpa-jala-pâshâṇam naṅjai puṅjai nâr-p-pâl-ellaiyum kiḷnôkkiya kiṇaru mēl nôkkiya maraṅgaḷum ōṛṛuḷḷa piḍâgaigaḷum bhûta-vattamâna-bhavishya-kâlaṅgaḷil naḷakkum svâmyaṅgaḷum eppēppatṭa sakala-śamudâyaṅgaḷum uḷpaḍa nâṅgal ivarṅku dârapûrvam âga-p-ponn aṅga-k-koṇḍu maṅṅa-k-kuḍuttôm śandirâdittiya-varai ōella-k-kaḷavadu

82

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī.kâlattu Siddhâtti-saṁvatsarattu Vaigâśi-mâsam 5 tiyadi svasti śrīman-mahâmaṅḍalēśvara malarâja-râja maleprabhu-gaṇḍa chatu-samudrâdhi-

patiy-ây uḷḷa śrī-Vīra-Vallāla-dēvar prithuvi-rājyam-paṇṇāṇiṅka svasti[sti] śrī
vaṭṭa-viyâpāri ubeya-nānā-dēsiyaṅku mukkiyar āna Kolliyādīpan Uppanelli-pura-
varādīśvaran Naḍavar-ādityan Nigarili-Śōḷa-maṇḍalattu Kōḷāla-nāṭtu nāṭtu-
nāyagaṇṇeyvār Irugi-śeṭṭiyār Kōḷāla-nāṭtu Kottanūr-kil Tendattu-Maḍaivilāgattil
śrī-Kailāsam āna śrī-Mūlastānam-uḍaiyār kōyil eḍuttu inda Maḍaivilāgattukku-
ch-chelluñ-jūlakallukkuḷ chatus-sīmayum Mānguttai Taṭṭān-kuttai Puṅakuṭṭai-
yil mūnṇil oru paṅgu Arakkīyayil kaṇḍagam Kottanūril Vi. . ūgīraiyl iru-kaṇḍa-
gam kaḷani inda kshētrattukku uḍaiyavargal Malliyūril Kāsyapa-gōtrattil
Maṇiyabaṭṭar piḷḷaiḷaḷ Periya Karpakabaṭṭar Śīru-Karpakabaṭṭar iruvaṅkum
nālattonṇu Kāsyapa-gōtrattil Kēraḷabhaṭṭar Kauśya-gōtrattil Kanakasvabhāpati-
āḷvār magan Mūlasthānam-uḍaiyārku udakam-vāttu kuḍutta kshētram nālat-
tonṇu Prajāpati-varushattu Kāttigai-māśattil Kāśiya-gōtrattil Pālabāṭṭar
magan Śāmi-nāyau Haritava-gōtrattil Nāchhabaṭṭar maga.Tiru. mu-
maiya nāyanārku. . lum. . trattil kāṇi ena paguṅṅi uḷḷadu ivārku nān udakam-
paṇṇi kuḍuttōm Nāyinār Nallappan Śōmaṇa im-mūvarum pagund-uṇṇa kaḍa-
vargal

83

On the left wall of the same temple.

svasti śrī Kali-varusha 4518 Śakābda 1339 neya mēle saluva Hévilambi-sam-
vatsarada Āshāḍha-su 1 Sō śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-
pratāpa-Dēva Rāya-mahārāyaru pṛithivī-rājyava māḍuvalli śrīman-mahā-pradhā-
na-Nāgaṇṇa-daṇṇāyakara nirūpadim Bayacheya-daṇṇāyakara kāludallu śrīman-
mahā-sāvantādhīpati-Hebbare-nāyakara Appaya-nāyakaru śrīmatu Kōḷāla-nāḍa-
prabhu-Mukkaṇṇa-jīya-Sonṇa-gaṇḍa-Yirigi-śeṭṭiyaru svasti śrī abhinava-Kailā-
savāda Tendāṭṭi-Maḍivaḷada śrī-Mūlasthāna-dēvarige śrīman-mahā-prabhu-
Yirigi-śeṭṭiyara makkaḷu Bayiri-śeṭṭiyaru koṭṭa-dharmma-śāsanada kramav
entendare Nikarili-Chōḷa-maṇḍalavāda Kōḷāla-nāḍa Tendāṭṭi-samīpada Maḍiva-
ḷavanū ā-Maḍavaḷakke saluvanta gadde-beddalu-tōṭa-tuḍake-vitalu-ayalu-guyalu
akshhīna-āgāmi-nidhi-nikshhēpa-jala-pāshhāṇa-vṛikshha-bhāvigaḷu-sahita ā-Maḍava-
ḷavanū sarvamānyavāgi śrī-Mūlasthāna-dēvarige aṅga-raṅga-bhōga-amṛitapaḍi-
vaibhavakke dhārā-pūrvakadim ā-chandrārkkā-sthāyiyāgi koṭṭevu (usual final
verses)

84

At the same place.

śubham astu śrī vijayābhyudaya Śālivāhana-śaka-varusha 1466 neya Krōdhi-
samvatsarada Śrāvāṇa-śuddha 15 lu śrīman-mahārājādhirāja paramēśvara śrī-
vīra-pratāpa-Sadāśiva-Dēva - Rāya - mahārāyaru pṛithivī-rājyam geutam yiralu
avara pālana.

85

At Pemmasēṭṭihalli (same hobli), on a stone at the village entrance.

Sidhārti-nāma-saivatsara-Śrāvaṇa-ba 5 Bhānuvārā namma vajiratanadā sime . hāsina Saradāra-Khānaravaru Kottanūra daḷavāyi Vire-gauḍana komāra Liṅge-gauḍanige Pemmasēṭṭihalli-grāma sarvamānya kottādu śāsana-patra Śāli-vāhana-śaka 1661 ralu putra-pāraparya anubhavisōdu

86

At the same place.

(Telugu characters.)

śrīmatē Rāmānujāya namaḥ Viśu-saivatsaram 12 yalu srīman-Nalān-chakra-varti Venkātāchāryulayyavārīki Śrīraṅga-Rāyaluvāru Pemmiṣēṭṭihalli-grāmam dbārā-pūrvakaṅga yichitimi śilā-śāsanam śrī

87

At Sūlūr (same hobli), on a rock called Kāliguṅṅe-baṅḍe.

Biḷambi-saivacharadali Sōmavāradali Baṣēṭṭiya komāra Bayire-Ṣēṭṭiyaru Lakimi-bavina Jambukaḍi-Mappanakaru Kasmīra śrī-Sargaki-voḍala-Sataya-Dēpayyage puṇyavāgi bhūmi-danava yidana vaḍeyava

88

At the same village, on a stone in the north-east.

Raktākshi-saivatsara-Āshāḍha-sudda . . -rallū śrīmatu Kottanūra-daḷavāyi Bha-dre-gauḍana kere kaṭṭukōḍige-hola kham ayigu ||

90

On copper plates in possession of the śyānabhōga of Narasāpura.

(I b) svasti jitam bbagavatā gata-g[h]ana-gag(h)anābhēna Padmanābhēna srīmaj-Jāhnavēya - kulāmala-vyōmāvabbāsana-bhāskaraḥ sva-khadgaika - prahāra-khaṇḍita-mahā-silā - stambha - labdha - bala - parākramō dāruṇāri-gaṇa - vidāraṇōpala-bdha-vraṇa-vibhūsbāna - vibhūshitaḥ K(h)āṇvāyana-sa-gotraḥ srīmat - Koṅguṇi-varmma-dharmma - mahādhirājaḥ tasya putraḥ pitur anvāgata-guṇa - yuktō vidyā-vinaya - (vinay a)vihita-vṛittas samyak - prajā-pālana - mātṛādhigata - rājya-pra(II a)yōjanō vidvat-kavi-kāñchana-nikashōpala-bhūtō nīti-śāstrasya vakṭri-prayōkṭri-kuśalō Dattaka-sūtra-vṛittēḥ praṇētā srīmān Mādhaba-mahādhirājaḥ tat - putraḥ pitri - paitāmaha - guṇa - yuktō'nēka - chāturdanta - yuddhāvāpta-chatur-udadhi - salilāsvādita - yaśāḥ śrīmadd - Harivarmma - mahādhirājaḥ tat

putrô dvija-guru-dêvatâ-pûjana-parô Nârâyana-charaṇânudhyâtaḥ śrîmad-
 Vishṇugôpa-mahâdhirâjaḥ tat-putraḥ Tryambaka-charaṇâmbhô[ru]ha-rajâḥ-
 pavitrikṛitôtamângaḥ sva-bhujâ-bala-parâkrama-kraya-kṛita-râjyaḥ Kali-
 yu (II b)ga-bala-pañkâvasanna - (d)dharmma - vṛishôddharaṇa-nitya-sannaddhaḥ
 śrîmân Mâdhava-mahâdhirâjaḥ tat-putraḥ Kâdamba-kula-gagana-gabhasti-
 mâlinaḥ Kṛishṇavarmma-mahâdhirâjasya priya-bhâginêyô vidyâ-vinayâtiṣaya-
 paripûritântarâtmâ niravagraha-pradhâna-ṣauryyô vidvatsu prathama-gaṇya[h]
 śrîmân Koṅguṇi-mahâdhirâjaḥ Avinîta-nâmâ tat-putrô vijimbhamâna-ṣakti-
 trayâḥ Ândari-Âlattûr-pPoruḷare-Pelṇagarâdy-anêka-s(h)amara-mukha-makha-
 huta-prahata-ṣûra-purusha-paṣûpahâra-vighasa-vihastikṛita-Kṛitântâgûi-mu-
 khaḥ Kirâtârjjunîya-pañchada (III a)ṣa-sargga-ṭikâkârô Durvvinita-nâmadhêyas
 tasya putrô durddânta-vimardda-vimṛidita-viṣvambharâdhipa-mauli-mâlâ-maka-
 randa-puñja-piñjarikriyamâna-charaṇa-yugaḷa-naḷinô Mushkara-nâmadhêyaḥ
 tasya putraḥ chaturddaṣa-vidyâsthânâdhigama-vimalamatih viṣêshatô'nava-
 ṣêshasya nîti-ṣâstra-vaktri-prayôktri-kuṣalô ripu-timira-nikara-nirâkaraṇôdaya-
 bhâskarâḥ Śrivikrama-prathama-nâmadhêyaḥ taṣya putraḥ anêka-samara-
 sampâdita-vijimbhita-dvirada-radana-kuliṣâbhigbhâta-vraṇa-samrûdha-bhâsvad-
 vijaya-lakshaṇa-lakshmi-kṛita-viṣâla-vakshasthalâḥ samadhigata-sakala-ṣâ-
 strârthta-tatvaḥ samârâdhita-trivarggô niravadya-charitaḥ pratidinam abhi-
 varddhamâna-prabhâvô Bhûvikrama-nâmadhê (III b)yaḥ api cha ||

nânâ-hêti-prahâra-pravighaṭita-bhaṭôraḥ-kavâṭôttihitâsṛig-
 dhârâsvâda-pramatta-dvipa-ṣata-charaṇa-kshôda-sammardda-bhîmê |
 saṅgrâmê Pallavêndran narapatim ajayad yô Viḷandâbhidhânê
 râjû Śrîvallabhâkhyas samara-ṣata-jayâvâpta-lakshmî-vilâsaḥ ||
 tasyânujô nata-narêndra-kirîta-kôṭi-
 ratnârkkâ-didhiti-virâjita-pâda-padma[h] |
 Lakshmyâ svayam-vṛita-patir nNava-Kâma-nâmâ
 sishta-priyô'ri-gaṇa-dâraṇa-gîta-kîrttiḥ ||

tasya Koṅgaṇi-mahârâjasya Śivamârâpara-nâmadhêyasya pautraḥ samavanata-
 samasta-sâmanta-makuṭa-taṭa-ghaṭita-bahala-ratna-vilasad-amara-dhanuḥ-
 khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Nârâyana-charaṇa - (IV a)nihita-
 bhaktih ṣûra-purusha-turaga-nara-vâraṇa-ghaṭâ-saṅghaṭṭa-dârṇa-samara-ṣîrasi
 nihitâtma-kôpô bhîma-kôpaḥ prakâta-rati-samaya-samanuvarttana-chatura-
 yuvati-jana-lôka-dhûrttô loka-dhûrttaḥ su-durddharânêka-yuddha-mûrdhni
 labdha-vijaya-sampad abita-gaja-ghaṭâ-kêsari râja-kêsari | api cha |

yô Gaṅgânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasa[n]-
 mârtaṇḍô'ri-bhayaṅkaraṣ ṣubha-karaḥ sau-mârgga-rakshâkaraḥ |
 saurâjyam samupêtya râja-samitau râjan guṇair uttamaih
 râjâ Śrîpurushaṣ chiram vijayatê râjanya-chû (IV b)ḍamaṇih ||
 Kâmô râmâsu châpê Daṣaratha-tanayô vikramê Yamadagnyaḥ
 prâjyaiṣvaryyê Balârir bahu-mahasi ravis s[v]a-prabhutvê Dhanêsaḥ |

bbhūyō vikhyāta-śaktiḥ sphuṭataram ak[ḥ]iḷa-prāṇabhājām vidhātā
 Dhātrā sṛiṣṭa-prajānām patir iti kavayō yaṁ praśamsanti nityam |
 sa tu prati-dīnam pravṛitta-mahā-dāna-janita-puṇyāha-mukharīkṛita-mandirō-
 darah Śrīpurusha-prathama-nāmadhēyaḥ Pṛithivi-Koṅgaṇi-mahārājaḥ tat-putraḥ
 pratāpa-vinamita-sakala-mahipāla-mauli-mālā-lālita-charaṇāravinda-yugalō
 nija-bhūja-virājita-niṣīta (5th plate is missing)

(VI a)kṛitaḥ || api cha

*jātānām saṅghātair iha bhūvi kṛitōnyūna-vīpadām
 kalānām kshōdō budha-jana-hitō . . naya-parah |
 guṇānām śuddhānām api niyatam utpatti-bhavanām
 nṛipāṇām nētā yaḥ kavir iti mataḥ kāvya-kuśalaḥ ||

guru-charaṇa-sarōja-vinamana(h) - pavitrikṛitōttamāṅgaḥ Mudugundūr-nāmā-
 grāma-praviṣṭa-Rāshṭrakūṭa-Chāḷukya-Hāihaya-pramukha-pravīra-sanātha-
 Vallabha-sainya-vijaya-vikhyāta-prabhāvaḥ śrī-Śivamāra-Dēvaḥ | tasya bhrātā
 Vijayāditya[ḥ]

tasmād abhūt suta-varō jagatō hitāya
 tējō-hatānya-timirō nuta-Rājamallah |
 bhūbhṛichchirō-nibita-pāda-virājamānō
 rājāmbudhēr iva śaṣī sakaḷam gatōghaḥ ||

śrī-Rājama(VI b)lla-dvitiya-nāmā Satyavākyaō tat-putraḥ api cha

*chāpōnmukta-śarōtkaraugha-varshē chaṇḍāsi-vidyut-tatō
 kōpōddāma-gajēndra-nīla-jaladē rakta-pravāhē sanē |
 bhīmē yudda-ghanāgamē haya-mahā-vātē ripūu ūrjitam
 rājā Rāmaḍu-nāmni yas samajayā rājāgraṇi lilayā ||

śrī-Nītimārgga[s] tat-putraḥ api cha |

tasyābhūd bālya ēva kshīti-bharaṇa-sahō yauvarājya-prapannah
 putraḥ śrī-Rājamallaḥ śaṣī-viśada-yaśō-ruddha-dik-chakravāḷah ||

Lakshmyā svēchchhā-vṛitatvāt patir akhīla-dharā-maṇḍalasya pratāpa(h)-
 pradhvasiārāti-varggas sakala-guṇa-nidhir vandinām kalpa-vṛikshaḥ ||

śrī-Satyavākya-Pe(VII a)rmānadigaḷ pṛithivi-rājyam geye Śakābdam eṇṭu-
 nūpa irppatta-nālkaneya Phālguna-māsada śukla-paksbada pañchamī-dīnam
 Budhavāram Rōhiṇi-nakshatram āgē udaka-pūrvvakam dattam | Kamuṅgareya
 Kaḍahura-bhaṭāra-sishyar Uttanindipurī-maṇḍala-bhaṭārara śishyantiyar
 kKamuṅgare-kantiyarḡge Poḷmada Haḍade-nandākara magan Ayyammade-
 nandākara magam Tenandāka-gāḍeyam Kaṇṇamaṅgaladoḷ vasadi māḍisi ā-
 basadige koṭṭa maṇṇu basadiya paḍuvaṇa eḷe-dōṇṭamūm paḍuvaṇa-toreya
 Mūḍaganeya posa-dōṇṭamūm kereya keḷage tembelattapaḷla-kaḷani mū-
 gaṇḍuga-vede || Sottiyūr-Ereyama(VII b) Dammayyana maga Śrīvarmmayya
 Kaṇṇamaṅgaladoḷ basadi māḍisi . . . koṭṭa maṇṇu basadiya poragaṇa pittil

*So in the original.

dōṅṭamūṁ *teṁbâladolū eṅḡoḷa-veḡe Eḷenom̄me-Divvaya magaiṁ Ayyapaṅam-
meyana koṭṭa maṅṅu basadige paḡuvaṅa teṅga-tōṅṭamūṁ temvoladol nâḷḡoḷa-
veḡe paḷḷa-kaḷani

sarvvâu êtân bhâvinaḷ pârththivēndrân
bhûyô bhûyô yâchatê Râma-dēvaḷ |
samânyô'yaṁ dharmma- šêtur nṛipâṅaṁ
kâlê kâlê pâḷaiyô bhavadbhiḷ ||

91

At the same village, on the wall of the Bânēšvara temple.

(Grantha and Tamil characters.)

Šakarai-yāṅḡu 99 . svasti śrī Kô-v-Irâjakēšari-pammarâna šakkiravattigaḷ śrī-
Kulōttuṅga-Šôḷa-dēvarkku yāṅḡu eḷâvadu Nigarili-Šôḷa-maṅḡalattu Kaivâra-
nâṭṭu Veḷḷiyûr âna Jananâta-ch-chatuppēdi-maṅḡalattu Kumârândai Kâṭṭamai-
yauna Irudi-Šôḷa-Mâyalaṭṭi Veḷḷiyûr-t-toṅṅu miṭṭu ûr aḷiyâmai kâttu sva-
ggastar ânâr avar magan Kēttirapâlanau Irumuḡi-Šôḷa-Mâyalaṭṭi kal niṅṅutti-
nân Kuvallâla šala

92

At Bellûr (Narasâpura hobli), at the doorway of the Kaṁvēšvara temple.

(Grantha and Tamil characters.)

švasti śrī Šakarai-yāṅḡu âyirattu-irunûṅṅu-orupatt-onṅu šeṅṅa Kaliyuga-varusha
nâlâyarattu-muṅṅûṅṅu-tonṅûṅṅu šeṅṅa nâl sârvabhûma-chakravatti śrī-Pôšaḷa-vira-
Râmanâda-dēvarkku yāṅḡu mudu-nâlâvattu Sarvadhâri-varushattu Kâttigai-
mâsam mudal svasti śrī-Bhujabala-Vira-Nârâyaṅan Toyyakura-nâṭṭu-maṅḡala-
kan Aṅṅau-aṅkakâṅa uâlêḡaṅḡan Šômanâ-dēvar magan Gaṅḡâdarena Veḷḷi-
yûr âna śrī-Viṣṅṅuvaddhana-chaturvêdi-maṅḡalattu śrī-Kailâsam-âna Tiru-k-
Kambišvaram - uḡaiya nâyanârkkum śrī-Mûlastânam - uḡaiyârkkum uchchi-
samddhi amudupaḡi nâlî ariši amudu-ševvippadâga Kaivâra-nâṭṭu Ambaḡakki
paṅḡu kâllu Veḷḷiyûrillê onnâdiyâl uḷḷa yirai antarâyamum sarvamâniya-
mum uḡaiyârkku viṭṭôm k-Kaṅḡâdarauena

93

At the same place.

(Grantha and Tamil characters.)

.hita śrīman-mahâmaṅḡalēšvara Tribhuvanamalla Taḷaikkâḡu
Koṅḡu Naḡaliy-Uchchaṅḡi Vanavasi Pâṅuṅḡal Peḷḷalan-gōṅḡa Bhujabala-

* So in the original.

Vira-Gaṅga-pratāpa śrī-Nārasimha-Pōśaliśvara pritevi-rājyam-panṇi arulāṇiṅka
Sarvajit-saṁvatsarattu Āḍi-mmāsattu irubattēlān-tiyadiy-āna Nāyarru-k-kiḷa-
mai nā! Kaiyvā.....

94

At Bellūr (Narasāpura hobli), on a stone at the entrance of the Kaṇvēśvara temple.
Šaka-varusha 1328 mélo Vyaya-saṁvatsara-Mārgaśira-su 15 Guruvārayandu
sōma-grahaṇa-puṇya-kāladali śrīman-mahā-pradhāna Bommaṇṇa-daṇṇāyakara
kumāra Dēva-Rāyara dharmā-nirūpadiṁ śrī-Vishṇuvardhana-chaturvēdimaṅga-
lavāda Bellūra Sōmaya-dēvarige aṅga-raṅga-bhōga-amṛita-paḍige Kannara-
Dēva-Rāyaru kōtta Bellūra sthalada Baiḷanakuṇṭe emba haḷli ā-Dēva-Rāyaru
biṭṭa Sujilahaḷliyanu i-yaraḍ-ūrige saluva chatuś-simeyanu gadde-beddalu-tōṭa-
tuḍike-nidhi-nikshēpa-jala-pāshāpa-akshīṇi-āgāmi-muntāgi ashta-bhōga-tēja-
svāmyavanu dhāra-pūrvakavāgi ā-chandrārka-sthāyiyāgi biṭṭaru ā-nirūpadiṁ
Duḷi-Niḍivarāṇiyara maga Malidēvirāṇiyaru ā-simeya dēvara sthānikadalu
sthānikara mane-modalāda madavaḷike salu..rāya-kāṇike suṅka teravāḷike
saha sarvamā..ā-dēvara....gaḷu teruva vibhūti.....

95

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī Pōśala-vira-Rāmanāta-dēvaruku yaṅḍḍu muppatt-iraṅḍāvadu Vyaya-
saṁvasarattu Mārgaḷi-māsattu Vēḷliyyūr āna śrī-Vishṇuvaddhana-ch-chaturvēdi-
maṅgallattu śrī-Kailāsam (sam)-uḍaiyyārkkum śrī-Mūlastānam-uḍaiyarkum
Aiyān-aṅkakāra tuḍārātta Šavāśi-nāyan maga.....nna Gaṅgaperumāḷ-
enna iv-ūril ennōpādil.....Kailāsam-uḍaiyarkum śrī-Mūlastāna-uḍaiyarku
dhānam viṭēn viṭṭa iraiyaiy mārināgavanāgal g-Gamkai-karai kurā-pašuvai
korana pāvatiḷē pōvān

96

At the same place.

(Grantha and Tamil characters.)

svasti śrī Irājarājapurattu Kuṟukkaiy-uḍaiyār magalaḷi.chcha.kēttara-viṭṭāḷ
Ponnāṅḍāḷ ik-kōyir-paḷliyiṟai-Nāchchiyārai ugandarūlavittu tiru-kalliyānam-
panṇuvittu amudu-paḍi nitta.nāḷiy-ariśiyāl šelvadāgaum Paṅgini-Uttiram
grāma-pradakṣhaṇam ḷundaru.....

98

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śrī sārva-bhuvana-śakavattigaḷ Pōśala-vira-Rāmanāta-dēvaṅku yaṅḍu
muppat-onṟāvadu Tāraṇa-varuśattu Mārgiḷi-mādam aṅjān-tiyadi Vēḷliyyūr ā

šri-Viṣṇuvaddhana-ṣaturvêdi-maṇalattu nâyanâr Vâvanda-perumâlukku Tokkairai-šâniyena tiru-viḷakkuy uḍal âga viṭṭa kuḷi âṛarai âṛaraiyum kuḷakkaraiyirk-kâlukku kiḷakku.....kku mērku Irâyurargaḷukku terku šandradityavarai šella kaḍavad-âga viṭṭen Neḍuṅgal-êri kilê Villiyârukku iru-kaṇḍaga-kaḷani šandradityavarai šella-kaḍavadu Âdittagoṇḍan-êri vaḍakuḍaiilê eḷukuḷagam Nellikirai Šamâṇḍai kuḍaṅgai padinaiṅ-guḷagamum Vâlavanda-perumâlukku mârṇṇavan Geṅgaiy-karaiil kurâl-pašuvai koṅṛāḍai kaḍavan

99

At the same place.

(Grantha and Tamil characters.)

svasti šri Šakarai-yâṇḍu âyirattu-orunûṛṇuy-irubadu-onṇu ſeṅṛa nâl Kaliyugam nâlâyirattu..... sârva-bhuvana-šakkaravatti šri-Poyšala-vîra-Râmânâtha.....Sarvadhâri-varusham Kâtṭigai-mâdam šri-Bhujabala-Viranukku.....nâṭṭu maṇḍalika Aṇṇa. tiru-amudu-paḍikk-uḍal-âga Ambaḍakkikku ivv-ûrillê.....di munṇu tōṛi iv-ûra.....in-nâyanâr Vâlavanda-perumâlukku.....tiru-amudu-paḍikkum âga viṭṭen inda dhamattai.....karaiyil kurâl-pašuvai koṅṛân paṭṭudu paḍuvargal.....n

100 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrimanu-mahâmaṇḍalêšvara Tripuvanamalla Taḷaikkâḍu Koṅṇu Naṅgili Gaṅgapâḍi Nulambapâḍi Uchchaṅgi Vanavaši Pâṇuṅgal koṇḍa Bhujabala-VîraGaṅga Jaganêkamalla šri-Nârasimha-Poyšala-dêvan prativirâjyam-paṇṇiy-arulâniṅka Nigarili-Šōḷa-maṇḍalattu Kaiyvâra-nâṭṭu Velliûr-âna šri-Viṣṇuvaddhana-ṣatuppêdi-maṅgalattu Tigupelikôyilân ši-Nârašingavinnagara.....n viṭṭa vṛitti onṇu šabaiyâr viṭṭa vṛitti onṇu Mâdêva-šetṭi koṇḍu viṭṭa vṛitti onṇu ivv-ûr Bhâgasuvâmi Pêrâyiram-uḍaiyân-bhaṭṭan Brâhmaṇi Âḷvânaṅgai-šâni Venṇaiikkâmayarulîya-v-Emberumânukku tiru-p-paḍimârṇṇukku viṭṭa vṛitti arai iv-vṛitti araiyum Šrimuka-saṁvatsarattu Šittiraimâdattil tiru-p-Puṇarpûšatti-nâl kuḍuttadu idil ivv-Âḷvânaṅgai-šâni kuḍutta ivv-arai-bhâgamum Bhâva-sama.ttilê Periyapiḷḷai sannidhiyilê šri-Vaiṣṇavar-ôḷuṅḡa ivaḷ koḷundan.....

100 (b)

At the same place.

(Grantha and Tamil characters.)

svasti šri Šakâḍdam 1302 kku mēl šellâniṅṅa Raudri-varusham Appaši-mâdam 13 tiyadi svasti šri Velliûr-âna šri-Viṣṇuvaddhana-ṣaturvêdi-maṅgalattu

perumâṭ Vālavanda-perumâl kôvilil nambimâr Vālavanda-perumâl Periya-perumâl Śīngar ullittâr ivv-ûril Śīrappaṅṣâri Nallapiḷḷai magan Maṇḍala-puruṣarukku ik-kôvilil tiru-p-paṇi-nimittam-âga-k-kêttiram periya-êri Kêṣa-vapiḷḷai-t-talaiyitṭu Oḍaiyâr-paḷattukku-t-terkkku Śēnbekayanukku terkkku kollaiyum. . . lai manaigalil mēlaiy-agamum sarvamâniyam-âga udakam-p-paṇi-k-kuḍuttôm śandirâditta-varai ūella-k-kaḍavadu idukku alla enṅavan kural-paṣuvaiv-k-konṅân-âga kaḍavan

101

At the same place.

(Grantha and Tamil characters.)

svasti samasta-vijaya-praśasti-sahitar-âna śrīman-mahâ-maṇḍalêśvara harirâya-vibhâṭa bhâṣhakku tappuva râyara gaṇḍa ubhaya-samudrâdhipati śrī-vīra-Bukkaṅṅa-uḍaiyar kumarar Kampaṅṅa-uḍaiyar prithivi-râjyam-paṅṅanirṅka ivar aramanaikku sarva-nīrvâhakan Abhaṅga-Garuḍa-Nârâyaṅa-Chakrakola-vijaya-chûḍâmaṇi Duggaṅṅan Śakâbdam 1284 kku mēl ūellâniṅṅa Śôbhakrit-varushattu Âni-mâsattu pūrva-pakshattu Uttiraṭṭâdiyum Velli-(ki)kiḷamaiyum Dvâdaśiyum perṅa nâl Velli-yûr-âna śrī-Viṣṅuvaddhanas-chaturvêdi-mamkalattu perumâl Vālavanda-perumâlukku inda Velli-yûr sthâ. naijai puṅjai nâl-p-pârkk-ellaiyill ullānūvum mēl-pon stâvara makka-tiṅṅai im ūakkirai. kku pūrvaṅṅam apūrvaṅṅam ullāduvum maṅṅum eppēppaṭṭa pala-varivum ullūr-p-pulattil ullā prâpti naijai puṅjai nâl-p-pâl-ellaiyum sarvamānyam-âga. . . iuda Vālavanda-perumâlukkum Villiyarkum tiru-v-ârâdhanai tiru-viḷakku amudu-paḍi ūattu-p-paḍi nṅitta-gīta-vâdya. kkum sarvamānyam-âga viṭṭôm

102

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1215 yidin mēl ūellâniṅṅa Vijaya-saṅvatsarattu Aippiṣi-mâsam 2 m tiyadi svasti śrī-pratâpa-chakravatti śrī-Pôṣaḷa-virâ-Vallâḷa-dēvar kumârar Narasiṅga-paṅṅayakkar kumarar Vallapa-daṅṅayakkar Velli-yûr-p-perumâl Vālavanda-perumâlukku pramāṅam-paṅṅi kuḍutta paḍi Kanyaṅṅa Alaikku strī-dâyamâ tanta Kêṣava-p-piḷḷai. . . Allai-pakkal nâm koṅḍa kuḷi onṅukku on onṅukâl-paṅṅam âga pon pattukku koṅḍa paṅṅu onṅukkum aḍaitta Velli-yûr yērikil tōṭṭa-k-kûṅṅil kuḷi 8. talai-iḍu iraṅḍâm-iḍu mūnṅu-iḍu nâlâm-iḍu shambrantam Tollappai-kuttai maṅṅum iv-ûr-k-kuttai Kaḍalli-kuttaiṅṅal iv-ûr-kollai-manai iv-ûril kiḷ-nôkkina kiṅṅaṅṅum mēl-nôkkiya maramum ip-paṅṅu onṅukkum varum prâptiṅṅal maṅṅum âgâmi-âna gô-bhû-hiraṅṅyâdi-sakala-prâptiṅṅalum ip-pon pattum pon aṅṅa kuḍuttu maṅṅu uṅṅa koṅḍa-p-paṅṅu onṅum

ip-paṅgu onṅum Vālavanda-perumālukku amudu-paḍi śāttu-p-paḍi tiru-viḷakku-
kku uḍal āga viṭṭōm Vallappa-dañṇāyakkar

103

At Talagunda (same hobli), on Kaṇigala-baṇḍe.

Krōdhana-saṁvatsarada Phālguṇa-su 1 Budhavāradalu Chimarasara maga
Chokkarasanu māḍisida mējagaḷi

104

At Achattānahalli (same hobli), on a stone to the west of the Nāgalakere bund.

śubham astu svasti śrī jayābhyudaya-Śaka-varṣa 1350neya Kilaka-saṁvatsarada
Vayiśākha-śu 15 lu śrīmatu Lakhaṇṇa-Voḍayaru Āśvalāyana-sūtrada Ātrēya-
gōtrada Ruku-śākheya Siṅgarasara makkaḷu Aunadātagaḷige goṭṭa dharmā-
śāsaua Muḷavāyi-rājyakke saluva Beḷḷūra sīmeyalu nimma Danakani-dēviya
kaṭṭida kereyauu Vayiśākha-śu 15 lu Tuṅgabhadrā-tīradalu heruha. . . . śrī-
Virūpāksha-dēvara sannidhiyalu Dēva-Rāya-mahārāyarige dharmav āgabēk endu
sahiraṇyōdaka-dāna-dhārā-pūrvakavāgi koṭṭevāgi ā-kerē-keḷage nīru harivashṭu
gaḍde yidakke saluvanta holana eṣṭā-bhōga-tēja-svāmīya-sahitavāgi ā-chandrār-
ka-sthāyi āgi sukhadi bhōgisudu yidan aḷidava.

105

At Garuḍanapālya (same hobli), on a stone to the west of the tank.

svasti śrī Śakābda 1312 mēle Kali-yuga sanda 4491 myālē salluva Pramōdūta-
saṁvatsarada Āsvīja-ba 30 lu uparāga-sūrya-grahaṇa-kāladalli biṭṭa dharmma
svasti śrī-mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara ari-rāya-vibhāḍa
bhāshege tappuva rāyara gaṇḍa śrī-vīra-Bukka-Rāyara komāra chatuṣ-samudrā-
dhipati Harihara-Rāya su-prītadi rājya-māḍuvalli śrīmatu kantikāra-rāyara
gaṇḍa Nāgaṇṇa-Voḍeyarige saluva Nigarili-Chōḷamaṇḍala-dakṣhiṇa-Dvārāvati-
vaṭa-vrikshāśraya-sēvitam appa Kōḷāla-nāḍa Mantriguṇḍiyāda Lakshminātapura-
vauu śrīmatu Hībbare-Lakumayya-Nāyaka hākidda dharmma Kōḷāla-nāḍa
prabhugaḷu Mukkaṇa Soṇṇa-gauḍa Yirigi-Šeṭṭi paṭṭaṇasvāmīyu mattu iddanta
dharmma-purusharu mukhyavāgi ā-Lakshminātapurake saluva chatuṣ-sīmeyōḷa-
gaṇa gaḍde-beddalu-yēta-yereyalu guyyalu (stops here)

106 (a)

At Kolar, on the outer wall of Saptamātrike temple.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaḷara iru-Nila-maḍantaiyum pōr-Šaya-p-pāvaiyuñ-Jir-
t-tani-ch-chelviyunn-tan-perun-tēviyar āgi inb-uṇa neḍu-tuyal-ūḷiyu! Idaituṇai-

nādun-tudar-vana-vēli-p-paḍar-Vanavāṣiyum ſuḷḷi-ch-chūḷ-madit-Koḷḷippākkai-
 yum nannaṅk-arum-araṅ-Mannaikkaḷakkamum poru-kaḍal-Īḷatt-araiṣar-tam-
 muḍiyum āṅg-avan-dēviyar-ōṅg-eḷil-muḍiyum munn-avar-pakkal Tennavan
 vaiṭṭa ſuntara-muḍiyum Intiran-āramum teṇḍirai-Īḷa-maṇḍala-muḷuvadum
 eṇi-paḍai-k-Kēraḷan muṇaimaiyiṅ-chūḍum kuladanam-āgiya palar-pugaḷ-muḍi-
 yum ſeṅ-gadir-mālaiyuṅ-jaṅg-adir-vēlai-t-tol-peruṅ-gāvaṅ-pala paḷan-tīvuṅ-
 jernviṅ-chinavil-irubattorukāl-araiṣugaḷai kaṭṭa Paraṣurāman mēvaruṅ-Jānti-
 mat-tiv-araṅ-karudī iruttiya ſemboṅṅiru-t-tagu-muḍiyum mā-p-poru-daṇḍāṅ-
 koṇḍa Kō-p-Parakēṣari-pammar-āna uḍaiyār ſrī-Rājēnta-Sōḷa-dēvarkku yāṇḍu
 eṭṭāvadū Sōḷa-maṇḍalattu Uyyakoṇḍār-vaḷa-nāṭṭu-t-Tiraimūr-nāṭṭu-ch-Chāṭṭa-
 maṅgalattu-ch-Chāṭṭamaṅgalam-uḍaiyān Araiyan Rājarāja-āna Vikkiramā-
 Sōḷa-ch-Chōḷiyav-araiyar Nuḷambapāḍiy-āna Nīgarili-Sōḷa-maṇḍalattu-k-Kuvalā-
 la-nāṭṭu-k-Kuvalāḷattu-p-Piḍāriyārku ſandirāditta-vaṅga erikka-kaḍavad-āga
 vaiyṭṭa tiru-nundāviḷakku onṅukku vaiyṭṭa ſāvā mūvā nall-erumai aiṅṅum
 ivai it-tēvarai ārādikkum ſīva-Brāhmaṇar Kauṣika-gōttirattu-ch-Chornaḷiyā-
 num Vinakkālanum ivv-iruvāruṅ-gaiyḷkoṇḍu erikka-kaḍava tiru-nundāviḷakk-
 onṅu idu pam-Māhēṣvarar rakṣhai

106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti ſrī Ko-Rājakēṣari-pammar-āna uḍaiyār ſrī-Rājarāja-dēvarkku yāṇḍu 22
 āvadū Gaṅgāṣāyarattu-k-Kuvalāḷa-nāṭṭu-k-Kuvalāḷattu-p-Piḍāriyārku-t-ta...
 cheche...na pambuṅama..it-tēvarai ārādikkum ſīva-Brāhmaṇan Kauṣikan...
 ḷiṭṭa bhaṭṭan kaiyyil dhārai-aṭṭi-k-kuḍutt-arūḷina dēvadānam Kuvalāḷa-nāṭṭu
 Aṅaiyūrai sarva-bādhā-parihāram-āga-k-kuḍutt-arūḷinār

106 (c)

At the same place.

(Grantha and Tamil characters.)

.....yāṇḍu 10.....2.1 nāl Nigarili-Sōḷa-maṇḍalattu-k-Kuvalāḷa-nāṭṭu
 Pākkam.....in-nāṭṭu-k-Kuvalāḷattu-p-Paḍāriyārkkū vēṇḍum nivantaṅgaḷakku
 yāṇḍu 12.vadu.....iruppaḍ-āga dēvadānam-āga pugunta kēḷvi variyil iṭṭa
 paḍi.....

106 (d)

At the same place.

(Grantha and Tamil characters.)

.....pala-paṇi-nivanta-k-kāṅṅarkku māḍāpattiyam Kannāṭa...onṅukku
 nel tūṇi-p-padaḷ-āga...nūṅṅ-aṅṅupadinukku nel nūṅṅ-eṅṅadin kalam tiruvā-

râdanai-šeyyu . . . hmanan Gautama-gôttiran Mârašiûga-baṭṭanukku nâḷ oru-
 kku nel padakkâga nâḷ munnû . . . nukku nel arupadin kalam-agappaḍa kâšu
 iraṇḍukku nel aiñ-galanê-tûṇi-p-padakku pa . . hâra-mânigal nâlvarkku nâḷ
 orukku aiñ-nâḷiy-âga nâḷ munnûṟṟukku nel eḷupatt-aiñ-galam-agappaḍa viša . .
 . . I kâšu araiy-âga kâšu iraṇḍukku nel aiñ-galanê-t-tûṇi-p-padakku tiru-mañjaṇa-
 nîr vaip . . oruvanukku nâḷ orukku nel nânâḷi . . ga nâḷ munnûṟṟ-arupadi-
 nukku nel padinañ-galam tiruppaḷḷi-t-tâmam paṟittu-t-tiruppaḷḷi-t-toṅgal-
 iduvâr iruvarkku nâḷ orukku-p . . nel nânâḷiy-âga uâḷ munnûṟṟ-arupa . . ku
 nel muppadin kalam tirumey-kâppâr mûvarkku-p-pêrâl nel kkuṟuṇiy-âga nâḷ
 munnûṟṟ-arupadinukku nel ttonṇûṟṟu-kka . . . gappaḍa višam pêrâl kâšu orṟâga
 kâšu mûṟṟukku nel eṇ-kalanê-mukkuṟuṇi tiru-nautavana-k-kuḍigal iruvarkku-
 p-pêrâl nel kkuṟuṇiy-âga nâḷ munnûṟṟ-arupadinukku nel arupadin kalam yôgi-
 nigal nâḷ . . kku-p-pêrâl nel nânâḷiy-âga nâḷ munnûṟṟ-arupadinukku nel aru-
 padin kalam yôgêšvarar nâlvarkku-p-pêrâl nel aru-nâḷi . . ga nâḷ munnûṟṟ-aru-
 padinukku nel ttonṇûṟṟu-k-kalam Bhayirava-mudalivi-Râjênta-k-Kaliyuga
 -Bhayiravanukku nâḷ orukku nel padakk-âga nâḷ munnûṟṟ-arupadinukku
 nel arupadin kalam Bhayiravar mûvarkku-p-pêrâl nel kkuṟuṇiy-âga nâḷ mun-
 nûṟṟ-arupadinukku nel ttonṇûṟṟu-k-kalam uvaichchan talaipparai-kottuvân
 oruvanukku nâḷ orukku nel kkuṟuṇi-nâḷiy-âga nâḷ munnûṟṟ-arupadinukku
 nel narṟatt-aiñgalam mattalañ-goṭṭuvâr iruvarkkuñ-gaṟaḍigai-kottuvân oru-
 vanuñ-jêganḍai-kottuvân oruvanun-gaimmani-kottuvân oruvanum šaṅgut . .
 ûduvar iruvarum âga âḷ eḷukku-p-pêrâl nel uânâḷiy-âga nâḷ munnûṟṟ-aru-
 padinukku nel nûṟṟ-aiñ-gala kambâḍaviyan oruvanukku neṟ-kuṟuṇiy-âga nâḷ
 munnûṟṟ-arupadinukku nel muppadin kalam naḍavavan oruvanukku nâḷ
 orukku nel kkuṟuṇi-iru-nâḷiy-âga nâḷ munnûṟṟ-arupadinukku nel mupatt-
 eḷu-kalanê-t-tûṇi-p-padakku . gappaḍa višattukku-k-kâšu orukku nel iru-kalanê-
 iru-tûṇi-k-kuṟuṇi karanan oruvanukku nâḷ orukku . . . y-âga nâḷ munnûṟṟ-
 arupadinukku nel muppadin-kalam-agappaḍa višañ-gâšu orukku nel iru-
 kalanêy-iru-tûṇi-k-kuṟuṇi dēvar-aḍiyâr peṇḍugal irupattu-nâlvarkku-p-pêrâl
 nel aru-nâḷiy-âga nâḷ munnûṟṟ-arupadinukku nel aiñṇuṟṟu-nâṟpadin kalam tiru-
 maḍaippaḷḷikku kuša-kûlam ulliṭṭu veṇ . . ni . . ñ-guśavan oruvanukku nâḷ orukku
 nel nânâḷiy-âga nâḷ munnûṟṟ-arupadinukku nel padin-aiñgam pariśatṭam-
 vâṭṭum karaṅgoḷḷi oruvanukku nâḷ orukku nel nânâḷiy-âga uâḷ munnûṟṟ-aru-
 padinukku nel ppadinaiñ-galam jôdishañ-jolluvân oruvanukku nâḷ orukku
 nel . . ruṇiy-âga nâḷ munnûṟṟ-arupadinukku nel muppadin kalam-agappaḍa
 višañ-gâšu orukku nel iru-kalanêy-iru-tûṇi-k-kuṟuṇi vyâkaraṇamum yâmaḷa-
 mum vakkâṇippân oruvanukku nâḷ orukku nel kkuṟuṇiy-âga nâḷ munnûṟṟ-
 arupadinukku nel muppadin kalam agappaḍa višañ-gâšu orukku nel ru-
 kalanêy-iru-tûṇi-k-kuṟuṇi dēvakammî oruvanukku nâḷ orukku nel kkuṟuṇiy-
 âga nâḷ munnûṟṟ-arupadinukku nel muppadin kalam kôyil-ppudukum

tachchan oruvanukku nâḷ onṟukku nel kkuṟuṇiy-âga nâḷ munnûṟṟ-arupadinukku nel muppadin kalam || âga ippaḍi niva. . . . ſeydamaikku ivai puravu-varitiṇai-k-kaḷattu mugavetti Nirupa-ſikâmaṇi Viḷuppa. . . . yann eḷut. . . . ivai Vira-ſikâmaṇi muvênta-vêḷânn eḷuttu || svasti ſri

107

At the same place.

(Grantha and Tamil characters.)

svasti ſri Irattapâḍi-eḷarai-ilakkamuṅ-gonḍu Kollâpurattu jaya-stamha-nâṭṭi Pêrârâi-garai Koppattu Âhavamallanai aṅjuvitt-avan ânaiyuṅ-gudiraiyum peṇḍir baṇḍâramuṅ-gaikkoṇḍu vijaya-abishêkam-paṇṇi vira-ſiṅgâſanattu viṟṟirund-aruḷina Kô-p-Parakêſari-pammar-âna uḍaiyâr ſri-Râjêntra-dêvarkku yâṇḍu mûnṟâvadu Vijaiya-Râjêntra-maṇḍalattu-k-Kuvalâla-nâṭṭu-k-Kuvalâlattu-p-Piḍâriyâr piḍaligaivâriyâl yâṇḍu mûnṟâvadu nâḷ eṇbattâṟu-varai kûḍi mudal-âna paſu-naḍai uru arupattu-mûnṟum daṇḍanâyaka-kaṅgâni Œôḷa-maṇḍalattu Pâṇḍi-kulâſani-vaḷa-nâṭṭu Viḷâ-nâṭṭu Taṇḍaṅguṟai Taṇḍaṅguṟai-udaiyân Veṭṭan Paṅchanedi-vâṇan-âna Madurântaka-t-Tamiḷ-pperaiyan nilaiyuru-k-koṇḍu ſandirâḍitta-vaṛa erippad-âga it-têvarai ârâdikkum Œiva-Brahmaṇar Kauſika-gôṭṭirattu Œaṅkaran Tiyambakan-âna Bûpâlarâja-Brahma mârâyanum Âlan Mârâſiṅgan-âna Râjaparâkkirama-Brahmamârâyanum erippad-âga vaitta tiru-nuntâviḷakku iraṇḍu ip-paſuvâl vanda âkka-p-perukkam taṅgalidâgavum ip-pariſu vaitta tiru-nundâviḷakku iraṇḍu ivai pam-Mâhêſvarar rakſbai ||

108

At the same place.

(Grantha and Tamil characters.)

svasti ſri Tiru manni viḷaṅgum-i. . . . na. tan tōḷum vâlun-tuṇaiy-ena-kKeḷi. . . . nai kaḍantu Vayirâgarattu-kkuṅjara-kkuḷâm pala vâri aṅjali-ŒakkaragoṭṭattutTârâvaraſanai-ttikku nigaḷa-ttirai-koṇḍ-aruḷi arukkan-udaiya-ttiſaiyil irukkuṅgamalam-anaiya Nila-magaḷ-tannai munniv-an-nâḷ tiru-Mâl-âdi-kkeḷil-âgi yaḍuttanav-iyâduṅ-jaliyâvagaiy-inid-eḷuttu-t-tan kuḍai-niḷalil-inb-uṛa irutti tigiriyum puliyun-tiſai-toṟu naḍâtti-p-pugaḷun-tarumamum. . . . niṟutti vîramun-tiyâgamu mânamuṅ-garuṇaiyum urimai. . . . yâttala nigaḷa jayamun-tânun viṟṟiruntu kulamaṇi-makuṭa muṟaiyir-chûḍi-t-tan-kaḷal târâdivar ſûḍa-ch-cheṅgôl Nâva. . . . m puvitoṟum naḍâttiya Kô-Râjakeſarivarmar-âna. . . . ḍayâr ſri-Râjêntra-Œôḷa-dêvarkku yâṇḍu iraṇḍâvadu adikâri. . . . ḷa-maṇḍalattu-k-Kâliyâr-kkoṭṭattu-p-Pembuliyâr-nâṭṭu-p-Pâṇḍiyampâkkattu-p-Pâṇḍiyampâkkam - uḍaiyâr Ambalavan Tiruppontaiyâr - âna Vira - ſikâmaṇi - mâvêntavêḷâr Vijaiya-Râjêntra-maṇḍalattu-k-Kuvalâla-nâ.ttu-p-Piḍâriyâr kôyilin-uḷḷâl ttiru-ch-chuṟru-maṇḍapattu-k-kôyiṅ-karuma-mârâyar. . . . runtu it-têvar dēvādānam-âna ūṅgalâl

vanta mâḍai nell-âkki it-têvarkkum patipâdamûla-ppaṭṭudaiya...pala-paṇi-
 nivantakkârkkum nivantañ-jeydapaḍi uṇḍô-v-enṟu it-têvarkku mâḍâpattiyaiñ-
 jeygiṟa Kannâṭaka-paṇḍitaraiyum patipâdamûla-ppaṭṭudai-p-paṇchâchâriya-
 t-têvakammigalaiyuñ-gêṭka uḍaiyâr śrî...ḷa-dêvarkku yâṇḍu iraṇḍâvadu-
 varaiyum nivantañ-jeydad-illaiy-enṟu šolla mēṟpaḍiyârgalaiyum puravu-vari-
 tinai-kaḷattu mugaveṭṭi...yâr-k-kottattu Araṇinilai Mummudi-Šôḷa-Nallûr i...
 vêḷân Kaṇbu...mâna Nirupa-šikâmaṇi Viḷupparaiyanai vaiyttu-kkoda...tu adi-
 kârigal! Vîra-šikâmaṇi-mûvênta-vêḷar nivantañ-jeydapaḍi dēvadânam kuṟuṇi nel
 mâḍai nûṟṟ-enbattêḷê-mûnṟu-mâ||Parakkambalḷi mâḍai irunûṟṟu-iraṇḍê-mâkâṇi||
 ...raiṟyâr mâḍai patt-araiyê- oru-mâva...kaḷai...mânṟan pa...eṇṇûṟṟ-orupaṟto
 ...lâga aiñṇûṟṟ-orupattêḷê-mûnṟu-mâkâṇiyinâl mâḍai onṟukku kâšu iraṇḍ-âga
 kâšu âyirattu-muppattu-nâlêḷum-mâ-v-araikku kâš-onṟukku Râja.....nello.
 ira.ṭit..nello iraṇḍâyirat...nê-tûṇiyinâl kalañ-galanê-tûṇi-nânâḷi vâši...ṟri
 Arumolidēvan marakkâlâl nello iraṇḍâyiratt-eṇṇûṟṟu-nârpaṭṭu-mukkalanēy-
 iru-tûṇi-mukkuṟuṇikkum nivantañ-jedapaḍi||Virabbhadra-dêvarkku sa...onṟukku
 tiru-v-amudariši nânâḷiyum kaṟiyamu iraṇḍum âḍaikkâya.....mudu nâlum
 Brahmâṇiyârkkku santi onṟukku tiru-v-amudariši nânâḷiyum kaṟiyamudu
 iraṇḍum âḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Iṣvariṟârkkku santi
 onṟukku tiru-v-amudariši...kaṟiyamudu iraṇḍum âḍai...ṇḍum ilaiyamu
ârkkku santi onṟukku tiru-v-amudariši nânâḷiyum kaṟiyamudu iraṇ-
 ḍum âḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Vaiyishnaviyârkkku santi
 onṟukku tiru-v-amudariši nânâḷiyum kaṟiyamudu iraṇḍum âḍaikkâyamudu..
 .ilaiyamudu nâlum Vârâhi.....yamudu iraṇḍu âḍaikkâyamudu
 iraṇḍum ilaiyamudu nâlum Indrâṇiyârkkku santi onṟukku tiru-v-amudariši
 nânâḷiyum kaṟiyamudu iraṇḍum âḍaikkâyamudu iraṇḍum ilaiyamudu nâlum
 śrî-Châ.....dêšvariṟârkkku santi onṟukku tiru-v-amudariši nâ.....kuṟuṇi-
 nânâḷiyum arda-yâmatukku tiru-v-amudariši nânâḷiyum santi nâlukku kaṟiya-
 mudu eṭṭum âḍaikkâyamudu eṭṭum ilaiyamudu padinâṟum Gaṇapatiyâr
 Arumukkiya...tu.....ârkkku santi onṟukku tiru-v-amudariši nânâḷiyum.....
 .âḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Mûlathânattu Châmuṇḍêšvari-
 yârkkku santi onṟukku tiru-v-amudariši nânâḷiyum kaṟiyamudu iraṇḍum
 âḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Yôgêšvariṟârkkku santi onṟukku
 tiru-v-amudariši nânâḷiyum kaṟiyamudu iraṇḍum....m ilaiyamudu nâlum
 Kshêtrapâla-dêvarkku santi onṟukku tiru-v-amudariši nânâḷiyum kaṟiyamudu
 iraṇḍum âḍaikkâyamudu iraṇḍum ilaiyamudu nâlum Mahâšâstâvukku tiru-v-
 amudariši nânâḷiyum kaṟiyamudu iraṇḍum âḍaikkâyamudu iraṇḍum ilaiya-
 mudu nâ.....kku tiru-v-amudariši nânâḷiyum kaṟiyamudu iraṇḍum âḍai-
 kkâyamudu iraṇḍum ilaiyamudu nâlum Sûrya-dêvarkku santi onṟukku tiru-
 v-amudariši nânâḷiyum kaṟiyamudu iraṇḍum âḍaikkâyamudu iraṇḍum ilaiya-
 mudu nâlum âga dēvargaḷukku nâl onṟukku.....munnûṟṟ-aṟupaḍinukku tiru-

v-amudariši irunûṛṛ-ēḷupadin-kalattināl irañḍ-añjākki nel arunurṛ-ēḷupattaiṅ-galam kariyamud-onṛukku nel ulakk-āga nāl onṛukku nel kuṛuṅi-oru-nāḷi . . . munnûṛṛ-arupadinu . . muppattu-mû ṛukku aḍaikkāyamudu muppattâr-āga nāl munuûṛṛ-arupadukku aḍaikkāyamudu pannir-āyirattu-toḷāyiratt-arupadukku aḍaikkāyamudu pattukku nel nāḷiy-āga padin-mukkalanê-tûṅi-p-padakku nāl onṛukku ilaiyamudu oru . . . nāl munnû kku-t-toḷāyirattu-irupadukku ilaiyamud-irupadukku nel nāḷiy-āga nel padin-mukkalanê-tûṅi-p-padakk-āga dēvargaḷukku ôṛ-āṭṭaiḷukku nellu eḷunûṛṛu-muppattaiṅ-galanêy-iru-tûṅi-k-kuṛuṅi uttaram-ayana . . . nti nāl gaikku kalaṣattin kiḷ-attā nel tûṅi ariši nānāḷiyāl nel kuṛuṅi snapana-dravyam vēṇḍuvava koḷḷa-k-kāṣu kālukku nellu iru-tûṅiy-iru-nāḷi piradāna-kumbaṅ-jūḷa-p-puḍavai onṛukku-k-kāṣu arai . . kku nellu tûṅi-oru-nāḷi perun-tiru-v-amudariši tûṅi . . . ṇḍ-añjākki nel kalanê-mukkuṛuṅi kariyamudu nālukku nel-iru-nāḷi aḍaikkāyamudu irupadukkum ilaiyamudu nârpadukku nel nānāḷi Yôgini-Yôgēṣvara-pūjaikku mattiya-pānam iru-kalattukku nel kala . . tûṅiyināl irañḍ-añjākki nel iru-tûṅi-p-padakku . . kāṣu kâlê-araikkālukku nel kalanê-munnāḷi dakṣhaṇam-ayana-samkrānti nāl snapanam āḍi aruḷugaikku kalaṣattin kiḷ-attā nel tûṅi ariši nānāḷiyāl nel kuṛuṅi piradāna-kumbaṅ-jūḷa-p-puḍavai onṛukku kāṣu araikkālukku nel tûṅi-oru-nāḷi snapana-dravyaṅ-goḷḷa-k-kāṣu kālukku nel iru-tûṅi-iru-nāḷi perun-tiru-v-amudukku ariši tûṅi-p-padakkinnāl irañḍ-añjākki nel . . kalanê-mukkuṛuṅi kariyamudu nālukku nel iru-nāḷi aḍaikkāyamudu irupadukkum ilaiyamudu nârpadukkum nel nānāḷi Yôgini-Yôgēṣvara-pūjaikku mattiya-pānam iru-kalattināl neṛ-kalam ariši tûṅiyināl irañḍ-añjākki nell-iru-tûṅi-p-padakku āḍ-onṛukku-k-kāṣu kâlê-araikkālinal neṛ-kalanê-munnāḷi sūrya-grahaṇattu nāl snapanam-āḍi aruḷugaikku kalaṣattin kiḷ-attā nel tûṅi ariši nānāḷiyināl nel kuṛuṅi . . . mbaṅ-jūḷa-p-puḍavai onṛukku kāṣu araikkālukku nel tûṅi-oru-nāḷi * snapana-dravyattukku vēṇḍuvana koḷḷa-k-kāṣu kālukku nel iru-tûṅi-iru-nāḷi perun-tiru-v-amudukku ariši tûṅi-p-padakkinnāl irañḍ-añjākki nel kalanê-mukkuṛuṅi kariyamudu nālukku nell-iru-nāḷi aḍaikkāyamudukkum ilaiyamudu nârpadukkum nel nānāḷi Yôgini-Yôgēṣvara-pūjaikku mattiya-pānattukku iru-kalattukku neṛ-kalam ariši tûṅiyināl irañḍ-añjākki nell-iru-tûṅi-p-padakku āḍ-onṛukku-k-kāṣu kâlê-araikkālukku neṛ-kalanê-munnāḷi Kārtigai-k-Kārtigai nāl snapanam āḍi aruḷugaikku kalaṣattin kiḷ-attā ne . tûṅi ariši nānāḷiyināl neṛ-kuṛuṅi piradāna-kumbaṅ-jūḷa-p-puḍavai onṛukku-k-kāṣu araikkālukku nel tûṅi-oru-nāḷi snapana-dravyam vēṇḍuvana koḷḷa-k-kāṣu kālukku nell-iru-tûṅi-iru-nāḷi perun-tiru-v-amudukku ariši tûṅi-p . . kināl irañḍ-añjākki neṛ-kalanê-mukkuṛuṅi kariyamudu nālukku ne . . l-iru-nāḷi aḍaikkāyamudu irupadukkum ilaiyamudu nârpadukkum nel-iru-nāḷi viḷakkida eṇṇai padināḷikku eṇṇai nāḷikku neṛ-padakk-āga neṛ-kalanê-iru-tûṅi

* The succeeding portion of this inscription is by mistake printed as No. 112 a in the Tamil text.

Yögini-Yôgêšvara-pûjaikku mattiya-pānam iru-k . . . tukku neṅ-kalam ariši
 tūṇiyināl irāṇḍ-añjākki nell-iru-tūṇikku ṅṅukku-k-kāšu kâlê-araikkālukku
 neṅ-kalanê-mūnāḷi ôṛ-āṭṭai-nāḷil Ševvāy . . . ṅṅukku nāl onṅukku-t-tiru-v-amudariši
 kuṅṅuṇiyum balikku arišiy-iru-nāḷiyum Astradēvarkku-t-tiru-v-amudarišiy-iru-
 nāḷiyum tirunāl onṅukku ariši kuṅṅuṇi-nānāḷiy-āga nāl aimbattiraṇḍukk-
 ariši aṅṅu-kalanê-tūṇi-p-padakkinnāl-irāṇḍ-añjākki neṅ-padināṅṅu-kalanê-mukku-
 ṅṅuṇi nāl onṅukku-k-kariyamudu irāṇḍukku nel-iru-nāḷiy-āga nāl aimbatt-
 irāṇḍukku nel tūṇi-p-padakku-nānāḷi nāl onṅukku āḍaikkāyamudu nālāga
 nāl aimbattiraṇḍukku āḍaikkāyamudu irunūṅṅ-ēṭṭukku neṅ-padakk-aññāḷi nāl
 onṅukku ilaiyamudu eṭṭāga nāl aimbattiraṇḍukku ilaiyamudu nānūṅṅ-
 orupatt-āṅṅukku nel padakk-aññāḷi aṅṅāra-balikku nāl onṅukku āḍ-onṅāga
 nāl aimbattiraṇḍukku āḍ-aimbattiraṇḍu āḍ-onṅukku kāšu kālāga kāšu
 padinmūṅṅukku kāš-onṅukku nel iru-kalanê-iru-tūṇi-k-kuṅṅuṇi-āga nel
 muppattaiṅ-galanê-iru-tūṇi-k-kuṅṅuṇi bali-pōdu . . pattu-viḷakkukku nāl
 onṅukku eṅṅai uriy-āga nāl aimbattiraṇḍukku eṅṅai irupattāṅṅu-nāḷi eṅṅai
 nāḷikku neṅ-padakkāga nellu nāṅ-kalanê-tūṇi kanniyā-pûjaikku-p-peṅ-piḷaiḅal
 eḷuvarkkum Vikkêšvara-māṇi oruvanukkum nāl onṅukku ariši kuṅṅuṇiy-iru-
 nāḷiy-āga nāl aimbattiraṇḍukku ariši aiṅ-galanê-aiṅ-guṅṅuṇiyināl irāṇḍ-añjākki
 ne.padinmukkalanê-tūṇi-p-padakku-nānāḷi nāl onṅukku-k-kari nā.lukku nel
 nānāḷiy-āga nāl aimbattiraṇḍukku nell-iru-kalanê-padakku nāl onṅukku
 veṅṅūṅāya pādināṅṅ-āga nāl aimbattiraṇḍukku veṅṅūṅā yaṅṅūṅṅu-muppatt-
 irāṇḍukku nell-iru-tūṇi-p-padakku-munnāḷi-uḷakku nāl onṅukku veṅṅilai
 muppattiraṇḍ-āga nāl aimbattiraṇḍukku veṅṅilai āyiratt-aṅṅūṅṅ-āṅṅupattu-
 nālukku nell-iru-tūṇi-p-padakku-munnāḷi-uḷakku ôṛ-āṭṭai-nāḷil tiṅṅal-saṅ-
 krānti pattukku saṅkrānti onṅukku-t-tiru-v-amudariši kuṅṅuṇi-nānāḷiy-āga
 nāl ppattukku-t-tiru-v-amudariši kalanê-mukkuṅṅuṇiyināl irāṇḍ-añjākki nel
 mukkalanê-kuṅṅuṇi-nānāḷi nāl onṅukku kariyamudu irāṇḍukku nel nāḷiy-āga
 aiṅ-ñāḷi nāl onṅukku āḍaikkāyamudu irāṇḍāga nāl ppattukku āḍaikkāya-
 mudu irupadukku nell-iru-nāḷi nāl onṅukku ilaiyamudu nālāga nāl ppattu-
 kku ilaiyamudu nāṅṅpadukku nel iru-nāḷi tiṅṅal tirunāl tiruviḷā-p-pann-
 irāṇḍukku nāl onṅukku tiru-v-amudariši padakk-āga nāl panniraṇḍukku
 tiru-v-amudariši iru-kalattināl irāṇḍ-añjākki nel aiṅ-galam nāl onṅukku
 kariyamudu nālukku nel iru-nāḷiy-āga nāl panniraṇḍukku nel mukkuṅṅuṇi
 nāl onṅukku āḍaikkāyamudu nāṅṅpattēṭṭukku nel nānāḷi-muḷakku nāl onṅu-
 kku ilaiyamudu eṭṭāga nāl panniraṇḍukku ilaiyamudu tonṅūṅṅ-āṅṅukku nel
 nānāḷi-muḷakku nāl onṅukku tiru-viḷakku eṅṅai nānāḷiyāga nāl ppann-
 irāṇḍukku eṅṅai nāṅṅpattēṅṅāḷikku nell-eṅ-kalam Yögini-Yôgêšvara . . . nāl
 onṅukku mattiya-pānam iru-kalattukku neṅ-kalam-āga nāl ppanniraṇḍukku
 neṅ-panniru-kalam nāl onṅukku ariši tūṇiy-āga nāl panniraṇḍukku ariši
 nāṅ-kalattināl-irāṇḍ-añjākki neṅ-padināṅṅ nāl onṅukku āḍ-onṅāga nāl

ppanniraṇḍukku āḍ-onṟukku kâṣu kâlê-raikkâl-âga-k-kâṣu nâlaraikku
 neṟ-panniru-kalanê-tûṇi-nânâḷi Paṅguni-Uttira-t-tirunâ .vilâ-v-eḷuntaruḷa-
 t-tiru-k-kodi eṟugaikku-t-tiru-muḷaiyaṭṭa-p-pâligaiy-iḍa-kkîl-aṭṭa neṟ-kuṟuṇi
 ariṣi nâḷiyinâl nel iru-nâḷi Śâmuṇḍâ-kumbaṅ-jûḷa-p-puḍavai onṟukku-k-kâṣu
 araikkâlukku nel tûṇi-oru-nâḷi tiru-v-amudariṣi iru-nâḷikku nel aiṅ-nâḷi
 kaṟyamudukkum aḍaikkâyamudukkum ilaiyamudukkum nel nâḷi tiru-k-
 kodikk-p-panniru-muḷa-p-puḍavai onṟukku-k-kâṣu araikku nellu-kkalanê-mu-
 nnâḷi dhvajam-eḷuduvânuḷukku kâṣu araikkâlukku nel tûṇi-oru-nâḷi âṣariya-
 nuḷukku uḍaiyum uttiriyamum iḍa-p-puḍavai iraṇḍukku-k-kâṣu kâlukku
 nell-iru-tûṇi-iru-nâḷi tiru-nayana-môksham-paṅṅu . . . kku dakṣaṇaikk-k-kâṣu
 araikkâlukku nel tûṇi-iru-nâḷi Dhvaja-dêvarkku-k-kalaṣattin kiḷ aṭṭa nel
 nânâḷi Dhvaja-dêvarkku nâl onṟukku-t-tiru-v-amudariṣi iru-nâḷiy-âga nâl
 eḷukk-ariṣi kuṟuṇiy-aṟu-nâḷiyinâl iraṇḍ-aṅjâkki nel tûṇi-oru-nâḷi nâl onṟu-
 kkn aḍaikkâyamudu iraṇḍu ilaiyamudu nâlum-âga nâl eḷukku aḍaikkây-
 amudu paḍinâlum ilaiyamudu irupattettukkum nel munnâḷi nâl onṟukku-k-
 kaṟyamudu onṟukku nel uḷakk-âga nâl eḷukku nel nâḷi-muḷakku . . . ram
 nâḷukku Dhvaja-dêvarkku âḍu onṟukku-k-kâṣu kâlukku nel iru-tûṇi-iru-nâḷi
 dhvajam-iḷiehchu-nâl âḍ-onṟukku-k-kâṣu kâlukku nell-iru-tûṇi-iru-nâḷi Astra-
 dêvarkku-eh-ehârtti aruḷa-p-pariyaṭṭam onṟukku-k-kâṣu araikkâlukku nel
 tûṇi-oru-nâḷi santi onṟukku-t-tiru-v-amudariṣi iru-nâḷiy-âga santi iraṇḍukku-
 t-tiru-v-amudariṣi nânâḷiy-âga nâl eḷukku ariṣi mukkuṟuṇi-nânâḷiyinâl iraṇḍ-
 aṅjâkki nel iru-tûṇi-aṟu-nâḷi santi onṟukku-k-kaṟyamudu onṟâga santi
 iraṇḍukku-k-kaṟyamudu iraṇḍukku nel uriy-âga nâl eḷukku nel munnâḷi-uri
 tiruviḷâ-v-aṟaivânuḷukku-p-puḍavai onṟukku-k-kâṣu kâlukku nel iru-tûṇiy-iru-
 nâḷi eḷânâl-t-tiruviḷâv-eḷukka-t-tiru-muḷaiy-aṭṭa-p-pâligai-k-kîl aṭṭa nel
 kuṟuṇi ariṣi nâḷiyinâl nel iru-nâḷi Śâmuṇḍâ-kumbaṅ-jûḷa-p-puḍavai onṟukku
 kâṣu araikkâlukku nel tûṇi-oru-nâḷi tiru-v-amudukku ariṣi iru-nâḷikku nel
 aiṅ-nâḷi kaṟyamudukkum aḍaikkâyamudukkum ilaiyamudukkum nel nâḷi
 Śâmuṇḍâ-hômattukku santi onṟukkum uriy-âga santi iraṇḍukku ney nâḷiy-âga
 nâl eḷukku ney eḷu-nâḷikku neṟ-kalanê-padakku hôma-ehcharu onṟukku ariṣi
 iru-nâḷi âga santi iraṇḍukku ariṣi nânâḷi âga nâl eḷukku ariṣi mukkuṟuṇi-
 nânâḷiyinâl irattṭi nel eḷu kuṟuṇi eḷḷukkum porikkum toraikkum nâl onṟukku
 neṟ-kuṟuṇiy-âga nâl eḷukku nel eḷu kuṟuṇi hômattukku nâl onṟukku âḍu
 onṟâga nâl eḷukku âḍu eḷâga âḍu onṟukku kâṣu kâl-âga kâṣu onṟê-mukkâli-
 nâl nel nâr-kalanêy-iru-tûṇi-k-kuṟuṇi-aṟu-nâḷi Nava-dêvataiga . . . kku santi
 onṟukku pērâl tiru-v-amudariṣi iru-nâḷiy-âga santi iraṇḍukku ariṣi tûṇi-
 uânâḷiy-âga nâl eḷukku-t-tiru-v-amudariṣi iru-kalanêy-eḷu-kuṟuṇi-nânâḷiyinâl
 iraṇḍ-aṅjâkki nel aṟu-kalanêy-iru-tûṇi-k-kuṟuṇi-aṟu-nâḷi nâl onṟukku-k-kaṟiy-
 amudu iraṇḍukku nel nâḷi âga nâl eḷukku nel mukkuṟuṇi-nânâḷi nâl
 onṟukku . . . kkâyamudu muppattâr-âga nâl eḷukku aḍaikkâyamudu irunûṟṟ-

aimbattettukku adaikkâyamudu pattukku nel nâliy-âga nel mukkuruni-oru-nâli-
 mulakku nâl onrukku ilaiamudu elupattiraṇḍ-âga nâl êlukku ilaiamudu aiññûrr-
 orupatt-ârukku ilaiyamudu irupadukku nel nâliy-âga mukkuruni-nânâli-mulakku
 šârtti aruḷa-p-puḍavai onbadinukku-k-kâšu onṛê-araikkâlukku nel mukkalanê-
 kuruni-oru-nâli šârtti aruḷa-t-tirukkâppu nâl onrukku-p-pon mûnṛu mañjâ-
 dikku-k-kâšu araiyinâl neṛ- kalanê-tûṇi-nânâli bali-cheharuvukku santi
 onrukku ariši iru-nâliy-âga santi iraṇḍukku ariši nânâliy-âga nâl êlukku
 ariši mukkuruni-nânâliyinâl iraṇḍ-añjâkki nel iru-tûṇi-aṛu-nâli nitta-hômami-
 paṇṇuvân oruvanukku dakṣhaṇai nâl onrukku-k-kâšu araikkâl-âga nâl êlukku-
 k-kâšu mukkalê-araikkâlinâl. . . . lanê-tûṇi-eḷu-nâli nitta-t-tiruvilâv-eḷuntaru-
 lum nâl santi onrukku-t-tiru-v-amudariši padakk-âga santi iraṇḍukku-t-tiru-v-
 amudariši tûṇiy-âga nâl êlukku-t-tiru-v-amudariši iru-kalanê-tûṇiyinâl iraṇḍ-
 añjâkki nel aiñ-galanê-iru-tûṇi-p-padaku nâl onrukku-k-kaṛiyamudu iraṇḍu-
 kku nel iru-nâliy-âga nâl êlukku neṛ-kuruni-aṛu-nâli nâl onrukku adaikkây
 amudu eṭṭâga nâl êlukku adaikkâyamudu aimbat. . . . nâl nel aiñ-nâli-uri nâl
 onrukku ilaiy amudu padinâr-âga nâl êlukku ilaiy amudu nûrr-orupa. . . . ṇḍi
 nâl nel aiñ-nâli-uri tiruvilâv-eḷuntarulum iḍattu tiru-vilakk-erikka nâl
 onrukku eṇṇai padinâliy-âga nâl êlukku eṇṇai eḷupadinâli eṇṇai nâlikku
 neṛ-padakk-âga neṛ-padinoru-kalanêy-iru-tûṇi kaputtirttam âḍi aruḷumpôdu
 sâttiy-aruḷa-p-puḍavai onrukku-k-kâšu araikkâlukku nel tûṇi-oru-nâ. . . . tirtt. .
 . . . ḍi šârtti aruḷa-p-pariyattam onrukku-k-kâšn araikkâlukku nel tûṇi-oru-nâli
 Brahmavam-paṇuvân oruvanukkum mantra-japam-paṇṇuvân oruvanukkum
 stôtram viṇṇappañ-jeyvân oruvanukkum pērâl dakṣhaṇaikku-k-kâšu kâlum
 Irukkuvêdi oruvanukkum Sâmvêdi oruvanukkum Yašurvêdi oruvanukku
 dakṣhaṇaikku-p-pērâl kâšu araikkâl-âga kâšu onṛê-araikkâlukku nellu mukka-
 lanê-kuruni-oru-nâli tiruvilâvil ševittârnṁ âḍinârkkum pâḍinârkkum prasâ-
 dañ-guḍukka-p-pariŝattañ-goḷḷa-k-kâšu nâlukku neṛ-padinoru-kalam mâtiru-
 šanti ŝeyya-t-tiru-mulâiy-atṭa neṛ-padaku toraiyum aḷuntum ulliṭṭu vēṇḍuvana
 koḷḷa neṛ-padaku pôḍâḍikkum iḍattu kan. . . . yâv-oruttikku savvâpara. . . . tukku-
 p-pon arâi-k-kaḷaṇjukkuk-k-kâšu onrukku nel iru-kalanêy-iru-tûṇi-k-kuruni
 uḍukka-k-kaṛai onrukku-k-kâšu kâlukku nel iru-tûṇi-iru-nâli bhêri-vêṭṭikka-
 p-puḍa. . . . ṇrukku. . . . ŝu kâlukku nel iru-tûṇi-oru-nâli bhêri-kkîḷ atṭa neṛ-
 kuruni . šâ-kkoḍikkuk-p-puḍavai onrukku-k-kâšu araiyinâl nel kalanê-tûṇi-
 nânâli bali iḍa âḍu onrukku-k-kâšu. . . . lukku nel iru-tûṇi-iru-nâli tiru-v-amu-
 dukku santi onrukku ariši iru-nâli âga nâl êlukku-t-tiru-v-amudariši kuruni-
 aṛu-nâliyinâl nel tûṇi-munnâli santi onrukku kaṛiyamudu onrukku nel
 uḷakk-âga nâl êlukku nel nâli-mulakku santi onrukku adaikkây amudu
 iraṇḍâga nâl êlukku adaikkây amudu padinâlukku nel nâli-uri santi onrukku
 ilai amudu nâlâga nâl êlukku ilai amudu iru. . . . ttettukku nel nâli-uri
 santi onrukku-t-tiru-vilakku onrukku eṇṇai oru ŝeviḍ-âga nâl êlukku eṇṇai

oru-ševīḍ-āga nāḷ ēḷukku eṇṇai āḷakkē-īru-ševīḍukku nel īru-nāḷi-uri yāga-
 śālaiyil irukkum Śāmuṇḍā-kalaśam onṟum nava-. . mbaṅgaḷum irukkum
 śayana-vēdikai mēḷ aṭṭa nel padakku ariṣi nānāḷiyināl neṟ-kuṟuṇi kumbaṅ-
 jūḷa-p-puḍavaiḷukku-kkāṣu onṟ-araikku nel nāṟ-kalanē-kuṟuṇi-nānāḷi nāḷ onṟukku
 nantāvilakku onṟukku eṇṇai uḷakk-āga nāḷ ēḷukku eṇṇai nāḷi-muḷakkīnāl
 nel mukkuṟuṇi-nānāḷi kumba-devataiḷaḷ padimarkkum Astra-dēvarkkum
 santi onṟukku-ppērāl tiru-v-amudariṣi īru-nāḷiy-āga nāḷ onṟukku ariṣi
 padakku-nānāḷiy-āga nāḷ ēḷukku-ttiru-v-amudariṣi kalanē-aiṅ-guṟuṇi-nānāḷiyi-
 nāl irāṇḍ-aṅjākki nel mukkalānē-ēḷu-kuṟuṇi-aṟu-nāḷi santi onṟukku-kkaṟiy-
 amudu irāṇḍukku nel nāḷiy-āga nāḷ ēḷukku nel ēḷu nāḷi santi onṟukku
 aḍaikkāyamudu irupattiraṇḍ-āga nāḷ ēḷukku aḍaikkāyamudu nūṟṟ-aiym-
 . . ttu-nāḷukku. . . ruṇi-ēḷu-nāḷi-uri santi onṟukku ilai amudu nāṟpattu-nāl-
 āga nāḷ ēḷukku ilai amudu munnūṟṟ-eṭṭukku neṟ-kuṟuṇi-ēḷu-nāḷi-uri śīru-kālai-
 ppalikku ariṣi īru-nāḷiyum madhyāna-balikku ariṣi īru-nāḷiyum udira-balikku
 āḍu onṟum antiyampōdu arkki. . balikku ariṣi īru-nāḷi ardha-yāma-balikku
 ariṣi īru-nāḷiyum āḍu onṟum āga nāḷ ēḷukku ariṣi kuṟuṇiy-āga nāḷ ēḷukku
 ariṣi ēḷu-kuṟuṇiyināl neṟ-kalanē-aiṅ-guṟuṇi. . nāḷi āḍu padinālināl āḍu
 onṟukku-k-kāṣu kāl-āga-k-kāṣu mūṇṟ-araiyināl nel onbadin-kalanē-ēḷu-
 kuṟuṇi-nānāḷi graha-śāntikkum aṟputa-śāntikkum nāḷ onṟukku āḍu onṟāga
 nāḷ ēḷukku āḍu ēḷināl kkāṣu onṟē-mukkālukku nel nāṟ. . lanē-īru-tūṇi-k-kuṟuṇi-
 aṟu-nāḷi balipōdu piḍattu-ppiḍivilakku irāṇḍukku eṇṇai muḷakk-āga nāḷ
 ēḷukku eṇṇai aiṅ-nāḷi-uḷakkīnāl nel īru-tūṇi-p-padakku-nānāḷi nava-hōmattukku-
 ch-charu onbadukku nāḷ onṟukku ariṣi padakk-īru-nāḷiy-āga nāḷ ēḷukk-ariṣi kala-
 nē-mukkuṟuṇi-aṟu-nāḷiyināl nel mukkalānē-mukkuṟuṇi-mun. . ḷi hōmattukku
 nāḷ onṟukku ney nānāḷi-uriy-āga nāḷ ēḷukku ney muppattoru-nāḷi-uriyināl
 ney nāḷikku neṟ-padakk-āga nel aiṅ-galanē-mukkuṟuṇi Śāmuṇḍā-hōmattukku
 nāḷ onṟukku āḍu onṟāga nāḷ ēḷukku āḍu ēḷināl āḍu onṟukku-k-kāṣu kāl-āga
 kāṣu onṟē-mukkālīnāl nel nāṟ-kalanē-īru-tūṇi-k-kuṟuṇi-aṟu-nā. . . yamu. . . ṣikku
 nāḷ onṟukku-p-perunti tiru-v-amudariṣi kuṟuṇiy-āga nāḷ ēḷukku tiru-v-amud-
 ariṣi kalanē-mukkuṟuṇiyināl irāṇḍ-aṅjākki nel mukkalānē-kuṟuṇi-nānāḷi nāḷ
 onṟukku-kkaṟiy-amudu irāṇḍukku ne. īru-nāḷiy-āga nāḷ ēḷukku neṟ-kuṟuṇi-
 aṟu-nāḷi santi onṟukku-ttiruvilakku irāṇḍ-āga santi mūṇṟukku tiruvilakk-
 āṟukk-eṇṇai āḷakkē-īru-ševāḍ-āga nāḷ ēḷukku eṇṇai nāḷi-īru-ševitṭukku neṟ-
 padakk-oru-nāḷi samāptiyil erumaiy-eṭṭu erumai onṟukku-k-kāṣu irāṇḍukku
 nel aiṅ-galanē-tūṇi-p-padakku. . paṣuvukku āḍu onṟukku-k-kāṣa kālīnāl nel
 īru-tūṇi-īru-nāḷi. . . nya-vadaikku āḍu onṟukku-k-kāṣu kālukku nel īru. . . ṇi-īru-
 nāḷi muttirāśāriyanukku uḍaiyum uttiriyamum iṭṭa puḍavai irāṇḍukku-k-
 kāṣu araikku neṟ-kalanē-tūṇi-nānāḷi dakṣhaṇaikk-p-pon mukkaḷaṅjukk-k-
 kāṣu āṟukku nel ppadinaṟu-kalanē-tūṇi-p-padakku šū. . nukku uḍaiyum uttiri-
 yamum-iḍa-p-puḍavai irāṇḍukku-k-kāṣu araikku neṟ-kalanē-tūṇi-nānāḷi uḍaiy-
 um utti. . . mum-iḍa-p-p. . . irāṇḍukku-k-kāṣu araikku neṟ-kalanē-tūṇi-nānāḷi

idu irattippu dakshaṇai-p-pon kaḷaṅjukku-k-kāṣu iraṇḍukku nel aiṅ-galanê-tūṇi-p-padakku bali-iḍum āṣāriyanukku uḍaiyum uttīriyamum-ida-p-puḍavai iraṇḍukku-k-kāṣu nālukku nel iru-tūṇi-iru-nāḷi dakshaṇaikku-p-pon kaḷaṅjukku-k-kāṣu iraṇḍu. nel aiṅ-galanê-tūṇi-p-padakku nava-hômam-paṇṇuvâr onbadin-markku dakshaṇaikku-p-pêrâl kâṣu araiy-âga-k-kāṣu nâl-araikku neṅ-pannirukalanê-tūṇi-nânāḷi śānti-ṣeyyum êḷu nāḷum Yôgini-yôgêṣvara-pûjaikku nāl onṅukku mattiya-pānai-galam-âga nāl êḷukku mat. .pānam êḷu kalattuk. nel mukkalauê-tūṇi-p-padakku nāl onṅukku âḍ-araiy-âga nāl êḷukku âḍu mûṅ-araikku kâṣu mukkalê-arai-araikkālināl nel iru. lanê-tūṇi-êḷu-nāḷi nāl onṅukku ariṣi padakk-âga nāl êḷukku ariṣi kalanê-padakkināl iraṇḍ-aṅjākki nel iru-kalanê-iru-tūṇi-mukkuṅṅai śānti-ṣeyyum êḷu nāḷum mû. . . rkkuñ. . . kkom pāḍināṅkum-âḍināṅkum sôṅṅukku nāl onṅukku ariṣi tūṇi-ppadakk-âga nāl êḷukku ariṣi mukalanê-tūṇi-ppadakkināl irattī.

109 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru. . . vaḷara iru-Nila. . . ntaiyum pōṅ-Chaya-p-pāvai. . . . ni-ch. . . . perun-tēviyar-âgi inb-uṅa ne. . . ti. . . . Idaituṅrai-nāḍun-tuḍar-vana-vēli-p-paḍar-Vanavāṣiyuñ-jullī-ṣūḷ-madit-Koḷḷippākkaiyum naṇṇaṅk-arum-araṅ-Maṇṇaikkaḍakkamum poru-kaḍal-Īḷatt-araiyar-tamuḍiyum âṅg-avan-dē. kkaṅ Tennavan vaitta śuntara-mudiyum I. te. rai-Īḷa-maṇḍalamuḷuvadum eṅi-paḍai-k-Kēraḷan muṅaimaiyir-chūḍuṅguladanam-âgiya palar pugai-muḍiyuñ-jeṅg-adir-mālaiyuñ-jaṅg-adir-vēlai-t-tol-peruñ-gāvaṅ-pala-paḷan-tivuñ-geruvir-chinavil-irupattoru-kāl araiṣuḷai kaṅ. tīv-araṅ-karudi iruttīya ṣemboṅ-Tiru-t-tagu-muḍiyum bayaṅgoḍu paḷi miga Muṣaṅgiyil mudugitt-olitta Jayaṣiṅgan aḷapparum pugaiḷoḍum piḍiyal Irattapāḍi-ēḷarai-ilakkamum nava-nedi-k-kula-peru-malaigaḷum vikkarama-vīra. Śakkaragoṭṭamum mudiravaḍa-vallai Madu. . . ḍalamuñ-gā-mi. yum veñ-jilai-vīrar Paṅja-p-paḷḷiyum pāṣaḍai-p-paḷana Māṣuṇi-dēṣamum ayarv-il vaṅ-kīrtti Âḍinagaravaiyir-chantiran-ṅol-kulatt-Intirāṣunai viḷaiy-amar-kaḷattu-k-kilaiyoḍum piḍittu-p-paladanattōḍu niṅai-kula-ḍana-kkuvaiyuñ-gittaruñ-jeṅi-milai Oṭṭa-vishaiyamum pū. ṣēr naṅ-k-Kôṣalai-nāḍun-Tanmapālanai vemmunai aḷittu vaṅḍ-uṅai-ṣōlai-t-Taṇḍabuttīyum Iraṅaṣūranai muraṅ-uga-t-tākki-t-tikk-aṅai-kīrtti-t-Takkapa Lāḍamuṅ-Gōvi. ḍu-kaḷar-Chaṅgoṭṭal-Malupālanai veñ-jamar-viḷāgatt-aṅjuvitt-aruḷi onḍiḷal-yānai. penḍir-baṅḍā. la-neḍuṅ-gaḍal-Utti. Lāḍamum veṅi-malar-t-tirttatt-eṅi-punaṅ-Kaṅgaiyum alai-kaḍal-naḍuvuṅ-pala-kalan-jelutti Śaṅgirāma-vijaiyōrtuṅga-panman-āna Kidāratt-araiyanai vār-kayam. r. ppiṅakkamum ārtt-avan-aga-nagar-p-pōr-t-toḷil vāṣalili Vichchādira-t-tōraṅamum pottōḷi-punai-maṅi-p-pu. na-maṅi-kkadavamum

(ni)niṛai-śri-Vijaiyamun-tuṛai-niṛ-Pannaiyum van-malaiyūraiṇṇ-ron-Malaiyūrum
 aḷ-kaḍal-a. ū-śūḷ Māyirudūṅgamuñ-galaṅgā-val-vinai Ilaṅgāśōbamūñ-gāpp-uṇu . .
 ppappālamu mum viḷai-p-pain-tūṇ-idaḷ Vaḷaippandūṇṇ-galai-t-
 takkōr-pugaḷ talai-t-Takkōlamun-tida-māval-vinai Mādamaliṅgamuñ-galāmudir-
 kaḍun-tiṛal Nil.muri-dēśamun-tēnakkalā-poḷil Mānakkavāramun-toḍu-kaḷaṇ-
 kāvaṛ-kaḍu-muraṭ-Kiḍāramu-mā-pporu-daṇḍāṇ-koṇḍa Kō-pParakēśaripanmar
 āgiya uḍaiyār śri-Rājētra-Śōḷa-Dēvaṛku yaṇḍu 22 āvadu . . . Śōḷa-maṇḍalattu-
 k-Kaṅgāśāyarattu-k-Kuvalāla-nāṭṭu-k-Kuvalāḷattu - p - Piḍāriyār kōyi . . muubu
 iṭṭigaiyāl-eḍuttu niṇḍadu . . űgi uḍaiyār śri-Rājētra-Śōḷa-Dēvar aruḷichcheyya
 eḍuppittān Śōḷa-ma . . lattU Uyyakkoṇḍār-vaḷanāṭṭu Veṇṇāṭṭu Amanakuḍiy-āna
 Kēraḷāntaka-chaturvēdi-mamgalattu Nārkkana-śri-Kṛishṇan Raman āna Rājēn-
 tra-Śōḷa-Brahmamārāyan magan Mārāyan-Arumoḷiy-āna śēnāpati Uttama-Śōḷa-
 Brahma-mārāyan ik-kōyil eḍuppittu i-dēvaṛku chantrāditya-vaṛa erikkakaḍa-
 vid-ākki Janavārkalpagam-ennu ta tirununtāvilakk-onṇiukku ik-kōyilil
 Śiva-Brāhma(ma)ṇan Ālan Vinaganuñ-Jaṅkaran Tiyaṅbakanum uḷḷiṭṭār-vaśam
 vaitta śāvē mūvē nall-erumai eḷu iv-vilakku niṇṇ-eriya iṭṭa nuntāvilakku
 niṛai Āyiravanadu . . kōḷāl nūṇṇu - p - palam iṇṇ-eriya - t - tirukkōyil-eḍuppittān
 Jayaṅḍa-Śōḷa-maṇḍalattu Śēṅāṭṭu-kkotṭattu Māṅiṇṇ-ū-nāṭṭu-k-Kāṭṭumāna-
 pākattu Brāhmaṇan Mūtta-vagaittūdan Tiruppori Ambalattāḍi Kshatriśikā-
 maṇi-vaḷanāṭṭu Veḷānāṭṭu Eyaṅḍuḍaiyān-āna Mūtta - vagai - ttiruppaḷli-t-
 toṅgal - uḍaiyān Śintāmaṇi Śaṅkaran Kuvalāḷattu - p - Piḍāriyārkkku chantrā-
 ditya-vaṛa erippadāga it- tēvarai ārādikkum Śiva-Brāhmaṇar-vaśam oru santi
 erippadāga vaitta śanti-vilakku onṇu

109 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śri ip-piḍāñ-jeyvittān Aṇḍa . . ḍaiyān Mādavan pōr-ēru

110

At Kōlār, on the outer wall of Kōlāramma temple.

(Grantha and Tamil characters.)

svasti śri Kuvalāla-pura-paramēśvaran Gaṅga-kulōṇṇpavan Kāvēri-vallabhan
 Nandigiri-nāthau Uttama-Śōḷa-k-Kaṅgan-āna Veṭṭummāra-Bāṇanena Kuvalāla-
 Nāchchiyār dēvadānaṅgaḷilum dēvargal dēvadānaṅgaḷilum maṇṇuñ-Kuvalāla-
 nāṭṭil-uḷḷa dēvargal dēvadānaṅgaḷilum tiruvidaiyāṭṭam paḷḷichchantaṅgaḷilum-
 uḷḷa nila-vari avichchu-p-pāṭṭamum manai-panamum vā . . panamu-maṇṇuḷḷa vari-
 vugaḷum viṭṭēn it-tanmattai yaṛakkunān Gemgai-k-karaiyṇ-kurāṇ-paśuvai-k-
 koṇṇān Piramavattiyilē viḷuvān-āga idu pan-Māhēśvara - rakshai . . śivam-astu
 aṇam-aṇiṇṇ-āṇam-alladu tuṇaiy-illai

111

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pūrva-dēśamuñ-Gaṅgaiyuñ-Gaḍāramuñ-goṇḍa Kō-Parakēsariṇmar-
 āna uḍaiyār śrī-Rājētra-Śōḷa-Dēvar yāṇḍu 1.āvadu.240 nāl Nigarili-Śōḷa-
 maṇḍalattu Kaiṅvāra-nāṭṭu Vikkīrama-Śōḷa-purattu viṭṭ-arulina kōyilin-uḷḷal
 āṭṭattu-v-veḷikkūḍattu eḷuntaruḷiy-iruntu Nigarili-Śōḷa-maṇḍalattu-k-Kuvalāla-
 nāṭṭu-p-Piragampalli veḷḷān-vagaiyil mudalil yāṇḍu padināṅṅāvuḍu mudal tavir-
 tu ivv-ūr kāṇi-kkaḍan nelli nūṅṅu-eḷupattaru-kalanē-nā-ttūṇi-p-padakku-nānāḷi-
 muḷakkum pon nūṅṅu-muppattiru-kalañjē-mūṅṅu-maṅjāḍiyum āṅṅu mākkāṇi
 yam in-nāṭṭu-k-Kuvalāḷattu-p-Piḍāriyārkkū vēṇḍum nivantañ...yāṇḍu padi-
 nāṅṅāvuḍu mudal iṅṅupadāga dēvadānam-āga variyiliṭṭu-k-kuḍakka-v-eṅṅu tiru-
 vāymoḷintaruḷinār eṅṅu tirumantiravōlai Nittavinōda-vala-nāṭṭu Ven.....
 Gaṅgaikoṇḍa-Śōḷa.....luttinālum tirumantiravōlai-nāyagam Gaṅgai-
 koṇḍa-Śōḷa-purattu Rājavijjādara-pperunteruvil Šonakanšāvūr Parañjōti āna
 Rājētra-Śōḷa-k-Kantiruvapperayauum Uyyakkoṇḍār-vaḷa-nāṭṭu Venṅāṭṭu Kēra-
 ḷāntaka-eh-charuppēdi-maṅgalattu Nārkkāṇa-mārāyan Rājarājan-āna Rājarāja-
 Brahma-mārāyanum Kōvanāchchan-āna Gaṅgaikoṇḍa-Śōḷa Aṇimuri-nāḍ-ālvā-
 num Uyyakkoṇḍār-vaḷanāṭṭu.....ḍayān.....tama-Śōḷa....karanum
 oppiṭṭu-p-pugunta kēḷvippaḍiyē variyiliṭṭu-k-kolḡav-eṅṅu Uyyakkoṇḍār-vaḷa-
 nāṭṭu Venṅāṭṭu Kēraḷāntaka-eh-charuppēdi-maṅgalattu Nārkkāṇa-mārāyan
 Jananādanār-āna Rājētra-Śōḷa-Brahmādirāyar ēva ivar ēvinapaḍiyē uḍan-
 kūṭṭattu adikāriḡaḷ Mummaḍi-Śōḷa-maṇḍalatt-Añjippontakōḷai adikāriḡaḷ
 Nittavinōda-vaḷanāṭṭu Āvūr-kūṅṅattu Kiḷiñālūr-kilavar Viḍaṅgan Dēvanār āna
 Jayaṅgoṇḍa-Śōḷa-mūvēntavēḷārum Kshatriyašikāmaṇi-vaḷanāṭṭu-t-Tirunaṅaiyūr-
 nāṭṭu-eh-Chembiyanalūr-uḍaiyār Niṅṅān Paṭṭanārum viḍaiyil adikāriḡaḷ Ksha-
 triyašikāmaṇi-vaḷanāṭṭu Veḷānāṭṭu Šiṅṅukūṅṅunallūr-kilavar Kollaiputtanār-
 āna Uttama-Śōḷa-p-Pallavadarayarum Uyyakkoṇḍār-vaḷanāṭṭu Ambar-nāṭṭu
 Perumpoḷa-uḍaiyār Kuḍitāṅṅi Šeṭṭānārum Paṅḍikulāšani-vaḷanāṭṭu Eyināṭṭu
 Pugaiyūṅṅikuḍi-uḍaiyār Ālaṅḡuḷavan Šaṅgamaṇiyārum Arumolidēva-vaḷanāṭṭu
 Tenbali-nāṭṭu Šentamaṅgalam-uḍaiyār Kuru...ṅṅiyār-āna Kaḍāraṅ-goṇḍa-Śōḷa-
 mūvēntavēḷārum Nittavinōda-vaḷanāṭṭu Vira-Śōḷa-vaḷanāṭṭu Šentamaṅgalam-
 uḍaiyār Attikōvan-Ādittanārum...ḷi-dēva-vaḷanāṭṭu Puliyūr-nāṭṭu Muruganal-
 lūr-uḍaiyār Kāḍan Gaṅavatiyār-āna Irumaḍi-Śōḷa-mūvēntavēḷārum Kshatriya-
 šikāmaṇi-vaḷanāṭṭu Paṭṭana-k-kūṅṅattu...lāḷagai-uḍaiyān Niṅṅān Araṅganārum
 Rājētraśiṅga-vaḷanāṭṭu-t-Tiruvintaḷūr-nāṭṭu Madurāntakanallūr-uḍaiya...
 kaḍavan Eṅṅitodiyār-āna Parakēšari-mūvēntavēḷārum...kkum...ḍi-nāṭṭu
 Irājētra-Śōḷa-vaḷanāṭṭu Śōḷa-Pāṅḍiya-vaḷanāṭṭu-t-Tirupputtūr...lāchehan Va-
 santayāji śrī...šṅapura-Nārāyaṇa-baṭṭarum ēva-p-puravuvāri-tiṅai.....ṇi

Râjarâja-Pâñdi-nâttu Râjênta-Šôla-vañanâttu-k-Kiñkuñdârû-ch-Chôlašikâmani-
nallûr-uđaiyân Âsanakampanum Šôla-mañđalattu Arumoli-dêva-vañanâttu
Valivilakkûrûttu Vikkirama-Šôla-nallûr-uđaiyân Baladêvan Lôkašûlâmani-
puravubaritîñai-kkañam Arumolîdêva-vañanâttu Puñangarambai-nâttu-k-Kuñ-
lûr-uđaiyân Nâgana...yum Râjarâja-Pâñdi-nâttu Madurântaka-vañanâttu
Añarrûr-nâttu Jananâdanallûr-uđaiyân Kaiyilâyan Ambalamum mugaveţti in-
nâttu Muđikonđa-Šôla-vañanâttu Venđaikkuđi-nâttu Iļavenmai-uđaiyân Uttaman
Arañganum Aiññûrûvan Ârâvamurdum varippotta-kkañakku Šôla-mañđalattu
Râjêntašînga-vañanâttu Manñi-nâttu-ppattam-uđaiyân Ševûrka...puramum
variylidû Nittavinôda-vañanâttu Muđi-chChônâttu Vâlûva...ka...đayân Toñgal
Ambalamum pattôlai Puliyangudaiyân Širiyân Venkâđanum dêvadânam variyl-
iduvitta pura...varitîñai-kkañalattu mugaveţti Aññûrûvan Ârâvamudum vâšitta
varippottaga-kkañakku Šôla-mañđalattu Râjênta-šînga-vañanâttu Innaumbara-
nâttu-p-Periyangudaiyân Tiruviśalûr Kñttâđiyum pattôlai-eļudina Pâñdi-
kulâšani-vañanâttu Eyil-nâttu Kovvaimañgalam-uđaiyân Baţtan Baţta.....
..... yâñđu padinârâvadu nâl irunûrû-eñbatt-onñinâl yâñđu padinârâvadu
mudal dêvadânam âga variyiliţţadu ivai puravubaritîñai-kkañalattu mugaveţti
Aiññûrûvan Ârâvamudan-en eļuttu ivai puravubaritîñai-kkañalattu mugaveţti
Iļavenbai-uđaiyân eļuttu

112 (a)

At the same place.

(Grantha and Tamil characters.)

yâñđu padinonñu nâl irunûrû-eļupadu Pûrva-dêšamuñ-Gañgaiyuñ-goñđa
Kô-pParakêšaripanmar âna uđaiyâr šri-Râjênta-Šôla-Dêvar Kâñchi-purattu-
k-kôyilin-ullâl âţţattu veli mēlai-mañđapam Râjênta-Šôlanil eļuntaruļi
iruntu Nigarili-Šôla-mañđalattu-k-Kuvalâla-nâttu Pašaipâñļa kârâñmai miyâtchi-
yum migudi-k-kuñaimaiyum uļļađañga vellân-vagaiyil mudal yâñđu eļâvadu
mudal taviruttu ivv-ûr kâñi-kkañan nelli nûr-eļupatt-eñ-kalanê-oru-nâlñiyum
pon nûr-orupatt-iru-kalaññe-irañđu-maññâđiyum irañđu mâkkâñiyum in-
nâttu-k-Kuvalâlattu-p-Pađâriyârkku veñđu-nivantañgaļukku iñuppadâga
yâñđu eļâvadu mudal dêvadânam-âga variyiliţtu-k-kuđukkav-enñu tiru-
vâymoļintaruļinâr-enñu tirumantiraôlai Râjênta-Šôla-nallûr-kiļavan eļutti-
nâlum tirumantiraôlai-nâyagam Râjênta-Šôla-kKantiruvapperaiyanum Râja-
râja-Brahma-mârâyanum Madurântaka-p-Pallavaraiyanum Uttama-Šôla-ch-
Chôlakônnum oppiţtu-p-pugunta kēļvippađiyē variyiliţtu-k-kuđukkav-enñu
Uyyakkonđâr-vañanâttu Venñâttu-k-Kêraļântaka-ch-charuppēdi-mañgalattu
Nârkkana-mârâyan Jananâdanâr-âna Râjêntira-Šôla-Brahmâđhirâjar êva ivar
êvinapađiyē uđankuţţattu adikârigaļ Uyyakkonđâr-vañanâttu-t-Tiruvaluntâr-
nâttu Mântai-kiļâr Mâran Mananilaiyâr-âna Nittavinôda-mûvênta-vêļârurum

Šayaṅgoṇḍa-Šōḷa-maṇḍalattu-k-Kāliyūr-k-kottattu-p-Pāgūr-nāṭṭu Ukkal-uḍaiyār kumarar Kālan Vāśudēvanārūm Pāṇḍikulāśani-vaḷanāṭṭu Ārkkāṭṭu-kkūṟṟattu Ārkkāḍu-kiḷār Puḡaṇidi Rājādittanār āna Uttama-Šōḷa-Ārkkāṭṭu-mūvēntavēlarum Arumolidēva-vaḷanāṭṭu Iḷḡaṇāṭṭu Iḷaiyānkuḍaiyār Rājādittan Kūttāḍiyār-āna Parakēšari Viḷupparaiyarum Rājarāja-pPāṇḍi-nāṭṭu-k-Kiḷachchembi-nāṭṭu Šēmbil-nāḍu-kiḷavar-kiḷavan Šaturanār-āna Vānavan-mūvēntavēlārūm Arumolidēva-vaḷanāṭṭu-p-Puliyūr-nāṭṭu Muruganallūr-uḍaiyār Kāḍan Gaṇavatiyār-āna Irumaḍi-Šōḷa-mūvēntavēlārūm naḍuv-irukkum Nittavinōda-vaḷanāṭṭu-k-Kiḷār-kkūṟṟattu-p-Pulla-maṅgalattu Paramēšvarabatta Savva-kkirutu-yājiyārūm viḍaiyil adikāriḡaḷ Nittavinōda-vaḷanāṭṭu Āvūr-kkūṟṟattu-k-Kiḷinallūr-kiḷavar Viḍaṅgan Dēvanār āna Šayaṅgoṇḍa-Šōḷa-mūvēntavēlārūm Kshatriyasikāmaṇi-vaḷanāṭṭu Veḷār-nāṭṭu-ch-Chiṟukūṟṟanallūr-kiḷavar Kollaiputtanār āna Uttama-Šōḷa-p-Pallavadaraiyarum Jayaṅgoṇḍa-Šōḷa-maṇḍalattu-ch-Cheṅgāṭṭu-k-kottattu Māḡaṇūr-nāṭṭu Vaḷāmaṅgalam-uḍaiyār Vēṅḡaḍavan Eṟiṅḡoḍiyārūm Šōḷa-maṇḍalattu Arumolidēva-vaḷanāṭṭu Vaṇḍāḷaivēntar-k-kūṟṟattu-p-Panaṅḡāḍikuḍi-uḍaiyār Šaḍaiyan Puttanārūm ēva-p-puravuvarithiṇaikkaḷattu-k-kaṅkāṇi Jayaṅgoṇḍa-Šōḷa-maṇḍalattu-t-Tirumunaippāḍikkunṟattūr-nāṭṭu Āṟṟūr-uḍaiyān Pōḍan Echehilum Baladēvan Lōkašūḷāmaṇiyum pāvarvarithiṇaikkaḷam Šōḷa-maṇḍalattu Arumolidēva-vaḷanāṭṭu Puḡaṅgarambai-nāṭṭu-k-Kuḷalūr-uḍaiyān Nāḡan Nantiyūm mugaveṭṭi Rājarāja-p-Pāṇḍi-nāṭṭu Madurāntaka-vaḷanāṭṭu Venbaikkūḍi-nāṭṭu Iḷaveṅbai-uḍaiyān Uttaman Araṅganum varippottaga-k-kaṅakku Jayaṅgoṇḍa-Šōḷa-maṇḍalattu-p-Puliyūr-k-kottattu-t-Tuḍarmuṇi-nāṭṭu-p-Peḷūr-k-Kumarāntai Kāraṇanē-Kadirānum variyiliṭṭu Šōḷa-maṇḍalattu Šaya-šīṅgakulakāla-vaḷanāṭṭu-t-Ten-Panaṅḡāḍu-nāṭṭu Šāttanūr-uḍaiyān Viraraṅan Araṅganum paṭṭōlai Pāṇḍikulāśani-vaḷanāṭṭu-k-Kiḷiyūr-nāṭṭu-k-Kōvaimaṅgalam-uḍaiyān Baṭṭan. . pālakanum iruntu yāṇḍu padinmūṅṟāvaḍu nāḷ irupatt-oubadināl Nigarili-Šōḷa-maṇḍalattu-k-Kuvalāla-nāṭṭu-p-P. . . ḷa veḷḷān-vagaiyil mudal yāṇḍ-ēḷāvaḍu mudal tavirntu ivv-ūr kāṇi-kkadanellu uṟṟ-ēḷubatt-eṅ-kalanē-oru-nāḷikkum pon nūṟṟ-orupatt-iru-kaḷāṅjē-iraṇḍu-maṅjāḍiyum iraṇḍu mākkāṇiyum Nigarili-Šōḷa-maṇḍalattu-k-Kuvalāla-nāṭṭu-k-Kuvalāḷattu-p-Paḍāriyārkkū vēṇḍum nivantaṅḡaḷukku iṟuppadāḡa. . . . mudal dēvaḍānam-āḡa variyiliṭṭu-k-kuḍuttadu ivai puravuvarithiṇaikkaḷa-nāyakan Kuḷalūr-uḍaiyān eḷuttu ivai mugaveṭṭi Iḷaveṅbai-uḍaiyān eḷuttu ॥

112 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vīra-Pāṇḍiyan talaiyūñ-Jē. . . n Šālaiyūm Iḷaṅḡaiyūm Iraṭṭapaḍi-ēḷaraiy-ilakkamuṇ-goṇḍu Kalliyāṇa-purattu jaya. . . m nāṭṭi vīra-siṅḡāsanattu viṟṟ-iruntu Vijai-Rājēntran-enṟ-abhishēkañ. . . ḷina Kō-pParakēšaripanmar āna

udaiyâr śrî - Vijaiya - Râjêntra - Dêva . . . muppattaiñjâvadu Vijaiya - Râjêntra -
maṇḍalattuk-Kuvalâla-nâṭṭu śrî Kuvalâ

112 (c)

At the same place.

(Grantha and Tamil characters.)

svasti śrî Arumōḷidêva-vaḷanâṭṭu Têvûr-nâṭṭu Âṇḍakkudaiyâu Mâdavan pôr-êṟu

112 (d)

At the same place.

(Grantha and Tamil characters.)

. tiru . . shêkam o . . nâl lañju tiru-nerriyir-paḍam onṟinâl
niṟai pon nârpadiu-kaḷañju mâlai . . munnadi . ra maikkâraiym âga-p-pon
aymbattêlu kaḷañjum paṭṭa mûṇṟinâr-pon irubattu . . lañju n patton-
badin kaḷañjê-mukkâlu tiruttôḷiy-k-kattina paṭṭam eṭṭinâr-pon pon lañ-
jum onṟinâ niṟai pon padin-mukkaḷañjaraiyum veḷḷikkache . m onṟinâl
niṟai . . lañjê idu ivv-ûr ti yârum-ippaṇḍâram . . rakshikkakaḍavar
âgavum vaḷaṅṟiyattukku . . kkaṇḍu rakshippa . . râḍu o bli . . idha koṇḍu
erikka kaḍava nuntâviḷakku . mûṇṟu-śantiyum erikkuñ-janti-viḷakku 12 uisatam
. amudu aivumu . . hmaṇar dēvadānam Paśaivāḷa ûrâr nekkadamaikku
erikka nuntâviḷakk-onṟu ivûr vâṇiyar . ti . . ṭṭuñ-jekk-iraṇḍiṇâl nuntâviḷakku 2 i
dê ṟaiyûrâr nekkadamaikk-erikku-nuntâviḷakk-onṟu . kâlai-viḷakku i .
rumbukâṇi viḷakku 4 mâga maṇi . . rum-irumbum-uṭpaḍa

112 (e)

At the same place.

(Grantha and Tamil characters.)

. ḍaituṟai - nâdun - tuḍar - vana - vêli - p - paḍar - Vanavâśi ſaṅg-adir-
mâlaiyuñ-jaṅg-adir-vêlai-t-tol-peruñ-gâva ṭṭu-k-Kuvalâlattu-p-Paṭṭâla-
gaku-t-tiru kku mêlâl

112 (f)

At the same place.

(Grantha and Tamil characters.)

. koṇḍa Kô-pParakêśaripanmar âgiya udaiyâr śrî-Râjêntra-Śôḷa-
Dêvarkku yâṇḍu 1 . vadu Nigarili-Śôḷa-maṇḍalattu Kuvalâla-nâṭṭu-k-Kuvalâlattu
Bhaṭṭarukku kku santi mûṇṟukku erikka oru vilakki . . ik-kôyilil tiru-
v-ârâdanai-śeyyum Śiva - Brâhma(ma)ṇar - vaśam tiruviḷakku onṟukkum
Kshatriśikâmaṇi-vaḷanâṭṭu Tirunaṟaiyûr-nâṭṭu Nanti-purattu Vîra-Śôḷa . . .
.

112 (g)

At the same place.

(Grantha and Tamil characters.)

.....navar pakka mâkkoṇḍa k-Koḷḷippākkaiyu
 naṇṇark-arum-araṇ Maṇṇaikkaḍak.....viṇ-chchinavil irubattoru-kāl
 araiṣugaḷai katta Para.....ṇiya.....Rājê...ḷa.....
 tumê.....ten..ku.....

113

In Kôlâr, on the left wall of the inner entrance of the Kôlâramma temple.

Kali-yuga nâlku-sâvirada nânûra embhattondaradolage Saka-varusha sâvirada
 mûnûra vondaneya Siddhârtti-saṁvatsarada Chayitra-su 1 Sô svasti sṛimanu-
 mahâ-maṇḍalêṣvara ari-râya-vibhâḍa râya-gaja-mastaka-sûla virôdhi-râya-nir-
 dhûma....raṇa-Bhayirava saṅgara-Vîrabhadra..râya-Râḷa pṛithivî-pati-râya-
 bhayaṅkara Harihara-sadana.podivanda...mûra-râyara gaṇḍa Nâgaṇṇa-voḍa-
 yara kumâra Dêpaṇṇa-voḍayaru darâ-prntuvî-mahântugaḷu Dêpaṇṇa-voḍaya-
 Mâmmalaga-râbutaru Kôlâla-nâḍa-prabhu-Muttaṇṇa-jîyaru Soṇṇa-gaṇḍaru
 Yirigi-setṭi paṭṭaṇasvâmi-Amarâṇḍala-jîya ma.....Hogariya Mânirâṇḍa-jîyara
 maga Bayyappa Nâyaṇṇa Kimbavâḍiya Mâra-dêva Abbiṇevîrâ makalaṁ
 Hambûyi-jîyanu Hudakuḷada Vâlâṇḍi-jîyyara maga Vôbaṇṇanu voḷagâda
 samasta-gaṇḍu-prajegaḷu Kôlâlādaliya stânikarû Vâsudêva-mârâyanu..
 kaṇṭha-mârâyanu oḷagâda stânikarû â-dêviya stânake mukhyarâda Dêvappa-
 jîyarige koṭṭa sâsanada kramav entendade nimage dēviya stânika jîyya-paṭṭavanu
 kaṭṭi..â jîyya-paṭṭake nâvu nimage dârâ-purvakavâgi Kôlâla-nâḍa Andigana-
 hariya-grâma 1 kaṁ saluva chatu-sîmeyanuḷa gadde beddalu muntâgi vondu
 mēlu-vonnu sakaḷa-suvaranadâya sarvâ-bâda-parihâravâgi naḍavudu yi-darma
 â-chandrârka-stâiyiyâgi naḍeyaluḷadu â-jîyya-paṭṭakke stâna-stânadalû jîyyaru-
 gaḷige âvâva sîme vuntû â-sîmegaḷu yi-stânada..Dêvappa-jîyage saluvudu
 i-dharmake ârâdarû tappidarû Gaṅgeya taḍiyalu kavileya kon.....

114

In the same temple, on the outer wall in the north.

subham astu | svasti sṛi vijayâbhyudaya-Śâlivâhana-ṣaka-varusha 1459neya
 Viḷambi-saṁvatsarada Jêṣṭha-su 2 Ma Rôhiṇi-nakshatradalû sṛiman-mahârâjâ-
 dhirâja râja-paramêṣvara vîra-pratâpa-sṛi-Achuta-Râya-mahârâyarû pṛithivi-
 râjyam gayiutaṁ.....vîra-bhaṭarige dharmavâgi viṭṭa...yanavarû avara
 pârupatyadallû sṛi Kôlâlake pratinâmvâda Kôlâla-Bhârgava-
 Paraṣurâma-pratishṭhe Kôlâla-dêvi chatur-yuga-pûjita puṇya...kshêtra....
 dēva-stânada grâmagalige.....

115

At the same temple, around the figure of lotus on the top slab of the first doorway.

(Grantha and Tamil characters.)

svasti śrī Rājendra-Śōla-dēvar tiru-nāmattāl Kaḍambanākkai-nāṭṭu Kanaka-
pavvadam āna-ch-Chūḷkalmalai-kkiḷ Ittakirai Tribuvanaiyan magal Jakki-
yappai eḍuppitta-ttiru-ch-churru-maṇḍagam śrī-Rājētra-Śōla-dēvan

118

On the Bagu Baoḍi in Kolar.

(Persian characters.)

1200—Huval Hâfiz

kulo shayin hata nal māyi katabuh

119

At the tank in Kolar.

(Persian characters.)

Zil ullâbil malik il malnân Tîpu Sultân
pâdshâh e ghâzi khal adallâhu mulkahu o saltanatahu
ba farmân e Sultân e Shâh e jahân
ke Saiyid Buḍan 'Amil e jānfishân
cho dar sâl e Sâhir ba mâh e Taki
ke barbast e tâlâb e Kansar davân—1201 Hijri

120

At Têruhalli on the Kolar Hills, on the basement of the Gaṅgâdharêśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvalâla-pura-paramêśvaran Gaṅga-kulôtbhavan Kâvêri-vallabhan
Nandigiri-nâtan Uttama-Śōla-kKaṅgan-âna Vira-Gaṅganena Gaṅga-maṇḍa-
lattu-kKuvalâla-nâṭṭu-kKuvalâlattu Muchukunda-giriyin mēl Vira-Gaṅga-
nallûril uḍaiyâr Vira-Gaṅgîśvaram-uḍaiya-nâyanârai-ttiru-pratishṭhai-paṇṇi-
ttiru-kkaṅraḷiyuñ-jâtti-chChakarai-yâṇḍ-âyiratt-oru-nûṛru-muppatt-onbadu
Dhâtra-saṁvatsarattu Chittrai-mâsattiṅ-padinettân-tiyadiyun-Tiṅgaḷ-kkiḷamai-
yum-apara-pakshattu Atṭamiyun-Tiruvônamum peṛrav-anṛu in-nâyauârkkku-ppû-
śaikkun-tiruppaḍimâṛrukkun-tiruviḷakkukkun-tirumêṛpûchchukkum maṛṛum
pala-nimandaṅgaḷukkum-âga Kuvalâlatt-êriyil mēlai-ttûmbininṛum puṛa-
ppaṭṭu vaḍakku nôkki-ppôna Mēṭṭukkâlukku-kkiḷakku Mâvaḍi-ppaṛruñ-Jekku-

rali-pparruñ - Gûlichchêvagan - parrum Koraichcheruvum peruvâykkâlukku -
 kkiḷakku Aiyâdêviyum Amarapperuñjeruvum-Elumichchampâlaiyum-agappaḍa-
 kkuḷi nâl-âyiram Panattiyil Periyêri-kil-kkuḷi âyirañ-Jirrêri - kil-kkuḷi âyiram
 Muṣuvanmulaiyil - Ammai - âlvârum Agattiyâṇḍaiyuñ - gaṭṭina êri - kil - kkuḷi
 âyiram . . . vamudu Parutti-êri-kil-kkuḷi âyiram Uttama-Šôḷa-kKaṅga-ch-chatur-
 vêdi-maṅgalam-âna Puḷal-êri-kil-kkuḷi âyiram edirvâyil-ettam-iraṇḍinâl nilam
 ettu - kkaṇḍagam Puttûriḷ - Chirrêri - kil - kkuḷi âyiram Puttûr - ettattil - ettam-
 aṅjinâl nilam-irupadin-kaṇḍagam âga variṣai-kkôlâr - kuḷi padin-âyiramum etta-
 nilam-irupattettu-kkaṇḍagamum viṭṭên ſandirâditta-varai ſelvadâga in-nâya-
 nârku nityôtsavattukku mâsôtsavattukkuñ - Gêṭṭai - nakshatrôtsavattukkuñ -
 Jittirai - mâsattu - kKêṭṭai - titttha - nakshatram - â . . mahôtsavattukkum pala-paṇi-
 nimandakkârarkum - âga - ch - Chakarai-yâṇḍ - âyiratt - orunûrru-nârppattiraṇḍ-âna
 Pramâti - samvatsarattu - tTiṅgaḷ-kkiḷamaiyuñ - Jittirai-vishuvum - ânav-anṟu Pal-
 lavakattêri-kil nîr-pâyu - nilam-aḍaṅga viṭṭên Muttakattu . . nṣey punṣey nâr-
 pâl-ellaiyin tōṭṭam-uṭpaḍa viṭṭên Maṇikattiyir-Padumakattu viṭṭên Kuvalâla-
 nâṭṭil nâr-pâl-ellaikk-uṭpaṭṭa ſuḷliṣûḍi pâlamari irattai-kkanṟ-ṇṇanavu maṟṟum-
 ippaḍiy-oppaṇav-ellâm in-nâyanâr-kê viṭṭên-ivaiy-ellâm-ikkôyir tar . . ratṭit-
 tum pidittuñ-gollakkaḍavargaḷ ſandirâditta-varai ſelvad-âga viṭṭên idu pan-Mâhê-
 ſvara-rakṣhai koḍuttân-aṟam perṟân kâravanâ . . ppinnaiy-aḍuttân-aṟaṇ-gâttal
 vēṇḍuñ-gaḍutt-adanai maṟṟinân-ârṟa naragâlu-maṟṟ-adanai-ppôṟṟinân paṇ . .
 . . . kâvâm

121

At the same place.

(Grantha and Tamil characters.)

svasti śrī Uttama-Šôḷa-Gaṅgan-âna Vira-Gaṅgan Muchukunda-giriyil Vira-
 Gaṅgapurattil Vira-Gaṅgiṣvaran taḷi-ttânam-âga uḍaiyâr Vira-Gaṅgiṣva-
 ram-uḍaiya-nâyanârai-chchêvikka-ttaḷi panniraṇḍukku-ttaḷiyilâl Tillainâyaka-
 ttalaikkôli Periya-nâchchiyum Vira-Gaṅga-ttalaikkôli Paḷḷiyarai-nâchchiyum-uṭ-
 paḍa-ppêr panniruvaṟku-ppêr-oruvaṟku-k-kuḷi âyiram-âga-ppannîrâyirañ-guḷi
 Pallavakattêri-kilê viṭṭu ivv-êriyai-chchêr . . Muttakattilum-âga-ppêr-oruvaṟku-
 ppunṣey-nilam iru-kaṇḍagam-âga irubattunâr-kaṇḍagam nanṣey-nilamum-iṭṭu
 Vira-Gaṅganad-âṇḍu nârppattârṟu perṟa Târaṇa-samvatsarattu-tTai-mmâsattu-
 ppadinâlân-tiyadiyuñ-Jevvây-kkiḷamaiyuñ-Gêṭṭaiyum vanṟu taḷi-kkâṇiy-
 âga viṭṭên Pâḍumâṇḍârku kuḷi âyiratt-ainûru idu pa

122

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kuvalâla-nâṭṭil piṟanda mâppu-maṟikk-aṅju-paṇamum kuṇamêrkku
 mûṇṟu paṇamum-in-nâṭṭil virṟa maṟikk-oru-ponnum toruvuṇiṣu naḍaivaḷi

kudiraiy-âṛukkum ki kudirai-chchârîgai . . .kkôyil tiruppaṇikkum śandirâ-ditta-varai śelvadâga viṭṭēn Puli-nâṭṭil Śakkili-êri-kiḷ-iraṇḍu vêli nilamum-oru-pūṭṭaiyum Kuvalâlatt-êri-kiḷ viṭṭa-v-iraṇḍu-vêli nilamum Poṅkunṟattu-kKudirai-chchêvagar-êriyilê Kâṭṭaikaraiyum Kallattûril periyêri-kiḷ kuḍaṅgaiyum paḷaiya dēvadānam-iraṇḍu nikkiy-allāda nilamum nikki va . . . -nilavariyum vichchup-pāṭṭamum-agappaḍa-ttiruvamudupadikku viṭṭēn

123

At the same place.

(Grantha and Tamil characters.)

svasti śrī Veṭṭummāra-Bāṇanena Kuvalālatūrmai-chChēnkarānadu tiru nundāviḷakkukku viṭṭēn

124 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī mahâ-maṇḍaliśuran Uttama-Śōḷa-kKaṅgar Śelva-Gaṅgar māmanâr Pôlāḷa-dañṇâyakkar tambî Śikka-ttaṇṇâyakkar magan Vallāḷa-dēvanena uḍaiyâr Vira-Gaṅgišvaramu-uḍaiya nāyanârkkku Vira-Gaṅga-pputtêri edirvâyil tōṭṭam tiru-nanduvanam-âgavum idil pūvānadu tiruppaḷḷi-ttāmam-âgavum maṅṅ-ulladu tiruviḷakkukku âvudâgavum ip-paḍikku Īśvara-varushattu-tTai-mmādam muda n Vaḍuka n ulladanaiyyakkaḍavar

124 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu 1244 śellāninṟa Dunmati-saṁvatsarattu Vaigāśi-mādam 8ti tirunāḷu Nāyaṅṟa-kkiḷamaipūrva-pakshattumiyumuḍaiyâr Vira-Gaṅgišvaram-uḍaiya-nāyanâkkku tirunāḷukku dēvar vira-Vallāḷa-Dēvar pradānigaḷil Kâyar kumârar Kariyay-Irāmaiya-nāyakkkar adikârigaḷ Tarukkêmaṟru Kempapāḍi Mâra-dēvarumttil Kumârâtta Kūttāṇḍai-pôṛērum Kuvalālaśrī-pPeriya-nāḍavarum tirunāḷukku niśatattarājauḍaḷattilkum ponm yiu-nâṭṭavarum tirukkârōḷiyum nat-tirunāḷumŠoṇṇiyar mûṇṇān-tirunāḷum Ubhaiya-nānādēsiḡalukku mūppāna Yiruga-šetṭiyâr nālān-tirunāḷumy-añjān-tirunāḷum Kuvalālamâdi-paṭṭanattaṟruârān-tirunāḷum Mi-naḍailān-tirunālum Yira Tiruttāṭṭanāyum yiu Periya-nāttavar tiruveḷichchikku tiruśāndum Tiruvaṅṅarapurattukku tiruchchalaḡagamum ullappaḍa vēṇḍuna-um Tiruvanandal-nāyanārumtiruvekôyiltirutirukaḍava

.....nukkumšeyyâd-oḷindavan Gangai-karaiyil kurâḡ-pa..vai-kkon-
rân.....Bramavatti koḷakkaḍavan Mâhēšvara-rakshai

125

At the same place.

(Grantha and Tamil characters.)

svasti sri Marudûr-uḍaiyân Kamban Villavarâyanena uḍaiyâr Vîra-Gaṅgišuram-
uḍaiya-nâyanârku oru tiru-viḷakku iru-šandi erivadâga-ppottasam vêle
Aḍakkaiyanena kaḡ-kaḷani viṭṭên šandirâditta-varai šellakkaḍavadu idu šri-
Mâhēšvara-rakshai

126

At the same place.

(Grantha and Tamil characters.)

svasti šri Bhujabala-Vîra-Nârâyaṇan Koygaikkuru-nâṭṭu-maṇḍalikan Malai-
yâṇḍai-siyan magan Dēvaṇḍai-šiyauena uḍaiyâr Vîra-Gaṅgišvaram-uḍaiya-
nâyanâr Vaiygâši-ttirunâḷ tirukkâroḷi en janma-nakshatram âna Âyiliya-nâḷ-
ttirukkâroḷi eḷundaruḷuvikka-pPagar-êriyil munb-uḷḷa dēvadânattukku kiḷ-
arugê viṭṭa kuḷi munûrukkum irubattu-oru-paṇattâl uḷḷa vibhavam šandrâ-
ditta-varai šellakkaḍavad-âga Viya-samvaḡcharattu Vaiygâši-mâdam mudal
viṭṭên

127

At the same place.

(Grantha and Tamil characters.)

svasti šri dēvar Uttama-Šōḷa-kKaṅgâra..ti-nâyan Tiṇiyar...Gaṅgan Viḷuppar
Nârayan Kuvaḷâlatt-êriyil Aiyâdēvi kuḷi nûḡḡu-oru-padum Šekkuralikku
vaḍakkil kaḷani kâ..irupadum in-nâyanâr...tava...na id-iraivan.....m
šandi-viḷakku yiraṇḍum šantarâditta-varai šelvadâga viṭṭên šri-Mâhēšvara-
rakshai ittai mâḡḡinân.....

128

On the outer wall of the same temple.

1244 Durmati-saivatsara-Vaišâkha-mâsa...vîra-Vallâḷa-dēvara pradhâna kali-
Lakkumai-daṇṇâyakana kumâra Kariya...Râmai-nâyakar adhikâri Haḷḷa
.....

129

On a rock on the way up to the same village.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāla-pura-paramēśvaran Gaṅga-kulōrbhavan Kāvēri-vallavan
Nandigiri-nādan Uttama-Śōḷa-Gaṅgan-āna Vira-Gaṅganukku Vikkīrama-Gaṅgan
Kāli magan . . .kkayena Vira-Gaṅgan vēḷaikkāraṇena vēḷaikkārarā ōḍi-ppōvār
mīṇāṭṭiyin-āḷa . . .ittai-cheholli ivarḷku pinbu śāvādēy-irundēnāgil ōḍi-ppō . . .
vēḷaikkāraṅku en mīṇāṭṭiyai-kknḍuttēn āvēn

130

At Vibhūtipura (Kolar hobli), on the basement of the ruined Jalakanṭhēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Kuvaḷāla-pura-paramēśvaran Gaṅga-kulōtbhavan Kāvēri-vallabhan
Nandigiri-nādan Uttama-Śōḷa-Gaṅgan āna Vira-Gaṅganena Gaṅga-maṇḍalattu-
kKuvaḷāla-nāṭṭu-kKuvaḷāḷattu Muchukunda-giriyin kiḷ adivārattil Vira-Gaṅga-
nallūril ṇḍaiyār Jalakanṭhēśvara-nāyanārai-ttīru-pratiśṭhai-paṇṇi-ttīru-k-
karḷaiyuṅ-jātti-chChakarai-yāṇḍ-āyiratt-orunūru-muppattonbadu Dhātra-
varushattu Śittirai-mādattir-padineṭṭān-tiyadi Tiṅgaḷ-kkiḷamaiyum-apara-
pakshattu Aṣṭamiyū tTiruvōnamum perḷav-anru yin-nāyanārūkkū naivē-
ttiya-amudupaḍikkum ttīruviḷakkum ttīrumēni-ppūchechukkum marḷum pala-
nimandaṅgaḷukkum-āga-kKuvaḷāḷattu-pPeriyayēri-kkiḷ nāru kuḷi nilam
viṭṭēn puṅjikkāga-kKuvaḷāḷattukku-chchērnda Vibhūtipura-kkirāmattai viṭṭēn
idakku śatus-sīmai-kkiḷakku-kKuvaḷāḷam terukku Kilkkōṭṭe mērkkū Muchu-
kunda-giri viḍakku Khādiripuram ittai Kāśika-gōtra Śiva-Brāhmaṇan pūśikka-
kkaḍavan ittai mayattinavan Gaṅga-kkaraiyil kkurā-ppaśuvai-kkonnā pala-
narakaṅgaḷai anubhaviṭṭān śrī-Jalakanṭhēśvaran Umā-Mahēśvara-rakshai

131

At the same place.

(Grantha and Tamil characters.)

svasti śrī alai-kaḍal-uḍuttav-ama . . .talaiy-ulagatt-eṇṇ-arūn-gitti I . . .śaiyār-adiṭṭan
aṅṅal-eṅṅaḷandaiy-amaran-kādalan kōḍ-il-pugaṭ-Kuvaḷāla-mā-nagarai-guḍi
y-ērriya ādi-vaṇikēśan Aḷagai-ppadiyūn-tān-uḍaiyōn pai . . .yan Trailōkya-paṭṭaṅ-
śvāmi Aiyyan-aruṭ-chīr-Āśaittēvanuḍan avataritta āyilāiyāl Uyya . . .ṇḍai Arundati-
yēy-anaiyāl tantāy-tīru-vayirru-uditta tuḷaṅgu-maṇi-ttīrumārman šeṅ-gamala-
ppunal puḍai śūḷ-ṣeḷun-Tōṇḍai-vaḷa-nāḍan eṅgaḷ periyāṅk-iṅaya periyān marḷ-
iṇḍ-ulagil opp-ariya Śakarai-yāṇḍ-ōr-āyirattu mēr-chepp-ariya nūru kaḍand-
irupadu tān šeṅḍaṅ-pin venri-punai . . .ḍar-kkaḷirru Vikkīrama-Gaṅgan

kunṅ-erinda kūṅ-ilai-vêṅ-Koṅṅavanai iḍuvittu-kkott-alarum pûm-punal šûḷ
 Kuvalâlatt-êri-tanil uttamattê nîr-nila-maṅṅoru-vêliyum-âḷu šôlaiyadu tanakku
 vaḍa-mêṅkê viḍuvittu-ttîru-chchelvam pala perukki-chchi . liyu-muppoḷuduñ-
 garutt-amaiyav-eḷundaruḷumpaḍi nimandañ-gaṭṭuvittu-chchendirâditta-varai
 tirupugaḷ niṅutti . . nindaḷûrilattin-intu vâlḷg-enavê šrî-Mâhêšvararum Ainnûṅṅu-
 varum rakshai

132

At the same place.

(Grantha and Tamil characters.)

svasti šrî Tiru-magaḷ-tuṅaivan Jaya-magal-nâyakan irunilañ-gâvalan-iḷaṅ-
 gondaḷai . . šaiman vaḍa-tišai Mêruvil vâraṅam-poṅittôn kuḍa-tišaiy-induvin
 kula-mudaṅ-chiṅandôn ten-tišai-kKâviri-chcheḷu-nîr-kaḍandôu vandišai-ppurin-
 dâñ vânavar-kôn-ṅaṅ ſenniṅṅi-kaiyavan . . kattavañ-irukkira . . ponnin-âramum-
 îramum-punaindôn eṅ-ḍisaiy-amararum-Iyamanu naḍuṅgi-ppaṅḍu veñ-Gâḷi-
 parikalam-paṅittôn nîneḍuñ-gunṅagan-tuṅittu Nâgar kiṅilaiyâl-agamê pašay-
 âṅmaiṅil-arašu-ppēḍiya-ttâkkiy-âṅg-avar muraišam kavandu mâḍagalatt-
 amarâ . . yan mu-tTamiṅ-paruṅitan Muchukunda-giri-nâdan vaṅḍar parava
 kkaṅḍanaḍanavarttana-pura-varâdišan Šelvan-peyarâl maṅṅ-avan tirumagaḷ
 palavaḷaṅgu kaṅṅin-Mâdêvi-enbâl Pañchavar-tûdan para-nâri-puttiran veñ-
 jilai-ttadakkai Vira-Gaṅgan naḍu . . ṅṅa šîṅṅandanar Šâraman toḍu-kaḍaṅ-ṅâu-
 ttônṅaṅk-ilaiyavaḷ veñ-gaṅṅan Vikkiramâdittarḅu-ttaṅgai Kûttarḅu-ttân mun
 šîṅṅandavaḷ oḷakkorṅa-ttonṅiya mukkaḍaga . . Varadañ-gôn Kachchi-kâvalan
 naṅṅu Tenuanaiy-aḍukaḷatt-atṅṅu veṅṅ-amar-kaḍanda Panaviriṅṅâr-vêndan pon
 panapon puṅ keḍuvê paṅṅakkum eḷiṅ-Kaṅga-pperumâl attai . . vâlḷiy-agal-iḍat-
 ellâ-chchelvamum tōṅṅamum yâvaiyu-nillâv-ennum nilamai-êḍi arundavâm-
 purinda šindaiyâl-âḷiy-irund-aṅṅ-ṅeyivaradiyâl penna eṅ . . ni šūṅṅum purišai-
 yun-tôraṅa-vâyadaḷuñ-gaṅṅaḷiy-aduvuñ-gavin peṅav-amaittu nandana-vanamun-
 tirumaḍaippaḷḷiyum-amaindanikkulaṅamum maḍaiviḷâgamum pâguttu orṅṅaiy-
 išâṅṅum iratṅṅai-târaiṅum maṅṅum pala pala vâchchiyaṅgaḷum paṅṅamum-aṅi
 pûmbârikal-pagarumaḍe Paṅṅakaṅṅum pala-paḍi-nimanda-parišîṅṅuk-aruḷiy-
 aṅṅ-eḷiṅ-Chakarṅiṅ âyirat-orunûṅ-onṅena aṅṅinarum uraitta nâlil aṅiyuñ-janda-
 mum-agilum-âramu-maṅiyum ponnun varu-punaṅ-châraṅ-koṅṅalar kûvalai
 kūṅṅ-iḍaiy-Umaiyoḷu Šaṅkaran-ṅannai tâpittanaḷê.

133 (a)

At the same place.

(Grantha and Tamil characters.)

svasti šrî Sâdhâraṅa-varushattu Mâši-mâdam 9 uḍaiyâr Šellva-Gaṅṅišvaram-
 uḍaiyârku vâm Šômâ ḍa . r magan laval eṅga
 mišuram-uḍaiyâru

133 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śri Sādharāṇa-varuṣhattu Māṣi-mādam 9 uḍaiyār Ṣellva-Gaṇ..ṣvaram-
 uḍaiya .. kūrattā pparāśāri Vēṅgaḍavāṅk-attāni ālachchi kuḍuttōm
 malaiyil nelai .. kōyilluku kallu ſeṅgal taṭṭōḍum .. pe .. m-mariyādayiṭṭa ..
 miṅgalil vaṅku .. nalakkōṭṭaiyil maḍaiviḷāgatil ſōlai ſembu .. lluku
 Ṣakhara-yāṅḍu .. lām varu... mun ... kollaikum .. ſāndrāditya-varai sarva-
 mānyam..... kollai ku 5 kaḷani.....veyi..kollai..mariyādi....ām.....
 ...lai ku 5 kaḷani ku 2 Ṣevva..ppaḷli..lê kollai ku 5 kaḷani ku 5....kollai
 ...kshētram-āga chandrāditta-varai sarvamānyam-āga kuḍuttōm.....Idaipalḷi
 êrilê kaḷani ku 5...nilakkōṭṭaiyil..... kollai..śri

134

At Gavimaṭha (same hobli), on a stone near the wet land, to the east.

svasti śri Saka-varuṣha sāsirada yinnūru-yembat-eṅṭaneyya Plavaṅga-saṁvatsa-
 rada Âsvija-ba 5 Â srīman-mahâ-maṅḍalēṣvaram ari-rāya-vibhāḍa bhāsege
 tappuva rāyara gaṅḍa vīra-Bukaṅṅa-Oḍeyara kumāra vīra-Rājēndra-Voḍeyaru
 prīthivī-rājyam gayiuttiha-kāladalu a.....danikōskara khaṅḍu[ga]v eraḍu
 saluvudu

135

At Dodḍa-Hasāḷa (same hobli), on the outlet of the Vōṭekere.

Durmatī-nāma-saṁvatsarada Mārgaśara-ba 6 lu..ka-goṅḍa srī-Jaya..gara...
 ...kavi subata...baruyanū Hasāḷada Mōṭi-Gauḍanige barayisi kaṭu goḍige
 yināmu hola kha ‡ gadde kha ‡ idu prakāra.....aubbhavisuvadu

136

At Dimba (same hobli), on a stone near Koḍla-Gauḍa's well.

Pramādīcha-nāma-saṁvatsarada Māga-ṣu 10 lu srīmatu Dā ḥ Sūranāraṅṅappana-
 varu Dimbada Dyāvaṅṅanige kōṭṭa surugu-mānyada vā.. prakāra hola
 4 gadde 4 yī-prakāra putra-pautra-pārampariyavāgi anubhavisikoṅḍu yiruvadu
 yaudu barasi-kōṭṭa śāsana

137

At Chôlaghatta (same hobli), in Muninâganna's field
to the south-west of the village.

(Grantha and Tamil characters.)

svasti śrī Kuvalāla-pura-paramēśvaran Gaṅga-kulôrbhavan Kāvêri-vallabhan
Nanti-giri-nâdan Šôla-Gaṅgan-âna Vîra-Gaṅganena vikku Šôlakattai
idukku adaitta nañjai pâl-ellaiyum ponn-aṅa-kkoṇḍu maṅṅ-aṅa kuḍuttên
Uttama-Šôla-Gaṅganena Šakarai-yâṇḍu 1206 Târaṅa-saṁvatsarattu Šittirai-
mâsam mudal pattonbadu Pirâmaṅarukkum perumâlukkum dânam-âga kuḍu-
ttên Tâlai . . . kâḍu Jeyaniraviena ippaḍikku pattonbadu kuḍiyum . . . ta . . .
vi-maṅgalattu kuḍi-irundu anubavippadu ippaḍi-kkuḍu ttama-Šôla-
Gaṅgan-âna Vîra-Gaṅgan . . . ppaḍikku ivai Gaṅga-pperumâl eḷuttu ippaḍikku
. ṇḍaimân eḷuttu ippaḍikku râyan eḷuttu ippaḍikku koṇḍa
lâṇḍânenâ ſeluttakkaḍavên

138

At the same place.

(Grantha and Tamil characters.)

. la-vari vichchuppâtta-marṅumu uḷla âyaṅgalayum agappaḍa vittên
Vîra-Gaṅganena inta Iravi . . . maṅgala âśaippattavanum Geṅgaiyiy-
kurâl-paṣuvai koṅṅa pâpattai puguvân tan-tâyai aniyâya-nintai ſonnaḍaḍi
ſândira-âditta-varai ſellakkaḍavadu idu padineṭṭu-nâṭṭu viyâpârigaḷ ettu
sva-dattam para-dattam vâ rêta vasuddharâ ſbaṣṭim varsha-sahasrâṇi
viṣṭâ tē krimiḷ | hiraṅyam-êkam . . . m-êkâm ram haran narakam-
âpuṭi

139

In Kṛiṣṇagauda's field to the north-west of the same village.

(Grantha and Tamil characters.)

svasti śrī sârvabhauma-chchakkiravartti śrī-Poyſaḷa-vîra-Râmanâ-Dêvaṅk-iyâṇḍu
32 ṇḍâvadu Šakâbda âna Sarvajit-saṁvatſarattu Vaigâſi-mâdam patton-
badân-tiyadiy-âna Rôhiniyum Budhan-gaḷam-âna pûrva-pakſha Prathamai in-
nâl Gaṅgapâḍiy-âna Kuvalâla-nâṭṭu râmâ chChôlakattai . .
in-nâlilê Bhagavan-Nârâyana-âna Nâgadêva . . . na śrî-vîra-Ramauâ-Dêvaṅkku
sarva mâttham-âga Kiḍambi matta machcha Âṇḍân-
baṭṭanum Kiḍambi ppiḷlai magan . . . chchamutti num ivar
ṭṭarakku . . . nai ṇam-âga Šôla gattu . . . kku adaitta nañjai puñjai . . .
l-ellaiyum kiḷ nôkkina kiṅṅarum mēl nôkkina maranum . . . ha-kshêtrârâmaṅgaḷum

sarvamâ . . yam-âga . . nichehai pala-varivu . . ten šaigama-šâkai
 uttarâna . . vichappâtṭam pašu . . dâram ulṭpa llâm-iraiyili-
 dânam dânam-âga-kkuḍuttên Nâga-dêvarena . . šandirâditta-varai šallakkaḍa-
 vadu podikku pattu-ppâkku ka van Gaṅgai-karaiyil kkurâl-
 pašuvai-kkouna pâvattil pōgakkāḍavân

140

At the same place.

(Grantha and Tamil characters.)

. svasti śrī śrī-Pūmi-dêvikku pudalvar âgiya Šittar-Umēšasya
 šâsanam śrī-Pūmi-dêvikku puttara . . giya uttama-nidiyâ-mut-Tamiḷ-âlaiy-âḍi . .
 . . ni tēr m-inṛi-ttattam perugi ga Kali meliya pugalaḷ peruga-
 ppagai naiya-ttik-anaittum ševiḍuvidâmal šeṅ-gôlê munnâgavum tiyâgamê
 aṇiyâgavum šitram-eḷiyadê . . pava maruga n eydiya dina-maṇi
 yam ševiḍu ninṛa Gaṅga-vaḷa-nâṭṭu-kKuvalâla-nâṭṭu-pPeriya-nâḍa . . .
 śrī-vîra-Râmanâ-Dêvar-ttôlukkum vâḷukkum jayam-âga Šôḷakatte kiḷ kaḷani . .
 tti magan su mman âna Âṇḍân-baṭṭan śrī-pan nnâlê Ki-
 ḍâmbi Eechamurata-baṭṭanum nam šôttaman magan Âṇḍân-baṭṭan
 śrī-vîra-Râmanâ-Dêvar tōlukkum vâḷukkum vittôm
 vîra-Râmanâda-Dêvarkku yâ 2 . . Šôḷakatte

141

At Kûṭēri (same hobli), on Jâru-baṇḍe in the south-west.

Âṅgîrasa-saṁvatsarada Âshâḍa-ba 8 srimatu Tirumala-šômayâjalu Tamakam
 Prasauna-Veṅkaṭēšvaruniki Nâginâyinicharuvu samarpistimi

143

At the same village,

on the basement of the north wall of the Sômēšvara temple in the east.

(Grantha and Tamil characters.)

svasti śrī Kuvalâla-pura-paramēšvaran Gaṅga-kulōṛpavan Kâvêri-vallaban
 Nantigiri-nâdan Uttama-Šôḷa-kKaṅgan Gaṅgapperumâl piruthivi-râjyam-paṇṇâ-
 niṛka Nigarili-Šôḷa-maṇḍalam âna Kuvalâla-nâṭṭu-kKûṭṭēriyil Mâ livâḷa . .
 Pâridēvan magan ena maṇḍalikkann ivv-ūr Akkappiṣvaram-uḍaiya
 Mahâdēvar kôyil Šiva-Brâhmaṇa kkâni vēḷaṛ-Kâšyapan Kumâ n magan

Punišuvanam-uđaiyanukku uttaram-ayana-saṅkiramattu kanaka . . . dhârâ-pûrvakam-âga chandrâditta-varai šelvadâga-kkuđuttu it-têvarṅku-ttiru-chchennidai-puṅam-âga ivv-ûr-êriy-âna ik-kuđikâppa . . . šalileđa . . . kkâtṭanadi kaḷaniyum mērkiṅ Taṭṭâr-kaṭṭeyum viṭṭu Šiva-Brâhmaṇanukku arĉhanâbhôgam-âga yiru-kaṇḍaga kaḷaniyuni-kôyil kaḷani-kkollaiy-iru-kaṇḍagamuni-guđuttên-idu pan-Mâhêšvara-rakshai aṅam-aṅavaṅk-aṅam-alladu tuṅaiy-illai Paṅamê tuṅai

147

At Ţamaka (same hobli), on a stone in Kacheṭṭi Muniveṅkaṭa's field.

šubham astu svasti samasta-sakala-šubhodaya-Šâlivâhana-šaka-varušaṅgaḷu sandadu 1480 nê Kâlayukti-saṅvacharada muvva-râyara gaṇḍa ari-râya-vibhâḍa Sadâšiva-Râya-kârya-kartarâda šrîman-mahâ-maṇḍalêšvara Râma-Râjaya-kârya-kartarâda Diluvara-Khâuana Kârya-kartarâda Sitâpana . . . ṭaparuvirayyage Kôlâlada-sîmeyoḷu koḷi[ge]-Râmasamudra baṭa-agrahâravâgi koṭṭaddu â-chandrârka-sthâiyâgi koḷige-Râmasamudrava baṭa-agrahâravâgi koṭṭadu Turukânyada doregaḷu tapidare pandi tindavaru Karṇâṭakada doregaḷu tapidare Kašili tande-tâya konda pâpakke hôguvaru baṭa-agrahârake âva-dore tapidava kapileya konda pâpake hôhanu

149 (a)

At the same village, in Bûdigere Raṅgaiya's field to the west.

(Grantha and Tamil characters.)

svasti šrî Pugaḷ-mâdu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-magaḷ puṅara urimaiyiṅ-chiṅanta maṅimuḍi-šûḍi Villavar nilai-keḍa mînavar kulaitara Vikkalan Šiṅgaṅan mēl-kaḍal-pâya-ttik-anaittan-tan šakkara-naḍâtti vîra-siṅhâsanattu-pPuvana-muḷud-uđaiyâlôḍum viṅṅirunt-aruḷiya Kô(vi)v-Irâjakêšaripanmar âna chakkaravattigaḷ šrî-Kulôttuṅga-Šôḷa-Dêvaṅkku yâṇḍu 20 âvadu Nigarili-Šôḷa-maṇḍalattu-kKuvalâla-nâṭṭu-kKaḷaniyûr-tiru-v-Irâmîšvaram-uđaiya Mahâdêvaṅkku ivv-ûr-uđaiya Brâhmaṇan Kausika-gôtrattu Bahudânya-sûtrattu Karaik-kaṇḍa-Râmadêva-kamivittanan Jayaṅgoṇḍa-Šôḷa-Brahma-mârâyanena i-dêvaṅkku avi-bali-archanâ-bhôgattukku ivv-uru . . . nanjeyi-nilatil nân rišha . . . ṅittu naḍuvitta kallâuukkum naḍu uṭpaṭṭa nilam padineṅ-šâṅ-kôlâl viṭṭa nilam kuḷi âyiram âyiramum it-têvarai ârâdhikkum Šiva-Brâhmaṇan Bhâradvâja-gôtrattu Bahudânya-sûtrattu Irugan Muttan-âna U . . ka-bhaṭṭanukku udaga-pûrvvam paṅṅi-kkuđuttu yivanukkum ivvan vaṅša . . ttukku . . yâl . . . viṅṅai nânnum-en vaṅgattâru mey-pôga-kkûrupadâhavum ivan viṭṭi koṭṭaṅam pala-paṅiviḷai koḷḷa . . . nâgavum sarva-parihâram-paṅṅi-kkuđuttên Jayam-koṇḍa-Šôḷa-Brahma-mârâyanena

149 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pūrva-dēsamuṅ - Gaṅgaiyuṅ - Gaḍāramuṅ - goṇḍa Kō - pParakēšari-
panmar āua uḍaiyār śrī-Rājētra-Śōḷa-Dēvarku yāṇḍu 30 āvadu Kaḷaniyūr
Māhādēvar tiru-v-Irāmīšvaram-uḍaiyārkkku viṭṭa puṅjai nār-pārkkellaiyum
.

150

At Gaddēkaṇṇūru (same hobli), on a stone in Āvula Muniga's field.

Kali-yuga * nālku-sāvirada-nānūra-aṟuvattāraṟoḷage Saka-varusha sāvirada-
munnūra-hadinayidaṟa voḷagiya Śrīmukha-saṁvatsarada Jēshṭa-śu 1 Sō śrīman-
mahā-maṇḍalēšvara śrī-vīra . . . ka - Rāyaru pṛithivī-rājyaṁ gayiva kālādalli
śrīmatu Kōḷāla-nāḍa-voḷagaṇa Kaḷaniyūra prabhu Sintaka-Chaṇḍi - jiyaravara
maga Chokkappanu namu-ūra baḍagi-kula-samudra . . . villada Gaṇḍōji Nāchō-
jana maga Śivaḍiyōjage koṭṭa śāsanada kramav ent endare tānu namage māḷi-
geya etti koḷalāgi nāu priyavāgi namma koḷige-holadalu (back) voḷage nāgoḷa
koṭṭēu chandrādityar [iruv]avarige sarvamānyavāgi koṭṭēu idake ārādaru tappi-
dare Gaṅgeya taḍiyali kapileya konda pāpadali hōharu ī-mānyava keḍasidavaru
brahmātya-dōshadali hōharu

151

At the same village, on a stone in Vaṅkadāri Venkaṭāchalayya's field.

Śālivāhana-śaka-varusha 1443 neya Vikrama-saṁvatsarada Bhādrapada - ba
5 Vōbu-Nārasimpurada mahājanaṅgaḷu . . ya stā(back)nikaru Dyāpa-Kadu-
rappanavarige koṭṭadu sarvamānya hola hattu-koḷaga gadde hattu-koḷaga maṇē
vondanu koṭṭadu sahita anubhavisal uḷḷavaru

152

At the same village, on a stone in the Talāri-mānya.

Sarvadhāri-saṁvatsarada Bhādrapada-śu 1 Sō-lu śrī-mahā-maṇḍalēšvara . .
Rāmaya-Dēvaru . . hanuru Mallappa-gaṇḍaru-voḷagādavaru vappi Balagaiya-
guru Eḍiūra daṇḍige Viranṇ-oḷaya(back)rige . . . būmi idakke āru tappa-
lāgadu Kāsapa baraddu

* Should be 4494.

153

At Kâmadênahalli (same hobli), on a stone in Talavâra's field.

šubham astu svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varušanġaḷu 1502 neya Vikrama-saivatsarada Âshâda-šu 12 lu šrimad-râjâdbirâja râja-paramêšvara šri-vîra-pratâpa šri-vîra-Šri-Rašga-Dêva-mahârâyaru prithivi-râjyam geyiutani yiralu šriman-mahâ-maḡḡalêšvara Râma-Râjaya-Timma-Râjayyana putrarâda Kôsala-Râjaya putrarâda Chiuna-Timma-Râjayyanavaru Kâmadêvanahalli-Tirumalanâtha-dêvara amṛitapaḡi-nayivêdyake samarpisida mânya-holada šâsana tamage . . . yâgi salluva Kâmadêvanahalli . . yalu . . tamm-ayyana . . vara appaneyalu dêvara amṛitapaḡi-nayivêdyakke samarpisida mânya-hola-šâsana yi-šâsanada holavanu gadde sâguvaḷi . . . sûrya-chandraru iruva kâlâi mânyavâgi . . samarpisida mânya-hola-gadde-dharma-šâsana

154

At the same village, on a stone in nettara-koḡige field.

šubham astu svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varušanġaḷu 1487 neya Krôdhana-saivatsarada Pushya-šudha 10 šrimatu Sugaḡûra Tamma . . gaḡḡa-rû Karagada Mayilappa-gaḡḡarige nagâru-goḡagu-hola khani ½ hattukolâga yidake âru tappidarû tamma tande-tâyige saḡhârava maḡḡida pâpakke hôguvaru

156

At Kallandûru (same hobli), on a stone in Talavâra Râma's field.

šubham astu Raghunâtha-Râjaya . . Kannada Bhârati-agrabâra Kalandûru âchandrârka-stâyigalâgi nilagu . . . Tammappa-gaḡḡaru maḡḡida dharmma

157

At the same village, on a stone to the north of the Gôpâlasvâmi temple.

svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varušanġaḷu 1536 neya Ânanda-saivatsarada nija-Jêshṡa-šu 12 lu šrimad-râjâdhirâja râja-paramêšvara pûrva-pašchima - dakshinôtṡara - chatu - samudrâdhipati šri-vîra - pratâpa šri-vîra-Vênkaḡapati-mahârâyaru ratna-siḡhâsanârûḡhar âgi prithivî-râjya-gayuttam iralu . . Sugaḡûra Tammappa-gaḡḡaru râya-šimeye Venkaḡassa-mârâjagaḷu . . . jagala . . . sita pratigrâma baruva terege koḡṡu (rest illegible)

158

At the same village, on a virakal.

svasti śrī Iṣiva-Noḷamba pṛithvī-rājyaṁ geyyutire

159

On a rock at the same village.

(Grantha and Tamil characters.)

svasti śrī Hōjana-vīra-Vallāḷa-Dēvarukku Kuvaḷāla-nāṭṭu

162

At Bussēnahalli (Sugaṭūru hobli), on a stone in the south.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu *1288 sanda vartana-
 Bhāva-saṁvatsarada Chayitra-śu 13 Śū-dalu srīman-mahā-maṅḍalēśvara ari-
 rāyara vibhāda bhāshege tappuva rāyara gaṇḍa pūrva-pāschima-chatu-samudrā-
 dhipati śrī-vīra-Bukkaṇṇa-Voḍiyara kumāra śrī-vīra-Kumāra-Kampaṇṇa-Voḍi-
 yaru Avasarada Aṅkappanavaru māḍid-agrahāra Kōḷāla-nāḍ-ōḷagaṇa Kiḷōru-
 galiyāda Dēvalāpurada aśēsha-mahājanaṅgaḷige koṭṭa dharma paḍeda śāsana
 agrahārake pūrvadali saluva chatus-simē-voḷapaṭṭa gadde-beddalukere-kunṭe-
 kaṭe-kāluve-guyyalu eḍa-eṅeyalu tōṭa-tuḍiki-nidhi-nikshēpa-jala-pāshāṇa-akshī-
 ṇa-āgāmi-sidda-sādhya-sthāvara-jaṅgama-saha Avasarad Aṅkappauvaru māḍi-
 da nānā-gōtrada-Brāhmara vṛittigaḷu dēva . . . yirisi vṛitti 2 Dēvaṅgaḷige 2
 Bommaṅgaḷige purāṇada-Kali-bhaṭṭarige 1 parichāraka (rest contains details of
 vṛittis)

163

At Mādavagurchēnahalli (same hobli), on a rock in the south.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhammulu 1566ra Chitrabhānu-
 saṁvatsara-Chayitra-śu 1 Śukravāraṁ srīmad-rājādhirāja rāja-paramēśvara śrī-
 vīra-pratāpa-śrī-Śrī-Raṅga-Dēva-mahārāya-ayyavāru pṛithvī-sāmrājyaṁ chay-
 chunnagā Ōbi-Rāja-Ramaṇa-Rājayya-Dēva-mahārāja-ayyavāru Bhāskara-Sidhē-
 śvara-bhaṭṭavāriki yi-tathā-tithi-sūryōparāgam-puṇya-kālamandu Digu-Tirupati-
 pūrvamandu tamaku taṇḍrādulu puṇyaṅgā bū-dānaṁ dāra-pōsi yichchivunḍiri
 ganuka tamaku Śrī-Raṅga-Rāya-Dēva-mahārāya-ayyavāru amara-umbaḷi pāliṅ-
 china yi-Kōḷāla-sīmalōni Hogari-Chitanipalle-grāmaṁ sa-hiranyōdaka-dāna-
 dhārā-pūrvakaṅgā dāra-pōsi yistini grāmamu putra-pautra-pāraparyamugā
 ā-chandrārkaṁgā anubhaviṅchukoni (stops here)

* Śaka 1288 = Parābhava; Bhāva = 1317.

164

At Sugatûru (same hobli), on a stone in the vegetable garden in the north-east.
 svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1552 neya Pramôdûta-
 saṁvatsarada Vayiśākha-śu 15 lu śrīmad-rājādhīrāja rāja-paramēśvara śrī-vīra-
 pratāpa śrī-vīra-Rāma-Dēva-Rāyaru pṛithvī-sāmbrajyaṁ geyutiralu Sugatûra
 Chika-Rāya - Tammaya-gavudaru daḷavāyu - Soṇṇaya - gavudarige koṭṭa netara-
 goḍegē-śāsanada kramav ent endade ninu namma kāryagaḷige barada śāsanada
 paṭṭi namma doratanakke prayāsa-paṭṭu nirvalisida nimitya nimige Sugatûra -
 grāmadolaḡaṇa Santā . . nāū ninage . . . (back) netara-koḍige kōṭṭev āda
 kāraṇa (rest illegible)

165

On a stone in the centre of the same village.

svasti vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1553 neya Pramôdûta-
 saṁvatsarada Vayaśāka - śu 15 lu śrīmad-rājādhīrāja paramēśvara śrī-vīra-
 pratāpa-śrī-vīra-Rāma-Dēva-Rāyaru pṛithvī-sāmbrajyaṁ geyuttiralu Sugatûra
 Chikka-Rāya-Tammaya - gaudaru daḷavāyi-Soṇṇaya - gaudarige koṭṭa nettara-
 koḍigē-śāsanada kramav entendade (rest illegible)

167

At Koḷagaṅjihalli (same hobli), on a stone in the grass kāval.

Naḷa-saṁvatsara-Vayiśākha-śudda 15 lu hajarāt-Pākharu-Khānu-Sāhēbaru ya . .
 dēkatu Araṇi - Gôpaṇṇa - Nāraṇappa - Bhāskarayya - Subaṇṇa - Vidarayyanavaru
 koḍisi-koṭṭa mānya-hola khaṁ ½ hatu-koḷaga pāla . . ga Tavarigeli Timmappa
 ardhapālu (rest illegible)

168

At Bantiḡānahalli (same hobli), on a stone below the tank.

Subhakṛitu-saṁvatsarada Śrāvāṇa-bahuḷa 5 lu śrīmatu-rāja-mānya rāja-śrī
 Nārasiṅga-Rāja . . Bayire Keṅche-gauḍa (rest gone)

169

At Sômāmbudhi Amānikere (same hobli), on a stone built into the bund.

(Grantha and Tamil characters.)

svasti śrī vijaya-praśasti-sahita śrīmanu-mahā-maṇḍalēśvara Tribhuvanamalla
 Taḷaikkāḍu Koṅgu Naṅgali Uchchaṅgi Vanavāsi Pānaṅgal-kōṭṭai koṇḍa Jaga-

dēkamalla Poyiṣaḷa-śrī-Nārasimha - Dēvar prathivi-rājyam-paṇṇiy-arulāniṟka
 Śakarai-yāṇḍu āyiratt-eḷubatt-ēḷu šeṅṅa Bāva-samvatsarattu Paṅgini-nāsattu
 mūṅṅān-tiyadiy-āna Viyāḷa-kkiḷamai... .lāṅāna śrī.....lattu periy-
 ēri u.....

170

At Šōmāmbudhi agrahāra (same hobli), on a stone at the Īṣvara temple.

svasti samasta-bhuvanāśraya lōka-vikhyāta pañcha-śata-vīra-śāsana-labdhānēka-
 guṇa- gaṇālāṅkṛita naya-vineya-jyāna-vijyāna - Bīra-Banaṅja-dharmma-prati-
 pālana viśuddha-guḍḍa-dhvaja-virājamāna saha - samāḷiṅgita - vakshastaḷa - bhū-
 vana - para . . . nuta Vāsudēva-Khaṇḍali - Mūlabhadrōdbhava-dvātriniśa-vēḷā . . .
 m ashtādaśa-paṭṭaṇamu chavusaṭṭi-yōgapīṭhamu nānā-dēśābhyantaram-ull-
 aravattu-nālku-ghaṭikāstānamuṁ Eṇēnāḍa-padināruvaruṁ nālva-deseya gava-
 ṛega-puṅgātrigaruṁ gāndigaruṁ gāvūṇḍa-svāmīyūṁ seṭṭigaḷū seṭṭiguttaru
 sēnabhōvaruṁ ēkēka-bīraru kanat-kanaka-samirddharuṁ samasta-baluṅkeya-
 daṇḍa-hastaruṁ ācbāra-galigaḷuṁ kaḷahaśa-pūrṅar ānneye bēliyāge beṅgeḷeye
 neḷalāge bēriyē maudaḷiyāge pṛithuviyē kaḷanāge samudramē nirggāḍigeyāge
 Javage sarige-vaḷḷanāge ādityana balamē mābalam āge chandranē chandra-
 balam āge nakshatra-tārā-gaṇagalē toṅgalāge tettisa-kōṭi-dēvarkkaḷē nōṭakar
 āge vivaram emba kavachamaṁ tō . . nney emba palageya piḍidū nāṇaṁ bayal-
 udaṁ voḍedu Chēra-Chōḷa-Pāṇḍya-maṇḍalika-sāmanta-mahā-sāmanta - chakra-
 varttigaḷ-modalāge nāma-dharmma-sīla-chāru-guṇagaḷi[ge] kāvarāgi pasubeyē
 japa-śīḷā . . ṇḍu . . . baḷaṁ kitti koṭa . . khachakranān iṇḍū kādi gelva Bhagavatiya
 makkaḷ priya-kula-ayyaḷaruṁ Ayyaḷapura-Paramēśvariya makkaḷ appa
 Ayyavvayigaḷa modalāgi

171

At Maṭṇahāḷi (same hobli), in Jōḍidār's field.

(Grantha and Tamil characters.)

svasti śrī Irāja-Nārāyaṇa-Brahmādhirājan Šelva-Gaṅgan Šetu-Irāmīśuram-uḍai-
 yāṅku tēṇṇiḍum chChelva-Gaṅgan tiru-v-Irāmichehurāṅku tōṇṇiya uṇavu-kaḍanu
 . . . varādita nalla . . . lattān šāṇṇiya . . . luṅ-jandira-šūriyar tam padavi-
 māṇṇilu-māṇṇā Šōḷar . . va . . . ṇṇi . . . mmānilattē kku nāṅjai
 ṇṇjai ṭṭēn māṇṇinān Gamgaikkaraiyīṅ-kurāṅ-pašuvai-kkonṅa pē
 pōvān

172

At the same village, on a stone at the Īṣvara temple.

svasti Koṭṭimbar daḷa-maṅgaḷ Anṇiūranū vaḷālaluḷḷa eṇḍu viḷḍar

173

At the same village, in the field of Channarâyasvâmi's pûjâri.

(Grantha and Tamil characters.)

.....m âyiratt-iru-nârûru-nârpa.....uđu ŝeņę-edirâm-âņ.....ndu-saņvay-sarattu Paņguni..da-mudal svasti samasta-bhuvanâŝaya ŝri-prithivi-vallabha mahârâjâdhirâja parameŝvara parama-bhaṭṭâraka Yâdava-kulâmbara-dhumaņi sarvajña-chûdâmaņi malarâja-râja malaporuļu gaņḍa gaņḍa-bêruņḍa kadana-prachaņḍa êkâņgavîra asahâya-ŝûra Ŝanivâra-ŝiddhi Giridugga-malla chala-damga-Râma vairîpa-kaņḍîrava Makara-râjya-nirmûla Pâņḍya-kula-samud-dharaņa Ŝôļa-râjya-pratishṭhâchârya Poyŝala-ŝri-vîra-Vallâla-Dêvar Puduppa-ḍaivittil irundu ŝuka-râchchiyam-paņņugiņa nâlil-Idavaņgattukku mukkiyarâna mûvar-gaņḍa Pêŝâņi-Anuman Gêņaka-ŝakkaravatti ŝrîmanu-mahâ-maņḍalêŝvara Murâri-dêvar kumarar Pammaraŝar Ilavappaļļiyil Vayiri-dêvarku-pPâlârriil naņjai puņjai nâr-pâlillaiyil koņḍa 3 kuļi-ppaņgâl-uļļa nilamum'periêriyil nam paņgum kuḍaņgai â kuḍuttôm chandrâtya-varai ŝellakkaḍavadu inda-kkuḍaņ-gaiyai mârriņnavan Gamgai-kkaraiyiņ-kurâr-paŝuvai .kkona pâvatti pugivakka-ḍavan

174

At Goṭṭehallî (same hobli), on uppina-baņḍe.

sakarayâņḍu nâlku-sâvirada-nânûra-tombhattu Krôdhana-saņvatsarada Pushya-suddha 5 ralu Goṭṭihallîya-gauḍa ŝri-Mâcharasara maga Paņgarasaru boyisida kallu

176

At the same village, on a stone in Soņņe-Gauḍa's field.

Ŝârvari-saņvatsara-Âsvija-ŝudda 12 lu ŝrimatu Ŝembâji-Râjaravaru Sugaṭûra-hôbaļiya Akaladarasaya Antrâji-paņḍitaru vṛitti vandu Ŝâmba.....

177

At Mâdamaņgala (same hobli), on stones on the two sides of Viraguḍi,
alias Chokkanaguḍi.

(Grantha and Tamil characters.)

svasti ŝri samasta-praŝasti-sahita ŝrîmanu-mahâ-maņḍalêŝvara Taļaikkaḍu Koņgu Naņgili Koyârriur Uchchaņgi Vanavaŝi Velvalaņ-goņḍa bhujabala Vira-Gaņga Pôļa Nârasinîha-Dêvar prativi-râjyam-paņņiy-arulâņiņka Ŝagarai-yâņḍu âyiratt-ēņbattârû Svabhânu-saņvarŝam Nigarili-Ŝôļa-maņḍalattu Puda-

nāttu Mādamaṅgalattu mādu toru-ppôgûnirka O. . . ta. . . ttûr kâṇiyâḷan Śīru-
ttōṇḍar magan Orri-gâmuṇḍan toru-miṭṭu-ppatṭân nâm adukku kal-nirattinē
Mādamaṅgalattu kâṇiyâḷan Kachchuvaraśar ta. yân. Nāgappaṇaiya
. kku Kachchuva-Nāga-gâmuṇḍar kuḍaṅgaiy viṭṭa kaḷani muppadin-kuḷaga
. tana Kachchava-gâmuṇḍan inaga Nāga-gâmuṇḍanē en machchananukku.

178

At Jaṅgamagurjihalli (same hobli), on a rock known as kôkile-guṇḍu.

śubham astu svasti srīman-mahârâjâdhirâja râja-paramēśvara ari-râya-vibhâḍa
bhâsige tappuva rayara gaṇḍa pûrva-paśchima-samudrâdhipati vīra-Dēva-
Râyara kumâra-râya Bukka-Râya prithivî-râjya māduva kâlada . . . ? 1344 neya
saṁvatsarada naḍeyuva Śubhakṛitu-saṁvatsarada Âsvayuja-ba 14 Budhavâra
. ya punya-kâlādallu Vijaya-Bukka-Râyara mahâ-pradhâna Bayicheya-
daṁṇâyaka-oḷeyaru prītuvi-râjya māduvalli â-Turavida-Râvige srīman-mahâ-
sâmantâdhipati Aṇḥalliyoḷage Uttamasamudrada grâma 1 kkaṁ
âha chatu-sîme-voḷagâda galde-beddalu kâḍârambha-nîrârambha
jala-pâshâṇa-ashta-bhōga-tôjas-svâṁya - vrikshâdi-âgâmi-sahiraṇya

179

At Velgaḷbure (Kurubûru hobli), on a stone in the roof of the Mârīgudi-maṅṭapa.

Śrīmukha-nâma - saṁvatsara - Phâlguṇa-śuddha 5 Sthiravâra - śubha - dinadallu
Velagalaburre-grâma-madhye śrī-Mâremmana dēvastâna kaṭisidavaru śānbhâga
Subbaṇṇa Bairê-gauḍana maga Honnê-gauḍanu śilpi Basavana maga Mallâchâri

180

At the same village, on a stone in the Karitimmanahalli-biḍu.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varshaṅgaḷoḷu naḍavantâ Naḷa-nâma-
saṁvatsara-Bhâdrapada-śu 2 lu râ || Gôvinda-Râvu śêkadâranu

181

At the same village, on a stone in the Doḍḍana-biḍu.

Śôbhakrutu-nâma - saṁvatsara - nija - Śrâvaṇa - śu 5 lu râja - śrī-Khâji-sâhêbaru
śrīmukhada - Śivârada - hōbaḷi gavuḍagaḷa Karitimmanahalli - Môtapaḥalli -
Bayirappa koṭṭa staḷa-mânya

182

At the same village, on a virakal in the Bûdinatta field.

svasti śrīmanu Gaggar-okkalâ Madalûra Kuppau toruḡoḷol bidu sattu saggi-
âland avakke mû-tûmbu-kaḷani parihâra koṭṭar

183

At the same place, on the top of the virakal.

svasti śrī Valiḡaḷ âmbura

184

At the same village, on a stone in the Daśavanda-field.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varuśaṅgaḷu ? 1500 Ba-
huhânya-saivatsarada Puśya-śu 15 Sugaṭûra Tammeya-gauḍa

185

At Daḷasanûr (Daḷasanûr hobli),
on a stone in front of Karaga house in Karaga street.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varuśaṅgaḷu 1673 Ilu âdanthâ
Âṅgīrasa-nâma-saivatsarada Vaiśâkha-śu 13 Ilu râja-śrī Mâstêuahallī-Ayama-
gauḍanavaru dēśa-kulakarâṇi-gumâstâ . . pa-Veṅkaṭēśaya Daḷasanûru-hôbaḷi-
kulakarâṇi Annappa hôbaḷi-gavuḍaṅgaḷu modalâdavaru saha Karagada Tamma-
ṇṇa Ajaṇṇa jana-yibarige hâki-koṭṭa staḷada-mânyada hola kha ½ vûra-mun-
daṇa kerê-keḷage galde ½ ubhayam kha 1 koṭṭu-yiddhêve sukhadalli au-
bhavisikoṇḍu yiruvadu || Kempaṇṇana rujuvu 1 (back) yî-mânya Kaḍivâṇa-
davaru tekoṇḍaddu 300 akshâradalu munnûru-varaha yidaralli Tammaṇṇa-
nadu muppâgada pâlu Ajaṇṇanadu hâgada pâlu yî-kartaru anubhavisikoṇḍu
yiruvadu yidake bhâgâdigaḷu pâlige bandare tamma pâlige banda haṇa koṭṭu
kaṭṭôdu Kempaṇṇa koḍade yiddare bādhyatê yilla vûra munda

186

At the same village, on stones lying at the outlet of Dodḍakere.

(Grantha and Tamil characters.)

svasti śrī śakkivarttiḡaḷ Vikkīrama-Śôḷa-Dêvarḷku yâṇḍu pattâvadu Nigarili-
Śôḷa-maṇḍalattu-pPuda-nâṭṭu nâṭṭu-gâmuṇḍan Râjêntira-Śôḷa-pPuda-nâṭṭu-
maṇḍalīkan ōṇ-paḍiyâl Eruttilan . . űgan âna Aḷaḡiya-Śôḷa-pPuda-nâṭṭu-vêḷan

magan Mâran âna Vâna-Vichchâdara-pPuda-nâḍ-âlvân Tiladanûr-pperi-eri-kil-
kkâḍu-veṭṭi-kkâmb-aṟuttu ivv-ûr Aṅkakkâṟiṣvaram-uḍaiya Mahâdêvarḱu-ttêva-
dânam-âga viṭṭa kuḷi munnûṟṟ-aiymbadu munnûṟṟ-aiymbadu kuḷiyum viṭṭên
Vâna-Vichchâdara-pPuda-nâḍ-âlvânena it-tanmam iṟakkuvân Gengaiy-iḍai-
kKumariy-iḍai-kkurâṟ-paṣuvai-kkonṟân Brammôṭṭiyê paḍuvân Šiva-Brâhmanan
Bhârattuvâji-gôṭtrattu Piçcha-dêva-baṭṭan magan Âditta-dêva-baṭṭanukku
kâṇiy-âga nîr-vârttu-kkuḍuttôm maya-gâmuṇḍanum Vâna-Vichchâdara-
pPuda-nâḍ-âlvânnum-ivv-iruvômum

187

At the same place.

(Grantha and Tamil characters.)

svasti śrī Ti vaḷara iru-Nila yum pōr-Še neḍu-
diyal-û yuḷ-iḍaitu ḍum tuḍar na-vêli muḍiyu-
munnava l-tTennavan vaitta

188

At Nûlupurakôṭe (same hobli), on a stone near the village entrance.

Saumya-samvatsarada Kârtika-ba 7 lu Daḷasanûru-hôbaḷi nâḍa-gauḍa Ayima-
gauḍaku kulakaraṇi-Anṇapagâri Chaṇamêši Hiḍiyaṇa-modalâdavaru Nabâ-
bu-Šâyira Jânu khijamatahâra Nûru-Mahamadge Gâṇḍlahallî Muchalakuṇṭê
bhûmivaḷage elle-nirnaya mâḍi koṭṭu yidhêve â-bhûmivaḷage grâma-kaṭṭê âkâra
nôḍikoṇḍu masidige darma salisikoṇḍu sukhadalli yirôdu yidake yâru tapidarû
Hindû tapidare Kâsivaḷage brahmatya-mâḍida pâpadalli hōguru Musilamânaru
tapidare handi tindahâge uḷugu-ûrula yallasaradu yichinadi

189

At Koṇḍênahallî (same hobli),

on a rock in the šânôḱ's inâm wet land in the south.

(Grantha and Tamil characters.)

śrī-Nigarili-Šôḷa-maṇḍalattu Puga-naṭṭu Puḷḷa-dêvâr-irâšiyam-paṇṇiy-aruḷa
Šômâṇḍân âna ttira-pâlanena Poṇḍurâṇḍu periêri-kilê ivv-ûr Koḷḷiṣuram-
uḍaiyârkkku nâr-kaṇḍaga-kaḷani-viṭṭên-i-danma-yiṟakinavan Gaṅgai-taḍi kurâr-
paṣu-konṟa Piṟamavatti-paḍuvân

190

At the same village, on a stone lying in front of the Īśvara temple.

(Grantha and Tamil characters.)

svasti śri Nigarili-Šōḷa-maṇḍalattu Puga-nāṭṭil Poṇarel tiru-kKoḷḷiśuram-uḍai-
yar kōyilil kâṇiy-āna Śiva-Brāmaṇa Ā. . . . ya-gôttu Kâkkunâyaka-baṭṭa. . .
.....

193

At Muduvâḍi (same hobli), on a stone near the sluice of Mallasandra tank.

Jaya-saṁvatsara-Āśvija-ba 5 Bra-lû srīmad-râjâdhirâja râja-mânya râja-srī
Šambôji-Râja-mahârâjaraiyanavara kâr. . . . ru Kôḷâla-sīmê sarahadâlada
Kaṇayâja-pantaru-modalâdavaru Kôḷâlada Kômaṭi. . . . alu Chandaya Tambâra-
haḷli-Ādepa-gauḍanavarige Muduvâḍi-Mallasamudrada kerê-keḷage hâkista-
kaṭṭunadali śâsana.vâgi yiralâgi.suvahâge māḍi Bâlâji-paṇḍitar-
ayyanavaru apaṇe-kotṭadu Mallasamudradallû hola kha 1 alida gadde kha
9. â-Mallasamudraddalu sa. . . ke kha 3 Muduvâḍi. . . ke kha 6 ubhayan
saha nâlavattombhattu-kaṇḍuga gaddê śâsana

194

At the same village, on a stone near the village entrance.

śri śubham astu Śaka-varuṣa * 1404 neya Śukla-saṁvatsara-Chayitra-śudha 5 lu
śrīmatu Muḷuvâyi-râjya.ra Dêvarâyapuravâda Muduvâḍi-agrahâ. . . . aśêša-
vidyâ-vihâra . . . liku mahâ-nâya . . . yelana eṇa . . . nigari Ôbuḷi-nâyinigâru
Chinnama-nâyanigâru daṇḍa-veṭi yikina-darma-śâsanam mīru māku yicṭi-
kâvalini Raghunâtha-śripatigânu.

196

At Tora-Dêvaṇḍahaḷli (same hobli), on a stone at the village entrance.

śubham astu svasti śrī jayâbhyudaya-Šâlivâhana-śaka-varuṣa 1463 neya
Plava-saṁvatsarada Bhâdrapada-śu-2 lu śrīman-mahârâjâdhirâja râja-pa-
ra-mêśvara śrī-vîra-pratâpa śrī-vîra-Achchuta-Dêva-mârâyaru pṛithvi-râjyam
geyutam iralu Râmâbhaṭṭa-ayyanavara kayyalu Kôḷâlada mârâya Kôḷâla-dêva-
teya śrīkâryake biḷisi Devâṇḍahaḷi-grâma yî-dharmake âru tapidararu tamma-
tâyi-tandegaḷa tapidarû

* Śukla = 1492 ; Plava = 1404.

197

At the same place, on a 2nd stone.

Yuva-sainvatsarada Âšvija-šu 5 lu Tammaapa-gauḍa-ayyanavaru Liṅga-aṅṅa-
navarige pura-mâḍi viṭa grâma

198

At Gāṅḍlahalli (same hobli), on a pillar in front of the Īśvara temple.

(east face) svasti samadhigata-paṅcha-mahâ-šabda Pallavānvaya-šri-prithuvî-
vallabham Palla[va]-kula-tilakan êka-vākya śrīman-Noḷambāḍhirājar Iriva-
Noḷamba Nolipayya (west face) prithuvî-rājyam geye śrīmat-Vikramāditya-
Tiruvayyam Gaṅg-aṅṅu...sīraman āḷuttire Baṅgavā(north face)ḍiya-keṅge bittu-
kattu biṭṭudu idan aḷido Vāranāsiyuma kapileyuman aḷidon

200

At Nukkanahalli (same hobli), on a virakal in Venkataramaṅa's field.

svasti śrī sakala-jagat-trāyābhivāudita-surāsurādhiša-Paramēšvara-pratibāri-
kṛita-Mahāvali-kulōdbhava-šri-Mahāvali-Vāṅarasar prithivî-rājyam geye Bāṅa-
rasarum mahāja[na]rum kāduttire Nekkundi-nāḍan iṅiyim endu aṭṭe Bāṅarasarā
daṅḍu Pulikuṅkiyulle eraḍu-daṅḍu kiṭṭi eṅeyuttire Nāga-Guṭṭarasam tamma
ēṇida kudureyan magule aṭṭi bālam kiḷtu naḍadu palaran iṅidu sattoḍe
Bellamparavi mā.bāḷagaḷchu-āge koṭṭodu sarvva-pāda-parihāram idam aḷivōn
Bāraṅāsiyan aḷidōnum sāsirvvar-pārvvarum sāsira-kavileyam konda paṅcha-
mahā-pātakan akku

201

At the same village, on a stone in Śānabhōga's field.

svasti śrī Śakābda ? 1268 neya . . . mēle saluva Vyaya-sainvatsarada Âšvija-ba 5
Sô-lu śrīman-mahā-maṅḍa . . . rājāḍhirāja rāja-paramēšvara śrī-vīra-Bukka-
Rāyaru prithivî-rājya geyivalli avara kumāra pratāpa-Harihara-Rāyara nirūpa
dīm pradhāni-Mallarasaru ko[ṭṭa] śāsana Nikarili-Chōḷa-maṅḍalada Kōḷāla-
nāḍa prabhu Yirigi-Setṭige pūrvadalli mā . . . ligakke saluva Nukkanahalli-
yanū koḍageyāgi koṭṭeū ā-ūrige saluvantā udda-mukha . . . -sathalaṅgaḷu
adō . . . vāda bhāvigaḷu akshīṇi-āgāmi-nidhi-nikshēpa-jala-pāshāṅa-sahitavāgi
Yirigi-Setṭige koṭṭevu yidake āru tappidarū Gaṅgeya taḍiyalli kapileya konda
pāpadalli hōharu (usual final verses) maṅgaḷa mahā śrī

Tammaya - gauḍara putrarâda Chikka-Râya - Tammaya-gauḍaru Bhâradvâja - sa-gôtrada Chaṇḍiṣvara-vaiṣada Râmajana putrarâda kavi-sammata Narasa-Râjana putranâda Bâlakṛiṣṇayyage koṭṭa bhaṭâgrahâra-ġhû-dâna-dharma-śâsanada kramav ent andare Râmarasa-mahârâyârû tamage amara-nâyakatanake pâlisida ūra-châviḍige saluva Yêlunâda-sîmeyoḷagaṇa Kôḷâla-sîmeya . . râhali

205

At Vânarâsi (same hobli), on a stone in Paṭêl Vetta's field.

Paridhâvi-saivatsara-Phâlguṇa-ṣu-5 Gu śrîmatu mahâ-maṇḍalêśvarain śrî-vira-Kampaṇṇa-Voḍeyaru Duvâle . . . rige koṭṭa saiv saluva Hode-nâd-oḷagaṇa Vârapâsiyamba ūranû nimage ma . . puravâgi koṭṭa-sammandha sarvamânyavâgi vubhaya . . . horagâgi ū . . . sarva-yâgati-saha sarva-bâdhâ-parihâravâgi â-chandrârka-stâyiyâgi sarvamânyavâgi maḍa vâgi koṭṭa sthâna-mânya mariyâde

207

At Baṅgavâḍi (same hobli), on a stone below the chikka-kerê-bund.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1583 neya Śârvarisaiivatsarada Mâga-ṣu 10 lu srimad-râja-mânya-râja-śrî Vilâji-panḍi[ta] Vira-yanavaru . . vedigeya Gaṇapatiya nallige koṭṭa-kattu-koḍigê-kaulu-kramav ent endare namma Daḷasanûra-staḷake saluva Baṅgavâḍi-kereya nîvu kattiiddakke batya-koḍige koṭṭalli varusha 1 kerî-keḷage achukaṭu-ṣudda-vâlîgala (back) yallavu vomba . . . ḍasalullavaru yidarolage yâ . ḍu phala sarvamânya (here follow details) yî-prakâra naḍasalullavaru endu koṭṭa-śilâ-śâsana yidake yâru tappidararu pañcha-mahâ-pâtakaru stâna-mânya mâva

208

At Ternahalli (same hobli), on a stone in Nâchêgauḍa's Karaga-field.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1647 aguneti Krôdhisaiivatsara-Śrâvaṇa - ṣudha 2 lu kôṭa-mânyain Pañchânanam - Tiramulaya - komârâḍu Koṇḍaya chênu kha ¼ Mâstêpalli-Ayyama-gaunivilô kha ¼

209

At Bûragahalli (same hobli), on a stone in Karaga-Hanumappa's hoṅgê-kân.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 16 . . Bahudhânya-nâna-saiv-Bhâdrapada-ba-5 lu . . . janavaru kulakarṇi . . . Baṅgavâḍi-majare Bûragahalli kôṭa-mânya Sambâji-mâne Bûragahalli Guḍe-gavṇa jana . . hola kha . . guṇṭê-keḷage gadde kha ¼ koṭu-yidhêve

218

Kuppénahalli (same hobli), on a stone in the forest to the east.

Yiśvara - samvatsara - Phālguna - śu . . . śrīman - mahā - maṇḍalēśvara - Timmayya -
Dēva - Chōla - mahārājalu Tirumala - dēvara mānyamu yavaru tisinānu vāri ā . . .
vini

219

At Hōlūr (Hōlūr hobli),

on a stone lying in the pañchāngi wet land below the tank bund.

svasti śrī vijayābhyudaya - Śālivāhana - śaka - varuśaṅgaḷu 1585 Śōbhakrutu -
samvatsarada Vaiśākha - śu 5 lu śrīmad - rājādhirāja rāja - śrī Śambhāji - Rāja -
sāhēbaru Ālambagiri Tippi - Śēṭṭi - Vāraṇāśi - Channē - gaudagū koṭṭa . koḍigē - śāsana -
kramav ent endare Kōlālake saluva Hōlūru - hiriya - keriyannu nīu jirṇōddhārav -
āgi bahuśā kaṭṭiśida nimitya prāku saluva achukaṭṭu gadde (here follow details)
ubhayaṁ āru - khaṇḍuga gadde sarvamānya naḍasalullavaru yi - mānyake āva
pārapatyagāraru tappidarū Kāśiyalli ākaḷa konda pāpake hōguvaru hosa achu -
kaṭṭu ye (back) śhṭu sāgidaru aśhṭu gaddeyu yaṅṭu - phalā nimage sarvamānyavāgi
naḍasi - koḍalullavaru yaṅṭu - phala sandamēle nirṇaya khaṇḍugav eraḍake
kaṭu - koḍige gadde kha ‡ ayadu - koḷaga - lekhadalu naḍasalullavaru hola
aramanē pālinolage kha ‡ agrahārada pālinali kha ‡ ubhayaṁ kha 1 hola
khaṇḍugavanna sarvamānyavāgi tappade naḍasalullavaru yidake yāva pāra -
patyagāra tapidarū Kāśiyali ākaḷa konda pāpake hōguvaru

220

At the same village,

on a stone in Dēśakulakarāṇi Veūkaṭanāraṇayya's kaudāyam wet land.

svasti śrī vijayābhyudaya - Śālivāhana - śaka - varuśaṁbulu 1549 . . . Prabhava -
samvatsaraṁ Phālguna - śuddha 10 lu śrīmatu mahā - nāyaikāchāryalayina Kovara
Avubaḷa - Nāyani - komāra Nāgu - Nāyanigāru Sugaṭūri - Chika - Rāya - Tammaya - gavi -
nivāri apanakūḍā Hōlūriki agrahāraṁ mahājanāla sammatina Nalabayi - raḍḍi -
Chinabayi - raḍḍi Dāsapa - raḍḍi . . . keṅchayaniki janulu nalugariki kaṭu -
goḷagi dharmā - śāsana - vivaram eḷḷennanu mā - kulavurānuku yichina Hōlūru -
grāmāna Chalapada charu - kindā kōḍi - stalāna Kāmade . . lega . bāna konipiñchi
vidichina maḍi kha 1 ralu . . kirāki vayiñchukoni paḍilāṁ śēsukoni
yi - maḍi phala - sāmnyaṁ putra pautra - pāraṁ ā - chandrārka - stāyigā sukhāna
anubhaviñchukoni vuṇḍēdi ani yichina - dharmā - silā - śāsanaṁ (usual final verse)

221

At the same village, on a stone lying near Bairasēṭṭi's tope in the west.

(Grantha and Tamil characters.)

šotti širi Mndaliyâr Jayaṅḡoṇḡa-Šôḷa.ḷavaṅḡiyâr kalattil Nigarili-Šôḷa-maṅḡa-
lattu Puda-naṭṭil Poḷḷiuril Kachchi-Mukkaṅa-Kâḡuṅveṭṭi Pallavâditan Kâma-
rašar magan Kuttarašar Iravuttira-varašattu kaṭṭinâr-i-Uḡaiya-šamuttiramu
Šâma-šamuttira. . . m i-ur nayanâr dēvadana kaḷani onṅu Yiḡârpaṭṭa kaḷani. .
...viṭṭa.

222

At Dômasandra (same hobli), on a stone
lying in the Paṭēl's field to the north-west of the village.

(Grantha and Tamil characters.)

svasti šri Šaka-varshaṅgaḷu 1277 Maumatha-saivatsarada Mâgha-šu 6 Ša |
šriman-mahâ-maṅḡalēšvara ari-râya-vibhâḷa bhâsege tappuva râyaṅa gaṅḡa
uttara-dakšhiṅa-pûrva-patsima-samudrâdhipati va

kaparddaka. . râkrîḡam Gaṅḡâ-šriṅḡâra-šēkhara |

karôtu jagatâm pritiṅ tatasyandinakalâ ||

âsîd âsîrvâdair ôdhitâ-râjyas satâm mahîpâlâ |

Saṅgama-nṅipēndra-sûnuḷ Bukka. . . pâla. . . guṅi. . . mân ||

tasyâbhûd amita-pratâpa-taraṅis sâkshât prasâdē šašî

saṅgîtaika-nidhis samasta-vi. . shâm anyēshu kalpadruma[h] |

dharma-sthâpana-šîla-buddhi. . ritaḷ sâmrâjya-lakshmî-pa. . ḷ

nâmnâ vîra-Knmâra-Kampaṅa-iti-prakhyâhvayô bhûbhṅitâm ||

mantrî tasya mahânubhâva-mati-bhâmatyô guṅânâm kulailḷ

satyâchâra-samasta. . turas sampûrṅa-bhâgyônnataḷ |

šrēyân Sômapa ity udâra-mahimâ prâkalpayat šrēyasē

nîtiṅḡô. . ḷuvâdhipûr-adhipati-šri-Sômanâthâlaya[iṅ] ||

kadâchid atha kalyâṅatamam kamala-lôchanam |

Sôma-vâra-vratē dēvam Sômanâtham avaikshata ||

niriksha nîprâba tu tam sva-lakshyâ

sva-mantri . . ptâlaya-sankhya-bhâḡam |

dēvam dayâ-vâ. . Sômanâtham

asmai tadâ grâmam adân mahântam ||

.....

224

At Anṅēnahalli (same hobli), on a stone lying in Paṭēl's field.

Sâdhâraṅa-saivatsarada Chaitra-šu 10 lu šrimatu mâtušri Jayitâbâyi-ammana-
vara appaṅeli Sugaṭura-hôbalî havâludâra râja-šri Viṭhala-paṅḡitarayyanava-

runnu a(back)grahârada mahâjanaṅgaḷu sahâ Anṇēnahalli Śaṅkarayyage neta-
ra-koḍigî-hola-śāsana ayidu-koḷaga-hola sarvamānyavâgi anubhavisikoṇḍu sukha-
dali yihadu

225

At Jannappalli (same hobli),

on a stone lying to the south of the Gôpâlasvâmi temple.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1563
aguneṭi Vishu-sainivatsaram Âśvija-ba 30lu Âtrêya-sagôtra Âpastamba-sûtra
Yajuḷ-śâkhâdhyâyilaina Âravêṭi-Râma-Râju-Raṅgapa-Râjugâri pautralaina Gô-
pâla-Râjugâri putralaina śrî-Raṅga-Râya-Dêva-mahârâyal-ayyavâru Âtrêya-
sagôtra Âpastamba-sûtra Yajuḷ-śâkhâdhyâyilaina Nandyâla-Phaṇipati-sômayâ-
jula pautrulu Raghunâtha-sômayâjula putralaina Venkaṭagiri-śâstruluku
î-tathâ-tithi-sûryôparâga-puṇya-kâlamandu dhârâ-pôsi ichina Janapalle-
grâma-dâna-dharma-śâsanam śrî-Râma

226

At Nenamanahalli (same hobli), on a virakal in Hiraṇyayya's kandâyam land.

svasti śrî Belûrarâ magam Mâdappan prabhu-gauḍi Belûrâ emmeya tokaḷoḷ
guddi ânt iṇḍu sattan taṇam pôdandaḷ okkala...

227

At Huttûr (Huttûr hobli), on a stone at the village entrance.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1588 nê Viśvâvasu-
sainivatsarada Pushya-ba 10 . . . daya-puṇya-kâladalalu śrîmat-Kauṣika-gôtra
Bhôśala-nîla Śivâji-Râjara putrarâda Śambhâji-Râjara kula-strî Jayitâ-Bâyamma-
avaru Kâşyapa-gôtra Kapathaḷi Gôvinda-panta-pautrarâda Virupâksba-Śaṅkara-
putrarâda Bhâvuji-pantarige koṭṭa bhû-dâna-dharma-śâsanada kramav ent
endare Kôlâra-châvaḍige saluva . . . lada simevaḷage . . . Uttûra-grâmavannû
agrahâravâgi dâna-âdhi-kraya-bhôgya . . . kâinkaryavâgi sa-hiraṇyôdaka-dhârâ-
pûrvakavâgi sadâ sa-putra-pautra-pârampariyavâgi chatu-sime-valitavâda kâḍâ-
rambha-nîrârambha-nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhya-
gaḷ emba ashṭa-bhôga-têjas-svâmya . . . putra-pautra-pâramparya â-chandrârka-
sthâiyiâgi anubhavisikoṇḍu baraviri [. . .] baresikoṭṭevâgi (3 lines gone)

228

At the same village, on a stone lying below the tank bund.

śubham astu Vyaya-sainivatsarada Vaiśakha-ba 5 Sugaṭûra Tamapaya-Gavuḍa-
ayanavara (8 lines gone)

229

At Médutambihalli (same hobli), on a stone in the Gópâli-hulbanni.
svasti Šrîpurusha-mahârâjâdhirâja-paramêšvara-bhaṭaru pṛithuvî-râjyaî geye
Puttûrâ Jeṭṭamugoluttîḍu Puttûr-Attâṇige aydûmbu-kaḷaniyum aydûmbu-
toṭṭappaṭṭum koṭṭar idan aḷidôr pañcha-mahâ-pâṭakar appar parihâra

230

On the right side of the same stone.

svasti śrî Puttûroḷu Kaṇṇam Gûḷarasa Kanakârige mûgoḷam kaḷani Bhagava-
tîge koṭṭôḍ aḷivô ppañcha-mahâ-pâṭakan akkuî ida saliyage dharmanî

231

At the same place.

śrîmat-śrî-Šiva.hârâja pṛithuvî-râjya geye Puttûr-uḍe Šivamâram-
maî Duṇḍagerggam Nallattûr-oḍe Ogga mane-baḷegamui aydûmbu-meda-
kaḷaniyu eṭṭûmbu bâle-toṭṭappaṭṭu Brahma-dêyai koṭṭôḍu sarvva-bâdhâ-parihâra
idôn rakshippôrâ pâdam enṇa tolê mēle

232

At the same place.

svasti śrî Indapparasan-âḷan ânkkulṭire Puttûrato Bhuvanasiṅgiyara maga
Sômanai . . . Kamavikuṇai bandu toṇu-goḷvalli palaruman ôḍisi ivvattala
â. . .kkondu tâka avandarîḷḷ aḷdudu î-šûra-gati petta arasum Attâṇiyum osadu
anoḷa kaḷaniyum i-kôha-pâḷu-mane parihâramum koṭṭa ida salisidôn-pâ[da]
enna tale mēganḍu idan aḷidôn pañcha-mahâ-pâṭakan akku toṇuvan ikisidîn

233

At the same place.

svasti śrî Noḷambâdiyarasa pṛithuvî-râjyaî geye Puttûra toṇukoḷuḷ pettôî
bali-miṇḍau â-šettiyara magan ara-paṭṭai-gaṭṭi arasu îruî ilḷdu ayguḷa-kaḷani-
yum koṭṭôḍu idan aḷidôn pañcha-mahâ-pâṭakan akkuî

234

At Nerapalli (same hobli), on a stone below the tank bund.

(Grantha and Tamil characters.)

svasti śrî sârvabhûma-šakkaravattigaḷ śrî-Bhôjaḷa-vîra-Râmanâ-Dêvaḷku
yâṇḍu 37 vadu Kara-sammasârâttu Perumaṅgalam-uḍaiyân Araiyan Viṇḍuvar-

perumâl âna Kâḍuvettiyena Nigarili-Šôḷa-maṇḍalattu Puda-nâṭṭu Puttûr-
parriḷ en-daga . . . attaiyârkkku nanṅ-âga eḷundaruḷuvitta Pillai-âlva-iṣuram-
uḍaiya-nâyanârkkku nân kaṭṭina Kânakattai dēdânam âga vittu i-nâyanâr
kôyil Toṇḍai-ma . . . lattu Illattûr-nâṭṭu Neṅamali Šiva-Brâhmaṇan Pâ . . . gava
nâyana-ppiḷḷaikku kâṇi âga kuḍuttên Kâḍuvettiyena

235

At Šisandra (same hobli), on a virakal in the gauḍa's field.
svasti śrī Mahâbali Bâṇarasar gGaṅg-aṅu-sâsiramum âḷe (stops here)

237

At Jôḍi-Yâraṅgaṭṭa (same hobli), on a stone in Varadappa's inâm land.
Manmatha-saṁvatsarada Kârtika-ba 5 lu Kôḷâla-kôṭeya Šâmbaya-Nâyakaru . . .
. . . Bayirapa . . . taya . . . kaṭṭu-goḷagi yaramânya

238

At Šahapura (same hobli), on the Kâvalana-baṅḍe.
śrī-Chikka-Râya Tima-Gavudanige kottâ mânya puṅyav âgabêk endu (stops here)

239

At the same village, on the virakals in the Viralagudi field.

(Grantha and Tamil characters.)

svasti śrī sârvabhuvana-chakravattigaḷ śrī-Poyšala-vîra-Râmanâda-Dêvarukku
yâṅḍu 37 vadu Âḍi-mâda-muda . . . n-tiyadi nâl muppatt-âṅvadu Šittirai-mâdam
dêvar prâdhâna . . . Maṅgiya-mâvuttarum Ilavanjirâyarum Viṅchunaiyil pûšal-
seygaiyil Nambi-šeṭṭiyâr piḷḷaigaḷil Virakkaḷal-mugiyâr anusâram âna Meṅṅan-
paḷḷi Vi Villi pûšalukku-ppôy maḍan-âgi minpeḍugaiyil ivan piḷḷaikku
makkaḷ uḷḷadanaiyum tân kaṭṭina kuṭṭaiyuṅ-gaṇḍaga-kkollaiyum avichchu-
ppâṭṭam iṅrai utpeḍa sarvamâniyam âga-chchendirâditta-varai šellakkaḍavad-
âga kuḍuttôm Virakkaḷal-mugiyârum ivv-ûr râyarum

240

At Bichagoṇḍanahalli (same hobli), at the pond near the village gate.

(Grantha and Tamil characters.)

svasti śrī Šakâbdam 1210 idan mēṅ-chellâniṅṅa Sarvachid-varushattu Âḍi-
mâdham śrī-vîra-Hariyam-uḍaiya vîra-Bukkapa-uḍaiyâr prithivi-râjyam-paṅṅâ-

niṅkaiyil svasti śrī Śeṅavāran-nāṭṭukkum Śoṅṅeya-nāyan-ṣaturvōdin-nāṭṭavar
Paṭṭiyūr Pemmi-ṣeṭṭi Śura kiṣa-gavaṇḍar Minaraṣan Mailāṇḍai
marum-ulīṭṭa nāḍavarum Pammaṭetta-nāṭṭu Śiṅṅamarāḍiyai sarvamāniyam-
āga kuḍāṅgaiy-ākki viṭṭōm chandrāditta-varai ṣellakāḍavadu

241

At Kōṭṭūr (same hobli), on a stone lying at the sluice of the Basavāpura tank.

śrī-Basava-Liṅgāya namaḷi ṣubha . . . svasti śrī vijayābhyudaya-Śalivāhana-śaka-
varuṣaṅgaḷu 1530 neya Kilaka-saivatsarada Chaitra-śuddha 15 Sōmavāradalu
śrīman-mahārājādhirāja rāja-paramēṣvara śrī-vīra-pratāpa-Veikaṭapati-Dēva-
mahārāyaru pūrva-pāschīma-uttara-dakṣhiṇa-chatus-samudra-prituvī-sāmrājyaṅ
gaiūtiralu *Charta-gōtrada Suguṭūra Yimmaḍi-Tammaya-Gaṇḍara putrarāda
Mummaḍi-Tammaya-Gaṇḍaru tamma Amara-Nāyakatanake saluva Kōḷāla-
sīmē-voḷagaṇa Kōṭṭūra-Hosaḷḷiya-grāmavannu *Chatra-gōtrada Śiva-putrar-
āda ā-Nagaratēṣvara-dēvara sisnyaru (ma)Mahadēvarige nāu namma tāyi-tande-
gaḷige puṇyav āgal endu Vīrapurav endu pratināmavan iṭṭu Basava-Liṅga-dēvara
guḍiyānu nimage maṭavāg irabēk endu tri-vāchā-tri-karaṇa-śudhavāgi nimage
paṭṭa kaṭṭisideū nīvu nimma śisya-parampari ā-chandrārkaḍavāgi anubhavisikoṇḍu
sukhadali yihōdu yidannu āru tapidarū Kāsi-Gaṅgeya taḍiyali gō-Brāhmaṇa-
rige konda pāpake hōharu

242

At Abbaṇi (same hobli), on stones lying at Basavana-dinne.

(Grantha and Tamil characters.)

svasti śrī Uttama-Śōḷa-kKaṅgar Padīma-dēvar magan Gaṅgapperumāḷena
Vauniyakaṭṭattir Dāmōdara-pperumāḷukku Śrīmuka-savvaṣarattu Āni-māda-
mudal Kāraipaḷḷiyil viṣa mudal ūr nanṣey puṅṅey nāṅ-pāl-ellaiyum Appaṇai-
ēri-kiḷ kuḍāṅgai panniru-kaṇḍagattu pattu-kkuḷagamum utpaḍa-ttiruviḍai . .
ṭam āga kuḍuttēn Gaṅgapperumāḷena

243

At the same place.

(Grantha and Tamil characters.)

. va-Gaṅganena Kārai Vikrama-Śōḷa-Gaṅgan svasti śrī Aru-
gellaiyam svasti . . . viṣa mudal . . . pālakku Tirunandavanapuḷapurattu
Arulālanādanumā

* Perhaps a mistake for *Chaturtha*.

244

At Haralakuṅṭe (same hobli), on a stone lying at Śaṅkaranârâyana-dinne.

(Grantha and Tamil characters.)

svasti śrī Uttama-Śōḷa-kKaṅgan āna Padumiṣeyanena Māmaḍimudaligaḷil Api
 . . .yil ivan . . .magan Uyya-vanda-piḷḷaikkū Kuvaḷāla-nāṭṭil Nariyanpaḷḷikk-
 aḍaitta naṅjai puṅjai nâr-pâl-ellayy-um Kaṅṅandai-kuṭṭaiyil nîr pâyum nilamu-
 marṛum eppêrpaṭṭanu . . m pon-ara-kkaikkonḍu maṅṅ-a koḍuttên . . .
 ṭṭil Nāyaṅjeyvānpaḷḷiyil ppanâr pô tta vaḷaiyil Veḷ . .
 śvaram-ṇḍaiyârku dēvadānam āga śa . . lamum-aḍittu eḷuto-veṭṭi
 kkallu-nāṭṭi-kkuḍuttên idil Brâhmaṅarḷku-ppanniru-kaṅḍaga-kkaḷaniyum
 panniru-kaṅḍaga-kkollaiyum . . ki kuḍuttên

245

At Haralakuṅṭe (same hobli), on a stone lying in the Śaṅkaranârâyana-dinne.

svasti śrī Iṛiva-Noḷambam prithuvî-râjyam geyyutt ire gāṅigara Perundāḷi-
 seṭṭiyara magam Gaṅge-seṭṭi Kalasyare Panaṭiya tuṅgoḷoḷ konḍu puyyal
 vōgi ânt iṇḍu saggam êṇḍam Śakha-varsham 888 bese-geydom Koyatūra
 kâsigam Vikramâdittan bahu-guṇake . . .

246

At the same village, on a stone at the village entrance.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu 1559 . . ya
 Īśvara-nāma-saṁvatsarada śrīmad-rājādhirāja rāja-paramēśvara śrī-vira-
 pratāpa pūrva-pāschima-dakṣiṇa-uttara-chatus-samudrādhiśarāda śrī-vira-
 Venkaṭa-Dēva-mahârāyaru Penugonḍeya ratna-simhāsanârūḍharāgi prithivî-
 râjyam geyutt iralu chaturtha-gôtrada . . . Timmaya (rest gone)

247

On two pieces of a stone at the same village entrance.

(1st piece) śrī Sugutūra Immaḍi-Tammaya-Gauḍara paṅtrarāda Chika-Rāya-
 Tammaya-Gauḍara putrarāda Immaḍi-Chika-Rāya-Tammaya-Gauḍarayyanavaru
 Śataśrīṅga-parvatada Antara-Gaṅgâ-tiradalu nāvu kaṭṭisida dēvasthānadalu
 Yékāmbanāthannu Kāmākshammannu pratishṭheyannu māḍi â-kāladalu
 Hoḷalipaṭaḍeya Haralakuṅṭege pratinidhiyādanthā Śivakāñchîpurav emba
 agrahāravanṅu māḍi . . dēvatâ-sānnidhyadalli gaṅa-saukhyâ 33 mûrtigaḷannu

mâdi Brâhmaranu grîhaṅgaḷa kattikoṇḍu kuṭumba-samêtavâ(2nd piece)gi iru-
 vahâge mâdi nâvu namma tande Chika-Râya-Tammaya-Gauḍaraiyya-
 navarigû dharma-svarûpiy âdanthâ Halasammanavarigû puṇyav âgi yî-grâmake
 saluva valaya-Vâmana-mudrâge vaḷagâda kâḍârambha-nîrârambha-ashta-bhîga-
 têtjas-svâmyavannu sakala-suvarṇâdâya-bhattâdâya-turu-kâṇike-virubha-bêḍige-
 bijavari-maṇudere-maggadere - suṅka-soḍige-ulu âdâya - biṭi - bêgâra-ka-
 bâḍu-kudurê-suṅka yivu-modalâdav ellâ lavu tri-purushâdiyâgi tri-karaṇa-
 šuddhiyâgi tri kadalu namma antaḷkaraṇadalû sa-hiraṇyôdaka-dâna-dhârâ-
 pûrvakavâgi dhâreyan eradu koṭṭa agrahâva-bhû-dâna-dharma-šâsana śri hîgey
 endu nâvu sadyaḷ-parichehhêdava mâḍidevâgi yî-dharmavanu (stops here)

248

At Anḍigēnahalli bêcharâkh (same hobli), on a stone at the border of Harati.

svasti śri Śakâbda 1319 . . ke mēle saluva Yišvara-samvatsarada Kârtika-šu 1
 Sô-lû śrîman-mahârâjâdhirâja paramêšvara śri-vîra - pratâpa-Harihara-mahâ-
 râyaru pṛithivî-râjyaṁ geyuvalli -Râyarige âyur-ârôgya-aišvaryâbhi-
 vṛiddhiy âgabêk endu śrîman -Mahêšvara-panḍitârâdhyaru Mudda-Girinâtha-
 ayyagaḷige koṭṭa dharma-šâsana Kôḷâla-nâḍa prabhuḷa pûrvârâda
 Ballâḷa-Dêvana kâla-modalâgi hâlâgidda Anḍiganahalliyan ta â-ûrige saluva-
 nta ûrdhva-mukhavâda vṛikshagaḷu akshîpi-âgâmi-nidhi-nikshêpa-jala-pâshâna-
 sahitavâgi Mudda-Girinâtha-ayyagaḷige koṭṭantâ dharma yidakke âru tapi-
 davaru Gaṅgeya taḍiyalli kapileya konda pâpadalli hôharu

251

At Haraḍi (same hobli), on a stone at the village entrance.

svasti śri vijayâbhyudaya-Šalivâhana-šaka-varshaṅgaḷu 1553 neya Prajâpati-
 samvatsarada Chaitra-šu 2 lû śrîmad-râjâdhirâja râja-paramêšvara śri-vîra-
 pratâpa-śri-vîra-Veûkaṭapati-Râya-mahârâyaravaru pṛithivî-sâmrâjyaṁ geyutt
 iralu śrîmat-sujana Ampeyyanavarige nîvu koṭṭa
 Tammê-Gauḍaru grâmagaḷa dâna - viḍeya kramav ent endare namma
 âluvikege saluva Kôḷâla-sîmê-voḷagaṇa Hanaṭi-sthaḷada Aḍiganahalli 1
 (others named) antu grâma 11nu nâvu nimage dharmavâgi dagaḷa satyava
 mâdi šâsanava hâki samarpistev âda-kâraṇa prâku grâmagaḷige saluva ebatus-
 sîmê-voḷagâda kâḍârambha[ke] salu[va] holada nîrârambake saluva
 keregaḷu kuṇṭegaḷu aṇegaḷu yyalu tôṭa tuḍike kudurê-suṅka sakala-
 suvarṇâdâya (3 lines gone; usual final verses)

252

At Timmasandra (same hobli), on a stone in front of the Gôpâlasvâmi temple.
 śrî-Gaṇâdhipatayê namaḥ svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha
 1390 ya Sarvadhâri-saṁvatsarada Mâgha-ba 14 Śivarâtri-puṇya-kâladalû śrî-
 man-mahâ-maṇḍalêśvara poḍe-râya bhûpa-Nârâyana-râya Hulihaliya Râmaya-
 arasugaḷu Śrîparvatada Kâmidêva Virâṇa-voḍeyarige poḷavondu koṭṭa dhârma-
 śâsanada kramav ent endare Teppada Nâgaṇana gaḷi . . . châvaḍiya Kôḷâla-nâḍige
 sandu-baha Timmasamudrada grâma 1 danu śrî-Mallikârjuna-dêvara śrî-kâryake
 â-chandrârka-sthâiyâgi cbandrâdityar uḷḷannabara sa-hiraṇyôdaka-dhârâ-
 pûrvakavâgi voḍambattu koṭṭa dhârma-śâsanada pura (usual final verses) śubham
 astu

254

At Neranahaḷli (same hobli), on a stone in front of the village.
 svasti śrî vijayâbda-Śâlivâhana-śaka-varushaṅgaḷu 15 . . . neya Śrîmukha-saṁ-
 vatsarada . . . mahôdaya-puṇya-kâladalû śrîmat-râja-śrî-Jayitâ-Bâyanmanavaru
 Kailâsa-vâsi (rest effaced)

256

At Agrahâra-Sômarasanahaḷli (same hobli), on a stone on Kûrukalkaṭṭe Uḍuguttâ.
 Plavaṅga-saṁvatsarada Chaitra-śu . . . śrîmat-Sômarasanahaḷli kereya
 nakkala-hola matina-mara-holavaṁ māḍikoṇḍu baral ûra gavuḍaru . . . koṇḍu
 sukhadali yiharu yî-hola ayikoḷaga Bilanakuḍi hola gadde ûbbayaṁ staḷa-
 gânikke hammeraḍu-koḷaga dâna-mâḍi Tammarasayyana appaṇeyinda koṭṭa
 koḷagi . . . lagaṁ sukhadalu yiharu Tammarasaya-appaṇeyinda
 (rest illegible)

MULBAGAL TALUQ.

1

In Mulbâgal, on a copper-plate in the Śripâdarâya-maṭha.

śubham astu

namas tuṅga—*etc.* ॥

Harér lilâ-varâhasya daṁshtrâ-daṇḍas sa pâtu vaḥ |

Hémâdri-kalaśâ yatra dhâtri chhatra-śriyaṁ dadhau ॥

kalyâṇâyâstu tad dhâma pratyûha-timirâpahaṁ |

yad gajôpy Agajôdbhûtaṁ Hariṇâpi cha pûjyate ॥

svasti śrî vijayâbhyudaya-Śâlivâhana-śakâbdaṅgaḷu ? 1499 sandu vartamânav âda Yiśvara-saṁvatsarada Kârtika-śu 15 Guruvâra-Rôḥiṇî-nakshatra-Prîti-nâma-yôga-Kaulavâkaraṇa-yukta-puṇya-kâladalli śrîmat-parama-haṁsa-parivrâjakâ-châryar âda pada-vâkya-pramâṇa-pârâvâra-pârîṇar âda sarva-tantra-svatantrar âda śrîmad-Vaiśṇava-siddhânta-pratiśṭhâpanâchâryar âda śrîmad-Gôpînâtha-dêvara divya-śrî-pâda-padmârâdhakar âda śrîmad-Âdirâja-tîrthara praśishyar âda śrîmat-Saṅkarshaṇa-tîrthara śishyar âda śrîmat-Suvarṇavarṇa-Paraśurâma-tîrthara Muḷabâgala-maṭhake śrîmad-râjâdhirâja râja-paramêśvara râja-mârtâṇḍa râja-kaṇṭhîravâpratima-pratâpa vira-narapatigaḷ âda Aśvapati-Gajapati-manô-bhayaṅkarar âda nara-lôka-gaṇḍa Vijayânagara-Karṇâṭaka-simhâsanâ-dhîśvarar âda Âtrêya-gôtrar âda Âśvalâyana-sûtrar âda Ruk-śâkhâdhyâyigaḷ âda Narasihva-Râyarayanavara pautrarâda Virûpâksha-Râyarayanavara putrar âda Vijaya-Veṅkaṭapati-Râyarayanavaru | Muḷabâgala-maṭhakke yî-Kârtika-śu 15 Guruvâra-Rôḥiṇî-nakshatra-Prîti-nâma-yôga-Kaulavâkaraṇa-yukta-puṇya-kâladalli barasi koṭṭa bhû-dâna-śâsana-kramav ent endare Vûṭakûru-sihvâsanada paśchima-kôṭê bâgalige saluva Paramati-sthaḷake sêrida Vaḍaga-Râtûra hô (on the back)baḷige hondida Veṅgere-grâma Vaḍatanapâlyakke pûrva Sirakaṇapâlyakke dakshiṇa Pâṇḍimaṅgalake paśchima Kâvêrige uttara yî-chatus-sîmê-madhya-dalli yiruva upagrâma-sahita Veṅgere-grâmakke pûrva-dakshiṇa-paśchimôttara-gaḷalli daṇḍa-kamaṇḍalu-mudrâ-Vâmana-mudrâṅkita-silegaḷanû pratiśṭhâpita mâḍista chatus-sîmê-vaḷagina Veṅgere-grâma yidakke sêrida upagrâmagalu kara sahâ Muḷabâgala-maṭhada śrî-Gôpînâtha-dêvara dîpârâdhanege śrîmad-Âdirâja-tîrthara praśishyar âda śrîmat-Saṅkarshaṇa-tîrthara śishyar âda śrîmat-Suvarṇavarṇa-Paraśurâma-tîrthara Muḷabâgala-maṭhakke Narasiṁha-Râyaravara pautrar âda Virûpâksha-Râyanavara putrar âda Vijaya-Veṅkaṭapati-Râyarayanavarû Pâṇḍuraṅga-kshêtra-vâsi śrî-Viṭhala-svâmiyavara divya-śrî-pâda-sannidhiyalli sa-hiraṇyôdaka-dhârâ-pûrvakam âgi koṭevu kâraṇa yî-chatus-sîmê-

vaḷagina tōṭa tuḷige gade bedalu māvaḍe maravaḍe nidbi-nikshêpa-jala-taru-pâshâṇa-akshîṇ[y]-âgâmi-sidha-sâdhyaṅgaḷ emba ashṭa-bhōga-têjas-svâmyagaḷa-
nnu nivê anubhavisikoṇḍu baraluḷḷavar endu Muḷabâgila-maṭhake Vijaya-
Veikâṭa-pati-Râyarayyanavaru barasikoṭṭa bhû-dâna-śâsana |

êkaiva bhaginî lōkê sarvēshâm éva bhûbhujâm |

na bhōjyâ na kara-grâhyâ vipra-dattâ vasundharâ ||

(usual final verses)

na visham visham ity âhur Brahma-svam visham uchyatê |

visham êkâkinaiâ hanti Brahma-svam putra-pautrakam ||

śrî-Virûpâksha

2

In Mulbagal, ou a copper-plate in possession of Kṛishṇappa.

śrî-Prasanna-Virûpâksha śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-
varushaṅgaḷu 1353 nê Sâdhâraṇa-nâma-saṁvatsarada Phâlguna-śu 10 lu yî-
Prasanna-Virûpâksha-dêvarige dēvâlaya-prâkâra-gôpuraṅgaḷu śikharada chin-
nada hodike Manmatha-pushkaraṇi aṅga-raṅga-bhōga-vaibhava-agrahâra-grâ-
maṅgaḷu maṇṭapaṅgaḷu bhikshâ-maṇṭapa-muntâda-sakala-dharmmaṅgaḷu Vija-
ya-Râyara dharmadiṇḍa Vishṇuvardhana-gôtrada Heggade-dēvaṅgaḷu Vommâ-
yammaṅgaḷa makkaḷu Lakhaṇṇa-daṇâyakaru Mâdaṇṇa-daṇâyakaru śrî-Prasan-
na-Virûpâksha-dêvarige paḍitara-dîpârâdhane-nityôtsava-pakshôtsava-mâsôtsa-
va-rathôtsava-muntâda aṅga-raṅga-vaibhōgaṅgaḷu naḍebêk enda-kâraṇa Uthâna-
12 puṇya-kâladalli dhârâ-dattav âgi ko (baek) ṭṭa grâmaṅgaḷu Muḷuvâyi-sîme-
ge saluva Virûpâkshapura 1 Gutṭehaḷli 1 Sûrâdēvihalli 1 Mahâdēvanahalli 1
Kumudēvanahalli 1 Kuñchibaṇḍêtaraphu 1 sahitavâgi dhârâ-dattav âgi koṭṭu-
yiddhêvê âda-kâraṇa yidakke saluva yalle chatus-sîme-vaḷagaṇa nidbi-nikshêpa-
jala-taru-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyaṅgaḷannu divya-bhōga-svânyaṅ-
gaḷannu anubhavisikoṇḍu sakala-suvarṇâdâya-sakala-bhattâdâyagaḷunnu śrî-
Prasanna-Virûpâksha-dêvarige Vommâyammanavara makkaḷu Lakkaṇa-daṇâ-
yakaru Mâdaṇa-daṇâyakaru mâḍida dharma || (usual final verses)

3

In Mulbagal, on the outer wall of the Râmadêva temple in the Âñjanêya temple.

(West side) śrî-Hanumatê namaḷ || śubham astu śrî-vîra-Râmachaudra-patê
namô'stu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1443 neya Vishu-
saṁvatsarada Kârtika-śu 12 lu śrîman-mahârâjâdhîrâja râja-(south side) para-
mêśvara śrî-vîra-pratâpa-śrî-vîra-Kṛishṇa-Râya-mahârâyaru pṛithvî-râjyaḷu gaiü-

tam iralu Muḷuvāya mûḍaṇa-pariseya Hanumanta-dēvaravara guḍiya dakshīṇa-
bhāgadali Udayagiri-sthāḷada śēnabōva-Hariyapa-voḍeyaru chāvāḍige . . .
Rāya (west side) śāsana-kramav ent endare namma voḍeya Rāya-Sidhaṇṇa-
voḍeyaru sîmē-voḷagaṇa Tātagaṭa-grāmavanu Koṇḍamarasa-arasinava-
rige dharmavāgi ayanavarige binnahanū māḍi avara apaṇeyinda â-grāmavanu
Utthāna-dvādaṣi-puṇya-kāladalu dēvara amṛi(south side)ta-paḍi-nayivēdyā-aṅga-
raṅga-vayibhōgakke samarpisi koṭev āgi â-Tātagaṭa-grāmake saluva chatus-
sîmē-voḷagaṇa kupe-kirukuḷa nidhi-nikshēpa-jala-pāshāṇa-akshīṇa-
âgāmi-sidha-sādhyāṅgaḷ emba ashta-bhōga-tējas-svāmīya-sakala-suvarṇādāya-
sakala-bhōga- (east side) pratishṭheya māḍida śrī-Rāmanātha-dēvaru Śītā-
Paramēśvarī-Lakshmaṇa-dēvara pratishṭeyanu māḍi guḍi-gōpura-maṇṭapavauu
kaṭisi yidake śrī-Hariyapa-Rājagaḷu voḍambattu koṭar alliya śrī
dhāreyan eṇadu koṭev āgi â-Tātagaṭada grāmaū dēvara pūjege â-chandrārka-
sthāyiyāgi naḍal uḷadu endu poḍavattu koṭṭa dharma-śāsana || (usual final verse)

4

In Mulbāgal, on a stone in front of the Viṭhala-Nārāyaṇa temple.

śubham astu

namas tuṅga—etc. ||

svasti śrī vijayābhūdaya-Śālivāhana-śaka-varusha 1469 neya Parābhava-saṁ-
vatsara-māgha-ba 4 Bu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-
pratāpa-śrī-Sadāśiva-Rāya-mahārāyaru pṛithivī-rājyaṁ geyiṭṭam yiralu Muḷa-
vāgila-rājyada hadineṇṭu nad oḷagāda dēvarugaḷige śrīma dēvarā
Ātrēya-gōtrada Āpastamba-sūtrada Yejuṣ-śākhādhyāyigaḷ āda śrīman-mahā-
maṇḍalēśvara Nandyālada Vīra-Rāja Śrī-Raṅga-Rājagaḷa makkaḷu pura
mahā-arasugaḷu namma Nāyakatanake saluva Muḷuvāgila-rājyada padineṇṭu-
dēvasthānada jaru bandu dēvasthānake dēvaru
rājana rājyada salu Sadāśiva-Rāyara nirūpa sarvamānyav
āgi yī-dēvasthānada amṛita-paḍi-naivēdyake ru samarpaṇa
. ud endu koṭe

5

On the basement of the same temple.

Vyaya-saṁvatsarada Chaitra-ṣu 12 lu śrīmatu Hariyapagaḷu māḍida nirṇaya . .
. . . voḍeyarige dharmava yara Viṭha ya grāma vibhūti-gāṇike
. kārārali śraya gaḷa haṇa ṇaravari biḍu sāḷu
. dharma-śāsanavanū koṭeu amṛita â-chandrārka-sthāyi
. (usual final phrases) â-chandrārka-sthāyiyāgi agrahāra

7

In Mułbágal, on a rock attached to the Nácháramma temple.

śubham astu svasti śrī jayābhyudaya-Śaka-varusha 1339 neya Durmukhi-
 samvatsarada Mārgasira-śu 10 lu śrīman-mahārājādhirāja rāja-paramēśvara
 pūrva-dakshīṇa-paścīma-samudrādhipatīyāda śrīman-mahā-Pratāpa-Dēva-Rāya-
 mahārāyaru pṛithivī-rājyaṃ geyiūt uralu śrīman-mahā-pradhāna-Nāgaṇṇa-
 daṇṇāyakara Mułavāgīla-rājyadalu śrīmatu Annadāni-Oḍeyaru nyāya-dharma-
 gaḷanu pālisuta sthīran āgi Mułuvāgīla-rājya-paripālanava māḍuttam iddalli
 Mułuvāgīlige mūla-sthānav āgi yidda grāmādhidēvatey āda ā-Mułuvāya
 Nāchi-dēviyara nirūpadalu ā-Mułuvāya Nāchi-dēviyara sthānikaru Kēśava-Peru-
 māleya makaḷu Balepanu Maṇiyaru Mārapā Kēśava-Perumāleya tamma Āvām-
 baḷa tamma oḷag ēkasthar āgi Śrīvatsa-gōtrada Dēvarasara makkaḷu Śivarātrea
 Viṭhaṇṇagaḷu Mallaṇṇagaḷu oḷagāda-mahājanaṅgaḷige koṭa dharma-śāsanada
 kramav ent endare Mułavāgīla-rājyakke saluva Hode-nāḍa oḷage namma Muł-
 vāya Nāchi-dēviyarige saluva Katariyahaliya śimē-oḷage Pālāra-haḷadali Ara-
 ḷiya-aṇey embudu anādi-kāla toḍagi oḍadu nela-saritam āgi hālāgi yida sam-
 mandha ā-aṇeyanu nimma kayya bahaḷa-dhanavanū yiki keṛeyāgi kaṭisi alli
 Mułuvāya-Nāchipurav emba grāmavanū kaṭuvadakke nimage śimeya māḍikoṭa
 vivara Yalachiyakuṇṭe nimmoḷagāgi ā-Yalachiyakuṇṭeya mūḍaṇa-kōḍiya ara-
 ḷiya-mara mēreyāgi holada barabina mēle dara huṇiseya saritadalu ā-marada mēle
 adakke mūḍalu holada baribina mēle mūḍaṇa-kaḍeya Hayanahaḷa-pariyantara
 ā-haḷakke paḍuvalu darahuṇisege teṅkalu namage saluva śimey-ashtānū nivu
 kaṭuva keṛeya keḷayūke śimeyanū māḍikoṭu nimma grāmāke holada śime
 nimma Yalachiyakuṇṭeya mūḍaṇa-kōḍiya araḷiya-mara modalāgi baḍagaḷu bana-
 huṇiseya mēle jōḷada-holada baribina huṇiseya mēle baḍagaṇa haraḷudiudala
 mēḍu pariyantara alinda paḍuvalu Nāgana aṇege paḍuvaṇa huṇase modal āgi
 Hālāra-tore pariyantara namage saluva paḍuvaṇa-śimeyanū aḍaviyanū nū
 kaḍidu holananū māḍikombadake śimeyanū māḍikoṭev āgi nū kaṭida keṛeya
 kiḷēriyalu oḷageriyalu huṭidashtu-gaddeyanū nāku-bhāgava māḍi yī-nāku-bhā-
 gada oḷage ondu bhāgeyanū namma Mułuvāya Nāchi-dēviyara bhaṇḍārake
 saluvudu keṛege nimma kayiuda bahaḷa-dhanavan iki kaṭidirāgi mikka mūru-
 bhāga-gadde nū nimage śimeya māḍikoṭa holananū nimma mahājanaṅgaḷige
 namma Mułuvāya Nāchi-dēvi koṭa sarvamānyada agrahārav āgi koṭev āgi ā-
 mūru-bhāga-gaddeyanū ā-holananū ā-Mułuvāya-Nāchipurav emba nū kaṭida
 grāmavanū yidake saluva ashta-bhōga-tējas-svāmyavanū ā-chandrārka-sthāyiy
 āgi sarvamānyada agrahārav āgi anubhavisūdu nimma kshētraṅgaḷu dānādhi-
 krayaṅgaḷige saluvudu nimma keṛege ūna-mānav ādare nū mahājanaṅgaḷu
 kaṭal uḷḷavaru yī-patra-śāsanada mariyādeyali namma Mułuvāya-Nāchiyara
 munde śilā-śāsanavanū māḍikoṭev āgi nū yī-agrahāraṇānū sarvamānyav āgi

â-chandrârka-sthâiyi âgi anubhavisî sukhadinî bâlûd endu namma stri-putra-jñâti-sâvanta-dâyâdyânumatadinda arasina anumatadinda tamma sva-ruchiy-inda oḍambaṭṭu dhârâ-pûrvakavâgi koṭṭa dhârma-šâsana || (usual final verses) yint-appudakke â-sthânikara su-hastada oppagaḷu

9

In the darga of Haidar Vali.

khâse Haq farmûda Murbâgal mokhâm
râzdâne zikre ikhfa wa jali
farkhe âada miburad sâhin sanash
bûd ganje rôze Haq Haidar Vali—668

10

On the south wall of the Lakshmi-Nârâyana temple, near the Šaṅkara-tirtha.

svasti śrî jayâbhyudaya-Šaka-varnsha 1321 neya Pramâthi-saṁvatsarada Chayitra-šu 1 Â śrîman-mahâ-pradhâna Âšvalâyana-sûtrada Âtrêya-gôtrada Heggappa-gaḷa maga Mallarasaru śrî-Lakshmi-Nârâyana-dêvara pratishṭhe dēvâlâya-šikharasaha â-chandrârka-sthâiyi âgi maḍida dharmma-šâsana || (usual final verse)

11

On the wall of the ruined temple near the same tirtha.

ôm namaš Šivâya ||

para san-nidhiṁ san-nidhiṁ yaḷ
. śrîman-mahâ-Šaṅkaraš šaṅkarô ||
. . . . Šakâbda-bhâji Vibhavê saṁvatsarê Šrâvanê
mâsê châsita-paksha-Manmatha-dînê vâre Bṛigôš šôbhanê |
prâtâpemmaḍi-Bukka-bhûpa Kriyâšaktir ity
âkhyâtasya gurôr Gurôr iva satâni Šakrô'bhyadhata kramât ||
śrîmaty Âhabanîyakê janapadê Kummâyipally-âkhyayâ
khyâtam grâmam ašêsha-dâna-subhagê kâlê tadâniṁ šubhê |
Vidyâšaṅkara-vigrahâya guravê vidyâdbika-vyaktayê
prâtâpemmaḍi-Bukka-bhûpatir ašêshôpâdhi-muktaṁ muḍâ ||

svasti śrî jayâbhyudaya-Šaka-varnsha 1312 neya Šukla-saṁvatsarada Âshâḍha-ba 8 Šu śrîman-mahârâjâdhîrâja râja-paramêšvara śrî-vîra-Harihara-mahârâyavarava kumâra śrîman-mahâ-maṇḍalêšvaram śrî-vîra vâya Yimmaḍi-Bukka-Râya-Oḍeyaru Vidyâšaṅkara-dêvarige koṭṭa dâna-patra-šâsanada kramav ent endare Muḷuvâya-râjyada Âvani-nâḍa Kummâdēviyahalḷiya-grâ-

ma vandanû Vidyâśaṅka amṛita-paḍige â-ûra chatus-sime-oḷage uḷlanthâ
 kere kuṅṅe bhâvi tōṭa-sahitavâgi a-û nû Vidyâśaṅkarapuravâgi â-Vidyâśaṅ-
 kara-dêvarige â-chandrârka-sthâiyi âgi dbârâ-pûrva gi koṭṭeü â-ûralu yēn
 uḷlanthâ dêvara amṛita-paḍige anubhavisûdu yi-mariyâdege śâsana-tâmra-
 śâsanavanû baradu koṭṭeü â-Yimmaḍi-Bukkaṅṅa-Oḍeyara oppa || śrî-Harihara ||
 (usual final verse)

12

On the east wall of the same temple.

svasti śrî jayâbhyudaya-Śaka-varusha sâvi Yimmaḍi-Bukkaṅṅa-Oḍeyaru
 pṛithivi-râjyava mâḍuva

15 a

At Muḷbâgal, on a rock on the Muḷbâgal hill.

(Grantha and Tamil characters.)

Šôbakiri śammaṅcharattu-pPaṅuni-mâśaṅ ti u yar Mâdêvarkku i . .
 nâchchi nena ivanukku pinb-irundēn âgil i pukka ṅḍa .
 raich-chan

15 b

At the same place.

(Grantha and Tamil characters.)

. mâchchan-aṅkakkâra Ka ṅa raiyena Kûttâḍun-dêvar âna maṅḍali-
 kaṅku vēḷaikkâran nâ ra ppâu taṅgaḷ ammaikku-ttânê maṅḍalan

16

At the same place.

(Grantha and Tamil characters.)

svasti śrî Vi yakonḍa-Šôḷa Âvaniya-nâṭṭu Nuḷambâdi-râyar magan Nuḷamba .
 panukku Âdi ḷa . n magan Gaṅgaperumâlḷena chchan ivarḷku
 nena ivan-taṅgaḷ tâ ma

17

At Muḷbâgal, near the Jayastambha on the Hanchukallu hills.

(Grantha and Tamil characters.)

. ti-varsha ppâḍa nâ ḷa tai ttâr vitta tanmam

18

Copy of a copper plate in possession of Munisâmi-dikshitar archaka
of the Sômêśvara temple.

svasti śrī vijayâbhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu ? 1156 neya Jaya-nāma-
sam | Āsvīja-śu 10 Ilu śrī-Prasanna-Sômêśvara-svāmige jīrṇôddhāra-dēvālaya-
prākāra - śikhara - Manmatha - pushkaraṇi - aṅga-raṅga - vaibhavaṅgaḷu grāma-
gaḷu bhikshā-manṭapaṅgaḷu muntāda-sakala-dharmaṅgaḷu śrī-rājādhirāja-ma-
hārāyar ādanthā Kañchī-vaiṣôddhārakarāda śrī-Ēkāmbarêśvara-svāmiyavara
prasādakar ādanthā mahārāya-Vira-Rāyara komāraru Yaḷavañji-Rāyaru śrī-
Prasanna-Sômêśvara-svāmiyavarige paḍitara-dīpārādhane-nityôtsava-pakshôtsa-
va-mâsôtsava-rathôtsava-varushôtsava - nṛitya-vādyā-muntāda aṅga-raṅga-bhōga-
bhāgya-vaibhavaṅgaḷu naḍebēk endu pratishṭhā-kāladallu dhārā-dattavāgi koṭṭa
grāmaṅgaḷu Muḷuvāyi-chāvaḍige salluva Yiṅḍlahalḷi-grāma 1 Gummakallu-grā-
ma 1 Māraṅḍahalḷi-grāma 1 Koṇḍēnahalḷi-grāma 1 Gaḍipalli-baḷiya Nellikuṇṭē-
grāma 1 Kugganahalḷi-grāma 1 Tirumalahalḷi-grāma 1 Pālēnahalḷi-grāma 1
Tolaḷi-grāma 1 Mēlu-Tāyalūru-grāma 1 Tyākallu-sīmey-oḷage Kamppasamudra-
grāma 1 kasabevoḷage Sômêśvara-kere 1 kere-keḷage gadde khaṇḍuga 10 hattu-
khaṇḍuga kasabe-hola Muddanakunṭē baḷiyallu hola 6 āru-khaṇḍuga saha dhārā-
dattavāgi koṭṭu idhēve āda-kāraṇa idakke salluva yalle chatu-sīme-voḷagaṇa
nidhi-nikshēpa-jala-taru-pāshāṇa-akshīṇa-āgāmi-siddha - sādhyāṅgaḷaṇnu divya-
bhōga-svāmyāṅgaḷaṇnu sakala-dhānyādāya — sakala-suvarṇādāyavāṇnu śrī-Pra-
sanna-Sômêśvara-svāmiyavara nimitta archakaru Yajuś-śākhādhyāyar āda Bô-
dhāyana-sūtrar āda Bhārggava-gôtar āda Mandana-Kāḷêśvarada Chandrasêkhara-
dikshitaravarige mahārāya-Vira-Rāyara komāraru Yaḷavañji-Rāyaru māḍida
dharma-śāsana

(usual final verse.)

śrī-Rāma-svāmi-vākyam ||

mad-vaiṣajāḷ para-mahīpati-vaiṣajā vā
yad-vaiṣa-jāḷ parama-dharma-rataika-chittāḷ |
mad-dharmam ēva paripāla. . . chitta-vṛittē
tat-pādukā-dvayam ahaṇ siraśā namāmi ||

(other final verses)

19

In Muḷbāgal, on a south wall of the Sômêśvara temple of Sômêśvarapālya.

śubham astu svasti śrī jayādy-udaya-Śālivāhana-śaka-varuṣha 1440 neya
Bahudhānya-samvatsarada Vaiśākha-śu 15 lu śrīman-mahārājādhirāja rāja-para-
mêśvara śrī-vīra-pratāpa-śrī-vīra-Kriṣṇa-Rāya-mahārāyaru pṛithuvī-rājyaṇ gai-
yuttam iralu Muḷuvāya-rājyakke saluva Yaḷavañji-nāḍ-oḷagaṇa Mandaragōṇṭe

yemba grāmavanû Salageya-dévanubékendu Kṛishṇa-Râya-mahârâyarige
binnahanî mâḍalâgi â-binnahannû pâlisi â-Mandaragôṇṭeya-grāmavanû Sômê-
dêvarige koṭevâgi karanîka Nâgage nirûpavanû koḍalâgi Kṛishṇa-Râya-
mahârâyara nirûpadinda Muḷuvâya kâlada annada
naivêdyake koṭṭevu

20

On the same wall.

śubham astu svasti śrî vijayâbhyudaya-Śaka-varusha 1389 neya Sarvajitu-sam-
vatsarada Mâgha-ba 14 lû śrîman-mahârâjâdhirâja râja-paramêśvara gaja-mṛi-
gayâ-vihâra pûrva-dakshîṇa-paśchîma-samudrâdhipati śrî-vîra-pratâpa-Virû-
pâksha-Râya-mahârâyaru pṛithivî-râjyaṁ gaiûtam yiralu Narasiṅga-Râja-Oḍeya-
rige dharmmavâgi Śivarâtrê-puṇya-kâlada lu Muḷuvâya Hariyappagaḷû Muḷu-
vâya-paṭṭanada Baṇajiga-Daṇḍapana maga Yaleya-Saikapa-Setṭige koṭṭa dhar-
mma-śâsana nînû teṇuva siddhâya eraḍu haṇa yi-puṇyagaḷa bembaliya vaḍḍi
. gavuḍa-suṅka magga taḷavârike-kâṇike-kadḍâya-biḍagoḷu hostu
haḷadu eraḍu-ettina hêru mânya sahaavâgi sarvamânyavâgi biṭṭevâgi nînu
Muḷuvâya Sômeya-dêvarige dina-ondakke eraḍu-viḷeyanû putra-pautra-param-
pareyâgi â-chandrârka-stâyi âgi naḍasutta bahudu endu koṭṭa dharmma-śâsana
(usual imprecatory phrases) Hariyappana baraha ||

22

At Kappalamaduvu (same hobli), on a stone near the Basavaṇṇa temple.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varusha 1466 neya
Krôdhi-samvatsarada Vaiśâkha-šu 14 lu śrîmatu râjâdhirâja râja-paramêśvara śrî-
vîra-pratâpa śrî-Sadâśiva-Dêva-mahârâya pṛithivî-râjyaṁ geyuttam iralu
Muḷuvâgila santeya ya Tiruveṅgaḷanâtha-dêvara amṛita-paḍi-nayivêdyake
Râma-Râja-ayyanavaru pa-Râjagaḷu (back) ra nirûpa-
dinda suvarṇâdâya vanu Tiruveṅgaḷanâtha-dêva[ra] amṛi-
ta-paḍi

23

At Allâlasamudra (same hobli), on a rock near the Taḷavâramânya wet land.

(Grantha and Tamil characters.)

śrîmanu Aruḷâḷa-nâdar Allâḷa-śamuttiramâ . . pa . . ta . . śukum . . kaiyil nâvi . . .
mâvôm nâlvaṅku sâ

25

At Padmagatṭa (same hobli), on a stone below the Hanumanakere.

śrīmatu Muḷuvāgila Tuḷuva Gummaṇa-Nāyakara makkaḷu Krushṇama-Nāyakaru
Pramādi-saivatsarada Âšvija-bahuḷa 5 lu Biri-jiyana maga Kariyaṇṇa-gauḍagu
Beḷevayana maga Vēmaya-gauḍagu koṭṭa kaṭu-koḷagiya mānyada kramav ent
endare.....

26

At Tātakallu (same hobli), on a virakal in the Nettaru-biḍu.

svasti śrī jagat-tritayābhivandita-surāsurādhiṣa-Paramēśvara-pratihārikṛita-Mā-
vali-Bāṇarasa pṛithuvi-rājya geye Pallava . . . ikki Hondikalla tuṟu
Niṅga-Rāyan aḷmi satta

28

At the same village, on a big rock in the east.

(Grantha and Tamil characters.)

.. ti.mā . . . ko.ḷaḷagiya perumāḷ svasti śrī.dhikēṣa mahā-vīra tvat-bāṇa-
vaḍabā-mukhē hastō hataḷ kathannashṭē niṣṣēsham makarā . . yaḷ venṛi adikan
vi.ka . . . giyāna šau . . . paṣāṭta ko . . . nṛanavu māḍu . . tepa
mmaruṅgum māḍu

29

At Kāvuttanahallī (same hobli), on a stone in front of the Sômēśvara temple.

svasti śrī Harihara-Rāyara Šaka-varsha 1319 neya Īśvara-saivatsarada Māgha-
su 3 Bhā Âvani-nāḍa Kāūtanahallīya Sômē-dēvara pratishṭhē-kāladalu â-hallige
mūḍalu Māvinakuṇṭe adake baḍagaḷu Nāgagaṭṭa-voḷagāda Maḍalu Kachuvana-
hallī-sîmē-pariyintara Māvinakuṇṭē-chatuṣ-šîmē saha adake teṅkalu
Gōḍiyahallīya-sîmē-pariyantara . . â-chatuṣ-šîmeyanu Viṭhapa-Vode
.

30

On a stone at the same place.

śubham astu śrī vijayābhūdya-Šālivāhana-śaka-varusha 1468 neya Parā-
bhava-saivatsarada Māgha śrīman-mahārājādhirāja paramēśvara śrī-vīra-
pratāpa śrī-Sadāśiva-Rāya-mahārāyaru pṛuthuvi-rājyaṁ geyiṭṭam yiralū
. . varāda Âtrēya-gōtrada Âpastambha-sūtrada Yajuṣ-śākhādhyāyigaḷāda śrīman-

mahâ-maṇḍalêśvararâjagaḷa śrî . . .râjagaḷa . . .Timmappagaḷa
bhaṭṭaru pîriya

31

At the same village, on a virakal in Veṅkaṭappa's field.

svasti śrî Iṛiva-Noḷamba pṛithivî-râjyaṁ geyyutt ire Eradayûra ûr-aḷivinoḷe
Bâra Mâdhavayya ânt iṛidu sattu svarggasthan âdam

32

On a stone at the same place.

svasti śrî Iṛiva-Noḷamba pṛithivî-râjyaṁ geyyutt ire Ballada tuṟu-goṇḍ ôḍe
Kobbeayy aridum Olipayyaṁ tuṟuvan ikki bidalli Olipa
dévana mâ . . .yyana Chôḷatuṟuvan ikki . . .

34

At the same village, in the Karaga Inâm wet land.

(Grantha and Tamil characters.)

Dātu-varuśattu Śittirai-mâdam nâlân-tiyadi śîri-vîra-Bukkana-udaiyaṅku ũellâ-
niṅṅa kâlattu Âvaniya-nâṭṭil Kāvuttarpalḷiyil Kāvuttar-ũeṭṭi Śâmiṅḍar Śa-
vuṅḍappar Odu . . num Śavuṅḍapparum Śivadiyum maṅṅuḷa yûravarum Ega.
ṭṭimâyâ . . yakanum Muḷavâyil nagarattâril Kâḍandai vâṅigan Śaypa . . ḷavi-kun-
ṅam-udaiyaṅku ũandirayâtti-varaiy-âga ôlai-kuḍutta pariśâvadu Vachchagaṭṭa-
ttil Lôkakumârannenadu . pari kaṭṭugaiyil ivv-êri kîḷôḍu kuḍaṅgai Âlattâṅṅil
ten pâširattal nâlu kaḷani panniru-kuḷaga kaḷaniyum ũandirâyitta-varai ũelu-
ttakaḍavadâga ũadanam kuḍuttôm idukku yiyâdoruttan âm-allav-enṅavan Gei-
gai-kkaraiyil kural-pâšuvai konṅa pâvattilê pôvargaḷ tan tâykku tânê miṅ . . n
i . . kku ũânṅu Ponnamiṅḍar . . gâmiṅḍar ũadumapâ i . . ku Śadâšâriyum Śivadi-
taṭṭânum ivai Śāvuttan . ḷuttu

35

At the same village, on a stone in Tamme-Gauḍa's field.

śrîmat-Piṅgaḷa-samvatsarada Âśhâḍha-ũu 13 Sômaṅvâradalû Viramarasaru Muḷu-
vâgila râjyake saluva Kâuttanahallîya grâmadali Takkuru Virayyage bhaṭa-
vṛittiyâgi koṭa hattu-koḷagada gadde

36

At the same village, in Timmaiya's field.

(Grantha and Tamil characters.)

svasti śrî Virupaṅṅudaiyar aḷugîra kâlattil Viṭṭappaḍaiyar vi ttil
Kollaṅam Appaiya-nâyakan . . Kāvuttanpalḷiyil

37

At Sonnavaḍi (same hobli), on a stone in front of Veṅkaṭappa's house.

śubham astu Sarvajitu-sainvatsarada Vaiśākha-ṣu 5lu śrīmat-Ilanumappa-
Nāyakaru śrī-Kṛiṣṇa-Rāya-mahārāyarige dharmav āgabēk endu koṭa koḍagi-
mānyada hola (usual imprecatory phrases)

38

At Āvani (Āvani hobli), on a pillar lying

below tamarind tree, near the main entrance of the Rāmēśvara temple.

(East face)

Śrī-vadhu Dhare Pōlalehō- | rāvanipaṅṅ agra-mahishi Bhuvanāmbike
Vāg- |

dēviyara doreyar enisida | Divabbarasiyara doreg eḷdar peṅar oḷare ||
atiśayamāge tamma pesaroḷ neṅe tat-pati-nāmadim yaṣō- |
rjijitam enip agrahāram avināsi namasyame māḍi rājyadoḷ |
sutan anukūlanāgi besakeyye guṇōnnatiy oppi nind Aru- |
ndhati dore Divalabbarasiyar j̄jagati-taḷak em pavitrarō ||
viditān lōkakke munnaṅ Rāghu-kula-dahanōgrēshuvim kāydu tiṅṅam
kudigoṅḍ alk itt Agastyam kuḍiyut uḷḷdan im kattupattiḷdud int a- ||
ppudu pempan tāḷdit end and aṅiyare lavaṅāmbhōdhiyam pōlisal vēḷ |
iduv ettān ettal embant atibahaḷa-jalan Divalabbāsamudraṅ ||
paded āyāsakke pakk āgire gaḍa piridu-bhrāntinim pō . . d ond-a- |
bdadoḷ int entānum eydutt irad Amaranadi-kānteyam kāṅbar. . . . |
. . .dēsar sayp id em sambhavisito namag app alkāṅṅim Gaṅ(south face.)ge
teṅkaṅ |

idiram band iḷdud embant atibahaḷa-jalam Divalabbāsamudraṅ ||
Manu-charitam Mahēndra-nṅipaninde parōkshadoḷ ā-mahātmyanā |
janani Mahēndra-nāmade koḷam nija-nāmadoliṅ taḷakam Ī- |
śana bhavanam Mukunda-bhavanaṅgaḷan imbine māḍi dharmma-va- |
rddhanade kaṅiya-nandanana rājyaman ikshisug āva-kālamam ||
neṅṅane Kadamba-vamśam |
puṅṅida mane Pallavēndran Iṅiva-Noḷambam |
puṅṅida magan ene mugilam |
muṅṅipudam pempu Divalabbarasiyara ||
svasti śrīmad-anēka-divya-guṅa-saundaryālayā sâ yatō
bhūlōkāgrya-Kadamba-vamśa-tilakā sadbhis sadâ vanditâ |
śrīmad-Rāja-Manōja-bhūpa-mahishi Divāmbikâ viśrutâ
pūtâ nūta-pativratâ stuta-guṅâ dēdīpyamānājani ||

(West face)

kṛitvâ dēvâyatanam Mahēśvarârppanam ananta-pâpa-vinâśâ |

ghaṇṭâ Divâmbikayâ Noḷamba-Nârâyaneśvarâya sudattâ ||

svasti samadhigata - pañcha - mahâ - śabda Pallavânvaya śrî - pṛithvî - vallabha
 Pallava-kula-tilakam Pallavâbharāṇan âhava-durggan alitara Javan amôgha-
 vâkyam Noḷamba-Nârâyāṇa śrî-vîra-Mahēndram Noḷambâdhirâ(north face)jana
 parôkshadoḷ Divabbarasiyar pPôlâlchôramaṅgaladoḷ Divabbâsamudravam
 kaṭṭisiy alliyē Vishṇu-grihamam māḍisiy Âvanyadoḷ Noḷamba-Nârâyaneśvara-
 mam māḍisi yî-dēvargg Eḷanagaramam sarbbâ-bâdhâ-parihâram âgi koṭṭar
 nelanum chandranum uḷḷinam salgum î-dharmmava liyadava kavile Bâṇa-
 rašiyam aḷida pañcha-mahâ-pâtakam || baredam Nâmayyam ||

39

On the basement of the south wall of the same temple.

svasti śrî jayâbhyudaya-Śaka-varusha 1291 neya Saumya-samvatsarada Âshâdha-
 śu 1 Budhavâradandu śrîmatu Anantappanavara makkaḷu Avasarada-Aṅkappa-
 navarige Âvaniya Râmayi-dēvara Sôma-jīyan-oḷagâda sthânikaru koṭṭa śâsana-
 da kramav ent endade â-Âvaniya Râmayi-dēvara munde â-Aṅkappanavaru
 dharma-chhatrakâgi Âvaniya voḷage Râmayi-dēvarige saluva dēva-dânada Kalu-
 vaṅgereya keṇegaḷu gadde-beddalu-muntâda chatu-simeya bhûmiyanu tat-kâlô-
 chita-kraya-dravyavanu koṇḍu â-kshêtrada â-chatu-simeya voḷagâda nidhi-
 nikshêpa-jala-pâshâṇa

40

At the same temple, at the southern doorway.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍu âyiratt-orunûṅṅu-eṇbattêḷu ūllâniṅṅa Raktâkshi-sam-
 vatsarattu-chChittirai-mâśa - mudal tiruv-Irâmišuram - uḷaiya - nâyanârku yiv-
 vûril viyâpârigaḷil Maṇali-kiḷavanuḷaiya piḷḷai magan Aḷagarena Tiruppura-
 kuḷaiyil vaicheha tiru-nundâvilakku . . . kuḷuttakaḍa
 vadu Mâhêšura-rakshai

41

At the same place.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍu âyiratt-orunûṅṅu-aimbattonṅ-âna Sarvvadhâri-šammatsa-
 rattu Nigarili-Šôḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḷaiyâr tiruv-Irâmi-
 šuram-uḷaiyâr kôyil âḍiy-aruḷugira kûṭṭarṅku Šayaṅḍoṇḍa-Šô
Vâšîṭṭa-gôttirattu Mâdêva-baṭṭan marugan Muttipiḷḷaiyum Dēvappiḷḷai-
 yum Pârattuvâši-gôttirattu-pPirân-baṭṭar pēran Mâra-dê

42 (a)

At the same temple, to the north of Gañji-maṭṭapa.

(Grantha and Tamil characters.)

švasti śrī Śakarai-yāṇḍu āyirattu-irunūṟṟu-aṟupattu-onbadu idin mēṟ-chellā-
niṅṟa Pramādi-saivatsarattu Śittirai-mādam mudal pūrva-pakshattu Nāyaṟṟuk-
kiḷamaiyun-Tiruvōnamum perṟa nāḷ Nigarili-Šōḷa-maṇḍalattu Âvaniyattu uḍai-
yār tiruv-Irāmīšvaram-uḍaiya-nāya(nāya)nārku Âvaniya-nāṭṭu nāṭṭu-nāyagañ-
jeyvār Pouna-gāmiṇḍar Aṅka-gāmiṇḍan ulliṭṭavarōm udaka-pramāṇam-paṇṇik-
kuḍutta parišāvadu in-nāṭṭukkuḷ ūr-vaḷi kūḍi-kkōyilukku-pPaḡaikaṅṟundēvar
kuḷa. . m avv-ūṟk-aḍaitta dāua-māniya. nigarittu voḷiya. . ka. . paga. ṟi šūḷnta šū-
. šaḍai iratṭaik. . . dēva-maṇḍalattil Vaṇ. . . kkan Šadumban eḷuttu Kama. . pi
taḍai Arašanpiḷai eḷuttu. . . kan. yar nāḍu-kiḷān Ula. ya. ḷā-
rai kurāl kali. . tuvaiṇa. . til. . madiruvam. . vai. . ppallappaṇam Tippāṇḍai
Nāchehiyār . rukku paḷikk-oru paṇam ivaiy-nḷḷadu šeluttuvarāga šauntrādittya
(ya)-varaiy-āga šellakkaḍavadāga udaka-pramāṇam kalliluñ-jembilum veṭṭi-
kkuḍuttōm nāṭṭavarōm ippaḍikku inda tanmattukku ilaṅganaṅ-jonnava. Gam-
gai-karaiyil kkurāl-ppašuvai-kkoṅṟa Pramavattiyār dōshat. . lē viḷuva. . Pon-
na-gāmuṇḍar eḷuttu A. . gāmuṇḍar eḷuttu ivai Nā. . raiyan eḷuttu ivai Ella. . . .
eḷuttu ivai. eḷuttu ivai Māra. ttavar eḷuttu. mau eḷuttu ivai. . . .
šan eḷuttu ivai Vallatti. kkum. eḷuttu tan tāykku tānē maṇḍ-
ḷan śi-Māhēšvara-rakshai

42 b

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī puḡaḷ-šūḷnta puṇari agaḷ šūḷnta puviyil Ponuēmi aḷavum tannēmi
naḍappa viḷaṅgu-Jayamaḡalai ilaṅ-gō-pparuvattu Šakkaragottattu vikkiramat-
toḷilāṟ pudumaṇam-puṇarntu maduvaraiy-iṭṭam Vayirāgarattu vāri ayinunai-
kKondaḷavaraiyar. ṟiśai-ttēmaru-Kamalappū-maḡaḷ-podumaiyum
Ponniyāḍaiyun-tanNilappāvaiyun-tanimaiyun-tavira-ppunidaṟṟiru-maṇi-maku-
ṭam urimayir-chūḍi-ttannaḍi-iraṇḍun-taḍamuḍiyāga-ttonuila-vēntar šūḍa. . . .
nuvāṟu. tu tiru-niḷal veṇṇilāt-tiḡaḷa oru tani-Mēruviṟ-puli viḷaiyāḍa
vārkaḍar-ṟivāntarattu pūpālar tirai viḍuta. ta kadañ-jori-kaḷiṟu muṟai niṟpa vi-
laṅgiya Tennavan karuntalai ka. . kkiḍappa. yir-kuḷa. tuḍaṅgi
. kkiḍappa veigaṇum paṭṭa veigaṟu viṭṭa tan mānamui-gūṟina vira-
muñ-giḍappa ēṟina malaigaḷum mudugu neḷippa ilīnta nadigaḷ šūḷanṟ-uḍaint-ōḍa
viḷunta ka. . ka. . lai virittal amara-kkuḍa-tiśai ka. . nāga-ttānum tānaiyum
pannāl iṭṭa pala pala mugum bayant-edir-māṟiya Jayapperun-tiruvum paḷiy-
ugantu kuḍutta puḡaḷin Šelviyum vānarar voṅkaṇa-maḍandaiyar-iṭṭamum miḷa-

rntu kuḍutta veṅgari-niraiyuṅ-Gaṅga-maṇḍalamuṅ-Jiṅganav-enum pāṇi iraṅ-
 dum oru-miṣai-kkai ṇḍiya puḡaḷoḍu Pāṇḍi-maṇḍalaṅ-goḷa-ttiruvi-
 ḷatt-aḍaittu vellavaru parita . . . ṅgam poru-kari-ttalaṅgalum pōla tantira-vāriyum
 uḍaittāy vantu vaḍa-kaḍal ten-kaḍal paḍarvadu pōla-ttan peruṅ-jēnaiyai ēvi-
 pPaṅḡavar aivarum poruda ṅji nelitt-ōḍi ara ttu nāṭṭu .
 . . . ḍuttu maṅṅavar tammila . vanaṣarar tiriyum . . porra rri korra vibha-
 va-vāntamum-ettiṣai-toṅu niṅutti muttin ṣalāpamu . tTamiḷ-pPodiyanum maṅṅa
 vanakari paḍumayyaṅ-Jaiyyamuṅ-Ganniyuṅ-gaikkoṇḍ-aruḷi kāṭṭi
 ku . . malai-nāṭṭ-ulla ṣāvêṅ-ellān-tani-viṣumb-ēṅa māveṅṅittinakarū ttalai varai-
 kKuṅgalar kulaiya-kKottāṅu . . ram neṅi-toṅu nilaiḡaḷ iṭṭaruḷi Kali . ga-maṇḍa-
 laṅ-gaiypa . ttu tiṅal-koḷ-āramum tiruppuṅyatt-alaṅgalum pōla vīramun-tiyāga-
 mum vi . . ga-ppār toḷa-chChivanidatt-Umaiyeṅa ta . na-ṣikāmaṅi Puvamulud-
 uḍaiyāḷ iruppa avanuḍan Gaṅgai viṅṅiruntēna maṅṅaiyar tiladam ēḷiṣai-
 vallavi Êḷ-ulagam-u . ḍaiyāḷ vāḷi valatt-iruppa ūḷiyūḷi Puvana-mulud-uḍaiyāḷuḍan
 . vira-simbhāsanattu viṅṅirunt-aruḷiya Kov-Irājakēṣari-panmar āna ṣakkiravatti-
 ḡaḷ śrī Kulōttuṅga-Ṣōḷa-Dēvaṅku yāṅḍu 2 . āvadu Nigarili-Ṣōḷa-maṇḍalattu Iḷa
 . . gar-nāṭṭu Āliyattu Kāṣyapa-gōttirattu Aṅṅamaṅ Ātti . . la . n āna Iḷanagar-
 nāṭṭu uāṭṭu-kkāmūḍan Ṣōḷa-māttāṅḍa-Bramma-mārāyar Āviniya-nāṭṭu Āvini-
 yattu tiruv-Irāmiṣvaram-uḍaiya-Mahādēvaṅku tiru-nuntāvilakku onṅukku-ch-
 chāvā mūvā-ppērāḷ-āḡa viṭṭa paṣu irubattunālu ip-paṣu irubattunālum stā-
 nam kāṅi . ḍaiya Ṣiva-Brāhmaṅan Vasishṭha-gōttirattu Ṣivakoḷunta-baṭṭanum
 Pūmidēva-baṭṭanum Pāratuvāṣi Iruga-baṭṭa . im-mūvōm ivv-irubattunālu paṣu-
 vum kaikkōṇḍu tiru-nantāvilakku onṅum ṣantirāditta-vaṅa ṣeluttakkāḍavōm
 āḡa kaikkōṇḍōm im-mūvōm pan-Māhēṣvara-rakṣhai

42 (c)

At the same place.

(Grantha and Tamil characters.)

svasti śrī puḡaḷ-ṣūḷnta puṅari ḡaḷ ṣū[ḷ]nta puviyil Ponnēmiy-aḷavum tannēmi
 naḍappa vilāṅgu Ṣaya-maḡaḷai iḷaṅ-gō-pparuvattu Ṣakkaragoṭṭattu vikkirama-
 ttoḷilāl pudumaṅam-puṅantu maduvaraiy-iṭṭam Vayiragarattu vāri ayinunai-
 kKontaḷavaraiyar tantaḷam iriya vāḷ uṅai-kaḷittu-ttōḷ-vali-kāṭṭi paḍum pari
 naḍātti ttiyai nitti vaḍa-tiṣai vāḡai-ṣūḷḍi-ttenṅiṣai-ttēmaru Kamalappū-maḡaḷ
 podumaiyum Poniyāḍaiyum tan Nilappāvaiyum tanimaiyun-tavira punidaṅṅiru-
 maṅi-makuṭam urimaiy-ēḷūḷi toṅuṅ-jella veṅ-kuḍaiy-
 iru-nila-vilāgamum vegaṅum tanadu tiru-niḷal veṅṅilā-ttiḡaḷa oru-tani-Mēruviṅ-
 puli vilāiyāḍa vār-kaḍar-rivāntarattu pūpālar tiṅai viḍun-tantata kadaṅ-jori-
 kaḷiṅu murai niṅṅpa vilāṅgiya Tenuvan karun-talai parunt-alaittiḍa piṅ-
 kula-ppīṅai pōla niṅ-piḷaiy-enum ṣoll-ēdir kōḍiṅṅalladā tan kai vill-ēdir kōḍā
 Vikkalan kallagara-Naṅgili tuḍaṅḡi Maṅalūkkāḍu vēnda Tuṅṅapāttiraiya . .

vu..ntanta ponnagara . . . kkiḍappa veṅgaṇum paḍavēluḱaṇu vi. .tan māna-
 muñ-gūrina vīramuñ-giḍappa ērina.naiyum pinnāḷ iṭṭa
 pala pala mudugum bayant-edir-māri Jayapperun-tiruvum paḷiy-ugandu kuḍu-
 tta pugaiḷin Šelviyum vānara.vāṅkaṇa maḍandaiyar-iṭṭamu . ḷadu kuḍutta
 veṅgari-niraiyuñ-Gaṅga-maṇḍalamuñ-Jingaḷav-ennum paṇiy-iraṇḍum oru viṣai
 kaikkoṇḍ-iṇḍiya pugaloḍu Pāṇḍi-maṇḍalañ-golḷa-ttiruviḷatt-adaittu veḷḷavaru
 puritalaṅgam poru-karittalaṅgaḷum pōla-ttandira -vāriyu . muḍaittāy vaudu
 vaḍa-kadal tei-kadal paḍarvadu pōla-ttan peruñ-jēnaiyaiy-ēvi-pPaṇja-Pāṇḍava-
 rum poruda pōkkaḷatt-aṅji nenitt-ōḍi araṇena . .puga . .rattu kâṭ . . ppa.
 tiyanum matta-vana-kari paḍum . .ch-Chaiyamuñ-Gaunniyuñ-gai-
 kkoṇḍaruḷi-ttennâḍ-elai-kâtṭi . . malai-nâtṭ-uḷḷa šāvēr-ellān-ta.viṣumb-ēya māve-
 riya tiṅakarunilai varai-kKuṅgalar kalaya-kKottāy-uṭpaḍa neṇitorum nilai-
 gaḷ iṭṭaruḷi varu-punal Kaliṅga-maṇḍalañ-gaippaḍuttu-ttiṅal-koḷ-āramun-
 tiruppuyatt-alaṅgaḷum pōla vīramun-tiyāgamum viḷaṅga-ppâr toḷa-chChiyani-
 ḍatt-Umaiyeṇa-tTirušintāmaṇi Puvana-muḷud-uḍaiyāḷ iruppa avanuḍa Gaṅ-
 gai viṇṇirundenā maṅgaiyar . ḷadam ēḷiṣai-val . .Eḷ-ulagam-uḍaiyāḷ vāḷi valatt-
 inid-iru. Šōḷa-Dēvarḱku yāṇḍu 35 āvadu Nigarili-Sōḷa-maṇ-
 ḍalattu ḷānagar-nāṭṭu Āliyattu Kāšyapa-gōtrattu Arumoḷidēvan nār
 ḷānagar-nāṭṭu nāṭṭu-kkāmunḍan Rājētra-Sōḷa-Brahma-mārāyan Āvaniya-nā-
 ṭṭu Āviniyattu-ttiruv-Irāmīšvaram-uḍaiya Mahādēvarḱku tiru-nuntāviḷakku on-
 ruḱku-chchāvā mūvā-ppērāḍ-āga viṭṭa paṣu irubattunālu ip-paṣu irubattu-
 nālum stānañ-gāṇi-uḍaiya Šiva-Brāhmaṇan ntu-baṭṭanum
 Pūmidēva-baṭṭanum Pārattuvāši Iruga-baṭṭanum im-mūvōm ivv-irubattunālu-
 paṣuvuñ-gaikkoṇḍu tiru-nantāviḷakku onṇum šantiradita-varai šeluttakaḍavōm
 āga kaiyikkoṇḍōm im-mūvōm idu pan-Māhēšvara-rakshai.

42 (d)

At the same place.

(Grantha and Tamil characters.)

švasti šri Šakarai-yāṇḍu āyirattu-irunūṇṇu-irubattu-aṅju šenṇa Šubakri . .šan
 mašarattu Šittirai-māsam pattān-tiyadi Nāṇṇu-kiḷamaiyum Uttirāḍamum Daša-
 miyum pūrva-pakshamum peṇṇa nāl Nigarili-Sōḷa-maṇḍalattu Āvaniya-nāḍu
 Āviniyattu uḍaiyār tiruv-Irāmīšvaram-uḍaiya-nāyanāṇṇu svasti šri Jayaṅgoḷa-
 Šōḷa ḷavaṅṇiyar āna Vāšudēvar maganār Kūttāḍun-devarena in-nāyanāṇṇu Āva-
 niya . .Āviniyattu . ēriyum idukku aḍaitta naṅjai puṅjai nāṇṇ-ḷellaiyum kiṇō-
 kkiya kiṇaṇum mēnōkkiya maramuḍaiyar tiruv-Irāmīšvaram-uḍaiya-nāya-
 nāṇṇu namakku naṅṇāga-ttiru-Māši-ttirunāḷum eḷundaruḷuvittu pūja
 ta paḍi pūjaikkum dēvadānam-āgaviṭṭēn Kuttāḍun-dēvarena peri-ēri
 nilattil ik-kōyilil kāniy-uḍaiyakku nilam panniru-kaṇḍagamum
 ttukkumtērikil kaṇḍaga lam nāṇṇpattēṭṭu kaṇḍaga-

mum nilam kaṇḍagamum ttu tonṇū ṇḍaga-
mum nikki niṅṇa nilam a kaikoṇḍa tirunāḷu kāṇi
vi ttil viḷuvār ippaḍikku idu pan-Māhēšvara-rakshai

42 (e)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅgoṇḍa-Šōḷa ḷḷavanṅi-rāyarena nālu-nāṭṭil niyāyattāṅkuṅ-
jantānam- illā uḍaimai koḷḷa-kkaḍavōm

42 (f)

At the same place.

(Grantha and Tamil characters.)

. la mudugum bayand-edir-māṅi Jaya-pperun-(ti)tiruvum paḷi-
y-ugantu ku puḷaḷuṅ-jelviyum vāna maḍantaiyar paṭṭamum
maḷādu kuḍutta veṅgari-niraiyuṅ-Gaṅga-maṇḍalamuṅ-Jiṅgaḷav-ennum pāṅiy-
iraṇḍum oviśai-kkaikkoṇḍ-iṇḍiya puḷaḷoḍu Pāṇḍi-maṇḍalaṅ-golḷa-ttiruviḷatt-
aḍaittu veḷḷavaru-pari-taraṅgam poru-karittalaṅgalum pōla-ttantira-vāriyum
uḍaittāy vantu vaḍa-kaḍal ten-kaḍa yai ēvi Paṅja-Pāṇḍavvarum
poruda pōr-kaḷat-aṅṅi nenitt-ōḍi araṇe puḷara-parattu nāṭṭaḍi-ppaḍuttu maṅ-
ṇavar tamalam vana-šarar tiriyum porṇa veṅ-juram-ēṅṅi korṇa vibhava-vān-tam-
bam tisaitoṅum niṅṇutti muttin šapamum mu-tTamiḷ-pPodiyanu matta-vana-
kari paḍumayya-chChaiyamun-Ganniyun-gaikkoṇḍaruḷi ten-nāṭṭ-alai
. ṅ-ellān-tani-viśumb-ēṅṅa māveriya tiṅa-karunilai-ttalaivarai-kKuṅ-
galar kulaiya-kKottāṅ-utppaḍa neṅitoṅum nilaiḷaḷ itṭaruḷi varu-punal-Ka-
liṅga-maṇḍalaṅ-gaiyppaḍuttu-ttirāḷ-koḷ-āramun-tiru-ppuyatt-alaṅgalum pōla
vīramun-tiyāgamum viḷaṅga-ppār-toḷa-chChivan-iḍatt-Umaiyeṅa-tTirašintā-
maṅi Puvana-muḷud-uḍaiyāḷ iruppa avanuḍan kai šai-vallabi
Ēḷ-ulagam-uḍaiyāḷ vāḷi valatt-inid-iruppa ūḷiyum Puvana-muḷud-uḍaiyāḷuḍan
mā vira-simbhāsanattu viṅṅiruntaruḷiya Kov-Irājakēšaripanmar āna šakkira-
vattigaḷ śrī-Kulōttuṅga-Šōḷa-Dēvarkku yāṇḍu 27 āvadu Šōḷa-maṇḍalattu ten-
kaṇa Nittavinōda-vaḷa-nāṭṭu Kamu kūrattu Nariyanūr Nariyanū ūḷaiyān Šū-
riyan Šakkarapāṅiy-āna Vikkarama-Šōḷa-mūvēnta-veḷān Nigarili-Šō
Rāmišvaram-uḍaiya Mahādēvaṅku tiru-nuntāviḷakku onṅukku šāvā mūvā-p-
pērāḍ-āga viṭṭa pašu irubattunālum i-dēvar kōyilil Šūryya-dēvaṅku santi-
viḷakku mūṅṅukku viri Piḍāriyarkku santi-viḷakk-onṅukkum Tukkaiyārkku
santi-viḷakk-onṅum āga santi-viḷakku aṅṅukkuṅ-jāvā mūvā-ppērāḍ-āga viṭṭa pašu
aṅṅu vyāpāri Āṅṅumu Širāḷandēvan tiruv-Irāmišvaram-uḍaiya ṅ-
kkum šāvā mūvā-ppērāḍ-āga viṭṭa pašu irubattunālu iv-viḷakk-ēḷukku-k-

kuttuvilakku utkaru utpada Âyiravanâl nirai eḷu palam iv-vilakkugalukku aiyimûnru ik-kôyil kâṇiy-uḍaiya Śiva-pPirâmanan Vasishṭhan Śivakoḷunta-baṭṭanum Vasishṭhan Pûmidêva-baṭṭanum Pâradvâṣi Śâmi-baṭṭanum im-mûvômum ip-paṣu kaikkonḍu śantirâditta-varai . . . ttuvôm idu pan-Mâhōśvara-rakshai

42 (g)

At the same place.

(Grantha and Tamil characters.)

.maganâr Iḷaiya-Vâṣudêvar prithivi-râjyattil Nigarili-Šōḷa-maṇḍalattu Âvaniyattu-ttirumaḍai-vilâgattu-ttiruv-Irâmišuram-uḍaiyâr kôyilil pañchâṅgattil-eḷuttu-veṭṭinapaḍi Âvaniya-nâṭṭil śantânâṁ illâda uḍaimai. śantânâṁ-illâ uḍaimai tanmanu âga śentrâditta-va.kkaḍavôm . . . itanmam.perumâl Iḷavaṅḷiya-râyar.

42 (h)

At the same place.

(Grantha and Tamil characters.)

.rum.ṅgaḷ it-têvarku vēṇḍum nivandaṅgaḷukku iraiyiliy-âga variyiliṭṭamaiyâl ivv-ûrgaḷâl puravu-vari-tiṇaikkattu. k.śeka. Viḷuparaiyan. eḷuda antarâyakatâ . . muppatt-ēḷaraiyinâl nellu nûṅṅu-mukkalanê-kurṅṅi-nânâḷi Âvaniyant-u. . . rigattu nilam Râjêndra-kulî-vilâgam kulî irupaḍi. ṅbadin eṅbadinâl vēli pattê-mukkâṇinâl vēli onṅukku Arumoli-dê marakkâl nellu nâṅṅadin-kalam âga nellu nânûṅṅoru-kalanêy-irutâṇi-kkurṅṅi âga nellu âga nellu âyirattu.pattunâr-kalanê-aiṅ-gurṅṅi iru-nâḷikkku nibantam-šeydapaḍi malaimêl tiruv-Irâmišvaram-uḍaiya Mahâdêvarkku santi onṅukku - ttiruv - amudariši nânâḷiy-âga santi mûnṅukku-ttiruv-amudariši kurṅṅi-nânâḷikkku nâl munnûṅṅu-aṅṅubadinukku-ttiruv-amudariši nâṅṅupattaiṅ-galattinâl iranḍ-aiṅḷukku nellu nûṅṅu-orupatt-irukalanê-tûṅṅi-ppadakku santi onṅukku kariy-amudu iranḍâga santi mûnṅukku kariyamudu âṅṅukku nâl onṅukku nellu iru-nâḷiy-âga nâl munnûṅṅu-aṅṅubadinukku nellu eḷukalanê-tûṅṅi-ppadakku santi onṅukku neyyamudu iru-ševiḍâga santi mûnṅukku neyyamudu âḷâkkê-iru-ševiḍâga nâl munnûṅṅu-aṅṅubadinukku neyyamudu aimbattunânâḷikkku neyyamudu nâḷikkku nellu-ppadakk-âga nellu mukkala. santi onṅukku - ttayiramudu uriyâga santi mûnṅukku-ttayiramudu nâḷi-uriy-âga nâl munnûṅṅu-aṅṅubadinukku-ttayiramudu aiṅ-galanê-aiṅ-gurṅṅi-nânâḷiyinâl tayiramudu nâḷikkku nellu nâḷiyâga nellu aiṅ-galanê-aiṅ-gurṅṅi-nânâḷi santi onṅukku aḍaikkâyamudu iranḍ-âga santi mûnṅukku aḍaikkâyamudu âṅṅu âga nâl munnûṅṅu-aṅṅubadinukku aḍaikkâyamudu iranḍ-âyiratt-orunûṅṅu-aṅṅubadukku aḍaikkâyamudukku nellu nâḷiyâga nellu iru-kalanê-mukkurṅṅi santi onṅukku ilaiyamudu nâlâga santi mûnṅukku

ilaiyamudu pannirandâga nâḷ munnûṟṟ-aṟubadinukku ilaiyamudu nâlâyirattu-munuûṟṟ-eṇbattaiñjukku ilaiyamudu irubadukku nellu nâlîyâga nellu irukalanê-mukkuṟuṇi . . nâlî santi onṟukku-ttiru-viḷakku irandâga santi mûṇṟukku-ttiru-viḷakku âṟâga-ttiru-viḷakku onṟukku eṇṇai oru ũevidâga nâl munnûṟṟ-aṟubadinukku eṇṇai aimbattunânâlîkku eṇṇai nâlîkku nellu-ppadakkâga nel onbadin-kalam âga it-têvarkku ôṟ-âttaikku nellu nûṟṟu-nâṟpattoru-kalanêy-iru-tûṇi-mukkuṟuṇi-nânâlî malai . . ttiruv-Irâmiſvaram - uḍaiya Mahâdêvar-ku nâl onṟukku-ttiruv-amudariſi mukkuṟuṇiyum artta-yâmattukku tiruv-amudariſi iru-nâlîyum âga nâl muunûṟṟ-aṟubadinukku-ttiruv-amudariſi tonṇûṟṟêḷu-kalanê-tûṇi-ppadakkînâl irand-aiñjukku nellu irunûṟṟu-nâṟpattu-mukka-lanê-iru-tûṇi-kkuṟuṇi nâlḷ-onṟukku kaṟiyamudu padinâṟukku nellu nânâlîy-âga nâl munnûṟṟ-aṟubadinukku nellu-ppadinaiñ-galam nâl onṟukku neyyamudu uḷakk-âlâkkê-oru-ũevidâga nâl munnûṟṟ-aṟubadinukku neyyamudu nûṟṟu-nâṟpattu-nânâlîkku neyyamudu nâlîkku nellu-ppadakkâga nellu irubattunâṟ-kalam nâl onṟukku-ttayira(ya)mudu nânâlîyâga nâl munnûṟṟ-aṟubadinukku-ttayiramudu padinaiñ-gala nârâga nâl munnûṟṟ-aṟubadinukku aḍai-kkâyamudu aiyâyiratt-eḷunûṟṟ-aṟubadinukku nellu nâlîkku aḍaikkâyamudu pattâga nellu aṟu-kalam nâl onṟukku ilaiyamudu muppattirandâga nâl mun-nûṟṟ-aṟubadinukku ilaiyamudu padinôrâyiratt-aiññûṟṟ-irubadu ilaiyamudu iru-badukku nellu nâlîyâga nellu aṟu-kalam nâl onṟukku santi-viḷakku muppadum arttayâma-viḷakku aṇjum âga viḷakku muppattaiñjukku viḷakk-eṇṇai muḷâkkê-âlâkkâga nâl munnûṟṟ-aṟubadinukku eṇṇai munnûṟṟ-orupatt-aiññâlîkku . . ppa kku nâlḷ-onṟukku-ppiḍivilakku âṟu . . . kku-ppiḍivilakku irandum âga-ppiḍivilakku eṭṭukku eṇṇai uriyâga nâl munnûṟṟ-aṟubadinukku eṇṇai nûṟṟ-eṇbadinâlîkku nellu muppadin-kalam ſâttu-ppari . . ṭṭam irandukku kâſu irandun-tirumêṟkapa-ppudavai onṟukkun-tiru . ni .-ppudavai onṟukkuñ-gâſu onṟum âga kâſu mûṇṟukku nellu aiñ-galanê-mukkuṟuṇi âga it-têvarkku ôṟ-âttaikku nellu muunûṟṟu-ttonṇûṟṟêḷu-kalanê-tûṇi mattiyânattukku-chchatti-chchôṟu onṟukku ariſi nâlîyâga nâ kalanê-tûṇi-ppada-kkum ſrî . . li eḷuntaruḷum Aṟkaliṅga-dêvaṟku nâl onṟukku ariſi uḷakkâga nâl munnûṟṟ-aṟubadinukku ariſi iru-tûṇi-mukkuṟuṇi-irunâlîyînâl nellu iru-kalanê-tûṇi-oru-nâlî ſrî-Bali eḷuntaruḷum ſântiraſêkara-dêvaṟku santi onṟukku tiruv-amudariſi iru-nâlîkkum neyyamudukkum taiyirkkum kaṟikkum aḍaikkâ-yamudukkum santi-viḷakku irandukcum âga inta dêvaṟku ôṟ-âttaikku nellu irubatt-ru-kalanê-êḷu-kkuṟuṇi nânâlî tiruvilâ-eḷundaruḷum Umâ-sahita-Irâjan-tira nânâlîyum santi onṟukku neyyamudu iru-ſoviḍukku tayiramudu urikkum santi onṟukku kaṟiyamudu irandukcum aḍai . . irâḍu-kkum veṟṟilai nâlum santi-viḷakku irandum âga i-dêvaṟku ôṟ-âttaikku nellu nâlpatteñ-kalanê-iru-tûṇi-kkuṟuṇi Gaṇapatiyârkkum santi onṟukku tiruv-amud-ariſi iru-nâlîyâga nâl onṟukku ariſi aṟu-nâlî nekkum tarkkum kaṟikkum aḍai-

kkây amudukkum santi-vilakku onrukku âga it-têvakku ôr-âttai-nâlaikku nel
 eļubattunâr-kalanê-tûņi-ppadakk-oru-nâļi m tayirukkum
 kaṟikkum aḍaikkâyamudukkum santi-vilakkum âga it-têvaṟku ôr-âttaiṟku nel
 nûṟṟ-irubattu-mukkalanê-mukkuṟuņi . . Karumâņikka-dêvaṟku santi onrukku
 ariši nâ nârpatteņ-kalanê-iru-tûņi-kkuṟuņi

42 (i)

At the same place.

(Grantha and Tamil characters.)

. tiruppaḍimâṟṟukku i-kkollai nila . . . mbaļļikku-ppôm vaļļikku
 tekkil tângal êri-kkaṭṭi tûmbum iḍuvittu-kkoļļavum ivv-êri-kil . kaḍi viļai-nila
 ta ſeydukoļļa ivv-ûr a . . ſu-kkôlâl koņḍa kuļi mûvâyiram i-kkuļi
 mûvâyirattukkum ivv-êri-kkiļ ivar pakkal . tu ta ṭṭapaḍi kuḍi . . kâl
 niṟai pon iru-kaļañju pon iru-kaļañjum ivar-pakkal aṟa-kkoņḍu . . űja . . tti
 ivv-êriyum ivv-êri-kil nilau kuļi mûvâyiramum nâr-pâl ellaiyum ſilâ-lêkai-paņņi-
 kkoņḍu Vibhi . . űiſvaram-uḍaiya Mahâdêvarkku tiruv-amudu tiru-ppaḍimâṟ-
 ṟukku ſandirâḍitta-vara ſelvadâga ivar-pakkal pon

42 (j)

At the same temple, top line on the north wall.

(Grantha and Tamil characters.)

. gaļôm Œôļa-maņḍalattu ḍaya Mahâdêvarku tiru

44 (a)

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti ſrî sârvaļbhuvana-chakravatti Pôſaļa ſrî-vîra-Irâmanâ-Dêvaṟkku yâṁḍu
 34 âvadu Sarvadhâri-saņvatsarattu Tai-mâda(mu)-mudal Âvaniyattil irukkum
 viyâpâri Tiruñalaņgilavar Valliyâlĵvarena uḍaiyâr Aņņiſvaram-uḍaiya-nâya-
 nârku ivar dêvadânam amudakkaḍaitta mêl . nâm ippôdu iṭṭa pon 5 i-ppon
 aiņņukkum in-nâyanârkku uehehi-chehandikku nâļ onrukku nâļi ariši amurdu-
 ſeyivikkakaḍavôm chantirâḍitta-varai ſellakkaḍavadu it-tamatai iṟakkinâu
 Geņgai-kk . . ſuvai koņḍu pâvam-kovân

44 (b)

At the same place.

(Grantha and Tamil characters.)

svasti ſrî Œakarai-yâṁḍu âyirattu-orunûṟṟu-orupattoņṟu ſeņṟu yiraņḍâvad-
 âna Saumiya-ſaņuvaṟcharattu Kanni-nâyârṟu êļân-tiyadiyum apara-paksha-

ttu Saptamiyum Rôhaniyum Nâyaru-kkiḷamaiyu śrī-Kulôttuṅga-Šôḷa-
Dêvarkku yâṇḍu panniraṇḍâvadu śrī-Vallâḷa-Dêvan pritivi-râchchiyañ-jeyyâ-
nirka Nigarili-Šôḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu švaram-
ṇḍaiya . . . varku Śirimalaiyâḷan Šâttaṅgaṇḍan Âvaniya-nâṭṭu . . . râlâvâr-âna . .
. . . yakkonḍa-Šôḷa . . .

45

At the Bharatêšvara temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍu âirattu-oru-nûṛṇḷu ſellâniṅga Višvâvasu-sammaṛsa-
rattu Aippaši-mâsattu Pauruṇamiyum Brahaspati-vâramum peṇṇa Ašvati-
nakshattirattu nâl svasti śrīmanu-mahâ-maṇḍalêchcharan Taḷaikkāḍu Gaṅga-
vâḍi Nuḷambavâḍi Vanavaši Pânuṅgal Uchchaṅgi koṇḍa pušabala-Vîra-
Gaṅga asahâya-šûra Šanivâra-siddhi Giriduṅka-malla šaladaṅka-Râma nissaṅka-
pratâpa Poyšâḷa vîra-Vallâḷa-Dêvar pridhivi-râjyam-paṇṇi arulâniṅka-pPoyšâḷa-
vîra-Vallâḷa-Dêvar pradânan Jeyaṅḍa-Šôḷa-maṇḍalattu-pPuliyûṅ-kotṭattu-
pPuliyûr-kiḷava Nâyaka-ttêvan âna śrīmanu-mahâ-pradâna sarva-adikâri
samasta-chetrapati vâvûttara niyôgâḍipati mahâ-pasâyattan śrīkaraṇattu
Vallâḷa-daṇḍanâyakkanuḍaiya(n) daṇḍanâyakkichehi Pemmiyakkanena Niga-
rili-Šôḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu tiruv-Irâmišvaram-uḍaiya-nâya-
nârkkku tiru-nandâviḷakku onṅukku nân ik-kôyilil kâṇiyuḍaiya Šiva-Brâmma-
ṇan Bhâradvâja-gôttirattu Šaivâchâriyan Malaivâlvân-bhaṭṭan vašamum Vašitṭa-
gôttirattu Šaivâchâriyan Mahâdêva-bhaṭṭan vašamum kuḍutta . . . pon onṅukku
pâga-vaṭṭi polivadâga polišaiyâl uḷḷudu koṇḍu šandirâdita-varai iv-ṇiḷakk-
onṅum śrī-Mâhêšvara-rakshai Purridaṅ-gonḍâr âna Nuḷambâdarâya-rakshai
Vaḷaṅjija-rakshai

46

At the same place.

(Grantha and Tamil characters.)

svasti śrī nâyanâr tiruv-Irâmišvaram-uḍaiyârku Kellaḷa . . . nâ
sarattu vaichcha šandi-ṇiḷakku onṅukku kuḍutta ſaivâ-
châriyan Pârattuvâja-gôttira ṭṭan vašamum Vašitṭa-gôttirattu
Šaivâchâriyan Mâdêva-baṭṭan vašamum kuḍutta pon oru . . . ttê.

47

At the same place.

(Grantha and Tamil characters.)

svasti śrī puḷaḷ ſûḷnta puṇariy-agaḷ ſûḷnta puviyil Ponnêmiy-aḷavun-tannêmi
naḍappa ṇiḷaṅgu-Šaya-maḷaiy-ḷiḷaṅ-gô-pparuvattu vikkirama-ttoḷilâṅ-pndu-

maṇam-puṇarntu maduvaraiy-iṭṭam Vayirāgarattu vāri ayiranunai-kKontaḷavara-
 śar tantalam-iriya vāḷ uṇai-kalittu-ttōḷ - vali-kāṭṭi - ppōḷpari-naḍātti-kkirttiyai
 niṇutti vaḍa-tiśai vāgai-śūḍi - ttenṇiśai-ttēn-maru - Kamalappū - magat-podumai-
 yum Ponniyāḍai nan-Nilappāvaiyum tanimaiyun-tavira-ppunidarṇirumaṇi-
 makaṭa - muṇaimaiyiṇ-chiḍi - ttannāḍiy - iraṇḍun - taḍamuḍiyāga - ttonnila-vēntar
 śūḍa munnai Manuv-āru peruga-kKaliy-āru vaṇuppa-checheṅgōḷ tiśaitoṅuṅ-jella
 veṇ-kuḍaiy-iru-nila-vilāgam eṅgaṇun-tanadu tiru-niḷal veṇṇilā-ttigala oru-
 tani-Mēruviṇ-puli viḷaiyāḍa vārkaḍaṇ-ṇivāntarattu-ppūvar tirai-vidu tanta ka-
 ḍān-jori-kaliṇu muṇai niṇpa vilāṅgiya Tennavan karun-talai parunt-alaittiḍa-
 ttan ponnagaṇapurattidai-kkiḷappa in-nāḷ piṇkula-ppiṇai . . . niṇṇiḷaiy-
 ennuṅ-joll-edir-kōḷiṇṇ-alladu tan kai vill edir-kōḷā Vikkalan kall-agara Nan-
 gili tudaṅgi Maṇalūr naḍuvēnda Tuṅgapattiraiy-aḷavum veṅgaṇum paṭṭa veṅ-ga-
 ḷiṇṇum viṭṭa tan mānamuṅ-gūṇina viṇamun-giḍappa ēṇina malaigaḷu mudugu
 nelippa iḷinta nadigaḷuṅ-julaṅṇ-udaint-ōḍi viḷunta kaḍalun-talai-virittal-amara-
 kkuḍa-tiśai-ttan-nāḷ-ugantu tānun-tānaiyum pan-nāḷ-iṭṭa pala-pala mudugum
 bayatt-edir-māriya Śaya-pperun-tiruvum paḷiy-ugantu kuḍutta pugaḷuṅ-Jelvi-
 yum vāḷa viṭṭa maḍantayar-iṭṭamu miḷādu kuḍu.ta veṅ-gari-niraiyuṅ-Gaṅga-
 maṇḍalamuṅ - Jiṅgaṇav-ennum pāṇiy - iraṇḍum oru viśai - kkaiykkōṇḍ-āramun-
 tiru-ppuyatt-alāṅgalum pōla viṇamun-tiyāgamum viḷaṅga-ppārmiśai mēvalar
 vaṇaṅga viṇṇirunt(arunt)-aruḷiya Kōv-Irājakēśari-varmarāna uḍaiyār śrī-Kulōt-
 tuṅga-Śōḷa-Dēvarku yāṇḍu 10 āvadu Nigarili-Śōḷa-maṇḍalattu Âvaniya-nāṭṭu
 Âvaniy-attu-ttiruv - Irāmiśvaram-uḍaiya Mahādēvarkku Śōḷa-maṇḍalattu-kKalli-
 yāṇa-puraṅ-goṇḍa Śōḷa-vaḷa-nāṭṭu-pPāmbuṇi-kkūṇṇattu Niḍūr Niḍūr-kilavan
 Ariṇṇi-śaḍaiyanāna Śembiyan Tenkirai-nāṭṭu mūvēnta-vēḷān i-dēvarkku-ttiru-
 nantā-viḷakku onṇukku śāvā mūvā-ppērāḍ-āga viṭṭa paśu 24 ip-paśu irubattu-
 nālum pati-pāda-mūla-ppatt-udai-ppaṇchāchārya-dēvakanmigaḷ vaśam viṭṭana
 idu pan-Māhēśvara-rakshai yāṇḍu 10 i-dēvarkku ivv-ūr Viṇaṇukkar tiru-
 nantāviḷakku onṇukku-chehāvā mūvā-ppērāḍ-āga viṭṭa paśu 24 irubattanāluṅ-
 jandrādittavaṇa śelvadāga | idu pan-Māhēśvara-rakshai || aṇam-aṇavaṇku aṇam
 alladu tuṇaiy-illai

48

At the same place.

(Grantha and Tamil characters.)

svasti śrī sārvaḥvāna-chechakkaravattigaḷ śrī-Poyśaḷa-vira-Rāmanā-Dēvarku
 iyāṇḍu 34 āvadu Sarvadhāri-saṁvatsarattu Tai-māsam mudal Âvaniyattil
 irukkum viyāpāri Tiruṅalaṅgiḷavan Villi-āḷvāre Kaṇkuṭṭai Vēḷiri-kkuṭṭaikku
 uān.....iṭṭa pon eṭṭu ip-pou eṭṭukkum i-kuṭṭai.....

49 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tiru manni vaḷara iru-kuvad-aṇaiya-ttan-tōḷum vaḷun-tuṇaiyana Ka-
 lāvaśanai kaḍantu Vayirāgarattu-kkuṇṅjiraḷam pala-vāri aṅjali Śakkara-goṭṭa-
 ttu-tTārāvaraśanai-ttikku niḡaḷa-ttirai-koṇḍaruḷi arukkan-uyaittaraiśai iru-
 kkuṇ-gamalam-anaiya Nila-magaḷ-tannai munnir kuḷippav-annāḷ tiru-Māl-ādi-
 kēḷal āgi eḍuttad-iyāduṇ-jaliyāvagaiy-inid-eḍuttu-ttan-kudai-niḷar-kil inb-uṇav-
 irutti-ttigiriyum puliyun-tiśai-toṇu naḍātti-ppugaḷun-tarumamum pu..toṇu
 niṇṇitti vīramun-tiyāgamu-mānamum karuṇaiyum urimai-chehuṇṇam āga-ppi..
 yāttalai niḡaḷa jayamun-tānum viṇṇiruntu kulamaṇi-makuṭa muṇaimaiyir-chū-
 di-ttan kaḷal tarādivar śṇḍa-chcheṅḡōl Nāvalam-puvi śer naḍāttiya Kōv-Irā-
 jakēśari-vanmar āna uḍaiyār śrī-Rājētra-Śōḷa-Dēvaṅku yāṇḍu mūnṇāvaḍu
 śrī-Rājētra-Śōḷa-Dēvar tiruvaruḷi..dēśam ellān-tiru-mēḷi kūḍi vantū nirnta
 Śōḷa-maṇḍalam eḷubatt-eṭṭu nāḍum Jayaṅḡoṇḍa-Śōḷa-maṇḍalam nāṇṇatt-enṇā-
 yiram pūmiyum perumbaḍai valaṅgai mahā-sē..... tarkku nirnta śrī-Rājēn-
 tra-Śōḷa-ppadineṇ-pumi-pperiya vishaiyāṇ-ḡaṇḍamadam Śōḷakala tiru-kkulan-
 tōṇṇiṇṇu mudal paśuvukkum erumaikkum iṇṇai-illai ip-padineṇ-pūmiyil illāḍav-
 iṇṇai kaṭṭattu...ṇku adikāriḡaḷ..ḡiya Śōḷa-mūvēnta-vē(ṇta)ḷār paśuvukkum eru-
 maikkum illāḍav-iṇṇai kāṇi ivv-iṇṇai iṇṇukkavēṇḍāvenṇum kāḍu puṇṇaiy viḷainta
 niḷaṅḡaḷuku aiṇṇil-onṇu mēl-vāram iḍuvadāḡavum ēri-kil nel viḷainta nilattu-
 kku mūṇṇil-onṇu...ṇu mēl-vāram iḍuvadāḡavum vēḷar kummari viḷainta nilam
 āyiratt-aiṇṇūṇṇu kuḷikk-oru puḍavai koḷvadāḡavum ūr-kkil iru..ku māḡach-
 chaṇam vaṇṇār.....nall-erudu naṇ-paśu uḷḷiṭṭa anta.....ku.rāl irāṇḍu kās-
 iḍuvadāḡavum śiṇṇu-śuṅḡattukku Āśuvi-makkaḷ āśuvam-uṇṇum pērāl oru kās-
 iḍuvadāḡavum.ṇaiyāviṭṭāl oru kās-iṇṇipadāḡavum....ṇṇu.....ttukku ūr
 mudali..adiyāl viḍum iru-peṇḍir viḍ-onṇum uḷamai-śaivadāḡavum uvātti-viḍum
 tiru-kkōyil-uḍaiyāṇ viḍum taḷaṇar-viḍum śiṇṇu-śuṅḡattukku iṇṇutta viḍu tavira
 nikki niṇṇa viḍuḡaḷukku viṭṭāl kāl kāśu koḷvadāḡavum...kku..ri nilam-aḷa-
 kkum pattu-ppanniru...koṇḍadu śāṇ-āga-ppadineṇ-śāṇ koṇḍadu kōl-āga-
 kkoṇḍu nilam-aḷappadāḡavum ippaḍikku-ppadineṭṭu vishaiyamum perumbaḍai
 valaṅgai mahā..naiyum padaṅḡaṇḍum agappaḍa kal-veṭṭi i-sūsanaṇ-jeydōm
 padineṇ-pūmi-pperiya.....pperukki ūrum perumbaḍai mahā-sēnaiyum evv-
 iṇṇai.ḷittu...ṇ iṇṇai.m iṇṇuppānum Gaṅgai-karaiyil ḡō-Brāhmaṇaraiyum narai-
 yām kurālun-go.....yaḷiṭṭān Brahmavattiyum paḍuvadāḡavum periya
 vishaiyattukkum perumbaḍai.....

49 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu l Dēvar prītivi-rāchchiyañ-jeyyā. niṅka Nigari-
rili-Šōḷa-maṇḍalattu Aviniya-nāṭṭu Âviniyattu Âḷuḍaiyâr tiruv-Irâmîšvaram-uḍai-
ya Mahādēvarku . . . nâ tiru-nundâviḷakku onṅukku Araigan
Tirukkâlatti-uḍaiyân maga midē . . . yar Pāṇappiḷḷai-perumāl iṭṭa nokki-
māḍai eṭṭum ik-kōyi.kkâniyuḍaiya Šiva-pPirāmaṇau ṭṭanum Iruga-
ppaṭṭanum i . . . pon eṅ-kalañjum nāṅgaḷ kaikoṇḍu mû ppaḍi . . . šandirādita-
varai šeluttakkadavôm ânôm tiru-nundâviḷakku onṅu ivar . . . kka Nu . . . bâda-
rāyan irakshai idu Vaḷaṅṅiyar irakshai Vāraṇāšiyil kapilai-konṅrān idu aḷippān

49 (c)

At the same place.

(Grantha and Tamil characters.)

. Nila-ppāvaiyuu-tani ppuvani-naṅṅirumaṇi-makuṭamu .
.

50

On the south basement of the same temple.

. l
. . . mad-Rāja-Manôja-bhûpa-mahishî Divâmbikâ višrutâ |
khyâtâ nûta-pativra mânâjani ||
sâdhviti manôhâriṇî
san-mârggârgaḷa-bhêḍini nirupamâ sat-pâtra-dânânvitâ |
sat-Kâdamba-mahânvayê samabhavad dēviha Divâmbikâ
kiñ dhâtri-makuṭâgra-maṇḍana-maṇiḷ kiñ Kâma-dê . . . ||
kṛitvâ dēvâyatanaṁ Mahêšvarârppaṇam ananta-pâpa-viñâšâ |
ghaṇṭâ Divâmbikayâ Noḷamba-Nârâyaṇêšvarâ ||
. . . samadhigata-pañcha-mahâ-šabda Pallavânvaya śrī-prīthvī-vallabha Pallava-
kulatilaka Pallavâbharāṇan âhava-durggan ahitara Javan amôgha-vâkyan
Noḷamba-Nârâyaṇa Dīvabbarasiyar nNoḷamba-Nârâyaṇêšvaramaṇi
mâḍisi pūjeyan koṇḍu Eḷanagaramaṇi sarbba-bâdhâ-parihâram âgi . .
. . . aḷipidava- kavileyuma Bâṇarâsiyuman aḷida-pañcha-mahâ-pâtakam ||

51

At the same place, on the south basement of the Śatrughna temple.

śrīmad-Diḷipayyaṁ pṛithuvī-rājyaṁ geyyutt ire Âvanyada-sthānada panneradu-
kiṛu-deṛeyam biṭṭar Mahādēvargge salāgeyan ettisi idan aḷidōm Vāranāsiyan
aḷidom

52

At the same place.

sthānad ūrggalge Nolamba biṭṭam

53

At the Śatrughna temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūṅṅu-nāṛpatteṭṭu-chchenṛa Pārttiva-
śammaṛcharattu uḍaiyār tiruv-Irāmīśuram-uḍaiya-nāyanāṅku Jayaṅgoṇḍa-Śō-
ḷa-ḷlavanījya-rāyanāna Kūttādun-dēvar agambaḍiyāril Tantirapālan Pēriyuḍai-
yānena in-nāyanāṅku-ttiru-ppalliy-eḷichchikku nāl onṛukku nāliy-ariśi amudu-
paḍi šella-kkaḍavud āga aiṅjarai-ppon kuḍuttēn ip-ponnāl uḷḷa paḷiśai koṇḍu
śandirāditta-varai šelutta-kkaḍavōm ik-kōyiliṅ-kāṇiy-uḍaiya Śiva-pPirāmaṇan
Vaśiṭṭa-gōttirattu Mādēva-baṭṭar marugan Muttippillaiyum Dēvappillaiyum
Pārattuvāja-gōttirattu-pFīrān-baṭṭar pēran. ṇḍippillaiyum Pīrān-baṭṭarum
koṇḍōm i-chchandikku iraṇḍu tiru-viḷakk-ēṅṅuvud āga oru pon kuḍuttēn Tan-
tirapālan tamaiyan Nīraṇiṅjānena it-tanmattaiy-iṛakkinān Geṅgai-kkaraiyir-
kurār-paśuvai-kkoṅṛān Pīramōtti-ppaḍuvān pan-Māhēsura-rakshai

54

At the same place.

(Grantha and Tamil characters.)

svasti śrī puḷaḷ śūḷnta puṇari agaḷ śūnta puviyil Ponnēmiy-aḷavun-tannēmi
naḍappa viḷaiṅgu-Jaya-magaḷai iḷai-go-pparuvattu Śakkaragottattu vikkirama-
ttoḷilāl pudu-maṇam-puṇarudu maduvaraiy-iṭṭam Vayirāgarattu vāriy-ayira-
nunai-kKontaḷavaraiyar tantaḷam iriya vāl uṛai-kalittu-ttōḷ-vali-kāṭṭi-ppōr-
pari. vaḷa-tiśai vāgai-śūḍi-ttenṅiśai-ttēmaru-Kamalappū-magaḷ podu-
maiyum Ponnīyāḍaiyum tan-Nīla-ppāvaiyum tanimaiyum tavira-ppunitaṅṅiru-
maṇi-makuṭam urimaiyir-chūḍi tannadiy-iraṇḍum taḍamuḍiyāga-ttonnila-
vēndar śūḍa munnai Manuv-āṅṅu peruga-kKaliy-āṅṅu vaṇuppa-chcheṅḡōḷ tiśai-
toṛuṅ-jella veṅ-kudaiy-iru-nila-vaḷa. ṇḷilā-ttigala oru tani-Mēruv-
iṅ-puli viḷaiyāḍa vārkaḍaṅṅivāntarattu pūpālar tiṛai-viḍu tanda kadaṅ-jori-

kaḷiru murai-murai nirpa vilaṅgiya Tennavan karu-dalai parund-alaittiḍa-
 ttan ponnagara-ppuratt-aṇi kiḍappa pinnāḷ piḅkula-ppiḅrai pōla niḅ-piḷaiy-
 ennuñ-joll-edir-kōḍir-alladu tan kai-vill-edir-kōḍā veḷakulatt-araiyagaḷ.
 m paṭṭamum pariyum viṭṭa tan mānamum kūḅiya viramum kiḍappa
 ēḅiya malaigaḷum mudugu neḷippa iḷinda nadigaḷum ṣuḷanḅ-udaiṅḍōḍa viḷinda
 kaḍalgaḷum talai-virittal-amara-kkuḍa-tiṣai tan nāḍ-ugandu tānum tānaiyum
 pannāḷ iṭṭa-ppala pala mudugum bayand-edir-māḅiya Jaya-pperunderuvum
 paḷiy-ugandu kuḍutta pugaliṅ Ṣelviyum vaḷarā oukaṅa-maḍandai. kari-
 niraiyum Gaṅga-maṅḍalamum Ṣiṅgaṅav-ennum pāṅiy-iraṅḍum oru-viṣai-kkai-
 kkoṅḍu iṅḍiya pugaloḍu Pāṅḍi-maṅḍalaṅ-golḷa-ttiruviḷatt-aḍaittu veḷḷavaru-
 pari-talaṅgaḷum poru-kari-ttalaṅgaḷum pōla-ttantira-vāriyum uḍaittāy vandu
 vada-kadal ten-kadal paḍarvadu pōla tan peruñ-jēnaiy-ēvi. . varaiyalarum
 poruda pōr-kkaḷatt-aṅḅiy-ō. ttu nā. ttu maḅḅavar. . mai. . . tiri-
 yum pochchai-veñ-juram-ēḅḅi korḅa ṣaiya-ttambam tiṣaitoḅu niḅutti muttin
 ṣalāpamum mut-Tamiḷ-pPodiyamu matta-vana-kari paḍummai. . chChe. . muñ-
 Ganniyum kaikkōṅḍ-aruḷi Tēda-nāṭṭ-eḷḷai-kāṭṭi Kudamalai-uāṭṭ-uḷḷa ṣāvēḅ-ellām
 tani-viṣumb-ēḅa māvēḅiya tan varupani-ttalaivarai e. ḅ-uṭṭpaḍa nēḅi-
 toḅum nilaigaḷ-iṭṭ-aruḷi varu-punal-Kaliṅga-maṅḍalam kai-paḍuttu tīḷal-koḷ-
 āramum tiru-ppuyatt-alaṅgaḷum pōla viramum tiyāgamum viḷaṅga-ppār toḷa-
 chChivan-iḍattuyaiṅḍa Tiyāga-vallavitarum Avani-muḷud-uḍaiyāḷ iruppa avan-
 uḍan Gaṅgai viḅḅirundena maṅgaiyar-tiladam ēḷ-iṣai-vallapi Êḷ-ulagam-uḍai-
 yāḷ vāḷiṣai malarṅḍ-iniḍ-iruppa ūḷi-ūḷi-toḅu. sanattu Avani-muḷud-uḍai-
 yāḷōḍum viḅḅirund-aruḷiya Kōv-Iḅajakēṣarivanmar āna chakravattigaḷ ṣḅḅi-
 Kulōttuṅga-Ṣōḷa-Dēvaḅku yāṅḍu 33 yāvadu Jayaṅgoṅḍa-Ṣōḷa-maṅḍalattu
 Ūḅḅukkāṭṭu-kkoṭṭattu-tTiṅḅāḍu-pākkattu Tiṅḅāḍu-pāga-kiḷāṅ Araiyan Aḅḅan-
 dāṅḅiy-āna Rāḅentra-Ṣōḷan āna Gāṅḅeya-rājan Nigarili-Ṣōḷa-ma. Âvaniya-
 nāṭṭu Âvaniyattu-ttiruv-Iḅamīṣvaram-uḍaiya Mahādēvaḅku tiru-nantāviḷakku
 onḅukku ṣāvā mūvā-pperāḍ-āga viṭṭa paṣu uḍal irubattunālum pati-pāda-mūla-
 ppaṭṭ-uḍai paṅchāchāriya dēvakammigaḷ vaṣam viṭṭana ivai ṣant(ra)rāditta-vaḅa
 ṣelvad-āga pan-Māhēṣvara-rakshai.

55

At the same place.

(Grantha and Tamil characters.)

svasti ṣḅḅi Ṣakarai-yāṅḍu āyiratt-oru-nūḅḅu-ttonṅṅūḅḅu-iraṅḍu ṣeṅḅa Pramādauta-
 saṅvatsarattu Paṅḅuni-māṣam mudal Brahmādi-rāḅarā Ṣēlvāṅḍai-dēvar magalār
 āna svasti Jayaṅgoṅḍa-Ṣōḷa Iḷavaṅḅiya-rāyar āna Kūttāḍun-dēvar-mmaganār
 Iḷaiya Vāṣudēvar nambirāṭṭiyār Ṣeṭṭāḷvārena Âvaniyatt-uḍai. . Iḷava-Rāmīṣva-
 ram-uḍaiyarkku amudu-paḍikkum aḅḅhanābōgam dēvakanmakanukkum Toṭṭi-

ganpaḷḷikku uḷḷa ettam-uḷpaḍa naṅjai puṅjai nâr-pâl-eḷḷaiyum viṭṭu tiruppaṇi
 űeyvitta űiva-Brâhmaṇan Bhâradvâja-gôttirattu-kKoṇḍibaṭan Vâṣudêva-baṭa-
 nukku-kkâṇi muḷudum dēvakannamamu udakam-paṇṇinēn űeṭṭâḷvârena pan-
 Mâhēṣvara-rakshai

56 (a)

At the same place.

(Grantha and Tamil characters.)

svasti űri űakarai-yâṇḍu âyiratt-oru-nûṛru-nârpaṭṭeṭṭâna Pârttiva-űammarcha-
 rattu svasti űri Nigarili-űôḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr
 tiruv-Irâmiűuram-uḍaiyâr kôyilil âḍiy-aruḷugira kûṭṭaṭṭu svasti űri Jayaṅgoṇ-
 ḍa-űôḷa Iḷavanṅiya-râyar âna Kûṭṭâḍun-dēvar aḍiyân űûṛriyâḷvâr magan Tiru-
 ḍaiyânaena ik-kûṭṭaṭṭu u. kku amudu-paḍi nâḷiy-ariűi űandirâdi-
 tta-varai űella-kkaḍavadâga âru pon kuḍuttēn ip-po. . . kkoḍôm Vaűitta-gô-
 ttirattu. ṭan Mâdēva-baṭṭar marugan Mârimutti-ppiḷḷaiyum Dēva-ppiḷḷai-
 yum Pârattuvâja-gôttirattu-pPirân-baṭṭar pērammâril Koṇḍi-ppiḷḷaiyum Pirân-
 baṭṭaruṅ-Gûṭṭâḍum-piḷḷaiyum it-tanmattaiy-iṛakkinân Geṅgai-kkaraiyil kurâl-
 paűuvai koṅṅân Piramôtti-ppaḍuvân pan-Mâhēṣvara-rakshai

56 (b)

At the same place.

(Grantha and Tamil characters.)

. . dēva. ḍaiya. Âvaniyattu. rṅdatti. naṅgaḷu . . pati-pâda-mûla-
 ppaṭṭ-uḍai-ppaṅchâ. ya. n mēṅkil naḍu-veṭṭu-kkiḷ-mûlai. pâykellai. . .
 ppaṭṭi-kuṭṭaḷḷu ten-mēṅk-ellai. lpaḷḷi . . űuravichehunai. kku. . .
 oṅṅu idan vaḍakku. laḷḷu kiḷakku.

57 (a)

At the Gauri-dēvi temple, on the basement.

(Grantha and Tamil characters.)

svasti űri űakarai-yâṇḍu âyiratt-iru-nûṛru-irubatteṭṭu-chehellâniṅṅa Parâbava-
 űammacheharattu űittirai-mâűam paḍinâlân-tiyadi Tiṅgaṭ-kiḷamaiyum Utti-
 râḍamum Trayôdaűiyum peṛra nâḷ svasti űri Jayaṅgoṇḍa-űôḷa Iḷavanṅi-râyar âna
 Kûṭṭâḍun - dēvar pṛithivi-râjyam-paṇṇiy-aruḷâniṅṅa Nigarili - űôḷa-maṇḍalattu
 Jayaṅgoṇḍa-űôḷa-vaḷa-nâṭṭu Âvaniya-nâṭṭu Âvaniyattu uḍaiyâr tiruv-Irâmi-
 űvaram-uḍaiya-nâyanâr dēvadânam peri-êriyil ik-kôyil tiru-ppaṇḷikku munninṅu
 űeyvitta Vîra-űôḷavâṇukkaril Peṛra-piḷḷai magan űimâṇḍaikkum Vayirâṇḍai
 magan űeṭṭiyâṇṅanukkum ivv - iruvaṅkum Maṇḍâriyum Paṅṅimukka nâr-

kaṇḍaga-kkaḷani chandrâditta-varai ţelvad-âga viṭṭôm ippaḍi anubavippadu
idukk-ilaṅgam-paṇṇavan tan tâyku yiraṇḍu-minaittavan idu tânattâ-rakshai

57 (b)

At the Aṅgada temple, on the basement.

(Grantha and Tamil characters.)

...rvabhai...chakravatti ţri ma...macheharattu Âvaṇi-mâdam mudal...ru-
nânaṅgilavan Valli-âlvâ...ţiri-êrikku mēl-nagaram...pon aiṅju ip-pon-
nukku i...koṇḍu nâḷ ouṅukku oru nâ...nellu amudu...vum idu ilaṅga..
...n-Mâhēţvara-rakshai

58

At the same village, on the basement round the Ammana-guḍi.

svasti Ţaka-varushambulu 1284 sanda Ţubhakṛitu-saivatsarada Kârtika-ţu
11 Gu-dinadalu svasti ţrîman-mahâ-maṇḍalēţvara ari-râya-vibbâḷa bhâsege
tappuva râyara gaṇḍa ţri-vîra-Bukkanna-Voḷeyara ţri-vîra-Kumâra-Kampanna-
Voḷeyara aṅamaneya ţrîman-mahâ-pradhâna Sômappa-Voḷeyara uirûpadiṅ sv-
sti ţrîmat-sâmantâdhikâri Âvaniya Râmaya-dēvanavaru Âvaniya ţri-Râmanâtha-
dēvarige Âvaniya-grâma 1 Kambudimba-grâma 1 ubhayam grâma 2 kam salu-
vantu ţri-Kumâra...koṇḍu taḷa...pari yisṭhanu tiddikoṇḍu ţri-Râmanâtha-
dēvarige...yanu daṇḍeya...koṭṭaru.....(usual fixed phrases) ţri-Râ-
manâtha-dēvara.....

59

At the same village, on the Garuḍa-kambha, to the west of the Vâli-Sugriva temple.
svasti samadhigata-pañcha-mahâ-ţabda Pallavânvaya ţri-pṛithuvi-vallabha Pal-
lava-Râma-pâda-paṅkaja-bhramara pratyaksha-Kaṅjâsana saṅgrâma-doraygam
bîra-Triṇētra gaja-râja-malla palar-aṅje gaṇḍa ţrîmat-Chaladaṅkakâra-Dēvana
perggedē-Basavayyan aṅkana bhaṭṭanu mâḍisida mâna-stambham uttarôttaram
....

60

At the same village, on copper plates of the Âvani-maṭha.

(Nâgarî characters.)

[b] ţri Vēṅkaṭēţaya namaḥ |
yasya samparka-puṅyēna nârî-ratnam abhûch chhilâ |
yad upâsyaṅ sumanasâṅ tad-vastu-dvandvam âţrayê ||
yasya Dviradavaktrâdyâḥ pârishadyâḥ paraţţatam |
vighnam nighnanti bhajatâṅ Vishvaksēnam tam âţrayê ||

jayati kshîra-jaladhêr jâtam savyêkshanañ Harêh |
 âlambanam chakêrânâam amarâyushkaram mahah ||
 pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajas
 sanjajnê Nabushô Yayâtir abhavat tasmâch cha Pûrus tatah |
 tad-vamšê Bharatô babhûva nripatis tat-santatau Šantanus
 tat-turyô Vijayô'bhimanyur udabhût tasmât Parikshît tatah ||
 Nandas tasyâshṭamôbhût samajani navamas tasya rājñāś Chalikka-
 kshmâpas tat-saptamaś Šrîpati-ruchir abhavad Râja-pûrvô narêndrah |
 tasya šri-Bijjalêndrô daśama iha nripô vira-Hemmâli-Râyas
 târtiyikô Murârau kṛita-natir udabhût tasya Mâyâpurîśah ||
 tat-turyyô'jani Tâta-Pinnama-mahîpâlô nijâlôkana-
 trastâmitra-gaṇas tatô'jani harau durgâni saptâhitât |
 ahnaikêna sa Sômi-Dêva-nripatis tasmâch cha jajnê sutô
 vîrô Râghava-Dêvarâḍ iti tataś šri-Pinnamô'bhûn nripah ||
 Âravîti-nagarî-vibhôr abhûd
 asya Bukka-dharanîpatis sutah |
 yêna Sâluva-Nṛisînha-râjyam apy
 êdhamâna-mahasâ sthirikṛitam ||
 šri-Râma-Râja-kshîtipasya tasya
 chintâmañêr arthi-kadambakânâm |
 Lakshmîr ivâmbhôruha-lôchanasya
 Lakkâmbikâ mushya mahishy alâsît ||
 tasyâdhikais samabhavat tanayas tapôbhiś
 šri-Raṅga-Râja-nripatiś šaśi-vamśa-dîpah |
 âsan samullasati dhâmani yasya chitram
 nêtrâni vairi-sudṛîśâm cha nir-añjanâni ||
 satim Tirumalâmbikâm charita-lîlayârundhati-
 prathâm api titikshayâ vasumatî-yasô-rundhatiñ |
 Himâmšur iva Rôhiṇim hṛidaya-hâriṇim sad-guṇair
 amôdata sadharmiṇim ayam avâpya vîrâgraṇih ||
 rachita-naya-vichâram Râma-Râjam cha dhîram
 vara-Tirumala-Râyam Vênkaṭâdri-kshîtiśam |
 ajanayata sa êtân ânupûrvyâ kumârân
 iha Tirumala-Dêvyâm êva râjâ mahaujâh ||
 sakala-bhuvana-kaṇṭakân arâtin
 samiti nihatya sa Râma-Râja-vîrah | *
 vyarâjata šri-vara-Vênkaṭâdri-
 Râjah kshîtau Lakshmaṇa-châru-mûrtih ||
 trishu šri-Raṅga-kshmâparivîḍha-kumârêshv adhi-raṇam

* The second half of this verse and the first half of the next are in defect here. Also in some other places in this inscription.

vijityâri-kshmâpân Tirumala-mahârâya-nripatih |
 mahaujâs sâmrâjyê [IIa] su-matir abhishiktô nirupamê
 praśâsty urvim sarvâm api tisrishu mûrtishv iva Harih ||
 yaśasvinâm agrasarasya yasya
 paṭṭâbhishêkê sati pârthivêndôh |
 dânanâmbu-pûrair abhishichyamânâ
 dèvi-padam bhûmir iyam dadhâti ||
 Sârnâdayô Vidhi-mukhâd iva satya-vâchah
 sârnâdy-upâya-nivahâ iva sârnâyuginât |
 Rârnâdayô Daśarathâd iva râja-maulêh
 tasmâd amêya-yaśasas tanayâ babhûvuh ||
 râjâ tatô'bhûd Raghunâtha-nâmâ
 śrî-Rânga-Râyas śrita-pârijâtaḥ |
 śrî-Râma-Râjaś śisîrâmśur urvyâh
 vikhyâtimân Vênkata-Dêva-Râyah ||
 śrî-Rânga-Râyas saha-jêshu têshu
 pârangatô niti-payah-payôdhêh |
 ashtâsu dikshu prathitas sa lêbhê
 paṭṭâbhishêkam Penugonḍa-râjyê ||
 atha śrî-Vênkata-pati-Dêva-Râyô nayôjvalah |
 avanîm aśishat kirtyâ diśô daśa viśôbhayan ||
 taj-jyâyasas sura-druma-lajjâvaha-charita-Râma-Râja-vibhôh |
 jâtas Tirumala-Râjah khyâtas śrî-Rânga-Râyôpi ||
 tayôs śrî-Rânga-Râyasya tanayâ vinayâdhikâh |
 ajâyanta dayâvantas śrutavantô yaśasvinaḥ ||
 śrî-Rânga-Râya-nripatês tanayêshu têshu
 pâram girâm adhigataḥ kavi-puṅgavânâm |
 ratnêshu Kaustubha ivâmbudhi-sambhavêshu
 śrî-Râma-Râya-nripatis suchiram vyalâsit ||
 pûrvam viśruta-Râma-Râja-nripatês śrî-Râmabhadràkrîtêh
 kalyânôdaya-sâlinas tanubhavâh pañcha prapañchâvanê |
 dakshâ niti-pathânugâs samabhavan Kshîrapagâ-kâminô
 gîrvânâlaya-bhûruhâ iva bhudha-śrêṇishṭa-dânôtsukâh ||
 vikhyâta-charyêshu nripêshu têshu
 śrî-Rânga-Râjaś śisîrâmśur urvyâh |
 viśva-trayê viśruta-kîrtir âsit
 saurêshu sâlêshv iva pârijâtaḥ ||
 śrî-Rânga-Râjasya tapô-viśêshais
 santôshinâś Śêshagiriśvarasya |
 kârunya-bhûmnâ kamanîya-śôbhau

putrāv abhūtām Puruhûta-bhōgau ॥
 Peda-Vēnkaṭēndra-Pina-Vēnkaṭādhirād-
 iti-nāmakau prakṛiti-pālanōtsukau ।
 khara-dūshana-prahati-dakshināv ubhau
 dadataḥ pramōdam iva Rāma-Lakshmanau ॥
 śrī-śāli Peda-Vēnkaṭēndra-nṛipatir jyēśhthō vayōbhīs tayōs
 śauryaudārya-gabhīratā-dhṛiti-kalā-pūrvaiś cha sarvair guṇaiḥ ।
 [. ॥]
 śrī-Raṅga-Rājēndra-kumārakē'smin
 virōttamē Vēnkaṭa-Dēva-Rāyē ।
 paṭṭābhishiktē Penugoṇḍa-rājyē
 tadābhishiktās su[dhi]yōpi hēmnā ॥
 khyātas tasya pitāmahānujatayā śrī-Vēnkaṭādri-kshamā-
 pāla-śrī-lalanā-svayamvrita-patēr jātānukampāspadam ।
 āsīd uddhata-śatru-gandha-karaṭi-pradhvaṃsa-baddha-vratō
 haryakshaḥ kavi-lōka-rakshana-kalā-pratyagra-Bhōjākṛitih ॥
 tasya śrī-Raṅgapati-kshōṇipatir ātmabhūr guṇābdir atha ।
 yasyaudārya-mahimnā kalpa-tarṇḥ kvāpi Nandanē vasati ॥
 rājñas tasya guṇādblutasya sukṛitaiḥ prāchīna-janmārjitaiḥ
 putrō'bhūt Puruhûta[*IIb*]kalpa-mahimā Gōpāla-Rājāgraṇih ।
 sarvēśhām vidushām samihita-phalaṃ datvā jagatyām svayam
 yō vismārayati sma dāna-chaturān Bhōjādīmān pārthivān ॥
 sō'yam priyā-sahacharas sukṛiti tapōbhir
 ārādhayad Vēnkaṭa-śaila-nātham ।
 prītas tadānim agadid abhishta-
 dātā sa dēvaḥ kṛipayā tam ēnam ॥
 putras san dharaṇim avāpam adhunā śrī-Vēnkaṭābhikhyayā
 vikhyātas Chīna-Vēnkaṭēndra-nṛipatēr ugrais tapō-vaibhavaiḥ ।
 pūrvam śrī-Vasudēva-bhū-Vala-ripōḥ Kṛishṇābhidhō'ham yathā
 Nandaḥ prāg iva tam sutam kalayatām śrī-Raṅga-Rāyābhidham ॥
 śrī-Raṅga-Rāya-kshitināyakam tam
 Śrikānta-rūpam kshiti-rakshanāya ।
 avāpya tam tat-kula-vṛiddhi-hētōr
 Gōpāla-Rājas samabhūt prahṛishtaḥ ॥
 sō'yam śrī-Raṅga-Rāya-kshitipatir avitum saj-janān dur-janānām
 garva-dhvaṃsāya Kamśāsura-mada-garima-dhvaṃsinō rūpa-dhāri ।
 prājyam sāmrajya-simhāsanam adbivasati pratyaham bhakti-pūrvam
 nānā-dēśāvanīśair vinutam anupamam prāpta-paṭṭābhishēkaḥ ॥
 śrī-Raṅgēśvara-datta-rājya-mahimā śrī-Raṅga-Rāyāgraṇih
 pādāmbhōja-vinamra-Bhōja-Magadha-kshmāpārpita . . . ।

sarvēshām pṛithivībhujaṃ adhi-śirō-vinyasta-pādāmbujaḥ
 pṛithvīm pālayatē nayēna mahatā saptārṇavi-mēkhalām ॥
 vārāṣi-gāmbhīrya-viśēsha-dhurya-
 Chaurāṣi-durgaika-vibhāla-varyaḥ |
 parāshṭa-dig-rāya-manah-prakāma-
 bhayaṅkaraś Śārṅgadharāntaraṅgaḥ ॥
 hata-ripur animēshānōkahō yāchakānām
 hosa-birudara-gaṇḍō rāya-rāhutta-miṇḍaḥ |
 [. ॥]
 sāra-vīra-ramayā samullasan
 Âravīti-pura-hāra-nāyakaḥ |
 kuṇḍaliśvara-mahā-bhujaḥ śrayan
 maṇḍalika-dharani-Varāhatām ॥
 Âtrēya-gōtra-jānām agrasarō bhūbhujām udāra-yaśaḥ |
 [. ॥]
 sō'yam nīti-jitādi-bhūpati-tatis Sutrāma-śākhi sudhī-
 sārthānām bhujā-tējasā sva-vaśayan Karṇāṭa-simhāsanaṃ |
 â Sētōr api chā-Himādri vimatān samhṛitya śāsan mudā
 sarvōrvīm prachakāsti sindhu-parikhām śri-Raṅga-Rāyāgraṇiḥ ॥
 randhrartu-bāṇa-chandrākhyā gaṇitē Śaka-vatsarē |
 vatsarē Pārthivābhikhyē māsē'smin Mārgaśirshakē ॥
 pakshē vaḷakshē puṇyārḥē dvādaśyām cha mahā-tithau |
 śri-Vēṅkaṭēṣa-pādābja-sannidhau śrēyasām nidhau ॥
 para(ma)-hauṣa-parivrājakāchāryāṇām mahaujasām |
 śishyā yē Viśvarūpākhyā-Bhāratī-svāminām ami ॥
 śrīmad-Viṭṭhala-nāmānō Bhāratī-svāminah priyāḥ |
 tach-ehhishya-Rāmachandrākhyā-Bhāratī-svāminō'bhavan ॥
 aśēsha-vidushām tēshām maṭhāya mahad-ōjasām |
 śrīmat-Kōḷāla-dēśiya-grāmēshu gaṇitam janaiḥ ॥
 manōharaiḥ Dēvapalyāḥ prāchīm diśam upāśritam |
 sva-nāmagāśya śailasya dakshīṇām diśam āśritam ॥
 Chinākābbidhāna-grāmasya pāśchimāśām upāśritam |
 Tammēpaly-ākhyā-ghōshasya uttarāśām upāśritam ॥
 Narasiṃha-iti khyātām pratināma-samanvitām |
 Chināṅikallu-nāmānaṃ grāman ārāma-sōbhitaṃ ॥
 sarvamānyam chatuś-sīmā-sahitam cha samantataḥ |
 nidhi-nikshēpa-pāshāṇa-siddha-sādhyā-jalānvitam ॥
 akshiny-āgāmi-saṃyuktam ṛishi-bhōgyam sa-bhūruham |
 vāpi-kūpa-taṭākaiś cha kachchhārāmaiś cha saṃyutam ॥
 śishya-praśishya-sambhōjyam kramād āchan[III a]dra-tārakam |

dānādhamana-vikṛiti-yōgyaṁ vinimayōchitaṁ ॥
 paritaḥ prayatais snigdhaiḥ purōhita-purōgamaiḥ |
 vividhair vibudhaiḥ śrauta-pathikair adbikair girā |
 śrī-Raṅga-Rāya-bhūpālō mānanīyō manasvinām |
 sa-hiraṇya-payô-dhârâ-pûrvakam dattavân mudâ ॥
 vira-śrī-Raṅga-Rāya-kshitipati-varyasya kīrti-dburyasya |
 śāsanam idam sudhī-jana-kuvalaya-chandrasya bhū-Mahēndrasya ॥
 vira-Śrī-Raṅga-Rāyōktyâ prāha pautras Sabhāpatēḥ |
 Kāmakōṭi-sutō Rāma-kaviḥ śāsana-vāumayaṁ ॥
 vira-Śrī-Raṅga-Rāya-kshmāpa-nidēśēna Sōmanāthāryaḥ |
 śāsanam alikhat Kāmaya-śrī-Gaṇapayārya-pautra-manīḥ ॥

(usual final verses)

* śrī-Rāma

61

On a rock behind the Āvani Matt.

(Grantha and Tamil characters.)

svasti śrī Ānanda-śammachcharattu Kārttigai-māśam Jayaṅṅṅa-Śōḷa Ḥavañ-
 jiya-rāyan āna tan-vāsi-kāṭṭiya Vāśudēvan śāmantaril Kulōttuṅga-Śōḷavaṇṅkan
 Udaiyāṇḍai maga Nuḷamba-dēvaṇku vaṇaikāṇan Śitti. .mē. .paṇḍitan magan
 Dēvanena vēḷaikāṇan uṇḍ-ōḷi-ppōm vāriyāṭkaḷ nāyan

62

At the same village, on a rock in front of the Nāgarakuṇṭe.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varshambulu 1550 aguneḍi Vibhava-
 samvatsaram Māgha-ba 30 lu śrīmad-rājādhirāja rāja-paramēśvara śrī-vira-pra-
 tāpa-śrī-vira-Rāma-Dēva-mahārāyalū pṛithivī-sāmrājyaṁ chēyichuṇḍagānu cha-
 turtha-gōtraṁ Sugutūri Tammayagāri pautrulu Yimmaḍi-Tammaya-gauni bhār-
 ya Bairakūri Chokkaṇṅa-gauḍa sakka tammulu Chikkarāya-Tammaya-
 gauḍu . . . bhattā-komāruḍu Tirumala-sōmayāju-bhattāla komāruḍu Umāpati-
 sōmayājulu āyana tammuḍu Kṛishṇa-sōmayājula chāta Āvani-Rāmēśvara-Kāsi-
 Viśvanāthuni sannidhini Agnishtōmam ane yaṅṅam chēyiñchi yīvaka. Dē-
 varāyasamudraṁ Lakshmīpati-komāra Apāyapa.

63

At the same village, on a stone in front of the Īśvara temple near the Antaragaṅge.

Sarvajitu-nāma-samvatsaram Āśvija-śuddha 12 lu śrīmat-Marigōpaṇagāridi rōlu
 vūra-kuṇṭa di.

64

On another stone near the same Antaragaṅge.

śrī-Rāmā Mogali-Veṅkaṭagiri-Daḍḍi-Vegganna-komāruḍu Liggachāri akkagāridi
dēvattānam

65

At the same village, on a rock to the west of the Giṇḍitirtha.

svasti śrīmad-Āvanyada sthānamam nālvattu-varshaman āḷd ayvattu-dēgulam
māḍi piriya-eradu-keṛeya kaṭṭi Śaka-varsham eṇṭu-nūṛ-embhatta-mūṛ ādand
utkrānti geydu śrī-Tribhuvana-karttara-Dēvam Kali-yuga-Rudrāṅka Rudra-lōka-
prāptan ādam

66

At the same place.

Śaka-varsham eṇṭu-nūṛ.eṇbatt-ayd ādandu Muddakana Nāśakā-Bhōgi agni-pra-
vēśa geydam

67

At the same place.

Mahēndra-bhatta māḍidam Kali-yuga-Rudraṅge kiṛiya-dēgulamam

68

At the same place.

ā Kailāsa-girīndra-kūṭa-nikaṭād Gaurī-padāpy añchitāt
ā Sētō Rāghavēśa-pratanita-viśadōttuṅga-kīrtti-pramūrttēḥ |
ā prātaḥ-parbbatēndrāt savitur udayatō yāvad ā paśchimādrēḥ
kō vādi śāstra-vit kō gamaka-guṇa-yutaḥ kō dhari . . . ||

69

At the same village, on a rock on the way to the hill.

Paridhāvi-saṁvatsarada Vaiśākha-śudha 10 llu śrīmatu Sugaṭūra Ayama-Gau-
darū vulegada Silavanta Chikkanu hākisida gadubu bija vokuḷake guḷi āru

70

On the Āvani hill, over the south door of the Ēkānta-Rāmēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Jayanṅḍa-Śōḷa Ḥavanīya-rāyan āna Kūttādun-dēvar dēviyār Śai-
gāṇḍai paṭṭa-tiruvāśilum tiruttē . . m inda . . ttiyaga . . niṛuttinār śandirāditta-
varai

71

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭu Âvaniyatt...rukku svasti
 śrī Jayaṅḡoṇḍa-Śōḷa Ḥavañjiya-râyan âna Kûttâḍun-dêvan agambadiyân Śûrriy-
 âṇḍân magan Pêriyudaiyân âna Tantira-pâlanena svasti śrī Śakarai-yâṇḍu
 âyiratt-oru-nûṛru-nâṛpatt-onbad -âna Sarvadâri-saṁvatsarattu Tai-mâsattu sva-
 sti śrī nâyanâr tiruv-Irâmîšvaram-uḍaiyârkkku tiru-ppaḷḷiy-eḷichchikku nâḷ
 onṛukku nâḷiy-arišiy-amudupaḍi santrâditta-varai šellakaḍavad-âga Vâši(ši)
 šṭa-gôṭrattu Mâdêva-baṭṭa.....

72

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu âyiratt-oru-nûṛṛ-aimbattu-nâlu šellâninṇa Kara-šam-
 maṇḍarattu Nigarili-Śōḷa-maṇḍalattu Âvaniyattu ya-râyar âna
 Kûttâḍun-dêva.....Šiva-pPirâmaṇa Vašitta-gôṭtarattu Mâdêva-baṭṭan
 maruga.mârîl Dêvappiḷḷai vašamu.....

73

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍ-âyiratt-oru-nûṛru...patt-onbadu šenṇa Sarvajit-saṁvaṛ-
 sarattu Tai-mâsattu svasti Jayaṅḡoṇḍa-Śōḷa Ḥavañjiya-râyar âna Mârâlyvâr ma-
 gan Kûttâḍun-dêvar âna Ḥava.jiya...yar nambirâṭṭiy-âna svasti śrī Nigarili-
 Śōḷa-maṇḍalattu Âvani-nâṭṭu Vâšudêvar âna Nuḷambâdarâyar maga...r Šai-
 gâlvârena svasti śrī Nigarili-Śōḷa-maṇḍalattu Âvaniya-nâṭṭ-Âvaniyattu malai-
 mēlil śrī-Mûlattânam âna Âḷuḍaiyâr tiruv-Irâmîšvaram-uḍaiya-nâyanârkkku
 nitta-niyamam âna amudu-paḍi šâttu-ppaḍi tiru-viḷakkum pala-paḍi-ni...ndatu-
 kkum nân ponn-ara iṭṭu maṇṇ-ara-kkoṇḍu viṭṭa dēvadânam âvana Šōḷakkuṭṭai-
 yâna Šokkakkaṭṭum Nuḷamba-mârâyan kuṭṭaiyum Âvaniya -nâṭṭu -mârâyan
 kuṭṭaiyum Kuṇapikkuṭṭaiyum Tuḍariyir Šamakiraiyum ivaiyirril-ulla nilattâl
 in-nâyanâr.....

74

On a rock to the north of the same temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai...ṇḍu 1318 mēl šellâninṇa Dhātu-saṁvatsarattu Taiy-mâdam
 5 ti śrī-vira-Arihara-râyan kumâran Yimmaḍi-Bukka-râyan priṭhivî-râjyam-

pannāninṅa kâlattu Jayaṅgonḍa-Šōḷa-vaḷa-nāṭṭu Âvaniyattu Mûlattānam-udai-
yâr kôyilil mâḍâpattiyān-jeyvâr Muttarāṅḍâr Muttarum Vâšāṅḍai magan Pach-
chai-nāyanum Muḷavâyil Šaṅmatâ . . perunderuvil Vaṅikapurat . . nâtar âna
vaišya-vāniya-nagarattâril vaḍavāniyan Periya-perumāḷ Kāmāṅḍai-šettiyâr
ivargaḷ tanam-âga nâḷtôṅum oru tiṅu-pêṅkum onbadân-tirunâḷilê oru poḷudum
paḍaippad-âga vâṅgina pon irubattōṅum koṅḍu chandrâditya-varai naḍatta-
kkadavêṁ idu laṅgaṅaṅ-jounavan Geṅgai-karaiyil kurâl-pašuvai-kkoṅṅân pâpa-
ttilê pôvan idu pan-Mâhêšvara-rakshai

75

On the same hill, on a rock north of the Janaka-ṛishi temple.

Šalivâhana-šaka-varuša 1447 Vyaya-saṁvatsarada Mâgha-ba 14 lu šrimat-
mahâ-mahattinolaḡâda Hoḷalakereya-muntâda Kailâsa-Maruḷappayya-
dêvaru

76

On the same hill, on a rock to the north of the Dhanushkôṭi-tirtha.

. Vana-dêvatalu vachchi Sitâ-bhagavatiki prasannamai nilichina
tâvu Sugaṭûru-Chikka-Tammaya-Gauḍuvâri akkagâru Halasa-Râtama purôhita-
Kṛishṇa-bhaṭṭa-Tirumala-sômayâju-châta dêvatula pâdâlu dakshiṇa-Gayâ-
tilôdaka-piṅḍa-pradânam chêši Kâši-Gayâ-Prayâga-andu chêsina phalaṁ Vâl-
miki-prôktaṁ

77

At the same place.

(Grantha and Tamil characters.)

ma . . pâyiṭṭa Viḷupparaiyanukku-ppinb-irên Viruda - maṅḍana Mâdêvanena
Vallavaraiyan šattiyam

78

At the same place.

(Grantha and Tamil characters.)

svasti šri Vâšidêvan âna ḷavaṅṅiya-râyan šâmantaril Kulôttuṅga-Šôḷavaṅṅukan
Udaiyâṅḍaikku Paḷḷimukkaṅṅan magan Kâmanena vêḷaikkaṅṅanân ena iyaṅku
pinb-irundên âgil Vallavaraiyan šattiyam

84

At the same village, on a stone near the well.

svasti Śaka-bhūpālākrānta-saṁvatsara-śataṅga 896 neya Bhāva-saṁvatsaram
pravarttisē Āshāḍha-māsa. . . svasti samadhigata-pāñcha-mahā-śabda Pallavān-
vaya śrī-prithivī-vallabham Pallava-kula-tilakam Pallavādityam śrīman-Noḷam-
bādhirājam Chōrayya Noḷambar-tande mūvarum Sūryya-Miniyūroḷ iḷdu Māra-
siṅgha-Permmadiy atitan ādan embudam kēḷdu svasti samasta-nēma-saṅgashṭa-
nōpētam Pompala-kula-tilakam Kāḍuvaṭṭi-vaṁśōdbhavam Kāñchi-purādhiśam
raṇa-mukha-piḍugam Nāṇḍiya Javam Nanna.

85

On a virakal at the same place.

svasti śrī Aṇuva śa. ya Lōkan embudu eḷpattaidu-pandiyam kondattu
idu verasi yi-nāyaka Dhaḷagan embudu Pirisandi maga yippattaru-pandiyam
kondan

86

At Kilāgāni (same hobli), on a stone in front of the Chaudēśvari temple.

(The top portion gone) ndu-maṇḍalavam pu . . mār-ānta-ripu-baladoḷ tāgi . . . ṛidu
sarggasthan ādam Chīḷiyam Chō. rājya-śrīyoḷ nindu Jannayyana kelava-
mam māditya ba kramādityam gōtra ḷda dēvara Vāṇigē padirkuḷa
. . . koḍaṅge goṭṭam Jannayyana . . ũchi Haryya-Biraṇṇage vuḷuga . . kallam
niṛisidam svasti bha

87

On a rock to the north of the same village.

Śārvari-saṁvatsarada Vaiśākha-śu 10 lu śrīmat-Guru-Tammaṇṇanu Āgāṇiya
Bayirava-gaūḍage koṭa nettara-godagiya śāsana-kramav ent endare
nimma rāyara baṇḍeya pāla . . kottaḷada muṇa kuḷada mūṇanū
yanu ninna ga . . . gāṇiya . . . niriśi kaḷa mēluḷaru māḷara Muḷuvāgilu
Haḷagēri Kilāgāṇiyanu Balāḍiya nīnu aruba ra va . . . yala-maḍi
Nāṇjuṇḍa-Nākaru sari vondu hā . . . laḷa grāma . . . Chinnaya hālagade
mānyake . . . nabō . . . vara makkaḷu tama . . . haḷa staru māra . . .
da pāpake hōgaluḷavaru

88

At the same village, on a stone in Gutṭapalli Timmê-Gauḍa's field.

śubham astu chandra-śūriyal uḷa-pariantralu Dēśāiyavaru baradu koṭṭa mānya

89

At Saṅgaṇḍahalli (same hobli), on a stone to the east of the Hūlikunṭe-halla.

Hēvaḷambi-saṁvatsarada Śrāvāṇa-śuddha 2 lu śrīmat-Timma-Rāyanu Tipaṭūru-
śīmê nirṇayakkāgi.

90

At the same village, on a rock near the Ajjavirappa temple.

svasti Virōdhi-saṁvatsarada Phālguaṇa-ba 5 lu śrī-mahâ-Arasana-gôtra . . .
Venkaṭappa-Nāyakaru . . . vāgi . . . â-paṭṭaṇa

91

At Balla (same hobli), on a virakal near the Īśvara temple.

svasti Śaka-varisha vombaynūra irpatt-ombattaneya varishaṁ pravarttise
Tribhuvanakarttara-bhaṭārar Āvanyada sthānaman âluttire Masekali . . .
ppa-dēvara . . . jigana magam Noḷamba-gāmuṇḍa Ballada-ūr-aḷivinoḷ kâdi sattu
svarggasthan âdam

92

On a second virakal at the same place.

svasti sakala-jagat-trayābhivandita-surâsurâdhīsa-Paramēśvara-pratihârikṛita-
Mahāvali-kulōdbhava-śrī-Bāṇa-Vidyâdharāṅge Vijaya-sambatsaram erāḍane-
yad āge Raṇamukhaduṭṭanâ magan Karapuram bandu Balladâ tuṇu-goḷe ūrâ
toṇuvallam Uvaḷan tuṇuv-aḷti idire naḍad eridu bildân avaṅge Mâsarakuṭṭi-
yaru Attāṇiyum osedu ayguḷa keyyu okkiluḷ okkuḷamum āge koṭṭâr idân aḷi-
vōnu ikkâdōnu pañcha-mahâ-pâtakan akkuṁ

93

On a third virakal at the same place.

svasti śrī Diḷipayya pṛithuvî-râjyaṁ geyye Tribhuvanakarttara sthānaman âlutt
ire Ballada Mammeya tuṇugoḷoḷ Basalvera maga . . kayya kâdi sattuḍ âtaṅge

bhaṭārar mmechchi koṭṭa koḍaṅge padir-kkoḷa-kaḷani Māmakāchiya koḷage padir-kkoḷa-pālu idan aḷidoṃ Vāraṇāsiyuṃ kavileyuṃaṃ aḷida

94

On a fourth virakal at the same place.

svasti śrī Dilīpayya pṛithivī-rājyaṃ geye Tribhuvanakarttara-panḍitar tapa-rājyaṃ geye Bannūr-chāvāriya maga Pāla Ballada tuṟugoḷo kādi tuṟuvan ikkisi svarggiy āda.

95

On a fifth virakal at the same place.

Ballad-ūr-aḷivinoḷe Mudda-Ṣeṭṭiyara maga. . . Malama. . . kādi sattu svargga-sthan āda. aygula-koḷige koṭṭar idan aḷida Bānarāsiya kavileyān aḷida

96

At Virūpākshapura (same hobli),

on the basement of second tower of the Virūpāksha temple.

śubham astu | svasti śrī jayābhyudaya-Ṣāka-varuṣa 1353 neya Sādhāraṇa-saṃvatsarada Phālguna-śu 10 lu yī-Prasanna-Virūpāksha-dēvarige dēvālaya-prākāra-gōpuragaḷu śikharada chinnada hodake Manmukha-pushkaraṇi-aṅgarāṅga-bhōga-vaibhava-agrahāragaḷu maṇṭapagaḷu bhikshā-maṭha-muntāda sakala-dharmmaṅgaḷū Vijeya-Rāya-mahārāyara kumāraru gaja-bēṇṭekāra Dēva-Rāya-mahārāyara dharmmadinda Vishṇuvardhana-gōtrada Heggade-dēvagaḷu Vommāyammagaḷa makkaḷu Lakhaṇṇa-dañṇāyakarū Mādaṇṇagaḷu yī-Prasanna-Virūpāksha-dēvarige māḍida śēvē śubham astu ||

97

On the stones of the tower of the main entrance of the same temple.

śubham astu svasti śrī vijayābhyudaya-Ṣālivāhana-ṣāka-varuṣa sâ 1449 neya Sarvajitu-saṃvatsarada Kārtika-śu 12 lū śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-Virūpāksha-Dēva-Rāya-mahārāyaru pṛithivī-rājyaṃ gai-ūttaṃ yiralu Rāyadurgada Tipparasara makkaḷu Bhōgarasaru tamma aḷi-danthā-svāmi Tipparasa-Voḷeyarige dharmav āgabēk endu Muḷuvāya-chāvā-ḷige saluva Kundāni-śīme-voḷagaṇa Mukundasāgara-Kaḷavekallige pratināmaṃv āda Tippasamudrav emba grāmavanu Utthāna 12 dvādaśi-puṇya-kāladalū śrī-Prasanna-Virūpāksha - dēvarige yibbaḷa-akki - nai (another stone) vēdyāu eṟaḍu-nandādīpakū dhāreyaṃ eṟaḍu koṭevāgi yī-Kaḷavekalige pratināmaṃvāda Tippa-

samudrada-grāmake saluva chatuś-śimē-voḷagaṇa nidhi-nikshēpa-jala-pāshāṇa-akshīṇi-āgāmi-muntāda sakala-suvarṇādāya-sakala-chatur-āyavanū yi-Prasanna-Virūpāksha-dēvarige Rāyadurgada Tipparasara makkaḷu Bhōgarasarū māḍida
.....

98

On a rock in the compound wall of the same temple.

svasti śrī vijayābhyaṇḍaya-Śālivāhana-śaka-varshambulu 1624 aguneṭi Svabhānu-samvatsaram Āni-nela 16 tēdilō vēda-mārga-pratishṭhāpanāchāryyul ayni ādi-Tiruvālaṅgāḍu-pratiayya paḍamaṭi-Virūpākshapuram dharama-Śivāchāryyul ayni Yimmaḍi-āchāryulavāri nāyabuvartti Sahāya-śāstrulavāri Tiruvālaṅgāḍu tūrpū abhinava-dharma-Śivāchāryulavāri nāyabu Vira-Rājapa-śāstri vrāsi yichchina patrika paḍamaṭanunṭi Vēlūri-Bhava-Bhēri-vartukulu mī-śi-shyul ani mīru vachchi vunṭiri mēmu tūrpunuṅchi mā-śiśhyul ani vachchi vunṭimi ganaka mana ubhayatralachāta Gulām-Alli-Khān-Sāhēbalavāru karttabulu puchchukoni nalugnuru sādhyal ani kūḍi ubhayatrula kartapālu koni mana āchāri-mukhamuna nāḍulu vini ā-vartamānam Nagarainvāriṇi pilipiṅchi āchārivārichāta kartapālu puchchukoni vāri mukha-vachanam vini pūrvāpūrvavichāriṅchi telaśi mīru pūrvikalū ani niśchayinchi Nagarainvāru mā-śiśhyalu śidham mēmu paga.. Śiva-dāna-patramvalla kottalam aitimi anduna Yimmaḍi-kula timi mēmu yichchina pra naku mīru pūrvikalū siddham ayimanduna tērugāḍe ayinavi pūrvāpūrvam mīdi mīku panik eyini mundara Nāyaka Vēlūripai vidēśam sahasra-gōtram Subbā-śāstrulu mana Nagarainvāru mā-śiśhyul ani muṭṭalēdu iṭṭani vrāsi ichchina tērugāḍa-patrikā sākshalu Simhādi-Nāraṇa Bō jaggambala Anṇayya || Antājivaṇṭeya Vāsudēva-Pantalu

100

At Kambihattī (same hobli), on the rock called Māyde-baṇḍe.

(Grantha and Tamil characters.)

svasti śrī Śakara-yāṇḍu āyirattu-iru-nūṟṟu . rubattu-mūnṟu śellāniṅṟa śrī-Poyśāḷa-vira-Rāmanā-Dēvaṅku yāṇḍu muppattu-āṟu śellāniṅṟa Vikirita-samvasarattu Kaṟṟakāka-nāyaṅṟu pūrvā-pakshattu Budan-kiḷamaiyum Uttiramum tutthiyu perṟa nāḷ uḍaiyār tiruv-Irāmīśvaram-uḍaiya-nāyanār dēvarku Tamattīḍaiyil-irukku Nāgapattāṇam-uḍaiyan Śāyan Dēvanāgakūttanena uḍaiyār tiruv-Irāmīśva gaḷ pakkal ivv-ūril Kāviriḷuṭṭaiḷḷu aḍaitta nāṅjai puṅjai nāḷ-pāl-ellaiyum ponn-aṟa kuḍuttu maṅṅ-aṟa koṇḍu ivv-ūri uḍaiyār Kumbi . . ram-uḍaiya-nāyanāṅku dēvadānam-āga chandrāditya-varai śellakkāḍa-

vadā-ga viṭṭēn Dēvanāgakūttanena it-tamattai vilakkinān Geṅgai-kkaraiyil
kurāl-pašuvai koṅṅān pukka narakam puguvān it-tanma Māhēšvara-rakshai
śubham astu

101

At the same village, on a rock below the kaṭṭe.

(Grantha and Tamil characters.)

śubham astu śrīman irājadīrāšan irāja-paramēšvaran gaja-vēṭṭai-kaṇḍa śrī
vīra-Dēva. .ra-mahārāyar pridhuvī-rājyam-paṇṇi aruḷāniṅṅa Śagābdam 1362.
mēl śellāniṅṅa Iravuttiri-varusham Âvaṇi-māsam 10 tiyadi Âvaniyattil uḍaiyār
tiruv-Irāmīšvaram-uḍaiya-nāyauârkkku-chchellum Âvaniya-nāṭṭu Tammatt-iḍai-
yil nilattil Puḷil-ēriyil eduvāyil taṇṇir iṅṅaittu viḷaiyum nilam šatu-širmai
uḷḷadum uḍaiyār tiruv-Irāmīšvaram-uḍaiya-nāyanârku tiruvotta-šamattil amu-
dukku mahā-pradāna Mādāna-daṇṇāyakkkar. patṭaṇam i. . jayam āgaiyil
Dēva-Rāyar mahārāya. . mam-āga - kkuḍukkaiyil idu šantrāditya - varaiyum
naḍatta.

102

At the same village, on a rock called Kindriguṭṭe.

svasti samadhigata-pañch-mahā-šabda Pallavānvaya śrī-prithuvī-vallabha Palla-
va-kula-tilaka Neḷambādhirājam prithuvī-rājyam geyutt ilḷdu Puttūra Koṅgu-
ṇi-sāmiyage Beḷambaḷḷiyo! rāja-māna mû-gaṇḍugaṇ (stops here)

104

At Dēvarāyasandra (same hobli), on a rock in the big grove to the south-east.

śubham astu svasti śrī vijayābhuyudaya-Šaka-varsha 1407 neya Višvāvasu-sam-
vatsarada Šrāvāṇa-ba 2 Â-lû śrīmatu Viṣṇuvardhana-gôtrada Âšvalāyana-sûtra-
da Umbāṇa-Voḍeyara makaḷu Liṅgaṇagaḷu Kāšyapa-gôtrada Âpastamba-sûtrada
Âūbaḷanāthagala makaḷu Siṅga-Perumāḷege koṭa dharmā-šāsana namage. . . ba-
ḷiyāgi naḍadubaha Dēvarāyasamudrada. . . mmeya mâ. . . . (boundaries specified)
chatu-simē-voḷagaṇa. . . holada. . . koḷannû tōḍisi naudāvananû. . (right side) . . .
. ya Virûpāksha-Rāya-mahārāyaru prithivī-rājyam geyutaṇ yiralu
Narasimha-Rāja-Voḍeyara pālaneyalu namma Ummaṇṇa-Voḍeyarige. . . .

105 (a)

At Yeldûr (Yeldûr hobli), on the basement of the Sômēšvara temple.

(Grantha and Tamil characters.)

svasti śrī Pūmiyum Tiruvun-tāmē puṇara vi.kiramattâ. . . ṅ-kuḍai-kkî. . la-
magaḷ nilava Malar-magaḷ puṇarntu šēṅgô. . . chchi-kkaruṅ-Gali-kaḍintu. . .

mai . . . ntirai . . . manta . . . narivan chcho motta viramun-
 tiyâgamum âramena-ppunaintu vijaiyav-abhishêgam-panni vira-simhâsanattu
 Puvani-mulud-uḍaiyâlôḍum viṅṅirunt-aruliya Kôv-Irâjakêšari-parmar âna uḍai-
 yâr šri-Râjêntira-Šôḷa-Dêvarḱu yâṇḍu 4 vadu Nigari-Šôḷa-maṇḍalattu-pPuda-
 nâṭṭu Ammaṅgaiyâlṽâr tiru-maḍaippalli-ppuṇam âna Iraṭiyûr Virarâkshasa-
 Brahma-mârâyar ulliṭṭa nagarattôm ivv-ûr Îšânišvaram-uḍaiya . . . hâdêvarḱu
 Ammaṅgaiyâlṽâr tirumêni kalliyâṇa-tirumêniy-âgav-enṛu vaitta šekku onṛinâl
 . . . šadam uḷakk-eṇṇaiy-âga vaitta tiru-nuntâviḷakkâl eṇṇai toṇṇûṛṛu-nâḷiyum
 Gaṇavatiyârḱu santi-viḷakk-onṛinâl eṇṇai aṅu-nâyum âga eṇṇai toṇṇuṛṛ-aṅu-
 nâḷiyum i . ta šurar sammadittu in-nagarattil munbu ninṛômê
 dittavarai Arumôḷidêva-nâḷiyâl toṇṇûṛṛ-aṅu-nâḷiyum iṭṭu . t . . . m
 Iraṭiyûr šaṅga mukkiyarôm Širâḷa . Tiruvaraṅgadêvan âna Nuḷamba-
 mâdêvi-kkône . . . nâḍâlṽân vaippitta dhanmam

105 (b)

At the same place.

(Grantha and Tamil characters.)

Pugaḷ-mâdu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-magaḷ puṇa-
 ra urimaiyir-chiṇanta maṇi-muḍi-šûḍi-ttikk-anaittun-taṅ-jakkara-naḍâtti vira-
 simhâsanattu . . . ni-mulud-uḍaiyâlôḍum viṅṅirunt-arulina Kôv-Irâjakêšarivan-
 mar âna uḍaiyâr . . . Kulôttuṅga-Šôḷa-Dêvar . . . yâṇḍu 4 vadu Piḷḷaiyâr Ammaṅgai-
 yâlṽâr tiru-maḍaippalli-ppuṇam âna Nigarili-Šôḷa-maṇḍalattu Pudal-nâṭṭu
 Iraṭiyûr kâṇiy-uḍaiya Brâhmaṇan Irugan Šambi-dêvan âna Râja-Vichchâdira-
 Brahma-mârâyanena ivv-ûr Piḍâri Šâmuṇ . . . švarikku . ru-santi v-ariši iru-
 nâḷikku kaṇiya

105 (c)

At the same place.

(Grantha and Tamil characters.)

. . . Pâṇḍiyan-talaiyuṅ-Jêralan-Šâlaiyumm - Ilaṅgaiyum . raṭṭapâḍiyum koṇḍa Kô-
 Râjakêšarivanmar âna uḍaiyâr . . . Râjâdhirâja-Dêvarḱu yâṇḍu muppattu-mûn . .
 vadu dêvar šri-Râjâdhirâja r tirumaḍai . . . li-puṇam y-âna
 Nigarili-Šôḷa-maṇḍalattu-pPudal-nâṭṭu Ira . . . na Brâhmaṇa
 Brahma-mârâyanena ivv-ûr . šâ dêva m-uḍaiya Mâdêvarḱu . . . vich-
 cha yârḱku m Jayaṅgoṇḍa-Šôḷa-maṇḍalattu ũiyâna . .
 ttûril kku-kkâṇiy-âga nagara anubavippân âga vaichchu-kkuḍutta
 nilattukku pârḱ-ellai tukku mēṛkkum ten-pârḱellai Šaikara
 yâṅ nilattukku vadakku kku kku-kkiḷakkum kku . . .
 kku inta êri-kkiḷ-ppalla kku mēṛkkum i kku naḍuvu viṭṭa

nilam kuḷi padinen-śāṅ-kôlâl kkuḷi . . . āyirattu-munnuru kuḷi . . . koṇḍu . . .
 pa ku nilattukku m nellu kkuṁ ḷi nellu ku-
 ruṇiyu ḷiyum ne . lu nāḷiyum nāḷ onrukku uellu mu-
 kkuṇi nānāḷiyum koṇḍu santi kkaḍavâr āgavum in-nilam pa ſen-
 ridu ſeṅga nellu ivv-ûr rkkku gavum ip-pariſu kâṇiy-āga
 nila-nivantam ſeydum iva kalpiḍiyum mukkaiyum mutti . kkaṇiyum ma-
 naiyum manai-paḍa . paiyum tārāi-ſeydu kuḍuttēn n kuḍa ṇavatikkū
 ſāmuṇḍan Irugaiyan nā Virarākshasa-Brahma-mārāyannena yyamudun-
 tayiramudukku ri-kil vaitta nilam padinen-śāṅ-kôlâl munnuruṅku .
 vaḍa-pārkkellai nilattil ka . ſappaṭṭiyarkku van Viḷa kan Kēttanukku
 viṭṭa kuḷi nūru-irubaḍu dēva-gēhattukku p nta ſiṅu-kālukku teṅkuṁ kil-pār-
 ellai Kollaga Viḷakkan kaḷanikku mēṅkuṁ ten-pārkkellai va bôḍ-āḍainta . .
 llukku vaḍakkum mēl peru-varambôḍ-āḍainta nāvalukku kilakkum

106 (a)

At the same place.

(Grantha and Tamil characters.)

svasti ſrī Vira-Pāṇḍiyau talaiyuñ-Jeralan-ſālaiyum Ilaṅgaiyum Irattapāḍiñ-
 goṇḍa Kô-Rājakēſari-vanmar āna uḍaiyâr ſrī-Rājāḍhirāja-Dēvaṅku yāṇḍu mu-
 ppattu-mūnṛāvaḍu uḍaiyâr ſrī-Rājāḍhirāja-Dēvaṅku dēvar tiru-maḍaippaḷli-
 ppuṅam Nuḷambapāḍiy-āna Nigarili-ſôḷa-maṇḍalattu Pudaḷ-nāṭṭu Iratiyûr vé
 ṇḍiliya-gôttirattu ſāmuṇḍan Irugaiyann-āna Virarākshasa-Brahma-mārāyan-
 ena ivv-ûr Iſāniſvaram-uḍai Mahādēvaṅku tiruv-amirdu tiru chcha
 vaitta pariſ-āvaḍu nāna pperiy-ēri-kkil dēva kil-pār-
 ellai Tāḷaimaḍuv-utpaḍa kum te k-ellai Muchukunta-ſôḷa-viḷāgattukku-
 ppānta vākkālukku vaḍakkum mēli . pārkkellai tūmbu ninṅu rku nōkki nta
 Sarva pperuvāykkālu vaḍa-pārkkellai Sarvadē periy-ēri teṅkuṁ in-nāṅpāl-
 ellaiyuḷḷum agappaṭṭa kuḷi eṇṇûrum Muchukunta-ſôḷa-viḷāgattukku kil-pār-
 ellai teṅku nōkki-ppānta vāykkālukku mēṅkuṁ ten-pārkkellai ſēvaga-ppaṅṅukkuṁ
 ḷ Peruṅgollan ttukku vaḍakku mēl-pārkkellai aiyamānaṅgaḷukku kilakkum
 vaḍa-pārkkellai Tāḷaimaḍuv-utpaḍa teṅkuṁ in-nāṅpāl-ellaiyuḷḷum agappaṭṭa kuḷi
 aṅu-nūrum Tiṅga ḍaiyān . ḍaiyan nilattukku kil-pārkkellai ſēvaga-parṅ-āna . .
 ma kkuṇḍiligaḷukku pārkkellai ſēvaga-ppaṅṅukku vaḍakkum mēl-pārkkellai
 ninṅu teṅku nōkki-ppānta kkalukku kilakkum vaḍa-pārkkellai Tāḷai-
 maḍuv-utpaḍavum Sarvadēva-pperiy-ērikkū kum in-nāṅpāl-ellaiyuḷḷum aga-
 ppaṭṭa kuḷi eṇṇûr-aimbaḍu Brahma-mārāyan tti ntara-dēva-viḷā-
 gattukku-kkil-pārkkellai Vāla ttāṅṅugaḷukku mēṅkuṁ ten-pārkkellai
 ſāriyāna Rājāḍhirāja-pperu nilattukku vaḍakkum mēṅ-pārkkellai Sarvadēva . .
 vākkālukku kilakkum vaḍa-pārkkellai Iſāniſvaram-uḍaiyâr tiru nduvānattu-

kku.....laiyullum agappat̃a kuḷi.....nūr..mbadu.....maḍuv-
 uṭpaḍa-ppadinen-šāṇ-kōlāl ku..iraṇḍ-āyiratt-aiññū.....raṇḍ-āyiratt-aiññūṅu-
 kuḷiyuñ-goṇḍu...švaram-uḍaiya Mahādēvaṅku nivanta.....š-āvadu śi..kālai-
 santi.....tu santi.....tiruv-amudariši.....santi
t tiruv-amurdu.....kā.lai tiruv-amudariši.....ḷiyum
 kaṅiya..du onṅum.....nāḷiyum.....nāḷiyum vaḍaiy-amirdu nālḷ-
 onṅukku.....veṅṅilay-amirdu irubattunāḷḷukku nellu.....Brāhmaṇa-
kku.....nellu nāḷi...yāṅku.....kku nāḷi.....śrī-Bali eḷunt-
 aruḷumpoḷudu piḍiviḷakku onṅukku nellu..ḷiyum āga nāl (y)onṅinukku uḍaiyār
 baṇḍārattukku...van marakkālāl nellu ain-guṅṅuniyum ichcho.....kuḷi
 padinen-šāṇ-kōlāl irāṇḍ-āyiratt-aiññūṅu-kuḷiyuñ-goṇḍu.....varkku
 nivantañ-jeluttakaḍavargaḷ Jayaṅgoṇḍa-Šōḷa-maṇḍalattu Ku..vattan koya-
 ..tTillattūr-nāṭṭu Nemmaliy-āna..šaturvedi-maṅgalattu Śiva-Brāhmaṇan Bhā-
 radvāja Muppattiruvan Śantira...batṭānum Śiva-Brāhmaṇan Bhāradvāji...
 ..num śrī..ṇi...gaḷ...nila-nivantam-āga.....yattāṅku...dēvaṅ kāṅiy-
 āga.....dēva.....ttu..taṇanā.....kkum ivv-iruvaṅkum..nivantañ-jeydu
 kuḍuttēn Šāmuṇḍan Irugaiyanu-āna Virarākshasa-Brahma.....

106 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pumiyun-Tiruvu..mē.....ttā.....vira.n-tiyāgamum āram-
 ena.....abhi...ṇi vira.....ḷōḍum viṅṅirunt-aruḷiya Kōv-Irāja-
 kēšari...r āna uḍaiyār śrī-Rājētra-Šōḷa-Dēvaṅku..ṇḍu 4 vadu Nigarili-Šōḷa-
 maṇḍalattu...Ammaṅgaiyālvār tiru-maḍaippaḷḷi-puṅam āna Iratīyūr Iśāna-
 iśvaram-uḍaiya Mahādēvarkku..yār Ammaṅgaiyālvār arta.yāmañ-ja...kku
 nitta-nimandam āga vaitt-aruḷina Šēvagan-pēṅṅrāl ivv-ūrār baṇḍārattukku Aru-
 moḷi-dēvan marakkā..vu niṅaitt-aḷavu aḷakkakaḍa...m..ṅappadin.nāḷiyuñ-
 go.....švaram-uḍaiyār...ṅiyum kaṅiyamu irāṇḍukku...ya-
 vamudu iru-ševīḍ-araikku nellu nāḷiyum tayiramudu u..kku nellu...m aḍai-
 kkāy amudu veṅṅāyā...kkum veṅṅilai nāḷukkum nellu mḷakkum āga atta-
 šāmam sandi onṅukku nellu-kkuṅṅi-irunāḷi-muḷakkum ā...llu ōrr-āṭṭaikku
 nāṅṅppadin-kalanē-ḷu-kuṅṅi-nānāḷiy-āga ivv-ūr viḷaiyilum viḷaiyād-oliyilum
 āṭṭ-āṇḍutōṅum Šēvagan-pēṅṅrāl...llu.....dēvaṅku Iratīyūri tiruv-am-
 urdu tiruchcheunadaikkum...tiru-nontāviḷakk-onṅukkum.....

107

At Viraguḍi, to the east of the same temple.

(Grantha and Tamil characters.)

svasti śrī Tiru-magaḷ maruviya šēṅgōḷavan..munnōn šēnai pinnaduv-āga mu-
 nn-edir..ṅṅu Iratṭapāḍi ēḷarai-ilakkamuñ-goṇḍu Kollāpurattu jaya-stamba-

nâṭṭi edir-amar-peṛâdu eṇḍišai niḡalum paṛaiyadu kaṛaṅga Âhavamallan..
 ḍaṛ-chēnaiy-ellâm pâradu niḡala-ppašum-piṇam-âkki Pêrâ...karai-kKoppattu
 Â...mallan puṛakkitt-ôḍa...yuñ-gudiraiyum oṭ.....ṅaḡalum agappaḍa-
 ppi...kkoṇḍ-aruli vira-šiu.....viṛṛirunta...Kô-pP.....na uḍaiyâr
ṇḍu 6 vadu mudal.....ḷa Mâlavarâja.....
 ..Iratiyâr ûr.....iraṇḍ-âyirapattî paṇappârai ûr-kaṇakka.....ppon...
 ...ḷaṅj-arai ponnâl kâšu irubadâḡum nall-erudu...ṇḍinâl kâšu muppadu
 neyy-eṇ.....rai-ppadi-nâḷiyum šeppeṛu.....dêva.....nellu..va...
 mum kâṭṭ-ârambam aṅḡil onḡu švâmi-bhôgam kôḷvadâḡavum i.....ḷa...
 naḍuvvâr.....yiyaiy-êṛri yâ..nu.....van kuṛa-pašu koṇṛân pâvattir-
 paḍuvâr ivai kaṇattân Šembiyan Šôḷa-muvênta-vêḷân eḷuttu

108

On a stone at the same place.

svasti šri Iṛiva-Nolambaṁ pṛithivi-râjyaṁ geyyutt ire Srimaṅgali-Singaparâkra-
 mana magam Tiruveṅgaḍayyan Ereḍiyûra peḷḍuḡoḷoḷ ânt iṛidu sattan Šaka-
 varisham 871 svasti Pṛithivi-Gâmuṇḍa-svâmiya magam Gâmuṇḍa-svâmiya ta-
 mmaṁ Vâmayya-dêvaṅge kottta kodaṅge kaṇḍugaṁ kaḷani kaṇḍugaṁ pâlu idan
 aḷidom pañcha-mahâ-pâtakan akku besaṅgeydom Koyatûra Bijayitâchâriya ma-
 gam Vikramâdityaṁ.....

109

At the same village, on a stone near the stone pillar in front of the Kôḍaṇḍarâma-dêva.
 Vyaya-samvatsaram Âshâḍha-ba 5 dinam Raghunâthuḍu...dêvalayamu Muni-
 Bhôyagâru Yaladûri-samsthânam Ana-Bhôyulaku kondarukunnu sahâyamugâ
 yichchinadi mâḍalu nânûra-.....inâmugâ yichchinadi

110

On a stone in the veranda in front of the door of the same temple.

Ânanda-samvatsarada nija-Jêšṭa-ba 1 Pâlaki-Kempa-Channaya-gauḍanu Raghu-
 nâtha-svâmi-maṇṭapa naḍavara bagye nânâ-su-dharma-bhaktarugaḷu sadâ koḍu-
 vanthâ sâmantâdigalu yesaru....

111

At the same village, on the way in front.

(Grantha and Tamil characters.)

.....yâṇḍu..20 kal kaḍa...ḷ šâpê..kku ra.mân maṇḍi.....kattu
maṇḍi.kuḍutta tôppu.....pin taḍuttâl.....veḷiyidu Vikkira-

mârkarâyan.....hê.....mânadu.....lgaḷ.....yinâmati kuḍutta
 ..m tâm kuḍutta-ppadam kâṭṭinâr maṇḍiyil yinâm ku..r.....mêl kaṇḍapaḍi
 id-ellâm yinam kuḍukkapattadu ḍavuḷ tannadu magal kuḍukkapattâ-
 dâyi yirukkiradu

112

At the same village, on a stone near Yarappa-Setṭi's grove.

Sidhârthi-saivatsarada Jêshṭha-ṣu 10 lu śrīman-mahâ-nâyakâchâriya râ.....
 yya.....Hâva-Nâyakarige koṭṭa śâsana-kramav ent endare nammage nâyaka-
 tanakke saluva.....bhûmiyanû.....ge puṇyav âgabêk endu koṭevû.....

113 (a)

At the same village, in Khâdar Khân's field.

(Grantha and Tamil characters.)

svasti śrī Chakara-yâṇḍu 1.30 šellâ..nṛa Prabhava-saivatsarattu Šittirai-
 mâsam Nigarili-Šôḷa-maṇḍalattu Punâṭṭu-maṇḍalika..ki.....Paḷli-
 dēva-maṇḍalikaḷ magan..ra šakki.....ṇḍalika ma...magan..Paḷli-dēva-maṇḍa-
 likaḷ âna Vara-gu..pperumâl.....ttadu śrī-Mallikâṇḍchuna-dēvaṅku Iraṭiyû.
 samudram.....m kurâ-paṣuvai-kkonṛân pâvattil
 pōvân.....ḍa.....ṛra..tta..la maḍattuk...baṭṭan eḷuttu

113 (b)

At the same village, on a stone lying on Lachmi's ground.

(Grantha and Tamil characters.)

id-da..ttai mâṛṇinavau Gamgai-karayiṅ-kurâr-paṣu paṭṭudu paḍakkaḍavân

114

At Uttanur, on a stone in the inâm field of Varadarâja-svâmi.

Kilaka-saivatsarada Mâgha-bahuḷa 14 lu śrīmatu Chikka-Râya Tammappa-
 Gavuḍaru Šivarâtri-puṇya-kâlādali Hiriyā-Gavuḍarige puṇyav âgali yendu
 Varadarâja-dēvarige koṭṭa (usual imprecatory phrases)

115

At the same village, on a stone lying in Duggalamma's wet land below the tank.

svasti śrīmatu jayâbhyudaya-Šaka-varsha ? 1557 lu Yuva-saivatsara-Phâlguaṇa-
 ṣu 5 lu śrīmatu Hode-nâḍa Uttanûra Maḍavâlada Kāvabba-dēviyara sthânika

nâyaka . . . Pallavoðaraî-nâyanâru â-ûra samasta-gauða-prajegaļu nalla . . . ge
 Sûriyapage barasikoða šâsana . . . yanâru-dèvaru Muðigûra 10 ka
 yida šâsana Yidageriya keçeya keļage (grant specified) ishţanu mânyavâgi
 yî-ûru prajegaļu anubhavisûdu yendu baradu koţta

117

At the same village, on a rock in the field of Maðivâla.

svasti šri Šaka-varušaᅅgaļu 1602 Rauidri-samvatsarada Šrâvaᅅa-šuddha 15 lu
 râjašri-Šambhõji-chakravarti Kõlâla-kârukûnaᅅge mâduva nirûpa Kâtyâyana-
 sûtrada Pârthiva-sa-gõtra Yajuš-šâkhiâdhyâyi Gõviuda-bhaţţara kumâra Channi-
 bhaţţara putra Vênkaţᅅša-šâstrige Vuttunûru Maðavâla hola nidhyâdy-
 aᅅta-bhõgaᅅgaļa auubhavisikoᅅdu yihadu embaðâgi koţta bhû-dâna-dharma-
 šâsana

119

At the same place.

(Grantha and Tamil characters.)

. Tiru ma ni viļa kuvaᅅ - anaiya-ttan-tõ tuᅅaiy - ena - kKeļilâ-
 vaᅅjanai kaðantu Vayirâgarattu-kkuᅅjara-kkuᅅlâm pala vâri . . . ᅅjalil Šakkara-
 goţᅅattu-tTârâv-araišanai-ttikku nigaļâ-ttirai-koᅅᅅ-aruli arukkan-udaiya-ttišai
 . . . yirakkuᅅ - gamanaiya Nila-magaļ tannai munnai ku . . mavan . . . Mâl
 âdi-kêļal âgi eᅅutta . . yâduᅅ-jaliyâvagaiy-inid-eᅅuttu tan-kuᅅai . . . nb-uᅅav-
 irutti tigriryum puliyun-tiᅅaitoᅅu naðâtti . . . ļun-taruma . . m puvitoᅅum
 niᅅutti vîramun-tiyâgamu . . namuᅅ - garuᅅaiyum urimai-chchuᅅra . . ga . .
 riyâttala niga . . jayamun - tânum viᅅᅅiruru . . . maᅅi-makuᅅa muᅅaimayir-
 chûᅅi-ttan kaļal . . râdi . . šûᅅa ūᅅᅅgõl toᅅum naðâttiya Kõv-Irâja-
 kêsarivanmar âna uᅅaiyâr ūri - Rajētra - Šõļa - Dēvaᅅku yâᅅdu mûnᅅrâvaᅅu
 ūri-Râjētra-Šõļa-Dēvar tiruv-arulinâl dēsam ellân-tirumēļi kûᅅi vantū . .
 nta Šõļa-maᅅᅅalam eļubattēᅅu-nâᅅum Jayaᅅᅅoᅅᅅa - Šõļa-maᅅᅅalam nârpat-
 teᅅᅅâyiram pûmiyum pe ᅅai mahâ nta ūri-Râjētra-Šõļa-ppadineᅅ-
 pûmi-pperiya vishaiyamum perumbaᅅai-mahâ-sēnaiy ᅅᅅu mudal
 . . varku lâda iᅅai kaᅅᅅa adikâriᅅaļ Aļagiya - Šõļa-
 mûvēnta - vēļâr paᅅuvukkum erumaikkum illâv-iᅅai . . ivv-iᅅai iᅅukka - vēᅅᅅâv-
 eᅅᅅum kâᅅu punᅅey viļaintanattukku mēl-vâram aiᅅᅅil onᅅum êri-kil nel
 vilaintana mûnᅅᅅittonᅅum mēl-vâram vâᅅiy-inᅅi - kkoļvadâᅅavum vēᅅar ūᅅyda
 kummari âyiratt-aiᅅ kuᅅikkū o . . puᅅavaiy-iᅅuvadâᅅavum . . rak-kaļañju
 kumari ka ppari . . nall-erudu ntarâyāᅅgaļukku êrâl oru kâᅅu
 iᅅuvadâᅅavum ttukku Âᅅuvi . . kkaļ Âᅅuvi-muᅅᅅâ nattukku
 vâramudali ga viᅅum uļavu-ūēvagar viᅅum iru-peᅅ ᅅᅅum tiru-

kkôyi.viḍum uvâtti-viḍum . . .vâr viḍum tavira nikki niṅra viḍ-onṅukku viṭṭa
 .kâl kâṣu koḷvadâgavum nilam kai.la.raṅḍu-viral-koṅḍadu ṣâṅ-
 âga padineṅ-ṣâṅ-koṅḍadu kôl-âga-kkoṅḍu nilam amaivadâgavum ippaḍikkum-
 ppadineṅ-bhûmi-pperiya vishaiyamum perumbaḍai-mahâ . .naiyuñ-gaṅḍamadam
 . .kal-veṭṭi sâsanañ-jeydôm padineṅ-bhûmi-pperiya vishaiyamum perumbaḍai-
 mahâ.vânum iva.hmaṅaraiyum niraiyuñ-gurâlum Vâ-
 raṅavâsiyum aḷittavantu mahâ-pâtakar âvar periya vishaiyattukkum perumba-
 ḍai-mahâ-sênaikkum varṅka-ppagaiivar âvar-âgavum inta silâ-lêkai-ppa . . niṅuttinâr
 ṣâṣvanmé . .ntumatapalam peruvar âgavum ippaḍi silâ-lêkai-ṣeydôm padineṅ-
 bhûmi-periya vishaiya . . .perumbaḍai-mahâ-sênaiyum aṅam-aṅavarṅka-aṅam-alladu
 tunaiy-illai sva-dattam para-dattam vâ yô harêta vasundhari shasṭim varsha-
 sahasrâṇi viṣṭâyân châyatê krimi sâmañyôyam dhamma-sêtu nriṅpâṅam kâlê
 kâlê pâla.savvân êtân bhâ . .naḷ pâtthi.

120

At the same temple, on the basement of the western doorway.

(Grantha and Tamil characters.)

.Uttanûr âna Râjêndra-Ṣôḷa-chechaturvêdi-maṅgalattu-kKarumâ-
 nânikkâlvar kôyilir tiruv-ârâdanam-paṅṅum nambimâriṅ-Kâṣyapa-gôtrattu
 Karumânikkâlvarêna iv-Âḷvârukkum . .perumâl nambiyâril . . .ntiruva . .uganta
 mânikka .târ pakkaḷ eṅgaḷ vaṣa . .kki . . .ngina . . .-ppaṅam pattukkum Karu-
 mânikkalu mu . .ppa . .tinila payiṅru
 santi-viḷakku êṅṅakkaḍavên âgavum ṣanti-ttiruviḷa . .kku ṣatta-varai eṅgaḷ
 pitâkkaḷ-uḷḷiṭṭa . .llasammadittu . .ttilê eḷuttum veṭṭinôm

121(a)

At the same place.

(Grantha and Tamil characters.)

sârvabhûma-ṣakkaravattigaḷ ṣrî-Pôṣaḷa-vîra-Râmanâda-Dêvarkku yâṅḍu 1 . . .Tâ
samvatsarattu

121(b)

At the same place.

(Grantha and Tamil characters.)

. .Nigarili-Ṣôḷa-maṅḍalattum Vikkirama-Ṣôḷa-maṅḍalattum yâṅḍu 14

122

At the same village, on a stone near the southern steps of the
Varadarâjasvâmi temple.

svasti Śaka-varisha 890 eṇṭu-nūṛa-tombhattaneya Śukla-saṁvatsaraṁ pravart-
ttise Chaitra-suddha-pañchami-Sôṁavâraṁ śrīmat-Nanni-Noḷambaṁ . . . ṭṭai-
gaṭṭi pṛithvî-râjyaṁ-geyyuttire Sakapâdig eḷava Pogaḷmalle-Nambê magam
Noḷamba-seṭṭi Uttanûra mahâjanaṁ-pannirbbarggaṁ nûru-gadyâṇaṁ ponna
koṭṭa nichchav ayvar-atitigaḷ parivadiy-uṅbar âvar bbarada divasa ūralu ay-
vara-sa-Brâhmaṇar uṇḍa-phalaṁ chandra-sûryar-uḷlavara naḍevudu . . . rbba
Paramêšvarige nitya-nivêdya . . . nandâ-divi . . . yu . . . nâlvattu-gadyâṇa . . . bhûmiya
koṇḍa koṭṭaṁ Mahâdêvana nitya-sthiti-nivêdyakaṁ padinaydu-gadyâṇa Bada-
nûrandu Badanûra mahâjana chanda . . . nuvara . . . nya kâḷihada . .
Machavalli. tâvo . . . r pṛitiyinda bhûmiyaṁ . . . harita . . . m â-chandra . . . irvvara dâsa

123

At the same temple, to the west of the prakâra.

(Grantha and Tamil characters.)

svasti śrî . . . ru . . . ! . pôla-pperu-Nila - chchelviyū-tanakkêy-urimai-pūṇḍamai
manakkoḷa Kântaḷûr-chChâlai kalam-aṛutt-aruḷi Veṅgai-nâḷuṅ-Gaṅga-pâḍiyūm
Nuḷamba-pâḍiyūm Taḍigai-valiyūm Kollamum Kaliṅgamum Kuḍamalai-nâḷuṅ
âḷ-kaḍal kaḍant-âṅg-arū Ni . . . ŋjiramū-gonḍa tiṇḍiraḷ-venṇi-ttaṇḍâr-koṇḍa tann-
eḷil vaḷaruḷi vaḷi ūḷiy-ellâ yâṇḍuṁ toḷutagai viḷaṅgum yâṇḍê Śeḷiṅarai-ttêṣu-
koṇḍa śrî-Kôv - Irâjarâjarâjakêšari - panmakk-iyâṇḍu pattonbadâvadu Gamgâ-
šâyarat . . . l Pudaḷ-nâṭṭir . . . bârâ . . . ril Arumolîdêva-šaduvêdi-maṅgalam ilaṁ . . .
. . . kaḷa

124

At the same village, on a pillar of the Âñjanêya temple.

Mahâbali Bâṇarasara karaṇiga Vaḷuṅgavanmana kambam

125

At Yedarûr (same hobli), behind the Sôṁêšvara temple in ruins on the tank bund.

(Grantha and Tamil characters.)

svasti śrî Śakara-yâṇḍu 1133 tribhuvana-chchakkaravattigaḷ śrî-Kulôttuṅga-
Šôḷa-Dêvaṅku yâṇḍu 32 Pramâdôti-saṁvachcharattu Âni-mâsattu muṅ-pakkattu
Sôma-vârattu svasti śrî Râjêntira-Šôḷa-pPudanâṭṭu maṇḍalikaṁ âna Śakki-dêvar
maganâr Puḷḷa-dêvar maganâr Śakki-dêvar maganâr Puḷḷa-dêvar âna Puda-

nāṭṭu maṇḍalikaṅ Nigarili-Śōḷa-maṇḍalattu Puda-nāṭṭai suka-rājya(ya)m-paṇṇiy-
aruḷānirka (y)ip-Puda-nāṭṭil Vidirūriṅ-Pūṅgāni . . . lan Atirātameṭṭi Koṅṅirai . . na
Gaṅgai-gāmuṇḍan magan āna Māra-gāmuṇḍan magan Śōḷa-gāmuṇḍan magan
Šeḍilmāṅakoḷvān magan Pamma-gāmuṇḍan magan Šeṭṭi-gāmuṇḍan magan
Ayira-kkāmuṇḍan magan Kaśava-gāmuṇḍan magan Nāma-gāmuṇḍan Vayira-
gāmuṇḍan ivargaḷukku iv-Vidirūr šempādikkubavar vaśatilē i . . n kāṇiy-āḷa . . va
. kaiyināḷē ivargaḷukku Puḷḷa-dēvan āna Puda-nāṭṭu maṇḍalikaṅena kāṇiy-āga-
chebantrādita-varai šelvadāga kuḍuttēn idukk-oru aḷivu-šeydavar Geṅgai-
kkaṅaiyir-kurār-paśuvai-kkoṅṅa Brahmavattiyilē puguvar

126

At the same village, on a stone on the bund of Chikkakere.

svasti Śaka-ṅṅipa-kālātita-saṅvatsara-sataṅgaḷ eṅṅa-nūṅ-embhatta-mūṅṅaneya
aṅvatsaraṅ pravarttise Iṅṅiva-Noḷamba pūṅṅivī-rājyaṅ-geye svasti sakala-
jagat-trayābhivandita surāsurādhiśa Mahābali-kulōḍbhava Paṅṅuma-pura-para-
mēśvaraṅ payśāchika-paṅṅaha . . . Nandagi[ri]-nāṅṅaṅ kṅṅiṅṅa-dhvaṅṅa-vṅṅiṅṅa-
lāṅṅchanāṅ śṅṅimat-Saṅṅbayyaṅ Bidirūraṅ aḷutt iḷḷu kerege bittukattāṅ biṅṅṅa
i-dharmmavan aḷido Vāraṅṅasiyaṅ aḷidoṅṅ

128

At the same village, on a pial of the pillar in the Veṅkaṅṅaramaṅa temple.

Svabhānu-saṅvatsarada Mārgasira-baḷuḷa 5 Gu-dinadalu śṅṅimat-Yadarūra-Ya-
rapa-Nāyakaṅṅa śṅṅi-Veṅkaṅṅaramaṅa-svāmige koṅṅṅa bhūmi kha 1 . . . naḷevudu idan
aḷidava

129

At Koḷattūr (same hobli), on a stone in Kambāla Chinnayya's field to the south.

Pramādi-saṅvatsaraṅ Ḃsvija-ba 12 lu śṅṅimatu mahārāja-śṅṅi-Dēśapāṅṅṅe-Kṅṅiṅṅa-
ppavāru Koḷattūru Orugaḷaya-komāruḷu Nāgarājappaku yicheḷhina nettara-
goḷigē krama

130

At the same village, on the north wall of the Sōmēśvara temple.

(Grantha and Tamil characters.)

. . bham astu svasti śṅṅiman-mahā-maṅṅṅalēśvara harirāya-vibhāḷa . . rirāya-vibhā-
ḷa pūṅṅva-dakṅṅiṅṅa-paśchima-samudrādhipati śṅṅi-vīra-pratāpa knmāraṅ
Dēva-Rāya-mahārāyaṅ pūṅṅivī-rājyaṅ-paṅṅṅiy-aruḷa . . Šakābdam āyirat

..... pa ..mûnṅukku mē.chellâniṅka Si... rthi-varushattu ..tra-mâsamum
pūrva-pakshattu Aṣṭamiyum.....mum Makha-nakshatramum
.....na Muḷavâyi.....

131

At Vâṅiganahaḷli (same hobli), on a rock below the Mullukunte tank.

svasti śrī Śaka-varusha 1329 neya Sarvajitu-saivatsarada Jêṣṭha-ba 10 Gu śrī-
matu Gautama-gôtrada Mahadêvagala maga Maṅgarasage Uttanûra Maḍavaḷa-
da Gaurî-dêviya sthânika kûraikoḷa aḍapugaḷû nagarattarû Maṅgarasage koṭṭa
kereya kaṭṭu-koḍagiya mânyada gaddeya śâsana Gaurî-dêvige Hode-nâḍa Vâni-
yarahalḷiya sîmeyalû kere-kaṭṭida-sammandha Hirî-Maṅgasamudrava kaṭṭida-
sammandha â-kereyalû voḷageṇeyalû âdanthâ gaddeyali hattakke eraḍu kaṭṭu-
koḍagi hattakke yaraḍaṇa-lekkha ayidaṇalû vondu-bhâga-gadde sarvamânyav
âgi â-chandrârka-sthâiy âgi Maṅgarasana makkaḷu-makkaḷugaḷige tapade
saluvudu (usual imprecatory phrases)

132

On the same rock.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varusha 1417 Ânanda-saivatsara-
da Kârttika-ba 12 lu śrīmad-Amṛitâtma-prabhugala śrī-maṭhada Girijeyagaḷige
śrī-Sômâdarasara Lakshmîvallabha-dêvagaḷu koṭṭa bhû-dâna prâku Maṅgarasa
.ninna mēge dayavâgi banda Vâṅiyanaḷḷiya kereya keḷagaṇa kaṭṭu-goḍagiya
gaddeyanû dhâren eraḍu koṭṭevâgi yî-yikhaṇḍuga-gaddeyanû niṭu nimma putra-
pautra-parampareyâgi â-chandrârka-sthâiy âgi sukhadinû anubhavisûdu endu
koṭṭa bhû-dâna-śâsana śrîr astu

135

At the same village, on a stone near the Īśvara temple.

Kilaka-saivatsarada Âshâḍha-ba 5 lu śrīmatu Uttanûra Gânavanigâṇipalli
.. Mummaḍi-Tammê-Gaüṇḍaru samarpisida Kempâpura yidake tapidare
mâtri-drôha

139

At Nallûr (same hobli), on a stone in the kaṭṭugodigê wet land to the south.

Vyaya-saivatsara-Âsvija-šu 12 lu śrīmad-râjâdhirâja râja-paramêśvara vîra-
pratâpa śrî-vîra-śrî-Raṅga-Râya-Dêva-mahârâyar-ayyavâru nâḍu-kartaraina
Chinna....ru Nalûra China-Jaya-gauniki.....

144

At the same village, on a stone in the Government wet land.

Bahudhânya-saṁ-Phâlgū-ṣu 6 lu śrīmatu Tammappa-Gaunigârū Eḷache-gauniki yichchina kaṭṭu-kodige-mânya-maḍi kha 4 koḷaga kha . . (back) sarvamânyamugâ â-chandrârka-varavakû galava

147

At Kottanûr (same hobli), on a broken stone to the east of Buttyappa's field.

śubham astu svasti śrī vijayâbhyudaya-Śaka-varsha 1391neya Virôdhi-saṁvatsarada Âshâdha-ṣu 12 lu śrīman-mahârâjâdhirâja râja-paramêśvara ari-râya-vibhâda bhâshege tapuva râyara gaṇḍa gaja-bêtegâra Virûpâksha-Râya-mahâ-râya pṛithivi-râjyaṁ-geyiüttiralu śrīman-mahâ-maṁ

149

At Hosahalli attached to Koladêvi (same hobli), on a stone under a tamarind tree.

Paiṅgaḷa-saṁvatsarada Chayitra-śuddha 5 lu śrīmatu Sadâśiva-Râyala-aiyavâri nirûpaṁ Gurnmûrtti-Vitṭhala-Râja-aiyavâru Tirumalapallê-Appalâ-chârya-aiyavâriki Kottapalli-grâmaṁ dhârâ-pôsi yichhitimi (usual imprecatory phrases)

153

At Koṇḍipalli (same hobli), on the Bôti-baṇḍe.

śubham astu śrī-Śaka-varusha 1442 neya Vikrama-saṁvatsarada Phâlgūṇa-ba 10 yalu śrī-Koṅga-janara-dinneya baṇḍeya mēgaṇa Sômeya-dēvaru Areya varu modalâgi Hâdiyada Sômaya-dēvaru guḍige Annadâna-Voḍeyara nirûpa viḍidu ba . . koṭṭa patranu â-hola-Sômaya-dēvaranu punaḷ-pratisthê mâḍi dēvarige Upukunṭeya chatu-sîmeyanu kalanu naḍasikoṭṭu dēvara pûje-punaskâra-mâḍahudake Kauśika-gôtrada Chaudrapayara maga Dadugana stânika . . . dēvarige oḍayarige sarvamânyavâgi koṭṭeṁ (usual imprecatory phrases)

154

At the same village, on a stone behind Dodḍakere.

Vijaya-saṁvatsara-Kârtika-bahuḷa 11 lu śrīmad-râjâdhirâja-râja-râja-śrī-Sambâji-Râja-mahârâjara kumâra Kannarâyâji-Paṇḍita Śaka-varusha . . . dâna-dharma ḍiganahalli vraya koṇḍu vatige koṭṭa kaṭṭu-kodagi

156

At Šéshâpura (same hobli), on a rock near the Timmarâya-svâmi temple.

Piṅgaḷa-saṁvatsara-Kârtika-ba 11 lu śrīmatu Suguṭūra Chika-Râya Tammaya-Gavuni-ayavâru Mâdêvara Madapaya China-Basavapuram yi-purâniki kaligina svâmyamun i-dêvara-ayavâru sūrya-chandra..lu kaliginavaruku yi-śrêyamu-munu anubhaviṅchukoni sthiramugâ sukham uṇḍavaleyani vrâsi yichina šâsanaṁ (usual imprecatory phrases)

157*

At Mudīyanūr (same hobli), on copper plates in possession of Veṅkaṭarâma-śâstri.

[I b] ôṁ namaḥ Šivâya |

Nandyâkhyā-sailôtkaṭa-kûṭa-piṭhō

Mandâkinī-vârinidhir ddharêśaḥ |

Dêvêndra-brindâraka-vandaniya-

pâdâravindô jayati praṇamyah ||

svasty astu bbû-Bhûdharâdhiśatanayâliṅgya - vaksha-sthaḷa-Šivasyâmṛita-bhû-chandra - dhârîṇô dayâyâ bhuvah sakala-bhuvana - prasâdhanibhûta - yaśasô bhâsuratara - taraṅga-taraḷa-jala-jaladhi-sthita-bhujaṅga-śayana-śâyinaḥ Kama-lanâbhasya vikrama - trayârambha - lôbha - pra . . . rita - kara - charaṇa - sarôja-lânchhanâlôkanaika - hétubhûta - dâna - vibhavya Mahâbali - nâmadhêya - dâna-vêndrasya vaṁśa-samṛiddhi-kâraṇôlbaṇaḥ kṛita - . . . raṇa - labdha-sukṛitôpa-niyata - dvija - vara-ghushyamâṇa-puṇyâha - ghôsha - nirddhûta - duritâri - balavad-ibha . . ũga - dalaha - vijṛimbamâṇa - turaṅga - naṭa - nirudhiladhikurvan - vakra-sainya-samasta-narêndra-lôka-vandyamâna-pratâpaḥ prâbhûtvâtha-vivaksha

kshôṇidharêndrâyata-bâhu-daṇḍaiś

chaṇḍêśa-nirjji[II a]ta-karâḷa-khaḷgaḥ |

kêyûra-hâra-dyuti-râjitâṅgaḥ

kirîṭa-haripîṭha-labdha-sa-Nandivarṁmâ dhṛita-râja-dharmmaḥ ||

tataḥ tasyôttama-sûnumad-bhânu-mayûkha-jâlâ-prôṭphulla - paikô[ru]ha-sannibhâsyah |

praṇâma - kṛita - kshaṇiya - mauli - mâlâ - nighṛishṭa - prabhâ-maṇḍala-

pâdapîṭhaḥ ||

nâmnâ Vijayâditya-Dêvô nija-bhuja-bala-vilupta-durvâra-vividha-vairi-vibhavaḥ sajala - jaladhara - thâna - gambhîra - gaḷa - kṛita - gharjanâbhipûrita - dig-antarâḷa-nâga - khaḍgaś chaṭula-raṇaraṇâyamâna - nipatita - praharaṇa - janita - vraṇa-ga-ṇâbharana-vapushâ virâjamânaḥ kṛitavân âdhiyyam âsīt tasya tâdriśaḥ śrīmad-Bâṇa-vaṁśa-kamalâkara-prabôdha-nalina - karasya sûnôs tribhuvana-madhyā-

* This inscription abounds in mistakes.

varṭtinām prāṇinām parama-kāruṇya-kathayā bōdhi- satvôpamânasya vîratayâ
 [II b] Hara-hita-Virabhadra-sannibhasya râjadhâratayâ Mahêśvarôpamânasya
 muktâ-phala-sêvitâyâm vârirâsi-sadriśasya Mêru-pratinidhy - êkâchalaiśvaryyât
 Kârttikêyânukârîṇaḥ pratidinam Umâ-nirûpita-pramôda-hêtôḥ ॥ api cha

yuddhyê(va) paryyâbhavanti dvishata iva gajah kṛiddha-simhasya śaktyâ
 bâhu-prôdghâta-khadga-dhruta-pavana-brîhachchaṇḍa-ghâtêna yasya |
 śrōṇî-bhârâlasatvaś chalita-gati-manôhâri-[.]pâm vadhûnâm
 yasmin lagnâni chêtâmsy amala-kuvalayâkshîṇi naivâpayânti ॥

tasya tâdriśasya viśvambharâ - valayâbharaṇa - dirgha-bâhôr aharabar abhi-
 varddhamâna-śakti-trayasya Ândhra-maṇḍalê dvâdaśa-sabasra-grâma-sampâ-
 dita-saptârddha-laksha - vishayâdhipatêr aparimita - châturâśrama - vyavasthâ-
 charaṇa - kâraṇa-śrî - Vadhûvallabha - Malladêva - Nandivarmmana Âvanya-purê
 sthitvâ êka-shashty-uttara-dvaya-śatê Śakâbdaḥ pravarddhamâ[III a]pâtmanah
 trayôviṁśati-varṭtamânê Viḷambi-samvatsarê Kârttikâ-śukla-pakshê trayô-
 daśyâm Sôma-vârê Aśvinyâm nakshatrêti Bharadvâja-gôtra-sâmânya-charaṇa-śrî-
 Rudrabhaṭṭa-śarmmaṇâ Kauśika-gôtra - Trilôchanabhaṭṭa-śarmmaṇâ Kauṇḍa-
 lya-gôtra - sâmânya-charaṇa - Trivikramabhaṭṭa-śarmmaṇâ Kâśyapa-gôtra-sâmâ-
 nya-charaṇa-Nârâyaṇabhaṭṭa-śarmmaṇâ cha saha nânâ-gôtrêbhyah pañcha-viṁśati-
 viprêbhyas tat-pâda-prakshâḷanam kṛitvâ Hodali-vishayê Muḍiyânûr-nnâma-
 grâmam udaka-dhârâ-pûrvvam mayâ dattam asya grâmasya śimôchyatê (details
 of boundaries)

bhûmim yah pratigrihṇâti yaś cha bhûmim prayachchhati |
 ubhau tau puṇya-karmmaṇau niyata-svargga-gâminau ॥
 bhûmi-dânât tu yat puṇyam na bhûtam va bhavishyati |
 yasaiva haraṇât pâpam na bhûtam na bhavishyati ॥

(usual final verses)

Brahma-svam praṇayâd bhuktam dahaty â-saptamam kulam |
 tad êva chauryya-rûpêṇa dahaty â-chandra-târaṇam |
 vikramêṇa tu bhôktrîṇâm daśa pûrvvân daśâparân ॥
 lôha-chûrṇâśma-chûrṇaṇ cha vishaṇ cha jarayên narah |
 Vadhûvallabha-Mallasya vachanênaiva śâsanam |
 tvashtâ Nandivarmmachâryyô dânasyyasya likhâmy aham |
 yâvat sôma-sahasrâmsû tâvat tishtati śâśvatam |
 Chûda-grâmam pradâsyâmi Vadhûvallabha-bhûpatiḥ ॥
 ittham kṛitam sarvva-pradhânam Vaivasvata-daṇḍâdhipêna ॥
 vyâdhan Mullegam |

158

On copper plates of the same village.

[1 b] śrī-Gaṇādhīpatayē namaḥ |
 avyād avyāhataiśvarya-kāraṇō Vāraṇānanah |
 varadas tīvra-timira-mihirō Hara-nandanah ||
 śrīmān ādi-Varāhō yaḥ śriyam diśatu bhūyaśim |
 gāḍham āliṅgitā yēna mēdinī mōdatē sadā ||
 asti Kaustubha-māṇikya-kāmadhēnu-sahōdaraḥ |
 Rāmānujaḥ kaḷā-nāthaḥ ksbīra-sāgara-sambhavaḥ ||
 udabhūd anvayē tasya Yadur nāma mahīpatiḥ |
 pālītā yat-kulinēna Vāsudēvēna mēdinī ||
 tat-kulē Bukka-nāmā yaḥ kīrti-śaurya-vichakshaṇaḥ |
 Magāmbikābhavad rājñī Lakshmīr iva Harēr yathā ||
 abhūt tasya kulē śrīmān abhaṅgura-guṇōdayaḥ |
 apāsta-duritāsaṅgas Saṅgamō nāma bhūpatiḥ ||
 Mālāmbikābhavad rājñī tasya rājñāś śuchi-smitā |
 Damayanti Naḷaśyēva Indrasyēva yathā Śāchī ||
 āsan Hariharaḥ Kampō Bukka-Rāya-mahīpatiḥ |
 Mārappō Muddapaś chēti kumārās tasya bhūpatēḥ ||
 pañchānām madhyagas tēshām praśāstē Bukka-bhūpatiḥ |
 prachanḍa-vikramō madhyē Pāṇḍavānām ivārjunaḥ ||
 bhaṅgāḥ Kaḷiṅgāmita-śaurya-vṛittēr
 Vaṅgā vibhinnāṅga-vighūrṇa-nētrāḥ |
 Āndhrāś cha randhrāṇī viśanti yaśya
 bāhūgra-khadgēṇa viśīryamāṇāḥ ||
 Turushkāś śushka-vadanāḥ Pāṇḍya-bhūpāḥ palāyitāḥ |
 sva-bhujārjita-vīryēṇa tasmin rājyam praśāsati ||
 Bukka-Rāyō'bhavachchhrīmān bujārjita-parākramaḥ |
 mēdinī cha prajā yēna sva-putrā iva rakshitāḥ ||
 rājādhirājas tē[11a]jasvī yō rāja-paramēśvaraḥ |
 bhāshā-laṅghita-bhūpāla-bhujāṅgama-vihaṅgamaḥ ||
 rāja-rāja-bhujāṅgō yaḥ para-rāya-bhayaṅkaraḥ |
 Hindu-rāya-Suratrāṇa ity ētair upaśōbhitaḥ ||
 Vidyābhīdhāna-nagarī vijayōnnati-śālīnī |
 Vidyāraṇya-kṛitā tasyām ratna-simhāsanē sthitaḥ ||
 yasmin śhōḍaśa-dānānām dharāyām pariśōbhitaḥ |
 dānāmbu dhārayā tasya vardhatē dharmā-pādapaḥ ||
 alaṅkṛita-Śakasyābdē ra[sartu]-nayanēndubhiḥ |
 Tāraṇābdē Chaitra-māsē navamyām śukla-pakshakē ||

Pampâyâm Bhâskara-kshêtrê Virûpâkshasya sannidhan |
 Âpastambâkhyasûtrâya Bhâradvâjânnavâyînê ||
 Yâjushânâm varênyâya sakalâgama-vêdinê |
 ashtâdaśa-purâṇânâm abhijñâtârtha-vêdinê ||
 ashta-bhâshâ-kavitva-šrî-Šrî-Vâṇi-jita-sampadê |
 Sômâya Nâchanâmbôdhês sômâyâmita-têjasê ||
 Guttidurgâbbhidhê râjyê Kôḍûrâkhyamahîtaḷe |
 Penamâgaṇi-vikhyâtâni sarvasasyôpašôbhitaṇi ||
 Kôḍûru-Nâgamallâkhyadinnâbhyâm api paścimani |
 grâmôttamâd Valûnkûrôḷ prâchyâni diśi samanvitaṇi ||
 Ūrachintaḷa-nâmnaś cha grâmâd dakṣiṇa-saṁsthitaṇi |
 Vaṅganûr-Koḷatâḷâbhyâni uttarâśâm upâśritaṇi ||
 Pinâkîni-taṭê Pañchakaladiunnâhvayâni purâ |
 Bukkarâyapurâkhyâta-pratinâmnâ cha šôbhitaṇi ||
 nidhi-nikshêpa-saṁyuktaṇi jala-pâshâṇa-saṁyutaṇi |
 akṣiṇy-âgâmi-sahitaṇi siddha-sâdhya-samanvitaṇi ||
 ashta-bhôgam idani sarvasvâmyam â-chandra-târaṇi |
 sa-hiraṇya-payô-dhârâ-pûrvakaṇi dattavân mudâ ||
 šrîmân Nâchana-Sômâkhyamahâkavi-varôpy atha |
 râjânam âśishach chaiva chira-jîvi bhavaty iti ||
 svayam anvakarôd vṛittini dašôttara-šataṇi kavîḷ |
 shaḍ-vimśad atra bhâgâś šyur yajamânâhvayâś tataḷ ||

(here follow names of vṛittidârs and details of boundaries)

idam akhîḷa-râja-šekhara-madhukara-jbêṅkâra-gîta-mâhâtmyâni |
 šrîmad-Bukka-Râjendra-nṛipateś śâsanam achalaika-pârijâtasya |
 Âtrêyâṇâm Yâjushaḷ Kôṭidêvâ-
 râdhyaçhâryasyâṅgajô Mâdhamûrtiḷ |
 çakrê saṁyak sarva-šâstra-pravîḷaḷ |
 ślôkân êtân Mallaṇârâdhya-varyaḷ |
 tvashtraitach-chhâsanâni svâmi-šâsanêna vinirmitâni |
 śâsanâchârya-varyêṇa Nâgi-dêvêna šilpinâ ||

(usual final verses)

(in Kannaḷa) šrî-Virûpâksha

159

At the same village, at the entrance of the Sômêśvara temple.

(Grantha and Tamil characters.)

svasti šrî sâmnânyôyan dharmma-sêtuḷ nṛipâṇâm kâlê kâlê pâlanîyô bhavattbhi
 sarvân êtân bhâmina pâttivêndrân bhûyô bhûyô yâchatê Râmabaddhâ

160

At the same temple, on the north basement.

(Grantha and Tamil characters.)

.....dan mēl...niṅṅa Vahudhānya.. Kāttigai svasti śrīmat-pratāpa-
chchakravatti Pōṣala-śrī-vīra-Vallāla-Dēvar pṛithivi-rājyaṁ-paṇṇāniṅṅa kâlattu
dēvar pradhānigaḷ śrīmanu-mahā-pradhānan Dādi.. Ilappa-daṇṇāyakkar kumāra
rāja-gaja-simha pāpandya-rāja-kumakāmi sadhā-gaṇḍa Sōmanātha-dēvar divya-
śrī-pāda-padmārādaka na ṣa..haṇiyārena Nigarili-Šōḷa-maṇḍalattu-
pPudi-nāṭṭu Muḍḍiyanūr-nāmā Kūttāḍu-daiva-chechaturvēdi-maṅgalattu uḍai-
yar Sōmiṣvaram-uḍaiyar nāyanārkkku.....

161

At Tāvarekere (Duggasandra hobli), on a first virakal in Tammaṅṅa's field.

svasti śrī Dilīpa-Noḷambam pṛithivī-rājyaṁ geyyuttire Māgarayyaṁ paṇṇi
peṇḍiran uḍey ulchalum eḷtina tuṅgoḷoḷum aḷmi sattan besageydom Koyatūra
Vikramādityan bahu-guṇa-tējan

162

At the same place, on a second virakal.

svasti śrī Dilīpa-Noḷambam pṛithivī-rājyaṁ geyyuttire Maṇḍikalla Kambala-
Dānavarmme kaḍasaṁ perbhuli koṇḍ ḍē ā-puliyāṁ kolven endu pratijñe kaḍidu
jāmadind oḷage kondam puliyūṁ nāyūṁ oḷa sattan besageydom Koyatūra
Kāsigaṁ Vikramādityāṁ bahu-guṇa-tējan

163

At the same place, on a third virakal.

svasti śrī Dilīpa-Noḷambam pṛithivī-rājyaṁ geyyuttire Nelmaliyūra Chāmay-
yaṁ pati-hitan paṇṇi peṇḍiran uḍey ulchalum eḷtina tuṅgolalum aḷmi sattan
besageydom Vikramādityan

165

At the same village, near the southern outlet of Dodḍakere.

(Grantha and Tamil characters.)

svasti śrī tiṅga..nattu-ttoṅgal veṅkuḍai-kkiḷ Nila-magaḷ nilava Malar-magaṭ-
puṇarndu-chcheṅḡōl-ōchchi-kkaruṅ-Gali-kaḍindu mannu-pall-ūḷiyuḷ Teunavar

mûvaru! Mânâbharāṇan pon-muḍiy-ânâ-pparu-maṇi-ppaṣun-dalai poru-kalatt-arindu vîra . . . lanai â Gaigâdaranum vaṇḍ-amar-kalirroḍu ma-diya tiṇḍiṇal-virudar Vikkiyum Viṣaiyâditanu

166

At Bâṇasamudra (same hobli), on the outer wall to the south
of the Chaudêśvari temple.

. mahârâyaru pruthvî-râjyavam âḷuvalli Śaka-varsha sâ 1323 neya Pramâdi-samvatsarada Kârttika-šuda 12 Guruvâra-punya-kâladalu Boramaṇ-ṇagaḷu Muḷuvâya sthaḷadalli śrîman-mahâ-pradhâna Vîrappayyagaḷa . . . makkaḷu Râjašekhara-Dê . . . gaḷu Muḷuvâya . . . nâḍavoḷage naḍava.vumbaḷige saluva Bâḷasamudrada . . . â-sthaḷakke salluva chatu-simevoḷage dâriya halla saha sa-hiraṇyôdaka-dâna-dhârâ-pûrvvakavâgi koṭṭevu â-haḷava samudra . . . keṇyanû Brâmharu tamma kayya dhanavanu ikki kaṭṭi anu-bhavisuva vṛittimantara vivara (here come details of vṛittidârs)

167

At the same village, in Suṇṇaṅguri Tammaṇṇa's wet land in the south-west.

(Grantha and Tamil characters.)

svasti śrî ūr-uḍaiya . mudaliyârkkun-tiru . . ttuvân pu . . mâga vi . .
šékara-namachchivâya-dêvarkkum viṭṭa nilam

169

At the same village, on a stone on the tank bund to the west.

šubham astu śrî vijayâbhyudaya-Šâlivâhana-šaka-varušaṅgaḷ 1439 neya Īšvara-samvatsarada Kârttika-ba . . . 13 lu śrîman-mahâ-nâyaka Châbuya-Nâyaka (back) vanu âgumâḍikoṇḍu i-keṇege varuša-varushake tagu-magige kallu-maṇṇannu kaṭṭisikoṇḍu bahudu

170

At Kûtâṇḍapalli (same hobli),
on a rock under the Bûraga tree to the west of the village.

(Grantha and Tamil characters.)

šubham astu Šakâbdam âyirattu-munûru-nâ . patetṭi . mēl ṛa Parâba-varušatu Tai-mâšam irubattiraṇḍâdu tiyadi Mu . . vâyil Šômišuramm-uḍaiyar stâ vatti Šiva tâ . . dēvar Nalûril ṇa-peru-mâḷuku . . ti niyum pattu kuḷaga

171 (a)

At the same village, on the north wall of the Īśvara temple in ruins.

(Grantha and Tamil characters.)

svasti śrī sārva**b**hauma-chchakkiravattiga| śrī-Pōśala-vīra-Rāmanātha-Dē.
 uḍaiyār Peṅgiśvaram-uḍaiya-nāyanār tiru-maḍaiviḷāgattu.yā ya
 nāyanārukku pāda-toyam āḷil patt-āḷukku ōr-āḷ vaichchu-kkuḍuttē.

171 (b)

At the same place.

(Grantha and Tamil characters.)

Aḍaiḷḷan-āḷavanda-piḷḷaiyēu uḍaiyār Peṅgiśvaram-uḍaiya-nāyanārukku eṇ
 kuṭṭaiyilē a. . ppaḍi kaṇḍaga-nilam viḷakka. . ppaṭṭa. . viṭṭēn

172

At Rājagunḍlahalli (same hobli),

on a boulder to the south of the Veikaṭaramaṇa-svāmi temple.

śubham astu keṇeya kaṭṭu-koḍagiya sādhanada prati svasti śrī vijayābhyudaya-
 Śālivāhana-śaka - varusha 1419 neya Naḷa-samvatsarada Vayiśākha-ba 10 lu
 śrīmatu Allapagaḷa makkaḷu Nārasimha-dēvagaḷige Nārasimha-dēvara sthāni-
 karu Koṇḍapa Timmaṇagaḷa makaḷu Dēvapagaḷu koṭṭa kaṭṭu-goḍagiya sādha-
 nada kramav ent endare namma Kadirī-Lakshmī-Nārasimha-dēvara amṛita-
 paḍi-nayivēdyake saluva Hode-nāḍoḷagaṇa Nārasimhapuravāda Guṇḍalahaliya-
 grāmavanu nānu Nārasimha-dēvara nirūpadinda nambigaḷu Apachi-Anantappa-
 gaḷige kāṇiyāchiyāgi koṭadu dēvara amṛitapaḍi-nayivēdyakaṭaḷegeū paṇuva-
 tithigaḷa kaṭaḷegū dēvara viśēsha-nayivēdyakeū gandhada krayakkeū pañcha-
 paṇuvadālū māḍuva šēvey iū-muntāda-parichārakara jīta yiū-muntāda-šēve-
 gaḷige māḍūḍake nambigaḷu yitaṇḍadavarigū nela-thara-kāṇiyāchiyāgi koṭa
 Guṇḍalanahaliya-grāmadaḷu hiriya-keṇege paḍuval āda Māvinahaḷavanu nimma
 kaiyalū dhanavauū yiki Karukoli-kanne-keṇeyānu kaṭisuva sammandha uīvu
 ā-haḷadalū keṇeyānū kaṭisi keṇege maṇṇanu baḷaḷavāgi hāki kalu kaṭeyānū
 kaṭi kalu-tūmbanū yiki ā-tūbigē yiṭige rasavarga suṇṇa saha yiki tūbanū
 jatanavāgi māḍi ā-keṇeyānū pūrayisi ā-keṇeya keḷage achukaṭina gadeyanū
 tidi ā-keṇeya keḷage huṭidanthā achukaṭina gadeyanū beḷada-bhāga nālku-
 bhāga mānyavāgi anubhavisikombiri ā-nālku bhāgaū tumbida baḷika nāū
 nimage koḍuva dasavanda ā-keṇeya keḷage puṭidanthā gadege voḷa-dasavanda-
 vāgi hatake mūṇara voḷa-dasavandada maryāḍeyalū kaṭu-goḍageyanū tirichi
 ā-kaṭu-goḍageya gadege uttama-madhyama-kanisṭavāgi tri-stānadālū šilā-
 stāpanavanu māḍisi-koḍuveū yi-keṇeya kaṭu-goḍage-mānyavāgi koṭṭa holanu

yîga vyavasâyava mâḍi râgiya bituva holadoḷage nimage kaṭu-godaḡe-mânyavâgi koṭa holanu kba ½ tarisu holadalû mânyav âgi koṭa holanu kba ½ ubhayanî kba 1 khaṇḍuga-holavanû kaṭu-godaḡeya mânyavâgi šilâ-sthâpanavannu mâḍisi koḍuveû nimma bhâga-mânyada nâlku-bhâgada voḷage â-nîû nîû kaṭisi kerege ûna-mânav âdare â-kereyanû nivê kaṭisikoṇḍu nimma bhâgamânyada gadeyanû nâlku-bhâga tegadukombiri nimma mânyada nâlku-bhâgaû tumbida baḷika â-kerege lêsu hoḷeyav âdare â-kereya keḷana gadeya mêle nimma dasavandada gade sahavâgi virâḍisi gadeya mêle roka-bhattavanû variyanikki etti kereyanu kaṭisuveû nimma kaṭu-godaḡeya gade-holake namma sthâna-dinda banda tirunâḷa-kâṇike haḷadu hostu grâma-vecha biṭi birâḍa sollage âudû yilla elli elli matû munde nîra tidi haridu yashṭu gade huṭidarû tidida tidida sthaḷadalû nâlku beḷada bhâga-mânyavanû anubhavisî adakû yî-maryâḍe-dasavandavanû tirichikoṇḍu mikkâda gadeyanû endendigu nimma sâgubaḷiyâgi naḍasibaheû sâgida gadege nere-maryâḍeyalli vâra-gutageyanu yikabahiri yî-kereyalû sâgida gadege sthânada bêḍige birâḍa bijavari biṭi solage yidâudaku nimage sammandhav illa nîû kaṭista kere dhriya-jalavâdare aḍike-toṅgumodalâda sthâvaragaḷanû nimma kaṭu-godaḡeyalû sthâvaragaḷanû yiki nivê anubhavisikombiri yî-dasavandake hatake mûḡara voḷa-dasavandada gadege kere tumbade yidare koḷage nîru-saridiyalû gadeyanû anubhavisaluḷavaru nimma dasavandada gade-holavanû mâḍuva vokalugaḷige maneyanû kaṭuvadake sthaḷavanu tîrisikoḷaluḷavaru â-vokala kayalû mane-deḡe biṭi bêgâra kâṇike kaḍaya ênanû nâû koḷa-salladu yî-kaṭu-godaḡeya gade-holavû nimage â-chandrârka-stâyiyâgi nimma putra-pautra-paramparâbhivridhîyâgi dânaḍhikrayaṅgaḷige yôgyâv ahantâgi salaḷuḷadu endu voḷambaṭṭu koṭa kaṭu-godaḡeya sâdhana yint apudake sâkshigaḷu (names of witnesses) yint ivar-ubhayânumatadinî sâdhanava baradâta Puṭarasara maga Dévarasanu su-hastada vopa śrî-Nârasimha-kâṇiyâchikâḡa nambigaḷa voppagaḷu Apachiya baraha *Chunachappana baraha sâkshigaḷa vopagaḷu voḍeya vopa †Raghumaghagaramî *lôka †sâkshinâ Déva-Râyagaḷa sâkshi Timmayana sâkshi śrî-Kadirî-Nârasimha maṅgala mahâ śrî śrî śrî

173

On the north side of the same boulder.

śubham astu kereya gadeya sâgubaḷeya vôleya prati Rudhirôdgâri-saṁvatsarada Jêshṭha-ba 12 Bu-lu śrîmatu Muḷuvâgila Kadirî-Nârasimha-dêvara sthânikaru Viṭhayagaḷu Anantappagaḷa aḷiyandiru Kuppayagaḷu Râmasamudrada Kadari-Nârasimha-dêvagaḷige koṭa sâgubaḷiya vôleya kramav ent endare namma Nârasimha-dêvara amṛita-paḍige saluva Guṇḍlahaliya-grâmadalu nîû hostâgi

* In Tamil characters.

† In Nâgari characters.

kattisita kereya keḷage nimma dasavandada gadeya kaḷade nimma dēvasthānada gadeyanū nimma sāgubaliyāgi sāgista vivara neṛe-mariyāde Chika-Aubhaḷa-sōmayājigala kereya gadeya guttage-vārige āru-khaṇḍuga-koḍage eḷu-khaṇḍugadalū naḍeyalāgi niū kaṭista kereya keḷagaṇa gadeya aḷateya kōlina vāsige nāū hecha kaṭiḍu khaṇḍuga sahakāra-bhāga 1 ke kha 1 ke guttage kha 7 koḍ[ag]eya bhāga 1 ke gade kha 1 kke guttagekha 8 aksharadalū kārige eḷu-khaṇḍuga koḍage 8 khaṇḍugada maryādeyalū kaḍu-guttageyāgi salisalūvaru keṛege nīru sālade sāvihōdare gadege sarī-vāraṇanū ikkalūvaru keṛeyali nīru sālādīdare gūde yeṛeyal ādare neṛe-maryādeyalū guttageyanū yiḷihikoḍalūvaru kabu-gade 1 ke guttage roka 1¼ alla arasina 1 ke gutage 1½ haṇa-vaḍa yi-maryādeyalū dēvasthānada baṇḍārake amṛitapaḍige roka-bhattavanū māṛ-aḷate bahahāge aḷadu koḍalūvaru yi-maryādeyalū sāgisi rūpa-māḍikoṇḍu yihudū endu koṭa sāgubaliya vōle *Viṭhayana baraha Kachehayana baraha *śrī-Kadirī-Nārasimha maṅgala mahā śrī śrī śrī

174

At the same village, on a rock near Holagēri to the east.

śubham astu Chitrabhānu-saṁvatsarada Śrāvaṇa-ba 8 lu śrīmatu Muḷuvāgila Kadirī-Nārasimha-dēvarū Chiratakuṇṭe śrī-Sāmājiya maga Rāghava-bha... bhū-dāna-patrada kramav ent endade Nārasimha-dēvara amṛitapaḍige saluva Nārasimhapura-grāma Kuṛujili-grāmada naḍuvaṇa Śiva.. sammandada Sāmi... chatraga āhāra-svāsthyeyam Nārasimha-Kuṛujili..eya Śrīyasarige..... pura-niyōga-sambaḷa-vechchagaḷige nimma kaiyyalli vūra mundana hola-grāma khaṇḍuga 1 hola-gade kha ½ vubhayam hola-gadde ..vana āgamāḍikoṇḍu āchandrārka-sthāiyāgi putra-pautra-pārampariyavāgi.....hadu yendu koṭṭa dharma-śāsanaṁ (usual final phrases) śrī-Nārasimha

175

At Agara (same hobli), on a stone in the Gāṇigara-tōpu near Mādigara-pālya to the north-east.

svasti śrī śubham astu śrī-mahā-maṇḍalēśvara ari-rāya-vibhāda bhāshege tappuva rāyara gaṇḍa pūrva-dakṣiṇa-paśchima-samudrādhipati Hindū-rāya-Suratāḷa vīra-rājādhirāja paramēśvara śrī-Harihara-Rāya-kumāra śrī-vīra -Dēva-Rāya-Voḍeyaru pṛithivī-rājyam geyva kāla Vijayanagariyali sthira-pattābhishékavāgi yiha-kāla Śakābda-(varusha) 1000 munnūṛa-mūvattaṛa mēle naḍava Sarvvadhāri-saṁvatsarada Śrāvaṇa-ba 1 Maṅgaḷavāradallu śrī-vīra-Vijaya-Rāyaru Muḷavāgilali pṛithivī-rājyam geyiva kāladalli śrīman-mahānāyaka-Bayira Kaṭhāri-Sāḷuva Sambe-Nāyakara Tirumale-Nāyakaru Murāri-Nāyakara maga Tammaya-Nāyakaru jaṇa yēkastarāgi namage saluva Ho (back) da-nāḍu voḷagaṇa ...

* In Tamil characters.

li Agarada keṛe chikka-keṛe baḷadalli kaṭṭi Maṭṭikasamudra samudra
 . . ba vūru chatu nālku-kalimaṇe Bhâradvâja-gôtra Ya-
 ju dhika maga Siṅga-Perumālu koṭṭa dhârma-śâsanada kra-
 mav ent endode Agarada keṛe-oḷa-keṛeya Horanakereya kaṭṭe koḍa
 mûḍiya yî-dâna yî-śâsana baradâta

176

At Maṇḍikallu (same hobli), on a stone near the Gôpâlasvâmi temple.

. ū 1 lu śrîman mēšvara Sûdakapali Bachiya-Dēva-mahâ-
 ara Nâgeya-Nâyakarige ama ṭa Maṇḍikala Sâsaveya Pâpeya-
 Nâyakaru

177

At the same village, on a stone in Patel's house in the fort.

śubham astu Śâlivâhana-śaka-varuṣaṅgaḷu 1542 nê Raudri-sam
 . . rallu śrîmad-râjâdhirâja râja-paramēšvara śrî-vîra-pratâpa Dēva-Râya
 sampannarâda Dēvâ gauḍa Śrîraṅgap Dēva-gauḍage
 Hampayanavarige gauḍaru tamma amṛita-gauḍage puṇyavâgabêku yendu
 nâgi samarpisida grâmagalū Maṇḍikallu idara Kurupahallîya
 Harapanahallîya-grâma 4 Duggasamudra

178

At Kuruḍumale (same hobli), on the basement of the Channarâya-svâmi temple.

(Grantha and Tamil characters.)

svasti śrî Śakarai-yâṇḍ-âyiratt-oru-nûṛru 82 ūṇa mûvâm âṇḍ-âua Raudiri-ša-
 maṛchcharattu tiru-Kâttigaiyin naṅ-kkâlattu Jayaṅgaṇḍa-Šôḷa Iḷavanjîya-râyarâ
 Kûttâḍun-dēvar maganâr Vâsudēvar nambirâṭṭiyar Šeṭṭâlvârena
 Puda-nâṭṭu-kKuruḍimalaiy-âna Kûttâḍun-dēva-nallûril śrî-Vâsudēva-pperu-
 mâlukku ūandrâditya-varai ūelvad-âga vaitta tiru-nandâviḷakk-onṛukku Irati-
 yûril periy-ēri-kiḷ viṭṭa nilam aṅu-kaṇḍagamum Šelva-Gôpâlârku Šittirai-paḍi
 amudukku niṛṅam nâliy-ariši tiru-ppônagattukkum ivv-ēri-kiḷ viṭṭa nilam aiṅ-
 gaṇḍagamum âga viḷebu viḷukkâḍu nilam padinēḷu-kaṇḍagamum nirkkala
 viḷukâ nâdē iru-pû vilaiavad-âgavum tiruv-ârâdanam-paṇṇum nambimâril
 Kâšyapa-gôtra Nârâyana-baṭṭanum Kaušika-gôtratu-kKarumâ kka-baṭṭanum
 kaikoṇḍu chandrâditya-varai ūeluttakkadavargaḷ âga viṭṭen Šeṭṭâlvârena i-
 dharmam iṛakkanavan Gaṅgai-karaiyil kurâl-pašuvai koṅṛan pâpattalē viḷuvân

184

At the same temple, on the basement of the south outer wall.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1195 n mēl šellāninga Śrīmukha-samvatsarattu Vaigāsi-mādam mudal svasti śrī Jayamkoṇḍa-Śōḷa Iḷavañjiya-rāyan Vāsudēvan Vāsudēvan svasti śrī Nigarili-Śōḷa-maṇḍalattu-pPuda-nāṭṭu-kKurudimalaiy-āna Kūttāḍun-dēva-nallūril uḍaiyār Kūttāḍiśvaram-uḍaiya-nāyanārkkku-ppūjaikkum pala-pani-nimandaigaḷukkum uḍal āga in-nāṭṭil Tāmaraiippaḷḷikku aḍaitta nanṣey punṣey nār-pārkkellaiyil dēvadānan tiruvidaiyāṭṭam baṭṭa-virutti nikki ivv-ūr chandrāditya-varai sarvamānyam-āga dēvadānam-āga-kkuḍuttēn śrī Māhēśvara-rakshai sva-dattām para-dattām vā yō harēta vasundharām shashṭir-varsha-sahasrāṇi viśṭhāyām jayatē krimih śivam astu

185

At the same temple, on the basement of the west outer wall of the Gauri temple.

(Grantha and Tamil characters.)

svasti śrī Śiruppiḷḷai Śānuāśāṇḍān Pramāmōda-varushattu nammudaiya .mabi-rāṭṭiyār kōyilil mādāpattiyamum avarkku . . . namum kuḍuttōm Tambirāṭṭi-ēriyilē mu-kkaṇḍaga-kkaḷaniyum tirut . . kaṇ . . gamum mu-kkaṇḍaga-kkollaiyum viṭṭōm ippaḍi kaikkōṇḍ-anubavippadu

186

On the south basement of the outer wall of the Īśvara temple to the north of the same temple.

(Grantha and Tamil characters.)

svasti śrīh Śakarai-yāṇḍu āyiratt-oru-nūrru-toṇṇūrru-eṭṭām āṇḍ-āna Dhātu-varushattu Makara-ravi irubattumūnṅān-tiyadi Nāyarṅu-kiḷamaiyum pūrva-pakshattu Ēkādaśiyum Mṛigaśirshamum āna irṅai-nāḷ Jayaṅgoṇḍa-Śōḷa Iḷavañji-rāyar mudaligaḷil Ponnappiḷḷai magan Tanimai-nikkinārena aumān Vayirāṇḍai pratishṭhitta nāyanār Peṅgiśvaram-uḍaiyārkkku śīru-kālai-sandhi amudu-šeyd-aruluvad-āga Kalppaḷimaḍuvil en-kkuṭṭaiyil kaḷaniyilē mu-kkaṇḍaga-kaḷani dēvadānam āga śantrāditta-varai šelvad-āga viṭṭēn Tanimai-nikkinānena i-dhar-mmam śrī-Māhēśvara-rakshai

187

At the same village, on the south basement of the Amma temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu 1192 šellā Ivaṇḍai-dēvar maganār Jayaṅgoṇḍa-Śōḷa Iḷavañji-rāyarāna Iḷaiya-Vāśudē . . . nambirāṭṭiyār Šeṭṭālvarena uḍai-

yâr nâchchi nikkum amudupaḍikkum tiru-mañḇaṇattukkum
 tiru-ppaḷittâṁattukkum tiru-viḷakkukkum kaṇṇiyamudukkum Vishuvâyana-
 saṁkramaṅgaḷukkum a tâše naṇai kuḷagamum Vishuvâya-
 na-samkramaṅgaḷukku varushattukku nellu eṭṭu-kkaṇḍamum . . . rayar kâni-
 nḍaiya Śiva-Brâhmanaril Kauṣika-gôtrattil ttukkum Kâṣyapa-gôtrattil
 Na piḷḷaikkum i-mmûvarukkum achchanâvṛitti nilam nâr-kaṇḍagattu-
 ppattu-kkuḷagam dēvakanmi nja-piḷḷaikkum nila-mu-kkaṇḍagam ōṅga
 porpa ka nai ḍagam tiru-mañḇaṇattukkum tiru . .
 ttukkum nilam iru-kaṇḍattu -kkuḷagam ōandi-viḷakku-ppattukku nilam
 ḍagam

188

At the same village, on the basement of the gateway to the
 Kâṣi Viṣvêṣvara temple.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1288 mēl ūllâniṅṇa Parâbhava-varushattu Âni-mâdam
 20 ti . . Kuruḍimalai . yil uḍaiyâr-kKûttâḍiṣvaram -uḍaiya-nâyanâr kôyilil tiru

189

On the west basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1220 n mēl ūllâniṅṇa Viḷambi-varushattu Âni-mâsa-mu-
 dal Kuruḍimalaiy-âna Kûttâḍun-dēva-nallûril uḍaiyâr Kûttâḍiṣvaram-uḍaiya
 nâyanârku svasti śrî Jayamgonḍa-Ūḷa Iḷavañḇiṅṇa-râyan Vâsudevan Kûttâḍun-
 dēvan ivv-ûṛku mēṅkil Ūḷa-kuttaiḷḷu aḍaitta nanṣey puuṣey nâr-pâṅkellaiyil
 mun-nâlil dēvadânam tiruviḍaiyâṭṭam Ūḷmanâta-dēvar nila mu-kkaṇḍagamu-
 nikki in-nâyanârku ivv-ûṛil viḷai-nilai-gollai kaḷani tōṭṭam ellâṅ-jandrâditya-
 varai dēvadânam sarvamânyam-âga-kkuḍuttēn

190

On the east basement of the same temple.

(Grantha and Tamil characters.)

svasti śrî Śakâbdam 1283 mēl ūllâniṅṇa Pila-varushattu Kâtṭigai-mâsam 8 ti
 Puda-nâṭṭu nâṭṭu-nâyagan-jeyivâr Ūḷandikan Ūḷannaṅ Ūḷokkaṅ . . ūyâr Tiru-
 Mâr-pêṇḍaiyar magan Aḷagiyâr Vēṅgaḍavâṣârīḷḷu sâsanam-panṇi-kkuḍutta
 paḍi nâyakar nâchchiyârâi eṇṇiy-aruḷappaṅṇina viḍattu tiruppaṅi kûviyil ūḷpu-
 paṅi mûṇṇatonṇu ḍaṣakiyai nâlattōṇṇu kaḷiēchu kuḍu . . ttukku uâyanârku
 ūḷḷu dēvadânatṭilē kaṇḍaga-kaḷaniyūm pattu-kuḷaga-kollaiyūm naḍattakāḍa-

vômm-âgavum Kurudimalai šellumbôdu Pâraikuṭṭaiyum vaḍa-puṟattil pattu-
kkuḷaga-kollaiyum šandradittiya-varai šellakaḍavadu šubham astu ôm

191

At the same village, on the north basement of the Vighnêšvara temple.

(Grantha and Tamil characters.)

svasti śrī Śakâbdam 1295 mēl šellâniṅṅa Pramâdi-varshattu Vaigâši-mâdam
2 ku nagaravaṟṅku naḍattakkaḍavadu ivanukku naḍattum šimai ivan aḍai..
... li-Šôḷa-maṅḍalattu-pPuda-nâṭṭu-kkKurudimalaiyil Atirêkavirappiḷḷaiyâr-
Appuppiḷḷaiyârkuṁ Dêva-maṅḍalattil aiṁ-guḷaga-kaḷani aiṁ-guḷaga-tô.....
kôyilil ttânattâr Dekshinâmūtti Vinâyakar Šivâ-mudaliyâr Kūttâḍṇudellaiyum
Appukku-cheheluttakkaḍavôm dēvar..maikku-kkaṅḍaga-ni.....var Appa-
chchiyâr ēva..nuṅai nāyanâr Malaipperumân magan Irugarukku-chchâ..m
aiṁ-guḷaga-kollaiyum naḍattakkaḍavôm tTiruvâlattattī.....nam-paṇṇi-
kkudutta paḍi murppaṭṭa aḍaiṅṅa murppaṭṭa Dēvarammai..niṟṟum pala muṟai
mudal-oḍukku ivarukku.....

192

At the same village, on the

Brindâvana-kaṭṭe in front of the Vinâyaka temple in the south-east.

(Grantha and Tamil characters.)

svasti śrī Naḷa-šamvachcharattu Šeyanṅonḍa-Šôḷa Havaṅṅi-râya..ḷ manidaril
daṅṅakkar âna Vâsanānukku Pâṟpaḍuvil irukkam Vâsudēvappaḍai..n magan
Šômananena Vâriyâ...nena uṅḷ-ôḷi-ppôm .vâriyâkka....

193

On a rock at the foot of the hill to the south-east of the same village.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṅḍu âyiratt-oru-nūṟṟu-aṅṅâvadu šenṅa Visvâvasu-šam-
vachcharattu Âvaṅi-mâda-tTiṅṅaḷ-kiḷamai..ḷ Śakki-dēva...ivan pāṭṭa.....
..dēva..ṅḍalikan pPuda-nâṭṭai suka-vinôda.....mum pritivi-râjyam-šeda-
riḷa ivan Śakki-dēvan âna Tantira-pâla.....ivariḷai.....n-âna Tantira-
pâlan..va.....dēvar maṅḍalikan tiru...ta..ksharamu.....še..
..nâga.....malaiyi.....ṟṟku sarvamâ..ya.....kku..tt-arṅḷa
...dan malaiyir a..n kaṅḍu mēl ko.....laiyum....la Ira..
r-êriyum Kaḍakkuḷamum kiḷ-koḷa..nuḷanu.....kaṭṭugi.....mbu yiraṅḍu
pudukkuvittu ivv-ûraṅi-šeydēn Šôma.....Tantira-pâlanena

195

At the same village, on a black stone to the south of Arakere wet land.

śrī-Raṅgasâmi-śilâ-tisinaṣuḍu Vaiṣṇava-Timmappa-kumârûḍu Bairaṇa Kempa-
puram-Pâpaṇṇa-châta vēyiñchina-śilâksharâlu Nârâyaṇa

196

At the same village, on a rock below Tâlekuṇṭe.

Viśvâvasu-nâma-saṁvatsarada Parâbhava-nâma-saṁvatsaram Kârtika-śudha
3 lu śrīmatu-Kuriḍimala-Gaṇapaya Chinnaya Liṅgapa jana-muguru yêkastulai
Arasaye-gavuni-Kṛiṣṇa-gauniki Tâḷakuṇṭe-charuva-kindanu kaṭu-koḷagi-maḍi
mûḍu-staḷâla modati-kaṭanu (grant specified) â-chandrârkaṅgânu anubhaviñchêdi

197

At the same village, on a rock near Mâdigara-kuṇṭe.

yi-dâriyanû Sôvarasara dharmade Birarasa mâḍistanu

198

At Kurubarahalli (same hobli), on a stone lying on the bund of the tank.

svasti śrī-Dilîpayya pṛithivi-râjyam geyye Tiruvayyana magam Chandrasêkaram
Maṇḍigalla-keṛege bittukaṭṭu biṭṭam (usual final phrases)

199

At Kannasandra (same hobli), on a rock near Chaḍiga's field.

Krôdhana-saṁvatsarada Vaisâkha-ba 12 lu Yiṭṭayyanu Kaṇayyage biṭṭa karaga-
mânya-hola kha 1

200

At the same village, on a rock near Tôṭi's field to the south.

Râkshasa-nâma-saṁvatsarada Pushya-śuddha 6 lu śrīmatu śrī-Kêśava-Râyage
Dêśa-kulakaraṇi-Veñkaṭa-Râyaru barakoṭṭa-kâgada . . . 14 Raṅgaṇṇa Bimaya-
navara Bayachaṇṇa jana . . . ma-samudra koṭa-mânya hola kha 1 † gadde kha ‡

201

At Bairakûr (Bairakûr hobli), on a stone in the enclosure of the Âñjanêya temple
attached to the Kôḍaṇḍa-Râmasvâmi temple.

svasti śrī jayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu ? 1454 neya Nandana-
saṁvatsarada Bhâdrapada-ba 1 lu śrīman-mahârâjâdhirâja paramêśvara śrī-
vîra-pratâpa śrī-vîra-Sadâśiva-Râya-Dêva-mahârâyaru pṛithivi-râjyam geḷiuttam

iralu akhilāṇḍakōṭi-brahmāṇḍa-nāyakarāda . paṭṭada śrīmad-anādiśvararāda
 Bairakūra Raghunātha-Hanumanta-dēvarige śrīman-mahā-nāyakāchāryarāda
 Yara-Timma-Nāyakara kumāra Mutyāla . . . ji-Nāyakara pautra adhikāri
 Nāga Timmapa-gauṇḍara kārya Yékāmbra Śāntapa
 . . pa-gauṇḍara kārya-kartar āda Chikapa-Šeṭi Tambiyapanū saha Eḷavaṅgi
 yakarigū Tammapa-gauḍarigū gauṇḍarigū puṇyav āgabēk endu sahi-
 ranṇōdaka-dāna-dhārā-pūrvakav āgi dhāreyan eṇḍadu koṭṭa-dharma-sādhana . .
 . . . (usual final verses)

202

On the wall to the left of the door of the same temple.

svasti śrī Pārthiva-saṁvatsara-Jēshṭha-ba 10 lu śrīman-mahā-maṇḍalēśvara . . .
 rāja-Rāma-Rājayya-Dēva-mahārājulayavāri kārya-karttulai gāru Bayirakū-
 ri Raghunāyi-kula-śvāmiki Nārāyaṇagāri janulu nalugiriki kaṭaḍa . .
 dēva va chētalō chaṇuvu-kiṇda

203

At the same village, on a stone lying to the south.

. . svasti śrī Madire-goṇḍa - Kō-Pparagēśarivarmmaṅge varisham irppatt-om-
 bhattaṇḍ Baydakūra Rāvi-nāḍa Māryamma mamma Gaṇipa Rāma tuṇuvan
 ikkisi aḷki sattan avaṅge kal-nāṭu Permmāḍiya Sāmantappan koṭṭa kaḷani
 okkaṇḍugam kereya keḷage ndāṇiṅ uyyala pōpā (usual final phrases)

204

At Šikūr (same hobli), on a stone built into the Būruḡa tree jagali.

(Grantha and Tamil characters.)

svastti śiri Vi . . varushattu . . kkiyil Piḷḷaiyār kōyil . . mēšuraril aṇubattu-
 mūvar še . . en piḷḷaiḡaḷum i-ttiruppaṇi . . yakkaḍavargaḷ

205

On a stone on the hill of the same village.

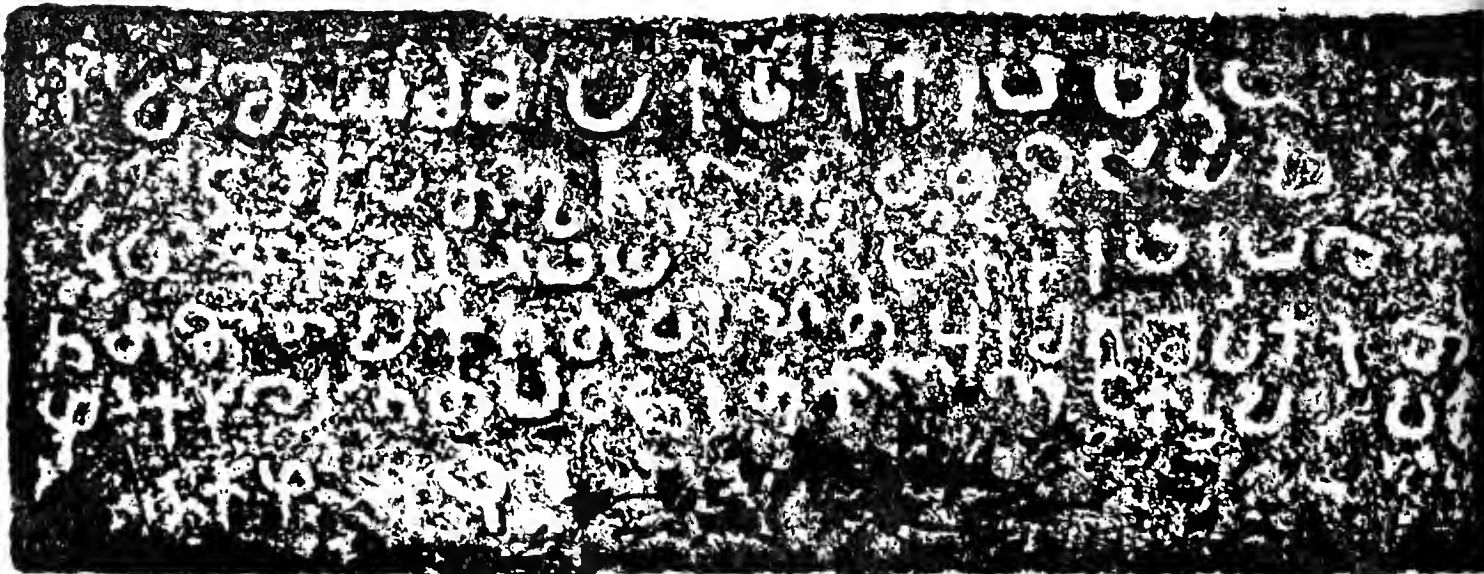
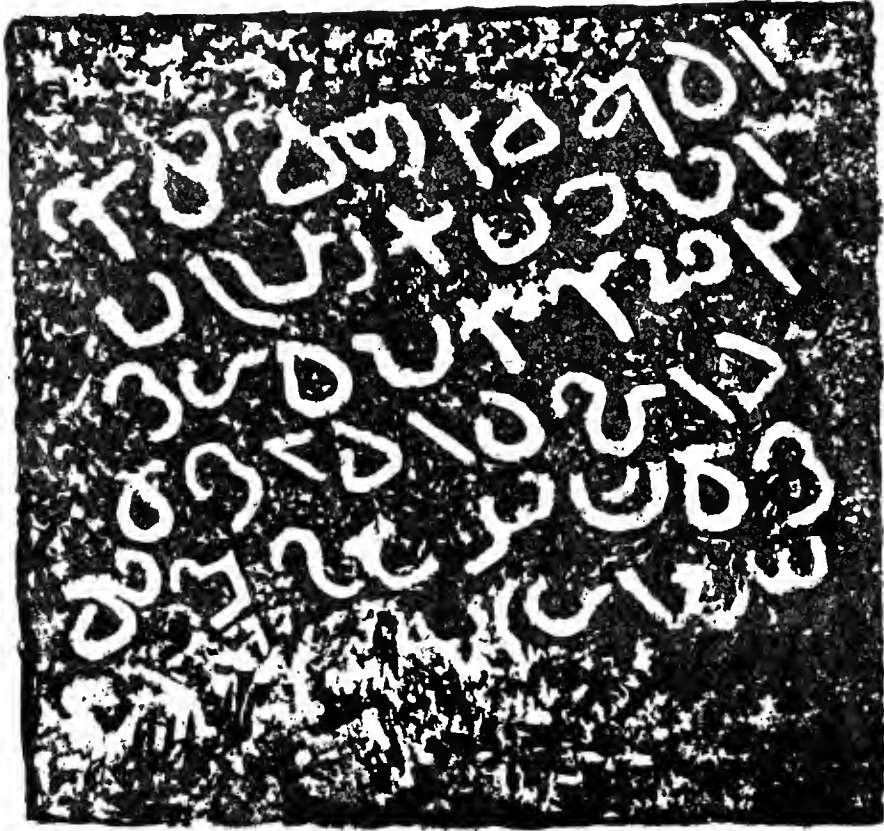
svasti śrīmat-Rāma-Rājayyagāri baṇṭarōtu Sādhāraṇa-saṁvatsaramlō Chauḍē-
 švari-ammavāriki tana bhakutiniṅchi chēyichechina maṇṭapanū sūri-chandulu-
 ādigā vuṇḍēdi (imprecatory phrases)

207

At Hebbani (same hobli), on broken stones built into rache-kaṭṭe.

svasti śri Dōsi-arasarā be . . Kalaja-ga yaṅ erāva he vi-Rāman . .
 ḷe-gora āḷ Meṇḍi-arasa bira-satya ge napo ḷga tale .
 koṭṭa kāla koṭṭa tṭodu pe puḍu goḷa

BAIRAKÛR VAṬṬELUTTU STONE (MB-211)



BANGAVÂDI ANCIENT TAMIL STONE (MB-227)

208

At the same village, on a pillar near Doḍḍasidda's house.

svasti śrī Navakhaṇḍa-maṇḍalamuṁ daṇḍaṭṭi-koṇḍa Rājarājam Mummadi-Chōlana paṭṭaṅgaṭṭida padināraneya saṁvatsaram āge śrīmat-paḍey-aṅkakāra Noḷambādhirājam Perbbeṇṇayam tā . . . sūrekāra-Kādiyannaṅge koṭṭode hiriya-kere oḷanu . . . Maṇḍeya-gāmuṇḍana magam Pṛithivī-Rāva-Šeṭṭi oḍavam kaṭṭisidode mechchi Noḷambana besadoḷe Perbbeṇṇeya pūrvva-siddāya pattugadyāna ponnum irpāru-bhattavum Tiruvantage Kādiyannaṁ koṭṭam oḍdargge mū-gaṇḍugaṁ gaḷde-koḍaṅge salvudu ellā kālakkam int ī-pravāhava tappa-salla idan aḷidom kavileyumam Bānarāsiyuman aḷidom maṅgaḷam kerege bittukaṭṭa naḍevudu idan aḷidom paṅcha-mahā-pātakan akkuṁ

209

At the same village on a pillar near the Umā-mahēśvari temple.

śrī Rājarāja Mu[mma]di-Chōla pṛithivī-rājam geye Perbbeṇṇeya Maṇḍayya-gamuṇḍana maga Pṛithi[vi]-Rāma-seṭṭi tanna gāmuṇḍugeyvo-kāladolu.ri.nama .livu māḍisi munnina dēva-bhōgada piriya-gaḷdeya keḷagaṇa . . . ya biṭṭa

210

At the same village, on the bali-piṭha in the prakāra of the Channakēśava temple.

(Grantha and Tamil characters.)

. Pāḷūr Piramāṇḍai-piḷḷai tanmam

211

At the same village, on the virakal lying near the Gōpālakṛiṣṇa temple.

(Vatteluttu characters.)

Kō-Viśaiya - iḥchuvāra - parumaṅki panniraṇḍāvadu Kārōniri Vānarāśar-ppōrchChirai-ū . . . riya Vānarāśar . . . ya paṭṭār A . . . yā

212

At Gummakallu (same hobli), on a rock to the north of the village.

(Grantha and Tamil characters.)

svasti śrī mahā-maṇḍaliśvaran Kuvaḷāla-pura-paramēśvaran Gaṅga-kulō.bavan Kāvēri-vallavan . . ndigiri-nādan maṇḍalikan Dēvēndiran śattiya-vāśaka . . . tān-gakan śaṅgirāma . . . ubaya-tala-metta me . . dar gaṇḍan Uttama-Šōḷa-kKaṅgan āna Šella-Gaṅga . . . n Šīpatiyil Ti . . puvana-viḍaṅga-Kshētrapāla-piḷḷaiyārku

218

At Naṅgali (same hobli), on the basement of the Gôpâlakrishṇa temple,

(Grantha and Tamil characters.)

svasti Kuvaḷâla-pura-paramêšvaran Gaṅga-kulôḷbavan Kâvêri-vallavan Uttama-
Šôḷa-Gaṅgaḡ magan Vetṭummâra-Bâṇanena Tenpuli-nâṭṭil Vîrṇirunda-perumâḷ
kôil dēvadānam viṭṭēn

219

At the same place.

(Grantha and Tamil characters.)

..... ṇa-vâraṇa-kraṇa-vidhâv-âlâna-sâla-drumaḷ ṣa dhakamâ
. dhavaḷašchatrêndu-bimba-grahê Râhu-bâhurasam su-sâhasa-nidhi-
ddhattân-dharâ-maṇḍalam

220

At the same village, near the Īšvara temple.

..... Muḷuvâgilu . . . smâjaduḷ bai . . . ḷara . . . Nâgammarasarum Kundamarasa-
rum embar . . . didu . . . da . satta . . . pebbâṇara koṭṭa . . .

221

At the same village, on a rock called Marave-baṇḍe at the outlet of the tank.

(Grantha and Tamil characters.)

Atirêka-mânava . . . yâka nata . . . m svasti śrî kâlîkal . . . ḍaṇi . . . kêyiruka . kku . . .
l-eṇinda vâlum iru . kavadaï . kkâra kêḷir irutôḷ . . ṅga . . . ntira . . . ši . . . ru toḷun-
Gaṅgaruḍai . . . nai a . ppâyum ḍaiya ti . . . ru peṇṇa y-
aṅṇiy-ôḍi-ppala . . . pâ vargaḷ . . . ppaḍa-pperi ḷinda . . . taṅṇil . . . pâpa
. ri va n-tiraḷ puyan . . . na naḍaiyagaḷa pâ
vaṅṅil ḍ ar veṇinda Gaṅga

222

At the same village, on a rock called Chattu-baṇḍe.

Târaṇa-saṁvatsarada Pushya-ba . . . śrîman-mahâ-maṇḍalêšvara Râmappa-Râja
Âraḍi-Tammayya Yarade-Veṅgaṭêšvara Naṅgali tîsinandu kôṭa-mânyam
.

223

At the same village, on a boulder to the west of the Chaudêšvari temple.

Parâbhava-saṁvatsarada Kârtika-šu . . . śrîmatu Râjayyanu dēvarige
mânyavâgi biṭṭadu

224

At the same village, on a first stone in Nattada-hola to the north-west.

śubham astu svasti śrī Rākshasa-saṁvatsarada Phālguna-śu 1 Malla-gavudara
makalu Chāva-gavudaru Kṛishṇamaṅgalada Padumayage mānyavāgi koṭṭa hola
kha 1

225

On a second stone.

Naṅgaliya Kayilāsam-uḍeyāra Sōmeya-dēvara Maḍavaḷada kere suṅka-suvarnā-
dāya (usual imprecatory phrases)

226

On a rock to the south of the same village.

śrī-Rāmā Manmatha-saṁvatsarada Chaitra . . 5 Ilu śrīmatu Naṅgali-Kempaya . .
. . Mudda-Veṅkaṭayya Negavara-Rāmayya Timma-Rāju . Toṇḍapalli yī-
mahājana . . . kere . . kaṭṭu-koḍagiyāgi Naṅgali-grāmada Manmatha-
saṁvatsara - Durmati-saṁ - Hēvaḷanubi - saṁvatsaragaḷa kāla . . ā - chandrārka-
sthāyiyāgi . . anubhavi

227

At Baṅgavāḍi (same hobli), on a virakal at the Sōmēśvara temple.

(Grantha and Tamil characters.)

Kō - Viśaiya - Naraśiṅga - vikkiramaparuma . . yāṇḍu irubattu-nālkāvadu Daḍi-
yaṅga . . Vānarāsarum Mayindira-mikkiramarum eḇanda touṇu Kanda-Vāṇati-
araśar šēvakari Šē . ḷigar eḇinda paṭṭār adu Kannāḍagaruṅ-gāṅga idaṇk-aḷi . . ū
. r pāda

228

On another virakal.

svasti śrī sakala-jagat-trayābhivandita-surāsurādhiśa - Paramēśvara - pratihārī-
krita - Mahāvali - kulōdbhava - śrī - Mahāvali - Bāṅarasar Permmānaḍigaḷ Bāṅa-
rasarā mahā-rājarān oḍagoṇḍu Noḷamba-Rāchamalla Mayindādiya Daḍiganā
mēge pandam iḷdu Māndāvuda kāḷegaḍuḷ page Kaliyāru-magan Beja[yi]ttan
gaṇḍa-prakaran kaibisida-kāḷega aṇiyuḷ kudureyuḷ tāgi palaran iḇidu sattode
mechchi Kaṅgavāḍiyān kal-nāṭu koṭṭadu idam salipana padaṅgaḷ enena talaiya
mēgam idan aḷivom Bāranāśiyan aḷidon pañcha-mahā-pātaka Vaḍala Rāmara
challa Kuvāḷagi Vāttanūra Nāgemitrān

229

At Manigatta-Gollarahalli (same hobli), on a virakal in Vadḍara Subba's field.
 svasti ? nêka Śaka-nṛipa-kâlâtita-śambatsaraṅgaḷ eṇṇu-nûra-muvatta-oudaneya
 varisham pravarttisuttire Bejeyitta-Bânarâsar pṛithivi-râjyaṅ geyyuttire
 Dakkâytayyaṅ ūraṅ âḷuttam ire Maṅighaṭṭiya māṅikâ Meṇḍimuduḷa-gâmuṇ-
 ḍara magam Kasavayya âḷḍona besadoḷ maṇuvakkada Muḷkâḍinoḷ kâdi inparam
 kondu tânuṅ saggiyâdan ivanṅe koṭṭa kalani geyyalolaḡâge kaṇḍiga idaṅ . . ali-
 pôn aśvamêdha-phala aḷivô Bâraṅâsiyan aḷida-pâtakan akku

230

On another virakal at the same place.

. . . . śrî Mâbhali-Bânarasa pṛithu . . . mâkku rakkôsi aḷvandu toruḡoḷḷô
 . . . rbhivôḷ ṣattar

231

On a rock at the same village.

svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 14 . . neya Vikâri-saṅvatsa-
 rada Mâgha-ba 14 lu śrîmatu Râma-Râyarige puṅyav âgabêk endu Viraṅṅa-
 Voḍeyaru Sômêśvara-dêvarige yî-Mahâ . . pura-grâmanu sarvamânyavâgi
 koṭṭaru (usual final phrases)

232

At the same village, on a stone of the sluice of Doḍakere.

svasti Śrîmukha-saṅvatsara-Jêshṭha-śu 7 lu Kôni-jiyara maga Subba-
 jiyaru Maṅiga-jîya kiya mârû . . . kârana maga

233

On a stone in blacksmith's inamti land of the above tank.

Vikâri-nâma-saṅvatsara-Âshâḍha-śu 12 lu Pedda-charuvu Chinna-charuvu
 reṅḍu-cheruvulu tegipôyi karâbi kâga Veggali-gavuḍu kaṭiṅchi âkâra-parasa-
 gânu kaṭuḡoḷigi nirṅṅayiṅchina maḍiki châturbhâga . . viḍipiṅchi gavuni-
 vâri

234

At the same village, in the voralu-baṅḍe field to the north.

śrîmatu Muḷavâgila Jamêvâludâraru râjêśrî-Gôpâla-Tirumala . . ga kârakônaru
 mâḍi

235

At Pedda-Negavara (same hobli), on a pillar of the masque.

[South side] svasti Śaka-varisha 968 neya Vyaya-saivatsaram pravarttisuttire . .
Puli-nâḍa [east side] ya muni mahâ Iḡoṇḍan-ayana-
varu Mallikârjuna-dêva . . . [north side] . . ru tōṇṭa švaram-oḍeya-mahâ-
dêvargge nandâdivigey-ondakam biṭṭa Puli-nâḍa Hagara kâluveya . . (west side)
. . . ru kamma Hiriyakeṛeya keḷagaṇa nelakke sîme (here follow boundaries and
usual final phrases) idam Perggaḍe Nârāya

236 (a)

At the same village, at the Chaudêšvari temple.

(Grantha and Tamil characters.)

. . . maḍi Bhîmana . n šakkaram

236 (b)

At the same place.

(Grantha and Tamil characters.)

Šôḷan nai pari . .

237

At Guḍipalli (same hobli), on the basement of the Īšvara temple.

šubham astu svasti śri vijayâbhyudaya-Śaka-varsha sâ 1356 neya Râkshasa-
saivatsarada Phâlguṇa-šudha 3 Sô-dalu śrimatu Pratâpa-Dêvarâyapuravâda
Guḍipalliya ašêsha-vidvan-mahâjanaṅgaḷu Brahmasagaya Viṭhappagaḷa makkaḷu
Bâvappa[ge] koṭṭa keṛeya kaṭṭu-goḍageya šâsanada kramav ent endare namma
Guḍipalliya Hiriyakeṛeya voḷagaṇa kôḷiya haḷada kaḷala guḍeya

238

At the same village, on the wall of the maṇṭapa of the Râma-dêva temple.

šubham astu svasti śri vijayâbhyudaya-Šâlivâhana-šaka-varsha 1447 neya Pâr-
thiva-saivatsarada Pushya-šû 13 lu śrimatu Muḷuvâgila râjyake saluva Hoṛe-
nâḍoḷagaṇa Pratâpa-Dêvarâyapuravâda Guḍipalliya sarvamânyada agrahâ-
rada ašêsha-vidvan-mahâjanaṅgaḷu Râmachandra-dêvarige amṛita-paḍi-naivê-
dya-dîpârâdhanege koṭṭa hola gaddeya dharmâ-šâsanada kramav ent endare

namma agrahârada šrêṇivolage dēvastâna yillade yiralâgii Janârdana-dēva-
ranû teṅkalu . . . bârad enalu . . . nagaḷa maga Sôyanṇagaḷa šrêṇi-madhyadalli
guḍiyannu kaṭṭisi Râmachandra-dēvara su-pratishṭheya mâdidi i-sammandha
â-Râmachandra-dēvarige nâvu mahâjanaṅgaḷu amṛita-paḍi-naivēdya-dîpârâdha-
nege mâdi koṭṭa svâsti-vivara (here follow details of gift)

239

At Chinnahalli (same hobli), on a stone in the wet land to the south.

(Nâgarî characters.)

Parâbhava-samvatsarada Vayiśâkha-šu 13 lu śrîmatu Muḷuvâgila Anantappagaḷu
. . Hariyapage koṭṭa śâsanada kramav ent endare nâu Hanumanta-dēva-
rige sarvamânyavâgi yi-Chinnahaliya kereya keḷage kham † gaddeyanû koṭṭevu
(usual final phrases)

240

At Budidêru (same hobli), on a stone in Vaḍḍara Pâpa's field.

śubham astu svasti śrî jayâbhyudaya-Šâlivâhana-śaka-varsha 1446 neya Târaṇa-
nâma-samvatsarada Vaiśâkha-ba 1 lu . . . śrîmatu sadâ Sadâśiva . . . -Râya-
mahâ . . . koṭṭa śâsana . . . śrî . . . Viraṇa - gauḍana makkaḷu Timmapa-gauḍaru
stânika

241

At Kôḍihalli (same hobli), on a stone near the rachche-kaṭṭe

svasti śrî vijayâbhyudaya-Šâlivâhana-śaka-varushambulu 1373 Âḡira-sam-
Pushya-šu 10 lu śrîmatu Sugaṭâra Yimmaḍi-Chikka-Râya-Tamma-Gannayya-
gâru sambaḷamugâ staḷam Yisaphajivâriki manniñchina dâna-
patram Kôḍipalli-grâmanî chēnu kha 12 Bhaṅgavâḍi-cheruvukinda maḍi kha
12 śâsana-grastaṅgâ yichinâru mî-putra-pautra-pâramparya anubhaviñchēdi
(usual final phrases) yinduku sâkshulu Hari-Harâdulû

242

On a rock of the nirukuṭṭe, west of the same village.

. 1427 neya Krôdhana-samvatsara ya ti śrîmatu Nara-
siṅga-mahârâyarige Narasiṅga-Nâyakarige vuttama âgabêk endu Muḷuvâgila-
nâḍu Chintâ

243

At Râmachandrâpura (Malinâyakanahalli hobli), on a virakkal near the halla.

svasti śrī sakala-jagat-trayâbhivandita dhiśa-Paramêśvara-pratihârikṛita-
Mahâ kulôdbhava-śrī-Mahâbali-Bâṇara pṛithivî-râ geye Kundattâra
tuṅgoḷo Karita-pegade ânt iṅidu iru ge koṭṭa kaṇa si-arasa-
rum Bijayitta-Bâṇara pṛithivî-râjyam geyutt iḷḍu okkaṇḍugam kaḷani Âva-
nneyam paḍa koṭṭar Puli-nâḍ-aruvattuṁ paḍedu koṭṭa

244

On another virakkal at the same place.

svasti śrī sakala-jagat-trayâbhivandita-surâsurâdhiśa-Paramêśvara [. . .] kṛita-
Mahâvali-kulôdbhava-śrī-Mahâvali-Bâṇarasar pṛithivî-râjyam geye Kundattâra
tuṅgoḷo ânt iṅidu satto Tâmpeya Piḷaḷam
Bijayitta-Bâṇarasa pṛithivî-râjyam geye Dosi-arasarâ kaḷi Puli-nâḍ-aruvattuṁ
paḍedu koṭṭoḍḍuṁ okkaṇḍugam kaḷani kalnâṭu mundaṇa aṇe yoḷ bahasi
. dikalluṁ toḍariyuṁ (usual final phrases) embâ lte-varisha

245

At Mailâpura (same hobli), on the south wall of the Channigarâya temple.

(Grantha and Tamil characters.)

svasti śrī Śakara-yâṇḍu âyiratt-iru-nâru ſeṅṅa Īśvara-varsham Śittirai-mâdattu
pūrva-pakshattu Saptamiyum Uttiramum âna Nâyarru-kiḷamaiyil Iḷavaṅḷi-nâṭṭu
Jayanḅoṇḍa-Sôḷa Iḷavaṅḷiya-râyar pakkal paḷlichchandam-uḍaiyân Aḷagai-kkôn
Tiruvēṅgaḍa-pperumâḷena Mudaliyâr kuḍutta tiru-mugappaḍi kuṅṅattârîlê
perumâḷ Tiruvēṅgaḍam-uḍaiyânai ugand-arula-ppanni-tTaṭṭaikurukkikku-
kkilâi Araśampallam ponn-iṭṭu kaṭṭuvichehu Vâṇiyankuṭṭai edirvâyilum
idukku vaḍa-mêṅkil Attikkuṭṭaikku-kkî tTaṇḍukaraiyilum torḅu-ttenmêṅkil
Veluṅgaṅgollaiyilum ten-kilakkil Vallâḷaśeṭṭi-paḷliyir-kollai ellaiyilum ivv-êri
edirvâyilam ta yilum tiruv-âḷi-kkal nâṭṭuvichehu-tTiruvēṅgaḍam-uḍaiyâ-
nukku-ttiruvîḍaiyâṭṭam âga vittēn Aḷagai-kkôn Tiruvēṅgaḍa-pperumâḷena
i-ttanmattukku laṅḅanañ-jonnâr uṇḍâgil Gaṅgai-kkaraiyil kurâl-paśuvai-
kkonḅân pâvaṅ-gollakkadavan

246

At the mosque in the same village.

(Persian characters.)

Huvalhamd

Shekh Muhammad sākt dar Muhammadnagar kard bahare sāle tamirash
afzûd farkhe zohd o goft — maşjide tamir az bahare khudâ ravân sue samâ
be gumân shut kaabae sâni bina

247

At Môtāgapalli (same hobli), on a stone near the Chaudēśvari temple.

svasti samasta-bhuvana-vikhyātān vitarāṇānēka-guṇa-gaṇālaṅkṛita . . .
chāru-charitra samaya-sampūrṇa paramēśvara-parama-bhaṭṭāraka
ka Brahma . . . ra-chakra-chatur-bbhujā-saṁbhāra appa śrīmad-aynūrbbaruṁ
śrī-Mahēndra-chaturvvēdimāṅgalavān Ayyāvoḷe māḍidake māṅgalān

248

On a stone built into the roof of the same temple.

. . . samadhigata-pāṅcha-mahā-śabda Pallavānvaya śrī-Noḷambādhirājam sukān
bāluttire avargāgi . . dītarasar Āmaniya-nāḍu-mūvattuṁ Duggamāram . . n
āluttire avargāgi Maḷderiy āḷdu Māydaḍiyarasarā . . yan Aṅumbarā gaṇḍam
Gaṅga-maṅḍalamuṁ Kaṅchi-maṅḍala . . eraḍuṁ Pāṇḍyanā mēg eḷdalli kālga-
pinavarān-oḍe . . yan iṇḍu kaṇḍa-kaṇḍamāgi sattān ātaṅge kalnāṭu . . chandrā-
dittaru . . . Tāyalūrā keṇe . . . geydo sarvva-bādā-parihāram idan aḷivoṁ paṅcha-
mahā-pātakān

249

At Maḍivāla (same hobli), on a broken stone near the Sômēśvara temple.

. . . mayyapa-dēvar . . . ttire varaḍuta Mallūra . . jaṭṭi Kanne-gamuṇḍa . . . sag-
giy āda . . .

250

At Daṁmasandra (same hobli), on a stone in the street near Timme-gauḍa's house.

(Grantha and Tamil characters.)

Ānanta-varuṣhattu Māśi-mādam modal-tiyadi Kuḷaiya-nāyakkar magan puli-
vēṭṭai Vam . . likamachchar nāyi

251

At the same village, on a stone west of Timme-gauḍa's coconut garden.

Śrīmukha-nāma-saṁvatsara Kārtika-śu 5 lu || rā || Śyāmappagāru Dharmasamu-
dram Saṅṅappagārki yichchina kōṭa-mānyān māḍi kha 3 anubhaviṅchukoni
vuṇḍēdi

253

At Môtakapalli (same hobli), on the basement of the Chaudēśvari temple.

śubham astu svasti śrī vijayābhudaya-Śaka-varuṣa *1388 neya Vikratu-Mār-
gaśira-ba 10 lū śrīman-mahārājādhirāja rāja-paramēśvara ari-rāya-vibhāda pūr-

*Śaka 1388 expired = Vijaya; Vikṛiti = 1392,

va-dakshina-pašchima-samudrâdhišvara gaja-bêṭegâra Virûpāksha-mahârâyaru
 prithuvî-râjyavanî gaiuttam iralu Narasiṅga-Râja-voḍeyaru Dêvavarada Yîšva-
 ra-Nâyakara nirûpadinda Bêtamaṅgalada adhikâri Agasti-Pile Âvaniya-nâḍa
 Tâyalûru Tâyalûra Maḍivâlada Sômeya-dêvaru Chaṅḍêšvari-dêvarige koṭṭa
 dharmâ-šâsanada kramav ent endade prâku Sômeya-dêvaru Chaṅḍêšvari-dê-
 varige saluvantâ hola kha..voḷagâda pata-êṛiyalu hola-gadde Maḍevalada
 chatuṣ-šimeyanu bâkisi koṭṭaru hiriya-kereya keḷage gadde kha 5 Voduvana-
 kuṇṭeyanu dêvara mahôtsavake anumâḍi koḷisiu prâku teṅuva vibhûti-gâṇike
 hanneraḍu-honnu hanneraḍu-khaṇḍuga-bhattavanu Narasiṅga-Râya-voḍeyaru
 Yîšvara-Nâyakarige dharmav âgabêk endu yî-honnu-bhattavanu hostâgi koṭṭu
 ayigaṇḍuga-gadde Mêlu-Tâyilûra kuṇṭeya Sômaya-dêvaru Chaṅḍêšvari-dêvari-
 ge nayivêdya-pûje-punaskâra-aṅga-raṅga-bhôga-paṅcha-parvavâda mahôtsava-
 ke yî-honnanu bhattavanu biṭṭeü yî-mariyâdige dêvara mahôtsavana mâḍi-
 koṇḍu sukhadalu yihudu endu voḷambattu koṭṭa dharmma-šâsana (usual final
 verse and phrases)

254

At Agara (same hobli), under the bund of Dabbakere.

(Grantha and Tamil characters.)

svasti śrih taṭākasyâsya balyâšcha yâvatu-sîmâvadhi vyadhâta . . mâbadhê . .
 viprasâta

255

At Bissanahaḷli (Duggasandra hobli), on a virakal in the field to the south.

svasti śrîmat-Śrîpuruṣa-mahârâjâdhirâja paramêšvara-bhaṭâra prithivî-râjyanî
 geye avarâ magandîr Duggamâra Eṛeyappon Kovaḷâla-nâḍu-mûnûruṁ Gaṅ-
 aru-sâsiramûṁ âḷutt ire Kampilige paḍe vôdalli Komâlarâ magan Pâṇḍappan
 kâḷegadoḷ sattalli avaṅge Duggamârarâ keyda prasâdam appadu Śântanûruṁ
 Ereḍiyûruṁ vandu-tûmba kaḷaniyuṁ avara maneyuṁ vâlgaḷchum prasâdanî
 geydâr idu ślôkanî (usual final verses)

256

At the same place.

svasti śrî Râjarâja-Mummaḍi-Chôḷa-Dêvar prithivî-râjyanî geyyutt ire Elavarada
 Kadhavabûra Mâya-gavuṇḍara maga..ttama Dâni-gavuṇḍa Maḍdikalla ûṅ-aḷi-
 vinoḷ kâdi sattam

257

At Mulbâgal, on a rock near the Hâdi-Hanumanta temple.

. vatsarada Jêshṭa-ba 13 lu śrîma Râja-Voḍeyaru
 Muḷuvâya-râjyavanu Hiri navarige pâlîsal âgi Nâ nake bandu i . .

Maḍivāḷa hālāgi iralāgi vakaḷu . . . barasi koṭa . . . koḷagiya hola .
 ḍa valage sīmēli nimma putra-pantra koṇḍu ihari . . .
 koṇḍa rige sādhanava

258

At Liṅgāpura (kasba hobli), on a stone.

Durmukhi-saṁvachharada Mārgašira-šudha 5 Šukravāradalu śrīmatu Māvina-
 kuṇṭeya Mallikārjuna-dēvarige śrīman-mahā-pradhāni Mācha-dañṇāyakaru
 dēvara naivēdyake koṭa kuṇṭe (usual final phrases)

259

At Siddhagaṭṭa (same hobli), on a stone.

šubham astu svasti śrī vijayābhūdaya-Šaka-varusha 1364 Dundubhi-saṁ-
 vatsarada Mārgašira-šu 10 lu śrīmatu Kuruḍimaleya stānikaru Sidhappa-
 gaḷa makaḷu Timmaṇṇagaḷige koṭa kraya-dharma-šāsana Kuruḍimaleya šimeyalu
 Kasugōḍa baḍagaṇa baḷavanū Sidasamudravendu kannegere kaṭuva sam-
 mandha ā-kiḷēriyali gade huṭuva nelanu Tūdagaḷada sime āda kārāṇa namma
 Kuruḍimaleya simeya oḷage Tūdagaḷada varige pala holava koṭu yī-sime . . .
 . . . ge kala hoyisi koṭevāgi yī-sime . . . li huṭida gadege hattake mūṇaṇa oḷa-dasa-
 vandada mariyāḍeyalu nimma dasavandada gadeya kaḷadu mika gade-holananu
 nīvu krayava koṇḍu nimma dharmavāgi Viṇāyaka-dēvara sannidhiyalu chhatra-
 van ikkisabēk endu nīvu hēḷalāgi nimage nāvu ayivattu-honnige krayava
 koṇḍu yī-ayivattu honnanu salisi koṇḍevāgi nāvu vaḷaya-šāsana paḷadu
 koṭa yī-keṇe chatu-simeya oḷagaṇa asṭa-bhōga-tējas-svāmyavanū anubhavi-
 si-koṇḍu Viṇāyaka-dēvara sannidhiyali dinamprati āru mandi Brāhmarige chha-
 travanū ikisi nimma putra-pautra-pārapareyāgi ā-chandrārka-sthāyiyāgi
 anubhavisudendu koṭa kraya-šāsana Tūdagaḷa ṇaḍi kuṇṭeya simegaḷalu
 nimma kraya-dānagaḷige seṭi koṇḍa simeya oḷage . . . hola-gaddeyanu nīvē anu-
 bhavisikoṇḍu sukhadim bālōdu

vāg dattaṁ manō-dattaṁ dhārā-dattaṁ dinē dinē |

shasṭi-varsha-sahasrāṇi viśvāyām jāyatē krimiḥ ||

(usual final phrases)

260

On a second stone in the same place.

. saḷasamudrada lu mora-
 ḍeyāgi dattiyāgi yidda stalada sī ṇṇa-gavunḍa
 sērisi koṭṭa šāsana vivara Mēḷādēvihāḷi-simege paḷuvaln Maḷuvāya Nāchi-
 yarige saluva ādi keḷagaṇa gadege . . . (details of boundaries) yī-chatus-sime-

oḷaguḷḷa kuṇṭe-keṛe-haḷḷagaḷu hola gadda. di-sahavâgi. . koṭu kalla naḍisi
koṭṭevâgi yî-dharma-śâsanada pramâṇada. . . nu anubhavisi kaṭaḷeya prakâra
. mandi Brâhmarige satravan ikkisi nimma putra-pautra-paramparâbhi-
vriddhiyâ. . . . sthânikarappa śrî-Vinâyaka-dêvaru

261

At Tâtikallu (kasba hobli), on a stone in Veṅkaṭappa's field.

svasti śrî sakala-jagatrayâbhivandita surâsurâdhiśa-Paramêśvara-pratibhârikṛita-
Mahâvali-kulôdbhava śrî-Mahâvali-Bâṇa[rasa]r pṛitivi-râjyaṁ geye śrî-Prejâ-
pati. . . sandali. . man-mahâ. . . châ viṇḍa. . . mmaṇi. . . . tuṅṅuvan ikkisi satta

263

At Âvani (Âvani hobli), on the basement of the Śatrughnêśvara temple.

(The first part is gone) gôtra śrîmat-Koṅgaṇivarṁma-dharmma-mahâdhirâjas tasya
putraḥ Purandar. . guṇa-yuktô vidyâ-vinaya-vihita-pratâpa. . -prajā-pâlana-
mâtrâdbigata-râjya-(pra)prayôjanô jadikṛitâri-jana-nikashôpaḷa-pḷalô niti-
śâstrasya vaktṛi-kuśalô Dattaka-sûtra-vṛitti-praṇêṭṛi-śrîmân-Mâdhava-mahâdhi-
râjas tat-putraḥ priyô tanayê mahâ-guṇa-yuktô'nêka-châturddanta-yuddhâ-
vâpta-chatur-udadhi-valaya. . . śrîmadd-Harivarṁma-mahârâjâdhirâjas tat-
putraḥ dvija-guru-dêvatâ-pûjana-para-ya(ra)sâ Nârâyaṇa-charaṇânudhyâtâ
srîmad-Vishṇugôpa-mahârâjâdhirâjas tat-putraḥ(s) Tryambaka-charaṇâmbhō-
ruha-rajâḥ-pavitrikṛitôtamânḡo sva-bhuja-bala-parâkrama-kraya-kṛita-râ-
jyatvaṁ ? bêmôshṭa-nisitâsita-bṛitti.

264

At Balla (Âvani hobli).

svasti Dilîpayya pṛithivi-râjyaṁ geyye Tribhuvanakartta. . . tapa-râjyaṁ geyye
Ballada.

265

At Yedurûru (Eldûru hobli), on a virakal behind Chikkakere.

svasti Guvaḷâlâṁ Goṅguṁ Vâṇarasa âḷe Vêgûruṁ Pompulâṁ âḷe tuṅṅu kole
Paḷli Arakkaman tuṅṅu vittu viḷṭamâ mâni.

266

At Mailâpura (Mallanâyakanahalli hobli), on a stone by the side of the channel.

svasti śrî Kundatûra tor-aḷivinoḷ. . . Saḷaga Tiramaṇḍa-Gavunḍara Muddayaṁ
kâdi svargastan âda



BOWRINGPET TALUQ.

1

At Bêtamaṅgaḷa (Bêtamaṅgaḷa hobli),
on a stone to the right of the Gaṅgamma stone.

svasti śrī Śaka-nṛipa-kâlâtita-sambatsaraṅgaḷ eṅṭu-nûṅa-ippattâraneyoḷage
Chayitra-mâsam âd(h)iyâgi mûṛaneya mâšam pravarttisuttire Śramaṇa-mâsa
âd(h)iyâge kKarbbonda Kundaṇṇaṅge tiṅgaḷ ippadimbar Brâhmaṇar . . . pari
. . . teṅkal-gêri mahâjanam chandrâdityâšritam salvudu dharmma ivage idan
aḷido pañcha-mahâ-pâtakan akkuṁ

2

On a stone to the left of the same stone.

svasti Śaka-nṛipa-kâlâtita-sambatsaraṅgaḷ eṅṭu-nûṅa-aṅvatta-aṅaneyya varisha
pravarttisuttam ire Bhijayâdityamaṅgalada mahâjana . . . mba dharmma Oṭṭika-
dêvaru ondu-poḷt obba-pârṅvan nuḍa dharmmam naḍavudu idan aḷidom Vâra-
ṅasi aḷidom

3

At the same village, on a piece of stone behind the Gaṅgamma temple.
. vânvaya-śrî-pri ĩombâdhirâja

4

At the same village, on the basement
of the eastern wall of the Vijaya-Raṅgasvâmi temple.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya śrî-pṛithivî-vallabha
Pallava-kula-tilakaika-vâkya śrîmad-Iyiva-Noḷambâdhirâjan Nulipayyana besa-
doḷ svasty anêka - samara - saṅghaṭṭanôpalabdha - vijaya-lakshmî-samâlîṅgita-
višâla-vaksha-sthala . . . raṅa - Triṅêtram mada - kari-mallam Vaidumba - śikhâ-
maṇi śrîmad-Vikramâdityan Tiruvayya Vijayâdityamaṅgalada piriya-keṅeya
bhinna-ppratisandhânan-geydu sthirikarisi vaiydodarkke chandra-sûryyar uḷlan-
negam aḷivu seldu biyam muṭṭade naḍayisuvirâgi kKay.ra mahâjanam
aiynûrbarg Vijayâdityamaṅgala-mahâ-grâmadol kuḍal Kaṅṅanûru Maṅiyûra
chatus-simeyindoḷagâda bitta-kattuma koṭṭam î-dharmmak ârânum ahitam
nenevâtam pañcha-mahâ-pâtakan akku

svan dātum sumahaçchhakyam duḥkham anyārttha-pālanam |
dānamivā pālanam vēti dānāch-chhrēyonupālanam ||

5

On a stone in front of the same temple.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣa 1450.....
..... anavarata..... pūjitarāda śrī-vija.....
Kṛiṣṇa-Rāyara (rest illegible)

6

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-iru-nūṟṟ-oru-padu ſeṇṇa Sarvadhāri-saiṁvaṟ-
sarattu Appaṣi.....Kaṇḍiṇa-gōtrattu.....na Viṟṟiru-perumāl ni..
.....Ilāḷa.....

7 (a)

At the same place.

(Grantha and Tamil characters.)

.....nilam iru-kaṇḍagamum.ta m nilam kaṇḍaga-
mum ākki nilam aṟu-kaṇḍagamum kaikoṇḍu eṭṭu-ttiru-ṽilakku vaippadāgavum
i-ttanma ſandirāditta-varai ſelva.....ga kuḍuttēn Vāṣarena i-ttanmattai
aḷivu-ſeyḍavan Geṅgai-kkaraiyil kurāl-paṣuvai-kkoṇṟān pāpattilē pugakkaḍavan

7 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu 1198 ſeṇṇa Yuva-varuṣhattu uttarāyanattu Ilavanḅji-
nāṭṭu Vijayāditta-maṅgalattu Viṟṟirunda-perumālukku ivv-ūril bhāgasvāmi-
gaḷil Harita-gōtrattil Tāḷakkuttai Viṟṟirunda-piḷḷai magan Ilaiya-perumāl va-
checha ſandi-ṽilakku 1 ſēnai-mudaliyār tiru-munbē ſandirāditta-varai ſelvad-āga
ubhaiyam-āga-kkuḍutta pon 1 kku pāga-vaṭṭi paḷiṣaikku i-kkōyilil nambimār Kau-
ṣika-gōttirattu nālattonṟ-udaiya Tiruvēṅgaḍa-bhaṭṭanum Kāṣyapa-gōttirattu
Nārāyaṇa -bhaṭṭanum kaikkoṇḍu tiru-ṽilakku muṭṭāmal erikkakaḍavōm i-
ttanma Śrī ſhūavar rakshai

8

At the same place.

(Grantha and Tamit characters.)

svasti śrīmanu-mahā-maṇḍalēśvara Taḷaikkāḍu Koṅgu Naṅgali Nuḷambapāḍi
 Vanavaṣi Pānnūgal-kōṭṭai-kkoṇḍa bujabala vira-Gaṅga-pratāpa-śrī-Nāraṣiṅga-
 Poyṣāḷa-Dēvar suka-śamkatā-vinōdadim pṛitivi-rājyam-paṇṇiy-aruḷāniṛka śrī-
 manu-mahā-sarvādīkāri samasta-śēnāpati Amarēśvara-daḍḍānāyakkār Vijai-
 . . . maṅgalattilē paḍaiviḍu-kāṭṭi irunda nāḷil Sarvajitu-sammaṛcharattu Āni-
 māśattu Paunnamiyum Nāyirru-kkiḷamaiyu Mūla-nakshatramum perṟav-anṟu
 Maṇa . . . lāḷvārkku Pirāṭṭiyai kaliyānam-paṇṇuvichchu dē . . . dēvarkkum tiru-
 ppaḍi-māṟṟukkum pūṣai-punaskārattukku sha-māśanaṅgaḷ pakka. Peri-
 yēri-kilē mudal-maḍaiyilē ponn-aṟa iṭṭu maṇṇ-aṟa koṇḍu dēvadānam ākki-
 kkuḍutta pūmiyāvadu . . pu Viṟṟirunda-perumāl tiruviḍaiyāṭṭattil āyiran-guliy-
 uḍanē śērttu migaiyā ninṟa kuḷi aimbaḍu . . . kilai mūlaiyilē . . ndu iṭṭa kuḷi
 nālpattaṅjum ti

9

At the same village, on a rock at the eastern outlet of the tank.

(Grantha and Tamil characters.)

svasti śrīman-mahā-prādhāna sarvādhīkāri sēnādhipati periya-paḍavaḷa-
 chChokkimayan Gaṅgapāḍi tombattaru-sāsiramum dushṭa-nigrahamum śiṣṭa-
 paripālanamum paṇṇi-tTāmaraichecheruvaḷi . . Naṅgali paḍaiviḍu-śeydu utta-
 rāyaṇa-samkramattil Āditya-vāramum Amāvāsyaiyum perṟa mahā-tithiyil
 dīnānātha-viśiṣṭaṟku mahā-dānam-paṇṇi irundu Vijayāditya-maṅgalattu mahā-
 taṭākam anēka-kālam jirṇṇamāy-irunda iḍattu Yuva-samvatsarattu ēriyaiyu
 snigdhamaḅga kaṭṭi pāṣapuriyuñ-jeyvittu periya tūmbuñ-jeyvittu Durgaiyār
 kōyilum eḍuppittu Durgā-dēvikku amudupaḍi nittam iru-nāḷi ariṣi eṟṟaikkun-
 jelvad-āga Mudalakkattil viṭṭa kuḷi munnūru kilai-pPeriya-Šemmukkiyil viṭṭa
 kuḷi nūru āga kuḷi nānūrum viḍuvittu mahā-grāmattaiyum su-pratiṣṭatam
 ākki tannuḍeya . . . ! chandrārka-sthāyigalā-maṇṇam paṇṇinān śrī-Viṣṇu-
 varddhana-Dēva-Garuḍan āna periya-paḍavaḷa-chChokkimayyan—

Šamkhākhyam sahasā nṛipam saha Pa . . . ṭṭam tu jivā raṇē
 banddhvā mṛiṣṭa-taṭākam atra Vijaiyādityābhīdhāna svayam
 Kāñchī-Koṅkadhipau vijitya tarasā labdhvā gajān uttamān
 śrīmad-Viṣṇuvivarddhanasya Garuḍas Šokkiti nāmājayat ॥

10

At Nallur (same hobli), in the Naṭṭada hola.

(Grantha and Tamil characters.)

Ōm svasti śrī svasti samasta-bhuvanāśraya śrī-pṛithivi-vallabha mahā-rājādhi-
 rājā rāja-paramēśvara parama-bhaṭṭaraka Dvārāvati-pura-varādhiśva(ra)Yadava-

kulâmbara-dvimaṇi sarvajña-chûdâmaṇi mala-râja-râja malaporuḷu gaṇḍa gaṇḍa-bêruṇḍa kadhana-prachaṇḍa êkânga-vîra hasahâya-šûra Šanivâra-siddhi Giri-durgga-malla chaladamga-Râma vairîpa-kaṇḍirava Makadha-râjya-nirmûlaka Pâṇḍya-kula - samuddharana Chôla-râjya - sthâpanâchârya nissamga - pradâpa-šhakravatti Hôšala-šri-vîra-Vallâla-Dêvar pṛithivi-râjyam-paṇṇi aruḷâ . . ruka Īsvara-saṁvatsarattu Paṁguni-mâsam . . . šrîmanu-mahâ-pradânan Dâti-Šiṅgedhaṇṇâyakkar tambiyâr Val nan mahâ-pra ňjinaṭṭil Vijayâdita-maṅgala - ppuril Tolḷanpaḷliy-âna Rûpa-Nârâyana-Vallâlanallârkkku aḍaitta naṅje ňjai nâr-pâ l dêvar dânam nôkki ru Vallâla-Dêvar

11

At Râmasâgara (Râmasâgara hobli), on a stone lying in front of the Pârvati temple in the enclosure of the Virûpâkshêšvara temple.

šubham astu svasti šri vijayâbhyudaya-Šaka-varusha 1367 neya Raktâkshisamvatsarada Bhâdrapada-šu 5 lû šrîmatu Annappa-Voḍeyaru Bukkasâgarada Prasauna-Virûpâksha-dêvarige koṭṭa dharmâ-šâsanada kramav ent endade šrîmau-mahârâjâdhirâja paramêšvara šri-vîra-pratâpa pûrva-pašchima-dakshina-samudrâdhišvara gaja-bêṇṭekâra šri-vîra-Pratâpa-Dêva-Râya-mahârâya . . . pṛithivi-râjyam geyyutt iralu Muḷavâyi-râjyadalu Bukkasâgarada vîra-šri ya vivara (here come details) â-tôṭavanî šrikâryake mâ aramane sarvamânyavâgi yamahârâyarige bêk endu samvatsarada Kârtika aramanege koṭṭev âgi amṛita-paḍige tirunâla-muntâda kâryakke rma-šâsana . . sthâni

12

At the same village, on the north wall of the Channakêšvara temple.

(Grantha and Tamil characters.)

ḷaiyûr kiḷavan Vîra-Râmu-ppiḷlai iṭṭa paṇam 15

13

At Tallappalli (same hobli), on a stone near the holagêri.

svasti ašêsha-bhuvana-vidita-Gaṅgânvaya-stûyamâna-mânôdaya šri-Mâdhava-Muttarasar Eḷenagar-nnâḍ-eḷpattum Âvanya-nâḍu-mûvattum Poṅkundu-panneraḍum âḷuttu[m]iṛe Mahâvali-Bâṇarasara mēge paḍe vōgi Kôyâttûr iṛidalli Kogaḷiya okkal šri-Ermmevara maga Bolva-Gaṅga-Gâmuṇḍan iṛidu biḷdan âtaṅge Pâḷpaḍuvinuḷ paḍuvaṇa keṛeyuḷ Tâmarekattin-keḷage mûvattu-

gūḷam kaḷani kalnāḍu sarvva-parihāra prasādani geydār (usual imprecation and final verse) Tāyalur-kkammarar-magan Pēraṇṇan negalḍān

14

At the same village, on the pedestal of the Sômēśvara temple.

(Nāgarī characters.)

svasti śrī vijayābhyudaya-Śālivāhana 1412 neya Saumya . . . saṁ-
vatsarada Pushya-śu 7 śrīman-mahā-maṇḍalēśvara Kathāri-Sāluva
. vanarā (rest effaced)

15

At Koḍigeḷḷi (same hobli), on a stone near the Gōpālasvāmi temple.

(Nāgarī characters.)

śubham astu svasti śrī vijayābhyudaya-(2 lines gone) . . . paramēśvara pūrva-
dakṣiṇa-paścima-samudrādhipati śrī-vīra-pratāpa-Vijaya-bhūpati-rāya-mahā-
rāyara kumāra śrīman-mahā-maṇḍalēśvara śrī-vīra . . . rigi . . . yaru Muḷuvāya
. ra makaḷu Yōga ent endare Muḷuvāya-
sīme agrahārav āgi sandu vaha
śrī-Sōmanātha-dēvara mahā-mahi Sōmanātha-dēvara sannidhiyali
. nāthapurava māḍi nima mānyavāgi . .
. (back) maga-dere kula gāpīke-mun-
tāgi pūrvāya-apūrvāya-sajala-suvarṇādāya akṣiṇa-āgāmi-siddha-sādhya-
ashṭa-bhōga-tējas-vāmya du-sahitavāgi sarvavū sū . . vāgi sarvamānyavāgi
ā-chandrārka-sthāyiyāgi anubhavisīdu yendu koṭa dharma-śāsana (usual final
verses and imprecatory phrases)

16

On a stone at the boundary of the two villages, Sunḍarapāḷya and
Gāṇḍlapalli (same hobli).

(Grantha and Tamil characters.)

svasti śrī śakkiravarttigal śrī-Kulōttuṅga-Śōḷa-Dēvarku yāṇḍu irubatt-ēḷāvadu
Nigarili-Śōḷa-maṇḍalattu Iṇanagar-nāṭṭu-pPāppaḍuvil ivv-ēri kalluvittān Śōḷa-
maṇḍalattu Arumōḷi-dēva-vaḷa-nāṭṭu-kKaṇṇaviḍu Mukkaṇṇaṅḍaiyan Adich-
chan Kappa-dēvan āna Nārpattēṇṇāyira-nilam . . ivv-ēri Nānā-dēśiyan

17

At Rāyasandra (same hobli), on a stone near the holagēri.

(Grantha and Tamil characters.)

śubham astu Śakābdam āyirattu-munnūṟṟu-onbadin mēl śellāniṅṟa Vibhava-
saṁvatsarattu utarāyaṅa-saṁkramattu dēśa-kālattilē svasti śrīman-mahā-maṇ-

ḍaliśvaran harirāya-vibhāta bhāshege tapuva rāyara gaṇḍa śrī-vīra-Harihara-
 rāya-kumāran Immaḍi-Bukkaṇṇa-uḍaiyar Muḷavāyil paḍaivittilē prithivi-
 rāyam-paṇṇāniṇṇa kālattilē uḍaiyar vāḷukkum tōlukkum nanṇ-āmbaḍikkum svasti
 śrī Mūvarāya vi. .vasanṅkaran mūvarayar-athisvara-nāyanār Virappa-nāyakkar
 kumāran śrī-Vēṅgaḍa-nāyakkar tambiyār Nāgeya-nāyakkar stisva Nigarili-
 Śōḷa-maṇḍalattu Havanji-nāṭṭu-pPālpaḍuvil sīmaiyl Dakṣiṇa-virā. .ttil Garu-
 ḍavēriy-āna Irāma-samudrattai siddham-āga-kkaṭṭivitta Ālaṅguṭṭai Valandan-
 kuṭṭaiy-āna Nāga-samudramum Irāya-samudrattu vaḍa-kōḍiyil tala-kollai. .
 l kālukku-tteṅkil tala-kollaiyum kaḷani tirutti-kkoḷvadāgavum kiḷakku Koṇ-
 ḍalār-kuṭṭaiyil vaḍa-kōḍi-māvil. . .mēṭṭukku mēṅku Mērandai kuḍi.
 kku kiḷakku teṅku-chChāmanakkāyan-paḷli ellaikku vaḍakku.vaḍa.mān-dōp-
 pukku teṅku inda sīmaikk-uḷppaṭṭa naṅjai puṅjai nār-pāl-ellaiyum sarvamā-
 nyam-āga dhārā-pūrvam āga paḍināru bhāgam āga viṭṭōm idil bhāgattāyam grā-
 mādhidēvataiy-āna uḍaiyārku bhāgam 1 Perumāluku bhāgam 1 Kāsyapa-gōtra-
 ttil Irāvūr Varadar bhāgam 2 śrī-Bhasai Gautama-gōtrattu upādhyar Maṇḍala-
 purushar bhāgam 1 Bharadvāja-gōtrattu Tātamburattu Hastigiri-nādar bhā-
 gam 1 Kuṇḍinya-gōtrattu Kumāṇḍūr Nārāyaṇappanavar bhāgam ½ Gautama-
 gōtrattu śrī-Bhasai Iḷaiya-perumāl bhāgam ½ Bhāradvāja-gotrattu Tātambura-
 ttu Śokkar bhāgam 1 Gautama-gōtrattu śrī-Bhasai śrī-Raṅganātar bhāgam 1
ttu Shaṭhamarushaṇa-gōtrattu Irāṭṭaimudali bhāgam 1 Bhāradvāja-gō-
 trattu Tātamburattu Śokkar bhāgam 1 Kuṇḍina-gōtrattu Gōmaṭṭhattu Varudar
 Allālanādar bhāgam 1 Kuṇḍina-gōtrattu Gōmaṭṭhattu Aḷagiya Maṇavāḷa-peru-
 māl bhāgam 1 Kapi-gōtrattu Kuṇḍūr Mannā, Varadar bhāgam 1 Ātrayi-gōtra-
 ttu Maṅgaḷūrbhāgam Attri-gōtrattu M. . .gaḷūr Praṇatāttiharan bhāgam
 1 Gautama-gōtrattu śrī. . .uppar bhāgam 1 Kāsyapa-gōtrattu Śoyūr Varadar
 bhāgam iraṇḍukkuḷ Irāmarkum śama-bhāgam onṅum Bhāradvāja-gōtrattu
 Tātamburattu Hastigiri-nādar. . .ttira. . .koṇḍa bhāgam 1 āga dēva-bhāgam 2
 Nandigrāma-bhāgam 14 śubham astu.dāna-pālanayōr madhyē dānāt śrēyōnu-
 pālanam dānāt svargam avāpuōti pālanād-achchutam padam

18

At Maḍivāḷa (Kyāsambaḷli hobli),

on the basement to the north of the door of the Svayambhavēśvara temple.

śubham astu svasti śrī vijayābhūdaya-Śālivāhana-śaka-varusha 1387 neya
 Pārthiva-saṁvatsarada Jēshṭha-ba 10 lu śrīmatu Muḷuvāyi-rājyakke saluva
 Eḷuvaṅji-nāḍa oḷagaṇa Kēsambaḷada Maḍavaḷada sthānada Svayambhunātha-
 dēvarige Muḷavāya Jannarasarū poḍamaṭṭu koṭa dharmā-śāsanada kramav ent
 eudare Muḷavāya-rājyada dēvasthānagaḷinda aramanēge ettibaha.vari
 vibhūti-gāṇike honnu kaḷāyada-huṭuvaḷiyānu dēvara dipa-naiyivēdya-aṅga-
 raṅga-bhōga-tirunāḷa-mahōtsava-tiruvaṇi-muutādavake Mallikāṭjuna-Rāya-

mahârâyârigè darmmavâgi biṭu darmma-šâsanagaḷanû barasi-koḍa hêḷi Vîra-Saṅga-Râja-Voḍe (stops here)

19

Around the basement of the same temple.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varusha 1393 neya Khara-saṁvatsa-rada Pushya-ba 30 sūriya-grabaṇadalu śrîman-mahârâjâdhirâja râja-paramêšvara śrî-vîra-pratâpa-Virupâksha-Râya-mahârâyaru râjyam geṭta-yiralu śrîman-mahâ-maṇḍalêsvaramû mēdinî-mîsara gaṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Nara-siṅga-Râja-Voḍayarige darmmav âgabêk endu Yišvari-Nâyakaru Eḷa Maḍavaḷada Svayamdêvarigetâpavanû vâlayisuvadake Yišvari-Nâyakara nâyakataṇake saluva Hirîya-Kasambaḷada grâmadalu nâyakara nirûpa-pramâṇâgi Bêtamaṅgalada adhikâri Liṅga-Râjanû yi-Kasambaḷada sîmeya voḷage (details of boundaries)tri-kâladalû ôlayisikouḍu yiha hâge kaṭaliyanû mâḍi naḍaṭta yiralâgi Siṅgarasa-apayanavarû yi-Bhavâsi-vaḍayanû naḍasuta yiralâgi Bêtamaṅgalada . . . [Si]ṅgarasarû baralâgi stânadavarû bandu yi-sîmegela-stâpanavanû mâḍi dêvara saṭiyali pañchâṅgadavara dharma-sâsanavanû barasikoḍahêku endu kôral âgi Siṅgarasarû â-chatu-sîmeyanû mâḍisi adake mudre masakhara

20

On the basement to the right of the doorway of the same temple.

Yiravi Hariyapa-arasarige sammukhada apaṇeyali nirûpava koṭadake namma Naṅjamma šâsanavanû barasikoḍa hêḷi Hariyapa-arasama hesaralu nirûpava kaḷibida sammanda â-nirûpa-pramâṇage Kêsambaḷada Maḍavaḷada dêvastânadalu aramanega hatibaha vibhûti-gâṇike (farther details) yi-khaṇḍugada yibaḷavanu . . . Svayambhunâtha-dêvara pûje-punaskâra-nayivêdya-aṅgarâṅga-bhôga-amrutapaḍi-tirunâḷu-mahôtsavada-tirupaṇi-muntâda śrîkârya sarvamânya sarvaûdâravâgi biṭevâgi â-chandrârka-stâiyâgi Svayambhunâtha-dêvara śrî-kâryake sala . . .ad endu poḍamaṭu koṭa dharma-šâsana yi-šâsanake (usual imprecation) yi-šâsanake adikavâgi yidu barasidavarû Aṭhavaṇe-Dêvarasara makaḷu Timmarasaru

21

On the southern side of the same place.

śrîman-mahâ-pradhânarâda Tipparasayyanavarû nammage saluva Jakarasana kasbada grâmavanu Svayambhunâtha-dêvara amrutapaḍige (stops here)

22

At the same temple, left side of the doorway.

(Grantha and Tamil characters.)

....maṇḍalaśvaran harirāya-vibhā . . n bhāshaikku tappuva rāyar gaṇḍan irā-
jādirājan irāśa-pa . . . śvaran dbiśvaran śrī-vīra-Harihara-rāyar
kumāran Dēvarāya-uḍaiyar brithuvi-rājyam-paṇṇi arulāniṅṅa sa

23

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-iru-nūṟṟu-oru-pattu-aiṅju ſeṅṅa nāl sārva-
bhūma śakaravattigaḷ śrī-Pōśāḷa-vira-Irāmanāta-Dēvaṅku yāṇḍu muppatton-
badāvadu Vijaya-samvatsarattu Purattādi-māda-mudal Nigarili-Śōḷa-maṇḍalattu
Iḷavaṅṅi-nāṭṭu Kēśavan-parvatattu uḍaiyār Svayambhu-nā kkoḍiy-iṭṭa-nā-
yanārkkku Irāmanāta-Dēvar kumāra Maṅjeya-māguttarena i-dēvar tiru-mēnikku
naṅṅāga-ttēvar tiru-nakshatrattu-chChadaiyam tīrttam āga-kkaṇḍa Purattādi-
tirunālukkun-diruppanikkum uḍal-āga marudaka ppunṣey nāṅ-
pāl-ellaiyum mēnōkkina maramuṅ-giṅōk ga-chchandirāditta-varai ſelvad-
āga viṭṭēn i-ttanmattai

24

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-munnūṟṟu-eṅbaṅju ſellāniṅṅa kālattu Śittira-
bānu-varuṣa . . m vaigāśi . . dal śrīman-mahā-mūva-irāyar gaṇḍan bāshaikku-
ttappuva irāyar gaṇḍan Dēva-irāya-mahā-irāyar kumaran Malikāṅchuna-irāyar
śiṅḡādanattu tiribuvana-Kaṭṭāri-Śāḷuvan Naraśiṅga-irāśa-uḍai mā mahā-pa . .
karan Tirumalai . . ṅṅa-taḷapar pālanaiyil Nigarili-Śōḷa-maṇḍalattu Muḷavāyil
irukkum Ārayālamalla-irāguttar magan Tamma-irāttarena Kēśavan-paḷḷa-
ttaienna . . .-ttanattu . . Tirumalai-aṅṅa-taḷapāla . . .yil mēṅpaḍiy-ūril Śuviṅḍavai
.yān ubaiyam āga mēṅpaḍi . . . ſellum nilam uḍaiya Vāḍaṣan kayil Ponnāyan
kollai nilam kaṇḍaga inda nilam kaṇḍagamum inda-ttiru-maḍaiviḷāgattil irutt-
idai-kkoḷmudal Taḷal-maḍuttalai māṅatta mā.vā.vittār Tammaṅṅan inda
nilam uḷḷadu kaikkōṇḍu Avuḍaiyār amadu nāyanār pa . tan . tirunāl
māṅṅān-tirunālil nuḍāna vechcham uḷḷadu . iṭṭu anta nāyanmārukku
amudum paḍai vena naḍattakaḍavar āga-chchandirāditta-varai
śarvamānibam āga viṭṭēn inda-ttanmattai yāvan oruttan māṅṅivan Geṅgai-
karaiyir-kurār-paṣuvai-kkoṅṅān pāpattilē viḷakkaḍavan i-ttanmam irāśāpiu
rakshai

25 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyittu-iru-nūṟṟu-oruttu-aiñju ſeṅṅa nāḷ sārvaḅḅuvana-
 chchakkaravatti vīra-Irāmanā-Dēvaṟku yāṇḍu nāṟṟattu-onṟāḅadu Manmata-
 saṅvaṟsarattu-pPurattādi-mādam mudal Nigarili-Šōḷa-maṅḍalattu Iḷavañji-
 nāṭṭu-kKēśavan-paḷḷattu uḍaiyār Svayambhu-nāyakar Āḷi-kkoḷi-iṭṭa-nāyanāṟ-
 ku Kēśavan-paḷḷattu-pPeriya-ēriyil dēvadānam niḷki paṇḍāram āna nilamum
 idukku utpaṭṭa maramum kiṅṅum dēvar tiru-mēnikku nanṟ-āga ſantrāditta-
 varai dēvadānam-āga viṭṭēn Irādēva-kumāra Mañjaya-māvuttarena inda-ttanma-
 ttai iṅṅal-šeyidavan Geṅgai-karaiyil kurā-pašuvai-kkonṟā pāvattilē viḷakka-
 ḍavan śrī-Māhēśvara-rakshai švabham astu

25 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī yāṇḍu nāṟṟattu-onṟāḅadu Appaši-māda-mudal i-nnāyanār dēvadāna-
 cheḅekkil eṅṅaiyāṇadu munnāḷ eriyuñ-jandi-viḷakk-eriyavum ſekkilakkittaiy-āna
 iṟai dēvar tiru-mēnikku nanṟ-āga Mudaliyār tiru-munbu oru tiru-nandāviḷakku
 erivadāgavum Pušakiraikku-kkiḷil Dāšankuṭṭai . . nīr-pāñja nilaṅ-gu Ga.
 ḍa - Gōpāla - ſandikku - chchandirāditta - varai ſelvad-āga viṭṭēn Irāmanā - Dēva-
 kumāra Mañ(ja)yā-māguttarena inda-ttanmattai ilaṅṅaṅam-paṅṅina avan
 Geṅgai-karaiyil-kurāl-pašu

26

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu (y)āyiratta-iru-nūṟṟu-irubadu ſellāniṅṅa nāḷil Višuvā-
 vari-varuṣattu-kKāttigai-māda-mudal Iḷavañ-nāṭṭu uḍaiyār Šuyambu-nāyi-
 nāṟku mudaliyār Kūttāḍun-dēvaṟku nanṟ-āga Uṟigayattil Karuppuḷān Peṟṟa-
 piḷḷai magan Nāchchiyāḷāvān vaitta tiru-nundāviḷakku onṟukku viṭṭa pašu-
 ppanniraṇḍuñ Munnaṟu diyil Šiva-pPirāmaṅṅarum kaikkoḷḍu ſandirādhitta-
 varai ſeluttakkaḍavōm

27

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyirattu-irunūṟṟu-orupatt-añju ſellāniṅṅa kālattu
 sārvaḅḅuvana-šchakravatti śrī-Poyšāḷa-vīra-Irāmanā-Dēvaṟku yāṇḍu muppattu-

onbadu âvadu Arpaši-māša-mudal Tiruppaḷḷiyarai-Nāchchiyārku amudu paḍikku ariši. .vvuḷakkum Periya-mudaliyārku amudupaḍikku ariši mūv-uḷa-
kkum āga ariši oru kuḷagāmum pātra-śēsha-ariši oru kuḷagamu Māhaśvaraḷku
iraṇḍu oḷukkum nāṭṭavarḷku oru oḷukkum nittam ippaḍi śelvadāga ivv-ūril
iraḷi aḍai iratti pala varivu puttirai pudu. .ṇikkai maṇṇum eppēṇṇattānavum
sarvamāniam āga viṭṭōm Iḷavaṇṇi-nāṭṭu-pPeriya-nāḍavaru Vāṇakiyaḍaiyarum
i-ttanmattukku leṇṇaṇam-panṇina avan Geṇṇai-kkaraiyir-kurār-paśuvai-
kkonṇān Brahmavatti i-ttanmam śrī-Māhēśvara-rakshai

28

At the same place, south side.

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-pradhānan Dāti-Śingaya-daṇṇāyakkar tambiyār Vallappa-
daṇṇāyakkar vāḷukkum tōḷukkum nanṇ-āga Pramādi-varushattu Śittirai-māda-
mudal ivar āyattukkum magamaikkum kaḍava Karikāla-Śōḷa-Nerumūr-uāṭṭu-
vēḷān Kambarum Ponnūr Maṇṇai-dēvarāmamugiyān Śuriya-dēvarum Tenna-
vadaraiyan Śiraṅga-pperumāḷum Malaiyaṇṇan Vāśāṇḍaiyum Nigarili-Śōḷa-
maṇḍalattu Iḷavaṇṇi-nāṭṭu-kKēśavan-parvatattu uḍaiyār Jayambu-nāyanā. . .
. . ūrgaḷukkum aḍaitta paṭṭadai-śuṅgam tariy-iraḷi taṭṭār-ppāṭṭam Āśuvam aula-
mbala. rigai kudirai-chchārigai idukk-aḍaitta pala magamaiyu uṭṭa-
kkaikkonḍu śandirāḍitta-varai mu. m āga-kkuḍuttōm i-nuālvarōm inda-
ttanmattai māṇṇuavan Geṇṇa-ka.

29

At the same place, west side.

(Grantha and Tamil characters.)

svasti śrī Śakara-yāṇḍu āyiratt-iru-nūṇṇ-ēḷu śellāniṇṇa Dhāruṇa-saṁvarsarattu
Paṅguṇi-māsa-mudal Iḷavaṇṇi-nāṭṭu Pūdavūril irukkum vēḷḷāḷaril Kallagara-
Pūdavūr vēḷār Mādēvar magan Vayirāṇḍaiena Āvaḍaiyar Svayambhu-nāya-
karkku -tiruvottaśāmatukku tiruv-amudu-paḍikku-kkuḍutta pon nālukku-
pponn-onṇukku-ppaliśai pāga-vaṭṭiy-āga mādam onṇukku nāḷ onṇukku nāḷiy-
ariši-yāy amudupaḍi uriyum pātra-śēsham uriyum śeluttuvōm āga i-kkōyil
Śiva-Brāhmaṇaril Gautama-gōtrattu Śaivāchāriyan Śāṅkara-dēvar magan
Virunda-baṭṭarum i-kkōttirattu-chChaṅga-baṭṭar magan Kamba-baṭṭarum
Bhāradvāja-gōtrattu Nelli-bhaṭṭar magan Nailli-bhaṭṭarum i-ppon kaikkoṇḍu
pon onṇukku pāga-vaṭṭiyāl vanda paliśaikku chandrāditya-varai āmudu. . śelutta-
kkaḍavōm ivv-anaivōm i-ttanma śrī-Māhēśvara-rakshai

30

At the same place, north and west sides.

(Grantha and Tamil characters.)

svasti śrī Śakara-yāṇḍu āyiratt-iru-nūṅṅ-ēḷu Źellāniṅṅa Dhāraṇa-saṁvaṛsarattu-
pPaṅṅuni-māsa . . dal Kāñchi-purādipan Taṭasūdran Kaṅchivaṅṅakkan Vāṅa-
kiṛai-uḍaiyār Śokka-nāyan magan Śirunāyanena Āvuḍaiyar Syayambhu-nāya-
narku oru tiru-nandāviḷakkukku nālu ponnun kuḍuttu Vāṅakiṛaiyilē kaṅḍaga-
kkaḷaniyum vittēn ponu-onṅukku-ttiṅṅaḷ pāga-vattiyāl vanda paliṣai paṅam
onṅukku ṣandirāditya-varai tiru-nundāviḷakk-erikkakaḍavōm i-ṣī-Māhēṣvara-
rakshai

31

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyarattu-irunūṅṅ-ēṅbattiraṅḍu Źellāniṅṅa kālattu
svasti śrī bhāshaikku-ttappuva rāyara gaṅḍan ṣattiyattukku-ttappuva rāyara
gaṅḍan Kāṭṭāri Śāḷuvan vīra-Bukkanna-uḍeyar kumārar Kampanna-uḍaiyar
kumāran Kāṭṭaiya-nāyakkar Vikāri-varushattu Vaigāsi-mādai-mudal uḍaiyār
Śembu-nāyinārku tiruvottaṣāmam amudu-ṣeyya amudupaḍikku Kēṣavan-
paḷḷattil Kāmakaṭṭil mudal-maḍaiyil vitṭa kaḷani mūṅṅināl kuḷagam paṅni-
raṅḍum periy-ēri vaḍa-kaḍaiyil kiḷai-kkollaiyum Karuppaḍi-kkollaiyum idan
mēṅkil Vattī-kkollaiyum n kuṭṭai uḷḷēriyil teṅkil kollaiyum ṣaṅṅa tārūm
. va . . kku mēlai-mūlaiyil ṣaṅṅa tārūm i-kkaḷani kollai aḍaṅḷalum
Muḍigaviḅcharā Vāṣāṅḍai kaḍi niṅṅa dēvadānam āga tām payir-ṣeyidu iru-
talai-vāramum kkaikkoṅḍu nāl onṅukku iru-nāli ariṣi aḷakka ku ōr-oḍukku
uri ariṣi ṣōṅu peṛakkaḍavarāgavum i-kkaḷani nīr-kkiḷ nilam ṅina-
van vaṅksham nirmūlam ām i-ttanmaw Kāṭṭai

32

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu āyiratt-orunūṅṅ-ēṅbattu-nāl-āna Dunmati-saṁvatsara-
ttu-pPaṅṅuni-māsa-mudal Jayamkoṅḍa-Śōḷa Ḥavaṅṅiya-rāyar āna Kūttadu-
dēvar maganār Śiṅu-Vāsudēvar nambirāṭṭiyār āna Brahmādhirājan Śelvāṅḍai
magaḷār Ṣeṭṭālvārena uḍaiyār Svayambhu-nāyanārku-ttiru-nandāviḷakk-onṅu
ṣandrāditya-varai ṣelvadāga nān kuḍutta pon pattum i-kkōyilil Śiva-Brāhma-
ṅaril Gautama-gōtrattu Śaivāchāryar Viruda-bhaṭṭan magan Śaṅkara-dēvarum
ik-gōtrattu Śaṅga-bhaṭṭan maga. Svayambhu-bhaṭṭaru Bhāradvāja-gōtrattu Pe-

riyâlvâr magan Mâra-bhattarum i-ppon kaikkondu pon onṅukku-ppâga-vaṭṭi-
yâl vanda poliṣaikkuttiru-nandâvilakku ṣandirâditya - varai ṣeluttakkaḍavôm
ivv-anaivôm i-ddhamam pau-Mâhêṣvara-rakshai i-ddhamattai lam. . . paṇṇina-
van Geṅgai-kkaraiyir-kurâr-paṣuvai-kkonṅân pâpam-kolṽan

33

At the same place, north side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu âyirattu-iru-nûṅṅu-oru-patt-aiṅṅu ṣellâniṅṅa kâlattu
sârvaabhuvana-ṣakkaravatti śrī-Pôṣala-vira-Râmanâda-Dôvaṅṅu yâṇḍu muppatt-
eṭṭâvadu Tai-mâdam mudal-ttiyadi nâl Kêṣavan-paḷḷattu Âvuḍaiyâr Âḍi-koḍi-
iṭṭa-nâyanârkkku ṣiṅṅu-kâlai-ṣandikkum uchchi-ṣandikkum âṇḍu onṅukku amudu-
paḍikkum nelli aimbattunâr-kkaṇḍagattukku pâttira-ṣêṣham ariṣi nâlî-uri-
yum amudu-paḍikkum ariṣi nâlî-urium ṣeluttavum Tai-ttirunâlîaikku pon iruba-
du paṇam onṅum âga-ppon irubattaiṅṅu paṇam aṅṅukku ivv-ûril Śiva-pPirâma-
nar ṣi-kâriyaṅṅ-jeyvâru iṅṅukku pon irubattaiṅṅu paṇam aṅṅum viṭṭen Kâñchi-
purâdipan Kachchivaṅṅakkan Vâṅakirai-uḍaiyâr Śokka-nâyan magan Viruda-
Murâri Ainâyan tanmam ippaḍi ṣeyyum idattu ṣiṅṅu-kâlai-ṣandi amudupaḍi
Vâṅakirai-uḍaiyârâṅṅu oḍukku uchchi-ṣandi amudu dēṣântarigaḷukku oḍukku
i-ttanmmat. . kkonṅân Pimavattiyilê viḷakkaḍavar âgav-idu. Mâhêṣvara-ra. . .
Viṣâka-padittam

34

At the same place, on the sômasûtra.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍu âyiratt-oru-nûṅṅu-ttonnûṅṅu-irandâvadu naḍakkinṅa
Śukkira-ṣammachcharattu Śittirai-mâṣattu Jayaṅṅonḍa-Sôḷa ḷavaṅṅija-râyan
Kûttâḍun-dêvar maganâr ḷaiya-Vâṣudêvar pṛithuvi-râjyattil Nigarili-Śôḷa-
maṇḍalattil ḷavaṅṅi-nâṭṭu Kêṣuvan-paḷḷattu tiru-maḍaivilâgattu Âḷavuḍaiyâr
Śambu-nâyakar kôyilil pañchâṅṅattil eḷuttu-veṭṭina padi ḷavaṅṅi-nâṭṭil ṣantâ-
nam-illâv-uḍaimai nâlî-nâṭṭil niyâyattârkuṅṅ-jantânam-illâv-uḍaimai tanmam
âga ṣandirâditta-varai kollakkaḍavôm i-ttanma Śiva-pâda-ṣêkara-pperumâl âna
ḷavaṅṅija-râyar irakshai

35 (a)

At the same temple, on the wall to the left of the doorway of the Pârvati temple.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yâṇḍ-âyiratt-oru-nûṅṅ-aimbatta-nâlâvadu naḍakkinṅa Khara-
samvatsarattu Âni-mâsattu Jayaṅṅonḍa-Sôḷa ḷavaṅṅija-râyan âna. . râḷṽan

magan Kùttâḍun-dēvan pṛithivi-râjyattil ivar agambadiyâril Šūṛriyâlvân magan Pēriyudaiyân âna Tantirapâlanena nâyanâr Svayambhu-nâyanâr kôyilukkuḷḷu tiru-ppuṛakkūḍaiyil o. . tiru-nandâviḷakku vaittu (y)idukku-ppoliv-ûṭṭ-âgakkuḍutta ponn-onbaḍu (y)i-pponn-onbaḍun-goṇḍu ſeluttakkaḍavôm i-kkôyilil Šiva-Brâhmaṇaril Gautama-gôtrattu-tTēva-baṭṭan magan Svayambhu-baṭṭanum i-kkôtrattu-chChaiṅga-baṭṭan magan Svayambhu-baṭṭanum Bhâradvâja-gôtrattu Periyâlvâr magan Mâra-baṭṭanum i-mmûvômûñ-jendrâditta-varai tiru-nantâviḷakku . . . kkaḍavôm ânôm (y)idu-kkaikko.ḍ-iduvôm idu pan-Mâhēšvara-rakshai

35 (b)

At the same place, right side of the doorway.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍ-âyiratt-oru-nûṛru-aimbatt-ourâvadu naḍakkinṛa Sarva-dhâri-sa.ttu Jayaṅgoṇḍa-Šôḷa Ilavañjiya-râyan âna Mârâlvâr magan Kùttâḍun-dēvan pṛithivi-râjya . . l-ivar agambadiyâril Šūṛriyâlvân maga Nîra-ṇiñjânu . . ndi-pPēriyudaiyân âna Tantirapâlanum ivv-iruvômum nîyârkkum kum . . . rišiyu nila kkuḍuttôm ivv-iruvô namuṅ-goṇḍu ſeluttakkaḍavôm pala kkum motta vadu śrī-Mâhēšvara-rakshai

35 (c)

At the same place.

(Grantha and Tamil characters.)

.riyil mudal-maḍaiyil tûmbum i-vvâykkâlukku-tteṭkil.kalâni nûṛr-aimbaḍu kuḷiyum âga kku aiñ-gaṇḍaga nellum-i kku nâlu-panamum rku-kkaikkonḍôm i-kkôyilil Šiva-Brâhmaṇaril Gautama-gôtrattu baṭṭan magan Šayambu-baṭṭanum i-kkôttirattu-chChaiṅga-baṭṭan magan Šeyambu-baṭṭanum Bhâradvâja-gôtrattu Periyâlvâr magan Mâra-baṭṭanum i-mmûvômum ſantrâditta-varai ſeluttakkaḍavôm idu pan-Mâhēšvara-rakshai

35 (d)

At the same place, inside.

(Grantha and Tamil characters.)

svasti śrī Tuvârâpati-nâḍanḍai magan Šaṅgâṇḍai Nâyakaṅku vaichcha ſandi-viḷakku onṛu

35 (e)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvarâpati-nâḍan Vimâ . . . ma. Śaṅgâṇḍai rku oru šandi-
viḷakku vaichchên Jambu-nâyakarkku

35 (f)

At the same place, left side of doorway, inside.

(Grantha and Tamil characters.)

svasti śrī Irâšapuratt-amaichchan Šoṭṭaiyâlṽar magan Puliyâlṽarena . . .
pallattu-chChoyambu-nâyanârku i. ta kom. irañḍu

35 (g)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Tuvarâpati-nâḍan . . . va-nâyakkan magan Šandâ. ḍân . . . atṭa
di-viḷakku

36

On a stone in the wall of the same temple.

šubham astu Pârthiva-sainvatsarada Kârtika-šudha-uthâna-dvâdasilû Svayambhu-
nâtha-dêvara Pârvatî-dêviyarige nandâ-dîpakke Vaḷûrahaliya sîme ûra mundana
âlada hola kha $\frac{1}{4}$ mâvinakârinî kôṭeya hola kha $\frac{7}{20}$ (rest illegible)

37 (a)

At the same temple, on the pillars of the maṇṭapa leading to the Pârvatî temple.

(Grantha and Tamil characters.)

svasti śrī Šakarai-yâṇḍ-âyiratt-oru-nûṛru-nâpattanbadâvadu še naḍa-
kkîra Šarvaji-sainvaṣsara(ra)ttu-pPaṅgini-mâsattu Jayaṅḍa-Šôḷa Ilavañ. . ya-
râyan âna Kûttâḍun-dêvan pṛithivi-râjyattil ivar l Pêriyudaiyân âna
Tantirapâlanena nâyanâr dêvaṛku šîru-kâlai-chchandikku amudupaḍi . .
tên âru ponnâl vanda polišai koṇḍu nitan nâli-y-arišî šeluttakkaḍavôm i-
kkôyil Šiva-Brâhmaṇaril Gautama-gôtrattu Viru . . baṭṭanum i-kkôttirattu Saṅga-
. Bhâradvâ gôtrattu Kâlî-baṭṭanum âga i ũ-gōṇḍôm šandiraditta-varai
šeluttakkaḍavôm idu pan-Mâšvara-rakshai

37 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Jayaṅḡḡa-Śōḷa Ḥavañjiya-rāyan Kūttāḡun-dēvar magan Ḥaiya
Vāśudēvar pratuvi-rājyattil ṇḡaiyār Svayambhu-nāyakarḡu Ḥavañji-nāḡum
Ḥanagar-nāḡḡilum uḷḷa Paḡalmariyūñ-Juḷḷikuḡiyu. .kaṇṇālattil i. .raṇḡ-iḡatta
i. .ku paṇamuñ-guḡutta pattoru-paṇamum ivai nāyanārḡu kuḡuttom i-ttanma-
ttai iḡakkunavan Geṅgai-kkaraiyir-kurāl-paśuvai.

37 (c)

At the same place.

(Grantha and Tamil characters.)

.mēlai mūlai kuṇṇaṅgallum maḡāpāraiyaum vaḡakku ērikkup-pāy
. .nir-ttāḷ. .kku-kkiḷakkum ēri. .vāyḡku-tteḡkuñ-jīmai-āga viḡḡu-ttiruppaḡimārḡu-
kkum tirunā. .ḡikkum pala-paḡi-nimandakkāḡar jivittattukkuñ-Kē. .n-paḷḷattu-
ppidāḡai Kaṇṇanūr āna Jayambu-nāyaka-nallūru. .m śi. .ppidāḡai. .ki.
yāna Tāndōṇiśvara-nallūrum Veli. .ya-maṅgalattu-ppidāḡai Māran-kuttaiy-āna
Śiva-pāda-śēkara-nallūrum Paśakiraiyaum idukku-kkuḡiyiruppu vaḡakkir-ko. yir-
punśeyum ivaiy-ellām dēvadānam sarva-parihāram āga viḡḡen ivv-ūr periy-ēri-
kiḷ iḡaṅga. .m-iḡḡān mēḡkil. .mbukku mēḡku mudal-maḡaiyil oru vēli nilamum
Uḡigayatt-ēri-kiḷ Nuḷambakattilum. .kattilum āga oru vēli nilamum Veli. .ni-
riya-maṅgalatt-ēriyil vaḡakkir. .mbil mudal-maḡaiyil āyirañ-guḷiyum Kuva.
maṅgalatt-ēri-kiḷ mudal-maḡaiyil iru-nūru-kuḷi. .śikkai-ēri-kiḷ mudal-maḡaiyil
iru-nūru-kuḷiyum ivv-ūr kâ. .ḡḡa ēri. .mudal-maḡaiyil iru-nūru-kuḷiyum ida
.

38 (a)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kāñchi-purādīpan antara-śūttiran Vanḡakkan Śaṅgandaraśan Māra-
śiṅgan Śiva-pāda-śēkaran āna Jayaṅḡḡa-Śōḷa Ḥavañjiya-rāyan Jayambu-nāya-
kar kōyilil nirutta-maḡḡapamun-diru-naḡai-māḷigaiyaun-diru-maḡiḷun-diru-kkō-
puramuñ-jeyvittu i-kkōyilukku vēḡḡun-dirumēnigaḷum eḷund-aruḷuvittu-ppa-
rikala-parichchinnāḡaḷun-diru-nandāviḷakku nālum vaḡḡu nimandakkāḡar
Śaivāchāriyan mudal āga Śiva-Brāhmaṇar nālvarum naḡḡavan mudal āga uḡai-
chcha. .yavarun-dēvar-aḡiyār irubattu-nālun - Dirupadiyam-pāḡuvānun-diru-
nātakam-āḡuvipPānum a-pPadiyam japa. .ta-hōmaṅgaḷukku Brāhmaṇar pañni-

raṇḍu kuḍiyum Brāhmaṇarkku jivi. šēsham...riyum viṭṭu tiru-nandavānañ-
jeyvānuṅ-guṣakkuḍi iraṇḍuṅ-gōyil-kaṇakk-oruvanum āga-kkuḍi aimbattiraṇḍum
nāyanārku-ttēvai-šeygaiyckku sarva-parihāram āga viṭṭēn tiru-maḍaiviḷāga śrī
...kiḷai mūlai kiḷ śrī vāykkālukkku-tteṛku Maṇṇiyēri kaḷanikkku mēṛkum mēṛ-
...kkōḍikkku vaḷakkun-dē.....

38 (b)

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śākarai-yāṇḍ-āyiratt-oru-nūṛṛ-ēṇbattu-nāl āna Dun . . ti-šammachcha-
ratt-Āni-māda-mudal . . yanār Šeyambu-nā . . ku nāyan Mārāṇḍai magan Šeyambu-
nāyakanena . . kkayattil Šavirāṇattērikku-tteṛkil Kuṛukkiyilē . . ku kaḍaichchañ
 . . ṅjai . . madi . . mandi ttukku nāl oṇṛukk-iru-kuṇi nellum iraṇḍu šandi-viḷa-
kkuñ-jellakkaḍavud āga viṭṭēn i-kkōyilil Šiva-pPirāmaṇau Gautama-gōttirattu
Šaivāchāriyan Viru . da-baṭṭan maga . . űkara-dēvanum Nitta-viratti . . tu . . ra
baṭṭan magan Šeyambu-baṭṭanum Pārattuvāši-gōtra mūvō
 . takkaḍavōm i-ttanmattaiy-iṛakkinān Geṅgai-kkaraiyiṛ-kurār-pašuvai-kkonṛān
śrī-Māhēšvara-rakshai

39

At Vanahaḷli (same hobli), on a stone behind the Gōpālasvāmi temple.

. Šaka-va 1455 neya sanda da Šrāvāṇa-šuddha 12 lu Achuta-Rāya-
rige dharmavāgi Veṅkaṭaṇāthana sannidhiyalū Kūḷūra Rāma-Rāyanavaru
Muḷuvāgila Channa-Kēšava-dēvarige dāreyan eṛedu koṭṭa Baḷūranahaḷli-grāma
śrī-Kēšava

40

At Hulikunda (Dāsarahaḷli hobli), on a virakal in Dimmāl-dinne.

svasti śrī Dilipayya pritivī-rājya geyyuttire Pokkundada tuṛgoḷe Koṅga-
maṅgalada Médayya kâdi sattu saggeyyada

41

On a second virakal in the same place.

svasti śrīmau-Ma[hē]udra-Noḷamba prituvī-rājyaṁ geyyuttire Pokkundada tuṛ-
goḷoḷu . Māchirāyya tuṛava . . ḷuchi satu saggastan āda

42

On a third virakal in the same place.

svasti śrī Noḷambâdhirâja Ayyappa-Dêva pṛithuvî-râjyañ geyuttire Poñkunda Beḷmâdañgañ śrī-Kañchi-šâyi Narasiga Mañgalada toṅgoḷoḷ sattam mûva-tibbaruñ naḷ-guḷa kaḷani koṭṭar

43

On a fourth virakal in the same place.

svasti śrī Dilipayya pṛitivî-râjya geyutire Poñkundada toṅgoḷe kâdi Bêlûra Madayya satta saggastan âda

44

On a fifth virakal in the same place.

svasti śrī Dilipayya pṛitivî-râjya geyuttire Poñkundada Bârândaravayya Taga-ḍûra keḷeya kâḷegadoḷe Basavayyana munde kâdi sattu saggeyada itake a[y]-goḷa kaḷani koḷaṅge. . (usual imprecatory phrases)

45

On a sixth virakal in the same place.

svasti samadhigata-pañcha-mahâ-šabda Pallavânvaya śrī-pṛithuvî-vallabha Noḷambâdhi-arasa sa...gaḷoḷ ire Beṅṅagûra karvvuve Bâṅasâmi-magan Puṅekâman nûṅu-mânasa oḷa pôgutire Aṅadiyoḷ sattan

46

On a seventh virakal in the same place.

svasti śrī Noḷamba pṛithuvî-râjya geyu.....

47

On an eighth virakal at the same place.

svasti śrī Mârasiñgha-Dêva pṛithuvî-râjyañ geyyut ire Po[n]kundada emme-tuṅgoḷo.enamade Kuppaṅa kâdi sattu saggiyâda.....

48

On a ninth virakal at the same place.

svasti śrī Mahâvali-Bâṅarasa Gaṅg-aṅu-sâsiramunân âle..nagâniya Matti Gaṅgarâ Nâga-Dêvan Poñkunda-panneraḍum â-dêvaru ett-onde ivvara toṅuga-ḷoḷ ikkisi Khîḷdêva Yamilegeyarasu mattâṅiyu koṭṭôdu nâl-guḷa kaḷani idan aḷidon pañcha-mahâ-pâtakan akkun

49

At the same village, on the Chaudēšvari-baṇḍe.

(Grantha and Tamil characters.)

Šārvari-varuṣhattu Vaiyyādi-mādam 10 ti Iṅamai-dēvar širimaiyilē Maduvara-
šayyan šor-patt-iḷamai.ṇitta . . . damma

50

On a varaḷu-baṇḍe at the same village.

Jaya-saṁvatsarada Mārgasira-šu 2 lu śrīmatu Nikhili-Bannāta-Nāyakara
Virapanu māḍisida khambāra

51

At the same village, on a rock south of the Gōpālasvāmi temple.

rā || staḷam Timmirāyappagāri kumāra Banupali Rāya Vyaya-saṁvatsa-
raṁ Pushya-šu 13 Maṅgaḷavāraṁ Nāraṇaya tiṭu-vākiliki peṭiṇṇu

52

At the same village, on a rock in Baicha's field.

Pramādīcha-saṁvatsa[ra]-Chaitra-ba 5 lu śrīmatu Kōnama-nāyani Kriṣṇappa-
nāyaniṅāru Āyappa-komāruḍu Chintayaku koḷaga-mānyam vivaraṁ (rest
contains details of gift)

53

At the same village, on a rock in betel-leaf garden.

svasti śrīmat Poṅkundada nāyaka Dereyapa (stops here)

54

At the same village, on the basement of the Sōmēšvara temple.

(Grantha and Tamil characters.)

svasti śrī Poṅkunṇattil Tōriśrīm-udaiyārku-kkurudai-ševakka sarattu
Gaṅga-pperumāl āna Uttama-Šōḷa-kKaṅga podu peri . . . ri kiḷ-kālukku vaḍa-
kkum Tēdakallukku teṅku tirutta viṭṭa kuḷi nūru adukku-kkiḷakku kālukku
vaḍakku Paṅikkunṇukku-kkiḷakku Aṅaikkamāvil Perivaṣeṅṅuvukku mēṅku śrī-
Pirān magan Vikkiramādittanena ũṅku vaḍakku en kuṭṭai-kkiḷ mudal-maḍaiyil
viṭṭa kuḷi nūṅṅ-aiymbadum Viḷivū . r-udaiyān Šaḍaiyan kuṭṭaiyum idan vaḍa-
kkil puṅṅe-ṇilamum Dēva-Šōḷa-šuvamiyena Tōriśrīm-udaiyārku vittōm ivarṅṅai
iṅakkuvān Geṅgai-karaiyil kurāl-pašuvai kuttinān pāvattil paḍuvān Taḷaišaiya-

râyanum Arnađamurivânum Nittanum Âganâyakanum Kûttâđuvânum Kâttânnum Šelvanum Mâđevanum Vikkiramâđichchanum Uyyavandânum Šeyyânum Pammanum ivv-anaivêmun-gûđi-ttirutti varisai-kkôllâl vittu kuļi aiññûru ittai vilakkuvân Geŋgai-karaiyil kurâl-pašuvai kuttinân pāvattil pađuvân . varku višêsha-pûšaičku vittên Perumâl âna Vikkirama-Gaŋga-vêļânena Šâmi-kirai mudal-mađaiyil kuļi munnûrum vittên peri-êriyil muda-mađai tûmbukku terkku paļaiya ni . . ñ-guļi aiññûrum

55

On the bande of the same temple.

(Grantha and Tamil characters.)

svasti šri Kuvaļâla-pura-paramêšvaran Gaŋga - kulôrbhavan Kâvêri - vallavan Nandigiri-nâdan Uttama-Šôļa-kKaŋgan Vîra-Gaŋgan magan Veţţum . ppâra-Bânanena Kuvaļâla-nâţtil Poŗkundattil uđaiyâr . . švaram-uđaiya nâyanârku tiruppađimârġukkum pala-padi-nimandakkâŗarkum Šilikkinum Allikutţaiyum Kulaiñjanai - kutţaiyum Koŋgunipalliyum Nâvula - kutţaiyum vittu marŗumunb-uļâ đevadânanagaļukkum avichchuppâţţamum nila - varivum vittu ikkôyilil Šiva-Brâmhanârġum nimandakkâŗarkum vâla-paņamum u . . paņamum marŗum uļļâ varivugaļum on . . koļlakkađavên vena i-ttanmattai iŗakkuvân Geŋgai-iđai-kKuma . . viđai kurâl - pašuvai - kkoŗrân Bramhavattiyil pađuvân pan-Mâhêšvara-rakshai

56

At the same temple, on the south wall.

(Grantha and Tamil characters.)

svasti šri mahâ-pradâna Mudali-pillaiyum Ila-nâţtu Periya-nâţţavarum Natţanena kkuņratu . . yil Tôričchuram-uđaiyarkku . . ttêva-tiru-mênikku nanŗ-âga oru tiru-nandâviļakkukku nilam . . yuttânđân-pillai-kkuđu . . vittên

57

At the same place.

(Grantha and Tamil characters.)

svasti šri Šakâbdam 1.3. šenŗa Pâţthiva-saivatsarattu Paņguni-mâsa-mudal Poŗkunŗatu Nâyanâr Tôrišvaram - uđaiyarkku Tiruvañdirappâkkil manu-mahâ-pradhâni Šilaviđa-daņđanâyaka širi-kâriyatuku kađava Tiruvai-iyârũ - uđaiyâr

58

On gavi-baṇḍe behind the same temple.

(Grantha and Tamil characters.)

svasti śrī Ānaṁḍa-varuṣhat . . . m-uḍaiyār m-
uḍaiyār Neḍuṅgal iv-ūril śrī-Mūlastānam-u vibhōgha-prāptiyi
.

59

At Uriga (same hobli), on the basement of the Bālasômēśvara temple in the west.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-āyiratt-iru-nūṟṟ-oruvadāvadū sārva-puvana-chchakkira-
vattigaḷ Pōṣāḷa-viray-Irāmanā-Dēvaṟku yāṇḍu 33 āvadū Sarvachiy-saṁvāṟch-
charattu Tai-mādam irubattu-nālān-diyadi Pūṣattu nāl Uṟigaiyattu uḍaiyār
Šōmanā-dēvarukku ivv-ūril ſaṅgaṭṭai amudupaḍikku ſantrāditta-varai
šellakkāḍavad-āga viṭṭēn

60

At the same temple, south side.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍ-āyiratt-oru-nūṟṟu-topṇūṟṟu-onṟāvadū naḍakkinṟa Vibha-
va-saṁvasarattu Nigarili-Šōḷa-maṇḍalatt-Iḷavaṇṇi-nāṭṭ-Uṟigayattil uḍaiyar
Jayamkoṇḍa-Šōḷichchuram-uḍaiyāṟku Nāyan Veṅḡāḍai magan Kūttadun-dēvan-
ena dēvadānam āga Vaṭṭakuṭṭai Uṟigayattil vaḍa-pakkil Adalikkutṭaiyai . . .
.

61

At Hosakōṭe (same hobli),

on a stone in the enclosure wall of the Gōpālasvāmi temple.

śubham astu Durmukhi-saṁvatsarada Phālguṇa-bahuḷa 10 śrīmatu Rāyasada
Rāmachandra-dēvaru Vijaya-Rāya-mahārāyarige maha-dharma

62

At Bowringpet (Bowringpet hobli), in front of the Basava temple.

(Grantha and Tamil characters.)

Āṅgi-varuṣhatu Aippadi-mādam . . . tiyadi uḍaiyā . . . Gaṅḡi . . . ku Tēkkal-nāṭṭavar
Vaiyaṇṇu

63

At Yalavahalli (same hobli), in the Hoṅge field.

(Grantha and Tamil characters.)

svasti śrī Hoyiśaḷa-vīra-Vallāḷa-Dēvaṅku śellāniṅṅa Īśva.. Purattādi... rva-
pakshattu Velli-kkiḷamaiyum... Ēkādeśiyum... nāḷ śrimanu-mahā.. dāṇan
Data-Šiṅga.. deṇṇāyaka..... ruṅ-gūdi inda ēri Ilavappalli
Vaiyaṅṅa maṇal oḷukki-kkaṭṭu.... viṭṭa kuḍaṅgai idu śandira-āditta-varai i-
nnā.. kallukku naḷuvē.....

64

At Kārubele (same hobli), on a stone in the rakta-koḍige inām field.

svasti samadhigata-pañcha-mahā-śabda Pallava-kula-tilaka śrī-prithivi-vallabha-
Mahēndrādhirājan̄ Gaṅg-aṅu-sāsiraman āḷutt ire Maraṅgaḷ-Oḍeya Kaṇḍa-
mmayyanā magan Vilagaṇḍayyanu... palagaṅ toruḅoḷoḷ śattō i-kalla māḍisi
bhaḍisido Divākarayyanu Nagōjanayyanuṅ

65

At the same place.

svasti śrī Nāgārjunayyanan Vijjeyadeya magaḷ Sāvin̄ immaḍi sarvva-śāstra-
prasiddhi śrī

66

At the same village, on a stone in the hoṅgēmara-field.

Vibhava-saṅvatsarada Āshādha-ba 1 lu Kārimaṅgalada Timmappa-Nāyakaru
Kārnbaleya Nāchappa-Gavudage koṭṭa nettara-goḷage-gadde-kramav ent endare
namage saluva Maragalla-kereya koḷagaṅa ka.... gaddeyanu ninage ne (rest
effaced)

67

At Kilukoppa (same hobli), on a boulder in Yaraguruva's field.

śrīmatn̄ Sugatūra Mummadi Tama-ryanu Paṇḍita-Bālapa-Voḍeyarige namma
bhakti-priyadindallu koṭṭanta mānya hola hattu-koḷagada mānya hattu-koḷaga

68 (a)

At the same village, in the koḍagi-mānya field.

(Grantha and Tamil characters.)

svasti śrī Śakarai-āṇḍu āyiratt-iru-nūṅṅ-orupattu-nālu. svasti śrī sārvaabhauma-
śakaravattigaḷ śrī-Pōśaḷa-vīra-Irāmanā-Dēvaṅku yāṇḍu... Khara-saṅvatsarattu

Mē...nāyarru...ttu Dvādaśiyum Budan-kiḷamaiyum Uttirattu nā..manu-
mahā-pa..sāyitta ubaya-nānā..śi....tāril . var āna nambi.....taka..śrī
.....kaṭṭuvitkkaḷani mu-kkamutti.....vaṅku amu.
.....

68 (b)

At the same village.

(Grantha and Tamil characters.)

.....ta.....ṇṇūṅṅ-ettukku mēṅ-chellā.....šekk-irai...
i.... irai taṭṭār-ppāṭṭam..m-avichelu-ppāṭṭam śārigai marṅum eppēpaṭṭa
varivugaḷum viṭṭa kuṇḍa.....ttu...haṇaiti..va.....kku śāndirādi.....
.....

69

At Beṅganūru (Bowringpet hobli), on a rock to the west of wasteweer of the tank.
Śāliyāhana-śaka-varuṣaṅgaḷu 1399 ya Viḷambi-saṁvatsarada....ba 30.....
...ari-rāya-vilbhāda bhāshege taṇṇuva rāyara gaṇḍa.....śrī-Virū-
pāksha-Rāya-mahārāyaru pṛithivi-rājyam geyutt iralu (rest effaced)

70

At Māyigere (same hobli), on a stone below the tank.

Jaya-saṁvatsara-Phālguṇa-ṣu 1 lu śrīmatu Anantappayanavaru Māgereya kere-
ya keḷage Nalapa-Gauḍagu Kempaṇa-Gauḍagu koṭa kaṭu-koḍige Pavuchikaḷa-
Nāyakau koṭa-gade-staḷake kha 1½ aksharadalu muvattu-koḷaga yidake bīja-
vari bēḍigeyali sarvamānya (usual imprecatory phrases)

72

At Maragallu (same hobli), on a stone near the village entrance.

Sādhāraṇa-saṁvatsarada Jēshṭha-ba 1 lu śrīman-mahārājādhirāja paramēśvarar
....rāya kaṭhāri-Triṇētra pūrva-dakṣhiṇa-pāschima-uttara-samudrādhipati śrī-
vīra-Vijaya-mahārāyara kumāra Dēva-Rāyar siṁhāsanaḍalli Lakkanna-Voḷe-
yara Muḷabāgila Tēkala-nāḍa Juṅṅirugaṇṇagaḷige saluva Maragaḷalu ayivattā-
ṅu-dēśada Sālumūle-samasta-halaru pañchāḷa-sahitavāgi kūḍi santeya kaṭṭisida
sambandha ā-santeya paṭṭaṇa-svāmi Chīyīya-Basseṭṭige mānyavāgi Yeḷeya-Nāya-
Seṭṭīya maga Chīyīya-Basseṭṭige mānya.....saluba holanu khaṁ ½ gadde khaṁ
½ (back) saḍu-darusana-voḷagādavarum.....kottu yettu tottu kudure koṇḍadū
māridaḍū sarvamānya kabbīna-kelasa mara-kelasa akkasāle asaga nāvinda
holeyanu yint ivaru sarvamānya salisuvaru (usual imprecatory phrases; rest illegible)

74

At Yelavahalli (same hobli), on a stone to the south-east.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1703 ya Plava-saṁvatsara . . . Chaitra-śu 14 . . . Peddayala Balamunē-gauniki kaṭṭu-koḷage eḥēnu 3 maḍi kha $\frac{3}{10}$ ichināmu annbhaviṅchukoni sukhāna vundēdi

75

At Mugulabele (same hobli), on a rock near Sūlikuṇṭe.

Vijaya-saṁvatsarada Māgha-su . . . śrīmatu Viṭala-Nāyakaru Mugulabeleya . . . mmana-Gauḍagu Nāchappa-Gauḍagu (rest illegible)

76

At the same village, on a stone on Busanūru-dinne.

svastī śrī . . . degeḷi Pidima-sāsira . . . āḷe kân . . . te vēyi tōrupe Bānara iṛido tegi Māreyan pageṛe lōke evvāka eṛit ittom sarva-parihāram itak aḷivo paṅcha-mahā-pātakan akku pṛithvi-ma . . .

77

At the same village, on a stone in Bhagavautarāya's field.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣaṅgaḷu 1501 Pramāthi-saṁvatsarada Āshāḍa-śu 12 Sōmavāradallu śrīman-mahārājādhi-rāja rāja-paramēśvara śrī-vira-pratāpa śrī-Raṅga-Rāya-mahārāyarū Pinuḡoṇḍeya (simhāsana) ratna-simhāsanaṛudbarāgi pṛithuvī-rājyaṁ geyutt iralu śrīmatu Kārimaṅgalada Chikaṇa-Nāyakara maga Kṛishṇama-Nāyakaru Mugulabeleya Kōnappa-Gauḍarige Timmaṇṇa-Gauḍarige kereya kaṭṭu-koḷageya mānyada śilā-śāsanaḍa kramav ent endare (here follow details of gift; rest illegible)

78

At Mādigarahaḷli (same hobli), on a rock.

Konyapurā Holērahaḷiyal iha Tammaya-daubitrana maga Tammaya-Gauḍanu Nandana-saṁvatsarada Chayitra-śu 1 lu hoyisida kal-oraḷū 1

79

At Mādimaṅgala (same hobli), in Naṅjappa's field.

(Grantha and Tamil characters.)

svasti śrī Sakarai-yāṇḍu 1154 Kara-śaṁnaśarattu Śittirai-māśam Jayaṅḡoṇḍa-Śōḷa-tTēkkāla-rāyan āna Śembodayāgiyena Mādamaṅgalam naiṅjai puṅjai

nâr-pâl-ellaiyum uḷa . . . ra talav-irai nila-variv-avichehu-ppâtṭamum marṟum uḷḷa . . . yam 'agappaḍa tanma-dānam āga vittē. Tēkkāla-rāyanena mājanaṅgal pāḍikāva pettu pon iḍakkaḍuvadu idukku mēl pāgachchinnamm-āna . . . mum anni-yāyam ninaichchavan Geṅgai-kkaraiyil kurār-pašuvai konṟān Piramavaṭṭi puguvān

80

At Sūlukunte (Sūlukunte hobli), on a rock below Anagalakere.

Sādhāraṇa-sainvatsara-Āshāḍa-ba 10 lu Tamma-Gavuḍage koṭṭa kaṭṭu-koḍage gadde kha 1

81

At the same village, on a stone in Syāmarāya's grove.

. . . śrī jayābhyudaya svasti Raktākshi-sainvatsarada Mārgašira-śudha 5 yalū śrīmatu Sūlukunte-hōbaḷi Yaha . . . paṇḍitaru Chūḍē-Gaṇḍage kasabe-Anagalakereya kaṭu-koḍige-kramav ent endare prāku paḍeda hola (rest effaced)

82

At the same village, in the wet land of the patel of Maḍivāḷa.

(Grantha and Tamil characters.)

svasti śrī Dēvar tōḷukkum vāḷukkuñ-jeyam āga 3.vadu Tēkkal-nāṭṭu-pPeriya-nāṭṭa . . . m adikāri Ku . . . nāyanu kku Kārāmaṅgalattu-pperi . . . yilē kaṇḍaga-kka . . . v-udaka-pūṟṇam āga

83

At Kāmasamudra (Kāmasamudra hobli), on a stone south of the Āṅjanēya temple.

Parābhava-sainvatsarada Āsvīja-sudda 5 lū śrīman-mahā-maṇḍalēśvara śrī-vīra-Vijaya-Voḍeyara kumāra pāda Dēva-Rāya-Voḍeyaravara Juṅja-Vōbe-ya-Nāykara kumāra Chitivoyya-Nāykaru paṭṭaṇa-svāmi-Nāchi-Setṭiya maga Buḍapa-Setṭige paṭṭaṇa-svāmitanavanu koṭṭu ātana manege (rest contains details of gift and usual final phrases) nāykara voppa śrī-Chenna-Kēšavaru barahā || Pāpōjanu māḍidanu ||

85

On a rock south of the same temple.

Prabava-sainvatsarada Pāḷṅṅa-su 1 lū śrīmatu Narasappa-ayyanavara nirūṭpa ettidu toṇe yidu Kakkemaḍuvuia koṭeyan ikisi āvanān obba yi-ūra pārapatyadavanu yi-ara-koṭeyanu kaṭṭi koṭeya konme ho (stops here)

86

At Bûdikôte (Bûdikôte hobli), on a stone in the wall of the western village entrance.
 svasti sakaḷa-jagat pratihârikṛita-Mahâvaḷi . . . mat-Bâṇarâsar
 Gaṅga-aṅu âḷutt ire Râchamalla-Penmaṅa sadoḷ Kañchiyâ mē-
 ge paḍe geyda keydoḍe kâdu mēge eḷṭandavu adara mēge. Bâṇarâsar
 Tēkal Nan ḍeyon Aggaḷâ-arâsârâ besasidoḍe besanade tu . . . â-balam ânt
 ôḍi eṅadu biḷdar biḷdoḍe mechchi Okuuda mâbaḷ kaḷchu koṭṭa idâm baṇavam
 sandan âvanânu keḍi . . . n pañcha-mahâ-pâtaka akku avanânu aḷivon sasirâ-
 kavileyu sâsirvva-parvvarumâ konda lôkakke salgu Bârâṇasiya aḷidon akku
 svasti Śrîpurusha kaḷvan

87

At Miṭṭahaḷli (Bûdikôte hobli), on kôti-baṇḍe near the village.

Paridhâvi-saṁvatsarada Phâḷguṅa-ṣu 1 lu śrîmatu Lakkanna-Voḍe-
 yaru Tēkala-râjya Kîramaṇde pana maga Sôtappa
 koṭṭadu gadde khaṇi ½ hola . . . hannondu koḷaga (rest illegible)

88

At Balamande (same hobli), on a rock near Golvâra-doḍḍi.

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1486 neya saṁ-
 vatsarada Bhâdrapada-bahuḷa 5 lu śrîmatu Mallappa-Nâyaka
 amaranâyaka siddâya muṅṅisidam avana (rest illegible)

89

At Ukkunda (same hobli), on a rock in the east.

Vṛikôdara-Hanumanta-râyaniki Varamala-Nâyakara Channa-Gauḍaniki śâna-
 bhô . . . Mâṇipali Raktâkshi-saṁvatsarâ

MALUR TALUQ.

1

At Tékai (Tékai hobli), on the huli-baṇḍe west of the Varadarâjasvâmi temple.
svasti śrî vijayâbhyudaya-Śaka-varsha *1438 Pramâdicha-saivatsarada Phâl-
guna-šu 1 Gu śrîmanu-mahâ-maṇḍalêśvara médini-mîsara gaṇḍa Kaṭhâri-Sâḷuva
Tribhuvana-Râya gaṇḍa-gûḷi Sambu-Râya-stâpanâchâryya dakshiṇa-Suratâḷa-
vibâḍa râya-pakshi-sâḷuva Sâḷuva-Tippa-Râja-Voḍeyara komâra Gôpa-Râjaṅge
Dêva-Râya-mahârâyara nirûpadiuṅ Lakana-Voḍeyaru Mâdaṇa-Veḍeyaru â-Sâḷu-
va-Gôpa-Râjaṅge Têkalanû koṭali hinde Ballâḷa-Râyana pradhâna-Vallappa-
dannaṅyakaru Siṅgi-dannaṅyakaru yikisida kala-kôtê taḷa maṭṭavu biddu laya-
vâgi hódali Varadarâja-dêvara nirûpadiuṅ Gôpa-Râjanu puna-pratishṭeyanû
âgabêkendu chitayisidali â-pradhâna-Siṅga-Râjanu voḷa-kôtê hora-kôtê yara-
danû yikisi Varadarâja-dêvara mukha-maṭṭapada sannidhiyalu Râjagambhîran
emba kottaḷavanû yikisidali â-Gôpa-Râjanu â-kumâra Tippayanu huligaḷanû
hiḍi tarisi bêtṭeyan âḍida avasarada kottaḷa maṅgaḷa mahâ śrî śrî

2

At the same place.

yi-Sampigey emba gaṇḍuganu huligaḷa bâlana hiḍidu yaḷavahâṅge yaḷaüdu yi-
śâsanagaḷu huyida kalukuṭi-Tirumalage Varadarâja-dêvara nirûpadiuṅ Seṭṭa-
haḷiyalu gade 3 holanu 3 vanû koṭeü yi-gadê-holavanû Varadarâja-dêva-
ra nirûpadiuṅ sandu bahudu śubham astu

3

On a stone near the mahâdvâra of the same temple.

svasti śrî vijayâbhyudaya-Śaka-varusha 1352 neya Sâdhâraṇa-saivatsarada
Mâgha-šu 10 Gu śrîman-mahâ-maṇḍalêśvara médini-mîsara-gaṇḍa Kaṭhâri-
Sâḷuva Tribhuvana-Râya gaṇḍara gûḷi Sambu-Râya-stâpanâchâryya dakshiṇa-
Suratrâṇa-vibâḍa râya-pakshi-sâḷuva Sâḷuva-Tippa-Râja-Vaḍera kumâra Gôpa-
Râja Vaḍera pradhâna Mallama-Râjana maga Siṅga-Râjanu Pâla-nâḍa Dûḍana-
haḷiya paḍuvaṇa Mâragaüḍanakkattê-mêḷaṇa Gaṇḍabhêruṇḍan emba mâli. . . .
. Varadarâja-dêvara mukha-maṭṭapada gôpurada kadavige tarsi
Âvikalla baḍagi Dêvôjana maga Châja-ôjagaḷa kayyalû mara gelasavanu mâḍsi
kammâra Añjala-Diviṅgôjagaḷa kayyalu kadav ikki kabunada kelasagaḷanu mâ-
ḍisi â-vôjugaḷige kudurê-sattigeḷaḷanu koṭṭu kâni-bhûmiyâgi Bôja-Dêvôjagaḷige
Gôpa-Râjana Pônâḍa Mâdanahaḷiyalû koṭṭadu (here follow details of gift) isṭṭu sandu

* So in the original.

bahudu i-stha Tēkala-paṭṭaṇake bijayam māḍisi-
 koṇḍu banda hiriya-Chok-Perumāḷi-dāsara aḷiya Harāḍ-dēvara magam
 Chok-Perumāḷi-dāsara aḷiya Nāyaṇāru-dāsaru yi-dēvarige pūje-parichārava
 māḍuva Tiguḷa-Brāhmaru Varadarāja-bhaṭṭaru Dēvarāja-bhaṭṭaru Śāmaṇṇanu
 Varadarāja-bhaṭṭaru parichāraka Rāmaru dēvarige bōnava māḍuva Āḷagi-
 Vakadaru dēvara-nāma-saṇyaya māḍuva Śrivaishṇavarū..Āyi-Piḷi Bannūra-
 ghaṭṭada baḷi tiruvaṇjanakke Baṇjaṇa-dāsa Piḷi . . .dēvarige hūvina daṇḍeya
 kaṭṭuva dāsugaḷu Tirumāḷa-dāsānu (others named; and rest illegible)

4

On the south side of the same stone.

. prajā-parivāra śrī-pāḍakke tapida
 ā-kālade Vijaya hārāyara ā-rāyara kumāra Dēva-Rāya-mahārāyaru
 chatu-samudrādhipatiyāgi siuhāsana tali ā-rāyanige balada-buja-
 pratāpanāgi vaḍada Sāḷuva-Tippa-Rāja-Voḍeyaṅge kumāra Gōpa-Rāja-
 Voḍeyaru yi-Tēkala-paṭṭanavan aḷuvalli ā-Siṅga-Rājanu yi-
 paṭṭaṇada eraḍu-suttina kōṭeyan ikkisi yipaṇa ṇa-svāmiyāgi Nāyināru-
 dēvara nirūpava hiḍidu sarva-jaṇagaḷigeū kāṇisuva hāge ā-kālake
 . . . kaṭṭi Gōpa-Rājana maneya pradhāna Siṅga-Rājanu dēvara tirumānake
 dēvālayak hindāṇa-mundāṇa-bhāgada maṇṭapa Gōpa-Rājana
 hesaralu Gōpasamudrav emba koḷanu kaṭṭisi ā-koḷana paḍuvaṇa-bhāgadalu ā-
 Gōpa-Rājaṅge aramaneyanū kaṭṭisi dēvarige balada bhāgadalu Siṅga-Rājana
 aramane ātanu udaya-tri-sandhyā-kāladalu eraḍu-hottina snāna-aupāsana
 maneya dēhāraṇanū māḍi Varadarāja-dēvara sikhara-sandarśanava uḍi
 dēvarige naivēdya-tāmbūla-muntāgi ā-stānakke bandu dēvarige samarpisi toḷasi
 tirthavanū koṇḍu āṅga-raṅga-bhōgavanu pratishṭhe māḍi dēvara mukha-
 maṇṭapada mundāṇa Kuṇḍapa-daṇṇāyakaru kaṭṭisida mundāṇa-gōpurake . .
 . taṭṭina kadake nāma udaya-kālada Sūrya-Nārāyaṇa . . . yēka-bhāgada taṭṭina
 kaḍe dēvā nū saha rāyarige Lakha-
 ṇṇa-Voḍeyarige Mādaṇṇa-Voḍeyarigeū Sāḷuva-Tippa-Rāja-Voḍeya-
 rige . . . Sāḷuva-Gōpa-Rāja-Voḍeyarigeū sakala-sāmraṅyav āgabēk Rāja-
 nam Varadarāja-dēvarige māḍisida kaḍaga-stānada dharma-śāsana Chikaṭi-
 maṅgalada agrahāradalu Vara rige saluva gadde kha 12

5

At the same place.

(Grantha and Tamil characters.)

śubham astu svasti śrī Śakābda-varusham 1421 n mēl-ehchellāniṅṇa Siddhātti-
 varusham Vaigāśi-māsam 5 ti śrīman-mahārājādhirāja rāja-paramēśvara

Médirni-mísara-gaṇḍa Kathâri-Sâḷuva-Narasimha-râyan kâriyattukku kattan âna Narasâ-nâyakkan prithivi-râjyam-paṇṇânikayil Kâšyapa-gôtra Nâga-siddhaya-vaiṣṇa maṇḍalika-ravi-Râhu Višvanâtha-râhuttan kumâran Râma-râhuttan Têkkal Aruḷâḷa-nâḍaṅku Muḷavây-šâvaḍikku-chehellum Têkkal-nâṭṭil Tammatṭakkeṅai-grâmatṭukku-chehellum chatus-simai uḷppaṭṭa nañjai nâr-pâṅkkelaiyum sarva...nyam âga Têkkal Aruḷâḷa-nâḍaṅku amudupaḍi šâttuppaḍi tiru-viḷakku tiru-ppaṅkku sarvamânyam âga chandrâditya-varai-yum šellakkaḍavad-âga dâna-šâdanam Šokkapperumâl-tâḍaṅkum pramâṇam-paṇṇi kuḍuttên iuda dhammatṭukku lainghanam-paṇṇinavan Gaṅgai-kkariyil kurâl-pâšuvai konṅân pâvattai koḷḷuvan i-ttanmam naḍattinân pâdam iranḍum en-talai-mêlê

6

At the same place.

(Grantha and Tamil characters.)

šubham astu svasti šri Šakâbda-varusham 1430 n mēṅ-chellâninṅa Šukla-varusham Šittirai-mâsam 10 tiyadi šriman-mahârâjâdhirâja râja-paramêšvara pûrva-dakshinâ-pâšchima-samudrâdhipati šri-vîra-pratâpa vîra-Narasimha-râya-mahârâyan prithivi-râjyam-paṇṇânikayil švara Yâdava-Nârâyana Yâdava-kulâmbara-dyumaṇi sarvajña-chûḍâmaṇi malarâja-râja malaporuḷu khaṇḍa gaṇḍa-bêruṇḍa

7

At the same place.

(Grantha and Tamil characters.)

. Šagâpta-varusham 12 llâninṅa Dhâtu-varushattu Âvaṇi-mâdam 20 tiyadi apara-pakshattu Tiṅgat-kiḷamaiyum Ashtamiyum peṅṅa nâl svasti šri irâjâdhirâja râja-paramêšvara Gaṅgaikoṇḍa-Šôḷan Irâjê . . Šôḷas-chakravatti Šôḷappa-perumâl kumâran Šittanâdar âna Šôḷappa-perumâḷena svasti šri Têkkal Aruḷâḷa-nâḍan kôyir taṅkum Šokkapperumâ űam-paṇṇi kuḍutta parišâvadu i-nnâyanâṅku amudupaḍi sâttuppaḍi tiru-viḷakku tiru-ppaṅkum šantrâditta-varaiyum sarvamânyam âga viṭṭa-tTama-nâṭṭu-pPulikkuricchi kallilum šembilum eḷuttu-veṭṭikkoḷḷakkaḍaivargaḷ âga-ehamma-dittu pramâṇam-paṇṇi kuḍuttên tânattâṅkum Šokkapperumâl-tâḍaṅkum Šôḷappa-perumâ gaṇam-paṇṇinavan Gaṅgai-kkariyir-kurâl-pâšuvai-konṅân pâvattai koḷḷuvargaḷ ippaḍikku eḷuttu šchabham astu

8

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagāpta-varuṣham 1259 mēṅ-chellāniṅṅa Pramādi-varuṣhattu Pura-
tādi-mādam 20 tiyadi śrīmanu-mahā-pradhānan Dhāti-Śiṅge-dēṅṅāyakkā . . .
. . . 1 nāyakkapādigaḷil Kōnaiyappemme-nāyakkanena svasti śrī Tēkkal Aruḷāḷa-
nādan kōyir tātattārkum Śokkapperumāl-tādaṅkum pramāṅam-paṅṅi-kkuḍutta
pariśāvadu i-nnāyanārku amudupaḍi śāttuppaḍi tiru-vilakku tiru-ppaṅikkum
Ponmaṅika-nāṅṅu-pPuttuṅ-chaṅtrāditta-varaikkum sarvamānyam āga-kkallilum
śembilum eḷuttu-veṅṅikkollakkaḍavargaḷ-āga-chchammadittu pramāṅam-paṅṅi
kuḍuttēn tānatārkum Śokkapperumāl-tādaṅkum Kōnaiyappemme-nāyakkanena
idukku ilaṅṅaṅam-paṅṅinār uṅṅāgiṅ-Keṅgai-kkaraiyiṅ-kurār-paṣuvai koṅṅān
pāvattai koḷḷuvargaḷ ippaḍikkū ivai Pemme-nāyakkan eḷuttu śubham astu

9

At the same place.

(Grantha and Tamil characters.)

. Śagāptam 12.3 n mēḷ śellāniṅṅa svasti śrī Sādharāṅa-varuṣhattu Āni-
mādam 2 tiyadi Tēkkal Varadarājan kōyilil stānikar śrīmanu Śokka-pperumāl-
dāsar i-kkōyilil nambimār baṅṅar-kāriyam-ṣeyuvar Varandarum-pPerumāl
Ālvārkuṅ mēḷpaḍi Dāmōdara-perumāl Aruḷāḷa-nādaṅkkum Varandaruvār
Irāmāyḅkkum Śokkar Periya-perumāḷukkum . . . Kēśava-perumāḷukkum Karu-
ṅākara iv-āṅṅu kottukkum śāsanam-paṅṅi kuḍutta pariśāvadu nambi-
mārukk-āga Varandarum-Perumāl-Ālvār āgudal Dāmōdara-pperumāl Aruḷāḷa-
nādan āgudal iruvaril oruvar na śrī-kāriyam-pāttu naḍattakaḍavar
āgavum ivv-āṅṅu kottukkum srī-kāriya . . . vatipaḷḷiyil periyay-ēriyilē kuḍi
niṅṅal-āga mu-kkaṅḍaga-kaḷāniyum nāl-vaḷi iru-paḍi prasādamum chaṅdrāditta-
varai śellakkaḍavad-āga śā

10

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vibhava-varuṣhattu Vaigaṣi-mādam 27 ti svasti śrīmat-pradhāpa-
chchakkirāvatti Pōṣāḷa-vīra-Vallāḷa-Dēvar kṅmārar Dāti-Śiṅge-daṅṅāyakkār
tambiyār Vallappa-daṅṅāyakkār Śokkapperumāḷukku pramāṅam-paṅṅi-kkuḍu-
tta pariśāvadu Tēkkal Varadarukku Tēkkal-nāṅṅil Ālambā nāṅṅai puṅṅai nāy-
pāyḅ-ellaiyum kiṅṅokkina kiṅṅaṅum mēṅṅokkina maramu(mu) uṅṅpaṅṅa nilam

adaingalum ūrum nāyanār Varadarkku amudupaḍi śāttuppadikkum tiru-mêṅ-
pûchelu-ttīru-viḷakkukkum tiru-ppaṇikkum dārâ-pûrvam-âga i-nnâl mudal
chehandirâditta-varai sarvamānyam-âga-kkuḍuttôm ippaḍikku iduvê śādanam-
âga-kkoṇḍu kallilum ţembilum veṭṭikkollavum i-ttanmam mâṅṅinâr uṇḍâgil
Geṅgai-kkaraiyil kurâr-pašuvai-kkoṅṅân pâvatte-kkollakkadaḍavargaḷ i-ttanman-
daḍpâmal naḍattinavanuḍaiya pâdam iranḍum en-talai-mêlê

11

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vibhava-varshattu Vaigâši-mâdam 21 ti Tēkkal-nâṭṭu-nâṭṭavar
Šokkapperumâḷukku pramâṇam-paṇṇi-kkuḍutta parišâvadu Tēkkal Varadarkku
i-nnâṭṭil Âlambâ. . . naṅjai puṅjai nâr-pâkkellaiyuṅ-kil-nôkkina kiṅṅarum mēnôkki-
na maramum uṭpaṭṭa nilam adaingalum ivv-ūrum i-nnâṭṭil chChiratti-maṅgalattu-
pperiy-ēri mudal-maḍaiyilê pattu-kkaṅḍaka-kkaḷaiyūm nāyanār Varadarkku
amudupaḍi śāttuppaḍikkum tiru-mêṅ-pûchelu-ttīru-viḷakkukkum tiru-ppaṇi-
kkum dārâ-pûrvam-âga i-nnâl mudal ţandirâditta-varai ţellakkadaḍavad-âgavum
yâvâr oruttar i-nnâḍu peruvaram avargaḷukku ivv-ūrkkku varum anniyâyam-
uḷḷadu nâṅgalēy-iruttu-kkâppârri-ttarakkadaḍavôm ippaḍikku iduvê śādanam-âga
koṅḍu kallilum ţembilum veṭṭikkollavum i-ttanmattukku ilaṅṅaṇam-paṇṇir-
uṇḍâgil Geṅgai-karayil kurâl-ppašuvai-kkoṅṅân pâvattai-kkoḷvargaḷ ippaḍikku
nâṭṭavar Vaiyaṅṅan eḷuttu Mârakūḷi eḷuttu Mâdi-šiyān eḷuttu Malaidēvar eḷuttu
Šikka-cheṭṭi eḷuttu Koṅḍalan eḷuttu gâmuṇḍan eḷuttu Šokkaṅṅan
eḷuttu ippaḍikku nâṭṭu-kkaṅṅakkan Tiruvorriyûr-uḍaiyân eḷuttu

12

At the same place.

(Grantha and Tamil characters.)

Vibhava-varushattu Âvaṅi-mâdam muda ti śrīmar-piṅatâpa-chchakavatti śrī-
vîra-Vallâḷa-Dēvar kumârar Dâti-Šiṅgaya-deṅṅâyakkar tambiyâr Vallappa-
deṅṅâyakkar Varadarukku udaka-piṅamâṇam-paṇṇi-kkuḍutta parišâvadu
ivarkku Kaivvâra-nâṭṭu-kKaṅṅaḷikk-aḍaitta naṅjey puṅšey nâr-pârkkellaiyūm
kiṅôkkina kiṅṅarum mēnôkkina maraṅum uṭpaṭṭa nilam adaingaluṅ-gaikkoṅḍu
Varadarukku amudupaḍi śāttuppaḍi tiru-mêṅ-pûchelu-ttīru-viḷakku-ttīru-ppaṇi-
kkum tiru-mâlaikkum dārâ-pûrvam-âga i-nnâl-mudal chandrâditta-varaikku
sarva-māniyam âga kuḍuttôm ippaḍikku iduvê śādanam-âga-kkoṅḍu kallilum
ţembilum veṭṭikkollavum i-ttanmattukku ilaṅṅaṅṅ-jouṅâr uṇḍâyil Geṅgai-
kkaraiyil kurâl-pašuvai-kkoṅṅân pâvattai-kkoḷvargaḷ ippaḍikku i-ttanmam
naḍattinân pâdam iranḍum en-talai-mêlê ippaḍi

13

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vibha-varushattu Appaši-mâdam 18 ti svasti śrīmanu-pradhâpa-
chchakkaṅavatti Hoyśāḷa-vīra-Vallāḷa-Dēvar kumârar Dāti-Śiṅge-deṇṇāyakkar
tambiyâr Vallappa-deṇṇāyakkar Šokkapperumâḷukku pramâṇam-paṇṇi-kkuḍutta
paruśâvadu Tēkkal Varadarukku Koḍambuliyûr-taḷattil Pûvai-paḷḷi nachchai
puṅjai nâr-pârkkellaiyîṅ-kiṅôkkina kiṅaṅum mēnôkkina maramum uṭpaṭṭa nilam
aḍaṅgalum i-nnâyanârkkum amudupaḍi śâttuppaḍi tiru-mêṅ-pûchchu-ttiru-
viḷakku-ttiru-ppaṇikkum tiru-mâlaikkum dârâ - pûrvam-âga i-mâḷ-mudal chandrâditta-
varai. ippaḍikku iduvê śâdanam-âga-kkoṇḍu kallilum ſembilum veṭṭi-
koḷlavum i-ttanmattukku ilaṅgaṇaṅ-jonnâr uṇḍâgil Geṅgai-karaiyîṅ-kurâr-
pašuvai-kkoṅṅa pāvattai koḷḷakkaḍavargaḷ i-ttanmam tappâmal nân
pâdam iraṅḍum en-talai-mêlê ippaḍikku. ippaḍiku.

14

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâpta-varusham 1256 mēṅ-chellâniṅṅa Dhātu-varushattu Âvaṇi-
mâdam 20 tiyadi svasti śrī Tekkal Aruḷāḷa-nâdan kôyîṅ tânattârkkum Šokka-
pperumâḷ-tâdarukum svasti śrī Kuvaḷāḷa-pura-paramēšvaran Nandigiri-nâdan
Satya-vâchakan Uttama-Šôḷa-Gaṅgan Viruudar âna Kaṅkaṭa-mârâyanena pra-
mâṇam-paṇṇi-kkuḍutta pariśâvadu i-nnâyanârku amudupaḍi śâttuppaḍi tiru-
viḷakku tiru-ppaṇikkum Talaimalai-nâṭṭu-chChâmâṇḍârpaḷḷi ſantrâditta-varai-
kkum sarva-mânyam âga-kkallilum ſembilum eḷuttu-veṭṭikkoḷḷakkaḍavargaḷ-
âga-chchamnadittu pramâṇam-paṇṇi-kkuḍuttên tânattârkkum Šokkapperumâḷ-
tâdarukum Kaṅkaṭa-mârâyanena idukku ilaṅgaṇam-paṇṇinâr uṇḍâgiṅ Gaṅgai-
kkaraiyîṅ-kurâr-pašuvai-kkoṅṅân pāvattai koḷvargaḷ ippaḍikku ivai Kaṅkaṭa-
mârâyan Virundan eḷuttu ſubham astu

15

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâpta-varusham 1256 mēṅ-chellâniṅṅa Dhātu-varushattu Âvaṇi-
mâdam 20 ti apara-pakshattu Tiṅgaḷ-kiḷamaiyum Pûšamum peṅṅa nâṭ svasti
śrī Kulôttuṅga-Šôḷa-tTagaḍâdhirâšan Šembondiyaganena svasti śrī Tekkal
Aruḷāḷa-nâdan kôyîṅ tânattârkkum Šokkapperumâḷ-tâdarukum pramâṇam-paṇṇi-
kkuḍutta pariśâvadu i-nnâyanârku amudupaḍi śâttuppaḍi tiru-
viḷakku-ttiru-

ppañikkum pala-paḍi-nimandakākkum Šimida-parru Malaimundiagaram šan-trāditta-varaiyum sarva-mānyam-āga-kkallilum šembilum eḷuttu-veṭṭikkonḍu perumāl tīruviḍai āttam āga-ppullum pāmīyum (y)uḷḷadanaiyum naḍappad-āga-chhammadittu pramāṇam-panṇi-kkuḍuttēn tānattārkum Šokkapperumāl-dāsarkum Šembondiyāganena inda-tḍhammattukku ilagaṇam-panṇinavan Geṅgai-kkaraiyir-kurār-pašuvai konṛān pāvattai koḷḷuvargaḷ ippaḍikku ivai Šembondiyār āna Kaṛkaṭaka-rāyan eḷuttu šubham astu

16

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagāptam 1260 mēṅ-chellāniṅṅa Šittarabhānu-varushattu Tai-mmādam 5 tiyadi svasti śrīmanu-mahā-pradānan Dāti-Šiṅge-deṇṇāyakkar tambiyār Vallappa-deṇṇāyakkar vāḷukkum tōḷukkum nanṅ-āga svasti śrī Tēkkal Aruḷāḷa-nādan kōyir stānikaril śrīmatu Kaliyuga-Prahlādan samaiya-dūšakar-gaṇḍan Šokkapperumāl-dāsarena i-kkōyil nambimāril. m Kāñchi Vara. ja-bhaṭṭan Varandarum-perumālukkum. . . var tam . . Varandarum - perumāl Varandaruvā. . . Periya-perumāl Kēsava-perumāl Karuṇākara-bhaṭṭar ivargaḷum ku. udaga-pramāṇam-panṇi-kkuḍutta pariśāvadu ivargaḷukku samādhana-kshētram-āgavum tīrunāl. baṇḍārattē peṛakkaḍavar āgavum perumāl tīru-vidaiyāttam-āna Kaṛpaḷḷi naijai puṅjai nār-pāl-ellaikk-uṭpaṭṭa nilam aḍaṅgalum kaikkonḍu. gattu ga-ttēvaikkum pēr onṅum āga-ppēr eṭṭukku. gavum ivargaḷukku sarvamānyam-āga pramāṇam-panṇi-kkuḍuttōm nambi-mārkun-tāuattārkum Šokkapperumāl-tāda. ilagaṇam-panṇinār uṇḍāgil Geṅgai-karai kurār-pašuvai-kkonṅa pāva.

17

At the same place.

(Grantha and Tamil characters.)

svasti śrī Sagāptam 1278 n mēḷ šellāniṅṅa Manmata-sauvatsarattu oru nāl Varada-akkan bhattā Kōmaṅgalam-uḍaiyān Šūriya-dēvar āna Tiruvāymoḷi-dā-sarukku dhārā-pūrvam āga ḷḷavaṅṅi-nāṭṭu Māḷachhappalḷiyil periya ēriyil aiṅ-gaṇḍaga - kkaḷaiyūm Tēkkal-nāṭṭu Śrīpatipalḷi periya ēriyil iru-kaṇḍaga-kkaḷaiyūm mēṅpaḍi ūril iru-kaṇḍaga-kkollaiyūm nāl-vaḷi iraṇḍu taḷigai iru-nāḷi . . prasāmum ivarukku kāṇi-āṭchey-āga chandrāditya-varai naḍakkakaḍavad āga-kkuḍuttōm sthānamum Šokkapperumāl-dāsarum Tiruvāymoḷi-dāsarukku

18

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâpta-varusham 1252 n mēl śellâniṅṅa Śukla-varushattu Tai-
mâdam. .ti Pañchamiyum Atta-nakshatramum Budan-kilamaiyum perṅa nâ
.vattigalil Poṣāḷa-vira-Vallāḷa-Dēvar kumârar Dâti-Śingaya-dennâyakkar
tambiyâr Vallappa-dennâyakkar kumârar Tananena Tēkkallil. I Śok-
kapperumâl-tâda . . malaiyâtai pperu malai ſeyvônuk-
kum piṅamâṅa. ſâvadu tângal-kkôyilukku Emberumân. kkum-
iḍattu i-nnâlvarkkum âga ṅḍaga-kkaḷaniyum. kaṅḍaga-kkollai-
yum. ru-nâḷi piṣâdamum ippaḍi naḍa.

19

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâbdam 1265 mēṅ-chellâniṅṅa Śubhânu-varushattu Kâttigai-mâ-
dam 15 tiyadi svasti śrī Tēkkal Arulâḷa-nâdan kôyilil tânattarum śrîmatu-
Kaliyuga-Prahlâdan samaya-dûchaka-gauḍan Śokka-pperumâl-dâsarum Aḷagi-
yân Mâraſeyyappaiyum Aḷagiyârukkum pramâṅam-paṅṅi kuḍatta pariſâvadu
i-kkôyilukku (y)Emberumân. Iy Tiruppallâṅḍum ſévittu tiruv-andi-kâppum
eḍuttu. . kôyilukku rukkum-iḍattu. mmaikku padin-
nai-kuḷaga-kaḷani kollaiyum ṅam-paṅṅi kuḍuttôm. tã-
rum ſo. Śokkapperumâl-tâdar eḷuttu.

20

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagâḍdam 1265 mēṅ-chellâniṅṅa Śubhânu-varushattu Âvaṅi-mâdam.
tiyadi svasti śrîmanu-mahâ-nâya. bhâshaikku tappuva râyakka. .
. Eṅamaṅṅi Pemmaya-nâyakkar-kkumâra - pPeriya - Pemmaya - nâyakkar
Tēkkal Arulâḷa-nâdarkku dârâ-pûrvam-âga pramâṅam-paṅṅi kuḍuttên Tēkkal-
nâṅṅu Śîpatipalliyum Gôvinda-nâyakkar kaṅṅina peri-êriyum naṅṅai puṅṅai
naṅ-paṅkellaiyu kînôkkina kiṅṅarum mēl nôkkina maramum chatu-chehîrmaiyum
utpâḍa Arulâḷa-nâdarkku amudupaḍi ſâttupaḍi tîru-viḷakku tîru-mâlai tîru-
ppaṅṅikku pala-paḍi-nimandatukkum sarvamânyam âga pramâṅam-paṅṅi-kkuḍu-
ttê tânattâkkum Śokkapperumâl-tâdarkkum Pemmaya-nâyakkanena inda
dhammattukku ilaṅṅaṅam-paṅṅinavan Geṅgai-kkarai. râr-paſuvai koṅṅan
pâvattai kolḷuvân dhammattai rakshippân(pân) pâdam en-talai-mêlê ſubham

astu Śīpatipalli chantrāditta-varaiyum sarvamānyam āga naḍatti-kkuḍukka-kaḍavôm Tēkkal-nāṭṭu-nāṭṭavarôm ippaḍikku ivai Śōmappan eḷuttu ivai Śēmbināyan eḷuttu ivai Jayanāyan eḷuttu ivai Vai. n

21

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakāptam 1278 n mēl śellāniṅṅa Dummakhi-saṁvatsarada Âni-mâsam mudal-tiyadi Emberumân aḍiyāril Śeṇḍikkâ-dēvi . . magaḷ Malaiyāttai Śrīraṅga-nāyakiyār Māṇikkattukku Aruḷāla-nādan kōvil mun-muṇaiyum Âlam-bāḷil peri-ēriyilē padinaiṅ-guḷaga-kkaḷaniyum mēṇpaḍi ūrilē kaṇḍaga-kkollaiyum ivaḷ taṅgai Varadikku Nāchchiyār kōvilil mun-muṇaiyum Âlam. n

22

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śagāptam 1278 n mēl śellāniṅṅa Dummakhi-saṁvatsarattu Âvaṇi-mâsam periya. Rājamāṇikkattukku Tēkkal-nāṭṭu Âlambāḷil periya ē.
 l padinaiṅ-guḷaga-kkaḷaniyum mēṇpaḍi ūrilē kaṇḍaga-kkollaiyum śandrādityavarai śellakkaḍavad-āgavum nāḷ-vaḷi nāḷi . prasādamum śellakkaḍavad-āgavum kuḍuttōm sthānamum Śokkapperumāḷ-dāsarum Varadikku

23

At the same place.

(Grantha and Tamil characters.)

svasti śrī Vibha-varushattu Tai-mādam. ti svasti śrī. Śōḷa.
 rājan. . . nāṭṭu Śōṇṇai-nāyakkan Iruga-ṣeṭṭi Śokkapperumāḷḷukku
 śādana. kuḍuttapaḍi Kuvallāla-nāṭṭu kaṇpalli utpaṭṭa naṅjai
 puṅjai nār-pāl-ellai kiṇōkkina kiṇaṇṇum mēnōkkina maramum utpaḍa nilam
 aḍaṅgaluṅ-gaikkoṇḍu kaḍavar. sarvamāniyam āga.
 i-ttanmattukku Geṅgai-karai kurâ-pāšuvai pā-
 vattai koḷvar ivai Śōṇṇaiyan eḷuttu ivai. gaṇṇa eḷuttu ivai Iruga-ṣeṭṭi
 eḷuttu ivai Vimāṇḍai. eḷuttu

24

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakāpta-varusham 12.8 n mēl śellāniṅṅa Dhātu-varushattu Arpaši-mādam 20 tiyadi i-kkōyil-uḍaiya Śokka-pperumāḷ-tādarena i-kkōyilil (y)Ember-

māu-aḍiyâril. kku pramâṇam kuḍutta pariṣavadu i-kkôyil (y)Emberuman-
aḍiy-âl-ây. makkaḷ talaiyâ. gavum ũevikkum iḍattu i-kkôyir tîruch-
chur. ru malaiyum. iru-nâḷi prasâdamum. nam.
. vanda. rukku. mmadittu pramâṇam-panṇi kuḍuttên ũokkapperumâl-
tâdarena ũokkapperumâl-tâdar eḷuttu

25

At the same place.

(Grantha and Tamil characters.)

svasti ũrî Prajâpati-varushattu-pPaṅguni-mâda muda ti ũokkapperumâlēna
Malai. rkku Âlambâlâlê Kachchi-koṇḍa.

26

At the same village, on the wall of the ũiṅgapperumâl temple to the west.

(Grantha and Tamil characters.)

svasti. 1256 n mēy. ninṅa ũimuka-varushattu Vaigâũi-mâdam ũi-
manu-mahâ. Tēkkalil. kēũuram-uḍaiya-nâyanâr tânataril Kûtta-
battarkum Pâla-battarkum tânattârkum udaka-piṅamâṇam-panṇi-kkuḍuttapa-
ḍi i-nnâyanârku-chelâttuppaḍi. tîru-mēy-pûchchu tîru-viḷakku tîrunâl tēvai-
kku. ttukkum naḍakkumbaḍi viḍuvitta dēvadânam Tēkkal Malai-nâṭṭu-
nâyakan-jeyvâru Vaiyaṅauum Mârakûḷiyum. marrum uḷḷitta nâ-
ṭṭavarôm. ṭṭil oubadu kuḷâvi muṭṭil ũr. Tēkkalil. rai-kkaḷa-
niyil viṭṭa kaṇḍaga 4 iḍukku vaḍa-pârkelḷai. kîḷ-pârkelḷai Nandik-
kuṭṭai Nandi-kkîḷ. ku mēyku mēl-pârkelḷai Ilaūkuḷi âṅṅurku kîḷakkum ten-
pârkelḷai Attikuṭṭaikku vaḍakkum kaḷani kaṇḍagam nâlum. lai
periya nâ.

27

At the same place.

(Grantha and Tamil characters.)

svasti ũrî ũakâbdam 1250 idan mēl-chchellâniṅṅa. varushattu Vaigâũi-
mâda mudatti uḍaiyâr ũiṅgiũvara-uḍaiya-nâyanâr kôyir-ttânattârum Pâla-batt
. Nallâũârîkku. chchangirai-kîḷē dēvadânatṭil ivanukku kâṇiy-âga kuḍu-
tta kaḷani kaṇḍagam. tta-varai naḍakka iḍukku-kkuṅai ilai

28

At the same place.

(Grantha and Tamil characters.)

svasti ũaka. lâniṅṅa ũrîmuka-varushattu svasti sama. ũraya ũri-
pṛithuvi - vallabha mahârâjâdbirâja râja-paramēũvara Yâdhava - kulâmbara-

dvimaṇi sarva-chūḷāmaṇi ma prachanḍa êkāṅga-vira asaliāya-šūra
 šattakā . . . tuṅga-Rāma vayiripa-kaṅḍa Makara-rājya-nimmūla Šōḷa-rāya-sthā-
 panāšāri Pāṇḍiya-rāya-pratishṭhāsāri Ņga-pratāpa-chchakra
 šaḷa-vira-Ballāḷa-Dēvar pṛithuvi-rājyam - paṇṇāniṅka Dāti-Sōme-danṇāyakkar
 makka . . . Vallappa-danṇāyakkar Tēkkalil nāyanār Šiṅgišvaram-uḍaiya-nāyanār
 kōyil-ttānattāṅkum Pāla-baṭṭarkkum pramā ṇi-kkuḍutta pariśāvadu
 Vaigāši-mādam mudal-āga i-nnāyanārkkku amudupaḍi šāttuppaḍi tiru-mē
 ttiru-viḷakkum tirunāḷ-ttēvaikkum tiru-ppaṇikkum kōyil parikarattukkum naḍa-
 kkum paḍikkum Māšandi-nāṭṭil dēvadānam āga Viṭṭirullāṇḍai-paḷḷi-kKavuṇḍa-
 kaṇipalḷi . . . āga i-nnāṭṭil ūr iraṇḍum Eruma viḍubitta Kummālūr Tēkkal
 mutṭil onbadu kuḷaga āga ūr 2 Kuvaḷāla-nāṭṭil viḍuvitta kōra . .

29

At the same village, on a rock at the north end of *Īšvarakere bund*.
 Uṅgi-Setṭiya maga Baiyari-Setṭi kaṭisida kere

30

On the same rock.

Manmata-sainvatsaradalli kere jirṇavāgi hōgi yiralāgi aramanēra adhīnavāgi
 yidu aramanēru modalu kallugotiḡa dāyādi Muniyana kere kaṭusu yendu
 aramanēru kōḷalāgi avanu tanage avakāša yillanda yida . . badalāgi aramanēru
 jirṇa-udhāra māḍi yandu koṭar āda-kāraṇa kere kaṭisidōra Tipayana magā
 Kaduripati arda-pālu arda-pāluvaḷage Dore-gauḍa Haḷēpēṭe asaga Chinna

31

At the same village, on a rock at the west foot of the *Bhūpatiyamma hill*
 in the *bēchirākh village Koṅḍarājahallī* to the north.

(Grantha and Tamil characters.)

šrimatu Tō . . šuramm-uḷaiyar kōyil tānattu-ppaṭṭar

32

At the same village, on the wall of the *Kamaṭhēšvara temple*, north of the village.

(Tamil characters.)

śubham astu svasti vijayābhyudaya-Šālivāhana-šaka-varuṣa 1464 neya Śubha-
 kṛitu-sainvatsarada Āshāḷḍha-šu 12 lu śrīman-mahārājādhirāja rāja-paramēšvara
 pūrva-dakṣiṇa-pašchima-samudrādhipati śri-vira-pratāpa śri vira-Achuta-

Râya-mahârâyaru p̄rithvî-râjyam̄ gaiūtām̄ yiralu Pareyadava Râma-Nâyakara maga Yerapa-Nâyakaru Têkala Sômaya-dêvara Râmaya-Liuga-dêvara stânika Nayinâraiya... koṭa darma-śāsana-kramav ont endare (rest illegible)

33

At Eruvaguḷi (same hobli), on a rock called Jôgi-guṭṭa.

(Grantha and Tamil characters.)

svasti śrî Jayaṅḡaṇḡa-Chôḷa Mâman-aṅkakâra-tTêkkal-râyanena Raktâkshi-
šammachcharattu Kâttigai-mâdam mudal Pâṅgal-vêḷâr magan Mâdêvarkku pu-
diš-âga kâḍu-veṭṭi pirppâḍu iṭṭu ûr-âga kaṭṭi karu-ppudaichehu Ilavaṅḡuḷi eru-
pêr-âkki Ilaṅḡuḷi Mâdêvarkku ivv-Ilavaṅḡuḷi naṅjai puṅjai nâl-ppâl-elai(lai)yum
Têkkal-nâṭṭu Ânaya-nâyakkar mariyâdi patt-âḷu..šêvagam âga kuḍuttêtan
Têkkal-râyanena

34

At the same place.

(Grantha and Tamil characters.)

suvatti širettiri Radari-samma..rattu Âmaṅḡan..ḍutta Ilavakuḷi..âṅgal-vêḷâr
kê.....gan Mâdêvarkku vaita pa.....nâṭṭu..yârirttu pôkku-
mâra naḍaka kuḍuttê

35

At Ullêrahalli (same hobli), on a stone west of the Varadarâja-svâmi temple.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varuṣhaṅgaḷu 1447 Pârthiva-nâma-
samvatsarada Bhâdrapada[.....]Virap̄ṅṅa-râhutaru tamage Kriṣṇa-Râya-
mahârâya.....nâyakatanakke pâlisida Têkala-sîme-veḷagaṅa Uḷḷeyarahalli
..kolada tambige sarvamânyada bhâṭa-vṛittiyâgi koṭṭeü (usual imprecatory phrases)

36

At the same village, in Śāsana-hola.

(Grantha and Tamil characters.)

svasti śrî Têkkal-râyâr Šembondiyâgiyâr maganâr Kûttâḍun-têvar âna Jayaṅḡe-
ḡa-Šôḷa Mâman-aṅkakâra Têkkal-râyanena Šakarai-yâṅḡu âyirattu-irunûṅḡu-
iraṅḡu idanmêl šellâniṅa Vishu-samvatsarattu Mêsra-ravi Šittirai-mâdam mu-
dal Vaṅgi-ppurattu Varadarâša-ppaṭṭa.....rarkku neḍuṅgaṭṭu âga Kûtta-sa-
mudramum idukku.....nilamum idukku aḍatta naṅjai puṅjai nâl-pâl-
(y)ellaiyum kiḷ nêkkina kiṅṅum mênôkkina maramum eppêrpaṭṭaduvum
šantirâditta-varai uḷḷadiney-aḷavum šellakkaḍavad-âga darma-dânam âga dâna-

piramâṇam-panṇi-kkuḍuttē Jayāṅgaḍa-Śōḷa Māman-aṅkakāṇa Tēkkal-rāyan-
ena nila-vari avichchu-ppāṭṭam maṅṅum uḷḷa āyaṅgaḷum agappāḍa vittēn Tēkkal-
rāyanena āśai-ppāṭṭavanum piḷai-ninai-
chchavan Geṅgai-karaiyir-kurāl-paśuvai koṅṅa pāpattil pukkāṇ-āga ippāḍikku
ivai Jayāṅgaḍa-Śōḷa . . Māman-aṅkakāṇa Tēkkal-rāyar eḷuttu ippāḍikku ivai
Varada-dēva ippāḍikku ivai Mudaliḷaḷ eḷuttu sva-dattām para-dattām
vā yō harēta vasundharā shasṭim varsha-sahasrēṇa viśṭāyājñāyatē kṛimi . .
.

37

At the same village, on a rock called Śāsana-kallu-guṇḍu.

(Grantha and Tamil characters.)

svasti śrī sārvaḥma-chechakkaravartigaḷ śrī-Poyśaḷa-vīra-Rāmanā-Dēvar tōḷu-
kkum vāḷukkun-jeyam āga Tēkkal-nāṭṭu-pPeriya-nāṭṭavarum Kēḷvi-mudaliyārum
munb-uḷḷa adikāriḷaḷum Viruvi-nāyanum (y)iv-anaivōmum Vaṅgi-ppuṇṇattu Va-
radarāśa-baṭṭarukku makkaḷ marumakkaḷukkun-dāna-ppiramāṇam-panṇi-
kkuḍutta parisāvadu neduṅgaṭṭ-āga Kūṭta-śamuttiram (y)iraṇḍu malaikku naḍu
Pāṇavanpaḍaikkukkiḷakku Tammāṭṭi-kunṅa . . mēṅku idukku naḍuv-uḷḷa ku-
ṭṭai kuḷaṅgaḷu . . nāṅjai puṅjai nāṅ-pāl-ellaiyum maṅṅum eppērpaṭṭa nila-varivu-
gaḷum uḷḷpaṭ . . dum dānam āga Tēkkal-rāyar dāna-ppiramāṇam-ppanṇi-kkuḍu-
tṭapaḍiyē nāṅgaḷum dēvar tiru-mēnikku nāṅ-āga (y)i-nnāḷ uḷḷa varivugaḷ kāṇi-
kkai Kāṭṭigai-ppaḍi iṅ-palaicheham avalambalam Āśuvika-kaḍamai (y)irāśa-
nivandi kēḷvi-nivandi maṅṅum uḷḷa pala-varivugaḷum utpada udaka-ppiramāṇam-
panṇi-kkuḍuttōm Vāḷandāḷvāṅku (y)ivar viṭṭa Pirāmaṅarukkum idu śandirādi-
ta-varai śellakkaḍavadu i-ttanmam yidukku aḷivu-piḷai-ninaittavan
Geṅgai-kkaraiyil kurāl-paśuvai koṅṅān pāvan-goḷvar

śrī-Bhūmi-dēvir-putrasya Vāturvaṇa-kulōṭbhava |

svasti sarva-lōka-hitāṭṭhāya Chitramēḷa .sya śāsanam ||

38

At Chambe (same hobli), in barber Muni Venkātā's garden.

(Grantha and Tamil characters.)

svasti śrī sārvaḥma-chechakkaravattigaḷ śrī-Poyśaḷa-vīra-Rāmanā-Dēvar-
k-iyāṇḍu 30 āvadu mun-nāḷ Aiyyan-aṅkakāṇa-tTēkkal-rāyar āna Nāraṇa-dēvar
Śakarai-yāṇḍu 1200 śeṅṅa nāḷ Bahudhānya-śamachcharattu Śittirai-mādam Śem-
ba-śamittiram-āna Amara-Nārāyana-śaturvēdi-maṅgaḷattukkum Totṭigaṇpaḷli-
kku aḍaitta nāṅjai puṅjai nāṅ-pāl-ellaiyum ka . . ṭṭugaḷukku . . . dēvar tiru-mē-
nikkum vāḷukkun-dōḷukkun-jeyam āga Tēkkal-nāṭṭu-pPeriya-nāṭṭavarum adikāri
. . Viruvi-nāyanum mahā-janaṅgaḷukku udaka-ppiramāṇam-panṇi-kku-
ḍuttōm Āśuvam avalambalam iṅ-ppaḷachehaṅ-Gāṭṭigai-paḍi

...varivu kâṇikkai marṅum eppêrpaṭṭa ſil-varivugaḷum atta-pûrṇam âga udaka-pramâṇam-paṇṇi-kkuḍuttôm Tēkkal-nâṭṭu-pPeriya-nâḍavarum adikârigaḷ Viruvi-nāyanum idu ſandirāditta-varai ſellakkaḍavadu i-ttanmattai aḷivu-piḷai-ninaiechavan Geṅgai-kkaraiyil-kkurâl-ppaſuvai-kkonṅān pāvaṅ-golvan

39

At Halepālya (same hobli), on a rock to the west.

(Grantha and Tamil characters.)

svasti ſrī hari-rāya-vibhāḷu bhāshaikku-ttappuva rāyara gaṇḍan ſrī-Hari-appa-udaiyarum Muttana-udaiyarum Tēkkal-nâṭṭu nâṭṭârkkku kuḍutta muttirai-irāyasa-p...taṅgal-nâṭṭu-nâṭṭu-nāyagaṅ-jeyvâr Vaiyyaṇan Kômuppanukku taṅgaḷ nâṭṭil Mâdaraſanpaḷḷi Veya-varushattu Vaigâſi-mâdam mudal ivanukku kuḍaṅgai mânibam âga ivv-ûrkk-aḍaitta nanſey puṅſey nâr-pâṅkellaikk-uṭpaṭṭa mēl nôkkina maramu...nôkkina kiṅṅum dâna-māṇiyam nikki eppêrpaṭṭa nilam aḍaṅgalum tân vēṇḍum payir-cheydukoḷḷakkaḍavar âgavum ivv-ûrukku varum putti...tu-kkâṇikkai nal-yerudu nâr-paſu kâṇikkai kaṭṭāyam Âſu-vam taṅi-irai uḷmârâṭṭam veṭṭi viḍaram kiḷ-taṇḍu mēl-taṇḍu pûrvāyam apûrvāyam... eppêrpaṭṭa varivum uṭpaḍa sarva-māṇiyam âga ivanukku ſandirāditta-varaiyum naḍattakkaḍavad-âga-kkallilum ſembilum veṭṭi-kkuḍuttôm

40

At the same place.

(Grantha and Tamil characters.)

Kômuppar kuḍaṅgai Mâdaraſanpaḷḷiyil Pâttiva-varushattu Paṅṅuni-mâdam 23 ti ſani-kkiḷamai Tiruvôṇatt-aṅṅu Iḷandēvan ſittara-dēvan ſiva-lôka-paṅṅitti-paṅṅugaiyil Ulaṅgarum Âdichecharum Pêr-âyiram-udaiyārum kaṇḍa ſivālayamu nandāvānamum kiṅṅum

41

At the same village, on a rock of Râjabhâvi to the south-east.

svasti ſrī vijayâbhyudaya-ſâlivâhana-ſaka-varuſha 1500 neya Bahudhāya-saṁvatsarada Kârtika-ſu 10 lu ſrīman-mahâ-maṇḍalēſvara ſaḷaka-Râja-Chikka-Tirumala-Râjayyanavara komâra ſrī-Raṅga-Râjayyanavara kônêri gutṭa Narasiṁha

42

On the same rock.

Yirugaṇṇa-Vaḍeyara bāvi Kīlaka-sainvatsarada Âšvaija-šu 15 Bhauma[vâ]ra

43

At Mākārahalli (same hobli), on Kurusiddanahalli-dinne to the east.

(Grantha and Tamil characters.)

svasti śrī sârvabhūma-chchakkaravatti śrī-Poyśaḷa-vīra-Râmanâ-Dēvaṅku yāṇḍu
37 vadu Khara-šammachcharattu Appaši-mâdam Tēkkal-nâṭṭu-pPeriya-nâṭṭa-
varum adikāri villāḷum dēvar tōḷukkum vāḷukkum
jayam āga Šeṭṭa-šamuttirattil aśēsha-mahajanaṅgaḷukku mun-nāl Šeṭṭa-šamu-
ttirattil kala . . . pāṅgal āna Âlappaḷli naṅjai puṅjai nâr-pâl-ellaiyuṅ-gīl-nōkkina
kiṅṇaṅum mēl-nōkkina maramum marṅum eppēṅpaṭṭanavum šandirāditta-varai
šellakkaḍavad-āga tanma-dānam āga dāna-ppiramāṅgam-paṅṅi-kkuḍuttōm Tēkkal-
nâṭṭu-pPeriya-nâḍavarōm ippaḍikku Viruvi-nāyan eḷuttu idaṅku
aḷivu-piḷai kurâl-pašuvai-kkonṅān pāvattē pōvan

44

At the same village, on a rock to the west.

(Grantha and Tamil characters.)

Māvan-aṅkakāṅṅan-paḷli svasti śrī Śagābdam 1305 idan mēṅ-chellāniṅṅa Rudhi-
rōtgāri-sainvatsarattu Tai . . 5 ti śrimanu-Tēkkal-nâṭṭu-nâṭṭu-nāyagaṅ-jeyvān . .
. . yāṇḍai-šīyarum . . kundatil Śiṅgaya-nāyakkan Kambaṅṅanum Bhaṭṭa-bhāgava-
tikku śāsanam-paṅṅi-kkuḍutta pariśāvadu ivarkku Â . . . paḷliyiḷ ūrukku
kiḷakkil Māṅguṭṭai sarvamāṅyam āga ehantrāditya-varai šellakkaḍavad-āga
śāsanam-paṅṅi kuḍuttōm i-ttammattai keḷuttinavan Geṅgai-kkarai-il kurâl-pašu-
vai-kkonṅān pāvattilē pōvan

45

At Bannahalli (same hobli), on a rock to the west.

(Grantha and Tamil characters.)

svasti śrī sârvabhuvana-chchakkaravatti śrī-Pōśaḷa - vīra-Râmanâ - Dēvaṅku
yāṇḍu 16 āvadu Tai-mâdam 10 vadu nāl mudal Tēkkal-nâṭṭu-pPeriya-nâṭṭa-
varu nâṭṭu-nāyagaṅ-jeyvār vēḷār Mayilāṅḍaiyu nâṭṭu-nāyagaṅ-jeyvār
Šēmbi-dēvarum Mayilāṅḍai(y)-tTēkkal - nâṭṭavarukku śrī-Māhēsurāṅ-
kum kuḍutta pariśāvadu Tēdakkal-nâṭṭil dēvar-dānam tiruviḍai-

yāṭṭam paḷlicchantaṁ baṭṭa-viritti uḷḷiṭṭanavum (y)iraīy-ili . . . vittōmm-
Irāmanā-Dēvar tōḷukkum vāḷukkum nanṅ-āga amudupaḍi śāttuppaḍi tiru..
paḷḷikk-uḍal-āga-ehchellakkaḍavad-āga ruvi-nāṭṭu vārum . . .
. nāṅgaḷum sarvamānīyam-āga vittōm tāṅgaḷum amudupaḍi śāttu-
ppaḍi tiru-ppaṇiyuṅ-jeyvittu anubavippadu ida śāndirāditta-varai śellakkada-
vadu iṇḍa tādana-kāriyam (y)ilaṅgaṇam-paṇṇinār uṇḍāgil Geṅgai-kkaraiyil
kurāl-pašuvai-kkonṅān pāvai-gollakkadavan

46

At Timmanāyakanahalli (Tēkal hobli), on a rock near the wasteweir of the tank.
śubham astu vijayābhyudaya-Śaka-varusha 1430 neya Vibhava-saivatsarada
Śrāvapa-šu 5 lu śrīmatu Tēkalu-sīmeya dēvaru sthānika neyada
Rāma Tippaya yage koṭṭa śā śrī-dēvara ṭida
Timmasamudra kiḷ-ēriya gaddeyanu nimma putra-
pautra-pārampariyavāgi anubhavisaluḷḷavaru yi-kiḷ-ēriya nitya-
amṛita-paḍige sarvamānyavāgi (on another side) śāsanada
. Gōpa-Rāya hadinaidu - koḷa[ga]-gaddeyanu
nīvu putra-pautra-pārampariyavāgi nimage dānādhi āgi ā-chandra-
sthāiyāgi anubhavisikoṇḍu sukhadaḷu ihudu sthānika-Nayanāravyage
yakke yōgyavāgi anubhavisuvaḍu Tambayyanige yikkaḷa-galḍe Gummayyanige
yikkaḷa-galḍe dānada galḍegalige vopa śrī-Nandi-Kempanṇa-baraha

47

At Nūṭava (same hobli), on a rock near the fort gate.
svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushagaḷu 1679 Īšvara-saivatsara-
da Kārttika-šu 10 Śukravāradallu kempina Tambi-Setra sāmpraḷāyadalli Vi-
raṇṇa ettisidantā ūru-bāgilu maṅgaḷa mahā śrī śrī śrī-Jayanātha

48

At Hirimale (same hobli), on a rock in the koḍige field north-west of the village.
svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushagaḷu 1762 neya Śārvari-
saiṁ || Māgha-šu 7 rallu Hirimale-kōṭe-mānyada vivaravu

49

At Huḷadēnahalli (Huḷadēnahalli hobli), on the bund of the koḍige tank.
(Grantha and Tamil characters.)
. nār-pāl-ellaiyui-gīḷ nōkkina kiṇṇaru mēl nōkkina maramuṇ
vīra-Vallāḷa-Dēvar nṅāka nāṭṭu-nāyagaṅ vār

.....pan.adikâri Ponnaya nayan.
 šandrâditya-varai šella.dhârâ-pûrvam âga ulakam-paṇṇi.
ṇṇinavan Geṅgai-karaiyiy.šuvai kouṅa.
 van

50

At Gaṇḍagêhaḷḷi (same hobli), on a rock to the north-east of the village.
 svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varušaṅgaḷu 169.li Nanda-
 na-sain || Chayitra-šu 15 lla śrī. .Râja-nâyakitti Vira.nâyani vaiṣa-.dra-
gagana alipu.charuvu kindinnu. .20... nâluni putra ...
 ...paralambukoni sukhigâ. vuunadi.

51

At Bommanahaḷḷi (same hobli), on a rock to the south of the village.
 svasti śrī vijayâbhyudaya-Šâlivâha[na]-šaka-varuša 1456 neya Jaya-sain-
 vatsara-Mâgha-šu 7 lla śrīmanu rājâdhirâja râja-paramêšvara śrī-vira-pratâpa
 Achyuta-Râya-mahârâyanu.

52

At Châmanahaḷḷi attached to Huḷadênahaḷḷi (same hobli), on a stone
 on the Châmanahaḷḷi diṅge.
 svasti samadhigata-paũcha-mahâ-šabda Pallavânvaya-šrī-prithivi-vallabha Palla-
 va-kula-tilaka Padmagâšraya śrīmad-Ayyapa-Dêva prithivi-râjya geyye Eṅeya-
 ppana paripaṇṇi Navilûra Siṭiyapêndran arasarava band aṭṭidar aṭṭ irid uḷid
 ântar ântu vaḍadu kaṭu kâdu sattaru dūnilu paramagaṭṭa

53

At Gônûr (same hobli), on a stone lying to the west of Pillegauḍa's
 kuṇṭe in the jungle belonging to the village.
 (Grantha and Tamil characters.)
 oru te. .na Śiriya. .markku i-naũjai mmutṭâmal naḍakakaḍavadu ippaḍi ivai
 Tâmarai. .na .palavan Âvuḍaiyârkku. .śrī-Mahêšvara-rakshai

54

At Châkalahaḷḷi (same hobli), on a stone in front of the Gôpâlasvâmi temple.
 svasti śrī sakalâbhyudaya-Šâlivâhana 1522 ane Šârvari-sainivatsara-Âshâḍa-šu
 5 yaudu śrī-Gô . .Yimmaḍi-Tammaya-Gauni-ayyavâru bahasida râjaka agra-
 hâra yînu yichina.

55

At Mékalanâyakanapâlya (same hobli), on a rock to the north-west of the village. Šâlivâhana-šaka-varushambulu 1.32 lu Pramâdi-nâma-saivatsarami Bâdrapada-šu..llu bâlada Venkâṭa-Vîra-Nâyaka Nârâyaṇare koṭâramann etire Channa . . šasana

56

On the same rock.

šri-râyalu mirâcha Viramaṇa-komârûḍu Srîramaṇa-koṭâra-baṇḍa

57

At Mâsti (same hobli), on copper plates in possession of the šânabhôga.

(1b) namas tuṅga-etc. ||

svasti šri vijayâbhyudaya-Šâlivâhana-šakâbdâh 1499 t | eli vartamâna-Îšvara-nâma-saivatsarada Phâlguna-ba 30 Šânivâra śiiman-mahârâjâdhirâja râja-paramêšvara šri-vîra-pratâpa šri-Tirumala-Dêva-Râya-mahârâyar-ayyanavaru Chandragiriyallu ratna-siubhâsanârûḍharâgi pṛithvî-sâmrâjyam gaivutt iralu chaturttha-gôtrada Yalabaṅka-nâḍa-prabhugaḷâda Naṅjê-Gauḍaravara putrarâda Kempa-Naṅjê-Gauḍaravara putrarâda Hiriya-Kempê-Gauḍaravaru Srivatsa-gôtrada Âpastamba-sûtrada Yajuš-šâkhâdhyâgalaḍa Varadyyaṅgâra putrarâda Timmappayyanavara putrarâda Tirumalayyanavarige barasikoṭa bhû-dâna-dharma-šâsana-patra-kramav ent endare namma âḷivike Beṅgaḷuru-simege saluva Voratûru-hôbaḷiyalu i-Voratûru-grâma 1 Soruhuniise-grâma 1 Hâruvahallî-grâma 1 an[tu] grâma 3 nnu sarvamânyavâgi sûryôparâga-punya-kâladaludakshiṇa-Vârâṇasiy enipa Kakudgiriyalu šri-Gaṅgâdharêšvara-svâmi-sannidhiyalu Paramêšvarârpaṇa-buddhiyinda sarvamânyavâgi sa-hiraṇyôdaka-dhârâpûrvakavâgi dhâreyan eradu koṭev âḷakârâṇa i-sarvamânya-agrahâra-grâma 3 kke saluva chatus-sîmey-olaḡâda nidhi-nikshêpa-jala-pâshâṇa-akshîṇa-âgâmi-siddha-sâdhyagaḷemba ashta-bhôga-têjas-svâmyagaḷannu dânadhi-kraya-vinimaya-bhôgyaṅgaḷige yôgyavâgi nîvu nimma putra-pautra-pâraparyavâgi â-chandrârka-sthâiyâgi i-Varatûru-Soruhuniise-grâma 2 kke ashta 8 ke gaṇa-saṅkhêvṛitti 64 ke yajamânâni [II a] ša ardhake kshêtra 32 vuḷida ashta 4 ke kshêtra 32 prakâra Hâruvahallî-grâma 1 ke nimage yêka-bhôjya-prakâra anubha-visikoṇḍu sukhadalli yihadu (donees' and donor's descent etc. twice repeated) yendu barasikoṭta tâma-dharma-šâsana-patra || (usual final verses)

ašvamêdha-sabasrâpi vâjapêya-šatâni cha |
 kṛitvâ yat phalam âpnôti bhûmi-dânât tad ašnutê ||
 gaṇyantê pân̄savô lôkê gaṇyantê varsha-bindavaḷ |
 na gaṇyatê Vidhâtrâpi vipra-dattâ vasundharâ ||

59

At the same village, on a stone in the fort.

varisha vo . . 974 Nandana-saivatsa ra-ākhyā suṇḍa Nukkiyūra
 Mārāya Suṅgilūra bānasa yandu māna ratiya baṭṭa Rājēn-
 dra ḷika liūgi Kalvālya likappa Kali-nivarāṇa

60

At the béchirākh village Vommasandra (same hobli), in a field to the east.

(Grantha and Tamil characters.)

svasti śrī mahā-maṇḍaliśuvaran Tirupuvanamalla-purādirāyan Attiyāṇḍai tai-
 gai Iyārena Mēlai-mā gaikku vaḍakku Nāga . . .
 mērkku tauma-dānam-āga viṭṭēn idukku van Gaṅgai-karaiyil ku-
 rāl-paśuvai koṇṇa pāvān-goḷvān

61

At Triṇisi (same hobli), near the oil-mill to the south-east.

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-maṇḍalēśura arirāya-vibhāḷa bāshaikku-ttappuva rāyara
 gaṇḍan śrī-vīra-Ariappa-uḍaiyavarkku Śakābtam 1268 mēl šellāniṅṅa Veya-
 varushattu Āyaṇi-māśam 20 tiyadi śrīmanu-mahā-maṇḍalēśuran Ariya-Vallappa-
 deṇṇāyakka svēpaṭṭa Vallapparkku pramāṇam-paṇṇi-kkuḍutta pariśavadu Mā-
 śandi-nāṭṭil toṇu pon 80 ḍalanpaḷḷi pon 30 m āga ūr irāṇḍukkum
 pon 110 m kaikkōṇḍu ivv-ūrgaḷukku aḍaitta naṅjai puṅjai nāṅ-pāk-kkellaiyil
 dēvadānam tiruviḍaiyāṭṭam niṅgal āga kīḷ nōkkiya kiṇṇaṇṇum mēl nōna mara-
 mum uṭ nilattil ka kai riya kel ka nall-erudu naṅ-paśu
 ṭṭār-pāṭṭam ivv-ūril ṅgal koḷ ka uḷ . .
 ṭṭamum ve ya koṇ koḷḷa

62

At Mukkadegutte (same hobli), on a rock to the north-east of the village.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varusha 1164 neya
 Śubhakṛit-saivatsarada Bhādrapada-śu 12 llu śrīman-mahārājādhirāja rāja-
 paramēśvara pūrva-dakṣiṇa-pāścīma-samudrādhiśvara śrī-pratāpa-śrī-Veṅ-

kaṭa-Rāya-mahārāyaru pṛithvī-rājyaṁ geyuttaiṁ iralu Māsitti-Aḷḷālanātha-
dēvarige pēṭheyava-Rāma-Nāyakara maga Yaṅada-Nāyakaru koṭṭa dharmma-
śāsana Vandinakayya-nāḍinoḷagaṇa Tēkal-kōṭeya Mukkaṅre-grāmakke salu[va]-
chatus-sīmenu kramavāgi . . sūryya-grahaṇa-puṇya - kālādallu Tirumala-Rāya-
Voḍeyarige dharmavāgi Allālanātha-dēvaranaivēdya-pūjeyakke
dhāreyaṅ eṇadu koṭṭa dharmma-śāsana-mānya(usual final verse)

63

At Kōlaṭṭi (same hobli), on a stone near the Kañchugāra-tank
to the north-west of Rājēnahalli.

svasti śrī Dilipayya pṛithivī-rājyaṁ geyye Ayappa-Dēva Daḍiga vaḍe

64

At Ahanya (same hobli), at the Timmarāyasvāmi temple.

(Grantha and Tamil characters.)

.Veguda māda-muda prasāyi
magan Pamma aṇaṣum . . . rva kku pra paḍi . .
na tan pulattil śamuttiramam kku māniyam li . .
. kaṇḍa yamāgavu ḍaṇa i-kaṇḍamu
ya tu dāna ṇḍu ka

65

At the same place.

(Grantha and Tamil characters.)

.manimai ippaḍi . . . ppam pratāpa-śrī lu veṭṭu Pamma-
yaṅa tiru-mugaḍḍi iduku tambi

66

At the same village, on a rock at Gōvu-diṇṇe.

(Grantha and Tamil characters.)

Bahudhānya-varshattu Mārgaḷi-mādam śrīmanu-mahā-prasāyitta Irāma-nāya-
kkaṅ kumāra śrīmanu-Pammaya-nāyakka ku kallu-nāṭṭi kuḍutta
pariśāvadu ivarṅku Śeṭṭi-gāmuṇ dīnaiṅ-guḷaga . . kaṭṭi mā giyum sarva
. ḷalla ttōn rāl kon kuva Pammaya
.

67

At Dodda Kalhalli (same hobli).

(Grantha and Tamil characters.)

svasti śrī. svatti-chchiri Sakābda. 1224 idan mēl šellāninga Plava-var-shattu Mārgaḷi-mādam 22 ti Sōma-vārattu nāḷ śrīmat-pratāpa-chakravatti śrī-Pōśaḷa-vīra-Ballāḷa-Dēvar. nāḷṭṭu-kKundāṇiyil tiruv-Irāṇiśvaram-udaiya-nāyanārkkku Māśandi-nāḷṭṭu Niḷala. Kalpaḷḷiyum idan. gaḷum naṅjai puṅjai nār-pāl-ellaiyum śittāyamum pala-varivu kâṇikkai anaitt-āyaṅgaḷum udaka-pūrvam āga sarva. niyam-āga kuḍuttōm i-ttanmattai māṅṅina-van Geṅgai-kkaraiyil kurār-paśuvai koṅṅān pāvattē pōvān śrī-Māhēśvara-rakshai

68

At the béchirākh village Bākārhalli (same hobli).

(Grantha and Tamil characters.)

svasti śrīmanu-mahā-prasāyittan. rāyannena Šīṅgarukku.
kkum dāna-pramāṇam pariśāvadu. rshattu Šittara-māsa-mudal.
nāḷṭṭil Periya-nāḷṭṭavarum gāmiṇḍarum adikāri Vayaṅga Vallāḷa-Dēvar
tōḷukkum vāḷukkum jayam-āga Māśanti-nāḷṭṭil Toṅalpaḷḷi naṅjai puṅjai nār-pāl-ellaiyum. nubhavi.

69

At Lakkūr (Lakkūr hobli), on a stone near the Narasimhasvāmi temple.

rāja-śrī-Lachirāma-Jamēdāravarige kōṭe-kōḷige koṭadu hola-kha 2 kaṇḍuga yijāru putra-pautra-pārampariyāgi koṭu (usual imprecatory phrases)

70

On a rock in the field of Muniveṅkaṭaiya to the south-west of the same village.

. Mādappa-Nāyakaru go. Gaḍage ho. gaddeya kōḷisidanū (usual imprecatory phrases)

71

At the same village, on the basement of the Sōmēśvara temple.

(Grantha and Tamil characters.)

śrīmat-pratāpa-chakravatti śrī-Hoyśaḷa-vīra-Vallāḷa-Dēva-araśar Kundāṇi-rā-jyam Virivi-nāḷu Muraśu-nāḷu Māśandi-nāḷu Šokkanāyan-paṅṅu munnāna ellā va-sthānaṅgaḷil maḍa-patigaḷukkum sthānāpatigaḷukkum viṅṅappaṅ-



ॐ श्री गणेशाय नमः ॥ १ ॥
ॐ श्री गणेशाय नमः ॥ २ ॥
ॐ श्री गणेशाय नमः ॥ ३ ॥
ॐ श्री गणेशाय नमः ॥ ४ ॥
ॐ श्री गणेशाय नमः ॥ ५ ॥

1b

ॐ श्री गणेशाय नमः ॥ ६ ॥
ॐ श्री गणेशाय नमः ॥ ७ ॥
ॐ श्री गणेशाय नमः ॥ ८ ॥
ॐ श्री गणेशाय नमः ॥ ९ ॥
ॐ श्री गणेशाय नमः ॥ १० ॥

11a

ॐ श्री गणेशाय नमः ॥ ११ ॥
ॐ श्री गणेशाय नमः ॥ १२ ॥
ॐ श्री गणेशाय नमः ॥ १३ ॥
ॐ श्री गणेशाय नमः ॥ १४ ॥
ॐ श्री गणेशाय नमः ॥ १५ ॥

11b

ॐ श्री गणेशाय नमः ॥ १६ ॥
ॐ श्री गणेशाय नमः ॥ १७ ॥
ॐ श्री गणेशाय नमः ॥ १८ ॥
ॐ श्री गणेशाय नमः ॥ १९ ॥
ॐ श्री गणेशाय नमः ॥ २० ॥

111a

ॐ श्री गणेशाय नमः ॥ २१ ॥
ॐ श्री गणेशाय नमः ॥ २२ ॥
ॐ श्री गणेशाय नमः ॥ २३ ॥
ॐ श्री गणेशाय नमः ॥ २४ ॥
ॐ श्री गणेशाय नमः ॥ २५ ॥

9 111

ॐ श्री गणेशाय नमः ॥ २६ ॥
ॐ श्री गणेशाय नमः ॥ २७ ॥
ॐ श्री गणेशाय नमः ॥ २८ ॥
ॐ श्री गणेशाय नमः ॥ २९ ॥
ॐ श्री गणेशाय नमः ॥ ३० ॥

11a

jeyya-ppera nôkki. . . . yûr Tirukkandîšvaram-ndaiya-nâyanâr dēvadānam
maḍa-ppuṟam āna kollai kaḷani uḷḷadukku dārâ-pûrvam-āga ndakam-paṇṇi sarva-
mānyam-āga-kkuḍuttôm Plava-varushattu Mārgilî-mādam 22 nti Tiṅgaḷ-kilamai
nāl mudal-āga svasti śrî Parichchihēdi-kaṇḍi-išvaram namakkum nammudaiya
rājyattukkum nanṟ-āga pūjaiyum amudum pōgaigaḷum tiru-ppaiyiyum kuṟai-
vara naḍatti namakku aṟṟudaiyam-āga vāḷtti-yirupadu

72

At Nonamaṅgala (same hobli), on *copper-plates of the Jaina-basti in ruins.

(1b) svasti jitaṁ bhagavatâ gata-ghana-gaganâbbhēna Padmanâbbhēna śrîmaj-
Jānhavēya-kulāmala-vyômāvabhāsana-bhāskarasya sva-bhuja-javaja-jaya-jani-
ta-sujana-janapadasya dāruṇāri-gaṇa-vidāraṇa-raṇōpalabdha-vraṇa-vibhūshaṇa-
bhūshitasya Kāṇvāyanasa-gōtrasya śrîmat-Koṅgaṇivarmma-dharmma-mahādhi-
rājasya putrasya pitur anvāgata-guṇa-yuktasya vidyâ-vinaya-vihita-vṛttasya
samyak-prajā-pālana-mātrādhigata-rājya-prayōjanasya vidvat-kavi-kāṇchana-
nikashô[II a]pala-bhūtasya viśēshatō'py anavaśēshasya nīti-śāstrasya vakṛi-pra-
yōkṛi-kuśalasya suvibhakta-bhakta-bhṛitya-janasya Dattaka-sūtra-vṛitti-praṇē-
tuḷ śrîman-Mādhavavarmma-dharmma-mahādhirājasya putrasya pitri-paitā-
maha-guṇa-yuktasya anēka-chāturdanta-yuddhāvāpta-chatur-udadhi-salilā-
svādita-yaśasaḷ samada-dvirada-turagārōhaṇātīśayōtpanna-karmmaṇaḷ dhanur-
abhiyōga-sampad-viśēshasya śrîmadd-Harivarmma-mahādhirājasya putrasya
guru-gō-Brāhmaṇa-pūjakasya Nārāyaṇa-charaṇānudhyātasya śrîmad-Vishṇu-
gōpa-mahādhirājasya putrasya pitur anvā[II b]gata-guṇa-yuktasya Tryambaka-
charaṇāmbhōruha-rajaṟ-pavitrikṛitōttamāṅgasya vyāyāmōdvṛitta-pīna-kaṭhina-
bhuja-dvayasya sva-bhuja-bala-parākrama-kraya-kṛita-rājyasya chira-pranashṭa-
dēva-bhōga-Brahmadēya-naika-sabasra-visarggāgrayaṇa-kāriṇaḷ kshut-kshāmō-
shṭa-pisitāśana-pṛitikara-niśita-dhārāsēḷ Kali-yuga-balāvamagna-dharmmō-
ddharāṇa-nitya-sannaddhasya śrîmatō Mādhavavarmma-dharmma-mahādhir-
rājasya putrēṇa janani-dēvatānka-paryyānka-tala-samadhi-gata-rājya-vibhava-
vilāsēna nija-prabhāvāṁśu-chakravālākhaṇḍita-śatru-nṛipati-maṇḍalēnākhaṇḍa-
[III a]la-vidāmbi-śauryya-vīryya-dhairyya-yaśō-dhāma-bhūtēna gaja-dhuri
haya-pṛishṭhē kārmukē chādvitīyēna lalanā-nayana-bhramarāvaḷi-nitya-
kṛitānuvātrēṇa prajā-paripālana-kṛita-parikara-bandhēna kiṁ bahuṇā idan-
Kali-Yudhishṭhirēna śrîmatā Koṅgaṇivarmma-dharmma-mahādhirājēna ātmanāḷ
śrēyasē pravarddhamāna-vipulaishvāryyē prathamē saṁvatsarē Phālguna-māśē
śukla-pakshē tithau pañchamyām sōpādhyāyasya param-Ārhatasya Vijaya-
kīrttēḷ sakala-dīn-maṇḍalavyāpi-kīrttēḷ upadēśataḷ Chandranandy-āchāryya-
pramukhēna Mūla-saṅghēnānushṭhitāya Uranūr-Ārhatāyata [III b]uāya Kōri-
kunda-vishayē Venuelkarani-grāmaḷ Perūr-Ēvāni-Adigaḷ - Arhadāyatanāya

* Found in the earth.

śulka-balishkarshâpañêshu pâdaś cha dêva-bhôga-kramêñâdbhir ddattah yo'sya lôbhâd pramâdâd vâpi harttâ sa pañcha-mahâ-pâtaka-samyuktô bhavati apichâtra Manu-gîtâh ślôkâh

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashṭi-varsha-sahasrâṇi ghôrê tamasi varttatê ||
 bhûmi-dânât paraiñ dânanî na bhûtam na bhavishyati |
 tasyaiva[IVa]harañât pâpaiñ na bhûtam na bhavishyati ||

(two usual verses) mahârâja-mukhâjñaptyâ Mârishêṇa tvatṭakârêṇa likhitêyanî tâmra-patṭikâ

73

On copper plates of the same place.

[Ib] svasti namas Sarvvajñâya || jitam bhâgavatâ gata-ghana-gaganâbhêna Padmanâbhêna śrîmaj-Jânhavêya-kulâmala-vyômâvabhâsana-bhâskarasya sva-bhuja-javaja-jaya-janita-sujana-janapadasya dâruñârî-gaṇa-vidâraṇa-rañôpalabdha-vraṇa-vibhûshana-bhûshitasya Kâṇvâyanasa-gôtrasya śrîmat-Koṅgaṇivarmma-dharmma-mahâdhirâjasya putrasya pitur anvâgata-guṇa-yuktasya vidyâ-vinaya-vihita-vṛittasya [IIa] samyak-prajâ-pâlana-mâtrâdhigata-râjya-prayôjanasya vidvat-kavi-kâñchana-nikashôpala-bhûtasya viśêshatô'py anavaśêshasya nîti-śâstrasya vakṛi-prayôkri-kuśalasya su-vibhakta-bhakta-bhṛitya-janasya Dattaka-sûtra-vṛitti-praṇêtuḥ śrîman-Mâdhavavarmma-dharmma-mahâdhirâjasya putrasya pitri-paitâmaha-guṇa-yuktasya anêka-chaturddanta-yuddhâvâpta-chaturndadhi-salilâsvâdita-yaśasaḥ samada-dvirada-turagarôhanâtiśayôtpanna-karmmaṇaḥ śrîmadd-Harivarmma-mahâdhirâjasya putrasya guru-gô-Brâhmaṇa-pûjakasya Nârâyaṇa-charaṇânudhyâ [IIb] tasya śrîmad-Vishṇugôpa-mahâdhirâjasya putrêṇa pitur anvâgata-guṇa-yuktêna Tryambaka-charaṇâmbhôruharajaḥ-pavitrikṛitôtamângêna vyâyâmôdvṛitta-pîna-kaṭhîna-bhuja-dvayêna sva-bhuja-bala-parâkrâma-kraya-kṛita-râjyêna kshut-kshâmôshṭha-pisitâśana-pritikara-nisita-dhârâsinâ śrîmatâ Mâdhavavarmma-mahâdhirâjêna âtmanâḥ śrêyasê pravarddhmâna-vipulaiśvaryyê trayôdaśê sañvatsarê Phâlgunê mâsê śukla-pakshê tithau pañchamyâm śrîmad-Vira-dêva-śâsanâambarâvabhâsana-sahasrakarasya âchâryya-Vira-dêvasya [IIIa] nija-kṛitânta-para-râddhânta-praviṇasya upadêśanât Mudukottûra-vishayê Pebboḷal-grâmê Arhadâyatanâya Mûla-saighânushṭitâya mahâ-taṭakasya adhistât dvâdaśa-khaṇḍukâvâpa-mâtra-kshêtrañ cha Toṭṭa-kshêtrañ cha Paṭu-kshêtrañ cha Kumârapura-grâmaś cha êtat sarvvañ sa-sarvva-parihâra-kramêñâdbhir ddattah yô'sya lôbhât pramâdâd vâpi harttâ sa pañcha-mahâ-pâtaka-samyuktô bhavati apichâtra Manu-gitâ[h] ślôkâ[h]

sva-dattâm para-dattâm vâ yô harêta vasundharâm |
 shashṭi-varsha-sahasrâṇi ghôrê tamasi varttatê ||

(other usual final verses)

1b

Handwritten text in an ancient script, likely Tamil, on a dark background. The text is arranged in several lines, with a circular hole on the left side.

11a

Handwritten text in an ancient script, likely Tamil, on a dark background. The text is arranged in several lines, with a circular hole on the left side.

11b

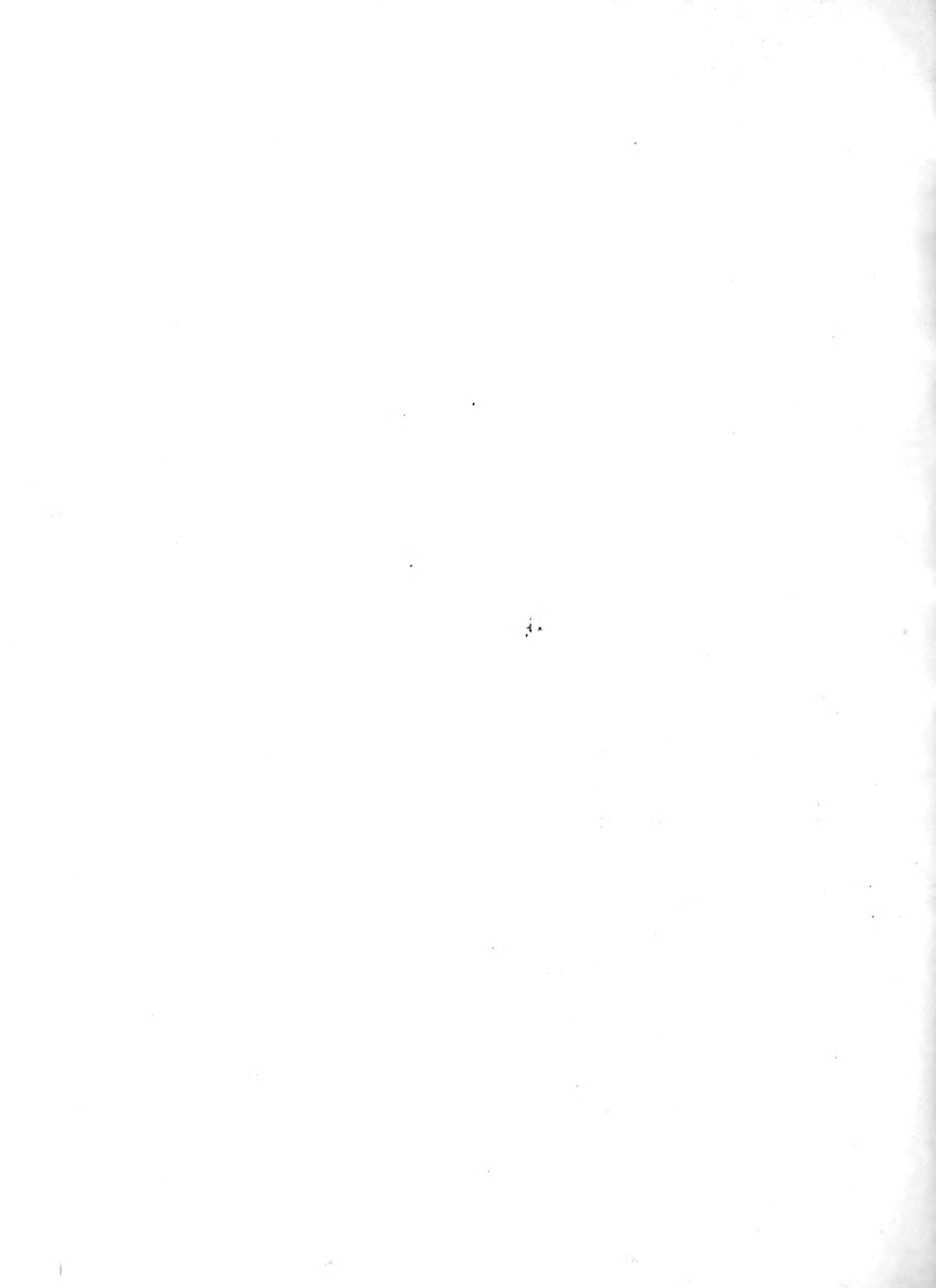
Handwritten text in an ancient script, likely Tamil, on a dark background. The text is arranged in several lines, with a circular hole on the left side.

111a

Handwritten text in an ancient script, likely Tamil, on a dark background. The text is arranged in several lines, with a circular hole on the left side.

111b

Handwritten text in an ancient script, likely Tamil, on a dark background. The text is arranged in several lines, with a circular hole on the left side.



74

At the same village.

.....Kongani prithivi-râjyam geyuttire.....kottôr (imprecatory phrase-)

75

At Pura (same hobli), on a stone north-west of the village.

vijayâbhyudaya-Šâlivâhana-šaka-varušanğaļu 1488 neya salluva Akshaya-samvatsarada [...]ba-dašamiyallu šri-mahârâjâdhirâja râja-paramêšvara šri-
....Dêva-Râya-mahârâyaru râjyam..... Pura.....

76

On a stone at Tambuhalli (same hobli).

šri-Vênkațêšvarasya svasti šri vijayâbhyudaya-Šâlivâ-
hana-šaka-varušanğaļu 1685 neyallu Chitrabhânu-nâma-samvatsara-uttarâ-
yaṇa-Chaitra-ba 5 Sthiravâra-Jêṣṭhâ-nakshatra sa-
kulâbdhi-chandrarâda Gôpâla-Siṅgaravara pavutrarâda Râmachandraravara
putrarâda Hridaya-Râmaravara..... šri-svâmi âkhyâtavâgi sadâ barat...
Bhairâgigaļu Brâhmarugaļige ni.....nitya avara vechchakke âgi paragaya
Hosakôte sammatu Havêli taraph Lakkûrige salluva mavuje Tambihalli-
grâma 1 kke Šârvari..1583 rallu varushakke salluva yalle chatu-sime.....
.....

78

At the boundary of Channarâyapura and the jôdi village Gônûr (same hobli).

(Grantha and Tamil characters.)

svasti šri mahâ-maṇḍalêšvara Tribhuvanamalla-puravâdarâyar âna Kâmattâļu-
vâr tiru-mênikku nanṛ-âga Šubhakṛit-samvatsara-mudal-âga Mâšandi-nâttu-
k.....ṅgala.....Âṇḍânukkum amu..Irâgavanukkum Allâļa-pperu-
mâlukkum Ko..valaṛ-kûttanukkum Širiya Allâļa-pperumâlukkum Vaṅgi...
ttu-tTiruva...pperumâlukku mâkuttagai Aļagiyânukkum âga-pPirâmaṇar
eļuvaṛkum tâm âga.aii-gaṇḍaga-kkollai te..ṅgaļ paḍikku-tten-kiļakku-ppega
..ttâ..viṭtên Kam...magan Nallâṇḍaiy-âna Kômuttanena i-ttanmattai mâr-
ra ninakkum avan Geṅgai(gai)-karaiyil kurâl-pašuvai vadittân pâvattu viļuvân

79

At Kôdihalli (same hobli).

(Grantha and Tamil characters.)

Šakâptam. 8 Kaliyuga-varusham 4468 idan mêt-chellâninra Plavaṅga-varushattu Šitrâ-mâsam 15 tiyadi svasti śrīman-mahâ-maṇḍalêšvara arirâya-vibhâta bhâshege tappuva râyara gaṇḍa śrī-vīra-Bukkaṇṇa-uḍaiyar Muḷavây-paḍaiviṭṭil pri. . virâjyam-paṇṇânikka. ya-dhaṇṇâyakkarnm Dukkaṇṇanavarum Erumaṇai-nâṭṭil uâṭṭavarum

80

On a stone in the boundary of Varadaṇḍuhalli to the north of the western sluice of Mâlûr Dodḍakere.

śrī-Gaṇâdhipatayê namaḥ

namas tuṅga — etc. ||

svasti vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1685 neya Chitrabhânusâivatsarada uttarâyane Vasanta-ritau Chaitra-mâsa-krišṇa-pakshê 2 Sthiravârê śrīmatu mahâ-puṇya-kâladalu Bhâradvâja-gôtrada.
pautrarâda Râmachandraravara putrarâda Hṛidaya-Râma-Jamâdârravaru barasi koṭṭa dharmâ-šâsana-kramav ent endade paragaṇa Hosakôtê havêlige saluva taraphu Mâlûru-hôbalige salluva Varadaṇḍuhalli-grâma Mâlûru śrī-Šaṅkara-Nârâyana-svâmi-sêvârthav âgi. . . dipikâ-yantra-šishya-parichâraka. . .
. koṭṭu yidê-Mâlûra-grâmakke yalle chatu-ssîme.
.

81

At the same village, a sannad in possession of Jôḍidâr.

śrī-Râma śrī-Vêṅkaṭêšvara-svâmi svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varshaugaḷu 1683 Vikrama-nâma-sâin- | rada Kârtika-šuda 15 sômôparâga-mahâ-puṇya-kâladallu Bhâradvâja-gôtrârâda Chayisa-kulâbdhi-chandrarâda Gôpâla-Siṅganavara pautrarâda Râmachandra-putrarâda Hṛidaya-Râma-Jamâ[ttâ]dâravaru || Kaṇḍiṇya-sa-gôtrârâda Âpastamba-sûtrârâda Yajuš-šâkhâdhyâyigaḷâda Râmachandra-bhaṭara pautrarâda Gôvinda-bhaṭara putrarâda Vêṅkaṭâchâryaravarige barasi koṭṭa bhû-dâna-dharma-šâsana-dâna-patra-krama hêg andare tarapa Mâlûru-sammatu Havêli-paragaṇe Hosakôṭege saluva Varadaṇḍuhalli-grâmadalli su-kshêtravâgi yiruvantâ râgi-hola ba 30 kasabê-kerê-keḷage yigrâmada paṭê-gadeyalli gade kha † yî-hattu-koḷaga-bhûmi-svâsthyavannu sahiranyôdaka-dâna-dhârâ-pûrvakavâgi . . . divya-śrī-pâdâravindagaḷige prîtîyâgi nimage dâna-rûpakavâgi koṭṭu yidhêve yî-svâsthyake saluvantâ nidhi-nikshêpa-

jala-taru-pâshâna-akshîna-âgâmi-siddha-sâdhyagaḷ emba ashta-bhôga-têjas-svâ-myagaḷunnu gṛihârâma-kshêtra-sahitavâgi dânadhi-kraya-bhôgya-yôgyavâgi ni-mma putra-pautra-pârampariyavâgi anubhavisikoṇḍu nammana âšîrvâdâ mâḍi-koṇḍu sukhadalli yiruvadu yendu tri-karaṇa-tri-vâchakadayinda barakotṭa dâna-patra || (usual final verses)

82

At Channarâyapura (same hobli), on a stone lying to the north-west of Gavi-guṭṭa of the Channarâyâ temple.

(Grantha and Tamil characters.)

svasti śrî Kaliyuga-varusham 4442 idil ũellâninṛa Šakâbta 1263 mël ũellâninṛa Vishu-varushattu Šittirai-mâdam mudal svasti samasta-bhuvanâšrayam prati-vi-vallabam mahârâjadêva râja-paramêšvara parama..ṭṭâ.ka....gaṇḍa Yâ-dava-kulâmbara-dyumaṇi sa...ga-chû..mâṇikka malairâja-râja Malaiporuḷu gaṇḍa gaṇḍa-bêruṇḍa Šôla-râya-stâpanâchâriya Pâṇḍiya-râya-pratishṭhâchâriya Šêtu-mûla-jayastamba nigalânka-pratâpa-chchakkaravatti śrî-Poyšaḷa-vîra-Va-llâḷa-Dêvar sa..râjyam-paṇṇi aruḷâninṛa nâḷil śrîmanu-mâ-pradhâna Dâti-Šin-gaya-deṇṇâyakar tambiyâr Vallappa-deṇṇâyakar vâšalil pradânigalil Taluva-chchitta Viṭṭappanavar svasti śrî Pullayûr-nâṭṭilyagañ-jeyvâr Tuṛavar-nâyanukku-ttaṇḍa...vittadukku kuḍaṅgaikku - chchâdana - pramâṇam - paṇṇi-kkuḍutta parišâvadu i-nnâṭṭil Tattilik-adaitta nañjey puṇsey nâr-pâr-ellaikk-uṭṭaṭṭa nilam aḍaṅgalum sarvamânyam-âga šandirâ(dirâ)ditta-varai ũellakka-ḍavad-âga-chchâdana-pramâṇam-paṇṇi-kkuḍutôm inda.....llilum ũembilumḍuttôm Viṭṭapparum Nadapparum.....

83

At Dodda Kadatûr (same hobli), in Basaṇṇa's field.

(Grantha and Tamil characters.)

svasti śrî Pôšaḷa-vîra-Vallâḷa-Dêvar prithivi-râjyam-paṇṇi aruḷâninṛa kâlattu Plavaṅga-varshattu Rišhabha-nâyaru pûrva-pakshattu Trayôdašiyum Bṛihas-pati-vâramum Aviṭṭamum Šubha-yôgamum Bâlava-karaṇamum peṛra irrai-nâl Nigarili-Šôla-maṭṭalattu Mâsanti-nâṭṭil Mêlamukkil Tirumaṛai-parril i-nnâṭṭu-kku kaḍavar âna manu-ma...Pramâṇanam...vari Allappâra..uḡaṇṇa-num Machchaṇṇanam Kumâraṇṇanam Vîra-Vallâḷa-Dêvar-nâṭṭin nâyam-šai-vâr Villa-gâmuṭṭar Veppûr Tamma-chchiyar Šâma-šâmuṭṭar Vêḡgainellimalai-dêvar Vêdikuppaiyil Šaimbayar Gaigai-kôn Mâli-šêṭṭi-dêvar i-nnâṭṭakku kîl adikâri âna Kôvâṇḍḍai ivv-anaivarôm

84

At Jahagir-Bâvanahalli (same hobli),

on a stone near the garuḍa-kambha of the Gôpâlasvâmi temple.

Šubhakṛit-saivatsarada Mâga-baṅḷa. . Šanivâradalu śrîmatu kôlagâra Bayicha-
ya-Nâyakara maga Bayinelliya Malleya-Nâyakara nilisida dipa-mâlê-kamba
ûrindâcha. .vû tôrav. .ha

86

At Bairanahalli (same hobli), on a stone north of the village entrance.

Jeya-saivachara. 8 lu Achyuta. yaru pruthivi.
yuttiralu.

87

At Kôranahalli (same hobli), on a stone behind the Bhimêšvara temple.

svasti jayâbhyudaya-Šaka-varušaṅgaḷu nâlku-sâvirada-nânûṛa-uâlvatta-nâlka-
neyalu naḍa varttamâna-vyavahârîka-Vyaya-saivatsarada Kârttika-šu 1 âra-
bhyavâgi śrîman-mahârâjâdhirâja râja-paramêšvara śrî-vîra-pratâpa-Bukka-
Râyara kumâra pratâpa-Harihara-Râyara nirûpadiṅ pradhâna Yalarasa-Oḍe-
yaru Hulliyûra-nâḍa Haṭṭiyûra Virappaṅge koṭṭa śâsanada kramav ent endare
nimma Hullûra-nâḍalû ninna bâgeyalu Toravasamudrada-grâma 1 nû ninna
dayirya-kôḷagiyâgi sarbba-(back) mânyavâgi â-chandrârkkka-stâyiyâgi šilâ-likitav
âgi koṭṭeû â-mariyâdeyali sukadiṅ bôgisôdu (usual imprecatory phrases)

88

At the same village, on a stone near the Jailû-sâb's wet land.

Svabhânu-saivatsarada Pushya-šu 10 lu Subba-Râya Hâvaḍige koṭṭa.
halli kere-katṭe. gadde. . 1 hola kha 3 mûru-khaṅḍaga sahi

89

At Nosekere (same hobli), on a stone in the channel west of the village entrance.

Raktâkshi-saivatsara-Jyêshṭha-šu 2 lu Šâlivâhana-šaka-varušaṅgaḷu 1666
rallu râjyam ir. . . Mammad Ali basa. . . Chikka abalâ.
navarâ. . . Kempaṅṅage barasi koṭṭa rakta-šâsana.
.

90

At Channakallu (same hobli), on a rock to the west.

Šârvari-saivatsarada Šrâvaṇa-šuda 1 llu śrî-Mâlûrâ śrî-Timmâji-Râja Hampa-
Râyavararu.kâvala vîra-kallu-gavi

91

At the same village, on a stone west of the Varadarâja temple.

Ânanda-saivatsarada Chaitra-šu 3 lu Channa-Dâsiya Dêkabe satra-maṭhakke
biṭṭa svâsti yidakke tappidare para-lôka-martya-lôkakke hoṛagu yi-prakârâdali
sûrya-chandrâdiga! uḷḷa pariyantravu naḍiyal uḷḷavaru

92

At Mailâṇdahalli (same hobli), on a stone to the west.

Hulimaṅgalada elleyoḷagaṇa bhûmiyanu krayakke koṭṭa sammanda....

93

At the same village, on a stone in the natta-hola to the west.

šri Višvâvasu-saivatsarada Kârtika-šu 1.....Râya.....yara
gaṇḍa hannodu-maṇḍalikara gaṇḍa...mpâḷa...Pâṇḍya....Râya jaya-
ratnâkara.....Râya-sampad-âchâryya.....râhutara gaṇḍa šri-
vîrya-Nâgayya-Nâyakara maga.....mâḍida kamba yi-kamba....
.....(usual imprecation)

94

At Šivâra (same hobli), on a virakal on the jarugu-diṇṇe to the west of the tank.

svasti šri Kannara-Javaṁ Voḷanam^o mēl eddu kâdi kondu Chikkâûrada kôṭeya
koṇḍu mēlpaḍiyoda kaṭakav ildandu Šivavûrada gâvuṇḍa.....Pulinal-
ûram Nijarâvayyana...maga Mudayya kaṭakadandu banda tâḷa paḍaha
kebaṇaḷa pokk iṛidara satta svaya vûrakke pûrvva Chinda-Gâvuṇḍara maga
Nâḍa-Gâvuṇḍi gâvuṇḍa geyvandu kali-Viṭṭa....endu vesa-geyde lâvaṇyada
Râma-Saraḷâchâriya maga Kovaḷiya.....

95

On a second virakal at the same place.

svasti Huli-Gâvuṇḍana mayduna Kûragoḷḷa Budda-Gâvuṇḍa....Virapûrada
modalu.....turu-goṇḍa tâma.....guḷi.....mahâ....liya-Gâvuṇḍage
.....mâḍida maga...

96

On a third virakal at the same place.

svasti śrīmatu Prithuvī-Koṅgoṇi-Muttarasar Śrīpurusha-mahārājarkka Nelli-
vara Kālakanna Kalikaṅgarān iṅṅid ôḍisi Gaṅṅi-nāḍa Kkalidoṛe-gaḷum Gombu-
kki-arasarum paḍedudu . . . Vuseyanūra idān aḷivōn paṅcha-mahā-pātakan
akkum kaṅḍuga kaḷani idān vare ponna koṭṭa kela mē pa Kēne-ttachchan-
magan eḷeyō Māda-ttachchann avanpesarajjan idān aḷiyal

98

At Maḍivāla (same hobli),

on the basement of the Gaṅḅāharēśvara temple to the south.

(Grantha and Tamil characters.)

svasti śrī Pōšav-Irāmanā-Dēvaṅḅku yāṅḅu 3 . . Sarvabhāri-varu . . ttu Kāttigai-
māsa-mudal svasti śrī Madurānta-Śōḷa - Viruvi-nāḍ-āḷvār Pālāṅḅai - nāyanena
Gaṅḅēśvara-uḍaiyāṅḅku tiru-nundāvikkum kāla-chchandi amudupaḍikkum āga-
pperi mudal-maḍaiyilē kaṅḅaga-kkaḷaniyum kaṅḅaga-kkollaiyum viṭṭ-amaitta
Pālāṅḅai-nāyan tanman

99

At the same place.

(Grantha and Tamil characters.)

sārvabhuvana - chakravattigaḷ śrī-Poyśāḷa - vīra - Rāmanā-Dēvarukku yāṅḅu 38
Nandana-śammarcharattu Tai-mādam Māliūr Maḍaivilāgattil uḍaiyār Gaṅḅišu-
ram-uḍaiya-nāyanārkkku Tāmarai-kiḷār Ambalavar magan Āḷ-uḍaiyārena nān
maṅḅal oḷukki kaṭṭina Ponnambala-pputtēriyil nān viṭṭa tiruvuḍaiyāṭṭamum
baṭṭa-virutiyum maḅa-ppuṅamum Piḷḷaiyār nilamum nikki iv-ērikku aḍaitta
nilam oru koḷukkutti nilamṅayāḍi kuṅavantānāvargaḷ poṅarkaḷa
.chchan poru . . śrīyavaśiman

100

At the same temple, in the north-east.

(Grantha and Tamil characters.)

svasti śrīmar-pratāpa - chakravatti Poyśāḷa - Villāḷa - Dēvan Hēsar-Kundāṅi-
rājyam Virivi-nāḅu Māśandī-nāḅu Muraśa-nāḅu Śokkanāyan-paṅḅu-pPeṅṅai-
yāṅḅār-maḅa-nāḅu Aimbūḷuḅūr-nāḅu Elavūr-nāḅu Kuvalāḷa-nāḅu Kaivāra-nāḅu
Ilaiyāḅka-nāḅu munāna ellā-nāḅugaḷum uḷḷa dēvastānaḅgaḷil maḅa-patigaḷu-
kkum stānikarkkum viṅṅapaṅ-jeyya-ppera Śakāḅdam 1224 idan mel šellāniṅḅa
Kaliga-varusham 44.3 āna Plava-varushattu Mārgaḷi-māsam 1 ti Tiṅḅat-kiḷa-
mai nāḷ mudal inda rājyatu dēvadānan-diruviḍaiyāṭṭa maḅa-ppuṅam paḷḷich-

chantam âna dânaṅgaḷil iṟukkum siddhâyam kâṇikkai tariy-irai taṭṭâr-pâṭṭam
 šârigaiy-uṭpaṭṭa pala-varivugaḷu maṟṟum eppêrpaṭṭa iṟaigaḷum tavittu indanda
 vibhavaṅgaḷ indanda dēvargaḷukku pūjaikkum amudukkum bhōgaṅgaḷukku
 tiru-ppaṇikkum dhârâ-pūṟṇam-āga udakam-paṇṇi kuḍuttōm tāṅgaḷum indanda
 dēvargaḷukku pūjaiyum amudu bhōgaṅgaḷun-diru-ppaṇiyuṅ-guṟaiv-aṟa naḍatti
 namakkum nam irâjyattukkum aṟbudhaiyam āga vâlṭti sukhamēy-iruppadu

101

At the same temple, on the wall to the left of the doorway.

(Grantha and Tamil characters.)

svasti śrī Puḡaḷ-mâdu viḷaṅga Jaya-mâdu virumba Nila-magaḷ nilava Malar-
 magaḷ puṇara urimaiyiṟ-chiṟanda maṇi-muḍi-šûḍi Minavar nilai-keḍa Villavar
 kulaitara ênai-maṇavar iriyal-iṟṟ-iḷitara-ttikk-anaittun-dan šakkara-naḍâtti
 vijaiyabhihēkam-paṇṇi vira-šimhâsanattu Avani-muḷud-uḍaiyâlōḍum viṟṟirund-
 aruḷiya Kōv-Irâjakēšaripanmar âna šakkiravattigaḷ śrī-Kulōttuṅga-Šōḷa-Dēvaṟ-
 kku yāṇḍu 43 âvadu Vikkirama-Šōḷa-maṇḍalattu-kKuṟukundâḍachēhi-nâṭṭu
 Mâliyûr Gaṅgaigoṇḍiṣvaram-uḍaiya Mahâdēvarkku Arikēšari-vaḷa-nâṭṭu Jaya-
 varanallûr âna Kuḷalûr-uḍaiyân âna Râjarâjan Pirân âna Râjētra-Šōḷa
 Atimûrkka-chCheṅgiraiena inda Mâliyûr Gaṅgaigoṇḍiṣvaram-uḍaiya Mahâdē-
 varkku ivv-ûr-pperi-êri-kil inta Mahâdēvarkku-ttiruchehennaḍaikkku dēvadânam
 āga viṭṭa nilam oru vēli nilamum i-tdēvarkku Râjarâjan Kulōttuṅga-Šōḷan
 Kulōttuṅga-Šōḷa Atimûrkka-chCheṅgiraiena Mâliyûr Gaṅgaigoṇḍiṣvaram-
 uḍaiya Mahâdēvarkku i. . . Viḷâmaṅga. . va. . yiṟ-chuṟṟu-muṟṟum naṅjai puṅjai
 êrkkâda šīṟu-šu. . kan-tiruvamudâm i. m Vēḍar kummari Parai-
 yar tari-puḍavai maṟṟum eppêrpaṭṭa pala-vidarâyaṅgaḷum uṭpaḍa dēvadanam
 āgavē viṭṭēn ippaḍi šeluttâdē i-ttanmattai aḷippân Geṅgai-iḍai-kKumari-iḍai
 kurâr-pašuvai-kkonṟân pāvam paḍuvân aṟam aṟavēṟkku. taṅ. .
 chchâna. . šâgaraṅ-jūḷ-vaiyyagattir kaṇamachchân karuma. . ârâymin paṇ. . . .
 . . . šeydân šeydân aṟaṅ-gâttân pâdam tiṟumbamaṟ-chchenni-mel vaittu idu
 śrī-Mahayēšvara-rakshai



SIDLAGHATTA TALUQ.

1

At Gollahalli (Jaṅgamakôte hobli), on a stone in Śānabhôg's field
to the south-east of the Balla tank.

svasti śrī gata-Kali-yuga-varuṣa 4524 neya Sôbhakṛitu-sainivatsarada Vai-
śākha-śu . . . śrīman-mahârâjâdhirâja râja-paramêśvara pûrvva-dakṣiṇa-paśchi-
môttara-samudrâdhipati śrī-vira-pratâpa-Vijaya-Râya-mahârâya śrī-
vira śiva-Dêva-Râyara daṇḍa-bâshe Râya chalavaṇi
. châta-Nâyakkarâ

2

At Kurubarahalli (same hobli), on a stone near Veṅkaṭappa's garden.

. nija-Bhâdrapada-śu 15 rada grahaṇa-kâladalalu śrīman-mahâ-
maṇḍalêśvara mēdinī-misara gaṇḍa Kaṭhâri-Sâlva Karnâṭaka-Telugâṇa-Drâviḍa-
tri-râjya-rakshâmaṇi ripu-râya-sarva-samhâra Araṭa-Râya-mâna-mardana
dushṭa-nigraha-śiṣṭa-paripâlakar-âda śrī-Sadâśiva-mahârâyaru pṛithvî-râjyaṇi
gevutta yiralu svâmi-Mûrti-Râyana Râjayage nâyakatanake pâlisida Ballada-
sthaḷadolagaṇa mahâ Annapanahalliya (rest gone)

3

At the same village, on a stone in Kaṅgundi Tânappa's garden.

Krôdhi-nâma-sam-Mâga-ba 12 lu Hajarat-Mira Jâtnudi-Sâ || Mâḷi-Nâyakage
koṭṭa netra-koḍigê hola 3 Jaṅgamakôṭeyali koṭṭevu putra-pârampare anu-
bhavisôdu Hindû Musalamânu yâru tapidare avara dêvara mēle talâka nâma

4

At the same village, in Veṅkaṭaramappa's garden near Timmegauḍa's well.

(Grantha and Tamil characters.)

. Kaṅkīrai tan kilê niḍumuyar mâpa śrī
. vada-pâla târ-ârūm nandavanaṅ-gaṇḍ-adanu tapaṅ-gaṇḍu tana-miga
Âttiraiyar kulam űga-chchîr-ârūñ-Jivan Śômiechcharan kôyilai
šen-Damiḷ-âlaiyan pugalaṅ űpîlattu

5

At Busanahalli (same hobli), on a rock near the pond, south of the village.

śrī śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varṣa 1532 Saumya-samvatsara-Chaitra-śu 11 lu śrīman-mahārājādhirāja rāja-paramēśvara sri-vīra-Veṅkaṭapati-mahārāyaru pṛithvi-rājyam geyvutt iralu Sugaṭūra Yimmaḍi-Tammayya-Gavudara putrarāda Mummaḍi-Tammaya-Gavudanavaru Sōsaliya-guru-maṭhada Dēvaṅārādhyaravarige yi-Busanahalliyu sarvamānyavāgi Śivār-pitavāgi koṭṭaddu

6

At Nāgamaṅgala (same hobli), on a stone in Taḷavāra's field,
south-west of the village.

Svabhānu-sa || Āshādha-ba 30 lu Mammataki-Sāhēbaru Maluyage hālikoṭa mānya yi-hola ūṭā māḍikoṇḍu tōṭa kāpāḍikoṇḍu sukhadalu yihadu sūrya-chandrādigaḷu yiha-paryantra anubhavisikoṇḍu yiruvadu

7

At the same village, on a stone near the fort-gate.

Tāraṇa-nāma-sam̐ | Āśvīja 12 lu Nāgamaṅgalada hōbli staḷada śānabhāga Dodappage Nāgamaṅgalada kerē-katṭu-kodagi-mānyada hola kha³/₄ gade kha²/₃ putra-pavutra-pāamparyadalu anubhavisikoṇḍu sukhadalli yiruvadu ||

8

At Sugaṭur (same hobli).

(Grantha and Tamil characters.)

a) vippira-śikāmaṇi -ppaṅgaya-kula mudaliyā . . n
perum-pugaḷ Śāmayan . . . pa . . nda meymmoḷi-Vēdiyan kōd-il

b). rpattiraṇḍu Pū-magaḷ Jaya-maga Nā-magaḷ puṇara
Vēdi . . . ramēśvaran tribhuvana-chechakkaravatti śrī-Rājarājan śrī-Vikkirama-
Śōḷa-Dēvaṅ ūgoḍai-kKaivāra-nāṭṭuḷ Adhichhattira-puṇḍavarttanam āna
Tenki ttol-padiy-āna Arumoḷi-dēva-chchatuvvēdi-ma . . . lattu-
pPodiya ra-Vyēdiyar dhamma-niyāyar madura-vāśakar māma ḷar
tiruv-aruḷ pu kaṭṭaḷai kalai-tēr nipuṇan . . . tumanē pōlvaruḷ-pana
murai

c) yyutalam pōrri Vādimuttaya ku yāṇḍu irāṇ . . . ḷa
. . . Nigarili ūiya poḷi piḷai n pōlum Vēdiyar
nilavu yuñ-jitta sa Manu-neṅi tappā

- d) rkan-uṁmaiyr
 e) ēnaiya tṁmaiyliyā
 f) m puḡaḷ vāya vinaiya

9

At the same village, in Bairappa's field to the north.

(Grantha and Tamil characters.)

svasti śrī Śaka-varsham āyirattu-nāṟpattiraṇḍu Pū-maḡaḷ puṇara-ppuḡaḷ adu
 vaḷara-ppuviyōr pōṟra veṅ-Gali-kaḍindu ſeṅgōl-ōchehi-pPūḷi-vēndan Kōḷiyar
 kula-pati śrī-Rājayar āna śrī-Vikkirama-Śōḷa-Dēvarkk-iyānd-iraṇḍ-adanil nārā
 Nigarili - Śōḷa-maṇḍalattu - kkārā-vayal ſūḷ Kaivāra - nāṭṭuḷ māḍa-maḷigai
 maṇḍapam ōṅgiya kūḍa..koṟra-vāyadal Pāḡaṭṭūr.....m pāvaiyar naḍam-
 payil ſūḡuṭṭūril ton-nila-niḡaḷa-ttarumōḷi-nalgun-danama..lan Arumōḷi-dēva-
 chehatuppēdi-maṅgalattu-ppallōr puḡaḷum Nallūr-mudalvan māṭṭiraiy-adanil
 mā-nedi-ualgumm Āṭṭiraiyar kōn tād-ulā-śālai pā..ṇamāttum Pāppana-pperu-
 māḷ Śamūḍaiyanṇan perun-dēvi pū-cheḡeḡi-kuḷalāl Viḡchamai payanda taṇ-
 Ḍamiḷ-ālaiyan tāraṇi ēttum eṇḍiśai niḡaḷum..m-irappālan koṇḍal-anna Kuva-
 laiya-tantiran ānav-ōṅgu-puḡaḷān Udaiyamāṭṭāṇḍa-Brahma-mārāyan tēn-
 kamaḷ-tārōn ſeḷu-maḡai-Vāṇan taṇ-ṟiru-ttamaiyan-ṇan peyarālē pon-puri-śaḍai-
 yaṇa-ppuṇṇiyan viṇṇavar nāmichehara.....nid-ēṭṭiya ſōmicheharan tiru-
 kkōyil eḍuppiṭ.....ṣiḡandu..lāṇam isaiṇṇa tiru-pratiṣṭṭai niḡaḷa-ppaṇṇi-
 ttiruvaḍi-nilaiyuṅ-jem-bonāl amaitt-uruvadu vaḷarav-Uṁa-sahitan tirumēniy-
 iru-nilam pōṟrav-eḷundaruḷuvittu-kkēṭṭagai malligai kiṅjuka-maṅjari pādari
 punnai pāraiṇṇāra-maḡiḷa ſidalai mauval ſerundi ſeṇbaga māḍavi en-ivai vaḷam
 perav-amaittu - cheḡeḡaṇ - Viḍaiyōn ſenni manṇuṅ - Gaṅgai-nīru - maṇṇuṅ-
 guṇarudu gurukkaḷ kuḷira-kkōyil mēl-pāṟṟiru-kkuḷam āḡa-ttirttaṅ-gaṇḍu
 ſeḷu-nilam ētta-kkoṭṭun - daṭṭuṅ - gulavi nilaviyav - iruppu ..m-aḍiyār mēvi
 mun ſiṟakka - ttiruppaḍimāṟṟukku-ttēvar dānam āḡa-pPeri-ēriyil nilam ōrāy-
 iramuṅ-Jiṟṟēriyil nilam ōrāyiramuṅ-jirā ſen-Damiḷōr kaḷippārav-irāyiraṅ-guḷi...
 niṟṟaḡaḷa-kkuṇapatiyāy eṅguṟraṅ-amayui-Gaṇavatiyārkum ākk-irunūṟu-kuḷiyu
 Mārāyan āna pirā.....na ſūriyadēvarkk-iranūṟu-kuḷiyum aṅ-jollā....
 tatava.....ſeyvāṇṟirukkaḷattu mēl-pāṟ-pālai nan-nilam oru-vēliyu naṟ-
 paṇṇaiyum..ḷina..peṇṇai mēl-pāṟ-Paṣuvūr nāṟ-pāl-elaiy-utpāḍa nanſey punśai
 nan-nila niḡaḷa nān-maḡaiyavar-pāṟ-ponn-aṟa viṭṭu maṇṇ-aṟa-kkoṇḍu tāraṇi
 niḡaḷa-ttan-kiḷai vaḷarā ſandrādityar tām uḷḷaḷavum ūḷi ūḷiyu..ravu perav-
 amaittanān vāḷi vāḷi vaiyyagatt-inidē. a...inda dhanmam iyāvarāyinum .
 ndu yāvarilum vilakkuvār..ſen-Damiḷ pāṣiya śrī-Vāṇarāṣiyil kanrōḍu kavilai
 irāṇḍaiyum aḷitta paṅja-mā - pātakar enappaḍuvōrē...ṇḍicheharar-ōlai
 ſāgaraṅ-jūḷ vaiyyagattār kaṇ..cheḡāṇḍicheharan...mmārāya. ṇḍēy-aṟaṅ-jey-
 dān..yḍān aṟaṅ-gāṭṭā.....n pādan-diṟambāmaṟ-chenni-mēl vaittu

• bahubhir vasudhâ dattâ râjabhis-Sagarâdibhiḥ | yasya yasya yathâ bhūmi tasya
tasya tathâ phalam || sva-dattâm para-dattâm vâ yô harêta vasumdhârâm
shashṭir-varsha-sahasrâṇi vishṭhayâm jāyatê krimiḥ |

10

At the same village, on a stone in Śântappa's field.

svasti śri vijayâbhyudaya-Śālivāhana-śaka-varsha 1443 neya Chitrabhānu-
samvatsarada Bhādrapada-ṣu 13...radalu śrīman-mahārājādhirāja rāja-para-
mêśvara śri-vīra-pratāpa-Kṛishṇa-Dêva-mahārāyaru śri...varanâgi pṛithvî-
rājyaṁ gaivutīralu Hosabaṇa.....râda Kṛishṇama-Nāyakaru namage
Kṛishṇa-Rāya-mahārāyaru.....Nallūra-sīmey-oḷagaṇa Muṇḍabêliya-sthaḷakke
saluva Voḍahaḷli-grāmada ma.....ya Chennavarige ava..
ḍiga dipârâdhane aṅga-raṅga-va...cha tiru tirunâḷige âga...nu sarva-
mānyavâgi koṭṭevu Hosabaṇa-Nāyakageyarâda Kṛishṇama-Nāya..sôma-
grahaṇa-punya-kâladali putra-pautra-pârampareyavâgi chandrârka-stāyiyâgi
(5 lines gone)-(usual final verses and phrases)

11

At Hosapête (same hobli), on a stone near the eastern wasteweer of Bhadranakere.

.....ya Duggamârarâ paḍeyuḷ...Karggoṭṭûrarum avar-mmaganuṁ Raṇa-
mêriyum ...maṅgalatt êṛida mârḡgam

12

At the same place, on a pillar of the ruined Kallêśvara temple.

.....ni bhri..tya Mâniga Basuṇṇi pêsuve chala-bhûsbaṇan eḷtu
. parâkramana puḍida kallu Kottaḷi Suddam-vaḍeyaram maṅgaḷam

13

At the same village, on a stone in Taḷavâra's inâmati-field to the east of the village.

Kâlayukti-samvacharada Pushya-ṣu 9 śrīmatu Nandi-Nāyakana maga Mârappannu
Varada-Gauṇḍana maga Chokkanṇanige koṭṭa (back) kraya koṭṭa gadde ko 10
koṭṭadu sukadiṁ bâlavadu

14

At the same village, on a stone in śānabhôg's inâmati field.

Śubhakṛitu-samvatsaradalu Sugaṭûra Imma.. Tamunaya-Gauḍayyanavaru ava-
saradali sâvisava mâḍi Gôpa.. Hiriyā-Chennaiyanu sâyalâgi âtana makaḷige
ko..vara-gauḍage ma.....yaṅḷalu tindavaru

15

At Hosapête (same hobli),

on a stone in Tammappa's field near the Channarayasvami temple.

šubham astu svasti śrī jayābhyudaya-Šālivāhana-śaka-varuṣaṅgaḷu 1450 neya Sarvadhāri-saṁvatsarada Bhādrapada-šu 13 yalū śrīman-mahārājādhirāja rāja-paramēśvara śrī-vira-pratāpa śrī-Achuta-Rāya-mahārāyaru pṛithivī-rājya geyutiralu Rāmā-bhaṭṭara Ar . . . ayagarige Achuta-Rāya-mahārāyaru nāyakatanakke pālisida Bēlūra chāvaḍige saluva Kōḷāla-sīme-vaḷagana Arama-lada-staḷake saluva śrī-Kāmanahaḷḷi emba grāmavanū Akimaṅgalada Tammappa-Gauḍarige gauvuḍikeya daṇḍige-umbaḷi sarva-mānyavāgi koṭevu yī-grāmavanū nimma putra-pautra-pārampariyāgi ā-chandrārka-sthāyigarāgi sukbadali anubhavisuvudu (usual imprecatory phrases)

16

At the same village, in the field of the paṭel of Tammagālagadde to the south.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šōḷa-maṇḍalattu-kKaiyvāra-nāṭṭu Šuguttūr āna Arumoḷi-dēva-chehatuppēdi-maṅgalattu-ttaṭṭān Viḷāmaṅgalavan Pālan Pamban āna Šavaiyaśārikku-kkuḍaṅgaiy-āga Peri-ēri-kiḷ kuḷi iru-nūṟum Kaṅkīraiyl kuḷi munnūṟum āga-kkuḷi aiṇūṟum ēka-bōga anubavikka śabhaiyār karuṇa . . yañ-jedār idukk-aḷivu-šeydār śrī-Vaṇarāšiyil kanrōḍu kavilai iraṇḍaiyum aḷitta pañja-mahā-pātakar enappaḍuvōrey

17

At Sunḍrahaḷḷi (same hobli), on a stone in front of the village.

Ānanda-nāma-saṁ-Āśvija-ba 5 lu Ha || Mahammada-Mendikhāna-Sā || Sunḍarahāḷḷi Birakomāra Channayage suragu-mānyavāgi koṭṭa hola kha-
1³/₆ lu putra-pautra-pārampariyavāgi

18

At Doḍḍa-Chokkoṇḍahaḷḷi (same hobli), on a stone in front of the Basavaṅga temple.

. daya śrīman-mahārājādī paramēśvara śrī-vira-pra . . . śrī-vira-Achuta-Dēva-Rāya-mahārāyaru pṛithivī-rājyaṁ geyavut iralu Kāśyapa-gōtrada Sūrya-vaiṣṭhōdbhūtarāda śrī-Tivuḍa-Bēhāra-mahāpātre śrī-Sōmašila-dēvu Rāhutta-rāya-mahāpātrevaru Vaḍigihāḷḷiya Sōmēśvara-dēvarige

amṛitapaḍige koṭṭa bhū-dāna-dharma-śāsanada kramav ent endare Achyuta-Dēva-Rāya-mahārāyaru namage umbaḷiyāgi pālisida Nallūra-sīmey-oḷagaṇa Muṇḍibele-staḷada Chokkanahaḷli-empa grāmavanū Kārtti

19

At the same village, on a pillar of the village gate.

śrīmatu Yaṇṇaṅgūru Chokaṇḍahaḷli Yaḷe-Bairē-Gauḍaru Chitrabhānu-saiṇ-vatsarada Kārtika-ṣu 5 divasadalli prārambhamaḍi kattisiddu Chokkaṇḍahaḷli

20

At Enṇaṅgūru (same hobli),
on a stone in the koḍagi field near the road north of the village.

Tāraṇa-saiṇ- || Chaitra-ba 10 lū Nāgamaṅgalada-hōbaḷi-staḷada śānabhāga Doḍapage Yaṇṇaṅgūru-kerē-katṭu-koḍagi hola kha ½ gadde kha 1¼ saha putra-pautra-pāramparya

21

At Bairasandra (same hobli), on a stone of Beṇḍiganahaḷli-Rāmaṇṇa's field.

Parābhava-saiṇvatsara-Āshāḍha-śuddha 12 llu . . . Timmayyage koṭṭa nettara-koḍigē hola 2½

22

At Basavāpaṭṭa (same hobli), on a stone in the bush, east of the village.

svasti śrī vijayābhūdaya-Śālivāhana-śaka-varuṣaṅgaḷu sâ 1453 nê Khara-saiṇvatsarada Āśvīja-śudda 13 lu śrīman-mahārājādhirāja rāja-paramēśvara uttara-dakṣiṇa-pūrva-pāśchīma-chatus-samudrādhiśvara śrī-vīra-pratāpa śrī-Achyuta-Rāya-mahārāyaru śrī-Ti hāra śrī-Sōmaśilā-dēvu Rāvutta-rāya-mahā-ayyanavara kāryakke kartarāda (garbha) (back) Garbhasaru-mahâpâtrē-ayyanavaru Vêlūra Bairapa-gavuḍana maga Timmapage santigiya-umbaḷi-mâni koṭṭa sâdanada kramav ent endare namma Rāvutta-rāya-mahâpâtrēyarige umbaḷiyāgi Nallūra-sīmege saluva Muṇḍibelê-staḷakke saluva Basavāpaṭṭa-pada-grāmavanu nâvu nimage umbaḷiyāgi â-chandrârka-stāyiyāgi putra-pautra-pāramparyavāgi nâvu nimage umbaḷiyāgi koṭṭevu (usual final phrases)

24

At the same village, on a stone in the mánya of the Chandrasékhara temple.
Pramôda-nâma-sani-. . . .tê 14 lu Ghaṭamâranahaḷli-bhûmiyalli Doḍḍa-Vuṅga-
râluḡa Chikka-Vuṅgarâluvarige koṭṭa mánya hola

25

At Arikere (same hobli), on a stone lying in Veṅkamma's field in the north-east.

(Grantha and Tamil characters.)

. lè uḍaiyâr švaram-uḍaiya-nâyanârukku-ttêvadâna-
kkaḷani nilam 2. . . .i-ttanmam mâṅṅinân Geṅgai-kkaraiyil kurâr-pašuvai-kku-
lai-šeydân pâvattilê viḷuvân

26

On a stone set up at the boundary of Attiganahaḷli and Arikere (same hobli).

(Grantha and Tamil characters.)

svasti šri Šakâbdam 1263 n mēr-chellâniṅṅa Vishu-saṅvaṣsarattu Mârgaḷi-
(mâda)mâdam mudaṅ-tiyadi Ambaḍakki-nâṭṭu nâyagañ-jeyvâr Pâppi-šiyar
Šotti-šiyar Mâchchi-šiyar. . . .vâši.yar uḷḷitta nâṭṭavarum svasti šrimanu-mahâ-
sâmantâdipati Mañje-nâyakkar kumârar Šipati-nâyakkar Šipati-nâyakkar
kumârar Anke-nâyakkar nammuḍaiya tambi Veṭṭappanukku tanda Amba-
ḍakki-nâṭṭu Attiga.Veṭṭappan-Attigapaḷli enṅu pêruñ-guḍuttu ivv-
ûrku.nañjai puñjai nâr-pâl-ellaiyum Têvapperumâl-tâḍarkum Pe. .
mmadarkum dhârâ-pûrvam paṅṅi-kkuḍuttôm idu šaṅtrâditya-varai šellakkaḍa-
vadu inda dbarmmattukku lamūghanam-paṅṅinavan Gaṅgai-kkaraiyir-pašu-
vai-kkoṅṅa pâpattê pôvân.

27

At the kâyamgutta village Naḍapanâyakanahaḷli (same hobli),
on a round pillar in Nandiguḍi Sinappa's kâyamgutta land to the south.

(Grantha and Tamil characters.)

svasti šri Duṭṭar-âdittan Aṅṅan-añkakâṅṅan Râja-Nârâyana-Bramhâdirâyau
Šelvâṅḍai Ponneya-nâyakkan magan Šiṅḡâṅḍai Kilaka-šammašarattu Aypaši-
mâsattil naṭṭa meḍam

28

At Amarâvati (same hobli), on a virakal in a thorny bush to the west.

(Grantha and Tamil characters.)

Šakarai-âṅḍu âyirat-orn-nūṅṅu 25 šeṅṅa Rudirôrkâri-varuṣhattu Mârgiḷi-
mâdakudirai-kutti miṅḍu vira-soggam-perṅṅar

29

At Siddhaghatta, on the tōraṇada-kambha near the kemmaṇṇu-bāgilu.

Šubhakṛitu-saṁvatsarada Bhādrapada-šu 12 Sanivā svasti śrī Kandamaṅgalada Bayirē-Jiyara maga Veikaṭapana kālādalli Koṅkōjana maga . . .yya Eṅkōjanu nilisida tōraṇa śrī

30

At the same village, on a stone placed in the veranda of the Taluq Kacheri.

(Grantha and Tamil characters.)

svasti śrī Kōv-Irājakēšari-varmar āna chakkiravattigaḷ śrī-Kulōtuṅga-Šōḷa-Dēvarku yāṇḍu nārpattonbadāvadu Kaivāra-nāṭṭu ṇināna Kuṛapūr nanšiy-vetṭi kūtṭuvittān perum-pu . . .

31

At Būdhāḷu (Siddhaghatta hobli), on a stone to the south of Chintāmaṇi road.

svasti śrī jaya-Šālivāhana-śaka-varuṣaṅgaḷu 1563 neya saṁvatsarada Chaitra-suda 1 dalu śrīmatu maṅḍalēšvara rājādhirāja paramēšvara śrī-vīrapratāpa śrī-Veikaṭapati-Dēvaru pṛitvī-rājyaṁ geyyūttiralu avara varga-pālakar-āda Āvati-nāḍa prabhu Bhairē-gauḍara putraru Yimmaḍi-Bairē-gauḍaru koṭṭa pura-vargada śāsanada kramav ent endāḍe tanua Vaḍigehaḷḷiya-sthaḷakke salluva Būdhāḷa-grāma vondannu śrīmatu sajana-guru-Šibāchāra-sampanna śrī-Liṅga-chakri Śrīšaila-Kailāsa yallaha

32

At Bhaktarahalli (same hobli), on a stone in Telagars' field.

svasti samadhigata-paṅcha-mahā-śabda Pallavānvaya śrī-pṛithivī-ballava Noḷambādhirājan pṛithivī-rājyaṁ-ge[ye] Kakkara Madalūr-eṇḍu toru-gonḍoḍe Tiṅgaṇi-Māra śrī-Mēli Tiṅgaṇiyūruḷḷagi palaran . . echchu vil muṛidoḍe surigge . . ḷchi palaran eṇḍu sagam ēṇḍan avage eḷpatta-nālbaru koḷdadu ay-goḷaṁ kaḷaniyūṁ ay-goḷaṁ paḷu idan aḷivo paṅcha-mahā-pātakan akkuṁ śrī-Ānandūra Mūdachchāri māḍidan

33

At the same village, on a virakal in Tammaṇṇa's field south of the village.

svasti samadhigata-paṅcha-mahā-śabda śrī-Pallava-Noḷambādhirājan pṛithivī-rājyaṁ ge[ye] kaḷidu . . ru go . . de poḷiyānade palan eṇḍu

34

At Hittalahalli, on a stone in Mārayya's field.

svasti śrī Kandamma-bhaṭṭar Âneûr-âle Âneûr-aḷivinoḷ mandeyan page. . . .
tammutt-irbbarum eḷidu sattâr

35

On the back of the same stone.

svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varušaṅgaḷu 1470 Kīlaka-saṁ-
vatsarada Šrāvāṇa-šu 14 Â śrīman-mahârâjâdhirâja rāja-paramêšvara śrī-vîra-
pratâpa śrī-vîra-Sadâšiva-mahârâyarū pṛithvî-râjyaṁ geyiutt-iralû Aḷiya-Liṅga-
râjaya-Nâyakarige Ketsalâra. . . . Hittalahalīyanu du Mâchapa-gavu-
ḍana kumâra Maleyapa-gavuḍa gonda-sammandha koṭṭa nettaru-goḍigê-hola
kha 1¼ hadineṅṅu. . . honnu. . . hârada šâsana (usual final phrases)

36

At the same village, on the wall at the entrance to the south.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Šôḷa-maṅḍalattu Kaiyvâra-nâṭṭu śrī-vîra-Vallâḷa-Poyšala-k. .
. . . . mâṅikka-Brahmâdirâyar tiruv-irâjyam-paṅṅiy-aruḷa Paridâvi-šammarsa-
rattu Ânaiyûril Maṅiyâṅḍân âna Vainârvaṇa-checheṭṭi mēl Amaraiyanukkâga
Uttama-Šôḷa-kKaṅgarum Šaṅṅai-nâḍ-âḷvan Kûttarum eḷuttu vandu porukaḍattu
Brahmâdirâyar paḷaiyân Šânayan Vainârvâṇi-checheṭṭittiyâḷai Kaliyašinaivan
tamaiyan Vainârvaṇa-checheṭṭi-munbêy-eydi paṭṭân ivinukku nettal-paṭṭu
mu-kkaṅḍaga-kaḷani šandirâditta-varai šelvad-âga ittaiy-aḷichchân Geṅgai-
kkaaraiyil kurâ-pašuvai konṅân Brammôttiya pôvân Šânayanukku kalnâḍu
šeyvittân tambi Kaliyašinaivan kaḷani iruvaṅkum podu

37

At the same village on a stone in Naṅjaya's field.

Sâdhâraṇa-saṁvatsarada Âshâḍha-ba 30 śrīmat-mahâ-maṅḍalêšvara Kaibârada
śrī-Râja-Dêva-mahâ-arasugaḷu Tiṅgaṇi-Chavuḍeya-gavuḍage koṭṭa keṅṅeya
koḍage-mânyada hola ba . . . koḷaga (usual final phrases)

39

At Setṭihalī (same hobli), on a virakal in Paṭṭel Guḷê-Gauḍa's field.

svasti śrī Mayiuda. . . mmarâsi-Râ. . . pṛituvî-râjyaṁ geye Viṅumaṅgalada Emma
toru koḷeva toḷḍ aṭṭi kaḷeyam palaran ânt iḷidu sattu saggayadar

40

At Vaṅkamarāḍahaḷli (same hobli), on a stone in Chikkirāṇṇa's field.
Sivarāja-voḍeyarige Sarvadhāri-saivatsarada Chayitra-śudda 15 lu śrīmatu
Munmaḍi- Nāyakara maga Timma-Rāya Voḍeya Rāma-
Gavuda (usual final phrases)

41

At Vārahśēnahāḷli (same hobli), on a stone in Naṅjuṇḍayya's field.
śrīmatu Maddi-Nāyakana komāra Nallapa-Nāyakana nettara-koḷagi

42

At Namanahāḷli (same hobli), on a stone in Āṅjanēya's ināmati field.
śrīmatu Ānanda-saivatsarada Śrāvaṇa-śudha-pa-Bu 9 yalu Śivanē-Gauḍ-
aiyanavara Appayanige koṭa . . . koḷagi-mānya (usual final phrases)

43

At Taladummanahāḷli (same hobli), on a stone in Veṅkōba-Rāv's inām field.
Sobhānu-samcharadallu Sitayakōṭē Rāmaṇṇage koṭṭa gauḍa-mānya.

44

At the same village, on a stone below the huvvarasi tree.
Šōbhakṛitu-saivatsarada Chayitra-ba 30 Su Yimmaḍi-Śivāya-Gauḍaru Tale-
dūganahāḷliya Chokkaya-Gavudana maga Baireyage koṭṭa nettara-goḷagi-
mānya hola kha $\frac{1}{2}$ hattu-koḷaga yī-holavānu nimma putra-pautra-pārampariyav-
āgi anubhavisuvadu

47

At the same village, on a stone in Andaraḷli Marappa's field.
Šubhakṛitu-saivatsarada Chayitra-śudha 5 lu śrīmatu Eṅkōja-Rājara āluvikēli
Rahadurgada havāludāra rāja-śrī-Bāranāji-Rājara Simaṅgaḷada Chikka-Dēva-
maga Timmapanige koṭṭa nettara-koḷi sana Kūtiganāḷiya varigū Valigūra
Chikka grāmavānu koṭṭa

48

At Hujagūr (same hobli), on the base of the garuḍa-kamba.
. . . neya saivatsarada Husagūrali Hadilōjana maga Būmōja nilisida
kamba māḍidava

49

At the same village, on a stone in the śānabhōga's field.

Īśvara-saṁ- | Kārtika-ba 12llu ma | rā | Śrīmantaravaru Dēśakulakaraṇi
 Śāmaṇṇa koṭṭa mānya Husugūra bhūmiyalu hola 44 anubavisikoṇḍu sukhadallu
 iruvaḍu yandu koṭṭuyidhēve yidakke yāru tapi (stops here)

51

At Maḷūru (same hobli), on a stone in Veṅkatarama's field.

śrīmatē Rāmānujāya namaḥ | śubham astu | svasti jayābhyudaya-Śālivāhana-
 śakha-varshambulu ? 1507 aguneṭi Pārthiva-saṁvatsara-Dhanu-saṅkrānti-puṇya-
 kālamandu śrīmad-rājādhirāja rāja-paramēśvara śrī-vira-pratāpa Śrī-Raṅga-
 Rāya-ayyavāru pṛithivi-sāmrājyaṁ seyuchuṇḍagānu Sugatūri Tammappa-
 Gauni-ayyavāru dharma-rājyaṁ seyuchuṇḍagānu Maḷūri Śīte-Gauḍu Hanu-
 manta-rāyaniki chēnu puṭeḍu maḍi puṭeḍunu Hanumanta-rāyanikiga vēsina
 dharmma-śāsanaṁ (usual final phrases and verse)

52

At the same village, on a stone in Aṅgārada Chinnappa's field.

śrīmatē Rāmānujāya namaḥ śubham astu svasti śrī vijayābhyudaya-Śālivāhana
 śaka-varshambulu 1464 agu naḍuva Śubhakṛitu-saṁvatsara-Pushya-bahula-
 ēkādaśilu śrīmad-rājādhirāja rāja-paramēśvara śrī-vira-pratāpa śrī-Veṅkaṭa-
 pati-Rāya-mahārāya pṛithivi-rājyaṁ seyuchuṇḍagānu Sugatūra Timmapa-
 Gauni . . . komāraḍu Yimmaḍi-Sanna-Gauni Chaṇḍaṁ-Gau . . Maḷūra
 dēśāniku Parauḍa Biri-Gauḍa

53

At the same village, on a stone near the village gate.

śubham astu śrī-Gōpāla |

Harēr kilā-varāhasya daṁsbhṛā-daṇḍas sa pātu vaḥ |

Hēmādri-kalaśā yatra dhātri chhatra-śriyaṁ dadhau ||

svasti śrī vijayābhyudaya-Śālivāhana-śakha-varuṣaṅgaḷu 1619 nē varushakke
 saluva Yīśvara-nāma-saṁvatsarada Māga-śu 15 Sthiravāra mahā-parva-kāla-
 dalu śrī-Madana-Gōpāla-svāmi-dēva-śrī-pāda-padmaṅgaḷige nimma mukhya-
 dāsarāda chaturthi-gōtrada śrīman-mahā-Āvati-nāḍa prabhugaḷāda Mudu-
 Bayira-Gauḍara pautrarāda Yimmaḍi-Soṇa-Bayira-Gauḍara dharma-patni Sam-
 pammana putrarāda Gōpāla-Gauḍaravaru śrī-Gōpāla-svāmige paḍitara-dīpā-
 rādhanege nityōtsava-pakshōtsava-māsōtsava-rathōtsava-sakala-viniyōgakū . . .
 mahājanaru Dēvaṅāpurada-rājyada Voḍigēnahalī-hōbaḷige saluva Maḍlūru-
 Mēlūru ubhaya-grāma 2 nu

56

At Mëlûr (same hobli), on a stone near the village gate.

šubham astu šri-Gôpâla |

Harêr lilâ-varâhasya damshtrâ-daṇḍas sa pâtu vaḷ |

IIêmâdri-kalašâ yatra dhâtri chhatra-šriyam dadhau ||

svasti šrivijayâbhyudaya-Sâlivâhana-šaka-varushaṅgaḷu 1619 nê varushake saluva Yišvara-nâma-samvatsarada Mâga-šu 15 Sthiravâra-mahâ-parva-kâladalû šri-Madana-Gôpâla-svâmi-paḍitara-dipârâdhane-nityôtsava-pakshôtsava-mâsôtsava-rathôtsava-viniyôga sahitavâgi koṭṭadu Dêvaṅâpurada-râjya Vaḍigêhaḷli-hôbaḷige saluva Mëlûru Maḍlûru ubhaya-grâma-2 pâlaki-chatra-châmara-divaṭigeyavarige . . rahaḷli-sahitavâda kshêtra-svâstiyu sakala-vinayaṅgaḷau svâmi-sêve mâḍabêku yendu idake tapidare badalu hâkabêku Brâhmaṇa-Kshatriya-Vaišya-Šûdraru yâru tappidarû avara-vara matakke dûrastharu

dêva-dravyam guru-dravyam vipra-dravyam tathaiva cha |

apêkshya narakam yânti bhakshyam cha kula-kshyam ||

šri-Madana-Gôpâla-svâmi-pâda-padmaṅgaḷige nimma mukhya-dâsarâda cha-turtha-gôtrada šriman-mahâ-Âvati-nâḍa prabhuḷaḷâda Yimmaḍi-Bayira-Gauḍara putrarâda Yimmaḍi-Soṇa-Byira-Gauḍara putrarâda Gôpâla-Gauḍaru samarpi-sida dharma-šâsanam

57

At the same place.

Corresponds with No. 56 above, adding a few more villages.

58

At Mallișeṭṭipura (same hobli), on a virakal in the grove east of the village.

svasti šri Pusugûr-mMaramânâta . . .-mudada . . Viyaṅṇa tuṅgaḷoḷ tuṅvânn ikkisi kâdi svarggam âḷdan

59

At the same place, on a second virakal.

svasti šri Noḷamba arasugeyyuvandu Brahmašiva-baṭararu Pusugûra âḷe Sâyilara Kôjaya Kôjarara aḷiya Sirimêre tuṅvânn ikkisi kâdi satta

64

At Beḷḷoṭṭi (same hobli), on a stone in front of the village-châvaḍi.

šri-Gauḍâdhipatayê namaḷ | šubham astu svasti šri vijayâbhyudaya raṅgaḷu 1468 neya Parâbhava-samvatsara-Vaišâkha-šu 15 lu šriman-mahârâjâdhirâja râja-paramêšvara šri-vîra-pratâpa sri-vîra-Sadâšiva-Râya-mahârâya pri-thivî-râjyam geyuttam ire (rest illegible)

66

At Guḍihalli (same hobli), at the south-east corner of the Sômēśvara temple.

(Grantha and Tamil characters.)

svasti śri Puḡaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-
magaḷ puṇara urimaiyir-chiinta maṇi-muḍi-śūḍi Mīnavar kulaitara Villavar
nilai-keḍa Vikkalan Śiṅgaṇan mēl-kaḍal-pā . . tikk-anaittu tan śakkara-naḍāttiya
vijaiyabhishēkam-panṇi vīra-śiṅgāśanattu Puna-muḷud-uḍaiyāḷōḍu virirunt-
aruḷina Kōv-Irājakēśari-panmar āna uḍaiyār śri-Kulōttuṅga-Śōḷa-Dēvarḱku
yāṇḍu 11 āvaḍu Nigarili-Śōḷa-maṇḍalattu Kaḷavāra-nāṭṭu Arpalam Śaṅgai-
yanum Baśavaiyanum Arpalam Tigūrpāla Kāmaṇanukku ai-maṇṇ-iraiyum
pūmiyum nīr-vārttu tarma-kkāṇiy-āga kuḍutōm Pālan Māchchan Nāganāṇena . .
nā Rājamāṇikka-vēḷān Tālivāśai arai-kūrai koḷḷum iḍattil paṭṭān ivan magan
Iruḡan . . rājamāṇikka-vēḷān śevitta kal talai . . . maikku Māchchann-āna Vīra-
śeṭṭiyar magan Vetta-gāmuṇḍan magan Iruḡann-āna Arpalam-uḍaiyān magan
Muḍikoṇa . . m Rājamāṇikka-vēḷānum Pālanum Kēmuttar magan Śīlanum
Rājarāja-vēḷān śevitta kal

67

On the basement of the same temple.

(Grantha and Tamil characters.)

svasti śri Kali-yuga-saṁvatsaram 4447 kku śellāniṅṅa Śakābdam 1268 āna
Vyaya-va . . Aipaśi . . 15 ndi apara-pakshattu Traiyōdaśiyum Veḷḷi-kkiḷamaiyum
Attamum peṇṇa nāḷ Śeṅgaiyil Irājētra-Śōḷa-Tekkiśvaram-uḍaiya-nāyanār
pūjaikkum tiruppaḍimāṅṅukkum Kadaḷi-dēvar kaiyyil dārā-pūrvam āga kallu-
veṭṭi-kkuḍuttapaḍi i-māṭṭu Ānūṅk-aḍaittaḍu svasti śri Ambaḍakki-nāṭṭu nāṭṭa-
var Pāppi-śiyar Śotti-śiyar Kannuva-śiyar Māchchi-dēvar Kētti-śiyar Malai-
yaṇan Śānāṇḍai . . mi-śiyan uḷḷiṭṭa nāṭṭavarum svasti śrīmanu-mā-śāmantādi-
pati Maṅjaya-nāyakkar kumārar Ānkaya-nāyakkarum i-onnāṭṭu Ānūṅk-
aḍaitta nāṅjai puṅjai nāṅ-pāl-ellaiyum sarvamāṇiyam āgavum tariy-irai taṭṭār-
ppaṭṭam Āśuvam avalambalam uḷ-māṅṅāṭṭu-ppuṇa-māṅṅāṭṭu tappu-ttagudi nīr
nēṅ eppērppaṭṭaduvum utpaḍa kallil veṭṭi-kkuḍuttōm ippaḍikku nāṭṭ-oppam
Śeṭṭiśvara-dēvar nāṭṭu-kaṇakku Nilappan eḷuttu ippaḍikku nāyakkar . . . am
śri-Allālanādar Ānaiyappan Ādimūlam eḷuttu ippaḍikku ivai Allai-śiyar
Mādava-baṭṭar Śāmi-nāyakkar maga Kiḷavan Ulagu-toḷa-niṅṅār Tirunāṅḷilavan
Tiruvēṅḍaḍam-uḍaiyān eḷuttu i-dharmattukku iyāvan oruvan ilaṅgaṇam
śonnavargaḷ Gaṅgai-kkaraiyil kurāl-pāśuvai-kkoṅṅān

68

On a stone set up to the east of the same temple.

(Grantha and Tamil characters.)

svasti śrī Śiṅgayanum avan magan Vaśavayanum avan magan Pā.....m
iva Tekka..... śrī-Mahadēvarkku dēvadānam āga.
palattilum..... ttilum..... ttilum nila...ṅgi ivarku.....ṇa-
nade... pari.....ṇaikkku..... ru-chchanaḍaikkku Tekka..... gāmuṇḍar
...ḍayar Mahadē... vallai na..... gāmuṇḍa.....

69

On a virakal to the south of the same temple.

(Grantha and Tamil characters.)

..... Vijaiyarājētra-maṇḍalattu-kKaḷavāra..... Rājarāja-vēḷār....
..... paṭṭār

70

At Namanahaḷli (same hobli), on a stone in the béchirákh village site.

(Grantha and Tamil characters.)

..... varshattu..... pattāu-diyadi..... kāṇiyā.....

71

At Chikka-Dāsēnahāḷli (same hobli), on a stone lying to the north.

(Grantha and Tamil characters.)

svasti śrī Kali-yuga-varuśam 4447 idunuḷ niṅgiya Śakābdam 1268 āna Vyaya-
varuśam Tai-māśam 23 tiyadi pūrva-pakshattu Chatutthiyum Brahaspati-
vāramum perra nā Ambaḍakki-nāṭṭu nāṭṭavar Pāppi... r Māchchi-dēvar
Kētti-śi... nnuva-śiyār uḷḷiṭṭa nā... m svasti śrīmanu-mā-śāma..... Mañjaya-
nāyakkar kumārar Aṅkaya-nāyakkarum i-nuṭṭil Dāśaiyanpaḷḷiyai Vayiri-
śiyar magan Kētti-śiyarukku kuḍaṅgaiy-āga ivv-ūruk-ḍaḍaitta munb-uḷḷa dāna-
māniya-nikki allāda nilam nañjai puñjai nār-pāl-ellaiyu sarvamāniyam-āga-
kkuḍaṅgaiy-āga-kkallu-veṭṭi nāṭṭi-kkuḍuttōm ippaḍikku nāṭṭ-oppam Śeṭṭiśvara-
dēvar ippakku nāyakkar oppam śrī-Allālanāta ippaḍikku Âneyappan Âdimūlam
eḷuttu nāṭṭu-kkaṇakkan Nilappan eḷuttu

72

At Gañjigunte (Gañjigunte hobli),

on a stone built into the roof of the verandah of the Chandramauliśvara temple.

śriyaṁ vitanvatāṁ nityaṁ Śambhōh pādābja-rēṇavaḥ |
aṅkurāpau-bijāni viśva-srīṣṭau bhavanti yē ||

svasti Śrīnātha-nābhi-kamalaja-bhavanasyāyur-arddē parē'sminu
 ādau Vārāba-kalpē pariṇama . . Manōr antarē saptamasya |
 aśhīāvīmśē yugēsmin Kamalaja-kalitē puṇya-pañchāṅga-lagnē
 karmēdaṁ kurvatām nō vidadhatu satataṁ maṅgaḷam Bhāskarādyāḥ ||
 bāṇa-gō-rasa-śītāmśu-Śakē Vijaya-vatsarē |

Kārttikē dhavaḷē pakshē daśamyām Induvāsarē ||

Śatatārākhyā-nakṣatrē Kīṭa-lagnē śubha-pradē |

vṛiddhī-yōgē garābhikhyē karaṇē śubha-kāraṇē ||

ēvaṁ sad-guṇa-sampannē muhūrtē sukha-dāyakē |

Āśvalāyana-sūtrasya Bhāradvājasya gōtriṇaḥ ||

nirṇīta-nigamārthasya nikhilāgama-vēdinaḥ |

purōhitasya paṇrāṇa-Gaṅjaguṇṭa-nivāsinaḥ ||

Kṛiṣṇa-vidvat-kēsariṇō naptāraḥ tripta-samvidāḥ ||

pantrās Subbākhyā-saṅkhyāvad-agraṇī-Brahma-vēdinaḥ ||

śrīmad-Vēṅkaṭakṛiṣṇākhyā-śāstriṇas tu mahātmanaḥ |

dharmā-patnī chāru-śilā pati-bhakti-parāyaṇā ||

Akkāmbēti samākhyātā yathā Lakshmīr Muradvishāḥ |

tasyā garbha-sudhā-sindhu-śukti-muktā ivābabhuḥ ||

chatvāras satya-dharmajñāḥ nitya-yajña-parāyaṇāḥ |

Subbarāya-budhaḥ pūrvam paśchād Vēṅkaṭa-panḍitaḥ ||

Nārāyaṇa-manīṣī syād anujanmā tataḥ param |

tēshām pāda-sarōjāta-Śivā-bhakti-parāyaṇāḥ ||

Ambāyāś charaṇāmbhōja-bambharāyita-mānasāḥ |

gambhīra-vāchā-samrambha-sambhavad-rasa-gumbhanaḥ ||

su-dhārāḷa-sudhā-syandi-kavitvaika-dhurandharaḥ |

guru-daivata-viprāṅghri-bhajanānanda-kandaḷaḥ ||

śrī-Rāmakṛiṣṇa-śāstrīti vikhyātō vimalāśayaḥ |

tēna śrī-Chandramauḷīśa-dēvatā (side of the stone) sthāna-manṭa-patnī ||

bhōga-mōkshārtha-sārtha . . kṛitam ā-chandra-tārakam |

tatra Durgā-Gaṇādhyakṣha-Chaṇḍikēśvara-Bhairavāḥ ||

Virabhadra-mahōkshābhyaṁ saṅgataś Chandraśēkharāḥ |

pratiṣṭhitaḥ prakāmanī syād Rāmachandra-manīṣiṇā ||

yē santaḥ Chandramauḷir vidadhatu nitarām sādhu-chārān

tēshām vaṁśābhi-vṛiddhir niravadhika-sukham mandirē śrīs stbirā syāt |

antē Śambhōḥ padābjē nivasatir aniṣam sambhavēd ēva satyam

vēdāḥ svasthā yadi syuś śāśi-divasakarau satyāsandhau bhavētām ||

Rāmakṛiṣṇa-śāstri Ārukatimbina Chandramauḷīśvara-dēvasthānake śubham
 astu

73

At Nandanahosahalli (same hobli), on a stone
built into the roof of garbaha-guḍi of the Viśvēśvara temple.

.....Śaka-varsha 975 Vijaya-saṁvatsarada Śrāhayoḥ svasti sa.....
mahā svasti mahā-maṇḍaḷēśvarādhipati Okkattu-gaṇḍa-Nārāya.....śrīmad-
daṇḍanāyaka Māchīmāyanappa Rājarāja-Brahma-mārāya..... yerpa-
sāsiramam Vallūra bīḍinale sukha-saṅkathā-vinōdadin..... Mahārājavāḍi..
ru-sāsirada baḷim Koyyakoru-nāḍu-munnūra.... kore-gāvuṇḍa Bumbagalla
Naṭṭura.....Tāḷayai-gāvuṇḍana magam Maleyama-gāvuṇḍa Male-
yana magam Tāḷayyan.. Rāya-gāvuṇḍaṅge arasa..... baragi Vallūra
biddan ādira mechchi koṭṭa san... ī-nāḍa.. ḍeyahaḷḷiya kāruchi kālum
naḍeyuttam ire yidakke viśēsha..chiyan eṛagoṭṭan ī...jaya chandrādityar
uḷḍandega (usual final phrases and verse) idam baredam Kali-Dēmayya

75

At Kundalagurike (Gaṅjikuṇṭe hobli), on a rock west of the village.
śrī-Gaṇḍādhīpatayē namaḥ | Rāudri-saṁvatsarada Chayitra-śuda 11ū śrīmatu
Kundalagurige-pratināmavāda Rāmasamudrav emba sarvamānyada agrahārada
aśēsha-vidvan-mahājanaṅgaḷu Bagturahalli Tamma-gauḍarige koṭa koḷige-
hola kha 1-6 .gadde Hiriyaḷakereya keḷage kha 1 gadde yī-hola-gadde nimma
putra-pautra-pārampariyamāgi ā-chandrārka-stāyi...śāśvata-sukhadalu anu-
bhavisuvudu endu koṭṭa śāsana yidakke Virūpāksha-liṅga sākshi

76

On a second rock at the same place.

Sarvajitu-saṁvatsarada Kārtika-ba 11ū śrīmatu Bayicharasavaru.....
.....rige Golahaḷḷi-Dāsēnahalli-hola-gadde saluvantādu Bayicharuge bāgaḷ
archaka-Bayicharasarige vondu-bāga yida adola prakku Chikka-Bayicharasage
biṭṭa gadde āi.....vaḍeda baḷi Bayicharasara maga Tippayyanu arda-
bhāga.....bāga haḷḷiya Bayiridēva-Gavuṇḍa Bayichepa-Gavuṇḍa (rest
illegible)

79

At the same village, on a rock behind the Basava temple.

Chitrabhānu-saṁvatsarada Puśya-ba 3 lu śrīman-mahārājādhīrāja rāja-para-
mēśvara Kṛiṣṇa-Dēva-Rāya-mahārāyara nirūpavidida Kṛiṣṇama-Nāyakaravaru
hākista dharma-śāsana Nallūra-nāḍige saluva Maḷalūra-sthalada Kundalaguṇi-
keya grāmagaḷige ār-obbaru maduveya māḍidaru suṅkav illa endu nāḍa
gavuṇḍapagaḷa munditṭu hākista dharma-śāsana (usual imprecatory phrases)

80

At the same village, on a tomb-stone in the grove of the thorny plant.

(West face) śrī-Prabhava-saṁvatsarada Jyêshṭha-ṣu 15 Sôṁavâradalu Kiri-
jiyyana maga Heyaṇana samâdhi (south face) Hiriyāṇana maga Ma . . .
ramyappana samâdhiya kelasavanu Divāṇḍ . . maga Jiyôjanu mâḍida kelasakke
maṅgaḷa mahâ

82

At Chilakalanêrpu (Chilakalanêrpu hobli),
on a virakal near Errakuṇṭe in Kambam dinne.

(Grantha and Tamil characters.)

svasti śrī tiru-kkaḷa nirppa eruma . . na pudava . . . meṭṭi Kannara-ṣeṭṭi magan
Mârama-ṣeṭṭi Mârama-ṣeṭṭi magan Jâgi-ṣeṭṭi Jâgi-ṣeṭṭi magan Šôḷa-ṣeṭṭi Šôḷa-ṣeṭṭi
magan Kêṭta-ṣeṭṭi Kêṭta-ṣeṭṭi magan Pâlaiyan âna Gaṅgaigoṇḍa-Šôḷa-kkâmuṇ-
ḍan Gaṅgaigoṇḍa-Šôḷa-kkâmuṇḍan makkaḷ Šâmuṇḍaiyanuṅ-Gaṅgaigoṇḍa-Šôḷa-
kkâmuṇḍanum Kêṭṭayan âna Kulôttuṅga-Šôḷa-kkâmuṇḍanum eṅgaḷ tambi
Vîmaiya-gâmuṇḍan vēṭṭai-pôy paṅṅi-kutti idanâl êṅ-uṇḍu paṭṭamaiyil eṅgaḷ
tamappanâr eḍuppitta Gaṅgaigoṇḍa-Šôḷa-iṣvaram-uḍaiya Mâdêvar kôyil tuvâ-
rakku puṛambê nâṭṭinôm i-ppaṅi-ṣeyda Oehchikoṇḍân Kāvaiyâšârikku uir-
vârttu Tirttakiniyil kuḍaṅgaiy-âga nûru kuḷi kuḍuttôm Šâmuṇḍaiyan âna
Gaṅgaigoṇḍa - Šôḷa - gâmuṇḍanena nam-pinnu vayam uḷaḷavum niruttinan
nanṅ-âga svasti śrī

83

At the same place.

(Grantha and Tamil characters.)

. viḷaṅga Jaya-mâdu vi Malar-magaḷ puṇara uri muḍi-šûdi
Minavar r kulaitara ênai-man tara tikk-anaittu ta vijaiya-
apishêkam pa ṅgâsanattu Avani-muḷu ḍum virṅ-irund-aruḷiya Kô . .
. nmar âna šakkiravartti śrī-Ku Šôḷa-Dêvarkku yâṇḍu mu
ḍâvadu Irattapâḍi ko maṇḍalattu Mêlai-Mârâya yyakurâi-nâṭṭu
tiru-kkaṅga maiyan paṣuvan meṭṭi si kkâran taṇḍu . . kaṅ l
amaicheli . . ḍan Gaṅ . . ḍa-Šôḷa-iṣvaram uḍaiya-dêvar kôyil mnn maṇḍapat . .
terku i . . r talai-maṇḍapam Kêṭṭiyan Pâlaiyan âna Gaṅgaigoṇḍa-Šôḷa-gâmuṇḍan
makkaḷ Šâmuṇḍaiyan âna Gaṅgaigoṇḍa-Šôḷa-kkâmuṇḍanum Kêṭṭiyan âna
Kulôttuṅga-Šôḷa-gâmuṇḍanum eṅgaḷ makkaḷ Periya-Pâlaiyanum Širîya-Pâlai-
yanum Gaṅgaigoṇḍa-Šôḷa-iṣvaram-uḍaiya Mâdêvarkku dêvarkku dēvadānam
âga tiru-nandâviḷakkukku šekk-onṅum tiruvamirdukku śrī-kôyil kiḷakkil êṅi
onṅum êri-kil naṅjai puṅjaiyukku mēl-pâṅkellai śrī-kôyilukku-kkiḷakkum
.

85

At Burudagunṭe (same hobli), on a stone in the Mādigas' field.

śubham astu śrī-Gaṇādhipatayê namaḥ Manmata-saṁvatsaraṁ Vayisāka-śu
I lu śrīman-mahā-maṇḍalēśvara Peda-Tirumala-Dēva-mahārājala kārya-
kartalayina Bukarapayyavāri Aṁṁayaiṁ samukha dēviya (rest illegible)

86

At the same village, on a stone at the
entrance of the Āṅjanēya temple at the fort gate.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varshambulu 1529 agunēṭi
Plavaṅga-saṁvatsara-Chaitra-ba . . lu śrīmatu Burudakuṅṭalōni kōṭa-vākila
mundara Hanumanta-rāyaki dīpārādhana (rest illegible)

88

At the same village, on a stone to the right of the Rāmēśvara temple.

namas tuṅga-etc. ||

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1492 agunēṭi Pramōda-
saṁvatsara-Vaiśāka 5 Sōma-puṇya-kālamundu śrīmad-rājādhirāja rāja-paramē-
śvara śrī-vīra-pratāpa śrī-vīra-Sadāśiva-Rāya-Dēva-mahārāyalu Gājape. . . . 500
. sa-hiraṇyōdaka-dāna - dhārā - pūrvakaṅgā (rest illegible)

91

At Nandanavana (same hobli), on the basement of the Chennikēśvara temple.

(Grantha and Tamil characters.)

svasti śrī Pugaḷ-mādu viḷaṅga Jaya-mādu virumba Nilā-magaḷ nilava Malar-
magaḷ puṇara urimaiyir-chiranta ma-muḍi-śūḍi Minavar nilai-keḍa Villavar
kulaitara ēnai-mannavar iriyal-urru-ulitara-ttik-anaittan-tan śakkara-naḍḍatti
vijaiyabbishēkam-paṇṇi vīra-siṁhāsanaṭṭu Avani[-mu]ḷud-uḍaiyālōḍum viṇṇ-
irund-aruliya Kō-Rājakēśari-varmar āna chakravattigaḷ śrī-Kulōttuṅga-Chōḷa-
Dēvarku yāṇḍu muppattu-mūnṛāvadu Iraṭṭapaḍi-koṇḍa Śōḷa-maṇḍalattu Mēlai-
Mārāyapaḍi-kKoyyakkuṇṇai-nāṭṭu Vēma. . űgal āna Rājēndra-Śōḷa-ppēṭṭaiyil
Iraḍumārāya. . rukkun-tiru-mēṇ-kōyil āga Jayaṅgoṇḍa-Śōḷa-maṇḍalattu Ūṇru-
kkāṭṭu-kkoṭṭattu Vēḷimānallūr-nāṭṭu Peruvaṅṅiyūr-chchavukkam Vīrakkilān
Kamban Tiri-chChirrambalam-uḍaiyan āna Vayirāgarājan eḷuntaruḷuvitta śrī-
Kulōttuṅga-Śōḷa-nānādēsi-ttiru-Viṇṇagar-āḷvān kōyilum maḍaiviḷāgamuṅ-jūḷṭa
śālaigaḷum uṭpaḍa ivv-ūriṇ-chēṭṭi Iraiyadan-duṭṭar-gaṇḍan āna Vīrārājēndra-
maṇḍalāditta-ṣēṭṭikku vilai-kuḍuttu mēṇpaḍiyār iraiy-iḷichchi-kkoṇḍa nilattu-

kku.ndappadi kil-pâl-ellai-kkiłai-kkôpura-vâšal âšarudiy-âgavum ten-pâl-
 ellai teṅkiṅ tiru-madiłukku-tteṅkiṅ irubadin-šâṅ-kôlâl irubadin-kôl-niłamum
 mēṅ-pâl-ellai mēlai-tiru-madiłukku mēṅku-ppadinaiṅ-gôl-niłamum vaḍa-pâl-ellai
 vaḍakku-ttiru-madiłukku vaḍakku aiṅ-gôl-niłamum i-nnâṅ-pâl-ellaikkum utpaṭṭa
 nilam ittanaiyum Kamban Tiri-chChirrambalam-uḍaiyân âna Vayirâgarâjar
 pakkal emmil išaintu ponn-aṅa-kkoṇḍu vilaiy-aṅa viṅṅu i-nnilam ivarkku iraiy-
 iłiechi-kkuḍuttēn Iraiyaḍan-duṭṭar-gaṇḍan âna Virarâjēndra-maṇḍalâditta-
 šeṭṭiyēna varkku viṅṅu-kkuḍutta nilattił irukkum tiruvârâdanai-paṅṅuṅ-Gura
 vašari-tTiruvaraṅgamânanaiyuni ivan vaišattâraiyyum pala-paḍi-nimanta-
 kkâraraiyyum dēvar-aḍiyâraiyyum para-dēšigałây-irukkum Brâhmaṅaraiyyum
 miḍârarâłaiyyum maṅṅum eppēppattâraiyyum kollâdēu-âgavum
 e-chehōṅrupaḍi koṭṭaṅamum naliya-ppērâdēn-âgavum nânum en vaṅkattârum
 ippaḍi šeluttuvōn-Tiruv-âṅai Avani-muḷud-uḍaiyâr-âṅai.i-ttanmam ippaḍiy-
 alladu maṅṅ-ēdēnum adarku šeyya ninaippōm âgiṅ-Kaṅgaiy-iḍai-kKumariy-
 iḍai na.vu-šeydâr šeyda pâpamum vanam-aḍittu-kkoḍu-pōm Vēḍar šeyda pâ-
 pamum anubavippōm maṅṅum i-kkôyil nokka-checheydâr-cheyda dhanmaṅgał-
 kku virōdham-paṅṅuvâr muṅ-chollappaṭṭa pâpam anubavippâr ivv-ūriṅ-Kaḍa-
 kkattu Malla-šeṭṭi-kuṭṭaiyyum idi.dukku ellai âvadu vaḍakku âṅu âšaru-
 diy-âgavum mēl-pâl-ellai Šâmuṅ.kollaiyâgavum kil-pâl-ellai peru-valiy-
 âšarudiy-âgavum naḍuv-utpaṭṭa nilamun-tiru-nandavaumum

92

At the same village, to the south of the tamarind tope.

(Grantha and Tamil characters.)

.duṭṭad-iyâdutaḍuttu tau-kuḍai-niłay-kil inb-uṅa
 ni.yum puliyun-dišaitoṅu na.tti-ppugał-taru-taramamum vîramun-
 diyâgamuṅ-garunaiyyum uṅimay-aṅ-juṅṅamum âga-ppiriyâttalai nigał-a-chehaya-
 mun-dânum viṅṅ-irundu kula-maṅi-makuṭa muṅaimaiyir-chūḍi-ttan kałal tarâdi-
 var šūḍa-cbcheṅgôl Nâvalam-puvitoṅu naḍâttiya Kōv-Irâjakēšari-panmar âna
 uḍaiyâr šri-Râjēndra-Šôł-a-Dēvarṅu yâṅḍu mûṅrâvadu Iraṭṭapaḍi-koṇḍa Šôł-a-
 maṇḍalattu Mēlai-Mârâyapaḍi Vēmapaṅgal âna Attâṅinallâr Tiru-mûlasthânam-
 uḍaiyâr Mahâdēvar šri-kôyilin munb-irundu adikârigał Râjamâṅikka-mûvēnda-
 vēlâr kôyir-karumam-ârâyâv-irundu i-nnâṭṭi vattiṅa
nâṭṭu-kkâmuṅḍu.vaišattu.laiyan Malaiyaṅan Muḍikoṇḍa-Šôł-a-
 gâmuṅḍan ivan magan Tâłayan âna Râjarâja-gâmuṅḍan ivan magan Malaiyaṅan
 âna Vijaiyarâjēndra-kKoyyaikkurâi-nâḍ-âlvân

93

At Vaṅgimāḷḷu (same hobli), on a stone in the bed of Horakuṅṅe to the south.

(Grantha and Tamil characters.)

svasti śrī Irattapāḍi-koṅḍa Śōḷa-maṅḍalattu Mēl-Mārāyapāḍi Dēvāṅḍi rājyam-
āḷuṅ-gāḷattu Turaiyaraiśan Tāḷivaṅgimaḍu-kutta ūr-aḷivil paṭṭār Śunaiya-kōnar
magan Vayira-kkōnar . . ndamaiyin Śōḷa-kōnar magan Kaśava-kkōnar . . ūr
aḷiyāmār-kāttu paṭṭār ivaṅku . . ppēr vāṅiyar Kāṇamānedi-maṅgalam Vayira-
kkōnar magan Kaśavāṅḍān ūyārvittān

94

At Sādali (Sādali hobli), on copper plates in possession of Ghaḍiyāra Veṅkaṇṇāchār.

(Nāgarī characters.)

śrī-Gaṇādhīpatayē namaḥ | śrī-Sarasvatyai namaḥ | śrī-Rāmachandrāya
namaḥ | a-vighnam astu |

namas tuṅga-etc. ||

ētaḍ rājādhīrājasya trātur ambhōdhi-mēkhalām |
saṅgrāmē Tārakārātēr Dēva-Rājasya śūsanām ||
avyāt tvām ānanē hastī dṛiṣṭyā yasya dayā-duhā |
nadīmātrikatām yānti narāṇām kārya-bhūmayā ||
kalyāṇāni karē karōtu vasudhām vārākarād uddharan
dānshtrā-kānti-tatir yatō diśi-diśi vyātanvatī chandrikām |
viśva-grāma-vidhāna-sādara-dhiyā krōḍikṛitē Vēdhasā
sūtē vyōmani sūtra-pāta-sushumām sō'yaṁ Kiri-grāmaṅḷi ||
asti chūḍā-maṅiś Śambhōr ambhōrāśēs tanūbhavaḥ |
Mahēndra-nagarī-nārī-māṅgalya-sthāpanaushadhām ||
tatō Yadōr abhūd vaṁśō bhajan parvabhīr unnatīm |
yaśō-dhauta-diśām rāja-ratnānām yatra sambhavaḥ ||
tatrābhūd Bukka-bhūpālō Vṛitrāri-sama-vikramaḥ |
kṛiḍāputrī-kṛitārātīḥ kīrti-vallī-mahīruhaḥ ||
pālayan yaḥ prajās sarvāḥ pakshapāta-parāṇmukhaḥ |
chakāra śithilōtkāṅṭhām chakravartishu mēdinīm ||
agraṅḷi puṇya-śīlānām āsīd asyātmasambhavaḥ |
hāra-gaura-yaśaḥ-pūra-hārī Hariharēśvaraḥ ||
arthānubandhinī Tuṅgabhadrā yad-dāna-dhārayā |
parjanyaōpajña-saubhāgyāḥ pratyādiśati nimnagāḥ ||
udvahan yō vasumatīm urō bhīndan virōdhinaḥ |
ākrāman vikramēṅāśā hanti Brahmāparādhinaḥ ||
kōḍaṅḍa-sachivaḥ kurvaṁ urvīm uddhṛita-kaṅṭakām |
prathām apratimallasya prathayāmāsa yaḥ Prithōḥ ||

vichehchinna-vêda-santâna-sandhânôdghôsha-janmanâ |
 pratishthâm prâpitô yêna (II a) chaturbhiś charaṇair vṛiṣhaḥ ||
 bhadrâ yad-râjadhânî maṇi-nivala-mahô-maûjarîbhir Vasantaî
 kârâgârâri-śraîsan-mukha-pavana-taraṅgôshmabhiḥ Grishmam êti |
 kastûri-kâlikâbhiḥ jaladhara-suhṛidaî kâlam ullâsi-padmaî
 kântâ-vaktrêndu-kântyâ kalita-hima-bharaî ghânasârâiḥ parâgaiḥ ||
 asyâsid âtmajaś śrîmân Dêva-Râja-narâdhipaḥ |
 â Sêtôr â cha Kailâsât avyâhata-parâkramaḥ ||
 âkaruṇya yasya saunâham arâtinâm pradhâvatâî |
 âraṇyânâm cha satvânâm âvâsê'bhûd viparyayaḥ ||
 âjñâvajñâta-Sugrîvê yasmin râjyaî praśâsati |
 bhaktaî chôra-śrutiḥ prâptâ bhâshâyâm dakshîṇâ-pathê ||
 jatâ nibadhuan chehbiraśi vanê vâsaî prarôchayan |
 bhaikshê parichayaî kurvan viraktiî vishayê diśan ||
 valkalê vâsâi tanvann anâsthâm âvalamîs tauau |
 âchâryakam arâtinâm akarôd yasya vikramaḥ ||
 tasya Dêmâmbikâ-jâuêḥ putrô Vijaya-bhûpatiḥ |
 pûrvêshâm puṇya-râśinâm vipâkasyêva vigrahaḥ ||
 yasya bâhau vasumatî rasanâyâm Sarasvatî |
 pratyakshê paramaî jyôtiḥ parôkshê para-yôshitaḥ ||
 ardhânga-Lakshmîr asyâsit sarvânga-śubha-lakshaṇâ |
 nânunâ Nâraṇa-Dêvîti râmâ-nirmâṇa-mâtrikâ ||
 atha Vijaya-bhûmipâlâd alabhata sâ Dêva-Râya-naranâthaî |
 tanayaî vinaya-midhânâî vijayaî nîtir iva vikramôllâsât ||
 Karṇâṭa-râjya-lakshmî-kalyâṇôllâsa-kâraṇê yasmin |
 vasudhâ vâridhi-tanayair virahaî vijahâti vitaraṇâchâryyaîḥ ||
 saptânâm śaila-mallânâm ashtânâm âdi-dantinâm |
 bhârô dharâ yasya bhujê kastûri-makarâyâtê ||
 sâmmukhyaî chira-saîśêvâ svastîty uchchâraṇê śrutiḥ |
 dêhîti darśana-vyâkhyâ yasya nisśîma-dâninâḥ ||
 mahârâjâdhirâjêśô râjanya-paramêśvaraḥ |
 Dêva-Râya-mahârâyaḥ para-râya-bhayañkaraḥ ||
 adhiruhya bhadra(II b)piṭhîm avanîm avinîta-mada-harô rakshan |
 adhivasati Vijayanagarîm adhivâsita-sapta-sâgarâm yaśasâ ||
 arthî-chintâmaṇis sô'yam âśritânanda-chaudramaḥ |
 avyâja-bandhur bhûtânâm apâra-karuṇâ-nidhiḥ ||
 ataḥ paraî purôhita-svâmyavatâî dhârâ-grîhîtasya Brâhmaṇasya gôtra-
 sûtra-nâmâni cha likhyantê | svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-var-
 shambulu * 1254 agunêṭi Âṅgîrasa-saîvatsara-Vaiśâkha-bahuḷa 30 lû śrîmad-

* So in the original.

râjâdhirâja râja-paramêšvara śrî-vîra-pratâpa śrî-vîra-śrî-Dêva-Râya-mahârâyala-
ayyavâru Vijayanagaramandu yêka-chchhatra-pṛithvî-sâmrâjyam chéyuchunḍa-
gânu Âtrêya-gôtra(m)-Âpastamba-sûtrêbhÿô mahadbhyaḥ vividhâbhîdhâ...

kušalêbhÿaḥ kulâchârê sûtrêbhÿaḥ shaṭsu karmasu |

adhyâtma-vidyâ-nishṭhêbhÿaḥ varêṇyêbhÿô vipašchîtâm ||

ataḥ Śrîvatsa-gôtram Âpastamba-sûtram Yajuš-śâkhâdhyâyilaina Chakravartti-
bhaṭṭa-pautrulaina Śrîraṅga-bhaṭṭa-putrulaina Chokaṇa-bhaṭṭa-jôsyuluku
Âtrêya-gôtram Âpastamba-sûtram Yajuš-śâkhânumatnaina Nalla-Timma-Râju-
gâri pautrulina Yara-Timma-Râjugâri putrulaina Timma-Râjugâru śrî-Virû-
pâksha - sannidhina sûryôparâga - puṇya - tithiyandu Râyalayyavâri - mundugâ
yichchina tâmra-patrikâ-dharma-sâsana-kramam Sâdali-pîṭhikâyâm Mukkuṇḍa-
vêṇṭhya-Buruḍakuṇṭha-sthalântastha-Mallasamudrâdi-grâma-nâmakam

yuktam simâ-chatushkêṇa bhôgânâm asṭhakêpi cha |

atraitê asṭha-bhôgâ...nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyâ-
... bhû-svâ...ya-svâmyêna Kâmârasamudra-grâmam Varasamudra-grâmam
Lakasamudra-grâmam êvam grâma-trayam bhû...sâdhyâ-svâmyêna Îśânyâdi-
chaturdaśa-sthala-grâma-purôhita-svâmyam agrahâra-kshêtrâṇâm svâmyêna
cha (IIIa) chatvâri agrahârâṇâm trayastriṅśat-purâṇâm purôhita-svâmyêna
Chokkaṇa-bhaṭṭasya śrî-Virûpâksha-sannidhyêna sûryôparâga-samayê sa-hira-
ṇyôdaka-dâna-dhârâ - pûrvakam tâmra - datta - diyamâna - grâmâ likhyantê dēsa-
bhâshayâ | (usual final verses)

Šaurêr iva mahâ-Lakshmiḥ Šaṅkara-priya-Pârvati |

purusha...anagba-pûrva-janma-tapaḥ-phalam ||

vidyâ-nidhir viśêsha-jñô vîrô Vijaya-bhûpatih |

dayâ-nidhir abhût tasya dēvi Nârâyâṇâmbikâ ||

vidyâ - nidhi - bhûmiyandu Râyalayyavâri - mundugâ yichchina tâmra - patrikâ
(usual final verses) yî-Buruḍa-sthalântastha 14 sthalâlaku chutṭu-valaya-vivaram
(hero follow details of boundaries of gift and usual final verse) maṅgala mahâ śrî śrî jayatu ||

śrî-Virûpâksha (in Kannaḍa characters)

95

At the same village, on a rock in the nâgarakallu-kaṭṭe.

śrî svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varushaṅgaḷu 1714 nê varushakke
sallatakka Paridhâvi-nâma-samvatsarada Chaitra-šu 15 Sthiravâradallu śrîman-
mahâ-Âvati-nâḍa prabhugaḷâdanthâ Doḍḍa - Bairê - Gavuḍaravara pautrarâda
Channaṇappayyanavara putrarâda Râmasvâmiyaru Vaśiṣṭha-gôtrarâda Âpa-
stamba-sûtrarâda Râmâ-šâstrigaḷa pautrarâda Chenna-šâstrigaḷa putrarâda
Râmâ-šâstrigaḷige yî-puṇya-divasadallu śrî-Nandišvara - svâmi - charaṇâravinda-
gaḷige prîtiyâgi Hari-Harâdigaḷu sâkshiyâgi Sâdali-grâmada baḷiya Nâgara-

katte-hola solige 3 kke kha 3 saha sa-hiranyôdaka-dhâre yeradanthâ hola-
gaddeyannu anubhavisi yiruvadu yendu barasi koṭṭa dâna-patrike dâna-mânya
śrî-Nandiśa

96

At the same village, on a stone in the Kôṭê-gaddê-hola.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varshambulu 1468 ânaṭi
Parâbhava-saivatsarada Mâga. 15 lu śrîman-mahârâjâdhirâja râja-
paramêśvara śrî-vîra-pratâpa Sadâśiva (rest gone)

98

At Iragappannahalli (Sâdali hobli), on a stone near Basavaṇṇa's well.

(Nâgarî characters.)

śrîmân Muppa-mahîpatir guṇa-nidhiḥ śrî-Malla-bhûpâtmajaḥ
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajaḥ |
Râmâmbâ-tanayaḥ Sadêśvara-Śivâchâryas tadiyaḥ priyaḥ
chakrê Śambhu-mahâbhishêka-vidhayê pûrṇâm imânî vâpikânî ||
śubham astu śrî śrî

99

At the same village, on a stone north of Basavaṇṇa's field.

(Nâgarî characters.)

śrîmân Muppa-mahîpatir guṇa-nidhiḥ śrî-Malla-bhûpâtmajaḥ
pautras Sôma-narêśvarasya palita-śrî-Mâdhavasyâgrajaḥ |
Râmâmbâ-tanayaḥ Sadêśvara-Śivâchâryas tadiya-priyaś
chakrê pâpa-layaṁ Śivâlayam amuṁ sârddham mahâ-Nandinâ ||
varshê Vikâriṇi cha Kârtika-mâsi kṛishṇê
pakshê Viśâkha-tithi-saṁyuta-Saumyavârê |
tênaiva Muppa-narapâla-varêṇa samyak
śrî-Mallikârajuna-Śivasya kṛitâ pratishṭhâ ||
(usual final verse) śrîḥ śrîḥ

100

At Uppaguṇṭahalli (Sâdali hobli), on a rock north of the village.

śubham astu Vishu-saivatsara-Mâga-śu 13 lu śrî-Gaṅga-Râya-Dêva-mahârâyala-
ayyavâru bommalâta - Paruvati - Purâṇam - Vîrapa - komârudu Kṛishṇapaku
Sâdali-chêtô Upakuṇṭipale sarvamânyaṅgâ maniṅchina darma-śilâ-śâsanam

Kaḍarañchanilô bomma (left side) bomma-
lâṭivâriki vikriñchina-vâḍu

101

At Timmanâyakanaḥalli (Basetṭihalli hobli),

on a stone built into the roof of mukha-maṇṭapa of the Râmadêva temple.

svasti śrî Mahârâjarâ nâḍa mege Mayiudanâ sama . . . valamuni eltare śrî-
Ereyammara . . râ mane-makkaḷ Allaggiyarâ Paramēṇḍi Kaligge-pervvayila
to . . yeneṇḍade Vomuñchûruḷ niltu . . ntaḍi eṇḍu palaran kondu sa . . . Para-
mēṇḍiyam Sâdêvanum tammunt-irvvar . . Paramēṇḍi Mâdêvam akkaman
niṇṇisi . . dôḷu-kallan

102

At Ânemaḍagu (same hobli), on a stone in the north wall of the Īśvara temple.

. . svastî śrî Mahârâ . . . masta-talamu . . magan . . ṇḍi . . mñchûruḷ ni . . .
palaran kondu sa . . . mme-arasar da . . yguḷa kaḷani ve . . . dâyanu kottodu

103

On a stone in the east wall of the same temple.

. . . tta . . ndun eṇḍu . . ttire Mñchû . . . kaḷani . . mîpâtakan akku

104

At the same village, on the wall of the Channigêśvara temple.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varuśambulu 1454 Nan-
dana-samvachara - Jêṣṭha - ba 7 Âdivaram-nâḍu Achuta - Râya - mahârâyalu
pruthvî-sâmrajyam yêluchunḍagânu vâri kinda Gumma-Nâyani-Chinamma-
Nâyani-kumâra Nârasiñha - Nâyani-Narasappa - Nâyanigâru Buruḍaguñte-
simalônu sâmrâjyam yêluchunḍagânu vâri kârya-kartulaiyanavâri baṇṭu
Baṇḍi-Tippa-Nâyani-kumâralu Maduraya Kotte-Channaya-Timmayagâru vâri
kinda Buruḍakuñte-sima-pârupatyam chêsi uṇḍi Ânemaḍugu aneṭi grâmâna
tama sâmalu Nârasiñha - Nâyani-Narasapa - Nâyanigârîki pu . . . gânu . . .
ravum pēṭi Chenna - Kêśavarâyani ântarâḷikam . . śrî - maṇṭapa . . m aneṭi
silâ-maṇṭapâlu guḍlache Chenna-Kêśavarâyânikî samarpinṣtîmi #

109

At the same place.

(Grantha and Tamil characters.)

. manâ-dêvar-purattukku Śomanâdan paṅgu 2 Lâkanâdan paṅgu 1
. . űgan paṅgu 1 . . lagan paṅgu 2 . . nayan paṅgu 1 Vaśavadêvan paṅgu 1 Vira-

malaiyan paṅgu 1 Šōmanādan paṅgu 1 Kālaiyan paṅgu 1 Attaigan paṅgu 1
Kuttaiyan paṅgu 2 Têvâran paṅgu 1 Pambaiyan paṅgu 1 Mādaiyan paṅgu 1
Viraiyan paṅgu 1 Virabattara-dêvar paṅgu 1 pûšâri Mallain paṅgu 1

110

On the rock of the Râmaliṅga hill to the north-east of the same temple.

(Grantha and Tamil characters.)

svasti śrī Tiruvuñ-Jeyamun-dišaiy-anaittuñ-jella veruvum pagai šeguttu mêl-ânâr
maruva Kaliy-âyira-nâḷ-koṇḍ-âṅgambatt-âṇḍin mêl êḷubatt-ôr-âṇḍu ſeṅṅa
Bhagudânya-varusham nâyanâr Irâmišvaram-uḍaiya-nâyanâr ſi-pâdattaiy-
êtti ſindai tapôdanar tân vaṅṅun-donḍu-toliṅ - Kûttâḍun-dêvan
vaṅḍalirâl vâsan . . r nîrâl malarinâl mandirattâl pûsanai-šeydu puram-aḷit . .
ton-neṅiyum valaṅgâ-moḷiyum viri-tirai-vêlai-ttalan . . valun-danadêy-âga têša
nigala ai talaiyan Brahma-Kshatriya-Gaṅga-pperumâl-dêvar magan
Mâman-aṅkakâra-tTuṭṭarâditta I . . ja-Nârâyaṅa-Brahmâdirâḷau Kariya-Gôpâlan
gaṅḍa-ppaṅḍâra-ka râyan . . llakaṅḍa Kûttâḍun-dêvanena Irâmišvara-
Šiva-purattuk tta nanšey punšey nâr-pâl-elaiyum Šiva-puram âga viṭṭên
idu ppinâr Geṅgai-karaiyir-kurâl-pašuvai-kkonṅâr pukka narakam-
pugakaḍavar

111

On the same hill, on a stone lying

by the side of the outer prâkâra of the temple.

(Grantha and Tamil characters.)

. yum nâmam vilaṅgâ-moḷiyum viri-tirai . . vêlai-ttalan-gâvalun-
danadêy-âga-ehchilaṅgâlakâra . . . gi ſindai-šed-uyar Gâṅga-kkumâra . . . li
maṅḍala . . dēva bhujja Vira-Nârâyaṅan Toy nâṭṭu-maṅḍalikaṅ ſak
vatti Vira-Râgava-dêvanena Ko nšey punšey nâr-pâl-elaiyum
tiruv-Irâmišaram-uḍaiya-nârukku ſandirâdita-varaiyil viṭṭên (y)i-
ttanma-mâṅṅinavan Geṅgai-karaiyil kurâr-pašuvai konṅân pâvattê pugakaḍavan

112

At the same village, on a stone south of the Râmêšvara temple.

svasti śrī jayâbhyudaya-Šaka-varušaṅgaḷu 1300 Kâlayukti-samivatsarada
Šrâvaṅa-ba 12 Šu ſrīman-mahâ-maṅḍalêšvara mûṅu-râyara gaṅḍa ſrī-vîra-
Bukkaṅṅa-Voḍeyara kumâra Hariyappa-Voḍeyaru pruthuvi-râjyavan âḷuva-
kâlādalli Khatikâra-Râyara gaṅḍa Nârâṅṅa-Voḍeyara kumâra Dêpaṅṅa-Voḍe-
yaru prithuvi-râjyavan âḷuttalu Sâdaliya-nâḍa Râmêšvarada-grâmadalu yikki-

sida santhe (back) svasti samasta-bhuvana-jana-nija-nâ[ma-]mâlikâ-prasasti-sahita-vâda Sâdaliya-nâda gaṭṭu Kanna-Gauḍa Râmêśvarada Râyappan-oḷagâda samasta-gauḍugaḷu Sereya ayvaru-setṭigaḷu miṇḍaguḍḍa â-Baivi-Setṭi-voḷagâda Sâlumûleya samasta-halarugaḷu baisaṅige yikki mâḍidanthâ santheya hokantha bhaṇḍakki varusha-pariyantara sarbbamânya alindam mēle yattuvanthâ âyagaḷu Sâdaliya mariyâdeyalu râjâya 1 nâthâya 1 ayvaru-setṭiru-âya 1 miṇḍaguḍḍarige 1 yî-âyagaḷanam yetti Dêpanṇa-Voḷeyaru â-chaudrârka-kâla-stâyiyâgi sukhadin bâlvaru śrî śrî

113

At Yalagalahaḷli (same hobli), on a stone in Kṛishṇa-Redḍi's field.

Sarvadhâri-samvachara-Chaitra-sudha . . . lu | śrîmatu Nâgi-nâyadu Malla-pagâru yinka sarava-pašulaku Virayaku kâlachi-mânyam yî-mânyaku tapina . .
(imprecatory phrases) . . . vâni sommu . . . vâni biḷaku



CHIK-BALLAPUR TALUQ

1

At Chik-Baḷḷapur (kasaba hobli), on the north-east basement of the wall
of the Chitrāvati well.

adô Baṇḍe Bañchâḷapa kallina mâḷige kaṭṭisidu . . Chikannage anêkavâgi yinâmu-
gaḷu koṭu santôsha-mâḍidaru avaru avara makaḷu ayiṣvavyavantarâgi yirnvadu

2

On a rock to the west of the same.

Mañchenabalê Dêvângada Dodḍa-Mudanna kallina bâvi kaṭṭisidu Chik-
kannage bahaḷavâgi uḍagare mâḍi santôsha-mâḍidaru avara avara makkaḷu
ashtaiṣvavyar âgi tannagey iruvadu

3

On a stone on the bund of Gôpâlakrishṇanakere (same hobli).

svasti Śaka-varsha eṇṭunûra eppatta . . nê Pramâdi . . . yarasara râjyanam
doreyelu . . . Âladâvuna heṇḍati Âḷvabbe kaṭṭisida keṇyan . . . sida arasina
koḍandeyu keṇge salvu âr âḷḍoḍa . . . (usual final phrases)

4

At Mañchanabale (same hobli), on a stone to the east of the third gate
of the village.

a-vighnam astu śubham astu ||

hêmâśvam hêma-garbham kanaka-kari-ratham pañcha-lâṅgaly atânit |

sô'yam śrî-Kṛiṣṇa-Râya-kshitipatir adharikṛitya nityâ Nṛigâdîn |

..... sana-sthal |

â pûrvâdrêr athâsta-kshitidhara-kaṭakâd â cha Hêmâchalântât |

â Sêtôr . . . arthi-śârttha-śriyam iha bahuḷikṛitya kirtyâ babhâsê |

Śâlivâhana-nirnîtê śakâbdê sa-chatuṣṭayê |

dvâtriṅśatâ cha samyuktê saṅkhyâtê daśabhiṣ ṣataiḥ |

Pramôda-samjñitê varshê Kârtikâhvaya-samjñitê |

śukla-pakshê cha na-dvâdasî-tithau |

Tuṅgabhadrapagâ-tîrê Virûpaksha[sya] sannidhau |

punyâya yaśasê châpi |

... sômani samânêna Śântânâya sakulinâ . . |

sârathi-Timmâbbidhânêna bhôja . . . -śâlinâ |

... mâda . . janê .yam karam Gôpa-kulôdbha . . |

â-chandra-târakam dhârâ-pûrvakam |
yôpi râjyê cha Gutî-râjyê cha viśrutê |
 râjyê[. .] Kanda-nâdâkhyê Ghaṇṭikôṭa-stbalê'pi cha |
 Siddâvaṭâkhyayâ Siddhâpura-sîma . . viśrutê |
 Chintêsaryâkhyâ-râjyasya Nâgamaigala-simakam |
 Muḷavâyâ(khya)-mahâ-râjyê Jayadurgi-mahat |
 |
vivâha-samayê nijê |
 vadhû-vara-janaiḥ sarvairkam |
 â-chandra-târam dhârâ-pûrvakam |

Nandinâyanikôṭaku Timmarasayyana Âdipa-
 Nâyadunu Râya sarvamânyam . . china dhârma-śâsana
risa-dêva-mahârâya-bhûmipasya śâsanâ |

7

At Sabbênahalli (same hobli), on a stone near the âle-mane.

śrî-Gaṇâdhipatayê namaḥ mahâdêvi satyadêvi durôdya . . -madârṇa-mantra
 anâdya-mantra dêvâ-dêvi ôm namô madô nivipa parupi kôrisida jônimamâdâ
 mantrâja vadanaga mantrô bayisike kolasike guḍikoga parapparemediya
 yantradinda mantra edagahirâgacha saguṇa-vâga-dêvi dê harihahâva kapuṭa
 rivakachakaṭuve âkâśava kaṭuve munnûru-dêvakeḷa kaṭu nava kôṭi-sidara
 kaṭuve baba rakshisiya kaṭuve Garuḍa-gândarvar kaṭuve kannedêva Kinnara-
 Kimpurushara kaṭu ôm namô Mahânkâḷiyara kaṭuve Bayirvana kaṭu
 Durgiya kaṭuve paṭadarasiya kaṭu ôm namô bhagavatê ôm namaś Śivâya

8

At the same village, on a stone in the Mallikârjuna Chikkaviraṇṇa's field.

svasti śrî Śaka-varsha ? 1235 neya Pramâ . . samvatsarada Pushya-śu 10 Guru-
 vâradandu śrîmatu pratâpa-chakravartti śrî-Hoyisaṇa-bhuja-baḷa śrî-vira-
 Ballâḷa-Dêvara (rest illegible)

9

At Kavuruhalli (same hobli), on a stone in Bajjâ-Kriṣṇappa's field.

Sâdhârâṇa-samvatsarada Mârگاšira-ba 10 lu śrîmatu Mira Laliya Tarulemma-
 dahalliyavarige barasi koṭa sannadu adâgi || Hârûbaṇḍehaḷi . . . Kavurahaḷi-
 baḷiya nimma kaiyinda haṇa muṭisi kaṭe kaṭisidarinda hukumnâme appaṇe
 staḷa-kârya-kartarige kere-keḷage sâgina bhûmiyalli châtur-bhâga-gadeyannu
 dasavandavannu putra-pautra-pârapareyâgi anubhavisikoṇḍu yiruvadu yandu
 barasi koṭṭa dâna-śâsana (usual final phrases)

10

At Mutṭūru (same hobli), on a stone in the Masālti Muniyappa's field.

Rācharasaru mādida dharmma śrī Krōdana-saivatsarada Mārggasira-šu 1 Va śrīmatu Khantikāra-Rāyara gaṇḍa Nāgaṇṇa-Voḍeyara kumāra Dēpaṇṇa-Voḍeyaru Kandāvarada Varadarāja-dēvara amṛita-paḍi-aṅga-raṅga-bhōgakke Mutṭūrana sarvamānyavāgi koṭṭeū (usual final phrases) maṅgaḷa mahā śrī

11

At Aṇakanūru (same hobli), on a stone in front of the Raṅgasvāmi temple.

svasti śrī vijayābhilyudayē Śā | da *1609 Jaya-saivatsara-Ā-šu 5 saura-Karkāṭa-kālē śrīmad-rājādhīty-ādi Venkaṭeśaḥ pṛithvīm śāsati Aṇakanūra-Raṅganāthasya sannidhau nitya-Rāmānujakūṭārtham Harita-gōtra Āpastambēty-ādi śrī-Parāśara-bhaṭara ardhānūśakarta-Tirupati-bhaṭaru (others named) yī 5 guru vāriki Aṇakanūru muṇugu-bhūmi-kāna yāvattu hiraṇyōdaka-dāna-dhārā-pūrvakaṅgā stri-putrēty-ādi tri-karaṇēty-ādi kuḷam rēgaḍalu vinā konni maddikam rēgaḍalu vinā samarpīnchināmu ā-chandrēty-ādi-pūrvakam. .dēśāntaralaku anna-dānam chēsukoni vuṇḍagalavāramu

sva-dattēty-ādi

13

At Marasanahāḷi (same hobli), on a stone in the western wasteweer of Māvakere.

svasti śrī Śaka-varisha 949 saivatsaram pravarttise Gaṅgeyūm Pūrvā-dēsamūm koṇḍa oḍeyūm śrī-Rājēndira-Chōḷa pṛitvī-rājyam geyye Māguṇḍaya Māgaveyara Palage-Setṭiyara magam Tū.... .keṅge nallāta mechehe gaṇḍa Sakayya tūmban ikkisida Sirivurada niḷham kattisidam

14

At Nandi (Nandi hobli), on a stone to the north of the Kamaṭhēśvara temple.

svasti śrī Nandēśvarana Kailāsapura-vāsini Nṛipatuṅga-kula-tilaka Nandigiri-nātha Byembi-Dēva tasya putra... Śaka-saivatsarada 1223 Pušya-māsada... Yeraba-kōṭe yambattu-simeya āde suṅka nāḍige (rest effaced)

16

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṇḍu 1212 ſeṅṅa Virōdhi-saivachcharattu... māsam I ti svasti śrī... garili-Šōḷa-maṇḍalattu Kaḷavāra-

* So in the original, but the number of the year does not correspond with Jaya.

nâttu Dakṣiṇa-Kailāsam âna Tirunantiṣvaram-uḍaiya-nâyanâr sthânattârôm
nâḍu.....lê.....i-ttânattil ...maha.....kkum viyâ-
 pâri.....

17

At the same place.

(Grantha and Tamil characters.)

svasti śrīmanu-mahâ-maṇḍalikêṣvara Taḷaikkâḍu-koṇḍa bhujā-bala-Vīra-
 Gaṅga Poyiṣalan âna Viṭṭi-araiṣanena Koṅg-eṛintu jaya-stambham-nâṭṭi-tTaḷai-
 kkâṭṭil Koppattill iruntu Tirunandiṣvaram-uḍaiya Mahâdēvar dēvadānam âna
 Vikkīrama-Ṣōḷa-maṇḍalattu-chChannai-nâṭṭu vaḍa-kūṛru-kKuyil...pōgattu Neḍu-
 manūrum idiṅ-paḷḷigalumm ulpaḍa iṅṅai....nta iṅṅal sâ....ṅgaḍu sâ..
ppaḍi dēvar.....varusham â.....ttiru.....kaḍa-
 vadu chchantirâditta-va..vadāga.....ṭṭu kuḍuttēn....Vīra-Gaṅga.....
 n âna Viṭ....ṣanena idai....kkuvān Gaṅ....karaiyi kurār-paṣu...ttān
 Brahmava...ppaḍuvān aṅam-aṅavaṅk-aṅam alladu tuṅaiy-illai .tamē tuṅai...
 ...ḍakōn Karikāma. kann âna Rājarāja...n âna Virudarāja-payaṅkara Vā...
 varājanena sāsanaṅ-gaṇḍu sāsanaṅ Pōṣala-Dēvar âna Viṭṭi-araiṣaṅku-kkâṭṭi
 iṅṅalam-iṭṭēn Virudarāja-pa...ṅkara Vāḷavarājanena.

18

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śarai-āṇḍu 1..5 ṣeṅṅa Śrīmu-ṣamachcharatu Appaṣi-mâdam Niga-
 rili-Ṣōḷa-maṇḍalattu Kaḷavāra-nâṭṭu tiru... Śāmu...yyan...nānena svasti śi
 mahâ-maṇḍalêṣvaran Tribhuvana-malla Nandigiri-nâṭṭa...ṅga-kula-tila.....
Dushṭarâditta.... gaṇḍa Anṅan-aṅkakāra Kumâra-Ṣikka-dēvar dēva-
 dānam paḷḷigal ulpaḍa nâr-pâl-âlai...m uḷa śārigai viḍa nānum viṭēn ſuṅkada
 Śavaṇḍayannena

19

At the same place.

(Grantha and Tamil characters.)

svasti śrī Ko-pParakêṣarivanmar âna uḍaiyâr śrī-Rājētra-Ṣōḷa-Dēvarkku
 yāṇḍu 22 âvadu Irājētra-Ṣōḷa-Brahma-mārāyar eṅṅai-vāṅiyariḍai-ppo. koṇḍu
 ...vīyâpâri Viralaiyan taṅikka Koṅgan eṅṅu vandu Śamaiya-ṣēnâpati-chcheṭṭi-
 yâr Kanda-purattil vaṭṭaiyum Âlūr vaṭayū...maḍi vaṭayū ſelâgai ida-ſalâgai-
 kkuḍaṅṅu-ppēy...kuḍutamaiyâ ſelâgai virarkku ſōṅṅu kūṛai...v-vattamaiyâlun-
 Gaḷavara-nâṭṭu-pPeriya-Nantiyuṭ-kūḍina Irājētra-Ṣōḷa-pPerunirivi-ſamaiya

ttôm pPeriya-Nantiyut-ṭalai-vâśal mêt-padamaḍai ittu Aiyypolil âkki vachchu
kuḍutta savva-pariyâram â . . du . . ḍuva . . . dâgavum ruva . . . ppeṭuvâr-âgavum
śaṅgu še . . yum pe . . vadâgavum ivv-ûr va . . . ũjiya varivu sarva-parihâram
âgavum samayattai ugantu . . . ṇatta . . . ţeṭṭi . . . kum Ârûran Aṅga
pediya eḷuntaruḷa ţetara Viḍaṅga-dēvar i vum ivv-ûr-ppaṣu
Vaḷaṅgiya . . . ṇdam i ṅa Viḍaṅga . dēvarē peṭuvadâga i-ppariṣu ţilâ-lêkai-
paṅṅi-kkuḍuttôm

20

At the same place.

(Grantha and Tamil characters.)

svasti śrī śrīmat-pratâpa-chakravatti śrī-Hoyśaḷa-vira-Vallâḷa-Dēvar Hesar-
Kundâni-râjyam Virivi-nâḍu Muraśa-nâḍu Mâśanti-nâḍu Veppûr Erumaṅgai-
nâḍu Ilaippâkka-nâḍu Kaḷavâra-nâḍu Ambaḍakki Nonḍaṅguḷi Kaivâra-nâḍu
Kuvalâlâ-nâḍu Tēkkal-nâḍu Aimbūḷuga-nâḍu Elavûr-nâḍu Eyil-nâḍu Tagaḍai-
nâḍu Puṅgalai-nâḍu âna Adigai-nâ-nâḍu Paiyyûr-ppaṅṅu-pPeṅṅaiyâṅḍâr-
maḍam Pulliyûr-nâḍu munnâna elâ nâḍugaḷil uḷḷa dēvastânaṅgaḷil uḷḷa maḍa-pati-
gaḷukum sthânâpatigaḷukkum viṅṅappaṅ-jeyya - ppera - kKaliyuga - varusham
4479 mēl ţellâniṅṅa Śakâbdam 1224 âvadu Pla-varushattu Mârgaḷi . . 22 ti Tiṅgat-
kiḷamai nâl inda râjyattu . . . dēvadâna - diruvidaiyâṅḍam maḍa-ppuṅṅam paḷli-
chchandam âna dâna-mânyaṅgaḷil siddhâyaṅ-gâṅṅikkai taṅṅi-irai taṅṅâr-ppâṅṅam
nall-erudu naṅ-paṣu ţârīgaiy-utpaṅṅa pala varivugaḷum maṅṅum eppêrpaṅṅa
iraiḅgaḷum taviṅṅtu indanda vibhavaṅgaḷ indanda dēvargaḷukku-ppûśaikku
amudukkum bhôgaṅṅikkum tiruppaṅṅikkum dhârâ-pûṅṅam-âga udakam-paṅṅi-
kkuḍuttôm ippaḍikku Dakshiṅṅa-Kayilâyam âna Tirunandiśvaram-udaiyâr
kôyilir maḍa-patigaḷum stânâpatigaḷum Tirunandiśvaram-udaiya-nâyanâr dēva-
dâna naṅṅey punṣey naṅ-pâl-ellaiyu mēl nôkkina maramnû-giṅṅokkina kiṅṅum
inda nâyanâr dēvadâna ũrgaḷum sarvamâniyam âgav-anubavittu inda nâya-
nârku pûjaiyum amud-upabhôgamun-diru-ppaṅṅiyun-guṅṅaiv-aṅṅa naḍatti namak-
kum na-râjyattukkum aṅṅudaiyam-âga vâlṅṅti sukhamêy-iruppadu ippaḍikku
inda dhammam irâjar rakshai nâṅṅavar rakshai ippaḍikku śrī-Mâhêśvarar
rakshai ţivam astu inda dhammam vilakkinavan Geṅṅai-kariyil kurâl-paṣu-
kkoṅṅa papaṅṅ-golṅṅân ippaḍikku idu Tirukkaṅ

21

At the same place.

(Grantha and Tamil characters.)

svasti śrī tiṅgaḷ êr-peṅṅa vaḷara veṅ-gadir-kkaḍavṅṅ-ṭol-kulam viḷaga-ttôṅṅi
malgiya vaḍa-tiṣai-kKaṅṅaiyūn - denṅiṣai Ilaṅṅaiyūn-guḍa-tiṣai Mahôdaiyūn-
guṅṅa-tiṣai-kKaḍâramun-danḍâr-koṅṅa tâḍai tan maṅṅala-muḷuvadum veṅ-kuḍai-

niḷar-kiḷ-ttan-kuḍai-niḷarri-ttišaitoruñ-jeñ-gôl-ôchchi-ttišai-keḷu Tennavanai
 Mânâbaranan pon-muḍiy-ânâ-pparu-maṇi-ppašuntalai pôkaḷatt-arintu Vênâtt-
 araišai-chchêṇaṭṭ-oduḷki-kKa..ngatt-araišai šengan-dulaittu vèlai-keḷu Kândaḷūr
 .chchêlai kalam-aṇupittu-ttudi-keḷu Jayaṅḡoṇḍa-Šôḷan uyarnda perum-puḡaḷ
 madi-keḷu Kôv-Irâjakêšarivanmar âna uḍaiyâr šri-Râjâdhirâja-Dêvarkku
 yâṇḍu muppattiraṇḍâvadu Nigarili-Šôḷa-maṇḍalattu-kKaḷavâra-nâṭṭu Nanti-
 malai mēl..Mahâ-Nantišvamm-uḍaiya Mahâdêvarkku adikârigaḷ Mâttûr-uḍai-
 yâr Šatti.....lânâr âna...Viravichêhadira-mûvênta-vêḷâr šandirâditta-vaṇa
 i-ttêvar šârtti aru-ttiruv-âbaranam âga iṭṭa paṭṭam..nâ.onbadu mâri kuḷišai-
 kkal niṇai pon iru-kaḷaṇjaraiyê mañjâ.....

22

At the same place.

(Grantha and Tamil characters.)

.....ṇḍan Ponnaiyan Pâlaiyan Râjâdhirâja-vêḷânunm Â....gâmuṇḍanunm
 uḷḷiṭṭa ûrâr polišaiyâl tiṅgaḷ ne munnâḷi šantirâditta-vaṇa aṭṭakkaḍavargaḷ
 âga ivaniḍai-kkoṇḍa kâšu iraṇḍum Širiya-Nanti-maṇiyan Vašavayan âna Râ-
 jâdhirâja-chChôḷa-gâmuṇḍa..ḷiṭṭa ûrâr tiṅgaḷ ney nânâḷi uri šantirâditta-vaṇa
 aṭṭakkaḍavargaḷ âga ivaḷiḍai-kkou.....vetṭinân Periya-Nanti-ttachchan
 Malaiyan Šamuṇḍan âna Paṇḍita-âšâri i-pparišu išaintu kallil eḷutt-iṭṭu-
 kkudukkav-enṇ-iraṇḍ-ûrârûñ-jolla eḷutt-iṭṭên Šôḷa-maṇḍalattu Râjêntrašing-
 vaḷa-nâṭṭu-ttiru-kKaḷumala-nâṭṭu-tTeṅgaṅuḍi-kKaḷumalam-uḍaiyân Kešavan
 Kolakkâvanena ivai en eḷuttu idu aḷippâr Gaṅgaiy-iḍai Kumâriy-iḍai uḷḷâr
 šeyda pâvañ.....

23

At the same place.

(Grantha and Tamil characters.)

.....kkâttarkkum Nuḷambapâḍiy-âgiya Nigarili-Šôḷapâḍiy-âgiya
 Kaḷavâra-nâṭṭu....dêvadânam Peru-Nanti Mâchchaya-gâmuṇḍanunm Ira-
 yamanunm Ponnayanunm uḷḷiṭṭa ûrôm o .ḷividakaittiṭṭu iṭṭu-kkuḍutta parišâ-
 vadu ivv-ûr ûrkaḷ aiñjum Vaṇṇârppâṇaiyum iv-ur Mâ-Nanti-išvaram-uḍaiyar-
 kku tiru-no.....oṭṭi iṭṭu-kkuḍuttôm Mâyanunm Irayamanunm Ponna-
 yanunm.....ḷiṭṭa urôm i-pparišu išaind-iṭṭamaikku.....vâ..kkaittiṭṭu iṭṭa-
 mai aṇivâr i-nnâṭṭu Irâjarâja-gâmuṇḍan magan Šâmuṇḍanunm mēṇpaḍi-nâṭṭu
 Širu-Nandi Vâṇa-gâmuṇḍanunm Kottanur Mayamanunm Veḷakirai Kannayanunm
ḍakaḷam Mâšanti-nâṭṭu-kkâmuṇḍan.....Brahma-mârâyan ma-
 gan....Mâṇik.....kattiṭṭu iḍuvittên i-nnâḍu.....nâyagañ-jeygira
 araišâ.....nena ivai enn-eḷuttu ivv-ûr..garâšâri vetṭina eḷuttu

24

At the same place.

(Grantha and Tamil characters.)

svasti śrī Pugaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyir-chiṇanta maṇi-muḍi-śūḍi Villavar kulaitara Minavar nilai-keḍa Vikkala Śiṅgaṇan mēl-kaḍal-pāya-ttik-anaittan-tan śakkara-naḍātti vira-siṅhāsanattu Puvani-muḷud-uḍaiyāḷōḍum viṅṅ-irunt-aruḷiya Kōv-Irājakēśarivanmar āna śakkaravattigaḷ śrī-Kulōttuṅga-Śōḷa-Dēvarkku yāṇḍu 23 āvadu Nigarili-Śōḷa-maṇḍalattu-kKaḷavāra-nāṭṭu Tirunantīśvaram-uḍaiya Mahādēvarkku Jayaṅgaṇḍa-Śōḷa-maṇḍalattu . . .kkāṭṭu-kkoṭṭattu Tamadūr-nāṭṭu Śēmbiyau Tiṅḡāḍupākkattu Tiṅḡāḍu . . .kkilān Tirumāri-Madurāntakan āna sēnāpati Gāṅḡeyarājan śāttiy-aruḷa iṭṭa paṭṭam onṇināl Madurāntakan māḍai-kku a . . .māṇṇu nalladu kuḍiṇai-kkaḷ nīṇai . . .eṇ-kaḷaṅḡe-kunṇi idu śrī-Mahēśvara-rakshai

25

At the same place.

(Grantha and Tamil characters.)

svasti śrī vīramē tuṇaiy-āgavun-diyāgamē aṇiy-āgavun-jeṅḡōl-ōchechi-kkaruṅ-Gali-kaḍindu Pugaḷ-mādu viḷaṅga Jaya-mādu virumba Nila-magaḷ nilava Malar-magaḷ puṇara urimaiyir-chiṇanta maṇi-muḍi-śūḍi Villava kulaitara Minavar nilai-keḍa ēna-mannavar iliyal-urṅ-ilītara tikk-anaittan-tan śakkara-naḍātti vijaiyabhishēkam-paṇṇi vira-siṅhāsanattu Avani-muḷud-uḍaiyāḷōḍum viṅṅ-irunt-aruḷiya Kōv-Irājakēśarivanmar āna chakavattigaḷ śrī-Kulōttuṅga-Śōḷa-Dēvarkku yāṇḍu 44 āvadu Nigarili-Śōḷa-maṇḍalattu-kKaḷavāra-nāṭṭu Tirunantīśvaram-uḍaiya Mahādēvar śrī-kōyilil pati-pāla-mūla-ppaṭṭ-uḍai-ppaṅchā-śāriya-dēvakanmigaḷum Vīra . . .māvātya . . .kōn Rājaśēkaran āna Virudarāja-bhayaikara Māḷavarājanum Periya-Nanti Jayaṅgaṇḍa-vēḷān ulliṭṭār sammadikka it-dēvar dēvar-aḍiyā . . .dēvan Śi . . .ndi-malaiyān Kandanena it-dēvar maṇiyārattil Madurāntakan māḍaiappaḍi pon kaḷaṅḡe-araikkālum oḍukki-pPeriya-Nanti ēri-kil nīr-nīlam koṇḍa parisāvadu tirtta-kkuḷattukkum tāmaraikku pāy peru-varambukku mēṅkum tiru-nantavānattukku pperiya . . .ṅṅukku vaḍakkum vaḍakku nōkki pōna taṇṇi-kkālukkum vaḍakku nōkki pōna varambukku-kkilakkum kilakku nōkki-ptṭa nilam padineṅ-śāṅ-kōlāl

26

At Nandi, on a stone in the enclosure of the Bhōga-Nandiśvara temple.

svasti samadhigata-paṅcha-mahā-śabda Pallavānvaya śrī-pṛithivi-vallabha Pallava-kula-tilaka śrīmat-Noḷambādhirāja pṛithivi-rājyaṃ geyyuttam ire

śrīmad-Dharmaśakti-panḍitarâ Kiramaya-gâmuṇḍa (others named) mukhyar appa
 . . . Idu Ainûrvâchâriya maga Paḷiyanna Nandi-bhavarapaḍa hig . . . gana gôpa
 kaṭṭi paḍeda stiti bu . . . Ili mare Pillaya ma idan

27

At the same village, on a stone to the north of Golla Timmaya's well.

śubham astu svasti śrī jayâbhyudaya-Śâlivâhana-śaka-varusha sâ 1497 Yuva-
 samvatsara-Âshâḍha-ba 1 lu śrīmad-râjâdhirâja paramêśvara râja-śrī-vîra-pra-
 tâpa Sri-Raṅga-Dêva-mahârâyaravaru pṛithivî-sâmbrâjyaṃ geyyuttâ yiralu śrī-
 matu-mahâ-Âvati-nâḍa-prabhu Moleya Bayiraya-Gavudara kumâraru Bayiraya-
 Gavudara tammandiru Mâraya-Gavudaru lôkadallu Śrikanṭhêśvara-
 dêvarige dharmavâgi koṭṭa Saka tamma tande
 Mole-Bayira-Gavudarigu tamma tâyi Hiriya-Bâyaku tamma pitṛigaliḡu puṇyav
 âgi sa - hiranyôdaka - dâna - dhârâ - pûrvakavâgi sarva-parichchêdavâgi hâkista
 dharmâ-śâsanakke (usual final phrases and verses)

28

At the same village, on a stone in the Khâji-Said Husen Sâbi's field.

śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu 1497 neya
 Yuva-samvatsarada Âśvija-śuda 5 lu śrīmad-râjâdhirâja râja-paramêśvara râja-
 śrī-vîra-pratâpa-Śrī-Raṅga-Dêva-mahârâyaru pṛithivî-sâmbrâjyaṃ geyyuttâ yiralu
 śrīmanu-mahâ-Âvati-nâḍa-prabhu Moleya Bayiraya-Gavudâ komâraru Bayiraya-
 Gavudara tammandiru Mâraya-Gavudaru | (rest illegible)

29

At the same village, on a rock near the Gopâlasvâmi temple on the Gôpinâtha hill.

svasti śrīmat jitam bhagavatâ Jina-vara-vṛishbhêṇa Vṛishabhêṇa purâ Kali-
 avasarppinnyân Dvâvarê yugê loka-sthiti-rakshârthaiṃ kâṅkshita-manushya-
 janmanâ purushôttamêṇa Sûrya-vaiṣṇava-vyôma-sûryêṇa mahârathêṇa Dâsarathinâ
 Râma-svâminâ pratishṭhâpitâya bhagavatô'rhataḷ Paramêśṭhinaḷ sarvvajña-
 sya chaitya-bha(ga)vanâya paśchât Pânḍava-jananyâ Konti-Dêvyâ punarnna-
 vikṛita-saṃskârâya Bhûmi-dêvyâs tilakâyamânâya svarggâpavargga-padayôs-
 sôpâna-padavibhûtâya dharâ-dhara-Dharaṅdrasya phaṇâ-maṇi-lilânukâriṇê
 dharâdhara-varâya Jinêndra-chaitya-sânnidhyât pavanâya parama-tîrthâya
 tapaś - charaṇa - parâyaṇa - maharshi - gaṇâdhyâsita - kandarâya Śrikundâkhyâya
 (stops here)

30

On Nandi hill, on a stone to the south of the Yôga-Nandiśvara temple.

svasti śri jayâbhyudaya - Śâlivâhana - śaka-varshaṅgaḷu 1459 neya Durmukhi-sainivatsarada Bhâdrapada-ba 14 Gu lû śrimatu Pâdirikuppada Pratâpa-Anantaṅgaḷa kumârarû Yammarasarû śri-Nandigiriśvarana śri-pâda-sêveyanu mâḍi â-chandrârka-sthâiyiâgi dēvara sannidhiyalli sadâ sêveya mâḍikonḍu yidâru maṅgaḷa mahâ śri

31

On the doorframe of the southern gate of the same temple.

Simmôji Baichu maga Bayiru mâḍida kada

32

On a stone to the west of the same temple.

(Nâgari characters.)

śri-Nandiśvarâya namaḥ |

dēśe Karnâṭakê pûrvê parvatô Nandi-nâmakah |
 aty-unnatô abhēdyaś cha mârgeṅgaikēna samyutaḥ |
 champakâśvattha-nâriṅga-tamâḷaiḥ paritaś śritaḥ |
 atyuechhrâyô mahâ-vaprô dēvalaya-vibhûshitaḥ |
 râjye Ballâpurasyaiva durgam kṛtvâ mahâ-giriṁ ||
 mēnê śatru-bhayât trâtum svayam asti viniśchitam |
 grîhitum durgam agrâhyam Mlêṅchhō bahu-balânvitaḥ ||
 agama . . tatô jâtaḥ tâḍitô'tyanta-vimhvaḷah |
 . . Śakâbda-sâhasram dvi-tri-śata-dvê-varshê Raudran Śrâvaṇa-śuddha-
 shashṭhyam ||
 Budhê cha vâre Śiva-chhatrapatēḥ kumârô Śambhōji-râḍ atra mudânuśasti |
 durgâdbikâri-Jagadēva-sudurgakâni Bâlâji-Kṛishṇô hy anuśasti yatra ||
 âjñânusâri Raghunâtha-suparḍitasya jagrâha durgôttama-yâjamânyam
 iti ||

33

On the Nandi hill, on a rock to the west of the Vishṇu temple.

yi-giriya mēle Śanyavâra pûja naḍisuvadu

34

On a rock to the south of the same temple.

śriman-mahâ-maṅgalêśvaravâru Narasiṁha-mudrânkita-Chôḷa-vaṁśa-kulôd-
 bhavaru . . . Burâdapampeya Nala-Tirumalarasara kumâra Tirumalarasa-Dēva
 Chôḷa-mahâ-arsara biridu Gajasimha maṅgaḷa mahâ śri

35

On the same hill, on a stone to the north of the Kâyi-Basava temple.

ôm namaš Šivâya Šrîparvata-vâši Mahâ-parašu-mahâ-daṇḍuḷigaḷ illi bratam
[ge]ydu goheyuḷ iḷdar Kalattigaḷ embôr Kâḷilamatti-guruvara šishyar

36

On a rock near the same temple.

namaš Šivâya.....šiya Kârtti..bahuḷa 4.. paksha.....nâma bata
Mahantiya..... Koṅga-râjatasya kirtih ..sri-Vasva baraha
..raksha

37

On the same hill, on a stone in the way to Nandi village.

...Siḍiyûra Tammayya tanna tamma ubayânumatiya bâvi mâḍisida šâsana
šubham astu šri

38

On the same hill, on a stone on the door in the Virabhadra temple.

svasti šri Kali-yuga-saṁvatsara 4497 roḷagaṇa Saka-varusha 1319 neya Dâtu-
saṁvatsarada Jyêšṭha-šu 14 Sôma-vâradalu svasti šrimatu Kannaṇappa-. .yara
maga Dêvayyanavaru Virabhadra-dêvara vâstukavanu chandrârka-târani-baran
uḷḷannega... maṅgaḷa...

39

On the same hill, on a rock near nâlku-kâlu maṅṭapa on the way to the hill
from Kuduvatti.

Timmayanu pañcha-Nandiyu Brahmagiri Divigiri Nandigiri....

40

At Kuduviti (same hobli), on a copper šâsana.

šrimad-ananta-kalyâṇa-guṇa-sampûrṇa sakala-charâchâra-Kûshmânḍa-Skanda-
Brahma-Vishṇu-Indrâdibhiḷ sadâ sêvyamâna prasanna Pârvati-samêta dakshuṇa-
Kailâsa-vâsa Para-Brahma-rûpadanthâ Pañcha-Nandišvara-svâmiḡe âgamârcha-
nârtha saluva Nandi-maṅḍala-pañcha-krôša-parimita. .nanige karuṇisi sakala-
šrêyassu koṭṭaru nammage kula-daiva Bhairavara janaka tânu manê dêvaru
Karagadammana pati tân âda kâraṇa nammage dêvatântarav illa nâvu yî-

râjya-paripâlane mâdikonḍu tammage sakala-pûjâ-mahôtsava-vrata-dânâdigalu mâdikonḍu irutêve tappalilla yendu gurukkaḷige koṭṭa grâma-svâsthyada šâsana Šâlivâhana-šakakke saluva 1350* sâvirada munnûra-aivattu Dhâtu-samvatsara-Mâgha-baluḷa 14 yallu |

Kailâšê Šiva-mandirê sthiratara-šri-Pârvati-sannidhan

Skandô nâma guruš cha Šaiva-nipuṇaḷ šri-Pañcha-Nandi-sthalê |

ânîtas sura-puṅgavêna cha tadâ nirṇîta-pûjârthataḷ

sapta-sthô rišhi-puṅgavâdhika-mahâ-Âgastya-vaṁšôdbhavaḷ ||

nirantara âgamârechana-kâraakar âda Gaura-gurukkaḷa naptrarâda Skandagurukkaḷa pantrarâda Nandiša-gurukkaḷa putrarâda Nandišvara-gurukkaḷige šri-mahâ-Mari-Bairê-Gauḍara naptrarâda Mârê-Gauḍara pantrarâda šri-mahâ-Âvati-nâḍu-prabhu Doḍḍa-Bairê-Gauḍara putrarâda Âhavati-vaṁša-payaḷ-pârâvâra-paripûrṇa-sudhâkara šrimad-Dêvi-vara-prasâdaka Kârêpurada Baira-bhûpâlaru Nandi-parvatakke dakshinadallihanthâ Kârêpurakke saluva Kuḍuvati-grâma Šivarâtri-pûjânantara âchârya-pûjeyam mâḍi Nandišvarârpitavâgi tîrthâkshatê-suvarṇagaḷinda dattavam mâḍi yi-grâmada dhânyâdi-sakala-suvarṇa sârva-kâla nîvu anubhavisikonḍu nâvu koṭṭa sakala-padârtha svâmige kâla-kâla samarpaṇê mâdikonḍu sukhadalli yiri yandu putra-pantra-pârampareyû tappadahâge barasikoṭṭa tâmra-šâsana

Šaiva-svam Šaiva-dêša-svam Šaṅkarâya vinirmitam |

yô dadyâd anya-dêvâya narakam yâti tat-pitâ ||

visham na visham ity uktam Šiva-svam visha-saikulam |

êkâkinam visham hanti Šaiva-svam vaṁša-nâšanam ||

âchârya-Šivayôr bhêdam ubhayôr antaram na hi |

yaḷ pašyêd ubhayôr bhêdam narakam tasya kîrtitam ||

Šiva-dvijasya yad dânam Šiva-dânam tad uchyatê |

Šivêna sthâpitaš Šaivaḷ Šaivêna sthâpitaš Šivaḷ |

Šaiva-dânâdi vidhinâ putra-pantrâbhivardhanam ||

Âvati-nâḍu-prabhu Dêvi-vara-prasâdaka Kârêpurada Bairê-Gauḍara vappita Amṛitapuram Aṅgâchâri chakkina dâna-patramu

41

At the same village on a rock near Sunṇada Pâpanna's garden to the west.

(Grantha and Tamil characters.)

Pramâdanta-varushattu Arpiši-mâdam svasti šri mahâ-maṇḍali Tribhuvana-malla Nandigiri-nâta Anṇan-aṅkakâra Vembidênena Toṇḍai-maṇḍalattu Pu. . valûril Šambu-baṭṭar Kašyapar Allâḷa-dêvarku Kuḍuvatti-pulattil ivar tamattam-iṭṭu kaṭṭina êri ivarku pullum pûmiyum kallum Kâvêriyum uḷḷadanaiyu mâṅṅâmaikku dânam âga kaḍuttên ivv-êri vaṁšavâḷi šeluttuvad-âga kuḍutta

* So in the original: 1350 = Kilaka; Dhâtu = 1378.

šāsanam idakk-oruttar iṛaikkuṇittār unḍāgil Gaṅgai-kkaraiyir-kurār-pāšuvai-
kkonṛavargaḷ āvar ivv-ērīkk-ellai kiḷaku pāraiyaum puḷiyum mērku . . kālum
puḷiyum ālum teṛku nā . . . mum paṛaiyaum ippaḷlikku tappāmal nīr-vā tu kuḍu-
ttēn Vēmbayyanena

42

At Kandavara (same hobli), on a Garuḍa-kambha in the Kukkulu Gōvindaḃya's garden
to the east of the Jvaraharēšvara temple.

svasti śrīmatu Šaka-varuṣha 1281* neya Piṅgaḷa-saṃvatsarada Chayitra-šu 1 Ša
śrīmatu Teppada Nāgaṇṇa-Voḍeyara kumāra Dēvaṇṇana sakala-sāmbṛājyādhi-
pati taradalli . . . dēguḷada uttaravāgi Vaišya-kula Nagarada Dīvi-
setṭiya ma . . . darmada kāryam emba chatur-vida jaya-stamba Bānasanda-
purada Varadarāja-dēvara munde dipa-māleya kambha yattisidanu maṅgaḷa
mahā śrī śrī śrī

43

In the same garden.

śubham astu svasti śrī Šaka-varuṣha 1302 neya Raṇḍri-saṃvatsarada
. yalu Nāgaṇṇa-Voḍeyaru rājyābhyaḃdayaṃ geyuttihali dēvara
. Rācharasa Dēvappagaḷa darmadalu su maga Chinnamalu
nilisida dipa-māle-kambbakke maṅgaḷa mahā śrī śrī

44

At the same village, on a virakal to the north.

svasti śrī nūr-eṇḃarā . lu kuḷḷi toruḃoḷuḷ sattam

45

At the same village, on a stone in the field to the north.

svasti Saka-nṛipa-kāḷātita-saṃvatsaraṅgaḷ eṇṭu-nūra tombhatt-ombhattaneya
Īšvara-saṃvatsaraṃ pravarttise tad-varashābhyaḃantarada Chaitra-šudda-paṅ-
chami-Sōmavāradandu svasti samadhigata-paṅcha-mahā . . . Pallavāuvaya-śrī-
prithivī-vallabba Pallava-kula-tilaka śrīmad Noḷambādirājar
. . . kotta . . . keṛeg ī-batta gadyaṇada . . .

46

At Yalavahaḷḷi (same hobli), on a stone to the east of Bangalore road.

Yalavahaḷḷi Doḍḍa-Marallaḷḷi yī-madhyē Baḷḷārige Channapaṭṭaṇakke hōguva
rastēli Ānanda-saṃvatsarada Āshāḍa-māsada 8 Pōkanāṭi Jōgi-Basappa kaṭṭista

* So in the original: Piṅgaḷa = 1300; 1281 = Viḷambi.

maṅṭapa śēdô-bâvi guṇḍu-tôpu sâlu-maradalli 6 . . gôvugaḷu nîru-kuḍiyatacca
toṭṭi 1 niluvu-kallu 3 kelasa Nandiśvara-svâmi-sannidhiyalli māḍisi-yidêve
yidakke Hari-Haragaḷu sâkshi

48

At Kottanûru (same hobli), on a stone near the Āṅjanêya temple.

Vijaya-sainvatsara-Mâgha-bahuḷa 10 yallu śrîmat-Komâra-Modalappayagâru . .
. . . . śrî-Ajaḷiśvaruṇḍu Kottanûri-grâma Anumantarâya-guḍi Akkagâri-guḍi
yi-reṇḍu-guḷḷu kaṭṭi anruta . . .mânnamunu kham̃ ¼ chēnu . .maḍi kham̃
¼ sukhâna anubhaviñchēdi yistimi (usual final phrases)

50

At Dibbûru (Pûrṇasâgara hobli), on a stone near the aśvattha-kaṭṭe.

śubham astu svasti śrî vijayâbhyudaya-Śalivâhana-śaka-varushambalu 1468 neya
Parâbhava-sam̃ Kârttika-śu 4 lu śrîmad-râjâdhirâja râja-paramêśvara śrî-Sadâ-
śiva-Râyalu prithvi-râjyam̃ sêyagânu gavara Nilayari Timmaya . . .
a śrî-jaya . . .punya-kâlamandu (rest illegible)

51

At the same village, on a stone near the Kêśava temple.

śrî jayâbhyudaya-Śalivâhana-śaka-varushaṅgaḷu 1381* neya Vikâri-sam̃-
vatsarada Mâga-śu 11 śrîmanu-mahâ-pradbâna-Maṅgapa-danuâyakara kumâra
Sidaya Chadaṅaka-Voḷeyaru stira-râjyam̃ âḷuvali śrîmanu-mahâ-maṅḍalêśvara
Yâjarasa-dêva-Voḷeya Poṇarsara makkaḷu Vîrarasarige Dibbûra Buvaya-
Nâyaka . . .vâgi koṭṭa iha ga

53

At Gaṅgarakâlave (same hobli), on a stone east of the village gate.

. Śaka 1438 neya Havali Baire Soṅṇaya
. dêśakaḷa kaṭu achakaṭu . . . chatu

54

At Goḷḷu (same hobli), on a stone.

Vyaya-nâma-sainvatsarada Kârttika-śu 2 śrî Mahâpaṭaṅake Gaudana maga
. ge dakshinada baḷiya Baḷâpurada doregaḷu koṭṭa baḷi pâṇapatya
. aṅgake ṇṇa nure 1 ru surugu-mânyaṅgaḷa kha ¼ . . .gâraranam
aravinda-ko . . -dânai

* So in the original: Vikâri = 1401; 1381 = Pramâthi.

63

At Elagalahalli (same hobli), on a stone near the Râyappa's tank.

svasti śrī Śaka-varushaṅgaḷu 1293 nê Virôdhikrntu-saṁvatsarada Kârtika-śuddha
 15 Śu śrīmanu-mahâ-maṅḍalêśvara pûrva-pâschima-samudrâdhipatiyappa śrī-
 vîra-Bukkaṅṅa-Oḍeyaru prithvî-râjya mâḍuvalli śrīmatu Kantikâga-Râyara
 gaṅḍa Nâgaṅṅa-Voḍeyaru Sâdaliya râjyavann âluva kâlādalli śrīmatu Kâvêri-
 vallabha karad-îva-dâni pekkaṅḍru-râjula okkettu gaṅḍa Chôla-kaṭaka-chûre-
 kâra birudara bâyi baṅḍi maṅḍalika-. . . râja Pogarûra Pôche-Nâyakana makkaḷu
 Hiriyâ-Chîle-Nâyaka-Chika-Chîle-Nâyakanavaru tamma tâyi Periyava-Nâyakitiya
 hesarinali kaṭṭida Periyasamudravannu kaṭṭida vokkala Chîle-Nâyakara kamma-
 tada baṅḍi vondu Chokôjana maga yiyûra gâvuṅḍanu Bairôjana baṅḍi vondu
 vuppilika-Pâpana . . . sênabôvagaḷa baṅḍi vondu Muṭṭûra Bayyaṅṅa Mâdiga
 Madaiyanavara baṅḍi vondu antu nâlku-baṅḍi avarigevu koṭṭa mariyâde hosa-
 tiddu mûru-pala sarvamânyavâgi yubaruru mûru-paladinda mēle aramanege
 vârvan ikkuva galdege kaṭṭu-koḷage kaṅḍugakke mûgoḷa-mariyâdeyali salisu-
 vevu yâva yâva kâlādalli hosa-tidduy âgi mâḍida gaddenn mûru-mûru-
 bôgavannu kaṅḍugakke (back) mûla-mariyâdeyali koḷageyanu
 bhôga-bhôgagaḷanu sûriya-chandran uḷḷanna-bara keṛeya kaṭṭidavarige
 saluhudu Śaka-varushaṅgaḷu 1293 neya Virôdhikrntu-saṁvatsarada Kârtika-
 śuddha 15 Śukravâradali sôma-grahaṅṅa-puṅya-kâlādali Periyasamudradali
 Chîle-Nâyakaru tanna kammatada baṅḍiya kaṭṭu-koḷageya-vaḷage tamma
 tande Pôchi-Nâyaka tâyi Periyava-Nâyakitigevu puṅyavâgi koṭṭa Brâhmaṅṅa-
 vṛittigaḷu (here follow names of Vṛittidârs and the details of their vṛittis and usual final phrases)
 int ivara matav ididu baradâtanu Dêvôjana maga Bîrôja

64

At bechirâkh Baṅḍahalli (same hobli), on a stone in the field to the south-east.

Śakâbda-varsha 1248* nê Śukla-vatsara sara. . . śrīmatu-Kêśava-Râyava. . .
 Nâgaṅṅa-maneya Rukadêvaṅṅe . . sa I mâḍidu (imprecatory phrases)



* So in the original: but Śukla = 1252 ; 1248 = Kshaya.

GORIBIDNUR TALUQ.

1

At Goribidnur (kasaba hobli), on a stone south of the Government school.

(The first part is effaced)

(Back) . . . tama dâna-patram pôliñchina ya Tiruveñgaḷa-nâda-
dêvuniki sarvamânyañgânu naḍapu . . vara . . mani mâ pêranu nirûpañ pâliñ-
china . . chinâru ganuka . . munuu yî-Kôtapale-grâmânukunnu china-kâlupa-
kunnu chatu-sî sa-hirañyôdaka-dâna-dhârâ-
pûrvakañgânu dâua . . â-chandrârka-sthâyigâ (rest illegible)

2*

At Gôribidnûr (same hobli),
on copper plates in possession of Kalluḍi pañchângada Nâraṇa-bhaṭṭa.

(Nâgarî characters.)

namas tuñga-etc. |
Harêr lilâ-varâhasya dañsbtrâ-daṇḍaḷ sa pâtu vaḷ |
Hêmâdri-kaḷaṣâ yatra dhâtri chhatra-śriyañ dadhau ||
bhûyasyai bhavatâñ bhûtyai bhûyâd âscharya-kuñjaraḷ |
âhur vihâra-kântâram âgamân yasya yôginaḷ ||
kalyâñyâstu tad dhâma pratyûha-timirâpahañ |
yad gajô'py Agajôdbhûtañ Pañchâsyênôpalâlitañ ||
jayati kshîra-jaladhêr jâtañ savyêkshanañ Harêḷ |
âlambanañ chakôrâñâm amarâyushkarañ mabaḷ ||
pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajaḷ
sañjajñê Nahushô Yayâtir abhavat tasmâch Pûrus tataḷ |
tad-vamîṣê Bharatô babhûva nripatis tasyâbhavachchhantanus
tat-putrô Vijayâbhimanyur udabhût tasmât Suhôtâ nripaḷ ||
Nandas tasyâshṭamô'bhût Sibir iti narapas tasya râjñô'tha Likka-
kshnâpas tat-saptamaś Śrîpati-ruchir abhavat Râja-putrô narêndraḷ |
tasyâsid Bijjalêndrô daśama iba nripô vîra-Hemmâḷi-Râyas
târtiyikô Murârau kṛita-natir udabhût tasya Mâyâambarîshaḷ ||
tat-putras samabhûch cha Pinnama-mahîpâlô nijâlôkana-
(s)trastâmitra-gaṇas tatô'jani haran durgâñi saptâhîta . . |
tasyaikô jaya-Sôma-Dêva-nripatis tasmach cha râjñas sutô
vîrô Râghava-Dêva-Râya-nripatis śrî-Chinnamô bhûpatiḷ ||
Âravîṭi-nagarî-vibhôr abhût tasya Bukka-dharañipatis sutah |

* This is printed from a copy furnished by the owner, which is full of mistakes.

yēna Sāluva-Nṛisimha-rājyaṁ apy ēdhamāna-mahasā sthirikṛitam |
tasya Svarṇāmbikājānēs tanayō vinayōnnataḥ |
hāra-gaura-yaśaḥ-pūra-hāri Hariharēśvaraḥ ||
yat-shōḍaśa-mahā-dāna-yaśasām dig-vihāriṇām |
bhūyasām abhavan nālam bhuvanāni chaturdaśa ||
Pratāpa-Dēva-Rāyō'bhūt tasya putrō'ti-viśrutaḥ |
pramōda iva mūrtōbhūt prajānām svair guṇaiś śubhaiḥ ||
pratyarthi-samidhō hutvā pratāpāgnau raṇāṅkanē |
prāptas śrī-vīra-vijaya-Lakshmi-pāṇigrahōtsavam ||
tasya Gaurāmbikājānēs tanayō vinayānvitaḥ |
vidyā-nidhir viśēsha-jñō vīrō Vijaya-bhūpatiḥ ||
vidyā-nidhēr abhūt tasya dayitālakṛitā guṇaiḥ |
Šaurēr iva mahā-Lakshmi's Śaṅkarasyēva Pārvati ||
putra-ratnaṁ tataś ślāghyaṁ pūrva-janma-tapaḥ-phalaṁ |
Mādhavaṁ Madanaṁ Padmā Śēnānim Adrijā Šivāt ||
Jayantam Amarādhiśāchachivālabhatātmajam |
Dēva-Rāyaṁ mahāpālam dāritārāti-maṇḍalam ||
vikramē Vikramādityam bhōgē Bhōjam ivāparam |
Rājarājaṁ vitaranē rājānam yam prachakshatē ||
yaśasvinām agrasarasya yasya paṭṭābhishēkē nija-pārthivēndōḥ |
dānāmbu-pūrair abhishichyamānā dēvi-pādām bhūmir iyam dadhāti ||
rājādhirājas tējasvi śrī-rāja-paramēśvaraḥ |
mūru-rāyara-gaṇḍākhyō Mēru-laṅghi-yaśō-bharaḥ ||
para-dārēshu vimukhaḥ para-rāja-bhayaṅkaraḥ |
arībha-gaṇḍabhēruṇḍō Hari-bhakti-sudhāmidhiḥ ||
śiṣṭa-saṁrakṣaṇa-parō dusṭa-śārdūla-mardanaḥ |
bhāshātīlaṅghi-bhūpāla-bhujāṅga-birudōnnataḥ ||
śrī-Tuṅgabhadrā-nikatē nagarē Vijayāhvayē |
pūtryaṁ simhāsanaṁ prāpya pālayan pṛithivim imām ||
puṇya-ślōkāgraganyō'sau Dēva-Rāyō mahāpatiḥ |
Tuṅgabhadrā-nadī-tīrē śrī-Virūpāksha-sannidhau ||
vēda-nētrāgni-bhū-samjñā-gaṇitē Śaka-vatsarē |
Chitrabhānan tu Vaiśākha-paurṇamyām Bhaumavāsarē ||
śrīmad-Ghanagirēr dēśē Pinākinyaś cha sannidhau |
Bidalūr grāma-valitē paśchimē samupasthitam ||
śrī-Channarāya-dēvasya Mudugiryāś cha pūrvataḥ |
Maraḷūr-agrahārasya dakṣiṇē chaiva sannsthitam ||
grāmaṁ Kādala vēṇyākhyam sarva-sasyōpaśōbhitam |
dattavān dvija-varyēbhyō Dēva-Rāyō mahāpatiḥ ||
nidhi-nikshēpa-pāshāṇa-siddha-sādhyā-samanvitam |

akshiy-âgâmi-samyuktam vipra-bhogyam su-bhûruham ||
 sarvamanyam chatus-simâ-samyutam cha samantatah |
 śrî-Dêva-Râya-bhûpâlô mânanyô manasvinam ||
 śrî-Virûpâksha-śu-prityai dêva-dêvasya bhaktitah |
 nânâ-gôtrêshu jâtêbhyô Brâhmaṇêbhyô mahâ-yaśâh ||
 sa-hiraṇya-payô-dhârâ-pûrvakam dattavân mudâ |
 vṛitti-saũkhyâś cha likhyantê vipra-saũkhyâ yathâ-kramam ||

(here follow names etc. of vṛittidârs)

nâgâdri-saũkhyâ vṛittish cha bhôktârô Brâhmaṇôttamah |
 putra-pautraih parivṛitah sukham tishthantu tē varam ||
 tad idam dharmâ-yuktasya Dêva-Râya-mahâ-prabhôh |
 śâsanam śrêyasê nityam bhavêd â-chandra-târakam ||
 simânôsyâgrahârasya likhyantê dēśa-bhâshayâ |

(here follow details of gift and usual final verses)

3

On copper plates in possession of Yajña-Nârâyana-Śâstri at Goribidnur.

śrî-Gaṇêśâya namaḥ Śâradâyai namaḥ ||

Harêr lilâ-varâhasya damshtrâ-daṇḍas sa pâtu vah |

Hêmâdri-kalaśa yatra dhâtri chhatra-śriyam dadhau ||

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḥ 1587 nê varushada
 Viśvâvasu - samvatsara - Mârگاšira - bahuḷa - amâvâsye - sûryôparâga - puṇya-kâla-
 dalli śrîmad-râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa śrî-vîra-Śrî-Raṅga-
 Dêva-mahârâyar-aiyanavarû Chandragiri-durgadalli simhâsanârûḍharâgi sâh-
 râjyam gâiyuttâ yiralû śrîman-mahâ-nâyakâchâryarâda gaviy-añka-Bhîma
 chandêra chandî Kêyûra Chandappa-Vaḍeya-prapautra Timma-Nâyaka-Vaḍeya-
 pautra Narasappa-Vaḍeya-putrarâda Immaḍi-Narasappa-Vaḍeyanavarû Bhâ-
 radvâja-gôtra Âśvalâyana-sûtra Rîk-śâkhâdhyâyigalâda Mallâ-jôisara prapautra
 Liṅgâ-jôisara pautra Liṅgâ-jôisara putrarâda Chikkaiyanavarige dhârâ-dattav
 âgi kottâ bhû-svâste-grâmagala kramav entendare sûryôparâga-puṇya-kâla-
 dalli tamma pitṛigalige puṇya-lôkâvâpti âgabêku yendu kottantha grâmagala
 dâna-patra-kramav ent endare Penagoṇḍe-simhâsanakke saluva Koramurugaḷa-
 nâda Karigiridurga-sthalad-olagaṇa Siddhâpura-grâma ondu Gûḷûrige saluva
 Sirivara-sthalad-olagaṇa Kâlênahalli-grâma ondu ubhayam grâma yeraḍarannu
 Ke... Immaḍi-Narasappa-Vaḍeyanavarû Gûḷûra Liṅgâ-jôisara kumâra Chik-
 kaiyanavarige sarvamânyavâgi yî-grâmagalige saluva bhûmivôḷage iddanthâ
 jala-šilâ-akshihîni-âgâmi-siddha-sâdhyagaḷ emba ashṭa-bhôga-svâmyavannu nimma
 putra-pautra-pârampariyavu â-chandrârka-sthâyigalâgi sukhadalli iharu yendu
 suvarṇôdaka-pûrvakavâgi kottaddakke tâmbra-śâsana |

ahô Râghava-râjêndra sapta-kalpânujivinali |

na śriṇōmi na paśyāmi svayaṁ dattāpahāriṇaḥ ॥
 Indiraḥ pṛichchhati chāṇḍālīm kim idaṁ pachyatē tvayā ।
 śva-māṁsāṁ surayā siktāṁ kapâlēna chitāgninā ॥
 dēva-Brāhmaṇa-vṛittinām haraṇē niratāś cha yē ।
 tēshām pāda-rajō-bhityā charmaṇā pihitāṁ mayā ॥

(usual final verses) śrī-Mahammāyī

4

At Hiri-Bidnūr (kasaba hobli), on a virakal in Kalluḍi-Narasappa's field.

svasti samadhigata-pañcha-mahā-śabda Pallavānvaya śrī-pṛithivī-vallabha Palla-
 va-kula-tilaka śrīman-Noḷambādhirāja Ayyapa-Dēvana maga Anṇiga-Bira-Noḷam-
 ba svasti samasta-bhuvana-vinuta Gaṅga-kula-tilaka rājanya-chūḍāmaṇi Kōlāla-
 pura-paramēsvara śrīmat-Piḷduvipatiya maga Nanniya-Gaṅgan-Anṇiy-empa-
 gaṇḍa Bira-Noḷambāṁ tāgi Śāntaran-eṇeyar attidode Noḷambam muḷidu Gaṭav
 eḷdu Isavūra dāti. edeye āne. rada kâlegadoḷ Śāntarana taḷt iḷidu
 taleyumaṁ oṇeyuman oḷagoṇḍu âḷḍoṅ oppisi Gaṅga satta Bira-Noḷamba me-
 chehi Kiḷka-nāḍa Piriya-Bidirūra kalnaḍu goṭṭāṁ Gaṅgana makkaḷa makkaḷ-
 varegaṁ salguṁ

5

At the same village, on a stone in the Chaudē-gauḍa's field.

svasti śrī Noḷambādhirāja pṛithuvi-rājya. . . geye. . . Tumannōḷagaṇa maṇṇidu
 Bramadāya Rājamāna padirrkōḷag âḷ desege Guṇḍala-ūr âḷiyum okkalu salipo
 (usual imprecatory phrases)

6

At Kallūḍi (same hobli), on a stone near the Gōrugatṭe, east of the village.

śrī āyur-ârōgya-dātāraṁ bhava-vaidyaṁ jagad-gurum ॥
 ādhi-vyādhi-haraṁ vandē para-śaktiyutāṁ Śivāṁ ॥
 svasti śrī Śaka-varusha 1311 neya Vibhava-samvatsarada Âsvayuja-ba 10
 Guruvâradalu pûrvva-paśchima-samudrâdhipati rājâdhirāja rāja-paramēśvara
 śrī-vîra-Harihara-Rāya-kumâra śrī - pratâpa-Bukka-Rāyarū Pengunḍe-paṭṭana-
 dalli sukha-rājyaṁ geyuttalu ellâ-prajegaḷu sukhadali irabêkâgi jivaṅgaḷig ellâ
 udakavê prâṇavâgi Penugonḍege Henneya-nadiyanû tarabêkendu śrī-vîra-pṛa-
 tâpa-Bukka-Rāya châvaḍi-oḷage daśa-vidyâ-chakravartti jala-sûtrada Siṅgāya-
 bhattage nirûpava koṭṭa. . . â-Siṅgāya-bhattānu â-kâluveyaṁ Siruverada kerege
 tandu â-kâluveya hesaranû Pratâpa-Bukka-Rāya-maṇḍalada kâluveyaḷi mâḍisi
 śâsanavanû barasidanû ॥

yâvan Mēsur ddharâ yâvad yâvach chandrârkkā-maṇḍalē |
 Pratâpa-Bukka-bhûpâla tâvad râjâ bhavânagha ||
 jala-sûtra-svara-šâstrē rasa-vaidyē satya-bhâshâyâin |
 Rudraya-Siṅgari bhavataḥ sadriṣaḥ kô vâ mahitalē šûraḥ ||
 śrī-Râmachandrâya namaḥ |
 yasya kêsēshu jimûtâ nadyas sarvânga-saudhishu |
 kukshau samudrâš chatvâraḥ tasmai tōyâtmanē namaḥ ||
 maṅgaḷa mahâ śrī śrī śrī

7

At Hudûti village (Goribidnūr hobli),
 on the basement of the Garuḍa-kambha near the Âñjanēya temple.
 ya namaḥ śubham astu || Śaka-varusha 1353 neya Sâdhâraṇa-saivatsara-Bhâdrapada-šu 10 Šanivâra Hudutiya kammâḷa Bommojana maga Šâmôja nilisida Tirumala-dēvara kamba maṅgaḷa mahâ

9

At Idagûru (Goribidnūr hobli), on the top of the door of the Bhimēšvara temple.
 śrī-Gaṇâdhipatayē namaḥ Śakâbhyudaya-śaka-varushūgaḷu 1330 neya Virôdhisaiivatsara-Âšvîja-šu bâgila svârasânayana mâḍidavaru Sanna-Timma-vôjana ku mâra Šivanôja Višvâmitra-pravara Yajuš-šâ râja Râjendra-Chôlage ârâdhyarâda avara râjyada Kuṛubûra Ayyagaḷa kûṭegaḷa darmma (rest illegible)

10

At the same village, on a beam of the roof of the veranda of the Râmédēva temple.
 śrī-guru-Gaṇâdhipatayē namaḥ || śrī-Râma svasti śrī vijayâbhyudaya-Šâlîvâhana-śaka-varushaṅgaḷu 1767 ne Višvâvasu-nâma-saivatsara-Chaitra-šuddha-śrī-Râma-navamî i-šubha-divasadalli Hiḍimbâpuri-grâmadolage śrī-Râma-dēvarige nûtanavâgi kâsi-kelasadinda 12 aṅkaṇa-dēvasthâna kaṭisuvabagye kelavu janaru bhaktâdigaḷu i-puṇya-kelasa-mâḍisidantâddu Śaka-varshaṅgaḷu 1769 ne Plavaṅga-saivatsara-Phâlgua-bahuḷa 10 varige sampûrṇa

11

At the same village, on a stone near the Mallikârajuna temple.
 mahâ-šabda Pallavânvyaya srī-prithvi-vallabha Pallava-kula-tilakana
 . maga Vira-Noḷamba prithvi-râjyam geyuttire Iṛubudalaya (rest illegible)

13

At Velapi (Goribidnur hobli), on a stone in the Dodda-bhavi sthala.
svasti śrī Perumāḷa-Rāja . . . pu-Dēva śrī-ma Kallahaḷi-munūru
āḷge Ereyammarasarā Beṇṇattūr āḷge Bhūpāmu keṇeyu kaṭṭidode osedu koṭṭodu
(back) hi. kaḷani (usual imprecatory phrases)

14

At Chigaṭigere (Goribidnur hobli), on the basement of the Garuḍa-kambha
of the Narasiṃha temple.
śrī-Kaduri-Nārasimha-dēvara kambava nillisiddu Tāraṇa-saṃvatsara-Kārtika-
ba 10 lu | . . . rasaya ma . . . Basavi Rada . . . ḷa sēve maṅgaḷa mahā śrī śrī

15

At the same village, on a stone near Lakkamma's well.
Parābhava-saṃvatsara Bhādrapada-śu 5 lu śrīmatu Chigaṭigere Vodōrayana
heṇḍati Lakkamma kaṭṭista bhāvi śrī

16

At Huṇisēnahāḷi (same hobli), on a pillar in the bharti-diṇṇe east of the village.
svasti śrī jayābhyudaya-Śaka-varshaṃ 1255 neya Śrīmukha-saṃvatsarada Chai-
tra-śu 3 Śu-vāradandu śrīmatu-pratāpa-chakravartti Hoyisaḷa-śrī-vira-Ballāḷa-
Dēvarasara pradhāna aḷiya-Māchiya-daṇāyakara kumāra Gaṅgi-Dēva-daṇāya-
karu Penugonḍeya nelaviḍinalli (south face) sukha-saṅkathā-vinōdadinī rājyaṃ
geyyuttam iddu Indeya Śāntiśvara-dēvara kumāra Bommi-dēva-voḍeyarige
Haṇube-Hosūra-nāḍoḷagana Maṇuvakagoṅkanu Balāḷapuravāgi â-chandrārkaū
sarvamānyavāgi dhārā-pūrvakavāgi koṭṭeū maṅgaḷa mahā śrī śrī (usual final verse)

17

At the same place, on a second pillar.
śubham astu
namas tuṅga-etc. ||
svasti śrī jayābhyudaya-Śaka-varushaṅgaḷu 1354 Paridhāvi-saṃvatsarada Kār-
ttika-(south face) śu 1 śrīman-mahā-maṇḍaḷēśvara śrīman-mahā-rājādbhirāja para-
mēśvara śrī-vira-Dēva-Rāya-mahārāyaru sthira-rājyaṃ geyutt iralu Balāḷa-
purada nānā-jātiya maduveya (east face) suṅkavanu darmakke biṭṭar āgi yi-madu-
veya suṅkavanu āru koṇḍare (usual imprecatory phrases) maṅgaḷa mahā śrī śrī

18

At Háluganahalli (same hobli), on a stone north of the Chauḍēšvari temple.

śubham astu Parābhava-saṁvatsarada Chaitra-šu 1 lu śrīmatu Nārāyaṇa-Gauḍana maga Hiri-Timmappanu vīrara kallu-guḍi kaṭṭista guḍi maṅgaḷa mahā śrī

19

At Chikka-Kuragōḍu (same hobli), on a stone near the Āñjanēya temple.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varusha sâ 1468 Viśvāvasu-saṁvatsarada Chaitra-šu 10 śrīmatu Sadāśiva-Rāyarige puṇyav āgabēku yendu Kāṇḍāchārada nāyaka Timmappa-ayanavaru Kurugōḍiya voḷagāg idda dēvadāya Brahma-dāya nu tamma tande-tāyige puṇyav āgabēk endu biṭṭeñ endu hākida śāsana-mānyakke ār obbaru tappidaru (usual impreatory phrases)

20

At Marupaḍagu (same hobli), on a stone lying in front of the village entrance.

Nandana-saṁvatsara-Chaitra-śuddha-pañchami śrī-rājādhirāja paramēšvara śrī-vīra - pratāpa - Veukaṭapati - Rāya aḷiya Marupaḍagu - grāmañ māgu (2 lines gone) . . hārām . . āyavaḷa . . tuḍike maḍuru anyāya (rest illegible)

21

At Gaṅgāsamudra (kasaba hobli), on a stone behind the chāvaḍi.

śubham astu svasti śrī jayābhyudaya-Śaka 1472 ne
 . . . śrī-vīra-pratāpa śrī-Sadāśiva-Rāya - mahārāyaru pṛithvī-rājyañ gaiyutta
 (rest illegible)

22*

At the same village, on brass plates in possession of Chikka-Saṅṅakempa.

Yittaḍi-śāsanañ ||

namas tuṅga-etc. ||

na dharmmād adlikam santi na samudbhavaḷ |

(6 lines are left out as they are quite unintelligible)

svasti śrī vijayābhyudaya-Śālivāhana-śaka - varushambulu 1212† neya Bhāva-saṁvatsarañ Chaitra-śudha 5 Budhavārañ śrī-vīra-pratāpa-vīra - Bukka-bhū-

* This inscription is full of mistakes.

† So in the original.

pati-Râyalavâru | Dêva-Râyalavâru Guṇḍama-Râyalavâru | Konthala-dêšam
Mânakapaṭṭam purri dora Vuḷelu-Râya | vâni koḍukulu yêḍuguru
andâlâlu yekinavâru | vâri.. Šaṅkugoṇḍa Timmana-gôḍu | Chinna-Timmana-
gôḍu | Dâsana-gôḍu | Channa-Kêšava-gôḍu | Chaunana-gôḍu | Yirana-
gôḍu | Nârâyana-gôḍu | Vuluvulôru-nâda-gôtraṅ | panneḍu-vêlu-bala-
guṅ gurâlu 100 yinṭivi | yâbai-daṇḍu | nâlgu-avuda-yênugalu | yêḍu-guḍḍu
âvulu | yêḍu-bhaṇḍu vaka-bhaṇḍi-minda dravyaṅ erugukoni Vijanâgraṅ
paṭṭâniki puyiri | râyula bhêṭi ayiri | Râyulu vâriṅ chûchi châla santôšam
paḍiri | vudhârâṇa chêsiri | baṇḍi vapagiṅchiri | Râyalavâru vâriki yinâmu |
guraṅ | chhatri | chaurîlu | bîmu-peṇḍemu | avudha-yênugalu mîḍu | ...
Virûpâksha-Sômêšvaruṅi guḍilô nalla-nilupa-râyi-šâsanam | Râyadattyarthaṅ |
nârepuyaramulaku apaṇa ayanu | malato vachi digiri | Šaṅkhuṅgoṇḍa Tim-
mana-gauḍu | Baḍagala-nâḍi Nârasapa | (others named) panneḍu-âyagâṇḍu |
mala koṭṭi šânti chêsi Râyala kanama | Dêva-Râyalu apaṇa-tîsukoni | Vaḍe-
Râmana-Bôyiḍu | Bhîmana-Bôyiḍu | bhaṇḍu 30 koṭataram 12 aralu |
charavu 1 kôṭâlô Chaṅgarâya-svâmi-guḍi | Timapa-guḍi | Yiragâṇḍu-guḍi |
Ganagiri-simhâsanam Tirumâlîge Tirumâlâchâryalavâriki tôḍukoni-vachi |
nâlgu-simhâsanam | 70 yêḍu-saṅstânam doralunu tôḍuvachi | svampannâr-
dêsa-gauḍalikam tôḍukoni vachi dêšamukhi-dêšapaṇḍuvulunu piluchukoni vachi |
Ganagiri | Dhavagiri | Mumṇi-paṭṭam Chikkapa-Gauni piluchukoni vachiri |
Vupalagiri-paṭṭamu .. Peda-Kempa .. -Gauḍuni tôḍukoni vachi | pañchâṅgam
Tipâ-bhaṭṭuvâriṅ tôḍukoni vachi | Karkâṭaka-lagnaṅ nichhayiṅ chêsi vûru-
pêru Kuruḍi anê pêru peṭṭiri guru-svâmulavariki Timmana-gauḍu yichindhi
guraṅ pâda-kâṇaka yiravai-varâlu niṇḍa-vuḍagara (here follow details)
kôṭatarâniki yêsinadi šâsanam râḷḷula.. gôḍumânyam chênîlo baduvulo
šâsanam râyi | panneḍu-âyagâṇḍu vappitamu || vûriki bali-pila yichi-(back)
navâḍu Dyâvana-gauḍu | bali-chelinavâḍu mâdiga-Yara-Pâpaḍu | Bôgapa
kaḍava Šaṅku..koṇḍa Timmana-gauḍu | vâni nagurulô vugraṅgamu-yinṭilô
agni-mûlalô kaṇajamîlô yêsvuṇḍêdi dravyaṅ yêsvuṇḍêdi kaḍâyilu yêḍu |
bhaṅgâru-pratimalu yêḍu kañchu-koramutḷu yêḍu-baruvu | kaṇajam ...
tyala-râyi | panneḍu-âyigâṇḍuluku mânyam kaṭakinda | dinna-mânyam |
Brahma-mânyam | dêva-mânyam | baṭu-mânyam | gauni kûṭa-mânyam |
grâmâniki muṭuvali Râmaṭaṅkilu 10080 Lakshmîpati-varâlu reṇḍuvêlu
puttaḷikâsulu 10050 Buku-bhûpati-Râyalavâru | Guṇḍama-Râyalavâru |
Ambôji-Râyalavâru | viri apaṇachâtanu yittaḍi-šâsanam...yana Baḍagala-
nâḍi-šîma Virachâri | anumatiṅchi yittaḍi-šâsanam Timmana-ganniki yichiri |
putra-mitra-kaḷatrâḍulu samêtaṅgânu anubhaviṅchukoni sukaṅgâ-vuṇḍamani
yî-mugguru-râyalavâru yichiri (usual final phrases) dêšamukhi-dêšapaṇḍuvulu
vapitamu Koṇḍavâḍi Koṇḍama-Nâyiḍu aṅki doraku Kuruḍi Channarâya-
svâmi-guḍilô yichinadi šâsanamu || śrî-Râmu-gatti

23

At Mañchénahalli (Mañchénahalli hobli), on a copper plate in
possession of Yajamâna-Timmana-bhatṭa.

(Nâgarî characters.)

namas tuṅga-etc. ॥
 Harêr lilâ-varâhasya damshṭrâ-daṇḍas sa pâtu vaḥ |
 Hêm . . . kalaśâ yatra dhâtrî chhatra-śriyam dadhau ॥
 kalyâṇâ . . . tad-dhâma pratyûha-timirâpabam |
 yad gaj'opy Agajôdbhûtam pañchâsyênôpalâlitam ॥
 jayati kshîra-jaladhêr jâtam savyêkshanam Harêḥ |
 âlambanam chakôranâm amarâyushkaram mahah ॥
 tasyâsit tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ |
 pautras tasya Purûravâ Budha-sutas tasy Âyur asyâtmajah |
 sañjajê Nahushô Yayâtir abhavat tasmâch cha Pûrus tataḥ |
 tad-vamśê Bharatô babhûva nripatis tasyâbhavachebhantanuḥ |
 tat-putrô Vijayôbhimanyur udabhût tasmât Suhôtâ nripaḥ ॥
 Nandas tasyâshṭamô'bhûchechhibir iti narapaś tasya râjâtha Likka-
 kshamâpas tat-saptamaś Śrî-patir iti samabhût Râja-putrô narêndrah |
 tasyâsit Vijjalêndrô daśama iha nripô vira-Hemâḍi-Râyas
 tasmâd êkô Murârau kṛita-natir udabhût tasya Mâyâpurîṣah ॥
 tasyaikô'jani Sôma-Dêva-nripatis tasmâch cha râjnas sutô
 virô Râghava-Dêva-râya-nripatis śrî-Chinnamô bhûpatih ॥
 Âravîṭi-nagari-vibhôr abhût tasya Bukka-dharaṇipatis sutah |
 yêna Sâlava-Nṛisînha-râjyam apy êdhamâna-mahasâ khilikṛitam ॥
 tasya Gaurâmbikâjânês tanayô vinayônnataḥ |
 vidyâ-nidhir viśêsha-jnô virô Vijaya-bhûpatih ॥
 dayâ-nidhêr abhût tasya dayitâlaûkṛitâ guṇaih |
 Śaurêr iva mahâ-Lakshmîś Śaṅkarasyêva Pârvatî ॥
 putra-ratnam tataś ślâghyam pûrva-janma-tapaḥ-phalam |
 Mâdhavan Madanam Padmâ Sênânim Adrijâ Śivât ॥
 Jayantam Amarâdhîśât Sachîvâlabhatâtmajam |
 Dêva-Râyam mahîpalam dâritârâti-maṇḍalam ॥
 vikramê Vikramâdityam bhôgê Bhôjam ivâparam |
 Râjarâjam vitaranê râjanam yam prachakshatê ॥
 Yaśasvinâm agrasarasya yasya paṭṭâbhishêkê nija-pârthivêndôḥ |
 dânnâmbu-pûrair abhishichyamânâ dêvi-padam bhûmir iyam bibharti ॥
 râjâdhîrâjas têjasvî śrî-râja-paramêśvaraḥ |
 mûrn-râyara-gaṇḍâkhyah para-râya-bhayaṅkaraḥ ॥
 bhâshâtîlaṅghî-bhûpâla-bhujaṅga-birudônnataḥ |
 śiṣṭa-saṁrakshaṇa-parô dushṭa-śârdûla-mardanaḥ ॥

aribha-gaṇḍa-bbêruṇḍô Hari-bhakti-sudhânidhiḥ |
 pratyarthi-samidhō hutvâ pratâpâgnau raṇâṅkaṇê |
 prâptaś śrī-[vira]-vijaya-lakṣmî-pâṇi-grahôtsavam |
 śrī-Tuṅgabhadrâ-nikaṭê nagarê Vijayâhvayê |
 pîtryaṁ simhâsanam prâpya pâlayan pṛithivim imâṁ |
 puṇya-ślôkâgragaṇyô'sau Dêva-Râyô mahîpatiḥ |
 Tuṅgabhadrâ-nadi-tirê Virûpâkshasya sannidhau |
 vêda-nêtrâgni-bhû-samjñâ-gaṇitê Śaka-vatsarê |
 Chitrabhânan tu Vaiśâkhê paurṇamyâṁ Bhaumavâsarê |
 śrîmad-Ghanagirêr dêsê Pinâkinyâś cha pûrvakê |
 Mañchêpally-antarvaḷitê naiṛityâṁ samupasthitam |
 Kôṭagânâkhyâ-śailasya paśchimê chaiva samsthitam |
 Kôṭagârapalli-grâmasya vâyavyâṁ samupasthitam |
 Sâdêpally-agrahârasya pûrvataś chaiva samsthitam |
 grâmam tu Brahmâpally-âkhyam sarva-sasyôpaśôbhitam |
 dattavân dvija-varyâya vêda-vêdânta-vêdinê |
 nijâśritâya viprâya Bhâradvâja-sa-gôtriṇê |
 Bahvṛichê Subbânyâyâ Vêṅkatâkhyâ-prapautriṇê |
 Râmâ-bhaṭṭârya-pautrâya Nânja-bhaṭṭârya-putriṇê |
 śrî-Virûpâksha-su-prityai Dêva-Râyô mahîpatiḥ |
 sa-hiranya-payô-dhârâ-pûrvakam dattavân mudâ |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdhya-samanvitam |
 akshîṇy-âgâmi-samyuktam vipra-bhôgyam sa-bhûruham |
 dânasyaâdhamanasyâpi vikrayasyâpi sammataṁ |
 vâpî-kûpa-taṭâkâdi-jalâśaya-samanvitam |
 sarvamânyam chatus-sîmâ-samyutam cha samantataḥ |
 dattavân dvija-varyâya Dêva-Râyô mahîpatiḥ |
 putra-pautrâdibhiś chaiva bhôjyam â-chandra-târakam |
 tad idam dharmâ-śîlasya Dêva-Râyô mahâ-prabhuh |
 śâsanam pradadau nityam bhavêd â-chandra-târakam |
 sîmânôsyâgrahârasya likhyantê dêsâ-bhâshayâ |

(rest contains details of boundaries and usual final verses)

24

At Dyâvaratoṇḍapalli,

majare of Halêhalḷi (same hobli), on a rock in Bombagâ's field.

śubham astu Halêyahalige pratinâmvâda Yimmaḍinarasiṅgarâyapurada
 kâlualḷi Varadanahalḷi

25

At Upparahalli (Mañchênahalli hobli), on a stone at the village entrance.

šubham astu svasti śrī jayābhyudaya-Šālivāhana-šaka-varuṣhaṅgaḷu 1506....
 raṇa-saṁvatsarada Kārtika-šu 12 lu Śrī-Raṅga-Rāyaru Tirumaleya
 Penagoṇḍeya ka-puravoḷage Upparahalliya-grāmavanu sarvamānya-
 agrahāravāgi â-chandrārka-sthāyiyāgi dhārey eradu koṭaru aṁritapaḍi
 tamma tande Hiriya-Bōrappa-gaūḍarigū tamma gurugaḷigū
 puṇyav āgabēk endu sarva-namasya-agrahāravāgi dhārey eradu koṭeū (usual
 final phrases) koṭṭa śilā-śāsana maṅgaḷa mahā śrī śrī

26

At the same village, on a stone near the Basavana kaṭṭe.

šubham astu svasti śrī vijayābhyudaya-Šālivāhana-šaka-varuṣhaṅgaḷu sâ 1506
 Śādhāraṇa-saṁvatsarada Kārtika-šu 12 lu Tirumaleya Pena-
 goṇḍeya ayanavarige Upparahalliya-grāma agrahāravāgi
 (rest illegible)

27

At the same village,

on a stone at the boundary of Basavanahalli and Chilênahalli.

Saṁnya-saṁvatsarada Vaiśākha-šu 15 lu śrīmad-rājādhirāja rāja-paramēšvara
 śrī-vīra-pratāpa śrī-vīra-Veṅkaṭapati-Dēva-mahārāyara kāryakke kartarāda
 Haḍapa-Veṅkaṭapa-Nāyaka-kumārārāda Haḍapa-Pāpi-Nāyaka-kārya-kartarāda
 Giryājapa Upparahalliya gaḍa Śi vakahalliya
 praḷagaḷu . . (back) śāsanaḍa vōlē-kramav ent endare yi-Basavanahalli paḍu-
 valu Sudekuṇṭe keḷagaṇa holavanu Chilênahalli-gadde ° I gaddēnu ninage
 mānyavāgi koṭev āḍa-kāraṇa ninu puṭra-pauṭra (rest illegible)

28

At Miṇakanagurki (same hobli), on a rock in Paṭēl's karaga-field.

(Nāguri characters.)

šubham astu svasti śrī Šālivāhana 1433 neya Prammōḍa-vatsarada
 Âšvayuja-šuddha 15 Rāhu-grahaṇa-puṇya-kāladalli śrīman-mahārāja-
 dhirāja rāja-paramēšvara śrī-vīra-pratāpa-Kṛishṇa-Rāya-mahārāya pṛithvi-
 rājyam geyuvadarelli śrī-Kṛishṇa-Rāya-mahārāya (4 lines effaced) mānyavāgi
 dhārey eradu koṭa chatuṣ-simā (rest effaced)

32

At Arakunda (same hobli), on a stone in front of the Ānjanēya temple.
 śrīmatē Rāmānujāya namaḥ vēda-mārga-pratishṭhāchāry Ālvār śrī-Tirumale-
 Penugoṇḍe-Narasimha - Tātāchārya-ayyanavarige Rāma-Rāja-apaṇēli Soṇa-
 gaṇḍara sarvamānyada Arikunda śrī

34

At Kadiridēvarahalli (Tondēbhāvi hobli), on a stone in front of the
 Narasimhasvāmī temple.
 Śrīmukha-saivatsarada Māga-śu-pāḍyadalū śrīmatu Kova-Nāyakara Gayyapla-
 Nāyakaru Kadiri-dēvara guḍiya maṇṭapavanu kaṭisidanu

36

At Halkūru (Bommasandra hobli), on a wall of the Sômēśvara temple.
 svasti śrī vijayābhūdaya-Śālivāhana-śaka-varusha 1445 nē Svabhānu-saivatsa-
 sarada Vaiśāka-śu 15 lu śrī-mahārāja-paramēśvara śrī-Kṛishṇa-Rāya-mahārā-
 yara ūḷigada Māḷapa-Nāyaka-ayanavarige dharmavāgi pradāni-Sarvarasaya-
 navaru Halukūra Sômēśvara-dēvarige pratipālisi māḍisida jīrṇa-uddhārada
 kalu-vesada sēve ara adhikāri Vaṇasayana ūḷigada Siddayanu

37

At the same village, on the door frame of the Sômēśvara temple.
 śrī Alakūru śrī-Channa-Sômēśvara-svāmī-mandira-dharma-sthānamam Beṅga-
 ḷūru śrīmad-Vira-Śaiva-Gubbi-Rudrākhyā-tanūja Tōṭadāryaḥ kārya-kartā || Śāli-
 vāhana-śaka 1809 nē vartamāna-Sarvajitu-saivatsara-Vaiśākha-māsadalli nir-
 misidanu || san 1887 nē isvi ||

38

At the same village, on a stone attached to the Basavaṇṇa kaṭṭe.
 śrī-Sômēśvara Śālivāhana-śaka-varusha 1426 nē varushadalu Raktākshi-saivatsa-
 sarada Kārtika-śu 15 Guru-sōma-grahaṇa-puṇya-kāladalu Lakyada Liṇ. . Voḷe-
 yaru Sômēśvara-dēvara guḍi-gōpura-prākāra-ratha-ūtsaha-paḍitara-aṅga-raṅga-
 vaibhavanu tri-sandhyā-kālada naivēdyakk ivaru voḷeyarige liṅgārchaneya
 Rudrā. . avanu māḍikoṇḍu Naṅja-Rāyage hēḷalikkāgi ā-Naṅja-Rāyanu vira-pra-
 tāpa-Narasiṅga-Rāyarige hēḷalāgi Sômēśvarage Halukūra sa-hiraṇyōdaka-dāna-
 dhārā-pūrvakavāgi ā-chandrārka-sthāyiyāgi samarpisidaru | Sômēśvara (usual
 final verse)

40

At Siṅganahaḷli (same hobli), on the Āñjanēya stone in the Gôḍehola.

Si sanivatsarada Mārgasira-ba I Ādivāradandu pratāpa
Hoysaṇa śrī-vīra-Ballāḷa-Dēvarasaru sukha-saṅkathā-vinôdadim rājyam geyyu-
ttav iralu (stops here)

41

At Kāchamāchēnahāḷli (same hobli), on a stone in Survey No. 93.

svasti śrīman-mahā-maṇḍalēśvaram Talekāḍu-Koṅgu-Naṅgali-Bauavāsi-Halasige-
Hānuṅgall-Uchchaṅgi-goṇḍa Hoysaḷa-vīra-Ballāḷa-Dēvara rājyada Śārvari-
sanivatsaradallu śrīman-mahā-pradhānam śrī-karaṇada heggaḍe Yerayaṅṅanum
daṇḍanāyaka Bila-Gôvindarasarum Ummaḍiya bavarakke naḍadalli Pôchiya-
Keriya-nāyakalu tale-gottu haḍada netra-ppaṭṭu Nāgācbāriya keṇeyanu Kūḍa-
lūra mahājanaṅgaḷu nakara-nānā-dēśiya munde makkaḷu-makkaḷu tara
ā-chandrārka-sthāyiyāgi koṭṭa bhūmiyan aḷidavaṅge (usual final phrases)

42

At Koṇḍāpura (same hobli), on a stone in Kodla-Nāyaka's assessed land.

. Virôdhi-nāma-sanivatsarada Āśvija-ṣu 10 lu Hosūra-sammatina
dēśa-mukhi dēśapāṇḍe dēśi-karaṇi Saligoṇḍa-Nāyakage baraṣi koṭṭa kâgada . . .
kramav ent endare Hosūra simege saluva Erapanahaḷlige pratināmadhēyavā-
da Koṇḍāpuravannu nūtanavāgi kôte kaṭṭisi praje tandu grāma tumbu-māḍisi
vechcha aramane kipāyatu tīḷidu yī-grāma-bāliya kaṭṭu-kodagi-mānyavāgi
maṇu 2½ holavannu nēmuke māḍi koṭṭu yiruvadarinda yī-grāmada kôte kaṭṭi-
si māḍi yī-holavannu ninna putra-pavutra-pārampariyavāgi anubha-
visikoṇḍu yiruvadu

43

At Dyāvarahaḷli (same hobli), on a stone in Veṅkaṭaramaṇappa's grove.

namas tuṅga-ete. ||

svasti śrīvijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu 1715 sandu vartamānav-
āda Pramāḍicha-sam Mārgaśira-ṣu 15 Halukūru-jahagīrudāru Mira-
Ahammada-Sā-komāru Mira-Husēna-Sā-rige rā || Mākāḷidurgada subhēdāru
Mira-Ali-Bēga-Sā baraṣi koṭṭa kaṭṭu-kodagi-mānya Dēvarahaḷli-grāmakke vā-
yavyakke nūtanavāgi kôte kaṭṭisidarinda nimage maṇuvu-hāḷita bijavari ha
(rest illegible)

44

At the same village, on a stone in the Venkataramanappa's assessed field.

Hajaratu Tipu-Sulatana-Pachavaravara appaneyalu svasti shri vijayabhyudaya-Salivahana-saka-varusha 1719 ne vartamanavada Kalayukti-saivatsarada nija-Sravana-suddha 5 yalu srimatu Mokalidurgada amaladara (y)Ahumada Vusamana-Sahabaravaru Halukuru-Mira-Husena-Sahabaravarige barasikotta kerokattu-kodagi-syasaana-kramav ent endare Mokalidurgada simege saluva Maladaker-hobali Dyavarahalli-gramada baliya hostagi nivu katisi yiruva kerege katu-kodage-bage hajuru hukkuu . . a-prakarakke nimage kodisiyiruva bhumi yi-Dyavarahalli-gramakke uttaravagi Timmanahalli-kerey-olagana gadde-bhumi manuvu kha ½ halli vupagrama-Chandrahalli-baliya beddalu holabhumi (rest illegible)

45

At Keekere (same hobli),

on a stone at the entrance of the Lakshmi-Narasimha temple.

subham astu svasti shri jayabhyudaya-Salivahana-saka-varushambulu ? 1556 aguneti Yuva-saivatsara-Pushya-ba 2 lu sriman-maharaya Deva-Raya Vijayanagara (rest effaced)

46

At Hosuru (Hosuru hobli),

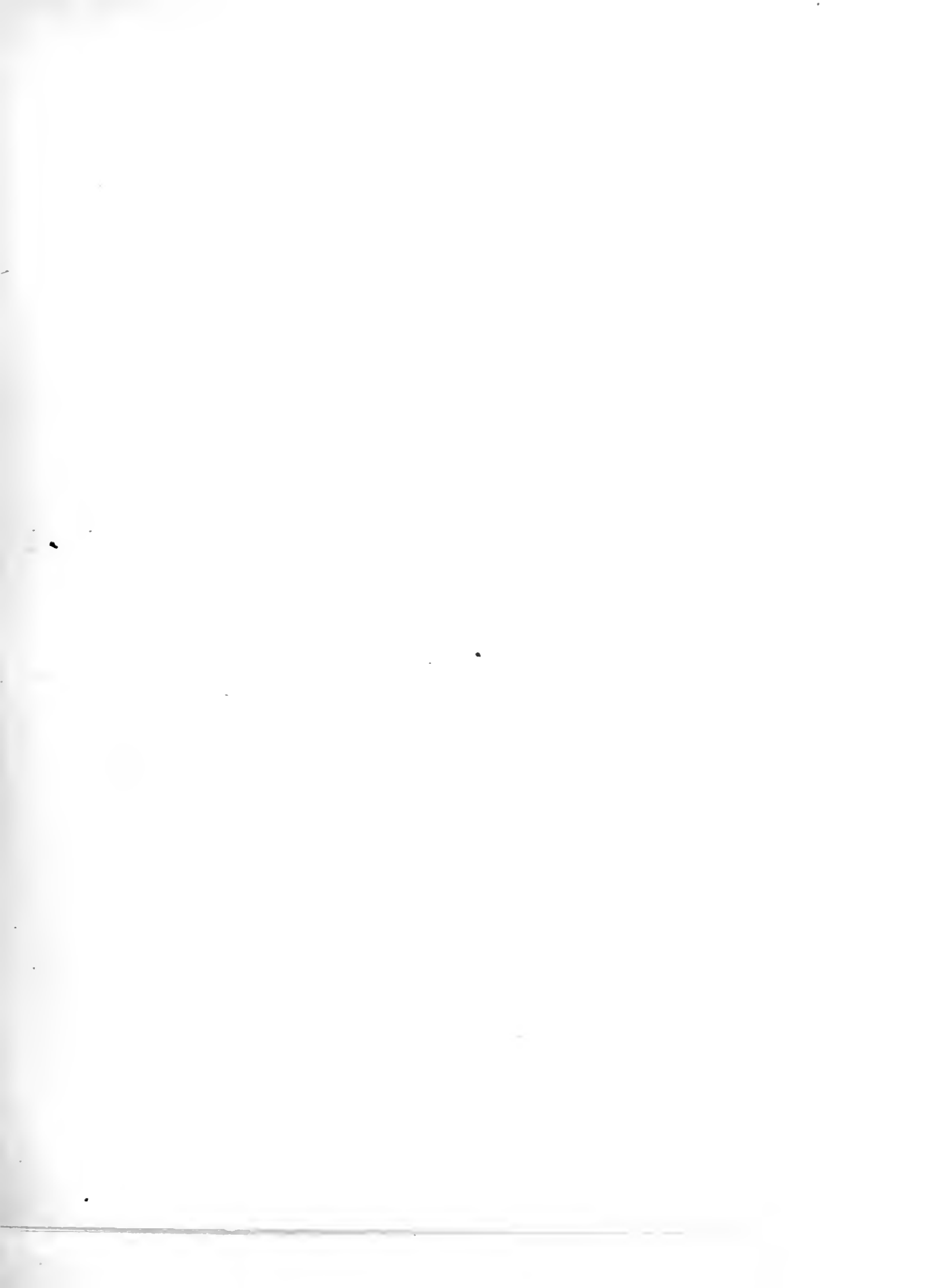
on copper plates in possession of Jatavallabha, Patel of Ramapura.

[16] shri-Ganadhipataye namaḥ || namas tuṅga-etc. ||
 avyād avyāhataiśvarya-kāraṇō Vāraṇānaḥ |
 varadas tīvra-timira-mihirō Hara-naudanaḥ ||
 śrīmān ādi-Varāhō yaḥ śriyam diśatu bhūyasīm |
 gādham ālīngitā yēna mēdinī mōdatē sadā ||
 asti kaustubha-māṇikya-kāmadhēnu-sahōdaraḥ |
 Rāmānujaḥ kalānāthaḥ kshīra-sāgara-sambhavaḥ ||
 uda[bhūd] anvayē tasya Yadu-nāmā mahīpatiḥ |
 pālītā yat-kulīnēna Vāsudēvēna mēdinī ||
 tat-kulē Bukka-nāmā yaḥ kīrti-śauryya-vichakshaṇaḥ |
 *Magāmbikābhavad rājñi Lakshmir iva Harēr yathā ||
 abhūt tasya kulē śrīmān abhaṅgura-guṇōdayaḥ |
 apāsta-duritā . . . Saṅgamō nāma bhūpatiḥ ||
 Mālāmbikā bhavat patnī yasya rājñāḥ śuchi-smitā
 Damayantī Nalasyēva Indrasyēva yathā Śachi ||

* So in the original.

āsan Hariharah Kampô Bukka-Râya-mahîpatih |
 Mârapô Muddapaś chēti kumârās tasya bhûpatēh ||
 pañchânâm madhyagas tēshâm prakhyâtô Bukka-bhûpatih |
 prachañḍa-vikramô madhyē Pāṇḍavanâm ivârjunah ||
 bhāṅgāh Kaliṅgā mita-śanrya-vrîttēh
 Vaṅgā vibhinnāṅga-vighûrṇa-nêtrāh |
 Ândhrās cha randhrâṇi viśanti yasya
 bâhûgra-khadgēna viśiryamāṇah ||
 Turushkâś śushka-vadanāh Pāṇḍya-bhûpāh palâyitāh |
 sva-bhujârjita-vîryēna tasmin râjyam praśāsati ||
 Bukka-Râyô bhavachchrimân bhujârjita-parākramaḥ |
 mēdinîva prajā yēna sva-putrân iva rakshitāh ||
 râjâdhirâjas tē[II a]jasvî yô râja-paramēśvarah |
 bhâshâ-laṅghita-bhûpâla-bhujāṅgama-vihaṅgamaḥ ||
 râja-râja-bhujāṅgô yah para-râya-bhayañkaraḥ |
 Hindurâya-Suratrâṇa ity êtair upaśôbhîtaḥ ||
 Vidyâbhîdhâna-nagari vijayômanti-śâlinî |
 Vidyâranya-kritâ tasyâm ratna-simhâsanē sthitah ||
 yasmîn shôḍaśa-dânânâm dharâyâm pariśôbhîte |
 dânanâmbu-dhârayâ tasya vardhatē dharmâ-pâdapah ||
 alaṅkritē Śakasyâbdē *rasa-bhû-nayanēndubhiḥ |
 Târaṅâbdē Chaitra-mâse navamyâm śukla-pakshakē ||
 Pampâyâm Bhâskara-kshêtrē Virûpâkshasya sannidhau |
 Âpastambâkhyâ-sûtrâya Bhâradvâjâuvavâyinē ||
 Yâjushânâm varēnyâya sakalâgama-vēdinē |
 ashtâdaśa-purâṅânâm abhijñâtârtha-vēdinē ||
 ashta-bhâshâ-kavitva-srî-vâṇî-vijita-sampadē |
 Sômâya Nâchanâmbôdhēh sômâyâmita-tējasē ||
 Guttidurgâbhîdhē râjyē Kôḍûrâkhyâ-mahitalē |
 Penna-mâgaṇi-vikhyâtē sarva-sasyôpaśôbhîte ||
 Kôḍûru-Nâgamallâkhyâ-dinnâbhyâm api paśchimanâ |
 grâmôttamâ . . . makûrôḥ prâchyâm diśi samanvitâh ||
 Ūruchintala-nâmmaś cha grâmâd dakshiṇa-saṁsthitâh |
 Vaṅgalûr-Kôḍutâlâbhyâm uttarâśâm upâśritâh ||
 Pinâkini-taṭē Peñchukaladinnâbhvayâm purâ |
 Bukkarâyapurâkhyâtâh pratinâmnâ cha śôbhîtaḥ ||
 nidhi-nikshêpa-saṁyuktâh jala-pâshana-saṁyutâh |
 akshîṇy-âgâmi-sabitâh siddha-sâdhya-samanvitâh ||
 ashta-bhôgam idam sarvamânyam â-chandra-târakam |
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||

* So in the original.





śrīman-Nāchana-Sōmākhyā-mahā-kavi-varō'pyatha |
 rājānam āśisham chaiva chirajīvi bhavaty iti ||
 svayam anvakarōd vṛittīr daśōttara-śatām kavī |
 shaṭ-triṁśad atra bhāgāḥ syuḥ yajamānāhvayā tataḥ ||

(here follow names etc. of vṛittidārs and the details of their vṛittis)

idam akhila-Rāja-śēkhara-madhukara-jhēnikāra-gīta-māhātmyam |
 śrīmad-Bukka-Rājendra-nṛipatēs śāsanam achalaika-pārijātasya ||
 Ātrēyānām Yājushī Kōṭidēvā-
 rādhyāchāryasyāngajō Vādha-mūrtiḥ |
 chakrē samyak Śarva-śāstra-pravīṇaḥ
 ślōkān ētān Mallanārādhyā-varyaḥ ||
 tvashtrā tachehāsanaṁ svāmi-śāsanēna vinirmitaṁ |
 śāsanāchārya-varyēṇa Nāgi-Dēvēna śilpinā ||

(usual final verses)

śrī-Virūpāksha (in Kannaḍa characters)

47

At the same village, on copper plates in possession of Paṭēl Jaṭāvallabha.

[Ib]svasti jitam bhagavatā gata-ghana-gaganābhēna Padmanābhēna śrīmaj-Jāhna-
 vēya - kulāmala - vyōmāvabhāsana - bhāskarāḥ sva-khaḷgaika-prahāra - khaṇḍita-
 mahā-śilā-stambha - labdha - bala - parākramō dāruṇāri-gaṇa - vidāraṇōpalabdha-
 vraṇa-vibhūshana-vibhūshitaḥ Kāṇvāyana-sa-gōtraḥ śrīmat-Koṅgaṇi - varmma-
 dharmma-mahādhirājaḥ tasya putraḥ pitur anvāgata-guṇa-yuktō vidyā-vinaya-
 vibhita-vṛittaḥ samyak-prajā-pālana-mātrādhigata-rājya-prayōjanō vidvat-kavi-
 kāñchana-nikashōpalabhūtō nīti-śāstrasya vaktrī-prayōktrī-kuśalō Dattaka-sūtra-
 vṛitēḥ praṇētā śrīmān Mādharma-mahādhirājaḥ tat-putraḥ pitṛi-paitā[IIa]maha-
 guṇa-yuktō'nēka-chāturdanta - yuddhāvāpta - chatur-udadhi-salilāsvādita-yaśāḥ
 śrīmad-Harivarmma-mahādhirājaḥ tat-putrō dvija-guru-dēvatā-pūjana-parō Nā-
 rāyaṇa-charaṇānudhyātāḥ śrīmān Vishṇugēpa-mahādhirājaḥ tat-putraḥ Tryam-
 baka-charaṇāmbhōruha-rajāḥ-pavitrikṛitōttamāṅgaḥ sva-bhūja-bala-parākrama-
 kraya-kṛita-rājyaḥ Kali - yuga - bala - pañkāvasauna - dharmma - vṛishōddharāṇa-
 nitya-sannaddhaḥ śrīmān Mādharma-mahādhirājaḥ tat-putraḥ śrīmat-Kadamba-
 kula-gagana-gabhastimāliṇaḥ Kṛishṇavarmma-mahādhirājasya priya-bhāginēyō
 vidyā-vinayātiśaya-paripūritāntarātmā niravagraha-pradhāna-śauryyō vidvatsu
 prathama-gaṇyaḥ śrīmān Koṅgaṇi-mahādhirājaḥ Avinīta-nāmā tat-putrō vijim-
 bhamāṇa-śakti-trayaḥ Andari-Āla[IIb]ttūr-Poruḷaḥ-Pennagarādy-anēka-samara-
 mukha - makha-luta - prabata - śūra - puruṣa - paśūpahāra - vighasa - vihaṣṭikṛita-
 Kṛitāntāgnimukhaḥ Kirātārjjunīya - pañchādaśa - sargga - ṭikākārō Durvvīta-
 nāmadhēyaḥ tasya putrō durddānta-vimarḍa-vimṛidita - viśvambharādhipa-
 mauḷi - mālā - makaranda - puñja - piñjarikriyamāṇa - charaṇa - yugala-naḷinō Mu-

shkara - nâmadhêyah tasya putraḥ chaturddaśa - vidyâsthânâdhigata-vimala-
matih viśêshatô'navaśêshasya niti-śâstrasya vaktri-prayôktri-kuśâlô ripu-timira-
nikara - nirâkaraṇôdaya - bhâskaraḥ Śrîvikrama - prathita - nâmadhêyah tasya
putraḥ anêka-samara - sampâdita-vijrîmbhita-dvirada - radana - kuliśâbbhigâta-
vraṇa - samrûḍha - bhâsvad - vijaya - lakshana - lakshikṛita - viśâla - vakshas-sthala-
sama[III a]dhigata-sakala-śâstrârthta-tatva - samârâdhita - tri-varggô niravadya-
charita - pratidinam-abhivarddhamâna-prabhâvô Bhûvikrama-nâmadhêyah api
cha |

nânâ-hêti-prahâra-pravighaṭita-bhaṭôrash-kavâṭôthhitâsrig-
dhârâsvâda-pramatta-dvipa-śata-charaṇa-kshôda-sammardda-bhîmê |
saugrâmê Pallavêndram narapatim ajayad yô Vilandâbhîdhânê
Râjâ Śrîvallabhâkhyas samara-śata-jayâvâpta-lakshmi-vilâsah ||
tasyânujô nata-narêndra-kirîṭa-kôṭi-
ratnârka-dîdhiti-virâjita-pâda-padmaḥ |
Lakshmyâ svayam vṛita-patir Nava-Kâma-nâmâ
śishta-priyô'rigana-dâraṇa-gîta-kîrttiḥ ||

tasya Koṅgaṇi-mahârâjasya Śivamârâpara-nâmadhêyasya putraḥ samavanata-
samasta-sâmanta - makuṭa-taṭa-ghaṭita - bahala-ratna - vilasad - amara-dhanush-
khaṇḍa-maṇḍita-charaṇa-nakha-maṇḍalô Nârâyaṇa-charaṇa-nihita-bhaktiḥ śura-
pu[III b]rûsha-turaga-nara-vâraṇa-ghaṭâ-saighaṭta - dâruṇa-samara-śirasi nihi-
tâtma-kôpô Bhîma-kôpaḥ prakāṭa-rati-samaya-samanuvarṭtana-chatura-yuvatî-
jana-lôka-dhûrttô lôka-dhûrttaḥ su-durddharânêka - yuddha-mûrddha-labdha-
vijaya-sampad âhita-gaja-ghaṭâ-kêsari Râjakêsari api cha ||

yô Gaugânvaya-nirmmalâmbara-tala-vyâbhâsana-prôllasan-
mârttaṇḍô'ri-bhayaṇikaraḥ śubhakarâḥ san-mârgga-rakshâkaraḥ |
saurâjyam samupêtya râja-samitau râjan guṇair uttamaiḥ
râjâ Śrîpurushaś chiraṇ vijayatê râjanya-chûdâmaṇiḥ ||
Kâmô râmasu châpê Daśaratha-tanayô vikramê Jâmadagnyaḥ
prâjyaiśvaryê Balârir bahu-mahasi raviś sva-prabhutvê Dhanêśah |
bhûyô viklyâta-śaktis sphuṭataram akhila-prâṇa-bhâjâm vidhâtâ
Dhâtrâ sṛishṭaḥ prajânâm patir iti kavayô yam praśamsanti nityam ||

tê[IV a]na pratidina - pravṛitta - malâ-dâna-janita - puṇyâha - ghôsha-mukharita-
mandirôdarêṇa Śrîpurusha - prathama - nâmadhêyêna Pṛithuvî - Koṅgaṇi-mahâ-
râjah || têngdam akhilam budbuda-chalam jîva-lôkam avalôkya chatur-aśity-
uttarêshu shaṭ-chhatêshu Śaka-varshêshu samatîtêshu Mânyapuram adhivasati
vijaya-skandhâvârê Vaiśâkha-mâsi sôma-grahaṇê Viśâkhâ-nakshatrê Śukravârê
Kâśyapa-gôtrâya Mâraśarmmaṇaḥ putrâya Tôlûr-vvâstavyâya Mâdhavaśar-
mmaṇê Vâjasanêya-vêda-vi[IV b]dê Eḷai-Gûḍalûr-mMaṇiyâchi-Gûḍalûr-pPaṇuvi-
Śrîpuram iti chaturshu grâmêshu grâmanî prati-dvâdaśa-khaṇḍikâvâpana-sam-
mita-śâlyâdi-vâpana-yôgyam bhûmi-tri-kuḍaba-sammitâvâpana-mâtram grîha-

sthânâm trimśa-kuḍaba-sammitâm mûrpāl dvi-khaṇḍikâ - vapana - sammitâm
 tōṭa-kshêtram trimśat-khaṇḍikâ-vapana-sammitâm priyaṅgav-âdi-vapana-yōgyam
 âraṇyam cha dattam êtat sarvvaṁ sarvva-parihârôpêtam udaka-pûrvvam
 *dattaḥ | asya dānasya sākshināḥ Shaṇṇavata-sahasra-vishaya-prakritayaḥ ||
 [Va]japi chātra Manu-gītās ślōkâ (usual final verses) yō rakshati sa puṇyabhāg
 bhavati Viśvakarmṁṇa likhitam

48

On copper plates of the same village.

[I b] svasti śrī-Mānavya-sa-gôtrāṇām Hārīti-putrāṇām mātṛi-gaṇa-samvarddhi-
 tānām Svāmi-Mahāsēna-pādānudhyātānām . . . Chalukyānām samṛiddhimad-rājya-
 paramparāyāta - vaiśa-tilakō aśvamêdhāvabhṛitha-snāna-pavitrikṛitōttamāṅgaḥ
 Polakêśīty-abhikhyāta-nāmadhēyō Raṇa-Vikrama-dvītiya-[II a] nāmadhēyaḥ tad-
 anantaram Harshavarddhana-jita-Satyāśrayam sva-priya-sutā sva-bhāshayā
 Ambêrēty āvijñāpitas san Mahā-Māgha-pauruṇamāsyāyā Saṅgama-tīrthē sōma-
 grahanē sa-hiraṇya-sōdakam Ātrēya-gôtrēbhyō trayōdaśēbhyāḥ Kauśika-gôtrē-
 bhyāḥ pañchabhyāḥ Kāśyapa-gôtrēbhyāḥ tribhyāḥ Kaṇḍīnya-gôtrē tri[bhyāḥ]
 [II b] Kauśika-gôtrēbhyas tribhyāḥ Sāvārṇika-gôtrābhyām dvābhyām Bhāra-
 dvāja-gôtraḥ êkaḥ Śaunaka-gôtraḥ êkaḥ êtēbhyō mahā-Brāhmaṇēbhyāḥ vidita-
 vēda-vidbhyāḥ shaṭ- karmma - niratēbhyāḥ êka-trimśadbhyō Brāhmaṇēbhyāḥ
 Kaṇikal - vishayē sva-bhāshayā Periyāḷa - nāma - grāmaṁ dattam Manu-gīta-
 ślōkam udāharanti || (III a) (usual final verses)

49

At the same village, on a stone in the burial ground.

svasti śrī pratāpa-chakravartī Hoyasaṇa śrī-vīra-Ballāḷa-Dēvarasaru Ho-
 savīḍinoḷu sukha-saṅkathā-vinōdadim rājyam geyuttam

50

At the same village, on a pillar of the mosque in the fort.

(South face) svasti śrīmatu rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Dēva-
 Rāya-mahārāyaru sāmrajyādi (west face) svasti śrīmatu Krōdhana-samvatsarada
 Māgha-śuddha 5 Â śrīma-śrī-mahā-pra (stops here)

51

At Maḷalūru (same hobli), on the Basavaṇṇa-stone behind the Īśvara temple.

svasti śrīmatu pratāpa-chakravartī Hoyisaṇa-śrī-vīra-Ballāḷa-Dēvarasaru Dōra-
 samudrada nelevīḍinoḷu sukha-saṅkathā-vinōdadim rājyam geyuttam iddalli

* So in the original.

śrīman-mahā-sāmantādhipatīy Appagalli Pālyeya-Nāyakana maga Kallaya-Nāyakanu tān āḷuva Haruḥe-Hosaūra-nāḷoḷage Maḷalūra sthaḷavanu chatus-sī
(rest illegible)

52

At Mudigere (same hobli), on a stone right-side of the main entrance
of the Chennakēśvara temple.

śubham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu 1487 neya
naḍa. . Krōdhana-saivatsarada Kārtika-śuddha 15 lu sōmōparāga-kāladalli śrī-
man-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa Sadāśiva-Rāya-mahā-
rāyaru pṛithvī-sāmrājyam gaiyutt iralu Sadāśiva-Rāya-mahārāyara nirūpadin-
dalu Tirumala-Rājayyanavara appaṇeyindalū śrīman-mahā-Āvatiya-nāḍa prabhu
Soṇapa-Gauḍa-ayyanavaru Sadāśiva-Rāya-mahārāyarigū Tirumala-Rājayyanava-
rigū komārarigū akshayavāda puṇya āgabēk endu tamma mātā-pitṛigaligū aksha-
ya-puṇya-lōka-prāptiy āgabēk endu sōma-grahaṇa-puṇya-kāladalli chatur-daśa-
chhappannādbīśvaranāḍa Hosaūra-nāḍa Mudigereya śrī-Chenna-Kēśava-dēvara
amṛita-paḍi-dīpārādhanē-pāṇchaparva-ratha-ntsaha-muntāda sēve ā-chandrārka
vāgi naḍiyabēk endu Muḍigereya-grāmavanu sa - hiraṇyōdaka - dāna - dhārā-
pūrvakavāgi Chenna-Kēśava-dēvara śrī-pāḍakke samarpisidevu (usual final phrases)
sthāna-mānya pūrva-mariyāde ¶ ślōka (usual final verses)

53

At Guṇḍāpura (same hobli), on a rock in the Āñjanēya-guṭṭa east of the village.

śrī Tiruveṅgaḷappa svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu
1403 sanda Plava-saivatsarada Māgha-śu 4 Sōmavāradalu Penugōṇḍeya pra-
dhāna Mallarasara umbāḷiya Kādalaūṇṇiya-grāmadalū bēṭey-avasaraḍalu chi-
ttayisi Vaśiṣṭha-gōtrada Rīk-śākhēya gaḷa maga adhikāri Nā-
raṇa-dēvana kaiyaḷu koṇḍa kalaśadi dipa-māleya kalla-
kambha khilavā kuṇṭeya dēvar-amṛita-paḍi-naivēdyake Mal-
larasa-Voḷeyara kaiyyalū dīpārādhanēge vondu-honna holanu sarva-
mānyavāgi Brāhmaṇa gaḷu gaḍa - Sōmaya - Yānīpa - gaṇḍa-
muntāda gauḍa garasa Basavaya yī-keṇeya pratināma Mallasamudra
haḷḷi Narasāpa (rest illegible)

54

At Vaichagūr (same hobli), on a piece of stone in the Voḍasilamma temple in ruins.
[Śiva]māra-Permānaḍi Jaya-saivatsa umbāḷiyu

55

At Kâdalavêni (same hobli), on a stone lying at the outlet of the tank.

(Grantha and Tamil characters.)

svasti śrīman-mâ-maṇḍalêśvara Tribhvana-malla Taḷaikkâḍu-konḍa bhujabala-
Vīra-Gamga Poyśaḷa-Narasimha-Dêvar pri.....

56

On copper plates of the same village.

(This is the same as No. 2 of this taluq.)

57

At Dâdinâyakanapâlya (Dâdinâyakanapâlya hobli), on a stone
standing near Viranaguḍi.

(Grantha and Tamil characters.)

svasti śrīmanu-mahâ-maṇḍalêśvara Śōḷa-mârâja-kaṭṭi Nuḷamba-Udaiyâditta-Dê-
var pṛituvī-râjya-paṇṇânirka Virōdi-saṁvaṛsarattu Vīrape...pânarâdittan Vali-
kôlarâdittan Paṛuvaipura-paramêśvaran Nandigiri-nâtan Tuṭṭar-okkettu-gaṇḍan
Irumaḍi-nâṭṭu Nugapaṭṭiyai Poyśaḷa-Dêvar daṇḍanâyakka Viṭṭiyâṇan ūrai-kku-
tti pōgânikka pi.bê tuḍarndu kuduraiyaiyu âlayum konṛân Śōmaraśar magan
Śiṅjaraśan Śiṅjaraśar magan Echecharaśan svaggastan ânân Echecharaśar ma-
gan Puḷḷadêvar jestabha-niṛuttinâ

58

At Gulagaṅgi (same hobli), on the right wall at the entrance
of the Viśvēśvara temple.

svasti śrīman-mahâ-śuddha-Śaivâgamâchâra-sampannarugaḷum appa Kaūśika-
gôtra Viśvâmitra-pravara Śiva-gôchara Yajuś-śâkhe Bahudhâyana-sûtra...
mukhara Râja-Râjêndra-Chôlage ârâdhyarâda Pūmmaṇa-ârâdhyara makkaḷu
Śivamûrti-ayyaḷu mâḍisida śâsanada Benakanavamma-appagaḷu Pūmmaṇa-
ârâdhyara (rest illegible)

59

On a rock in front of the same temple.

śrī-Gaṇâdhipatayê namaḷ |

namas tuṅga-etc. ||

svasti śrī Śakâbhyudaya-Śaka-varshaṅgaḷu 1330 neya Sarvvadhâri-saṁvatsarada
Vaiśâkha-śu 5 Gu śrī-vīra-Harihara-Râyaru Kâdlajâpuradali Gulagaṅjihaliya

mahājanaṅgaḷu Vaśishṭha-gôtrada Bhāskara-putra Lakshmaṇa-Appaṇa-Dêchaṇa-Chauḍahāryaru-muntāda yellarigeü Narasi. . ha-dêvaru saha puṇyakkôsukara â. . Bârûra. . ru vibhaktarāda baḷika svârjita-dhanadinda taṭāka-dêvālayaṅgaḷanu mādîsi Vāraṇāsijinda bâṇa-liṅgavanu tarisi Viśvêśvara-Lakshmî-Nârāyaṇa-dêvara pratishṭheyānu mādîsi â-dêvarugaḷige tri-kāladalli śri-gandha-dhûpa-dîpa-naivêdya-tāmbûla-muntāda shôḍaśôpachāraṅgaḷige koṭa dēvara mundaṇa-kshêtra (here follow details of gift) yendu stānadavaru sariyāgi hañchikombaru Viśvêśvara-dēvara sthānavānu kayivâ.jaga Kuṇbûra chaturamaṅgalada Rāja-Rājendra-Chôḷage ārādhyar āda Kaūśika-gôtrada Viśvāmitra-pravara Ya-juś-śākhe Bôdhāyana-sûtra Śiva-gôcha . . . kadasuddali. . . chāryarugaḷu Pûmma. . . ayyagaḷa makkaḷu Śivamûrti-ayyaḷaṅaṅû karisi koṭeü Lakshmî-Nârāyaṇa-dēvara sthānavānu Kañchisamudrada Vaikhānasa Âtrēya-gôtrada.Lakshmî-Nârāyaṇa-dēvarige Nalāri-dēvagaḷa makkaḷu Kêśavanātha-dēvagaḷige koṭeü yî-eraḍu-sthānadavarû sariyāgi.tha-dēvarigemasugaḷu uḷaddakoṇḍu tri-kāladalliû dēvatâ-samârādhaneyānu mādikoṇḍunârṇ-sêvegeyan iḍuvina sukhadali yiharu î-dēvāyagaḷaṅû mādida kalukuṭiga Tipājana maga Muddôjage Baiṇeya-kuḷada gaddeyanû chandra-sûryyar uḷlanubara koṭeü yi-dēvatâ-kshêtragaḷigenikarigeü (usual final phrases and verse) maṅgaḷa mahâ śri śri

61

At Bommasandra (same hobli), on a stone near the Âñjanēya temple.

śubham astu svasti śri jayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu 1454 neya Nandana-saivatsarada Śrāvaṇa-śuddha 11 Śu-dalu śrīmatu vīra-pratāpa Achyuta-Dēva-mahārāyarige darmavāgi Rāyasada-ayanavara makkaḷu Marasaianavaru Penugoṇḍeya Kêśava-dēvarige tamma ubhayavāgi madhyāhna-arôghanakke pañcha-bhakshya-paramānna-muntāda viśêsha.Brāhmaṇa-chatrakāgi.Bommasamudravanu adakke saluva haḷḷigaḷu-muntāda chatu-sîmemu dhārâ-pûrvakavāgi Penugoṇḍeya Kêśava-dēvarige â-chandrārka-vāgi samarpisida.vāharu (usual final phrases and verse)

62

At Kadabûru (same hobli), on a stone near the Virara-guḍi.

svasti śrīmanu Śaka-varuṣhaṅgaḷu 1304 nê Dundubhi-saivatsarada Âśvija-śuddha 5 Śu śrīmatu Keṅkeṇeya Tiparasaru Kadabûra jôtisha Vira-paṇḍitarige solige 13 aksha (rest illegible)

66

At Mārappanahalli (same hobli), on a rock.

Māchaṇṇa-gauḍa (others named) yî-nâlvarige koṭa sâ-patra nîu namma kayya
koṇḍa kudureya ga 65 honna patra hōyitāgi â-patra sâ-patra

67

At Voddēnahalli (same hobli), on a stone near the Hanumanta temple.

(Nāgarî characters.)

śubham astu Voddēnahalliḡe pratināmvāda Rāmachandrapurav emba sarva-
mānyada agrahārada grāma-yajamānaru Koṇḍā-dikshitaru

68

At Nagaragere (Nagaragere hobli),

on a stone at the main entrance of the Rāmēśvara temple.

Rāmanāthanē śaraṇu svasti śrî Śaka-varusha 1314 neya Âṅgîrasa-saṁvatsarada
Mārgasira-śu 1 Guruvāra śrîmanu-mahâ-maṇḍalēśvaram ari-rāya-vibhāḍa
bhāshege tappuva rāyara gaṇḍa rājādhirāja rāja-paramēśvara śrî-vîra-pratāpa
Harihara-Rāyana kumāra pratāpa-Bukka-Rāyanu Penugonḍeyalû nelevîḍinalu
sukha-saṅkathā-vinôdadinda rājyam geyuta tamma māva Malla-Oḍeyarige
Nagaragereyanû. . . ṇḍeya vṛittiyāgi koṭṭeû â-Malla-Oḍeyaru tamma maneya
.nî Kāḍa-dēvarasarige koṭṭu yiddalli â-Kāḍa-dēvarasaru Rāmaya-
dēvara guḍiya sotheyanû â-Hiriyakeṛeya teṅkaṇa-kaḍeya kalla-tûbanû māḍisida
śāsanakke maṅgaḷa mahâ śrî

69

At the same village, on a stone near the Kôḍi-Îraḷa-guḍi.

(Imprecation) svasti śrî Mayindama Chôḷa-mahârâjauâ mane Maḷegûḷa
ndana î. . . esageya paḍeduduke.ra siddhi salvudu mûru-dēgu-
lakka mûvattu-goḷa-gaḷde Tāvava.yarolage salvudu

70

On a stone at the same place.

svasti śrî Chandayyan

71

At the same place, on a stone.

svasti śrî Médu-kula paramēśva. paṭṭi paramavaru. Erigalla Muttûruḷ
. Bhûpāditya. paṇṇaṇḍa

72

On a stone at the same place.

svasti śrī Chôḷa-mahârâjan-ayya Ayyapa . . .

73

At the same place, on a stone.

svasti śrī Chôḷa-mahârâjange Châteyaparasina . . kaṇḍa kotta Râmadiya talâru
Miṇḍapôdiya Piḷḷaya taled . . gâramum . .

74

On a stone at the same place.

śrī Kaṇṇakuḷi-arasara dala

75

At the same place, on a stone.

svasti śrī Chôḷa-mahârâjana âḷ Dâdiyan Dâdiga Mahêndrarol . . naḍi daḷa
maṇṇu (rest illegible)

76

At the same village, on a virakal in a viraguḍi in Nâraṇappa's field.

svasti śrī Chôḷiga Muttarasa Ra . . . di âṇunûrum âle â-Chokk-olḍ embarâ śrī-
Râmarâ Râmadi-nâḍu-mû-nûṇa Nâḍarasâ âḷe avara magan Donnâmâran
Chorâda Nachehayannoḷ taṭṭu pannirvvara daṇḍu . . . vōḷ aṭṭi Raṭṭivâdiya
besavettu edirum turaga-samûhamâ pokku eṇidu svargga
pokku keḷe tējan

77

At the same village, on copper plates in possession of Samudrâlu-Bhâskara-bhaṭṭa.

(Nâgarî characters.)

(I b) namas tuṅga-ete. ||

Harêr lilâ-varâhasya dâmshtîrâ-daṇḍas sa pâtu naḷ |

Hêmâdri-kalaśâ yatra dhâtrî chchhatra-śriyam dadhau ||

Vṛishâdi-gaṇa-saṁsêvyaḷi śrī-Vṛishâkapi-nandanah |

apâyêbhyô'dya naḷ pâyât vara-dô Dviradânanah |

svasti-dam sarva-jagatâm astitvâvana-khêlanam |

nistulam Śrîsakhain nityam asti Brahmâhvayam mahaḷ ||

bahu syâm iti tat-kâmân nâbhî-padmê Svabhûr abhût |

Ajād Atri-muniṣ chātrér Indur Indôr Budhō Budhāt ॥
 Purūravas tataṣ chÂyur Âyôr Nahusha-bhūdhavaḥ |
 tasmād Yayâtir êtasmât tu Turvasur abhūt prabhuḥ ॥
 bhūpatēs tasya santānaḥ Kuru-dēsēshu santataḥ |
 tasmīn jātâ nṛipāḥ kē chit Kisbkindhâyām Raghūttamañ ॥
 Sogrivarādhitañ Sitā-Rāmañ nantuñ samāgatāḥ |
 rāmañiyakam âlōkya dēsasyāsya tu tē nṛipāḥ ॥
 uvāsūchakrirē Hēmakūṭa-prāntōpavartanē |
 Tuṅgabhadràpagā-vāri-śamitāntara-tāmasē ॥
 tēshām Tuḷava-vamśābdhi-chandrāṇām śaurya-śālinām |
 khyātō Dilīpa-bhūpō'bhūt ratnānām iva Kaustubhaḥ ॥
 tasmât tu Dēvakijānēr jajña-Īśvara-bhūpatiḥ |
 a-trāsam a-guṇa-bhrañśam māuḷi-ratnañ mahībhujām ॥
 tasmād Īśvara-bhūpālān Narasāvanipālakaḥ |
 âvirāsit sarva-guṇārāmō Rāma ivāparaḥ ॥
 Vidyāranya-kṛitē pūrvam śri-Vidyānagarī-varē |
 ratna-simbhāsanāsīnō rājyam samyag apālayat ॥
 jitvā Gajapatiñ Rāyam birudam prāpa sāhasāt |
 Gajapaty-ākhya-Rāyēbha-gaṇḍa-bhēruṇḍa ity amuñ ॥
 pratāpōgram Turushkēndram yuddhē jivā parākramāt |
 duṣṭa-rāṇ-mṛiga-śārdūla ity-ādi-birudān agāt ॥
 Madhurā-vallabham Māna-bhūpañ nirjitya sañyugē |
 karadīkṛitavān Pāṇḍya-Chōḷa-Chērādi-bhūpatiñ ॥
 kiñcha | Śrīraṅgē Hastīśailē Garuḍagiri-varē Kumbhaghōṇē Vṛishādrau
 Śrīśailē Rāmasētau mahati Hariharē Saṅgamē Nandi-tīrthē |
 Gōkarṇē Kālahastīśvara-sadasi Virūpāksha-dēvālayē yaś
 chakrē dānāni yāni svayam amala-girash shōḍaśāhur mahānti ॥
 tasmāu Narasa-Rājēndrāt Tippāji-Nāgamāmbayōḥ |
 kramād vīra-Nṛisimbhēndra-Kṛishṇa-Rāyau babbūvatuḥ ॥
 anyōnyōpamayōs sarva-sad-guṇaughā-samudrayōḥ |
 (IIa) tayōr vīra-Nṛisimbhēndraḥ pitryam simbhāsanam śṛitāḥ ॥
 pālayaty avanīm sarvām prajā dharmēna rañjayan |
 asau khalu ॥ nitau Jivaḥ sa Rāmaḥ śaraṇa-kṛid-avanē vikramē Bāhulēyaḥ
 prājyaiśvare Balārīr draviṇa-vitarāṇē Karṇa évādri-dhairyaḥ |
 gāmbhīryē dugdha-sindhū ripu-hanana-vidhau Bhārgavō vāchi Śēshaḥ
 • saundaryē Pañchabāṇō jagati vijayatē sāhasē Vikramārkaḥ ॥
 yasmin prayātavati rōsha-vaśam mahīṣē
 yānti kṣhaṇād ahita-bhūpati-varya-saughāḥ |
 āntrāvalī-valaya-bhīshaṇam antakasya
 api cha ॥ vaktrāmbujam kshataja-kardama-durnirikshyam ॥

Kâñchî-Śrîrañga-Śēshâchala-Garuḍamahibhṛin-mukhê puñya-dēšē
 Gôkarṇa-Śrînagēndrârūṣaśikhari-Vîrûpâksha-dēvâlayâdau |
 brahmâṇḍa-svarṇa-mēru-tridaśa-taru-latâ-kâmadhēnvâdi-dânāny
 âtânin Nârasimha-kshitipatir asakṛit shôḍaśāpy âdarēṇa ||
 nô Gañgâ-sarid-ôghatô na cha Śarâvaty-âdi-dhuny-ambutô
 nô rākēndu-karâvamaršana-vaśâd vṛiddhim sadâpnôti yaḥ |
 śrîmad-vîra-Nṛisimha-Râya-kalita-tyâgâmbu-śaivâlîni-
 purair ṛiddhim atîva yâti satatam srôtasvinî-vallabhah ||
 yat-shôḍaśa-mahâ-dâna-vâri-pûriar mahitalê |
 nadîmâtrikatâm prâptê varddhantê dharmâ-śâlayah ||
 Añga-Vaṅga-Kalîngâdi-râjabhis sēvyatê cha yaḥ |
 châmarâdy-akhila-kshmâbhṛich-chhina-vyâpṛita-pâṇibhiḥ ||
 râjâdhirâja-râja-śrîr yô râja-paramēśvarah |
 bhâshâtîlanghi-bhûpâla-bhujāṅga iti yaś śrutah ||
 mûru-râyara-gaṇḍâkhyah para-râya-bhayanâkrah |
 Hindu-râya-Suratrâṇa ity-âdi-bîrudâñkitalah ||
 sô'yam vîra-Nṛisimhēndraś chandra-vamśâbdhi-chandramâḥ |
 sthîra-bhâgyê Śakasyâbdê Krôdhanâhvaya-vatsarê ||
 Nabhō-mâsê pûrṇimâyām Śrôṇâyām Ârkivâsarê |
 śrîmal-Lakshmi-Nṛisimhasya pratishṭhâ-divasântarê ||
 Tuṅgabhadrâ-nadî-tîrê Hēmakûṭopâśôbhîte |
 sarva-karma-samṛiddhyartham śri-Vîrûpâksha-sannidhau ||
 nânâ-gôtrôdbhavânām cha nânâ-svâdhyâya-vēdinâm |
 nânâ-sûtrânuvṛittânâm vidushâm naika-śarmaṇām ||
 Ghanaśailapurî-râjyê Bâti-nagara-nîvṛiti |
 Miḍigēśy-adri-valitê sarva-sasya-phalair yutê ||

(here follow boundaries)

Gañguḷlavâyi-nâmnâ su-grâmēṇâpi cha samyutam |
 vâpî-kûpa-taṭâkâdri-nirjharâdibhir anvitam ||
 Nalabaṇḍêhaḷli-nâma-grâmam vidvan-manôharam |
 Narasimhapuram chēti pratinâmnâ prakâshitam ||
 sârvamānyam cha paritaś chatus-sîmâ-vîrâjitam |
 nidbi-nikshēpa-pâshâṇa-siddha-sâdhya-jalâdibhiḥ ||
 ashṭa-bhōgaiś cha samyuktam yuktam pushpa-phala-drumail |
 putra-pautrâdibhir bhōjyam kramâd â-chandra-târakam ||
 śri-vîra-Narasimhēndrô mânanūyô mahâmanâḥ |
 sa-hiranya-payôdhârâ-pûrvakam dattavân mudâ ||
 grâmê pañcha-daśa-kshêtra-mîtê'sminn agrahârakê |
 vṛitti-pratigṛihîtrîṇâm vakshyê nâmany anukramât ||

(here follow names of donees and details of gifts and their boundaries in the Karnâṭaka language) ya
 êtam parîpâlayati sa dâṭṛi-samâna-phala-bhâgî bhavati | yas tu lôbhân môhâd

vâpaharati sa pañcha-mahâ-pâtaka-phalam anubhavati || tathaiva Manu-gîtâ-
ślôkâh || (usual final verses)

śrî-vîra-Narasimhêndra-śâsanâchchâsanani tv idani |

babhâna Narasimhâryô'likhat kârur Janârdana ||

śrî-Vîrûpâksha (in Kannaḍa characters)

78

At Sâdârlaballi (same hobli), on a stone near the Tirumala-dêva temple.

śubham astu | śrîman-mahâ-maṇḍalêśvara mēdini-mîsara gaṇḍa Kaṭhâri-Sâḷuva
Sâḷuva-Immaḍi-Narasiṅga-Râya-mahârâyara bokkasada Dêvappa-Nâyakara mak-
kaḷu Balanâtha Kaya-Naṅjinâtha-dikshitarâ makkaḷu Nârasiṅha-dikshitarige
râyâriga Narasiṅga..yakarige dharmavâgi Kempa.....haḷinû Narasâmbu
...grahâraṇanû mâḍi Kindana-vaḷalu Tuṅgabhadrâ-tîrada.....Vâra-
ṇâsi-Bhîmêśvara-dêvara...dhâren eraḍu koṭa sarvamânyada

80

At Vâtada-Hosahalli (same hobli), on a rock below the Divigê-beṭṭa.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhana-śaka-varusha 1415 neya Pra-
mâdîcha-saṁvatsarada Âśvayuja-śu 15 lû sômôparâga-grahaṇa-puṇya-kâladalû
Vâtada Kêśava-dêvaru Hanumanta-dêvara divya-śrî-pâda-padmaṅgaḷige śrîman-
mahâ-maṇḍalêśvara mēdini-mîsara gaṇḍa Kaṭhâri-Sâḷuva Sâḷuva-Immaḍi-Nara-
siṅga-Râya-mahârâyara ûḷigada Kasaveya-Nâyaka...sta bhû-dâna-śâsana
dêvara abhishêka-ratha-utsaha....râdhana-nayivēdyagaḷige Vâtada voḷagaṇa
Nandiyakuṇṭeya sîmeyanu Immaḍi-Narasiṅga-Râya-mahârâyâriga dharmavâ-
âgi sômôparâga-puṇya-kâladalû koṭevâgi â-kuṇṭe alli huṭṭuva achchukaṭu
kâḍârambha nîrârambha...gaḷanu naḍapi mikâda chhetraṇani sahita..
..dharma ratha-utsaha-abhisêka-nayivēdyâ...ṭṭevâgi â-chandrârka-stâyi âgi
naḍasôḍu

81

At Channarâyanahalli (same hobli), on a stone near the Âñjanêya temple.

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varushaṅgaḷu ? 1474 neya
Paridhâvi-saṁvatsarada Kârtika-ba 1 Sômayâradalu śrîman-mahârâjâdhirâja
râja-paramêśvara śrî - vîra - pratâpa - śrî - Sadâśiva - Râyara nirûpadinda śrîman-
mahâ-maṇḍalêśvara ... mahâ-arasu (rest illegible)

83

At Mudalôḍu (same hobli), on the Garuḍa-kambha near the Âñjanêya temple.

svasti śrîmatu Buma-gaṇḍana maga Yara-gaṇḍanu mâḍista dîpa-mâlê-kamba
maṅgaḷa mahâ śrî

84

On the same Garuḍa-kambha.

ġubham astu svasti řri řaka-varuřhaᅇaᅇu 1344 sanda saivatsarada Chayitra-
su 3 Gu řřiman-mahā. řvara-dēvara divya-řri-pāda-padmarādhaka Tim-
marasa-seřara maga Beᅇi-seřiyara maga Bommi-seřᅇiyaru řri-Vā dēvarige
abhishēka. māᅇisida. maᅇgaᅇa mahā řri řri řri

85

At the same village, on a virakal near the Īřvara temple.

svasti řri Appiya-seřᅇiya maka Nagajavamamana Palega
Bira-Noᅇambana rāᅇyadoᅇe tuᅇuᅇoᅇe kādi satta

86

On a second virakal at the same place.

svasti řri řri-seřᅇiyar-ana -Noᅇamba. . . . Bira - Noᅇambana rāᅇyadoᅇu
tuᅇuᅇoᅇe kādi sattu kâ. . kondava Noᅇamba. . . . kalu

87

On a third virakal at the same place.

svasti řri Vikkapa-gaᅇᅇa Bira-Noᅇambana rāᅇyadoᅇ.



BAGEPALLI TALUQ.

4

At Nañcharalu (Gudabaṇḍi hobli), on a rock in the Nāgaṇṇa's field.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1459 aguneṭi Hēmaḷambi-saṁvatsarada Śrāvaṇa-šu 11 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa-śrī-Achyuta-Rāya-mahārāyalu pṛithvī-rājyaṁ seyuchuṇḍugāne Achyutarāya Mallapaṇṇagārīki Bhāradvāja.....tyāyana su...
.....yulaina Bhaṇḍāraṁ Apparasaṁ...komāru Timmarasa.....
Rāyappaṅgārūnu Koṇḍappaṅgārūnu Rāmappaṅgārūnu jana nalugurūnu tamalōnu.....ichchina grāmaṁ dāna-patraPenugoṇḍa-rājyaṁ Kāra-kurike stalāṁ Burudakuṇṭe sīmalōnu māku Bhikshāva-Tippaṇṇayagārivalanu vāra prahitamugānu vachchinaṭuvāṇṭi varu.....Virūpākshapuram ani pratināmaṅgala Nandicharuv ane grāmamu (names and grant repeated three times) kraya..stīmi ganuku yī-grāmamulō.....sīmalōni gṛihārāma-kshētra-nidhi-nikshēpa-jala bul ane aṣṭa-bhōga lū sarvōtpattisamasta-baḷi-sahitamugānu strī-putra-dāyādi-jñāti-sāmantulu anumataṅgā .. sarvā..kta-anasvaramugānu sadya-perichehhēda..gānu kraya-dānaṁ... mi gāna mīru yī-grāmamu dānādhi-vinimaya-vikrayālu bhōgyam ayinaṭugāna auubhaviṅ...avāruoḍambaḍi yichina kraya-dāna-patraṁ yinduku sākshilu (names of witnesses) Baśa .yajñāna sākshi śrī śrī

5

On the same stone.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1459 aguneṭi.....
saṁvatsarada Śrāvaṇa-šu 3 lu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-virāchyuta-Dēva-Rāya-mahārāyalu pṛithvī-rājyaṁ seyuchuṇḍugā Penugoṇḍa sīmalōni Lēpākshi Virēśvaruniki Achyutarāya-Malapaṇṇa
.....bhū-dāna-dharma-śāsana-kramam eṭṭānanu mā..Bhaṇḍāraṁ Apparasu koḍukulu Timmappa Rāyappa Koṇḍapa Rā.....nu māku kraya...
..... .. śāsanaśthaina Virūpākshapuram ane.....Nandicheruvu-grāmam Lēpākshi Virēśvaruniki Achutarāya-Mallapaṇṇagāru sahiranyōdaka-dāna-dhārā-pūrvvakaṅgānu yitsīmi ganuka.....lōni gṛihārāma-kshētra-nidhi-nikshēpa-jala-pāshāṇa-akshiṇi-āgāmi-siddha-sādhyālu aneṭi aṣṭa-bhōga-tējas-svāmyālunnu sarvōtpattisamasta-baḷi-sahitamugānu Lēpākshi Virēśvaru-

niki amṛita - paḍi-naivēdya - dipārādhana aṅga-raṅga - vaibhavāluṅgānu
Achyutarāya-Mallappannagāru ā-svāmi Achyuta-mahārāyalaku puṇyaṅgānu
sadyaḥ-parichē . . . gānu ā-chandrārka-sthāyigānu naḍache baḍi yich-
china grā dāna-dharma-śāsanam (usual final verses) yi-dharma-śāsanamu
yichchina Achyutarāya-Mallappannagāriki . maṅgaḷa mahā śrī

6

At the same village, on stones set up in Halligeḍde field.

(Grantha and Tamil characters.)

. ūjama-vilāgat juvittaruḷi oṇḍiṅal-yānaiyum peṇḍir baṇḍāra-
mum nittila-neḍuṅ-gaḍal Uttira-Lāḍamum veṇi-malar-ttīrtteṇi-punaṅ-Kaṅgai-
yum alai-kaḍal-naḍuvuṭ-pala-kalaṅ-jelutti-chChaṅgirāma-vijaiyattuṅga-panmar
āgiya Kiḍārataraśanai vārkam poru-kaḍaṅ-kumba-kkariyoḍum agappaḍutt-
urimaiyir-piṇagiya peru-nedi-ppiṇakkamum ārtt-avan-agānaga-ppôr-ttoḷil-vāša-
lali Vichchādīra-tōraṇamum moytt-oḷi-punai maṇi-ppudavamun-gaṇa-maṇi-
kkadavamum niṇaijijeyamun-duṇai-nīr-pPannaiyum vanmalaiyūr n-Malai-
yūrum āḷ-kaḍal-agaḷ Māyirudiṅgamun-galaṅgā-val-vinai Ilaṅgāśōkamun-
gāppa . . ni punal Mā-pPapālamun-gāvalam-pura Mēvilipaṅgamum viḷai-
ppaindūr-uḍai Vaḷaippaindūruṅ-gidamā-val-vinai Mādamāliṅgamun-galāmudiṅ-
kaḍundiṅal Il mudir-dēśamun-dēnakkavār-poḷil Mā-Nakkavāramun-doḍukadaṅ-
kāvaṅ-kaḍu-murattāramum mā-pporu-taṇḍār-koṇḍa Kō-pParakēśari-panmar āna
uḍaiyār śrī-Rājētra-Šōḷa-Dēvārkku yāṇḍu 22 āvadu Nuḷambapāḍiy-āna Niga-
rili

7

At the same place.

(Grantha and Tamil characters.)

. Šōḷa - maṇḍalattu-pPa va - nād-āna Rājētra - Šō vaḷa-
nāṭṭu Irumaḍi-nāṭṭu-pPi kkūḍal panniraṇḍil Taśarippanman Kāṭṭamanena
enuḍaiya kâṇiy-āna Taśari-ēri-kāṭṭi-ttūmb-iḍa Irumaḍi-uāḍu munuṅṅum
uḍaiya Irumaḍi-chChōḷa-rājar kuḍaṅgai viṭṭa nel-viḷai-pūmi nāṅ-kaṇḍagam i-
nuilam nāṅ-kaṇḍagamum ivv-ūr Māhadēvarkku-ttēvar-pōgam viṭṭa nel-viḷai-
pūmi kaṇḍagamum idu aḷippān kapilaiyum Vāraṇavāśiyum aḷitta Brahma-
vatti-pperum-bāvattai-ppaḍuvān Gaṅgaiyidai-kkumariyāḍai-ppaṭṭār ſeyda
Brahmavatti-pperum-bāvattai-ppaḍuvān ivan ſolla eḷudinēn Jayaṅgoṇḍa-Šōḷa-
maṇḍalattu-chChembūr-kkoṭṭattu-chChembūr-nāṭṭu-chChembūr āgiya Šuntara-
Šōḷa-nallūr vellāḷan Mugaiyūr-uḍaiyān Ševidan Šattiśāttanena ivai en eḷuttu
śrī

8

At the same place.

(Grantha and Tamil characters.)

.....lanai vem.....vaṇḍ-urāi-šōlai.....puttiyum Irapašū
ṇuga-ttākki-ttiDakkaṇa-Lāḍamu.....dan māy-iḷind.....ral
 Vaṅgā.....

10

At Tirumaṇi (same hobli), on a stone in the place called Naḍamagaḍḍe.

svasti śrī jayābhyudaya-Śālivāhau-śaka-varushambulu 1318 aguneṭi Dhātu-
 saṁvatsara-Māga-šu 5 lu śrīman-mahā-maṇḍalēśvara rājādhirāja rāja-paramēś-
 vara śrī-vīra-Bukka-mahārāya-kumārṭti Virūpā-Dēvi-kumārṭti Jommā-Dēvi
 Penugoṇḍa-rājyamandu Kārakuṇṭiki-staḷamulō chunna ā-Tirumaṇiyūri
 mundaṭi kāluga ..ppanu yyāgiṅchi tama pradhāni Bomma-rāju
 koḍuku Nāga-rājunnu tama pina.. Nāyi-nāyini koḍuku Māyi-nāyini...dariṅ-
 chiri.....tovimpum anagānu vāru toliṭi-voju-koḍukulu Peda-Bayira.....nu
 Pina-Bayirappōjunnu pilupiṅchi vāriki ā-kāluga guttagānichina.....Peda-
 Nandisariyūri mundaṭi nūti diguva lōgakāluga tavi niṇḍu-chaṇu-
 vuku parapanu Siṅgayalu ga 130 māḍa.....Siṅgaya tūmuna pandumu ma-
 ḍinni guṇamunnu gauḍa.....sa kaṭiyālunnu peṭuvāramu niṇḍu-cheruvuku para-
 parikunna.....Annadānamuchaḍiṇni modalunnuYimaḍiyūra....
 baḍi niṇḍu-cheruvuku para-parigānavāriki .. uḍaliṅ ..vaṭuṅ....sīmi
 ā-dasavandamu Śiṅgaya-pandumuna śrī-Tirumaṇiyūri mun...ṭi cheruvu venaka
 piḍiṭim.... prītilu kalantagālamunnu sarvamānyamugā
 ā.....pōiugāriki jēlunu yī-maḍiki ye-vvarayinā (rest illegible)

11

On a rock south of Savarālagadde below the same tank.

śubham astu Âṅgira-saṁvatsaram Jēshṭha-ba 5 lu śrīman-mahārājādhirāja
 śrī-Yimmaḍi-Kadamba-Rāya-Voḍayalu-ayyavāru Dinnapuri Chinnappa-raḍḍiki
 yichchina kāpu-mānyapu śāsanaṅ kramam elannanu mā-Tirumaṇi cheruvu
 venaka māstaḷam maḍi Siṅgaya tūmuna..yi 2 maḍi.....kāpu-
 mānyā Honaleṭiki kha ¼ .. ā-maḍi sūrya-chandrādulugaḷ-anta-kālam
 ānubhaviṅchi....

14

At Bichagānahalli (same hobli), on a stone in the Channa-Kēśava temple.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1493 agu-
 neṭi Âṅgirasa-saṁvatsaram Māgha-śuddha 7 lu śrīman-mahā-nāyakāchāryala

. .na Gabi-Nāyani-Basava-Nāyani-ayyavāri anumatini Garuḍa-Nāyani Dēvatā-Nāyanigāru Bichagānapalli Maṇḍem Channa-rāyaniki amṛita-paḍi Bōgalapalli-ki pratināmam ayina Chennasamudraṁ ane grāmaṁ dāra bōsi yistimi ganuka
(usual final phrases)

15

At Dévaragudipalli (Bāgepalli hobli), on the east basement of
Gaḍidem Venkaṭaramaṇa-svāmi temple.

śubham astu

ētat surāsurādhīṣa-mauḷi-mālā-vilōlitaṁ ||

Gaḍida-Śrīnivāsasya dēva-dēvēṣa-śāsanam |

śrīman-mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara pūrva-dakṣiṇa-pāschima-samudrādhipati śrī-vīra-Harihara-Rāyara sāmrajya-vīra-simhāsana-dali Teppada-Nāgaṇa-oḍeyara pratipālanadali Teppada-Nāgaṇa-oḍeyara momma Tirumalanāthagaḷu tamage saluva Gaḍidadoḷagaṇa Tirumalapuradalli prasanna-vāda Tirumala-dēvara kalla-dēvālayava māḍid adakke koṭṭa dharmma-śāsanada kramav ent endade svasti śrī Śaka-varshaṅgaḷu 1314 neya Ângira-saṁvatsarada Śrāvāṇa-śu 5 Budhavāradalu kalukuṭiga Nāyoṇḍe Kāmōja Bairōja janamūvarigeṭi koṭa Gaḍida teṅkaṇa-kaḍeya taru . .-kaḷa Bommanakōṭeya chatus-simeyanū nidhi-nikshēpa-jala-pāshāṇa-akṣhiṇi-āgāmi-siddha-sādhyā-asṭa-bhōga-tējas-svāmya strī-putra-jūāti-sāmanta-dāyādāyānumatavāgi śrī-Tiruveṅgaḷa-nāthana sannidhiyali sarvvaṁmānyavāgi dhārā-gṛihītavāgi koṭṭa dharmma-śāsanā (usual final verse and phrases)

16

On the west basement of the same temple.

śubham astu svasti śrī Śaka-varshaṅgaḷu 1313 neya Prajōtpatti-saṁvatsarada Chaitra-śu 12 Guruvāradalu śrīman-mahārājādhirāja rāja-paramēśvara śrī-vīra-Harihara-mahārāyara sakala-sāmrajya-vīra-simhāsana śrīman-mahā-pradhāna-Manḡappa-danṇāyakara rājya-pratipālanadalu Teppada Nāgaṇṇagaḷa rājya-sthāpanadalli Gaḍidada Prasanna-Śrīnivāsa-pratishṭhā-kāladali śrī-Tiruveṅgalanātha-dēvara sannidhiyalu Teppada Nāgaṇṇagaḷa momma Gaḍidada Tirumalanāthanū dhārā-pūruvakavāgi koṭṭa dharmma-śāsanada kramav ent endare Tiruveṅgalanātha-dēvarige vēda-pārāyaṇava māḍikoṇḍu tri-sandhyā-kāladalu mantra-pushpavan ikkikoṇḍu Tirumala-dēvara sannidhiyalū Tirumalapurav endu agrabārava kaṭikoṇḍu yihanthā dēva-Brāhmarige koṭṭa vṛittigaḷa vivara Gaḍidada Mūlasthānada Sōmaya-dēvarige khaṇḍitavāgi gade maṇuvina mūgaḷa-gade holanu mūgaḷa śrī-Tiruveṅgalanātha-dēvara śrīkārīyake vṛitti 2 Varadarāja-dēvara amṛita-paḍige vṛitti 1 | (here follow details of vṛittidāras)

antu vṛitti 22 akshâradalu vṛitti yipata-eradaḷake koṭṭa kshêtraḷa vivara namago saluva Gaḍidada-grâmada voḷagaṇa Malapagaḷakuṇṭa â-kunṭe keḷagaṇa Tammaḍikuṇṭa â-vubhaya-kunṭa yaraḍu | . . . yaraḍake saluva chatuṣ-sîme-vivara (here follow details of boundaries and usual final verses and phrases)

17

At Maṅgasandra (same hobli), on a rock south of the Âṅjanêya temple.

śubham astu Hêmaḷambi-saṁvatsara-Phâlguna-śudha-pauruṇami-nâḍu vâjapêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha - dikshitulu sarvapriṣṭhâptôryâmanî yûpa-stambhâm

śrî-Tiruveṅgaḷauâtha

18

On the same rock.

śubham astu | Maṅgasamudraṁ Oḍḍapalli sahâ agrahâraṁ śilâ-śâsanamu Kâśyapa-gôtraṁ Rîku-śâkhâdhyâyulaina Dêvaru-sômayâjula koḍukulaina vâjapêya-sarvatômukha-prativasanta-yâjulayina Sarvakratu-Sômanâtha-dikshitulu sêsina agrahâramu nûṭa-iruvai-vṛittula gaṇa-saṅkhyâ

śrî-Tiruveṅgaḷanâtha

19

At the same village, on a rock north of the northern wasteweir.

Maṅgasamudra-agrahâraḷa vaḷa . . . Narasiṅga-Dêvaru mâḍistarû

20

At Yellampalli (same hobli),

on a rock in front of the Íśvara temple south of the village.

śrîmad-vijayâbhyudaya-Śâlivâhana-śaka-varuṣa 1527 saluvaṁ . . . niya . . .
 Viśvâvasu-saṁvatsara-Mârgasira-śu
 pratâpa-śrî-Veṅkaṭapati-Râya ratnamaya-simhâsana maḍu
 stâ . . . mu kappakke Ellampalleḷona Yimmaḍi-
 Kadirappa-Nâyanigâru Kadirappa staḷavâ kadalu . . .
 sanam kramamu Ellampalli . . . sanu léd auiyi śâsanam
 (usual final phrases) ani yichina dharmâ-śâsanam â-chandrârka-stâyigânu yi
 maṅgaḷa mahâ śrî

21

At Kârakûru (same hobli),

on a stone lying in paṭêl Bâbireḍḍi's inâm field to the south.

(Grantha and Tamil characters.)

..... Šôḷaka dat l Šôḷa-maṇḍalattil nagam
muttirale.....kôlâl ainûru kuḷi kaṇḍaga.....padî..kaṇ..ga-kaḷani...
.....ṇi sam.....ttilê Brâhmaṇari.....nam Šiva.....nu-âna
...dhama iṇakinân Gaṅgai-karaiyil kurâl-pašuvai.....pâpattilê pôvân

22

At Bâlaraddihaḷli (same hobli),

on a rock on the hill near the south wasteweer of the tank.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1658 aguneṭi Naḷa-
nâma-saṁ | Mârgasira-ba 5 Sthiravâsaramandu śrîman-mahâ-nâyakâchâryyu-
laina Guramma-Nâyani Kadirappa-Nâyani Nârasinîha-Nâyanigâru Lâyamaṇṭâ-
pana kumârûḍu Veikaṭapatiki vrâyiṅchi yichehina ...taṭâka-nirmmaṇa-
niṇṇaya-šilâ-šâsanam mâ-nâyaṅkosaku lôpalai Penumala-sthalamlôni Bâli-
reḍḍipalle paikalô navinamugâ charuvu kaṭṭiṅchinâvu ganuka yi-charuvu-
kinda achchukattû tērina maḍi yi-sa.... padu sâlu..hola paryyan-
tanî sarva-bhuktaṅgâ naḍipiṅchagalavâramu pimmaṭa Nâgâchari saganî
mîku saganî yi-prakâramî šâšvitamugâ naḍipistâmu nâ.... putra-pautra-
pârampanyantara anubhaviṅchukoni sukhâna vuṇḍēdi yî-Bâlareḍḍipalle-
sthalam reḍḍi-Šakkannaku nûtanamugâni kurpa-chēsi-yichehinâram-gâvuna
yinduku mânyamî chēnu šalav ichchinâmu šâšvatamugâ anubhaviṅchi chēyiṅchu
... Jvâlê-Narasinîha-svâmi.....darma ani vrâyiṅchi yichehina
šilâ-šâsanamu

23

On a rock near Kuṇṭlûrappa's cave (same hobli).

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1746 Târaṇa-saṁ-
vatsara-Vaišâkha-ba 12 lu śrîmatu Bâgepalle-sthalam kammara Gaṅgappa
Bâlamma-kumârûḍu Kuṇṭlûrappagâriki yî-sthalam reḍḍu karaṇâlu saha vrâsi
yichehina dâna-patra-kramam êm annanu | yî-Gaḍidamu-koṇḍalo gavi kaṭṭiṅ-
china gavilô Yišvara-pratiṣṭha chēyiṅchi chai-vrâlûtô yichi vanântaram
veyiṅchukonî...koni puṇya.....hōbaḷi-vaḷitamaina Bâgepalle charuvu
kindanu achchukattû maḍilo reḍḍivâri.....

25

At Pedda-Tumukêpalli (same hobli), on a stone near the village entrance.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1455
 aguneṭi Vijaya-saṁvatsara-Bhādrapada-śu 12 Â śrīmatu śrīmad-rājādhirāja
 rāja-paramēśvara śrī-vīra-pratāpa-Achyuta-Rāya-mahārāyalu pṛithvī-rājyaṁ
 cheyuchu uṇḍagānu Gaḍidānaku pratīnāmamaina Kṛishṇarāyasamudra-agra-
 hāraṁ śrī-Tiruveṅgaḷanāthuni divya-śrī-charaṇālaku Bhāradvāja-gōtra Kātyā-
 yana-sūtraṁ Ruku-Yajuś-śākhādhyāyulaina Chandāraṁ Tipparasayyagāri
 koḍukulu Koṇḍamarasugāru daṇḍaṁ beṭṭi samarppiṇchina bhū-dāna-patra-
 kramam eṭlannanu Achyuta-Rāya-mahārāyalu māku nāyaṅkatanānaku pālīn-
 china Chēlūri chāvaḍiki challe Buraḍakuṇṭa-simalōni Koyikuriki-sthaḷaṁ
 Sādali valitaṁ Gaḍida-sthaḷamandali Tumikipalli-grāmaṁ mā Pina-Timma-
 Nāyavāriki puṇyamugānu (back)dvādaśi-puṇya-kālamandu Gaḍi-
 daṁ śrī-Tiruveṅgaḷanāthuni Bhāradvāja-gōtraṁ Kātyāyana-sūtra Ruku-
 Yajuś-śākhādhyāyulayina Kṛishṇapparasuvāri gāra-koḍukulu Koṇḍamarasugāru
 tamma Kṛishṇappaku puṇya Tirumalapura

28

At Gūlūr (Gūlūr hobli), on a stone near the barber Naṅja's house.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1575 aguneṭi Vijaya-
 saṁvatsaraṁ Chaitra-śu 3 Śukra-lu śrīman-mahā-nāyaṅkāchāryulayina Gumma-
 Nāyani Kadirapa-Nāyani Vasanta-Nāyanigārunu Guyalūri raḍi-karaṇālunnu
 Guyalūri Magāḷa Nārāpa-Chinapagāriki yichina śāsanaṁ mīru ache apanaṁ
 . . putra-pautra-pāraparyantraṁ sarvamānyaṅgānu â-chandrārkaṅgā
 . . vāraṁ ani vēsina śāsanaṁ

30

At the same village, on a stone in Donti Narasayya's field west of the village.

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varushaṅgaḷu 1466 neya
 Krōdhi-saṁvatsarada Kārttika-śu 1 Śukravāradalu śrīman-mahārājādhirāja
 rāja-paramēśvara śrī-vīra-pratāpa-Sadāśiva-Rāyara nirūpadinda śrīman-mahā-
 maṇḍalēśvara Rāma-RājayyaDēva-mahā-arasugaḷūge koṭa śāsana
 pūrva . . namage kāṇike baḍigeyanūna . . tamage biṭṭu sarvamānyavāgi
 śāsana (usual final phrases)nimage koṭa sarvamānyada śāsana

śrī-Virūpāksha

31

At Nallabâlammanakuṅṭe (same hobli), on a rock called
Hanumantarâyanaguṅṭu, north of the village.

śrîmad-akhiḷāṇḍakôṭi-Brahmāṇḍa-nâyakulaina śrî-Parusha-Veṅkatêśvara-svâmi
taḷigha-dipârâdhana-nityôtsavaku pakshôtsava-mâsôtsava-archaka-sṭhiti-moda-
laina kainkaryamulakai svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambu-
lu 1659 agunaneṭi Paiṅgala-nâma-saṁvatsara-Mâgha-śu 15 lu śrîmad-yajanâdi-
shaṭ-karma-niratulaina Parâśara-gôtrulaina Bôdhâyana-sûtrulaina Yajuś-śâkhâ-
dhyâyulaina Pâñcharâtrâgama-śâstra-pravîṇulaina Tirachânûri Tiruveṅgalâchâ-
ryulavâri pautrulaina Râmâchâryula putrulaina Kṛishṇamâchâryulavâriki śrî-
man-mabâ-nâyakâchâryulaina Achyuta-gôtra-pavitrulaina Nârâyâṇa-sûtrulaina
Dhanuś-śâkhâdhyâyulaina Gummi-Nâyani Timma-Nâyavâri pautrulaina
Kadirappa-Nâyani putrulaina Nârasiṁha-Nâya...ru mâ-nâyâṅkâṅku challe
Gyalûri-sṭhalainilo challe . . Pôṭuladoḷḷi-grâmamunu chelle kâḷârambha-nîr-
ârambha - sakala - suvarṇâdâyamulunnu prâku yî-grâmânnu Moruṭupalle
cheruvu kinda naḍiche yanimidi-tûmula maḍi gâka nûtanamugâ yiddumu antu
pandumunnû yî-grâmâṁ sarvamânyamugâ naḍipiṅchutu Râmanidurgam̃ midî
Râṇuvavârilô kûḷâ nishkarsha-parichi vrâyiṅchina śilâ-śâsanam̃ (usual final phrases)
śrî-Nârasiṁha

32

At Mâḍappagârapalli (same hobli), on a copper plate in possession
of Vaḍigi-Redḍi Raṅgappa.

sri-Râma

namas tuṅga-ete. ||

svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1690 aguneṭi Virôdhi-
nâma-saṁvatsara-Mâgha-śu 5 llu Yiṭikedurggam̃ tâluku jahagîrudârudu Yisu-
mâla-sâhêbulavâri Tâlu-Vumma-sâhêbalavâru redḍi-karaṅâlu Vaḍige-Redḍi
Channayyaku vrâyiṅchi yichchina daśavanda-śâsana-kramam eṭṭannanu Mârû-
gânikuṅṭla-valîtamaina majarâ Mâḍappagâripalle daggara nîvu chêtinuṅchi
râkalu vechcham̃ chêsi kuṅṭa 1 bâvulu 3 saba durastu cheyiṅchinandu ayina
âyikaṭṭu nîrârambham̃-jamînulô kuṅṭa-kinda redḍi-karaṅâla yinâmatilo paigâ
nilava bhûmi kham̃ $\frac{2}{3}$ yanimidi-tûmulîṭiki châturbhâgam̃ maḍi mâni-bhâviki
tûrpu miṭa genime âbâdu chêsukôni yêṭilôni maḍi $\frac{1}{2}$ yidumu-maḍi nîku dasa-
vandam̃ nishkarusha chêsi yichchinâmu ganuka yî-maḍinni yidi gâka kâḷâram-
bham̃-jamînulo redḍi-karaṅâlu-vagairâ ayigâṅḍla yinâmati-chênulu paigâ sa-
rakâru-jamînulo vûruvenaka chênu sâguvaḷi mânyânni nîrârambham̃ $\frac{1}{2}$ yî-
chênu saba nî-putra-pautra-pâramparyantaram̃ anubhaviṅchukoni grâmam̃
âbâdu chêsukoni sukkâna vuṅḍêdi ani vrâyichchi (back) na dasavandam̃ śâsanamu
Sarâbbu Peddanna vēšina tâmbra-śâsanamu

33

At Dêvikunṭe (same hobli),

on a rock to the left of the path to Akkammanadoṇe on Itṭigirâya-durga.

Šaka-varuša 1328 Veya-saivatsara-Âšvija-šu 10 Guruvâradalu Dêva-Râya-Vo-
ḍeyaru stira-râjyadalu Lakhumaṇṇagaḷu Yiṭigekôṭên âḷuvali Kannari-Dêvana
Malapagaḷu kaṭisida Lakhumaṇṇagaḷa bâgilu ḍoṇe-sôpânake maṅgaḷa mahâ śrî

35

At Itṭikaldurgga (same hobli), on a rock below Sultân's battery.

svasti samasta-bhu . bhuvana . kâraruṁ êkânga-vîraruṁ samasta-toḷa-
gûḍuvaruṁ ehandrâdityaruṁ kâšaḷaṁ māḍuvaruṁ nakshatra-mâleyaṁ sâle
maḍivaruṁ siḍilaṁ poḍe-seṇḍu toḍevaruṁ saptârṇṇavaṅgaḷan iṅṭuvaruṁ kuḷa-
parvataṅgaḷaṁ mîruvaruṁ Mâriya bârada bhavaṁ barisuvaruṁ Javana niṭṭu
. mittuvaṁ hiḍivaruṁ viṇḍiya nettiya soḍivaruṁ Kuḷikâragana . .
beikoḷvaruṁ sakaḷa-lôkaika-bhîkararuṁ śrî-Rudrara sâkâraruṁ appa Nandi
Nandi-Mahâkâlapadante Vîrabhadra-pramukha-pramatha-gaṇaṅgaḷuṁ mattaṁ
bhakta-jana-pâda-šêkhararuṁ pûta-bhaṭa sêkhararuṁ prati-paksha-bhêda-
naruṁ pratibhe-sampâdanaruṁ vira-bratigaḷâgi bhujânga-bhûshaṇaṁ toḍeda
jaladhi tam-majjanakk iḷivaruṁ maravâdade danaṅgaḷaṁ toḷavaruṁ karuḷa-
mâleyaṁ suttuvaruṁ raṇa-nivâ . . . tam varuṁ siraman taridu pûjiparuṁ tôḷa
biṇeyuṁ bhâjisuvuruṁ Kali-yuga-Râvaṇa ya vidrâvitaruṁ appa
asaṅkbyâta-gaṇaṅgaḷa śrî-pâda-padmârâdhakanuṁ puṇya-nidâna-sâdhakanuṁ ||
svasti . . . śrîman-mahâ-pradhânaṁ sarvvâdhikâri mahâ-pasâyitaṁ parama-
višvâsi . . . sri-Laṅka voḍeya . . . Iḷiriy-Laṅka khyâta-bêṅṭekâraṁ . .
paṭṭa-sâhaṇâdhipat . . Irugaṇa-Dêva-karakâra Chenna-Sadâšiva-dêvara ḍibya-
śrî-pâda-padmârâdhakaru para-baḷa-sâdhakanuṁ paṅjara bâva âditya-peṇḍeyuṁ
Mârabo yya bara

36

At Mârâgânakuṅṭe (same hobli), on a copper plate in possession of

Kriṣṇamma, wife of Šânabhôga Kriṣṇappa.

namas tuṅga-ete. || Harêr lîlâ-ete. ||

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1675 agunaneti Śrî-
mukha-nâma-saṁ | Chaitra-šudha 5 lu śrîman-mahâ-Ilâvati-pâḍa prabhuvulaina
mahârâja-śrî-Chana-Baire-Gavunivâri pautrulaina Muddu-Nârâyaṇasvâmi-vâri
putrulaina Raṅgappayya-Gavunivâr anê mēmu Âpastamba-sûtrulaina Yajuš-
šâkhâdhyâyulaina Kaṇva-sa-gôtrôdbhavulaina Tammaṇṇayagâri pautrulaina
Veikaṭapatayyagâri putrulaina Chalamayyagâr ane miku vrâyiṅchi yiechchina

bhû-dâna-dharma-šāsana-kramam eṭlannanu mîru bahu-dinamulanuñchi mam-
munu âšrayiñchi anna-stiti châlâd ani cheppukuñtû vuñtiri ganuka adê-prakâ-
rañgâ mâku putrôtsava-kâlamandu anêka-Brâhmaṇulaku shôḍaša-mahâ-dânâlu
chêse kâlamandu mîru jhâpakam chêsinanduna Vudayabhânuchakravartti-dur-
ggânaku pratinâmamaina mâ-Yiṭikidurggânaku challeḍi kasapâ Mârugânikuñtla
vaḷitamaina majarâ Honnampalle Gôpatipêṭa polamu Anupakuñta kinda nîr-
ârambhân-bhûmi yî-polamlo vuñde chinta-tôpu saha mâ-divâṇinaku tîsukoni
nilichina Honnampalle miku sa-hiraṇyôḍaka-dâna-dhârâ-pûrvakañgâ mâ-yiṣṭa-
dêvatâ-pritiga yichchinâramu ganuka yî-palleku chelle bhûmi (boundaries and
other details) mî-putra-pautra-pârampanyañgâ palle anubhaviñchukoni sukhâna
uñḍedi || nagiri-kariṇikamunnu miku nishkarasha-chêsi dâna-pûrvakañgâ
yichchinâramu ganuka mâ-Durggân-tâlûka aṭhavaṇa-kandâchârâni bokkasam
lekkhalu saha vrâsukoni nirvañchanagâ vuñḍedi ani vrâyiñchi yichchina bhû-
dâna-dharma-šâsanamu || (usuai final verses) śrî-Lakshmi-Nârâyaṇa-svâmî ||

37

At the same village, on a stone in front of the Veṅkaṭaramaṇasvâmî temple.

śubham astu svasti śrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1461 agu-
neṭi Vikâri-saṁvatsara-Kârtika-šu 12 lu śrîmatu svasti śrî-chaturdaša-bhuva-
nâdhîšvara sriṅgâra-vârânnidhi akhilâṇḍa-kôṭi-Brahmâṇḍa-nâyaka dēva-dēvô-
ttamulayina Mâragânikuñta Tiruveṅgaḷanâtha-dēvuniki śrîman-mahârâjâdhi-
râja râja-paramêšvara śrî-vîra-pratâpa śrî-Achyuta-Dēva-mahârâyalu pṛithvi-
râjyâni seyachunḍagânu Bhaṇḍârâni Aparasaya-kumâru Timmarasayya-Koṇḍa-
ppayavâru tama nâyakatanaku chele Penagoṇḍaku tûrppu Guyyalûri-sima-
lônu Mâragânuṅṅalo grâman chatus-sîmalônu ayina kâlulalu saha.
na-dvâdaši-puṇya-kâlamandu Achyuta-Dēva-mahârâyaluku puṇyañgânu kuñta-
lô Tiruveṅgaḷanâtha-dēvuniki êka-bhôgañgânu amṛita-paḍi âragimpulu aṅgâ-
ṅga-mâšôchavâlaku dhâra pôsi yistimi (grant repeated three times) nidhi-nikshêpa-
jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdyambulu aguneti asṭa-bhôga-têjas-svâmya
. . . unnu êka-bhôgañgânu dēvuni amṛita-paḍi âragimpalu aṅga-raṅga-vaibha-
vâlakunnu tri-vâchânu siddham paricha. . . gânu â-chandrârka-stâyigânu
anubhaviñ . . . mani yichina dharma-šâsanam (usual final phrases)

38

On the jârubaṇḍe in the field of Haidar-Sâbi, west of the same temple.

śubham astu svasti śrî jayâbhyudaya-Šâlivâhana-šaka-varshambulu 1514 agu-
neṭi Khara-saṁvatsaram Mâgha-šu 7 lu śrîmad-râjâdhirâja râja-paramêšvara
śrî-vîra-pratâpa-śrî-Veṅkaṭa-Dēva-mahârâyalugâru Mandi-Nâyani Vasanta-Nâya-
kalu vinnapam šâyagânu Śrî-Raṅga-Râyalavâriki puṇyañgânu Hari-puṇya-

tithi-nâdu Penugoṇḍa Tirumala-Tâtâchâryyal-ayyavâriki Mâragânikuṇṭa ane yî-grâmañ sarvamânya-agrahârâṅânu dhâra pâsi yichchi veyiichina šilâ-šâsanam (usual final phrases)

40

At Vokkavârapalli (same hobli), on a rock south of Gavilaguṇḍu.

svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1539 aguneṭi Piṅgaḷa-samvatsaram Bhâdrapada-ba 10 lu šrimad-râjâdhirâja râja-paramêšvara šri-vîra-pratâpa šri-Râmachandra-Râya-Dêva-mahârâyâl-ayavâru pṛitivi-râjyam seyuch uṇḍagânu šriman-mahâ-Âvati-nâdu-prabhu Yimmaḍi-Havaḷi Bayirê-Gauni-ayyavâru Mâragânikuṇṭla Chinnapa-Reḍiki yichina goḍagu-vumbali-grâma-šâsana-kramam eṭlannanu mâ-yêlubadiki chele Mâragânikuṇṭaku chele Goḍagu-chintapale-grâmañ Bayiravuni . . . ḍu sahaḡânu nî-vumbaliḡânu yinduku chele chatu-sîma chênu maḍinni vumbaliḡânunnu . . . mânya kaṅânu putra-pautra-pâramparyaṅânu â-chandrârka-stâyigânu anubhavi yinduku chatu (on a side) . . . ḡânu anubhôgalunnu anubhaviñchagalavâḍavu (usual final phrases) ani yichina vumbali-šâsanam šri maṅgaḷa mahâ šri jaya

41

At Pôtênahalli (same hobli), on a stone near the Chaudêšvari temple.

šri šubham astu | namas tuṅga-etc. ||

šri svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1458 aguneṭi Durmukhi-samvatsara-Âshâḍha-šu 1 lu šriman-mahârâjâdhirâja râja-paramêšvara šri-vîra-pratâpa šri-vîra-Achyuta-Dêva-mahârâya . . . jya cheya . . . ṅânu palle Nañja-Gavuniḡârîki šâsuta kânu vîja-Virêšvara-šri-Bana šriman-mahânâyanâchâryalaina Lakki-Nâyaka-Kṛishṇappa-Nâyaka . . . ṅa Pañchamêšvarani ḡâñchi nena šri-Achyuta-Dêva-mahârâyalu

42

At Dêvikuṇṭe (same hobli), on a rock on Kuyarâluguṭṭa.

šubham astu svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varshambulu 1694 aguneṭi Khara-nâma-samvatsara-Âšvîja-ba 3 lu Vudayabhânudurggañ polimêra hadu nirṇayam chêsînadi vivaram Chintalakuṇṭaku âḡnêya-mûla Kolarâti-guṭṭana pašchima-mukhaṅgâ vuṇḍe nala-baṇḍa sûrya-chandra-bimbamulu vrâsinadi pratima-šâsanam akkaḍinuñchi Chintalakuṇṭa kindu reṇḍu vañkalu kalasina stalam modalu chêsukoni pašchima-guṭṭanu Peddagunṭa šâsanam yîkuṇṭaku tûrpuna kaṭṭu-kâluga sarahadduna Svayambhu-guṇḍuku šâsanam

akkaḍinuūchi vuttaraṁ Chakkaniguṭṭaku paścima-bhâgâna amaḍa-râḷḷaku
śâsanam yî-paḍamaraku vidikkuna Nallaguṇṭiki śâsanamu

43

At the same village,

on a pillar near the north gate of the fort on Iṭigirayanadurga.

svasti śrî Jaya-saṁvatsarada Śrâvapa-ba 8 Ma Maddikereya Âśâḍada Nâgara-
sara maga Niḍugalla karaṇika Rêchappagaḷa tamma Sôvappagaḷa maga Mala-
panu Yiṭigakôṭêli Kannara-Dêvana Malappagaḷa sênabôvan âgiddu vîra-pari-
vârake dharmav endu mâḍista Mahâ-Lakshumi-guḍi-dîpa-mâle-kambhake
maṅgaḷa mahâ śrî śrî

44

At Gâjalapalli belonging to

Pichchalavâripalli (same hobli), on a rock on the mound.

avighnam astu śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-
varshambulu 1696 aguneṭi Vijaya-nâma-saṁvatsara-Jêshṭa-ba 5 lu śrî.
Mu . . ru râvu tâluku Vudayagiri Vummari-sâhêbulavâru Mârugâni-
kuṇṭla Subbi-Reddi Venikatanarasugâru Pichchalareḍḍivâripalle-grâmâna
Durgam-Pâpauna Kolakuṇṭa Timmi-Redḍigârîki vrâyîñchina silâ-śâsana-
kramam eṭlannanu yî-palle . . . chêse tiru.nam.ka yindu-
ku dasavanda-mânyam khasâsanâniki tûrpu vaṅka-gaḍḍana
. â-chandrârkaṅgâ putra-pautra-pâramparyaṅgâ anubhaviñchu-
koni sukhâna vuṇḍêdi (usual final phrases) paṇḍeṇḍu âyagaṅḍla oppitamu

45

At Pôkamâkalapalli (same hobli), on a rock near Pañchâṅgi-Subbaya's wet land.

avighnam astu śubham astu || svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-
varshambulu 1697 aguneṭi Manmatha-nâma-saṁvatsara-Âsvija-bahnḷa 10 lu
.Ajam-Vummara. . bi killedâr kille Vudayabhânudurgam Vusamâna-
Khâna subêdâr ghoḷini sakhata Śrimanta-Râja-śrî-Murârîji Hindu-Râvu Ghôra-
paḍe sênâpati-sâhêbulavâru kasaba Mârugânikuṇṭla-tâluku majarâ Pôkamâkala-
kuṇṭapalle dâsari.u.chakkara Mâriyappa.vrâyiehehi yiechhina
dasavanda-śâsana.m eṭlannanu.challe.bhâvulu.dasavanda
kâvali.sahagâ.chchi manivi chêsukouṭivi ganuka.dasavandaṁ
yiechhina.

46

At Koṇḍamvāripalli (Billūr hobli), on a stone below the tank bund.

svasti śrī vijayābhyudaya-Śaka-varshambu 1340* yagu Jaya-samvatsara-Vaiśā-
kha-šu 10 lu śrīman-mahānāyaṅkāchārya Vālappa Bommi-Nāyaḍunnu Siṅgama-
Nāyaḍunnu Peda-Chinnama-Nāyaḍunnu yēkamugāni Koḍumadukunnu Bāla-
maddu Koḍamaddukunnu yichchina bāsha-patra-kramam eṭṭannanu Koṇḍamā-
ru.....guḍi chōṭānu Gaṅgasamudraṁ cheṟuvu-gaḍi-sammandhaṁ
achchukaṭṭu kaṁsala.....vāḍunnu yenta.....nānu..... pandommidinni
rāchavāriki bālunnu yistimi palamulunnu vak-oka-pālu miga-
galadi.....(back) reḍu pālu rāchavāriki voka-pāla lekhanu ko.....vā-
ram āyavāyālu..mīru.....vāru dasavandaṁ maḍiki na 2 yidumu....maḍi

48, 49

(Same as Ne. 46 above.)

50

At the same village, on two stones near Gōsināyanakaṭṭe.

(I) śrī-Rāma svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1682
aguneṭi Vikrama-samvatsara-Āśvija-šu 15 lu śrīman-mahā-nāyaṅkāchāryulayina
Gummi-Nāyani Nārasimha-Nāyanivāri Vasanta-Nāyanigāru ganakaṁ Veikaṭa-
paku vrāyīnchi yichchina chāvāṭu-śāsanaṁ mi-tandri Chinnana Tummalavāri
kāryaṁlō mṛitamāya ganuka Chākivela-grā (back) maṁlō chelle Koṇḍamāru-
pallelō naḍiche kāḍārambha-nirārambha- la suvarṇāḍāyā lavu yichchi-
nāmu ganuka mi-putra-pautra-pārampariyantaṁ ā-chandrārka-stāyigā anu-
bhaviṅchukoni mā tappaka koluvu koluchukoni sukhāna (II) vuṇḍēdi yinduku
.....luvulu koluvu prāku-prakāraṁ mānyālu (back) pūrva-maryādā
..bēḍigelu..... yinduku sākshulu Hari-Harādulu (on the upper portion of
the 1st stone)

52

At Chākavēlu (same hobli),

on a rock near the tamarind tree below the Brāhmaṇana-kere.

śrī Durmati-saṁ | Vaiśākha - ba 7 lu śrīman - mahā - nāyaṅkāchāryulayina
Timmi-Nāyani Kadirappa-Nāyani Nārasimha-Nāyanayavāri kārya-kartalayina
Daḷavāyi Narasimhannagāru Vustikāyala Bayitātaku vrāyīnchi yichina chā-
vāṭa-śāsana-kramam eṭṭannanu mi-tandri Borravāduchachipōya-ga-
nuka vāni koluvugānu....chēnumaḍi selav ichchināmu
mi-putra-pautra-pārampariyantam anubhaviṅchukoni sukhāna vuṇḍēdi yi-

* So in the original: but it is quite wrong.

koluvuku kâñike koḍigelu pani lêdu sarvamânyamugâ naḍi. yinduku sâkshulu Hari-Harâdulu

53

At the same village, on a pillar in Doḍḍavañke.

šri Durmati-saṁvatsara-Vayiśâkha-ba 7 lu šriman-mahâ-nâyañkâchâryulayina Gummi-Nâyani Kadirappa-Nâyani-Nârasumha-Nâyanayyavâri kârya-kartalayina | râja-šri-Daḷavâyi Narasumhannagâru Vustikâyala Bayitâtaku vrâyiñchi yichchina châvâtu-śâsanamu mî-taṇḍri . . .vâri kâryamulo chachipôya ganuka yitamâni maḍagu (on the other side) na maḍi 1 Balijapallenu chênu ga ½ šalav ichchinâramu mî-putra-pautra-pârampariyantamu anubhaviñchu-koni sukhâna vuṇḍêdi yi-koluvuku kâñike koḍigelu pani lêdu sarvamânyamugâ naḍipiñcha-galavâramu yinduku sâkshulu Hari-Harâdulu

54

At Buddalavâripalle (same hobli),
on a rock near Buddala-Râmaraḍḍi's inâmati wet land.

šubham astu šri-Râma || svasti šri vijayâbhyudaya-Šâlivâhana-śaka-varshambulu 1682 aguneṭi Vikrama-saṁvatsara-Bhâdra-šu 10 lu || râ || Vasanta-Nâyanivâru Buddala-Timmayaku vrâyiñchi yichchina châvâtu-śâsana-kramam eṭlannanu mî-taṇḍri Bâli-reḍi Tummalavâri kâryamulo mṛitamâya ganuka anduku châvâtu. Buddalavâripalenu guṇṭa kinda yarra chênu 1 tûmeḍu Yarramaradiḍikuṇṭa kinda maḍi mânya bhâvi madi 1 tûmeḍu sarvamânyamugâ seluva yichinâmu ganuka mî-putra-pautra-pârampariyam anubhaviñchu-koni sukhâna vuṇḍêdi sâkshulu Hari-Harâdulu

55

At the same village, on a rock in Râmayya's inâmati land.

šri || Vikrama-saṁ | Bhâdrapada-šu 10 lu šriman-mahâ-nâyañkâchâryulayina Gummi-Nâyani Nârasimha-Nâyani Vasanta-Nâyanigâru Buddala-Timmayaku vrâyiñchina châ (on the left side) vâtu-śâ.mî-taṇḍri Bâla-reḍi Buddalavâripalle chênu 1 tûmeḍu.anubhaviñchukoni sukhâna vuṇḍêdi

56

At Koṭṭampalli (same hobli), on a stone near Chinnakadari-kuṇṭe.

šri-Râma svasti šri vijayâbhyudaya-Šâlivâhana-śaka-varshambulu 1682 aguneṭi Vikrama-saṁ | Kârttika-šu 10 lu || râ || Vasanta-Nâyanigâru Pichchali-Muni-gânikî šalav ichchina châvâtu-śâsanamu mî-taṇḍri China-Pâpaya Tummalavâri kâryamulo mṛitam âya ganuka anduku kaṭaḍa (back) Koṭṭampalle jonnu-chênu

८ 1 Chinakadirayakuṅṭalōnu maḍi ८ 1 tūmuḍunu pāramparyaṁ anubha-
viñchukoni sukhāna vuṅḍēdi yinduku sākshulu Hari-Harādulu

57

At Goḍḍampalli attached to

Kadarannakōṭe (same hobli), on a rock in Mārappa's ināmati field.

Pramādicha-saivatsara-Āśvija-ba 10 lu Pālasamudraṁ Yarraya Tummavāri
kāryaṁlōnu sanipōyaganuka adi-nimityaṅḡānu Gaḍampalle Sida...yichina
nettara-gūṭi-mānyaṁ . . ntāna-mānyālu pūrvāṁ . . .

62

At bécharak Yarragūḍi (same hobli), on a stone to the north-east.

svasty anēka-samara-saṅghaṭṭaṅōpalabdha-jaya-lakshmi-saṁlīngita-vakshas-
sthalāṁ gaṇḍa-Tripētra śrī-Vaidumaba-mahārāja Kiru-dore maryyāde āge
pṛithivī-rājyaṁ geyye Noḷambāṇi-mahārājarā Muṇmaḷkivina kāḷegaduḷe
mrosavoyarā koṇḍeyara pratigaṇḍa Nāvagan utsa . . li tōruv-ālvon iridāde
gaṇḍam maṇumakkaḷ aṇiyan āneyaṁ kudurey andoḷevin-uḍi yepid eḷdett eṇagive
kunta vāsayaḍanta || Vaidumbava kaiduḷḷan intu kālandu mrosavoyar . . kkale
mahārājar Tummali tōruvā savva-parihāraṁ goṭṭar ill ide
baharu ||

64

At the same village, on a rock near the suṅkada-kaṭṭe.

(Telugu characters.)

svasti śrī vijayābhūdaya-Śālivāhana-śaka-varushambulu 1666 agunaneti Rudhi-
rōdgāri-nāma-saṁ | Bhādrapada-śu 15 lu śrīmatu-Gummināyanipālyaṁ-tāllūku
Sāhaṇa-Pāpannagāri putralayina daḷavāyi-Narasimhannagāriki svasti samasta-
nija-sāmanta-mālikā-praśasti-sahitūlayina Bhīmaṇaṁ . . Pāgoṇḍa Pedda-Balāpu-
raṁ Chīna-Balāpuram Koṇḍigiri Guḍibaṇḍa Kaivaram Kōlāla Puṅganūru Ma-
daḷapalle Gurraṁkoṇḍa Rāchaviḍu Biraṅgi Kottakōṭa Tummala Kadirapanā-
yanipālyam modalayina chatur-dikkula viḍilayina chilaru-dēśaṁvāru vrāyīñ-
chi-yichchina magam śāsanaṁ gāvātīla saṁka vi-dēśaṁvāri nandi . . dammaḍalu-
. . māmi gōpatilaku chelladani paṇinanduku mīru dēśaṁ paṭi sābhimānaṁ
vuñchi dēśa pa . . vompināru ganuka samasta mana dēśaṁvāru santōshāya-
ta-chitulai yika magam nirnayaṁ chēsīna-vivarām sbaḷa-mānyamulaku sara-
vargānaku gone 1 ki 9 vantu yī-saṁ gone 1 ki 7 vantu . . naḍipiñcha-
galavāramu (usual imprecatory phrases) yiṭani vrāyīñchina magam śāsanaṁ śrīr
astu

66

At the same village, on a beam of the Gauramma temple.

(Telugu characters.)

šri-Râma svasti šri vijayâbhyudaya-Šâlivâhana šaka-varushambulu ? 1673 aguna-
neṭi Prajôtpatti-saivatsara-Kârtika-šuddha 1 lu šri-Ânjaneya-svâmi-dêvasthânâni
kaṭṭiñchinavâru Peddibhaṭṭu Venkaṭa-jôssulu yi-dêvasthânânaku naḍichê mân-
yâla vivaramu kâpake suñkhaki šâsanâni koṭiñchinâmu teliyavalasinadi ||
bhakti.....

68

At the same village, on a rock near the gâli-dope.

(Telugu characters)

šri-Râma svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1684 aguna-
neṭi Chitrabhânu - saivatsara - Âšvija - šu 10 lu śrîman - mahâ - nâyinâchâryu-
layina mahârâja-šri Gummi-Nâyani Nârasimha-Nâyanivâri dharma-hitu-patni-
ayina Râmakka-ammayagâri putrulayina Vasantappa-Nâyanigâri mênâmâma
Yirikula-vaišôdhârakulaina Appannâthagâri dharma-patni-ayina Kadiramma-
garbhâbhi-chandrôdayalayna Daḷavâyi Subbappagâru Kalyâṇagiriyanu â-chan-
drârka-sthâyigâ vuṇḍavalen ani peṭiñchina Kâši-pani-kumbhi-vâka japašâla-
satram kôṭa kottakamula

69

At Pâtakôte (same hobli), on a rock north of the Hirâṇya-dêvasthâna.

(Telugu characters.)

svasti šri vijayâbhyudaya-Šâlivâhana-šaka-varushambulu 1547 neṭi Krôdhana-
saivatsara - Kârtika - bahuḷa - amâvâšya - kaḷa - Kârtika - puṇya - kâlamandu
Prasanna - Nandišvara - svâmiki Gummi - Nâyaka Kadirapa - Nâyani Nâra-
simha - Nâya vâru viri talli Kadiramma - ammagâru Balijapalle
svâmiki taḷige mudralu â - chandrârka - sthâyigâ . . . sarvamânya . . .
. . . . ku Šivârpitaṅgâ yi ma mi putra - pârampariyantaram naḍapiñcha-
galavâramu ani vrâyiñchi yichchina šila-šâsanâni

70

At Bestarahaḷi (same hobli), copy of a copper inscription.*

šri-Gaṇâdbipatayê namaḷ |
âmnâya-sandarbhâ-kaḷâ-kaviudram Anaṅga-garvâpaha-phâla-nêtram |
ardhâṅga-bhâgâd avarôdhavantam âšâmahê bhîsbṭa-phalâya dēvañ || 1 ||
prâchina-vâk-sâdhaka-pôtri-pôtanî parô-rajô-mânasa-padma-haṇsam |
Mandêhavârîndu-butâša-nêtram vandâmahê Vâraṇarâjavaktram || 2 ||

* Supplied by the people.

danishṭrāmayaṁ yasya tu kaitakâgram dadhâti sarvâm avanim apûrvâm |
 sa yêsha dēvas sumanôbhivandyas sanâtanah pâtu patih kiṭinâm || 3 ||
 śarad-ghana-chchhâya-nikâya-kâyâṁ
 saśâuka-lêkhôllasitâlakâgrâm |
 Śukâdi-sēvyâm śuka-lâlayitriṁ
 vîṇâvatim naumi vachô'dhidēvim || 4 ||
 vanšâmburâsêḥ kula-tantur Indur Harasya kôṭira-vataṁsa-ratnam |
 adakshinâm chakshnr Adhokshajasya vichakshapâs sampratichakshatē yam || 5 ||
 tasmâd udiyâya Budhâbhidhânô
 vismâpanîya-sva-mahâ-prabhâvaḥ |
 yam bôdharûpâṁṛita-sindhu-bandhum
 prachakshatē santatam ēva santah || 6 ||
 tam anvayam kaśchid alamchakâra samânvayô bhû-valayasya gôptâ |
 Purûravâḥ puṁkhita-râga-vṛityâ Pushpêshu-rûpaḥ sva-vašôrvaśîkaḥ || 7 ||
 asmâd abhûd Âyur iti pratitah pratyarthinâm bhûpatir arthinâm cha |
 saṅgrâma-bhûmau samakâlam ēva sampâdayâmâsa mahâpadam yah || 8 ||
 ajâyatâsmân Nahushâbhidhânô bhujâ-balâd yô bhuvam abdhî-kâñchîm |
 narâdhipair namya-padaś saśâsa na kēvalam nâkasadâm cha râjyam || 9 ||
 nayâtiriktôpy abhitô. . tasmâd Yayâti-nâmâ nṛipatih pratitah |
 dayâdhikô dânavâ-śâsanô vâ striyâ sa prēmē saha Dēvayânyâ || 10 ||
 chatus-samudrâdhipatês sutô'bhût tataś chatush-shashṭi-kaḷâ-praviṇah |
 nâmnâ Yaduḥ kô'pi narâdhipêndrô dhâmnâ prathâtita-bhuja-pratâpah || 11 ||
 tad-vanša-muktâmanayô babhûvuś chaturvidhâigais sahitâ mahîpâḥ |
 Yadôḥ pratâpâhimabhânunâstâ pratîpa-dâra-smîta-chandrikâsî | 12 ||
 têshân kulê kaśchana Bukka-nâmâ tējô-durâpaś samabhûn mahîpâḥ |
 Magâmbikâ tasya babhûva râjñî mēdiny-udanvat-tanayâdhivinnâ || 13 ||
 tasyâbhavat Saṅgama-nâmadhēyas Sarasvatî-gîta-bhujâpadânah |
 śauryê yam âhuḥ kila Kârtavîryam dhairyê Himâdriṁ mahasîha sūryam || 14 ||
 Mânâmbikâ tasya babhûva patnî Mahêśvarasyēva Mahîdhira-kanyâ |
 Vidarbha-putrîva Nalasya Vishṇôr Lakshmir ivêndrasya Pulômajēva || 15 ||
 tēnodapâdyanta sutâ mahishyâm tasyâm praśasyâkṛitînâ nṛipēṇa |
 pañchâhita-kshâmâpati-kunjarâṇâm pañchânanâḥ Pañchaśarâbhirûpâḥ || 16 ||
 Harihara-Râya-Kampa-dharaṇîpati-Bukka-mahî-
 parivṛidha-Mâra-bhûramâṇa-Mudda-nṛipâḥ khalu tē |
 anagha-guṇêshu tēshu nava-khaṇḍa-mahîśvaratâm
 abhajata pûrvajas sa [hi] Yudhishtîhira van mahasâ || 17 ||
 sô'yam vijityâkhiḷa-dig-vibhâgâu
 Sutrâma-dhâmânga-Kaḷînga-pûrvaiḥ |
 upâsyamânah kshîtipais cha sarvâm
 urvim aśât Kunjarakôṇa-puryâm || 18 ||

kadâchid uttîrya sa Tuṅgabhadrân
 kshamâdhipâlô mṛigayâbhilâshât |
 âsâdya sainyais saha tîram asyâs
 tad-dakshinâm kânanam ikshatê sma || 19 ||
 tasmin vanê kañchana sâramêyam
 sadamśanaikâgra-radâgram ugram |
 sa Saṅgamêśabdhi-śasi śaśam cha
 visismayê vikshya viśâm adhîśah || 20 ||
 kshôṇipâlô Haribara-patiś śrî-Virûpâksha-dêvam
 Pampâ-dêvî-sahacharam amum vikshya bhaktyâ pranunah |
 samvin-mûrtim mahita-tapasam tasya dêvâlayântar
 Vidyâranyam yatim abhajata śrî-Mahêśânam anyam || 21 ||
 pranamya tasyântika-simni bhaktyâ
 tapômayam jñâna-kaḷâ-nidhânam |
 vṛittântam aty-adbhuta-hêtum ênam
 vijñâpayâmâsa viśêsha-vêdî || 22 ||
 tri-kâla-vijñâna-nidhir yatindrô
 vihasya kiñchit tam uvâcha dhîram |
 râjan mahârâja-kulâsikârha-
 simêyam atyanta-balaika-mûlam || 23 ||
 Vidyâbhidhânâm Alakânavadyâm
 atrâvanînâtha purim vidadhyah |
 purim nava-dvâravatim upetya
 Purandara-śris sakalâm cha pṛithvim || 24 ||
 vira-śriyô yuddha-samâhṛitâyâ
 vihâra-bhûma . . . tām upaiti |
 bhujê bhujângendra-samê bibhartu
 bhavân iti kshmapatim âdidêsa || 25 ||
 tadâ Hariharêśvaras sa virachayya tachchhâsanam
 nṛipâsanam upâgataḥ śrita-sitâtapatrôjvalah |
 vidhâya khalu shôḍaśa-pratinidhimi dânanany ahô
 vyarôchata viśâla-simni nagarê hi Vidyâbhidhê || 26 ||
 ashṭa-pañcha-yugaḷaika-saṅkhyayâ
 samyutê Śaka-nṛipasya vatsarê |
 Dhâṭṛi-Mâdhava-valaksha-saptamîshv
 ahni saty-anagha-lagna-tâarakê || 27 ||
 phâlâbhishêkôtsavataḥ purastât
 Pampâ-Virûpâksha-Mahêśvarasya |
 chakrê . . . Âkhaṇḍala-vikrama-śris
 sat-pâtrasâd bhûpatir agrahârân || 28 ||

śrīmad-Bharadvāja-kulôdbhavāya purôgamâyākhiḷa-Bahvṛichânânî |
 Âslāyanam sūtram upâsritāya samastu-śâstra-smṛiti-pâragāya || 29 ||
 vēdânta-vēdyāya dayâkarāya nityânna-dânê cha vichakshauḷāya |
 Arêkerêndrāya cha Bhâskarāya sutāya Pampâ-Virupâksha-nâmnah || 30 ||
 bhû-dâna-yôgyāya mahîsurāya dvijôttamâyâmita-têjasê'smai |
 *Ghanaśaila-puri-namani râjyakê Yakûriti nivr̥iti bhâji |
 Koṇḍakâmalâ-Vallûri-simani śrī-Tummadâmalâ stala-namni || 31 ||

(here follow boundaries)

ârâma-vâpi-sabitam taṭâkam â-chandra-târârkam atīva-bhôgyam |
 grâmôttamam Yâraguḍiti nâmnâ vikhyâtīm âsritya virâjamânām || 35 ||
 Vidyâbbhidâranya-puram praśastam purâkhyayâ nûtanayânavadyam |
 nidhâna-nikshêpa-jalôpalâkshin̄y-âgâmi-siddhair atha sâdhya-yuktaiḥ |
 samanvitam santatam ashṭa-bhôgaiḥ sasyôttarârâma-taṭâka-yuktam || 36 ||
 śubhodayê râjya-mahâbbhishêka-kriyâ-dinê Harihara-Râya-bhûpatiḥ |
 ḍadau mudâ sasya-phalais samanvitam chirāya tasmai saha vâri dhârayâ || 37 ||
 samasta-dêvâsura-pûjitasya nirasta-lôka-traya-nêtra-dhâmnah |
 svayambhuvaḥ pâda-sarôja-bhriṅgas śrī-Śailanâthasya Mahêśvarasya || 38 ||
 pra-Bhâskarêṇa Chchiravârapallim pûjâ-vidhânāya Sudhâmśu-mauḷêḥ |
 idam akhila râja-śêkhara-madhukara-jhênkâra-gîta-mahâtmyam |
 śrīmad-Hariharêndra-nṛipatês śâsanam achalaika-pârijâtasya || 39 ||
 tvashṭrâ tachchâsanam svâmi-śâsanêna vinirmitam |
 śâsanâchârya-varyêṇa Nâga-dêvêna silpinâ | 40 |
 asyâgrahâra-varyasya chatu-simâ-vinirṇayaḥ |
 sarvêśham sukha-bôdhāya likhyatê dêśa-bhâshayâ || 41 ||

(here follow details of boundaries in Telugu, and usual final verses)

śrī-Virûpâksha

71

At Mittêmarî (Mittêmarî hobli),
 on a copper plate in possession of Gaṅṭlanna, son of Bommi-redḍi.

(Telugu characters)

śrī-Râmâ Dhātu-sam̄ || Bhâdrapada-śu 10 lu śrīman-mahâ-nâyakâchâryulayina
 Gummi-Nâyani Narasimha-Nâyani komâra Kadirappa-Nâyaniḡârû Mittêmarri
 Mēkala-Bommugâniki vr̄ayiñchi yichhina dasavnadam vappa Mittêmarri-
 sthalaṃlônu Liṅgânu-vaḍu sithilamayi vuṇḍagâ nûtanamugâ vistâramayina
 pani chēyistivi ganuka anduna achchu-têlina maḍi dasavandam châtur-bhâgam̄
 śalav ichchinâmu ni-putra-pautra-pâraparyanḡâ anubhaviñchukoni sukhâna
 vuṇḍēdi kâvali bôdigelu hortu

* So in the original. Verses are numbered as per original copy.

72

At the same village, on a stone near the village gate.

šri-Nārasimhāya namah šri jayābyudaya-Šālivāhana-šaka-varushambu 1455
 agunēti Vijeya-saivatsara Āśvija-ba 7 lu svasti šri chaturbhuvanādhišvar-
 uṇḍayina śringāra-vārāmnidhi akhilāṇḍa-kōṭi-brahmāṇḍa-nāyakuṇḍayina dēva-
 dēvōttamuṇḍayina šri-Karāḷi-Narasihva-dē. . . Timmarasayyavāru mā nāyaṅka-
 tanānuku chele. . ru-rājyāmlōni pūrvāna chele grāmāla. akhilamāni uṇḍa-
 gānu | svasti śrīman-mahārājādhirāja rāja-paramēśvara šri-vīra-pratāpa Achyu-
 ta-Rāya-mahārāya. Pallekunṭe-grāma. ache sthaḷamlo. . . . ā-gramā-
 lu. . . . grāmālakunnu. kālūvalu. mahārāyala. gānu i-grāmalo
 . . . puṇyaṅgā. . . dēvuniki samarpistimi (rest effaced)

73

At the same village on a

copper plate in possession of Virabhadrayya, brother of Nāṅjuṇḍappa.

Virōdhikṛitu - saivatsara - Jēsbṭha - ba 10 llū Gummi - Nāyani Kadurappa -
 Nāyani Nārasimha - Nāyanigāru Kunṭlūri Bhairavēśvara - svāmi archikaḍu
 Muddayakku vrāyiṅchi yichchina tāmra-šāsanaṅni Bāgēpalli-stalāna yī-dēvu-
 niki naḍachē mānyamulakku chālā bādu yichche kāṅku bēḍigelakku āru-
 vela rāṇṇa mātō dēvasthānamlō manvi chēsiri ganaka manniṅchi sarva-mānya-
 mugā śalav icchēnāram yindakku yavvaru āchchēdiṅchinā mēmē tappinā yī
 dēvuni talige prasādāmlō visham beṭṭina pāpāna bōḍuru yindakku Hari-
 Harādulu sākshilu

74

At Pālyakere (Chēḷūr hobli),

on copper plates in the possession of Archaka Kōḍaṇḍa-Rāmāchār.

(Ia) šri-Rāmā | svasti šri- vijayābyudaya-Šālivāhana-šaka-varshambulu 1607
 agunēti Raktākshi-saivatsara Kārttika-šu 12 puṇya-kālamandu śrīmad-akhilāṇ-
 ḍakōṭi-brahmāṇḍa-nāyakulaina purāṇa - purushōttamulaina Chitigānapalle šri-
 Janārdana-svāmi-divya-šri-pāda-padmambulaku śrīman-mahā-nāyakāchāryula-
 yina Gu(Ib)mmi-Nāyani Kadirappa-Nāyani Peda-Vasanta-Nāyanigāru samarpiṅ-
 china nitya-kaiṅkarya-bhū-dāna-dharma-šāsana-kramam eḷlannanu Pāḷecheruvu
 Koṇḍukkoṇḍa Chēḷūru Cheṅchalipaṭṭu grāmāla pola-merla-cheluvim gatiṅchi-
 valayava mana śāsanaṅmulu ēpiṅchi mī-pāda-padmambulaku samarpiṅstimi
 ganuka mī polamlo viśēṣiṅchi palle cheruvulu (IIa) kuṇṭalu bāvulu nirmiṅchu-
 koni nitya-kaiṅkarya. . -chchulu mahōtsavamulu avadhariṅchi vēṅchēsi vūṇḍēdi
 sarva - mānyamugānu naḍepiṅchagalavāru itani samarpiṅchina bhū-dāna-
 dharma-šāsanaṅni nālugu-stalālavāriki kariṅkalu pani lēdu (usual final verses)

75

At the same village,
on a stone lying in front of the Venkatarāmaṇa-svāmi temple.

Śālivāhana-śaka-varushambu 1538 agunēti Naḷa-saivatsara Phālguna-ṣu 15 lu
śrīmad-rājādhirāja rāja-paramēśvara śrī-vira-pratāpa śrī-vira-Rāma-Dēva-mahā-
rāyalayyavāru pṛithvi...chēyachuṇḍagānu śrīman-mahā-nāyakāchāryyalaina
śrīmanu... Gummi-Nāyani Kadirappa-Nāyani Kṛishṇappa-Nāyani...ya kārīya-
kartalaina Chāktivēla.....gāru chēpiṇchina dharmā-śāsanam Tirumalapuri-
chernvu agrahāram chēyagā...tālālō...Channarāya-śrī-Tiruveṅgaḷa...gari
modalaina dēvatā-mānyala...bijavari...kuṇṭalu.....nyaṅgā miku chēpi-
stimi...lanuvi

76

At Nimmakāyalapalli (same hobli), on the Appana-kuṇṭe rock, west of the village.
Kilaka-saivatsara Māga-śudda 10 Va Sāraṅga-Dēva-Rāṇiyara maga Lakhappa-
rāhuttagāru yī-cheru kaṭṭiṇchiri yī-charuvuku pēru Lakhasamudramu ani
pēru peṭiri yī pērana biluvanivāru (imprecatory phrases)

77

At Venkatapura (same hobli), on a virakal in Būḍidiguḍḍa south of the village.
svasti śrī Pallava-mārāja pṛithivi-rājyam geye Chentalapallina ūreki Dēvin-
amma Chentakapulla Nāchikāra...chi sattu bū...

78

At Hosahūḍya (same hobli), on a rock near the Kottakuṇṭe wasteweir.
śrī-Gaṇādhīpatayē namaḥ | svasti śrī jayābhyudaya-Śālivāhana-śaka-varusham-
bulu ? 1642 agunēti Vikāri-saivatsaram Chaitra-ṣu 10 lu Kṛishṇasāgarām
charuvukinda kāpulu Gummināyakapālyamlō Sāmba...ya yichchina...
cheruvulō tōṭa gutta 10 ga 1½...katikam mattalō...śubham maṅḷam
.....(south side)...tōṭa paḍibalu cheruvu.....

79

At the same village, on a rock near the north sluice of Guḍibaḍeya Gavakuṇṭē.

(Grantha and Tamil characters.)

.....Šellura-Gaṅgādēn magan Ka..lidēn Kaśava-p....magan ma-
gan Mārasiṅgan Mārasiṅgalame...ṭṭi iṭṭa..maṅḍalika...ṇḍi-dēvan(y)āḍiyān
ma...ṅgaṇa kaṭṭina ēri kiḷ dēvadānam pattu-kkuḷagam ittai aḷippān Geṅgai-
karaiyil kurāl-pāṣuvai kuttina pāvattil paḍuvar

80**At the same place.**

(Grantha and Tamil characters.)

.....Kašava-p...yan maga Marašīṅgan Šōmaiyya kuta..ku Kam-
banu oru kaḷani..

81**At the same place.**

(Grantha and Tamil characters.)

.....ṇar kayyâ..ša..ta.....ppadin.....rukurâgiyattil..ppa...
.....ppâṇḍi magan Gamga-dēvan



CHINTAMANI TALUQ.

1

At Muṅganahalli (Muṅganahalli hobli), on Yeṇḍavalu-baṇḍe.

śrī Rāmā svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1697 agunaneti Manmatha-saivatsara Vaiśākha-ṣu 12 lu śrīman-mahā-nāyaikāchāryulaina Kottapālyam Veṅkaṭapa-Nāyini Raṅgappa-Nāyiniṅvāru Raṅga-Nāyini daḷavāyi Appa-Nāyidu Muṅgānipalli-karaṇam Nārāyaṇappa Narasappa Jonnagaḍla-Nāgaṇṇa Pabiki-Nārāyaṇa Mugili-Dāsaṇṇa Kesarla-Annaya Gōpālu-raḍḍivāri-Mādappa Timme-Timmayya Ketta-Chinnayya Puṅganūri-Gummaya Garige-Bayyana Jaḷannagaram-Bayyana Kāṭipalli-Siṅganna Bōrā-Muranna Kuruba-Malaya Timma-Guḍanna Yera-Chinnaya china-Kāma-raḍḍi Kāmanna Ruṇabīra-gauḍu Chokkaṇani-Bayyana Paḍiraḍḍi-Apaya Māchiraḍḍi-Rāmayya modalainavāriki vrāyiṅch ichina charuvula dasavanda śilā-śāsana-kramamu-etlananu mā-nāyaikāna . . . i Muṅgānapalli-daggara nūtanaiṅgā kotta-cheruvu Arakuṇṭa-pani nūtanaiṅgā chayiṅchināru ganuka kalechana ādyantamu yentamuditi . . . nagariki raṇḍu-pālu dasavandānaku pāla-vagaṭi vubhayam mūdupāla-prakāram mi-mā-putra-pautra-pāramparyantaram ā-chandrārka-stāyigā naḍapagalavāram ani vrāyiṅchina śilā-śāsanamu yinduku sākshi sūrya-chandrādulu yi-prakāramunaku vubhayatralalō yavaru tappinā mā-yilu-vēlpu-Khādra-Nṛisimha-svāmi-pādāravindamulaku tappinaṭlu Koṇḍayagāri Timmapalleya Kadiripati karta

2

At the same village,

on a stone at Kōṇōnateṭṭe on the boundary of the Mysore State.

Siḷagaṭadindā yellege Kṛiṣṇarāja-haridāri 9 Muṅgānipalliku tōpuku polimāru Gurraṅkoṇḍa-tālūku Būchapalli sarahada gaḍiki Krōdana-nāma sam | Bhādrapada ba 5

3

At the same village, below the tank bund.

(Grantha and Tamil characters.)

svasti śrī Bhujabala-vīra-Nārāyaṇa-kKo ku ḍa laga-nāra-dēvar pramāṇa paḍi na maṅko ta mā yil ttamāmanā vā ta ttai var pa adu māṇa ṇu ra Muṭṭūril Tamman-ēriyum ad-

ar-k-aḍaitta nañjai puñjai nār-pā...laiyum.....ga-kaḷani pattu-kkuḷagam
 nūngiy-ulla nilam aḍaṅgalum dhamma-dānam āga Mudaliyār Aiyar..Aḷagar
 Šellappiḷlai-nāyan uḷḷittār paḍinoru-pērukku panniraṅḍarai-ppaṅg-āga udakam-
 paṅṅi chandrāditya-va..šella-kkuḍuttôm i-ddhammattukku lamghanam-ninai-
 ttâr.....narakat...viḷakkaḍavar....pâlana.....nât.....pâla.....

4

At Bôdiguṅḍlahallî (same hobli), on Yeṅḍâpalu-baṅḍe, east of the village.

šrî-Râmâ Nandana-saṁhvatsara-Šrâvapa-šu 2 lu šrîman-mahâ-nāyaikâchâryya-
 layina Kotapâlem Venkaṭapa-Nāyani Raṅgapa-Nāyinigāru Koṅḍamarla Yerra-
 paku vrāyiñchi yichinadi nitya mâ-saṁsthānam nimittam kaṣṭapaḍi nir-
 vākam chaisināvu ganaka Bôdiguṅḍapalle yināmugâ šelavichināram ganuka mâ-
 mî-putra-pautra-pârampariyantaram anubhaviñchukoni sukhâna vuṅḍavalani
 vrāyiñchina-šâsanamu sthâna-mānyālu pûrvam-maryāda..šrî-Kṛiṣṇappa-Nā-
 yinivāri vappitamû

7

At the same place, on a rock near Pâtradone at the southern foot.

(Grantha and Tamil characters.)

svasti šrî Irattapâḍi-koṅḍa Šôḷa-maṅḍalattu Mēlai-Mârâjapâḍi Koygaikurâi-nâ-
 tṭu Mâdamaṅgalattukku kâṇiyâḷan Koṅḍiraiyan Šôma-dēvan âna Kulôttuṅga-
 Šôḷa-Mâdamaṅgalam-uḍaiyân i-kkâlum i...rai kôṭṭai kaṅḍ-irundân

8

At the same place, near Kaluvalu-done in the west.

(Grantha and Tamil characters.)

svasti šrî Irattapâḍi-koṅḍa Šôḷa-maṅḍalattu Mēlai-Mârâjapâḍi Koygaikurâi-
 nâṭṭu Mâdamaṅgalattukku kâṇi-uḍaiya Koṅḍiraiyan âna Vi.....gâmuṅḍan
 vaṁsattil Vîma-dēvan âna Kulôttuṅga-Šôḷa-Mâdamaṅgalam-uḍaiyân i-kkâlum
 i-mmalaiyir-kôṭṭai pāṅḍu māḷigai-eḍuttu irundân

9

At the same place, near Nettaru-done.

(Grantha and Tamil characters.)

svasti šrî Irattapâḍi-koṅḍa Šôḷa-maṅḍalattu Kaḷavâra-nâṭṭu kâṇiyâḷan Koṅḍi-
 raiyan Kaḷavâra-nâḍ-âḷvân virudamâ...ṅḍarkôlan Mēlai-Mârâjapâḍi-kKoygai-
 kkurâi-nâṭṭu Mâdamaṅgalattukku virudakâran.....râja..Vaidumba-
 gâmuṅḍan eṅṅu tiru-nâwamum Mâdamaṅgalan-gâṇiyum.....piḍikkum vi-

rudu ellâm piḍikkavum ippaḍi ellâm nîr-vârtu-ppê... rruḍaiyanâ Mâdamaṅga-
lattukku-kkâṇiyâlanâ... kKoṅgiraiyan Vaidumba-gâmuṅḍan irundân in...
...kan Aita... gâmuṅḍa... gâmuṅ... magan Arumoli-gâmuṅḍan
...gau Vikkirma-Šōḷa-gâmuṅḍanum.v-êri-kaṅḍu tûmbu... vittân ivan
magau Gaṅgaikoṅḍa-Šōḷa-Mâdamaṅgalam-uḍaiyân Pû...ḍaiy-êri-kaṅḍu tûmbu
iḍuvittu pû...ḍai kaṅḍân ivan magau Geṅgaikoṅḍa-Šōḷa-Mâdamaṅgalam-uḍai-
yân Puttêri-kaṅḍu tûmbu iḍuvittân ivan magan...mâdêvan âna Kulôttuṅga-
Šōḷa-Mâdamaṅgalam-uḍaiyân tan pêrâl Vîmakatt-enṅu kaṭṭuvittu tûmbu...
...vittu...tâ...têriyum Nâvalêriyû-gaṅḍu tûmbu iḍuvittu Vîmanêrikku
edir-kâl...ṅḍu i-mmalai...kôṭṭaiyun-diru-kkôyilun-gaṅḍu tirttamum idukku v.
...ḍu ivaiy-ellâm tannâle...kai eḍutti...ndân Vîmadêvan âna Ku-
lôttuṅga-Šōḷa-Mâdamaṅgalam-uḍaiyân...

10

Near the same done at the lower part.

(Grantha and Tamil characters.)

svasti śrî Irattapâḍi-koṅḍa Šōḷa-Maṅḍalattu Mēlai-Mârâjapâḍi Koygaikkurâi-
nâṭṭu Mâdamaṅgalam Mâ-Bîma-gâmuṅḍan vaṅsattil Vîmadêvan âna Kulôttuṅ-
ga-Šōḷa-Mâdamaṅgalam-uḍaiyân... i-nma...ḍai paṅgaṅḍu mâ...
...kku i...Vîmadêvan âna kKulôttuṅga-šōḷa-Mâdamaṅga...
....

11

At Nâgarâjahosaḥalli (same hobli), on Yeṅḍâpalu-baṅḍe.

śubham astu śrî-Kirikôṭa...lôniki...Pramôḍûta-saṅvatsara...nâyaṅ-
kâchârya...Vôba-Nâyiṅi Râmâ-Nâyiṅivâri Kṛiṣṇappa...Râjupalli
yichina Kôḍikallu-sîmalôni...â-chandrârka-stâyi prîtigânu Raghupati-sanni-
dhânalo... (usual imprecatory phrases) ...mahâ śrî śrî śrî

12

At Kôḍugallu (same hobli), on a rock behind the Narasiṅha temple in ruins.

śubham astu Vibhava-saṅvatsara-Mâgha-šu 15 śrîman-mahâ-maṅḍalêśvara
râjâdhirâja râja-paramêśvara śrî-vîra-pratâpa...Râya-mahârâya...śrî-
man-mahâ-pradhâna Raṅapaṅḍa-daṅâya...nim śrîman-mahâ-maṅḍalêśvara
mîsara-gaṅḍa Kaṭhâri-Sâḷuva...mahârâjulunnu Peddaya - Dêva - mahârâjula
bala..daya dêva-mâsâlu..mâ-nâyakaku..mîlo mmâku chi...Kôḍagallu-grâ-
mamu tat-saṅvastara-Kârtika-šu 1 â... Kadiri-Nârasimha-dêvaraku sûryya-
grahâṅa-puṅya-kâlâniḷo Gupa-râjukunnu Peddayaku mahârâjulukunnu tama
...puṅyamu â-chandrârka-sthâ...sarva-svâmyavalunnu sa... (usual
final verse) Anumanapalli Mâvukerânu

13

At Māvukere (same hobli), on Tókabaṇḍe to the west.

(Grantha and Tamil characters.)

svasti śrīmat-Sadāśivādīsa . . . guru-va ntanmāka avichhinna-śuddha-Śaiva
 śvara-Chōḷa-Pāṇḍya kula-gurukkaḷ āna śrīmat-Rājākkaḷ-
 nāyanārku svasti śrī bala-vīra-Nārāyaṇa Koykaikuru-nāṭṭu ma likan
 sāmataral nāna śānu Mādamaṅgala-ppaṇṇil Māva . .
 yum Māraśakaśavan-paḷḷiyum āga ūrin nṣey punṣey nār-pāl-ellaiyum . .
 nīkki sarvamāniya rarku Māda kuḍuttēn Irājākkaḷ
 sāmānyōyam dharma-sētu nṛipāṇām kālē kālē pālaniyō bhavatbhiḥ sarvān
 ōtān bhāvinah pārthivēndrān bhūyō bhūyō yāchatē Rāmabhadraḥ ॥

14

At Bōḍampalli (same hobli), on a rock near the Burronakuṇṭe wasteweir.

śrī-Rāma svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuṣhambulu 1668 aguneṭi
 Prabhava-saṁvatsara-Chaitra-ba 10 lu śrīman-mahā-Āvati-nāḍa-prabhu-Veṅka-
 ṭa-Nārāyaṇapa-gavunivāri kārya-kartalayina Sindunimalla-Hanimi-Nāyani Kō-
 nama-Nāyanigāru karaṇam Rāmadāsu Toḷe-Śītaya Channaya Timmadāsari Ye-
 dula-Mureṇna Timma Timmaya guram-Bayanna Timme-Guḍena Bōḍa-Mureṇna
 mā-komāruḍu chiuna-Appe-Nāyiḍu Tōra-Bayiragāḍu yi-mudalaguvāriki vrāyiṅchi
 yichchina-charuvu dasavanda silā-śāsana-kramam eḷḷennanu mā-nāyam Kōna-
 kuṇṭali Bōḍampale-staḷamlo peda-charuvu kanya kalaśi vuṇḍagā yi-dinaṁ
 mundari mēlāram pani chēyiṅchunani mi-vaśāna yichchina nirṇayam ga
 100 nūṛaki prāku maḍilo vuttamaṁ naḍama Bommarāja kha ‡ maḍi nūtanāṅ-
 gā achchutire maḍi sari-pālu dasavandaṁ naḍapagalavāramu Vibhava-saṁvat-
 sara-Kārttika-śu 5 lu charu-gaṇḍi pōyinanduna pani-chēyichchina nirṇayamu ga
 50 varahaluku prāku maḍilo bo kha ‡ maḍi vubhaya Bomma kha ‡ padiyai u . . . mu
 maḍi dasavandaṁ mi-mā-putra-pautra-pārampariyantam ā-chandrārka-stāyigā
 naḍapagalavāram ani vrāyiṅchi yichchina śilā-śāsanamu yinduku sākshulu
 sūrya-chandrādulu yinduku (usual final phrases) stāna-mānyālu pūrva-mariyādā
 Animi-Nāyani Appe-Nāyanigāru Manmatha-saṁvatsara-Āshāḍha-śu 3 lu Muṅ-
 gānipalle karaṇamu Nārāyaṇapaḡāriki mā-pedala kadaram tugānu . .
 maḍi mānyam yichchināram-ganuga putra-pautra-pārampariyantam na-
 ḍapagalavāramū pāḷḷu 10 ki vivaramu chinna-Ape-Nāyini pālu 1 Rāmadāsu-
 pālu 1 Śītaya Channaya pā 1 Timmadāsuri munna pā 1 Timma Timmaya pālu 1
 Bōḍa-Māranua pā 1 gurram-Murreṇna pā 2 Geṅgagūḍina pālu 1 tōṭa-bayani
 pā 1

15

At the same village, on a stone fixed into the aśvattha-jagaṭi-kaṭṭe in front.

(Grantha and Tamil characters.)

svasti śrī Bhujabala-vīra-Nārāyaṇa-kKoygaikkuru-nāṭṭu maṇḍalikaṇ āna Dēva-
ṇḍi-chchīyauena Śakābtam 1214 Kaliyuga-varisham 4393 idan mēṇ-chellāni-
ṇa Nantana-varushattu Āni-māda. .n-ti. .di. paḷli malai-mēl uḍaiyār Mu-
ttiśvaram-uḍaiya-nāyanāṅkku tānapatiy-āna Sadāśiva-dēvaṅku ivv-ūr pulattil
Śiva-purattu ēri-kīḷil paḷlam ēri-kaṭṭi ivv-ēri nīr pāyuda nilam aḍaṅgalum
chandrāditta-varai maḍa-ppuṇam āga udaka-pūrvam āga dharmā-dānam-āga-
kkuḍuttōm śrī sāmānyōyam dharmā-sētu nṛipāṇām kālē kālē pālaniyō bhavat-
bhīh sarvān ētān bhāvinaḥ pāṛthivēntrān bhūyō bhūyō yāchatē. . Rāmabhadraḥ |
yāchēha. .tu vō rājā. .bhāvina. śvarān pālaniya dvija-kshētra
dānāt śrēyōnupālānam || ākki vaittēn arattin poruḷ idanāl idanai-kkāda. luṅṅu-
kkaḍam-pūṇḍavan tāḷ-iraṇḍum talai. ētti vaittēn avvōr-kālatt-uḷarumm
aḍaikkalamē sva-dattam para-dattam vā yō harēta vasundhara shasṭi-varsha-
sahasrāṇi viśṭhāyām jāyatē krimiḥ inta dharmattukku aḷivu-śeydavan Gemgai-
kkaraiyil kavilai-ppaṣuvai. ṇjeydavan pukka narakam-pugakkaḍavan. .
.

18

At the same village, in Palimārūkayya's field.

(Grantha and Tamil characters.)

svasti śrī Bhujabala-vīra-Nārāyaṇa-kKoygaikkuru-nāṭṭu maṇḍalikaṇ āna
Rāghava-dēvarena Bhāradvāja-gōtrattu-chChellappiḷḷaikku Muḍa. la Mutta-
kkan ēriyil mudal. mba. . māḍuvedi. ṇṅum āga. ḍina.
l-āga mu-kkaṇḍagamum ūr-arugu kaḍi iraṇḍāl kollai kaṇḍagamum dhamma-
dānam-āga-kkuḍuttōm śrī Māhēśvara. kurāl-paṣu-
vai-kkonṇa pāpatti. l pugakkaḍavan yāchēha. vō rājā bhāvina.
. śvarān pālaniya dvija-kshētram dānāt śrēyōnupālānam su-dattām para-
dattām vā yō. vasundha. . śasṭharvarsha-sahasrā. . viśṭhāyām jāyatē.

19

At Guṇḍigere (Irugampalli hobli),
on a stone lying near the outlet of the Palukuṇṭe tank.

(Grantha and Tamil characters.)

. 91 še. lāniṇṇa Vikṛiti-samvatsa. .ttu Kātigai-māsa. til
mahā-janamgaḷnkkku Śe. . samudram āna Vīra-Nārāyaṇa-chchaturvēdi-maṅga-
lat. . .kk-aḍaitta naṅjai puṅjai nāṅ-pāl-ellaikkulḷu udaga-pūrvaka.

....sâmânyôyam dhamma-sêtu nṛipâṇâm kâlê kâlê pâlanîyô bhavatbhiḥ
sarvân êtân bhâvinaḥ pârthivêndrân bhûyô bhûyô yâchatê Râmathadrahâ ſuûkam
....kai ma...m eppêṇpaṭṭa....m sarvamâ.....

20

At the same village, on a stone
lying near the ruined Îśvara temple to the south of the old fort.

(Grantha and Tamil characters.)

svasti ſrî vîra-Nârâyarkkaṇḍa.....gaikkuru.....ṇḍalika...
...vanena.....tsaram.....nṛu mē.....ga dharmâ-
dâna.....vi.....n i.....ſellak.....yachaiham.....râjâ bhâ
.....vêſva.....yadvi.....

22

At Yagavakôṭe (same hobli), on a rock in front of the Viranârâyana temple.

ſubham astu Plavaṅga-samvatsara Chaitra-ſu ..lu ſrîman-mahâ-nâyaṅkâ-
châryalayina Mukoṇḍa Kadiri-Vôbaḷi-Nâyaniki Kadarepa-Nâyanigâru tama..
yalu baṭa-râjyaṁ prajelu yichina-dharma-ſâsanam Mukoṇḍa ...valana
rokha-dânyalu tîsukônani..châḍi.....nîti tappu..ſâgalavâraṁ yimara...
kara naḍichêvâru....laba yichinavâru yiduku sâkshyalu sandya chandra..
....bhaviſi..koṇḍa bapparu

24

At the same village, on a stone on the bund of Œṭṭi-kuṇṭe.

ſubham astu | ſrîmatu-Œâlivâhana-ſâka-varushambulu 1400 agunêṭi Viḷambi-
samvatsara Âſhâḍa-ſu 11 Gu Nârâpa-Nâyani-China-Laki-Nâyanigâru Mukoṇḍa
Tiruvenḡadanâthani amṛitapaḍiki â-chandrârka-stâyigânu Œṭṭikoṇḍa samar-
pistini

28

Copy of a ſâsana from Miṇḍagal-jôḍidâr.

namas tuṅga-ete. ||

Harêr lilâ-Varâhasya daṁshṭrâ-daṇḍas sa pâtu vaḥ |

Hêmâdri-kalaſâ yatra dhâtrî chhatra-ſrîyaṁ dadhau || 1 ||

kalyâṇâyâstu tad-dhâma pratyûha-timirâpahaṁ |

yad-gajô'py Agajôdbhûtam Hariṇâpi cha pûjyatê || 2 ||

asti Œrîpatinâ dēvair mathyamânân mahâmbudhêh |

navanîtam ivôdbhûtaś chandras sarva-tamôpahaḥ ॥ 3 ॥
tasyâśît tanayas tapôbhir atulair anvartha-nâmâ Budhaḥ |
puṇyair asya Purûravâ bhuja-balad Âyur dvishâṁ nighnataḥ ॥ 4 ॥
tasyâsîn Nahushas sutô'sya tanayaḥ khyâtô Yayâtir nripaḥ |
jâtas tasya tu Turvasur Vasu-nibhas śrî- Dêvayânî-patêḥ ॥ 5 ॥
tad-vamśê Dêvakijânir didîpê Timma-bhûpatiḥ |
mânnavêndrêshu sarvéshu Yadôḥ Kṛishṇa ivâbhavat ॥ 6 ॥
tatô'sya dévyôḥ Kausalyâ-Sumitrâ-nibhayôr bhṛiṣam |
abhûtâm Timma-bhûjânês tasmât Pañtirathâd iva ॥ 7 ॥
vîrau vinayinau Râma-Lakshmaṇâv iva nandanau |
bhrâtarau śrî-Nṛisimhêndra-Kṛishṇa-Râya-mahîpatî ॥ 8 ॥
Raṅga-kshitindrâchyuta-Dêva-Râyau rakshâ-dhurîṇâv iva Râma-Kṛishṇau |
Râmâmbikâyâm Narasa-kshitindrâd ubhâv abhûtâm uragêndra-sârau ॥ 9 ॥
vîraś śrî-Nârasimhas sa Vijayanagarê ratna-simhâsanasthaḥ
kîrtyâ nîtyâ nirasyan Nṛiga-Naḷa-Nahushân apy avanyâm dburîṇaḥ |
â-Sêtôr â-Sumêrôr avanisura-nutaś chaivam â chôdayâdrêr
madhyê yad-râjyam êtat kshitisura-vibudhais stûyamânaś śaśâsa ॥ 10 ॥
nânâ-dânâny akârshît Kanaka-sadasi yaḥ śrî-Virûpâksha-dêva-
sthânê śrî-Kâḷahastîsitur api nagarê Vêṅkaṭâdrau cha Kâñchyâm |
Śrîsailê Śôṇaśailê mahati Hariharê'hôbalê Saṅgamê cha
Śrîraṅgê Kumbhakôṇê mahati cha sa-Mahâ-Nanditîrthê pavitrê ॥ 11 ॥
Gôkarṇê Râma-sêtau jagati tad-itarêshv apy aśêshêshu puṇya-
kshêtrêshv ârabdha-nânâ-vidha-bahuḷa-mahâ-dâna-vâri-pravâhailḥ |
yasyôdañchat-turaṅga-prakara-khura-rajâś-śushyad-ambhôdhi-magna-
kshmaḥbhṛit-paksha-chchhidôdyattara-Kuliśadharôtkañṭhitâ kuṇṭhitâbhût||12||*
svarṇa-kshmaṁ yô hiranyâśva-ratham api Tulâpûrusham gô-sahasram
hêmâśvam hêma-garbhnam kanaka-kari-ratham pañcha-lâṅgaly atânit |
prâjyam praśâsya nirvigṇam râjyam dyâm iva śâsitum |
tasmin guṇini vikhyâtê kshitindrê cha divam gatê ॥ 13 ॥
tatô'py avârya-vîrya-śrî-Kṛishṇa-Râya-khitiśvaraḥ |
a-trâsam a-guṇa-bhrañśam mauḷi-ratnam mahîbhujâm ॥ 14 ॥
sarasâd udabhût tasmân Narasâvanipâlakaḥ |
Dêvakî-nandanât Kâmô Dêvakî-nandanâd iva ॥ 15 ॥
vividha-sukṛitôddâmê Râmôśvara-pramukhê muhur
mudita-hṛidaya-sthânê sthânê vyadhata yathâvidhi |
budha-parivṛitô nânâ-dânâni yô bhuvi shôḍaśa
tri-bhuvana-janôdgitam sphitam yaśaḥ puuaruktayan ॥ 16 ॥
Kâvêrim âśu badhvâ bahuḷa-jala-rayâm yô vilaṅghyaiva śatrum
jîvagrâham gṛihîtvâ samiti bhuja-balât tam cha râjyam tadîyam |

* Two lines are gone here; and verses are numbered as in the original.

kṛtvā Śrīraṅga-pūrvam tad api nija-vasē paṭṭanam yō babhāsē
 kīrti-stambham nikhāya tri-bhuvana-sujana-stūyamānāpadānaḥ || 17 ||
 . . Chōlam cha Pāṇḍyam tad api cha Madhurā-vallabham māna-bhūsham
 śauryōdagram Turushkam Gajapati-nṛipatiṁ pañcha jivā tad-anyān || 18 || *
 â-Gaṅgâ-tīra-Laṅkāntām śriyam Kṛishṇa-mahīpatiḥ |
 bibharti maṇi-kēyūra-nirviśesham mahīm bhujē || 19 ||
 kīrtiyā yasya samantataḥ prasṛitayā viśvam rūchaikyam vrajēd
 ity āśānkya purā Purārīr abhavat Phālēkshaṇaḥ prāyaśaḥ |
 Padmākshō'pi chatur-bhujō'jani chatur-vaktrō'bhavat Padmabhūḥ
 Kālī khaḍgam adhād Ramā cha kamalam vīṇām cha Vāṇī karē || 20 ||
 śātrūṇām vāsam étē dadata iti rushā kin nu saptāmburāśīn
 nānā-sēnā-turaṅga-truṭita-vasudharā-dhūlikā-pāḷikābhīḥ |
 samśōshya svairam état pratinidhi-jaladhi-śrēṇikām yō vidhattē
 Brahmāṇḍa-svarṇa-Mēru-pramukha-nija-mahā-dāna-tōyair amēyaiḥ || 21 ||
 stutyaudāryas sudhībhis sa Vijayanagarē ratna-simhāsanasthaḥ
 kshimāpālān Kṛishṇa-Rāya-kshītipatir adharīkṛitya nītyā Nṛigādīn |
 â-pūrvādrēr athāstāchalam avadhī-dharā-rakshaṇē daksha-śauryād
 â-Sētōr arthi-sārtha-śriyam iha bahulīkṛitya kīrtiyā babhāsē || 22 ||
 kṛitavati-sura-lōkam Kṛishṇa-Rāyē nitāntam
 tadann tad-anujanmā puṇya-karmāchyutēndrah |
 akhīlam avani-lōkam pālayan rāja-nītyā
 vilasati Hari-chētā vidvad-ishṭa-prādātā || 23 ||
 ambhōdhis sa nipīyamāna-salilō'gastyēna pītōjjhitas
 taptō Rāghava-sāyakāgni-sikhayā santapyamānas sadā |
 antasthair Baḍavā-mukhānala-sikhā-santāpa-śushkō dhṛivam
 yad-dānāmbu-ghanāmbudhir virachitaḥ pūrṇas samujjṛimbhatē || 24 ||
 samajani narapālas satya-dharma-praviśṭō
 Vijayanagara-rājā ratna-simhāsanasthaḥ |
 Nṛiga-Nala-Nahushādīn nīchayan rāja-nītyā
 nirupama-bhujā-vīryaudārya-bhūr Achyutēndrah || 25 ||
 ōshadhipaty-upamāyita-gaṇḍas tōshaṇa-rūpa-jitāsamakāṇḍaḥ |
 bhāshege tappuva rāyara gaṇḍaḥ pōshaṇa-nirbhara-bhū-nava-khaṇḍaḥ || 26 ||
 rājādhirāja-birudō Rājarāja-samunnataḥ |
 Svārāja-rājamāna-śrī raja-śrī-paramēśvaraḥ || 27 ||
 mūru-rāyara gaṇḍānkō Mēru-laṅghya-yaśō-bharaḥ |
 śaraṅgata-mandārah para-rāya-bhayaṅkaraḥ || 28 ||
 karadīkṛita-bhūpālāḥ para-dāra-sahōdaraḥ |
 Hindū-Rāya-Suratrāṇō Yādū-vamśa-śikhāmaṇiḥ || 29 ||
 gajaṅgha-gaṇḍabhēruṇḍō Hari-bhakti-sudhānidhīḥ |

* Two lines are gone here; and verses are numbered as in the original.

vardhamâna-vadânya-šrîr ardhanâri-naṭešvaraḥ || 30 ||
 ity-âdi-birudair vandi-tatyâ nityam abhishṭutaḥ |
 Kâmbhôja-Bhôja-Kâliinga-Karahâṭâdi-pârthivaiḥ || 31 ||
 sôvidalla-padam prâptaiḥ sandaršita-nṛipâpathaḥ |
 sô'yam nîti-višâradas surataru-sparḍbâḥu-višrâṇanaḥ
 sarvôrvîša-nutaḥ sadâchyuta-mahârâyaḥ kshamâ-nâyakaḥ || 32 ||
 * bâhâdrîndu-gajâgni-yukta-gaṇitêbhikhyê Šakê bhû |
 Šâlivâhanakê manôhara-sadâchâraika-šévyê bhuvî ||
 šaila-bâṇa-samudrêndu-vatsarê Šaka-gaṇyakê |
 Jaya-saṁvatsarê mâsi Šrâvaṇê paurṇamî-dinê || 33 ||
 Tuṅgabhadrâ-nadi-tîrê sarva-pâpa-harê varê |
 sômôparâga-samayê Viṭhalêšvara-sanmidhau || 34 |
 Haritânvaya-pâthôdhi-hariṇânkâtîšâyînê |
 yajanâdi-su-shaṭ-karma-niratâya mahâtmanê || 35 ||
 vihitâšêsha-vêdânta-pratishṭhâchârya-mauḷayê |
 vikhyâtôbhaya-vêdântâchâryâya šubha-dhîmatê || 36 ||
 Šrîbhâshya-vêda-siddhânta-chintâ-sarasa-chêtasê |
 nṛipêndra-makuṭî-ratna-nirâjîta-nijâṅglurayê || 37 ||
 nirṇîta-nikhilârthâya nigamâgama-vêdinê |
 nîti-šâstra-višêshârtha-nirajôllâsa-bhânave || 38 ||
 nityâna-dâna-santushṭa-nikhila-dvîja-saṁsadê |
 Nâlikanâbhi-pâdâbja-kêlî-bharita-chêtasê || 39 ||
 Šêshâya-nara-vêshâya Bali-šâsana-mûrtayê |
 Šrîbhaṭṭa-Chikkayâchârya-vipašchid-annjanmanê || 40 ||
 šrîmatê Peddayâchârya-sindhu-šîṭala-bhânave |
 Chikkayâchârya-varyâya chintâratnâya dhîmatân || 41 ||
 grâmasya sîma-maryâdâ likhyatê dêša-nâmabhiḥ |
 Penagonḍa-mahârâjyê Kôlâla-pura-šîmani || 42 ||
 Ânigallu-sthaḷê jâtanî šilâ-šâsana-saṁyutanî |
 Kanyârllapallikâyâš cha prâchînî dišam upâšritanî || 43 ||
 Guṭṭûrôr agni-dig-bhâgê Yaglupallyâš cha dakshîṇê |
 Yirugampallyâš cha Nairṇityânî diši simântam âšritanî || 44 ||
 Mûgalamarriti-vikhyâta-dêša-simânta-saṁsthitânî |
 sva-dêša-madhya-vâhînyâḥ Pâpaghnyâḥ pašchimê taṭê || 45 ||
 Digavapallîti vikhyâtanî puram ity aparâjitanî |
 Miṇḍagallv ity vikhyâtanî šilâ-šâsana-saṁyutanî || 46 ||
 sarva-mânyânî chatus-šîmâ-saṁyutanî cha samantataḥ |
 nidhi-nikshêpa-pâshâṇa-siddha-sâdbya-jalânvitânî || 47 ||
 akshîṇâgâmi-saṁyuktam êka-bbôgyânî sa-bhûruhanî |

* So in the copy.

vâpî-kûpa-tatâkaiš cha lasad-grâmaiš cha samyutañ || 48 ||
 putra-pautradibhir bhôgyañ kramâd â-chandra-târa-kañ |
 dânadhi-vikrayañâm cha yôgyañ vinimayôchitañ || 49 ||
 Gumma-Nâyaka-saïnsthâna-siũha-piñhâdhivâsinâ |
 Kṛiṣṇa-Nâyaka-ratnêna sahitasya mahâtmanaḥ || 50 ||
 Pâpâlivi-yâkari-vañša-pârâvâra-sudhânidhêḥ |
 Tarigoṇḍapurî-râjyê jaya-sâmrajya-šâlinah || 51 ||
 sat-kîrti-pûritâjâṇḍa-bhâṇḍasyâkhaṇḍa-chêtasah |
 Râma-Nâyaka-bhûjânêr vijñaptim anupâlayan || 52 ||
 parîtaḥ prayatais suigdhaih purôhita-purôgamaih |
 vividhair vibudhaiš šrôtra-pâthikair adhikair girâ || 53 ||
 sadâchryuta-mahârâyô mânanîyô manasvinâm |
 sa-hiranyôdaka-dhârânu-pûrvakam dattavan mudâ || 54 ||
 sarasa-sad-Achryuta-Râya-kshitipati-varyasya-kîrti-dhuryasya |
 šâsana . . . -šarâsanam idam Dâsarathêr amita-môdamâna-matêḥ || 55 ||
 mṛidu-padam iti tâmra-šâsanârtham sahitam athâchryuta-Râya-šasanêna |
 abhaṇad anuguṇam vachô-mahimnâ sarasatarêṇa patih Svayambhûḥ || 56 ||
 tadâchryuta-mahârâya-šasanâd Viraṇâtmajaḥ |
 tvashîâ śrî-Viraṇâchâryô vyalikhach cha šilâ-talê || 57 ||

(usual final verses)

30

At Diguvapalli, attached to the

same village, on a stone to the west of the Sômêšvara temple.

svasti śrî-Šaka-varisha 970 neya Sarbbajitu-samvatsaradal śrîmat-Vîra-Pânḍi-
 yana taleyum Sêramana Sâleyum koṇḍa Kôv-Îrâjakêsaripadmarâna Uḍeyâr
 śrî-Râjâdhîrâja-dêvargge yâṇḍu mûvattaneya śrîmat-daṇḍanâyakam Appimayyan
 appa orkkettu-gaṇḍa gaṇḍa-Nârâyana Chôḷana siũgha Râjêndra-Chôḷa-Brahma-
 mârâyar Mârâjavâḍi-êḷu-sâsiravan âḷutta Vallûra-biḍinal sukha-saũghâta-
 vinôdadim âḷuttire Muṛuganamaleya Muddarasara maga Bairayyan appa Râ-
 jêndra-Chôḷa-Pompala-mârâyara Koyyakore-nâḍa Miṇḍugallal Pallavakaṭṭ endu
 hosa-keṛeya kaṭṭisi tûban ikkisi bhûmiyam tiḷḍi Sômêšvara-dêvara dēgulava
 aḷivam sôdisi soteyan ikkisal Appimayyanappa Râjêndra-Chôḷa-Brahma-mârâ-
 yar î-yûra Sômêšvara-dêvargge Pallavagaṭṭina tûmbina modalal Chôḷana-siũgam
 koḷagadal kaṇḍugam gaḷḍeyum baḍagaṇa Pompalakattendu keṛeyam kaṭṭi
 tûmban ikkisi â-keṛeyal ai-goḷagam gaḷḍeyum nandâ-divigege î-yûra gâṇam
 onduñ bhatârige pattu-koḷagam gaḷḍeyuvam Sômêšvara-dêvargge arasar damma-
 dattiyâge biṭṭar î-dammavan aḷidavar kavileyum Bâṇarâsiyuvan aḷida pâpakke
 pôpar

31

On a stone under a tamarind tree to the north of the same temple.
svasti śrī i-yūrin oḍeya Rājendra-Chôla-Pompala-mârâyar saggaye daḍivar-âḷa
Chelva-gaṇḍa. . taleyam kaḍiyisi satta ivanḡe koḍage kaṇḍuga salvudū

32

At Chinnappareddipalli béchirak (same hobli), on a stone near Dévirappa's tope.
svasti śrī vijayâbhyudaya-Šâlivâhana-šaka-varushambalu 1468 veyinni nânûṭ-aruvai-yenimid ayina Parâbhava-samvatsara-Vayisâka-ba 3 Budavârâni śrîmatu
nâyakâchârya Kâḍârini Nâmbaya-Nâyinivâru Jayarâjapu . . . karaṇa-Gôvin-
dayaku yichina (rest illegible)

34

At Nekkundi (Chintâmani hobli), on the basement of the Sômêšvara temple.
svasti Šaka-nṛipa-Kâlâtita-samvatsara-šataṅgaḷ eṇṭu-nûra eḷpatta aydaneya
Râkshasa-samvatsaram pravarttise uttarâyanada saṅkrântiyandu gâmuṇḍa Sô-
mi-dêva bhôgigaḷgu nichcha-nivêdyakam soḍarggam Irugasamudradoḷ ay-gaṇḍu-
gam kaḷani dêva-bhôgaḷum dêvargg ellam mûraṇṭeyum soḍarum eraḍu-poḷtum
saṅka . . . geyda kâsiyan uttu tri-puṇḍaman iṭtu panniraṇḍu gidduge goṭtu
stitigaḷoḷ pûjegaṭtuvom eraḍu-parvadolam paṭtam gaṭṭidêve yandu paṇamam
keṛege hâram goṭtar arasara tereyam biṭtu parihâram goṭtuḍu ivarggam
puyyal-sâluman ikkavu keṛe viṭṭigeyda i-mêreyam sale geyyadevag ondu
paṇam daṇḍam diṇuvar i-mêreyam daṇḍavam Bâraṇâsiyan aḷidam parivesam
biṭtam dēvaroḷḡ â-biṭṭiyam geydam maṅgaḷam

36

At the same village, on a virakal at Dimbala-gaḍḍe.
svasti samadhiyata-paṅcha-mahâ-šabda Pallavânvaya śrī-ṛitivi-vallabha
Pallava-kula-tilaka śrîmat-Nolambâdhirâja ṛitivi-râjyam geye Kundayyam
Nekkundi-nâḍâḷe Koṅḡereya . . . gavuṇḍana maga Kovareya goḷe palaran
iṇṇidu svarggâlaya pokkan avaṅge arasa . . . umbhaḷi koṭṭandu aygoḷa kaḷa-
ni. . (usual final phrases)

37

At Hiranyapalli (same hobli), on Régade-baṇḍe to the west.
(Grantha and Tamil characters.)
svasti śrī Nâlêrkkandam Vira-Ragava tti koṇḍa Periyaṇṇapalli naṅjai
puṅjai nâr-pâl-ellaiyum Bimêšuram-uḍaiyârkkku viṭṭem

38

At the same place.

(Grantha and Tamil characters.)

unnadam padam unyatyai bhūtyai bhūyā . . mam padam . . pāksha jaṭādi . . stava
 śrī . . bhāvanē sva-dattām para-dattām vā yō harēta vasundharā śasṭī-varusha-
 sahasrāṇi viśṭāyān-jāyatē kṛimi || svasti śrī Kaliyuga-varusham uālā . . . ttu-
 munnūrru-tonṇūru idil na Śakābdam āyiratt-irunūrr- orupa. tonṇu
 idan mēṅ-chellānīṅṅa Virōdi-varushattu Kanni-nāyaṅṅu अपरा- pakshattu
 Saptamiyum Budan-kiḷamaiyum peṅṅa Rō . . ṇi nā . svasti śrīmanu-mahā-
 maṅḍaliśvara . . bhujabaḷa-vīra-Nārāyaṅṅa Aiy . . n-aṅkakkāran Koygaikkuru-
 nāṭṭu-maṅḍalīkan Nālērkkāṅḍan Irāgava-dēvanena Nigarili-Šōḷa-maṅḍalattu-
 kKaivārattu uḍaiyār Bhīmiśvaram-uḍaiya-nāyanārkkku . . . kku nanṅ-āga Nālēr-
 kkaṅḍan śandiy-āga pūjai-śevvadāga irāiy-iliy-āga udaka-pūrvam-āga udakam-
 paṅṅi kuḍutta ūrāvadu nāu Tanda-nāṭṭil Ambaḍakkiyil . . . ṅaṅ-pperumāḷan
 Tiruchchirāmbala-nāla-nāyan Brahmarayarūḍan yuddham-paṅṅi jaya . . tilē
 Vik . . varusham Nala . . . ttai-kkoṅḍu āṅḍu varudi Muruṅśevalai-paṅṅum vanapu
 tara vīra-Rāmanā . . dēvanē śeyvār Nāya . . . ṅṅum Ambaḍakki-paṅṅum
 kuḍuttu irāyasamun-da . . nda . . nām ippaḍi nām āṅḍu varuguṅṅa ūrgaḷil Peri-
 yanṅapaḷḷi naṅṅey puṅṅjai nār-pāl-ellaiyum mēnōkkina maṅṅamū-ḡinōkkina
 kiṅṅaṅṅum idukku aḍaitta peṅṅ-ēriyil munbu śelluṅ-gaḷani padinaiṅ-gaṅḍaga-
 mum chandrāditta-varai śella udakam-paṅṅi kuḍuttēn ippaḍikku śāsanamum
 naṭṭu kuḍuttēn ittai māṅṅinavan Gangai-kkaraiyilē paṅṅcha-mahā-pādakaṅṅa-
 ḷum paṅṅi tan tāykku tānē . . maṅḷāgakkāḍavan śrī-Māhēśvarar rakshai

39

At Uluvādi (same hobli), on the eastern wall of the Gōpinātha temple.

(1st stone) śnubham astu svasti śrī jayābda-Śaka-varusha *1351 neya Sarvajitu-
 samvatsarada Kārtika-śu 1 lu śrīman-mahārājādhirāja rāja-paramēśvara
 pūrva-paśchima-uttara-dakṣiṅṅa-chatus-samudrādhiśvara śrī-vīra-pratāpa Dēva-
 Rāya-mahārāyaru pṛithivi-rājyaṅṅ māduttiralu Muḷuvāya-chāvaḍeya Manneya
 śrīman-mahā-nāyaṅkāchāryara Magoḍeya Siṅṅaya-Nāyakara makkaḷu Vōbayya-
 Nāyakaru Hūḷeyahāḷa Gōpinātha-dēvara amṛitapaḍige namma nāyakatanakke
 saluva (2nd stone) Goṅḍanabaḷḷiya kālupaḷi-Vōbasamudravanū ā-stānīka Maud-
 galya-gōtrada Akaṅkaṅiyara maga Kadarinātharige nāḍa-gauḍa Timmaṅṅa
 Katipaya Mārachayanavaru muntāḡi ā-chandrārka-stāyiyāḡi dhārā-pūrvvaka-
 vāḡi koṭṭevāḡi (usual final phrases)

* So in the original: Sarvajitu = 1329; 1351 = Saumya.

40

On the northern wall.

Šôbhakṛitu-saṁvatsarada Mârگاšira-šu 5 lu śrīmatu-Gôpinâtha-dêvarige Vô-baya-Nâyakaru mâḍida-damma-sêve dêvarige arehanâ-vittiyâgi Kadarinâtage namma Kâkattiya simeya staḷa Nekundeya chatus-simeya gadde â-baḍagaṇa hola 1 kha 1 $\frac{3}{4}$ nandâ-dipakke Mâlīkuṇṭeya tenkaṇa-kôḍiya Siṅgeya-Nâyakara banada vottina hâ..nanû koṭṭeu sante-âya moṭṭe-yanne mâsati biṭṭeu namma haligana dêva-goḷagavanu salsuveu. . . .dêvarige û-dôṭakke Sabbume-Nâyakara tamma. . . .galeya-tenkaṇa Amara-Dâsana tôṭavanu koṭṭeu

42

At the same village, on the mukhasara of Raṅgê-Gauḍa's stone-maṅṭapa.

śrī-Râjagôpâla-svâmi Šâlīvâhana-šakâbdâḥ 1735 agunêṭi Šrīmukha-saṁvatsara Vaišâkha-ba 6 Šukravâradalu Gubbi Subêdârru Bôre-Gavuḍaravara dharma

43

At Kurubûru (same hobli), on a stone in the inâm field
of the Sômêšvara temple, south-east of tank-bund.

svasti Šaka-nṛipa-kâlâtita-sambatsara-šataṅgaḷ *eṇṭu-nûṛa-ayvatta-mûṛaneya Raudriy-emba-sambatsaram pravarttisuttire || svasti samadhigata-paṅcha-mahâ-šabda Pallavânvaya śrī-prithivî-vallabha Pallava-kula-tilaka śrīmat-Bira-Noḷambâdhirâjar sukhânurâgadiṁ duṣṭa-niggraha-viśiṣṭa-paripâlanam geydu prithivî-râjyam geyyuttire Kânṇvâyana-gôṭṭrâ. Komâramaṅgalam-oḍeya Nâgamayyana magam Kânṇayyanum Šaṅkarayyanum Kuṛumbûra mahâjanam nûṛ-eṇbarggam padinaydu-gadyâṇa ponna koṭṭar nittyastiti ondu-parivaḍi Kuṛumbûra gutṭeyoḷ âr iḷḍoḍam chandrâdittyarkkaḷ nḷḷinam salvud âr ittôr iduv idakke sâksbi nara-šâsanam nûṛ-eṇbare ivarggaḷa ubhaya-sammatade baredom kabbada Nâgamayya i-dharmmaman aḷido Vâraṇâsiyan aḷidou

44

At the same place.

svasti samadhigata-paṅcha-mahâ-šabdam Pallavânvaya śrī-prithivî-vallabha Pallava-kula-tilaka śrīmat-Bira-Noḷambâdhirâjar sukânurâgadiṁ duṣṭa-niggraha-viśiṣṭa-paripâlanam geydu prithivî-râjyam geyyuttire Šaka-nṛipa-kâlâtita-sambatsara-šataṅgaḷ *eṇṭu-nûṛa ayvatta-mûṛaneya Raudriy emba sambatsara pravarttise Mârگاšira-mâsada šukla-pakshada tadigeyu Brihaspativâramum Rêvatî-nakshattramum âge Kômâramaṅgalam-oḍeya Nâga-

* So in the original: Šaka 853 expired = Khara ; Raudri = 883.

mayyana magan Chandayyanum Siriyannanum Kurumbura mahajana nur-ep-
bargge ponna kottar nichcha-stiti ondu-parivadiyam chandradyarkkal ulli-
nam nadayisuvor iduv idarkke sakshi nara-sasanam nur-epbare ivarggala ubhaya-
sammata baredo Nagamayya (back) idan alidom Varanasiyan alidom || Sri

45

At the same village, on the basement of the Basaveshvara temple.

(Grantha and Tamil characters.)

svasti Sri Sakabdham 1218 senra nal sarubhuna-chchakravartti Hosala-sri-vira-
Visvanā-Dēvar̥ku yāṇḍu 3 āvadu Dummuki-varushattu Tai-mādam patta
Mukkana Kāḍuveṭṭi Pallavādittan Kurumbūr Kitarasār magan Śipati-nāyan-
ena Vijayamādiśvaram-udaiyārku ivv-ūr kil-palli āna Kaṭṭigaipalli dēva-dānam-
āga viṭṭēn Sipati-nāyanena śantirāditta-varai šellakkaḍavadu idukku laṅga-
nam-pēšinār̥kku-ppan̄inār Gaṅgai-kkaraiyil kurār-pašuvin Brahmāhattiyil
viḷuvār

46

At the same village, on a stone lying in front of the Sōmēshvara temple.

(Grantha and Tamil characters.)

svasti Sri Kurumbūril Vijayamādiśvaram-udaiyārku Mudaliyār Sri-Nārašiṅga-
Poyšala-Brahmādhirājar aruḷichecheyalpaḍi per̄kkaḍi Ilayān eḷuttu i-dharma-
ttaiy-irakkinān Gaṅgai-kkaraiyil kurāl-pašuvai konra pāvattil pōvar.
lvār magan Šet. .dēvarum viṭṭa dēvadānaṅ-gollai panniru-kaṇḍagam ivv-ūril
kāṇiyālar Šiva-Brāhmaṇar Nediyaḷvārūm Nambiya .rundālvārūm ivargaḷ
vašam viṭṭēn per̄kkaḍi I .šet̄ti-dēva. . .ippaḍikku arivēn Kurumbūr maṇḍalikan-
ena perumā Irugaḷvā.ṇiyānena

47

At the same temple, on a stone lying below the hoṅge tree to the south.

(Grantha and Tamil characters.)

šri Pūrva-dēšamum Gaṅgaiyum Kaḍāramuṅ-gonḍa Kō-pParakēšarippammar
āna udaiyār Rājēnta-Šōḷa-Dēvar̥ku yāṇḍu 11 āvadu Kurumbūr.
gāmuṇḍan. . .kanaril.

48

At Ānūr (same hobli), on the sluice of the tank.

svasti Sri Āncūra Kṛitagūrasara magan Prasurasara māḍisida tūmbu ||

49

At the same village, on a stone south of the Sômêšvara temple.

svasti Śaka - nṛipa - kâlâtita - samvatsara - śataṅgaḷ eṇṭu-nûga - eḷpa-mûṛaneyā
 * Virôdhiy-embā sambatsara - pravarttisuttire svasti samadhigata-pañcha-mahâ-
 śabda Pallavânvaya śrî-prithivî-vallabha Pallava-Râma palarôḍe gaṇḍan êka-
 vâkyā śrîmad-Iṛiva - Noḷambâdhîrâja duṣṭa - nigraham viśiṣṭa - paripâlanai
 geydu prithivî-râjyaiṅ gayuttire Râjamayyana maga Bhîmayya Bhîmêšvarakke
 dēva-bhōga Noḷambanu Tiruvayyanu Âneuroḷ koṭṭa dēva-bhōga kaṇḍuga
 gaḷdeyu padirkoḷaiṅ pâlū chandrâdityarkaḷ uḷḷinaiṅ salvodâg ittor i-dharmman
 aḷido kavileyuṅ Vâraṅsiyan aḷidom ida baredo Gôṇachittara Kandayya

50

At the same village, on a stone in Vâjara Subba Râya's field, north of the village.

svasti śrî Âneûra Kandayya âytara Java Pallavoḷ-gaṇḍa Pallavâditya Iṛiva-
 Noḷambaiṅ bhâge ay-goḷa kaḷani pannasu biṭṭo Bijaîtamaṅgalada aynum . . chârî
 besageyda . . .

52

At the same village, in front of the Îšvara temple.

(Grantha and Tamil characters.)

svasti śrî Dēvagâmbâ-vara-prasâda śrî-Kâñchîpura - paramêšvara Mukkaṇa-
 Kâḍuveṭṭi mûnru-lôka-gaṇḍau Pallavarâditya Pallava - kula-tilaka Pallavâ-
 bharâṇa Pallava - Nuḷamba Amâttiyaraśar Nigarili-Śôḷa-maṇḍalattu Nerkuṇḍi-
 nâṭṭu Ânaiyûr Śôḷa . . švaram-uḍaya Mahâdēvaṅku vaḍakkil tumbil kaḷani aṅu-
 kaṇḍaga-kkaḷaniyum iv-êriyil dēvar tiru-munbil kollai mu-kkaṇḍagamum . . śrî
 Nâraśiṅga-Poyśaḷa-pura . . tiram âga yâgavum tiru . . . ttina
 Śiva-Brâhmaṇan Kaśyapa-gôttira Marunti-baṭṭaṅku i-nnâyanâ . kum dēvadâna-
 mmm kâṇiy-âga śandirâditya-varai vittēn Amâttiyaraśar inda tarmmattai
 seluttâdavan Gamkaiy-iḍai Kumariy-iḍai kurâl-pašuvai-kkonṅa pāvattilê pōvân
 idukku śrî-Mâhêšvarar irakshai

53

In the hoṅge tope on the way to Doḍḍapura (same hobli).

(Grantha and Tamil characters.)

svasti śrî Sakarai-âṇḍu nâlâyirattu-nânûṅgu-eṅbattu 5 yidil ſeṅṅâ Kaliyuga-
 varusham âyirattu-nânûṅgu 85 Îšura-varushattu Appaši-mâdam 20 ti śrî-
 vîra-Bhalâḷa-Dēvan prîṭvi-râjya(ya)m-šeyum kâlam Nigarili-Śôḷa-maṇḍalattu
 Kaiyivâra-nâṭṭil Ânaiyûr-purattil ttar magan Virapamman

* So in the original: but it should be Virôdhikṛit.

li stala âdârattu šettaduku šrîmanu-mahâ-prathâna Dâti Šîngeya-daṇṇâyakkar
 tambiyâr Valappa-daṇṇâyakkar..tôlukkum chehayam-âgavum šrîmanu-mâ-
 prašâ..ttan Maṭ..te. pa..deṇâyakkarum svasti...vâra-nâṭṭu-pPeriya-nâṭṭa-
 va.....ppam Varada-Pemmi-šeṭṭi...m maga.....ttanum Kêttai-gâmunḍa-
 num.....Tirumašimârach.. ..nika-gâmunḍar ulliṭṭa ellôrum Maga..
 ..mavakuttan magan Virapamaṇan kai..tta...m...tayava..ra šelakkada-
 vadu yi-ttanma.....n Keṅgai-kkaraiyil pašuvai konṅa pâvattil pôvân tan
 tâkku tâuê miṇḍan.....chebuva.....daṇṇâyakkar eḷuttu Kaiyvâra-
 nâṭṭu Periyana.....var eḷuttu

54

At Âlamgiri (same hobli), on the northern wall

of the Ammanavara temple in the yard of the Veṅkaṭaramaṇasvâmi temple.

šrî-Tiruvenṅaḷanâtha-svâmiya pâdavê gati svasti šrî vijayâbhyudaya-Šâlivâhana-
 šaka - varshaṅgaḷu 1607 neya Krôdhana - saṁvatsarada Pushya-bahnḷa 5 lu
 šrîman-mahârâjâdhirâja râja- paramêšvara šrî-vira- pratâpa akhilâṇḍa - kôṭi-
 Brahmânḍa-nâyaka šrî-purâṇa-purushôttama šrî - Veṅkaṭêšvara-svâmiya šrî-
 pâda-padmarâdhakarâda Bhôsala-vaiṇša Šambôji-Râjara putrarâda Malukôji-
 Râjarâda râja-šrî-Šivâji-Râja-mahârâjara âḷavikeyalu Hosa..lu-châvaḍige saluva
 yêḷu-nâḍa-voḷagaṇa-Koḷala-simege saluva Kaivâra-sthaḷa - virâjita chetrapati-
 Šivâji-mahârâjâdhirâja šrî-Malukôji-Râjarige nîrâsiyâgi koṭṭa Kaivârada sthaḷake
 saluva-Avalambagiriya - grâmvavanu Tiruvenṅaḷanâtha - svâmi...sarvamânya-
 vâgi samarpisidevu ratha-mahôtsavake naḍava nirnayagaḷu dhvajârôhana-dina
 vondu ga 2 Garuḍôtsava...yaraḍu šêveya ko 2...sthaḷad-ašêsha-šeṭṭi šeṭṭipa...
 tamage saluva-mânya sarvamânyavâgi anubhavisikoṇḍu muṭuvaḷi muṭṭisi nimma
 kaiyinda mâḍuvadu dhvajârôhana ârambha pushpa yâga pariyanta...sâlege...
 Avalambagirige saluva Koṇḍadarahallî-grâma sarvamânyavâgi anubhavisikoṇ-
 ḍu Yêrakâlaveya...muṭṭisi mâḍabêku hamsâro.....kôṭe...Nâgañjuru-Veū-
 kaṭâdri-modalâda eṇṭu...kaiyinda muṭuvaḷi muṭṭi mâḍaluḷavaru.....
 Âlambagirige saluva...muṭṭidaru Mûḍikere-sthaḷada Yerappa-Nâyakaru Kai-
 vârada...ḷavaru...mutidaru vi.nadavaru mâḍalula...idakke âru tappida-
 rû šrî-Veṅkaṭêšvara-svâmiya taḷige-prasâdake vishav ikkida pâpake hôharu

55

At the same village, on a wall of the Veṅkaṭaramaṇasvâmi temple.

(Nâgarî characters.)

šubham astu svasti šrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1455 neya
 Vijaya-saṁvatsarada Âšvija-šuddha dvâdašiyalu šrîman-mahârâjâdhirâja râja-
 paramêšvara šrî-vira-pratâpa Achyuta-Râya-mahârâyaru pṛithivî-râjyaṁ geyyutt
 iralu Sâṅi-Padumappa-Nâyakara kumâra Chinnappa-Nâyakaru.....Nâyakaru

Vasûlada Râmarasara maga Nanjapparasu Samêtada Timmappa-Nâyakaru...
koṭṭa.....vaḷiya Tiruveṅgaḷanâtha-dêvara sthânada sthaḷada....
 naya...koṭṭa dhârma-śâsanada kramav entendare.....varige salluva
 yalleya oḷagaṇa Kôlâlada-sîmeyaluḷla.....rada Sâlahalḷi Âlavalliyalu
 Sumantahalḷi.....Tiruveṅgaḷanâtha-dêvara sthânada sthaḷada keḷagâda
 keyanû prathama.....kâlada.....nâvu nimage mâḍida....yala....
 sthaḷadoḷage varusa onduke....salu

56

At the same place.

(Nâgarî characters.)

śubham astu svasti śrî vijayâbhyudaya-Śâlivâhana-śaka-varsha 1447 neya
 Svabhânu-samvatsarada Mâgha-ba..... halḷiyali.....
śâsana kâ.....vâda.....Kôlâ.....śâsana..grâmaṅgaḷa Tiru-
 veṅgaḷanâtha-dêvarige ko.....haḷa.....puṇya-kâladaḷu śrîman-mahâ-
 râjâdhirâja râja-paramêśvara ari-râya-vibhâda bhâshege tappuva-râyara gaṇḍa
ba-Râma.....dêvara.....Koyalakkiya.....koṭṭa....chatus-
 sîmeya.....vanu.....grâmake saluva.....hola....dakshina-pâschima-
 samudrâdhipati bhâshege tappuva-râyara gaṇḍa śrî....pratâpa.....
 śrî-Kṛishṇa-Dêva-mahârâyarige.....pariyavâgi.....sîmeyoḷagâda
 ...grâmake saluva-gadde....kere-kunṭe-sali....śrîmad-Âdi-Nârâyaṇasya
 akhilâṇḍa - kôṭi-brahmâṇḍa - nâyakasya.....nimma....kereyanu.....
 kēḷikonḍalli â-kereya.....chatus-sîmeyoḷagâda-Channasamudra....Chan-
 nasamudrada kerege saluva ha...kere vondu.....Tiruveṅgaḷanâthasya
 naivêdya.....vâgi naivêdyâdi-śêvârtham śrîman-mahârâjâdhirâja śrî-
 Kṛishṇa-Râya.....bêkendu...kereyoḷage gadde-khaṇḍuga....kaṭhe-
 kâluve.....Hâlambagereya Tiruveṅgaḷa.....Timmappa-Nâyakaru.....
 samarpisi... (south side) hola-khaṇḍuga â-Channasamudrada kereya keḷage gadde-
 khaṇḍuga dina-ondakk-ondu harivâṇadavarige.....Doḍḍa-Chinnapa-
 Nâyakaru Kauśika-Viśvâmitra-gôtrada Âpastamba-sûtrada Yajuś-śâkheya
 Śivaguru-svâmigalî...mahalḷi-grâmadalu hu...rige....vâgi namma Doḍḍa-
 Chinnapa-Nâyakarigû Timmappa-Nâyakarigû dharmav âgabêkendu...kage salu-
 vadu..kham hattu...khaṇḍuga ondu.....dikkinalli.....kham
 hattu-khaṇḍuga-hola khaṇḍuga-gadde oḷagaṇa nidhi-nikshêpa-jala-pâshâṇa-
 akshîṇi-âgâmi-siddha-sâdhyagaḷ emba-ashṭa-bhôga-têjas-svâmya....Timmappa-
 Nâyakara kumâra Chinnapa-Nâyakaru Kauśika-Viśvâmitra-gôtrada Âpastamba-
 sûtrada Yajuś-śâkheya.....bhaṭṭara maga...nâlu...mandi gavu...bara-
 du-koṭṭa.....grâmadim mûḍalâgi...gaḷige....nîvu anubhavisikonḍu śrî-
 dêvara.....pûje mâḍikonḍu....koṭṭa Âlambagiriya Tiruveṅgaḷanâtha-
 dêvara vartanada muntâdavarig aganya-puṇya-dharma-śâsana (usual final verses)

57

On the west wall of the same.

(Nāgarī characters.)

śubham astu svasti śrī jayābhyudaya-Śālivāhana-śaka-varshaṅgaḷu
 1449 neya-Sarvajitu-saṁvatsarada Āshāḍa-śuddha-pādyadalu śrīman-mahā-
 rājādhirāja rāja-paramēśvara Kṛishṇa-Rāya-mahārāyaru chāvaḍige
 saluva-Yēlu-nāḍ-oḷagaṇa Kōḷāla-sīmey-oḷagaṇa makkaḷuṁ nātha
 vara bhaṇḍāra kēḷalāgi variya sarvamānyada agrahāra-
 dalu Dāsapaya gereya paḍige noḍeya śrīma voḍadu
 Havāgi strī koṇḍukoṇḍu Kārttika-māsada dipārādhauge
 svāmi-bhaṇḍārake Baṅgahaḷli ge amṛitapaḍi naivēdyake Rāma . .
 sa - hiranyōdaka - dāna - dhārā-pūrvakavāgi Tiruveṅgaḷanātha - dēvara
 bhaṇḍārake ā-chandrārka-sthāiyāgi koṭṭevāgi nimma amṛita-
 paḍi naivēdyake naḍeyalu voḍambaṭṭu koṭṭa-bhū-dāna-dharma-śāsana
 nimma raha Siṅgayana baraha Timmayyana baraha
 maṅgaḷa mahā śrī (usual final verses)

58

At the same place.

(Nāgarī characters.)

. namaḷ svasti śrī vijayābhyudaya - Śālivāhana-śaka-varusha 1473 nē
 Virōdhikṛitu-saṁvatsarada Chaitra-śu 12 gada Chika-Mariya-
 Nāyakara kumāra Avubhaḷa-Nāyakaru Hālabagiriya Tiruveṅgaḷanātha-dēva-
 rige koṭṭa janakke yarasagaḷu Nāyaka Hālabagiriya
 Tiruveṅgaḷanāthana madhyāhnada avasarakke 4ḷ honnanu ā-chandrā-
 rka-sthāiyāgi Tirumala-dēvara śrī-kāryakke muntāda bhōgada
 (usual final phrases and verses)

60

At the same place.

(Grantha and Tamil characters.)

śubham astu svasti śrī-vijayabhyuda . . Śālivāhana-Śaka-varsha sāvirada nānūra
 aivatana . . Nanda Nandana-saṁvatsarada prathama Bhādrapada-Kṛishṇāshṭami-
 yalu śrīman-mahārājādhirāja rāja-paramēśvara vira-pratāpa śrī . . Achyuta-
 Dēvarāya-mahārāyaru pṛithivi-rājyam-gaiyyuttam iralu ava . pālanayinda . .
 . . rppa tamma ru Gautama-gōtrada na-
 śāstri ri-bhaṭṭara maga archaka Timma-bhaṭṭarige koṭṭa bhū-
 dāna-dhamma-śāsana-kramav-ent-endare . . nama svāmi Achyuta-Dēvarāyara kā
 rōga sarvā Gōkula-Ashṭami-puṅya-kāladalu Ālam-
 bagiriya Tiruveṅga dēvara sanadhiyali racha ge saluva

...r-olagaṇa...ralada śimayolu gam...rasa...da Hālabhagiriya...
 Timma-bhaṭṭara.....Gautama-gôtrada...svasti.....ya....Geri
archaga Timmâ-bhaṭṭarige sa-hiranyôdaka-dâna-dhârâ-pûrvakav-âgi Gô-
 kula-Ashtami-puṇya-kâladalu.....make saluva chatu-śimai...lag-
 âda...nidhi-nikshêpa-jala-pâshâṇa akshîṇi âgâmi siddha-sâdhyamgaḷ emba
 ashṭa-bhôga-têja-svâmya.....nâyakara kuma Timmapa-nâyakaru
 Gôtama-gôtrada.....nada-sûtrada Yajuš-śâkha...Geri-bhaṭṭara maga
 archchaka Timmâ-bhaṭṭarige.....kada Âlabhagiriya.....Tim..
ra....koṭṭev-âgi nîvu nimma putra-pautra-pârampa. yvav-âgi â chan-
 drârka-sthâyigi salaluḷḷa.....dâna-pâlanayôr madhyê dânat
 śrêyônupâlanam dânat svarggam avâpuôti pâlanâd-achchutam padam sva-
 dattâm para-dattâm vâ yô harêta vasundharâm shashṭir varsha-sahasrâni
 vishtâyâm jâyatê krimiḷ êkaiva bhaginî lôkê sarvêshâm êva bhû-bhujâm na
 bhôjyâ na kara-grâhya vipra-dattâ vasundharâ abô Râghava-râjêndra sapta-
 kalpânujivyaham na śriṇômi na paśyâmi svayam dattâpahâriṇam.....
sakalâ.....ṇam

61

At the same place.

(Grantha and Tamil characters.)

..... śrîman-mahâ-maṇḍalêšvara Tribhu...malla tâ
 sâḷa.....ri rva.....tamage puṇyav-âgale.....gaṇa....ggu
gaḷa grâma.....Âlabhagiriya Tiruvênga...nâtha-dêva.....
 ppa.....gi Âlabhagiri Tiru.....nâtha-dêvarige â-chandrârka-sthâ....gi
 saluva....koṭṭa bhû-dâna-dhammam

62^a

At Hosahallî (same hobli), in the Arjuna temple.

śubham astu svasti śrî jayâbhyudaya-Śâlivâhaua-śaka-varusha 1440 neya
 Pramâthi-saṁvatsarada...10 lu śrîman-mahârâjâdhirâja râja-paramêšvara śrî-
 vîra-pratâpa śrî-vîra-Kriṣṇa-Râya-mahârâyaru...râjyath geyittire â-Kriṣṇa-
 Râya.....Hosûru-sîmêvaḷagaṇa....ḷaya-grâmavanu.....Bôchaṇa-
 Nâyakaru śrî-vîra.....Dêva.....vâsa..jaṅgama....paya.....pâlisida
 dharma-śâsana (usual final phrases)

63

At bêchirâk Koṅgatimmanahallî (same hobli), on a rock
 south of the Veṅkaṭappana-kunṭe.

śrî-Râma || Veṅkaṭêšvarauni pâdamê gati Śârvari-saṁvatsara-Cheyitra-šu 5 lu
 śrîmatu-râjamânya-râja-śrî Sâkunôji-Râja śrî-Manôji-paṇḍita....naṅg âtan

âšayin̄chinavaru . . . pâraparya-putra-pautralu . . yitalû . staḷa-Saṅgaṇṇa naḍa-
pagalavâram ani . . viñchina-dharma-šâsanani

64

At the same village, on Koṭhâri-baṇḍe to the north-west.

(Grantha and Tamil characters.)

svasti śrî Dushṭarâditya Râja-Nârâyaṇa-Brahmâdirâjan râjyañ-jeyâniṅṅa šel . .
. Muruṅgaimalai-nâya(nâya)nâr śrî-Mallikkâr̄chunam-uḍaiya-nâyanâr̄kku
dêva-dânam Mallikkâr̄chunna-šetṭi ponu-aṅa iṭṭu-kkoṇḍu viṭṭân it-dhamma
. . van Vâ gô pâpa

65

At bêchirâk Vadigênahalli (same hobli), on a stone in Patel's inâm land.

svasti śrî vijayâbhyudaya-Šâlivâhana-šaka-varshaṅgaḷu 1496 neya Bhâva-saṅ-
vatsarada Mâgha-ba 30 lu Kâvêri-hoḷê-sannidhiyalu śrîmad-râjâdhirâja râja-
paramêšvara pûrva-pâschima-dakshiṇôttara-chatus-samudrâdhîšvara śrî-vîra-
pratâpa śrî-vîra-Šrî-Raṅga-Râya-mahârâyaru pṛithvi-sâmbrâjyam gâivuttiralu
chaturtha-gôtrada Sugnṭûra Dêvapa-Gauḍara pantrarâda Tamappa-Gauḍara
putrarâda Tamma-Gauḍarayyanavaru trarâda taḷavâra
laḅaṅa haḷige saluva

68

At the same village, on the sluice of the Bachchavarahalli Nâgalakere tank.

śrîmatu-Kâlayukadda-saṅvatsarada-Vaišâka-šu 15 Maṅgaḷavâra Hariyappa-
Oḍeyaru râjya âḷuva-kâladali Kâkattiya Bembarasara (back) Yara-Nâyayyanu
Râyasamudrake tûbanu yikkisidaru Kâkattiya Agati Bhairôjana maga
Nâḍôjanu mara-kabuna-kelasake vittikâr̄aru yivaru tûba mâḍidarû yivarige 5
goḷa gadde mânya saluhudu

70

At Dodḍa Naṅjûr (same hobli).

(Grantha and Tamil characters.)

. va madu mala na urimaiyil
mana kâl šenṅu tišaitoṅum veñ-Gali niṅga ra
taḷaiṅpa-kKaliṅgam iriya-kKaḍalmalai gattu valaṅgoḷa ūḷi naḍâtti . . .
. . . mâ m oru-kuḍai niḷaṅṅa vîra-simhâsanattu Mukkôkkiḷânaḍiḷaḷôḍum
viṅṅirunt-aruḷiya Kô-pParakêšari-paumar âna tiribhuvana-šakkiravattigal śrî-
Vikkirama-Šôḷa-Dêvaṅku yâṅḍu panniraṅḍâvadu Nigari-Šôḷa-maṅḍalattu . . .
. . kuṅi-nâṭṭu nâṭṭu-kkâmuṅḍar Ponnambalakkûttan âna Gaṅgaikoṇḍa-Šôḷa-
Brahma-mârâyan magan Yirugan âna Gaṅgai

75

At the same village, in the bed of the tank.

(Grantha and Tamil characters.)

svasti śrī Sārvari-varushattu Purattādi-mādam 6 ntiyadi śrīmanu-mahā-
maṇḍalēšura harirāya-vibhāda bhāshaikku-ttappuva rāyara gaṇḍa śrī-vira-
Bukkanna-udaiyar prithuvi-rājyam-panṇāninṇa kālattu svasti śrīmanu-mahā-
sāmantādipati Śipati-nāyakkar kumārar Šoṇṇeya-nāyakkarum svasti śrīmatu
Ambaḍakki-nāṭṭu nāṭṭu-nāyagañ-jeyivār Pāpa-chchīyar Šokki-šiyar Kētti-šiyar
M...yaṇan Kannuvan uḷḷitta nāṭṭavarum Ku...turai Vaiyi...šiyar magan
Šānāṇḍaikku śāsanam-panṇi-kkuḍutta pa...śāvadu Ambaḍakkikku...ḍakku...
nāṇḍaipalḷikku-tteṇ Puṅgaṅuṭṭaikkum āḍaitta nāy-pāṅk-ellaiyum Šānāṇḍaikku
kuḍaṅgai-āga sarva-māniyam-āga-kkuḍuttōm ivv-ēri chandrādetar-varai šella-
kkaḍavadu nāṭṭavar oppam Šeṭṭēšuram-udaiyār nāyakkar oppam Allāṇādan
nāṭṭu-kkaṇakku Nilappar eḷuttu

76

At the same tank, near the old outlet.

(Grantha and Tamil characters.)

Sārvari-samvatsara(ra)ttu Parattāsi-mādam 6 ntiyadi śrīmanu-mahā-maṇḍalē-
šura harirāya-vibhāda bhāshaikku tappuva rāyara gaṇḍa śrī-vira-Bukkanna-
udaiyavar pirutivi-rājyam-panṇāninṇa kālattu svasti śrīmanu-mahā-sāmantādi-
pati Śipati-nākkar kumārar Šoṇṇaiyā-nāyakkarum Ambaḍakki-nāṭṭu nāyagañ-
jeyvār Pāppi-šiyar Šokki-šiyar Kētti.....

77

At Jagatanahalli (same hobli), on a stone in Rāmachandraya's wet land.

svasti śrī Paṇḍamayya Āḷaṭṭalli uḷḷandu sa.muraja Semba-Dēvānvavāyara
maganuṁ Mirāri toṇu koḷu sattan baredan Kāḷāchāṇin

78

At the same village, in Īśvara's field to the north-east.

(Grantha and Tamil characters.)

svasti śrī Vikkīrama-Šōḷa-Dēva...yāṇḍu mūnṇāvadu āṇa.....rukkum
vā-.....virakaṇ.....kko.....tu.....ku.....
nā.....yu.....vān ā...yān Nāṭṭu-Muttaraiyan vēṭṭai-pōy paṇṇiyu..
..paḍukku kal-niṇṇuttinān Nāṭṭu-Muttaraiya

81

At Katariguppe (same hobli),
on a stone lying under a bûrja tree near the Âñjanéya temple.

svasti śrī Kali-yuga-gatâbda 4514 Śâlivâhana-śakâbda 1335 neya Vijaya-saṁ-
vatsarada Śrâvâṇa-ba 8 Rôhiṇi-nakshatra kûḍida Budhavâra puṇya-kâladalū
śrīman-mahâ-râjâdhirâja râja-paramêśvara śrī-vira-Harihara-Râyara kumâra
Dêva-Râya - mahârâyaru pṛithivî-râjyaṁ geyuttiralu śrīman-mahâ-mûvaru-
râyara-gaṇḍa Balavaṅkâda Aṅkiya-Nâyakara kumâra Timaya-Nâyakaru Vaḍigi-
haliya Râma-dêvarige aṅga-raṅga-bhôgakke (back) namage saluva Ambattakki-
nâḍinoḷagaṇa Kattarikuppeya chatu-sîmege uḷḷantâ gadde beddalu-aṇe-
achchukaṭṭu-nidhi-nikshêpa-jala-pâshâṇa-akshîṇi-âgâmi-siddha-sâdhyâ-ashṭa-
bhôga-têjas-sâmya-sahitavâgi hiraṇyôdaka-dhârâ-pûrvvakavâgi Kattariku-
ppeyanu tri-vâchâ koṭṭeü (usual final verses and phrases) maṅgaḷa mahâ śrī śrī śrī

82

At Bhagatarahalli (same hobli), on a stone north-west of the Veṅkaṭêśvara temple.
śubham astu svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varuṣaṅgaḷu 1497
neya Yuva-saṁvatsarada Mâgha-ba 10 lu || śrīman-mahâ-râjâdhirâja râja-para-
mêśvara śrī-vira-pratâpa Sadâśiva-Râya-mahârâyaru ratna-simhâsanârûdharâgi
pṛithivî-râjyaṁ geyivuttam yiralu Âtrê-gôtrada Âpastamba-sûtrada Yajuś-śâkheya
Vodigêhalliya sêṇabhôva Hiriyannarasara makkaḷu Kemparasayyage vaya . . .
Lakkoḍeyara kâryake kartarâda Haridêvayarige koṭṭa . . . (rest illegible)

83

At Upârapête (same hobli).

(Grantha and Tamil characters.)

svasti śrī tēn âruñ-jeñ-Gamala-mâdu puṇarun-dôḷau kân ârum Vindai-magan
kâśalan âm pû-nâḍum vaṇḍ-aṇiyâ-tTamaraiyôn tan marabil vand-uditta
gaṇḍan Kavunḍalliya-gôttirattôn eṇ-dišaiyum śâli-vayal-pugundu śaṅba-pûñ-
jôlaitorum pâlimani śindippân tonḡiyâla tu-checheyârku . . . puḷakki-
checheñ-gamala-ppoygai-puguñ-Gaiyvâra-nâḍan miguñ-gârmê poyyâda Gaṅgai-
yilun-dûya pirâñ gaṇḍar-vallavan âm aṅgai-mugil-amudan tan pudalva . . .
ṅgaḷukku mâdar maṇaiyôn Manu-neṇi i-mmânilattin tâdâdayar vaḷarkkun-
danṇa ũji râkkirama na . . . ruḍi ku tamarai-
ppû la Duṭṭarâdittan durkkula-nakulan Śeṭṭi-dêvan n mâd-âru-
maṭṭ-ulavn-nâgañ-jumandiḍa nâlam-elân-dânigaḷu kan Piramâdi-râyan
migav-ôgaiyôḍu mâdaviyê mullai varukkai magala śandanamê chûta-vanamê

tâ punnai pòd-alarum sòlai vayaltoṛuṅ-jurumb-inaṅgaḷ paṅ-pâda vèlaiyadu
 pòlum Vidirachcheṭṭil âl-ilai-mêṅ-paḷli-kouḍa Mâlum Padumattònuṅ-gāṇā
 Vellimalai-nâdan miga virumba voḷḷu-tirukkaṛṛaiyū muga-maṇḍapamu-mu...
 ...ru-ppera-chcheyd-ūḷi pala vâḷa-pperukkuṅ-Jaka-varusham âyiratt-oṛuṅṛ-
 onṛu miga nallavaḍu Vikâri pugalum Idaba-nâyarru-ppir-pakkam pon....
 ...tiḍam âna titigai tiru...ḷa.....mūrttam pannuga.....ṅgai pâṣa-ttiru
 magaḷum unnu-kamalav-enav-ugappa-ppan-maṛaiyōṛ pādattir.....ti...ve..
 ...ḷum vīṛiruppa mādavargaḷ Ṣettichcharam-enṛu ṣi.....ṭṭu-ttiṣaikkum
 eḷil-viḷakk-ây-chchittar toḷa maṅṅum vaḷaṅ-jurappa mâ-maṛaigaḷ tân-dalaippa
 viṅṅu-malai-poliya veṅ-Gali pōy eṅṅiya ṣir-âraruṅ-Gauṣi...n Râjarâja-bhaṭṭan
 vallaippūman ṣir-âr-Ṣiva...ṛaiyōṅ tanakku nīr âra-ppāṇiyilē vārttu-pPaṣu-
 patiyai-ppūṣittuṅ-gāṇiyaduvuṅ-goduttu kal-veṭṭi nīṇilattu-kkongāḷuṅ-jōlai ṣūḷa
 Ṣōḷan...pōr âna Koṅgar-Kōḷimaṅgalam-uḍai...ntāṅgu-kaḷa Tillai-ppirān Ari-
 vādattāyāṇḍāraṅku kōyil mallai nedi mādâ...pattiyāṅ-godutu ṣollariya Parâ-
 Ṣivan Pammaṅku-ppalliyaṅgaḷ vâṣikka-ppērâ-pperuṅ-gāṇi tâna-kuḍuttu ṣir-âr-
 tiruv-âbaraṅam pon aiṅ-gaḷa...ṛ paṭṭam poru-mâl-Viḍaiyōṛku.....rum
 vēṛruppādāda parikala-parichchinnam nūṛru-ppala veṅkalam-alittu-ttōṛriya
 naṅ-chanti mūṅṅinukku nal-viḷakk-ōr-pattākki-kkaṅ-chekk-iraṇḍil yāṅṅai tân-
 goduttu-kkoṅgi...ṅgōla-ppoḷil puḍai ṣūḷ Kottanūruṅ-giraiyūn-dālava...tu-
 chchâla nal Ṣokkaṣamuttirattir-chōmapāḍiyuṅ-goduttu...kkum Vidaraṣeṭṭil
 Âmudakaṭṭu Mādakaṭṭum nikkiya pin kollaiy-iru-kaṇḍagamun-dānaṅ-goduttu
 ellaiyalâ-ttanmam-iyarriyapin pallaivaiyōṛ ṣoll-âr-pugaṭ-tanma...laiyidu
 sōrâ pēygaḷ mēl-eḷuduṅ-gaṅaka...ṣollârta mu-tTamiḷōṛ tâm pugaḷu-mūṅṅu-
 nāṭṭu-maṇḍalikaṅ Attan-aṅi.....kkôr-âkaram-âm nittan-daruvâr koḍai-ttada-
 kkai-ttūyin Duṭṭar-gaṇḍan tiruvāymoḷind-arula-kkēṭṭu irumâ...ṅ-jōṛ-pulavōṛ
 tâm pu...dalâr maṅṅaiyōṅ vittaga-naṅpūntu Tuḷây-mârbanukku-chchittan-
 dalarādavan pi...ṣem-bon-arul Nambermâl aḷavili Aṅṅānaṅaṅ eḷuttu
 pinnum piḷaiyāda vāymai-pPiramâdarāyau ṣeṭṭi maḷaiyâr-mugil-aṅgai mādâni
 paḷaiya maṛaiyāluṅ-gāṇavoṅṅā-ppādan Aran tirumēni kōyil kuṅṅaiyād-
 ilakkaṅgaḷâr-chamaitta ariṅṅan arul-kūrnta-neṅṅinōṅ...kima...ttanamâ
 pon perugu-pugaṭ-Chaṅkara...ṭṭi-ppayar Irāyâṣāriy-enṛu peyar ṣiṭṭar palar
 ṣeppa-chchirappittu maṭṭ-ulavu ṣir-âr-polir.....ṅṅa kīraikku-tteṅṅiṅkil-ēri
 Ṣiṭṭaṅṅiraiyūṅ-goduttān i-ddhammaṅgaḷ chantrāditya-va.....

84

At the same place.

(Grantha and Tamil characters.)

svasti śrī pṛidhivi-vallabha mahārājādhirāja paramēśvara parama-bhaṭṭaraka
malarāja-rāja malapo...gaṇḍa bhē.....ēkāṅga-vīra asahāya-śūra
 Śanivāra-sidhi Giridurḅga-malla jaladaṅka-Rāma vairiva-kaṇḍira Makarāja-

nirmûla bhujabala śrī-vīra-Rāmanātha - Dévaḥ muppattāḥvadu
 Vikṛitti-varuśattu Mārga Mārgaḷi-māsa tiyadiyil Prabha . . nāyana
 yanār Śeṭṭiśvaram-uḍaya-nāyanārkkku Ambaḍakki-ppaḥḥu Amba-
 ḍakkil migai nañjai puñjai nār-pāl-ellaiyum mē k-aḍaitta eppēḥ-
 paṭṭanavum i-nnāyanārkkku tiruch ṭanam na-kkuḍuttēn śitagara-
 gaṇḍan Mallaya-nāyakkau Āvaniya-nāṭṭu maṇḍalikaṇ magan ittai māḥḥinavan
 Geṅgai-kkaḥaiyil kurāl-paśuvai konḥḥan pāvattē pōvān puttirai pudu-kkāṇikkai
 i-nnāyanārkk-aḍaitta dēvadānattill-onḥu koṇḍavan tan tāykku tānē miṇḍan

85

At the same place.

(Grantha and Tamil characters.)

svasti śrī Ku rai Vaiyiri-śīyan magan Śānāṇḍai Īshva - dēvarai pratisṭe-
 paṇṇuvittān paṇṇinavan Irāśāśāri pērau Perumāppiḷḷai

86

At Kaivāra (Kaivāra hobli),

on a rock south of the Durgamma temple on the Chikka-betta.

svasti śrī Śakābda 1325 neya Kaliyuga-saṁvatsarada 4504 neya . . . Svabhānu-
 saṁvatsarada Vayīśākha-ba 10 lū śrīman-mahā-maṇḍalēśvara ari-rāya-vibhāḍa
 bhāshege-tappuva-rāyara-gaṇḍa rājādhirāja rāja-paramēśvara śrī-vīra-pratāpa
 Harihara-mahārāyaru pṛithivī-rājyam geṭṭam yiralu avara maneya nāyakkaru
 . . . sira maneya-pradhāni Varadappagaḷige āyur-ārōgya-aiśvarya-abhivṛiddhiy
 āgabēkendu Ēkachakranagaravāda Kayivārada nadiya Durgā-dēviyanu su-
 muhūrtadalli pratisṭeyanu māḍi ā-pratisṭeya amṛitapaḍige Kayivārada
 hiriya-keḥeya keḷage gadde grāma khaṁ ½ hola khaṁ ½ yidānu ā-chandrārka-
 sthāyiyāgi naḍiyalu (usual final phrases and verse) maṅgaḷa mahā śrī śrī śrī

87

At the same village,

on a stone to the right of the main entrance to the Bhimēśvara temple.

śrī subham astu svasti śrī vijayābhyudaya-Śālivāhana-śaka-varuśaṅgaḷu 1459 ya
 Viḷambi-saṁvatsarada Jēśṭha-bahula 1 śrīman-mahārājādhirāja paramēśvara
 ari-rāya-vibhāḍa uttara-dakṣiṇa-pūrva-paśchima-chatus-samudrādhiśa śrī-vīra-
 pratāpa Achyuta-Rāya-mahārāyaru dharmā-simhāsanaḍalu pṛithivī-rājyam
 gaiṭṭam yiralu Chivanā-bhaṭṭara makkaḷu Rāmā-bhaṭṭarige Dammathāsēni
 Jāmarasara makkaḷu Bhāskara-dēvaru dharmma-pārupatyadaḷu . . . śrīmat-Śa-
 kārsara maga . . . Ēkachakrapurakke pratināmaḍa Kayivāradaḷu Bhīmasēna-
 pratisṭita-Dvāpara-yuga-pūjita-śrī-Bhimēśvara-dēvarige saluva grāmagaḷalū

râja-dharma-kânike-kandâyakke eraḍu-honnu..birûḍa muntâda honnu 5
 Bhîmêšvara-dêvara nitya-naivêdya-aṅga-raṅga-vaibhava-mâsôtsaha-muntâda
 utsahagaḷige yôgyavâgi Bhîmêšvara-dêvara saunidhiyalû bitṭu kotteu endu
 hâkida dharmâ-šilâ-šâsana (usual final phrases) hîge endu hâkida dharmâ-šâsanakke
 maṅgaḷa mahâ śrî-Bhîmêšvara-liṅganige Achyutappa-sadâ-šêvege maṅgaḷa
 mahâ śrî śrî śrî Viramarasara adhikâra-pârupatyadalu hâkisida dharmâ-
 šâsanakke maṅgaḷa mahâ śrî śrî

88

At the same temple, on the wall.

(Grantha and Tamil characters.)

svasti Śakâbdam âyiratt-irunûrṟu-orupatt-âṅu idanmêṅ-chellâninṅa Jaya-saui-
 vaṟsarattu Kaṟkaṭaka-nâyarṟu svasti śrî samasta-bhuvanâšraya śrî-prithivi-
 vallabha mahârâjâdhirâja râja-paramêšvara Dvârâvatî - pura - varâdhîšvara
 Yâdava-kulâmbara-dvimaṅi sarvajña-chûḍâmaṅi malarâja-râja malaiparoḷu
 gaṅḍa gaṅḍa-bhêruṅḍa kadhana-prachanḍan-êkâṅga-vîra asabhâya-šûra Śanivâra-
 siddhi Giridurgga-malla chaladamka-Râma vairibha-kaṅṭhîrava Magadha-râjya-
 nirmûḷa Pânḍi - kula - samuddharaṅa Chôlarâjya - pratishṭhâchârya nissaṅga-
 pradâpa-chchakravartti Poyšala-vîra-Râmanâta - Dêvarkku yâṅḍu nârpadâvadu
 svasti śrîmanu-mahâ-pradhâni maṅḍalika-Yamarâjan nirbhbhaya-nâdan mûva-
 râyar-gaṅḍan Šikkadevva-daṅṅâyakkar Aṅṅamalai - dêvarena Nigarili-Šôḷa-
 maṅḍalattu-kKaiivâra-nâṭṭu-kKaiivârattil(m)uḍaiyâr Bhîmîšvaram-uḍaiya-nâya-
 nârku dêva tiruménikku nanṅ-âga Šittirai-mâdattilê dêvar tiru-nakshatran-
 dirttham-âga-ttirunâlun-garṟpittu inda tirunâl chandrâditta-varai šelvadâga-
 vum tirunâl alivun-gurâivaruttu nikki ninṅadu Mudaliyârkkku-ttiruppaṅiyâga-
 vum âga nâṭṭil Kaiivâra-ppaṅgil. Šiyanpaḷḷiyum idukku niṅgi nanṅai
 puṅjaiyum nâr-pâr-ellaiyum Mudukiraiyil niṅgina kaḷa.mênôkkina mara-
 mum kiṅôkkina kiṅarum nîrum nîrôḷu-kâlu-manṅum.nṅunilai.maṅ-
 rum eppêrpaṭṭa urimaigaḷum (y)irâyaša-nimandi kêlvi-nimanti vâšal-aḷiyum
 mîn-âyamum adikâriḷ varivum tariy-irai taṭṭâr-ppâṭṭam Âšuva-kkaḍamai
 ûrppaḷachcham Kâttigai-ppaḍi nâṭṭâr-varivu uḷ-mârâṭṭam maṅrum ivv-ûrkku
 varum eppêrpaṭṭa varivugaḷum ellâm sarva-mâniyam-âga udakam-paṅṅi-
 chchandrâditta-varai-chchelvadâga Nâyanpaḷḷiyilê tiru-chchûla-sthâpanamum
 paṅṅuvittu paṅchânḅattilê kallum veṭṭuvittu dêvar tiruménikkum tiru-ttôḷu-
 kkum nâr-âga-ttirunâmattu-kkâni âga viṭṭên Aṅṅamalai-dêvanena i-ttanma-
 ttukku ilaṅgam-paṅṅinâr uṅḍâgil Gaṅgai-kkaraiyil kurâr-pašuvai-kkonṅân
 pâpattaiyum koṅḍu šuvâmi-tturôhiyum irâja-tturôhiyum guru-durôhiyum âga-
 kkaḍavan tanmam jayikka ippaḍikku Aṅṅamalai-dêvan eḷuttu

89

At the same place.

(Grantha and Tamil characters.)

svasti śrī Kālayukti-sauśarattu nālayarattu-nānūru-nārpattettu idanmēl
 šellāniṅṅa Tā.....svasti śrīman-maā-maṅḍalēśuran Ariara-rāyan kumāran
 Pakkarāyan vāḷukkun-dōlukkum jayam āga Aṭṭavaṭṭaittudattil Varandarum-
 perumāḷum Šendan.....m svasti śrī Nigarili-Šōḷa-maṅḍalattu Kai-
 vāra-nāṭṭu Kaivāratu udaiyār Bhīmīśvaram-udaiyārku ..šellum Šilandadan-
 paḷḷiyum..... šellum Nāyan..... uḷḷa Paṟaiyar-makkam.....
 šellum.....uḷḷadu Tāraṇa-varuśhattu Mā.....lattattini.....
 ...ttēvarai śarva-mānyavam āga šellakaḍavad-āga viṭṭōm inda-ttanmattai
 māṅṅinava Gaṅgai-kkaraiyir-kurāl-pāšuvai kon.....

90

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakarai-yāṅḷu 1267 idan mēṅ-chellāniṅṅa Kaliyuga-varuśham 44.7
 idan mēṅ-chellāniṅṅa Pārtiva-varuśhattu-pPaṅṅuni-māda..taṅṅi svasti śrī
 Anṅan-aṅkakkāra-tTuṭṭarāditta Rāśa-Nārāyaṇa-Brahmādirāyar āna..vāśināyan
 kumāran Šūtti-nāyanum..yanāyakkam magan Šonṅiya-nāyakkam Kaivārattil
 nāya..Bhīmaśvaram-udaiyārku mun-nāḷ dēva-dānam āga-chchellāniṅṅa Šalan-
 dayanpaḷḷiyil mēṅ-pon kāṅikkai kaṅḍāyam deṅḍa-muṅḍigai taṅṅi-irai taṭṭār-ppā-
 ṭṭam Ásuva-kkaḍamai eppēṅpaṭṭa pala varivum śantrāditti-varai šellakaḍavad-
 āga sarva-māniyam-āga viṭṭōm yidukku viḅṅnam-paṅṅinavan Gaṅgai-karaiyir-
 kurār-pāšuvai-kkonṅa dōśham-paṅṅinavan Bramavatilē pōvargaḷ

91

At the same place.

(Grantha and Tamil characters.)

.....labha mahārājādhirāja pura-varādhiśvara Yādava-kulāmbara-dvimaṅi
 sarvajña-chūḍamaṅi Malarāja-rāja malaiparuḷu gaṅḍa gaṅḍa-prachaṅḍa gaṅḍa-
 bhēruṅḍan-ēkāṅga-vira asahāya-śūtra Šanivāra-siddhi Giridurḅga-malla chala-
 daṅka-Rāma vairibha-kaṅṭhīrava Ma..ra-rāja-nirmūla Pāṅḍya-kula-samud-
 dharāna Chōḷarāja-pratiśṭhāchā.....ku yāṅḷu mu.....vadu Tāraṇa-
 varuśhattu uttarāyanattil ivar pradhāniḅaḷil Kaḍaichchettiyena Kaivārattil
 nāyanār Bhīmēśvaram-udaiya-nāyanārukku i-nnāṭṭil Vaiyirakkūr nāṅ-pāl-ellai
nil tiruchchūla-sthāpanamum tiru-munbil kal-ve.....

92

At the same place.

(Grantha and Tamil characters.)

Šakâbdam 1206 idanmêr-chellâniṅṅa Târūṅa-varushattu uttarâyanattil svasti
 śrī Mâman-aṅkakkâṅa Dushṭarâditya Râja-Nârâyana-Brahmâdhirâjan âna
 Gaṅga-pperumâlēna Kaiyvâra.....m-âga viṭṭu-ttiruchchûla-sthâpana-
 mum paṅṅuvittēn Gaṅga-pperumâlēna inda dhanmamu Muga..ga parâyanadu
 idukku laṅghanam-paṅṅinavan Geṅgai-karaiyir-kurâr-pašuvai-kkoṅṅân Brahma-
 hatyâ-dôshattilē

93

At the same place.

(Grantha and Tamil characters.)

.....Ilakkaḍavad-âga kallum veṭṭi ū..lê..... tiruchchûla-stâ-
 panamum paṅṅuvittu viṭṭēn idukku laṅghanam-paṅṅinâr uṅḍâgil Gaṅgai-
 karaiyil kurâl-pašuvai koṅṅa dôshattil viḷakka.....

94

At the same temple, on the north basement.

(Grantha and Tamil characters.)

svasti śrī Kaliyuga-saṁvatsaram 4475 idanuḷ niṅṅiya Šakâbdam 1296 idan-
 mēl ūllâniṅṅa Ânanda-saṁvatsarattu Paṅṅuni-mâdam 23 ndi śrīman-mahâ-
 maṅḍalēšvaran arirâya-vibhâḍan bhâshaikku-ttappuva râyara gaṅḍan šatu-
 samudrâdhipati śrī-vira-Kampanna-uḍaiyar kumâran Jompanna-uḍaiyar
 pṛithvi-râjyam -paṅṅaniṅka śrīman-mahâ-pradhâni Dēvaṅṅa-uḍaiyar taṅḅaḷ
 tōppanâr Īšvara-dēvaṅku puṅyam-âga tāmum Kaivâra-nâṭṭârum Kaivâratu
 Bhîmîšum-uḍaiya-nâyanârku tirunâlun-gaṅṅipittu i-ttirunâl aḷivukku-kKaivâra-
 nâṭṭu-chChikka..kallukku aḍaitta naṅṅey puṅṅey nâr-pâl-ellaiyum mēl nôkkina
 maramum kiḷ nôkkina kiṅṅarum pon-vaḷi puravâdai Kampanna-uḍaiyar-kâṅi-
 kkai Jompanna-uḍaiyar-kâṅikkai śârīgai magamai makka-tiṅṅai Kâttigai-ppaḍi
 uḷḷâyam.....nâḍa.....nai âḍu-tiṅṅai taṅṅa...gai deṅḍam uṅḍigai a.....
 yam.....kâṅipaṭṭu naṅṅ-yēṅṅai nall-erudu naṅṅ-pašu nall-erumai...naṅṅi...
 ...nda.....dagu irumbu Šakkili-tiṅṅai veṅṅile.....mmai maṅṅum-ivv-ūr...
pa.....kâṅikkaiyum sarva-mâṅiyam-âga.....lê.....tu dhârâ-
 pûrvam-âga chandrâ.....

95

At the same village, on a stone lying to the north-east of the Amaranârâyana-svâmi temple.

svasti śrī Śaka-varushambulu 1283 agunēṭi Plava-saivatsara-Phâlguna-šu 11 Guruvârâna śrīmanu-mahâ-maṇḍalēśvara ari-râya-vibâḷa bâsege-tappuva-râyara-gaṇḍa pûrva-pâschima-samudrâdhipati śrī-vîra-Bukkaṇṇa-voḍeyara kumârundu Kamppaṇṇa-Voḍeyaru pṛithivi-râjyamu sêyuchunḍagânu vâri nagari Balumanne-Râjulu svasti śrīman-mahâ-maṇḍalēśvara Tumbaḷada-gôva bava-Saṅkara âne-maṇḍalikara-gaṇḍa. . . ra bâla-râvutarâ. . . jaṅguḷa. . . ra gaṇḍa Salaraṇa - dēva Nilakka - Râju-kumârundu Râchaya - (back) Dēva mahârâjula ânati śrīmanu - mahâ - Kayivâra - nâḍa samasta-gavuṇḍu-prajalunnu svasti samastanija-nâmâṅka-mâlîkâ-praśasti-sahitaṁ ubhaya-nânâ-dēsi-samasta-pekkandrundu padunenimidi-samayâlavarunnu Kayivârâna sauta gaṭṭiṅchi i-santaku paṭṭaṇasâmi-Mârappa-Setṭi-tammunḍu Periya-Nâyana paṭṭaṇasâmiṅgâ nilipi âtaniki Kayivârâni pedda-chaṇḍuvu-venaka paṇi. . ma. . vari maḍinni Talagavâra dēva. . enta paḍuva. . pannumu chēnunu sarava-mânyaṅgâ nilpiri i-mânyaṁ tappaka â-chandrârkaṅgâ naḍapaṅgalavârâni i-mêraku tappinâru Amara-Nârâyana-perumâḷaku tappinâru maṅgaḷa maha śrī

95a

On a stone near the same temple.

śubham astu svasti śrī Śakâbda 1336. . . . Kali-varsha 44. . . . Jaya-nâmasaivatsarada . . . kṛishṇa śrīman-mahârâjâdhirâja râja-paramēśvara śrī-vîra-pratâpa-mahâ-Harihara-Râya. Yerapagaḷa maḍuva oḍeyara kaḷu Nâgaṇṇa Êkaekrapuriyâda Kayivârada Amara-Nârâyana-dēvarige madda-nâḍa. śâsana yēnulla â-chandrârka-sthâiyâgi. śrī-dēvarugaḷa.

96

At the same temple, on the basement.

(Grantha and Tamil characters.)

svasti śrī Śakara-yâṇḍu âyaratt-orunûṅṅ-eybattâṅṅu ſeṅṅa. . nmēṅ-chellâiṅṅa Raktâkshi-sammatsarattu-tTai-mmâsam irubattu-nâlu ti nâl addha-udayam âna anṅṅu ſelvâṇḍai-dēvar ugandaruluvitta Amara-Nârâyana-pperumâḷukku Râja-Nârâyana-Brahmâdhirâjan âna Gaṅga-pperumâḷena Toṇḍikaṅṅaiyir - pâdiyum Vikkiyâṇḍi yi. . . padinaiṅ-gaṇḍaga-kkaḷaniyum appulattilē panniru-kaṇḍagattu pattu-kkuḷaga-kkollaiyum. chandrâditya-varai ſelvadâga vittēn inda dharmattai māṅṅina Gaṅgai-kkarayir-kurâ-šuvai konṅa narakattilē puguvâr i-dhammattai-ppôṅṅinâr puṅya-kamuv-âm

97

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1178 idanmêṅ-chellāniṅṅa Kālayukti-varushattu Âni-
mudal svasti śrī Dushtarāditya Rāja-Nārāyaṅa-Brahmādhirāyargaḷ âna Gaṅga-
pperumâl-dēvaru dēvarum Amarêśvara-dēvarum-âha Kaiyvârattil Amara-
Nārāyaṅa-pperumâlukku-ttiruviḍaiyâtṭam âha i-nnâṭṭil Tānatūril dēva-dāna-
nikki nikki niṅṅa naṅjai puṅjai nâr-pâl-ellayun-jandrāditya-varai šella udakam-
paṅṅi viṭṭôm

98

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1206 idanmêṅ-chellāniṅṅa Tāraṅa-varushattu Mâsi-mudal
Māman-aṅkakkāra Dushtarāditya Rāja-Nārāyaṅa-Brahmādhirāyar âna Gaṅga-
pperumâlena Kaiyvârattil Amara-Nārāyaṅa-pperumâlukku-tTānatūr nâr-pâl-
ellaiyum mun-nâḷilê tiruviḍaiyâtṭam-âha viṭṭamaikku sādhanau-gaṅḍapadiyinâlê
ivv-ūr il nammôpādiyil uḷḷūr nāyanâr dēva-dāna-nikki niṅṅa naṅjai puṅjai
nâr-pâl-ellaiyūn-jandrāditya-varai šella udakam-paṅṅi viṭṭên

99

At the same place.

(Grantha and Tamil characters.)

svasti śrī Śakābdam 1208 idan mēṅ-chellāniṅṅa Vyaya-varushattu Aipaši-vishu-
vil svasti śrī Aiyyan-aṅkakkāra Dushtarāditya Rāja-Nārāyaṅa-Brahmādhi-
rājar âna Vāsudēvarena Amara-Nārāyaṅa-pperumâlukku-tTānatūril nammô-
pādiyil uḷḷūr nāyanâr dēva-dāna-nikki nikki niṅṅa naṅjai puṅjai nâr-pâl-ellai-
varai šella udakam-paṅṅi-ttiruviḍaiyâtṭam-âha viṭṭôm śubham astu i-ddham-
mam muḷukka ttu ittai mârriṅavan Geṅgai-kkaraiyir-kurâr-pašuvai
vadhittavanuḍaiya Brahma-hatyâ-dôshattilê viḷuvân Hariḷ

100

At the same place.

(Grantha and Tamil characters.)

svasti śrī . . Śakābdam 1207 svasti śrī samasta-bhuvanâśraya pṛithivi-vallabha
mahārājādhirāja śrīma-Dvârāpuri . . purâ-varādhīśvara Yādava-kulāmbara-dyu-
maṅi sarvajña-chhūḍamaṅi malairāja-rāja malaiparu ṅḍa gaṅḍa-prachaṅ-
ḍa gaṅḍa-bhēruṅḍa anēkaṅga-vīra asahāya-šūra Śanivāra-siddhi Giridurgga-
malla chhaladamga-Rāma vairibha-kaṅḍirava Ma Pātthiva
tu-chChittirai-vishuvil ivar pradhānigaḷil pperumâlena Kaivârattil

Amara-Nârâyana-pperumâlukku-ttiruviḍaiyâṭṭam âha i-nnâṭṭil Tâ.....lê vi-
ṭṭamaikku śâdhanai-gaṇḍapaḍiyinâlê Koṇḍaṅguḷi-ppaṅgil nammôpâdiyil nañ-
jai puñjai.....

101

At the same village, on the basement of the Nakulêśvara temple.

(Grantha and Tamil characters.)

svasti śri Nigarili-Šôḷa-maṇḍalattu Kaivârattu Anṇan-aṅkakâra-tTuṭṭarâditta
Brahmâdhirâyar âna Šelva-Gaṅga-dêvar tiruv-irâjyatil Kumarândai Tiruvâlar-
ena e. .rteḷuvichcha. .ḷaiyârarkku ponn-aṅay-iṭṭu maṅṅ-aṅa koṇḍa nilam kaṅ-
ḍagam periy-êri-kiḷ mudal-maḍai i-ttammattai mâṅṅinân taṅga.....kkum..
la.....tiruviḍaiyâṭ...kiḷakkil.....gai-karaiyil kurâr-pašuvai koṅṅân
i-kkâṇi Purṅ-idañ-goṇḍârku kuḍuttên Tiruvâlarena

102

At the same place.

(Grantha and Tamil characters.)

svasti śri Šakarai-yâṇḍu 1208 idan mēr-chellâniṅṅa Vyaya-varushattu Aippaši-
vishuvilê svasti śri Aiyān-aṅkakkâra Dusṭarâditya Râja-Nârâyana-Brahmâdhi-
râjar âna Vâsudêvarena Kaiyârattil Subrahmaṅya(ya)-dêvar va.....mbû
....m âna Tannâpaḷḷiyilê. .rupa. .ṇi mudalukku niṅgina nañjai puñjai nâr-
pâl-ellaiyuñ-guṭṭaigaḷuñ-jandrâditya-varai šella udakam-paṅṅi viṭṭôm šubham
astu

103

At the same place.

(Grantha and Tamil characters.)

Toṇḍai-maṇḍalattu -tTiruppâšûr Vaiyišiya-vâṅiga-nagarattâril Kumarandai
Tiruvâlanena nân eḷundaruḷuvitta Piḷḷaiyârkkku Tai-pūšattu Vaiyišiya-vâṅiga-
..garatâril.....podikku mu-kkuḷakkum..ḍaiyilê mâtṭai arišiyum.....
.....

107

At the same place.

śri-Prabhumêru-Pôtevana maga Elôya-magam Avakhatana viltad Araḷimuḷḷuḷ
svargay ôdan

109

At the same place.

svasti śrī Koḷattūra toruḡoḷe Savega Mududa toruva ikkisi sattan idak amaṅge
koṭṭodu ay-goḷa-kaḷani

110

At the same place.

(Grantha and Tamil characters.)

.....Rājēnta-Šōḷa-gāmuṇḍan..... yān Mārasiṅgaṇḍaik mā
taṇḍa.....kānukku tīru.....

111

At Perumāchanahaḷli (same hobli), on a stone in Kaṭṭukoḍagi field.

Ha | Khān-Sāhēbaru Payiṅgaḷa-saṁ | Vaiśākha-b 2 Perumāchanahaḷli-kere
kaṭṭisidakke Kṛiṣṇapage koṭa kaṭṭu-koḍige-hola kha ½ gadde kha 1 anubhavi-
koṇḍu barōdu

113

At the same village, in Shēkdār's field.

(Grantha and Tamil characters.)

.....llaiyum iraiy-ili dēva-dānam pa . . virutti nīkki e
śatu-śīrmaiṅum Kaiṅvārṭṭu Šavūṇḍan Šuravan-malaikku kuḍaṅgaiy-āga kuḍu-
ttōm iṅvaṅku śandiṅāditta-va . . . śellakaḍavadu

114

At Koṅganahaḷli (same hobli), on a stone in Kambada hola.

svasti vijayābhūdaya-Šaka-varuṣa . . . saluva-Kali-yuga-saṁvatsara 4495 neya
Âṅgīrasa-saṁvatsarada Pushya-ba 7 Âdivāra-Šravaṇa-nakshatra Vyatipātayō-
ga . . . karaṇa intu i-paṅchāṅga-sahitavāda aruṇōdaya-puṅya-kāladallu śrīma-
mahā-maṇḍalēśvara Indu-rāya-Suratrāṇa bhāshige-tappuva-rāyara-gaṇḍa rājā-
dhirāja paramēśvara pūrva-dakṣiṇa-paśchimōttara-samudrādhipati śrī-vīra-
Bukkaṇa-bhūpāla-sūnu śrī-vīra-Harihara-Rāyaru sthira-siṁhāsanaḍimū pṛithvi-
rājyaṁ geyivuttiralu â-rāyana sēnāpati Khantikāṅga-Rāyara gaṇḍa Nāgaṅga-Vo-
ḍeyarige ishṭa-kāryārtha-siddhiy āgabēkendu Dēpaṅga-Voḍeyara kumāra
Nāgaṅga-Voḍeyarū sarvva-sampat-saṁṛiddhiy āgabēkendu â-Nāgaṅga-Voḍeyara
pradhāna Śrīvatsa-gōtrada (rest illegible)

115

At Muttakadahalli (same hobli),

on a stone on the boundary line of Kempe-Gauḍa's field.

svasti śrī Śrīpurushan Ambalakar āḍa aḷippon pañcha-mahâ-pâtakan appo

116

On a virakal in the same Gauḍa's field.

svasti śrī Mahêndrâdhirâja Gaugara mêge parim pariye Attannavar Tolûgalla Morappûra prapû . tolûvva ikkisi sattan

117

At Byâladahalli (same hobli), on a rock near kolami tamarind tree.

(Grantha and Tamil characters.)

svasti śrī Aiyyan-ankakkâra - tTuṭṭarâditta Irâja - Nârâyana - pPirâmâdirâyan Gaṅga-pperumâḷena e . . gaḷ nâyanâr Śakala-Śiva-panḍitaṅku Mâdirakkal Poyśaḷa-śrī - vîra - Irâmanâ - Dêvarkku yâṅḍu muppattu-aiñjâvadu Virôdi - varushattu Vaigâsi-mâdam-mudal sarva-mâniyam-âga kuḍuttên idu ttu kolḷa-kaḍavad-âga śilâ-tâpanam-panṇi-kkuḍutên śandirâdita-varai ūellakkaḍavadu

118

At Kallahalli (same hobli), on a stone in Guṭṭahalli Muniyappa's field.

svasti samadhigata - pañcha - mahâ - śabda Pallavânvaya śrī - pṛithvî - vallabha Pallava-kula-tilak aika-vâkyam Kâñchi-pura-varêśvara śrīman-Noḷambâdhirâja Chôrayyam râjyâḷe . . vandâḷi Baḷalchôra-Noḷamba-Śeṭṭi Nanniya-bhûpa Koḷâtûra kalnâḍu po . . au avara magam Jêbayyan Keyamaṅgaladûraḷivinoḷ kâdi sattan andina Śaka-kâla 933 neya Sâdhâraṇa-samvatsaram pravarttisuttire Mummaḍi-Choḷage yâṅḍu ippattêḷa . . tamm aṅṅana kalla Nelligereyali kala Nirggunda-setṭi niḷisidan

119

In the same field.

svasti śrī Viṅṅugô . . sar âḷe Koḷattûram Peramēnda magam Modayarssa Nemaḷada tore goḷuḷ iṇidu svarggâla . . .

120

In the same field.

(The top of the stone is broken.)

. . . takkeya Chakiladûr aḷivinoḷe kâdi satta Havaḷisiṅgam tama ayyaṅge kallon ikkisi . . .

121

In the same field.

svasti śrī Sêvomajala toruḡoḷe vidda . . voḷeya Rêvani Koragova

122

In the same field.

svasti śrī Naḷuḷgunda Châtamman toruḡoḷa irvva Vêdarâ kondu toruḡv ikkisi sura-lôkam pukka

123

In the same field.

svasti Śaka-varisha 933 nê Sâdhârâṇa-saiuvatsara-Châitra-mâsa Padumpaya salipadu . . ganeyyanna yya . . bbayila kudareysi aḷmi satta âtaṅga akka Hagalayakkaḷ . . kolpara kaypavâdu koṭṭan (usual imprecatory phrases)

124

In the same field.

svasti śrī Noḷambâdhirâjar pṛithivi-râjyaṅ geye Bâṇaranada . . . sêneyaṅ Tila-man iṅiye Dugichêrakkan aḷmi sattan âtaṅge eḷpadirum koṭṭudu . . . kaḷani mû-gôḷa pâḷuṅ ida . . paṅcha-mahâ-pâtakan akku

126

In the same field.

(Grantha and Tamil characters.)

. dir-vêlai-ttol m šeruvil šinavi Parašurâman mēl v-araṇ bayaṅoḍu paḷi miga Muša gan aḷapparum pugāḷoḍu mum nava-nedi-kkula-ppe

126 a

In the same field.

svasti śrīmach-Chôḷa-nâ . . . Tennare â-vûr Kkuvaḷâ . . . ḷattûrâ . . ḷattûr . . vara Kañchiyâ . . le . . . riyoḷk iḷdu bâḷva . . . Veḷattûr . . . ḷa . . Kayvâra-nâdâ sêne ba dore Ambala Bayiramaṅgalavan padinay-dûmbu-kaḷaniyu . . . tûmbu-pâḷu pattu pesu (usual final phrases) baredon Kambi-Ûran

126 b

In the same field.

svasti śrīman-Viṅṅu-Gôvarasar . . Duggamârar sêne maga . . . nâlvadinvar kasa-pra . . . pontore biṭṭadu (usual final phrases) Kambi-Ûran varedan

128

At the same village, on a stone in the Basavêśvara temple.

śrī-Basavêśvara-dēvara sâmpradâyakarādanta Vīrappanu kaṭista-dēvasthâna
Akshaya-saivatsara-Mâgha-sudda 10 Śukravâra

133

At Guṭṭahalli (same hobli), on a stone behind the old chāvaḍi.

śrī Sarvadhâri-saivatsarada Chayitra-śu 15 lu Guṭṭahalliya kere Adina-gauḍa
mâḍisidanu

134

At the same village, on a rock east of the Karagada nir-bhâvi.

svasti śrī samasta-lôkaika-nâtha Êkachakrapura-nivâsa Pâṇḍava-pûjita-liuga
Bhîmêśvara-dēvara stânika Nâḍâṇḍa-jîyaru tânikaru Huntagekoṇṭada
. namma Bhîmêśvara-dēvarige salu .kanakam gaṇa
yanuka (rest illegible)

138

At the bêchirâkh village Eramaṇṭepalli (same hobli), on a stone near the
eastern outlet of Doḍḍa Allikuṇṭe tank.

(Grantha and Tamil characters.)

svasti śrī Râjêntra-Śôḷa-Dēvar piriti-râjyatil. . napa . . kulattil Munivarâditta-
nâya Malaimundai-araiśar magan Śelva-araiśar Śelvaśamuttira-
kattuvittu tûmb-iḍuvittâr Malai-Śelva-araiśar ivv-êriy-achekukaṭṭu ivv-êri
ḍâdu viṭṭâ pôgamu śâsanamu aḷichchân kapilai . . Varavâśiyu
Pirâmaṇaraiyu aḷichcha Brahmatti-paḍuvân taṅgaḷ-aṅku-ttânê ma

143

At Muddalahalli village (same hobli), on a stone to the east of Bûraga tree
below kottakuṇṭe in Podalapaḷli-gadde.

. . . Śaka-varîsha-saivatsara-śataṅgaḷ eṇṭu-nûga . . ḷpatt-eṇṭaneya . . prava . . .
ttire svasti samadhigata-paṅcha-mahâ-śabda Pallavâuvaya śrī-prithivî-valla-
bha Pallava-kula-tilak êka-vâkya śrī-Noḷambâdbhirâja Nalapayya prithivî-râjyam
geyyattire Râchâla-Pompala-Chalvana ttamma Muddayyanum Ereyamman
esuvar-âdittam tuṅvan ikkisi sattoṅge Dilipayya koḍaṅge . . ṇḍugam

147

At Guḷḷakuṇṭe (same hobli), on a stone lying in a bush north of the village.

Hêviḷambi-saivatsarada Śrâvaṇa-śudha-pâḍyadalu śriman-mahâ-maṇḍalêśvara
Annadâta-Bâḍiyaru prithivî-râjyavanu mâḍi âḷuve-kâladalli Hoda-nâḍin

oḷagâda Guḷahallīya Muttarasana maga Dēvaṇṇana maga Mariappanu māḍisida
dīpamāle-kamba Dēvaṇṇana Mariappana maga Dāvanna Mariyappanu
yibbaru makkaḷu

150

At Setṭipalli (same hobli), on a rock to the west of the sluice, in the bed of the tank.
svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1536 aguneṭi Ānanda-
saṁvatsaram Āshāḍa-śu 15 lu śrīman-mahā-nāyaṇṇavāruḷ ayina Gaṅjagūḷi
Pāpi-Nāyani Chinnaya-Nāyanigāru yī . . . Basa-seṭi Vōpayana . . Pōli-seṭiki
yichina kaṭu-koḷagi-dasavandam dharma-śāsanaṁ

151

At the same village, on the rock called Tōṭōni-baṇḍe, west of the village.

śrīmatē Rāmānujāya namaḥ svasti śrī vijayābhyudaya-Śālivāhana-śaka-varsham-
bulu 1 . . . Pramōdūta-saṁvatsara-Vaiśākhā-śuddha-dvādaśilo śrīmatu-Sūri-China-
Tammappa . . . śrī-Sadāśiva-Dēva-mahārāyalu manniṁ . . namā . . sthalaṁlōni
Gavvipaliki pratināmayina Kṛishṇāpura . . . bōga-tēja-svāmānu śrī-Bhaṭaru
Yambiru . . . ā-chandrārka nilinīgānu dānādhi-kraya-vikrayamugā putra-
pautra-pāramparyamugānu anubhaviṅchigalavāru . . tri-vāchakamugānu . . dhā-
ram bōsi ichina bhū-dāna-dharma-śāsanaṁ . (usual final phrases)

152

At the same village, on a rock south-east of the village.

svasti śrī Śālivāhana-śaka-varshambulu 1432 agu . . . Pramōdūta-saṁvatsara-
Māgha-ba 14 Śivarātri-puṇya-kālamandu śrīmatu-Saṅkēpalli-Veigaḷivārūni
kumāru . . Tipa-Nāyanigāru Viraya-daṇḍayaka-Voḷeyalaku dharma Virāṇṇu-
Oḷeyalaku sarvvaṁnyamugānu yichina . . (usual final phrases)

153

At Gavipalli (same hobli), on a rock north of the Muktēśvara temple.

svasti samasta-praśasti śrīmat-Gaṅgegoḇḍa Rājendra-Chōḷa-Dēvar pṛithivi-
rājyam geyyuttire Kolada munivar-āditya kāyvarāditya Chelvarasara maga Male
. sarggatar āge avara magam Chelvarasaṁ māḍisida i-maṭhakke me-
chchi . . Maṅgataṇḍali-keṇeyol bittubīḷa mūgoḷa-gaḷdeyūṁ mū-goḷa pāḷum
biṭṭar (usual final phrases)

155

At Taḍagôḍlu (same hobli), on a stone in Mēkala-gadde.

svasti śrī vijayābhya . . . Śālivāhana-śaka-varsha 1538 Nāḷa-saṁvatsarada Āśvija-
ba 7 śrīmatu-Suguṭūra Mummaḍi-Tammaya-gauni-ayavāri Avagauni-Chinnā-
gayuku Gaṅgi-Nāyaḍu yichina rakta-godugu-mānyaṁ chēnu

156

At the same village, on the Dōṅikālave-gadde.

Sarvadhāri-saṁvatsara Chaitra-śu 15 lu śrī-Raṅga-Rāu-ayavāri kāryakarta-
laina Basavayyavāru Tātapa-gauḍa . . . godagu-mānyamu . . .

157

At the same village, on a rock near the Jārake-baṇḍe.

śrīmatu-Dundubhi-saṁvatsarada Mārگاšira-śu 1 lu Dēva-Rāya-mahārāyara
kālādali Muḷavāgila Mādaṇṇāykara kāla Harihara-Rāja-mahā - arasugaḷu
Maṅgaḷabhūri-sthaḷa Basava . . . rāgi ā-asagara chatu-śīme baṇḍe . . .
(usual final phrases)

160

At Poṭṭapalli (same hobli), in Viralaguḍi field.

(Grantha and Tamil characters.)

svasti śrī Pū-mādu puṇara Puvī-mādu vaḷara Nā-mādu viḷaṅga Jaya-mādu
nilava-ttan tiru-ppadu-malar mannavar śūḍa Kaliṅgam iriya Kaḍalmalai . . .
gaittu valaṅgola mūvarai āḷi-naḍātti ſēṅgōḷ ſeṇṇu tiṣaitoṅu naḍappa veṅ-
Gali nūṅgi meyy-aṅa tāḷaiṅpa vīra-śūṅgaśanatu Pūkkōkiḷānnaḍigaḷḷōḍum viṅṅ-
irunt-aruḷiya Kōv-Irājakēśarivanmar āna chakravattigaḷ śrī-Vikkirama-Śōḷa-
Dēvarkku yāṇḍu aṅjāvadu śrī-Kāñchī-pura-paramēśvara Kāḍuvetṭi Pulikuṅkiki-
kāṇiyāḷan Muttiy-araiśan magan Śōmaraiśan magan gan Vaśavaraiśan Vaśa-
varaiśan magan Śōmaraiśan Śōmaraiśan magan . . . śaraiśan tan kāṇi Muruga . .
.....

161

At the same place.

(Grantha and Tamil characters.)

svasti śrī sakala-bhuvanāśraya śrī-pritivi-vallabha mahārājādhirāja para-
mēśvara parama-bhaṭṭāraka Ravi-kula-tilaka Pōḷa-kula-śēkhara Pāṇḍya-kulān-
taka Āhavamalla-kula-kāla Āhavamallanai ai-mmaḍi ben . . ṇḍa rāja-śēkhara
rājāśriya rāja-rājendra Vīra-Chōḷa Karikāla-Chōḷa śrī-Vīrarājendra - Dēvarku
yāṇḍu āṅāvadu Irattapāḍikonḍa-Śōḷa-maṇḍalattu Mēlai-Mārāyapāḍi-kKoyyar-
kuṅrai-nāṭṭu-pPulikkūṅkikiyir-kāṇiyāḷan Muttiy-araiśan magan Śōmaraiśan śāva

ivan maṇavāṭṭi-pPiḷḷaiṇṇakkān uḍanē tiyil pāñjāḷ ivar gatikkū-ttanmam-āga
Mahadēvaṛku Arakkiraiyilē viṭṭa nīr-nīlam kuḷi aimbadam kâṭṭ-ârambañ-guḷi
ayiramum viṭṭēn Šōmaraišan magan Māšaiyauena idu aḷippān Gaṅgaiy-iḍai-
kKumariy-iḍai-ppattâr šeyda pāvai-goḷvâr

162

At the same place.

(Grantha and Tamil characters.)

svasti śrī śrī-Kulôttuṅga-Šôḷa-Dēvarku yāṇḍu nârṇattaiñjāvadu Irattapāḍi-
koṇḍa-Šôḷa-maṇḍalattu Mēlai-Mârâyapāḷi-kKoyyakkurāi-nâṭṭu-pPulikkurichchi-
kkāṇiyāḷan Kāmamuttaraišannena Munivarādittan puli-kutti-ppattān ivan
magan Dēvamutta.....ṇṇan.....varkku.....ṇṇaṅgallu.....yadu
.....ttôm Puttēri.....yum nar-puli.....

163

At the same place.

(Grantha and Tamil characters.)

svasti śrī sakala..vanāšraya śrī.....

165

At Nekkundi (same hobli), on a stone in Huṇase-tōpu.

..Šaka-nṛipa-kâlâtīta-saṁvatsara-šataṅgaḷ eṇṭa-nūṛ-ayvatt-ombattaneya varisha-
dandu Sed..yoḷ Aṛamuvara-Dēvanu...mâḷi sa...maḷi...daye...Mātanta-
ma-maṇḍaladoḷe Kaḍaran āḷe...ḍi..nikkalva.....koṇḍu vāyvattapara
.....kottôra ...varamaḷi (rest illegible)

166

At the same village on a stone to the north of the Nâgēšvara temple.

svasti śrī Nirupama-Chôḷa-mahârâjarâ maṇe-magatin Mârettigaḷa magan Eraḷa
avan viḍam.tti râraṅgeḡadu okuḷa...garu....viḷasa...pu..kâla-kammâra
....vaḷida.....(rest illegible)

168

At Digavapalli (Iragampalli hobli), on a stone.

svasti śrī Bêlûrârâ maga Mâbha....gottiya teko....ânt iri....pôdandu..
....Bêlûrâ eme..! maḍidu sattan....



S R I N I V A S P U R T A L U Q.

1

At Srinivâsapur (Srinivâsapur hobli), on a stone lying south of Íchalakunṭe.

(Front) ſubham astu Œukla-samivatsara na ſu 1 Âdivâradalu tu
Mârappa-Nâyakara maga Tipaṇa-Nâyakaru Bâpanam-Timmeya-Nâyakana
maga Dêveya-Nâyakage koṭa-kaṭṭu-koḷageya ſâsanada kramav entendare
namma nâyakatanakke salla nimma Pâpanahaḷḷige mûḷaṇa Koranelliya Kô-
vandaṁ-haḷadalli keṛēli . . kaṭi â-keṛē-keḷage gaddeyanu ge (back)
gaddege holakke dasavandavanu sa vâgi endu koṭa .
. . . . saḷihâ mikka gaddeyanû vokkaligeru ramanege geyalu kôran ikki
sukhadalli anubhavisuviri Tippaṇṇa-Nâyakara baraba ſrî Mahâdêvarû

3

At the same village, on a stone attached to the wall of the Râmasvâmi temple.

(Grantha and Tamil characters.)

svasti ſrî Nigarili-Œôḷa-maṇḍalattu Puda-nâṭṭil Kuḷandûril Œiva . ſga
. chchiram-uḷaiya dēvaṅku nañ-gaṇḍaga-kaḷani mudal-maḷaiyil viṭṭēn
Kuḷandûru-nâḍ-âna

5

At Aralukôṭe, belonging to Guluganapoḍe, east of the same village.

svasti sakala-jagat-trayâbhivandita-surâsurâdhîsa-Paramêšvara-pratihârikṛita-
Mahâvali-kulôdbhava ſrî-Mahâvali-Bâṇarasar pṛithivi-râjya geye Maṇasûr
Araḷi-Kaype-maganan Prabhu-Kaype tuḷige-vasantan gaṇḍa-padichandan Viyaḷa-
Vijyâdhara tannan âḷva Prabhumêru besase Dâmarigaran aṭṭi iṛidu kudurege
pâgilla âge kudureyind iḷidu naḍad iṛid oṭṭi keydu biḷdan avage bâḷ-gaḷchu
koṭṭodu Kuḷanellûra savva-parihâra (usual final verse)

6

At the same place, on another stone.

svasti

tasya ſrî-Vikramâditya-Jayamêrôr mmahâbhṛitaḷ 1

Bâṇa-Vijyâdhara-khyâta-nâmadhêyasya râjabhiḷ 11

ſrî-Mahâvali-Bâṇarasar pṛithivi-râjyam geye aṇi-chelvan Aṇuma-parâkraman
vira-mahâ-Mêru Pokkiṛi-Voradoga-Râjan tannan âḷva Prabhumêru besase
Mavindiṭṭuḷ Kâḷuvaṭṭiya samasta-balamu mēg eḷtare tamma paḷe geṭṭu
beṭṭan adare tan idirane naḍadu nâyakaruḷ taḷt iṛid ôḷisi biḷdan tamma paḷe

baḷikke bandu koḷḷaḷa goṇḍattu avaṅge vaṁṣōtpattiyāge dāya goṭṭodu Madegūḷum Biḷḷāḷeyu (usual imprecatory phrases) i-dhammadi Dāvaṇa - Perundavvaṅge koṭṭodu aigūḷa kaḷani parihāra

7

At the same place, on a stone-pillar

broken into four pieces and lying near the Aralukōṭe-cave.

jayaty āvishkṛitam Viṣṇōr Vārāhaṁ kshōbhitārṇavam |

dakṣiṇōnnata-dakṣiṇāgra-viśrānta-bhuvanam vapuḥ ||

svasti sakala-bhuvanōtkiṛṇa-abhidhānō'nēka-pratita - pratihārarkke uttama-śrī
pṛithvī-vallabha mahārājar Noḷambarasar pṛithivī-rājyam . . . 90 neya . . rbbari-
sainvatsa . . lu Noḷamba-Jaya-goṇḍa nārā . . . nāṇḍa (back) . . . ta vishaya
śāsana naḍe gaṇḍa isāḷya-trikūṭa pamma nele . . . teṅka-vāsi . . pūrbadi . . hubinā
. . me naḍevam . . haḷḷada daḷuga . . allim teṅka kuṇḍar biṭṭa Bidira-kuḷa
dharma naḍiḷe dēgūḷa

8

Near the same pillar.

(Grantha and Tamil characters.)

svasti śrī Nigarili-Śōḷa-maṇḍalattu Puda-nāṭṭu-pPuḷḷadēva-maṇḍalikal paḍai-
viṭṭil Śittiśvaram - uḷaiyarkku śrī-Kāñchi-mā-nagarattu vaṇigan kuḍi-kilān
Śāṅga-nāyaka-ttēvan ēri-kaṭṭi payiruḍan dēvadāna śandirāditta-varai śelvad-
āga viṭṭēn idu vilakkuvān Geṅgai-kkaraiyir-kurār-paṣuvai koṇṇa pāvattilē
pōvān

12

At the same village, on a stone near the sluice of the tank.

svasti śrī Sakābda 1 . . 8 Kali-yuga 4487 neya mēge Akshaya-sainvatsarada
Āśvīja-śu 10 Budhavāradandu śrīman - mahā - maṇḍalēśvara ari-rāya-vibhāḍa
bhāshege tappuva-rāyara gaṇḍa rājādhirāja rāja-paramēśvara pūrvva-dakṣiṇa-
paścima-uttara-chatus-samudrādhipati śrī-vīra-Hariyaṇṇa-Voḍeyara kumāra
Yimmaḍi-Hari-Rāyanu pṛithivī-rājya māḍuva-kāladalu ā-Ba . . . Voḍeyara Māra-
ya-Nāyka (back) rayage nāḍa mariyādi vāra-keṇe-koḍage
hattu voravan ikki daḷimage kaṭṭu-koḍagi yerāḍara mariyādiyalu naḍasaluḷḷava-
ru bāki . . nu Bemaṇṇanigu kaṇḍuga-gadde-mānya yi-mariyādige namma
Nimbuhada stāna-mānya pūrbba-mariyādi (usual imprecatory phrases) yi-keṇeya
kaṭṭidadu ayinūṇu honnū pañcha-kelasake mukhyanāgi māḍidātānu Tillarada-
Biṅgōjiya maga Chiṇṇōjanū (rest illegible)

14

At Nambihalli (same hobli), on the ceiling of the raṅga-maṅṭapa
of the Sômêśvara temple.

.....ndra-Chôla-Dêva-râjyattu svasti Chôraya-Dêvana kâlagadoḷ
Belagattûra koṇḍa Arasigaya-gâvuṇḍara ma..Ereya-gâvuṇḍa toragoḷalu
peṇḍiran uḍe uchehalu kâdi sargatan âda iva Maṅgapâleya-gâvuṇḍa..ḍisida

15

At Chaladigânahalli (same hobli), on a stone near the entrance to the pond.

svasti śrî vijayâbhyudaya-vilâsa-Šâlivâhana-šaka-varushaṅgaḷu (figures gone) nê
varushadalli Šukla-saṁvatsarada Jêshta-ba 12 lu śrîman-mahârâjâdhirâja śrî-
Dêšamukhi-Ghana-Šyâma-Râyara gumâsta râja-śrî-Naraso Ambâji Kôḷâla-sîme
Dêšamukhi sannâyabiya.... Veranahalli Soṇamma-ûranu Chaladagâna-halli
Ayge-gauḍa Kṛi...ge ..mânya hâki koṭṭa mânya-hola kha $\frac{3}{4}$ akshâradalu
hadinaidu-koḷaga-hola yî-mânya anubhavisikoṇḍu kôṭi-ârayike mâḍikoṇḍu
sukhadalli yirôdu

17

At Kiravâra (same hobli), on two pieces of stone near the
western sluice of the tank.

[I] svasti śrî Gaṅge-goṇḍa-Râjêndra-Chôla-Dêvar pṛithivî-râjyaṁ geyyuttire
palaroḍegaṇḍa âḷiviṅge gaṇḍa kâllega-mallaṁ Nauniya-Gaṅgam gaḍi.....
.... [II] Gaṭṭûra Aramamma...ra magam Uttama...avara magam Prabhu-
karasaṁ Prabhukarasara magam Mâdalasa avara tammaiṁ Mâcharasara
magam Pudiyaṅṅa (back) Gaṅgêšvarakke biṭṭa dēva-bhōgadi gaḷde mûgaṇḍu
gam || bittu-kaṭṭu keṛege salisuvaṅgam (usual impecatory phrases)

18

On a rock west of the same village.

Sarvadhâri-nâma-saṁvatsara-Šrâvaṇa-ba 8 lu staḷam paurôhitaṁ Subbâ-
bhattuku Kari-Mâṇikya-Nâyanivâru mâku chelle-šîmelôgâ Krishṇâshṭamî-
puṅya-kâlamandu ichina bhû-dâna-dharma-šâsanam Bommarâja kha 1 $\frac{1}{2}$

19

At Venkatâpura, attached to the same village, on a virakal in the kân below the tank. svasti śrî Mayindam-arasa pṛithivî-râjya geye Mara. . rapari-nâda mēgge vandada Kiṟu-Paraviyoḍeya per-Ggaṅgaran-âḷḷ-ibbara sanidhi Mallapariy oḍane tâgi kâdi saggîyâdam palaroḍe-gaṅḍa kakariga-malla. Ânandûra Śrîkôṭi-âchâri mâḍidan

20

At Kallûr (same hobli), on a stone in Gôpâla's field, north-west of the village. svasti śrîmat-Śrîpurusha-mahârâjar pṛithivî-râjyaṁ keye Mandu-vûra toru kolvalli vilḍôr Perâṅkôvar avaṅge padi-tûpu kaḷani netta-padi (usual final phrases)

21

At the same village, on a stone in front of the Îśvara temple.

(Grantha and Tamil characters.)

. śi-Nigarili-Śôḷa-maṅḍalattu Pudi-nâḍu Kalliyûril.ḍaiyâr Nandiśvaram-
u Kaila dēvânan-tiruvi nar . . . Puḷa-dēvar âna
maṅḍa . . kan Nantiśaram-uḍaiya-dēvarku kana nâpa
. . nśaiy pu

22

Behind the same temple.

(Grantha and Tamil characters.)

śvasti śrî Nigarili-Śôḷa-maṅḍalattu Pudi-nâṭṭu Kalliyûr Jayaṅḍa-Śôḷa-
Gaigan mmagan Râjendra-Śôḷa-Gaigar maga Mumuḍi-Śôḷa-Gaigan magan
Śômaśan magan Kêttaraśan magan Śôma ya Mâdēvarkku periy-êri-kil
dē . . danam panniru-kaṅḍagam achēhanâpô iru-kaṅḍagam Śôḷakaṭṭil . . ru-
kaṅḍagam tya-gôtrattu Siva-Brâmaṇan Pama-baṭṭar Mahadēva-baṭṭar
magan Nâyaka-baṭṭan Âḷvâ

25

At Hebaṭa (same hobli), on the sluice of the tank.

svasti śrî Dilipa-Noḷamba pṛithivî-râjyaṁ geyyuttire śrî-Koṅḍala-gâmuṅḍara
magaḷ Annâriyar Kâḍema-gâmuṅḍaṅge koṭṭar Annâriyu mâḍisida tumbu

26

At the same village, in Chandappa's grove.

svasti śrî Nandi-Vemman Perbaṭṭam aḷav. .tina puyyaluḷ Aviyapoyarum. . .
pṇṇya-pavittan eṟidu vilḍân

35

At Brāhmaṇapalli (same hobli), on a stone in Gôpālayya's field.

śrī-Rāma svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1654 aguneṭi Paridhāvi-saṁvatsara-Mārgaśira-ṣu 10 lu Tāḍigoḷḷa-Rāmappa-Nāyani-Rāmaṇṇa-Nāyanigāru Brāhmaṇapalle-Yiragayaku vrāyiṅchi yichchina mānya-śāsanam ni-tammuḍu Tōṭauna Digavakōṭa va. . . mā kâra. . . viṭṭāya ganaka ni-grāmaṁlō kâ (rest illegible)

36

At the same village, on a stone on the bank of Rājākāluve.

(Grantha and Tamil characters.)

svasti śrī śārva-bhuvana-chchakravatti śrī-Poyśala-vira-Rāmanātha-dēvaṅku iyāṅḍu muppattu-nālāvadu Śārvadāri-varushattu Arpiṣi-māda-mudaṅ Viṅ. . . naiyil Kēṣi-araśarena Kuranelliyiṅ. . . tāḍumiḍannai magan Śāma. . . ku uḍaiyār Tiruvāliśuram-uḍaiya-nāyanār dēvadānam Taṅḍikuṭṭaikkum tiruchchūlakkal-pāṅraikkum vaḷakku teṅku mēṅku Aṅgāmuṅḍar kuṭṭaikkum kiḷakku baṭṭa-virutti dānam-āga viṭṭēn i-ttanmattai māṅṅinavan Gaṅgai-kkaraiyir kurāpaṣuvai-kkonṅān Pirama-vadai. . . l pōvan

37

At Aḍavichambukūru (same hobli), on a stone in front of the village.

śrī-Rāma svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambu 1632 aguneṭi Vikṛiti-nāma-saṁvatsara-Mārgaśira-ba 14 ralu Achyuta-gōtra-pavitruḷayina śrīman-mahā-nāyakāchāryulayina Tāḍigoḷḷa Rāmappa-Nāyanivāri pautralaina Raghunātha-Nāyanivāri putralaina Rāmappa-Nāyanigāru Mallamāmbāsamu-dram-agrahāraṁ gaṅa-saṅkhyā 25 guru-mahājanaluku vrāyiṅchi yichchina bhū-dāna-dharma-śāsana-patra-kramaiṅ Pellagoṅḍa-rājyaṅ Guḍagiri-śima Koy-yaguriki bhūmini mā-nāyaṅkānaku chelle Tāḍigolla Êrukāluva-śimalō Bōyākānalō Aḍavi-Chambukūriki pratināmamaina Mallamāmbāsamu-dram-agrahāraṅnaku Kūṭalanāyani-charuvu Kottakuṅṭa-Liṅganikuṅṭalatō kūḍā kāḍ-ārambha-nirārambhamulu yalla chatuṣ-simā-valaya-Vāmana-mudrā-śāsana-mulu silāksharamulu vrāyiṅchi miku gaṅa-saṅkhyā yiruvai-ayidu vṛittulu chēṣi mā talli Mallayakkagāri charama-kālamandu (rest illegible)

38

At Yalagamānapenta (same hobli), on a stone in Rāmaraddi's field.

Virōdhikṛitu-nāma-saṁvatsara-Āśvija-ba 6 lu rājaśrī-Rāmappa-Nāyani-Kadiri-pati-Nāyanivāru Machcha-Vēdanna-koḍuku Yira-Kadiriḡāniki mānyaṅ yichchinadi

40

At Muttakapalli (same hobli), on a virakal in Rad̄di-mānya field.

svasti śrī Bijayittayyam Mādā-Mattarasarā Poḷalammanā mēg eḷḍu Mūdekallā-
kāḷegaduḷ Gāravār aḷ Avadhīrarā magan Chātaguddiyārum Pulikuḷukiyarā
Duggamāran mā . . anivarum ānt iḷidu sattar

43

At the same village, on a stone near a tamarind tree on the village frontier.

śrī-Rāma Âṅgīrasa-nāma-samvatsara-Jēshṭha-śu 13 lu śrīman-mahā-nāyaṅkā-
chāryulaina Tāḍigoḷḷa-Raghunātha-Nāyani Rāma-Nāyani Kālappa
Bayapareḍi-ko . . śāsana-kramam eḷlam

48

At the same village, on a stone in Pūjāri's inām field

(Front) śrī śubham astu shṭha śu 12 . . . reḍigaḷa Vōbaḷi-Nāni, Kaliya-
Māṅikya-nāṅgāruḍu Yērukāla-rājyamlō Nadi (back) malapalli . . Vāsavanta-
Rāyam

49

At Guṭṭapalli (same hobli), on the basement of the Vālēśvara temple
on the Vālēśvara hill.

(Grantha and Tamil characters.)

Hara Śaka-varsham āyiratt-oru-nūṅṅ-aimbattunālu śellāniṅṅa Khara-sam-
vatsarattu Âni-māśattu svasti śrī Nigarili-Śōḷa-maṅḍalattu-pPuda-nāṭṭu rājapati
Śakki-dēva-maṅḍalikaṅ magan Mākkōvaitavi Varaguṅṅa-pperumāḷ āna
Puḷḷa-dēva-maṅḍalikaṅena .-nuāṭṭu - kKuranelli - malaiyil śikharāsīnasthan-āy-
kkōyil-koṅḍ-arūḷiya Tiruvāliśvaram-uḍaiyār tiru-kkōyi pañchāṅga-sahitam-āga
upānādi . . . payyan . . . chantrāditya-varai śellakkāḍavad-āga viṭṭēn Orumanūṅ-
periy-ēri-kiḷ Kāman kuḍi onṅa . . kuḷi iru-nūṅṅum Taṅḍikuttaiyūm idaṅku nā
. uṭpaṭṭa - kkuḷi āyiratt-aṅṅ-nūṅṅum kollai-nilam orupattu - nāṅ - chāṅ-
kōlāl Kuranelli-paṅṅilē kuḷi āyiratt-aññūṅṅum likanena Kuranelli-
pperi-ēri-kiḷill-aṅṅiyūm idaṅk - aḍaitta puṅṅey - nilamum Tiruvāliśvaram-
uḍaiyarku viṭṭēn inda . ttiruppaṅi rumam - āga - kkōyiluu-diru-
maṅḍapamum tiruppaṅi-śeyvittēn i-nnāyanārkkum Paḷaiya Kuranelli Ulō . .
śvaram-uḍaiya-nāyanārkkum Kuranelli-y-ēri-kiḷ mēlai padakāl nir pāyṅdu
viḷai-nilatti . . nda puṅṅey-nilamum Tiruvāliśvaram-uḍaiyār tāmēy - uḍaiyar
inda-kKuranelli - ppaṅṅil kōyil kāṅiy-uḍaiya Śiva-Brā uchchāḡattu
śeyvittēn Śāṅgi-baṭṭa

50

At Tinnili (same hobli), on a virakal in Veṅkaṭarāyappa's field.

... n̄cha-mahā-śabda.. Pallava-kula-tilaka śrīmat.. Rāja pṛithivī-rājyaṃ geye
... Bhīma... ne-nāḍu-mū-nūru Podal-nāḍ-aruvattuman āle Tāḷnellara.. mandeya-
rā Śrīkaṇḍiyya tuṟu-goṇḍalli puyalgāgi tuṟu aḷmi satta. koṭṭudu ok-kaṇ-
ḍuga-kaḷani aygoḷam pāḷu (usual imprecatory phrases) Vāṇarasara mane-ma.

52

At the same village, on a stone near the village entrance.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varuṣhaṅgaḷu ? 1551 neya Śukla-saṃ-
vatsarada Śrāvaṇa-ba 14 lu śrīman-mahārājādhirāja rāja-paramēśvara ..
Rāma-Dēva-Rāya-mahārāyaru pṛithivī-rājya geyuttam iralu (rest effaced)

54

At the same village,

on a stone near the Veṅkaṭaramaṇa temple, south of the village.

śrī-Gaṇādhīpatayē namaḥ śrī-gurubhyō namaḥ svasti śrī jayābhyudaya-Śaka-
varuṣhaṅgaḷu sāvirada mū-nūṟa hadineṭtaneya Yuva-saṃvatsarada Āśvayuja-
śudda 10 Guruvāradalu | śrīman-mahā-maṇḍalēśvara ari-rāya-vibhāda bhāsege
tappuva-rāyara gaṇḍa pūrvva-dakṣiṇa-paśchima-uttara-samudrādhīpati aha
śrī-vīra-Harihara-Rāyanu śrī-Vijayānagariyali śrī-Virūpākṣha-dēvara karuṇadali
vīra-lakṣmī-viḷasadalli paramānandadalli pṛithivī-rājyaṃ geyiṭṭiralāgi ā-
rāyana kumāra Yimmaḍi-Bukka-Rāyanu Muḷuvāyalli Sōmayya-dēvara karuṇa-
dalli paramānandadinda pṛithivī-rājyaṃ geyiṭṭiralāgi ā-Muḷa (back) vāyi-rājyaḍ
oḷagaṇa Biluṣōṇe-nāḍ-oḷagaṇa Hodaliya-grāmadalli śrī-Mācha-gaṇḍana makka-
ḷu Mārappana Chinnāṇanu ā-Hodaliya-grāmadalli prayatanava māḍuva dinaṅ-
gaḷalli tamma tande Mācha-gaṇḍageyū tamma tāyi Maleyakkāṅgeyū puṇyav
āgali yendu śrī-Vighnēśvaraṅge nilisida dīpa-māleya kalu-kambha-pratishṭe
ā-chandrārka-sthāiyāgi yirali yī-darṃmakke Kaṭṭigeya Nāgappaḷu ā-Biluṣōṇa-
nāḍa prabhu Tinnala-Chokkappanu yī-darṃmakke sahāyigaḷu (usual imprecatory
phrases) maṅgaḷa mahā śrī śrī śrī Piṅgaṇana maga Piṅgaṇana baraha

57

At Maḍivāḷa, bēchirāk (same hobli),

on a stone near the western sluice of Dēvarakere.

svasti śrī Śrīpuruṣha-mahārāja pṛi. . . jyaṃ geye avarā magandir Duggamār-
Ereyappo Kovaḷāla-nāḍu-mū-nūruṃ Gaṅg-aṟu-sāsi. . . taya-nāḍu Panne-nnāḍu

Beḷattûr-nnâḍu Vimala...yum Pulvaki-nâḍu-sâsiramu Bepôḍu-sâsira Mu...
nâḍ-aṅṅuvattnmân âḷuttire Šrîvallava Koro...ḷuttire Šrîvallava binnappam
geye Kerâ...tTonḍiŝvaradâ bhaṭâraṅge Duggamâr-E[reya]ppo koṭṭodu modal-
kaṭṭinuḷḷ i...ṅḍuga goḷuḷ okk....î-dhammam âgi mû-gaṅḍuga...
padi-kaṅḍuga

58

At the same village, on a stone in Râmâchâr's inâm wet land.

Dêvara.....svasti samadhigata-pañcha-ma... Pallavânṅvaya ŝri-prithivi-
vallabha Pallava-kula-tilaka ŝrimat-Bira-Noḷamba pṛitivi-râjya geyye Kandaya
kāduvali Baṭṭammarasa..... ma..Mendamarasara bāsapeḍe...îripan aḷare
..... polava māḍisi..kaḷani dēva...van biṭṭa kula kaladi (rest effaced)

59

At the same village, on a stone in Talavâr's inâm field.

svasti ŝriman.....lâḷa-pura-paramêŝvara Rakkasa-Gaṅga-Râchamalla pṛithivi-
râjyam geyye Puḷigam Noḷambavâḍi-mûvattirchhâsiramam âḷut iḷḍu Kâraṅaki
Bitturalḷi-kerege biṭṭa (usual imprecatory phrases)

60

At the same village, on a stone lying in front of the Īŝvara temple.

(Grantha and Tamil characters.)

.....ne..... m-udaiyâḍaya-nâyanârku
.....Vashuvi nâḷ ŝri Nâ.....Puḷḷadēva-maṅḍala.....rumâlun-Guranelliṅṅ-
Tiruvâŝa.....ṅayum Ulôkiŝ.....ḍaya...jikkum Šiva-Brâhmaṅam.....
Bahudhânya-sûtrattu.....yum puṅ.....kuḍu
... ..

61

At the same place, on the south basement.

(Grantha and Tamil characters.)

svasti ŝri Šaka-varusham âyirattu-nârṅpatt-onbadu Mukkôkkiḷânadigaḷôḍum
viṅṅirirund-aruliya Kô-p'arakêŝarivarṅmar âna tribhuvana-chchakkiravattigaḷ ŝri-
Vikkirama-Šôḷa-Dêvarkku yâṅḍu pattâvadu Nigarili-Šôḷa-maṅḍalattu-pPuda-
nâṭṭu nâṭṭu-kkâmuṅḍan Muduvarayan Maṅṅayan âna Râjêntra-Šôḷa-pPu.....
.....pPuda-nâṭṭu maṅḍa...n magau ta...na Vikkirama-Šôḷa-vira-Nuḷamban
Kuranelli Ulôkiŝvaram-udaiya Mahâdêvarkku...pânâdistavi-pariyantam ŝri-
vimânam eḷund-aruluvittu dēvarku ŝri-pa.ṭamum ŝârtuvittu dēva.....
viba.....nelli-pperi-êri-kiḷ pe.....

62

At the same place, on the north basement.

(Grantha and Tamil characters.)

svasti śrī Śakābdam āyirattu-irunūṟṟu-orupattu-nālu ſenṟa nāḷ mudal svasti
śrī sārva-bhuvana-chakravattigaḷ śrī-Poyjaḷa-Irāmanā-Dēvarkku iyāṇḍu muppatt-
eṭṭāvadu Nanda-saivatsaratu Âni-māsam mudal svasti śrī Nigarili-Šōḷa-
maṇḍalattu Puda-nāṭṭu Kura

63

At the same place, on the west basement.

(Grantha and Tamil characters.)

. kan magan svasti śrī Nigarili-Šōḷa-maṇḍalattu-pPuda-nāṭṭu
ādi-maṇḍalikan āna Śakki-dēva-maṇḍalikan magan Rājāšraman Puḷḷa-dēva-
maṇḍalikan āna Varaguṇa-pperumāḷena Śakarai-yāṇ. . yiratt-oru-nūṟṟu-nāṟpatt-
eṭṭu-chchellāniṅṟa Pāt. . va-saivatsarattu Âni-māsattu i-nnāṭṭu-kkKuranelli
malaiyil eḷundaruḷi irunda nāyanār Tiruvālišvaram-uḍai

64

At the same village, virakal below Kornalikaṭṭu-kāluve.

svasti samadhigata-paṅcha-mahā-śabdam Pallavānvayaṁ śrī-prithivi-vallabha
Pallava-kula-tilakam śrīman-Bīra-Noḷamba prithivi-rājyaṁ geyye Sāntarana
mēg eḷḍu hasti-ghate geydu kâḷe[ga]doḷ aṅchiya kâdu va . . Baṭṭamarasar
marme eṟadu sattar ānakan daḍeye baḍidu surāṅaneyoḷ neredan
ātage koṭṭa kaln . . . nilivu Bugiyûra pāḷu

65

At Himbal (same hobli),

on a stone south of the Īšvara temple at the east end of Rōṇūr tank bund.

svasti śrīman-Śrīpurusha-mahārājar prithi . . . geye Duggamâr-Eṟeäppa Kova-
ḷāla-nād āḷe Vejja-Pe . . arasar Rōṇūr āḷe . . Sagara-Mikkāṇe mane-odeörendu
paṭṭaṁ gaṭṭi goṭṭudu sarvva-pariyāram ok-kaṇḍugam kaḷani koṭṭar (usual
imprecatory phrases)

69

At Ērukāluve (Nelavaṅki hobli),

on the basement stones lying in front of the Ānjanēya temple.

(Grantha and Tamil characters.)

a ttēn i-ttanmattaiyum ivvanayum

b gaṇḍan Kāṅchi-pura

cdayâr dēvadānam āna Taṇḍiku kâṇiy-âga kuḍuttē.n inda
ta

druttu ivar āna viṭṭa . . . mērkum idukk-uḷḷpaḍa

72

At Kūsandra (same hobli), on a stone at the Channēśvara temple.

Prajōtpara Chayitra . . . śrīman-mahâ-nâayina Tâḍigola-Râyini
Râmappa - Nâyinigâ . . . Taṇḍuriki - Chinna - Kṛishṇappaṇigâr . . . ichina grâma-
śāsana-damma-krama Channasâmi-ayyagâri dinamu ârabhyaṁ âchandrârka-
putra pautra-pâraparya vêsiniTiruyappa Annappa-reḍivâr ichina
.Kūsandra Reḍimagâr i (rest illegible)

73

At the same village, on a rock south of the same temple.

sri-Râma Prajōtpatti-samvatsara-Chaitra-ṣuśrīman-mahâ-nâyaukâchâryula-
yina Nija-Râmanâtha-Nâyini Râmappa-Nâyinigâri aua-tammandi Biru-gavuni-
gâriki ichinaśāsana-kramam eḷayanu mî-putra-pâraparya (rest illegible)

74

At Tûpaḷli (same hobli), on a stone in Pâpa's field, north of the village.

Paridhâvi-samvatsara-Phâlguna-ṣu 5 lu śri-Tâḍigola-Râmappa-Nâyanivâru . . .
. . . Sâbi-reḍisuruga-mânyam kha ba 1 âr-ddûmu

76

At Aḍḍagallu (Addagallu hobli),

on a rock near Kolime tamarind tree, east of the village.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varshambulu 1689 agunetisam-
vatsara - Bhâdrapada - ṣu 3 Guruvâram mahârâja - râja - śrīNâyinivâru
Gâjala-Chinnayya-Koṇḍayyaku vrâyiñchi yichina(rest illegible)

77

At the same village, on a rock in Chinna-Koṇḍaiya's wet land.

svasti śrī vijayâbhyudaya-Śâlivâhana-śaka-varushambulu 1689 aguneti Sarva-
jitu-samvatsara - Bhâdrapada-ṣu 3 Guruvâra mahârâja - râja - śrī - Jai-Râvu Ma-
llâri-Râvu (rest illegible)

80

Under the bund of the Vasantanâyina

amâni-kere, on a stone at Balaparâlla-guṭṭa, near the sluice.

svasti srî jayâbhyudaya-Śâlivâhana-śaka-varshambulu ? 1669 agnneti Prabhava-samvatsara-Śrâvâna-ba 8 puṇya-kâlamandu Tâḍigôḷa-Tirumalappa-Nâyinigâru Tippaya-vibhu-gaṇḍula ayya Makalatave taligâru Timaya-putrala.. dhârâ bôsi yichina Timmasamudraṁ agrahâraṁ

81

At Kottûru (same hobli), on a stone lying to the south of the châvaḍi.

(Grantha and Tamil characters.)

śuvatti śiri Puvanêkamalla maṇḍalika Kôśava-dêvan irâšiyattil Puṇilur-kiḷân Śivanânḍi-šeṭṭi kattina eri ava magan Puḷiâlṽan ţeyppittâr ivara vaṅguśadali yivar kê. .tti. . .davanu Goṅgeya taḍiya kavileya konda pâppadalu pô.

83

At Yenamalapâḍi (same hobli), on a stone at Mallappa's well.

śrîmaj-jayâbhyudaya-Śâlivâhana-śakâ-varshambul agunanêti Pârttiva-samvat-sara-Kârtika-šu 2 Bu-lu śrîman-mahâ-nâyaṅkâchâryalayina Kotapâlem-Raghu-nâtha - Nâyini - Kadurappa - Nâyinivâru Râya - pantu Tâtaya Muṅgâniṇipalli kârunniya-bhû-dâna-krama . . . ganaka ani nimityamayina netra-ko. . gu-mânya Kânuga-cheravu kânu-chênanu ba 21 chênu bayi vrâyiṅchi. . cheruvu. . maḍi. . Kâmalâvâra. . . . arasara mânyamu naḍapagalavâr. . vrâyiṅchi bhû-dâna-patrikâ-śâsanam. . . chedu-Veṅgannayaku. . . . (usual final phrases).

84

At the same village, on a stone under a tamarind tree at Yenomalavâra-bhâvi.

śrî vijayâbhyudaya-Śâlivâhana-śaka-varshambulu ? 1676. . . śrî-Bhâva-samvatsara. . . śrîman-mahâ-nâyaṅkâchâryya Kottapâlya-Râma-Nâyini Nârasimha-Nâyi. kuṅku-Dêvîrayaku yichina châvâṭa-mânyamu anubhaviṅchi tari maḍi. . . â-chandrârkamu putra-pautra-pârampariya (rest gone)

85

At Bhairagânapalli (same hobli), on a stone in Sârabhōg's inâṁ field.

. samadhi bda samâlîṅgita-vakshastala. . . male Vaidumba-mahârâja pṛithivî-râjyam geyye grahagoṇḍu Pulinâḍu Râsamayya Haḷayûr-

arasaram̄ daṇḍuv eḷḍoḍe...Koggaḍi-Moḷigaran aṭṭi iṇḍu satta..Ili sattoḍe
 śrīmat-Pallava-mahārājan... dūram̄ kalnāṭu māyuni-kalāvatāra ka...saḷiḷ...
 naḷnūṅṅu-kola... (usual final phrases) peḷaśāgi salvudu padi.....re bhūpa
sana.....daḍida māṇikemunā..

88

At Bajjireḍḍipalli (same hobli), on a stone in Bâchimpalli-gaḍḍa.

śubham astu svasti śrī vijayābhyudaya - Śālivābana - śaka-varshambulu 1435
 aguneṭi Śrīmukha-saṁvatsara-Āśvija-śu 12 puṅya-kālamandu śrīman-mahārāja-
 dhirāja rāja-paramēśvara śrī-vīra-pratāpa śrī-Kṛishṇa-Rāya-mahārāyaru sukhā-
 nurāgaṁ śrī-rājyaṁ geyyuchūḍagānu śrīmad-Raghupati-Nāyaṅkâchāryyalaina
 ...Vôba-Rāyanna Rāmaṅṅa...Hariyappa ku.....yantraku Beleguṇḍlu...
 Bâchimpalliki pratināmaṁ Rāmapuram̄ agrahāraṅgānu śrī-Raghupati-sannitini
 sa-hiraṅyôḍaka-dāna-dhârâ-pûrvakaṅgānu samarppiṇchenu śrī-Rāmachandra ||
 (usual final verses)

90

At the same place.

Saumya-saṁvatsara-Kârttika-śu 5 Sô śrīmatu-Kṛishṇa-Dêva-Voḍeyala aneṭi
 Bâchimpallilaki Nâyaku Mali-reḍigâḍu Jaṅganu - Malinâtha - ayyaku yichina
 śāsanam̄ kayya - pûja - dhûpa-dîpa - nayivēdyānaku sajana - vṛitti âveri-
 dakshinambenu siṅgâṭu 42 nâya...ni â-chandra-stâyigānu.... |
 (usual imprecatory phrases).....

93

At Chilârapalli (same hobli), on a rock near Reṇḍu-tûbiua-kuṇṭe.

(Grantha and Tamil characters.)

svasti śrī Dēvaṇḍi-śīyanena pōgâda-veḷattarḱu viṭṭa dānam

94

At Diguvapalli (same hobli), near the hill to the north.

(Grantha and Tamil characters.)

..... lil Vaiśiya-vāṇiyannena kuḍi-ppêr ōlḷiya Kāviri Mārāṇḍann-
 ena Âṇḍanayanai agala-ppôv-ena a...ōlḷi kudiraiyai kuttikoḍu paṭṭen iduv-
 illaiy-enṅan vāyil kuṭṭa-ppuḷu-chchorivân Kāviri-vaṅgiśattukkum Śakkali-
 vaṅgiśattâr āga...āgil a-ppāvattilê pōvārgaḷ Śivan enu śī-pâdam-šerndên Kāviri-
 kiḷaivar maga

95

At the same place.

(Grantha and Tamil characters.)

.....šolli.....rai munnûrum.....mum šurru-ulla maṇ.....ka
lê Irâjëntirašî .. Gaṅga kku mëlê.....na...lil Dundu-
 ſenmaſarattiil kulañ-jol.....

96

At Râlyalpâd, on two stones in a field in front of Gaṅgama-guḍḍe.

(I) Šâlivâhana-ſaka-varuſhambulu 1691 aguneṭi Virôdhi-saivatsara Âſhâda-ba
 3 lu sunṇagaṭṭivâri kâryâlu kalap.....ganuka ... ſrîmatu - Lakſhmî-
 Nâyinivâru daya (II)..chênu..ſâsanaiṇ.....yilavâru sukhâna anubhaviñchu-
 koni sukhâna vunde sarvâdhikâri ... mukhântaram.....ſâsanaiṇ vêsinadi..

98

At the same village, on a rock near the râja-kâlûve.

ſrî-Râma Târaṇa-saivatsara-Mâgha-ſu 5 lu ſrîman-mahâ-nâyaiṅkâchâryulayina
 Tâdigôla - Vasanta-Nâyani - Tirumalapa - Nâyaniḡâru Yanumula-Yarama-raḍi-
 komâruruḍu Timma-raḍiki yi-Korikapalli ſtaḷâna tâmu kaṭṭiñchina cheruvu-
 kindâ.....(usual imprecatory phrases)

99

At Raḍḍivârapalli, in Niragaṭṭi Channiga's field.

Manmatha-saivatsara-Âſhâḍha-ſudha 2 lu ſrîman-mahâ-nâyaiṅkâchâryalayina
 | râ | Tâdigôla Tirumalappayyani kumâra Tirumalappa-Nâyinivâru Kûrige-
 palli-ſtaḷa.....Tela-Veṅkaṭa-komâruruḍu Veṅkaṭapagâriki râſiñchi yichina
 ſilâ-ſâsana.....

100

At Maṭṭevârapalli (same hobli), on a rock in Baṇṭa-Virappa's field.

ſvasti ſrî vijayâbhyudaya-Šâlivâhana-ſaka-varuſhambulu 1631 aguneṭi Virôdhi-
 saivatsara-Mârgaſira-ſu 13 lu ſrîman-mahâ-nâyaiṅkâchâryulayina Tâdigôla
 Tirumalappa-Nâyani kumâra Tirumalappa-Nâyaniḡâru Bonta-Chinaya-komâruru-
 ḍu Virappaku vrâyiñchina châvâṭu-mânya-kramam eṭlennanu kôṭa gaṭṭi vâri
 kâryaiṅlô Šrâvaṇa-ſu 3 lu mṛitamâya ganuka mâ nâyaiṅkatanamunaku chele
 Mokuvaripaliku... ammanivâri kaṭṭaḍanaralo vîṅki arakaṭadi ſalav ichchinâru
 putra-pautra-pâramparyantaiṇ anubhaviñchukoni sukhâna vundeḍi kaṇike
 kampâdalu pani lêdu.....

101

At the same village, on a rock in the Pulimānyada chēnu.

śubham astu Kīlaka-saṁvatsara-Māgha-bahuḷa 3 Sōma | ā-Vīrappa puli
champinanduku mechchi Tirumalappa-Nāyaḍu daḷavāyi-Raṅgappa Yirappaya
vīru mechchi mā vūra Vābayakuṅṭa-mundara tūrpu...puli-mānyam (rest
illegible)

102

At the same village, on a stone on the borders of H. Majesty's territories.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1676 aguneṭi Bhāva-
nāma-saṁvatsara-Māgha-śu 11 lu śrīman-mahā-nāyaṅkāchāryulayina Tāḍigoḍḷu
Tirumalappa-Nāyani-Veṅkaṭappa-Nāyanigāru Appa-Nāya...ku vrāyiṅchi yich-
china dharma-śāsana-kramaṁ eṭṭannanu mā nāyaṅkataṅamunaku chelle Mudi-
maḍagu-saṁsthānalo Mōṭavāripalli kuppa..bāgamunaku mādā....Malle-
dēvara chervu (rest illegible)

107

At béchirāk Maraḷapalli (same hobli), on a stone in the old village site.

svasti śrī jayābhyudaya-Śālivāhana-śaka-varushambulu 1687 aguneṭi Pārthiva-
saṁvatsara Chaitra-śu 5 lu Rālapāḍi-staḷa-Kadiri-mahārāyani Rāmappa-
Nāyanigāru Lōkati-Veṅkaṭappaku vrāyiṅchi yichina śāsana Yirukal-seṭi...
dāna nela

109

At béchirāk Nallagutṭpalli (same hobli), on a rock in Subba's field.

śubham astu || svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu 1679
aguneṭi Dhāṭṭri-saṁ | Mārgaśira-śu 2 lu śrīman-mahā-Narasimhāchāryulayina
Kāśipa-gōtrala Bīmaṁ-Nāyani Baṭapa-Nāyanigāru...Kadīrampalli Eguvapalli
Kōmaṭi paravānishtūla pāda-gāni chēsināru gana yī-agrahāraṁ
Trimala-Nā...koraku sukṛita chērunaṭṭigā ā-chandrārka-sthāyigā anubha-
viṅchukoni sukhāna vundēdi (usual final phrases)

110

At Baddipalli (same hobli), on a rock in Subba's netrāvattī inām land.

svasti śrī vijayābhyudaya-Śālivāhana-śaka-varushambulu...Rākshasa-saṁvatsa-
ra.....Kottapāleṁvāru Badipalli-kōṭa lagga peṭinapuḍu daḷuvāyi-Bayanappa..
vachi chachchināḍu ganuka mānya-chēnuni vāru yī-Bayina kumārūniki

Randi-reḍiki Naḍimpali polâna kha 1 chēnu naliua Kâḍulanu maḍi kha . . . paṭa-
mânyam yichchina

111

At Balatamari (same hobli), on a rock at Dévara-gadde, north of the village.
svasti śri vijayâbhyudaya-Šâli . . . rshambulu 1634 aguneti Nandana-samvatsara
. . . . śrîman-mahâ-nâyânkâchâryalayina Tippa-Nâyini-kumâra-Tiku-Tippa
Nâyini-vâru ti Baḷimari-Virabhadra-svâmiku yichina mânyamu chandrâr-
kamunaku Mudimaḍagu yichina Ayyanapalli Virabhadra-dêva putra-
pautra anubhaviñchi





TRANSLATIONS.

KOLAR TALUQ

1

Date 1496 A. D.

Be it well. (On the date specified), when the dharmamahâmaṇḍalêśvara, champion over the mustaches of the world, Kathâri-Sâluva Immaḍi-Narasiṅga-Râya-mahârâya was ruling the kingdom:—for the offerings and perpetual lamp of the god Râmachandra of the Amṛitanâtha-Bâgara-maṭha of Muluvâyi, Vivanasamudra Apparasa granted land as follows.—The Âlahaḷli village of the Hosakôte-śime which belongs to our office of Nâyak, have we granted at the meritorious time of the eclipse of the sun, with pouring of water and a coin, to be enjoyed free of all imposts as long as sun and moon endure. Such is the dharmasâsana given. Śrî-Raghunâtha.

2

Date? 1452 A. D.

May it be prosperous. (In the year specified), the mahârâja Chikka-Râyarâjajya granted the revenue (*âdâya*) for *dharmâ*.

3

Date 1746 A. D.

Be it well. (On the date specified), Vakkalêri Channaṇṇa gave to Dyâvarapa-gaṇḍa a *surage-mânya* śâsana (as follows):—in the Tirumalakupa village in Vakkalêri-hôbaḷi attached to the royal city (*râjadhâni*) Kôlâla, the *koḍigi-mânya* field of 3. .and rice-land of 3. .may you enjoy to sons, grandsons and posterity.

6

Date 753 A. D.

Be it well. In Koṅguṇi-mahârâja Śrîpurusha's reign in the world, the 28th victorious year;—when Śivamâra was ruling Kadambûr,—Kadambûr Khudaram-mâlâ for Ôṅkaṛu Kaṇṭêśvara granted by measurement a kaṇḍuga of rice-land¹⁾.

¹⁾ After this point most of the expressions are difficult to understand, and seem to be partly Tamil.

Bullocks will work the well for five months so that the point (of the plough) may enter. Kaṇṭêšvara and the ruling king will regulate and protect this. (What follows is unintelligible.)

Whoso willingly protects this *dharmma*, his feet do I place on my head. Whoso destroys this *dharmma* is guilty of the five great sins.

Half a kaṇḍuga is given for

7

Date about 760 A. D.

Be it well. When Śrīparusha-mahârāja was ruling the kingdom of the world:—in the dispute (*vyavahāra*) between Kūḍalūr Pāḍi-Oḍeya and Nandi Kāḍava Eṛanāga no debt remains. Witnesses to this,—Lôkāditya-Eḷa-arasa's son Malladi, the forty of Kadambūr, the renowned Pandumu of Vidattūr,

8

Date about 753 A. D.

Be it well. When Koṅguṇi]-mahârāja Śrī[paru]sha was ruling the kingdom of the world:—Lôkāditya-arasa having raised ? Kadambūr and made an attack, for this he gave rice-lands (as specified).

9

Date about 925 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Noḷamba, was ruling the kingdom of the world:—Tombuvoya's sons Nāgayya and Koṇḍayya, gave to the Brahmans of Meṇḍimaṅgala 16 gadyāṇa of gold to provide for feeding ? daily two Brahmans, to continue as long as earth and moon. Whoso destroys this is guilty of the five great sins.

10

Date 1323 A. D.

While Pôṣaḷa vira-Vallâḷa-Dêvar was pleased to rule the earth,—the *mahâ-sāmantādhipati* Pemmi. . Varada-bhūppāli-nāyakkar and the inhabitants of the Tēkkal-nāḍu made (on the date specified) a grant of the wet and dry lands included in the four boundaries of the village of Šeṭṭipalli, situated in the Viṭṭimaṅgala-parru, and of the lands below the big tank of Viṭṭimaṅgala, having formed them into shares of one kaṇḍuga wet land each. (Then follow names of the donees and details of the shares.)

11

Date about 753 A. D.

Be it well. When Koigoṇi-mahārāja Śrīpurusha was ruling the kingdom of the world:—and Lōkāditya-Eḷa-arasa was ruling Kadambūr;—the world-renowned Arasattamma, in Kārttika of that year, gave to Pulikkurukki-bhaṭāra 100 gadyāna of gold only—which was paid and land bought in Chikka Bānūr and divided into 17 shares. And deducting the five sluices of Maṛaśālūr, the three remaining sluices are for the enjoyment of the god. On this land, cultivating it so as produce fruit, one row in four will be ploughed. Witnesses, the Brahmans of Belatūr and Kaṭatūr and the forty-two of Kadambūr.

Whoso understanding carries this out, his feet be on my head. Whoso destroys this is guilty of the five great sins.

12

Date 1369 A. D.

When vira-Bukkaṇṇa-udaiyar was ruling the earth,—(on the date specified) we, the mahā-sāmantādhipati Šoṇṇeya-nāyakkar and the inhabitants of the nddu, including Noṇapa.....made to Tambināyan a grant of....nēri near Vēmamaṅgala, as a kudaiṅgai. This is to continue as long as the moon and the sun endure.....

The signature of the inhabitants of the nddu,—Śrī-Bhairavanātha.

13

Date about 1280 A. D.

(The inscription is mostly defaced.)

Be it well. In the.....year of the reign of Poyśala vira-Rāma(nātha-Dēvar).....

14

Date 1035 A. D.

Be it well. In the 24th year of Rājēndra-Chōḷa-Dēva, the lord who captured Gaṅge, Kaṭāra and the east country:—Kayvara-nād Bēbugal Bukayya's palaece priest's son-in-law Pālpaḍu Chōlāchāri, when robbers carried off the cows of Volleyūr in Tagaḍu-nād, collected the cows, slew one of the robbers, recovered the cows, and being stabbed, went to sargga.

15

Date? 1482 A. D.

(On the date specified), the eight priests of the god Bhayirava gave to the Chenji hill gaunḍa and his two sons (named)—to these three, an agreement (*sādana*) as follows:—You having built anew the Baichakeṛe (tank) below the old breached one of Sihatti, made a sluice, and fixed the money payment for land under it,—from the revenue of the rice fields so formed one share is due to us as the grant for *dharmā* to the god's treasury; the remainder, according to best, middling and inferior soil, you may divide among yourselves and enjoy to children and posterity as long as sun and moon endure. Even if through much rain the tank should be filled and breach, the tank is for ever yours to build, and to sow and raise crops on the rice fields of the estate. Local rent-free grants to be according to former custom. Sign manual—Bayirava-Dēva.

Written by sēnabhōva Hiriyāṇa. May it be prosperous.

In the Chenji hill country Baichaṇa built a new tank.

17

Date 1269 A. D.

(From the date specified) we two, Maṛaipukka-Rāman Śīpatināyan and Vairattamman, the headmen of Śrīpati of the Kaivāra-nādu in Nigarili-Šōḷa-maṇḍalam, have jointly made a gift of lands (specified), exempt from all taxes, to the 17 *bhāttas* of Maṛaipukka-Rāma cchaturvēdi-maṅgalam, for as long as the moon and the sun endure.

The feet of those that protect this charity shall be on our head; and he who injures this charity shall incur the sin of one who has killed a tawny cow on the banks of the Ganges. This stone.

18

Date 1294 A. D.

(On the date specified) I, Śikka-Dēvaṇa-daṇṇāyakkān Anṇāmalai-dēvar, the great minister, councillor of *maṇḍalikas*, lord of the three worlds, and champion over the three kings, gave with pouring of water, for the god Tribhuvana-vidāṅga-kshētrabāla-ppiḷḷaiyār, who is worshipped for the success of the sword and arm of king Rāmanātha-Dēvar, to continue as long as the moon and the sun endure, the tax on looms, the tax on goldsmiths, the tax on Ājīvakas (or Jains), the tax on oil-mills, the tax on shops,¹⁾ as well as all other kinds of taxes in Kaḷḷipallī, otherwise called Tirumaḍai-viḷāgam, which is a *dēva-dāna* of this god.

¹⁾ The names of some more taxes occur; but their meaning is not clear.

He who injures this charity has killed a tawny cow on the banks of the Ganges.

19

Date ? 1051 A. D.

(This inscription has neither beginning nor end. It is dated in the 34th year of the Chôla king? Râjâdhirâja.)

.....Being directed by the revenue officer Vira-
vichehâdara-mûvênda-vêlâr to make an entry in the revenue register,—accord-
ing to the royal order that has been received, signed by the royal secretary,
the Mûvênda-vêlân of Jayaṅṅonda-Šôla-pParambûr-nâdn, to the effect that from
the 34th year, ? (the village) known by the name of Karikâla-Šôla-nallûr has
been granted as tax-free property to Parântaka *alias* Râjarâja-Chôla-vêlân and
his descendants; and according to the *ul-vari* that has been received, written
by Virattûr-kuḍi-kiḷavan, the *puravu-vari-tiṇaikkalam mugavetti*, after having
been entered in the register....., and dated on the 222nd day of the
34th year—Nallambar-uḍaiyân Anayaruttaman *alias* Pârâpa-šûlâmaṇi-mû-
vênda-vêlân, the *puravu-vari-tiṇaikkalam* overseer, Iṭṭai-kuḍi-uḍaiyân Kidandân
Šuppiramaṇṇiyan, the *puravu-vari-tiṇaikkalam* superintendent, Širrân Kâḍ-
uḍaiyân Paṭṭagai Niraiṇdân, the *mugavetti*, Pallava-Nâraṇapuram-uḍaiyân
Aiṇṇârivan Ârâvamudu, the keeper of the land register, and Kolvâymaṅgalam-
uḍaiyân Muḷḷûr Veikâdan, the writer of documents, having assembled, on the
223rd day of the 34th year.....

21

Date 1500 A. D.

Be it well. (On the date specified, when, protected by the great king,
Liṅgarasa¹⁾ was ruling the kingdom of the world:—Hâdya Narasiṅga-mahipâla-
râya's son (made a grant for offerings to some god).

22

Date 1512 A. D.

Be it well. (On the date specified), in the reign of the râjâdhirâja râja-
paramêšvara vira-pratâpa Kriṣṇa-Râya-mahârâya:—the villages of Surabhi-
dêvanapura belonging to the Gaurišvara temple in the Neluvâgila-šime attached
to the nâyaka's office of Nara. .ni-Nâyaka, and Urubûvanahaḷli otherwise
named Sômasamudra, these two villages, with the . . . under the old tank.
for the offerings to the god at the three seasons, the perpetual lamp. . . .

¹⁾ The names are doubtful, the inscription being very rudely engraved, and Kannaḍa words used spelt in Tamil fashion.

23

Date? about 900 A. D.

For the holy god Alâḷa, Boyicha granted the following estate. Killayya halted at Uvarûr and gave to the elder sister's son of Tribhuvana-bhujagaṇṇa, land...

24

Date? 1017 A. D.

This is a duplicate, expressed in Kannada letters, of the Tamil inscription No. 25 following.

25

Date? 1017 A. D.

(This inscription is only a fragment, without beginning or end.)

.....Kôyirraman, the collector of taxes, shall recover for every goat (or sheep) (that they fail to supply) a fine of 5 *kaḷañju* of gold, and in case he fails to recover the fine, he shall incur the great sin of killing a cow. If the *gâmuṇḍa* of the *nâḍu* and the *gâmuṇḍa* of this village do not supply the goats (or sheep) to Kôyirraman, they shall be liable to a fine of 100 *kaḷañju* of gold; and Kôyirraman shall recover the said fine from them.

The feet of him who protects this charity.....To Râjendra-Šôḷa-Dêvar
.....

26

Date 1017 A. D.

In the 6th year of the reign of.....varman *alias* Sri-Râjendra-Šôḷa-Dêva,—in Gaṅgapallapuram of Nuḷambapâḍi *alias* Nigarili-Šôḷa-pâḍi, we, the inhabitants of Kaivâra-nâḍu, bind ourselves to give one goat (or sheep) on every Tuesday to Châmuṇḍêšvari, the goddess of Jayaṅgoṇḍa-Šôḷa-chehaturpêḍi-maṅgalam and the guardian deity of this *nâḍu*; and the *gâmuṇḍa* of this *nâḍu* shall be held responsible for this gift.

27

Date 1286 A. D.

In the 31st year of the reign of the favourite of earth and fortune, mahârâjâdhirâja-paramêšvara parama-bhaṭṭâraka, lord of the excellent city of Dvârâvati, sun in the sky of the Yâdava family, crest-jewel of the all-knowing,

king of the hill kings, champion over the hill chiefs, terrible to warriors, fierce in war, unassisted hero, Šanivâra-siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants his enemies, establisher¹⁾ of the Makara kingdom, raiser up of the Pâñdya family, the fearless pratâpa-chakravarti, the strong-armed Hoyiṣaḷa śrî-vîra-Râmanâtha-Dêvarašar, we, the inhabitants of Periya-nâdu belonging to Ambadakki-parru of Kaivâra-nâdu in Nigarili-Šôḷa-maṇḍalam, have (on the date specified) agreed to pay for the service of the god Ulaguyya-vanda-perumâl, for as long as the moon and the sun endure, one *paṇam* for every village where the cock crows.

(Usual final imprecatory sentence.)

28

Date? 1291 A. D.

In the 37th year of the reign of.....while in this village the tax on looms, the tax on goldsmiths, the tax on Ājivakas (Jains), *ūrpalaḷachcam*, the grain in Kârttigai and the tax on oil-mills, had been paid to the temple at Maḍaviḷâgam of the god Ulaguyya-vanda-perumâl from the time of the Vannias,—I, Aḷagiyâḷan also gave (from the date specified) the above taxes (named again) together with the tax on shops and other taxes in this village for maintaining a perpetual lamp in the above temple, for victory to the arm and sword of the king²⁾.

(Usual final imprecatory sentence.)

31

Date 1294 A. D.

(On the date specified) the son of Pâlaparayyan.....

32

Date 1342 A. D.

Be it well. (On the date specified), when Hoysaḷa vîra-Ballâḷarasa-Dêva was ruling the kingdom of the world:—.....Sôma-daṇṇâyaka's son Balappa-daṇṇâyaka's minister Kaḷâvati Chavaḍiyakka? gave land to Bairi-dêva.

33

Date 1467 A. D.

May it be prosperous. Dharma-šâsana granted by Narasiṅga-Râja-Voḍeyar, free of all taxes.

¹⁾ 'The uprooter' in other inscriptions.

²⁾ Apparently Râmanâtha Dêva.

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kathâri-Sâluva Narasiṅga-Râyarayya-mahâ-arasu granted for the god Bayirava of Sihatti as an endowment (*puḍivattige*) a dharma-śâsana as follows:—Whereas the villages formerly given by Râjendra-Chôla and vîra-Ballâḷa for the offerings, decorations and illuminations of the god, in the name of Nâgaṇṇa, in Kaivâra-nâḍ in . . . nâḍ, continued in their time;—And since then troublesome men (*hâvalikâraru*) having built . . . villages, and the worship and offerings of the god having ceased;—Now, in order that the worship, ceremonies and festivals (specified) may be carried on according to former custom, and that in our name new trays of offerings (specified), six perpetual lamps, six ornamental lamps, and the *chhatra* for daily feeding 218 Brahmans which we have carried on, may be confirmed, we have given the following villages:— (*On the back*) Villages given by Râjendra-Chôla and Hoysala vîra-Ballâḷa (here follows the list)—altogether 13 villages. The old and new ceremonies to be performed for the god, as above given, are repeated. Usual final verses.

34

Date 1495 A. D.

May it be prosperous. (On the date specified), when the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kathâri-Sâluva Immaḍi-Narasiṅga-Râya-mahârâya was ruling the kingdom of the world:—the mahâ-maṇḍalêśvara Timmaya-Dêva-mahâ-arasu's son Narasaya-Dêva-mahâ-arasu gave to Gûḷiya and the other priests of the god Bhayirava of Sihati a śâsana as follows:—The 28 gadyâṇa that you formerly paid for watchmen's wages, alms and tribute to the Kôḷâla-śîme belonging to our office of Nâyaka, we grant for the offerings of your god Bayirava of your temple, and for a new car festival to be held for nine days, and for the expenses of extra sacrifices, lamps and offerings,—in order that merit may accrue to Narasiṅga-Râya-mahârâya and to our father Chikka-Timma-Râja. The grant is repeated.

Usual final verses.

35

Date? 1468 A. D.

(In the year specified), the mahâ-sâmantâdhipati, champion over eighteen . . . Sâmbhyôya-Nâyaka's son Chivuya-Nâyaka gave to the god Bhayirava of Sihati a śâsana as follows:—for one golden dish, one perpetual lamp, one . . . which we have given for that god Bhayirava, we give in Amaravala-halli

36

Date ? 1468 A. D.

(In the year specified) the household officer of Râmarasa of the Mari palace, Apparasa, and Basavaṅṅa granted for the god Bayirava of Sihatti, to the priest Bayirayya, 3 honnu and 3 paṅa from the revenue of Tuṟuvâlahalḷi in Puli-nâd. Imprecation.

37

Date ? 1400 A. D.

(On the date specified) Baḷadaya's son Mâda-Nâyaka made a grant for the god Bayirava of Sihatti to provide certain offerings on every Sunday.

38

Date ? 1298 A. D.

(On the date specified) I, Irâjarâja-kkaṛkataka-mahârâjan *alias* Vêṭṭaiyir-Šokkar, gave, for my long life, health and wealth, to the god Tribhuvana-viḷaṅga-Kshêtrabâla-pPiḷḷaiyâr of Šrîpati all the dry and wet lands, exclusive of former gifts to temples, including the wells underground and the trees overground within the four boundaries of Nušavakkirai which belongs to Mâliyûr-parṟu.

39

Date 1393 A. D.

(The meaning of this inscription is not quite clear, on account of the gaps.)

The inhabitants of the *nâdu*, including Nâgaṅṅa-uḍai-pradhânar, son oftanda-kâra râyar-gaṅḍa Nâgaṅṅa-uḍaiyâr of Kaiyâra-nâdu in Nigarili-Šôḷa-maṅḍalam, Râjarasar, son of Brahmarasar, and others (some named), as well as the managers (many named) of the shrine at Šrîpati, having met together, it was decided (on the date specified) that when the big tank in Šrîpati which was the *tiruvidayâtṭam* of the god was built, Periya-perumâl-šetti, son of Poyyaṅḷar Pammi-šetti, a leading Vaišya merchant, was to give ? to the god two kaṅḍugas of dry land near the southern outlet of the big tank; that in case built on the land, no taxes in the village ; that the 13 *pon* paid annually including the big tank. . . ; that had to be treated as a sarva-mânya for a period of 8 years from ; and that thenceforward the wet lands below the tank should become kuḷaṅgai lands.

This is the charity of Periya-perumâl, son of Pammi-šettiyâr.

40 a

Date 1268 A. D.

(From the date specified) we—Śīpati-nāyan, son of Maṛaipukka-Rāman-Šeṭṭidēvar, and Vaiyritamman, son of Vaḍuganāgan—gave Šōlakattai to provide for offerings of rice and . . . for the god Śīrīpati-nāyanār.

Usual final imprecatory sentence.

40 b

Date 1271 A. D.

(From the date specified) I—Vayirittamman, son of Maṛaipukka-Rāman-Vaḍuganāgan—gave a perpetual lamp for the god Śīpati-nāyanār.

41

Date 1267 A. D.

(From the date specified) I—Tammajayan, a descendant of Šambu-kula, lord of Gôdāviri, terrible to titled kings, *trailôkkarāya* (king of the three worlds)—gave, with pouring of water, all the dry and wet lands within the four boundaries of Šīriya-Nallālam, to provide for the noonday offerings of rice for the god Bairava-nāyanār of Śīpati. This shall continue unobstructed as long as the moon and the sun endure. Usual final imprecatory sentence.

Engraved by Śīpati, son of Maṇiyāchāri.

42

(The first portion of this inscription is gone, and we have only a portion of the usual final imprecatory verse.)

He who confiscates land is born a worm in ordure for 60 thousand years.

43

Date 1082 A. D.

In the 13th year of the reign of śrī-Kulōttuṅga-Šōla-Dēva,—Vīra-Šōla-Brahmārāyan, a Vaiśya of the Šāṇḍilya-gôtra and the lord of Šāttanūr in Kuvalālanādu, renovated this *maṇṭapa* and this *pīṭha* (pedestal) of the god Kshētrapālar.

44

Date ? 1023 A. D.

(This inscription is very much defaced in parts, and the last portion recording probably some grant is completely gone.)

In the [? 12th] year of the reign of Kô-pParakēsariparmar *alias* śrī-Irājēndra- (Šōḷa-dēvar) who,—while the goddess of Fortune having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle, and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with.....Idaituraināḍu; Vanavāṣi, shut in by a fence of continuous forests; Kollipākkai, whose walls were surrounded by *sulli* trees; the fortification of Mannai, of unapproachable strength; the crown of the king of Īlam (Ceylon) which was surrounded by the impetuous sea; the exceedingly beautiful crown of his queen; the beautiful crown and the necklace of Indra, which the kings of the South (the Pāṇḍyas) had previously surrendered to the kings of Īlam; the whole of the Īla-maṇḍalam surrounded by the clear sea; the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kēraḷas; many ancient islands securely guarded from time immemorial by the sea resounding with conchs; the crown of pure gold, worthy of Lakshmi, which Paraśurāma, who in anger weeded out kings twenty-one times in battle, had deposited in the inaccessible Šāndima island, having considered it a secure place; the renowned Irattapāḍi Seven-and-a-half lakh (country), together with the immeasurable fame of Jayaśiṅga, who, out of fear and to his disgrace, turned his back at Muyaṅgi and hid himself; the great mountains filled with the nine treasures; Šakkaragottam, whose warriors were brave; Madura-maṇḍalam, whose fortresses had cloud-kissing banners; Nāmanaiyakkonai, which was full of groves; Paṅjappalli, whose warriors possessed cruel bows; Māšu.....green;.....together with many treasures, after having captured, along with his relations,.....of the old race of the moon,.....at Ādinagavai; Oṭṭa-vishayam,.....dense bamboo thickets; the fine Kōśala....where Brahmans collected together; Tandabutti, whose gardens abounded with bees.....;.....Iranaśūra; Vaṅgāladēṣam,.....from which Gōvindaśandan, dismounting from his horse, fled; elephants of great strength,.....after having frightened on a...battle-field.....; Uttara-Lādam,.....the sea; and.....whose sacred waters abounded with fragrant flowers;—.....on the hill of Śripati, a village of blessed name, situated in....nāḍu of Nigarili-Šōḷa....*alias* Nuḷampāḍi,.....

45

Date 1286 A. D.

(On the date specified) I—... ākakkāra Tuṭṭarāditta Rāja-Nārāyaṇa-Brahmādirājan—gave, with pouring of water, for the god Tribhuvana-vidāṅga-Kshētrapāla-pPiḷḷaiyār of Śrīpati, all the wet and dry lands adjoining Mūvāru, with their four boundaries, as a *sarvamānya*. I, Vāśudēvar, (gave this) to the god Bhairava. Usual final imprecatory sentence.

46

Date 1283 A. D.

(On the date specified) I—Māman-āṅkakkāra¹⁾-tTuṭṭarāditta Rāja-Nārāyaṇa-Brahmādirājan—gave, with pouring of water, for the god Tribhuvana-vidāṅga-Kshētrapāla-pPiḷḷaiyār of Śrīpati, all the wet and dry lands, with their four boundaries in the village of Mādakkirai, as a *sarvamānya*. I, Gaṅga-pPerumāl, (gave this) for the god Bhairava. Usual final imprecatory sentence.

47

Date 1281 A. D.

(From the date specified) I—Vāśudēvan *alias* Ayyan-āṅkakkāra²⁾-tTuṭṭarāditya-Irāja-Nārāyaṇa-Brahmādirājar, son of Gaṅga-pPerumāl—gave according to the order of Gaṅga-pPerumāl, to provide for offerings of rice for the god Tribhuvana-vidāṅga-Kshētrapāla-pPiḷḷaiyār of Śrīpati, Mudukirai and my portion within the four boundaries of the dry lands set apart for the temple-manager . . . this tank. Usual final imprecatory sentence.

48

Date 1280 A. D.

(On the date specified) I—Vāśudēvan *alias* Aiyān-āṅkakkāra-tTuṭṭarāditta Rāja-Nārāyaṇa-Brahmādirāja, son of Gaṅga-pPerumāl—gave, to provide for offerings of rice for the god Tribhuvana-vidāṅga-Kshētrapālaka-pPiḷḷaiyār of Śrīpati, my portion within the four boundaries of the wet and dry lands in Puḷiappalli of the Kaivāra-nāḍu and the Agilāśan tank in Inḡurukki, as tax-free temple property. Usual final imprecatory sentence.

¹⁾ Māman-āṅkakkāra = champion of his maternal uncle or father-in-law.

²⁾ Ayyan-āṅkakkāra = champion of his father.

49

Date 1279 A. D.

(On the date specified) I—Kariya-Gaṅga-pPerumāl *alias* Anṇan-aṅkakāra¹⁾-tTuṭṭarādita Rāja-Nārāyaṇa-Brahmādhiraṅga, son of Śelva-Gaṅgan—caused a *maṅṭapam* to be built for the god Tribhuvana-vidāṅga-Kshêtrapāla-pPiḷḷaiyâr of Śrîpati. To keep this *maṅṭapam* in good repair, I gave, with pouring of water, my portion within the four boundaries of the wet and dry lands in Puḷiamballi of Kaivâra-nâḍu, as tax-free temple property, to last as long as the moon and the sun endure. Usual final imprecatory sentence.

50

Date about 1283 A. D.

I—Gaṅga-pPerumāl *alias* Mâman-aṅkakāra-tTuṭṭarāditta Rāja-Nārāyaṇa-Brahmādhiraṅgan—gave, for the god Tribhuvana-vidāṅga-Kshêtrapāla-pPiḷḷaiyâr of Śrîpati, as tax-free temple property. Usual final imprecatory sentence.

54

Date 1339 A. D.

(From the date specified) I—Dêvappar of Koḍambuliyûr—gave for the success of the sword and arm of śrî-Pôšana-Vira-Vallâladêva's son Periya-Vallappa-dañṇayakkar, to the god Tribhuvana-vidāṅga-Kshêtrapāla-pPiḷḷaiyâr of Śrîpati, the tax on goldsmiths, *unmarâtṭam*, and all other kinds of taxes in the two villages of Śrîpati and Kaḷḷapaḷḷi, Usual final imprecatory sentence.

55

Date 1285 A. D.

(On the date specified) I—Gaṅga-pPerumāl *alias* Mâman-aṅkakāra Tuṭṭarāditta Irāja-Nārāyaṇa-Brahmādhiraṅgan gave, as tax-free property and as a *sarvamānya*, to last as long as the moon and the sun endure, all the wet and dry lands with their four boundaries, the wells underground and the trees overground, the adjoining ponds, and the tax on shepherds, in the village of Kaḍaikkattûr situated in the Kaivâra-nâḍu, and all (the lands) in Śuvarnamāṅgalam bordering on the above village, to nāyanâr and Śômêšvara-dêvar, sons of the *râja-guru* śrî-Viśvēšvara-Śiva-uḍaiyâr of the Śaṅḍilya gôtra,

¹⁾ Anṇan-aṅkakāra = champion of his elder brother.

one of the disciples of Śurami-dēvar *alias* Prasanna-Śivaṭṭaiyâr, who was born in the family of śrimal-Lakshâdhyaî-mudaliyâr of pure lineage....and was *guru* to the Chôla and the Pândya kings (*prithviśura-Chôla-Pândyargalukku gurukkal-âna*).

56

Date about 1020 A. D.

(This inscription is mostly illegible.)

In the...year of the reign of Kôv-Irâjakêšarivarma *alias* śrî-Râjâdhirâja-Dêva.....

There is no guide but virtue to those who understand virtue.

57

Date about 925 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Ayyapa-Dêva's son Bîra-Nolamba was ruling the kingdom in peace:—The lord of Patmañgeṛe, of the Vachcha-gôtra, Kaṇṇamayya's son Irugamayya, and others (named) gave to the fifty Brahmas of Kelanûr 20 gadyâṇa of gold for one daily....to be kept up by the fifty. Repeats the names of those who shared in making the grant. Imprecation. Written by Manmeyya.

58

Date? 1497 A. D.

(In the year specified) the Kaṇṇivâra-nâd-prabhu, Kelanûr Chokkappa-gauṇḍa's (son) Paravatu-gauṇḍa gave a well to Linga, together with the field and rice-land under it.

59

Date? about 900 A. D.

Be it well. (With titles as in No. 57 above), glory of the Pallava-kula, ?Bhôlati-Râja granted the right of cultivation in the land under this tank
.....

60

Date? about 1300 A. D.

I, Maiyil-gâmuṇḍa, gave, for the god Śaṅgichchuram-udaiyâr of Kônûr, one kaṇḍaga of wet land at Maiyilšamuttiram.

Handwritten text in an ancient script, likely Grantha or Tamil. The text is arranged in approximately 12 horizontal lines. A prominent circular symbol is visible on the left side of the fourth line. The script is densely packed and appears to be a form of religious or philosophical text.

Handwritten text in an ancient script, likely Grantha or Tamil. The text is arranged in approximately 12 horizontal lines. A prominent circular symbol is visible on the left side of the sixth line. The script is densely packed and appears to be a form of religious or philosophical text.



Handwritten text in an ancient script, likely Tamil or Grantha, inscribed on a dark rectangular plate. The text is arranged in approximately 12 horizontal lines. A prominent circular hole is visible on the left side of the plate, about one-third of the way down. The script is dense and appears to be a form of classical South Asian writing.

Handwritten text in an ancient script, similar to the one above, inscribed on a dark rectangular plate. This plate also features a prominent circular hole on the left side, about one-third of the way down. The text is arranged in approximately 12 horizontal lines, following the same general layout as the top plate.

63

Date 757 A. D.

Be it well. Victorious is the manifested Boar form of Vishṇu, which agitated the ocean and bore up the peaceful earth on the tip of his strong right tusk.

Of the Mānavya-gôtra praised in all the world, sons of Hâritî, nourished by the Seven Mothers the mothers of the seven worlds, through the protection of Kârttikêya having acquired a succession of good fortune, having in a moment brought all kings into their subjection at sight of the boar crest obtained from the favour of the adorable Nârâyana, (were) the Chaḷukya-kula,—an ornament to which, his body purified by the final ablutions after the horse-sacrifice, was śrî-Polekêṣi-vallabha-mahârâja,—whose son, his pure fame established in the countries of the Vanavâsi and other hostile kings overcome by his prowess, was śrî-Kîrttivarmma prithvî-vallabha-mahârâja.

His son, who by defeating śrî-Harshavardhana, the warlike lord of all the north, acquired the title of Paramêśvara, was Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara.

His dear son, known for his policy, his sword his only help, on his single thorough-bred horse called Chitrakaṇṭha destroying all he desired to conquer, having made his own the fortune of his father which had been obscured by a trio of kings, splitting with the thunderbolt his valour the mountains the Pâṇḍya, Chôla, Kêraḷa, Kaḷabhra and other kings to their utter confusion, his lotus feet kissed by the crown of the king of Kâncî who had bowed to no other,—was Vikramâditya-Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara bhaṭṭâraka.

His dear son, who, even as Bâlênduśêkhara's son Târakârâti the overgrown power of the Daityas, so put a stop to the power of Trairâjya the king of Kâncî¹⁾, levied tribute from the rulers of Kavêra, Pârasika, Siṃhaḷa and other islands, and by churning all the kings of the north (or the lord of all the north) had acquired the exalted *pâli-dhvaja*²⁾ and all the other signs of supreme power,—was Vinayâditya-Satyâśraya śrî-prithvî-vallabha mahârâjâdhirâja paramêśvara bhaṭṭâraka.

His dear son, who even in childhood had mastered all the science of weapons; uprooter of the clumps of thorns in the south, of which his grandfather was the conqueror; in carrying out the operations of war even in front of his father who desired to conquer the north, having the edge of his sword worn away in splitting the skulls of the enemies' elephants; foremost in all battles;

¹⁾ Or the king of Kâncî, possessed of three kingdoms.

²⁾ A special arrangement of rows of flags. See Pâṭhak's explanation, *Ind. Ant.* XIV, 104.

imbued with true energy; causing the hosts of his enemies to turn their backs; who, while acquiring for his father the emblems of the Gaṅgâ Yamunâ and *pâli-dhvaja*, the insignia of the *dhakka* and *maha-šabda*, rubies, elephants and other spoils, being assailed by enemies who were fleeing, somehow through fate was carried away, but by his valour averted the danger of anarchy in the country, and like Vatsarâja, not needing the assistance of any other, escaped from those obstacles and gratified the whole world with the protection of his own arm; who being the lord, by possessing in full the three powers of government, by breaking the pride of his enemies, by liberality and blamelessness, was the refuge of all the world (*samasta-bhuvanašraya*¹⁾); having the *pâli-dhvaja*, a sign of all supreme power, and other (insignia) of a mighty kingdom;—was *Vijayâditya-Satyâšraya śri-prithivî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka*.

His dear son, who upon being anointed as the self-chosen of the Lakshmi of the dominion of the whole world, acquired great energy; who, determined to completely uproot the Pallavas, the obscurers of the splendour of the former kings of his line, and by nature hostile,—reached with great speed the *Tuṇḍâka-vishaya*, fought in front of the battle and put to flight the Pallava named *Nandipôtavarmâ* who came against him, captured his ill-voiced trumpet (*katumukha-vâlitra*), his special drum called 'roar of the sea', his flag of (Śiva's) club, (*khaṭvânga-dhvaja*²⁾), huge and celebrated elephants, and clusters of rubies which by their own brilliant rays dispelled the darkness,—entered, without destroying it, *Kâncî*, like a beautiful zone (*kâncî*) to the lady the region of Agastya's abode (the south), and having gratified the twice-born, the destitute and the helpless with continual gifts, acquired great merit by presenting heaps of gold to the Râjasimhêšvara and other temples which *Narasimhapôtavarmâ* had caused to be made of stone,—by the unimpeded progress of his power (*pratâpa*), having burnt up (*pratâpita*) *Pāṇḍya*, *Chôla*, *Kêraḷa*, *Kaḷabhra* and other kings,—set up at the southern ocean called *Ghûrṇamânârṇa* (the rolling ocean), whose beach glittered with the rays of pearls scattered from their shells beaten about and split by the trunks of terrified elephants and crocodiles, a pillar of victory³⁾, like the embodiment of the mass of his fame pure as the bright autumn noon,—was *Vikramâditya-Satyâšraya śri-prithivî-vallabha mahârâjâdhirâja paramêšvara bhaṭṭâraka*.

His dear son, in youth well instructed in the use of arms, perfect in subduing his enemies the six kinds of passions, who through the joy which his father felt on account of his good qualities had obtained the rank of *Yuvarâja*,

¹⁾ This became a title of the Chalukya kings.

²⁾ A club or staff with a skull at the top of it, considered as an emblem of Śiva, and carried by Yôgis.

³⁾ For *jayastambham*, the original has *jayamambham*.

praying for an order saying, "Send me to subdue the king of Kāñchī, the enemy of our family," immediately on obtaining it, marched forth and broke the power of Pallava, who coming against him was unable to engage in open battle and took refuge in a hill-fort,—and capturing his rutting elephants, rubies and treasures of gold, delivered them to his father;—thus in due time having gained the rank of Sārvvabhauma, the lotuses his feet dyed yellow with abundant pollen from the chaplets on the crowns of feudatories bowing down before him attracted by his valour;—Kīrttivarmma-Satyāśraya śrī-prīthivī-vallabha mahārājādhirāja paramēśvara bhāṭṭāraka—thus commands all people:—

Be it known to you, that by us,—seventy-nine beyond six hundred Śaka years having passed, and the eleventh year of our victorious reign being current,—in our victorious camp stationed at the village named Bhandāra-Gavittage¹⁾ on the northern bank of the river Bhīmarathī, on the full moon day of Bhādrapada,—on the application of śrī-Dōsi-Rāja,—is given to Mādha-vaśarmmā, son of Kṛishṇaśarmmā and grandson of Vishṇuśarmmā, of the Kāmakāyana-gōtra, versed in the Rig and Yajur-vvēdas, the village of Suḷḷiyūr, together with Neṅgiyūr and Nandivalli, situated in the midst of the villages Tāmaramuge, Pānuṅgal, Kiṛuvalli and Bālavuru, on the southern bank of the river Aṛadore, in the Pānuṅgal-vishaya²⁾.

This let future kings, whether of our own race or of any other, reflecting that life, riches and such other things are as transient as lightning, and wishing to acquire fame that shall endure as long as sun and moon, earth and sea exist, maintain in all respects as if their own. And it has been said by the venerable Vyāsa, arranger of the Vēdas:—By many kings has the earth been enjoyed, Sagara and others: whosoever at any time is the land, his is then the fruit. To make a gift oneself is very easy; difficult to maintain another's: but of making a gift or maintaining one, the maintaining one is the better. Whoso seizes on land presented by himself or by another is born a worm in ordure for sixty-thousand years.

By the great minister for peace and war, śrīmad-Anivārīta-Dhanañjaya puṇya-vallabha was this śāsana written.

63 (bis)

Date ? 1740 A. D.

(In the year specified), in the time of Chetrapati-Sāheb,—the Subedār Yantāji-Basale granted to Mari-gavuḍa as a kattu-godige land (specified) for having a tank built in front of Dāsērahaḷli. This land is granted free of all imposts. That having the earth work and stone work of the tank well built, you may be at peace, is this kattu-godige.

¹⁾ Identified by Dr. Fleet with Bhandār-Kawte in the Sholāpur District (*Ep. Ind.* V, 201).

²⁾ Hānugal in Dharwar District.

64*Date ? 1494 A. D.*

May it be prosperous. (In the year specified), to Nan̄ji-dēva, the special crown guru to the throne of our kingdom, Sugaṭūr Mummaḍi-Tammaya-Gauḍa granted Garuḍanahaḷli Jayapura, free of all imposts.

66*Date ? 1578 A. D.*

Be it well. (On the date specified), when Šrī-Raṅga-Dēva-mahārāya, seated on the jewel throne, was ruling the kingdom of the world:—on the application of Sugaṭūr Timmaya-Gauḍa, he granted to Chikka-Virabhadraya, son of Vira. Tumbikuṇṭe. . . in the Kôlâhala (country).

67*Date 1384 A. D.*

Be it well. When the mahâ-maṇḍalēšvara, subduer of hostile kings, the Suratrâṇa of Hindu kings, champion over kings who break their word, râjâdhi-râja paramēšvara, master of the four oceans, Harihara-Râya was ruling the kingdom of the world:—in order that life, health and wealth might be increased to Nâgaṇṇa-Voḍeyar, the champion over Khaṇḍikâra-Râya, and that his wishes and desires might be fulfilled to Nâgaṇṇa-Voḍeyar's son Dēpaṇṇa-Voḍeyar;—the nâḍ-mahâprabhus of Kôlâla, the southern Dvârâpuri-paṭṭaṇa, frequented by hermits of the Nigirilichôla-maṇḍala, Adhikâri Lakkarasapa of Sâdali, Mukaṇṇa-jîya, Sôvaṇa-jîya, Yiri-Setṭi and all the farmers and subjects being agreed, made a promise, and (on the date specified), at the time of the eclipse of the moon, made a grant of all the lands (specified) belonging to the Haḷeya-Kottanûr village in Kôlâla-nâḍ, with all the usual rights, as far above ground as the loftiest tree, and as far below as the deepest well, to continue as long as sun and moon,—and dividing the lands into 16 shares, distributed them according to the following list (here comes the list)—altogether 16 shares.

69*Date about 1280 A. D.*

I, Vedummâra-Bâṇan, *alias* Uttama-Šôḷa-Gaṅgan, the Purandara of the city of Kuvaḷâla, a descendant of the Gaṅga family, Kâvêri-vallabha, and the lord of Nandigiri—gave half of the wet and dry lands included in the four boundaries of the village of Usual final imprecatory sentence.

70

Date 1330 A. D.

I, Pemmi-šeṭṭi, the great Paśāyitta, one of the sons of Śiṅgaya-daṇṇāyakkā, who was one of the ministers of vīra-Vallāla-Dēva, confirmed (on the date specified) for the god Irugiśvaram-udaiyār set up in the name of my elder brother at Kottanūr, for as long as the moon and the sun endure, the grant of lands (specified) made with pouring of water at the time of consecration, in the presence of Pemmaṇa, the revenue officer of Kuvalāla-nādu, the inhabitants of Kuvalāla-nādu, Mukkaṇ seṭṭiyār, and the Sthānikas and Māhēśvaras of the four places (named). I also granted ten *kulaga* of wet lands below the Kuṟukkimugaran tank in the Kaivāra-nādu.

Further, I granted, with pouring of water, for as long as the moon and the sun endure, the Śiva-Brāhmaṇa lands, the *Pancha-Śaivāśāriyam* and all other kinds of rights to Šellappiḷḷaiyār, son of our *guru* Ulagukku-mūttanāyanār who, having come from Tirumudugunṇam, consecrated this god, to his brother Tirumudugunṇam-udaiyār and to his daughter Nāchchiyār's son Pemmaṇa.

The 18 *samayas* also granted for this god the following dues:— 10 *paṇas* for an elephant, one *paṇa* for a horse, 2 *kāṣu* for a woman's cloth, 40 nuts for every bullock-load of areca-nuts, 1 *āḷḍḍu* for every load of pepper, 1 *kavaligai* for every load of betel-leaves, 1 *āḷḍḍu* for every load of salt, 1 *uri* for every load of grain, 2 *kāṣu* for every slave or servant, and 2 *kāṣu* for every pair of cloths. Usual final imprecatory sentence.

71

Date 1330 A. D.

I, Pammi-šeṭṭiyār, the great Paṭṭavyāpāri and chief of the Ubaya-Nānādēsi, having (on the date specified) caused a Śiva-liṅga to be consecrated, a temple to be built and a tank to be constructed, for the benefit of my elder brother Irugi-šeṭṭiyār who had attained to Śiva-lōka on the 21st solar day of the month of Mārgaḷi of the year Śukla (1329 A. D.), made over the same, with pouring of water, to Pammaṇa, son of Kuvarabakūttan of Naḍavākiṟai, and granted to him certain wet lands (specified) in Iruga-śamuttiram for conducting the ? worship (*māḍāpattiyam*) in the temple. Usual final imprecatory sentence.

73

Date 1404 A. D.

Be it well. (On the date specified), when vīra-Harihara-mahārāya was ruling the kingdom:—the *mahā-vadda-byavahāri*, mahāprabhu of both sects of

Nānā Désis, Yirigi-Setṭi's son Yirigi-Setṭi had the Śivalaya of the god Virabhadra made, and for the offerings to the god granted lands (specified). The Virabhadra temple we have made over to Âdinâtha-voḍeyar, and have granted this *dharmma* for those who conduct the worship of that god, for as long as sun and moon endure. Imprecation.

74

Date 1712 A. D.

Be it well. (On the Śaka date specified), Pâtapanna being Snbedâr,—in (the Government of) Bijâpur, in the *sammat havêli pargana Kôlahâr*, and the *sarkâr* Karnâṭaka, Ali Khân Sâheb, in the year 1121 (*i. e.* of the Hijra), favoured to Vakkalêri Tammaṇṇa's son Bayichanna a *netra godige* as follows:— This Bayichanna having come on the king's business, and been killed in the performance of it, the Sâheb gave orders to his kârakûns, the Faujdâr Roka Beg and others (named) to give a village as *netra godige*. Whereupon they gave the Holêrahalli village in the *havêli-taraf Vakkalêri* belonging to the royal city (*râjadhâni*) Kôḷâla, together with all rights, to continue as long as sun and moon and be enjoyed by his posterity, free of all imposts.

75

Date? 1139 A. D.

Be it well. In the 7th year of the reign of Râjarâja-Dêva¹⁾, (the lord) of the 7 beautiful cities,—I, Râjêndra-Śôḷa-Palavarâdittan, *alias* Mukkarašar Kâḷuveṭṭi, lord of Kâñchî-pura, having caused to be built for the god Śômišvaram-uḍaiya Mahâdêvar a temple on the hill called Virasrîtirumalai at Śûrûr, situated in Kuvalâla-nâḍu of Nigarili-Śôḷa-maṇḍalam, granted Purakuṭṭai as a *dêvadâna* for the god Mahâdêva and the temple servants. (Usual final imprecatory sentence.) Udaiya-baṭṭa shall be the owner of this [property].

76

Date about 1280 A. D.

I, Veḍummâra-Bâṇa, *alias* Uttama-Śôḷa-Gaṅga, the lord of the city of Kuvalâla, a descendant of the Gaṅga family, Kâvêri-vallabha, and the lord of Nandigiri—remitted the land tax, *avichchupattam*, the tax on sugarcane mills, the tax on houses, and all other kinds of taxes in the *dêva-dâna* of the god Śômišvaram-uḍaiya-nâyanâr of Śûrûr.

(Usual final imprecatory sentence.) This charity is to continue as long as the moon and the sun endure. (It is placed under) the protection of all Mâhêšvaras.

¹⁾ Taken to be Râjarâja II.

77

Date ? 1321 A. D.

I, Vikkrama-Gaṅgan, son of Uttama-Śōḷa-Gaṅgan — the lord of the city of Kuvalāla, a descendant of the Gaṅga family, Kāvēri-vallabha and the lord of Nandigiri—Talaīṣiyarāyan, *alias* Śananādālvān Kōmuttan, one of my ministers, and his younger brother Gaṅgādarāyan, *alias* Vīman, we three granted (on the date specified) to provide for offerings of rice for the god Śōmīṣvaram-udaiya-nāyanār on the hill at Śūrūr in the Kuvalāla-nādu, the remaining lands and the tank out of the lands situated below Purakkuṭṭai which had continued as a *dēvaddna* from the time of my grandfather, after excluding 8 kaṇḍaga lands (specified) for offerings of rice for the god śrī-Mūlasthānam-udaiyār. We also granted as tax-free temple property to Ponnabatta, a Śiva-Brāhmaṇa of the Harita-gōtra and Bahudhānya (Bōdhāyana?) sūtra, who had been the landholder from the time of my grandfather, the lands (specified) set apart during the time of Gaṅgapperumāl to provide for offerings of rice for the god śrī-Kailāsam-udaiya-nāyanār and the lands (specified) set apart for offerings of rice for the god Vīmiṣvaram-udaiyār.

This stone inscription [was put up by] Talaīṣiyarāyan, one of my ministers, and Gaṅgādarāyan, *alias* Virudar-kōvan.

(Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue.

If a man eats up as much as a sesamum or a mustard seed of the property of a god, he shall not return from hell so long as the moon and the sun endure. The protection of all the blessed Māhēśvaras [is sought for this charity].

78

Date 751 A. D.

Be it well. In the 26th year of Koṅgoṇi Muttarasa,—in Vakkilu belonging to Pulil-nāḍ . . . slew and fell¹⁾.

79

Date about 890 A. D.

Be it well. When Nitimārgga Koṅgoṇivarmma dharmma-mahārājādhirāja paramēśvara, lord of Nandagiri, boon lord of Kovalāla-pura, śrīmat Permmāna-ḍigal, protecting the Gaṅgavādi Ninety-six Thousand, was ruling the kingdom of the world:—

¹⁾ The inscription is only legible here and there.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrī-Noḷambâdhirâja was ruling the Gaṅga Six Thousand;—by order of Noḷambâdhirâja.—Be it well. Possessor of many good qualities, truthfulness, purity and virtuous conduct, the lord of Benga, śrīmat Pompallam-Oḍeyar, making a stand in Mnrggepâdi, fought with Bânarasa, slew many, fell and ascended to the world of heroes.

Pleased with that, on the application of Noḷambâdhirâja, Nitimârgga-Permanâḍigaḷ and Noḷambâdhirâja made a grant of Sûrûr, washing his sword.

Whoso of the Gaṅga and Noḷamba families, as long as moon and stars endure, may be ruling and continues this gift to the Pompalla Veṅga family is a righteous man.

Whoso destroys this has destroyed Bâraṇâši, and is guilty of the five great sins.

80

Date 1384 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Voḍeyar's son, the rājâdhirâja paramêšvara Harihara-mahârâya was ruling the kingdom of the world:—in order that increase of life, health and wealth, and universal empire might be to the champion over Kantikâra-Râya, Nagaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar,—his household officer Lakkarasa of Sâdali, and the nâḍ-prabhûs (named) of Kôlâla in Nikarili-Chôḷa-maṇḍala, for the offerings and decorations of the god of the Mûlasthâna which is Kailâsa, made a grant of the lands belonging to Chikka Hayûr in this Kôlâla-nâḍ, with all rights, as far above (ground) as the loftiest tree, and as far below as the deepest well. Imprecation.

81

Date 1394 A. D.

(On the date specified), we,—Mâdava-baṭṭa, son of Mâdava-baṭṭa, of the Kâšyapa-gôtra, Nâchchiyappa and others (named)—the *sthânikas* of the temple of śrī-Mûlasthânam-uḍaiyâr at Tendaṭṭu-maḍaiviḷâgam, having agreed among ourselves, thus sold our *kshêtra* to Šiṅuchchômaṇa, son of Šâmananta-baṭṭa, of the Haritapa-gôtra, a *sthânika* of the temple of Šômišuram-uḍaiyâr at Šûṅṅûr.—Having received full payment, we made over to him, with pouring of water, full possession of the tract of land in this place which formed our portion in the *dêvadâna* of the temple of śrī-Mûlasthânam-uḍaiyâr, including the houses,

the gardens attached thereto, the *gômâl* lands, the wet and dry lands with the four boundaries, the wells underground, the trees overground and the surrounding hamlets, together with all kinds of rights (specified).

This is to last as long as the moon and the sun endure.

82

Date 1319 A. D.

While the mahâ-maṇḍalêśvara, king of the hill kings, champion over the hill chiefs, lord of the four oceans, vîra-Vallâla-Dêva was ruling the earth.—

Be it well. The Vaṭṭavyâpâri, chief of the Ubaya-Nânâdêśiyas, lord of Kolli, lord of the excellent city Uppanelli, Naḍavarâditya, superintendent of Kôlâla-nâḍu in Nigarili-Šôla-maṇḍalam,—Irugi-šettiyâr,—having built the temple of the god of śrî-Mûlasthânam, otherwise called śrî-Kailâsam, at Tendaṭṭumaḍaiviḷâgam to the east of Kottanûr in Kôlâla-nâḍu, granted (on the date specified) some lands (specified with details) a fourth of which was to be enjoyed by Periya-Karpaka-baṭṭa and Šîru-Karpaka-baṭṭa, of the Kâšyapa-gôtra, sons of Maṇiya-baṭṭa of Malliyûr, and another fourth by Kêraḷa-baṭṭa of the Kâšyapa-gôtra and Kanakasabhâpati-Âḷvâr's son Mûlasthânam-uḍaiyâr of the Kaušya-gôtra.

Date 1331 A. D.

Another grant made to some others (names given). Nâyinâr, Nallappa and Šômaṇa—these three shall divide and enjoy it.

83

Date 1417 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world:—by order of the great minister Nâgaṇṇa-daṇṇâyaka, in the time of Bayichaya-daṇṇâyaka,—the mahâ-sâvantâdhipati Hebbeṛe-Nâyaka's (son) Appaya-Nâyaka, the nâḍ-prabhu of Kôlâla and others (named) made a grant for the Mûlasthâna god of Kendaṭṭi Maḍivaḷa which is a new Kailâsa,—and the mahâ-prabhu Yirigi-Setṭi's son Bayiri-Setṭi gave a dharma-šâsana as follows:—Maḍivaḷa which is near to Kendaṭṭi in the Kôlâla-nâḍ which is the Nikarilichôḷa-maṇḍala, together with all the lands and rights (specified) belonging thereto, have we granted, free of all imposts, for the decorations and illuminations, offerings and festivals of the Mûlasthâna god. Imprecations.

84

Date 1544 A. D.

May it be prosperous. (On the date specified), when the mahâ-râjâdhi-râja paramêšvara vira-pratâpa Sadâšiva-Dêva-mahârâya was ruling the kingdom of the world:—

85

Date 1739 A. D.

(On the date specified), in the country attached to our office of *vazîr*, Sardâr-Khân of Hâsina gave to Liuge-Gauḍa, son of the daḷavâyi Vîre-Gauḍa of Kottanûr, the Pemmišetṭihalli village, free of all imposts, with a stone šâsana,—to be enjoyed by his posterity.

86

Date? 1641 A. D.

Obeisance to Râmânuja. (In the year specified), to the nalân-chakravarti Venkaṭâchârya, šrî-Rainga-Râya granted the Pemmišetṭihalli village with this stone šâsana.

87

Date? 1658 A. D.

(In the year specified), Baseti's son Īre-setṭi and Lakimi-bâyi's (son) Jambukaḍi Mâppa-Nâyaka gave to Dêpayya of the Kasmîr-sarga, land for the sake of merit. Imprecation.

88

Date 1744 A. D.

(In the year specified), Kottanûr daḷavâyi-Bhadre Gauḍa's *kaṭṭu-godige* field for the Beṭṭana-keṛe.

89

Date? 1726 A. D.

(In the year specified), the honourable Subedâr of the Šeṭṭis of Kôlâla, Râya

90

Date 903 A. D.

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 इत्युक्तं श्रीकृष्णार्जुनसंवादे ॥
 अथ श्रीकृष्ण उवाच ॥ २ ॥
 अर्जुन उवाच ॥ ३ ॥
 श्रीकृष्ण उवाच ॥ ४ ॥
 अर्जुन उवाच ॥ ५ ॥
 श्रीकृष्ण उवाच ॥ ६ ॥
 अर्जुन उवाच ॥ ७ ॥
 श्रीकृष्ण उवाच ॥ ८ ॥
 अर्जुन उवाच ॥ ९ ॥
 श्रीकृष्ण उवाच ॥ १० ॥

A sun illumining the clear firmament of the Jâhnavî(or Gaṅgâ)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down the hosts of his cruel enemies, of the Kâṇvâyana-gôtra, was śrîmat *Kongonivarmma-dharmma-mahâdhirâjah*.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrîmân *Mâdhava-mahâdhirâjah*.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, was śrîmad *Harivarmma-mahâdhirâjah*.

His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nârâyaṇa, was śrîmad *Vishnugôpa-mahâdhirâjah*.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrîmân *Mâdhava-mahâdhirâjah*.

His son, the beloved sister's son of *Krishnavarmma-mahâdhirâjah*,—who was the sun in the firmament of the Kādamba-kula,—his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned, was śrîmân *Konguṇi-mahâdhirâjah*, named *Avinîta*.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Âlattûr, Poralaye, Peṇnagara and other places, author of a commentary on fifteen *sarggas* of the *Kirâtârjunîya*, was named *Durvinîta*.

His son, the lotuses of whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named *Mushkara*.

His son, of a pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies, was *Śrîvikrama*, the first so named.

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of virtuous life and daily increasing glory, was named *Bhūvikrama*. Who, moreover, had conquered the Pallavendra king in a terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons; called the *Rāja-Śrīvallabha*, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him, the self-chosen lord of Lakshmi, was named *Nava-Kāma*, beloved by the good (*śiṣṭa-priyaḥ*), his fame in destroying the hosts of his enemies being the theme of song.

Of that *Konganī-mahārāja*, whose other name was *Śivamāra*, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had fixed his faith on Nārāyaṇa; raging with fury in the front of war horrid with the assault of horses, heroes, men and elephants; terrific in anger (or, *Bhīmakōpaḥ*); no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or, *Rājakēsarī*). Moreover, a sun greatly illumining the clear firmament of the Gaṅga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings, ever victorious is the *Rāja Śrīpuruṣa*, a head-jewel among princes. To women, a Kāma (Cupid); in the use of the bow, the son of Daśaratha (Rāma); in valour, the son of Jamadagni (Paraśurāma); in great wealth, Balāri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanēśa (Kubēra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma. He, also, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—was *Śrīpuruṣa*, the first so named, *Prithivī-Konganī-mahārājaḥ*.

His son, the pair of lotuses his feet caressed by the chaplets on the crowns of all the kings bowing down to his glory; the sharp bright sword in his arm—
(a plate missing here)¹⁾

¹⁾ The loss of the plate at this point is unfortunate, but the Maṅge plates (Nelamaṅgala No. 60) enable us to supply the gap as follows:—embraced by the goddess of victory on pulling down his enemy king Vallabha with its band, the pillar his arm streaked red with the drops of blood oozing from the temples of the elephants of opposing hostile kings split open in the front of battle; having his enemies overthrown with showers of arrows from his bent bow drawn back to his ear; the sky filled with hundreds of banners won by victory in war; a king who on his becoming angry, the hostile kings go in a moment into the mouth of Antaka (Yama), horrid to

.. Moreover, brought into this world mingled with troubles like matted pairs of top-knots, supporter of the fine arts, beloved by the learned, devoted to policy, a birthplace of pure qualities, leader of kings, esteemed as a poet, skilled in poetry, his head purified by prostration at the lotus feet of gurus; of distinguished fame from victory over the army of Vallabha, commanded by Râshṭrakūṭa Châlukya Haihaya and other brave leaders, which had entered the village named Mudugundûr,—was Śivamâra-Dêva.

His brother was Vijayâditya. From him was born a good son, beloved by the world, his glory dispersing the darkness his enemies, the praised Râjamalla, his feet illumined with the (crowns on the) heads of prostrate kings, a râja free from all fault like the moon from the ocean,—śrî-Râjamalla, with the second name Satyavakya.

His son, moreover, who with showers of arrows from his bow like a deluge of rain, the flashes of his sword like lightning, the infuriated elephants like black rain-clouds, the streams of blood like (the path of) thunderbolts, in a terrible battle resembling the burst of the rains, with a great wind of horses, the foremost of kings, defeated as in sport his powerful enemies in (the place) called Râjârâmadu,—was śrî-Nitimârġga.

His son, moreover, born from him, who even as a boy being able to support the earth, had obtained the rank of Yuvarâja, was the son śrî-Râjamalla, his fame as bright as the moon illuminating all the points of the compass.

When, having become lord of all the world from being the self-chosen of Lakshmî, destroying the host of his enemies by his valour, a mine of good qualities, a tree of plenty to eulogists, srî-Satyavakya-Permmânadigal, was ruling the kingdom of the world,—in the eight hundred and twenty-fourth Śaka year, in the month Phâlguna, the 5th day of the bright fortnight, the nakshatra being Rôhîṇi,—this grant was made with pouring of water.

For Kamunġare-kanti,—female disciple of Uttanindipuri Maṇḍala-bhaṭâra, the disciple of Kamunġare Kaḍahura-bhaṭâra,—Poḷmada Mâdade-Nandâka's (son) Aiyammade-Nandâka's (son) Mġgante-Nandâkagâdeya had a basadi made in Kaṇṇamaṅgala, and for that basadi granted (the following) land,— the betel-leaf garden west of the basadi, the new garden of Mûḍagare on the western stream, and below the tank a plot of three kaṇḍugas of the Tembelatta-paḷḷa land.

behold, filled with twining entrails and streams of blood; lighting up also the ten cardinal points with the glory of his fame as unspotted as the rays of the moon; distinguished by all the marks of an emperor; desirous only of benefitting others, without seeking any benefit for himself; having by his administration of justice rooted out the evil practices of the Kali age; surpassing Bṛihaspati in skill in his measures of policy; his character like a stone pillar for protecting *dharma* from ruin through the myriad cunning devices of a host of evil kings; surrounded by the twice-born gratified with his continual bestowal of gifts; flowing on without intermission and benefitting all the world, his gifts outdo the streams of rut from the regent elephants.

For the basadi the Sottiyûr-oreya Madamayya's son Śrivarṃmayya had caused to be made, was given (the following) land,—the back garden outside the basadi, and a plot of eight koḷagas in Tembāla. Eḷanonime-Divve's son Ayyapaṇamme gave (the following) land, - a cocoa-nut garden west of the basadi, and in Tumpola four koḷagas of Paḷḷa land.

Thus does Rāma-Dēva beseech all future kings,—*Dharma* is a common bridge for kings; this from age to age should you maintain.

91

Date 1076 A. D.

The Śaka year 998.

In the 7th year of the reign of Kōv-Irājakēśarivarma, *alias* the emperor śrī-Kulōttuṅga-Śōḷa-Dēva—Kumārāndai Kāṭṭamaiyanna Irumuḍi-Śōḷa-māyalaṭṭi of Jananāda-chchatuppēdi-maṅgalam, *alias* Vēḷḷiyûr, of the Kaivāra-nāḍu in Nigarili-Śōḷa-maṅḍalam, having rescued the cattle of Vēḷḷiyûr and saved the village from destruction, attained to *svarga*. His son, Kēttirapālanan Irumuḍi-Śōḷa-māyalaṭṭi set up this stone.....

92

Date 1288 A. D.¹⁾

In the 34th year of the reign of the universal emperor śrī-Pōśāḷa-vīra-Rāmanāda-Dēvar,—I, Śōmanā-dēva's son Gaṅgādara, the strong-armed Vira-Nārāyaṇa, maṅḍalika of Koyyakura-nāḍu, Aṇṇan-aṅkakāra Nālērgaṇḍa—to provide for a *nāḷi* of rice for the noonday offerings for the god of Tirukkambī-śvaram, otherwise called śrī-Kailāsam, and for the god śrī-Mūlasthānam-uḍai-yār, in śrī-Viṣṇuvardhana-chaturvēdi-maṅgalam, *alias* Vēḷḷiyûr—gave (from the date specified) a fourth of Ambaḍakki in the Kaivāra-nāḍu and the taxes (named) in Vēḷḷiyûr.

93

Date 1167 A. D.

While the mahā-maṅḍalēśvara, Tribhuvanamalla, capturer of Taḷaikkāḍu, Koṅgu, Naṅgali, Uchchaṅgi, Vanavasi, Pāṇuṅgal and Peḷvala, the strong-armed vira-Gaṅga-pratāpa śrī-Nārasimha-Pōśāḷiśvara was pleased to rule the earth—(on the date specified).....

¹⁾ The Śaka year given is 1221 corresponding to Sarvadhāri. But Sarvadhāri = 1210. The Kali year given is 4390 which corresponds to the Śaka year 1211. So, 1210 is the year meant.

94

Date 1406 A. D.

(On the date specified), at the time of the eclipse of the moon,—the great minister Bommaṇṇa-daṇṇāyaka's son—by order of Dēva-Rāya,—for the god Sōma of Beḷḷūr, which is the Vishṇuwardhana-chaturvêdimaṅgala, granted the two villages of Bayilanakuṇṭe belonging to Beḷḷūr-sthala, given by Kannara-Dēva-Rāya, and Tujilahalli, given by Dēva-Rāya,—together with all the lands and rights (specified) pertaining thereto.

And by that order, Duḷinidava-Rāṇi's son Malidēvi-Rāṇi remitted the taxes (specified) payable for the houses of the priests in that country and the other sacred buildings.....

95

Date 1286 A. D.

In the 32nd year of the reign of Pōṣaḷa-vīra-Rāmanāda-Dēva—I, Aiyana-aiṅka-kāṇa Tuṭṭarāditta . . . nna-Gaṅgapperumāl, son of Śavāśināyan, granted (on the date specified) for the gods śrī-Kailāsam-uḍaiyār and śrī-Mūlasthānam-uḍaiyār of śrī-Vishṇuwardhana-chchaturvêdi-maṅgalam, *alias* Veḷḷiyūr, the ? taxes in this village.

(Usual final imprecatory sentence.)

96

Date ? about 1280 A. D.

Ponnāṇḍāl, daughter of Kuṟukkaiy-uḍaiyār of Irājarājapuram, having set up Paḷḷiyarai-Nāchcheyār (the goddess of the bed-chamber) in the temple and celebrated the sacred marriage festival, made a grant of lands to provide for a daily offering of 1 *nāḷi* of rice, and when the goddess was taken in procession round the village on the day of *Uttarā-nakshatra* in the month of Paṅguni.

98

Date 1284 A. D.

In the 31st year of the reign of the emperor of the whole world, Pōṣaḷa-vīra-Rāmanāda-Dēvar—I, Tokkaraiśāni, granted (on the date specified) $6\frac{1}{2}$ *kulī* of land (the boundaries given) to provide for a sacred lamp in the temple of Vāḷa-vanda-perumāl at Veḷḷiyūr, *alias* śrī-Vishṇuwardhana-chaturvêdi-maṅgalam. Another grant of land (specified) for the god Villiyār and a second grant of land (also specified) for the god Vāḷa-vanda-perumāl, are also mentioned.

(Usual final imprecatory sentence.)

99

Date 1288 A. D.¹⁾

In the of the reign of the emperor of the whole world, śrī-Poyśaḷa-vīra-Rāmanātha , I , the strong-armed Vīra-Nā , maṇḍalika of nāḍu, Aṇṇa , granted (on the date specified) lands (specified) to provide for offerings of rice for the god Vāḷa-vanda-perumāḷ.

(Usual final imprecatory sentence.)

100 a

Date 1153 A. D.

While the mahā-maṇḍalēśvara, Tribhuvanamalla, capturer of Taḷaikkāḍu Koṅgu Naṅgili Gaṅgapāḍi Nuḷambapāḍi Uchchaṅgi Vanavasi and Pāṇuṅgal, the strong-armed Vīra-Gaṅga Jaganēkamalla śrī-Nārasimha-Poyśaḷa-Dēva was pleased to rule the earth — To the temple of śrī-Nāraśiṅga-viṅṅagara . . . *alias* the Tigubeli temple, at Velliyūr, *alias* śrī-Vishṇuvardhana-chaturvēdi-maṅgalam, in the Kaivāra-nāḍu of Nigarili-Śōḷa-maṇḍalam, one *vritti* was granted by , one by the members of the assembly, and one was purchased and granted by Mādēva-ṣeṭṭi. Half a *vritti* was granted (on the date specified) by the Brāhmaṇi Âlvānaṅgaiśāni, wife of the *bhaṭṭa* Pērāyiram-uḍaiyān, who was the *bhāgasvāmi* of the village, to provide for ? offerings of rice for the god Veṅṇaikkāmayaruḷiyav-emberumān. This half share granted by Âlvānaṅgaiśāni and her husband's brother along with the Śrīvaishṇavas in the presence of Periyapillai in the year Bhāva

100 b

Date 1380 A. D.

(On the date specified), we, the *pūjāris* (three named) of the temple of Vāḷa-vanda-perumāḷ at Velliyūr, *alias* śrī-Vishṇuvardhana-chaturvēdimaṅgalam, gave, with pouring of water, lands (specified) and a house (specified), exempt from taxes, to Śirappanachāri Nallapillai's son Maṇḍalapuruṣha of this village for work done to the temple. This is to continue as long as the moon and the sun exist.

(Usual final imprecatory sentence.)

¹⁾ The Śaka year 1121 is given as corresponding to Sarvadhāri. But Sarvadhāri corresponding to 1210 is meant. See No. 92. 1121 is a mistake for 1211.

101

Date 1363 A. D.

While the possessor of all victorious titles, the mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, lord of both the oceans, śrî-vîra-Bukkaṇṇa-uḍaiyar's son Kampanṇa-uḍaiyar was ruling the earth—the sole manager of his palace, Abhaṅga-Garuda Nârâyana-chakrakola vijaya-chûḍâmani Duggaṇṇa granted (on the date specified) for the gods Vâḷa-vanda-perumâl and Villiyâr of Velliyûr, *alias* śrî-Vishṇuvardhana-chaturvêdi-maṅgalam, to provide for worship, sacred lamps, offerings of rice, sandal, dancing, vocal and instrumental music, all the dry and wet lands included within the four boundaries of Velliyûr together with all kinds of taxes (many named) such as the tax on looms, the tax on oil-mills, etc. as a *sarvamânya*.

102

Date 1293 A. D.

(On the date specified) the pratâpa-chakravarti śrî-Pôśaḷa-vîra-Vallâḷa-Dêva's son Naraśiṅgapa-daṇṇâyakka's son Vallappa-daṇṇâyakka made the following grant for the god Vâḷa-vanda-perumâl of Velliyûr to provide for offerings of rice, sandal and sacred lamps:—one share of lands which he bought after full payment of 10 pieces of gold at $\frac{1}{4}$ *paṇa* for each *kulî* from Kêśavapiḷḷai. Allai who had received it as her portion from Kanyanâr, including. . . *kulîs* of the garden lands and the superior and inferior lands below the tank of Velliyûr, and the *kuttâis* (named), the dry lands, the wells underground and the trees overground in the same village, together with the present and the future profits (named) that accrue to the share.

104

Date 1428 A. D.

May it be prosperous. Be it well. (On the date specified), Lakkaṇṇa-voḍayar granted to Siṅgarasa's son Annadâta this dharmma-śâsana:—the tank built by your Danakani-dêvi in the Bellûr-šimê belonging to the Muluvâyi kingdom,—in the presence of the god Virûpâksha on the bank of the Tuṅga-bhadrâ, in order that dharmma may be to Dêva-Râya-mahârâya,—we have granted to you, together with all the rice-land below it as far as the water flows, and the dry fields attached thereto, with all rights, free of all imposts.

105

Date 1390 A. D.

Be it well. (On the date specified), at the time of the eclipse of the sun,— when the mahâ-maṇḍalēśvara rājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, vīra-Bukka-Rāya's son, master of the four oceans, Harihara-Rāyarasu was ruling the kingdom of the world:—Lakshmināthapura, which is Mantriguṇḍi in Kōlāla-nāḍ, the southern Dvārāvati-paṭṭaṇa, frequented by hermits, of Nigarilichōḷa-maṇḍala belonging to the champion over Khantikāra-Rāya, Nāgaṇṇa-Voḍeyar, — Hibbari Lakumaiya-Nāyaka granted for *dharmma*. The nāḍ prabhū of Kōlāla (several named) and other men disposed to *dharmma* granted all the lands belonging to that Lakshmināthapura.

106 a

Date 1019 A. D.

In the 8th year of the reign of Kō-pParakēśaripammar, *alias* śrī-Rājendra-Śōḷa-Dēva who,—while the goddess of Fortune, having become constant, increased, and while the goddess of the great Earth, the goddess of Victory in battle and the matchless goddess of Fame, having become his great queens, rejoiced—in his extended happy lifetime, conquered with his great and warlike army Idaiturai-nāḍu; Vanavāsi, shut in by a fence of continuous forests; Koḷippākkai, whose walls were surrounded by *śulli* trees; Maṇṇaikkaḷakkam, whose fortification was unapproachable; the crown of the king of Īḷam (Ceylon) which was surrounded by the impetuous sea; the exceedingly beautiful crown of his queen; the beautiful crown and the necklace of Indra, which the king of the South (the Pāṇḍya) had previously surrendered to the kings of Īḷam; the whole of the Īḷa-maṇḍalam surrounded by the clear sea; the crown praised by many and the garland of ruddy rays, which were family treasures worn in succession by the warlike Kēraḷa; many ancient islands securely guarded from time immemorial by the sea resounding with conchs; and the crown of pure gold, worthy of Lakshmi, which Paraśurāma, who in anger extirpated kings twenty-one times in battle, had deposited in the inaccessible Śāndima island, having considered it a secure place;—

Araiyan Rājarājan, *alias* Vikkīrama-Śōḷa-chchōḷiyavaraiyan, of Śāttamaṅgalam in Tiraimūr-nāḍu of Uyyakkonḍār-vaḷanāḍu in Śōḷa-maṇḍalam, gave one perpetual lamp, which was to burn for as long as the moon and the sun exist, for the goddess Piḍāriyār of Kuvaḷālam in the Kuvaḷāla-nāḍu of Nigarili-Śōḷa-maṇḍalam, *alias* Nuḷambapāḍi, and, for the maintenance of the lamp, made over 5 good she-buffaloes which must neither die nor grow old to

the worshippers of the goddess, Šornapuḷiyān and Vinakkālan, Šiva-Brāhmaṇas of the Kauṣika-gôtra.

This is under the protection of all Māhêśvaras.

106 b

Date 1006 A. D.

T In the 22nd year of the reign of Kô-Râjakêsaripamma, *alias* ōri-Râjarâja-Dêva, for the goddess Piḍâriyâr of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Gaṅgâ-sâyaram, the king was pleased to grant, with pouring of water, the village of Aṛaiyûr in the Kuvaḷâla-nâḍu, as a *dêvadâna*, with exemption from all imposts, and to make it over to the hands of the worshipper of the goddess,, a Šiva-Brāhmaṇa of the Kauṣika-gôtra.

106 c

Date ? 996 A. D.

T (This inscription has neither beginning nor end. The regnal year 12 is given, perhaps of Râjarâja of No. 106 b above.)

Agreeably to the entry made in the revenue register in accordance with intimation received dated on the . . . day of the 12th year of the reign of to the effect that Pâkkam . . . in the Kuvaḷâla-nâḍu of Nigarili-Šôḷa-maṇḍalam was granted as a *dêvadâna* from the 12th year for defraying the expenses in the temple of Piḍâriyâr at Kuvaḷâlam in the Kuvaḷâla-nâḍu

106 d

Date about 1071 A. D.¹⁾

T (This inscription may be a continuation of No. 108. It merely gives the details of the allotment of allowance in rice and money to the various servants in the temple of Piḍâriyâr.)

. [The following is the allotment of allowance] to the servants performing various duties in the temple:—to the Kamnâṭa-panḍita who conducts the *mâlâpattiyam* of the temple, 180 kalam of paddy for 360 days at the rate of 1 tûni and 1 padakku a day; to the Brāhmaṇ Mârašingga-baṭṭa of the Gautama-gôtra who conducts the sacred worship, 60 kalam of paddy for 360 days at 1 padakku a day, together with 2 kâšu, the equivalent of which

¹⁾ The witnesses are the same officers who apportion allowances to various temple servants in No. 108.

in paddy is 5 kalam 1 tûṇi and 1 padakku: to the four Brahmachârins who, 75 kalam of paddy for 360 days at 5 nâḷi each a day, together with 2 kâṣu, at $\frac{1}{2}$ kâṣu each, the equivalent of which in paddy is 5 kalam 1 tûṇi and 1 padakku; to the man who supplies water for the sacred bath of the goddess, 15 kalam of paddy for 360 days at 4 nâḷi a day; to the two men who gather flowers and hold the sacred parasol, 30 kalam of paddy for 360 days at 4 nâḷi each a day; to the three watchmen of the temple, 90 kalam of paddy for 360 days at 1 kuṟuṇi each a day, together with 3 kâṣu, at 1 kâṣu each, the equivalent of which in paddy is 8 kalam and 3 kuṟuṇi; to the two men who work in the sacred flower-garden, 60 kalam of paddy for 360 days at 1 kuṟuṇi each a day; to the four Yôginis, 60 kalam of paddy for 360 days at 4 nâḷi each a day; to the four Yôgêśvaras, 90 kalam of paddy for 360 days at 6 nâḷi each a day; to Bhayiravamudali Virâjêndra-kKaliyuga-Bhayirava, 60 kalam of paddy for 360 days at 1 padakku a day; to the three Bhayiravas, 90 kalam of paddy for 360 days at 1 kuṟuṇi each a day; to the drummer who beats the drum ? bound on the head, 45 kalam of paddy for 360 days at 1 kuṟuṇi and 1 nâḷi a day; to the two men who beat the tabor (*mattalam*), to the man who beats the double-drum (*karadigai*), to the man who beats the gong, to the man who rings the hand-bell, and to the two men who blow the conch—to these seven men in all—105 kalam of paddy for 360 days at 4 nâḷi each a day; to the ? *kambâḍaviyan*, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day; to the dancing-master, 37 kalam 1 tûṇi and 1 padakku of paddy for 360 days at 1 kuṟuṇi and 2 nâḷi a day, together with 1 kâṣu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the accountant 30 kalam of paddy for 360 days at . . . a day, together with 1 kâṣu, the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the twenty-four dancing-girls, 540 kalam of paddy for 360 days at 6 nâḷi each a day; to the potter who supplies pots to the temple-kitchen, 15 kalam of paddy for 360 days at 4 nâḷi a day; to the washerman who washes the vestments of the goddess, 15 kalam of paddy for 360 days at 4 nâḷi a day; to the astrologer, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day, together with 1 kâṣu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the lecturer on vyâkaraṇa and yâmaḷa, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day, together with 1 kâṣu the equivalent of which in paddy is 2 kalam 2 tûṇi and 1 kuṟuṇi; to the ? *pâjâri*, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day; and to the mason who repairs the temple, 30 kalam of paddy for 360 days at 1 kuṟuṇi a day.

Thus has the allotment been made. This is the signature of Nirupa-ṣikâmaṇi Viḷupparaiyan, the puravu-vari-tiṇaikkaḷam-mugaveṭṭi. This is the signature of Viraṣikâmaṇi-mûvênda-vêḷân.

Be it well.

107

Date 1054 A. D.

T In the 3rd year of the reign of Kô-pParakēsaripammar, *alias* śrī-Rājēndra-Dēva—who, having conquered the Iraṭṭapāḍi seven and a half lakh (country) and set up a pillar of victory at Kollāpuram; having terrified Âhavamalla at Koppam on the bank of the great river and taken possession of his elephants, horses, women and treasures; and having performed the anointment of victory, was graciously seated on the throne of heroes—

On the 86th day of the 3rd year of the king's reign,, the overseer of the daṇḍanāyakas, Veṭṭan Pañchanedi-Vāṇan, *alias* Madurāntaka-tTamiḷpperaiyan of Tandanūgurai in Viḷā-nāḍu belonging to Pāṇḍikulāśani-vaḷanāḍu of Śōḷa-maṇḍalam, granted two perpetual lamps for the goddess Piḍāriyār of Kuvalālam in the Kuvalāla-nāḍu of Vijaya-Rājēndra-maṇḍalam, and, having ? purchased 63 cows., made them over to the two worshippers of the goddess, the Śiva-Brāhmaṇas — Śāṅkaran Tiyaṃbakan, *alias* Bhūpālarāja-Brahma-mārāyan and Âlan Māraśiṅgan, *alias* Rājaparākkirama-Brahma-mārāyan—of the Kauśika-gōtra, for maintaining the lamps for as long as the moon and the sun exist. Any profit accruing from these cows was to be theirs (the Śiva-Brāhmaṇas').

These (lamps) are under the protection of all Māhēśvaras.

108

Date 1071 A. D.

T In the 2nd year of the reign of Kô-Rājakēsarivarṃma, *alias* śrī-Rājēndra-Śōḷa-Dēva¹⁾, who—having as companions his sword and arms which resembled two branches and abiding in which the goddess of Fortune became resplendent—conquered Keḷi. . . ; seized many troops of elephants at Vayirāgaram; graciously took tribute, the fame of which spread to all the regions, from the king of Dārā at Śakkaragoṭṭam which had been free from fear of attack; placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Viṣṇu, having become the primeval Boar, had formerly raised; sent the wheel of his authority and his tiger banner to every region; established his fame and charity in every land; sat in state with victory for his companion, while valour, liberality, honour and mercy became prominent as his inseparable attributes; rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambū-dvipam—

¹⁾ Kulōttunga I. who is so called in inscriptions of the early years of his reign.

When the officer, Ambalavan Tiruppondaiyâr, *alias* Vîraṣikâmaṇi-mûvênda-vêlâr, of Pânḍiyambâkkam in the Pembuliyûr-nâḍu of Kâliyûr-kottam in . . . la-maṇḍalam, being seated in a maṇḍapam within the enclosure of the temple of Piḍâriyâr at in the Kuvalâla-nâḍu of Vijaiya-Râjêndra-maṇḍalam, questioned the Kannâṭaka-panḍita who was conducting the *mâḍḍapattiyam* for the goddess, and the *panchâchâriya pûjâris* who, whether any allotment of the paddy which was the equivalent of the revenue in gold (mâḍḍai) collected from the villages which were *dêvadânas* of the temple had been made to the gods and to the servants performing various duties in the temple, they replied that no allotment had been made until the 2nd year of the reign of la-Dêva. Thereupon, the officer Vîraṣikâmaṇi-mûvênda-vêlâr made the following allotment in the presence of the above temple servants and of Nirupaṣikâmaṇi Viḷupparaiyan, *alias*, of Araṇinilai-Mummuḍi-Sôḷa-nallûr in . . . yûr-kottam, the puravu-vari-tiṇaikkaḷam *mugavetti*:—(Here follow details of the revenue in gold from the different villages and of its equivalent in paddy.) To each of the deities—Vîrabhadra, Brahmâṇi, Îṣvari, Kaumâri, Vaishnavi, Vârâhi, Indrâṇi, śrî-Châmuṇḍêṣvari, Gaṇapati, Châmuṇḍêṣvari of Mûlathâna, Yôgêṣvari, Kshêtrapâla-dêva, Mahâ-ṣâstâ, and Sûrya-dêva—4 nâlî of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves for each offering. (Then follow totals calculated for one year in measures of paddy.) On each of the days of the summer solstice, the winter solstice and the solar eclipse—for the sacred bath of the goddess, 1 tûṇi of paddy, together with 4 nâlî of rice the equivalent of which in paddy is 1 kuṇṇi, is required for putting below the *kalaṣa*; $\frac{1}{4}$ kâṣu the equivalent of which in paddy is 2 tûṇi and 2 nâlî, for buying the necessary drugs for the bath; and $\frac{1}{8}$ kâṣu the equivalent of which in paddy is 1 tûṇi and 1 nâlî, for a cloth to fasten round the chief *kumbha*; for the great offering, 1 tûṇi and 1 padakku of rice, or at the rate of two to five, 1 kalam and 3 kuṇṇi of paddy; for 4 dishes of curry, 2 nâlî of paddy; for 20 areca-nuts and 40 betel-leaves, 4 nâlî of paddy; for 2 kalam of intoxicating drink required for Yôgini-Yôgêṣvara-pûjai, 1 kalam of paddy, together with 1 tûṇi of rice the equivalent of which in paddy, at the rate of two to five, is 2 tûṇi and 1 padakku; and for one sheep required for the same *pûjai*, $\frac{3}{8}$ kâṣu the equivalent of which in paddy is 1 kalam and 3 nâlî.

¹⁾The same items are repeated for the day of the Kârttigai (Krittikâ) *nakshatra* in the month of Kârttigai with the addition of an allowance of 1 kalam and 2 tûṇi of paddy for 10 nâlî of oil required for lamps, at the rate of 1 padakku of paddy for every nâlî of oil.

¹⁾ This is printed in the Tamil as No. 112a.

On every Tuesday in the year—for offerings 1 kuṇṇi of rice, for oblation (*balī*) 2 nâḷi, and to Astradêvar 2 nâḷi; two dishes of curry; 4 areca-nuts and 8 betel-leaves; for burnt offering (*aiṅgâra-bali*), 1 sheep valued at $\frac{1}{4}$ kâṣu; 10 lamps to be lighted at the time of performing the sacrifice; for the worship of the Virgin (Kanyâ-pūjai), 7 women and 1 Brahmachâri (Vikkêṣvara-mâṇi) to be employed; 4 dishes of curry; 16 ? areca-nuts (*veruṅgây*) and 32 betel-leaves. (The totals calculated for the 52 Tuesdays of the year are also given in measures of paddy.)

On each of the 10 remaining *saukranti* days¹⁾ (the solstices having been already provided for) in the year—1 kuṇṇi and 4 nâḷi of rice, 2 dishes of curry, 2 areca-nuts and 4 betel-leaves. (The totals are given for one year.)

On each day of the 12 monthly festivals—1 padakku of rice, 4 dishes of curry, 48 areca-nuts and 96 betel-leaves; 4 nâḷi of oil for lamps; for Yôgini-Yôgêṣvara-pūjai, 2 kalam of intoxicating drink (the equivalent in paddy being given as 1 kalam), 1 tūṇi of rice, and 1 sheep (valued at $\frac{1}{3}$ kâṣu). (The totals for one year are given).

For hoisting the sacred flag in the festival of Uttarâ-nakshatra in the month of Paṅguni, 1 kuṇṇi of paddy together with 1 nâḷi of rice (the equivalent of which is given as 2 nâḷi of paddy) for putting below the pots containing sprouting seeds (*pâḷigai*); $\frac{1}{3}$ kâṣu for buying a cloth to fasten round the Châmuṇḍâ-kumbam; offerings of rice, curry, areca-nut and betel-leaves; and $\frac{1}{2}$ kâṣu for buying a cloth of 12 cubits for the sacred flag; to the man who paints the flag, $\frac{1}{3}$ kâṣu; for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be presented to the priest, $\frac{1}{4}$ kâṣu; for presentation to the man who performs the ceremony of opening the eyes (of the image of the god), $\frac{1}{3}$ kâṣu; for the flag-god (Dhvaja-dêvar), 4 nâḷi of paddy for putting below the kalaṣam; offerings of rice, curry, areca-nuts and betel-leaves, (totals given for the 7 days of the festival); and 1 sheep on the day of hoisting the flag and another on the day of taking it down.

For Astra-dêvar, $\frac{1}{3}$ kâṣu for buying a cloth for his vestments; and offerings of rice and curry twice a day, (totals for 7 days given). $\frac{1}{4}$ kâṣu for a cloth to be presented to the man who proclaims the festival. For concluding the ceremonies on the 7th day, 1 kuṇṇi of paddy together with 1 nâḷi of rice for spreading below the pots containing sprouting seeds; $\frac{1}{3}$ kâṣu for buying a cloth to fasten round the Châmuṇḍâ-kumbam, and offerings of rice, curry, areca-nuts and betel-leaves.

For the Châmuṇḍâ-oblation (*hōma*) to be offered twice a day, 1 nâḷi of ghee. For the oblation of rice, to be offered twice a day, 4 nâḷi of rice. For sesamum, parched rice and *tōrai* (a kind of rice), 1 kuṇṇi of paddy. For

¹⁾ The day of the passage of the sun from one zodiacal sign into another.

burnt offering, 1 sheep. (Totals for 7 days given in measures of paddy for all these.)

For the nine gods (Nava-dēvataigaḷ), offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves; $1\frac{1}{2}$ kāṣu for buying 9 cloths for their vestments; $\frac{1}{2}$ kāṣu for 3 mañjāḍi of gold for their *tirukkāppu* and for the oblation of rice to be offered twice a day, 4 nāḷi of rice. (Totals in measures of paddy given for 7 days.)

For presentation to the man who offers the daily oblation in fire, $\frac{1}{8}$ kāṣu. On each of the festival days when the deity is taken out in procession, offerings of rice at two times of the day, of curry, areca-nuts and betel-leaves; oil for burning lamps at the place to which the deity is taken; $\frac{1}{8}$ kāṣu each for two cloths to be used for the deity, one during the sacred bath and the other after the bath.

To the man who officiates as Brahmā, to the one who repeats *mantras* and to the man who recites hymns before the deity, $\frac{1}{4}$ kāṣu each. To one Rigvēdi, to one Sāmavēdi and to one Yajurvēdi, $\frac{1}{8}$ kāṣu each. For buying cloths to be given ? along with boiled rice etc. offered to the deity to those who performed services, to those who danced and to those who sang, during the festival, 4 kāṣu.

For performing the *śandi* for the divine mother (*mātiru-śandi*), 1 padakku of sprouting paddy; and another for buying *tōrai*, the pulse *uḷundu* and other necessary things.

At the place. . . . , 1 kāṣu for buying $\frac{1}{2}$ kaḷāṅju of gold for a complete set of ornaments for a virgin; and $\frac{1}{4}$ kāṣu for buying a cloth for her.

$\frac{1}{4}$ kāṣu for a cloth to wrap round the kettle-drum; 1 kuṟuṇi of paddy for putting below the kettle-drum; $\frac{1}{2}$ kāṣu for a cloth for. . . flag; $\frac{1}{4}$ kāṣu for 1 sheep required for sacrifice; offerings of rice, curry, areca-nuts and betel-leaves—(totals given for 7 days in measures of paddy); and oil for lamps.

1 padakku of paddy and 4 nāḷi of rice for putting below the Chāmuṇḍā-kalaṣam in the sacrificial hall and below the 9 *kumbas* (pots) on the sacrificial altar on which the fire is kept; $1\frac{1}{2}$ kāṣu for buying cloths to wrap round the *kumbas*; and oil for one perpetual lamp.

For the 10 Kumba-dēvatās and for Astra-dēva, offerings of rice, curry, areca-nuts and betel-leaves—(totals given in measures of paddy for 7 days); 2 nāḷi of rice for the morning oblation; the same for the noon-day oblation, together with 1 sheep for the bloody oblation; 2 nāḷi of rice again for the evening oblation; and the same with 1 sheep for the Ardha-yāma oblation—(totals given again).

For *graha-śānti* and *arṇuda-śānti*, 1 sheep per day; and oil for two hand-lamps at the time of sacrifice.

For the *nava-hôma*, rice for the nine oblations and ghee; for Châmunḍâ-hôma, 1 sheep per day.

For . . . *yamu* . . . *si*, offerings of rice and curry, and oil for lamps. At the conclusion, eight she-buffaloes valued at 2 kâṣu each, one sheep for ? victim and 1 sheep for meritorious sacrifice (*puṇya-radaï*). For the . . . priest, $\frac{1}{2}$ kâṣu for two cloths, one to be tied round the waist and the other to be thrown over the shoulders, to be given to him; and 6 kâṣu for 3 kaḷanju of gold to be presented to him. For Šû, $\frac{1}{2}$ kâṣu for two cloths similar to the above, and 2 kâṣu for 1 kaḷanju of gold to be presented to him.

For the sacrificing priest, $\frac{1}{4}$ kâṣu for two cloths, and 2 kâṣu for 1 kaḷanju of gold to be presented to him.

To the nine priests who performed the *nava-hôma*, $\frac{1}{2}$ kâṣu each.

On each of the 7 days during which the *śânti* is performed, 1 kalam of intoxicating drink and $\frac{1}{2}$ sheep for Yôgini-Yôgêṣvara-pûjai, also 1 padakku of rice. On each of the above days, 1 tûṇi and 1 padakku of rice for feeding the dumb, the blind, those who sang and those who danced. (Totals given in measures of paddy in all the above.)

.....

109 a

Date 1033 A. D.

In the 22nd year of the reign of Kô-pParakêṣaripannar, *alias* šri-Râjendra-Šôḷa-Dêvar who, etc. (see Nos. 106 a and 44), conquered with his great and warlike army Idaituṛai-nâḍu etc. (see Nos. 106 a and 44); Mâṣuṇi-dêṣam, whose paddy-fields were green; a large heap of family-treasures along with many other treasures, after having captured, together with his relations, Indirâšan of the ancient race of the moon, in a battle which raged at Âdinagaravai of unceasing great fame; Oṭṭa-vishaiyam, surrounded by dense ? bamboo thickets which were difficult to approach; the fine Kôṣalai-nâḍu, where Brâhmins are collected together; Taṇḍabutti, whose gardens abounded with bees, after having destroyed Danmapâla in a hot battle; Dakkaṇa-Lâḍam, whose fame spread in all directions, after having so attacked Iraṇašûra that his stubbornness vanished; [Vaṅgâla-dêṣam, of unceasing drizzle, from which Gôvindašaudan, dismounting from his horse, fled;] elephants of great strength, women and treasures, after having been pleased to frighten on a hot battle-field Mahivâḷa of ? Šaṅgoṭṭal, who wore the warrior's ankle-rings; Uttira-Lâḍam, surrounded by the vast sea which abounded with pearls; the wave-throwing Gaṅgai whose sacred waters were full of fragrant flowers; and who—having sent many ships in the midst of the billowing sea and having [captured] Šaṅgirâma-vijaiyôttuṅapanma, the king of Kiḍâram, [along with his elephants

.....],—took [the large heap of treasures which he had rightfully amassed], the Vichchādira-ttōraṇa at the war-gate of the enemy's extensive city, the wicket door set with jewels of great splendour, and the door set with large jewels; the extensive śrī-Vijaiyam; Pannai, watered by the river; the ancient Malaiyūr, whose fortress was on a high hill; Māyiruḍiṅgam, the moat around which was the deep sea; Ilaṅgāśōbam, of undaunted heroic deeds; Māppappālam, having abundant waters as its guard; [Mēvilimbaṅgam, which had fine fortifications as defence]; Vaḷaippardūru, situated in the midst of green jungle; Talaittakōlam, praised by great men versed in the sciences; Mādamaḷiṅgam, of steady heroic deeds; Nilāmuri-dēśam, whose fierce strength was increased by enmity; Mānakkavāram, having gardens the flowers in which were full of honey; and Kidāram, of fierce strength, guarded by men who wore the warrior's ankle-rings;—

According to the command of śrī-Rājendra-Śōla-Dēva, the general Uttama-Śōla-Brahma-mārāyan, *alias* Mārāyan Arumōḷi, son of Rājendra-Śōla-Brahma-mārāyan, *alias* Nārkaṇa śrī-Kṛishṇan Rāman, of Kēraḷāntaka-chaturvēdi-maṅgalam, *alias* Amaṇakuḍi, in Vēnṇādu belonging to Uyyakkondār-vaḷanādu of Śōla-maṇḍalam, caused to be built [of stone] what had formerly been built of brick in the temple of Piḍāriyār at Kuvaḷālam in the Kuvaḷāla-nādu of Gaṅgāśāyaram in [Nigarili] Śōla-maṇḍalam. He also granted a perpetual lamp known by the name of Janavārkalpagam to be burned before the goddess for as long as the moon and the sun endure, and, for its maintenance, made over 7 excellent she-buffaloes which must neither die nor grow old to the Śiva-Brāhmaṇas (two named) of the temple. For this light to give a steady flame, a lamp was given weighing one hundred *palam* by the scales of Âyiravan. On his behalf, the sacred temple was caused to be constructed by the Brāhman Mūttavagaittūdan Tiruppori Ambalattāḍi of Kāṭṭumāna-pākkam in the Māgi-nūr-nādu of Śēngāttu-kkottam in Jayaṅgonḍa-Śōla-maṇḍalam.

Śintāmaṇi Saṅkaran, the possessor of the Mūttavagai sacred parasol, of Eyinaṅgu in Veḷā-nādu which belonged to Kshatri-śikāmaṇi-vaḷanādu, gave over to the charge of the Śiva-Brāhmaṇas worshipping in the temple a twilight lamp to be burned at one *śandi* (one of the three times of the day), as long as the moon and the sun exist, before the Piḍāriyār of Kuvaḷālam.

109 b

Date? about 1200 A. D

The hero Mādavan of Aṇḍa. . . ., got this *piḍam* (pedestal) made.

110

Date about 1280 A. D.

I, Veṭṭummāra-Bāṇan, *alias* Uttama-Śōḷa-Gaṅgan (with usual Gaṅga titles)¹⁾, remitted the land-tax, the tax on *avichchu* (?), the tax on houses, the tax on ? sugarcane mills and other taxes in the *dēvadānas* of the goddess and gods of Kuvaḷālam, and in the *dēvadānam*, *tiruvīḍaiyāttam* and *paḷlichchandam* granted for gods in the Kuvaḷāla-nāḍu.

(Usual final imprecatory sentence.) This (charity) is under the protection of all Māhēśvaras. May it be prosperous. There is no guide but virtue to those who understand virtue.

111

Date 1027 A. D.

On the 240th day of the 16th year of his reign, Kô-Parakēsariṇmar, *alias* śrī-Rājēndra-Śōḷa-Dēvar, who took the Eastern country, Gaṅgai and Kaḍāram, being graciously seated in the outer hall of the ? stage within the palace at Vikkīrama-Śōḷa-puram in the Kaivāra-nāḍu of Nigarili-Śōḷa-maṇḍalam, was pleased to order that the village of Piragampalli in the Kuvaḷāla-nāḍu of Nigarili-Śōḷa-maṇḍalam, excluding the ? portion of the ryots, should be entered in the revenue register as a *dēvadāna* and that the revenue in paddy and gold (specified) hitherto paid by the village should, from the 16th year of the reign, be paid for the requirements of the goddess Piḍāriyār of Kuvaḷālam in the same nāḍu. The royal secretary (named) having written that the king had been pleased to order thus, and the chief secretary (named) along with three others (named) having approved of it, Rājēndra-Śōḷa-Brahmādirāyar, *alias* Nārkkāṇa-mārāyan Jananādanār of Kēraḷāntaka-chcharuppēdi-maṅgalam in Vēṇṇāḍu of Uyyakkoṇḍār-vaḷanāḍu, ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (ten named), the revenue accountants (twelve named) made an entry in the revenue register on the 281st day of the 16th year that the village was a *dēvadāna* from that year.

This is the signature of Aiṇṇūruvan Ârāvamudan¹⁾, the puravu-vari-tiṇai-kkaḷam mugaveṭṭi. This is the signature of Ḥavenbai-uḍaiyān, the puravu-vari-tiṇai-kkaḷam mugaveṭṭi.

¹⁾ See Nos. 69, 76, and 77.

²⁾ Also mentioned in No. 19.

112 a

Date 1022 A. D.

On the 270th day of the 11th year of his reign, Kô-pParakêšaripanmar, *alias* šri-Râjendra-Šôla-Dêvar, who took the Eastern country and Gaṅgai, being graciously seated in the outer western *maṇḍapam* called Râjendra-Šôlan inside the temple at Kâñchî-puram, was pleased to order that the ? village of Pašai. . . . in the Kuvalâla-nâdu of Nigarili-Šôla-maṇḍalam,— excluding the ? portion of the ryots, including *kârâṇmai*, *miyâtchi*, excess and deficiency— should be entered in the revenue register as a *dêvadâna* from the 7th year of the reign and that the revenue in paddy and gold (specified) of the village should be paid for the requirements of the goddess Piḍâriyâr of Kuvalâlam in the same nâdu. The royal secretary, Râjendra-Šôla-nallûr Kîlavan, having written that the king had been pleased to order thus, and the chief secretary, Râjendra-Šôla-kKandiruvapperaian, along with three others (named) having approved of it, Râjendra-Šôla-Brahmâdhirâjar¹⁾ ordered that it should be entered in the revenue register in accordance with intimation received. This order having been communicated by the revenue officers (eleven named), the revenue accountants (seven named) having met together made an entry in the revenue register on the 29th day of the 13th year to the effect that the village was a *dêvadâna* from the 7th year and that its revenue in paddy and gold (specified again) should be paid for the requirements of the goddess Piḍâriyâr of Kuvalâlam.

This is the signature of the puravu-vari-tiṇaikkalam superintendent, Kuḷalûr-uḍaiyân. This is the signature of the mugavetti, Iḷavenbai-uḍaiyân.

112 b

Date ? 1052 A. D.

In the 35th Kô-pParakêšaripanmar, *alias* šri-Vijaiya-Râjendra-Dêva²⁾, who—having taken the head of Vira-Pândiyan, the Šalai of Šeralan, Ilaṅgai and the Irattapâdi seven and a half lakh (country), and set up a pillar of victory at Kalliyâṇa-puram,—took his seat on the throne of heroes and got himself anointed as Vijaiya-Râjendra —
 Kuvalâ . . . in the Kuvalâla-nâdu of Vijaiya-Râjendra-maṇḍalam

¹⁾ The same that is mentioned in the previous number.

²⁾ Mulbagal Nos. 105 c and 106 a, with almost the same historical introduction, are dated in the 33rd year of Râjâdhirâja, elder brother of Râjendradêva. This inscription may refer to the reign of the same king; Râjendra may have been a co-regent.

112 c*Date ? about 1200 A. D.*

The hero Mâdavan of Âṇḍakku (?) in Têvûr-nâḍu which belongs to Arumolî-dêva-vala-nâḍu.

112 d*Date ? about 1025 A. D.*

(This inscription is fragmentary. It contains no date and no name of any king.)

Details of the number and weight of some gold and silver ornaments presented to some god are given. Some grants are made for burning perpetual lamps before the god of some place.

112 e*Date about 1025 A. D.*

(Contains only a fragment of the historical introduction given in No. 109 a.)

Râjêndra-Chôla's time.

112 f*Date ? 1023 A. D.*

(This is also fragmentary. All the historical introduction is gone.)

In the 1[2]th year of the reign of Kô-pParakêšaripanmar, *alias* šri-Râjêndra-Šôla-Dêvar, who conquered — Vira-Šôla of Nandi-puram in Tirunaraiyûr-nâḍu belonging to Kshatrišikâmaṇi-vala-nâḍu, made over to the Šiva-Brâhmaṇas worshipping in the temple for burning a lamp before the ? Bhaṭṭar of Kuvaḷâlam in the Kuvaḷâla-nâḍu of Nigarîli-Šôla-maṇḍalam.

112 g*Date about 1020 A. D.*

This is similar to No. 112 e. The name of the king, Râjêndra-Šôla, can be made out.

113*Date 1379 A. D.*

(On the date specified),—Be it well. The mahâ-maṇḍalêšvara, subduer of hostile kings, a spear for the head of royal elephants, a smokeless pit for hostile kings, Bhairava in battle, the servant of Virabhadra-Râya, terrifier of Prithivîpati-Râya, statue at the door of Harihara's abode, champion over the three kings, Nâgaṇṇa-Voḍeyar's son Dêpaṇṇa-Voḍeyar, the mahântas of all the

world and others (named), with all the farmers and subjects, and the temple priests in Kôlâla (named), gave to Dêvappa-jîyya, the head of the Dêvi temple, a śâsana as follows:—Having bound on you the badge of Jîyya of the Dêvi temple, on account of that Jîyya badge we grant to you all the lands and dues belonging to Andiganahari village in Kôlâla-nâḍ, free of all imposts, to continue as long as sun and moon.

Whatever lands of the jîyyas of the various temples are attached to that Jîyya badge will also belong to Dêvappa of this temple.

Imprecation.

114

Date 1538 A. D.

May it be prosperous. (On the date specified),—when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:— during his *pârûpatya* granted to the brave soldiers in the villages of the . . . temple in the *puṇya-kshêtra* of the goddess Kôlâla, worshipped in the four yugas, set up by Paraśurâma in this old time Dahana Kôlâla, giving it another name of Kôlâla Bhârgava¹⁾.

115

Date ? about 1030 A. D.

This is the sacred outer maṇḍapam called śri-Râjêndra-Śôḷa-dêvan after the name of (the king) śri-Râjêndra-Śôḷa-Dêvar, caused to be erected by Jakkiyappai, daughter of Tribuvanaiyan of Iṭṭakirai, at the foot of Śûḷkal-malai, otherwise called Kanaka-pavvatam (the golden mountain), in the Kaḍambanâk-kai-nâḍu.

116

Date about 1030 A. D.

Tribhuvanayya's son Jakeya had it made (a lotus ornament).

118

Date 1785 A. D.

(Persian)—God is the Protector. All things exist by water. Thus is it written.

¹⁾ Some of the inscription being defaced, parts of the translation are uncertain.

119

Date 1786 A. D.

(Persian)—The shadow of God, Tīpū Sultān, emperor of the faithful,—may his country and empire last for ever.

By order of the Sultān, who is the king of the world, Saiyid Budān, a devoted Amīl, in the year Sāhir and the month Taki, constructed the tank, whose water is like the water of Kansar (the river of heaven).

120

Date 1216 A. D.

I, Vīra-Gaṅgan, *alias* Uttama-Śōḷa-Gaṅgan (with usual Gaṅga titles), having set up the god Vīra-Gaṅgīśvaram-udaiya-nāyanār in the village of Vīra-Gaṅganallūr on the hill called Muchukunda-giri near Kuvalālam of the Kuvalāla-nādu in Gaṅga-maṅḍalam and having also built a stone-temple for the god, made (on the date specified) a grant of 10,000 kuḷi of wet land, as measured by the rod *variśai-kkōl* and of 28 kaṇḍagam of *etta-land*¹⁾ (all specified) for the worship, offerings, lamps, unguents and other various requirements of the god. May this last as long as the moon and the sun endure.

Date 1219 A. D.

And (on the date specified) I also made a grant of various lands (specified) to provide for the daily and monthly festivals, the festival on the day of Kēṭṭai (Jyêshthâ)-nakshatra, and the great festival on the day of the holy Kēṭṭai-nakshatra in the month of Śittirai, of this god, and to provide for the temple servants. The temple authorities shall take possession of these lands. This grant is to last as long as the moon and the sun endure. This is placed under the protection of all Māhêśvaras. The giver obtains merit; his successor should protect the charity; he who rashly injures it will long suffer in hell; but he who protects it

121

Date ? 1225 A. D.

I, Vīra-Gaṅgan, *alias* Uttama-Śōḷa-Gaṅgan, granted (on the date specified) in the year Tāraṇa corresponding to the 46th year of my reign, 12,000 kuḷi of wet land and 24 kaṇḍagam of dry land (all specified), exempt from taxes, to twelve dancing-girls (two of whom are named), at the rate of 1000 kuḷi of wet land and 2 kaṇḍagam of dry land each, in order that they

¹⁾ Land irrigated by water-levers (?).

might serve in the temple of Vira-Gaṅgiśvaram-uḍaiya-nāyanār at Vira-Gaṅga-puram on the hill called Muchukunda-giri. I also granted 1500 kuḷi to Pāḍum-āṇḍān (the songster Āṇḍān ?). This is under the protection of all Māhēśvaras.

122¹⁾

Date about 1280 A. D.

I (no name given) made a grant of the following dues for the sacred service in the temple, to last as long as the moon and the sun exist:—

5 paṇa for every foal...born in the Kuvalāla-nādu; 3 paṇa for.....; 1 *pon* for every foal sold in the same nādu; and the taxes on fodder, ? on foot-paths, on horse-tracks and on horses.

I also granted, to provide for offerings of rice, lands (specified) excluding former dēvadānas and including the taxes on land and on avichchu (?).

123

Date about 1280 A. D.

I, Veṭṭummāra-Bānan, granted, for the perpetual lamp of Šenkara,..... of Kuvalālam.

124^a

Date ? 1218 A. D.

I, Vallāla-dēvan, son of Šikka-dañṇāyakkar, who was the younger brother of Pólāla-dañṇāyakkar, who was again the father-in-law of the mahā-maṇḍališura Uttama-Šōla-Gaṅga (*alias* ?) Šelva-Gaṅga—made (from the date specified) a grant of a garden (specified) to be converted into a flower-garden for the god Vira-Gaṅgiśvaram-uḍaiya-nāyanār. The flowers in the garden were to be utilised for the temple garlands and the other produce for maintaining sacred lamps.....

124^b

Date 1321 A. D.

The officers (two named) under Kariya-Irāmaiya-nāyakkar, son of Kā..... yar, who was one of the ministers of vira-Vallāla-Dēva, and the inhabitants of Periya-nādu in Kuvalālam, agreed (on the date specified) to defray the expenses in connection with the various festivals of the god Vira-Gaṅgiśvaram-

¹⁾ In this and the following inscription there is an orthographical peculiarity—the writing of *bindu* for the first member of conjunct consonants, e. g. *viṃṭa* for *viṭṭa*.

uḍaiya-nāyanâr. (Names of men who agreed to bear the expenses of the festivals on different days are given with other details.) The expenses of the fourth day festival were agreed to be borne by Iruga-ṣeṭṭiyâr, the headman of the Ubhaya-Nânâdêṣigaḷ. (Usual final imprecatory sentence.) The protection of Mâhêṣvaras (is sought for this charity).

125

Date ? about 1250 A. D.

I, Marudûr-uḍaiyân Kamban Villavarâyan, [*? alias*] Pottasam Vêle Aḍakkaiyan, made a grant of land¹⁾ (specified) for the maintenance of a sacred lamp to be burned at two times of the day before the god Vîra-Gaṅgiṣvaram-uḍaiyanâyanâr. This is to last as long as the moon and the sun exist. This is under the protection of Mâhêṣvaras.

126

Date ? 1286 A. D.

I, Malaiyaṅḍai Śiyan's son Dêvaṅḍai Śiyan, the strong-armed Vîra-Nârâyaṇa and maṅḍalika of Koygaikkuru-nâḍu, granted (from the date specified), for as long as the moon and the sun endure, 300 kuḷi of land (specified), in order that its income, viz., 21 paṇa, might be utilised for ? carrying in procession the god Vîra-Gaṅgiṣvaram-uḍaiyanâyanâr in the month of Vaigâṣi and on the day of Âyiliya (Âṣlêshâ)-nakshatra, the star under which I was born.

127

Date ? about 1220 A. D.

I, . . . Gaṅgan Viḷuppar Nârayan, Uttama-Sôḷa-Gaṅga . . . , granted for as long as the moon and the sun exist, lands (specified) for maintaining two twilight lamps to be burned before the god [Vîra-Gaṅgiṣvaram-uḍaiyanâyanâr]. (Usual final phrase and imprecatory sentence.)

128

Date 1321 A. D.

(On the date specified), vîra-Ballâḷa-Dêva's minister Kali-Lakkumai-Daṇṇâyaka's son Kariya. . Râmai-nâyaka's officer Haḷḷa . . .

¹⁾ It is called kaṅkaḷani—stony wet land.

129

Date about 1220 A. D.

I, Vikkīrama-Gaṅga . . . 's son . . kka, the servant of Vīra-Gaṅga, *alias* Uttama-Śōḷa-Gaṅga (with usual Gaṅga titles), am the husband of the wives of those servants who run away. Having said this, if I survive him not dying with him, I shall incur the shame of giving my wife to the servant who [does not] run away.

130

Date 1216 A. D.

I, Vīra-Gaṅga, *alias* Uttama-Śōḷa-Gaṅga (with usual Gaṅga titles), having set up the god Jalakaṇṭhēśvara-nāyanār in the village of Vīra-Gaṅga-nallūr at the foot of the hill called Muchukunda-giri, near Kuvaḷālam of the Kuvaḷāla-nāḍu in Gaṅga-maṇḍalam, and having also built a stone temple for the god, made (on the date specified) a grant of 100 kuḷi of land (specified) for offerings of rice, lamps, unguents and other requirements of the god. I also granted the village of Vibhūtipuram adjoining Kuvaḷālam to provide for the worship of the god. (Then follow the boundaries of the village.) The Śiva-Brāhmaṇa of the Kauśika-gōtra shall enjoy this (village).

(Usual final imprecatory sentence.) (Signed) śrī-Jalakaṇṭhēśvaran. (This charity) is under the protection of Umā-Mahēśvara.

131

Date 1198 A. D.

Be it well. Vikkīrama-Gaṅga,—who was the lord of I . . śaiyār of immense fame on this earth. . . . girt by the wavy sea; who was the friend of ; who was the first chief merchant (āli-vaṇikēśan) that settled people in the great city of Kuvaḷālam of spotless fame; who owned the city of Aḷagai also; who was born from the womb of his Arundati-like mother, the lady Uyyāṇḍai; who had been born along with? Śīrāśai-ttēvan to the Trailōkya-paṭṭāna-svāmi Aiyān; who had his breast decorated with bright jewels; who was the lord of the fertile Tōṇḍai-vaḷa-nāḍu, surrounded on one side by waters abounding in red lotuses; who was greater than the great; and who possessed troops of victorious elephants;—having (on the date specified) caused to be set up at ? Indaḷūr the god of the sharp-edged spear, who pierced the mountain (Subrahmaṇya), granted one vēli (specified) of the best lands below the Kuvaḷālam tank whose waters were full of blooming flowers, made many rich endowments, caused provision to be made for taking out Śībali (the secondary

image) in procession at the three times of the day, and thus established his fame for as long as the moon and the sun exist.

This charity is under the protection of the Mâhêśvaras and of the Five-hundred.

132

Date 1179 A. D.

(The meaning of portions of this inscription is not quite clear.)

Be it well. In the name of Śelvan—who was the companion of the goddess of Fortune, the husband of the goddess of Victory, and the guardian [of the goddess] of the great Earth;.....; who had the elephant [of his banner] sketched on the Mêru of the north; who was the most celebrated in the lunar race of the west; who crossed the fertile waters of the Kâvêri of the south; the singer of whose praises became a king of the gods; in obeisance to whom the man that raised his joined hands to his head.....; who wore golden necklaces.....and was full of grace; who on one occasion captured by force the ? army (*parikalam*) of Veṅgâḷi to the panic of the gods of the eight directions and of Iyama (the god of death); who, having pierced the long mountain range and gone to the nether region of the Nâgas, attacked.....; who was well versed in the three forms of Tamil¹⁾; and who was the lord of Muchukunda-giri and of the excellent city of....puna-varttanapura extolled by bards—his daughter, Mâdêvi of renowned chastity, younger sister of the implacable Vikkiramâdittan,—the younger brother of the leader of ? Śâraman's heroic army.....and ? of Vîra-Gaṅgan who was the ? messenger of the Pañjavar (Pâṇḍyas ?), the son of others' wives and the bearer of the cruel bow,— the celebrated elder sister of Kûttan, and the paternal aunt of the youthful Gaṅgapperumâ!—who.....king.....who was the lord of Kachchi. . . . and who vanquished Tennan (Pâṇḍya) on the battle-field.....,— having come to the firm conclusion that wealth, rank and all things of this wide world are fleeting, practised severe austerities, and with a desire to do some act of charity, built a beautiful stone-temple with the tôraṇa-gate and the surrounding walls. Having provided the temple with a flower-garden, kitchen, pond, suitable environs, musical instruments (two named) and ornaments (some named), and having made provision for the expenses of worship, she set up (on the date specified) the god Śaṅkara together with his consort Umai near the hill on which fragrant Vilva (kûviḷai) trees grew and the foot of which was washed by the river whose waters brought sandal, *agil*, pearls, jewels and gold.

¹⁾ Prose, poetry and drama.

133 a and 133 b*Date ? 1311 A. D.*

(The inscriptions are fragmentary. The meaning is not quite clear.)

(On the date specified) grants of land (specified) were made for the god Śelva-Gaṅgiśvaram-udaiyār.

134*Date 1367 A. D.*

Be it well. (On the date specified), at the time when the mahā-maṇḍalê-śvara, subduer of hostile kings, champion over kings who break their word, vîra-Bukkaṇṇa-Odeyar's son vîra-Rājendra-Vodeyar was ruling the kingdom of the world:—a grant of land.

137*Date 1284 A. D.*

I, Vira-Gaṅgan, *alias* Uttama-Śōḷa-Gaṅgan (with usual Gaṅga titles), having received full payment in gold, gave full possession of certain lands (specified) to vi.

I, Tālaikkāḍujeyaniravi, granted (from the date specified) the above lands as a gift to 19 Brāhmins and the god of the place. These 19 families of Brāhmins shall enjoy the lands, residing at . . . vi-maṅgalam.

This is the signature of Vira-Gaṅgan, *alias* Uttama-Śōḷa-Gaṅgan. This is the signature of Gaṅgapperumāl. This is the signature of Toṇḍaimān. This is the signature of . . . rāyan. I, . . . lāṇḍān, shall carry out this.

138*Date about 1284 A. D.*

(The first part of the inscription is gone.)

I, Vira-Gaṅgan, granted, together with certain taxes (named)
 . . . this Iravimaṅgalam. He who covets . . . shall incur the sin of having slaughtered a tawny cow near the Ganges. He shall incur the sin of having unjustly slandered his own mother. This charity is to continue as long as the moon and the sun endure. This is the signature of the merchants of the 18 nāḍu. He who confiscates land, whether given by himself or by another, is born a worm in ordure for 60 thousand years. The man who takes away a cowrie (*hiranyam*), a cow [or even an inch of land] goes to hell. . . .

139

Date 1287 A. D.

In the 32nd year of the reign of the universal emperor śrī-Poyśāḷa-vira-Rāmanā-Dēvar—I, Nāga-dēvar, *alias* . . . Nārāyaṇan, Śōḷakattu
Kuvalāla-nādu, *alias* Gaṅga-pādi, granted (on the date specified), for the prosperity of śrī-vira-Rāmanā-Dēvar, the wet and dry lands belonging to with the four boundaries, including the wells underground, the trees overground, the houses, sacred places and gardens, together with certain taxes (named) to Āṇḍān-bhaṭṭan and to . . . Echamutti-bhaṭṭan, son of Kiḍāmbi . . . ppiḷlai, as a sarvamānya exempt from taxes. This is to last as long as the moon and the sun exist. For every bullock-load of [areca-nuts] 10 areca-nuts (Usual final imprecatory sentence).

140

Date 1287 A. D.

(This inscription is gone in parts.)

This is the edict of Śittarumēśa, the son of the goddess of the earth. who is the son of the goddess of the earth; who knows the essence of the three forms of Tamil which form an excellent treasure; who has caused his sceptre to sway over every region without leaving even the smallest space, so that the Kali age languished, his fame increased and his enemies grew feeble; whose ornament is liberality. For victory to the arm and sword of śrī-vira-Rāmanā-Dēvar, we, ? the inhabitants of Periya-nādu in the Kuvalāla-nādu of Gaṅga-vaḷa-nādu, ? including Āṇḍān-bhaṭṭan and Kiḍāmbi Echamutti-bhaṭṭan, granted some land (specified)

In the [3]2nd year of the reign of vira-Rāmanā-Dēvar— Śōḷakattu

143

Date ? about 1284 A. D.

While (with usual Gaṅga titles) Uttama-Śōḷa-Gaṅgan Gaṅga-pperumāḷ was ruling the earth—I, Ena . . . maṇḍalikkaṇ, son of pāri-dēvan, of Kūṭṭēri in Kuvalāla-nādu, otherwise called Nigarili-Śōḷa-maṇḍalam, made a grant, at the time of the summer solstice, with presentation of gold coins and pouring of water, to last for as long as the moon and the sun exist, of certain lands (specified), to provide for offerings for the god Akkappiṣvaram-ṇḍaiya-Mahādēvar of Kūṭṭēri, to the Śīva-Brāhmaṇa (named) worshipping in the temple. I also made a grant of some other lands (specified) for the mainten-

ance of the Śiva-Brāhmaṇa-pūjāri. This charity is under the protecton of all Māhēśvaras. There is no guide but virtue to those who understand virtue. God alone is the protector.

145*Date 1611 A. D.*

Be it well. (On the date specified), Sugaṭūr Ayapa...

147*Date 1558 A. D.*

May it be prosperous. Be it well. (On the date specified), the champion over the three kings, subduer of hostile kings, Sadāsiva-Rāya's agent the mahā-maṇḍalēśvara Rāma-Rājaya's agent Diluvar Khān's agent Sitappa... , granted to Virayya, Kōḍi-Rāmasamundra in the Kōlāla-śime, as a baṭa-agrahāra, to continue as long as sun and moon.

If kings of the Turuka race fail in this, they have eaten hog's flesh. If kings of Karṇāṭaka fail in it, they will incur the guilt of murdering father and mother in Kāsi. Whatever king fails in it incurs the sin of slaughtering cows.

149 a*Date 1089 A. D.*

In the 20th year of the reign of Kōv-Irājakēśaripanmar, *alias* the emperor śri-Kulōttuṅga-Śōḷa-Dēva, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Villavar (Chēras) lost their position, the Minavar (Pāṇḍyas) became disconcerted, and Vikkalan and Śiṅgaṇan plunged into the western ocean; and was graciously seated on the throne of heroes along with his queen Puvana-muḷud-uḍaiyāḷ— To provide for oblation, burnt offerings and expenses of worship in the temple of Tiruvirāmīśvaram-uḍaiya Mahādēvar at Kaḷaniyūr in the Kuvalāla-nāḍu of Nigarili-Śōḷa-maṇḍalam, —I, Jayaṅgoṇḍa-Śōḷa-Brahma-mārāyan,of Kaṛaikkaṇḍa-Rāmadēvakami, a Brāhman of the Kauśika-gōtra and the Bahudānya (Bōdhāyana ?) sūtra of the same village—made a grant of 1000 kuḷi of wet land, as measured by the rod of 18 spans, situated in the same village within the four boundary stones caused to be set up by me with the figures of bulls carved on them; and, with pouring of water, gave it, with exemption from taxes, and the right to exact unpaid labour, such as beating the husk from paddy and other kinds of service,

to the Śiva-Brāhmaṇa (named with his *gôtra* and *sûtra*) worshipping in the temple, to be enjoyed by him and his descendants.

149b

Date 1041 A. D.

In the 30th year of the reign of Kô-pParakēsaripanmar, *alias* śri-Rājēndra-Śōḷa-Dēvar, who took the East country, Gaigai and Kaḍāram—...the dry laud with the four boundaries granted for the god Mahādēvar, *alias* Tiruvirāmišvaram-uḍaiyār of Kaḷaniyūr.....

150

Date 1393 A. D.

(On the date specified), at the time when the mahā-maṇḍalēšvara vīra... Rāya was ruling the kingdom of the world:—the prabhu of Kaḷaniyūr in Kōlāla-nād, Sintaka-Chauṇḍi-jīya's son Chokkappa made a grant of land (specified) to the carpenter Gaṇḍōji Nāchōja's son Śivadiyōja for erecting an upper storey for him. Imprecation.

151

Date 1520 A. D.

(On the date specified), the Brahmans of Vōlu-Narasimhapura and the priests gave to Dyāpa-Kedurappa land (specified) and a house.

152

Date ? 1528 A. D.

(In the year specified), the mahā-maṇḍalēšvara Rāmaya-Dēva, with certain gauḍas (named) made a grant of land (specified) to the guru of the Right-hand (sect), the Eḍiyūr *daṇḍi*, Viraṇṇ-ēḍeyar.

153

Date 1580 A. D.

May it be prosperous. Be it well. (On the date specified), when the rājādhirāja rāja-paramēšvara vīra-pratāpa vīra-Śrī-Raṅga-Dēva-mahārāya was ruling the kingdom of the world:—the mahā-maṇḍalēšvara Rāma-Rājaya-Timma-Rājaya's grandson, Kōsala-Rājaya's son, Chinna-Timma-Rājaya granted for the offerings to the Timmalanātha of Kāmadēvanahalli land (specified), free of all imposts.

154

Date 1565 A. D.

May it be prosperous. Be it well. (On the date specified), Sugaṭūr Tammaya-Gauḍa gave to Karaga-mayilappa-gauḍa a *nagâru-godagu* field of 10 koḷagas. Imprecation.

156

Date ? about 1565 A. D.

May it be prosperous. Raghunâtha-Râjaya confirmed our Kannada Bhârati agrahâra Kallandûr for as long as sun and moon exist. . . . Tammappa-Gauḍa's work of merit.

157

Date 1614 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêšvara, master of the eastern western southern and northern the four oceans, vira-pratâpa vira-Veikaṭapati-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—Sugaṭūr Tammappa-Gauḍa (made some grant).

158

Date about 950 A. D.

Be it well. When Iṛiva-Noḷamba was ruling the kingdom of the world:—
.....

159

Date about 1180 A. D.

In the. of Hojana-vira-Vallâḷa-Dêvar, of the Kuvalâḷa-nâḍu

162

Date ? 1366 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, master of the eastern western and the four oceans, vira-Bukkaṇṇa-Voḍeyar's son vira-Kumâra-Kampanṇa-Voḍeyar granted to all the Brahmans of Devalâpura, which is Kilûrugali in Kôlâḷa-nâḍ, the agrahâra made by Avasarada Aṅkappa, all the lands and rights (specified) formerly pertaining to the agrahâra, and confirmed the

shares formed by Avasarada Aukappa for Brahmans of various gôtras, with extra shares for the purâna Brahman, the servants,.....

163

Date 1642 A. D.

X (Telugu)—Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Śrī-Raṅga-Dēva-mahārāya-ayya was ruling the empire of the world:—Ōbi-Rāja Ramaṇa-Rājayya-Dēva-mahārāya-ayya, at the time of the eclipse of the sun, made to Bhāskara-Sidhēśvara-bhaṭṭa, a grant at the side of the lower Tirupati, of the Hogari-Chitanipalle village in the Kōlāla-śīme—which Śrī-Raṅga-Rāya-Dēva-mahārāya-ayya had favoured to him as an *amara-umbali*,—to be enjoyed to his posterity.

164, 165.

Date 1630 A. D.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Rāma-Dēva-Rāya was ruling the empire of the world:—Sugaṭūr Chikka-Rāya Tammaya-Gavuḍa granted to the Daḷavāyi Soṇṇaya-gauḍa a *netara-godiḡe* śāsana as follows;—You having taken great trouble and carried out for our government the list of orders written out for our affairs, we grant to you in the Sugaṭūr village.

167

Date ? 1736 A. D.

(In the year specified), Hajarat Pākhar-Khān Sāheb granted a rent-free field of 10 koḷaga to Gōpaṇṇa, Nāraṇappa and others (named), and a half share in to Timmapa.

169

Date 1155 A. D.

T While the possessor of victorious titles, the mahā-maṇḍalēśvara, Tribhuvana-malla, capturer of Talaikkāḍu Koṅgu Naṅgali Uchchaṅgi Vanavāsi and the fortress of Pānaṅgal, Jagadēkamalla-Poyśaḷa-śrī-Nārasimha-Dēvar was pleased to rule the earth—(on the date specified) the big tank at lam *alias* Pālāru

170

Date ? about 1180 A. D.

Be it well. Refuge of all the world, of world-wide renown, having acquired five hundred virā-śāsanas, adorned with many good qualities, justice, modesty,

intelligence and knowledge, protectors of the Bira-Banaja-dharma, distinguished by the flag of the white mountain, their chests embraced by energy, born in the line of Vāsudēva, Khaṇḍali and Mūlabhadra, having 32..... cities, 64 yōga-piṭhas, and 64 ghaṭika-sthānas in the middle of various countries,—the 16 of the 8 nāḍs, the 40 Sāle-gavaṛegas, gātrigas, gaḍigas, gāvunḍa-svāmis, seṭṭis, seṭṭiguttas, and sēnabhōvas, each one a hero, abounding in gold, all bearers of stout staves, âchāras,....the elephants (at the points of the compass) their hedge, Beṅgeḷe their shelter, the Bhēri their drum (*maddale*), the earth their threshing floor, the ocean their moat, Java their necklace, the power of the sun himself their great good omen, the moon himself their lunar omen, the stars and constellations their head ornaments, the 33 crores of gods their spectators, the sky their armour,.... emperors over the Chēra Chōḷa and Pāṇḍya feudatory kings and great feudal chieftains, their sacks filled with good name, piety and all virtuous qualities¹),..... the children of Bhagavatī..... the children of Paramēśvari of the town of Ayyāvāḷe,—Ayyavayyi and others...

171

Date ? about 1270 A. D.

(This inscription is much gone in parts.)

I, Irāja-Nārāyaṇa-Brahmādhiraṅjan Śelva-Gaṅgan,..... to Śētu-Irāmīśvram-udaiyār, gave for offerings of rice for the god Tiruvirāmichechurar the wet and dry lands.....great earth.....of the Šōḷas who would not change even if the moon and the sun changed their course..... (Usual final imprecatory sentence.)

173

Date 1321 A. D.

While the refuge of the whole world, favourite of earth and fortune, mahārājādhirāja paramēśvara parama-bhaṭṭāraka, sun in the sky of the Yādava family, crest-jewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs, terrible to warriors, fierce in war, sole warrior, unassisted hero, Śanivāra-siddhi, Giridurga-malla, a Rāma in firmness of character, a lion to the elephants his enemies, uprooter of the Makara kingdom, raiser up of the Pāṇḍya-kula, establisher of the Chōḷa kingdom, Poyśaḷa śrī-vira-Vallāḷa-Dēvar was ruling in peace from his residence at Pudu-Paḍaividu—I, Pammaraśar, son of the mahā-maṇḍalaśvara Murāri-dēvar, the chief of Idavaṅgam, champion over the three, Anuman in artifice, emperor in fight with the dagger, gave

¹ All assumed titles of the Banajas, of which it is difficult always to make sense.

(from the date specified) certain lands (specified) for the god Vayiri-dēvar of Ilavappalli as *kuḍaṅgai*. This is to last as long as the moon and the sun endure. (Usual final imprecatory sentence.)

174

Date 1566 A. D.

(On the date specified) the Gottihalli gauḍa Mācharasa's son Paingarasa had this stone cut.

175

Date ? 1173 A. D.

(On the date specified, partly defaced), Rachavayya-gavuṇḍa's son Siguttayya . . . recovered the cows, and went to *svargga*.

176

Date 1660 A. D.

(In the year specified), Šambāji-Rāja granted land (specified) to Antrāji-panḍita of Akaladarasa in Sugatūr hōbaḷi.

177

Date 1163 A. D.

(Tamil)—While the possessor of all titles, the mahā-maṇḍalēšvara, capturer of Taḷaikkāḍu Koṅgu Naṅgili Koyāṅṅūr Uchchaṅgi Vanavaši and Veḷvalam, the strong-armed Vīra-Gaṅga Pōšaḷa Nārasimha-Dēvar was pleased to rule the earth—

When the cattle of the village of Mādamaṅalam of Puda-nāḍu in Nigarili-Šōḷa-maṇḍalam were being harried, Oṅṅikkāmuṇḍan, son of Širuttoṇḍan, a landholder of O . t . ttūr, fell (on the date specified), having rescued them—I,of Kachhuvarašar, a landholder of Mādamaṅalam, set up this stone to commemorate the event. Kachchuvanāga-gāmuṇḍa granted to Nāgapparaiya . . 30 kuḷagam of wet-land as a kuḍaṅgai. . . . I, Nāga-gāmuṇḍa, son of Kachchava-gāmuṇḍa, gave to my brother-in-law

178

Date ? 1422 A. D.

May it be prosperous. Be it well. At the time when the mahārājādhirāja rāja-paramēšvara, subduer of hostile kings, champion over kings who

break their word, master of the eastern and western oceans, vīra-Dēva-Rāya's son Bukka-Rāya was ruling the kingdom of the world:—(on the date specified), when Vijaya-Bukka-Rāya's great minister Bayicheya-daṇṇāyaka-oḍeyar was ruling the kingdom of the world;—to Turavida-Rāvu, the mahâ-sāmantâdhipati granted the Uttamasamudra village belonging to Arehalli, with all the usual rights.

179

Date ? 1693 A. D.

(In the year specified), in Velagalaburre village the Mâremma temple was caused to be built by the śânabhāga Subbaṇṇa, and Baire-gauḍa's son Honne-gauḍa. The sculptor was Basavaṇa's son Mallâchâri.

182

Date ? about 1000 A. D.

Be it well. Madalûr Kuppa of the Gogga family, fought among the cows, died and went to *sagga*. For him was given land (specified) free of taxes.

183

Date ? about 1000 A. D.

Be it well. The Vaḷigaḷ archer.¹⁾

184

Date ? 1578 A. D.

May it be prosperous. Be it well. (On the date specified), Sugaṭur Tammeya-Gauḍa

185

Date 1752 A. D.

Be it well. (On the date specified), Mâstenhalli Ayama-Gauḍa, the dēśa-kulakaraṇi gumâsta Veṅkaṭêśaya, the Dalasanûr hōbaḷi kulakaraṇi Aṇṇappa and others (named) granted rent-free land (specified) to Karaga Tammaṇṇa and Ajaṇṇa. (*signed*)—Kempaṇṇa.

The people of Kaḍivâṇa then bought the land for 300 varaha, of which three-fourths was for Tammaṇṇa's share and one-fourth for Ajaṇṇa's. If they come for the money, it will be given in these shares. Unless Kempaṇṇa gives it, there is no claim.

¹⁾ Śri Vaḷigaḷâmbura—this designation inscribed on the effigy is no doubt the origin of the name of the village—Vēlgaḷburro.

186

Date 1128 A. D.

(Tamil)—In the 10th year of the reign of the emperor Vikkīrama-Šōḷa-Dēvar—I, Vāṇa-Vichchādara-pPudanāḍ-āḷvān, *alias* Māran, son of Aḷagiya-Šōḷa-pPudanāḍṭṭuvēḷān, *alias* Eruttilan . . űgan, having in accordance with the order of Rājēndra-Šōḷa-pPudanāḍṭṭu-maṇḍalikan, the gāmuṇḍa of Puda-nāḍu in Nigarili-Šōḷa-maṇḍalam, reclaimed 300 kuḷi of land below the big tank of Tiladanūr after clearing the jungle and removing the shrubs, granted the same as a *dēvadāna* for the god Aṅkakkāṛiṣvaram-uḍaiya Mahādēvar of this village.

He who injures this charity shall incur the heinous sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin).

We two, maya-gāmuṇḍa and Vāṇa-Vichchādara-pPudanāḍ-āḷvān, gave, with pouring of water, the land, exempt from taxes, to the Šiva-Brāhmaṇa Ādittadēva-bhaṭṭa, son of Pichchadēva-bhaṭṭa, of the Bhāradvāji-gōtra.

187

Date about 1025 A. D.

(Contains only a fragment of the historical introduction given in No. 109 a.)

Rājēndra-Chōḷa's time.

188

Date? 1789 A. D.

(In the year specified), the Dalasanūr hōbaḷi nāḍ-gauḍa Ayima-gauḍa, kula-karaṇi Aṇṇappa, and others granted to the Nabāb Shāyir Jān's khijamatabār Nūr Mahamad, land (specified) in Gāṇḍlahallī Muchalakunṭe, for the support of the *masīdi* (or mosque). Imprecations.

189

Date? about 1207 A. D.

(Tamil)—While Puḷḷa-dēvar was pleased to rule in Puda-nāḍu of Nigarili-Šōḷa-maṇḍalam—I, ttirapālan, *alias* Šōmāṇḍān, granted 4 kaṇḍaga of wet land below the big tank of Poṇḍurāṇḍu for the god Koḷḷiṣuram-uḍaiyār of the same village. (Usual final imprecatory sentence.)

190

Date? about 1210 A. D.

(Tamil)—. Kākkunāyaka-bhaṭṭa, a Šiva-Brāhmaṇa of the Ātrēya-gōtra and the holder of the tax-free land of the temple of Tirukkoḷḷiṣuram-uḍaiyār at Poṇa . . . in Puda-nāḍu of Nigarili-Šōḷa-maṇḍalam,

193

Date 1654 A. D.

(In the year specified), the rājādhirāja rājamānya rājaśrī Šambhōji-Rāja-mahārājarayya's agent for the border district of the Kōlāla-šime, Kaṇayāja-pant, and others, on the Kōmaṭis of Kōlāla abandoning it, gave to Chandaya-Tambārahaḷḷi Dēpa-gauḍa, land under the Muduvāḍi Mallasamudra tank, with a śāsana, for constructing it.....and Bālāji-panḍitarayya having given permission, they granted land (specified) in Mallasamudra and Muduvāḍi,—both together, 49 kaṇḍugas of rice-land.

194

Date 1569 A. D.

May it be prosperous. (On the date specified), for all the learned of the Muduvāḍi agrahāra, which is Dēvarāyapura, in the Muluvāyi kingdom,—the mahā-nāyaka....and others (named) granted this dharma-śāsana. You having given to us the....which the guardian Raghunātha-śrīpati.....

196

Date 1511 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-pratāpa vira-Achyuta-Dēva-mahārāya was ruling the kingdom of the world:—Kōlāla-mārāya gave into the hand of Rāmābhaṭṭa-ayya, for the temple service of the Kōlāla goddess, the Dēvaṇḍa-haḷḷi village. Imprecation.

197

Date ? 1515 A. D.

(In the year specified) Tammaṇa-Gauḍa-ayya made this *pura* and granted the village to Liṅgaṇṇa.

198

Date about 950 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, śrīman Noḷambādhirāja Iṇiva-Noḷamba Nolipayya was ruling the kingdom of the world:—And śrīmat Vikramāditya-Tiruvayya was ruling the Gaṅga Six Thousand:—the bittu-kattu of the Baṅgavāḍi tank was remitted. Imprecation.

200

Date ? about 890 A. D.

Be it well. When, born in the Mahâvali-kula, having made Paramêsvara, the chief lord of gods and demons, revered in all three worlds, the doorkeeper—šri-Mahâvali-Bânarasa was ruling the kingdom of the world :— Bânarasa and Mahâja being at war,—on being sent to raid Nekkundi-nâd, Bânarasa's army being in Pulikuṟikki,—when the two armies met and were rushing into one another, Nâga-Guttarasa turned the horse he was riding, charged, drew his sword, went and slew many and died. Whereupon, washing his sword, they granted Bellamparavi for him, free of all imposts. Imprecation.

201

Date ? 1346 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara râjâdhi-râja râja-paramêšvara vîra-Bukka-Râya was ruling the kingdom of the world,—by order of his son, pratâpa-Haribara-Râya, the minister Mallarasa granted this šâsana ;—to Irigi-setti, prabhu of Kôfâla-nâd in the Nikarilichôla-maṇḍala, we formerly granted as a *koḍage* the Nukkanahalli village, belonging to ;—and (now) we grant the high lands belonging to that village, together with the wells, with all the usual rights. Usual final verses.

202

Date 1351 A. D.

(On the date specified) the customs-officer of the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, šri-vîra-Kumâra-Kampanṇa-udaiyar, Idaipalli as a sarva-mânya

203

Date 1361 A. D.

(Tamil)—When the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, lord of the four oceans—the eastern, the southern, the western and the northern, šri-vîra-Bhukanâ-udaiyar's son Kampanâ-udaiyar was ruling in the city of Muḷavâyil—According to the order¹⁾ of Sômappa-udaiyavar, the great minister of his (the king's) palace. . . .

¹⁾ The Kannada form *nirucadinda* is used.

Vittappa, his elder brother Kopparašar, the inhabitants of Periya-nādu in Puda-nādu of Nigarili-Šōḷa-maṇḍalam, and others (four named)—made (on the date specified) a grant of the wet and dry lands with the four boundaries belonging to Tannichchai-paḷli-puram after fixing the four boundary-stones, and gave this šilā-śāsana to Virappa, son of Aṅuvattu-mūvar Virabhadra-dēva of the same village. This is to continue as a sarvamānya for as long as the moon and the sun endure. (Usual final imprecatory sentence.) Kopparaša's charity. Great prosperity.

204

Date 1619 A. D.

May it be prosperous. May it be unobstructed.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēšvara vīra-pratāpa vīra-Rāma-mahādēva-Rāya, seated on the jewel throne of Penugoṇḍe, was ruling the kingdom of the world:—Chikka-Rāya Tammaya-Gauḍa, son of Immaḍi Tammaya-Gauḍa, and grandson of Sugatūr Tammaya-Gauḍa, of the fourth gōtra, granted to Bālakṛiṣṇa, son of Narasarāja, approved by poets, and grandson of Rāmaja, of the Bhāradvāja-gōtra and Chaṇḍīśvara-vaṃśa, the dharma-śāsana of a bhaṭagrahāra as follows:—the ... rāhaḷli village of the Kōḷāla-šīme in the Yēḷunād-šīme belonging to the chāvaḍi of the town which Rāmarasa-mahārāya had favoured to him for the office of *amara-nāyaka* ...

205

Date 1373 A. D.

(In the year specified), the mahā-maṇḍalēšvara vīra-Kampanṇa-Voḍeyar made to Duvāle... a grant of the Vāraṇāsi village in Hode-nād, belonging to, free of all imposts.... Local rent-free grants (to continue according to former custom).....

207

Date 1661 A. D.

Be it well. (On the date specified), rājamānya rājaśri Vilāji-paṇḍita Viraya granted to... veḍige Gaṇapati... a *kattu-kodige* with the following agreement:— You having caused the tank of Baṅgavāḍi belonging to our Dalasanūr-sthala to be built, and a *batya-kodage* being granted to you,—every year you will grant from the produce (various amounts to the dēšāyi, as specified, from the Kārtika and Vaiśākha crops). Imprecation.

218

Date ? 1140 A. D.

(In the year specified), the mahâ-maṇḍalêśvara Timmaya-Dêva-Chôḷa-mahârâja granted rent-free land for the god Tirumala.

219

Date 1663 A. D.

Be it well. (On the date specified), the rājâdhirâja râjaśrî Šambhâji-Râja-sâheb gave to Alambigiri Tippi-setṭi and Vâraṇâsi Chenne-gauḍa a *koḍige*-śâsana as follows:—You having caused the old tank of Hôlûr belonging to Kôḷâla to be restored, we grant to you the land (specified), altogether 6 khaṇḍugas of rice-land formerly belonging to the *achukattu* (or irrigated area) of the tank, free of all imposts. Imprecation.

Whatever extent of fresh irrigated area there may now be, that also we grant to you, free of all imposts. But on obtaining a crop from it, certain quantities (specified) to be given for the shares of the palace and the agrahâra; both together, 1 kha according to dry field measurement. Imprecation.

220

Date 1628 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Kovara-Avubaḷa-Nâyaka's son Nâgar-Nâyaka,— with the permission of Sugatûr Chikka-Râya-Tammaya, and the consent of the Brahmans of Hôlûr agrahâra,— granted to four Reḍḍis (named) a *kattu-koḷagi* dharma-śâsana as follows:— from the *kha* of land formerly given to me at the sluice of the big tank of Hôlûr agrahâra, is granted to you by measurement. . . . This may you enjoy to your posterity, as long as sun and moon exist. Imprecation.

221

Date ? 1200 A. D.

(Tamil)—In the time of Mudaliyâr Jayaṅgoṇḍa-Šôḷa Iḷavañjiyâr—Kachchi-Mukkapa Kâḍuveṭṭi Pallavâdittan Kâmarâša's son Kuttarašar built (in the year named) . . . uḍaiya-šamuttiram and Šâma-šamuttiram, and made a grant of some land for the god of the village.

222

Date 1356 A. D.

The mahâ-maṇḍalêśvara, subduer of hostile kings, champion over kings who break their word, lord of the northern, southern, eastern and western oceans¹⁾ May Śiva who wears matted hair and the Gaṅgâ on his head cause happiness to the world.

With his kingdom growing by the benedictions of the good, endowed with all good qualities, was king Bukka, son of Saṅgama-nṛipendra.

His son, a sun in unbounded valour, a moon incarnate in serenity, a unique treasure of music, a tree of paradise to the learned, intent on establishing *dharma*, lord of the goddess of sovereignty, with a name renowned among kings, was vira-Kumâra-Kampaṇa.

His minister, magnanimous, endowed with numerous good qualities, of upright conduct, versed in all . . . , exalted by his perfect prosperity, skilled in politics, lord of . . . ĩuvâdhipura, was the illustrious Sômapa, who, in order to acquire religious merit, built the temple of śri-Sômanâtha.

At some time after this, in observance of the Monday-vow (Sôma-vâra-vrata), the king paid a visit to the most blessed god Sômanâtha. Seeing the god comfortably lodged in the temple built by his minister, the generous king made a grant (on the date specified) of a large village for the god.

224

Date 1670 A. D.

(In the year specified), by order of the dowager (*mâtuśrî*) Jayita-Bâyi-amma,—the Sugaṭûr-hôbaḷi havâldâr, Viṭhala-panḍitaraya, and the Brahmans of the agrahâra, granted a field as *netara-kodigi* for Anṇênahallî Śaṅkharaya, to be enjoyed free of all imposts.

225

Date 1641 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), Śrî-Raṅga-Râju, son of Gôpâla-Râju, and grandson of Aravêṭi Râma-Râju Raṅgapa-Râju, of the Âtreya-gôtra, Âpastamba-sûtra and Yajuś-śâkha, granted to Venkaṭagiri-śâstri, son of Raghunâtha-sômayâji, and grandson of Nandyâla Phaṇipati-sômayâji (of the same gôtra, etc.), at the time of the eclipse of the sun, the Janapalli village with a dâna-dharma-śâsana.

¹⁾ The portion from here is in Sanskrit and abounds in mistakes.

226*Date ? about 950 A. D.*

Be it well. Bêlûra's son Mâdappan, when the prabhu-gauḍi Bêlûra's she-buffalo was carried off, fighting and slaying, died. On account of his death a field was granted.

227*Date 1666 A. D.*

Be it well. (On the date specified), Jayitâ-Bâyi-amma,—lawful wife of Šambhâji-Râja, the son of Šivâji-Râja of the Kausika-gôtra and Bhôšala-ñila,—made to Bhâvuji-pant, son of Virûpâksha-Šaṅkara, and grandson of Kapathâji Gôvinda-pant of the Kâšyapa-gôtra, a grant of land as follows:—the Uttûr village in the Kôlâla-šîme belonging to the Kôlâr-châvaḍi have we granted as an agrahâra, with permission to bequeath, mortgage or sell, to be enjoyed to your posterity, with all the usual rights.....

228*Date 1526 A. D.*

May it be prosperous. (In the year specified), Sugatûr Tammappaya-Gauḍa-ayya.....

229*Date about 750 A. D.*

Be it well. When Šrîpurusha mahârâjâdhirâja paramešvara bhaṭâra was ruling the kingdom of the world:—halting in Puttûr Jettemuḡoḷ, he gave to Puttûr Attâni 5 tîmbu of rice-land, and 5 tîmbu of ? garden. Imprecation.

230*Date about 750 A. D.*

Be it well. In Puttûr, Kaṇṇam Gûlarasa gave to Kanakâri 3 koḷa of rice-land for Bhagavatî. Imprecation.

231*Date ? about 800 A. D.*

When šrîmat Šiva[mâra]-mahârâja was ruling the kingdom of the world:—the master of Puttûr, Šivamâramma, gave to Duṇḍage and the master of

Nallattûr, Ogga, an enlargement of the house, 5 *tambu* of soft rice-land, and 7 *tambu* of plantain garden, as a Brahman endowment, free of all imposts.

Whoso protects this, his feet do I place on my head. . . .

232

Date about 750 A. D.

Be it well. When Indapparasa's servant was in command,—Puttûr Bhuvanasiṅgi's son Sômaṇa having come to ? Kamavikuṇa and carried off the cows,—putting to flight many, killing twenty men, he died among them and gained the hero's fate.

The king and Attâṇi being pleased, gave for him...of rice-land and 2 koḷa...free of imposts. Imprecations.

233

Date about 815 A. D.

Be it well. When Noḷambâdiyarasa was ruling the kingdom of the world:—the cows of Puttûr being carried off, he recovered them, the great hero, the setti's son. Binding on him the badge of a man (*nara-pattam*), the king halted at the village and gave him 5 ploughs of rice-land. Imprecation.

234

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the universal emperor ūri-Hôjaḷa vîra-Râmanâda-Dêvar—(on the date specified) I, Kâḍuveṭṭi, *alias* Araiyan Viṇḍuvar-perumâḷ of Perumaṅgalam, granted, as a dēvadâna, Kânakaṭṭai built by me, for the god Pillai-Âḷva-iṣuram-uḍaiya-nâyanâr set up by my father, for the benefit of my paternal aunt, in the Puttûr division (*parvu*) of Pudanaḍu in Nigarili-Šôḷa-maṇḍalam, and gave the same with exemption from taxes to the worshipper (named) in the temple of the god, a Šiva-Brâhmaṇa of Neṇamali in Ilattûr-nâḍu of Toṇḍai-maṇḍalam.

235

Date ? about 890 A. D.

Be it well. When Mahâbali Bâṇarasa was ruling the Gaṅga Six Thousand;—

.....

237

Date ? 1655 A. D.

(In the year specified), Šâmbaya-Nâyaka of the Kôḷâla fort granted a *kattu-godaḡi* to Bayirapa.

238

Date about 1600 A. D.

In order that merit might accrue to Chikka-Râya Timma-Gauḍa, rent-free land was granted.

239

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the emperor of the whole world Źri-Poyšala vira-Râmanâda-Dêvar — while Mañjiya-mâvuttar and Iḷavañjirâyar, two of the king's ministers, were engaged in a battle at Viṛchunai, Villi, one of the sons of Nambi-šeṭṭiyâr and a resident of Menṅanpaḷli under the? jurisdiction of Virakkaḷalmugiyâr, went to battle and fell fighting. (On the date specified) we, Virakkaḷalmugiyâr and . . . vâyar of this village, granted certain lands (specified) including certain taxes (named), as a sarvamânya, to his son, to be enjoyed by him and his posterity for as long as the moon and the sun endure.

240

Date ? 1407 A. D.

(Tamil)—While vira-Bukkapa-uḍaiyâr, (son of) vira-Hariam-uḍaiyâr, was ruling the earth — we, the inhabitants of Šoṅṅeyanâyan-šaturvēdi-nâḍu, including Paṭṭiyâr Pemmi-šeṭṭi and others (named), gave (on the date specified) the village of Širramarâdi, situated in the Pammaṅpetta-nâḍu, to ? Šeravâran-nâḍu as a *kuḍaṅgai*, exempt from taxes. This is to last as long as the moon and the sun endure.

241

Date 1608 A. D.

Obeisance to Basava Liṅga. May it be prosperous.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa Venkaṭapati-Dêva-mahârâya was ruling the kingdom of the world and the four oceans, east west north and south:—Mummaḍi-Tammaya-Gauḍa, son of Sugaṭûr Immaḍi-Tammaya-Gauḍa of the fourth gôtra, granted the Kôṭûr-Hosahaḷli village in the Kôḷâla-šime, belonging to our office of Amara-Nâyaka, to Mahadêva, disciple of Nagaratêšvara-dêva, Šivaputra of the Chatra-gôtra, — in order that merit may accrue to our mother and father, — giving it another name of Virapura, and in order that the temple of the god Basavaliṅga may be your maṭha, binding on you the badge (of authority),

have granted it to be enjoyed by you and your disciples in regular succession as long as sun and moon endure. Imprecations.

242

Date ? 1273 A. D.

(Tamil)—I, Gaṅgapperumāḷ, son of Uttama-Šōḷa-Gaṅgar Padima-dēvar, granted (from the date specified) certain lands (specified) as tax-free temple property for the god Dāmōdara-pperumāḷ of Vanniyagaṭṭam.

243

Date ? about 1280 A. D.

(This inscription is mostly gone.)

(Tamil)—[Šel]va-Gaṅgan seems to have made a grant for the god Aruḷāḷa-nāda of Tirunandavanapurāḷapuram (?).

244

Date ? about 1270 A. D.

(Tamil)—I, Padumišeyan, *alias* Uttama-Šōḷa-Gaṅgan, having received full payment in gold, gave full possession of certain lands (specified) including all kinds of rights, to Uyya-vanda-piḷḷai, son of.....

I granted....., as a dēvadāna, for...švaram-uḍaiyâr, and had the grant engraved on stone. I also granted out of this, 12 kaṇḍaga of wet and 12 kaṇḍaga of dry lands to Brâhmans.....

245

Date 966 A. D.

Be it well. When Iṛiva-Noḷamba was ruling the kingdom of the world:—the oilman Perundâḷi-seṭṭi's son Gaṅge-seṭṭi, when the cows of Kalasyare Panāṭi were carried off, went to fight, attacked and slew, and ascended to *sagga*, (on the date specified). This work was done by the Koyatûr *kâsiga*, whose good qualities...Vikramâditya.

246

Date 1637 A. D.

May it be prosperous. Be it well. (On the date specified), when the rājâdhirâja râja-paramēšvara vîra-pratâpa, lord of the four oceans, east west

north and south, vîra-Veikaṭa-Dêva-mabârâya, seated on the jewel throne of Penugonḍa, was ruling the kingdom of the world:— . . . Timmaya-Gauḍa . . .
 . . . of the fourth gôtra,

247

Date ? 1637 A. D.

Immaḍi-Chikka-Râya-Tammaya-Gauḍarayya, son of Chikka-Râya Tammaya-Gauḍa, and grandson of Sugaṭûr Immaḍi-Tammaya-Gauḍa, in the temple which we caused to be built on the bank of the Antara-Gaṅgâ of the Śataśriṅga mountain, having set up Êkâmbranâtha and Kâmâkshamma,—at that time, forming an agrahâra at Haraḷukunṭe of Hoḷalipatiḍe, and giving it another name of Śivakânehîpura, making 33 images of *ganās* to be in the presence of the gods, built houses for the Brahmans where they could be with their families,—in order that merit may acerue to our father Chikka-Râya Tammaya-Gauḍarayya and to the embodiment of virtue Halasamma,—and made a grant of the village, with all rights and taxes (specified). Imprecations.

248

Date 1397 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja paramêśvara vîra-pratâpa Harihara-mahârâya was ruling the kingdom of the world:—in order that life, health and wealth might increase to . . . Râya,—Mahêśvara-panḍita-ârâdhya granted to Mudda-Girinâthayya a dharma-śâsana as follows:—the prabhus of Kôlâla-nâd having rebuilt Anḍiganahalli, which from the old time of Ballâḷa-Dêva was in ruins, that village, with all the usual rights, have we granted to Mudda-Girinâthayya. Imprecations.

251

Date 1631 A. D.

Be it well. (On the date specified), when the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Veikaṭapati-Râya-mâhârâya was ruling the empire of the world:—(this part is all gone). Tamme-Gauḍa made to ? Ampeyya a grant of 11 villages (specified) in the Kôlâla-šime belonging to his government, together with all rights. Imprecations.

252

Date 1469 A. D.

Obeisance to Gaṇâdhipati. Be it well. (On the date specified), the mahâ-maṇḍalêśvara poḍe-râya bhûpa-Nârâyaṇa-râya, Hulihali-Râmaya-arasu granted

to Kemidēva Virāṇa-voḍeyar of Śrīparvata a dharma-śāsana as follows:—the Timmasamudra village belonging to Kōḷāla-nāḍ, attached to Teppada Nāgaṇa's gaḍi-chāvaḍi, have we given for the service of the god Mallikārjuna, to continue as long as sun and moon. Imprecations.

253

Date 1726 A. D.

Be it well. (On the date specified), at the time of an eclipse of the moon, (a grant by Rāmōji).

254

Date 1693 A. D.

Be it well. (On the date specified), rājaśri Jayitā-Bāyamma made a grant for the Kailāsavāsi...

256

Date ? 1541 A. D.

(In the year specified), forming the fields below the Sōmarasanahalli tank into rice-fields, the Baralūr farmers will enjoy them in peace. From these, certain grants for local purposes (nearly all effaced), were made by order of Tammarasaya.



MULBAGAL TALUQ.

1

Date ? 1577 A. D.

May it be prosperous. Obeisance to Šambhu etc.

Invocation of the Boar and Gaṇeša.

Be it well. (On the date specified),—for the Muḷabāgal-maṭha of Suvarṇa-varṇa-Parašurāma-tīrtha, disciple of Saṅkarabhaṇa-tīrtha, and disciple's disciple of the *parama-haṁsa parivrājakāchārya*, who had crossed over to the farthest shore of the ocean of grammar, logic and philosophy, independent of all systems, establisher of the Vaiṣṇava-siddhānta, worshipper of the holy feet of the god Gōpīnātha, Ādirāja-tīrtha,—Vijaya-Venkaṭapati-Rāyarayya, son of Virūpāksha-Rāyarayya, and grandson of the rājādhirāja rāja-paramēšvara rāja-mārtāṇḍa rāja-kaṇṭhīrava apratima-pratāpa-vīra-narapati, terrifier of the minds of Aśvapati and Gajapati, champion of the world of men, chief lord of the Karṇāṭaka throne of Vijayanagara, Narasiṁha-Rāyarayya of the Ātreya-gōtra Āśvalāyaṇa-sūtra and Rik-śākhā,—gave a śāsana of a grant of land as follows:—the Vengere village in the Vaḍaga Rātūr-hōbaḷi attached to the Paramati-sthāḷa belonging to the western fort gate of the Vūṭakūr throne, situated in the midst of the four boundary villages (named), together with its hamlets, together with all the usual rights (specified), have we granted for your enjoyment. (The grant is repeated three times.) Usual final verses.

(signed)—śrī-Virūpāksha.

2

Date 1431 A. D.

śrī-Prasanna-Virūpāksha. May it be prosperous. Be it well. (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosing wall, gōpura, finial covered with gold, a Manmatha tank, decorations and illuminations, agrahāra villages, maṇṭapas, maṇṭapas for alms, and all other religious provisions, being due to Vijaya-Rāya's dharma;—the Heggade-dēvas, of the Viṣṇuvardhana-gōtra, Vommāyamma's sous Lakhaṇṇa-daṇḍāyaka and Madanna-daṇḍāyaka, in order to provide for the god Prasanna-Virūpāksha, daily temple doles, worship with lights, daily fortnightly and monthly festivals, car festivals and other enjoyments, granted 6 villages (named), together with all usual rights. Usual final verses.

3

Date 1521 A. D.

Obeisance to Hanuman. May it be prosperous. Obeisance to vira-Râmachandra-pati.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa vira-Krišhṇa-Râya-mahârâya was ruling the kingdom of the world:—to the south of the Hanumanta temple of the eastern *parishe* of Muḷnvâyi, the Udayagiri-sthala sēnabôva, Hariyapa-voḍeyar granted a sâsana as follows:—the Tâtagaṭa village in the . . . šime of our voḍeyar, Râya-Sidhaṇṇa-Voḍeyar,—for the sake of *dharma* to Koṇḍamarasa,—having made petition to the *aya*, and obtained his order, we have granted for the decorations and illuminations of the god, with all the usual rights.

And (besides) the gods Râmanâtha and Sîtâ-Paramêšvari which had been set up,—setting up the god Lakshmaṇa, and having the temple, gôpura and maṇṭapa built, for this—with the consent of Hariyapa-Râja,—have we granted that Tâtagaṭa village. Usual final verse.

4

Date 1547 A. D.

May it be prosperous. Obeisance to Šambhu etc.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:—for the gods of the 18 temples in the Muḷavâgil kingdom,—the mahâ-maṇḍalêšvara Nandyâla Vira-Râja Šri-Raṅga-Râja's son . . . mahâ-arasu (granted some village) belonging to his office of Nâyaka, by order of Sadâšiva-Râya. (Much of the inscription is effaced.)

5

Date 1526 A. D.

(In the year specified) Hariyapa . . . —in order that *dharma* might be to—made a grant. (The inscription is nearly all effaced.)

7

Date 1416 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara, master of the eastern southern and western oceans, the great Pratâpa-Dêva-Râya-mahârâya was ruling the kingdom of the world:—And in the great minister Nâgaṇṇa-daṇṇâyaka's Muḷuvâgil

kingdom, Annadâni-Oḍeyar was maintaining the proper dharmas, and firmly protecting the Muḷuvâgil kingdom;— by order of the original chief goddess of Muḷuvâgil, Muḷuvâyi Nâchi-dêvi, her temple priests, Kêṣava Perumâle's sons Balepa, Maṇiya and Mârapa, and his younger brother Âvâmbaḷa, agreeing among themselves, gave to Sivarâtri-Viṭhaṇṇa, Mallanṇa and other Brahmans a śâsana as follows:— The Araḷi dam in the Pâlâru river in the Katariyalalli-šîme belonging to our Muḷuvâyi Nâchi-dêvi having been breached from time immemorial and ruined down to the level of the ground, in order that you may expend much money and restore the dam so as to form a tank, and build there a village named Muḷuvâyi-Nâchipura, we grant to you the tract of land bounded as follows,—(here come the boundaries)—in which you may cut down the jungle and form fields. And the rice lands under and in the area of the tank which you construct, dividing them into four parts, one part will belong to the treasury of our Muḷuvâyi Nâchi-dêvi, and in consideration of your having expended much money of your own and constructed the tank, the remaining three parts we grant, with the land (before-mentioned), to your Brahmans as an agrahâra, free of all imposts, from our Muḷuvâyi Nâchi-dêvi. All the usual rights of the village named Muḷuvâyi-Nâchipura which you build we also grant. If any damage arise to your tank, it belongs to your Brahmans to repair it.

This agreement on tablets we have had inscribed in a stone śâsana in front of our Muḷuvâyi Nâchi-dêvi. That you may enjoy this agrahâra as long as sun and moon endure, and live in peace, have we, with the consent of our wives, sons, relatives, dependants and claimants, also with the consent of the king, granted of our own will.

Usual final verses. Signatures.

9

Date 1270 A. D.

(Persian)—He made Mulbâgal a special place of God, having knowledge of what is hidden and what is revealed. Cut off the head of (the word) enemies, and the complete year was—Haidar Vali, store of the knowledge of God—668.

10

Date 1399 A. D.

Be it well. (On the date specified), the great minister Heggapa's son Mallarasa set up the god Lakshmi-Nârâyaṇa and erected for it the temple, with a tower. Usual final verse.

11

Date 1389 A. D.

Ôm. Obeisance to Šiva. Invocation of Šaṅkara.

(On the date specified = 1388 A. D.), pratâpa Immaḍi-Bukka-bhûpa gave to the guru Kriyâśakti, who was a form of Vidyâśaṅkara, the Kummâyi-paḷli village in the Âhabani district, free of all imposts.¹⁾

Be it well. (On the date specified), the mahârâjâdhirâja-râja-paramêšvara vîra-Harihara-mahârâya's son the mahâ-maṇḍalêšvara vîra . . . vâya Immaḍi-Bukka-Râya-Oḍeyar granted for the god Vidyâśaṅkara a *dâna-patra-šâsana* as follows:—the Kummâdêviyaḥaḷli village in the Âvani-nâḍ of the Muḷavâyi kingdom have we granted for the offerings to the god Vidyâśaṅkara, with all belonging to it, and this grant we have had inscribed in a stone šâsana and a copper šâsana.

Immaḍi-Bukkaṇṇa-Oḍeyar's approval: (*signed*)—šri-Harihara.

Usual final verse.

12

Date ? 1389 A. D.

Be it well. (On the date specified,—the principal part of which is gone), when Immaḍi-Bukkaṇṇa-Oḍeyar was ruling the kingdom of the world: —

15 a²⁾

Date ? 1244 A. D.

✓ (Tamil)—(On the date specified) I, to god Mâdêvar, in case I survive him.

15 b

Date ? about 1244 A. D.

✓ (Tamil)—I, . . . mâchchan-aṅkakkârarai, a servant of the maṇḍalika Kùttâḍun-dêvar, Imprecation.

16

Date ? about 1284 A. D.

✓ (Tamil)—I, Gaṅgapperumâl, son of Âdi-Šôḷan, to Nuḷambappan, son of Nuḷambâdirâyar of Âvaniya-nâḍu in . . . šayakoṇḍa-Šôḷa

¹⁾ So far is in Sanskrit, what follows is in Kannaḍa.

²⁾ The inscriptions Nos. 15 a, 15 b, 16, 23 and 28 are fragmentary and do not make clear sense.

18

Date ? 1234 A. D.

Be it well. (On the date specified), for the god Prasanna-Sômêšvara having restored the temple, enclosure, tower, Manmatha tank, the endowed villages, the maṇṭapas for alms, and all other religious provisions,—the rājādhirāja mahârâya, raiser up of the Kâñchî-vaṇša, obtainer of the favour of the god Êkâmbarêšvara, mahârâya-Vîra-Râya's son Yalavañji-Râya, to provide for the temple doles, worship with lights, daily, fortnightly and monthly festivals, car festivals, annual festivals, dancing, music and other enjoyments,—at the time of consecration gave 11 villages (named) belonging to the Muḷuvâyi-châvaḍi,—also the Sômêšvara tank in the kasabe, with land (specified) under it, and dry fields (specified) of the kasabe,—with all usual rights, making them over to the *archaka* Mandana-Kâlêšvara Chandrašêkbara-dikshita. Usual final verses.

19

Date 1518 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirāja rāja-paramêšvara vîra-pratâpa vîra-Kṛishṇa-Râya-mahârâya was ruling the kingdom of the world:—Salageya-dêva having made petition to Kṛishṇa-Râya-mahârâya that he might grant for the Mandaragonṭe village in the Yelavañji-nâḍ belonging to the Muḷuvâyi kingdom,—favouring that petition, an order was issued to karanîka Nâgaṇṇa that the village was granted to the god Sôme,—whereupon, according to the order of Kṛishṇa-Râya-mahârâya,

20

Date 1468 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirāja rāja-paramêšvara, hunting elephants his pastime, master of the eastern southern and western oceans, vîra-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom of the world:—in order that *dharma* might be to Narasiṅga-Râja-Oḍeyar,—Muḷuvâyi Hariyappa gave to the Muḷuvâyi city merchant Daṇḍapa's son Yeleya Saṅkapa-Setṭi this dharma-sâsana;—the fixed rent you pay of 2 haṇa, the gauḍa-suṅka of, tax for looms, watchmen, tribute, fixed prices, camps old and new, and two free bullock-loads, we have remitted to you, free of all imposts,—(on condition) that you daily present 2 betel leaves for the god Sômê of Muḷuvâyi, you and your posterity, as long as sun and moon exist. Imprecation.

22

Date 1544 A. D.

May it be prosperous. Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vira-pratāpa Sadāśiva-Dēva-mahārāya was ruling the kingdom of the world.....

23

Date ? about 1250 A. D.

(Tamil)—Arulāḷa-nādar.....*alias* Allāḷa-śamuttiram, to four men.....

25

Date 1553 A. D.

Muḷuvāgil Tuḷuva Gummaṇa-Nāyaka's son Kṛiṣṇam-Nāyaka, (in the year specified), granted to two gaudas (named) a *kattu-kodigi-mānya*.

26

Date ? about 890 A. D.

Be it well. When, having made Paramēśvara, the lord over gods and demons, revered in the three worlds, the doorkeeper,—Māvali Bānarasa was ruling the kingdom of the world:—Pallava.....slew Niiga-Rāya and died.

28

Date ? about 1200 A. D.

(Tamil)—.....ḍ-aḷagiya-pernmāl. Be it well. O great hero, lord of... dhika, Hasta was killed by the submarine fire of your arrow. How was it that the ocean became completely dry?¹⁾

Great in victory,.....

29

Date 1398 A. D.

Be it well. (In the reign of) Harihara-Rāya,—(on the date specified), at the time of setting up the god Sōmē of Kāutanahalli in Āvani-nād,—Viṭhappa-Voḍeyar granted certain villages.

¹⁾ The meaning of the verse is not clear.

30

Date 1546 A. D.

May it be prosperous. (On the date specified). when the mahârâjâdhirâja paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the kingdom of the world:—

31

Date about 950 A. D.

Be it well. When Iṛiva-Nolamba was ruling the kingdom of the world:— when Eradayûr was raided, Eṇabâra Dhavayya slew, died, and gained *sargga*.

32

Date about 950 A. D.

Be it well. When Iṛiva-Nolamba was ruling the kingdom of the world:— Ballada having carried off the cows., Kobogayya hearing of it, sent Volipayya, who died. . . .

34

Date ? 1396 A. D.

(Tamil)—In the time of vira-Bukkanna-uḍaiyar, we, the inhabitants (a few named) of Kâvuttarpaḷli in Âvaniya-nâdu and the merchant Kâḍandai among the citizens of Muḷavâyil, made (on the date specified) a grant of lands (specified), to continue as long as the moon and the sun exist, to . . .lavikuṅgam-uḍaiyâr, and gave a *śâsana* to that effect.

He who denies this shall go in the sin of having slaughtered a tawny cow on the banks of the Ganges. He shall be the paramour of his own mother. Witnesses to this—(four named). This is the writing of Śâvuttan.

35

Date ? 1557 A. D.

(In the year specified), Viramarasa granted in Kâutanahaḷli, belonging to the Muḷuvâgil kingdom, land (specified) as a *bhata-vṛitti* to Takkuru Virayya.

36

Date ? about 1370 A. D.

(Tamil)—In the reign of Virupaṅga-uḍaiyar, Kollaṅam Appaiya-nâyakan, Vittappaḍaiyar, in Kâvattanpaḷli.

37

Date 1527 A. D.

May it be prosperous. (In the year specified), Hanumappa-Nâyaka,—in order that *dharma* might be to Kṛishṇa-Râya-mahârâya,—granted land (specified) as a *koḍigi-mânya*. Imprecation.

38

Date about 890 A. D.

The goddesses of Fortune and the Earth, with Pôlâlchôra's senior queen, the equal of Bhuvanâmbike (Pârvati) and the Speech goddess, Divabbarasi may compare, but do they surpass her? Having done fully sufficient in her own name, in her husband's name she made a famous agrahâra, as an indestructible grant, while her son was acting worthily in the kingdom,—thus in greatness of virtue equalled only by Arundhati, how faultless in the world was Divaḷabbarasi. Known is it to the world that formerly by the fierce arrows of the fire of the Raghu-kula it was heated, boiled up and sank down; since that, Agastya swallowed and again spat it out; afterwards it was dammed up; that such was its grandeur who does not know? The salt ocean then do not compare with the Divaḷabbâ-samudra, filled with abundance of water on every side, which exclaims—where is it? and where am I? If their desire should after great fatigue be accomplished, after great wanderings for one year hither and thither, people may see the beauty of the river of the gods,—what merit then was it in those of this country, that as if from love for us Gaṅge had come down to the south, the Divaḷabbâ-samudra was filled with abundance of water.

After the death of the walker according to Manu, the king Mahêndra, that great one's mother made in the name of Mahêndra a pond, in her own name also a tank, with temples of Īṣa (Śhiva) and Mukunda (Vishṇu), and promoting *dharma*, was looking forward to the time when her younger son should come to the kingdom. The Kadamba-vamṣa being the house in which she was directly born, the Pallavêndra Iṛiva-Noḷamba being the son born to her, the greatness of Divaḷabbarasi extended to the sky.

Be it well. The abode of many rare qualities and beauty, she, with all restraint, a glory of the Kadamba-vamṣa the foremost in the world, revered by the good, queen of a king who was Manôja (the god of love) among kings (*srîmad râja-Manôja-bhûpa*,—otherwise, of the king Râja-Manôja),—Divâmbikâ was born famous, pure, praised, and with the quality of devotion to her husband.

Having made a temple, and devoted it to Mahêṣvara, a sin-destroying bell was given by Divâmbikâ for (that) Noḷamba-Nârâyaṇêṣvara.

Be it well. On the death of,—entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, the Pallava ornament, inaccessible in war, Java (Yama) to his enemies, of unfailling speech,—Noḷamba-Nārāyaṇa śrī-Vīra-Mahēndra-Noḷambādhirāja,—Divabbarasi caused to be built in Poḷaramaṅgala the Divabbe-samudra, had a Viṣṇu temple made there, and having Noḷamba-Nārāyaṇēśvara made in Āvani, for these gods granted Yeḷanagara, free of all imposts, to continue as long as earth and moon. Imprecation.

Written by Nāmayya.

39

Date 1369 A. D.

Be it well. (On the date specified), to Anantappa's son Avasarada-Aṅkappa, the priests (named) of the god Rāmāyi of Āvani sold the Keluvaṅgere tanks and lands attached to them belonging to the god, for the purpose of establishing a *dharmachhatra*.

40

Date 1264 A. D.

✓ (Tamil)—I, Aḷagar, son of the headman of Maṇali—Uḍaiya-piḷḷai, one of the merchants of the village, gave (from the date specified) a perpetual lamp at Tiruppuṟakkudai for the god Tiruvirāmiśvaram-uḍaiya-nāyanār (This charity is under) the protection of Māhēśvaras.

41

Date 1228 A. D.

(This inscription is gone in parts.)

✓ (Tamil)—(On the date specified), Jayaṅgoṇḍa-Šōḷa [Iḷavañji-rāyar] made a grant for the dancer in the temple of Tiruvirāmiśvaram-uḍaiyār at Āvaniyam in Āvaniya-nādu of Nigarili-Šōḷa-maṇḍalam,and ? gave it over to the charge of the worshippers (named) in the temple.

42 a

Date 1349 A. D.¹⁾

✓ (Tamil)—(From the date specified), we, the inhabitants of Āvaniya-nādu, including Ponna-gāmiṇḍar, superintendent of the same nādu, Aṅka-gāmiṇḍan and

¹⁾ The cycle year given is Pramādi and it is said to correspond to the Śaka year 1269. But Pramādi = 1261 and Sarvajit = 1269.

others, made, with pouring of water, a grant of ? lands (specified) for the god Tiruvirâmišvaram-uḷaiya-nâyanâr of Âvaniyam in Nigarili-Šôla-maṇḍalam. (Then follow signatures of Šadumban and Arašan-piḷai.) We also made a grant of one paṇam from every village for the goddess Nâchchiyâr. These grants are to continue as long as the moon and the sun endure. We have caused them to be engraved on stone and copper. Usual final imprecatory sentence. Signatures of Ponna-gâmiṇḍar and others (eight in number). (He who injures this charity) shall be the husband of his own mother. This charity is placed under the protection of Mâhêšvaras.

42 b

Date? 1098 A. D.

(The gaps in this inscription are filled in with the help of Nos. 42 c, 42 f, 47 and 54 and as far as possible a complete translation is given.)

(Tamil)—Be it well. In the 2[9 ?]th year of the reign of Kôv-Irâjakêšari-panmar, *alias* the emperor šri-Kulôttuṅga-Šôla-Dêva, who—while the wheel of his authority rolled as far as mount Mêru on the earth surrounded by the moat of the sea which was encircled by his fame—when still a *yuvârâja*, wedded for the first time the brilliant goddess of Victory by his heroic deeds at Šakkara-goṭṭam, and captured troops of rutting elephants at Vayirâgaram; who, having spurred his war-steed, unsheathed his sword and displayed the strength of his arm, put to flight the army of the kings of Kontaḷa who were armed with sharp lances, and, having established his fame, put on the garland of the victory over the Northern region; who, in order that the goddess with the sweet and fragrant lotus-flower (Lakshmî) of the Southern region might avoid being common property and the goddess of the good country whose garment was the Ponni (Kâvêri) avoid being lonely, put on by right of inheritance the pure and excellent¹⁾ crown of jewels, while the other kings of the ancient earth wore on their heads his two feet as a large crown; whose sceptre swayed over every region so that the river of the ancient Manu's rules swelled and the river of Kali's evil dried up, while the sacred shadow of his white umbrella shone like white moon-light everywhere over the wide earth and his tiger banner fluttered on the matchless Mêru; before whom stood in rows rutting elephants given as tribute by the kings of remote sea-girt islands; outside whose golden town lay the big head of the runaway king of the South (the Pâṇḍya), pecked by kites; who made Vikkalan—his former words to Kulôttuṅga, viz., 'your stain shall be like that on the crescent

¹⁾ puvani-narrirumaṇi-makuṭam of No. 49 c appears to be the correct reading.

moon of your former family', only proving false, so that, without even bending the bow in his hand against the enemy, he was glad to find himself in his own dominions in the Western region, leaving his furious elephants which lay dead everywhere from Naigili of rocky path as far as the Tuigabattirai which adorned the middle of Maṅalūr, his pride being broken, his boasted valour disappearing, the mountains he ascended having their backs bent, the rivers he descended into eddying and breaching their banks in their course, and the seas he plunged into becoming troubled and agitated—(who made Vikkalan) turn his back together with his army as he had often done on so many days and seized at one and the same time the great goddess of victory who through fear changed over from the opposite side, the goddess of fame who was surrendered with humiliation, crowds of women the glances from whose beautiful eyes were as sharp as daggers, troops of furious elephants which the enemy had irretrievably abandoned, and the two countries (*ṃāni*) called Gaṅga-maṅḍalam and Śiṅgaṅam; who, having resolved in his mind to acquire Pāṇḍi-maṅḍalam along with much fame, led his great army, which, with its innumerable horses resembling the waves, with its war-elephants resembling . . . , and with its troops resembling a sea, marched as though the northern ocean was about to overflow the southern ocean, and who, when the five Pañjavas (Pāṇḍyas)¹⁾ turned their backs, fled in terror from the battle-field, and took refuge in jungles,—cleared those jungles, subdued their country, made them catch hot fever in hills where woodmen roamed about, and planted the lofty pillars of his greatness in every direction; who was pleased to take possession of the pearl fisheries, the Podiyam (mountain) where the three forms of Tamil flourished, the middle Śaiyyam (Sahya) where wild rutting elephants were captured, and Kanni, and fixed the boundaries of the Southern (Pāṇḍya) country; who was pleased to establish settlements of people on all sides (in the conquered country) including Koṭṭāru as far as, so that even all the demon-kings of the western hill-country ascended to high heaven, while the Kuṅgalar became scattered; who took possession of the Kaliṅga-maṅḍalam, the land of many rivers; and who was for ever graciously seated on the throne of heroes along with Puvana-muḷud-uḍaiyāḷ, while his valour and liberality shone like his magnificent necklace and the garland of flowers on his sacred shoulders,—and while Puvana-muḷud-uḍaiyāḷ, the crest-jewel of liberality²⁾, was seated (on his left) receiving the adoration of the whole world, like Umai on the left side of Śiva,—and while Êḷ-ulagam-uḍaiyāḷ, accomplished in the seven tunes, an ornament of women, was seated on his right, like Gaṅgai when graciously seated with Śiva;—

¹⁾ Pañja-Pāṇḍavar is the reading in Nos. 42 e and 42 f.

²⁾ In Nos. 42 c and 42 f the reading is Tirusintāmaṅi, in No. 54 it is Tiyāgavallavitarum.

Šōla-māttāṇḍa-Brahma-mārāyar, *alias* Anṇaman Ātti . . . , of the Kāšyapa-gōtra, the gāmuṇḍa of Iṇanagar-nāḍu and a resident of Āliyam in Iṇanagar-nāḍu of Nigarili-Šōla-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirāmišvaram-uḍaiya Mahādēvar of Āviniyam in Āviniya-nāḍu. We three, the Šiva-Brāhmaṇas (named with their gōtras) of the temple, have received the 24 cows under the condition that we maintain one perpetual lamp for as long as the moon and the sun exist. (Usual final phrase.)

42 c

Date 1104 A. D.

(The historical part of this inscription is identical with that of No. 42 b.)

(Tamil)—Be it well. In the 35th year of the reign of [šri-Kulōttuṅga]-Šōla-Dēvar, who etc.—

Rājēndra-Šōla-Brahma-mārāyan, (son of) Arumoḷi-dēvan, of the Kāšyapa-gōtra, the gāmuṇḍa of Iṇanagar-nāḍu and a resident of Āliyam in Iṇanagar-nāḍu of Nigarili-Šōla-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the same god, and the same three Šiva-Brāhmaṇas received them under the same condition. (Usual final phrase.)

42 d

Date 1302 A. D.

(Tamil)—I, Kūttāḍun-dēvar, *alias* Jayaṅgoṇḍa-Šōla Iṇavaṅgiyar, son of Vāšudēvar, granted (on the date specified) certain lands (specified) including the wells underground and the trees overground as a *dēvadāna* for the god Tiruvirāmišvaram-uḍaiya-uāyanār of Āviniyam in Āviniya-nāḍu of Nigarili-Šōla-maṇḍalam, to provide for the expenses of worship and of taking out the god in procession, for my welfare, during the festival in the month of Māši.

Some more grants also appear to have been made—among others, one to the Šiva-Brāhmaṇa of the temple. (Usual final phrase.)

42 e

Date ? about 1300 A. D.

(Tamil)—We, Jayaṅgoṇḍa-Šōla Iṇavaṅji-rāyar, will take possession of the property of those without issue, to pay for the ? judges in the four nāḍu

.

42 f

Date 1096 A. D.

(The first part of the historical introduction of this inscription is gone, and the rest is identical with the corresponding portion of No. 42 b.)

(Tamil)—In the 27th year of the reign of Kōv-Irājakēšaripanmar, *alias* the emperor śrī-Kulōttuṅga-Śōḷa-Dēvar, who etc.—

Vikrama-Śōḷa-mūvēnda-vēḷān, *alias* Śūriyan Śakkarapāṇi, of Nariyanūr in the kūrṅam of the southern Nittavinōda-vaḷa-nāḍu of Śōḷa-maṇḍalam, gave 24 cows, which must neither die nor grow old, for maintaining one perpetual lamp to be burned before the god Tiruvirāmīšvaram-uḍaiya Mahādēvar of Nigarili-Śōḷa-maṇḍalam, and 5 cows of the same description for maintaining five twilight lamps—three to be burned before the god Śūrya-dēvar, one before the goddess Piḍāriyār and the remaining one before the goddess Tukkaiyār of the same temple.

The merchant Āṅṅumu . . . Śirāḷan-dēvan gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the god Tiruvirāmīšvaram-uḍaiya-nāyanār. For the stands of these seven lamps including the mould, seven *palam*, as weighed by the scales of Āyiravan, [were given]; and for these lamps 15 [*palam*]. We, three, the Śiva-Brāhmaṇas (named with their gōtras) of the temple, have received the above cows and bind ourselves to maintain the above lamps for as long as the moon and the sun endure. (Usual final phrase.)

42 g

Date about 1270 A. D.

(Tamil)—During the rule over the earth of Iḷaiya (the junior) Vāśudēvar, son of, it was engraved in the *pañcāṅgam* of the temple of Tiruvirāmīšuram-uḍaiyār at Tirumaḍai-vilāgam in Āvaniyam of Nigarili-Śōḷa-maṇḍalam that the property of those without issue in Āvaniya-nāḍu would be taken possession of for charitable purposes This charity Perumāḷ Iḷavañjiyarāyar

42 h

Date about 1071 A. D.

(The first portion of this inscription is gone, what remains merely gives the details of the allotment of paddy for the requirements of the gods.)

(Tamil)— The villages having been entered in the revenue register as tax-free temple property to provide for the requirements

of the god, Viḷuparaiyan, the *puravu-vari-tinaiikkaḷam* [overseer], made the following allotment, in writing, of the revenue in paddy derived from those villages (details of the extent of land and of the quantity of produce as measured with the *marakkāl* called after Arumoḷi-dēvan are given):—

To the god Tiruvirāmiṣvaram-udaiya Mahādēvar on the hill one kuṟuṇi and four nāḷi of rice for three daily offerings at the rate of four nāḷi of rice for each; 6 dishes of curry for three daily offerings at 2 dishes for each; 1 āḷākku and 2 ševiḍu of ghee at 2 ševiḍu for each; 1 nāḷi and 1 uri of curds at 1 uri for each; 6 areca-nuts at 2 for each; 12 betel-leaves at 4 for each; and oil for 6 lamps to be lighted at the three times of the day at the rate of 2 at each. (Totals of all these items calculated for one year are also given with their equivalent in measures of paddy.) To the god Tiruvirāmiṣvaram-udaiya Mahādēvar [? at the foot of] the hill 3 kuṟuṇi of rice per day with 2 nāḷi of rice for the *artta-yāmam*; 16 dishes of curry, 1 uḷakku 1 āḷākku and 1 ševiḍu of ghee, 4 nāḷi of curds, 16 areca-nuts and 32 betel-leaves, per day; oil for 30 twilight lamps, 5 *artta-yāma* lamps and 8 hand-lamps to be lighted every day; (also totals given for one year in measures of paddy as before) and 3 kāṣu (the equivalent given in paddy) for buying vestments for the deity. One nāḷi of rice for the noon-day pot-rice (*ṣaṭṭi-cheḷōru*).

To Arkaḷiṅga-dēvar taken out in procession when offering oblations 1 uḷakku of rice per day. (Total given for one year in measures of paddy.) To Šāndira-šékara-dēvar taken out for the same purpose offerings of rice, ghee, curds, curry and areca-nuts, and oil for twilight lamps. (Total given for one year in paddy.)

To Umā-sahita Irājantira carried in procession during festivals, to Gaṇapatiyār and to Karumāṇikka-dēvar offerings of rice, ghee, curds, curry, areca-nuts and betel-leaves, and oil for twilight lamps. (Totals similarly given.)

42 i

Date ? about 1100 A. D.

(Tamil)—The first portion of the inscription is gone. From the remaining portion we learn that 3000 kuḷi of land below some tank were sold for 2 kaḷaṅju of gold, and that the land was purchased to provide for the offerings of rice for the god ṣiṣvaram-udaiya Mahādēvar.

42 j

Date ? about 1200 A. D.

(This is only a fragment.)

(Tamil)—We, for the god ḍaiya Mahādēvar Šōḷa-maṇḍalam.

44 a

Date 1289 A. D.

(Tamil)—In the 34th year of the reign of the emperor of the whole world Pōṣaḷa śrī-vīra-Irāmanā-Dēvar—

I, Tiruñālaiṅiḷavar Valliyālvār, a merchant residing at Āvaniyam, promise to provide (from the date specified) one nāḷi of rice per day for the noon-day offering for the god Aṅṅiṣvaram-uḍaiya-nāyanār [? out of the interest] on the 5 pon which I have now advanced on Amudakkāḍai. . . which is a dēvadāna of this god. This charity is to continue as long as the moon and the sun endure.

Usual final imprecatory sentence.

44 b

Date 1189 A. D.

(Tamil)—In the 12th year of the reign of śrī-Kulōttuiga-Šōḷa-Dēvar which corresponded to the Śaka year 1112 (Saumya)—while śrī-Vallāḷa-Dēva was ruling the earth, (on the date specified) Śirimalaiyāḷan Śāttanṅaḍan. . . . rṛālvār of Āvaniya-nāḍu, *alias* . . . yaṅṅōḍa-Šōḷa for the god švaram-uḍaiya Mahādēvar of Āvaniyam in Āvaniya-nāḍu of Nigarili-Šōḷa-maṅḍalam.

45

Date 1185 A. D.

(Tamil)—While the mahā-maṅḍalēšvara, capturer of Taḷaikkāḍu Gaṅgavāḍi Nuḷambavāḍi Vanavāši Pānuṅgal and Uchchaṅgi, the strong-armed Vīra-Gaṅga, unassisted hero, Śanivāra-siddhi, Giridurga-malla, a Rāma in firmness of character, Poyṣaḷa vīra-Vallāḷa-Dēvar of unshaken valour was pleased to rule the earth— I, Pemmiyakka, the consort of Śrikaraṅam Vallāḷa-ḍaṅḍanāyakkan, *alias* Nāyagattēvan, the great minister of Poyṣaḷa vīra-Vallāḷa-Dēva, headman of Puliyūr in Puliyūr-koṭṭam of Jayaṅṅōḍa-Šōḷa-maṅḍalam, the sarvādhikāri, samasta-chatrapati, vāvuttara-niyōgādhipati and the maha-pasāyatta, deposited (on the date specified). . . pon with the two Śiva-Brāhmaṇas (named with their gōtras) of the temple of Tiruvirāmiṣvaram-uḍaiya-nāyanār at Āvaniyam in Āvaniya-nāḍu of Nigarili-Šōḷa-maṅḍalam with the condition that the interest on the amount at the rate of one pāgam [per month] on each pon should be utilised for maintaining one perpetual lamp to be burned before the god for as long as the moon and the sun exist.

[This charity is under] the protection of Māhēšvaras, of Nuḷambādarāyar *alias* Purriḍaṅṅōḍār, and of Vaḷaṅṅiyar.

46

Date about 1185 A. D.

(Tamil)—Some one deposits certain *pon* with the same Śiva-Brāhmaṇas for maintaining a twilight lamp in the temple of the same god.

47

Date 1079 A. D.

(The historical part of this inscription is identical with lines 1—9 of No. 42 b.)

(Tamil)—In the 10th year of the reign of Kōv-Irājakēsarivarmmar, *alias* śrī-Kulōttunga-Śōḷa-Dēvar, who etc. was graciously seated [on the throne of heroes], while his valour and liberality were conspicuous like his necklace and the garland of flowers on his sacred shoulders, and while his enemies prostrated themselves on the ground before him—Šembiyan, *alias* Ariṇṇiṣaḷaiyan, headman of Niḍūr in Pāmbuṇikkūṟṟam of Śōḷa-vaḷa-nāḍu, which included Kalliyāṇapuram, in Śōḷa-maṇḍalam, and Mūvēnda-vēlān of Tenkirai-nāḍu, gave one perpetual lamp for the god Tiruvirāmīśvaram-uḷaiya Mahādēvar of Āvaniyam in Āvaniya-nāḍu of Nigarili-Śōḷa-maṇḍalam, and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *pañchāchārya pūjāris* of the temple who

(Usual final phrase.)

In the 10th year, Vīraṇukkar also gave 24 cows of the same description for maintaining one perpetual lamp to be burned before the same god. May this continue as long as the moon and the sun exist.

(Usual final phrases.)

48

Date 1289 A. D.

(Tamil)—In the 34th year of the reign of the emperor of the whole world śrī-Poyśaḷa vīra-Rāmanā-Dēvar—(from the date specified) I, Tiruñalaṅgiḷavan Villiyālvār, a merchant residing at Āvaniyam, the 8 *pon* that I have ? spent on Kaṟkuṭṭai and Veḷḷirikuṭṭai. . . .

49 a

Date 1072 A. D.

(The meaning of the latter portion of this inscription is not clear.)

(Tamil)—Be it well. In the 3rd year of the reign of Kōv-Irājakēsarivanmar, *alias* śrī-Rājendra-Śōḷa-Dēvar, who—while the goddess of prosperity, having

become constant, increased—having as his companions his sword, and arms which resembled two branches—conquered Kalāvaśan¹⁾; seized many troops of elephants at Vayirāgaram; graciously took tribute, the fame of which spread to all the regions, from the king of Dārā at Śakkaragoṭṭam, which had been free from fear [of attack]; placed under the shadow of his umbrella, to her great joy, the goddess of the earth resembling a lotus which was in the direction of the sunrise, having gently raised her without disturbing anything that Vishnu, having, when she was immersed in the ocean, become the primeval Boar, had formerly raised; sent the wheel of his authority and his tiger banner to every region; established his fame and charity in every land; sat in state with victory for his companion, while valour, liberality, honour and mercy became his illustrious close relatives ever inseparable from him; rightfully wore his family crown of jewels, while other kings wore on their heads his feet as a crown; and caused his sceptre to sway over every land in the Jambū-dvīpa—

We—(the inhabitants of) the Eighteen vishaiya, the great army of the right-hand class armed with great weapons (*perumbadai-valaṅgai-mahāsēnai*) and the (?) *Paḍaṅgaṇḍu*²⁾—have caused a śāsanam to be engraved on stone to the effect that there being no tax on cows and she-buffaloes ever since the rise of the sacred family of the Chōlas in the Śōḷa-maṇḍalam 78 nāḍu and in the Jayan-gonḍa-Śōḷa-maṇḍalam 48000 country, in both of which, by the grace of śrī-Rājendra-Śōḷa-Dēvar, the ? farmers of the whole country came and settled, and likewise in the śrī-Rājendra-Śōḷa 18 great vishaiya and the *Kaṇḍamadam*, in which the great army of the right-hand class armed with great weapons were settled, no such tax should be paid in the 18 country ? in accordance with the order of the officer Śōḷa-mūvēnda-veḷār; that a fifth of the produce of forest tracts and of lands on which dry crops are raised and a third of the produce of lands below a tank on which paddy is grown should be given as Government share; that a ? cloth (*puḍavai*) should be given for every 1500 kuḷi of land on which *kumari* cultivation is carried on by the hill-tribes; that 2 kāśu should be paid on account of *anta* . . . including *kumara-gachchāṇam*, the tax on washermen, ? a good bull and ? a good cow; that the Âśuvi-makkaḷ (Jains) should pay 1 kāśu each for the minor tolls, and that if they failed to do so, they should pay an additional kāśu; that the house of . . . the female servant and every house in which there are two women should supply labour [without payment]; that, excepting the houses of the schoolmaster, the temple manager, and the village watchmen, and the houses which have paid towards the minor tolls, ¼ kāśu should be levied on

¹⁾ Mulbagal No. 119 reads Keḷilāvañjan.

²⁾ *Kaṇḍamadam* in line 4 of No. 119.

every house; and that land should be measured with a rod of 18 spans, a span being equal to 12 fingers' breadth.

(Final imprecatory sentence.)

49 b

Date ? about 1185 A. D.

(Tamil) — While Dēvar was ruling the earth — Pāṇappiḷḷai-perumāḷ, son of Araṅgan Tirukkāḷatti-uḍaiyān, gave one perpetual lamp for the god Tiruvirāmiśvaram-uḍaiya Mahādēvar of Âviniyam in Âviniya-nāḍu of Nigarili-Šōḷa-maṇḍalam, and deposited 8 *nokki-māḍai*¹⁾ with the Šiva-Brāhmaṇas (two named) of the temple who pledged themselves to maintain the lamp for as long as the moon and the sun endure.

This charity is under the protection of Nuḷambādarāyan and of Vaḷaṅgiyar. He who destroys this has killed a tawny cow in Vāraṅāši.

49 c

Date about 1100 A. D.

(Contains only a fragment of the historical introduction given in No. 42 b.)

(Tamil) — Kulōttuṅga-Chōḷa's time. It gives the correct reading *puvāni-maḅḅiru-maṅi* of the expression *puvāni-maṅi* often met with in inscriptions.

50

Date about 890 A. D.

Praises (much effaced) of Divāmbikā, of the great Kādambānvaya. She caused to be made the Noḷamba-Nārāyaṅēšvara temple and granted for it Eḷanagara, free of all imposts. Imprecation,

51

Date ? about 950 A. D.

When Dilipayya was ruling the kingdom of the world:—he remitted for Mahādēva the twelve petty taxes of the Âvani temple, raising (or setting) up an iron post²⁾. Imprecation.

¹⁾ In another place, these are called 8 kaḷaṅḅu of gold (*ippon eḷkatanjuṅ*).

²⁾ *Satāgeyan-ettisi*,—it is not clear exactly what this refers to.

53

Date 1225 A. D.

(Tamil)—I, Tantira-pālan Pēriyudaiyān, one of the servants of Kūttādun-dēvar, *alias* Jayaṅṅṅa-Śōḷa Ḥavaṅṅiya-rāyan, gave (on the date specified) 5½ pon to provide for a daily offering of one nāḷi of rice for Tiruvirāmiśvaram-udaiya-nāyanār at the time of awakening the god early in the morning. We, the Śiva-Brāhmaṅas (four named, with their gōtras) of the temple, have received the pon and pledge ourselves to apply the interest of the amount to the above purpose for as long as the moon and the sun exist.

I, Niṅṅaiṅṅai, elder brother of Tantira-pālan, gave 1 pon for burning two twilight lamps. (Usual final imprecatory sentence and usual final phrase.)

54

Date 1102 A. D.

(The historical part of this inscription is identical with that of No. 42 b.)

(Tamil)—Be it well. In the 33rd year of the reign of Kōv-Irāśakēśarivanmar, *alias* the emperor śri-Kulōttuṅga-Śōḷa-Dēvar, who etc.—Gāṅṅeya-rājan, *alias* Rājēndra-Śōḷan, *alias* Araiyan Aṅṅāṅṅi, the headman of Tiṅṅāḍu-pākkam in Ūṅṅukkāttnkkottam of Jayaṅṅṅa-Śōḷa-maṅṅalam, gave one perpetual lamp for the same god (see previous number) and, for its maintenance, made over 24 cows, which must neither die nor grow old, to the *puṅṅchāchāriya pūjāris* of the temple who. . . . May this charity continue as long as the moon and the sun exist. (Usual final phrase.)

55

Date 1271 A. D.

(Tamil)—I, Šēṅṅālvār, daughter of Brahmādirājar, *alias* Šēlvāṅṅai-dēvar, and consort of Ḥaiya Vāśudēvar, son of Jayaṅṅṅa-Śōḷa Ḥavaṅṅiya-rāyar, *alias* Kūttādun-dēvar, granted (from the date specified) the wet and dry lands with the four boundaries, including the *ettam*, of the village of Totṅṅiganpalli, to provide for offerings of rice and expenses of worship and for the *pūjāri* in the temple of . . . Ḥavarāmiśvaram-udaiyār at Āvaniyam, and, with pouring of water, gave the lands together with the right of worship to the Śiva-Brāhmaṅa (named, with his gōtra) who caused repairs to be done for the temple. (Usual final phrase.)

56 a

Date 1225 A. D.

(Tamil)—I, Śūṛiyālvār's son Tiru, a servant of Jayaṅḡḡa-Śōḷa Ḥavaṅḡiya-rāyar, *alias* Kūttāḡḡun-dēvar, gave (on the date specified) 6 pon to the *bhattas* (five named, with their gōtras) of the temple to provide, for as long as the moon and the sun endure, for one nāḷi of rice . . . for the dancer in the temple of Tiruvirāmiśuram-uḡaiyār at Āvaniyam in Āvaniya-nāḡḡu of Nigarili-Śōḷa-maḡḡalam. (Usual final imprecatory sentence and usual final phrase.)

56 b

Date ? about 1150 A. D.

(Tamil)—This inscription is fragmentary. It seems to record the grant of some land whose boundaries are given to the *pūjāri* of the temple at Āvaniyam.

57 a

Date 1306 A. D.

(Tamil)—While Jayaṅḡḡa-Śōḷa Ḥavaṅḡi-rāyar, *alias* Kūttāḡḡun-dēvar was pleased to rule the earth—(on the date specified) we, ? Maḡidāri and Paṅḡimukkan, made a grant, to last as long as the moon and the sun exist, to Śimāḡḡai, son of Perrapillai, and to Śeṭṭiyāṅḡan, son of Vayirāḡḡai, among the Vira-Śōḷavāḡḡukkas, who were prominent in carrying out repairs to the temple, of four kaḡḡagam wet lands in Peri-ēri (big tank) which was a dēvadāna of the god Tiruvirāmiśvaram-uḡaiya-nāyanār of Āvaniyan in Āvaniya-nāḡḡu of Jayaṅḡḡa-Śōḷa-vaḷa-nāḡḡu in Nigarili-Śōḷa-maḡḡalam. They shall enjoy [the lands]. He who injures this charity has betrayed his own mother. This is under the protection of the temple authorities.

57 b

Date about 1289 A. D.

(Tamil)—In the the universal emperor [śri-Rāmanā-Dēvar]—I, Tiruṅāḷaḡḡavan Valliyālvār, gave 5 pon to provide for a daily offering of [the equivalent in rice of] one nāḷi of paddy for (Usual final imprecatory sentence and usual final phrase).

58

Date 1362 A. D.

Be it well. (On the date specified), by order of (with usual titles) vira-Bukkaṇṇa-Voḍeyar's son Kampaṇṇa-Voḍeyar's palace minister Sômappa-Voḍeyar,—the sâmantâdhikâri Âvani Râmaya-dêva granted for the god Râmanâtha of Âvani, the two villages Âvani and Kambudimbu. Imprecation.

59

Date ? about 900 A. D.

Be it well. Entitled to the band of five chief instruments, of the Pallav-ânvaya, favourite of earth and fortune, a bee at the lotus feet of Pallava Râma, a manifest Kañjâsana (Brahma), master of war, Bira-Trinêtra, royal wrestler with elephants, a champion terrifying many, śrîmad Chaladaikakara-Dêva's pergaḍe Basavayya, perfect in war, had this *mâna-stambha* made.

60

Date 1645 A. D.

(Nâgarî characters.)

Obeisance to Venkaṭêṣa. With the two objects (the feet of Râma) do I take refuge, adored by the gods, by the merit of contact with which the stone became the jewel of a woman¹⁾. With Vishvaksêna do I take refuge, attended by the elephant-faced (Gaṇêṣa) and more than a hundred others, the remover of the difficulties of his votaries.

Victorious is the luminary (Chandra, the moon) which, sprung from the milk ocean, became the left eye of Hari, supporting the chakôra birds, and increasing the life of the immortals. His grandson was Purûrava, the son of Budha. His son was Âyu, whose son was Nahusha, from whom was Yayâti, and Pûru from him. In that vaiṇṣa was the king Bharata, in whose line was Śantanu, fourth from whom was Vijaya (Arjuna), from whom was Abhimanyu, and from him Parikshita. Nanda was eighth from him, and ninth from him the king Chalikka, from whom the seventh, glorious as Śrîpati, was Râja-Narêndra. From him Bijjalêndra was the tenth, and then from him the king vira-Hemmâḷi-Râya was the third, who was a worshipper of Murâri, and lord of Mâyâpuri.

¹⁾ Ahalyâ, the wife of Gautama, being seduced by Indra, was cursed by her husband to become a stone, until the contact of Râma's feet should in time restore her.

Fourth from him was born the king Tāta-Pinnama, who terrified the hosts of his foes by his looks; from whom was born the king Sōmi-Dēva, who captured seven hill-forts from his enemies in one day; from him was an heroic son, Rāghava-Dēvarāt; from whom sprang the king Pinnama, the lord of Āravīṭi-nagari; whose son was the king Bukka, by whom even Sāluva-Nṛsiṅha's kingdom was firmly established. To that king Rāma-Rāja, a *chintāmani* to the crowd of suppliants, Lakkāmbikā, the equal of Lakshmi the consort of the Lotus-eyed (Vishṇu), became the queen. To him was born a son through his penance, the king Śrī-Raṅga-Rāja, a lamp to the Lunar race; with the increase of whose brightness,—O wonder—the eyes of his enemies' wives became bright (were left without collyrium,—on account of their being widowed by him). His wife was Tirumalāmbikā (her praise). Skilled in policy, Rāma-Rāja, the learned Tirumala-Rāya, and the king Veṅkaṭādri,—three sons in this order were born to that great king by Tirumala-Dēvi. All the thorns his enemies in the world did the heroic Rāma-Rāja slay in battle.¹⁾ The glorious Veṅkaṭādri-Rāja was as handsome in the world as Lakshmaṇa. Of the three sons of king Śrī-Raṅga, having defeated his enemies in battle, the king Tirumala-mahārāya having been anointed to the empire with great glory, was ruling the whole world with unequalled renown, like Hari among the Trimūrti. The streams poured forth with the gifts made by this most famous of kings at the time of his anointing to the throne caused the earth to appear as if she also was so anointed. As the Sāma and other (vēdas) from the mouth of Brahma, as *sāma* (conciliation) and the other modes of policy from the mouth of truth, as Rāma and his brothers from Daśaratha,—so to this crowning ornament of kings were born the sons named Raghunātha-Rāja, Śrī-Raṅga-Rāya, a tree of paradise to his dependants, Rāma-Rāja, like a moon to the world, and the famous Veṅkaṭa-Dēva-Rāya.

Śrī-Raṅga-Rāya, among his brothers, having seen to the farthest point of the ocean of policy, his fame spread to the eight points of the compass, was anointed to the crown in the Penugonḍa kingdom. Then Veṅkaṭapati-Dēva-Rāya, of brilliant policy, protected the earth, his fame illumining the ten cardinal points. To his elder brother, whose character put to shame the trees of the gods, the lord Rāma-Rāja, were born Tirumala-Rāja and the famous Śrī-Raṅga-Rāya. Of them, to Śrī-Raṅga-Rāya were born sons great in modesty, of high benevolence, learned and famous. Of king Śrī-Raṅga-Rāya's sons, having seen to the farthest point of the works of many poets, among jewels like the *kaustubha* born from the ocean, the king Rāma-Rāya was long distinguished. To the afore-mentioned king Rāma-Rāja, a Rāmabhadra in form,

¹⁾ The second half of one verse and the first half of the next are in defect here. Also in some other places in the inscription.

an embodiment of all good fortune, were born five sons, like the five celestial trees born from the milk ocean, gratifying crowds of dependants with their gifts. Among those kings of distinguished bearing, Śrī-Raṅga-Rāja, like the moon to the earth, lighted all the three worlds with his fame, being like the *pārijāta* among the trees of the gods. Pleased with the penance of Śrī-Raṅga-Rāja, the lord of Śēshagiri (Viṣṇu of Tirupati) of his favour gave him two handsome sons, full of happiness like Puruhūta (Indra). Named Peda-Veṅkaṭēndra and Pina-Veṅkaṭādhiraṭ, they were able in maintaining their rank, and powerful in overcoming Khara and Dūshana (otherwise, the cruel and backbiters), and were the cause of joy to the world like Rāma and Lakshmaṇa. The fortunate king Peda-Veṅkaṭēndra, the elder of them, had all the qualities of courage, generosity, depth, resolution, and fullness of learning.

When Śrī-Raṅga-Rājēndra's son the heroic Veṅkaṭa-Dēva-Rāya was anointed to the throne in the Penugonḍa kingdom, the learned were at the same time anointed with gold. Like his grandfather's younger brother, the king Veṅkaṭādri was the object of the favour of the self-chosen of the goddess Śrī (*i. e.* Viṣṇu), able in distroying the rutting elephants his enemies, in protecting the world of poets like a new Bhōja. To him the king Śrī-Raṅga was born, whose generous qualities caused the tree of plenty to dwell apart somewhere in Nandana (Indra's garden). Through the merit of the good deeds done by this king in his former birth, he obtained a son, great like Puruhūta (Indra), the mighty Gōpāla-Rāja, who in gratifying the desires of all the learned caused Bhōja and other kings of old to be forgotten. He with his beloved consort, performing the good deeds of penance, was doing worship to the god of Veṅkaṭa-śaila, who, regarding him with favour and prepared to grant a boon, said to him: "As a son of the famous king China-Veṅkaṭēndra was I who am called Veṅkaṭa born in the world on account of his great penance, like as of old I was the king Vasudēva's son and called Kṛishṇa. As of old Nanda brought him up as his son, so adopt that Śrī-Raṅga-Rāya as yours." Accordingly, adopting the king Śrī-Raṅga-Rāya, who was in the form of Śrīkānta, for the protection of the world and the continuation of his own family, Gōpāla-Rāja was filled with joy.

Thus Śrī-Raṅga-Rāya, upholding the good and putting down the evil, like an incarnation of the destroyer of Kāmsāsura, was seated on the throne of universal empire, daily receiving the obeisance with devotion of the kings of various countries, having obtained anointment to the crown. The kingdom being granted by the lord Śrī-Raṅga (Viṣṇu), the great king Śrī-Raṅga-Rāya, his lotus feet (*pādāmbhōja*) revered by Bhōja and the Magadha king, had his feet placed on the heads of all the kings of the earth within the seven seas. Profound as the ocean, of great resolution, having subdued the eighty-

four hill-forts, the terror of his enemies in the eight points of the compass, having Śārnadhara (Vishṇu) in his heart, destroyer of his enemies, a tree of plenty to his dependants, champion over those who have new titles, *rāya-rāhutta-miṇḍa*, favourite of the goddess of heroism, chief lord of Âravīṭi-pura, lord of serpents in his great arms, the boar incarnation to the world of chieftains, chief of the kings of the Âtreya-gôtra, of great glory, surpassing the kings of old by his policy, a tree of plenty to the learned, by the power of his arm possessing the throne of Karṇāṭa, from Sêtu as far as Himâdri having destroyed all his enemies, the great king Śrī-Raṅga-Rāya protected the whole world surrounded with the ocean, with great glory.

(On the date specified), in the presence of the feet of (the god) Veṅkaṭêṣa,—for the maṭha of the learned Râmaachandra-Bhârati-svâmi,—disciple of Viṭhala-Bhârati-svâmi, disciple of the chief of the *paramahaṁsa-parivrâjakâchâryas*, Viśvârûpa-Bhârati-svâmi,—he granted the Chinâṇikallu village, (boundary villages named), belonging to the Kôḷâla-dêṣa, giving it another name of Narasiṁha-pura, together with all the usual rights.

This śâsana of the great king Śrī-Raṅga-Rāya was composed by the grandson of Sabhâpati, and son of Kâmakôṭi, the poet Râma. By order of the king, Sômanâthârya wrote the śâsana, Kâmaya Gaṇapayârya's grandson.

Usual final verses.

(signed)—śrī-Râma.

61

Date ? 1254 A. D.

(Tamil)—I, Dêvan, son of the ? painter Śittira . . . paṇḍita and a servant of Nuḷamba-dêvan, son of Kulôttuṅga-Śôḷavaṇukkan Uḍaiyaṇḍai, who was one of the feudatories of Tan-vâṣi-kâṭṭiya¹⁾ Vâṣudêvan, *alias* Jayaṅgonḍa-Śôḷa Ḥavanâjjiya-râyan, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

62

Date 1629 A. D.

(Telugu)—Be it well. (On the date specified), when the râjâdhirâja râja-paramêṣvara vira-pratâpa vira-Râma-Dêva-mahârâya was ruling the empire of the world:—Immaḍi Tammaya-Gauḍa, grandson of Sugatûr Tammaya-Gauḍa of the fourth gôtra, his wife, and certain gauḍas (named), had the *agnishîṭoma* (sacrifice) performed by Kṛishṇa-sômayâji,—younger brother of Umâpati-sômayâji, son of Tirumala-sômayâji-bhaṭṭa, son of bhaṭṭa, —in the presence of (the gods) Râmêṣvara and Kâṣi-Viṣvanâtha of Âvani (and made a grant for it).

¹⁾ Who has displayed his greatness or superiority.

65

Date 931 A. D.

Be it well. Having ruled the Âvaniya-sthâna for 40 years, had 50 temples made, and built 2 big tanks,—(on the date specified), departed (this life) Tribhuvana-kartara-Dêva, entitled the Kali-yuga Rudra, and gained the world of Rudra.

66

Date 973 A. D.

(On the date specified), on the ? death of Muddaka, Bhôgi entered the fire.

67

Date about 920 A. D.

Mahêndra-bhaṭṭa made for Kali-yuga Rudra the smaller temple.

68

Date about 930 A. D.

From the peak of mount Kailâsa marked by the footprints of Gaurî, to the celebrated bridge established by Râma, and from the mountain of the rising sun to that of the setting sun, who was a debater? who versed in the *śâstras*? who skilled in making orations?... (the rest effaced).

69

Date ? 1552 A. D.

(In the year specified), Sugaṭûr Ayama-Gauḍa and his servant Silavanta Chikka had the *gadabu* fixed (its extent).

70

Date ? about 1228 A. D.

(Tamil)—Šeigâṇḍai, consort of Kûttâḍun-dêvan *alias* Jayaṅḡḍa-Šôla Îlavanġiya-râyan, had the door.....set up.....

71

Date 1229 A. D.

(Tamil)—I, Šûrriyâṇḍan's son Pêriyḍaiyân *alias* Tantira-pâlan, a servant of Kûttâḍun-dêvan *alias* Jayaṅḡḍa-Šôla Îlavanġiya-râyan, gave (on the date specified).....to the *bhaṭṭas* (named) of the temple to provide for a daily

offering of one nâli of rice, for as long as the moon and the sun endure, for Tiruvirâmišvaram-udaiyar of Âvaniyam at the time of awakening the god early in the morning.

72

Date 1231 A. D.

(Tamil)—The inscription is fragmentary. It seems to record a grant by Kùttâḍun-dēvar for the same god, and the making over of the grant to the Śiva-Brâhmaṇas (named) of the temple.

73

Date 1228 A. D.

(Tamil)—I, Śaṅgālvâr, daughter of Vâšudēvar, *alias* Nuḷambâda-râyar of Âvaniya-nâḍu in Nigarili-Šôḷa-maṇḍalam, and consort of Ḥavanjiya-râyar, *alias* Kùttâḍun-dēvar, son of Mârâlvâr, *alias* Jayaṅgoṇḍa-Šôḷa Ḥavanjiya-râyar, granted (on the date specified) as dēvadânas certain lands (specified), which I had purchased after making full payment in gold, to provide for offerings of rice, sandal, lamps and other daily requirements in the temple on the hill — otherwise called śrî-Mûlattânam — of Tiruvirâmišvaram-udaiyanâyanâr at Âvaniyam in Âvaniya-nâḍu of Nigarili-Šôḷa-maṇḍalam.

74

Date 1397 A. D.

(Tamil)—While Immadi Bukka-Râyan, son of śrî-vira-Arihara-Râyan, was ruling the earth—we, Muttarâṇḍâr Muttar and Vâšâṇḍai's son Pachchainâyan, who conduct the *mâḍâpattiyam* in the temple of Mûlattânam-udaiyâr at Âvaniyam in Jayaṅgoṇḍa-Šôḷa-vaḷa-nâḍu, having received (on the date specified) 21 pon from Vaḍavâṇiyan Periya-perumâl and Kâmâṇḍai-šetṭiyâr, two of the Vaišyavâṇiya-nagarattâr who, residing in the great street. of Muḷavâyil, pledge ourselves to supply daily one meal, for as long as the moon and the sun exist, to ? every Brâhmaṇ during the ninth festival.

(Usual final imprecatory sentence and usual final phrase.)

75

Date 1527 A. D.

(On the date specified), among the *mahâ-mahattus*, the Kailâsa Maru-lappayya-dēva of Hoḷalakere and other

76

Date ? about 1500 A. D.

(Telugu)—..... being the place in which the Vana-dēvatā came and appeared to Sītā-bhagavati, and remained,—Sugaṭūr Chikka-Tammaya-Gauḍa's elder sister Halasa-Rātama, through her purōhita Kṛishṇa-bhaṭṭa Tirumala-sōmayāji, offered at the feet of the goddess in this southern Gayā *tīlōdaka* and *piṇḍa*, securing the reward of making the offering in Kāśi, Gayā and Prayāga, as declared by Vālmiki.

77

Date ? about 1250 A. D.

(Tamil)—I, Viruda-maṇḍana¹⁾ Mādēvan, will not survive Viḷupparaiyan who..... I swear by Vallavaraiyan.

78

Date ? about 1250 A. D.

(Tamil)—I, Paḷlimukkaṇṇa's son Kāman, a servant of Kulōttuṅga-Šōḷava-ṇukkan Udaiyāṇḍai, who is one of the feudatories (*śāmantar*) of Vāśudēvan, *alias* ḷavañjiya-rāyan, [declare] that if I survive him, the oath by Vallavaraiyan [will be fatal to me].

79 a

Date ? 1290 A. D.

(Tamil)—This inscription is fragmentary. It seems to record a grant of lands for the god Tiruvirāmīśvaram-uḍaiyār and a grant of money for feeding Brāhmans.

(Usual final imprecatory sentence and usual final phrase.)

79 b

Date ? 1249 A. D.

(Tamil)—I, ? Uṛaikārumugan, a servant of Nuḷamba-dēvar, who is the son of Kulōttuṅga-Šōḷa-aṇukkan Udaiyāṇḍai, one of the feudatories of . . . ḷavañjiya-rāyar Vāśudēvar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

80

Date 767 A. D.

Be it well. In the 42nd victorious year of the Šrī-rājya, when Šrīpurusha mahārājādhirāja paramēśvara bhaṭāra was ruling the kingdom of the world:—

¹⁾ Adorned with titles.

and his son Duggamâr-Ereappa was ruling the Kuvalâla-nâḍ Three Hundred and the Gaṅga Six Thousand, and his queen Kañchiabbe was ruling Âgaḷi;—to Maduregiḷa Vellasamma were given lands (specified), free of all new (*apûrvva*) imposts. Imprecation.

81

Date about 767 A. D.

When Śrîpu[rasha-maha]râja paramêšvara was ruling the Thousand:—and . . . Narêndrarasa was ruling the Sixty,—the master of Ârâigali. . . . made a grant to Jannayya.

82

Date ? 1501 A. D.

May it be prosperous. (In the year specified),—in order that *dharmma* might be to Narasaṅṅa-Nâyaka,—in Muḷuvâyî, Sênarâma's sons Râmapa and Bayireya made a grant of . . . as a gift to Kṛishṅa.

84

Date 974 A. D.

Be it well. (On the date specified),—Be it well. Entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Pallavâditya, Noḷambâdhirâja and Chôrayya Noḷamba's father, these three having halted in Sûryya-Miniyûr,—hearing that Mârasiṅgha-Permmadi was dead,—Be it well. Possessed of the conjunction of all observances, the glory of the Pompala-kula, born in the Kâduvetṭi-vaiṅša, chief lord of Kâñchi-pura, like a thunderbolt in the front of battle, Nâṅḍi's Java (Yama), Naṅṅa. . . .

85

Date about 975 A. D.

Be it well. . . . Aṅuva . . .'s hound named Lôka killed 75 hogs; besides which, with this hound named Dhaḷaga, Piriandi's son killed 26 hogs.

86.

Date ? about 767 A. D.

. . . . in . . . ndu-maṅḍala, attacking the opposing enemy's force, and slaying, went to *sagga*.

Chilīya, standing in the wealth of the Chô[la] kingdom, [Vikra]māditya coming to Jannayya's side, [Vi]kramāditya gave a *koḍaṅge* of 12 kuḷa to Vāṇi Jannayya's. . set up this stone for Hariyya-Biraṇṇa. . .

87

Date ? 1540 A. D.

(In the year specified), Guru Tammaṇṇa granted for Âgâṇi Bayirava-gauḍa a *nettara-godaḡi* (as specified).

89

Date ? 1537 A. D.

(In the year specified), Timma-Râya, for the settlement of the Tipaṭur-šime,

91

Date 1007 A. D.

Be it well. (On the date specified), when Tribhuvanakarttara - bhaṭâra was ruling the Âvaniya-sthâna;—Masekal. . ppa-dêva's son Noḷamba-gamuṇḍa, fighting in the destruction of Balla, died and went to *sargga*.

92

Date ? about 780 A. D.

Be it well. In the 2nd victorious year of Bâṇa-Vidyâdhara, born in the Mahâvali-kula, who made Paramêšvara (worshipped by all the three worlds, chief lord of gods and demons) the doorkeeper — when Raṇamukha-Duṭṭa's son Karapura coming, carried off the cows of Balla,—the village cowherd Uvaḷa, loving the cows, went against him, slew and fell. For him the Mâsarakuṭṭi and Attâṇi, being pleased, granted land (specified). Imprecation.

93

Date about 970 A. D.

Be it well. When Dilipayya was ruling the kingdom of the world:—and Tribhuvanakartta was ruling the *sthâna*;—the cows of Damme of Balla being carried off, Basalva's son Kayye, fighting, died. For him the *bhaṭar*, being pleased, granted a *koḍaṅgi* of 10 koḷaga .

94*Date about 970 A. D.*

Be it well. When Dilipayya was ruling the kingdom of the world:— and Tribhuvanakarta-panḍita was ruling the kingdom of penance (*tapa*);— Banūchchāvāri's son Palla, when the cows of Balla were carried off, fought, recovered the cows, and went to *svargga*.....

95*Date ? 1007 A. D.*

In the ruin of the Balla town, Mudda-Setṭi's son Malla died and went to *svargga*.

96*Date 1431 A. D.*

May it be prosperous. Be it well. (On the date specified), for this god Prasanna-Virūpāksha, a temple, enclosure, towers, golden finials, a Manmatha pond, provision for decorations and illuminations, agrahāras, maṅṭapas, a maṭha for mendicants, and all other religious works,—by the *dharma* of Vijaya-Rāya-mahārāya's son, the elephant-hunting Dēva-Rāya-mahārāya,—the Heggade-dēvas of the Vishṇuwardhana-gōtra, Vommāyamma's sons Lakhaṇṇa-daṇṇāyaka and Mādanna carried out as service to this god Prasanna-Virūpāksha. May it be prosperous.

97*Date 1527 A. D.*

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vira-pratāpa Virūpāksha-Dēva-Rāya-mahārāya was ruling the kingdom of the world:—Rāyadurga Tippiarasa's son Bhōgarasa,—in order that *dharma* might be to his ruler Tippiarasa-Voḍeyar—granted for the god Prasanna-Virūpāksha, the Kaḷavekal village, otherwise named Tippiasamudra, of Mukundasāgara in the Kundāni-śīme belonging to the Muḷuvāyi-chāvaḍi, to provide for certain offerings and lights (specified), together with all the usual rights.....

98*Date 1703 A. D.*

(Telugu).—Be it well. (On the date specified), to Sahāya-śāstri, deputy of the āchāryya who was an establisher of the veda-mārga, the dharmasivāchāryya

of the original Tiruvālaṅgādu, otherwise named the western Virūpākshapura, Immaḍi-āchāryya,—Vira-Rājappa-śāstri, deputy of the Tiruvālaṅgādu eastern new dharmasivāchāryya, gave a written document (*patrika*) as follows:—Whereas you have come from the west claiming that the Bhava Bhēri merchants of Vēlūr are your disciples, and I have come from the east claiming that they are my disciples,—Gulām Ali Khān Sāhēb having taken deposition from both of us,—and assembling together four (or several) other persons, has heard evidence from the mouth of the āchāris, and summoning people from Nagara on the subject, has taken written depositions from the āchāris, and hearing what they had to say, after inquiring into the old and new institutions,—has decided that you are the oldest, that the people of Nagara are my disciples, and that according to the *Śiva-dāna-patra* we are new:—Therefore, the old disciples belong to you, and Subbā-śāstri and the Nagara people are my disciples. You are not to touch them. Such is the paper of decision written and given. Witnesses: (signatures).

100

Date 1290 A. D.

(Tamil)—In the 36th year of the reign of śrī-Poyśaḷa-vira-Rāmanā-Dēvar—I, Śāyan Dēvanāga-kūttan, the ? headman of Nāgapaṭṭaṇam, situated near Tammam, which was a dēvadāna of the god Tiruvirāmiśvaram-udaiya-nāyanār, having purchased after making full payment in gold certain lands (specified) from [the temple authorities], granted the same (on the date specified) for the god Kumbiśuram-udaiya-nāyanār of the same village as a dēvadāna to last as long as the moon and the sun endure.

(Usual final imprecatory sentence and usual final phrase.)

May there be prosperity.

101

Date 1440 A. D.

(Tamil)—May it be auspicious. While the irājādirāja irāja-paramēśvara śrī-vira-Dēva-Rāya-mahārāyar, a ? champion in elephant-hunting, was pleased to rule the earth—(On the date specified), on account of the victory gained by the great minister Mādaṇa-danṇāyakkār at . . . pāpaṭṭaṇam, the king granted certain lands (specified) situated near Tammam of Āvaniya-nāḍu, which was the property of the temple of Tiruvirāmiśvaram-udaiya-nāyanār at Āvaniyam, to provide for the offerings of rice at the *tiruvotta-śāmam* for the same god. .

.....

102

Date about 880 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambâdhirâja was ruling the kingdom of the world:—to Puttûr Koṅguṇi-svâmi was granted in Beḷambaḷli a royalty of three kaṇḍuga.

104

Date 1485 A. D.

May it be prosperous. Be it well. (On the date specified), Vumbaṇa-Voḍeyar's son Liṅgaṇa, of the Vishṇuvardhana-gôtra and Âśvalâyana-sûtra, granted to Aubhalanâtha's son Siṅga-Perumâle, of the Kâśyapa-gôtra and Âpastamba-sûtra, a dharma-śâsana as follows:—Of the *umbali* land which has come down to us in Dêvarâyasaṃudra, we have separated a field of . . . *kola* (boundaries specified) when Virûpâksha-Râya-mahârâya was ruling the kingdom of the world, in the administration of Narasiṃha-Râja-Voḍeyar,

105 a

Date 1073 A. D.

(Tamil)—Be it well. In the 4th year of the reign of Kôv-Irâjakêśaripanmar, *alias* śrî-Râjêndra-Śôḷa-Dêvar, who while the goddess of the earth and the goddess of fortune wedded him of their own accord, and while the goddess of the earth, by reason of his valour, beamed under his white parasol—in union with the goddess of fortune, wielded the sceptre; destroyed the dark Kali; decked himself, as with necklaces, with valour and liberality; performed the anointment of victory and was graciously seated on the throne of heroes along with Puvani-muḷud-uḍaiyâl.—

We, Vîrarâkshasa-Brahma-mârâyar and other citizens of Iratiyûr, *alias* Ammaṅgaiyâlṅvâr Tirumadaippaḷli-ppuṇam, in Puda-nâḍu of Nigarili-Śôḷa-maṇḍalam, granted, in order that the sacred body of Ammaṅgaiyâlṅvâr might become an ? auspicious sacred body (for her health ?), one oil-mill for the god Îśâniśvaram-uḍaiya Mahâdêvar of the same village. We, the leaders of the assembly in Iratiyûr, pledge ourselves to supply, for as long as the moon and the sun endure, 96 nâḷi of oil, measured with the nâḷi of Arumoḷi-dêvan: 90 nâḷi, at the rate of one uḷakku a day, for one perpetual lamp for the above god, and 6 nâḷi for one twilight lamp for the god Gaṇavatiyâr. This charity was caused to be founded by Nuḷamba-mâdêvi-kkôn . . . nâḍâlṅvân, *alias* Śîrâḷan Tiruvaraṅga-dêvan.

105 b

Date 1073 A. D.

(Tamil)—In the 4th year of the reign of Kôv-Irâjakêšarivanmar, *alias* šri-Kulôttuṅga-Šôḷa-Dêvar, who—while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him—rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions; and was graciously seated on the throne of heroes along with his queen Puvana-muḷud-uḍaiyâl — I, Râja-Viechâdira-Brahma-mârâyan, *alias* Irugan Šambi-dêvan, a Brâhman land-holder in Iratiyûr, *alias* Piḷḷaiyâr Ammaṅgai-yâlṽâr Tirumaḍaippaḷḷi-ppuṅam, in Pudal-nâḍu of Nigarili-Šôḷa-maṇḍalam, made a grant to provide for offerings of rice, vegetables for the goddess Châmuṇḍêšvari of the same village

105 c

Date 1050 A. D.

(Tamil)—In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šri-Râjâdhirâja-Dêvar, who took the head of Vîra-Paṇḍiyan, the Šâlai of Šêralan (the Chêra king), Ilaṅgai and Iraṭṭapâḍi,—

I, Virarâkshasa-Brahma-mârâyan, *alias* Šamuṇḍan Irugaiyan, of Iratiyûr, which was šri-Râjâdhirâja-Dêva's Tirumaḍaippaḷḷi-ppuṅam, in Pudal-nâḍu of Nigarili-Šôḷa-maṇḍalam, *alias* Nuḷambapâḍi, granted, with pouring of water, 1300 kuḷi of land (specified, with details of boundaries) as measured by the rod of 18 spans, including houses, house-gardens,, tonavati, as a tax-free property, to be enjoyed by him under the condition that a certain quantity of rice (specified) was utilised for the daily offering for the god Īšânišvaram-uḍaiya Mahâdêvar of the same village. Similar grants of land (specified) were also made to provide for ghee, curds, etc. required for the same god.

106 a

Date 1050 A. D.

(Tamil)—Be it well. In the 33rd year of the reign of Kô-Râjakêšarivanmar, *alias* šri-Râjâdhirâja-Dêvar, who¹⁾ etc.—the same man, Virarâkshasa-Brahma-mârâyan, of the Šaṇḍiliya-gôtra, made to the Šiva-Brâhmaṇas (two named, with their gôtras) of the temple a grant in all of 2500 kuḷi of land (specified, with details of boundaries) as measured by the rod of 18 spans, under the condition

¹⁾ See the previous number.

that they should measure out with the *marakkâl* of [Arumôli-dê]van a certain quantity of paddy (specified) to the treasury of the temple every day to provide for offerings of rice, vegetables, cakes, areca-nuts and betel-leaves, for oil for lamps and for the feeding of Brahmans, in the temple of the same god.

106 b

Date 1073 A. D.

(Tamil)—Be it well. In the 4th year of the reign of Kôv-Irâjakêšaripanmar, *alias* šri-Râjendra-Šôla-Dêvar, who ¹⁾ etc.—Ammaṅgaiyâlṽâr granted Šêvaganpaṅṅu to provide for the daily expenses of the *artta-yâman* in the temple of Īšâna-išvaram-uḍaiya Mahâdêvar at Iraṭiyûr, *alias* Ammaṅgaiyâlṽâr Tirumaḍai-ppalli-puṅam, in of Nigarili-Šôla-maṅḍalam. The inhabitants of the village, whether they grew paddy or not, had to measure out annually with the *marakkâl* of Arumôli-dêvan a certain quantity of paddy (specified) to the treasury of the temple, to provide for offerings of rice, vegetables, ghee, curds, areca-nuts, ? *veṅṅiḡây* and betel-leaves, and for oil for one perpetual lamp.

107

Date 1057 A. D.

(Tamil)—In the 6th year of the reign of Kô-pPa[rakêšarivanmar, *alias* šri-Râjendra-Dêvar], who wielded the sceptre and was embraced by the goddess of fortune; who, while the army of his elder brother was at his back, led his army against the enemy, conquered the Iraṭṭapâḍi Seven-and-a-half Lakh country and planted a pillar of victory at Kollâpuram; who, without meeting with opposition in battle, while his drums were sounding through the eight directions, converted the whole warlike army of Âhavamalla into reeking corpses that covered the earth, and, when Âhavamalla turned his back and fled from the battle-field at Koppam on the bank of the great river (Pêrârû), was pleased to take possession of his elephants, horses and camels, together with; and who was graciously seated on the throne of heroes—

(The latter portioo of the inscription is full of gaps and the meaning is not clear.)

The inhabitants of Iraṭiyûr appear to have agreed to give 26 kâšu, 30 kâšu on account of ? a good cow, 10 nâḷi of ghee and oil, and one-fifth of the produce of dry cultivation, as the god's share. (Usual final imprecatory sentence.) The signature of Šembiyan Šôla-mûvênda-vêḷân, ? a member of the assembly.

¹⁾ The historical part of this inscription is identical with that of No. 105 a.

108

Date about 950 A. D.

Be it well. When Iṅiva-Noḷamba was ruling the kingdom of the world: — Śrīmaṅgali Siṅgaparākrama's son Tiruveṅgaḍayya, when the big cows of Ereḍiyūr were carried off, attacking and slaying, died.

Be it well. To Prithivi-Gāmuṅḍa-svāmi's son Gāmuṅḍa-svāmi's younger brother Vāmayya-dēva was given a *koḍaṅge* of a kaṇḍuga of rice-land and a kaṇḍuga of waste land. Imprecation.

This work was done by Koyatūr Bijayitâchâri's son Vikramâditya.

109

Date ? 1646 A. D.

(Telugu)—(In the year specified), Raghunâtha...and Muni-Bhōya of the temple gave to Ana-Bhōya and others of the Yeladūr-saṁsthāna, the help of 400 *māḍa*, as a gift (*inām*).

110

Date ? 1674 A. D.

(In the year specified), Pālaki Kempa-Channaya-gauḍa (records) the names of all the faithful religious persons who will permanently subscribe to keep up the maṅṭapa of Raghunâtha-svāmi.

111

Date ? 1705 A. D.

(Tamil)—This is fragmentary. It appears to record that some Muham-madan (presumably a Labbê) gave a *tope* and fields as an *inām*.

112

Date ? 1559 A. D.

(In the year specified), the mahâ-nâyakâchâriya gave to...? Hâva-Nâyaka a *śâsana* as follows:—the land in...belonging to our office of Nâyaka,—in order that merit may accrue to...—have we given. Imprecation.

113 a

Date 1207 A. D.

(Tamil)—(On the date specified) Paḷḷidēva-maṅḍalīkar, *alias* Varaguṅa-pperumāl, son of Śakkidēva-maṅḍalīkar, who was the son of Paḷḷidēva-maṅḍalīkar, of Puda-nâḍu in Nigarili-Šôḷa-maṅḍalam, made a grant of... samudram

..... Iratiyūr for the god śrī-Mallikārjuna-dēvar. (Usual final imprecatory sentence.) The signature of.....na-baṭṭan.

113b

This contains only the usual final imprecatory sentence.

114

Date ? 1669 A. D.

(In the year specified), Chikka-Rāya Tammappa-Gauḍa, at the auspicious time of Śivarātri,—in order that merit may accrue to Hirya-Gauḍa,—made a grant for the god Varadarāja. Imprecations.

115

Date ? 1636 A. D.

Be it well. (On the date specified), the temple priest of the goddess Kāvabba of Uttanūr Maḍavāḷa in Hode-nād, Pallavoḍari-nāyinār, and all the farmers and subjects of that place, granted to...Sūriyappa land (specified) under the Idagere tank, rent free.....

117

Date 1680 A. D.

Be it well. (On the date specified), rājaśrī Śambhōji-chakravartti orders the *kārukūn* of Kōḷāla, that to Venkaṭeśa-śāstri, son of Channi-bhaṭṭa, the son of Gōvinda-bhaṭṭa of the Kātyāyana-sūtra, Pārthiva-gōtra and Yajuś-śākhā, has been granted...of Uttanūr Maḍavāḷa, together with all rights.

119

Date 1072 A. D.

(This inscription is identical with No. 49 a above ; but has the following final sentences and verses which are defaced in the other.)

(Tamil)—We, [the inhabitants of] the Eighteen great Vishaiya and the great army armed with great weapons—have also caused it to be engraved on stone that those who [violate] this śāsana shall incur the heinous sin of having destroyed Brāhmans, herds of tawny cows and Vāraṇavāsi, and shall become hereditary enemies of the great Vishaiya and the great army armed with great weapons, while those who maintain this śāsana shall acquire the merit of having performed many horse-sacrifices. There is no guide but virtue to those who under-

stand virtue. He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years. 'Râmachandra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.'

120

Date ? about 1030 A. D.

(Tamil)—I, Karumâṅikkâlvar, of the Kâśyapa-gôtra, one of the *pūjāris* in the temple of Karumâṅikkâlvar at Uttanūr, *alias* Râjendra-Śōḷa-chchaturvêdi-maṅgalam, pledge myself to burn one twilight lamp before the above god for as long as the moon and the sun exist [from the interest] on the money (specified) I have received from.....Having approved.....we had this engraved.....

121 a

Date about 1269 A. D.

(Tamil)—In the 1..year of the reign of the universal emperor śrî-Pōṣala vira-Râmanâda-Dêvar—.....

121 b

Date ? 1268 A. D.

(Tamil)— In the 14th year..... in Nigarili-Śōḷa-maṅḍalam and Vikkirama-Śōḷa-maṅḍalam.....

122

Date 969 A. D.

Be it well. (On the date specified), when Nanni-Noḷamba having assumed the crown, was ruling the kingdom of the world:—the Sakapâdi elder Pogaḷmale-Nambe's son Noḷamba-ṣeṭṭi gave to the 12 Brahmans of Uttanūr 100 gadyâṅas of gold, to provide for daily feeding five in turn. On the days on which no one comes, five family Brahmans in the town will be fed. To continue as long as sun and moon.

And for the daily offerings to ... Paramēśvara, and a perpetual lamp, he bought land for 40 gadyâṅa and gave it. And for the daily fixed offerings of Mahâdêva he gave 15 gadyâṅa to the Brahmans of Badanūr.....

123

Date 1003 A. D.

(Tamil)—In the 19th year of the reign of śrî-Kôv-Irâjarâja-Râjakēšari-panmar, who,—while his heart rejoiced that like the goddess of fortune, the

goddess of the great earth also had become his faithful wife—during his long life of growing gracefulness, was pleased to destroy the ships at Kāndaḷūr-Šālai; conquered with his heroic and victorious army Veūgai-nāḍu, Gaṅgapāḍi, Nuḷambapāḍi, Taḍigai-vaḷi, Kollam, Kaliṅgam, Kuḍamalalai-nāḍu, and, after having crossed the deep sea, the impregnable Ni. ũjiram; and deprived the Šeḷiṅar (the Pāṇḍyas) of their splendour at the very time when their greatness, which was adored everywhere on the earth, became conspicuous;—

Ḥaṅ. of Arumōḷidēva-chaturvēdimaūgalam in. ru of Pudaḷ-nāḍu in Gaṅgāšāyaram.

124

Date ? about 890 A. D.

Mahābali Bāṇarasa's *karaniga* Valuṅgavamma's pillar.

125

Date 1210 A. D.

(Tamil)—In the 32nd year of the reign of the emperor of the three worlds śrī-Kulōttuṅga-Šōḷa-Dēvar, which corresponded with the Šaka year 1133 (Pramō-dūta)¹⁾,—while Puḷḷa-dēvar, the maṇḍalika of Puda-nāḍu, son of Šakki-dēvar, who was the son of Puḷḷa-dēvar, who was again the son of Šakki-dēvar, the maṇḍalika of Rājēndra-Šōḷa-pPudanāḍu, was pleased to rule Puda-nāḍu of Nigarili-Šōḷa-maṇḍalam in peace—(on the date specified) Puḷḷa-dēvar made a grant, to last as long as the moon and the sun endure, of ? lands, exempt from taxes, to some Gāmuṇḍas (named, with a long pedigree) of Iratiyūr, ? who were descended from the family which had helped him in acquiring Vidirūr. (Usual final imprecatory sentence.)

126

Date 961 A. D.

Be it well. (On the date specified), when Iṛiva-Noḷamba was ruling the kingdom of the world :—And, born in the kula of Mahābali, lord of gods and demons, revered by all the three worlds; supreme lord of Paṛuma-pura, joy of the bloodthirsty groups of *paysāchikas*, having a black flag and the bull crest, Sambayya was ruling Bidirūr, he granted the *bittukattu* for the tank. Imprecation.

128

Date ? 1703 A. D.

(In the year specified), Yadarūr Yarapa-Nāyaka gave for the god Veṅkaṭa-ramaṇa land (specified.) Imprecation.

¹⁾ Pramādōti in the inscription.

129

Date ? 1673 A. D.

(Telugu)—(In the year specified), mahârâjaśrî Deśapâṇḍa Kṛishṇappa gave for Kolattûr Orugalaya's son Nâgarâjappa a *nettara-kodige* as follows:—.....

130

Date 1439 A. D.

(Tamil)—May there be prosperity. While the mahâ-maṇḍalêśvara, destroyer of hostile kings, lord of the eastern, southern and western oceans, śrî-vîra-pratâpa.....'s son Dêva-Râya-mahârâya was pleased to rule the earth—(On the date specified).....Muḷavâyi.....

131

Date 1407 A. D.

Be it well. (On the date specified), to Maṅgarasa, son of Mahadêva of the Gautama-gôtra,—the temple priests of the goddess Gaurî of Uttanûr Maḍavaḷa, the ? mortgagees and citizens, gave a śâsana for rent-free rice-land as a *kattu-godagi* for the tank, as follows:—Whereas you have built the tank in Vâṇiyarahallî in Hode-nâd, and made the Hirî-Maṅgasamudra,—of the rice-lands below and within that tank we grant you two (parts) in ten as a *kattu-godagi*; and of the two (parts) in ten, we grant one part free of all taxes, to be enjoyed as long as sun and moon exist, to your children's children. Imprecation.

132

Date 1494 A. D.

May it be prosperous. Be it well. (On the date specified), to Girijeya of the Amṛitâma-prabhu's maṭha,—Sômâdarasa's (son) Lakshmivallabha-dêva granted land as follows:—Whereas through the favour formerly of Maṅgarasa there has come to you under the Vâṇiyarahallî tank the *kattu-godagi* rice-land which we gave, these 2 khaṇḍugas of rice-land we grant to you to enjoy, you and your posterity, as long as sun and moon exist.

135

Date? 1488 A. D.

(In the year specified), Mummaḍi-Tamme-Gauṇḍa made a grant of Kempâ-pura. Imprecation.

139

Date 1646 A. D.

(Telugu)—(In the year specified), the rājādhirāja rāja-paramēśvara vīrapratāpa vīra-śri-Raṅga-Rāya-Dēva-mahārāya granted to the *nāḍu-karta* Nalūr China-Jaya-gauḍa

144

Date ? 1459 A. D.

(Telugu)—(In the year specified), Tammappa-Gauḍa granted to Eḷache-gauḍa, a *kattu-godiḡe-mānya* (specified), free of all imposts, to continue as long as sun and moon.

147

Date 1469 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, subduer of hostile kings, champion over kings who break their word, the elephant-hunting Virūpāksha-Rāya-mahārāya was ruling the kingdom of the world:—the mahā-maṇḍalēśvara

149

Date 1557 A. D.

(Telugu)—(In the year specified), by order of Sadāśiva-Rāya, Gurumūrti-Viṭṭhala-Rāja granted to Tīrumalapalle Appalāchārya the Kottapalli village. Imprecation.

153

Date 1521 A. D.

May it be prosperous. (On the date specified), the god Sōme on the rock of the Koṅga-janara-diṇne (? being in ruins),—the Ares and others gave for the god Sōme of Hādiya,—with the permission of Annādāna-Voḍeyar,—stone from the rock, and having again set up that god Sōme of the field, granted Upukunṇṭe for the god, set up stones at the four boundaries, and for performing the worship and ceremonies, appointed Daduga, son of Chandrapaya of the Kauśika-gōtra, as the temple priest. Imprecation.

154

Date 1653 A. D.

(In the year specified), the rājādhirāja rājarāja Śambāji-Rāja-mahārāja's son Kannarāyāji-Paṇḍita...buying [Koṇ]ḍiganahaḷḷi, granted it to...savati as a *kattu-godagi*.

156

Date ? 1497 A. D.

X (Telugu)—(In the year specified), Sugaṭūr Chikka-Rāya Tammaya-Gavuḍa gave Basavapura to Mādēva's (son) Madapaya, the rights of which pura this god's priest may enjoy as long as sun and moon endure. Imprecation.

157

S 33 Date 338 A. D.

(On the seal is Nandi, or a bull recumbent.)

Ôm. Obeisance to Śiva. He, whose throne is on the lofty peak of the mountain called Nandi, the ocean to the Mandākinī (the celestial Ganges), lord of the earth, his lotus-feet worthy of worship from Dēvendra and the gods, triumphs,—the adored.

Be it well. The object of the mercy of Śiva,—his breast embraced by the daughter of the bearer up of the mountains of the earth, bearer on his head of the nectar-producing moon,—his glory illuminating all worlds, the munificence of his gifts the sole cause of Kamalanābha (Vishṇu), reposing on his couch the serpent in an ocean whose waters are flowing in shining waves, starting to take the three strides, and manifesting desire with the signs of hands and feet,—(was) Mahābali (or the great Bali), lord of the Dānavas;—the cause of the increase of whose race, freed from the enemy of sin through the sound of the blessings chanted by great Brāhmins possessed of all merit acquired in the constant exercise of holy rites, having a force composed of mighty elephants, his terrible army led by commanders the prancing of whose restive chargers stopped the motion of the earth, worthy of reverence from all the kings in the world, his breast the abode of valour and government, the rod of his arm as long as the world-bearer (Ādiśēsha), his dreadful sword unconquered by the most powerful kings, his body glittering with the radiance of garlands and epaulettes, having obtained the crown and the throne,—was Nandivarmma, the upholder of royal virtues.

After him, his excellent son, whose face was like a lotus opening to the light of the rays of the morning sun, his footstool illumined with the radiance caused by the crowns and chaplets of prostrate kings, by name Vijayāditya-

Dêva, possessed of many kinds of wealth won from his enemies by the strength of his own arm, filling all quarters with the shouts from his deep throat resembling thunder from the storm-clouds, having a serpent-like sword, his body glorious with groups of wounds from the stroke of warlike weapons in the moving fight, having governed the kingdom:—

There was, in like manner—a sun in awakening the lotus lake of the Bâna-vamśa—his son, who in compassion for all living things in the three worlds was like Bôdhisattva, in valour the equal of Virabhadra beloved of Hara, in protecting the kingdom like Mahêndra, in possession of pearls the equal of the ocean, in having a (mount) Mêru of unique immovable wealth resembling Kârttikêya daily the cause of manifest joy to Umâ; as elephants tremble at the might of a raging lion so were his enemies overcome in battle by the wind of the strokes of the sword uplifted in his hand; the bright lotus-eyes of women, fascinating in their gait from the weight of their loins, being attracted to him could not be taken off again.

By him, being such a one, his long arms an ornament to the circle of the earth, daily adding to the three kinds of power,¹⁾ ruler of a Seven-and-a-half Lakh country containing twelve thousand villages, in the Ândhra-maṇḍala, cause of continued segregation of the four castes,—by śri-Vadhûvalla-bha-Malladêva-Nandivarmmâ, being in the town of Âvanya,—in the Śaka year two hundred increased by sixty-one, the twenty-third of his own reign being current, the year Viḷambi, the thirteenth (day) of the bright²⁾ fortnight of Kârttika, on Monday, the constellation being Aśvini,—to śri-Rudrabhaṭṭa-śarmmâ of the Bharadvâja-gôtra and *sâmânya-charaṇa*, to Trilôchanabhaṭṭa-śarmmâ of the Kauśika-gôtra, to Trivikramabhaṭṭa-śarmmâ of the Kaṇḍalya-gôtra and *sâmânya-charaṇa*, to Nârâyaṇabhaṭṭa-śarmmâ of the Kâśyapa-gôtra and *sâmânya-charaṇa*, and including them to twenty-five Brâhmans of various gôtras, having washed their feet, the village named Muḍiyanûr in the Hodali-vishaya, is, with pouring of water, by me given. The boundaries of that village are stated, (here follow the boundaries in great detail³⁾). Imprecations.

By order of Vadhûvalla-bha Malla, I, the carpenter Nandivarmmâchâryya, inscribe the śâsana of this gift. As long as sun and moon endure, for so long in perpetuity, I, king Vadhûvalla-bha make a gift of Chûḍa-grâma⁴⁾.

Thus was it done by the *sarvapradhâna* Vaivasvata-daṇḍâdhipa.

The hunter Mullega⁵⁾.

¹⁾ Prabhu-, mantra-, and utsâha-śakti.

²⁾ The original has *Kârttikâśukla*, in which *śukla* would mean dark; but the calculation of the date shows that *śukla* is meant.

³⁾ Among these is mentioned *Kaṇṭakadvâra*, the Sanskrit translation of Muḷubâgil (or -bâgal).

⁴⁾ *Chûḍâ-grâma* is the Sanskrit translation of Muḍiyanûr.

⁵⁾ *Vyâdhan Mullegam*—the object with which this name is inserted at the end is not apparent.



158

Date 1344 A. D.

(Nâgarî characters.)

Obeisance to Gaṇâdhipati. Obeisance to Śambhu, and praise of Gaṇeśa and the Boar.

Born from the milk ocean, brother of the *kaustubha* and *kâma-dhênu*, younger brother of Ramâ, is the moon; in whose line was born the king Yadu, by Vâsudêva descended from whom the earth was ruled. In that family was Bukka by name, having fame, courage, and wisdom. Magâmbikâ was his queen, like Lakshmî of Hari. There was in his family, illustrious, invincible and displaying good qualities, by whom evil was driven away, the king named Saṅgama. Mâlâmbika was the queen of that king, bright with smiles, like Damayanti of Nala, or Śachî of Indra. The sons of that king were Harihara, Kampa, the king Bukka-Râya, Mârâpa and Muddapa.

The middle one of the five, the king Bukka was famous, like the valiant Arjuna, the middle one of the Pâṇḍavas. Broken were the Kaliṅgas, with small display of courage; the Vaṅgas had their limbs dislocated and their eyes swollen; the Ândhras hid themselves in holes from the blows of the cruel weapons in his arms; the faces of the Turusbkas shrivelled up; the Pâṇḍya kings fled;—when he was ruling the kingdom acquired by the might of his own arm. Bukka-Râya, illustrious with the glory obtained by his arm, protected the earth and his subjects as his children.

Distinguished by the titles râjâdhirâja, râja-paramêśvara, Garuḍa to the serpent kings who break their word, a royal rival of kings, terrifier of hostile kings, the Suratrâṇa of Hindu Râyas; seated on the jewel throne in the city named Vidyâ, distinguished as the abode of Vijaya (victory) made by Vidyâranya, and glistening with the streams poured forth with the sixteen great gifts, streams which nourished the tree of *dharma*,—by him, (on the date specified), in Pampâ in the Bhâskara-kshêtra, in the presence of (the god) Virûpâksha,—to Sôma, a moon (*sôma*) to the ocean Nâchana, versed in all the âgamas, understanding all the accepted meanings of the eighteen purâṇas, by the success of his poetry in eight languages having acquired wealth,—was given in the Guttidurga kingdom, in the Kôḍûr country, in Pena-mâgani, on the bank of the Pinâkinî, the village previously called Pañchakaladîna, giving it another name of Bukkarâyapura, (boundary villages named).

And the illustrious Nâchana's (son), the great poet (*mahâkavi*) Sôma, blessed the king to have long life, and formed it into 110 shares, of which retaining 26 as manager, he bestowed the others on various Brâhmans (as specified).

The boundaries of that agrahâra, that all may understand, are here written in the language of the country¹⁾. (Here come the boundaries.)

The greatness of this śâsana of the king Bukka-Râjendra, whose praise sung by all the chief kings was like the hum of bees, and who resembles an only tree of paradise on the earth. Kôṭidêvârâdhya's son, Mallanârâdhya, composed the verses. The carpenter Śâsanâcharya's son, by order of the king, the sculptor Nâgidêva made (or inscribed) it.

Usual final verses.

(signed) — śrî-Virûpâksha.

159

(This contains merely one of the usual final verses.)

(Tamil)—Be it well. 'Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.'

160

Date 1338 A. D.

(Tamil)—When the pratâpa-chakravartti Pôṣaḷa śrî-vîra-Vallâḷa-Dêvar was ruling the earth—

I, śâhanîyâr, minister of the king, son of the great minister Dâdi-Vallappa-daṇṇâyakkar, râja-gaja-sinṇha²⁾ ? pâpandyarâja-kumakâmi sadhâ-gaṇḍa, and a worshipper of the blessed lotus-feet of Sômanâtha-dêvar,
. for the god Sômišvaram-udaiya-nâyanâr of Muḍiyânûr, ? *alias* Kûttâdu-daiva-chchaturvêdi-maṅgalam, in Pudi-nâḍu of Nigarili-Šôḷa-maṅḍalam.

161

Date about 950 A. D.

Be it well. When Dilîpa-Noḷamba was ruling the kingdom of the world:—Mâgarayya, arming himself,—on the waists of the women being unloosed, and the cows carried off from the bull, slew and died. The work (of this stone) was done by Koyatûr Vikramâditya, famed for many good qualities.

162

Date about 950 A. D.

Be it well. When Dilîpa-Noḷamba was ruling the kingdom of the world:—Maṅḍikal Kambaḷadâna, on a big tiger carrying off a young cow, made

¹⁾ These are in Telugu.

²⁾ A lion to the elephants the (hostile) kings.

a vow to kill that tiger, and in one watch slew it, the tiger and his dog dying together. The work (of this stone) was done by the Koyatûr sculptor Vikramâditya, famous for many good qualities.

163

Date about 950 A. D.

Be it well. When Dilipa-Nolamba was ruling the kingdom of the world:—Nelmallyûr Bhâmayya, his master's friend, arming himself,—when the waists of the women were unloosed and the cows carried off from the bull,—slew and died. The work (of this stone) was done by Vikramâditya.

165

Date about 1030 A. D.

(Tamil)—[In the . . . year of the reign of Kôv-Irâjakêšarivanmar, *alias* ſri-Râjâdhirâja-Dêvar], who—while the goddess of the earth was resplendent under his fringed white umbrella, which the moon—wedded the goddess of fortune, swayed the sceptre and destroyed the dark Kali; who, during his settled long life, cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharânan, one among the three kings of the South (the Pânđyas); Vîra-Kêraḷan; while and Gaṅgâdaran fell along with their elephants whose temples swarmed with bees; when the warriors of great strength, Vikki and Višaiyâditan,

166

Date 1100 A. D.

Be it well. (On the date specified), Râjašêkhara, the eldest son of the great minister Vîrappayya, in . . . , in the Muguvâyi-kula of the Chôra-maṇḍala, . . .

167

Date ? about 1260 A. D

(Tamil)—This is the land granted to Ūr-uḍaiya-mudaliyâr, and to . . . ſêkara-namachchivâya-dêvar.

170

Date 1427 A. D.

(Tamil)—(On the date specified) a grant of land was made to . . . perumâl the god Šômišuram-uḍaiyar of Muḷavâyal.

171 a

Date about 1280 A. D.

(Tamil)—In the of the reign of śrī-Pōśala-vira-Rāmanātha-Dévar—to
nāyanār in the *tirumadaï-viḷḷgam* of Peṅgišvaram-uḍaiya-nāyanār, I gave
 one servant for every ten servants required for

171 b

Date ? about 1280 A. D.

(Tamil)—I, Aḍaippan Āḷa-vanda-pillai, granted some lands (specified) for
 the god Peṅgišvaram-uḍaiya-nāyanār.

172

Date 1496 A. D.

May it be prosperous. Copy of the agreement for the *kattū-godaḡe* of the
 tank.

Be it well. (On the date specified), to Alapa's son Nārasimha-dēva,—the
 temple priest of the god Nārasimha, Koṇḍapa-Timmaṇṇa's son Aēvapa granted
 a *kattū-kodaḡe* agreement as follows:—Whereas the Guṇḍalahalli village,
 which is Nārasimhapura, in Hode-nāḍ, belonging to the offerings of our god
 Kādiri Lakshmī-Nārasimha, by the order of the god Nārasimha I have given
 in possession to the Nambi Apachi-Anantapa,— and it provides for the
 offerings and ceremonies (specified) of the god and the livelihood of the
 attendants,—On your expending money and causing a virgin tank to be
 constructed in the Māvina-halla to the west of the old tank of Guṇḍalanahalli,
 forming an embankment with plenty of earth, building it up with stone, fixing
 a stone sluice and making it secure with bricks and good mortar, and
 thoroughly completing the tank,—of the rice-lands formed under that tank,
 four parts of the rice raised in them you may enjoy free of rent. After those
 four parts have been filled up¹⁾, we grant you in the rice-lands that will be
 formed under the tank a *daśavanda* of three in ten as a *kattū-godaḡe*, marking
 out with stones the best, middling and inferior soils, and of the dry fields
 granted as *kattū-godaḡe-mānya* for this tank which are now cultivated and
 sown with rāgi, we give you as *kattū-godaḡe-mānya* 1 khaṇḍuga (as specified).

If any damage should come to the tank you build, you will make it good
 from your four parts of *mānya*. When that is filled up¹⁾, if any the least failure
 occurs, we will levy money and grain from the rice-lands and on the tank,
 including those of your *daśavanda*, and have it repaired.

¹⁾ tumbida-baḷika.

For the rice-lands and dry fields of your *kattu-godage* there are no payments under the various heads (as specified) on account of our temple.

The same provisions are laid down for any future extension of rice-lands under the tank. Also permission to cultivate on half share or on contract, free of all payments on account of the temple, as before specified. If the flow of water from the tank allows, you may plant areca, cocoa-nut or other permanent gardens in your *kattu-godage* and have the full enjoyment of the same. If the tank should not fill sufficiently for your three-tenths *dašavanda* rice-fields, you will take your turn for the water. For building houses for the ryots who cultivate your *dašavanda* rice-fields we will point out sites. From such ryots we will not exact house-tax or other taxes (specified).

These *kattu-godage* rice-lands and dry fields are granted to you for as long as sun and moon endure, to be enjoyed by you and your posterity, with right to bequeath or sell. Witnesses:— (Here follow signatures).

173

Date 1503 A. D.

May it be prosperous. Copy of the *sāgubaliya-vōle* (or cultivation roll) of the rice-land of the tank. (In the year specified), the temple priests (named) of the god Kadiri-Nārasimha of Muluvāgil granted to Kadiri-Nārasimha-dēva of Rāmasamudra a cultivation roll as follows:—Deducting your *dašavanda* rice-fields under the tank which you caused to be newly built in Guṇḍlahalli belonging to the offerings of our god Nārasimha, according to the rule for cultivation of the rice-fields of your temple, by which those of Aubhala-Sōmayāji's tank are granted on contract for cultivation on half share at the rate of 7 khaṇḍuga for 6 khaṇḍuga, we will grant you by measurement 8 khaṇḍuga for 7 khaṇḍuga of *godage*. If the water in the tank fails and the crop is lost, we will share equally. If the water in the tank is insufficient, and it has to be lifted, we will reduce the contract in the same proportion as those in the neighbourhood. For sugar-cane, ginger and turmeric the rates (specified) will be paid to the treasury of the temple. The contribution of paddy for the offerings will be taken at the rate of sale. Signatures.

174

Date 1522 A. D.

May it be prosperous. (In the year specified), Kadiri Nārasimha-dēva granted to Chirata Sāmāji's son Rāghava-bha... a grant of land as follows:— for the Sāmiṇṇi-chatra belonging to the Śiva connection, between the Nārasimhapura village belonging to the offerings of the god Nārasimha and

the Kuṛujili village, we have transferred to the name of Kuṛujili . . . land (specified) in front of the pura, to be enjoyed by you and your posterity as long as sun and moon endure. Imprecation.

175

Date 1408 A. D.

Be it well. When the mahâ-maṇḍalêšvara, subduer of hostile kings, champion over kings who break their word, master of the eastern southern and western oceans, the Suratâḷa of Hindû Râyas, râjâdhirâja paramêšvara vira-Harihara-Râya's son, vira-Dêva-Râya-Vodeyar was ruling the kingdom of the world; at the time when he was permanently anointed to the crown in Vijayanagari:—(on the date specified), when vira-Vijaya-Râya was in Muḷavâgil, ruling the kingdom of the world:—the mahâ-nâyaka Bayira Kaṭhâri-Sâluva Sambe-Nâyaka's (son) Tirumale-Nâyaka and others (named) uniting,—under the Maṭṭikasamudra built in the stream of the small tank of . . . Agara in Hoda-nâd belonging to us, certain lands (specified) were granted to

Imprecation. This śâsana was written by

177

Date 1620 A. D.

May it be prosperous. (On the date specified), when the râjâdhirâja paramêšvara vira-pratâpa . . . Dêva-Râya [was ruling]:— . . . Gauḍa, in order that merit might accrue to Amṛita-Gauḍa and others, made a grant of 4 villages (named) for

178

Date 1260 A. D.

(Tamil)—I, Šeṭṭâlvâr, consort of Vâsudêvar, who was the son of Kûttâḷun-dêvar, *alias* Jayaṅgoṇḍa-Šôḷa Ḥavaṅjiya-râyar, granted (on the date specified) some lands (specified) on which two crops were to be grown in succession, (1) for maintaining one perpetual lamp to be burned for as long as the moon and the sun exist, before the god śri-Vâsudêva-pperumâl of Kuruḍimalai, *alias* Kûttâḷundêva-nallûr, in Puda-nâḍu, and (2) for a daily offering of one nâlî of rice for the god Šelva-Gôpâlar : and made over the same to the *pûjâris* (two named, with their gôtras) of the temple, who pledged themselves to carry out the above for as long as the moon and the sun endure.

(Usual final imprecatory sentence.)

179

Date ? 1260 A. D.

(Tamil)—I, Anantan, a servant of Taṇṇākkān Vāśan, who was a feudatory (śāmattan) of Iḷavaṇṇiya-rāyan, [declare] that I.

180

Date ? 1656 A. D.

(Telugu)— (In the year specified), Kuriḍimala Gaṇapaya and others (named), having had a temple built, set up a Liuga, and for this Nagarēśvara made a grant of land (specified).

181 a

Date 1312 A. D.

(Tamil)—I, Paramēśvara-bhaṭṭan-dēvan, of the Gautama-gōtra, a landholder at Tiruvallam in Toṇḍai-maṇḍalam, granted (on the date specified) as a dēvadāna, to continue as long as the moon and the sun exist, certain lands (specified), which the Mudaliyār Iḷavaṇṇiyar, *alias* Kūttāḍun-dēvar had given me with a libation of water, for the god Peṅgiśvaram-uḍaiya-nāyanār of Kuruḍimalai in Puda-nāḍu of Nigarili-Šōḷa-maṇḍalam. śri-Māhēśvaras are the protectors of this charity.

181 b

Date ? about 1310 A. D.

(Tamil)—This is merely a fragment. It seems to record some grant for the same god.

182

Date ? about 1300 A. D.

(Tamil)—To the maḍam (maṭha).at Kuruḍimalai, *alias* Kūttāḍun-dēva-nallūr, the oil-mongers of the village agreed to supply oil at the rate of half a šoligai for every oil-mill.

184

Date 1273 A. D.

(Tamil)—I, Jayaṅḡaḍa-Šōḷa Iḷavaṇṇiya-rāyan-Vāsudēvan, granted (from the date specified) for the god Kūttāḍiśvaram-uḍaiya-nāyanār of Kuruḍimalai, *alias* Kūttāḍun-dēva-nallūr in Puda-nāḍu of Nigarili-Šōḷa-maṇḍalam, certain lands (specified), excluding former dēvadānas, tiruviḍaiyāṭṭam and baṭṭa-virutti, as

a dēvadāna, with exemption from taxes, for as long as the moon and the sun endure, in order to provide for the expenses of worship and of other items of service in the temple. (Usual final phrase and Sanskrit verse.)

May there be prosperity.

185

Date ? 1270 A. D.

(Tamil) – Šīru-ppiḷḷai Šāmāšāṇḍān bestowed on the *māḍāpattiyam* in the temple of his Tambirāṭṭiyār and also He also granted some wet and dry lands (specified). The grantee shall take charge of and enjoy [these lands].

186

Date 1277 A. D.

(Tamil) – I, Tanimai-nikkinār, son of Ponna-ppiḷḷai, who was one of the *mudalis* of Jayaṅgoṇḍa-Šōḷa ḷavaṅḷi-rāyar, granted (on the date specified) certain lands (specified) as a dēvadāna, to continue as long as the moon and the sun exist, to provide for the morning offering of rice for the god Peṅḷiṣvaram-ṇḍaiyār set up by my maternal uncle Vayirāṇḍai. (Usual final phrase.)

187

Date 1270 A. D.

(Tamil) – I, Šeṭṭāḷvār, daughter of [Brahmādirājar, *alias*] Šelvāṇḍai-dēvar, and consort of ḷaiya-Vāšudēvar, *alias* Jayaṅgoṇḍa-Šōḷa ḷavaṅḷi-rāyar, granted (on the date specified) certain lands (specified) to provide for offerings of rice and vegetables, sacred garlands and lamps, and for the expenses of worship, sacred bath and festivals at the equinoxes and solstices, in the temple of I also granted lands (specified) to the Šīva-Brāhmaṇas (three named, with their gōtras) and to the *pūjāris* (named)

188

Date 1366 A. D.

(Tamil) – (On the date specified) in the temple of Kūttāḷiṣvaram-ṇḍaiya-nāyanār at Kurudimalai

189

Date 1298 A. D.

(Tamil) – I, Kūttāḷun-dēvan, [son of] Vāšudēvan, *alias* Jayaṅgoṇḍa-Šōḷa ḷavaṅḷiya-rāyan, granted (from the date specified) for the god Kūttāḷiṣvaram-

uḍaiya-nāyanâr of Kurudimalai, *alias* Kùttâḍundêva-nallûr, as a dēvadâna free from taxes, to continue as long as the moon and the sun exist, all the wet and dry lands and gardens adjoining Šôlakuttai which was to the west of the village (of Kurudimalai), excluding former dēvadânas, *tiruvīḍaiyāttam* and the three kaṇḍagam of land granted to Šômanâta-dēvar, situated within the four boundaries of the above lands.

190

Date 1361 A. D.

(Tamil)—(On the date specified) we, Šilandigan and others (three more named), superintendents of Puda-nâḍu, have given a šâsana to Veṅgaḍavâšâri to the effect that he shall receive certain lands (specified) as compensation for the deduction made by him in the charges—of one-third in copper work and of one-fourth in ? *dašaki*—when Nâyakar caused an image of the goddess to be prepared. This is to continue as long as the moon and the sun endure. May there be prosperity. Ôm.

191

Date 1373 A. D.

(Tamil)—.....(on the date specified) we, Dekshiṇâmûtti and others (three more named), the authorities of the temple....., pledged ourselves to grant certain lands (specified) to Atirêkavîra-ppiḷḷaiyâr Appu-ppiḷḷaiyâr and Malaipperumân's son Irugar.

192

Date ? 1256 A. D.

(Tamil)—I, Vâsudêvappaḍai... 's son Šômanan, a resident of Pârpaḍu, and a servant of Taṇṇâkkar, *alias* Vâšanan, who is one of the ... men of Jayaṅḡaḍa-Šôḷa Iḷavaṅġi-râyar, [declare] that I am [champion over those] who, having been fed, run away [in time of need].

193

Date 1185 A. D.

(Tamil)—While dēva-maṇḍalikan was pleased to rule Puda-nâḍu in peace and wisdom, I, Tantirapâlan,, beautified this village by building ponds and tanks and by renovating the two.....

196

Date ? 1666 A. D.

(Telugu)—(In the year specified), Kuriḍimala Gaṇapaya and others (named), gave to Kṛishṇa-gauḍa certain land (specified) as a *kaṭṭu-kodagi*.

198

Date about 950 A. D.

Be it well. When Dilīpayya was ruling the kingdom of the world:—Tiruvayya's son Chandrasēkhara granted the *bittu-kattu* of the Maṇḍikal tank.
Usual final phrases.

201

Date ? 1532 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja paramêśvara vira-pratâpa vira-Sadâśiva-Râya-Dêva-mahârâya was ruling the kingdom of the world:— for the master of all the myriad systems of the universe, the original lord of the crown, Bairakûr Raghu the god Hanumanta,—the mahâ-nâyakâchârya Yara-Timma-Nâyaka's son Mutôji and others (named, names defaced),—in order that merit might accrue to Yelavañji and others (named),—made a grant

203

Date 934 A. D.

Be it well. In the 29th year of the capturer of Madire, Ko-pParagêšari-varimmâ:—Baydakûr Mâremma's grandson Gaṇipa Râma, recovering the cows, slew and died. For him, as a *kalnâṭu*, Permmâḍi's Sâmantappa . . . granted one kaṇḍuga of rice-land.

204

Date ? 1222 A. D.

(Tamil)— the sixty-three devotees of Šiva (Aṅubattu-mûvar) among the mēšuras in the temple of Piḷḷaiyâr. My sons also shall carry on this sacred service.

205

Date ? 1550 A. D.

Be it well. Râmarâjayya's warrior Rôtu, (in the year specified), for the goddess Chaudêšvari, of his devotion had a maṇṭapa made. Imprecation.

207

Date about 1000 A. D.

Be it well. By order of Dōsi-arasa, (apparently some grant was made to Prithivî-Râma-Bōyi; but the inscription is on several detached fragments of stone, which it is difficult to connect together).

208

Date 1000 A. D.

Be it well. In the 16th year of the assumption of the crown by Râjar a Mumbaḍi-Chōḷa, who sent his army and conquered the Navakhaṇḍa-maṇḍala,—the warrior of the army, Noḷambâḍhirâja, having given Perbbanna to the plunderer of . . . , Kâdiyanna,—the big tank having breached, Maṇḍeya-gâmuṇḍa's son Prithuvî-Râva-Setṭi repaired the breach. Pleased therewith, by order of Noḷamba, 10 gadyâna of the old fixed rent of Perbbanna and a certain allowance of paddy (specified) was given by Kâdiyanna, together with certain rice-land (specified). Imprecations.

209

Date about 1000 A. D.

When Râjarâja-Mu[mma]ḍi. . . . was ruling the kingdom of the world:—and Perbbenna Maṇḍayya-gâmuṇḍa's son Prithivî-Râma-Setṭi was holding the office of gâmuṇḍa, he had. . . . made below the big rice-fields and granted. . . . Imprecation.

210

Date ? about 1200 A. D.

(Tamil)—This is the charity of Piramâṇḍai-piḷḷai of pūḷur.

211

Date ? about 900 A. D.

(Vaṭṭeḷuttu characters.)

(Tamil)—In the 12th (year) of the reign of Kô-Viṣaiya-Īchchuvaraman—on Kârôniri Vânarâsar attacking Śiṛaiyûr in battle, fell Vânarâsar.

212

Date ? 1222 A. D.

(Tamil)—I, Šella-Gaṅgan, *alias* Uttama-Šōḷa-Gaṅgan, the mahâ-maṇḍalêšvara, supreme lord of the city of Kuvalâla, a descendant of the Gaṅga family, Kâvēri-

vallava, lord of Nandigiri, a Dêvêdra ? among maṇḍalikas, a truth-speaker,, a warrior in battles, and a champion over both sides (*ubayatāla mettame . . . tar gaṇḍan*)—having taken possession of the wet and dry lands with their four boundaries in the village ofKummai, including the wells underground and the trees overground and excluding former dēvadānas, granted certain taxes (named) of the village to the temple of Tribuvana-vidāṅga-Kshêtrapāla-pillaiyâr at Śipati to provide for unguents, sandal and camphor. The overseer of the Mâhêśvaras shall receive [these taxes] and supply the above articles for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

213

Date ? 1560 A. D.

(In the year specified), by order of Râmayya-Nâyaka a rent-free field (as specified) was granted for the god Tiruveṅgaḷa.

216

Date about 1025 A. D.

(Tamil)—This contains only a fragment of the historical introduction given in Kolar No. 109 a.

Râjêndra-Chôla's time.

217

Date 1747 A. D.

Be it well. (On the date specified), to Bayirakûr Tammappa-gauḍa's son Liṅgaṅga-gauḍa, for the *gauḍa-mânya*, was granted land (specified) in the Chennâpura village.

If Brahmans cause this to fail, it is as if they slaughtered cows in Kâśi; if Turukas, as if they killed swine in Makka; if Śûdras, as if they had been unfaithful to their mothers.

218

Date ? about 1280 A. D.

(Tamil)—I, Veṭṭummâra-Bâṅan (with usual Gaṅga titles), son of Uttama-Šôḷa-Gaṅgan, granted a dēvadâna in Tenpuli-nâḍu to the temple of Viṅṅirunda-perumâl.

219

Date ? about 1200 A. D.

(Tamil)—May the arm , which is a Sâla tree serving as a tying post in bringing under control the elephants , which is a Râhu in seizing the disk of the moon the white umbrella , and which is a store-house of daring, sustain the circle of the earth.

221

Date ? about 1250 A. D.

This is fragmentary and makes no clear sense.

(Tamil)—Apparently a Gaṅga inscription, as in line 5 occurs the expression—of Gaṅgas worshipped

222

Date ? 1525 A. D.

(In the year specified), the mahâ-maṇḍalêṣvara Râmappa-Râja . . . Tammayya granted an estate in Naṅgali for (the god) Veṅgaṭêṣvara to continue as long as sun and moon.

224

Date ? 1556 A. D.

May it be prosperous. Be it well. (In the year specified), Malla-gauḍa's son Châva-gauḍa granted to Kṛiṣṇamaṅgala Padumaya a rent-free field (as specified). Imprecation.

225

Date about 1600 A. D.

Whoso causes to fail for the service of the god Naṅgali Kailâsam-uḍeyâr Sôme, the customs-dues and money rent of the Madavaḷa tank, is guilty of unfaithfulness to his mother. Whoso maintains this reaps the reward of presenting cows in Kâṣi.

226

Date ? 1535 A. D.

Šri-Râma. (In the year specified), certain Brahmans (named) of Naṅgali granted a *kattû-kodagi*, for the trouble taken for three years (? to repair the Naṅgali tank).

227*Date ? about 900 A. D.*

(Tamil)—In the 24th year of the reign of Kō-Viṣaiya-Naraśiṅga-vikkirama-paruman-Śeḷigar, the servant of Kanda-Vāṇadi-araśar, fell, having recovered the cattle which had been harried by Daḍiyaṅga. . . , Vāṇaraśar and Mayindira-mikkiramar. May the Kannāḍagar. (Final imprecatory sentence, mostly gone).

228*Date ? about 890 A. D.*

Be it well. Born in the Mahāvali-kula,—who made Paramēśvara the chief lord of gods and demons, revered by all three worlds, their door-keeper—(was) Mahāvali Bāṇarasa.—Permmāṇaḍigaḷ having captured Bāṇarasa's Mahārājara-nāḍ, —Noḷamba-Rāchamalla placed a vow upon Mayindādi-Daḍiga,—and in the battle of ? Māndāu, ? Pagekaliyār's son Vijattan, a foremost champion, in the height of the battle, charging into the array and the horse, slew many and died. Whereat being pleased, Kaṅgavaḍiyān (? the Gaṅga leader) granted a *kaḷṇṭu*.

Whoso maintains this, his feet (shall be) on my head. Imprecation.

229*Date 909 A. D.*

Be it well. (On the date specified), when Bejeyitta-Bāṇarasa was ruling the kingdom of the world:—and Dakkāyṭayya was ruling the town;—the Maṅghaṭṭa ruby, Meṅḍimudula-gāmuṇḍa's son Kasavayya, by order of his ruler, fighting the hostile army in Māḷkāḍ, slew many, and himself also went to *sagga*. For him was given land (specified). Imprecations.

230*Date ? about 890 A. D.*

When Mābali Bāṇarasa [was ruling the kingdom of] the world:—and. . . . was ruling. . . ;—the cows being carried off,died in. . .

231*Date ? 1540 A. D.*

Be it well. (On the date specified), in order that merit might accrue to Rāma-Rāya,—Virappa-Voḍeyar granted this Maha. . .pura village for the god Sômēśvara, free of all imposts. Imprecation.

233*Date ? 1660 A. D.*

(Telugu)—(In the year specified), the big tank and the small tank being both breached, and in ruins,—Aggali-gauḍa having had them built and restored, a *godigi* was granted

234*Date about 1750 A. D.*

The Muḷuvāgil Jamevāladār having made Gōpāla-Tirumala . . . a *kārakūn*

235*Date 1046 A. D.*

Be it well. (On the date specified), of in the Puli-nād Sixty, made for the god Mallikārjuna a grant of land (specified) for perpetual lights.

236 a*Date ? about 1300 A. D.*

(Tamil)—This is the śakkaram (circle or wheel) of . . madi Bhīmanan.

236 b*Date ? about 1200 A. D.*

(Tamil)—This is a very short inscription in which only one word Šōḷan can be made out.

237*Date 1436 A. D.*

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of Guḍipalli, which is Pratāpa-Dēvarāyapura, granted the śāsana of a *kaṭṭu-godage* for a tank to Brammasagaya Viṭhappa's son Bāvappa, as follows:—(*rest gone*).

238*Date 1525 A. D.*

May it be prosperous. Be it well. (On the date specified), all the learned Brahmans of the Guḍapalli *sarvamānya* agrahāra, which is Pratāpa-Dēvarāyapura, in Hore-nād belonging to the Muḷuvāgil kingdom, granted a śāsana for a gift of land for the offerings of the god Rāmachandra, as follows:—Whereas there was no temple in the street of our agrahāra, and you Sōyaṇṇa, son of . . . ṇṇa, had a temple built in the street to the south of the god Janārdana,

and set up therein the god Râmachandra, —we Brahmans, to provide for the offerings and illuminations, grant land (specified) under the middle sluice of our big tank

239

Date ? 1546 A. D.

(Nâgarî characters.)

(In the year specified), Muḷuvâgil Anantappa made to Hariyapa for the god Hanumanta a grant of land (specified), free of all imposts, under this Chinnahalli tank. Imprecation.

240

Date 1524 A. D.

May it be prosperous. Be it well. (On the date specified), when . . . Sadâ-šiva-Râya-mahârâya was ruling . . . :—Viranṇa-Gauḍa's son Timmaṇṇa-Gauḍa granted to the temple priest

241

Date 1451 A. D.

(Telugu) — Be it well. (On the date specified), Sugaṭûr Immadi Chikka-Râya Tamma-Gauḍu granted to Yisaph-ji land (specified) in Kôḍipalli village. Imprecations against Karṇâṭakas and Turakas. Witnesses.

242

Date 1505 A. D.

. . . (On the date specified), in order that prosperity may be to Narasiṅga-mahârâya and to Narasiṅga-Nâyaka, — of Chintâ . . . in Muḷavâgil-nâḍ

243

Date about 900 A. D.

Be it well. When Mahâbali-Bâṇarasa, born in the Mahâbali-kula, who made Paramêšvara, —the chief lord of gods and demons, revered by all three worlds, —their doorkeeper, was ruling the kingdom of the world: — Kundatûr, Karita-pogaḍe . . . attacked and slew

When Bijayitta-Bâṇarasa was ruling the kingdom of the world: — he halted and made a grant of a kaṇḍuga of rice land, and having obtained Âvanneya, gave and having obtained the Puli-nâḍ Sixty, gave Imprecation.

244

Date about 890 A. D.

Be it well. When, born in the family of Mahâvali, who made Paramêšvara, chief lord of gods and demons, revered by all three worlds, their door-keeper,—Mahâvali-Bânarasa was ruling the kingdom of the world:—Tâmpeya Pigaḷam, fighting among the cows of Kundatur, slew and died.

Date about 900 A. D.

When Bijayitta-Bânarasa was ruling the kingdom of the world:—? Dôsi arasa having obtained the Pali-nâd Sixty, he granted one kaṇḍuga of rice land as a *kalnâtu*. . . . Usual final verses.

245

Date 1277 A. D.

(Tamil)—I, Aḷagaikkôn Tiruvêngaḍa-pperumâl, the receiver of a *paḷḷi-chchandam* from Jayaṅgoṇḍa-Šôḷa Iḷavañjiya-Râyar of Iḷavañji-nâḍu, having, in accordance with the orders of Mudaliyâr (Iḷavañji-Râyar), set up the god Tiruvêngaḍam-uḍaiyân at . . . Kunṇattûr, and caused to be built at my expense Arašampalḷam to the east of Taṭṭaikurukki, granted (on the date specified) certain lands (specified) as a *tiruvīḍaiyâṭam* for the above god, after having caused to be planted stones marked with the discus of Viṣṇu at the four boundaries (specified). (Usual final imprecatory sentence.)

246

Date 1732 A. D.

(Persian)—In the name of God.—Shêkh Muhammad built it at Muhammad-nagar. Searching for the year of its construction,enlarged the forehead of (or first letter of the word) piety, and said—A mosque built for the sake of God. Seeking for it soaring towards heaven, (a voice replied)—Undoubtedly a second Kaaba has been formed.

247

Date ? about 1100 A. D.

Be it well. Praised in all the world,adorned with many good qualitiesperfect in good conduct and caste customs,paramêšvara parama-bhaṭṭâarakas,like the four arms of. . . .— the Five-hundred made the Mahêndra-chaturvvêdimaṅgala an Ayyâvoḷe. Fortune to it.

248

Date ? about 860 A. D.

. . . When, entitled to the band of five chief instruments, of the [Pallav]ânva-ya, . . . Nolambâdhirâja was living in peace (*sukham bâluttire*):— and on his behalf . . . ditarasar, was ruling the Âvani-nâd Thirty, and Duggamâra (was ruling) Ma. . . .;—on their behalf ruling Malderi, Maydaḍiyarasa's . . . Aṅumbara-gaṇḍa, when Gaṅga-maṇḍala and Kaṅchi-maṇḍala both rose against Pāṇḍya, pierced through the foot-guards, and hewing them to pieces, died. For him was granted as a *kaluḍ* land under the Tâyalûr tank, free of all imposts. Imprecation.

250

Date ? about 1200 A. D.

(Tamil)—This is the dog of the tiger-hunter Vam. . . likamachchar, son of Kuḷaiya-nâyakkar.

253

Date ? 1170 A. D.

• May it be prosperous. Be it well. (On the date specified¹⁾), when the mahârâjâdhirâja râja-paramêšvara, subduer of hostile kings, master of the eastern western and southern oceans, hunter of elephants, Virûpâksha-mahârâya was ruling the kingdom of the world: Narasiṅga-Râja-Voḍeyar,—by order of Dêvavara Îšvara-Nâyaka,—the Bêtamaṅgala adhikâri Agasti-Piḷle, and Maḍivaḷa Sômeya-dêva of Tâyalur in Âvani-nâd, gave for the god Chauṇḍêšvari a *dharmma-šâsana* as follows:—Whereas formerly Sômeya-dêva granted for the god Chauṇḍêšvari certain lands (specified),—these we confirm. And Narasiṅga-Râya-Voḍeyar, in order that *dharmma* might be to Îšvara-Nâyaka, granted anew the 12 *honnu* and 12 *khaṇḍuga* of *bhatta* formerly given as *vibhûti-gâṇike*,—and confirmed the grant of 5 *gaṇḍaga* of rice-land at the Mêlu-Tâyalûr tank by Sômeya-dêva for the offerings, ceremonies and festivals of the god Chauṇḍêšvari. Usual imprecatory verses.

254

Date ? about 1250 A. D.

(Tamil)—. . . . gave to the possession of the Vipras (Brâhmans) land as far as the boundary of the tank and of ? Bali

¹⁾ Given as Śaka 1388, Vikṛiti, but 1388 (expired) = Vyaya, while Vikṛiti = 1392 (expired).

255

Date about 750 A. D.

Be it well. When Śrīpurusha-mahārājādhirāja paramēśvara bhaṭāra was ruling the kingdom of the world;—and his son Duggamāra Ereyappa was ruling the Kuvalāla-nād Three-Hundred and the Gaṅga Six-Thousand;—on the army going to Kampili, Komāla's son Pāṇḍappa died in the battle. On which Duggamāra made for him the following grants,—land at the sluice in Sāntanūru and Erediyūru, and his house, for his sword.

This is the *ślōka*:—Usual imprecatory verses.

256

Date about 1000 A. D.

Be it well. When Rājarāja-Mummaḍi-Chōḷa-Dēva was ruling the kingdom of the world:—Elavara Kadhavabūr Māya-gāvūṇḍa's son....fought in the ruin of the town of Maṇḍikal and died.

257

Date about 1470 A. D.

(In the year specified, name gone),.... Rāja-Voḍeyar having favoured the Muḷuvāyi kingdom to Hiri....,—having come to Nā...na, and...Maḍivala being in ruins, caused to be written and given to the subjects *koḍagi* fields.. ..(? for its repair).....

258

Date ? 1356 A. D.

(In the year specified), for the god Mallikārjuna of Māvinakuṇṭe, the great minister Mācha-daṇṇāyaka granted this pond to provide for the offerings to the god. Imprecation.

259

Date 1442 A. D.

May it be prosperous. Be it well. (On the date specified), the Kuruḍi-male temple priests granted to Siddapa's son Timmaṇṇa a dharma-śāsana of a deed of sale:—in connection with the construction of a virgin tank named Siddasamudra on the stream north of Kasagōḍu in the Kuruḍimale-śīme, the rice-fields to be formed in the land under the embankment being in Tūdaghatta-śīme,—we having therefore given the Tūdaghatta people other fields, and

marked them out with stones—and you having said that out of the rice-fields to be formed three parts in ten should be granted to you as *dasavānda*, and that you would sell the remainder, and as a work of *dharma* wish to erect a *chhatra* in the presence of the god Vināyaka,—we have received from you 50 *hōmmu* as the price, and grant to you by śāsana all the rights (named) pertaining to the land connected with this tank, which you will enjoy, and erecting a *chhatra* for daily feeding 6 Brahmans in the presence of the god Vināyaka, will transmit to your posterity, for as long as sun and moon endure. Some other stipulations. Imprecations.

260

Date 1442 A. D.

The first part is gone. The remainder consists of boundaries, apparently of the land mentioned in No. 259, and directions to establish the *satra*.

(*signed, by the priests*)—Vināyaka-dēva.

261

Date ? 852 A. D.

Be it well. When, born in the family of Mahāvali, who made Paramēśvara (worshipped by all three worlds, the lord of gods and demons) his doorkeeper,—Mahāvali Bānarasa was ruling the kingdom of the earth:—(? in the year specified), some man died in recovering the cows which had been carried off.

262

Date ? 852 A. D.

.....the cows of Tāndikal being carried off,.....recovered the cows and died.

263

Date ? about 400 A. D.

..... of the gōtra, was śrīmat Koṅgaṇivarmma-dharmma-mahādhirāja. His son, united with the great qualities of Purandara, of an energy regulated by learning and modesty, having obtained for himself the honours of the kingdom only for the sake of the good government of his subjects, a touchstone to the host of threatening enemies, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sūtra*), was śrīman Mādhava-mahādhirāja. His son, uniting the great qualities of a beloved son, having entered into war with many elephants (so

that) his fame had tasted the waters of the four oceans, was śrīmad-Harivarmma-mahārājādhirāja. His son, devoted to the worship of Brahmans, gurus and gods, praising the feet of Nārāyaṇa, was śrīmad-Vishṇugōpa-mahārājādhirāja. His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom,

264

Date about 970 A. D.

Be it well. When Dilipayya was ruling the kingdom of the world:—and Tribhuvanakartta . . . was ruling the kingdom of penance (*tapā*); . . .

265

Date about 860 A. D.

Be it well. When Vānarasa was ruling Guvaḷāla and Goṅgu:—and Pompula was ruling Vêgūr;—the cows being carried off, Paḷli Arakamma recovered the cows and fell . . .

266

Date ? about 900 A. D.

Be it well. In the destruction at the river of Kundatūr . . . Salaga Tiramaṇḍa-gavuṇḍa's (son) Muddaya fought and went to *svargga*.



BOWRINGPET TALUQ.

1

Date 904 A. D.

Be it well. (In the Šaka year specified), beginning with the month Chaitra, when the third month is current, beginning with the month Šrâvaṇa, to any in want of food who come separately, for twenty Brahmans in a month, the Brahmans of the ? nine villages on the southern road [? will give food], as long as sun and moon endure. Whoso destroys this work of merit is guilty of the five great sins.

2

Date 943 A. D.

Be it well. (In the Šaka year specified), the work of merit of the company of Brahmans of Bijayâdityamaṅgala. To such as have no one to depend on, the Brahmans will give one meal as a work of merit. Whoso destroys this destroys Vâraṇâsi.

3

Date ? about 950 A. D.

.... of the [Pallav]ânvaya, Pri. .Noḷambâdhirâja.....

4

Date about 950 A. D.

Be it well. Under the orders of—entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallavakula, single of speech,—Iṛiva-Noḷambâdhirâja Nulipayya:—

Be it well. His broad chest embraced by the Lakshmî of victory gained in many war struggles, a Trinêtra to..., wrestler with rutting elephants, crest-jewel of the Vaidumbas, Vikramâdityan Tiruvayya, having re-united (or restored) the breach in the great tank of Vijayâdityamaṅgala and made it secure,—in order to overcome destruction of it as long as sun and moon endure, and in order that they might so act that damage would not touch it (again), he granted to the five hundred Brahmans of Kayvâra the bittukaṭṭu (or permanent right of sowing) of the rice-fields within the four boundary lines descending from the joint boundary of the Vijayâdityamaṅgala village, Kaṇṇanûr and Manayûr.

Whoso considers this work of merit too great is guilty of the five great sins. To make a grant is very easy, to maintain another's troublesome; but of making a gift or maintaining one, maintaining is far superior to giving.

5

Date 1528 A. D.

May it be prosperous. Be it well. (On the date specified), continually worshipped by, Kṛishṇa-Rāya's

6

Date 1288 A. D.

(This inscription is fragmentary.)

✓ (Tamil)—Some one of the Kaundinya-gôtra seems to have made a grant for the god Viṛṅṅirunda-perumâl.

7 a

Date ? about 1300 A. D.

(The first part of this inscription is gone.)

✓ (Tamil)—I, Vâsar, made a grant of certain lands (specified) for maintaining eight sacred lamps for as long as the moon and the sun endure in the temple of

(Usual final imprecatory sentence.)

7 b

Date 1275 A. D.

✓ (Tamil).—Iḷaiya-perumâl, son of Tâlakkuttai Viṛṅṅirunda-piḷḷai, of the Harita-gôtra, and one of the *Bhâgasvâmis* of the village, granted (on the date specified) one twilight lamp to the temple of Viṛṅṅirunda-perumâl at Vijayâdittamaṅgalam of Iḷavañji-nâdu and gave one *pon*, as a sacred gift, for maintaining it before Šēnai-mudaliyâr for as long as the moon and the sun exist.

We, the *pūjâris* (two named, with their gôtras) of the temple, having received the *pon*, pledge ourselves to burn the lamp regularly from the interest on the above sum at the rate of one *pâgam* per month. This charity is under the protection of Śrivaishṇavas.

8

Date 1167 A. D.

(Tamil) — While the mahâ-maṇḍalêśvara, capturer of Talaikkâḍu Koṅgu Naṅgali Nuḷambapâḍi Vanavaṣi and the fortress of Pânuṅgal, the strong-armed Vira-Gaṅga-pratâpa-śrî-Nâraśiṅga-Poyśala-Dêvar was pleased to rule the earth in peace and wisdom¹: — At the time when the mahâ-sarvâdhikâri, the commander-in-chief Amarêśvara-daṇḍanâyakkar, having built an encampment at Vijaiyâ-ditta-maṅgalam, was residing there, (on the date specified) he caused to be celebrated the marriage festival of the god Maṇavâlâlṽvâr with the goddess and granted certain lands as a *dêvadâna*, having purchased them from all the Brahmans after making full payment in gold, to provide for the expenses of offerings and worship of the god and the goddess. (Then follow details of the lands granted.)

9

Date 1155 A. D.

(Tamil) — While the great minister, sarvâdhikâri, sênâdhipati, the senior general (*periya-padaivala*) Šokkimayya, putting down the evil and protecting the good in the Gaṅgapâḍi Ninety-six Thousand, was encamped at Naṅgili in Tâmaraiçcheruvali, — distributing (on the day specified) great gifts among all the poor and the helpless, he restored in a sound manner (in the year named) the great tank at Vijayâdityamaṅgalam, which had been breached for a long time; had the *pâšapuri* (?) and the great sluice built; caused the temple of the goddess Durgaiyâr to be constructed; granted certain lands (specified) to provide for ever for a daily offering of two nâḷi of rice for the goddess; and also established the mahâ-grâma. Thus did śrî-Viṣṇuvarddhana-Dêva's Garuḍa, the senior general Šokkimayya cause his ? fame to last as long as the moon and the sun.

²Victorious was the glorious Viṣṇuvarddhana's Garuḍa, Šokki by name, who suddenly routed in battle the king named Šaṅkha and also Panarjotṭa, who built here the pure tank called Vijayâditya, and who defeated with great energy the rulers of Kâñchî and Koṅgu and obtained superior elephants.

10

Date 1338 A. D.

(Tamil) — Ôm. Be it well. While the refuge of the whole world, favourite of earth and fortune, mahârâjâdhirâja râja-paramêśvara parama-bhaṭṭâraka, lord

¹ The Kannaḍa form *sukha-saṅkalkâ-vinôdadim* is used.

² This is a Sanskrit verse.

of the excellent city of Dvâravati, a sun in the sky of the Yâdava family, crest-
 fewel of the all-knowing, king of the hill-kings, champion over the hill-chiefs,
 terrible to warriors, fierce in war, sole warrior, unassisted hero, Śānivâra-
 siddhi, Giridurga-malla, a Râma in firmness of character, a lion to the elephants
 his enemies, uprooter of the Makadha kingdom, raiser up of the Pāṇḍya family,
 establisher of the Chôla kingdom, the emperor Hlôṣala-śrî-Vallâḷa-Dêvar of
 unshaken valour was pleased to rule the earth;—(on the date specified) the
 great minister Dâti-Śiṅge-dhannâyakkar's younger brother Val.....
 ...granted, as a dēvadâna, the wet and dry lands, together with their four
 boundaries adjoining Toḷḷanpaḷḷi, *alias* Rûpa-Nârâyana-Vallâḷa-nallûr; in the
 Vijayâdityamaṅgala-pparru of [ḷaya]ñji-nâḍu
 Vallâḷa-Dêvar.

11

Date 1444 A. D.

May it be prosperous. Be it well. (On the date specified), Annappa-Uḷe-
 yar granted for the god Prasanna-Virûpâksha of Bukkasâgara a *dharma-śâsana*
 as follows:—

When the mahârâjâdhirâja paramêṣvara vîra-pratâpa, chief lord of the
 eastern western and southern oceans, hunter of elephants, vîra-Pratâpa-Dêva-
 Râya-mahârâya was ruling the kingdom of the world:—in the Muḷavâyi king-
 dom,..... of Bukkasâgara.... (the whole of one side is effaced, contains
 details of lands granted). From the gardens under the tank, 2 areca nuts
 for every areca-nut tree.....(the rest is too much effaced to make out a
 connected meaning).

12

Date ? about 1300 A. D.

(Tamil)—Vîraṅamu-ppiḷḷai, the headman of ḷaiyûr, gave 15 *paṇam*.

13

Date about 890 A. D.

Be it well. When, of the Gaṅgânvaya renowned in all the world, the
 praiseworthy and honourable Mâdhava Muttarasa was ruling the Eḷenagar-
 nâḍ Seventy, the Âvanya-nâḍ Thirty, and the Ponkunda Twelve:—the army
 having marched upon Mahâvali Bânarasa, when it was penetrating Koyattûr,
 Ermmeya's son Boḷva Gaṅga-gâmuṇḍa of the Kogaḷi-okkal, smote and fell.

For him was granted as a *kaluâd* 30 ploughs of land under the Tâmare-katte in the Baduvaṇa-keṛe in Pâlpadu, free of all imposts.

Usual final verses.

Tâyûr Kammara's son Pêraṇṇan made it.

14

Date 1489 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, ... Kâthâri-Sâluva..... (*rest effaced*).

15

Date about 1420 A. D.

May it be prosperous. Be it well. (On the date specified — *effaced*), when the.....paramêšvara, master of the eastern southern and western oceans, vîra-pratâpa Vijaya-bhûpati-Râya-mahârâya's son the mahâ-maṇḍalêšvara vîra [was ruling] the Muḷuvâyi [kingdom];—a grant was made for the god Sômanâtha (the details of which are nearly all effaced). Usual final verses.

16

Date ? 1096 A. D.

(Tamil)— In the 27th year of the reign of the emperor śrî-Kulôttuṅga-Šôḷa-Dêvar—Adichchan Kappadêvan, *alias* Nârpattenṇâyira-nila..., of Kaṇṇaviḍu-mukkaṇṇa ... in Arumoli-dêva-vaḷa-nâḍu of Šôḷa-maṇḍalam, had the tank at Pârpaḍu in Iḷanagar-nâḍu of Nigarili-Šôḷa-maṇḍalam dug out. This tank (? is named) *Nânâ-dêšiyān*.

17

Date 1388 A. D.

(Tamil)—At the time when the mahâ-maṇḍalêšvara, destroyer of hostile kings, champion over kings who break their word, śrî-vîra-Harihara-Râya's son Immaḍi-Bukkaṇṇa-ndaiyar was ruling the earth, from his residence at Muḷavâyil—for the success of his sword and arm—I, śrî-Vêṅgaḍa-nâyakkar's younger brother Nâgeya-nâyakkar, son of *mûva-râya*...*sankara mûva-râyār-adhîšvara nâyanâr* Vîrappa-nâyakkar, granted (on the date specified), with pouring of water, certain lands (specified with minute details of boundaries) exempt from taxes, having formed them into 16 shares. (Then follow details of shares and names and gôtras of shareholders.) May there be prosperity. Of giving and maintaining (another's gift), maintaining (another's gift) is

superior to giving: by giving, one obtains svarga, by maintaining (another's gift), one obtains the eternal abode.

18

Date 1465 A. D.

May it be prosperous. Be it well. (On the date specified), for the god Svayambhuuâtha of the Maḍavaḷa-sthâna of Kêsambala in the Elavañji-nâḍ belonging to the Muḷuvâyi kingdom, Muḷuvâyi Jannarasa granted a *dharmasâsana* as follows:—the tribute money for sacred ashes (*vibhâti-gâṇike hommu*) and the revenue from forced sales (*kaddâjada hutṭuvati*) which are levied for the palace from the temples of the Muḷuvâyi kingdom, he granted for the lights, offerings, decorations and festivals (specified) of the god,—in order that merit might accrue to Mallikârjuna-Râya-mahârâya,—and ordered *dharmasâsanas* to be written and given. Vara-Saingarâja-Vode (*stops here*).

19

Date 1472 A. D.

Be it well. (On the date specified), at the time of an eclipse of the sun, when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa Virûpâksha-Râya-mahârâya was ruling the kingdom:—in order that merit might be to the mahâ-maṇḍalêša, champion over the mustaches of the world, Kaṭhâri-Sâḷuva Narasiṅga-Râja-Voder, — Îšvari-Nâyaka, for the god Svayambhu of Maḍavaḷa in the Elavañji-nâḍ,—when according to the orders of the Nâyaka, in this Hiriya-Kasambala village belonging to his office of Nâyaka, the Bêtamaṅgala officer Liṅga-Râja was carrying on the service at the three watches from the lands (specified), and had laid down rules for carrying on the services, and Siṅgarasa and Apaya were continuing them,—[Si]ṅgarasa came into Bêtamaṅgala, and the temple priests applied to him that he should establish in this country, and for the exaltation of the god should grant a *dharmasâsana* for the *pañchâṅgadavaru* (or calendar-makers),—on which, Siṅgarasa marked out the four boundaries, had them stamped with the seal, (*stops here*).

20

Date 1465 A. D.

(This appears to be the continuation of No. 18 above.)

(Vode)yar having given the order of the presence to Hariyapa-Arasu, our Nañjamma directed the sâsana to be written, and according to it (here come details of the tribute money etc. granted for the god, and how it was to be apportioned).

Usual final verses.

This supplement to the śāsana was written by Aṭhavaṇi-Dēvarasa's son Timmarasa.

21

Date ? about 1475 A. D.

The great minister Tipparasayya (having granted) for the offerings of the god Svayambhunātha, Jakarasa's kasba village which belongs to us (*stops here*).

22

Date about 1410 A. D.

(The inscription is fragmentary.)

(Tamil)— While (with usual titles) śrī-vīra-Harihara-Rāya's son Dēva-Rāya-udaiyar was pleased to rule the earth—.....

23

Date 1293 A. D.

(Tamil)— In the 39th year of the reign of the universal emperor śrī-Pōśāḷa-vira-Irāmanāda-Dēvar — I, Mañjeya-māguttar, son of Irāmanāda-Dēvar, granted (from the date specified) for the health of the king's sacred body, certain lands (specified), including the wells underground and the trees overground, to provide for the sacred service and for the festival in the month of Purattādi on the day of Śadaya (Śatabhishā)-nakshatra, the star under which the king was born, in the temple of Svayambhu-nāya.....at Kēśavan-parvatam in Īlavañji-nādu of Nigarili-Śōḷa-maṇḍalam. This is to continue as long as the moon and the sun.

(Usual final imprecatory sentence.)

24

Date 1462 A. D.

(Tamil)— During the rule of Tiribuvana-Kaṭṭāri-Śāḷuva Naraśiṅga-irāja-udai...s mahāpa..kara Tirumalai-aṇṇa-daḷapar on the throne of the great champion over the three kings, champion over kings who break their word, Dēva-irāya-mahā-irāyar's son Malikāṇṇa-irāyar—I, Tamma-irāguttar, son of Âvayāla-malla-irāguttar, a resident of Muḷavāyil in Nigarili-Śōḷa-maṇḍalam, granted (from the date specified), with exemption from taxes, certain lands (specified), for as long as the moon and the sun endure, for the god..... nāyanâr, to provide for the expenses of the third day festival during.....

and of feeding devotees at the time. (Usual final imprecatory sentence.)
This charity is placed under the protection of the king.

25 a

Date 1295 A. D.

(Tamil)— In the 41st year of the reign of the emperor of the whole world vira-Irâmanâ-Dêvar—I, Mañjaya-mâvuttar, son of Irâmanâ-Dêvar, granted (from the date specified), for the health of the king's sacred body, certain lands (specified), as a dēvadāna, to last as long as the moon and the sun, excluding former *dēvadānas*, including trees and wells, for the god Svayambhu-nâyakar Âdikkodi-iṭṭa-nâyanâr of Kēšavan-paḷlam in Iḷavañji-nādu of Nigarili-Šōḷa-maṇḍalam.

(Usual final imprecatory sentence and usual final phrase.) May there be prosperity.

25 b

Date 1295 A. D.

(Tamil)— The same man (Mañjaya-mâguttar), after directing that the oil from the dēvadāna oil-mill of the same god should be utilised for burning the twilight lamp as before, granted the tax on ? oil-mills for burning one perpetual lamp before Mudaliyâr for the health of the king's sacred body, and gave certain lands (specified) to provide for the expenses of . . . Gôpâla-šandi for as long as the moon and the sun exist. (Usual final imprecatory sentence.)

26

Date 1299 A. D.

(Tamil)— (From the date specified) Nâchchiyâlvân, son of Karuppuḷân-perṛa-piḷḷai of Uṛigayam, granted, for the benefit of Mudaliyâr Kûttâdun-dêvar, one perpetual lamp for the god Šuyambu-nâyinâr of Iḷavañji-nādu and, for its maintenance, made over 12 cows to the Šiva-Brâhmaṇas of the temple, who pledged themselves to burn the lamp for as long as the moon and the sun endure.

27

Date 1293 A. D.

(Tamil)— In the 39th year of the reign of the emperor of the whole world šri-Poyšala-vira-Irâmanâ-Dêvar—we, the inhabitants of Periya-nādu in Iḷavañji-nādu and Vânaki-yadaiyar, granted (from the date specified) all the taxes (named) of this village to provide for a daily allowance of rice, as detailed

below:—an offering of 3 uḷakku of rice each for the goddess of the bed-chamber and for Periya-mudaliyâr; 1 kuḷagam of rice for pâtra-sêsham; 2 oḍukku of rice for Mâhêśvaras; and 1 oḍukku for the people of the nâḍu. (Usual final imprecatory sentence and final phrase.)

28

Date 1339 A. D.

(Tamil)—For the success of the sword and arm of the great minister Dâti-Šingaya-daṇṇâyakka's younger brother Vallappa-ḍaṇṇâyakkar, we four — Kambar, the vêlân of Karikâla-Šôḷa-nerumûr-nâḍu, Têvarâmamugiyân Šûriya-dêvar of ? Ponnûr-maṇṇai, Tennavadaraiyan Šrîraṅga-pperumâl and Malaiyaṇṇan Vâšânḍai — who are responsible for the revenue and taxes due to him, having received from the villages the tax on looms, the tax on goldsmiths, the tax on horses, including the various contributions connected therewith, granted the same (from the date specified) for the god Jayambu-nâyanâr of Kêśavan-parvatam in Iḷavaṅgi-nâḍu of Nigarili-Šôḷa-maṇḍalam for as long as the moon and the sun exist. (Usual final imprecatory sentence.)

29

Date 1285 A. D.

(Tamil)—I, Vayirânḍai, son of Mâdêvar, who was the vêlâr of Kallagara-Pûdavûr and one of the Vêlḷâḷa-residents of Pûdavûr in Iḷavaṅgi-nâḍu, gave 4 pon to provide for the offerings of rice at the *tiruvotta-šâmam* for the god Svayambhu-nâyakar. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the above pon and pledge ourselves to supply (from the date specified) the quantity of rice (specified), for as long as the moon and the sun exist, out of the interest of the sum at the rate of one *pâgam* per month on each pon.

(Usual final phrase.)

30

Date 1285 A. D.

(Tamil)—I, Vâṇakirai-uḍaiyâr Šokka-nâyan's son Šîru-nâyan, lord of the city of Kâñchi, *tatasûdran*, and Kachchi-vaṇṇakkan gave four pon for maintaining one perpetual lamp in the temple of Svayambhu-nâyakar and also granted some lands (specified). We, [the Šiva-Brâhmaṇas of the temple], pledge ourselves to burn the perpetual lamp for as long as the moon and the sun exist, from the interest of the sum, viz., one paṇam, at the rate of one *pâgam* per month on each pon.

31

Date 1359 A. D.

(Tamil)—Be it well. Kāṭṭaiya-nāyakkar, son of Kampanna-uḍaiyar, who was the son of the champion over kings who break their word, champion over kings who swerve from truth, Kaṭṭāri-Šāḷuvan, vīra-Bukkanna-uḍaiyar—granted (from the date specified) certain lands (specified with details) to provide for the offerings of rice at the *tiruvotta-śdman* for the god Šeyambu-nāyanar. Muḍi-gavichcharā Vāśāṇḍai was to take possession of these temple lands, grow crops, take both the shares (the government share and the cultivator's share) and supply every day a certain quantity of rice (specified).
 The family of him [who injures this charity] shall become extinct. This is Kāṭṭaiya-nāyakkar's charity.

32

Date 1262 A. D.

(Tamil)—I, Šeṭṭālvār, daughter of Brahmādhirājan Šelvāṇḍai and consort of Šiṟu-Vāsudēvar, who was the son of Jayaṅḍa-Šōḷa Iḷavañjiya-rāyar, *alias* Kūttāḍun-dēvar granted (from the date specified) one perpetual lamp for the god Svayambhu-nāyanar and, for its maintenance for as long as the moon and the sun endure, gave 10 *pon*. We, the Šiva-Brāhmaṇas (three named, with their *gōtras*) of the temple, have received the *pon* and pledge ourselves to maintain the lamp, for as long as the moon and the sun endure, from the interest on the sum at the rate of one *pāgam* on each *pon*.

(Usual final phrase and final imprecatory sentence.)

33

Date 1294 A. D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world śrī-Pōšāḷa-vīra-Rāmanāda-Dēvar — I, Vāṇakiṟai-uḍaiyār Šokka-nāyan's son viruda-Murāri ? Aināyan¹⁾, lord of the city of Kāñchi and Kachchi-vaṇṇakkan, granted (on the date specified) the twenty-five *pon* and 5 *paṇam* which the Šiva-Brāhmaṇas and the managers of the temple in the village are paying, to provide for the morning and noonday offerings of rice (specified) and for the expenses (amount given) of the festival in the month of Tai for the god Ādi-koḍi-iṭṭa-nāyanār of Kēšavan-paḷḷam. Out of the morning offering one oḍukku was to be given to Vāṇakiṟai-uḍaiyār, and out of the noonday offering the same quantity was to be distributed among people who had come from other places.

¹⁾ In No. 30 the name is given as Šiṟu-nāyan.

(Usual final imprecatory sentence and final phrase.) The engraving of Viśāka.

34

Date 1269 A. D.

(Tamil)—During the rule over the earth of Iḷaiya-Vāśudēvar, son of Jayaṅḡḡa-Šōḷa Iḷavaṅḡiya-rāyau Kūttāḡun-dēvar—it was engraved (on the date specified) in the *paṅchāṅgam* of the temple of Šayambu-nāyakar at the *tirumadaivilāgam* of Kēśuvan-paḷḷam in Iḷavaṅḡji-nāḡu of Nigarili-Šōḷa-maṅḡalam that the property of those without issue in Iḷavaṅḡji-nāḡu would be taken possession of for as long as the moon and the sun exist, for ? paying the judges in the four nāḡu and for charitable purposes.

This charity is under the protection of Iḷavaṅḡiya-rāyar, *alias* Šiva-pāda-šēkara-pperumāl.

35 a

Date 1231 A. D.

(Tamil)—During the rule over the earth of Kūttāḡun-dēvan, son of Jayaṅḡḡa-Šōḷa Iḷavaṅḡiya-rāyan, *alias* Mārāḷvān—I, Tantirapālan, *alias* Pēriyudaiyān, son of Šūṛriyāḷvān, who was one of his servants, granted (on the date specified) one perpetual lamp to be burned at the *tiruppuḡakkūḡai* within the temple of Svayambhu-nāyanār and, as a fund for maintaining it, gave 9 *pon*. We, the Šiva-Brāhmaṅas (three named, with their gōtras) of the temple, have received the above sum and pledge ourselves to burn the lamp for as long as the moon and the sun exist. (Usual final phrase.)

35 b

Date 1228 A. D.

(Tamil)—During the rule over the earth of Kūttāḡun-dēvan (see previous No.)—we two, Niṛaṅiṅjān, son of Šūṛriyāḷvān, who was one of his servants, and Tantirapālan, *alias* . . . Pēriyudaiyān made (on the date specified) a grant of lands We have taken possession of these lands and pledge ourselves to carry out (Usual final phrase.)

35 c

Date about 1231 A. D.

(Tamil)—(The first part of this inscription is gone). We, the Šiva-Brāhmaṅas (three named, with their gōtras) of the temple, have received paddy and money (both specified) and pledge ourselves to conduct the charity for as long as the moon and the sun endure. (Usual final phrase.)

35 d*Date ? about 1250 A. D.*

(Tamil)—Šaṅgāṇḍai, son of Tuvarâpati-nâḍan ḍai, granted one twilight lamp for Nâyanâr.

35 e*Date ? about 1250 A. D.*

(Tamil)—I, Šaṅgāṇḍai, ? son of Tuvarâpati-nâḍan Vîmâ, granted one twilight lamp for Jambu-nâyakar.

35 f*Date ? about 1200 A. D.*

(Tamil)—I, Puḷiyālvâr, son of the Irâša-puram minister Šottaiyālvâr, granted two ? horns (musical instruments) for the god Šoyambu-nâyanâr of [Kêšavan-]paḷlam.

35 g*Date ? about 1250 A. D.*

(Tamil)—? Šantâṇḍân, son of Tuvarâpati-nâḍan tava-nâyakkan, granted one twilight lamp

36*Date 1465 A. D.*

May it be prosperous. (On the date specified), for the goddess Pârvati of the god Svayambhunâtha, land (specified) was granted for the perpetual lamp.

37 u*Date 1228 A. D.*

(Tamil)—During the rule over the earth of Kûttâḍun-dêvan, *alias* Jayaṅgoṇḍa-Šôḷa Ḥavanṅijya-râyan—I, Tantirapâlan, *alias* Pêriyuḍaiyân, [one of his servants], gave (on the date specified) six *pon* to provide for the morning offering of rice for the god . . . dêvar. We, the Šiva-Brâhmaṇas (three named, with their gôtras) of the temple, have received the *pon* and pledge ourselves to provide a daily offering of one nâḷi of rice, for as long as the moon and the sun endure, from the interest on the above sum. (Usual final phrase.)

37 b

Date ? about 1260 A. D.

(Tamil) — During the rule over the earth of Īlaiya Vāśudēvar, son of Jayaṅgoṇḍa-Śōḷa Īlavaṅjiya-rāyan Kūttādun-dēvar — we, the ? Pagalmaṇi and Šuḷli-kuḍi of Īlavaṅji-nādu and Īnagar-nādu, gave for the god Svayambhu-nāyakar the money (specified) received.....in marriage.....
(Usual final imprecatory sentence.)

37 c

Date ? about 1250 A. D.

(Tamil) — (This inscription has neither beginning nor end.) Some one made a grant, free from all imposts, of lands (specified, with details of boundaries) situated in various villages (named), to provide for ? offerings of rice, expenses of festivals and wages of servants performing various duties in the temple of

38 a

Date ? about 1280 A. D.

(Tamil) — Be it well. The lord of the city of Kāñchi, ? Antara-śūttiran, Vaṇṇakkan, Šaikandarašan, Mārašingan Śiva-pāda-šēkaran, *alias* Jayaṅgoṇḍa-Śōḷa Īlavaṅjiya-rāyan, caused to be built in the temple of Jayambu-nāyakar the dancing hall (*nirutta-maṇḍapam*), the ? vestibule (*naḍai-māḷigai*), the surrounding wall and the tower; set up the images required for the temple; granted vessels, insignia and four perpetual lamps; and made a grant, free from all imposts, of lands (specified) for the maintenance of the following 52 families of servants who had to perform various duties in the temple: — 4 Śiva-Brāhmaṇas including the Šaivāchāriyan, 5 drummers including the dancing-master, 24 dancing girls, 1 singer of the *Tiruppāḍiyam*,¹⁾ 1 stage-manager to have the sacred drama acted, 12 families of Brāhmaṇas for repeating prayers, and for conducting sacrifices, 1 gardener for the temple gardens, 2 families of potters, and 1 temple accountant.

38 b

Date 1261 A. D.

(Tamil) — I, Šeyambu-nāyakan, son of Nāyan Mārāṇḍai, granted (from the date specified) certain lands (specified) to provide for the daily offerings of rice (specified) and for two twilight lamps in the temple of Šeyambu-nāyakar, and made over the same to the Śiva-Brāhmaṇas (three named, with their gōtras)

¹⁾ Tamil hymns in praise of Śiva.

of the temple who pledged themselves to conduct the charity. (Usual final imprecatory sentence and final phrase.)

39

Date 1533 A. D.

(On the date specified), in order that merit might accrue to Achyuta-Râya, in the presence of (the god) Venkatanâtha, Kûlûr Râma-Râya granted the Balûranahalli village for the god Channa-Kêśava of Muḷuvâgil.

40

Date about 950 A. D.

Be it well. When Dilipayya was ruling the kingdom of the world:— Koṅgamaṅgala Mēdayya, on the cows of Pokkunda being carried off, fought, died, and went to *sagga*.

41

Date about 900 A. D.

Be it well. When ? Ma[hê]ndra-Noḷamba was ruling the kingdom of the world:— on the cows of Pokkunda being carried off, Mâchi-Râya recovered the cows, died, and went to *sagga*. N

42

Date about 920 A. D.

Be it well. When Noḷambâdhirâja Ayyapa-Dêva was ruling the kingdom of the world:— Ponkunda Belmâdeṅga, on the cows of Kañchišâyi Narasiṅgamaṅgala being carried off, died,—and the thirty-two granted (for him) 4 ploughs of land. I

43

Date about 950 A. D.

Be it well. When Dilipayya was ruling the kingdom of the world:— on the cows of Ponkunda being carried off, Bêlûr Mâdayya fought, died, and went to *svargga*.

44

Date about 950 A. D.

Be it well. When Dilipayya was ruling the kingdom of the world:— in the fight when Tagaḷûr was destroyed, Pokunda Bârândaravayya fought before Basavayya, died, and went to *sagga*. For him was granted . . ploughs of land as a *koḷaṅgi*. Whoso destroys this destroys the cows of Vâranasi.

45*Date ? about 880 A. D.*

Be it well. When, entitled to the hand of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, Noḷambādhi-arasu was in . . . :— in the Beṇṇagūr riot, when Pāṇasāmi's son Purekāman was marching along with a hundred men, he died in Aṇḍi.

46*Date about 930 A. D.*

Be it well. When Noḷamba was ruling the kingdom of the world:—

47*Date about 970 A. D.*

Be it well. When Mārasiṅgha-Dēva was ruling the kingdom of the world:— on the she-buffaloes and cows of Pokkunda being carried off, without thinking of food, Kuppaṇa fought, died, and went to *sagga*.

48*Date ? about 890 A. D.*

Be it well. When Mahāvali Bānarasa was ruling the Gaṅga Six Thousand:— Aṇḍāni Matti-Gaṅga's (son) Nāga-Dēva having carried off the cows of Mādēva of the Ponkunda Twelve, and Dēvaya being killed,—the king and Attāṇi gave for him here 4 ploughs of land. Imprecation.

49*Date ? 1300 A. D.*

(Tamil)—This is the charity in accordance with the orders of Maduvaraśayyan during the minority of Iṇṇamai-dēvar.

50*Date ? 1654 A. D.*

(In the year specified), Nikhili-Bannāta-Nāyaka's . . . Virapa had this *khambāra* made.

51*Date ? 1646 A. D.*

(Telugu)—Timmi-Rāyappa-Nāyaka's son Bana . . . (in the year specified), made a grant of land (specified).

52

Date ? 1674 A. D.

(Telugu)—(In the year specified), Konama-Nâyaka Kṛishṇappa-Nâyaka granted to Ayappa's son Chintaya land (specified) as a *kodagi-mānya*.

53

Date ? about 925 A. D.

Be it well. Pokunda Nâyaka Ereyapa. . . .

54

Date about 1300 A. D.

(Tamil).—Uttama-Śōḷa-Gaṅga, *alias* Gaṅgapperumāl, śri-Pirān's son Vikkiramādittan, and Dēva-Śōḷa-śuvāmi made separate grants of land (specified in each case) for the god Tōriśvaram-udaiyār of Poṅkunṇam. (Usual final imprecatory sentence.) Taḷaiśaiya-rāyan with ten others (named) made a grant of land (specified) for the same god. (Final imprecatory sentence.) Perumāl *alias* Vikkirama-Gaṅga-vēḷān also granted lands (specified) to provide for the special worship of the same god.

55

Date about 1280 A. D.

(Tamil)—I, Veṭṭumappāra-Bāṇan, son of Uttama-Śōḷa-Gaṅgan Vira-Gaṅgan, the supreme lord of the city of Kuvalāla, a descendant of the Gaṅga family, Kāvēri-vallava and lord of Nandigiri—granted certain lands (specified) to provide for ? offerings of rice and wages of servants performing various duties, in the temple of Tōriśvaram-udaiya-nāyanār at Poṅkundam in Kuvalāla-nāḍu, and exempted former dēvadānas from the payment of certain taxes (named). I also ? granted some taxes (named) to the Śiva-Brāhmaṇas and other servants of the temple. He who injures this charity shall incur the heinous sin of one who has killed tawny cows between the Ganges and the Kumari (Cape Comorin). (Usual final phrase.)

56

Date ? about 1295 A. D.

(Tamil)—The great minister Mudali-piḷḷai and the inhabitants of Periyānāḍu in Ila-nāḍu. I, . . . yuttāṇḍān-piḷḷai, caused to be given some land for maintaining, for the health of the king's sacred body, one perpetual lamp in the temple of Tōriśchuram-udaiyār at Poṅkunṇam.

57*Date ? 1286 A. D.*

(Tamil) — The great minister Śilaviḍa-daṇḍanāyaka appears to have made a grant for the same god.

58*Date ? 1314 A. D.*

(Tamil) — This inscription is fragmentary. It seems to record a grant for the god śri-Mūlastānam-uḍaiyār.

59*Date 1288 A. D.*

(Tamil) — In the 33rd year of the reign of the emperor of the whole world, Pōśāla-vīra-Irāmanā-Dēvar — some one granted (on the date specified) . . . śaiṅgaṭṭai to provide for offerings of rice, for as long as the moon and the sun endure, for the god Šōmanā-dēvar of Uṟigaiyam.

60*Date 1268 A. D.*

(Tamil) — (On the date specified) I, Kūttādun-dēvan, son of Nāyan Veṅḡāḍai, granted, as a dēvadāna, certain lands (specified) for the god Jayaṅḡoṇḍa-Šōlichchuram-uḍaiyār of Uṟigayam in Iḷavaṅḡi-nāḍu of Nigarili-Šōḷa-maṇḍalam.

61*Date 1417 A. D.*

May it be prosperous. (In the year specified), the secretary Rāmachandra-dēva, [in order that merit might accrue] to Vijaya-Rāya-mahārāya, made a grant of

62*Date ? 1332 A. D.*

(Tamil) — Vaiyaṅḡu [and others] of Tēkkal-nāḍu seem to have made a grant for the god Gaṅḡi

63

Date 1337 A. D.

(Tamil)—During the reign of Hoyiśaḷa vīra-Vallāḷa-Dēvar—(on the date specified) the great minister Dāta-Śiṅgaya-deṇṇāyaka, having assembled, seem to have granted a *kuḷāṅgai* to Vaiyaṇṇa of Ilavappaḷli for having built a tank. This is to last as long as the moon and the sun

64

Date about 900 A. D.

Be it well. When, entitled to the band of five chief instruments, glory of the Pallava-kula, favourite of earth and fortune, Mahēndrādhiraḷa was ruling the Gaṅga Six Thousand:—the Maraṅgal-Oḍeya Kaṇḍamayya's son Gaṇḍayya, on the cows of Mātrapalaga being carried off, died.

This stone was made by Bibhadilādi Śivākarayya and Nāgōjanayya.

65

Date about 900 A. D.

Be it well. Nāgārjjunayya and Nandingeayabe's daughter Sāminirmmaḍi is famous for (knowledge of) all the śāstras¹⁾.

66

Date ? 1688 A. D.

(In the year specified), Kārimaṅgala Timmappa-Nāyaka granted to Kāribale Nāchappa-gauḍa a *nettara-godage* (as specified).

67

Date about 1530 A. D.

Sugaṭṭur Munmaḍi-Tamme-Rāya granted to Paṇḍita Bālapa-voḍeyar a *mānya* (as specified), from love of the faith.

68 a

Date 1291 A. D.

(Tamil)—In the [37th] year of the reign of the universal emperor śrī-Pōśaḷa-vīra-Irāmanā-Dēvar—Nambi . . . , the mahā-pasāyitta and the chief of Ubaya-Nānādēśi, seems to have made a grant to provide for offerings of rice for some god.

¹⁾Above the inscription is a figure of a woman seated on a bench, holding a palm-leaf book in her hand.

68b

Date? 1276 A. D.

(Tamil)—This inscription has neither beginning nor end. It seems to record that some one granted certain taxes (several named) for a purpose which cannot be made out.

69

Date 1178 A. D.

(On the date specified), when, the paramêšvara, subduer of hostile kings, champion over kings who break their word, . . . Virûpâksha-Râya-mahârâya was ruling the kingdom of the world.

70

Date? 1595 A. D.

(In the year specified), Anantappaya granted to Nalapa-Gauḍa and Kempaṇa-Gauḍa, under the Mâgere tank, a *kattu-kodige* (as specified). Imprecation.

72

Date 1430 A. D.

(In the year specified), when the mahârâjâdhirâja paramêšvara, ? elephant king, Kaṭhâri-Triṇêtra, master of the four oceans—eastern, southern, western and northern, vira-Vijaya-mahârâya's son Dêva-Râya was on the throne:— in Lakkaṇṇa-Voḍeyar's Mulabâgil-Têkal-nâḍ, in Maragal belonging to the Jañjira-gaṇas, — the Sâlumûle of the 56 countries, with all the cultivators and Pañchâlas, having assembled, established a *sante* (or weekly fair). In connection with which, as a *mânya* for the *pattana-svâmi* of the fair, Chiyi Bassi-seṭṭi, they granted land (specified).

For all who belong to the six *daršana*, whatever they buy . . . bullocks, servants or horses, and whatever they sell, they are free from all tolls. Blacksmiths, carpenters, goldsmiths, washermen, barbers, Holeyas,—these are free from all tolls. Imprecations.

77

Date 1579 A. D.

May it be prosperous. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa Šrî-Raiga-Râya-mahârâya, seated on the jewel throne in Penugonḍe, was ruling the kingdom of the world:—Kârimaṅgala Chikkaṇa-Nâyaka's son Kṛishṇama-Nâyaka granted to Mugulabale Kônapa-Gauḍa and Timmaṇa-Gauḍa a *kattu-kodage* for the tank (specified).

79

Date 1231 A. D.

(Tamil)—I, Jayaṅṅṅa-Šōḷa-tTēkkāla-rāyan, *alias* Šembondayāgi, granted (on the date specified), as a pious gift, the wet and dry lands with the four boundaries in the village of Mādamaṅgalam, together with certain taxes (named). The *mājanas* shall pay 10 *pon* for the ? village watchman (*pūḍi-kāval*). (Usual final imprecatory sentence.)

82

Date 1284 A. D.

(Tamil)—In the 30th year [of the reign of Irāmanā-Dēvar]—for victory to the arm and sword of the king, we, the inhabitants of Periya-nādu in Tēkkal-nāḍu and the officer.....nāyan, granted, with pouring of water, land (specified) to.....

83

Date 1426 A. D.

(In the year specified), in the mahā-maṅḍalēšvara vira-Vijaya-Voḍeyar's sonDēva-Rāya-Voḍeyar's [reign]:—Juṅja Vōbeya-Nāyaka's son Chitivoyya-Nāyaka gave the office of *paṭṭana-svāmi* to Buḍapa-Setṭi, together with a *mānya* (as specified). Imprecations.

85

Date ? 1508 A. D.

(In the year specified), according to the order of Narasappa-ayya this chamber has been built. This belongs to Kakkemaḍuvu fort. Whoso holding the *pārapatya* of this village, builds this half fort, and....

86

Date ? about 770 A. D.

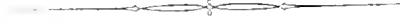
Be it well. When, having appointed [Paramēšvara], .. worshipped by all worlds, as his doorkeeper,—Mahāvali-Bāṅarasa was ruling the Gaṅga Six Thousand:—Rāchamalla in marched upon Kañchī and fought.... and came close upon After that, Bāṅa-Ālarasa ... Tekal ... Then, by that king's order, overwhelmed that force first and last, and fell.

On his falling, being pleased, land (specified) was given for his sword.
 Any one of the Bâṇa-vaiṣa who destroys this is guilty of the five great sins.
 Be it well. Śrīpurusha ? joined.

87

Date 1433 A. D.

(In the year specified), when Lakkaṇṇa-Voḍeyar was ruling the Tēkal kingdom:—Kīramande...pa's son Sotappa made a grant of land (specified).



MALUR TALUQ.

1

Date ? 1134 A. D.¹⁾

Be it well. (On the date specified), to the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri-Sâḷuva, Tribhuvani-Râya, a bull to champions, establisher of Śambu-Râya, subduer of the southern Suratâḷa, a hawk to royal birds, Sâḷuva-Tippa-Râja-Voḍeyar's son Gôpa-Râja, — when, by order of Dêva-Râya-mahârâya, Lakkanna-Voḍeyar and Mâdanṇa-Voḍeyar gave Têkal to that Sâḷuva-Gôpa-Râja, — the stone fort formerly erected by Ballâḷa-Râya's ministers Ballappa-daṇâyaka and Siṅgi-daṇâyaka having been overturned and gone to ruins, — by order of the god Varadarâja, Gôpa-Râja desiring that it should be restored, his minister Siṅga-Râja erected both the inner and the outer fort, — and in proximity to the maṇṭapa facing the god Varadarâja, having erected the bastion named Râja-gambhîra, that Gôpa-Râja and his son Tippaya had tigers seized and brought, and hunted them at this indispensable bastion. Good fortune.

2

Date ? 1134 A. D.²⁾

This ? hound, named Sampige, seizing the ? tail of the tigers, dragged them along so as to frighten them.

To the stone-cutter Tirumala, who engraved these śâsanas, by order of the god Varadarâja, we have given land (specified) in Seṭṭahaḷli. This land may be held by order of the god Varadarâja. May it be prosperous.

3

Date 1131 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalêśvara, champion over the mustaches of the world, Kaṭhâri-Sâḷuva, Tribhuvani-Râya, a bull to champions, establisher of Śambu-Râya, subduer of the southern Suratrâṇa, a hawk to royal birds, Tippa-Râja-Vadêr's son Gôpa-Râja-Vadêr's minister Mallama-Râja's son Siṅga-Râja [had the image] named Gaṇḍa-bhêruṇḍa, which was on the Mâragaṇḍanakatte west of Dûḍanahaḷli in Pâla-nâḍ, brought to the

¹⁾ The date in the original is Śaka 1438, Pramâdîcha, — but Śaka 1438 (expired) is Dhātu, and is not anywhere near the time of Dêva-Râya. No. 3 below is a guide to the actual date.

²⁾ Above the inscription is the representation of a tiger.

door of the gôpura of the maṅṭapa facing the god Varadarâja,—and having the wood-work done by the hand of the Âvikal carpenter Bevôja's son Châja-ôja, and having the door set up and the iron work done by the hand of the blacksmith Añjala Diviṅgôja,—gave to those ôjas horses and umbrellas, with hereditary land (as specified).

And for Hiriya-Choka-Perumâja-Dâsa's son-in-law Hara-Dêva's son Choka-Perumâji-Dâsa's son-in-law Nâyanâr-Dâsa who brought it with honour and came to the Têkal city,—for the Tiguḷa Brâhmans who perform the worship and ceremonies for this god (here follow their names), and other temple servants (named). . . .

(*Rest illegible.*)

4

Date about 1435 A. D.

. At that time, when Vijaya-Râya-mahârâya's son Dêva-Râya-mahârâya, as master of the four oceans, was seated on the throne:— and when, like the prowess of that king's right hand, Tippa-Râja-Voḍeyar's son Gôpa-Râja-Voḍeyar was ruling this Têkal city,— that Siṅga-Râja had the two lines of fortification round this city built, and holding the office of paṭṭaṇa-svâmi by order of the god Nâyinâr, so that all the people could see, for the god's *tirumṇa* had maṅṭapas made before and behind the temple, had a pond constructed called after Gôpa-Râja the Gôpasamudra, had a palace built for Gôpa-Râja to the west of that pond, and to the right of the god, Siṅga-Râja's palace; and that he might at sunrise and at evening twilight bathe at both times, and have a room for domestic sacrifice, from the threshold of which he might look to the spire of Varadarâja's temple, and coming to the temple, offer *naivêdya* and *tâmbûla* to the god, and taking the *tulasi* and *tîrtha*, make provision for the enjoyment of the god; and at the eastern gôpura which Kundapa-daṅṇâyaka had built in front of the maṅṭapa facing the god, in order that all empire might be to Lakhana-Voḍeyar and to Mâdaṅṇa-Voḍeyar . . . to Tippa-Râja-Voḍeyar, . . . and to Gôpa-Râja-Voḍeyar . . . such is the dharma-śâsana of the capital (*koḍaga-sthâna*) made for the god Varadarâja. And in the Chikiṭimaṅgala agrahâra land (specified) for the god.

5

Date 1499 A. D.

(Tamil)—Be it well. While Narasâ-nâyakkan, the agent for the affairs of the mahârâjâdhirâja râja-paramêšvara Mēdini-misara-gaṇḍa Kaṭhâri-sâlûva Narasiṅha-Râya, was ruling the earth —

(On the date specified) I, Višvanātha-rāhutta's son Rāma-rāhutta, of the Kāśyapa-gōtra, of the lineage of Nāgasiddhaya, and a Rāhu to the suns the maṇḍalikas, granted for the god Aruḷāḷa-nāḍar of Tēkkal, the dry lands with their four boundaries included within the limits of the village of Tammaṭṭakkeṟai in Tēkkal-nāḍu which belongs to Muḷavāy-šāvadi, as a *sarva-mānya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, and gave a deed of gift (*dāna-sādana*) to Šokkapperumāl-tādar. (Usual final imprecatory sentence.) The two feet of him who carries on this charity shall be on my head.

6

Date 1509 A. D.

(This inscription is mostly gone.)

(Tamil)— Be it well. While the mahārājādhirāja rāja-paramēšvara, lord of the eastern, southern and western oceans, sri-vīra-pratāpa vīra-Narasimha-Rāya-mahārāya was ruling the earth—

..... Yādava-Nārāyaṇa, sun in the sky of the Yādava family, crest-jewel of the all-knowing, king of the hill kings, champion over the hill chiefs, terrible to warriors,

7

Date 1336 A. D.

(Tamil)— I, Šitta-nādar *alias* Šōḷappa-perumāl, son of irājādhirāja rāja-paramēšvara Gaṅgaikoṇḍa-Šōḷan, *alias* Irājēn[dra]-Šōḷa-chakravatti Šōḷappa-perumāl, granted (on the date specified) the village of Pulikkurichchi in Tama-nāḍu, as a *sarva-mānya*, for as long as the moon and the sun endure, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Aruḷāḷa-nāḍar of Tēkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumāl-tādar, permitting them to have the same engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of May there be prosperity.

8

Date 1339 A. D.

(Tamil)— I, Kōnaiya-pPemme-nāyakkan, one of the ? officers under the great minister Dhāti-Šiuge-deṇṇāyakkan, granted (on the date specified) the village of Puttūr in Ponmaṇika-nāḍu, as a *sarva-mānya*, for as long as the moon and the sun exist, to provide for offerings of rice etc. (see previous

No.) for the same god, and gave a deed of gift to the same persons, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of Pemme-nâyakkan. May there be prosperity.

9

Date 1310 A. D.

(Tamil) — (On the date specified), Šokkapperumâl-dâsar, manager in the temple of Varadarâjan at Tèkkal, gave a *šâsana* to the *pûjâris* (six named) of the temple to the effect that on their behalf one of the two *pûjâris* (named) should conduct the affairs of the temple and that each of the six *pûjâris* should get certain lands (specified) and a daily allowance (specified) of cooked rice during the existence of the moon and the sun.....

10

Date 1328 A. D.

(Tamil)—I, Vallappa-danṇâyakkar, younger brother of Dâti-Šiṅge-danṇâyakkar, who was the son of the pratâpa-chakravartti Pôšala vira-Vallâla-Dêvar, granted (from the date specified), with pouring of water, for the god Varadar of Tèkkal, all the wet and dry lands with their four boundaries in the village of Âlambâ . of Tèkkal-nâḍu, including the wells underground and the trees overground, and the village also, as a *sarva-mânya* to last as long as the moon and the sun endure, to provide for offerings of rice, sandal, unguents, lamps and temple repairs; and gave a deed of gift to the above effect to Šokkapperumâl, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) The two feet of him who regularly carries on this charity shall be on my head.

11

Date 1328 A. D.

(Tamil)—(From the date specified), we, the inhabitants of Tèkkal-nâḍu, granted, with pouring of water, for the same god, the wet and dry lands etc. (see previous No.), together with some wet lands (specified) below the big tank of Širaṭṭimaṅgalam of the same nâḍu, for as long as the moon and the sun exist, to provide for offerings of rice etc. (see previous No.); and gave a deed of gift to the same person with permission etc. We also pledge ourselves to pay any unjust dues that this village may become liable to by reason of this nâḍu passing into other hands and to restore it intact for the above purpose. (Usual final imprecatory sentence.)

Then follow signatures of eight of the inhabitants and of the accountant of the nâḍu.

12

Date 1328 A. D.

(Tamil)—I, Vallappa-denṇâyakkar, younger brother of etc. (see No. 10), made (from the date specified) a grant, with pouring of water, for the same god, of all the wet and dry lands with their four boundaries in the village of Kaṛpaḷḷi of Kaivâra-nâḍu, including the wells underground and the trees overground, which I had ? purchased, to provide for offerings of rice, sandal, unguents, lamps, garlands and temple repairs, and allowed the grant to be engraved on stone and copper. (Usual final sentences. See No. 10.)

13

Date 1328 A. D.

(Tamil)—(From the date specified), the same man made for the same god, to provide for the same purposes, a grant of all the wet and dry lands including the wells underground and the trees overground, situated within the four boundaries of the village of Pûvaipaḷḷi in Koḍambuliyûr-taḷam, to Šokkapperumâḷ, with permission to have the grant engraved on stone and copper. (Usual final sentences. See No. 10.)

14

Date 1336 A. D.

(Tamil)—I, Kaṛkaṭa-mârâyan, *alias* Uttama-Šôḷa-Gaigan Virundar, supreme lord of the city of Kuvalâla, lord of Nandigiri, the truth-speaker, granted (on the date specified) the village of Šâmâṇḍârpāḷḷi in Talaimalai-nâḍu, as a *sarva-mânya*, for as long as the moon and the sun exist, to provide for offerings of rice, sandal, lamps and temple repairs, for the god Aruḷâḷa-nâdan of Têkkal, and gave a deed of gift to the above effect to the authorities of the temple and to Šokkapperumâḷ-tâdar, with permission to have it engraved on stone and copper. (Usual final imprecatory sentence.) This is the signature of Kaṛkaṭa-mârâyan Virundan. May there be prosperity.

15

Date 1336 A. D.

(Tamil)—(On the date specified), I, Kulôttuiga-Šôḷa-tTagaḍâdhirâjan Šembondiyâgan, granted, for the same god, the village of Malaimundi-agaram in Šimida-parṛu, as a *sarva-mânya*, to continue as temple property as long as

the moon and the sun exist and as long as the grass grows and the earth endures, to provide for offerings of rice, sandal, lamps, temple repairs and servants performing various duties in the temple, and gave a deed of gift to the above effect etc. (See previous No.) (Usual final imprecatory sentence.) This is the signature of Šembondiyâr, *alias* Kaṛkaṭaka-râyan. May there be prosperity.

16

Date 1343 A. D.

(This inscription is gone in parts.)

(Tamil)—For the success of the sword and arm of Vallappa-deṇṇâyakkar, younger brother of the great minister Dâti-Šingge-deṇṇâyakkar,—(on the date specified) I, Šokkapperumâl-dâsar, one of the managers of the temple of Aruḷâḷa-nâdan at Têkkal, the Prahâda of the Kali age, champion over scoffers at religion, gave, with pouring of water, certain lands (specified), exempt from taxes, to the eight *pūjâris* (named) of the temple, and authorised them to receive [certain sums of money] from the temple treasury on festival days. (Usual final imprecatory sentence.)

17

Date 1355 A. D.

(Tamil)—(On the date specified), we, the authorities of the temple [of Aruḷâḷa-nâdan at Têkkal] and Šokkapperumâl, granted, with pouring of water, certain lands (specified) and a daily allowance (specified) of cooked rice to Kômaṅgalam-uḍaiyân Šūriya-dêvar, *alias* Tiruvâymoḷi-dâsar¹⁾, the husband of Varada-akkan, for as long as the moon and the sun exist, as his portion.

18

Date 1330 A. D.

(This inscription is full of gaps and the meaning is not quite clear.)

(Tamil)—(On the date specified), Tanan, son of Vallappa-deṇṇâyakkar, who was the younger brother of Dâti-Šingaya-deṇṇâyakkar, who was again the son of Pôṣaḷa vîra-Vallâḷa-Dêvar, seems to have granted certain lands and a daily allowance of cooked rice to four persons performing some duties in the temple at Têkkal.

¹⁾ Apparently the reciter of the *Drâviḍa-prabandham* in the temple.

19

Date 1343 A. D.

(Tamil)—(On the date specified), we, the authorities of the temple at Tèkkal and Šokkapperumâl-dâsar, the Prahlâda of the Kali age and champion over scoffers at religion, granted certain lands to two persons (named) for reciting the *Tiruppallâṇḍu*¹⁾ and waving the evening lamp before the god.

The signature of Šokkapperumâl-tâdar.

20

Date 1343 A. D.

(Tamil)—(On the date specified), I, Periya-Pemmaya-nâyakkar, son of . . . Eḡamaṅji Pemmaiyanâyakkar, champion over kings who break their word,, granted, with pouring of water, for the god Aruḷâḷa-nâdar of Tèkkal, certain lands (specified) including the wells underground and the trees overground, as a *sarva-mânya*, to provide for offerings of rice, sandal, lamps, garlands, temple repairs and other various requirements, and made them over to the temple authorities and Šokkapperumâl-tâdar. (Usual final sentences See No. 10.) May there be prosperity.

We, the inhabitants of the Tèkkal-nâḍu, pledge ourselves to maintain the above lands as a *sarva-mânya* during the existence of the moon and the sun. (Then follow signatures of four of the inhabitants of the nâḍu.)

21

Date 1356 A. D.

(Tamil)—(On the date²⁾ specified), among the dancing girls of the temple [at Tèkkal], Malaiyâtai Srîraṅga-nâyakiyâr Mâṇikkam, daughter of Šeṇḍikkâ-dêvi, was granted the first turn in the temple of Aruḷâḷa-nâdan and certain lands (specified), and her sister Varadi, the first turn in the temple of the consort of the above god and certain lands.

22

Date 1356 A. D.

(Tamil)—(On the date specified), we, the authorities of the temple and Šokkapperumâl-dâsar, granted, for as long as the moon and the sun endure, certain lands (specified) and a daily allowance (specified) of cooked rice to . . . râja-mâṇikkam, *alias* Varadi.

¹⁾ A small Tamil poem in praise of Viṣṇu, forming a portion of the *Nâtâyira-prabandham*.

²⁾ *Saṁvatsarada*, the Kannaḍa genitive, is used.

23

Date 1329 A. D.

(Tamil)—(On the date specified), Šoṇṇai-nāyakkan, Iruga-šetṭi and two others granted to Šokkapperumāl certain lands (specified), including the wells underground and the trees overground, as a *sarva-mānya*. (Usual final imprecatory sentence.) Then follow the signatures of Šoṇṇaiyan,kaṇṇa, Iruga-šetṭi and Vimāṇḍai.

24

Date 1336 A. D.

(Tamil)—(On the date specified), Šokkapperumāl-tādar, the owner of the temple at Tēkkal, granted to one of the dancing girls of the temple certain privileges and a daily allowance (specified) of cooked rice. The signature of Šokkapperumāl-tādar.

25

Date 1332 A. D.

(This inscription is incomplete.)

(Tamil)—(On the date specified), the same man seems to have made some grant to Malai. . r.

26

Date 1333 A. D.

(Tamil)—(On the date specified), the inhabitants of Tēkkal-nāḍu, including Vaiyaṇan and Māra-kūḷi, the superintendents of Malai-nāḍu, granted, with pouring of water, for the god . . . kēšuram-ṇḍaiya-nāyinār of Tēkkal, certain lands (specified, with details of boundaries) as a *dēva-dāna*, to provide for sandal, . . . , unguents, lamps and expenses on festival days; and made over the same to the managers (two named) of the temple.

27

Date 1328 A. D.

(Tamil)—(On the date specified), the authorities of the temple of Šiṅgīšvaram-ṇḍaiya-nāyanār granted certain lands (specified) to Nallāšāri, to last without any hindrance as long as the moon and the sun.

28

Date 1333 A. D.

(Tamil) — While (with usual Hoysala titles) Pōṣaḷa vira-Ballāḷa-Dēvar was ruling the earth —

Vallappa-dañṇāyakkar, son of Dāti-Šôme-dañṇāyakkar, granted (from the date specified) to the authorities and Pāla-baṭṭar of the temple of Šiṅgišvaram-udaiya-nāyanār at Tēkkal, two villages (named), as a *dēva-dāna*, to provide for offerings of rice, sandal, unguents, lamps, expenses of festivals, temple repairs, temple vessels etc.

29

Date ? about 1470 A. D.

Tank built by Uṅgi-seṭṭi's son Baiyari-seṭṭi.

30

Date ? 1475 A. D.

(In the year specified), the tank having breached, and being subject to the palace authorities,—the palace authorities first called on the stone-cutter, the claimant Muniya, to rebuild the tank,—on which he said he did not want it, and instead of the claimant the palace authorities might repair it and grant relief. Whereupon the tank was rebuilt, Dora Tipaya's son Kaduripati doing a half, and Dore-gauḍa and the Ilaḷepēṭe washerman Chinna doing a half.

31

Date ? about 1500 A. D.

(Tamil) — The *pūjāri* of the temple of Tō. .ṣuram-udaiyar.

32

Date 1542 A. D.

(Tamil characters, but Kannaḍa language.)

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara, master of the eastern southern and western oceans, vira-pratāpa . . . vira-Achyuta-Rāya-mahārāya was ruling the kingdom of the world:—the Pareyadava Rāma-nāyaka's son Yerapa-nāyaka, and the temple priest of the gods Sōma and Rāmaliṅga of Tēkal, Nāyināraika, granted a dharma-śāsana as follows:—(rest illegible).

33*Date ? 1264 A. D.*

(Tamil) — (From the date specified), I, Jayaṅgoṇḍa-Chōḷa Māman-aṅkakāra Tēkkal-rāyan, gave Mādēvar, son of Pāṅgal-vēḷār, the village of Havaṅgūḷi, which, having newly cleared the jungle, I built at my expense and called by the above name, together with the wet and dry lands with their four boundaries, and ten servants of Ānaya-nāyakkar of Tēkkal-nāḍu to attend upon him ? as a mark of honour.

34*Date ? 1260 A. D.*

(Tamil) — Āmaṅṅaṅ seems to have made a grant to the same person—Mādēvar.

35*Date 1525 A. D.*

Be it well. (On the date specified), Viraṅṅa-rāhuta, in the Tēkal-śīme which Kṛishṇa-Rāya-mahārāya had favoured to him for his office of Nāyaka, granted Uḷḷeyarahāḷi to Kōla Tambi, free of all imposts, as a *bhaṭa-vṛitti*. Imprecation.

36*Date 1281 A. D.*

(Tamil) — (From the date specified), I, Kūttāḍun-dēvar, *alias* Jayaṅgoṇḍa-Šōḷa Māman-aṅkakāra Tēkkal-rāyan, son of Tēkkal-rāyar Šembondiyāgiyār, gave, as a pious gift, for as long as the moon and the sun exist, Kūtta-samudram and the adjoining wet and dry lands with their four boundaries, including the wells underground and the trees overground and every thing besides, to Varadarāja-baṭṭar of Vaṅgippuṅam. I also gave the tax on land and other kinds of revenue. (Usual final imprecatory sentence.) The signatures of Jayaṅgoṇḍa-Šōḷa Māman-aṅkakāra Tēkkal-rāyar, Varada-dēva...and Mudali-gaḷ. (Usual final Sanskrit verse.)

37*Date about 1281 A. D.*

(Tamil) — Agreeably to the grant made by Tēkkal-rāyar (see previous No.) to Varadarāja-baṭṭar, of lands (specified, with details) and taxes, we, the inhabitants of Periya-nāḍu in Tēkkal-nāḍu, Kēḷvi-mudaliyār and other officers

and Viruvi-nāyan, also gave, with pouring of water, for the success of the arm and sword of the universal emperor śri-Poyśaḷa vīra-Rāmanā-Dēvar and for the health of his sacred body, certain taxes (named) to the same person, his sons and grandsons. This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

This is the edict, for the benefit of all the world, of Chitramēḷa. ., the son of the goddess of the earth and a descendant of the Vāturvaṇa family.

38

Date 1284 A. D.

(Tamil)—In the 30th year of the reign of the universal emperor śri-Poyśaḷa vīra-Rāmanā-Dēvar —

For the success of the sacred body, sword and arm of the king, we, the inhabitants of Periya-nāḍu in Tēkkal-nāḍu and the officer Viruvi-nāyan, ? confirmed, with pouring of water, the grant made formerly in 1278 A. D., by Aiyān-aṅkakāra Tēkkal-rāyar, *alias* Nāraṇa-dēvar, of the dry and wet lands with the four boundaries adjoining Śemba-śamuttiram, *alias* Amara-Nārāyaṇa-chaturvēdi-maṅgalam, and Toṭṭiganpaḷḷi, to the *mahā-janas*. We also gave, with pouring of water, certain taxes (named). This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

39

Date 1346 A. D.

(Tamil)—The following is the order with the royal seal issued by the subduer of hostile kings, champion over kings who break their word, śri-Hariyappa-uḍaiyar and Muttāna-uḍaiyar, to the inhabitants of Tēkkal-nāḍu — We have granted (from the date specified) to Vaiyaṇṇan Kōmuppan, the superintendent of your nāḍu, Mādaraiśanpaḷḷi situated in your nāḍu, as a *kuḍāṅgai*, exempt from taxes. He is free to grow any crop he pleases on all the dry and wet lands of the village, excluding former gifts, and is entitled to receive all the taxes (many¹⁾ named) of the village for as long as the moon and the sun exist. We have given him the above grant engraved on stone and copper.

¹⁾ Among the taxes are, the good cow, the good bull, forced labour and many others whose meaning it is difficult to make out.

40

Date ? 1406 A. D.

(Tamil)—On Ilandēvan Šittara-dēvan attaining to Šiva-lōka on the date specified in Mādarašanpaḷḷi, the *kuḍaṅgai* of Kômuppar, —Ulagar, Âdichechar and Pêrâyiram-udaiyâr made [? respectively] this Šiva temple, this flower garden and this well.

41

Date 1578 A. D.

Be it well. (On the date specified), the mahâ-maṇḍalēšvara Salaka-Râja Chikka-Tirumala-Râjayya's son Šri-Raṅga-Râjayya's Kônêrigutta Narasiṃha
.....

43

Date 1291 A. D.

(Tamil)—In the 37th year of the reign of the universal emperor šri-Poy-šaḷa vira-Râmanâ-Dēvar—

For the success of the sword and arm of the king, we, the inhabitants of Periya-nâḍu in Tékkal-nâḍu and the officer [Viruvi-nāyan], granted (on the date specified), as a pious gift, to last as long as the moon and the sun, the wet and dry lands with the four boundaries in the village of Âlappaḷḷi.....
.., including the wells underground, the trees overground and all other things besides, to the *aśēsha-mahâjanas* of Šeṭṭa-šamuttiram.... This is the signature of Viruvi-nāyan. (Usual final imprecatory sentence.)

44

Date 1384 A. D.

(Tamil)—Māvan-aṅkakâra's village.

(On the date specified), we—... yāṇḍai-šiyar, the superintendent of Tékkal-nâḍu, and Šiṅgaya-nâyakkan Kambaṇan of..kunda,— made a grant of Mānguṭṭai, situated to the east of the village of Â...paḷḷi, to Bhaṭṭa-bhâgavati, to be enjoyed by him as a *sarva-mānya* for as long as the moon and the sun endure. (Usual final imprecatory sentence.)

45

Date 1271 A. D.

(Tamil)—In the 16th year of the reign of the emperor of the whole world šri-Pōšaḷa vira-Râmanâ-Dēvar—

(From the date specified), we — the inhabitants of Periya-nāḍu in Tēkkal-nāḍu and the superintendents of the nāḍu . . . vēḷār Mayilāṇḍai and Šembi-dēvar — exempted from taxes all the [former] gifts of land to temples — dēra-dānam, tiruvīḍaiyāttam and paḷlichchandanam — and to bhaṭṭas, the bhaṭṭa-virutti—, and, for the success of the arm and sword of Irāmanā-Dēvar, granted as a sarva-mānya certain lands, to provide for offerings of rice, sandal and temple repairs., to the inhabitants of Tēkkal-nāḍu and the Māhēśuras, who should supply the above and enjoy the lands. This grant is to last as long as the moon and the sun. (Usual final imprecatory sentence.)

46

Date 1508 A. D.

May it be prosperous. (On the date specified), for the Dēva of the Tēkal-šime, the temple priest Nayanārayya ? received a grant of land in connection with the Timmasamudra. (Much of the inscription is effaced. The name of Gōpa-Rāya occurs.) Written by Nandi Kempaṇṇa.

47

Date 1757 A. D.

Be it well. (On the date specified), in Kempina Tambi-Setṭi's connection, Virāṇṇa had the town gate set up.

49

Date ? about 1325 A. D.

(This inscription is mostly defaced.)

(Tamil)—One of the generals of vira-Vallāḷa-Dēvar and the officer Ponnaya seem to have made a grant for some purpose. (Usual final imprecatory sentence.)

51

Date 1535 A. D.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Achyuta-Rāya-mahārāya

52

Date about 920 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, a

refuge of Padmaga (or Lakshmi), Ayyapa-Dêva was ruling the kingdom of the world:—Ereyappa's enemy Navilûr Siṭiyapéndran-arasa having come and attacked him, he attacked and slew him, and stopping and breaking his opponents, they fought fiercely and died, ? roaring their loudest.

53*Date about 1293 A. D.*

(Tamil)—These wet lands are to continue without obstruction as the property of. Thus is the grant made to Âvuḍaiyâr by Tâmarai palavan. This is under the protection of Mahêšvara.

54*Date 1600 A. D.*

(Telugu)—Be it well. (On the date specified), Gô.. Immaḍi-Tammaya-gauni-ayyavâru caused to be the Râjaka-agrahâra.

57*Date 1578 A. D.*

Obeisance to Šambhu etc. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa Tirumala-Dêva-Râya-mahârâyarayya, seated on the jewel throne in Chandragiri, was ruling the empire of the world:—of the fourth gôtra, the Yalahakka-nâḍ-prabhu Nañje-Gauḍa's grandson, Kempa-Nañje-Gauḍa's son, Hiriya-Kempe-Gauḍa caused to be written and given to Tirumalayya (descent etc. given) a šâsana of a grant of land as follows:—In our dominion the Beṅgalûr-šime, in the Voratûr-hôbaḷi, the 3 villages of Voratûr, Soruhuṇiṣi and Hâruvahaḷli,—at the auspicious time of the eclipse of the sun, in the presence of the god Gaṅgâdharêšvara in Kakudgiri, considered to be the southern Vârâṇaṣi, as an offering to Paramêšvara,—have we granted, free of all imposts, (with all rights as usual). Of the 8 parts of Voratûr and Soruhuṇiṣi villages, forming 64 shares, 32 are the proprietor's portion and the remaining 32 shares and the Hâruvahaḷli village are granted to you in sole enjoyment. Grant repeated three times. Usual final verses.

59*Date 1052 A. D.*

(The left side of the stone is gone, and meaning doubtful.)

(On the date specified), named Chora . . . saying that Nukkiyûr Mâraya was the Tuṅgilûr ? cook, Mânarati Baṭṭarâjendra.

65

Date about 1338 A. D.

(This is only a fragment.)

(Tamil)—..... pratâpa-šri.... According to the order of Pammayaṇa,
? his younger brother

66

Date 1338 A. D.

(Tamil)—(On the date specified), Pammaya-nâyakka, son of the *mahâ-prasâyitta* Irâma-nâyakkar, made a grant of certain lands to some one and had a stone set up with the grant engraved on it.

(Usual final imprecatory sentence.)

67

Date 1301 A. D.

(Tamil)—(On the date specified), the pratâpa-chakravatti šri-Pôšala vira-Ballâḷa-Dêvar granted, with pouring of water, certain lands (specified) together with certain taxes (named), as a *sarva-mânya*, for the god Tiruvirâmîšvaram-udaiya-nâyanâr of Kundâni in . . . nâḍu. (Usual final imprecatory sentence.)

This is under the protection of Mâhêšvaras.

68

Date about 1330 A. D.

(Tamil)—(From the date specified), I, the *mahâ-prasâyitta* . . . râyana, ? along with the inhabitants of Periya-nâḷu, the *gâmiṇḍas* and the officer Vayaṇa, [granted], for the success of the arm and sword of Vallâḷa-Dêvar, the wet and dry lands with their four boundaries belonging to the village of Toralpaḷli in Mâšandi-nâḍu to Šiṅgar and

69

Date ? about 1760 A. D.

Koḍige granted to Râjašri Lachirâma-Jamedâr, of 2 kaṇḍugas. Imprecations against Hindus and Musalmâns.

71

Date 1301 A. D.

(Tamil)—The pratâpa-chakravatti šri-Hoyšala-vira-Vallâḷa-Dêva-arašar addresses the following petition to the heads of *mathas* and *sthânas* in the temples

situated in the Kundāni kingdom, Virivi-nāḍu, Muraṣu-nāḍu, Māṣandi-nāḍu, Šokkanāyan-paṛṛu and all other [nāḍus]:—

(From the date specified), we have granted, with pouring of water, [? the taxes on] the dry and wet lands in the *dēva-dāna* of the god Tirukkaṇḍiṣvaram-udaiya-nāyanār. Be it well. Parichchhēdi-kaṇḍi-īṣvaram.

For the benefit of ourselves and our kingdom, be pleased to see that the worship, offerings of rice, enjoyments and temple repairs are adequately provided for and pray for our prosperity.

72

Date ? 425 A. D.

Be it well. Success through the adorable Padmanābha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jāhnavī (or Gaṅga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kāṇvāyana sa-gôtra, was śrīmat Koṅgaṇivarmma-dharmma-mahādhirājaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sūtra*), was śrīmat Mādhavavarmma-dharmma-mahādhirājaḥ.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, distinguished for wealth (gained) from the use of the bow, was śrīmat Harivarmma-mahādhirājaḥ.

His son, devoted to the worship of gurus, cows and Brāhmins, meditating on the feet of Nārāyaṇa, was śrīmat Viṣṇugôpa-mahādhirājaḥ.

His son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, reviver of many thousand donations and sacrifices for long ceased festivals of the gods and Brāhman endowments, his sharp sword beloved by the demons whose lips were shrivelled with thirst, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk, was śrīmat Mādhavavarmma-dharmma-mahādhirājaḥ.

By his son, who had obtained the honours of the kingdom on the couch of the lap of his divine mother; the circle of hostile kings smitten through by the brightness of his own valour; rivalling Âkhaṇḍala (Indra) as the home of courage, heroism, fortitude and fame; without a second in managing elephants, riding horses, and in the use of the bow; to the lines of bees the eyes of women a constant attraction; for protecting his subjects well prepared;— what more? — by the Yudhishtira of this Kali age;— by śrīmat Koṅgaṇivarmma-dharmma-mahâdhirâja, for his own welfare, in the first year of his increasing fortune, the month Phâlguṇa, the bright fortnight, the 5th tithi,— on the advice of his preceptor the *parama-Arhata* (or devoted Jaina) Vijayakirtti, whose fame (*kīrtti*) had pervaded all regions,— to the Uranûr Arhad temple established by Chandranandi and others of the Mûla-saṅgha was given the Vennelkarani village in the Kôrikunda-vishaya, — and to the Pêrûr Êvâni-aḍigaḷ's Arhad temple one-fourth of the *kârshâpaṇa*¹⁾ (or money) of the outside customs — with pouring of water in the manner of *dêvabhôgas* (or temple endowments).

Usual imprecatory verses. As directed by the mahârâja's mouth, by Mâri-shêṇa the carpenter were the *tâmra-pattikâ* (or copper plates) engraved.

73

Date about 370 A. D.

Be it well. Obeisance to Sarvajña (or the Omniscient). Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

A sun illumining the clear firmament of the Jâhnavî (or Gaṅga)-kula, having a territory of good people which was born from the swift victory of his own arm, adorned with the ornament of a wound received in cutting down in war the hosts of his cruel enemies, of the Kâṇvâyana sa-gôtra, was śrīmat Koṅgaṇivarmma-dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, distinguished for his skill among those who expound and practise the science of politics in all its branches, having well distributed faithful servants, author of a treatise on the law of adoption (*dattaka-sûtra*), was śrīman Mâdhavavarmma-dharmma-mahâdhirâjaḥ.

His son uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans, of wonderful skill acquired from riding rutting elephants and horses, was śrīmad Harivarmma-mahâdhirâjaḥ.

¹⁾ *Kârshâpaṇa* — copper coins of 80 *ratīs* weight, belonging to the earliest native coinage. (See Rapson's *Indian Coins*, in Dr. Bühler's *Grundriss*.)

His son, devoted to the worship of gurus, cows and Brâhmans, meditating on the feet of Nârâyana, was śrîmad Vishṇugôpa-mahâdhirâjaḥ.

By his son, inheriting the qualities of his father, his head purified by the pollen from the lotuses the feet of Tryambaka, his two arms grown stout and hard with athletic exercises, having by personal strength and valour purchased his kingdom, his sharp sword beloved by the demons whose lips were shrivelled with thirst,—by śrîmat Mâdhavavarmma-mahâdhirâja, for his own welfare, in the 13th year of his increasing fortune, the month Phâlguna, the bright fortnight, the 5th tithi,—on the advice of the sun illuminating the sky of the Vîra-dêva śâsana (or doctrine of Mahâvîra, the Jain doctrine), the âchâryya Vîra-dêva, proficient in his own doctrine and in other dogmas,—for the Arhad temple established by the Mûla-saṅgha in the Perbbolal village of the Muḍukottâr-vishaya, was given with pouring of water land (specified) under the big tank, and the Kumârapura village,—the whole free of all imposts.

Whoso through avarice or indifference seizes this, is guilty of the five great sins. Moreover as to this are the ślôkas delivered by Manu;—usual imprecatory verses.

74

Date ? about 750 A. D.

When . . . Koṅgaṇi was ruling the kingdom of the world:— gave . . .
.. Imprecation.

75

Date 1566 A. D.

(On the date specified), when the mahârâjâdhirâja râja-paramêśvara
Dêva-Râya-mahârâya was ruling the kingdom:—

76

Date 1762 A. D.

. . . of Venikatêśvara. Be it well. (On the date specified), . . . Gôpâl-Siṅgh's grandson, Râmachandra's son, Hṛidaya-Râma,— as advised by the svâmi, — for the Bairâgis and Brâhmans who were constantly coming, to provide for their daily expenses, granted the Tambihaḷli village, a mauje belonging to the Lak-kûr-taraf, in the Havêli-sammat of the Hosakôte-paragaṇa. Boundaries, as settled in 1760.

78

Date ? 1302 A. D.

(Tamil) I, Nallāṇḍai, *alias* Kōmuttan, granted (from the year named), for the health of the sacred body of the mahâ-maṇḍalēśvara Tribhuvanamalla-pura-vādirāyar, *alias* Kāmattāluvār, certain lands (specified) to 7 Brāhmans (named).
(Usual final imprecatory sentence.)

79

Date 1367 A. D.

(Tamil) — While the mahâ-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, śrī-vīra-Pukkaṇṇa-uḍaiyar was ruling the earth from his camp at Muḷavây —

.ya-dhaṇṇāyakkar, Duggaṇṇa and the inhabitants of Erumaṇṇai-nāḍu [made some grant].

80

Date 1762 A. D.

Obeisance to Gaṇādhpati. Obeisance to Śambhu etc. (On the date specified), Hṛidaya-Rāma Jamādār (descent as in No. 76 above), for the service of the god Śāṅkara-Nārāyaṇa of Mālur, granted the Varadaṇḍahaḷḷi village, belonging to the Mālūr hōbaḷi of the Navēli-taraf of the Hosakōṭe-paragaṇa. Boundaries.

81

Date 1760 A. D.

Veṅkaṭēśvara-svāmi. Be it well. (On the date specified), at the time of the eclipse of the moon,—of the Bhāradvāja-gōtra, a moon to the ocean the Chayisakula, Gōpāla - Singh's grandson, Rāmachandra's son, Hṛidaya-Rāma Jamādār, made to Veṅkaṭāchārya (descent given) a grant of land (specified) in Varadaṇḍahaḷḷi (situated as in No. 80 above) and under the tank of the kasaba,—with all rights (specified). This, may you, your sons and posterity enjoy in peace, and grant your blessing to me. Usual final verses.

82

Date 1341 A. D.

(Tamil) — While (with usual Hoysala titles, to which the new one—having a pillar of victory at Sētu—Sētu-mūla-jaya-stambha—is added) śrī-Poyśāḷa vīra-Vallāḷa-Dēvar was pleased to rule the earth in peace —

Taluvachchitta-Vittappanavar, one of the ministers at the gate of the great minister Dâti-Śīngaya-deṇṇâyakar's younger brother Vallappa-deṇṇâyakar, and Naḍappar, granted (from the date specified) certain lands (specified), as a *sarva-mānya*, for as long as the moon and the sun endure, to Tuṟavar-nāyan, the superintendent of Pullayûr-nâdu; and gave the grant engraved on stone and copper.....

83

Date 1307 A. D.

(Tamil) — While śrī-Pôṣaḷa-vīra-Vallāḷa-Dēvar was pleased to rule the earth —

(On the date specified), we — Pramāṇanan, the responsible officer of this nâdu in Tirumaraï-parru of Mēla-mukku in Māsandi-nâdu of Nigarili-Śōḷa-manḍalam, Villa-gāmuṇḍar, the superintendent of vīra-Vallāḷa-Dēvar-nâdu, Kôvāṇḍai, the subordinate officer of this nâdu, and several others (named) —
.....

87

Date ? 1406 A. D.

Be it well. (From the date specified, which is altogether wrong), by order of the mahārājādhirāja rāja-paramēśvara vīra-pratāpa-Bukka-Rāya's son pratāpa-Harihara-Rāya,—the minister Yalarasa-Oḍeyar granted to Vīrappa of Haṭṭiyûr in Hulliyûr-nâḍ, the Toṟavasamudra village in Hullûr-nâḍ, as a *dayiryā-kodaḡi*, free of all imposts. Imprecation.

90

Date ? 1720 A. D.

(In the year specified), Mālûr Timmāji-Rāja Hampa-Rāya....the virakal cave.

94

Date about 950 A. D.

Be it well. Kannara's Java (or Yamā), Voḷana having risen up and fought and slain, and captured the fort of Chikkaûr, the Sivaûr gāṇḍa Pulinallûr Nijarāvayya's son Mudayya, in order to stop the army, entered and piercing through, died. His praise. The writing of Saraḷāchāri's son Kovaḷi.

96

Date about 750 A. D.

Be it well. In Prithivi-Koṅgoṇi Muttarasa Śrīpuruṣha-mahārāja's time, — Nellivara Kaḷakanna smote and drove away Kalikaṅga, and Gaṅḡi-nād Kalidōre Gombakki-arasu received. . . . vūr. Imprecation.¹⁾

98

Date 1288 A. D.

(Tamil) — (From the date specified), in the 3[4]th year of the reign of Pōṣa[īa]v-Irāmanā-Dēvar — I, Madurānta-Śōḷa Viruvi-nād-āḷvar, [alias] Pālāṇḍai-nāyan, granted certain lands (specified) for a perpetual lamp and for morning offerings of rice for the god Gaṅḡeśvara[m]-uḍaiyār. The charity of Pālāṇḍai-nāyan.

99

Date 1293 A. D.

(The meaning of the last portion of this inscription is not clear.)

(Tamil) — In the 38th year of the reign of the emperor of the whole world, śrī-Poyśaḷa vira-Rāmanā-Dēvar —

I, Āḷ-uḍaiyār, son of Tāmarai-kiḷār Ambalavar, granted (in the month named), for the god Gaṅḡiśuram-uḍaiya-nāyauār of Maḍaiviḷāgam [in] Māliyur, certain lands (specified) below the tank [named] Ponnambalapputtēri, — which, having ? stopped the leak with sand, I built, — excluding my former gifts to temples and Brāhmins — *tiruvīḍaiyāṭṭam*, *maḍappuram*, *Pillaiyār-ūḷam* and *battā-virutti* — below the said tank.

100

Date 1301 A. D.

(Tamil) — The pratāpa-chakravatti Poyśaḷa-Villāḷa-Dēvan addresses the following petition to the heads of *mathas* and *sthānikas* in the temples situated in the Hesar-Kundāṇi kingdom, Virivi-nāḍu, Māśandi-nāḍu, Muraśa-nāḍu, Śokkannāyan-parru, Pennaiyāṇḍārmada-nāḍu, Aimbūḷugūr-nāḍu, Elavūr-nāḍu, Kuvālāla-nāḍu, Kaivāra-nāḍu, Ilaiyākka-nāḍu and all other *nāḷus*: —

(From the date specified), we have remitted all kinds of taxes (several named) hitherto paid in the gifts to temples — *dēva-dānam*, *tiruvīḍaiyāṭṭam*, *maḍappuram* and *pallichehandam* — of our kingdom, and granted, with pouring

¹⁾ The inscription is very indistinct, except at the beginning.

of water, such and such ? *vibhavas* for such and such gods, to provide for worship, offerings of rice, enjoyments and temple repairs.

Be pleased to see that adequate provision is made for the above items (repeated) for the respective gods, and live happily praying for the prosperity of ourselves and our kingdom.

101

Date 1112 A. D.

(Tamil) — In the 43rd year of the reign of Kôv-Irâjakêšaripanmar, *alias* the emperor šri-Kulôttuṅga-Šôla-Dêva, who — while the goddess of fame became conspicuous, while the goddess of victory desired him, while the goddess of the earth became bright, and while the goddess of fortune wedded him — rightfully wore the excellent crown of jewels: caused the wheel of his authority to roll over all regions, so that the Minavar (Pâṇḍyas) lost their position, the Villavar (Chêras) became disconcerted, and the other kings retreated with disgrace; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Avani-muḷud-udaiyâ! —

I, Râjarâjan Kulôttuṅga-Šôlan, [*alias*] Kulôttuṅga-Šôla Atimûrkkachcheigirai, granted, as a *dêva-dâna*, for the god Gaṅgaigoṇḍišvaram-udaiya Mahâ-dêvar of Mâliyûr in Kurugundâdachechi-nâdu of Vikkirma-Šôla-maṇḍalam, certain lands (specified) together with all kinds of taxes (some named), along with the one *vêli* of land, granted as a *dêva-dâna*, to provide for ? offerings of rice for the same god, by Râjarâjan Pirân, *alias* Râjêndra-Šôla Atimûrkkachcheigirai, lord of Kuḷalûr, *alias* Jayavaranallûr, in Arikêšari-vaḷa-nâdu.

He who, without carrying on this charity, destroys it, shall incur the sin of one who has killed a tawny cow between the Ganges and the Kumari (Cape Comorin).....in the sea-girt earth.....I will unhesitatingly place on my head the feet of him who protects [this] charity. This is placed under the protection of Mâhêšvaras.



SIDLAGHATTA TALUQ.

1

Date ? 1423 A. D.

Be it well. (On the date specified, which is quite wrong), the mahârâjâ-dhirâja râja-paramêšvara, master of the eastern southern western and northern oceans, vira-pratâpa-Vijaya-Râya-mahârâya

2

Date ? about 1580 A. D.

(The first part is gone.) (On a date specified —the year gone), the mahâmaṇḍalêšvara, champion over the mustaches of the world, Kaṭhâri-Sâḷva, the protecting jewel of the three kingdoms—Karṇâṭaka, Telugâna and Drâviḍa, slaughterer of all the hostile kings, putter down of the pride of Araṭa-Râya¹⁾,—Sadâšiva-mahârâya when ruling the kingdom of the world, having favoured to Mûrti-Râya's (son) Râjaya, for the office of Nâyaka, Annapana-hallî, in Ballada-sthala. . . .

3

Date ? 1784 A. D.

(In the year specified), Hajarat Mir Jâtundi Sâhib granted to Mâḷi-nâyaka land (specified) in Jaṅgamakôṭe as a *netra-kodîge*. Whoso, Hindu or Musalmân, fails to (maintain) this, is ? a traitor to his god.

4

Date ? about 1120 A. D.

(This inscription, which is only a fragment, appears to be similar in contents to No. 9.)

(Tamil)—Some one versed in pure Tamil and of great fame, a descendant of the Âttiraiya (Âtrêya) family²⁾, seems to have helped in the construction of the temple of Šômichchara and to have granted to the temple a flower-garden situated below Kaṭṭirai.

¹⁾ No name is given, but the preceding epithets are made to appear as those of Sadâšiva-Râya.

²⁾ ee No. 9 below.

5

Date 1609 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vira-Veikaṭapati-mahârâya was ruling the kingdom of the world:—Sugaṭûr Immaḍi-Tanimaya-Gauḍa's son Mummaḍi-Tammaya-Gauḍa granted to Dêvaṅârâdhyâ of the Sôsali guru's maṭha this Busanahalli, free of all imposts, as an offering to Śiva.

8a

Date ? about 1120 A. D.

(Tamil)—The truthful crest-jewel of Brâhmans, begotten by Śâmaya of great fame, the leader of the family lotus faultless

8b

Date 1120 A. D.

(Tamil) — [The Śaka year 10]42.
 [In the 2nd year of the reign of] the emperor of the three worlds śri-Râjarâjan śri-Vikkirama-Śôḷa-Dêva, the goddesses of Fortune, Victory and Speech wedding [him] the just and erudite Brâhmans of sweet speech at Arumoḷidêva-chaturvêdi-maṅgalam, the ancient city . . . of the south otherwise called Adhichehattira-puṇḍavarttanam, situated in Kaivâra-nâḍu,

8c

Date ? about 1120 A. D.

(Tamil)—In the 2nd year of Vâdi Muttaya, in Śittasa . . . where learned Brâhmans flourished Nigarili-Śôḷa . . .
 .. not transgressing the .. path of Manu

9

Date 1120 A. D.

(The meaning of portions of this inscription is not clear)

(Tamil)—Be it well. The Śaka year 1042.

In the 2nd year of the reign of the king of Pûli¹⁾, the head of the family of Chôlas (Kôḷiyar²⁾ kula-pati), śri-Vikkirama-Śôḷa-Deva, *alias* śri-Râjayar,

¹⁾ The name of one of the 12 districts around the Tamil country. Pûli-vendan is any king of the Pândyan dynasty; and Pûliyan is any prince of the Chêra dynasty.

²⁾ The Chôlas, from Kôli, the capital of the Chôlas, so called from the story of a cock there attacking an elephant.

who—while the goddess of fortune wedded him, while his fame increased and while the people of the earth praised him—destroyed the cruel Kali and swayed the sceptre, —

The renowned Udaiyamāttāṇḍa-Brahma-mārāyan, *alias* Kuvalaiya-tantiran, — who was the head of Nallūr, a town praised by many, with his residence in Arumolīdēva-chchatupēdi-maṅgalam; who was the chief of the Âttiraiyar (Âtrēyas), so liberal as to give away great treasures in an instant; who was begotten by Vichchamai—her hair decorated with flowers—the senior wife of Pāppanapperumâl Šāmuṇḍaiyan; who was well versed in pure Tamil; who was praised by the whole world; and who was [as liberal as a] rain-cloud to mendicants who came to him from all quarters, — caused to be constructed, in the name of his elder brother Šeḷumaṇḍai-Vāṇan, the wearer of garlands fragrant with honey, the temple of Šōmichchāra, the holy god with golden matted hairpraised by the celestials, in [the village of] Šūguṭṭūr, where damsels learn dancing,Pāgaṭṭūr, which abounds with halls, palaces, *maṇḍapas*, lofty pinnacles and . . . gates, situated in Kaivāra-nāḍu, surrounded by paddy-fields, of Nigarili-Šōḷa-maṇḍalam; had the consecration ceremony conducted to the sound of musical instruments; presented a sacred footstool made of pure gold; caused to be set up the image of Śiva with Pārvati so that it might be worshipped by all the world; got various kinds of flower-plants (many named) ? planted; had a pond built to the west of the temple for the use of the priests, after having fetched water and earth from the Ganges which abides on the head of the rider on the red-eyed bull (*i. e.*, Śiva): and having purchased, after making full payment in gold, the wet and dry lands within the four boundaries of the village of Pašuvūr from certain Brāhmaṇas, granted, for the prosperity of his line, as a *dēva-dāna*, to the joy of the Tamil people, certain lands (specified in each case) for the gods [Śiva], Gaṇapati and Šūriya-dēvar, to provide for the requirements of the templefor as long as the moon and the sun exist and for ever. May he prosper in this world.

Whoso obstructs this charity shall be deemed [equal to] the great sinner who has killed at Vāṇarāšiboth a tawny cow and its calf. people of the sea-girt earth.I will unhesitatingly place on my head the feet of him who protects the charity.

Land has been given by Sagara and many other kings; whosoever was at any time the land, his was then the fruit. He who confiscates land given by himself or by another is born a worm in ordure for sixty thousand years.

10

Date 1522 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Kṛishṇa-Dêva-mahârâya was ruling the kingdom of the world:—Hosabaṇa-Nâyaka's Kṛishṇa-Nâyaka, in the Nallûr-šime which was favoured to us by Kṛishṇa-Râya-mahârâya, the Voḍahaḷli village belonging to Mandabêli-sthala, have we granted to . . . for the god . . . , at the time of the eclipse of the moon. Usual imprecatory verses.

11

Date about 770 A. D.

. . . Duggamâra's army his son Raṇamêri . . . ascended the road to fortune (or died).

12

Date ? about 800 A. D.

. . . for Mâniga Basuṇṇi, ornament of . . . , this memorial stone of his valour was set up by Kottaḷi Suddam-vaḍeyar.

14

Date 1602 A. D.

(In the year specified), Sugaṭûr Immaḍi Tammaya-Gauḍayya, the cowherd Hiriya Chennaiya having exerted himself at the time of need and died, granted land (specified) for his children. Imprecation.

15

Date 1528 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya was ruling the kingdom of the world:—Râmâ-bhaṭṭa's granted Kâmanahaḷli belonging to Aramala-sthala in the Kôlâla-šime, attached to the Bêlûr-châvaḍi, which Achyuta-Râya had favoured to him for the office of Nâyaka,—to Akki-maṅgala Tammappa-Gauḍa as a *gaṇḍike-danḍige-umbati*, free of all imposts. Imprecation.

16

Date ? 1120 A. D.

(Tamil)—The members of the assembly favoured certain lands (specified) to the goldsmith Šavaiyâšâri, *alias* Viḷamaṅgalavan Pālan Pamban, of Šuguttūr, *alias* Arumolīdēva-chehatuppēdi-maṅgalam, in Kaivâra-nâḍu of Nigarili-Šōḷa-maṅḍalam, as a *kudāṅgai* to be exclusively enjoyed by him.

Those who destroy this [charity] shall be deemed [equal to] the great sinners who have killed at Vaṇarâši both a tawny cow and its calf.

18

Date about 1530 A. D.

..... when the mahârâjâdhirâja râja-paramēšvara vira-pratâpa vira-Achyuṭa-Dēva-Râya-mahârâya was ruling the kingdom of the world:—of the Kâsyapa-gôtra and Sûrya-vamša, Tiṇḍa Bhêhâra-mahâpâtre Sômašîla-dēnu Râhuta-râya-mahâpâtre granted for the god Sômēšvara of Vaḍigihalḷi, the Chokkanahalḷi village of Mandibele-sthala in the Nallûr-šime which Achyuṭa-Râya had favoured to him as an *umbali*.

22

Date 1531 A. D.

Be it well. (On the date specified), in the same reign as in No. 18 above, Garbhasaru-mahâpâtre, the agent of the same Râhuta-râya-mahâ-ayya granted to Vêlûr Bairapa-gauḍa's son Timmapa the Basavâpaṭṭaṇa village as an *umbali-mânya* for the *sante* (or weekly fair). Imprecations.

25

Date ? about 1260 A. D.

(The first part of this inscription is gone.)

(Tamil)—Some one makes a grant of land for the god. . . . švaram-uḍaiyanâyanâr. (Usual final imprecatory sentence.)

26

Date 1341 A. D.

(Tamil)—(On the date specified), we, the inhabitants of the nâḍu including Pâppi-šiyar, the superintendent of Ambaḍakki-nâḍu, and others (three named),

granted, with pouring of water, to Têvapperumâl-tâdar and Pe.dar, the village of Attigapalli in Ambadakki-nâdu with the wet and dry lauds with their four boundaries belonging to it, which had formerly been given by Anke-nâyakkar, son of Šipati-nâyakkar, who was the son of the mahâ-sâmantâdhipati Mañje-nâyakkar—to his younger brother Veṭṭappan, giving it the name of Veṭṭappan-Attigapalli.

This is to continue as long as the moon and the sun. (Usual final imprecatory sentence.)

27

Date ? 1308 A. D.

✓ (Tamil) — This is the ? *meḍam* planted (on the date specified) by Šiṅgāṇḍai, son of Duṭṭarâditta Aṇṇan-aṅkakâra Râja-Nârâyaṇa-Brahmâdirâya Šelvâṇḍai Ponneya-nâyakkan.

28

Date 1203 A. D.

✓ (Tamil) — (On the date specified),, having returned after attacking the horse, attained to the heaven of heroes.

30

Date 1118 A. D.

(The last portion of this inscription is unintelligible.)

✓ (Tamil) — In the 49th year of the reign of Kôv-Irâjakêšarivarman, *alias* the emperor šri-Kulôttuṅga-Šôḷa-Dêvar — Kaiyâra-nâdu caused to unite after cutting Kuṇapûr

31

Date ? 1640 A. D.

Be it well. (On the date specified), when the maṇḍalêšvara râjâdhirâja paramêšvara vîra-pratâpa Venkaṭapati-Dêva was ruling the kingdom of the world:—the protector of his family (*avara varga-pâlakar*), the Âvati-nâḍ-prabhu Baire-Gauḍa's son Immaḍi-Baire-Gauḍa granted the Bûdihâl village belonging to his Vaḍigehalli-sthala, to the Sivâchâra-guru Liṅga-chakri

32*Date ? about 870 A. D.*

Be it well. When, entitled to the band of five chief instruments, of the Pallavânyaya, favourite of earth and fortune, Nolambâdhirâja was ruling the kingdom of the world:—Kakkara having penetrated to Madalûr and carried off the cows, Tiingani-Mâra's (son) Mēli, separating and stopping many in Tiingani village, used his dagger, slew many, and ascended to *sagga*. For him the Seventy-four granted 5 ploughs of land and 5 ploughs of waste. Imprecations.

Ânandûr Mudâchâri made this.

33*Date ? about 880 A. D.*

Be it well. When, entitled to the band of five chief instruments, Pallava Nolambâdhirâja was ruling the kingdom of the world:—some one was killed in fighting ? for the cows.

34*Date ? about 900 A. D.*

Be it well. Kandamma-bhaṭṭa, the ruler of Âneûr, in the ruin of Âneûr, falling upon the enemy slew . . . and died.

35*Date ? 1548 A. D.*

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vira-pratâpa vira-Sadâśiva-Dêva-mahârâya was ruling the kingdom of the world:—to Aliya (or son-in-law) Liingarâjaya-Nâyaka (some village was granted).

36*Date ? 1312 A. D.*

(Tamil) — While śrî-Vira-Vallâḷa-Poyśaḷa . . . mâṇikka-Brahmâdirâyar was pleased to rule ? Kaiyâra-nâḷu of Nigarili-Šôḷa-maṇḍalam:—

When Uttama-Šôḷa-Gaṅgar and Šaṅṅai-nâḷ-âlvan Kûttar, having, on account of Amaraiya, led an expedition against Vainârvaṇa-chcheṭṭi, *alias* Maṇiyâṇḍân, were fighting at Ânaiyûr, Šânayan, ? an old servant of Brahmâdirâyar and the elder brother of Kaliyaśinaivan, fell, near to the wife of Vainârvaṇa-chcheṭṭi in his presence.

A grant of land (specified) is made for him, to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) The younger brother Kaliyašainaivan caused a kal-nādu to be made for Šānaya. The land is common to both.

37

Date ? 1550 A. D.

(In the year specified), the mahā-maṇḍalēšvara Kaibāra Rāja-Dēva-mahā-
arasu gave to Tiṅgaṇi Chavoḍeya-gauḍa land (specified) as a *koḍage-mānya* for
the tank. Imprecation.

39

Date ? about 900 A. D.

Be it well. When Mayinde Dharmmarāsi-Rāja was ruling the kingdom of
the world:—Viṅamaṅgala Emma, on the cows being carried off, attacked
and slew many, died and ascended to *sagga*.

40

Date ? 1648 A. D.

To Šivarāja-voḍeyar, (in the year specified), Mummaḍi Nāyaka's son Timma-
Rāya. Imprecation.

47

Date ? 1662 A. D.

(In the year specified), during the government of ? Eūkōja-Rāja:—the
havāldār of Rahadurga, Bāranāji-Rāja, granted a *nettara-koḍige* for Simaṅgaḷa
Chikka-Dēva's son Timmapa.

49

Date ? 1637 A. D.

(In the year specified), the Śrīmanta, the Dēšakulakaraṇi Šāmaṅṅa, granted
a *mānya* in the land of Hasugūr. Imprecation.

51

Date ? 1585 A. D.

(Telugu)—Obeisance to Rāmānuja. May it be prosperous.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēšvara

vīra-pratāpa Śri-Raṅga-Rāya-ayya was ruling the kingdom of the world, — and Sugatūr Tammappa-Gauni-ayya was ruling a righteous kingdom;— Mālūr Śīte-gauḍa made grants (specified) for the god Hanumanta. Imprecations.

52

Date 1543 A. D.

(Telugu)—Beginning as in No. 51 above. When,—Veṅkaṭapati-Rāya mahārāya was ruling the kingdom of the world:—and Sugatūr Timmapa Gauni's son Immaḍi-Saṅga-Gauni was holding the, Paraṅḍa Bira gauḍa

53

Date 1698 A. D.

May it be prosperous. śri-Gōpāla. Invocation of the Boar. Be it well. (On the date specified), at the lotus feet of the god Madana-Gōpāla-svāmi, your principal servant, of the fourth gōtra, the great Āvati-nād-prabhu Mudu-Bayira-Gauḍa's grandson, Immaḍi-Soṅa-Bayira-Gauḍa's lawful wife Sampamma's son Gōpāla-Gauḍa made a grant of the Maḍlūr and Mēlūr villages, belonging to the Vodigēnahalli-lōbaḷi of the Dēvaṅpura kingdom, for the offerings and festivals (specified) of the god Gōpāla

56

Date 1698 A. D.

Corresponds with No. 53 above, adding Avirahaḷli for a palanquin, umbrella and torch bearers.

57

Date 1698 A. D.

Corresponds with No. 53 and 56 above, adding other villages for the priests. If they fail, others to be substituted.

58

Date ? about 900 A. D.

Be it well. Pusugūr Maramānātha. .when Viyaṅga carried off the cows, recovering the cows, fought and went to *svargga*.

59

Date about 900 A. D.

Be it well. When Nolamba was king:—and Brahmasiva-bhatāra was ruling Pusugūr;—Sâyila Kôjayya Kolaṅga's son-in-law, Sirimêṅi captured the cows, fought and died.

64

Date 1546 A. D.

Obeisance to Gaṇâdhipati. May it be prosperous.

Be it well. When, (with usual titles), Sadâśiva-Râya-mahârâya was ruling the kingdom of the earth:—

66

Date 1080 A. D.

(Tamil)—In the 11th year of the reign of Kôv-Irâjakêsaripanmar, *alias* šri-Kulôttuṅga-Šôla-Dêvar, who — while the goddess of Fame became conspicuous, while the goddess of Victory desired him, while the goddess of the Earth became bright and while the goddess of Fortune wedded him — rightfully wore the excellent crown of jewels; caused the wheel of his authority to roll over all regions, so that the Mînavar (Pâṇḍyas) became disconcerted, the Villavar (Chêras) lost their position, and Vikkalan and Šiṅgaṇan plunged into the western ocean; performed the anointment of victory; and was graciously seated on the throne of heroes along with his queen Puvana-muḷud-udaiyâl —

We, Šaṅgaiyan and Bašavaiyan of Appalam in Kaḷavâra-uâdu of Nigarili-Šôla-maṇḍalam, granted, with pouring of water, certain lands (specified), as tax-free property, to Tigûrpâlakâmaṇan of Appalam.

Râja-mâṅikka-vêḷân, *alias* Pâlan Mâchchan Nâgan, fell while taking the ? waist-cloth This is the stone set up by his son Irugan Râja-mâṅikka-vêḷân. This is the stone set up by Râjarâja-vêḷân and three others (named).

67

Date 1346 A. D.

(Tamil)—(On the date specified), we, the inhabitants of Ambaḍakki-nâḍu, including Pâppi-šiyar and six others (named), and the *mâ-šâmantâlipati* Mañjaya-nâyakka's son Aikaya-nâyakkar, granted, with pouring of water, all the wet and dry lands with their four boundaries belonging to Ânur of this nâḍu, as a *sarva-mânya*, together with all kinds of taxes (several named),

to Kadaḷi-dēvar, in order to provide for the worship and offerings of rice in the temple of Irājendra-Šōla-Tekkišvaram-udaiya-nāyanār at Šēngai; and gave the grant engraved on stone.

This is the signature of the nāḍu — Šeṭṭiśvara-dēvar. This is the signature of Nilappan, the accountant of the nāḍu. Then follow signatures of a few more persons. (Usual final imprecatory sentence.)

68

Date ? about 1080 A. D.

(This inscription is mostly gone.)

(Tamil) — Šingaya, his son Vašavaya and his son Pā seem to have made some grant of land for the god Tekka Mahādēvar.

69

Date ? about 1080 A. D.

(This inscription is also mostly gone.)

(Tamil) — Rājarāja-vēḷār fell Kaḷavāra-[nāḍu] of Vijaiya-Rājendra-maṇḍalam.

70

Date ? about 1100 A. D.

(This is only a fragment.)

(Tamil) — On the 10th solar day of year as tax-free property

71

Date 1347 A. D.

(Tamil) — (On the date specified), we, the inhabitants of Ambadakki-nāḍu, including Pāppi-šiyar and three others (named), and the *mā-sāmantādīpati* Mañjaya-nāyakka's son Aṅkaya-nāyakkar, granted to Kētti-šiyar, son of Vayiri-šiyar, as a *kuḍaṅgai*, exempt from taxes, all the wet and dry lands with their four boundaries belonging to Dāšaiyanpaḷḷi of this nāḍu, excluding former gifts of land; and set up a stone with the grant engraved on it.

This is the signature of the nāḍu — Šeṭṭiśvara-dēvar. This is the signature of Nāyakkar — šri-Allānāta. This is the signature of Āneyappan Ādinūlam. This is the signature of Nilappan, the accountant of the nāḍu.

72

Date 1713 A. D.

Obeisance to Gaṇādhipati. May the dust from the feet of Śambhu, the seed-plot for the creation of the universe, ever grant us prosperity. Be it well. May the Sun and others be propitious to us who are doing this deed at an auspicious conjunction according to the *pañchāṅga* (or almanac),—by the Brahma reckoning, in the 28th yuga, of the 7th manvantara, in the Âdi-Varāha-kalpa, of Brahma's 2nd *parārdha*. (On the date specified), of the Âsvalāyana-sūtra and Bhāradvāja-gōtra, versed in the meaning of all the śāstras and the vēdas, a purōhita living in Gaṅjaguṇṭa, Kṛishṇa-panḍita's great-grandson,—Subbā-panḍita's grandson, — born to Veṅkaṭakṛishṇa-śāstri by his lawful wife Akkāmbā, the youngest of four sons (named),—Rāmakṛishṇa-śāstri, a skilful poet, had the maṇṭapa of the Chandramauḷīśa temple made, for the purpose of permanently obtaining pleasure, salvation and wealth.

In it were Durgā, Gaṇēśa, Chaṇḍikēśvara, Bhairava, Virabhadra and Nandiśvara, along with Chandrasēkhara set up by Rāmachandra-panḍita.

Those who serve Chandramauḷī will be blessed with increase of family and permanent wealth in the house, and at last they will live for ever at the feet of Śambhu, as surely as the sun and moon exist and the vēdas are true. Prosperity to the Chandramauḷīśvara temple. . . . by Rāmakṛishṇa-śāstri.

73

Date ? 1053 A. D.

.....(On the date specified),— Be it well. When the mahā-maṇḍalēśvarādhipati, ? Okkattu-gaṇḍa-Nārāyaṇa, the daṇḍanāyaka Māchimayya, the Rājarāja-Brahma-mārāya, was ruling the . . . rpa Thousand in peace and wisdom, in the residence of Vallūr; -- . . . keṇē-gāvunḍa of the Koyyakoru-nāḍ Three Hundred in the Mahārājavādi [Six] Thousand, set up the image stone, (and paid) the smith's price.

(Some gaṇḍa's son fell, ? at Vallur and the king being pleased, granted for him certain land on a channel.)

Usual final verses. The writer of this was Kali Dēmayya.

75

Date ? 1500 A. D.

(In the year specified), all the Brāhmans of the sarvamānya-agrahāra Kundalagurige, otherwise called Rāmasamudra, granted *kodige* land (specified) to Bagturahalli Tamma-gaṇḍa.

To this the Virūpāksha-liṅga is witness.

79

Date 1523 A. D.

(In the year specified), by order of the mahârâjâdhirâja râja-paramêšvara Kṛishṇa-Dêva-Râya-mahârâya,—Kṛishṇama-Nâyaka caused this dharma-šâsana to be set up. In the Kundalaguriki village of the Maḷalûr-sthala, belonging to Nallûr-nâd, whosoever makes a marriage, there is no tax. Thus, in presence of the nâd-gaṇḍas, was this dharma-šâsana set up. Imprecation.

82

Date about 1108 A. D.

(Tamil)— Kannara-šeṭṭi's son was Mârama-šeṭṭi. His son was Jâgi-šeṭṭi, whose son was Šôḷa-šeṭṭi. His son again was Kêṭta-šeṭṭi, whose son was Pâlaiya, *alias* Gaṅgaigoṇḍa-Šôḷa-kkâmuṇḍan. We— Šâmuṇḍaiyan, Gaṅgaigoṇḍa-Šôḷa-kkâmuṇḍan and Kêṭṭayan, *alias* Kulôttuṅga-Šôḷa-kkâmuṇḍan — the sons of the above Pâlaiya, set up [this stone], on account of our younger brother Vîmaiya-gâmuṇḍan, who died of wounds received while boar hunting, in front of the gate of the temple of Gaṅgaigoṇḍa-Šôḷa-išvaram-uḍaiya Mâdêvar, which our father had caused to be erected.

We granted, with pouring of water, certain lands (specified), as a *kuḷaṅgai*, to Oechikoṇḍân Kâvaiyâšâri for doing this [stone] work. He set up [the stone to last] as long as the earth lasts after we have passed away. May it be well.

83

Date 1108 A. D.

(Parts of this inscription are defaced.)

(Tamil)— In the 3[9]th year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor śrî-Kulôttuṅga-Šôḷa-Dêvar, who etc.¹⁾— Koyyakurâi-nâdu in Mêlai-Mârâyapâdi of Šôḷa-maṇḍalam which included Irattapâdi, ? erected a *maṇḍapam* in front of the temple of Gaṅgaigoṇḍa-Šôḷa-išvaram-uḍaiya-dêvar. We— Šâmuṇḍaiyan, *alias* Gaṅgaigoṇḍa-Šôḷa-kkâmuṇḍan, and Kêṭṭiyan, *alias* Kulôttuṅga-Šôḷa-gâmuṇḍan, sons of Kêṭṭiyan Pâlaiyan, *alias* Gaṅgaigoṇḍa-Šôḷa-gâmuṇḍan, and our sons Periya (senior) Pâlaiyan and Šiṛiya (junior) Pâlaiyan—granted, as a *dêva-dâna*, for the god Gaṅgaigoṇḍa-Šôḷa-išvaram-uḍaiya Mâdêvar, one oil mill for a perpetual lamp and certain lands (specified) for offerings of rice.

¹⁾ The historical introduction of this inscription is identical with that of Mâlûr No. 101.

85

Date ? 1595 A. D.

(Telugu) — (In the year specified), the mahâ-maṇḍalêśvara Pedda-Tirumala-Dêva-mahârâja's agent Bukarapaya, in the presence of Aṇṇaya, ? made a grant for the goddess.

86

Date 1607 A. D.

(Telugu) — Be it well. (On the date specified), for the illuminations of the god Hanumanta in front of the Buruḍakuṇṭe fort gate.

88

Date 1570 A. D.

(Telugu) — Obeisance to Šambhu etc. Be it well. (On the date specified), the râjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Sadâśiva-Râya-Dêva-mahârâya made a grant.

91

Date 1102 A. D.

(Tamil) — In the 33rd year of the reign of Kô-Râjakêśarivarmar, *alias* the emperor śrî-Kulôttuṅga-Chôḷa-Dêvar, who etc.¹⁾ —

I, Irâiyadan-duttar-gaṇḍan, *alias* Vira-Râjendra-maṇḍalâditta-šetṭi, sold, of my own accord, after receiving full payment in gold, and made over, with exemption from taxes, to Virakkilân Kamban Tiri-chChirrambalam-uḍaiyan, *alias* Vayirâga-râjan, of Peruvaṅṅiyûr-chelavukkam in Velimânallûr-nâdu of Ūrrukâttu-kkoṭṭam in Jayaṅṅoḍa-Šôḷa-maṇḍalam, certain lands (specified, with details of boundaries) including the temple, with its precincts and surrounding halls, of śrî-Kulôttuṅga-Šôḷa-nânâ-dêśi-tTiruvinṅagar-âlvan, set up by him as Iraḍu-mârâya, at Vêmaṅga . . . , *alias* Râjendra-Šôḷa-ppêṭtai, of Koyyakkurâi-nâdu in Mēlai-Mârâyapâḍi of Šôḷa-maṇḍalam which included Iraṭṭapâḍi. I and my descendants pledge ourselves not to take the *pâjâri* Kuravašari-tTiruvaramânan and his descendants, the servants performing various duties in the temple, the dancing girls, the Brâhmans who have come from foreign places, the servants and others, and not to obstruct I swear by Tiru (Lakshmi). I swear by Avani-muḷud-uḍaiyâr (the queen). Should we, instead of thus carrying on this charity, think of doing anything else with regard to it, we

¹⁾ The historical part of this inscription is identical with that of Mâlûr No. 101.

shall incur the sin of those who have caused suffering between the Ganges and the Kumari, and the sin committed by hunters who rob [people] in the wilderness. Moreover, those who cause obstruction to the charities instituted by the ? builder of this temple shall incur the above mentioned sins.

Then follows a grant of some lands (specified) and a flower-garden.

92

Date 1072 A. D.

(This inscription is gone in parts and appears to be incomplete.)

(Tamil)—In the 3rd year of the reign of Kōv-Irājakēšaripanmar, *alias* śri-Rājendra-Šōla-Dēvar, who etc.¹⁾—

The officer Rājamānikka-mūvēnda-vēlār, being seated in front of the temple of Tiru-Mūlastānam-uḍaiyār Mahādēvar at Attāṇinallūr, *alias* Vēmapaṅgal, in Mēlai-Mārāyapādi of Šōla-maṅḍalam which included Irattapādi, was examining the affairs of the temple..... Malaiyaṇan Muḍigoṇḍa-Šōla-gāmuṇḍan's son was Tāḷayan, *alias* Rājarāja-gāmuṇḍan, whose son was Malaiyaṇan, *alias* Vijaiya-Rājendra-kKoyyaikkurāi-nād-ālvān.

93

Date ? about 1286 A. D.

(Tamil) — During the rule of Dēvaṇḍi [in] Mēl-Mārāyapādi of Šōla-maṅḍalam which included Irattapādi, Śunaiya-kōnar's son Vayira-kkōnar fell in battle when Turaiyarašan attacked [the village of] Tāḷivaṅimaḍu. On his death, Šōla-kōnar's son Kaśava-kkōnar fell defending the village. For these, Kaśavaṇḍān, son of Vayira-kkōnar, of the oilmonger caste, of Kāṇamānedi-maṅḍalam, got this made.

94

Date ? 1434 A. D.

Obeisance to Gaṇādhīpati, Sarasvati, and Rāmachandra. Obeisance to Śambhu, etc.

This is the śāsana of the rājādhīrāja, protector of the ocean-girdled earth, in war Tāraka's enemy (Shaṇmukha),— Dēva-Rāja.

May he who only in face is an elephant (Gaṇēša), whose merciful eye causes the deeds of men to bear fruit like rice-fields under a river, protect you. May he who in Boar form raised up the earth from the ocean, and with his shining tusk

¹⁾ The historical part of this inscription is identical with that of Kōlār No. 108 and Mulbāgal No. 49 a.

traced out in the sky the plan of the universe which Brahma was preparing to create,—grant you good fortune into your hand.

There is the crest-jewel of Śambhu, born as the son of the ocean, the dispenser of life-giving herbs to the women of the great Indra's city (meaning Chandra, the moon). From him was the Yadu-vaṁśa, which grew greater at each *parva* or auspicious conjunction (otherwise was a bamboo-*vaṁśa*—growing bigger from shoots at each joint), and with the jewels of kings illuminated the points of the compass. In it was Bukka-bhūpāla, who made playthings of his enemies, and was a support for the vine of his fame. Averse from partiality, he so ruled the earth that she lost desire for (other) emperors. The chief of the meritorious became his son, his fame like a shining garland, Hariharēśvara. The streams which accompanied his gifts made good its name to the Tuṅgabhadrā, outdoing other rivers fed only in the rainy season. Having wed the earth, split open the breasts of his enemies, subdued all quarters by his valour, and slain those who despise Brahma, with his bow as his minister, uprooting all the thorns (or enemies) in the world, the first in valour, he eclipsed the fame of Pṛithu. To the neglected collection of the vēdas he was born as a tree of plenty, and the ox of merit was enabled to stand firm again on four legs. The clusters of jewels displayed in his fortunate capital appeared like the flowers in spring, while the hot breath of the hostile kings in prison caused perpetual summer. The black tints of musk resembled the clouds (of the rainy season), the brightness of the moon faces of the women was the moonlight of autumn and the camphor the clouds of dust (of the winter). His son was Dēva-Rāja, whose valour was spread from Sētu to Kailāsa. On his preparing for war all the hostile kings fled to the forests, thus driving the wild animals into the city. When with a command superior to that of Sugrīva this king was ruling, (the word) *chōra* (thief) was used only in connection with *bhakta* (cooked rice) in the language of the South. His valour drove his enemies to become ascetics, wearing top-knots on the head, dwelling in the woods, living upon alms, forsaking all pleasures, clad in garments of bark, and neglecting the body. By his wife Hēmāmbikā he had a son Vijaya-bhūpati, the fruit of the merit of all his ancestors. In his arms was the earth, in his tongue Sarasvati, in his mind the gods, in his ignorance strange women. His other half was Nāraṇā Dēvi, a combination of all beauty and a model for the creation of other women. She by this king had a son Dēva-Rāya, the cause of good fortune to the Lakshmi the Karnaṭa kingdom. The earth was never left without the sons of the sea (the tree of plenty etc.)¹⁾, the globe which is supported by seven mountain chains and by eight regent elephants he bore up on his arm as if a ball of musk.

¹⁾ Here and in preceding verses the meanings are dependent on puns.

This king (with titles), protecting the earth, was dwelling in Vijayanagari whose fame extended to the seven seas. His further praises. A grant was made to a purôhita, whose descent etc. are here written.

(Telugu)—Be it well. (On the date specified)¹⁾, when (with usual titles) Dêva-Râya-mahârâya was ruling the empire of the world under his sole umbrella;—at the time of an eclipse of the sun, Timma-Râja (descent etc. stated) made a grant in front of the king to Chokkanûa-bhatta-joyiâa (descent etc. stated) by a copper *âsana*, of the Mallasamudra village in the Burudukunte-sthala of the Mukkunda-ventha, belonging to the Sâdali throne (*pitthikâ*) with all rights,—the land dues in three other villages (named)—dues from the crops in 14 other villages, and the purôhita's office in 4 agrahâras and 33 villages. Usual final verses, and boundaries.

95

Date 1792 A. D.

Be it well. (On the date specified), the great Âvati-nâḍ prabhu, Dodḍa-Baire-Gavuḍa's grandson, Chaannaḅappayya's son, Râmasvâmi, granted to Râmâ-âstri (descent etc. given)—from love to the lotus feet of the god Nandiâvara, with the witness of Harihara and the others,—land (specified) in Nâgarakatte near the Sâdali village, with all rights. *âri-Nandiâa*.

96

Date 1517 A. D.

A grant in the time of Sadââiva-Râya (greater part defaced).

98

Date ? about 1350 A. D.

(Nâgari characters.)

Muppa-mahîpati, a mine of good qualities, Malla-bhûpa's son, Sômanarêâvara's grandson, the aged Mâdhava's elder brother, Râmâmbâ's son—made for his friend Sadêâvara-âivâchârya this full well for the great *abhishêka* of âambhu.

99

Date ? 1359 A. D.

(Nâgari characters.)

The same person, as in No. 98 above, made a sin-destroying âiva temple, with a big Nandi,—and (in the year specified) by the same Muppa-narapâla was the Mallikârjuna âiva set up. Usual final verses.

¹⁾ The date is altogether wrong. No Ângirasa occurs in this reign, but Ânanda=1356 expired.

100

Date ? 1521 A. D.

(Telugu)—May it be prosperous. (In the year specified), Gaṅga-Rāya-Dēva-mahārāya-aya granted, to the puppet player Paruvati Purāṇam Vīrapa's son Kṛiṣṭapa, Upakuṇṭipale belonging to Sādali, free of all imposts.....

101

Date about 900 A. D.

Be it well. When Mayinda with his whole force rose against Mahārāja-nāḍ,—Ereyammarasa's house-son (*mane-makkal*) Allaggi's (son) Paramēṇḍi, without...in the big Kaligge plain, made a stand in Vommāñchōru, stabbed..., slew many, and died,—Paramēṇḍi and Sādēva his younger brother, both. Their elder sister set up tōlu-kal for them.

102, 103

Date about 900 A. D.

Similar memorials on the same occasion.

104

Date 1532 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified) when Achyuta-Rāya-mahārāya was ruling the empire of the world:— we, agents for his affairs, his servant Tippa-Nāyaka's sons Mudureya, Kotte Channama and Timmaya, holding the *pūrupatya* of the Burudakuṇṭe-ṣime under him,— for the merit of our lord Narasiṃha-Nāyaka's son Narasapa-Nāyaka,— have built in the Ânemaḍagu village, within the temple of Chennakeṣavarāya of the...pēte, a stone maṇṭapa, and dedicated it to that god.

109

Date ? about 1290 A. D.

(This inscription has neither beginning nor end.)

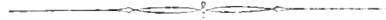
(Tamil)—The names of a number of persons and details of the shares apparently of land granted to them.

regulations:—Grain entering the fair wholesale, free of all dues for one year: after that the following dues to be levied,—according to the custom of Sādali, the royal due 1, the lordship due 1, the five Setṭis' due 1, for *miṇḍa-guḷḍas* 1,—these five dues may Dēpaṇṇa-Voḍeyar levy and live in comfort as long as sun and moon endure.

113*Date ? 1588 A. D.*

(Telugu) — (In the year specified), Nāgi-nayudu's (son) Mallapa granted to . . . Viraya a *kālaḥi-mānya* of Imprecation.

This becomes his property from the date of the grant, and will descend to his posterity.



CHIK-BALLAPUR TALUQ.

1

Date ? about 1600 A. D.

Behold, Baṅḍe Banchâlapa had the stone upper story built, and giving many gifts to Chikkaṅṅa, made him happy. May he, and his children be prosperous.

2

Date ? about 1600 A. D.

The Mañchenabale Dêvânga, Doḍḍa Mudanna, had the stone well built, and giving many gifts of cloths to Chikkaṅṅa, made him happy. May he and his children be in prosperity.

3

Date 953 A. D.

Be it well. (On the date specified), when . . . yarasa received the kindom,— . . . Âladâvuna's wife Âlvabbe had this tank built. . . .the king's *koḍande* will be given to the tank whoever rules. Imprecation.

4

Date 1510 A. D.

May it be unobstructed. May it be prosperous.

When, the donor of the golden horse, the golden womb, the golden elephant chariot, the five ploughs, that king Kṛishṇa-Râya was ruling, putting to shame by his policy Nṛiga and others. and multiplying wealth to the needy, his fame was shining from the eastern to the western mountains and from Iēmâchala to Sêtu:— (on the date specified), on the bank of the Tuṅgabhadrâ, in the presence of the god Virûpâksha,—to (with praises) Śântâṅga,—the charioteer (*sârathi*) named Timma granted the marriage tax of those born in the Gôpa-kula (or cowherd class) in . . . , Gûti, the Kanda-nâḍ kingdom, Ghaṅṅikôṭa, Siddâvata, the Siddapura-ṣime, the Nâgamaṅgala-ṣime belonging to Chinteseri kingdom, the great Mulavâyi kingdom, Jayadurgi, free of all imposts. (Apparently repeated in Teluga.)

7

Date ? about 1700 A. D.

A *yantra-kal* containing *mantras* or charms, apparently against cattle disease.

8

Date ? 1314 A. D.

Be it well. (On the date specified), the pratâpa-chakravartti Hoysana bhujabala vira-Ballâḷa-Dêva's. . . . (*rest illegible*).

9

Date ? 1730 A. D.

(In the year specified), Mir Laliya caused to be written and given to the people of Tarlemmadahaḷli a *sanad* as follows:—Whereas you have expended money from your own hands and built a pond (*katte*) at Kavurahalli belonging to Hârubaṇḍehaḷli, a *lukum-nâma* has been issued to the local authorities to grant to you a *dasavanda* of one-fourth of the cultivable rice land under the tank, to be enjoyed to posterity. Imprecations.

10

Date 1385 A. D.

(In the year specified), the champion over Khantikâra-Râya, Nâgaṇṇa-Voḍeyar's son Dêvaṇṇa-Voḍeyar made a grant of Muṭṭûr for the offerings, decorations and illuminations of the god Varadarâja of Kandâvara. Imprecation.

11

Date ? 1686 A. D.

Be it well. (On the date specified)¹⁾, when the rājādhi etc.²⁾ Venkateṣa was ruling the earth:—in the presence of the god Raiganâtha of Aṇakanûr, for daily feeding those of the Râmânuja kûṭa, Parâsara-bhaṭṭa gave to five gurus (named) land (specified) at Aṇakanûr, excluding a certain portion belonging to two parties. Travellers from other parts to be fed.

13

Date 1027 A. D.

Be it well. (On the date specified), when the lord who took Gaṅge and the East country, Râjendra-Chôḷa was ruling the kingdom of the world:—to the Arapamma tank excavated by Mâgṇḍa and Mâgave's (son) Palage-Setti's son Tû. . . ., — Sakayya had a sluice made, and had the Sirivur rest-house built.

¹⁾ The number of the year corresponds with Kshaya, but Jaya is given, perhaps as being a more auspicious name. ²⁾ So in the original.

14

Date about 1300 A. D.

Be it well. Dweller in Nandišvara's Kailāsapura, glory of the Nṛipatuṅga-kula, lord of Nandagiri, Byembi-Dēva's son (on the date specified) . . . made a grant of the customs of Yerabakôṭe.

16

Date 1289 A. D.

(This inscription is mostly defaced.)

(Tamil)— We, the authorities of the temple of the god of Tiru-Nandi, *alias* the Southern Kailāsa, in the Kaḷavāra-nāḍu of Nigarili-Šōḷa-maṇḍalam,

17

Date about 1135 A. D.

(Tamil)—I, the mahā-maṇḍalikēšvara, capturer of Taḷaikkāḍu, the strong-armed Vira-Gaṅga Poyšala, *alias* Viṭṭi-araiša, having conquered Koṅgu and planted a pillar of victory, ? redeemed, from my residence at Koppam in Taḷaikkāḍu, Neḍumanūr and its hamlets, which were a dēvadāna of the god Tiru-Nandišvaram-uḍaiya Mahādēvar, situated in Kuyilpōgam, the northern division of Šaṅṅai-nāḍu in Vikkirama-Šōḷa-maṇḍalam, and granted a *śāsana* to the above effect to continue for as long as the moon and the sun exist. (Usual final imprecatory sentence.) There is no guide but virtue to those who understand virtue.

I, Karikāma . . . , *alias* Rājarāja . . . , *alias* Vāḷava-rāja, terrible to titled kings, having drawn up and shewn the *śāsana* to Pōšala-Dēvar, *alias* Viṭṭi-arašan, ? signed it.

18

Date ? 1333 A. D.

(Tamil)—I, the customs-officer¹⁾ Šavaṇḍayan of Kaḷavāra-nāḍu in Nigarili-Šōḷa-maṇḍalam, remitted (on the date specified) certain taxes (named) in the villages granted as a dēvadāna by the mahā-maṇḍalēšvara, Tribhuvana-malla, lord of Nandigiri, ornament of the Gaṅga family, Dushṭar-āditta gaṇḍa Aṅṅan-aṅkakāra Kumāra-Šikka-dēva

¹⁾ The Kannada form *śūkkada* is used.

19

Date 1033 A. D.

(The meaning of this inscription is not quite clear.)

(Tamil) — In the 22nd year of the reign of Kô-pParakêšarivanmar, *alias* šri-Irâjêndra-Šôla-Dêvar, —

On Irâjêndra-Šôla-Brahma-mârâyar the merchant Viralaiyan, having received gold from the oil-mongers, — Šamaiya-šênâpati-cheheṭṭiyâr, who came saying that he was a Koiga, having granted Kandapuram, Âlur and provided for food and cloth for the . . . warriors, — we, the followers of Irâjêndra-Šôlapperu-nirivi-šamaiyam, assembled at Periya-Nandi in Kaḷavara-nâḍu, having built a sluice of suitable size to the west of the outer gate of Periya-Nandi and converted the land into a flower-garden, made a grant of it, with exemption from taxes, subject to certain conditions (mentioned, but not quite intelligible) and gave the grant engraved on stone.

20

Date 1301 A. D.¹⁾

(Tamil) — The pratâpa-chakravatti šri-Hoyšala-vira-Vallâla-Dêvar intimates the following to the heads of *mathas* and *sthânas* in the temples situated in the Hesar-Kundâni kingdom, Virivi-nâḍu, Muraša-nâḍu, Mâšandi-nâḍu, Veppûr, Erumaṟai-nâḍu, Ilaippâkka-nâḍu, Kaḷavâra-nâḍu, Ambaḍakki, Nonḍaṅguli, Kaivâra-nâḍu, Kuvalâla-nâḍu, Têkkal-nâḍu, Aimbulaḷuga-nâḍu, Elavûr-nâḍu, Eyil-nâḍu, Tagaḍai-nâḍu, Puṟamalai-nâḍu *alias* Adigaimâ-nâḍu, Paiyyûrpparru, Penṇaiyâṇḍâr-maḍam, Pulliyûr-nâḍu and all other nâḍus:—

(On the date specified), we have remitted all kinds of taxes (many named) in the gifts to temples etc., — *dêva-dânam*, *tiruviḍaiy-âṭṭam*, *maḍappuṟam* and *palliḥchandam* — of our kingdom and granted, with pouring of water, certain *vibhavas* for the respective gods, to provide for worship, offerings of rice, enjoyments and temple repairs.

Accordingly, the heads of *mathas* and *sthânas* in the temple of the god of Tiru-Nandi, otherwise called Southern Kailâsa, will enjoy, as a *sarva-mânya*, the wet and dry lands with their four boundaries, including the wells underground and the trees overground, which are a *dêva-dâna* of the god Tiru-Nandišvaram-uḍaiya-nâyanâr, as well as the *dêva-dâna* villages of the same god, make adequate provision for the worship, offerings of rice, enjoyments and temple repairs of the god, and live happily, praying for the prosperity of ourselves and our kingdom.

¹⁾ The Kali year given as corresponding to the Śaka year 1224 is 4479. It ought to be 4403.

This charity is under the protection of the king, of the inhabitants of the nâḍu and of the Mâhêšvaras. May there be prosperity. (Usual final imprecatory sentence).....

21

Date 1049 A. D.

(Tamil)—In the 32nd year of the reign of Kôv-Irâjakôšarivanmar, *alias* śrî-Râjâdhirâja-Dêvar of bright intellect, who, while the moon waxed with added beauty, was born to render conspicuous the ancient race of the hot-rayed god (*i. e.* the sun); who caused his umbrella, planted under the shadow of [? his father's] white umbrella, to cast its shade over the entire kingdom of his father who conquered with his army Gaugai of the prosperous north, Ilaugai of the south, Mahôdai of the west, and Kaḍâram of the east; who swayed his sceptre over every region; who cut off on the battle-field the beautiful head, which was adorned with large jewels and was never without the golden crown, of Mânâbharâṇan, the renowned king of the South (Pânḍya); who sent the king of Vêṇâḍu to heaven; who killed the king of Kaliṅgam ? on the battle-field; who caused to be destroyed the ships at Kândaḷûr-Šâlai on the sea-coast; and who acquired great fame under the praiseworthy name of Jayaṅgoḍa-Šôlan—

The officer Vira-Vichchâdira-mûvênda-vêḷâr, *alias* Mâtâtûr-uḍaiyâr Šatti... .., gave, for the god Mahâ-Nandišvaram-uḍaiya Mahâdêvar, on the Nandi hill in Kalavâra-nâḍu of Nigarili-Šôḷa-maṇḍalam, a plate of gold, weighing, by the standard of the city, 2½ kaḷaṅju and 1 maṅjâḷi, as an ornament to be worn by the god for as long as the moon and the sun exist.....

22

Date ? about 1049 A. D.

(This inscription is gone in parts and has no beginning.)

(Tamil)—..... Ponnaiyan, Pâlaiyan, Râjâdhirâja-vêḷân and other inhabitants of the village received 2 kâšu from under the condition that they should supply 3 nâḷi of ghee every month, for as long as the moon and the sun endure, from the interest on the sum. Maṇiyan Vašavayan, *alias* Râjâdhirâja-chChôḷa-gâmuṇḍan of Šiṛiya-Nandi and other inhabitants of the village received from under the condition that from the interest on the sum they should supply 4 nâḷi and 1 wi of ghee every month for as long as the moon and the sun exist.

Malaiyan Šâmuṇḍan, *alias* Paṇḍita-âšâri, the carpenter of Periya-Nandi, engraved On the inhabitants of both the villages requesting me to

write this grant on stone, I—Kêšavan Kolakkâvan, *alias* Teiṅgaṅṅuḍi-kKalumalam-uḍaiyân of Tiru-kKalumala-nâḍu in Râjêndra-Šiṅga-vala-nâḍu of Šôla-maṅḍalam—wrote this. This is my writing. Those who destroy this shall incur the sin committed by those who reside between the Ganges and the Kumari.

23

Date ? about 1033 A. D.

(This inscription is gone in parts and has no beginning.)

(Tamil)— Mâchchaya-gâmuṅḍan, Iṛayaman, Ponnayan and other inhabitants of the village of Peru-Nandi made a grant of lands (specified) for the god Mâ-Nandi-Īšvaram-uḍaiyar of the same village. Witnesses to the grant—Irâjarâja-gâmuṅḍa's son Šâmuṅḍa, Vâna-gâmuṅḍa of Šiṛu-Nandi, Mayaman of Kottanâr, Kannayan of Velakirai and some others. I,, the superintendent of this nâḍu, This is my writing. The engraving of . . .garâšâri of this village.

24

Date 1092 A. D.

(Tamil)—In the 23rd year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor ūri-Kulôttuṅga-Šôla-Dêvar, who etc.,¹⁾—

Tirumâri Madurântakan, *alias* Sênâpati Gâṅgêya-râjan, the headman of Šembiyan Tiṅgâḍu-pâkkam in Tamatûr-nâḍu of . . . kâṭṭu-kkoṭṭam in Jayaṅgonda-Šôla-maṅḍalam, gave, for the god Tiru-Nandišvaram-uḍaiya Mahâdêvar of Kaḷavâra-nâḍu in Nigarili-Šôla-maṅḍalam, one plate, weighing, by the standard of the city, 8 *kalaiṅḍu* and 1 *kumri* of gold which was superior in fineness to the gold coin named after Madurântakan. This is under the protection of Mahêšvaras.

25

Date 1113 A. D.

(Tamil)—In the 44th year of the reign of Kôv-Irâjakêšarivanmar, *alias* the emperor ūri-Kulôttuṅga-Šôla-Dêvar, who— with valour alone for his companion and liberality alone for his ornament— swayed the sceptre and destroyed the dark Kali; and who, while the goddess of fame became conspicuous etc.²⁾—

¹⁾ The historical part of this inscription is identical with that of Sidlaghatta No. 66.

²⁾ The historical part from this point is identical with that of Mâlur No. 101.

With the consent of Jayaṅgaṇḍa-vēlān of Periya-Nandi, Vira.....
 Rāja-śēkaran, *alias* Māḷava-rājan, terrible to titled kings, the *puti-pāda-mūla-
 ppattūḍai pūñchāchāriya pūjāris* of the temple of Tiru-Nandiśvaram-ṇḍaiya
 Mahādēvar in Kaḷavāra-nāḍu of Nigarili-Šōḷa-maṇḍalam and others — Kandan
, having paid in the ? *maṇiyāram* of the above god...*kaḷaṇḍu*
 of gold of the fineness of the gold coin named after Madurāntakan, purchased
 some wet lands below the tank of Periya-Nandi. (Then follow details of the
 boundaries and extent of the lands bought).....

26

Date about 880 A. D.

Be it well. When, entitled to the band of five chief instruments, of the
 Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Noḷam-
 bādhirāja was ruling the kingdom of the world:—Dharmaśakti-panḍita, Kira-
 maya-gūmuṇḍa and others (named) being the chief, assembled, and Ainūrvā-
 chāriya's son Paḷiyaṇa having built a tower to the temple of Nandi, he received
 land (as follows).....

27

Date 1575 A. D.

May it be prosperous. Be it well. (On the date specified), when the rājādhi-
 rāja paramēśvara vira-pratāpa Šrī-Raṅga-Dēva-mahārāya was ruling the empire
 of the world:—the great Āvati-nāḍ prabhu Moleya Bayiraya-Gavuḍa's son
 Bayiraya-Gavuḍa's younger brother Mārāya-Gavuḍa made a grant for the god
 Šrīkaṇṭēśvara.....in order that merit might be to his father Moleya Baira-
 Gavuḍa, his mother Hiriya-Bāyi, and his forefathers. Imprecations.

28

Date 1574 A. D.

Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara
 vira-pratāpa Šrī-Raṅga-Dēva-mahārāya was ruling the empire of the world:—
 the great Āvati-nāḍ prabhu, Moleya Bayiraya-Gavuḍa's son Bayiraya-Gavuḍa's
 younger brother Mārāya-Gavuḍa... (*rest illegible*).

29

Date ? about 750 A. D.

Be it well. Success through the adorable Vṛishabha, the most excellent
 of the holy Jinas.

In former times, in the Dvâpara-yuga of the Kali-avasarpini,— by Râmasvâmi, the *mahâratha* son of Daśaratha, sun in the sky of the Solar race,— (to wit) by Purushôttama, who for the purpose of bringing the world into good order desired to be incarnated as a man,— was this chaitya-bhavana of the adorable Arhata, the lofty one, the omniscient, established. Afterwards, by the mother of the Pândavas, Kunti-Dêvi, was it rebuilt anew.

To the ornament to the Earth goddess, a path to the attainment of *svargga* and *môksha*, like the jewel in the head of (the serpent) Dharapêndra who bears up the world, the best of mountains, purified by the presence of the Jinêndra-chaitya, a supreme *tîrtha* (or sacred bathing place), having caves suited for the residence of groups of great rishis intent upon the performance of penance, by name Šrikunda (*stops here*)¹.

30

Date 1536 A. D.

Be it well. (On the date specified), Pâdirikappa Pratâpa-Anantaya's son Yammarasa having served the feet of the Īšvara of Nandigiri, will now be serving in the presence of the god as long as sun and moon endure.

31

Date ? about 1500 A. D.

Simmôji Baichu's son Bayiru made the door.

32

Date 1680 A. D.

Obeisance to Nandišvara. In the east of the Karnâṭaka country is the mountain named Nandi, very lofty and impenetrable, with only one path, filled with *champaka*, *aśvattha*, *nâraṅga* and *tamâla* (trees).² At the very top the huge cliff is adorned with a temple. In the Ballâpura kingdom this great mountain was made a hill-fort, being reckoned a secure protection from the fear of enemies. In order to seize the hill-fort, a Mlênciha came with a great force, but at length was beaten off greatly distressed.

(On the date specified), Šiva-chatrapati's son Šambhôji-râṭ is ruling here in peace. And the *durgâdhikâri* (or governor of hill-forts) Bâlâji Kṛishṇa, governing the Jagadêva hill-forts, here, in pursuance of Raghunâtha-paṇḍita's orders, took over the command (or possession) of this fine hill-fort.

¹ By understanding the opening word *svasti* to connect here, the inscription might possibly be considered complete.

² Champaka (*Michelia champaca*), aśvattha (*Ficus religiosa*), nâraṅga (orange or citron), tamâta (*Xantochymus pictorius*), a variety of *honge*, the Indian beech.

33*Date ? about 1150 A. D.*

On this hill Saturday worship (*Sauvāra-pūje*) should be performed.

34*Date ? about 1150 A. D.*

The mahā-maṇḍalēśvara, born in the Chōḷa-vaniša, distinguished by the Narasiṃha seal, Buruḍapampe Nala-Tirumalarasa's son Tirumalarasa-Dēva Chōḷa-mahā-arasu's title (or crest) — Gajasiṃha (elephant lion)¹⁾.

35*Date about 1150 A. D.*

Ôm. Obeisance to Šiva. A resident of Šrīparvata, Mahā-parašu mahā-daṇḍuḷi took shelter here and stayed in the cave — Kaḷatti Kālilamatti-guru's disciple.

36*Date about 1100 A. D.*

Ôm. Obeisance to Šiva. (In the year specified) some Mahant from the Koṅga kingdom came and stayed here. Written by šri-Vasva.

37*Date ? about 1100 A. D.*

. . . Siḍiyūr Tammaya's younger brother, by mutual consent, had this well made.

38*Date 1396 A. D.*

Be it well. (On the date specified), Kannaṇappa-Rāya's son Dēvayya had the building and door of the god Virabhadra made, to continue as long as sun, moon and stars endure. Fortune.

39*Date about 1125 A. D.*

Timmaya.— The five Nandis — Brahmagiri, Divigiri, Nandigiri,

¹⁾ Here is drawn a lion with the proboscis of an elephant.

40

Date ? 1428 A. D.

The Nandi-maṇḍala, five leagues in extent, provided for the *āgama* worship of—filled with all auspicious qualities; ever served by all things moveable and immoveable, by Kuślmāṇḍas, Brahma, Vishṇu, Indra and others; dwelling in the southern Kailāsa along with the manifest Pārvati; in the form of Para-Brahma;—Pañcha-Nandiśvara-svāmi, having been favoured to me, all prosperity has been granted. Our family god being Bhairava's father, he is our house-god; he himself being the husband of Karagadamma, we have no other god. (To show) that in governing this kingdom, we are making all gifts for his worship, festivals, and observances, and that it has not been interrupted, — (on the date specified)¹⁾—in Kailāsa, ever in the Śiva temple in the presence of Pārvatī, is the guru named Skanda, proficient in the Śaiva śāstras, who was brought by the chief of the gods to the Pañcha-Nandi-sthala, to regulate the worship, born in the line of the great Agastya, one of the seven ṛishis.—To the great-grandson of Gaura-guru, who was ever engaged in the *āgama* worship, Skanda-guru's grandson, Nandiśa-guru's son, Nandiśvara-guru,—the great Mari Baire-Gauḍa's great-grandson, Māre-Gauḍa's grandson, the great Āvati-nāḍ-prabhu Doḍḍa-Baire-Gauḍa's son,—a full moon to the ocean the Ahavati-vaṃśa, obtainer of a boon from Dēvī, Kārepura Baire-bhūpāla, made a grant of the Kuḍuvati village belonging to Kārepura, to the south of the Nandi mountain,—after the Śivarātri-pūjā, doing worship to the āchārya, as a gift to Nandiśvara. All the crops and revenue of this village you will enjoy, and presenting to the god from time to time the articles we have given, remain at peace, you, your son and posterity. Thus is the copper śāsana written and given. Usual final verses. This *dāna-patra* was engraved by Amṛitapuram Aṅgachāri.

41

Date ? 1330 A. D.

(Tamil)—(On the date specified) I, the mahā-maṇḍali[ka], Tribhuvana-malla, lord of Nandigiri, Aṅṅan-aṅkakāra, Vembi-Dēvan, gave, as an irrevocable gift for as long as the grass [grows on earth], and the earth, the rocks and the Kāvēri endure, to Śambu-baṭṭar Allāḷa-dēvar, of the Kaśyapa-gōtra, of Pu. . . in Tonḍai-maṇḍalam, the tank which he built at his own expense at Kuḍuvattipulam. This *śāsana* I gave, pledging myself to leave the tank in the possession of him and his descendants. (Final imprecatory sentence. Then follow boundaries of the tank.) Thus have I irrevocably made the gift with pouring of water.

¹⁾ Given as Śaka 1350, Dhātu; but Dhātu=1378, and 1350=Kilaka.

42

Date ? 1358 A. D.

Be it well. (On the date specified), after Teppada Nāgaṇṇa-Voḍeyar's son Dēvaṇṇa had ruled,—to the north of the temple,—of the Vaiṣya-kula, Nagara Dēvi-ṣeṭṭi's son, as a work of dharma, erected a *dīpamāle-kambha* in front of the god Varadarāja of Bānasandapura.

43

Date 1380 A. D.

Be it well. (On the date specified), when Nāgaṇṇa-Voḍeyar was in . . . ruling an increasing kingdom:—as the dharma of Dēvaṇṇa,— . . . 's son Chinamalu erected a *dīpamāle-kambha*.

44

Date about 1100 A. D.

Be it well. The servant of the hundred and eight, died among the cows.

45

Date 977 A. D.

Be it well. (On the date specified), entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, Nolambādhirāja made a grant on account of ? some tank.

46

Date ? 1794 A. D.

Between Yalavahalli and Dodḍa-Maralli, on the road going to Ballāri and Channapaṭṭana, (in the year specified), Pokanāṭi Jōgi-Basapa had a maṇṭapa made, a draw-well, a grove, and under the trees a trough at which 6 cows could drink, 3 stone supports (for loads), and made over the works in the presence of the god Nandiśvara. To this Hari and Hara are witness.

48

Date ? 1714 A. D.

(Telugu) — (In the year specified), Komāra Modalapayya built the two temples of Hanumanta and Akka of Kottanūr, and made for them a grant of land (specified). Imprecations.

50

Date 1546 A. D.

(Telugu) — Be it well. (On the date specified), when the rājādhirāja rājāparamēśvara Sadāśiva-Rāya was ruling the kingdom of the world:—

51

Date ? 1459 A. D.

(On the date specified), when the great minister Maṅgapa-dannāyaka's son Sidaya Chadanaka-Voḍeyar was ruling a secure kingdom:— to the mahā-maṅḍalēśvara Yājarasa-dēva-Voḍeyar Poṅarasa's son Vīrarasa,— Debbūr Buvaya-Nāyaka gave. . .

53

Date 1516 A. D.

(On the date specified), Havali Baire Soṅaya (? made a grant).

54

Date ? 1646 A. D.

(In the year specified), to . . . , son of the Gauḍa of Mahāpaṭṭaṇa, the Balāpura kings gave to the south for the pārapatya. a surugu-mānya of land (specified). And he made a gift of his pond.

63

Date 1371 A. D.

Be it well. (On the date specified), when the mahā-maṅḍalēśvara, master of the eastern and western oceans, vīra-Bukkaṇṇa-Voḍeyar was ruling the kingdom of the world;— And, the champion over Kantikāya-Rāya, Nāgaṇṇa-Voḍeyar was ruling the Sādali kingdom;— the Kāvêri-vallabha, plunderer of the Chôla camp, (with other epithets), Pogarūr Pôche-Nāyaka's sons Hiriya-Chili-Nāyaka and Chika-Chili-Nāyaka made Periyasamudra in the name of their mother Periyava-Nāyakiti,— and granted 4 carts for the families (specified) which built it — and from the newly formed fields they will enjoy three *pala*, free of all imposts, and pay tax to the palace on all above three *pala*,— and we grant as a *kattu-kodage* rice-land (specified). Whenever new fields are formed, three parts . . . will belong to those who built the tank, as long as sun

and moon enlure. And on the same date, at the time of the eclipse of the moon, Chili-Nâyaka in Periyasamudra — in order that merit might be to his father Pôchi-Nâyaka and his mother Periyava-Nâyakiti, — granted lands (specified) to Brâhmans (named).

Imprecations. Written (or engraved) by Dêvôja's son Birôja.

64

Date ? 1326 A. D.

(On the date specified), Kêšava-Rāvaya made a grant to Rukadêva of Nâyappa's house. Imprecation.



GORIBIDNUR TALUQ.

2

Date 1402 A. D.

(Nāgari characters.)

A duplicate of No. 56 below, but printed from a copy furnished by the people, which is full of mistakes.

3

Date 1665 A. D.

Obeisance to Gaṇeśa and to Sarasvatī. Invocation of the Boar.

Be it well. (On the date specified), at the time of the eclipse of the sun,—when the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Śrī-Raṅga-Dēva-mahārāyaraīya, seated on the throne in Chandragiri-durga, was ruling the empire:—the mahā-nāyakāchārya, a Bhīma in fighting in caves, tonsor of slanderers, Kēyūr Chaudappa-Voḍeyar's great grandson, Timma-nāyaka's grandson Narasappa-Voḍeyar's son, Immaḍi-Narasappa-Voḍeyar gave to Chikkaiya (descent etc. stated) a grant of villages as follows, in order that his fathers might attain to the world of merit:—Siddāpura in Karigiridurga-sthala of Koramurugala-nāḍ belonging to the Penugonḍe throne, and Kālēnahalli in Sirivara-sthala belonging to Gūlūr, with all usual rights. Imprecations.

4

Date about 920 A. D.

Be it well. Entitled to the band of five chief instruments, of the Pallav-ānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīman Noḷambādhirāja Ayyapa-Dēva's son Anṇiga Bīra-Noḷamba.—Be it well. The glory of the Gaṅga-kula, praised in all the world, crest-jewel of princes, supreme lord of Kōḷāla-pura, śrīmat Piḷḍuvipati's son, Nanniya-Gaṅga's champion, named Anṇi, having joined Bīra-Noḷamba, and driven away the Śāntara king,—Noḷamba being angry, crossing over Isapura on the Ghāṭs, elephant . . . in the battle Gaṅga overthrew Śāntara, took both his head and his shield, made them over to his ruler, and died. Bīra-Noḷamba being pleased, granted for him Piriya Bidirūr as a kaludda, to continue as long as Gaṅga's children's children.

5

Date about 900 A. D.

Be it well. When Nolambâdhirâja was ruling the kingdom of the world:—land (specified) in Tumaṇṇa was granted as Brahmadâya. Imprecation.

6

Date 1388 A. D.

The giver of long life and health, the physician for family cares, the guru of the world, the remover of mental and bodily ills, —do I reverence—possessed of mighty power—Šiva.

Be it well. (On the date specified), when the master of the eastern and western oceans, rājâdhirâja râja-paramêšvara vira-Harihara-Râya's son pratâpa Bukka-Râya was in the Penugonḍe city, ruling a peaceful kingdom:—in order that all the subjects might be in happiness,—water being the life of all living beings,—vira-pratâpa Bukka-Râya in his court gave an order to the emperor (or master) of ten sciences, the hydraulic engineer (*jala-sûtra*) Siṅgâya-bhaṭṭa, that he must bring the Henne river to Penugonḍe,—and that Siṅgâya-bhaṭṭa conducting a channel to the Siruvera tank, gave to the channel the name Pratâpa-Bukka-Râya-maṇḍala channel, and had this śâsana written.

As long as Mêru and the earth, as long as sun and moon, so long, Pratâpa-Bukka-bhûpâla, may you remain a râja, blameless one.

In the science of hydraulics, in divination or telling omens from sounds (of birds, lizards, etc.), in medical treatment with mercury (or ? perhaps alchemy), in speaking the truth,—Rudraya's (son) Siṅgâri, what learned man is there in the world equal to you ?

Obeisance to Râmachandra. He in whose hairs are the clouds, all whose limbs are the rivers (or currents) in the seas, in whose belly are the four oceans,—to that spirit of the waters, obeisance. Great good fortune.

7

Date 1430 A. D.

Obeisance to (On the date specified), the Huḍuti blacksmith Bommôja's son Šâmôja set up the god Tirumala's pillar.

9

Date 1409 A. D.

Obeisance to Gaṇâdhipati. (On the date specified), the *svârasâna* (? lintel) of the gateway was made by Saṇṇa-Timma-vôja's son and 's son

Šivamôja..... The work of *dharuma* of the assembly (*kûta*) of the Ayyas of Kurubâr, *Arâdhyas* (or priests) to Râja-Râjendra-Chôla. (*Rest illegible.*)

10

Date 1848 A. D.

Obeisance to the guru and Gaṇâdhipati. śrî-Râma. Be it well. (On the date specified=1845 A. D.), a few of the faithful took it in hand to build a new temple of fine stone-work for the god Râma in the Hiḍimbâpura village,—and completed the work (on the date specified).

11

Date about 920 A. D.

When, entitled to the band of five chief instruments, of the Pallavâuvaya, favourite of earth and fortune, glory of the Pallava-kula,’s son Viranoḷamba was ruling the kingdom of the world:—Iṛubudalaya...

(*Rest illegible.*)

13

Date ? about 1000 A. D.

Be it well. When śrî-Perumâḷa-Râja ... Dêva was ruling the Kallahâlî Three Hundred;—and Eṛeyammarasa was ruling Beṇṇattâr;—? Bhûphumu having built a tank, approving thereof, laud (specified) was given. Imprecation.

14

Date ? 1644 A. D.

The pillar of the god Kaduri Nârasiṁha was erected, (in the year specified) as the service of’s daughter, the Basavi Rade. .ḷa.

15

Date ? 1666 A. D.

(In the year specified), Chigaṭigere Vodôra-aya’s wife Lakkamma had this well built.

16

Date 1333 A. D.

Be it well. (On the date specified), when the pratâpa-chakravartti Hoysala vîra-Ballâḷa-Dêvarasa’s minister, Aḷiya (or son-in-law) Mâchiya-daṇṇâyaka’s

son Gaṅgi-Dēva-daṇṇāyaka was in the residence of Penugonḍe, ruling the kingdom in peace and wisdom:— to Indeya Sântiśvara-dēva's son Bommi-dēva have we given Maruvokagonka, which is Ballâlapura, in the Haruhe-Hosûr-nâd, for as long as sun and moon endure, free of all imposts. Imprecation.

17

Date 1432 A. D.

May it be prosperous. Obeisance to Šambhu etc.

Be it well. (On the date specified), when the mahâ-maṇḍalêśvara, the mahârâjâdhirâja paramêśvara vîra-Dēva-Râya-mahârâya was ruling a secure kingdom:— he remitted for the sake of *dharma* the marriage tax of all classes in Ballâlapura. Imprecations.

18

Date ? 1546 A. D.

May it be prosperous. (In the year specified), Nârâyaṇa-gauḍa's son Hiri-Timmappa had the *vîrakal* temple built.

19

Date 1545 A. D.

Be it well. (On the date specified),— in order that merit might be to Sadâśiva-Râya,— the Kandâchâra-nâyaka Timmappa-ayya made over the grants for gods and grants for Brâhmans in Kurugôdu,— that merit might be to his father and mother. Imprecation.

20

Date 1592 A. D.

(Telugu) — (In the year specified), the râjâdhirâja paramêśvara vîra-pratâpa Veṅkaṭapati-Râya's son-in-law (having granted) to me the Maru-
paḍugu village (for) the tank Imprecations.

21

Date 1549 A. D.

Be it well. (On the date specified), when vîra-pratâpa Sadâśiva-Râya-mahârâya was ruling the kingdom of the world:—

(Rest illegible.)

22

Date ? 1154 A. D.

Brass śâsana (full of mistakes).

(Telugu) — Obeisance to Śambhu etc., and other praises.

(On the date specified)¹⁾, in order to visit vira-pratâpa vira-Bukka-bhûpati-Râyal, Dêva-Râyal, and Guṇḍama-Râyal, — the seven sons, Śankaragoṇḍa Timmana-gôḍu and others (named), of Vulela-Râya, king of Mânakapaṭṭa in Konthala-dêśa, riding in palanquins, — with 12000 adherents, 100 horsemen, 50 foot-soldiers, 4 howdah-bearing elephants, 7 herds of cows, 7 carts, and one cart full of money, — went Vijayanagara:— and having an audience of the king, he was very pleased, and on their presenting the cart-load of money, conferred on them the following honours,—horse, umbrella, châmara, *bhûnapende*, and 3 howdah elephants. To this effect there is a stone inscription set up in the Virûpâksha-Sômêśvara temple.

And receiving by the king's order a hare to be offered up for success, they went to a place where amid a large assemblage (described) they founded the village named Kuruḍi, giving the officiating priest a horse and 20 varahas, as inscribed on a stone in the *gauḍu-mânyâ* field. And in the treasury of their palace they placed 7 vessels full of money on the south-east, with golden images and bronze sacrificial instruments. Also made grants of lands. The money spent on the village was 10080 Râmaṭeṅki varahas, 2000 Lakshmîpati varahas, and 10050 Puttalikas.

By order of Bukka-Râyal, Guṇḍama-Râyal and Ambhôja-Râyal this brass inscription was engraved by Virâchâri of Buḍagal-nâḍ, and made over to Timmana-gôḍu. Imprecations.

23

Date 1402 A. D.

(Nâgari characters.)

Corresponds with No. 56 below, down to the date, except that some verses from Bukka to Vijaya-bhûpati are omitted.

(On the date specified), Dêva-Râya-mahîpati made to a Brâhman named Subbanârya (descent etc. stated) a grant of the Brahmapaḷli village, situated to the east of the Pinâkini (river), in the Ghanagiri country, with all usual rights. Its boundaries in the language of the country. Usual final verses.

¹⁾ The original has the Śaka year 1212, Bhâva,—but these do not agree, and the references and other indications make Śaka 1367 expired, the more likely date.

25

Date 1584 A. D.

Be it well. (On the date specified), Śrī-Raṅga-Rāya granted to Tirumale Penugonḍe the Upparahalli village as a sarvamānya agrahāra. And for the offerings to — in order that merit may be to our father Iriya Bōrappa-gauḍa and to our guru,— we have given this with all ceremony, as an agrahāra. Imprecation.

26

Date 1584 A. D.

Similar to the above.

27

Date ? 1609 A. D.

(In the year specified), the rājādhirāja rāja-paramēśvara vīra-pratāpa vīra-Veṅkaṭapati-Dēva-mahārāya's agent Haḍapa Veṅkaṭappa-Nāyaka's son Haḍapa Pāpi-Nāyaka's agent Giryajapa, granted to the Upparahalli gauḍa Si (in the presence of) the people of Vakahalli, a *śāsana-vōle* as follows;—the land (specified) under the Sudekuṅṭe to the west of this Basavanahalli is granted to you as a *mānya*, to be enjoyed by you, your sons and grandsons

28

Date 1510 A. D.

(Nāgari characters.)

May it be prosperous. Be it well. (On the date specified), at the time of the eclipse, when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Kṛṣṇa-Rāya-mahārāya was ruling the kingdom of the world:—a grant was made (*particulars effaced*).

32

Date about 1550 A. D.

Obeisance to Rāmānuja. To the āchārya who was the establisher of the path of the vēdas, the Ālvār Tirumale Penugonḍe Narasiṃha-Tātāchārya-ayya,— with the permission of Rāma-Rāja,—Soṇa-gauḍa granted Arikunda as a *sarvamānya*.

36

Date ? 1523 A. D.

Be it well. (On the date specified), as *dharmā* to Mālapa-Nāyaka-aya of the mahārāja-paramēśvara Kṛishṇa-Rāya-mahārāja's court,—the minister Sarvarasaya had the temple of the god Sômēśvara of Halukūr rebuilt with stone work.

37

Date 1587 A. D.

For the *dharmasthāna* of the god Chauna-Sômēśvara of Alakūr, the Vira-Šaiṅva, Gubbi Rudrā's son Tōṭadhārya is the agent and was appointed (on the date specified—given in both the Śālivāhana and Christian eras).

38

Date 1504 A. D.

Šri-Sômēśvara. (On the date specified), at the time of the eclipse of the moon,—in Voḍeyar had the temple of the god Sômēśvara made, with tower and enclosure wall, and provided for car, offerings, decorations, festivals and other services, and liṅga worship,—which being informed to Nañja-Rāya, that Nañjai-Rāya informed vira-pratāpa Narasiṅga-Rāya, who thereupon made a grant of Halakūr for Sômēśvara. Usual final verses.

40

Date ? about 1200 A. D.

(On the date specified, details gone), when the pratāpa-chakravartti Hoysaṅga-bhujabala vira-Ballāḷa-Dēvarasa was ruling the kingdom in peace and wisdom:—(*stops here*).

41

Date 1180 A. D.

Be it well. In the mahā-maṇḍalēśvara, the capturer of Taḷekāḍu Koṅgu Naṅgali Banavāsi Halasige Hānuṅgal and Uchchaṅgi, Hoysaḷa vira-Ballāḷa-Dēva's reign (or kingdom), (in the year specified), when the great minister, the śrikaraṇa-heggaḍe Yeṛeyanna and the daṇḍanāyaka Bila-Gōyindarasa marched to the Ummāḍi war,—Pochiya-Keriya-nāyaka gave his head, and received as *netra-paṭṭa* the Nāgāchāri tank, granted in the presence of the Brāhmans of Kūḍalūr, and the Nānā-Dēśis of the town, to be enjoyed by his children's children, as long as sun and moon endure. Imprecations.

42

Date ? 1649 A. D.

(In the year specified), to the dēśamukhi of Hosūr-sammat, the dēśapāṇḍe dēśi-karaṇi Sahigoṇḍa-Nāyaka, was written and given a paper (*kāgada*) as follows:—You having built anew the fort of Erapanahaḷli, otherwise called Koṇḍāpura, belonging to the Hosūr-śime, and brought people and filled it with population,—the extent of this expenditure becoming known to the palace, we grant to you as a *kaṭṭu-koḷagi-mānya* the land (specified) near this village, to be enjoyed by you, your son and posterity.

43

Date 1793 A. D.

Obeisance to Šambhu etc. Be it well. (On the date specified), to the Halakūr jahagirdār Mir Ahmad Sāhib's son Mir Husēn Sāhib, the rājamānya Kalidurga śubhēdār Mir Ali Beg Sāhib caused to be written and given a *kaṭṭu-koḷigi-mānya* (as follows)¹;—you having built around the fort to the north-west of the Dēvarahaḷli village, there is granted to you—(*rest illegible*).

44

Date 1798 A. D.

By order of Hajarat Tipu-Sultān Pāchā, —Be it well. (On the date specified), the Mākālidurga Amaladār Ahmad Usmān Sāhēb caused to be written and given to Halakūr Mir Husēn Sāhēb a *kere-kaṭṭu-koḷagi śāsana* as follows:—For the tank that you have had newly constructed at the Dyāvaramahaḷli village of the Huladakere-hōbaḷi, belonging to the Mākālidurga-śime, by order of the Presence, there is granted to you land (specified) in Timmanahaḷli to the north of this Dyāvaramahaḷli, and at its hamlet Chandrahamahaḷli.

45

Date ? 1635 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahārāya [? Venkaṭapati]-Dēva-Rāya ... was in Vijayanagara—(*rest illegible*).

¹This is a curious instance of a grant by a Muhammadan to a Muhammadan made with the ordinary idolatrous invocations of Hindu grants.

46

Date ? 1370 A. D.

Obeisance to Gaṇâdhipati. Obeisance to Śambhu etc. Praise of Gaṇêṣa and the Boar.

There is, brother of the *kaustubha* gem and the *kâma-dhênu*, Ramâ's younger brother,—the lord of rays (the moon), born from the milk ocean. In his line was born the king Yadu, by Vâsudêva of whose family the earth was protected. In that family was Bukka, whose queen was Mâyâmbikâ; in whose family (omitting laudations) arose the king Saṅgama. His queen was Mâlâmbikâ. Their sons were Harihara, Kampa, Bukka, Mârapa and Muddapa. Of the five, Bukka was the most celebrated. The Kaṣṭhikas were broken through his valour, the Vaṅgas had their limbs cut off and their eyes twisted, the Ândhras ran into holes, the faces of the Turushkas shrivelled up, the Pânḍya kings fled.

When, (with usual titles), Bukka-Râya, seated on the jewel throne in the city named Vidyâ made by Vidyâranya, making the sixteen gifts, he caused the tree of *dharma* to flourish. (On the date specified¹), in the presence of the god Virûpâksha in the Pampâ-kshêtra on the bank of the Tuṅgabhadrà, he gave to Sôma (descent etc. stated), who was versed in the meaning of the eighteen purâṇas, a poet in eight languages,—Peñchukaldinne, otherwise named Bukkarâyapura, on the bank of the Pinâkinî, (boundary villages), in the Penna-mâgaṇî of the Kôdûr-tala in the Guttidurga kingdom, with all usual rights. Boundaries. And the great poet Nâchana-Sôma blessed the king that he might live for ever.

And he made it into 110 shares, and keeping 36 for himself as manager, gave the rest to Brâhmans, the principal one receiving 28. Boundaries in the language of the country.

This śâsana of Bukka-Râjendra was made by Kôṭidêvârâdhyâchârya's son Mallenârâdhya. And the carpenter, the śâsanâchârya Nâgî-dêva, engraved it. Usual final verses.

(signed) śrî-Virûpâksha.

47

Date 762 A. D.

Be it well. Success through the adorable Padmanâbha, resembling (in colour) the cloudless sky.

¹ This is given as the Śaka year *rasa bhû nayana indu* (= 1216), the year Târṇa. But this does not fall within Bukka's reign, during which there was no Târṇa. Hence Sâdhârana, Śaka 1292 expired, has been conjecturally taken.

A sun illumining the clear firmament of the Jâhnavi (or Gaṅga)-kula, possessed of strength and valour from the great pillar of stone divided with a single stroke of his sword, adorned with the ornament of a wound received in cutting down in battle the hosts of his cruel enemies, of the Kâuvâyana-gôtra,— was śrîmat Koṅgaṇivarmma dharmma-mahâdhirâjaḥ.

His son, inheriting the qualities of his father, possessing a character for learning and modesty, having obtained the honours of the kingdom only for the sake of the good government of his subjects, a touchstone for (testing) gold the learned and poets, skilled among those who expound and practise the science of politics, author of a treatise on the law of adoption (*dattaka-sûtra*),— was śrîmân Mâdhava-mahâdhirâjaḥ.

His son, uniting the qualities of his father and grandfather, having entered into war with many elephants (so that) his fame had tasted the waters of the four oceans,— was śrîmad Harivarmma-mahâdhirâjaḥ.

His son, devoted to the worship of the twice-born, gurus and gods, meditating on the feet of Nârâyaṇa, was śrîmân Viṣṇugôpa-mahâdhirâjaḥ.

His son, whose head was purified by the pollen from the lotuses the feet of Tryambaka, having by personal strength and valour purchased his kingdom, daily eager to extricate the ox of merit from the thick mire of the Kali-yuga in which it had sunk,— was śrîmân Mâdhava-mahâdhirâjaḥ.

His son, the beloved sister's son of Kṛiṣṇavarmma-mahâdhirâjaḥ,— who was the sun in the firmament of the Kadamba-kula,— his mind illumined with the increase of learning and modesty, of indomitable bravery, reckoned the first among the learned,— was śrîmân Koṅgaṇi-mahâdhirâjaḥ, named Avinîta.

His son, having the three powers of increase, who had brought anxiety to the face of Yama on account of the smallness of the residue left after the countless animals offered to him as a tribute (namely) the brave men consumed in the sacrifice of the face of the many wars waged for Andari, Âlattûr, Porulâre, Pennagara and other places, author of a commentary on fifteen *sarggas* of the *Kirâtârjunîya*,— was named Durvinîta.

His son, the lotuses whose feet were yellow with the swarming bees the lines of the crowns of savage kings rubbing against one another, was named Mushkara.

His son, of pure wisdom acquired from his being the abode of fourteen branches of learning, distinguished for his skill among those who teach and practise the science of politics in all its branches, a rising sun in dispersing the clouds of darkness his enemies,— had the famous name Śrîvikrama.

His son, whose broad chest bore on itself the tokens of victory in the shining scars of wounds received in many battles inflicted by the tusks darting like lightning of huge elephants, possessed of the essence of all the sciences,

having gained the three objects of worldly pursuit, of victorious life and daily increasing glory,—was named Bhūvikrama. Who, moreover, had conquered the Pallavendra king in terrible battle in (the place) named Vilanda, trodden to dust by the feet of a hundred elephants maddened with streams of blood issuing from the door of the breasts of the warriors forced open by all manner of weapons, called the Rāja-Śrīvallabha, in the enjoyment of fortune obtained by victory in a hundred fights.

His younger brother, whose lotus feet were irradiated with the brilliance of the myriad jewel suns in the diadems of the great kings bending down before him. the self-chosen lord of Lakshmî,—was named Nava-Kāma, beloved by the good (*śishṭa-priyah*), his fame in destroying the hosts of his enemies being the theme of songs.

Of that Koṅgaṇi-mahârāja, whose other name was Śivamâra, the grandson, the groups of the toes of whose feet were illuminated with a rainbow light from the rays of the numerous jewels set in the bands of the crowns of prostrate kings; who had fixed his faith on Nârâyana; raging with fury in the front of war, horrid with the assault of horses, heroes, men and elephants, terrific in anger (or Bhîmakôpaḥ); no less a captivator of the glances of young women the most skilled in the joyful art of love than a subduer of the world; laden with spoils of victory gained in many most arduous wars, a lion to the herd of elephants the hostile kings, a lion among kings (or Râjakêsari). Moreover, a sun greatly illumining the clear firmament of the Gaṅga race, a terror to hostile kings, a protector of the fortunate ways of good men, having obtained a good kingdom, a king of superior qualities among all kings,—ever victorious is the Rāja Śrîpurusha, a head-jewel among princes. To women, a Kāma (god of love); in the use of the bow, the son of Daśaratha (Râma); in valour, the son of Jamadagni (Paraśurâma); in great wealth, Balâri (Indra); in great glory, Ravi (the sun); in government by himself, Dhanêṣa (Kubêra); of a mighty and splendid energy; the benefactor of all things living, whom the poets daily praise as the creator Brahma.

By him, the middle of whose palace echoed the sounds of the holy ceremonies which accompanied his daily rich gifts,—by Śrîpurusha, the first so named, Prithuvî-Koṅgaṇi-mahârāja,—by him, observing that all the living world is as unstable as a bubble,—eighty-four beyond six hundred Śaka years having passed,—living in Mânyapura, in his victorious camp,—in the month Vaiśākha, at the time of an eclipse of the moon, under the constellation Viśâkhâ, on Friday,—to the son of Maraśarmma of the Kâsyapa-gôtra, living in Tôlûr, Mâdhavaśarmma, versed in the Vâjasanêya (or white Yajur) vêda,—was given in the four villages named Eḷam-Gûḍalûr, Marîyâchi-Gûḍalûr, Paṇuvi and Śrîpura,—in each village, rice land for sowing 12 khaṇḍikas; a

house-site for sowing only 4 kuḍaba; village waste for 30 kuḍaba; garden land for sowing 2 khaṇḍikas; and field for sowing 30 khaṇḍikas of millet and other crops, together with forest. The whole of this is given free from all imposts, with pouring of water.

Witnesses to this gift,—the existing officials of the Ninety-six Thousand district.

And as to this are the *ślōkas* delivered by Manu:—Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years. To make a grant oneself is very easy, to maintain another's difficult; but of giving or maintaining, the maintaining is better than giving. By many kings has the earth been enjoyed, Sagara and others; whosoever was at any time the land, his was then the fruit. A Brāhman's property is a terrible poison: call not poison poison, poison kills a single person, but a Brāhman's property (if taken away) kills sons and grandsons.

Whoso preserves this will gain merit. Written by Viśvakarma.

48

Date about 640 A. D.

Be it well. Of the Mānavya-gōtra, sons of Hārīti, nourished by the group of mothers, worshippers of the feet of Svāmi Mahāsēna, were the Chālnkyas,—a glory to which race the regular successors of a prosperous kingdom, purified by the final ablutions after the horse-sacrifice, was he who had the renowned name Polikēśi, with the second name Raṇa-Vikrama.

After that was the conqueror of Harshavarddhana, Satyāśraya. On the application of his beloved daughter, in her own language (*sva-bhāshayā*) called Ambara,—on the full-moon day of Mahā Māgha,—in the Saṅgama-tirtha,—at an eclipse of the moon, with a gold coin and water, was given—to thirteen of the Âtrēya-gōtra, five of the Kauśika-gōtra, three of the Kāśyapa-gōtra, three of the Kauṇḍinya-gōtra, three of the Kauśika-gōtra, two of the Sāvārṇika-gōtra, one of the Bhāradvāja-gōtra, one of the Śaunaka-gōtra,—to these great Brāhmins, versed in the vēdas, devoted to the six rites, thirty-one Brāhmins, the village named in its own language (*sva-bhāshayā*) Periyāḷa, (situated) in the Konikal district.

The verses spoken by Manu are quoted as examples:—By many kings has the earth been enjoyed, Sagara and others; whosoever was at the time the land, his was then the fruit. Whoso takes away land given by himself or by another, is born a worm in ordure for sixty thousand years.

1b

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11a

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49

Date ? about 1300 A. D.

Be it well. When the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa was in Hosaviḍu, ruling the kingdom in peace and wisdom:—*(rest illegible)*.

50

Date 1446 A. D.

Be it well. In the empire of the rājâdhirâja râja-paramêšvara vîra-pratâpa Dêva-Râya-mahârâya:—(on the date specified), the great. . . .*(stops here)*.

51

Date ? about 1200 A. D.

Be it well. When the pratâpa-chakravartti Hoysaṇa vîra-Ballâḷa-Dêvarasa was in the residence of Dôrasamudra, ruling the kingdom in peace and wisdom:—the mahâ-sâmantâdhipati Appagalli Palyeya-Nâyaka's son Kallaya-Nâyaka (made a grant) of Maḷalûr in Haruhe-Hosaûr-nâḍ which he was governing. . . . *(rest illegible)*.

52

Date 1565 A. D.

May it be prosperous. Be it well. (On the date specified), at the time of an eclipse of the moon,—when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya was ruling the empire of the world:—by his command, and by order of Tirumala-Râjaya,—the great Âvati-nâḍ prabhu Soṇapa-Gaṇḍa-ayya,—in order that unfading merit might be to Sadâšiva-Râya-mahârâya, to Tirumala-Râjaya and to their sons, and that the world of unfading merit might be gained by his own mother and father,—in order that the offerings and illuminations, car and other festivals and ceremonies of the god Chenna-Kêšava of Muḍigere in Hosaûr-nâḍ, master of the four quarters and the fifty-six countries, might continue to be performed as long as sun and moon endure, made a grant of the Muḍigere village, and presented it at the feet of the god. Imprecations.

Local rent-free grants to remain according to former custom. Usual final verses.

53

Date 1182 A. D.

..... Be it well. (On the date specified), in Penugonḍe minister Mallarasa's *umbali* the Kādalanṇi village, on the occasion of his coming there when hunting, he bought from 's son, the *adhikāri* Nāraṇa-dēva land (specified), and had the *kalāṣa*, *dīpamāle* stone pillar, and the pond (of the temple), which were in ruins, repaired. And the Brāhmins and gauḍas obtaining at the hands of Mallarasa-Voḍeyar reut-free land to provide for the offerings of the god..... gave to the tank another name of Mallasamudra.....

54

Date ? 815 A. D.

[Śiva]māra-Permānaḍi (in the year specified) granted as *umbali*

55

Date about 1150 A. D.

(Tamiḷ) — Be it well. When the mā-maṇḍalēśvara, Tribhuvanamalla, capturer of Taḷaikkāḍu, bhujabala Vīra-Gaṅga Poyśāla Nārasimha-Dēva was ruling the kingdom of the world:—

56

Date 1402 A. D.

(Nāgarī characters.)

Corresponds with Mulbāgal No. 60, down to Bukka,—

By whom even the kingdom of Sāluva-Nṛisimha was made vain.¹⁾ To him by Svarṇāmbikā was born the son Hariharēśvara, who made the sixteen great gifts, the fame of which the fourteen worlds were not sufficient to contain. His son was Pratāpa-Dēva-Rāya, who offering up his enemies as the *samidh* in the sacrifice of the battle-field, took in wedlock the hand of the goddess of victory. By Gaurāmbikā he had the son Vijaya-bhūpati. His wife (with praises) bore the son Dēva-Rāya. The streams poured forth with the gifts bestowed at his coronation-anointing so anointed the earth that she became the Dēvī (or anointed queen).

¹⁾ In the various corresponding inscriptions the expression is *sthiri-kṛita*, made firm; but in this and Nos. 2 and 23 above, the expression is *khili-kṛita*, which seems clearly to be a mistake, though so in the original.

When (with usual titles), in Vijayanagara on the bank of the Tuṅgabhadrâ, on the throne inherited from his father, he was protecting this earth, the foremost of those famed for merit, Déva-Râya-mâhîpati, in the presence of (the god) Virûpâksha on the bank of the Tuṅgabhadrâ, (on the date specified), granted the Kâdaḷavêni village in the Ghanagiri country, on the Pinâkiui (river), bounded (as specified), to the Brâhmins, with all usual rights, free of all imposts. The names and shares of the Brâhmins are here written. (List follows of 48 shares.) The boundaries, in the language of the country. Usual final verses.

(signed) śrî-Virûpâksha.

57

Date ? 1109 A. D.

(Tamil) — While the mabâ-maṅḍalêšvara, ? binder (*kattî*) of Chôla-mârâja, Nuḷamba Udaiyâditta-Dêvar was ruling the earth —

(In the year named), when Viṭṭiyâṇan, the general of Poyšâla-Dêvar, having attacked the village of Nugapaṭṭi in Irumaḍi-nâḍu, was marching past it, Vira...Pâṇar-âdittan Valigôlar-âdittan, the supreme lord of Paḡuvai-puram, lord of Nandigiri, Duṭṭar-okkettu-gaṇḍan, pursuing after, killed horses and men. Echecharaša, son of Šinjaraša, who was the son of Šômarâša, went to heaven. Puḷla-dêvar, son of Echecharaša, set up this pillar of victory.

58

Date about 1408 A. D.

Be it well. The obtainer of the great śuddha-Šaivâgamâchâra, of the Kaušika-gôtra, Višvâmitra-pravara, Šiva-gôchâra, Yajuš-šâkhe and Bahudhânya-sûtra, the chief man — *ârâdhya* to Râja-Râjêndra-Chôla, — Pommaṇa-ârâdhya's son Šivamûrti-ayya had this šâsana made. — Benakanavamma-ayya, at Pûmaṇa-ârâdhya's (? hands)...

59

Date 1408 A. D.

Obeisance to Gaṇâdhipati. Obeisance to Šambhu etc.

Be it well. (On the date specified), — in order that merit might be to vîra-Harihara-Râya, and to the Brâhmins of Gulaguñjihallî and others named, as well as a god of dignity to all, the...of Bârûr, after dividing (their lands), from their self-acquired property had temples built, and obtaining from Vâraṇâsi a *bâna-lînga*, set up the gods Višvêšvara and Lakshmi-Nârâyana, and

causing worship (as specified) to be performed to those gods, presented for them various gifts of land (specified), to be divided equally between the gods.

And the care of the Viśvêśvara temple, sending for Śivamūrti-ayya, son of the *ārādhyā* to Rāja-Rājendra-Chōḷa, of the Kuṛubū-*chaturamaṅgala*, (*gōtra* etc. as in No. 58 above) Pummaṅga-ayya, we have given to his charge. And the Lakshmī-Nārāyaṇa temple we have given to the charge of Kaṅchisamudra Nalāri-dēva's son Kēśavanātha-dēva. These two priests will share equally in the lands, and carry on the worship of the gods.

And to the stone-mason who built these temples, Tipāji's son Muddōja, we have given the Baiṛeya-kuḷa rice-field, for as long as sun and moon endure. Imprecations.

61

Date 1532 A. D.

May it be prosperous. Be it well. (On the date specified),—as *dharma* to vīra-pratāpa Achyuta-Dēva-mahārāya, — Rāyasa-aiya's son Marasaiya, in order to provide for offerings (specified) to the god Kēśava of Penugoṅḍe, and for a Brāhman *chatra*, made a grant of Bommasamudra and the villages belonging to it. Imprecations.

62

Date 1382 A. D.

Be it well. (On the date specified), Keṅkeṛe Tiparasa granted land (specified) to the Kaḷabū astrologer Vīra-paṇḍita.

66

Date ? about 1700 A. D.

Duplicate of a receipt for 65 ga paid for a horse to four persons (named), the original receipt being lost.

67

Date ? about 1550 A. D.

(Nāgari characters.)

May it be prosperous. The proprietor of Voddenahaḷḷi, otherwise named Rāmachandrapura, a sarvamānya-agrahāra, is Koṅḍa-dikshita.

68

Date 1392 A. D.

Rāmanātha is the only refuge. Be it well. (On the date specified), when the mahā-maṅḍalêśvara, subduer of hostile kings, champion over kings who

break their word, the rājādhirāja rāja-paramēśvara vīra-pratāpa Harihara-Rāya's son pratāpa-Bukka-Rāya was in the residence of Penugonḍe, ruling the kingdom in peace and wisdom:— to his father-in-law Malla-Oḍeyar have we given Nagaragere as a . . . *ude-ṛitti*.

And that Malla-Oḍeyar having given it to his house . . . Kāḍa-dēvarasa, that Kāḍa-dēvarasa had the temple of the god Rāma and a stone sluice to the south of the Hiriyakeṛe made, of which this is the śāsana.

69

Date about 900 A. D.

Imprecation. Be it well. Of Mayindama Chōḷa-mahārāja's house, Maḷe-gūḷa having received, granted 30 koḷaga of rice land for three temples.

70

Date about 900 A. D.

Be it well. Chandayya (? fell wounded).

71

Date about 900 A. D.

Be it well. When the Mēda-kula paramēśvara in Erigallu Muttūr,—Bhūpāditya, ? putting on his armour,

72

Date about 900 A. D.

Be it well. Chōḷa-mahārāja's ayya, Ayyaṇa

73

Date about 900 A. D.

Be it well. To Chōḷa-mahārāja, Chāteyaparasa's having been given,— the Rāmaḍi ? watchman, Miṇḍapōdi Piḷḷaya, sacrificed his head.

74

Date about 900 A. D.

Kaṇṇakuḷi-arasa's ? army

75

Date about 900 A. D.

Be it well. Chōḷa-mahārāja's servant Dāḍiyau Dādiga, marching upon Mahēndra army

76

Date about 750 A. D.

Be it well. When Chôliga Muttarasa was ruling the Ra . . . di Six Hundred,—and Aranâṇḍarasa (or Nâṇḍarasa) was ruling the Râmaḍi-nâdu Three Hundred of Râma, known as Choka's friend;—his son Donnâmâra, joining with Chôṛa Naehcheya, put to flight a force of twelve, and obtaining the permission of Raṭṭavâḍi, went in front . . . penetrated the troops of horse, slew . . . and entered *svargga*, gaining glory.

77

Date 1505 A. D.

(Nâgari characters.)

Obeisance to Śambhu etc. Invocation of the Boar. Praise of Gaṇeśa.

The giver of welfare to all the world, amusing himself with sporting in (the acts of) creation and preservation, without an equal, the companion of fortune, is there ever a glorious one called Brahma. Through his desire expressed by *bahusyâm* (I will be many),—from his lotus navel was born Svabhû (Brahma). From Aja was Atri-muni, from Atri Indu, from Indu Budha, from Budha Purûrava, from him Âyu, from Âyu the king Nahusha. From him was Yayâti, from him Turvasu, whose line was spread in the Kuru-dêśa. Certain kings born in it came to Kishkindhâ in order to do homage to Sîtâ-Râma, the best of Raghu's race, who was worshipped by Sugrîva. Seeing the beauty of the country, those kings took up their abode in the neighbourhood of Hêmakûṭa, purified from inner darkness by the stream of the Tuṅgabhadrà.

Among them, moon to the ocean the *Tuḷuva-vanîśa*, of great valour, was the king Dilîpa celebrated. From him, the husband of Dêvaki, was born the king *Īśvara*. (Omitting laudations) from him was the king *Narasa*. In Vidyâ-nagarî, formerly made by Vidyâranya, seated on the jewel throne, he was ruling the whole kingdom. Having conquered Gajapati-Râya, he won by his valour the title *Gajapati-Râyêbha-gaṇḍa-bhêruṇḍa* (gaṇḍa-bhêruṇḍa to the elephant Gajapati-Râya). Having conquered the mighty fierce Turushka king in battle, he gained the title *dushṭa-râṇ-mṛiga-śârdûla* (a tiger to the deers evil kings), and other titles. Having defeated the *Madhurâ* king *Mâna-bhûpa* in battle, he forced the Pâṇḍya, Chôḷa, Chêra and other kings to pay tribute. Moreover, in Śrîraṅga, Hastîśaila, Garuḍagiri, Kumbhagôṇa, Vṛishâdri, Śrî-śaila, Râmasêtu, the great Harihara, Saṅgama, Nandi-tîrtha, Gôkarṇa, Kâlahasti, Īśvarasadas, and in the temple of Virûpâksha, did he make the sixteen great gifts described in holy verse. By Tippâji and Nâgamâmbâ respectively he had the sons *vira-Nṛisimhêndra* and *Kṛishṇa-Râya*.

Of them, vira-Nṛisinhendra obtained his father's kingdom. His praises. In Kāñehî, Śrīraṅga, Śēshāchala, Garuḍagiri, Gōkarṇa, Śrīnāgendra, Aruṇaśikhari, and the temple of Virûpāksha, did he make the *brahmāṇḍa*, *svarna-mēru*, *tridaśa-taru-latā*, *kāma-dhēnu*, and other great gifts again and again. The Aṅga, Vaṅga, Kaliṅga and other kings waited on him as servants, holding the *chāmaras* and other royal insignia.

(With usual titles), this vira-Nṛisinhendra, (on the date specified), after setting up the god Lakshmî-Nṛisinhā, on the bank of the Tuṅgabhadrà. adorned by Hēmakūṭa, in the presence of the god Virûpāksha, to many Brāhmans of various gōtras etc. gave the Nalabaṇḍehaḷḷi village, otherwise called Narasiṅhapuram, with its hamlet Guṅguḷḷuvāyi, belonging to Midigēśi, attached to Bāti-nagara in the Ghanaśailapuri kingdom (bounded as specified), with all usual rights, as an *agrahāra* of 15 shares. (List of donees.) Boundaries in the Karṇāṭa language.

Usual final imprecatory verses.

This śāsana of vira-Nṛisinhendra was composed by Narasiṅhārya, and engraved by the carpenter Janārdana.

(signed) śrī-Virûpāksha.

78

Date about 1495 A. D.

May it be prosperous. The mahā-maṇḍalēśvara, champion over the mustaches of the world, Kaṭhāri Sāḷuva, Sāḷuva Immaḍi-Narasiṅga-Rāya-mahārāya's treasurer Dēvappa-Nāyaka's son Balanātha,—to Kaya Nañjināthadikshita's son Nārasinhā-dikshita,—in order that *dharma* may be to the king and to Narasiṅga-Nāyaka,—made Kempa.. haḷḷi into the Narasāmbu... *agrahāra*, and in the presence of the god Vāraṇāsi Bhīmēśvara on the bank of the Tuṅgabhadrà, gave it over, free of all imposts. . . .

80

Date 1493 A. D.

May it be prosperous. Be it well. (On the date specified), at the time of an eclipse of the moon,—at the lotus feet of the gods Vāṭa Kēśava and Hanu-manta,—the mahā-maṇḍalēśvara, champion over the mustaches of the world, Kaṭhāri Sāḷuva, Sāḷuva-Immaḍi-Narasiṅga-Rāya-mahārāya's servant Kasaveya-Nāyaka made a grant as follows:—for the anointing and festivals of the god, we have granted the *Nandiyakunte-śīme* in Vāṭa,—in order that *dharma* may be to Immaḍi-Narasiṅga-Rāya-mahārāya,—with all rights (specified), to continue as long as sun and moon.

81*Date ? 1552 A. D.*

May it be prosperous. Be it well. (On the date specified), by order of the mahârâjâdhirâja râja-paramêšvara vira-pratâpa Sadâšiva-Râya-mahârâya,—the mahâ-maṇḍalêšvara, mahâ-arasu (made some grant). Imprecation.

84*Date 1422 A. D.*

May it be prosperous. Be it well. (On the date specified), the worshipper of the feet of the god . . . êšvara, Timarasa-setṭi's son Beḷi-setṭi's son Bommi-setṭi, had the anointing performed for the god

85*Date about 920 A. D.*

Be it well Appiya-setṭi's son Nagajavamma's Palega,—in the reign of Bira-Noḷamba,—when the cows were carried off, fought and died.

86*Date about 920 A. D.*

Be it well. Šri-setṭi's elder brother Noḷamba—in the reign of Bira-Noḷamba, when the cows were carried off, fought and died. The memorial stone of Noḷamba who slew

87*Date about 920 A. D.*

Be it well. Vikkapa-gaṇḍa,—in the reign of Bira-Noḷamba,— . . .



BAGEPALLI TALUQ.

4

Date 1537 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Achyuta-Rāya-mahārāya was ruling the kingdom of the world:—to Achyutarāya-Mallapaṇṇa, four persons (named) granted the Virūpākshipura village, otherwise called Nandicheruvu, in the Buradakuṇṭe-sīme of the Kārakuriki-sthala in the Penugoṇḍa kingdom, which had come to them by gift from Bikshāva Tippaṇṇayagār, (grant repeated three times),—with all usual rights. Witnesses.

5

Date 1537 A. D.

(Telugu)—On the same date, Achyutarāya-Mallapaṇṇa made over the village to the god Virēśvara of Lepākshi in the Penugoṇḍa-sīme, —in order that merit might be to Achyuta-mahārāya. Usual final verses.

6

Date 1033 A. D.

(This inscription has neither beginning nor end.)

(Tamil)—In the 22nd year of the reign of Kō-pParakēśaripaṇṇar, *alias* śrī-Rājendra-Śōḷa-Dēvar, who etc.¹⁾— Nuḷambapāḍi, *alias* Nigarili-[Śōḷa-maṇḍalam].

7

Date ? about 1033 A. D.

(The first part of this inscription is gone.)

(Tamil)— Taśari-ppanman Kāṭṭaman of the Kūḷal Twelve in Irumaḍi-nāḍu included in Rājendra-Śōḷa-vaḷa-nāḍu, *alias* of Śōḷa-maṇḍalam, made a grant of certain lands (specified) which he had received as a *kudāṅgai* from Irumaḍi-Śōḷa-rājar, the chief of the Irumaḍi-nāḍu Threehundred, for having constructed a tank and built a sluice in Taśari in which he was a landholder, as well as of certain other lands (specified), for the god Mahādēvar of the village. He who destroys this shall incur the heinous sin

¹⁾ The historical part of this inscription is identical with that of Kolar No. 109 a.

of having destroyed tawny cows and Vāraṇavāsi (Benares); also the heinous sin committed by those who reside between the Ganges and the Kumari.

At his request, I, Mugaīyūr-udaiyān Šeṇḍan Šattišāttan, a Vellāla of Šembūr, *alias* Šundara-Šōla-Nallūr, in Šembūr-nāḍu of Šembūr-kottam in Jayaṅgoṇḍa-Šōla-maṇḍalam, wrote this. This is my writing.

8

Date about 1030 A. D.

(Contains only a fragment of the historical introduction given in Kolar No. 109 a)
(Tamil) — Rājendra-Chōla's time.

10

Date 1397 A. D.

(Telugu) Be it well. (On the date specified), the mahā-maṇḍalēšvara rājādhirāja rāja-paramēšvara vīra-Bukka-mahārāja's daughter Virūpā-Dēvi's daughter Jommā-Dēvi directed a channel to be made in front of Tirumaṇi village belonging to Kāraḱuṇiki-sthala in the Penṅoṇḍa kingdom,—and sending for her minister Bomma-rāja's son Nāga-rāja, and her great uncle's son Māyi-Nāyini,—and saying to them 'You must make this channel', they sent for the late Vōja's sons Peda-Bayira-Vōja and Pina-Bayira-Vōja, and gave them the contract. And they dug a channel from before Peda-Nandisiriṅyūru and carrying it on below, led it so as to fill the tank. And they agreed for 130 Siṅgaya gadyāṇa, and certain land (specified) at the sluice, a horse and bracelets,—on condition that these should be returned if water did not flow in the channel from Annadānamuchadi to Immaḍiyūru. And having performed the proper ceremonies, they caused the water to flow in the channel, on which the above gifts were given to them, and also a *dasavanda*, free of all imposts, under the Tirumaṇi tank. (*Rest illegible.*)

11

Date 1393 A. D.

(Telugu)—May it be prosperous. (In the year specified), the mahārājādhirāja Immaḍi-Kadamba-Rāya-Voḍeya-ayya gave to Dinapuri Chinnappa-raḍḍi a *kāpu-mānya* (specified) under the Tirumaṇi tank.

14

Date 1573 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), by permission of the mahā-nāyakāchārya Gabi-Nāyini and Basava-Nāyini,—

Garuḍa-Nāyini and Dēvata-Nāyini for the offerings of the god Mandem Chenna-rāya of Bātagānapalli, the Bōyalapalli village, otherwise named Chenna-samudra. Imprecations.

15

Date 1392 A. D.

May it be prosperous. The śāsana of the god of gods Gaḍida Śrīnivāsa, worthy to be borne on their heads by the chief of gods and demons.

When the mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara, master of the eastern southern and western oceans, vīra-Haribara-mahārāya was on the heroic throne of empire:—during the administration of Teppada Nāgaṇṇaḍeyar, his grandson Tirumalanātha granted a dharmā-śāsana for the stone temple erected in Gaḍida, belonging to him, for the god Tirumala set up in Tirumalapura, as follows:—(On the date specified), to the three stone-masons (named) he gave Bommanakōte to the south of Gaḍida, with all usual rights (specified), in the presence of the god Tiruveṅgaḷanātha.

Usual final verses.

16

Date 1391 A. D.

(On the date specified) in the same reign as above,—during the administration of the great minister Maṅgappa-daṇṇāyaka,—when Teppada Nāgaṇṇa's kingdom was established, at the time of the setting up of the god Gaḍida Śrīnivāsa, in the presence of the god Tiruveṅgaḷanātha, Teppada Nāgaṇṇa's grandson Tirumalanātha made to the Brāhmins who had built Tirumalapura as an agrahāra, and were performing the service of the god—the villages of Malapagalakuṅṭa and Tammaḍikuṅṭa, dividing them into 22 shares. (Details of the donees and boundaries.) Usual final verses.

17

Date 1418 A. D.

(Telugu)—May it be prosperous. (In the year specified), the performer of the *vājapēya*, *sarvatōmukha* and *prativasanta* sacrifices, Sarvakratu Sōmanātha-dikshita, set up the *yūpa-stambha* for the *sarvaprishṭha* and *āptōryāma* (sacrifices).

18

Date 1418 A. D.

(Telugu)—The same person granted Maṅgasamudra and Oḍḍapalli as an agrahāra of 120 shares. He was of the Kāśyapa-gōtra, Rik-śākhā, the son of Dēvaru-sōmayāji.

19*Date about 1418 A. D.*

For the Maṅgasamudra agrahāra, Narasiṅga-Dēva caused an enclosure wall to be made.

20*Date ? 1605 A. D.*

X (Telugu) — (On the date specified), when pratāpa Veikaṭapati-Rāya, seated on the jewel throne, in Velampalli Immaḍi-Kadirappa-Nāyini made some grant. Imprecations.

21*Date ? about 1200 A. D.*

(This inscription is mostly gone.)

✓ (Tamil) — Seems to record the grant of some lands to Brāhmins. (Usual final imprecatory sentence.)

22*Date 1736 A. D.*

X (Telugu) — Be it well. (On the date specified), the mahâ-nāyakâchārya Guramma-Nāyini and others (named), caused to be written and given to Lāyamaṅṭāpa's son Veikaṭapati a stone śāsana for the creation of a tank, as follows: — On your constructing a new tank for Balireḍḍipalli in the Penumala-sthala belonging to our Nāyakship, we grant to you, free of all imposts, lands formed under the tank (as specified), to be enjoyed in permanence.

23*Date 1824 A. D.*

X (Telugu) — Be it well. (On the date specified), to the Bāgepalli blacksmith Gaṅgappa and Bamma's son Kuṅṭlūrappa, the Redḍis and *karaṇas* of this place caused to be written and given a deed of gift as follows:—On your building up the cave in this Gaḍida Mukoṇḍa, and setting up Īśvara in the cave, —we grant to you lands (specified) under the Bāgepalli tank in the . . . hōbaḷi

25*Date 1533 A. D.*

X (Telugu) — May it be prosperous. Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Achyuta-Rāya-mahārāya

was ruling the kingdom of the world:—giving to Gaḍida another name of Kṛishṇarāyasamudra, at the feet of the god Tiruveṅgaḷanātha, Chandāram Tipparasayya's son Kouḍamarasu presented it as an agrahāra.

28

Date 1633 A. D.

(Telugu)—Be it well. (On the date specified), the mahā-nāyakāchārya Gumma-Nāyini and others (named), with the Goyalūr Raḍi *karāṇas* made a grant of land (specified) to Goyalūr Magāḷa Nārāpa and Chināpa. Imprecation.

30

Date 1544 A. D.

May it be prosperous. Be it well. (On the date specified), by order of the mahārājādhirāja rāja-paramēśvara vira-pratāpa Sadāśiva-Rāya,— the mahā-maṇḍalēśvara Rāma-Rājayya Dēva-mahā-arasu granted to . . . a śāsana (as follows):—The tax formerly paid to us ? from the carpenters . . . we have granted to you, free of all imposts. Imprecations.

(signed) śrī-Virūpāksha.

31

Date 1738 A. D.

(Telugu)—For the daily and seasonal festivals, the support of the *archaka*, and all other requirements of the master of myriads of worlds, the god Parusha Veṅkaṭēśvara,—Be it well. (On the date specified), to—devoted to *yajana* and the six rites, of the Parāśara-gōtra Bōdhāyana-sūtra and Yajuṣ-śākhā, proficient in the Pañcharātrāgama-śāstra, Tiruchānūr Tiruveṅgaḷachārya's grandson, Rāmāchārya's son, Kṛishṇamāchārya,— the mahā-nāyakāchārya, purifier of the Achyuta-gōtra, of the Nārāyaṇa-sūtra and Dhanuṣ-śākhā, Gummi-Nāyini Timmi-Nāyini's grandson, Kadirappa-Nāyini's son, Nārasimha-Nāyini,—granted the Pōtuladoḍḍi village, in the Goyalūr-sthala belonging to our Nāyakship, with all rights,—and also the land formerly belonging to it below the Moraṭupalli tank,—as a sarvamānya,—obtaining orders also from the Rāpuvāri (? army officer) on Rāmanidurga for the writing of this śāsana.

(signed) śrī-Nārasimha.

32

Date 1770 A. D.

(Telugu)—Obeisance to Śambhu etc. Be it well. (On the date specified), the Itikedurga tāluk jahagīrdār Isumāl-sāhēb and Tālu-Umma-sāhēb, with the

Reḍi *karāṇas*, caused to be written and given to Vaḍige Reḍi Channayya a *daśavanda-śāsana* as follows;—near to majara Māḍappagāripalli, included in Mārigānikuntla, you having spent your own money and repaired 1 pond and 3 wells, in the wet land under these containing the ināms of the reḍḍi, *karāṇa* and āyagārs, we grant you a *daśavanda* (as specified), to be enjoyed to posterity. Sarābbu Pedanna obtained this copper śāsana.

33

Date 1406 A. D.

(On the date specified), when Dēva-Rāya-Voḍeyar was in the Sira kingdom,—and Lakhumaṇṇa was ruling Iṭigekōṭe;—Kannari-dēva's (son) Malapa had Lakhumaṇṇa's gate, pond, and stairs built. Fortune to them.

35

Date ? about 1250 A. D.

Be it well. . . . of all worlds, self-contained heroes, the earth and the sky, making . . . the sun and the moon, wearing the constellations as a garland, the falling thunderbolt they catch like a ball, the seven oceans they step over, the mountain chains they leap over, epidemics they fight with so as not to come, Java (Yama)'s panting they . . . , death they seize, the head of . . . they turn, the attendants of Kuḷika they pursue after, simple terrors to all the world, having the form of Rudra, like Nandi and Mahākāla, or Vīrabhadra and the other *pramathu gaṇas*, having their heads at the feet of the faithful, having their heads . . . pure warriors, cutters down of enemies, gainers of intelligence, like vīra-bratis they bathe in the ocean borne up by the serpent-adorned (Śiva), run-away cattle they trace, surround themselves with garlands of entrails they worship with their heads cut off, they play on their arms as on the *vīṇa*, like Rāvaṇas of the Kali-yuga, ,—praising the feet of these innumerable gaṇas, devoted to works of merit, (was)—Be it well. The great minister sarvādhikāri, mahā-pasāyita, supreme favourite, Laṅkara Hiriyā Laṅka paṭṭa-sāhani, Irugōna-Dēva's *karakāya* (with other epithets)

36

Date 1753 A. D.

X (Telugu)—Obeisance to Śambhu etc. Praise of the Boar. Be it well. (On the date specified), I, the great Āvatī-nāḍ prabhu Chana-Baire-Gavuni's grandson, Muddu-Nārāyaṇasvāmi's son, Raṅgappayya-Gavuni granted to Chalamayya (descent stated) a śāsana of a grant of land as follows:—You having long

been dependent on me, and having represented that you had not enough for your livelihood, and at the time of the birth of my son, when making the sixteen great gifts, having brought the same to my mind,—I grant to you Honnampalle, a *majara* of kasaba Marugānikuṅṭla, belonging to Udayabhānu-chakra-varṭti-durga, otherwise called my *Iṭikedurga*. (Boundaries and other details.) Imprecations.

37

Date 1539 A. D.

(Telugu)—Be it well. (On the date specified), for the supreme lord of the fourteen worlds, treasury of the ocean of love, master of a myriad worlds, chief god of gods, Māragānikuṅṭa Tiruveṅgaḷanātha,—when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Achyuta-Dēva-mahārāya was ruling the kingdom of the world:—Bhaṇḍāram Aparasaya's sons Timmarasayya and Koṇḍappayya made a grant of Māragānikuṅṭa, with its hamlets, in the Guyyalūr-śīme attached to Penugonḍa belonging to their Nāyakship,—in order that merit might be to Achyuta-Dēva-mahārāya. Grant repeated three times. Imprecations.

38

Date 1592 A. D.

(Telugu) — May it be prosperous. Be it well. (On the date specified), the rājādhirāja rāja-paramēśvara vīra-pratāpa Veikaṭa-Dēva-mahārāya,— on the application of Mandi-Nāyini and Vasanta-Nāyaka,— in order that merit might be to Śrī-Raṅga-Rāya,— granted to Penugonḍa Tirumala-Tātāchārya the Māragānikuṅṭa village as a *sarvamānya agrahāra*.

40

Date 1617 A. D.

(Telugu) — Be it well. (On the date specified), when the rājādhirāja rāja-paramēśvara vīra-pratāpa Rāmachandra-Rāya-Dēva-mahārāya was ruling the kingdom of the world:—the great *Āvati-nāḍ prabhu* Imuḍi-Havali-Baire-Gauni-ayya granted to Māragānikuṅṭla Chiunapa-Raḍi a śāsana of a *goḍagu-umbali* village, namely, the Goḍaguchintapalli village, belonging to Māragānikuṅṭa within our boundary, with all usual rights. Imprecations.

41

Date 1536 A. D.

(Telugu)—May it be prosperous. Obeisance to Śambhu etc.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vira-pratâpa vira-Achryuta-Dêva-mahârâya was ruling the kingdom of the world:— to Nañja-Gavuni, for the god Virêšvara, the mahâ-nâyanâchârya Lakki-Nâyaka and Kṛiṣṇappa-Nâyaka (having set up) the liṅga Pañchamêšvara

42

Date 1771 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), the boundaries of Udayabhânudurgga at which stones were set up.

43

Date ? 1774 A. D.

Be it well. (In the year specified), Maddikere Âshâḍa Nâgarasa's son, the Niḍugal *karanika* Rêchappa's younger brother Sôvappa's son Malapa,—Kannara-dêva's (son) Malapa being the *sênabôva* in Iṭigakôte,—as a *dharmâ* to the heroic retinue,—had the *dîpamâlê-kambha* made for the Mahâ-Lakshmi temple.

44

Date 1773 A. D.

(Telugu)—May it be unobstructed. May it be prosperous.

Be it well. (On the date specified), Muru-Râvu and Udayagiri tâluk Ummari-sâhêb caused to be written and given to various Redḍis (named) a stone *šâsana* as follows:—On your restoring this village for this a *dašavanda mânya* (as specified) is granted to you, to be enjoyed in permanence. Imprecations.

45

Date 1775 A. D.

(Telugu)—May it be unobstructed. May it be prosperous.

Be it well, (On the date specified), Ajam-Ummar-[sâ]bi, killedâr of the Udayabhânudurgga fort, and Usmân-Khân, subedâr,—according to the order of the Šrîmant-Râja šrî-Murâriji Hindu-Râvu Ghôrapaḍe's sênâpati-sâhêb,—caused to be written and given to the *chakkara* Mariyappa, dâsari of Pokamâkalakuṅṭapalli in the Mâragânikuṅṭla tâluk, a *dašavanda-šâsana* as follows:—details of the grant (*mostly effaced*).

46, 48, 49*Date ? 1774 A. D.*

(Telugu)—Be it well. (On the date specified¹⁾), the mahâ-nâyakâchârya Vâlapa Bommi-Nâyudu and others (named) granted a *bhâshâ-patra* ? fixing the *achchakattu* of the Gaṅgasamudra tank.

50*Date 1760 A. D.*

(Telugu)—*śrî-Râma*. Be it well. (On the date specified), the mahâ-nâyakâchârya Gummi-Nâyini and others (named) caused to be written and given to Veṅkaṭappa a *châvâtu-śâsana* as follows:—Your father Chinnana having died in the service of Tumala, we grant for him land (specified) in Koṇḍamârapalli belonging to Châkavêlu village, to be enjoyed to posterity. Witnesses.

52, 53*Date ? 1741 A. D.*

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Timmi-Nâyini, Kadirappa-Nâyini and Nârasimha-Nâyini's agent, Daḷavâyi Narasimha caused to be written and given to Vustikâyala Bayitâta a *châvâtu-śâsana* as follows:—Your father being wounded and having died in the service of our father, we grant for him land (specified).

54, 55*Date 1760 A. D.*

(Telugu)—A similar grant by Vasanta-Nâyini to Buddula Timmaya.

56*Date 1760 A. D.*

(Telugu)—A similar grant by the same to Pichchali Muniga.

57*Date ? 1733 A. D.*

(Telugu)—(In the year specified), Palasamudra Yarraya having died in the service of Tummala, a *nettara-gûti-mânya* was granted for him in Gaḍampalli.

¹⁾ Given as Śaka 1340, Jaya. The number and name of the year do not agree, and the inscriptions are evidently much more modern.

62

Date ? about 900 A. D.

Be it well. When, his chest embraced by the Lakshmi of victory gained by conflict in many wars, the Triṇētra of champions, the Vaidumba-mahārāja, with the Kīru-doye (or small river) as his boundary, was ruling the kingdom of the world:—in the Noḷambāni-mahārāja's Muṛumaḷki battle (some one) died. (Account of his exploits.) For this, Vaidumba-mahārāja made a grant for him of Tummali, free of all imposts. Imprecation.

64

Date 1743 A. D.

(Telugu)—Be it well. (On the date specified), to Gummināyinipālya tāluk Sāhana Pāpanna's son Daḷavāyi Narasiṃhana,—having the title head of all the true feudatories, Bhimaṇa, together with the people of Pāgoṇḍa, Pedda Baḷāpuram, Chiuna Baḷāpuram, Koṇḍigiri, Guḍibaṇḍa, Kaivāram, Kōlāla, Puṅganūru, Madaḷapalli, Gurramkoṇḍa, Rāchaviḍu, Biraṅgi, Kottakōṭa, Tummala, Kadirapanāyinipālya, and other places in the four directions, caused to be written and given a śāsana (? entitling him to receive the customs dues specified). Imprecation.

66

Date ? 1751 A. D.

(Telugu)—śrī-Rāma. Be it well. (On the date specified), the Ānjanēya temple was caused to be built by Peddabaṭṭa Veṅkaṭa-jōshu. Details of the *mānya* for this temple.

68

Date 1762 A. D.

(Telugu)—śrī-Rāma. Be it well. (On the date specified), the mahā-nāyināchārya mahārāja Gummi-Nāyini Nārasiṃha-Nāyini's lawful wife Rāmakka-amma's son Vasantappa-Nāyini's maternal uncle Appaṇātha's lawful wife Kadiramma's son Daḷavāyi Subbapa, in Kalyāṇagiri, to endure as long as sun and moon, caused to be built in stone on the summit, *japasāle, satra*, and a fort with bastions.

69

Date 1625 A. D.

(Telugu)—Be it well. (On the date specified), for the god Prasanna Nandiśvara,—Gummi-Nāyini, Kadirappa-Nāyini and Nārasiṃha-Nāyini's mother Kadiramma, gave Balijapalli, free of all imposts, for as long as the sun and moon endure.

70

Date 1336 A. D.¹⁾

Obeisance to Gaṇādhīpati. Praises of Śīva, Gaṇēśa, Varāha and Sarasvatī. Usual account of the descent of Yādu from the moon. In his line were many kings, among whom was Bukka, whose wife was Magāmbikā. From them (omitting laudations) was born Saṅgama, whose wife was Mānāmbikā, and they had five sons,—Harihara, Kampa, Bukka, Māra, and Mudda. The eldest of these became the ruler of the nine continents. Having conquered in all points of the compass, he was served by the kings of Aṅga Kāliṅga and other countries. And he ruled in Kuṅjarakōṇa-puri (Ānegundi). On one occasion he crossed the Tuṅgabhadrā with the intention of hunting, and coming forth with his army, saw the forests to the south. And in the forest, that moon to the ocean Saṅgamēśa was surprised to see a fierce dog with long teeth, only chewing what had been bitten, and a hare. And seeing the god Virūpāksha along with the goddess Pampā, he did obeisance to them; and drawing near, paid respect to Vidyāraṇya, the yati in that temple, and informed him of the above very curious circumstance. The yatīndra, acquainted with the three times (past, present and future), smiled and said,—“O king, this place is worthy to be the residence of a family of great kings; this is a specially strong site. Make here a city named Vidyā, equal to Alaka (Kubēra’s city), with nine gates, wherein you may reside, like Purandara, in wealth acquired by victory in war on all sides, and hold the world in your serpent-like arms.” Thereupon Hariharēśvara, doing according to his direction, was seated on the throne, adorned with the white umbrella, and made the sixteen great gifts, resplendent in the *nagara* (or city) called Vidyā (or Vidyānagara) of vast dimensions.

(On the date specified), during the *phālābhishēka* festival for Pampā-Virūpāksha-Mahēśvara, he formed certain agrahāras. And (with praises) to Arekere Bhāskara’s son Pampāvirūpāksha, he gave Yāraguḍi in Tummadāmala, in the Koṇḍakāmala Vallūr-śīme, in the Yakuri-nivṛitti belonging to the Ghanaśaila-puri kingdom. Its boundaries. And he gave it the new name of Vidyāraṇyapura. And for the worship of the god Mahēśvara of Śrīśaila he granted Chiravārapalli.

By order of the king the śāsana was engraved by the śāsanaçhārya Nāga-dēva.

Boundaries in the language of the country (Telugu). Usual final imprecatory verses.

(signed) śrī-Virūpāksha.

¹⁾ From its date this inscription would be of special interest, if authentic, but it cannot be depended on, being printed from a hand-copy supplied by the people, no original being forthcoming.

71

Date ? 1636 A. D.

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Gummi-Nâyini Nârasimha-Nâyini's son Kadirappa-Nâyini granted to Miṭṭemari Mékala Bomma a *dašavanda* as follows:—In Miṭṭemari-sthala the Liṅgânu-vaḍu being breached, and you having repaired and enlarged it, from the wet land under it one-fourth part is granted to you as *dašavanda*, to be enjoyed by you and your posterity— except the

72

Date 1533 A. D.

(Telugu)—Obeisance to Nârasimha. (On the date specified), for the god Karâḷi Nârasimha,—Timmerasayya, in the kingdom belonging to his Nâyakship, granted the . . . village, among the villages granted to him by the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Achyuta-Râya-mahârâya.

73

Date ? 1671 A. D.

(Telugu)—(In the year specified), Gummi-Nâyini Kadirappa-Nâyini Narasimha-Nâyini gave to the god Kuṅṭlâr Bhairavêšvara's *archaka* Muddayya a copper śâsana as follows:—In regard to the *mânya* belonging to this god in Bâgepalli-sthala many troubles having arisen, on our word they have been excused, and orders given to make it free of all imposts. Imprecation.

74

Date 1684 A. D.

(Telugu)—šrî-Râma. Be it well. (On the date specified), at the lotus feet of the god Chiṭigânapalli Janârdana,—the mahâ-nâyakâchârya Gummi-Nâyini Kadirappa-Nâyini Peda-Vasanta-Nâyini granted for the daily service a śâsana as follows:—The tract bounded by the villages (named) have we granted, in which making many tanks, ponds and wells, you will cultivate, free of all imposts, and carry on the service of the god. Usual imprecatory verses.

75

Date 1617 A. D.

(Telugu)—(On the date specified), when the râjâdhirâja râja-paramêšvara vîra-pratâpa vîra-Râma-Dêva-mahârâyalayya was ruling the kingdom of the

world:— the mahâ-nâyakâchâryya Gummi-Nâyini Kadirappa-Nâyini Kṛishṇappa Nâyini's agent Châkivâla ... granted this sâsana. When establishing the Tirumalapuricheruvu agrahâra, *mânya* lands (specified) were granted for the gods (named).

76

Date ? 1729 A. D.

(Telugu)—(In the year specified), Sâraṅgi-Dêva-Râni's son Lakhapparâhuta built this tank, and gave it the name Lakhasamudra. Imprecation.

77

Date ? about 900 A. D.

Be it well. When the Pallava-mârâja was ruling the kingdom of the world:— along with Chentalapalli ... Dêvinnamma, Chentakapulla Nâchikara died.

78

Date ? 1719 A. D.

(Telugu)—Oheisance to Gaṇâdhipati. Be it well. (On the date specified), the ryots holding land under the Kṛishṇasâgara tank granted to Gumminâyakapâlya Sâmba ... a garden (specified). Imprecation.

79

Date ? about 1250 A. D.

(This inscription has no beginning.)

(Tamil)—Some land was granted, as a dēvadâna, below a tank built by ... ṅgaṇa, a servant of the maṇḍalikaṇḍi-dēvan, who was the son of Mâraṣiṅga, son of Kali-dēvan Kaṣavap...., who was again the son of Śellura Gaṅga-dēva (Usual final imprecatory sentence.)

80

Date ? about 1250 A. D.

(Tamil)—Kaṣavappaiya's son Maraṣiṅgan seems to have made a grant of some land to Śômaiyya.

81

Date ? about 1250 A. D.

(Tamil)—This is only a fragment; it mentions one Gaṅga-dēvan, son of ppâṇḍi.

CHINTAMANI TALUQ.

1

Date 1775 A. D.

(Telugu) — śrī-Rāma. Be it well. (On the date specified), the mahā-nāyākāchārya Kottapālya Veṅkaṭapa-Nāyini Raṅgappa-Nāyini granted to Raṅga-Nāyini's daḷavāyi Appa-nāyiḍu and a number of others (named) a *daśavanda*. śāsana as follows:— Near to Muṅgānapalli belonging to our Nāyakship, you having made the new tank Arakuṅṭa, of the lands below it, we retain two parts, and grant as *daśavanda* one part, to be enjoyed by you to posterity.

Witnesses to this—Sun and moon etc. Imprecation.

2

Date ? 1805 A. D.

(Telugu)—From Śiḷagaṭa to the frontier is 9 Kṛishṇarāja *haridāris*; the fields east of Muṅgānapalli, and Būchapalli in Gurrumkoṇḍa tāluk, are the boundary. Date.

3

Date ? about 1288 A. D.

(This inscription is gone in parts.)

(Tamil)—The strong-armed Vira-Nārāyaṇa, [maṇḍalika of Koyyakurāi-nāḍu], . . . laṅganāra-devar, seems to have made, with pouring of water, a grant of certain lands (specified), for as long as the moon and the sun endure, to Aiyyar Aḷagar Śellappiḷlai Nāyan and ten others, having formed the lands into 12½ shares.

Usual final imprecatory sentence and Sanskrit verse.

4

Date ? 1794 A. D.

(Telugu)—śrī-Rāma. (In the year specified), the mahā-nāyākāchārya Kottipāle Veṅkaṭapa-Nāyini Raṅgappa-Nāyini gave to Koṇḍamarla Yerrapa a written order as follows:—You having also taken trouble and exerted yourself for our *samsthāna*, we grant to you Bôḷiguṅḍapalli as an *inām*, to be enjoyed by you and your posterity. The *mānyas* of the place to continue according to former custom. Signature.

7

Date ? about 1100 A. D.

(Tamil)—Kōṅṅiraiyan Šōma-dēvan, *alias* Kulōttuṅga-Šōḷa-Mādamaṅgalam-udaiyān, the landlord of Mādamaṅgalam in Koygaikurai-nādu of Mēlai-Mārājapādi in Irattapādi-kōṅṅa-Šōḷa-maṅḍalam, built this channel and fort.

8

Date ? about 1100 A. D.

(Tamil)—Vima-dēvan, *alias* Kulōttuṅga-Šōḷa-Mādamaṅgalam-udaiyān, a descendant of Kōṅṅiraiyan, *alias* Vi..... gāmuṅḍan, who was the landlord of Mādamaṅgalam in Koygaikurai-nādu of Mēlai-Mārājapādi in Irattapādi-kōṅṅa-Šōḷa-maṅḍalam, built this channel and the fort and temple on this hill.

9

Date ? about 1100 A. D.

(Tamil)—Kōṅṅiraiyan Kaḷavāra-nāḍ-āḷvān Virudamā...ṅḍar-kōlan, landlord of Kaḷavāra-nādu in Irattapādi-kōṅṅa-Šōḷa-maṅḍalam, gave the name of Vaidumba-gāmuṅḍan and granted, with pouring of water, Mādamaṅgalam with permission to display all the suitable insignia, to Virudakāran of Mādamaṅgalam in Koygaikurai-nādu of Mēlai-Mārājapādi. Thus did Kōṅṅiraiyan Vaidumba-gāmuṅḍan become the happy landlord of Mādamaṅgalam. His grandson Arumōḷi-gāmuṅḍan's son Vikkirama-Šōḷa-gāmuṅḍan built a tank and sluice. His son Gaṅgaigoṅḍa-Šōḷa-Mādamaṅgalam-udaiyān built a tank (named) and sluice, and..... His son Gaṅgaigoṅḍa-Šōḷa-Mādamaṅgalam-udaiyān built the tank Puttēri and its sluice. His son Vima-dēvan, *alias* Kulōttuṅga-Šōḷa-Mādamaṅgalam-udaiyān, caused a tank, named Vima-kaṭṭu after him, and sluice to be built; built the tanks..... and Nāvalēri with sluices; made the channel in front of Viman-ēri; constructed the fort, temple and pond on this hill; and

10

Date ? about 1100 A. D.

(Tamil)—Vima-dēvan, *alias* Kulōttuṅga-Šōḷa-Mādamaṅgalam-udaiyān, a descendant of Mā-Bīma-gāmuṅḍan of Mādamaṅgalam in Koygaikurai-nādu of Mēlai-Mārājapādi in Irattapādi-kōṅṅa-Šōḷa-maṅḍalam, built the fort on this hill, and

11

Date ? 1570 A. D.

(Telugu)—May it be prosperous. (In the year specified), the mahā-nāyakāchārya Vōbi-Nāyini Rāma-Nāyini made a grant of Rājupalli in the Kōḍikallu-śīme, in the presence of Raghupati. Imprecation.

12

Date ? 1568 A. D.

May it be prosperous. (In the year specified), by the mahā-maṇḍalēśvara rājādhirāja rāja-paramēśvara vīra-pratāpa Rāya-mahārāja's order, and the great minister Raṇapaṇṇa-daṇḍāyaka's direction,—the mahā-maṇḍalēśvara, champion over mustaches, Kaṭhāri Sāluva (? Timma)-mahārāja and Pedda-Dēva-mahārāja made a grant of Kōḍagallu village to the god Kadira Nara-simha, at the time of the eclipse of the sun,—in order that merit might be to Gupa-Rāju, Peddaya, and the mahārāja

13

Date ? about 1288 A. D.

(Tamil)—I,, one of the feudatories of the strong-armed Vīra-Nārāyaṇa—the maṇḍalika of Koygaikuru-nāḍu—granted, as a *sarva-mānya*, certain lands (specified) to Rājākkal-Nāyanār, who was of the pure Śaiva [philosophy] handed down in uninterrupted succession from Sadāśiva to guru, and who was the family guru to the Chōḷa, Pāṇḍya and [Kēraḷa] kings.

Rāmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.

14

Date ? 1748 A. D.

(Telugu)—śri-Rāma. Be it well. (On the date specified=1747 A. D.), the mahā-Āvati-nāḍ-prabhu Veṅkaṭa-Nārāyaṇapa-Gavuni's agents Sinduni-malla Hanimi-Nāyini and Konama-Nāyini granted to various persons (named) a *daśavanda* (specified) for clearing out the silt from the big tank of Bōḍampalli in Konakuṇṭe. And in the following year for repairing the Baru-guṇḍi (or sluice) which was breached, they granted another *daśavanda* (specified). The local *mānyas* granted in the year Maumatha (? 1715 A. D.) to continue according to former custom. Details of these.

15

Date 1292 A. D.

(Tamil)—(On the date specified), I, Dêvâṇḍi-cheliyan, the strong-armed Vira-Nârâyana, the maṇḍalika of Koygaikkuru-nâḍu, made a grant, with pouring of water, for as long as the moon and the sun endure, of certain lands (specified), [to be enjoyed] as a *maḍappayam*, to Sadâšiva-dêva, the *tânapati* [in the temple] of the god Muttišvaram-udaiya-nâyanâr on the hill near palli. Prosperity.

Râmabhadra again and again entreats all future kings that they should from time to time protect this bridge of virtue, which is common to all kings.

I beg of you, future kings, that you should maintain the land granted to a Brâhman. Maintaining [a gift] is superior to making a gift.

By this [charity], I have amassed the wealth of virtue. I have [at the same time] respectfully placed on my head the two feet of him who has made it his duty to maintain this. People of all times are the protectors of this.

He who confiscates land, whether given by himself or by another, is born a worm in ordure for sixty thousand years.

Usual final imprecatory sentence.

18

Date about 1289 A. D.

(Tamil)—I, Râghava-dêvar, the strong-armed Vira-Nârâyana, the maṇḍalika of Koygaikkuru-nâḍu, granted, as a pious gift, certain lands (specified) to Šellappillai of the Bhâradvâja-gôtra.

Usual final phrase and imprecatory sentence. Final Sanskrit verses.

19

Date ? 1290 A. D.

(Tamil)—This inscription is fragmentary. Some one makes a grant, with pouring of water, to the *mahâjanas* of the dry and wet lands with their four boundaries belonging to Še. . . . sanudram, *alias* Vira-Nârâyana-chchaturvêdi-maigalam. (Final Sanskrit verse.) The grant was made exempt from all taxes (a few named)

20

Date about 1289 A. D.

(This inscription is mostly gone.)

(Tamil)—[Vira-Râghava-dêvan], the Vira-Nârâyana, [Nâlê]rkkanda, maṇḍalika of Koygaikkuru-nâḍu, seems to have made some grant. (Final Sanskrit verse, mostly defaced.)

22

Date ? 1487 A. D.

(Telugu) — May it be prosperous. (In the year specified), the mahâ-nâyakâ-chârya Mukoṇḍa Kadiri-Vôbaḷi-Nâyini, and Kadirapa-Nâyini granted to the *bhaṭa-râja* subjects in their kingdom, the right to certain grain and money. Imprecations.

24

Date ? 1478 A. D.

(Telugu) — May it be prosperous. (On the date specified), Nârapa-Nâyini Chinalaki-Nâyini made a grant of Seṭikoṇḍa for the offerings to the god Tiruveṅgaḍanâtha of Mukoṇḍa.

28

Date 1534 A. D.¹⁾

Obeisance to Šambhu etc. Praise of the Boar and Gaṇeša.

Usual account of the rise of the Lunar race, to Yayâti's son Turvasu. In his line was Timma-bhûpati. Birth of Nṛsiṃhêndra and Kṛishṇa-Râya. Then came Achyuta-Râya, who (on the date specified) granted to Chikkayâchârya the Miṇḍagal village. The šâsana was composed by Svayambhu, and engraved by Virapa's son, the carpenter Virapâchârya. Usual final verses.

30

Date 1047 A. D.

Be it well. In the Šaka year 970, the year Sarbbajit,—to the taker of śrîmat-Vira-Pâṇḍiya's head, and Sêrama's (the Chêra king's) Sâle, Kôv-Irâja-kêsaripadma, who was the Uḍeyâr śrî-Râjâdhirâja-Dêva, the 30th of his reign:—

When śrîmat daṇḍanâyaka-Appimayya, who was the *okkettu* champion, the Nârâyana of champions, Chôḷa's lion, Râjêndra-Chôḷa-Brahma mârâya, ruling the Mârâjavâḍi Seven Thousand, was in the camp at Vallûr, ruling in peace and wisdom;—on Muṛuganamale Muddarasa's son Bairayya, who was Râjêndra-Chôḷa-Pompala-mârâya, having a new tank called Pallavakaṭṭu constructed in Miṇḍuṅgallu of Koyyakore-nâdu, having the sluice fixed, and levelling the ground,—and having the ruin(ed part) of the god Sômêšvara's temple repaired and plastered over,—Appimayya, who was Râjêndra-Chôḷa-Brahmanârâya, gave for the god Sômêšvara of this village, of the first

¹⁾ See note to Bagepalli No. 70. This present inscription is also from a copy given by the people, there being no original. It is full of mistakes in the order of verses etc.

at the sluice of the Pallavagaṭṭu, according to the Chôlana-siugam koḷaga, a kaṇḍuga of rice land. And building a tank called the northern Pompalakattū, and having the sluice fixed, he granted five koḷagas of rice land at that tank, for the perpetual lamp one oil-mill in this village, and for the priest ten koḷagas of rice land,—as a meritorious gift from the king to the god Sômêśvara.

Whoso ruins this work of merit, falls into the sin of destroying cows and Bânarâsi.

31

Date about 1050 A. D.

Be it well. When the *oḍeya* of this village, Râjêndra-Chôla-Pompala-mârâya, ascended to *sagga*,—his servant Chelva-gaṇḍa had his head cut off, and died. For him a *koḍage* of a kaṇḍuga will be given.

32

Date 1546 A. D.

(Telugu)—Be it well. (On the date specified), the nâyakâchârya Kâdârini Nâmbaya-Nâyini gave to the Jayarâjapura *karaṇa*, Gôvindaya

34

Date 955 A. D.

Be it well. (On the date specified), the Gamuṇḍa Sômi-dêya made grants of land (specified) at the Irugasamudra (tank) for the offerings and lights of (the god). Detailed directions as to the ceremonies to be performed.

36

Date ? about 885 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kûla, Noḷambâdhirâja was ruling the kingdom of the world:—and Kundayya was ruling the Nekkuudi-nâl,—Kongereya Ma...gavunḍa's son Kovareya, slaying many in , entered the abode of *svargga*. For him the king made a grant of land (specified). Imprecation.

37

Date about 1289 A. D.

(Tamil) I, Vîra-Râghava , Nâlêrkkauḍa, granted certain lands (specified) for the god Bimêśuram-uḍaiyâr.

38

Date 1289 A. D.

(Tamil)—May high position tend to high character. May position tend to prosperity (Usual final Sanskrit verse.)

(On the date specified), I, Irâgava-dêvan,—the mahâ-maṇḍaliśvara, the strong-armed Vira-Nârâyana, Aiyyan-aṅkakâra, Nâlêrkkāṇḍa, the maṇḍalika of Koygaikkuru-nâḍu—made, for my benefit, with pouring of water, the following grant, exempt from taxes, for the evening worship, in my name—Nâlêrkkāṇḍa, of the god Bhîmîśvaram-uḍaiya-nâyanâr of Kaivâram in Nigarili-Śôla-maṇḍalam:—

Among the villages in the districts (named) which came under my rule (in 1280 A. D.) on my victory in battle over Gaṅgapperumâlan Tiru-chChirram-bala-nâla-nâyan Brahmarâyar at Ambadakki in Tanda-nâḍu and, the village of Periyannapalli with the wet and dry lands, the trees overground and the wells underground, included within its four boundaries, together with some other wet lands (specified).

This is to continue for as long as the moon and the sun endure. I also set up a stone inscription to the above effect. He who alters this shall be the perpetrator of the five great sins on the banks of the Ganges and shall be the husband of his own mother. (Usual final phrase.)

39

Date ? 1407 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara, master of the eastern western northern and southern four oceans, vira-pratâpa Dêva-Râya-mahârâya was ruling the kingdom of the world:—the Manneya of the Muḷuvâyi-châvaḍi, the mahânâyakâchâryya Magode Siṅgaya-Nâyaka's son Vôbayya-Nâyaka, for the offerings to the god Gôpinâtha of Hoḷeyahâḷu, granted Vôbasamudra, a hamlet of Goṇḍanahalli belonging to our Nâyakaship,—making it over to the priest Akaṅkaṇi's son Kadarinâtha, of the Maudgalya-gôtra, in the presence of the nâḍ-gauḍa and others (named). Imprecation.

40

Date 1423 A. D.

(In the year specified), for the god Gôpinâtha, Vôbaya-Nâyaka made grants of land (specified) at Nekkundi, and the dues from the fair on loads, oil, and mâsati. And Sabbume-Nâyaka's younger brother granted a garden.

42

Date 1813 A. D.

(Telugu)—For the god Râjagôpâla, (on the date specified), the Gubbi-subêdâr, Bôre-gavuða, made a grant.

43

Date ? 960 A. D.

Be it well. (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, Bîra-Noḷambâdhirâja, in the enjoyment of peace, putting down the evil and upholding the good, was ruling the kingdom of the world:—of the Kârvâyana-gôtra, Komâramaṅgalam-Oḍeya, Nâgamayya's son Kaṇṇayya and Saṅkarayya gave to 108 Brâhmans of Kuṇumbûr 15 gadyâna of gold, for daily providing one *parivâdi* to any one who stops in the Kuṇumbûr *guṭṭe*, to continue as long as sun and moon endure. Witnesses.

Written, with the approval of both parties, by the poet (*kabbada*) Nâgamayya. Imprecation.

44

Date ? 960 A. D.

A similar grant at the same period by the same persons.

45

Date 1297 A. D.

(Tamil)—In the 3rd year of the reign of the emperor of the whole world Hôṣaḷa śrî-vîra-Viṣvanâ-Dêvar —

I, Mukkaṇa-Kâḍuveṭṭi Pallavâdittan Śîpati-nâyan, son of Kitaraṣar of Kuṇumbûr, granted (on the date specified) Kaṭṭigaipalli, situated to the east of this village, as a *dêvadâna*, for the god Vijaya-Mâdiṣvaram-uḍaiyâr. This is to continue as long as the moon and the sun endure. (Usual final imprecatory sentence.)

46

Date ? about 1230 A. D.

(Tamil)—For the god Vijaya-Mâdiṣvaram-uḍaiyâr of Kuṇumbûr. This was written by Perkkâḍi Ilaiyan in accordance with the order of Mudaliyâr śrî-Nâraṣiṅga-Poyṣaḷa-Brahmâdhirâjar. (Usual final imprecatory sentence.) Śeṭṭi-dêvar, son oflvâr, granted, as a *dêvadâna*, certain lands (specified),

and made them over to the Śiva-Brāhmaṇas (two named), the holders of tax-free land in the village. Witnesses—the maṇḍalika of Kuṇṇumbūr, and Perumâ-Irugâlṽâ.....

47

Date 1022 A. D.

(Tamil)—In the 11th year of the reign of Kô-pParakêṣarippanmar, *alias* Râjêndra-Śōḷa-Dêvar, who took the Eastern country, Gaṅgai and Kaḍâram, Kuṇṇumbūr gâmuṇḍan.....

48

Date ? about 1250 A. D.

Be it well. Âneyûr Kṛitigûrarasa's son Prasurasa had this sluice made.

49

Date 951 A. D.

Be it well. (On the date specified),—when, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, the Pallava Râma, champion in destroying many, of one word, Iṛiva-Noḷambâdhi-râja, putting down the evil and upholding the good, was ruling the kingdom of the world:—Râjamayya's son Bhîmayya, for (the god) Bhîmêṣvara, made a grant,—and Noḷamba and Tiruvayya made a grant in Âneyûr,—of land (specified). Imprecation.

The writer of this was Gôṇachittara Kandayya.

50

Date about 950 A. D.

Be it well. Âneyûr Kandayya, a Java (Yama) to enemies, the Pallava true champion, the Pallava sun, Iṛiva-Noḷamba granted the *pammasu* on the Bhâge 5 ploughs of rice land,—on the application of the five hundred âchâris of Bijaitamaṅgala.

52

Date ? about 1297 A. D.

(Tamil)—I, Pallava-Noḷamba Amâttiyaraṣar,—the receiver of a boon from [the goddess] Dêvagâmbâ, supreme lord of Kâñchi-pura, Mukkaṇa-Kâḍu-vetṭi, champion over the three worlds, the sun among the Pallavas, the glory of the Pallava race, ornament of the Pallavas—granted, for as long as the moon and the sun exist, certain lands (specified), as a *dêvadâna* and as

tax-free property, for the god Śōḷa-iṣvaram-uḍaiya Mahādēvar of Ānaiyūr in Nerukundi-nāḍu of Nigarili-Śōḷa-maṇḍalam and to the Śiva-Brāhmaṇa (named, with his gōtra) of the temple, respectively. He who does not carry out this charity shall go in the sin of having killed a tawny cow between the Ganges and the Kumari. (Usual final phrase.)

53

Date 1337 A. D.¹⁾

(Tamil)—During the rule over the earth of vīra-Bhalāḷa-Dēvan —

(On the date specified), for victory to the arm of the great minister Dādi Śiṅgeya-daṇṇāyakkar's younger brother Valappa-daṇṇāyakkar,—the great praśāyitta, daṇṇāyakkar, the inhabitants of Periya-nāḍu in Kaivāra-nāḍu, Varada-Pemmi-ṣeṭṭi's sonttan, Kēttai-gāmuḍan and others, seem to have made a grant to the descendants ofguttan's son vīra-Pammaṇan, who died at Ānaiyūr-puram in Kaivāra-nāḍu of Nigarili-Śōḷa-maṇḍalam.

This is to continue as long as the moon and the sun endure. He who injures this charity shall incur the sin of having killed a cow on the banks of the Ganges. He shall be the paramour of his own mother.

The signatures of daṇṇāyakkar and of the inhabitants of Periya-nāḍu in Kaivāra-nāḍu.

54

Date ? 1685 A. D.

The feet of Tiruveṅgaḷanātha are the refuge.

Be it well. (On the date specified), the mahārājādhirāja rāja-paramēśvara vīra-pratāpa,—worshipper of the lotus feet of the master of the universe and of myriads of worlds, the ancient Purushōttama, the god Venkaṭēśvara,—of the Bhōsala-vaiṣṇa, Śembhōji-Rāja's son Malukōji-Rāja, granted for the god Tiruveṅgaḷanātha, free of all imposts, the Āvalambagiri village, belonging to Kaivāra-sthala, in the Kōḷāla-śīme, one of the seven nāḍs attached to the Hosā. .lu-chāvaḍi during the government of Śivāji-Rāja-mahārāja,—which the illustrious Chetrapati Śivāji-mahārājādhirāja had granted to Malukōji-Rāja as a *mirāsi*.—Regulations for the great car festival. Apparently also a grant of Koṇḍarahalli, a hamlet of Āvalambagiri, for some service at Yērukālave. Imprecation.

¹⁾ The Śaka year given is 4485 and the Kali year 1485 — a curious interchange. Both the years are clearly wrong, as the inscription is of the time of Ballāḷa III.

55*Date 1533 A. D.*

(Nāgari characters.)

May it be prosperous. Be it well. (On the date specified), when the mahārājādhirāja rāja-paramēśvara vīra-pratāpa Achyuta-Rāya-mahārāya was ruling the kingdom of the world:—Sāṇi Padumappa-Nāyaka's son Chinnappa-Nāyaka and others (named) granted, for the . . of the temple of the god Tiruveṅgaḷanātha, a dharma-śāsana as follows;—in the Kōḷāla-śime the Sālahaḷḷi village, and in Ālavaḷḷi the Sumantahaḷḷi village, were granted (with directions which are effaced).

56*Date 1524 A. D.*

(Nāgari characters.)

The inscription is much effaced. It records grants for the god Tiruveṅgaḷanātha by, in order that merit might accrue to Kṛishṇa-Dēva-mahārāya.

57*Date 1527 A. D.*

(Nāgari characters.)

A similar grant, much effaced.

58*Date 1551 A. D.*

Similar to the above.

60¹⁾*Date 1532 A. D.*

(This and the following inscription are mostly gone.)

(Tamil)—While the mahārājādhirāja rāja-paramēśvara vīra-pratāpa śri-Achyuta-Dēva-Rāya-mahārāya was ruling the earth—

(On the date specified), his dependent, Timmapa-nāyaka, son of nāyaka, granted, on the holy day of Gōkula-asṭami, with presentation of gold coins and pouring of water, in the presence of the god Tiruveṅgaḷanātha of Ālambagiri, certain lands (specified) with all rights (named) to Giribhaṭṭa's

¹⁾ This and the following inscription are in the Kannaḍa language, though written in Tamil and Grantha characters.

son *archak* Timmā-bhaṭṭa, of the Gautama-gôtra andda-sûtra, a follower of the Yajuṣ-śâkhâ. The lands were to be enjoyed by Timmā-bhaṭṭa and his descendants for as long as the moon and the sun endure.

Of making a gift and maintaining (another's gift), maintaining (another's gift) is superior to making a gift; making a gift secures *svarga*, [but] maintaining (another's gift), the eternal abode.

He who confiscates land etc.

Land given to a Brâhman is an only sister to all the kings in the world: neither to be enjoyed nor taken in marriage.

Oh king Râghava! I have lived through seven *kalpas*, but have neither seen nor heard of a man who confiscated what had been given by himself . . .
.....

61

Date ? about 1330 A. D.

(Tamil)—The mahâ-maṇḍalêśvara, Tribhuvanamalla, seems to have made a grant of land for the god Tiruveṅgaḷanâtha of Âlambagiri, in order that religious merit might accrue to him. This is to last as long as the moon and the sun.

62 a

Date 1519 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vîra-pratâpa vîra-Kṛiṣṇa-Râya-mahârâya was ruling the kingdom:—a grant of a village in the Hosûru-śime seems to have been made by Bôchana-Nâyaka. (The inscription is much effaced.)

63

Date ? 1720 A. D.

(Telugu)—śri-Râma. The feet of Venkatêśvara are the refuge. (In the year specified), Sakunôji-Râya made a grant to Manôji-panḍita.

64

Date about 1280 A. D.

(Tamil)—During the rule over the earth of Dushtarâditya Râja-Nârâyana Brahmâdirâjan —

Mallikârjuna-šetti, having purchased (some land) after making full payment in gold, granted the same as *dēvadāna* for the god Mallikârjunam-udaiya-nāyanâr of Muruṅgai-malai.

(Usual final imprecatory sentence.)

65

Date 1575 A. D.

Be it well. (On the date specified), in the presence of the river Kāvêri, when the rājādhirāja rāja-paramēšvara, master of the eastern western southern and northern four oceans, vira-pratāpa vira-Šrī-Raṅga-Rāya-mahārāya was ruling the empire of the world:—of the fourth gōtra, Sugatûr Dēva-Gauḍa's grandson, Tammappa-Gauḍa's son, Tamma-Gauḍarayya (made some grant, effaced).

68

Date 1378 A. D.

(In the year specified), at the time when Hariyappa-Oḍeyar was ruling the kingdom:—Kākatti Bembarasa's (? son) Yara-Nāyanṇa had the sluice fixed to the Rāyasamudra (tank). To Kākatti Agati Bairōja's son Nāḍōja for doing the wood and iron work and to those who shared in making the sluice, 5 koḷagas of rice land will be given.

70

Date 1130 A. D.

(The first portion of this inscription is gone.)

(Tamil)—In the 12th year of the reign of Kō-pParakēšaripanmar, *alias* the emperor of the three worlds šrī-Vikkirama-Šōḷa-Dēvar, who —
 while his sceptre went and swayed over every region, while the cruel Kali disappeared and true virtue flourished, while Kalingam was destroyed and Kaḍal-malai was ? conquered, and while his single umbrella cast its shade over — caused the wheel of his authority to roll and was graciously seated on the throne of heroes along with his queen Mukkô-kkiḷān-aḍigal.—

Irugan, *alias* Gaṅgai, son of Ponnambala-kkûttan, *alias* Gau-gaiṅḍa-Šōḷa-Brahmamârāyan, the gâmuṅḍa of kuṇi-nāḍu in Nigarili-Šōḷa-maṅḍalam,

75

Date 1360 A. D.

(Tamil)— During the rule over the earth of the mahâ-maṇḍalêśvara, destroyer of hostile kings, champion over kings who break their word, śri-vira-Bukkanna-uḍaiyar —

(On the date specified), we—the mahâ-sâmantâdhipati Śipati-nâyakka's son Šoṇṇeya-nâyakkar and the inhabitants of Ambadakkî-nâḍu, including the superintendents of the nâḍu, Pâpa-cheliyar, Šokki-šiyar and others (three named)— granted certain lands (specified), as a *kudaiṅgai* exempt from taxes, to Šânâṇḍai, son ofšiyar. This . . . is to continue as long as the moon and the sun endure.

The signature of the inhabitants of the nâḍu — Šeṭṭêsuram-uḍaiyâr.

The signature of Nâyakkar—Allâlanâtan.

The writing of Nilappar, the accountant of the nâḍu.

76

Date 1360 A. D.

(Tamil)— During the rule of the same king, the same men made on the same date another grant (*details gone*).

77

Date ? about 1000 A. D.

Be it well. When Paṇḍamayya was in Âlaṭṭa,— the son of the Sembu-Dêvânvaya, Mirâri, on the cows being carried off, died. Written by Kâlâchârî.

78

Date 1121 A. D.

(The middle portion of this inscription is gone.)

(Tamil)— In the 3rd year of the reign of Vikkîrama-Šôḷa-Dêvar —
 Nâṭṭu-Muttaraiyan having gone a hunting . . .
 . . . boar Nâṭṭu-Muttaraiyan set up this stone.

81

Date 1413 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vira-Harihara-Râya's son Dêva-Râya-mahârâya was ruling the kingdom of the world: — the great champion over three kings, Balavânka Añkiya-Nâyaka's son Timaya-Nâyaka, for the decorations and illuminations of the

god Râma of Vadigihalli, made a grant of Kattarikuppe in Ambattakki-nâd belonging to us, with ali rights (specified). Imprecations.

82

Date 1576 A. D.

May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêšvara vîra-pratâpa Sadâšiva-Râya-mahârâya, seated on the jewel throne, was ruling the kingdom of the world:—to the Voḍigehalli sênabhôva Hiriyannarasa's son Kemparasayya and to ... Lakkoḍeyar's agent Haridêva was given

83

Date 1179 A. D.

(This inscription is gone in parts and the meaning of some portions is not clear.)

(Tamil) — Be it well. Šeṭṭi-dêvan — whose arm was embraced by the goddess of the red lotus flower (Lakshmi) which was full of honey; who was the son of Vindai (? Durgâ) residing in the forest; who was the champion born in the line of the god of the lotus flower (Brahmâ) which was not frequented by the flower-seeking bees; who was of the Kaundalya-gôtra; who was [the lord] of Kaivâra-nâdu in which --having entered the paddy-fields on all sides, scattered in every grove of the *champaka* trees and associated with spread around and grown high — entered the ponds filled with red lotus flowers; who was holier than the Gaṅgâ which.; who was the son of Aṅgai-mugil-amudan, the lord of champions; who was a Brâhman; who cherished the path of Manu on this great earth;; who was the Duṭṭarâditta and Durkkula-nakula; and who was the Piramâdirâyan with his fame spread all over the earth which is supported by the serpent —

Šeṭṭi-dêvan—built a beautiful stone temple with a *mantapa* in front of it, which was to the liking of the lord of the Silver Mountain (Šiva), who could be seen neither by Vishṇu reclining on the banyan leaf nor by the god of the lotus flower (Brahmâ), at Vidirachcheṭṭu, which resembled the sea on account of the joyous buzzing of swarms of bees in the flower-gardens (several flower plants named) and groves around; [set up] the god (on the date and at the auspicious moment specified), while rejoiced, while was seated feet of many Brâhmans, while the ascetics the name Šeṭṭiecharam, while the holy adored the god, standing in all the eight directions which they illuminated like beautiful lamps, while the earth brought forth plenty, while the great vêdas flourished, while the sky poured down

showers, and while the cruel Kali vanished; gave, with pouring of water, tax-free land to the famous Brâhman, Râjarâja-bhaṭṭan, of the Kauṣika-gôtra, for conducting the worship of Paśupati (Śiva); engraved [the grant] on stone; conferred the *mâdâpattiyam* of the temple on Tillai-ppirân Arivâḍattây-âṇḍârar of Koṅgar-Kôḍimaṅgalam, *alias* Šôlan surrounded by fragrant groves; granted inalienable extensive lands to provide for the playing of musical instruments before the indescribable Para-Śiva; gave for the rider on the furious bull (Śiva) an ornamental plate weighing 5 kaḷaṅju of gold and vessels etc. which were of the same? make, weighing 100 *palam* of bell-metal; granted the oil of two oil-mills for burning 10 lamps at the three times of the day; and made a grant of certain lands (specified) for the god.

After he had made these immense charities — Numberumâl, *alias* Aḷavili Ariṅān, a Brâhman of dalûr, praised by learned men, of sweet speech, a firm devotee of the god who wears the *tulasi* garland on his breast (Vishṇu), and a wise giver of gold, wrote this, after hearing what the maṇḍalika of the three nâḍu, praised by those versed in the three forms of Tamil, fame talked about in many assemblies, a mine of, the holy one with a liberal hand, the Duṭṭar-gaṇḍan (champion over the wicked), vouchsafed to order.

Further, Piramâdirâyan-Šeṭṭi of unfailing promise, who was as liberal as the rain-cloud, having conferred, with the approval of many holy persons, the title of Irâyâšâri on Šaṅkara,— who was wise, merciful, rich and famous, and who made faultlessly and symmetrically the image of Aran (Hara), whose feet could not be seen even by the ancient vêdas, and the temple;—also granted certain (specified) lands to him.

These charities are to continue as long as the moon and the sun endure

84

Date 1290 A. D.

(Tamil)— In the 36th year of the reign of (with usual Hoysala titles) śri-vira-Râmanâtha-Dêvar —

(On the date specified), the champion over adulterers (*sitaḡara gaṇḍan*), Mallaya-nâyakkan, son of the maṇḍalika of Âvaniya-nâḍu, granted certain lands (specified) for the god Šeṭṭiśvaram-uḍaiya-nâyanâr.

(Usual final imprecatory sentence.) He who levies either of the two taxes (named) in the dēvadâna lands of this god shall be the paramour of his own mother.

85

Date ? about 1230 A. D.

(Tamil)—vaiyiri-šiyau's son Šânânđai caused to be set up the god Īśva[ra]-dēvar. The maker [of the image] was Perumâ-ppillai, grandson of Irāšāšāri.

86

Date 1403 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalēšvara, subduer of hostile kings, champion over kings who break their word, rājādhirāja rājā-paramēšvara vīra-pratāpa Harihara-mahārāya was ruling the kingdom of the world:—his house chief . . . —in order that long life, health and increase of wealth might be to the house minister Varadappa,—set up at an auspicious moment the goddess Durga of the river of Kayivāra, which is Êkachakra-nagara,—and for the offerings to the goddess so set up, granted lands (specified). Imprecations.

87

Date 1538 A. D.

May it be prosperous. Be it well. (On the date specified), when (with usual titles) Achyuta-Rāya-mahārāya on his righteous throne was ruling the kingdom of the world:—to Chivanā-bhaṭṭa's son Rāmā-bhaṭṭa,—during the management of Dhammathāsēni Jāmarasa's son Bhāskara-dēva,—Šākārasa's son . . . , in the villages belonging to the god Bhīmēšvara, set up by Bhīmasēna in Êkachakrapura, otherwise called Kayvara, and worshipped in the Dvāpara-yuga, granted certain payments (specified), to provide for the offerings, decorations and festivals of the god. Imprecations.

This śāsana was set up during the management of Viramarasa.

88

Date 1294 A. D.

(Tamil)—In the 40th year of the reign of (with usual Hoysaḷa titles) Poyšaḷa-vīra-Rāmanāda-Dēvar —

1— the great minister, a Yāma-rāja to maṇḍalikas, the fearless lord, champion over the three kings, Šikka-dēva-daṇṇāyakkar Aṇṇāmalai-dēvar—, having instituted, for the benefit of the king's sacred body, a festival on the day of the star under which the king was born in the month of Šittirai, to provide for this festival for as long as the moon and the sun endure, and with

the condition that the balance, after meeting without stint the expenses of the festival, should be devoted to the sacred service of Mudaliyâr, granted (on the date specified), with pouring of water, for as long as the moon and the sun exist, certain lands (specified), as a sarva-mânya, including the trees over-ground, the wells underground, water-courses, open grounds etc., together with all kinds of rights and taxes (many named), for the god Bhîmîšvaram-udaiya-nâyanâr of Kaivâram in Kaivâra-nâdu of Nigarili-Šôla-maṇḍalam. Having caused to be planted the sacred trident [of Šiva] in Nâyanpaḷli, and having caused [the grant] to be engraved on stone in the *pañchâṅgam*, I granted [the above lands], as tax-free temple property, for the benefit of the king's sacred body and for the success of his arm.

If there be any one who violates this charity, he shall not only incur the sin of one who has killed a tawny cow on the banks of the Ganges, but also be a traitor to his master, to his king and to his guru. May virtue be victorious. This is the signature of Aṅṅâmalai-dêvan.

89

Date 1344 A. D.¹⁾

(Tamil) — For the success of the sword and arm of the mahâ-maṇḍalêšvara Ariara-Râya's son Bukka-Râya, we, Varandarum-perumâl of and, remitted (from the date specified) certain taxes (named) in the dêvadâna villages (named) of the god Bhîmîšvaram-udaiyâr of Kaivâram in Kaivâra-nâdu of Nigarili-Šôla-maṇḍalam. (Usual final imprecatory sentence.)

90

Date 1346 A. D.

(Tamil) — (On the date specified), we — the Aṅṅan-ankakâra-tTuṭṭarâditta Râja-Nârâyaṇa-Brahmâdirâyar, *alias* . . . vâši-nâyan's son Šutti-nâyan, and . . . ya-nâyakkan's son Šoṇṇiya-nâyakkan — remitted, for as long as the moon and the sun endure, all the taxes (several named) in Šalandayanpaḷli which had continued as a dêvadâna village of the same god. (See previous No.)

(Usual final imprecatory sentence.)

91

Date 1284 A. D.

(Tamil) — In the 30th year of the reign of (with usual Hoysaḷa titles) (Râmanâda-Dêvar] —

¹⁾ The Kali year corresponding to Târâṇa is given as 4449. But Târâṇa = 4445.

(On the date specified), I, Kaḍai-ehcheṭṭi, one of his ministers, granted Vaiyirakkūr of Kaivâra-nâḍu for the same god (see previous No.), after having set up [stones marked with] the trident at the four boundaries and engraved [the grant] on stone in

92

Date 1284 A. D.

(Tamil) — (On the date specified), I, Mâman-aṅkakâra Dushṭarâditya Râja-Nârâyaṇa-Brahmâdhirâjan, *alias* Gaṅga-pperumâ], granted
..... and caused to be set up [stones marked with] the trident. This is the charity ofba-râyan. (Usual final imprecatory sentence.)

93

Date ? about 1284 A. D.

(The first portion of this inscription is gone.)

(Tamil) — granted, having engraved [the grant] on stone and caused to be set up [stones marked with] the trident. (Usual final imprecatory sentence.)

94

Date 1375 A. D.

(Tamil) — While the mahâ-maṅḍalêśvara, destroyer of hostile kings, champion over kings who break their word, lord of the four oceans, śri-vira-Kampaṇṇa-uḍaiyar's son Jommaṇṇa-uḍaiyar was ruling the earth — (On the date specified), the great minister Dêvaṇṇa-uḍaiyar along with the inhabitants of Kaivâra-nâḍu, having, in order that religious merit might accrue to his father Īśvara-dêva, instituted a festival for the god Bhîmîśuram-uḍaiya-nâyanâr of Kaivâram, granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), including the trees overground and the wells underground, together with many taxes (a long list given) — among which may be mentioned Kampaṇṇa-uḍaiyar's present (*kâṇikkai*), Jommaṇṇa-uḍaiyar's present, the good oil, the good cow, the good bull, the good she-buffalo, and the tax on shoe-makers — for defraying the expenses of the above festival.

95

Date 1362 A. D.

(Telugu) — Be it well. (On the date specified), when (with usual titles) vira-Bukkappa-Voḍeyar's son Kampaṇṇa-Voḍeyar was ruling the kingdom of the world: — Balumanne-Râjalu of his city, — by order of the mahâ-maṅḍalêśvara,

guardian of Tumbala, (with various epithets), Salarāṇa-Dēva Nilakki-Rāja's son Rāchaya-Dēva-mahārāja,—with all the farmers and subjects of the great Kayivāra-nāḍu, and adorned with all names and titles, all of both (sects of) Nānā Dēśis in Pekkunḍra, and of the eighteen castes, established a fair at Kayivāra,—and as *paṭṭaṇa-sāmi* of the fair, appointing Mārappa-Ṣeṭṭi's younger brother Periya-Nāyana, made a grant of land (specified) for him, free of all imposts. Imprecations.

95a

Date 1414 A. D.

May it be prosperous. Be it well. (On the date specified), when (with usual titles) Harihara-Rāya was ruling:—a grant for the god Amara-Nārāyaṇa of Ēkachakrapura, which is Kayvāra (*much effaced*).

96

Date 1265 A. D.

(Tamil)—For the god Amara-Nārāyaṇa-pperumāl, set up by Ṣelvāṇḍai-dēvar, I, Rāja-Nārāyaṇa-Brahmādhirājan, *alias* Gaṅga-pperumāl, granted (on the date specified) certain lands (specified) for as long as the moon and the sun endure. (Usual final imprecatory sentence.) Those that maintain this charity will obtain merit.

97

Date 1258 A. D.

(Tamil)—(From the date specified), we—the Dusṭarāditya Rāja-Nārāyaṇa-Brahmādhirāyas, Gaṅga-pperumāl-dēvar,-dēvar and Amarēśvara-dēvar—granted, with pouring of water, for as long as the moon and the sun endure, certain lands (specified), as a *tiruvīḍaiyāṭṭam*, for the god Amara-Nārāyaṇa-pperumāl of Kaivāram.

98

Date 1285 A. D.

(Tamil)—Having seen a *sāsana* to the effect that Tānatūr with its four boundaries had formerly been granted as a *tiruvīḍaiyāṭṭam* for the god Amara-Nārāyaṇa-pperumāl of Kaivāram, I, Māman-aṅkakāra Dusṭarāditya Rāja-Nārāyaṇa-Brahmādhirāyar, *alias* Gaṅga-pperumāl, granted (from the date specified), with pouring of water, for as long as the moon and the sun exist, the remaining wet and dry lands with their four boundaries, after excluding the *dēvadāna* of the local god, in my ? share of this village, for the above god.

99

Date 1286 A. D.

(Tamil)—(On the date specified), I, Aiyyan-aṅkakāra Dusṭarāditya Rāja-Nārāyaṇa-Brahmādhirājar, *alias* Vāsudēvar, granted, with pouring of water, as a *tiruvīdaiyāttam*, for the god Amara-Nārāyaṇa-pperumāl, the remaining wet and dry lands up to their four boundaries, after excluding the dēvadāna of the local god, in my share of the village of Tānatūr. May there be prosperity. (Usual final imprecatory sentence.) Hariḥ.

100

Date 1285 A. D.

(Tamil)—[In the 31st year of the reign of (with usual Hoysala titles) śrī-Rāmanāda-dēvar]—

I, perumāl, one of his ministers, having seen a *sāsana* to the effect that [the lands] in Tānatūr of this nāḍu had been granted as a *tiruvīdaiyāttam* for the god Amara-Nārāyaṇa-pperumāl of Kaivāram, [granted] (on the date specified) the wet and dry lands in my share of Koṇḍaṅgulī-ppaṅgu

101

Date about 1250 A. D.

(Tamil)—During the rule of Aṅṅan-aṅkakāra-tTuṭṭarāditta Brahmādhirāyar, *alias* Śelva-Gaṅga-dēvar of Kaivāram in Nigarili-Šōla-maṅḍalam —

I, Kumarāndai Tiruvālar, granted for the god Piḷḷaiyārar, set up by me, certain lands (specified, with boundaries) which I had purchased after making full payment in gold. (Usual final imprecatory sentence.)

I gave the lands for the god Purr-idan-goṇḍār (the god who has taken his abode in the ant-hill), *i. e.*, Subrahmaṅya.

102

Date 1286 A. D.

(Tamil)—(On the date specified), I, Aiyan-aṅkakāra Dusṭarāditya Rāja-Nārāyaṇa-Brahmādhirājar, *alias* Vāsudēvar, granted, with pouring of water, for as long as the moon and the sun endure, for the god Subrahmaṅya-dēvar of Kaivāram, the remaining wet and dry lands with their four boundaries and the ponds, after excluding those set apart for the ? repair-fund, in the village of Tannāpaḷli May there be prosperity.

103

Date about 1250 A. D.

(Tamil)—I, Kumârandai Tiruvâlan, one of the Vaiyiṣiya-Vāṇiga citizens of Tiruppâṣûr in Tonḍai-maṇḍalam, [the festival] on the day of Pûṣam (Pushya-nakshatra) in the month of Tai, for the god Piḷḷaiyâr, set up by me, among the Vaiyiṣiya-Vāṇiga citizens 3 uḷakku for every bullock-load of 1 bag of rice

107

Date about 800 A. D.

Šrî-Prabhumêru-Pôteva's son Elôya's son Avakhata fell in Araḷimullu and went to *svarga*.

109

Date ? about 800 A. D.

Be it well. When the cows of Koḷattûr were carried off, Savega Mududa recovered the cows and died. For him was granted land (specified).

110

Date ? about 1100 A. D.

(Tamil)—This is merely a fragment. It contains the two names Râjêndra-Šôḷa-gaṁuṇḍan and Mâraṣiṅgāṇḍai.

111

Date ? 1677 A. D.

Hazarat Khân-Sâhêb (in the year specified) for having the Perumâchana-haḷli tank constructed, granted to Kṛishṇappa land (specified) as a *kattu-kodige*.

113

Date ? about 1260 A. D.

(The first portion of this inscription is gone.)

(Tamil)—We,, granted, as a *kudāṅgai*, to Šavuṇḍan Šuravannalai of Kaivâram,, after excluding tax-free temple lands and lands granted to Brâhmans (*baṭa-virutti*). This shall be his property for as long as the moon and the sun endure.

114

Date 1393 A. D.

Be it well. (On the date specified), when (with usual titles) vîra-Bukkanna bhûpâla's son vîra-Harihara-Râya on his secure throne was ruling the kingdom of the world:—in order that that king's general, champion over Khantikâra-Râya, Nâganña-Vodeyar might obtain his desires, and that Dêpanña-Vodeyar's son Nâganña-Vodeyar might obtain all increase of wealth, — that Nâganña-Vodeyar's ministers, of the Śrīvatsa-gôtra, . . . (*rest illegible*).

115

Date about 750 A. D.

Be it well. When Śrîpurusha was ruling:

116

Date about 890 A. D.

Be it well. When Mahêndrâdhirâja, falling upon Gaᅅga, put him to flight,—Attannara, placing all the ? wanderers ? crowded into Morappûr, died.

117

Date 1289 A. D.

(Tamil)— In the 35th year of the reign of Poyśaᅅa-śrî-vîra-Irâmanâ-Dêvar — (from the date specified), I, Aiyyan-aᅅkakâra-tTuᅅᅅarâditta Irâja-Nârâyaᅅa-pPirâmâdirâyaᅅa Gaᅅga-pperumâl, granted to our *guru* Śakala-Śiva-panᅅitar [the village of] Mâdirakkal, as a sarva-mânya. I also set up a stone This is to continue for as long as the moon and the sun exist.

118

Date 1010 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, of one word, boon lord of Kâᅅchî-pura, śrîman Noᅅambâdhirâja Chôrayya was ruling the kingdom:—Baᅅalchôra Noᅅamba-ᅅeᅅᅅi, having received Kolatûr *kaᅅnâᅅ* from Nanniya-bhûpa, his son Jêbayya, in the ruin of the Keyamaᅅgala village, fought and died. The Śaka year 933 Sâdhâraᅅa was then current, the 27th of Mummadi-Chôᅅa's reign,—when his elder brother set up this stone in Nelligere. Nirgunda-seᅅᅅi erected the stone.

119 to 122

Date about 1000 A. D.

Memorials to men who died fighting for cows that had been carried off.

123

Date 1010 A. D.

Be it well. (On the date specified), ? Padumpayya pierced the horse, and died in the battle. For him a grant (specified) was made. Imprecation.

124

Date about 890 A. D.

Be it well. When Nolambâdhirâja was ruling the kingdom of the world;— some man died in battle, and the Seventy-two made a grant for him. Imprecation.

126

Date about 1030 A. D.

(Tamil)—This contains only a fragment of the historical introduction given in Kolar 109 *a*.

Râjendra-Chôla's time.

126^a

Date about 800 A. D.

Be it well. When ? according to Chôla's word,— 's son Elattûr . . . was ruling,— . . . upon Kâñchi, the leader of the army in the war of Kayvâra-nâd, Ambala granted laud in Bayiramañgala. Imprecations.

Kambi Ūra wrote it.

126^b

Date about 800 A. D.

Be it well. Viñnu-Gôvarasa, for the son of Duggamâra's army . . . made a grant. Imprecations.

Kambi-Ūra wrote it.

128

Date ? 1687 A. D.

Virappa of the Basavêšvara-dêva sâmpradâya had this temple built (in the year specified).

133

Date ? 1708 A. D.

(In the year specified), Adina-gauḍa had the Guṭṭabaḷli tank made.

134

Date ? about 1500 A. D.

Be it well. The priest of the god Bhīmēśvara,—sole lord of all worlds, dwelling in Ēkachakrapura, the Liṅga worshipped by the Pāṇḍavas — Nāḍāṇḍa-jīva, made a grant for the god.

138

Date about 1030 A. D.

(Tamil)—During the rule over the earth of Rājēndra-Śōḷa-Dēvar —

The Munivar-āditta Malai-Mundai-araiṣar's son Śelva-araiṣar, of race, caused to be built Śelva-śamuttiram and had a sluice made to it. The lands irrigated by this tank He who destroys this śāsana shall incur the heinous sin of having destroyed tawny cows, Varaṇa-rāsi and Brāhmins. He shall be the [husband] of his own mother

143

Date ? 956 A. D.

(On the date specified), when, entitled to the band of five chief instruments, of the Pallavāuvaya, favourite of earth and fortune, glory of the Pallava-kula, of one word, Noḷambādhirāja Nolapayya was ruling the kingdom of the world:—Rāchāla Pompala Chelva's younger brother Muddayya, sun of Eḡeyamma's archers, recovering the cows, died. For him Dilipayya made a grant.

147

Date ? 1657 A. D.

(In the year specified), when the mahā-maṇḍalēśvara ? Annadāna-Bāḍi was ruling the kingdom of the world:—Mariappa, son of Dēvaṇṇa, son of Muttarasa of Guḷḷabaḷli in Hoda-nāḍ in his government, had this *dīpamāle* pillar made; and Mariappa's two sons Dēvaṇṇa and Mariappa set it up.

150

Date 1614 A. D.

(Telugu)—Be it well. (On the date specified), the mahā-nāyaṇṇa Gaṅja-gūḷi Pāpi-Nāyini Chinna-Nāyini granted to Basa-seṭṭi's . . . Pōli-seṭṭi a *kattu-kodagi daśavanda*.

151

Date ? 1570 A. D.

(Telugu)—Obeisance to Râmânuja. Be it well. (On the date specified), to Gavvipaḷi in . . . sthala, — which Sadâśiva-mahârâya granted to Sûri-China-Tammappa,—giving it another name of Kṛishṇâpura, it was made over to Bhaṭa . . . with all rights (specified). Imprecation.

152

Date 1511 A. D.

(Telugu)—Be it well. (On the date specified), Saṅkapalli Veṅgaḷi's son Tipa-Nâyini,—in order that *dharma* might be to Viraya-daṇṇâyaka-Voḍeyar,—made over to Virañṇoḍeyar, free of all imposts. Imprecation.

153

Date about 1000 A. D.

Be it well. When the capturer of Gaṅge, Râjendra-Chôla-Dêva, was ruling the kingdom of the world:—on the sun of the Kola-munis, sun of Kayvâra, Chelvarasa's son Male..going to *sarga*,—pleased with this *maṭha* his son Chelvarasa had made, he granted for it land (specified) under the Maṅga-taṇḍaḷi tank. Imprecations.

155

Date 1616 A. D.

(Telugu)—Be it well. (On the date specified), when Suguṭûr Mummaḍi-Tammaya-Gauni (was ruling),—Gaṅgi-Nâyudu granted for Avagauni-Chinnâgaya a *rakta-godugi*.

156

Date ? 1708 A. D.

(Telugu)—(In the year specified), Raṅga-Rau-ayya's agent Basavayya granted a *mânya* to Tâtapa-gauḍa.

157

Date 1442 A. D.

(In the year specified), in the time of Dêva-Râya-mahârâya,—and the time of Muḷavâgil Mâdaṇṇâyaka,—Harihara-Râja-mahâ-arasu made a grant of Basava... iu Maṅgalabhûri-sthala. Imprecation.

SRINIVASPUR TALUQ.

1

Date ? 1569 A. D.

May it be prosperous. (In the year specified), Mârappa-Nâyaka's son Tipaṇa-Nâyaka granted to Bâpanam Timmeya-Nâyaka's son Dêreya-Nâyaka a *kattu-kodage* śāsana as follows:—Below the tank in the Kôvandam valley of Koṛanelli, to the east of your Pâpanahaḷḷi, belonging to our office of Nâyaka, we grant you the lands (specified). Tippaṇa-Nâyaka's writing.

3

Date ? about 1250 A. D.

(Tamil)—I, of Kuḷandâr, granted certain lands (specified) for the god chchiram-uḍaiya dēvar of Kuḷandâr in Puda-nāḍu of Nigarili-Śôla-maṇḍalam.

5

Date about 780 A. D.

Be it well. When,—born in the family of Mahâvali, having made Paramêśvara, worshipped by all the three worlds, the lord of gods and demons, his door-keeper,—śrî-Mahâvali Bâṇarasa was ruling the kingdom of the world:—Manasûr Araḷi-Kaype's son Prabhu-Kaype, the spring (season) to valour, the express image of a champion, Viyaḷa Vijyâdhara,—by order of his commander Prabbumêru,—pursning the Dâmarigas, smote them. And it being no suitable place for a horse, he then dismounted from his horse, and smiting them on foot, made a pile of them, and fell. For him was given, as a *bâl-galchu* Kulanellûr, free from all imposts. Imprecation.

6

Date about 780 A. D.

Be it well to him, the king śrî-Vikramâditya Jayamêru, having the famous name Bâṇa-Vijyâdhara from (other) kings.—When śrî-Mahâvali Bâṇarasa was ruling the world:—Of great beauty, brave as Hanuman, in valour the great Mêru, Pokkiṛi Voradoga-Râja,—by order of his commander Prabbumêru,—

Handwritten text in an ancient script, likely Grantha or Tamil, arranged in approximately 12 vertical columns. The characters are highly stylized and densely packed. The text is inscribed on a dark, textured surface, possibly a stone or metal plate, and is oriented vertically from top to bottom.

GULGANPODE STONE (SP 6)

the whole of Kāḍuvatti's force having risen against him in Maviṇḍiṇru,—his own army being worsted and very much shaken,—he marched up in front (of the enemy), smote down among the chiefs, put them to flight, and fell. His own army, coming back, took up the fight. For him, on the birth of a son, was granted for a patrimony Madegūḷu and Biḷāde. Imprecation.

From this *dharmma* will be given to Dāvaṇa Perundavve five ploughs of rice land, free of imposts.

7

Date ? 988 A. D.

Victorious is the Boar, the manifested form of Viṣṇu, which dispersed the waters of the ocean, and bore up the peaceful earth on the tip of its strong right tusk.

Be it well. When, his name impressed upon all the world, the best of the many famous doorkeepers (*pratihāvar*), the śrī-pṛithvi-vallabha-mahārāja Noḷambarasa was ruling the kingdom of the world:—(in the year specified)¹, Noḷamba Jaya-goṇḍa (appears to have granted some place, of which the boundaries are given). This *dharma* of the Bidira-kula, the temple. . . .

8

Date about 1225 A. D.

(Tamil)—I, Śaṅga-nāyaga-ttēvan, a leading merchant of the great city of Kāñchi, built a tank and granted it, together with the crops, as a dēva-dāna, for as long as the moon and the sun endure, for the god Śittiśvaram-uḍaiyar in the ? capital (*paḍai-viḍu*) of Puḷḷa-dēva-maṇḍalikaṛ of Puda-nādu in Nigarili-Šōḷa-maṇḍalam. (Usual final imprecatory sentence.)

12

Date 1386 A. D.

Be it well. (On the date specified), when the mahâ-maṇḍalēśvara, subduer of hostile kings, champion over kings who break their word, the rājâdhirâja rāja-paramēśvara, master of the eastern southern western and northern four oceans, vira-Hariyaṇṇa-Voḍeyar's son Immaḍi-Hari-Rāya was ruling the kingdom of the world:— . . .Māreya-Nāyaka.made some grants as *keṛe-kodage* and *kaṭṭu-kodage*. Existing temple grants to continue according to former custom. Imprecations.

¹ The stone being broken, all that appears of the date is 90 in one line and *bbari* in the next, which indicates Śārvvari, but this does not coincide with any Śaka year ending in 90. Śaka 910 expired = Sarvvadhāri, and the *dha* may have been omitted.

This tank was built for 500 honnu. The artificers' work was chiefly done by Tillara Biṅgôja's son Chiṅṅôja.

14

Date about 1015 A. D.

(The first part is gone.)

... in the reign of [Râjê]ndra-Chôḷa-Dêva:—Be it well. Eṛeya-gavuṇḍa,—son of Arasigaya-gavuṇḍa, who took Belagaṭṭûr in Chôraya-Dêva's war,—when the cows were carried off and the women's waists were unloosed, fought and went to *sarga*. Maṅgapâleya-gâvuṇḍa set up this (stone).

15

Date ? 1689 A. D.

Be it well. (On the date specified, figures gone), the mahârâjâdhirâja, the Dêšamukhi Ghana-Šyâma-Râya's gumâsta Narasa made a grant of land (specified) in belonging to Dêšamukhi of the Ambâji-Kôlâla-šime, to Chaladagânahalḷi Ayge-gauḍa.

17

Date about 1015 A. D.

Be it well. When, the capturer of Gaṅge, Râjêndra-Chôḷa-Dêva was ruling the kingdom of the world:—the champion over those who have crushed many, champion to . . . , wrestler in battle, Nanniya Gaṅga,—Gaṭṭûr Arammarasa's son Uttama . . . , his son Prabhukarasa, his son Mâdalasa, his younger brother Mâcharasa's son Pudiyaṅṅa, granted land (specified) for the god Gaṅgêšvara. The *bittu* and *kattu* will belong to the tank. Imprecation.

18

Date ? 1708 A. D.

(Telugu)—(In the year specified), to the purôhita of the place, Subbâ bhaṭṭu,—Kari-Mâṅikya-Nâyini, in the country belonging to us, have granted, at the auspicious time of the Kṛishṇâsṭami, a gift of land (specified).

19

Date about 800 A. D.

Be it well. When Mayindam-arasa was ruling the kingdom of the world:—when Mara. . came rushing upon the nâḍ, Kîru-Paraviyoḍeyar, in the

presence of two of Gaṅga's servants, closing with Mallapari, fought and went to *sagga*. The champion over those who have crushed many, wrestler

Ānandūr Śrīkôṭi-āchāri made this.

20

Date about 750 A. D.

Be it well. When Śrīpurusha-mahārāja was ruling the kingdom of the world: — on the cows of Mandu-ūru being carried off, Perānkôva fell. For him was granted the Paditūpu rice land as a *netta-paḍi*. Imprecation.

21

Date about 1225 A. D.

(This inscription is gone in parts.)

(Tamil)—Puḷḷa-dēva-maṇḍalīkan seems to have made a grant of land for the god Nandiśvaram-ṇḍaiya-dēvar of Kalliyūr in Pudi-nāḍu of Nigarili-Śōḷa-maṇḍalam.

22

Date ? about 1225 A. D.

(Tamil) — Śōma[raśan] — son of Kēttaraśan, who was the son of Śōma[ra]-śan, who was again the son of Mumuḍi-Śōḷa-Gaṅgan, who was the son of Rājēndra-Śōḷa-Gaṅgar, who was again the son of Jayaṅḡḡa-Śōḷa-Gaṅgan — of Kalliyūr in Pudi-nāḍu of Nigarili-Śōḷa-maṇḍalam, granted certain lands (specified) for the god Mādēvar, and made over the same to the Śīva-Brāhmaṇas (named, with their gōtras) of the temple.

25

Date about 950 A. D.

Be it well. When Dilipa-Noḷamba was ruling the kingdom of the world:— Koṇḍala-gāmuṇḍa's daughter Annāri gave to Kāḍema-gāmuṇḍa the sluice which Annāri had caused to be made.

26

Date ? about 900 A. D.

Be it well. Nandi-Vemman, in the riot of Perbaṭṭa . . . , stabbing Aviya-poya, of pure merit, fell.

27

Date about 870 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīmat Noḷambādhirāja was ruling the kingdom of the world:—

Be it well. Entitled to the band of five chief instruments, the parama-bhaṭṭāraka, mahārājādhirāja paramēśvara, of the Âtani *mata* (or creed), delighting in the penances of the Śiva-śāstra, having the Bhagavat-pāda who came forth from the Pādhivāḷa village as his sole refuge, śrīmat Brahmā-Śivāchāryya — when Bidirūr brought down the greatness of Perbbaṭṭa,— Bideyita fought in the war, and died. For him the bhaṭṭāra gave rice-land (specified) in Iuḡiṇame . . . , free of all imposts. Imprecation.

28

Date about 920 A. D.

(All down one side is effaced.)

When ditya śrī-^[?A]ṇṇayya was ruling the kingdom of the world:— some one connected with the āchāryya's establishment died in fight and a grant was made for him. Imprecation.

29

Date about 900 A. D.

Be it well. When Ayyapa-Dēva was ruling the kingdom:— Bhāva, when ruling the kingdom of Śiva penance, on the cows of Perbbaṭṭa being carried off, died. Some grant was made ? for him, and to the servants of the five Mahants. This (? was made by) Kunnayya.

30

Date ? about 800 A. D.

Be it well. Entitled to the band of five chief [instruments], of pure descent, favourite of earth and fortune, Noḷamba, the merciful minded Chōḷu-Permma-naḷigaḷ, and Mayiuda,— these three, when ruling with the Kiṟu-toṟe (little river) as their boundary:— being angry that Kāḍuvaṭṭi had deceived him, Vallevarasa-Dēvaya attacking the eastern guardian Baruma rose upon Pāṇḍiya and penetrated to Pareyaṟūr. Vallevarasa, being filled with rage at it, waiting until the king had gone and his servants had gone, attacked Âneyūr, shooting (arrows), smote it, destroyed the elephants, and fighting, died. For him was given . . . , as a *bāl-gaḷchu*. Imprecation.

31

Date ? about 800 A. D.

Be it well. Ari-Pemarasa made a grant of land (specified) ? to Râmarâḍi. Imprecation.

35

Date 1732 A. D.

(Telugu) — (On the date specified), Tâḍigollâ Râmappa-Nâyini Râmappa-Nâyini caused to be written and given to Brâhmaṇapalli Irugaya a *mânya-śâsana* as follows:— Your younger brother Tôṭanna having .our business in Digavokôṭa,— in your village. . . .

36

Date 1288 A. D.

(Tamil) — In the 34th year of the reign of the emperor of the whole world, śrî-Poyśaḷa-vîra-Râmanâda-Dêvar — (From the date specified), I, Kêṣi-araśar of Viṇchunai, granted to . . . tâḍumiḍannai's son Śâma . . . of Kuranelli certain lands (specified, with details of boundaries) as a *batṭa-virutti*. (Usual final imprecatory sentence.)

37

Date 1713 A. D.

(Telugu) — śrî-Râma. Be it well. (On the date specified), purifier of the Achyuta-gôtra, the mahâ-nâyakâchârya Tâḍigollâ Râmappa-Nâyini's grandson, Raghunâtha-Nâyini's son, Râmappa-Nâyini granted to the 25 guru Brahmans of the Mallamâmbâ agrahâra a *śâsana* of a gift of land as follows:— In the Koyyaguriki land of the Gudagiri-śîme of the Pellagonḍa kingdom,— for Aḍavi-Chambukuriki, otherwise named the Mallamambâsamudram agrahâra, in the Bôyakâna of the Tâḍigollâ-Yêrukâluve-śîme belonging to our office of Nâyaka,— we grant the Kûtalanâyini tank and the new pond Liṅgani-kunṭa with all the dry and wet land pertaining thereto— at the time that our mother Mallayakka breathed her last.

38

Date ? 1731 A. D.

(Telugu) — (In the year specified), Râmappa-Nâyini Kadiripati-Nâyini granted a *mânya* to Mochcha-Vadanna's son Îra-Kadiriga.

40

Date about 900 A. D.

Be it well. śrī-Bijayittayya having risen upon Mādā-Mattarasa's (son) Polamma,— in the battle of Mūdekal, Gārava's servant Avadhira's son Chāta-guddi, and Pulikuṟaki Duggamāra his father-in-law, slew, and died.

43

Date ? 1752 A. D.

(Telugu)—śrī-Rāma. (In the year specified), the mahā-nāyakāchārya Tāḍigolla Raghunātha-Nāyini Rāma-Nāyini made a grant to Kālappa Bayapa-redḍi's son

48

Date ? about 1750 A. D.

May it be prosperous

(In the year specified, name gone), Kaliya-Māṇikyanāṅga (made a grant) of Nadimalapalli in the Yērukālave kingdom to Vāsavanta-Rāya

49

Date 1231 A. D.

(Tamil)—(Obeisance to) Hara. (On the date specified), I, Mākkōvai
 . . Varagūṇa-pprumāḷ, *alias* Puḷḷa-dēva-maṇḍalikan, son of Rāja-pati Śakki-dēva-maṇḍalikan of Puda-nāḍu in Nigarili-Śōḷa-maṇḍalam, ? made over
 . . . , for as long as the moon and the sun endure, the temple, together with panchāṅgam, of the god Tiruvāliśvaram-uḍaiyār, who has graciously taken his abode on the top of the hill at Kuranelli of this nāḍu. I also granted certain lands (specified, with details) for the above god. I had the temple and maṇḍapa repaired of this god and of the god Ulōkiśvaram-uḍaiya-nāyanār of old Kuranelli. Another grant of land (specified) for the god Tiruvāliśvaram-uḍaiyār. I had the repairs done at the instance of the Śiva-Brāhmaṇa who was the holder of the temple-land in Kuranelli-pparū

50

Date ? about 880 A. D.

When, entitled to the band of five chief instruments, glory of the Pallava-kula, śrīmat [? Nōḷamba-] Rāja was ruling the kingdom of the world:—and

Bhîma was ruling the . . . ne-nâd Three Hundred and the Podal-nâd Sixty;—
Śrīkaṇḍiyya of the Talnella-ratâ herds, when the cows were carried off, pene-
trating as far as . . . , died. For him was granted land (specified).
Imprecation.

52

Date ? 1629 A. D.

Be it well. (On the date specified), when the mahârâjâdhirâja râja-para-
mêšvara . . . Râma-Dêva-Râya-mahârâya was ruling the kingdom of the
world:—

54

Date 1395 A. D.

Obeisance to Gaṇâdhipati. Obeisance to the gurus.

Be it well. (On the date specified), when the mahâ-maṇḍalêšvara, subduer
of hostile kings, champion over kings who break their word, master of the
eastern southern western and northern oceans, vîra-Harihara-Râya was in
Vijayânagari, in the supreme enjoyment of the mercy of the god Virûpâksha
and the favour of Vira-Lakshmi, ruling the kingdom of the world:—and
that king's son Immaḍi-Bukka-Râya was in Muḷuvâyi, in the supreme
enjoyment of the mercy of the god Sômayya, ruling the kingdom of the
earth:—in the days when in that Muḷuvâyi kingdom, in the Hodali village of
the Bilusone-nâd, Mâcha-gaṇḍa's son Mârappa's (son) Chinnaṇṇa was exer-
cising control in that Hodali village,—in order that merit might be to his
father Mâcha-gaṇḍa and his mother Maleyakka,—he set up for (the god)
Vighnêšvara a *dîpamâle* stone pillar, to continue as long as sun and moon.

Kaṭṭige Nâgappa and the Bilusone-nâd prabhu, Tiṇṇala Chokkappa,
assisted in this work of piety.

Imprecation. Piṅgaṇa's son Piṅgaṇa's writing.

57

Date about 770 A. D.

Be it well. When Śrīpurusha-mahârâja was ruling the kingdom of the
world;—and his son Duggamâra Ereyappa was ruling the Kovalâla-nâd Three
Hundred, the Gaṅga Six Thousand, . . . taya-nâd, Panne-nâd, Belattûr-nâd,
Vimala . . . , the Pulvaki-nâd Thousand, the Bepôdu Thousand, and the Mu-
. . . -nâd Sixty;—and Śrīvallava was ruling Ko. . . ;—Śrīvallava having made
petition,—for the *bhatîra* of Kerâ. . . Toṇḍišvara, Duggamâr E[reya]ppa
granted land (specified).

58

Date about 930 A. D.

..... Be it well. When, entitled to the band of five chief instruments, of the Pallavânvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīmat Bīra-Noḷamba was ruling the kingdom of the world:—from fighting Kandaya, Baṭṭamarasa's (? son) Mendamarasa (rest unintelligible or effaced).

59

Date about 985 A. D.

Be it well. When,....supreme lord of Kōlâḷa-pura, Rakkasa-Gaṅga Râchamalla was ruling the kingdom of the earth:—Puḷiga, ruling the Noḷambavâdi Thirty-two Thousand, granted Kâraṇaki for the Bitturallī tank. Imprecation.

60

Date about 1231 A. D.

(Tamil)—This inscription is mostly gone. It seems to record that Puḷḷa-dēva-maṇḍalikan along with some other man of Kuranelli made a grant of land to a Śīva-Brâhmaṇa of the Bahudhânya (Bôdhâyana) *sûtra* for the god Ulôkišvaram-uḍaiya-nâyanâr.

61

Date 1127 A. D.

(Tamil)—The Śaka year 1049.

In the 10th year of the reign of Kô-Pparakēšarivanmar, *alias* the emperor of the three worlds, śrī-Vikkirama-Šôḷa-Dēvar, who was graciously seated along with his queen Mukkô-kkiḷân-aḍigaḷ—

Vikkirama-Šôḷa-vīra-Nuḷamban, son of the maṇḍalika of Puda-nâḍu,.....
..... Muduvarayan Maṇayan, *alias* Râjēndra-Šôḷa....., the gâmuṇḍa of Puda-nâḍu in Nigarili-Šôḷa-maṇḍalam, caused a *vimāna* to be built.....
for the god Ulôkišvaram-uḍaiya Mahâdēvar of Kuranelli, presented a [golden] plate to the god and also granted certain lands (specified).....
.....

62

Date 1292 A. D.

(Tamil)—In the 38th year of the reign of the emperor of the whole world, śrī-Poyjaḷa-Irâmanâ-Dēvar — (From the date specified),.....Kura-[nelli] in Puda-nâḍu of Nigarili-Šôḷa-maṇḍalam.....

63

Date 1225 A. D.

(This inscription has neither beginning nor end.)

(Tamil)—(On the date specified), Rājāśraman Puḷḷa-dēva-maṇḍalikaṅ, *alias* Varaguṇa-pperumāl, son of Śakki-dēva-maṇḍalikaṅ, who was the original maṇḍalika of Puda-nāḍu in Nigarili-Šōḷa-maṇḍalam, seems to have made a grant for the god Tiruvāliśvaram-uḍaiyār on the hill of Kuraneli in Puda-nāḍu.

64

Date about 930 A. D.

Be it well. When, entitled to the band of five chief instruments, of the Pallavānvaya, favourite of earth and fortune, glory of the Pallava-kula, śrīman Bira-Noḷamba was ruling the kingdom of the earth:—Rising up against Sāntara, forming a troop of elephants, in the battle when he was afraid, fighting and attacking him, Baṭṭamarasa pierced him in a vital part . . and died. The clouds reverberated, and he was united with the celestial nymphs. For him was given . . . and set up this stone

65

Date about 765 A. D.

Be it well. When Śrīpurusha-mahārāja was ruling the kingdom of the world:—and Duggamāra Eṟeyappa was ruling the Kovaḷāla-nād:—Vejjape[? mm]arasa, when ruling Rōṇūr, bound a badge (of honour) as 'lord of the house' on Sagara Mikkāṇe, and gave him, free of all imposts, one kaṇḍuga of rice land. Imprecation.

72

Date 1751 A. D.

(Telugu)—(In the year specified), the mahā-nāyakāchārya Tāḍigoḷa Rā. . . Nāyini Rāmappa-Nāyini granted to Tuṇḍari Chinna-Kṛishṇappa a grant of a village

73

Date 1751 A. D.

(Telugu)—śrī-Rāma. (In the year specified), the mahā-nāyakāchārya Nija-Rāmanātha-Nāyini Rāmappa-Nāyini made a grant to Biru-gavuni.

74

Date ? 1733 A. D.

(Telugu)—(In the year specified), Tâdigôla Râmappa-Nâyini granted to Sâbi-reḍḍi land (specified), as a *suruga-mânya*.

76

Date 1767 A. D.

(Telugu)—Be it well. (On the date specified), the mahârâja râja Nâyini made a grant to Gâjala Chinnayya Koṇḍayya

77

Date 1767 A. D.

(Telugu)—Be it well. (On the date specified), the mahârâja râja Jai-Râvu Mallâri-Râvu (*rest illegible*).

80

Date ? 1747 A. D.

(Telugu) — Be it well. (On the date specified), Tâdigôla Tirumalappa-Nâyini granted to Tippaya's son Timaya the Timmasamudram agrahâra.

81

Date ? about 1300 A. D.

(Tamil)—During the rule of Buvanêkamalla—maṇḍalika Kêśava-dêva — Puṇilûr-kiḷân Śivanâṇḍi-ṣeṭṭi built this tank. His son Puḷi-âlvan ? repaired it. (Usual final imprecatory sentence¹⁾.)

83

Date about 1750 A. D.

(Telugu)—(On the date specified), the mahâ-nâyakâchârya Kottapalle Raghunâtha-Nâyaka's Kadurappa-Nâyini made a grant of lands and tank (specified) at Muṅgânipalli.

84

Date ? 1754 A. D.

(Telugu)—(On the date specified), the mahâ-nâyakâchârya Kottapâlya Râma-Nâyini Nârasiṅha-Nâyini made a grant to .. kuṅku Dêviraya.

¹⁾ This is mostly in the Kannaḍa language.

85

Date ? about 900 A. D.

When, entitled to the band of five chief instruments, his breast embraced by, Vaidumba-mahârâja was ruling the kingdom of the earth:—Pulinâd being seized, Râsamayya, having requested the Haḷayûr king for a force, attacked the Koggaḍi Moḷigar, smote them and died. On his dying there, Pallava-mahârâja granted . . .ndûr as a *kalnâtu*¹⁾, Imprecation

88

Date 1513 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), when the mahârâjâdhirâja râja-paramêśvara vira-pratâpa Kṛishṇa-Râya-mahârâya was ruling the kingdom in the enjoyment of peace:—Raghupati-Nâyakâ-chârya granted to various persons (named) Bâchampalli in Beleguṇḍlu . . . , giving it another name of Râmapuram agrahâram. Imprecations.

90

Date ? 1669 A. D.

(Telugu)—(In the year specified), in the time of Kṛishṇa-Dêva-Vodeyar,—the Bâchimpalli Nâyaka Mali-reḷḍi granted to the Jaṅgam Mallinâtha-ayya lands (specified), to provide for worship, incense, lights and offerings. Imprecations.

93

Date about 1292 A. D.

(Tamil)—The gift made by Dêvâṇḍi-śiyan for

94

Date ? about 1202 A. D.

(Tamil)—I, Kâviri-Mârâṇḍan, who proclaimed the family name, a Vaiśiyan-Vâṇiyan of, having told Âṇḍanayan to get away, fell stabbing the horse. He who denies this shall have his mouth eaten by . . . worms. Shoemakers shall be born in the Kâviri line shall incur that sin. I, son of Kâviri-kiḷaivar, attained the holy feet of Śiva.

¹⁾ Some parts of the inscription are not clear.

95*Date ? 1202 A. D.*

(This inscription is fragmentary.)

(Tamil)—..... having said three hundred
surrounding Irâjêndira in the year Dandu
proclaiming the family

96*Date 1769 A. D.*

(Telugu)—(On the date specified), Lakshmi-Nâyini made a grant to the
lime-burners, through his *sarvâdhikâri*.

98*Date ? 1704 A. D.*

(Telugu)—*šri-Râma*. (In the year specified), the mahâ-nâyakâchârya
Tâḍigol Vasanta-Nâyini Tirumalapa-Nâyini granted to the herdsman Yarama-
reḍḍi's son Timma-reḍḍi for the tank he had built in Korikapalli.....
Imprecation.

99*Date 1715 A. D.*

(Telugu)—(In the year specified), the mahâ-nâyakâchârya Tâḍigol Tiruma-
lappa's son Tirumalapa-Nâyini made a grant to .. Venkâṭa's son Venkâṭapa..

100*Date 1709 A. D.*

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya
Tâḍigol Tirumalappa-Nâyini's son Tirumalappa-Nâyini granted to Virappa
for building a fort, half the rent of Mokuvâripalli payable to ... ammani.
Imprecation.

101*Date 1728 A. D.*

(Telugu)—(In the year specified), pleased with Virappa for killing a
tiger, — Tirumalappa-Nâyadu, the dalavâyi Raṅgappa and others, granted land
(specified) at the Vâbaya pond of Mopûru.

102

Date 1755 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Tâdigodlu Tirumalappa-Nâyini Veṅkaṭappa-Nâyini granted to Appana a dharma-śâsana as follows:—In the Mudimaḍugu-saṁsthâna belonging to our office of Nâyaka, you having built the .maladêva tank at Môtavâripaḷli (*rest illegible*).

107

Date 1765 A. D.

(Telugu)—Be it well. (On the date specified), the Râlapaḍi-sthala Kadiri-mahârâya Râmappa-Nâyini made a grant to Veṅkaṭappa.....

109

Date 1756 A. D.

(Telugu)—May it be prosperous. Be it well. (On the date specified), the great Narasiṁhâchârya and others (named) made a grant to Kômaṭi..... as a village to be formed into an agrahâra.

110

Date 1725 A. D.

(Telugu)—Be it well. (On the date specified), when the Kottapâlya people came and attacked the Badipalli fort,—coming with the dalavâyi Bayanappa, Randi-reḍḍi died. For him a grant was made.

111

Date 1712 A. D.

(Telugu)—Be it well. (On the date specified), the mahâ-nâyakâchârya Tippa-Nâyini's son Tiku-Tippa-Nâyini made for the god Virabhadra of Ayyanapalli a grant of Mudimaḍugu....





ADDENDA ET CORRIGENDA.

Introduction—

- page 22, note 4 *after* Upper *insert* or Western
(and wherever this name occurs)
- 27, line 31 *for* 1069 *read* 1068
- 30 „ 6 „ II „ III
 „ 20 *after* Kúttāḍḍun *insert* -dēva
(and wherever the name occurs)
- 31 „ 10 „ the *insert* general

Roman Text—

- | | | | | | |
|----|-----|----|----|-------------------------|--------------------------------|
| p. | 15 | l. | 9 | <i>for</i> Bhôlati-Râja | <i>read</i> ? Nola[m̄bā]dirâja |
| „ | 35 | „ | 23 | „ Keḷi | „ keḷi |
| „ | 69 | „ | 13 | „ mahâja[na]rum | „ Mahârâjarum |
| „ | 102 | „ | 3 | „ Kalâvaśanai | } „ kēḷalar vaṅjanai |
| „ | 127 | „ | 14 | „ Keḷilâ-vaṅjanai | |
| „ | 160 | „ | 7 | „ Prejâpati | „ Pritavipati aṅe |

Translation—

Before each of the following inscriptions in Kolar Taluq,

insert (Tamil) — Nos. 10, 12, 13, 17—19, 25 28, 31, 38—56, 60, 69—71,
 75—77, 81—82, 91—93, 95 102, 106 *a*—112 *g*, 115, 120—7,
 129—133 *b*, 137—143, 149 *a*—*b*, 159, 169, 171—173, 187, 202, 222.

- | | | | | | |
|----|-----|----|----|--|--|
| p. | 20 | l. | 17 | <i>for</i> ? 1139 <i>read</i> 991 <i>(and dele foot-note)</i> | |
| „ | 21 | „ | 27 | „ 890 „ 850 | |
| | | | | <i>(and, generally, correct the dates from classified list).</i> | |
| „ | 22 | „ | 9 | <i>for</i> washing his sword | <i>read</i> as a <i>bâl-gaccha</i> |
| „ | 59 | „ | 1 | „ 1128 | „ 1127 |
| „ | 61 | „ | 5 | „ Mahâja | „ Mahârâja |
| „ | 77 | „ | 7 | „ Eṅabâra Dhavayya | „ Bâra Mâdhavayya |
| „ | 78 | „ | 23 | <i>before</i> made | <i>insert</i> had |
| „ | 81 | „ | 29 | <i>for</i> demon kings | <i>read</i> heroes |
| „ | 91 | „ | 9 | „ royal wrestler | „ Râjamalla |
| „ | 98 | „ | 16 | <i>read</i> Chôrayya and | |
| „ | 126 | „ | 8 | <i>for</i> who | <i>read</i> having |
| | | „ | 9 | „ their | „ his |
| | | | | <i>(and in the other places where this phrase occurs)</i> | |
| „ | 132 | „ | 14 | „ 852 | <i>read</i> about 715 |
| | | „ | 17 | „ in the year etc. | „ when, having received
orders from Prituvipati |

p. 192 l. 17 *for* Śōḷa-maṇḍalam which included Irattapāḍi *read* Irattapāḍikoṇḍa-Śōḷa-maṇḍalam (*and wherever the same term occurs*).

„ 200 „ 23 „ ? 1333 *read* 1273
„ 270 „ 1 „ 1123 „ 1122
„ 16 „ 1069 „ 1068
„ 29 „ 1124 „ 1114

Tamil Text—

Kolar Taluq—No. 62 *to be corrected to* 240

112a *is the continuation of* 108

111, *end of line 9, to be* 112a

Mulbâgal Taluq—No. 121c *to be* 123

123 „ 125

157 *to end, add 2 to each No. of Tamil inscriptions.*

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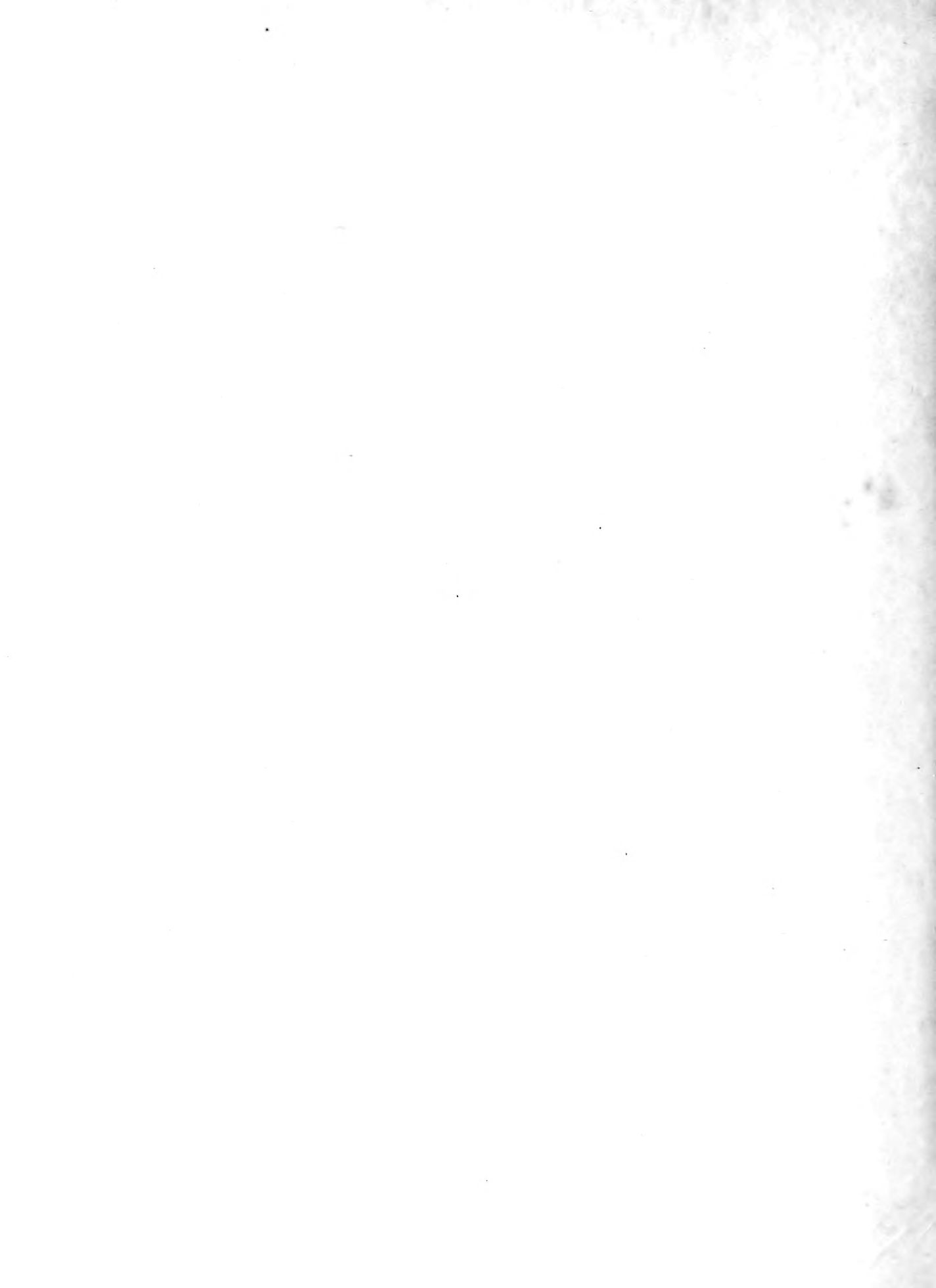
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